CHAPTER XV: EMISSION OF RAYS

CHAPTER VII: THE FOUR ASSEMBLIES

CHAPTER VIII: THE BODHISATTVAS

CHAPTER IX: THE BODHISATTVAS

CHAPTER X: THE QUALITIES OF THE BODHISATTVAS

CHAPTER XI: THE BODHISATTVAS

CHAPTER XII: UNHINDERED MIND

CHAPTER XIII: THE BUDDHA-FIELDS

CHAPTER XIV: EMISSION OF RAYS
Here is a first attempt at an annotated translation of chapters I to XV of the Mahāprajñāpāramitā (abbreviated as Mppi) by Nāgārjuna. The work has not come down to us in the original Sanskrit, but only through the intermediary of a Chinese translation, the Ta tche tou louen. This version which contains 90 chapters (p' in) in 100 rolls (kiuan), is by the Kuchanese Kumārajīva who worked in T'eh'ăng ngan in the Siao yao Park, in 404 or 405 A.D. 1 Lamotte have edited the edition of Taishō Issaikyō, vol. XXV, no. 159; the numbers in the margins of this translation refer to the pages and columns of this edition.2

The Mppi is a commentary on the Pañcaviṃśatikāraṇāmṛtā, the 'Perfection of Wisdom in Five Thousand Lines', as it appears in Kumārajīva's Chinese translation Mo ho pan jo po lo mi king (Taishō, T VIII, no. 223). Of this Pañcaviṃśatikāraṇāmṛtā we have four Chinese translations, one Tibetan translation, one Sanskrit revision and one Tibetan translation of this Sanskrit revision.

1. The four Chinese translations are:

i) The Kouang tzu king (Taishō, Vol. VIII, no. 222) in 27 chapters (p' in = parivarta) and 10 rolls (kiuan) by Dharmarākṣa, dating from 286 A.D.

ii) The Fan kouang pan jo king (Taishō, vol. VIII, no. 221) in 90 chapters and 20 rolls, by Mokṣaṇa and Saṃgharakṣa, dating from 291.

iii) The Mo ho pan jo po lo mi king (Taishō, vol. VIII, no. 223) in 90 chapters and 27 rolls, by Kumārajīva, dating from 403-404. This version is reproduced in its entirety and abundantly commented in the Ta tche tou louen.

iv) The second part of the Ta pan jo po lo mi king (Taishō, vol. VII, no. 220), in rolls 401 to 478, contains long extracts from the Pañcaviṃśatikāraṇāmṛtā. The translation is by Hiuan tsang and is dated at 660-663.

T. Matsumoto has prepared a useful concordance for these four Chinese translations.3

2. The Tibetan translation is entitled Śāv vha kyi pha rol tu phyin pa ston phug b'i sū ra pa; it consists of 76 chapters (leba = parivarta) and 78 sections (barm po = khaṇḍa). The name of the translators is not mentioned. The work is part of the Bṛhat-hgyur; section s'i phyin, II, it takes up four volumes of the

---

1 P.C. Bagchi, Le canon bouddhique en Chine, vol I, Paris 1927, p. 197. - Different from most Buddhist works, the Mppi was not translated into Tibetan but only into Chinese. For the Mppi and Toun-houang and Khahkhotoo, see Bibliographie bouddhique, vol I, 1930, no. 105; vol. IV-V, 1934, no. 307.


The Mppś is attributed to Nāgārjuna: Kumārajīva’s version has as its title ‘Ta tche tou louen, composed by the ... The Life of Nāgārjuna from Tibetan and Chinese Sources, Hirth Anniversary Volume, London, 1922, p. 421-455.

8 Peking B kaḥ-ḥgyur (vol. ñi-di: Ti betan col lection of the Bibliothèque Nationale, no. 40-43) and three volumes of the Pañcaviṣṭaparivartanī, to which the first 15 chapters of the Mppś serve as introduction, are reformatted in almost identical words at the beginning of other Prajñāpāramitās, such as the Śatāsthārasūtra and the Daśaśāstrasūtra. Therefore it is important to give some bibliographical information here on the literature of the Prajñās. For the Tibetan and Chinese versions, it is enough to refer to the excellent studies of Lalou and Matsumoto; here we will limit ourselves to giving the list of the Prajñās in Sanskrit that have already been edited as a note.

The pañcaviṣṭaparivartanī, ed. with critical notes and introduction (Calcutta Oriental Series, no. 28), London, 1934.

5 This work has been edited by Th. Scherbatsky and E. Obermüller, Abhisamayālāṃkārāloka: Prajñāpāramitā-L padselsa-Shāstra, the work of bodhisattva Maṭṛayu. Fasc. I: Introduction, Sanskrit Text and Tibetan Translation (Bibliotheca Buddhica, no. XXIII), Leningrad, 1929.


8 Śatāsthāraśāstraśāstra, ed. with Prajñāpāramitās-L padselsa-Shāstra, the work of bodhisattva Maṭṛayu. Fasc. I: Introduction, Sanskrit Text and Tibetan Translation (Bibliotheca Buddhica, no. XXIII), Leningrad, 1929.


The bodhisattva Nāgārjuna (Kuṣāṇa) in Tibetan, 'converted by a dragon' or 'converting the dragons'; in Chinese Long chou (dragon tree), Long mong ('unflinching dragon') or Long cheng ('victorious dragon') is one of the most enigmatic, yet also one of the richest figures in Buddhism. He lived in probably the second century of our era and played a rôle of primary importance in the formation of the Buddhism of the Greater Vehicle. Originally from the south, the country of Andhra, his influence extended as far as the north-west of India. Dialectician and metaphysician, he is the founder of the Madhyamaka or 'Middle-Way' school, which, while accepting the buddhology and the mysticism of the Greater Vehicle, submits the old texts of Buddhism to negative criticism and ends up with absolute emptiness (tāṇyānti). Nāgārjuna's theories have been thoroughly discussed in Asia and Europe. The question is whether the Madhyamaka accepts an absolutely existent Reality. L. de la Vallée Poussin has long believed that this school is nihilistic and denies the absolute; on the other hand, Th. Scherbatsky was of the opinion that Nāgārjuna denied appearance only in order to affirm Being. After an argument which at times turned into a quarrel, de la Vallée Poussin drew nearer to the position held by Scherbatsky whereas the latter came very close to adopting the theses defended by de la Vallée Poussin. But this is not the only problem with regard to Nāgārjuna.

Many Sanskrit, Tibetan and Chinese sources give us much information about the life and works of this author, but the facts they contain are soaked in the miraculous and seem to refer to several Nāgārjunas of different date and origin, so that the re-appearance of the same legends is inextricably tied up among them. They have been analyzed, perhaps with inaccuracies of detail, by Walleser and summarized by Saptaśāstraśāstraśāstra, ed. M. Müller (Anecdota Orientalia, Aryan Series, vol. I part III), Oxford, 1881. Adhyāyānātāśāstraśāstraśāstra, ed. E. Leumann, Zur nordischen Sprache und Literatur, Strassburg, 1912, p. 84 seq; ed. S. Togano and H. Iizumi, Prajñāpāramitās-L padselsa-Shāstra, the work of bodhisattva Maṭṛayu. Fasc. I: Introduction, Sanskrit Text and Tibetan Translation (Bibliotheca Buddhica, no. XXIII), Leningrad, 1929.

Winternitz in the second edition of his history of Indian literature. Since then, other information has been collected.

Attention has been drawn to a series of predictions relative to Nāgārjuna found in the Lankāvatāra, the Mahānāgārīśastra, the Mahānāgārīśvāra, and the Ṡaṃyāśīrāmālaṃkāra.

Apart from Nāgārjuna the Mahāyāna philosopher, there was one other (or several) Nāgarjunas, magician, alchemist and writer of tantra. Documents published by G. Tucci and S. Lévi may be added to the information we already possess. Moreover, it may have been Nāgārjuna who discovered and revealed to humans the Mahāvairocanaśāstra, one of the main texts of Buddhist Vajrayana and of the Shinōn sect.

All the sources, in emulation of one another, mention the friendly relations and alchemical collaboration between Nāgārjuna and a king of the Sātavāhana or Sātavāna dynasty (perhaps also Andhra) which, in the second or first century before our era until the end of the second century afterward, disputed the empire of Dekhan with the Śunga-Śaka and with the Śakas, before dying out around Dīnāyakatataka and Amaravati in Andhra proper. S. Lévi has collated these different sources and related them to another cycle of legends relating to the rivalry between a Sātavāhana and the Kuṣana king Kaniska.

Archeological discoveries, old and new, partially confirm the literary documents. According to the Tibetan historians, Nāgārjuna may have spent the last of his life in the land of Andhra, of the Telugu language, between the Godavari and the lower Kṛṣṇa.

The region abounds in sites made famous by archeology:

15 Lankāvatāra, ed. B. Nanjio, Kyoto, 1923, p. 286; Taishō 671, k. 9, p. 596a; Taishō 672, k. 6, p. 627c.
18 Ṡaṃyāśīrāmālaṃkāra, ed. Ganapati Śastri, Trivenandram Sanskrit Series, p. 616-617.

Dīnāyakatataka, ancient capital on the lower Kṛṣṇa, corresponding to the actual Dharanikot, in the district of Guntur, one mile west of the site of Amaravati; upstream and on the same south bank of the Kṛṣṇa, Goli and Nāgārjunkonda; in the north-west, Jaggyayapa. Nāgārjuna, it is said, constructed a building for the shrine of Dīnāyakatataka (Śīlaśīla) surrounded it with a wall and built 108 cells within the wall. According to the same historians, he may have established his residence at Śīrparvata, a monastery situated on a rocky cliff overhanging the Kṛṣṇa, and probably identified with the mountain in the Po lo lo mo kī bī (Bharamarṣi or Mountain of the Bees) which king Sātavāhana had hollowed out and fitted out for the bodhisattva Nāgārjuna. The inscriptions discovered in the area corroborate all this. The outer bulwark of the Amaravati stūpa bears the inscription of two kings of the Andhra dynasty, Pulumūḍy and Yajaitiśa and according to some authors, it is to the latter that Nāgārjuna dedicated his Letter of Subheḷekha. The Bhadanta Nāgārjunacūḍārīṣya himself is mentioned in an inscription found near the stūpa of Jaggyayapa. At Nāharallabodu, beside the mahacetiya of Nāgārjunkonda, an inscription mentions the buildings erected by the lay Buddhist Bodhisirī and mentions ‘the monastery on Śīrparvata to the west of Vijayarāpura’ which must be the monastery of Śīrparvata where the Tibetan historians say that Nāgārjuna died. In a more general way, the written pillars at Nāgārjunkonda bear precious indications on the Buddhism of the south at the time of Nāgārjuna: to a certain point, they inform us about the canonical scriptures (Dīgha, Mahājīmima and Pañcaśīmirakūṭa), the sects (Caitiyika, Aparaśīrṣa, Pārvāsīra, Bhalusīṣṭra, Mahālakṣāsa and possibly also Mahāśīrṣa), the doctrines and especially the area of expansion of the Buddhism of the Andhakas. But the systematic study of these epigraphical facts has hardly yet begun. They should be compared with the Andhaka theses, the refutation of which is the particular aim of the Kārvānti. The discovery should also be mentioned of a Buddhist monastery at Hārvaran in Kashmir, which the Bājārtarangīri (I, 173) calls Saḍharadhavā the ‘Forest of the Six Arhats’, which may have served as residence for Nāgārjuna. Finally, according to Bu ston and Tārānātha, Nāgārjuna stayed for a long time at Nālandi, the central concern of tantric Buddhism, which he

25 Tārānātha, transl. by A. Schiefner, St. Petersburg, 1869, p. 71.
26 Bu ston, p. 127; Tārānātha, p. 73, 81, 303; Dīnāyakatataka, ed. Canda Daus, Calcutta, 1908, p. 86.
29 J. Burgess, Notes on the Amaravati Stūpa, Madras, 1882, p. 57.
30 L. de La Vallée Poussin, Dynasties et histoire de l’Inde, p. 232.
ornamented with monuments and illustrated with his miracles. We may hope that systematic exploration of this site, pursued systematically\(^1\), will one day shed some light on the Nāgārjuna of Nālandā.

The literary and archeological information on Nāgārjuna is so plentiful and extends over so many centuries and different regions of India that it may be wrong to consider them as simple elements of biography. With regard to the person Nāgārjuna, they have but mediocre historical value; but they are documents of primordial interest if, giving up the search in them for a biography of Nāgārjuna, we consider them as evidence, naive but sincere, of the religious movement of reform tendencies to which Nāgārjuna attached his name. Leaving the south, this reform expanded to Kashmir and the north-west of India, not without undergoing, in the course of time, substantial transformation: dialectical and metaphysical in origin, it soon became tinged with magic, underwent the influence of the alchemical school and finally ended up in the tantric Buddhism of the Vajrayāna. To sketch even briefly this long history would take us too far away; here I will return to the Mppī and its first fifteen chapters of which a brief analysis must be given.

The first part of the Nīlāna or Prologue of the Pañcavimāti begins, as all sitras do, with the traditional profession of faith: *Evaṃ maññā tāvam ekasmī samuye, and provides proof of its authenticity by making known the place where the sūtra was preached, by whom and to whom: 'Thus have I heard at one time. The Bhavagat was dwelling at Rājagaha on Gṛdhakātāparvata, together with a great assembly of 500 bhikṣus endowed, except for Ānanda, with eleven excellent qualities, with 500 bhikṣūṇīs, 500 upāsakas and 500 upāsikas, with an immense crowd of bodhisattva- mahāsattvas endowed with 28 qualities and led by the 22 principal ones among them.'

The Mppī devotes thirteen chapters of commentary on this first part:

Chapter I: The twenty reasons why the Buddha preached the Prajñāpāramitā.

Chapters II-III: Explanation of the phrase: 'Thus have I heard at one time'.

Chapter II: Word-for-word explanation.

Chapter III: General explanation.

Chapter IV: Explanation of the word Bhagavat and other epithets applied to the Buddha. - Dissertation on the omniscience of the Buddha.

Chapter V: The place of the sūtra: The abodes (*vīhāra*) of the Buddha. - Gṛdhakātāparvata. - The frequent sojourns of the Buddha at Rājagaha and Śrīvastī. - The Buddha's preferences for Rājagaha and Gṛdhakātāparvata.

Chapters VI-XIII: The assembly surrounding the Buddha

---

Act VII. The Buddha shows his ordinary (prakṛtyātmabhāva) body to the inhabitants of the trichiliocosm who come to him with flowers. - They throw these to the Buddha. - The flowers form a belvedere (kūṭāgāra) in the air. - Garlands and bouquets hang from it. - The trichiliocosm and the universes of the ten directions take on a golden color. - Each being has the impression that the Buddha is speaking to him in particular.

Act VIII. The Buddha smiles a fourth time and, in the light of this smile, beings of the trichiliocosm and the universes of the ten directions become aware of one another.

Act IX. At the ends of the universes of the eastern direction, the buddha Ratnākara reigns over the Ratnākara universe. - The bodhisattva Samantaraśmi asks him the reason for these marvels that he sees. - Ratnākara explains to him that they are due to the power of the Buddha Śākyamuni who reigns over the Sahā universe. - Samantaraśmi offers to go and pay homage to him. - Ratnākara approves, entrusts him with compliments and precious lotuses for Śākyamuni and makes some recommendations to him. - Samantaraśmi, accompanied by other bodhisattvas, starts his journey to the Sahā universe. - Before departing, he bows to the Buddhas of the East.

Act X. Samantaraśmi, laden with gifts, arrives before Śākyamuni and prostrates at his feet. - He greets him in the name of the Buddha Ratnākara and gives him the lotuses which the latter had intended for him. - Śākyamuni throws the lotuses to the Buddhas of the East. - They immediately fill all the universes of the East. - On each of them, an imaginary buddha preaches the six pāramitās; the beings who receive the teachings are established in bodhi. - Samantaraśmi and his entourage pay homage to Śākyamuni. - The scenes related to Acts IX and X are reproduced to the ends of the other nine directions. - The Sahā universe is transformed in a marvelous way. - It becomes the equal of the most eminent buddha-field (buddhakṣetra). - Śākyamuni gazes upon the immense assembly gathered before him.

***********************

Let the reader not be deceived. This prologue which, at first reading, may appear as a web of childishness, is really a work of precision where every word counts, where every phrase, meticulously chosen, is arranged in a definite order according to a precise purpose. It is the culmination of long centuries of scholasticism. To interpret it correctly a commentary is indispensable, but the Mppś furnishes every desirable explanation for this purpose. It is an enormous compilation abounding in quotations of all kinds made, for the most part, without any precise reference. I [Lamotte] have attempted to identify them throughout the entire Buddhist literature, both canonical and post-canonical. The second fire at the Louvain Library, by restricting me once again to the meager resources of my personal library, made this hunt for references especially difficult. Therefore I did not have access to the Dictionnaire des noms propres du bouddhisme indien by C. Akanuma which would have been useful; on the other hand, I managed to glean from Malalasekara's Dictionary of Pāli Proper Names the volume of notes appended by E. Chavannes to his translation of Cinq cents contes et apaloupites tirés du Tripitaka chinois, and the rich references gathered by L. de La Vallée Poussin in his translation of Vasubandu's Abhidharmakośa. By furthering the research and crosschecking, I have succeeded in gathering quite a rich harvest of references which, I hope, will be useful to those who one day will continue this work. If some of my notes have been extended seemingly abnormally, it is because I have tried to present a complete record of sources from which the Mppś was able to draw. It will, I hope, untangle some general conclusions which I intend to formulate in a later work. Despite the difficulties of the times, the Fondation Universitaire has continued its kindness by defraying the expense of printing the present volume as generously as in the past and I express all my gratitude. How could I not also name J. Duculot, my faithful editor, who knew how to overcome all the obstacles so as to give this work a suitable presentation.

E. Lamotte
### ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acta Or.</td>
<td>Acta Orientalia, Leyden, since 1922.</td>
</tr>
<tr>
<td>AM</td>
<td>Asia Major, Leipzig, since 1924.</td>
</tr>
<tr>
<td>- tr. Nyanatiloka</td>
<td>Nyanatiloka, Die Reden des Buddha aus dem A.N. übersetzt, 5 vol., München, s.d.</td>
</tr>
<tr>
<td>AO</td>
<td>Archiv Orientāli, Journal of the Czechoslovak Oriental Institute, Prague, since 1929.</td>
</tr>
<tr>
<td>Astasāhasrīkā</td>
<td>Astasāhasrīkā Prājñāpāramitāmit, ed. R. Mitra (Bibl. Ind.), Calcutta, 1888 seq.</td>
</tr>
<tr>
<td>Athasaṅgī</td>
<td>ed. E. Müller (PTS), London, 1897.</td>
</tr>
<tr>
<td>- tr. Feer</td>
<td>L. Feer, Avadānāśāstra, Cent légendes bouddhiques (AMG No. XVIII), Paris, 1891.</td>
</tr>
<tr>
<td>Barth, Oeuvres</td>
<td>Oeuvres de Auguste Barth, 5 vol., Paris, 1914-1827.</td>
</tr>
<tr>
<td>BCLS</td>
<td>Bulletin de la Classe des Lettres et des Sciences morales et politiques, Académie Royale de Belgique.</td>
</tr>
<tr>
<td>Beal, Catena</td>
<td>S. Beal, 4 Catena of Buddhist Scriptures, London, 1871.</td>
</tr>
</tbody>
</table>

### Abbreviations in the Text

- Bulletin de l'École française d'Extrême Orient, Hanoi, since 1901.
- Bruchstücke des B., ed. E. Waldschmidt (Klein. Sanskrit-Texte No. III), Leipzig, 1926.
- Bibliographie Bouddhique, Paris, since 1930.
- Bodhisattvabūtī, ed. U. Wogihara, 2 vol., Tokyo, 1930.
- ed. P. Minayeff, St. Petersburg, 1890.
- 2nd ed., Tokyo, 1928.
- Cunningham's Ancient Geography of India, ed. Majumdar, Calcutta, 1924.
<table>
<thead>
<tr>
<th>Author/Editor</th>
<th>Title/Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.M. Hallade</td>
<td><em>Composition plastique</em> dans les Reliefs de l'Inde, Paris, 1942.</td>
</tr>
<tr>
<td>E.W. Hopkins</td>
<td><em>Epic Mythology</em> (Grundris d. IA Phil.), Strassburg, 1915.</td>
</tr>
<tr>
<td>V. Fausböll</td>
<td><em>Kalpana Abhi dharmakoṇḍa</em> ed. (HOS No. I), Boston, 1891.</td>
</tr>
<tr>
<td>H. Kern</td>
<td><em>Sphutaprajñapti</em> ed. (HOS No. II), Cambridge, 1895-1897.</td>
</tr>
</tbody>
</table>
Lüders, Bhārhat und buddh. Literature H. Lüders, Bhārhat und die buddhistische Literatur (AKM, XXVI, 5), Leipzig, 1941.
Macdonell, Vedic Mythology A. Macdonell, Vedic Mythology (Grundris d. IA Phil.), Strassburg, 1897.
Madh. Kārikā Mūlamadhyamakakārikās of Nāgārjuna with the Prasannapadā.
Madhyatvavibhāga ed. S. Yamaguchi, 2 vol., Nagoya, 1934.
Madhyatvavibhāga Th. Schiberbatsky, Madhyatvavibhāga (Bibl. Buddh No. XXX), Leningrad, 1936.
Mahāsūrīntilakalaka ed. T. Ganapatī Śāstrī, 3 vol. (TSS No. 70, 76, 84), Trivandrum, 1920-1922.
OKC  A comparative analytical Catalogue of the Kanjur Division of the
Tibetan Tripiṭaka, Kyoto, 1930-1932.
Pañcavīṣṇati  Pañcavīṣṇatiśāhānirīkṣa Prajñāprāpratīmit, ed. N. Dutt (COS No. 28), London, 1934.
Paṭijīkā  Bodhicaryavatāpatijīkā, ed. L. de La Vallée Poussin (Bibl. Ind.), Calcutta, 1901-1914.
- tr. Law  B.C. Law, Designation of HumanTypes (PTS), London, 1922.
Rājatrapālaparpīcēhā  ed. L. Finot (Bibl. Buddh. No. II), St. Petersburg, 1901.
Rh. D, Buddhīst India  T.W. Rhys Davids, Dduhīst India (The Story of the Nations), London, 1903
RO  Rocznik Orientalistyczny, Krakow-Lwow, ince 1915.
Saddharmapuṇḍarīka  - tr. Burnouf
Sūdra  ed. B. Bhattacharyya, 2 vol. (GOS No. XXVI, XLI), Baroda, 1925-1928.
Sāṃdhyārīṣakā  ed.-tr. É. Lamotte (Université de Louvain-Recueil No. XXXIV), Louvain, 1935.
Sāṃgītaka  Mahaśāṅgamāraḥ. – La Soime du Grand Vehicule d’Aṣṭaṅga. II. 
Traduction by É. Lamotte (Bibliothèque du Muséon No. VII), Louvain, 1935-1939.
Sāṃgītaka  - tr. Sayyutta
Sāṃgraha  Sarvadāriṣa  - tr. Cowell-Gough
Schleifer, Tibetische Lebensbeschreibung  A. Schleifer, Eine tibetische Lebensbeschreibung Śākyamuni’s, St. Petersburg, 1851.
Schubring, Lehre der Jinaṇas  W. Schubring, Die Lehre der Jinaṇas (Grundriss d. IA Phil.), Berlin-Leipzig, 1935.
Schubring, Lehre der Jinaṇas  Siddhi  Vījąjāptimātratāsiddhi. – La Siddhi de Hiuan Tsaung, tr. and ann. by L. de La Vallée Poussin, 2 vol., Paris, 1928.
CHAPTER I: EXPLANATION OF ARGUMENTS

[k. 1, p. 57c] The prajñāpāramitā is a great path which the Buddha has travelled.

The prajñāpāramitā is a great sea which the Buddha has drained,

The true meaning of the prajñāpāramitās is not closed to the Buddha:

I prostrate to the prajñāpāramitā and the unequalled Buddha.  

36

Ceaseless destruction of the two views of existence and non-existence,

37

The true nature of the things preached by the Buddha,

Eternal, stable, immutable, purifying the passions:

I prostrate to the venerable Dharma of the Buddha,

The noble Assembly - a great sea - cultivates the field of merits

38

Śāikṣas and aśaikṣas serve as its ornament,

It has destroyed the thirst that produces rebirths,

39

Suppressed the feeling of 'mine' and destroyed its root.

40

Having renounced the things of the world,

It is the seat of all the qualities.

It is foremost among all the assemblies:

---

36 The first four stanzas are a homage to the Three Jewels (triratna): the Buddha, the Dharma and the Community (saṅgha). In the first, the Prajñāpāramitā is closely associated with the praise of the Buddha, for it is the Mother of the Buddhas (cf. Mṇḍpī, T 1509, k. 4, p. 93a; k. 34, p. 314a; k. 70, p. 550a. - Mahāprajñāpāramitāsūtra, T 220, k. 441; p. 224c. - Pulcāviṃśati, T 223, k. 14, p. 323b)

37 The view of existence and non-existence (bhavavibhavādṛṣṭi) also called view of belief in the extremes (antagrāhadṛṣṭi) consists of believing in eternity (sāśvata) or extinction (uccheda). It has been formally condemned many times by the Buddha and by Nāgārjuna. Cf. Sampūrtta, II, p. 17: Sābbam asthitī atīvat āsīt eto anto, sābbam asthitī atīvat āsīt eto anto. Etc al sxo anto upagamana majhena Tathāgato dharmam deseti - Madh. kārikā, XV, 10, p. 272-273.

38 i.e., the Buddha who is the punnakāraṇa par excellence.

39 The rṣṇā paunabharatikṣa that 'leads from rebirth to rebirth, accompanied by pleasure and envy, which finds its pleasure here and there: the thirst for pleasure, the thirst for existence, the thirst for impermanence' (Vinaya, I, p. 10).

40 The belief in 'me' and 'mine' (ātmātmīyagrāha) which makes up the satkāyadṛṣṭi.
I prostrate to this Assembly that is pure and full of merits.

Having venerated the Three Jewels whole-heartedly, I also supplicate the saviors of the world, Maitreya, etc., Śāriputra, foremost among sages, Subhūti, who practices the arunāanusādhī.41

Now, according to my skill, I wish to explain the true meaning of Mahāprajñaparamitā.

I would wish that all people of great merit and noble wisdom give their full attention to my words.

Question. - For what reasons (hetuprayaṇa) did the Buddha preach the Maḥo haṃ pao jo lo mi king (Mahāprajñāpāramitāśāstra)?42 The Buddhas do not preach the Dharma (dharmam delayatā) without a reason (niśāna) or for a futile motive (kārya). It is like the Siu (mi Sumen), king of mountains (parvanārāja), which does not tremble without a reason or for a futile cause. What then are these solemn reasons that determined the Buddha to preach the Prajñāpāramitāśāstra?

[p. 58a] Answer. - In the Tripiṭaka, the Buddha developed many kinds of comparisons (dryṣṭānta), but when he preached to the śrīvakas, he did not speak about the bodhisattva path (bodhisattvavāda). It is only in the Tchong a han pa no king (Puruṣparānakāstātra of the Madhyamagama)43 that the Buddha predicted (vyākaranam) to bodhisattva Mi lo (Maitreya): "Later you will become the Buddha with the name of Maitreya." But even there, he said nothing about the various bodhisattva practices (bodhisattvavacaraṇa).

Here the Buddha wishes to explain the bodhisattva practices to Maitreya, etc., and this is why he preaches the Mahāprajñāpāramitāśāstra.

2. Moreover, there are bodhisattvas who cultivate (bhāvanāvanti) the concentration of recollection of the Buddhas (buddhānusmṛtyusāmarthiyd).45 In order that they progress in this samādhi, the Buddha preached the Mahāprajñāpāramitāśāstra to them. Thus, in the first chapter of the Prajñāpāramitā, it is said: "Manifesting the basis of his miraculous power (yuddhiśrāṇa), the Buddha emits golden (uvanārāṇa) rays (rajinī) that light up in the ten directions (daśaśīdi) as numerously as the sands of the Ganges (gaṅgāmātravālapakopama lokadatā). Showing his great body (mahākuṭa) of pure light (vīśuddhārāhāra) and of various colors (nānaśrūtarāpā), he fills all of space (ākāśa). In the middle of the assembly (parayu), the Buddha is upright (citta), beautiful (ahārīrī), peerless (asūma), like Sumeru, king of the mountains, in the center of the great ocean."46 The bodhisattvas, seeing this miracle (prāthīhāra) of the Buddha, progress ever further in the recollection of the Buddha. It is for this reason that the Buddha preaches the Mahāprajñāpāramitāśāstra.

3. Furthermore, at the moment of his birth (janman), the Bodhisattva47 emits great rays of light (rajinī) that fill the ten directions (daśaśīdi), takes seven steps (saptapadā) and contemplates the four directions (caturādiṣa pakṣa); proclaiming the konś's roar (sinhandaḥ), he utters this stanza:

I have been born, my births are ended.

This is my last existence.

Central Asian sources: In eastern Iranian, the Maitreyasamiti; in Tokharian, fragments of the Maitreyasamiti (Maitreya le consolateur). In eastern Iranian, the Maitreyasamiti; in Tokharian, fragments of the Maitreyasamitā (Maitreya le consolateur). It is known in three Chinese recensions: 1) The "Chouo pen king" (Maitreya: "Later you will become the Buddha with the name Maitreya.

41 The arunāanusādhī is the power to prevent the arising of passion in others. The bibliography for this subject is in Śaṅkhu, p. 53. - Subhūti is the foremost of the arunāvahātras (Āguttara, l, p. 24); see M. Walleser, The liveliness of the Buddha, Heidelberg, 1917.

42 By Mahāprajñāpāramitāśāstra, the author probably means the collection of the Prajñā literature and particularly the Pañcavārṣaṇī of which the Mppā is the commentary.

43 The Pen no king "Śrītra of the beginning and the end" is known in three Chinese recensions: 1) The "Chouo pen king" of Tchong a han, T 26 (no. 66), k. 13, p. 506c-511c; 2) the "S Parsons che," T 44, p. 829b-830c; 3) the "Po ho li king" of Hien yu, T 202 (no. 57), k. 12, p. 432b-436c. - The Sanskrit title, Purvaparānakāstātra, has two citations as evidence from the Karmavibhāga, p. 39 and 67; the Tibetan title, Smār dasambhāsā mdo, is known by a citation from the Maitreyasākāraṇa, v. 2. - For this śrītra, see also Ś. Lēvi, Maitreyo le consolateur, ML, II, p. 362-363.

44 The literature on Maitreya is considerable, but of rather late date: Pāli sources: Dīgha, III, p. 75 seq.; Suttaṃpāta, ājñānaśūnapuṇḍacī, v. 1932-2039; and Tissamawasuyānasaṇacī, v. 1040-1042; Miśinda, p. 159; Ātharābāī, p. 361, 415, 431; Visuddhāmiga, II, p. 434; Mahāvāṇa, XXXII, v. 81 seq; Āgutāvamaṇa, JPTS, 1886.

45 Sanskrit and Chinese sources; Mahāvāna, I, p. 51; III, p. 246; P'ī p'o cha, T 1545, k. 135, p. 698b; Chouo pen king, T 1562, k. 38, p. 559a; Kośa III, p. 193; VII, p. 298; X, p. 269; Kośavyābhikā, p. 21, 293; Siddhi, p. 176, 418, 622, 737, 772; Maitreyasākāraṇa, ed. S. Lēvi, ML, II, p. 381-402; T 348, 349, 1143, 1525.
I have attained liberation,  
Henceforth I will save beings.48

48 Mus, Barabudhur, p. 475-576, has a study on the ‘seven steps of the Buddha and the doctrine of the pure lands’ in which, with his usual skill, he attempts to untangle the symbolon of this legendary act: I [Lamotte] add some information drawn from the Chinese sources. In sequence, the Nikāya-āgamas, the Vinayas and finally the Lives of the Buddha are examined in turn.

1) Majjima, III, p. 123: Samājītā: "Avand, bodhisattva ... dani punabbhavito ti - "Tr: As soon as he was born, the Bodhisattva, placing his feet flat upon the earth, turned to the north, took seven strides (double steps), and with a white parashul behind him, pronounced: "I am the foremost in the world, I am the best in the world, I am the eldest in the world; this is my last birth; there will be no further need for a new existence for me."

2) In Digha, II, p. 15, the same actions and the same words are attributed to all future Buddhas. By contrast, the corresponding passages of the Chinese Agamas show significant differences.

3) T'ou-ān a man, T 26 (no. 32), k. 8, p. 470b: I have heard it said that the Bhagavat, at the moment of his birth, took seven steps without any fear, terror or dread.

4) Te'ēng a man, T 3 (no. 1), k. 1, p. 4b-c: The Bodhisattva Vipāsiyān, at birth, came out of his mother’s right side with untroubled mind. Having come out of her right side, he came down to the ground and took seven steps, without the support of anyone. He looked around in the four directions, raised his hand and said: "Alone, I am the eldest (ijesha) in heaven and on earth. I will enable beings to pass beyond birth (jātil), old age (jūra), sickness (vyādhi) and death (murasu)."

   ‘To pass beyond’ here means ‘to escape from’, ‘to save from’. In the Vinayas, we include not only the Mālasārāvītidā Vinaya but also the Mahāvastu which appears to be the Vinaya of the Mahākūṭa Lokottaravada.

5) Ken pen chou...p'o seng ch'e, T 1450, k. 2, p. 108a: According to the usual rule, after his birth, the Bodhisattva stood on the earth and without anyone’s support, took seven steps. Gazing in the four directions, he spoke these words: ‘I am the first (ṣyat) of all beings; this is the southern region: I am worthy of the offerings (piṭā) of beings; this is the region of the east: I am one of the effect (nivāya); I will undergo no rebirth (punarbhava): this is the region of the north: I have now left the great ocean of saṃsāra.’ - Cf. Rockhill, Life, p. 16.

6) Mahāvastu, II, p. 20: Bodhisattvo sneto ... sa paścādikā mahāvastū ca ... ca ihatī // Tr: The Bodhisattva, aware and thoughtful, without hurting his mother, appeared from her right side and uttered a great laugh. Weary of abiding within his mother’s womb, he took seven steps. As soon as he was born, he took seven steps on the earth, looked in the directions and uttered a great laugh.

7) Two biographies of the Buddha, the Sīke hing pen k’i king, T 184, k. 1, p. 463, translated in 207 by Ta li, and the T’ai tsen joui ying pen k’i king, T 185, k. 1, p. 473c, translated between 222-229 by Tēche K’ien, tell the birth of the Buddha in almost the same words: He is born from the right side and comes down to the earth. He takes seven steps and, raising his hand, says: ‘I am the eldest in heaven and on earth. The threefold world (svabhāvavasu) is completely suffering. I will pacify it.’

By contrast, the various recensions of the Lālaviśvara show notable differences. The oldest, that of Dhamarākṣa (T 186) dates from 308, the most recent, that of Divākara (T187) dates from 683 and is closest to the Sanskrit text.

8) Pou yao king, T 186, k. 2, p. 494a: Then the Bodhisattva was born from the right side and at once came to life on a precious lotus (ratnapadma). He came down to earth and took seven steps. Making the sounds of Brahmā (brāhmaṇavavo) heard, he spoke in an extraordinary tone: ‘I will save heaven and earth. I am the eldest (ijesha) of gods and men. I will bring the sufferings of saṃsāra to an end. Without superior (anuttara) in the threefold world, I will bring the everlasting peace of the Unconditioned (āsvamedha = nirvāṇa) to all beings.’

9) Fāng kouang ta tchouaung yen king, T 187, k. 3, p. 553 compared with the Sanskrit text of the Lālaviśvara, p. 84 (tr. Foucalt, p. 78): At the end of ten months, the Bodhisattva came out of his mother’s right side, aware and thoughtful, without any support from his mother’s womb. He looked at the universe and saw no-one like himself. Sanskrit text: Atka taum yamaye ... bhūṣayāmī sarvasattvāṇāṁ....

T 187: Then the Bodhisattva, endowed with awareness, judgment and right mind, without support, took seven steps to the north by himself. Beneath his feet, lotuses sprang up. Then the Bodhisattva, fearless and without terror, spoke these words: ‘I have obtained all the good dharmas. I will preach them to beings.’ Then facing the south, he took seven steps and said: ‘I am worthy of receiving the offerings of gods and men.’ Then facing the west, he took seven steps and said: ‘I am the eldest in the world, I am the best. This is my last birth. I will put an end to birth and old age, to sickness and death.’ Then facing the north, he took seven steps and said: ‘Among all beings, I will be without superior.’ Then facing the lower regions, he took seven steps and said: ‘I will triumph over the hordes of Mara and, in order to destroy the sufferings of the hells, fire, etc., I will send the great cloud of the Dharma. I will make the great rain of the Dharma to fall, and thus beings will enjoy complete happiness.’ Then facing the higher regions, he took seven steps and said: ‘I will be visible to all beings.’

10) Yi tseu pen snou pen k‘i king, T 188, p. 618a: The prince was born on the eighth day of the fourth month at midnight. He came out of his mother's right side and came down to earth. He took seven steps, his feet, four inches above the ground, did not tread upon the earth. Raising his right hand, he said: ‘I am the eldest in heaven and on earth; no-one can surpass me.’

11) Kouo k‘iu hien t'ai yin kouo king, T 189, k. 1, p. 627a: The royal prince was born from the right side, down onto a lotus made of the seven jewels (saptaratnapadma) and took seven steps. Raising his right hand, he uttered the lion’s roar (śimhindasa): ‘Among gods and men, I am the eldest, the best (ijesha). Endless transmigration is henceforth ended for me [and] my [last] existence will be of use to all, gods and men.’

12) Fo pen hing ti king T 190, k. 8, p. 687b: After his birth and without the support of anyone, the Bodhisattva took seven steps in each of the four directions. At each step, under his feet there arose a great lotus. When he had taken these seven steps, he looked in the four directions: his eyes did not blink, his mouth uttered words. First looking in the east, he expressed himself in a way completely unlike that of a child, in correct language based on regular stanzas: ‘In the world, I am the conqueror par excellence. From today on, my births are ended.’ - Beul, Romantic Legend, p. 44.

13) Buddhacarita, I, v. 14-15: anikālāniyyasamagantuṣamṣāpanāṃ ... bhāyuḥkarāṁ uvacā // Tr: Johnston, p. 4: He who was like the constellation of the Seven Stars walked seven steps with such firmness that his feet were lifted up unwavering and straight, and the strides were long and set down firmly. And looking to the four directions and uttered a great laugh.

14) The legend of Alokā relates the birth of the Bodhisattva quite briefly: cf. Dōcyōdōna, p. 389: jīvaṁ eva ka maṁ ... garbhāvāṃ ca paścātmapaḥ // Tr: As soon as he was born, he took seven steps on the earth, looked in the four directions and uttered this speech: ‘This is my last birth and my last sojourn in the womb.’ The identical passage in Aṣṭa k‘i king, T 192, k. 1, p. 1b.

15) In later appearance, the portion of the legend of Alokā incorporated in the Chinese Sunyatañjana, Tsa a han, T 99 (no. 604), k. 23, p. 166b-c: The Trāhāgata was born here. At his birth, he took seven steps. Looking in the four directions, he raised his hand and pointed to the sky: ‘This is my last existence. I will obtain the unexcelled path. Among gods and men, I am without superior and the eldest.’
After this oath, he grew up. He decided to leave his parents and left home (pravrajita) in order to cultivate the unsurpassed path (anuttaramārga). In the middle of the night, he woke up and considered the ladies of honor and the courtesans (svarūpī) of his harem (aṇṭapura); their bodies appeared like rotting corpses.49 He ordered Tečhi (Chandika) to saddle (kalpayati) his white horse.50 At midnight he passed through the ramparts, traveled twelve miles (yojana) and came to the hermitage (āśrama) where the rṣi Po Ke p'o (Blīvāga)51 lived. With a knife, he cut his hair (asipatena cādāṃ chinnati)52 and exchanged his beautiful garments (vastra) for a rough cloak (saṃghātī).53 He practiced asceticism (duṣkaracaryā) for six years (sadavarsa) on the banks of the Ni lien chan (Nairājñā) river; he ate only one sesame (tīla) seed or one rice (sāndha) grain each day.54 Nevertheless, he said to himself: "This way of life (sīhāra) is not the good way (mārga)." Then the Bodhisattva gave up the practice of asceticism (duṣkaracaryāvihāra), went to the foot of the tree of enlightenment (bodhiḍruma) and sat down on the diamond seat (vajrāsaṁśaya).

32

His hair, perfumed with scented ointment, The most sublime of beings cut and threw up into the air Where Indra of the thousand eyes took it respectfully And placed it in a golden jeweled box.

For once, the corresponding story in Lalitavistara, p. 225 (tr. Foucaux, p. 197) is more sober in its details: Then the Bodhisattva thought: "Why should I keep my top-knot after becoming a wandering monk?" And cutting his top-knot with his sword, he threw it to the wind. It was gathered up by Trīṣṇi, the king of heaven, and was suspended in a golden jewel box. Indra, the king of heaven, seeing that, gathered it in a golden box and, within his paradise, established the shrine of the Top-knot Jewel (cūlāmaṇicettiya). This is what is expressed in the verse:

33

34

35

36

37

38

39

40

41

42

43

44

45

46

47

48

49

50

51

52

53

54

55

56

57

58

59

60

61

62

63

64

65

66

67

68

69

70

71

72

73

74

75

76

77

78

79

80

81

82

83

84

85

86

87

88

89

90

91

92

93

94

95

96

97

98

99

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

123

124

125

126

127

128

129

130

131

132

133

134

135

136

137

138

139

140

141

142

143

144

145

146

147

148

149

150

151

152

153

154

155

156

157

158

159

160

161

162

163

164

165

166

167

168

169

170

171

172

173

174

175

176

177

178

179

180

181

182

183

184

185

186

187

188

189

190

191

192

193

194

195

196

197

198

199

200

201

202

203

204

205

206

207

208

209

210

211

212

213

214

215

216

217

218

219

220

221

222

223

224

225

226

227

228

229

230

231

232

233

234

235

236

237

238

239

240

241

242

243

244

245
Māra with his troupe of eighteen nayutas of warriors, came to overcome him, but the Bodhisattva defeated Māra's army ... omniscient, not by virtue of knowing everything but by virtue of the fact that he is able to know whatever he

4. Furthermore, there are people who think that the Buddha is not omniscient (sarvajñā). Why? They say: "The dharmas are infinite (apramāṇa) and innumerable (asamākyeya); how could a single person know them all?"\(^5\) The Buddha abides in the true (bhūtālakṣaṇa) Prajñāpāramitā as pure as space (ākāśātuddha); in infinite (apramāṇa) and innumerable (asamākyeya) texts, he himself has given the assurance: "I am omniscient (sarvajñā); I wish to destroy the doubts of all beings (sarvasatārasanyāsaccheda)".\(^5\) This is why he preaches the Mahāprajñāpāramitāsūtra.\(^5\)  

\(^{55}\) Thomas, Life of the Buddha, p. 68, comments that in the canonical story (Majjhima, I, p. 237) there is no mention of either the bodhi tree or of Māra's temptations. The Mīpī thus depends here on more recent sources such as the Padhānakutta (Sūttagāta, v. 425-449); Nidānakāthā, p. 70-75; Buddhacarita, chap. XII, v. 112-118; XIII, XIV; Lalitavistara, chap. XX-XXI; Mahāvastu (II, p. 267-270, 276-283, 304-349). See E. Windisch, Māra und Buddhas, Leipzig, 1895, p. 229, 332-335.  

\(^{56}\) According to the interpretation of the Mīpī, when Brahmadatta invited the Buddha to preach the Dharma (below, k. 1, p. 63a-b), it was a matter of the entire Buddhist doctrine without distinction as to Vehicle. In response to this invitation, the Buddha preached not only the Four Noble Truths, the central point of the Hinayāna, but also the "very profound dharmas and the Prajñāpāramitā, the basis of the Mahāyāna dogma. For a long time it has been acknowledged that both Vehicles, referring to one and the same teacher, the Buddha Śākyamuni, tell his life and his propagation of the Dharma in almost the same terms and affirm that their main texts were given by him.  

\(^{57}\) Below, K. 2, p. 73b, 74b.  

\(^{58}\) Same objection, k. 3, p. 74b.  

\(^{59}\) The question of the Buddha's omniscience (sarvajñā) is quite complex. At the time of the Buddha, some individuals claimed to know everything, to understand everything, to have nothing further to know or to understand. They said: "Whether I walk or stand still, whether I sleep or am awake, I have always knowledge and awareness at my disposition" (sabbiṣṭā sabbaśādāvid...paccaupapattih sī). Such were, e.g., the claims of Niyaṯa Nāthaṉapura, Pāṇa Kasaṇa, etc. (Majjhima, I, p. 92; II, p. 31; Aṅguttara, IV, p. 428). The Buddha is more modest: "Those who affirm", he says to Vaczhatuta, "that the monk Gotama is omniscient (sabbiṣṭā), clairvoyant (sabbaśādāvid), do not speak the truth about me... They would be correct to say that the monk Gotama possesses the three knowledges" (tsāvio samano Gotamo). These three knowledges are the knowledge of past existences, the knowledge of the death and birth of beings and the knowledge of the destruction of the impurities (Majjhima, I, p. 482).  

The Sarvāstivādin-Vaibhāṣika doctrine is based on the canonical line. The Mahānī NASāda, p. 178-178, says that the Buddha is omniscient, not by virtue of his knowing everything but by virtue of the fact that he is able to know whatever he wishes. Describes the perfection of wisdom belonging to the Buddha, Kuśa, VII, p. 832. Identifies a fourfold knowledge:  

1) taught knowledge (anupagdhi dhiṇa), 2) universal knowledge (sarvata dhiṇa), i.e., knowledge of all natures, 3) omniform knowledge (sarvatthā dhiṇa), i.e., knowledge of every way of being, 4) spontaneous knowledge (ayatagdhiṇa) knowledge by the simple wish to know.  

On the other hand, the Greater Vehicle attributes to the Buddha pure and simple omniscience. The Mīpī asserts below, k. 2, p. 74c, that the Buddha knows all the sciences and that, if he does not teach them, it is because nobody asks him. The explanatory literature on the Prajñāpāramitā, such as the Abhisambadānākāra, p. 1-2, and its commentary, the Ādīkāra, p. 5, attributes a threefold knowledge to the Buddha: 1) sarvādājñātā, omniscience peculiar to the Buddha, ultimate and direct knowledge in one single moment of all aspects of existence, absolute and empirical; 2) sarvajñātā, omniscience relating to the path of salvation, Hinayāna and Mahāyāna; it belongs to the Buddha and the bodhisattvas on the bhūmī; 3) sarvajñātā, omniscience relating to things of the empirical world; it represents the knowledge of all the elements from the non-point of view; it belongs to the Buddhas and bodhisattvas and is accessible to the Hinayāna saints. (cf. E. Obermiller, Doctrine of PP, p. 62, Analysis, 3-6).  

The Bodhi, bhūmi, p. 404-405, defines the sarvādājñātā, the omniform knowledge, as follows: tatār yat tathāgatasyanyutapasamācitena ity ucyate. The sarvakāla jñātā allows the Buddha to cut through the doubts of all beings. - This comes from a stanza of the Mahāyānasūtraśāstra, XXII, 58, p. 188.  

विष्ठल काकूति...नामो 'स्तु तारी // ।

By means of the trikāya thou hast attained the great omniform enlightenment. Thou cuttest through the doubts of all beings! Homage to thee! This stanza is repeated and commented upon in the Saṃgraha, p. 530; the commentary proposes four interpretations of the epithet sarvādā used applied to the Buddha's knowledge; it concludes by saying: "As for myself, I see the suppression of all obstacles (sarvādṛṣṭārāna) in this omniform knowledge: it cuts through all the obstacles to knowledge (jñānaśūna) and suppresses all the impregnations (sūna). It is a precise knowledge bearing on all the doubts of others." - The question of omniscience is linked with that of knowledge which, in turn, has some complications; see J. Rahder in Hilbgirn, Ch. 283-297.  

\(^{60}\) Free quotation of the Puṇḍarīkavīrti, p. 5-7, that can easily be restored into Sanskrit: Atha bhūta Bhagavān...vahāhāthāt śrīdhātāt śrībhūtān. - This passage will be commented on in k. 7, p. 111-114.
the Buddha wishes to teach the true nature (bhūtalakṣaṇa) of all dharmas and cut through the bonds of doubt (samayabandhana) of all beings. This is why he preached the Mahāprajñāpāramitā.

6. Furthermore, there are evil people, given up to feelings of envy (bīṣṇa), who slander the Buddha by saying: "The wisdom (prajñā) of the Buddha does not surpass that of men; it is just his magic (māyā) that deceives the world." In order to destroy this scornful arrogance and false pride (mithyādṛṣṭa), the Buddha manifests the immense power (apramāṇabala) of his miraculous power (śuddhi) and wisdom (prajñā). About the Prajñāpāramitā it is said: "My miraculous power has immense qualities (apramāṇagaurava) and surpasses the threefold world (trisādhiśivarūpavṛtti), it is meant for the welfare of all (sarvaparitānā). To form a bad opinion of it is to commit an immense sin (śūpatti); to give pure faith to it (visuddhāśuddhā) is to be assured of the happiness of gods and men (devamanavaswākuṭa) and to reach the fruit of nirvāṇa (sarvāṇāhala) definitively."62

61 Heretics have often treated the Buddha as a magician. Ujjvalasūtra, Majjhima. I, p. 375: Tchong a han, T 26 (no. 133), k. 32, p. 629a26: Samano bhībhante...sāvakā śāvattī: "The monk Gotama is a magician; he knows the hidden magic that seduces others’ disciples." Sanskrit fragments of this sūtra may be found in Horntre, Remaince, p. 27-35; S. Lēvi, Notes indiennes, 1A, Jan.-Mar. 1925, p. 26-35; Viṃśatikā, p. 10, 1. 15. - Pāṇḍitāsūtra, Samyutta IV, p. 340 = Tchong a han, T 26 (no. 20), k. 4, p. 458b: Setaṃ me teṃ...mahāyāna jñāti: "I have heard that the monk Gotama knows magic." - An allusion to this same Pāṭati occurs in Tsa a han a han T 99 (no. 119), k. 5, p. 37b, and in Pī p'o cha, T 1545, k. 27, p. 139a: "The tirthika Pāṇḍita says: Gautama, do you know magic? If you do not, you are not omniscient; if you do, you are a magician." - Pī p'o cha, T 1545, k. 8, p. 38b: "The tirthikas slander the Buddha saying: The śramaṇa Gautama is a great magician who deceives the world." - Kośa, III, p. 30; Kośavākyā, p. 206: Yathāvāyatīrītha...lakṣaṃ bhakāvāyatī: "The heretics criticize the Buddha. These are Māskari, etc. A treatise of the Nṛgranthas says: Who does miracles? Gautama is a magician. - And elsewhere it has been said of the Buddha: After a hundred periods there appeared in the world a magician of this kind who will destroy (expel) the world by his magic." If most of Buddhist texts consider the word 'magician' applied by heretics to the Buddha as harmful, some late sources, elsewhere it has been said of the Buddha: After a hundred periods there appeared in the world a magician of this kind who will destroy (expel) the world by his magic.

62 Buddhists love to mention this disproportion between the error and the punishment on the one hand and the merit and the reward on the other hand. Cf. Bodhicaryāvatāra, I, v. 34-35: iti saṃrūpam ājīvanā...tathāham iv ayatātaḥ //

Tr. Lav., p. 7: "Such is the son of the Buddha, master of a veritable feast. The Buddha has declared: Whosoever sins against him in his heart remains in hell for as many centuries as the evil thought has lasted. But when in the heart is calm and takes delight in the Bodhisattva, this is a merit so great that it destroys old sins. And is violence not necessary to occur to harm the bodhisattvas? Is it not natural to love them?"

- Similarly the Prāṇavātinsivincayaprāṇavātinsiva, cited in Patḍākā, p. 39 and Sūkṣmaśrīmāṇa, p. 85: Tāvanti Mahāprajñā...mayi mahānāvācaya.

7. Furthermore, in order that people accept his doctrine, the Buddha says to them: "I am the great teacher (mahāguru), I possess the ten strengths (bala) and the four fearlessnesses (vaśīvaraṇa); I am established in the abodes of the saints (āryavāraṇa); my mind enjoys the mysteries (vaśīti). Uttering the lion’s roar, I turn the wheel of the Dharma (dharmaucakṣa); in all the universes I am the supreme being."63

8. Moreover, it is for the joy (pramuditā) of beings that the Buddha preaches the Mahāprajñāpāramitāsūtra. He says to them: "You should experience great joy. [Ś八十] Why? Because all beings enter into the net of false views (mithyādṛṣṭa); they are all deceived by bad heretical teachers (pāṇḍitābājyāsūtrā). I have escaped the dependence of the deceitful net of all bad teachers. The great teacher who possesses the ten strengths (bala) is difficult to find. Today you have found him. I will reveal to you the basket of the profound dharmas (gambhīravāsanātāka), i.e., the thirty-seven wings of enlightenment (bodhipākṣya), etc.; you will gather them as you wish."

9. Furthermore, all beings are afflicted (klīta) by the sicknesses (vyādhi) of the fetters (sāmyojana). In the course of beginningless transmission (amāḍhikālakāsāma), never has anyone been able to cure these sicknesses that are misunderstood by the bad heretical teachers. Today I have appeared in the world as the great king of physicians (mahāvādīkārya).63 I have compounded the medicine of the Dharma (dharmaucāya) and you should take it." This is why the Buddha preaches the Mahāprajñāpāramitāsūtra.

10. Furthermore, there are people who think: "The Buddha is just like ordinary people; like them, he is subject to transmigration (sāmaśṛṇa); he really experiences the pains of hunger (bhūḥsāka), thirst (piṭṣita), cold (śīta) and heat (śūna), old age (jvara) and sickness (vyādhi)."65 In order to suppress such concepts, the Buddha preaches the Mahāprajñāpāramitāsūtra and says: "My body (kāya) is inconceivable (acintya) 66.

63 On the Buddha, king of physicians (vaśīvaraṇa), master of medicines (bhūhāśīvaraṇa), see below, k. 22, p. 224a, k. 85, p. 657b. For details, see P. Dimiéville in Hīhatgīrinī, Byō p. 228, 230-231. - The 'Śīta of the good physician' or the 'Śīta on the comparison of the physician' are important, the Sanskrit texts of which may be found in Kośa, VI, p. 121, n. 4; Kośavākyā, p. 514; and the Chinese version in Tsa a han a han T 99 (no. 589), k. 15, p. 105a-b. - Other sources mentioned by Dimiéville: T 276, p. 384c; T 159, k. 5, p. 328c; T 330b; T 375, k. 5, p. 631c; T 26, k. 4, p. 442-443; k. 60, p. 804-805, etc. Further references to Pīlī and Sanskrit texts: Antagutta, III, p. 238: seyyathi pi bho...abhattham gacchanti. - In a list of epithets applied to the Buddha, (Antagutta, IV, p. 340), there is that of bhūṣita, 'physician'. The Mīlinda compares the Buddha to a sejjia, p. 74, and to a bhūṣita, p. 112, 169, 172. - The Lalitavistara invokes him as vaśīvaraṇa or vaśīvaraṇa, p. 46, 97, 283, 351, 358. - The Bodhicaryāvatāra calls him the omniscient physician, skilled in curing all suffering (vaśīvaraṇaḥ svabhāpūṣṭaḥbhūṣitaḥ, II, v. 37), the best of physicians (varaviśuddhi, VII, v. 24). - Similarly, Śīkṣaṇasamuccaya, p. 145, 234, 295.1.

64 Religious preaching plays an important part in Buddhist therapy; cf. Hīhatgīrinī, Byō, p. 257.

65 Like many Mahāyāna sūtras, the Mpi attaches two bodies to the Buddha, one human, the other superhuman. The latter is in question here. Cf. Siddhi, p. 776; Hīhatgīrinī, p. 178-182.

66 Marvelous though his powers may be, the Buddha is considered as an ordinary human, not only by his enemies the heretics but also by his first disciples, the Therās, who compiled canonical scriptures and elaborated the Sarvāstivādinscholasticism: see Siddhi, p. 764-772; Hīhatgīrinī, p. 174-177. It is exclusively on these sources, which represent only a part of Buddhism, that H. Oldenberg has based his well-known work, Le Buddha, sa vie, sa doctrine et sa communauté.
If the Buddha's body is immense (apramāṇa), so also are his rays (raśmi), his voice (vac), his morality (śīla), his samādhi, his wisdom (prajñā) and his other buddha qualities (buddhadharma). Refer to the three mysteries (gūhya) explained in the Mi ti king (Guhakasūtra)69 on which it will be necessary to enlarge.

11. Furthermore, at the time of his birth, the Buddha came down to the earth, took seven steps (saṅgapadā) and spoke some words, then was silent.70 Like all infants, he does not walk and does not talk; he suckles milk for three years; nurses feed him and he grows slowly. However the body (kāya) of the Buddha is incalculable (asaṃkhyeya) and surpasses all the worlds (sarasvaśākākāranā). But he appears to beings as an ordinary man (prthivagāna). Ordinarily, in a new-born baby, the limbs (kāyadhātu), the faculties (indiya) and the mental consciousness (manavihāna) are undeveloped (siddha, parinipāpana) and thus, the four bodily positions (dyapādha) - sitting (niśadana), lying down (ṣayyā), walking (gamana) standing (ṣihāna) - going from speech to silence, and all the other human behaviors (manasyadharmā) are incompletely manifested. With the passing of the days, months and years, the child practices little by little and takes on

Moreover, when the Buddha turned the wheel of the Dharma (dharmacakra), bodhisattvas from foreign regions (devantara) came to examine the Buddha's body67 which surpasses space (ākāśa) and the immense buddha-fields (buddhakāśa). Having come from the universe of the Buddha Houa chang (Padmaśāra),68 they saw the body of the Buddha and exclaimed:

Space is infinite,
So are the qualities of the Buddha.
To want to measure his body
Would be an endless task.
He surpasses the world of space
And the immense buddha-fields.
To see the body of the Lion of the Śākyas
Is just that and none other.
The body of the Buddha is like a mountain of gold,
He sends out great rays,

[59a] He is adorned with the major and the minor marks
Like a garland of lotuses in springtime.

67 In the Mahāvastu, III, p. 343-345, and the Lalitavistara, p. 438, these are the devas or devaputras who come to praise the Buddha.
68 The Buddha residing at the limits of the nadir (Pañcaviṃśati, p. 17).
human behaviors. But why was the Buddha born, if before birth he was already able to talk and walk, and afterwards he could not? This seems strange; but the single purpose of the Buddha is to use his power of skillful means (upayo); the Buddha manifests human behaviors (manusyaadharma) and adopts the human positions (jivyapatha) so that beings will believe in his profound Dharma. The Bodhisattvas were able to walk and talk as soon as he was born, people would say: "This man that we see is extraordinary (adhisya), he must be a god (deva), a naga or a demon (asura). The doctrine which he professes is certainly not within our reach. Transmigrating (samsrāra) and fleshly (māṃsākayā) beings as we are, in the grasp (ākṣipta) of the activities of the fetters (samsyajana), we do not have the capacity (vāisāti) for it; who among us could attain such a profound Dharma?"71 Victims of their own modesty, they cannot become firm adepts of the holy Dharma (āryadharmabhājana). It is for them that the Buddha is born in the Luan p'ī ni yuan (Lumbinivana).72 - Although he might have gone directly to the tree of enlightenment (buddhārama) and become Buddha there, he pretended by skillful means (upāya) to act as a child (kumāra), as an adolescent (bāla), as a young man (dīrgha) and as a grown man. As he, successively fulfilled the appropriate rôle: childish play (kumārakīrāda), study of the arts (kāla), householder's duty (svauna), enjoyment of the five objects of desire (paṭca kāmaṅgaṇa). Endowed with human faculties, he contemplates the painful spectacle of old age (jātā), sickness (vyādhi) and death (maranya) and experiences revaluation (saṃvega)73 for them. - In the middle of the night, he passed outside the ramparts, left home (pravrajya) and went to the riṣi Yu ūo ie (Udraka) and A lo lo (Arāda). He pretended to be their disciple, but did not follow their teaching. Having always had the superknowledges (abhijñā), he recalled his former existence (pūrvaajnana) when, at the time of the Buddha Kī cho (Kāya), he followed the path of discipline (śīlacaryamārga).74 Nevertheless, for the moment, he pretended to practice asceticism (daskaracaryu) and searched for the path (mārga) for six years. - Although he reigns over the trिशिलसमसमतिहास-लोकालंभ, the Bodhisattva pretended to destroy Māra's army (māravandu) and attain the supreme path (anuttaramārga).

71 The same idea expressed in almost identical words in the Lalitavistara, p. 87-88: garbhāvasthitah ca...pariprattyayatnam iti. - Tr. Foucaux, p. 81-82. It is out of compass for beings that Bodhisattvas is born in the world of men, because if he were a god, he would not turn the wheel of Dharma. And because of that, Ānanda, could how beings not fall into discouragement? (They would say): The Bhagavat Tathāgata Arhat is truly the perfect and accomplished Buddha; but we, being only humans, are incapable of fulfilling the conditions.

Indeed, if the canonical scriptures are to be believed, Sākyamunī's contemporaries did not know how to characterize him and perplexedly wondered: Is he a man, a god, a gandharva or a yaksha? Cf. Aṅguttara, II, p. 38 (corresponding passage in Tsa t'ao lu, T 99 (no. 101), k. 4, p. 213-a-c; Tseng yi a hui, T 125, k. 31, p. 717-c-d); Majjhima, I, p. 386; Itakata, I, p. 66.

72 The Lumbinivana, the birthplace of the Buddha, is rarely mentioned in the canonical sources. See, however, Suttaniputta, v. 683 (Lambayu yasanapada); Kathavattu, p. 97, 559. - But all the biographies of the Buddha, Sanskrit and Chinese, as well as the Pali exegetical literature, agree in having the Buddha born at Lumbinī: Mahāvastu, II, p. 18, 145; Lalitavistara, v. 82, 96, 234, 411; Buddhaacariya, I, v. 6; Nīlanākatthā, p. 53, 54; Manoratha, I, p. 16; Cullavāsma, II, v. 10; Ken pen chou...p'o sang che, T 1450, k. 2, p. 107c, etc. - At Lumbini, actually Rumindel, near the Nepalese village of Paderi, two miles north of Bhagavanpurā, there is a column erected by Akioka on the spot where the Buddha was born bearing the following inscription: "Here the Buddha was born, sage of the Śākyas... He has erected a stone column which makes it known: Here the Blessed One was born." (Oldenberg, Buddha, p. 110, 111).

73 For the miracles of childhood and youth, Thomas, Life of the Buddha, p. 38-50.

74 The Mppī mentions only three encounters (the old man, the sick man and the dead man), like the Buddhaacariya, III, v. 25-62; the Lieou tsi king, T 152 (no. 77), k. 7, p. 41a-b (Chavannes, Contes, I, p. 267-270) and the Ts'ou vao king (Tokyo Trīpiṭaka, XXIV, 6, p. 43). - But most sources add a fourth, the meeting with a monk: cf. Mahāpadināsutta, Dīgha, II, p. 21-28; Nīlanākatthā, p. 59; Mahāvastu, II, p. 150-157; Lalitavistara, I, p. 187-191; Ken pen chouo...p'o sang che, T1350, k. 3, p. 112c-114a; Chinese biographies: T 184, p. 346-467; T 185, p. 474-475; T 186, p. 502-503; T 187, p. 570-571; T 188, p. 618; T 189, p. 629-631; T. 190, p. 719-724.

75 For them that the Buddha is born in the path of discipline (madhyamadharmakāya) refers to the chapter of the Cho li 'ta (Sanskrit, Āḷākāyū p'ā). - Contrary to what the Mppī says here, the Buddha followed the teachings of Ārāda before those of Udraka: cf. Majjhima, I, p. 163-167, 249, Dhammapadatta, I, p. 70-71, Nīlanākatthā, p. 66; Mahāvastu, II, p. 119-120, Divya, p. 392, Lalitavistara, p. 238-239, 243-245, Buddhaacariya ch. 12, Tch'eng a hong, T 26 (no. 204), k. 56, p. 776-b-e; Ken pen chouo...p'o sang che, T 1450, k. 4, p. 119.

76 These are the two extremes of laziness (kāmaśukhakāsamārgo) and rigorism (āramaśamāramārga), condemned by the Buddha who preaches a middle way (madhyamadharmakāya) in the sermon to Benares. Vinaya, I, p. 10: dve 'na bhikkhave ānta...nibbānāya saṃvattati. Mahāvastu, III, p. 331: dhūv imau bhikkavahāṛaviparītyā...sambodhyā nirvāṇāya saṃvattati. Lalitavistara, p. 416: dhūv imau bhikkavahāṛaviparītyā...pratipadattā tathāgato dhammaṃ deliṣayati. See also Dīgha, III, p. 113; Majjhima, III, p. 230, Samyutta, IV, p. 330; V, p. 421; Nettipakarana, I, p. 110; Visuddhimagga, p. 5; Mahāyānaśrīśālākāra, p. 53; Sanghagha, p. 2; Bodh. bhāna, p. 185, 187. In reality, the literature of the Prajñā understands the middle way not in as moral or disciplinary sense as does the LesserVehicle, but rather in a philosophical sense. The two extremes which it attacks are not only laziness and rigorism but also, and particularly, the extreme views of being and non-being, of eternalism and nihilism, etc. Cf. Madh. vṛtti, p. 269; Madh. advātā, p. 22 (tr. Lav., Musōn, VIII, 1907, p. 271); Vādāya, Étude sur Āryadeva, p. 35-37; Lav., Mahāvastu, p. 10; Dutt, Mahāyāna, p. 46, 54.

14. Furthermore, he preaches the Mahāprajñāpāramitāsūtra in order to teach about the bodhisattva’s irreversibility (avastambha) and about the characteristics (linga) of this avastambha. He also preaches in order to thwart the tricks and works of Māra.

15. Furthermore, he preaches the Mahāprajñāpāramitāsūtra so that future centuries will honor (prajñā) the Prajñāpāramitā and in order to predict (vyākaranā) the Three Vehicless (yānātraya). Thus the Buddha said to Ānanda: After my nirvāṇa, this Prajñāpāramitā will go to the south (dakṣiṇapātha); from the south, it will go to the west (paścinādeśa); in five hundred years, it will go to the north (utarapātha).

There will be many believers in the Dharma and the daughters of good family will offer flowers (puṣpa), incense (dhiṇa), garlands (māla), standards (divāja), banners (paṭalas), music (tūrṇa), lamps (diya), jewels (manimatsa) and other riches (vaṃsa). They will write it, preach it, study it, listen to it, reflect on it, meditate on it, and worship it in the usual ways. For this reason, these people will enjoy all kinds of worldly happiness (lokasukha), will obtain the three vehicles (yānātraya) without delay and enter into nirvāṇa-without-residue (nirvāṇadinesvānirvāṇa). This will be seen in following chapters. It is for these reasons and these motivations that the Buddha preaches the Mahāprajñāpāramitāsūtra.

16. Furthermore, the Buddha preaches the Mahāprajñāpāramitāsūtra to explain the absolute point of view (pāramārtikā siddhāntasākāra). There are four points of view (siddhānta): 1) the mundane point of view (laukika siddhānta); 2) the individual point of view (pratīti prakāra); 3) the therapeutic point of view (pratīti piṭakā); 4) the absolute point of view (pāramārtikā siddhānta). In these four points of view to the east, dove into the sea, emerged, rolled to the south, to the west and north the Buddha went from the region of the west to the region of the south. According to the Prajñāpāramitāsūtra, the Buddha traveled: 1) from the region of the south to the region of the north; 2) from the region of the north to the region of the south. The Buddha said to Ānanda: After my nirvāṇa, this Prajñāpāramitā will go to the south (dakṣiṇapātha); from the south, it will go to the west (paścinādeśa); in five hundred years, it will go to the north (utarapātha).

Some writers call upon this so-called itinerary to assign a southern origin to the Prajñāpāramitā. The authenticity of the Prajñāpāramitā should be weighed against the evidence presented here.

Some writers call upon this so-called itinerary to assign a southern origin to the Prajñāpāramitā. The authenticity of the Prajñāpāramitā should be weighed against the evidence presented here.

Some writers call upon this so-called itinerary to assign a southern origin to the Prajñāpāramitā. The authenticity of the Prajñāpāramitā should be weighed against the evidence presented here.

Some writers call upon this so-called itinerary to assign a southern origin to the Prajñāpāramitā. The authenticity of the Prajñāpāramitā should be weighed against the evidence presented here.

Some writers call upon this so-called itinerary to assign a southern origin to the Prajñāpāramitā. The authenticity of the Prajñāpāramitā should be weighed against the evidence presented here.

Some writers call upon this so-called itinerary to assign a southern origin to the Prajñāpāramitā. The authenticity of the Prajñāpāramitā should be weighed against the evidence presented here.
points of view are contained, in its entirety, the twelve-membered scriptures (dvādaśāṅga) and the eighty-four thousand baskets of the doctrine (caturśaṅga-dharmapitakakanhasastra). All four points of view are true (satya) and do not contradict one another (ananyonyavapakrtya): in the Buddha-dharma, there are realities of mundane order, realities of individual order, realities of antidotal order and realities of absolute order.

a. What is the mundane point of view (śaṣṭikā saṣṭhita)? Real dharmas resulting from causes and conditions (hetupratyayasamagṛtya) exist, but do not have a nature distinct (bhūnavabhāva) [from these causes and conditions].

Thus the chariot (ratha) exists by the coming together of the pole, the axles, the spokes and the rim of the wheel, but there is no chariot distinct from its constituent parts.

In the same way, the Fākū (Dharmapada) says: “A mind is able to save a mind; another man is able to save a mind; the practice of good and wisdom is the best savior.” The Buddha has said in the Pīng cha wang ying king (Bimbhāśrūjį-pratyayadgamanāstvā): “The ordinary person (prthuagāna) does not listen to the Dharma, the ordinary person is attached to the Āmān.”

However, in the Fā eul ye king (Śūtra of the two nights of the Dharma, or Dharmanārājāvijñayanāstvā), “From the night when he acquired the Path to the night of the parinirvāṇa, every teaching given by the Buddha is true and not false.”

Now if the individual did not usefulness of many people. This is the Buddha Bhagavat.” In the same way, the Fa kiū (Dharmapada) says: “A mind is able to save a mind; another man is able to save a mind; the practice of good and wisdom is the best savior.”

Also, the Buddha has said in the Pīng cha wang ying king (Bimbhāśrūjį-pratyayadgamanāstvā): “The ordinary person (prthuagāna) does not listen to the Dharma, the ordinary person is attached to the Āmān.”

However, in the Fā eul ye king (Śūtra of the two nights of the Dharma, or Dharmanārājāvijñayanāstvā), “From the night when he acquired the Path to the night of the parinirvāṇa, every teaching given by the Buddha is true and not false.”

Now if the individual did not

Lav., Muisc, VIII, p. 313; Bodhisattvāvatāra, IX, v. 2. It is also discussed in the Mppū, k. 38, p. 336b. See Ottramare, Théosophie, 1907: 300-303; Lav., Documents d'Élhadharma. Les deux, les quatre, les trois vérités, MCB, V, p. 159-187. - The first three śāḍhītās correspond to the four, the fourth to the absolute truth. Sauvetāsanāya = 1) śāṣṭikā śāṣṭhītā + 2) pratiṣapaunvātta śāṣṭhītā + 3) pratiṣapaunvātta śāṣṭhītā.

Pāramānāthaśāsa = 4) pāramānātha śāṣṭhītā.

To my [Lamotte]’s knowledge, the theory of the four śāḍhītās appears only in the Mppū. However, the Bodh. bhūmi, p. 37, mentions four śātraus or realities and four degrees of knowledge:

1) lokapāpasādhītāvara, common reality, known to the whole world; 2) yadapiṣaṭaśādhītāvara, reality established on proofs, 3) ekāyāvanasavośādhītāvara, the sphere of knowledge free of any obstacle consistently consisting of passion; 4) jñéśvaravānasavośādhītāvara, the sphere of knowledge free of any obstacle to consciousness. For the expressions klesa- and jñéśvara, frequently found in the Vijñānavāda texts, see Triṇikā, v. 15, Samgūth, p. 6, Madhyāvatāvātu, index; Siddhi, p. 366. - It is clear that, under these different names, the four śātras of the Bodh. bhūmi correspond exactly to the four śāḍhītās of the Mppū.

82 When the Buddha speaks of the point of view, the individual, or from the absolute view, the individual is not different from the five skandhas that constitute him. Most of the texts mentioned here are taken from chap. IX of the Kośa, devoted to the refutation of the ārya-buddhi.

83 An allusion to the reply of the nun Vajirāvakṣī to the monk Cāṭakāraṇa in the Kośa, IX, p. 66; Tchong a han, T 26 (no. 137), k. 34, p. 645b18: yañ ca rattim tathāgato....eva hoti mo aññathā.

84 Moreover, a śūtra says: “A person has been born into this world for the joy, happiness and

85 A śūtra says: “A person has been born into this world for the joy, happiness and
truly exist, why would the Buddha say [without lying]: "With my divine eye I consider beings"? It must be concluded that the individual does exist, but only from the mundane point of view and not from the absolute point of view.

Question. - The absolute point of view is true (bhūtām satya) and, because it is true, it is called absolute; the other points of view cannot be true.

Answer. - That is not correct. Taken separately, the four points of view are true. The true nature (tathātā), the nature of phenomena (dharma-tā), the summum of existence (bhūta-koti), do not exist from the mundane point of view, but they do exist from the absolute point of view. In the same way, individuals exist from the mundane point of view, but do not exist from the absolute point of view. Why? When the five aggregates (skandha) that are the causes and conditions (hepatrātyaya) for the individual exist, the individual exists. Just as when the color (rūpa), odor (gandha), taste (rasa) and tangible (sprāṣṭrayaya) that are the causes and conditions for milk (kṣīra) exist, the milk exists. If milk did not really exist, the [66u] causes and conditions for milk would not exist either. But since the causes and conditions for milk really do exist, it too must exist.99 Since the causes and conditions for a second head (dvitiya stūra) or a third hand (trītya hastā) do not exist in humans, it is out of the question (prayātipi) for them. Such characteristics (nimittadāna) constitute the mundane point of view.

b. What is the individual point of view (pratipauraskṛtya siddhānta)? It is to preach the doctrine taking into consideration (apekṣya) the state of mind (cittrāpravṛtti) of the individual. The latter understands or does not understand the given subject. Thus a stūra says: "As a result of actions of different retribution (sambhinnavipākakarma), one is reborn in different universes (sambhinna-lokalādhitā), one experiences different contacts (sambhinna-aparastā) and different feelings (sambhinna-vanvedanā)." On the other hand, the Po' k'um na king (Phalgunāstūra) says: "There is no-one who undergoes contact; there is no-one who experiences sensation."91

Question. - How do these two stūras agree?

Answer. - There are people who doubt the hereafter (ānaiva), who do not believe in sin (paśca) or merit (puṇya), who commit evil acts (akātalacarā) and who fall into the wrong view of annihilation (ucchādāṛṣṭi). In order to cut these doubts (sāmyata), to suppress these bad practices and uproot this wrong view of nihilism, the Buddha asserts that a person is reborn in different universes, with different contacts (sparśa) and different sensations (vedaṇa). But Phalguna himself believed in the existence of a soul (ātmā), the existence of the purusa, and had fallen into the wrong view of eternalism (ākalavatātya). He asked the Buddha: "Venerable One (bhaddanta), who is it that experiences sensation?" If the Buddha had replied: "It is such and such (ānaka) a one who experiences sensation", Phalguna would have fallen more deeply into the wrong view of eternalism, his belief in the pudgala (individual) and the ātman (soul) would have grown and been irremediably strengthened. That is why the Buddha, when talking to him, denied that there is a being who feels (vedātā) or a being who touches (sparśiṇa). Characteristics such as these are called the individual point of view.92

Later it was accepted that the Bhagavat teaches by an instantaneous emission of voice (akṣayaguddhāvrama), or even that he does not speak at all (cf. Vasumitra, p. 20; Fo houa yen king, T 279, k. 80, p. 445c; Wei mo kie so choou king, T 475, k. 1, p. 538a; Nīlapanamantava by Nāgājuna, v. 7, in JRAS, 1932, p. 314: nodālītam tuvaḥ… dharmanvareṣu tarpitak; Hoborgiri, p. 215-217; Siddhi, p. 796). The "Sūtra of the two nights" was modified consequently: Madh. vrīt, p. 366, 539: yām ca saṁstamātvarūṭi… na pūrṇāḥkāraṇaḥ. - Palākṣita, p. 419: yaśadhāv tuvaḥ tathāgato… stocarastunivartīnam. - Lāulkottāla, p. 142-143: yām ca rūtraḥ tathāgato… evaṃ naṃ buddhavacanaṃ. 98 The example of milk is repeated in Kośa, IX, p. 239.

92 It is a well-known fact that in his teaching, the Buddha takes into account the intention and state of mind of his questioner. See the interview of the Buddha with Vacchagotta: Saṅyutta, IV, p. 400; Tsa a han, T 99 (no. 961), k. 34, p. 245b; T 100 (no. 195), k. 10, p. 444c.

The Buddha refuses to say to Vacchagotta whether the self exists or whether it does not exist. Ānanda asks him the reason. The Buddha explains himself by saying: If, Ānanda, when the wandering monk Vacchagotta asked me: "Does the self exist?", I had answered him: "The self exists", that would have confirmed, Ānanda, the doctrine of the Samanas and the Brāhmans who believe in eternalism. If, Ānanda, when the wandering monk Vacchagotta asked me: "Does the self not exist?", I had answered: "The self does not exist", that would have confirmed the doctrine of the Samanas and the Brāhmans who believe in nihilism. If, Ānanda, when the wandering monk Vacchagotta asked me: "Does the self exist?", I had answered: "The self does not exist", would that have been useful in making the knowledge arise in him that all dharmas are non-self? - "That would not have been so, O Lord." - "If, on the other hand, Ānanda, when the wandering monk Vacchagotta asked me: "Does the self not exist", I had answered: "The self does not exist", would that not have had the result of precipitating the wandering monk Vacchagotta from one misconception into another greater misconception: "My self did not exist previously. And now it does not exist at all."

99 (Kośa, IX, p. 262-4: Why has the Bhagavat not declared that the vital principle (jīva) is the body? Because the Bhagavat takes into consideration the intention (ālaya) of the person who is questioning him. The latter understands by jīva, not an imaginary being, the simple designation of the elements, but an individual, a real living entity, and on thinking of this individual, he asks if the jīva is identical with or different from the body. This jīva does not exist in an absolute manner: it bears no relationship either of identity or difference with what is: the Bhagavat therefore condemns both answers. In the same way, one cannot say that the hairs of the tortoise are hard or soft… Why does the Bhagavat not answer that the jīva does not exist in an absolute way? Again because he takes into account the intention of the questioner. The latter perhaps is asking about the jīva with the idea that the jīva is the series of elements (skandha). If the Bhagavat answered that the jīva does not exist absolutely, the questioner would fall into wrong view. Besides, as the questioner is incapable of understanding dependent arising (pratītyasamutpāda), he is not a suitable receptacle for the holy Dharma: the Bhagavat therefore does not tell him that the jīva exists only as a designation. - Lav. Nīlāvha, p. 118-119: "The scholastic likes to say that the Buddha varied his teaching according to the dispositions of his listeners; that some stūras, of clear meaning (śrūtra), must be understood literally; that other stūras, of implicit and non-inferential meaning (svaydhū) must be interpreted: a convenient hypothesis for the exegetists and legitimate in many cases. The Canon sees in the Buddha a physician, the great physician; the scholastic represents him as an empiricist. The Buddha was afraid lest the common man, reassured on the side of hell, should not commit sin; he wants the wise to learn to divest themselves of all egotism: thus to some he teaches the existence of a self and to others the non-existence of a self. In the same way the tigeress carries her young ones in her jaw: she locks her teeth just enough so that they don't fall - into the heresy of nihilism of the empirical self - but..."
mind (sūkṣma ni puṇapaṇditavijñāvedanīya). If a fool (mūḍha) can barely understand superficial phenomena, how could he understand profound causes and conditions? Then why do you say that the fool should contemplate the law of causes and conditions?

Answer. - The word ‘fool’ does not mean stupid in the manner of an ox (śvala-sāvyūha). The comparison of the tigress is from the Eastern Monachism: Dhammasaṅgīta, chap. XII: "he who voluntarily seek pleasure or are angry with their neighbor, such a contemplation is not good, is not a remedy; it is the contemplation of the disgusting (aśubhābhāvāna) or contemplation of loving-kindness (matirīcchamananipātakā) which would be a good remedy for them. Why? Because these two contemplations are able to uplift the poisonous thorn (vīṣakankalā) of hatred and attachment (rāga). Furthermore, there are beings attached (aabhinnivāyita) to the erroneous thesis of eternalism (nityavipaśyāta), who are ignorant of the series of similar moments (sadarasamantā) that constitute a phenomenon." For such people, contemplation of the transitory nature of the dharmas is therapeutic order (pratītyasamutpādadarśana) is the antidote for mañjuśrī (p. 219-228). Cf. Tr. Bendall-Rouse, p. 196-215.

c. The antidotal point of view (pratītyasamutpāda). - There are dharmas that exist as counteragents (pratipakṣa) but do not exist as true natures (bhūtavabhūta). Thus hot (uṣṇa), fatty (medavins), acidic (kātaka), salty (lavasa) plants and foods (osadāḥśākhāvā) are a counteragent in illnesses of wind (vāryovāḍha), but are not a remedy in other sicknesses. Cold (śīla), sweet (madhura), bitter (티ka), acidic (kāraka) plants and foods are a counteragent in illnesses of fire (tejojyovāḍha) but are not a remedy in other illnesses. Acidic (kātaka), bitter (티ka), acidic (kāraka) and hot (uṣṇa) plants and foods are a counteragent for chills (śītavāḍha) but are not a remedy in other illnesses. It is the same in the Buddhadvadhara, to remedy sickness of the mind (cittavajñā). Contemplation of the disgusting (aśubhābhāvāna)94 is a good counteragent (kuṣala pratipakṣadhāma) in the sickness of attachment (rāgayovāḍha); it is not good (kuṣala) in the sickness of hatred (dveṣayovāḍha) and it is not a remedy (pratipakṣadhāma). Why? Aśubhābhāvāna is the contemplation of bodily defects (kāyadosapariṣkāśa); if a hateful man contemplates the faults of his enemy, he increases the flame of his hatred. - Meditation on loving-kindness (matirīcchamanāskāra) is a good remedy in the sickness of hatred (dveṣayovāḍha); it is not good, not a remedy, in the sickness of attachment (rāgayovāḍha). Why? Loving-kindness (matirīcchamanāskāra) is consistent with seeking reasons for love and contemplating their qualities (gana). If a person full of attachment seeks the reasons for love and contemplates the qualities [of the person whom he loves], he increases his attachment (rāga). - The contemplation of causes and conditions (hetupratītyasamutpāda) is a good counteragent in the sickness of delusion (mohayovāḍha); it is not good, not a remedy, in the sickness of hatred (uṣṇaḥ) and attachment (rāgadveṣayovāḍha). Why? Because it is as a result of previous wrong contemplation (dūravānityakarīṇa) that wrong view (mithyadṛṣṭi) arises. Wrong view is delusion (moha).95

Question. - In the Buddhadvadhara it is said that the twelve causes and conditions (hetupratisagga) are profound (gambhīrā). Thus the Buddha said to Ānanda: "This dependent arising (pratītyasamutpāda) is profound (gambhīrā), difficult to see (śīrās), difficult to understand (dvaravādhoda), difficult to discover (dvarasanabhosa), difficult to penetrate (dvaradīghamaṇa), knowable only by a sage of subtle and skillful mind (sīkṣama ni puṇapaṇditavijñāvedanīya).96 If a fool (mūḍha) can barely understand superficial phenomena, how could he understand profound causes and conditions? Then why do you say that the fool should contemplate the law of causes and conditions?

Answer. - The word ‘fool’ does not mean stupid in the manner of an ox (śvala-sāvyūha). The comparison of the tigress is from the Eastern Monachism: Dhammasaṅgīta, chap. XII: "he who voluntarily seek pleasure or are angry with their neighbor, such a contemplation is not good, is not a remedy; it is the contemplation of the disgusting (aśubhābhāvāna) or contemplation of loving-kindness (matirīcchamananipātakā) which would be a good remedy for them. Why? Because these two contemplations are able to uplift the poisonous thorn (vīṣakankalā) of hatred and attachment (rāga). Furthermore, there are beings attached (aabhinnivāyita) to the erroneous thesis of eternalism (nityavipaśyāta), who are ignorant of the series of similar moments (sadarasamantā) that constitute a phenomenon." For such people, contemplation of the transitory nature of the dharmas is therapeutic order (pratītyasamutpāda) is the antidote for mañjuśrī (p. 219-228). Cf. Tr. Bendall-Rouse, p. 196-215.

93 For pathogenesis and medical practices, see Hobgolint, Blh, p. 249-262.
95 The ideas expressed in this line are repeated and developed by Śantideva in his Śikṣasamuccaya, chap. XII: Contemplation of the horrible (aśubhābhāvāna) is the antidote (pratipakṣa) for rāga (p. 206-212); loving-kindness (matirī) is the remedy for hatred (p. 212-219); the analysis of dependent-arising (pratītyasamutpadadaranīya) is the antidote for mahānīṣaya (p. 210-228). Cf. Tr. Bendall-Rouse, p. 196-215.
96 The words addressed by the Buddha to Ānanda are, rather: gambhīrā cāyaṁ ānanda paticcasamuddāpā gambhīrabhūvāhā ca: cf. Santsutt, II, p. 92; Digha, II, p. 55; Tīrīng a han, T 1 (no. 13), k. 10, p. 680b10; Jin po yu cheng, T 14, p. 342a; Tīrīng a han, T 16 (no. 97), k. 24, p. 578b; Taención, T 52, p. 844b. - The more developed formula, given by the Mīśī, was pronounced by the Tathāgata at the foot of the Aśīḷānāgonadhā tree, after his enlightenment: Vinaya, I, p. 4; Dīgha, II, p. 36; Mahājīna, I, p. 167; Santsutt, I, p. 136, etc.: adhīgato kho me avam dharmo gambhīra ṭhādayā svavādaṃ svādumbhā saṃpiṇṭo atākāvikero nīpaṇaṃ paṇḍitavaddanto. - The Sanskrit phrase is longer and shows less uniformity; it occurs in Mahāvīra, III, p. 314, l. 15; Mahāvyutpatti, no. 2914-2927; Lalitavistara, p. 392; Divya, p. 492 (which is very close to the Pāli): gambhīrā me dhamma gambhīrabhūvāhā dūrdhāvādumbhā tārō ṭhādayāvādum bhā sūkṣma ni puṇapaṇditavijñāvedanīya.
97 In other words, they ignore the momentary nature of the dharmas (dhammasakārās). According to the Buddhism of the Lesser Vehicle, the phenomenon persists from instant to instant and is reborn, similar to itself, from moment to moment. It thus appears as a series (sāntāna, prabhāna) of similar moments (sāntāna). The Saṃvādaśa-\dha-Vaibhūika and the Saṃāntāka schools debate on the duration of the kāraṇa and on the evolution of the sāntāna (Karmasāntāna-prakaraṇa, Introduction, p. 1-30).
98 Madh. kāekā, XXIII, 13, p. 460; Tīrīng a han, T 1564, k. 4, p. 31c10; Pan jo teng loun che, T 1566, k. 14, p. 123a6: anitāya nitya ity evam gṛhiḥ viparayasyah // anityam vidyate śāte gṛhiḥ viparayasyah //
Question. - All conditioned phenomena (samskṛta) have a transitory (anitya) nature: that is an absolute mark. Why do you say that the transitory is unreal (asaṣṭaya)? Conditioned dharmas (samskṛta), by virtue of the marks of arising (upādā), duration (sthiti) and cessation (bhāṅga), first arise, then last, and finally perish; why do you say that the transitory is unreal?

Answer. - Conditioned dharmas cannot have these three marks (laikaṇa). Why? Because these three marks are not real. If birth, duration and cessation were marks of the conditioned, these three marks would equally have to be present at the arising of the conditioned, for arising is a mark of the conditioned. In the same way, these three marks each would equally have to be present separately everywhere, which would be absurd. It would be the same for duration and cessation. Since birth, duration and cessation, taken separately, do not each [and per modum unius] have birth-duration-cessation, they cannot be called marks of the conditioned (samskṛtalakṣana). Why? Because the marks of conditioned dharmas do not exist. Consequently, the transitory nature of dharmas is not of the absolute order.

Furthermore, if every real entity (bhātāsvabhāvā) were transitory (anitya), retribution of actions (karmavipāka) could not take place. Why? Because transitoriness is the cessation after arising. Just as a rotten seed (pitikā bija) [66] cannot produce a fruit (phala), thus there would be no action (karma) and, the act not existing, how could there be retribution (vipāka)? Now every good doctrine (āryadharma) accepts retribution. That which should be believed by a person of good knowledge (kañcihālajñāna) should not be denied. Therefore the dharmas are not transitory. For innumerable reasons of this kind, we say that the transitoriness of the dharmas cannot be affirmed. [What is said here about the alleged transitory characteristic of the dharmas] is also true for their nature of suffering (duḥkha), of non-self (anūtma), etc. 102 Characteristics of this kind are called the therapeutic point of view.

d. The absolute point of view (pāramārthikasaddhānā). - Every essence (dharmatā), every category of speech (upadeśihādhirūpa), every dharma and adharma, may be subdivided (sabhūta), broken into pieces (bhūta) and scattered (prakṛti), one after the other. But the true dharma (bhātādharma), the domain (gocara) of the buddhas, prayakabadhas and arhats cannot be broken apart nor scattered. That which has not been understood (tong) in the preceding points of view is completely understood here. What is meant by ‘understood’? By ‘understood’ is meant the absence of any defect (sarvadvaśivasamyoga), unchangeability (aparīnatārtha), invincibility (ājeyṛtva). Why? Because if one deviates from the absolute point of view, the other teachings (upadeśa), the other points of view (saddhāna) are all destroyed. Some stanzas in the Tīhong yi king (Aṣṭaragavya sūtra) [104] say:

101 For Buddhists, belief in the after-life and the retribution of actions is the corner-stone of morality. Negation of good and evil is the wrong view (mī�yaḍyēṣa) by excellence (Koša, IV, p. 36, 137, 167). - On the other hand, the Buddha recognized the jātis, worshippers of fire, and admitted them without nucivice (parivivā) "because they believe in karma" (Vinaya, I, p. 71).

102 All dharmas are transitory (anicia), perishable (vyāśadhānā), non-self (anatā) and of suffering (duḥkha). Cf. Samyutta, II, p. 44 (the corresponding Sanskrit of which may be found in JRAS, 1913, p. 573, and the Chinese version in Tsa a han, T' 99 (no. 84), k. 3, p. 21c): rāpaṃ bhātikāvaso anvicanto... anuvardha āsavoḥ. - Other references in Rhyos Davids - Stede, s. v. saṃkāra, in fine.

103 Expressions to designate the absolute are not lacking in Buddhist texts. Lav. in Siddhi, p. 748-750 cites some lists which are given here:

1) Ta pan jo mi ti ko king T 220, k. 360, p. 853c:10; tathāt, dharmatā; avikāratah, avikāratabhātāt, avikāratah, aviktāt; dhammaniyam, dharmaśāhāti, akśamādhi, bhātāsahāti, avikāratabhātentaye.

2) Patilīkā, p. 421: bodhiḥ buddhatvam ekālavesāvatbhāvāvikkāt... saṃsṛṣṭi upālāvabhāvāvikkāte.


4) All these words are repeated and defined in the Vījñānavādin treatises. Madhyāntnavihāra, p. 49-51: tathāt bhātāsahāti cintāmin tam... - Sattiiṃgha, p. 121: pratyavacitādha, tathāt, śāhātya, bhātāsahāti, animitta, paramārthā, dhammadhatu; - Tsa ni liu, T' 3000, k. 2, p. 702b: tathāt, nāritīlānya, śāhātya, animitta, bhātāsahāti, paramārthā, dhammadhatu; - Po ti kung king, T' 1530, k. 7, p. 323c:24, tathāt, dhammadhatu, tattva and bhāvā, śāhātya and avikāratah, bhātāsahāti, paramārthā.

104 These Arthavargyau sutrāni, Aṭṭhakavagga in Pāli, constitute one of the earliest of the primitive Buddhist documents.

In Pāli, the Aṭṭhakavagga "Section of the Eight" is a group of sixteen sūtras forming the fourth chapter of the Suttanipāta, which itself is the fifteenth work of the Khuddakakārika, fourth and last collection of the Suttaπāta (cf. Winternitz,}
Being based on wrong views (dyṣṭi)
And on futile nonsense (prapañca), each one gives rise to quarrels (vivāda).
Seeing the arising of all that
Is the correct view of knowledge.
If the refusal to accept the system of another (paradharmā)
Is the action of a fool (bāla),
Then all the teachers (apadeśīn)
Are, in truth, fools.

[61a] If being based on personal views
In order to produce futile nonsense
Constituted pure knowledge,

There would be no-one of impure knowledge.105
In these three stanzas, the Buddha is concerned with the absolute point of view.
[First stanza]. - It is said that ordinary people depend on wrong views (dyṣṭi), on systems (dharmas), on theories (upadeśas) and therefore stir up quarrels (vivādas). Futile nonsense (prapañca) is the origin of quarrels and futile nonsense gives birth to wrong views (dyṣṭi). A stanza says:
Because one adopts systems, there are quarrels.
If no-one accepted anything, what could they discuss?
By accepting or rejecting 'views'
People are all divided.
The yogin who knows this does not accept any system (dharmas), does not accept any nonsense (prapañcas), adheres to nothing and believes in nothing.106 Not really taking part in any discussion

---

105 These stanzas probably mean: (1) The real truth consists of not adhering to any system, in not entering into any aulochical quarrel. - (2) Indeed, all the teachers are fools: they treat as fools those who do not accept their ideas and themselves are treated as fools by their adversaries. - (3) All claim to have found the truth and, if they were to be believed, in the world there would be only impeccable philosophical systems.

These three stanzas roughly correspond to the first five strophes of the Cūḷavīhāra, the twelfth sutta of the Athakavagga (Suttanipāta, v. 878-882, tr. Faure, p. 167-168; tr. R. Chalmers, Buddha’s Teachings, Cambridge M, 1932, p. 211). The Pāli text differs considerably from the citation of the Mppī given here, as well as the Chinese translation of Tehe k’ien in T 198, k. 2, p. 182a-b).

(1) 5aham sāham...āchati do.
(2) Evam pī vāpyoḥya...mahākṣa vādām.
(3) Parassā ce dhammaṃ...ime dhīhiparābhasānā.
(4) Sandhībhavīce pama...pi sattā samuñāt.
(5) Na vākham etam...ti param dhamanti.

Transl. The Disciple. - (1) Fixed in personal views, many [masters], quarrelling amongst themselves, affirm that they are [the only] wise ones [and say]: "Those who accept that understand the [true] doctrine; those who reject that are imperfect." - (2) Quarrelling thus, they debate and say: "My adversary is a fool, an ignoramus." Then what is the true doctrine among all of these, because all these [masters] claim to be [the only] wise ones?

The Buddha. - (3) If he who does not recognize the doctrine of his adversary is a fool, an inferior being of little intelligence, then all of these [masters] are fools of little intelligence, [for] all hold to their own [personal] views. (4) Or, if they are truly purified by their own views, if they are of pure intellect, wise and mindful, no-one among them is of little intelligence for their views are equally perfect. - (5) But I do not call 'realism' that which these fools say to one another. They make the truth of their own view; that is why they treat their adversary as a fool.

106 The horror of the Buddha and his disciples for any argument, more pretended than real, is well known: Suttanipāta, v. 897: yād kāc' imdhammatā...khattim akabhamino. - Sanskrit text in Bodh. bhāmi, p.48-49: yād kācana samayatā...kātīm asamakavatā. - Tr.: The Muni does not take up the opinions that are current in the world, for he is independent. How could the person who feels no attraction to what he sees and hears submit himself?
(vivāda), he knows the taste of the ambrosia (amṛitarasa) of the Budhadharma. To act otherwise is to reject the doctrine.

[Second stanza]. - If all of those who do not accept the systems of others (paradharma), who do not know them and who do not adopt them, were ignoramuses, then all the masters (apadeśin) would be ignoramuses. Why? Because, taken individually, each one reject the systems of his neighbors [to adhere to his own]. Actually, a system that affirms itself to be absolutely pure (paramārthakusala) is denigrated by others as being impure. Such, for example, are the mundane penal laws (dāndha-dharma), by virtue of which executioners carry out punishments (danda), executions (vadhā) and impurities (aisbhā) of all kinds.107

Worldly people accept them and hold them to be absolutely pure, whereas others, pravrajitas and layas, consider them to be impure. According to the ecstasies of the tīrthikas and the pravrajitas, one stays between five fires, one stands on one leg, one tears out one's hair, etc.108 - What the Ni K'ien ts'eu (Nirgranthaputras) hold as reasonable, other people call foolishness. In the various systems of the Buddhists, pravrajitas, śvetātmanas, śrāvakaśramaṇam, etc., each considers good what his neighbor denigrates. - In the Buddhist system as well, there are Tou ts'eu (Vatsiputrya) būkas who say: "Just as there is a dharma 'eye' (daikṣara) by the coming together of the four great elements (catutramahābhātasamāyoga), so there is a dharma 'individual' (pudgala)109 from the coming together of the five aggregates (pañcaśaṅkhāramāyoga).

In the Tou ts'eu a pî t'an (Vatsiputryabhādharma) it is said: 'The five aggregates (skandha) are not separate from the pudgala and is not separate from the five aggregates. It cannot be said that the five aggregates are the pudgala nor that there is a pudgala apart from the five aggregates. The pudgala is a fifth category, an ineffable (avaktavya) dharma, contained in the piṭaka.'110 The adepts of the Chouo yi ts'ie yean (Sarvāvata) say: "The five aggregates are either (anupanna), non-destroyed (aniruddha), empty (śūnyatā) and non-existent (akṣayatā). They are non-existent like the horns of [61b] a hare (śaśāvijñā) or the hair of a tortoise (kārmaroman)."111 All these

107 The Vāsūtuśāstra dharma has been lost, if the Mūsa is to be believed (below, k. 2, p. 70a), at least imosaf as it here concerns the Śiśāputrādharma, T 1548, particularly respected by theVatsiputryas. - But the text cited here is found in the San mi t'o pou louen, T 1649, k. 1, p. 465b29: It cannot be said that the skandha and the ītman are different or non-different... The ītman also is ineffable (avaktavya). - Kośa, IX, p. 232: The Vatsiputryas accept a pudgala that is neither identical with the elements nor other than the elements: ibid. p. 237. The Vatsiputrya maintains that the pudgala is ineffable (avaktavya) concerning its relationship, identity or non-identity, with the elements... He distinguishes five categories of phenomena capable of being cognized (pāthaśivāda ṣārayam {1-3} conditioned phenomena (samāvīś) or, in other words, past, present and future phenomena; (4) non-caused phenomena (avatāra), (5) the ineffable or pudgala. - Madh. avatāra, p. 268: Some maintain the real existence of a pudgala in which one cannot say that it is identical with the skandhas or different from the skandhas, permanent or impermanent; it is cognized by the six vījñā; it is the object of the concept of self.

111 The Sarvāstivādin doctrine is that the self is merely a designation of the series of elements and a self does not exist in it. No proof, no evidence of proof, no evidence of induction, establishes the existence of a self independent of these elements. That which in common language is called soul, self, vital principle, person, is merely a series (sāmāna, sámāri), of which the elements are in the relationship of cause and effect, subject to the law of causality (pratyayasamāpāṇa). This solution, outlined in the Canon, Dīgha, III, p. 105 (cittamāna), Saṃyutta, III, p. 143 (samāna), was adopted and developed by all the schools of the Lesser Vehicle which reject belief in a pudgala and profess naivāya. For the school of the Pāli language and its doctrine of bhavaṅga, an explanation and some references will be found in Samgagala, p. 8-10. For the Sarvāstivādin-Vaibhāṣika's series on the one hand and the Sautrāntika's series on the other hand, consult Kośa, IX, p. 185: good resume in Lav., Morav., p. 196-200: Karmasiddhiṣṭakarána, Intro., p. 15, 23-27.

110 The Āyavada's Po louen, T 1569, k. 1, p.168b. - Several sūtras inform us about the ascetic practices at the time of the Buddha, e.g., Majjhima (no. 12), I, p.68-83; (no. 14), I, p. 91-95. Lav. Histoire, I, p.290-314, has an important chapter on Hindu asceticism, mendicant and monastic life and the sects of the Buddhist epoch.


teachers boast about their own system but reject that of others: they say: "This is true, the rest is false (idam eva saccaṃ mohgam aṭṭhānā)." It is their own system that they accept, it is their own system that they respect (piṭṭhavanti), it is their own system that they practice (bhāvavanti). As for the system of another, they do not accept it, they do not respect it: they criticize it.

[Third stanza]. - If by the sole fact of having a system of their own these teachers were pure and attained to the absolute, then there would not be any impure teachers, for they are all of them attached to a system.

Question. - If the views (dhyāṇa) are all false, what is the absolute point of view (pāramāṇārtha śiddhānta)?

Answer. - It is the path that transcends all discourse (sarvaśākṣaśīlāvādha), the arrest and destruction of the functioning of the mind (citupavavattitthitavodha), the absence of any support (anārāyaṇa), the non-declaration of the dharmas (dharmanām anārāyaṇanām), the true nature of the dharmas (dharmanām satyacakṣaṇam), the absence of beginning, middle and end (anādhinādyānta), indestructibility (ākṣavaya), inalterability (arvparśāmavatā). That is what is called the absolute point of view. It is said in the Mo ho yen yi kie (Mahāyāṁmārthakhāṭa):

The end of discourse,
The arrest of the functioning of the mind,
Non-arising and non-destruction,
Dharmas similar to nirvāṇa.

Speaking about subjects promoting action (abhisamākāśāhita):
Those are mundane systems.

Speaking about subjects promoting non-action (anabhisaṃkāśāhinta):
That is the absolute system.

Everything is true, everything is false,
Everything is both true and false at the same time,
Everything is both false and true at the same time.

That is the true nature of the dharmas.

In various sūtras of this kind, it is said that the absolute point of view (pāramāṇārtha śiddhānta) has a profound (gambhīra) meaning, it is said that the absolute point of view (dharvabuddha). The Buddha preaches the Mahāprajāpāramāṇātsūtra to explain [this meaning].

17. Furthermore, the Buddha has preached the Mahāprajāpāramāṇātsūtra because he wanted the brahma-octet Tekhāung tchao (Dīghānākha) and other great masters (upadeśācārya), e.g., Sīla ni p'o t'o k'iu to lo (Sīnāka Vasūtra), Tso t'o k'iu ti lo (Vacchagottasa) to have faith (śraddhā) in the Buddha and his teachings. These great masters of Ten feu s'i (Jambudvīpa) said that all the treatises can be refuted, all the confused affirmations (vāda) and all the twisted beliefs (grāha), and consequently, there is no true religion deserving of belief (śraddhā) or respect (arcana, satkāra).


116 For the names of the absolute, see above.

117 Cf. Madh. vṛtti, p. 369: "sarvam tathāyaṃ na vā tathāyaṃ...eṣaḥ buddhām uśāsanaṃ."
Thus the Chô lî fou pen mo king (Śāriputrāvadānasūtra) says: Śāriputra's uncle (mātula), called Mo ho kiu ntch'ei lo (Mahākauṭṭhila), in a [learned] discussion with his sister Chô lî (Śrī), reflected thus: “My sister is not very strong; she may become pregnant with a sage (jātini) who would borrow her mother’s mouth in order to speak. If he is wise before he is even born, what will he be like after birth when he is grown up?” This thought hurt his pride (abhādāna) and, in order to increase his knowledge, he left home and became a brahmācārin. He went to southern India (daksitāpatha) and began to study the great treatises (āṭstra). People asked him:

[61c] “Brahmacārin, what are you looking for, what are you studying?” Dīrghanakha (Kauṭṭhila’s surname) replied: “I want to study the eighteen great treatises in depth.” They replied: “If you would dedicate your whole life to understand a single one, then how would you ever come to the end of all of them?” Dīrghanakha said to himself: “Previously, I acted out of [injured] pride because I was outshone by my sister; again today these men are covering me with shame (paralajjā). For two reasons, I take an oath henceforth not to cut my nails (saṅkha) before I have exhausted the eighteen treatises.”124 Seeing his long nails, people called him the brahmācārin ‘Long Nails’ (dīrghanakha). By the wisdom that he derived from treatises of all kinds, this man refuted (neighnāti) by every means Dharma and Adharma, compulsory and optional, true and false, being and non-being. He confounded the knowledge of his neighbors (parapadesa). Like an enraged mighty elephant (gaja) whose raging trampling cannot be directed, the brahmācārin Dīrghanaka, having triumphed (abhībhavati) over all the teachers by the power of his knowledge, returned to Mo Kie (Magadha), to Wang chō (Rājagaha) in the public square (naranigama). Having come to his birthplace, he asked people: “Where is my nephew (bhāgīneya) now?” They said to him: “From the age of eight years, your nephew has exhausted the study of all the treatises (āṭstra).”125 When he was sixteen, his learning triumphed (abhībhavati) over everybody. But a monk of the Che clan (Śākya), called Kiu t'ān (Gautama) made him his disciple. “At this news, filled with scorn (abhādānā) and disbelief (dāraddhā), Dīrghanaka exclaimed: ‘If my nephew is so intelligent (medhāvī), by what trick (vulcana) has this Gautama succeeded in shaving his head for him and in making him his disciple?’ Having said this, he went at once to the Buddha.

At that moment, having been ordained a fortnight ago (ardham-sopasampanna), Chô lî fou (Śrīputra) was standing behind the Buddha, fan in hand (vyujanayugrastha), fanning the Buddha. The brahmācārin Dīrghanaka saw the Buddha and having exchanged salutations with him (kauṭṭhila), reflected thus: “My kauṭṭhila (Mahākauṭṭhila) was this Gautama able to win over my nephew?” Having reflected thus, he said to the Buddha: “Gautama, no thesis is acceptable to me (suvam me na kumatur).” The Buddha said to Dīrghanaka: “No thesis is acceptable to you; then even this view is not acceptable to you?” The Buddha meant: You have already drunk the poison of false views (mithādyāsīva). Now expel the traces of this poison (vivāsānā). You say that no thesis is pleasing to you, but this view does not please you? - Then, like a fine horse (aśvā) which, on seeing the shadow of the whip (kāsākāla), rouses itself and goes back to the proper route, in the face of this shadow of the whip that is the Buddha's speech (buddavac), the brahmācārin Dīrghanaka collected himself and laid aside (nirjarati) all pride (dārava).”127 Shameful (lājjamadā) and with drooping head (adhomukha) he thought: “The Buddha is inviting me to choose

nails, people called him the brahmācārin ‘Long Nails’ (dīrghanakha). By the wisdom that he derived from treatises of all kinds, this man refuted (neighnāti) by every means Dharma and Adharma, compulsory and optional, true and false, being and non-being. He confounded the knowledge of his neighbors (parapadesa). Like an enraged mighty elephant (gaja) whose raging trampling cannot be directed, the brahmācārin Dīrghanaka, having triumphed (abhībhavati) over all the teachers by the power of his knowledge, returned to Mo Kie (Magadha), to Wang chō (Rājagaha) in the public square (naranigama). Having come to his birthplace, he asked people: “Where is my nephew (bhāgīneya) now?” They said to him: “From the age of eight years, your nephew has exhausted the study of all the treatises (āṭstra).”125 When he was sixteen, his learning triumphed (abhībhavati) over everybody. But a monk of the Che clan (Śākya), called Kiu t’ān (Gautama) made him his disciple. “At this news, filled with scorn (abhādānā) and disbelief (dāraddhā), Dīrghanaka exclaimed: ‘If my nephew is so intelligent (medhāvī), by what trick (vulcana) has this Gautama succeeded in shaving his head for him and in making him his disciple?’ Having said this, he went at once to the Buddha.

At that moment, having been ordained a fortnight ago (ardham-sopasampanna), Chô lî fou (Śrīputra) was standing behind the Buddha, fan in hand (vyujanayugrastha), fanning the Buddha. The brahmācārin Dīrghanaka saw the Buddha and having exchanged salutations with him (kauṭṭhila), reflected thus: “My kauṭṭhila (Mahākauṭṭhila) was this Gautama able to win over my nephew?” Having reflected thus, he said to the Buddha: “Gautama, no thesis is acceptable to me (suvam me na kumatur).” The Buddha said to Dīrghanaka: “No thesis is acceptable to you; then even this view is not acceptable to you?” The Buddha meant: You have already drunk the poison of false views (mithādyāsīva). Now expel the traces of this poison (vivāsānā). You say that no thesis is pleasing to you, but this view does not please you? - Then, like a fine horse (aśvā) which, on seeing the shadow of the whip (kāsākāla), rouses itself and goes back to the proper route, in the face of this shadow of the whip that is the Buddha's speech (buddavac), the brahmācārin Dīrghanaka collected himself and laid aside (nirjarati) all pride (dārava).”127 Shameful (lājjamadā) and with drooping head (adhomukha) he thought: “The Buddha is inviting me to choose

say that Dīrghanaka, while still in the world (gesshu) loved to play the guitar (hien kouan); later, when he became a monk, he remained attached to his long nails and did not cut them. Yet other masters say that he was a member of those religious heretics who keep their nails. That is why he was called the brahmācārin ‘Long Nails’. According to the Avadānasūtra, II, p. 187, Śrīputra, at the age of sixteen years, had studied the grammar of Indra (aṇdru vidyāram).

126 The intention of the Buddha is to lead Dīrghanaka to abandon his opinion without adopting another. This is very clear in the Dīrghanakhasutta and the Avadānasūtra, I. c e.

127 An allusion to a stanza of the Dhammapada, v, 144, Sanskrit Udānavarga, p. 240: bhādrot yathāvah kākāyābhīoti...prajāhati dakkham.
between two contradictions (nigrahasthāna).128 If I say that this view pleases me, that is a gross (ausārīka) nigrasāhāna which is familiar to many people. Why then did I say that no thesis is pleasing to me?129 If I adopted this view, that would be a manifest lie (mâyâyūda), a gross nigrasāhāna known to many people. The second nigrasāhāna is more subtle (śikṣāsu); I will adopt it because fewer people know it.130

Having reflected thus, he said to the Buddha: "Gautama, no thesis is agreeable to me, and even this view does not please me." The Buddha said to the brahmachārin: "Nothing pleases you, and even this view does not please you! Then, by accepting nothing, you are no different from a crowd of people. Why do you puff yourself up and develop such pride?" The brahmachārin Dīghanakha did not know what to answer and acknowledged that he had fallen into a nigrasāhāna. He paid homage to the omniscience (suravajñāna) of the Buddha and attained faith (śraddhācittina). He thought: "I have fallen into a nigrasahāna. The Bhagavat did not make known my embarrassment. He did not say that it was wrong, he did not give his advice. The Buddha has a kind disposition (nispacitina). Completely pure (parumaviśuddha), he suppresses all subjects of debate (abhīlāpasthāna); he has attained the great and profound Dharma (mahāgambhiśradhāma); he is worthy of respect (aravinda). The purity of his mind (cittaviśuddhī) is absolute (parama)."

And as the Buddha, by preaching the doctrine to him, had cut through his wrong views (mityādṛṣṭi), Dīghanakha at once became free of dust (vīraṣa) and defilements (vīgamana) and acquired the perfectly pure (viśuddha) Dharma-eye (dhammacakrakāsa). Also at that moment, Sāriputra, who had been following this conversation, became an arhat.129 The brahmachārin Dīghanakha left home (pravrajya) and became a monk (ivamana); he became a very powerful arhat. If the brahmachārin Dīghanakha had not heard the Prajñāpāramitā preached, the powerful doctrine excluding the four alternatives (citthukotikavajra)130 and dealing with the absolute (paramārthahasamprayaṣa), he would not have had faith. How then would he ever have been able to gather the fruit of the religious life (pravrajimārgaphala)? Therefore it is in order to convert the great teachers (upadesacārya) and men of sharp faculties (tīkṣṇendrīya) that the Buddha preaches the Mahāprajñāpāramitāsūtra.

18. Furthermore, the Buddhās have two ways of preaching the Dharma: [sometimes] they take into account (apokasante) the minds (citta) of their listeners and adapt themselves to the beings to be converted (vaśeyuḥ), [sometimes] they have in view only [the object of their sermon], the nature (laksana) of the [69b] dharmas. Hence, the Buddha preaches the Prajñāpāramitāsūtra in order to speak about the true nature of the dharmas. Thus it is said in the chapter of the Śang pavāng (Laksanakānakaparivarta) that the gods (deva) asked the Buddha: "This Prajñāpāramitā is profound (gambhirā); what is its nature (laksana)?" The Buddha replied to the gods: "It is empty (śūnya). It has as its nature existence and non-existence

128 The nigrasahānas, faults against logic, were catalogued by the Buddhist logicians; see, e.g., a list of 22 nigrasahānas in Tarkālaṃkāra, Tucci, Pre-Dōkyō, p. 33-40.

129 Cf. Avadānaśāstra, p. 194: atibhāyanatā Śāriṇiprasauṣijām...dhammacakrav upaṇam.

130 Th teaching that excludes the four alternatives which establishes the four-branched syllogism: "Nothing whatsoever arises, whether of itself, or of other, or of both, or without any cause." This negativity which characterizes the Madhyamaka (cf. Keith, Buddhist Philosophy, p. 237-241; Lavoie, Madhyamaka, p. 19) has already been presented by Sāriputra in the canonical scriptures: Samyutta, II, p. 112-115; Tsa a han, Y 99 (no. 288), k. 12, p. 8-1a-c.

131 This quotation is taken from the Paićavāniṣṭa, T 220, k. 510, p. 694c (of vol VII), T 221, k. 11, p. 77b; T 223, k. 14, p. 325b.

132 The Sāṃkhya-nirvacanacāra, IV, enumerates a whole series of subjects leading to discussion (e.g., the nature of the skandhas, dhātu, ayatanas; the scope of the Buddhist truths). Those who debate such subjects are ignorant that "the absolute is subtle, profound, difficult to understand and everywhere has the same taste (śarvasalakṣaṇa)."

133 The Vajraśekhara, p. 22, expresses the same idea in different words: yevaḥ sahāte laukarasnamsantat-thāthāgato ducitayah. -Tr. - O Subhūti, where there is a seat of characteristics, there is a lie; where there is no seat of characteristics, there is no lie; that is why the Tathāgata must be defined by the absence of characteristics.

134 The distinction between good (kuśala) and bad (akusala) dharmas is frequent in the Buddhist canon. The Abhidharma also distinguishes non-defined (avyākāta) dharmas which are neither good nor bad. Cf. Dhammasaṅgani, p. 1; Viśuddha, p. 180; Nettipakarana, p. 191; Mādāla, p. 12. Other references in Geiger, Pāli Dhamma, p. 105-113.
the same for the other categories of three dharmas: 1) dharmas of the disciples (śaikṣa), masters (aśaikṣa) and those who are neither disciples nor masters (naiśaikṣaśaikṣa),\textsuperscript{135} 2) dharmas to be abandoned by seeing the truths (darśanahāya), dharmas to be abandoned by meditation (bhikṣavanahāya) and the Dharma which is not to be abandoned (abhaya);\textsuperscript{136} 3) visible dharmas that offer resistance (saṁdarśanāntarajñātīha), visible dharmas that do not offer resistance (saṁdarśanānāntarajñātīha), invisible dharmas that do not offer resistance (saṁdarśanānāntarajñātīha).\textsuperscript{137} 4) lower, middling and superior dharmas; 5) small, great, immense dharmas, etc.

Furthermore, in other stūtras it is a question of the four applications of mindfulness (smṛtyupasthāna) conforming to the teachings (dharmaparyāya) of the śrāvakas.\textsuperscript{138} During this application, the bhikṣu considers (asampayuyati) the thirty-six substances (dravya) of his own body (ādhyatmikākaya) and expels the sickness of attachment (vāsaryādi), then he considers the body of another (bhūbyākaya) in the same way, and finally both his own body and that of another (ādhyatmikābhūbyākaya). Here, in relation to the four smṛtyupasthānas, the Buddha wishes to preach the Prajñāpāramitā by analogy.\textsuperscript{139} Thus he said: "In considering his own (gṛha) body, the bodhisattva produces no notion of body (kāsyasamjñā), does not grasp at the body, for the body does not exist. By considering in the same way the body of another, then both his own body and the body of another, he produces no notion of body, does not grasp at the body, for the body does not exist. In the course of kāsyasamjñā, he considers the body without producing the notion of body: this is very difficult to do. It is the same for the other three smṛtyupasthānas, [application of mindfulness of] sensation (vedanā), mind and dharmas." It is the same for the four correct practices (samyakpradhāna), the four foundations of miraculous powers (āryāsiddhi), the four dhyānas, the four truths (ṣatya) and all other groups of four dharmas.

Furthermore, in other stūtras, the Buddha spoke of the transitory nature (anitiya), the suffering (dukkha) nature, the empty (śūnya) nature and the non-substantial (anamika) nature of the five aggregates (skandha). Here he wishes to preach the Mahāprajñāpāramitāśrutra in analogy with the five skandhas.

135 Dhammasaṅgāni, p. 318-155; Kośa, VI, p. 231.
136 In Pāli: dassanaṃ pahātabhāb, bhāvanāṃ pahātabhāb, neva dassanaṃ na bhāvanāṃ pahātabhāb, Dhammasaṅgāni, no. 1002, 1007, 1008, p. 183-183; Viabhūga, p. 12, 126, 97; Kośa, p. 78.
137 Kośa, I, p. 51.
138 The four smṛtyupasthānas play an important part in the canonical scriptures: Diṅgha, II, p. 290 (tr. Rh. D., II, p. 322-326); Majjhima, I, p. 56, II, p. 11; Sānuyutta, V, p. 9, 14, 142; Aṭṭhānāta, I, p. 39, 296; II, p. 256; III, p. 450, IV, p. 300, 457: idha bhikkhave kāye...dhammatamo dharmajñātītaḥ. - Sanskrit phrase in R. Pischel, Bruchstücke des Sanskritkanons aus Jayakārī, SPAW, XXV, 1904, p. 1143. - Chinese versions, e.g., Tc hong a han, T 26 (no. 98), k. 24, p. 582b; Ta a han, T 99 (no. 623), k. 24, p. 174a; Taeng yi a han, T 125, k. 5, p. 566a. - The smṛtyupasthānas have been studied in detail in the Abhidharma: Aungh, Compendium, p. 79; Viabhūga, p. 239-266; A pī t'ān pu kiu sou louen, T 1543, k. 29, p. 905-908; A pī t'ān ma fo tühe louen, T 1544, k. 19, p. 1072-1074; A pī t'ān ma fo fa yun tiou louen, T 1537, k. 5-6, p. 475-479; Pi pū cha, T 1545, k. 187-192, p. 936-960; Kośa, VI, p. 158-162.
139 Lamotte gives 'equivalence'. Monier-Williams gives 'to approach from, to come near' for the root pary-yā.
140 E.g., in Sānuyutta, III, p. 44: āpyām bhikkhave aniccam...ma as anāti. Corresponding Sanskrit passage in JRAS, 1913, p. 573; in Chinese, Ta a han, T 99 (no. 84), k. 3, p. 21c. - Other references in Rhys Davids-Stede, s.v. samkhāra, in fine. - According to the Viabhūgīyas, the four aspects of the truth of suffering are: anitiya, dukkha, śūnya and anamika (Kośa, VII, p. 31).

NOTE: The lengthy Sanskrit and Pāli quotations have been abbreviated for convenience, the beginning and the ending given so that they may be located.
CHAPTER II: EVAM MAYĀ ŚRUTAM EKASMIN SAMAYE

Sūtra. - Evam mayā śrutam ekasmin samaye: Thus have I heard at one time.

2. Furthermore, the Buddha's doctrine is profound (gambhīra) and distant; it requires a Buddha to understand it. Without being a Buddha, the believer can enter into the Buddha's doctrine by the power of faith (śraddhāhāla). Thus, Fān 'rên wăng (Brahmādevārī) invited the Buddha to turn the wheel of the doctrine (dharmaçañca) 143 He invited him with this stanza:

In Jambudvīpa, at one time, there appeared
Man'yō impure doctrines,
Open the gate of immortality,
Preach the pure path. 144

The Buddha replied with this stanza:
My doctrine is very difficult to grasp,
It is able to cut through the fetters.


These various versions show great divergence both as to the number of stanzas exchanged between the Buddha and Brahmā and the very meaning of the words pronounced. One gets the impression that the compilers and the translators only partially understood the meaning of the documents they used.

144 Vinaya, I, p. 5; Majjhima, I, p. 168; Samyutta, I, 137: pūravahosī Magadhe... samalambhavatthāni...vinālamabhavatthāni

145 In his commentaries on the Nikāyas (Sumati, I, p. 26; Papalca, I, p. 3; Sirattha, I, p. 4), Buddhaghosa mentions all the possible meanings of evam along with supporting texts. This adverb can indicate comparison (upāsī), information (upadesa), approval (sampahosana), reproach (garahasena), acceptance (vucanasaṃgahasanena), style (ākāra), designation (vidassanena) and affirmation (avadhāraṇena). In the expression evam me satun, the adverb evam expresses manner, designation and affirmation (sādavaḥ idaḥ ākārādarsanaḥvadhāraṇena datthabbva). To the author of the Mpp, evam symbolizes the faith of the believer in the words of the Buddha that he has heard. Some manuals of Buddhism have a tendency to present Buddhism as a rationalistic system, a simple appeal to reason (E. Hardy, Buddha, Leipzig, 1903, p. 54; Pischel, Leben, p. 54). But Buddhism is also adherence to the word of the Buddha and faith plays an important, although secondary, role in the doctrine of salvation (Kern, Historé, I, p. 1; Manual, p. 50; Lav., Opinions, p. 132-139; Ottifare, Théosophie, pp.341-342; B.M. Barua, Faith in Buddhism, BIS, XII, p. 329-349).

146 Faith is often compared to a boat: saddhāya taratī oghum (Suttanīpā, p. 184; Samyutta, I, p. 214; Sanskrit Udnānagara, p. 113). The Śūkṣmaśāntakṣa, p. 62, speaks about the ship of faith (śraddhānāva) on which one embarks to go to the treasure island (ratnaparvata).
Those whose minds are attached to the desire of the triple world (tribhavatṛṣṇā) are unable to understand it. 145

Brahmādevārjī said to the Buddha: "O Venerable One (bhuddanta), in the universe (lokadhātu), knowledge is of superior, middling or inferior category. People of sensitive and upright mind can easily obtain salvation. If these people do not hear the doctrine preached, they fall into grave difficulties. It is like the lotus (upalā) in the water: some are born, some ripen, some remain within the water without emerging.146 If they do not have sunlight (śrīyapravhā), they do not [63b] expand (vikasanti). The Buddha is like [the sunlight]: sent forth by his great loving kindness and great compassion (mahāmaitrīkarunā), that he might have pity for beings and preach the doctrine."

The Buddha recalled the qualities (dharma) of the buddhas of the three times (ryadvan), past (attīta), future (anāgunta) and present (pratyayapanna), all of whom preached the doctrine in order to save beings: "I too", said he, "must do the same." After having had this thought (manaskāra), he accepted Brahmādevārjī's and the other gods' invitation (adhyesāṇā) and preached the doctrine. The Bhagavat replied with this stanza:

Now I open the gate to the immortal.

The faithful shall obtain joy.
I preach the wonderful doctrine to men,
I do not preach in order to harm anyone.147

145 Vinaya, I, p. 5; Dīgha, II, p. 38; Majjhima, I, p. 168; Samyutta, I, p. 136: kicchena me adhigatam... tamoikkhandhena āvānīlvā ālocaṇīla
Pratītyaṃ and anuvrataṃ should probably be corrected to pratītyaṅtām, 'going upstream', and anuvrataṃ, 'going downstream'.
Lalitavistara, p. 397: pratītyagājānāmiṃgāṃmūrgāṃmāṃgrāvīdaṣṭāḥ
tamāscālahāvānīlvā ālocaṇīla
Pratītyaṃ and anuvrataṃ should probably be corrected to pratītyaṅtām, 'going upstream', and anuvrataṃ, 'going downstream'.

146 The exact extent of the comparison between the three categories of knowledge and the stages of maturity of the lotus appears more clearly in other texts:
A. Vinaya, I, p. 6; Dīgha, II, p. 38; Majjhima, I, p. 169; Samyutta, I, p. 138: addasā kāt bhagavā..., āṃsāpitāminī udakāna.
B. Mahāvīra, III, p. 317-318: atha kāhā bhagavān... āvadāhriśālokayaṃ adāśrākītī
c. Lalitavistara, p. 399-400: atha kāhā tathāgataḥ... satvāṃśe tvaśāḥ āvyayāntiḥ
d. This stanza has always taxed the skill of translators, old and modern. It shows important differences in the Sanskrit and the Pāli texts.
A. Vinaya, I, p. 7; Dīgha, II, p. 39; Majjhima, I, p. 169; Samyutta, I, p. 138: apīrūṭā tehāṃ amatāya... manjujo Brahma Pumbhihavanatam saṃsāraḥ may mean either 'that they may reject faith' or 'that they may have faith'; viṃśasārīlayi is unclear, it may be translated as 'fearing injury', without knowing whether the Buddha feared lest he be the door or the victim of this injury.
H. Oldenberg, in 1881, in his Vinaya Texts, I, p. 88, has translated: "Wide opened is the door of the Immortal to all who have ears to hear; let them send forth faith to meet it. The Dhamma sweet and good I spoke not, Brahmā, desiring of the weary task, to men." He remains faithful to this translation in his Redis of the Dharma, München, 1922, p. 41: "Der Ewigkeit Tor, es sei jedem aufgetan der Ohren hat. Mag sich dann Glaube regen! Vergebliche Mühe zu meiden habe ich...

The idea is the same in the Mahābhāṣya, III, p. 317-318:
... lokāḥ abhivāyoranto... and  not... sattvāḥ svatāḥ
d. The translation of buddha in the Pāli texts is always uncertain. The usual translation is 'Buddha', and the most common one is 'Brahmā'.

"Now I open the gate to the immortal, O Brahmā! Those who wish to hear the Bhagava reject their pernicious belief. At one time among the Maṅgadhāna there was a pernicious, inferior, impure doctrine."

The idea is the same in the Mahābhāṣya, T 1421, k. 15, p. 104a: "Previously, fearing useless fatigue (cf. the Pāli viṃsaśārīlayi), I did not preach the profound meaning. Now I shall open [the gates] of the immortal. All should listen.

By correcting praguno to apraguno (praguno) in the fourth pada, mad [Lamote] translation is: "I have opened the door of the immortal, O Brahmā! Those who wish to hear the Bhagavat reject their pernicious belief. At one time among the Maṅgadhāna there was a pernicious, inferior, impure doctrine."

By correcting praguno to apraguno (praguno) in the fourth pada, mad [Lamote] translation is: "I have opened the door of the immortal, O Brahmā! Those who wish to hear the Bhagavat reject their pernicious belief. At one time among the Maṅgadhāna there was a pernicious, inferior, impure doctrine."

The idea is the same in the Mahābhāṣya, T 1421, k. 15, p. 104a: "Previously, fearing useless fatigue (cf. the Pāli viṃsaśārīlayi), I did not preach the profound meaning. Now I shall open [the gates] of the immortal. All should listen.

If these texts are compared, the meaning of the stanza becomes clear: Previously the Buddha did not preach the doctrine for fear of useless fatigue, but yielding to Brahmā's invitation, he is going to open the gates of the immortal, and all his listeners should renounce their old beliefs, impure beliefs current in Magadhā.

B. But apart from this tradition, which I [Lamote] would readily call the Maṅgadhāna tradition, there exists another tradition which gives a completely different meaning to the stanza: the Buddha announces that he is going to open the gates of the immortal; the faithful (āvābhuddhāvataḥ and not kṣetrasvāṃtaraḥ) will profit from his teaching; this teaching will avoid doing harm to others (different interpretation of the Pāli viṃsaśārīlayi).

This stanza is represented by a whole series of Chinese texts, among which is the Mppi:
Ekottarāgama, T 125, k. 10, p. 593b: "The god Brahmā came to encourage the Tathāgata to open the gates of the immortal. The listeners having sincere faith will understand the profound Dharma. As at the summit of a high mountain, all kinds of beings are found. I, who possess this Dharma, will climb up to the temple (v. sic) and will manifest the Dharma-eye:

-Dharmagupta Vinaya, T 1428, k. 32, p. 787b: "Brahmā, I say unto you: I am going to open the gates of the immortal. The listeners will receive it with faith. It is not to molest [beings] that I preach, O Brahmā, the marvelous doctrine obtained by the Mani." -Mīlaśāntavādinī Vinaya, T 1450, k. 6, p. 126c: "To those who listen to the Dharma with joy, I will open the gates of the immortal. If it were in order to blame and look down on men, O Brahmā, I would never preach.

C. Of somewhat confused origin, the Lalitavistara, p. 400, seems to be a contamination of the two traditions: aprīrūṭa teṣāṃ anuvratyāṃ... dharman maṅgadhāvaḥ sarvāḥ. "The gates of the immortal, O Brahmā, are open for those who always have ears; they enter, those enter who do not think of harm; they listen to the Dharma, the beings of Magadhā.

74
In this stanza, the Buddha does not say that it is the generous person (dāyaka) who will obtain joy, or the person with knowledge (baśirīcara), morality (śīla), patience (ksīntī), energy (vīrya), dhyāna, or wisdom (prajāti). The Buddha is speaking only of the faithful. His intention is the following: My supreme (parāvāna) profound (gāmbhīra) doctrine is subtle (stīkṣma), immense (upramāna), inestimable (asamkhyeya), inconceivable (acinītva), immoveable (acalā), without support (anīdiṣṭa), and without perceived object (anālamhana). But it is not true that the omniscient one (sarvaṅgā) is unable to explain it. That is why, in the Buddha's doctrine, the power of faith is primordial. It is by faith that one enters into it and not by generosity (dāna), discipline (śīla), patience (ksīntī), energy (vīrya), dhyāna or wisdom (prajāti). Thus some stanzas say:

- In this world, the mind of beings is changeable.
- They love the rewards of merit.
- But they dread meritorious action.
- They seek existence and avoid destruction.

First they listen to doctrines [drawing their inspiration] from wrong views.
- Their mind becomes attached to it and they penetrate it deeply.
- My doctrine is very profound.
- Without faith how can it be understood?

Thus the great disciples T'i p'o ta (Devadatta),148 Kiǔ kia li (Kokālikā)149 etc., not having faith in the Dharma, fell into the evil destinies (āyogīta). These men had no faith in the Buddha's doctrine and were unable to discover it by their own wisdom (prajāti). Why? Because the Buddha's doctrine is profound (gāmbhīra). Thus Brahmādevārūṇa uttered this stanza to Kokālikā:

- You want to measure the incommensurable doctrine.
- The wise man has nothing to measure.
- He who wants to measure the incommensurable doctrine

Is nothing but a dull worldling.150

3. Another meaning of Evam. - The person whose mind in animated by correct faith can understand the doctrine. Otherwise, he understands nothing. A stanza says:

- The listener of pure and clear attention
- Attentively (ekacitta) follows the discussions.
- Leaping for joy, he hears the doctrine, his mind full of joy:
- That is the sort of person to whom it should be preached.

4. Furthermore, the word Evam occurs at the beginning of Buddhist texts. Present happiness (āhalokasukha), future happiness (anurārasukha), the happiness of nirvāṇa (nirvāṇasukha), all happiness has its roots (āśīrāma) in very powerful faith.

[63c] 5. Furthermore, all religious heretics (trīthikaparāśravaka) imagine that their own doctrine is subtle (stīkṣma) and absolutely pure (paramasiddhā). These men exalt the doctrine that they practice and designate (vinikṣanti) that of others. That is why, here below, they quarrel and argue; after death, they fall into hell (narakā) and suffer immense pain of all kinds. A stanza says:

- Attached to their own doctrine.
- They blame that of other people.
- Even by observing moral conduct (śīlacaryā) they do not escape from the torment of hell.

In the Buddha's doctrine, all attachment (sangha), all false views (māyāvyāpata), all pride of self (asmināna), is abandoned and cut; one becomes detached from them. Thus the Fu yu king (Kolopamasītra) says: 'If you have understood the sermon on the comparison with the raft (kolopamu dharmaparāśrava), you must abandon the holy Dharma and, a fortiori, adharma.'151 The Buddha himself is not attached to the Prājāpātīramāṇa, why then would he be attached to other doctrines? That is why Buddhist texts begin with the word Evam. The intention of the Buddha is as follows: My disciples will not love the doctrine, will not become attached to the doctrine, will not have fancies (paruṣukṣma). They will seek only freedom from suffering (duḥkhaśaya), deliverance (vimukta), the nature of dharmas free of empty discussions

148 Devadatta, cousin and enemy of the Buddha. For the genealogy of this well-known individual, see below, k. 3, p.83c.
149 Kokālikā (Kokālikiya), son of a brahmin and ardent supporter of Devadatta (Vinaya, III, p. 174) allowed himself to be involved by the latter in a plot against the Buddha (Vinaya, II, p. 196, III, p. 171; Wou fen liu, T 1421, k. 25, p. 164). He appears in several Jātakas (see Watters, Travels, I, p. 392; Malalasekera, p. 657).
150 Sañjīva, p. 148: appamano paminanto... mañhe bhājyagonam.
151 Mahāmīna, p. 155: kūlippamam vo bhikkhave dhānānātī... paccayena anādhammā. Vajrajātaka, p. 23: kolopamam dharmaparāśram... pho evadhammā. Lokakāraka, p. 17: Tichong a han, T 26 (no. 200), k. 54, p. 764b-c; Pī t'o cha, T 1545, k. 97, p. 513b-c. - The Buddhist doctrine is often compared to a raft which must be abandoned when one has crossed over the river of transmigration: Suttanipāta, v. 21; Kośa, I, p.13; VIII, p. 186; Siddhi, p. 616; Falijib, p. 413; Lav. Mādhyanamaka, p. 31-32; Hidhārī, Barton, p. 62.
If it is not by absence of view, tradition, etc., Nor by absence of morality that it is attained, Then according to my reasoning, It is by observing a doctrine of silence that the Path is attained.

The Buddha replied:
You are depending on wrong views.
I am aware that you are deluded about the Path.
You have not seen the deceptive notion, Consequently you will be silent.

6. Furthermore, to say: "My doctrine is true (sātyam), the other doctrines are deceptive (mrutiśādā); my doctrine is absolute (parama), the others are wrong (abhātā);" such is the origin of quarrels (vivādamāla).
Here the term Evam designates a doctrine free of quarreling: listening to the words of others, it declares: "This man is not wrong." That is why the Buddhist sūtras begin with Evam.

The meaning of Evam has been explained in brief (samaśvadah).

**MAYĀ**

Let us now speak about the word Mayā. 153

Question. - In the Buddha's doctrine, it is said that all dharmas are empty (ātmanya) and without a substantial self (anātmanakaraṇa). 154 Why do the Buddhist sūtras begin with the words: "Thus have I heard"?

Answer. - 1. Although the disciples of the Buddha understood the non-existence of self (anātman), they conform to current usage (samyutarahma) and speak of a self (ātman). But this ātman is not a true ātman. Thus there is nothing ridiculous in exchanging copper coins (tāmrakaśāpya) for gold coins (svaṁrakaśāpya). Why? Because the rules of commerce (kṛṣṇavikrṣṇadharma) demand it. It is the same when we speak of ātman. In a system [that sets up the thesis of] the anātman, we can talk about the ātman; by conforming to current usage (lokāsanāntari), we do not incur any blame. Thus a stanza of the T'ien wen king (Devapariśehāstra) says:

---

152 For Arthavargīya, see above, p. , n. 2.

153 Māyā in the expression evam mayā ātmanam corresponds to me in the Pāli phrase evam me satam. Me is the enclitic form of the personal pronoun of the first person singular; it replaces the genitive, dative or instrumental singular. Buddhaghosa, in his commentaries on the Nikāya (Samaññaga, I, p. 28; Papuleca, I, p. 4; Sārārtha, I, p. 6), explains that me, in the phrase evam me satam, replaces both the instrumental and the dative: iḍha pana mayā satam ti ca satam ti ca atthāvikya yuvāti. Continuing his explanation, he comments that me designates the 'me' (atta), the individual (puggala), the person endowed with auditory consciousness (sotavādhisamājatipuggala).

154 Sarve dharmāni anātmanāh, in Pāli sābbe dharmāt anattā, i.e., according to the explanation of the Kośavyākyā: na caita ātmanabhāvah na caita ātmātā caḥ viśuddhatā iṣ ātātmanāh. This phrase is found in, e.g., Sūnyatā, III, p. 135; IV, p. 28, 401; Vinaya, V, p. 86; Sūtrālamkāra, XVIII, 101, p. 158; Tson a han, T 99 (no. 262), k. 10, p. 66b16, etc.
If he is an arhat bhikṣu
Whose impurities have been destroyed,
And who is in his very last existence,
Can he say: Is it I?
The Buddha replies:
An arhat bhikṣu
Whose impurities have been destroyed
And who is in his very last existence
Can say: It is I.\(^1\)

In current usage (lokādharmā), we speak of the ātman, but not from the absolute (paramārtha), true point of view, for all dharmas are empty (Īttvya) and devoid of substantial self (anātma). In current usage there is nothing wrong in speaking of ātman.

2. Furthermore, current language (lokaḥbhūtāp) has three roots (mūla): (1) wrong views (miśrayādṛṣṭi), (2) pride (mūna), (3) convention (ṣamketa). The first two are [646] impure (aśīva), the third is pure (śīva).

In all worldly people (pratyagāna), the three types of language, wrong views, pride and convention, exist.

In the āryas on the path of seeing (dāriyamārga), there are two types of language, that of pride and that of convention. In the āryas, only the conventional language exists. Without inwardly condemning the true doctrine (sadādharmā), they imitate ordinary people and borrow their language. Rejecting the wrong impure views of the world (lokamithyāṣyati), they conform to usage (ṣamvyti) and avoid quarrels (vivāda); thus they reject the other two impure roots of language. By conforming to the world, they use only one kind of language, i.e., conventional language. The Buddha's disciples who speak about the ātman, by conforming to usage, are not committing a fault.

3. Furthermore, the objection may be made to people who cling (abhītinyāja) to the doctrine of ātman and who claim that it is true and the rest is false (etad eva satyam moham anyat) in this way: "If, according to you, all dharmas are truly without substantial self (anātma), how can you say: 'Thus have I heard'?" But here the disciples of the Buddha do not cling to emptiness (Īttvya) and the non-existence (āktamucanyā) of all dharmas. Neither do they cling to the real nature (bhūtaśākṣekṣaṇa) of dharmas, nor a fortiori to the doctrine of ānītman. That is why they cannot be reproached or asked why they speak of self. Thus, in the Tcheng loua (Madhyamakāśūtra), some stanzas\(^2\) say:

[\(^{155}\) Sutta, entitled Araham, of the Sūmyutta, I, p. 14; Tsa a han, T 99 (no. 581), k. 22, p. 154b-c; T 100 (no. 166), k. 9, p. 435c: yo khoti bhikkhu araham... pi so vadavya (iti devata) yo khoti bhikkhu katāci... vohārvamattena so vo hāvyavya (iti Bhavagīvī).

Buddhaghosa interprets this suṭta in the same way in the Sārūṭra, I, p. 51.\(^{156}\) Of the three stanzas cited here, [1 Lamotte] have been able to find only the first in Madhyamakaśūtra, XIII, 7; Madhp. vrtti, p. 245; the Chinese versions of the Madhyamakāśūtra: Tchong louen, T 1564, k. 2, p. 18c; Pan jo teng louen che, T 1556, k. 8, p. 91b. It is possible that the author of the Mppī had at his disposal an augmented edition of the Madhyamakāśūtra.\(^{157}\) Madhp. vrtti, p. 245: See Candrakīrti's commentary in the same place and Grousset, Philosophies indiennes, I, p. 237.\(^{158}\) The Chinese characters Nyan yin (170 and 14) or Nyan nen (115 and 14) render the Sanskrit word yogakṣema (cf. Rosenberg, Vocabulary, p. 139). In Tibetan it is always translated as grub pa dkar bde ba, 'perfection-happiness'.

According to Buddhaghosa (Sārūtra, I, p. 255; II, p. 164) yogakṣema is catakiyo yogehi khaṃ, the fact of being free from the four yogas (kāma-, bhava-, dītīṭhi- and avijñāyoga), a synonym for nibbāna or sainthood (arahattu). This expression which has already occurred in the Vedas is frequent in Buddhist texts. See references in Rhys Davids-Stede, s.v., and Sangrāha, notes and references, p. 4. The translators render it as 'security' (Lévi), 'safety' (C. Rhys Davids), 'true end' (Wellmer). See R.R.A. Ray, Yogakṣema, BSOS, VII, 1934, p. 133-136 and H. Jacob, Tenthāsavātiktī das Fasabandhu, Stuttgart, 1932, p. 54.

In his commentaries on the Nikāyas (Sumanagala, I, p. 28; Papalica, I, p. 4-5; Sārūtra, I, p. 6; Manoratha, I, p. 7), Buddhaghosa enumerates all the possible meanings of suṣṭa; but, he adds, in the expression evam me suṣṭa, suṣṭa designates a perception relating to the auricular offifice (sotādhāvāsāmaya upādāvānena...), it indicates the perception (gohanas), the activity of the individual (puggalalīca) and, by extension, the thing (dhamma), the perceived object (vinaya). According to him, the phrase evam me suṣṭa means: By me, an individual endowed with auditory

\[^{155}\text{Sutta, entitled Araham, of the Sūmyutta, I, p. 14; Tsa a han, T 99 (no. 581), k. 22, p. 154b-c; T 100 (no. 166), k. 9, p. 435c: yo khoti bhikkhu araham... pi so vadavya (iti devata) yo khoti bhikkhu katāci... vohārvamattena so vo hāvyavya (iti Bhavagīvī).}

\[^{156}\text{Of the three stanzas cited here, [1 Lamotte] have been able to find only the first in Madhyamakaśūtra, XIII, 7; Madhp. vrtti, p. 245; the Chinese versions of the Madhyamakāśūtra: Tchong louen, T 1564, k. 2, p. 18c; Pan jo teng louen che, T}

\[^{157}\text{Sutta, entitled Araham, of the Sūmyutta, I, p. 14; Tsa a han, T 99 (no. 581), k. 22, p. 154b-c; T 100 (no. 166), k. 9, p. 435c: yo khoti bhikkhu araham... pi so vadavya (iti devata) yo khoti bhikkhu katāci... vohārvamattena so vo hāvyavya (iti Bhavagīvī).}

\[^{158}\text{The Chinese characters Nyan yin (170 and 14) or Nyan nen (115 and 14) render the Sanskrit word yogakṣema (cf. Rosenberg, Vocabulary, p. 139). In Tibetan it is always translated as grub pa dkar bde ba, 'perfection-happiness'.}

\[^{159}\text{The meaning of Mayā has been explained in brief (samāvatā).}
dharma hears sounds. Why? The ear-organ, lacking intellect (śavabodha), cannot hear sounds; the [64c] consciousnesses, both auditory consciousness as well as mental [consciousness], being non-material (arūpa), offering no resistance (apratiṣṭha) and outside of space (adesa), are not able to hear sounds. Sound (śabda) itself, lacking intellect (śavabodha) and lacking the organ (indriya), cannot hear sounds. But if the ear-organ (śrotrendeṇṭītya) is intact, when the sound reaches the auditory field and when the manas wants to hear, the coming together of the object [i.e., sound] and the manas (sthālamaṇasamānpita) determines the arising of an auditory consciousness (śrotraviṃśāṇa).

Follow this auditory consciousness, there arises a mental consciousness (manovijñāna) that can analyze (vikalpana) all types of causes and conditions (hetapratyaya) and succeeds in hearing sounds. This is why the object cannot be made: "Who hears sound?" In the Buddha's doctrine no dharma is agent (kāraṇa), perceiver (drasṭṛ) or cognizer (jñāna). Some stanzas say:

If there is an action (karma), there are also fruits (phala).

The non-existence of the agent (kāraṇa), of the action and of the fruit

Is the absolute (parama) and profound (gambhīra) law

That the Buddha was able to discover.

There is emptiness (śūnya) but not annihilation (acchada),

Continuity (prabandha), but not eternity (śaiva),

Sin (āpari) and merit (puṇya), and not destruction (vipraṇa):

---

166 The viśṇūma is arūpa, adesānta, sāndraviṇakāyānta, Kośa, III, p. 135. It is in contrast to the organs and objects that constitute the rūpaśānta. See Kośa, I, p. 27.

167 With some modifications, this is the canonical theory on the origin of the consciousness: "By virtue of the ear and sound, the auditory consciousness is produced; the coming together of the three is contact" (sattatattā patteca saudde ca appajajāt sanskṛtānām, tinum saṁgati phasu). Samyutta, II, p. 72; IV, p. 68, 86, etc.). - On the problem of contact (parasa), see Kośa, III, p. 95-101.

168 Equipped with the vikalpas of examination (nirūpaṇā) and memory (amamrana), the mental consciousness, by itself, has a clear notion (sanyāsa) of the object. The other consciousnesses have only a very vague notion. The visual consciousness cognizes blue (niśara jñāna), but does not know "It is blue" (so tu niśrā iti). In the same way, the auditory consciousness is insufficient to identify a sound; it must be complemented by a mental consciousness. See Kośa, I, p. 28, n. 1, on this subject.

169 This stanza is quite in the Madhyamaka spirit. Cf. Madh., vṛtti, p. 328-329; na pratyayaam parṇam nāpratyayaam nāpratiprāpyaṁ lata eva bhāvavāya. "Since action is neither produced by virtue of conditions nor non-produced for the same reason, the agent itself does not exist either. - If the action does not exist, how would the agent and the fruit of the action exist? There not being any fruit, how would the enjoyer of the fruit exist?"

The views of eternity and annihilation (ācchadantāvadānta) are two extreme views (antadāya) to be avoided carefully. Cf. Samyutta, II, p. 17; III, p. 135; Madh. vṛtti, p. 269; Madh. avatāra, p. 22; Madhāvastu, III, p. 448; P. Vaidya, Études sur śāvyadeva, Paris, 1923, p. 35-37; Dutt, Mañjuśrī, p. 46, 54; Lav., Madhyamaka, p. 10.
Such is the law which the Buddha preaches.
The meaning of Śrutam has been explained in brief (samāsataḥ).

EKASMIN
Let us now speak about Ekasmin.

Question. - In the Buddhist doctrine, the dharmas, number (sankhyā), time (kalā), etc., do not exist, because they are not included (sangṛhita) in the list of aggregates (skandha), bases of consciousness (āyatana) and elements (dhātu) [set up by Buddhists].169 Then why is it said: 'at time' (ekasmin samayet)?

Answer. - According to current usage (lokasaṁyuti), there is 'at time'. It is not wrong [to express oneself in that way]. If a piece of carved wood represents the image of a deity (deṣaṇaprajñā) and by thinking of this deity, one pays homage to it (vandana), that is not wrong.170 In the same way, when we speak of 'at time', it is not wrong; even though this time does not really exist, it is in conformity with usage (saṁyuti) that we speak of 'at time'.

Question. - It is impossible that there is not 'at time'. 1. The Buddha himself said: "When 'at man appears in the world, many men obtain joy. Who is this man? It is the Buddha Bhagavat.171 Furthermore, the Buddha spoke this stanza:

{65a}My conduct (caryas) has no master (aśčadysa).

My resolve (chanda) is one and peerless.

By observing a single practice, I have become Buddha.

By myself (svata), I have penetrated the noble Path (āryamārga).172

In the same way, the Buddha spoke about one-ness in many places. Therefore it must exist.

169 The lists of five skandhau, twelve āyatana and eighteen dhātu.

170 The cult of images is authorized by virtue of the same principles in Alokavadinu (Przyliński, āloka, p. 361-362), Sūtrālamākta (tr. Huber, p. 272) and Divyavadinu, p. 363.

171 Text cited above, n.

172 Stanza pronounced by the Buddha when he met with the Śīlaśīla Upaka (or Upaga, Upagana).

Vinaya, 1, p. 2a-b, 3c-d; Majjhima, I, p. 171: na me dāśīno attā, ‘tāna nibbuto.


Sanskrit Udādasaṅgagac. 263: dāśīno me na va, ‘sambodhīto utamāṁ.

Lāliṭvatistara, p. 405: dāśīno na hi me kaicitt, ‘śibbāto niśārapah.

Tiang yi li hao, T. 125, k. 14, p. 618c8-9: ‘I have no master, there is no-one like me. Alone I am the flawless Buddha. Having reached cool the nature, I am free of corruptions.'

Wou fen liu, T. 1421, K. 13, p. 104a: ‘My conduct has no master, by myself, I have penetrated the noble Path.' *Sen fen liu, T. 1428, k. 32, p. 78c: ‘By myself, I have attained awareness. From whom should I have learned it? I have had no teacher.’ *Ken pen chou, p'o seng che, T. 1450, k. 6, p. 127a: ‘I do not derive my activity from any master. No-one is my equal… By myself I have found awareness; I do not depend on a teacher.’

2. Furthermore, it is by association (samyoja) with the dharma 'one-ness' that a substance (dravya) is said to be 'one'. If the dharma 'one-ness' did not truly exist, why does a single substance invoke the notion of one-ness, unity, and not of duality or three-ness? Why do two substances evoke the notion of duality and not of one-ness or of three-ness? Why do three substances evoke the notion of three-ness and not of duality or of one-ness? If numbers really did not exist, a single substance would be able to invoke the notion of two-ness, two substances would be able to evoke the notion of one-ness, and similarly for three, four, five, six, etc. That is why we know with certainty that a substance 'one' possesses the dharma 'one-ness' and that, by association (samyoja) with this dharma, this substance 'one' engenders the notion of one-ness.

Answer. - There is a fault both in the case that one-ness is identical (eka) with substance (dravya) and in the case that one-ness is different (anyu) from substance.

Question. - If [one-ness and substance] are the same, what is the fault?

Answer. - 1. If a vase (ghata) is synonymous with one-ness, in the way that Yin t'i li (Indra) is synonymous with Che kiu (Śakra), then wherever there is one-ness, there must be a vase, as everywhere where there is Indra, there must be Śakra. Henceforth all substances, cloth (pata), etc., will be vase and one-ness. Since the vase is one-ness, wherever there is one-ness, there must be vase, and not only vase, but also cloth, etc., because all of them being 'single' substance, they are not different (viśesa).

2. Furthermore, one-ness being a number-dharma (sankhyādharma), the vase also must be a number. Since the nature of the vase (ghatavahāva) involves five attributes (dharma), one-ness also will involve five attributes. Since the vase is material (rūpin) and offers resistance (sagratāga), one-ness also will be material and resistant. [However], wherever there is one-ness, there is no question of the vase. It is not necessary that the vase be one-ness, since to speak of one-ness is not to include the vase therein and to speak of the vase is not to include one-ness therein.

3. Finally, if the vase and one-ness were not different, then to speak of one-ness, one would be talking about the vase, and to speak about the vase, one would be talking about one-ness. This would be confusing.

Question. - If [one-ness and the vase] were identical, those would be the faults. But if they are different, where is the fault?

Answer. - If one-ness were different from the vase, the vase would be that which is not one-ness [i.e., it would be multiple, anyo]. If the vase were different from one-ness, one-ness would be everything that is not the vase. If the vase, united with one-ness, is called 'one', why is one-ness, united with the vase, not called 'vase'? This is why we cannot say that the vase is different from one-ness.

Question. - It is because it is united with the number 'one' that the vase is 'one'; but one-ness does not make the vase.
Only so as to conform with current usage do the disciples of the Buddha speak of one-ness, but their minds do not truly cling (abhitinśīṣā) to it; they know that the dharma 'number' (samkhya-dharma) has a conventional existence (samketa-vyabhichāra). This is why, when the Buddhist texts talk about 'a' man (ekāḥ pudgala), 'a' teacher (eka diśyaḥ) 'a' time (ekaḥ samayah), they do not fall into the error of wrong views (mithyādṛṣṭi).

We have explained in brief the meaning of Ėkasmin.

SAMAYE

Let us now speak about Samaye:

Question. - In India, there are two words to designate time, Kīa lo (kalā) and San mo ye (smayya). Why does the Buddha say samaya and not kāla?

Answer. - If he said kāla, there would be uncertainty.

Question. - For ease of elocution, he ought to have said 'kāla', because 'kāla' has only two syllables whereas 'samaya' has three and is harder to pronounce.

Answer. - 1. It is in order to avoid wrong views (mithyādṛṣṭi) that he said samaya and not kāla. Indeed, some say that all beings in heaven and earth have kāla as cause. Thus some stanzas in the Čhe king (Kālasūtra) say:

- Time passes and beings ripen,
- Time passes and beings grow,
- Time can understand men,
- That is why time is cause.

The universe is like the wheel of a chariot,

- Time revolves like the turning wheel,
- Man also is like the chariot wheel:
- Sometimes above, sometimes below.

2. Furthermore, some say: 'Even if all beings in heaven and on earth and all substances (dravya) are not created by time, nevertheless time is immutable (avyāya). That is why it truly exists. But as the dharma 'time' is subtle (stāksma), it is invisible (adṛṣṭya) and unknowable (aṃjhyāya). It is by its effects, flowers (puṣpa), fruits (phala), etc., that its existence may be known and its characteristics (lakṣana) may be seen, such as the past year or present year, long ago or recently, slowly or quickly. Although time is not seen, it is possible to know its existence; for it is by seeing the effect (phala) that one knows the existence of the cause (hetu). That is why a dharma 'time' exists, and as this dharma 'time' is immutable (aryāya), it is eternal (nitya).'

Answer. - Present time (pratyaupanā) is like a ball of clay (merupiṇḍa), past time (ātita) like the dust of the earth (jethīṛya) and future time (anāgata) like the vase (ghana). Since time is eternal (nitya), the past does not make the future, according to your texts, time is a single substance (ekadravya). This is why the past does not make the future or the present, for they are confused with the past. In the past there is no future. That is why there is no future or present.

Question. - You accept that the past [is comparable] to the dust of the earth. If there is a past, there must necessarily be a future. That is why the dharma 'time' must exist necessarily.

Answer. - You have not understood what I have just said. The future is the vase; the past is the dust of the earth. The future does not make the past, because by falling into the characteristics (anātita) the past is destroyed; the past does not make the future, because the future is destroyed by the characteristics (anāgata and future time). Why? Because its self-nature (ātita) has the characteristics of the past, and the future (anāgata) has the characteristics of the future.

Answer. - If the three times each had their own characteristics (sva-lakṣana), they would always be 'present' and there would be neither past nor future. If the future existed presently, it would not be called 'future' but indeed 'present'. That is why your thesis (vāda) does not hold.

Question. - The past and the future do not function with the nature of the present; the past functions with the nature of the past and the future with the nature of the future. That is why there is a [different] time for each nature separately (ekaita dharma-lakṣana).

Answer. - If the past has 'passed', it loses the nature of the past; if the past has not 'passed', it does not have the nature of the past. Why? Because its self-nature (sva-lakṣana) is absent. It is the same for the future. That is why the dharma 'time' is not real. How could it produce the beings of heaven and earth, flowers (puṣpa), fruits (phala) and other substances (dravya)? [The Buddhist texts] do not speak about kāla but about samaya in order to dispel wrong views of this kind. We speak metaphorically (prajñapti) about time with regard to birth (upasāda), the elements (dhātu) and bases of consciousness (āyatana), but there is no distinct time [existing as a separate substance]. Expressions such as 'region' (deśa), 'time' (kāla), 'separation' (viyoga), 'union' (saṃyoga), 'singleness' (ekāra), 'multiplicity' (nāṇḍra), 'length' (ārghatva), 'smallness' (kṛṣṇara), etc., come from convention (nāma-saṃketa). Fools (bāla) cling (abhitinśīṣā) to

173 These are the Kālavīdīns, cf. Saddarṣīrmanascuṣaya, p. 10-11.
174 Interesting variation of a well-known stanza (Bōhtlingk, Ind. Sprüche, no. 1688; Madh. vṛtti, p. 386; Saddarṣana, p. 111): kālaḥ pacati bhūtānā... kālo hi duvatiḥramah.
CHAPTER III: GENERAL EXPLANATION OF EVAM MAYA ŚRUTA

Now let us explain the expression Evam mayā śrutam ekasmin samaye as a whole (sāmānyatā), "Thus have I heard at one time." 178

Question - The Buddhas are omniscient (sarvajñā); independent and without a teacher (dīkṣāyā), they do not follow the teaching of others (paradeśaṃ), they do not adopt the doctrines of others (parādharma), they do not use borrowed systems (paramārge). They preach the Buddha-dharma without having heard it from another. How can they say: "Thus have I heard (evam mayā Ṣrūtyam)?"

[66h] Answer - 1. As you have said, the Buddha is omniscient, independent, without a teacher; he preaches the Dharma without having heard it from another. But the Buddhist doctrine is not the only utterance that has come from the mouth of the Buddha (buddhakāñcikaritaḥ); it is also all the truths (sānya) and all the good words (subhāṣita) propagated in the world (loka). 179 Skillful words (nīpuna), well spoken (subhāṣita) come

them and say that these are [66a] real dharmas (sadbhāta). That is why mundane conventional dharmas of purely nominal existence must be excluded.

Question. - If time does not exist, why is it permissible 'to eat at the proper time' (khālaḥbhogeṇa) and forbidden 'to eat at the wrong time' (akālaḥbhogeṇa)? 176 Those are common disciplines (līlā)! Answer. - I have already spoken above about these worldly (laukika) and conventional (samkētika) dharmas: there is a time, but it is not a real dharma. You cannot object to that. Besides, the disciplines imposed by the Vinaya are true for the world without having the nature of an absolute, real dharma (paramasyatadvaharmalakāsana), for the ātman and the dharmas do not really exist (nopalabhisyante). But in order to moderate the impatience of the community (saṃgha), in order to protect the Buddhist doctrine and ensure its longevity (cirasthiti), in order to regulate the disciples' rituals, the Bhagavats of the triple world have set up prohibitions (līlā) of the subject of which one should not question whether it is true (sātya, bhūta) or conventional (nāmāsukketa), what is associated (samukṣeta) or dissociated (viprayukta), what is a dharma with such and such a characteristic (laksana) or without that characteristic. That is why no objection can be made there.

Question. - When it is a question of 'food at the improper time' (akālaḥbhogeṇa), or 'medicine at the proper time' (kālaḥbhogeṇa) or 'robes at the proper time' (kālavastra), the word 'kāla' is always used. Why not say 'samaṇya'? Answer. - Lay people (avatātavasana) do not understand the expression in the Vinaya; how then could the heretics (āśritya) understand it? They would take up wrong views (mithiyakṛtya). Everybody understands the expression 'samaṇya' in the other texts. Therefore by saying 'samaṇya', they are prevented from forming wrong views. 'Samaṇya' is a contrived word, 'kāla' likewise is a metaphorical expression (prajñapti). Besides, in the Buddhist texts, the word 'samaṇya' is often used and rarely the word 'kāla'. 177 Since its use is rare, no objection can be made there.

The meaning of the five words Evam mayā śrutam evaṁ min samaye has thus been explained in brief (samāskṛtaḥ).

176 For the restriction of eating at the wrong time (akālaḥ, vi-kālaḥbhogeṇa), i.e., after noon, see Sanyutta,V, p. 470; Majjhima, I, p. 180, 268, 448; Aṅguttara, I, p. 232; II, p. 209; III, p. 216, 260, etc.

177 In his commentaries on the Nikāya (Samatagala, I, p. 31; Pāñcaśī, I, 8; Sāratthā, I, p. 9-10; Manorathā, I, 11), Buddhaghosa illustrates the use of samaṇya by many citations from the canonical texts, e.g., Dīgha, I, p. 205; II, p. 254; Majjhima, I, p. 438; II, p. 22; Sanyutta, I, p. 187; IV, p. 205; Aṅguttara, I, p. 134, III, p. 246; Vinaya, IV, p. 117.

NOTE: The Pāli and Sanskrit quotations have been abbreviated, only the beginning and ending phrases being cited.

178 Other old commentaries on this phrase have been noted by P. Demiéville, Les versions chinoises du Milinda- punishments, BEFEO, XXV, 1924, p. 52-57.

179 The criterion of authenticity varies considerably among Buddhist scholars. The question of its variations has been posed by L. de La Vallée Poussin, Opinions, p. 138-145; Nīvāna, p. 24.

a. The traditional orthodox point of view is that of the pious Āsoka in the edict of Bairat (Senātī, Piyadasi, II, p. 208; Hultsch, Āsoka, p. 173; Smith, Āsoka, p. 172): "All that the Blessed Buddha has said is well said." (kēchi bhante bhagavati Budhama bhājya sarve saṃkhīte). As a result, in order to know if a doctrine or a text is the word of the Buddha, the translators of the canon say that it must be compared with the collections of Buddhist scriptures which alone are authoritative.

A Pāli sûtra, dedicated to the four great authorities (mahāpajā), found in Dīgha, II, p. 123, and Aṅguttara, II, p. 167, considers as the word of the Buddha any text conforming to the Sūtras and the Vinaya: "When a text is proposed on the authority of the Buddha, a community (saṃgha), a group of Elders (とも) or an individual Elder, it is necessary to see if this text (padaryaśāya) occurs in the Sūtras (sātya uttari) and appears in the Vinaya (vinaye sandissanti). If yes, it must be accepted as being the word of the Buddha (bhagavato vacana); if no, it must be rejected." For the expression mahāpajñā, see Dīgha, tr. Bh. D., II, p. 123; tr. Franke, p. 220, n. 4; Aṅguttara, tr. Woodward, II, p. 174; L. de La Vallée Poussin, Mahāpajñā, Kālleruṭe, HIAS, III, 1938, p. 158-160.

The same phrase, but more elaborate in form, requires that the controversial text must not only be found in the Sūtras and in the Vinaya, but also that it must not contradict the nature of things (or the truth). This modified formula occurs in the Chinese Dhīrgāhāra, Te'rang a hān, T, I, k, 3, p.17c. (cf. T, 5, k, 1, p.167a; T, 6, k, 1, 195c; Ken pēn chow... ten che, T 1451, k, 37, p. 389b-390b). It is quoted in Śrīlahākāra, ed. Lēvi, p. 4. "The characteristic mark of the word of the Buddha is that it is found in the Sūtras, that it appears in the Vinaya and that it does not contradict the truth (bhuddhavacanam samudayam laukam yat ete 'nātaram vinayo pratyayāt dharmaśānta ca na viśnumati). The same principles are repeated in Pāṇḍita, p. 431: "That which comes down to us as the word of the Buddha traditionally by succession of teachers and students, that which occurs in the Sūtras, that which appears in the Vinaya and does not contradict the truth (dharmaśānta), that is the word of the Buddha and none other" (sad pravītasya yaparamparayaṃ nyāyāt bhuddhavacanam nānām). According to Kosā, IX, p. 252, the dharma, which the text cannot contradict is the law of dependent origination (pratītyasamutpāda).
forth everywhere in the Buddhadharma. Thus the Buddha said in the Vinaya: "What is the Buddhadharma? The Buddhadharma is that which has been spoken by five kinds of people: 1. that which the Buddha himself has spoken (buddhābhāṣita); 2. that which the disciples of the Buddha have spoken (śrāvakabhāṣita); 3. that which the sages have said (pratisaraḥ); 4. that which has been said by the gods (devabhāṣita); 5. that which appearance beings have spoken (upapādabhāṣita)." 180

83

The requirements increase in the Chinese Ekottara, (Tseng yia han, T 125, k. 20, p. 652b. For this passage see Kauśika, K. 9, p. 125a, encourages the exegete to have recourse to the truth in himself, not to authority, whatever it may be, even of the Buddha (dharmam pratiivaram na padgalaḥ). Already the Suttanāṭā, III, 3, defines the characteristics that allow recognition of the "Good Word" (subbhāṣita), the irreproachable word: "It is well said and not badly said (subbbhāṣitā śravaḥ bhāṣitā no dhūbbhāṣitāṃ); agrees with salvation and is not contrary to salvation (dharmam śravaḥ bhāṣitāḥ no adharmam); pleasant and not unpleasant (prīyā śravaḥ bhāṣitāḥ no apriyam); true and not false (saucch śravaḥ bhāṣitāḥ no atilakām).

84

c. Finally, the criterion of authenticity is completely abandoned. To accept a sûtra, one need no longer be troubled to know if it was preached by the Buddha in such a position and such a person; one need only ask whether or not the doctrines which it contains are useful and profitable. This is the triumph of the inner critic over the outer critic, of subjectivity over objectivity. The early phrase: "All that the Buddha said is well said" is reversed, and it is generally proclaimed: "Everything that is well said has been said by the Buddha." In the following pages, the Mpps resolutely defines this point of view with supporting texts. One could add other citations to the ones it brings. The Mahāvīraṃsceodasamāraṇa, cited in Sākhāsamaeṣu, p. 15, and Pudādikā, p. 431-432, says: "Every word of the Buddha may be recognized by four characteristics: it is endowed with usefulness and not harmfulness; it agrees with the Dharma and does not contradict the Dharma; it destroys the passions and does not increase them; it shows the qualities and benefits of nirvāṇa and does not show the qualities and benefits of saṃsāra. Whoever teaches or will teach a doctrine presenting these four characteristics should be regarded as a Buddha by the faithful, sons and daughters of good family. They should consider him to be their teacher and listen to his doctrine. Why? Because all that is well said has been said by the Buddha (api tu, maitreya, caturbhi apī tu, maitreya, caturbhi pratisaraḥ api tu, maitreya, caturbhi apī tu, maitreya, caturbhi pratisaraḥ)."

d. When the Greater Vehicle texts in the Buddha.Dharma literature with its innumerable sûtras, the adverts of the Lesser Vehicle protest: "These texts are not authentic; they are not the words of the Buddha." The scholars of the Greater Vehicle have only arguments of reasoning to oppose them. They say: "The Mahāvīra leads to supreme enlightenment; this is why we know that they are the words of the Buddha." All their argumentation in the end leads back to this single affirmation. See Mahāvīranaśagha, p. 9, Sūtrālaṃkāra, I, v. 7, p. 3, Siddhi, p. 176-178; Hien yang cheng kia lovon, T 1602, k. 20, p. 581b; Dutt, Mahāvīra, p. 68-75. 180 Passage taken from the Sarvatvāśādī Vinaya, Che song liu, T 1428, p. 11, 639a16: "The doctrine in padis is what the Buddha has pronounced, what the śrāvakas have expressed, what the rśis have expressed and what the devas have expressed." This passage is identical with the Pāli. - Mālasarvatvāśādī Vinaya, Ken pen cho... p'i nai ye, T 1332, k. 26, p. 771b2: "The word 'dharma' means the doctrine that the Buddha and the śrāvakas have pronounced." - The bodhisattvas appear in the definition of the doctrine in "Nandimitra's Relation": In the collections of the holy Dharma, there are texts that have been pronounced by the Buddha, others by the bodhisattvas, others by the śrāvakas, others by the rśis, others by the gods, others by the sages; they can inspire fairness and benefit." Cf. S. Lévi, Les seize Arhat protecteurs de la loi, JA, 1916, p. 20-21. 181 Kauśika (in Pāli, Kosāya) is a rather rare, it is true, epithet of Indra-Sakra. It occurs already in the Rigveda (I, 10) and Mahābhārata (3, 99 and 135,20). See Macdonell, Vedic Mythology, p. 62, and W. Hopkins, Epic Mythology, p. 123. - It occurs in Buddhadharma texts: Dīgha, II, p. 270; Majhiṃa, I, p. 200, 202, 315, 403. This epithet, which means 'belonging to the Kuśa family,' is a survival from the time when Indra was the god of the Kuśa clan, according to Rysys Davis (Dīgha, tr. II, p. 296).

182 J [Lamotte] have not succeeded in identifying this text, but in Asgāta, IV, p. 163-164, there is a conversation between Indra and some bhikṣus where the latter also affirms that everything that is well said has been said by the Buddha. Indra congratulates the monks on their speech: "That is a fine doctrine. Do you know it from your own enlightenment or do you hold it from the Buddha?" The monks reply: "When, at a distance from a large granary, one sees some people who are carrying grain in a basket, in their robes, in their hands, one can easily deduce where that grain came from; in the same way, all that is well said, every good word, is the word of the Blessed One." (Yam kinci subbhāṣitam sabbām tam Bhagavato vacanam).
The destruction of specific and general characteristics
Is like the iron that comes out of the gangue.
Who would think
That a forest of evaṇḍa
Could contain the goṣṭhīśya
Would believe that a bad seed
Could contain the wondrous honey fruit?
Then we would believe
That the works of heretics
Themselves contain good words.

Good and true words
All come from the Buddha,
Like the perfume of the sandal wood (candana)
Comes from Mo-li chan
Withhold Mo-li chan
And there would be no further sandalwood.

Similarly, withhold the Buddha
And there would be no further good words.

2. Furthermore, the phrase Evam mayī śrutam is an expression used by the disciples of the Buddha such as A-nāna (Ānanda), etc. Since it partakes of the marks (laksana) of the Buddhahdharma, it is called Buddhahdharma. Thus the Buddha, at the time of his parinirvāṇa, was at Ku-yi na kie (Kusinagara) between two Sa lo (śāla) trees; lying with his head to the north, the Buddha was about to enter into nirvāṇa. At that time, Ānanda, still under the influence of the affictions (anuvaya), had not yet dispelled or eliminated passion (vīṣa). His heart was plunged into a sea of sadness from which he was unable to come out. Then the sthavira A ni lo teu (Aniruddha) said to Ānanda: “You, keeper of the basket of the Buddhist texts, you ought not to founder in a sea of sadness like an ordinary person (prabhāganyo). All conditioned dharmas (sandhikṣetra-dharma) are transitory in nature (anitya-laksana). You should not be sad. Moreover, the Buddha has entrusted the doctrine to you and now, in your despair, you forget the task which he entrusted to you. Therefore ask the Buddha the following questions: After the Buddha’s parinirvāṇa, what path (mārga) shall we follow? Who will be our teacher (ācārya), our critic and our guide? What will be our refuge (upasatva)? What words will we place at the beginning of our Buddhist texts? You should ask the Buddha about these things to come (anīlayatvam).

When Ānanda heard this advice, his sadness decreased a little and he found the strength to think about the path. He helped the Buddha to lie at the edge of the bed and asked him these questions.

The Buddha said to Ānanda: ‘Henceforth after my departure, you yourself will be your own refuge (ātma-sīrṣa), the Dharma will be your refuge (dharma-sūtra), and you will have no other refuge (anuvaya-sūtra). How, O bhikṣu, will you be your own refuge, how will the Dharma be your refuge, and how will you have no other refuge? The bhikṣu considers his own body (kāya anupaśyati); he always dedicates to it his full attention (akṣācita), his wisdom (prajñā), his zeal (prajñātā), his energy (vīra) and he rejects the worldly desires and resulting dissatisfactions (loke bhikṣudhāna-rūpa). In the same way, he considers another body of another, then his own body and that of another at the same time. The same for the sīrṣapanthānas of feeling (vedana), mind (citta) and dharmas. Then it can be said that this bhikṣu is himself his own refuge, goes to the Dharma for refuge and has no other refuge. 187 Henceforth the Kīrti t'o kīrti king (Pramokṣa-sūtra) will be your great teacher (mahācārya). You should carry out bodily activities (kāyakarman) and vocal actions (vākakarman) according to the instructions of the Pratimokṣa-sūtra. - After my Nirvāṇa, your guide (chandaka), O bhikṣu, will be the punishment according to the rule of Brahmā (brahmādanda).188 - If someone is in a state of mind of panic (abhīhitacittā), he should be taught the

---

183 evaṇḍa, according to Monier-Williams: the castor-oil plant, Ricinus communis or Croton pbrandraceus, or Palma Christi.
184 goṣṭhīśya, according to Monier-Williams: a kind of sandalwood (brass-colored and very fragrant).
185 Mo-li chan, also transcribed by the characters Mo lo chan (Przyluski, Concile, p. 207) and Mo lo ye chan (Ś. Lévi, Catalogue géographique des Yaks, JA, Jan.-Feb., 1915, p. 41) is most likely Mount Malaya where goṣṭhīśya candana is collected, below, k. 10, p. 132a.
186 This paragraph gives the ultima verba of the Buddha before his entry into parinirvāṇa. At the request of Aniruddha, Ānanda asks five questions of the dying Buddha who answers with five pieces of advice. I [Lamotte] do not find this episode in the other stories of the parinirvāṇa where Aniruddha appears only once to learn from Ānanda if the Buddha has entered into nirdhīnasamāpatti. Cf. Dīgha, II, p. 156; Teď'ang a han, T 1, k. 4, p. 26028; Pan ni yam king, T 6, k. 2, p. 188b26; Ta pan n'ın'an kíng, T 7, k. 2, p. 205a10; Ken pen chouo... tsa tshe, T 1451, k. 38, p. 309b6.
187 The same sermon on the four sīrṣapanthānas was already spoken to Ānanda at Beluvā (Dīgha, II, p. 100); Teď'ang a han, T 1, k. 2, p. 15b; Ken pen chouo... tsa tshe, T 1451, k. 30, p. 387b and at Sāvatthi (Sānyutta, V, p. 163) and to the bhikkhus at Mānīla (Dīgha, III, p. 58, 77; Teď'ang a han, T 1 (no. 6), k. 6, p. 391; Tchhong a han, T 26 (no. 70, k. 15, p. 520b) Tsubōtī iii'ānanda attāpaḥ tuhārathā... dhammadhipi dhammasaṅkhaṇa anāthaścāraṇo.
188 Brahmādanda was inflicted by the Buddha upon Chanda: “Let Chanda say to the bhikkhus whatever he wishes, but let the bhikkhus not speak to him, nor admonish him, nor advise him.” (cf. Dīgha, II, p. 154; Vinaya, II, p. 290. Cháma bhikkhu yam icceyya... na anukātādhibhū.)

---

85 86
Chan t'o kia tegan yen king (Samthakātyāyanasūtra); then he will be able to obtain the Path.189 - As for the precious basket of the Dharma (dharmaratnapiṭaka) compiled during three incalculable periods (asambhūyakalas), it must begin with the following phrase: "Thus have I heard at one time (evam mayā śrutam ekasmin samaye), the Buddha was dwelling in such and such a place, in such and such a country, in such and such a grove." Why [this beginning]?

87

189 In this sūtra the Buddha praises the good meditation, without content or object, which prepares the way to nirvāṇa. He congratulates Sāthi Kātyāyaṇa (in Pāli, Saṇhāṇa or Suddha Kācālyāja; cf. Aṅguttara, V, p. 323; Sammutta, II, p. 155) for having no concept whatever of what is. And the gods venerate Sāthi, saying: "Homage to you, excellent man, for we have not that on which you meditate!"

We have several versions of this sūtra with important variants - in Pāli, in Aṅguttara, V, p. 325-326; - in Sanskrit, from a citation in Bodhisattvabhinīmata, p. 49-50; - in Chinese, in Tsa hauan, T 99 (no. 926), k. 33, p. 253c-256b, and T 100 (no. 151), k. 8, p. 430c-431b; from citations in Yu kiu ch'ei ti loun by Asanga, T 1579, k. 36, p. 189b, and by Ta t'ehng tchang t'ehn loun by Bāhāvavīke, T 1578, k. 2, p. 276c (tr. L. de La Vaillé Poussin, Le Joyau dans la main, MCB, II, 1932-33, p. 127).

Here is the Sanskrit text of this sūtra which, with the exception of some additions which I [Lamotte] have made in brackets, corresponds exactly with the Pāli version: Iha Sāthi bhūkṣa na prādhīnām nirvāṇa... kam tvam nirvāṇa dhiyatyasi. Poussin, who several times has mentioned the importance of this text, comments: "Two schools read confirmation of their metaphysical theses in this old sūtra and the meeting is rather thorny. Maitreyya-Asanga's school thinks that the son of Kātyāyaṇa meditates on ineffable reality, on the dharma called tathātā which it discovered centuries after the redaction of the sūtra and of which old scripture knew nothing. Bāhāvavīke says that the son of Kātyāyaṇa meditates on the void, for only voidness exists in the universe; he makes the son of Kātyāyaṇa a precursor of Bāhāvavīka... The sūtra teaches nothing other than right meditation." (Lav., Dogme et Philosophie, p. 92; see also idem, Madhyamakula, MCB, II, 1932-33, p. 55).

190 āyuṣmat: 'life-possessing', honorific title applied to royal personages and Buddhist monks (Monier-Williams).

191 In telling this episode of the Council of Rājaγha, the Mppi, according to its custom, follows the Sarvavīdān Vinaya word for word (Che song lio, T 1435, k. 60, p. 44b; Przyluski, Concile, p. 230).

192 The Tsa fa king, which the Mppi takes as its pattern in the narrative of the first Council, should be very close to the K'ia ye kie king, T 2027. Przyluski has commented that the account in the Mppi "is rather similar to the K'ia ye kie king, especially in the verse sections."

The account of the Council in the Mppi has been translated by Przyluski in his well-known Le Concile de Rajeugha, ch. III, p. 57-73. I [Lamotte] cannot do better than to reproduce his translation with a few slight modifications. In my notes, I use mainly the other sources gathered by him, of which here is the list with references to the Taisho edition:

1) Among the sūtras and commentaries: Kia ye king, T 2027, vol. 49, p. 49b-7a. - A yu wang king, T 2043, k. 6, p. 150a-152c, and A yu wang chouan, T 2043, k. 3-4, p. 112a-114a25. - Po fan ni yuan king, T 5, k. 2, p. 175a-175b21 and Fan ni yuan king, T 6, k. 2, p. 190a-191a. - Three short extracts from Fen sie kong louen, T 1507; an extract from Ta pei king, T 380, k. 5, p. 971b11; an extract from Pou sa l'th'ou fai king, T 384, k. 7, p. 1054a-b.


Przyluski has purposely set aside the narrative of the council in the Milaśravīdān Vinaya. We will have to rely on the Chinese version of Ken pen chou... tua che, T 1451, k. 39, p. 402c-407c, the Tibetan version of Duha, XI, p. 651 sq., the English translation by E. Obermüller of Bu ston, II, p. 73-91. We should not forget the information furnished by the commentaries of Vasumitra. Cf. P. Demiéville, L'origine des sectes bouddhiques d'après Paramārtha, MCB, I, 1931-32, p. 25-30.

A detailed bibliography of earlier works on the first Council will be found in Mahāvāma, tr. Geiger, p. LI-LIV.

193 Similarly, it is said at length in the Ts'i fa king (Dharmasamgrahastātra)192. When the Buddha entered into nirvāṇa, the earth trembled six times, the rivers reversed their courses, a violent wind blew up in a tempest, black clouds arose on the horizon in the four directions. There was thunder and lightning, hail and rain came down in floods; here and there stars fell. Lions and other wild beasts began to howl; gods and men uttered great moans, all wailing: "The Buddha has passed into Nirvāṇa! Alas! the eye of the world (lokacakṣus) is extinguished." At the same time, plants, forests, grasses, trees, flowers and leaves suddenly split open. Samuera, king of mountains, trembled from its very base. Waves rose up in the sea, the earth quaked terribly. Mountains and cliffs crumbled, trees snapped and smoke arose from the four quarters of the horizon. There was great panic. Ponds and rivers became soiled with mud. The stars appeared in full daylight. People began to walk, the gods lamented, the goddesses choked with their tears. The āsākṣas suffered in silence; the āsākṣas told one another that all conditioned dharmas (samskṛtadharma) are transitory (anitā). Thus the gods, mānasas, yakṣhas, rākṣasas, gandaḥvaras, kimnaras, mahoragas and nāgas all felt great sadness.

The arhats who had crossed the sea of old age (jārī), sickness (vyādha) and death (marana) said to one another:

We have crossed the river of worldly passions,

pounding correctly (yonīmamāntikāra) on the Dharma, I obtained the eye (cakṣus), knowledge (ijñāna), the ear (ārūṇa) and awakening (buddhi)."
We have destroyed old age, sickness and death with disgust.

We have seen that the body is like a chest containing four great serpents.\(^{193}\)

Now let us enter into the nirvāṇa of cessation without residue.

The great arhats everywhere, gave up their bodies at will in the mountains and forests, near rivers and springs, in the valleys and ravines, and entered into [67b] parinirvāṇa.\(^{194}\) Other arhats took their departure into the sky (ābhāsa) like the king of the swams (kaṇḍāraśja). They manifested all kinds of miraculous powers (rādhīhīla) so that the multitude of men might obtain pure faith (śravāvīduccuddha). Then, after their parinirvāṇa, the devas, from those of the six realms of desire (kāmaloka) up to those of the pure abodes (suśuddhāvīha), seeing that the arhats had all entered into nirvāṇa, had this thought: "The sun of Buddha has set. The disciples who cultivate all kinds of dhyāṇa, samādhi, liberations (vimoksaa) and wisdom, their light, too, is extinguished. Beings suffer all kinds of sickness: desire (rūga), hatred (dveṣa) and stupidity (moha). Now that these physicians of the Dharma (dharmabhātāyaśācārya) hasten to enter into nirvāṇa, who then will heal them? Like the lotus (pundarīka), the disciples, arisen in the immense ocean of wisdom, are now withered. The tree of the Dharma (dharmavyaksa) has been cut down; the cloud of Dharma (dharmamegha) has dissipated. The king of elephants (ajapata) of great wisdom has withdrawn, the offspring of the elephants (gaçiopa) follow after him. The merchants of the Dharma (dharmavarniy) have gone, from whom can we request the jewel of the Dharma (dharmaratna)? A stanza says:

The Buddha has gone to rest forever: he has entered into Nirvāṇa.

The multitude of those who have destroyed the bonds has likewise departed. Thus the universe is empty and without knowledge.

The shadows of ignorance thicken, the lamp of knowledge is extinguished.

Then the devas prostrated at the feet of Mahākāyapa and uttered this stanza:

Elder! You have given up desire (rūga), anger (dghāla) and pride (māna).

Your body is like a column of red gold (rakṣasavrūnaśastambha).

From head to toe, you are majestic, marvelous, peerless, peerless.

The clarity of your eye is pure like the lotus.

Having praised him thus, they said to Mahākāyapa: "O venerable Kāyapa! Do you know, O Śākya, the ship of the Dharma (dharmadvau) is broken. The citadel of the Dharma (dharmamegara) is crumbling. The ocean of the Dharma (dharmadhārā) is drying up. The standard of the Dharma (dārmapatākā) is being turned upside down. The lamp of the Dharma (dārmapradāpa) is about to be extinguished. Those who proclaim the Dharma are about to leave. Those who practice the Path are becoming more and more rare. The power of the wicked is ever growing. In your great loving-kindness (mahābhāntā), it is necessary to found solidly (avasthāpyaya) the Buddhadharma."\(^{195}\)

Then the Great Kāyapa, whose mind is like a clear tranquil ocean, replied: "You have spoken truly. It is truly as you have said. Before long, the universe will be without knowledge (ākāma) and plunged into shadows." Then Kāyapa the Great, by his silence, accepted their invitation. The devas prostrated at the feet of Kāyapa the Great; at once they disappeared and returned home.

Then after some time, Kāyapa the Great thought: "What shall I do so that this great doctrine, acquired with difficulty by the Buddhā during three incalculable periods (asamkhya kalpa), will remain for a long time?" Having pondered thus, [he said]: "I know how to ensure a long life for this doctrine: it is necessary to compile the Śīraou tou lou (Sūtras), the A pî's t'an (Abhidharma) and the Pî ni (Vinaya) and make the three baskets of the Dharma (dharmapaduka). In this way, the Buddhadharma will last for a long time and the people of the ages to come will receive it and practice it. Why is that? From age to age, with painful effort and out of compassion (anuṣampād) the Buddha exerted himself to acquire this doctrine and has proclaimed it to men. We must likewise comply respectfully with the Buddhadharma, spread it and develop it."

Then, having pronounced these words, Kāyapa the Great went to the top of [67c] Mount Sumeru. He struck the bronze gandā\(^{196}\) and recited this stanza:

Disciples of the Buddha!

Keep well the memory of the Buddha.

We must recognize the benefits of the Buddha.

Do not enter into nirvāṇa.

The sound of the gandā and the sound of the words of Kāyapa the Great spread throughout the entire trichiliomegachiłość (trisāhasramahāsahāsralokahādādu) and all heard him. The disciples endowed with miraculous powers (rādhīhīla) assembled around Kāyapa the Great who said: "The Buddhadharma is about to be extinguished. The Buddha, who for three incalculable periods (asamkhya kalpa), by difficult effort and out of compassion (anuṣampād) for beings, has acquired this Dharma, has entered into parinirvāṇa. Those of his disciples who know the Dharma (dharmajāta), retain the Dharma (dharmadhāra)\(^{197}\)"


194 The parinirvāṇa of the arhats following the Buddha's death and the anxiety of the gods are also mentioned by the Kia āsa: "O venerable Kāyapa! Do you know, O Śākya, the ship of the Dharma (dharmadvau) is broken. The citadel of the Dharma (dharmamegara) is crumbling. The power of the wicked is ever growing. In your great loving-kindness (mahābhāntā), it is necessary to found solidly (avasthāpyaya) the Buddhadharma."\(^{195}\)  

195 In the Kia ye kie king (Concile, p. 4) and also in the Legend of Aioka (Concile, p. 28), the devas and especially Śaka and the four devarūgas, invite Kāyapa to gather up the doctrine.  

196 In the legend of Aioka (Concile, p. 28) also, Kāyapa called the assembly together by striking a gandā which resonated throughout Jambudvīpa and the trichiliom. - Other sources, Kia ye king, Tchouan tsan san tsang (Concile, p. 5, 95) simply say that Kāyapa called together the same gandā. - In the Pīsa sa t'hou'tai king (Concile, p. 126) Kāyapa sent his five hundred arhats to all the universes of the ten directions to announce the council. They brought back with them, in Sahāloka, 804,000 individuals.
and recite the Dharma (dharma�hānakā), have all entered nirvāṇa along with the Buddha. Now that the Dharma is about to be lost, it is necessary to have the greatest compassion (kāraṇa) for beings to come. Having lost the eye of wisdom (prajñāvakus), they will be stupid and blind. In his great kindness and great compassion (mahāmaitrīkāraṇa), the Buddha has had pity for beings. We should respectfully comply with the Buddha's doctrine. Let us wait until we have compiled the baskets (pajāka) of the sacred words and then we will enter into nirvāṇa as we please.  

197

All who had come to the assembly accepted this command and remained. Then Kāśyapa the Great chose a thousand individuals. 198 With the exception of Ānanda, all were arhats, having acquired the six superknowledges (ābhiṣiktā), liberation (vimokṣa) complete and without any doubt. All had acquired the three knowledges (vidyā), mastery of samādhi (samādhihīvatā). They could practice the samādhis in a forward or reverse direction (pratītāpatīmātātā). All were without obstacles (āraṇādhi). They recited the three baskets (pajāka) and understood the inner (ādhiptiśakta) and outer (ādhiśyā) 199 sacred scriptures. They recited and knew fully the eighteen kinds of great sīlas (cakṣusā) 200 and all of them were able to conquer the heterodox (pātāṇḍa) in debate.

Question - Since there were incalculable numbers of such arhats, why were only a thousand chosen and no more?

Answer - When king Pūṇa p'o so lo (Bimbhastha) found the Path, eighty-four thousand dignitaries also found the Path. Then the king decreed this command in the palace: “Let there always be enough rice to offer to a king Ajātaśatru: “Give us food. Let someone bring us our food each day. We are about to compile the baskets of the texts here and we will be unable to occupy ourselves with anything else.”

In this place, at the time of the summer retreat (vassa), the fifteenth day of the third month, at the time of the recitation of the precepts (kīla), having gathered together the samgha, Kāśyapa the Great entered into samādhi. With his divine eye (dhyānakus), he contemplated to see if, in the present assembly, there was someone who had not yet completely subdued the afflictions (klesa) whom it was necessary to expel. Ānanda was the only person who had not completely subdued them. The other 999 had already destroyed the impurities (āshoṣṭhāṇa); they were pure (visuddha) and stainless (vināsī). Kāśyapa the Great, coming out of samādhi, led Ānanda by the hand out of the assembly and said to him: “Here in this pure assembly, they are going to recite the texts. Your bonds (bandhana) are not yet suppressed, you must not stay here.”

Then Ānanda wept with shame and thought: “For twenty-five years I accompanied the Bhagavat; I served him; I was at his disposal.204 I have never yet suffered such great sorrow. The Buddha was truly venerable, compassionate and patient.” Having had this thought, he said to Kāśyapa the Great: “In the long run, I would have had the strength to find the Path, but in the Buddhadharmā, arhats must not serve anyone, must not be at the disposal of anyone, must not carry anyone’s orders. It is for that reason that I have kept a trace of bonds (bandhana) and have not completely broken them.”

Kāśyapa the Great said: “However, you have committed faults (āpaṭṭha). The Buddha was unwilling that women should leave home. You insistently begged the Buddha to allow them to practice the Path. For this reason, the proper law of the Buddha will be exhausted at the end of five hundred years and will diminish. In this you have committed a dukṣṛta faulty.206 Ānanda said: “I was sorry for Kiu t‘an mi (Gautami).”

(Mahāśaṃghika Vinaya, T 1425, k. 32, p. 490c; Legge, Fa-hien, p. 85); a cave situated on the north side of mount Dikṣū (Hsiao-tang in Watters, Travels, II, p. 160); the cave of Nyagrodha (Dalwa in Rockhill, Life, p. 151). 201 When he was fifty years old, after twenty years of ministry, the Buddha attached Ānanda to himself as an apatikyaśaka. Before accepting this duty, Ānanda had set conditions: never to share the food or clothing of the Buddha, not to accompany him on his visits among lay people, always to have access to him. See Che tch‘ō king (Upāñyāsakūṭra) in Tch‘ang a han, T 26 (no. 33), k. 8, p. 471c–475a, the Mūlasarvāstivādin Vinaya (Rockhill, Life, p. 88), and other later works, such as Wen kiu, comm. on Saddharmapuṇḍarīka, T 1718, k. 2, p. 18b. - The apatikyaśaka does not have its correspondent in the Pāli canon, but reappears in Buddhist authors’ comments in a more elaborate form, where the conditions set by Ānanda increase to eight: Manorātha, I, p. 294–296; Comm. on the Theragāthā in Rh. D., Boddhis., p. 350–352; Hardy, Manual, p. 234–235. 202 In all the accounts of the council, Kāśyapa reproached Ānanda with a number of faults: two in the case of the Fen pie kong lī joun (Concil., p. 126–122); four in the Tch‘ouan t‘i sin t‘ang (ibid., p. 97–98); five in the Pāli Vinaya (ibid., p. 156–159); six in the Mahāśaṃghika Vinaya (ibid., p. 148–153), the Sarvāstivādin Vinaya (ibid., p. 232–234) and the legend of Akoja (ibid., p. 47–51); seven in the Dharmaqaśīna Vinaya (ibid., p. 182–186), the Mahāśaṃghika Vinaya (ibid., p. 214–215), the Mūlasarvāstivādin Vinaya and the Parinītavāsūtra (ibid., p. 83); nine in the Kia kie kia king (ibid., p. 13–15). - The Mppī counts six faults but enumerates only five. 203 The institution of the order of nuns at Ānanda’s request is related in the Vinaya, II, p. 253 (tr. Rh. D.–Oldenberg, III, p. 320); Auiguttara, IV, p. 274; Tch‘ong a han, T 26 (no. 116), k. 28, p. 605a: K‘iu t‘an mi ki kouo king, T 60; Ta feng pien
Moreover, in the doctrine of the Buddhas of the three times (tryadhvan), there are always four categories of disciples. Why would our Buddha Śākyamuni be the only one not to have them?

Kāśyapa the Great again said: “When the Buddha was about to enter into nirvāṇa, he came to the city of Kiśa ni (Kusināgar). He was suffering from a backache. Four upper robes (uṭtarāśaṅgī) were laid down one on top of another; he lay down and said to you: ‘I need some water.’ You did not give him any. In that you committed a dukkha fault.”207 Ānanda replied: “At that time, five hundred chariots were crossing the stream, making the water turbid and impure. This is why I did not take any.” Kāśyapa the Great again said: “Exactly, if the water was impure, the Buddha had miraculous power (ādibhātā) strong enough to purify an ocean of impure water. Go and confess your dukkha faults.”

Again Kāśyapa the Great said: “The Buddha summoned you: a man learned in the practice of the four bases of miraculous power (ādibhātā) could remain in this world for a kalpa or a fraction of a kalpa. You remained silent without answering. He questioned you three times and you remained silent. If you had answered him, the Buddha, learned in the practice of the four bases of miraculous power, would [68b] have remained in this world for a kalpa or a fraction of a kalpa. Because of you, the Buddha has prematurely entered into nirvāṇa. In that, you have committed a dukkha fault.”208 Ānanda said: “Mitra

---

1) Tch'ang a han, T 1 (no. 2), k. 3, p. 19c: Being thirsty, the Buddha asked Ānanda three times in succession to go and fill his bowl at a river. Ānanda replied that the water had just been disturbed by the passing of five hundred chariots and suggested that he go to get water from the Kakutsthā river. Then an asura, converted to Buddhism, filled a bowl “with water purified eight times” and offered it to the Buddha who accepted it out of compassion for him. - It is this refusal of the water which is blamed on Ānanda in all the narratives of the first Council with the exception of the Pāli Āsamatavagga.  
2) Fo pao ngen king, T 156, k. 5, p. 152; Ta ngai tao pi K'ieou ni king, T 1425, k. 30, p. 471a; Sseu feu liu, T 1428, k. 48, p. 92c; Che song liu, T 1435, k. 15; Ken pen chou… tsa che, T 1451, k. 29-30, p. 350b. - This instituting is also narrated in Sanskrit in the fragments of the Bhikṣuśnkaravacana published by C. M. Ridding and L. de La Vallée Poussin in BSOS, 1, 1920, p. 124-125.

207 This episode is told in very different ways in the texts:
1) T'o'ng' an han, T 1 (no. 2), k. 3, p. 19c: Being thirsty, the Buddha asked Ānanda three times in succession to go and fill his bowl at a river. Ānanda replied that the water had just been disturbed by the passing of five hundred chariots and suggested that he go to get water from the Kakutsthā river. Then an asura, converted to Buddhism, filled a bowl “with water purified eight times” and offered it to the Buddha who accepted it out of compassion for him. - It is this refusal of the water which is blamed on Ānanda in all the narratives of the first Council with the exception of the Pāli Āsamatavagga.  
2) Fo pao ngen king, T 156, k. 5, p. 152; Ta ngai tao pi K'ieou ni king, T 1425, k. 30, p. 471a; Sseu feu liu, T 1428, k. 48, p. 92c; Che song liu, T 1435, k. 15; Ken pen chou… tsa che, T 1451, k. 29-30, p. 350b. - This instituting is also narrated in Sanskrit in the fragments of the Bhikṣuśnkaravacana published by C. M. Ridding and L. de La Vallée Poussin in BSOS, 1, 1920, p. 124-125.

208 This reproach is not the same in all the narratives.
kind, he dwells constantly in closed retreat. He abides in the calmness of the mind (cittasamatha). He knows the Vinaya- and Dharmapitaka. Now he abides in the heavens of the Che li cha chou yuan (Śrīṭavaṇa).\textsuperscript{211} Let a messenger be sent to ask him to come.

Kāśyapa the Great said to a recently ordained bhikṣu:\textsuperscript{212} “Are you under the orders of the saṃgha?” The recently ordained bhikṣu answered: “What does the saṃgha command?” Kāśyapa the Great said: “The saṃgha requests you to go to the heavens of the Śrīṭavaṇa, to the dwelling of the arhat Gavāṃṭapi.”

Carried away with joy, the bhikṣu received the orders of the saṃgha. He said to Kāśyapa the Great: “When I have reached the arhat Gavāṃṭapi, what shall I say to him?” Kāśyapa the Great said: “When you arrive there, you will say to Gavāṃṭapi: Kāśyapa the Great and the other arhats who have destroyed the impurities (kṣīṇaṇa) have all assembled in Yeu fou ri (Jambudvīpa). There is great business for the saṃgha related to the doctrine. Come quickly.”

\textsuperscript{[68c]} The recently ordained bhikṣu protruded himself before the saṃgha (saṃgham tirāvahīvandya), and circumambulated it three times to the right (triḥpradaksinikārya). Like the bird with golden wings (garudā), he took his leave into space. He came to Gavāṃṭapi, prostrated and said to him: “O venerable, gentle and kind, you have few desires (alpaçccha), you know how to be content with little (alupamārtha samassatā), you are ever in contemplation (samātmāśāsa). Kāśyapa the Great addresses himself to you in these words: ‘Now there is great business for the saṃgha related to the doctrine. Hasten to come down to see the assembly [like] gathered jewels.’” Then Gavāṃṭapi had some doubts; he said to this bhikṣu: “Does not the saṃgha have some quarrelsome subject (vivadbavana), that it calls upon me? Are there not some schisms in the saṃgha (saṃghabhedā)? Has the Buddha, this sun, been extinguished?” The bhikṣu said: “It is truly as you have said. The great master (mahācārya), the Buddha, has gone into nirvāṇa.” Gavāṃṭapi said: “How quickly has the Buddha entered into nirvāṇa! The eye of the world (lokacakṣus) is extinguished! My upādhyāya Chāli fou (Śrīpatrā), the chief [of the doctrine], who could turn the wheel of the Dharma like the Buddha, where is he now?” He replied: “He has already entered into nirvāṇa.” Gavāṃṭapi said: “The great teachers are far away. What resources are left for us? Mo ho mou k'ye lien (Mahāmahāgalākṣāyana), where is he now?” The bhikṣu answered: “He also has entered into nirvāṇa.” Gavāṃṭapi said: “The Buddhadharma is going to dissolve. The great men are gone. Beings will mourn.”

He asked: What is the ayumāt Ānanda doing now?” The bhikṣu answered: “Since the Buddha's nirvāṇa, the ayumāt Ānanda weeps with sorrow and despair.” Gavāṃṭapi said: “Ānanda’s remorse comes from the fact that he is still in the bondage of passion (ananuyābadhāna) and [for him] the separation gives rise to suffering. What has become of Lo heou lo (Rāhula)?” He replied: “Having obtained artheathood, Rāhula has neither grief nor sorrow. He contemplates only the nature of impermanence (anitiyalakṣaṇa) of the dharmas,” Gavāṃṭapi said: “It is difficult to break the afflictions and having broken them, to be without sadness.” Gavāṃṭapi said: “I have lost the great Teacher free of desires (vibhāraṇa). What is the use of remaining in Śrīṭavaṇa? My upādhyāya and the great teachers all have entered nirvāṇa. I can no longer go down to Jambudvīpa. May I remain here in order to enter parinirvāṇa.”

\textsuperscript{[69a]} Having spoken these words, he entered samādhi and leapt into space. His body emitted light rays (rāmiṇi) and water and fire.\textsuperscript{213} With his hands he touched the sun and moon and manifested all kinds of miracles (pratīkārya). From his mind there emanated flames that consumed his body. From within his body came water which flowed in four streams as far as Kāśyapa the Great. From the water there came a voice that pronounced this stanza:

Gavāṃṭapi salutes by bowing his head
To the saṃgha of venerable ones, the excellent supreme saṃgha.

Having learned of the Buddha's nirvāṇa, [he said]: "I am leaving in my turn."

Thus, when the great elephant departs, the little one follows him

Then the recently ordained bhikṣu, carrying the robe and bowl, returned to the saṃgha.

At that moment, Ānanda reflected [on the nature] of dharmas and sought to exhaust his last impurities (āśā). During the night, he sat in dhīyāna, walked to and fro, and sought the Path (mārga) anxiously and zealously. Ānanda's wisdom (prajñā) was great, but his power of samādhi was weak. That is why he did not obtain the Path immediately. If his power of concentration had been equal to his wisdom, he would have quickly obtained [the Path]. Finally, when the night was almost over, he was very tired, he lay down. Now, on lying down to reach his pillow (tīmbohana), just as his head touched it, suddenly he attained enlightenment.\textsuperscript{214} As a bolt of lightning drives away the shadows, he saw the Path. Then Ānanda entered the diamond-like (vajra) samādhi and crushed the mountain of all the afflictions (kleśa). He obtained the three knowledge (vijñāna), the six superknowledges (abhijñā), complete liberation (vimokṣa) and became an arhat of great power.

Then, during the night, he went to the door of the hall where the saṃgha was gathered, knocked at the door and called. Kāśyapa the Great asked: “Who is knocking at the door?” He answered: “It is I, Ānanda!” Kāśyapa the Great said: “Why have you come?” Ānanda replied: “Tonight I have destroyed the impurities (āśrayakṣaṇa).” Kāśyapa the Great said: “The door is not open to you. Enter through the key-hole.” Ānanda answered: “So be it!” Then, thanks to his miraculous power (oddhūlā), he entered by way of the keyhole.\textsuperscript{215} He prostrated at the feet of the monks and confessed [his faults], saying: “O Great Kāśyapa! Do not recriminate!” Kāśyapa the Great touched his hand to Ānanda’s head and said: “I did it intentionally for your own good so that you would find the Path. Do not hold a grudge against me. In this manner, I

\textsuperscript{212} Pūrṇa or Suprabuddha according to other sources.

\textsuperscript{211} For this individual, see Vinaya, I, p. 19; Dīgha, II, p. 356; Theragāthā, v. 38; Sumatagala, III, p. 8.14. Przyłęski (Concile, p. 255) identifies him as a god of dryness and of wind.

\textsuperscript{213} These are twin miracles (saṃsāravrātākārya) which the Buddha accomplished on many occasions (Niulanakāthā, p, 77, 88, 193; Mahāvastu, III, p. 115; Divyavedāna, p. 161, 378) and which the saints often produced at the time of entering nirvāṇa (see below, k. 3, p. 79a, Mahākāśyapa's nirvāṇa).

\textsuperscript{214} Cf. Vinaya, II, p. 286: apattai ca sitvam bimbobhamam bhūmito ca pādã mutta. This strange detail is noted by almost all the sources: Legend of Aiko (Concile, p. 36); Mahāśāsaka Vinaya (p. 140), Dhamagupta Vinaya (p. 175), Mahāsāṃghika Vinaya (p. 208) and Milaavavavīdī Vinaya (Rockhill, Life, p. 156).

\textsuperscript{215} In the Mahāsāṃghika Vinaya (Concile, p. 209), Ānanda found the door shut, but did not enter through the keyhole.
have brought you to realize yourself. Thus, when one, with one's hand, paints space, space is not filled. In the same way, the mind of an arhat who is at the center of all dharmas is not affected. Take you former place."

At this time, the sangha deliberated in these terms: "Gavāmpati has entered nirvāṇa. Is there anybody else who is able to compile the basket of the Dharma (dharmapiṭaka)? The āyuṣmat Aniruddha said: "There is the āyuṣmat Ānanda. Among the Buddha's disciples, he has always served the Buddha and lived close to him. He has heard the texts, has been able to remember them, and the Buddha has constantly praised him and approved of him. This Ānanda could compile the texts." Then the āyuṣmat Mahākāśyapa touched Ānanda's head and said to him: "The Buddha entrusted you to keep (dhārayati) the basket of the Dharma. You should be grateful for the blessings of the Buddha. In what place did the Buddha first explain the Dharma? The great disciples of the Buddha who were able to keep the basket of the Dharma have all entered nirvāṇa. There is only you. Now, in accord with the Buddha's mind and out of compassion for beings, you must compile the basket of the Buddhadharma." Then, prostrating before the sangha, Ānanda sat down on the lion-seat (simhāsana). Then Kāśyapa the Great recited these stanzas:

The Buddha is the holy king of the lions.  
Ānanda is the son of the Buddha.  
Seated on the lion's seat  
He contemplates the assembly lacking the Buddha.  
Just as the assembly of the venerable ones  
Lacking the Buddha, has lost its power (prabhāva),  
So in the moonless night  
The constellations are without charm.  
O great sage, speak!  
Son of the Buddha, you must explain  
In what place the Buddha spoke for the first time.  
You must reveal it now.

Then the āyuṣmat Ānanda, with one-pointed mind (ekacitta), joined his palms, turned towards the place of the Buddha's nirvāṇa and spoke thus:

When the Buddha preached the Dharma for the first time,  
I did not see it.  
Thus have I heard by tradition (paramparayā):  
The Buddha was living at Vārāṇasī.

For the five bhikṣus, the Buddha
Opened the gate of the immortal for the first time.  
He preached the sermon of the four truths:  
The truths of suffering, its origin its cessation and the path.  
Ājñāta, Kaṇḍinya,  
Were the first to attain the vision of the Path.  
A multitude of eighty thousand devas  
All penetrated into the course of the Path likewise.

Having heard these words, the thousand arhats rose up into space to the height of seven to lo (tāla) trees.  
They all said: "Alas! The power of impermanence (anityatābala) is great! In the same way as we saw with our own eyes the Buddha preaching the Dharma, here now he is speaking and we are listening!" Then they uttered these stanzas:

We have seen the marks of the Buddha's body,  
Like a mountain of fine gold.  
These marvelous marks have lost their virtue,  
That is why it is necessary, by every possible means,  
To endeavor to leave the three worlds  
By accumulating zealously the roots of good.  
Nirvāṇa is the supreme happiness.

Then the āyuṣmat Aniruddha uttered this stanza:

Alas! The universe is impermanent  
Like the moon (reflected in the water) and like the banana tree.  
The one whose merits fill the three worlds  
Has been destroyed by the wind of impermanence.

Then Kāśyapa the Great also uttered these stanzas:  
The power of impermanence is very great.
Stupid people and wise people, poor and rich, whether they have or have not found the path, no-one can escape it. Neither skillful words nor marvelous jewels nor lies nor strenuous protestations (allow one to escape from it). Like a fire that consumes everything, such is the law of impermanence.

Kālayapa the Great said to Ānanda:216 “From the Tchouan fa louen king (Dharmaçaakra-pravartana-astūra) up to the Ta phan nî p'ou'n (Mahāparinirvāna-astūra), the collection forms the four A han (Āgama): 1. Tseng yi a han (Ekottarāgama), 2. Tcheng a han (Madhyamāgama), 3. Tek'ung a han (Dīrghāgama), 4. Siang ying a han (Samṣukūgama). This is what is called the Basket of the Dharma of the Śūtras (stūrapitaka).”217

216 The end of this chapter tells about the compilation of the Buddhist scriptures. The formation of the canon or canons has already been the object of many studies, the list of which is in Winternitz, Litteatur, II, p. 1, n. 1, and in Lav., Dogme et philosophie, p. 198. It is important to take the Pāli canon down from its pedestal where Rhy's Davids and Oldenberg have placed it. On this subject, see S. Lévi, Observations sur une langue precanonicte du Bouddhisme, JA, Nov.-Dec. 1912, p. 511; Przyłęski, Concile, p. 333-365; F. Weller, Die Ueberlieferung des älteren buddhistischen Schrifttums, AM, IV, 1928-39, p. 149-182; A. B. Keith, The Home of Pāli, BS, XXXI, p. 747.


The great arhats asked further: “Who can clearly bring together the basket of the Vinaya (vinayapitaka)?” They all said: “The āyuṣmat You p'o li (Upāli). Of the five hundred arhats, he is foremost of those who maintain the discipline (vinayadhara). Let us invite him now.” Then they invited him with these words: “Get up and sit on the lion-seat (śītraṅkṣi), and tell us in what place the Buddha first enunciated the Vinaya and collected the precepts (śītraṅkṣa).” Upāli received the orders of the saṅgha. Seated on the lion-seat, he said: “Thus have I heard: once the Buddha was at Pīṭhā chi li (Vaishālī). At that time, Sīa t'na (Sudinna) son of the householder Kiu tan tō (Kaland) conceived a lustful desire for the first time.”218

(1-3) The Explanations relative to the 250 Precepts (paścasiaddhiyātasaṅsārṇayapakānāthārtha) in three sections (varga), (4) the Seven Precepts (saptadhara), (5) the Eight Precepts (aṣṭadhara), (6) the Pi k'ieou ni pi ni (bhikṣaṇabhāṣa), (7) the Tseng yi (Ekottara), (8) the You p'o li wen (Upālīparipṛcchāḥ), (9) the Tsu pu (Kuḍārakavarga), these 80 sections (varga) form the Basket of the Discipline (vinayapitaka).219

Again the arhats had this thought: “Who can clearly bring together the basket of the A p'i t'an (Abhidharmapitaka)?” They thought: “Among the five hundred arhats, the āyuṣmat Ānanda is the foremost of those who explain the śūtras. Let us invite him.” Then they invited him with these words: “Get up and
go to sit on the lion-seat (simhāsana). In what place did the Buddha first preach the Abhidharma?” Ānanda received the orders of the saṃgha. Seated on the lion-seat, he said: “Thus have I heard: once the Buddha was dwelling in the city of Cīrī pī’s īḷī (Srīvastī). At that time, the Buddha said to the bhikṣus: ‘Those in whom the five fears (bhaya), the five sins (āpatti) and the five hatreds (suvira) have not been suppressed and extinguished experience innumerable evils in this life in their bodies and their minds for this reason and, in subsequent lives, they fall into the bad destinies (durgaṭi). Those who do not have the five fears, the five sins and the five hatreds, for this reason are, in this life, happy in every way in body and mind and, in subsequent existences, they are reborn in the heavens (svarga) or in a pleasant abode (subhāvāśrī). What are the five fears that must be discarded? 1. Murder (prātātāpāta), 2. theft (adhatādana), 3. illicit sexual relationships (kāmānimittadhātra), 4. falsehood (miyādāvā), 5. alcoholic drinks (madhyaśāpānah).220 All of this is called the Basket of the Abhidharma (abhidharmapāṭikā).

[70a] When the three baskets of the doctrine were brought together, the devas, asuras, nīgas and devis made offerings of all kinds. They rained down celestial flowers (nuspa), perfumes (gandha), banners (paṭikā), parasols (chattra) and heavenly garments (vastra), to pay homage to the doctrine. Then they recited this stanza:

Out of compassion for the universe
The three baskets of the Dharma have been collected.
The omniscient one who has the ten strengths (daiaśala).
The wisdom of his words is the lamp that destroys ignorance.

Question. - What is the origin of the subseuent existences, they are reborn in the heavens (sūtra). They rained down celestial flowers (chattra), and, in subsequent lives, they fall into the bad destinies (vast). 101

Answer. - 1. When the Buddha was in this world, the doctrine did not meet any opposition. After the Buddha had departed, when the doctrine was recited for the first time, it was still as it was in the time when the Buddha was alive. - A hundred years later, king A chou kia (Asoka) brought together a great assembly of five hundred (pālavacsarsparṣād) and the great masters of the dharma debated.222 As a result of their dialogues, the Abhidharma of the Basket came to be formed (āṣā). That is why, in later centuries, the Basket is called the Basket of the Abhidharma.

Concilium Bddhāṃghāmaśīla, T 1531, p. 136-137 (tr. D. Caro, in Concile Bddhāṃghāmaśīla, pp. 138-139).

Note: In this recitation of the Abhidharma noticed by Ānanda, the Buddha explained the five fears in question here: Patucus, gahubatī, bhīvanī vṛtti... vacati suktarī ca upapajāti.

With the exception of errors, the same sūtra has no correspondent in the Chinese āgamas. The Pāli Aṅguttara was able to incorporate into the Nikāyas a sermon held by other schools to be part of the Basket of the Abhidharma.

221 Prajñāsu, Concile, p. 72, translates ‘the Abhidharma in eight bim tōu (ākhaṇḍa) and the Abhidharma in six sections’. Later we will see the justification for the Sanskrit titles proposed here.

222 An allusion to the second Buddhist Council and to the first doctrinal schism that ended in the formation of two separate schools, that of the Sthāvira and that of the Mahāsāṃghika. The Mppi is strictly dependent upon the Kashmir tradition represented by:

1) the Mahāvibhāṣa, T 1545, k. 99, p.510c-512a.


3) Paramārtha’s commentary on the preceding treatise, a commentary extracts of which are incorporated into the San jōna Anan sī by Ki tsang (T 1852, p. 84-c) and the Sararājanī kāvyākha by Chikkan T 2380, p. 455b-456b translated by P. Demiéville, L’origine des sectes bouddhiques, MCB, I, 1931-33, p.30-40.

4) The Sī yī ī by Hsuan tsang T 2087, k. 3, p.886b; tr. Beal, I, p. 150-151; tr. Watters, Travels, I, p. 267-269, which is inspired directly by the Mahāvibhāṣa.

P. Demiéville has summarized this tradition: “It was only in the time of the second Council, held at Pāṭaliputra in the 116th year after the nirvāṇa, in the reign of king Asoka, that the controversies provoked by the heresiarch Mahādeva caused a real doctrinal schism that resulted in the formation of two separate schools, the school of the Elders (Sthāvira) and the school of the Great Assembly (Mahāsāṃghika). Mahādeva’s heresy was twofold: on the one hand, he claimed to incorporate into the three baskets the sūtras of the Greater Vehicle, and on the other hand, he professed five theses tending to concede to the sātras, arhats or stotapānas, various imperfections such as the faculty of being physically tainted, doubt, a certain ignorance, etc. According to the Mahāvibhāṣa, the argument was decided by Asoka in favor of Mahādeva. Paramārtha seems to wish to spare the memory of the pious monarch; according to him, it was the queen, circumvented by her lover Mahādeva, who had the adversaries of the heresiarch thrown into the Ganges. But the latter, using their magical powers, fled to Kashmir, where the king soon had them sought out. According to the Yāttīrah, they refused to leave Kashmir (where, later on, according to a tradition which is, however, debatable, the Vīḷābīḍhāṣa itself was composed). According to Paramārtha, they accepted Asoka’s invitation and returned to Pāṭaliputra where, Mahādeva having died, the two schools came together for a new Council in order to purify the five famous theses. And it was then, Paramārtha tells us, that the real schism was produced and the two schools separated.

Bhavya’s Sāke pa la da d par bha⊥ sa vam bha⊥ bha⊥ pia (Bhātān-āgara, Mdo igher, XC, 12) tr. in Walliser, Sākon des altes Buddhīsmus, Heidelberg, 1927, p.78-93), tells of a twofold tradition: One Council regarding Mahādeva’s five points was held at Pāṭaliputra in the 157th year after the nirvāṇa, under kings Nanda and Mahāpadma, and ended in the splitting of the Sthāvira and the Mahāsāṃghika (Walliser, p.81-82). - In the 160th year after the nirvāṇa, under the reign of Dharmākṣa in Pāṭaliputra, some arguments [on the five points of Mahādeva] provoked a schism in the community which divided the Mahāsāṃghika and the Sthāvira (ibid, p. 78).

The sources noted so far constitute a relatively homogeneous group that I [Lamotte] would like to call the Kashmir tradition. Deliberately or not, it seems to ignore another group of traditions related to the second Buddhist Council which was held at Vāsīḷā in order to condemn ten innovations (dauv vaṭha) introduced into the discipline of the monks of Vāsīḷā. The references gathered by W. Geiger in his introduction to the Mahāvāṃsa, p. LIV-LVI and by L. De la Vallée Poussin in ERE, IV, p. 179-185, art. Councils, are not sufficient to get an idea of the question. Here is a summary of the sources:

a. The Council of Vāsīḷā took place in the 100th year after the nirvāṇa, according to the Pāli Vinaya, II, p. 294-307 (tr. Rh. D.- Oldenberg, III, p. 386-414; Muson, 1905, p. 258-312); Wou fen tiou, T 1421, k. 30, p. 1964-1964; Mo ho seng k’i tiou, T 1425, k. 33, p. 493a-z (does not give the date); Ssei fen tiou, T 1428, k. 54, p. 906b-97c; Sanamatanākṣa (in Vinaya II, p. 294i-296i, and the Chan kien tiou p’i p’u cha, T 1462, k. 16, p. 677c; P’i ni mou king, T 1463, k. 4, p. 819b; Fa hien tchouan, T2005 (tr. Legge, p. 77).

b. The Council of Vāsīḷā took place in the 110th year after the nirvāṇa according to the Che song liu, T 1435, k. 60-61, p. 450b-456b ; Ken pen cho : tsa che, T 1451, k. 40, p. 411-c14b, with the Tibetan correspondent in Duluwa, XI, p. 323-330, of which there is a translation in Bl u suton (Obermiller), II, p. 91-96; Tāranātha, p. 41b2 (who proposes different dates); Hsuan tsang, Si yu ki, T 2087, k. 7, p. 890b (tr. Beal, II, p. 74-75; tr. Watters, Traveli, II, p. 73-77).
differences, two distinct sects (nikāyas) subsequently developed, [each] having a name. - Finally a Brahmin monk named Kīya icham yon (Kātyāyana), wise and of keen faculties (ārāmcariya), completely recited the three Basket texts (tripitaka), the inner and outer texts (ādhyātmitkasuttavāra). Wishing to explain the words of the Buddha, he compiled the Fa iche king pa kien tou (Jānanapradhāṇaṭagrantha). The

c. According to the Singhalese chronicles, the second Council was held at Vaisālī in the 19th year after the nirvāṇa under the reign of Kāliśāka (Dīpavamsa, IV, v. 44, 47; Mahāvamsa, IV, v. 8) and according to the Dīpavamsa (IV, v. 30-39), the Viśputrakas who had been excommunicated at the Council, in their turn held a great assembly (mahāsamghīṭa) whose name was the Mahāśāṃghika sect. - The Singhalese sources are also the only ones to note the existence of a third Council which was held at Pāṭaliputra under the chairmanship of Tissa Moggaliputta in the 236th year of the nirvāṇa (Dīpavamsa, VII, v. 34-59), which was the seventeenth year of Aśoka's reign (Mahāvamsa, V, v. 288). Tissa had missionaries adopted by the Elders of Kathāvatthu (Dīpavamsa, VII, v. 41, 56-58; Mahāvamsa, V, v. 278) and sent them everywhere. If the Kāśmirin tradition is compared with the traditions relating to the Council of Vaisālī, it is seen that it has nothing in common with the sources enumerated under a. and b., but that it does have points in common with the Singhalese chronicles (cf. W. Geiger, Die Sekten des alten Buddhismus, Calcutta, 1925; M. Walleser, Die Sekten des alten Buddhismus, Berlin, 1908). According to concordant information, he may have been the author of the Patickāpadeva (Gandharvanāma, p. 59, attributes this work to him. - The Mppi, k. 2, p. 79-20-23 says: "Mahākātyāyana, during the lifetime of the Buddha, explained the words of the Buddha and made a Fa iche (Pāṭika), box-collection' in the Tēn language, which, until today, is used in southern India." - Paramārtha (in P. Demićvile, Origine des sectes, p. 49-50) says: "In the time when the Buddha was in the world, Mahākātyāyana exposed a āśira to explain the Āgama sūtras of the Buddha." (This again concerns the Patickāpadeva and the Abhidharmāṇāṭāparāṇa.)

[The Patickāpadeva is a well-known work: cf. R. Fuchs, Specimen des Patickāpadeva, Berlin, 1908. According to E. Hardy, Nettipakara, p. 8, vi., it dates from the beginning of our era. It is a semi-canonical work: the Singhalese tradition rejects it among the extra-canonical books; by contrast, the Mppi includes it among the Abhidharmas, and the Burmese Buddhist countries include it, along with the Pettipakara, the Suttasaṅγhala, and the Milindapāṇi, in the canonical collection of the Khuṭakānukīya (cf. M. Bode, Pāṭīl Literature of Burma, London, 1909, p. 1-94). The Patickāpadeva is one of the main sources of Buddhaghoṣa's Viṣṇudhamma and Upatissā's Viśukānika (cf. P.V. Bapat, Viṣṇudhamma and Viṣṇudhamma, Poona, 1937, p. XXV). - According to the evidence of Helmer Smith (in Prayukti, Concile, p. 75, n. 6), it is still in use in Ceylon.]

There, it is said, lived Kātyāyana, the author of the Jānanapradhāṇaṭagrantha. - Here also (p. 70a10-12) the Mppi tells us that after the Council of Aśoka (therefore, according to its accounting, in the 200th year after the Nirvāṇa) Kātyāyana composed the Jānanapradhāṇaṭagrantha. This date was confirmed by Paramārtha (in Demićvile, p. 50) who informs us "that in the 200th years, Kātyāyana left Lake Anavatapta, came to the country of Magadha into the Mahāśāṃghika sect, where he established distinctions related to the text of the Tripitaka...; those who accepted his teachings formed a separate school called 'the school that generaties distinctions'; these were the disciples of Mahākātyāyana." Actually, Kātyāyana was not a Mahāśāṃghika, but a pure Sārīputrāṇa. Paramārtha later corrects himself (p. 53-55) in associating Kātyāyana with the beginnings of the Sārīputrāṇa school which was formed at the beginning of the 3rd century after the nirvāṇa. It was a Sārīputrāṇa, but the sources do not agree either on the place of origin or on the date of this work. We have just seen that the Mppi locates it at the Council of Aśoka, therefore in the 200th years after the Nirvāṇa. - According to the Vibhāṣa (T 1545, k. 5, p. 21c), "when the Bhadanta (Kātyāyana) composed the Jānanapradhāṇaṭagrantha, he was living in the East; this is why he cites [T 1544, k. 1, p. 916c] the five rivers known in the East." - According to Husan tsang, Si yu ti (T 2087, k. 4, p. 896c), "three hundred years after the nirvāṇa, the āśira master Kātyāyana composed the Jānanapradhāṇaṭagrantha in Tāmajana," near Chau buk in the right bank of the Bielor (cf. Watters, I, p. 294-295). - According to Paramārtha in his Life of Vasubandhu (T 2049, p. 189a) it is "in the five hundred years after the nirvāṇa of the Buddha that Kātyāyana of the Sārīputrāṇa school went to Kashmir where he gathered 500 arhats and 500 bodhisattvas to compile the Abhidharma of his school; the result of this compilation was the Asūgamata, also called Jānanapradhāṇaṭagrantha." The Mppi designates this work as Fa iche king pa kien tou. In a pinch, one could take this to mean, as do Przyǒski, "Jānanapradhāṇaṭagrantha in eight挥 (93 and 9) tou (touhōu)," but Paramārtha, in his Life of Vasubandhu (T 2049, p. 189a) explains that 93 (5 and 10) tou is equivalent to 94 tou (nine and 5; 140 and 17; and 9 and), i.e., grantha; this is why I [Lamotte] have restored the title as Jānanapradhāṇaṭagrantha. It is actually known that the Asūgamatabhādharma, or the Abhidharma in Eight Volumes, is a synonym of the Jānanapradhāṇaṭagrantha (cf. J. Takusokusa, Abhidharma Literature of the Sārīputrāṇa, IPTS, 1905, p. 82, n. 2; Lav. Introduction to the Kośa, p. XXX). The Jānanapradhāṇaṭagrantha is cited several times in the Kośa yā khyā of Vasubandhu (p. 89-12, 52, 116, 157, 694); it follows from these citations that the work was in Sanskrit and was subdivided into skandhakas. - We have two Chinese versions: 1. A p'i tan kien tou loun (Abhidharmāṭāparāṇaṭagrantha, T 1543, translated at Lo yang in 383 by Sa nghādeva and Tchou fo nien;
first chapter (śaṅkhāraka) deals with the supreme worldly dharmas (laukikāgra-dharma). Subsequently, his disciples made it from a Pīṭha (Vibhūtā) for people of age to come who could not completely understand the Astaghātra (or Jñānaprasthāṇa). 225

2. Some say: In the Lieuea fen a p’i’r an (Śaṅkādibhiṣṭha) the third part in eight chapters (p’i’n = parivarta) is called Fen p’ie che t'chou (Lokadhiṭṭhārabheda?); this is the third part of the Leou t’an king in six parts; it is the work of Maudgalyāyana. 228 In the [Abhidharma] in six parts, the first part contains eight chapters (p’i’n); four are the work of the bodhisattva Po siu mi (Vasumitra) and four others the work of the arhats of K’i’pin (Kaussi) 229. The other five parts are the work of the Leou y’i che (apadākārya).

3. Some say: When the Buddha was in this world, Śāriputra composed the Abhidharma in order to explain the words of the Buddha. Later, the Tou tseu (Vatsiputrya) monks recited [this work]. To this day, this is what is called the Chou li fou a p’i’r an (Śaṅkāpūṭhabhāṣa). 230

225 This is a question of the Prakauranāḍī (T1541 and 1542) which actually consists of eight chapters: Pañcādharma-vibhaṅga, Jñānavibhaṅga, Ayataṇavibhaṅga, Sattapāṭhāravibhaṅga, Aṣṭaṭāvibhaṅga, Pratibhāvibhaṅga, Sahārasariputrapāṭhāvibhaṅga, Nirvedavibhaṅga. If the Mppi is to be believed, only the first four would be the work of Vasumitra.

228 This is an introduction to the Abhidharma by P’o so wu che (Pāṇḍava), a commentator who had as upper disciple the bodhisattva P’o so wu mi (Vasumitra) and was the work of the Buddha Mahāvajra (cf. Bagchi, I, p. 161; II, p. 489).

229 This is a question of the Prakauranāḍī (T1541 and 1542) which actually consists of eight chapters: Pañcādharma-vibhaṅga, Jñānavibhaṅga, Ayataṇavibhaṅga, Sattapāṭhāravibhaṅga, Aṣṭaṭāvibhaṅga, Pratibhāvibhaṅga, Sahārasariputrapāṭhāvibhaṅga, Nirvedavibhaṅga. If the Mppi is to be believed, only the first four would be the work of Vasumitra.

230 The Chou li fou p’i’r an leou (T1548) was translated into Chinese at the Che yung sswu monastery by Dharmayāsa in the years 407–408 (Bagchi, I, p. 175).

The Pāṇḍava school divides its Basket of Abhidharma into seven books, but the Haimavatā school which is almost confused under Kaniṣṭha, p. 553) with the Vibhajyavibhaṅga annexes treatises that are its continuation (p’in); four are the work of the bodhisattva P’o so wu mi (Vasumitra) and four others the work of the arhats of K’i’pin (Kaussi). 225

The description of the bulls that came, it says, “at one time,” under Kaniṣṭha, p. 553) with the Vibhajyavibhaṅga annexes treatises that are its continuation (p’in); four are the work of the bodhisattva P’o so wu mi (Vasumitra) and four others the work of the arhats of K’i’pin (Kaussi). 225


226 According to some sources, the Vibhūtā was compiled in the course of a council held under Kaniska in the monastery of Kavana near Jālandhara or at the vihara of Kandālava in Kanśi. Here is a short summary of sources related to this council:


Tibetan sources: Bu ston, II, p. 997 (which tells of several different traditions); - Tanānātha, p. 58-61; - Schiefner, Tibetische Lebensbeschreibungen, p. 310.


This collection of unfounded traditions has, as its evident intention, the setting up of Kaniska as against Aioka, and attributing to the Sarvāstivādin a council which would somehow serve as a match for the synod of the Vibhajyavādin presided over by Tissa Mogallaputta. As de La Vallée Poussin has said: “It is likely that Kaniska did not call a council and that there was no such council.” It is not unreasonable that the Mppi has made no mention of it.

In any case, if the Vibhūtā was compiled by Kaniska to serve as commentary for the Jñānaprasthāṇa of Kāśyapa, it is certainly different from the Mahāvihāra in 208 rolls which has come down to us in the Chinese translation of Hsuan tsang (T 1545). The latter, in effect, tells a story of a eunuch (7, it is a misprint in the French – Migné Chadron) and bulls that came, it says, “at one time,” under Kaniska (cf. T 1545, k. 114, p. 593a).

227 The Śaṅkādibhiṣṭha, the title of which is attested in the Kośayāñkā, p. 466, is the Jñānaprasthāṇa and the six annexed treatises that are its continuation (anuśruta) or ‘fruit’ (cf. Kośa, I, n. 4, n. 4). There is a list of them in Sanskrit in the Kośayāñkā, p. 9, and in Tibetan in Busston, I, p. 49 and Tanānātha, p. 296: i) Prakauṇḍila by Vasumitra (T 1541 and 1542); ii) Viśalāñkāya by Devārman or Devaśa (T 1539); iii) Dharmakṣāṇa by Śāriputra according to the Tibetan sources, of Maudgalyāyana according to the Chinese sources (T 1537); iv) Prajñāpattitāra by Maudgalyāyana (T 1538); v) Viśalāñkāya by Pūrṇa according to the Tibetan sources, of Vasumitra according to the Chinese sources (T 1540); vi) Samānpūryāya of Mahākāśyapa according to the Tibetan sources, of Śāriputra according to the Chinese sources (T 1536). - Along with the Jñānaprasthāṇa, these are the seven treatises of the Sarvāstivādin Abhidharma. The best study of these works is that of J. Takakusa, On the Abhidharma Literature of the Sarvāstivāda, Extract of JPTS, 1905, which is complemented by de La Vallée Poussin’s Introduction to the Kośa, p. XXIX-XLII. - For the comparison with the seven books of the Pāli Abhidharma, refer to Winternitz, Literature, II, p. 165-173; Law, Pāli Literature, I, p. 336-342; Nyāṇatiloka, Guide through the Abhidhamma-Pitaka, Colombo, 1938.

228 This is probably the Dharmakṣāṇa (T 1537) attributed to Maudgalyāyana by the Chinese tradition; but in Hsuan tsang’s translation, it consists of twenty-one chapters.
4. During the lifetime of the Buddha, Mahākātyāyana explained the words of the Buddha and composed a Piṭā (peṭaka), 'box-collection' in the language of the Ts'in. It is used even today in southern India.\footnote{For Mahākātyāyana and his Petakopadesa, see above.}

As all these works are commentaries on the words of the Buddha, when it is said: "The five precepts (śīla)\footnote{The same list but with different order in Dīgha, III, p. 254; Samyutta, V, p. 60; Aśguttara, IV, p. 9; Viśuṭṭha, p. 340, 383; Kathvatthu II, p. 405 sq; Kośa, V, p. 3; Tsu a han, T 99 (no. 490), k. 18, p. 127a28.} are material (rūpīna), others are non-material (aniśīpa); some are visible (sāntāsānya), others are invisible (sāndarshana); some offer resistance (sātāpātīha), others do not offer resistance (apratīha), some are impure (sāvṛava), others are pure (anāsāvṛava); some are conditioned (sandhyā), others are non-conditioned (sasamkṛta); some are with retribution (vipakā), others are without retribution; some are good (kusala), others are bad (akusala); some are morally defined (vyakṣṛta), others are morally non-defined (avyakṣṛta). All this is what is called the Abhidharma.

Furthermore, there are seven tendencies of defilement (anuśayas)\footnote{For the ten knowledges (kṣitipada) of the expression Evaṃ mayā itum ekasmin samaye.}: 1) knowledge of dharmajñāna, 2) the five precepts (śīla), 3) the seven tendencies of defilement (śīla), 4) knowledge of its origin (sāravajñāna), 5) knowledge of its cessation (nīrodayajñāna), 6) knowledge of its effect (nīrodhadarśanajñāna), 7) knowledge of its form (bhāvanajñāna), 8) knowledge of the Path (pratipaddhāna), 9) knowledge of the cessation [of suffering] (nīrodhadarśanajñāna), the rest are abandoned [708] by seeing the Path (pratipaddhāna). Some are complete anuśayas, the others are incomplete anuśayas.

The ten knowledges (kṣitipadas)\footnote{The ten knowledges (kṣitipadas) of the expression Evaṃ mayā itum ekasmin samaye.}

- 1) knowledge of dharmajñāna (dharmaṃjñāna),
- 2) subsequent knowledge (anavajñāna),
- 3) worldly knowledge (lokasaṃjñāna),
- 4) knowledge of the mind of another (paracitajñāna),
- 5) knowledge of suffering (duḥkhaṃjñāna),
- 6) knowledge of its origin (samudayajñāna),
- 7) knowledge of its cessation (nīrodayajñāna),
- 8) knowledge of the Path (mārgajñāna),
- 9) knowledge of the cessation [of the defilements] (kṣaṇajñāna),
- 10) knowledge of no further rebirths (anupāddāgatā).

These are the ten knowledges. Some are pure (sāvṛava); some are impure (anāsāvṛava); some are conditioned (sasamkṛta), others are unconditioned (asasamkṛta); some are sāvṛava causes, others are anāsāvṛava causes. Some are causes belonging to the desire realm (kāmadhātu), some are causes belonging to the formless realm (aprāpyadhātu), others are causes belonging to no realm (anāvuddhā). Some are acquired on the uninterrupted path (bhāvanajñāna).
CHAPTER IV: EXPLANATION OF THE WORD BHAGAVAT

Sūtra: Bhagavat
Śāstra: Now let us explain this word.

3. Furthermore, bhāga means glory (yuṣas-) and vati indicates its possession: "the one who possesses qualities." 236

2 Furthermore, bhāga means to analyze (vibhāga) and var indicates skill (kula). Skillful in analyzing the general and specific characteristics (svasāmānyalakṣāṇa) of the dharmas, he is called Bhagavat. 237

234 This chapter is devoted to the synonym of the name of Buddha. The first ten constitute a traditional formula of praise: bhagavān tathāgato yham samyakambuddho vidyācaraṇasampannah saccato lokavādi anuttaraṃ paramāñaṃ satyaṃ devamanusyanam buddho bhagavān. Cf. the Dhāvāgārtrīta of which we have the Sanskrit version (Waldschmidt, Bruchstücke, p. 47), the Pāli version (Sātāyī, I, p. 210) and the Chinese version (Tsa a han T 99 (no. 981), k. 35, p. 255b; Tseng yi a han, T 125, k. 49, p. 615a). This formula is very frequently encountered in the Pāli Nikayas, e.g., Dhīgha, I, p. 49; III, 237: Majjhima, I, p. 37, 69, 179, 285, 390, 346, 401, 412, 502, 521; II, p. 55, 133, 238; Sātāyī, I, p. 219; II, p. 69; III, p. 85; IV, p. 320; V, p. 197, 343, 445; Anguttara, I, p. 168, 207; II, p. 33, 56, 66, 147; III, p. 2, 10, 310, 65, 153, 212, 285, 312, 341, IV, p. 3, 5, 109, 225, 270, 284, 288, 324, 406; V, p. 15, 183, 204, 329, 333, 336.

On the other hand, it is much more rare in the Chinese Āgamas, either because the afore-mentioned sūtras do not have a correspondent in the Chinese collections or because the formula is omitted in the parallel sūtras of the same collections. It may be assumed that the Pāli school above all contributed to the success of this formula. However, it is not completely absent in the Chinese Āgamas. Tēhōng a han, T 26 (no. 132), K. 31p. 623a; no. 146, K. 36, p. 658c27; (no. 161), K. 4, p. 658a; Tsa a han, T 99 (no. 946), K. 20, p. 141c; (no. 981), K. 35, p. 255b; Tseng yi a han, T 125, K. 6, p. 574a27; K. 14, p. 615a. - It is also found in later texts, e.g., Lalitavistara, p. 3; Saddharma-pundarīka, p. 17, 65, 67, 151, etc.; Mahāvyutpatti, no. 1 sq.

The early commentators gave etymological explanations of these epithets, imaginary for the most part: see, e.g., the Chinese Bagabu, III, p. 198-215 (tr. Nyanatiloka, II, p. 313-340) to be compared with Upatissya's commentary in Kāra te tsu loun, T 1648, k. 6, p. 426; Kumārījīva's notes in the Tso tél’ yan san mei king, T 614, k. 2, p. 277a; Harivarman's commentary in his Te’rung chou loun, T 1646, k. 1, p. 242. - Other references in Hobo qibat, Bantu, p. 192.

235 Compare the explanations of the Mahānīkāda, p. 142; Cullavādakas, p. 466; Sampangi, I, p. 33-34; Visuddhimagga, I, p. 210-212; Hobo qibat, Bagdū, p. 46.

236 Visuddhimagga, p. 210; yasām lokayakātāraṃ sahasrāḥbhūtabhūtaṃ... Bhagavā ti vuccati.

237 Visuddhimagga, p. 211; yasām kaivaldham bhedehā... ti vattate Bhagavā ti vuccati.

3. Furthermore, bhāga means glory (yuṣas-) and var indicates its possession. Thus this word means "the one who possesses glory". No-one else has as much glory as the Buddha. The noble cakravartin kings, Indra, Brahmā, the lokapālas, are inferior to the Buddha. What then could be said of ordinary men (prahājyana)? Why? - The noble cakravartin kings are fettered by bonds (bandhanamsaṃsāka); the Buddha has broken the bonds. - The noble cakravartin kings are sunk in the mire of birth (jātī), old age (jvar), sickness (vyādhi) and death (marava); the Buddha has transcended them. - The noble cakravartin kings are enslaved (āḍita) by their passions (anunaya); the Buddha has eliminated them. - The noble cakravartin kings dwell in the womb of the calamities of the human jungle (lokakāntāra); the Buddha has escaped from it. - The noble cakravartin kings dwell in the shadows of ignorance (avidyāndhakāra); the Buddha lives in the supreme light. - The noble cakravartin kings often reign over the four continents (caturdhyāpaka); the Buddha reigns over countless universes (apramāṇalokadhātu). - The cakravartin kings have mastery over wealth (parijāvāvaiśā); the Buddha has mastery over mind (cetośāśā). - The noble cakravartin kings covet heavenly bliss (devaśākha); the Buddha covets nothing, having reached the well-being of the summit of existence (bhavāgṛasukha). The cakravartin kings seek their happiness from others; the Buddha rejoices in his own heart. This is why the Buddha surpasses (abhīhavatā) the noble cakravartin kings. He also surpasses all the other beings, Indra, Brahmā, the lokapālas who are [76c] even inferior to the noble cakravartin kings.

4. Furthermore, bhāga means to crush (bhāga) and var indicates the ability. The person who can crush desire (rāga), hatred (dveṣa) and stupidity (moha) is called Bhagavat. 239

Question. - The arhats and pratyekabuddhas are also able to destroy attachment, hatred and stupidity; in what do they differ from the Buddha?

Answer. - Although the arhats and pratyekabuddhas have destroyed this threefold poison (trīṣṭva), they have not entirely eliminated the latent predispositions (vāsa) of poison. 240 It is like perfume (gandha) in a vase (bhājanā); when the perfume is removed, a trace of the odor remains. Or it is like kindling (indhana): the fire burns, the smoke (ādhaṇa) disappears, but the ash (bhāsam) remains, for the strength of the fire is decreased. On the other hand, in the Buddha, the threefold poison (trīṣṭva) is eliminated without residue. It is like at the end of a kalpa when the fire burns Mount Meru and the entire earth; these disappear completely without leaving smoke or charcoal.241[beec], for example, the traces of hatred (dveṣavāsana) in...
Śāriputra, the traces of attachment (rāgavāsanā) in Nandō (Nanda) and the traces of pride (māna) in Pingk'ia (Pi-ting k'ia) less than that of the Buddha. These benefits were the reward for his earlier merits. See below, k. 4, p. 92a.

The Buddha, who knew it, asked Rāhula: "Why are you so thin (ārka)?" Rāhula replied with this stanza:

243 This story is drawn from the Sārivāsāvāda Vinaya, Che song liu, T 1435, k. 61, p. 463c-464c. The Buddha was dwelling at Sārvatūrī. A vāsīya invited the Buddha and the saṃgha to dine at this house the next day. The Buddha accepted by remaining silent. The vāsīya, having understood that the Buddha had accepted, was silent, arose, protruded at the feet of the Buddha and returned home. During the night, he prepared all sorts of food. Early the next morning, he arranged the seats and sent a messenger to the Buddha to say: "The meal is ready. The Sage knows the time." The saṃgha of the Buddha and returned home. During the night, he prepared all sorts of food. Early the next morning, he arranged the seats and sent a messenger to the Buddha to say: "The meal is ready. The Sage knows the time." The saṃgha, with their robes and begging bowls (pāṭighrasāmaññā) entered the home of the vāsīya, but the Buddha remained at the monastery (vihāra) to take his meal. The vāsīya, seeing the saṃgha well-seated, proceeded with the ablations, placed abundant and excellent morsels before the elders (vaṭṭa), but to the recently ordained monks (novāvābhiśka) and novices (śrāmarācāra) he distributed only rice (śāla) cooked for 16 days, a nasty sesami soup (hov ma = sīla) and cooked vegetables. Having given the vaṭṭas and the saṃgha abundant and excellent dishes, he proceeded to the (second) ablations, took a low seat and sat down in the midst of the saṃgha to hear the Dhamma. When the śīlavrī śāriputra had preached the sermon, he arose and went away. At that time, Rāhula was still a novice. Having eaten, he went to the Buddha, prostrated at his feet and sat down at one side. Buddhas have the custom of asking, after the vaṭṭas have had their meal, whether the food was sufficient. And so the Buddha asked Rāhula: "Was the saṃgha's meal sufficient?" Rāhula replied: "For those who had it, it was enough, for the others, it was not enough." The Buddha asked: "Why do you say that?" Rāhula answered: "Before the vaṭṭas and the elders they placed abundant and excellent morsels, but to the recently ordained monks and novices they gave only rice (śāla) cooked for sixteen days, a nasty sesami soup and boiled vegetables." At that time, Rāhula was thin and weak. The Buddha, knowing that, asked Rāhula: "Why are you so thin and weak?" Rāhula answered with this stanza: 

242 Examples of saints who, having eliminated their dominant affliction, still keep the outer gestures. The Saṅgha of the Buddha and returned home. During the night, he prepared all sorts of food. Early the next morning, he arranged the seats and sent a messenger to the Buddha to say: "The meal is ready. The Sage knows the time." The saṃgha, with their robes and begging bowls (pāṭighrasāmaññā) entered the home of the vāsīya, but the Buddha remained at the monastery (vihāra) to take his meal. The vāsīya, seeing the saṃgha well-seated, proceeded with the ablations, placed abundant and excellent morsels before the elders (vaṭṭa), but to the recently ordained monks (novāvābhiśka) and novices (śrāmarācāra) he distributed only rice (śāla) cooked for 16 days, a nasty sesami soup (hov ma = sīla) and cooked vegetables. Having given the vaṭṭas and the saṃgha abundant and excellent dishes, he proceeded to the (second) ablations, took a low seat and sat down in the midst of the saṃgha to hear the Dhamma. When the śīlavrī śāriputra had preached the sermon, he arose and went away. At that time, Rāhula was still a novice. Having eaten, he went to the Buddha, prostrated at his feet and sat down at one side. Buddhas have the custom of asking, after the vaṭṭas have had their meal, whether the food was sufficient. And so the Buddha asked Rāhula: "Was the saṃgha's meal sufficient?" Rāhula replied: "For those who had it, it was enough, for the others, it was not enough." The Buddha asked: "Why do you say that?" Rāhula answered: "Before the vaṭṭas and the elders they placed abundant and excellent morsels, but to the recently ordained monks and novices they gave only rice (śāla) cooked for sixteen days, a nasty sesami soup and boiled vegetables." At that time, Rāhula was thin and weak. The Buddha, knowing that, asked Rāhula: "Why are you so thin and weak?" Rāhula answered with this stanza:

He who eats oil (tañ̄ā) gains strength; 
He who eats butter (ghṛta) gains fine color; 
He who eats sesami and vegetable dishes has neither color nor strength.

The Buddha, god among gods, ought to know that. The significant persons and the vaṭṭas who flirted before dying). See also the story of the inattentive listeners in the Dhammaṇāsavaṇṇa, the Buddha, having come out of samādhi, set out to walk followed by Lo heuo lo (Rāhula). The Buddha asked Rāhula: "Why are you so thin (ārka)?" Rāhula replied with this stanza: 

22, pl XI, 1; A. K. Coomaraswamy, Art Gréco-bouddhique, I, p. 464-473, fig. 234-238. - Amarīvatī, no. 89-143, p. 51-74. - Amarīvatī, no. X: Sundaraṇavarta, see the story of the seven bhikṣus who, having eliminated their dominant affliction, still keep the outer gestures. The Saṅgha of the Buddha, having come out of samādhi, set out to walk followed by Lo heuo lo (Rāhula). The Buddha asked Rāhula: "Why are you so thin (ārka)?" Rāhula replied with this stanza: 

He who eats oil (tañ̄ā) gains strength; 
He who eats butter (ghṛta) gains fine color; 
He who eats sesami and vegetable dishes has neither color nor strength.
In his turn, the āyuṣmat Pi lin g k'ia p'o ts'o (Pilindavatsa) always suffered from eye disease. To beg his food, he usually crossed the Ganges river (gaṇīṣ). Having come to the edge of the river, he snatched his fingers and said to [the Ganges]. "Vatsala (little slave!) Stop flowing!" Then he crossed the river between two walls [of water] and went to beg his food. The goddess of the Ganges went to the Buddha and said: "The disciple of the Buddha, Pilindavatsa, always insults me by saying: 'Vatsala, stop flowing.' The Buddha said to Pilindavatasa: "Apologize for your fault (deviṣa kāmāṇiya) to the goddess of the Ganges." Then Pilindavatsa, joining his palms, said to the goddess of the Ganges: "Vatsala, little slave, don't be angry. I confess my fault." Then the great assembly made fun of him: "Why do you still insult her [by calling her Vatsala] when you are confessing your fault?" The Buddha said to the goddess of the Ganges: "Do you see this Pilindavatsa who, with his palms joined, confessions his fault to you? He apologizes and it is not out of malice (avamāna) that he calls you this. Know that it is not his fault. For five hundred years, this man has always been born in a brahmīn family; always haughty, he has reviled other men. He has retained the language he formerly used, but his heart is free of scorn." ¹²⁴⁶

Thus, although they have destroyed the fetters (āsana), there are the disc uncovered Ciñcāṇīputra who had ordained Ruhula (Vinaya, I, p. 82) and had initiated him into the ascetic practices (Mahābhūtadvādāsata in Majjhima, I, p. 421 sq. and Tenśi ti a han, T 123, k. 7, p. 581c).

²⁴⁴ Moreover called Anāthapiṇḍada.
Buddha ate oats (yava), he expressed no anger\(^{248}\), but when the king of the gods offered him food of one hundred flavors (ākāra latarasasampanna) [as compensation], he felt no joy.\(^{249}\)

\(^{248}\) In the twelfth year of his ministry, the Buddha was visited by a brahmin called Verañja in the Palace of King Udaya. He was too busy with his pleasures and, according to some sources, Māra forbade monks to eat rice and had advised them to eat oats.

\(^{249}\) According to some theories opposed by the Māyāvādins, the hero of the story is the brahmin Ānanda, the name of a famous brahmin clan; cf. Malalasekara, II, p. 373, Sepp, 1932, p. 116, she remarks that at the beginning, Buddha's health in this way at Verañja was condemned to eating oats and who, at the end of three months, the monks were satisfied with this coarse food, but when the Buddha ate it, the gods gave flavor (āsavā) to each mouthful that he took. At the end of three months, the Buddha gave notice of his departure to Verañja or Agissatā. The latter excused himself for his lack of hospitality, offered the monks a grand feast and gave a gift to each of them. According to the Upādāna, the Buddha was condemned to eat oats for three months because in the course of one of his previous existences, at the time of the Buddha Pussa, he forbade monks to eat rice and had advised them to eat oats.


According to some theories opposed by the Māyāvādin, the slanders of Ciścāla was one of the punishments of the nine sins of the Buddha, cf. below, k. 9, p. 121c.


In the twelfth year of his ministry, the Buddha was visited by a brahmin called Verānja in the Pāli sūtras, or more often Agissatā in the Chinese sources. He wanted to know why the Buddha did not bow to the aged monks and, having asked a series of questions, he invited the Buddha and his monks to spend the rainy season at Verānja (cf. Vinaya, III, p. 1-16; Āguttara, IV, p. 175-179; Tchong haan, T 26 (no. 157), k. 40, p. 679b-680b). When the Buddha, accompanied by 500 monks, went to Verānja, the brahmin who was at the same time the king of that region, did not receive him in his palace. He was too busy with his pleasures and, according to some sources, Māra had disturbed his mind. As there was a famine occurring at that time, the monks returned with empty bowls from their alms round. Some horse dealers (asava-yanta) gave them some oats (ma ma), according to the Chinese expression, “dry grain measured in puthas” (pathappathamālamadā) according to the Pāli sūtras. For three months the monks were satisfied with this coarse food, but when the Buddha ate it, the gods gave flavor (āsavā) to each mouthful that he took. At the end of three months, the Buddha gave notice of his departure to Verānja or Agissatā. The latter excused himself for his lack of hospitality, offered the monks a grand feast and gave a gift to each of them. According to the Upādāna, the Buddha was condemned to eat oats for three months because in the course of one of his previous existences, at the time of the Buddha Pussa, he forbade monks to eat rice and had advised them to eat oats.

\[^{250}\] Eight explanations in Buddhaghosa, Sutta-paññāna, I, p. 174-174, the same brahmin is called Udaya. The result of all this is that Bīhāradvāja, Agissatā-Verānja and Udaya are all one; BuddhaHASHGeneral has already noticed this, and he notes in his Samantapadikāda, I, p. 111, that the real name of the brahmin was Udaya that he was called Verānja because he was born and lived in Verānja.

In the short, the brahmin who, at Verānja, forced the Buddha to eat oats and who, at Śrīvatsa or at Rājagṛha, ended up by filling his bowl three times had, as his personal name Udaya, as the name of his clan, Bīhāradvāja, as his surname, Verānja (because he was born and lived in Verānja), and was called Agissatā (because as brahmin, he worshipped fire).

Finally, we note that the Mahāvastu (III, p. 108, i. 170-179, i. 4) puts into the mouth of Udaya the stanzas addressed to Udaya in the Samyutta, I, p. 174, which is probably an error.

\[^{249}\] "Vollendeter”. - L. de La Vallée Poussin, Dogme et Philosophie, Paris, 1930, p. 169: In classical Buddhism, the Buddha's mind remains indifferent. It is like pure gold which, even when burned, melted, beaten or polished, shows no increase or decrease. [On the contrary], the arhats, although they have broken the bonds (bandhastra) and have found the Path, still retain the traces (vīṣṇa) [of the passions]; this is why they cannot be called Bhagavat.

Question. - Bhagavat is one name, but the Buddha has other epithets.

Answer. - Since the qualities (guna) of the Buddha are innumerable (apramāṇā), his epithets also are innumerable. These epithets include all his glory, for people understand it in many ways. The Buddha possesses still other names: he is called Tathāgata, etc.
Why is he called To t'o a k'ie t'o (tathāgata)?

1. He preaches the natures of the dharmas (dharmalakṣaṇa) in the way (tathā) that he has understood (gata) them.

2. In the way that the [previous] Buddhas have gone by the path of safety (sugāṇamārga), thus (tathā) the [actual] Buddha is going (gata) and will not go on to new existences (punarbhāva). 251

ARHAT 252

The Buddha is also called A lo ho (arhat). Why is he called Arhat?

1. Ara means enemy (ari) and hat means to kill (hun). The expression therefore means "killer of enemies". Some stanzas say:

- The Buddha has patience (kuññat) as his armor (varman),
- Energy (viyāya) as his helmet (līṭayaka),
- Discipline (sīla) as his great steed (mahādīva),
- Dhyāna as his bow (dhanus),
- Wisdom (praṇītā) as his arrows (ısara).

Outwardly, he destroys the army of Māra (mūrasena).

Inwardly, he destroys the passions (klecīa), his enemies.

He is called Arhat.

2. Furthermore, A marks negation and rahat means 'to be born'. The expression means, therefore, 'unborn'. The seeds (bijas) of the mind of the Buddha (budhacitta) do not arise in the field of rebirths (punarbhuakṣuṇa), for ignorance (avidya) in him has been dissolved.

3. Finally, arhat means worthy (arhat) of receiving worship (piṣṭa). The fetters (sanyojana) have been cut in the Buddha, he has attained omniscience (sarvaajñāna); therefore he merits receiving the worship of beings in heaven and on earth. This is [71c] why the Buddha is called Arhat. 254

SAMYAKSAṂBUDDHA

He is also called San mio san fo t'o (samyaksambuddha). Why?

1. Sanyuk means perfectly, sam means fully, and budh means understanding. The expression thus means "He who understands all dharmas perfectly and completely".

Question. - How does he understand perfectly and fully?

Answer.

- He understands suffering (dukkha) as suffering (dukkhakalaksana),
- He understands the origin (samsara) as origin,
- He understands cessation (niruddha) as cessation,
- He understands the Path (ṁārga) as the Path.

Therefore he is called Samyaksambuddha.

2. Furthermore, he knows that all the dharmas are truly unchangeable (abheda), without increase or decrease. Why are they unchangeable? When the functioning of the mind (citraṇya) is stopped (śuddha) and destroyed (niruddha), when the path of speech (abhidpamārga) is cut, he understands that dharmas are motionless (acala)256, like nirvāṇa itself. This is why he is called Samyaksambuddha.

3. Finally, the languages (sadhiṣcana) of all the universes (lokadhātu), the ten directions (daśādi), the languages of beings (sautra) in the six destinations (guṇa), the history of previous lives (pūrvaajanamāraṇa) of beings and their birthplaces (upadāśana) in future generations (anāgatajāna), the natures of the mind (cittalaksana) of all beings in the ten directions, their fetters (sanyojana), their roots of good (kaśīla)
and their outcome (āthāmaraṇa): all the dharmas of this kind he knows in detail.257 This is why he is called Samyakasambuddha.

VIDYĀCARĀṆASAMPAÑNA

He is also called Pu ttre śō lo na sa mpana (vidyācarāṇasampanna), i.e., endowed with knowledges (vidyā) and practices (carana).258 Why is he called thus?

The three knowledges (vidyā) are: 1) the memory of former existences (ṛṣayāmadiśāntasmi), 2) the divine eye (dīcyākṣa), and 3) the destruction of the impurities (āvākṣaṇa).259

Question. What difference is there between the superknowledges (abhijñā) and the knowledges (vidyā)?260

Answer. The abhijñā knows the past causes (antarapāla) of the truth of suffering (bhāvanā samudayā). He knows that by freeing oneself so the fetters (āvājanasā) have been destroyed, one is no longer reborn. These three vidyās are not the prerogative exclusively of the Buddha; they are also attained by the great arhats and the great pratyekabuddhas.

Question. If that is so, how are they different from the Buddhas?

Answer. Although they have these three vidyās, their knowledge is not complete (paripārana). In the Buddha, the knowledge is complete: that is the difference.

Question. What is incomplete knowledge (aparipārana vidyā)? What is complete knowledge (paripārana vidyā)?

Answer. By means of their knowledge of previous existences (prāvanītāsamunāṭiśāli), the arhats and pratyekabuddhas know themselves and know others in an incompletely way only. Some arhats remember only one, two or three generations, [72a] ten, a hundred, a thousand or ten thousand kalpas, even 80,000 kalpas, but beyond that, their memory stops and they know no more. This is why they do not have the complete knowledge of the divine eye (dīcyākṣavida), but the Buddha knows of future generations (anāgatamana) likewise [as imperfect]. On the other hand, the Buddha knows the time of arising (upādā), duration (sthitī) and cessation (bhāva) contained in a single moment (ekākṣaṇa), the time of arising of the fetters (samsūyana), the time of their duration and the time of their cessation. He knows which fetters are cut during the stage of patient acceptance of suffering (dākhikā dharmakānti) and the patient acceptance of the cognition of suffering (dākhikā dharmakānti). He knows that by freeing oneself thus from the fetters (samsāyaninasaman) and liberation of conditioned dharmas (samskṛtadharma) is obtained in such and such a place, and liberation of unconditioned dharmas (asamskṛtadharma) is obtained in another place, and so on up to the patient acceptance similar to the Path (mārgapamakanti) and the fifteen mind-moments of the path of seeing of the truths (sahādanamārga).261 All of this is unknown to the śīvās and the pratyekabuddhas because their time is limited. It is thus that the Buddha knows the history (miñāna) of past beings (āvāsanna) and the [moment of the] destruction of their impurities (āvākṣaṇa). He knows the future (anāgata) and the present (pratyutpanna) in the same way. This is why he is said to be “endowed with the knowledges and the practices.”

By practices (carana) we mean here physical and vocal acts (kāyavedākārana).262 For the Buddha alone, physical and vocal acts are perfect (sampanna)263; in all others, they present faults. He is therefore called Vidyaśarmanasampanna.

257 The Buddha derives these consciousnesses from his abhijñās. There is a short bibliography of the abhijñās in Samgurāla.


259 For the three vidyās, it refers to the Bhayabheravacsatā (Mahājīna, I, p. 22) and for the eight vidyās to the Amāthāsattā (Dīgha, I, p. 100). For the avākṣaṇa, the Dīgha, III, p. 97, 98, 237; Samyutta, I, p. 153, 166; II, p. 284; V, p. 197; Anguttara, II, p. 163; IV, p. 238; V, p. 237; Suttaniputta, III, p. 163, 289, 442.

259 For the three vidyās acquired during the three watches under the Bodhi tree: Dīgha, III, p. 220, 275; Majjhima, I, p. 22, 248; Anguttara, V, p. 211. The Kośa, VII, p. 108, defines them: aśīlā, pūrvac.: āvākṣaṇa, vinnāha, kālācitā, sāvāya.

260 According to the Kośa, VII, p. 108, among the six abhijñās cited by these śīrasas (e.g., Dīgha, III, p. 281), the last three are vidyās: the memory of previous existences, the divine eye and the destruction of the impurities.

261 The Path proper is the path of abandonment of the passions (sahādanamārga). It begins with the Path of seeing (dākhikāmārga) consisting of the understanding (ābhisamaya) of the four truths. It is composed of sixteen thoughts, four thoughts for each truth. Let us take as example the cognition of the truth of suffering (dhūkhavīriyā). At the first moment, the law takes hold of the truth of the suffering of kāmadhanā by means of a patient acceptance called dākhikā dharmakānti. At the second moment, he cognizes this same truth by means of a knowledge called dākhikā dharmadāna. By this very fact, he cuts the possessiveness (āpātik) of a certain category of afflictions (kāla), then he takes possession of the destruction of these afflictions. At the third and the fourth moments, through a new patient acceptance and a new knowledge, he takes hold of and then grasps the truth of the suffering of rūpas- and ārūpas-dhatu, and expels, in two times, the category of afflictions relative to them. The same exercise is repeated four times for the other three truths, which makes a total of sixteen moments, involving a total of eight patient acceptances and eight knowledges. At the sixteenth moment, the law obtains the fruit of entry into the stream (suvālopa); he is assured of arriving at liberation. But before attaining nirvāṇa, he must still travel the Path of meditation (āvākṣana) and destroy the passions which the seeing of the truths had not been able to extirpate. - For further details, see Lavo., Note sommaire sur le Chemin, Kośa, V, p. 14-X: Notes sur le chemin du Nirvāṇa, Bull. de la Cl. des Lettres de l’Ac. Roy. de Belgique, 1924, p. 282-302; 1925, p. 13-34; Morale, p. 93-117.

262 By carana, the Visuddhimagga, p. 202, means: discipline (sīlavatī), sense restraint (indriyaviṭṭhadāna), moderation in eating (bhūjānā mutthudīnā), vigilance zeal (jāgarīsāmaya), the seven virtues (satta saddhālīna, cf. Anguttara, IV, p. 3-7) and the four dhyanas of the material realm (cattāri rūpasamādhi, vinnāha). See below, k. 26, p. 247b-c: the physical, vocal and mental acts of the Buddha are preceded by knowledge and are in conformity with knowledge (suvālopa, vinnāha, jāhānapamāna, jāhānapamānasi). This is one of the 18 special attributes of the Buddha (āvīTransmission of Buddha Dharma).
Furthermore, his knowledge of the world is not like conventional knowledge (saṃvṛtiṣṭijñāna) or like heretical knowledge (śrīṭīṣṭijñāna); he knows that the world is suffering (duḥkha) because it is transitory (anītya), and non-substantial (anatilāma) because it is suffering.

3. Finally, he knows that the world by its nature is neither eternal (sārūyata) nor non-eternal (asaṃsārata), neither finite (ananta) nor infinite (acarata), neither changing (cetana) nor unchanging (acetana). He is not attached (abhinivesha) to such characteristics (lakṣāna). Pure (vissuddha), eternal (ānițya), unalterable (anippanas), [the world] is like space (ākāśasaṃsāma). This is why he is called Lokavid.

**ANUTTARA**

[72h] He is also called A neou to lo (anuttara), i. e., Without superior. Why is he Anuttara?

1. Nirvāṇa is the highest dharma. The Buddha alone knows this nirvāṇa; he has not learned it from another. Besides, he guides beings and leads them to nirvāṇa. Just as nirvāṇa is without superior among all the dharmas, so the Buddha is without superior among beings.

2. Furthermore, no-one is his equal and, a fortiori, surpasses him in discipline (śīla), samādhi and wisdom (prajña). This is why he is called Anuttara.

3. Furthermore, A knows that the world is suffering (naḥyata) because it is transitory (naḥsyata) and pure (vissuddha). But the doctrine of the Buddha cannot be either refuted or destroyed because it escapes any discussion (sarvaviddasaṃatatīrtha); it is true (sasya) and pure (vissuddha). This is why he is called Anuttara.

**PURIṢADYAMASĀRATHI**

He is also called Fou lou cha t'an miao so lo t'i (purussadamyasārathi). Purusa means man, damya means to be converted and sārathi means the leader of a caravan. The expression thus means 'Leader of the caravan of men to be converted'.

---

264 Four explanations in Visuddhimagga, p. 203: Subhanagavanatā sudarman aññam gatitā samādhisatūtā samādī ca gatitā Sugato. "He is Sugata because his path is noble, because he goes to a good place, because his walk is correct, and because he speaks (gaṭa) correctly."

265 Visuddhimagga, p. 204: Subhatthi pi viṭṭiałalokatā pana Lokavid. The Buddha knows the world of the formations (sankhāralokata), the world of beings (sattalokata) and the world of space (lokāloka) with all their subdivisions.

266 Visuddhimagga, p. 204: Ibid., p. 207: Attanām panas ganehī visiṣṭhataasasa kassaci abhivattato naṭhīt etasā uttaro ti Anutaroo "There is no-one better endowed with qualities than him; no-one surpasses him."

267 Visuddhimagga, p. 207: Purīśadamanā śāsāti ti ... pana samāsāpurṣopātī pi. According to this explanation, the puruṣas that the Buddha converts are male beings, whether they are animals (tīṭṭhāna), human (mannasa) or manusya. The Visuddhimagga gives as example some conversions of animals: Apalā (Divyāvadāna, p. 348, 385; Samanatapādi, IV, p. 742; Mahāvamsa, XXX, v. 54; Hiun-tsang, tr. Beal, I, p. 122; Fa hien, tr. Legge, p. 29); Āḷagā ṇā and Āḷagā ṇā (Mahāvamsa, I, v. 45 seq.; Samanatapādi, I, p. 120); Āḷavāla (Mahāvamsa, XII, v. 9-20; Samanatapādi, I, p. 65); Dānapālita (this is the well-known elephant (Xīlīqī). - Conversions of manusyas, e.g., Ālavaka (Saraththa, I, p. 317; Suttanāpīṭṭha Činn, I, p. 217-248); Sīlocana and Kharulama (Samyutta, I, p. 207 seq.; Suttanāpīṭṭha, II, 5). Saṅka (Dīgha, II, p. 263 sq.).
1. With his great loving kindness (mahāmaitri), his great compassion (mahākaruṇā) and his great wisdom (mahājñāna) he uses a voice that is sometimes sweet (sākṣa), sometimes harsh (parusa), sometimes lukewarm (sukaṃparuṣa) so that the caravan (sārtha) does not lose its way. 268 Some stanzas say:

   The doctrine of the Buddha is a chariot, the disciples are the horses,
   The true dharmas are the merchandise, the Buddha is the leader.
   When the horses stray from the path and wander from the way,
   The Buddha corrects them and controls them.
   If they do not spurn his orders,
   He carefully sets them back onto the narrow path.
   But if they are incorrigible, he abandons them.

   This is why he is a peerless leader.

2. Furthermore, there are five kinds of leaders (sārthā): (i) the law of one’s parents, brothers and sisters and the family, (ii) the law of the village head, (iii) the law of the mandarin. These three laws govern the present life. (iv) King Yen-lo (Yama) governs the future life, (v) the Buddha ensures the well-being (bhīta) [of beings] by present happiness (ijharassakha), future happiness (pararatassakha) and the happiness of nirvāṇa (nirvāṇassakha). This is why he is the supreme leader. People do away with the [first] four laws soon enough; they are unable always to observe them. The Buddha governs (cche) men by means of the threefold Path (mārgatraya). He never abandons them along the way. Just as the self-nature (svalakṣaṇa) of fire (tejasa) accompanies fire until it is extinguished (nirvāda), so the Buddha, who procures good dharmas (kusalaḥadharmā) for men, follows them up to their death and does not abandon them. This is why the Buddha is called Purusadānīyārathī.

   Question. - The Buddha converts (vinayaḥ) women (strī?) also and makes them fond of the Path. Why is it a question of men only [in the name purusadānīyārathī]?

   Answer. - 1. Because men are noble whereas women are lowly, because the woman follows the man and because the man [alone] is master of his actions.

   2. Furthermore, women encounter five hindrances (dvāravyāna): they cannot become cakravartin king, or Śakradēvarāja, or Mitrādevarāja, or Brāhmaṇadevarāja. 269 This is why the Buddha does not say it [here].

268 Allusion to Kesittātta of the Amiddūtta, II, p. 112 (cf. Tsa a han, T 99, no. 923, k. 33, p. 234b-2)): Ahaṃ kho Kesī... pi vināṃ.

269 The source is Mahājīna, III, p. 65-66 (missing in Tchong a han, T 26, k. 47, p. 723; Amiddūtta, I, p. 28; Vīheṇa, p. 336; Nettipakana, P. 93: “It is impossible that in the present and the future a woman should become a perfectly enlightened arhat (= the Buddha), a cakravartin king, Śakra, Māra or Brahmā. That does not happen.” (ādhāram etam anvadāvah... n'etam thāman vijāti). Thus there are five impossibilities for a woman: she cannot be Buddha or cakravartin or Śakra (Indra) or Māra or Brahmā.

3. Finally, if one said that the Buddha is the leader of the caravan of women (strīsārtha), this would be disrespectful. By saying that he is [the leader of the] caravan of men, all classes of [human beings] are included. When [one says] “The king is coming”, one knows that he is not coming alone but is accompanied by his retinue (paravitā)270; in the same way, when one speaks of men (parusa), [mentally] one includes hermaphrodites (aṃbhayaṃjana), asexual beings (aṃjana) and women (strī). This is why [only] men are spoken of [here]. For these reasons the Buddha is called Purusadānīyārathī.

   ŠĀṬĀ DEVAMUṆUṢṆĀṆM 271

He is also called Chō ṭo r' ṭ' p' n ma neu chō nān (šāṭā devamuvanuṣāṇām). Šāṭā means teacher, deva means gods and muṣāṇāṁ means men (in the genitive case). The expression thus means “Teacher of gods and men”. Why is he called teacher of gods and men? The Buddha shows [gods and men] what should be done and what should not be done, what is good (asīla) and what is bad (akṣīla). Those who follow his instructions do not abandon the doctrine of the Path and acquire liberation from their passions (kleśhāvatīmokṣa) as reward (vipāka). Thus he is called Teacher of gods and men.

   Question. - The Buddha [does not save only gods and men]. He can save also the beings who have fallen into other destinies (gati) such as the nāgas, the asuras, etc.272 Why is it said only that he is the teacher of gods and men?

   Answer. - 1. The Buddha rarely saves beings belonging to the other destinies, whereas he frequently saves those who are reborn among gods and men. [This is why it is said that he only saves gods and men.] Just as when a man is white in color, even if he has black stains on his face, he is not described as a negro, because the black is insignificant.

The Saddharmapundarikā, p. 264, retains this rule, but modifies its formulation slightly: Paścī suhāsīṁ stṛ avadhīṣṭgam uṣāṇāṁ pavacanam āśvitarīvatadhitvābhutāḥ śāntahāṁ. There are exceptions to the rule: thus it is known, p. 263, that the daughter of Śagara, king of the nāgas “is capable of reaching the state of fully accomplished Buddhahood” (ādi samayakāśamboḥ abhisambodhitā samāraṇā). The Mppī, which is familiar with the case of Śagara's daughter to which it will allude below, (k. 4, p. 92b) sees here the impossibility of maintaining the canonical formula in its integral text. As a good exegetist, it resorts to a compromise that consists of retaining the textual plan while completely emptying it of its content: it recognizes that a woman encounters five impossibilities, but it enumerates only four of them: women cannot be cakravartin, Śakra, Māra or Brahmā. This omission is deliberate and is not to be explained by a mere omission for, later on (k. 9, p. 125a6), it will say that a woman cannot become a cakravartin king or Śakradēvarāja or Mitrādevarāja or Brāhmaṇadevarāja, but it carefully omits saying that she cannot be Buddha.

270 The same comparison in Athithuttā, p. 67: Yathā cūpā ṣuṇāta... yeva āṇato ti padākṣari.

271 Cf. Viśuddhimagga, p. 208: Dithādhammasamāsaniṃ ṣūpasamādhi... c'etaṃ vattati.

272 See above the examples of conversions among animals and ammonial. Viśuddhimagga, p. 208-209, tells the story of the frog Mandaṇa which, at Ćampi, was listening to Buddha preaching, when a cowherd, leaning on his stick, crushed his head; it was reborn among the Trīṣṭrivṛttrāṇa gods (cf. Viṃśavatthu, V, 1; Viṃśa Com., p. 216 sq.; Milinda, p. 350; Samantapāsādikī, I, p. 121).
1) Maheśvara or Śiva - Jou Ta Tch' Eng Louen, T 1634, k. 2, p. 46b: When one has purified the tenth level, one acquires "three-eyed god" (Hopkins, Epic Mythology, p. 219-220), Vṛṣavāhana 'Seated on a bull' (Bhavagiriśa, 126).

2. Furthermore, the fetters (saṃyojana) among men (manuṣya) are light and detachment (nirvedacitta) is easy to... 864c.

273 The Visuddhimagga, p. 209, gives four explanations of which here is the first: Viśuddha, being the teacher of gods and men.

274 Maheśvara, Viṣṇu and Kumāra, that is, Śiva, Viṣṇu and Brahmā are the gods of the brahmanical trimūrti.

BUDDHA:273

He is also called Fo t'o (buddha) [in the language of T'sin, scholar]. What dharmas does he know? He knows all dharmas, past (ātita), future (anātita) and present (pratyayapanu), animate and inanimate (sattvānātvasusamkhyāta), permanent and impermanent (nityānitya). He knew them all completely under the bodhi tree (bodhvṛkṣa). This is why he is called Buddha.

Question. - Other individuals also know all the dharmas, e. g., Mo hí choou lo (Maheśvara) [in the language of T'sin, Great Lord]: he has eight arms (asaṭṭhabhāja), three eyes (trīnetra, tryākṣa) and he is mounted on a white bull (vṛṣṇākhaṇa) [Nandi]. Or also the god Wei niou (Viśṇu) [in the language of T'sin, Pien wen, Universal Eye]: he has four arms (caturbhāja), holds a conch (śankha), and a wheel (cakra), and rides a golden-winged bird (garuda). Or also the god Kieou mo lo (Kumāra): he holds a cock (kśatriya), a bell (ghanṭā), a red standard (lohitapattākā) and is mounted on a peacock (iśkīgata).274

273 The Visuddhimagga, p. 299, gives four explanations of which is the first: Viṃśa pana kāci kīrti nīma nīma, sabbeśa eva buddhāt vino dhākrūlo dhākrūlo svātisaṃuddhāna buddha. Cf. Mahānāḍeśa, p. 457-458; Patrānmba, I, p. 174; svātis nīmaśāmaśāma kutam... yuhidam Buddhist ti. - Hohogiron, Rūta, p. 191-192, refers to the definitions of the Mpp, T 1509, k. 70, p. 552b; Nārāyaṇamitra, T 375, k. 16, p. 712b; Kośa, I, p. 1; Buddhahāmśāstra, T 1510, k. 1, p. 293b; Vībhāṣa, T 1545, k. 143, p. 735b; T 1851, k. 208, p. 864c.

274 Maheśvara, Viṣṇu and Kumāra, that is, Śiva, Viṣṇu and Brahmā are the gods of the brahmanical trimūrti.
On the other hand, it is rather far from the traditional iconographical type: The ascetic generally has four arms; the two upper hands hold a drum (dhālika) and a deer (nyrogi), the two lower arms make the gesture of generosity (varada-hasta) and absence of fear (abhaya-hasta). As well as his two human eyes, he has a third eye in the forehead. As clothing, he wears only a tiger skin, and as a necklace, a live snake. On his high brahmanical head-dress he wears the color of his body is light blue. His three eyes are blood-shot. He has two fangs sticking upward, and skulls as necklace (keyūra), on his head-dress, the crescent moon, a skull - the fifth head of Brahmā, allusion is made to it, e.g., T 1640, p. 157c; T 1003, k, 2, p. 611; T 1796, k. 2, p. 595b. L'Inde, Paris, 1930, p. 171-172; see also Mythologie asiatique illustré, Paris, 1928, p. 93-98. - This traditional type of Śiva is described precisely in an anonymous undated text, the Che eul t'ien kong yi kouei (Dvakkādāyavijñākāra), T 1298, p. 386a: In the north-west, the god Išana, also called Mahēśvaradeva. He is seated on a yellowish bull (?) His right hand holds a kīś po pei (kapāla, i.e., a skull) full of blood; his left and holds a sun ki te'ouang (trīlīla, or trident). The traditional iconographical type: The ascetic generally has four arms; the two upper hands hold a drum (dhālika) and a deer (nyrogi), the two lower arms make the gesture of generosity (varada-hasta) and absence of fear (abhaya-hasta). As well as his two human eyes, he has a third eye in the forehead. As clothing, he wears only a tiger skin, and as a necklace, a live snake. On his high brahmanical head-dress he wears the color of his body is light blue. His three eyes are blood-shot. He has two fangs sticking upward, and skulls as necklace (keyūra), on his head-dress, the crescent moon, a skull - the fifth head of Brahmā, allusion is made to it, e.g., T 1640, p. 157c; T 1003, k, 2, p. 611; T 1796, k. 2, p. 595b. L'Inde, Paris, 1930, p. 171-172; see also Mythologie asiatique illustré, Paris, 1928, p. 93-98. - This traditional type of Śiva is described precisely in an anonymous undated text, the Che eul t'ien kong yi kouei (Dvakkādāyavijñākāra), T 1298, p. 386a: In the north-west, the god Išana, also called Mahēśvaradeva. He is seated on a yellowish bull (?) His right hand holds a kīś po pei (kapāla, i.e., a skull) full of blood; his left and holds a sun ki te'ouang (trīlīla, or trident). The color of his body is light blue. His three eyes are blood-shot. He has two fangs sticking upward, and skulls as necklace (keyūra), on his head-dress, the crescent moon.

2) Vīṣṇu. See below, k. 8, p. 116a; k. 10, p. 128a and Hobogirin, Rīchū, p. 76-86. - His main hands hold the wheel (iron wheel with a thousand spokes, symbol of the sun); they give him the epithet Śaṅkucakavahavara (Mahābhārata, 3, 189, 40). For his physical aspect in the epic, Hopkins, Epic Mythology, p. 204-207; for his mount, the ganada, ibid., p. 108, 203. Illustrations, Mythologie asiatique illustré, p.103 sq.

3) Kumāra. According to Ki tiang, in his commentary on the Madhyamakāśāstra, T 1824, k, 1, p. 14c, Kumāra means 'young man'; this is none other than king Brahmā of the first dhīya (cf. Kōla, III, p. 2-3), called thus because he has the aspect of a young man. He is also called Nālāyana, that is, the origin of beings. - According to the Pī tiang ki cited in the Bukkyo dajiten, p. 310b, the god Kumāra has the form of a young man with six faces, yellow in color, holding a sword and seated on a peacock. - In Brahmanism, this is the god Skanda (cf. Hopkins, Epic Mythology, p. 227-231). God of war, he is Sanatkumāra, 'Ever youthful', one of Brahmā's sons (Mahābhārata, 12, 37, 12). In the eulogy to Śiva (ibid., 13, 14, v. 378), he appears beside Umi, seated on a peacock and holding a bell and a spear. His birth is told in the Mahābhārata, 9, 43-46. Nursed by the Kṛttikā (Pleiades), he developed six mouths in order to suckle them, hence his epithet of the six-faceted god (sañāñama, sammukha).

We may ask why Nālāyana talks about three gods here, Mahēśvara, Vīṣṇu and Kumāra, whereas in the Madhyamakāśāstra (T 1564, k, 1, p. 1b) he mentions only the first two. The question has been asked by Li tsang in his commentaries on the Madhyamakāśāstra (T 1824, k, 1, p.14c) and Āryadeva's Satārātā (T 1827, k, 1, p. 243c-244a). He answers in the following way: (i) The three gods of the heretics take the place for them of the three kīyasā: Tivara is the root, like the dharmakāya; Vīṣṇu is the enjoyment, like the sambhogakāya; Brahmā is produced by emanation in Vīṣṇu's navel, and he is comparable to the nimānakaśyā. But the Mahāyānaśrāparamitāśāstra teaches three bodies; this is why it mentions three gods. [This is a mistake; the Mppē teaches only two bodies; see Hobogirin, Rīchū, p. 181]. The Madhyamaka and the Satārātā teach only two bodies, that of the law and that of enjoyment; this is why they mention only two gods. (ii) Brahmā is found in Vīṣṇu's navel; there is no need to mention him separately.

The triinitarian notions implied by the Brahmanical trimūrti doctrine and the Buddhist theory of the trikāya mark the end of a long evolution. In both systems it appears that dualism probably preceded triunitarianism. The epic formulate the trimūrti only late in time and in a single passage: Mahābhārata, 3, 272, 47. The late epic poems present Vīṣṇu and Śiva as two aspects of the same god; they do not try to establish a triunitarian theology (Cf. Hopkins, Epic Mythology, p. 231). Similarly in Buddhism, the Huinayāna scriptures and many important Mahāyāna texts recognize only two bodies for the Buddha, the fleshly body born from father and mother, and the body of the law. The theories of the trikāya mark the end of a long evolution. - Besides, the Brahmanical trimūrti is well known to the Buddhist masters; allusion is made to it, e.g., T 1640, p. 157c; T 1003, k, 2, p. 611; T 1796, k, 2, p. 593b.

The trinitarian notions implied by the Brahmanical trimūrti doctrine and the Buddhist theory of the trikāya mark the end of a long evolution. In both systems it appears that dualism probably preceded triunitarianism. The epic formulate the trimūrti only late in time and in a single passage: Mahābhārata, 3, 272, 47. The late epic poems present Vīṣṇu and Śiva as two aspects of the same god; they do not try to establish a triunitarian theology (Cf. Hopkins, Epic Mythology, p. 231). Similarly in Buddhism, the Huinayāna scriptures and many important Mahāyāna texts recognize only two bodies for the Buddha, the fleshly body born from father and mother, and the body of the law. The theories of the trikāya mark the end of a long evolution. - Besides, the Brahmanical trimūrti is well known to the Buddhist masters; allusion is made to it, e.g., T 1640, p. 157c; T 1003, k, 2, p. 611; T 1796, k. 2, 2, p. 593b.

Answer. - 1. They cannot be omniscient. Why? Because their mind remains attached (abhinnivīśita) to hatred (dveṣa) and pride (abhinnūsā). Some stanzas say: Gods of painting and sculpture,

Gods of tradition and the hymns!

These four kinds of gods

All of them brandish a weapon in one hand.

Out of weakness they fear others

Or out of spite they dread them.

Whether they fear others from necessity

Or they dread them from weakness,

The gods are all eternal cowards,

Unable to escape from the suffering of death.

Those who revere and honor them

Can fall into a sea of misery.

Those who distrust and scorn them

Can enjoy good fortune here below,

We should know that these gods are false, unreal.

This is why the wise man does not believe in the gods.

Beings in the world

Wander about as a result of their actions:

By virtue of merits, they are reborn in the heavens.

By virtue of mixed actions, they are reborn among humans

The destiny of the world depends on causes and conditions;

This is why the wise man does not depend on the gods.275

275 By affirming that the gods are false and without reality, that the wise man does not believe in the gods, these stanzas depart somewhat from Buddhist tolerance.

1) Buddhism is atheistic in the sense that its entire system rests on karma and retribution. All beings transmigrate as a result of their actions: these are their past deeds which determine their good or unfortunate destiny. Action takes the place of fate. There is no place for a creator distributing good and evil among his creatures. Buddhism has always opposed theistic systems (saiva/iva) that make out of their god a Lord (Īśvara) creator and controller of everything. - Aṅguttara, I, p. 174 (= Tchong a han, T 26 (no. 13), k. 3, p. 435b): Those who reduce everything to creation of the Lord
Furthermore, the three gods [Maheśvara, Viṣṇu and Kumāra] wish the fulfillment of all their desires for those who love them; to those whom they hate, they wish the seven destructions. The Buddha is not like that. While he was still the Bodhisattva, he offered his flesh (māṃsaka), his head (ōcāra), his eyes (nayana), his marrow (majjā) and his brain (maṣṭaṭṭha) to his enemies (amitrācchāra) who had come to kill him. 276

preached by the Buddha." (vallaka, gosapati, bhagavāna dhamma) Uga answered them ironically: "O deities, whether you recognize or not, the Dharma has been well-preached by the Blessed One." [This episode is given by Agutatvā, IV, p. 211, and the Chinese version of the Madhyāmāgama, T 26 (no. 383), k. 9, p. 481a] - In a passage from the Keśitaraghadhvā, cited in the Śīkṣāsamuccaya, p. 89, all the gods, from the deus to the plācās, give the following assurance to the Buddha: Whether whoever observe the holy doctrine and bring fame to the Three Jewels, we will protect him, we will preserve him and make him prosperous in ten ways. We will prolong his life and will always dispel the obstacles that threaten him. We will increase his health, his position, his wealth, his enjoyment and his pleasures, his sovereignty, his glory, his good friendships and the perfection of his wisdom. We must bear in mind the whole Buddhist tradition in order to appreciate the exact extent of the attacks directed at the gods of painting, sculpture, tradition and hymns. "It is not the deities attacked here by N...
And so, now that he has become Buddha, he will even less spare his life. This is why only the Buddha can bear the name Buddha. One must pay homage (namasya-) [73b] to the Buddha, take the Buddha as teacher and not serve the gods.

SARVANAROTTAMA

Moreover, the Buddha possesses two things: (i) great qualities (guna) and the power of the superknowledges (sambhīdās), and (ii) an absolutely pure mind (paramasattvācītta) and the destruction of the fetters (samaśojanaśārdhana). Although the gods have an accumulation of merit (puṇyasamāḥbhūta) and miraculous power (yuddhāda), their fetters are not destroyed and consequently their mind is not pure. Since their mind is impure, their miraculous power is decreased. Among the īśvakas and the pratyekabuddhas, the fetters are destroyed and the mind is pure; nevertheless, as their accumulation of merit (puṇyasamāḥbhūta) is reduced, their power (prabhāvā) is weak. In the Buddha, the two qualities (merit and purity of mind) are perfected (pārīkṣurima). This is why he is called Sarvanarottama, Superior to all men. He is the only one to surpass all men.

OTHER EPITHETS

Bhagavat means endowed with qualities, as has been said above. He is also called:

A so mo (asama) [in the language of the Ts‘in, Without equal].
A so mo so mo (asamasama) [ibid., Equal to that which is without equal].
Lou kia na t’a (lokanātha) [ibid., Protector of the world].
Po lo k’ie (pratara) [ibid., Having reached the other bank].
P’o t’un t’a (bhaddanta) [ibid., Venerable one].
Che li k’ie na (śrīgūna) [ibid., Perfection of beauty].

These are his innumerable epithets. His parents named him Si ta t’a (Śiddhartha) [in the language of the Ts‘in, Profit-realized one]. When he found the Path and understood all dharmas, he was called Buddha. When he accepted the worship of gods and men, he was also called by the names Bhadanta, Śrīgūna. Thus, in various ways, names are given to him according to his qualities.

THE OMNISCIENT BUDDHA

and cuts his head off himself to give it to the brahmī. - The Chinese pilgrims locate the scene near Takṣasālī, the name of which, says Chavannes, must have given rise to the legend by a false etymology: Takṣasālī = “cut-off head,” in place of Takṣasālī = “cut-off off.” - At any rate, the future Buddha renewed the gift of his head during a thousand successive births.


Chinese sources: Liou tou tsi king, T 152 (no. 5), k. 1, p. 2b-c (tr. Chavannes, Contes, I, p. 17-19); P‘ou sa pen yun king, T 153 (no. 5), k. 2, p. 626-646; Ta fa t‘i p‘ei fo pao ngien king T 156, k. 5, p. 149b-150b; Yue kouang y‘ou sa king, T 166, vol III, p. 406-408 (corresponds to Divyāvadāna); Hien yu king, T 202 (no. 31), k. 6, p. 387b-390b (cf. Schmidt, Der Weise und der Thor, p. 174-183); P‘i y‘o cha, T 1545, k. 114, p. 593a-606, King liu yi siang, T 2121, k. 25, p. 137a-c. The stūpa of “the gift of the head” at Takṣasālī near Shah-Dheri, was visited by Fa hien, T 2085, p. 858b7-8 (tr. Legge, p. 32) and by Hiuán tsang, T 2087, k. 5, p. 884a-21-23 (tr. Beal, I, p. 138; Watters, I, p. 244).

(iv) The “gift of the eyes”: King Śibi gives his eyes to Śakra who transformed himself into a vulture (or a brahmin). The gift is rewarded and he soon recovers his sight.

Pāli sources: Sīsīlājāta, no. 499 (Jātaka, IV, p. 401-412); Cariyālājāta, I, p. 8-78 (tr. Rh. D., p. 99-100); Milānā, p. 119 sq. (tr. Rh. D., p. 179).


Sanskrit sources: Siaun ts‘i yun king, T 200 (no. 33), k. 4, p. 218a-c; Hien yu king, T 202 (no. 32), k. 6, p. 390b-392c (cf. Schmidt, Der Weise und der Thor, p. 288-300). The stūpa of “gift of the eyes” at Puṣkamārtvā near Cauśaddha was visited by Fa hien, T 2085, p. 858b4-5 (tr. Legge, p. 31) and by Hiuán tsang, T 2087, k. 2, p. 881a-23-24 (tr. Beal, I, p. 110; Watters, I, p. 215).

(v) The “gift of marrow”: When he was king Utpala, the Bodhisattva wrote a text of the Dharma with one of his broken bones as pen, his marrow as ink and his skin as parchment. This episode is told in the Kien yu king, T 202, k. 2, p. 351b (cf. Schmidt, Der Weise und der Thor, p. 15; P. E. Foucault, Grammaire de la langue tibétaine, Paris, 1858, p. 211-212). P‘ou sa pen jing king, T 155, k. 3, p. 119b16. The scene occurred at the Monastery of the Leṃtis (niṃsaṃvasāṅgbhūrā) at Gumbatai, near Turkas, in Buner, and was visited by Song Yun, T 2092, k. 5, p. 1020b11-14 (tr. Chavannes, BIEFEO, III, p. 412) and by Hiuán tsang, T 2087, k. 3, p. 883a-12-13 (tr. Beal, I, p. 124; Watters, I, p. 233-234). This episode is also told in the Mpp‘i, k. 16, p. 178c and k. 40, p. 412a, but the hero is the brahmī Ngaśa (Dharmaratī) or Lo ḯa (Dharmaratī), besides, he writes the stanzas *with his skin as parchment and his blood as ink,* there is no mention of marrow. Thus it is possible that the Mpp‘i, speaking of the “gift of marrow” was not thinking of this episode.

In the “gift of marrow,” I [Lamotte] rather see an allusion to the Jātaka where prince Candrasprabha “broke one of his bones and pushed out the marrow to cure a sick man.” This deed is told by the Mpp‘i below, k. 12, p. 146b. It is also known to the Rāmālikī where the prince, like the īśi mentioned above is called Utpala (cf. Ta fa t‘i king, T310, k. 111, p. 631a; Maitreyaparipṛitīchā, T 349, p. 188c; King liu yi siang, T 2121, k. 10, p. 55b).

277 Asamasama, epithet found, e.g., in the Suddhammapudarīka, p. 456, the Mahīśūtra, III, p. 231, the Mahīśūtrapati, no. 529, 6379. Baroux and Kern translate it as ‘equal to that which has no equal’; but the early interpretations vary: (i) completely incomparable (T 1718, k. 10, p. 1712); (2) the Buddhas are not the same (asama) as beings but the dharmakīya is the same (same) in nature (T 1522, k. 2); (3) There is no equality (asama) between Buddha and non-Buddha, there is only equality (sama) between Buddha and Buddha (T 1775, k. 1; T 1721, k. 12); (4) in the nine spheres, the mind of beings cannot succeed in equalizing things; it is only in the Buddha sphere that he can; the mind of the Buddha is thus equal (sama) to the unequal (asama) (T 1728, k. 10). In the same way, the six pāramitās are equal to the unequal Buddha (T 1509, k. 40). These different interpretations have been gathered together in Hobogirīṇa, Asokamālam, p. 38.
Question. - You are a partisan of the Kṣatriya clan! As son of king Śuddhodana, the Buddha was called Siddhārtha. It is out of [Hattery] that you are decorating him with great names and that you call him omniscient (sarvajñā). He is not an omniscient one.

Answer. - Not at all! Rather, it is you, maliciously, are jealous and slander the Buddha. The omniscient one truly exists. Among all beings the Buddha is unequalled for his beauty (rūpa), grace (prasadā) and perfection (pjṛṣa). By his characteristics (lakṣaṇa), his qualities (guna) and his brilliance (āloka), he surpasses all men (sarvaranotana). Humble people who saw his physical marks (āyālakṣaṇa) recognized him to be omniscient (sarvajñā) and, a fortiori, the Great Man (mahāpuruṣa).

Thus in the Fang nieu p'i-yu king (Gopālākāvadaṁśuttra)278, it is said:

The king of Mo k'ie t'o (Magadha), P'in p'o so la, invited the Buddha and his five hundred disciples for three months. The king required fresh milk (navaṇita kṣīva) and cream (sarpaśī) to offer to the Buddha and the assembly of monks (bliksuosamgha). He ordered the cow-herders (gopālaka) to establish themselves in the neighborhood and to bring fresh milk and cream every day. At the end of the three months, the king, out of compassion for these cow-herders, said to them: "Come and see the Buddha, and then you can go back and keep your herds." The cow-herders, while coming to the Buddha, talked to one another along the way: "We have heard it said that the Buddha is omniscient (sarvajñā). We are lowly and humble, how could we judge if he is really omniscient? The brahmins, who love cream, always come to visit the cow-herders; they are friendly to us. Through them, the cow-herders have heard speak of all kinds of works and brahmanical texts. They have spoken to us about the four Wei t'o (Vedas) and the knowledge [73c] they contain: therapeutic (bhājyajya) and military arts (ksatradharma), astronomy (jyotisa),

278 The craft of cow-herding and in particular the eleven rules to be observed for the well-being of cows have been described in almost identical terms by many texts. The documents can be classified into two groups: the Mahāgopālākāvadaṁ and the Gopālākāvadaṁ.

1) The Mahāgopālākāvadaṁ is attested by two Pāli editions and four Chinese versions:
(iv) Chinese Ekkottara: Tseng yi a han, T 125, k. 46, p. 794.
(v) A single śūtra transl. by Kumārajīva under the title Fang nieu king, T 123., p. 546.
(vi) A single śūtra transl. by Hsian tsung under the title Yuan k'i king, T 124., p. 547.

2) The Gopālākāvadaṁ, development of the preceding śūtra which has come down to us in Sanskrit fragments and two Chinese collections:
(vii) Kalpānāmaindikā, ed. Lüders, p. 177-178.
(viii) Ta tsuo so ang yun louen king, T 201 (no. 61), k. 11, p. 316b-319a (tr. Huber, Śūtrālaṁkāra, p. 308-313).
(ix) Ta tcde tou louen, T 1509, k. 2, p. 73b-74c.

The translation of the eleven rules of the ox-herder present some difficulties. S. Lévi has compared the Pāli text with the Chinese versions no. iii, iv and viii (Alavghoua, Le Śūtrālaṁkāra et ses sources, JA, July-Sept., 1908, p. 140-144). The comparison of all these sources would take us too long, but here below we will give the Sanskrit and Pāli text of the eleven rules.

sacrificial rites (yajñadharma), chants (gītā), teaching (upadeśa), dialectic (codyadharma): in brief, the sixty-four arts (kalā) in use in the world.279 The son of Śuddhodana (the Buddha) is wise and learned (bahuśruta); if he knows these things, we cannot object to him in any way. But he has not kept cows from the time he was born [like we have]. We will ask him about the secrets of breeding. If he knows them, he is truly omniscient."

While they were talking thus, they entered into the Tchou yuan (Venavana) and saw the rays of the Buddha which lighted up the woods. They approached the Buddha and saw him seated under a tree; he was like a golden mountain in size; like a butter-lamp, he shone with great brilliance; like molten gold, he spread a golden light over the Venavana. The cow-herders could not take their eyes off him; their hearts felt great joy. They said to one another:

This lion of the Śākyas,
Is he omniscient or not?
When one sees him, one is forced to rejoice,
The investigation is already conclusive.
His rays of light are extremely luminous,
His aspect is noble and grave,
His physical marks majestic, his qualities perfect.
He is saluted by the name of Buddha.
His marks are quite evident
His power is complete,
His merits and his qualities are intertwined
Those who see him are compelled to love him.
A halo (vyomaka) surrounds his body.
Those who contemplate him cannot be surprised.
If the omniscient one exists
He must necessarily possess these qualities.
All the paintings,
Jewelry, ornaments and images
That would try to imitate this wondrous body
Are unable to equal it.

279 These 64 worldly arts are enumerated in the Śūtrālaṁkāra, tr. Huber, p. 311-312.
He can fulfill those who contemplate him
And cause them to find supreme happiness.

That he is certainly omniscient.

Having thought thus, they greeted the Buddha and sat down. They asked him: "How many rules for the cow-herder (gopālaka) should be kept so that his herd (gogana) prospers (spatikiri), how many rules should he neglect for his herd to decrease and lose its prosperity (yogakṣema)?" The Buddha answered: "If he observes eleven rules, the cow-herder is able to make his herd prosperous (ekkalavabhir anagha samudgata gopālakavo bhavyo goganan pariharitum spatikaritum). What are these eleven rules? (1) He knows their colors (rūpam jānātī). (2) He knows the distinctive marks (ṭukṣanāmī jānātī). (3) He knows how to brush them (āśātādīṭītāyati). (4) He knows how to heal their wounds (ṭoṇam pratichadalaya). (5) He knows how to make smoke (for them) (ādhamam kartā bhavati). (6) He knows the good paths (ṭītham jānātī). (7) He knows what the herd needs (ṭītham jānātī). (8) He knows the fords (ṭītham jānātī). (9) He knows the good pastures (gocaran jānātī). (10) He knows how to milk them (sahosaiṣadābhi bhavati). (11) He knows how to pay respect to the leaders of the herd (ye ca tē rṣabhā gavāṃ patayat tām atitṛkapiṭhāyu pājīyati koti). The cow-herder who observes these eleven rules can make his herd prosper. In the same way, the bhikṣu who knows eleven rules can make his good dharmas (kaśālakarma) progress (vārdhaya). (1) How does he know the colors? The cow-herder knows the black (kuṇā, white (avādmatā) or mottled colors (of his herd). In the same way, the bhikṣu knows that all matter is made up of the four great elements (mahabhūta) or of matter derived from the four elements (upādiṣṭīpṛṣa). 282 (2) How does he know the distinctive marks? The cow-herder knows the favorable and unfavorable marks. When his animals mix with other herds, he recognizes them by these marks. In the same way, the bhikṣu, finding in someone the mark of good actions, recognizes him to be a wise person (pandita), finding in someone else the mark of bad actions, recognizes him to be a fool (bāla). 283 (3) How does he know how to brush them? The cow-herder brushes (ṭūṭiyati) them and destroys the insects (āśātādikā) that drink the blood (of his animals) and aggravate their wounds. In the same way, the bhikṣu chases away the insects of perverse views that drink the blood of the roots of good (kaśālalātī) and aggravate the wounds of the mind (cittavaranā). When he has chased them away, there is safety (yogakṣema). (4) How does he heal their wounds? The cow-herder, with the help of cloth (pata), herbs (tyāra) or leaves (pata), heals the small stings caused by mosquitoes (maśaka). Similarly, by means of the holy Dharma (read ye tēchanga, saddharmena), the bhikṣu heals the wounds inflicted by the six sensory pleasures. He does not allow himself to be stung by these bad insects called desire (rāga), hatred (dveṣa) and ignorance (moha). (5) Why does he know how to make smoke? By making smoke, the cow-herder drives away the mosquitoes (maśaka); seeing the smoke at a distance, the cows go towards his house. Similarly, the bhikṣu preaches the Dharma according to the teachings he has received (yathādāra) and drives away the mosquitoes of the fetters (samyōjana). By the smoke of their preaching (dharmadesāna) they invite beings to enter into the abode of the non-self (anātman), of the true nature (satyalakṣana) and of emptiness (śūnya). (6) How does he know the paths? He knows the good paths to be used and the bad paths to be avoided by the herds. In the same way, the bhikṣu knows the eightfold noble path (dṛṣṭāntikā marga) that leads to nirvāṇa; he avoids the bad paths of nihilism (uccheda) or eternalism (dǎvata). (7) How does he know the needs of the herd? The cow-herder acts in such a way that his animals multiply (bhavatīṃ). When his animals mix with other herds, he recognizes them by these marks (āśātādīṭītāyati). (8) He knows their pastures (āśātādīṭītāyati). (9) He knows the pastures (āśātādīṭītāyati). (10) He knows how to milk them (sahosaiṣadābhi bhavati). (11) He knows how to pay respect to the leaders of the herd (ye ca tē rṣabhā gavāṃ patayat tām atitṛkapiṭhāyu pājīyati koti). The cow-herder who observes these eleven rules can make his herd prosper. In the same way, the bhikṣu who knows eleven rules can make his good dharmas (kaśālakarma) progress (vārdhaya). (1) How does he know the colors? The cow-herder knows the black (kuṇā, white (avādmatā) or mottled colors (of his herd). In the same way, the bhikṣu knows that all matter is made up of the four great elements (mahabhūta) or of matter derived from the four elements (upādiṣṭīpṛṣa). 282 (2) How does he know the distinctive marks? The cow-herder knows the favorable and unfavorable marks. When his animals mix with other herds, he recognizes them by these marks. In the same way, the bhikṣu, finding in someone the mark of good actions, recognizes him to be a wise person (pandita), finding in someone else the mark of bad actions, recognizes him to be a fool (bāla). 283 (3) How does he know how to brush them? The cow-herder brushes (ṭūṭiyati) them and destroys the insects (āśātādikā) that drink the blood (of his animals) and aggravate their wounds. In the same way, the bhikṣu chases away the insects of perverse views that drink the blood of the roots of good (kaśālalātī) and aggravate the wounds of the mind (cittavaranā). When he has chased them away, there is safety (yogakṣema). (4) How does he heal their wounds? The cow-herder, with the help of cloth (pata), herbs (tyāra) or leaves (pata), heals the small stings caused by mosquitoes (maśaka). Similarly, by means of the holy Dharma (read ye tēchanga, saddharmena), the bhikṣu heals the wounds inflicted by the six sensory pleasures. He does not allow himself to be stung by these bad insects called desire (rāga), hatred (dveṣa) and ignorance (moha). (5) Why does he know how to make smoke? By making smoke, the cow-herder drives away the mosquitoes (maśaka); seeing the smoke at a distance, the cows go towards his house. Similarly, the bhikṣu preaches the Dharma according to the teachings he has received (yathādāra) and drives away the mosquitoes of the fetters (samyōjana). By the smoke of their preaching (dharmadesāna) they invite beings to enter into the abode of the non-self (anātman), of the true nature (satyalakṣana) and of emptiness (śūnya). (6) How does he know the paths? He knows the good paths to be used and the bad paths to be avoided by the herds. In the same way, the bhikṣu knows the eightfold noble path (dṛṣṭāntikā marga) that leads to nirvāṇa; he avoids the bad paths of nihilism (uccheda) or eternalism (dǎvata). (7) How does he know the needs of the herd? The cow-herder acts in such a way that his animals multiply and are not sick. In the same way the bhikṣu, when the Dharma is preached to him, experiences the pure joy of the Dharma (vividhatharmaveḍa) and his roots of good (kaśālalātī) increase. 285 (8) How does he know the fords? The cow-herder knows the places easy of access, easy to cross, sheltered from the waves (sarango) and from nasty insects (kṛma). In the same way, the bhikṣu goes to the wise monks (bhakṣauṇa) and questions them on the Dharma. Preachers (dharmadhāraka) who know in advance if the mind (citta) of their listeners is keen (āṭikṣa) or dull (medha), if their passions (klesa) are light or heavy, [easily] lead them to good fords and have them cross safely (yogakṣema). 286 (9) How does he know the pastures? The cow-herder knows the places sheltered from ferocious beasts like tigers (yulghra) and lions (simha) and nasty insects (kṛma). Similarly the bhikṣu knows the safety (yogakṣema) of the four foundations of mindfulness (smṛtyupadāna) sheltered from the wild beasts that are the passions (klesa) and the evil māras. When he has penetrated there, he knows safety free of unhappiness. (10) How does he know how to milk them? It is because the cow (vatsa) loves her calf (vatsa) that she gives it her milk. Also when the cow-herder [refrains from depleting her completely] and leaves her some milk, the cow is happy and the calf is not left thirsty. The owner of the herd and the cow-herder are both
benefitted each day. Similarly, when the farmers (vaiśya) and the lay people (avatāravasana) give the bhikṣu garments (cīvara) and food (āhāra), he knows how to stay within bounds (udāra) and not deplete them entirely.287 Thus the generous patrons (dānapati) are content, their faith (āvadāhāvaca) remains intact, and the [monk] who enjoys their gifts (pratigrāhaka) is not wearied [by their alms].

(11) How does he know how to pay respect to the leader of the herd? Specially designated big cows watch over the herd. It is necessary to take care of them and watch that they do not get thin. The cow-herder gives them oil (taśāla), dresses them rings (keyāra, niṣka) and gives them an iron horn (ayabhārīga) as a sign. He brushes them, flatters them and calls them [by their name]. In the same way, as is customary (yathāyogena), the bhikṣu serves (satkharoti) and venerates (pālayati) the high individuals of the community (sangaḥ) who protect (pālayanti) the Buddhadharmas, conquer (abhāhāranti) the heretics (āṭṭhikā) and lead the eightfold community to plant (avatārana) the seeds of good (āvadāmāla).288

When the cow-herders heard these words, they had the following thought: “[Of all these rules] we ourselves knew only three or four. Our masters themselves only know five or six. And so, hearing these words of the Buddha, we cry out at the miracle (adbhuta). If the Buddha knows the craft of cow-herding, he also knows everything else. He is truly omniscient (sarvajñā), there is no doubt about it.”

This sûtra has been recited here fully. By it, we know that the Omniscient one exists.

Question. - There is no Omniscient one because the things that he must know (jñeya) [to be omniscient] are numberless. The dharmas are innumerable (svarūpaand) and infinite (ananta). If many men together cannot know them, how could one single man know them? Therefore there is no Omniscient one.

[74c] Answer. - If the dharmas are innumerable, the wisdom (gopulā) of the Buddha itself is immense (ananta). It is like an envelope: if the letter is big, the envelope is large; if the letter is short, the envelope is small.

Question. - The Buddha himself has preached the Buddhadharmas, but he has not spoken about the other sciences, medicine (bhisajyā), geography (bhūgalavālī, astronomy (yvatan), arithmetic (ganaṇa), politics (nīh), etc. If he is omniscient, why has he not spoken of all these sciences? Therefore we know that he is not omniscient.

Answer. - 1. He knows everything, but he talks about it when it is useful and does not talk about it when it is useless. If he is questioned, he speaks; if he is not questioned, he says nothing.

2. Furthermore, he has spoken of everything in general (samsatāsah) as being of three types: (i) conditioned phenomena (samskrta dharmas), (ii) unconditioned phenomena (asamskrta dharmas), (iii) inexpressible phenomena (avacayadharmas). These three categories include all the dharmas.

Question. - We know that the Buddha is not omniscient because he did not reply to fourteen difficult questions.290 What are these fourteen difficult questions?

287 Ibid., p. 352: bhikkhu sauddhi pahapatīti: ... nattam jāti u patti gāvahānīya.

288 Ibid., p. 353: bhikkhu ye ti bhikkhu ikhi ratatthi: ... pucatpātipatīticav evo raho ca.

289 These are the four types that accompany the awareness of the Buddha truths which are called āvayuprasada: faith relating to the Buddha, the Dharma, the Sangha and the disciplines held by the saints (āyuktadr̥śāli iśhān). Cf. Dīgha, I, p. 227; Majjima, I, p. 37; 46; II, 51; III, p. 253; Sutta, II, p. 99; IV, p. 271; 304; V, p. 343, 409; Aṅguttara, I, p. 222; II, p. 56; III, p. 212, 332, 451; IV, p. 406; V, p. 183; Avarānasutta, I, p. 92; Mahāvīramati, no. 6823; Bodh. bhāmi, p. 161, 327; Kośa, VI, p. 292; Kośayākhyā, p. 605.

Question. - There is no Omniscient one because the things that he must know (jñeya) [to be omniscient] are numberless. The dharmas are innumerable (svarūpaand) and infinite (ananta). If many men together cannot know them, how could one single man know them? Therefore there is no Omniscient one.

290 These fourteen difficult questions are often referred to in scholasticism by the term "Fourteen reserved or non-defined points" (caturdaldvāsatavatvarī). Cf. Madh. vṛtti, p. 446; Madh. avatāra, p. 250-251 (tr. Lav. Musiol, 1911, p. 297-298; Kośa, V, p. 43. The Pāli canon and the Chinese translation of the Mahāyānagama (T 26) list only ten reserved points. (1-2) Sassatto loko, assassato loko, (3-4) Antarālo loko, amatara loko. (5-6) Tam jīvaṁ tām sarvām, uddhām jīvaṁ uddhām sarvām. (7-10) ākoti tathāgato param mūrādī, na ākoti tathāgato param mūrādī, ākoti vā na na ākoti tathāgato param mūrādī. This formula, the most frequent, occurs in Dīgha, I, p. 187-188; Majjima, I, p. 157, 426, 484; Sutta, III, p. 213-216; III, p. 258, IV, p. 280, 391-392; V, p. 418. The same formula is repeated in Tchonga han, T 26 (no. 221), k. 60, p. 804b (corresponding to Majjima, I, p. 426).

But most of the Chinese Nikayas are already familiar with these fourteen points. As a general rule, when a Pāli sutta enumerates ten points only, the corresponding sûtra in the Chinese Samyuktāya counts fourteen: Tsa a han, T 99 (no. 962), k. 34, p. 245c (corresponds to Majjima, I, p. 484); ibid., (no. 963), k. 34, p. 246 (corresponds to Sutta, III, p. 258); ibid., (no. 968), k. 34, p. 248 (corresponds to Anguttara, V, p. 186); ibid., (no. 408), k. 16, p. 109a-b (corresponds to Sutta, V, p. 418). - The fourteen points are also in the abridged version of the Chinese Samyukta, T 100 (no. 196), k. 10, p. 445a; (no. 202), k. 11, p. 448c. - The Chinese version of the Dīgha also has sixteen points by adding two supplementary points to nos. 13 and 14 of the formula of fourteen points: Tchonga han, T 1 (no. 28), k. 17, p. 111a (corresponds to Dīgha, I, p. 187-188). - As do all the treatises of scholasticism, the Mpp has adopted the formula of fourteen points. A few rare texts (Dīgha, I, p. 16; III, p. 137; Majjima, II, p. 233) modify the fourteen point formula by adding āti in front of the word loka that appears in the first eight points. Thus they say: sassato āti loka ca, assassato āti loka, etc. - This modification has been adopted here by the Mpp. - [There is an aberrant formula in the Chinese version of the Ekottara, Teng yi a han, T 125, k. 43, p. 784b: Does the self exist? Does it not exist? Does both exist and not exist? Is the world eternal? Is it non-eternal? Is the world finite? Is the world infinite? Is the soul the same thing as the body? Is it different from the body? Does the Tathāgata die? Does he not die? Is there death? Is there no death?]
(1-4) Are the world and the self eternal? Are they non-eternal? Are they both eternal and non-eternal? Are they neither eternal nor non-eternal? Are they finite or infinite? Are they both finite and infinite? Are they neither finite nor infinite? (Anuvāna lokaśā cā, antavāna lokaśā cā, antavāna lokaśā cā, antavāna lokaśā cā)

(5-9) Are the world and the self finite? Are they infinite? Are they both finite and infinite? Are they neither finite nor infinite? (Anuvāna lokaśā cā, antavāna lokaśā cā, antavāna lokaśā cā, antavāna lokaśā cā, antavāna lokaśā cā).

(9-12) Does the Tathāgata [or the saint freed from desire] exist after death? Does he not exist after death? Does he both exist and not exist after death? Is it false that he both exists and does not exist after death? (Bhavati tathāgata pariṇānaṁ na bhavati tathāgata pariṇānaṁ bhavati ca na bhavati ca tathāgata pariṇānaṁ na bhavati ca tathāgata pariṇānaṁ).

(13-14) Is the life-principle the same as the body? Is the life-principle different from the body? (Sa jīva tucchartam, anyo jīva 'nucchartam'.) If the Buddha is omniscient, why did he not answer these fourteen difficult questions?

Answer. - 1. These questions are futile and that is why the Buddha did not answer them. The eternity (ātivāta) of the dharmas is unnecessary (āsyaśta); their cessation (uccheda) is even more unnecessary. This is why the Buddha did not answer. If it is asked how many liters of milk (kīrva) is given by a cow's horn, that is not a proper question and it is not necessary to answer it. Besides, the universe (lokādhātaḥ) has no end (anavasthāḥ): like a chariot wheel (rathacakra), it has no beginning and no end (apūrvavacarama).

The Buddha always declined answering these questions and some Indianists have used this as an excuse to present him as an agnostic. Some are even of the opinion that his agnosticism conceals a total nihilism: if the Buddha refused to provide a solution to the great problems that perplex humanity, it is because he had answered in the negative in perto. de La Vallée Poussin, who has always argued in favor of the blessed nirvāṇa, has put forth and discussed these interpretations in his article 'Agnosticisme', ERE, I, p. 220-225, and in his work, Nirvāṇa, Paris, 1923, p. 85-129. Probably early Buddhism, more preoccupied with asceticism than with metaphysics, did not ask these questions, but when they were raised in the time of the Buddha, the intellect of the Buddhas is profound, the nature of things is also profound. The Tathāgata, who is a solution to the great problems that preoccupy humanity, it is because he had answered in the negative in the questioner's mind... But Kośa, IX, p. 267, tells us that, by loka, some mean the soul (ātman), others, transmigration (samsāra).

2. Furthermore, there is no advantage in answering these questions, but there is the disadvantage of leading [the questioner] into error. The Buddha knows that these fourteen difficult points hide the four truths (cattor dṛṣṭayataḥ) and the true nature (satyalakṣana) of the dharmas endlessly. If there are noxious insects at a [75a] ford, people should not be invited to cross there. A place should be safe (ṣaṭyagam) and without danger (anupādavra) so that people can be invited to cross.

3. Furthermore, some say that these questions can be understood only by the Omniscient one; since [other] men cannot understand them, the Buddha does not reply. 293

4. Furthermore, some people call existent (sat) that which is non-existent (asat), and call non-existent that which is existent. They are not 'omniscient'. The Omniscient one does not call non-existent that which does not exist, does not call non-existent that which does not exist; he preaches only the true nature (satyalakṣana) of the dharmas. Why should he not be called omniscient? The sun (ātīrya) does not create the mountains and the valley nor does it create the plains, but it does illuminate everything uniformly. In the same way, the Buddha does not make non-existent that which exists, does not make non-existent that which does not exist. He always speaks the truth (satya) and the brilliance of his wisdom (prajñālīkā) illuminates all the dharmas. He is like a unique path (ekamārga). When people ask the Buddha if the twelve-membered law (pratītiṣaṃpadāla) was created by the Buddha or by another, the Buddha answers: "I have not created the twelve-membered law nor has anyone else created it. Whether Buddhas exist or do not exist, birth (jīva) is the cause and condition (hetupratyataya) of old age and death (jīvamrcitraṁ) that is the eternal and enduring law." 294 The Buddha teaches that birth is the cause and condition of old age and death, and coming to the end [of the causal chain], that ignorance (avidyā) is the cause and condition of the formations (samskrutā).

292 This second point concerns the fourth series of questions: "What is the nature of the life-principle?" The answer depends on the intention of the questioner. Vacchagatta, who believes in the existence of the soul, receives an answer different from Phaguna who disbeliefes in it. See above.

293 Some Buddhists gladly confine themselves to 'the charcoal-burner's faith' without trying to understand the mysteries. Cf. Saṅghamitta, VIII, 19, p. 200: Some beings do not understand the Buddhist formulas correctly; however, they stick to it and are faithful to it. They say: "The sermons preached by the Lord are profound... We don't understand their meaning... But the intellect of the Buddhas is profound, the nature of things is also profound. The Tathāgata knows, we preach the teaching of the Tathāgata penetrates into each being according to their various levels of faith." - Ratnakūta cited in the Śīkasamuccaya, p. 55: yeśu cātāya gamabhūvā buddho... pravartata iti. 294 Later (k. 32, p. 298a), the Mppk will return to this āśtra and will indicate the reference to it: As is said in the Tsu a han (Sammukāgama), a bhikṣu asked the Buddha if the twelve-membered law had been made by the Buddha himself or by someone else. The Buddha said to the bhikṣu: "It is not I who made the twelve-membered law and nobody else has made it. Whether Buddhas exist or do not exist, this dharma-nature of the dharma, this substance of the dharma, is stable" (apīptdikā vā tathāgataṁ amātādikā vā tathāgataṁ tathāvāyasya dharmam dharmataṁ dharmasthātā). As a result, that being, this is; by the production of that, this is produced, namely, the formations originate from ignorance; from the formations consciousness originates, and so on up to: [from birth] originates old age, suffering and moaning, sadness, grief and despair. This is the origin of this mass of suffering (yad uta cātāya gamabhūvā buddho... dukhhasandhasāyopyabdho bhavati). Conversely, that not being, this is not; from the cessation of that, this ceases, namely, by the cessation of ignorance, the formations cease; by the cessation of the formations, consciousness ceases, and so on.
5. Furthermore, to reply to the fourteen difficult questions would be to commit a fault. If you ask of what type is the size or the physique of a son of a barren woman and a eunuch (vandhyāpanḍakaṇḍaputra)295, that would not deserve an answer, for such a son does not exist.

6. Furthermore, these fourteen difficult questions are wrong views (mithyāsūyata), are not realities (satya). Now the Buddha is occupied only with realities. This is why he stops (sthāparityut) and does not answer.

7. Finally, to be silent and not answer is an answer. There are four ways of answering (vyākaranā): (i) answering in a categorical way (ekākāniṃ vyākaraṇa); [this is how he answers when it concerns], for example, the Buddha, the absolute (parama), nirvāṇa and salvation (yogakṣema); (ii) answering by distinguishing (vibhaṣjayāvyākaraṇa); (iii) answering by asking a question (paripṛchḍhyāvyākaraṇa); (iv) answering by not replying (sthāpaṇavyākaraṇa). Here the Buddha answers by not replying.296

You say that there is no omniscient one! Such a statement is absurd and constitutes a serious falsehood (mithyā). Thus the Omniscient one exists, but who is it?

You say that there is no omniscient one! Such a statement is absurd and constitutes a serious falsehood (mithyā).

So be it! The Omniscient one exists, but who is it?

He belongs to the noble line of the Śākyas.

He is the crown prince of king Saddhudhana.

At the moment of his birth, he moved three thousand Sumerus and stirred up the water of the ocean.

In order to destroy old age, sickness and death, Out of compassion, he came to the world.

At his birth, he took seven steps.

His rays filled the ten directions.

The Buddha is like the light of the sun and moon.

By that I will awaken beings

This is the cessation of all this mass of suffering (dīvya cakṣavāryaśāti), he knows the cessation of all the impurities (svāti samuccaya, p. 14). Da has not been made by him or by any other person; the rest is an accumulation of stock phrases endlessly repeated in the canonical scriptures, both Pāli and Sanskrit. The well-known formula aupādā va athāpyaṅgānām ... occurs with several variations in Saṃyutta II, p. 25 (cf. Ts a h an, T 99 (no. 298), k. 12, p. 85b-c) which situates it at Kiu-tien-čheou Tsan-nien-tsiü-lo (Karau Kalamādāmyaṣyāma). This sūtra, which is absent in the Pāli Saṃyuttaṇīya, has its exact correspondent in the Chinese Saṃyuṣāgāma (Ts a h an, T 99 (no. 298), k. 12, p. 85b-c).

The Buddha is omniscient. Why? Because he has attained the ten powers (bala), he knows what is possible (sthāna) and what is impossible (asthāna), he knows the causes and conditions (hetupratyaya) and the retribution of actions (karmavipāka), he knows the samādhis and the deliverances (vimokṣa), he knows the good or bad faculties of beings (sattavendraśavāravāra), he knows the various kinds of deliverances from desire (nātāvīdharāganirmokṣa), he knows the innumerable lineages (śing, 38 and 5) of all the types of universes (nātāvīdhaśakādhravā-pramāṇagotra), he knows all the abodes (vihāra) and their paths (mārga); he knows the conduct (caryā) and the thoughts (manaskāra) of beings in their previous existences (pūrvaṇjanam), he has acquired the discrimination of the divine eye (dīvya cakṣavāryaśāti), he knows the cessation of all the impurities (sarvāvramokṣa), he distinguishes clearly between good (śubha) and bad, he preaches a supreme doctrine (agradharma) in all the universes, he has acquired the taste of ambrosia (nettarasa), he has found the middle path (nātāvīdhaśakādhravā-pramāṇa), he knows the true nature of all conditioned (saṃskṛta) or unconditioned (asaṃskṛta) dharmas, he has rejected forever all desire of the three worlds (trailokyaśāti). It is for these reasons that the Buddha is omniscient.

[75b] So be it! The Omniscient one exists, but who is it?

Answer. - It is the supreme one (parama), the Great Man (maḥāpuruṣa), the one who is venerated in the three worlds (trailokyaśāyēṣṭaḥ): he is called Buddha.

Thus the Tsa n fo k ié (Buddhastotragāthā) say:

First-born (mātrahāsa) and king cakravartin,

The Buddha is like the light of the sun and moon.

He belongs to the noble line of the Śākyas.

He is the crown prince of king Saddhudhana.

At the moment of his birth, he moved three thousand Sumerus and stirred up the water of the ocean.

In order to destroy old age, sickness and death, Out of compassion, he came to the world.

At his birth, he took seven steps.

His rays filled the ten directions.

He gazed four times and uttered a great cry:

“My births”, he cried, “are finished.”

Having become Buddha, I will preach a marvelous doctrine I will beat the drum of the Dharma loudly, By that I will awaken beings And the world out of the sleep of ignorance.”

In many forms, such were the miracles (adhyāta) that appeared. Gods and men, Seeing them, rejoiced.

The Buddha had a body adorned with the marks.

A great light shone on his face.

All men and women Could not get enough of seeing him.

When the child was nursed and fed,
His strength surpassed that of a nayuta of gandhāhasītan. The power of his ruddhipāda was extreme, that of his praṇāha immense.

The great rays of the Buddha illuminated his body outwardly. In the midst of his rays, the Buddha was like the moon in its splendor.

The Buddha was criticized in many ways, he experienced no sorrow from that; the Buddha was praised in many ways, he experienced no joy from that.

His great maitrī is extended to all, enemies and friends alike, without distinction. All classes of intelligent beings know all the effects of that.

By the power of his kṣānti, lajja, maitrī and karunā, he conquers the whole world. In order to save beings, from age to age, he accepts the effort and the pain.

His mind is always concentrated on doing good for beings. He has the ten powers (bala) of knowledge (jñāna) and the four fearlessnesses (vaiśradya).

He possesses the eighteen special (āveṇika) attributes and a treasury of immense qualities (guna). Such are the innumerable powers of his prodigious qualities.

Like a fearless lion, he destroys the heretical systems;

[75c] He turns the peerless wheel of Dharma, he saves and delivers the threefold world.
CHAPTER V: RĀJAGRHA

Sūtra: The Buddha was dwelling in the city of Rājagṛha (rājagṛhe viharati sma).

Question. - Why is it said that the Buddha was dwelling at Rājagṛha instead of describing the teachings of the Prajñāparamitā directly?

Answer. - The author mentions the place (devā), the time (kāla) and the individuals (pudgala) so that people will trust (śīraddha) his story.

VIHĀRA

What is meant by dwelling?

1. The four bodily positions (āryānāmarāṣṭrāḥ): sitting (niśadana), lying (sāyā), walking (gamana) and standing (sthāna) are called dwelling. The Buddha takes up these positions to frighten Māra's troops (mārasena) and so that his disciples will rejoice (pranomānte) and enter into all kinds of dhyānas.

2. Furthermore, there are three dwellings: divine abodes (āryavihāra), the abode of Brahma (brāhmaṇavihāra) and the abode of the saints (āryavihāra).

The divine abodes are the abodes of the six classes of the gods of desire (rājadhāna).

The brāhmaṇavihāras are the abodes of the Brahmā gods, etc., up to the gods who are neither with nor without perception (saivasaṁjñānāsvaṁjñāyata) and the individual's (saṁsattvā). But previously they bore another name.

Of these three types of abodes, the Buddha chooses the āryavihāra. But [here], out of compassion (avasāna) for beings (sattva), he abides in the city of Rājagṛha.

3. Furthermore, three things, generosity (dana), discipline (sīla) and good thoughts (kusala-cetasā) constitute the āryavihāra. The Buddha dwells in the āryavihāras.

[76a] The four limitless minds (aparamānacittā): loving-kindness (maitrī), compassion (karuṇā), joy (mādā) and equanimity (upekṣā) constitute the brāhmaṇavihāras.

The three samādhis, namely, emptiness (śūnyatā), signlessness (anātmita) and wishlessness (apranītā) are called āryavihāra. The Buddha dwells in the āryavihāras.

Finally, there are four kinds of abodes: āryavihāra, brāhmaṇavihāra, āryavihāra and buddhavihāra.299 We have already spoken about the first three. As for the buddhavihāras, these are the innumerable samādhis such as the heroic walk (śārangama), the ten powers (bala), the four fearlessnesses (vaśyāvadya), the eighteen special attributes (duṇkudharmas) of the Buddha, omniscience (svaśājñāna) and wisdoms (prajñā) of all kinds. It is also the 84,000 baskets of the Dharma (dhammapatika), the means of saving men.300 These various Buddha-qualities are the places inhabited by the Buddha: the Buddha abides there.

The brief description of the vihāras is finished.

RĀJAGRHA

Question. - The great cities such as Chāṇḍa pūrī (Śrīvatsā), Kiśāna pūrī (Kapilavastu) and Po lo nai (Vārāṇasi) are all royal residences (rājagṛhas). Why does this city alone bear the name of Rājagṛha?

Answer. 301-1. Some people give the following explanation: A king of Mo K'iu t'o (Magadha) had a son who, although he had but a single head, had two faces and four arms. The people took this as a bad omen; the king therefore cut off the baby's head and abandoned the body in the jungle (ākṣaṁbha). Līlā (Līti) rejoined the two parts of the body and nursed the child with her own milk. In the course of time, he grew up and became a man; his strength was so great that he was able to conquer the kings of other kingdoms; he owned the whole world and took all the kings, in the number of 18,000 men, and established them in the midst of five mountains;302 by means of his great power, he governed Ten fēu t'o (Jambudvīpa). This is why the inhabitants of Jambudvīpa give these mountains the name 'City of the kings' residence' (rājagṛha).303

2. Others say the following: In the city in which the king of Magadha lived, there were fires; each time the city burned down, it was rebuilt. This happened seven times. The people of that country were overwhelmed by the work imposed upon them. Saddened and fearful, the king assembled all the wise men (pandita) and asked their advice. Some said that he should change the location of the city. The king therefore sought out a place where he could settle; he saw these five mountains which formed an enclosure like a wall; he built 299 Cf. Hidh. bhūmi, p. 90: tattva śūnyatānimitātāpratihāvihāre... vihāre ity acyate. - Same definition in Saṁgraha, p. 137.

300 This is the 80,000 or 84,000 dharma-skandhas taught in order to heal the four types of adeptes: cf. Mahālāṅghika Vinaya (Prajñākā, Concil., p. 155) Theragāthā, v. 1024; Sumatigāla, I, p. 24; Avadānasūtraikā, II, p. 155; Pi t'o cha, T 1545, k. 74, p. 383; Kūla, I, p. 45-47.

301 In this paragraph Lamotte follows the translation of E. Chavannes, Cinque contes et apologies, III, p. 285-290, with a few modifications.

302 These five mountains were called in Pāli Vibhāra, Paṭācara, Vepullā, Cugkhākita and Isigili. Cf. Magha, III, p. 68 (= Tseng yī a han, T 125, k. 32, p. 723a); Suttanipāta Comm., III, p. 285-290). But previously they bore another name.

303 Same explanation in Suttanipāta Comm., II, p. 413; Rājagṛha is called thus because many kings, such as Mandhārak and Mahāgoviṇḍa, lived there.
one should kill living beings and eat their flesh; indeed, these living beings, having died in sacrifice to the gods, will be able to be reborn in the heavens.

The pravrajitarṣa exclaimed: "You are greatly mistaken! Your words are untruthful!" and they spat upon him, saying: "Criminal, disappear!" Immediately the hermit Vasu sank into the earth up to his ankles (gaṇḍha) because he had been the first to open the door to great sins (mahāpattī). The pravrajitarṣa said to him: "You should speak the truth; if you persist in lying, your whole body will sink into the earth." The hermit Vasu answered: "I know that it is not a sin to kill sheep (udaka) and eat their meat when it is for the gods."

Immediately he sank into the earth as far as his knees (jīva). In this way, he disappeared gradually as far as his thighs (kāśī), then up to his neck (kṣaṇī). The pravrajitarṣa said: "Now your deceitful speech has received its punishment in this world. If, however, you decide to speak the truth, even though you are under the ground, we can pull you out and allow you to escape from punishment."

Then Vasu thought thus: "As a noble person, I should not say two different things. Besides, in the Wei chō (Veda) of the brāhmaṇas, the sacrifices to the gods are made in all kinds of different ways. If I myself die, would that be worthwhile?" Then he said singlemindedly (ekacittena): "In the sacrifices to the gods, it is not a sin to kill living beings and eat their flesh." The pravrajitarṣa shouted: "You are a hardened sinner! Then disappear completely, we don't want to see any more of you." Then he was swallowed up completely by the earth. From that time until today, the rule given by the recluses Vasu has always been observed: When a sheep is killed in the sacrifices to the gods, at the moment when the knife descends on the animal, one says to it: "Vasu is killing you." Then he thought: "My father, the former king, was swallowed alive by the earth even though he had gone forth from home; if I continue to rule the world, I will render myself guilty of a great sin again. Where then should I go?"

306 The Ta fång têng ch’o ni king, T 1339, k. 1, p. 644, gives quite a different version of this story which the Houa-tsîu, Bao, p. 58 summaries in these words: At the time when the Buddha was dwelling in Tútsia heaven, Vasu was the head of 6,200,000 merchants whom he was taking to sea to search for jewels. On their return, the fleet was assailed by the makaras, waves, wind and the yaksas. Each of the merchants promised Mahâleôara to sacrifice a being and in this way they avoided these four dangers. On their return, they wanted to go to the temple to fulfill their vow; but on the way, Vasu reproached them for being party to such an evil practice and proposed to save the sheep. To this end, he produced by metamorphosis a brâhinî and a monk; the brâhinî set himself at the head of the merchants; he was questioned by the monk who accused him of committing a sin by killing beings; the debate was brought before Vasu himself, changed into a Seer. Vasu ridiculed the monk who asserted that by making bloody sacrifices, rather than going to heaven, one falls into hell: "You will see that for yourself", cried the monk, and at these words, Vasu fell into hell alive. Frightened, the merchants released the sheep and all became seers; in their subsequent lifetime they were born in Sâvatthē where the Buddha converted them. As for Vasu, he was drawn out of hell by the luminous power of the Buddha Houa-tsîu ‘Flower-Collection' coming from the east. Vasu went to pay homage to the Buddha with the innumerable beings whom he had converted in the hells. To Sârîputra, who was astonished at having previously heard it said by the Buddha himself that Vasu had been condemned to remain in hell forever, the Buddha replied that such a belief is false; and he added various interpretations of the name Vasu, all tending to prove his non-infernal nature: vu means 'heaven', svu means 'wisdom'; a being who possesses heavenly wisdom cannot be infernal.
he had this thought, he heard in the air a voice that said to him: "If, as you travel, you see an extraordinary (adhaṭṭa) place that is hard (durlabha) to reach, you should establish your home there." When these words had been spoken, the voice was silent. A little later, having gone out into the country to hunt, the king saw a deer (sūrya) that fled as swift as the wind; he ran after it but was unable to reach it. As he pursued it without resting, the members of his [76c] retinue were able to stay with him. In front of him he saw a place where five mountains formed a steep and well-sheltered basin; the ground there was level and produced fine soft grass; beautiful flowers covered the earth; there were forests of all kinds of perfumed trees which bore flowers and fruits in abundance; hot springs (uṣṇodaka) and cold pools (siṭṭhāgīra) everywhere presented their purity; this was a marvelous place. On all sides there grew celestial flowers (divyapuppu) with heavenly perfumes (divyagandha) and celestial music (divyatīrya) was heard. When the gandharva musicians saw the king, they all withdrew. [The king thought]: "This place is extraordinary (adhaṭṭa) and nobody has ever seen its like (apūrvaadṛṣṭa). This is where I should establish my residence." When he had thought thus, all his ministers and his officials who had been following him arrived. The king declared: "The voice that I heard in the air told me: 'If you see on your journey an extraordinary place that is difficult to find, that is where you must establish your residence. Now I have just discovered this extraordinary place; it is here that I must establish my residence." Then he abandoned the city where he had lived previously and settled in these mountains. This was the first king to become established there and starting there, his successors, one after the other, lived there. Since this king first had a palace built there, thence came the name 'City of the royal residence.'

The explanation of the origins of Rājagaha in summary is finished.

**GRDHRAKṬAPARVATA**

**Sūtra:** [The Buddha was dwelling] on the Ki chō kiu chan (Grdhra-kṭaparvata), the Vulture Peak mountain.

**Śāstra:** Grhdha means vulture and śāstra means peak.

**Question.** - Why is it called Vulture Peak mountain?

**Answer.** - 1. The summit of this mountain resembles a vulture and the inhabitants of Rājagaha, because of this resemblance, agreed to call it Vulture Peak mountain. This is why it is called Grdhra-kṭaparvata.

2. Furthermore, south of Rājagaha, in the Cē ρō ńa (Śūtavāna), there were many corpuses; 309 vultures commonly came to devour them and then went to perch on the peak of the [nearby] mountain. 310

309 Above, we saw that the Śūtavāna served as a cemetery of Kusāṇa, the old city. This detail has been confirmed by the Dīvyavādana, p. 264, 268. Going there one day, Aṣṭhapāpunkita was seized by fear (Vinuṣa, II, p. 155).

310 The twofold explanation given here is repeated in many places by Buddhaghosa, e.g., Papulicca, II, p. 63: tassa pabbatavā gījñānasam - ti vuccati.

people then named it Vulture Peak mountain. It is the highest of the five mountains [of Rājagaha]. It abounds in precious forests and waters. The āryas live there.

**THE BUDDHA'S FREQUENT SOJOURNS IN RĀJAGHṛA AND ŚRĀVASTĪ**

**Question.** - We have understood the meaning of Grdhra-kṭaparvata. Why does the Buddha dwell at Rājagaha? The custom of the Buddhas is to show their loving-kindness (maitrī) towards all. It is like the sun (sūrya) that illuminates everything (draṣṭva); there is nothing that does not receive its light. But there are great cities like:

* Ngou tche ni (Ujyajin)*

Fou lou na po t'an (Pīṇavardhana)

---

311 The Grdhra-kṭaparvata was visited by Fa hien (Legge, p. 82-83) and by Hiuan tsang (Watters, II, p. 151).

Cunningham (CAGI, p. 534) identifies it with the modern Śāṅgili, two and a half miles north-west of the old city.

312 Ujjayin, in Pāli Ujji, in Greek Oxene (Poseney, VII, i, v. 63; Periplet of the Erythrean Sea, v. 48), capital of Avanti, situated at 77 degrees E and 23 degrees N (Rh. D., Buddha, the old city. This detail has been confirmed by the Sanskrit form

310 The twofold explanation given here is repeated in many places by Buddhaghosa, e.g., Papulicca, II, p. 63: tassa pabbatavā gījñānasam - ti vuccati.
Ahicchatra,314

... founded by the Macedonian conqueror during his expedition into India: Alexandria of Arachosia or Kandahār; most likely Alexandria of Cœasarea, i.e., of the Hindu-Kush (Arrian, Anabasis, III, 28, 4, IV, 22, 3; Diodorus of Sicily, XVII, 83; Quintus-Curcius, VII, 2, 22) which may be located at Pāvān, the actual Dījōlārīṣajā (J. Hachkin, Recherches archéologiques a Bougram, Paris, 1939, p. 6).

However, it is doubtful that A lan tch'ö to lo transcribes Alexandria. The Han of China knew Alexandria in Egypt under the name of Li Kian (93 and 8; 177 and 3) or Li kien (93 8; 177 9); on this subject see P. Pelliot in TP, 1915, p. 690.

... But since the language and culture of the Indian traditions of the Buddhist sources is Greek, it is possible that the Alexandria of the Buddhist sources (Divyāvagāña, p. 435 sq.) was represented on a coin from northern Pāñcāla showing an individual hitherto unknown but named 

Ahicchatra, capital of northern Pāñcāla; today Rāmnāgar, near Aonla, in the Barailly district of Rohilkand; it was part of the kingdom of Drupada, in Mahābhārata, books VII, 1, 22) which may be located at Parvān, C. Cunningham, pl. VI, no. 15; CHA, pl. v, no. 3). - This story is the object of the reading Achicchatra found in the List of Bṛhatā Inscriptions of Liders and on the variant Anicchatra, attested in a manuscript of Ptolemy (Paris, no. 4805). According to him, the slāga, the appointed protector of Achicchatra (cf. Divyāvagāna, p. 435 sq.), was represented on a coin from northern Pāñcāla showing an individual hitherto unknown but who is none other than a many-headed nāga (Cunningham, Coins of Ancient India, pl. VI, no. 15; CHA, pl. V, no. 3). - But the king of the snakes Achicchatra is not linked indisputably with the city bearing his name. In the Dhampuradāpā, III, p. 241-247 (t. Burlingham, Legend, III, p. 63-67), he lives in a great mound of sand (mahāśādārūs) erected by Agdattā and his companions at the borders of the lands of the Aṅga-Maṅgadhāna and the kingdom of the Kūraus (Aṅga-maṅgadhāna ca Kuru-vajrātasa ca antara). Megdāllāna, sent by the Buddha to Agdattā and his companions to convert them, upon not being received by the latter, wanted to take possession of the sand mound inhabited by the snake. A struggle ensued; by his magical power, Megdāllāna triumphed over the snake and the next day, when Agdattā and his friends came to the hill to see what had happened to Megdāllāna, they found him sitting on the sand; Achicchatra, the snake king, set food around him and, spreading his hood to the size of a bell-tower, he held it above the head of the Elder (nāgrāyā vākālaḥ śāntiḥ; spati dāhīr).
All these great cities are populous and wealthy and nevertheless the Buddha did not reside there. Why did he stay [so] often in the cities of Wangchö (Rajagaha) and Chödro (śrāvasti)? Although he stayed sometimes at Plo nai (Vārāṇasī), at Kṣi dro (Kālāpura), at Tcham dro (Campā) at Slok tso (Šāketu), at Khin chen pī (Kausambī), at Kieu leon (Karu), etc., nevertheless he

of Gandhāra, refer to A. Foucher, Sur la géographie ancienne du G., BEFEO, I, 1901, p. 322; Notes sur l'état de la question du的日子里, in Études Asiatiques, 1923, I, p. 236; De Kūpāraivā a Pukkhravatā, BSOS, VI, 2, p. 341. Pukkhravatā had a coinage representing, on the obverse side, the goddess of the city with the inscription Pukkhravatā devadeva; on the reverse side, the Indian bull with the inscription Tāpiroca Usābhe. The goddess bears a mural crown and holds a lotus in her right hand (cf. CHL, p. 557 and pl. VI, 10). - Her temple was outside the city near the western gate and, according to Huisen, her image worked miracles. See Si yu ki, T 2087, k. 2, p. 881a (tr. Beal, I, p. 109; Watters, I, p. 214). - The Greek kings who succeeded at Pukkhravatā identified her with Artemis, for coins of the Artemis type (Indian bull) were struck by Artemidor and Peukaloos. - Huisen tuang (l. c.) venerated a great stūpa north of the city (according to Foucher, the mound of Bālī-Hissar), built by Alokā on the place where the Buddha gave the gift of his eyes.

According to Dīgha, II, p. 146, the six great cities at the time of the Buddha were Campā, Rājagaha, Śrāvasti, Śāketu, Kausambī and Vārāṇasī. According to the Mappi, the Buddha stayed mostly in eight cities, especially in Rājagaha and Śrāvasti.

Rājagaha, capital of Magadha (Bihar), the present Rajgir south of Patna. Its location has been definitively identified and excavated by Marshall, AR Arch. Survey, 1905-1906, 1925-1926. See B. C. Law, Rājagaha in Ancient Literature, M. Arch. Survey, no. 58, Delhi, 1938. - The Buddha stayed there during the 1st, 2nd, 4th, 17th and 20th varṣa of his ministry (Buddhavamsa Comm., p. 3).” 316

Śrāvasti, capital of Kosala (Aṣṇade), the present village of Saheth-Maheth in U.P. Cf. Marshall, Excavations at Saheth-Mahet, AR Arch. Surv., 1907-1908, p. 82; 1910-1911, p. 3; B. C. Law, Śrāvasti in Indian Literature, M. Arch. Surv., no. 50, Delhi, 1935. - For the 45 varṣas of his ministry, the Buddha spent 25 at Śrāvasti (See below, k. 9, p. 125f; Buddhavamsa Comm., p. 3).

Vārāṇasī or Kālā, on the central Ganges, the actual Benares. - It was at Benares in the Deer Park that the Buddha preached his first sermon, the Dharmakapārapuṣvatāsastra. He returned there several times afterwards (cf. Vinaya, I, p. 189, 216, 289; Sānyutta, I, p. 105; V, p. 406; Aṭṭagutta, I, p. 110, 279; III, p. 392, 300). There he converted Yaśa and many outstanding people (Vinaya, I, p. 15).

Kālāpura, in Nepal, a principal city of the Sikya clan. Its location has been discovered near the village of Paderia, two miles north of Bhanuvar. Cf. P. C. Mukherji, Antiquités in the Tarai, Nepal: the region of Kālāpura, AR Arch Surv., 1901; V. A. Smith, Kālāpura, in ERE, VII, p. 659. - The Buddha was born in the Lumbini park (Rumīdīr) east of the city; he stayed there until his departure for enlightenment. He returned during the first years of his ministry and made a large number of conversions (Ken pen chou... plo seng che, T 1450, k. 9, p. 143 sq.; Rockhill, Life, p. 51 sq.; Feer, Extras., p. 50 sq.; Nāḍinakathā, p. 87 sq.). He returned again to pacify the conflict between Śākya and Koliya concerning the Rohini river (Bhumnagudārtha, III, p. 254), and during the punitive expedition of Vidiḍadhana (Sākyamuni, IV, p. 144 sq.).

Campā, capital of Aruna (Bengal), the location of which is probably marked today by the two villages, Campūpara and Campāpara, near Bhadgrāpur (CAGL, p. 3). The Buddha visited there several times (Vinaya, I, p. 312; Sānyutta, I, p. 195; Aṭṭagutta, IV, p. 59, 168; V, p. 151, 189).

Śāketu, a city in Kosala, near Ayodhyā with which it may be confused. Its site has been identified with the ruins of Sākān Kōy on the Sai, in the district of Unao of the present province of Aṣṇade (Malasereka, II, p. 1086. It is the Śākāna of Puslīna (VII, I, 71).}

All these great cities are populous and wealthy and nevertheless the Buddha did not reside there. Why did he stay [so] often in the cities of Wangchö (Rajagaha) and Chödro (śrāvasti)? Although he stayed sometimes at Plo nai (Vārāṇasī), at Kṣi dro (Kālāpura), at Tcham dro (Campā) at Slok tso (Šāketu), at Khin chen pī (Kausambī), at Kieu leon (Karu), etc., nevertheless he

stayed most often at Rājagaha and Śrāvasti. How do we know that he stayed especially in these two places? We see that the Buddhist sūtras are mostly located at these two cities and rarely in another. Answer. - 1. Although the great loving-kindness (mahāmettā) of the Buddha [77a] reaches all equally, the great cities like Uśinjīnti, etc., are frontier-countries (pratyanuṣanapada). That is why the Buddha does not reside there. 326

2. Moreover, criminals (mlecchha) are numerous there and, as their roots of good are not ripe (aparipakuṣaśālañcāla), [the Buddha does not reside amongst them]. Thus some stanzas say:

The sun's rays shine equally [on all];
The mature flowers blossom at once,
But the flowers not yet in bloom
Do not necessarily open up.
In the same way, when the Buddha
Preaches the Dharma [to all] with the same feelings (samacittā) to all,
The roots of good that are already ripe blossom at once,
Those that are not so do not open up.
This is why the Bhagavat
Resides amongst those who show the three following qualities:

Keen knowledge (tīkṣṇājñāna), ripe roots of good (paripakuṣaśālañcāla),
Reduced fetters (samyōjana) and reduced afflictions (klīśā).

3. Furthermore, it is out of gratitude that the Buddha frequently resides at Rājagaha and Śrāvasti.

Question. - Why is it out of gratitude that he often stays in these two cities?

325 Kaulini, capital of the Vatsa, today Kosam on the Jamna, 50 km. from Allahabad. It had several parks, Kukkutā and Ghotōrīsīmā, where the Buddha frequently stayed.

324 Kura is a country rather than a city. It is one of the sixteen Mahājanapadas listed in Dīgha, II, p. 200; Aṭṭagutta, I, p. 213, etc. The country corresponds to the district of Thānasar, capital of Indraprastha, near the present city of Delhi (CAChI, p. 379). In one of its villages, Kalmikāyānya, the Buddha preached some of his most important sermons, such as the Mahāvidyā and the Mahāupāyupāsūniṭṭhāna.

325 Woodward, Kindred Sayings, V, p. XVIII, has determined that among all the sūtras of the four Nīkāyas, 871 were given at Śrāvasti, 9 in the Dīgha, 73 in the Majjhima, 736 in the Sāmañña, 54 in the Aṭṭagutta.

326 Buddhist texts frequently express their distrust towards the frontier lands. Cf. Kūnasaraṣṭāpi in Lav., Cosmologie, p. 335: "Why is the Bodhisattva not born among the barbarian thieves of the frontiers? The people of the frontier lack manners and doctrine: there would have been no common ground between the Bodhisattva and them." To live in a border-land is one of the conditions making it difficult (aśakṣa) to practice the Buddhādharmā (Dīgha, III, p.263-265; Aṭṭagutta, IV, p. 225-227).
Answer. - The kingdom of Kśaṇa saḷoli (Kośala) is the native land of the Buddha. This is why the Buddha one day replied to king Pūṇa p'o lo (Bimbisāra) with these stanzas: 327

There is a wondrous country
Situated on the borders of the Himavat;
Opulent and rich in various treasures,
It is called Kośala.
Being of the solar clan and Sākya family,
I was born in that place.
Filled with disgust with old age, sickness and death,
I have left home to search for Buddhahood.

4. Moreover, the leader of Kośala, king Pusaṇu ni (Prasenajit), lived in the great city of Śravasti, and the Buddha, in his quality of king of Dharma (dharmarāja) also lived in that city, for the two leaders should live in the same place.

5. Furthermore, Kośala is the country of the birth-body (janmakāya) of the Buddha, and it is out of gratitude that the Buddha often lives in Śravasti.

Question. - If it is out of gratitude that he often lives in Śravasti, why does he not often live also in Kapilavastu, which is closer to his birth-place?

Answer. - Among the Buddhas, clinging (bandhana) has been extinguished; there are not even traces (vāsāṇa) of it left. When he goes to visit his parents (bandha), he feels no emotion (nāsī

327 These stanzas are taken from the story of the first meeting between king Bimbisāra and the future Buddha when he was still a wandering monk. The oldest Pāli sources do not know this episode (cf. Thomas, Life, p. 69), but it is related in Paññavatthu of the Suttanipāta, III, i, v. 405-424 (tr. Fausboll, SBE, X, p. 67; Chalmers, p. 100); Niddānakathā, p. 66; Dhammapadatthā, I, p. 85 (tr. Burlingame, Legends, I, p. 195); Mahāvastu, II, p. 198-200; Lalitavistara, ch. XVI, p. 237-243 (tr. Fouscault, p. 205-209); Buddhacarita, ch. X (tr. Johnson, p. 141-148); Fang kouang ts’ang king, T 187 hiu mo ho ti king, T 191, k. 5, p. 947c-948a; Fo so hing ts’ang, T 192 (no. 10), k. 3, p. 19-20; Ken pen ch’ou p’o seng che, T 1450, k. 4, p. 118b-119a (cf. Rockhill, Life, p. 27).

The stanzas cited here depart somewhat from the old tradition attested by the complete agreement between the Suttanipāta and the Mahāvastu:

Suttanipāta, v. 422-423: Ujji janapade rāja... na kāme abhījāthayan.
Mahāvastu, II, p. 199: Nijājanapade rāja... na kāmān abhījāthaye.

"At the side of the Himavat, O king, there live a people endowed with wealth and energy, the inhabitants of Kośala. They are of the solar race in lineage, Śākyu by birth. From this family I have gone forth, having no attraction for the sense pleasures."
All the teachers who teach (upadeśācarya) are attached to the system that they know. In the same way, every person loves his homeland. Even having gone forth from home (pravrajita), they still want it. It is to repay the benefits of the country of his dharmakāya that the Buddha often stays at Rājagṛha. A stanza says:

[?7c] The Buddhas of the past and the future
And the Buddhas of the present
Honor (ājaya) their dharmakāya
And pay homage (vandana) to it and venerate (gurukāra) it.
Since the dharmakāya prevails over the body of birth (janamakāya), it is at Rājagṛha that the Buddha resides more often.

2. Furthermore, [the Buddha stays more often at Rājagṛha] because the Tsuo chan (caityas) and the Tsing chō (vihāras) are more numerous there than elsewhere.

Thus Rājagṛha has five vihāras:

i. Tchou yang (Venuvana)[331]

b. Moreover, according to the rules of the anchorites (pravrajita-dharma), it is forbidden to have access to one's relatives, for attachment to relatives (bandhātāga) is like a fire (ṣeṣa) or a snake (ṣarpā). If the disciples of the brāhmīns staying at home (grhaṣeadhikāna) are unable to dwell in their native land during their training (śikṣā), what then can be said of the śrāmapās who have gone forth from their home (pravrajita-trāṇaṇa)?

c. Furthermore, Kapilavastu is not as big as Śrāvasti, which has 90,000 households.330 If the Buddha stayed there only seldom, he could not have saved many people. This is why he stayed there often.

d. Furthermore, in Kapilavastu, the Buddha's native land, the inhabitants had practiced (caryā) for a long time, their roots of good were ripe (paripakvaśaśamāmā) and their wisdom keen (tiṣṇaprajñāhū). The Buddha stayed there only a short time to preach the Dharma. He did not have to stay there long and, once his work of salvation was done, he went away. But at Śrāvasti, some inhabitants had just started to practice, others had practiced for a long time; among some, the roots of good were ripe, among others they were not; some had sharp faculties (tiṣṇendriya), others did not. Many of them, by the study of treatises of all kinds, had crushed their minds while trying to sharpen them and had entered into the stream of all kinds of wrong views (nānāmādyādṛṣṭiyāpi); they had served all kinds of teachers (ācārya) and venerated all kinds of gods (āleva). People of mixed practice (mitrācaryā) were numerous (amongst them). This is why the Buddha stayed among them for a long time.

If a physician (vaidīya) who is caring for an ulcer (ganda, visṣhota) determines that the ulcer is already ripe (paripakva), he breaks it open, extracts the pus (pīṣa) and, having given a medication (bhāsaṣṭiṣya), he goes away. If the ulcer is not yet ripe, he stays for a long time to smear it with ointment (āluṣa). The Buddha acts in the same way. If his disciples have roots of good that are ripe, he converts them by means of his Dharma, then he goes elsewhere. But the disciples whom he must save have unripe roots of good, he must remain with them for a long time. If the Buddha appears in the world (prādurbhavat), it is precisely to save beings and lead them to the element of nirvāṇa (nirvāṇadātu), to safety (yogāṣeṣa) and to the blissful abodes (sukhavihāra). This is why he frequently resides in Śrāvasti and rarely in Kapilavastu.

e. The Buddha attained supreme perfect enlightenment (amuttā samyakabodhi) and took on (sannuvaṅgata) the dharmakāya in the kingdom of Mo k'ie tō (Magadha) on the banks of the river Ni lien cha (Nairāñjana) in the village of Wou leou louo (Urvivāla). This is why he frequently resides in Rājagṛha.

BUDDHA'S PREFERENCES FOR RĀJAGRHA

Question. - Now we know the reasons why the Buddha often stayed in Rājagṛha and Śrāvasti. But of these two cities, why did he reside more often in Śrāvasti?

Answer. - 1. It is out of gratitude for the benefits of his native land that he stayed in Śrāvasti frequently. All beings think about their birthplace. A stanza says:

[85x400]i. Tchou yang (Venuvana)[331]

330 See also below, k. 9, p. 125c. According to Buddhaghosa, Śrāvasti had 57,000 homes (Samantapādākā, III, p. 614) and its population was 18’crore’ (Suttanipāta Comm., I, p. 371).

331 Actually Rājagṛha had many other stopping places. Besides those cited here, the Śilavana, the Ambavana of Jivaka, the Pippalagālu, the Udumbarakāla, the Moraṇivāpa with its Paribbajikākāla, the Tapodārāna, the Lathivāna, the Madhukacchi, the Sup̣utticchātira, the Pālasakasārīya, the Sumagadhi pool (See Malasekera, s.v.).

The Venuvana, or Bamboo Park, was given to the Buddha by king Bimbasā (Fo pen hing tsi king, T 190, k. 45, p. 860c-861b; Beal, Life of the Buddha, p. 199). The Buddha stayed there only seldom, he could not have saved many people. This is why he stayed there often. It is to repay the benefits of the country of his dharmakāya that the Buddha often stays at Rājagṛha. A stanza says:

[?7c] The Buddhas of the past and the future
And the Buddhas of the present
Honor (ājaya) their dharmakāya
And pay homage (vandana) to it and venerate (gurukāra) it.
Since the dharmakāya prevails over the body of birth (janamakāya), it is at Rājagṛha that the Buddha resides more often.

2. Furthermore, the Buddha stays more often at Rājagṛha because the Tsuo chan (caityas) and the Tsing chō (vihāras) are more numerous there than elsewhere.

Thus Rājagṛha has five vihāras:

i. Tchou yang (Venuvana)
ii. Sa to pan na k'ieou ho (Saptaparṇaguhā) 332,
iii. Yin t'o che lo k'ieou a (Indraśilaguhā) 333,
iv. P'i p'o lo po nou (Vaibhāravana),

v. Sa po chou houen tche kia po p'o lo (Surapisudakapārābhāra) 334.

The Venuvana is located on the flat plain.

There are not as many vihāras in the other places:

a) At Śrīvastrī there is a stopping-place called Tche houan txing chō (Jetuvanavihāra). 335 There is another called Mo k'ie lo mou t'ang (Māgūratmārpaṇḍa). 336 But there is no third stopping-place.

b) In the region of P'o lai nai sseu (Vāraṇasī), there is only one stopping-place, the vihāra of Lou lin (Mogadiva) called Li che p'an t'o na (Rajapatana). 337

332 The monastery of Māgūra (Jetavana) was offered to the Buddha by Anāthapindika when he visited the Buddha. The story is attested by the Sanskrit fragments (Waldschmidt, Bruchstücke, I, p. 70, l. 15).

333 The Vaibhāra was one of the five mountains surrounding Rāja-yāga. At its foot was the Cave of Seven Leaves, Saptaparṇaguhā, in Pāli Sattapunijha, where the first Council was held. The Sanskrit reading Saptaparṇaguhā is attested by the Mahāvīra, I, p. 368.

334 The reading Indraśilaguhā, ‘cave of the Indraśila [deer]’, has, as evidence, the Pāli form Indrasilaghā, the inscription at Bhūkhā (2nd century B.C.) idealaghā, the inscription of Tāñcā a hān Tāñ, k. 10, p. 626c, Yin t'o so to k'ou. - On the other hand, the reading Indraśilaghā, ‘Indra's rock cave’, is attested by the Sanskrit fragments (Waldschmidt, Bruchstücke, p. 61, n. 2), by the Chinese transcriptions and translations Yin t'o so to che (Tching a hān, Tāñ, k. 33, p. 632c29), Yin t'o so to che (Ho iuun, Tāñ, k. 9, p. 925b4), Ch'ou Chou (Fa hien, in Tāñ, k. 6, p. 476a).

335 According to Waldschmidt, the Pāli form Indasaḷa should be the proper reading, and Indraśila would be a faulty Sanskritization. Waldschmidt also mentions the reading Sālābhoda of Indraśila in Tibetisches Lebensbeschreibung, transl. by Schletter, p. 255, where the two variants saḷa and sāla are juxtaposed. This combined reading is probably a new invention and was already known to Buddhaghosa who explained that the cave was between two mountains and an indasaḷī tree grew at its entrance (Samaṅgāla, III, p. 697: a dīvanam pabhāsānam...sākham gātā).

336 When the Buddha was in this cave, Sakkkā (Indra) came to ask him a series of questions that are recorded in the Sakkhāpathasutta. We have several versions: Sanskrit version in Waldschmidt, Bruchstücke, p. 58-113; Pāli version in Dīgha, II, p. 263-289; Chinese translations in Tāñcā a hān, Tāñ (no. 14), k. 10, p. 626b-626c, Taching a hān, Tāñ (no. 134), k. 33, p. 632c-633c; Ti che so sōng king, Tāñ, k. 15; Tsao pao tiang king, Tāñ (no. 73), k. 6, p. 476a-476b (tr. Chavannes, Contes, III, p. 53-69). The Chinese pilgrims who visited this cave found fragments of the Sakkapāthasutta engraved on the rock: Fa hien, p. 180, Watters, Travels, II, p. 173. - The visit of Indra has been represented on the monuments at Bhūkhā (Cunningham, Bhūkhā, pl. XXVII, 4), at Śnācī (Ferguson, Tree and Serpent Worship, pl. XII, XXIX, 1); at Bodhgaya (Coumatassy, Bodhgaya, pl. XI, XLV, 1); at Gāndhāra (Foucher, Art Grecō-bouddhique, I, fig. 246, 247; Hallack, Compositions plastiques, pl. XXI, XXII, XXIV, 140; at Mathār (Vogel, Mathār, pl. LO, l. LII b).

337 The reading Indrasilaghā is a conjectural form. Only the Pāli reading is attested: Sāpaparoṇādhāra. The Tsā a hān, Tāñ, k. 99 (no. 252), k. 9, p. 60c, translated Che t'ëou jen (142 and 5; 181 and 7; 46 and 29) or ‘slope of the Serpent’s Head’. It is a large cave located in the Sītāvana near Rāja-yāga (Dīgha, II, p. 116; Samyutta, IV, p. 4). According to Buddhaghosa (Sārāvatthī, II, p. 368) it was called thus because it resembled the hood of a snake (sappaphūlāsasattatī evam laddhanām pabhārano).

338 The Jetavana was offered to the Buddha by Anāthapindika who had first bought it from its owner, Jeta, for the price of its surface covered in pieces of gold. The story of the gift is in the Vinaya, II, p. 158 sq. (tr. Rh. D. - Oldenberg, III, p. 187-188); Wou fen chou in Tāñ, k. 1421, k. 25, p. 167b; Senu fen chou in Tāñ, k. 1428, k. 50, p. 935b-c; Che song chou in Tāñ, k. 1435, k. 34; 244c; Ken pen chou, p'o song chou, Tāñ, k. 1450, k. 8, p. 139v; Nidānakathā, p. 92-93. - It is represented at Śnācī (south torana, left abutment), at Bhūkhā (Cunningham, Bhūkhā, pl. LVII), at Gāndhāra (Foucher, Art Grecō-bouddhique, I, fig. 239). - The Buddha stayed there for nineteen days (Dhammapadātha, I, p. 31) and when the Māgūratmārpaṇḍa was built, he stayed at Jetavana and at Māgūratmārpaṇḍa alternately, spending the day at one and the night at the other (Sūtaṭṭha Commentary, I, p. 336). - The Jetavana was visited by Fa hien (tr. Giles, p. 31 sq) and Huan tsang (Watters, Travels, I, p. 382) who found it in ruins. - On the actual state of the site, see P. Vogel, Excavations at Si-Hei-Mahat, AR Arch. Surv., 1907-1908, p. 81 sq.

339 The monastery of Māgūratmārpaṇḍa was built in the Pāvārāmīa, east of Śrīvastrī by Viśākhā, daughter-in-law of Māgūra but her mother-in-law in the Buddhisthrama. - The visit of Indra has been represented by the Chinese pilgrims who visited this cave. - The visit of Indra has been represented by the Chinese pilgrims who visited this cave. - The visit of Indra has been represented by the Chinese pilgrims who visited this cave. - The visit of Indra has been represented by the Chinese pilgrims who visited this cave. - The visit of Indra has been represented by the Chinese pilgrims who visited this cave.
c) At P'i ye li (Vaisali) there are two stopping-places: the first is called Mo ho p'an (Mahavana) and the second Mi ho po d'an ugan (Markathavadatta).338

d) At Kiou cham mi (Kusinâb) there is a stopping-place called K'iu che lo yuan (Ghośîrâma).339

In all these regions, there was either a stopping-place having a vihâra or an empty (śāna) forest. But Râjagaha had many vihâras suitable for meditators (āhāryâs), and since these stopping-places were in safe (yogakṣema) areas, the Buddha stayed there frequently.

There is a legend explaining the name Migadivâ: "Two deer-kings led a herd of 500 deer. One of these kings was the Bodhisattva. The king of the country wanted to go hunting, so the two deer-kings begged him on bended knees to be content with two deer daily which they would send him for his kitchen. The agreement was made, and it was turned into a pregnant hind to go to her death. Filled with compassion for her, the Bodhisattva, in the form of one of the deer-kings, presented himself in her place at the palace. The king of the country, ashamed to be less generous than a deer, forbade hunting in his kingdom and gave this forest to the deer under the name 'Deer Park'" (Chavannes). This legend occurs with some variants in detail in Pâli Ñàatakâ, I, p. 145 sq.; Mahâvastu, I, p. 359-366; Liou ou ti king, T 152 (no. 18), p. 12013a (cf. Chavannes, Contes, I, p. 66-71); Ta tchang yen loun king, Y 201 (no. 69), p. 14, p. 353a-339a (tr. Huber, Sûtrânskrîpiâ, p. 411-416); Tâi-yü king, T 207 (no. 20), p. 32a (tr. Chavannes, Contes, II, p. 35-37); Hsuan tsang, Si yu ki, T 2087, k. 7, p. 906-b (tr. Beal, II, p. 50-51); Watters, II, p. 54-55).

338 Vaiśālavâ is the present-day Basrâch on the Ganges, in the district of Muzaffâpur in Tîhût (cf. Y. Smith, JRAS, 1957, p. 267; J. Marshall, AR Arch. Surv., 1903-1904). Its main monastery was the Kâltâgârâlî Hall of the Belvedere", described at length in Samatâalâ, I, p. 310; Puâpâla, II, p. 267. But whereas the Pâli texts locate it in the Mahâvana "Large Forest", the Sanskrit texts place it on the Markathavadatta "Shore of the Monkey Pool". Thus, when a Pâli sutta begins with the phrase: Bhagavad Vaiśālayâ mahâvâna kâltâgârâlîyâ, the corresponding Sanskrit sûtra (known by the Chinese Âgâma) begins with Bhagavâde Vaiśālîvâ tamârîtyâ viharât markathâvâdattâ kâltâgârâlîyâ. (Compare, e.g., Pâli Sâmûyuttâ, I, p. 29, with the Sanskrit Sâmûyikta in T 99 (no. 1274), k. 48, p. 359a, and T 100 (no. 272), k. 14, p. 296c, and T 100 (no. 34), k. 2, p. 34b). The same indication Markathavadatta is also found in the post-canonical texts: Mahâvastu, I, p. 300(Divyâlalâsa, p. 136, 200; Avadisseastâ, I, p. 8, 279. However, in some cases, the Mppi says nothing about the Kâltâgârâlî, mentions only the stops at Vaiśālavâ from the Himalaya (Samatâalâ, I, p. 309) and in the Markathavadatta. This pool is thus called because it had been dug out by the Buddha for the monkeys. Hsuan tsang, who visited it (Si yu ki, T 207, k. 7, p. 908b; tr. Beal, II, p. 68; Watters, II, p. 65) tells us that to the south of the pool there is a stupa commemorating the offering of honey to the Buddha by a monkey. This episode is told in the Têng houng a T 26 (no. 32), k. 8, p. 471a; Ken pen chou - yao che, T 1448, k. 18; Ken pen chou - p'o seng che, T 1450, k. 12, p. 163c; Mo ho seng k'i liu, T 1425, k. 29, p. 296a; Hsüan tsang, T 207, p. 906b; tr. Beal, II, p. 68; Watters, II, p. 69).

339 Ghośula (in Pâli Ghośaka) and the 500 ascetics of the Himavat whom he maintained had gone to Śrîvaistâvî to visit his monks. The construction of Ghośûlî at Pâli, Ghośîrâma. Cf. Dhammapadatthâ, I, p. 207-208 (tr. Burlingame, Legends, I, p. 280); Puâpâla, II, p. 390.

340 For Pâtuâ and the heretic teachers, cf. B. C. Law, Six heretical Teachers in BS, III, p. 73-88; Baran, History of Pre-Buddhist Philosophy, Calcutta.

341 Dirghanâkha has already been mentioned. - The conversion of Vatsagotra is recounted in detail in the three Vacchagottasuttas in the Majjhima (no. 71-73), I, p. 481-497. The last two may be found in the Chinese Samyûkta, Tsu a han, T 99 (no. 962 and 964), k. 34, p. 245b sq. In the Sûnyûkta, all these sûtras are located at Râjagaha, in the Kâlandakavenukas, which confirms the assertion of the Mppi according to which Vatsagotra lived in Râjagaha. On the other hand, in the Pâli Majjhima, the related sutras on the same individual are located respectively at Vaiśālavâ, Śrîvaistâvî and Râjagaha. - Kokanadâ is a parivârîkâ or who debated with Ândana on the eternity of the world and the other reserved points. A Kokanadâsutta has been discovered in central Asia by Grünwedel, published by R. Pischel, Bruchstücke des Sanskritkramons des Buddhâsten aus Idyâkutsari TP, SPAW, XXV, 1904, p. 820. Very close, the Chinese version of Tsu a han, T 99 (no. 967), k. 34, p. 248b (cf. S. Lévi, Le Samûyûkâgama sawarit et les feuilles de Grünwedel, TP, 1904, p. 297-309). The corresponding Pâli sutta is in Anguttara, I, p. 196.

342 Sûryâkha, brother-in-law of Jîyotika and disciple of Pâtuâ. To avenge his teacher who had been ridiculed by Jîyotika, he invited the Buddha and his monks to dine, prepared poisonous food, and had a dish dug filled with fire and then threw his wife, Jîyotika's sister, into a dungeon. Disregarding the warnings of the devas, the Buddha accepted this invitation. Under his feet, the fire-filled dish was changed into a pool covered with lotuses. Sûryâkha freed his wife and asked her to intercede with the Buddha, then he came himself and asked for pardon. The Buddha reassured him and ordered the monks to chant the samâyâlîtâ which renders poisonous food harmless. Sûryâkha is well known to the Sanskrit and Chinese sources: Avadhânapalûtâ, ch. VIII, (T i, p. 258-270); Tsjeng yi ahan T 125, k. 41, p. 773c; Ta tchang yen loun king. T 201 (no. 67), k. 13, p. 327a-333a (tr. Huber, Sûtrânskrîpiâ, p. 361-366); T'ou hou tang chi king, T 545, vol. XV, p. 840 sq. (Tibetan correspondent: Djap ibos, Mad XVI, 17; Cosma-Feer, p. 262; OKC, no. 883); Che song liu, T 1435, k. 61, p. 46b: Ken pen chou - mû t'u kai, T 1435, analyzed fully by S. Lévi, Le Sûtrânskrîpiâ et ses sources, 14, July-Aug. 1908, p. 154-158; Hsuan tsang (tr. Beal, II, p. 151); Watters, II, p. 150; Yi tsing (tr. Takakusu, p. 39). - In the Pâli sources, Sûrgotâ is a lay devotee, filled with devotion to the Buddha and scorched by the Ngûraga. It is his friend Garudhâna who offers to the Buddha the poisonous food described above; cf. Dhammapadatthâ, I, p. 434-447 (tr. Burlingame, Legends, II, p. 92-99); Mûlipû, p. 350.

343 The traps laid for the Buddha by Ajattarâ and Sûryâkha are well known. It suffices here to refer to the handbook: Kern, Histoire, I, p. 186; Manual, p. 38; Thomas, Life of Buddha, p. 132; T. W. Rhys-Davids, Devadatta, in ERE, IV, p. 675-677.
He is laughed at by all.

If it is against the tigers (vīḍghra), wolves

And other ferocious beasts

That he roars so powerfully,

He is valued by the experts.

The teaching masters are like the ferocious tigers,

But, in their midst, [the Buddha] fears nothing.

These great sages have seen much, heard much (bahiśrūta),

But amongst them [the Buddha] is foremost.

Since these great sages (mahāpandita) and great learned one (bahiśrūta) live at Rājaγhrā, the Buddha often stays there...

4. Furthermore, king Piṇḍo so lo (Bimbisāra) had gone to Kīye ye sseu chō (Gayaṣṭhā) to see the Buddha and his followers, the 1000 Kīe fa (Jātis) who [had become] arhats. Then the Buddha preached to the king who attained the state of Suā ḍho āuka (srotapanna, entry into the stream). After that, the king invited the Buddha in these words: "I would like the Buddha and his community (sangha) to come to my city of Rājaγhrā and accept, for their lifetime, the clothing (cīvara), leather (carman), food (āhāra), beds and seats (sayaṃsāna) and medicines (bhūṣaja) that I will furnish for them." The Buddha accepted his invitation and that is why he frequently resides at Rājaγhrā.344

5. Furthermore, of the four directions (dīś) in Yen feou tī (Jamādāvīpa), the east (pārvā dīk) is the foremost because the sun rises there; next are the south (dakṣinā dīk), west (paścinā dīk) and north (antarā dīk). In the west, the country of Magadha is the most powerful. In any case in the other lands. This wealth is the result of three causes:...

6. Furthermore, at Rājaγhrā there are many intelligent people (medhāvīn) learned and wise, which is not the case in the other lands.

7. Furthermore, some men, before attaining the Path, wait for the time, the place and the wished-for individual. The Buddha knows in advance that Che ro houn an yen (Sakrēdevendra) and 80,000 devas should attain the Path at Magadha in the Rock Cave (śailagāthā).346 That is why he often stayed at Rājaγhrā.

8. Furthermore, this land is wealthy; when one begs for one's food, one obtains it easily. This is not the case in the other lands. This wealth is the result of three causes:

i. King Bimbisāra had given orders that food always be provided near his palace for 1000 bhākas.347

ii. Chou rî k'ie (Iyōṣṭa), born among humans, nevertheless possessed the wealth of a god.348

iii. A po lo lo (Apāḷā), king of the nāgas, was converted because of a good thought (kuṭalacittā) and became a disciple of the Buddha. To prevent famines (durbākas), he caused an unceasing beneficial rain to fall. That is why this country is wealthy.349

went to the Ganges, the gate through which he left the city and where he crossed the Ganges received the names of Gauṇatadvāra "Gautama's gate" and Gauṇatsadhita "Gautama's ford" respectively (Vinaya, i, p. 226-230; Dīgha, ii, p. 84-89); Udāna, VIII, 6, p. 85-90; Chinese versions of Mahāparinibbānasūtra, T 1, k. 2, p. 12; T 5, p. 162b-c; T 6, p. 177c; Ken pen chou... tsa che, T 14, k. 36, p. 384c; Rockhill, Life, p. 127. - Pāṭaliputra soon supplanted Rājaγhrā and became the capital of Magadha under king Uddiyān or Uddiyāhādri, son of Ajitasatru, the Kunika of the Jain sources (Vinaya, tr. Rh. D. - Oldenberg, II, p. 110). In any case, Muṇḍa, grandson of Ajitasatru, made Pāṭaliputra his residence (Anguttara, III, p. 57; Tieng yi a han, T 125, k. 24, p. 679a). However, according to Hiuan tsang, tsa kō, T 2087, k. 8, p. 891a it was a certain Aksa (Kāliṣṭhaka?), great-grandson of Bimbisāra, who changed the capital of Magadha from Rājaγhrā to Pāṭaliputra. - Shortly after Kāliṣṭhaka, the throne of Magadha passed to the Nanda dynasty, then to that of the Mauryas. Megasthenes, ambassador of Seleucus in the service of Chandragupta, about 305 BC, has left for us a description of the city of Palimbothra (= Pāṭaliputra). "This city extends, on each side, in its greatest length, 80 stades (15 km.); in width, 15 stades (7 km.); a most surrounds the entire city 6 plethres (180 m.) in width, 20 cubits (15 m.) in depth. The surrounding wall has 570 towers and 64 gates" (Arrián, X, 6, 6. P. Charrtain, Les belles Lettres, p. 37). These dimensions hardly agree with the information given by the Mppī which attributes to Pāṭaliputra a circumference of one yojana.346

346 This is the Indraṣalaguhā, see above.

347 See above.

348 For the story of Iyōṣṭa and a description of this wealth, refer to the Dhammapadathā, p. 207-221 (tr. Burlingame, Legends, III, p. 319-331); Divyāvādāna, XIX, p. 228-299 (tr. H. Zimmer, Karma, ein buddhistischer Legendenkurs, München, 1925, p. 105-174); Fo wou pui tiau, T 199 (no. 17), p. 195; Chou rî k'ie king, T 540, vol. XIV, p. 825; Ta pu mien p'ai king, T 375, k. 28, p. 780b; Rockhill, Life, p. 65-70, 94-95.

349 Evidently this is the serpent Ačchāla, protector of Magadha. The story of his conversion is told in the Pośa sa p'ing king, T 155, k. 2, p. 116a-119a, and summarized in Hsūlyqin, Akāsava, p. 10, in the following words: The pool of Yoju lien, near Rājaγhrā, is the home of a dragon named Sundara which destroyed the crops in the Magadha. A brahmin subdued it by means his magic and the population rewarded him with gifts, but when the Buddha was about to establish Rājaγhrā, his beneficial activity sufficed to repress the activity of the dragon and the people stopped offering gifts to the brahmin. Irritated, he vowed to become a dragon along with his wife and two children; to be assured of the realization of this vow, he acquired the merit of offering a meal to the Buddha's four great disciples. Then he took the place of the
351 Similarly, the Hsiang nan t'o p'o nan t'o long wang hsiung king dragon Sundara and began to ravage the crops, of which he left only the straw, hence his name Palūli "Without straw"; his wife, changed into a dragon, received the name Pi chou ni, and one of his sons, the name K'i chou ni. King Ajñatadatta asked the Buddha for help; aided by Vajrapāni, who split the mountain with his thunderbolt, the Buddha subjugated the dragon, his wife and children, and all the dragons and demonic creators of illnesses were saved in the neighboring kingdom of Vaiśālī. - A somewhat different story, but also located in Magadha, is told in a commentary on the Ekottaragāma, the Fen pie kong tō louen. T 1507, k. 5, p. 359. The brahmin Fan che, who had taken birth in the form of the dragon Apalāli and ravaged the crops in Magadha, was transported to the north-west of India: the Mppi, below at k. 9, p. 126b, tells us that the Buddha went to north-western India to the land of T'ye t'o and there subjugated the king of the dragons, Apalāli. A large number of texts tell this legend of the north-west of India: Ken pen chouo... p'o seng che, T 1450, k. 20, p. 202c.

352 A short sūtra, the Pili original of which is reproduced in its entirety by Buddhaghosa in his Visuddhimagga, II, p.398-401 (title in Jñaka, V, p. 126, l. 22), translated into Chinese by the Scythian Teche K'ien, under the title Long wang hsiung ti king, T 597, vol. XV, p. 131, and into Tibetan under the name Khri byung po dbang bo nor dbang bshad bshad mdo, Mdo XXX, (Cosma-Feur, p. 289, OKC, no. 755, p. 228). The Buddha along with 500 bhikṣus went to the Trasinyarśa heaven which overhangs the palace of the nīla king, Nandopananda. Angry, the latter wrapped himself seven times around Mount Meru to hide it from the Buddha's sight. Kṣitigarbha and Bhādegāra requested the Buddha to overcome him, but it was Mādajālaśāna who was charged with this task. A terrible struggle ensued. The nīla finally tried to fight but, pursuing and being brought back by Mādajālaśāna, he changed himself into a young brahmān who took refuge in the Buddha. - The conversion of Nandopananda, which bears a striking resemblance to that of the dragon Apalāli, is told or simply mentioned in Tseng yi a han, T 125, k. 28, p. 703b sqq.; Saddharmapundarakāra, p. 4, l. 11; Divyavādāna, p. 307, 329, 395; Legend of Akiokā (in Przyucki, Akiokā, p. 257). - Below, the Mppi, k. 32, p. 306b-c, has Nanda and Upananda, two brothers, who want to destroy Śrāvasti.
wanted, like the Buddha, to enter nirvāṇa. In early morning (pūrvāhṇa), having taken his bowl and his cloak (patravacaramālā), he entered Rājaγraha to beg (rājaγrahaṁ piṇḍaśaḥ prāviktakat). Then he

353 The nirvāṇa of Mahākāśyapa, on which the Pāli sources are silent, is related in a whole series of texts in greater or lesser detail: Tseng y:i a han, T 125, k. 44, p. 789a; Mo ho ye ye kāṇha, T 553, k. 2, p. 101b; Mi lī hai litā tu tīrīṅg fo kāṇha, T 456, p. 433b; Divyadrāmā, p. 61–62 (= Ken pen choo... uno cho, T 1448, k. 6, p. 254b; Ken pen choo... tea cho, T 1451, k. 40, p. 408c; 409c; (tr. J. Przyłuski, Le Nord-Ouest de l’Inde, JA, 1914, p. 522–528); Ti yō cha, T 1545, k. 20, p. 99b, and especially k. 135, p. 698b; Kūsa, VII, p. 120; A yu wu tschouan, T 2042, k. 4, p. 114a–116b (tr. Przyłuski, Aikosa, p. 327–340); A yu wu wu, T 2043, k. 7,8, p. 152 a; Fa hien tschouan, T 2085, p. 863c (tr. Legge, p. 92–93), Hiuan tsang, Si yu ki, T 2087, k. 9, p. 919b–c (tr. Beal, II, p. 142–144; Watters, II, p. 143–146). - Because of their precision, here is a translation of two of these sources:

T 456, p. 433b: At that time, Maitreya with his disciples went to the Gaṇḍakūṭaparvata. Having come to the foot of the mountain, peacefully and with slow steps he climbed the Lang tiu mountain (94 and 7; 157 and 6; probably Kukkutapada, 'Wolf-track Mountain'). Having come to the summit, he tapped the mountain with his toes. Then the great earth shook... the mountain 'cock's foot' (pratigāyaṁ), and, with his palms of his hands pressed together (adijasīlam parayanu), he took the samghatī of the Buddha Śīkāmyuni [of which he was the holder] and offered it to Maitreya, saying: "The great Teacher Śīkāmyuni, tathāgata, arhat samyaksaṃsuddha, when he was about to enter into nirvāṇa, entrusted me with this religious robe to offer to you, O Venerable One." Then the great assembly asked Buddha Maitreya: "Who is on the summit of this mountain, this man with the head of an insect, tiny, ugly, carrying the robe, who made offerings to the Venerable One?" Then the great Maitreya said to his great disciples: "Do not scorn this man... it is Mahākāśyapa." Vīhbāla, T 1545, k. 135, p. 698b: At the time of nirvāṇa, why does the Buddha not keep the body of emanation (nirmanakāya)? In order to continue to preach the Dharma and benefit beings after his nirvāṇa? Why, on the other hand, does the ughāvita Mahākāśyapa, after his parinirvāṇa, keep his body and remain for a long time? The ughāvita Mahākāśyapa had gone to Rājaγraha to beg his food and after he had eaten, he climbed the mountain of Kirou (172 and 10; 157: Kukutapada). This mountain had three peaks and looked like a cock's foot. The ughāvita penetrated to the middle and, seated with crossed legs (parinayakṣam buddhaḥ), he made the following declaration: "I wish that my body with my patched robes (pāṇīsākāla), my bowl (pāṇītra) and my staff (danda) may remain for a long time, for 57 kotis and 60 hundred thousands of years, without decaying. When the Tatthaγraha Maitreya, the fully enlightened arhat (samyaksaṃsuddhaḥ) will appear in the world (pradīpaḥbhūta), I will give him [this robe] that belonged to the Buddha." Having made this vow, he entered parinirvāṇa and then the three peaks of the mountain closed into one over the ughāvita who remained in perfect posture. When the Buddha Maitreya will appear in the world, he will lead numberless men and gods to the summit of this mountain and say to the assembly: "Do you want to see the great disciple Kāśyapa who was foremost among all the disciples of Śīkāmyuni who practiced the rules of strict austerity (atīkṣācaram)? The assembly will answer: "We would like to see him." Then the Tatthaγraha Maitreya will strike the summit of Kuṭṭakaγraha with his right hand and the peak will separate again into three parts. At that moment, Kāśyapa with his patched robes, his bowl and his staff will rise up into space (ākāśa). The immense crowd of gods and men, seeing this miracle (pārāvṛtiḥ), will cry out at the miracle (aḥkbhaddhaṁ) and their hearts will be moved. The Bhagavat Maitreya will preach the Dharma as is proper and all will be able to see the truth.

354 He ascended Gaṇḍakūṭaparvata and still more precisely, according to most of the sources (T 1545, p. 409b; T 1545, p. 409b; T 2042, p. 114c; T 2085, p. 863c; T 2987, p. 919b) the mountain 'cock's foot' (kakkaγraha), probably a mountain chain making up part of the Gaṇḍaparvata massif, at least this is what may be inferred from the passage from T 456, p. 435b, translated above. Fa hien placed it 100 li east of the Mo ho river (T 2087, p. 919b), and Yi tsing, near the bodhi tree (Chavannes, Rōga kaikō, p. 47). - We know from Hiuan tsang and Yi tsing (i.c.) that this mountain was also called Gunpūdha, the mountain of "Teacher's foot." - In the place of the reading 'cock's foot' (Ki tou: Kukkutapada), three sources at least (T 383, p. 101b; T 456, p. 433b; T 1861, p. 276c) read "Wolf-track mountain" (Lang tiu). Watters, Travel, II, p. 144, followed by Demiéville, Origine des sectes bouddhiques, MCB, I, 1931–32, p. 30, propose Kokkutapada as the Sanskrit equivalent. I [Lamotte] would assume that the three Chinese versions translated by Lang tiu an original Sanskrit having by mistake Kukkutapada, 'Dog's-foot, in place of Kuṭṭakaγraha, 'Cock's-foot.' - Finally we note that two sources, apparently among the oldest (T 125, p. 789b; T 453, p. 422b) locate the nirvāṇa of Kāśyapa at the village of Pi tiu (81 and 5; 64 and 9; Vaiśeṣa in the country of Mo kuś) (Magadhā).

355 In the Samyutta, II, p. 221 (tr. Rh. D., Kindred Sayings, II, p. 149; tr. Geiger, II, p. 284), Kāśyapa tells Ānanda how he exchanged his robe of patches of material (paratīkākāram saṃghāti) for the tattered used rags (daññāni pāṇīsākālam nibbāsam) of the Buddha. - The same sūtra occurs in the Chinese version of the Sāṃyakūṭaṁgama, T 99 (no. 1144), k. 41, p. 403b; T 180 (no. 119), k. 6, p. 418c. - On the other hand, in Hiuan tsang, T 2087, k. 9, p. 919b, the robe which Kāśyapa had to give back to Maitreya was the monastic robe of the Buddha, all embroidered with gold, a gift of his aunt.
became one single body again. From the upper part of his body there came forth fire (agni), while from the lower part there came forth water (udala): then from the upper part there came forth fire, while from the lower part there came forth fire. And he repeated the same phenomenon in the directions of the south, the west and the north. The community felt disgust for the world (lokasanuga) and all its members rejoiced. Then Mahākāśyapa with his robe, his bowl and his staff made the following vow on the summit of Gṛdhraṅkāṭaparvata: "I wish that my body will not rot. When Miśā (Maitreya) becomes Buddha, my skeleton (saṁsihaṅghāta) will reappear and with him I will save beings." Having reflected in this way, he penetrated right into the rock forming the mountain summit as if entering soft mud; and after he had penetrated into it, the mountain closed up once more. In future generations, the human lifespan will be 8,000 years and a man's height 80 feet. When the Buddha Maitreya comes, the height of the Buddha will be 160 feet, his face will measure 24 feet and his halo (vyanma) will be 10 li. Then, when beings learn that the Buddha Maitreya has appeared in the world (prākāṛabhātā), all together will embrace the religious life (pravṛtti) to follow the Buddha. When the Buddha will proclaim the Dharma in the assembly (sangha) for the first time, 99 prabheda of human beings will attain the state of arhat and will be endowed (saṁvanvagata) with the six superknowledges (abhijñā); in the second great assembly, 96 prabheda of human beings will attain the state of arhat; in the third there will be 93 prabheda. These in turn will save innumerable men. At that time, people will often be lazy (kūśala) and the Buddha Maitreya, seeing men in that state, will strike Gṛdhraṅkāṭaparvata with his fingers; then the skeleton of Mahākāśyapa, clothed in his sanghati, will appear and prostrate at the feet of Maitreya, rise up into space and [once more] manifest the transformations (parāśama) described above. Then the disciples of Buddha Maitreya, full of astonishment, will ask: "Who is this man? We say 'man' but he is so tiny. He is dressed in monk's robes and can accomplish the transformations." The Buddha Maitreya will reply: "This man is a disciple of the past Buddha Śākyamuni. He is called Mahākāśyapa. He is the foremost of the bhikṣaus who dwell in the forest (araṇyaśāstī), who have no desire (alpapcca), are content [with little] (saṁsāra) and follow the strict observances (dātānugamaśādāna). He is a great arhat who possesses the six superknowledges (abhijñā) and the deliverances (vīriyakāla). During his time, the human lifespan was 100 years; births were rare and deaths were frequent. If, with his minuscule body, Mahākāśyapa was able to accomplish such great things, why do you not accomplish such miracles with your great bodies and your sharp faculties (tīkṣaṇendriyā)?" Then the disciples, shamefully, will experience great disgust (sanyega) [for the world] and the Buddha Maitreya, conforming with the directions of the assembly, will preach all the truths (dharma). Some will become arhats, non-returners (anāgāmin), once-returners (sakṛdāgāmin), enters into the stream (srotasāpanna); others will plant the roots of good (kuśalamālā) [which will make them] prayetkabadhās; others will acquire the patient acceptance of unborn dharmanā (anuttatādharmanātā) and will become irreversible bodhisattvas (avijñatādānātā) finally, others will be reborn among gods and men (devam安东ya) and enjoy all kinds of happiness. From that we know that the Gṛdhraṅkāṭaparvata is a blessed and propitious place. The āryas love to reside [79b] there. The Buddha, the chief of the āryas, frequently resides on the Gṛdhraṅkāṭaparvata.

Moreover, the Gṛdhraṅkāṭaparvata is the residence of Buddhas of the past (aṭṭha), the future (anāgata) and the present (pratyutpanna). Thus it is said in the Fou leou na mi ti li ti nes king (Pūrṇamaityaputrasastra)360: "The Buddha said to Pitāma: "When the trichilīcomagacūcoṣōn (trīśaśasaṁmahāsaṁgharājadhātu) will be burned up [at the end of the kalpa], I will return and will always stay on this mountain. But weighed down by their fetters (saṁyojanaśālīgata) and unable to see the qualities (gūna) of the Buddha, beings will not see me."

4. Moreover, the Gṛdhraṅkāṭaparvata is pure and fresh. It welcomes the Buddhas and bodhisattvas of the three times. No place is equal to that. It is why the Buddha stays there often.

356 In other words, Kāśyapa, according to the words of T 2042, p. 1143a, accomplished the 18 parāśama: these are the abhijñākarmanis of the Mahāyānputta, no. 210 sq. In mentioning the multiplying and then the reducing to a single one of Mahākāśyapa's body, the Mpp is referring to the sixth and seventh abhijñākarman: eka bhāva bhāḥkā, bhāḥkā bhāḥāva bhāvīkā bhāvī. - As for the phenomenon of emitting fire from the upper part of the body and water from the lower part and vice versa, this is known as the twin miracle (saṁyakapratīkhyā). The Buddha accomplished this on several occasions (cf. Nidānakathā, p. 77, 88, 193; Sumaṇaputra, I, p. 57; Mahāvastu, III, p. 115; Divyāvadāna, p. 161, 378) and the saints often produced it at the moment of their entry into nirvāna (see above, the nirvāna of Gavakṣaputra). On the mechanism and meaning of this miracle, see Dhāmmapadāṇa, III, p. 214-215 (tr. Burlingame, Legends, III, p. 45-47): Pi p'o cha, T 1545, k. 135, p. 698c., 3

357 According to some sources, when the rock closed up over Kāśyapa, he at once entered into nirvāna (Mūlasarvanīvān Vinaya, T 1451, k. 40, p. 409a; Legend of Aśoka, T 2042, k. 4, p. 115a; Viṃśaliṇī, T 1545, k. 135, p. 698b; Huisang, T 2087, k. 9, p. 910). - According to other sources, and the Mpp is one of these, Kāśyapa is merely slumbering or in nirvānapānti and will enter nirvāna only after having given the Buddha's robe back to Maitreya (Eknottadhana, T 125, k. 44, p. 780a; T 456, p. 433b).

358 According to the numerical system adopted by the Mpp (below, k. 5, p. 94b), want, in Sanskrit prabheda, is equivalent to 10,000. - In other sources, the three assemblages of Maitreya are of different numbers: Tsk yi a ha, T 125, k. 44, p. 978a, attributes to them 96, 94 and 92 kūṭas of members [the kūṭa, in Chinese ye, equals 10,000,000]. These are also the numbers in Maitreyavākāraṇa, v. 77080 (ed. S. Lévi, Maitreya le consolateur, ML, Paris, 1932, II, p. 388: praṭhamaṃ saṃsihaṁ tva... maṁkūṭāṁ śūntacetaśveñā).
5. Moreover, the Mahāyāna sūtras were most often preached at the Gṛdhrakūṭaparvata, rarely elsewhere.

Why? Because this place is pure and constitutes a marvelous retreat. The Buddha of the three times and the bodhisattvas of the ten directions praise (saṃsāra vaddanti) and honor (piṭṭhati) this place. The devas, nāgas, yakṣas, garudas, gandharvas, kinnaras, mahoragas and other very powerful deities protect (piṭṭhati), honor and venerate (sattvavanti) this place. A stanza says:

This Gṛdhrakūṭaparvata
Is the residence of the Buddhas,
The refuge of the aya:
It protects them all.
Suffering is abolished there,
Alone, it keeps the true Dharma.

6. Finally, it is there that the innumerable bodhisattvas of the ten directions, wise, marvelous and very powerful, come to see the Buddha Śākyamuni, greet him, pay their respect to him and listen to his Dharma. This is why the Buddha preaches the Mahāyāna sūtras so often on the Gṛdhrakūṭaparvata. The Prajñā is the most important of these sūtras and, since he wishes to preach it today, why should it not be on the Gṛdhrakūṭaparvata?

We have just explained in summary (saṃsaḷatā) why the Buddha resides on the Gṛdhrakūṭaparvata.

---

CHAPTER VI: THE GREAT BHĪKṢU SĀṂGHĀ

Text commented on in this chapter (Cf. Pañcaviṃśati, p. 4; Śatasāhasrikā, p. 2-4):

Mahātā bhikṣuṣammghena sāḍhāṃ paṭiccaṃdāvair bhikṣuṣasahasraśaṇaḥ (1) sarvair arhadbhīh (2) kṣīṇaṃdāvair (3) nīkṣēśaḥ (4) svimuktaṇciṇaḥ svimuktapraṇāṅkair (5) Aḍḍeyair (6) mahādīpāghaḥ (7) kṛtayeyair (8) apaḥṛtbhāvaḥ bhūtrasaḥ (9) anuprāptaṃvavakāhā (10) pariśītabhavasamyojanaḥ (11) saṃyogājīhauśivimuktaṃ, ekapudgalam śīlaṣṭayeṣā yad utṣaṃsantam ānandaṃ śaikṣaṃ srotaṇam.361

"The Buddha was accompanied by a great samgha of five thousand bhikṣus; all were arhats, who had destroyed the impurities, were free from the afflictions; their minds as well as their wisdom were tamed; they were great 'nāgas'; they were accomplished and complete;362 they had laid down the burdens but were capable of bearing it; they had assured their own personal benefit; they had completely broken the fetters of existence; they were completely freed by perfect knowledge with the exception of Ānanda who, being of the śaikṣa level, had [merely] entered the stream."

Sāṭha: Accompanied by a great samgha of bhikṣus (mahātā bhikṣuṣammghena sāḍhāṃ).

Sāṭham 'accompanied by' indicates the identity of place (deśa), time (kāla), mind (citta), discipline (ilā), views (drṣṭi), path (mūrga) and deliverance (vimokṣa).363

MAHAT

Mahat, in the language of the Ts'īn, means 'great', numerous (sambhala), or superior (īreṣṭha).364

1. This samgha is great because it surpasses all the others, because it has broken all the obstacles (āvarana) and because the gods (dvāra), kings (vījan) and other great individuals respect it (svatvavanti).

2. This samgha is numerous because there are five thousand members.

3. This samgha is superior because it is able to refute the teachings (iṣapadeśa) of the 96 heretical sects (read vai tao = tīrthika).365

---

361 We may notice that this formula departs from the traditional text at certain points: three epithets are omitted, namely, vaśābhīṣṭaiḥ, āryatantraiḥ and sarvacetoṣaṃsūprasasāṃsūpratitaḥ; on the other hand, bhūtrasahaḥ occurs here only.

362 Rather free translation of kṣīṇaṃdāvair which means 'having accomplished what had to be done'.


364 Cf. ibid., p. 35: Mahatā ti gunamahattena pi mahatā saṅkhūmahattena pi. Sa hi bhikkhuṣamgho guṇehi mahāh ākṣesi apicchatidigunavasatasamamogustvātām, saṃbhāṣa pi mahāḥ paṭiccasasamvāditvātām.
What is a bhikṣu? The bhikṣu is a mendicant. He is called bhikṣu because of his pure means of livelihood (pariṣuddhījīva). Thus it is said in a sūtra:366

“Śāriputra entered the city to beg his food; when he had obtained it, he sat down against a wall (kaññya nirāya nyāṣajātā) to eat. Then a brahmacarī named Tīzing mou (Śucumukhī) came to see Śāriputra and asked him:


1. Ekaṃ suṣumyaṃ aṣayam Śāriputto Raṭṭhage viharatī YeHVane Kalamakarātāpe.
3. Aha kha Śucumukhī parībhājitaṃ yeHVasaṃyaṃ Śāriputto tempasuṭikāhaṃ. upasukhaṃbhītvā aṣayasaṃnāṃ Śāriputtaṃ etad avaccha.

4-7. Ken na kha samana adhomuko ... ubbhamuko ... diṣumuko ... vidiṣumuko bhūjalita. Na krohaṃ bhagīni adhomuko ... ubbhamuko ... diṣumuko ... vidiṣumuko bhūjalita.

5. Kathācarati samana bhūjalita.
6. Ye ki keci bhagīṇī samanabhūdanaṃ vattavijāya tiracchānaśrīyaṃ mācchāryaṃ jīvitaṃ kappenti, ime vuccanti bhagīṇī samanabhūdhanaṃ adhomukhā bhūjalita.
7. Ye ki keci bhagīṇī samanabhūdanaṃ dīkṣayapatikhaṃgamanaṃyoṣa mācchāryaṃ jīvitaṃ kappenti, ime vuccanti bhagīṇī samanabhūdhanaṃadhomukhā bhūjalita.
8. Ye ki keci bhagīṇī samanabhūdanaṃ dīkṣayapatikhaṃgamanaṃyoṣa mācchāryaṃ jīvitaṃ kappenti, ime vuccanti bhagīṇī samanabhūdhanaṃ diṣumukhā bhūjalita.

10. So kāmuṃ na bhagīṇī vattavijāya ... na kankhatavijāya ... na dīkṣayapatikhaṃgamanaṃyoṣa ... na atīgavesṭaḥ tiracchānaśrīyaṃ mācchāryaṃ jīvitaṃ kappemi. Dhammena bhikkham parīyetsi dhammena bhikkham parīyetsivā bhūjalita.
11. Atho kha Śucumukhī parībhājitaṃ Raṭṭhage raṭṭhajāya raṭṭhajāya sāṅgahāsakaṃ upasukhaṃbhītvā evam āroveś. Dhammikam samanāṃ sakupatīyaḥ dāharaṁ dāhrenti unesuṣamaṃ samanāṃ sakupatīyaḥ dāharaṁ dāhrenti dhetu samanāmaṃ sakupatīyaṃ samāṇāṃ. The Chinese version of the Tsu a han follows the Pāli text closely but at the end adds an interesting detail which the Mpp does not mention: “At that time, some tīṭhīkha pravṛtikakas heard the tīṭhīkha Śucumukhī who was praising the īnaṃgas, sons of the Śākyas. Out of jealousy, they killed the tīṭhīkha pravṛtikak Śucumukhī. After her death, she was reborn among the Tuśita gods because she had faith (āṣuddhījīva) in the venerable Śāriputra.”

The main differences that we notice between the various redactions of the Sūtra of Śucumukhī oblige us to recognize that the Mpp has borrowed its quotation from a canonical collection departing considerably from the tradition represented by the Pāli Saṃyuttaṇikāya and the Chinese Saṃyuktāgama.
2. Furthermore, bhi means to cut (bhid) and kṣu means afflictions (kṣud = kleśa). The person who has cut the afflictions is called bhikṣu.367

3. Furthermore, the [monk] who has gone forth from home (pravrajita) is called bhikṣu. It is like the eastern (Hou), Chinese (Han) and Tibetan slaves who each have their name.

4. Furthermore, the one who says, from ordination (aprasampada) onward: "I, the bhikṣu so-and-so, will observe the precepts (śīla) for my whole life."368

5. Furthermore, bhi means to frighten (bhit) and kṣu means ability (kṣam). The one who has the power to frighten Māra and his followers has bhikṣu. When the monk goes forth from home (pravrajita), shaves his head, puts on the saffron robe (kāṣṭha) and receives the precepts (śīla), Māra is frightened because he thinks: "This man will definitely enter into nirvāṇa in time." It is as the Buddha said: "The man who shaves his head, puts on the saffron robe (kāṣṭha) and resolves (ekacittena) to accept the precepts, will know how gradually to cut the bonds (bandhana) and decrease suffering: he will enter into nirvāṇa."

SAṂGHĀ

What does saṃgha mean? In the language of the Ts'in, saṃgha means assembly. The gathering together of many bhikṣus in one place is called saṃgha. In the same way, a group of large trees is called a forest (vana). Taken separately, the trees do not make up a forest, but if they are cut down one by one, there is no longer a forest. In the same way, taken separately, the bhikṣus do not make up a saṃgha, but if they are removed one by one, there is no longer a saṃgha. The bhikṣus must be gathered together to constitute a saṃgha.369

There are four types of saṃgha: 1) the assembly having shame (hrūṇa), 2) the shameless saṃgha (āhrīkṣa), 3) the assembly of dumb sheep (edamākā), 4) the true saṃgha (bhūna).371

367 Bhinnakleśavatod bhikṣu is a traditional etymology; cf. the commentaries of the Vīhāra, p. 328, the Vimānavatthu, p. 29, 214, and the Petavatthu, p. 51; Mahāyutpatti, no. 8753; Kosha, IV, p. 97. - More detailed, the Mahānīlado, p. 70, which proposes: sattanam dharmam na bhinnakleśa bhikkhu.

368 This is the monk who has received the usual ordination by the fourfold action of public declaration (jihapaticcharakarammapasampanno bhikṣu). Cf. Che song liu, T 1435, k. 1, p. 269 (= Mahāyutpatti, no. 8754). - The Jihapaticcharakammapa is described in the Vīyua, I, p. 56, 317 sq.; II, p. 89; III, p. 136; IV, p. 152.

369 According to Buddhaghosa and the Pāli commentators, the saṃgha assumes a commonality of views and precepts; cf. Suraṅgala, I, p. 230: ditthihaipassambhitena saṁghabho e saṁgho.

370 The Chinese translation Ye yang is an imaginative interpretation of the Sanskrit edamākha 'deaf-t mute', where the word eda 'deaf' has been combined with eda 'sheep'. Cf. Houboltin, dvo, pp. 45, 45.

371 The Ti tieng chu louni king, T 411, k. 3, p. 740c; also distinguishes four types of saṃgha:

1) s. in the true sense (paramādhamāka), 2) s. in the ordinary sense (samurrencakha), 3) s. of mute sheep (edamākha), 4) shameless s. (Wou ts'an khei = āhrīkṣa). The definitions that it gives correspond to those of the Mppi. - The same division of the saṃgha, increased by one point, is repeated by Samghhabuddha in his Chouen tscheng li loun T 1562, k. 38, p. 557c.

PAŅCAMĀTRA BHIḴṢUSAHASRA

Śūtra: [The assembly] was very numerous; a section of five thousand [men].

Śāstra: What is meant by very numerous? We call a [sum] which increases and rarely decreases very numerous. In a numerous assembly, if a group is taken out, there is a 'section'. Here in an assembly of ten thousand bhikṣus, a section of five thousand men is taken. Hence the expression 'section of five thousand men'.

1. ĀRHAṬ

Śūtra: All were arhats.

Śāstra: What does arhat mean?

1. Ava means enemy (ari) and hat means to kill (han). He who has destroyed all these enemies that are called the afflictions (kleśa) is called an arhat.

2. Furthermore, the arhats who have destroyed all the impurities (kṣetrapravrajita) deserve (arhanti) veneration (pūjya) by the gods and men of all the universes (loka).

3. Finally, a designates negation and raḥat designates birth. He who will never again be reborn in future generations is called arhat.

2. KŚEŅĀŚRAVA

1) āḥryaṣaṃgha, 2) edamākhaṣaṃgha, 3) s. of partisans (P' ong tänd seng = pakṣaṣaṃgha), 4) samurrencaḥṣaṃgha, 5) paramādhamāṣaṃgha. - Similar division in a commentary on the Sarvēśvara-vīra Vīyua, T 1440.k. 2, p. 513b: 1) edamākhaṣaṃgha, 2) āḥryaṣaṃgha, 3) bhinnasamgha, 4) viśudhasaṃgha, 5) paramādhamāṣaṃgha.
Sūtra: They have destroyed the impurities.
Śāstra: They are called nīkṣekā because they have destroyed all the fetters (samyojana), the attachments (upādāna), the bonds (bandhana), the obstacles (nīvarana), wrong views (dyṣṭi) and the envelopment of desire (paryavasthāna).

3. NIŚKEŚA
Sūtra: They were free of the afflictions.
Śāstra: They are called nīkṣekā because they have destroyed all the fetters (samyojana), the attachments (upādāna), the bonds (bandhana), the obstacles (nīvarana), wrong views (dyṣṭi) and the envelopment of desire (paryavasthāna).

4. SUVIMUKTACITTĀ, SUVIMUKTAPRAJĀṆA
Sūtra: Their mind was completely liberated as well as their wisdom.
Śāstra: Question. - Why are they suvimukttacitta and suvimuktaprajāṇa?

Answer. - 1. The heretics (tīrthikā) who have renounced pleasure (visrutha) acquire liberation of mind (cetojñānā) by a twofold path: the path of seeing the truths (saityadarśanāmārga) and the path of meditation (bhāvānāmārga); this is why they are called suvimukttacitta. As for the Saṅghas, while they have acquired deliverance of mind, they are not yet completely liberated because they still retain a residue of the fetters (samyojana).

2. Furthermore, the arhats have acquired liberation of mind (cetojñānā) by a twofold path: the path of seeing the truths (saityadarśanāmārga) and the path of meditation (bhāvānāmārga); this is why they are called suvimukttacitta. For the Saṅkhaśas, while they have acquired deliverance of mind, they are not yet completely liberated because they still retain a residue of the fetters (samyojana).

3. Furthermore, the dharmas auxiliary to the path (mārgapādikādharma) are not complete in the heretics (tīrthikā). They seek the path by cultivating one single quality (guna) or two qualities but they are unable to find the path. According to them, the person who is seeking purity (visuddha) by alms-giving (dāna) alone or by sacrificing to the gods (devayajña) can escape from grief (daurnamaya) and be reborn in a land of eternal bliss (nityasukha). Others speak about an eightfold path (mārga) to go to purity: 1. individual insight (āvāsavodihā), 2. tradition (jīrati), 3. study of the texts (stērādyāvyana), 4. fear of inner suffering (ādhyātmika-kāśabha), 5. fear of suffering inflicted by great beings (mahāsvātavadhikāśabha), 6. fear of suffering inflicted by the gods (devadhikāśabha), 7. the acquisition of a good teacher (śrīcāryalābha), 8. generosity practiced on a grand scale (mahādāna). They say that only the eighth method [namely, generosity] merits the name of the path of purity (visuddhindārgha).

Finally, some heretics consider only alms-giving (dāna) and discipline (śīla) as pure; others, alms-giving and dhyāna; yet others, alms-giving and the pursuit of wisdom (prajñāpāramitā). All these paths are incomplete. The person who calls the absence of any quality or just a few qualities purity (visuddha) will be able to attain liberation of mind (cetojñānā) to a certain degree but he will not be completely liberated (suvimukta), for in him the path of nirvāṇa is not complete (paripūrṇa).

[80c] A stanza says:
The man who lacks qualities will be unable to cross
The ocean of birth, old age, sickness and death.
The man endowed with a few qualities will not be able to do more.

The Path of good practices has been proclaimed by the Buddha.

Here the Sūtra on the tenth king (Subhadrabrāhmaśristīma) is cited:

"The brahmacharī Subhadra, 120 years old and possessing the superknowledges (abhiṣikṣā), was on the shore of lake A na po tu to (Amaravatī). During the night in a dream he saw everyone without eyes, with bodies naked and deep in shadow; the sun had disappeared, the earth dried up and Sumeru toppled over by wind-storms. He woke up frightened and said to himself: 'What does this mean? My life has reached its end since the teachers of heaven and earth are about to fall.' Perplexed, he could not understand why he had had this bad dream. Formerly, he had a goddess friend (kalāyānmūradeva)...

372 The conversion of Subhadra, to which the Mppi will return later (k. 26, p. 250a) is told in full in a series of texts: Dhīka, II, p. 148-153 (tr. Rh. D., 164-169; Franke, p. 239-242); Chinese versions of the Mahāparinirvāṇasūtra: T 1 (no. 2, k. 4, p. 25b-25c, T 5, k. 2, p. 171-172a; T 6, k. 2, p. 187b-c; T 7, k. 2, p. 203b-204b; Ta pan nie yen king, T 337, k. 36, p. 850c sq.; Ta pan y a h, T 99 (no. 979), k. 35, p. 253c-254a; Ten y a han, T 125, k. 37, p. 752; Ken pen choo.. T sa cho, T 1451, k. 38, p. 396 (cf. Rockhill, Life, p. 138); Avadānānātaka, I, p. 277-240 (tr. Feer, p. 151-159); Suan tsi po yu an king, T 200 (no. 37), k. 4, p. 220b-221b; Hsuan tsang, Sī y a li, T 2087, k. 6, p. 903c (tr. Beal, II, p. 35-36; Watters, II, p. 30-34); Dhammapadathā, III, p. 375-378 (tr. Burlingame, Legends, III, p. 130).

373 In most sources, Subhadra is a citizen of Kuśinagara; the Mālāsārūṣativiśudha (T 1451, k. 38, p. 396a) has him living on the shore of Lake Mandikīni; according to the Mppi and the Tibetan Lebensbeschreibung (tr. Schieffner, p. 291), he lived in the north near Lake Anurātapa.

374 In a previous existence when Subhadra was the bhikṣu Asoka, this deity friend already had informed him of the imminent nirvāṇa of the Buddha Kāśyapa (cf. Avadānānātaka, I, p. 238).

375 In the Mālāsārūṣativiśudha (T 1451, k. 38, p. 396a, it is a fig tree that warned Subhadra: At that time, there was in Kuśinagara a decrepit heretic parivṛjñāka called Subhadra, 120 years old. The citizens of Kuśinagara respected him, venerated him and paid homage to him as to an arhat. Not far away, there was a large lotus lake called Man t'o te chul (Mandikīni) on the shore of which there grew a Šūwa tan fo tree (Uddhbara or Ficus glomerata). Once, at the time when the Bodhisattva was dwelling among the Tujīta gods and had descended into his mother's womb in the form of a white elephant, that tree began to produce a flower bud. When he came into the world, the flower bud took on a more and more brilliant color. When he was an adolescent, it began to open up. When he was filled with disgust for old age, sickness and death and withdrew into the mountainous forests, it grew a little and took the shape of a crow’s beak. When he devoted himself to asceticism, it seemed to wither. When he gave up asceticism, it came back to life. When he took nourishment, it recovered its former enlightment, it expanded. When the god Brahmap invited the Buddha to turn the wheel of the Dharma at Benares, the fig tree and its flower shone brilliantly and its marvelous perfume...
The next day, Subhadra went to the forest of Kusinagara. He met Ananda and said to him: 'I have heard that your teacher teaches a new path to nirvana and today, during the [last] watch of the night, he is going to undergo cessation (niruddha). I feel some doubts (kāṭikā) and I would like to see the Buddha so that he can dispel them.'

Ananda replied: 'The Bhagavat is on the point of death. If you question him, you will tire him out.'

Subhadra repeated his request three times, but Ananda answered him in the same way each time.

The Buddha heard this conversation from a distance and he ordered Ananda: 'Let the brahmacharins Subhadra come here and question me freely. That will be my last talk. He will become my disciple shortly.'

Subhadra retired to Kuśinagara. He met Ānanda and said to him: 'I have heard that your teacher teaches a new path to nirvana and today, during the [last] watch of the night, he is going to undergo cessation (niruddha). I feel some doubts (kāṭikā) and I would like to see the Buddha so that he can dispel them.'

Since I left home
More than fifty years have passed.
In pure morality, dhyāna and wisdom
Heretics have no share in these.

Having not the slightest share,
How then would they be omniscient?

In a system where the eighthfold noble path (āryāṣṭāṅgika marga) does not occur, the first, second, third and fourth fruits (phala) are missing; in a system where the eighthfold noble path is found, the first, second, third and fourth fruits are present. O Subhadra, in my doctrine, there is the eighthfold noble path and consequently the first, second, third and fourth fruits are present. The other systems, whose of the heretics (tīrthika), are all void (tāna): they contain neither the Path nor the fruits nor the [true] dhamma. Therefore in my great assembly there is the true lion's roar (simhāndā).'

Having heard this doctrine (dharma), the brahmacharin Subhadra immediately attained the state of arhat. He said to himself: 'I must not enter nirvana after the Buddha.' Having had this thought, he sat down opposite the Buddha with crossed legs (parayankam abhyujyata) and then, by means of his miraculous power (ṛddhibala), he emitted fire from his body which consumed it entirely. Thus he attained his cessation (niruddha)."
The arhats susceptible of regression (parihāṇadharman) obtain [only] an occasional liberation (samayavimukti); they cannot find salvation.

The Buddha has said: "When all the qualities are complete, one is able to save disciples." In the same way, a lesser physician (vaid̄ya) who has only one or two kinds of medicine (bhāṣajya) at his disposal is unable to cure serious sicknesses (garuvyadāhī), whereas a great physician who has all the medicines can cure all the sicknesses.

Question. - If it is by elimination of all the afflictions (kleśa) of the threefold world (trīśālālāhata) that the mind finds liberation (vimukti), why did the Buddha say that the mind finds its deliverance by elimination of grasping (trṣaṇa)?

Answer. - a. Grasping (trṣaṇa) is capable of fettering the mind according to its great power. This is why the Buddha spoke about it without saying anything about the other afflictions (kleśa). When grasping is cut, the other afflictions are also cut by the same fact.

b. Moreover, when it is said: "The king has arrived!", we know that he is necessarily accompanied by his retinue (parivṛtta). It is the same for grasping. Or again, when the head (diva) is seized, the rest of the body follows. It is the same for grasping. When it is cut, we know that all the other afflictions are also cut.

c. Finally, all the fetters (samoyogana) depend (apokṣaṇe) on craving (trṣaṇā) or on wrong view (dyṣṭa). The afflictions (kleśa) that depend on grasping fetter (dvīrviranta) the mind (citta); those that depend on wrong view fetter wisdom (prajñā). And so, when grasping is eliminated, all the fetters dependent on it are also eliminated and one attains deliverance of mind (cetoṭvīmkṣṭi); when ignorance (avidyā) is eliminated, all the fetters dependent on wrong view are eliminated and one attains deliverance of wisdom (prajñātvīmkṣṭi).

4. Furthermore, these five thousand arhats are irreversible (aparīṭhārhadharmam) and have attained the knowledge relative to non-production of dharmas (anupāḍā jihāna); this is why it is said that their mind is completely liberated as well as their wisdom (suvimukta citta, suvimuktaprajñā), for they do not regress.

The arhats susceptible of regression (parihāṇadharman) obtain [only] an occasional liberation (samaññavimukti); thus Kī'ū raśā (Godhika), etc., although they attained liberation, were not completely liberated (suvimuktī), as a result of the possibility of regression (parihāṇadharmam). 382

5. ĀJĀNEYĀ 383

Sūtra: Their minds were tamed.

Sūtra: 1. Their minds remain even (sama) and indifferent (ananya) to marks of [81b] respect (arcanā) and worship (ṣujjā), as well as to hatred, curses and blows. Whether precious jewels or paving stones are thrown at them, they consider them as absolutely the same. Whether their hands and feet are cut with a knife or their body anointed with sandalwood (candaṇa), it is the same and indifferent to them. 384

2. Furthermore, their minds are tamed because they have cut passion (rāga), hatred (dveṣa), pride (abhīmāna) and delusion (moha) at the root.

3. Finally, these arhats do not like what is pleasant, do not hate what is hateful, are not deceived by what leads to error. They are watchful over their six sense organs. This is why their minds are tamed. A stanza says:

The man who watches over the six sense organs
Is like a well-trained (ā-dānca) horse.

This true sage
Is honored by the gods.

On the other hand, fools (bāla) do not know how to watch over the sense organs. Not having cut wrong views (dyṣṭa) inspired by passion (rāga), hatred (dveṣa) and delusion (moha), they are untamed like a bad horse. That is why the arhats are called ājāneya.

6. MAHĀNĀGA 385

382 Godhika made futile efforts to attain arthaathood. He obtained only occasional deliverance of mind (samaññavimukti) from which he fell six different times. In his disgust, he committed suicide, obtained the state of arhat at the moment of death, and thus attained nirvāna. Cf. Sanyutta, I, p. 120-122 where the expression zāmaññikā cetovimukti which occurs several times should be corrected to samaññikā cetovimukti; Dhammapadātuṭta, I, p. 431-453 (tr. Burlington, Legends, II, p. 99-111); Tsa a bā, T 99 (no. 1091), k. p. 286a-b; Y 100 (no. 30); k. 2; p. 382c-383a; P'i p'o cha, T 1545, k. 60, p. 312b; Kośa, VI, p. 262.

383 As will appear from the explanations which follow, ājāneya (from the root ā + jā) is given here linked with the root ā + fidh. This is also the explanation of Buddhaghosa and the Pāli commentators, cf. Śīkha, I, p. 181; Dhammapadātuṭta, IV, p. 4.

384 See Hobogirin, Byodo, p. 272.

385 According to the Dhammapadātuṭta, mahānāga means karivaṭsambhūlī mahādānīthūne.
Sūtra: They were great 'nāgās'

Śāstra: 1. Mahat means snake or elephant. Among the innumerable other arhats, these five thousand arhats are extremely powerful; this is why they are compared to a snake and an elephant.

In the water, the snake is very strong; on earth, the elephant is very strong. - A great elephant (mahat) is a dangerous and heavy creature, while a great snake is also a difficult and dangerous creature. This is why they are compared to a snake and an elephant.

2. Furthermore, the afflictions (kāya) of these arhats are extremely powerful; this is why they are compared to a snake and an elephant.

3. Furthermore, they are kṛta because they have obtained the good dharmas (ṣātra): 1) those that depend on craving (kāma), discipline (śīla), and equanimity (upeksa), concentration (samādhi), etc.; 2) those that depend on wrong views (dṛṣṭipa), which are of two kinds: 1) those that depend on craving (kṛṣṇa), discipline (śīla), and equanimity (upeksa), concentration (samādhi), etc.; 2) those that depend on wrong views (dṛṣṭipa).

4. Furthermore, they are kṛta because they have the cut the afflictions depending on craving; they are kṛta because they have cut the afflictions depending on wrong views.

5. Furthermore, they are kṛta because they see clearly the material dharmas (rūpādharma); they are kṛta because they see clearly the non-material dharmas (ārūpādharma). It is the same for the other pairs of dharmas: visible (sanādānapa) and invisible (ānudānapa), offering resistance (saprutiṣṭha) and not offering resistance (aṇupratīṣṭha), etc.

6. Furthermore, they are kṛta because they have cut the bad (ākula) and the morally undefined (avyākṛta) dharmas; they are kṛta because they meditate on the good dharmas (kulaśādharmanamaśādāra).

7. Furthermore, they are kṛta because they are endowed with the wisdom that comes from hearing (irutamayā praṇāh) and the wisdom that comes from contemplating (cintamayā praṇāh); they are kṛta because they are endowed with the wisdom that comes from meditation (bhāvanamayā praṇāh).

8. Furthermore, they are kṛta because they have obtained liberation of mind (cetojñāna); they are kṛta because they have obtained liberation of wisdom (praṇāja).

9. They are kṛta because they have obtained the good dharmas (ṣātra), etc. - Having these two types of [good] dharmas in full, they are called kṛta because they have assured the interest of others (agnipriyā). The five skandhas are extremely powerful; this is why they are compared to a snake and an elephant.

10. They are kṛta because they have obtained the path of the aspirants (śākṣāmāra); they are kṛta because they have acquired the path of the masters (ṣākṣāmāra).

11. They are kṛta because they have cut the afflictions depending on wrong views (dṛṣṭiṣṭha); the second, the name and the thing (ṣātra); that is why they are called burden (bhāra). Thus the Buddha said: "What is the burden? The five skandhas are the burden."387 The arhats are said to be apahṛtabhāra because they have set down this burden.

386 The first praṇāh has as its object the name (nāma); the second, the name and the thing (artha); the third, the thing alone. Those who possess them can be compared to three men who are crossing a river: the one who cannot swim does not abandon the swimming apparatus for every moment; the one who can swim a little sometimes holds onto it, sometimes lets go of it; the one who can swim crosses without any support. - For these three praṇāh, cf. Dhīgha, III, p. 219; Vīhāra, p. 324-325; Visuddhimagga, p. 439; Pāli Thu, p. 42; Çāk, p. 134.

387 Bhāra karmahat? pawarpadānānakṣādāra; please taken from the Sūtra on the burden and the beater of the burden (Bhāra or Bhārābhārāśāstra), of which there are several versions: Pāli version in Sanskritta, III, p. 25-26; Sanskrit version in Kosā, IX, p. 256; Kosāvākiyā, p. 706; Tatvasaṃgraha, I, p. 130 (cf. Schayer, Kamalaśīla Kritis des Pudgalavāda, RO, VIII, 1932, p. 881). Chinese translations in Tsu a han, T 99 (no. 73), k. 3, p. 19a-b; Tseng yi a han, T 125, k. 17, p. 631a-632a. - This sūtra is frequently quoted: Śrīśālākā, XVIII, 103, p. 159; Visuddhimagga, II, p. 479, 512;
The arhats are also bhārasaha, able to bear the burden:

1. In the Buddhadharma, two burdens of qualities must be borne: that of the interest of oneself (svakārtha) and that of the interests of others (parārtha). The interest of oneself is destruction of all the impurities (sāvādayavacanasya), [82a] definitive deliverance (vimukti) and other similar qualities (guna). The interest of others is faith (sūradhā), discipline (śīla), equanimity (upekṣā), concentration (samādhi), wisdom (prajñā) and other similar qualities. The arhats are called bhārasaha because they are capable of bearing their own burden and that of others.

2. Furthermore, just as a vigorous ox (go-) can carry heavy loads, so these arhats who have acquired the faculties (indriya), the powers (bala), an awakening (avabhodha) and a path (marga) that is free of defilements (anāsrava) can bear the heavy load of the Buddhadharma. This is why they are called bhārasaha.

9. ANUPRĀPTSAVĀKĀRTHA
Śūtra: They have assured their personal interest.

Śāstra: What is meant by personal interest (svakārtha) and personal disadvantage?

1. Personal interest is the practice of the good dharmas (kaisaladharma-caryād). Personal disadvantage is the opposite, irreligion (adharma).

2. Furthermore, faith (sūradhā), discipline (śīla), equanimity (upekṣā), concentration (samādhi), wisdom (prajñā) and the other qualities (guna) surpass all wealth (dhanas), win present, future and eternal happiness (iha-pararājanya-yashūkha), and lead to the city of immortality (aniyantamagara). For these three reasons, they are called personal interest. Thus it is said in the Sin pūrṇa (Śraddhālāvarga):388

The person who acquires faith and wisdom
Possesses the foremost of treasures.

All the other wealth of the world
Is not equal to this treasure of the Dharma.

3. Furthermore, the attainment of present happiness (ihasukha), future happiness (parasvavasukha) and the eternal happiness of nirvāṇa (nirvāṇa-nityasukha) is called personal interest. The rest is personal disadvantage. A stanza says:

Nyāyvādāntālo (Bibl. Ind.), p. 342. – Europäische Interpretationen. L. de La Vallée Pousin, JRA, 1901, p. 308, JA, 1902, p. 266; Opinions, p. 83 sq.; Nirvāṇa, p. 36; Mangiayeff, Recherches, p. 225, E. Hardy, ITAS, 1901, p. 573; Keith, Buddhist Philosophy, p. 82; S. Schayer, Ausgewählte Kapitel aus den Prasannapadā, Crakow, 1932, p. X.

388 The Śraddhālāvarga is one of the chapters of the Dharmapada. The stanza cited here is missing in the Pāli Dharmapada but occurs in the Sanskrit Udānavarga, X, p. 116: ye jñātālaka labhante śraddhāhāṃ... ayasya dhanam. This also occurs in the Tibetan Udānavarga, X, p. 36: mnēkas gati lātko bahi kyij ren na ... de yi nor gīs phel bar zin

10. PARIKŚEŅABHAVASAṂYOJANA
Śūtra: They had completely broken the fetters of existence.

Śāstra: There are three types of existence (bhava): existence [in the world] of desire (kāmabhava), existence in the world of form (rūpabhava) and existence in the formless world (ārūpyabhava). By virtue of actions belonging to the domain of the realm of desire (kāmadhūracaraka-rūpa), one will be reborn later in this realm to undergo the retribution of these actions (karman-pāka): this is what is called kāmabhava, existence [in the world] of desire. [Mutatis mutandis], it is the same for the rūpa- and ārūpyabhava. That is what is understood by existence.

The arhats have broken the fetters (parikṣetabhasamyojana) [of existence]. These fetters (samyojana) are nine in number: attraction (anuṇaya), aversion (pratigūra), pride (māna), ignorance (avidyā), doubt (vicikīrtā), wrong view (dyey), unjustified esteem (pariśmartā), avarice (matsarya) and envy (dhyā).389 These samyojanas encompass all of existence and this existence encompasses all the samyojanas. Hence the expression parikṣetabhasamyojana.

Question. - The fetters have indeed been broken in the arhats for they have eliminated all the afflictions (kleśas), but their existence (bhava) cannot be cut. [82b] Indeed as long as they are not nirvanized, they are still furnished with the five aggregates (skandha), the twelve bases of consciousness (āyatanas) and the eighteen elements of existence (dhātu).

Answer. - This is not a difficulty, for by mentioning the result [the suppression of existence] here, we mean to speak of the cause [the suppression of the fetters].

Although the Buddha said: "By giving food, the generous patron (dānapati) gives five things: life (ājīva), color (varṇa), strength (bala), pleasure (sukha) and intelligence (pratihāna)."390. Food does not necessarily give these five things: there are well-nourished people who die, others who are insufficiently nourished

389 See Kośa, V, p. 81-84.
When the fetters and afflictions fill the mind,  
How could one find the pure path in one single glance? 
If one glance sufficed to attain the path,  
Of what use would wisdom and the treasury of the qualities be?  
It is wisdom and the qualities that lead to purity;  
To seek for purity by one glance is not reasonable.  
This is why it is said that the arhats are completely liberated by perfect knowledge (samyagijjādā).

WHY THE ARHATS SURROUND THE BUDDHA

Question. - The arhats who have done what is needed to be done (kṛtaṇya) should have no need to look for company. Why then are they always near the Buddha and not elsewhere, so that they save beings?

Answer. - 1. If all beings of the ten directions without exception should honor the Buddha, the arhats, from gratitude for the benefits they have received, should [82c] honor him doubly. How is that? These arhats have received immense qualities (upramatānugama) from the Buddha: knowledge (jñāna), destruction of the fetters (samyojñanacheda), increase in the mind of faith (pratītyasamutpāda), and virtue (sattaviriya). This is why these very virtuous arhats stay close to the Buddha, to taste the blissful taste of the qualities (ganasukha[rasa]), to converse with (piṭayati), serve him (sattaviriya) and recognize his benefits. Because they surround the Buddha, their buddha-qualities increase.

2. The Brahmapārśuṇādevas surround Brahmā deva[rja], the Śivastrīmūḍa vegavas surround Śakra devendra, the ascetics surround their gods Vaśitārāma, the minor kings surround the noble cakravartin king, the sick and the convalescents surround the great physician (mahāvaidya); in the same way, the arhats keep close to the Buddha and, because they surround him and venerate him, their buddha-qualities increase.

Question. - The arhats who have done what needed to be done (kṛtaṇya) and assured their personal interest (umaprajñapavakarīthi) have no need to listen to the Dharma. Then why is the Buddha accompanied by five thousand arhats when he preaches the Prajñāprājñā?

Answer. - Although the arhats have done what needed to be done, the Buddha wants to put them to the proof with the doctrine of profound wisdom (gambhirupajñā). Thus: "The Buddha said to Sāriputra: 392

- In the Po lo yen king (Pāṭīyana), in the question of A k'i t'o (Ajitapalihā), it is said (Suttanipāta, v. 1038):

There are all kinds of aspirants (āśīkṣa)

who nevertheless live. [Usually] food is the cause of the five benefits given; this is why the Buddha said that by giving food, five things are given. A stanza says:

By withdrawing all food, death is certain.

But even if one eats, death is always possible.

This is why the Buddha has said:

By giving food, five things are given.

Thus also a man can eat "five pounds of gold": although gold is not edible, by means of its power of purchase, it is the cause of food. This is why one says "eating gold".

The Buddha also said that women are defilers of morality (śīlaśāla). Actually, women are not the defilers of morality; rather, they are the cause (hetu) of defiling (śīlasāla) morality and this is why it is said that they are the defilers of morality.

If a man falls from on high, even before he has reached the ground, it is said that he is dead. Although he may not be dead [at the moment when he falls], we know that he will die; that is why it is said that he is dead.

In the same way when the arhats have broken their fetters (samyojana), we know that their existence (bhava) also will necessarily be broken. That is why it is said that they have completely broken the fetters of existence (parikṣītahavasanasamyojana).

11. SAMYAGĀJÑASUVIMUKTA

Sūtra: They were completely delivered by means of complete knowledge.

Sāstra. - Compare the brahmācārin Mo kien ṛ ṛ (Māgandika). His disciples were carrying his corpse (kunapā) on a litter (khatrī) through the city (nagara). While they were walking (hatta) through the crowd, they proclaimed: "Those who see the body of Māgandika with their eyes will all obtain the path of purity (viśuddhimārga), all the more so those who will venerate (vandamī) and honor (piṭayamī) it." Many people believed their words.391 Having heard of this, the bhikṣus addressed the Buddha: "Bhagavat, what is this about?" The Buddha replied with these stanzas:

To seek for purity in the contemplation of an abject individual  
Is neither knowledge nor the true path.

391 The Anguttara, III, p. 276-277; gives a list of religious orders contemporaneous with the Buddha: Ājīvika, Nigantu, Māyādīśhāka, Jātikāka, Purāṇakāla, Māgandika, T⇓enṭikā, Avīrupa, Gotamaka and Devabhikṣumika. T. W. Rhys-Davids has studied this list and has succeeded in identifying most of these congregations (Dialogues of the Buddha, I, p. 220-221; Buddhist India, p. 145). With regard to the Māgandikas, he says: "This name is probably derived from the name of the founder of a corporate body. But all their records have perished and we know nothing of them otherwise." The present passage of the Metta tells us that these Māgandikas, one of whom are known, are the disciples of the brahmācārin Māgandika who promenaded the corpse of their teacher and promised salvation to those who contemplated it.

And people who have experienced the truth (saṃkhyātadharma).
The doctrine practiced by these people,
I would like that you to tell it to me precisely.

First, what is an aspirant (śaṅka) and what is a person who has experienced the truth (saṃkhyātadharma)?
But Śāriputra remained silent. Three times the Buddha asked him the same question, three times Śāriputra remained silent. Then, to prompt him to the right answer, the Buddha said to Śāriputra:
- That which arises (bhūtāna idam)....
Śāriputra continued:
- Bhagavat, that which arises... that which arises must also perish (yad bhūtāna tad niruddhārman iti). He who practices the teaching of the arising [and the destruction] of the conditioned (saṃskṛta) is called śaṅka. But the one who has found the teaching of the non-production of things (anusāsana dharma) by means of wisdom is called Šāṇkhyātadharma.

This sūtra has been cited at length here.

2. Furthermore, the arhats stay close to the Buddha and listen to his doctrine because those who have not already attained the impure or pure dhyāna (śānta-dhyāna) wish to attain them, and those who have already attained them wish to deepen them.

3. Furthermore, [the arhats surround the Buddha] to enjoy the bliss of his presence (ākāśadhatuśāla). Thus, in the Nāma ēśa kia king (Nandakasūtra),393 it is said: "Just now I am listening to the Dharma."

4. Furthermore, the arhats who stay close to the Buddha can never get their fill of listening to the Dharma. Thus in the P'ī lou rī kia king (Pīlotikasūtra), Śāriputra says [83a] to Pīlotika:394 "In my Dharma, one never gets enough of listening to the doctrine."

5. Furthermore, if the Buddha, the great teacher (mahādātā) himself listens attentively to the Dharma preached by his disciples, it is not necessary to ask why the arhats, quite perfect (śīriṣṭa) though they may be, in turn listen to the Dharma [preached by the Buddha]. If a satiated person starts to eat again when he finds exquisite food, how could a famished man not eat it? This is why the arhats, although they have done what needed to be done (kṛṣṭaśruti), always stay close to the Buddha to hear the Dharma.

6. Finally, the Buddha as well as the arhats dwell (vihāra) in the state of deliverance (vimukti-dharma). Endowed with these dharmas of dwelling (vihāradharmasamanvayaka), they are surrounded (parivṛttvadāna) and mutually adored (alamkaraṇāntara). Thus it is said in the Tchan t'an p'ī yu king (Candapanasūtra)395

When there is a forest of candana (sandalwood), the eraṇḍas (Ricin) surround it; When there is a forest of eraṇḍas, the candanas surround it. If there are candanas, the candanas are considered to be the forest; if there are eraṇḍas, they serve as the entourage (parivṛttvā).396 It is the same for the Buddha and the arhats. The Buddha abides (vihārat) in the good dharmas (kṣaśadharma) and in deliverance (vimukti) and so do the arhats. Endowed with the dharmas of abiding (vihāradharmasamanvayaka), they surround and adorn one another mutually. The Buddha surrounds the great assembly (mahāvṛtta) like Sumeru, king of the mountains, is surrounded by ten precious mountains, like the white king of the elephants in rut (pāndaragandhahastin) is surrounded by white elephants in rut, like the king of the lions (sīnuhr) is surrounded by lions. In the same way the Buddha, a field of merit (lokāṇātara), is surrounded and accompanied by his disciples.

WHY ĀNANDA IS NOT AN ARHAT
Sūtra: Except for Ānanda who, being on the level of the saṅkṣāra, was [just] a stream-enterer (ekapūjakulamaññāsaddhamma) and has not yet eliminated desire (vitāraṇa).

Ānanda: Question. - Why does it say "except for Ānanda"?

Answer. - Because Ānanda is not among the arhats whom we have just praised above. Why? He is of the rank of śaṅka and has not yet eliminated desire (vitāraṇa).

Ask. - The venerable Ānanda is the third patriarch (śākyā), head of the great assembly,397 for numberless kalpas he planted the seeds of nirvāṇa (nirvāṇa bhiṣma); he always stays near the Buddha; he is the keeper of the baskets of the Dharma (dharmaśāla). How is it that this venerable one, who has with sharp faculties (śīlokapārami) has been able to come so far without having eliminated desire and is not yet a saṅkṣāra?

Answer. - 1. The venerable Ānanda, from the beginning, had made the following vow: "I wish to be the foremost (aggra) of those who have heard much (bhāra)."398 On the other hand, because of their buddha-dharmas, the arhats who have done what needed to be done (kṛṣṭaśruti) can no longer serve or venerate anyone. Having accomplished the ‘grand business' in the Buddha- dharma, [namely] the

393 Probably this is the Nandakasutta of the Saṁyutta, V, p. 398-399; Tsa a han, T 99 (no. 833), k. 50, p. 215c-214a; Nandaka, a minister of the Licchavis, was listening to a sermon of the Buddha in the Kūṭāgārālāyaparipāsīya Vaidūrya when it was announced that his bath was ready. He answered: "Enough of outer baths! I will be content with this inner bath which is the goodness of the Blessed One" (alam dāni etena... idam Bhagavat pariṣode). The parivṛttvajjana Pīlotika was a declared supporter of the Buddha. He appears in the Cullavatthipadopama-suttas: Majjhima, I, p. 175; Tchong a han, T 26 (no. 146), k. 36, p. 656a.

394 The parivṛttvajjana Pīlotika was a declared supporter of the Buddha. He appears in the Cullavatthipadopama-suttas: Majjhima, I, p. 175; Tchong a han, T 26 (no. 146), k. 36, p. 656a.

395 There is a Tchan t'an chou king (Candapanasūtra), T 805, vol. XVII, p. 750, translated by an anonymous author during the eastern Han dynasty (25-220 AD) but the phrase cited here does not occur there.

396 An obscure comparison the intention of which is to show how the Buddha and the arhats, without distinction of rank, are gathered in the forest. Cf. Sūtraśālakāra, tr. Hober, p. 26: "In the thick forest, there are campakas and eraṇḍas growing, although as trees of unequal height, they are equal as members of the forest. In the same way, among the monks, old or young, distinctions should not be made."

397 Before his death, Śākyamuni entrusted Kāḷīyapā to watch over his doctrine; later, Kāḷīyapā transmitted the Dharma to Ānanda. For these patriarchs, see Przyłuski, Kāla, chap. II, p. 44-53.

398 According to the Āṅguttara, I, p. 24, and the stories of the first Council (Przyłuski, Concile, p. 39, 210, 225, 229). Ānanda became the foremost of those who have heard much.
destruction of the afflictions (kleśaprahāṇa), they remain seated with the Buddha on the palanquin of deliverance (vimuktiśīlā). 2. Furthermore, the sthavira Ānanda, who has listened, retained and meditated on all kinds of sūtras,\(^3\) has vast wisdom (prajñā), whereas his concentration of mind (cittasamādhi) is average. Yet both of these qualities are necessary to obtain the state [of arhat which consists of] destruction of the impurities. This is why the sthavira Ānanda is [still] just a stream-enterer.

3. Furthermore, out of love for the Buddha's service, Ānanda was his servant (apurṣṭhāya)\(^4\), and he said to himself: “If I should attain the state that involves the destruction of the impurities (āsaravakṣaya) [when the time comes].” With this motivation, he was not in a hurry [to become an arhat].

\(^3\) The repository of the holy words, Ānanda received and retains the totality of the sūtras (cf. Pṛṣyulki, Concile, p. 39-40). According to the Theragāthā, v. 1024, p.92, he had learned 82,000 dharmas from the Buddha and 2,000 from his colleagues.

\(^4\) We have seen above how Ānanda became the apurṣṭhāya of the Buddha.

4. Furthermore, [the conditions] of place, time and individuals not having come together, where and how could he have compiled the Dharma? The thousand arhats [who must constitute the Council] were not on the Gṛdhukāṭaparvata, the place fixed [for the Council]; the time of the Bhagavat's death had not yet come, the sthavira P'o k'i chosa (Vṛjiputra) was not present. This is why the sthavira Ānanda does not destroy his impurities. In order that Ānanda be able to destroy them and [thus participate in the Council], three conditions were necessary: the Bhagavat must die, the assembly that is to be entrusted with compiling the Dharma must be assembled, and Vṛjiputra must address [to Ānanda] the official exhortations (āharmanīvāda).\(^4\)

5. Finally, the venerable Ānanda is in no way comparable to other men in his disgust (samvega) for the things of the world (lokadharma). From birth to birth, Ānanda is of royal lineage (rājasaṃjaya).\(^4\) His beauty (sautara) is incomparable (anupama) and his merits (puṇya) are immense (apramāna). A close relative of the Bhagavat, he always accompanied the Buddha as servant (apurṣṭhāya). Inevitably he said to himself: “I am the Buddha's servant, I know the precious baskets of Dharma (āharmanīvāda). I am not afraid to let to let go of the destruction of the impurities (āsaravakṣaya) [when the time comes].” With this motivation, he was not in a hurry [to become an arhat].

\(^4\) According to the Apadāna, p. 53, in the course of his lifetimes, Ānanda was a king fifty-eight times: Aṭṭhaśaṭṭhakakhatu ca cakkavatā... mahāyā kārayavatā. He actually appears as a king in a series pf Jātakas, the list of which may be found in Mulāsūkara, I, p. 267.

\(^4\) According to the Vihārā, T 1545, k. 177, p. 892a, and the Kośa, IV, p. 228, the ancient Śākyamuni was the first Buddha whom the present Śākyamuni venerated. − At that time, the latter was a potter named Prabhāsa, cf. Kośāvākyā, p. 432: Prabhāsaṁmadda... pramūrdhānam kyām. − The Mahāvīra, I, p. 47, also is aware of a buddha Śākyamuni who lived an infinite number of numberless kalpas ago, also from Kapilavastu, and who received the generosity of the present Śākyamuni, then a merchant (teṣāḥ).

\(^4\) For more details, see k. 12, p. 150b: "The buddha Śākyamuni, then in his first production of the mind of enlightenment (pratiharmatātipāda), was the king named Konag ming (Prabhāsa); he was seeking buddhahood and practiced generosity. When he was reborn, he was the potter who gave some bath utensils and honey syrup to the buddha Śākyamuni and his discipes. Then, when he was reborn, he was the wife of a great śrēṣṭhin who offered a lamp to the buddha Kūo kek'em jo (Kauṇḍinya). All of these are what is called the lesser gifts of the bodhisatvā."
2. Why did his parents give him the name Ānanda?

Once there was a king of the solar clan (āditagotra) named Che tseu (Suddhodana). This king had four sons: 1) Tsing fan (Śuddhodana), 2) Po fan (Suklodana), 3) Hou fan (Droodana), 4) Kan lou wei (Amritrasa).

King Śuddhodana had two sons: 1) Fo, the Buddha, 2) Nant'o (Nanda).

[83c] King Śuddhodana had two sons: 1) Po r (Bhadrika), 2) Yi cha (Tisyā).

King Droodana had two sons: 1) Yi p'o ta ts (Devadatta), 2) A nan (Ānanda).

King Amritrasa had two sons: 1) Mo ho nan (Mahānīman), 2) A ni lou t'eo (Anirudda).

As for his daughter, Amritrasa, she had a son called Che p'o lo (Dūnapāla).

Then the bodhisattva Si t'a ro (Śiddhārtha) grew up; renouncing the state of cakravartin king, he went forth from home (pravrajita) in the middle of the night and went to the country of Ngeou leou pö lo (Uruvilvā) on the banks of the river Ni lien chan (Nairātājana) where he practiced asceticism (dukaracarya) for six years. But King Śuddhodana, who loved his son, regularly sent messengers to ask about him and bring back news of him. "Has my son attained the path? Is he sick? Is he dead?" The king became grieved greatly.

Today or tomorrow will be the end of him. The king experienced great sadness at these words; he plunged into the ocean of grief: "My son has renounced becoming a cakravartin king and now he will not succeed in becoming buddha. Is he then going to die without attaining anything?" The king grieved greatly.

405 Here the Mppi adopts the genealogy of the Mahāvastu I, p. 351.13, 355.19: Rājōto Sīmhaṁmapa Suyavāvato cāvāvī paṭut dāvātī cū Śuddhodana Suatōdano Amedotano Anīmati ca dāvātī. - The Fo pen hing ti king, T 190, k. 3, p. 678a gives the same information. - On the other hand, the Mīlasaṁvātādī vīna y (Ken pen chao ... p. seng che, T 1450, k. 2, p. 195a; Rockhill, Life, p. 13, attributes four sons and four daughters to Sīmhaṁmapa: Śuddhodana, Suklodana, Droodana, Amritrasa, Suddhā, Śūkī, Dronā, Anīmati. - According to the Sīngalese chronicles (Dīpavaṃsa, III, 45, p. 29; Mahāvaṃsa, II, 20, p. 14), Śihalau had five sons and two daughters: Śuddhodana, Dhotodana, Suklodana, Amritrasa, Amedot, Pannya. - The genealogy proposed by the Che ed yeu king, T 195, p. 146c requires the greatest stretch of the imagination.

406 Śuddhodana had two main wives: Māyā who gave birth to the Buddha and Mahāprajñāpati who bore Nanda.

407 This genealogy is to be compared with that of the Mīlasaṁvātādī vīna y (T 1450, k. 2, p. 105a):

Śuddhodana had two sons: the Bhagavat and Nanda.

Suklodana had two sons: Tisyā and Bhadrika.

Droodana had two sons: Mahānīman and Aniruddha.

Amritrasa had two sons: Ānanda and Devadatta.

Śūkī had one son: Suprabhadha.

Dronā had one son: Cheng li (Chinese).

Anīmati had one son: Mahāhala.

408 From the Mahāvastu II, p. 207-209 and the Dulwa (Rockhill, Life, p.28-29, we know that Śuddhodana sent messengers to his son every day to gather news about him.

But the bodhisattva, renouncing asceticism, partook of the milk soup (pūṣyasu) of a hundred flavors, and his body recovered its strength. Having bathed in the waters of the Nairātājana river, he went to the Bodhi tree, sat down on the diamond seat (vaśīrāsana) and proclaimed the following oaths: "I will remain seated with crossed legs until I realize omniscience; until I have attained omniscience, I will not rise from this seat." Then king Māra, at the head of a troop of eighteen kōts of warriors, came to the Bodhisattva and tried to bring about his ruin. But by the power of his wisdom (prajñāhāla), the Bodhisattva destroyed Māra's army. Māra retired, vanquished, and said to himself: "Since the Bodhisattva is invincible, I will torment his father." He went to king Śuddhodana and said to him slyly: "Your son died today in the second part of the night (pașicīme yāme)." At these words, the king was stunned and collapsed on his bed like a fish on hot sand. Weeping miserably, he uttered this stanza:

Ajiṭṭhā like [sin his predictions],
The good omens are no longer verified.
But my son had the propitious name Śiddhārtha
But none of these goals has been realized.

Then the deity of the Bodhi tree (bodhiyikvadeatasi), Ta houn hī (Ānanda) by name, came to king Śuddhodana holding a celestial flower, and said the following stanza to him:

409 This was offered to him by one or several maidens of the village of Semāpāri or Señūni. Some texts mention only one maiden, Sujātī (Niddiānanī, p. 68; Dhammapadī, I, p. 80; Mahāvastu, II, p. 203-206), or Nandā (Buddhacarita, XII, v. 109; T 189, k. 8, p. 639). - In other sources, the offering was made by two maidens, Nandā and Nandābā (T 184, k. 2, p. 405c-470c; T 190, k. 25, p. 779c; Ken pen chao ... p. seng che, T 1450, k. 5, p. 121e; Rockhill, Life, p. 30; Divyāvadāna, p. 392). - In the Lalitavistara, p. 267 aq., Sujātī is accompanied by nine friends.

410 The words of this oath are given in many sources: Niddiānanī, p. 71: Kāman taci ca nabhāw ca asthi ... pallaṃkam hindīssāvī. - Buddhacarita, XII, v. 120: Bhūnātami tāvat nanat ... yāvat kṛtārdvitāt. - Lalitavistara, p. 289: Ihauna suṣyutu me sarīyataṃ ... sarīvātāम kāya ati ca sākyata. - The oath is not mentioned in the Aṣṭaiparyayasaṃsutta (Majjhima, I, p. 160-175) where Sākyamuni himself relates the efforts he made to attain enlightenment; on the other hand, we find them in the corresponding sūtra of the Tchong a han, T 26 (no. 504), k. 56, p. 771a12.

411 In the Mahāvastu, II, p. 207-209 and the Niddiānanī, p. 67, it is said that the messengers (or the gods) seeing the Bodhisattva deep in ānḍhāna meditation and not breathing, thought that he was dead and announced his death to Śuddhodana. But the king refused to believe them. - The Mppi represents a different tradition here.

412 The same comparison in the Sanskrit Udāgīsamānahāra p. 10, which compares the unfortunates to fish cooked in hot water (māṇya vātipā samāyandhārā).

413 In the Pi p'o cha, T 1545, k. 125, p. 655b, the deity of the Bodhi tree is called Ti jv (Sāvaka?); she seduced king Puyamitra who was persecuting Buddhism. - In the Lalitavistara, p. 278, the bodhiyikvadeatasi are four in number: Venu, Valgu, Sumanas and Ojitupi. In the same place, there is a detailed description of the bodhi tree. The anecdote telling how Śuddhodana, deceived by Māra who announced the death of his son to him, has a parallel in a passage from the Mīlasaṁvātādī vīna y, of which the following is a translation:


Your son has attained the Path,
He has scattered the army of Mara.
His brilliance is like the rising sun
He lights up the ten directions.

The king replied: "First a god came to tell me that my son was dead, and now you come to tell me that he has conquered Mara and attained the Path. These two pieces of news are contradictory; whom should I believe?"

The deity of the tree answered: "This is the truth (satya), it is not a lie (myādīvā). The god who previously came to tell you the lie that you son was dead was Mara; full of jealousy (trśā), he came to make you grieve. Today all the devas and nāgas offer [your son] flowers (psuppa) and perfumes (gandha); they are hanging silk cloths from the sky (ākāśa). Your son's body emits a brilliant light that fills heaven and earth."

At these words, the king was freed from all his sadness and said: "Although my son may have renounced becoming a cakravartin king, today he has become the king who will turn the wheel of the Dharma (dharmacakrapravartaka). He has attained great joy (ānanda). At that moment a messenger arrived from the palace of king Dronodana to say to king Sudhodana: "Your noble brother has had a son." The king's mind felt great joy. He said: "This day is highly propitious; it is a day of joy", Addressing the messenger, he said: "This child should be called Ānanda."

That is why his parents called him Ānanda.

3. How does this name rest on good reasons?

Ānanda was handsome (abhīrlāpa) and graceful (vīmatikā) like a clear mirror (ākāśa). His body was pure. When women saw him, their passions (kāmacitta) were aroused.\(^{414}\) This is why the Buddha ordered Ānanda to wear a covering over his shoulders (amaśuvatva).\(^{415}\) As he gazed at the mind (citta) and the eyes (cakusā) of all who saw him, he was called Ānanda, 'Great joy'.

On this subject, the Tsao loun chò tsan (Śāstrakṛṣṭutī) says:

His face is like the full moon,
His eye like a blue lotus flower.
The water of the ocean of the Buddha's Dharma

Flows in the mind of Ānanda.

\(^{195}\) Conus, III, p. 136; Ken pen chou... p'o seng che, T 1450, k. 5, p. 124c; Rockhill, Life, p. 32; Ta tche tou louen, T 1509, k. 17, p. 182b.

\(^{196}\) Conus, III, p. 136; Ken pen chou... p'o seng che, T 1450, k. 5, p. 124c; Rockhill, Life, p. 32; Ta tche tou louen, T 1509, k. 17, p. 182b.

\(^{414}\) When the palace women were invited by Prasenajit to choose a preacher amongst the eighty disciples of the Buddha, they unanimously chose Ānanda (Jītaka, I, p. 382).

\(^{415}\) We know that the Buddhist monks had their right shoulder uncovered. Cf. Foucher, Art Gréco-bouddhique, II, p. 270, who takes as proof the Sītrāḷākāra, tr. Huber, p. 65-66.
He brings forth great joy  
In the minds and to the eyes of those who see him.  

Those who come to see the Buddha  

He introduces without any flaw in ceremonial.  

Thus although Ānanda could have attained the state of arhat, he did not destroy the impurities in order [to continue] to serve and honor the Buddha. Because of these great qualities (guru) and although he himself was not aśāṅkṣa, he dwelt among the aśāṅkṣas; although he had not eliminated desire, he resided among those who had eliminated it (vibhūṣaṇa). Also, since among the five thousand members of the assembly, he was not really an arhat, the text says that [all were arhats] except for Ānanda.

Sūtra: The Buddha was also accompanied by five hundred bhikṣus (nuns), five hundred upāsakas (lay men) and five hundred upāsikās (lay women); all had seen the holy truths (pratītyasamutpāda) all had lived the holy life (sīla) and renounced worldly activities (lokākarman), their wisdom is deficient. This is why there are only five hundred bhikṣus who have attained arhathood (arhat). - In the two lay assemblies, [upāsakas and upāsikās] who live at home and are busy there, those who have found the Path are rare (cf. the variant: tō tao chō chao). Each of them consists also of five hundred members.

Question. - Why does the sūtra not praise these three communities as it has the five thousand arhats?  

Answer. - Because the praise of the great assembly [of bhikṣus] is also valid for the others. Moreover, if the three communities were praised separately, the heretics (dīrghika) would ask why the bhikṣus [in particular] were praised and would slander them. If the lay people were praised, they would say it was to flatter them. That is why the sūtra does not praise them.

Question. - In other Mahāyānasūtras, the Buddha is accompanied by a great assembly of bhikṣus numbering eight thousand, sixty thousand or a hundred thousand. Yet this Mahāprajñāpāramitāsūtra is the...
most important of the sūtras. Thus it is said in the Tchou lei p’in (Parīndanāparivarta):417 “Losing the other sūtras as a whole is a light sin (āpatti), but losing a single word (pada) of the Prajñāpāramitā is a very grave sin.” From this, we know that the Prajñāpāramitā is the most important sūtra. A very numerous assembly would be needed at this most important sūtra; why is the number of its auditors (sīvāska) restricted to five thousand bhikṣus and to the groups of five hundred each of bhikṣuṇīs, upāsakas and upāsikkhas?

Answer. - 1. If the size of the crowd of listeners is restricted, it is because the sūtra is very profound (gaṇadhūtra) and hard to fathom (dārvigādhyā). In the same way, when a king (rājan) possesses real jewels (rāmaṇa), he does not tell this to ordinary people (gyrhaṇaṇa), but he does announce it to great individuals, his confidants. When a king holds council, he deliberates with his ministers, his confidants, his experts, but he does not admit the lesser officials.

2. Furthermore, 6500 individuals [who make up the audience of the Prajñāpāramitāsūtra]418 have all attained the Path; although they do not understand all of the profound Prajñāpāramitā, nevertheless they believe in it and are able to acquire the fourfold faith of pure knowledge (andaśrāvāvavyuprāśādā).419 In other sūtras, the auditors (sīvāska) are more numerous, but not all have obtained the Path.

[84c] Finally, we have praised the ten million arhats amongst whom the five thousand best were selected. It was the same for the bhikṣuṇīs, the upāsakas, and upāsikkhas. Being difficult to find (durlabha), these ‘victorious ones’ (jina) are not numerous.

CHAPTER VIII: THE BODHISATTVAS

THE PLACE OF THE BODHISATTVAS IN THE ASSEMBLY

Sūtra: The Buddha was also accompanied by bodhisattva-mahāsattvas (bodhisattvān mahāsattvas ca).

Śāstra: Question. - If the order of seniority is followed, the bodhisattvas come first, then the bhikṣus, the bhikṣuṇīs, the upāsakas and the upāsikkhas, for the bodhisattvas come right after the Buddha. If the reverse order were followed, first would be placed the upāsakas, then the bhikṣus, the bhikṣuṇīs and finally the bodhisattvas. Why are the bhikṣus mentioned first here, then the three assemblies [bhikṣuṇī, upāsaka, upāsikā] and then, last, the bodhisattvas?

Answer. - 1. Although the bodhisattvas come right after the Buddha, they have not destroyed all their afflictions (kleśa); this is why the arhats are spoken of first. In the arhats, wisdom (prajñā) is small, but they are already ripened (paripakṣa); in the bodhisattvas, wisdom is rich, but they have not destroyed their afflictions. That is why the arhats are spoken of first.

There are two kinds of Buddhist doctrine, the esoteric (abhisaṃdhīadharmas) and the exoteric (prakṛtiadharmas). In the exoteric, the Buddhas, pratyekabuddhas and [85a] arhats are all fields of merit (punyakṣetras) because their afflictions (kleśa) have been destroyed without residue. In the esoteric, it is said that the bodhisattvas have obtained acquiescence in the teaching of the non-arising of dharmas (anupattikādharmasambhānti), that their defilements are destroyed, that they possess the six superknowledges (abhiṣiktā) and that they work for the benefit of beings. It is from the esoteric point of view that the sūtra places the arhats before the bodhisattvas.

2. Furthermore, by the power of skillful means (upāya), the bodhisattvas appear, enter into the five destinies (gati), experience the five passions (pañca kāmagnas) with the view of influencing beings.420 If they were placed above the arhats, gods and men would be worried and have doubts. This is why they are mentioned after the arhats.

Question. - That is the reason they are placed after the arhats. But why are they placed after the upāsakas and upāsikkhas?

Answer. - 1. Although the four assemblies have not completely destroyed their impurities (kiṃśravā), they will destroy them without further delay; this is why they are presented under the name of auditors (sīvāsakasmṛgabha).

---

417 The Parināmaparivarta or ‘Chapter of the Final Will’ is the 98th and last chapter of the Pañcaviṃśati, T221, k. 20, p. 146b-c; T223, k. 27, p. 423c-424a.

418 Namely, 5000 bhikṣus plus the three groups of 500 people in the other assemblies.

419 Faith relating to the Buddha, the Dharma, the Saṅgha and the moralities dear to the saints (cf. Kośa, VI, p.292).

420 For the salvation of beings, the bodhisattvas assume diverse forms of existence; they assume emanation bodies (niroṣṭākṣa) to work for the benefit of all. See references in Saṃ, raha, p. 42.
To place the bodhisattvas among these four assemblies would be unsuitable. Thus the bhikṣus, who have received innumerable disciplinary rules (samanvaya), should come after the arhats (sīrṇaṃśareṇa); however, as the Buddha did not bestow any ceremonial on them, they come after the novices. It is the same for the bodhisattvas: they should be placed at the head of the three classes of śaikṣas, but as that would not be suitable, they are placed at the tail end.

2. Furthermore, some claim that, because of their wisdom (prajñā) and their qualities (goṇa), the bodhisattvas surpass the arhats and prayākebuddhas and for this reason they are mentioned separately.

Question. - In the sūtras of the śrāvakas [i.e., the Lesser Vehicle], four assemblies only are spoken of. Why is an assembly of bodhisattvas added here separately?

Answer. - There are two types of Path (marga): that of the śrāvakas [Lesser Vehicle] and that of the bodhisattvas [Greater Vehicle]. The four assemblies, bhikṣu, bhikṣuṇī, upāsaka, upāstūkā, form the path of the śrāvakas; the bodhisattva-mahāsattvas form the path of the bodhisattvas. For this reason, in the texts of the śrāvakas, the beginning of the sūtra does not say that the Buddha was dwelling in such and such a place with such and such bhikṣus; it simply says that the Buddha was dwelling in such and such a place with such and such bhikṣus: for example: "The Buddha was dwelling in Vārāṇasī with five hundred bhikṣus", "The Buddha was dwelling in Śrīvastī with five hundred bhikṣus". This is the way all their sūtras begin; they never say that the Buddha is accompanied by any number of bodhisattvas whatsoever.

Question. - There are two kinds of bodhisattvas: those who have gone forth from the world (pravrajita) and those who stay in the world (ghrastha). The ghrastha bodhisattvas are usually cited among the bhikṣus and bhikṣuṇis. Why does the sūtra cite them separately here?

Answer. - Although they are usually ranked in the four assemblies, it is fitting to cite them separately. Why? Because if the bhikṣus are necessarily included in the four assemblies, the four assemblies do not necessarily include the bodhisattvas. Why is that? They include the śrāvakas, the prayākebuddhas, people who seek to be reborn among the gods, others who seek to enjoy their life: these four kinds of people are not ranked among the bodhisattvas. Why? [88b] Because they have not produced the mind (of bodhi) nor do they wish some day to be Buddha.

2. Furthermore, the bodhisattvas, having obtained faith in the doctrine of non-arising of dharmas (anuṣṭānīkādharmaṃśeṇa), have suppressed all these names and conventions (svanamānaketana) that characterize samsāra and have left the three worlds; [thus] they are not ranked in the number of beings (sattva). If the śrāvakas who have become arhats and are nirvāṇized are not counted in the number of living beings, what can be said about the bodhisattvas? Thus in the Po lo yey (prājñās) to the Question of Yeou po che (Upāstāvarapāpecchā), a stanza says: 422

421 For the monastic precepts, see Kern, Histöre, II, p. 121-125; Oldenberg, Bouddha, p. 415-419, and above all the comparative study of E. Waldschmidt, Bruchstücke des Bhikṣuniprājñāsikas, Leipzig, 1926.

422 Suttaññàta, V, 6; Upāstāvarapāpecchā, v. 1075-1076:
Upāśiva. Athangato so udu vā so vā so na tā hi ... tathā hi te vidīto esa dhammo.

After cessation (nirodha), is it impossible to reappear?
He who has disappeared is not reborn?
Having entered into nirvāṇa, does one remain there always?
May the great Sage tell me the truth!

The Buddha answered:
He who has disappeared cannot be defined;
He escapes from causes and conditions (hetupratyaya), from names and characteristics (nāmalakṣaṇa).
He has gone beyond the way of all speech (survivudapatha).
In one moment he disappears like an extinguished fire.

If the arhats have destroyed all names and conventions (samanvaya), all the more so are the bodhisattvas able to destroy all dharmas. Do they not destroy them by knowing their true nature (bhūtāvakāsa) and by attaining the dharmakāya? This is why the Mahāyāna mentions the bodhisattvas separately from the four assemblies.

Question. - At the beginning of the Mahāyāna sūtras, why are two assemblies mentioned, bodhisattvas and śrāvakas, whereas at the beginning of the sūtras of the śrāvakas, only the assembly of bhikṣus is mentioned and not that of the bodhisattvas?

Answer. - 1. It is in order to distinguish the two Vehicles, the Vehicle of the Buddhhas (budhavāṇa) and the Vehicle of the listeners (śrīvākṣikya). The Śrīvākṣikya is narrow (śīkha), the Buddhavāṇa is broad (vipula); the Śrīvākṣikya is that of personal interest (svakārtha), action for oneself; the Buddhavāṇa is that of benefit for all.

2. Furthermore, the Śrīvākṣikya teaches in particular the emptiness of the individual (sattvaśānti) whereas the Buddhavāṇa teaches both the emptiness of the individual and the emptiness of dharmas (dharmashānti).

These are the differences that distinguish the two Vehicles. The Mahāyāna sūtras speak of the two assemblies, śrīvaka and bodhisattva. Thus it is said in the Tsan mo ho yen kie (Mahāyānastra tregatā):
The practitioners of the Mahāyāna
Are able to bring joy to all;
They bring benefit by means of the true Dharma
And cause the supreme Path to be found.
The practitioners of the Mahāyāna
Have compassion for all.
They give their head and their eyes
And sacrifice them like a wisp of straw.
The practitioners of the Mahāyāna
Observe the pure precepts (śīla).
Like the plow-ox that loves its tail
But has no cares about its own life.
The practitioners of the Mahāyāna
Have attained supreme patience (kṣānti).
To slash their body
To their eyes is like cutting grass.
The practitioners of the Mahāyāna
Cultivate innumerable samādhis.
Abhijñās, the aryamārga and balas.
They have acquired the pure vaśītas.
The practitioners of the Mahāyāna
Discern the characteristics of dharmanas;
They do not destroy true wisdom
When they are endowed with it.
Their knowledge is inconceivable,
The power of their compassion is immense.

Without entering into distinctions,
They consider all dharmanas in the same way.
The carts of the ass, horse, camel and elephant
Although similar, are not comparable;
In the same way, the bodhisattva Vehicle differs from that of the śrāvaka:
The one is great, the other is small.
Great loving-kindness (maitrī) is its axle-tree'
Wisdom (prajñā) is its two wheels,
Energy (vīrya) is its steed,
Discipline (śīla) and the samādhis are its nails.
Patience (kṣānti) and shame (lajjā) are its timbering,
The dhāranīs are its reins.
The Vehicle of the Mahāyāna
Can cross over anything.

Question. - At the beginning of the sūtras of the śrāvakas, only the assembly of the bhikṣus is spoken of. In the sūtras of the Mahāyāna, why is not the assembly of bodhisattvas the only assembly spoken of?

Answer. - It is because the Mahāyāna is broad (vipulya) and all the Vehicles enter into it, whereas the Vehicle of the śrāvakas is narrow and does not contain the Mahāyāna. Thus the Ganges does not contain the great ocean because it is narrow, whereas the great ocean can receive all the rivers because it is vast. It is the same for the Mahāyāna. A stanza says:

The Mahāyāna is like the sea,
The Hīnayāna is like the water contained in the hoofprint of an ox (gopada udakam).
The small cannot contain the great:
This comparison is applicable here.423

DEFINITION OF BODHISATTVA424

Question. - What do the words bodhi and sattva mean?

423 The water contained in the hoofprint of an ox (gopada udakam) is compared to the immense waters of the ocean (mahāsamudro 'parimitajaladharaḥ) in the same way that the smallest is compared with the greatest. Cf. Anguttara, IV, p. 102; Milinda, p. 287; Sandhyāniṃcana, p. 207-208; Divyāvadāna, p. 397.
424 For this entire section, see the excellent article Bosatsu in Hobogirin, p. 136-142.
He made the vow to become Buddha,
He has surpassed all the universes
And is worthy to be venerated (pūjā) by men.

He is called Bodhisattva during the interval [of time] starting from the first production of mind (prathamaćittotpāda) up to the ninth uninterrupted path (ānantarāyā) when he enters into the diamond concentration (vajrasāmādhi).426

REGRESSING OR NON-REGRESSING BODHISATTVA

There are two kinds of bodhisattvas, with regression (varvatika) or without regression (avatvatika) as is the case for the arhats who are susceptible of falling back (parihānadharmar) or not susceptible of falling back (aparihānadharmar).428

The non-regressing bodhisattvas are called the true bodhisattvas for they are it truly; the others, the bodhisattvas susceptible of falling back, are called bodhisattva [by extension]. In the same way, those who have found the fourfold Path (sattvādhā mārga)429 are called the true assembly (saṃgha) for they are really it; the others, those who have not found the Path, are called assembly [by extension].

Question. - How do we know whether a bodhisattva is with regression or without regression?

Answer. - In the Pāṇḍavaśīstra, in the chapter of the A pi po tche (Avatvarīka-pārīvartita),430 the Buddha himself defined the characteristics (laksana): regression has such and such characteristics, non-regression has other characteristics.

425 The ninth ānantarāyā causes the abandonment of the ninth category of afflictions of the bhāvagṛha; as it breaks all the anumānas, it receives the name 'concentration like a diamond' (vajrāpanīsamādhi) - The vajrāpanīsamādhi is attained by the bodhisattva in the tenth bhūmi, at the end of the stage of meditation (bhūmikāśūkṣma); he cuts the last obstacles (āvarana) on the path. Immediately following it (hence its name ānantarāyā), the bodhisattva undergoes the revolution of the support (āyaśappūrabhūti), realizes mahānirvāna and mahābodhi and enters onto the Buddha level. On this subject which demands lengthy development, I [Lamotte] will limit myself to providing a few references: Kośa, IV, p. 231; VI, p. 190, 228-229, 264, 300; VII, p. 62, VIII, p. 192, 195; E. Obermiller, Doctrine of P. P., p. 44; Uttaratantra, p. 223; Bodh. bhūmi, p. 403; Sīkṣāmākāra, XIV, v. 45; Madhyāntavibhaṅga, p. 83, 157; Saṃghāra, p. 273; Siddhi, p. 3, 162, 563, 611, 653, 667, 685.

426 This subject will be taken up again later, k. 74, p. 579c.

427 See Kośa, VI, p. 253.

428 The Path is of four types: preparatory path (prayogā), uninterrupted path (ānantarāya), path of deliverance (vimutti) and path of excellence (vīrvasā). See Kośa, VI, p. 277-278.

430 This is one of the chapters of the Pañcaviṃśatikā entitled Pāve tōṇi schonā p'īn in Hsuang tien's translation, chap. 53 (T 220, k. 448, p. 260b-264a), in Wei yue tche p'īn in Moksha's translation, chap. 56 (T 221, k. 12, p. 80a-87c), Pāve tōṇi in Kumārajīva's translation, chap. 55 (T 223, k. 16, p. 339-341b). Very close, chap. 17 of the Aṣṭasāhasrikā, entitled Aṣṭasāhasrikāyañuśāstraṁāṇinātipārīvartita, the original Sanskrit of which may be found in the edition of R. Mitra, p. 323-340.
1. If the bodhisattva practices or meditates on one single dharma, he is called a non-regressing bodhisattva. What is this one single dharma?

It is the continual and resolute accumulation of good dharmas (kusaladharmasamuccaya). It is said that by resolutely (ekacittena) accumulating good dharmas, the Buddhas have attained supreme perfect enlightenment (anuttarasamayaksambodhi).

2. Furthermore, the bodhisattva who possesses one single dharma is without regression. What is this one single dharma? It is right effort (vīrya). Thus the Buddha asked Ānanda: “Ānanda, are you speaking about effort?” “Yes, Bhagavat.” “Ānanda, are you praising effort?” “Yes, Bhagavat.” “Ānanda, one must practice, cultivate and remember effort until one leads men to the attainment of supreme and perfect enlightenment (anuttarasamayaksambodhi).”431 And so forth.

3. Furthermore, the bodhisattva who possesses two dharmas is without regression. What are these two dharmas? Knowing that all dharmas are empty (śūnya) and never abandoning beings. The person who does that is a non-regressing bodhisattva.

[86c] 4. Finally, the bodhisattva who possesses three dharmas is without regression: 1) Resolutely (ekacittena) he has made the vow (prāṇidhāna) to become Buddha, and this resolution is unshakeable (ucala) and intransigent (ahṛya) like diamond (vīrya). 2) His compassion (karunacita) for all beings penetrates his bones (asthi) and marrow (majjī). 3) He has attained the samādhi of wisdom (parijñāsamādhi) and sees all the Buddhas of the present (pratyanupanna). Thus he is called non-regressing bodhisattva.

---

431 The Mppūkhan, when his sermon is finished. On the other hand, in the version followed here by the Mppūkhan, the Buddha said to Ānanda: “Are you speaking of the mind of awakening called effort?” Ānanda replied: “Yes, I am speaking of the mind of awakening called effort.” The Buddha asked the same question three times, and Ānanda made the same response three times. Then the Buddha arose from his seat and said to Ānanda: “There is nothing that people who love and practice effort cannot attain; without fail they will succeed in attaining Buddhahood.”

At k. 15, p. 173c: When Ānanda was preaching the seven minds of awakening (kīrīṭa) to the bhikṣus and had come to the mind of awakening called effort (vīrya), the Buddha said to Ānanda: “Are you speaking of the mind of awakening called effort?” Ānanda replied: “Yes, I am speaking of the mind of awakening called effort.” The Buddha asked the same question three times, and Ānanda made the same response three times. Then the Buddha arose from his seat and said to Ānanda: “There is nothing that people who love and practice effort cannot attain; without fail they will succeed in attaining Buddhahood.”

At k. 26, p. 249c: One day the Buddha said to Ānanda: “Proclaim the Dharma to the bhikṣus; my back aches, I would like to lie down.” Then the Bhagavat folded his upper garment (uttarasāyana) in four, spread it on the ground, and with his cloak (saṃghīṭa) as pillow (binbhohana), he lay down. Then Ānanda preached the seven meanings of awakening (kīrīṭa) and never abandoning beings. The person who does that is a non-regressing bodhisattva.

432 The corresponding Sanskrit formula which differs by only one word, is known to the Sūtra tradition (e.g., Dārmapriyāvy āharaṇavājīṣyatantra; the Buddhist tradition states that the correct Sanskrit formula which differs by only one word, is known to the Boddhisattva tradition). By expressing himself in this way, Ānanda was doing nothing other than repeating a phrase that appears in all the sūtras (e.g., Dīgha, III, p. 237, 268, 285; Majjhima, II, p. 92, 128; Sūnyatva, V, p. 197 sq.; Aṅguttara, I, p. 117, 224-246; II, p. 250 sq.; III, p. 2, 11, 65, 152 sq.; IV, p. 3, 110, 153 sq., 234, 352-353, 357; V, p. 15, 24, 27-28, 90-91; Udāna, p. 36). The corresponding Sanskrit formula which differs by only one word, is known to the Sūtra tradition (e.g., Dīgha, III, p. 237, 268, 285; Majjhima, II, p. 92, 128; Sūnyatva, V, p. 197 sq.; Aṅguttara, I, p. 117, 224-246; II, p. 250 sq.; III, p. 2, 11, 65, 152 sq.; IV, p. 3, 110, 153 sq., 234, 352-353, 357; V, p. 15, 24, 27-28, 90-91; Udāna, p. 36).

In the Abhidharma, the disciples of King Chakravarti say: Who is called bodhisattva? He who has awakened himself and then awakens others is called bodhisattva; he who necessarily will become Buddha is called bodhisattva. Boddhi is the wisdom (prajñā) of the saint who has destroyed the impurities (āsāsā). The person born from this wisdom, protected by the sages and served by the sages, is called bodhisattva.

---

THE BODHISATTVA IN THE ABHIDHARMA SYSTEM

1. Definition

In the Abhidharma, the disciples of King Chakravarti say: Who is called bodhisattva? He who has awakened himself and then awakens others is called bodhisattva; he who necessarily will become Buddha is called bodhisattva. Boddhi is the wisdom (prajñā) of the saint who has destroyed the impurities (āsāsā). The person born from this wisdom, protected by the sages and served by the sages, is called bodhisattva.
They also say that he is called bodhisattva as soon as he has produced the non-regressing mind (avivartitācittā).

They also say that he must have eliminated five dharmas and gained five dharmas in order to be called bodhisattva. What are these five dharmas?

1) He is freed from the three unfortunate destinies (durryāt) and is always reborn among gods (deva) and men (mānaṇaya).
2) He escapes from poverty (dārīdvya), from commoners (nītakula) and always belongs to a noble family (uccakula).
3) He is never a female (strībhava) but always a male (punabhava).
4) He is free of physical defects and weaknesses (vāstikula); his organs are complete (avakalendṛya).
5) He never has lapses of memory (sampramāsa) but remembers his past existences (jatiśrama).

Which served as his garment and spread out his long hair as a mat; prostrating thus, he pronounced the solemn vow.

2. Actions producing the thirty-two marks

They also say that he is called bodhisattva starting from the moment when he has accomplished the actions producing the thirty-two marks (dvātirnīlallakasakarman).433

Question. - When does he accomplish the actions producing the thirty-two marks?

Answer. - After the three incalculable periods (asaṃkhyeyakalpa).436

Question. - How long is an asaṃkhyeya?

Answer. - An asaṃkhyeya is a number so great that divine or human calculators cannot comprehend it.437

Thus:

434 These five points are also found in the Viśalākṣaṇa of the Kośa, IV, p. 222: *sūgucalukṣa pumāṃ jātātmasa vīret, and repeated in Saṃghabhadra, T 1562, k. 44, p. 590b.


436 The career of the bodhisattva in all these sources is three asaṃkhyeyakalpas plus one hundred supplementary kalpas.

- The Pāli sources generally count four asaṃkhyeyas and a hundred thousand kalpas: Cariyāpāṭhaka, I, v. 1; Āṭṭaka, I, p. 2; Viśuddhimagga, I, p. 302. - The Mahāyāna hesitates between three, seven and thirty-three asaṃkhyeyas, which it connects with the progress of the bodhisattva before and during his stay in the bhūmī. Madh. vṛtti, p. 431; Saṃghabhadra, p. 209-211; Siddhi, p. 731-733; Āloka, p. 988.

437 For the method or methods of calculating the asaṃkhyeya, see the plentiful but confused notes of de La Vallée Poussin in Kośa, III, p. 188, IV, p. 224. Four ways of calculating are explained in the Mahāvīryapattī; the first two (chap. 246 and 247) are taken from the Buddhāvatamsaka, T 278, k. 29, p. 586; T 279, k. 45, p. 237; and in Sanskrit in the edition of the Gandavyūha of D. T. Suzuki, Kyoto, 1914, I, p. 133. - The third computation (Mahāvīrya, chap. 248) is taken from Lalitavistara (ed. Lefmann, p. 147-148). - The fourth (chap. 149) is taken from the Kośa, I, p. 190; it also occurs in Bu ston, I, p. 120-121.

The numbers used in southern Buddhism have been studied by W. Kiefl, *Kosmographie des Indien*, p. 356. Below at k. 5, p. 94b-c, the Mppī will give an extract from the Acintyasaṅgī ( = Gandavyūha) containing a long list of numbers increasing each time by one zero starting from ten.

\[
\begin{align*}
1 & + 1 = 2 \\
2 & \times 2 = 4 \\
3 & \times 3 = 9 \\
10 & \times 10 = 100 \\
10 & \times 100 = 1,000 \\
10 & \times 1,000 = 10,000 \\
1,000 & \times 10,000 = 10,000,000 \text{ or one koṭi} \\
10 \text{ million koṭis} & = 10 \text{ nyāya} \\
10 \text{ million nyāyas} & = \text{ one bimbara} \\
10 \text{ million bimbaras} & = \text{ one gata}
\end{align*}
\]

Beyond the gata is the asaṃkhyeya.

This is how the asaṃkhyeya is calculated. When one has passed over the first asaṃkhyeya, one passes through the second; when one has passed through the second, one passes through the third. According to the rules of arithmetic (gaṇaṇa), one counts from one to a hundred and when the hundred is finished, one returns to one. In the same way, after one asaṃkhyeya, the bodhisattva returns to one.

During the first asaṃkhyeya, the bodhisattva does not know if he will become a Buddha or not. - During the second asaṃkhyeya, he knows that he will be Buddha but does not dare to proclaim: "I shall be Buddha." - During the third asaṃkhyeya, he knows confidently that he will be Buddha and he dares to proclaim fearlessly (bhaya): "Later I shall be Buddha."438

For Buddha Śākyamuni, the first asaṃkhyeya goes from the ancient Buddha Śākyamuni to the Buddha La ma che ū (Ratnāśākīn).439 From that time on, the Bodhisattva was free of all female births. - The second asaṃkhyeya goes from the Buddha Ratnāśākīn to the Buddha Jan tān (Dīpaṃkara). That was when the Bodhisattva offered seven blue lotus blossoms (nīlalotpala) to the Buddha Dīpaṃkara, laid out his garment of antelope skin (ajinañcalva) and spread out his hair (keśa) to cover the mud (kardama). On that occasion, the Buddha Dīpaṃkara made the prediction: "Later you will be Buddha under the name Śākyamuni."440

438 Passage taken from the Viśalākṣaṇa, T 1545, k. 176, p. 886c.

439 During the first asaṃkhyeya, Śākyamuni venerated 75,000 Buddhas; during the second, 76,000, during the third, 77,000. The Buddhas venerated at the end of these three asaṃkhyeyas were, respectively, Ratnāśākīn, Dīpaṃkara and Vijayāśī. Cf. Viśalākṣaṇa, T 1545, k. 178, p. 892c; Kośa, IV, p. 227; Saṃghabhadra, T 1562, k. 44, p. 391b.

440 This legend is one of the oldest in Buddhism: A young student (brahmavacara) or novice (mūdra) named Sumedha. Megha or Sumati, according to various sources, bought from a maiden five of the seven blue lotus flowers which she had. He threw them as an offering to the Buddha Dīpaṃkara who was passing by, and the lotuses remained suspended in the air around the Buddha's head. Converted by this miracle, the young man then laid out on the muddy ground the antelope skin which served as his garment and spread out his long hair as a mat; prostrating thus, he pronounced the solemn vow...
The third asaṃkhyeya goes from the Buddha Dīpamkara to the Buddha Piʻi pʻo che (Vipaśyin). - After these three asaṃkhyeyakalpas, the Bodhisattva accomplishes the actions producing the thirty-two marks.441

Question. - In what place are the actions producing the thirty-two marks accomplished?

Answer. - They are mental actions and not bodily or vocal actions. Why? Because mental action alone is capable of discernment (vikalpa) or in the formless realm (drūpyadāhānā). Of the five destinies (gati) of the desire realm, they are accomplished in the human destiny (manusyagati). Of the four continents (caturdhīpika), they are accomplished in Jambudīpī. The Bodhisattva accomplished them as a male (jumānī) and not as a female. He accomplished them in the epoch in which the Buddhas appear, not in an epoch when there are no Buddhas. He accomplished them with the view of Buddhahood and not with any other goal.442

Question. - Are the actions producing the thirty-two marks bodily actions (kūryakaran), vocal actions (vākārman) or mental actions (manaskarman)?

that he would also become Buddha. Then Dīpamkara predicted that he would one day become Buddha under the name Śākyamuni.

This legend is attested by a large number of sources. Here are some of the main ones:


Question. - Which mark is set in place first?

Asaṃkhyeya: 1. the Buddha Piʻi pʻo che (Vipaśyin).

2. The third asaṃkhyeya goes from the Buddha Dīpamkara to the Buddha Piʻi pʻo che (Vipaśyin). - After these three asaṃkhyeyakalpas, the Bodhisattva accomplishes the actions producing the thirty-two marks.441

441 The Bodhisattva accomplishes these actions in the course of the hundred cosmic ages that follow the three asaṃkhyeyas: Kośa, IV, p. 224; Samghabhādra, T 1562, k. 44, p. 590c. But these hundred kalpas are often neglected and then it is said that the state of Buddhahood is attained at the end of three asaṃkhyeyas.442

442 Same details in the Viśhālā, T 1545, k. 177, p. 887c; Kośa, IV, p. 223-224; Samghabhādra, T 1562, k. 44, p. 590c.

Answer. - They are mental actions and not bodily or vocal actions. Why? Because mental action alone is capable of discernment (vikalpa), because first it is necessary to be well established in order that the other marks be profitable.443

Question. - Mental action (manaskarman) concerns the six consciousnesses (viśālāna). Are the actions producing the thirty-two marks accomplished by the mental consciousness (manovīśālāna) or by the other five consciousnesses?

Answer. - They are accomplished by the mental consciousness and not by the other five consciousnesses. Why? Because the five consciousnesses are incapable of discernment (vikalpa). This is why they are accomplished by the mental consciousness.444

Question. - Which mark is set in place first?

[87b] Answer. - According to some, it is the mark that consists of having the feet well set together; so how could the feet well planted be the first?

[88a] Answer. - According to others, it is the mark that consists of having deeply set black eyes and conditions (hetupratyaya). Of the five destinies (gati) a mark fixed first is that which consists of having deeply set black eyes (abhitīmcarera), for it is with an eye of this kind that the One with great loving-kindness (mahāmaitri) looks upon beings. These two opinions, whatever may be said about them, are incorrect; When the causes and conditions (khetprayasya) of the marks are gathered, there is a first realization [for all the marks together]; so how could the feet well planted be the first?

Question. - Are the actions accomplished by one volition (cetasī) or by several volitions?

Answer. - Thirty-two different volitions accomplish the thirty-two marks by reason of one volition for each mark. But each mark taken separately, is endowed (manovikāra) with a hundred merits (puṇya).445

Question. - What is the extent of each of these merits?446

441 Cf. Viśhālā, T 1545, k. 177, p. 887b: What is the nature (vāsabhāva) of the actions producing the marks? Are they actions of body, speech or mind? - They have the nature of these three actions, but mental action is the main one (adhipati). Some say that they are only mental actions and not bodily or vocal. Why? Because mental action is sharp (ūkṣa), whereas bodily and vocal actions are dull (dūṣa). Do the actions that produce the marks belong to the sphere of the manas or to the five consciousnesses (viśālāna)? - They belong to the sphere of the manas and not to the five consciousnesses. Why? Because mental action is endowed with concept (vikalpa) and functions after examination (nirūpandī), on the contrary, the five consciousnesses are without concept and arise as a consequence of the manas element (manoadhātu).

444 Of the six consciousnesses, the mental consciousness alone is endowed with the two special vikalpas called examination (nirūpandī) and memory (manavaram). The other five consciousnesses (the visual, auditory, olfactory, gustatory and tactile consciousnesses) lack them. In other words, the visual consciousness knows blue, but it does not know “It is blue”. Only the mental consciousness is capable of this operation. Cf. Kośa, I, p. 60; Samgha, p. 39.445 The Kośavyākyā (cited in Kośa, IV, p. 226) and Samghabhādra, T 1562, k. 44, p. 590c) count a hundred volitions and consequently a hundred merits for each mark to be realized.

446 There are several opinions on the extent or measure of each merit of the Bodhisattva: here the Mppi will mention seven: the Viśhālā (T 1545, k. 177, p.889c. sq.) mentions eleven; the Kośa (IV, p. 227) mentions only three; Samghabhādra (T 1562, k. 44, p. 591a) limits it to five.
Answer. - According to some, each merit is equivalent to that which assures the cakravartin king power over the four continents (caturvrajāsaka). A hundred merits of this kind would realize one single mark.

According to others, each merit is equivalent to that which gives Che t'i houan yin (Śākredvendra) mastery (vaiśālī) over two classes of gods.\footnote{Śākra commands two lower classes of gods of kāmadhātu: the Caturmahājīrakas and the Trīṣayārimūs (cf. Beal, Catena, p. 93).}

447 The Paranirmitavaisavartins are the higher gods of kāmadhātu; their leader, called Vaśavartin in Dīgha, I, p. 210; Mahāvīra, I, p. 263; II, p. 360, is none other than Māra (see below, k. 10, p. 134c; Chavannes, Contes, I, p. 123; Huber, Sūriśāmākara, p. 110).

448 The Paranirmitavaisavartins are the higher gods of kāmadhātu; their leader, called Vaśavartin in Dīgha, I, p. 210; Mahāvīra, I, p. 263; II, p. 360, is none other than Māra (see below, k. 10, p. 134c; Chavannes, Contes, I, p. 123; Huber, Sūriśāmākara, p. 110).

449 In these one hundred kalpas during which normally the Bodhisattva accomplished the actions producing the marks, Śākyamuni, thanks to his effort (vīrya), skipped over nine. Therefore his effort lasted only 91 kalpas instead of 100. Cf. Mahāvīra, III, p. 249: vīryaśānya saṃpanno... navā kalpaśānya śāhayaśānya puravattamānāḥ. - Viśhālā, T 1545, k. 177, p. 890b; Kośa, IV, p. 225; Samghabhadra, T 1562, k. 44, p. 591a; Fu ti king louen, T 1539, k. 7, p. 327a; Kouan fo san mei hai king, T 643, k. 7, p. 679b (tr. Przyłuski, Les neuf Kalpa qu'a franchi Śākyamuni pour devenir Maitreya, TP, 1928, no. 1, p. 17-21).

450 This story is told in the Avadānaśataka, no. 97, II, p. 175-177 (tr. Fener, p. 412-414; Fu ti king louen, T 1539, k. 7, p. 327a; Kouan fo san mei hai king, T 643, k. 7, p. 679b (tr. Przyłuski, Les neuf Kalpa qu'a franchi Śākyamuni pour devenir Maitreya, TP, 1928, no. 1, p. 17-21).

451 The Bodhissatva in question sometimes appears under the name of Puṣya (Mañjuśrīvasa, III, p. 240; Avadānaśataka, T 190, T 200; Tibetan version of the Kośa where shar rgyal translates Puṣya), sometimes under the name of Tiṣya (T 1530; T 1562; Chinese translations of the Kośa by Paramādā and Hsiao tsang). Tiṣya is not, however, synonymous with Puṣya. In the Mahāvīra (III, p. 240-243), the Buddhas Śākyamuni and Maitreya appear 95 kalpas before Śākyamuni and makes the prediction to Puṣya; the latter appears 92 kalpas before Śākyamuni and gives the prophecy to Vipākśī. These facts are more or less confirmed by T 190 (Beal, Romantic Legends, p. 14) where Tiṣya and Puṣya precede Śākyamuni by 95 and 94 kalpas respectively. Tiṣya (variant Puṣya) is also the name of a lunar mansion (Cancri). 452 In most sources, the miracle took place in a jewel cave (ratnaśīla); the Viśhālā specifies a cave of vaśāliya. T 200 locates the scene under a tree.

453 T 1530 and T 1562 confirm this type of concentration adopted by Puṣya. This tejodhānāsādhi, concentration on the fire element, also called josthānavasādhi, concentration on the brilliance of fire, consists of considering the element fire and, by the power of this examination, making one's body incandescent and emitting flames and smoke. It is often followed by nirvāṇa. Cf. Mahāvīra, I, p. 556; Divyāvadāna, p. 186; Udāna, 9, p. 93; Przyłuski, Ak śāla, p. 26; Concile, p. 10, 31, 66, 116 (the nirvāṇa of Gānāmatī).
Standing erect on one leg, his palms joined towards the Buddha, he considered him attentively. Without blinking his eyes, for seven days and seven nights he praised the Buddha with one single stanza:

Either in heaven or on earth, there is no equal to the Buddha.

In the universes of the ten directions, there is no-one comparable to him.

If one considers all the beings in the universe, No-one is like the Buddha.

For seven days and seven nights, he contemplated the Buddha thus without blinking his eyes. This is how he freed (pratyuddhāvartata) nine kalpas and reached supreme perfect enlightenment (anuttarasamyaksambhūti) in ninety-one kalpas. 454

Question. - The Bodhisattva Śākyamuni, intelligent (muddhāvit) and well-learned, was capable of composing all sorts of marvelous stanzas. Why then does he praise the Buddha with one single stanza for seven days and seven nights?

Answer. - The Bodhisattva Śākyamuni valued his mental intentions and valued the fact of not changing. If he had praised the Buddha with still more stanzas, his mind would now and then have been distracted (vikalpiṇcita). This is why he praised the Buddha with the same stanza for seven days and seven nights.

Question. - Why was the Bodhisattva Śākyamuni's mind impure whereas that of his disciples was pure? Why was the mind of the Bodhisattva Maitreya impure whereas that of his disciples was pure?

Answer. - The Bodhisattva Śākyamuni was totally preoccupied with the good of beings (sattrahasha) and but little with himself, whereas the Bodhisattva Maitreya preoccupied himself much with his own person and little with other beings.

Answer. - The Bodhisattva Śākyamuni valued his mental intentions and valued the fact of not changing. If he had praised the Buddha with still more stanzas, his mind would now and then have been distracted (vikalpiṇcita). This is why he praised the Buddha with the same stanza for seven days and seven nights.

Question. - How does the Bodhisattva fulfill (paripuṣpa) the virtue of generosity?

Answer. - He gives everything unrestrictedly, and when he has given even his body, his heart feels no regret, for example, king Che p’i (Śibi) who gave his body to the pigeon (kapota). 455

455 The ‘gift of the flesh’ for the ransoming of a pigeon [along with the ‘gift of the eyes’ and the ‘gift of the flesh to receive a teaching’] is one of the deeds of the famous king Śibi. Sanskrit sources: It has been wrongly claimed that we have no Indian Buddhist version of this ransoming of the pigeon. The Kalpaṃāndudṛkṣī, p. 181, contains fragments, unfortunately very mutilated, of this episode. - The Avadānaśātaka, II, v. 109 (vol. I, p. 49) alludes to the gift of the eyes, but also to the ransoming of the pigeon: śiśuyamāna cānidaḥyā dattam… kapotastēnasakal. Its chap. LV (vol II, p. 119-135) tells how king Sarvamādā (Śibi’s surname?), at the price of his flesh bought a pigeon claimed by Indra who was disguised as a hunter. - Finally, the Lākūṭāvatāra, p. 251, contains a faithful summary of the episode in its traditional form: Indvandpy ca devāḥitrastam… abhimahatālambhitā. “Even Indra, who has acquired sovereignty over all the gods, had to take the form of a vulture because of his evil habit of eating meat in his past existences. Pursued by this vulture, Vīśvakarman, who had assumed the form of a pigeon, got up onto the scales. In order [to save him], king Śibi, who had compassion for the innocent, had to suffer great sorrow.”

[Note: Chavannes (Contes, IV, p. 85), in error, attaches the Jātaka no. 2 and the Piḷḷi Jātaka no. 499 to ‘the gift of the flesh’. These texts deal only with ‘the gift of the eyes.’] Chinese sources: Lienou tou king, T 152 (no. 2), k. 1, p. 1b (tr. Chavannes, Contes, I, p. 7-11); Prou sa pen hing king, T 155, k. 3, p. 119a24-25; Pen cheng man loun, T 160 (no. 2), k. 1, p. 33b-33a; Ta tchouaung yen-loung king, T 201 (no. 64), k. 1, p. 321-323 (tr. Huber, Śrīśrīmālākārā, p. 330-341); Hien-yu king, T 202, k. 1, p. 35c (cf. Schmidt, Der Weise and der Thor, p. 16-20); Tchang king, T 208 (no. 2), k. 1, p. 531c (tr. Chavannes, Contes, II, p. 70-72); King liu yi siang, T 2121, k. 25, p. 137c-138a.

Brahmanical sources: S. Lévi, in JA, 2908, p. 246 refers to the Mahābhārata, III, 139-131; III, 195; XIII, 32 (where the hero is Śrīsadhvaja); Kathāsaritgāthā, I, 7: Vyabhacāravatūpajñā, I, 3, v. 83.

Jain sources: Karnāravajyayuda, where the name of the hero is Vajyayudha (cf. Winternitz, Literature, II, p. 548).

The stūpa of ‘the gift of the flesh’, situated near the village of Gīra in the boundary between the districts of Dvaravati and Bounar, was visited by Fa hien T 2085, k. 5, p. 102c-15 (tr. Chavannes, BEFEO, III, p. 427) and by Hsuan-tsang, T 2087, k. 3, p. 86c-14 (tr. Bee Æl, I, p. 252). Watters, I, p. 234.

Iconography: Gandhāra (L. D. Barnett, Antiquities of India, London, 1913, pl XXII); Mathurā (Vogel, Mathurā, pl XXII); Amaravati (A. Foucher, Les sculptures d’Amaravāti, RAA, V, 1928, p. 15, pl. VIII, fig 1); Nāgarjunikonda (L. P. Vogel, Excavations at Nāgarjunikonda, An. Bibl., V, 1930 and pl. IIb); Central Asia (Grönwedd, Buddha. Kultstätten, fig. 130 and 251); Barabudur (Foucher, Beginnings of b. art, pl. XXXVI, 2).

During the ninety-one kalpas from the Buddha P’i p’o che (Vīśvakarman) to the Buddha Kṣitigarbha (Kāśyapa), the Bodhisattva [Śākyamuni] accomplished the actions producing the thirty-two marks and, when he had accumulated (spacica) them, his six virtues (pāramitā) were perfected (paripūra).
This pigeon, this little bird,  
Has taken refuge in him as in its nest. 
That is the mark of a bodhisattva. 
He will be Buddha before long.

Then the falcon, perched on a nearby tree, said to king Śibi: "Give me my pigeon." [88b] The king answered: "It is I who took it first, it is not yours. Since I have produced the Great Mind, I welcome all beings (sattva) and I wish to save all beings." The falcon said: "O king, you want to save all beings; am I not part of them? Why should I be the only one not to enjoy your compassion? Would you deprive me of my daily food?" The king replied: "What do you eat?

I have made the vow to protect every being that takes refuge in me. What food do you need? I will give it to you." The falcon answered: "I need fresh meat." The king began to think: "That is difficult to find without killing animals. Must I then kill something to give it to him?" Reflecting thus, his decision remained firm and he spoke this stanza:

The flesh of my own body  
Subject to old age, sickness and death,  
Will start to rot before long.  
I will give it to him.

Having had this thought, he called a servant to bring a knife, cut the flesh of his thigh and gave it to the falcon. The falcon said to the king: "O king, you are giving me fresh meat, but in all fairness, you should give me a weight of flesh equal to the weight of the pigeon. Make no mistake!" The king said: "I will use my scales (nāla)." He placed [the piece] of flesh on one side and the pigeon on the other, but the pigeon was heavier than the flesh of the king. Then he ordered the servant to cut his other thigh, but that too was still too light. In turn he cut his two feet, his rump, his two breasts, his neck and his back. He sacrificed his whole body, but the pigeon was still heavier than the flesh of the king. Then his ministers and his family put up a curtain (stāna) and sent away those who were present, because the king could not be seen in that state. But king Śibi said to them: "Do not send the people away, let them come in and watch", and he added these stanzas:

May the gods, men and asuras  
Come and contemplate me.  
A great mind, an extreme resolve is necessary  
To attain Buddhahood.  
Whoever is seeking Buddhahood  
Must bear great suffering.  
If one cannot maintain one's resolution
One should give up the vow [of bodhi]. Then the Bodhisattva, with bloody hands, took the scales and wanted to climb up on them: he maintained his resolve to balance the weight of the pigeon with his whole body. The falcon said to him: "Great king, that is very difficult. Why are you doing that? Rather give me the pigeon." The king answered: "The pigeon has taken refuge in me, I will never give it to you. If I sacrifice my whole body, it is not to gain treasure or out of concern. At the price of my body, I want to attain Buddhahood." With his hands, he took the scales, but as his flesh was exhausted and his muscles torn, he could not make his way there and, trying to climb up [onto the scales], [88c] he fell down. Reprimanding his own heart, he said: "You must be strong and not anxious. All beings are plunged into an ocean of suffering. You yourself have sworn to save them all. Why be discouraged? The pain [that you are suffering] is small; the sufferings of hell [naraka] are great. If they are compared, yours do not make up a sixteenth part. If I who am wise, full of energy, disciplined and meditative, if I suffer such pain, what about people without who are plunged into hell?" Then the Bodhisattva, resolutely trying to climb up, took the scales and gave the order to his servant to help him. At that moment, his resolve was strong and he regretted nothing. The devas, nāgas, asuras, piśacás, mañjusayas praised him greatly. They said: "To act in this way for a little pigeon is extraordinary (aḍāḥsūtra). Then the great earth (prthvī) trembled six times, the great sea (samudra) swelled its waves (varutīga), the dead trees began to blossom, the gods caused a perfumed rain to fall and threw flowers. The goddesses sang his praises: "He will surely become Buddha." Then the devaśri came from the four directions [to praise him], saying: "This is a true Bodhisattva who will soon become Buddha." The falcon said to the pigeon: "The test is finished; he has not spared his own life. He is a true Bodhisattva" and added this stanza:

In the garden of compassion,
He has planted the tree of omniscience.
We must pay homage to him;
He should not be caused any more pain.

Then Viśvakaśrama said to Śakradevendra: "Devendra, you who possess miraculous power, you should make this king in whole body again." Śakradevendra replied: "It need not be me. The king himself is going to swear that his great heart was joyful [when] he sacrificed his life and gave it so that all beings could seek Buddhahood." Śakra then said to the king: "When you cut off your flesh and you were suffering so cruelly, did you feel any regret?" The king answered: "My heart was joyful (ānanda). I felt no irritation or regret." Śakra said to him: "Who could believe that you did not feel anger or irritation?" Then the Bodhisattva made this vow: "When I cut my flesh and when my blood flowed, I felt neither anger nor irritation. I was resolved (oka/itva) and without regret, for I was heading to Buddhahood. If I am speaking the truth, may my body become as it was before." Hardly had he pronounced these words than his body became as it was before.

At this sight, men and gods became very joyful and cried out at this miracle: "This great Bodhisattva will surely become Buddha. We must honor him whole-heartedly and wish that he will become Buddha soon. We will protect us." Then Śakradevendra and Viśvakaśrama returned to the heavens. It is by acts of this kind that the Bodhisattva fulfills the virtue of generosity.

Question. - How does the Bodhisattva fulfill the virtue of discipline (ātāpārāmitā)?

Answer. - By not sparing his life when it is a question of keeping the pure precepts (māyāprākara). Thus the king Śūrātra said to the pigeon: "The test is finished; he has not spared his own life. He is a true Bodhisattva." Then Śūrātra made this vow: "When I cut my flesh and when my blood flowed, I felt neither anger nor irritation." Then the Bodhisattva made this vow: "When I cut my flesh and when my blood flowed, I felt neither anger nor irritation. I was resolved (oka/itva) and without regret, for I was heading to Buddhahood. If I am speaking the truth, may my body become as it was before." Hardly had he pronounced these words than his body became as it was before.
Kalmāṣapāda, carrying the king, traveled through space (dīkāhā) and came to his home where he set Sutasoma down amidst the ninety-nine kings [whom he had already captured]. King Sutosoma began to weep. Kalmāṣapāda said to him: “Great kṣatriya king, why are you crying like a baby? Every man must die; everything composite must decay.” King Sutosoma replied: “I am not afraid of death, but I am afraid of not fulfilling my promises. From the time that I was born, I have never lied (mṛṣāvivāda).” This morning, as I was leaving the gates, a certain brahmī came to me to ask for alms and I promised to return to give him charity. I do not doubt impermanence (anityatā), but if I dispoint this [brahmī] in his expectation, I am committing a sin (āpatti) of deception. That is why I am weeping.” Kalmāṣapāda said to him: “Your wish will be satisfied. Since you are afraid to break your promise, I allow you to return [home]; you have seven days in which to give alms to the brahmī; after that time, you will return here. If you have not come back in that time, by the power of my wings, I will easily bring you back.”

King Sutosoma was able to return to his native land and give alms to the brahmī as he wished. He set the crown prince (kumāra) on the throne. Calling his people together, he excused himself in these words: “I know that I have not settled everything; my governing was not [always] according to the Dharma. I recognize your loyalty. If I am not dead by tomorrow, I shall return directly.” Throughout the whole country, his people and his family struck their foreheads to the ground trying to keep him, saying: “We wish to return to our country, his people and his family. We will build an iron castle (āgaravīga) surrounded by choice soldiers. No matter how powerful Kalmāṣapāda is, we are not afraid of him.” But Sutosoma, who disagreed, spoke this stanza:

Faithfulness to one’s word (satyavivāda) is the foremost of the commandments;

The man of his word ascends the stairway to heaven.

The man of his word, no matter how small, is great;

The liar goes to hell.

familiar under the name of Kalmāṣapāda, which certain Chinese sources translate as Po toow (187 and 6; 157), Pan toow (96 and 6; 157), i.e., ‘Speckled Foot’ (cf. T 202, p. 425b; T 245, p. 830a); according to the Hien yu king (T 202, p. 425b), this surname was given to him because, born of a liones s, he had feet marked with spots like a lion’s fur. In his Samāṇaṭtīvānī, II, p. 483, Buddhaghosa proposes another explanation: “When the anthropophagous king, banished by the cultured, took flight, an acacia spine pierced his foot, and this wound left a scar like a speckled piece of wood (ussa kira pāda ... hariṇi-rāhī).” The village where this man-eater was tamed was called Kalmāṣadānmya (in Pāli, Kamnāṣadānmya). It is situated in the land of the Kurus, and the Buddha preached several important sūtras there. Cf. Dīgha, II, p. 55; 290; Majjhima, I, p. 55; II, p. 26; Suttaṭṭha, II, p. 92; Tevārang a han, T 1, k. 10, p. 60u29; Tchong a han, T 26, k. 24, p. 578b; Divyavāḍana, p. 515, 516.

In T 202 (p. 426a) and T 243 (p. 830b), it was 999 kings whom Kalmāṣapāda had captured.

I wish to keep my promise today.

Rather lose one’s life than break it.

[80b] My heart feels no regret.

Having reflected in this way, the king departed and returned to Kalmāṣapāda who, seeing him from afar, rejoiced and said to him: “You are a man of your word who does not break his promises. Every man seeks to save his own life. You had the chance to escape from death, but you came back to fulfill your promise. You are a great man (mahāpuruṣa).”

Then Sutosoma praised faithfulness to one’s word: “The one who keeps his word is a man; he who breaks it is not a man.” He praised truth (satyavivāda) in every way and disparaged falsehood (mṛṣāvivāda). Listening to him, Kalmāṣapāda said: “I have spoken well; in return I will release you; you are free. I grant you also the ninety-nine kings, your co-prisoners. May they return, each as he will, to their own countries.” When he had spoken thus, the hundred kings returned [to their homes].

It is in Jātakas such as this that the Bodhisattva fulfills the virtue of discipline.

Question. - How does the Bodhisattva fulfill the virtue of patience (kṣaṇīpāramītā)?

Answer. - When people come to insult him, strike him, beat him, throw off his skin, cut him to pieces and take his life, his mind feels no hatred (dvāsas). We will build an iron castle (āgaravīga) surrounded by choice soldiers. No matter how powerful Kalmāṣapāda is, we are not afraid of him.” But Sutosoma, who disagreed, spoke this stanza:

Faithfulness to one’s word (satyavivāda) is the foremost of the commandments;

The man of his word ascends the stairway to heaven.

The man of his word, no matter how small, is great;

The liar goes to hell.

460 In T 202 (p. 426a) and T 243 (p. 830b), it was 999 kings whom Kalmāṣapāda had captured.

461 The Mppi tells the story of the bhikhu Kāṇṭi in the following way: In a great forest, Kāṇṭiṇīsi was cultivating patience (kṣaṇī) and practicing loving-kindness (maitrī). One day, King Kali along with his courtesans entered the forest to walk about and disport himself. Having finished his meal, the king stopped to sleep a little. The courtesans, walking about in the blossoming forest, saw the rāja, paid their respects to him (vandana) and sat down at his side. Then the rāja praised patience and loving-kindness; his words were so fine that the women could not get enough of listening to him and stayed with him for a long time. King Kali woke up and, not seeing his courtesans, seized his sword (āgaravīga) and followed their footsteps. When he found them around the rāja, his haughty jealousy overflowed; with furious eyes, brandishing his sword, he asked the rāja: “What are you doing there?” The rāja replied: “I am here to practice patience and cultivate loving-kindness.” The king said: “I am going to put you to the test. With my sword, I will cut off your ears (karnas), your nose (nasā), and your hands (hasta) and feet (pāda). If you do not get angry, I will know that you are cultivating patience.” The rāja answered: “Do as you wish.” Then the king drew his sword and cut off his ears, his nose, then his hands and feet and asked him: “Is your mind disturbed?” The rāja answered: “I cultivate patience and loving-kindness; my mind is not disturbed.” The king said: “There lies your body without any strength; you say that you are not disturbed, but who would believe you?” Then the rāja made this oath: “If I am truly cultivating loving-kindness and patience, may my blood (āgaravīga) become milk (kāla).” At once his blood changed into milk; the king, astounded, departed with his courtesans. But then, in the forest, a naga-king (nāgaraṇa), taking the side of the rāja, caused lightning and thunder and the king, struck by lightning, perished and did not return to his palace.

This anecdote is often told to illustrate the patience of the Bodhisattva (represented here by the bhikhu Kāṇṭi) and the wickedness of Devadatta (here, the evil king).
Question. - How does the Bodhisattva fulfill the virtue of exertion (vīryapāramitā)?

Answer. - When he possesses great exertion of mind, he always tries to act in the manner prescribed by the Buddha (avasthitā). The bodhisattva who is a prince, if he put himself at the disposal of all his friends, swore to empty the water of the ocean until it was completely dry, and his resolve was firm.462 Here again, the Bodhisattva praised the Buddha Puya for seven days and seven nights standing on one leg without blinking his eyes.463

Chinese sources: Lieou tou ti king, T 142 (no. 9), k. 1, p. 4.5a-b (tr. Chavannes, Contes, II, p. 89-91); Hien yi yi, T 202, (no. 40), k. 8, p. 404b-406b (cf. Schmidt, Der Weise und der Thor, p. 227-252); King liu yi siang, T 2121, k. 9, p. 47b-88a. The theme of the man who tried to empty the water of the ocean is met again in an anecdote of the Mahābhārata which was sumarized by Senart in the following way: “Once king Chhādha, seated under a tree, had no in- (āśī) or out- (apāna) breath. A bird came and laid her eggs in his top-knot which was in the form of a conch (śaitkhaśikā); the bhūpadattvā remained motionless (acala) until the fledglings flew away.464

Question. - How does the Bodhisattva fulfill the virtue of wisdom (prajñāpāramitā)?

Answer. - When his great mind reflects (manasikaraṇi) and analyzes (vibhānaka). Thus the brahmin K’iu p’iu t’o (Govinda), the great minister (mahāmātāya), divided the great earth (mahāpṛthivī) of Jambudvīpa into seven parts; he also divided into seven parts a determined number of large and small cities (nagura), of villages (ṅigama) and hamlets (antarāpana).465 Such is the virtue of wisdom.

462 The story of Mahābhārata will be told at length at k. 12, p. 151-152. It is also found in the Mahāvastu, II, p. 89-91; Lieou tou ti king, T 142 (no. 9), k. 1, p. 4.5a-b (tr. Chavannes, Contes, II, p. 89-91); Hien yi yi, T 202, (no. 40), k. 8, p. 404b-406b (cf. Schmidt, Der Weise und der Thor, p. 227-252); King liu yi siang, T 2121, k. 9, p. 47b-88a. The theme of the man who tried to empty the water of the ocean is met again in an anecdote of the Mahābhārata which was sumarized by Senart in the following way: “Once king Chhādha, seated under a tree, had no in- (āśī) or out- (apāna) breath. A bird came and laid her eggs in his top-knot which was in the form of a conch (śaitkhaśikā); the bhūpadattvā remained motionless (acala) until the fledglings flew away.464

463 The Mppk, k. 17, p. 188a-b, tells this anecdote as follows: Śākyamuni at one time was a rāja named Chhādha (śaitkhaśikā) with a top-knot in the shape of a conch (śaitkhaśikā). He always practiced the fourth dhyāni, interrupting his breath (āśī); seated under a tree, he remained immobile. A bird, seeing him in this posture, mistook him for a motionless (āśī) or out- (apāna) breath. A bird came and laid her eggs in his top-knot which was in the form of a conch (śaitkhaśikā); the bhūpadattvā remained motionless (acala) until the fledglings flew away. The case of a bird is exceptional: “We know that the yogin in the old legends remained immobile on one leg: the birds made their nests in their hair” (Lav., Dogme et Philosophie, p. 183). The King liu yi siang (Chavannes, Contes, II, p. 308-312, and in the Cheng king, T 154 (no. 3), k. 1, p. 75b-76a).

464 See above.

465 The Mppk, k. 17, p. 188a-b, tells this anecdote as follows: Śākyamuni at one time was a rāja named Chhādha (śaitkhaśikā) with a top-knot in the shape of a conch (śaitkhaśikā). He always practiced the fourth dhyāni, interrupting his breath (āśī); seated under a tree, he remained immobile. A bird, seeing him in this posture, mistook him for a motionless (āśī) or out- (apāna) breath. A bird came and laid her eggs in his top-knot which was in the form of a conch (śaitkhaśikā); the bhūpadattvā remained motionless (acala) until the fledglings flew away. The case of a bird is exceptional: “We know that the yogin in the old legends remained immobile on one leg: the birds made their nests in their hair” (Lav., Dogme et Philosophie, p. 183). The King liu yi siang (Chavannes, Contes, II, p. 308-312, and in the Cheng king, T 154 (no. 3), k. 1, p. 75b-76a).

466 Extract of a passage from the Mahāvastu which was summarized by Senart in the following way: “Then the prince of the Bhārata race, the lord Gvinda, had a golden crown and a gold sword. When the latter died, he followed the advice of his son, prince Renu, and replaced Gvinda by Govinda’s son, Štāgula, who was called Mahāvindra. The six kṣatriya royal ele - (dakṣaśivā), on the death of Dālāpati, assured his succession to Renu by promising to distribute the kingdom amongst the seven of them. When the time came, it was Mahāvindra who took charge of this division of the land, assigning to each his capital; he remained in charge of all their affairs; at the same time he taught seven thousand brahmmins and seven hundred nādalata.”
This is how the Bodhisattva fulfills the six virtues.


The Buddha became a disciple under the Buddha Kuś hypers, he had to be reborn in that place.

2. Furthermore, at a level (bhūmi) lower than that, the fetters (samyujana) are too (89c) heavy; in a higher level, they are too light. In the heaven of the Tuṣitas, the fetters are neither too heavy nor too light, for there, wisdom (prajñā) is safe (yogākṣema).

3. Furthermore, the Bodhisattva does not want to miss the time when he is to become Buddha (buddhāpravardhbhuvakāśa). If he were born in a lower level where the lifespan (dyus) is short (brahma), his life would be over before the time of his coming as Buddha; if he were born in a higher level where the lifespan is long (ādhyā), his life would be prolonged beyond the time of his becoming Buddha. But among the Tuṣita gods, the span of life coincides with the period when Buddhas appear.467

4. Finally, the Buddha always dwells in a middling destiny (madhyamapratipadda), practically identical with the human life in the world of men (upapattihātā).

What is examination of family? The Buddhas are born into two kinds of family, either the kula or the dharmiyas, including the Buddha (cf. Samatāgala, I, p. 173; Atanatharūkī, p. 336).

468 The Madhyadeśa in question here is vañner than the Madhyadeśa of the old brahmanical literature. The latter is practically identical with the Avijayata whereas the Madhyadeśa of the Buddhist texts includes fourteen of the sixteen Mahājānapadas. For its precise limits, see Malalasekera, II, p. 418-419. Madhyadeśa is the birthplace of noble individuals (purivāṇiyā), including the Buddha (cf. Sumatāgala, I, p. 197; Atanatharūkī, p. 336).

The sources are not in agreement on the number of the Bodhisattva's vilokanās:

1. Four vilokanās: Examination of time (kalavilokana), ii) examination of place (devanāvīkalanā), iii) examination of family (kulavilokana), iv) examination of mother (upapattihātā).

2. Five vilokanās: examination of mother or parents is added (matrīvatī), including the Buddha (cf. Sumatāgala, I, p. 197; Atanatharūkī, p. 336).

3. Eight vilokanās, adding to the previous five the examination of the period of gestation (īṣṭa), the month of birth (māsa) and the date of leaving (nivedkālam). Millinda, p. 193.

470 According to the Dīgha, II, p. 27-7, the duration of the human lifespan was 80,000 years under Vipāsīya, 70,000 under Sākyin, 60,000 under Vaitūlīya, 40,000 under Krakuchanda, 30,000 under Kuśanamuc, 100 under Śākyamuni. See Rhyds Davids, Dialogues of the Buddha, II, p. 6. - These numbers are confirmed by various texts: Tá-han a han, T 1, 1, 1, 1, 1; Tá-fu king, T 2, 2, 150; Tá-fu fou mou sing teng tus king, T 4, 4, 159; Tung yi a han, T 125, k. 45, 490 [under Vipāsīya, the human lifespan is 84,000 and not 80,000 years]; Tá-fu yao king, T 212, k. 2, p. 615b. - Vībhāṣā, T 1545, k. 135, p. 706c ad Kośa, III, p. 193, have established that the Buddhas appear during epochs of decrease of the lifespan, when the duration of life decreases from 84,000 to 100 years.

Bodhisattva was born in Madhyadeśa 'Central land'.468 It was in the middle of the night that he came down from heaven (avatāra); it was in the middle of the night that he left the land of Kuśa (p'i lo p'eo) (Kapilavastu) and after having traveled the Middle Path (madhyama pratipada), he attained supreme and perfect enlightenment (anuttarasamyaksaṃbodhi); it was the Middle Path that he preached to men; finally, it was in the middle of the night that he entered nirvāna without residue (nirupadhiṣṭhamārvatā). Because he loved these 'middles', he was born in the intermediate heaven [of the Tuṣitas].

5. The four vilokanās and the entry into the womb.469

When the Bodhisattva had taken birth in Tuṣita heaven, he examined the world of men in four ways: 1) examination of time (kalavilokana), ii) examination of place (devanāvīkalanā), iii) examination of family (kulavilokana), iv) examination of mother (upapattihātā). What is the examination of time? There are eight periods in which Buddhas appear: When the human lifespan is 84,000, 70,000, 60,000, 50,000, 40,000, 30,000, 20,000 and 10 years.470 The Bodhisattva says to himself: 'The duration of the human lifespan is one hundred years; the time of appearance of the Buddha has arrived.' This is the examination of time.

What is the examination of place? The Buddhas are always born in Madhyadeśa, for it abounds in gold and silver, precious substances, foods, picturesque places, and its ground is pure.

What is examination of family? The Buddhas are born into two kinds of family, either the kṣatriyas or the brahmīnīs, for the kṣatriyas have great power (prabhāvīna) whereas the brahmīnīs have great wisdom (prajñā). It is there that the Buddhas are born according to the need of the times.

468 The Madhyadeśa is a geographical and cultural region in India. It is now known roughly as the central regions of India, including the present-day states of Madhya Pradesh, Uttar Pradesh, and Bihar, and some parts of Rajasthan. It was considered to be the central land from which the majority of the Buddha's discourses were given.

469 The four vilokanās are the examination of time, place, family, and mother. They are significant because they help the Bodhisattva choose the best moment and place for his rebirth to continue his spiritual activities. The examination of family includes the examination of mother, which is considered the most important.

467 The Tuṣita gods live 4,000 years, but the days that constitute these years are each equal to 400 ordinary years (Cf. Atuguttara, I, p. 214; Kārifel, Kosmographie der Inde, p. 194).
What is the examination of the mother? The bodhisattva asks himself who is the mother who will be able to bear a bodhisattva as strong as Nārāyana. When this examination is finished, he determines that only the family of king Śuddhodhana, residing in Kapilavastu in Madhyadeśa, is capable of conceiving the Bodhisattva. Having thought thus, he descends from Tuṣita heaven and enters the womb of his mother (mātrikā) without loss of his full-mindedness.

[90a] Question. - Why do all the Bodhisattvas in their last birth (paśicīna punarbhava) come from heaven and not from among men?

Answer. - 1. Because they have climbed up to the supreme destiny (agragati) and, of the six destinies (gati), that of the gods is the highest.

2. Furthermore, coming from heaven, they possess all kinds of beauty (saundaryā) and miracles (adbhuta) which they would not have at their disposal if they were to come from a human destiny.

3. Finally, because men venerate (sakurvanti) the gods.

Question. - All people have a disturbed mind (samalacīta) at the moment of reincarnation (pratisandhi) when they enter the womb of their mother (mātrikā). Why then is it said that the Bodhisattva has an undisturbed mind when he enters his mother's womb?

Answer. - 1. According to some, at the moment of reincarnation (pratisandhi), all beings have a disturbed mind (viparītasaṃsārā); but since the Bodhisattva has no loss of mindfulness (adhisthit bodhisattvayo mustñā smṛthi), it is said that he enters his mother's womb with an undisturbed mind. When he is in the intermediate existence (antarbhava), he knows that he is in the intermediate existence. - When he is in the stage of the Ko lo lo (kalala), he knows that he is in the kalala stage, i.e., when seven days after conception, the semen and blood (turaśoṇita) coagulate (saṃmūrčaitanta). - When he is in the stage of the Nge fou e’lo (arbuda), he knows that he is in the stage of arbuda, i.e., two weeks after conception, he resembles an ulcer. - When he is in the stage of the Woe p’ao (peśin), he knows that he is in the peśin stage. - When he comes into the world, he knows that he comes into the world.

And so, as he has no loss of mindfulness (smṛtihāti), it is said that he enters his mother's womb with correct mind.

6. Birth and the thirty-two 'lakṣaṇas'

At the end of ten months, with correct mind and without loss of mindfulness, the Bodhisattva left his mother's womb, took seven steps and uttered these words: "This is my last birth" (paśicīna punarbhava). King Śuddhodana asked the experts in marks (laksanāpratigraha): "Look and see if my son has the thirty-two marks of the Great Man (dvārtiṃsad mahāpuruṣa-lakṣaṇa). If he has these thirty-two marks, he will have two possibilities: if he stays at home (grhastra), he will be a cakravartin king; if he goes forth from home (pravrata), he will be a Buddha." The experts said: "The crown prince (kumāra) really does have the thirty-two marks of a Great Man; if he stays at home, he will be a cakravartin king; if he leaves home, he will be a Buddha." The king asked: "What are the thirty-two marks?" The experts replied:

1. Supratisthāpādaṭā. "The soles of his feet are well set down." The soles of his feet are set down on the ground without a gap, not even a needle, could be inserted.

2. Adhastā pādakālayed vātre jāte sahasreṇa sandhikī sunumike nyāḥkārapuruṣīṃ. "On the soles of his feet are two wheels with a thousand spokes, a hub and a rim and [90b] having three perfections." He has obtained this mark spontaneously (svatāt); it was not made by an artisan. The divine artists like Viśvakarman are not able to make such a perfect mark.

Question. - Why could they not make it?

Answer. - Because these divine artists such as Viśvakarman do not achieve the depth of wisdom (prajñā). This mark is the reward for good actions (kuśalakarmavipak). Although the divine artists have obtained their knowledge [technique] as a reward of their life, this mark of the wheel comes from the practice of the roots of good (kuśalāmālācaryā) and wisdom (prajñā). The knowledge of a Viśvakarman is

471 Nārāyana is the one who has nārāyanabhūta, the strength of the seventh term of a series beginning with the elephant in which each term is ten times the preceding one. See Pi l i ch’u, T 1545, k. 30, p. 155a; Kośa, VII, p. 73-74.

472 Cf. Saṃgāraha, p. 55.

473 It is thanks to the vijñāna that the semen and blood coagulate to form the embryo. For this saṃmūrčahan, see Saṃgāraha, p. 13-14.

474 The Mppā does not enumerate the five embryonic stages in the traditional order: kalala, arbuda, peśin, ghana, pralabdhi, which are found, e.g., in Saṃyutta, I, p. 206; Milinda, p. 125; Mahāyūtputti, no. 4007-4071; Tsu a han, T 99 (no. 1300), k. 49, p. 337c; Kośa, II, p. 255; II, p. 58; IV, p. 119. - Here the Mppā omits the pralabdhi stage which is also omitted in Milinda, p. 40 and Visuddhimārga, p. 236. - Some texts have eight embryonic stages: 1-5. kalala ... pralabdhi.

the result of one single existence, but this mark of the wheel comes from a wisdom extending over innumerable kalpas. This is why Viśvakarman could not make it and, still less, the other divine artisans.

3. Dirghāṅgurha: "He has long fingers." His fingers are slender and straight; their arrangement is harmonious and the joints are accentuated.

4. Āyatupāda: "He has a broad heel."

5. Jātaṅgaliḥastapādaḥ: "The digits of his hands and feet are webbed." He is like the king of the swans (hansat: when he spreads his fingers, the webs show, when he does not spread his fingers, the webs do not show."

6. Mrudurasamapāṇīpādaḥ: "His hands and feet are soft and delicate." Like fine cotton cloth (sākṣam karupākṣamahām), these members surpass the other parts of his body.

7. Utvasagavaranam: "He has a prominent instep." When he treads on the ground, his foot neither widens nor retracts.

476 But in Sanskrit, jāla does not mean 'web', and Burnouf, reluctant to place the Buddha "in the class of palmipeds", understands: "The digits of his hands and feet are reticulate." Foucher (Art Gréco-bouddhique, II, p. 306-312) adopts this interpretation and sees in these notes the lines of a hand "which always have played a chiromancy and, in our day, are used in judicial identification." Moreover, he establishes that, in representations of the Buddha, "the Gandharan sculptors showed only detached hands and hands separated from their sculptures, and did so only when constrained by the special needs of the construction." This opinion is held by J. N. Banerjea, The webbed fingers of Buddha, IIQ, VI, 1930, p. 717-727. W. F. Stutterheim, Le jālākāraṇa de l'image du Bouddha, Act. Oc., VII, 1928, p. 232-237, referring to a passage of the Sakuntali, claims that jāla means the red lines of the hand held up to the light of the sun. A. K. Coomaraswamy, The webbed finger of Buddha, IIQ, VII, 1931, p. 365-366, accepts Stutterheim's translation in the original meaning of jāla and explains, along with Foucher and Banerjea, the semantic shift of jāla, in the sense of membrane, as a misinterpretation of the sculptures. Answer of J. N. Banerjea, The webbed fingers of Buddha, IIQ, VII, 1931, p. 654-656.

Nevertheless, the texts are explicit. Without saying anything about the stereotyped Tibetan translation: phyang don'i tbls dra bas bhröl pa, "his hands and feet are attached by a membrane", the old translators and commentators agree in attributing to the Buddha hands and feet like "the king of the swans", and Smart, Legende du Bouddha, p. 145, was perhaps correct to understand 'membrane'. Here are some references:

Dīgāḷagama, third mark (T 1, p. 5b): His hands and feet have a netted membrane (wang mar: 120 and 8; 120 and 11) like the king of the geese (ngo wang). - Madhyāṃgikāgama, T 26, p. 686b: His hands and feet have a netted membrane (wang mar) like the king of the geese (yen wang). - Mālāvatsarvāvīdān Vinaya, sixth mark (T 1450, p. 108c): His hands and feet have a netted membrane (wang mar). - Lalitavistara of Divākara, thirtieth mark (T 577a): The digits of his hands and feet all have a membranous net (wang mar: 120 and 8; 177 and 7). - Abhinīkananāsəttra, seventh mark (T 199a, p. 692c): The space between the digits of the Kundal's hands and feet is netted (ilo wang). - Pulacaśimāṭi, third mark (T 220, vol. 6, p. 967b): between each of the digits of the Bhuṣavat' s hands and feet there is a netted membrane (man wang) like in the king of the geese (yen wang). - Daiṣaḷāḥirasā, p. 108: tenya hastapādaṃ jālāṃ avaṇṭadhāṇī śālāṃ devaṃ amṛtraprāṇamūrī nāsi. - Vībhavā, sixth mark (T 1543,p. 888a): His hands and feet are marked with a netted membrane (wang mar), that is to say, between the digits of the Buddha's hands and feet there is a net-membrane like the digit of the king of the geese (ngo wang). - Alokā, p. 918: rājāhaṃvaravajālāvamadāṅgulipāṇīpādaṃ.

The soles of his feet (pādatāla) are like a red lotus (padma) in color; between the toes there is a membrane; the ends of his feet are the color of real coral (pravādā); the toenails (nābha) have the color of polished red copper (āṇveṇa); the upper side of his feet are golden in color (soavarnavana) and the hairs (roha) covering it are the azure of lapis-lazuli (vādīrāya). These colors are marvelous; one would say an assortment of jewels, a varicolored necklace.

8. Aṅkeṣṇāgacchāya: "He has the limbs of an antelope." His legs taper gradually (amupārātamanaka) as in Aiṇeyya, the king of the antelopes (megaraḍā).

9. Suhīnavatānājānapramabāhāyaḥ: "Standing upright without bending over, his arms reach down to his knees." Without bending or straightening up again, he can touch his knees with the palms [of his hands].

10. Koṣaṅgavatāsaghyāyaḥ: "The secret part of his abdomen is concealed within a sheath" as in an elephant of good birth or a high-bred horse (taduṣṭāh varagotra dhāṇyena hastyā, dhāṇyena vātuḥ).

Question. - Then why did his disciples see his secret parts when the Bodhisattva attained supreme complete enlightenment (anuttarasamayusamābodhi)?

Answer. - He showed them his sexual organs to save beings and dissipate the doubts of the crowd. Besides, according to some, the Buddha manifested (nimimite) an elephant or a well-bred horse and said to his disciples: "My sexual organs are like that."477

477 On this subject, the Mppā will make the following comments later (k. 26, p. 251c):

"The Buddha showed the mark of his tongue and his cryptorchidy. Some people had doubts about these two characteristics of the Buddha's body; they should have been able to attain the Path but because of these doubts, they did not. That is why the Buddha showed them these two marks. He put out his tongue and it covered his whole face: although his tongue was large, it was bent back easily into his mouth. Some people, seeing the Buddha put out his tongue, may have felt contempt because putting out one's tongue is the mark of a small child. But when they saw him put his tongue back in and preach the Dharma without any difficulty, they felt respect and cried out at the wonder. Some people had doubts about the cryptorchidy of the Buddha, an invisible mark; then the Bhagavat created a marvelous elephant or a wondrous stallion and, showing them, he declared: "My cryptorchidy is an invisible mark quite like that." Some even say that the Buddha took out his sex organs and showed them to someone to suppress his doubts. Teachers (ispadeśākhyāya) say that [by this action] the Buddha shows his great compassion for, if a man sees the Buddha's cryptorchidy, he can accumulate roots of merit (kasośaṅkam) and produce the mind of anuttarasamayusamābodhi."
11. [Nyagrodha] parimaṇḍalaḥ: Like the nyagrodha tree, the Buddha's body is rounded and is of the same size on all four sides.

12. Āvīvalaṃghrayaḥ: "His hair rises up." On his body his hair curls upwards (tasya käye keśarottamā āvīvalaṃghrayaṃ dukṣāṣṭidēṇāṃ).

13. Ekaikakāraḥ: From each of his pores there arises a single hair (tasyaikakaṃkārasya evakākāraṃ rūmāṇī jītāṃ); his hairs are not disarranged (avīksiptāṃ; they are blue-black (niśāṇā), of the color of lapis lazuli (vaidūyā), curbed to the right (pradaksināvarāntā) and standing up (āvīvalaṃghrayāṃ).

14. Savarnavarnah: "He is golden in color."

Question. - What is this golden color?

Answer. - Placed beside gold (savarana), iron (ayu) has no brilliance. The gold of today compared to the gold of the time of a Buddha has no brilliance. The gold of the time of a Buddha compared to the gold of the river Jambi (jambhinaudasaṃvarana) has no brilliance. The gold of the river Jambi compared with the golden sand of the great ocean (mahāsamudra), on the path of a cakravartin king has no [90c] brilliance. The golden sand compared with the golden mountain has no brilliance. The golden mountain compared with Sumeru has no brilliance.

The gold of Mount Sumeru compared with the gold of the Trīyāstraṃśa gods' necklaces (kṣetra) has no brilliance. The gold of the Trīyāstraṃśa gods' necklaces compared with the gold of the Yāma gods has no brilliance. The gold of the Yāma gods compared with the gold of the Tuṣita gods has no brilliance. The gold of the Tuṣita gods compared with the gold of the Nirmāṇarati gods has no brilliance. The gold of the Nirmāṇarati gods compared with the gold of the Paranīmitaśāvaṃśtvina gods has no brilliance. The Paranīmitaśāvaṃśtvina gods compared with the gold of the Bodhisattva's body has no brilliance. Such is this mark of the golden color.

15. Vidyadhāraḥ: "He has an aura the breadth of an armspan." He has an aura the breadth of an armspan (vyāma) on all four sides. In the center of this aura the Buddha has supreme beauty; his splendor is equal to that of the king of the gods (devarāja).

16. Sīkyāmucāryaḥ: "He has fine skin." Dust does not adhere to his body (tajo 'yu käye nivārasitaḥ); he is like the lotus leaf (upala) that holds neither dust nor water. When the Bodhisattva climbs a mountain of dry earth, the earth does not stick to his feet. When the wind blows up a storm to destroy the mountain which becomes dispersed as dust, not a single dust grain sticks to the Buddha's body.

17. Saptosudakāḥ: "The seven parts of his body are well-developed." Seven parts of the body: the two hands (hasta), the two feet (pāda), the two shoulders (aṃsa) and the nape of his neck (grīva) are rounded, of fine color and surpass all other bodies.

18. Cidantarāṇyaḥ: "The bottom of his armpits are well-developed." They are without bumps or hollows.

19. Sthūlapravārāhamukhaḥ: "The front part of his body is like that of a lion."

20. Bhadṛjukāyaḥ: "His body is broad and straight." Of all men, his body is the broadest and the straightest.

21. Sasanvarttakasankuḥ: "His shoulders are completely rounded." He has no peer amongst those who straighten their shoulders.

22. Cāvāriṃśāpanasūryaḥ: "He has forty teeth", neither more nor less. Other men have thirty-two teeth; their body consists of more than three hundred bones (aṣṭhi) and the bones of their skull (aṣṭhyākāshi) are nine in number. The Bodhisattva has forty teeth and his skull is a single bone. In him, the teeth are numerous but the bones of the skull are few; among other men, the teeth are few but the skull bones are numerous. This is how the Bodhisattva differs from other men.

23. Avīvalaṃghrayaḥ: "His teeth are closely spaced." No coarse (sthitā) or fine (sīkṣma) material can get in between his teeth. People who do not know the secret mark of his teeth say that he has but one single tooth. One could not introduce a single hair (roman) between them.

24. Śuklaṃghrayaḥ: "His teeth are white"; they surpass the brightness of king Himavat.

---

Man except for two. He hesitates about these two, he doubts and does not have conviction or certainty (saṃkhaṭi viśīvatti na saṃvādāṇaḥ), namely, the abnormal arrangement of my sex organ and the huge size of my tongue. Then the Bhagavat created in his own image a magical apparition (tathākārayam idsāhāsmanakāram abhāsāmākaśāṃ) so that the brahmī saw his sex organ enclosed in a sheath. Then the Bhagavat, putting out his tongue, touched and patted (amānaṣi paṭimaṇa) his two ears (kamavātra), his two nostrils (nāsakasati) and covered his whole forehead with his tongue (kevalam pā naśāmaṇḍalam jīvāya chādāsi).

Such an exhibition shocked Menander deeply: in the Milindapātha (p. 167 sq.), he asks Nagasena how the Buddha was able "to show his cryptorchidy (kūśohita vaṭṭhaguhya) to the brahmī Sela in the midst of the four assemblies, in the presence of gods and men." Nagasena answers that the Bhagavat did not show his secret parts but rather showed a magical phantom (na Bhagavat gahase gahasa desesi, idsāhā ya pana cāvāra desesi). And by adding modesty, Buddhaṃṣa, in Samaśgala, l. p. 276, thinks it is proper to add that the apparition thus created was fully clothed in his undergarment (nvīsmanoanurātauha), girded with a belt (aṭṭhabhadbanabuddha), covered with a robe (ciرارaṇaṭā), and that it consisted solely of spectral substance (aṭṭhabāgīdānasattā).

But we ask in vain with Rhys Davids (Dialogues of the Buddha, l. p. 131, n. 1) how Ambhata and others could have seen the Buddha's cryptorchidy in a fully clothed phantom. This is why it may be preferable to accept the explanation proposed here in the Mppī and believe that the Buddha created a magical elephant or stallion, saying to his disciples "My sex organ is like that."
25. Simhanahanaḥ: "He has the jaw of a lion." Like a lion, king of the beasts, his jaw is straight (sama) and broad (vipula).

[91a] 26. Rasavasāgragraprāṭṭhaḥ: "He has the best of all tastes." Some say: When the Buddha puts food into his mouth (mukha), all foods take on an exquisite flavor (rasāgra). Why? Because in all these foods there is the essence of exquisite flavor. People who do not possess this [26th] mark cannot give off this essence and as a consequence do not have this exquisite taste. - Others say: When the Buddha takes food and puts it in his mouth, the ends of his throat (gula) secrete ambrosia (aṃra) which concentrates all flavors (rasa). As this food is pure, we say that he possesses the best of all tastes (rasānām rasāgraḥ).

27. Prabhāsājīviharaḥ: "He has a broad tongue". When the Buddha sticks his great tongue out of his mouth, it covers all the parts of his face up to the top of his hair (sarvaṃ mukhamandalam avacchādavyai keśaparyantum). But when he puts it back in, his mouth is not filled up.

28. Brahmanavaraḥ. "He has the voice of Brahmā." Five kinds of sounds come from the mouth of Brahmā, king of the gods: i) deep as thunder; ii) pure and clear, able to heard from afar and delighting the listeners; iii) penetrating and inspiring respect; iv) truthful and easy to understand; v) never tiring the listeners. These are also the five intonations from the mouth of the Bodhisattva. - [Other marks] "He has the voice of a sparrow (kalavikutāhātān):" his voice is pleasant (manoṣṭha) like the song of the kalavīkta bird.

"He has the voice of a drum (dandaḥśivasara):" his voice is deep and powerful like that of a great drum.

29. Abhinandanetraḥ: "His eyes are deep blue" like a beautiful blue lotus (nilōtpala).

30. Gopāksameretraḥ: "His eyelashes are like those of an ox." Like the king of the oxen, his eyelashes are long (dṛgha), beautiful (abhirūpa) and well-arranged (āvṛksipta).

31. Uṣṇīṣajñānīyaḥ: "His head is crowned with a protuberance." The Bodhisattva has a bony chignon like a crown.

32. Īruṇā: "He has a tuft of white hairs." A tuft of white hair grows between his eyebrows (ūrṇā śāya bhūvat madhye jātā), neither too high nor too low. It is white (śivād), woolly to the right (pradaksināvād), growing easily and at the height of five feet. 483

The experts in marks added: "In earth and heaven, the yong prince (kumāru) possesses the thirty-two marks of the Great Man (mahāpurasalakṣana) which all Bodhisattvas possess."

480 According to T 261, k. 4, p. 883, everything that the Tathāgata consumes, drinks, solid food, fish, is transformed into ambrosia in contact with his four canine teeth.

481 For these five, eight ten and sixteen qualities of the voice of Brahmā, cf. Hobogiriin, Bonnos, p. 133-134.


483 For the īruṇā, see Foucher, Art Gréco-bouddhique, II, p. 288-289.

Question. - The cakravartin king also possesses these thirty-two marks. In what way are those of the Bodhisattva different?

Answer. - The marks of the Bodhisattva prevail over those of the cakravartin king in seven ways: they are i) very pure, ii) very distinct (vibhaktā, iiii) ineffaceable, iv) perfect, v) deeply marked, vi) conforming with the practice of wisdom (prajñācaryāyasthātin) and not conforming to the world (lokāṇusārin; vii) lasting (delesātha). The marks of a cakravartin king do not have these qualities.

Question. - Why are they called marks (lakṣana)?

Answer. - Because they are easy to recognize. Thus water, which is different from fire, is recognized by its marks.

Why does the Bodhisattva have thirty-two marks, neither more nor less? 484

Some say: The Buddha whose body is adorned (alamkāra) with the thirty-two marks is beautiful (abhīrūpa) and well-arranged (āvṛksipta). If he had less than thirty-two marks his body would be ugly; if he had more than thirty-two marks he would be untidy. Thanks to the thirty-two marks, he is beautiful and well-arranged. Their number cannot be increased or decreased. The bodily marks [91b] are like the other attributes of the Buddha (buddhadharma) which cannot be increased or decreased.

Question. - Why does the Bodhisattva adorn his body with marks?

Answer. - 1. Some people have attained purity of faith (viddādhisśvadīdha) by seeing the bodily marks of the Buddha. 485 This is why he adorns his body with marks.

2. Furthermore, the Buddhas triumph (abhillāhavantī) in every way: they triumph by means of their physical beauty (kālyārisa), power (prabhāvā), clan (gōtra), family (jāti), wisdom (prajñā), abhūtau, deliverance (vinuśtri), etc. But if the Buddhas did not adorn themselves with marks, these superiorities would not be as numerous.

3. Finally, some say that supreme perfect enlightenment (anuttarasamannyaṣambodhi) resides in the body of the Buddha but that if the corporeal marks did not adorn their body anuttarasamannyaṣambodhi would not reside in them. Thus when a man wishes to marry a noble maiden, the latter sends a messenger to him to say: "If you wish to marry me, you must first decorate your house, remove the filth and the bad smells. You must place in it beds, covers, linen, curtains, drapes, wall-coverings and perfumes so as to decorate it. Only after that will I enter your house." In the same way, anuttarasamannyaṣambodhi sends wisdom (prajñā) to the Bodhisattva to say to him: "If you want to attain me, first cultivate the marvelous marks and adorn your body with them. Only after that will I reside in you. If they do not adorn your body, I will not reside in you." 486 This is why the Bodhisattva cultivates the thirty-two marks and adorns his body with them, to attain anuttarasamannyaṣambodhi.

484 See the reply of Pārāśekha to this question in the Viśhū, T 1545, k. 177, p. 889a.

485 This was the case notably for Ambhaṭṭa, Brahmāluṣ and Sela. See above.

486 This prosopoeia of the Buddha and anuttarasamannyaṣambodhi is characteristic of the Prajñāpāramitā literature which tends to make out of prajñā the Mother of the Buddhas; cf. T 220, k. 306, p. 558b: All the Tathāgatas depend on the
7. Enlightenment and Buddhahood

Then the Bodhisattva grew up gradually and, having seen an old man, a sick man, he experienced disgust (nirveda) for worldly things. At midnight, he left his home (abhīnamāraṇa) and practiced asceticism (dakṣaracarya) for six years. Then he ate some sweetened milk-broth (pāyasa) of sixteen restorative qualities offered to him by the brāhmaṇa Nandī (Nandi) and, under the tree of enlightenment (bodhiśāka), he defied Māra's army of 18,000 kōris of warriors and attained supreme perfect enlightenment (anuttarārāmaśambhūti).

Question. - What qualities must he to attain in order to be called Buddha?

Answer. - 1. He is called Buddha when he has acquired the knowledge of cessation (ksayajñā) and the knowledge of non-arising (anupādajñā).

2. According to others, he is called Buddha when he has acquired the ten strengths (daśa balāṇa), the four fearlessnesses (caturviśvādāya), the eighteen special attributes (aṣṭādaśeṇakāś Buddhadhārmanāḥ), the three knowledges (tīrū vidvāḥ), the four penetrations (caturāra pratimasvādāḥ), the three smṛtyupasthānas or equanimities (i. When one listens to the Dharma and one respects it, the Buddha feels no joy. ii. When one does not listen to the Dharma and one scorns it, the Buddha feels no sadness. iii. When one both respects and scorns the Dharma, the Buddha feels no emotion), great loving-kindness (mahāmaitrī) and great compassion (mahākaruṇa), the thirty-seven auxiliaries to enlightenment.

The practitioners of the Mahāyāna say: The disciples of Mahākātyāyanaputra are beings [immersed] in samāpāra; they do not recite and do not study the Mahāvihāra; they do not recognize the true nature (sūnālakṣaṇa) of dharmas. By means of their keen faculties (tīkanendriya) and their wisdom (prajñā), they have theories about the Buddhadhāma: they define the fetters (sānyāsana), cognition (prajñā), samādhi, the faculties (indriya), etc. If they commit errors in these various subjects, what would happen if they were to give us a theory (upadeśa) regarding the Bodhisattva? If a weak man who wants to jump across a little brook does not succeed in crossing over, what would he do if he comes to a great river except to sink and drown and be lost?

Question. - How is he lost?

Answer. - 1. Actions producing the thirty-two marks

The practitioners of the Mahāyāna say: The disciples of Mahākātyāyanaputra are beings [immersed] in samāpāra; they do not recite and do not study the Mahāvihāra; they do not recognize the true nature (sūnālakṣaṇa) of dharmas. By means of their keen faculties (tīkanendriya) and their wisdom (prajñā), they have theories about the Buddhadhāma: they define the fetters (sānyāsana), cognition (prajñā), samādhi, the faculties (indriya), etc. If they commit errors in these various subjects, what would happen if they were to give us a theory (upadeśa) regarding the Bodhisattva? If a weak man who wants to jump across a little brook does not succeed in crossing over, what would he do if he comes to a great river except to sink and drown and be lost?

In the Śrāvakā system, the disciples of Mahākātyāyanaputra define the Bodhisattva in the way that we have just described.

THE BODHISATTVA IN THE MAHĀYĀNA SYSTEM

- The practitioners of the Mahāyāna say: The disciples of Mahākātyāyanaputra are beings [immersed] in samāpāra; they do not recite and do not study the Mahāvihāra; they do not recognize the true nature (sūnālakṣaṇa) of dharmas. By means of their keen faculties (tīkanendriya) and their wisdom (prajñā), they have theories about the Buddhadhāma: they define the fetters (sānyāsana), cognition (prajñā), samādhi, the faculties (indriya), etc. If they commit errors in these various subjects, what would happen if they were to give us a theory (upadeśa) regarding the Bodhisattva? If a weak man who wants to jump across a little brook does not succeed in crossing over, what would he do if he comes to a great river except to sink and drown and be lost?

Question. - How is he lost?

Answer. - 1. Actions producing the thirty-two marks

The practitioners of the Mahāyāna say: The disciples of Mahākātyāyanaputra are beings [immersed] in samāpāra; they do not recite and do not study the Mahāvihāra; they do not recognize the true nature (sūnālakṣaṇa) of dharmas. By means of their keen faculties (tīkanendriya) and their wisdom (prajñā), they have theories about the Buddhadhāma: they define the fetters (sānyāsana), cognition (prajñā), samādhi, the faculties (indriya), etc. If they commit errors in these various subjects, what would happen if they were to give us a theory (upadeśa) regarding the Bodhisattva? If a weak man who wants to jump across a little brook does not succeed in crossing over, what would he do if he comes to a great river except to sink and drown and be lost?
hold of him, he killed himself with his knife (śastra); a brick wind began to blow and brought them to the shore. \[489\] Who would dare to deny that this was an act of great compassion (mahākārākāra)?

When he had finished the second asamkhyeya and not yet entered into the third, the Bodhisattva received from the Buddha Dipamkara the prophecy (vyūkarana) that he would be Buddha. Then he rose up into the sky (ākāśa), saw the Buddhas of the ten directions (daśaśiśuddha) and, standing up in space, he praised the Buddha Dipamkara. \[490\] The Buddha Dipamkara had said to him: "In one asamkhyeya, you will be Buddha with the name Śīkyumuni." Since he did indeed receive this prophecy (vyūkarana), could one say, without committing a grave error, that he was not already Bodhisattva?

\[92a\] The disciples of Kātyāyaniputra have said that, during the three asamkhyeyas, the Bodhisattva did not possess the marks (ākṣara) of the Buddha and did not yet accomplish the actions producing the thirty-two marks (dvārakāraśakānkarman). [If this is so], how would they know that he is Bodhisattva? Everything must first manifest its characteristic marks; it is only then one can recognize its reality. If it has no marks, one does not recognize it.

We Mahāyānists say: Receiving the prophecy that one will be Buddha, rising up into the sky, seeing the Buddhas of the ten directions, these are not the great marks. What was predicted in the Buddha Dipamkara was that one will act as a Buddha. The fact of acting as Buddha is the great mark. You ignore this mark and you adopt the thirty-two marks [of the Great Man]. But the cakravartin kings also possess these thirty-two marks. \[491\]

\[489\] This story is told in the Mahāvastu, III, p. 354-355: Bhikṣaṅgūra bhikṣavo aditam adhitvame chandaśu vānijjakā ... sarvasvānavāṇa anuvāpayastā. The same story in the Tibetan Karmāṇatuka, 28, II, 13 (tr. Peer, p. 49-51), where the sārthāvāha has the name Dhyāg du (Vasumandana) and, as in the Mahāvastu, his companions were saved by holding onto his floating corpse.

\[490\] In the Hiṃyu king, T 202 (no. 56), k. 10, p. 42c-422b, the sārthāvāha, who lived at the time of Bhuddadatta, king of Benares, is called La mā chē ye (Ratnājaya). - In the Liou tou ti king, T 152 (no. 67), k. 6, p. 36b (tr. Chavannes, Comtes, I, p. 245-247), he is brought back to life by Śakra. - Other details may be found in the Ta pei king, T 380, k. 4, p. 96b.

\[491\] This phenomenon of levitation is mentioned, among other sources, in the Mahāvastu, I, p. 239: Samanaturo satyakāya... Dipamkaranava Megho manus... saptatālā abhyudgatah. - The frieze of Sīkri, in the Lahore Museum, which shows the Bodhisattva four times in the same panel, places him, the last time, at the top of the frieze above the Buddha Dipamkara (cf. Foucher, Art Grécæ-Boudhique, I, p. 275).

\[492\] Nanda had thirty marks. At k. 29, p. 273a, the Mppē will be more explicit: "Other individuals than the Buddha possessed the marks... Thus Nanda, from one lifetime to the next, obtained the adornment of the physical marks; in his last lifetime, he left home, became a monk (śramaṇa) and, when the saṃgha saw him at a distance, they mistook him for the Buddha and rose to meet him." This is an allusion to the Sāvāvatvādī Vinaya, Che song liu, T 1435, k. 16, p. 130 (cf. the Tokhariian fragment of the same Vinaya in Hoerlile, Romains, P. 369). "The Buddha was dwelling in Kapilavastu. At that time, the līyāṃvat Nanda, the younger brother of the Buddha who had been born to a sister of the Buddha's mother, had a body quite like the Buddha's with thirty marks and four inches shorter than the Buddha. Nanda had a robe the same size as the Buddha's. When the bhikṣus were gathered together either at meal time or in the afternoon, if they saw Nanda coming at a distance, they ase to go and greet him: 'Here is our great leader coming!' When they came near, they saw that it was not the Buddha..." The same story occurs in the other Vinayas, especially in the Pāli Vinaya, IV, p. 173, where there is no mention of the thirty marks. But this detail is known to the Khn pen choo... u che, T 1451, K. 56, p. 912b.

\[493\] Bīvārī had three marks. The Mppē, k. 29, p. 273a, will return to this individual, but the passage presents difficulties.

\[494\] Devadatta had thirty marks as the Mppē says: When Kāṣapa was a lay person, he had a teacher named Po po lī (Bīvārī), who had three marks: the ūṇā, the tongue covering the face and the crypторhidy. I [Lamotte] rather would understand it as: "When Maitreya was a layperson, he had a teacher named Po pō lī (Bīvārī), who had three marks: the ūṇā, the tongue covering his face and the crypторhidy." This translation is called for not only by the Mppē, k. 4, p. 92a, which attributes three marks to Bīvārī, but also by the Pāliya (Suttanipata, v. 1909) which recognizes in him the same quality: vimmavattasatam duḥ... vedanāpamargā. "He is 120 years old, in his family he is Bīvārī; he has three marks on his body; he is learned in the three Vedas." Bīvārī is especially known to the Vatthugāchas, a few other sources, such as the Rāṣṭrapāla, for example, first mention some marks (a few less than the Buddha). But it does not say how many; there are also other marks that are not the great marks.

\[495\] Devadatta had thirty marks as the Mppē will say later (k. 14, p. 164c28). This detail is known to Hiuan tsang (Si yu ku, T 207, k. 6, p. 900a), which has him say: "I have thirty marks, a few less than the Buddha; a great assembly follows him." - According to the Tsa pī yū king, T 207, p. 524b-525a (tr. Chavannes, Comtes, II, p. 14-20); Po po lī's king, T 190, k. 45, p. 862b. - The Apudalā, II, p. 578-584a, dedicates a chapter to the therī Bhaddā Kālāli; it tells her earlier lives and her last lifetime and mentions, in v. 58, her marriage to Kāśyapa: gahañakegamahavena... viṣṇuceva me. - See also the comm. on the Therīghāthā in Rh. D., Psalms of the Sisters, p. 47-48, and Mānitartha, I, p. 375-376.
one or two of these marks, such as deep black eyes (abhinīlanetra), long arms (dīrghabāhu), the upper part of the body like a lion (śīvapāravīrlabdhyā), etc. These various marks are encountered more or less frequently. So why do you attach so much importance to them?

In what situation is it said that the Bodhisattva does not accomplish the actions producing the marks during the three asamkhyeyaakalpa? Nan To (Nanda) had given a bath to the Buddha Pr p/o che (Vipaśyin) and wished to obtain pure beauty (saundarya). On the stūpa of a pratyekabuddha he had painted a wall blue, and while drawing the image of the pratyekabuddha, he made the vow (pranābhaṇa): "I wish to obtain the mark of the golden color (sauvanavarṇa) always." Finally, he built the steps on the stūpa of the Buddha Kāśyapa.496 As a result of these three merits (puruṣa), he enjoyed happiness in all his lifetimes and favorable complex of conditions and time, they bear fruit for their creator (na praṇavatam karmiś ca kalpakotiśātaś api, sūmarīty prāpya kālānu ca phalantī bhātal dehitih). a. Ninety-one kalpas ago, when the human life-span was 80,000 years, there appeared in the world the Buddha Vipaśyin, tathāgata, arhat, completely enlightened (saṃyaksambuddha), endowed with the knowledges and the practices (vidhiḥbharamanopama), thus-come (sugata), knower of the world (lokavid), without superior (anuttara), leader of those to be converted (parasādambhavatikā), teacher of gods and men (āāśi devasamayānāśin), buddha, bhagavat. Accompanied by 62,000 bhikṣus, he traveled amongst men. He reached the city of Yün howei (Bandhumati), a royal residence, went to the forest and dwelled there. This Bhagavat had a half-brother, very attached to pleasures, whom Vipaśyin, tathāgata, arhat, completely enlightened (saṃyaksambuddha), had drawn on the image of the ocean of samāra and had made him leave the world (pravrajita) to place him happily in ultimate nirvāṇa. At that time, the king of the land was called Yün t'ūn (Bandhumati): he governed his people justly; his estates were prosperous, opulent, abundant, happy and peaceful; there were no quarrels, no discard, no troubles, no misdeeds, no sickness; the buffalo, the cattle, the rice and the sugarcane were plentiful. But the half-brother of the king was very carried away by pleasure. Hearing that the Buddha and his community were staying in the Bandhumati forest, the king ordered the princes, his relatives, his servants, ministers and ladies of the harem to go as a retinue to the Buddha. Prostrating at the feet of the Buddha, they withdrew and sat down at one side. But the king's brother, deep in his pleasures, did not want to go with the others. Then the ministers' sons and other friends went to him and said: "Good friend, don't you know that the king, the princes, the whole court, ministers and people have gone to the Buddha Vipaśyin in their respects, and by hearing the precious Dharma, they have obtained excellent deliverance! The human condition is very rare, but now you have obtained it. Why do you want to give yourself up to your pleasures without wanting to free yourself?" Hearing these reproaches, the king's brother was filled with shame; bowing his head, he joined his companions and they went together. At that time, the bhikṣu who was the Buddha's brother saw these friends who had gone together and asked them: "Gentlemen, why are you going with this man?" The friends gave the reason. The bhikṣu said to them: "I am the Buddha's brother; once when I was living in the world of āryavarta, I also was very attached to pleasures; fortunately, the Great Teacher [my brother] forced me to abandon them and made me find peace (śramaṇa) and ultimate nirvāṇa. There are still such fools as I was at one time. These kind friends who are leading him away with them are doing really a great service to him. You can go to the great Teacher who has no equal. When you are near him, have deep faith." The companions came to the Buddha who, considering their faculties and their earnestness, preached the Dharma to them. [The king's brother] arose from his seat and, throwing his upper garment over one shoulder (āśītasam uttarāsāgam kyā), he joined his palms to the Bhagavat (yena Bhagavān tenādiṣā prānapana) and said: "Bhagavat, I would like to invite the great teacher and his noble assembly to come tomorrow to take a bath in my pool!" The Buddha accepted by way of silence, and the young man, having understood that the Buddha accepted, bowed down to the Buddha's feet, took his leave and went away. Then he went to [his brother] the king, paid his respects and said: "Great king, I have gone to the Buddha. I have heard the Dharma, I have faith and I feel disgust (samsavāyuca) for pleasures. I have asked the Buddha and the samgha to come tomorrow to take a bath in the pool. The Tathāgata, the Great Teacher, has kindly accepted. The Buddha is entitled to the respect of gods and men; it would be fitting if the king would have the streets cleaned and the city decorated." The king said to himself: "The Buddha is going to come to the city; I should have it decorated. My brother's taste for pleasure is incorrigible; it is truly extraordinary (adhibhūta) that the Buddha should have subdued it." [Addressing himself to his brother], he said: "Good, you may go and prepare the things necessary for the bath (āṇāpikaraṇa); I will decorate the city in the best possible way." Very happy, the king's brother took his leave and went away. The king then said to his ministers: "Proclaim everywhere the following edict: Tomorrow the Bhagavat will be within our walls. All of you needy people and strangers must decorate the city, clean the streets and come before the Great Teacher with perfumes and flowers." The ministers
obeyed and had the royal edict proclaimed everywhere. At once, in the entire city, the crowd began to remove the dirt, spread perfumes, burn aromatics, hang banners and strew flowers; the city was like the pleasure palace (śaṅkunirūpa) of Sakra, king of the gods. However, the king's brother had prepared hot water and perfumed oils, decorated the bath and set out beds. When the Buddha Vipaśyanī was about to enter the city, the ministers, the crown prince, the queen, the palace people, the courtesans and the citizens went out to meet him, prostrated at his feet and returned to the city following him.

Then the king's brother led the Buddha into the bath filled with perfumed water. He saw that the Buddha's body was golden in color, adorned with the 32 major marks and the 80 minor marks (ānurājamārga); at this sight, he felt great joy and deep faith. When the bath was finished and the Buddha had put on his garments again, he prostrated at the feet of the Bhagavat and made the following vow (pravakṣṇā): "I have had the great good fortune today of meeting an eminent field of merit (puṇyakṣetra) and rendering him a small service. In reward for this good action, I would like my body, in future lifetimes, to be golden in color like that of the Buddha. The Buddha has already drawn his own brother from the pleasures to which he had been attached and has placed him in safety and definitive nirvāṇa. I would also like later to be the brother of a Buddha and have a golden colored body, and if I delinquent in karmas, I would like the Buddha to force me to come out of the deep river of impure desire and lead me to nirvāṇa and the safety of peace (hemapada).

The Buddha added: Have no doubts, O bhikṣu. He who was then the pleasure-loving brother of king Bandhuma is the present bhikṣu Nanda. It is he who once invited the Buddha Vipaśyanī to take a perfumed bath in his bath-house and who, with pure heart, wished for the reward I have said. Today he is the Buddha's brother and has a golden body in color; as he delighted in pleasures, I have forced him to go forth, renounce desire and leave home to reach nirvāṇa and the safety of peace.

b. Then the bhikṣus, having another doubt, asked the Bhagavat: "Bhadanta, what action did the bhikṣu Nanda once perform to have his body now adorned with the thirty mahāparīnirvāṇa?"
The Buddha said to the bhikṣus: That is the result of actions that he accomplished... (as above). Once in a village there was a rich śrīśārī who had many material goods, great wealth and vast and extensive possessions. He had a garden (udāna) full of flowers and fruits, with springs and pools, woods and hills, able to serve as shelter for monks. At that time, there were pratylekabuddhas who appeared in the world and settled in retreats out of compassion for beings; there was no Buddha in the world; these pratylekabuddhas were the only field of merit (puṇyakṣetra) at the time. One day a venerable pratylekabuddha, traveling among men, came to the village and, looking about the area, stopped in the garden.

Seeing him, the gardener said: "Sugata, rest here from your weariness!" The venerable one settled in that place and during the night, entered into the concentration on fire (tejāyopahāramādhī). Seeing this, the gardener said to himself: "This Bhaddanta has accomplished extraordinary things." Then in the middle of the night, he went to his master and said: "Master, from now on you may rejoice. A Bhaddanta has come to spend the night in your garden; he is endowed with marvellous powers and possesses the abhiññā; he emits great rays of light (śīvakā) that light up the whole garden." At these words, the śrīśārī hastily went to the garden and, prostrating at the feet of the venerable one, said to him: "Noble One, it is great happiness for me that you have come here to beg your food. Stay here in this garden; I will always give you your food." Seeing his enthusiasm, the pratylekabuddha accepted. He stayed in the garden where he penetrated the 32 major marks and the 80 minor marks (anuvyājana). Then the śrīśārī took his corpse, cremated it with aromatics and extinguished the funeral pyre with creamy milk. He gathered the ashes, placed them in a new urn, built a stūpa and hung it with parasols (chattra). Filled with respectful faith, he anointed [the stūpa] with thirty kinds of perfumed waters and made the vow (pravakṣṇā) to seek the marks (of the Great Man).

The Buddha added: "Have no doubts, O bhikṣu. The śrīśārī is now Nandana. As a result of such faith and respect he has now acquired as reward the thirty marvellous marks."

Then the bhikṣus had another doubt and asked the Bhagavat: "Bhadanta, what action did the bhikṣu Nanda formerly perform in order that, in the case that he did not leave home (pravrajita) and reject pleasures, that he would definitely have played the part of a powerful cakravartin king?"
The Buddha said to the bhikṣus: This is the result of actions that he accomplished, etc... (as above) Once, during the good kalpa (bhuvanakalpa) when the human lifespan was 20,000 years, the Buddha Śākyamuni appeared in the world. Endowed with ten appellations (tathāgata, arhat, etc.), he was staying in Vīrāṇavīra at Rṣipatana, in the Mrgadāvī. At that time, the king of the city, Kīrtikēn (Kritheka) governed the people justly as a great king of Dharma. The king had three sons, the eldest, the second and the youngest. When the Buddha Śākyamuni had finished his ministry, he entered into nirvāṇa like a flame which has been extinguished. The king took the Buddha's corpse, cremated it with aromatic sandalwood (śāradana), etc., and extinguished the funeral pyre with perfumed milk. He gathered the ashes (śūra), placed them in a golden urn, erected a great stūpa made of four jewels, one yojana long and wide and one-half yojana in height. At the time of circumambulation, the king's second son placed a parasol (chattra) on top. The Buddha added: Have no doubts, O bhikṣu. He who was then the second son of the king is today Nanda. It was he who, out of respect, offered a parasol which he placed on the top of the stūpa. As a reward for this good action, for 2500 lifetimes he has been a powerful cakravartin king, reigning over one continent (śipada) and in this actual lifetime, if he had not left home (pravrajita), he would also have been a powerful king with the wheel and would have acquired great sovereignty (arāṇya)."
The Mahāyānists. - From the first production of the mind of bodhi (prathamacittotpāda), the Bodhisattva knows that he will be Buddha. Thus, when the [92b] bodhisattva Aśoka-lo (Acala)497, in the presence of the Buddha Tathāgata cheu (Dhīrapāla?), first produced the mind [of bodhi], he attained the diamond seat (vajrātman) and immediately acquired buddha-hood; errors (vipāyāsya) and impure thoughts (avatītavāca) do not arise in him. The four bodhisattvas of the Cheu lāng yen san mei (Sārvāgamasamādhi) received the prophesy (vyākaranasa): the first received the prophesy without having produced the thought of bodhi; the second received the prophesy at the moment when he was about to produce the thought of bodhi; before the third one received it, the others all knew [that he would be Buddha], but he himself did not know it; before the fourth one received it, the others and he himself knew it. Then why do you say that in the course of the second asamkhīyakalpa the Bodhisattva knows the prophesy but does not dare to proclaim [that he will be Buddha]? - Besides, the Buddha has said that for innumerable kalpas the Bodhisattva realizes the qualities (guna) in order to save beings. In these conditions, why do you speak of [only] three asamkhīyakalpas, which are finite and limited?

The disciples of Kātyāyanputra. - Although it is a matter of these numbers asamkhyeyas in the Mahāyānasūtras, we do not believe in them entirely.

The Mahāyānists. - That is a grave error, for [the Mahāyānasūtras] are the true Buddha-dharma (saddharma) coming from the very mouth (kanyākhala) of the Buddha. You cannot reject them. Moreover, you derive your origin from the Mahāyānists,498 how can you say that you do not entirely believe it?

You [disciples of Kātyāyanputra] also say: "The Bodhisattva accomplishes the actions producing the thirty-two marks in the desire realm (kāmadhātu) and not in the form realm (rūpadhātu) or in the formless realm (ārūpyadhātu)." [Without a doubt], in the ārūpyadhātu there is neither body (kāya) nor form (rūpa) and, as these thirty-two marks are bodily adornments, it is not possible to accomplish the actions that produce them in the ārūpyadhātu. But why could they not be accomplished in the rūpadhātu? In the rūpadhātu there are the great Brahmārājas who usually invite the Buddhas to turn the wheel of the Dharma (dharmacakra). Wise and pure, they are capable of seeking Buddha-hood. Why do they not accomplish the actions producing the thirty-two marks?

You also say: "The Bodhisattva accomplishes these actions in his human births (manuyagati) and not in the other destinies." But he can accomplish them equally in animal or other destinies. Thus So k'e k'io long wang (read So k'é'lo long wang too = Sāgaramārgadṛṣṭiḥ), the daughter of Sāgara, king of the nāgas, is a bodhisattva of the tenth level (dusamād bhūmi);499 the nāga king A na po ta to (Anavatapatanāgarāja) is a seventh-level bodhisattva (saptama bhūmi)500, and the king of the asuras, Lo heu (Rāhu) is also a great

497 Acala, or Acalānātha, is well-known in Vajrayāna Buddhism and the Shingon sect; he is one of the five vidyādāras, protectors of the Dharma. He is closely connected to Vairocana and Prajñāpāramitā with whom he forms a trinity. He is shown bearing a sword and surrounded by flames. Cf. Grünwedel, Mythologie d. Budd., p. 162; W. De Visser, Ancient Buddhism in Japan, Leiden, 1935, p. 144 sq.; Glansenap, Budd. Mysteries, p. 80, 84, 98.

498 Historically the Greater Vehicle is later than the Lesser Vehicle but its practitioners often claim an origin at least as old for it. The well-known stanza śūla atitī avyākaranam of the Sūtrakūṭa, ed. Lévi, p. 3, repeated in Siddhi, p. 176, affirms that the Greater Vehicle is the "essential word of the Buddha" because "from its beginning, it coexists in the Lesser Vehicle (samaprasvatītṛaḥ), and the commentary explains: sāmakālaṃ ca śrīvāyuṣyena Mahāyānasya pratyutpattihāt vajra-cakravatā pada ca." - According to some Mahāyānists, the scriptures of the Greater Vehicle, like those of the Lesser Vehicle, must have been compiled after the Buddha's death, and the Mpp, k. 100, p. 756b, seems to confirm them: "There are those who say: Whereas Mahākāśyapa, at the head of the bhikṣus, compiled the Tripiṭaka on Gedratarkaparvata immediately after the Buddha's nirvāṇa, the great bodhisattvas, Mahāprajñā, Mahāprajñā, etc., taking Ananda with them, compiled the Mahāyāna. Ananda knew how to measure the extent of the aspirations and conduct of beings; that is why he did not preach the Mahāyāna to the śrāvakas [whom he judged to be unable to understand this teaching]." For this compilation of the Greater Vehicle which took place on Mount Vimalasvabhāva, south of Rājagṛha, see also the quotations gathered by Bu ston, II, p. 101.

499 Cf. Saddharmapuṇḍarīka, p. 263-265 (tr. Burnout; Lotus, p. 160-162; Kern, p. 251-253). - Although female and only eight years of age, the daughter of Śāgara, king of the nāgas, had acquired anuttararāmasamākhandhi, which constitutes the state of Buddha. As the bodhisattva Prajñāpāramitā and Śīlaputra refused to believe that a woman could attain this high rank, she suppressed the signs indicating her sex in herself, showed herself endowed with male organs and transformed herself into a bodhisattva who went to the south. In this part of space there was the universe Vimala; there, seated near the trunk of a bodhi tree made of the seven precious substances, this bodhisattva appeared in the condition of perfectly accomplished Buddha, bearing the thirty-two marks of the Great Man, having the body adorned with all the secondary emitters which spread in the ten directions and teaching the Dharma. Here is the Sanskrit text of this passage: Sāgaramārgadṛṣṭiḥ... sat strīdravyānti anatārāṃ bhūmi... aṣṭaputritvā dharmadevalānāṃ kārūṃva. - According to the previous indications, the Mpp is quite correct in making the daughter of Śāgara a tenth level bodhisattva, the ultimate stage of the career of the Bodhisattva and immediately preceding the attainment of Buddhahood.

In telling the story of Śāgara's daughter, the Mpp is referring to the Saddharmapuṇḍarīka; Kumāralāva, the translator of the Mpp, therefore was familiar with this story. This is worthy of note, for the passage referring to Śāgara's daughter was originally missing from the translation of the Sūtra made by Kumāralāva in 406; it was inserted only later, in the time of the Sōrei, in the form of a special chapter entitled Devadatta (cf. T 262, k. 4, p. 34b-35a). A tradition claims that the chapter originally appeared in Kumāralāva's version, but was removed at Thān-ūan. However that may be, the Devadatta chapter is old since its contents appeared as early as 286 AD in Dhamarakṣa's translation of the Sūtra (cf. T 263, k. 6) and was circulated at the end of the 5th century in Serindia and China independently of the rest of the Sūtra. On this question, see the P. Demélévile's note in Bibliographie Bouddhique, VII-VIII, 1937, p. 95-96 on the work of K. Fuse (in Japanese).

500 The Mpp will return to this individual later (k. 30, p. 344a): Among the beings immersed in the animal destinies, some do and others do not obtain Buddhahood; thus Anavatapatanāgarāja, Sāgaramārgadṛṣṭi, etc., obtain Buddhahood. - Anavatapata is one of the eight great nāga-kings; he lives in the Anavatapata pool from which flow the four great rivers of the world (see below, k. 7, p. 114a, k. 8, p. 116a). According to the T'ou-lang a hæn, T. 1, k. 18, p. 117a, he does not have the three misfortunes of the other three dragon-kings, which are: (i) wind and hot sand burn their skin and bones; (ii) a violent wind blows in their palace and uncoveres it; (iii) the ganu bird torment them in the midst of their play. According to the Jou lâi hing hien king, T 291, k. 2, p. 602e, the rains that emanate from his body make Jambudvīpa fertile. - For more details, see Hobgōrin, Anuladatas, p. 33. - Whereas the Mpp makes Anavatapata a bodhisattva of the seventh level, Hiuan tsang (Si yu ki, T 2087, k. 1, p. 869b) claims that he was a bodhisattva of the eighth level before taking on the form of a nāga.
bodhisattva.501 Why do you say that the Bodhisattva cannot accomplish the actions producing the thirty-two marks in destinies other than the human destiny?]

You also say: "The Bodhisattva accomplishes them in the human destiny and in Jambudvīpa." It is reasonable to say that he cannot accomplish them in Yu tu lan (Uttarakuru), for there men are without individuality (?) (F: personalité), attached to pleasure (raja) and without sharp faculties (ākṣendraśya). But why could they not accomplish them in the other two continents, K'i'ran ni (Godānyā) and Fou p'o 'I (Pūrvavideha) where merit (puṇya), wisdom (prajñā) and duration of life (āyur) are much greater than in Jambudvīpa?502

You also say: "A volition (catuṣṭādī) is necessary to accomplish each mark." But in the time of a finger snap, the mind (citta) arises and ceases sixteen times; in one thought, there is neither duration (shāhī) nor parts (vibhāgū).503 How could it accomplish a mark of the Great Man? [On the other hand], a mark of the Great Man cannot do without a mind for its accomplishment. Therefore [only] the [92c] coming together of many volitions (bahucetānāṃnayogā) can accomplish one single mark. In the same way, in order to carry a heavy load, one single man is not enough; the united strength of several men is necessary. Similarly, in order to accomplish a mark, a great mind is necessary and to this effect, the joining of many volitions is indispensable. Therefore it is called 'the mark of one hundred merits' (śiṣṭapunyatākūṣaṇa). It is impossible that a single volition could accomplish a determined mark. If other things cannot be accomplished by a single volition, what can be said of the mark of one hundred merits?

Why do you say that the mind of the Bodhisattva Śākyamuni was impure whereas that of his disciples was pure? Where was that said? We cannot find anything like that in the Tripitaka or in the Mahāyāna. This statement is your imagination. You believe that only the Bodhisattva Śākyamuni saw the Buddha Puñya in his cave of precious stones and praised him with one single stanza for seven days and seven nights. But the Bodhisattva Maitreya also praised the Buddha Puñya in every way. The A po t' o na king (Avadānasūtra or the Avadānasūtaka) is the only one that does not say anything about it. If you do not know that, that is not a sufficient reason. Then you add that the mind of Maitreya's disciples was pure; that is a complete contradiction.

501 Rāhu, personification of the eclipse, appears in two well-known suttas in the Śānyutta, the Candimasutta and the Suryasutta, which the Mppī will reproduce later (k. 20, p. 136b). The palace of Rāhu is described in the Te̕ch'ang a han, T 1, k. 20, p. 129b. - Rāhu has a city called Kousung ming, four parks, four wives called Jου ying 'Shadow', Tēhōu hsiang 'Perfume', Miao lu 'Marvelous Forest' and Chong to 'Eminent Virtue'; his lifespan is 5,000 years when each day equals 500 human years (Hisoginrin, Ashura, p. 42).

502 These four continents are described in Kośa, III, p. 145.

503 Sixteen mind moments arise and cease in the time that a material dharma lasts. "It is better to consider as a self this body made up of the four great elements rather than the mind. We see that this body lasts one year ... one hundred years and more. But that which bears the name of mind (citta), spirit (manas), consciousness (viśיתdvā) by day and by night is born as one and dies as another. In the same way that a monkey grasps one branch, lets it go, takes another..." (Śānyutta, II, p. 94-95: Tsu a han, T 99, k. 12, p. 81c). - "Like a mountain river... there is no khana, lāya, mūhātra where it rests, but it flows on... the life of men is short... That which arises cannot cease." (Anguttara, IV, p. 137).

2. The six virtues

You say: "[By the virtue of generosity], the Bodhisattva gives everything without feeling regret, like king Śibi who, to save the pigeon, gave his flesh to the falcon without feeling any regret."

To give wealth (āmśadāna) is a lesser gift (ātihadāna); to give one's body (ākṣayadāna) is a middling gift (madhyadāna); to give anything whatsoever, provided that the mind is detached (mīsadvāga) is the highest gift (agradāna).504 [By telling the story of the gift of the body by king Śibi], why do you praise the middling gift as if it were the complete perfection of the virtue of generosity (dānāpāramitāpāramitū)?

Although its intention (citta) may be lofty and full of loving kindness (maitrī) and compassion (karuna), this [middling] generosity may or may not involve wisdom (prajñā). [King Śibi] is like a man who would sacrifice his body for his parents, his family or his teacher. Since he knows that he is sacrificing his life for a pigeon, his generosity is middling.

The disciples of Kātāyaniputra. - The Bodhisattva [sacrifices himself] for all beings, for his parents, for his teacher, or for all people. This is why [if we accept your definition of highest generosity where detachment plays the essential part], the gift of the body will [never] constitute the complete virtue of generosity.

[The Mahāyānins]. - Although he sacrifices himself for all beings, his mind (citta) is impure (avasādāna), for he does not know that he himself is non-existent (anatmadā); he does not know that the one who receives his gift (pratīghātaka) is not a person, is not his teacher; he does not know that the thing given by him (ādhyātavasa) is in reality neither the same as (eka) or different (anyā) from him. Since his mind (citta) is attached (saṭkavā) to the three concepts [of donor, recipient and thing given], it is impure (ātihadāna). It is in this world (lokadhātā) that he will receive the reward of his merit (puṇyatāpaka); he will not be able to go directly to Buddhahood. Thus it is said in the Prajñāpāramitā that the three things [donor, recipient and the thing given] are non-existent (anupalabhdha)505 and that he should not be attached to them. This is applied to the virtue of generosity but it is valid also [for the other virtues] up to and including the virtue of wisdom. [According to the disciples of Kātāyaniputra], to divide the great earth, the cities, towns and villages and to make seven parts of it is the perfection of the virtue of wisdom (93a) (prajñāpāramitāpāramitū). But the virtue of wisdom is immense (vāṃśadāna) and infinite (ananta) like the water of the ocean. To divide the earth is only ordinary mathematics (ganana); it is a modest part (ātihadāna) of conventional wisdom (śam Ayāppajñā); like one or two drops of water (binda) in the ocean.

504 The highest generosity which constitutes, properly speaking, the virtue of generosity (dānāpāramitū) rests in essence on knowledge free of concept (nyāyadhyātavasa) which makes it truly pure (śam Ayāpparipaliadāna); it consists of making no distinction between the thing given (ādhyāya), the donor (ādhyātā) and the recipient (pratīghātā). Cf. Pučhvamisāti, p. 264; Śatasāhasrikā, p. 92; Bodhicaryāvatāra, IX, p. 168; Puṣṭikā, p. 604; Uttaratantra, p. 120, 254; Samgraha, p. 185, 225; Siddhi, p. 629 n.

The true prajñāpāramitā is called the 'mother of the Buddhas' (buddhamātṛi) of the three times (tryadhvan); it reveals the true nature of all dharmas (sarvadharmasatyalakṣana). This prajñāpāramitā has no point of coming or point of going; it is like a magic show (māyā), an echo (pratirūpā), the moon reflected in water (udakasundra) which one sees and which immediately disappears. Out of compassion and, although this wisdom has but a single nature (ekalakṣana), the āryas define it using all kinds of conventional expressions (nānasamketa) as being the precious treasure of the wisdom of the Buddhas (buddhaprajñāpatramokṣa).

You are speaking grave errors.

3. The time of appearance of the Buddhas

You speak of the four examinations (vikāraṇa) made by the Bodhisattva: 1) examination of time (kālavikāraṇa), 2) examination of place (deśavikāraṇa), 3) examination of clan (kalavikāraṇa), 4) examination of mother (upapatitābhāsavikāraṇa). You add that if the Buddha appears in the world (pratidurbhavati) when the human lifespan (āyus) is 80,000, 70,000, 60,000, 50,000, 40,000, 30,000, 20,000, 100 years. But if the Buddhas always have compassion (anukampa) for beings, why do they appear only at these eight times and not at others? Just as a good medicine (osadhi) once swallowed, cures the sickness (vyādhī), so the Buddha-dharma does not depend on time.

[The disciples of Kātyāyantputra]. - Although the Bodhisattva has compassion for beings and although the Buddhas do not depend on time, when the lifespan surpasses 80,000 years, long-lived people (ārdhagāraṇa) revel in pleasures (sukha); their fetters, lust, desire, etc. (ājñātadharma) are heavy (sthitā) and their faculties are weak (mṛdvedīvyā). This is not the time to convert them. On the other hand, when the lifespan is less than 199 years, people have a short life (āldadhyāya) and are overcome with suffering (dubkha): their fetters, hatred, etc. (avēsādharma) are thick (sthitā). This period of pleasure [when the lifespan is more than 80,000 years] and this period of suffering [when it is less than 199 years] are not times favorable to finding the Path (mārgalabdha). This is why the Buddhas do not appear [at those times].

[The Mahāyānistins]. - 1. The lifespan of the gods is more than 10,000 years; that is because of their previous life (pārvavajman). Although they have plenty of pleasures (sukha) and their sensual desires (ājñātadharma) are heavy (sthitā), they are able to find the Path (mārga). What could be said then of people who are not happy and whose thirty-two impurities are easily corrected, [except that they find the Path even more easily than the gods]? This is why, even when the human lifespan is greater than 80,000 years, the Buddhas must appear in the world. At this time, people are not sick and their minds are joyful; consequently, their faculties are keen (vikṣintāvyā) and they are virtuous. As a result of their virtues and their keen faculties, they can easily find the Path.

2. Furthermore, under the Buddha Che tsue kou yin wang (Sīmādhumudhāvibhavatīrīya), the human lifespan is 100,000 years; under the Buddha Šad pang wang (Ālokārīya), it is 700 asamkhāyakālpa; under the Buddha A mi r’o (Amiṭābha), it lasts innumerable asamkhāyakālapas. How can you say that the Buddhas do not appear when the human lifespan is longer than 80,000 years?

[93b] [The disciples of Kātyāyantputra]. - These teachings are in the Mahāyānaṣūtras, but in our system it is not a question of the Buddhas of the ten directions (dasaśīlāyabuddha) but only of the one hundred Buddhas of the past (attābuddha), Śākyamuni, K’iu tch’en jo (Krakucchanda), etc., and the five hundred Buddhas of the future (anāgatābuddha), Maitreya, etc.

[The Mahāyānistins]. - In the Mahāyānaṣūtras, we speak of the Buddhas of the three times (tryadhvan) and the ten directions (dasāśīlāyā) for various reasons. In the universes (lokadhātu) of the ten directions, all the torments range: old age (jarā), sickness (vyādhī) and death (marana), lust (rāga), hatred (dveṣa) and delusion (moha), etc.; this is why the Buddhas must appear in these regions. It is said in a stanza: "If old age, sickness, death and the afflictions (kleśa) did not exist, the Buddhas would not appear." 507 Furthermore, wherever there are many illnesses (vyādhīra), there should be many physicians (adhivāya).

In one of your Śrīvaka texts, the Tch’ang a han (Dīrgāhāma), king P’i cha men (Vaiśravāna) addresses the following stanza to the Buddha:

I bow before the Buddhas, past, future and present;
I take refuge (śīrāṇa) in the Buddha Śākyamuni. 508

506 For the number and names of the past and future Buddhas, refer to Mahālakṣaṇa, II, p. 295 and Hobogirin, Budha, p. 195-197.
507 Cf. Aṅguttara, V, p. 144: Tyoṣo bhikkhave dharmāṁ loke na satyajīṣyeyum. ... Śati ca jāra ca mamaruchchat ca.
508 The same passage of the Dīrgāhāma will be cited later at k. 9, p. 126a.

In the Dīrgāhāma, the sūtra says: There was a king of the asuras, guardian of the northern region; along with many hundreds of kṣatas of asuras, he went to the Buddha during the last watch of the night and, having prostrated to the Buddha, he sat down at one side; emitting pure light, he illuminated the entire Jetavana with a great light. Joining his palms together, he praised the Buddha with these two stanzas:

Great hero, I take refuge in you!
Buddha, the greatest among those who walk on two feet.
What you know by means of your wisdom-eye
The gods are unable to understand.
Whether they are past, future or present,
I bow before all the Buddhas.
Thus today taking refuge in the Buddha,
I also pay homage to the Buddhas of the three times.”

This passage is the beginning of the Āśāṅgāsūtra of which two versions exist. The first has a proof: 1) the Sanskrit text found in central Asia and published by H. Hoffmann, Bruchstücke des Āśāṅgāsūtra, Leipzig, 1939, p. 33; 2) the Chinese translation by Fa hiien, entitled P’i cha men’tien sang king, T 1245, p. 217a; 3) the Tibetan translation of the Bhaḥ bhgyur, entitled Kun la rgya bu’u kyi kyi rad yu bu ma yin pa dunes lab pa mdo (cf. Csoma-Fcesso, p. 327). In this version, the sūtra takes place in Śrīvaka in the Jetavana, and Vaiśravāna addresses two stanzas to the Buddha. - The second version has as proof: 1) the Pāli Āśāṅgāsuttavatana of the Dīghanikāya, III, p. 194; 2) the Tibetan translation of the Bhaḥ bhgyur, entitled Lhan la can gho phu brtan gi mdo (cf. Csoma-Fcesso, p. 288). In this second version, the sūtra is located at Rājagṛha on Gedhukāluravatara, and Vaiśravāna does not address any stanza to the Buddha. The extracts given here by the Mppi are taken from the first version. To be convinced of this, a glance at the Sanskrit text published by Hoffmann, I.e., p. 33 is sufficient: evam mayā ērūtaṃ. ekasamayam bhagavāṃ śrīvakaśṭun vīharati ima jetavanem... velīyūnā gūthām bhūtabhūte.
In this sūtra of yours, it is said that the king bows down before the Buddhas of the past (atīta), the future (antarīta) and the present (pratītyapuṇna) and that he takes refuge in Buddha Śākyamuni. Thus we know that, in the present, there Buddhas other [than Śākyamuni]. If the other Buddhas did not exist, why would the king first bow down before the Buddhas of the three times, then afterwards take refuge specially (pratītya) in Śākyamuni? This king had not yet renounced all desire (avairārga), but he was at the side of Śākyamuni and, as a result of the affection and respect he had for him, he took refuge in him. As for the other Buddhas, he bowed down before them.

4. Place of appearance of the Buddhas

[The disciples of Kātyāyānīputra]. - The Buddha said: "Two Buddhas do not appear simultaneously in the same world (ekaṃsimlokaḥbhūta), just as two cakravartin kings do not appear simultaneously in the same world."

509 Therefore it is wrong that presently there are other Buddhas [than Śākyamuni].

-namāstā te mahāvīra

Instead of indicating the title of the sūtra, the Mppā, citing this passage twice, refers only to the collection, the Dīghaṇkara. The Dīghaṇkara which it uses is not the Pāli Dīghanikāya of the Theravādin-Vibhajyavādin since the Ānāṭālosatatrāna found there does not contain the stanza spoken by Vāśyārama in honor of the Buddha. Neither is it the Dīghaṇkara translated into Chinese about 412-413 by Buddhayāsa under the name TeVang a han (T 1) and which actually belongs to the Dharmaguptakas (cf. the arguments of Watanabe, Przyłęski and Waldschmidt, Brushestīcī budhī. Sūtras, Leipzig, 1932, p. 229); indeed, this collection does not contain the Ānāṭālosatāra. We have noticed several times already that the Mppā, citing 'the Vinaya' without any more precision, almost always is referring to the Chinese text (T 1435), the Sarvaḥvita-viśnu. We may therefore assume that the Dīghaṇkara which is being used here also belongs to the Sarvaḥvita-viśnuschool. The Sarvaḥvita-viśna had a collection of eighteen 'great sūtras' of which the sixth, the Aṭṭa na kiw (in the Pāli language: 'Sūtras of the council of the demonic spirits') is none other than the Ānāṭālosatāra (cf. the Chinese text, T 1435, k. 24, p. 174b; translation in S. Lévi, Sur la récitation primitive des textes bouddhiques, JA, May-June 1915, p. 419). Four of these 'great sūtras' have been found at Chotsho in central Asia, in a small anthology of sūtras ed. by E. Waldschmidt, Brushestīcī budhī. Sūtras, Leipzig, 1932: these are the Mahāasadāna, the Śākyavāna, the Bimbāsāra and the Mahāśāmājīsātāra. This anthology is indisputably of Sarvaḥvita-viśna provenance (cf. Waldschmidt, p. 228).

509 A phrase which the Mppā will return to later, (k. 9, p. 125a) which is found in several sūtras.

a) In Pāli, e.g., in Anūttara, I, p. 27-28: ādhamanum etam bhikkhau asravāslo yathā · acarāmān aṣṭaṣṣajyāmin n’etam phānan vihājī.

b) In Sanskrit, e.g., in Kośyasānyāki, p. 338: ādhamanum asravākkadā yad āpaṇāvīkaranam dvāv tathāgatau lokā atpaṇāvīkaraṇam.

c) In mixed Sanskrit, e.g., in Mahāvastu, III, p. 199: ādhamanum khaṇe etam asravākkām · lokā atpaṇāvīkaraṇam.

We know from the Kośyasānyākā that asravākā is referred to the present and asravākkā to the future. Thus it may be translated: "It is impossible that in the present, the two Tathāgatas appear in the same world without one preceding and the other following."

The phrase appears in many sūtras, e.g., Dhīha, II, p. 225; III, p. 114; Majjhima, III, p. 65; Anūttara, I, p. 27; Milinda, p. 236; Mahāvastu, III, p. 199; TeVang a han, T 1, k. 5, p. 31ka; k. 12, p. 79a; TeCongo a han, T 26, k. 47, p. 724a. - The great [The Mahāyānīnī].

The Buddha means that two Buddhas do not appear simultaneously in the same triśiṁhramahābhūtadaksinā (or triśiṁhramahābhūtadaksinas' of the trichiliomegachilocosm); he does not say that in the universes of the ten directions (daśāṇāmlokaḥbhūtā) there are not actually [several] Buddhas. Thus, two cakravartin kings do not appear simultaneously in the same caturādhipiṣṭaka (or universe of four continents), for these very powerful beings have no rival in their domain. Consequently, in one caturādhipiṣṭaka there is one single cakravartin only. In the same way, two Buddhas do not appear simultaneously in one triśiṁhramahābhūtadaksinā. Here the sūtra puts the Buddhas and the cakravartin kings on the same level. If you believe that there are [other] cakravartin kings in the other caturādhipiṣṭakas, why do you not believe that there are [other] Buddhas in the other triśiṁhramahābhūtadaksinās? 510

2. Furthermore, one single Buddha cannot save all beings. If one single Buddha could save all beings, there would be no need for other Buddhas and only one single Buddha would appear. But the qualities of the Buddhas (budhādharmas), who save beings to be converted (vaiśṇaya), persist so as they arise (āṣṭamātra nirābhīyante) like the flame that is extinguished when the candle is used up; indeed, conditioned dharmas (samskāra-dharmas) are transitory (anitya) and empty of self nature (svabhāvabhūtā). Thus, in the present, there must be yet other Buddhas. 511

[The disciples of Kātyāyānīputra]. - It is said in the sūtra that the Buddha appears from age to age after a number of years as immense as the flower of the Ngešo t’an p’o lo (Udumbara) tree which appears once at regular times. 512 If the ten directions were full of Buddhas, the Buddha would appear easily, he could easily be found and we would not say that it is difficult to meet him.

- It is said that two Tathāgatas and two cakravartins do not arise (simultaneously in the same world). According to some, the world in question is a trichiliomegachilocosm if it concerns Tathāgatas, but a universe-of-four-continents if it concerns the cakravartins. According to others, in both cases it is a matter of a universe-of-four-continents." The Kośyasānyākā, p. 338, also mentions this two-fold explanation: "What should be understood by this 'same world'? By 'this same world' one should understand either one single caturādhipiṣṭaka or one single triśiṁhramahābhūtadaksinā.

512 The interpretation given here by the Mahāyānīnīs is recorded in the Mahāyānāvibhūtīga, p. 152: tathāgatayoci ca kṛṣṇaviṃśati ... api caturādhipiṣṭaka evety apare. - Tr. : "The [sūtra] says that two Tathāgatas and two cakravartins do not arise (simultaneously in the same world). According to some, the world in question is a trichiliomegachilocosm if it concerns Tathāgatas, but a universe-of-four-continents if it concerns the cakravartins. According to others, in both cases it is a matter of a universe-of-four-continents." The Kośyasānyākā, p. 338, also mentions this two-fold explanation: "What should be understood by this 'same world'? By 'this same world' one should understand either one single caturādhipiṣṭaka or one single triśiṁhramahābhūtadaksinā."

511 In several places (p. 272-273, 284, 328-329), the Sangrāhā shows how there must be one and many Buddhas at the same time.

512 The post-canonical texts repeat ad nauseam that the appearance of a Buddha is as rare as the appearance of a flower on the Udumbara tree (Ficus religiosa) which bears fruit but does not have visible flowers: - Lalitavistara, p. 105: tadvātād udumbarapāpasam ... loka atpaṇāvīyante. Tr. "Just as in the Udumbara flower very rarely appears in the world, in the same way very rarely, in the course of many nayutas of kotis of kalpas, do the Buddha Bhagavats appear in the world." - Sūkhāvītāvīya, v. 2: tadādutādudumbara-apatāmād loka ... sudurlabhāḥ prādūravītā. Tr. "Just as, in the world, the appearance of the
[The Mahāyānists]. - No! It is in one single mahāsāhasralokadhātu that the Buddha usually appears after an immense number of years. It is not a question of the ten directions. Because sinners do not know how to honor him and do not seek the Path (mārga), we say that the Buddha appears from age to age after an immense number of years. Moreover, as punishment for their sins (āpatti), these beings fall into the evil destinies (durgati) where, for innumerable kalpas, they do not even hear the name of Buddha pronounced and still less see one. Due to these people, the appearance of the Buddha is said to be rare.

[The disciples of Kātyāyanaputra]. - If there really are numerous Buddhas and bodhisattvas in the ten directions, why do they not come to save all beings from sin (āpatti) and suffering (dukkha)?

Udumbura flowers are very rare, in the same way the appearance of the Tathāgatas who desire the interest, who desire the good, who are full of compassion, is very rare." Suddhārmapundarīkā, p. 39: tādayatpūpi śūnā udumburapuṣpadam ... dharmaśaśānasūta kathayati. Tr. "Just as the Udumbura flower appears only at certain times and in certain places, so are the times and places rare where the Tathāgata teaches the Dharma." - Sūtraśānti, tr. Huber, p. 396. "The Buddha is like the Udumbura flower which is very hard to find." - The Mppi will return twice to this comparison at k. 9, p. 125c.

By glancing at these post-canonical and late works, many other examples of this comparison may be found. On the other hand, it does not occur in the Pāli sutta. Moreover, the Mppi is explicit: "It is said, in the sūtra, that the Buddha appears from age to age like the Udumbura flower." Having found nothing comparable in the Pāli canon, I [Lamotte] have turned my search towards the fragments of Sanskrit sūtras discovered in central Asia where the Sarvāstivādin influence was dominant. Here the comparison in question has been found in a fragment of the Mahāparinirvāṇasūtra, published by E. Waldschmidt, in his Beiträge zur Textgeschichte des Mahāparinirvāṇasūtra, Nachrichten v. d. gesell. der Wissens. zu Göttingen, Philol. Hist. Klasse, Band II, Nr. 3, 1939, p. 58 as note. In the Pāli Mahāparinirvānasuttaṃ (Dīgha, II, p. 155-156), the last moments of the Buddha are described in the following way: The Buddha asked the monks if they have any doubts concerning the Buddha, the Dharma and the Samgha; on Ānanda's negative reply, he answered: Now, O monks, I have just this to say: All that is composite will decay; work tirelessly. These were the last words of the Tathāgata. - But the fragment of the Mahāparinirvānasūtra in Sanskrit is more detailed. Having reported the negative response of Ānanda, the text continues: asta bhagavat uttarāṇaṅgam ekānte viśeyā ... satra tathāgatyasya paścimā vācā. Tr. "Then the Bhagavat lifted his undergarm on one side and said to the monks: Look, O monks, at the body of the Tathāgata. Look well, O monks, at the body of the Tathāgata. Why? The Tathāgatas, saints, the perfectly enlightened ones, are as rarely seen as an Udumbura flower. Well then, O monks, be tranquil! Everything compounded is perishable. Those were the last words of the Tathāgata." The Mppi is therefore quite right when it tells us that the comparison with the Udumbura flower occurs "in a sūtra". As E. Waldschmidt comments, it also occurs in the Chinese versions of the Mahāparinirvānasūtra:

T 1, k. 4, p. 20b: "The Tathāgatas appear in the world from age to age like the Udumbura flower which appears once in an epoch."

T 6, k. 2, p. 188b: "Usually it is difficult to meet a Buddha. There is on earth an Udumbura tree which does not flower but which bears fruit; if it produces a flower, then there is a Buddha in the world."

T 5, k. 2, p. 172c: "In Jambudvipa there is a venerable king of the trees called Udumbura; it has fruits but no flowers. When it has flowers, then there is a Buddha in the world."

Previously we have seen that the flower of the Udumbura that grew north of Lake Mundākāṇṭī blossomed at the same time as the Buddha Śākyamuni and died at the same time he did.

[The Mahāyānists]. - These beings [have accumulated] faults (āpatti) and very serious taints (mala) for innumerable asaṃkhyaśakalpas. Although they have accrued all sorts of other merits (puṇya), they do not possess the qualities (puṇya) required to see a Buddha. Thus they do not see any. Some stanzas say:

When the reward for merits is far off,
When sins (āpatti) are not erased,
For that time, one cannot see
The Bhadanta, the man endowed with power.
Among the ārya bhadanta (i.e., the Buddhas)
Their intentions are unchangeable:
Out of loving kindness (maitrī) and compassion (anukampā) for all men,
They want to save them at all times.
But it is necessary that the merits (puṇya) of beings be ripe,
That their wisdom (prajñā) and their faculties (indriya) be keen,
That they thus fulfill the conditions of salvation
In order they may then attain deliverance.
In the same way that the great rāga king
Makes the rain fall in accordance with wishes,
So it is in accordance with his former actions, sins or merits
That each man is recompensed

[The disciples of Kātyāyanaputra]: [According to you], the Buddha is able to save men full of merits (puṇya) and endowed with wisdom (prajñā) but does not save men deprived of merits and wisdom. If that is so, men full of merits and endowed with wisdom do not derive their salvation from the Buddha.

[The Mahāyānists]: These merits and this wisdom do indeed derive their origin from the Buddha. If the Buddha did not appear in the world, the bodhisattvas would teach as Path (mārga) the ten good causes (dakśinaśāntasāna), 513 the four limitless ones (catvāry apramāṇāni) 514 and the various causes and conditions (hetupratyaya) that assure the retribution of sins and merits (āpatti) in the course of rebirths (punarbhava). If there were no Bodhisattva, this is the admonition found in all kinds of sūtras:

"The person who practices this doctrine carries out meritorious actions."

513 The ten wholesome paths of action (kṣīdalakarṇapatha) will be described below, k. 8, p. 120b.

514 Loving kindness (maitrī), compassion (karunā), joy (mudrī) and equanimity (upekṣā). See bibliography in Saṃgraha p. 52.
CHAPTER IX: THE MAHĀSATTVAS

The Sūtra says: Mahāsattva. What is a mahāsattva?516

Answer. - 1. Mahā means great, satva means being or bravery. The person who is able to accomplish a great work without regretting or turning back in his bravery is called mahāsattva.

2. Moreover, he is called mahāsattva because he is the chief of many beings.

3. Furthermore, he is called mahāsattva because he feels great loving kindness (mahāmaitri) and great compassion (mahākaruṇā) for many beings; he establishes them (avasthāpayati) in the Greater Vehicle, he travels the great Path (mahādṛṣṭa) and attains a very high place.

4. Furthermore, he is called mahāsattva because he is endowed (samamāyata) with the marks of the Great Man (mahāpurasalakṣaṇa).

The characteristics (lakṣaṇa) of the mahāsattva are described in the Tsun fo ke (Buddhastotragathā):

Only the Buddha is the unique man, the foremost,
Father and mother of the threefold world, the omniscient one,
Among all beings he has no peer,
Honour to the Bhagavat who is unequaled!
Am ong all beings he has no peer,
Only the Buddha is the unique man, the foremost,
Homage to the Bhagavat who is unequaled!
Common people practice loving kindness in their own personal interest.
They seek a reward by making gifts.

[94b]The Buddha, in his great loving kindness, has no such goal.

He is as beneficent towards his enemies as towards his friends.

5. Furthermore, he is called mahāsattva because he must preach the Dharma and destroy the great wrong views (māyāyātā) and the afflictions (kleśa), such as great craving (mahātṛṣṇa), pride (abhīmāna), great attachment to the self (ātmaśeyha), etc., in all others as well as in himself.

6. Finally, like the great ocean (mahāsamudra), beings (sattva) are without beginning and without end (apāvṛtāmābhyāvacaranā). A skillful teacher of arithmetical (gaṇanākārya) who would keep track for numberless years would not reach the end of them. This is what the Buddha said to the bodhisattva Wou tsio yi (Aksayamati): "If all the universes (lokadhātu) of the ten directions to the ends of space (ākāśa)

515 Aṅguttara, I, p. 87: Dee 'me bhikkhuno paccayā sammādītihiyā yamiso ca manisākāro. - Cited also in Kolāvyālīkā, p. 188 and Samgraha, p. 65. - The Nettipakaraṇa, p. 8, explains that the wisdom coming from meditation (bhāvanāyaṇī paññā) is the knowledge (dūṣa) produced parato ca ghnena paccattasamuttītena ca yonisomanaskāreṇa.
formed a single body of water, and innumerable and incalculable beings came, each with a hair, and took away one drop of it, there would still remain an incalculable number of beings. If by thus removing a drop on the end of a hair they succeeded in completely emptying this great body of water, the number of beings would still not be exhausted. This is why the number of beings is limitless (ananta), immense (aprataśca), innumerable (asamabhilaya) and inconceivable (acintya). The bodhisattva wishes to save them all, free them all from suffering and establish them all in the happiness of unconditional safety (asamkṣerayogakṣeramsakṣa). He is called mahasattva because he has made this great resolution to save these numerous beings.

Thus, Ngeu čhi na yeou p'o yi (Āśā, the upśikā) 519 said to the bodhisattva Siu tu na (Sudhana) in the Pon k'o tsan yi king (Acintyaśrīta).

517 That the number of beings is infinite (sattakāya ananta) is an old teaching. In his note on Le Buddha éternel, Siddhi, p. 807-808, Le Vallée Poussin has brought together a few references:

Kośa, III, p. 10: Even if no new being were to appear, even if innumerable Buddha came to make innumerable beings attain nirvāṇa, the beings of the innumerable universes would never be exhausted.

Mahāvīra, p. 10: But, Śākyamuni, if so many Buddhas exist and a single one leads an infinite number of creatures to nirvāṇa, soon they would lead all beings there.

Kāśyapa answers by means of the immense number of prthagjana which exist following the statement of the Buddha.

Cheou tsang loun, T 1657, p. 305b: Each of the Bhagavata who appear in the world lead an incalculable number of beings to nirvāṇa. Nevertheless, beings are not exhausted because they are infinite, like space. This is the teaching of the bodhisattva Vasubandhu.

518 The name of this upśikā, Āśā 'Hope' in the original Sanskrit, is transliterated in a bizarre fashion in all the Chinese translations. There is Ngeu čhi na (85 and 11; 135 and 2; 163 and 4) in the Mppś, k. 4, p. 94b14: - Heou čhi (9 and 4; 64 and 8) in T 278, k. 47, p.697c7, and in T 279, k. 63, p. 342c21-22. - Yi čhi na (9 and 4; 135 and 2; 163 and 4) in T 293, k. 7, p. 693b21.

Sudhana was addressed by Śūraṇavajra in the following words:

a. Gaudarāja, p. 99: gaecho kalapatøheoch ... bodhisattvaaravāydayā skitayayam. - Go then, O son of noble family! Here in the Dakhan there is a region called Samudra-vatīdi; there is a park called Samanatavyā, east of the city of Mahāprabha; there dwells the Buddhist laywoman, Āśā, the wife of prince Suprabha. Go and find her and ask her how the bodhisattva should exert himself in the practice of the bodhisattva.

Instead of Samudra-vatīdi, Mita, Nep. Budd. Lit., p. 91, reads Samudravelatı 'Shore of the Ocean'.

b. T 278, k. 47, p. 697c: Here in the Dakhan, there is a region called Hai teh'kou (85 and 7; 85 and 12: 'Flow of the Ocean'), where there is a park (nuyāna) called Pon tschoung yen (Samanatavyā); it is there that the upśikā called Heou čhi (9 and 8; Āśā) lives. Go and find her and ask her, etc.

c. T 293, k. 7, p. 693b: Go south from here. You will come to the region of Hai teh'kou (85 and 7; 85 and 12: 'Flow of the Ocean'). It has a large city called Tsoum man kousung (41 and 10; 85 and 10 and 4) Mahāprabha. That city has a king called Miao yoon kousung (38 and 4; 31 and 10; 4; 10 Suprabha). East of this city there is a park called Pon tschoung yen (Samanatavyā). The king has a wife called Yi čhi na (9 and 4; 135 and 2; 163 and 4; Āśā); she is an upśikā, she lives in this forest and is engaged in the practices of a bodhisattva. Go there and find her and ask her, etc.

519 Acintyaśrīta, i.e., the Gaudarājāśrīti, a section of the Avatamsaka. The passage quoted here occurs: i) in the Sanskrit text of the Gaudarāja, Ed. D. T. Suzuki-H. Idzumi, Kyoto, 1934-1936, p. 195-110; ii) in the version by Buddhachara, T 278, k. 47, p. 698c25 sq.; iii) in the version by Śūraṇa, T 279, k. 64, p. 344b sq.; iv) in the version by Buddhabhada, T 278, k. 47, p. 698c25 sq.}

“The bodhisattva-mahāsattvas do not produce the thought of supreme perfect enlightenment to save just one man alone (na kha śaktisamāhāsanātyatā bodhisattvamānā mahāsattvamānām samyaksambodhau cito samaptaye), nor to save just two, three, etc., up to ten. Nor to save just 100 (pu samatā), 1,000 (tisam samatā), 10,000 (ṇaṃ samatā), 100,000 (kuśa samatā), 1,000,000 (kuśa samatā), 10,000,000 (sūtra samatā), 10,000,000,000 (hem samatā), 1,000,000,000,000 (pu samatā), 1,000,000,000,000,000 (pu samatā), 1,000,000,000,000,000,000 (pu samatā), 1,000,000,000,000,000,000,000 (pu samatā) and up to 121 zeros.

They do not produce the thought of bodhi just to save a number of beings equal to that of the atoms (paramāṇa) contained in one country, or in two or three up to ten, or one hundred, a thousand, ten thousand, one koti, one ayuta, one nayuta up to anabhidhipyānabhidhipa countries.

They do not produce the thought of bodhi just to save a number of beings equal to that of the atoms contained in Jambudvīpa, or in Godāna, Uttarakuru and Pūrvadvīpa.

[95a] They do not produce the thought of bodhi just to save the number of beings equal to that of the atoms contained in one sāhasra-citdika-lokadhātu (small chilicosm), or in one dvīshāsa-madhya-lokadhātu (dichilicosm, medium universe), or in one triśāhasra-mahādhāsa-lokadhāmu (trichilicosm, large universe), or in two, three, up to ten, a hundred, a thousand, ten thousand, one koti, one ayuta, one nayuta and up to anabhidhipyānabhidhipā number of triśāhasramahāshāsa-lokadhātu.

They do not produce the thought of bodhi just to serve and honor (puṣpapathamānam) just one Buddha, or a number of Buddhās equal to that of the number of atoms contained in one country, or even a number of Buddhās equal to that of the atoms contained in anabhidhipyānabhidhipā number of triśāhasramahāshāsa-lokadhātu.

They do not produce the thought of bodhi to purify just one single buddhafied (ekabuddhakṣeraparīśodhana) or even a number of buddhakśetras equal to that of the number of atoms contained in anabhidhipyānabhidhipā number of triśāhasramahāshāsa-lokadhātu.

They do not produce the thought of bodhi to assure just one single teaching of the Buddha (ekatathāgatasānasamāhāranā) or even a number of tathāgatasānas equal to that of the atoms contained in anabhidhipyānabhidhipā number of tris....

They do not produce the thought of bodhi to prevent the cessation of one single lineage of Buddhās (ekabuddhaśvamīniśuddhiśvarī), or even a number of buddhāvannā equal to that of the atoms contained in anabhidhipyānabhidhipā number of tris....

They do not produce the thought of bodhi to know in detail just one single vow of Buddha (ekabuddharpadhināvihārañāsīkāparipāra), or even a number of buddhāvannā equal to that of the atoms contained in anabhidhipyānabhidhipā number of tris....

Of Prañā, T 293, k. 8, p. 695c1 sq. The quotation of the Mppś does not reproduce any of these four versions exactly. The long list of numbers has been abridged in the three Chinese versions; that of the Sanskrit text does not correspond exactly with the list found here. The Mppś thus uses a special version of the Gaudarājā which has not come down to us.
They do not produce the thought of bodhi to adorn one single buddhafield (ekabuddhakṣetravyūhāvataraṇa), or even a number of buddhakṣetra equal to that of the atoms contained in an anahārāvipāyāḥālaya of tris....

They do not produce the thought of bodhi to know in detail one single Buddha assembly (ekabuddharparsanmandalavibhaktavyātaraṇa), or even a number of buddharparsananda equal to that of the atoms contained in an anahārāvipāyāḥālaya of tris....

They do not produce the thought of bodhi to remember one single preaching of the Buddha (ekabuddhaṇaṃaṃgadharmaṃkarmanāharāṇa), or even a number of buddhaṃgadharmaṃkarmaś equal to that of the atoms contained in an anahārāvipāyāḥālaya of tris....

They do not produce the thought of bodhi to cognize (avataraṇa) the thoughts of one single being (ekasattvatacita), or the faculties of one single being (ekasattvamāya), or the succession of the cosmic periods (kalaviparānya) in one single trisharasmālaḥthasaralokaḥdhatu.

They do not produce the thought of bodhi in order to destroy the afflictions of just one single being (anavatāsaṃsattvaparipāra), or even a number of beings (anavatāsaṃsattvaparipāraś) equal to the atoms contained in an anahārāvipāyāḥālaya of tris....

But here are the aspirations (pranidhiṇā) of the bodhisattva-mahāsattvas. The bodhisattvas produce the thought of bodhi and realize supreme perfect enlightenment (anuttarasaṃyaksa) [for the following ten purposes]:

1) in order to convert the beings of the ten directions (anavatāsaṃsattvaparipāra) into the ten directions

2) in order to serve and honor all the Buddhas of the ten directions (anavatāsaṃsattvaparipāravartanā),

3) in order to firmly purify all the buddha fields of the ten directions (anavatāsaṃsattvaparipāra),

4) In order to retain firmly all the teachings of the Buddhas of the ten directions (anavatāsaṃsattvaparipāra),

5) in order to know in detail all the buddha fields (sarvasattvaṃaṃgadhya),

6) in order to know in depth all the buddha assemblies (sarvasattvaparipāra),

7) in order to know in detail the minds of all beings (sarvasattvasthānamāyātā),

8) in order to cut through the afflictions of all beings (sarvasattvasthānamāyātā),

9) in order to know in depth the faculties of all beings (sarvasattvasthānamāyātā).

These headings are the main ones (pramukhā); they summarize the hundred, thousand, ten thousand, ten millions of asamkhyeya rules relating to the Path (mārgadharmaparyāya) which the bodhisattva must know and penetrate. By means of this wisdom (prajñāḥ) and knowledge (jñāna) the bodhisattvas adorn all the buddha fields."

Āśā [also] said: "O son of noble family (kalaputra), thus would I like to have a universe (lokadhātu) where all beings are completely pure (vīśuddha) and where all the afflictions (kleśa) are cut through (sannuṣcchitām)."

Sudhana asked: "What is deliverance (vimokṣa)?"

Āśa answered: "It is the banner of freedom-from-grief and of safety (aṅkoyakṣaṃkaṇhāya). I know this single gate of deliverance (ekavimokṣa), but I am unable to understand these bodhisattvas; their great mind is like the ocean for they are in possession of all the buddhadharmas (ete bodhisattvāḥ sādgaravasamacittattāḥ sarvabuddhādharmanāmsrameratāhanātāyāḥ); their mind is unshakeable like Mount Sumeru (merukalpaścittattāḥ); they are like the king of physicians for they are able to cure all the sicknesses of the afflictions (bhūsājarajopāpanāḥ sarvakleśavahādhāpramokṣaṇātāyāḥ); they are like the sun for they are able to scatter all the shadows [of ignorance] (adityakalpaḥ sarvādhiṃdhārāvidhāhanātāyāḥ); they are like the earth for they are able to support all beings (dhārtvātmāḥ sarvasattvātīrārayapratisṛṣṭihābhāhātātāyāḥ); they are like the wind for they can strengthen all beings (mārutasadārāḥ sarvajagadakarhāhanātāyāḥ); they are like fire for they can burn away the afflictions of all the heretics (tejokalpaḥ sarvatīrthikleśadāhanātāyāḥ); they are like cloud for they can make the rain of all the Dharma (meghopamād dharmavarāpavaranātāyāḥ) fall; they are like the moon for the rays of their merits light up everything (candropamāḥ punyavarnamālāḥ sarvakālanātātāyāḥ); they are like Sakravedendra for they protect all beings (sakropamāḥ sarvajagadātāśrīpattipanātāyāḥ). The practices of the bodhisattvas (bodhisattvācārya) are very profound (gambhiṛa); how could I be known them all?"

---

520 Monier-Williams: avataraṇa = descending, translation.
CHAPTER X: THE QUALITIES OF THE BODHISATTVAS

Text of the sūtra commented on in this chapter (cf. Pañcaviṃśati, p. 4; Śatāsthasūtra, p. 4-5):

Bodhisattvaṁ tāḍāhām sarvāṁ (1) dhāraṇīpratilābhaṁ (2) samādhi-pratilābhaṁ śānti-nimittāntarpitihoccariḥ (3) samatākṣaṇāntarpitihoccariḥ (4) asamgādhārāntarpitihoccariḥ (5) paścādhījihocarī (6) āgyayavacāriḥ (7) akṣudārī (8) apagata-lābhāyaiścittaiḥ (9) nirūmāsādhrāmarājaiḥ (10) gambhīrāhṛdāmsūntāntarpitaiḥ (11) vaśārādhāyāścittaiḥ (12) mārakarnamsamātikāntaiḥ (13) karmaśvarasaprapratiranārdhāhaṁ (14) pratītyasaumapanaśaddhanāṃśadānaiṣakaiḥ (15) asamkhyeyakulaprapratidhānāsamsārdhāhaṁ (16) sūmisakhaṁ pārābhīlāpābhī (17) mahāparysammādyai vaitārādyasamanvīgataiḥ (18) antanakaṣṭapattīdharmānirādiṣanāsākhaiḥ.

He was accompanied by bodhisattvas who possessed the dhāraṇīs, who composed in the concentrations of emptiness, signlessness and wishlessness, who possessed the equalities and the patience. (Survair dhāraṇīpratilābhaṁ śānti-nimittāntarpitihoccariḥ).

Śāstra: Question. - Why does the sūtra then praise the bodhisatta-mahāsattvas by means of these three points?

Answer. - 1. In order to emphasize the real qualities (guṇa) of the bodhisattvas, the sūtra must praise them. It praises that in which one ought to have faith in order that one may believe in it. It praises the bodhisattvas because all beings do not believe in their profound (gamabhūta) and pure (veśuddha) qualities.

2. Furthermore, in the beginning the sūtra mentioned the bodhisatta-mahāsattvas because they possessed the dhāraṇīs, the concentrations (samādhi), the patience (ksūnti) and the other qualities (guṇa).

**Question.** - We understand the reason for the order followed here, but what is it that is called a dhāraṇī?

**Answer.** - 1. In the Ts’i language, dhāraṇī means 'capable of holding' (dhāraṇa) or 'capable of preventing' (vidhāraṇa).

a. 'Capable of holding': Joining all sorts of good dhāmas (kusala-dhāma), dhāraṇī 'holds' them (dhāraṇī) so that they are not dispersed or lost.²⁵³ It is like a good vessel (bhadājana) filled with water from which the water does not leak out.

b. 'Capable of preventing': Detesting the roots of evil (aksai-lāmaita), dhāraṇī prevents them (vidhāraṇī) from arising. It prevents the committing of evil by those who would want to commit it. That is what is called dhārāni.

This dhāraṇī is associated with mind (cittasaṃprayaśa) or dissociated from mind (cittaviprayaśa), impure (śārava) or pure (andarava), nonmaterial (ārūpya), invisible (ādārāma), not offering resistance (apratītya), it is contained in one element (dhiṭa), one basis of consciousness (dhyāta) and one aggregate (skandha), namely, dharmaḥ, dharma-dhātā, dharma-dhātana and sansārakāśakaḥ.²⁵⁴

Nine knowledges (jñāna) cognize it [Note: it is outside the knowledge of destruction of the afflictions (kṣaya-jñāna)]. One single consciousness (viśuddha) is aware of it [Note: the mental consciousness (manoviśuddha)]. According to the Abhidharma, this is the definition of dhāraṇī.²⁵⁵

2. Furthermore, the bodhisattva who possesses dhāraṇī, (smitībala) is able to retain and not forget all the teachings that he has heard (śrāvatāna) by the power of his memory.²⁵⁶

3. Furthermore, dhāraṇī accompanies the bodhisattva always. Like a chronic fever, it never leaves him; like an agnī, it always follows him. It is like the good and the bad disciplines (śravanta).

**Question.** - How many types of dhāraṇī are there?

**Answer.** - There are many types.²⁵⁷

²⁵² This is the usual translation for āpāramitā. Monier-Williams gives for pravṛttiḥ : 'directed towards, committed, resolved, determined, fixed upon, intent upon, one who has his thoughts concentrated on one point', etc.


²⁵⁴ For these categories, see Kośa, I, p. 50.

²⁵⁵ Among the various types of dhāraṇī, we may note:


b. Śrūta-, vibajjālāna- and phujapraśaadāharānas fully defined here and to which the Mppī will return at k. 28, p. 268.


d. The twelve dhāraṇīs of the Mahāyūtpatti, no. 747-758.
1) The first is called śrutadharadhāraṇī. The person who possesses this dhāraṇī never forgets the words and the teachings that he has heard with his ears.

2) There is also the vibhajyajñadhāraṇī. The person who possesses it knows in detail the qualities of beings, how tall they are or how short they are, how beautiful or how ugly they are. A stanza says:

- Among elephants, horses and metals
- Among wood, stones and garments,
- Among men, women, and waters,
- There are all kinds of differences.

Individuals [of the same species] bear the same name
But their values differ.

The person who possesses this dhāraṇī
Can always distinguish them.

3) Finally there is the ghoṣapravesadhāraṇī. The bodhisattva who possesses it hears all kinds of words and neither rejoices nor is irritated by sounds. For kalpas as numerous as the sands of the Ganges (gangānadivalukopamakalpa) all beings may slander him and abuse him, but he would feel no irritation.

Question. - The impurities (ātivaya) are not destroyed (kśīna) in the bodhisattva: how then can he withstand this evil treatment for kalpas as numerous as the sands of the Ganges?

Answer. – 1) We have said that here it is a matter of the bodhisattva who has acquired this dhāraṇī [and not of all bodhisattvas indiscriminately].

2) Furthermore, although he has not destroyed his impurities, the bodhisattva possesses great wisdom (mālahāna), keen faculties (dīṣṇendriya) and is able to be attentive (manasikāra). He chases away any angry thought by saying to himself: "If my ear (śrōtendriya) did not perceive sounds at such a great distance, to whom would these insults reach?"

3) Moreover, if he hears insults, he passes them by. Who would be irritated by what he does not distinguish? It is the ordinary person (prthajana) who is attached to the self and who develops hatred (āveṣa) by distinguishing "yes" and "no".

4) Moreover, the person who knows that words perish as soon as they arise (jitāmaṁrā nirādyante) and that 'before' and 'after' are not joined, feels no anger. He knows that dharmas have no inner guide; [under these conditions] who insults, who is irritated?

The person who hears various words from different sides [considers] some as good and others as bad. But if good and bad are indeterminate (anityata), one does not get irritated when one is insulted. The person who knows that words are indeterminate (i.e., neither good nor bad) feels neither anger nor joy. If his friends insult him, he is not angry insulted though he may be; but if his enemies slander him, he feels animosity. If he has to undergo wind or rain, he goes back into his house or takes his coat; if the ground is thorny, he puts on his shoes; if it is very cold, he makes a fire; when it is hot, he looks for water. He looks for a remedy (pratikāra) for all these troubles without getting irritated about them. [The bodhisattva] acts in the same way with regard to insults and nastiness. It is only by loving-kindness (maitrī) and compassion (karuṇā) that he puts an end to them; he never experiences anger.

5) Furthermore, the bodhisattva knows that all dharmas are non-arising (anatmanna), unceasing (anuddhāti) and empty of self-nature (svabhāvavātya). If anyone hates him, insults him, strikes or kills him, he considers that as a dream (svapna), as a [magical] metamorphosis (nirāmāna): "Who then gets angry, who is insulting?"

6) Finally, if, during kalpas as numerous as the sands of the Ganges (gangānadivalukopamakalpa), beings praise him and offer him robes (cīvara), food (dāhāra), flowers (puṣpa), perfumes (gandha) and necklaces (kēyūra), the bodhisattva who has acquired this dhāraṇī (read t'o lo ni instead of jen) feels no emotion, no joy, no attachment.

Question. - Now we know all the reasons why the bodhisattva does not get angry [when he is insulted], but we do not know why he feels no joy (muditā) when his qualities (guṇa) are praised.

Answer. – 1) The bodhisattva knows that all offerings and all tributes (sakāra) are transitory (anitya). If today there are reasons why people come to praise and honor him, tomorrow there will be others who will expose him to hatred, blows and death. This is why he is not joyful [when he is praised].

2) Furthermore, the bodhisattva says to himself: "They come to praise and honor me because I have qualities (guṇa) and wisdom (prajñā). It is my qualities and not my person that they praise. Why should I be joyful?"

3) Furthermore, "If this person praises my activity (kārīra) and my qualities (guṇa), it is out of desire for a reward (phalavipaśā) rather than out of admiration for me. Thus, when a man plants seed-grain, waters it and cultivates it, the earth feels no joy."

4) "If someone honors me and I welcome him joyfully, my merit (punya) will be slight and his also will be of little value." This is why he does not rejoice.

5) Finally, the bodhisattva considers all dharmas as a dream (svapna) or an echo (pratīrūkṣa). He asks himself: "Who is praising me? Who is rejoicing? I have not found deliverance (vimokṣa) in the threefold world (trīdīnāka); my impurities (ātivaya) have not been destroyed (kśīna); I have not attained Buddhahood. Why should I rejoice in obtaining praise? If anyone should rejoice, it is only the Buddha, the unique man (eka pudgala), for all qualities (guṇa) are perfected (paripūrṇa) in him." This is why the bodhisattva feels no joy in receiving all sorts of praise, tribute or offerings.

These are the characteristics of the ghoṣapravesadhāraṇī. There are yet other dhāraṇīs:

Tāi me t'o lo ni (śantiḥāraṇī), Wou pien t'o lo ni (anantāhāraṇī), Souei ti kouan t'o lo ni (bhūmyanupaiānāhāraṇī), Wei t'o lo ni (anubhāvadhāraṇī), Houa yen t'o lo ni (padmavyādhāraṇī), Yin tung t'o lo ni (gaganasūrisuddiḥāraṇī), Hiu k'ong tung t'o lo ni (gaganagarbhāhāraṇī), Hai tung t'o lo ni (śāgaragarbhāhāraṇī), Fen pie tchou fa t'i t'o lo ni
2. SAMĀDHIGOCARA

The three concentrations (samādhis) are those of emptiness (śūnyatā), wishlessness (aprāṇihita) and signlessness (ānīmita).527

1) Some say: Śūnyatā is seeing that the five aggregates (skandha) are not the self (anūtman) and do not belong to the self (anūtman). - Aprāṇihita is, within the śūnyatāsamādhi, not producing the three poisons (trīvaśa, namely, passion, aggression and ignorance) in the future.528 Anīmita has for its object (ālambana) the dharma free of the following ten marks (daśānimittarahita): a) the five dusts (rajas, namely, color, sound, smell, taste and touch); b) male and female; c) arising (upūṣa), continuance (sīhi), cessation (bhāvāga).

2) Others say: Śūnyatāsaṃdhi is the concentration in which one knows that the true nature of all dharmas (sarvadharmasatyavakṣaṇa) is absolutely empty (atyaṃtāśūnya). - When one knows this emptiness, there is aprāṇiṣṭhāna.

What is aprāṇiṣṭhāna? It is not considering dharmas to be empty (śūnya) or non-empty (aśūnya), existent (sat) or non-existent (asaṣ), etc. The Buddha said in a stanza from the Fa ku (Dharmapada):

When one considers existence, one is afraid;
When one considers non-existence, one is also afraid.
This is why this should not be attached to existence.

526 Except for the anumāna and the padma-vāja-sādhāraṇi cited in the Mahāyāna-paṭṭim, no. 751 and 753, the restoration of the Sanskrit terms is conjectural.
527 The three samādhis are not always cited in the same order or defined in the same way:
   ii) Śūnyatāsaṃdhi, aprāṇihitasaṃdhi, ānīmitasaṃdhi in most of the Sanskrit and Chinese sources: T'ang-t'ang a han, T 1 (sa. 9), k. 8, p. 50b, Tseng yī p. han, T 125, k. 16, p. 63b, Pī l' p'o cha. T 1545, k. 104, p. 538a, Śūrañjana, XVIII, 77, ed. Lō, p. 148; Bodhi, bhūmi, p. 276, which has good definitions.
528 In śūnyatāsaṃdhi, one knows that whatever is conditioned (sārūpya) is not the self, does not belong to the self, that it is empty (śūnya) without self nature (svabhāva) or virahita. As a result, in the next samādhi, the aprāṇihitasaṃdhi, one does not feel either prāṇiṣṭhāna or aprāṇiṣṭhāna towards them or, in the words of the Māṇḍ, one does not feel passion (rṣaṇa), aggression (ādvesa) or ignorance (moha) towards them. Aprāṇihita thus consists not of producing the three poisons towards future conditioned phenomena. Cf. the definition of Bodhi, bhūmi, p. 276: aprāṇiṣṭhānasamādhi katamah īka bodhiṣṭhāna... ity ucyate.

Or to non-existence.
This is apraṇiṣṭhānasamādhi.
What is ānīmitasaṃdhi? All dharmas are free of marks (anūtman). Not accepting them, not adhering to them is ānīmitasaṃdhi. A stanza says:

When words (vāda) are stopped
The functioning of the mind (cittaprayāti) also ceases.
This is non-arising (anupūṣa), non-cessation (anirodha)

The similarity with nirvāṇa.
3) Furthermore, śūnyatā is the eighteen emptinesses (asāṇadalaiśūnyatā).529 Apraṇiṣṭhānasamādhi is not searching for any kind of bhāva or existence. (Note: the five gati, apapattihāva, pārvakālaḥ, maraṇaḥ, antarāḥ, karmabhāva; cf. Kūd., III, p. 117). Ānīmitasaṃdhi is suppressing all the marks of the dharmas (sarvadharmaranīmīti) and not paying attention to them (amanuṣkāra).

Question. - There are dhīyas and attainments (samāpatti) of all sorts. Why talk here only about these three concentrations (samādhis)?

Answer. - In these three samādhis, the attentiveness (manavākāra) is close to nirvāṇa; as a result, the mind of the person is neither too high nor too low, but evened out (mūla). This is why we speak here only of these three samādhis.

As for the four dhyānas (samādhis), they are called samāpattis, they are also called the three samādhis, for these three samādhis are the true samādhis. The other samāpattis also have the name 'samāpatti'. Moreover, except for the four principal dhīyas (mauladhyāna), the concentrations from the adāgama up to the bhīvāgara [97a] are called samāpatti and also samādhi, but not dhīya. As for the four dhīyas, they are called samāpatti or also dhīya or also samādhi. The other concentrations as well are called samāpatti or also samādhi: for example, the four apruṣṭa-pāṭhas, the four pratiṣāma-pāṭhas, the six abhiṣiṣṭas, the eight vīyakṣas, the eight abhiṣiṣṭas are the nine anupūṣa-samāpattis, the ten kṣetra-yuktanas and the other samāpattidharmas.

Some say that there are twenty-three kinds of samādhi; others say sixty-five, still others say five hundred. But as the Mahāyāna is great, there are innumerable samādhis, such as:

Pien fa sing chouang yen san mei, Neng tchoa yi te'se san che fa to san mei, Pou fen pie tche kouan fa sing ti san mei, Jou wou ti fo fa san mei, Jou hieu k'ong wou ti wou pien chiao san mei, Jou lai ti houng kouan san mei, Fo wou wei tchouang yen bi p'o'en chen san mei, Fa sing men siuan tsang san mei.

529 List and definition of the 18 śūnyatās in Pālcavimśati, ed. N. Dutt, p. 24, 195-198; commentary in Māṇḍ, k. 31, p. 285b-296b.
The bodhisattvas have acquired the equalities (samatā) and the patiences (kṣānti). Further,more, in the Prajñāpāramitā, in the Mo ho yen yi chapter (Mahāyānārtha)350, the 108 samādhis are enumerated as a whole (samsātā: the first is the Hiu k'ong pou tche pou jan san mei (Śūrangaṃasamādhiḥ) and the last is the Hiu k'ong pou tche pou jan san mei (Ākāśagamnavikrutinirupapramādhiḥ). If they were to be enumerated in detail, there are innumerable samādhis. This is why the stūtra says that the bodhisattvas have acquired the concentrations (sāmaṭṭhtrapratilabdha) and course in emptiness, wishlessness and signlessness (śīlāyattrapratihāṭinimittagocara).

Question. - The stūtra says first of all that the bodhisattvas have obtained the concentrations (sāmaṭṭhtrapratilabdha); why does it then say that they course in emptiness, wishlessness and signlessness (śīlāyattrapratihāṭinimittagocara)? [Is that not a tautology?]

Answer. - First the stūtra speaks about samādhi but says nothing about its characteristics. Now it wants to speak about its characteristics and it enumerates emptiness, wishlessness and signlessness. When someone courses in emptiness, wishlessness and signlessness, it can be said that they have acquired the true samādhi (bhātālakṣaṇasamādhi). Some stanzas say:

He who observes the purity of the precepts (śīlavisuddhi)
Is called a true bhikṣu.
He who contemplates emptiness (śīlāyatā)
Has truly obtained the samādhi.
He who demonstrates zeal (vīrya)
Is called a true devotee.
He who has attained nirvāṇa
Is called truly blessed.

3. SAMATĀKŚĀNTIPRATILABDHA

530 This chapter, dedicated to the Meaning of the Mahāyāna and where the 108 samādhis are enumerated, is part of the Pañcavimśati. It is entitled Mo ho yen p'in (Mahāyānaparipāra) in Moksha's version, T 221, chap. XIX, k. 4, p. 22c-24c; - San mei p'in (Samādhīparipāra) in Dharmarākṣa's version T 222, chap. XVI, k. 6, p. 188c-193a; - Wen t'eh'ong (Yinaparipṛcchā) in Kumārajīva's version, T 223, XVIII, k. 5, p. 250a-253b. - A Sanskrit list of the 108 samādhis occurs in the Pañcavimśati, ed. N. Dutt, p. 142-144; Mahāvyutpatti, no. 506-623.

The bodhisattvas have acquired the equalities (samatā) and the patiences (kṣānti).

Question. - What are the equalities and what are the patiences?

Answer. - There are two kinds of equalities (samatā): equality toward beings (sattvasamatā) and equality toward dharmas (dharmanasamātā). There are also two types of patiences (kṣānti), patience toward beings (sattvakṣānti) and patience toward dharmas (dharmanākṣānti). 1) What is sattvasamatā? This is to share one's thoughts (citra), memories (smṛti), affection (anumaya) and benefits (arthakriyā) equally with all beings.

Question. - By the power of loving-kindness (maitri) and compassion (karuṇa) one grants an equal part in one's memories to all beings, but one cannot consider all in the same way. Why?

[97b] The bodhisattva follows the path of truth (satyanārāga), is free of error (viparyāsa) and is in accord with the nature of phenomena (dharmanākṣaṇa). How could he consider the good person and the evil person, the great man and the small man, a human and an animal (tiryuha), as identical (sāna) and equal (sama)? In the evil person there is really an evil nature (ākāśalakṣaṇa); in the good person there is truly a good nature (ākāṣalakṣaṇa); the same for the great man and the small man. The specific nature of the cow (golakṣaṇa) occurs in the cow and that of the horse (āvaiyalakṣaṇa) occurs in the horse. The specific nature of the cow does not occur in the horse and that of the horse does not occur in the cow, for the horse is not the cow. Each being has its own specific nature. Would not the bodhisattva be making a mistake in considering all as identical and equal?

Answer. - If the good nature and the evil nature truly existed, the bodhisattva would be making a mistake [in confusing the good person and the evil person], for he would be misconstruing the nature of dharmas (dharmanākṣaṇa). But phenomena are non-real: the good nature is not real, the evil nature is neither many nor rare. That which is not a human is not an animal. [Among phenomena] there is neither identity (ekatva) nor difference (prakāśa). This is why your objection is not valid. Some stanzas define the nature of dharmas as follows:

Non-arisen (anupattra), non-destroyed (aniruddha),
Unceasing (anacchima), non-eternal (ajāti),
Neither identical (sāna) nor different (sama),
Without coming or going,
Dharmas resulting from causes (pratītyasamutpāna)
Escape from all vain prolixity (prapuñcha).

The Buddha is able to define them;
I pay homage to him.

Furthermore, in regard to beings, [the bodhisattva] is not attached (nābhiniviśate) to a nature (laksana) of any kind of nature; beings are empty of characteristics (laksanatāmya); from this point of view, they are identical (eka), equal (sama), without difference (ananyu). Seeing this is sattvasamātā. The person who maintains an unfettered equality of mind (cittasamātā) toward them enters directly into the absence of regression (avinivartana); he is called samatākṣāntipratilabdha. The bodhisattva who has acquired the equalities and the patience experiences no hatred or anger toward beings. He loves them like a loving mother loves her son. A stanza says:

To consider sounds as echoes (pratīrūpta)

And bodily actions as reflections (pratibhāna);

The person who sees things thus,

How could he not be patient?

This is what is called sattvasamatākṣānti.

2) What is dharmasamatākṣānti? [The bodhisattva] is established in the doctrine of non-duality (advayadharmaparyāya) and the doctrine of the true nature (satyalaksanadāharmaparyāya) in respect to all dharmas, good (kṣīla) or bad (aksīla), impure (dvārava) or pure (androva), conditioned (samikṣyu) or unconditioned (asamikṣyu), etc. Then when he has penetrated deeply into the true nature of dharmas (dharmanāmin satyalaksanam), his patience of mind (cittakṣānti) enters directly into the elimination of controversy (nīrbandha) and the absence of obstacles (andvarāṇa). This is what is called dharmasamatākṣānti. A stanza says:

Dharmas are non-arisen (anuppanna) and non-destroyed (aniruddha),

Neither unborn nor non-destroyed,

Both non-arisen and non-destroyed, neither non-arisen nor non-destroyed,

Both neither non-arisen nor non-destroyed, nor arisen nor destroyed.

[97c] Those who have acquired deliverance (vimoksaprati labdha) [Note: deliverance is the suppression of wrong views] reject all vain prolixity (prapañca). When the path of discourse (vīdamārga) is suppressed (samucchinna), one penetrates deeply into the Buddha's Dharma. The mind is penetrating, free of obstacles (andvarāṇa), immoveable (acala) and non-regressing (avinivartana). This is what is called anupattikādharmaśānti. This is why it is said that the bodhisattvas are samatākṣāntipratilabdha.

4. ASAŅGADHĀRANIPRATILABDA

Śūtra: These bodhisattvas have obtained the dhāraṇī without obstacles (asaṅgadhārani pratilabdha).

Śūtra: Question - The sūtra has already said that the bodhisattvas have obtained the dhāraṇī (dhūraṇi pratilabdha); why does it repeat here that they have obtained the dhāraṇī without obstacles (asaṅgadhārani)?

Answer. – 1) Because the asaṅgadhārani is very important. Just as the samādhī called 'King of Samādhīs' is the most important of all the samādhis in the way that a king is relative to his subjects; just as the 'Deliverance without Obstacles' (asaṅga vimoksya) [Note: this is the deliverance acquired when one reaches Buddhahood] is the most important of all the vimoksas, so the asaṅgadhārani is superior to all the dhāraṇī.

2) Furthermore, the sūtra says first that the bodhisattvas have acquired the dhāraṇī, but we do not know what kind of dhāraṇī. There are small dhāraṇīs such as those obtained by the cakravartin kings, the rṣis, etc.: for example, the śrutadharadhārani, the satyaprabhadhārani, the namahṣaṇālamparītyagdhārani. Other people can likewise possess the lesser dhāraṇīs. This kind. But this asaṅgadhārani cannot be obtained by heretics (tīrthika), śrāvakas, pratyekabuddhas and [even] the beginning bodhisattvas (āśākārikābhūta),. Only the bodhisattvas full of immense merit (apravāṇaparānyya), wisdom (prajñā) and great power (mahāphala) are able to possess it. That is why it is spoken of separately here.

3) Finally, these bodhisattvas who have assured their own interest (asaṅgadhārani) have the lesser dhāraṇīs (asamucchinna) identical (adyatparināma). These bodhisattvas have obtained all the five superknowledges (śāstra) as the following stanzas say:

A. What is rddhi or magical power?\(^{[534]}\)

1) There are four kinds of guman or movement:\(^{[535]}\) i) to go by flying like a bird (yastāt laksanā pakti) without encountering any obstacles (śvarāna); ii) to change distance into proximity

\(^{[533]}\) The sources for these abhiññas are numerous. See Rhy's Davids-Stede, s.v. Abhiñña; P' I p'o cha, T 1545.p. 727b; Koša, VII, p. 97-126; Mahāvyutpatti, np. 202-209; Dharmaśāstra, ch. XX; Pañcitāntika, 83-88; Daśabaliśā, p. 34-37; Madh. Āvatara, p. 56 (tr. Lāv., in Mason, 1907, p. 301); Siṣkāsamuccaya, p. 243; Paljikā, p. 428; Śūrīnālakṣra, ed. Lāv., VII, 1,XXI, 48; Bodd. blūni, p. 58; Uttarāntara, p. 148, 180, 199; A' p' ta no tā tā long, T 1665, k. 7, p. 691b; A' p' ta no tā tā long, T 1660, k. 14, p. 759c; - Among the works, we may mention: P. Deméville, La mémoire des existences antérieures, BEFEQ, XXVII, 1927, p. 283-298; L. de La Vallée Poussin, Le Roudhāô et le Abhijñā, 1931, p. 335-342; S. Lindquist, Siddhi and Abhijñā, eine Studie über die klassischen Wunder des Yoga, Uppsala, 1933.

\(^{[534]}\) The main source is the Śūtra of the Rddhyabhūta, the Pāli text of which is in Diḍha, I, p. 78; Majjhima, I, p. 34; Āṭātuttara, III, p. 280; and the Sanskrit text in Pañcatīṃiti, p. 83; Kośāvyākhya, p. 654; Mahāvyutpatti, no. 211-230.
and thus to arrive without going;\(^{537}\) iii) diving and emerging (nimajjanaunmajjana); iv) moving in one moment (ekakṣuṣaṅgamanas).\(^ {538}\)

2) Nirūpā or creation consists of making small what is large, making large what is small, multiplying what is singular and creating all kinds of objects (dravya). The creations of heretics (tīrthika) do not last longer than seven days whereas the mastery of creation (nirūpavasāśi) of the Buddha and his disciples has unlimited duration.

3) The āśrayadāhi or noble magical power consists of purifying unpleasant and impure substances (aprayūtāvīśudhavastu) constituting the six classes of outer objects (bāhūdyutana) by means of a glance: color, sound, etc., or also making pleasant and pure substances (pRAYAṆVIVUṢUDHAVASTU) impure. Only the Buddha has this āśrayaiddhi.\(^ {539}\)

Buddha-bhijñā is the result of the development (bhāvanā) of the four bases of miraculous power (āddhiṣṭana).\(^ {540}\) Having a material object (vipālaṇahana), āddhiṣṭanā and abhiṣṭā are produced successively and cannot be acquired simultaneously.

A. Abhiṣṭā of the divyacakṣus or divine eye. A pure form (vipākapratisāka) derived from the four great elements (catutramahābhūtabhaṭhakhaṇa) that occurs in the eye is called divyacakṣus. It is able to see beings (satva) and substances (dravya) that occur in the six destinies (saṅgaṭṭi) of its own level and of lower levels. The divine eye is never incapable of distinguishing between a nearby (saṃvihakṣaṇa) and a distant (vipākavīṣṭa) form (rūpa), between a coarse (ahāla) and a subtle (āstikā) form. There are two kinds of divyacakṣus, the one that comes from retribution (vipākahalaṅgha) and the one that comes from practice (bhāvanālaṅgha). In so far as it makes up part of the five abhiṣṭās, the divyacakṣus come from practice and not from retribution. Why? Because it is acquired by continual attentiveness (saṭātamanasikāvāra) to all types of lights (āloka). Furthermore, some say that the bodhisattvas who have acquired acquiescence in the doctrine of non-arising (anupattikadharmaṃkāṇi) are not limited to the six destinies (saṅgaṭṭi). It is solely in order to convert beings by virtue of their dharmaṇī that they appear in the ten directions (dasaṭī). In the bodhisattvas of the threefold world (trīdhiṣṭhaḥ) who have not yet attained the dharmaṇī, the divyacakṣus results sometimes from practice and sometimes from retribution.

Question. - The qualities (guna) of the bodhisattvas surpass those of the arhats and the pratyekebuddhas. Why praise their divine eye of lesser quality which is shared with ordinary people (prīhagana) and not praise their eye of wisdom (prajñākakas), their Dharma eye (dharmaṃkakas) or their Buddha eye (budhacakas)?\(^ {541}\)

Answer. - There are three kinds of gods (deva): i) the metaphorical gods (saṃmatideva), ii) the gods by birth (upapattideva), iii) the pure gods (visuddhideva).\(^ {542}\) The cakravartin kings and other mahārājas are called saṃmatideva. The gods of the catumāraka-dakṣyaka heaven up to those of the bhāvagrā are called upapattideva. The Buddhas, the dharmaṇī bodhisattvas, the pratyekebuddhas and the arhats are called visuddhideva. These obtain the divine eye by practice and this is called the divyacakṣusabhiṣṭā. This eye of the Buddhas, the dharmaṇī bodhisattvas and the visuddhideva cannot be acquired by ordinary people (prīhagana) who lack the five abhiṣṭās, nor can it be acquired by the śrāvakas and the pratyekebuddhas. Why? The lesser arhats see a sāhasrāloka-dakṣyā who is intelligent is small, a dvīśaḥsāhasrāloka-dakṣyā if their intellect is great. The higher arhats see a dvīśasaḥsāhasrāloka-dakṣyā if their intellect is small, a triśaḥsāhasrāloka-dakṣyā if their intellect is great. It is the same for the pratyekebuddhas.\(^ {543}\) - Such is the divyacakṣusabhiṣṭā.

C. What is the abhiṣṭā of the dvīyaśrotra, or the divine ear? It is a subtle form (vipākas) derived from the four great material elements (catutramahābhūtabhaṭhakhaṇa) which occurs in the eye and which allows all the [98b] sounds (ākṣaṇa) and words of the gods, men and beings in the three unfortunate destinies [the hells, the pretas and animals] to be heard. How is the dvīyaśrotraabhiṣṭā obtained? It is obtained by practice (bhāvanā), by continually reflecting on all kinds of sounds. Such is the dvīyaśrotraabhiṣṭā.

D. What is the abhiṣṭā of the pūrvanāvinsaṃmuṭṭi, or memory of previous lifetimes? It is the faculty of going back in memory over the course of days, months and years as far as the period of the gestation in the

\(^ {537}\) The Kośa knows of only three movements: movement of transport, movement of adhikosa, rapid movement like the mind.

\(^ {538}\) See explanations of Visuddhimagga, p. 396.

\(^ {539}\) This is done by the power of resolve (adhiṃsika). - Patissambhidhi, II, p. 209, cited in Visuddhimagga, p. 401: Sace so iddham cetanāsaptapati brhamamokam gantakāmo hoti dare pi santoke adheṭāti. Transl.: If this magician who has acquired mastery of mind wants to go to the world of Brahmā, the Resolved does adheṭa so that what is far away becomes close at hand: “May it be close at hand” and it becomes close.

\(^ {540}\) This displacement rapid as thought (manavajñā) belongs to the Buddha; cf. Kośa, VII, p. 115.

\(^ {541}\) Dīgha, III, p. 112, has already distinguished iddhi sāvāra su-spāṭhāl “no arjī” ([the iddhi of miracles]) from iddhi vāra ṣaṭāmud̐ḍhā “sidhā” ([which is equanimity (upokāśa)]) This distinction is repeated in Kośa, VII, p. 285.

\(^ {542}\) These three types of gods to which the Māṣṭā will return later, k. 7, p. 112b, have already been mentioned in the canonical literature: Cullavādāvī, p. 307; Vībhāṅga, p. 422: Taya devā: sammatideva, upapattideva, visuddhideva .... arahanto vuccanti.

Later, at k. 22, p. 227c, the Māṣṭā will explain that there are four kinds of gods. "The nominal gods, the gods by birth, the gods of purity and the gods of native purity. The nominal gods are, for example, the king who is called Tian tuva (Son of god, or dvaputra)." According to Lévi, Despautre, JA, Jan-Mar. 1934, p. 11, this is an allusion to the Kusāna dynasty whose princes Kaniska, Huvika, Vissadeva, have always taken the title of dvaputra. This fact is worth remembering in the matter of dating the Māṣṭā.

\(^ {543}\) Kośa, VII, p. 124. The mahārāvikkas, wishing to see by the divine eye, put forth a great effort, see a dvīvāhāra mahāvāhana lokadāhi. The pratyekebuddhas see a triśaḥsāhasrāloka-dakṣyā. The Buddha bhagavat sees the asamkhyā lokadāhi; he sees whatever he wishes.
They preach the Dharma in the great assemblies,
But as a result of their lack of good faith (chanda)
Nobody believes them.
The person who desires vast renown (ming wen = yulas)
And wishes to believed by people
Should therefore show straightforwardness
And avoid frivolous discourse (sambhānāpratilāpa).

6. ĀDEYAVACANA

Śāstra: Their words are worthy of faith (ādeyavacanādā).\(^{546}\)

Śāstra: The devas, manusyas, nīgas, asuras and all great men accord faith to their speech and this is the reward (viśālā) for their language that is free of frivolity (asambhānāpratilāpa). The punishment for those of frivolous speech\(^{547}\) is that nobody believes them even if they speak the truth. Some stanzas say:

They fall among the pretas,
Flames shoot out of their mouth.
On all sides, they utter loud cries:
This is the punishment for their sins of speech.

They have heard much (bahuśūrata) and seen much (bahuḍrya).

544 Koṭa, VII, p. 103: the practitioner who wishes to remember previous lifetimes begins by seizing the nature (nimittāvat udghāya = cittavāśāyam paricchidya) of the mind which is about to perish; from this mind, he goes back by considering (manasakurvan) the states which immediately succeed one another in the present existence back to the mind at conception (pratitamālīcitā). When he reaches a moment of mind of the intermediate existence (antarābhava), the abiṣkṛti is realized.

545 Koṭa, VII, p. 102: The practitioner who wishes to know others' minds first considers [his own mind] in its arising (ātpīḍā), its duration (śīhi) and its destruction (bhanga). By ceaselessly reflecting on it (satutamaṇānīkāra) he succeeds in discerning in others the signs (nimitta) of joy (niruddhā), of hatred (dveṣa) and of fear (bhaya, viṣāla). Having seen these signs, then he knows the mind.\(^{547}\) This is the first gate of the knowledge of others' minds.

We have finished the explanation of the five abiṣkṛtis.

They have heard much (bahuśūrata) and seen much (bahuḍrya).

546 Ādeyavacanātā was one of the qualities of Āśīraŋghidhāra; cf. Vinaya, II, p. 158. - This virtue is described in Bodh. bhūti, p. 28-29: yat punah ādaṁkṣaya bhavanti ātmicāyitum... iṣvam ucayate ādeyavacanātā.

547 Frivolous speech (asambhānāpraitāpa) is one of the ten akusālakarmāṇītā; cf. below, k. 8, p. 120b.

7. AKUSĀDA

Śāstra: They were without laziness (akusādiḥ).

Śāstra: In householders (grhaṭha), laziness (kausālā) ruins wealth (dhana) and merits (puṇya); among monastics (pravrajīta), it ruins celestial happiness (svargasukha) and the bliss of nirvāṇa (nirvāṇasukha); in both, one's good name (puṇya) is lost. Even great culprits and great thieves avoid laziness. A stanza says:

Laziness ruins good minds.
The shadows of ignorance replace the light of wisdom.
All good resolutions disappear.
Great works also are doomed to failure.
This is why the bodhisattvas are said to be akusāla.

8. APAGATALĀBHAYAŚAŚCITTA

Śāstra: Apagatalābhayaśācitātā; they have renounced greed (lābhacittā) and ambition (ṣācitācittā).\(^{548}\)

Śāstra: Greed is like a thief; it destroys the root of the qualities (gунāmāla). Just as a heavy frost destroys the five grains, so greed and ambition destroy the young shoots (bīja) of the qualities (guna) and prevent them from prospering. The Buddha made the following comparison (apamāna): "Just as a horse-hair rope

548 There are eight lohaharmas with which a person may be especially preoccupied and which lead to his ruin: gain (lābha) and glory (yula) are among them. Cf. Dīgha, III, p. 260; Anguttara, IV, p. 156 sq.; Tseng yi a han, T. 125, k. 40, p. 764b. The canonical scriptures many times note the dangers of gain and honors (lābhasākāra: cf. Vinaya, II, p. 196; Itivuttaka, p. 73), of gain, honor and fame (lābhasaśākāroloka: cf. Majjhima, I, p. 192; Samyutta, II, p. 227, 237; Anguttara, II, p. 73; II, p. 343, 377).
Who was lost out of greed.550

This is why the bodhisattvas are said to be apagatalābhayaśaśhcitta.

9. NIRĀMIŚADHARMADEŚAKA

Sūtra: They preached the Dharma disinterestedly (nirāmiśadharma-deśakaṁ).

Śāstra: It is out of loving-kindness (maitri) and compassion (karuna) that they preach the Dharma to beings, without greed for robes (cīvara), food (āhāra), fame (vasai) or power (prabhāva). If they preach the Dharma, it is with great loving-kindness and great compassion because their minds (citta) are pure (vīluddha) and because they have attained acquiscience in the doctrine of the non-arising of phenomena (anupattikadharmaksānti). Some stanzas say:

The learned preacher, rational, skillful in speech,
Who preaches the Dharma well and stimulates people's spirits
But who transgresses against the doctrine and commits wrongdoings
Is like a cloud that thunders but cannot produce any rain.

The accomplished person, learned and wise,
But reticent, clumsy in speech and not eloquent,
Cannot reveal the precious treasure of the doctrine:
He is like a small shower without thunder.

The undisciplined person without wisdom
Who preaches badly and lacks good behavior
Is an evil teacher without shame:
He is like a little cloud with no thunder and no rain.

The learned person, wise and eloquent,
Who preaches the Dharma skillfully and stimulates people's spirits,
Who observes the doctrine fearlessly with an honest heart,

550 Devadatta is the archetype of those destroyed by their greed and selfish preoccupations. See Anguttara, IV, p. 160: Aṭṭhahi asaddhammehi abhibhūto .... etc.
Is like a great cloud that thunders and rains abundantly.\textsuperscript{551}

The great leader of the doctrine, guardian of the mirror of the doctrine,
Who illuminates the Buddhadharmas, treasury of wisdom,
Who, guardian and propagator of the sayings, who rings the bell of the doctrine,
Is like an ocean-going ship that assures to all the crossing of the sea.

\textsuperscript{[99a]} Like the king of the bees gathering nectar
He preaches according to the counsel and intentions of the Buddha.
He helps the Buddha, illuminates his doctrine and saves beings:
Such a teacher of the doctrine is very difficult to find.

10. GAMBHIRADHARMAMŚAṬTIPĀRAṀGATA

Śūra: They have crossed over to the other shore of the patience relating to the profound dharmas (gambhiradharmamśatipāramgataḥ).
Śāstra: What are the profound dharmas (gambhiradharmas)?

1) The twelve causes and conditions (dvādasaḥahatuprayatāya) are called gambhiradharmas. Thus the Buddha said to Ānanda: "The twelve causes and conditions (or pratyayasamopāda) are profound (gambhīra), difficult to probe (durviśāgya) and difficult to understand (duranubodha)."

2) Also, we call gambhiradharmas the breaking of the thread (jīla) of the sixty-two wrong views (dṛṣṭīgata) relating to the past (aitta) and the future (anāgata). Thus the Buddha said to the bhikṣus: "The foolish ignorant person (bālo 'trusva) who wants to praise the Buddha finds only meager praises. In order to praise the Buddha truly, one should praise the purity of the precepts (līlasuddhi), renunciation of desire (vairāgya), the profound doctrine (dharma gambhīra), difficult to sound (durviśāgya) and difficult to understand (duranubodha)."\textsuperscript{552}

\textsuperscript{551} These first four stanzas seem to be a verisimilitude of a passage of the Anguttara, II, p. 102 (cf. Tseng yi a han, T 125, k. 18, p. 635a) devoted to the four types of rain-clouds (vaśīkha). The person who speaks and does not act (bhāsita no katu) is compared to a cloud that thunders and does not rain (gajjita no vasāti); the person who speaks but does not act (katu no bhāsita), to a cloud that rains but does not thunder (vasāti no gajjita); the person who does not speak and does not act (nesa bhāsita no katu), to a cloud that neither thunders nor rains (nesa gajjita no vasāti); the person who speaks and acts (bhāsita ca katu ca), to a cloud that both thunders and rains (gajjita ca vasāti ca).

\textsuperscript{552} Brahmajālīṣāṣā in Diṅgha, I, p. 12 (Tchang yi a han, T 1, k. 14, p. 89c18-21; Fan wang lieou che nur kiem king, T 21, p. 266a): Idam kho tam bhikkhave appamattākam ... saññā vadāmananā vadeyyam. "Such, O monks, are the trifles, the

Here the Fan wang king (Brahmajālīṣāṣā) should be discussed fully.

3) The three gates of delivery (vinokṣyamukha) are also called (gambhiradharmas) as the Buddha said in the Prajñāpāramitā. The gods praised him, saying: "O Bhagavat, this doctrine is profound", and the Buddha replied: "This profound doctrine has as its meaning (artha) emptiness (śūnyatā), wishlessness (aprayaṇhitā) and signlessness (anātmanatī)."

4) The explanation of the nature of all dharmas (sarvadharmalakṣanamarocana) is also called gambhiradharmas: the true (satya) nature, indestructible (aṣaya) and immutable (aṣṭaya), etc. It is the same for the mind: By the activity of conceptual knowledge, the soul (ātman) finds various natures in dharmas. Seeing that the true nature of dharmas is neither empty (śūnyā) nor non-empty (aśūnyā), neither existent (sa) nor non-existent (asa), and penetrating deeply into this doctrine without deviations or blockage, this is what is called "having crossed over to the other shore of the acquiescence relating to profound dharmas" (gambhiradharmamśatipāramgata). Pāramgata (in Chinese, tou) means "having obtained" the gambhiradharmas. When [this acquiescence] is full, complete and without obstacle (asanga), one has "reached the other shore" (pāramgata).

11. VAIŚĀRADYAPRĀPTA

Śūra: They have obtained the fearlessnesses (vaśīradhyaprāptā).
Śāstra: The bodhisattvas are endowed with the four vaśīradhyas.

Question: - The bodhisattvas have not 'done what had to be done' (ekatakyo) and have not acquired omniscience (sarvajñatā); how can the śūtra say that they have acquired the four vaśīradhyas?

\textsuperscript{275} 276
Question. - What are the four vaiśāradyas of the bodhisattva?

Answer. - The vaiśāradyas, the fearlessnesses, are of two types: the vaiśāradya of the Buddha and the vaiśāradya of the bodhisattva. These bodhisattvas do not possess the vaiśāradyas of the Buddha but they have acquired those of the [96b] bodhisattva. This is why they are called vaiśāradyaparipūpta.

2) Furthermore, in the Prajñāpāramitā, in the chapter on Kīo mo (Mārvabodhaparivarta), the Buddha spoke of the activities and the works of Māra. When one has completely gone beyond the activities and works of Māra, one merits the epithet mārakarmasamatikrānta.

3) Furthermore, rejection of the true nature of dharmas (sarvadharmasatyatākṣana) and the other destructions of this kind are called māra as well.

4) Finally, the afflictions (kleśa), the fetters (samyojana), the bonds of desire (kāmabhānda), the outburst of attachment (tāgāparavyavasthāna), the aggregates, the bases of consciousness and the elements (sankhyāyatanaadhisthāta), the god Māra (māradева), Māra's people (mārakāyi), Māra's servants (mārajana), etc., are also called Māra.

Question. - Where is it that the bonds of desire (kāmabhānda) and other fetters (samyojana) are called māra?

Answer. - In the Tsa tsang king (Kṣudraka), the Buddha addressed the following stanzas to king Māra.

12. MĀRAKARMASAMATIKRĀNTA

Śrāva: They have passed beyond the works of Māra (mārakarmasamatikrānabhi).

Śāstra: 1) There are four kinds of māras: a) the affliction-māra (kleśamāra), b) the aggregate-māra (skandhamāra), c) the death-māra (mṛtyumāra), d) the son-of-god-māra (devaputramāra), chief of the parinirmatavaśavartin gods. By attaining the state of bodhisattva, these bodhisattvas have destroyed the kleśamāra; by acquiring the dharmakāya, they have destroyed the skandhamāra; by being always one-pointed (ekacittā), by not adhering to any (heavenly) sphere and by entering into the immoveable concentrations (acalasamādhāni), they have destroyed the parinirmatavaśavartin devaputramāra. This is why it is said that they have passed beyond the works of Māra.

553 The vaiśāradyas of the Buddha are listed in the Mahāvyutpatti no. 131-134; those of the bodhisattva, ibid., no. 782-785. See also Sāgarahā, p. 59, for a short bibliography of the vaiśāradyas.

554 These four māras are mentioned in Mahāvāca, III, p. 273, 281; Madh. vṛtti, p. 442; Dharma saṃgraha, ch. LXXX, Śūkṣamucayya, p. 198. - The late Pāli sources recognize a further māra, abhisamādhāma-māra; cf. Malalasekera, II, p. 611-613.

555 This chapter dedicated to Māra is in the Pañcasūmāra. It is entitled Kīo mo p’īn (Mārvabodhaparivarta) in Moṣkaḷa’s version, T 221, chap. XLVII, k. 10, p. 72c-74b; - Mō che p’īn (Mārakarmaparivarta) in Kumārajīva’s version, T 223, chap. XLVI, k. 13, p. 318b-320b. The Mārakarmaparivarta, chap. 21 of the Astāṣāhāraśri, ed. R. Mitra, p. 385-396, is very similar.

556 S. Lévi, Les seize Arhats protecteurs de la loi, Extract of JA, 1916, p. 32 sq., shows how the Chinese translators rendered the name Kṣudraka ādīma by the words Tsa tsang ‘mixed collection [piṭaka] in order to distinguish it from Tsa a hau, the traditional designation for the Sanyūṣa ādīma. But I [Lamotte] doubt whether Tsa tsang king restores an original Kṣudrakādīma, because the Mppī is familiar with only four ādīmas, namely, Ekottara, Madhyama, Dīgha and Sanyūṣa (cf. Mppī. T 1509, k. 2, p. 69c; k. 33, p. 306c), in contrast with Pāli Buddhism which knows five Nikayas, namely, Dīgha, Majjhima, Sanyūṣa, Anguttara and Khuddaka. If it then cites a Kṣudraka, it cannot be under the title of ādīma, but only under the name of a sūtra or group of separate sūtras. This is why, in the manner of the Kusavīkkhāyā, p. 33 (Arhavagyāyīsīdārā Ködrukā pathiyante), I [Lamotte] have translated Tsa tsang king only as “kṣudraka”.

557 These stanzas occur, with a few differences, in the Suttanipāta, v.436-439, 443-445, 449, and Lalitavistara, p. 262-263, the texts of which follow: Suttanipāta: Lalitavistara:

436) Kāmama te paṭhamam sena... Kāmī sa te paṭhamama sena... catutthā tanhaq pauvocatī]* tryānī sena carurthīti/*

437) Paticcanti thānāmnādihān te... Paticcanti sthānāmnādihān te... makkho samahāra te atathāmaso... kruhamuṣyaksa tathātāma/ī*/

438) lābho sīlakho sattārī... Lābhalaṃkha ca sattārī... pare ca svaṇijānī... yati ca vai dhūnusyata pariśi/ī/*

439) Edd. Namuci, te sena... Eedh bij Namucchi sena... jelā ca labhate sakhīn... krayaṃbandho pratiṣplān/ī/*

440) Esa maṭjaṃ parihae... krayaṃbandho pratiṣplān/ī/*

441) Yāke ko pariṣṭite... Yāke ko pariṣṭite... Aṭṭhaviṣāqābhā dīyuṣante

* 436) catutthā tanhaq pauvocatī (Tumālaṇa): tryānī sena carurthīti (Tumālaṇa).
By cultivating concentration and wisdom, I will smash your army, O Mara, like a clay pot (āmapātra).

With a mind solely cultivating wisdom I will save the world.

My disciples, full of energy, Ever mindful, will cultivate wisdom.

Following my example, they will progress in accordance with the Dharma
And will certainly reach nirvāna.

Even though you do not want to let them, They will go where you cannot go.

Then king Māra, on hearing this, Angry and confused, departed; And the evil army of māras Also disappeared and vanished.

Such is the māra of the fetters (sāmyojana).

Question. - Where are the five aggregates (skandha), the eighteen elements (dhūla) and the twelve bases of consciousness (dhyata) named māra?

Answer. - On Mount Mo kiū lo (Makula), the Buddha taught [the following] to the disciple Lo ṭo (Ṛdhā),

The forms aggregate (form, tattva) named Māra appear in the 46 suttas of the Rāhulasāṃyutta (Sānnyutta, III, p. 180-201) and in the sūtras no. 111-129 of the Tsa a han, T 99, no. 311, k. 11, p. 54b, and no. 215, k. 8, p. 54b, and k. 13, p. 54b.

Two questions arise: Where is Mo kiu lo? Is there a connection between Mo kiu lo and Śrīvastu?

There is a Nāgārjuna-buddha in the Comm. of Buddhavamsa, p. 3, and a Mahāvīra or Manu lákārāma in the legend of Pīlma. The traditions relating to this individual are found in Majjhima, III, p. 267-270 (tr. Clahmers, II, p. 307-308); Sānnyutta, IV, p. 60-63 (tr. Woodward, Kindred Sayings, IV, p. 34-36); Tsa a han, T 99, no. 215, k. 8, p. 54b, and no. 311, k. 13, p. 54b; Dīvyāvadāna, p. 24-55 (tr. Burnouf, Introduction, p. 199-245); Ken pen chhoo, yao che, T 1448, k. 1, p. 7c-7a; Theroṭṭhā Comm., in Rh. D., Brothers, p. 70-71; Karmavīhāra, p. 63-64; Pāpācaudānī, V, p. 85-92;
(saṃskāra) and consciousness (vijñāna) are also māra.\(^{559}\) Wishing to create for oneself a material existence (rūpaṃ māra) and consciousness (vijñāna) are also māra.\(^{559}\)

\[^{559}\text{Cf. Saṃyutta, III, p. 195: Rūpaṃ kho Rādha Māro vedanā .... viññānam Māradhammo.}

But then why does the Sāṅkhāyana Samyutta say that there are three kinds of obstacles (gaṅgāyukhāna, atīṭhaṭṭha, anāgatāṭṭha)? The epithets of Kūṭa Gāthās (Kūṭa Gāthās, III, p. 188) tell us that there was regular traffic between Śrāvastī or vice versa.

\[^{562}\text{A detailed study of these three obstacles may be found in Kośa, IV, p. 202-205.}

Question. - Why is he called Māra?

Answer. - He is called Māra because he carries off (harati) the āsāvatāra and because he destroys the good root of the dhārans of the Path and of the qualities (guṇa). The heretics (tīrtha) call him Yu dharmakṣara, Houa tsien (Karṇāṭkāya) or also Houa tsien (Pālāyudha).\(^{560}\) In the Buddhist texts, he is called Māra because he destroys all good works.

His actions and works are called māra-karma.

Question. - What are the works of Māra?

Answer. - 1) They are defined in the chapter of the Kīlo no (Mārāvahoddhaparivartī).\(^{561}\) 2) Furthermore, if people have had to undergo happiness and misfortune in the course of successive lifetimes, the causes are the fetters (saṃyojana). 3) Māra has three types of actions: a) play (līlā), laughter (hāsya), idle chatter (ālaṃkāra), singing (ghāṭa), dancing (nṛtya), and everything that provokes desire (rāga); b) iron fetters (bandadhana), beating (ghattana), whipping (kaśa), wounds (prahṛduḍana), spikes (kantuka), knives (śastra), slaughtering (santsādhanā) and everything that is caused by hatred (dvesa); c) [demented mortifications] such as burning, being frozen, tearing out one’s hair (keśīla-hakaṇa), starving, jumping into the fire, throwing oneself into the water, falling onto spears and everything that results from stupidity (moha).

Finally, the great hindrances (doṣa) impaire attachments to the world, that is all the work of Māra. Hatred of the good, scorn of nirvāṇa and the path to nirvāṇa are also the work of Māra. Plunging into the ocean of suffering without ever awakening and innumerable errors of this kind are all the work of Māra. When one has rejected and abandoned these, one is māra-karmaṃ nātikīrtītā.
Answer. Of these three obstacles, action is the greatest. Once accumulated (upacitta), actions last for hundreds of kṣot of kalpas without being lost, changed or deteriorating; they produce their fruit of retribution (vipākaphala) without loss of time; when these long-lasting actions meet the favorable complex [of conditions] and time (sa, rūp prāpya kālam ca), they produce their fruit of retribution.\(^{563}\)

They are like rice grains (śūlīṣṭa) that have fallen on the ground which, at the proper time, germinate without being lost or deteriorating. That is [the teaching] of the omniscient (sārvasattva) buddhas worthy of respect by all. If Sumeru, king of the mountains, cannot reverse his actions, what can be said about an ordinary person (prthujīna)? Some stanzas say:

The wheel of transmigration (samsāraratna) drags man along
With his afflictions (kleśa) and his fetters (samyojana).
Very powerful, it turns freely;
Nobody can stop it.

Actions carried out during previous lifetimes
Change into all kinds of forms.
The power of action is very strong;
It has no equal in the world.
The actions of previous lifetimes are the masters
Forcing a person to undergo their retribution.
The wheel turns by the power of actions,
It turns in the sea of samsāra.
The waters of the ocean can dry up,
The earth of Sumeru can be exhausted,
But the actions of previous lifetimes
Are never used up, never exhausted.

Actions accumulated (upacitta) for a long time
Follow their creator.

Like a creditor
Relentlessly following his debtor.\(^{565}\)
Nobody can escape
The fruit of the retribution of action;
There is no place to escape it;
One cannot escape it by asking for pardon.

[100b] Action relentlessly pursues
The beings of the threefold world.
It is like the K'o li lo t'ch'a.\(^{566}\)
This action was defined by the Buddha.
Wind does not penetrate into solids,
The waves do not turn back in their course,
Space suffers no harm,
Neither does non-action.

Actions have tremendous power
Which is never ineffectual.
When the time of retribution has come
One cannot escape from it, one cannot avoid it.
From the earth [one can] rise up to the sky
From the sky, one can penetrate the Himalayas,
From the Himalayas, one can plunge into the ocean:
Nowhere will one escape from action.\(^{567}\)

---

\(^{563}\) Action accomplished (kṣetu) and action accumulated (upacitta) must be distinguished. Action is said to be 'accumulated' because of its intentional nature (samanantatā), its completion (samāptatva), absence of regret (kasāryam) and counteragent (pratipakṣa), its accomplishment (paripūrṇa) and retribution (vipāka). See Kośa, IV, p. 243-244.

\(^{564}\) Paraphrase of a well-known stanza endlessly repeated in the Vinaya and the Avadānas, such as the Divya, the Avadānālakāta, etc.: na pramāṇānti ... khalo dehitam. "Actions do not perish, even after hundreds of millions of cosmic periods. Meeting the desired complex [of conditions] and time, they ripen for the spirit."

\(^{565}\) An allusion to a theory of the Śāntīśvalya on the mechanism of retribution: good or bad action perishes as soon as born, but it deposits in the series (samanāna) of the agent a certain entity called aviprasaha comparable to the page on which debts (sthaṇiṣṭha) are recorded. See Madh. avadāna, p. 317-323 (tr. Lamotte, in MCB, IV, 1935-36, p. 276-280).

\(^{566}\) K'o li lo t'ch'a is the name of a tree according to the Bukkyo daijiten, p. 212a.

\(^{567}\) Cf. the stanza of Divyāvadāna, p. 352, 561, and the Sanskrit Udānahavāpa, p. 98: naivaṁtarikaṁ na samādhyakaṁ ... yatra sthitam na pravahaṁ karmā//
It has its Pāli correspondent in Dhammapada, no. 127: na antalikhe na samaddhamājī ... yuttatthiṁ kho viyuttaṁ pāpakammaṁ//
2. From avidyā there arise actions (karman) which realize fruition in a universe (lokadhātu). These are the saṃskāras, formations.

3. From saṃskāra there arises a defined mind (samalacitā), initial cause of the [present] existence. Because it is aware in the way that a calf (vātus) is aware of its mother, it is called viññāna, consciousness.

4. This viññāna produces both the four formless aggregates (arūḍhakāya) [perception (saṃjñā), feeling (vedanā), volition (saṃskāra), consciousness (viññāna)] and form (bhūta) which serves as base them. This is name and form, nāmarūpa.

5. From this nāmarūpa there arise the six sense organs, eye, etc. (cakaprādyinādiṇī). These are the saḍāyatana, the six [inner] bases of consciousness.

6. The meeting (saṃsāpta) of organ (indriya), object (visaya) and a consciousness (viññāna) is called sparīṇa, contact.

7. From sparīṇa there arises vedanā, sensation.

8. Within vedanā there arises an adherence of mind (tacchulina) called craving or thirst, tresṇā.

9. The tendency caused by tresṇā is called upādāna, grasping, attachment.

10. From this upādāna comes action (karman) which brings about the new existence (panarabhavahetupratyaya) which is called bhava, the act of existence.

11. As a consequence of this bhava, one reassumes the five aggregates (skandha) of the new lifetime (panarūpa). This is called jāti, birth.

12. The decay of the five skandhas coming from this jāti is called jārāmarana, old-age-and-death. Jārāmarana gives rise to dissatisfaction (daurmanasa), sorrow (bhūdaśā) and all kinds of worries (soka); and thus the mass of suffering (dubhaksandhasamudaya) accumulates.

If the purity of the true nature of dharmas (dubhaksandhapratyayā), ignorance (avidyā) vanishes. When avidyā has disappeared, the formations (saṃskāra) also vanish and, as a result, all persons of prattyasamutpāda disappear one after the other until the entire mass of suffering (dubhaksandhasamudaya) vanishes. The person who, by means of these soteriological means (upāyā) and by not being attached to wrong views (mithyādṛṣṭā), is able to teach people, is said to be skillful (kusala). Also said to be skillful is the person who, examining these twelve causes and-conditions, rejects any system and refuses to adhere to it so as to understand only the true nature [underlying the prattyasamutpāda]. Thus, in the Prajñāpāramitā in the chapter entitled Pos ko tvin (Ākṣiyaparvarta), the Buddha says to Subhūti: "Avidyā is indescribable (akṣaya) like space; the saṃskāras are indescribable like space and similarly [all the members of prattyasamutpāda] and the mass of suffering (dubhaksandhasamudaya) are indescribable like space. The bodhisattva should know that the person who understands that cuts off the head of ignorance without falling into it. The person who sees the

---

It is often quoted in the Visuddhimagga, cf. Dharmapalas, T 1435, k. 36, p. 2608; Ken pen chou.../P. Seung Che, T 1450, k. 18, p. 192c.

568 In the third chapter of the Kośa, p. 60-138, there is a complete explanation of the problems related to prattyasamutpāda, along with an abundant bibliography. The monograph of L. de la Vallee Poussin, Théorie des douze causes, Gand, 1913, is still very instructive.


570 ibid., p. 68.

571 ibid., p. 69.
twelve-membered prattiyasamatpada in that way will sit on the throne of bodhi (bodhimanda) and will become omniscient (sarvaajihita).\footnote{572 This passage of the Asamkhya section occurs in the Pañcavimsati, Mulasutra's transl., T 221, ch. LXVIII, k. 15, p. 106a26-106b8; - Kumara's transl., T 222, ch. LXVII, k. 20, p. 364b10-24; - Hiuan-tsang's transl., T 220, k. 458, p. 315c3-22.}

15. ASAMKHYYAUKALPAKAPRAJIDHAANUSAMARADBHA

Sutra: They have formulated the vows since incalculable periods ago (asamkhya-yakalpa-prajidhaanusaumara-dha).

Sutra: The meaning of the word 'asamkhya' has already been explained above in the chapter on the Bodhisattva. As for the word 'kalpa', the Buddha defined it by the following comparisons:

"Suppose there is a rocky mountain (sailaparpata) four thousand li [in size] to which a venerable monk (dwa颣tri) comes once every hundred years (varsaivatasatyayena), brushing against it with his silk robe (kālika vastra): this great rock mountain would be worn out before a kalpa passes."\footnote{573 } "Suppose there is a great city (nagara) of four thousand li, full of mustard seeds (sasupa), unsorted and not leveled out, and that a venerable monk comes once every hundred years and takes away one seed: the mustard seeds would have disappeared before a kalpa would have passed."\footnote{574}

During innumerable kalpas of this kind, the bodhisattva has formed the great vow to save all beings. This is what is called the vow of the Great Mind. In order to save all beings, the fetters (samyogana) must be cut through and supreme perfect enlightenment (anuttara samayaksa) must be realized. This is what is called vow.

16. SMITAMUKHAPURVARBHILAPIN

Sutra: They speak with a smiling face (smitamukha-purvara-bhila-pihiti).

Sutra: Because they have uprooted hatred (dveṣa), chased away envy (bhya), and always practice great loving-kindness (mahāmaitri), great compassion (mahākaruna), and great joy (mahāmuditā), because they have avoided the four kinds of evil speech (mithyāvāda), they have acquired a pleasant face. Some stanzas say:

- Seeing a mendicant monk
- He treats him in four ways:
- As soon as he sees him, he looks at him kindly;
- He goes to meet him and speaks to him respectfully.
- He gives him a seat
- And fulfills all his wishes:

\[287\]

(10a) With such generous inclinations
- The state of Buddhahood is quite close.
- The person who avoids the four sins of speech;
- Lying (meṣāvāda), slander (paśuṇaya),
- Harmful speech (pūraṇa) and frivolous speech (saṃbhinnapralāpā)
- Gains a magnificent reward
- The kind, gentle person who seeks the Path,
- Wishes to save beings,
- And avoids the four sins of speech
- Is like a harnessed horse.

17. MAHĀPARŠANMADHYEVAISĀRADYASAMANVĀGATA

Sutra: In the great assembly, they are endowed with the fearlessnesses (mahāparsanamadhye vaisāradyasamanvāgata).

Sutra: As a result of their great merits, their firm qualities and their wisdom, they have acquired a supreme dhāraṇī of eloquence (nirodtathāraṇī) and, in the midst of the great assembly, they enjoy the fearlessness (vaisāradya). Some stanzas say:

\[575\] The four mithyāvādas are lies (meṣāvāda), scandal (paśuṇaya), harmful speech (pūraṇa) and frivolous speech (saṃbhinnapralāpā). Cf. Dīgha, I, p. 4, 138; III, p. 232; Majjhima, I, p. 361-362; Samyutta, II, p. 167; Kośa, IV, p. 164-166.
Inwardly, his mind, his wisdom and his merits are slender;
Outwardly, he resorts to fine words:
He is like a bamboo (vṛṇa) without pith
That shows only its exterior.
Inwardly, his mind, his wisdom and his merits are vast;
Outwardly he makes use of true words:
He is like a beautiful diamond (ṣaVyra)
The inner and outer power of which are complete.
Moreover, they are endowed with the fearlessnesses, they are handsome, of noble family and of great power. Their discipline (śīla), their concentration (samādhi) and their wisdom (prajñā) are perfect. Having nothing to fear, this is why they are fearless in the midst of the great assembly. Some stanzas say:
The person of little merit and without wisdom
Is unable to occupy a high seat.
He is like a wolf in the face of a lion
That crouches down and does not dare to come out.
The great sage is without fear,
He can occupy the lion's seat.
He is like the lion whose roar
Makes all the beasts tremble.
Having accumulated immense and infinite wisdom and merit, they have nothing to fear. Some stanzas say:
The person who has destroyed all his faults
And succeeds in avoiding the minor sins,
A great virtuous person of this kind
Has no vow that cannot be realized.
This person of great wisdom
Is free of suffering in this world,
Because for such a person
Samsāra and nirvāṇa are identical.

Finally, they have acquired only the fearlessnesses belonging to the bodhisattva. Thus, in the P'ī na p'o na wang kīng, it is said that the bodhisattvas acquire only the four fearlessnesses (vaiśādṛadāya). This has been said above.

18. ANANTAKALPAKOTIDHARMADEŚANÅNIJSARAÑAKUSALA

Śūtra: For innumerable kōṣ of kalpas, they have been skilled in preaching the Dharma and in surpassing (anantakalpakotīdharmaḍeśanānījṣarañakusālaḥ).
Śūtra: They themselves have thoroughly cultivated the roots of good [101b] (kuśalaṁūla), such as zeal (uparama), etc. This was not for just one, two, three or four lifetimes, but indeed for innumerable asamṛthyakalpas that the bodhisattvas have accumulated qualities (guna) and wisdom (prajñā). A stanza says:
They have produced the great thought for beings;
The person who disdains and scorns them
Commits an unspeakably grave sin.
How much more guilty the person who wants to harm them!
Moreover, for incalculable (asamṛthya) and immeasurable (aprameya) kalpas, the bodhisattvas have cultivated their body, practiced discipline (śīla), exercised their mind (citta) and their intelligence (mati), understood themselves arising (upāda) and cessation (nirvada), the bonds (bandhana) and delivery (vimbodha), intractability (pratiloma) and adaptability (anuloma); they understand the true nature of dharmas (dharmanāthaśaktanāsa), they possess the three kinds of analysis (nirnaya), namely, of text (śruta), of meaning (arthī) and of acquisition (lābha); they understand the various sermons (nāṇadharmaparyaya) without difficulty (pratīgha); in order to preach the doctrine they use the virtue of skillful means (upāyakausalyapramitā) and the virtue of wisdom (prajñāpāramitā); all the words of these bodhisattvas are the words of the āryas to whom it is appropriate to accord faith. Some stanzas say:
The person who is intelligent but who lacks knowledge
Does not know the true nature.
He is like an eye that can see nothing
In complete darkness.
The learned person who has no wisdom

576 Lamotte says he does not know what sūtra this is.
577 Lamotte translates pratiloma as "rebellion" in French, in English 'intractibility'. Monier Williams gives: reverse, inverted, adverse, hostile, disagreeable, unpleasant, in inverted or reverse order, against the natural course or order.
578 Lamotte translates anuloma as "adaptation", in English, adaptability. Monier Williams gives: natural direction, in order, regular, successive, conformable.
Also does not know the true meaning.
He is like a lamp (dīpa) in full daylight
Where the eye would be absent.

As for the learned person of keen wisdom,
His words merit trust.
The person who has neither wisdom nor knowledge
Is just an ox in a human body.

Question. - The sūtra should say that the bodhisattvas for innumerable koti of kalpas are skilled in preaching the doctrine; why does it also say [that they are skilled] in surpassing (nīhūramā)?

Answer. - The bodhisattvas preach easy subjects to the ignorant and the disciples; they preach difficult subjects to the learned (bahuśruta) and the masters with keen wisdom (dīghanāgajñopadeśa). Among teachers of mediocre knowledge, they diminish themselves; among the śaikṣa and the learned (bahuśruta), they welcome objections with courage and joy. Among all beings, they give evidence of great power (anubhāva). Thus, a stanza in the T'ien houei king (Devasamājasūtra)579 says:

His face, his eyes and his teeth gleam
And light up the great assembly.
He outshines the brilliance of all the gods
Who all disappear.

This is why it is said that for innumerable koti of kalpas the bodhisattvas have been skilled in preaching the doctrine and in surpassing.

579The Taishō edition has T'ien houei king “Sūtra of the assembly of gods”, but one should read Ta houei king “Sūtra of the great assembly” according to the Souei and T'ang editions. Ta houei king is the title given to the Mahāsamājasūtra in the T'ou-yang a han, T 1 (no. 19), k. 12, p. 79b, and in the Che song liu, T 1435, k. 24, p. 174b which, in order to avoid error, also adds the title in transcription: Mo ho cha no k'i kien. There are several editions of this text, which E. Waldschmidt has studied in detail:

1) Sanskrit text, Mahāsāṃjīvaniya, in Elph Cathedral, Brechtstücke, p. 149-206.
3) Chinese translations in T'ou-yang a han, T 1 (no. 19), k. 12, p. 79b-81b; Ta san mo jo king, T 19, vol. I, p. 258-259; Tsa a han, T 99 (no. 1192), k. 44, p. 323a; T 100 (no. 1085), k. 5, p. 411a.
4) Tibetan translations: Hūla pa chen pohi mdo or Mahāsāṃjīyāstra (cf. Csoma-Feer, p. 288; OKC, no. 750, p. 226); Mo chen po hūla pa chen pohi mdo Kes bya ba or Mahāsāṃjīyāstra mahāśāstra, of which there are two versions (cf. OKC, no. 332, p. 112; no. 688, p. 174).

This sūtra is cited under the title of Mahāsāṃjī’ya in Karmavīhāra, p. 156.
Error excepted, the stanza which the Mppṣ attributes to it here does not occur in any of these versions.
CHAPTER XI: THE TEN COMPARISONS

Text of the sūtra commented upon in this chapter (cf. Pañcaviṃśati, p. 4-5; Śatāṣṭhārasīkā, p. 5).

19. THE TEN UPAMĀNAS

[k. 6, 101c] Sūtra: These bodhisattvas accept that dharmas are like 1) a magic show, 2) a mirage, 3) the moon reflected in water, 4) space, 5) an echo, 6) a city of the gandharvas, 7) a dream, 8) a shadow, 9) a reflection in a mirror, 10) a creation (māyā, marīci, udakacandra).

850 According to the teaching of the Pāli and Nāgārjuna, dharmas or phenomena are empty of self-nature (svabhāvahaṁśa) because they result from causes (pratityavesapunāyana). These dharmas that are empty of self-nature, arising from dharmas that are themselves empty of self-nature, really do not arise (anuvāpya): they are non-existent. But if things are non-existent, how can they be seen, heard, and experienced? It is to this question that the ten comparisons that are presented here reply: they are seen in the way that one sees a magical object, they are heard in the way that one hears an echo, they are experienced in the way that one experiences things in a dream, etc.

A. Although canonical Buddhism and the Lesser Vehicle, which is its extension, limit their criticism to negation of the svabhāvahaṁśa (sky flower), 7) a dream, 8) a shadow, 9) a reflection in a mirror, 10) a creation (māyā, marīci, udakacandra).

B. In order to explain dharmarāṇīmanyam, the Prajāśās resort to ten type-comparisons of which the Mppī gives a specimen here. But their number is not fixed at ten and they do not follow the same order.

Pañcaviṃśati. Sanskrit text, p. 4: 1) māyā, 2) marīci, 3) udakacandra, 4) svapna, 5) pratīvṛkṣā, 6) pratībhāsa, 7) pratībhīna, 8) nirūpāna (idem in Mahāvyutpatti, no. 854).

Ibid., Huan tsang’s tr., T. 220, vol. VII, p. 10: 1) māyā, 2) marīci, 3) svapna, 4) udakacandra, 5) pratīvṛkṣā, 6) pratībhāsa, 7) pratībhīna, 8) chāyā, 9) nirūpāna, 10) gandharvanagara.

Ibid., Mokṣāla’s tr., T. 221, k. 1, p. 1a: 1) māyā, 2) svapna, 3) pratīvṛkṣā, 4) pratībhāsa, 5) chāyā, 6) nirūpāna, 7) budhāda, 8) pratībhīna, 9) marīci, 10) udakacandra.


Śatāṣṭhārasīkā, Sanskrit text, p. 5: 1) māyā, 2) marīci, 3) udakacandra, 4) svapna, 5) pratīvṛkṣā, 6) pratībhāsa, 7) gandharvanagara, 8) pratībhīna, 9) nirūpāna.

Ibid., p. 1209: The category bodhisattvāḥ is also unreal, like the following things: akāśaśāna, svapna, māyā, marīci, udakacandra, pratīvṛkṣā, pratībhāsa, bimba, taṭaṭāyaśānāmīta.

The Vajracchedikā, p. 46, puts all of this into verse: tadyathādāśre
tārākā tīvram dīpā yādāyaśalya budhāda/
svapnam ca vidyād abhran ca evam dravyaśaṃ samāyātami/
"The conditioned should be thought to be like a star in space, shadows, a lamp, heat, frost, a water bubble, a dream, a flash of lightning a cloud. - See the Khotanesan commentary in Hornei, Remains, p. 287.

C. The Vaiśeṣikaśātras repeat this entire nomenclature: The Lallavistara, p. 181, when listing the qualities of the bodhisattva, ends with the following list: māyāmṛṣāyrupamānasāyapratīvṛkṣāsrutikāryapaṇamāņaṃāyanīmāyāvyaktāḥ. - The Avatāraṇyaka, T. 279, k. 49, p. 232b, repeats it in regard to the ten āyānas.


dhāṃkāśānta pratīvṛkṣāmṛṣāyapratīvṛkṣāmāyāvāpya sāmo bhāvayati/
"Existence is like a burning brand brandished in a circle, a creation, a dream, a magic show, the moon reflected in water, a fog, an echo in the midst [of the mountains], a mirage, a cloud."

E. The sūtras from which the Vaiñāvadīna school is derived have adopted these comparisons: Lekhāvatāra, p. 25: māyāmṛṣāya udakacandraśruti/
marīcimṛṣāya udakacandraśruti sāmo bhāvayati/
"Tell me how is the world like a magic show, a dream, like [a city] of the gandharvas, like a mirage and the moon reflected in water?"

The citations can be infinitely multiplied by referring to D. T. Suzuki’s Index to the Lekhāvatāra Sūtra, Kyoto, 1934, s.v. māyā, marīci, etc.

Sanātanaśrama, I, v. 4-5, where the example of the magic show is fully developed.
1. Like a magic show (māyā)
Śāstra: These ten comparisons serve to explain empty dharmas (śūnyadharma).
Question. - If all dharmas are empty (śūnya) like a magic show (māyā), why are they seen (deśita), heard (śūnya), felt (grūtā), tasted (dvātā), touched (spṛṣṭa) and known (viṣṭāta)? If they truly did not exist, how could one see them ... and know them? - Furthermore, if they are seen out of error although they do not exist, why do we not see sounds (śabda) and hear colors (rūpa)? - If all dharmas are equally empty (śūnya) and non-existent (asat), why are some of them visible (sanidārāna) and others invisible (anidārāna)? Being empty, dharmas are like a finger (aṅguli) of which the first nail (nāka) is non-existent and likewise the second. Why is it that we do not see the second nail and we see only the first? 581
Therefore we know that the first nail, which really exists, is visible, whereas the second, which does not really exist, is invisible.
Answer. - Although the nature of dharmas (dharmalakṣaṇa) is empty, we can distinguish visible dharmas (sanidārāna) and invisible dharmas (anidārāna). Take, for example, magical elephants (hastin) and horses (asva) and other things of this kind: we know very well that they are not real and yet we see their color, we hear their sounds; they correspond to the six sense-objects and they are not mixed up one with the other. In the same way, although dharmas are empty, we can see them, we can hear them, and they are not confused one with the other.

Thus, in the Tō niu king (Therīstūtra) the therī asks the Buddha: "O Bhagavat, is [102a] ignorance (avidyā) internal (ādhyātmika)?"
"No."
"Is it external (bahirādhyā)?"
"No."
"Is it both internal and external?"
"No."
"O Bhagavat, does this ignorance come from the previous lifetime (piṇḍavajanna)?"
"No."
"Does it come from the present lifetime (jīvanam) and does it pass to the next one (punarjānana)?"
"No."
"Does this ignorance have an arising (upādāna) and a cessation (nirodha)?"
"No."
"Is there a truly existent dharma that could be called ignorance?"
"No."

Then the therī said to the Buddha: "If ignorance is not internal, not external, neither internal nor external, if it does not pass from the previous lifetime to the present lifetime and from the present lifetime to the following lifetime, if it does not have a true nature, how can ignorance be the condition (pratītya) for the formations (samkāra) and so on [for the twelve members of [pratityasamutpāda] up to this accumulation of this mass of suffering (duḥkhahasthāndhasyotpāda)? O Bhagavat, is it as if a tree has no root (māla): how could it produce a trunk (skandha), knots (ganiṣṭha), branches (śākhā), leaves (dala), flowers (puppa) and fruit (phala)?"

The Buddha replied: "The nature of dharmas is emptiness. However, worldly people (prabhājana), ignorant (aivatārata) and without knowledge (ajñātārata), produce all kinds of afflictions (kleśa) in regard to dharmas, [of which the main one is ignorance]. This affliction is the cause and condition (pratītya) for actions of body, speech and mind (kṣetavyasaṃkarmanam) which are the cause of a new existence (punarjānana). As a result of this existence we experience suffering (duḥkha) or pleasure (sukha). Thus, if the affliction (i.e., ignorance) did not truly exist, there would be no actions of body, speech and mind, and we would not experience suffering or pleasure. When a magician (māyākar) creates all kinds of objects by magic, are these magical products internal (ādhyātmika) according to you?"
"No."
"Are they external?"
"No."
"Are they both internal and external?"

"No."

"Do they pass from the previous lifetime to the present lifetime and from the present lifetime to the next lifetime?"

"No."

"Do the products of magic have a birth (upadā) and a cessation (niruddha)?"

"No."

"Is there really a dharma that is the product of magic?"

"No."

Then the Buddha said:

"Do you not see, do you not hear, the musical instruments (vīḍyā, tārya) produced by magic?"

"Yes, I see them and I hear them."

"Then", continued the Buddha, "if the magic show is empty (tiṃya), deceptive (vaicukula) and without reality, how can one get musical instruments by magic?"

"Bhagavat, although the magic show has no basis, one can hear it and see it."

"Well," said the Buddha, "it is the same for ignorance. It is not internal, it is not external, it is not both, neither is it neither internal nor external. It does not pass from the past lifetime to the present lifetime nor from the present lifetime to the next lifetime; it has no true nature, it has neither birth nor cessation. However, ignorance (avidyā) is the cause and condition (hetupratyaya) for the formations (samskāra) and so on up to the accumulation of this mass of suffering (dakkha-skandhasyotpādoḥ). When the magic show is over, the products of magic vanish. In the same way, when ignorance is destroyed (kṣaya), the formations also are destroyed and so on [for the twelve members of pratītyasamutpāda] up to the complete disappearance of the mass of suffering."

Moreover, this example of the magic show demonstrates that, among beings, all conditioned dharmas (samskṛtadharma) are empty (tiṃya) and without solidity (adhara). And so it is said that all the formations (samskāra) are like a magic show that deceives little children; they depend on causes and conditions (hetupratyayadipaksya), they are powerless and do not last for a long time

[102b] (acitrasthitikā). This is why the bodhisattvas regard dharmas as a magic show.

2. Like a mirage (marcī)

When the light of the sun (tāryāloka) and the wind (vīḍyā) stir up the dust (rūjas), there is a mirage; in the desert (kāndāra), it appears as if there were gazelles (ghoṭakamṛgā) and, on seeing them, not knowing, we assume the presence of water (vātī). It is the same for the characteristics of male and female (striprūṣa): when the sun of the fetters (sanyojana) and the afflictions (klesa) has heated up the dust of the formations (samskāra) and the wind of bad thoughts (mithyā-manuṣkīra) swirls in the desert of transmigration (samsāra), the person without wisdom asserts the characteristics of male and female (striprūṣa). This is a mirage. Furthermore, if the sight of the mirage from afar (vijīraṇa) calls up the notion of water (vārīṣaṃjña), from close up (samsākṛta) this notion disappears. In the same way, when the ignorant person is far away from the holy doctrine (aryadharmā), he is ignorant of the non-existence of self (anātman), the emptiness of dharmas (dharmanāti), and attributes to the aggregates (skandha), the elements (dhātu) and the bases of consciousness (djati) the characteristics of a person, male or female [which are foreign to it]. But when he has come close to the holy dharmas, he discovers the true nature of dharmas (dharmanatyalakṣana) and scatters the illusions (vaicūcana) and false notions (mithyāsāṃjña). This is why the bodhisattvas regard dharmas as a mirage.

3. Like the moon reflected to water (udakacandra)

Actually, the moon (candra) is situated in space (ākāśa) but its reflection (bimba) appears in the water (udaka). In the same way, 'the moon' of the true Dharma (bhūtadharma) is in 'the space' of suchness (dharmanat) and the peak of existence (bhūtakṣeta), but its 'reflection' - the wrong notions of 'the' and 'mine' (ātmātmya-vinimitta) - appear in the 'water' of the minds of fools (bālakīta), gods or men. This is why [dharmas] are like the moon reflected in water. Furthermore, when a little child (bālaka) sees the moon reflected in the water, he is happy and wants to grab it, but the adults who see it make fun of him. In the same way, the ignorant person, seeing his body, believes in the existence of a personal self (ātman): lacking true knowledge, he sees all kinds of dharmas and, having seen them, he is happy and wants to grasp (udgṛhṇati) the characteristics of male or female (striprūṣa), etc.; but the āryas who have found the Path make fun of him. A stanza says:

Like the moon reflected in water, like the water of a mirage,
Like attainments in a dream, death and birth are like that.
In the same say, in the person who has renounced desire (viharāga) and has acquired the third fruit,\(^{584}\) Residues of ignorance and pride still hide the mind.

In autumn (śarad), the sun is not covered by clouds,

The sky is pure like the water of the oceans.

Having accomplished what had to be done (kṛtaṇya), being of an immaculate mind,\(^{585}\) The arhat also is completely pure.

Moreover, space is without beginning, middle or end (apūrvamadhyacarama). It is the same for dharma. In the Mahāyāna, the Buddha said to Śūraṇaṭīṣṭha (Śūraṇa): "Space is beginningless, without middle and without end; and it is the same with dharma." This text should be cited in full. This is why it is said that dharmas are like space.

Question. - Space is a truly existent dharma. Why? If space were not a real dharma, it would not have the activity (kārya) of raising up or lowering, going or coming, bending or spreading out, leaving or entering, etc., since it would not have the room in which to move.

Answer. - i) If space were a truly existent dharma, it should have an abode (adhiṣṭhāna, āṣāṇa). Why? Because without an abode, there are no dharmas. If space resides in holes (chidra),\(^{586}\) space would reside in space; therefore space does not reside in cavities. If it resided in any reality whatsoever, this abode would be real (bhāța) and not empty (jāntya) and thus space would be unable to reside there and would have nothing to accommodate it.

ii) Moreover, you say that space is the place of abiding (adhiṣṭhāna), but in a stone wall (laṅkāśāri) which truly exists, there is no place of abiding. If there is no place of abiding, there is no space. Since space has no abode, there is no space.

iii) Finally, space does not exist because it has no specific characteristic (lakṣaṇa).\(^{587}\) Each dharma has its own characteristic and it is because of this characteristic that we recognize its existence. Thus earth (prthivī) has solidity (khakkhāṭana) as its characteristic; water (ap), humidity (dravatva); fire (tejas), heat

\(^{582}\) Space is invisible (ādrīya) but, looking at it from afar, the eye perceives a light blue color. In the same way, dharmas are empty (jāntya) and non-existent (asat): the person who is still far away from pure true wisdom (anūṭravasayaprajñā) does not discover its true nature (satyalakṣaṇa) but sees in it ītman, men (pāṇis) and women (strī), houses (gṛha) and cities (nagara), all kinds of different things (dravya), and his mind clings (abhinnisāvate) to them. When a little child (bhālaka) looks at the blue sky, he says that he sees a real color (varṇa); but those who fly up very high and come closer [to the sky] see nothing; it is when we look at it from a distance that we assert that we see a blue color. It is the same for dharmas. This is why the sūtra says that they are like space.

Moreover, space is always pure by nature (svabhāvapattiyādha), but when it is overcast and covered [by clouds], people say that it is impure (avītiadha). In the same way, the dharmas are always pure by nature, but when they are obscured by desire (rūga), hatred (dveṣa) and delusion (moha), people declare them to be impure. Some stanzas say:

During the summer months (grīma), there is thunder, lightning and rain,

Dark clouds cover the sky, the weather is not calm;

In the same way, in ignorant ordinary people (prthagjana),

All sorts of afflictions (kleśa) cover over the mind.

In a wintry (hemanta) sky, sometimes the sun shines,

But usually it is dark and clouds cover over it.

In the same way, the person who has acquired the first or second fruit,\(^{583}\) Is still darkened by the defilements of desire.

In a spring (vasantī) sky, the sun is about to shine forth,

But is still covered by dark clouds.

\(^{584}\) The avatāraāptiphala and the saṅkalpajñāmiphipha.

\(^{585}\) The avatāraāptiphala.

\(^{586}\) For the Sūtraśāri-Vaibhāṣyakas, space is the hole, opening, or the void (chidraṃ akāṣadhāvādhiśāmyaṃ), it is light (ādīka) and darkness (tamas). For the Sautrāntikas, it is just the absence of a resisting body (sapratīgadhāvādhiśāmyaṃ). See references in Kośa, I, p. 49-50.

\(^{587}\) This paragraph and the following one are according to the commentary of the Madh. kārikās, V, 1-2, p. 129-130: nākāśaṃ vidvate kimeśaḥ pūrvaṃ ... bhūte kramātamaḥ katu-lakṣaṇam. "Space does not exist prior to the nature of space (namely, the absence of an obstacle: anūrvaraṇa), for it would be without nature if it existed prior to its nature. - A substance without nature does not exist anywhere. Since a substance without nature does not exist, to what would this nature apply?"
wind (vīṭā), movement (īraṇatva); \(^{588}\) consciousness (vijñāna), intelllection (vijñaptitva); wisdom (prajñā), insight (bodhana); nirvāṇa, cessation (uccheda). Not having such a characteristic, space does not exist.

Question. - Space has a characteristic, but as you do not cognize it, you say \(^{103a}\) that it does not exist. The characteristic of space is absence of rūpa (matter).

Answer. - That is not correct. Absence of rūpa means elimination of matter, but that is not a separate dharma any more than the extinguishing of a lamp (dīpa) is not a distinct dharma. This is why space has no self-nature.

Moreover, space does not exist. Why? You speak of rūpa by saying that the absence of rūpa is the self-nature of space; if that were so, insofar as rūpa does not arise, the specific nature of space does not exist.

Finally, you say that rūpa is an impermanent dharma (anitvā), but that space is a permanent (nītīya) dharma. Before rūpa existed, there should have therefore been a dharma called space, since it is eternal. If rūpa is not absent, the self-nature of space does not exist, and if this nature does not exist, space does not exist either. This is why space is a mere name without any reality. The dharmas are also like space; they are mere names without any reality. Consequently, the bodhisattvas believe that dharmas are like space.

5. Like an echo (pratiśīrātaka)

In a narrow valley, a deep gorge or an empty house, when a sound (śabda) or a noise is made, from this sound [that is produced] another sound arises that is called an echo. The ignorant person thinks that there is somebody who is repeating his words, but the wise person knows that the echo is not due to a third person and that it is solely by a reverberation of the sound (śabdasparśa) that there is a new sound called an echo. The echo is empty (ānitya) of reality but it is able to deceive the ear organ (ivorotrendīya). In the same way, when a person is about to speak, there is a wind (vīṭa) in his mouth (maukha) called Yeṣu to na (udāna) that passes to the nostrils (nābhi); when it strikes the nostrils, an echo is produced and at the moment that it comes out, it strikes in seven places and subsides. That is language (abhiḍūpa). Some stanzas say:

- The wind called udāna
- Strikes the nostrils and rises up;
- This wind then strikes in seven places:
- The nape of the neck, the gums, the teeth and the lips,
- The tongue, the throat and the chest.
- Thus language is produced.
- The fool does not understand that;

Hesitant, obstinate, he produces dveśa and moha.

The person endowed with wisdom
Is not worried, does not cling,
And does not commit any mistake;
He adheres solely to the [true] nature of dharmas.
Bending and staying straight, bending and straightening up,
[The sound] that comes and goes manifests the language.
There is no agent there.
This [language] is a magic show.
How would anyone know
That this skeleton, this bundle of nerves,
Would be able to produce language,
Like molten metal ejects water?

\(^{103b}\) This is why the bodhisattvas regard dharmas as an echo.

6. Like a city of the gandharvas

When the sun rises, we see a city (nagara) of buildings with stories\(^{589}\) (kālīga), palaces (rūjakula), with people coming in and going out. The higher the sun rises, the more indistinct this city becomes; it is just an optical illusion without any reality. This is what is called a city of the gandharvas. People who have never before seen it and who discover it some morning in the east believe in its reality and hurry towards it; but the closer they come, the more unclear it becomes and when the sun is high, it disappears. Tormented by hunger and thirst (kṣetupaśāya), the people who perceive a haze like a herd of gazelles (ghotukamarga) believe in the presence of water and hasten towards it, but the closer they come, the more the illusion becomes blurred. Exhausted, worn out, they come to a high mountain or a narrow valley; they utter cries and groans and the echo replies to them; they believe in the presence of inhabitants and try to find them, but they tire themselves out in vain and find nothing. Finally, when they have reflected and understood, their illusion disappears. In the same way, the ignorant man thinks he sees an ātman and dharmas in the aggregates (skandha), the elements (dīna) and the bases of consciousness (dvatana) which are empty (śānya) of any reality. Prey to desire (dveśa), anger (dveśa) and obstinacy (citthabhiniveśa), they wander in the four directions to satisfy their desire. Lost and deceived, they are plunged into poverty and misery. But when they have recognized the non-existence of the ātman and real dharmas by means of wisdom (prajñā), their mistake (vijñaptitva) disappears.

\(^{589}\) Lamotte translates kālīga as ‘étage’. Monier-Williams gives ‘an upper room, apartment on the top of a house’.

\(^{588}\) For the nature of the four elements, cf. Majjhima, III, p. 240-241; Pitūpaśivasmaṇgamāsāra, cited in Śīlaśāmacaccaya, p. 245; Mahāvyutpatti, p. 1842-1843; Kośa, I, p. 22.
Furthermore, the city of the gandharvas is not a city; it is the mind of the person who sees it as such. In the same way, fools (bālā) conceive of that which is not a body as a body (kāya) and as a mind (citta) that which is not a mind.

Question. - A single example would suffice in understanding; why multiply the comparisons (upamāna) in this way?

Answer. - In the example of the city used by the śrāvakas, the subject of comparison exists as such (dravyasat), whereas the city has merely nominal existence (prākārikat). But in the city of the gandharvas, the subject of comparison itself is non-existent; it is like the burning brand flourished in a circle (ālītacakrab) that deceives the human eye. In the śrāvaka texts, the example of the city is used only to refute the litamana. Here we use the example of the city of the gandharvas so that the bodhisattvas of keen faculties (ikṣenendrāya) penetrate the emptiness of dharmas deeply, which is why these are compared to a city of the gandharvas.

I have given you, O monk, a parable and here is the meaning of it:

The city, O monk, signifies the body composed of the four great elements, resulting from a father and a mother, nourished by rice and whey, undergoing eternal tear and tear, erosion, dissolving and disintegrating.

The six gates, O monk, signify the six inner bases of consciousness (the eye organs, the ear organ, etc.).

The gate-keeper, O monk, signifies attentiveness.

The pair of express messengers, O monk, signify calmness and concentration.

The lord of the city, O monk, signifies consciousness.

The square in the inner city, O monk, signifies the four great elements, earth, water, fire and wind.

The true message, O monk, signifies nirvāṇa.

The road on which to depart, O monk, signifies the noble eight-fold Path, namely, right view and the rest, and right concentration.

The Buddha did not say any more about the lord of the city, but we know from Buddhaghosa (Sārattha, III, p. 60 sq.) that it is about a dissolute young prince whom the two messengers lead back to the right path.

- In the Tsa a han, p. 315, the parable is slightly different and the Pāli version has contaminated the interpretation, which follows: "Imagine there is a city in a border land, having well-constructed walls, solid gates and smooth roads. At the four gates of the city there are four guards; they are intelligent, wise, and know those who enter and those who depart. In this city there is a courtyard where the lord of the city is seated. When the messenger from the east arrives, he asks the guard where the lord of the city is, and the guard answers: "The lord is inside the city sitting in the courtyard." Then this messenger goes to the lord of the city, gets his orders and returns by the same road. The messengers from the south, west and north do the same and each returns to their place of departure.

The Buddha says to the monk: I have told you a parable, now I will explain its meaning: The city is the person's body, coarse matter... the well-constructed walls are the right views (samyutakata). The path of departure is the eight-fold noble Path.

We may notice that the true message, symbolic of the four truths does not appear in the Chinese version, but rather appears in the interpretation which follows, directly borrowed from the Pāli text, where the messengers communicate to the lord of the city the yañakabhūta sacca. The text of the Tsa a han has thus been contaminated by the Pāli version.

The example of the burning brand flourished in a circle which gives the illusion of a ring of fire (ālītacakrab) is not found in the Pāli scriptures but is used by the Madhyamaka: cf. Madh. vutt, p. 173, 219, 238, 49; Catuvatika, v. 325 - It is also found in the Lankāvatāra, p. 9, 42, 9, 106, 287, and the Kośa, I, p. 93, III, p. 212, V, p. 23. The Kośavākyākhyā defines it as follows: alāte iliṣṭvapan commentator tantra tattvopchayamāne 'ālītacakrabuddhir bhavati. - The brahmānical texts also use this comparison.

590 Actually, the word gandhabhanaganara does not appear in the Pāli-English Dictionary of Rhys Davids-Stede.

591 Stausza from the Pheonutsa:

a. In Pāli, in Sanāyutta, III, p. 142: Cullaniḍḍa, p. 680: phenapiṭipamam rūpam vedanā bhudapacayam ... miṣyamatac ca viśeṣanām ādityabhāvabhāvamānām. It is commented on in the Visuddhimagga, p. 479 as follows: phenapiṭo vīpa rūpam ... mūḍa vīya viśeṣanām, vaṭakato.


c. In Tibetan, in Madh. avāḍāra, p. 22: gongs ni sba ba rdo pa 'bcva' ... sū ma gshen gyi gnyi stod ston to.

d. In Chinese, in Tsa a han, T 99 (no. 265), k. 10, p. 69a18-20; Wou yin p'i yu king, T 105, p. 501b18-20; Chouei mo so s'o r'go king, T 106, p. 502a16-18.

592 For example, Sanāyutta, IV, p.195-195 (= Tsa a han, T 99, no. 1175, k.43, p.316a32-c). It represents bhūkaṇa avandana (pudgalladvandana) ... samādhībhūta sa samādhiśayasāti. It is commented in the Visuddhimagga, p. 479 as follows: phenapiṭo vīpa rūpam ... mūḍa vīya viśeṣanām, vaṭakato.
There is no reality in a dream but nevertheless we believe in the reality of the things seen in a dream. After waking up, we recognize the falsity of the dream and we smile at ourselves. In the same way, the person deep in the sleep of the fetters (samyojananidra) clings (abhinnivācita) to the things that do not exist; but when he has found the Path, at the moment of enlightenment, he understands that there is no reality and laughs at himself. This is why it is said: like in a dream.

Moreover, by the power of sleep (niḍābhala), the dreamer sees something there where there is nothing. In the same way, by the power of the sleep of ignorance (avidyānāḍā), a person believes in the existence of all kinds of things that do not exist, e.g., ‘me’ and ‘mine’ (ātmānītya), male and female, etc.

Moreover, in a dream, we enjoy ourselves although there is nothing enjoyable there; we are irritated although there is nothing irritating there; we are frightened although there is nothing to be afraid of there.

Finally, there are five types of dreams: i) In the case of physical unbalance (kāyavāsamuk), when the hot vapors predominate, one dreams a lot, one sees fire (teja), yellow (piṇḍa) and red (lohana); ii) when the cold vapors predominate, one sees especially water (apu) and white (avuḍāla); iii) when the windy vapors predominate, one sees particularly birds [of birds] and black (kṛṣṇa); iv) when one has thought a lot during the day and reflected well on what one has seen and heard (dyaspārita), one sees all of that again in dream; v) finally, the gods send dreams to teach about future events. These five types of dreams are all without reality; they are false visions. - It is the same for people [who are awake]: beings who are in the five destinies (gat) see the ātman in four ways because of their material visions: i) the form aggregate (vipakandha) is the ātman; ii) form (rūpa) belongs to the self, to the ‘me’ (ātmānītya); iii) in the ātman, there is rūpa. iv) in rūpa, there is ātman.

What they say here about rūpa they also apply to feeling (vedanā), perception (samjñā), the formations (samskāra) and consciousness (viṣṇāna): this makes 4 × 5 = 20 ways [of considering ātman]. But when they have found the Path and true wisdom has awakened them, they know that [this so-called ātman] has no reality.

You were asking how consciousness could be produced in the absence of conditions (pratypayu). Even though the conditions [consisting of the five sense objects] were lacking, the conditions [necessary for the production] of dharmas (dharmapratyaya) arise by the efficacy (balaparavṛt) of thinking (manasikāra) and of the mind. If somebody tells you about a man with two heads, this statement would produce in you a concept (saṃjñā) and, in a dream, you will see as existent that which does not exist. It is the same for the dharmas: they are non-existent and nevertheless they are seen (dyāsta), heard (śruta) and cognized (vijñāta).

A stanza says:

- All dharmas
- Are like
- A dream, a magic show
- A city of the gandharvas

This is why the bodhisattvas believe that dharmas are like a dream.

A shadow is visible but cannot be grasped. It is the same for dharmas: the organs (indriya) and the sense objects are seen (dyāsta), heard (śruta), cognized (vijñāta) and felt (mata), but their reality is ungraspable. A stanza says:

- True wisdom
- Ungraspable on all four sides
- Cannot be touched
Like a blazing inferno.

Dharmas are impregnable,
They must not be grasped.

Moreover, it is necessary that light be intercepted so that the shadow appears: without this interception, the shadow would be absent. In the same way, it is necessary that the fetters (samyojana) and the afflictions (kleśa) hide the light of correct seeing (samyapdeśi) so that the shadow of the ātman and of dharmas appear.

Moreover, the shadow walks when the person walks, the shadow moves when the person moves, the shadow stops when the person stops. In the same way, the shadow of good or bad actions (kuśalākuśalakarman) moves when the past existence (pravājanma) moves, but it remains stationary when the present existence (tājanma) is stationary because the retribution of actions (karmavipaka) has not been cut. When the sins (āpattī) and merits (punya) are ripe (paripakva), the shadow disappears. Some stanzas say:

Action follows [its perpetrator] through the air,
It pursues him among the rocks,
It accompanies him in the depths of the earth,
It enters the waters of the ocean with him,
It pursues him always and everywhere:

The shadow of actions is indissoluble.

This is why dharmas are like a shadow.

Finally, the shadow is empty (śīnya), non-existent (asat); one may search hard for its reality but one can never find it similarly. All dharmas are empty and without reality.

Question. - It is not true that the shadow is empty and without reality. Why? It is said in the A pī t'ān (Abhidharma): “What is called ‘visible’? Blue (ānula), yellow (āpūta), red (āloha), white (avaddha), black (kṛṣṇa), deep red, light blue, light (āloka) and shadow (cāya).” Moreover, bodily action (kāyakarman) and the three kinds of derived matter (upādhyayupāpa) are called ‘visible’ or rūpīyata. Why do you say that the shadow does not exist? Furthermore, the shadow truly exists because it has causes and conditions (hetupratyaya): its cause is the tree (vṛka); its condition is light (āloka); when these two principal [factors] come together, the shadow is produced. Why do you say that it does not exist? If there is no shadow, the other dharmas also possess causes and conditions would not exist either. - Finally, [104b] this shadow has a visible color. Long (dīrga) or short (kṛṣa), big (mahat) or small (alpa), thick (sthāla) or thin (stūkṣma), crooked (kuṭṭha) or straight (ṛjju); when the shape (samsabhāna) moves, the shadow also moves. All of that is visible. This is why the shadow must exist.

Answer. - The shadow is empty (śīnya) and non-existent (asat). You quote a passage from the Abhidharma, but the interpretation that you give it is that of a person. People often misinterpret the meaning of scriptural texts (dharmaprayāya) and take their inventions as reality. Thus it is said in the Pī pī'cha (Vibhāṣā): "The atoms (paramāṇu) are subtle, indestructible and incomprehensible; therefore they are eternal." And again, "The dharmas of the three times pass from the future (amārga) to the present (pratyayapanna), and from the present to the past (ātīra) without deteriorating." : these texts favor eternalism (ākāvata). On the other hand, it is also said:

"Conditioned dharmas (samskṛtadharma), arising and perishing ever anew, do not last (ashtikā)." This text favors nihilism (uccheda). Why? Because [that which is conditioned] no longer exists after having existed. Thus in the Abhidharma, there are all sorts of statements that contradict the words of the Buddha. We cannot resort to it to establish that the shadow is a type of material dharma (rūpādharma).

When a rūpādharma arises, it necessarily has a smell (gandha), a taste (rasa), tangibility (spraṣṭārya), etc. This is not the case for the shadow. Therefore it does not exist. The jug (ghūta), for example, is cognized by two organs (indriya), the eye organ (caksurindriya) and the organ of touch (kāyendriya). If the shadow existed, it should be cognized by these two organs. But that is not the case and, consequently, the shadow has no true substance. It is but a 'rompt-œuf' (cakṣuravatikāna). If one takes a burning brand and nourishes it rapidly in a circle, one draws a circle in the air with it, but this circle has no reality. Similarly, the shadow has no real substance. If it were a true substance, it could be destroyed or made to disappear, but as long as its screen (samsabhāna) is intact, the shadow is indestructible. This is why it is empty. Finally, since it depends on a screen (samsabhānam apakṣe) and has no independence (ākāvya), the shadow is empty. But even though it is empty, its notion exists and the eye sees it. This is why dharmas are compared to a shadow.

9. Like a reflection (bimba) in a mirror

The reflection in the mirror is not produced by the mirror (ūdaraśīr), nor by the face (vaktra), nor by the person holding the mirror (ūdaradharva), nor by itself (svatābha), but it is without causes and conditions (hetupratyaya).597

595 Ibid., k. 76, p. 303a14-15, referring so as to criticize the opinion of the Dīnāntīkās and Vibhāṣāvādins: "The samsabhāna enters from the future into the present and from the present they enter into the past."
596 Ibid., k. 76, p. 394a29-394b2 (tr. Poussin, La controverse du temps, MCG, V, 1936-37, p. 14): "True dharmas (saddharma), arisen (ājata), existing (bhāta), created (krta ?), conditioned (samokṣa), having an effect (akṣara), produced in dependence (pratyayamūta), are by their nature perishable (kṣayadharma), doomed to disappear (vayadharma), objects of detachment (virādharma), doomed to destruction (nīrodhadharma), doomed to deterioration (nāyamadharma). These dharmas that are not deteriorate is out of the question."
597 This is the canonical doctrine; cf. Solāruṣa in Samyutta, I, p. 134; Tsa a han, T 99 (no, 1203), k. 45, p. 327b–c; T 100 (no. 219), k. 12, p. 455a: naïdham attikatam bimba na ... heṅeday birdsīgati.
Kota, III, p. 34-36, denies the real existence of the reflection because two things do not exist in the same place, because there is no series, because it arises from two causes.
i) Why is it not produced by the mirror? Because there is no reflection if the face does not come in front of the mirror. Thus it is not produced by the mirror. ii) Why is it not produced by the face? Because there is no reflection without the mirror. iii) Why is it not produced by the person holding the mirror? Because there is no reflection without mirror or face. iv) Why is it not produced by itself? Because in the absence of the mirror and the face, there is no reflection. To be produced, the reflection depends (apekṣānte) on the mirror and the face. Thus the reflection is not produced by itself. How is it not lacking causes and conditions? If it were without causes and conditions, it would exist eternally. If it existed eternally, it would be produced even in the absence of the mirror and the face. Thus it is not without causes and conditions. It is the same for the dharmas: they are not produced by themselves (svatāt), nor by another (paratāt), nor by both together (abhayatāt); but they are not without causes and conditions.598

i) Why are they not produced by themselves? They are not produced by themselves because the litman does not exist, because all dharmas come from causes and are not sovereign and because dharmas depend (apekṣānte) on causes and conditions. ii) They are not produced by another. [104c] If they do not themselves exist, their neighbor would not exist either. Creation by another would suppress the efficacious rôle played by sūtras and merits (āpattapunyabhala). Creation by another is of two types, good (kusala) or bad (akusala); the good must produce happiness (sukha), the bad must produce unhappiness (duhkha). If there is a mixture of good and bad, what is the cause and condition from which the happiness arises and what is the cause and condition from which the unhappiness arises? If both are absent, the self and other are likewise absent. iii) If happiness and unhappiness arise without causes and conditions, the person would be eternally happy and free of all unhappiness. If there is neither cause nor condition, the person could not realize the cause of happiness or escape the cause of unhappiness. All dharmas are necessarily from causes and conditions. It is stupid to ignore that. Thus a person gets fire (agni) from wood (dūra), water (udaka) from earth (prthīvī), and wind (ānīla) from a fan (vījāna). Each of these things has its causes and conditions. The causes and conditions of this mass of unhappiness and happiness are the following: the actions (karman) of the past lifetime (pṛvajjānu) are the causes and the good or bad behavior (suvaratadalacarita) of the present lifetime (ibhajjānu) are the conditions from which suffering and happiness come. These are the different causes and conditions of happiness and unhappiness. In truth, there is no agent (ādeeruka) or any enjoyer (vedaka). The five aggregates (pānakṣandhā) are without activity (kriyā) or enjoyment (vedān). The ignorant person who finds happiness enjoys it and clings to it; if he finds unhappiness, he feels irritation; when his happiness disappears, he tries to recover it.

A child, seeing [its] reflection (bhīna) in a mirror (ādara), is happy and becomes infatuated with it; but when this well-liked reflection has disappeared, the child breaks the mirror to try to recover it; wise people make fun of it. In the same way, those who, having lost their happiness, try to regain it, are mocked by the āryas who have found the Path. This is why dharmas are like a reflection in a mirror.

Moreover, the reflection in a mirror is truly empty (ātma), without arising (upādā), without cessation (nirodha), but it deceives the eyes of fools (bimba). In the same way, dharmas are empty, without arising, without cessation, but they deceive the eyes of worldly people (gṛthajāna).

Question. - The reflection in the mirror is the result of causes and conditions. If there is a face, a mirror, a person holding the mirror and a light, provided these causes are brought together, the reflection is produced. Thus the reflection is both cause (hetu) and result (phala). Why do you say then that it is empty of reality, without arising or cessation?

Answer. - Being the result of causes and conditions, the reflection is not independent; therefore it is empty (ātma). A truly existent dharma cannot be the result of causes and conditions. Why? If the cause (kāraṇa) pre-exists in the cause, there is no effect (kāvyā); if the cause does not pre-exist in the cause, there is no result either. Thus, if cream (dāhi) pre-exists in milk (kṛṣaṇa), the milk is not the cause of the cream, for the cream pre-exists. If the cream does not pre-exist in the milk, everything would happen as in water (udaka) where there is no cream: the milk is not the cause of the cream. If the cream existed without cause, why would water not produce cream?599 If the milk is the cause of the cream, the milk, which itself is not independent, also comes from a cause; it derives its origin from the cow (go); [105a] the cow takes its origin from water (udaka) and grass (grāna) and thus there are infinite (ananta) causes. This is why it cannot be said that the result (kāvyā) exists (bhavati) in the cause (kāraṇa), or that it does not exist (na bhavati) in the cause, or that both exists and does not exist (bhavati ca na bhavati ca), or that it neither exists nor does not exist (naiva bhavati na na bhavati) in the cause. Dharmas resulting from causes and conditions (pratītyasamutpattana) do not have self-nature (svabhāva). They are like a reflection in a mirror. Some stanzas say:

If dharmas come from causes and conditions,

598 This is the essence of the Nāgārjunian doctrine given in the first stanza of the Madh. kārikā (Madh, vṛtti, p. 12; Tchong loun, T 1564, k. 1., p. 2b):

"na svato nī pari para na dvābhūtyām nīpy ahetatāte/
aparyānta jīte vidyate bhūmāviv kruvacca ke cane/"

"Never, anywhere in any case, do substances exist that are born from themselves, or from another, or from both, or from cause." In conformity with this point of the initial argument, causality by way of itself (svākāṛavā) where the identity of cause and effect has been refuted in Madh. vṛtti, p. 13 and Madh. avāśa, p. 82 (tr. Lav., Muséon, 1910, p. 280); causality by way of another (paratvatva), in Madh. vṛtti, p. 36 and 78; combined causality (abhākāṛavā) in Madh. vṛtti, p. 38 and 233; absence of any causality (ahetumapāntatvā) in Madh. vṛtti, p. 38, 182; Madh. avāśā, p. 207 (tr. Lav., Muséon, 1912, p. 260).

599 According to Nāgārjuna, modification (anyatvāta) of substances is impossible. He establishes this thesis (Madh. vṛtti, p. 242) in the following way:

"tasya ca anvāda bhāvāya kāravā nī ca bhāvā nātā
tasya ca anvāda bhāvāya kāravā nātā
tasya ca anvāda bhāvāya kāravā nātā"

"If the modification [of substances] were possible, milk would be identical with cream. Our adversary will say that it is by the disappearance of the state 'milk' that the state 'cream' is produced. But if our adversary does not want the milk to be identical with the cream because they are opposite to one another, it will follow that the cream can arise from anything that is not milk. But how is that? Could the cream arise from water? It is therefore unreasonable to claim that the cream which comes from that which is different from it. Since the modification of substances is impossible, it is wrong to claim that substances have an essence because changes are observed."
There are four other kinds of nirmāṇa: (1) In the realm of desire (kāmadhātu), substances (dravya) can be transformed by means of herbs (osadhā), precious objects (rāmadravya) and magical means; (2) beings endowed with the superknowledges (abhiṣākā) can transform substances by their magical power (ṛddhibala); (3) the devas, nāgas, asuras, etc., can transform substances by means of the power of retribution (vipākabala) of their [previous] lifetimes; (4) beings rewarded in a lifetime in the form realm (rupadhātu) can transform substances by the power of concentration (samādhiśāla). 602

---

600 A. The list of the 16 mahādhātu occurs in Samgraha, p. 221-222, Bodh. bhumī, p. 58-63. It mentions the powers of making the earth shake (kampana, no. 1), of transforming (anyathābhāvakaśana, no. 5), of concentrating and developing (sāṃskṛtyupavāna, no. 7), which correspond to nos. 7, 8, 9, 10, 2, of our list.

601 B. The list of the abhiṣākārayam is mentioned in more than 20 places in the Pāli scriptures (Dīgha, I, p. 78; Saṃyutta, II, p. 121; Anguttara, I, p. 170) and its Sanskrit version appears in Pañcaviṃśatikā, p. 83; Kośavyākhyā, p. 654, Mahāvyutpatti, no. 215-223, 227.

602 Pāli Version: So anukālīṣitam idāvibhāvaḥ paccamabbhati: 1) ... 2) eko pi hirtvāhavā bahuḥhā hoti. 3) bahuḥhā eko hoti. 4) āvīrbhāvaḥ tīrvibhāvaḥ [api paccamabbhati]. 5) tiṅkuddāna tirāśākaṇam tirāśākam sāvatāmāna gacchati seyyatāḥ pi āśīkā. 6) pāhucaruḥ pi unnājanīmājanem kariṇa seyyatāḥ pi udāke. 7) udāke pi abhiśākā gacchati seyyatāḥ pi parīkṣayam. 8) āśkaś pi padattha kariṇa seyyatāḥ pi phākhi śakino. 9) ... 10) ... 11) ime pi candamāḥṣrey evaṃ mahābhāvāḥ piṇāṇāmājatā sāvā brahmāloka pi kāyena va samvattati.

Sanskrit Version: So ‘nukālaḥ ṣāṭāvibhāvaḥ pratyanubhavi: 1) āvīrbhāva apākampayati. 2) eko pi hirtvāhavā bhavati. 3) bahuḥhāpi bhavati eko bhavati. 4) āvīrbhāvaḥ tīrvibhāvaḥ api pratyanubhavi. 5) tiṅkuddāna tiṅkuddāna kāmukarimānañī samaravattya api uskuto gacchati tad yatathā nāma āśīka pi phākhi śakino. 6) pāhucaruḥ api unnājanīmājanem kariṇa tathādhāvāḥ nāmādake. 7) udāke ‘bhāvanīmaṇī gacchati tad yatathā nāma āśīkayam. 8) āśkaś parīkṣaṇa kariṇa tathāydhi śakino phākino.

9) āśīkaye api prajñayā api tad tatthāḥ nāma mahān agnīkāndhāḥ. 10) udākaṃ api kāyita pramukhe ati tad yatathā nāma mahānāṃbhagsa. 11) imāci api sāvaraṇavaramanaṃ evaṃ mahābhāvāḥ mahābhūtāḥ pātinaṃ parīkṣayat yāvad Brahmāloka api kāyam varṣe vartayati.

602 Kośa, VII, p. 122, lists five kinds of ṣāṭā: 1) produced by meditation (bhāvanā); 2) innate (sappatītābhāva), iii) realized by magical phrases (śuddhā or mantra keta), iv) by plants (osaduketa), v) coming from actions (karmata).

Like other texts of the Lesser and Greater Vehicles (Avatāmsaka, Māyāśānavagama, Mahāvīraḥ, etc.), the Mppī is aware of the transmutation of metals. On this subject, see A. Waley, References to alchemy in Buddhist scriptures, BSOS, VI, 4, 1932, p. 1102-1103. We should remember that the biographers of Nāgalījūna, Chinese as well as Tibetan, present him above all as an alchemist possessing the elixir of life and able to change stone into gold (cf. Long chou ʻu sa ta chonhun, T 2047, p. 1844; Hsuan tsang, Si yi ku, T 2087, k. 10, p. 936a; Bu ston, II, p. 13; Tāranātha, p. 73; S. Lévi, Kanjila et Śākyānanda, 3A., Jan.-Mar. 1956. p. 105-107). From these references to alchemy in the Mppī, we must not conclude, as does O. Stein, References to alchemy in Buddhist scriptures, BSOS, VII, 1, 1933, p. 263, that the Chih Tsi loum can hardly be earlier than the 8th century. First, it has not been proven that the author of the Mppī is identical with the Nāgalījūna to whom the Rasarāmālīka, a work of the 7th or 8th century, is attributed. As does alchemy, it constitutes one of the elements of tantric Buddhism the origins of which go back further than is generally admitted. G. Tucci, The first mention of Tantric Schools, J. Asiatic Soc. Bengal, XXVI, 1930, p. 128-132, has shown that one tantric sect, that of the Kālālikā, is at least as old as Harivarman and Asaṅga. Finally, and this is the decisive point, the Mppī was translated by Kumārajīva who lived from 344 to 413 A.D.
These imaginary creatures are not subject to birth (jāti), old age (jarā), sickness (vyādhi) and death (maraṇa); they experience neither unhappiness (duḥkha) nor happiness (sukha) and thus are different from humans. This is why they are empty and non-existent. In the same way, all dharmas are without arising (utpāda), duration (sthiti) and cessation (bhanga); this is why they are compared to nirmāṇas.

Furthermore, the products of nirmāṇa have no fixed substance (aniyatadāraya); [105b] only insofar as they arise from the mind [of metamorphosis] do they have an activity (kṛtya), but they do not truly exist. It is the same for human lifetimes; for origin, they have no cause; they come from the minds (citta), synonymous here with karman of the past existence giving rise to the existence of the present life which is absolutely without reality. This is why dharmas are compared to a nirmāṇa.

When the nirmāṇa mind (nirmāṇacitta) has vanished, the manifestation (nirmāṇa) vanishes as well. It is the same with dharmas: when the causes and conditions (hetupratyaya) have disappeared, the fruit (phala) disappears as well, for it is dependent as is the product of nirmāṇa.

Although they are empty of reality, the nirmāṇas can cause beings to experience joy (muditā), hatred (dveṣa), sadness (daunmanasa), suffering (duḥkha) or confusion (moha). In the same way, although dharmas are empty and unreal, they can cause beings to experience joy (muditā), hatred (dveṣa), sadness (daunmanasa), fear (bhaya), etc. This is why they are compared to a nirmāṇa.

Moreover, the products of metamorphosis (nirmāṇajadharma) lack beginning, middle and end (apīvramadhyacarama); it is the same with dharmas. When the nirmāṇas arise, they do not go anywhere; when they vanish, they do not go anywhere. It is the same with dharmas.

Finally, the nirmāṇas are pure (lakṣaṇavāsuddha) like space (abhās); they are not attached to (sakta) nor defiled by (kṣīna) sins or merits (pāpa/puṇya). It is the same for the dharmas, for suchness (dharmaśī), the true nature (taṅkatā) or the summit of existence (bhūtadāna) is itself (svātva) always pure (nityaśuddha). Thus the four great rivers of Jambudvīpa,603 each of which has five hundred tributaries, have their waters polluted in various ways, but when they flow into the great ocean, they are perfectly clear.

603 The canonical and post-canonical scriptures list five great rivers (paśca mahānādiya) in Jambudvīpa: Gaṅgā, Yamunā (Jāmuna), Sarasvāti (Saṅju), Acīravati (Rapti), Mahī (Gayā district). Cf. Vinaya, II, p. 237, 239; Samyutta, II, p. 135; V, p. 401; Aṅguttara, IV, p. 101; V, p. 22; Milinda, p. 70. 87. 380; Tchong a han, T 26, k. 2, p. 428c; Tsa a han, T 99, k. 30, p. 215a, Jānapparāṣṭrāṇa, T 1543, k. 1, p. 772b; T 1544, k. 1, p. 918c.

Although the Mūsa is aware of these paśca mahānādiya which it enumerates at k. 28, p. 266a, here it means the four great rivers which flow out of Lake Anuvatapta: Gaṅgā, Śindhu (Indus), Vaiśa (Oxus) and Śīrā (Tarim). It will describe these fully below (k. 7, p. 114a). The perspective of the Mūsa is wider than that of the canonical scriptures whose horizon was limited to Gaṅgetic India. At least this is the reason given by the Vībhāṣa, T 1543, k. 5, p. 216c-22a. *When the Bhadanta (Kātyāyana)putra composed this Jānapparāṣṭrāṇa, he was in the East [i.e., in eastern India]; this is why he cites as example the five rivers commonly in the East. But actually there are four great rivers in this Jambudvīpa, each of which gives rise to four secondary rivers: the Gaṅgā, the Śindhu, the Vaiśa and the Śīrā.* These four great rivers are known and cited in southern Indian Buddhism in preference to the paśca mahānādiya: cf. Dīghāghanī Cosmography (T 1, k. 18, p. 116c; T 23, k. 1, p. 289; T 24, k. 1, p. 313a; T 25, k. 1, p. 368a); the Vībhāṣa (l.c.), the Kośa, III, p. 147; the Saddharmamūlayaparāṣṭhāna in (S. Lévi, Pour l’histoire du Rāmāyaṇa, 3A, Jan.-Feb., 1918, p. 150); Hsuan tsang, Si yu kī, T 2007, k. 1, p. 809b (cf. Watts, Travels, I, p. 32-34).

As in the present passage of the Mūsa, the Cosmography of the Dīghāgama (l.c.) and the Si m i kousan king, T 159, k. 4, p. 307b, attributes 500 tributaries to each of the four great rivers. In contrast, the Vībhāṣa (k. 5, p. 22a) enumerates four tributaries to each of them (cf. Lévi, I, c. p. 151).

Eastern and northern traditions are contrasted in a passage from Milinda: while the Pāli version enumerates (p. 70) the paśca mahānādiya (Gaṅgā, Yamunā, Acīravati, Mahī), the corresponding passage in the Chinese translation cites the four great rivers flowing out of Anuvatapta (Gaṅgā, Śindhu, Śīrā, Vaiśa) plus a fifth river, still unidentified, the Che pī yi, and attributes 500 tributaries to each of these rivers (Cf. Deméville, Les versions chinoises du Milindapātha, BFEO, XXIV, 1924, p. 152-153; 230-231).

This is not the only example where the two traditions do not agree about the same text. Thus the Śaptasūryadārayaśūra tells us that at the time of the third [variant; Fourth] sun, the ‘great rivers’ dry up and disappear. In some versions of this ultra (Pāli Aṅguttara, IV, p. 101; Chinese Madhyamāgama, T 26, k. 2, p. 428c), these rivers are the Gaṅgā, the Yamunā, the Sarasvāti, the Acīravati and the Mahī. On the other hand, in other versions of the same ultra (Sa po to sou li yu nai ye king, T 30, p. 812a; Chinese Ekottarāgama, T 125, k. 34, p. 736b; Mūsa, T 1509, k. 31, p. 290b), the rivers in question are the Gaṅgā, the Śindhu, the Śīrā and the Vaiśa. It is to this latter tradition, the northern tradition, that the Mūsa belongs.

604 Cf. Kośa, II, p. 245 (six kṣetra); II, p. 299 (four pratyaya).
Question. - Any dharma whatsoever is as empty (śūnya) as the ten points of comparison [used here in the sūtra]; why does the sūtra limit itself to these ten comparisons and not give as example mountains (parvata), rivers (nadi), stone walls (saalakapura), etc?  

[106a] Answer. - Although all dharmas are empty, there are differences (viśeṣa) among them: emptiness is harder to see in some than in others. Here the sūtra compares [dharmas] the emptiness of which is hard to see [with other dharmas, e.g., magic show, mirage, etc.], the emptiness of which is easy to see.

Moreover, there are two types of dharmas: those that are the object of an erroneous judgment (citābhāvinivesathāna) and those that are not the object of an erroneous judgment (citābhāviniveṣathāna). Here we are using the second type in order to understand the first type.

Question. - Why are the ten points of comparison not the object of erroneous judgment?

Answer. - Because these ten points [magic show, mirage, etc.] do not last for a long time (acircavātika) and because they arise and perish easily. This is why they are not the object of an erroneous judgment.

Moreover, there are people who know that these ten points bring about auditory and visual delusions, but who do not know that dharmas are empty. This is why the sūtra compares dharmas [to these ten points] here. If people believed in the reality of the ten points of comparison [used by the sūtra], they would not understand the various objections [raised here against the reality of dharmas] because they would hold [the magic show, the mirage, etc.] to be real. If these ten points of comparison do not fulfill their rôle [in the discussion], we would need to resort to yet other demonstrations (dharmaparyaya).

20. ASAŚGAVAŚĀRADYAPRATILABDHA

Sūtra: They have acquired the unhindered fearlessnesses (asaṅgavāśāradyapratilabdhā).

Sāstra: Their mind encounters no obstacle (dvarana), neither exhaustion (kṣaya) nor cessation (nirodha), in regard to the various aggregates (skandha), elements (dhātu), bases of consciousness (āyatana) or causes and conditions (hetupratyaya). Thus they have unhindered fearlessnesses (asaṅgavāśāradhā).

Question. - The sūtra said above that in the midst of infinite assemblies the bodhisattvas are endowed with the fearlessnesses (anantaparāśavāśāradhāsamanvāgatah); why does it repeat here that they have unhindered fearlessnesses?

Answer. - Above, it was a question of the cause (hetu) of the vāśāradhās, here it concerns their effect (phala). In the assemblies (sahāga), including those of the bodhisattvas, their preaching (dharmaparyaya) is ineshaubhāt (aksāya), their teaching (upadēsa) indomitable (anapakaraśa) and their mind (citta) imperturbable, for they have acquired the unhindered fearlessnesses. Moreover, the sūtra said above that they are fearless in the midst of infinite assemblies, but one does not know by virtue of what power they are fearless. This is why here it adds that they are fearless because they have acquired an unhindered power (asaṅgabala).

Question. - If the bodhisattvas, like the Buddha, have these unhindered fearlessnesses, how does the Buddha differ from them?

Answer. - We have said that the bodhisattvas who have the power of the fearlessnesses [106a] experience no fear in respect to any dharma. But that is not the [superior] fearlessnesses enjoyed by the Buddha. Moreover, there are two kinds of unhindered dharmas (asaṅgadharma), universal (sarvagama, sarvatālānākṣa) and non-universal (asaṅga). The person, for example, who experiences no difficulty in a whole series of texts (śāstra), from one text to a hundred thousand texts, or who experiences no fear in front of a whole series of assemblies (sahāga), from one to a hundred thousand assemblies, is non-universal. In the same way, the bodhisattvas do not encounter any obstacle in their own wisdom (prajñā) but rather in that of the Buddha. Thus when the Buddha dropped his begging bowl (gātra), the five hundred arhats and the bodhisattvas, Maitreyā, etc., were unable to catch hold of it.605 In the same way, the bodhisattvas encounter no obstacles in their own power (ḥala), but they do in that of the Buddha’s wisdom. It is in this sense that we say that the bodhisattvas have unfettered fearlessness (asaṅgavāśāradhā).  

21. AVATĀRAKUṢĀLA

Sūtra: Citation of the course (gati) of the mind and the conduct (carita) of beings, they were skilled in saving them (avatārakṣāla) by means of their subtle wisdom (sāṅkajālāna).

Sāstra: Question. - How do the bodhisattvas know the minds and conduct of beings?

Answer. - They know the minds and the actions of beings; they are like the light of the sun which shines everywhere; they know where the thoughts and acts of beings will lead and they instruct them on these subjects, saying: “Beings have two types of courses (gati): either their mind is always in search of pleasure (ukha) or their wisdom succeeds in distinguishing good from bad. Do not follow your inclinations (satigacita); apply yourselves to wisdom (prajñā), redirect your thoughts. For innumerable kalpas you have accumulated actions of mixed value (miśrakarman) without stopping; you pursue only worldly pleasures (lokasukha) without understanding that they are suffering (dukkha); you do not see that the world that covets pleasure falls into misfortune and will be reborn in the five destinations (gati). Who is able to undo what has been done by the mind? You are like a mad elephant (gandharbhatīra) that tramples, destroys, pillages and demolishes without allowing itself to be controlled. Who will be able to tame you? If you find a skilful tamer, you will escape the torments of the world, you will understand the impurity of the rebirths. The fetter of misfortune is like hell (niṣaya). If one is reborn there, it is old age (jāra), sickness (vyadhī), death (mahāvan), suffering (dukkha), sadness (duṣkaramanaya), and all kinds of confusion; if one is reborn in the heavens (svarga), one will fall back down in the threefold world (traiśāla). There is no peace. Why

605 Cf. Lalithavistara, p. 270 (tr. Foucaux, p. 232): When the Bodhisattva had eaten the honey milk-broth (madhabhāja) that Suṣrata had offered, not caring about the golden vase (saṅgaroṣayaḥ), he dropped it in the water. Śīlāra, king of the nāgas took it and went to his home. However, Indra, having taken the shape of a gandā with a lightning-bolt in his beak, tried to take the golden vase away from the nāga king with no success. Then in his usual form, he courteously asked for it and brought it back to the Tīrthankāriya heaven to build a caitya for it and to pay homage to it. - This ‘beef of the bow’ is represented on a medallion on the bulwarks of Amaruṭi (see RAA, XI, 1937, pt XVI, or Histoire universelle des Arts, published by L. Réau, vol. IV, Arts musulmans et Extrême-Orient, Paris, 1939, p. 142, fig. 103).
do you cling to pleasures?” Such are the various reproaches (avaśyā) made by the bodhisattvas to them, and this proves that they know the mind and conduct of beings.

Question. - How do they save them by means of their subtle wisdom? First, what is subtle wisdom (svāsmitā)?

Answer. - Coarse wisdom is a purely mundane skill (laukikamaipunya); generosity (dāna), discipline (śīla), and concentration (samādhi) are called subtle wisdom.

Furthermore, the wisdom of generosity is a coarse wisdom; the wisdom of discipline and concentration (śīlasamādhipījāna) is subtle wisdom.

Furthermore, the wisdom of dhyāna is coarse wisdom; dhyāna without bliss (prairādhi) is a subtle wisdom. [106b]

Furthermore, it is a coarse wisdom that grasps all the characteristics of dharmas (dharmanakṣaṇa), but it is a subtle wisdom that does not accept or reject any characteristic of dharmas.

Finally, destroying ignorance (avidyā) and the other afflictions (kleśa) and discovering the nature of dharmas is a coarse wisdom; but penetrating into the true nature, incorruptible and imperishable like gold (svārman), indestructible and unchangeable like diamond (svijra), un tarnishable and ungraspable like space (ākāśa), is a subtle wisdom.

These are the innumerable subtle wisdoms that the bodhisattvas have acquired and which they teach beings. Thus the sūtra says that, knowing the course of the mind and the activity of beings, the bodhisattvas are skilled in saving them by means of the subtle wisdom.

**CHAPTER XII: UNHINDERED MIND**

Text of the sūtra commented on in this chapter (cf. Pañcaviṃśatī, p. 5, Śatasāhasrikā, p. 5): (22) apratihatatcittā, (23) adhījahatiśaśrayasamudgatair, (24) yathātmāvedātānukṣīsādīnāḥ.

These bodhisattvas had a mind without obstacles; they were endowed with utmost patience; they excelled in saving appropriately.

*** *** ***

22. APRATIHATACITTA

Sūtra: Their mind had no obstacles (apratihatacitta).

Śāstra: How is their mind unhindered?

i) In respect to all people, enemies (vairīn), relatives (bandha) or neutral ones, their impartiality (samacittatī) is complete (aparāñgha).

ii) [This impartiality] is extended to beings of all the universes (svaḥvaksadhisthānāt): they feel no hostility (āghāta) if someone comes to torment them; they feel no joy (mudita) if they are honored in many ways. A stanza says:

They have no attachment
Towards the Buddha or the bodhisattvas;
They have no hostility
Towards heretics or bad people.

This purity [of mind] is called apratihatacitta.

iii) Finally, their mind is without obstacles in regard to dharmas.

Question. - But these bodhisattvas have not attained buddhahood and do not yet possess omniscience (sarvajñāna); why does their mind not encounter obstacles in regard to the dharmas?

Answer. - Having attained immense pure wisdom (apramāṇavisuddhāprajñā), their mind is free of obstacles with regard to dharmas.

Question. - But since they have not reached buddhahood, they cannot possess immense wisdom (apramāṇa-ājñāna); since they retain a residue of fetters (bandhāna), they cannot have pure wisdom.

Answer. - The bodhisattvas [in question here] are not the bodhisattvas with fleshly body (māṃsakāya), who are bound to actions and limited to the threefold world (traiḍhātaka). All of them have acquired the sovereignty of the dharma-kāya (dharmanakāyāvārya) and transcended old age (jāra), sickness (vyādhi) and
death (maraṇa); out of compassion for beings, they dwell in the universes (lokadhātu), move about in and adorn the buddha-fields (buddhaksetra) and convert beings. Having acquired sovereignty (aśīvarya), they wish to become Buddha and to succeed therein.606

Question. - If the bodhisattvas of the dharmakāya are not different from the Buddha, why are they called bodhisattva; why do they serve the Buddha and listen to his teaching? If they are different from the Buddha, why do they still have to cut through death (maraṇa) and obtain real purity completely; if they are not distinct dharmas but merely [three] different results of his actions; the bodhisattva of dharmakāya (bhāmakāya) who transcends ordinary existence and exists in accordance with the dharmadhātu. The bodhisattva abandons his fleshly body and attains a body of dharmadhātu when he enters into the samādhiyūyāna and acquires the patience which accepts and understands non-arising (anupātikādharmakāya). Cf. Mppī, k. 36, p. 278a; k. 34, p. 309b; k. 38, p. 340a. These passages have been translated and explained by L. de La Valée Poussin in Siddhā, p. 780-784.

For the strict analogy of the Buddhas and bodhisattvas, the Hobogirin, Boutra, p. 149, has collected a number of references of which several have been taken from the Mppī. In general, it can be said that the great bodhisattva is 'the result of the dharmadhātu' (dharmañjaya-prabhāvita); cf. Śikṣāsamuccaya, p. 159, citing the Tathāgataguhṣastra, whereas the Buddha is 'the sovereign of the dharmadhātu' (dharmañjaya-vatavartini); cf. Lankāvatara, p. 70.

607 For the strict analogy of the Buddhas and bodhisattvas, the Hobogirin, Boutra, p. 149, has collected a number of references of which several have been taken from the Mppī. In general, it can be said that the great bodhisattva is 'the result of the dharmadhātu' (dharmañjaya-prabhāvita); cf. Śikṣāsamuccaya, p. 159, citing the Tathāgataguhṣastra, whereas the Buddha is 'the sovereign of the dharmadhātu' (dharmañjaya-vatavartini); cf. Lankāvatara, p. 70.

608 The Mppī distinguishes two types of bodhisattvas: the bodhisattva of fleshly body (māṃsākāya b) who is reborn as a result of his actions; the bodhisattva of dharmakāya (bhāmakāya b) who transcends ordinary existence and exists in accordance with the dharmadhātu. The bodhisattva abandons his fleshly body and attains a body of dharmadhātu when he enters into the samādhiyūyāna and acquires the patience which accepts and understands non-arising (anupātikādharmakāya). Cf. Mppī, k. 36, p. 278a; k. 34, p. 309b; k. 38, p. 340a. These passages have been translated and explained by L. de La Valée Poussin in Siddhā, p. 780-784.

609 During his last fleshly existence (caramam) the bodhisattva contemplates the Buddhas of the ten directions (cakramadgata) and their emanations (nirmāṇa); he is seated in space opposite them. This is what is called 'endowed with utmost patience'. It is like in the ārāhaka system where the increase (vyuddhi) of heat (asamgata) is called summit (mārūhana) and the increase of summit is called patience (kṣánti): they are not distinct dharmas but merely [three] different degrees [of one and the same thing].610 Thus it is the same for the utmost patience (adhimātrakṣánti) and the patience of equanimity (samatākṣánti) [which constitute different degrees of the same patience].
Furthermore, there are two kinds of patience: the patience towards beings (sattvakṣānti) and the patience towards dharmas (dharmaṃkṣānti). The patience towards beings relates to beings: if beings as numerous as the sands of the Ganges (gaṅgānādi-viśālasyasaṃsāra) persecute you in every way, you do not feel any anger (dveṣa); if they honor you (arhayanti) and pay homage to you (pūjyaanti) in every way, you experience no joy (mudūḥ). Moreover, you know that beings have no beginning (agra); if they have no beginning, they have no causes and conditions (hetupratyaya); if they have no causes and conditions, they have no end either. Why? Because the beginning and the end are interdependent (anyonyaśākṣa). If they have neither beginning nor end, they have no middle (madhyya) either.611 When things are seen in this way, one does not fall into the [107a] two extreme views (antādhyaya) of eternalism (sāvata) and nihilism (uccheda); it is by means of the way of safety (yogākāsena) that one considers beings without producing wrong views (mithyādṛṣṭi). This is what is called patience towards beings (sattvakṣānti).

The patience relating to dharmas (dharmaṃkṣānti) is the unhindered mind (apraṇatatacitā) relating to profound dharmas (gambhīradharma).

Question. - What are the profound dharmas?

Answer. - See the explanation already given for gambhīradharma. By gambhīradharma we mean the following: In the twelve-membered pratyahārā, the product is result successively; the result (phala) is not present in the cause (hetu), but neither is it absent; it is from this intermediate state that it arises. This is called gambhīradharma.

Furthermore, when the three gates of liberation (vimokṣaṃkha), namely, emptiness (śūnyatā), signlessness (ānūmita) and wishlessness (āpraṇatvīta), are penetrated, the eternal bliss of nirvāṇa is found. This also is a gambhīradharma.

Finally, it is also a gambhīradharma to consider dharmas as neither empty (śūnyā) nor non-empty (aśūnyā), neither with marks (sanmāna) nor without marks (anamāna), neither active (akṣīrya) nor inactive (upakṣīrya) and, by considering them thus, not to attach one’s mind to it. Some stanzas say:

Dharmas resulting from causes and conditions
Are called empty of nature (śūnyalakṣaṇa),
Are described as conventional (prajñaptiśānta),
Are called the Middle path (madhyamā pratipad).
If dharmas really existed
They would not return into nothingness.
Not existing after having existed (bhūtva abhūva)
Is what is called annihilation (ucchāsa).
When there is neither eternalism nor nihilism,
Neither existence nor non-existence,
The basis of the mind and of consciousness disappears
And words are exhausted.

Faced with these gambhīradharmas, the mind of the bodhisattvas experiences neither difficulty (āvarana) nor repugnance (vipratītā) nor any set back. This is why they are endowed with utmost patience (adhimātraksāntaṃ sāmarṣaṇa).

24. YATHĀTMYĀVATĀRAṆUṢKUṢALĀ

Sūtra: They excelled in saving appropriately (yathātmyāvatāraṇuṣkulaśānti).

Śāstra: The systems of the heretics (tirūtakadhāraṇa), while saving beings, do not save them appropriately, because all kinds of wrong views (mithyādṛṣṭi) and fetters (sannyogana) remain.

- The two vehicles, [that of the śrāvakas and that of the pratyekabuddhas], while possessing the means of salvation, do not save as they should (yathātmyogam), for their adepts, not being omniscient (sarvaśūnyam), use only rather rudimentary skillful means (upāgaśayacitam). It is only bodhisattvas who can save appropriately.

[There is a good and a bad way of saving beings, just as there is a good way and a bad way to cross a river or to cure a sickness.] Thus, to take someone across to the other shore, the master ferryman (taraṃdirāya) is able to use a fisherman’s straw raft (kaivartaṭṭnakola) or a big boat (nauvu); there are notable differences between these two ways of crossing. In the same way, [the śrāvakas and pratyekabuddhas lead beings to]
the other shore of salvation by using the straw raft of the Lesser Vehicle, whereas the bodhisattvas take them across in the ship of the Greater Vehicle. Or again, there are different remedies for curing sicknesses (vyādhiḥ), such as medicinal herbs (osadhā) or cauteryization with a needle; but there is a still more wonderful herb called Sou rō čhan rō (Buddhāśāntā) which it suffices that the sick person looks at it and all his ills are cured. Although these remedies seem similar, their qualities differ. It is the same for the śrāvakas and the pratyekakāthudas in their methods of converting beings: asceticism (sapaḥ), dhītāṅga, practice of the three truths (prathama-madhyama-pācicīma-yāma), exertion (vīracītta) and ecstasy (dhītāṅga). According to the śrāvaka doctrine, one finds the Path by considering suffering (adukkhā); according to the bodhisattva doctrine, the mind finds purity (visādhi) by considering the dharmas as free of bonds (handhana) and free of deliverance (mokṣa). Compare the Wen chou che lo pen yuen (Mañjuśrīyadāna).

Mahāyāna said to the Buddha: "Bhagavat, once in times gone by, (bhāsapatīvam atīhe śārvāni) - [107b] innumerable incalculable periods ago - there was a Buddha called Che tseu yin wang (Sīmānghārāja). The lifetime of the Buddha and of beings was a hundred thousand koṭinayata years; the Buddha saved beings by the three Vehicles (yānāya); the country was called Ts’ien kouang ming (Sahastālōka). In this land, the trees (vrksa) were made of the seven jewels (sastraparṇa) and emitted immense and pure sounds of the Dharma (apramāṇaviśuddhadharmavara); the sounds of emptiness (śūnyatā), siglessness (anaittata), wishlessness (apravāhita), non-arising (anupādā), non-cessation (anuvāda) and nothingness (ākāśayāna). The beings who heard these sounds found their minds opening up and discovered the Path. When the Buddha Simhanārāja preached the Dharma to the first assembly, 99 kōtis of human beings attained the state of arhat. It was the same for the bodhisattva assembly: all these bodhisattvas had acquaintance of the teaching of non-arising (anupattikadhamkāntā), they penetrated all sorts of religious texts (dharmaśaripūya), they saw innumerable Buddhas whom they served (arcana) and honored (pjījā), they were able to save innumerable and incalculable beings, they possessed innumerable dhāraniśūkhas, they used innumerable samādhīs of all kinds; from the first production of mind (pratihāracittotpāda), they had crossed through the gate of the Path. It would be impossible to cite and list all these bodhisattvas and describe the beauties (ālamākāra) of this buddha-field (budhākṣetra). Finally, when the Buddha had converted them all, he entered into nirvāṇa-without-remainer (nirupadhīśesinirvāṇa); his Dharma lasted 60,000 more years and even the trees stopped sounding the sounds of the Dharma (dharmavara).

There were, at that time, two bodhisattva bhikṣus named Hī ken (Prasannendriya) and Cheng yi (Agramati). The Dharma teacher Prasannendriya, of frank and simple manner, had mentioned the things of the world (lokadharmā) and did not distinguish good from evil. His disciples were intelligent (medhāvin), loved the Dharma and understood admirably the profound meaning (gambhīrārtha). Their teacher did not recommend moderation in desires (adpratihāra) to them or the observance of the precepts (śīlacakrā) or the practice of the dhītas. He spoke to them only of the true nature (satyalakṣaṇa) of the dharmas which is pure (visādhi). He said to them: ‘The dharmas are characterized by desire (rāga), hatred (dveṣa) and delusion (moha), but all these characteristics (lakṣana) may be reduced to the true nature (satyalakṣaṇa) of the dharmas which is without hindrance (apravāhita).’ It was by these soteriological means (upāya) that he instructed his disciples and introduced them into the knowledge of the unique nature (ekulakṣaṇaḥkāra). Thus his disciples felt no hostility (pratigha) or affection (anunaya) for people and, as their minds were unperturbed, they had obtained the patience towards beings (sattvākṣānti); provided with the patience towards beings, they acquired the patience relating to the dharmas (dharmaṣānti). In the presence of the true doctrine, they remained motionless (acala) like a mountain.

By contrast, the Dharma teacher Agramati, clinging to the purity of the precepts (śīlavādhi), practiced the twelve dhītas, had acquired the four dhīyanas and the formless absorptions (ārūpyajñāpatti). His disciples were of weak faculties (nyāvindriya) and clung to distinguishing the pure (śīladha [practices] from the impure (aśīladha) ones; their minds were always disturbed [by qualms].

On various occasions, Agramati went to the village (grāma) among the disciples of Prasannendriya, and seated there, he praised the precepts (śīla), moderation in desires (alpecchāvantarṣi), the practice of solitude (aranya) and the dhīyanas. He criticized their teacher Agramati, saying: ‘This man, who preaches the Dharma and teaches people, introduces them into wrong views (mithyādyeyṣi). He says that desire (rāga), anger (dveṣa) and delusion (moha) are not an obstacle (pratigha), that people of mixed practices (mitrāvakṣa) are not really pure.’ The disciples of Prasannendriya, who had keen faculties (tīkṣṇendriya) and the patience relating to [107f] dharmas, asked Agramati:

- O Venerable One, what are the characteristics of desire?
- Desire has affliction as its nature.

- Is this affliction of desire internal (adhymatma) or external (bahirāda)?
- If desire is neither internal (adhymatma) nor external (bahirāda) nor at the four directions (hetuprātyaya) to take birth; if it were external, it would not have anything to do with the self and would be unable to torment people.

People then retorted:

- If desire is neither internal (adhymatma) nor external (bahirāda) nor in the [four] directions; in the east (pūrvaśayyāni dīśi), in the south (daksināśayyāni dīśi), in the west (paśčimāśayyāni dīśi) or in the north (utarāśayyāni dīśi), nor in the four intermediate directions (vidikṣas), nor at the zenith (ubhayaśayyāni dīśī) or at the nadir (adhastād dīśi), one might look everywhere for its true nature and one would never find it. This dharma does not arise (naopādāte) and does not cease (na nirvāṇate) and, since it lacks the characteristics of birth and cessation (upādiṁtralakṣaṇa), it is empty (śūna) and non-existent (ākāśana). How could it torment [the Śāman]?"

Deeply displeased on hearing these words, Agramati could not reply. He rose from his seat, saying: [Your teacher] Prasannendriya deceives many beings and clings to wrong ways (mithyādyeyṣi).’ This bodhisattva Agramati did not know the ghoṣa-praveśasudhāraṇa; he was happy when he heard the speech of the Buddha and grieved when he heard a heteretical (tīrthika) word; he was sad when he heard speak of the three evil (akāla) things and rejoiced when he heard speak of the three good things (kaśita); he hated speaking about sāṃśāra and loved to speak about nirvāṇa. Leaving the dwellings of the vāisiya, he went back to the forest and returned to his monastery (vihāra). He said to his bhihaks: ‘You should know that the bodhisattva Prasannendriya is an impostor who leads people to evil. Why? He claims that the nature of desire, hatred and delusion (rāgadveṣamohalakṣaṇa) as well as all the other dharmas is not an obstacle.'
Then the bodhisattva Prasannendriya had this thought: "This Agramati who is so fierce is covered with faults and will fall into great sins (mahāpatti). I am going to teach him the profound Dharma (gambhīradharma). Even if he cannot grasp it today, this teaching will earn him buddhahood later." Then gathering the sangha together, Prasannendriya spoke these stanzas:

Rāga is the Path,
Dveṣa and moha are also the Path.
In these three things are included Innumerable states of buddhahood.
Whoever makes a distinction Between rāga-dveṣa-moha and the Path Departs as far from the Buddha As the sky is far from the earth.
The Path and rāga-dveṣa-moha Are one and the same thing.
The person who listens to his fears Wanders far from buddhahood.
Rāga is not born, it does not perish,
It is incapable of calling forth anxiety;
But if the person believes in the atman Rāga will lead him to bad destinies.
To distinguish existence (bhava) from non-existence (abhava)
Is not freeing oneself from them.

Prasannendriya spoke seventy more stanzas of this kind and at that moment, 30,000 devaputraś found acquisience in the doctrine of non-production (anupattikadharmaśānti); 18,000 śrāvakas, detached from all dharmas, found deliverance (vimokṣa). The bodhisattva Agramati fell into hell (nīraṇa) where he suffered torments for 10,000,000 years; then he was reborn among humans where he was exposed to ridicule for 740,000 lifetimes. For innumerable kalpas he never heard the name of the Buddha pronounced, but, as his sin was becoming lighter, he heard the Buddhist doctrine preached. Becoming a monk (pravrajita) in search of the Path, he gave up the precepts (śīla) and so, for 603,000 lifetimes, he completely neglected the precepts. Finally, for innumerable lifetimes, he was a śrāmaṇa, but although he no longer neglected the precepts, his faculties remained closed (avyṛta). - As for the bodhisattva Prasannendriya, he is the Buddha in the eastern region (pūrvasyāṃ diśā) beyond 100,000 koṭis of buddha-fields (budhakṣetra); his land is called Pao yen (Ratnavyātha) and he himself is named Kouang yu ming wang (Sūryālokasamatikramantariṣṭa). Maluṣūr śrīpajñā [continued this story], saying to the Buddha: "At that time, I was the bhikṣu Agramati; I knew that I had to endure these immense sufferings." Maluṣūr śrī said again: "Those who seek the Path of the three vehicles (yānatrayamārga) and do not want to undergo such suffering should not reject the [true] nature of dharmas or give themselves up to hatred (dveṣa)."

The Buddha then asked him: "When you heard these stanzas [of Prasannendriya], what benefit did you get from them?" Maluṣūr śrī replied: "When I heard these stanzas, I came to the end of my suffering. From lifetime to lifetime I had sharp faculties (tīkṣṇendriya) and wisdom (prajñā), I was able to find the profound Dharma (gambhīradharma) and I excelled in preaching the profound meaning (gambhīrattra); I was foremost among all the bodhisattvas."

Thus 'to be skillful in preaching the [true] nature of the dharmas' is 'to excel in saving appropriately (yāthātmyāvatāraṇakuśala).'

[108a] Recognizing their fundamental identity
Is to win the victory and realize buddhahood.
CHAPTER XIII: THE BUDDHA-FIELDS

[k. 7, 108a] Text of the sūtra commented on in this chapter [cf. Pañcaviṃśati, p. 5; Śatāśhāsuitīku, p. 5-7]:

(25) Apramāṇa-buddhakṣetrapraṇidhānaparigṛhitair
(26) apramāṇa-buddhakṣetra-buddhānumārtisamādhiṣatassatamāttihmahābhūtair,
(27) aparamitabuddhahṛdayanakṣalaśai (28) nāṇḍrīṣṭiparyavasthānaklekapraśamanakṣalaiś,
(29) samādhiṣatāsahavārthāvāravikṛtiṇāmānakṣalaiś evanvādhaśi cāpamāṇakārau samavāgaṃtaś.

Tadyathā Bhudrapalena ca bodhisattvāna mahāsattvāna Ratnakarāna ca Sārthvāvēna ca Narađattena ca Śāhuguptena ca Varunadattena ca Indradattena ca Utunaratāna ca Viṣeṣamatāna ca Varudhatāna ca Amoghadaṇanā ca Susamprasthitena ca Saṃvīrvandīkārimitāna ca Niṇyodhotāna ca Anisiptadalārṇena ca Śāryagarbhanā ca Anumamcintīna ca Avalokiteśvareṇa ca Maḥāṣoreṇa ca Ratnasudrāhānena ca Niṇyokṣitapaṣaṃstena ca Maityreṇa ca bodhisattvāna mahāsattvāna, evanpramāṇakārau anekabodhisattvakoṣatiṇyatavahānāh sārđham sārvar ekajāptaḥpradhaid bhāvyatvāna kamudrābhūtair.

These bodhisattvas took possession of an infinite number of buddha-fields by means of their aspirations; they always turned to the concentrations commemorating the Buddhas of innumerable buddha-fields; they excelled in inviting innumerable Buddhas; they excelled in destroying various wrong views, entanglements and defilements and were endowed with innumerable qualities of this kind. [The Buddha was thus accompanied] by the bodhisattva-mahāsattva Hṛḍrālahā, etc. (see the listing in the text) at the head of countless hundreds of thousands of kōṇāyutias of bodhisattvas who were all in a state of uncertainty awaiting succession and were still to accede to Buddhadhā.

*** *** ***

25. BUDDHAKṢETRAPRAṆIDHĀNAṆAPARIGRHIŘHETĀ

Śūtra: They have taken possession of an infinite number of buddha-fields by means of their aspirations (apramāṇa-buddhakṣetrapraṇidhānaparigṛhitaiḥ).

Śāstra: Seeing the wondrous infinities (apramāṇavrāhā) of the buddha-fields (buddhakṣetra),612 these bodhisattvas formed all kinds of aspirations (praṇidhāna).

[108b] There is a buddha-field free of all suffering (āluḥka) where the question of the threefold evil (pāpaṇya) has never been heard. The bodhisattva who has it enunciates the following aspiration:

“When I will be Buddha, may my field be thus free of all suffering and may the threefold evil never be heard of there.”

There is a buddha-field adorned with the seven jewels (saptarāmālāmārtha) which is always bathed in clear light (vīśādha-prabhā) although it has neither sun (śūrya) nor moon (candramāsa). [The bodhisattva who has seen it] formulates the following aspiration: “When I will be Buddha, may my field be always bathed thus in pure light.”

There is a buddha-field where all the beings practice the ten wholesome actions (dharma-kāla) and have great wisdom (mahāprajñā), where garments, coverlets and food appear at will. [The bodhisattva who has seen it] formulates the following aspiration: “When I will be Buddha, may beings in my field also find garments, coverlets and food at will.”

There is a buddha-field where the pure bodhisattvas have the physical appearance of the Buddha with his thirty major marks (laṅkāna) and his brilliant light, where there is no question of śrāvakas or pratyekabuddhas and where women (śrī) are completely absent; all the inhabitants follow the profound marvelous Path of the Buddhas, travel in the ten directions and convert all beings. [The bodhisattva who has seen it] formulates the following aspiration: “When I will be Buddha, may the beings in my field be like this.”

This is how the bodhisattvas aspire to and attain all the marvellous (nāṇāvidhāvīrhā) of innumerable buddha-fields, and this is why the sūtra says that they have acquired an infinite number of buddha-fields by means of their aspirations (apramāṇa-buddhakṣetrapraṇidhānaparigṛhitai).

Question. - But by the virtue of their conduct and their actions (carītakarmaviśuddhā), the bodhisattvas automatically obtain good rewards (ālāhaviśāpaṭa). Why must they first aspire to them in order to obtain them later? A farmer who has grain, must he still wish for it?

Answer. - Merit (pāṇīya) is ineffective without aspiration (praṇidhāna). Making the aspiration (praṇidhānapraṇidhan) is the guide that leads to the result. In the same way, metal-casting requires a master, the crude metal [itself] being formless (anvacita). Thus the Buddha said: “Some people cultivate (bhāvyavantaḥ) the limited merit of generosity (dāna) or morality (śīla), but are ignorant of the law of merit; learning that there are wealthy happy people, they always think about them and endlessly wish for [similar] happiness; at the end of their life, they will be reborn among wealthy happy people. Others cultivate the limited merit of generosity or morality, but are ignorant of the law of merit; hearing about the existence of the Caturmahiṣājakā, Trāyastriṃśa, Gṛmha, Tārā in Nirvāna and Paranirvānasvaśvartin gods, they endlessly wish for [similar] happiness: at the end of their life, they will be reborn among those gods. This happiness is the result of their wish.”613 In the same way, it is by aspiring for the pure universes (vīśuddhākālāḥ) that the bodhisattvas acquire them later. Therefore it is thanks to their aspirations (praṇidhāna) that they possess superior fruits (agrapalā).

612 For the buddha-fields, see Hobogirin, Butsudo, p. 198-203.

Furthermore, the adornment of the buddha-fields (buddhakṣetrālaṃkāra) is important. By itself, cultivation of the qualities (guna) of the bodhiśatvāva would be unable to realize it; this is why the power of aspiration is necessary. Thus, an ox (gopā) has the strength to draw a cart (rāsa) but a driver (śaityaka) is needed to reach the destination. It is the same for aspirations [108c] related to the pure universes: merit is like the ox, aspiration is the driver.

Question. - [If you are to be believed], one would gain no merit if one did not make an aspiration.

Answer. - Yes! One would gain merit, but not as when the aspiration is added. If one thinks endlessly of the goal, the merit increases (vardhate).

Question. - If merit entails retribution, people who commit the ten sins[614] but do not wish for hell (niraya) as retribution would not have to suffer hell as punishment [for their faults].

Answer. - Although sin (dhpā) and merit (punyaratnā) are necessarily retributed (niyatavipāka), only those who formulate aspirations (prayāhāna) cultivate (bhāvant提示) merit; endowed with the power of the aspirations, they obtain a great fruit of merit (vipākākapala). As was said above, sin (dhpā) has suffering (dakkha) as retribution; but all the beings [who commit it] wish to find happiness; nobody wishes for suffering or hell (niraya). This is why sin has but a limited punishment whereas merit finds unlimited reward (apramūṇavipāka). According to some, even the greatest sinner who has fallen into the Avici hell will suffer his punishment for one kalpa.[615] whereas the very meritorious person, residing in the sphere of neither perception-nor-nonperception (naivaśamjñānāsāṃjñāyatana), will enjoy his reward for 80,000 great kalpas.[616] In the same way, the bodhiśatvās who have aspired to the pure universes (viśuddhaśalokadhātu) will travel the Path for countless kalpas and will attain nirvāṇa, eternal bliss (nirayakāla).

Question. - However, look at the sin that consists of criticizing the Prajñāpāramitā, the sin discussed in the Ni R pīn (Nirayarpavarta): when the antarakaḷpa [spent in Avici] is ended, the guilty one falls into other hells (niraya).[617] How can you say that the very great sinner suffers his punishment in hell for just one kalpa?

Answer. - The Buddhist doctrine, which is intended for beings, uses two [different] ways (mārga): the way of the bodhisattva (read Pου sa ta = bodhisattvamārga) and the way of the śrīvaka (śrīvakamārga). In the way of the śrīvaka, the Buddha says that the person guilty of the five anāntara yas crimes will suffer hell (niraya) for only one kalpa; in the bodhisattva way, the Buddha declares that the enemy of the Buddhadharmā, after having spent an antarakaḷpa [in Avici], will go to yet other hells to undergo innumerable sufferings there (read Pου = dṛkkha, in place of nītur = āpptī). According to the theory of the śrīvakas, a single great merit will be rewarded during 80,000 kalpas; according to the theory of the bodhisattvas, it will be rewarded during innumerable asamkhyyakalpas.

This is why merit requires aspiration [in order to be truly efficacious]. It is in this sense that the sūtra says that the bodhiśatvās are adorned with an infinite number of buddha-fields (upamānuṣabuddhakṣetraupayādhiṇaparipravṛti) by means of their aspirations.

26. BUDDHĀNUSMṛTISAMĀDHĪ

Sūtra: They always turn to the concentration commemorating the Buddhās of numberless buddha-fields (upamānuṣabuddhakṣetraudhānusmṛtisamādhīsattatatatsamāddhiśubhābhūtāḥ) to means of the

Sāstya: The countless buddha-fields (upamānuṣabuddhakṣetra) are the buddha-fields of the ten directions. - The concentration commemorating the Buddhās (budhānusmṛtisamādhī) is that which, by means of the

614 The ten evil paths of action (ākāśālaṅkārakāmatika), murder (prārddhālāpika), etc.

615 According to the śrīvakas, adherents of the Lesser Vehicle, the damned remain in Avici hell for one kalpa:

i) The śrīvaka, III, 18, p. 11, says that the schismatic is cooked in hell for one kalpa: āpāyika niyatavipāka samphothona dhātu ... bhītāna kappam nirayukti paccan. "The schismatic falls into the abyss, he falls into hell for one kalpa. Creating schisms, living in isolation, he falls away from the safety of the community."

ii) The Buddha declared that Devadatta, guilty of schism, would be damned for one kalpa: āpāyika Devadattavā niyatavipāka kappati sthāviro "Devadatta has fallen into the abyss, fallen into hell for a kalpa; he is unpardoned." This judgment is repeated in Vinaya, II, p. 202; Mājūhima, I, p. 393; Āgīutta, III, p. 402; IV, p. 160; Āvīvatika, p.85; Teḷong a haṭa, T 26(no. 112), p. 27, p. 600a; A neou fong king, T 58, p. 854a.

616 The concentration commemorating the Buddhās (budhānusmṛtisamādhī) is that which, by means of the

617 The Nirayarpavarta is one of the chapters of the Pañcaviṃśatisaṃgha and the Aṣṭaḥsūkhakī. The passage alluded to here is in Pañcaviṃśatisaṃgha T 220, k. 435, p. 187c; T 221, k. 9, p. 63a; T 223, k. 11, p. 304c. In the Aṣṭaḥsūkhakī, T 224, k. 3, p. 441b; T 225, k. 3, p. 488a; T 225, k. 3, p. 523a; T 227, k. 3, p. 530c. Here are a few extracts from the Sanskrit text of the Aṣṭaḥsūkhakī, ed. R. Mitra, p. 179-180.

Asītī Sakha punaḥ Subhuti pratikṣāvāṃśās āśāya saṃbhāvita pratikṣāpuṣṭaṃ ... mahānaṃ mahākīrṇadukkhaṇī pratikṣāpavārayantā. “By criticizing, by rejecting, by insulting this Prajñāpāramitā, O Subhuti, one criticizes, one rejects, one insults the omniscience of the Buddha Bhagavat. Those who act in this way will be banished from the definitive and complete exclusion from the Three Jewels. As a result of a sin of such magnitude, they will be reborn in the great hells for many hundreds of millions of kotiṇiṇās of years. They will pass from one great hell to another, the destruction of the world by fire will occur. And when this destruction of the world by fire has taken place, they will fall into the great hells of other universes. It is in these great hells that they will be reborn. In these great hells they will suffer the great torments of hell."
mind’s eye (cittacakṣus), perceives all the Buddhas of the ten directions (daśadiś) and the three times (tryadhvan) as if they were present.

Question. - Then what is the buddhasaṁśatīsamādhi?
Answer. - It is of two types: i) According to the śrāvakas, it is to see with the eye of the mind one single Buddha filling the ten directions; ii) according to the bodhisattvas, it is to recollect all the Buddhas of the ten directions and the three times[109a] who are present in numberless buddhakṣetras.

Also the sūtra says that the bodhisattvas always direct themselves towards the concentrations commemorating the Buddhas of countless buddha-fields.

Question. - The concentrations (samādhi) of the bodhisattvas are of infinite variety; why does the sūtra praise only the bodhisattvas who devote themselves always to the buddhasaṁśatīsamādhi?
Answer. – i) Because by commemorating the Buddhas these bodhisattvas reach buddhahood. This is why they devote themselves always to the buddhasaṁśatīsamādhi.

ii) Furthermore, the buddhasaṁśatīsamādhi is able to drive away the afflictions (kleśa) of all sorts and the sins (āpatti) of former lifetimes (pārvaja). Other samādhis can drive away desire (ṛga) but not hatred (dveṣa); others can drive away hatred but not desire, still others can drive away delusion (moha) but not desire or hatred; finally, others can drive away the threefold poison (triviṣa) but not the sins of earlier lives. Only the buddhasaṁśatīsamādhi is capable of eliminating all the afflictions and all the sins.

iii) Finally, the buddhasaṁśatīsamādhi has the great merit of being able to save beings and this is precisely what these bodhisattvas want. The buddhasaṁśatīsamādhi is able to destroy sins quickly, but all the other samādhis. Here is proof of it.[109] Once there were five hundred merchants who had gone to sea to

109 Commemoration in general, and especially commemoration of the Buddha, was practiced already in the Lesser Vehicle. It was applied sometimes to six objects (Divyāvadāna, I, p. 250, 280; Aṅguttara, III, p. 284, 312 seq., 452; V, p. 329 seq.; Patisambhidā, I, p. 28), sometimes to ten (Aṅguttara, I, p. 30, 42; Lālivāsānīya, p. 31).

Commemoration of the Buddha was greatly expanded in the Greater Vehicle; the seven-fold recollection of the dharmakāya in Saṃgha, p. 314-316, and the ten-fold recollection of the qualities of the Tathāgata in Bodh. bhūmi, p. 91, should be noted.

109a The story that follows is taken from the legend of Dhammaruci, told in detail in Divyāvadāna, chap. XVIII, p. 228-262 (tr. H. Zimmer, Karman, ein buddhistischer Legendenkreis, München, 1925, p. 1-79). It is essential to know the major outlines of this legend in order to understand the allusions that abound in the story of the Mpp.

In the course of his earlier lifetimes, Dhammaruci had met the future Buddha Śākyamuni: i) Under the Buddha Ksenakāraka, Dhammaruci was a captain in command of a thousand men (sahasrayodhin), while Śākyamuni was a merchant who decorated a stūpa in honor of the Buddha Ksenakāraka (Divyāvadāna, p. 242-246). - ii) Under the Buddha Dīpankara, Dhammaruci was Māri, friend of Sumati, the future Śākyamuni, who offered lotuses to the Buddha Dīpankara and made his hair into a mat for him. Māri was angry at seeing Dīpankara walking on the hair of a brahmin; nevertheless, he entered the Order of the Buddha along with his friend, but, as punishment for his anger, he fell into the hells (Divyāvadāna, p. 246-254). We have already come across this famous incident, of which a certain number of references have been collected; in the sources indicated, Dhammaruci does not appear always under the name Māri but also under the name Meghadatta (mainly in the Mahāvastu), while Śākyamuni is called Sumati, Megha or Sumedha. - iii) Under the Buddha Krakucchanda, Dhammaruci was a merchant’s son (vaṅgadāraka) and became guilty of various crimes: he lived in a great brahmin family. I was Dhammaruci, filled with horror for any sin; having seen the Lamp of the World, I went, at
search for precious stuffs. They encountered the king of the fish (Makara) in the sea water (avatāraparvatā) and a waterfall (jalapradāta) at the entrance to a cave. The captain (karnadhra) asked the man in the look-out: "What do you see?" He answered: "I see three suns (ādīrī), ranges of white mountains (avatāralaparvatā) and a waterfall (jalapradāta) at the entrance to a cave." The captain shouted: "It is the Makara, the king of the fish; he is holding his mouth agape; the first sun is the real sun, the other two suns are his eyes (ākṣa); the white mountains are his teeth (ānata); the waterfall is the sea water that is rushing into his mouth." Then each of you call upon the god whom you worshipped, but with no success. Among them there was a ship's captain who observed the five precepts (pañcaśīlādsapāparighūturupasūka) of the Buddha. He rejoined them miraculously and, seated cross-legged on the board of the boat, he calmed the storm raised by the yak Mahēśvāra. The episode is told in Divyāvadāna, p. 41-42 (tr. Burnout, Introduction, p. 228-230) and in the Mīlāsārasvatīvadā Vinaya, T 1448, k. 3, p. 13a. In other sources, the merchant from Śīrāpanaka miraculously saved is called, not Dhūnakamīra, but Śāvakārṇika (Avadīnāṃtakā, II, p. 166; Bhuddhacarita, XXI, v. 22; in E. H. Johnston, The Buddha's Mission and last Journey, Extract of Acta Or., XV, 1937, p. 53, where Bsa stod translates the Sanskrit Śāvakārṇika). This fish is called Mo k'ie lo (Makara) in the Hien yu king and the Tsa pi king; tīṃtīṅgila in the Bhūruttad medallion, the Mahāvastu and the Divyāvadāna (where the variant tīṃtgīla also occurs), tīṃtīṅgīla (probably to be corrected as tīṃtīṅgīla) in the Avadīnāṃtakāla, tīṃtīṅgīla in the Avadīnāṃtakā. The proper reading is that of the Avadīnāṃtakāla: tīṃtīṅgīla, in Tibetan ṣa-mid par byad-pahiṅ lo 'the fish-that-swallows a fish-swallower'. Three kinds of fish must be distinguished: i) The sun, described as follows in the Rhaguvāsīka, XIII, 10: - Saṁvatram dālāya badmukshāmśabdā sammālāyanto vivṛttamānāvātā! amidaṁ biṁśaṁ sarvadānātā tādāvam viśvamānātā talaśvaṇātāh! *See these sharks (ādīrī) that suck in the water with the animals at the mouths of rivers; suddenly they shut their gullets and emit columns of water into the air through the holes in their heads." (tr. L. Remou) ii) The tīṃtīṅgīla, in Tibetan ṣa-mid 'swallower of suns'! Indeed, the Amarakośa, I, 10, 19, has: tīṃtīṅgīla tīṃtīṅgīla gītār gītār: gī magare. iii) The tīṃtīṅgīla, in Tibetan ṣa-mid par byad po 'a swallow of tīṃtīṅgīla'. Thus there are three kinds of fish of different sizes, the smallest of which is swallowed by the middle one, and the middle one by the largest. This fits perfectly with the Hindu concepts of life in the sea. Cf. Divyāvadāna, p. 230. "In the great ocean, the living beings are divided into three size-ranges (aśkhaṇṭa): in the first are the fish 100, 200 and 300 yojanas in length, in the second, those 800, 900, 1000 up to 1400 yojanas in length; in the third, those 1500, 1600 and up to 2100 yojanas in length. In the great ocean, these kinds of fish are always eating one another; those in the first size-range (bhūmi) are devoured by those in the second; those in the second are devoured by those in the third. There is a fish there called Tīṃtīṅgīla (as he is corrected to Tīṃtīṅgīla) that, surpassing the third range, comes up to the surface. When it opens its mouth, a funnel of water is sucked into it violently; drawn in by this mass of water, fish of all kinds, turtles, sea horses, dolphins, whales, etc. pass from its mouth into its belly. When it moves, it is so huge that its head, even from afar, seems to be a mountain as high as the sky and its two eyes from afar are like two suns in the sky." The captain (karnadhra) or chief of the merchants (āśrethārīka) is called Śīhopākārṇika (variants: Thāpākārṇi, Thāpakārṇi, Śīhopākārṇi) in the Mahāvastu. Cf. the Śāvakārṇika of the Avadīnāṃtakā and the Bhuddacarita.
v) Moreover, by always commemorating the Buddhas, we acquire all kinds of qualities (guṇa) and benefits (artha). In order to reach the culmination of his career, he must then impose upon himself painful efforts that will be prolonged over three, seven, or even thirty-three asaṅga days. In order to progress in his career, it will suffice that the bodhisattva faithfully accomplish certain rituals, to which the Mahāyāna theocircuitian will attach increasing importance.

A text that makes up part of the Ratnakūta, the Vajrādātāparipāca (cited in the Śikṣāsaṃuccaya, p. 290) recommends that the bodhisattva, pure and clad in clean clothes, three times during the day and three times during the night, carry out the Triskandha, namely, the confession of sins, acceptance of the good and invitation to the Buddhas. Here is the text: Āryogrāvattaparipācaḥḥyām hi trīśrāvī dīvīsmaya ca ... pāpadeśamūnyutumodāṇīḥ-buddhādyayasmukhyāḥ.

The Mppī also mentions this threefold practice and, according to the explanations it gives here, it appears that the Triskandha consists of the following practices:

i) Pāpadēśaṁ, confession of sins.
ii) Buddhasvatāyam-ānasamudāṇa-śamādāpana, commemoration, rejoicing and exhortation of the Buddhas.
iii) Adhyeyāṃ and yācanā, invitation to the Buddhas to preach the Dharma and prayer to the Buddhas to delay their entry into nirvāṇa.

But it is Śūntādeva who recommends these spiritual exercises mainly in his Bodhicharyāvatāra, chap. II-III, and his Śikṣāsaṃuccaya, p. 290-291 (tr. Bendall-Rouse, p. 263-265). The threefold practice, so-called because it is done three times during the day and three times during the night, consists of at least six parts:

i) Pāṇḍañna and pājama: worship and vow of the Buddhas, etc.
ii) Varaṇasamana, taking refuge in the Buddhas, etc., and pāpadeśaṁ, confession of sins.
iii) Pūnyatūrputaṁ, rejoicing in virtue.
iv) Adhyeyāṃ, invitation to the Buddhas to preach the Dharma.

vi) Finally, the sutra has already mentioned the samādhi of emptiness (tāṇayatā), signlessness (ātīṃtita) and wishlessness (apramāṇīta), but it did not say anything about the buddhāndusmṛtisamādhi. That is why it is spoken of here.

27. APARIMITABUDDHĀDHĪHYEŚANĀKUSALTAL

Srūṣṭa: They excelled in inviting innumerable buddhas (aparimitabuddhādhyeyasanakusalātā). Śastra: The invitations[629] which they address to the Buddhas are of two types.[630]

[629] It is understood that, before and after he has entered into the bhūmīs, the bodhisattva must cultivate the awakened mind by the practice of the six or ten pūrṇamāṇīs. In order to reach the culmination of his career, he must then impose upon himself painful efforts that will be prolonged over three, seven, or even thirty-three asamāla kalpaṣ. (cf. Sāngrahā, p.209-211; Siddhi, p.731-733).

In actual fact, however, it seems that the cultivation of the awakened mind is less complicated than it seems at first sight. In order to progress in his career, it will suffice that the bodhisattva faithfully accomplish certain rituals, to which the Mahāyāna theocircuitian will attach increasing importance.

A text that makes up part of the Ratnakūta, the Vajrādātāparipāca (cited in the Śikṣāsaṃuccaya, p. 290) recommends that the bodhisattva, pure and clad in clean clothes, three times during the day and three times during the night, carry out the Triskandha, namely, the confession of sins, acceptance of the good and invitation to the Buddhas. Here is the text: Āryogrāvattaparipācayām hi trīśrāvī dvīsmaiya ca ... pāpadēśamāṇyutumodāṇiḥ-buddhādyayasmukhyāḥ.

The Mppī also mentions this threefold practice and, according to the explanations it gives here, it appears that the Triskandha consists of the following practices:

i) Pāpadēśaṁ, confession of sins.
ii) Buddhasvatāyam-ānasamudāṇa-śamādāpana, commemoration, rejoicing and exhortation of the Buddhas.
iii) Adhyeyāṃ and yācanā, invitation to the Buddhas to preach the Dharma and prayer to the Buddhas to delay their entry into nirvāṇa.

But it is Śūntādeva who recommends these spiritual exercises mainly in his Bodhicharyāvatāra, chap. II-III, and his Śikṣāsaṃuccaya, p. 290-291 (tr. Bendall-Rouse, p. 263-265). Here is the threefold practice, so-called because it is done three times during the day and three times during the night, consists of at least six parts:

i) Pāṇḍañna and pājama: worship and vow of the Buddhas, etc.
ii) Varaṇasamana, taking refuge in the Buddhas, etc., and pāpadeśaṁ, confession of sins.
iii) Pūnyatūrputaṁ, rejoicing in virtue.
iv) Adhyeyāṃ, invitation to the Buddhas to preach the Dharma.

i) When a Buddha becomes buddha, the bodhisattvas ceremoniously invite him three times during the night and three times during the day: throwing their upper garment over one shoulder (ekāṇkam aṁ durvāraṇīgam kṛṇai), with joined palms (aṭṭhāmuraṇaṃ), they say to him: “In the buddhāfieldeos (budhakṣetra) of the ten directions (dasaśānti), countless Buddhas, once they have become buddha, do not turn the wheel of Dharma (dharmanakacāra). I, so-and-so, invite all the Buddhas to turn the wheel of Dharma for beings to save them all.”[631]

ii) When the Buddhas are about to abandon their life of immense duration (aparimitākūśa) and prepare to enter nirvāṇa, the bodhisattvas, three times during the day and three times during the night, throw their upper garment over one shoulder and with joined palms, say: “I, so-and-so, invite the countless Buddhas of the buddhāfieldeos of the ten directions to remain for a long time in this world, for countless kalpaṣ, for the salvation and welfare of all beings.”[632]

This is how the bodhisattvas invite innumerable Buddhas.

Question. - The Buddhas have a pattern according to which they must preach the Dharma and save all beings. Whether they are invited or not, this pattern remains the same. Then why must they be invited? Besides, although it is possible to invite the Buddhas who are close by, how is it possible to invite the Buddhas of the innumerable buddhāfieldeos of the ten directions? They cannot even be seen!

Answer. - i) Although the Buddhas are obliged to preach the Dharma and need no human invitation, the person who invites them gains merit (puṇya) by doing so. In the same way, even though the king finds plenty of delicacies to eat at home, many people still invite him in order to gain his favor and obtain his advice.

ii) Śākyamuni, prayer to the Buddhas to delay their entry into nirvāṇa.

v) Purināmandrā, dedication of merit for the good of beings.

But, as Śūntādeva comments, many of these exercises are mixed up one with another: the vandana is included in the pāpadeśaṁ, and the yācanā is joined to the adhyeyāṃ (cf. Śikṣāsaṃuccaya, p. 290). [In Tibetan, this practice is called Phaung-po gsum-pa tsho mdo].

[630] Namely, adhyeyāṃ, invitation, and yācanā, prayer.

361 Formula of the adhyeyāṃ in Bhadraćarīprajñādāna, v. 10: Ye ca dasaśānti lokapraṇidhāḥ ... caubu amatāva varaṇatāvaiānīyāḥ.

“And these lamps of the world, in the ten directions, who have attained enlightenment and overcome detachment, I invite all these protectors to turn the unsurpassable wheel [of Dharma]. In the Bodhicharyāvatāra, III, v. 3: Sarvakāmāyikā saṃbuddhāḥ prārthitaḥ-āmāḥ mohāḥ dhiśkṛpaṇānām. “With joined palms I request the perfect Buddhas of all the directions to light the lamp of Dharma for those whose delusion has caused them to fall into misfortune.”

362 Formula of yācanā in the Bhadraćarīprajñādāna, v. 11: Ye ‘pi ca nīveto darśātmarāmaḥ ... sarvakāmāyikā hūlaḥ sabhūṭāḥ.

“And so with joined palms, I beg these Buddhas who wish to manifest their nirvāṇa, that they wait for a number of kalpaṣ as large as the number of grains of sand in a [buddha]-field for the good and welfare of the entire world.”

In the Bodhicharyāvatāra, III, v. 5: Nirvāṇākāmatā ca jīvān yācanāyam ... adhamsaśānta javāt. “And I also entreat those Victorious Ones who wish to enter nirvāṇa that they wait for endless kalpaṣ lest this world become blind.”
ii) Moreover, if one feels friendship (matirīcchita) for beings and one wishes them happiness, one gains great merit even though these beings do not get any. It is the same when one invites the Buddhas to preach the Dharma.

iii) Furthermore, there are Buddhas who have not been invited to preach and who have entered directly into nirvāṇa without having preached the Dharma. Thus, in the Fa houa king (Saddharmapundarakāśītra), the Bhagavat Yo pao (Prabhattarāma), whom nobody had invited [to preach], entered nirvāṇa directly but, later, his disciple nirmāṇakāya and his stūpa made of the seven jewels (ṣaparata) appeared simultaneously in order to confirm the prediction of the Saddharmapundarakāśītra.633 - Similarly also the Buddha Sūra chan to fo (Sūrīnabuddha): as his disciples had not yet repented the seeds of good (apuripakukuseśamāla) and were consequently unable to grasp his teaching, he entered directly into nirvāṇa, but, to save beings, he left [behind] a fictive Buddha (nirmānabuddha) which lasted for a kalpa. - The present Buddha Śākyamuni, having become buddha, waited 57 days before preaching the Dharma.634 He said to himself:

633 Cf. Saddharmapundarakā, chap. XI: Stīlaśaṃsārīkrama, p. 248-249 (tr. Burnouf, p. 150-151; Kern, p. 236-237). When Śākyamuni was in the process of preaching the holy Dharma, a precious stūpa appeared in the sky above the assembly. A voice came from it which praised Śākyamuni who opened the stūpa and there found the preserved body of Prabhattāraṇa: Ātha khalā bhagavāti Śākyamuni taṭāgatās tasyāṁ vaśāyām var ... dharmaparyaya śūryavatīvyapatakā. That is when at that moment the blessed Tathāgata Śākyamuni, seeing all the assembled Tathāgatas miraculously created from his own body..., arose from his seat and flying up, remained suspended in the air. The four assemblies all together arose from their seats and stood, palms joined in respect, with eyes fixed on the face of the Bhagavat. Then with his right hand, the Bhagavat divided this great stūpa made of precious stones which was suspended in the air; and having divided it, he opened the two halves completely. Just as the two halves of the gate of a great city open up when the piece of wood holding them closed is removed, so the Bhagavat, having separated this great stūpa into two parts with the index finger of his right hand, opened it. Hardly had this great stūpa of precious stones been opened, when the blessed Tathāgata Prabhattarāma appeared seated cross-legged on his throne, his limbs dried out but his body not decreased in size, as if deep in meditation; and at this same moment, he pronounced the following words: "Good, good, O blessed Śākyamuni, it is well said, this explanation of the Lotus of the holy Dharma which you are about to make; it is good, O blessed Śākyamuni, that you explain this Lotus of the holy Dharma to the assemblies; I too, O Bhagavat, have come to hear this Lotus of the holy Dharma." (tr. Burnouf) 634 These 57 days that separated the enlightenment from the first sermon are problematic chronologically in the biography of the Buddha. The sources do not agree on the number of weeks that elapsed between these two events.

The Pilī Vinaya (vol. 1) counts four weeks which the Buddha spent respectively: 1) under the bodhi-seat; 2) under the ajāpālayaṅgrodha (p. 3); 3) under the uccaliṅgrodha (p. 3); 4) under the rājājīvatū (p. 3). The Nidānakathā (p. 77-80) counts seven weeks that the Buddha spent respectively: 1) at the mahābodhiṃandha; 2) by the ānāmācchātuyā; 3) by the ratanamaṅkamacchātuyā; 4) by the ratanaprabhāracamacchātuyā; 5) under the ajāpālayaṅgrodha; 6) with Muscalinda; 7) under the rājājīvatū. - The Dīpavamsa, I, v. 29-30, has almost the same details: during the seventh week, the Buddha stayed in the Kāḷīpāḷī park. The Mahāvastu (vol. III) also counts seven weeks. The Buddha passed the first two under the bodhiṃandha (p. 273 and 281); he spent the third in dīgha cañnavā (p. 281). During the last four, he stayed respectively in the dwelling of the nāga Kāla (p. 300), in the uccaliṅgrodha (p. 301), in the ajāpālayaṅgrodha (p. 301), in the Kīlaśāvana at the Bhuvedavatī-cātya (p. 303). The Mahāvastu concludes by saying: "Thus the Bhagavat spent the seven-week retreat during 49 days."

"My Dharma is profound (gambhīra), difficult to penetrate (durvīyeha) and difficult to understand (durahnavabduḥ). Beings attached to worldly things (ālayārūpā) are unable to understand it."

[109c] Nevertheless, Śākyamuni did not enter into silence in the bliss of nirvāṇa. At that time, the bodhisattvas and the Śākrendravendra and Brahmādevārja gods came to bow down before him with joined palms (utvaṃ prananyā) and invited him to turn the wheel of Dharma (dharmacakra) for beings. The Buddha accepted their invitation in silence and then went to Po lo naī (Vāraṇāsi) in the Lou lin (Mrgadāva) where he turned the wheel of Dharma. Under these circumstances, how can you say that it is useless to invite the Buddhas?

iv) Finally, it is customary for the Buddhas to consider beings, not in order to know whether they are noble or lowly, light or heavy, but to know if they invite them. It is as a result of this invitation that they preach the Dharma. Even if beings did not invite the Buddha face-to-face, the Buddha, who always knows their minds, hears their invitation. Supposing even that the Buddhas do not see and do not hear [those who invite them], there would still be the same merit of inviting them; how much more so when they are able to see you and hear you.

Question. - If it is so advantageous to invite the Buddhas, why invite them only on the two occasions indicated above?

Answer. - It is not necessary to invite them in other circumstances, but in those two, it is indispensable to do so.

If the Buddhas preached the Dharma without being invited, the heretics (ādhikāra) might say: "Since his Buddha quality definitely has been established, does he not speak so much and act so much out of clinging to his own system (dharmanabhinivāsa)?" That is why, in order to teach, the Buddhas should be invited.

The Lalitavistara [p. 377, 379-381] locates the seven weeks as follows: The Buddha spent the first week seated on the bodhi-seat; he spent the second in dīgha cañnavā; during the third, he stayed on the bodhiṃandha; in the fourth, he accomplished the dhātura cañnavā. During the last three, he stayed successively with Muscalinda, under the ajāpālayaṅgrodha, and finally under the rājājīvatū tree. - Cf. Beal, Romantic Legend, p. 236 seq.

At the end of the seventh week, exactly 49 days after his enlightenment, at the invitation of Brahmi the Buddha agreed to preach the Dharma. But according to the Mapi, the first sermon at Benares did not take place until the 57th day. Therefore eight days elapsed between Brahmi's invitation and the sermon at Benares. From the Mahāvastu, III, p. 324-328 and the Lalitavistara, p. 406-407 (tr. Foucaux, p. 338-339), we know that this week was spent by the Buddha traveling from Gayā to Vāraṇāsi. According to the Nidānakathā, p. 81, having remained a few more days at the bodhiṃandha, the Buddha resolved to be at Benares on the day of the full moon of the Āśādha month (June-July). On the fourteenth, he arose early in the morning and traveled 18 yojanas so that he arrived the same day towards evening at Rajputana near Benares. That same evening, he preached the Dhammacaravaprapattavātānta.

635 Cf. Vinaya, I, p. 4: ayam dharmo gambhīrāh dādattā darambhāḥ ... ālayārūpāḥ ca prajñāyān durvīyām iman śāhāṃ; Wou fen liu, T 1321, k. 15, p. 105c; Suou fen liu, T 1428, k. 31, p. 786c. On the enigmatic formula ālayārūpā, ālayata, ālayasamuddita, see also Mahājina, I, p. 167; Samyutta, I, p. 136; Aṣṭagaṇṭa, II, p. 131. - We know that the Viśālakṣikānanda resorted to these texts to prove the existence of the store-consciousness (ālayasamuddita) by means of scripture. See Seґraba, p. 26; Siddhi, p. 180; S. Lévi, Autour d'Āriyabhūta, JA, Oct.-Dec., 1929, p. 281-283.
People might also say: “If he knows the [true] nature of dharmas, he should not covet a long life. By remaining so long in the world, he is in no hurry to enter into nirvāṇa!” This is why prayers [for him to stay here] are needed. If the Buddha preached without being invited, people would say that the Buddha is attached to his own system and wants to make it known to people. This is why the Buddha must wait people’s invitation to turn the wheel of Dharma.

The heretics (tīrthikas) themselves are attached to their own systems; with or without invitation they preach to people. The Buddha has no attachment or fondness for his doctrine; it is out of compassion (karuna) for beings that he preaches when he is invited; if he were not invited, he would not turn the wheel of Dharma. Some verses say:

The Buddhas say: "What is true?
What is false?
The true and the false
Are both non-existent.
Thus the truth consists
Of not being discursive about the dharmas."

It is out of compassion for beings

That they turn the wheel of Dharma.

Moreover, if the Buddha preached the doctrine without being invited, he would have preached his own discoveries (pratibhā), his own beliefs (grāha) and would certainly have answered the fourteen difficult questions. But when the gods invited him to preach, where it was a matter only of cutting through old age (jarī), sickness (vyāḍa) and death (maraṇa), he did not engage in controversial questions (nīgrahasthāna); this is why he did not answer the fourteen difficult questions and avoided any criticism. For this reason he must be invited to turn the wheel of Dharma.

Furthermore, although born among humans, the Buddha nevertheless acts as a Mahāparāśaṇa: despite his great compassion (karunā), he does not preach without being invited. If he preached without an invitation, he would be criticized by the heretics (tīrthikas); therefore first he must be invited. [110a] Again, the heretics belong to the sect of the god Brahmā and, if Brahmā himself invites the Buddha, the heretics give in.

Finally, the bodhisattvas regularly accomplish a threefold practice (trīkāndha) three times during the day and three times during the night: 1) In the morning, throwing the upper garment over one shoulder (ekāṃśam uttarāsaṅgam kṛvā) and with joined palms (kṛtāḥjali), they pay homage to the Buddhas of the ten directions, saying: “I, so-and-so, in the presence of the Buddhas of the ten directions, confess the faults and sins of body, speech and mind that I have committed for countless kalpas, in my present lifetime and in past lifetimes. I vow to wipe them out and not to commit them again.”636 During the night, they repeat this formula three times. 2) They commemorate the Buddhas of the ten directions and the three times, their activities (caritra), their qualities (guna) and those of their disciples. They praise them (anumodante) and exhort them (samādīpyayati). 3) They supplicate the Buddhas of the ten directions to turn the wheel of Dharma and invite them to remain in the world for countless kalpas to save all beings. By accomplishing this threefold practice, the bodhisattvas gain immense merit and approach buddhahood. This is why they must invite the Buddhas.

28. NĀṆĀḌṚṢṬIＰARYAVASTHĀNALKESAPRAŚAMANAKUŚALA
Sūtra: They excelled in destroying various wrong views, entanglements and afflictions (nāṇāḍṛṣṭiparyavasthānaklesapraśamanakūśalaṁ).

Sūtra: A. There are many kinds of wrong views (dṛṣṭi):
1) Two types of dṛṣṭi: the view of eternalism (sākṣatdṛṣṭi) and the view of nihilism (ucchchedadṛṣṭi).637 Sākṣatdṛṣṭi is an adherence of the mind (citākṣānti) which holds the five aggregates (skandha) to be eternal (nītya); Ucchchedadṛṣṭi is an adherence of the mind which holds the five aggregates to be perishable. Beings often fall into these two wrong views. The bodhisattvas who have suppressed them within themselves are also able to suppress them in others in order to establish them in the Middle Way (madhyamagratpad).
2) Two types of dṛṣṭi: the view of existence (bhavadṛṣṭi) and the view of non-existence (vibhavadṛṣṭi).638
3) Three types of dṛṣṭi: adherence to all dharmas (sarvadharmasākṣānti), non-adherence to all dharmas (sarvadharmaṃ aśāsānti), both adherence and non-adherence to all dharmas (sarvadharmaṃ kṣānti).
4) Four types of dṛṣṭi:639 i) The world is eternal, the world is not eternal, the world is both eternal and non-eternal, the world is neither eternal nor non-eternal (sāvavato lokah, aśāvavato lokah, sāvavato cālāvavato ca lokah, naśāvavato naśāvavato ca lokah). ii) The world and the self are finite, infinite, both finite and infinite, neither finite nor infinite (antarvā lokai caṁ ca, amantarvā lokai caṁ ca, antarvā lokai caṁ ca, naśāvavato naśāvavato ca lokai caṁ ca). iii) The Tathāgata [or the saint free of desire] exists after death, does not exist after death, both exists and does not exist after death, neither exists nor does not exist after death (bhavati tathāgaṇaṁ param maraṇaṁ na bhavati bhavati tathāgaṇaṁ paraṁ maraṇaṁ na bhavati).

636 Formula of pūjāsaṅkramaṇa in Bhadraśarīrakumārī, v. 8: ye ca laṃ samā pāpu bhavavyo ... tām pratīkṣayeṣu abhi sarvaṁ. “And the sins committed by me, under the impulse of attachment, hatred or delusion, of speech or of mind, I confess them all.” See also a more developed formula in Bodhiracāyavatāra, l. 1, p. 154; II, p. 240; III, p. 130; Kośa, V, p. 17, IX, p. 265.
637 This is antagrāhādṛṣṭi: Ajīvattāra, I, p. 154; II, p. 240; III, p. 130; Kośa, V, p. 17; IX, p. 265.
638 Cf. Sanyuttam, III, p. 95; Majjhima, I, p. 65; Ajīvattāra, I, p. 83; Kośa, IX, p. 265.
639 One falls into these dṛṣṭis when one comes to a decision about the ‘fourteen difficult questions’.
According to the K’ia tchan yen t seu a p'i t'an (Kātyāyanīputrābhidharma), these ten paryavasthānas and 98 bandhanas make 108 kleśas.646 In the Tou tseu eul a p'i t'an (Vātisputrībhīdharma), the sanyojanas are the same in number, but the paryavasthānas are 500.

The bodhisattvas destroy all these passions in themselves by all kinds of means (upāya), and they excel in destroying those of others as well.

Thus, at the time of the Buddha, three brothers heard speak of three courtesans (viṣya): Nāgan ṇo p'ō li (Āṇarāja) of Vaiśāllī, Šiā mā n (Śrīnāgar) and Yeou po lō p'ān na (Upalavārṇa) of Rājagṛha. Hearing everyone praise the incomparable beauty of these three women, the three brothers thought of them day and night and could not get them out of their minds. In dreams, they possessed them. Once awakened, they said to themselves: "These women did not come to us and we did not go to these women; nevertheless, pleasure was produced. Because of them we woke up. Are all dharmas like that?"

Once awakened, they thought to themselves: "These women did not come to us and we did not go to these women; nevertheless, pleasure was produced. Because of them we woke up. Are all dharmas like that?"

Then they went to the bodhisattva Po’se pō lo (Bhadrapāla) to ask him about this. Bhadrapāla said to them: "All dharmas are indeed like that; they are all the result of mind." Then he skillfully (upāya) explained the emptiness (śāntiṣya) of dharmas to the three men, and all three became bodhisattvas without regression (avatāranī). The bodhisattvas use all kinds of tricks in this way to preach the Dharma to beings and suppress their wrong views (dṛṣṭi), manifest active defelements (paryavasthāna) and kleśas. This is what the sūtra explains by saying: nan daṅḍīparyavasthānaṇākleśasādipramasamanālaṣa.

29. SAMĀDHĪSATASAHRĀBHINIRHĀRAVIKṚDANAKUṢALA

Sūtra: They excelled in producing and playing with a hundred thousand samādhis (samādhisātasahrābhīnirhāravikṛdankuṣalaḥ).

5) Five types of dṛṣṭi:640 1) saṅkhyāvadāni (view related to the accumulation of perishable things, i.e., the five skandhas, ii) antagṛhādṛṣṭi (view of believing in the extreme theories of eternalism or nihilism); iii) niśkṣetram (wrong view which consists of denying that which really does exist), iv) dṛṣṭiparāmarśa (holding wrong views in high esteem), v) illavatapāramarśa (holding morality and disciplinary practices in exaggerated esteem).

These various views increase in number up to 62 dṛṣṭigāna.641

These views are brought about by various causes and conditions (hetpravaya), are discovered by various sciences (jñānaparāśīya), are understood by various teachers (deçēya); they constitute all kinds of fetters (sanyojana) under various characteristics and cause diverse sufferings to beings. This is why they are called 'various views' (nāṇa dṛṣṭi). The meaning of the word dṛṣṭi will be explained fully later.

B. There are ten manifestly active defelements (paryavasthāna)642 1) anger (krodha), ii) hypocrisy (mraka), iii) lethargy (śtyāna), iv) languor (middha), v) regret (kaukṣyapa), vi) agitation (auśadha), vii) shamelessness (ābhṛṣṭa), viii) non-emarrassment (anapatiṣyupa), ix) avarice (mūṣyāra), x) envy (tṛṣyād).

Moreover, because they fetter the mind, they are called manifestly active defelements (paryavasthāna).

C. The afflictions (kleśa) are called kleśa (in Chinese, fan nao) because they vex (fan) and torment (nao) the mind.

[110b] There are two types of kleśa: inner attachment (ādhyātmikavāsita) and outer attachment (ādhyāvyavāsita). The kleśas of inner attachment are the five dṛṣṭis, doubt (vīcūka), pride (māna), etc.; the kleśas of outer attachment are lust (rāga), hatred (dveṣa), etc. Ignorance (avidyā) is both inner and outer.

There are two other types of bonds (bandhana): those that depend on craving (tṛṣṇāpattita) and those that depend on wrong views (dṛṣṭipattita).

There are also three types of bandhana: those that depend on lust (rāgapatita), those that depend on hatred (dveṣapatita) and those that depend on delusion (mokṣapattita).643 They are called kleśa.

Some people list ten paryavasthānas; others, 50.644 The kleśas are called ’all the fetters (sanyojana). There are nine sanyojanas, seven anumāyas and a total of 98 bandhanas.645

---

641 These 62 dṛṣṭigānas are described in the Brāhmaṇajālasūtra; they have their root in saṅkhyāvadāni.
642 Kośa, V, p. 90.
643 Kośa, p. 87).
644 The Viśuddhīsākṣa claim 10 paryavasthānas (Kośa, V, p. 90, others, 500 (Pr) ni moou king, T 1463, k. 8, p. 850, on Holoqirin, Jossé, p. 124).
645 There are 6 anumāyas: rāga, pratīgha, māna, avidyā, dṛṣṭi, vimati (Kośa, V, p. 2). - They make 7 by dividing rāga into two (Kośa, V, p. 3, Dīgha, III, p. 254, 282; Aśguttara, IV, p. 9; Samyutta, V, p. 60; Vībhāṅga, p. 383; Jñānaprasthāna, T 1543, k. 4, p. 784c).
646 For these 108 kleśas, see Priyabahi, Aikoua, p. 323.
647 Example of a story often used in Madhyamaka treatises.
648 Pitṛputrasāmalanadūtra, cited in Śikṣāsūcayacā, p. 252: Tattva māhārāja niṣṭhāpadānīṣṭhāna svapnapāma viṣayād .... vighūtāaya kāśāyavara bhūṣya yati.

Bhavaśeṣāntīndrīṣṭra cited in Madh. avatāra, p. 127 (pr. Lav., Mūleon, 1910, p. 319): ‘Similarly, O great king, a sleeping man dreams that he possesses a beautiful woman, and awakened from his sleep, he thinks of her with regret. What do you think, O great king? Is he a wise man who, having dreamed that he possessed the beautiful woman, thinks about her with regret after he has woken up from his sleep?’ - ‘No, O Bhagavat. And why? Because, O Bhagavat, in the dream, the beautiful woman does not exist, is not experienced, still less so, the possession of the woman. Nevertheless, this man will be tired out and exhausted.” Cf. the Chinese versions in Bhavaśeṣāntīrdhrā, ed. N.A. Saukat, p. 10-11.

The Viśuddhīsūtras and Gāthāsūtras also explain how, in the absence of any object, there can be accomplishment of function (kṛtyakāra), as in a dream: cf. Vīnākṣa, p. 4: Svāmhapagāthavat kṛtyakāra siddhīti vīśajitam .... labhāvijñātadvahnāvah svāmhapagāthā. “The accomplishment of function is maintained [in the absence of any real object] such as discharge in the course of a dream: thus, in a dream and without any sexual coupling, there is discharge characterized by emission of semen.”
Śāstra: By the power of dhyāna and mental discipline (cittaniyama), by the power of pure wisdom (vīśuddhāptaprajñā) and skillful means (upāya), these bodhisattvas produce (abhinnirharanti) all kinds of samādhis.

What is samādhi? It is the fixing on one point of a good mind (kṣulacittanikāgrata), the immobility of the mind (cittalacalata).

There are three kinds of samādhis: i) samādhi with vitarka (investigation) and vicāra (analysis); ii) samādhi without vitarka but with vicāra; iii) samādhi with neither vitarka nor vicāra.648

There are four other kinds of samādhi: i) samādhi connected with the world of desire (kāmadhūtvacara); ii) samādhi connected with the world of form (rupadhūtvacara); iii) samādhi connected with the formless world (ātma-dhūtvacara); iv) samādhi not connected with anything.

Here it is a question of the bodhisattva samādhis that have already been mentioned. They are not as complete (paripūraṇa) as those of the Buddhas. The bodhisattvas produce them (abhinnirharanti) by the practice and cultivation of effort (prayāma).

Question. - Why do the bodhisattvas produce (abhinnirharanti) and play with (vīkrīdati) these [110c] hundred thousand samādhis?

Answer. - Beings are innumerable (apramāṇa) and the functioning of their minds (cittaprayātta) differs: some have sharp (śīṣṇa) faculties, others have weak (myṛda) faculties; the feters (sanyojana) are heavy among some, light among others. Therefore the bodhisattvas use the hundred thousand kinds of samādhis to cut through the disturbances of the passions [among beings]. Thus, those who wish to enrich the poor (dārīdra) must first gather all sorts of wealth (vasu) and provisions (sambhāra) to be able then to go and help the poor; those who wish to cure sick people (vyādhita) must first prepare all kinds of drugs (bhajasya) to be able then to cure the sick. In the same way, the bodhisattvas who wish to save beings use hundreds of thousands of samādhis.

Question. - Why are they not content with just producing (abhinnirhāva) these samādhis, but they also play (vīkrīdana) with them?

The bodhisattvas who produce these samādhis amuse themselves by entering into (praveśa) and emerging from (vyayatāna) them; this mastery (vaśita) of the samādhis is called play (vīkrīdana). This play is not attachment to desire (tyāgabhanduna); it is a mastery (vaśita). Thus the lion (simha) who appears as a fearless sovereign (śīvarā) among gazelles (meṣa) is called megarati (the one who plays with the gazelles). In the same way, these bodhisattvas who have mastery of these samādhis go in and out of them at will. [Other people do not have such mastery over the samādhis]: some enter into them at will but remain there and do not emerge easily; others remain there at will but do not enter and emerge freely; others enter and remain freely but do not emerge easily; finally, others remain and emerge at will, but do not enter freely. Because the bodhisattvas have the threefold power over these samādhis of entering, remaining there and emerging at will, the stūra says that they produce a hundred thousand samādhis and play with them.

---

648 See references in Kośa, VIII, p. 183.
13. Che cheng (Suvikrāntavikramin)
14. Tch'ang k'in (Nityodyukta)
15. Pou chö tsing tsin (Anikṣiptadhura)
16. Je tsang (Śūryagarbha)
17. Pou k'iae yu (Anupamacintin)
18. Kouan che yin (Avalokiteśvara)
19. Wen chou che li or Miao tō (Mahāyānī)
20. Tche pao yin (Ratnamudrāhasta)
21. Tch'ang kiu cheou (Nityotkṣiptahasta)
22. Mī kō or T'Veu che (Maitreya).

They were at the head of countless thousands of koṭinayuta of bodhisattva-mahāsattvas who were all still awaiting succession (ekajātipratibaddha)⁶⁵⁰ and will still accede to Buddhahood (bhūyastvena kumārabhūta).⁶⁵¹

[111a] Sūtra: All these bodhisattvas accompanying the Buddha were at Rājagṛha on the Gṛdhrakūṭaparvata.

Question. - These bodhisattvas are very numerous; why does the sutra give the names of only twenty-two?

Answer. - If they were to cite the countless koṭinayuta of bodhisattvas by name, there would be no end to it; the person who wants to cite them all would not have enough letters (aksara) at their disposal.

Moreover, there are two categories among these bodhisattvas: the lay (gṛhaṇa) and the monastic (pravrajita):

1) These are the lay bodhisattvas, the first 16 on the list, beginning with Bhadrapāla.

- Bhadrapāla, of the vaisya caste, is an old man from Wang chō (Rājagṛha).⁶⁵²

- Rāṭākara, a young prince (kumāra), lives in Vaiśālī.

- Śubhagupta, a merchant's son (śvēṣṭhīrpura), lives in Tchān po (Campā).

- Sāthavādhī, of the vaisya caste, lives in Chō p'o rī (Śravānī).

- Naradatā, of the brāhmaṇ caste, lives in Mī rī lo (Mithilā).

2) There are the monastic (pravrajita) bodhisattvas, Maitreyā, Mahāyānī, etc.

The bodhisattva Avalokiteśvara, etc., all come from a buddha-field (budhaśeṣtra) in a foreign region (deśantarā).

By citing a few lay people (gṛhastha), the sutra includes all the lay bodhisattvas; it is the same for the monastic bodhisattvas and the foreign (deśantarā) bodhisattvas.

Question. - What are the special (visesā) qualities of the bodhisattva Bhadrapāla who is at the top of the list? - If the greatest ones were to be put first, you would have to cite first of all the bodhisattvas Prīṇa kī (Vaiśālī), Kouan che yin (Avalokiteśvara), Tū ti che (Mahāsthānāprāpṭa), etc. If the least were to be placed on top, you would have to cite first the bodhisattvas of fleshly body (mānasākhāya-buddhiśravasta) and those who were about to produce the mind of enlightenment (prathamamucitotpāda-buddhiśravasta) for the first time.

Answer. - If the bodhisattva Bhadrapāla is placed first, it is not because he is the greatest or the least, but because he is an old man from Rājagṛha, the greatest of the lay bodhisattvas (avādītavasana-buddhiśravasta), and because the Buddha went specifically to Rājagṛha to preach the Prajñāpāramitā.

Furthermore, the bodhisattva Bhadrapāla has immense qualities (gūṇa) of every kind and, in the Pan tchou san mei (Pratyutpannasamādhi)⁶⁵³ the Buddha praised his qualities.

Question. - If the bodhisattva Maitreyā can be said to be ‘awaiting succession’ (ekajātipratibaddha),⁶⁵⁴ why are the other bodhisattvas also called ‘waiting for succession to Buddhahood’?

Answer. - Divided up among the various buddha-fields (budhaśeṣtrā) of the ten directions, these bodhisattvas are all awaiting succession (ekajātipratibaddha).

- Varuṇadatta is an apāsaka bodhisattva.

650 The Chinese expression pou tu/you or 'still awaiting succession' imperfectly renders the Sanskrit ekajātipratibuddha (Tibetan, skye ba gcig thugs pa), which means 'separated from Buddhahood by only one rebirth'.

651 The Chinese expression chao toun weí rō 'who will accede to the noble place' imperfectly renders the Sanskrit bhūyastvena kumārabhūta (Tibetan phad cher gcen nor gyur pa) which means 'always prince' [i.e., associated with royal power]. This expression will occur again at k. 10, p. 128a16 where it again is translated as bhūyastvena kumārabhūta, 652 See Bhadrapālasūtra, T 416, k. 1, p. 872a-b.
CHAPTER XIV: EMISSION OF RAYS

ACT I

Sūtra: Then, having himself arranged the lion-seat, the Bhagavat sat down cross-legged, holding his body upright and fixing his attention, he entered into the samādhi called King of Samādhis, in which all the concentrations are included (Atha kho bhagavān savaṃ eva sīnhāsanam prajñāyaya nuyātat paryahānāṃ buddhānāṃ rjukāyaṃ prajñādhāyīṃ bhūmikāḥ śnṛtim upasthāyāya samādhirājaṃ nāma samādhiṃ samāpāyate yma yaatra sarvasamādhiyo 'ntārattātah).

Sāstra: Question. - The Buddha has a servant (upasthāyakā) and numerous bodhisattvas; why does he arrange the lion-seat (sīnhāsana) himself?

Answer. - This seat was created (nirmita) by the Buddha himself in accordance with the great assembly; this is why Ananda [the Buddha's servant] could not arrange it. Besides, it is the Buddha's mind (citta) that creates this seat; this is why it is said that he arranges it himself.

Question. - What is this sīnhāsana? Did the Buddha create a lion? Is a real lion [111b] present, or did he make a lion out of gold, silver, wood or stone? Besides, since the lion is not a nice animal, the Buddha does not need it and, since there is no need for it, the lion should not be there.

Answer. - The lion in question is not a real lion but, since the Buddha is a lion among men (purusasimha), the seat where he sits down, whether it be on a bed (dīṣa) or on the ground (bhūmi), is called the 'lion's seat'. In the same way, even today the seat where the king is enthroned is called a lion's seat, the chief who commands warriors is called a lion-man (purusasimha) and people call the king of the land purusasimha. Just as a lion among animals is strong, fearless and can conquer all (abhībhavati), so the Buddha triumphs over all ninety-six heretical systems and is called purusasimha.

Question. - Sitting postures are numerous; why does the Buddha take just the cross-legged posture (pariyākabandha)?

Answer. - 1) Among sitting postures, the cross-legged position is the calmest (kṣema) and the least tiring; this is the posture of those in dhyāna for, by holding the hands and feet in this way, the mind does not wander.

2) Furthermore, among the four bodily positions (khyeryāpatha), it is the most calming (kṣema): it is the posture of ecstasy, the usual position for finding the Path (mārgalabhā). When King Māra sees it, he is sad and frightened. Sitting in this way is customary for the monastic (pravrajīta); he actually sits cross-legged under a tree in the forest; the crowds who see him feel joyful and know that this monastic will certainly attain the path. Some stanzas say:

When one sits cross-legged
The body is at peace, one enters into samādhi.

Powerful people regard you with respect
Like the sun that lights up the continent.

Slowness and mental disturbances are driven away,

The body is light and does not know fatigue.

The intellect also is alert;

This peaceful posture is like the coiling up of a snake.

If merely a painting of crossed legs
Causes king Māra to feel sad and afraid,

How much more so if it is a person entered onto the Path
Sitting peacefully and motionlessly.

This is why one sits with crossed legs.

3) Furthermore, the Buddha told his disciples that they should sit this way 657 There are some heretics who search for the path by always standing on one foot, or by always remaining standing, or by placing their feet on their shoulders; such tortures plunge the mind into a sea of bewilderment; these postures are not calming.658 This is why the Buddha recommends that his disciples sit with crossed legs holding the body upright (rjukāyaṃ prajñādhāya).

Why? When one keeps the body straight, it is easy to control the mind; in those whose body is straight, the mind is not idle. With right mind, the ascetic fixes his attention (abhībhavati smṛtim upasthāpayati); when the mind wanders, he seize it and brings it back. In order to enter into samādhi, he keeps his mind free of any distraction. It is by fixing his attention thus that [the Buddha] entered into the Samādhirajassamādhi.

655 The Buddha should be visualized as seated in paṃḍāsana, 'a position in which the legs are tightly folded with the soles of the feet turned upwards'. This lotus posture had always been utilized by the yogins of India and is still used by the sādhus (Foucher, Art Gréco-bouddhique, II, p. 325). Also, as the Buddha is in samādhi, he exhibits the meditation mudrā in which the two hands are superimposed one on the other in the lap. Buddhist sculptures often show the Buddha in this posture.

Although according to the Mppi the lion-seat should be understood in a symbolic sense as the seat of the lion-man (purusasimha), the Buddha is sometimes represented seated on a sīnhāsana, ‘a throne supported by lions’. Among other examples, see: a Buddha from Gundhūr, in A. von Le Coq, Von, Land u. Leuten in Osr-Turkestan, Leipzig, 1928, pl. 44; bodhisattva-buddha at Mathurā in Foucher, Art Gréco-bouddhique, II, p. 670, fig. 550; Vogel, Sculpture de Mathurā, pl. XXVIa. As Le Coq notes, o.c. p. 166-167, the lion-seat is still used among the Muslim Persians. For further details, see J. Auboyer, Un aspect de la souveraineté dans l’Inde d’après l’iconographie des trônes, RAA, XI, 1937, p. 88-101.

656 Made up of the systems of the six heretical teachers plus the fifteen schools founded by each of them. Buddhist daitya, p. 296a-b.

657 For example, in the Sutapathchautta (Majjhima, I, p. 56): Kathaṁ ca bhikkhave bhikkhu kāye kāyānupassā viharati ... parimukhān satīn upasthāpayati.

658 These postures have been condemned by the Buddha in Diţha, I, p. 167.
What is the Šamādhījñānasamādhi? This samādhi is foremost among all the samādhīs; [111e] it takes innumerable samādhīs at will as object (ālamhāta). Just as the king (rāja) is foremost of all men, just as the cakravartin king is foremost among kings, just as the Buddha is foremost among all the beings of earth and heaven, so this samādhi is foremost of all samādhīs.

Question. - By virtue of the power of the Buddha, all the samādhīs [practiced by him] are necessarily foremost. Why do you call only the Šamādhījñānasamādhi foremost?

Answer. - Although all the samādhīs practiced by the Buddha are necessarily foremost by virtue of his miraculous power (āṣṭāṅgabala), nevertheless there are differences (viśeṣa) among them; they do not all have the same value.

Question. - In what absorption (samāpatti) is the Šamādhījñānasamādhi contained (samyagkhaṇa), and what is its nature (laṅkana)?

Answer. - a) Some claim that the Šamādhījñānasamādhi has mastery (vaśiṣṭha, aśīvayya) as its nature, that it is contained in the five good elements (pāhīcakulasamākhaṇḍha) and that it resides in the fourth dhyāna (caturtha dhyāna). Why?

b) Others say: Who can know the nature (laṅkana) of a samādhi of the Buddha? All the dharma of the Buddha have a unique nature (ekaluṅkana), without mark (animitta), immense (āprameya), incalculable (asamkhyeya), inconceivable (acintya). If the other samādhīs [of the Buddha] are immense, incalculable and inconceivable, then what could be said of the Šamādhījñānasamādhi? The Buddha is the only one who knows it. If the basis of his miraculous power (āṣṭāṅgāyusa) and his morality (śīla) is inconceivable, then what could be said of the Šamādhījñānasamādhi?

Moreover, all the samādhīs are collected (antaṅgato) in the Šamādhījñānasamādhi; this is why it is called 'king of samādhis'. In the same way, all the rivers and all the streams of Jambudvīpa depend on their king.

Question. - The Buddha is omniscient (sarva-jñā) and knows everything. [112a] Why does he enter into the Šamādhījñānasamādhi and will he know subsequently (prayum)?

Answer. - 1) He wishes to show that his wisdom (prajñā) is the result of causes and conditions (hetupratyayasamanantapana) and astounds the six heretic teachers who claim: 'Wisdom is always present in us; we always know.' [666] This is why it is said that the Buddha knows because he has entered into the Šamādhījñānasamādhi and, if he did not enter it, he would not know.

665 The five pure skandhas are ālāna, samādhi, prajñā, viññāṇa and viññāṇadāna (Dīgha, III, p. 279; Sānyutta, I, p. 99-100; Kośa, I, p. 48).

666 The Buddha attained bodhi in dependence on the fourth dhyāna: this detail is noted by all the stories of the enlightenment; see, among other sources, Majjhima, I, p. 247; Mahāvastu, II, p. 283, l. 12; Lalitavistara, p. 344, l. 13. - The Piśācha, T 7, 1545, k. 153, p. 780a-b; Kośa, II, p. 206, VI, p. 177, explain how the Bodhisattva comes to bodhi in one session (ekāsanaṃ) in dependence on the fourth dhyāna. This session consists of 34 mind-moments:

i) The sixteen moments of the path of seeing (darśanāmargā) or understanding of the truths (abhiññāmaya) make of the future Buddha an ānāgāmin detached from all existence except for the bhavāṅga. These sixteen moments have been discussed above.

ii) The eighteen moments (nine prahānas or 'abandonments', nine viññāṇas or 'deliverances') of the path of meditation (bhavānāmarga) or repeated study (abhidyāsa) of the truths destroy the passions (kleśas) relating to bhavāṅga in the future Buddha and assure him the quality of sāmyagkhaṇa.

661 This detail is noted in the stories of the Parinirvāṇa: Catuttha jñānam samāpatti; catutthajjhāna vesapphidhā sajanantarā Bhagavā pariṇāmbī: Dīgha, II, p. 156; Sānyutta, I, p. 158; Chinese translations of the Mahāparinirvāṇa-sūtra: T 1, k. 4, p. 26c; T 6, k. 2, p. 188c; T 7, k. 2, p. 205a.

662 There are three stages for each of the first three dhyānas, and eight stages for the fourth dhyāna: anubhāva, punyapraṇava, bhṛtahpahāla and the five suddhavālīkas - in all, seven places for rūpadhātu. This is the opinion of the Bihārīdīkās or Pāścīduyas, "Westerners", i.e., Sarvāṇivadins from Gandhāra. See Kośa, III, p. 2-3 as a note, where other opinions are mentioned.

659 The five pure skandhas are ālāna, samādhi, prajñā, viññāṇa and viññāṇadāna (Dīgha, III, p. 279; Sānyutta, I, p. 99-100; Kośa, I, p. 48).

660 The Buddha attained bodhi in dependence on the fourth dhyāna: this detail is noted by all the stories of the enlightenment; see, among other sources, Majjhima, I, p. 247; Mahāvastu, II, p. 283, l. 12; Lalitavistara, p. 344, l. 13. - The Piśācha, T 7, 1545, k. 153, p. 780a-b; Kośa, II, p. 206, VI, p. 177, explain how the Bodhisattva comes to bodhi in one session (ekāsanaṃ) in dependence on the fourth dhyāna. This session consists of 34 mind-moments:

i) The sixteen moments of the path of seeing (darśanāmargā) or understanding of the truths (abhiññāmaya) make of the future Buddha an ānāgāmin detached from all existence except for the bhavāṅga. These sixteen moments have been discussed above.

ii) The eighteen moments (nine prahānas or 'abandonments', nine viññāṇas or 'deliverances') of the path of meditation (bhavānāmarga) or repeated study (abhidyāsa) of the truths destroy the passions (kleśas) relating to bhavāṅga in the future Buddha and assure him the quality of sāmyagkhaṇa.
Question. - If that were so, the power of the Buddha would be very reduced!  
Answer. - No, because he never has any trouble entering into Samādhi, penetrates the ten directions without obstacle or limit.

2) Moreover, when he has entered Samādhi, the Buddha, with his six super-knowledges (ābhinibandhā), penetrates the ten directions without obstacle or limit.

3) Moreover, when he has entered Samādhi, he manifests his great miraculous power (vishuddhikāyā) by means of all kinds of metamorphoses (śīla-mārga). If he manifested his great miraculous power without entering into Samādhi, some people might think that the Buddha was using the powers of magic (māyābala) or of spells (mantrabala), or that he is a very powerful nāga, or that he is a god and not a human. Why? When a single body emits countless bodies and when all sorts of rays (vainīśa) are created (nirmāta), we might [easily] think that this is not the doing of a human. It is to prevent such an error that the Buddha enters into Samādhi.

4) Moreover, if the Buddha entered some samādhi other [than the Samādhīrāja], the devas, nāgas and pratyekabuddhas would be able to probe it: they would say that the miraculous power of the Buddha is great but nevertheless knowable, and their veneration (gurukāra) would be small. It is because the Buddha enters into Samādhīrāja that no ārya nor even a tenth-bhūmi (daśabhūmi) bodhisattva is capable of sounding it out. [Actually, when the Buddha is deep in this Samādhīrāja, no one knows what the support (ābhyāsa) or what the object (ālambana) of the Buddha's mind is. This is why the Buddha enters into the Samādhi.]

5) Moreover, there are occasions (samaya) when the Buddha emits great rays (vainīśa) and manifests his great miraculous power (vishuddhikāyā): when he attains bodhi, when he turns the wheel of Dharma (dharma-cakra), when a great assembly of devas and āryas gathers, when he astounds the heretics (tīrthikas). He emits great rays on all these occasions. Indeed, it is in order to manifest his superiority (viśesā) that he emits great rays, so that all the beings of the ten directions, human and divine, so that all the ārhatas, pratyekabuddhas and bodhisattvas might know him by sight. This is why he enters into the Samādhi.

6) Finally, rays (vainīśa) and miraculous power (vishuddhikāyā) may be lesser (avara), medium (maudhyā) or superior (agra): i) spells (mantra) and magic (māyā) can produce luminous effects (vainīśanirmāna) that are lesser; ii) devas, nāgas and asuras, by virtue of retribution (vipaka) for their actions, have rays and miraculous power that are medium; iii) the one who has entered into samādhi by actual qualities (guṇa) and mental power (cintabala), is able to emit great rays and manifest great miraculous power that are superior. This is why the Buddha enters into the Samādhi.

Question. - All the samādhis have their own nature (svalakṣaṇa); how can they all be included in this [Samādhi]?  
Answer. - 1) When one obtains the Samādhi, one obtains all the samādhis [by that very fact].

[112b] This is why 'they enter into it' (samatāntara). By the power of the Samādhi, all the samādhis become immense (upamaṇya), incalculable (asamkhyeya) and inconceivable (acintya). This is why it is said that they are contained in it.

2) Furthermore, by entering into the Samādhi, one enters into all the other samādhis if one wishes.

3) Furthermore, when one has entered into the Samādhi, one can contemplate the nature of all the samādhis in the way one contemplates everything below from the top of a mountain.

4) Finally, when the Buddha is in Samādhi, he is able to contemplate all the universes (lokadhātu) of the ten directions and also all beings (śravaṇa). This is why he enters into the Samādhi.

*** *** ***

Śūtra: Then, having tranquilly come out of this samādhi and having contemplated the entire universe with his divine eye, the Bhagavat smiled with his whole body (uṣṇīśa bhūmīvaṃsāvata samprajātanam tamātā samādhr̥vyathāḥ divya caṃkṣeṣa sarvalokādhyānāṃ vasvādikṣeṣa vayavākṣeṣa arvacākṣeṣa svataḥ karmu).

Śūtra: Question. - Having entered into the Samādhi, why does the Buddha leave it immediately and contemplate the universe?

Answer. - The Buddha enters Samādhi; he opens and examines the precious basket (cakyaṣṭakāya) of all the buddhadharmas. In this samādhi, he contemplates and says to himself: "The basket of my Dharma (dharmagātika) is immense (upamaṇya), incalculable (asamkhyeya) and inconceivable (acintya)." Immediately afterwards, he comes out of samādhi and contemplates beings (śravaṇa) with his divine eye (dīva caṃkṣeṣa). He knows the misery of beings, he knows that the basket of the Dharma which comes from causes and conditions (heng-prayasya vasvādikṣeṇa) can also be attained by all beings but that the latter, plunged in the shadows of error (mokhadhākhāru), do not ask for it and do not seek it. This is why he smiles with his whole body (svaṃkṣeṣa svatāḥ karmu).
Question. - The Buddha possesses the buddha-eye (buddhacakṣus), the wisdom-eye (prajñācakṣus) and the Dharma-eye (dharmaacakṣus).671 They are better than the divine eye (divyacakṣus). Why does he use the divine eye to contemplate the universe?

Answer. - Because the visual range of the fleshly eye (mīmāsmacakṣus) is not great enough. The wisdom-eye (prajñācakṣus) knows the true nature (satyakāla) of the dharmas; the Dharma-eye (dharmaacakṣus) sees a given person and discovers by what skillful means (upādaya) and by what teaching (dharma) that person will find the Path; the buddha-eye (buddhacakṣus) is the direct insight (pratayakṣavigama) into all dharmas. Here it is the divine eye that considers the universe (lokadhātu) and beings (sattva) without encountering any obstacles (ānvavaranam). It is not the same for the other eyes. The wisdom-eye, the Dharma-eye and the buddha-eye, although superior [to the divine eye] are not meant to see beings. If one wishes to see beings, there are only two eyes one can use, the fleshly eye (mīmāsmacakṣus) and the divine eye (divyacakṣus) but since the fleshly eye's range is insufficient and encounters obstacles, the Buddha uses the divine eye.

Question. - But the divine eye occurs in the Buddhas; why is it called divine eye [and not buddha-eye]?

Answer. - 1) Because it often occurs among the gods (deva). The range of the divine eye is not obstructed by mountains (parvata), walls (kauya) or forests (vana). The zealous person (vīryavara), disciplined (śīlavat) and concentrated (ḍhyāyin), obtains it by the power of practice (abhismaksabhairala); it is not an inborn gift (upapattija). This is why it is called divyacakṣus.

2) Furthermore, people are very respectful towards the gods and take them as teachers; and as the Buddha is in harmony with human conceptions, he calls this eye divyacakṣus.

3) Finally, there are three types of gods (deva): gods by metaphor (samatīdeva), gods by birth (upapattidēva), and pure gods (visuddhiddēva). The samatīdeva are [112 e] kings (rājasa) and princes (kumāra). The upapattidēva are gods like Cho (Indra), Fan (Brahmā), etc. The visuddhiddēva are the Buddhas, pratyekabuddhas and arhats. The Buddha is the most venerable of the visuddhiddēva; this is why it is not wrong to speak of the divyacakṣus [concerning him here].

[The śīra says]: “With his divine eye he contemplates the entire universe.” All the beings of this universe always seek happiness (sukha); their minds become attached (abhinivāsate) to the ātman, but in reality there is no ātman. Beings are always afraid of suffering (duḥkha) but they always suffer: they are like blind people (anuḍha) who lose their way and fall into the ditch while seeking the right path. After all these considerations, the Buddha "smiles with his whole body".

Question. - One smiles with one's mouth (mukha) and sometimes with the eyes (akṣi). Why does the śītra say that the Buddha smiles with his whole body (sarvakāyāti)?

Answer. - The Buddha who has obtained mastery (svāvyāra, vaśita) over the universe can make his whole body like the mouth or the eyes. Besides, we call 'smiling' the dilatation of all the pores of the skin (svaromatāpaśivaratana); when we smile with pleasure, all the pores dilate.

Question. - Why does the Buddha who is always so serious (guru) smile like this?

Answer. - When the great earth (mahāprārthi) trembles (kampate), it is not without a reason or for a trivial reason; it is the same for the Buddha: he does not smile without rhyme or reason. He smiles with his whole body for a grave reason. What is this grave reason?

1) The Buddha is about to preach the Prajñāpāramitā and innumerable beings (asamkhyaevatattva) will continue the Buddha's lineage (budhagastra): that is the grave reason.

2) Furthermore, the Buddha said: “From lifetime to lifetime, I was once a tiny insect (lavat): a wretched thing, but little by little I accumulated the roots of good (kulasamātia) and I finally attained great wisdom (mahāprajñā). Today I am a Buddha: my miraculous power (śuddhākula) is immense (apramāla). All these beings could themselves do as I have done. Why are their efforts in vain and why do they fall into the lower destinies?” That is why the Buddha smiles.

3) Furthermore, small cause (hetu), large effects (phala); small condition (pratyaya), great results (vipaka)!

If those who seek buddhahood have only to pronounce a single stanza (gandha) and burn only a single pinch of incense (gandha) to be assured of becoming Buddha, what will not be the success of those who, from having heard (śruta) that dharmas are neither born (anupatama) nor destroyed (aniruddha), will perform the actions that lead [to buddhahood]? That is why the Buddha smiles.

4) Furthermore, the Prajñāpāramitā is essentially pure (visuddha): like space (ākāśa), it can be neither given nor received. The Buddha, who wants to convert all beings, resorts to various skillful means (upādaya), such as rays (vīma) and miraculous qualities (vṛddhiratbhava), in order to soften their minds and cause them to have faith in the Prajñāpāramitā. That is why he smiles and emits rays.

Finally, a smile has all kinds of causes (hetupratyaya): one smiles out of joy (madita) or anger (dveṣa) or timidity; one smiles at the sight of strange or ridiculous things; one smiles in the face of strange customs or extraordinary [113a] difficulties. Here it is a matter of an absolutely extraordinary difficulty. Dharmas are non-arisen (anupatama), non-ceasing (aniruddha), absolutely empty (śūnya), unpronounceable (anukāra), unnameable (anāmaka), unspreakable (anabhilipta), inexpressible (anuvraca); however, they must be given a name (nāma) and letters (ākṣara) must be applied to them when one speaks of them to others in order to lead them to delivery (vimukta): this is an enormous difficulty. Let us suppose that there is a fireplace one hundred yojanas in length and that a man carrying dry grass (kuśattra) enters this fireplace and crosses it without burning a single blade; that would be an exploit. In the same way, it is very difficult...
for the Buddha to take these dried grasses that are the 80,000 sayings of the Dharma (dharmanāmasaṃketa)672 and to enter with them into the true nature of the dharmas (dharmanasyaśīlaśākṣa) without letting them be burned by the fire of attachment (sangatajñata) and to pass through this fire safely without stopping. That is why the Buddha smiles and it is a result of these difficulties of every kind that the Buddha smiles with his whole body.

*** *** ***

Śūtra: Wheels with a thousand spokes [imprinted on] the soles of his feet shoot out six hundred prabhakodakō of rays (Tasyākāhastāt pañcatalayoḥ sahasrādbhāvyāṃ satrasmiṃ prabhakodakoṭiṭatāni niśceruh)

Śāstra: Question. - Why does the Buddha first emit rays from the soles of his feet?

Answer. - We have already answered this question by talking about the causes for the smile, but we will repeat it here.

1) By seeing the immense body of the Buddha emit great rays, some people are filled with pure faith (śrutaḥvinicuddhi) and great veneration (sattikāra): they know that he is not an ordinary man.

2) Moreover, the Buddha wishes to manifest his wisdom. By means of the miracle of his rays, he first emits a body light and beings know that if his bodily light appears, the rays of his wisdom (prajñārañjini) will [soon] be emitted.

3) Finally, all beings are attached (asaṅkā) to sensory pleasure (kāmasukha) and the first of the five sensory objects is form (rūpa). Seeing the marvelous light of the Buddha, their mind becomes attached to it; they renounce their earlier pleasures; their mind becomes detached little by little from sensory objects and then wisdom can be preached to them.

Question. - Yet others, gods or men, are able to emit rays; how are they different from the Buddha who emits rays?

Answer. - The rays that gods and men are able to emit are limited. The sun and the moon (siyācandramas) illuminate only the four continents (cāturādhipaka); but the rays emitted by the Buddha fill a trīśaḥrasamahāḥsaharsaḥkaladhūtu and, leaving this trīśaḥrasamahāḥsaharsaḥkaladhūtu, they extend as far as the nadī (adhaṭṭādī). The rays emitted by men make only men rejoice, but the rays emitted by the Buddha make all beings hear the Dharma and find salvation. That is the difference.

Question. - The head is the noblest part of the body; why does the Buddha first emit rays from the soles of his feet (pādaśāla)?

Answer. - The body owes its stability (pratīṣṭhāna) to the feet. Moreover, if the head is noble in the body, the feet are lowly and, since the Buddha does not esteem his own rays and does not consider them very precious, he emits them from the lowly place. Finally, the nāgas, mahoragas and asuras emit rays from their mouths and poison whatever is in front of them. If the Buddha emitted his rays from his mouth, beings would be frightened and fear to be exposed to them. This is why the Buddha emits rays from the soles of his feet.

Question. - The six hundred prabhakodakoṭi of rays that escape from the soles of his feet up to and including those that come from his cranial protuberance [113b] (ūṣṇīṣa) can be counted. If they cannot fill the trīśaḥrasamahāḥsaharsaḥkaladhūtu, how could they then fill the ten directions?

Answer. - The rays from the body [of the Buddha] are a source of light (ālokaśāla) and the secondary currents coming from this source are innumerable (prakāraṃśa) and incalculable (āsūryaḥ). Just as the K'ie lo k'ien lo insect (?), the body of which is minuscule (paramaḥ), grows in contact with the wind to the point of being able to devour everything, so the Buddha's rays, on contact with beings to be converted (vinayasaṃvata), grow to be infinite.

*** *** ***

Śūtra: In the same way, beams of six hundred prabhakodakoṭi of rays are emitted (niśceruh) from the ten toes of his feet (pādaṃgūla), from his two ankles (gulpha), from his two thigs (jātgha), from his two knees (jānumandala) from his two hips (kati), from his spine (prṣṭha), from his belly (udara), from his sides, from his navel (nābhi), from the 'trīvaśa' mark on his chest (kṛdavaśaṭvata), from his shoulders (ānśa) 673, from his arms (bhāha), from his hands (hasta), from his ten fingers (ānguli), from his neck (grīvā), from his mouth (maṇḍaḥ), from his forty teeth (aṇṭa), from his two nostrils (ghrāṇa), from his two eyes (cakṣa), from his two ears (jrostra), from his urṇa and from his uṣṇīṣa.674

Śāstra. - If the rays that shoot out from the soles of his feet can illuminate the trīśaḥrasamahāḥsaharsaḥkaladhūtu and the universes of the ten directions, why do the other parts of his body also shoot out six hundred prabhakodakoṭi of rays?}

Answer. - I have said above that the rays from the soles of his feet light up the direction of the nadī (adhaṭṭādī), but do not fill the other directions; this is why the Buddha also emits rays from [the other] parts of his body. Some say that the feet, the support (pratīṣṭhāna) of the entire body, are the most important and, for this reason, the Buddha emits six hundred prabhakodakoṭi of rays from the soles of his feet. By so doing, he shows beings that, of his thirty-two marks (dvārāśīlaśākṣa), the foremost consists of having his feet well-plantèd (upapratīṣṭhāpadālata), but that the other parts of his body have also a miraculous power (rādhāha).}

Question. - On which samādhi, on which abhibhā and on which dhyāna does the Buddha depend (āśīra) to emit his rays?

672 This is a matter of the 80,000 or 84,000 dharmanaskandhas.

673 See, for example, the statue found near Kabul which is in the Calcutta museum showing the Buddha surrounded by flames coming from his shoulders (Foucher, Art Gréco-bouddhique, II, fig. 463, p. 331 and 369, note).

Answer. - Among all the samādhis, he depends on the Samādhirājasamādhi; among the six abhijñās, he depends on the abhijñā of miraculous power (paripṛcchāḥ); among the four dhyanas, he depends on the fourth dhyaṇa. The fire of the fourth dhyaṇa surpasses ordinary fire, and all who enter into it emit rays.

Moreover, when he was born, when he attained bodhi and when he set in motion the wheel of Dharma (dharma-cakra), the Buddha emitted immense rays that filled the ten directions. Why then would he not emit rays when he preaches the Mahāprajāpāramitā?

The jewels of a cakravartin king usually have a brilliance that illuminates the king and his army on all four sides to a distance of one yojana.675 It is the same for the Buddha: if he did not enter into samādhi, he would emit only his usual light (prakṛtiprabhā).676 What is that? It is the light of the Three Jewels: the Buddha, the Dharma and the Samgha.

*** *** ***

Śūra: From these rays (raśmi) came a great light (avabhāṣa) that illuminated (paripṛcchā) the trisahasamadhiḥsaharakadāthu. From the trisahasamadhiḥsaharakadāthu, it went to illuminate universes in the east (pūrvavāyāṃ dīśi) as numerous as the sands of the Ganges (gangānīrduḥvālikopamā lokadīvātah). And it was the same in the south (dakṣiṇavāyāṃ dīśi), in the west (pācimavāyāṃ dīśi) and in the north (uttaravāyāṃ dīśi), in the four intermediate directions (vākiṣu), at the zenith (uparīṣṭām dīśi) and at the nadir (adhaṅga dīśi).677 And all the beings touched by this light were settled into supreme perfect enlightenment (ye ca sattvān mahātā raśmyavabhāṣena sphatati avabhāṣaṁ te sarve nīyati abhāvam anuttarāyāṁ samayukṣasambodhau).

[113 c] Question. - The nature of fire (tejas) is flame which rises upward (ārdhavajāvāla), that of water (ūpās) is moisture which tends to go downward (adhavaṅgacchādlā), that of wind (vāyus) is sinuous movement (sīrhagamaṇa). Therefore the vapor ignited by the rays [of the Buddha] will necessarily go upwards. Why does the sūtra say that it illuminates everywhere (paripṛcchāḥ) the trisahasamadhiḥsaharakadāthu and the universes of the ten directions?

Answer. - The rays are twofold: vapor of fire and vapor of water; such are the vapor of fire of the sun-stone (sīrṣyakāṇa) and the vapor of water of the moon-stone (candrakāṇa).678

Although the nature of fire (tejasakṣaṇa) is to blaze upward, the fire in the human body rises, descends and penetrates everywhere. It is the same for the solar fire and it is in this way that the waters of the earth dry up in the summer months. Thus we know that fire does not always rise upward.

Furthermore, by the power of the Buddha, these rays penetrate the ten directions like an arrow (īśu) shot by a bow (dhanu) goes straight to the target.

Question. - Why do these rays first light up the east and only after that the south, the west and the north?

Answer. - Since the sun rises in the east, the east is first; the Buddha, who is in harmony with people’s ideas (sattrucittāmavartatā), lights up the east first. Furthermore, we will always come up with the same difficulty: if he first illuminated the south, we would wonder why he did not first illuminate the east, the west and the north; if he illuminated first the east and then the north, the difficulty would be the same.

Question. - When do the rays disappear?

Answer. - The Buddha uses his miraculous power (ārdhivahala); as long as he maintains it, the rays persist; when he lets it go, the rays disappear. The Buddha’s rays are like a lamp (śilpa) and his miraculous power is like the oil (meda); as long as the Buddha does not abandon his miraculous power, the rays do not disappear.

*** *** ***

Śūra: The rays shoot out across the region of the east and its universes as numerous as the sands of the Ganges and the same for the ten directions.

676 Below, k. 8, p. 114c, the Buddha will exhibit this usual light (prakṛtiprabhā) which is one arm-span in width and surpasses the light of a thousand suns. This will be Act III.
677 Here it may be useful to give the Sanskrit, Pāli, Tibetan and Chinese vocabularies for the ten directions. See the following sources: Pali-vernacular, ed. N. Dutta, p. 6; Chinese translations: T 221, p. 1612-16; T 222, p. 147b25-26; T 223, p. 217b21; Sataṭaṅkā, p. 9; Sukhāvyājaśūtra st. 12; Saddharmapiṭaka, p. 243; Mahāvyutpatti, no. 8326-8337; Sānyutra, III, p. 124.

678 Sūryakāṇa and candrakāṇa: cf. Milinda, p. 118; Samāhīnirnācana, p. 268. - The sūryakāṇa, cold to the touch, emits fire when it is exposed to the sun’s rays. Cf. Kāśyapa in Śīhakautiya, II 7: sampurāṇānte sapaghaṃvamāt gāthānaḥ hi śāhavāh samantam. “In ascetics among whom tranquility predominates, a burning energy is hidden; they are like the sūryakāṇa, cold to the touch, but which burst into flames when provoked by other fires.”

On the other hand, the candrakāṇa streams with water when exposed to the moon’s rays. Cf. Bhavabhūti in Uttarāmāracarita, VI, p. 12: viksaṇāt hi patantasyaṃyayate pandu-rālam - candrakāṇah “The lotus blossoms at sunrise, but the moon-stone streams with water when the star with cold rays appears.” (tr. N. Stchoupsk, p. 117).
Śāstra. - What is a trisāhasramahāsāhasralokadhātu or trichiliomegachiliocosm?

Answer. - The Buddha defined it (vyākaro) in the Tsa a han (Samyuktaāgama).679

"A thousand suns (sūrya), a thousand moons (candra), a thousand Jambudvīpas, a thousand [Avara]godāntyas, a thousand Uttarakurus, a thousand Pīravidehas, a thousand Sumerus, a thousand Ćūturnahārijākas. a thousand Trāyastrīnīs, a thousand Yāmas, a thousand Tuṣitas, a thousand Nīrmanaratis, a thousand Paranimittavaiśarīnīs, a thousand Bramalokas, a thousand Mahābrahmās: all that is called sāhasracitānākānadhātu (chiliomicrocosm) or cūnā for short.

A group of a thousand universes of the sāhasracitājaka type is called diviśāhasramadhīnāmlokadhātu (dīchilīmegachilīocosm).

A group of a thousand universes of the diviśāhasramadhīnya type is called trisāhasramadhīnāmlokadhātu (trichiliomegachiliocosm)."

Thus we have the sāhasracitānākānadhātu (1,000), then the diviśāhasramadhīnya

(1,000 x 1,000 or a million), finally the trisāhasramadhīnāsra (= 1,000 x 1,000,000 or a billion).

Therefore a billion suns, moons, etc., up to a billion Mahābrahmās is a trisāhasramadhīnāmlokadhātu.

The creation (vīvartana) and the destruction (samsāranta) (of the universes within a group) takes place at the same time.

Some say: The period of duration (sitī) is a kalpa, the period of destruction (samsāranta) is a kalpa, that is the trisāhasramadhīnāmlokadhātu.680 The mahākalpa has three disappearances: by water (āpas), by fire (tejas) and by wind (vāyu).681

[114 a] The small kalpa also has three disappearances: by knife (kṣatra), by plague (rogas) and by famine (ārūhkāsa).682

The trisāhasramadhīnāmlokadhātu rests on space (ākāśa). [On top of space, the circle of wind (vīvartana), on top of wind, [the circle] of water (abmanḍala); on top of the water, [the golden] earth (kaṇcanaṁśī bhimī); on the earth, people. Mount Sumeru has the abodes of two classes of gods, the Cūturnahārijīkas and the Trāyastrīnīs. The others, the abodes of the Yāma gods, etc., are lands formed of the seven jewels (saptarāmanubhūmi) and caused by their merits.683 The wind arises in space and reaches the Mahābrahmā gods and the levels formed of the seven jewels which all rest on the wind.

It is the trisāhasramadhīnāmlokadhātu that the Buddha's rays illumine and when these rays die out, other rays arise which go to light up universes as numerous as the sands of the Ganges. The same phenomenon is produced in the regions of the south, the west and the north, in the intermediate directions and in the regions of the zenith and the nadir.

Question. - Why does not their brilliance disappear the farther out they go out?

Answer: These rays have as their source (māla) the Buddha's miraculous power (cūdnākha), and as long as they persist, they will not disappear. Just as in the sea of the nāgas (nāgakūdrā), the water does not dry up by the power of the serpents, so these rays illumine the ten directions without disappearing in the course of their route by the mental power of the Buddha.

Question. - In Jambudvīpa there are many kinds of great rivers (mahānīla); there are some that surpass even the Ganges. Why do you always use the expression 'as numerous as the sands of the Ganges' (goyyāfīvīnālāvīlokapama')?

Answer. - 1) Because the Ganges is sadder than the other rivers.

2) Furthermore, the Gangetic region is the birthplace of the Buddha and was the place where he moved about. Since his disciples knew it by sight, we use it as comparison.

3) Furthermore, the Buddha is a native of Jambudvīpa. In Jambudvīpa, four great rivers come from the northern (utarāstātā) boundaries and empty into the oceans in the four directions of space (catarādīsāmanāvād).684

At the northern boundaries, in the Snowy Mountains (Ḥimavat), there is lake A na p'o tu to (Anavatapta); in the lake there is a lotus golden in color and made of the seven jewels (suvaramavānānāsaptarāmanāvā据)

679 The passage that follows is taken from three consecutive śūtras of the Samyuktaāgama: Tsar a han, T 99 (no. 424-426), p. 111c-112a. There is no correspondent in the Pāli Samyutta.

The same passage also occurs in various places in the Chinese Āgamas: in the Cosmography of the Tschantā a han (T 1, k. 18, p. 114b-c) and its three independent versions (T 23, k. 1, p. 177a; T 24, k. 1, p. 310b; T 26, k. 59, p. 796c).

On the other hand, the Pāli Nīkāya contain only one test relating to the three chilīocosms: it occurs in Aṅguttara, V, p. 59).

Tavatī Ānanda cāndimaṁśīparbhuṭati dhiḥ bhantī tīrōcand ... kūtā yām vaccau Ānanda trisāhasramadhīnāmlokadhātu.

The Great Vehicle that has specially developed the chilīocosms; see the references gathered by S. Beal, Catena, p. 101 seq. See also Kosā, III, p. 170.680

Kosā, III, p. 181-182.681

Ibid. p. 184, 215.682

Ibid., p. 207.

683 Ibid., p. 138-141.

684 The four great rivers of Jambudvīpa have already been mentioned. The main sources are: Tschantā a han T 1, k. 18, p. 116c; separate passages of the Cosmography of the Đīgha: T 23, k. 1, p. 279a; T 24, k. 1, p. 313a; T 25, k. 1, p. 568a; Sa po to sou li yu nai ye king, T 30, p. 812a; Tseng yi a han, T 125, p. 658b-c, and k. 54, p. 756b; Sin ti kou nian, T 159, k. 4, p. 307b; P t i p'o cha, T 1545, k. 5, p. 21c-22a; Kolha, III, p. 147; Si yu ku, T 2087, k. 1, p. 869b (tr. Watters, Transl., 1, P. 32-34). - In his commentaries on the Nīkāya, Buddhaghosa describes at length where these rivers take their source: laku Anuttata has four mouths: sūkhāla, karthiśīla, uṣṇaśīla and uṣṇāśīla; from which the four great rivers flow. Two of these rivers, those of the east and the south, go around the lake three times before continuing in their course. Buddhaghosa tells us that the Ganges changes its name five times in its course: āvattagatī, kathagatī, ākālagatī, bhulagatī and unmaśagatī. All of this information has been gathered by Malāśekara, s.v. Anuttata (I, p. 96) and Gāntig (I, p. 733). Iconographic study, J. Przyłęski, Le symbolisme du piliers de Sarnath, ML., p. 481-498. (I, p. 733).
As large as a chariot wheel,685 [Its master], Anavatapta, king of the nāgas (nāgarāja), is a great bodhisattva of the seventh bhūmi.686

At the four corners of the lake there are four [mouths] from which the water flows out: i) at the east, the Elephant's Mouth (Śrīga ṇi t'ēou = hastimukha); ii) at the south, the Ox's Mouth (Nīgu t'ēou = viṣṇubhamukha); iii) at the west, the Horse's Mouth (Ma t'ēou = aśiṣamukha); iii) at the north, the Lion's Mouth (Che tseu t'ēou = simhamukha).

a) In the east, the Elephant's Mouth empties into the Heng (Gaṅgā). Its bed consists of golden sand (suvarṇāvalīkūḍā).

b) In the south, the Ox's Mouth empties into the Sin t'ēou (Siṅgha). Its bed also consists of golden sand.

c) In the west, the Horse's Mouth empties into the Po t'ēou (Vakṣu). Its bed also consists of golden sand.

d) In the north, the Lion's Mouth empties into the Stīr t'ō (Sīra). Its bed also consists of golden sand.687

These four rivers all come from the mountain in the north. The Gaṅgā comes from the mountain in the north and empties into the eastern ocean (pārvasamudra). - The Siṅgha comes from the mountain in the north and empties into the southern ocean (dakṣināsamudra). - The Vakṣu comes from the mountain in the north and empties into the western ocean (paścimāsamudra). - The Sīra comes from the mountain in the north and empties into the northern ocean (uttarasamudra).

The Gaṅgā is the most important of these four rivers; people come there from the four directions of space and consider it to be a sacred river, the sins (āśīra) and faults (śūpa) of those who bathe there are completely removed.688 Since all people venerate and know this river, the sands of the Gaṅgā are taken as comparison.

4) Finally, the other rivers change their name vying with one another, but the Gaṅgā keeps its name from generation to generation; this is why the sands of the Gaṅgā are taken for comparison and not the other rivers.

[114 b] Question. - How many grains of sand are there in the Ganges?

Answer. - No mathematician is capable of knowing the number;689 it is known only by the Buddhhas and dharmakāya bodhisattvas who are able to number the atoms (paramātman) that arise and cease in the whole of Jambudvīpa and therefore they can also know the number of grains of sand in the Ganges!

Thus the Buddha was seated under a tree in a forest near the Jetavana. A brahmīn approached him and asked: "How many leaves (pattra) are there in this forest?" The Buddha immediately replied: "There are such-and-such a number." The brahmīn wondered how to prove that. He went behind a tree, tore off a few leaves and went to hide them. He came back and asked the Buddha: "Exactly how many leaves are there in this forest?" The Buddha answered by subtracting from the original number the number of leaves he had torn off. The brahmīn recognized [the precision of his calculation] and was filled with respect and faith; he asked the Buddha to accept him as a monk and later he became an arhat.690

This proves that the Buddha is able to know the number of grains of sand in the Ganges.

Question. - What is the number of those who became destined (niyata) to supreme complete enlightenment in contact with the Buddha's rays? If it is enough to be touched by the Buddha's rays to find the Path, why does the Buddha, who is so benevolent (mahāmaitrī), not always emit his rays so that everyone will find the Path? Why should it be necessary to observe morality (śīla), samādhi and wisdom (prajñā) in order to finally find the Path?

Answer. - Beings find salvation by all sorts of different means. Some are saved by concentration (samādhi), others by morality (śīla) and preaching (devāntādharma), still others because the Buddha's rays touched their body. It is like a city (nagara) with many gates (dvāra); the entry-ways are different but the point of arrival is the same. Some people whom the Buddha's rays have touched find salvation; others who see the rays and whom the rays have touched do not find salvation.

ACT II

Sūtra: Then the Bhagavat smiled once more with all the pores of his skin and emitted rays that lit up the triśaṁkaraṁahāśāhasrakādāññu and extended to universes of the ten directions as numerous as the sands of the Ganges. All the beings who were touched by their brilliance were destined to supreme complete enlightenment (Atha khalu Bhagavān puruṣa eva sarvamokkheśbhāṇyā mithān kṛtā maṁ ca niṣārāyati sma yaṁ ayaṁ triśaṁkaraṁahāśāhasravā lokadhāññā suṣrūpānaṁvarṇaṁ lokadhāññā samājaṁ ati ca daśarasīkū

685 According to the Si yu ki, I.c., Anavatapta is located at the center of Jambudvīpa, south of the Perfumed Mountain (Gandhamāla) and north of the great Snowy Mountain (Himavat). This is evidently a mythical lake which would be sought in vain on a map (Watters, 1, p. 35); this however did not prevent the kings of Ceylon from trafficking in its waters (Mahāvamsa, XI, v. 30).

686 For this nāgañāña, see Hobgōrōn, s.v. Anokudatsu, p. 33; in Si yu ki, he is a bodhisattva of the eighth bhūmi.

687 On the identification of the Siddha, the Vakṣu and the Sīra with the Indus, the Oxus and the Turīya, see references of L. de La Vallée Poussin in Kosé, III, p. 147, 148 as note.


689 The Siṃyutta has already affirmed this (IV, p. 376): Tām kīm maṅgās ābhūrīta arthi te ko ānāt vād iti ... vikāraṇaśucchāsānti vā iti. - No hetam ay ye; (tr. L. de La Vallée Poussin).

690 I [Lamotte] know this episode in the Buddha's life only from a mixed Sanskrit stanza from the Lalitavistara, p. 166: Syama tīyipagatī puri dhananālīya ... tathā tasa evaggam samagacca racacī "Once, having gone to the rṣī Syama who lived under a tree, he said: 'I want you to count the number of leaves that this tree has', after having counted them and knowing how many there were, you told him the number in an even voice." (tr. Foucaux, p. 130).

In the corresponding passage in the Chinese translation entitled Fang kousang ta choangsu yen king, T 187, k. 5, p. 566b10, the rṣī is called Chō mo (37 and 8; 64 and 11), which gives Syama in Sanskrit.
Answer. - It is a light one armspan in width (vyāmaprabhā) surrounding the body of the Buddha on all sides; the Bodhisattva possessed it since his birth and it is one of the thirty-two marks (lakṣaṇa) called vyāmaprabhālakṣaṇa.\footnote{A number of references to the thirty-two marks have been collected above. In the lists presumed to be the oldest, those of the Nāgārjuna and the Āgamas, the vyāmaprabhā mark is missing or is put among the eighty secondary marks (amṛyatās), but it does appear in the later lists: Tson kha bru lha ring, 21st mark (T 191, k. 3, p. 940b); Pañcaratnagrāma, 15th mark (T 223, k. 24, p. 395c); Daisōjushōkō (ed. Sien Konew, p. 110); Bodh. bhūmi, 12th mark (p. 375); Vībhāṣā, 15th mark, (T 1543, k. 177, p. 888b). The latter adds the following definition: "The mark which consists of having a usual light (prakṛtiprabhā) the width of one armspan (cīva = vyāma). Surrounding the body of the Buddha there is always a light, one armspan in width in all directions which shines constantly day and night."

In the Avadanas, on almost every page, there is a completely stereotyped physical description of the Buddha where this characteristic is always mentioned: cf. Avadānāstra in 32 different places (e.g., p. 3, 18, 37, etc.); Divyavādana (e.g., p. 45-47, 75, etc.): Atha N. Bhagavanto dadārā dvārānām ... sambhavo bhādram. "Then N. saw the Bhagavat adorned with the thirty-two marks of the Great Man, his body resplendent with the eighty minor marks, having a light of one armspan surpassing the light of a thousand suns, like a moving mountain of jewels, excellent in every way." The austerities which Śākyamuni had undergone had dulled his thirty-two marks, but according to the Lalitavistara, p. 270, they reappeared along with the vyāmaprabhā when the future Buddha ate the millet gruel offered to him by Sujātā. Some texts state that this light, one armspan in width, has a circular shape (cf. Divyavādana, p. 361: vyāmaprabhālakṣaṇam Bhavavato rūpam).

A. Foucher, Art Gréco-bouddhique, II, p. 366-370, has studied representations of this usual light of the Buddha on Greco-Buddhist monuments. It is a flaming aureole surrounding the Buddha's body on all sides. "Naturally circular around a seated person, it has a tendency to become oval around a standing person." The author refers to the following monuments: a bas-relief in the Lahore Museum representing the great miracle at Śrīvastī where, above and to the right of the Buddha, there is a bodhisattva dressed like a Buddha, seated and surrounded by a luminous halo (Art Gréco-bouddhique, II, p. 331, fig. 459; Beginnings of Buddhist Art, p. XXVII); a statue in the Calcutta Museum showing the Buddha seated with a circular aureole into which are inserted episodes of the Buddha's life (ibid., II, p. 351, fig. 463); a bas-relief in the British Museum dedicated to the legend of Dipankara, where the future Buddha to whom the prediction is about to be given is represented with a radiant aureole (ibid., I, p. 277, fig. 140); a coin from Kaniška representing a Buddha with nimbus and aureole (ibid., II, pl. V, 9).The aureole or halo which surrounds the entire body is to be distinguished from the nimbus (mukhamandala) which surrounds only the head. Sometimes both are represented at the same time on the bas-reliefs of Gandhāra (ibid., I, p. 192, fig. 76; II, p. 205, fig. 405), and especially on the monuments of central Asia; see A. von Le Coq, Bilderatlas zur Kunst Kulturgeschichte Mittel Asiens, Berlin, 1925, fig. 178); fig. 243 (mural painting in cave 103 at Touen-houang); fig. 245 (cave 111); fig. 246 (frieze at Qyzil); fig. 248-249 (statues of seated Buddha at Qyzil).}

**ACT III**

Sūtra: Then by means of his usual light (prakṛtiprabhā) the Bhagavat illuminated the triśarvaṃbhāsahāsakāraṃ lokaḥdūtum avabhaśayānām. yadat pārśvāy dītī gajagñānadvālukopamāḥ sarval okadhātvaḥ pari sphutā abhūvan. ye ca sattvaḥ tasya avabhātāms tayā prabhāvayā avabhāhānaḥ bhūvan. ye ca sattvaḥ tasya prabhāyā spryās te sarve niyataḥ abhūvan anuttarādhyām samyaksaṃbodhidhūvan.

Sūtra: First the Buddha smiled with his entire body (sarvakāyāyā); why now does he exhibit his usual light (prakṛtiprabhā) to light up the ten directions?

Answer. - Some people who have seen the different rays [shooting out from the body and the pores of the Buddha] believed that this was not the light of the Buddha. [Now] seeing the great development of the usual light of the Buddha, they are filled with joy (mudātā) and, recognizing the true light of the Buddha, they finally reach anuttarāsaṃbhodhi.

Question. - What is the usual light (prakṛtiprabhā) of the Buddha?
light. When a person sees a god, his eyes are blinded because the greater the [outer] light, the more the eye contracts. It is to people of keen faculties (tāṇvinḍīya) and eminent merit (gurupyaṇa) that the Buddha shows his immense brilliance (āpamāṇa-prabhā). Besides, there are people who, seeing the usual light of the Buddha, rejoice (pramōdante) and find salvation.

[k. 8, 115 a] The king makes a gift of the leftovers from his usual table to his inferiors, and the latter receive them rejoicing greatly. The Buddha does the same. Some people feel no joy in seeing the other

2) Numerous allusions: Mppśaṃ, and, as we shall see later, the Dīvyāvadana and the Mūlasarvāstivādin Vinaya, it is a proof of truth.

365

694 In this story the Mppi combines two episodes of the Buddha's life: the first, taken from the Pīndakaśāra, tells about the Buddha's trip to a village of brahmins and his return with an empty bowl; the second, taken from the Brāhmaṇadākāraśāsana, telling about the offering of the brahmin lady, the disbelief of her husband and the final triumph of the Buddha. There are numerous versions of the sūtra and the līlāvadana in question. The way in which they are combined here allows us to grasp in a vivid way the literary processes used by the Buddhist compilers.

References to the Pīndakaśāra:

1) Four different versions: i) Samyutta, I, p. 113-114 (tr. Rh. D., Kindred Sayings, I, p. 143-144: Geiger, I, p. 177-178; ii) Ts'a a han, T 99 (no. 1095), k. 30, p. 288ac; iii) Tseng yi a han, T 125, k. 41, p. 288a (tr. in Hobogirin, p. 159b, with some inaccuracies: thus P'o lo yuan means "Garden of the brahmins" and not "Garden of Benares"; the Buddha of the Bhadrakalpa called Kiu leu souen is Kukukchhana and not Krosal.; iv) Dhammapadaththi, III, p. 257-258 (tr. Burlingame, Legends, III, p. 72-73).

2) Numerous allusions: Mppi, T 1509, k. 9, p. 121c; Milinda, p. 154 (tr. Rh. D., I, p. 219). - Legend of Aśoka: Divyavādīna, p. 350. A yu wang t'o cha, T 2042, k. 5, p. 119b; A yu wang king, T 2043, k. 8, p. 159c (tr. Przyłuski, Aśoka, k. 357). - Ts'a a han, T 92 (no. 31), k. 9, p. 308b (tr. Huber, Sāhmalaṅkāra, p. 267); Ken pen choo... yao che, T 1448, k. 18, p. 94c; - P'o lo yuan, T 1545, k. 76, p. 392a22.

References to the Brāhmaṇadākāraśāsana: This is the fourth avadāna in the Dīya, p. 67-72. - It is also in the Mūlasarvāstivādin Vinaya, Ken pen choo... yao che, T 1448, k. 8, p. 363a-375a. - A slightly different story in Kriṣṇa p'i yu king, T 206 (no. 31), k. 1, p. 55c-56a (tr. Chavannes, Cocre, I, p. 393-395).

695 In the Sanskrit and Chinese sources, this brahmin village is called Šālī; in the Pāli sources, Pañcāudāla "the five sāla trees", it was a place in Magadha (Samyutta). The Buddha came there during the visitors' festival (pānakulana) during which the young boys and the young girls exchanged gifts. The villains refused alms to the Buddha because they were possessed (avīśīṣṭha) by Māra pāpīmat. The Mppi is the only slightly more expanded source that passes over the action of Māra in silence. The other texts refer to a twofold conversation between Māra and the Buddha, but their story is somewhat incoherent. The Pāli version of the Samyutta is evidently disordered and that of the Ts'a a han is preferable. Here is how the order of events may be restored: When the Buddha was returning with an empty bowl, Māra went to find him and asked: "Has the monk received alms?" The Buddha replied: "It is you, O Evil One, who has prevented people from giving alms," and he added this stanza (Samyutta, I, p. 114; Ts'a a han, p. 288ac): Apādham punavi Māra... na me pāpam vipaccati. "Māra has committed an evil deed, an offence against the Tathāgata: do you think, O Evil One, that your sin will not bear fruit for you?"

Then Māra invited the Buddha to return to the village. The Dharmapadaththi, III, p. 258, assumes that his intention was to ridicule (hassakhe) the Buddha, but the canonical sources are precise: Māra promises to force the inhabitants to give him alms: "Ahām kavāśiṃ yathā Bhagavā pānāṃ tucchatī." What is the reason for this about-face? This is given by the

THE BUDDHA'S JOURNEY TO ŠĀLĀ694

Once, having spent the Rain Retreat (vassa) in the country of Chō p'o'er (Śrīvastvī), the Buddha started out to travel followed by Ānanda and was about to enter a village of brahmīns (brāhmaṇa-grāma). Knowing that the miraculous power of the Buddha would convert his subjects, the king was very worried and agitated. "If he comes here today, would everyone still love me?" he said to himself. And so he issued the following edict: "Whoever gives food to the Buddha or listens to his words will be fined five hundred kāraṇapānas." Hardly had the edict been issued than the Buddha arrived; preceding Ānanda and holding his begging bowl, he entered the village to beg for his food. All the inhabitants had closed their doors and did not respond; the Buddha returned with his bowl empty (dhauṭena pāṭreṇa)695

693 As we have seen above, the 27th mark, prabhāṣṭājīvihārīv, goes along with the cryptochody of the Buddha. Its symbolism seems to have varied in the course of time: according to the Āśoka, p. 919, it was a reward for gentleness of words (lakṣāndivavacāyā prabhāṣṭājīvihārīv); in the Mppi and, as we shall see later, the Divyavādīna and the Mūlasarvāstivādin Vinaya, it is a proof of truth.

692 Cf. Pālacaviṣānti, p. 7-8; Sutadāsīkārikā, p. 11-12.
At that time, there was an old woman in a house \[^{696}\] [in place of lao ch jen, read lao niu jen as in the rest of the story], who had in her hands a chipped clay dish (bhinnamrūddhiśūla) full of foul broth (saktu) which she had come out onto her doorstep to throw away. She saw the Buddha who was going away with his empty bowl. Seeing the Buddha - with his major marks (ākāra), his minor marks (anuvyañjana), his golden color (snimudramanava), his ārūṣa, his anuvyañjana and his aureole one armspan in breadth (sīvāṃprabhā) - returning with an empty bowl and without food, the old woman thought: "A being as marvellous as this ought to eat the food of the gods. If he is embodied and begs with his bowl, it is surely out of loving-kindness (maitrī) and compassion (karunā) for all beings." Filled with pure faith (ṛudhāvivṛiddhi), she

Tseng yi a han. Māra hopes that the Buddha and his monks, overwhelmed by the gifts of the villagers, would become attached to these pleasures and, no longer knowing how to deal with luxury, would always seek for more sensuous beauty. But the Buddha, reading the intentions of the Evil One, refused by the following stanza (Saññyata, I, p. 114):

Tsa a han, p. 288a: Sūvakham vara jivāma yeṣāṃ no ... devā ābhaṣṣarā yātāt ti. "In perfect joy we live, we who possess nothing. Joy will be our food like the radiant gods."
The Aṭṭa to tu tchouan (p. 119b) has a slightly different stanza: "Those who rejoice without having an abundance have a calm, light, active body. If in regard to food and drink, one does not have desiring thoughts, one's mind does not cease to be joyous, like the Ābhivaśa gods" (tr. Przyłęski).

These stanzas are missing in the Tseng yi a han version (p. 772). The Buddha simply reproaches Māra for having prevented the villagers from giving him alms and recalls that a similar mishap had previously occurred in the Bhadrakālpa. These stanzas are missing in the Tseng yi a han version (p. 772). The Buddha simply reproaches Māra for having prevented the villagers from giving him alms and recalls that a similar mishap had previously occurred in the Bhadrakālpa. Then in prose and verse, \[^{697}\] the village of Nyagrodhikā took its name from a marvellous fig tree that could shelter five hundred chariots in its shade. Nyagrodhikā was a city in modern-day western Nepal, which is mentioned in the commentaries of the Mahābhārata and the Mahāvyūha Sūtra. The tree was so large that it could provide shelter for a large number of chariots. The Buddha and his disciples were often visited by this tree, and it became a symbol of his divine power and wisdom.

The Buddha gained enlightenment under this tree, and it is said that the Bodhisattva Māra, who was the personification of desire and greed, tried to prevent the Buddha from gaining enlightenment. However, the Buddha's enlightenment was not affected by Māra's attempts, and the tree became a symbol of the Buddha's victory over Māra. The tree is also mentioned in the text of the Avadāna Sūtra, where it is described as a symbol of the Buddha's wisdom and power. The tree was so large that it could provide shelter for a large number of chariots, and it became a symbol of the Buddha's divine power and wisdom.
There was, at that moment near the Buddha, a brahmin who spoke the following stanza:

You are of the solar race, from a family of Kaśyapī, you are the crown prince of king Suddodana, but you are a great liar about this food.

How could the gift of such foul food have such a great reward?"700 Then the Buddha put out his broad tongue (prabhāṇa) and, covering his face with it up to his hair-line (saṃrūpaṇa), he said to the brahmin: "You have read the texts (āsteti) the person who has such a tongue, would he tell lies (mṛṣāvāda) ?" The brahmin replied: "The person whose tongue can cover his nose (ghṛṇa) tells no lies; what can be said about the person whose tongue reaches his hair-line? I fully believe that the Buddha does not lie, but I do not understand how such a small gift (dāna) can assure such a great reward (vipāka)."701

Then the Buddha said to the brahmin: "Have you ever seen something extraordinary (adhihata) and rare (durdhāra)?" The brahmin replied: "I have. Once I was travelling with some other brahmans and I saw a nyagrodha tree (Ficus indica) the shade (chāya) of which covered five hundred chariots (śāta) without being completely used up. That was an extraordinary and rare thing." The Buddha then asked him: "What was the size of the seed of that tree (kṣīptamānaṃ tasya vṛksasya bījan)?" He answered: "It was a third as big as a mustard seed (saṁsāpattītahadhagamātram)." The Buddha said: "Who would believe you when you say that such a big tree could come from such a small seed (kas te śrādhatāyita īyatvamānaśya bījasyamān mahābhūskṛta nirvṛttā iī?)" The brahmin answered: "Nevertheless, that is so, Bhagavat; I saw it with my own eyes, it is not a lie." The Buddha said: "It is the same for me: I see that this old woman who has given alms to the Buddha with faith and pure mind will attain a great fruit of retribution (mahāvṛkāphalā), just like a big tree comes from a tiny seed. Besides, the Tathāgata is a field of merit (punyākṣerav) filled with marvels."702

The brahmin's heart opened and his mind was liberated. Prostrating himself on the ground with all five limbs (pañcamandalakena candanam kṛttvā), he repented of his error and said to the Buddha: "It was foolish of me not to believe the Buddha." The Buddha preached the Dharma in many ways to him and the brahmin obtained the first fruit of the Path [namely, srotāpattipāla]. Then raising his hand, he uttered a great shout and addressed the villagers thus: "The gates of immortality (amṛtāvara) are open to all beings! Why do you not enter therein?" All the brahmans in the village paid the five hundred kārṣṭaṇa and went with the king to the Buddha and paid homage to him. They all said: "When one can attain the taste of immortality (amṛtarasa), who cares for five hundred kārṣṭaṇa?" The inhabitants went in a crowd and the royal edict was abrogated. The king of the brahmans and his ministers (amāya) and subjects took refuge (śrāvaṇa gatah) in the Buddha and the Dharma. All the villagers attained [115 c] pure faith (ṣvetuddharāddhā).703 It is thus that the Buddha puts out his broad tongue (prabhāṇa) to [convert] the unbelievers.

***  ***  ***  

Question. - In the case of the brahmin, the Buddha put out his tongue and covered his face with it. How is it that here his tongue and his rays extend as far as the tristhas (trisṛla) of the universe? Answer. - When it was a matter of people of little faith, the Buddha's tongue [was limited] to covering his face up to his hair-line, but here it is a matter of the great interests of the Prajñāpāramitā, so his long tongue covers the entire tristhas (trisṛla) of the universe. Question. - If it is already extraordinary that all the inhabitants of one village should be able to see the Buddha's tongue, is it not still more extraordinary that when he preaches the Prajñāpāramitā, all the great assemblies (upramānasamātā) of this region and others should also be able to see it? Besides, the range of the human eye does not go beyond a certain number of ātī and you assume here that it extends to an entire tristhas (trisṛla) of the universe? Since the eye does not see that far, that is difficult to believe.

Answer. - The Buddha uses his miraculous power (ṛddhibhāsa) skillfully (updyena) so that all beings can see his tongue cover the tristhas (trisṛla) of the universe. If the Buddha did not communicate his miraculous power to them, even [the bodhisattvas] of the ten bhinis would not know the Buddha's mind (citta), but if he does communicate his miraculous power, the animals (tīrṇagony) themselves [know the mind of the Buddha. [It is thanks to this intervention] that, in one of the following chapters of the Prajñāpāramitā, all the people see the assembly of the Buddha. A ch'ou (Aṣṭāḥśrī) and contemplate it face to face. 704 And when the Buddha had spoken of the various splendors (alāṇkārayūḥa) of the universe of the seven buddhas, the great assembly of the eight million arhats was now complete, as the Prajñāpāramitā speaks only of the seven buddhas and the Buddha himself, so that the effect of his miracles might be well understood. The Buddha also describes the appearance and function of the Seven Buddhas, as well as the Seven World Systems. As the Buddha is the first of the Seven Buddhas, the assembly of the eight million arhats, the seven principal bodhisattvas, the entire great assembly of the Buddha, and the entire seven world systems come into existence. The purpose of the Prajñāpāramitā is to show the linkage between the two episodes artificially.

From the Divya and the Mālamāraṇāvādin Vinaya, we know that the pratyaśikabuddha will have the name Supraphihi, in Chinese Chan yuen. 705

700 This stanza is missing in the other sources.

701 Cf. Divya, p. 71: Tato Bhagavatā mahābhājī jīvāṃ nirunayata ... samprajñamanān ... bhājata: no bho Gauṣama.

But in the Divya and the Mālamāraṇāvādin Vinaya, the Buddha puts his tongue out only after having convinced the brahmin by the parable of the fig-tree.

702 Cf. Divya, p. 70-71: Bhagavān dhā kim manyase brāhmaṇa, asti kaiśī tvayāhīcaryādibhubho ... astha Bhagavān annim upasane gāndhī bhūṣate.

yathā kṣetre ca bījena pratyaśakasa evam iti dvija iti ....

evam mayā brāhmaṇa dṛṣṭam etad alpaṃ ca bījam mahāt ca sampad iti.

703 This last paragraph is peculiar to the Māppī: it aims to show the linkage between the two episodes artificially connected here.

704 It is because the Buddha communicates to them his miraculous power that the listeners to the Prajñāpāramitā have seen with their own eyes the assembly of the Buddha Aṣṭāḥśrī, but, continues the Aṣṭāḥśrī, p. 465: "When the Bhagavat withdrew his miraculous power, the Bhagavat Aṣṭāḥśrī, tathāgata, arhat and completely enlightened, was no longer visible" (pratitaṃbhīte ca Bhagavatā tasmān ... sāmyakāmbuddhaṃ samādhiṣyate sva).
The Buddha A mi t'o (Amitābha) and when Ānanda had said to him: "I would like to see them"; the Buddha caused the entire assembly to see the splendors of the universe of Buddha Wou leang cheou (Amitāyus). It is the same for seeing the tongue of the Buddha.

With his long tongue, the Buddha covers the triḍhasramahāhasrakadhītu, then he begins to smile. The reasons for this smile are the same as above.

Question. - Previously, the Buddha had emitted rays (raṃtī) from his tongue; why does he again emit rays from his tongue?

Answer. - 1) Because he wants all beings to have solid faith (śraddhā).

2) Moreover, the color of his tongue is like the pure light of coral (pravāda, vidrūma). In order to produce all these characteristics, he sends out rays again.

3) Finally, these rays change into precious lotuses with a thousand petals and golden in color (sahasrapatrāṇi suvarṇanirbāhānī ratamayānā padmānī). These lotuses, the rays of which shine like the rising sun (śūnyadāya), come from his tongue.

Question. - Why does the Buddha create precious lotuses of this kind by metamorphosis (nīrmanā) on these rays?

Answer. - Because the Buddha wishes to sit on them.

Question. - He could sit on a mat (maṅka, kartāḍ); why does he need these lotuses?

Answer. - 1) The mat is the usual seat of worldly (loka) people and of lay people (avāḍhatvavasana) but not of the Buddha.

2) Furthermore, the lotuses are delicate (ūlakāna) and the Buddha wants to manifest his miraculous power (cīddhābala) by sitting on them without crushing them.

3) He wishes also to adorn the seat of the holy Dharma (saddharmamanḍāṇa).

4) In general, lotuses are small and do not have the purity of perfume (116 a) (gandhaivuddhī) nor the size of those of the Buddha. The size of the lotus among people is no greater than a foot. On lake Man t'o k'i ni (Mandākini) and lake A na p' o ta to (Anavatapta), the lotuses are as large as a chariot wheel (rathacakra). In heaven, the precious lotuses are even larger. The lotus on which the Buddha is seated cross-legged is a hundred thousand prabheda times larger. It forms a floral platform of marvelous perfume on which one can sit.

5) Finally, after the kalpa fire, everything is empty (śūnya); then by the causal power of the merits of beings (saṁvṛṣaryavantraprayāṣayaḥ), the winds (vīṭasya) come from all the directions and, interacting and mixing with one another, they are able to support the great waters (mahāpātha). On these waters there is a man with a thousand heads, two thousand arms and two thousand legs called Wé miao (Viṣṇu). From his navel (nābhi) comes a precious lotus, golden in color, with a thousand petals, the light and rays of which are like the combined light of a thousand suns. On this lotus there is seated cross-legged a man who, in turn, possesses an infinite light. He is called Fan'tien wang (Brahmādevatā) who mentally gives birth to eight sons who, in their turn, give rise to the heavens, the earth and people.707 Brahmadevatā has eliminated all sexual desire (ṛgā) and all hatred (dveṣa) without residue; thus, when people cultivate (bhūvyānti) the pure practice of the dhyānas (dhyānaisadvaihacarya) and abandon sexual desire (ṛgā), they are said to follow brahmānic conduct (brahmacarya).708 And the wheel of Dharma which the Buddha put into motion is sometimes called dharmacakra and sometimes brahmacakra.709 This Brahmādevatā is ...

---

707 This is the classical myth of the birth of Brahmā, told in the Mahābhārata (1.272.44; 12.207.13) and which gives to Viṣṇu the name padmananda, and to Brahmā the epithets padma aṣṭa, jñāta, bhūvā, aṣṭa, samabhūva, etc. Although the usual mount of Brahmā is a swan, the Hindu iconography often shows him seated on a lotus. The Mppi is not the only Buddhist source that tells this Hindu myth; it is also found in another work, also translated by Kumārāṅga, the Tsu p'i ya king, T 207 (no. 31), p. 529b (tr. Chavannes, Contes, II, p. 53-54). It is also recorded in his Tchoung kouen louen chou, T 1824, k. 1, p. 14c.

708 The word brahmacarya is of brahmin origin and designates in a general way the rigorous observation of prescribed rules and, in a more specialized way, the sexual continence imposed on the novice during his studies at the foot of the master. Cf. the Manusūrī, II, v. 249:

*evar curati yo brahmacaram avyapalatah/
va gacchati uttamam sītham na cādiṣṭāṣṭate punah/*

The word has passed into Buddhism with this twofold meaning. It designates the holy life, the religious life, notably in the form of the arhat: kinnārī jīti vīṣṭaṃ brahmacarīyaṃ, etc. but also chastity. The latter meaning is evidenced in the Mppi, k. 8, p. 120c: "There are beings who follow the ten wholesome courses of action (kalakārakapātha) but who have not yet destroyed lust. Thus the sūtra here praises those who practice the conduct of king Brahmā (brahmacarya) by cutting through their sexual desire. It is said that those who practice brahmacarya purely never smell bad (nīrmanasyaṅgada) the person who is addicted to lust has an ugly malodorous body; thus, to praise those who have cut through lust, it is said that they do not have a bad smell." Later the Mppi, k. 20p, p. 211b, will return to this subject: "The gods who have cut through sexual desire are Brahmās, a term applied to all the gods of the form realm (vipañchāta); this is why the method of cutting through sexual desire is called brahmacarya." 709 From the earliest texts on, besides dharmacakra, the expression brahmacakra occurs: Majjhima, I, p. 69; Sanyutt, II, p. 27; Aśguttara, II, p. 9; 24, III, p. 417; V, p. 33; Tsu a han, T 99 (no. 348), k. 14, p. 98a13; Tsu yu a han, T 125, k. 19, p. 645b20. The Mppi, k. 25, p. 24b5 (tr. Hobgirin, Bie, p. 120), interprets it as follows: "The wheel of Brahmā bears this name because it is pure ... or else because Brahmā means vast (bhūyanti), now the wheel of Dharma which the Buddha turned extends to the entire world; or again because the Buddha taught the four dwellings of Brahmā (the four limitless ones) (brahmavasātuḥ); or also because at the start, it was Brahmā, king of the gods, who invited the Buddha to turn the wheel of Dharma; or also, in order to please those who reverence the god Brahmā. - Sometimes the Buddha said 'wheel of Dharma', sometimes 'wheel of Brahmā'. - What difference is there between these two terms? - They are synonyms. Nevertheless, according to some, the wheel of Brahmā refers to the four limitless ones (apramāṇa) and the wheel of
seated on a lotus; this is why the Buddha, who conforms to current usage (saṃvṛtyanuvartanāt), also sits cross-legged on a precious lotus to teach the six pāramitās, and those who listen to this sermon necessarily reach amutarasamyaksambhūti.

Question. - The Buddha Śākyamuni creates innumerable thousands of prabhedaṅkoṭi of Buddhas by emanation. How can they all preach the Dharma at the same time? It is said in the Aṣṭaṅga (Abhidharma):

"There cannot be two minds (citta) at the same time (ekakṣaṇa): when the apparitional (nirmita) Buddhas speak, the master who creates them (nirmāna) must be silent; when the creating master speaks, the apparitional creations must be silent."710 How do these [apparitional Buddhas] preach the six pāramitās all at the same time?

The words brahmacyāga and brahmacāleśa are not the only signs of brahmā influence on the Buddhist vocabulary. The Māpiś can also add that, according to Tisaka, "the Bhagavat is Brahmā" (Kośavyākhyā, p. 578: eva hi Bhagavān Brahmeynt etad udāhṛtham śravakoḥ kalpaṃ etat), and that the term brahmabhūta ‘identified with Brahmā’ is applied to Buddha himself to that of wisdom (prajñā).

The words brahmacyāga and brahmacāleśa are not the only signs of brahmā influence on the Buddhist vocabulary. The Māpiś can also add that, according to Tisaka, "the Bhagavat is Brahmā" (Kośavyākhyā, p. 578: eva hi Bhagavān Brahmeynt etad udāhṛtham śravakoḥ kalpaṃ etat), and that the term brahmabhūta ‘identified with Brahmā’ is applied to Buddha himself (Dīgha, III, p. 84; Majjhima, I, p. 111; III, p. 193, 224; Samyutta, IV, p. 94: Anguttara, V, p. 226; Tisaka, T 26, k. 34, p. 645b24), sometimes to the arhats (Samyutta, III, p. 83; Anguttara, II, p. 206).

According to Buddhaghosa, the word brahmā is used here in the sense of excellent (sattātthana), but the explanations of the Bodhi. bhūmi, p. 385 are subtler: svāyam adhigamya paraśaṃ apy anukampayā vistarāya…tasamā brahmāni ca avaram ity ucyata.710

Undoubtedly the Māpiś is referring here to the theory of nirmāna explained in the Kaṇāraprājapti, which is one of the seven books of the Abhidharma. Che chō loos, T 1538, k. 6, p. 526a: “Why are beings created (nirmita) by the Nirmāna, i.e., the Buddha Bhagavat, of fine color, handsome, pleasant to see, their body adorned with the thirty-two marks of the Great Man, silent while the Buddha speaks and speak when the Buddha is silent; whereas the beings created by the śīvākas, of fine color, handsome, head shaved, clothed in robes and having the marks of the āraṇa, speak when the śīvākas speak and are silent when the śīvākas are silent?” - The Buddha Bhagavat dwells always in sanna and has mastery of mind (cintenaśīla); he enters into sanna and comes out quickly and with no difficulty; he never abandons the object (āśrama) of his mind. This is not the case for the śīvākas. On the contrary, the Bhagavat is omniscient (cintenaśīla); he has obtained mastery of knowledge (jñāna) and mind (citta), and he has reached the other shore (parinirvāna). This is why the beings created by the Buddha… are silent when he speaks, speak when he is silent; whereas the beings created by the śīvākas… speak when the śīvākas speak and are silent when the śīvākas are silent.”

This text should be compared to a canonical stanza, the Pili version of which is in Dīgha, II, p. 212:

Ekānīṃ bhūtadvayāyāṃ saha śīvāka nirmiti
Ekānīṃ taddhi dharmadharmavatā
Ekānīṃ bhūtadvayāyāṃ saha śīvāka nirmiti
Ekānīṃ taddhi dharmadharmavatā
Ekānīṃ taddhi dharmadharmavatā
Ekānīṃ taddhi dharmadharmavatā
Ekānīṃ taddhi dharmadharmavatā
Ekānīṃ taddhi dharmadharmavatā
Ekānīṃ taddhi dharmadharmavatā

"When one speaks (i.e., the creator), all the created beings speak; when one remains silent, all remain silent." Answer. - What has been said there holds for the creations (nirmita) of the heretics (tṛṣṭhika) and śīravakas, but the immense power of concentration (apramāṇasamādhiḥbhāṣa) inherent in the creations of the Buddha is inconceivable (acintya). Thus, when the Buddha speaks, the innumerable thousands of prabhedaṅkoṭi of apparitional Buddhas speak at the same time as him. - Moreover, the apparitional creations of the tṛṣṭhika and the śīravakas are unable in their turn to create [other] apparitional creations, whereas those of the Buddha Bhagavat can create them in turn. - Moreover, after their death, the tṛṣṭhika and śīravakas cannot make the fictive beings [that they have created] last (adhīṭṭhitanti),711 whereas the Buddha, after his own parinirvāna, can make the apparitional being [that he has created] persist as if it were no different from the Buddha himself.712 . Finally, what the Abhidharma says, that there cannot be two minds at the same moment, holds true also for the Buddha. At the moment when the emanated being speaks, he is without thought; but when the Buddha thinks about his emanated creations and wants them to speak, then they all begin to speak.

Question. - The Buddha now wants to preach the Prajñāpāramitā; why does he have the emanated Buddha preach the six pāramitās?

[116 b] Answer. - The six pāramitās and the Prajñāpāramitā are identical and not different. Without prajñāpāramitā, the [first] five pāramitās would not be called ‘pāramitā’. Without the prajñāpāramitā, the virtue of generosity (ādīnāvādanta) would be classed among the perishable dharmas (asyadharma) of the world or would lead to the parinirvāna of the arhats and pratyekabuddhas: it is when it is joined with prajñāpāramitā that it is called pāramitā and leads to Buddhahood. This is why the prajñāpāramitā and the six pāramitās are identical and not different.

There are two kinds of prajñāpāramitā, that which is adorned (ālakṣṇātā) and that which is not adorned. It is like a person who takes coral (gavaḍḍa, vidruma) and adorns their body with it, and a person who does not have coral and does not adorn themselves with it. Or also, when the king comes accompanied by his retinue (parivaṭa), we say: "The king is coming!": when he does not have a retinue, he is said to be "solitary". This is the way it is in universes as numerous as the sands of the Ganges in the east and in the ten directions.

This holds for all śīvaka creations, but not for those of the Buddha for, says the Kośa, VII, p. 118, "the latter has perfect mastery of concentration: at will, the magical beings speak one after the other; they question and the Buddha responds; the Buddha questions and they respond." This is also the opinion of the Divyāvadāna, p. 166, if one applies the corrections proposed by L. de La Vallette Poussin in Kośa, VII, p. 118, n. 3: yam bhūtī levaṅka nirmitaś abhīṃśreṇī tuḥ pratīṣṭhānaṃ prācchāti. nirmito vijñānāh.

1 [Lamotte] am not sure that the Māpiś has completely understood its sources: according to it, "when the Buddha speaks, the innumerable thousands of prabhedaṅkoṭi of apparitional Buddhas speak at the same time as him." 711 For this special meaning of adhīṣṭhāna ‘to make last or endure’, see Kośa, VII, p. 119, n. 2. 712 It is thus that, after their parinirvāṇa, the Buddhas Prabhūtārama and Śuṣantā left behind an apparitional Buddha, in a way their ‘double’, in order to convert beings. The śīravakas are unable to prolong themselves thus after their death, but they can use a certain adhīṣṭhāna: thus Kālīyapa, the Buddha’s disciple, caused his skeleton to last until the coming of Maitreya (Kośa, VII, p. 120).
Question. - If the Buddha has miraculous power (ṛddhibala) such that innumerable thousands of prabhedakoṭi of fi... and, by the action of his [miraculous] superknowledge, shook the trisāhasramahāsāhasralokadhātu which trembled

Answer. - Three obstacles (āvāraṇa) [oppose universal salvation]: i) beings plunged in the three bad destinies (durgati) cannot understand [the teaching of the Buddha]; ii) and iii) gods and humans who are too young, too old or too sick, as well as the non-perceptive gods (asamjnideva) of the formless realm (ārūpya) cannot hear or understand [the teaching of the Buddha].

Question. - Why cannot all those who hear and understand [this teaching] find the Path?

Answer. - They do not all find the path. Why? Because of their fetters (cānyojana) and the obstacles [constituted by] actions (karmāvāraṇa). People whose fetters are heavy have a mind obsessed with fetters; this is why they do not all find the Path.

Question. - Now that the Buddhas of the ten directions and the apparitional Buddhas whom they have delegated preach the six pāramitās, why do we, who are free of the three obstacles (āvāraṇa), not hear them?

Answer. - Actually, beings are living in a bad age and enter into the three obstacles; they are living in an epoch after the Buddha. The retribution of evil actions (karmāvāraṇa) consisting of the errors and sins of the world or the obstacle constituted by heavy fetters (śīlāsva-cānyojāvāraṇa) has plunged beings into an epoch after the Buddha, and many people are chained (āvṛtya) by heavy fetters; sometimes their desire (rāga) is small but their hatred (dvesa) is considerable; sometimes their hatred is small but their desire is considerable; sometimes their desire is small but their delusion (moha) is considerable; sometimes their delusion is small but their hatred is considerable. Thus there is mutual interchange in the order of importance [amongst the fetters]. As a result of the obstacle consisting of the fetters (cānyojāvāraṇa), people do not hear or do not understand the apparitional Buddhas who are preaching the Dharma and do not see the rays of the Buddha. How then would they find the Path? Thus, when the sun (sīrṣa) rises (udarati), blind people (andhakapuruṣa) who do not see it claim that the world has no sun or moon (śūracandra-maṇi); is that the fault of the sun? [116c] When thunder and lightning (meghadvītya) shake the earth, deaf people (badhiva) do not hear it; is that the fault of the sound (śabda)? Actually, the Buddhas of the ten directions are always preaching the Dharma and always delegating the apparitional Buddhas to preach the six pāramitās in universes of the ten directions, but those who are affected by the blindness or deafness of evil actions do not hear the sound of the Dharma. Therefore they do not all in a position to hear and to see. Although the Ārya (here, the Buddha) has great loving-kindness (mahāmaitriśīna), he cannot cause everyone to see and hear. But when peoples’ sins (āpatti) are almost destroyed and their merits (puṇya) are on the rise, then they succeed in seeing the Buddha and hearing the Dharma.

ACT V

Sūtra: Then the Bhagavat, on the same lion-seat, entered into the concentration called Lion's Play and, by the action of his [miraculous] superknowledge, shook the trisāhasramahāsāhasralokadhātu which trembled in six different ways (āthaka khalu Bhagavāṁs tasmin eva simhāṣāke niṣpanṇaṁ simhasvākṣaṁ nāma samādhīsamānupada. tadādhyāpa ca rddhibhāvāsahāsralokadhātubhāḥ jñātiṣkāraḥ akkhpataḥ).

Śrūtra: Question. - Why is this samādhi called Lion's Play (simhasvākṣaṁ)?

Answer. - 1) Just as the lion (simha) who has taken a gazelle (mṛga) plays with it as a master (aśivaryena kṛti), 713 so the Buddha, having entered this samādhi, can upset the world in every way and thus make it shake in six different ways.

2) Moreover, [sometimes] the lion plays, and when he plays, all the animals are reassured; in the same way, when the Buddha enters this samādhi, he shakes the trisāhasramahāsāhasralokadhātu in such a way that beings in the three evil destinies (durgati) simultaneously attain cessation (nirvṛtti) and all will reach salvation (yoguddhena).

3) Finally, the Buddha is called the man-lion (purvamakṣa) and the samādhi of the Lion's Play is the samādhi of the Buddha's Play. When he enters this samādhi, he causes the great earth (mahāpūthivā) to shake in six different ways and all beings deep in the hellṣ (nīrata) and the two unfortunate destinies (durgati) all receive deliverance (vimokṣa) and are reborn amongst the gods. Such is his ‘Play’.

Question. - Why does the Buddha enter this samādhi?

Answer. - To shake the trisāhasramahāsāhasralokadhātu, to take beings out of the three unfortunate destinies (durgati) and bring them to the threefold Path (mārga-vṛta). Moreover, by means of three kinds of samādhi, the Buddha has already shown his Buddha body but there are people whose faith (āraddhācitrā) is not profound (gambhāra). And so the Buddha [now] shakes the great earth so that these beings, knowing the immensity of the miraculous power (ṛddhibhāla) of the Buddha who shakes external objects, [may be filled] with pure faith (āraddhāvitaśuddhi) and joyful thoughts (citramuditā) and will all escape from suffering.

Question. - But the arts and devas also can shake the earth. Why speak only about the miraculous power of the Buddha here?

Answer. - The arts and devas are unable to shake it at its base; only the Buddha can make it tremble in six different ways.

Question. - Why does the Buddha shake the trisāhasramahāsāhasralokadhātu?

Answer. - So that all beings know that everything is empty (śūnya) and transitory (anītva). There are people who claim that the great earth (mahāpūthivā), the sun and the moon (śūracandra-maṇi), Sumeru and the great ocean (mahāsūnavadra) are all eternal (niśva). This is why the Bhagavat shakes the earth six times and gives the reason (hetupratyaya) for it: Beings will know that it is not eternal.

713 Hence the Sanskrit expressions negarūḍa and negarūjadva to designate the lion.
their minds are softened (mṛduka, snigdha), he preaches the Dharma to them. This is why he shakes the earth in six ways.

Question. - What are the six ways?

*** *** ***

Sūtra: 1) The east rises up and the west sinks (pūrvā dig unnamati paścinā dig avanamati); 2) the west rises up and the east subsides (paścinā dig unnamati pūrvā dig avanamati); 3) the south rises up and the north sinks down (dakṣiṇā dig unnamati uto rā dig avanamati); 4) the north rises up and the south subsides (uttarā dig unnamati dakṣiṇā dig avanamati); 5) the edges rise up and the center sinks (anta unnamati madhye 'vanamati); 6) the center rises and the edges sink (madhyā unnamati ante 'vanamati).?114

Sāstra: What are these six tremblings of the earth (bhūmica)?

Answer. - The trembling of the earth is lesser (avara), medium (madhyā) and greater (agra). In the lesser trembling of the earth, there are two movements: the east rises and the west sinks; or else the south rises and the north sinks; or else the edges [rise] and the center [sinks]. In the medium trembling, there are four movements: in the east, in the west, in the south and in the north; or again in the east, the west, the edges and the center; or again in the south, the north, the edges and the center. In the greater trembling, all six movements appear.

There are all kinds of causes for a greater trembling of the earth. Thus the Buddha said to Ānanda: "There are eight causes and eight conditions for a great trembling of the earth (ajjīva ime Ānanda ketavo 'ṣṭau pratīyayā mahatim prthivīcālasaya)", etc.?115

Moreover, some talk about four kinds of trembling of the earth: trembling of fire (agnicala), trembling of the dragon (nīgaricala), trembling of the golden garuda (garudacala), trembling of the king of the gods (devendaracala).

The moon revolves [around the earth] in 28 days.

1. If the moon enters one of the following six constellations (naksatras).?116

1. Mao (Kṛśīkā, Smin-drug): Tauri (Pleiades),
2. Tchung (Pūrvapählīṃtī, Gre): Leonis
3. Ti (Viśākhā, Sa-ga): Librae,
4. Léou (Aiśint, Tha-skār): Arietis,
5. Che (Pūrvabhadrapadī, Khrums-stod): Pegasi,
6. Wei (Bhārīṛ, Bra-śe): Arietos,

then at that moment, the earth trembles as if it would collapse, this shaking extends up to the god of fire (Agni). Then there is no more rain, the rivers dry up, the year is bad for grain, the emperor (Yi'en tsuo) is cruel and the great ministers are evil.

II. If the moon enters one of the following six constellations:

1. Léou (Āšīpēk, Skag): Hydrae
2. Wei (Mūla, Snrubs): Scorpiois
3. Ki (Pūrvāśādhū, Chu-stod): Sagittarii,
4. Pi (Uttarabhadrapadī, Khrums-stod): Pegsi, Andromedae,
5. K'ouei (Revati, Nam-gru): Piscium,
6. Wei (Dhanīṣṭhū, Mon-gru): Delphini,

714 Cf. Mahāvyutpatti no. 3019-3030, Lalitavistara, p. 52, 411.

715 The eight causes are the following: The earth trembles (1) when the waters on which it rests are stirred by the wind; (2) when a being endowed with supernatural power has come to the point of visualizing the earth as limited and the water as unlimited; (3) when a bodhisattva descends into his mother's womb and leaves it at birth; (4) when a Tathāgata succeeds to the state of Buddha, (5 - 8) turns the wheel of Dharma, rejects the remainder of his life, enters into nirvāṇa.

These eight causes are listed in the following texts: Pāli sources: Dīgha, II, p. 107-109; Anguttara, IV, p. 312-313. - Sanskrit sources: Divyāvadana, p. 204-206. - Chinese sources: Versions of the Mahāparipūrṇaśāstra (T 1, k. 2, p. 15c-16a; T 5, k. 1, p. 165a-b; T 6, k. 1, p. 180c; T 7, k. 1, p. 191c-192a); Tseng yi han, T 125, k. 36, p. 753c-754a. Some sources have only three causes, namely, the first two and the last of the preceding list: Tūṅg a han, T 26, k. 9, p. 378b-47a; Ken pen chou... tsa che, T 1451, k. 36, p. 389a. Some of the texts have been translated and compared by Przyłęski, Le Parinirvāṇa et les funérailles du Buddha, p. 63-92.

The Lalitavistara points out that the tremblings of the earth were produced at the main events of the Buddha's life: at conception (p. 52), his birth (p. 85), at the moment of enlightenment (p. 352) and at his first sermon (p. 411). - Corresponding passages in the translation of Foucher, p. 51, 79, 285, 342.

716 The Mppi lists 27 constellations or lunar mansions of the zodiac, divided here into three groups of six and one group of nine. Next to the Chinese term are the Sanskrit and Tibetan translations (according to the Mahāvyutpatti, no. 3187-3214 and the modern equivalent. The series of 27 or 28 naksatra has already appeared in the Vedic literature and has passed from there into the Brahmanical; Buddhist sources and Jain texts. Ancient Brahmanical sources: Atharvā-, XIX, 1, 1 seq. I 1 8 2 seq. Kāthaka-Samhitā, XXIX, 13; Maitreyānī-Samhitā, II, 13, 20; Taittirīyā-Samhitā, IV, 4, 10, seq. Taittirīyāh. I, 5,1; Taittirīyāh. III, 4, 1 seq. - Synopsis table in Kīrīf, Kosmographie der Inrer, p. 36. Recent Brahmanical sources: Naksatrapalpa, etc., in Kīrīf, o.c., p. 138-139.

Buddhist sources, in Sanskrit: Mahāvīra, III, p. 305, 1, 20-21; in Pāli: 306, 1; 21; in 308, 2, 3; 309, 2, 3; Lalitavistara, p. 389; Mahāvyutpatti, no. 3187-3214; - in Pāli: Abhidhānapadippikā, ed. W. Subhuti, Colombo, 1883, p. 58-69 (list in Rhys Davids-Stede, s.v. nakkhata); - in Chinese, in a whole series of texts yet poorly explored.
then at that moment the earth trembles as if it would collapse and this trembling extends as far as the Nāgas. Then there is no more rain, the rivers dry up, the year is bad for grain, the emperor is cruel and the great ministers are unjust.

III. If the moon enters one of the following six constellations,
1. Chen (Ādrā, Lag): Orionis,  
2. Kouei (Pusya, Rgyal): Cancri,  
3. Sing (Maghī, Mchu): Leonis,  
4. Tchen (Hasta, Me-bī): Corvi  
5. K'ung (Svātī, Sa-tī): Bootis,  
6. Ti (Uttaraphālguṇi, Dīo): Leonis,
then at that moment the earth trembles as if it would collapse, this trembling extends as far as the Garuda. Then there is no more rain, the rivers dry up, the year is bad for grain, the emperor is cruel and the great ministers are unjust.

IV. If the moon enters one of the following nine constellations:  
1. Sin (Jyeṣṭhā, Sōrun): Scorpionis  
2. Kio (Citārā, Nag-pa): Virginis,  
3. Fang (Amarakdhā, Lha-mtshams): Scorpionis  
4. Niu (Abānijīt, Byi-bīn): Lyrae,  
5. Hu (Sātabhīa, Mont-gre): Aquarīi,  
6. Tsing (Punavarvasu, Naḥ-so): Geminorum,  
7. Pi (Rohin, San-ma): Tauri,  
8. Tsuwei (Mrgasīras, Mgo): Orionis,  
  then at that moment the earth trembles as if it would collapse and this trembling extends as far as Devendra. Then peace (yogaksomā) is plentiful, rain favors the growth of the five grains, the emperor is kind (īśa), the great ministers are virtuous and everyone is peaceful.

Moreover, among the causes of the trembling of the earth, some are small and others are great. There are some that shake one Jambudīvpa, others cīturdvīpaka, one sāhasralokadhātu, one dvīsāhasralokadhātu or one trisāhasramahāsāhasralokadhātu.

### Question 7. How could a trembling of the earth inspire beings to a joyful mind?

Answer. - Mind (citā) stands in support behind the body (kīya); thus when the body is at ease, the mind is joyful. And so (read you instead of you sich), in the person who has fasted (apūrṇadikṣā)718 has a joyful mind on returning to his normal routine. At present in the trisāhasramahāsāhasralokadhātu, beings with various faults have a coarse (sudarika) mind deprived of wholesome stimuli; this is why the Buddha shakes the great earth so that gentle and gentle minds (mrdaka-sīgduhacittā) can develop (vṛddh).

Thus, when the gods enter the Houan lo yuan (Nandanavana) garden of the king of the Trīyāstraṃśa gods, their minds become soft and gentle, they are joyous, content and no gross minds (sthulacittā) arise in them. When the asuras come with their armies, they feel no aggressive attitudes (vṛguhacittā). But it happens that Che t'i p'o na min (Sakro devādān intrā), at the head of an army of gods, enters the Pārvayavana and, because this garden, where the trees, flowers and fruits have an unpleasant smell, is coarse (parṣu), the army of gods [feel] aggressive thoughts arising in themselves.719 It is the same for the Buddha: Since this

---

717 [Translator's note: Due to the lack of the Greek alphabet on my computer, I was unable to reproduce the Greek letters delineating the individual constellations in each of the above three lists.]

718 In Sanskrit, the person who fasts is said to be upuṣṭadhikā (Mahāvastu, ii, p. 9), in Pali, upuṣṭhikā (Vinaya, i, p. 58; IV, 75, 78).

719 The Trīyāstraṃśa gods with Śakra as king live in the city of Sadarāśana on the summit of Mount Meru. This city has four parks: Caitaravata, Pārvayva, Mīraṇ and Nandana (TeCh'ang a han, T 1, k. 20, p. 132b; Mahāvastu, i, p. 32;
great earth is coarse and harsh, he transforms (parināmayati) it, softens it and causes all beings to have joyous dispositions. Thus, when certain magical beings (mantaṇaṣuddhi) are burned under people's noses, violent feelings (āghāṭhācitta) are aroused in them and they fight. On the other hand, there is a certain magical herb which inspires joy (muditā), happiness (nanadana), respect (yukkha) and harmony (samaṇa) in people. If a simple magical herb has such power, what can be said [of the Buddha] who makes the ground of the triśaṁsārahāṁśhaśravakakoṭṭhā tuo soft and gentle?

---

Sūtra: In this triśaṁsārahāṁśhaśravakakoṭṭhā, [beings] in the hell realms (nīraṇa), in the preta realm, the animal realm (ṭīyagotra) and the eight difficult (aksana) conditions were immediately liberated (vimukta) and reborn among the gods dwelling at the Cūrṇamārtājīka stage to the Parānirmitavasavātīn stage.720

These sources mention the beneficent influence of the Nandanaśrī and the maleficent influence of the Pāṇḍuṇāyana. - Tēvāna hāna, T 1, l. 20, p. 152b: "Why is it called Pāṇḍuṇāyana? Because when one enters it, one's thoughts (chenni) become harsh (parasana)... Why is it called Nandanaśrī? Because when one enters it, one is happy and joyful." — Jātaka V, p. 158: Nanadana ni nanjanaṇasannattakha Nanadanaśrīnāmānābhate Tāmāsakārahe. - Pi pū cha T 1545, K. 153, p. 692a: "In the Pāṇḍuṇāyana, when the gods want to go to war, armor and weapons appear according to their needs... In the Nandanaśrī, all kinds of marvels and joys are gathered and they go from one to another without getting tired." — Samyutta, I, p. 5 (cf. Tis a hāna, T 99, l. 22, p. 153c) says that those who have not seen the Nandana do not know happiness (Na te saṇkhā pāṇāye ye na passinī Nanandana), and Aṅguttara, III, p. 40 (cf. Tiss ya hāna, T 125, k. 24, p. 681a) speaks of those who walk in the Nandana, joyous, happy and content among the five sense pleasures (te tattu nanḍanti ramanī medio simaṇḍeśā kāmanogameti pācakaha). Originally an abode of the śrīyastireṇa, with all its wonders, was shared with the asuras, but when Maheṇa was born as Śakra among the Traystaaśrīnī gods, the company of the asuras displeased him and, having previously made them drunk, he expelled them from his palace, the five walls of which he had guarded by the nāgas, suparnas, kumbhānas, yakṣas and the Cūrṇamārtājīka gods. Cf. Jātaka, I, p. 201 seq; Dhammadanadīthā, I, p. 272 seq (tr. Burlingame, Legends, I, p. 319). It is undoubtedly wrong that the Mipp claims that the asuras still had access to the Nandanaśrī.720 Here Kumārājīva abridges the text of the Pālcāpiṣṭāni and leaps over an important phrase. In reality, it is not only among the gods of the kāmadhātu (from the Cūrṇamārtājikas to the Pārānirmitavasavātim) that these beings take rebirth, but also especially among humans. This is expressed by the continuation of the sūtra given below, p. 118a, where it is said that these gods and these men, remembering their former existence, go to the Buddha. Here is the text of the Pālcāpiṣṭāni, p. 8, where rebirth among humans is explicitly mentioned:

"Atika khaṇṭaṇasamānāṁ bhūte ye omā triśaṁsārahāṁśhaśravakakoṭṭhā lokadhiṣṭatu nivṛtti va tīrāgyaṇeṇo devaṇāma saḥkāryāṇāṁ ārjanaṇāṁ cātāḥ bhūte ādigacchate."

Then at that very moment, at that minute, at that hour, the hells, the animal destinies and the gods who were in this triśaṁsārahāṁśhaśravakakoṭṭhā were broken open and emptied and all the difficult conditions (aksana) disappeared and the beings who had fallen into the hells, the animal realm and the realm of Yama, all experienced such great joy that they were reborn among humans or among the Cūrṇamārtājīka, Śrīyastireṇa, Yama, Tātā, Niṁśukāra or Pārānirmitavasavātim.

Aside from a few unimportant differences, the corresponding text of the Sātānāhārīkā, p. 13-14, is the same. 721 The hell, animal and preta destinies constitute the three bad destinies (duḥṣṭa); these are well known and it is not necessary to define them here. By contrast, the aksana, which the Chinese translation renders as 'difficult conditions' asks for some explanation. There are eight (occasionally nine) aksana: belonging to one of the bad destinies, i.e., damned (narakā), animal (ṭīyagotra) or preta, being a human, one is lacking an organ (indravasākana), is plunged into wrong views (moharudāna), is living before or after the Buddha (tathāguṇānām asampādā), or living in a border region (prayatnaṇāsarpadā). If one is a god, belonging to the class of the long-lived gods (ārīpyaphalā), one is linked to the bhuma, living in the eight difficult (ānaśyakāra), is plunged into wrong views (moharudāna), is living before or after the Buddha (tathāguṇānām asampādā), or living in a border region (prayatnaṇāsarpadā). If one is a god, belonging to the class of the long-lived gods (ārīpyaphalā), one is linked to the bhuma, living in the eight difficult (ānaśyakāra), is plunged into wrong views (moharudāna), is living before or after the Buddha (tathāguṇānām asampādā), or living in a border region (prayatnaṇāsarpadā).
formless realm], they cannot be reborn in the form realm (rupadhåtu) or the formless realms (arûpyadhåtu).

Question. - The five aggregates (skandha) [making up the individual] are transitory (anîtya), empty (înśya) and non-substantial (andmaka); then how can one be reborn among the gods or men? Who is reborn?

Answer. - This point has already been fully discussed in the chapter on the bodhisattva. We shall limit ourselves here to a brief answer. You say that the five skandhas are transitory, empty and non-substantial, but according to the Prâjâpâramith, the five skandhas are neither eternal nor transitory, neither empty nor non-empty, neither substantial nor non-substantial. Like the heretics (tîrthikaka), you are looking for a real atman, but that is non-existent (anupalabdha); it is only a designation (prajñapti). It exists as a result of diverse causes and conditions (nânÎheta-pratyayavasthåga), but only nominally and conventionally (nâmasankēta). Thus when a magician (mîyâkâra) kills himself, the spectators see him dead, and when a trick resuscitates him, the spectators see him alive; but his life and his death have only nominal existence (prajñaptisat) and are not real (dravyasat). According to ordinary systems (lokadharmå), samsâra really does exist; but according to the system of the true nature (bhâtalaksa-nadharmå) there is no samsâra, transmigration.

Furthermore, if there were a transmigrating being (samsârin), there would be transmigration, samsâra; without a samsârin, there is no samsâra. Why? Because the Asamsârin has destroyed birth by means of his great wisdom.

Thus some stanzas say:

Although the Buddha dharmas are empty (înśya)
They are not, however, reduced to nothingness (ucchitÎna).

[118 a] Existent, but non-eternal

Actions are not lost.

Dharmas are like the trunk of a banana tree (kudall): All are the result of mind.
If one knows the non-reality of the dharmas This mind, in its turn, is empty.

The person who thinks about emptiness Is not a practitioner of the Path.
Dharmas do not arise and they do not perish: Being momentary (kṣaṇîka), they lose their nature.

The person who falls into Måra's net,
The person who does not think finds escape (nihsaraṇa).
Mental discursiveness is not the Path,
Non-discursiveness is the seal of the Dharma (dhammanuḍå).

*** *** ***

Śûtra: Then remembering their former existences (pûrva-jñamânî anumôtya), these gods and men (devamanaṣya) experienced great joy (prâmodya). They went to the Buddha and, having bowed down to the Buddha's feet (bhagavatå pâdan iśrîbhîr abhîvandya), they stood to one side.

Śûstra.- Question. - When the gods are reborn, they know three things: they know where they have come from (kutasî cyâtâ), they know where they are born (kusutzapannadhå) and they know by virtue of what previous merit (kena pûra-vâkrapunjeyya).222 But when men are reborn, they are unaware of these three things. [How can it be said here] that they remeber their previous existences?

Answer. - 1) It is not a fixed rule (niyama) for men (manusya-yagati): some rememeber, some do not remember.223
2) Furthermore, it is thanks to the miraculous power (rddhibala) of the Buddha that [those in question here] remember their previous existences.

Question. - The gods, who possess the five superknowledge (abhijñå) and remember their previous lives, are able to go to the Buddha; but supposing that they received [the gift] of the miraculous power of the Buddha and remembered their previous lives, how could men go to the Buddha?

Answer. - Some of them, by birth (janman) or by retribution (vipâka), possess the superknowledge (abhijñå)224, as for example, the noble cakravartin kings; the others borrow the Buddha's miraculous power [in order to go to him].

Question. - Humans are carried in the womb for ten months, suckled for three years and fed for ten years; only after that can they support themselves. It is said, by the power (anabhadhå) of the Buddha, beings in the three bad destinies (durgati), and the eight difficult conditions (akṣaya), all obtain deliverance (vimukti),

---

222 Cf. Avadîniśatakā, l. p. 292: dhammaṁ khalu devaputraya eva devakanyo 'y ... cyåtå kusutzapannadhå kena karmaṇa. - Kośalâyâkhyâ, p. 413: nîcåra-papannadhå devaputraya tråsi cîtâni ... kusutzapannadhå kena karmaṇa.
223 It is not rare that Indian newspapers report the case of young children who remember their immediately preceding lifetime.
224 Notably the rdhåyubala of moving rapidly from one place to another.
are reborn among gods or humans, and go to the Buddha. It may be so for the gods but it is impossible for humans; indeed, how could they walk [as soon as they are born]?

Answer. - In the five destinies (gati), living conditions differ:

1) Gods and hell beings (naraka) are all appariitional beings (upapādaka).

2) Pretas are of two kinds, born from a placenta (jārīṣya) or appariitional (upapādaka).

3) Men (manuṣya) and animals (ṭiṣṭhaṇya) are of four kinds: born from an egg (ándaṇja), born from exudation (sammavṛddhā), appariitional (upapādaka) or born from a placenta (jārīṣya).725

a) Born from an egg, e.g., the thirty-two sons of Piṭ chō k'āi mi k'é la mou (Viśākhā Māgāmāṇī): Viśākhā, their mother, gave birth to thirty-two eggs which on breaking open, released thirty-two boys who all were strong men;726 the oldest of them was Mrgha. Viśākhā obtained the fruit of the threefold Path.

b) Born of exudation, for example, Ten lo p'o li (Ānrapālī), chief courtean (vejīgye) who gave birth to a cakravartin king, etc.727

c) Appariitional beings: thus, when the Buddha was traveling with the four assemblies, in the group of nuns there was a bhikṣunī named A lo p'o (Āśūmārā) who appeared miraculously on this earth.728 Moreover, the people born at the beginning of the cosmic period (prāthamakalpiṣṭha) were all appariitional beings.

d) Born from a placenta: this is the usual birth for humans.

118. b) People of appariitional birth (upapādaka, as an emanation), being full-grown at birth, are able to go to the Buddha. There are people who have obtained the abhijñā who are able to go to the Buddha [by themselves]; others also are able to go to the Buddha because the latter lends them his power of abhijñā.

*** *** ***

725 These are the four "womb" or yoni which are listed in Dīgha, III, p. 230; Majjhima, I, p. 73; Tei′āng a han, T I, k. 8, p. 50c; Mišinda, p. 146; Visuddhi-magga, p. 552, 557; Mahāyāna-pīṭṭha, up. 2279-2282. To illustrate these four types of birth, the Kāranaprajñaptī in Tibetan (Lav., Cosmologie, p. 345-346), Viṣṇubha (T 1545, k. 120, p. 626c-627a) and Kośa (III, p. 28) have gathered a long series of examples. The Mpiś mentions the cases of Viśākhā, Ānrapālī and Āśūmārā.

726 The thirty-two eggs of Viśākhā: Dulpba, III, p. 126-131 (Cosma-Feer, p. 173-174); Rockhill, Life, p. 71; Schiefner-Ralston, Tibetan Tales, p. 125.

727 Ānrapālī was born from the stem of a banana tree as is told at length in the Nai nin k'ī yu yin yuán king, T 553 (tr. Chavannes, Contes, III, p. 325-329); Schiefner-Ralston, Tibetan Tales, p. 85. - But Ānrapālī is the mother of Jivaka, not of a cakravartin king.

728 As her name indicates, this nun 'dweller in a hermitage' was born in a hermitage, her head shaven and clothed in ochre robes.

Sūtra: In the universes of the ten directions, universes as numerous as the sands of the Ganges, the earth shook similarly in six ways. The damned (naraka), the pretas, the animals (ṭīryaṣa) and the other inhabitants of the eight difficult conditions (akṣaraṇa) were at once liberated (vimuktā) and reborn among the gods of the six classes.

Śāstra: Question. - Beings, infinite (apramāṇa) and innumerable (asamkhyeya), form a considerable number just in the trisahasramahāhāra-laḥkhaṭhā; why does the Buddha also address himself to beings in the universes as numerous as the sands of the Ganges?

Answer. - The power of te Buddha (buddhākhaṇa) is immense (apramāṇa): it is a trifle for him to save the beings of the trisahasramahāhāra-laḥkhaṭhā: this is why he addresses himself also [to the beings] of the ten directions.

Question. - If, by his great power, the Buddha Śākyamuni saves the ten directions as a whole, why are other Buddhas still needed [to save beings]?

Answer. - 1) Because beings are infinite (apramāṇa) in number and do not all ripen (paripakṣa) at the same time.

2) Furthermore, causes and conditions (henupratvaya) vary for each being. Thus it is said in the system of the śrīvakas: "In the Chō lī fou yin yuán (Śrīpratvādhana), disciples become separated from Śrīputra;729 if the Buddhās cannot save them, how could others do so?"

3) Furthermore, here it is a matter only of universes of the east equal in number to the sands of a single Ganges; we are not speaking of universes as numerous as the sands of two, three, four, up to a thousand prabhedaśī of Ganges.

4) Finally, universes (laḥkhaṭhā) are infinite (ananta) and unlimited (apramāṇa) in number. If they were finite and limited, the number of beings would be exhausted. This is why the Buddhās must save the innumerable universes of the ten directions.

*** *** ***

Sūtra: Then, amongst the beings of the trisahasramahāhāra-laḥkhaṭhā, those who were bānd from birth were able to see (jātyuddhiḥ paśyanti sma), the deaf began to hear (budhikralaḥ śravanti sma), the mute began to speak (mūktaḥ bhāṣanti sma), the insane became rational (amaṃṭṭhāḥ smṛtiḥ pratilabhante sma), the distracted recovered their attention (vikṣipatitāḥ evaṃcātāḥ bhavanti sma), those who were naked received clothing (agnaiṣ caśvarītāḥ pratilabhante sma), those who were hungry and thirsty had their bowls

729 This perhaps concerns the schism of Kaśāmbrī in which Śrīputra had to intervene (cf. Vinaya, I, p. 354).
filled (jighatsitāḥ pāṛṇaṃdarā bhavanti sma), the sick recovered their health (vyāgasprṣṭā vigatārogā bhavanti sma), the crippled regained their wholeness (hiṃendriyāḥ pariḥpāṛṇendriyā bhavanti sma).730

Śāstra: Beings are subject to hundreds of thousands of sufferings (dukhhā); if the Buddha uses miraculous power (yuddhikāla), why does he not liberate them from all of these sufferings?

Answer. - All sufferings are suppressed, but here only the most serious (sthiḻa) ones are spoken of in brief. Similarly, in order to designate all the fetters (sanyojana), they are spoken of, as a whole, as the three poisons (triviṣa).

I. Question. - It would suffice to say that 'the blind' obtained their sight; why specify 'those blind from birth'?

Answer. - Because in their previous existences, those born blind (pāṛṇaṃdāraṇa) were great sinners. If great sinners can thus recover their sight, what about minor sinners?

Question. - What grave sin (ṣthiḻapattī) have they committed in their previous lives in order to be blind from birth today?

Answer. - They have gouged out or torn out someone's eyes, or destroyed someone's correct view (sanyogprācticakṣa) by saying that sin (apatti) and merit (punya) do not exist. After death, these people fall into hell (nīrāya), then, being reborn in the form of humans, their sins make them blind from birth. - Moreover, stealing lights or lamps (pradaśa) from a stūpa of the Buddha, arhat [118e] arhat or pratyekabuddha, ruining the lamps in other fields of merit (punyakṣetra) are also actions of previous lives (pāṛṇaṃdāraṇakarmaṇa) that cause the loss of sight [in the course of a future lifetime].

But one may lose one's sight during the present lifetime (jhaṇanma) as a result of sickness (vyāḍhī) or because of being beaten (prahāra): those are actual causes.

Only the Buddha is able to restore sight to the 96 eye-sicknesses that king Chō na kia lo (Bāhānakara) could not cure; first he gives them back their sight, then he makes them find the wisdom eye (prajñācakṣa). It is the same for the deaf who recover their hearing.

II. Question. - If there are those who are blind from birth, why does the stūra not speak of those who are deaf from birth?

Answer. - Because those who are blind from birth are more numerous than those who are deaf from birth.

Question. - What are the causes of deafness?

Answer. - 1) Deafness has [the actions] of the previous life as cause. To reject or transgress the instructions of one's teacher (ācārya) or one's father (pitṛ) and to rebel against them is a sin (apatti) which will result in deafness. To cut off or tear out someone's ear, to ruin a gong (gaṇḍi), a bell (dhanḍā), a conch (śaṅkha) or a drum (dundubhi) of a stūpa of the Buddha of the samgha of good men or of any field of merit (punyakṣetra) are also sins (apatti) which in turn lead to deafness. These various actions of a previous lifetime (pāṛṇaṃdāraṇakarmaṇa) are the causes of deafness in a future lifetime.

2) In the present lifetime (jhaṇanma), one can lose one's hearing as a result of sickness (vyāḍhī), or being beaten (prahāra), and other similar things: those are the actual causes.

III. Question. - The mute (mūka) cannot speak. What sins (apatti) have they committed in order to be mute?

Answer. - 1) They have cut out someone's tongue or choked someone; they have made someone unable to speak by means of an evil herb; hearing the instructions of their teacher (ācārya) or the orders of their father, they have cut off their speech and not followed their advice; acting in bad ways, they did not believe in sin or merit and opposed correct speech (samyagvṛṣṭa). Condemned to hell, when they are reborn in human form, they are mute, unable to speak. Those are the various causes that make someone mute.

IV. Question. - [The stūra says] that the insane become rational (unmattāḥ smṛtim pratīlabhante sma); why is one insane?

Answer. - For having committed the following sins in the course of previous lifetimes: molesting someone (ājīvanma) in sin or merit and opposed correct speech (samyagvṛṣṭa) and their sins make them blind from birth. - Moreover, stealing lights or lamps (pradaśa) from a stūpa of the Buddha, arhat [118e] arhat or pratyekabuddha, ruining the lamps in other fields of merit (punyakṣetra) are also actions of previous lives (pāṛṇaṃdāraṇakarmaṇa) that cause the loss of sight in the course of a future lifetime.

Thus the brahmin, who had lost his rice field (tad tao tien), sasyakaṭṭha, instead of fou tien) and whose husband had died, had a fit of madness and fled completely naked. - The bhikkhu Tch'e chō k'ie kiao t'an (Krīśākā gautami), while she was still a lay-person (suddhavasanaṃ), lost her seven sons; the sadness made her lose her reason and she became insane.731 Extremely irritable people, unable to contain themselves, become completely insane. Mad people (mūdha), by a sad mistake, cover their bodies with ashes (bhūsan), tear out their hair (keia), go about naked and eat dung (purūla) in their madness.732 After a serious illness, a sickness of wind (vāyuḥdādi) or a sickness of fire (tāvoyādhi), people become insane. Others are insane because they are possessed by evil demons or because they have stupidly drunk rain

730 Similar exposition in Pulavimānti, p. 8-10; Śataāhārasūk, p. 18-19; Lalitavistara, p.278-279; Suvannaprabhūsa, ed. Nobel, p. 8-9; Mahāvyutpattī, no. 6036-6309.

731 The story of “Thin Gautamī”, in Pāli, Kiśāgotami, is especially well-known in the Pāli sources: Therīṭṭārga Conf., p. 174 seq (tr. Rh. D., Sisters, p. 106-108); Apudīnā, II, p. 564-567; Dhammapadātha, II, p. 270-275, III, p. 432 (tr. Burlingame, Legends, II, p. 257-260: III, p. 165-166): Manorathā, I, p.378-381; Rastou-Schneider, Tibetan Tales, p. 216-226: See J. H. Thiessen, Die legende von Kiśāgotami, Breslau, 1880 Kiśāgotami fled in despair with her dead child in her arms. She came to the Buddha who promised to bring her child back to life if she brought him a mustard seed from a house where nobody had died. She sought in vain for such a house until she realized that ‘the living are few and the dead are many’ and that the Buddha had wanted to teach her the universality of death. Comforted, she entered the monastic order where she attained arhathood.

This nun is different from Kiśāgotami, a young girl of Kapilavatūra, known also under the name of Megi who promised the future Buddha when he returned to his palace, addressing him to the famous stanza: Nibbatā nibbatā sūlā māl ā ... “Blessed truly the mother; blessed truly the father, blessed truly the wife who has such a husband as that.” Cf. Nidānaṅkathā, p. 60; Mahāvastu, II, p. 157; Fo pen hing tsi king, T 190, k. 15, p. 724b; Tchong hiu ho huo ti king, T 191, k. 4, p. 944c; Ken pen chouo... p'o seng che, T 1450, k. 3, p. 114b.

732 An allusion to the religious practices of the Nirgranthas.
It is said that in southern India (daksinapatha) there was a Dharma teacher (dharmacarya) Kao tso 736

736 Kao tso may not be a proper name; these characters mean 'he who sits on a high seat' and probably translate the Sanskrit uccāsane niṣṇanāḥ, which occurs in the Pāli Pītiṇākkha, 69th nikāya (Vinaya, IV, p. 204): na nīce uccāsane niṣṇati uccāsane nīcāsante agāḷāsate dhamman deśasehii: "I will not preach the Dharma while sitting on a seat lower than a man who is sitting on a higher chair; unless he is sick" and in the Sanskrit Sarvāstivādins Pratītiśīkha, 22nd śāṣāka (L. Finet, Le Pratītiśīkha des Sarvāstivādins, Extracts of JA, Nov.-Dec., 1913, p. 75; Mahāyānastūpa, no. 8603; Che song pi k’ieou po lo y’i mou tch’ a kiai pen, T 1436, p. 478a: na nīce uccāsane niṣṇan uccāsane niṣṇanāya gāḷāḥyavā yā dharmam deśasehīṃ. Therefore a kao-tso teacher is a teacher seated on a throne to teach.

We know that the famous translator Dhamarākṣa who came from a family of Sceythian origin at Tousen Houang and who lived in the 3rd century, was the student of the Hindu Kao tso (Tchou Kao tso) whom he accompanied into the Western countries. Here again kao tso is an honorific title rather than a proper name.

We should note that the Kao tso presented to us here by the Mppūs is a native of southern India, that he converted the king and ensured his protection in an original way - by his actions rather than by words - and that he finally triumphed over the heretics. These three points constitute the outline of Nāgārjuna's biography and, if indications were not so slight, I [LaMonte] could easily believe that Kao tso is none other than Nāgārjuna. Nāgārjuna was also a native of southern India (Andhra) and was a friend of King Satavahana. Many sources, or less dependent on one another, tell us how he was converted; it was indeed in the manner of Kao tso: "When Nāgārjuna came back from the nāga, the king of southern India, full of wrong views, favored the tīrthikas and disputed the holy Dharma. In order to convert him, Nāgārjuna appeared before him with a red flag for seven consecutive years. The king was astonished and asked who was this man before him. Nāgārjuna replied: "I am omniscient (sarva-jñā)." The king was startled at these words and said: "An omniscient one is very rare; how can you prove that?" Nāgārjuna answered: "If the king wishes to test my science, he may pay attention to my words..." The king then asked him what the devas were doing at that moment; Nāgārjuna told him that the devas were fighting against the asuras. At that moment the king heard a sound as if someone were being choked. Not believing that this sound was coming from the devas, he said that that was no proof... Then at once a mass of shields, spears and weapons fell from the sky. The king then said: "Although these are certainly weapons, how do you know [that they come] from the devas fighting with the asuras?"... Immediately, severed hands, feet, ears and noses of the asuras fell from the sky... The king bowed his head and was converted. Some brahmīs who were on the palace terrace cut their hair and took on the precepts (āsā). From that time on Nāgārjuna spread Buddhism widely in southern India, vanquished the tīrthikas and developed the Mahāyāna."

This story is drawn from a biography of Nāgārjuna attributed, wrongly, without a doubt, to Kumārajīva: the Long chou p’o’u sa chouan, T 2047, p. 186a-b; it is repeated by later biographies (Fou fa tsung yin yun tchouan, T 2058, k. 5, p. 318a-b; Fo tou fong k’i, T 2055, k. 5, p. 174c; Fo tou li fong t’ai, T 2056, k. 4, p. 503a-b) but its great antiquity is attested by a note of Kumārajīva inserted in the Tchou wei mo kie king, T 1775, k. 2, p. 538; where the episode is summarized.

The same sources tell also about a brahmīn who, in association with Nāgārjuna, produced a magic pool in the middle of which was a lotus with a thousand petals, and how Nāgārjuna astounded him by creating a white elephant with six tanks that upset the pool.

In the victory of Kao tso over the tīrthikas as it is told here in the Mppūs, we see perfect agreement with the biographies of Nāgārjuna written in the same spirit and with the same concerns. It would be rather tempting to identify Kao tso with Nāgārjuna. If the latter is really the author of the Mppūs, he was thus transmitting to us an anecdote in his own life...
who preached the five precepts. In the crowd there were many heretics (tīrthika) who had come to listen, and the king of the country made some objections: "If as you say, those who provide liquor (muḍvāḥ) or who drink liquor were punished with madness, among our contemporaries mad people would be more numerous than rational people. Now actually, mad men are rare and those of healthy mind are numerous. How can that be?" At once the heretics applauded (sādhabhāṣyam adātī), saying: "This is a profound (gaṇabhāṣya) objection. This Kao tso with the slaven head (munda) will not be able to answer it for the king's knowledge is sharp (tīkṣṇākābha)." Then the Dharma teacher, pointing his finger at the heretics, spoke about something else. The king understood but the heretics said to him: "The king's objection was profound; he has not answered. Ashamed of his ignorance, he just raises his finger and talks about something else." The king said to the heretics: "The Dharma teacher Kao tso has answered with his finger and that is all; he said nothing in order to spare you. By showing you his finger, he meant that you are the madmen and that madmen are not rare. You coat yourselves with ashes (bhasman) and have no shame in going about naked; you fill human skulls (kapāla) with excrement (purīṣa) and you eat it; you tear out your hair (kuṭika); you sleep on thorns (kantaka); you hang yourselves upside-down and you asphyxiate yourselves; you go into the water in winter; you roast yourselves in summer. All that is all; he said nothing in order to spare you. By showing you his finger, he meant that you are the madmen and that madmen are not rare.

Thirst. What then could be said of those who meet the Buddha?

391

Thus, at the time of the Buddha Kāśyapa, two brothers left home (pravrajita) in order to seek the Path (mārga).737 The first observed the precepts (sīlādhara), recited the sūtras (sūtrapāṭha) and practiced dhyāna; the second solicited patrons (dāna) and practiced meritorious actions (punykarman). When Buddha Kāśyamuni appeared in the world, the first was born into a merchant's (śāra) household and the second became a great white elephant (pūnārājga) whose strength conquered the enemies. The merchant's son left home (pravrajita) to practice the Path. He became an arhat endowed with the six abhijñās, his relatives or his family, would be hungry and thirsty because of the gravity of this fault even if they are living during the [golden] age of a Buddha.

Furthermore, people who, in their previous lifetimes, have stolen food from the Buddhas, the arhats, the pratyekabuddhas, their relatives or their families, will be hungry and thirsty because of the gravity of this fault even if they are living during the [golden] age of a Buddha.

Thus the prayer says (pūjā): "You who are the Buddha, by your miraculous power (śāntāla), created (nirmītā) food that satisfied them. According to others, the Buddha's rays, on touching their bodies, suppressed their hunger and thirst. This is like the wish-fulfilling jewel (cintāmanī): those who think of it have neither hunger nor thirst. What then could be said of those who meet the Buddha?"

391

This explains why causes and conditions (hengprataya) vary [for each individual] and why, although being born in [the golden] age of a Buddha, one may still be hungry and thirsty.

737 The story of the two brothers here is taken from Ts' a p'i yi ku, T 207 (no. 3), p. 523a (tr. Chavannes, Contos, II, p. 4-6).

738 According to Ts' a p'i yi ku, the king maintained this elephant in luxury and had assigned the revenue of a city of many hundreds of households to the elephant's maintenance.

739 In Ts' a p'i yi ku, it was to the king that the monk made this explanation; the king's understanding was awakened and he released the monk.
VIII. [The sūtra says that] the sick are cured (rogasātyā vigatarogā bhavanto sma). There are two kinds of sickness (ṛṣṭā vigatarogā bhavanto sma). A vaiśya invited him and the samgha to take a meal at his house. There are five reasons (hetupratyaya) why the Buddha, staying in a vihāra, would go for a meal: 1) He wishes to enter into samādhi; 2) He wishes to preach the Dharma to the devas; 3) He wishes to visit the monks’ cells in the course of his walk; 4) He wishes to care for the sick monks (gānapatīhāya); 5) He wants the monks who have not yet taken the precepts to take the precepts (lākṣāddùna). Then raising up the door-latch with his hand, the Buddha entered the bhikṣu’s cells; he saw a bhikṣu who was sick and had no care-giver (gānapatīhāyu): unable to rise up from his bed, he carried out all his needs in his bed. The Buddha asked him: “Why, O unfortunate man, are you alone and without a care-giver?” The bhikṣu answered: “Bhagavat, I am lazy by nature (ṣīnu sātikātām); I have not yet understood. This is why you have had to undergo these sufferings and you will still have more sorrows immediately disappeared; my body and my mind rejoiced.” The Buddha asked him: “Why, O unfortunate man, are you alone and without a care-giver?” The bhikṣu answered: “Bhagavat, I am lazy by nature (ṣīnu sātikātām); I have not yet understood. This is why you have had to undergo these sufferings and you will still have more sorrows immediately disappeared; my body and my mind rejoiced.”

394 In the present lifetime, all kinds of illnesses are also contracted following sudden cold (śīna, heat (aṣṭā) or wind (vīyu). In the present lifetime, sicknesses are of two types: i) internal sicknesses (ālaḥdyānikarogā): disturbances of the five internal organs, coagulation, sickness due to the stars, etc.; ii) external sicknesses (bhūhyarogā): being crushed by a chariot, falling from a horse, being injured by weapons and other accidents of this kind.

Question. What are the causes of sickness? Answer. 1) For having devoted oneself in past lifetimes to all kinds of violence, e.g., beatings, pillage, imprisonment, etc., sicknesses are contracted in the course of the present lifetime. In the present lifetime, again all kinds of sickness are contracted due to lack of hygiene, wrong nourishment, irregularity of sleeping and rising. There are 404 different illnesses. These illnesses are cured by the Buddha’s miraculous powers (ālaḥdyānikara). What is said is as follows:741

740 See Hobogrīn, Ṭhā, p. 155. 741 In the Pāli text (Vinaya, I, p. 301-302) there is the story of the sick and abandoned monk whom the Buddha washed with his own hands: 

Tenā khaṃ samayena abhitārasya bhikṣhako kacchāvīkārādhāho hoti ... Ānanda pādato uccāreṇa mahāve Karakātena.

The same story occurs in many texts: Tseng yi a han T 125, k. 30, p. 766b-767b; Cheng king, T 154 (no. 26), k. 3, p. 89b-90a; Pou sa pem chung man loon, T 160 (no. 11), k. 4, p. 342b-c; Fu kiu p’i yyun king, T 211, k. 2, p. 591b-c; Wou fun liu, T 1421, k. 28, p. 139b; Mo ho seng k’i liu, T 1425, k. 28, p. 455a-457b; Sseu fen liu, T 1428, k. 41, p. 861b-c; Che song liu, T 1435, k. 28, p. 205a-b; Hiuan tsang, Si yu li, T 1087, K. 6, p. 899b (tr. Beal, II, p. 5; Watters, Travels, I, p. 387).

There are some differences among these stories:

a. The scene takes place at Śrīvastī in most of the sources, but in Rāgahga in T 125 and T 160 and in the kingdom of Hien t’i (154 and 8; 64 and 9) in T 211. Hiuan Tsang may have visited the stūpa commemorating this cure, either NE of Śrīvastī (according to the Si yu li, I.c.) or NE of Rāgahga (according to the Che che yao lan, T 2127, k. 2, p. 306a).

b. In T 125, the sick man calls to the Buddha for help and the Buddha hears his cry by means of his divine ear.

c. The Buddha cures the sick man, sometimes without the aid of anyone else (T 211, T 1421, T 1428, T 1435, T 2087), sometimes with the help of Ānanda (Pāli Vinaya; T 1425) or Śakrā (T 160 and Mppi) or Vaiśravana and Śakrā (T 125).

d. In three sources (T 154, T 211 and Mppi), the sickness and the abandonment of the monk is presented as the punishment for his evil conduct in past lifetimes.

e. All the Vinayas (Pāli Vinaya, T 1421, T 1425, T 1428, T 1435) add that the Buddha profited from the occasion by encouraging his monks to care for one another when they are sick; cf. Vinaya, I, p. 302: Nāthā te bhikṣhavo mātā nāthā pitā ... to gilāmān upaṭṭhāhayasa.

No longer, O monks, do you have a mother or father to care for you. If you do not care for one another, who will care for you? Whoever wishes to care for me must take care of sick people.”
2) In the present existence (imājanam) they are victims of robbers (caura) or butchers (ghātaka) and they are crippled because of all this. Or the sicknesses (vyādhī) of wind (śāra), cold (śīla) or heat (uṣna) causes them physical discomfort and parts of their bodies become infected; this is why they are crippled. But thanks to the Buddha's loving-kindness they recover their wholeness.

Thus, for example, the servant of the Jetavana (jetavanīdāna) called Kien ti (Gaṇḍaka)?742 [Gaṇḍaka in the Ts' in language means 'cut up']. He was the brother of king Po saw ni (Prasenañjiti); he was handsome (ubhāruṇa), kind (bhādu) and endowed with an excellent heart (kalyāṇakāya). A high court lady fell in love with him, called him secretly and asked him to follow her, but Gaṇḍaka refused. The lady became very angry and slandered him to the king, placing the blame on him.743 On hearing this, the king had him cut into pieces (gandapagandam) and thrown into a cemetery (imaianasna). As he was not yet dead, a rākṣas tiger-wolf came during the night to feed him.744 Then the Buddha came to him and shone his rays on him; his limbs reunited at once and his heart felt great joy.745 The Buddha preached the Dharma to him and he attained the threefold Path (mārgatayaya). Taking him by the hand, the Buddha led him to the Jetavana. Then Gaṇḍaka said: "My body was broken and abandoned; the Buddha has rejoined my limbs; I must dedicate my life to him. I give my body to the Buddha and to the saṅgha of bhikkhus." The next day, on hearing of this event, king Prasenañjiti went to the Jetavana and said to Gaṇḍaka: "I am sorry for the mistake [I have committed] against you; indeed, you are not guilty, I have wrongly punished you; therefore I am going to give you half of my kingdom as compensation." Gaṇḍaka answered: "I am satisfied, O king, you are not guilty either: it must be that way as punishment (vipaka) for faults [that I have committed] during my previous existences (piṭavanīdāsa). But today I have given my body to the Buddha and the saṅgha; I will not return with you."746

This is how the crippled who have lost their wholeness recover it when they receive the Buddha's rays. This is why [the sūtra] says that the crippled recover their wholeness (abhijnendrañāpi pariññendrañā bhavanti). They are reestablished as soon as they receive the Buddha's rays.

---

742 Kien ti may well conceal an original Sanskrit Khadin which also means 'cut up', but Gaṇḍaka is attested by the Divyāvadāna. p. 155: He was originally called Kăla, but 'as his body had been cut into pieces, his name was changed to Gaṇḍaka.' Indeed, Kien ti can easily conceal an original Gandu, because Kien (93 and 9) can as well translate gand as kălam, and ti (64 and 5) probably translates a final diśa: Gaṇḍika.

His story, told here, also occurs with some divergences in detail in the Divyāvadāna, p. 153-155 (tr. Burnouf, Introduction, p. 154-156) and the Mūlaśravastivādin Vinaya, Ken pen choa - su che T 1451, k. 28g. 338bc.

The same Gaṇḍaka, called Gandu in the Pāli sources, appears also in another story. The gardener of king Prasenañjiti, he went one day to the palace to offer the king a ripe mango (ambapakkha). But meeting the Buddha on the way who was on his begging round, he offered it to him instead. The Buddha ate it at once and gave the seed (bhuma) to Gaṇḍaka. It is the Ts' in language means 'cut up'. He was the brother of king Po saw ni (Prasenañjiti); he was handsome (ubhāruṇa), kind (bhādu) and endowed with an excellent heart (kalyāṇakāya). A high court lady fell in love with him, called him secretly and asked him to follow her, but Gaṇḍaka refused. The lady became very angry and slandered him to the king, placing the blame on him. Then Gaṇḍaka refused. On hearing this, the king had him cut into pieces (gandapagandam) and thrown into a cemetery (imaianasna). As he was not yet dead, a rākṣas tiger-wolf came during the night to feed him. Then the Buddha came to him and shone his rays on him; his limbs reunited at once and his heart felt great joy. The Buddha preached the Dharma to him and he attained the threefold Path (mārgatayaya). Taking him by the hand, the Buddha led him to the Jetavana. Then Gaṇḍaka said: "My body was broken and abandoned; the Buddha has rejoined my limbs; I must dedicate my life to him. I give my body to the Buddha and to the saṅgha of bhikkhus." The next day, on hearing of this event, king Prasenañjiti went to the Jetavana and said to Gaṇḍaka: "I am sorry for the mistake [I have committed] against you; indeed, you are not guilty, I have wrongly punished you; therefore I am going to give you half of my kingdom as compensation." Gaṇḍaka answered: "I am satisfied, O king, you are not guilty either: it must be that way as punishment (vipaka) for faults [that I have committed] during my previous existences (piṭavanīdāsa). But today I have given my body to the Buddha and the saṅgha; I will not return with you."746

This is how the crippled who have lost their wholeness recover it when they receive the Buddha's rays. This is why [the sūtra] says that the crippled recover their wholeness (abhijnendrañāpi pariññendrañā bhavanti). They are reestablished as soon as they receive the Buddha's rays.

---

746 The Divyāvadāna adds that he will retire into the Buddha's hermitage and that he will be the Buddha's servant (upachāryaka).

747 The last phrase translates only imperfectly the original Sanskrit of the Palaśvinipati, p. 10 and the Śatāsāhariśa, p. 19: taṁ samīr eva ca saṁsa evaṁprāpyaṇaṇu... taduḥ prāmbhakī prāvāhīṇam. "At that very moment, they were filled with such wisdom that they cried: 'Long live mastery of the self! Long live the discipline! Long live the practice of the religious life! Long live non-violence towards animate beings!"
Answer. - No. They consider old people as their father and mother, large people as their elder brother, small people as their younger brother; similarly for elder or younger sister. By the power of samākīcita, everybody is considered as a relative (ākācīta).

Question. - Why call father and mother somebody who is neither father nor mother, etc.? Why call somebody who is not a relative a relative? Is that not a falsehood (māyāvāda)?

Answer. - In the course of innumerable generations, all beings have been one's father, mother, elder brother, younger brother, elder sister, younger sister and relative. Furthermore, according to the true nature (satyalaṅkana) of dharmas, there is no father or mother, no elder or younger brother; but people who are submerged in the error of self (ātmaniparāśābhāvinīśīpa) believe in their existence and thus there is the question of father and mother, elder and younger brother. Therefore it is not a lie when, by virtue of a wholesome mind (kausalukīcita), we consider one another [with the feelings we would feel] for a father or mother. Finally, there are people who, out of interest, treat as a father someone who is not their father and as a mother someone who is not their mother. It is the same for elder brother, younger brother and children. There are people who send away their son when he is badly behaved and other families take him in and treat him as their own son.

A stanza says:

Consider another person's wife (parakulatara) as a mother,
Consider the welfare of another (paranadhana) like fire,
Consider all beings as your relatives,
This is what is called the vision of evenness.

II. [The stūra says that]: all beings practice the ten good paths of action (daiaukusaladharmapathasevino bhavanti sma).

1) The paths of bodily action (kāyakīmpathā) are three in number: abstaining (virāti) from murder (prātītātiṁpā), theft (adattātātiṁpā), and wrongful sexual relations (kāmāniṁhīkātiṁpā).

2) The paths of vocal action (vākṣkīmpathā) are four in number: abstaining from falsehood (māyāvāda), slander (paścātuvāda), harmful speech (pārasyavāda) and thoughtless speech (sambāmīnamprayātiṁpā).

3) The paths of mental action (manaskīmpathā) are three in number: abstaining from envy (abhiḥdiḥ), spitefulness (syādpada) and wrong views (mūḍiḥkādyāti).749

Every path of action, from abstention from murder to abstention from wrong views, involves four subdivisions: not to kill beings oneself; not to order others to kill, praising (prātītātiṁpā) those who do not kill, rejoicing (anumodana) when one does not kill.

120] Question. - The last three paths of action, [abstaining from envy, spitefulness and wrong views] are not actions, whereas the first seven are actions. Then why speak of 'ten paths of action'?

749 These ten kīmāpathā are listed in the same way in Asagutta, V, p. 261, 266-267; Tsa a han, T 99 (no. 1052), k. 37, p. 274c; Mahāvyutpatti, no. 1685-1698; Kośha, IV, p. 168. See Rhys Davids-Stede, s.v. kāmāpathā.

Answer. - Because they are often resorted to, they are rightly called 'paths of action'. Although the last three may not be actions, they can give rise to actions; this is why they are called paths of action as a whole (samaśānta).

III. [The stūra continues]: "Pure, observing chastity, they are without fault" (tucayo brahmārāṇyo nirvānavādhi).

Question. - We have just said that these beings practiced the ten wholesome paths of action and the argument is satisfactory. Why add that they are pure and practice chastity?

Answer. - There are beings who practice the ten wholesome paths of action and who have not cut through their sensual desire. Here we are also praising those who observe the conduct of king Brahma (brahmācaya, in the sense of chastity). Because they have cut through lust, [the stūra] says that they are 'pure, chaste and without fault'. People who practice impurity have an ugly malodorous body. This is why we praise those who have cut through their sensual desire by saying that they are without fault (nirvānavādhi).

IV. [The stūra says that] they were full of bliss (suvāsakhasamapita).

Question. - What is bliss (sukha)?

Answer. - This bliss is of two types, internal bliss (ādityātīnakṣaṇaka) and the bliss of nirvāna (nirvānavāsaka). This bliss is not the result of the five coarse objects (āṇṣeṣa) or the formless realm (ānākyavāsaka), and wrongful sexual relations (āṇaṃkāya), by practicing the ten wholesome paths of action (daiaukaladalakarmapathā), one is pure (āṇa) and faultless: this is what is called internal bliss.

Question. - To what realm (ājīvakkhaṇa) does this bliss belong? Does it belong to the desire realm (kāmādhūṇa), the form realm (āvāsādhūṇa) or the formless realm (āvāsādhūṇa)?

Answer. - This bliss both belongs to and does not belong to the desire realm (kāmādhūṇa); it does not belong to the form realm or the formless realm. The stūra says that it is like that experienced by a bhikṣu entered into the third dhyāna (śāntiprāmaṇa bhikṣu). If this bliss belonged to the form realm (āvāsādhūṇa), the stūra would not have used this comparison (āpamaṇa); that is why we know that it does not belong to the form realm. It is a matter here of a mind of the desire realm (kāmādhūṅkha) that produces a joy filling the entire body; it is like a warm joy that floods the body, makes it flexible (āṇaṃkṣa), soft and happy (āṇa). Those who are without bonds (anuṣayavācara) discover the nature (ālyanasa) of Prajñāpāramitā; they see that all dharmas are unborn (anupanna) and unceasing (anuttappa); they acquire real wisdom (prajñā) and their mind is without attachment (asaṅga). The bliss of the signless (ānuttappa) is the absence of bonds.

Question. - The Buddha has said that nirvāna is the supreme bliss (nirvāṇaṃ paramaṇa sukham),750 why do you speak here about the bliss of the third dhyāna (trīṣadūṇakṣaṇa)?

750 For example, in the well-known stanza of the Maṅgalandasutta (Majjhima, I, p. 508; Tsongh a han, T 26, k. 38, p. 672b):
Answer.751 - There are two types of bliss, the bliss that involves feeling (saveditasukha) and the bliss that involves the abandonment of feeling (veditanirodhasukha). In the latter, the five aggregates (pañca-skandha) are completely eliminated and there is no further rebirth; this is the bliss of nirvāna-without-residue (nirapady-dhi-sam-nirvānasa-kha). But the bliss of the mind (citānanda) that suppresses displeasure (avesi) and the afflictions (kleśa) is called pleasant feeling (su-khaveda) and the fullness of the pleasant feeling (su-khaveda-paripūṭṬi) occurs in the third dhīyā. This is why [the bliss which these people experience] is compared to that of the third dhīyā.

Question. - The first and second dhīyās involve a pleasant feeling as well: why does the stītra speak only of the third dhīyā?

Answer. - Bliss is lesser (avara), medium (madihyu) and greater (agra). The lesser bliss is that of the first dhīyā, the medium bliss is that of the second dhīyā, the greater bliss is that of the third dhīyā.

In the first dhīyā it is twofold: the faculty of pleasure (sukhendriya) and the faculty of satisfaction (saumanasayendriya), namely, the faculty of pleasure associated with the [first] five consciousnesses (pañca-vijñānasam-prayukta-sukhendriya) and the faculty of satisfaction associated with the mental consciousness (manovijñānasam-prayukta-saumanasayendriya).

[121 a] In the second dhīyā, there is the faculty of satisfaction associated with the mental consciousness (manovijñānasam-prayukta-sauman-asayendriya).

In the third dhīyā there is the pleasure associated with the mental consciousness (manovijñānasam-prayukta-sukhendriya).

In all the threefold world (trai-dhituka), with the exception of the third dhīyā, this faculty of pleasure associated with the mental consciousness is absent. The [first] five consciousnesses (pañca-vijñāna) are unable to conceive (vikalpaṇu) things; they do not know their names (nāma) or their symbols (ṣaṁketa) or their marks (nimitta). At the moment it is produced, the visual consciousness (caksu-vijñāna) is like a first indication; but it is the mental consciousness arising later [that knows the thing]. This is why the faculty of pleasure associated with the first five consciousnesses (pañca-vijñānasam-prayukta-sukhendriya) is unable to perfect (paripūṭṬi) happiness; it is the faculty of pleasure associated with the mental consciousness (manovijñānasam-prayukta-sukhendriya) that perfects bliss. Consequently if, in the third dhīyā, the qualities (guna) are few in number, bliss (sukha) abounds. It is not vinākha, abhibhāvyatana or kṛṣṇūryatana which surpasses this third dhīyā, for they themselves lack this bliss. This is why the stītra compares the [bliss of these beings] to that experienced by a bhikku in the third dhīyā.

V. [The stītra says]: "They approve of wisdom (praṭijñā), keeping the precepts (śīla), mastery of the self (dharma) and non-violence toward others (praṇibhāṣṭey avihina)."

Question. - Having spoken of the bliss [which they experience], why does the stītra say that they approve of wisdom?

Answer. - Those who have not found bliss (sukha) can still acquire qualities (guna); but when they have found it, attachment to bliss (asajjasukha) dominates and they no longer acquire qualities. This is why, immediately after this bliss, they set their minds to the approval of wisdom. Those who approve wisdom keep the precepts, master themselves and do no harm to others.

Question. - Keeping the precepts is 'mastering oneself' and 'not harming others'; why add this useless comment?

Answer. - Purity of body and speech (kāśyāvākkauṣṭya) constitutes 'keeping the precepts'; setting one's mind on the wholesome is 'mastering oneself' and also 'not harming others'. All these qualities are included in the section on morality (siḍḍhakanda), the section on concentration (samādhi-skandha) and the section on wisdom (prajñāskandha).752 Keeping the precepts constitutes the siḍḍhakanda; mastering oneself constitutes the samādhi-skandha; not harming others - loving-kindness (maññī) in the course of dhīyā and other qualities (guna) - constitutes the prajñāskandha.

Question. - Nobody boasts about hating the precepts. Why does the stītra say that the beings [whom it praises here] approve the observing of the precepts?

Answer. - There are some brahmans attached to worldly things (lokadharmaśastra) who say: "Leaving home, observing the precepts, those are the deeds of a casteless person. Dedicating one's life to acquiring wealth (dhanā) and accumulating precepts (guna), that is what is good. How can a mendicant (prayāvata) who begs for his food and makes no personal effort acquire qualities?" This is how they criticize those who keep the precepts.

There are also people attached to political institutions who criticize the partisans of self-mastery (dama). They say: "People should govern the world by law. Rewarding good and punishing evil is an inviolable principle. There is great profit in never forgetting to pay respect to one's parents, establishing laws and helping one's neighbor. Why should one be limited to improving oneself, mastering oneself, without doing anything about putting the disordered world into order, or helping those in need?" This is how they criticize the partisans of self-mastery.

Finally, there are people who criticize the partisans of non-violence towards beings (praṇibhibhāṣṭey avihinā) by saying: "They do not punish the wicked, they [121b] do not arrest thieves or chastise rogues; they show no severity towards the guilty; they are unable to repel an offense or put aside difficulties. What is the use of preserving profitless silence?" This is how they criticize the partisans of non-violence toward beings. They also say:

Why does a man without energy
Come into the world?
He does not avoid his own difficulties.
He is like a wooden statue fixed in the ground.

752 These three skandhas, śīla, samādhi and praṭijñā are the three elements constituting the Path. See for example Atīgūtara, I, p. 291.
With evil words like these, they criticize non-violence toward beings.

But the gods and men [with whom the stūtra is concerned] all approve of wisdom, observation of the precepts, mastery of oneself and non-violence toward beings. Practicing these good dharmas, [they enjoy] peace of body and mind (kāyacitrayogākāsme) and the fearlessnesses (vaśīrdrayaṣa); they are without worry and without anger; they have a good reputation; they are beloved by people; they are going towards entry into nirvāṇa. When their life reaches its end and they think about their merits, they feel neither sorrow nor remorse. If they do not attain nirvāṇa, they are reborn in the Buddha universes or in the heavens (svarga). This is why the stūtra say that they approve wisdom, keeping the precepts, self-mastery and non-violence toward beings.

**ACT VI**

Sūtra: Then the Bhagavat, seated on the lion-seat, mastered the trisūtrasmahātālakāslokadhātu by his brilliance, his color, his beauty and his splendor, and extended [his domination] as far as universes of the ten directions as numerous as the sands of the Ganges, in the same way that Sumeru, king of the mountains, surpasses all the mountains by its brilliance, its color, its beauty and its splendor (Atha bhālu Bhagavāṁ tammin eva śīḥāsam inam trisūtrasmahātālakās lokadhātam abhiḥbāya tiṣṭhati ... abhiṣāy varṇena iśrīyā teṣāṁ ca, yayaś dasādikāyā guṇinādimāvlokāspamāṇā lokdhātām abhiḥbāya tiṣṭhati. tadvajāhāpi nāma Sumeruh parvartādjaḥ sarvaparvatvān abhiḥbāya tiṣṭhati ... abhiṣāy varṇenaśrīyā teṣāṁ ca).

Śāstra: Question.- By means of what power (bala) does he thus dominate all beings with his brilliance, beauty and splendor? The cakravartin kings, the devas and the lāyās also have power, brilliance and beauty; why speak only of the Buddha’s superiority here?

Answer. - Although these lāyās have brilliance and beauty, theirs are limited like the stars that are dimmed and disappear at sunrise (sūryadvaya). For numberless [k, 9, 121e] asamkhyeyakalpas the Buddha has accumulated great qualities and all the accumulations (sambhāra); and because his merits (hanuprāyaya) are great, his retribution (vipakākhalpaya) also is great. This is not the case for other men.

Moreover, from age to age the Buddha has practiced the austerities (dukkaracaya) beyond measure or limit; uncannily he has sacrificed his head, his eyes, his marrow and a fortiori, his kingdom, his wealth, his wife and his children. Having, from age to age, cultivated all types of morality (mīla), patience (ksīnta), energy (vīrya), dhyāna, and acquired incomparable (anupama), pure (visiśuddha), unchangeable (avākāta) and inexhaustible (aḍakṣaya) wisdom (graṇḍhikā), his accumulations (sambhāra) were complete. By the power of retribution, he has obtained [as result] an incalculable powerful superiority. This is why we have said that when the merits are large, the reward also is large.

Question. - If the miraculous power (vīddhīhāla) of the Buddha is immense, if his beauty and grandeur are ineffable (avākācha), why would he have to undergo the retribution of the nine sins (navapattiyāpaka)?

---

1) Sundarī's slander. - At the instigation of the heretics, Sundarī went to the Jetavana in the evening, announcing to the Sākyas: “I have come to the butterflies and the birds, and I want to hear the story of the Buddha. I have come to the Buddha's cell.” The next day she made it appear as if she was coming back from the Jetavana. After a few days, the heretics had her killed and hid her body under a heap of rubbish near the Jetavana; then they announced her disappearance to king Prasenajit. A search was carried out and the corpse of Sundarī was found near the Gundhakara cell of the Buddha. The heretics placed her body on a litter and carried it up the city of Śrīvastī, crying: “See the work of the Sākyā monks!” The Buddhists were all insulted, but the Buddha announced to them that the public uprising would end in seven days. The murderers were found by the king and confessed having been hired by the heretics who were forced to retract their accusation against the Buddha and his monks.


Chinese sources: Hsin k’i hing king, T 197 (no. 1), k. 1, p. 164b-165c; Yi tao king, T 198 (no. 3), k. 1, p. 176b-177c; Ta pao tsi king, T 310, k. 28, p. 54a18; P’ou sa chou t’ai king, T 384, k. 7, p. 105b6, (where Sundarī is called Sundaranandi); Po kung t’ai, T 790, p. 729b1; Ken pen chou ... yao che, T 1448, k. 18, p. 95a5 (where Sundarī is called Mei yung); Hsuan tsiang, Si yu k’i, T 2087, k. 6, p. 899c (tr. Beal, ii, p. 7-8; tr. Watters, I, p. 389).

2) Sundarī by Cittac - See above.


Chinese sources: Hsin k’i hing king, T 197 (no. 7), k. 2, p. 170b-c; P’ou sa chou t’ai king, T 384, k. 7, p. 105c5; Ken pen chou ... yao che T 1448, k. 18, p. 94a13; Fa hiem, tr. Legge p. 83; Hsuan tsiang in Watters, Travels, ii, p. 152; Yi tao in Chavannes, Religious éminents, p. 155.

4) Wound caused by kālava flower. - Daśābala Kālāyapu took care of the Buddha's foot wounded by an acacia thorn. Sanskrit sources: Saḍāriśaṃsa, ed. Sūlī, 26: Satagah kālavi kālas atitiyānāhaḥ ... pāde vidhīto śmi bhūtavah.


Chinese sources: Hsin k’i hing king, T 107 (no. 6), k. 1, p. 16a1b-16b; Ta pao tsi king, T 203 (no. 80), k. 7, p. 481a-b (tr. Chavannes, Contes, iii, p. 78); Ta pao tsi king, T 310, k. 28, p. 154c14; P’ou sa chou t’ai king, T 384, k. 7, p. 105b6; Ken pen chou ... yao che, T 1448, k. 18, p. 94b14.

5) Headache. - The Buddha suffered a headache at the time of the massacre of the Śākyas by Viśādābhāhu, in Pāli Viśādābhāhu. The Pāli sources, which essentially are confirmed by the Sanskrit and Chinese sources, tell that Pasenadi, king of Kosala, had a son, Viśādābhāhu, whose mother was a young slave named Viśādakhātthā, the natural daughter of Mahālāmaṇī, the successor to Siddhasana at Kapilavastu. Viśādakhātthā had been fraudulently affianced by the Śākyas. When the trick was subsequently discovered and Viśādābhāhu was treated as ‘the son of a slave’ by the Śākyas, he vowed to avenge himself. With the help of his general Diṅgha Kālāyapu, he dethroned his father Pasenadi, who fled from Śrīvastī to take refuge with his former enemy Ajātasattu. Viśādābhāhu marched against Kapilavastu and, despite the intervention of the Buddha, which three times succeeded in stopping the operations, he finally took the city and massacred the entire Śākya clan. But he himself perished miserably as a result. In the Buddha, his mother Viśādakhātthā and his minister Diṅgha Kālāyapu, appear under the names of Vīrusaka, Mālākā (or Mālākī) and Diṅgha Cārīyapu respectively.

It was most certainly from these works or other similar works that the objections raised in the Mppś were borrowed for the "List of nine sins" of the Buddha.

403

The brahmācārīn Sūren rō li (Sundarī) slandered (abhivyaktiyati) the Buddha, and five hundred arhats wiped out the slander.

J) The brahmācārīn Sūren rō li (Sundarī) slandered (abhivyaktiyati) the Buddha, and five hundred arhats wiped out the slander.
Buddha therefore underwent the small sufferings of this world. If the Buddha has immense miraculous power (ādhātadāna), if he dominates the trisūtra (in the Ganges), if he possesses such miraculous qualities (upramāṇa), who can say that the Buddha experiences the retribution for wrongdoings. It is only out of compassion (śīṣṭa) that the Buddha, who had gone from Rājagṛha to Vaiśālī, spent the night in the Gotamaka cetiya, seated in the open air. The son of king Suddhodana was rebuked by old age (jūrus); sickness (vyādhi) and death (marana), left home (pravrajita) and attained Buddhahood. Can we say that such a man will undergo the retribution of sins and be tormented by cold (ālava), heat (usna), etc? If the miraculous power of the Buddha is immense, if he possesses such miraculous qualities (acintyadhāna), he could be insensible to heat, cold, cold, etc.

2) Furthermore, the Buddha has two bodies (kāya); a body of essence (dharmanakāya) and a body born from father and mother (ārambhakāya). The essence body fills the ten directions of space; it is immense (upramāṇa), infinite (ananta), handsome (aṅkīrakṣa), charming (pravāsīkuśa), adorned with the major and minor marks (laksanādhanijānindanī) and has immense rays (upramāṇaśāna); the assembly (samgha) that listens to his preaching also fills space (this assembly is also his essential body and is not [112a] visible to sāṃskāric people. Cæselyes he emits various bodies (kāya) with various names (nāma), of various births (jānavartakā), with various skilful means (upāya) to save beings. He is always seeking to save everybody, never stopping for a moment. It is by means of this essential body that the Buddha saves beings of the universes of the ten directions. To undergo the retribution of sins is the business of the Buddha’s body of birth (jānakajyotibuddha). The Buddha of birth body preaches the Dharma in stages as if it were a human body. Since there are two sorts of Buddha, it is not a mistake that the Buddha experiences the retribution for wrongdoings. If he submits to the retribution for his sins (āpitāviptikā) and attains Buddhahood, can we say that such a man will undergo the retribution of sins and be tormented by cold (ālava), heat (usna), etc?

3) Furthermore, when the Buddha attains Buddhahood, he eliminates all the bad dharmas (aksālādharma) within himself and acquires all the good dharmas (kṣīlādharma). How then could he really suffer the punishment of the bad dharmas? It is only out of compassion (anukampā) for the beings of future generations (anantarjanamasatra) that he resorted to this means (āpūya) to prevent suffering the retribution of sins.
4) Furthermore, Aniruddha (Aniruddha) received an immense reward for having given food to a
pratyekabuddha?757 whatever food he thought of he found at will.758 How then could the Buddha, who
from one lifetime to the next has cut off his flesh (māṃsā), dug into his marrow (majjī) to make a gift of it
to others, find nothing when he begged for his food and returned with an empty bowl (dhutapāṭhena)?
This is why we know that it is the skillful means of the Buddha who [pretends] to undergo retribution for
sins in order to save beings.

What is this skillful means (upāyā)? In the future, in the fivefold assembly, there will be Buddhists
(Sākyaputra) who, having acquired but little merit by their lack of generosity (dānapunyānāvatā), will get
nothing when they go to beg for their means of livelihood (dāya); the lay people (avuddhavasana) will say
to them: “You who cannot obtain robes (āvāra) and food (āhāra), you cannot cure your own sicknesses
(vyādyā)! How will you be able to find the Path (mārga) and care for the welfare of beings?” [Thanks to
this skillful means of the Buddha], the fivefold assembly will be able to answer: “We have no means of
existence, but that is of little importance; we have the meritorious qualities inherent in the practice of
the Path (mārgacaryā). Our actual suffering is the punishment for sins of our past lifetimes, but the reward
for our actual virtues will come later. Our great teacher, the Buddha himself, went into a brahmin village

757 In a previous lifetime, Aniruddha had been a poor man named Ansuṭṭhāna (in the Pāli sources); one day when he was
cutting grass for his master Sumana (Pāli sources) or gathering dead wood to earn his living (Chinese sources), he saw a
pratyekabuddha who was returning with an empty bowl and gave him some coarse brot. As a retribution for
this generosity, he was reborn seven times among the Trāyāstikāra gods, was a cakravartin king seven times, and was
finally reborn in his last lifetime in a wealthy Sākya family.

407
sickness? Then take this milk in your bowl in silence and be careful lest the unbelievers (pāṣaṇḍa) should learn about it."

This is why we know that the sicknesses of the Buddha are pretenses coming from skillful means and are not real sicknesses; it is the same for the [pretended] sins that are their cause. This is why the sūtra says that the Buddha dominates everything by his brilliance, his color, his beauty and his splendor.

ACT VII

Sūtra: Then the Bhagavat made his ordinary body (prakṛtyātmabhāvā) appear to all the beings of the trisāhasramahābhūtasalokadhātu. At that moment, the Śuddhāvāsakāya, Brahmakāya, Paranirmitavasavartin, Nirmāṇarati, Tuṣita, Yama, Trāyastriṃśa, Caturmahālokabhūtas gods760, as well as the amanuṣya and the amanuvya of the trisāhasramahābhūtasalokadhātu, bearing heavenly flowers (divyas puṇṇa), celestial garlands (divyas mālā), heavenly unguents (divyas vīśapana), celestial powders (divyas cārṇa), celestial lotuses, blue (nīlotpal), red (kokanada), white (pundarīka), purple (padma), and leaves of manuṣya trees (tāmālapattra), gathered around the Buddha (Atha khalu bhagavān punar eva yādek trisāhasramahābhūtasalokadhātu sattrāṇāṁ atmabhāvām prakṛtyātmabhāvām upādāya-yādāya. Aha khalu śuddhāvātāsamayākā deva brahmākāyaṁ ca paranirmitavasavartinaṁ ca nirmāṇarataṁ ca tuṣitāṁ ca yāmaṁ ca trāyastriṃśo ca caturmahālokākāyaṁ ca ye ca trisāhasramahābhūtasalokadhātu manuṣyāmanusyāyā ca te puspāṃḍavāyapīvapīcāyāni dhūryā niśotpala-kokanapundrakapadāni dhūryāni ca tāmālapattraṁ grhitvā yena satāṅgās tenopasamāvāntaḥ).

Śāstra: Why does the Buddha make his ordinary body (prakṛtyātmabhāvā) appear to all the beings of the trisāhasramahābhūtasalokadhātu?

Answer. - 1) Wishing to preach the Mahāprajāpāramitā, the Buddha first enters the Samādhījñāsamālāḥ. The wheels on the soles of his feet emit rays and the other parts of his body, including the seven psychic faculties, also emit rays (sūtra). Just as at the end of a kalpa, at the time of the great fire, the mountains such as Sumeru parvataś, forth with brilliant light. Just as at the end of a kalpa, at the time of the great fire, the mountains such as Sumeru parvataś, forth with brilliant light.

2) The Buddha makes his ordinary body (prakṛtyātmabhāvā) and those who hesitate then attain deliverance by faith (anuttarasamyaksa-paridadāna). This is why beings say that that is truly the miracle of the Buddha. Therefore, to preach the Prajñāpāramitā, the Buddha first manifests his miraculous power (vyuddhālā). 3) The Buddha emits his ordinary light (prakṛtyātmabhāvā), namely, his aureole which is one armspan in width (vyuddā). 4) He covers the trisāhasramahābhūtasalokadhātu with his tongue (jihvā) and begins to smile. 5) He enters into the Simhavikīrtasamālāḥ, and the trisāhasramahābhūtasalokadhātu shakes in six ways. 6) Seated on the Simhāstha, the Buddha manifests his light, his splendor, his color and his lofty form. By this miraculous power (rākṣibhāla), he touches beings profoundly and those who have faith reach anuttarasamyakshaṁbhodhi in the end. Therefore, to preach the Prajñāpāramitā, the Buddha first manifests his miraculous power (vyuddhālā).

7) And finally here, for those who have doubts, he shows his ordinary body (prakṛtyātmabhāvā) and those who hesitate then attain deliverance by faith (anuttarasamyaksa-paridadāna). This is why beings say that that is truly the miracle of the Buddha. By the power of the Buddha, these people of the trisāhasramahābhūtasalokadhātu, seeing the ordinary body of the Buddha, come near him without confusion; and then the beings of the trisāhasramahābhūtasalokadhātu, full of joy (ānanda), cry out: "This is truly the body of the Buddha." Indeed, the Buddha always had this body, when he was born, when he became Buddha and when he turned the wheel of Dharma. This is why beings say that is truly the body of the Buddha.

Question. - What is meant by the Śūdravāsika gods and the Brahmāloka gods?

Answer. - The fourth dhyāna has eight stages (bhūmi):761 five stages are the abodes (sahāna) of the anāgāmins and are called the pure abodes (sahādhatva);762 three stages are the shared abode of ordinary people (prakṛtyātmabhāvā) and saints (ārya). Beyond these eight stages are the abodes of the bodhisattvas of the ten bhūmis (dasaśāhasra-bodhisattva): these are also called pure abodes (sahādhatva), [The Śūdravāsikas] are called Mahāvīravevatārīja.

The gods of the Brahmāloka have three stages of birth (janamabhāva):763 i) the heaven of the Brahmākāyas, the birthplace of the lesser Brahmās; ii) the heaven of the Brahma-pr̥ahitas, the birthplace of the noble Brahmās; iii) the heaven of the Mahābrahmās, also called the birthplace of intermediate dhyāna (ādiyānāntarāya).764

Question. - Renunciation (vairāgya) is the same [in all the Brahmās]; why do they have abodes of different quality?

---

Answer. - The first dhyāna [where they dwell] is of three kinds: lesser (avara), medium (madhya) and higher (agro). If they cultivate the lesser dhyāna, they are reborn as Brahmaparohitas; if they cultivate the medium dhyāna, they are reborn as Brahmaparohitas; if they cultivate the higher dhyāna, they are reborn as Mahābrahmās. It is the same for the development of loving-kindness (maitrībhāvanā). Thus the teacher Maṇḍya yon (Sunetra) said: "I have preached the Dharma to people and they have all been reborn among the Brahmaparohitas; I should not be reborn in the same place as my disciples; I am going to develop a higher loving-kindness (sattād maitrī)?"765 because he had developed higher loving-kindness, he was reborn among the Mahābrahmās. Moreover, it is by virtue of a mind of supreme purity (paramaviśuddhi) that one is reborn among the Mahābrahmās.

Question. - When there are four dhyānas, why do we speak here only of the first [: abode of the Brahmā gods] and of the last [: abode of the Suddhāvāsikas] and not say anything about the second or the third?

Answer. - J) We speak of the first dhyāna because renunciation (vaśārgyā), the gate to it, is difficult [to practice]; we speak of the fourth because its subtle beauty is difficult to obtain (durlabha). Nothing is said of the intermediate dhyānas because they are easy to enter.

2) Moreover, the brahmakīla is the start of the form realm (rūpadhatu), whereas the fourth dhyāna is its summit; this is why they are mentioned in particular (pṛthuk).

3) Moreover, many are the people who know the Brahmā gods but do not know the other gods. This is why we speak here only of the Brahmā gods. We [123a] also speak of the Suddhāvāsikas gods who, out of compassion (anukampā) for beings, always invite the Buddhas.

4) Moreover, when the Buddha preaches, the sound of the Dharma (bhāsana) reaches as far as the Brahmā gods. When the Buddha attained Buddhahood, these gods sent the news to the Suddhāvāsikas. It is why this is the first and the last [class of gods of rūpadhatu] are mentioned without saying anything about the two intermediate classes.

5) Moreover, the Brahmā gods who are close to kāmadhatu, [dwelling just above it], and the Suddhāvāsikas gods who are the chiefs of rūpadhatu should be mentioned here. Thus, when a gatekeeper (dvarapāda) knows that a guest (āgantuka) has arrived to see his master, the latter knows it also; the intermediaries being of no importance, they are not spoken of.

6) Finally, the second dhyāna is characterized by great joy (mahāpritī) and the third dhyāna by great bliss (mahāsukha). As joy and bliss imply carelessness, they are not spoken of.

Question. - What is meant by Paramirmitavasavartini?766

Answer. - The gods who take hold of and enjoy desirable objects created by others are called Paramirmitavasavartini "Using that which has been created by another". The Nirmāṇarati gods create the five sense objects themselves and enjoy them. This is why they are called Nirmāṇarati 'Enjoying that which they have themselves created'. The Tuṣita gods are the satisfied gods. The Yakṣas are the happy (suḥṣaṅga) gods.

The second category [of gods of rūpadhatu] is that of the Trayastraṇīa or Thirty-two gods.

765 Sunetra’s thought. - Aṅguttara, IV, p. 104: Na kho pan’ etam patitāpanam ... mettane bhāvayyān ‘ti. - Tchong a han, T 26 (no. 8), k. 2, p. 420a9; ibid. k. 30, p. 619b10; Pāṇḍita chau, T 1545, k. 82, p. 425a20.

766 For these definitions, see Dhīja, III, p. 218.
The first class, starting from the bottom, is that of the Caturmahārājikas or the Four Great Kings.

Mount Sumeru has a height of 84,000 yojanas; at its summit is the city of the Trayastrīṁśas.767 Beside Mount Meru is a mountain called Yugandhara, 42,000 yojanas high;768 it has four peaks on each of which is a city inhabited by a group of Caturmahārājikas. The lands of the other gods, Yīmas, etc., made of seven jewels (suptaramanaya), are situated in space (ākāsa) where they are supported by wind.769 and so on up to the Pure Abodes (śuddhadvāra).

Seeing the Buddha's body (buddhakāya), its purity (viśuddhi) and its great rays (mahāraimāi), these gods offer him aquatic and terrestrial flowers (jalasthalajñāṇi puspāṇi). Of all the terrestrial flowers, jasmine (malākī) is the most beautiful; of all the aquatic flowers, blue lotus (nilotpāla) is the most beautiful. Whether they grow on trees or on reeds, these are flowers having different colors and different perfumes. Each holding a celestial flower (divyapuspā), they gather around the Buddha. These flowers have a beautiful color, a rich perfume; they are soft (malāja) and flexible; this is why they are used as offerings.

Question. - What is a celestial flower?
Answer. - The celestial flower is one the perfume of which goes against the wind. - Cf. Kośa, III, p. 162-163.

Moreover, it is customary in India to call celestial (divya) anything that is beautiful. Even though the flowers of the manuṣya and amanuṣya do not come from the heavens, they can, nevertheless, be described as 'celestial' because of their beauty. Thus it is not wrong to say that the manuṣya and the amanuṣya offer celestial flowers.

Sūtra: They scatter (avakārantī sma) [all these offerings], from celestial flowers (divyapuspā) to leaves of the celestial tree (sāmālapatra), over the Buddha.

Question. - Why do they scatter these flowers on the Buddha?
Answer. - As a sign of respect (satkāriṇa), these flowers that have been scattered were not numerous, but nevertheless they form a great garland. The celestial garlands (divyadhiḍhava) are spread out on the ground before the Buddha; celestial powders (-divyacūrṇa) are scattered above the Buddha.

Question. - Celestial lotuses (divyapadmā) are blue (niśā), red (lohitā) pink (rakta) or white (avadana). Why are they not yellow (piṭu)?
Answer. - Because yellow is an attribute of fire (teṣaṁ 'peksate) and fire is foreign to aquatic flowers. These precious lotuses have a stem (daṇḍa) of jade (vaidūrya), a corolla (vēkā) of diamond (vaijra), leaves (pattarā) of golden sand from the Jambū river (jāmbūnādasvarnā). They are tender and perfumed. Taking also leaves from the celestial tree (tānulīla or Xanthochymus pictorius), they gather around the Buddha.

Question. - The gods can get celestial flowers (divyapuspā) as offerings, but how can men (manuṣya) and amanuṣya get them?
Answer. - Thanks to the bases of his miraculous power (uddāhāra), the Buddha emits great rays and the earth trembles in six ways; the gods rain down all sorts [123be] of marvellous flowers that fill the trīṣṭhasrarahastharakādhātu as offerings to the Buddha. The manuṣya and amanuṣya can gather these flowers and offer them in turn.
Sūtra: From the enchantment of these bouquets of flowers and garlands, the trīṣaḥśramaṇaḥḥaṭṭaṅgakālikadhātu takes on a golden color; and it is the same in all the Buddha-universes of the ten directions as numerous as the sands of the Ganges (tāśī ca pūpādārmañḥiḥ pāṭādārmañḥiḥ cāyām trīṣaḥśramaṇaḥḥaṭṭaṅgokālikadhātuh svuṣaṇavarṇena attivābhadhata. ye ca daśaśi dīkṣu gaṅgānaḍvālākopaṃ lokādhiḥtaeva śpuṣṭaḥvābhāsīti cābhāvān).

Sāstra: Some say: "The noble cakravartin king is the chief of four universes [i.e., of a catuḥdṛpta], Brahmrudevaraḥ is the chief of a chiliocosm (sāhasra-lokapāda), the Buddha is the chief of a trīṣaḥśramaṇaḥḥaṭṭaṅgakālikadhātu." That is not correct, for the creations (nirvāṇa) of the Buddha extend to universes of the ten directions as numerous as the sands of the Ganges.

Sūtra: Then, among the beings of the trīṣaḥśramaṇaḥḥaṭṭaṅgakālikadhātu and of the ten directions, [123c] each had the impression that the Buddha was preaching the Dharma for them alone and not for the other people (atha khalu asmin trīṣaḥśramaṇaḥḥaṭṭasvokālikadhātu daśaśi dīkṣu ca teṣām satrīṇāṃ ekakāśvyātād abhiḥ mama pūrato nāṃ nyāṣena tathāgaṭo dharmam delayati).

Sāstra: Question. - The Buddha appeared simultaneously in the same form to all the beings of the trīṣaḥśramaṇaḥḥaṭṭaṅgakālikadhātu and the ten directions; how then does each of these beings see a Buddha seated face-to-face and preaching the Dharma???

Answer. - The miraculous power (dīkṣaḥèla) of the Buddha is twofold: 1) seated in the same place, he preaches the Dharma in such a way that all beings see him from far away (duśrataḥ) and hear from far away; 2) staying in the same place, he preaches the Dharma in such a way that each being in particular sees a Buddha facing himself (tāpuraṇataḥ) preaching the Dharma. In the same way, at daybreak (sūryodaya), the shadows (chāyāḥ) seem to be a mass of water.

Moreover, all beings are not the same: some find pure faith (viṣuddhikṣamādhdhiḥ) by seeing the Buddha’s body fill the trīṣaḥśramaṇaḥḥaṭṭaṅgakālikadhātu; others find pure faith, bliss (puṇḍita) and joy (mudātī) in seeing a particular Buddha preaching the Dharma face-to-face: this is why the Buddha preaches the Dharma facing each one of them.

ACT VIII

Sūtra: Then, seated on the lion-seat, the Bhagavat smiled with joy, and the light of this smile illumined the whole trīṣaḥśramaṇaḥḥaṭṭaṅgakālikadhātu. Thanks to this light, the beings of the trīṣaḥśramaṇaḥḥaṭṭaṅgakālikadhātu saw the Buddhas and the sanghas in universes of the east as numerous as the sands of the Ganges; [conversely], the beings of the universes of the east, universes as numerous as the sands of the Ganges, saw the Buddha Śākyamuni and his great assembly which were in the trīṣaḥśramaṇaḥḥaṭṭaṅgakālikadhātu. And it was the same for the south, the west and the north, the four intermediate directions and the directions of the zenith and the nadir (atha khalu bhagavāṃ tasmāna eva śūnāḥsatya nāśaḥ satyaḥ steva sarve ’ṣminn eva trīṣaḥ hasralokadhātuṣaḥ svarṣṭih yayaḥ ca satyābhāvabhāṣena ye ca trīṣaḥśramaṇaḥḥaṭṭaṅgakālikadhātuḥ satrīṇāṃ eva pūrṇa evāsmitam akaraṇaṃ yanā smrtyahahālāṃyaṃ trīṣaḥśramaṇaḥḥaṭṭaṅgakālikadhātuh svarṣṭiḥ bhūtyaṃ pātrīyaṃ sma svaśvaḥālayaṃ svaḥ ca satyāvabhāṣena ye ca trīṣaḥśramaṇaḥḥaṭṭaṅgakālikadhātuḥ yayaḥ ca satyāvabhāṣena ye ca trīṣaḥśramaṇaḥḥaṭṭaṅgakālikadhātuḥ yayaḥ ca satyāvabhāṣena ye ca trīṣaḥśramaṇaḥḥaṭṭaṅgakālikadhātuḥ yayaḥ ca satyāvabhāṣena ye ca trīṣaḥśramaṇaḥḥaṭṭaṅgakālikadhātuḥ)

Sāstra: Question. - Several times already, previously, the Buddha has emitted rays (vaśmi); why does he again emit them now?

Answer. - Above, when he emitted rays, he had a particular reason each time as we have noted. But up to now the great assemblies were invisible to one another; now, by the miraculous power of his rays (rāmiṇīdīkṣaḥ), the Buddha allows all the great assemblies of these different universes to see one another.

Question. - The great arhat, the āyusmat A ni lou teou (Añiruddha), who was the first of the Buddha’s disciples to possess the divine eye (dvayavakṣakunām agrah), ordinarily saw a chiliomicrocosm (sāhasra-lokapāda) and exceptionally a dīkhilomesocosom (dīṣaḥśramaṇaḥḥaṭṭaṅgakālikadhātu). A great pratyekabuddha normally sees a dīkhilomesocosom and exceptionally a trīṣaḥśramaṇaḥḥaṭṭaṅgakālikadhātu. How can all beings here see the Buddha-universes of the east, universes as numerous as the sand of the Ganges?

Answer. - It is the miraculous power of the Buddha which allows them to see so far; it is not due to the power of the beings themselves. It is accepted that arhats, pratyekabuddhas, etc., also have an unlimited field of vision by the power of the Buddha. Thus, when a noble cakravartin king comes flying, his entire

---

771 This is a classical miracle and the Buddha is not alone in being accomplished. Thus, in the Jātakasamānta (Dhīgā, II, p. 211-212), Brahmā Samanukumāra, going to visit the Tāvatissas gods, created 33 forms of himself (ettinn tenān atta bhavāb abhinnominātiva), each sitting on the couch of one of the 33 gods, and he is expressing himself in such a way that each god has the impression that the form is on his own couch and is speaking to him alone (yo ’yam mama pālaṇīkṣe so yam eko va bhāvati).
army with its retinue of elephants and horses follow him in the air. Here, by the Buddha's miraculous power, beings, distant as they may be, see one another. Moreover, by the power of the concentration of wisdom (prajñāsamādi), even those who do not have the divine eye (divyacakṣus) see the ten directions. The Buddha's eye (cakṣus) and ear ( śrotra) are free of obstacles (āvarana). In the same way that all beings attain samādhi, the divine eye (divyacakṣus) and the divine ear (divyārotra) by themselves (svatāḥ) at the end of a kalpa at the time of the great conflagration, so the Buddha, by his miraculous power (rādhīhala), causes all beings to have the ability to see at a distance.

[The sūtra says]: "Then the Bhagavat, seated on the lion-seat, smiled with joy." We have spoken previously of this smile; here we are content to explain what has not yet been explained.

Question. - The fact that beings of this place see yonder direction over there is due to the Buddha Śākyamuni’s miraculous power; but whose is the power by virtue of which beings of yonder place see this direction here?

Answer. - Again it is the Buddha Śākyamuni's power that allows those beings to see our tridhāramahātashasralokadhātu and to contemplate the Buddha Śākyamuni with all his assemblies (sangha). It is the same also for the south, the west and the north, the four intermediate directions and the directions of the zenith and the nadir.

CHAPTER XV: THE ARRIVAL OF THE BODHISATTVAS OF THE TEN DIRECTIONS

ACT IX

Sūtra: Then in the east, beyond universes as numerous as the sands of the Ganges and at the limit of these universes, there is a universe called To pao (Ratnāvatī) where there is a Buddha called Pao tse (Ratnākara) who is now teaching the Prajñāpāramitā to the bodhisattva-mahāsattvas (Ālha khulu pīrvavāyām dīśi gandhāravālikampamūn lokadhātun aitkramyā tehhyā yah sarvadhasniko lokadhātū Ratnāvatī nāma tatra Ratnākuro nāma tathāgatasya tiṣṭhāti. sa imān eva prajñāpāramitāṃ bodhisattvānāṃ mahāsattvānāṃ dharmam deśayātā).

Śāstra: Question. - It has been said by the Buddha that the universes are innumerable (apramāṇa) and infinite (ananta); how can you speak of a universe situated at the limits of the universe (sarvadhasniko lokadhātuh)? To talk in this way is to fall into the [heretical theory] of a finite world (antaravān lokah). If the universes were limited [in number], the total number of beings would [at length] be exhausted. Actually, each one of the innumerable Buddhas saves an immense (aprameya) and incalculable (asamkhyeya) number of beings and introduces them into nirvāṇa without residue (niśratadhiṣesāmāroḍha); if there were not always new beings, their number would finally be exhausted.

Answer. - The Buddhist sūtras do indeed say that the universes are infinite in number, but this is a statement of a practical order (upādhiṣṭ) and not a true doctrine. In the same way, although the saint (ch'en here translates 'tathāgata') does not exist [after death], in practice (upādhiṣṭa) we say that the saint exists [after death]. All of this is in the fourteen difficult questions [on which the Buddha refused to comment]. To say that the world is finite (antaravān lokah) or to say that the world is infinite (antaravān lokah) are both wrong views (mithyādṛṣṭ). If the universes were infinite [in number], the Buddha would not possess omniscience (sarvajñā), for omniscience is a universal wisdom from which nothing can escape; if the universes were infinite, some things would escape him. On the other hand, if the universes were finite in number, you would run up against the difficulty you raised above [in your question]. Therefore both solutions are wrong. Why? Because by being based on the infinite, one destroys the finite. The Ratnāvatī universe is not the limit of all the universes, but the Buddha Śākyamuni abides in the extreme limit so that beings may be saved. Similarly, when one abides at the boundary of a country, one does not claim to be abiding at the boundary of Jambudvīpa. If the universes were infinite, the Buddha would not be omniscient; his wisdom being immense, he must know everything, for ‘if the letter is big, the envelope also must be big.’

Question. - This universe is called Ratnāvatī ‘Rich in Jewels’. There are two kinds of jewels: the [124 h] substantial jewel (dhanaratā) and the dharma jewel (dharmanatā). What are these jewels the abundance of which merits the name Ratnāvatī for this universe?
Answer. - Both kinds of jewels occur in this universe. Furthermore, the many bodhisattvas [who inhabit it] are also jewels who illumine the nature of things (dharmañc). [Note by Kumārajiva: These jewels, namely the great bodhisattvas, serve as a diadem (ratanamukita); in the center of this diadem we see the Buddha and we penetrate the nature of all dharmas]. As these jewels are numerous, the universe in question is called 'Rich in Jewels' (ratanavrata).

There is a Buddha there called Ratnakāra 'Jewel Mine'. He is so called because he includes the pure faculties (ausparsavanubhāvānusilā, the powers (sala), the Path of bodhi and the other jewels of the Dharma (dharmanamatha).

Question. - If that is so, all the Buddhas should be called Ratnakāra. Why reserve the name Ratnakāra for this Buddha alone?

Answer. - All the Buddhas have these jewels, but this Buddha is the only one to take his name from them. In the same way, Miśśī (Maitreya) is called 'Loving-kindness' (mañña) although all the Buddhas have the same loving-kindness (maññ), but Maitreya is the only one to have this as his name.

Furthermore, the Buddha Ratnapuṣpa was named Ratnapuṣpakumāra 'Prince of Precious Flowers' because at his birth, all the extremities of his body were adorned with various flowers of brilliant colors. The Buddha Dīpaṃkara was called Dīpaṃkararākumāra, 'Prince, Lighter of Lamps' because when he was born, all the extremities of his body were like lamps. When he became Buddha, he was still called Dīpaṃkara. It is the same for the Buddha Ratnakāra: he was called 'Jewel Mine' because, when he was born, many precious substances appeared, whether produced from the earth or whether the gods rained down a whole collection of them.

**OBJECTIONS TO THE PLURALITY OF BUDDHA**

Objector. - Only the Buddha Śākyamuni exists; the Buddhas of the ten directions (daśaśīdāghuṣu) do not exist. Why?

Argument number 1. - The Buddha Śākyamuni with his immense power (upramuñjalalāki) and his immense superknowledge (upramuñjābhijñā) is capable of saving all beings [by himself]; there is no need of other Buddhas. It is said that Ānanda, absorbed with one-pointed mind (ekacittena manastikṣa), said to himself: "The Buddhas of the past, Ratnapuṣpa, Dīpanakara, etc., were all born in marvelous times; their life was very long and they saved all beings. Then how could the present Buddha, born at a bad time and of short life, save all beings?" These were the questions he asked himself. At dawn (stīryodāya), the Buddha, who knew Ānanda's thoughts, entered into the Daybreak samādhi (stīryodāyāsamādhi); then he emitted rays (rasūmi) from all the pores of his skin (vānañc). Like the sun, he emitted rays the brilliance of which spread successively over Jambudvīpa, the four continents (caturvāopi), the triśihasramahāsatarakṣādādhū and finally over all the innumerable universes of the ten directions (daśaśīdāglokādādhū). Then the Bhagavat sent forth from his navel (nābhī) a precious lotus (ratanapuṣpa) described by the following stanzas:

- The stem (daṇḍa) is of green jade (vaidūrya),
- The petals (patra), a thousand in number, are of yellow gold.
- The corolla (vadiṃkā) is of diamond (vajra)
- The trimming is of coral (matsyagava). The stem is flexible, without the usual curves, its height is ten arm spans (vyūha).

The trimming is of coral (matsyagava).

[124 c] Having the color of green jade, various glows. Flames escaped from the lower part of his body and from the upper part there came a rain of cold water (sahuh kāyaṃ prajñāvatsayat aparimalā kāyaṃ kālī tālā tālā vārāhīnādī standante). The Bhagavat himself knew that the miraculous power that he was thus manifesting is shared by all the śīvakas (paravāvananadīdhūraṇa stīrān). And we have already seen that several saints have accomplished this twin miracle.

2) The Great Miracle proper. - This miracle is higher than any human can perform (utāna manasuddhaharmadīgacchāhyā). The Dīvya, p. 162, describes it in the following way: Nandapuramandhābhī yuddhābhī yuddhābhī, the Buddha, anūpamā yuddhābhī pravānāyamā yuddhābhī pravānāyantam ... ānē pravānāyamā yuddhābhī pravānāyantam ...

- The two nāga kings, Nanda and Upamana, created a golden thousand-petalled lotus the size of a chariot wheel (saṃhātikāruṣaṅkalpa). The Mūla-śākyamuni existed; the Buddhas of the ten directions (daśaśīdāghuṣu) do not exist. Why?

Argument number 1. - The Buddha Śākyamuni with his immense power (upramuñjalalāki) and his immense superknowledge (upramuñjābhijñā) is capable of saving all beings [by himself]; there is no need of other Buddhas. It is said that Ānanda, absorbed with one-pointed mind (ekacittena manastikṣa), said to himself: "The Buddhas of the past, Ratnapuṣpa, Dīpanakara, etc., were all born in marvelous times; their life was very long and they saved all beings. Then how could the present Buddha, born at a bad time and of short life, save all beings?" These were the questions he asked himself. At dawn (stīryodāya), the Buddha, who knew Ānanda's thoughts, entered into the Daybreak samādhi (stīryodāyāsamādhi); then he emitted rays (rasūmi) from all the pores of his skin (vānañc). Like the sun, he emitted rays the brilliance of which spread successively over Jambudvīpa, the four continents (caturvāopi), the triśihasramahāsatarakṣādādhū and finally over all the innumerable universes of the ten directions (daśaśīdāglokādādhū). Then the Bhagavat sent forth from his navel (nābhī) a precious lotus (ratanapuṣpa) described by the following stanzas:

- The stem (daṇḍa) is of green jade (vaidūrya),
- The petals (patra), a thousand in number, are of yellow gold.
- The corolla (vadiṃkā) is of diamond (vajra)
- The trimming is of coral (matsyagava).
- The stem is flexible, without the usual curves, its height is ten arm spans (vyūha);

there is a difference in detail that is worth mentioning. At Śrīvaṭa, the central lotus is created and brought by Nanda and Upamana and in most of the reproductions, the two nāga kings can be seen holding the stem of a lotus. In the account of the Mūla-śākyamuni, there is no mention of the two nāga kings; the original lotus and the adventitious lotuses arise from the Buddha's navel. Without a doubt, the Buddhist legend has been contaminated by the myth of the birth of Brahmā who appears seated cross-legged on a golden thousand-petalled lotus arising from Viṣṇu's navel. 
It is planted in the Buddha's navel.

Its leaves are broad and long,
White in color, striped with marvelous colors.
Infinitely precious ornament,
The thousand petalled lotus.

This marvelous lotus of such beautiful colors
Emerges from the Buddha's navel.
On the four petals of its corolla
Precious seats shine with divine light.

On each of these seats sits a Buddha;
One would call them four golden mountain summits.
Their light is equal as if one.

From the navels of these four Buddhas
Comes a magnificent precious lotus.
On each lotus there is a seat,
On each seat there is a Buddha.

From the navels of all these Buddhas,
Come in turn precious lotuses.
On each lotus there is a seat;
On each seat there is a Buddha.

These successive creations
Rise up to the Śuddhāvāsa heaven;
Whoever would like to know how far
Will have to resort to the following comparison:

An enormous rock
Having the size of a high mountain,
Thrown from the height of the Śuddhāvāsa
And falling straight down without meeting any obstacle
Would take eighteen thousand three hundred
And eighty-three years
To land on the earth,\textsuperscript{773}
That is the number of years it would take.

In the intermediate space,
Emanated Buddhas, placed in the center,
Spread out a brilliant light
That surpasses the fires of the sun and moon.

Some Buddhas have bodies streaming with water,
Others have bodies emitting fire;\textsuperscript{774}
Sometimes they appear to walk,
Sometimes they are seated in silence.

Some Buddhas go to beg their food
To make a gift of it to beings.
Sometimes they preach the Dharma,
Sometimes they shoot out rays.

Sometimes they go to visit the three bad destinies
And the hells of water, the shadows and fire.\textsuperscript{775}

\textsuperscript{773} This is the number given by the Jñānaprasthāna, cf. Beal, 
\textit{Catena}, p. 83.
Their warm breath warms up the cold water,
Their rays illumine the shadows,
In the fiery places, they breathe out a cooling breeze,
Skillfully they calm the torments [of the damned].
By pacifying them and calming them
They save them by the bliss of the Dharma (dhammasukha).

By all of these skillful means (upāya) [these apparitional Buddhas], all at the same time, wanted to save the innumerable beings of the ten directions. When they had saved them, they returned to their starting point and re-entered the navel of the Buddha.

[125 a] Then the Bhagavat, coming out of the Sūryodhayasamudhi, asked Ānanda: "Did you see the power of my abhijñā during this samudhi?" Ānanda replied: "Yes, I saw it", and added: "If it is sufficient for the Buddha to appear for just one day in order that the disciples converted by him (vinayavīrāvaka) fill space (ākāśa), what would not the number of those converted amount to if he remained in the world for eighty years?"

This is why we say that one single Buddha, whose qualities (guna) and miraculous power (ākāśa) are immense, suffices to convert the ten directions without the need for other Buddhas.

Argument number 2. - Furthermore, the Buddha said: "A woman cannot be a cakravartin king, Śakra, or Brahmādevatā. Two cakravartin kings cannot reign together at the same place. Similarly, with regard to the Bhagavat with ten powers, there cannot be two Buddhas existing in the same world."

Argument number 3. - Finally, the Buddha said - and his words are not frivolous - that two Buddhas do not exist at the same time: "One thing that is difficult to find is a Buddha Bhagavat. It takes innumerable koti of kalpas to find one. In 91 kalpas, there have been only three Buddhas. Before the good kalpa (bhuddhaloka), during the 91st kalpa, there was a Buddha called Vipāsī, 'Views of All Kinds'; during the 31st kalpa, there were two Buddhas; the first was called Śīkhin, 'Fire', and the second Viśvabuddhi, 'Victorious Over All'. During the good kalpa, there were four Buddhas, Krocchchanda, Kanakamuni, 'Golden Sage', Kaśyapa and Śākyamuni. Except for these kalpas, all the others were empty (śūnya), lacking Buddhas and miserable."

If the Buddhas of the ten directions existed, how could [the Buddha] say that the other kalpas lacked buddhas and were miserable?

ANSWER TO THE OBJECTIONS

1. Refutation of argument number 1. - Although the Buddha Śākyamuni, endowed with immense miraculous power (apramanārddhibala), is able to create the apparitional Buddhas (nirmāṇabhuddha) established in the ten directions, preaching the Dharma, emitting rays and saving beings, he is, however, not able to save beings without exception. [To claim the opposite] would be to fall [into the heresy] assigns a limit to existences (bhavastha) and to deny the existence of the Buddhas of the past. Since the number of beings is inexhaustible (ākṣaya), there must be other Buddhas [than Śākyamuni] to work for their salvation.

2. Refutation of argument number 2. - You also object: "The Buddha has said that a female cannot be five things, that two cakravartin kings cannot appear in the world simultaneously and, likewise, that two Buddhas cannot exist in the same world at the same time." You do not understand the meaning of this text. The Buddhist sūtras have two meanings: Some have a meaning that is easy to understand (saññāvaca), others have a profound (gambhīra) meaning, remote (vipaśyata) and difficult to grasp (dūryogākyāya). Thus, at the moment of entering Nirvāṇa, the Buddha said to the bhūkṣus: "Henceforth, you must rely on the truth in

774 This is the sūtra of 'the four reliances' (catuvā pratisaranā) attested to only recently:


Dharmasamgraha, ch. I.: catuvā pratisaranā. tadā yāṁ arthapratisaṅgatī na ... pujapadapratisārataḥ

Mahāyānapi, n. 1546-1549: catuvā pratisaranā. arthapratisaṅgataḥ bhavāyaḥ na ... neyadhiśeṣaṃ pratisāranaḥ

Sūtrakārikā, ed. Lōvi, p. 138: pratihāre pratisaranām āryadharmaparipātaketaḥ ... caturdhiṣṭādhuṣaya jñāṇasya pratītyāvadālayasya

The Madh. vetti alludes to the four pratisaranās: p. 43.: sattam cāryakṣaṇamātānaṃ. katame sattatāṃ neyāḥ kathaṃ nāṃhūṃ ... na neyāh kṣaraṇamātānaṃ iti; p. 533: su kīṃ vijñāṇaṃ parichhvatitē uta jñāṇaḥ.

The Bodh. bhūmi, p. 256, gives detailed explanations: katāḥ bodhisattvāc catasā pratisaranānu prajñāya. 1. iva bodhisattvāḥ arthārthāḥ pariṅało. 2. punar bodhisattvāḥ kāmādheko bhavati mahīkādheko ... 3. punar bodhisattvāḥ tathāgata vimarṣādhatu. 4. punar bodhisattvāḥ adīrga-mābhijñānā yuvādhi bhavati ... na pratikājati nāsrayati. evaṃ ca punah upekṣyo bhavati tattvāt jñāṇatvaḥ pratisaranānu ... cādāyatādheko pratisranānu.

Although to my [Lamotte's] knowledge the sūtra of the four reliances is later than the canonical literature, the theory of the pratisaranā is already hinted at in the Nikāyas. They make the distinctions between dharma, 'doctrine', and pratisara, 'authority' (cf. Mahājina, I, p. 265, where the Buddha advises his monks not to adopt the Dharma out of respect for the teacher (sattadvīpa) but because they themselves have understood, seen and grasped the distinction between artha, spirit [or meaning], and vijñāna, letter (cf. Vinaya, I, p. 40, where Śāriputra says to Assaji: appamā bhavām vā bhāvasu, attham yeva me bhūtu, atthen eva me attho, kim kāśā yuvājanam bhavām iti; Mahājina, II, p. 240: āyamattānaṃ me attho. kim kāśā yuvājanam bhavām iti; Mahājina, II, p. 240: āyamattānaṃ kha atthato e'va sameti bhūjanito ca sameti; between sattam nītābham and sattam neyattām (Nettipakarana, p. 21).
itself and not on any authority, whatever it may be (dharma-pratisaranaṇa bhavatāyaṃ na pudi-galaprat- 
saranaṇa); you must rely on the meaning (spirit) and not on the letter (arthapratisaranaṇa bhavatāyaṃ na 
vyañjapaṇḍitaśaranaṇa); you must rely on gnosis and not on discursive knowledge (jñānamahatāyaṃ 
abhavatāyaṃ na vyijñāpraṇāya); you must rely on the sūtras of explicit meaning and not on the sūtras 
of indeterminate meaning (nīlāthāsūtra-pratisaranaṇa bhavatāyaṃ na neyārthāsūtra-pratisaranaṇa).”

a) Relying on the truth in itself (dharma-pratisaranaṇa) is keeping to the twelve categories of texts 
(āvadānagadharma)778 and not keeping to the authority of a person.

b) Relying on the meaning (arthapratisaranaṇa), since goodwill or malice, defect or merit, falsity or truth, 
cannot be attributed to meaning. It is the letter (vyijñāna) that indicates the meaning (arthā), but 
the meaning is not the letter. Suppose a man points his finger at the moon to people who doubt the moon’s 
presence; if these doublets fixate on the finger but do not look at the moon, this man tells them: “I am 
pointing to the moon with my finger so that you may notice the moon. Why do you fixate on my finger 
instead of looking at the moon?”779 It is the same here: the letter (vyijñāna) is the finger pointing to the 
meaning (arthā), but the letter is not the meaning. This is why one should not rely on the letter.

c) Relying on gnosis (jñānamahatāyaṃ). - Gnosis (jñāṇa) allows one to appreciate and distinguish 
between good and evil; discursive knowledge (viṣādā) is always seeking pleasure (sukha) and does not 
penetrate the essence.780 This is why one should not rely on discursive knowledge.

d) Relying on sūtras of explicit meaning (nīlāthāsūtra-pratisaranaṇa). - Those sūtras are of explicit meaning 
that say: “Of all the omniscient ones (sarvajñā), the Buddha is foremost; among all the texts, the Buddhist 
texts are foremost; among all beings (sattva), the bhikṣus are foremost.”781 “Through generosity one 
acquires great merit (puṇya).”782 “Discipline (iḷa) allows one to be reborn among the gods”783, etc. - On 
the other hand, that sūtra is of indeterminate meaning which says: “By preaching the Dharma, the Dharma 
teacher (dharmaśāgya) is assured of five benefits: great merit, people’s love, beauty, renown, final 
attainment of nirvāṇa.”784

Why is this sūtra of indeterminate meaning? It is evident and easy to understand that generosity (dāna) 
includes great merit (mahā-puṇya), [but it is not so clear] that preaching the Dharma (dharmaśāgya), 
which is not a material gift (dīnaśādyā), is meritorious, as this sūtra would have it. Nevertheless, it is 
meritorious; for the preacher, by praising generosity in every way, destroys the greed (mūrtāya) of others 
and combats his own greed: this is why his preaching is meritorious. [But the sūtra’s allegation being itself 
unclear], is called ‘of indeterminate meaning (sanitārthā).’ Many sūtras, out of skillful means (upāya), say 
things that seem’ to be inexact [at first sight and which require explanation].

Thus, a sūtra has said that “two Buddhas cannot appear together in the same world”, but by ‘the same 
world’ the sūtra does not mean to designate all the universes of the ten directions. The sūtra also says that 
“two cakravartin kings are not found in the world together”; it does not mean to say that two cakravartin 
kings cannot coexist in the same trīṣaṁlokaśaradaḥ; it says only that two cakravartin kings 
cannot coexist in the same cūṭu-dvīpasa (sphere of universe of four continents). It is necessary to 
appreciate very pure merit (punyaviddādhi) in order to reign over the entire world without encountering a rival 
[as is the case for the cakravartins]. If there were two kings [in the same world], that would mean that 
their merit was not pure. Similarly, although the Buddhas have no feeling of jealousy (āsāya) one against 
the other, over lifetimes they have accomplished such pure actions that they cannot both appear in the same 
world (lokadīnāḥ), namely, in the same trīṣaṁlokaśaradaḥ lokadīnāḥ consisting of 4 a million Mounts 
Sumerus, a million suns and moons. In the ten directions, these trīṣaṁlokaśaradaḥ lokadīnāḥ are as 
numerous as the sands of the Ganges and each of them constitutes the universe of a Buddha 
(ekabhudālokaśatā); only one Buddha is found there, never two. In one of these Buddha universes, 
the single buddha Śīkyumuni incessantly creates emanated Buddhas (sīrmanāsbuddha) who resort to preaching 
(dharma-prapāya), to apparitional bodies (kūya), to causes and skillful means (upāya) of all kinds in order 
to save beings. It is in this sense that it is said in many sūtras that two Buddhas cannot exist simultaneously 
in the same world. That does not mean that there are not [many] Buddhas in the ten directions [at the same 
time].

The corresponding Sanskrit phrase is in the Divyāvadāna, p. 155, and Avadānaśāstra, 1, p. 49-50, 329-330. Ye keci sattva 
upādā va dvipādā ... Tatāgatāvā kuva saṃsāram buddha agra dhyaṇa.

See the development of the phrase in Tieng yì hán, T 125, k. 12, p. 602a.

782 See these five advantages in Aṅguttara, III, p. 41. Pāli ‘my bhikkhave dāne dhīsanaṃ ... sojñān samgām lokam upapajjati.

But if it is clear that these benefits result from generosity, it is less clear that they should also be attributed to preaching. 
Hence the necessity for an explanation that will lead the exegetes to place the sūnson the five advantages of 
preaching into the neyārthāsūtra category.
Refutation of argument number 3. - You also made the objection: "The Buddha has said that it is hard to find a Buddha Bhagavat" and you said that in 91 kalpas, only three kalpas had a [125 e] Buddha and that the other kalpas were empty, lacking a Buddha, and were miserable.

The Buddha has in mind those guilty men who have not planted the roots of good needed to see a Buddha (anavataptaikavalamāla buddhadārāmoyya) when he said: "The appearance of a Buddha is a rare thing, as rare as the appearance of a flower on the udimbara tree (Ficus glomerata)." Indeed, these sinners cycle through the three bad destinies (āgati), sometimes even being reborn among humans or among the gods; but when a Buddha appears in the world, they are unable to see him. It is said that among the 900,000 householders in the city of Śrāvasti, 300,000 saw the Buddha, 300,000 heard him speak but did not see him, 300,000 did not even hear him speak. Now the Buddha lived at Śrāvasti for 25 years and, if some citizens did not see him and some did not hear him speak, what can be said of people living far away?

One day, accompanied by Ānanda, the Buddha went to Śrāvasti on his alms-round. A poor old woman was standing at the roadside. Ānanda said to the Buddha: "This woman is worthy of compassion; the Buddha should save her." The Buddha replied: "This woman does not have the conditions required [to be saved]." Ānanda continued: "May the Buddha approach her. When she sees the Buddha with his major marks (lakṣaṇa) and minor marks (ānuvarta-lakṣaṇa) and his rays (rasmi), she will experience a joyful mind (maddatikā) and will thus fulfill the required conditions." Then the Buddha came near the woman, but she turned away and showed her back to him. The Buddha tried to approach her from four different sides; each time she turned her back to him in the same way. She looked up in the air, but when the Buddha came down to her, she lowered her head at once. The Buddha rose up from the earth [to make her see him], but she lowered her face with her hands and did not want to look at the Buddha.785 Then the Buddha said to Ānanda: "What more can I do? Everything is useless; there are people who do not fulfill the conditions necessary for being saved and who do not succeed in seeing the Buddha." That is why the Buddha has said that it is as difficult to meet a Buddha as a flower on the udimbara tree. With the Buddha, it is like rainwater (varṣajala), easy to receive in folded hands, but which the pretas, ever thirsty, never get. 786

You say that in 91 kalpas, only three times has there been a Buddha. This holds for one Buddha universe taken alone but does not hold for all the Buddha universes taken together. Similarly, the other affirmation which says that "the other kalpas were empty, without Buddhas, and miserable", applies only to one Buddha universe alone and not to all the others taken together. This is why we affirm the existence of the Buddhas of the ten directions.

ARGUMENTS IN FAVOR OF THE PLURALITY OF BUDDHAS

Furthermore, the Buddhas of the ten directions do appear in the śrāvakas texts, but you do not understand these texts.

ARGUMENTS IN FAVOR OF THE PLURALITY OF BUDDHAS

1) In the Tsu a han king (Sanmuktāgamastūtra), it is said: "When it is pouring rain, the rain drops (būnūla) are so close together that they cannot be counted. It is the same for the universes (lokadhātu). In the east (pitravatīna dīri), I see innumerable beings born, subsisting and perishing. Their number is very great, defying calculation. It is the same in the ten directions. In these universes of the ten directions, innumerable beings undergo the threefold physical suffering (kāyadukkha), old age (jara), sickness (vyādhi) and death (marava); the threefold mental suffering, desire (rāga), hatred (dveṣa) and ignorance (moha); and the threefold suffering of rebirth (punarbhavadukkha), rebirth among the damned (naraṇa), the pretas and animals (ṭīṭaya-gos). All of these universes have three types of men, inferior (āvaraṇa), middling (madhyāya) or [126 a] superior (agama). Inferior men are attached (saktu) to present happiness, middling men to future happiness, superior men seek the Path; they are filled with loving-kindness (maitrī) and compassion (karuna) and have pity for beings. When the causes and conditions [necessary for the coming of a Buddha] are present, why would the effect, [namely, the coming of a Buddha] not be produced? The Buddha has said: 'If there were no sickness, old age and death, Buddhas would not appear.' That is because when one sees people tormented by old age, sickness and death, one makes the resolution (pravāhīnā) to become Buddha in order to save all beings, cure their mental illnesses and take them out of the pain of rebirths. Now, precisely these universes of the ten directions show how all the causes and conditions for the coming of a Buddha (buddhaprāprādhatāvāna) are present. How can you say that our universe is the only one to have a Buddha and the others do not? You merit as little credence as the merit of those who do not see the Buddha. The Buddhas of the ten directions must necessarily exist.

2) Furthermore, a sūtra789 in the Tekʿung a han (Dirghāgama) says: "There was a king of the asuras, guardian of the north; during the last watch of the night, he went to the Buddha with many hundreds of kōti of asuras, and having bowed down to the Buddha's feet, he stood to one side; emitting a pure light, he illumined the Jetavana with a great light. Joining his hands together, he praised the Buddha with the following stanzas:

Great hero, I take refuge in you!
Buddha, the greatest of those who walk on two feet.

787 I [Lamotte] have not found this sūtra in T 99 where it should appear. Excepting error, it is lacking in the Pāli Sānyutta.

788 Aṅguttara, V, p. 144: Tyo bhikkhave dhūnāma loke na sansārijeyyasam. na Tathāgato loke uppajjeyya araham sammāsambuddho... Katame tayo? Līlī ca jāra ca maravann ca.

789 This is the start of the Āḍāntākāśa in Sanskrit, the text of which has already been given above.
What you know with the wisdom-eye
The gods cannot understand.

Whether they be past, future, or present
I bow before all the Buddhas.

Taking refuge today in the Buddha
I also pay homage equally to the Buddhas of the three times.*

In these stanzas, it is a question of the Buddhas of the ten directions; the asura king bows before the Buddhas of the three times; then, in particular, he takes refuge in the Buddha Śākyamuni. If the actual Buddhas of the ten directions did not exist, he would take refuge only in the Buddha Śākyamuni and he would not say anything about the other past (ātta), future (undgata) or present (pratuyapanna) Buddhas. This is why we affirm the existence of the Buddhas of the ten directions.

3) Furthermore, if there were, in the past, innumerable Buddhas, if there will be, in the future, innumerable Buddhas, there must also be, in the present, innumerable Buddhas.

4) Furthermore, if, in the sūrīvaka texts, the Buddha had spoken of incalculable (asamkhyeya) and innumerable (apramāna) Buddhas of the ten directions, beings would have said: “Since Buddhas are so easy to find, it is not necessary to seek deliverance (vinokā) zealously. If we won’t meet this particular Buddha, we’ll meet another one later.” Out of laziness (kaustudaya) they would not diligently seek their salvation. A gazelle that has not been shot at by [1260] an arrow (sara) does not know fear; but once it has been shot at, it bounds away [at the approach of the hunter]. In the same way, people who know the sufferings of old age (jaru), sickness (vyādhi) and death (marana) and who have heard that there is but one Buddha who is very hard to find, feel fear, make energetic efforts and quickly come to escape from suffering. This is why, in the śrīvaka texts, the Buddha has not spoken about the existence of the Buddhas of the ten directions but neither did he say they do not exist.

5) If the Buddhas of the ten directions exist and if you deny their existence, you are committing a sin of immediate retribution (ānantarpāṇi). On the other hand, if the Buddhas of the ten directions do not exist and, nevertheless, I affirm their existence merely to produce the notion of Buddhas infinite in number (apramānabhūsamjñā), I gain the merit of paying homage to them (satkṛapanyu). Why is that? Because it is good intention (kulaṅgacita) that makes great merit. Thus, in the samādhi of loving-kindness (maitrīcittasamādhi), one considers all beings and sees them all happy; even though there is no real benefit for the beings [to be considered as happy], the person who considers them in this way with loving-kindness gains immense merit. It is the same for [the person who sets out] the idea of the Buddhas of the ten directions.

If the Buddhas of the ten directions really exist and if one denies their existence, one commits the extremely grave sin of attacking the Buddhas of the ten directions. Why? Because one is attacking something true. The person does not see these Buddhas with his fleshly eye (māṃsacakṣus); but if he affirms their existence out of faith (cittaprasāda), his merit (punya) is immense. On the contrary, if he mentally denies their existence, since these Buddhas actually exist, his sin (āpatti) is very grave. If, then, the person should believe in the existence [of the Buddhas of the ten directions] from their own lights, why should he not then believe in them when the Buddha in person has proclaimed the existence of these Buddhas in the Mahāyāna?

**LARGE NUMBER OF SAVIORS, BUT SMALL NUMBER OF THE ELECT**

**Question.** - In the ten directions, if there is an immense number of Buddhas and bodhisattvas, why do they not come [to the aid] of the beings who, at the present time, are falling into the three bad destinies (durgānti)?

**Answer.** - 1) Because the sins (āpatti) of these beings are too serious. Even if the Buddhas and bodhisattvas come [to their aid], these beings would not see them.

2) Moreover, the dharmaśākya Buddhas ceaselessly emit rays (śrāvinku) and ceaselessly preach the Dharma but, because of their sins, these beings neither see nor hear them. Thus, when the sun (vāraṇa) rises, blind people (andhā) do not see it; when thunder (vajra) shakes the earth, deaf people (buddhā) do not hear it; similarly, the dharmaśākya emits rays ceaselessly and preaches the Dharma ceaselessly, but the beings who have accumulated sins (āpatti) and stains (mala) in the course of innumerable kalpas do not see it and do not hear it. If the mirror (ādaśaka) is clear or if the water (vāka) is limpid, one can see one’s image in it; but if the mirror is dirty or the water disturbed, one sees nothing; in the same way, beings of pure mind see the Buddha, while those of impure mind do not see him. Although even today, the Buddhas and bodhisattvas of the ten directions come to save beings, they cannot see them.

3) Moreover, the Buddha Śākyamuni, born in Jambudvīpa, lived in Kapilavastu, but often traveled to the six great cities of eastern India. One day he flew to southern India to the home of the vaisya Tiśeul (Kotikarna), whose veneration he received. Another day, he went to northern India to the kingdom of...

---

790 Cf. Sandhinimocana, IX, st. 25: If the bodhisattvas have at their disposal inexhaustible wealth, if they are compassionate, how is it that there are still miseries in the world? This is solely the fault of the sins of beings. If there were not sins standing in opposition to their happiness, how would there be wretched people in the world since the bodhisattvas think only of helping others and have inexhaustible wealth? It is like the pretas tortured by thirst; they see the water of the ocean dry up in front of them. This torture cannot be imputed to the ocean; it is due to the retribution of the sins committed by the pretas. Similarly here, the suffering of wretched people cannot be imputed to this ocean which is the generosity of the bodhisattvas, but solely to the demonic actions that are the sins of beings.

791 The frequent visits of the Buddha to the six large cities of eastern India and especially to Rājagaha and Śrīvastī has already been noted.

792 The journey of the Buddha to southern India and his reception by Kotikarna. The legend of Kotikarna in the Vinayas has been studied by S. Lévi, Sur la récitation primitive des textes bouddhiques, JA, May-June, 1915, p. 401-417. The sources are Pāli Vinaya, I, p. 194 seq.; Udīna, p. 37 seq.; Mūlasarvāstivādin Vinaya, T 1447, k. 1, p. 1048c-1053c.
the Yue tche; there he subdued the nāga-king A po lo (Apalāla); then, going to the west of the Yue tche kingdom, he subdued the rākṣasī, stayed in her cave (gūlī) and, even until today, the Buddha's shadow has remained there: those who go

[126 e] inside the cave see nothing, but when they come outside, they see the rays at a distance. Finally, the Buddha flew to Ki pin (Kapiśa?) on the mountain of the råṣi Li po t'o (Revata); remaining in space, he subdued this råṣi, who said to him: "I would like to stay here; would the Buddha please leave me one of his hairs (keśa) and one of his fingernails (nukha)?" The råṣi then built a stūpa to venerate them which still

exists today; at the foot of this mountain is the monastery (vihāra) of Li yue, to be pronounced Li po t'o (Revata)."  

793 The journey of the Buddha to the north-west of India. - The Mppī briefly recalls only the more important incidents: the subjugation of the nāga Apallāla, the conversion of the rākṣasī, the miracle of the shadow, the conversion of Revata. - The cycle of Akiśa is hardly any more precise; it mentions only four incidents:

Tsā a han, T 99, K. 23, p. 165b: "When the Buddha was about to enter into nirvāṇa, he converted the nāga-king Apallāla, the master-potter (kāmbhādrā), the candala, the nāga Gopāli; then he went to the kingdom of Mathurā." Divyāvadāna, p. 348 (corrupt text): Tadī Bhagavanta pariññāvikāsāmyayā pariññājīvanvinī kumbhākārā Candaliṇī Gopālīn cha tesaṃ Mathurāṃ anuprātīṣṭa.

A ya wang tchouan, T 2042, K. 9, p. 102b, adds some geographical indications: "Once, when the Buddha was in the kingdom of Ou tch'ang (Ujjīyāna), he subdued the nāga, A po po (Apallāla). In the kingdom of Ki pin (probably Kapiśa), and not Kaimir as Przyłuski, A. 243, would have it) he converted the fan tche (brahmācārin) teacher. In the kingdom of Kiun t'o nei (Gandhāra), he converted the tche n lo (candala). In the kingdom of Gandhāra, he subdued the ox-nāga (gosāga, i.e., Gopālanīga). Then he went to Mathurā." The voyage is told in detail in the Mahāsāṃghikī Vinaya, Kōn pen chūan... yao che, T 1448, K. 9, p. 408b-416b. The judicious comments of S. Lēvi in Catalogue des géographes du Yàhà, J.A., Jan-Feb., 1914, p. 500-511. From this good will, one may retrace the major stages of this journey by taking as an outline the Mahāsāṃghikī Vinaya (or, more properly, the information provided by the Mppī, the Koana fo san mei (T 643) and especially the Chinese pilgrims Fa lien (in Kao sang fa lien tchouan, T 2085), Song yun (in Lo yung k'i le lan k'i, T 2092) and Hsuan tsang (in Si yu ku, T 2087 and Tsu tceu ngem sung fa che tchouan, T 2053) who visited north-west India in 399, 520 and 630 respectively. For greater objectivity, I [Lamotte] will refer to the sources directly and not the translations of Legge and Giles (for Fa lien), Chavannes (for Song yun), Sr. Julian, Beatt and Watters (for Hsuan Tsang). Despite its late date, the Avadīn Vinaya, ch. 34-57 (ed. Mitra, II, p. 110-151) merits all the attention given to it by De Mèville in his study on Versions chinois du Milindapātha, BIFEO, XXIV, 1924, p. 36-43. The splendid Greco-Buddhist discoveries of Foucher and the French archaeological work in Afghanistan permit us to trace the Buddha's footsteps on the maps they have prepared. Cf. A. Foucher, Notes sur la géographie ancienne du Gandhāra, BIFEO, I, 1901, p. 322-369; Notes sur l'itinéraire de Hsuan tsang en Afghanistan, Études asiatiques, Paris, 1925; De Képälï a Pashkaraatit, BSOS, VI, p. 341-348; J. Barthoux, Les Fouilles de Hadda, Paris, 1933, p. 4: map of the Jellā-Ābād district. According to the Mahāsāṃghikī Vinaya (i.e., after having crossed the Indo towards the west, the Buddha took eight stages to cross Uṣñīḍāya, the Lampāka, and arrived in the neighborhood of Peshawar.

1st stage. - In the kingdom of the Yue tche (Mppī, T 126b), in Uddālāya (A ya wang tchouan, T 102b), near the sources of the Swat (Si yu ku, p. 882b), he subdued the Nāga Apallāla. We have already studied the legends relating to this nāga and we have seen that except for the Pissu sa pen hing king, T 155, K. 2, p. 116b-c, which locates him in the pool of Teos lion, near Rajāgaha, the other sources locate him in the north-west.

The Mahāsāṃghikī Vinaya (i.e.) gives a detailed account of the struggle between the Buddha and the nāga: Accompanied by Vajrapāla, the Buddha arrives at Apallāla's palace. Furious, the nāga-king rises up in the air and rains a deluge of hail and clouds of earth. Having entered the meditation of loving-kindness, the Buddha changes the hailstones and the earthen clods into various perfumes. The nāga hastens to send weapons against him which are immediately changed into lotus flowers. Then Apallāla spreads a cloud of smoke which the Buddha counters with another cloud of perfume. On the Buddha's order, Vajrapāla with his club destroys the mountain crest which crumbles and fills up

(corresponding exactly to the Kotikāḷavādī in the Divyā, p. 1-243); Sarvāstivādin Vinaya, T 1435, K. 25, p. 178a-182a; Mahāsāṅkā Vinaya, T 1421, K. 21, p. 144a; Dharmagupta Vinaya, T 1328, K. 39, p. 845b.

In all these sources, Kotikāra is a disciple of Mahākāśyapa. Teacher and disciple lived in the kingdom of Avanti, capital Ujjainī, on the Milavā plateau. In the Plī Vinaya and the Udhana, the kingdom is called Avanti; in the Dharmagupta and Mahāsāṅkā Vinayas, Ājñākāvati; in the Sarvāstivādin Vinaya, Ājīna Aparatana. - Kotikāra went to visit the Buddha who was staying at Śrīvastī in the Jetavana (or, according to the Dharmagupta Vinaya, at Rājagaha on the Ghṛṭakālanarpura). He prostrated before the Buddha and sat down at one side. The Buddha welcomed him in the usual way, Ananda prepared Kotikāra's bed in the Buddha's cell.

The Buddha came to his cell after midnight and Kotikāra followed. At the request of the teacher, Kotikāra recited the Athavarga and the Buddha congratulated him. Kotikāra informed the Buddha about the difficulties of observing the monastic precepts in remote countries; in southern countries and in Avanti, where monks were few, the Buddha allowed five monks to conduct ordination; he also permitted the constant use of baths and shoes. Thus it is established from the texts that Kotikāra once went from Avanti to Śrīvastī (or Rajagaha) to make the acquaintance of the Buddha. On the other hand, the sources do not say that the Buddha ever went to Avanti, or any other place to visit Kotikāra. Nevertheless, the Mppī is explicit: "One day the Buddha flew to southern India to the home of the vaisyā Kotikāra, who paid his respects to him." But the Mppī is wrong. Let us see what the error consists of and let us try to explain it.

a) It is wrong that the Buddha ever went to Kotikāra in Avanti, it is true that he visited southern India. On the invitation of Pīrūsa and his brothers, he went to Śrīpūraka, capital of Śrīpūrapura (southern Konkan). The voyage is described in the Mahāsāṃghikī Vinaya, T 1448, K. 3, p. 140b-172a; Divyāvadāna, p. 16-55 (tr. Burnouf, Introduction, p. 234-245); Papulka, V, p. 98-92; Marthi, II, p. 378-379. The Buddha flew there with five hundred arhats. On the way, he converted five hundred widows, five hundred rāṣis and the sage Vakkallā. He landed in Śrīpūrapura in the sandalwood palace (candundhāla prāșada) which he changed into crystal. On returning, he converted the nāga king Kṛṣṇa and Gautamaka and, according to the Plī sources, he left the imprint of his foot on the bank of the Nammadī (actually the Nerbudda) river. From there, he went to the Maricika heaven to convert Bhadrakanyaka, Maudaghyālaya's mother. Finally at the speed of thought, he returned to Śrīvastī to the Jetavana.

b) There is no doubt that the Mppī is alluding to this voyage when it says that the Buddha flew to southern India. But why does it say that the Buddha went to the home of Kotikāra when the Buddha was received by Pīrūsa? Probably because Śrīpūraka, Pīrūsa's city, is located in Śrīpūrapura and the surname of Kotikāra is Śrīna (in Plī, Śrīna Kotikāra). The Mppī is not alone in having brought together the name of the country and the surname of heroes, whereas in the other Vinayas which we have analyzed above, the Buddha is the disciple of Mahākāśyapa and a native of Avanti. The Mahāsāṅkā Vinaya, T 1425, K. 23, p. 415c, has it that he was a disciple of Pīrūsa and living at Chou na (Śrīpūrapura).
We may add that there are many 'Revata's in Buddhist hagiography; Malalasekara's dictionary of proper names (II, p. 751-755) counts no less than a dozen and the list is not complete. There was, notably in a monastery of Kāmilā, a Revata, or rather a Raivatka, who was the hero of an avadāna told in chap. 103 of the Avadānākālamūtra, ed. S.C. Das, II, p. 979:

_Pure Raivataka nāma Kāmilāyānivaṃcīvatīrata_

_Bhikṣu Śālavahāra 35ṭī sarvabhūtādṛṣṭyārūpa_

"Among the Kāmilāyānas in the Craggy Monastery, she once was a monk with pure vows, named Raivataka, the compassionate support of all beings."

The Vibhāk, T. 1545, k. 125, p. 654c-655b, tells his misadventure at length. Once in the kingdom of _Kia moshī ma lo_ (Kāmilā), there was a capital called _Pi lo τούτου_ (Birathā). Not far from this city there was a monastery (_samghārāma_), the _Che yai_ (Śālavahāra) where there lived a bhikṣu-arhat. One day, he was about to dye his robe when a man approached him and asked if he had seen his calf. When the monk replied in the negative, the man examined the inoffensive dye-vat; fate, or rather the law of karma, had it that the man mistook the robe for a cow's hide, the dye for its blood and the vat for the head of the cow. The bhikṣu was thrown into prison by the king and his pupils were not concerned about him. After many years, they came anyway to reclaim him from the king and to protest his innocence. When he was to be liberated, the bhikṣu had changed so much in appearance that nobody recognized him any; they had to shout aloud in the prison: "Where are you, O Śāmartu? By the royal favor you are free." The bhikṣu leapt out of prison and flew up into the air. At this sight, the king felt remorse and apologized to the bhikṣu who affirmed that he had never felt any anger towards the king and recommended that his students not hold it against a king. A young Āramaṇa who had not heard this advice, inwardly cursed the evil city that had imprisoned his master for so many years. An amaṇya, divining his thoughts, caused a rain of earth to fall that completely destroyed the capital of Kāmilā.

[Chavannes, who was unaware of the above-mentioned sources, knew the story of the bhikṣu Revata from two tales incorporated in the Kūnou tsu pi yi king, T. 206, no. 32, k. 1, p. 516a, and Tsa poa tsang king, T. 203, no. 19, k. 2, p. 457b. He translated them in his Contos, I, p. 395; III, p. 15-17.]

5th stage. - The city of Green Reeds (Chin. Lou si), Tib. Gsī ma can] where the Buddha converted a yakṣa and his family.

6th stage. - The city of 'Shelter-heap' (Sansk. _Kāṭipāla_) where the Buddha converted the cow-herder (gopāla) and the nāga-king _Sāva_. This passage from the Mālāsūrvātīdīn Vinaya is probably interpolated; it should read "where the Buddha converted the nāga-king Gopāla."

Other sources tell us that the Buddha left his shadow in the nāga's cave; here is their content:

a. The Mālāsūrvātīdīn Vinaya places the conversion of the nāga-king Gopāla at Kāṭipāla but does not mention the Cave of the Shadow.

b. Fa hien and Song yun describe the Cave of the Shadow at length which they locate at Nagarālāra but say nothing of the conversion of the nāga Gopāla.

c. Hsuan tsang places at Nagarālāra both the conversion of the nāga Gopāla and the Cave of the Buddha's Shadow.

d. The Kuasou fo sam sei hai king locates at Nagarālāra the conversion of a nāga whose name it does not mention and that of five rākṣas. It describes at length the circumstances that led to the Buddha leaving his shadow in the nāga's cave.

e. The Māpp places the conversion of the female rākṣasi and the Cave of the Buddha's Shadow in the west of the land of Yue tohe.

No doubt the same legend lies hidden beneath the diversifications of detail. Some citations from these sources will convince the reader:

Fa hien tschouan, T 2085, p. 859a3-7: "If one follows the mountain chain to the south-west, half a yojana south of the city of Nagarālāra, there is a rock cave where the Buddha left his shadow. Whom one looks at it or from a distance of more

the nāga's lake. To prevent the latter from fleeing, the Buddha sends out flames everywhere. Apallā takes refuge close to the Buddha where the earth is quiet and cool. Subdued, he takes refuge in the Three Jewels.

The taming of Apallā is represented on the Gandhāran bas-reliefs (Fouchet, _Art Gréco-Bouddhique_, 1, fig. 270-275) and the Chinese pilgrims Fa hien (p. 858a), Song yun (p. 1020h) and Hsuan tsang (p. 882c) add further details: they note the place where the Buddha dried his kāyāja wetted by the nāga, the rock where he left his footprint, the spree where he chewed a willow twig which he planted and which immediately became a big tree.

2nd stage. - Conversions of the nīya and the yākṣa in the villages of Tsuì lou (in Tib., _Yul gling grags so_) and Kānāthi, which must certainly be located on the upper Swīt.

3rd stage. - Sojourn in the rice-granary city which is none other than Mangalaud, in Sanskrit, Mahāgalupura, the _Mong kie li_ of Hsuan tsang (p. 883b), capital of the Udjugāna kings. There, according to the Mālāsārvātīdīn Vinaya and Hsuan tsang, the Buddha healed and converted the mother of king Utarasena.

It seems that after this third stage, the Buddha, either walking or flying south-west, went directly to Lampākā (Langhaun) a district of Afghanistan located on the middle course of the Kābūl river, (Kābul). Its main cities are Nagarālāra (Jelīlābād) and Hadda (cf. J. Barthoux, _Les fouilles de Hadda_, I and II, Paris, 1933). Its neighbor to the east is Gandhāra, cradle of Greco-Buddhist art, made famous by the works of Fouchet; to the west, Kāspīa, capital Kāpīṭṭa (Beqram), illustrated by the French archeological works in Afghanistan (cf. J. Hackin, _Recherches archéologiques a Beqram, 2 vol.,_ Paris, 1939; J. Hackin and J. Carli, _Recherches archéologiques au Col de Khair khanah_, Paris, 1936). Note that Lampākā, long a tributary of Kāspīa (cf. Hsuan tsang, Si yi ku, k. 2, p. 871b) is often confused with it in the texts.

4th stage. - City of Revata (Chin., Kī yi to, Tib., _Dhsan ldan_ where the Buddha converted the master potter (_kumbakāra_ as is told at length in the Mālāsārvātīdīn Vinaya (I.c.). We have seen that the A yu sang tschouan locates the conversion of this brahmānacin teacher at Kī pi. P. Przyluski, _Legende d'Aksou_, p. 245, thinks that Kī pi means here the Kāmilā, but I [Lamotte] have good reason to think that it is rather Kāspīa-Lampākā. This is not impossible because if "it is certain that, in the translations of Buddhist texts prior to the year 600, Kī pi always corresponds, when we have a parallel Sanskrit text, to Kāmilā and not to Kāspīa-Lampākā, ... theoretically it is not impossible that Kī pi may have originally meant Kāpīṭṭa._" (P. Pelliot, _Tokharien et Koutchéen_., JA, Jan.-Mar., 1934, p. note 39). The Māpp tells us that the nīya Revata built a stūpa on a mountain, containing the hair and finger-nails of the Buddha and that, at the foot of this mountain, there was still at this time the vihāra called Revata.

Fa hien (p. 859a) found a stūpa 400 paces from the Cave of the Buddha's Shadow built over the hair and finger-nails of the Buddha, located a half-yojana from Nagarālāra, Hsuan tsang (Si yi ku, p. 879a) found this same stūpa at the northwest side of the cave; it contained, he said, the Buddha's hair and nails. Song yun (p. 1021c) also notes at Nagarālāra some famous relics containing the tooth and the hair of the Buddha. This can only be the stūpa built by Revata and the relics gathered by him after his conversion.

Therefore Revata's stūpas and vihāras are near Nagarālāra and the mountain of Kī pi in question here is to be found in Kāpīṭṭa-Lampākā and not in Kāmilā.

The monastery of Revata (in Chinese Li yue or Li po τού) was well-known. In the legend of Aksou (Diyāvāldināna, p. 399; Tsa a hou, T. 99, k. 23, p. 169a-b; A yu wang tschouan, T. 2042, k. 2, p. 105a; A yu wang king, T. 2043, k. 3, p. 139c), the great emperor, in a mystical trance, invited the faithful wise men dwelling in the pleasant city of Kāmilā or the vilāras of Tāmāsvana, Mahāvāna and Revatuka. The pleasant city of Kāmilā, as the name indicates, is in Kāmilā, the Tāmāsvana and the Mahāvāna (Soungrām) are in Udjugāna (cf. Hsuan tsang, Si yi ku, T. 2097, k. 4, p. 889b; k. 3, p. 883a); as for Revatuka, we locate it in Kāspīa. The latter enjoyed great veneration by the faithful. The Śūrdīkhārītā (tr. Huber, p. 429) mentions the case of a poor man and a poor woman from Kī pi (Kāspīa) who went so far as to sell themselves in order to make offerings to the monks of the Revata monastery.
than ten paces, it has the appearance of the true shape of the Buddha with his golden color (suvarṇavarṇa), his major marks (lakṣaṇas) and minor marks (anumāṇa). His eyes (rāmi) and his light (prakāśa). The closer one gets, it becomes dimmer as if it were an illusion. When the kings of the neighboring regions sent their artists to make a copy of it, none of them succeeded. In this land there is a popular tradition that says that the thousand Buddhas must all leave their shadow there.”

The difficulties always experienced by artists trying to reproduce the Buddha's image are illustrated by a short tale told by the Mālāśravastīyā/vādin Viniya, T 1442, k. 4, p. 874a-b; Divyāvadāna, p. 547 (tr. Burnouf, Introduction, p. 304; San po kau ying yao liu, T 2004, k. 1, p. 827-828). Rādāya, king of Rovak, made a gift to Bimbāśa, king of Mañgāda, of a marvellous breastplate. The latter, in return, wished to send him a portrait of the Buddha, but the painters entrusted with this work were unable to take their eyes off their divine model and their hands remained inactive. The Buddha then projected his shadow onto a cloth; the painter then traced the outline and added the colors.

Song yun, Lu yang k’ie ian k’i, T 2092, k. 3, p. 1021c-1022a (according to the corrections and translations of E. Chavannes, Voyage de Song yun, BEFEO, III, 1903, p. 428). “I arrived in Nagaragāra where I saw the cave of the Buddha's shadow; there is a door facing west; if one penetrates the mountain to a depth of fifteen paces and one looks from afar, then all the distinctive marks [of the Buddha] appear clearly; if one touches the place with one's hand, there is nothing but the face of the rock; if one withdraws gradually, one begins to see the face appear again in a remarkable way; that is a very rare phenomenon in the world. In front of the cave there is a square rock on which is the imprint of one of the Buddha's feet. One hundred paces south-west of the cave is the place where the Buddha washed his garments.”

A century later, Hiuan tsang also had the occasion to visit the cave, of which he gives ample detail. Cf. Si yu k’t, T 2087, k. 2, p. 879a (tr. Beal, I, p. 93-95; Watters, I, p. 184) and Vie de Hiuan tsang, T 2053, k. 2, p. 226c-230a (tr. Beal, Life of Hiuan tsang, p. 61-62). He states that the Buddha's shadow, seen clearly at earlier times, was no longer visible except on rare occasions and to certain individuals. The Viṣṇu tells under what dramatic circumstances he himself was privileged to see the shadow; it is a fine page of religious literature which may be read in Groussard’s Sur les traces du Buddha, Paris, 1920, p. 93-95.

According to Hiuan tsang, the cave had been inhabited formerly by the nāga Gopāla, a cow-herder who had been changed into a nāga in revenge. Converted by the Buddha, he had asked him for permission to remain in his cave always. Hiuan tsang confirms certain details already mentioned by his predecessors: like Fu hien, he is aware of the tradition according to which the thousand Buddhas of the good kalpa must leave their shadow in this cave; like Song yun, he saw the place near the cave where the Buddha left the imprint of his feet and washed his clothes. He also notes, close to the cave, the presence of other caves “which the other noble disciples of the Buddha had occupied as their places of meditation.” Now we know from the Kouan fo san mei hai king that the nāga king and his rākṣasa had built five caves for the great disciples of the Buddha.

The Kouan fo san mei hai king, T 643, k. 2, p. 670b-671b (tr. J. Przyluski, Le Nord-Ouest de l'Inde, p. 565-568), translated by Buddhabhadra (died 429), perhaps a native of Nagaragāra (Bagchi, 1, p. 341, n.3), thus in a good position to tell us the folklore of Lampākā. This very detailed work is perhaps the direct source of the Mppē. Here is a brief summary of it:

The Buddha came to the kingdom of Nu kie ho lo (Nagaragāra), on the mountain of the old rishi, in the flowering forest of Jambu, at the shore of a poisonous nāga pool, north of the source of blue lotuses, in the cave of the rākṣas, south of the mountain A na sau (Anōila). There was, at that time in the cave, five rākṣas who had been changed into female nāgas and were the mates of a poisonous nāga. They caused famine and epidemics in the land. Puspākā, king of Nagaragāra, invited the Buddha to rid his kingdom of this scourge. Accompanied by Ananda and four great disciples, the Buddha went to the mountain of the old rishi and, with the help of Vajrapāṇi and Maudgalyāyana, vanquished the nāga and the five rākṣas. At their request, he agreed to stay for a time in the rock cave of the rākṣasa. When he wanted to leave, the nāga-king asked him to stay with him forever. “If you leave me, I will never see the Buddha again,” he lamented, “I will commit deeds again and fall back into my evil ways.” The Buddha comforted him: “I accept; I will stay in the cave for fifteen hundred years.” Then the Buddha performed a series of miracles; he leaped up and his body entered into the rock. The nāgas all saw the Buddha who remained in the rock and whose brightness was seen outside. Without leaving the pool, they constantly saw the sun of the Buddha seated cross-legged in the rock. When living beings saw him, it was by looking from a distance; from close up he was not visible. The shadow also preached the Dharma. (tr. J. Przyluski).

Finally, we may note that Foucher has identified the Cave of the Shadow near the village of Tchh-ki-Dheri. ‘... On leaving Nandivardhana, the Buddha went to the city of Kunff, at the shore of a poisonous lake, the nāga Puṣyāṇa, who caused famine and epidemics in the land. Puṣyāṇa, a native of Nagaragāra (Bagchi, 1, p. 341, n.3), thus in a good position to tell us the folklore of Lampākā. The Buddha came to the kingdom of Nu kie ho lo (Nagaragāra), on the mountain of the old rishi, in the flowering forest of Jambu, at the shore of a poisonous nāga pool, north of the source of blue lotuses, in the cave of the rākṣas, south of the mountain A na sau (Anōila). There was, at that time in the cave, five rākṣas who had been changed into female nāgas and were the mates of a poisonous nāga. They caused famine and epidemics in the land. Puṣyāṇa, king of Nagaragāra, invited the Buddha to rid his kingdom of this scourge. Accompanied by Ananda and four great disciples, the Buddha went to the mountain of the old rishi and, with the help of Vajrapāṇi and Maudgalyāyana, vanquished the nāga and the five rākṣas.

If people were born in the same country as the Buddha were unable to see him, then what can be said of strangers? Therefore, it is not because the Buddhas of the ten directions are unseen that one can say that they do not exist.

4) Furthermore, the bodhisattva Mi lō (Maitreya), despite his great loving-kindness (maitri), stays in his celestial palace and does not come here. But, because he does not come, can it be said that he does not exist? If we find it strange that Maitreya, who is so close to us, does not come, why should we be surprised that the Buddhas of the ten directions who are so far away do not come to us?

5) Furthermore, if the Buddhas of the ten directions do not come here, it is because beings are laden with very heavy wrong-doings (dpatti) and stains (mala), and do not fulfill the qualities (guna) needed to see the Buddhas.

6) Moreover, the Buddhas, before coming, first must know it the roots of good (kaśālamāla) of beings are ripe (pākṣa) and their fetters (sāmyojana) light. It is only after that that they come here. It is said:

By a preliminary examination, the Buddhas recognize beings.
Whom no skillful means (upāya) can save,
Those who are difficult to save or easy to convert,
Those whose conversion is difficult yet possible,
Those whose conversion is easy yet possible,
Those who have come to their end of existence.

This is why, although the Buddhas of the ten directions do not come here, it cannot be said that they do not exist.

7) Moreover, if the great arhats such as Śāriputra, etc., and the great bodhisattvas such as Maitreyā, etc., cannot know the wisdom (prajñā), power (bala), skillful means (upāya) and superknowledges (abhijñā) of the Buddha, how could worldlings (prthva-gjana) know them?

8) Finally, when, menaced by imminent danger, a being wholeheartedly invokes the Buddhas or great bodhisattvas, it sometimes happens that they do come to his aid.

a. Thus in the west of Ta yue tche, near the monastery (vihāra) of Buddhaoṣṇa,794 there was a man suffering leprosy (pāmaṇa, kṣaṇa), a wind sickness (vyūha-kūṭa). He went to the statue (pratimā) of the bodhisattva Pīṇ ki (Samantabhadra); one-pointedly (ekacittena) he took refuge in him (śaranam gatah) and, thinking of the qualities of the bodhisattva Samantabhadra, he asked him to remove his sickness. Immediately the statue of the bodhisattva rubbed the leper’s body with the precious rays [that came] from his stoney hand and the sickness disappeared.

b. In a certain land, there was a forest bhikṣu (aranyakābhikṣu) who often recited the Mahāyāna [sūtras]. The king of the land always gave him his hair (keśa) to trample under his [127 a] feet. A bhikṣu said to the king: “This man, O mahaṭṭha, has not often recited the sūtras; why do you pay him so much homage?” The king replied: “Once in the middle of the night, I went to see this bhikṣu whom I found in a cave (gālu) reciting the Fa houa king (Saddharmapūraṇakāvīṣṭhā). I saw another man with golden colored rays (suvarnāvarṇaraṇaṃ) mounted on a white elephant who, with joined palms (atāṭījāli), paid homage to the bhikṣu. When I approached, he disappeared. I then asked the venerable one (bhūdayu) why the man with the rays had disappeared at my arrival. The bhikṣu answered: “That is the bodhisattva Pīṇ ki (Samantabhadra); this bodhisattva has made the following vow: Each time someone recites the Saddharmapūraṇakāvīṣṭhā, I will come on a white elephant to teach him (avavādo).” As I was reciting the Saddharmapūraṇakāvīṣṭhā, the bodhisattva Samantabhadra came in person.” [Note by Kumārajīva: Pīṇ ki in the Fa houa king is called Pōu hien, Samantabhadra].

c. Finally, in a certain country, there was a bhikṣu who recited the A mi t'o fo king (Amitābha-buddhasūtra) and the Mo ho pan ju po lo mi (Mahāprajñāpāramitā). When he was about to die, he said to his students: “Here comes the Buddha Amitābha with his great samgha”; his body shook, he took refuge and died at once. After his death, his students built a funeral-pyre and burned him. The next day, among the ashes (bhāsanā) they discovered the bhikṣu’s tongue (śīva) which had not burned up. Because he had recited the Amitābha-buddhasūtra, this bhikṣu had seen the buddha Amitābha come to him; because he had recited the Prajñāpāramitā, his tongue could not be burned.796

These are facts of the present day, and the sūtras tell of many cases of Buddhas and bodhisattvas appearing. Thus in many places there are people whose sins (upāpi), stains (mula) and bonds (bandha) are light; they wholeheartedly (ekacittena) invoke the Buddha; their faith (kṣīra-dhā) is pure and free of doubt; they will necessarily succeed in seeing the Buddha and their efforts will not be in vain.

For all these reasons, we know that the Buddhas of the ten directions really exist.

794 This is the precious relic of the Uṣṇīṣa, a bone formation on the skull of the Buddha; it was at Hi lo (Hadda), about five miles south of Nagarāhāra (Jetūl-Abhir). The Chinese pilgrims never failed to visit it and they describe in detail the festivals that took place there: Fa hien ts’ouan, T 2085, p. 858c (tr. Legge, p. 36-38); Lo yang k’ie lan ki, T 2092, k. 5, p. 1021c (tr. Chavannes, BEFEO, III, 1903, p. 427-428); Si yu ki, T 2087, k. 2, p. 879a (tr. Beal, I, p. 96; Watters, I, p. 195-198); Yi ts’ing, Religieux éminents, tr. Chavannes, p. 24, 79, 105.

795 This promise was made by Samantabhadra when, leaving the buddhafield of the buddha Ratnasambhava, he went to the Saṅgha universe to visit Śākyamuni on the Gedrakāla-puravata. It is recorded in the Saddharmapūraṇa, p. 475-476: ye ca bhagavan paṃcime kāle paścime samaye paścimāyām paścimāyāy kutukṣita-yām dandaṃpaṭhāraṁ karītyaṃ vicāśīśaṁ karītyāmi.

796 “If, at the end of time, in that last era during the last five hundred years [of the kalpa], O Bhagavat, monkeys or nuns or the faithful of both sexes, possessing, writing, researching, chanting this explanation of the Dharma, I will show my own body to them, the sight of which is pleasing to all beings. Mounted on a six-tusked white elephant, surrounded by a crowd of bodhisattvas, on the twenty-first day, I will go to the place where the Dharma teachers walk, and when I get there, I will teach these interpreters of the Dharma, I will make them accept the teaching, I will encourage them, I will fill them with joy and give them magical spells so that these interpreters of the Dharma will not be oppressed by anyone; so that not a single being, whether human or non-human, will have a chance to surprise them and so that women will be unable to seduce them. I will watch over them, I will ensure their safety, I will protect them from being beaten or being poisoned.” (tr. Burnouf).

For the white elephant, the mount of Samantabhadra, cf. Koun p'ou hien p'ou sa hing kā king, T 277, p. 390a.

796 Cf. Hobogirītā, Amida, p. 25.
Sūtra: At that time, in that universe there was a bodhisattva called *P'ou ming* (Samantaraśmi) - (Athā tatra lokadhātou Samantaraśmin nāma bodhisattvāḥ).

*Sātra:* For the meaning of the word 'bodhisattva' see Chapter VIII.

Why is this bodhisattva called Samantaraśmi? Because his rays (*rāmi*) illumine all the universes ceaselessly.

*Sātra:* Seeing this great brilliance, this great trembling of the earth and the [ordinary] body of the Buddha, he went to the Buddha Ratnakāra and said: “Bhagavat, what are the causes and conditions for this great brilliance that lights up the universe, for this great trembling of the earth and the appearance of the body of the Buddha?” (mahāntum avabhāṣāṃ dṛṣṭaṃ ca mahāntum prthivīcālan man ca mahāntum prthivīcālam tam ca bhagavatā prākṛtam dīmabhāvam dṛṣṭya yena bhagavān Ratnakaras tenopasamānmad upasamkṛnyya tam tathāgatam etad avocat. ko bhavayan hetu pratyaya ‘śya mahato vābhāsvaya loke pūrṇābhāsva yāya ca tathāgatasya prākṛtaṁ bhāsvasya samādārayasya).

*Sātra:* For the trembling of the earth, the body of the Buddha and his brilliance, see Act V, above.

Question. - The bodhisattva Samantaraśmi, the most venerable and the foremost of the bodhisattvas, should himself know all that. Why does he question the Buddha on this subject?

Answer. - 1) Great as he is, the bodhisattva Samantaraśmi is incapable of knowing the wisdom (*prajñāḥ*) and the miraculous power (*śiddhiḥ-bala*) of the Buddha; it is like the moon (*candram*) whose light, great though it is, disappears at day-break (*śāyadayaṃ*). This is why he asks the Buddha.

2) Moreover, the bodhisattvas always want to see the Buddha and his hearts are insatiable [127 b] (asaṃstata). Even without any reason, they wish to see the Buddha; what then can be said when they have good reasons?

3) Moreover, Samantaraśmi's motivation [for asking Ratnakara] is unquestionable. It is not astonishing that the calf (*vatsa*) follows its mother; it is normal for kinglets to come to greet the great king. Similarly, the great bodhisattvas who have derived such great benefits from the Buddha always wish to follow the Buddha. Thus, when the bodhisattva Samantaraśmi sees these things, his attention is awakened; [he says]: “This must be something very important.” Seeing that the incalculable (asaṃkhyeyas) innumerable (*upamaṇya*) universes become visible one to another, he questions the Buddha.

4) Finally, some say: The bodhisattva Samantaraśmi [knows the reasons for these miracles] because he himself has miraculous power (*śiddhiḥ-bala*) because the Buddha Śākyamuni makes them known to him. If he asks the Buddha, it is intended only for the lesser bodhisattvas who do not know. These lesser bodhisattvas, out of fear of objections, do not dare to question the Buddha; this is why Samantaraśmi asks for them. The bodhisattva Samantaraśmi guides the [Ratnakaratt] universe with its youths (*dāsaka*) and maidens (*dārśkārā*); therefore he knows that they cannot ask the Buddha. Just as when a big elephant (*mahāgaja*) uproots a big tree (*mahābīrka*) to allow the little elephants (*gajapota*) to eat its leaves, thus Samantaraśmi questions the Buddha [for the lesser bodhisattvas] and asks him: “Bhadanta, what are the causes and conditions for this great brilliance, for this great trembling of the earth, and for the appearance of the body of the Buddha?”

*** *** ***

*Sātra:* The Buddha Ratnakāra answered Samantaraśmi: “O son of good family, in the west, beyond universes as numerous as the sands of the Ganges, is the universe called *So p'io* (Sāhā). The Buddha named Śākyamuni is there who, at this time, is preaching the Prajñāpāramitā to the bodhisattva-mahāsattvān. These [marvels are caused] by his miraculous power” (*Evam adhā Ratnakarasa tathāgataḥ Samantaraśmin bhūtisattvam etad avocat. asit kula nan ina saṃsāramīyam dīśī gātānātmāvaḥkāpaṃ lokadhātun aśīrmanya Sāhā nāma lokadhātou satra Śākyamuni nāma tathāgataς tiṣṭaṃ sa bodhisattvaṃ mahāsattvān prajñāpāramitāṃ samprakāśayati. tasyāyaṃ idṛṣy maḥābhūvah*)

*Sātra.* - Question. - The Buddha is like Mount Sumeru which cannot be moved by the waves (tarunaja) of the great sea; why does he reply here to Samantaraśmi? That is a mark of agitation (vīryaśīla), for when the mind is concentrated, one does not talk; a certain agitation of the mind is necessary to talk. Preaching the Dharma comes from an arousal (avabodhana) which in itself is a coarse thing (sthilādaryanā). But the Buddha cannot have anything coarse.

[127 c] Answer. - 1) Deep in samādhi, the Buddha is not disturbed (iḥīta) by things of the world; nevertheless, as a result of his great loving kindness (*maitrī*) and great compassion (*karunā*), he has compassion for beings and preaches the Dharma for them to destroy their doubts. Like Sumeru, king of the mountains, unshaken by gentle winds but which trembles strongly when the *Souē-lan* winds blow, the Buddha, at the breath of the wind of his great loving-kindness and great compassion, is moved by compassion and constantly enters into the five destinies (*pārākṣaṇīyān*) in order to convert beings; to this effect he assumes [the five kinds of existence], from the god realm to the animal realm.

2) Actually, [even while he speaks], the Buddha is not disturbed and is always resting in samādhi; but as a result of his merits acquired in earlier existences (*pārāvājana*), he utters sounds (*lāba*) and answers in the

---

797 The reading *Souē-lan* (*170 and 13; 140 and 14*) found in the Tseng yi a han, T 125, k. 34, p. 736 under its homophone, *Sowē-lan* (*170 and 13; 46 and 9*), is probably in error and should be corrected to *P'ī-lan* (*81 and 4; 140 and 14*). It is actually the latter reading which is found in two other passages of the Mpp. 1) At k. 11, p. 139b-c: “The winds coming from the four cardinal directions cannot shake mount Meru, but at the end of the great kalpas, the *Pī-lan* wind arises and blows [upon mount Mount] like a pile of straw.” At k. 17, p. 188b: “The winds coming from the eight directions cannot shake mount Meru, but at the end of the kalpa, the *Pī-lan* winds arise and blow on Mount Mount like a pile of straw.”

These *Pī-lan* winds are the *svāraṃbha* or *svāraṃbhabha* of the Sanskrit texts (Dīvīyārāṇā, p. 90, 105; Kośa, VI, p. 155) and the *svāraṇbha* of the Pāli texts (Samyutta, II, p. 231; Aṭṭhaketa, I, p. 137; Jātaka, III, p. 255, 484, VI, p. 326). According to the Samyutta (i.e.), the *svāraṇbha* winds blow in upper space (*upāri ḍhīla*). When a bird encounters them, the *svāraṇbha* winds strike it and its claws, wings, head and body are scattered.

---

439

440
manner of an echo (pratiśruta). Like a heavenly musical instrument (divyatūrya) that emits sounds automatically (svatāḥ), like a precious stone (maṇi) that automatically gives people everything they desire in the way of clothing (cīvara), food (ākāra) or music (vidyā), the Buddha speaks automatically through all the pores (rasmipāta) of his body and preaches the Dharma according to the wishes [of his listeners] without any action, thought (manasthāna) or conception (vikalpa) on his part.

Thus it is said in the Mi t'ai k'in kung k'ung (Guhayakvajrapaśūtra):798 "There are three secrets (gūhyā) in the Buddha: the body secret (kāyagūhyā), the speech secret (vākagūhyā) and the mind secret (citraguhā). Neither gods nor men can grasp them or understand them.

a. The members of a given assembly (saṃgha) see the body of the Buddha [with its changing aspects]: his color (varṇa) is yellow-gold, silver-white or a mixture of precious colors; his size is one arm-span and six feet, one li, ten li, a hundred li, a thousand li, ten thousand li or one hundred thousand li, sometimes even it is infinite (ananta), immense (apramāṇa) like space (ākāśa). Such is the secret of the body.

b. Secret of the voice. - This does the voice of the Buddha as if he were quite close. In the universe where he had stopped, a Buddha was in the process of dining with his great assembly. One day Mou lien (Maṇḍūkāyāṇa)799 had this thought: "I would like to know the range of the Buddha's voice." Then, by virtue of his base of miraculous powers (rddhipāda), he passed through innumerable thousands of millions of buddha-universes (buddhalokadhātu) and then he stopped; he still heard the voice of the Buddha as if he were quite close. In the universe where he had stopped, a Buddha was in the process of dining with his great assembly.800 In that land, the people were large, and Maṇḍūkāyāṇa [coming from the Saṅgha universe where people are small] was standing in a begging bowl (pūtra). The disciples asked their Buddha: "Where does this insect-headed person come from? He is dressed like a śrāmaṇa." The Buddha replied: "Do not despise this man. In the west (paścaśaya dīrī) beyond innumerable buddha-lands, there is a Buddha named Śākyamuni and this man whom you see is a powerful disciple of this Buddha." Then the Buddha asked Maṇḍūkāyāṇa: "Why have you come here?" Maṇḍūkāyāṇa answered: "I have come to find out [the range] of the Buddha Śākyamuni's [128 a] voice." The Buddha said to him: "So you want to know the range of the Buddha's voice! If you distanced yourself [from him] for innumerable kalpas, you would never get to the limit of his range."

798 Here the Mppī gives some extracts from the third part of the Ratnakūta, of which we have two Chinese and one Tibetan translations. Cf. Mi t'ai k'in kung k'ung chou hou, T 310, k. 10, p. 53b seq.; De bhīṣī gīvā pūṁ guṇā (Tathāgatadīnityaguhānāmāśī) cf. Csoma-Feer, p. 214; OKC, no. 760, 3, p. 231.

799 In the sources mentioned in the preceding note, Maṇḍūkāyāṇa's experience is told in the following places: T 310, k. 10, p. 56c-57a; T 312, k. 7, p. 720b-721a. Later, the Mppī, k. 30, p. 284a, will refer to it also.

800 According to T 310 and T 312 (l.c.), the universe where Maṇḍūkāyāṇa stopped was called Kowung ming fan (Raimipatīkā, 'Banner of Rays'); it was led by the Buddha Kowung ming wæng (Raimirīṣa).

3) Finally, the Buddha appeared in the world and preached the Dharma to destroy the doubts of beings (sattvasamayamanucochedana): this cannot be denied. Just as one cannot ask the sun (śīra) why it chases away the shadows (∪dākātu), in the same way one cannot ask the Buddha why he respects [to questions that are asked of him].

Question. - Being alike one to another (ṣama), the Buddhas are said to be 'ālike enlightened' (ṣambuddha); then why speak here about the miraculous power (rddhipāda) of one [particular] Buddha?

Answer. - 1) Having proclaimed the non-existence of self (naśatmya) and [the vanity of distinctions] between this and that, [the Buddhas] have destroyed envy (ākarasu) and pride (māna).

2) Moreover, in the universe there are gods (deva) who claim superiority and, out of their pride (abhīmāna), claim to be the creators of the beings and the things in heaven and on earth. Thus Fan t'ien wang (Brahmadevarīja) said to the Brahmr gods: "It is I who have created you"; and the god Pi niou (Viṣṇu) said: "All the rich, noble and glorious men of the universe are parts of me. It is I who have created the universe and it is I who destroy it. Creation and destruction of the universe are my work."801 [By speaking thus], these gods destroy the law of causation (pratītyasamutpāda). On the other hand, the truthful speech (satyavāda) of the Buddhas does not destroy the law of causation; this is why the stūra speaks of the miraculous power of a particular Buddha.

*** *** ***

Sūtra: Then the bodhisattva Samantarāṣṭra said to the Buddha Ratnākara: Bhagavat, I will go [to the Saṅgha universe] to see the Buddha Śākyamuni, greet him and offer my services; I will also see the bodhisattva-Mahāsattva who will also accede to the state of buddhahood (bhūṣyasthena kumārabhūtaḥ), who have attained the dhāranī and the samādhi and acquired mastery over all the samādhis (Athā bhuva Samantarāṣṭram bodhisattva Ratnakaram tathāgatam etat avocat gamisyaṃ āham bhugavam tān Saṅhā lokadhātun tam ca śākyamunīn tathāgatam dharmadānaḥ paripūrabhādānāḥ saṃsadhiḥpukriṣṭalabdhiḥ sarvasaṃmādhiḥvaiḍūramāthān gatān)

Śāstry. - Question. - The Buddhas are all equal (ṣama) in regard to morality (śīla), samādhi, wisdom (prajñā) and skilful means. Why then does the bodhisattva Samantarāṣṭra want to go to see the Buddha Śākyamuni [when he is already at the side of the Buddha Ratnākara]?

Answer. - The bodhisattvas never tire (asamanta) of seeing the Buddhas or hearing the Dharma; they never tire of seeing the assemblies (saṃgha) of bodhisattvas. The bodhisattvas who all experience disgust (saṃvega) for the things of the world (lokhadharma) are never tired of the three things just mentioned.

801 For Brahmā and Viṣṇu whom the heretics consider to be creators of the world and of beings, see above.
Thus, leaving the pure abodes (śuddhavāsa), the vaisya Cheou (Hastaka), came to see the Buddha; he had a subtle (sūkṣma) body; he was flexible; like a straw, he could not stand upright. The Buddha said to the Bhataka: "Make a coarse body (udarikam ilmahāvham abhinimāthane) appropriate to this realm for yourself!" The vaisya followed the Buddha's advice and made for himself a body of a size appropriate for the earth. Having bowed down to the Buddha's feet, he stood to one side. The Buddha asked: "Of how many things (dharma) have you never wearied in order to have been reborn in the heaven of the āvaka?" He replied: "I took rebirth in the heaven of the Śuddhavāsa for never having tired of three things: i) I never tired of seeing the Buddhas (buddhānām aham darśanāya yātprabhāt); ii) I never wearied of hearing the Dharma (saddharmarāvavayāyātprabhāt); iii) I never tired of serving the community (sanyahypasthānayātprabhāt). When the Buddha dwells in Jambudvīpa, the four assemblies always follow him, listen to his Dharma and question him on the subject. In the same way, the Śuddhavāsa gods always follow me, listen to my sermons and question me about them." If the āvaka das do not tire of hearing the Dharma, what then could be said of the dharmakāya bodhisattvas (dharmatākāyabhodhisattva)? That is why the bodhisattva Samantāraśmi comes to see the Buddha Śakyamuni and the bodhisattva-mahāsattvas who will accede to the state of Buddhahood (bhūjasatvena kumārabhāt) and who have obtained the dhrāmān and the sammādhi. In the chapter devoted to the praise of the bodhisattvas, we have said what should be understood by those who have "acquired mastery of all the sammādhis".

Question. - The Buddha is the only one to have obtained mastery (vaiśīṣa) of all the sammādhis. Why do you say here that the bodhisattvas also have obtained mastery of all the sammādhis?
Answer. - There are two kinds of sammādhi, those of the Buddha and those of the bodhisattva. The bodhisattvas in question have acquired mastery of the bodhisattvas sammādhi and not those of the Buddha.

had a subtle (sūkṣama) body; he was flexible, like a straw, he could not stand upright. The Buddha said to the vaisya Hastaka: "Make a coarse body (udarikam ilmahāvham abhinimāthane) appropriate to this realm for yourself!" The vaisya followed the Buddha's advice and made for himself a body of a size appropriate for the earth. Having bowed down to the Buddha's feet, he stood to one side. The Buddha asked: "Of how many things (dharma) have you never wearied in order to have been reborn in the heaven of the āvaka?" He replied: "I took rebirth in the heaven of the Śuddhavāsa for never having tired of three things: i) I never tired of seeing the Buddhas (buddhānām aham darśanāya yātprabhāt); ii) I never wearied of hearing the Dharma (saddharmarāvavayātprabhāt); iii) I never tired of serving the community (sanyahypasthānayātprabhāt). When the Buddha dwells in Jambudvīpa, the four assemblies always follow him, listen to his Dharma and question him on the subject. In the same way, the Śuddhavāsa gods always follow me, listen to my sermons and question me about them." If the āvaka das do not tire of hearing the Dharma, what then could be said of the dharmakāya bodhisattvas (dharmatākāyabhodhisattva)? That is why the bodhisattva Samantāraśmi comes to see the Buddha Śakyamuni and the bodhisattva-mahāsattvas who will accede to the state of Buddhahood (bhūjasatvena kumārabhāt) and who have obtained the dhrāmān and the sammādhi. In the chapter devoted to the praise of the bodhisattvas, we have said what should be understood by those who have "acquired mastery of all the sammādhis".

Question. - The Buddha is the only one to have obtained mastery (vaiśīṣa) of all the sammādhis. Why do you say here that the bodhisattvas also have obtained mastery of all the sammādhis?
Answer. - There are two kinds of sammādhi, those of the Buddha and those of the bodhisattva. The bodhisattvas in question have acquired mastery of the bodhisattvas sammādhi and not those of the Buddha.

Thus, leaving the pure abodes (śuddhavāsa), the vaisya Cheou (Hastaka), came to see the Buddha; he had a subtle (sūkṣma) body; he was flexible; like a straw, he could not stand upright. The Buddha said to the Bhataka: "Make a coarse body (udarikam ilmahāvham abhinimāthane) appropriate to this realm for yourself!" The vaisya followed the Buddha's advice and made for himself a body of a size appropriate for the earth. Having bowed down to the Buddha's feet, he stood to one side. The Buddha asked: "Of how many things (dharma) have you never wearied in order to have been reborn in the heaven of the āvaka?" He replied: "I took rebirth in the heaven of the Śuddhavāsa for never having tired of three things: i) I never tired of seeing the Buddhas (buddhānām aham darśanāya yātprabhāt); ii) I never wearied of hearing the Dharma (saddharmarāvavayātprabhāt); iii) I never tired of serving the community (sanyahypasthānayātprabhāt). When the Buddha dwells in Jambudvīpa, the four assemblies always follow him, listen to his Dharma and question him on the subject. In the same way, the Śuddhavāsa gods always follow me, listen to my sermons and question me about them." If the āvaka das do not tire of hearing the Dharma, what then could be said of the dharmakāya bodhisattvas (dharmatākāyabhodhisattva)? That is why the bodhisattva Samantāraśmi comes to see the Buddha Śakyamuni and the bodhisattva-mahāsattvas who will accede to the state of Buddhahood (bhūjasatvena kumārabhāt) and who have obtained the dhrāmān and the sammādhi. In the chapter devoted to the praise of the bodhisattvas, we have said what should be understood by those who have "acquired mastery of all the sammādhis".

Question. - The Buddha is the only one to have obtained mastery (vaiśīṣa) of all the sammādhis. Why do you say here that the bodhisattvas also have obtained mastery of all the sammādhis?
Answer. - There are two kinds of sammādhi, those of the Buddha and those of the bodhisattva. The bodhisattvas in question have acquired mastery of the bodhisattvas sammādhi and not those of the Buddha.

Thus, leaving the pure abodes (śuddhavāsa), the vaisya Cheou (Hastaka), came to see the Buddha; he had a subtle (sūkṣma) body; he was flexible, like a straw, he could not stand upright. The Buddha said to the vaisya Hastaka: "Make a coarse body (udarikam ilmahāvham abhinimāthane) appropriate to this realm for yourself!" The vaisya followed the Buddha's advice and made for himself a body of a size appropriate for the earth. Having bowed down to the Buddha's feet, he stood to one side. The Buddha asked: "Of how many things (dharma) have you never wearied in order to have been reborn in the heaven of the āvaka?" He replied: "I took rebirth in the heaven of the Śuddhavāsa for never having tired of three things: i) I never tired of seeing the Buddhas (buddhānām aham darśanāya yātprabhāt); ii) I never wearied of hearing the Dharma (saddharmarāvavayātprabhāt); iii) I never tired of serving the community (sanyahypasthānayātprabhāt). When the Buddha dwells in Jambudvīpa, the four assemblies always follow him, listen to his Dharma and question him on the subject. In the same way, the Śuddhavāsa gods always follow me, listen to my sermons and question me about them." If the āvaka das do not tire of hearing the Dharma, what then could be said of the dharmakāya bodhisattvas (dharmatākāyabhodhisattva)? That is why the bodhisattva Samantāraśmi comes to see the Buddha Śakyamuni and the bodhisattva-mahāsattvas who will accede to the state of Buddhahood (bhūjasatvena kumārabhāt) and who have obtained the dhrāmān and the sammādhi. In the chapter devoted to the praise of the bodhisattvas, we have said what should be understood by those who have "acquired mastery of all the sammādhis".

Question. - The Buddha is the only one to have obtained mastery (vaiśīṣa) of all the sammādhis. Why do you say here that the bodhisattvas also have obtained mastery of all the sammādhis?
Answer. - There are two kinds of sammādhi, those of the Buddha and those of the bodhisattva. The bodhisattvas in question have acquired mastery of the bodhisattvas sammādhi and not those of the Buddha.
Thus, in the Tchou fo yao tsi king (Buddhasaṃgītisūtra), 803 it is said: Wen chou che li (Mañjuśrī) wanted to see the assembly of the Buddhas (buddhasaṃgīta) but did not succeed because the Buddhas were each returning to their starting point. Mañjuśrī went to the place where the Buddhas were gathered; a woman was seated beside the Buddha, deep in samādhi.104 Mañjuśrī bowed down to the Buddha's feet and asked: "Why should this woman be able to sit close to the Buddha when I cannot?" The Buddha replied: "Wake this woman, make her come out of samādhi and ask her yourself." Then Mañjuśrī snapped his fingers to rouse her but with no success. He shouted but did not succeed in rousing her; he pulled her by the hand but did not succeed in rousing her; by his bases of miraculous power (sādāṅdpāda), he made the trishrasamāhāhasralokadhātu shake but did not succeed in rousing her.

Then Mañjuśrī said to the Buddha: "Bhagavat, I cannot rouse her." Then the Buddha emitted great rays (raimit) that illuminated the universes at the nadir (adhodiglokadhātu) and at once a bodhisattva named K'i tchou kai (Apariśṭītratāraṇa) arose from the direction of the nadir and, bowing down to the feet of the Buddha, stood to one side. The Buddha said to bodhisattva K'i tchou kai: "Wake this woman up." Then the bodhisattva K'i tchou kai snapped his fingers and the woman came out of her samādhi.

Mañjuśrī asked the Buddha: "Why was I, who made the trishrasamāhāhasralokadhātu tremble, unable to rouse this woman, whereas the bodhisattva K'i tchou kai made her come out of samādhi merely by snapping his fingers once?"

The Buddha said to Mañjuśrī: "It is because of this woman that you first produced the thought (sītottāpāda) of anuttarasarasyaksambodhi, whereas it is because of the bodhisattva K'i tchou kai that this woman has for the first time produced the thought of anuttarasarasyaksambodhi. This is why you were unable to rouse her. In regard to the Buddha's samādhi, your power (anubhāvā) is incomplete (aparipātāna); you have acquired mastery (vāśita) over the bodhisattva's samādhi.

[128 c] Since you have rarely entered the Buddha samādhis, you do not have mastery over them."

*** *** ***

Śūtra: The Buddha said to Samantarasim: "Go then; know that the right moment has come." Then the Buddha Rāmatkara gave the bodhisattva Samantarasim golden lotuses with a thousand petals and said to him: "O son of noble family, scatter these lotuses over the Buddha Śākyamuni. The bodhisattva- mahāsaṅgata born in the Sahī universe are difficult to vanquish and difficult to attain; be careful when wandering about in this universe (Bhagavān āha: gaccha tvam kalapatṛa yasyed vitā kālan mañyase. aha khalu Rāmatkaras tagihātaya nava-rūvabhākāhana pratvṛtā pradhānā Samantarasiṃaye bodhisattvāya pruddī. etais tvam kalapatṛa padmaṃ taṃ Śākyamuninī tathagatam abhyavacāre. durjāya
durataida ca te bodhisattvāya te tatha Śāhyām lokadhātava upaṇadh. samprajñānakāre ca tvam bhāyās taṃ niṣṭhān lokadhātavu carat)"

Śūtra: Question. - Why does the Buddha say: "Go now; know that the right moment has come"?

1) Because the Buddha has broken all fondness (anumaya) for his disciples and because his heart is free of attachment (saīrga) for his disciples.

2) Furthermore, the bodhisattva [Samantarasiṃ] who has not yet acquired omniscience (sarvaajñha) or the Buddha eye (buddhachakrā) feels some doubts about the qualities (gua), the worth and the power of the Buddha Śākyamuni. This is why the Buddha Rāmatkara says to him: "Go and see him."

3) Furthermore, the bodhisattva [Samantarasiṃ] perceives from afar that the Buddha Śākyamuni has a small body and he feels some pride (māna) in saying that his Buddha [Rāmatkara] is not as small as that. This is why the Buddha [Rāmatkara] tells him: "Go and see him without thinking about [the size] of his body or paying attention [to the ugliness] of the Sahī universe. Be satisfied with listening to the Buddha's sermon."

4) Furthermore, the [Rāmatvati] universe where the Buddha Rāmatkara and the bodhisattva Samantarasim live is very far away from the Sahī [home of Śākyamuni] for it is located at the eastern borders. The bodhisattva Samantarasim heard the Buddha Śākyamuni preaching a Dharma exactly the same as that of Rāmatkara and he had to confess that, although the universes were so far apart, the Dharma is the same. This will increase his faith (pradaśā) and his convictions will be confirmed.

5) Furthermore, because [of the actions] of his former lives (pātavajjān), the bodhisattva Samantarasim is forced to go to hear the Dharma [in the Sahī universe] despite his distant birthplace. He is like a bird (pakṣīn) tied by its feet: no matter how far it flies, the cord (rajja) restrains it and it must return.

6) Finally, the bodhisattvas of the Sahī universe, seeing Samantarasim coming so far to hear the Dharma, will think: If he has come from so far away, how could we not listen to the Dharma, we who are born in this universe?

For all these reasons the Buddha [Rāmatkara] says: "Go then, know that the right time has come."

Question. - The Buddhac have the same power (samudalba) and do not seek to [gain] merit (puniyakāma). If they do not seek [to gain merit], why then does [Rāmatkara] send lotuses [to Śākyamuni]?

Answer. - 1) It is to conform to the worldly custom (lokadhārmanuvartana). Thus, two kings mutually exchange gifts even though they are of equal power.

2) Moreover, he sends these lotuses instead of a letter (pattra) to express his friendship. According to worldly custom (lokadhāra), when a messenger (dītu) comes from afar, he should have a letter. The Buddha, who conforms to worldly custom, sends a letter. 3) Finally, it is in order to honor the Dharma that the Buddhac make offerings to the Dharma for the Dharma is their teacher (ācārya). Why is that? The Buddhac of the three times have as their teacher the true nature of dharmas.
Question. - Why do they honor the Dharma of other Buddhas instead of honoring the Dharma which they themselves embody?

Answer. - It is in order to conform to the usage of the world (lokadharmānuvartana). Just as the [129 a] bhikṣus, in order to honor the Jewel of the Dharma (dharmanartha), do not honor the Dharma which they embody in themselves, but honor others. Guardians of the Dharma (dharmanadhara), Knower of the Dharma (dharmanirājita) and interpreters of the Dharma (dharmanirāma), so the Buddhās, although they have the Dharma in themselves, only honor the Dharma of other Buddhās.

Question. - But the Buddha no longer seeks to [gain] merit (puṇya); why does he honor the Dharma (dharma) instead of giving it to others? Answer. - The Buddha, who has cultivated the qualities for innumerable incalculable periods (asamskṛťyaṣaṅkalpa), continues to practice the good always. It is not in view of any reward (vipāka), but out of respect for the [buddha] qualities that he venerates (pījāya) the Buddhās.

Thus, in the time of the Buddha, there was a blind (andha) bhikṣu whose eyes no longer could see.805 One day he was mending his robes and he could not thread his needle (ṣīla). He said: "May anyone who wants to gain merit (puṇya) thread my needle for me." The Buddha came and said to him: "I am a man who wants to gain merit; I am here to thread your needle." Recognizing the voice of the Buddha, the bhikṣu got up immediately, put away his robes and prostrated at the Buddha's feet, saying: "The Buddha fulfills all the qualities (paripūrṇa-puṇya); why does he say that he wants to gain merit?" The Buddha answered: "Even though my merits are complete, I recognize the deep cause (read yin = hetu) of the Buddhas. That is why I love them." Having praised the qualities, the Buddha then preached the Dharma according to his wishes. The bhikṣu obtained the purity of the Dharma-eye (dharmacaksurciuddhi) and his fleshy eyes (māṇusacakusas) recovered their sight.

Finally, the qualities are perfected in the Buddha; he has no further need of anything; but in order to convert disciples, he says to them: "If I have realized these qualities, why should you not be able to acquire them?" There was an old man of about a hundred years of age dancing in a variety theater. He was asked why he continued to dance at his age. The old man replied: "I have no need myself to dance; if I do it, it is only to teach dancing to my pupils." In the same way, in the Buddha, the qualities are perfected; it is in order to teach his disciples that he continues to practice these qualities and thus to venerate them.

Question. - If that is so, why does the Buddha [Ratnākara] not go in person to offer his lotuses on the Buddha Śākyamuni, but rather he sends someone in his place to venerate him?

Answer. - So that the bodhisattvas of the [Sahā] universe may receive Samanātrasāṁ. Moreover, the messengers (śīla) sent by the Buddhās have no fear of water, fire, soldiers, poison or the hundred thousand other dangers.

Question. - Why not use precious jewels (ratna), profound sūtras (gaṇabhārāśśātra), or Buddha or bodhisattva jewels as letter (pattra)? [Note by Kumārajiva: These jewels, invisible to the gods, produce all kinds of precious objects; thus the cūḍāmaṇi is called 'Buddha Jewel'.] Why is Ratnākara content to use lotuses, objects of little value, as a letter?

Answer. - 1) The Buddha Śākyamuni has no need of anything. He has no need of 'Buddha jewels' or divine jewels, or still less, human jewels. Since he has no need of them, [Ratnākara] does not send them. Since the Buddha Śākyamuni already has them, they are not sent to him. And it is the same for the profound sūtras (gaṇabhārāśśātra).

129b 2) Furthermore, these sūtras would have nothing profound for the Buddha [Śākyamuni]. The epithet 'profound' [applied to sūtras] concerns only ordinary people (bājaṇa). That which makes ordinary people hesitant is no obstacle for the Buddha; that which is difficult for ordinary people is easy for the Buddha.

3) Finally, by their perfume and their freshness, lotuses are very suitable as offerings (pījāya). It is as with human gifts where variety is desirable.

Question. - Why should lotuses be used and not other things?

Answer. - Worship (pījāya) uses flowers (puyya), perfumes (gandha) and banners (dhvaja) exclusively: flowers for a twofold reason, because of their color (varṇa) and their smell (gandha).

Question. - But other flowers also have color and smell; why does [Ratnākara] use only lotuses (padma) as offerings?

Answer. - In the Houa cheou king (Kuśalāmālasaṃprajñāhāśśātra)806 it is said: "The Buddhas of the ten directions offer flowers to the Buddha Śākyamuni."

Moreover, there are three kinds of lotuses (padma), human lotuses, divine lotuses and bodhisattva lotuses. The human lotus is a big lotus with ten petals (pattra), the divine lotus has a hundred and the bodhisattva lotus has a thousand. In [Ratnākara's] universe, there are many golden lotuses with a thousand petals (saṃstabilasatta nāhasaṃpratā radhāpadma). In [Śākyamuni's] Sahā universe, there are indeed thousand-petalled lotuses, but they are artificial (nirmita) and do not grow in the water. This is why [Ratnākara] sends him thousand-petalled lotuses golden in color.

Question. - Why does the Buddha [Ratnākara] ask Samanātrasāṁ to scatter (abhavyavake) these flowers on the Buddha?

Answer. - Just as the bodhisattvas of the [Sahā] universe may receive Samanātrasāṁ. Moreover, the messengers (śīla) sent by the Buddhas have no fear of water, fire, soldiers, poison or the hundred thousand other dangers.

Answer. - Why not use precious jewels (ratna), profound sūtras (gaṇabhārāśśātra), or Buddha or bodhisattva jewels as letter (pattra)? [Note by Kumārajiva: These jewels, invisible to the gods, produce all kinds of precious objects; thus the cūḍāmaṇi is called 'Buddha Jewel'.] Why is Ratnākara content to use lotuses, objects of little value, as a letter?

Answer. - 1) The Buddha Śākyamuni has no need of anything. He has no need of 'Buddha jewels' or divine jewels, or still less, human jewels. Since he has no need of them, [Ratnākara] does not send them. Since the Buddha Śākyamuni already has them, they are not sent to him. And it is the same for the profound sūtras (gaṇabhārāśśātra).

129b 2) Furthermore, these sūtras would have nothing profound for the Buddha [Śākyamuni]. The epithet 'profound' [applied to sūtras] concerns only ordinary people (bājaṇa). That which makes ordinary people hesitant is no obstacle for the Buddha; that which is difficult for ordinary people is easy for the Buddha.

3) Finally, by their perfume and their freshness, lotuses are very suitable as offerings (pījāya). It is as with human gifts where variety is desirable.

Question. - Why should lotuses be used and not other things?

Answer. - Worship (pījāya) uses flowers (puyya), perfumes (gandha) and banners (dhvaja) exclusively: flowers for a twofold reason, because of their color (varṇa) and their smell (gandha).

Question. - But other flowers also have color and smell; why does [Ratnākara] use only lotuses (padma) as offerings?

Answer. - In the Houa cheou king (Kuśalāmālasaṃprajñāhāśśātra) it is said: "The Buddhas of the ten directions offer flowers to the Buddha Śākyamuni."

Moreover, there are three kinds of lotuses (padma), human lotuses, divine lotuses and bodhisattva lotuses. The human lotus is a big lotus with ten petals (pattra), the divine lotus has a hundred and the bodhisattva lotus has a thousand. In [Ratnākara's] universe, there are many golden lotuses with a thousand petals (saṃstabilasatta nāhasaṃpratā radhāpadma). In [Śākyamuni's] Sahā universe, there are indeed thousand-petalled lotuses, but they are artificial (nirmita) and do not grow in the water. This is why [Ratnākara] sends him thousand-petalled lotuses golden in color.

Question. - Why does the Buddha [Ratnākara] ask Samanātrasāṁ to scatter (abhavyavake) these flowers on the Buddha?

805 This anecdote, which the Mppi will repeat at k. 26, p. 249b, is taken from the Śīhūtaka as it is told in the Avadūtakātaka, I. p. 182-183 (r. Feer, p. 124-125):

Buddha Bhagavan Śravastīvān viharati jetavejā 'nāthāpindakāyādṛṣṭe. tena khalu samayevam ... puṇyar labhathamo 'ham bhikṣu puṇyar ato me tyāti niḥātāti.

In the Shian tsi po yuan king, T 200, no. 33, k. 4, p. 218a, where the anecdote is also told, the blind bhikṣu is called Che po'sa (44; 38 and 8), i.e., Śīva.

806 Cf. T 657, k. 1, p. 130c. This sūtra is called Kuśalāmālasaṃprajñāhāśśātra in Sanskrit. It was translated into Chinese by Kumārajiva; this version bears different titles: Houa cheou king (Paupālanābhaśśātra) as here, but also Cheou chen ken king, or Cheou chen foun king (cf. Bagchi, I, p. 187). A Tibetan translation also exists, entitled Dge bals ba yin ba bcos su sbsa po, Mdo IV, 1 (cf. Csoma-Feer, p. 234, OKC, no. 769, p. 275).
was young. One day Upagupta went to her cell to ask her about the behavior of the Buddha when he was visiting. He had previously sent a pupil to the bhikṣuṇī and this pupil had announced to the bhikṣuṇī: "My great teacher Upagupta is coming to see you to ask about the behavior of the Buddha when he was visiting." Then the bhikṣuṇī filled a begging bowl (paṭra) with oil (taila) and set it under the fan at her door; she wanted to test the behavior of Upagupta and his mindfulness. When Upagupta entered, he pushed the fan at the door and a little bit of oil spilled. Upagupta sat down and asked: "You know the Buddha. Tell me: what was his manner when he was visiting." The bhikṣuṇī replied: "When I was young, I saw the Buddha entering a village (grāma) one day; the crowd shouted "There is the Buddha!" I followed the crowd outside and saw the Buddha's rays (rāmi). As I bowed before him, a gold pin (saṃvarṇapāną) that I had on my head fell to the ground into a thick bush. Immediately the Buddha illuminated it with his rays and, as all the dark corners were visible, I found my pin. As a result of that I became a nun." Upagupta questioned her further: "And, at the time of the Buddha, what were the manners (trīyāpañha) and courtesy of the bhikṣuṇī?" She replied: "At the time of the Buddha, there was a group of six impudent, shameless, wicked monks (saññāṇa bhikkhus). But, in regard to their manners, they were better than you; I have noticed that today. When they passed through my door, at least they did not spill my oil. Depraved though they were, they knew the rules of monastic courtesy. Walking, standing, sitting or lying down, they missed nothing. Although you are an arhat endowed with the six abhijñās, you do not measure up to them on this point." Hearing these words, Upagupta was very ashamed.

The bhikṣuṇīs of the Śāhi universe are difficult to reach (durākṣaṇa) and difficult to vanquish.

The Buddhas, pratyekabuddhas, arhats and all the āryas are all very mindful (saṃprajñātākāra), for Māra, Māra's army (mārajanā), the inner fetters (dālāyātimāsānājanā) and the multiformal retribution of the sins of previous lifetimes (māyāsattvavijñānakaravijñāpayāh) are like many brigands (cāvura) of whom one must be careful when they are approached. Thus, when one goes among the brigands and one is not careful, one is captured by them. This is why [Ratnākara] advises Sammytaraṇi to be very careful while going about in this universe.

Moreover, the human mind (citta) is often distracted (vikṣipta): it is like a madman or a drunkard. Resolve mindfulness (saṃprajñātākāra) is the entry way to all the qualities (guṇa). By concentrating the mind, one successively obtains dhīya, the wisdom (bhūtāprajñā), deliverance (vīryakāya) and finally the destruction of suffering (duḥkha-kāya): these are the advantages of mindfulness (ekacitā).

Thus, five hundred years after the Buddha's parinirvāṇa, there was a bhikṣu called Yeoe po [129] kiu (Upagupta); he was an arhat with the six abhijñās; at that time he was the great teacher of Jambubhpā.[807] At that time, there was a one hundred and twenty year-old bhikṣuṇī who had seen the Buddha when she

---

807 See the avadāna of Upagupta in the Tsa a han, T 99 (no. 640), k. 25, p. 177b; Divyāvadāna, p. 348 seq. (tr. Burnouf, Introduction, p. 336 seq.). A yu wang tchouan, T 2042, k. 3, p. 111b (tr. Przybiski). Aisoa, p. 308; A yu wang king, T 2043, k. 6, p. 149b. – The Buddha foretold to Ānanda the birth of Upagupta five hundred years after the parinirvāṇa: Ayān Ānanda Mathurāṃtipi nama vairajatipanirvityatayya ... arhatvarṇi sāvattivirunyati. The Mppī has Upagupta as a patriarch (ecaryā), calling him the great teacher of Jambubhpā. However, Upagupta appears in the list of the patriarchs only in the Sarvāstivādin sources (Aisokāvadāna, Mūlasārīvatīrīyadīn Vinaya, Fou fu ciong yin jiu k’ung) where he is in fourth place, after Mahākāyana, Ānanda and Śāriputra-Mahāyāntika (cf. Przybiski, Āisoa, p. 46-48). The Mahāsiddhāvikā Vinaya and the Ceylonese chronicles do not include him in the succession of teachers. We may note once again that the Mppī is inspired by the Sarvāstivāda and northern sources.

Upagupta was from the north, his monastery was at Mathurā (cf. Watters, Travel, I, p. 306-309; Tārāśāstra, p. 17) where his relics were preserved. It was noted a long time ago that Upagupta’s role with regard to Āisoa in the Sanskrit sources is the same as that of Tissa Moggaliśutta in the Pāli and Ceylonese sources. See Lav., Hitavāratnī, II, p. 137.

---

808 The A yu wang tchouan, T 2043, k. 5, p. 121b (tr. Przybiski, Āisoa, p. 371-372) and the A yu wang king, T 2043, k. 9, p. 163a, have an arhat-bhikṣuṇī who constantly bores Upagupta's disciples with her reprimands and who reproaches them for their wrong behavior. This is probably the bhikṣuṇī in question here. Nevertheless, I [Lamotte] have not found the source from which the Mppī has taken this story, surely taken from life.
[130 a] | 2) Furthermore, people born in the blissful abodes (sukhasthānāya) often lack exertion (vīrya), intelligence (mādhyā) and wisdom (prajñā). This is why people of Ya yan to vei (Uttarakuru) are so happy that among them there are no monks (pravrajita) or followers of the precepts (śīlamādāna). It is the same among the gods.

In the Śaṅkha universe, the causes for happiness (sukhavasunyayā) are rare; there are the three unfortunate destinies (durgati), old age, sickness, death (jāravyādhihitamaraṇa), and the exploitation of the soil is arduous. This is why [its inhabitants] easily feel disgust (nirveda) for this universe; at the sight of old age, sickness and death, their minds are filled with distaste; at the sight of poor people (dārśaṇa), they know that their poverty is a result due to previous existences (pūrvavajanna) and their minds feel great distaste. Their wisdom (prajñā) and their keen faculties (tikṣṇaṃdriṣṭa) come from this [disgust].

By contrast, the [Ratnāvati] universe is made out of seven jewels (saptarūpa) and full of all kinds of precious trees (rūpaṃvrikṣa); the bodhisattvas have whatever food (dāhāra) they desire at will. Under these conditions, it is hard for them to feel disgust (nirvedaśca); this is why their wisdom is not very sharp (tikṣṇaḥ). If a sharp knife (tikṣṇaśtrotra) is left in good food, the knife becomes rusty because although these foods are good, they are not suitable for the knife; but if the knife is rubbed with a stone and scoured with grease and ashes, the rust disappears. It is the same for the bodhisattvas. Those born in a mixed (miśra) universe [like the Śaṅkha universe] have sharp knowledge and are hard to approach (durbhāṣaḍa); on the other hand, for those who spare their efforts (āśeṣaṇa), suffering has too much power and too much effect. To feed a horse and not to ride it is to make it useless.

3) Finally, in the Śaṅkha universe, the bodhisattvas abound in skillful means (upāya); this is why they are difficult to approach. This is not the case in other universes. Thus the Buddha said: “I remember that in the course of my previous existences (pūrvavajanna) I offered a thousand human existences in order to save beings, but although I was endowed with qualities (guṇa), the six perfections (ṣaṭparamitā) and all the Buddha attributes (buddhajīva), I was unable to do the work of a Buddha. Indeed, it was only by skillful means (upāya) that beings are saved.” This is why the bodhisattvas in the Śaṅkha universe are difficult to approach (durbhāṣaḍa).

*** *** ***

Śūtra: Then, taking these thousand-petalled golden lotuses from the hands of Ratnākara, the bodhisattva Samantaraśiṃhi went away with innumerable monastic (pravrajita) and householder (gṛhaṭha) bodhisattvas and with youths and maidens (ātha khalu Samanataraśiṃhi bodhisattvo Ratnākarasya tathāgataśca sakādā tān saharapratinātī sarvavrutvabhāsānām padmānī gṛhān, asaṃkhyeyair bodhisattvān pravrajitaṃ gṛhaṭhaśca ca dārakāḥ dārakāḥ bibhāḥ ca dārakāḥ prakārāṇāḥ).

Śāstra. - Question. - The bodhisattva Samantaraśiṃhi is able to travel by virtue of his great power (mahābala) and his ahiṃsā; but how can the monastic (pravrajita) and householder (gṛhaṭha) bodhisattvas, as well as the youths (dārakā) and maidens (dārakā), travel about? The Ratnāvati universe [which they had to traverse in order to get to the Śaṅkha universe] is large. [What power have they borrowed for that purpose?] Is it their own power? Or is it the power of the Buddha Ratnākara, or that of the bodhisattva Samantaraśiṃhi, or that of the Buddha Śākyamuni?

Answer. - They use all of these four powers at the same time:

a. These monastics and householders can be non-regressing (asamvaśrīk) bodhisattvas endowed with the five superknowledges (pāṭhābhikṣaṃsattāvāya). By means of the four bases of miraculous power (āśeṣaṇaśca), they have cultivated the causes and conditions (hetupravṛtya) that must be fulfilled during earlier existences (pūrvavajanna) in order to be able now to go to the Buddha Śākyamuni. Therefore they use their own power (svarāha).

b. They also use the power of the bodhisattva Samantaraśiṃhi. Why? Those whose power is too weak travel by means of the power of the bodhisattva Samantaraśiṃhi. Thus, when a cakravartin king wants to fly, his army (caturāśrama), his officers (rājaśalādhyākara) and his stables accompany him in the sky; because his qualities (guṇa) are great, the cakravartin king can make his whole suite fly along with him. It is the same here: those whose power is too weak travel by way of the power of the bodhisattva Samantaraśiṃhi.

c. They also use the power of the Buddha Ratnākara.

d. Finally, the rays of the Buddha Śākyamuni illumine them. If they had no other power, the rays of the Buddha Śākyamuni would be enough for them to be able to travel. What more can be said if they use the other three sources?

Question. - Why does the bodhisattva Samantaraśiṃhi not come alone, instead of at the head of a numerous troupe?

Answer. - Because he needs a suite like a king who is traveling. Besides, the bodhisattva Samantaraśiṃhi and the Buddha Śākyamuni choose among people. How is that? In the great assembly there are two groups: those who fulfill the causes and conditions [permitting them leave], go; those who do not fulfill the causes and conditions, stay.

Question. - Why is this bodhisattva accompanied by householder (gṛhaṭha) and monastic (pravrajita) bodhisattvas, youths (dārakā) and maidens (dārakā)?

Answer. - The Buddha’s disciples (buddhaśravaka) are of seven categories: bhikṣu, bhikṣuṇī, śāṇku, śīlāṇeṣṭa, śrāmaṇera, śrāmaṇerī, upāsaka and upāsikā. The upāsakas and upāsikās are the lay people (gṛhaṭha); the five other categories are monastics (pravrajita). Among the monastics and the lay people there are two kinds, the old and the young. The young are the youths (dārakā) and maidens (dārakā), the others are the old.

Question. - [Only] the old ones should go. Why do the young ones go also?

Answer. - It is a matter of worthiness (guṇa) and not of age (dīya). The person who lacks qualities (guṇa) and practices evil (asakalaśadharma) is small despite their great age; the person who has the qualities and practices the good (sakalaladharma) is great despite their youth.
Furthermore, these young ones come from far away and those who see them admire the fact that, despite their youth, they are able to come from so far away to hear the Dharma.

This also proves that both young and old are capable of acquiring (pratipada-) the Buddhadharma, which is different from the heretical sects (tirthikadharma) where the brahmins alone are able to follow the rules and those who are not brahmans cannot. In the Buddhadharma, there is no old or young, no insiders (adhyāmite) and no outsiders (bījya); everybody can practice the Dharma. In the same way, when medicine (bhājaīya) is given, it is the cure to be attained that rules everything; whether the sick person is noble or commoner, old or young, is of no importance.

*** *** ***

Sūtra: [Before leaving], they express their homage (pūja), their respects (satkāra), their esteem (gurukāra) and their veneration (māna) to the Buddhas of the east.

Śāstra: Question. - They pay all their homage to the Buddhas of the east. But these Buddhas are very numerous; when will they be finished and when will they be able to start off for the Sakāh universe?

Answer. - These bodhisattvas do not pay homage in the manner of gods or men; they carry out the rituals (pājñādharma) current among bodhisattvas. Here is what it consists of: They enter among sāmādhi and they draw forth innumerable bodies from their own upright body (yādākṣaya pratidhāva); they create all kinds of objects of worship (pājñādhyāvaya) and fill the Buddha [130] e universes with them. They are like the nīga king who, at the moment of acting, raises his body from the water and causes rain to fall over an entire continent (dhvapaka).

Question. - These bodhisattvas wish to go to the Buddha Śākyamuni. Why do they pay homage to all the Buddhas on their way?

Answer. - The Buddhas are a supreme field of merit (paramapuṇyakṣetra); those who pay homage to them receive a great reward (vipāka). It is like the man who cultivates his field well and reaps a big harvest of grain. The bodhisattvas see the Buddhas and the worship (pājñā) which they pay to these Buddhas brings them the reward of the Buddhas. This is why they pay homage to them.

Furthermore the bodhisattvas always feel a respect (satkāra) towards the Buddhas comparable to that of a son for his parents; they have received instructions (delana dharma) from them and they have received sāmādhis, dārāṇī and miraculous powers (yuddhihalā) of all kinds from them. Out of gratitude, they pay homage to them. Thus, in the Fa hua king (Saddharmapuṇḍarīka),809 the bodhisattva Yo wang (Bhaiṣajyajīta) who had acquired the sāmādhi called 'Faculty of making all forms appear', had this thought: "How am I going to worship the Buddha and the Saddharmapuṇḍarīka?" At once, he entered into sāmādhi, rose up into the sky, and by the power of sāmādhi, caused a rain of lotuses made of seven jewels (saptaratnapuṇḍarīka), perfumes (gandha), banners (patikā) and bouquets (ālava) to pay homage to the Buddha. When he came out of sāmādhi, he felt that it was not enough, so for twelve hundred years he fed on [flammable] perfumes and drank perfumed oil (gandhatala); then he clothed himself in divine white garments and burned his own body (svam kāya prajñāvādayāna). He made the following vow (pranidhāna): "May the rays of my body illumine Buddha universes (budhalokadhatu) as numerous as the sands of eighty Ganges (aititganāmadivalakṣaṇa)." In these Buddha universes as numerous as the sands of eighty Ganges, all the Buddhas congratulated him (sādākramadadat sma): "Good, good, O son of noble family: the offering of the body (ātmabhavaparītyāga) is the foremost offering. Abandoning royalty (rajayaparītyāga), abandoning a wife and children (bhārātavyaparītyāga), does not equal a thousandth part of it." For twelve hundred years the body [of the bodhisattva] burned without, however, becoming consumed (tasyātmabhāvaya dīypato dvādaśavaraśaśāntāya attānāy abhāvan na ca praiṣamam gacchati sma).

Finally, the worship of the Buddhas (budhapūjā) assures glory (yati), merit (puṇya) and immense benefits (ārtha); all the bad dharmas (aksadaladharma) disappear (nirudyante) and all the roots of good (kaśāla) show progress (vedhikām āpadyante); in the present (tīha) lifetime as in future (paratva) lifetimes, one is always rewarded for this worship; long afterwards, one comes to be able to do the Buddha's work. Thus, the worship of the Buddha assures all kinds of immense benefits. This is why the bodhisattvas pay homage to the Buddhas.

ACT X

Sūtra: With flowers (puṇya), incense (dhāpa), garlands (māla), powders (cārna), perfumes, aromatics and unguents (vīlepāna), with robes (cīvra), flags (dhvaja) and banners (patikā), he went to the Buddha and, having approached him, bowed his head to the Buddha's feet (bhāgavatah pādua ītarsadbhivanda) and stood to one side (ekānte 'tsthath).

Śāstra: Question. - It should be said that "he saluted the Buddha"; why is it said that he 'bowed his head to the Buddha's feet'?" Answer. - 1) The head (īsāra) is the noblest part of the human body, for it is the seat of the five feelings (rājas) and is on top (ārddham); the feet (gāda) are the lowest part, for they tread an impure soil and are below (adhad). This is why, by saluting the lowest part to the noblest part, the homage is doubled. [131 a] 2) Moreover, there are three salutes, lower (avara), medium (madhya) and higher (agra). The lower salute consists of joining the hands (ūtri jātīpa); the medium salute, of kneeling (jñanupāda); and the higher salute, of prostrating (īsāra puṇnapanam). Saluting [someone's] feet with one's head is the highest

809 The bodhisattva Sarvaśrutipriyadarśana, who would later become the Buddha Bhaiṣajyajīta, had heard the Saddharmapuṇḍarīka from the mouth of the Buddha Candrasena-vimalaprabhāśrī and acquired, thanks to this teaching, the sarvarūpasarvanaraprasamādhi "faculty of making all forms appear". Out of gratitude, he cremated his own body to pay homage to the Tatḥāgata and the Saddharmapuṇḍarīka. The legend is told in the Saddharmapuṇḍarīka, chap. XXII, p. 415-418; here is the original text:
homage (pāṭī) there is. This is why, in the Vinaya, the newer bhikṣus (nava-bhikṣus) take the feet of their superior in their two hands and bow their head to them (iva-sābhivandani).

Question. - There are four bodily positions (kāyavṛtiṇaḥ); sitting (āsana), standing (sthāna), walking (gaunan) and lying down (ādaya). Why does the bodhisattva stand (cīraṭhi) to one side (ekānte)?

Answer. - Since he has arrived [near the Buddha], he does not have to walk; since he wants [to pay] his respect (sakkāra) and his homage (pāṭī), he cannot lie down before him. That is very clear; have you finished questioning me? The sitting position is not very respectful, whereas the fact of standing up is a mark of respect (sakkāra) and homage (pāṭī).

Moreover, in the Buddha-dharma, mendicant heretics (dīthikaparivājaka) and all lay people (avuddāsavana) sit when they come to the Buddha. The heretics, belonging to a foreign (paradaṁharma) sect, sit out of suspicion (avamāṇa) of the Buddha; the lay people sit in their quality of hosts (dāntu). But the five assemblies, attached to the Buddha by body and spirit, remain standing near him. The arhats in possession of the Path (mārgapṛṣṭa), such as Śāriputra, Maudgalyāyana, Subhūti, etc., have done what needed to be done (krākṛtya); this is why they are permitted to sit down [before the Buddha]. The others, although they have obtained the threefold Path, are not permitted to sit down because their great work has not yet been completed and their fetters (handhāna) have not yet been cut. [The arhats] are like the king’s ministers (saḍāndita) who, because of their great qualities, have the right to a seat. Even though there may be lay people (avuddāsavana) amongst these bodhisattvas, they remain standing before the Buddha because they have come from far away to pay homage to him.

*** *** ***

Śāra. [Samantarāsim] said to the Buddha [Śākyamuni]: “The tathāgata Ratnakara asks you if you have but little anguish (alpāndhat) and but little suffering (alpāntaṅkātaṃ), if you are healthy (yatud) and alert (laṅghaḥnāṭaḥ), if you are strong (hala) and if you are enjoying your ease (su-khavāhṛata);810 he offers to the bhagavat these golden thousand-petalled lotuses” [Samantarāsim bodhiṣṭaṁ bhagavanto Śākyamunin etad avacat: Ratnakaro bhagavān bhagavanto alpāndhatāṃ alpāntaṅkātaṁ yātrāḥ laṅghaḥnātāḥ bhāmā su-khavāhṛataṃ ca āpi prapitchchati imāni ca bhagavātā Śākyamunā tathāgataṃ suvarnaṁbhādānāṃ sahasraṅgagrataṁ paṁdaṁ prastūtiṁ bhagavatā].

Śāra. Question. - The Buddha Ratnakara is omniscient (sarvajñā); why does he ask if the Buddha Śākyamuni has but little anguish and but little suffering, if he is healthy and alert, strong and in a joyful state?

Answer. - 1) It is customary for the Buddhas to ask about what they already know. It is told in the Vinaya811 that the bhikṣu Ta eu (corr. ni) kia (Dhanika) had built a hut of red brick (lokeṣaṭhakālaḥ). The Buddha, who had seen it and knew about it, nevertheless asked Ānanda: "Who did that?" Ānanda replied: "It is the son of the potter (gūṭhakabhaddanaka), the monk (prāvacita) called Dhanika. He had made a hut of leaves which was destroyed over and over again by the cowherders (gopallaka); he built it three times, three times it was destroyed. That is why he made this brick house." The Buddha said to Ānanda: "Destroy this brick house. Why? Because if the heretics [see it], they would say: When the Buddha, the great teacher, lived here, the Dharma came from a dirty place."812 Similarly, in many other places, the Buddha asks about what he already knows.

2) Moreover, although the Buddha is omniscient, he conforms to worldly customs (lokadharmāṇuṣṭhāna). Like men, the Buddha asks questions. Born among men, the Buddha takes on the conditions of human life: like them, he suffers cold (śīta), heat (uṣṇa), birth (jaṭi) and death (maṁṣa); like them, he has the habit of asking questions.

3) Moreover, in the world, it is not suitable for nobles to have dealings with the peasantry, but [131 b] the Buddhas, who are of equal power (sāmabula), can question one another.

4) Finally, the Ratnāvati universe is a pure fairy-land (viśuddhavāyuḥ); the Buddha [Ratnakara] who governs it has a big body (kāya), his color (varṇa), his aspect (samsthāna) and his rays (raśmī) are large. If he did not ask Śākyamuni, people would think that he scorned him. Besides, Ratnakara wants to show that although he surpasses Śākyamuni in various points, in his Buddha universe, the color of his body and his rays, yet he is absolutely identical with him in regard to wisdom (prajñā) and miraculous power (rddhiḥala). That is why he questions him.

Question. - Why does he ask him if he has but little anguish (alpāndhat) and but little suffering (alpāntaṅkāta)?

Answer. - There are two kinds of torments (alpāngahaṇa), those having an external cause (ākhyātanapratyaya) and those having an internal cause (ākhyātanapratyaya). The external torments are cold (śīta), heat (uṣṇa), hunger (kaṇḍuḥ), thirst (pīṭā), armies (caturāṅgabala), weapons (avarnadana); all these external accidents of this kind are called torments (ākhyātaḥ). The inner torments are the 404 illnesses (vyūthāḥ) that come from improper food or irregular sleep; all the sicknesses of this kind are called inner sicknesses. Corporeal beings (dehin) may suffer only from these two kinds of illnesses. This is why [Ratnakara] asks Śākyamuni if he has but little torments and suffering.

---

810 Traditional form of greeting which is also found in the Pāli texts (e.g., Dīgha, I, p. 204; II, p.72; III, p. 166; Majjhima, I, p. 437, 473; Anguttara, III, p. 65, 103; Milinda, p. 14) as well as in the Sanskrit (e.g., Mahāvastu, I, p. 154; Aśvinīstakā, I, p. 168, 325-326; II, p. 90, 93; Saddharma-pundarīka, p. 429; Divyavadāna, p. 156; Mahāvyutpatti, no. 6284-6288). In Pāli: appābhadāna appatānkanalābhaḥ pāvhaśīvāraṃ pucchita.

811 The story of Dhanika (in Pāli Dhānīya) is told in all the Vinayas in respect to the second pāṭīkadharmi: Pāli Vinaya, III, p. 40-41 (tr. Horner, I, p. 64-67); Wou fen liu, T 1421, k. 1, p. 9b; Mo ho song k5 liu, T 1425, k. 2, p. 238a; Sien fen liu, T 1428, k. 1, p. 572b; Che song liu, T 2635, k. 1, p. 3b; Ken pen chou, p′n1 nai yu, T 1442, k. 2, p. 633c. As always, it is the Che song liu or the Sarvatvādi Vinaya that the Mppdf follows here.

812 The Buddha forbade the construction of brick huts because the baking of the bricks, which involved the death of small insects, made the hut impure. What Buddha reproaches Dhanika for is cruelty: cf. Pāli Vinaya, III, p. 41: na hi nīma tassā moghapurisassā pāṇeṣu anudāyadā naśkaṁ praveśaḥ bhavissati.
Question. - Why does he not ask him if he has no torment and suffering instead of asking if he has but little torment and little suffering?

Answer. - The wise (ārya) know very well that the body (kāya) is a source of suffering (duḥkhamālā) and that it is never without sickness.813 Why? Because the body is an assemblage (sanghāta) of the four great elements (caṇṇamahābhūtā) and the earth (gṛthviḥ), water (āpasa), fire (tājas) and wind (vīyasa) that compose it are naturally in dis harmony and struggle with one another. Thus an ulcer (gūdha, vīpākha) is never without pain, but it can be improved, not cured, by a medicinal unguent. It is the same for the human body: always sick, it requires constant care; with care, it can live; deprived of care, it dies. This is why [Rāmahāra] cannot ask [Śākyamuni] if he has no suffering because [he knows that Śākyamuni] is a victim [as everyone is] of these eternal outer torments (bhūyaḥdāhā) which are wind (ānīla), rain (varṣa), cold (śīla), heat (sauna). Moreover, there are the four bodily positions (kṣīryalapaka), sitting (ātsana), lying down (jayasana), walking (gamana) and standing (sthāna), [which Śākyamuni] is obliged to take up like everyone else. To stay sitting for a long time is a great torment; prolonging the other three positions is also painful. This is why Rāmahāra asks him if he has but little torment and suffering.

Question. - It would be enough to ask if he has but little torment and suffering; why does he also ask if he is healthy (yatrā) and alert (jayāhānādā)?

Answer. - Although he is convalescing, the sick person has not yet recovered his health; this is why he asks if he is healthy and alert.

Question. - Why ask him if he is strong (hala) and enjoying his ease (sukhavihārādā)?

Answer. - There are convalescents who can walk, sit and rise, but whose strength is not sufficient to allow them to fulfill their occupations, to work, to carry light (laghu) objects and to lift heavy ( guru) things; this is why he asks if he is strong. There are people who, although convalescent and able to lift heavy things and carry light things, do not, however, enjoy their ease (sukhavihārādā); this is why he asks if he is enjoying his ease.

Question. - If one is well and strong, why would one not enjoy one's ease?

Answer. - There are poor people (durādā), frightened people and sad people who do not enjoy their ease; this is why he asks if he is enjoying his ease.

Moreover, there are two ways of asking: asking about the physical (kāya) and asking about the mind (citta). Asking someone if they have but little suffering or torment, if they are healthy, alert and strong, is asking about the physical; asking if they are enjoying their ease is asking [131 c] about the mind. All the inner (ādhyātyāntikā) and outer (bhūya) sicknesses are called bodily sicknesses (kṣīryayādā); desire (ridge), hatred (dveya), envy (tṛṣya), avarice (matsurya), grief (arati), fear (bhaya), etc. as well as the 98 anusayas, the 500 paryavasthitānas and all types of wishes, hopes, etc., are called sicknesses of the mind (cittayādā). In order to ask someone about each of these sufferings, we ask them if they have but little torment and little suffering, if they are healthy and alert, if they are strong and if they are enjoying their ease.

Sūtra: Having taken these golden thousand-petalled lotuses, the Buddha Śākyamuni then threw them to the Buddhas of universes of the east as numerous as the sands of the Ganges (ātitha khalu bhagavā Śākyamunīn tathāgatas tāni sakaramatānāni savarnanirbhāsāni padmāni gṛhitā yena te pārvatayānāt dīkṣi gautgēndadīvākṣaṃ pameṣu lokadhātuḥ buddhā bhagavantas tena prākṣiptat)

Sūtra: Question. - The Buddha is unsurpassable; why does he throw flowers as offering to the Buddhas of the east?

Answer. - It is in order to conform to worldly customs (lokadharmānuvartana) that [Samantabhadra] borrows the rules of human etiquette to question [Śākyamuni]. Sending someone to ask, [as Rāmahāra] does), also conforms to human etiquette.

813 See Hobogirin, Byō, p. 232: "The body, this illness."
Question: If Śākyamuni is truly the greatest of beings, why does he want to worship (pūjā) the Buddhas of the east?

Answer. - I) The Buddha is without superior (amaturasa); in the three times (traya), the ten directions (daśa.daṭṭha), in heaven and on earth, no one surpasses him; nevertheless, the Buddha can pay worship (pūjā) [to what he considers good]. Pūjā is higher (agra), medium (madhyas) and lower (avara). Lower pūjā consists of honoring someone who is beneath oneself; higher pūjā consists of honoring someone who is above oneself; medium pūjā consists of honoring someone who is one's equal. The pūjā performed by Śākyamuni with regard to the other Buddhas is medium pūjā. [But Śākyamuni has also practiced the lower pūjā in the following circumstance]:

When the bhikṣuṇī Ta ngai tao (Mahāprajāpati) and her five hundred arhat-bhikṣuṇīs entered nirvāṇa all at the same time,814 the upakāsas in possession of the threefold Paths set up five hundred beds (khāvī) for the bhikṣuṇīs and the Ātītamaḥārīḍākas set up a bed for Mahāprajāpati, Buddha's step-mother and nurse (dīkṣī). The Buddha himself placed before her body an incense-burner to burn perfumes in her honor. He said to the bhikṣuṇīs: "Help me to pay homage to the body of my nurse." Immediately, these arhat-bhikṣus, each by virtue of his bases of miraculous power (vidhīpāka), went to Mount Mo li (Malaya) to gather 'cow'-head(?) sandalwood (goṣṭi.yacanā) and other aromatics and helped the Buddha build the funeral pyre. [For the Buddha,] this was a lower pūjā; in this way, without looking for any reward, the Buddha practices the pūjās.

2) Moreover, the Buddha alone can pay [suitable] pūjā to the Buddhas, for other people do not know the qualities (guna) of the Buddhas. A stanza says:

[Only] the wise can esteem the sciences,

The books of the sciences and the joy of the sciences.

[Only] the wise know the sciences

Like the snake [alone] knows the snake's feet.

This is why the Buddhas, who are omniscient (sarvajñā), can render [suitable] pūjā to the omniscience [of the other Buddhas].

3) Finally, the Buddhas of the ten directions (daśa.daśīg.buddha) from age to age have aided (apakaroti) the Buddha Śākyamuni:

814 Mahāprajāpati Gautamī, the Buddha's aunt, hearing the Buddha sneeze, wished him a long life. The Buddha remarked that wishing harmony in the sangha would be preferable. Then Gautamī made the resolution to enter nirvāṇa before anyone could leave the sangha. Five hundred nuns entered nirvāṇa along with her. Gautamī's nirvāṇa is told in the Pāli Āgāthā, tt, p. 529-543; Tseng yi a han, T 125, k. 50, p. 822b-823b; Ta ngai tao pan ni yu an king, T 144, p. 867a-869b; Fo mou pan ni yu an king, T 145, p. 869b-870c; Ken pen chou., tsa che, T 1451, k. 10, p. 248a-249a (tr. S. Lévi, Alivaghos, le Sūtrālamkāra et ses sources, JA., Jul.-Aug. 1908, p. 161-163); Ta tchoang yen lou king, T 201 (no. 68), k. 14, p. 333a-338a (tr. Huber, Sūtrālamkāra, p. 386-402). - The scene is located either at Kapilavastu in the Nyagrodhārāma (T 1451) or at Vaśāla in the Kūṭāgāraśalā (T 125, T 144, T 145, and Hiuan tsang, Si yu ki, T 2087, k. 7, p. 908b28.

a. When Śākyamuni was a bodhisattva of the seventh būmī (saptamabhūmī),815 he saw that all dharmas are empty (śūnya), nonexistent (asat) without birth and cessation (anupānamūrdhā): seeing this, his mind became detached from all the universes (lokadūḥa), he wanted to abandon the practice of the six virtues (ṣaṭpāramīśa) and enter into nirvāṇa. He was like a man who, in a dream (svamā), builds a raft (kiśa) to cross over a big river and who feels sick because his arms are tired; in the middle of the stream, he wakes up out of his dream and says to himself: "Why do I imagine there is a river and that I must cross it?", and at once his worries have disappeared. In the same way, the Bodhisattva, having reached the seventh būmī, acquired acceptance of the teaching of nonarising (anupattikadharmaṇākṣīti), the course of his mind (cīṇaprayāṇa) stopped and he wanted to enter into nirvāṇa. When Śākyamuni was at this stage, the Buddhas of the ten directions emitted rays (rajin) that illuminated the Bodhisattva's body, and with their hands caressing his head, they said to him: "O son of good family (kalapatru), do not make that decision; remember your previous vow (pūrṇavānāhā) which was to save beings. Without any doubt, you know emptiness (śūnya), but beings are not liberated (śūnyatā). You have not yet acquired the golden-colored body (svaṇvarnamākṣītā) or the thirty-two major marks (lakṣāna) or the eighty minor marks (anyavātjanā) or the immense rays (aṭṭhāraṇa) or the thirty-two acts [producing the marks]. You have just attained the Dharma relating to non-production (anupāḍadhamaparāyāṇa). Do not rejoice too much." Then, hearing the encouragement of the Buddhas, the Bodhisattva returned to his first decision, practiced the six virtues and set himself to save beings. Such was the help (upakāra) that he received from the Buddhas when he reached Buddhahood.

b. Moreover, when the Buddha had attained enlightenment, he had this thought: "This Dharma is very profound (gambhirā); beings are stupid (mādhā) and of little merit. What can I do, I who have also been born into the world of the five poisons (kaśāya)?" Having had this thought, [he said to himself]: "Within this single Dharma, I will make three parts (bhūga), and these parts will be the three Vehicles (yūna) by means of which I will save beings."816 When he had thought thus, the Buddhas of the ten directions (daśa.daśīg.buddha) caused rays to appear and they congratulated him, saying: "Good, good! When we were in the world of the five poisons, we too divided the single Dharma into three parts to save beings." Then hearing the voices of the Buddhas of the ten directions, the Buddha felt great joy (ānanda) and cried: "Homage to the Buddhas (namo buddhānā)." This is how the Buddhas of the ten directions rendered him great services by encouraging him and helping him several times, and [now], out of gratitude for all these benefits, Śākyamuni offers flowers to the Buddhas of the ten directions.

815 The story of the Bodhisattva in the seventh būmī is told in the Mahāvāna, I, p. 127-136.

816 It is the rule that the Buddhas preach the three Vehicles if they appear when the human life-span is decreasing from one hundred to ten years, i.e., when the five poisons are very strong (cf. Kośa, III, p. 193).
directions are a supreme field of merit (paramapuṇyakṣetra), in turn offers [these same lotuses] whose value is thus doubled. Why? Because it is a Buddha who is offering them to the Buddhas. Actually, in the Buddha-dharma, there are four types of gifts (dakṣina): 1) The donor (ādiyaka) is pure and the recipient (pratigraha) impure; 2) The donor is impure and the recipient is pure; 3) Both the donor and the recipient are pure; 4) Both the donor and the recipient are impure.317 Here the gift is made to the Buddhas of the east; it is doubly pure, both [in its donor and its recipient]; its merit (punya) is very great. This is why Śākyamuni offers flowers to the Buddhas of the ten directions.

Question. - But the noble individuals [who make such meritorious gifts] will receive no reward because they will not be reborn; why do you say that the merit of this gift is very great?

Answer. - Although there is no-one to enjoy this merit, it is great in itself; if anyone enjoyed it, the reward they will not be reborn; why do you say that the merit of this gift is very great?

This is why Śākyamuni offers flowers to the Buddhas of the east.

Answer. - 1) This is due to the Buddha's abbhijñā; by virtue of the first eight, he can transform the dharmas at will, make small that which is big, make big that which is small, make heavy that is light, make light that which is heavy, freely move at will without hindrance, shake the great earth, realize wishes. The great arhats possess all these eight masteries (vaśīta); this is why the Buddha is able to fill the universes of the east that are as numerous as the sands of the Ganges with just a few flowers.

2) Moreover, he wants to show beings that the future reward of their merits (anīgatasupapuṇyāpāka) is comparable to these few lotuses that succeed in filling the universes of the east.

3) Finally, he encourages the bodhisattvas of the east by saying to them: "Plant your merits in the Buddha-field (buddhakṣetra) and the reward you will receive will be like these lotuses that fill innumerable lands. Although you come from afar, you will have joy (ānanda). The reward for encountering this great field of merit (punyakṣetra) is immense.

*** *** ***

Śūtra: These lotuses thrown [by Śākyamuni] filled the Buddha universes of the east as numerous as the sands of the Ganges (taiś ca padmair ye pārvarṣyān diśi gajghronadībārakāpanād buddhalokadhātavas te pariṇāmabhāvān).

Śūtra: Question. - How can these few lotuses fill so many universes?

Answer. - Previously, it was a question of lotuses created by the Buddha; this is why there were Buddhas seated on them. Here it is a matter of lotuses offered by the bodhisattva Samantarakṣita; this is why there are bodhisattvas seated on them. Previously, beings had to see the seated Buddhas in order to be saved; here they must see bodhisattvas in order to be saved. These bodhisattvas, seated cross-legged, are preaching the six virtues, and those who hear them are settled in supreme perfect enlightenment.

*** *** ***

Śūtra: These monastic (pravrajita) and lay (grhasta) bodhisattvas, youths (ādiraka) and maidens (ādirā), bow their heads down to the feet of the Buddha Śākyamuni. Each of them express their worship (saṃpūjā), obedience (saṅkāra), veneration (saṃmāna) and respect (gurukāra). These bodhisattvas, monastic and lay, youths and maidens, one after another, by the power of their roots of good (kalalamāla) and their merits (punya), pay homage to Śākyamuni, Buddha, [133a] arhat, samyaksambuddha.

---

317 Here the Mppi is reproducing a well-known canonical formula, without any reference, which may be found with some variations in Dīgha, III, p. 231-232; Majjhima, III, p. 256; Aṅguttara, II, p. 80; Ta τι to men king, T 12, k. 1, p. 228c27; Tcheng a han, T 26, (no. 180), k. 47, p. 722b28. - Here, acc. to Dīgha (1c.) is the Pāli formula: Catusso dakkhināv cittānāvāni. Atha āvase dakkhināmaṇyakata vinījhati ... vinījhati patigrahayakato ca. - The Majjhima and Aṅguttara explain that, in order to be pure, the donor and the recipient must be moral and of good quality (cīvāvā kalyāṇadhāma).
Śāstra: Here are the stanzas which they spoke:

The Path which the arhats have travelled
The Buddha has followed in the same way (tathā-gata).
True nature and point of arrival
Are the same for the Buddha and not otherwise.
The āryas speak the truth
The Buddha also speaks the truth.
This is why the Buddha is given
The epithet of Tathāgata: “Speaking the Truth”.

With patience as breast-plate, his mind is firm;
With exertion as bow, his strength is bent [like the bow]
With the sharp arrow of his wisdom
He slays his enemies (ari + han), pride, etc.

He has the right to the complete worship
Of gods and men;
The is why we give to the Buddha
The epithet of Arhat: “Having the Right”.
He knows full well the true nature of suffering,
He also knows the origin of suffering,
He knows the true nature of the cessation of suffering
He knows also the Path of cessation of suffering.

Completely (samyak) understanding the four truths,
He dwells in equanimity (sama) and is immovable.
This is why, in the ten directions,
He is call Samyak - sam- buddha.
He has obtained the three subtle sciences (vidyā).
He is also endowed with pure practices (caraṇa);
This is why we call this Bhavagavat

Vidyā - caraṇa - sampanna: “Endowed with the Sciences and Practices.”
Knowing all the dharmas
He has followed (gata) the marvellous Path.
At the desired time, he preaches skillfully
Because he has compassion for all.
He has destroyed old age, sickness and death,
To arrive at the place of safety (yogakṣema):
This is why we give to the Buddha
The epithet of Sugata: "Well-Gone".
He knows the origin of the world
And also knows its cessation;
This is why we give the Buddha
The epithet of Lokavid: "Knower of the World".
In regard to samādhi, śīla, prajñā and sampalyānta,
He has no equal and, still less, no superior;
This is why we give to the Buddha
The epithet of Anuttara: "Without Superior".
He saves beings with his great compassion,
He guides them with his good Dharma;
This is why we give to the Buddha
The epithet of Purusamityārathi: "Guide of Beings to be Converted".
With wisdom free from the passions (kleśa),
He preaches supreme deliverance (vimokṣa);
This is why we give to the Buddha
The epithet of Śāstā devamanusayāṇam: "Teacher of Gods and Men".

That which is mobile or immobile in the threefold world,
Perishable or imperishable,
He learned under the bodhi tree;
This is why we call him Buddha.
Sūtra: In the south (dakṣīṇasyāṃ dīśi), beyond universes as numerous as the sands of the Ganges (gandhānadhālukāpānām lokadhiṭṭhive aṭikramya) and at the extreme limit of these universes (tebhya yah sarvāvānśuṅkaḥ), there is the universe called Li yi tr’ë yeou (Sarvasaikāpapata); its Buddha is named Wou yeou tô (Aisokaiśri) and its bodhisattva Li yeou (Vigatāsoka). - In the west (paścimāśyāṃ dīśi), beyond universes as numerous as the sands of the Ganges and at the extreme limit of these universes, there is a universe called Mie ngo (Upaïanta); its Buddha is called Pauo chan (Ratnāciras) and its bodhisattva Yi pi (Chitrīmattai). - In the north (uttarāśyāṃ dīśī), beyond universes as numerous as the sands of the Ganges and at the extreme limits of these universes, there is the universe called Cheng wang (Jayendra) and its bodhisattva Tō cheng (Jayadatta). - In the region of the nadir (adhistād dīśi), beyond universes as numerous as the sands of the Ganges and at the extreme limit of these universes, there is the universe called Hī (Nandāśri); its Buddha is called Hi tī (Nandāśri) and its bodhisattva Tō hi (Nandādatta).

In these universes everything occurred just as it did in the east.

Sūtra: Question. - According to the Buddhadharma, the directions (dīśī) do not really exist. Why? Because they are not included (samgrhita) in the list of the five aggregates (skandha), the twelve bases of consciousness (āyatana) and the eighteen elements (dhātu) [that embrace the totality of existent things].

Neither is there any mention of the directions in the four baskets of the Dharmapiṭaka.821 Similarly, one would search in vain for the causes and conditions (hetupratyaya) that would make these directions into real things. Then why speak here about the Buddhas of the ten directions and the bodhisattvas of the ten directions?

Answer. - It is in order to be in harmony with the traditions of conventional language (lokasamvyāti) that we speak of directions; but regardless of the search, their reality cannot be demonstrated.

---

819 This universe is called Chao "Good" in the Chinese text, but Padma "Lotus" (Chin. Houa) in the original Sanskrit of the Pañcaśīnīṣṭāṇi, p. 17. This last reading is the proper one (note that the names of all the universes are feminine: this is why Padma ends with 'śi').

820 This Buddha is called Chan tō "Beauty of the Good" in the Chinese text (Chin. Houa tō), but Padmāśri "Beauty of the Lotus" (Chin. Houa tō) in the Sanskrit text of the Pañcaśīnīṣṭāṇi, p. 17. This last reading is the proper one.

821 Understand: there is no mention of these directions as truly existent things (dharma).

Question. - How can you say that they do not exist? If the directions are not in your four baskets of the Dharmapiṭaka, they are mentioned in my six baskets of the Dharmapiṭaka;822 if they are not contained in your list of skandhas, āyatana and dhātu, they are contained in my own dhāraṇīs.

Moreover, by virtue of its nature of existence, the dharmas 'direction' exists and is eternal. Thus it is said in a sūtra: "The place where the sun rises is in the eastern direction; the place where the sun sets is in the eastern direction.823 The sun has a threefold conjunction (samavṛta): prior conjunction, actual conjunction and later conjunction. It is divided according to direction. The first direction with which it enters into conjunction is the east, then the south, and finally the west. The place where the sun does not travel is not counted. The specific nature (lakṣana) of the direction is the distinction between 'there' and 'here', between 'here' and 'there'. If the directions did not exist, these distinctions would be wrong and, since these distinctions constitute the specific nature of the direction, there would be no directions.

Answer. - That is not correct. Mount Sumeru is situated at the center of the four continents; the sun makes a circuit around Sumeru and [successively] lights up the four continents (dīśāsīka). When it is noon (madhyahast) in Uttarākuru (northern continent), the sun is rising in Pārvavindha (eastern continent) because, for the inhabitants of Pārvavindha, Uttarākuru is east. - When it is noon in Pārvavindha (eastern continent), the sun is rising in Jambudvīpa (southern continent) because, for the inhabitants of Jambudvīpa, Pārvavindha is east.824 Therefore there is no initial term. Why? Because according to the course [of the sun], all directions are [successively] east, south, west and north.824 Therefore it is not true, as you said, that "the place where the sun rises is the eastern direction, the place where the sun sets is the western direction, the place where the sun travels to is the southern direction and the place where the sun does not travel to is the northern direction." Moreover, the place with which the sun does not enter into conjunction [namely, north] is not a direction because it is lacking the specific characteristic (lakṣana) of direction [namely, conjunction].

Question. - I was speaking of 'direction' in reference to one single country and you are basing your objection on four countries [namely, the four continents]. This is why the direction of the east is not without initial term.

822 We know from k. 11, p. 143c that these four dharmapiṭakas are the Sutrāptika, the Vinaya-piṭaka, the Abhidharmapiṭaka and the Mixed Basket (Tsa tsang); for this last one, see Przyłęski, Concile, p. 119-120. As for the six baskets, this is the first time [Lamotte] have heard of them.

823 These facts are taken from the Cosmology of the Dhīgha. Tél’ang a han, T 1 (no. 30), k. 22, p. 147c: "When it is noon in Jambudvīpa, the sun is setting in Pārvavindha, rising in Godānīya, and it is midnight in Uttarākuru. - When it is noon in Uttarākuru, the sun is setting in Godānīya, rising in Pārvavindha and it is midnight in Jambudvīpa. - When it is noon in Pārvavindha, the sun is setting in Uttarākuru, rising in Jambudvīpa and it is midnight in Godānīya." - See also Kośa, III, p. 157.

824 Tél’ang a han, T 1 (no. 30), k. 22, p. 147c: When Jambudvīpa is east, Pārvavindha is west. When Jambudvīpa is west, Godānīya is east. When Godānīya is west, Uttarākuru is east. Uttarākuru is east, Pārvavindha is east."
There are four more kinds of jewels: 1) gold; 2) silver; 3) lapis-lazuli; 4) crystal; 5) Tcheâ k’iu (musaragalya) car’s-eye; 6) Ma nuo (aismargabha) emerald; 7) Tcheâ tchen tchou (lohitamakati), red pearl. [Note by Kumānājīva: This pearl is very precious; it is not Chan hou (pravāda, vidruma), coral;]

There are yet other jewels: 1) Mo lo k’iu t’o (marakata), emerald [this pearl is extracted from the beak of the golden-winged garuḍa bird; it is green in color and it counteracts poisons]; 2) Yin t’o ni lo (indranfita), sapphire [pearl of celestial azure]; 3) Mo ho ni lo (mahānta) ‘great blue’ pearl; 4) Po mo lo k’iu (padmarāga), ruby [bright red pearl]; 5) Yue chō (vajra) diamond; 6) Long tchou (nāgamani), nāga pearl; 7) Jou yi tchou (cintāmaṇi), precious stone that grants all the wishes of its owner; 8) Yu, jade; 9) Pei (sāṅkha) conch; 10) Chan hou (pravāda, vidruma), coral; 11) Hou p’ei (ṭṭiṇaṇaṇi) amber, etc. All these are called jewel (ratna).

These jewels are of three types, human jewels (manuyarata), divine jewels (dīyaratna) and bodhisattva jewels (bodhisattvaratna).

Human jewels have minimum power and have merely a bright pure color; they combat poisons (kṣut, thirst (pīṇāsā), cold (ṭūta) and heat (ṣana).

Divine jewels are larger and more powerful; they always accompany the gods; one can give orders to them and communicate with them; they are light and not heavy.

Bodhisattva jewels surpass the divine jewels; they combine the benefits of human and divine jewels. They allow all beings to know the place of their death and birth, their history (nīdāna), their beginning and their end (pārārddhavatā): it is like a clear mirror (pariṣuddhāraddhā) where a person can contemplate their reflection. Moreover, the bodhisattva jewels can emit the various sounds of the Dhamma (dharmaśvara). As for the crown jewel (ratnamukata) that adorns their head, it rains down flags (āṭtiga), banners (jastika), bouquets of flowers (paspadāna) and all kinds of offerings (pāṭiparīkṣāra) onto the Buddhas of the innumerable universes of the ten directions; it is a way of paying homage to the Buddhas. It also rains down clothing (vastva), coverlets, beds (sāvana), seats (iasm) and means of livelihood ( quàva): everything it causes that answers the needs of beings to rain down and gives them to beings.

These various jewels remove the poverty (dārādya) and the suffering (udkhā) of beings.

Question. - Where do these marvellous jewels come from?

Answer. - Gold (suvēra) comes from rocks, sand and red copper. - [Red] pearls (lohitamakati) come from fish stomachs, bamboo and snakes’ heads. - Nāga pearl (nāgamani) comes from the heads of nāgas. - Coral (pravāda, vidruma) comes from petrified trees found in the sea. - Conch (sāṅkha) comes from insects. - Silver (rajata, rūpya) comes from burned rocks. - The other jewels, lapis-lazuli (vāṭariya), crystal (ṣphoṭika), etc., come from caves. - The Cintāmaṇi comes from the Buddha’s relics (buddhāsaṅgata).

---

Answer. - If, in one single land, the sun enters into conjunction with the east, that is limited (antaṃvrat); if it is limited, it is not eternal (aniyata); if it is not eternal, it is not universal (vaśīpa). This is why the directions have only nominal existence and are not realities.

Sūtra: Then this triśūramahāsthānasalokādhūtā was transformed into jewels; it was strewn with flowers, decorated with fabrics, banners and bouquets, adorned with perfume-trees and flowering arbors (Aṭṭha khalo ayaṃ triśūramahāsthānasalokādhūtā ratnamāṇuḥ samśkritāḥ bhūtā punābhiḥkṛtāḥ. avasaktapattadīnapatālo gandhārvikṣaḥ puspavṛttaḥ copalībhūtāḥ bhūtā).

Sāstra: Question. - What is the miraculous power (rādhīhāla) that transforms the earth into jewels?

Answer. - This transformation (parināma) is brought about by the immense miraculous power of the Buddha. People versed in spells (mantra) and magic (māyā), the asuras, the nāgarjñas, the devas, etc., are able to transform small objects, but no-one other [than the Buddha], including Brahmā devaṃtā, has the power to transform the triśūramahāsthānasalokādhūtā into precious jewels. When the Buddha is in the fourth dhyāna, the four minds of metamorphosis (nirmanācchita) adorn (ālanakta) the triśūramahāsthānasalokādhūtā, with its flowers, perfumes and trees, in all its superiority. All beings in perfect agreement [at this sight] turn their minds to the good.

Why does the Buddha adorn this universe? In order to preach the Prajñāpāramitā and also to honor the bodhisattvas of the ten directions who have come to visit him accompanied by gods and men. When the master of a household invites a noble individual, he adorns his home; if it is the leader of a country, he adorns his kingdom; if it is a cakravartin king, he adorns the four continents (caturdvararāga); if it is Brahmā devaṃtā, he adorns the triśūramahāsthānasalokādhūtā. The Buddha himself adorn his universe for the chiefs of the universes of the ten directions - universes as numerous as the sands of the Ganges - i.e., for the foreign bodhisattvas (devantarādiṣṭhātra) and for the gods and men who have come to visit him. The Buddha also wants people, on seeing the fairyland of the metamorphoses (parināmavāyu) that he has produced, to produce the great thought of enlightenment (mahābhodhīcchita), feel pure joy (visiddhāhamūḍā), be inspired by the thought of enlightenment to accomplish the great acts (mahākarma), obtain a great reward (mahābhikṣa) from these great acts, profit from this great reward by producing the great thought of enlightenment more and thus, successively (paramparapavṛti) they succeed in attaining supreme perfect enlightenment (anuttaravasanyaksambodhi). This is why the Buddha adorns this universe and transforms it into jewels.

Question. - What is meant by jewels (ratana)?

Answer. - There are four types of jewels: 1) Kin (suvarṇa), gold; 2) Yin (rajata, rūpya), silver; 3) [134 a] Pī liou li (vāṭariya), lapis-lazuli; 4) Pō li (ṣphoṭika), crystal.

---

825 Classic list of seven jewels, occurring in, e.g., Milinda, p. 267; Divyāvadāna, p. 297; Suddhāmapiṣuddhika, p. 151; Sukhāvatīyūha, v. 16; Samgraha, p. 318; Mahāvyutpatti, no. 5943 seq. - See Burnouf, Lotus, p. 319-321; Finot, Les lapidaires indiens, Paris, 1896.
when the Dharma will have disappeared, all the Buddha's relics will change into cintāmani. Similarly, at the end of a thousand years, water will change into crystal (upshotka) pearls.

All these jewels are the usual jewels found among mankind; but the universes adorned (alaṃkāra) by the Buddha have far more value and cannot be obtained even by the gods. Why? Because they come from the great qualities of the Buddha.

The perfumed trees (gandhavṛkuṣa) are: 1) the A k'ie lou (agaru), A gallocloche [tree with the perfume of honey]; 2) the To k'ie lou (tagaru), Tabernaemonatana coronaria [very perfumed tree]; 3) the Tchan t'an (candana), sandalwood, and other species of perfumed trees.828

The flowering trees (puşpavṛkuṣa) are: 1) the Tchan p'ou (jambhu), Eugenia jambolana [tree with white flowers]; 2) the A chou kia (nioka) Jonasia avoka [tree 'without a care']; 3) the P'o ho kia lo [tree with red flowers], and others.

*** *** ***

Śūtra: The universe Houa tsī (Padmāvatī) has been mentioned which belongs [to the Buddha] P'o houa (Samantaksusma), where the bodhisatva Miao tī (Mahājñātī), the bodhisattra Chan tchoy yi (Susthotamati) and other very powerful bodhisattvas dwell (tadyardhipī nāma Padmāvatī [134 b] lokadhīnā Sanmatukasamayasya taṁādyatya buddhakṣetram yatra Mahājñātīḥ kumārabhūtāḥ prativasavat Susthitamati ca bodhisattvāḥ anya ca mahāajākāḥ bodhisattvāḥ).

Śūtra. - Question. - Why compare the [Sahā universe thus transformed] with the Padmāvatī universe?

Answer. - Because the [Padmāvatī] universe always has pure lotuses and the [Sahā] universe, after it has been transformed, resembles it. In making comparisons (upamāna), we customarily compare the smallest with the biggest; in this way we compare the beauty of a man's face with the full moon (pārnamāsa).

Question. - But in the ten directions, there are other pure universes (parīluddhalokadhīnā) such as the Ngā lo (Sukhavatī) of the Buddha A mi t'ō (Amitābha), etc. Why take only the Padmāvatī universe as comparison?

Answer. - The universe of the Buddha Amitābha is not like the Padmāvatī universe. Why? Although the Buddha [Lokeśvaraśānti] guided the bikṣu Fa tsī (Dharmākara) in the ten directions to contemplate the pure universes, the qualities (guna) and the power (bala) of this bhikṣu were [too] weak and he was unable to see the supremely pure universes.829 This is why the universes are not alike.

Furthermore, when the Buddha [Śākyamuni] transforms the [Sahā] universe, he gives it a resemblance (sākhyeyu) to the Padmāvatī universe. This is why it is compared here to the Padmāvatī universe.

Question. - There are other great bodhisattvas such as Pī mo lo Kī (Vimalakīrti), Kieu che yin (Avulōkiteśvara), Pien kī (Samatunabhadra), etc. Why mention only the bodhisattvas who reside in the Padmāvatī universe and be limited to citing the bodhisattvas Wen chou che li (Mahājñātī) and Chan tchou yī (Susthitamati)?

Answer. - From all the pores of his skin (ekakaronamukāpa), the bodhisattva Samatunabhadra ceaselessly emits buddha-universes with Buddhas and bodhisattvas who fill the ten directions; as he transforms beings, he has no fixed residence. Dividing and transforming his body, the bodhisattva Mahājñātī penetrates into the five destinations (pakhaṣagati) and sometimes acts as a śrāvaka, sometimes as a pratyekabuddha and sometimes as a Buddha. It is said in the Cheou leng yen san mei king (Śārigaramasamādhīśūtra):830 "The bodhisattva Mahājñātī in the past was the Buddha Long chong tsoou (Nāgā...); for 72 koṭi of lifetimes, he was a pratyekabuddha"; his previous abodes [can be listed and described]. But for the bodhisattva Samatunabhadra, it is impossible to count, describe and know his [successive] abodes because, if he abides anywhere, it is in all the universes [without distinction]. This is why the śūtra does not mention him here.

Besides, by speaking of 'other very powerful bodhisattvas', the śūtra refers to Samatunabhadra and all the great bodhisattvas as a whole (śūnāmāyataḥ).

---

828 See Mppō, k. 50, p. 418a-b: "The Buddha Che tseu tai wung (Lokeśvaratūṭī) led the bhikṣu Fa tsī (Dharmākara) in the ten directions and showed him the pure universes:" This bhikṣu is none other than the future Buddha Amitābha whose births are told in the Sukhāvatīvyūha (ed. M. Müller and N. N. Jéquier in Anecdota Osseniensia, vol. I, part II, Oxford, 1883; tr. M. Müller, Buddhaḥ Mahāyāna Śūtras, SBE, vol. 49, part II and its six Chinese translations T. 360, 361, 362, 363, 364, 310[5]). The Hoobqin, Anma, p. 26, summarizes this work as follows: At the time of the Buddha Lokeśvara, the 53rd Buddha after Dipāṃkara, a king had the thought of enlightenment having heard the sermons of this Buddha. He abandoned his throne and became a monk under the name of Dharmākara. Upon the prayer of this monk, the Buddha Lokeśvaratūṭī showed him the good and the evil of gods and men and the merits and demerits of the different realms of the 210 million Buddha realms which he showed him. The monk spent five kalpas reflecting in order make a choice and to acquire the pure practices with which one can adorn a Buddha realm; then he went again to the same Buddha and pronounced the 48 vows, the main one of which is the 18th, formulated by T. 360 as follows: "Supposing that I succeed in becoming Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha, if beings of the ten directions, believing in me and loving me wholeheartedly, make the wish to be a Buddha..."

829 In Sanskrit, agaru or agaru (cf. Avadānaśataka, l. p. 24; Divyāvadāna, p. 158, 315, 327); in Pāli, akala or agala (cf. Milinda, p. 338). The word also occurs in Hebrew and Greek.

830 Most likely Tagara, attested in Vinaya, l. p. 303; trivutakka, p. 68, Milinda, p. 338, Divyāvadāna, p. 158, 327.

827 These gandhavṛkuṣa furnish precious essences used as perfumes. Milinda, p. 338, tells of a man whose body is anointed with agaru, tagara, tālīsaka (Placouria cataphracta) and red sandalwood (akalutagaru, tālīsakajitaṇḍamudāraṭtagatu).
Sūtra: Then the Buddha knew that all the universes, with the world of the gods (devaloka), the world of Brahmā (brahmaloka), the āramanās and the brāhmanās, the gods (deva), the gandharvas, the asuras, etc., and the bodhisattva-mahāsattvas who are to accede to the state of Buddhahood (kumārabhūta) were all gathered together (saṃsaptitā).

Sūtra: Question. - The miraculous power (vyādhībala) of the Buddha is immense (aṇgamāṇa). If the beings of the ten directions all came to the assembly, all the universes would be empty (śūnya); on the other hand, if they did not all come, the immense power of the Buddha would betray its powerlessness.

Answer. - It is impossible that they all come. Why? Because the Buddha universes are infinite (ananta) and limitless (aṇgamāṇa). If all their inhabitants came [to the assembly], they would be limited.

Besides, the ten directions each have their Buddhas who also preach the Prajñāpāramitā. Thus, in the 43rd chapter of the Prajñāpāramitā, a thousand Buddhas appear in each of the ten directions and they each preach the Prajñāpāramitā. This is why it is impossible that all beings come [to Śākyamuni's assembly].

Question. - If the Buddhas of the ten directions each preach the Prajñāpāramitā, why do the bodhisattvas of the ten directions [visit Śākyamuni]?

Answer. - As we have already said in the chapter on the coming of bodhisattva Samantaraśīni, these bodhisattvas come on account of Śākyamuni. Moreover, these bodhisattvas were bound by their previous vow (patrānapratīkṣā): "If there is a place where the Prajñāpāramitā is being preached," [they had said], "we will go there to listen and pay homage"; this is why they come from afar to accumulate the qualities (gīna) themselves. They also want to give a teaching (dēśāna) to beings, [saying to them]: "We have come from afar to pay homage (piṭjā) to the Dharma; why do you, who live in this universe, not pay homage to it?"

Question. - The Buddha does not cling (saṅkha) to the Dharma. Why then does he manifest his miraculous power (vyādhībala) seven times to guide beings to come together as a crowd?

Answer. - The Prajñāpāramitā is very profound (gamabhūta), difficult to know (dārjeyā), difficult to understand (dāravighṛtha) and inconceivable (acintyā). And so, [when the Buddha wants to preach it], he gathers the great bodhisattvas together around himself. Thus the beginners (navaśrānaprasthitā), [seeing these grave bodhisattvas listening to the Buddha], are led to have faith [in the evidence] of grave important people.

Answer. - The gods who have the divine eye (diyavacaka) the divine ear (diyavirota), keen faculties (tikṣṇendrā) and wisdom (prajñā) have flocked together voluntarily. This is why the sūtra mentions the world of gods (devaloka) here.

Question. - The ‘world of gods’ already includes the Māras and the Brahmās. Why does the sūtra mention the Māras and the Brahmās separately?

Answer. - There are three great leaders832 among the gods:

1) Śakra devanām indrah is the leader of two classes of gods, [the Caturmahārājika and the Trītyaśrāṇi].
2) King Māra is the leader of six classes of gods of the world of desire or kāmadhūta: [Caturmahārājika, Trītyaśrāṇi, Yāma, Tuṣṭa, Nirmāṇarati and Paranirmitavāsāvārānti].
3) Mahābrahma is the leader of the Brahmaloka.

Question. - The Yāma, Tuṣṭa and Nirmāṇarati gods also have leaders; why are there only three leaders of the gods?

Answer. - [A special mention is reserved for these three great gods because they are the best known]: Śakra devanām indrah resides above ground like the Buddha; he is constantly near the Buddha; he is very famous (vaivas) and people know him well.

King Māra constantly comes to bother the Buddha and he is leader of the whole world of desire (kāmadhūta); the Yāma, Tuṣṭa and Nirmāṇarati gods all depend on him. Moreover, the gods of the threefold world (trāśādāhata) are included (saṃghṛtha) in the ‘world of gods’, and as Māra is leader of [the first of these worlds], namely, the world of desire (kāmadhūta), the sūtra mentions [135 a] him separately (prahā). Finally, Māra usually torments the Buddha, but today he has come to listen to the Prajñāpāramitā so that the other people may progress (vyādhā) in their faith (śraddhā).

Question. - The second world, i.e., the form realm (rupadhūta), involves a large number of heavens; why does the sūtra mention only the brahmā heaven (brahmaloka) here?

Answer. - The gods who surpass [the Brahmaloka] are without awareness and do not like distractions (citartikṣa); they are less well-known. On the other hand, the Brahmaloka, which does involve the four kinds of consciousness (viśīlātā), is easily known. Besides, the Brahmaloka is closer. Furthermore, Brahmā

---

831 This concerns the 43rd chapter of the Padavavimaśīti by Kumārajīva, T 223, k, 12, p. 310b. "By his miraculous power, the Buddha saw in the east a thousand Buddhas who were preaching the Dharma. Having such and such characteristics and such and such names, they were preaching this chapter of the Prajñāpāramitā... In the south, the west, and the north, in the four intermediate directions and at the zenith and the nadir, there were groups of a thousand Buddhas of this kind in each of the directions.

832 In order to understand the following discussion, the division of the gods into the six heavens of kāmadhūta and the seventeen heavens of rūpādhūta should be remembered. See, e.g., Koša, III, p. 1-2; Kirfel, Kosmographie des Indos. p. 190-198.
is synonymous with the purity of renunciation (vairāgya-viśuddha); by speaking of Brahmāloka here, we include all the gods of the form realm as a whole (sāmānyatā).

Furthermore, the other gods have no entourage. At the beginning of the kalpa, when he was born, Brahmā devaṛatva was dwelling alone in the palace of Brahmā (brahmaviśuddha) without any companion. Feeling bored, he thought: "Why should I not give birth to some companions?" At this moment, some Ābhāsvara gods whose life had come to an end, were reborn surrounding him as he had wished. King Brahmā then thought: "These gods previously did not exist; they are born according to my wish; I am able to engender these gods." At the same moment, the Ābhāsvara gods also on their part had this thought: "We are born from king Brahmā; king Brahmā is our father."833 - This is why the sūtra limits itself to mentioning the Brahmāloka here.

Finally, the gods of the second, third and fourth dhyānas (i.e., the gods higher than the Brahmāloka who are identified with the first dhyāna), see the Buddha, hear the Dharma or assist the bodhisattvas in the desire realm (kāmadhātu), whereas visual consciousness (caṇḍāraja), auditory consciousness (uṣṇīsāraja) and tactile (kāyavāṣṭra) exist in the Brahmāloka.834 This is why the brahmāloka is mentioned separately.

Question. - Why does the sūtra mention only Ārāmanas and brāhmaṇas and not speak about kings (rājan), householders (gṛhapati) and other kinds of people?

Answer. - Wise people of two kinds, Ārāmanas and brāhmaṇas. The monastics who have left home (pravrajita) are Ārāmanas; the lay people who remain at home are called brāhmaṇas.835 Other people give themselves up to worldly pleasures (lokadukha); this is why the sūtra does not speak of them. The brāhmaṇas use wisdom (prajñā) and look for merit (punya) those who have left home all seek the Path (mārga); this is why the sūtra limits itself to talking about the Ārāmanas and brāhmaṇas. We call those of pure family up to seven generations and who have taken the precepts (śīlādāna) at the age of six years brāhmaṇas. - The qualities of the Path and wisdom are found among the Āraṇanas and the brāhmaṇas, this is why they are spoken of here.

Question. - Why does the sūtra, which sometimes speaks of ‘the realm of the gods’ (devaloka), again speak of ‘the gods’ (deva) here?

Answer. - The ‘realm of the gods’ designated the heaven of the Cāturmāraḥṣākṣas and Sakra gods; ‘Māra’ designated the Paramārthaivaśāṅvita and ‘Brahma’ gods, the form realm (rūpadhātu). Here the words ‘gods’ (deva) means the gods of the desire realm (kāmadhātu) [who have not yet been mentioned], namely, the Yānams, Tūṣitas, Nīmāṇarathis, the Ngai chen (?), etc. The Ngai chen reside at the top of the six classes of gods; as their shape and color are very fine, they are called Ngai chen "Admirable Forms".836

Question. - Why does the sūtra mention only the gandharvas and not the other asuras or the nāgarajas?

Answer. - The gandharvas are divine artists who accompany the gods;837 their predispositions are gentle and other kinds of people?

The king of the gandharvas is called Druma,841 [in the Ts’iin language, ‘Tree’]. Gandharvas are identified with the first dhyānas.838 In order to be reborn among the gandharvas, it is enough to have practiced a lower form of bhikṣu asceticism,839 and the present passage of the Mānas nears this out, - 473

833 This episode which illustrates the naive pride of Brahmā is drawn from the Brahmajāla sutta: Dīgha, I, p. 17-18, retold in Dīgha, III, p. 28-29; Tei’tang a han, T 1, no. 21, k. 14, p. 906-c; ibid. no. 30, k. 22, p. 143a; Fan wang liou ch eu kien king, T 21, p. 266b. Here are some extracts from the Pāli text:

Hoti kha so, bhikkhave, samayo yaṃ kumāra karhasi dīghava addhāna ... mayam pana amhā pacchā upapannā it."
The corresponding Sanskrit text is cited in full in the Kośavyākhya, p. 448; here are some extracts:

"Bhavati, bhūtavihāva, su samayo yad ayah lokah samavartate. Samavartāmaṇā loke ... nimitād. Eko 'somākāṃ asya sattva Ēśvara yāvat pịṭḥānā bhāvano."

For a discussion of this sūtra, see P 1 p’o cha, t 1545, k. 98, p. 508 seq.

834 The six gods of kāmadhātu and the gods of the first dhyāna (the world of Brahmā) who are “different in body and concept” (nāmātivādakasamāṇitā) are directly in contact with the desire realm by means of their faculties. This is not the case for the higher gods who must change their level in order to communicate with material beings. See the theory of ānāpānasaṃñāna in Kośa, III, p. 16. In agreement with these ideas, it should be recalled that, according to the Vighajālamīrata school, Sanskrit, the language of the gods, is spoken only among the gods of the first dhyāna; from the second dhyāna on, there is no longer any reasoning, therefore no language either (cfr. Hobgurin, Bon, p. 119).

835 The expression ‘Āraṇana-brāhmaṇa’ is often used in Buddhist texts, sometimes the Āraṇanas are contrasted with the brāhmaṇas, sometimes the two words are used together to designate, in a general way, the ‘leaders in religious life’. On this subject, consult the note by T.W. Rhys-Davids, Dialogues of the Buddha, II, p. 165, the study of R.O. Franke, Dīghanākāya in Anawil, p. 305 seq., the information collected in Hobgurin, Baranom, p. 52-54, and the bibliography on this subject in Lav., Dogme et Philosophie, p. 165-166. Nowadays we have a tendency to think of the Āraṇanas as disidents and heretics and the brāhmaṇas as orthodox. Actually, - and the present passage of the Mānas nears this out, - 837 To my [Lamotte’s] knowledge, these Ngai chen are not mentioned elsewhere. It must be remembered that originally Buddha knew only six levels of heavens, occupied by the Ānāpānaśamjñākas, both groups come into the category of wise people (prajñākaras).

838 Ngai chen reside at the top of the six classes of gods; as their shape and color are very fine, they are called Ngai chen "Admirable Forms".840 The kinnaras also are divine artists who depend on the gods.

839 Druma, king of the gandharvas and not of the gandharvas, is completely ignored in the Pāli sources, but well-known in the Sanskrit sources. He appears in the Dīkṣatāramajā-Sūtra, of which there are two Chinese translations due respectively to Tche tch’ān (T 624) and Kumārajīva (T 625) and one Tibetan translation entitled Mi ham cīḥ ṛgaḥ po ṛjan.
and kinnaras habitually reside in two places: their usual residence is on the Ten-Jewel Mountain (daśaratnagiri); but sometimes in the heavens, they play music for the gods. These two types of beings are not subject to the alternations of high and low. [By contrast], the people who inhabit the four continents (caturdhālapaka) have four different lifespans: those who have a very long life (ādityāghyuṣya) can live an incalculable number of years, those who have a very short life (atyaḥpīyuṣa) live only ten years.842 The asuras are malevolent (dāṣṭacitā) by nature and quarrelsome, but they do not break the precepts (illa) and cultivate merit.843 They are born in dwellings at the edge of the ocean and also have cities and palaces.844 The asura kings are named Pī me teče (Vemacitra asurinda)845 and Lo heou lo (Rāhu).846

It is said847 that once Rāhu asurinda wanted to swallow Yue (Candima, god of the moon). The devaputra Candima, frightened, went at once to the Buddha and spoke this stanza:

pas ȗs ȗa, Māo XII, 6 (Cusma-Feer, p. 325f.; OKC, no. 824, p. 314). The Saddharmapuṇḍarīka, p. 4, knows four kinnara kings: Druma, Mahādhāma, Sudharma and Bhadradhāra. - But Druma is best known from the adventures of his daughter, the kinnari Manohara, captured by the hunters of king Sucandima, wed by prince Sudhana (Sudhama), pursued by her father-in-law Sudhū, retrieved in the Himalaya by her husband and finally brought back in triumph to Hastipūra. This story, where Druma plays a very minor rôle, occurs in the following sources: Sanskrit sources: Mahāvīma, II, p. 94-115; Śrīśīmaṭhā, - Aṣṭādākapalatī, ch. LXIV, vol. II, p. 518-413: Sudhākīmīravatīdīna, - Bhadrakīpavatīdīna, chap. XXX. Chinese sources: Lien ou tsi king, T 152, no. 83, k. 8, p. 44b-46b (tr. Chavannes, Conies, I, p. 292-304). - Ken pen chou yao che, T 1448, k. 13-14, p. 59b16-64c25. Tibetan sources: Schiefner-Ralston, Tibetan Tales, p. 44-74. Iconography: Barabudur: A. Foucher, Notes d’archéologie bouddhique, BÉFEO, IX, 1909, p.12-18 and fig. 6-9; - Nāgārjunikonda: J. Ph. Vogel, The Man in the Well and some other Subjects illustrated at Nāgārjunikonda, RAA, XI, 1937, p. 119-121 and pl. XXXVI. 842 In Uttarakuru, the human life is a thousand years; in Godālaśāya, five hundred years; in Pāvaśādeva, two hundred and fifty years; in Jambudvīpa, it is incalculable at the beginning of the cosmic age, but diminishes progressively down to ten years at the end of the kalpa. Cf. Kośa, III, p. 172. 843 On the rôle of the asuras in Buddhism, see Hobogiri, Asoha, p. 172. 844 Their dwellings are described in Tch’ang a han, T 1, k. 20, p. 129b-130a. 845 Asurinda is a common name designating a chief or a king of the asuras; it is sometimes applied to Vemacitra, sometimes to Rāhu. 846 The last character, lo, is superfluous and should be removed. 847 Here the Māppi is quoting the Candimasutta, but its text differs both from the Chinese version of the Tsa a han, T 99, no. 583, k. 22, p. 155a-b) cf. T 100, no. 167, k. 9, p. 436a) and the Pāli version of the Samyutta, I, p. 50 (tr. Kindred Sayings, I, p. 71-72; Geiger, I, p. 80-81). To facilitate the comparison, here is the translation of Tsa a han and the Pāli text of the Samyutta:

Tsa a han, T 99, k. 22, p. 155a: Thus have I heard. Once the Buddha was dwelling at Śāvatī in the Jetavana, in the garden of Asāḷhāpadānā. At that time, Rāhu, king of the asuras, was blocking Candima, the devaputra. Then full of terror, Candima devaputra came to the Buddha and having bowed his head to the Buddha's feet, stood aside and spoke these stanzas of praise to the Buddha:

"Homage to you, great hero Who triumphs over all your obstacles.

I am exposed to suffering, That is why I take refuge [in you].
I, the devaputra Candima Take refuge in the Sugata; May the Buddha, who has compassion for the world Liberate me from the asura."
Endowed with great wisdom, Buddha Bhagavat,
I take refuge in you. Homage to you!
This Rāhu is tormenting me;
I would like to ask the Buddha to grant me his protection out of his compassion.
The Buddha spoke to Rāhu with this stanza:
The moon (candra) is resplendent in illumining the shadows,
In space (ākāśa) it is a great lamp.
Its color is pure white; it has a thousand rays.
Do not swallow the moon; let it go immediately.

Then Rāhu, sweating with fear, let go of the moon at once. Vemacitra asurinda, seeing Rāhu frightened and releasing the moon, spoke this stanza:
O Rāhu, why then
Do you release the moon in your fear?
You are sweating drops of sweat like a sick man.
What is this fear and this anxiety?

Then Rāhu replied with this stanza:
The Bhagavat has given me this command with a verse:
If I do not release the moon, my head would split into seven pieces.
This is why I release the moon.

Vemacitra spoke this stanza:
The Buddhas are very difficult to meet,
It is only at distant intervals that they appear in the world.
Since (the Buddha) has spoken this pure stanza
Rāhu has released the moon.

---

848 In order to understand the discussion which follows, it should be noted that the 'Questioner' assumed here represents the side of Kātyāyana and defies the theories of the Sarvāstivādin Abhidharma. The latter accept only five gati or destinies (see, e.g., the Saṃgharakṣita, T 1536, k. 31, p. 415a); doing this, they are faithful to the canonical teachings which, with a few exceptions (Dīgha, III, p. 264) recognize only five gati (cf. Dīgha, III, p. 234; Majjhima, I, p. 73; Samyutta, V, p. 474; Aṅguttara, IV, p. 459); these are first the three bad destinies (durgati) - the damned (naraka), the animals (tiryagyonī) and the pretas - which must be placed among the eight okasana, the conditions in which it is difficult, if not impossible, to see the Buddha or hear the Dharma; these are the two good destinies (śaṅkha) and of men, humans (manoṣaya), where it is easy to acquire the Path. The scholars who accept only five gati find it difficult to place the asuras. Here, our 'Questioner' places them, along with the gandharvas, in the preta gati, and the Viśālaka (T 1545, k. 172, p. 867a-c) does the same. Others, such as the author of the Yogacarabhūmi (T 1570, k. 4), place them among the gods. But most often the asuras belong to several gati at the same time, either the preta and the animal (Saddharmapuṇḍarīka, T 721, p. 18-21) or preta, animal and gods (Gūḍhārthī, cited in T 1723, k. 2), or preta, human, gods and animal (Sūtramārakū, T 945, k. 9). These references are from Hoëbeke, Aspara, p. 42. See also P. Maus, La lumière sur les six Voies, p. 155, 175, etc.
The position adopted by the Mppī is quite different. It criticizes the Sarvāstivādin Kātyāyana for wanting to put into the lower destiny of the pretas an asura as pious as Pururavas’s mother, a yakṣa as famous as Vaiśravān, a kinnara as powerful as Dharma. Then it comments, wrongly it is true, that the Buddha had never fixed at five the number of the gati and that such a limitation is the doing of the Sarvāstivādin school. Finally, calling on the Viṃśatiśatupāṭhi as witness, it proclaims the need for a sixth gati where the asuras and gandharvas “whose merits are many” are placed and which cannot be confused with the damned, the animals and the pretas who populate the lower gati. Returning later (k. 39, p. 280a) to this subject, it will conclude: “Previously, five gati were spoken of; today we must add the asura gati.” Yet other texts accept six gati in place of five: an isolated passage of the Dīgha (III, p. 264); Petavatthu, IV, 11: the Asadaka and Uttapatiṭhaka of the Kathāvatthu, VIII, p. 360 (cf. Rh. D., Points of controversy, p. 251); the Sudatāḥakā, stanzas 94, which accepts the asura gati (cf. P., Mūla sūtras, p. 282; T 726, p. 437b); the Dharmasamgraha, v. 135, 346, 372 (but five gati on p. 131). It may be asked if Nāgārjuna of the Mppī, who here shows himself to be a strong partisan of six gatis, is the same as the nihilist Nāgārjuna, author of the Madh. kārikā who accepts only five (cf. Madh. vṛti, p. 269, l. 9; p. 304, l. 4). On the other hand and contrary to the assertion of Poussin in Kolla, III, 11, the Nāgārjuna of the Sūtrīlēkha lists six gatis (cf. T 1673, p. 750c1).
Answer. - The Buddha did not say that; why do you claim that they are included in this destiny? That is an [unwarranted] statement by Kio t'ouen yen tou (Kātyāyaniputra), etc. The asuras have a power equal to that of the gods, sometimes in their battles, they even win over the gods. The gandharvas are the divine artists who enjoy happiness equal to that of the gods; they have wisdom (prajñā) and can distinguish the beautiful from the ugly. Why could they not receive the Dharma of the Path? See for example, in the Tsu a han (Sanyuktāgama), in the chapter about the gods (devasanyukta), the story of the mother of the asura Fou na p'o seou (Panavarasu). In the course of his travels, the Buddha spent the night in her home; when the Bhagavat was preaching the ambrosia (amṛta) of the holy Dharma, her two children, daughter and son, began to cry. The mother quieted them with this stanza:

Do not cry, Yu tan lo (Uttarikā),
Do not cry, Fou na p'o seou (Panavarasu),
So that I can hear the Dharma and find the path.

You too should find it like this.

This is why we know that, even among the asuras, there are some who obtain the Path.

Furthermore, in the Mahāyāna, the hero (vīra) Mūśi tin kung (Guhayaka Vajrapāṇī) prevails over all the bodhisattvas and all the more, over all men.

When T'ouen louen mo (Druma), king of the kiṃnaras and gandharvas, came to the Buddha to play the lute and praise the Buddha, three thousand universes were shaken; even Mahākāśyapa was uncomfortable on his seat. How could such individuals be unable to obtain the Path?

When the asurājjas and the nīgarājjas come to the Buddha to question him about the profound Dharma (gambhīradharma), the Buddha is flexible to their questions and answers their queries on the profound meaning (gambhīra). How can you say that they are unable to obtain the Path?

Question. - Of the five destinies (pātisāsana), the Buddha, teacher of gods and men (lātā devamanusaśādāna), does not include the three bad destinies (duṛgāt i). As they have no merit and do not participate in the Path, the nāgas all fall into the bad destinies.

Answer. - The Buddha never spoke explicitly about the five destinies. The five destinies are an invention of the school of the Chou yi t're yeu (Sarvāstivāda), but the school of the P'o t'ou fou tou lou (Vātsipatrya) accepts the existence of six destinies.

Moreover, there must be six destinies. Why? Because the three bad destinies are exclusively (ekāntena) places of punishment (paścātāna). But if the merits are many and the sins (āpañña) are rare, as is the case for the asuras, gandharvas, etc., the place of birth (apapattisādāna) should be different. This is why six destinies must be posited.

Finally, even in the three bad destinies, there are beings who obtain the Path; but, as their merits are rare, [in general] we say that they do not possess the Path.

As for the expression bodhisattva before acceding to the state of Buddhahood, see what has previously been said.

849 The battles between the asuras and the gods are a band theme told in stereotypical formulas: Dīgha, II, p. 285; Majjhima, I, p. 253; Sanyutta, I, p. 216, 223; IV, p. 201; V, p. 447; Aśguttara, IV, p. 432. - References to Chinese sources in Hobogirin, Aishou, p. 43.

850 The beginning of the Panakhāsuttanta of which we have the Pāli version (Sanyutta, I, p. 209-210) and two Chinese translations: Tsu a han, T, 99, no. 1322, k. 49, p. 362c-363a; T 100, no. 321, k. 15, p. 481a. There are a few differences between these sources:

Sānyutta, I, p. 209: Ekam saṃsaeva Bhagavā Sāvatthiḥyaṃ viharati. Jetavanānāthapindaśakaṃ āramaṃ... dharmam sevami samānaṃ //

Tsu a han, T, 99, k. 49, p. 362c: Thus have I heard. Once the Buddha was dwelling among the people of the Magadha kingdom with his great assembly. He came to the place where the mother of the young yakṣa Panarvāva was dwelling and spent the night there. Then the Bhagavat preached a sermon about the noble truths (āryasaṃyukta dharma) to his bhikkuś: the noble truths of suffering (dukkha), the origin of suffering (dukkhasamudaya), the cessation of suffering (dukkhirodhā), and the path leading to the cessation of suffering (dukkhirodhagaminī pratipāṭā). At that time, the two young children of the yakṣi, her son Panarvāva and her daughter Uttarikā, began to cry during the night. Then the mother of Panarvāva scolded her son and daughter with these stanzas:

"You, Panarvāva, and you, Uttarikā, do not cry.

So that I may be able to hear the Dharma preached by the Tathāgata."

Other details may be found in Sarathī, I, p. 309-311.

851 Vajrapāṇi, of the yakṣa clan, thunder (vajra)-bearer and tutelary spirit of the Buddha (cf. Lalitavistara, p. 66, 219). He has already appeared in the canonical sources (Dīgha, I, p. 95; Majjhima, I, p. 231) and his importance increases with time. See Foucher, Art Gréco-bouddhique, II, p. 48-64.

852 The Mppī will return twice to this episode: k. 11, p. 139b, and k. 17, p. 188b: "When Druma, king of the kiṃnaras, along with 84,000 kiṃnaras, came to the Buddha to play the lute, sing verses and pay homage to the Buddha, Sumeru, king of mountains, all the trees on the mountain, the people and animals, all began to dance. The assembly surrounding the Buddha, including Mahākāśyapa, could not sit still on their seats. Then the bodhisattva Tissi sin asked the ayumati Mahākāśyapa: Old man, previously you were foremost among those who observed the twelve ācāras: why do you not sit still on your seat? - Mahākāśyapa answered: "The five desires of the threefold world do not shake me, but the obhāja of the bodhisattva [Druma], by virtue of the fruit of retribution of the qualities (g-specifiability), put me in such a state that I can no longer stay quiet." - This episode is taken from the Drumākīṃnarājjasūtra-pariṇāma, T 624, k. 1, p. 351c; T 625, k. 1, p. 371a.

853 The order of the words should be corrected, I [Lamotte] read: yon tsaw tse che chou yi ts'ee yeou pou seng so chou.
INTRODUCTION .............................................................................................................. 490
SUPPLEMENT TO ABBREVIATIONS VOL. II ................................................................. 496
CHAPTER XVI: THE STORY OF ŚĀḤIPTA ................................................................. 499
I. ŚĀḤIPTA AT THE FESTIVAL OF GĪYĀGRĀMASĀJA (p. 621F) ........................................ 499
II. ŚĀḤIPTA AND MAUDGALYĀYANA AT SAṆIṆAYA (p. 623F) ....................................... 500
III. CONVERSION OF ŚĀḤIPTA AND MAUDGALYĀYANA (630F) .............................. 505
IV. ORIGIN OF ŚĀḤIPTA’S NAME (636F) ................................................................. 510
V. SARVĀKĀRA (p. 640F) .............................................................................................. 513
VI. SARVADHARMA (p. 642F) ...................................................................................... 514
VII. WHY DOES ŚĀḤIPTA QUESTION? (p. 646F) ....................................................... 517
CHAPTER XVII: THE VIRTUE OF GENEROSITY (p. 650F) ......................................... 520
I. DEFINITIONS OF PRAJĀṆĀPĀRAMITĀ ................................................................. 520
II. THE METHOD OF NON-DWELLING (p. 656F) ......................................................... 525
CHAPTER XVIII: PRAISE OF THE VIRTUE OF GENEROSITY (p. 658F) ....................... 526
CHAPTER XIX: THE CHARACTERISTICS OF GENEROSITY (p. 662F) ......................... 529
I. DEFINITION OF GENEROSITY ............................................................................... 530
II. VARIOUS KINDS OF GENEROSITY ........................................................................ 530
1. Gifts belonging to the three realms, ........................................................................ 530
2. Pure generosity and impure generosity .................................................................. 530
3. Other kinds of generosity ....................................................................................... 539
4. Inner generosity .................................................................................................... 548
CHAPTER XX: THE VIRTUE OF GENEROSITY AND GENEROSITY OF THE DHARMA (p. 692F) ................................................................. 552
I. GENEROSITY OF THE DHARMA ............................................................................. 552
II. VIRTUE OF GENEROSITY, ..................................................................................... 559
III. PERFECTION OF GENEROSITY ........................................................................ 564
IV. NON-EXISTENCE OF THE THING GIVEN ................................................................ 574
NON-EXISTENCE OF THE OUTER OBJECT ......................................................... 575
1. Debate with the Realist, ....................................................................................... 575
2. Debate with the Atomist ....................................................................................... 578
3. The object, subjective creation and emptiness ...................................................... 579
V. NON-EXISTENCE OF THE DONOR ..................................................................... 581
NON-EXISTENCE OF THE ĀTMAN ........................................................................... 582
1. The ātman is not an object of consciousness ...................................................... 582
2. Debate with the Personalist ................................................................................ 583
VI. GENEROSITY AND THE OTHER VIRTUES .......................................................... 593
1. Generosity and the virtue of generosity, .............................................................. 593
2. Generosity and the virtue of morality .................................................................... 594
3. Generosity and the virtue of patience ................................................................. 596
4. Generosity and the virtue of exertion .................................................................... 596
5. Generosity and the virtue of meditation .............................................................. 601
6. Generosity and the virtue of wisdom .................................................................... 604
CHAPTER XXI: DISCIPLINE OR MORALITY (p. 770F) ............................................. 607
I. DEFINITION OF DISCIPLINE ................................................................................. 607
II. VARIOUS KINDS OF MORALITY .......................................................................... 608
III. BENEFITS OF MORALITY .................................................................................... 608
IV. DISADVANTAGES OF IMMORALITY .................................................................... 613
CHAPTER XXII: THE NATURE OF MORALITY (p. 782F) ........................................ 615
I. Abstaining from murder ......................................................................................... 616
II. Abstaining from theft ............................................................................................ 624
III. Abstention from illicit love .................................................................................. 627
IV. Abstention from falsehood ................................................................................... 631
V. Abstention from liquor .......................................................................................... 640
SECOND PART: THE MORALITY OF PLEDGE (SAMĀḌĀṆAŚILA) ......................... 643
I. Morality of the lay person or avadātavasana ................................................................. 643
II. Morality of the monastic or pravrajita ................................................................. 658

CHAPTER XXII: THE VIRTUE OF MORALITY (p. 853F) ............................................... 668

I. DEFINITION AND DIVISION OF MORALITY .................................................. 676
II. PATIENCE TOWARD BEINGS ........................................................................ 677
1. Indifference toward sycophants .................................................................. 677
2. Indifference toward benefactors .............................................................. 686
3. Indifference toward women ....................................................................... 687
4. Withstanding persecutors .......................................................................... 694

CHAPTER XXIV: PATIENCE TOWARD THE DHARMA (p. 902F) ....................... 703
I. GENERAL DEFINITION .................................................................................. 703
II. ENDURING OUTER AND INNER SUFFERINGS AND THE AFFLICTIONS: 
   [A. Enduring outer sufferings] ...................................................................... 704
   [B. Enduring inner sufferings] ..................................................................... 705
III. PATIENCE IN REGARD TO THE BUDDHĀDHARMA .................................. 710

CHAPTER XXV: THE VIRTUE OF PATIENCE ................................................... 721
I. EXERTION, FOURTH VIRTUE ........................................................................ 721
II. THE BENEFITS OF EXERTION .................................................................. 725
III. PROGRESS IN EXERTION .......................................................................... 727

CHAPTER XXVI: EXERTION (p. 927F) .............................................................................. 736
I. THE NATURE OF EXERTION ........................................................................ 736
II. THE VIRTUE OF EXERTION ........................................................................ 737
III. EXERTION AND THE OTHER VIRTUES .................................................... 750
IV. BODILY AND MENTAL EXERTION ............................................................. 751

CHAPTER XXVIII: THE VIRTUE OF MEDITATION (DHYĀNA) (p. 984F) ............ 762
I. NECESSITY FOR MEDITATION .................................................................. 762
II. MEANS OF ACQUIRING MEDITATION ...................................................... 765
   A. First Method: Eliminating the sensual desires ........................................ 765
   B. Second method: removing the obstacles ............................................... 768
   C. Third method: Practicing the five dharmas ............................................. 779
III. DEFINITION OF THE VARIOUS DHYĀNAS AND SAMĀPATTIS ................. 793
IV. QUESTIONS RELATING TO THE DHYĀNAS .................................................. 802
V. DHYĀNA-PARAMĀTMA .......................................................... 809

CHAPTER XXX: THE VIRTUE OF WISDOM (p. 1058F) .......................................... 819
I. 'GREAT' PRAJÑĀ ............................................................................. 827
II. PRAJÑĀ AND THE PRAJÑĀS ...................................................................... 827
1. Prajñā of the śrāvakas .................................................................................. 827
2. Prajñā of the pratyekabuddhas .................................................................. 829
3. Prajñā of the Buddha and bodhisattvas ..................................................... 830
4. Prajñā of the heretics, ................................................................................ 830
III. THE PRAJÑĀ AND THE TEACHING OF THE DHARMA .................................. 833
1. The teaching of the Prākya ....................................................................... 833
2. The Teaching of the Abhidharma ............................................................... 835
3. The teaching of emptiness ....................................................................... 836
IV. UNDERSTANDING IDENTICAL AND MULTIPLE NATURES ..................... 844
   1. Identical characteristics in every dharma ................................................. 848
   2. Multiple nature ...................................................................................... 852
3. Characteristics and emptiness of self nature ............................................. 854
V. WAYS OF ACQUIRING PRAJÑĀ-PARAMĀTMA ............................................. 856
   1. By the successive practice of the five virtues ......................................... 856
   2. By practicing just one virtue .................................................................. 857
   3. By abstaining from any practice .............................................................. 859

INTRODUCTION

In Volume II, the reader will find an attempted translation of chapters XVI to XXX of the Mahāprajñāpāramitāśāstra. These fifteen chapters, which make up a consistent whole, comment at great length on a short paragraph of the Prajñāpāramitāśāstra (Pañcapārami, p. 17-18; Śatasahasrākāra, p. 55-56), of which the following is a translation:

"Then the Blessed One addressed the venerable Śrīputra: ‘O Śrīputra, the Bodhisattva-mahāsattva who wishes to know all dharmas in all their aspects completely should exert himself in the Prajñāpāramitā.’ Then the venerable Śrīputra asked the Blessed One: ‘O Blessed One, how should the Bodhisattva-mahāsattva who wishes to know all dharmas in all their aspects exert himself in the Prajñāpāramitā?’ At these words, the Blessed One said to the venerable Śrīputra: ‘The Bodhisattva-mahāsattva who abides in the Prajñāpāramitā by the method of non-abiding should fulfill the virtue of generosity by the method of refraining, by abstaining from distinguishing the thing given, the donor and the recipient; he should fulfill the virtue of morality by being based on the non-existence of evil deeds and their contrary; he should fulfill the virtue of patience by being based on non-agitation [of the mind]; he should fulfill the virtue of exertion by being based on the non-slackening of physical and mental energy; he should fulfill the virtue of rapture by being based on the non-existence of distraction and rapture; he should fulfill the virtue of wisdom by being based on the non-existence of good and bad knowledges (variant: by not adhering to any system).’

The main interlocutors of the Buddha in the Prajñāpāramitāśāstra are Śrīputra and Subhūti; chapter XVI of the Treatise is dedicated to their story: it contains a detailed biography of Śrīputra and a short note on Subhūti (p. 634F). But it may seem strange that the Prajñāpāramitāśāstra, which belongs to the literature of the Greater Vehicle, should be preached, not by the bodhisattvas affiliated with the Mahāyāna, but by śrāvakas, adepts of the Lesser Vehicle. The reason for this is simple, as the Treatise explains (p. 636F): the bodhisattvas, called upon to dwell among beings whose conversion is their mission, have not entirely eliminated their passions and do not enjoy indisputable authority among men; if they were responsible for teaching the Prajñā, their word could be open to doubt. On the contrary, śrāvakas like Śrīputra and Subhūti who have attained arhathood and destroyed every impurity (keśakāra) are assured of an unequalled prestige and their testimony cannot be disputed: therefore it is to them that the Buddha entrusted the task of

1. Tārakha Bhagavānādhyāyasāṃgraha (ed. S. Thākura) pp. 3–16; Sarvadharmaṃ abhidharmadharmān abhidhitvābhidhitvān abhidhitvābhāvavipākavipākapāpaḥpāpasūnatvātānātānānātānānātānānātānānānātānātānānātānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānानānानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानानānānānānānānānānānानानānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānानānānānānānānānानānानānānānānānānānānānानānānānānānānānānānānānānānānānānānānānानानानानānānānānानānानānानानानानānानānानānानानānānानānानānānānānānānānānānānānānānānānānānānānānानānānānānānānān

489
490
preaching the Prajñā. Among all the śrāvakas, the Buddhas chose Śāriputra and Subhūti who excelled over all the others, the first by the extent of his wisdom, the second by his acute vision of universal emptiness.

The religious ideal of the āryavaka is the destruction of the passions, the arrival at arhathood and the attainment of nirvāṇa; to this end, he practices the Noble Path in its threefold aspect: morality (śīla) which keeps him from any wrong-doing, concentration (samādhi) which purifies his mind, wisdom (prajñā) by means of which he understands the general characteristics (sāmānyalakāraṇa) of dharmas, impermanence, suffering, emptiness and lack of self. The practice of the virtues occupies only a subsidiary place in the career of the āryavaka; his excellent qualities are, however, contaminated at the base by the essentially individualistic and egocentric character of his effort. The religious ideal of the bodhisattva is quite different: renouncing entry into nirvāṇa for the moment, he seeks to obtain the supreme and perfect enlightenment (anuttarānyavamsabodhi) which characterizes the Buddhhas, to conquer the knowledge of all things in all their aspects (sarvadhirmanān sarvārṣikājñānam), knowledge that permits him to dedicate himself entirely to the benefit and welfare of all creatures. In order to attain this omniscience, the bodhisattva must exert himself throughout his career in the six perfect virtues (pāramitā) which liken him to the Buddha. Among the heretics and āryavakas, the practice of the natural virtues is marred by errors and egotism; among the bodhisattvas, on the other hand, the practice of the virtues attains perfection because it is disinterested and based on Prajñāpāramitā.

Chapter XVII explains what this Prajñāpāramitā means and how to use it. The Prajñāpāramitā is not an entity of metaphysical order, an absolute existent to which one could become attached; rather, it is a state of mind, a mental turning of mind which assures a radical neutrality to the person who adopts it. Transcending the categories of existence and non-existence, lacking any characteristic, the Prajñāpāramitā can be neither affirmed nor denied: it is faultless excellence. The bodhisattva adheres to it by not grasping it or, to use the time-honored expression, “he adheres to it by not adhering to it” (tātāy asthānāyogena). Confident in this point of view which is equally distant from affirmation and negation, he suspends judgment on everything and says nothing whatsoever. Practiced in this spirit, the virtues which, among the religious heretics and āryavakas, are of ordinary and mundane (lauku) order, become supramundane perfections (lokottarāparamitā) in the bodhisattva. Besides, since the bodhisattva refuses to conceive of the said virtues and to establish distinctions amongst them, to practice one pāramitā is to practice them all; not to practice them is also to practice them.

However, as the bodhisattva resides of choice in the world where he daily rubs shoulders with beings intoxicated by the three poisons of passion, hatred and ignorance, it is important to explain to people what distinguishes the pāramitās from the profane virtues. This is the subject of chapters XVIII to XXX.

Chapter XVIII-XX. - Generosity (dāna), for which great rewards are promised, consists of giving, in a spirit of faith, a material object or a spiritual advice to ‘a field of merit’, i.e., to a beneficiary worthy of receiving it. The pāramitā of generosity makes no distinction between donor, recipient and gift because, from the point of view of the Prajñā, there is no person to give or to receive, there is nothing that is given. To understand that is “to give everything at all times and in every way.”

Chapters XXI-XXIII. - Morality (śīla) makes one avoid the wrong-doings of body and speech that are capable of harming others. Apart from the general morality making up the rules of innate honesty essential to everyone, it is appropriate to distinguish the morality of commitment by means of which lay people and monastics of all classes solemnly undertake to follow a certain number of rules proper to their condition. The pāramitā of morality singularly surpasses this restricted framework: it is based on the non-existence of wrong-doing and its opposite. The sinner not existing, the sin does not exist either; in the absence of all sins, the prohibitions forbidding it have no meaning. The sinner does not incur our contempt; the saint has no right to our esteem.

Chapters XXIV-XXV. - Although early Buddhism condemned anger, it did not attach great importance to patience (kṣānti). On the other hand, the bodhisattva raises it to the rank of pāramitā. Nothing moves him, neither people nor things: he keeps a cool indifference towards the people who flatter him, the benefactors who cover him with their gifts, the women who seek to seduce him, the enemies who persecute him. He endures with equal facility the external sufferings caused by cold or heat, wind or rain, and the internal sufferings coming from old age, sickness and death. It is the same insofar as his own passions are concerned: although he does not give himself up to them unreservedly, he avoids cutting them so as not to be hemmed in like an arhat in an egotistic complete quietude; whatever the case, his mind stays open to movements of great pity and great compassion. But it is by means of dharmaṃkṣānti that he attains the pinnacle of patience: he tirelessly investigates the Buddhadharmas which teaches him not to adopt any definite philosophical position, which shows him universal emptiness but forbids him to conceptualize it.

Chapter XXVI-XXVII. - Throughout the entire Buddhist Path, the adept of the Lesser Vehicle displays a growing exertion (vīrya) in order to ensure himself the conquest of the ‘good dharmas’ or, if you wish, spiritual benefits. But the bodhisattva is much less preoccupied with the paths of salvation; in his pāramitā of exertion, he ceaselessly travels the world of transmigration in order to bring help to beings plunged in the unfortunate destinies. As long as he has not assured the safety of an infinite number of unfortunates beings, he will never relax his bodily and mental exertion.

Chapter XXVIII. - For the purification of the mind, the āryavaka had built up a discipline of rapture (dīhāna), a grandiose but complicated monument of religious psychology in which India excelled. The de-intoxication of the mind is a long-winded job: the candidate for sainthood must resolutely turn away from the five sense pleasures and triumph over the five faults which constitute an obstacle to concentrating the mind by means of an appropriate method. Then he must ascend one after the other the nine successive absorptions (navānapāramitās) which lead to the destruction of consciousness and sensation (samjñāvedayatanaśrota), a state which constitutes nirvāṇa on earth. In addition, a large number of secondary absorptions become grafted onto these main concentrations. In the pāramitā of dīhāna, the bodhisattva manifests a virtuosity much superior to that of the āryavaka; he enters at will and whenever he wishes into the concentration of his choice, but his complete disinterestedness prevents him from enjoying its flavor. The principal aim of his mental form of asceticism is to introduce ignorant and unfortunate beings to the purity of mystical states. Personally, he is disinterested because, from the point of view of the Prajñā, distraction and concentration of the mind are equal; the sole motive that guides him is his great pity and great compassion for beings.
Although the Treatise comes under the literature of the Greater Vehicle, the reader will see all the major
individuals of early Buddhism pass under it. In unedited detail, the Treatise tells the twofold assault
against Śākyamuni by Māra and his daughters (p. 880-884F); 986-987F, the return of the Buddha to
Kapilavastu and the freeing of Eivyōharā to win him back (p. 1001-1008F), the Devavatāra and
the culmination in Saṃkṣatāya (p. 634-638F), the schism of Kauśāmbī (p. 896-908F) and the various attempts
perpetrated by Devadatta to supplant the Buddha and to take his life (p. 868-878F). The Treatise dedicates a
whole chapter to the story of Śāriputra and Maudgalyāyana (p. 621-623F); it tells the slander of which
these two great disciples were the victims on the part of Koṅkali (p. 806-813F); it gives the reasons that
determined Śāriputra to renounce the Greater Vehicle (p. 701F). It narrates several episodes marking the
life of the disciples and contemporaries of Śākyamuni; the temptation of Aniruddha by the goddesses of
charming body (p. 651-653F), the involuntary dance of Koṅkali (p. 654F, 1046-1047F), the ostentatious
charity of Veḷāna (p. 677-688F), the punishment of Devadatta and Udāraka (p. 693-694F, 875F), the inquisitive and futile questions of Māhālikaputra (p. 913-915F), the fabulous wealth of Meṅgālā (p. 930-931F), the
misadventures of the arhat Losaka-tisya (p. 931-932F), the laziness and frivolousness of the bhikṣu Āśīvakā
d and Puravasavāka (p. 937F), the visit of king Bimbisāra to the courtesan Ānupallī (p. 990-992F), the cruelty
of king Udayana towards the five hundred rṣis (p. 993F), the punishment incurred by Udāraka Rāmaputra,
immediately attached to his absorption (p. 1050-1052F), the anxieties of the Śākyā Mahānāma (p. 1082-
1083F), the humiliating defeat of the brahmācārin Viṭāvalīda reduced to silence by the Buddha (p. 1084-
1090F), the entry into the religious life of the brahmācārin Mārgasīra (p. 1085-1088). By contrast, the
present volume is strangely reticent on the lofty individuals of the Mahāyāna: it mentions only in passing
the name of the bodhisattvas Sarvasattvapriyadarśana (p. 751F), Mahājadūrī (p. 754, 903F), Vajrapātra
(p. 802F), Vimalakirti (p. 902, 1044F), Dharmasthithi (p. 902F) and Maṅgālā (p. 930F); it is to the latter and to
Mahājaudūrī that it attributes, without firmly believing it, the compilation of the Mahāyānasūtras (p. 940F).

*** *** ***

The Treatise cites, at length or in extracts, about a hundred sūtras of the Lesser Vehicle; the majority are
borrowed from the Āgama collections; when the Sanskrit version departs from the Pāli version, it is always
the former that is adopted; furthermore, the Treatise often refers to unknown Pāli sūtras, such as the
Nandikāsūtra (p. 792-793F, 798F, 803F, 815-816F, 817-818F) and the sūtra on Cosmogony (p. 835-837F).
Several sūtras are cited in the elaborated form which they have received in the post-canonical scriptures:
this is notably the case for the Veḷānasūtra (p. 677-688F) taken from a certain Avaṇḍāsūtra, for the
Āśīvakāsūtra (p. 702-707F) taken from the Ta pan pīn avatāra (see note, p. 705F), and for the
Koṅarakā (p. 896-898F), probably borrowed from the versified account in the Ta chouàn yen louen
king.
Although it abundantly cites the sūtras of the Lesser Vehicle, the Treatise occasionally calls upon the Mahāyāna sūtras of which it is the interpreter. We will note only a loan from the Saddharmapuṇḍarīka (p. 752F), two quotations from the Vimalakīrtinirdesaśīrṣā (p. 902, 1044F) and a few vague references to the Pañcavimśatā (p. 1060F, 1091F, 1112F). However, the Treatise reproduces fully (p. 1060-1065F) the well-known Priyājīpatramiśrīstotra of Rāhuśabhadra, teacher or disciple of Nāgārjuna. As P. Déméville has noted, the original Sanskrit of this stotra is reproduced at the head of many manuscripts of the Priyājīpatra. Otherwise, the author of the Treatise is by no means sectarian: he understands that many fragments of truth may be found outside works properly Buddhist, free of contradicting them; he does not hesitate to cite the Upaniṣads (p. 744F, 1073F) and other sūtras of the heretics (p. 1073F).

In the course of Volume I (see, for example, p. 104F, n. 1), we have noted that the Treatise uses the Sarvāstivādin and Mālasarvāstivādin Vinayas in preference over all the others. The present volume has frequent recourse to the second; it borrows from it the essence of the teachings on Śrīputra (p. 621-633F), Devadatta (p. 868-878F) and Yasiđharī (p. 1001-1012F). On the other hand, the author of the Treatise undoubtedly has never had the Pāli Vinaya in his own hands.

This volume also contains a good sixty jātakas, avadīnas, fables and apologies. The author has drawn heavily from collections such as the Kalpanāmanḍāštikā, the Aśokavādinā, the Vībhāṣa, the Tsa p’i yu king, the Tchong king, etc. Although most of these stories are already familiar to us from the works of Chavannes, the version of the Treatise claims the reader’s attention by means of important variants. Among the tales which, under various titles, are most interesting, we may mention the story of the painter of Chavannes, the version of the Treatise claims the reader’s attention by means of important variants. Among the tales which, under various titles, are most interesting, we may mention the story of the painter of Chavannes, the version of the Treatise claims the reader’s attention by means of important variants.

The present volume has been greatly benefited by help and support which, as a result of circumstances, was cruelly missing from the previous volume. New tools of research have been used; the list may be found in the supplement to the abbreviations. P. Déméville has been kind enough to review several passages that gave me difficulty and has given me precious references; my colleagues, Professor A. Monin and J. Mogenet, have corrected the proofs; the Fondation Universitaire of Belgium has generously continued its financial support. To all my devoted friends I give my deepest thanks.

Ét. Lamotte.
FOUCHER, La route de l'Inde = A. FOUCHER, La vieille route de l'Inde de Bactres à Taxila, 2 vol. (Mem. de la Délégation arch. franç. en Afghanistan, T. I), Paris, 1942-47.


Koiskārīkā = The text of the Abhidharmakośaśāstra of Vasubandhu, ed. By V. V. GOKHALE. Reprint from the Journ. of the Bombay Branch, RAS, N. S., vol. 22, 1946, p. 73-102. [edition of the manuscript of the Abhidhamma-kośaśāstra discovered in 1935 in the Tibetan monastery of Ngor by RAHULA SAMKRTYAYANA].


LAW, India in Early Texts = B. C. LAW, India as described in Early Texts of Buddhism and Jainism, London, 1941.


LAW, Pañchulas = B. C. LAW, Pañchulas and their Capital Abhichchatra (MASI, no. 67), Delhi, 1942.

LAW, Rājaçrīka = B. C. LAW, Rājaçrīka in Ancient Literature (MASI, No 58), Delhi, 1938.

LAW, Śrāvasti = B. C. LAW, Śrāvasti in Indian Literature (MASI, No 50), Delhi, 1935.

LONGHURST, Nāgārjunakonda = A. H. LONGHURST, The Buddhist Antiquities of Nāgārjunacanḍa (MASI, no. 54), Delhi, 1938.


MARSHALL-FOUCHER, Mon. of Sanchi = Sir J. MARSHALL, A. FOUCHER, Monuments of Sanchi, 3 vol., Delhi, no date (1938?).

MASC = Memoirs of the Archaeological Survey of Ceylon, Colombo, from 1924.


P. P. Ṛṣayā = E. CONZE, Text, Sources and Bibliography of the Prajñāpāramitāśāstra, JRAS, 1948, p. 38-51.


RAY, Maurya and Śāṅkga Art = N. R. RAY, Maurya and Śāṅkga Art, Calcutta, 1945.

SASTRI, Nālanda = H. SASTRI, Nālanda and its Epigraphic Material (MASI, no. 66), Delhi, 1942.


Traité, I = Vol. 1 of the present work.

VÖGEL, Budd. Art = J. PH. VÖGEL, Buddhist Art in India, Ceylon and Java, Oxford, 1936.


CHAPTER XVI: THE STORY OF ŚĀRIPUTRA

Sūtra: The Buddha said to Śāriputra (Tatra khalu Bhagavān āyuṣmanataṃ Śāriputram ṣaṃpravṛṭām āsada). Śāstra: Question. – The Prājñāpāramitā is the system (dharmā) of the bodhisattva-mahāsattvas. Why does the Buddha address himself here to Śāriputra and not to the bodhisattvas?

Answer. - Of all the disciples of the Buddha, Śāriputra is by far the foremost in wisdom (prajñā). A stanza of the Buddha says:

“Except for the Buddha Bhagavat, the knowledge (jñāna) of all beings would not equal a sixteenth part compared with the wisdom (prajñā) and learning (bhuhūrata) of Śāriputra,”

I. ŚĀRIPUTRA AT THE FESTIVAL OF GIRYAGRAMĀSĀJA

Furthermore, by his wisdom (prajñā) and his learning (bhuhūrata), Śāriputra possessed great qualities (guna). In his youth, at the age of eight, he recited the eighteen kinds of sacred books and understood the meaning of all the treatises. At that time, there were two nāga-kings (nāgarāja) at Mo k’ie’o (Maghadā): the first was called Ki lī (Giri) and the second A k’i’e io (Agra). They brought the rain at the proper time and the country did not experience the years of famine. The people were grateful to them and regularly, in the second month of spring (citra), they went in a crowd to the nāga to hold a great festival (mahāsamāja): they played music (vadya) and palavered the whole day. From early times up until today, this assembly was never missed and to this reunion was given the same name as that of the nāgas [namely, giriyagramāsāja].

On that day, it was customary to set up four high seats (bāṣya), the first for the king, the second for the crown prince (kumāra), the third for the prime minister (mahāmāyūra) and the fourth for the scholar (vādīya). One day, Śāriputra, who was eight years of age, asked the crowd for whom were the high seats set up. They answered that they were for the king, the crown prince, the prime minister and the scholar. Then Śāriputra reviewed (parīkṣate) the people of his time [and saw] that, among the brahmins, etc., nobody surpassed him in intelligence (abhijñā), charm (prasadā) and beauty of appearance; he therefore mounted the seat of the scholar and sat there cross-legged (paravyakhān buddhīva). The people were astounded; some said: “He is a young fool who does not know anything”; others said: “The measure of his wisdom surpasses that of men”.

While admiring his bravery, everyone felt uneasy and, out of regard for his young age, abstained from debating with him. Then they sent their young students to engage him in conversation and question him: Śāriputra’s answers were perfect and his arguments conclusive, the scholars cried out at this wonder (ādbhuta). A stanza of the Buddha says:

“Of all the disciples of the Buddha, the Buddha address himself here to Śāriputra,”

The conversion of Śāriputra (= Upatissa) to this new faith, Śāriputra went immediately to find his friend Giri and Agra: again, a false etymology has given rise to a myth. In reality, Giryagrasamāja means simply a festival reunion on the summit of the mountain. Buddhaghosa was not deceived by it and correctly explains: Giryagrasamāja ti girinī aṣāsamājanam givita eva padade samajī. On the nature of this festival, see E. Hardy in Album Kau, p. 61-66. It was a great seasonal festival (Ta tāe hōe) celebrated at Rājagaha and in turn (T 1444, k. 1, p. 1024a19) on each of the five great mountains surrounding the city (T 190, k. 48, p. 874a). The Mppsi tells us that it lasted the entire day and took place ‘in the second month of spring’, i.e., the month of Citra; this indication allows us to correct the reading of the Avadannāsāka, ii, 24, girīvalgusamājanam to girīvalgusamājanam: “reunion [of the month] of Phālāgana on the mountain”. Like all reunions (samajī) of this kind, the festival included spectacles, songs, dancing and music (Mahāvata, iii, p. 57; Mppsi, ii, 24-25; Dīkṣa, iii, p. 183); special seats were reserved for individuals (T 1444, k. 1, p. 1024a).

This is probably the natal village of Śāriputra, situated a half-day’s journey from Rājagaha: it was called Nīlā or Nīlandā (Mahāvata, iii, p. 56, 1, 6; Fo pen hing tāi king, T 190, k. 47, p. 277e; Kṃ pen chōo... t’h’o kia che, T 1444, k. 1, p. 1022b; Fa hiem, tr. Legge, p. 81); Kālāpunaka (Si yu ki, T 2087, k. 9, p. 924c14); or also Upatissa (Dhammapadattā, i. p. 99).

The conversion of Śāriputra (= Upatissa and Maudgalyāyana (= Kolita) is well-known in Buddhism; in search of the Immortal, the two friends began first at the school of Sañjaya who was not slow in making them his disciples; one day on the outskirts of Rājagaha, Śāriputra met the blinding Aśvāmit (= Upasena) who taught him one stanza, the Buddhist credo: ye dharmā hetaṃvabhūdāḥ; converted to this new faith, Śāriputra went immediately to find his
friend Maudgalyāyana and they both went to the Buddha who preached his Dharma to them and conferred ordination on them. – This tale has been the object of a twofold tradition: in the old tradition, Sañjaya is presented in an unfavorable light, as an obstinate heretic; in the more recent tradition, to which the Mppi adheres, Sanjaya appears as a precursor of the Buddha.


Chinese sources: Wen fen liu, T 1421, k. 16, p. 110b-c; Seu fen liu T 1428, k. 33, p. 796c-799b; P’ou yao tchou chin li, T 193, k. 1, p. 4b; Tchou sen liu, T 1464, k. 1, p. 81b; Tch ou pen li k’i king, T 196, k. 1, p. 153b; Ta tai king, T 397, k. 19, p. 129a; Si yu ki, T 2087, k. 9, p. 924c-925a (tr. Beal, II, p. 177-179).

According to various sources, Sañjaya, Śāriputra’s and Maudgalyāyana’s precursor, is none other than Sañjaya Vaiśravāṭṭha (Mahāvastu, III, p. 59, l. 9), Śāriyāja Belathiputta in Pāli, one of the six well-known heretic masters. The agnostic doctrines which he professed (cf. Dīgha, I, p. 58) connect him closely with the Amārāvīlikēpika, crafty sophists who, in debate, “brash about like eels” (Dīgha, I, p. 27). Śāriputra and Maudgalyāyana soon surpassed their teacher and the latter entrusted some of his disciples to them (Dhammapadāṭṭha, I, p. 90). Informed about the Buddha by Āsajitṛa, Śāriputra and Maudgalyāyana decided to embrace the new faith and invited their former teacher to follow them; but Sañjaya tried to hold them back (Vin. I, p. 42; Mahāvastu, III, p. 65). Fo pen hing tsi king, T 190, k. 49, p. 877b), or at least refused to accompany them on the pretext that a teacher such as he could no longer learn from anyone else (Dhammapadāṭṭha, I, p. 94). Finding himself abandoned by Śāriputra, Maudgalyāyana and five hundred other disciples, Sañjaya became sick: “hot blood spurted forth from his mouth” (unham kolitam mukhatu uggacchi; Vi, I, p. 42; Dhammapadāṭṭha, I, p. 95). The Fo pen hing tsi king (T 190, k. 48, p. 877b) adds that this spitting of blood cost him his life; but according to the Dhammapadāṭṭha, I, p. 95, he recovered and those of the disciples who had abandoned him returned. Subsequently, he engaged in debate with the Buddha (Dīvīyavādaṇa, p. 145).

II. More Recent tradition. – It is represented by several late texts, such as the Mppi (k. II, p. 136b-c; k. 40, p. 359a, k. 42, p. 368b), the Mīlāsanavāṭṭhī Vinaya (T 1444, k. 2, p. 102sa-c; Rockhill, Jas, II, p. 44-45) and also perhaps the Tch’ou fen liu chouo king, T 498, k. 2, p. 768a-b. Sañjaya, the teacher of Śāriputra and M.; in front of them, he maintains that he has found the Path, but he announces to them the birth of the Buddha at Kapilavatūta, recommends that they join him and enter his order. Śāriputra and M. conduct a splendid funeral for Sañjaya for they suspect him of having discovered the immortal path (prasannyātā) and let themselves be led by desire (kāma). This sickness of desire (viprasanendriya) causes them to suffer. Upatissvādaṇa, II, p. 561-566.

Here is the translation of the passage of the Mīlāsanavāṭṭhī. Vin. relating to Sañjaya. It is similar in all details to the story of the Mppi.

Ken pen chou...tch’ou kia che, T 1444, k. 2, p. 1026 a-c: At that time there was a teacher called Chan chu ji (Sañjaya). Upatissvādaṇa (Śāriputra) and Kolita (= Maudgalyāyana) went to him and asked: “Where is the master resting?" They were told: “The master is in his room.” Hearing this, they had this thought: “We have been here for a long time; we have not heard that he is resting.” Then Kolita [and his companion] thought again: “This man is resting; we should not wake him suddenly; let us wait near his bed and then we will see him.” Having said that, they hid behind a screen. Then Sañjaya woke from his sleep and his senses were calmed (viprasanendriya). The two friends, seeing him, approached and said: “Sir, do you have the Dharma-eye (dharma-cakṣa)? What doctrine do you profess? What are your benefits (viśayas)? What bhūmikā conduct (bhūmikacaryā) do you practice? What fruition (phala) have you received?” He answered: “This is what I see and this is what I say: Avoid falsehood (mriṣṭitva); do no harm to beings (satyavr̥ti); do not be born (anupāda), do not die (anuvāpa) and do not disappear (aniruddha); be reborn among the two [classes] of Brahmādevās.” The two friends asked him the meaning of these words. He answered: “To avoid falsehood is the religious life (pravrajyā), to do no harm is the root (nīdāṇa) of all the dharmas; the place where there is neither birth nor death, neither falling nor disappearance, etc., is nirvāna; to be reborn among the two [classes] of Brahmā is the bhūmikā conduct (bhūmikacaryā) practiced by the bhūmis: all seek this place.” Having heard these words, the two friends said to him: “O Venerable One, we would like to embrace this religious life and practice bhūmikā conduct. They entered the religious life under him and at once the news spread everywhere that Kolita and [his friend] had entered into religion with Sañjaya.

One day, Sañjaya, who possessed great wealth (dīlāḍhi), had this thought: “I used to belong to the Xiao thou (Kaṇḍāṇya) family and still today, as a member of this family, I have great wealth. I should not forget these two virtuous companions. That would not be good on my part.” Having thought thus, Sañjaya, who had five hundred disciples under his direction, gave them to the two friends; each of them received two hundred and fifty pupils and they agreed to teach them the doctrine.

Then Sañjaya became sick. Upatissvādaṇa said to Kolita: “The master is sick. Would you go and look for medicines or do you want to care for him?” Kolita answered: “You have wisdom (prajñā), you should care for him; I will go to find medicines.” Kolita went to look for herbs, roots, stems, flowers, etc., he gave them to his teacher to ate them. But the illness grew worse.

One day, the master laughed softly. Upatissvādaṇa said to him: “Great men cannot laugh without reason, but our teacher has just laughed; what is the reason?” The master replied: “It is just as you said: I need to laugh. In Kaśmīra (Svarapati), there was a king called Kin chou (Svarapati); he died and was going to be cremated; his grieving widow threw herself into the fire. People are fools (māndaka) and let themselves be led by desire (kāma). This sickness of desire (viprasanendriya) causes them to suffer.” Upatissvādaṇa asked him in what year, what month and what day this event had taken place. Sañjaya specified the year, the month, the day and the hour. The two friends took note of this revelation.

Again they asked their teacher: “We have left the world (praprajñātā) in order to cut transmission (samsīlua) and the master has welcomed us. We would like him to tell us if he has succeeded in cutting samsīra.” Sañjaya answered: “When I left the world, it was for the same purpose as you; but I have obtained nothing. However, during the posada of the fifteenth, a group of devas in the sky (ākāsika) spoke the following prediction: In
At that time, the master of the oracles had a son whose name was Kiu liu t'o (Kolita)9 and the name of the family was Ta mos k'ien lian (Mahāmaudgālayana). Shiriputra was his friend. Shiriputra was outstanding for his talents and his intelligence, Maudgalyāyana for his fearlessness and vivacity. These two children were equal in talent and wisdom and also in qualities and conduct. [They were inseparable] when they went out, it was together; when they returned, it was together. When they were a little older, they made an agreement of eternal friendship. Then, both of them experiencing disgust for the world (lokasaṃsarga), they left home (pravaśa) to practice the Path (mārga), became disciples of a brahmacarin and diligently sought entry into the Path (margadvāra). For a long time this had no result. They questioned their teacher, Chan chô ye (Sahājaya) by name, who answered: “I myself have spent long years seeking the Path and I do not even know whether the fruit of the path (mārgaphala) exists or not. I am not the man you need; I have found nothing.” One day their master fell ill. Shiriputra stood at his head and Maudgalyāyana at his feet; the teacher gasped for breath and his life reached its end. Suddenly he smiled with pity. The two friends, with one accord, asked him why he smiled. The teacher replied: “The customs of the world (lokasaṃsvrity) are blind and affected by the emotions (amanaye). I see that the king of Kin (Suvarṇabhumi) has just died and his main wife has thrown herself on the funeral pyre to join him; but for these two spouses, the retribution for actions (karmanipāla) is different and the places where they will be reborn (jannasahātā) will be different (vāsita).” Then the two disciples put down their teacher’s words in writing in order to verify their accuracy [later]. Some time later, when a merchant from Suvarṇabhumi came to Magadhā, the two friends questioned him discretely; the things their teacher had said had actually occurred.10 They uttered a sigh of

---

9 Kolita is also the name of the village where he was born (Mahāvastu, III, p. 56; Dhammapadāthā, I, p. 88); it was located a half-yojana from Rājagaha. The reading Kolikā is found in the Fo pen hing tai king, T 190, k. 47, p. 874a5; and the Si yu ki, T 2087, k. 9, p. 924b17; Lin yuan “Forest garden” in the Ken pen chouo tch’ou kia che, T 1444, k. 1, p. 1023c18.

10 If this story is correct, it proves that the practice of sutter, the widow offering her life in the flames of the funeral pyre consuming the corpse of her husband, was current in Suvarṇabhumi at the time of the Buddha. This is of interest because, in all the Vedic literature and even in the sūtras, this cruel practice is rarely mentioned, and the epics of the Rāmaśāstra and the Mahābhārata mention it only exceptionally (cf. J. Jolly, Recht und Sitt, p. 67-69). The oldest and most important evidence is that of the classical writers: Aristotle, contemporary of Alexander the Great, cited by Strabo, XV, 1, 63; Cicero, De nat. deorum, V, 77-78; Valerius Maximus, II, 6, 14. The Mppi reproduces here almost word-for-word the story in the Mīlasavātīdīn Vinaya (see below, p. 626f as note); but, while Kumārajīva, translator of the Mppi, locates the fact in Kin ti, “Land of Gold” (Suvarṇabhumi), Yi tsing, translator of the Mīlasavātīdīn Vinaya, locates it in Kin tchou “Golden Island” (Suvarṇadvipa). As it is a matter of the same story, we must conclude – and this is suspected – that Suvarṇabhumi is synonymous with Suvarṇadvipa. We know exactly what Yi tsing means by Suvarṇabhumi in two passages of his Ta t’ang si yu k’iou fa kao seng tcheun, T 2066, k. 2, p. 11c, lines 5 and 7, lines 5 and 11, he identifies it as the land of Fo che (cf. Chavannes, Religieux éminents, p. 181 and 182; and 186 and 187). But at the time of Yi tsing (635-713), the state of Fo che on the or frontier countries, i.e., Suvarṇabhumi, was current in Suvarṇabhumi, Aiy angar, p. 62, which Chavannes, Religieux éminents, p. 56, which Chavannes, Religieux éminents, p. 62, which

---

503
went to Rājagṛha together to welcome the news. At this time, a bhikṣu named Aśvajit,\(^{13}\) one of the first five disciples, wearing his robes (cīvara) and carrying his begging bowl (pātra), entered the city to beg for his food. Śāriputra, noting his fine manner and his meditative faculties, came to him and asked: “Whose disciple are you? Who is your teacher?” Aśvajit answered: “The crown prince (kumāra) of the Sākya clan, disgusted by the sufferings of old age (jarā), sickness (vyādhi) and death (marana), has left the world (pravrajita), exerted himself on the Path and has attained complete perfect enlightenment (anuttarasaṃyaktābhisamābhinītā). He is my teacher.” Śāriputra said: “Tell me what is your teacher’s doctrine?” He replied with this stanza:

I am still young,
My instruction in it is still at its beginning

[136c] How could I speak truthfully
And explain the mind of the Tathāgata?
Śāriputra said to him: “Tell me its essence in summary (samskṛtavāṇa).”
Then the bhikṣu Aśvajit spoke this stanza:
All dharmas arise from causes;
He has taught the cause of these dharmas.
Dharmas cease due to causes;
The great teacher has taught the truth of them.\(^{14}\)

When Śāriputra heard this stanza, he attained the first fruit of the Path [the state of srotāpāṇa]. He went back to Mahāyāna who, noticing the color of his complexion and his cheerfulness, asked him: “Have you found the taste of the Immortal (amṛtasaṃsāra)? Share it with me.” Śāriputra communicated to him the stanza he had just heard. Mahāyāna said to him: “Repeat it again”, and when he had heard it again he also attained the first fruit of the Path.

\(^{13}\) This bhikṣu is named Aśvajit (in Pāli, Asājo) in most of the Chinese and Pāli sources, whereas the Mahāvastu (III, p. 60) calls him Upāwana. He was one of the five Paticcasamuccayabhikṣus, who were the first to embrace the Buddha dharma (Vinaya, I, p. 1).

\(^{14}\) Free translation of the famous stanza of Pratītyasamutpāda, the original Pāli of which is in Vinaya, I, p. 40:

\[yo \text{ dharmān hetuprabhāvā āhān teśām teśām hetaññātā āhāna} \]
\[teśām ca yo nirodho evanvālā mahābhūtamo.\]

The Sanskrit is in Mahāvastu, III, p. 62:

\[yo \text{ dharmān hetuprabhāvā āhān teśaṃ hetaññātā āhāna} \]
\[teśām ca yo nirodho evanvālā mahābhūtamo.\]

In this form, which goes against the meter, the stanza means: The Tathāgata, the truly great ascetic, has proclaimed the cause as well as the cessation of dharmas that arise from a cause. – For the interpretation, see Kern, Histoire, I, p. 299-300.

III. CONVERSION OF ŚĀRIPUTRA AND MAUDGALYĀYANA\(^{12}\) (630F)

At that time the Buddha, having converted the Kaśyapa brothers and their thousand disciples, was traveling about in various countries and came to the city of Rājagṛha where he stayed at the Venuvana. The two brahmācārin masters (Śāriputra and Maudgalyāyana), hearing that a Buddha had appeared in the world,

(Gavāṃpati) had brought thirty-two teeth of the Buddha and placed them in a dzedi (caya) on Mount Ind-Danou north-west of Thanam (in Pāli, capital of Burma, between the mouths of the Sittang and the Saloum).” (Biqander, Gaudama, p. 371). Even today, Gavāṃpati, under the name Gavompade, is one of the favorite saints of the Mons and the Taingon sof Burma (cf. Dansóile, cited in Przylucki. Concile, p. 241). – After the third council at Pātaliputra, Sonya (the Prakrit word for gold) and Uttara went to Suvannabhūmi, rid the land of the piēcas and converted many people there (cf. Dīpavamsa, VIII, v. 12; Mahāvamsa, XII, v. 6, 44 seq.; Samantapāṇidīkā, I, p. 64.

- In the first century of our era, Pomponius Mela (III, 70), Pliny the Elder (VI, 55, 80), the Périple of the Eurythean Sea (I 56, 60, 63) and Josephus (Ant. Jud., VIII, 6, 4) were only vaguely aware of the Chryé Cerosenes.

“Whereas the Périple (§ 60) places at Kamara (Khabari of Pulemy = Kāvāri-pāṭhama at the mouth of the Kaver), at Podouke (Podonchei) and Sopatama, the three great ports, close to one another, from which the big ships called kolanda (kola in Buddhist Sanskrit texts) set sail for Chryse, Pulemy (VII, 1, 5) locates further north, near Chacicalo, the port of departure (spharonion) of travelers destined for the Golden Cerosenes. It is at Tānmulūpip (Tānulūpip at the mouths of the Ganges) that the Chinese pilgrims, Fa hien at the beginning of the 5th century and Ysina at the end of the 7th century embarked in the return voyages from India to China. Without a doubt, it is also at Tānmulūpip that, at the time of the compilation of the Jātakas, the merchants [Śāṅkha and Mahā Janaka] left Benares or Cambū, in the Ganges valley, took to sea destined for Suvannabhūmi, the land of gold (Jātaka, IV, p. 15; VI, p. 34. Finally it is certain that the great ports of the western coast: Bhabaraka (Greek Barygasa, modern Broach), Śāripūra (Sopparā, Soparā) were connected with the Golden Cerosenes” G. Coedès, États hindouisées, p. 35.

This is the case notably for the musician Saγga in his search for the beautiful Sussond, who embarked at Barakaccha destined for Suvannabhūmi (Jātaka, III, p. 188). The merchants of the Mahākāmarāvibhāga went down to the great ocean, sailed for the Land of Gold and other countries, visited the Archipelago and made their fortunes (p. 51: mahākāmarāvibhāgaḥ attavyata Suvannabhūmīnāpaveśitāḥ dasāvaraṇaṁ gatārūpāvaśitān ca pāyati dvaraprayaṇān ca karanti); or also: “They visited the Land of Gold, the island of Ceylon, and the rest of the Archipelago” (p. 53: Suvannabhūmīni śīlahalāśpam ca prabhūtāt ca deśaṣṭhānaṁ ca pāyati). But the voyage is dangerous: when the sailors have traveled “seven hundred leagues in seven days”, it is not rare that the ships take on water everywhere and sink in mid-ocean.

11 This covenant between the two friends is also noted in the other sources: cf. Vinaya, I, p. 39: yo pathama anamata additthaca now devetet; Mahāvastu, III, p. 59: yo maha prathamastaram sādhyaṁ savvāhīyataṁ dharmavivekana... tena aparaya dikkhyavayam.  

12 Cf. the parallel sources noted above, p. 623F, n.2

13 Free translation of the famous stanza of Pratītyasamutpāda, the original Pāli of which is in Vinaya, I, p. 40:

\[yo \text{ dharmān hetuprabhāvā āhān teśām hetaññātā āhāna} \]
\[teśām ca yo nirodho evanvālā mahābhūtamo.\]

The Sanskrit is in Mahāvastu, III, p. 62:

\[yo \text{ dharmān hetuprabhāvā āhān teśaṃ hetaññātā āhāna} \]
\[teśām ca yo nirodho evanvālā mahābhūtamo.\]
The two teachers, each accompanied by 250 disciples went together to the Buddha. Seeing these two men coming with their disciples, the Buddha said to the bhikṣus: “Do you see these two men at the head of these brahmācārins?” The bhikṣus answered that they saw them. The Buddha continued: “These two men will be foremost among my disciples by their wisdom (prajñā) and by the bases of miraculous powers (rājādāyā).” Arriving in the crowd, the disciples approached the Buddha, bowed their head and stood to one side. Together they asked the Buddha: “We wish to receive, in the Buddhādharma, the leaving of the Dharma (dhamarājya), and in the stage of aspirant (śākyabhiṣēka), penetrate directly (abhūvakṣam) all dharmas and recognize them in all their various aspects (nārāyana). This is why Śāriputra attained arhathood at the end of a fortnight. His qualities (guna) of all kinds were very numerous. And so, although Śāriputra was an arhat [and not a bodhisattva], it is to him that the Buddha preached the profound doctrine (gabhūvadharma) of the Pāḷitājñatāmata.

Question. — If that is so, why does the Buddha preach a little to Śāriputra and then a lot to Śūra p’ou i t’i (Subhūti)? If Śāriputra is foremost in wisdom, it is to him he should have mainly preached. Why does he also address himself to Subhūti?

Answer. — 1) Among the Buddha’s disciples, Śāriputra is the first of the sages (ago maḥapādānā), and Subhūti is the first of those who have attained the concentration of tranquility (ago arunāsavādānā). By this practice of tranquility, he ceaselessly considers (mahāpānā) beings in order to prevent them from experiencing any passion whatsoever [for him], and he always practices great compassion (karunā). This compassion is like that of the bodhisattvas who take the great vow (mahāprajñāpāramitā) to save beings. This is why the Buddha directs him to teach.

[137a] 2) [Subhūti and Upalavarnā at Śāṃkāvū.] Furthermore, Subhūti excels in practicing the concentration of emptiness (śūnyatāmādī). Having spent the summer retreat (varsa) among the Tao li (Trāyastriyā) gods, the Buddha came down into Jambudvīpa. Subhūti, who was then in a rock cave (Dīrghanakha), Śāriputra attained arhathood. Now he who finds the Path at the end of a fortnight should, following the Buddha, turn the wheel of the Dharma (dhammacakra), and in the stage of aspirant (śākyabhiṣēka), penetrate directly (abhūvakṣam) all dharmas and recognize them in all their various aspects (nārāyana). This is why Śāriputra attained arhathood at the end of a fortnight. His qualities (guna) of all kinds were very numerous. And so, although Śāriputra was an arhat [and not a bodhisattva], it is to him that the Buddha preached the profound doctrine (gabhūvadharma) of the Pāḷitājñatāmata.

507

508
śailaguhā), said to himself: “The Buddha is descending from the Trāyastriṃśa heaven; should I or should I not go to him?” Again he said to himself: “The Buddha has always said: ‘If someone contemplates the dharmakāya of the Buddha with the eye of wisdom (prajñākarṣṇa), that is the best way of seeing the Buddha.’” Then when the Buddha descended from the Trāyastriṃśa heaven, the four assemblies of Jambudvīpa had gathered; the gods saw the people and the people saw the gods; on the platform were the Buddha, a noble cakravartin king and the great assembly of the gods: the gathering (samajjha) was more embellished (aṃjñāka) than ever before. But Subhūti said to himself: “Even though today’s great assembly is quite special (viśīṣṭa), its power (prabhava) will not last for a long time. Perishable dharmas (nirvāṇadharmas) all return to impermanence (aniyatā).” Thanks to this consideration of impermanence (aniyataparikṣā), he understood that all dharmas are empty (śūnya) and without reality (asaññha). Having made this consideration, he at once obtained the realization of the Path (mūḍhaśāntākāra). At that moment, everyone were wont to see the first to see the Buddha and to pay their respect (sankhriṣṭa) and homage (piṭjñā) to him.

In order to disguise her disreputable sex, the bhikṣuṇi Hou sa śū (Utpalavāra) transformed herself into a noble cakravartin king with his seven jewels and his thousand sons. When people saw him, they left their seats and moved away [to give him place]. When this fickle king came near the Buddha, he resumed his former shape and became the bhikṣuṇi again. She was the first to greet the Buddha. However, the Buddha said to the bhikṣuṇi: “It is not you who has greeted me first; it is Subhūti. How is that? By contemplating the emptiness of all dharmas, Subhūti has seen the dharmakāya of the Buddha; he has paid the true homage (piṭjñā), the excellent homage. To come to see my birth-body (janamakāya) is not to pay homage to me.”

This is why we said that Subhūti, who ceaselessly practices the concentration on emptiness, is associated (saṃprasyukan) with the Prajñāpāramitā, empty by nature. For this reason, the Buddha entrusted Subhūti to preach the Prajñāpāramitā.

3) Finally, the Buddha entrusted him to preach it because beings have faith in the arhats who have destroyed the impurities (śūnya). Finally, the Buddha entrusted him to preach it because beings have faith in the arhats who have not destroyed the impurities and if they were taken as evidence (śūnya).

IV. ORIGIN OF ŚĀRIPUTRA’S NAME (636f)

Question. – Where does the name Śāriputra come from? Is it a name given to Śāriputra by his father and mother, or is it a name coming from some meritorious action that he had accomplished?

Answer. – It is a name given to him by his father and mother. In Jambudvīpa, in the very fortunate [region], there is the kingdom of Mo k’ie t’o (Magadha); there is a great city there called Rājagaha; there was a king there named P’in p’o so lo (Bimbisāra) and a brāhmaṇa, master of teaching (upadeśa) [137b] named Mo i’ lo (Māthura). Because this man was very skillful in debate, the king had given him as a privilege a large village situated not far from the capital. This Māthu married and his wife bore a daughter; because the eyes of this young girl resembled those of the Chāli li (śāri, the heron) bird, she was called Śāri; later the mother bore a son whose knee-bones were very big, and for that reason he was called Kiu hi lo (Kautilha). After this brāhmaṇ married, he was busy raising his son and daughter; he forgot all the holy books he had studied and he did not put his mind to acquiring new knowledge.

At that time, there was in southern India, a brāhmaṇ, a great master of teaching, named T’i ch’o (Tisyā); he had penetrated deeply into the eighteen kinds of great holy books. This man came to the city of Rājagaha; on his head he was carrying a torch and his belly was covered with copper sheets; when he was asked the

24 This rock cave, adorned with jewels, is on the Gṛdhūkaṭaparvata, near Rājagaha: cf. Tseng yī a han, T 125, k. 6, p. 575h1-2; k. 29, p. 707c12.

25 This is also what the Buddha said to Vakkali (Sannyutta, III, p. 120): “What is the use of seeing this body of rotteness (piṇḍāyā)? He who sees the Dharma sees me...”

26 This paragraph has been translated by Chavannes, Contes, III, p. 290-294, the translation of which is reproduced here. - Śāriputra, also called Upāsiṣṣa, was the son of Tisyā and Śāri. The latter’s father was Māthu, a brāhmaṇ from Nalanda, and her brother was Mahākauṭhula, surnamed Dirghanaṅka. Cf. Mālasar. Vin. (N. Dutt, Gilgit Ms. of the Vāsinā Pūjā, IHQ, SIV, 1938, p. 422-423; Ken pen chou... tsh’ou kia che, T 1444, k. 1, p. 102b seq.; Rockhill, Life, p. 44); Avadānasāstra, II, p. 186; Po yuan king, T 200, k. 10, p. 255a; Treatise, I, p. 47-51F.

27 On the theme of the brāhmaṇ who carries a torch in full daylight, see Chavannes, Contes, I, p. 392-393.
Having become pregnant, this woman saw in a dream a man who, wearing a breastplate and a helmet and carrying a thunderbolt (vajra) in his hand, crushed the ordinary mountains and stood upright at the side of a very high mountain. When she awoke, she told her husband the dream she had had. Tiṣya said to her: “It is a sign that you will give birth to a son who will crush all the masters in the art of debate; there will be only one man whom he will not be able to overcome and he will become his disciple.” During her pregnancy, because of the son she was carrying, Śāri herself became very intelligent and very skillful in debate.\(^{28}\) Each time that her younger brother Kauṣṭhila debated with her, he was defeated; he said to himself: “The son whom my sister is bearing is certainly of high intelligence; if he shows himself in this way even before he is born, what will be like when he is born?” Then Kauṣṭhila left his family, gave himself up to study and went to the south of India; he did not cut his fingernails until he had read the eighteen kinds of holy books and had completely mastered them; this is why the people of that time summed him the Brāhmaṇ with Long Nails (Dīghanakha).\(^{29}\)

Seven days after he was born, the baby boy was wrapped in white cotton to be shown to his father who thought: “I am called Tiṣya; [this child] will drive out my name; therefore I will call him Yeou po i čhö (Upatiṣya), he who casts out Tiṣya.” Such was the name given to this child by his parents. But other people, considering that it was Śāri who had given him birth, with one accord agreed to call him Chī li fōu (Śāriputra), the son of Śāri.

Later, thanks to the previous vows he had made in many successive lifetimes, Śāriputra became foremost of Śākyamuni’s disciples in his wisdom; his name was Śāriputra; this name thus came to him from the causes and conditions that consist of his previous vows. That is why he is called Śāriputra.

Question. - Why not say Upatiṣya and why limit oneself to saying Śāriputra?

Answer. - People then highly honored his mother (Śāri) who was the most intelligent of all women, and that is why they called this man Śāriputra.

\[\cdots\] \[\cdots\] \[\cdots\]

Sūtra: The bodhisattva who wants to cognize all dhammas in all aspects must exert himself in practicing the Prajñāpāramitā (Sarvākṣarām Śāriputra sarvadharmān abhisambodhiḥkāmāna bodhisattvaḥ sarvadharmānā mahābhūtānā prajñāpāramitādīvīṃ yogāḥ karunāḥ).

Śāstra: See what has been said above on the bodhisattva-mahāsattva in the chapter dedicated to the praise of the bodhisattva (Chap. VIII).

\(^{28}\) On the theme of the woman intelligent because she is pregnant with a sage, see Chavannes, Contes, I, p. 241-244; Traditio, I, p. 47-48f.

\(^{29}\) The story of Kauṣṭhila, alias Dīghanakha, has been told above: Traditio, I, p. 47-51f.
4. In the inbreath and the outbreath (ānāpāna) there are also sixteen aspects:33 (i) attention to the inbreath (āsaṃsāmi prajñātī); (ii) attention to the long and the short breath (dīgham hrasvam āsāmi prajñātī); (iii) attention to the inbreath (āsaṃsāmi prajñātī); (iv) [knowledge that one is breathing in the entire body] (āvāsāmi prajñātī); (v) [knowledge that one is breathing] while having eliminated the bodily factors (prāthiṣṭhānaṃ āsāmi prajñātī); (vi) [knowledge that one is breathing] while experiencing joy (śāntayaṃ āsāmi prajñātī); (vii) [knowing that one is breathing] while experiencing bliss (śukhaāsāmi prajñātī); (viii) [knowledge that one is breathing] while feeling the mental factors (cittamukhaśāntayaṃ āsāmi prajñātī); (ix) [knowledge that one is breathing] while gladdening the mind (vedaṃ gṛhaṃ kāyamānāsāmi prajñātī); (x) [knowledge that one is breathing] while liberating the mind (mānāśāntayaṃ āsāmi prajñātī); (xi) [knowledge that one is breathing] while liberating the mind (vedaṃ gṛhaṃ kāyamānāsāmi prajñātī); (xii) [knowledge that one is breathing] while contemplating impermanence (anityaṃ āsāmi prajñātī); (xiii) [knowledge that one is breathing] while contemplating disappearance (vyavaharāśūmi āsāmi prajñātī); (xiv) [knowledge that one is breathing] while contemplating renunciation (pratīcchāntarāśūmi āsāmi prajñātī); (xv) [knowledge that one is breathing] while contemplating egotism (sattasaṃsāronti āsāmi prajñātī); (xvi) [knowledge that one is breathing] while contemplating depression (vyadhikṣānti āsāmi prajñātī).

V. SARVĀKĀRA (p. 640F)

4. In the inbreath and the outbreath (ānāpāna) there are also sixteen aspects:33 (i) attention to the inbreath (āsaṃsāmi prajñātī); (ii) attention to the outbreath (prātiṣṭhānaṃ āsāmi prajñātī); (iii) attention to the long and the short breath (dīgham hrasvam āsāmi prajñātī); (iv) [knowledge that one is breathing in the entire body] (āvāsāmi prajñātī); (v) [knowledge that one is breathing] while having eliminated the bodily factors (prāthiṣṭhānaṃ āsāmi prajñātī); (vi) [knowledge that one is breathing] while experiencing joy (śāntayaṃ āsāmi prajñātī); (vii) [knowing that one is breathing] while experiencing bliss (śukhaāsāmi prajñātī); (viii) [knowledge that one is breathing] while feeling the mental factors (cittamukhaśāntayaṃ āsāmi prajñātī); (ix) [knowledge that one is breathing] while gladdening the mind (vedaṃ gṛhaṃ kāyamānāsāmi prajñātī); (x) [knowledge that one is breathing] while liberating the mind (mānāśāntayaṃ āsāmi prajñātī); (xi) [knowledge that one is breathing] while liberating the mind (vedaṃ gṛhaṃ kāyamānāsāmi prajñātī); (xii) [knowledge that one is breathing] while contemplating impermanence (anityaṃ āsāmi prajñātī); (xiii) [knowledge that one is breathing] while contemplating disappearance (vyavaharāśūmi āsāmi prajñātī); (xiv) [knowledge that one is breathing] while contemplating renunciation (pratīcchāntarāśūmi āsāmi prajñātī); (xv) [knowledge that one is breathing] while contemplating egotism (sattasaṃsāronti āsāmi prajñātī); (xvi) [knowledge that one is breathing] while contemplating depression (vyadhikṣānti āsāmi prajñātī).

V. SARVĀKĀRA (p. 640F)

Answer. — The doors of wisdom (prajñākāra) are called aspects (ākāra).34 [138a] There are people who contemplate dharmas under a single prajñākāra; others contemplate it under two, three, ten, a hundred, a thousand, ten thousand prajñākārakas, even under a number of prajñākārakas as inaculable (asamudaya) as the number of sands of the Ganges (gaṅgānamālākāra). Here, it is by entering by all the prajñākārakas in all the aspects that we contemplate all the dharmas. This is what is called contemplating under all the aspects (sarvākāram).

1) Among ordinary people (prattāhāra), there are three kinds of contemplations (anupāya). To try to escape from desire (kāma) and form (rūpa), they contemplate the coarseness (pānasya), deceitfulness (vañcana) and corruption (kañciya) of the desire realm (kāmadhātu) and the form realm (rūpadhātu).

2) Among the Buddha’s disciples, there are eight kinds of contemplations (anupāya):35 [for them, everything] is impermanent (anītā), suffering (ādukkha), empty (āniyā), egoless (ānditamuca), like a sickness (āgosa), an ulcer (āgosa), like an arrow (ākāra) stuck in one’s body, like an agony (āgha).

3) These eight kinds of contemplations, applied to the four noble truths (āryasatyā), make sixteen aspects (ākāra) grouped into fours.36 These are:

The four aspects of contemplation on suffering (ādukkhasamudaya): (i) anītā, impermanent; (ii) ādukkha, suffering; (iii) āniyā, empty; (iv) ānditamuca, egoless.

The four aspects of the contemplation on the origin of suffering (ādukkhatasmudaya): (i) āryasatya, origin; (ii) ānitya, impermanent; (iii) ānditamuca, egoless; (iv) ānitya, condition.

The four aspects of contemplation on the cessation of suffering (ādukkhaśānta): (i) āryasadha, cessation; (ii) āniyā, empty; (iii) ānditamuca, egoless; (iv) ānitya, condition.

The four aspects of the contemplation on the Path (mārga): (i) mārga, Path; (ii) ānitya, origin; (iii) ānditamuca, egoless; (iv) ānitya, condition.

31 As the scriptures repeat ad nauseam: Bhikkhu ... te dhāmme aniccate ādukkhato rogato gaṇḍato sallato aghato abhādhiṇaḥ parato pañcho tathā hoti anātato samamupasattā. See, e.g., Majjhima, I, p. 435, 436, 500; Āsutta, II, p. 128; IV, p. 422.

32 For the sixteen aspects of the four truths, cf. Kośa, VI, p. 162; VII, p. 30-34; Mahāvyutpatti, no. 1190-1205; Obermiller, Doctrine of P. P., p. 18.

33 The sixteen aspects of ānāpāna are enumerated in many texts, e.g., Majjhima, I, p. 425; Sanyutta, V, p. 311-312; Pucaśāsana, I, p. 204-205; Tāru, I, no. 375, k. 29, p. 206a-b; Mahāvyutpatti, no. 1173-1188; they fully commented on in Visuddhimagga, I, p. 266-293. For a modern adaptation, see G. C. Louveney, La meditation bouddhique, Paris, 1935, p. 161-169.

34 The six recollections have as object, respectively, the Buddha, the Dharma, the Sangha, ānāpāna, ānuśaya, and the devatās (cf. Dīgha, III, p. 240-280; Āsutta, III, p. 284, 312 seq., 452, V, p. 329 seq.); Visuddhimagga, I, p. 197-228, dedicates a chapter to them.

35 Cf. Kośa, VI, p. 142.

VI. SARVADHARMA (p. 642F)

1. The expression sarvadharmā means all the dharmas that are the object (ālambana) of the consciousnesses (vijñāna):
The visual consciousness (cakṣuvijñāna) concerns color (rūpa); the auditory consciousness (śrotravijñāna) concerns sound (śabda); the olfactory consciousness (ghrāṇavijñāna), odor (gandha); the gustatory consciousness (jihvāvanijñāna), taste (rasa); the tactile consciousness (kāyavijñāna), touch (ṣprasāvatva); the mental consciousness (manovijñāna), dharmas. [This last one] concerns equally the eye (cakṣu), color (rūpa) and the visual consciousness (cakṣuvijñāna), the ear (śrotra) and sound (śabda), the nose (ghrāṇa) and smell (gandha), the tongue (jihvā) and taste (rasa), the body (kāya) and touch (ṣprasāvatva), and so on up to: it concerns the Manas, dharmas and mental consciousness (manovijñāna).19

This is what is meant by ‘all dharmas’: these are the dharmas that are the object of the consciousnesses.

2. Furthermore, ‘all dharmas’ means the dharmas that are the object of the knowledges (jñāna): the knowledge of suffering (dukkhavijñāna) knows suffering; the knowledge of the origin (samudayajñāna) knows the origin (samudaya); the knowledge of cessation (niruddhajñāna) knows cessation (niruddha); the knowledge of the Path (parinirvāṇajñāna) knows the Path (parinirvāṇa);15 the mundane knowledge (laṅkālaṅkajñāna) knows suffering, the origin [of suffering], the cessation [of suffering] the Path, and also space (ākāśa) and the apratisamkhyānirodha. These are the dharmas that are the object of the knowledges.16

3. Furthermore, the groups17 of two dharmas include (saṃghṛtaṃ) ‘all dharmas’. These are the dharmas having form (rupadharmas) and the dharmas without form (arūpadharmas); the visible (saṃsārītya) dharmas and the invisible (anidākara) dharmas; the resistant (upradhāna) dharmas and the non-resistant dharmas (apradhāṇa); the impure (uśūra) dharmas and the pure (aśūra) dharmas; the conditioned (bhāṣyata) dharmas and the unconditioned (aṃśyakṛta) dharmas; the dharmas associated with the mind (cittavipaśyata) and the dharmas not associated with the mind (cittavipaśyakṛta) the dharmas associated with action (karmasamayatva) and dissociated from action [138b] (karmavipaśyakṛta); near dharmas

36 Classical theory of consciousness frequently explained in the scriptures, e.g., Majjhima. III. p. 221. There are six consciousnesses. The first five, viz., the visual, auditory, olfactory, gustatory and tactile, each depends on a particular organ simultaneously with it (eye, ear, nose, tongue and body) and each bears upon a special object (color, sound, smell, taste and tangible). The sixth consciousness, the mental consciousness (manovijñāna), depends upon the Manas, i.e., on whichever of the six consciousnesses that has just occurred and which immediately precedes it in time (cf. Kośa, I, p. 31): saṃsāra ananta-sāriyam vijñānam yat adhi tan manadhir. It has as object all dharmas, viz., the six consciousnesses, the six organs and the six objects, perceptible objects, color, etc., as well as non-perceptible objects (dharmas properly called the 46 caitas, the 14 citta-vipaśyakṛtas, the 3 aṃśakṛtas and the avijñāpti). Cf. Sīlārākyā, Central Conception, p. 97. Thus, whereas the first five consciousnesses are strictly limited to their own object, the mental consciousness also bears upon the objects of the other five consciousnesses. This is expressed in an oft-repeated canonical formula (Majjhima, I, p. 205; Sāntān, V, p. 217-218): “The five organs, each their own object and their own field, do not perceive the object-field of the others, whereas the Manas perceives the object-field of all of them.” (pate’ indriyāni naivāsyaśātiindriyapravāriśāni na ahaṃmataṃ saṃsāraṃ gacchaviṣayam paccaubhuhoti ... manu ca nemā gacchaviṣayam paccaubhuhoti.) See W. Geiger, Pali Dharmas, München, 1926, p. 80.

33 On these four knowledges, see Kośa, VII, p. 5.

38 Obviously the mundane knowledge (laṅkālaṅkajñāna) acquired consecutively (prsthalaḥdhana) to the supramundane knowledge (lokeśarajñāna); cf. Kośa, VI, p. 142.

34 The Treatise, I, p. 53-54F, has already enumerated these various groups of dharmas.

15 On this last knowledge concern equally the five consciousnesses, viz., the visual, auditory, olfactory, gustatory, and tactile, viz., the Mtadākharajñāna knows suffering; the saṃsāra khyāna knows the origin (samudaya); the saṃsāra nākhyāna knows cessation (niruddha); the saṃsāra ajanadārjñāna knows the Path (mārga); the mundane knowledge (laṅkālaṅkajñāna) knows suffering; the origin [of suffering]; the cessation [of suffering]; the Path; and also space (ākāśa) and the apratisamkhyānirodha. These are the dharmas that are the object of the knowledges.26

3. Furthermore, the groups17 of two dharmas include (saṃghṛtaṃ) ‘all dharmas’. These are the dharmas having form (rupadharmas) and the dharmas without form (arūpadharmas); the visible (saṃsārītya) dharmas and the invisible (anidākara) dharmas; the resistant (upradhāna) dharmas and the non-resistant dharmas (apradhāṇa); the impure (uśūra) dharmas and the pure (aśūra) dharmas; the conditioned (bhāṣyata) dharmas and the unconditioned (aṃśyakṛta) dharmas; the dharmas associated with the mind (cittavipaśyata) and the dharmas not associated with the mind (cittavipaśyakṛta); the dharmas associated with action (karmasamayatva) and dissociated from action [138b] (karmavipaśyakṛta); near dharmas

19 [antike dhammāḥ] and distant dharmas (āhare dhammāḥ)]. These various groups of two dharmas include dharmas [Note: close dharmas are present dharmas (pratyayapanna) and the Asamksara; distant dharmas are future (anāgata) and past (ātita) dharmas].

4. Furthermore, the groups of three dharmas include ‘all dharmas’. These are good (kṣālā), bad (adkaśāla) and indeterminate (asayācāra) dharmas; the dharmas of the saṅkṣāra, the aśīka and the naivaśīkaśākṣa; the dharmas to be abandoned by seeing the truths (sattiyadāranāheya), to be abandoned by meditation (bhāvanāheya) and not to be abandoned (ahāya). There are again three sorts of dharmas: the five aggregates (skandha), the twelve bases of consciousness (āyatana) and the eight elements (dhatu). These various groups of three dharmas include all dharmas.

5. Furthermore, there are groups of four dharmas: past (atitva), future (anāgata), present (pratyayapanna) and neither past nor future nor present dharmas; dharmas belonging to the desire realm (kāmadhātuvacara), to the form realm (rupadhātuvacara), to the formless realm (arūpadhātuvacara), belonging to no realm (anavacara); dharmas resulting from a good cause, a bad cause, an indeterminate cause, a cause neither good nor bad nor indeterminate; dharmas that are object condition (ālañkanāropaścayata), that are not object condition, that are both object condition and not object condition, that are both neither object condition and not object condition. These groups of four dharmas include all dharmas.

6. There are groups of five dharmas: substance (rūpa), mind (citra), dharmas associated with the mind (cittavipaśyakṛta), dharmas dissociated from the mind (cittavipaśyakṛta) and unconditioned (asamksara) dharmas. These various groups of five dharmas include all dharmas.

7. There are groups of seven dharmas: dharmas to be abandoned by seeing suffering (dukkhādamānaheya); dharmas to be abandoned, respectively, by seeing the origin (samudaya), the cessation (niruddha) and the Path (mārga); dharmas to be abandoned by meditation (bhāvanāheya) and dharmas not to be abandoned (ahāya). These various groups of six dharmas and the innumerable other [groups] of dharmas include all dharmas.

That is what is meant by sarvadharmā.

Question. – The dharmas are very profound (gambhṛta), subtle (āṭikṣma) and inconceivable (acīntyā). If all beings together do not succeed in cognizing them, how then could a single person claim to cognize them all? Is it as though one wanted to measure the earth (prthvī)? count the drops of water (binda) in the ocean (samudra), weigh Mount Sumeru, know the limits of space (ākāśānta) and other similar things, likewise unknowable. How can all dharmas be known in all their aspects?

Answer. – The darkness of ignorance (mohatama) is very painful (dakkhikā), and the brilliance of wisdom (prajñākāraṇa) is very blissful (sukhā). Now all beings try to avoid suffering and seek only happiness. This is why the bodhisattvas wish above all to have great wisdom (maha-prajñāpāda) and wish to know all dharmas from every point of view. The bodhisattvas who have produced the great mind (mahācittotpāda) seek great wisdom in the interest of all beings. This is why they wish to know all dharmas in all their aspects. If a physician (vaidyā) takes care of one or two sick people, it is enough for him to use one or two remedies (bhaisajya); but if he wishes to cure all beings who are sick, he has to use all the types of
remedies. In the same way, the bodhisattva who wishes to save all beings wishes to know all dharmas in all their aspects and, since the dharmas are profound (gambhīra), subtle (sīkṣa) and innumerable (aprāmāṇa), the wisdom of the bodhisattva, it too, will be profound, subtle and immense. Above, (Traité, I, p. 153f), in replying to attacks directed against the Omniscient One (sarvajñā), we have already treated the subject fully: [where we commented] that if the letter is big, the envelope also will be big. [138c] Furthermore, if all dharmas are examined unsystematically (nyāya), nothing will be found; but if the search is methodical, the results will be faultless. In the same way, if in order to produce fire by friction, arati is used, fire is the result; but if one tries to make fire with damp wood, the fire will not catch. Similarly also, the great earth (mahāprthī) has limits (anta); but, if one is not omniscient (sarvajñā) and one does not have great miraculous power (ṛddhīdala), one will not know them. On the other hand, if the power of the superknowledges (abhijñāśāla) is great, one knows that the trishasramahābhāsralakādhūthu is the limit of the earth, that this great earth rests on [the circle] of diamond (stūramandala) and that at the four sides of the trishasramahābhāsralakādhūthu there is space (ākāśa). This is knowing the limits of the earth. And it is the same when one wishes to weigh Mount Sumeru. As for wishing to measure space, that is out of the question [for the question does not come up] “Space not being a dharma, there can be no question of measuring it.”

VII. WHY DOES ŚĀRIPUTRA QUESTION? (p. 646F)

Śūtra: Śāriputra said to the Buddha: Bhagavat, how must the bodhisattva-mahāsattva who wishes to know all dharmas in all the aspects exert himself in practicing the Prajñāpāramitā? (Evam uskṛty evamūṣmān Śāriputra bhagavantam etad acarat: Katham bhagavān bodhisattvam mahāsattvam sarvākārām sarvadharmām abhisambuddhākāmaya prajñāpāramitauṣmān yogah karanaiḥ.)

Śāstra: Question. – The Buddha, who wanted to preach the Prajñāpāramitā, manifested all kinds of miracles (prābhāṣāya). Having manifested them, he ought to speak. Why was he questioned by Śāriputra first and then speaks?

Answer. – 1) Because the answer comes after the question; it must be so in the Buddhist texts [as everywhere else].

2) Furthermore, Śāriputra knows that the Prajñāpāramitā is profound (gambhīra) and subtle (sīkṣa), and that this doctrine without characteristics (alaksānādharma) is difficult to understand (ādīrgādhyāya) and difficult to know (ādūryeṣa). By the power of his knowledge (ākāśalāha), he meditates on it (bhāvyatati) in various ways; he wonders if contemplating impermanence (anitiṣṭa) of dharmas is indeed Prajñāpāramitā; but he is unable to decide by himself. This is why he asks.

3) Finally, Śāriputra is not omniscient (sarvajñā); in wisdom he is but a little child compared to the Buddha.

[Avadāna of the pigeon]. Thus it is told in the A p’o t’un na king (Avadānasūtra): The Buddha was in the Jetavana; towards evening (śāyāmasaṃaya), he started out with Śāriputra walking behind him. At that moment a hawk (akāra) was chasing a pigeon (kapota); the pigeon fell in front of the Buddha; when the Buddha, continuing his walk, came abreast of it and it shadow covered the pigeon, the bird became calm (śanātī), its fears disappeared and it stopped crying. Later, when Śāriputra’s shadow covered the pigeon, it began to cry and tremble again. Śāriputra asked the Buddha: “The Buddha and myself are both myself are both free of the three poisons (trīśva). Why does the pigeon stop its fear and crying when the Buddha’s shadow covers it and begin to tremble and cry when my shadow covers it?” The Buddha said: “In you the impregnations (vāsana) of the threefold poison (trīśva) are not yet destroyed (śanātī); that is why, when your shadow covers it, the pigeon’s fears do not disappear. Examine the avadānas of the pigeon in its previous existence (pūrvaśāya); for how many lifetimes has it been a pigeon?” Then Śāriputra entered into the concentration of knowledge (which has as its object) previous existences (pūrvaśāyaḥkāsamāždāḥ) and saw that the pigeon had always been a pigeon for one, two, three lifetimes and so on, for 80,000 great kalpas; but beyond that, he stopped and could see no further. Having come out (vyatikrāya) of the concentration, Śāriputra said to the Buddha: “This pigeon has always been a pigeon for 80,000 great kalpas, but beyond that, I do not know.” The Buddha continued: “If you cannot know to the very end of past existences (asthaṭṭhaṃ), try then to see after how many future existences (asthaṭṭhaṃ) the pigeon will escape [from its animal destiny].” Śāriputra then entered into the concentration of the knowledge (that has as its object) aspirations (prajñāḥṣāyāḥkāsamāždāḥ) and he saw that this pigeon would not escape its destiny as a pigeon for one, two, three existences, and so on for 80,000 great kalpas; but beyond that, he stopped and could see no further. Having come out, he asked the Buddha: “I see that this pigeon will not escape from its destiny as a pigeon for one, two, three existences, and so on for 80,000 great kalpas; but beyond that I know no further. I do not know the limits (moryāḥ) of the past and the future, I do not know when this pigeon will escape [from its animal destiny].”

The Buddha said to Śāriputra: “The [existences] of this pigeon surpass the limits knowable by śrāvakas and pratyekabuddhas. This [pigeon] will constantly have pigeon existences for great kalpas as numerous as the grains of sand of the Ganges (gautgānaḥvīśakopama). When its sin (āpatti) has been expiated, it will come out and will transmigrate (saṃvāryatī) in the five destinies (pālcapari); then it will be a human (manuṣya) and, at the end of five hundred [human] existences, it will acquire keen faculties (tilkṣenendṛṣṭaṇa). At that time there will be a Buddha who, having saved innumerable (aprāmāṇya) and incausalizable (asamkhyayena) beings, will enter into nirvāṇa without residue (nirupakhīṣeṣanirvāṇa), but his spiritual legacy will remain in the world and our man will become a lay adherent observing the five precepts (pālaśeṣakarigrahakopama), hearing a bhikṣu praise the qualities of the Buddha, he will first produce the mind of bodhicitta (pāramacittotpāda), then make the aspiration (pāramāṇaḥ) to become a Buddha; then for three incalculable periods (asamkhyayakalpa), he will practice the six virtues (ṣaṭpūrṇamāṇa); finally, when he has attained the tenth bhūmi, he will become Buddha and, after having saved innumerable beings (aprāmāṇyaḥsaṃsattva), he will enter into nirvāṇa without residue (nirupakhīṣeṣanirvāṇa).”

48 See Kośa, III, p. 138 seq.
CHAPTER XVII: THE VIRTUE OF GENEROSITY  (p. 650F)

Śāriputra: The Buddha said to Śāriputra: The bodhisattva-mahāsattva who abides in the Prajñāpāramitā by the method of non-abiding (avabhāsa-gānātāma) should fulfill the virtue of generosity by the method of refraining (aparyupapratīkhatā) from refraining from distinguishing the donor, the recipient and the gift given (Evam ukte bhagavān āsyaṃ samāñuḥ Śāriputram evad avocat: ita Śāriputra bodhisattvavān mahāsattvavān praṇītānām aparicchedikātā apanānuśīḥ ṣatśīrīyasya vijñānānātām vijñānānuśīḥ upākāryatā).

I. DEFINITIONS OF PRAJÑĀPĀRAMITĀ

Śāriputra: Question. – What is Prajñāpāramitā?

Answer. – 1. Some say: The root (mūla) of pure wisdom (andhavākṣa-prajñā) is the distinctive characteristic of Prajñāpāramitā. Why? Because the foremost of all the wisdoms (prajñā) is called Prajñāpāramitā. The root of pure wisdom is the [139b] foremost wisdom. This is why the root of pure wisdom is called Prajñāpāramitā.

Question. – How can the bodhisattva who has not cut the bonds (bandha) practice a pure wisdom (andhavākṣa-prajñā)?

Answer. – a. Although the bodhisattva has not cut the bonds, he practices a semblance of pure Prajñāpāramitā; this is why it is said that he practices pure Prajñāpāramitā. It is like the śīvaka who practices the four nivṛtta-abhāngādharmas called heat (uṣṇa), summit (uṣṇaḥ), patience (ksanti) and supreme mundane dharma (laukikadharma): at the beginning, he practices a semblance of the pure dharmas (andhavākṣa-dharma) and later it is easy for him to produce the acquiescence that gives rise to the knowledge relating to suffering (dukkhe dharma-nakṣaṇa). 42

b. Furthermore, some say that there are two kinds of bodhisattvas: the one who has cut the fetters (saṁyogana) and is pure (vīrūdhha), and the one who has not cut the fetters and is impure. Only the bodhisattva who has cut the fetters and is pure can practice the pure Prajñāpāramitā.

Question. – But if the bodhisattva has cut the bonds and is pure, why does he still practice the Prajñāpāramitā?

---

42 These definitions are continued and developed below in chapters XXIX and XXX.

43 The four nivṛtta-abhāṅgādharmas are the preparatory path (pravacanārtha) leading to “understanding of the truths” (satyādhiśiśa-saṃsāra). This understanding is a pure (andhavākṣa) prajñā involving sixteen thoughts; the first is dukkha dharma-nakṣaṇa by means of which the practitioner destroys any doubt that may remain relative to the suffering of Kāmadhātu. Cf. Kośa, V, p. iv-v; VI, p. 179; above, Treatise, I, p. 214F, 395F.
Answer. – a. Although he has cut the bonds, he has not yet perfected the ten bhūmis (daśabhūmi) [which constitute the great bodhisattva’s career], nor has he adorned (viśayaṇa) the buddhakṣetra, nor converted (vinayayī) beings; this is why he still practices the Prajñāpāramitā.

b. Furthermore, there are two ways of cutting the bonds: 1) cutting the three poisons (trīvīṣa) [of passion, aggression and ignorance] and detaching one’s mind from the five objects of enjoyment (pañcika kāṇṇaguna) favored by men and gods; 2) while being detached from the five objects of enjoyment favored by men and gods, not being detached from the five objects of enjoyment that are the fruits of retribution (vipākaphala) of the bodhisattva qualities (gūṇa). This is why the bodhisattva must still practice the Prajñāpāramitā.

The temptation of Anuruddha.44 – Thus, when the āyuṣmat Anuruddha (Anuruddha) was sitting in the āyuṣmat Anuruddha (Anuruddha) was sitting in white garments and white ornaments. Then he thought: “May they become all yellow (sukha) ... all white (raudha), with white faces, white garments and white ornaments.” Immediately, knowing his mind, they transformed themselves according to his wishes.

Then one of the goddesses sang (gīyā), another danced (aucca), yet another snapped her fingers (accharukān válesi) ... But the venerable Anuruddha averted his senses (indhīyān okkhipi) from them. At once, understanding that the venerable Anuruddha was displeased, they disappeared.

Other details may be found in the Anuruddhasutta of the Saṅgītapiṭaka, I, p. 200 (cf. Tsa a han, T 99, no. 1336, k. 50, p. 368c; T 100, no. 356, k. 16, p. 490b), and in the commentary of Buddhaghosa in Sāratthapakāsīni, I, p. 293-294. Here, in italics is the translation of the sutta, and in roman letters, the translation of the commentary.

Once the venerable Anuruddha was dwelling among the Kosalas in a forest.

And those who desire the daughters of the gods have an unfortunate destiny, established in a corporeal existence... And those who desire the daughters of the gods have a bad destiny.

[Jālinī] answered:

Those who do not see the Nandana [park], the abode of divine heroes, the glorious Thirty-three Gods, do not know bliss.

[Amaranaddha replied]

O foolish one, you do not understand the meaning of the arhats’ saying: All formations are transitory, given up to arising and cessation; As soon as they arise, they cease; to pacify them is bliss.

[For me] now there is no further rebirth among the gods.

When he had said this, the goddess Jālinī felt a powerful attraction for the venerable one and she did not have the strength to separate from him. Endlessly returning, she swept his cell, brought water for him to rinse his mouth, a toothpick, food and drink. The venerable one did not spurn her but accepted her gifts. One day, the venerable one,
absorption (bhūṣṇa) in a forest, some goddesses (devatā), the beautiful Ygai (Ṭriṣṇā), etc., with their beautiful and wonderful pure bodies, came to tempt him. Anuruddha said: “Let these sisters (bhagnī) become blue (niḷavasana) and not show any mixed colors (mūravasana).” He wanted to contemplate the impurities (asiṭṭidas) [of their bodies] in this way, but he did not succeed in seeing any. And it was the same when, at his request, they took on a yellow (piṭha), red (lohiṇa) and white (asatiṭṭa) color. Then Anuruddha closed his eyes and did not look at them. He said: “May these sisters go away.” At that moment, the goddesses disappeared. – If their celestial shapes (divaṃsasamsthānas), the reward of their merits (puṇaṃvijuka) intruded [on Anuruddha] in this way, what could be said about the five objects of enjoyment (pācā kāmagnānas) that are the fruit of retribution (vipākaphala) of the immense qualities (aṇuṃmānagnānas) of the bodhisattvas, [except that they solicit the bodhisattva even more]?

[The Dance of Mahākāliyapā].⁴⁵ - When [Drumā], king of the Kinnaras along with 84,000 Kinnaras came to the Buddha to play the lute, sing verses and pay homage to the Buddha, Sumeru, king of the mountains, all the trees on the mountains, the people and animals started to dance. The assembly surrounding the Buddha, including Mahākāliyapā, could not sit still on their seats. Then the bodhisattva T’ien sin asked the lyusmat Mahākāliyapā: “Old man, previously you were foremost among those who observe the twelve dharma; why can you not sit still on your seat?” Mahākāliyapā answered: “The five objects of enjoyment of the threefold world (traiḍhūtās) cannot make me agitated, but the superknowledges (āṣṭājiḍā) of the bodhisattva [Drumā], by virtue of the fruit of retribution (gusvarājñikabhalā), put me in such a state that I am no longer myself and I cannot stay still.”

whose robe was worn out, was making his begging round; she laid a celestial garment on a pile of garbage and went away. Seeing this garment, the venerable one gathered it up; examining it and recognizing that it was a garment that would suit him, he took it away. Out of it he made the threefold monastic robes: two disciples of high rank joined Anuruddha in making the robe; the teacher furnished the needle. The robe having been made, when the venerable one went on his begging round, the goddess procured alms for him. Sometimes alone, sometimes with another, she stayed close to the venerable one. Finally, with two companions, she went to the cell of Anuruddha and said to him: “We are the [goddesses] of charming body (manipūkāyika) and we take every imaginable shape.” Anuruddha said to himself: “They speak thus; I must test that; may they become all blue (niḷaka).” Knowing the venerable’s mind, they became all blue. Then they became yellow (piṭhā), red (lohiṇa) and white (asatiṭṭa). They thought: “The venerable one appreciates our beauty,” and they began a show: the first one sang (gāyā), the second danced (naccī) and the third one snapped her fingers (ascharvav pahati). But the venerable one averted his senses (ānubhīvad akkhiṇa). Then, understanding that the venerable one did not appreciate their beauty and, not receiving any affection or sweetness from him, they gave up and went away. Seeing them depart, the venerable one wished that they would never return and, defining his arhathood, he spoke this stanza:

\[\text{The cycle of births is destroyed, there now is no further rebirth.}\]


⁴⁵ On Kāliyapā’s dance to the music of Drumā, see above, Treatise, I, p. 615F, n. 2. – On Drumā, Jālīnī, p. 609F, n. 4.

³⁹ The winds that arise from the four cardinal directions cannot shake mount Sumeru, but, at the end of the great kalpa, the P’ī lan (Vairāmba) winds⁴⁶ arise and blow on mount Sumeru like a pile of straw. This is why we know that [in the bodhiṣṭavā] one of the two categories of bonds has not been broken. The bodhisattva must therefore still practice the Prajñāpāramitā. This is what the A p’ī lan (Abhidharma) explains.

2. Others also say: The Prajñāpāramitā is an impure wisdom (aṇuṣṭārayajñā). Why? Before the Bodhisattva cut his bonds under the bodhi tree, he already had great wisdom (mahāprajñā) and immense qualities (aṇuṃmānañāna), but his passions (kālā) were not yet cut. This is why they say that the Bodhisattva’s Prajñāpāramitā is an impure wisdom (aṇuṣṭārayajñā).

3. Others also say: During the interval of time between the first production of the mind of bodhi (pratiharamucottisūkṣa) until his [enlightenment] under the bodhi tree, the wisdom possessed by the Bodhisattva is called Prajñāpāramitā; but once the Bodhisattva becomes Buddha, this Prajñāpāramitā changes its name and is called Sa p’ī la (avajñā or omniscience).

4. Yet others say: Impure wisdom (aṇuṣṭārayajñā) and pure wisdom (aṇuṣṭārayajñā) are together called Prajñāpāramitā. Why? The bodhisattva contemplates nirvāṇa and travels the Path of the Buddhas; this is why his wisdom (prajñā) is necessarily pure (aṇuṣṭāva). On the other hand, as he has not yet cut the fetters (samyojanas) and thus has not yet done what has to be done (aṃaṃkṛtya), his wisdom must have the quality of being impure (aṇuṣṭāva).

5. Others also say: The bodhisattva’s Prajñāpāramitā is pure (aṇuṣṭāva), unconditional (aṃsukṛta), invisible (aṇiśaśvāsana) and free of opposition (aṇuṣṭāvagāra).

6. Others also say: This Prajñāpāramitā does not have a nature that is perceptible (aṇuṇaṃlakalākāša); [it cannot be said to be] existent (sat) or nonexistent (asat), eternal (nitya) or transitory (anitya), empty (duṇya) or real (bhūta, satya). This Prajñāpāramitā is not included in the list of aggregates (skandhas), elements (ātātu) and bases of consciousness (āyatanas). It is neither conditioned (aṃskṛta) nor unconditioned (aṃskṛta), neither a dharma nor a non-dharma; it is neither grasped (grhyā) nor abandoned (bātā), neither arisen (aṭṭhāna) nor ceased (niruddhā); it eludes the four alternatives (citthākāśīlā) of existence; it encounters no attachment. Just as the flame of a fire (agnīvāla) cannot be touched (aṃṣṭa) anywhere because it burns the hand, so the Prajñāpāramitā cannot be touched because the fire of false views (miṣṭāvādy) would burn [the person who would want to grasp it].

Question. – Among all those who have just defined the Prajñāpāramitā, who are correct?

Answer. – a. Some say that each of them is right and that they are all true. This is like in the sitāra where five hundred hīkūs are debating, each in turn, on the two extremes (antaṣṭrayās) and the Middle Way (madhyamapratipadā) and where the Buddha declares: “All are right.”

b. Others say that it is those who have answered last who are right. Why? Because they can be neither contradicted nor refuted. If it concerned some dharma, no matter how trifling, those who would admit its…

⁴⁶ These winds have already been mentioned above, Treatise, I, p. 559F, n. 1.
CHAPTER XVIII: PRAISE OF THE VIRTUE OF 
GENEROUSITY (p. 658F)

Question. – What are the benefits (anuśaṃsa) of generosity (dāna) that make the bodhisattva dwelling in the Prajñāpāramitā perfect the virtue of generosity (dānapāramitā)?

Answer. – Generosity presents all kinds of benefits. Generosity is a precious treasure (ratnakosā) that always follows its originator; generosity destroys suffering and brings happiness to people; generosity is the kind tutor who shows the path to heaven (svargamārga); generosity is the good prefect which seduces (sanghadhitī) honest people; generosity is a safe haven (yogakṣema) when the end of life approaches, the mind [of the donor] is free of fear (visśudhā); generosity is a mark of loving-kindness (maitrīmita), capable of saving all beings; generosity is an accumulation of happiness (sukhasamuccaya), capable of destroying suffering; generosity is a great general (vandāpan), able to vanquish avarice (mātasya); generosity is a wonderful fruit. Loved by gods and men, generosity is a pure path (ānuttāna), beloved by gods and men; generosity is an accumulation of happiness (sukhasamuccaya), industry, and friendliness (nīlāśā). Generosity is the good prefect who seduces (sanghadhitī) honest people; generosity is a wonderful fruit. Loved by gods and men, generosity is a pure path (ānuttāna), and friendliness (nīlāśā).

Question. – What does this phrase mean?

Answer. – The bodhisattva who sees (samanupajji) that all dharmas are neither eternal (niyata) nor transitory (aniyata), neither painful (dukkha) nor pleasant (sukha), neither empty (śūnya) nor real (bhūtā), nor self (ātman) nor selfless (anatman), nor arising-cessing (uppannā-niruddha) nor unarising-cessing (ānuppannā-niruddha), dwells in the profound Prajñāpāramitā without grasping at its characteristics (nimittadṛṣṭa). This is called residing in it by the method of non-dwelling (āsthdānayogena).

Question. – If one does not grasp the characteristics (nimitta) of Prajñāpāramitā, the mind is without attachment (ādhipati, adhitva). Thus the Buddha has said: “All dharmas have desire (dānu) as their root.” How can the person who does not grasp [the characteristics] perfect (paripūra) the six virtues? That is why it can [140a] be entered by the noble (niraśa), that is why it is said to seduce them; generosity is a safe haven (yogakṣema): when the end of life approaches, the mind of the donor is free of fear (visśudhā); generosity is a mark of loving-kindness (maitrīmita), capable of saving all beings; generosity is an accumulation of happiness (sukhasamuccaya), capable of destroying suffering; generosity is a great general (vandāpana), able to vanquish avarice (mātasya); generosity is a wonderful fruit. Loved by gods and men, generosity is a pure path (ānuttāna), and friendliness (nīlāśā). Generosity is the good prefect who seduces (sanghadhitī) honest people; generosity is a wonderful fruit. Loved by gods and men, generosity is a pure path (ānuttāna), and friendliness (nīlāśā).

Answer. – Out of compassion (karuṇa) for beings, the bodhisattva first makes the vow (prasiddhihāna) to liberate all beings. By the virtue of exertion (vīryapāramitā), and even though he knows that all dharmas are unborn (anupanna), unceasing (aniruddha), like nirvāna (nirvānasamudg, he continues to exert his qualities (guna) and he fulfills the six virtues. Why? Because he abides in the Prajñāpāramitā by the method of non-dwelling. This is what is called abiding in the Prajñāpāramitā by the method of non-dwelling.

“Abiding in the Prajñāpāramitā by the method of non-dwelling (āsthdānayogena), the bodhisattva is able to perfect (paripūra) the six virtues (satpāramitā).”

Question. – What are the benefits (anuśaṃsa) of generosity (dāna) that make the bodhisattva dwelling in the Prajñāpāramitā perfect the virtue of generosity (dānapāramitā)?

Answer. – Generosity presents all kinds of benefits. Generosity is a precious treasure (ratnakosā) that always follows its originator; generosity destroys suffering and brings happiness to people; generosity is the kind tutor who shows the path to heaven (svargamārga); generosity is the good prefect which seduces (sanghadhitī) honest people; those who denied its existence could also be contradicted; those who denied its existence could also be contradicted. But in this Prajñā, there is neither existence nor nonexistence, neither nonexistence nor not-nonexistence. In this way, speech (vyavahāra) is no longer valid; it is called tranquility (śūnti), immensity (apramāṇa), dharma eluding vain proliferation (nirāśa). This is why it can [140a] be neither contradicted nor refuted; it is called the true Prajñāpāramitā. It is faultless excellence (pravāja). Just as a noble cakravartin king subdues his enemies without ever boasting, so the Prajñāpāramitā can contradict all speech (abhilāpa) and vain proliferation (prapaicca) without itself ever being contradicted.

c. Finally, in the following chapters, all kinds of explanations (ārthamukha) will deal with the Prajñāpāramitā and its true nature.

II. THE METHOD OF NON-DWELLING (p. 656F)

The five benefits of generosity (dāna) have been pointed out by the Buddha in the Sīhasattra (Aṅguttara, III, p. 38-41); Tsieng yi a han, T 125, k. 24, p. 680c; k. 51, p. 826a; the first four concern the present life (satiyādā); the fifth, the future life (samparipraviśa) of the bodhisattva (ākāra); the generous teacher of generosity (dānakāra) is cherished and appreciated by many people bahana janasa piyo hoti mundāsa; good honest people love him (santo sappuris bhajantī) (14a); another excellent repute is attached to his name (kalyanāni kṛitiśuddho abhagogyacchati); whatever assembly he enters, he enters fearlessly and without worry (satiśā eva pariśam apasaṅkatāmaḥ viśatā eva aparajātī); after the destruction of his body after death, he is reborn in a blessed heavenly realm (kalyanāni bhāva pariśam apasaṅkatā). This chapter of the Mppī develops these five points somewhat; this is one of the homilies on generosity so often encountered: cf. Śīlaśāsana, p. 39-34, Bodhicaryavatāra, chap. II, v. 2-23; Dīvyāvadāna, chap. XXXIV, p. 481-483; sermons on generosity, morality, heaven, praised to lay people, Kośa, IV, p. 70, n. – Modern works: Oltramare, Théosophie, p. 408; Dutt, Aspects, p. 297; Lav., Morale bouddhique, p. 50-51.
[The sage and the fool in the fire]48 – When a house is burning, the sharp-witted man perceives clearly under what conditions the blaze is developing and, before the fire reaches him, he hastens to retrieve his wealth; although his dwelling is completely consumed, he has saved all his precious belongings; he can then rebuild a new home. In the same way, the generous man knows that his body is perishable and fragile and that his wealth is not eternal; he profits from the right moment to cultivate merit (puṇyabhāvanā), just like the man who saves his wealth from the fire; in his future existences he will enjoy happiness, just like this man who rebuilds his home, resumes his business and quite naturally enjoys happiness and profit. As for the stupid man, he knows only how to hold greedily onto his house; in his haste to make plans to save it, he panics, loses all acuteness and, under the action of the violent wind and inaccessible flames, the earth and bricks of his house are completely burned; in the space of a murmur, the destruction is complete. As he has saved nothing in his house, his wealth also is destroyed; suffering from hunger and stiff with cold, he is unhappy and attacked by suffering until the end of his life. This is likewise the miserly man (matasariṇī); he ignores the fact that his body and his life are not eternal and that, in the space of a moment, it becomes impossible for him to save them; instead of (buying himself) with that, he amasses (riches) and guards them jealously; but death overtakes him unexpectedly and suddenly he dies; his physical shape melts away into the earth; his wealth with all its appurtenances leave him; he is like the fool who is unhappy and crushed by suffering for having lacked foresight. The man with clear intelligence, on the other hand, is able to understand; he knows that the body is like a magic show (māyā), that wealth cannot be kept, that everything is impermanent (antya) and that only meritorious action (puṇya) offers stable support; therefore he works to draw men from the ford of suffering and he penetrates into the great Path.

Furthermore, the great man who, with his great mind, practices great generosity, serves himself; but the mediocre man who, out of weakness, serves nobody does not even assure his own interest.49

And just as a hero (śūrya), seeing his enemy, is inevitably drawn to destroy him, so the wise man who, in his prudence, has understood his duty well, no matter how violent his enemy greed (māṅsya) is, he is capable of subduing it and will inevitably bend it to his wishes. Finding a field of merit (puṇyasikṣeta) and meeting the propitious occasion [note: i.e., the time when it is proper to give; when one encounters it and does not give, one ‘misses the opportunity’], and he understands what has to be done and with the right mind (samyakcitta), he practices great generosity.

Finally, the man who practices sublime generosity is venerated (sakṛtya) by people; like the newly arisen moon that everyone admires, his good renown (140c) and fame spread throughout the world; he is trusted by everyone. The person who practices sublime generosity is esteemed by the noble ones and respected by the lowly; when the end of his life approaches, his heart has no fear.

These are the fruits of reward (vipakaphala) obtained in the present existence (ḥaṇjanma): like the flowers and fruits of the trees, they innumerable (aprameya). Likewise in the future existence (pararajjanma), the merit [will be rewarded]. When the wheel of samsāra turns, one is led to the five destinies (pañcagati); there are no relatives to support one; there is only generosity that counts. If one is reborn among gods (deva) or men (manuṣya) and one obtains a pure fruit (vistuddhaphala), it is due to generosity; if, as an animal (tiryagyoni) - elephant or horse - one is well-stabled and well-fed, that too is a result of generosity. The virtue of generosity (dāna) is [to procure] wealth, nobility and joy. The person who keeps the precepts (ṣīla) is reborn among the gods; trance (āțhāna), knowledge (jñāna), purity of mind (cittavīśuddhi) assure nirvāṇa. The merit inherent in generosity is the equipment (sambhāra) for the Path of nirvāṇa: indeed, by thinking of the gifts [which one has made], one rejoices; by rejoicing, one settles one’s mind (vātsala); by settling the mind, one contemplates impermanence (antiyatā) of birth and death (ūpākānirvṛddha); by contemplating the impermanence of birth and death, one obtains the Path (mārga).

When one wants to have shade (chāyā), flowers (puṣpa) or fruit (phala), one plants a tree. It is the same when one is looking for reward (vipakā) by means of generosity: happiness in the present lifetime (ḥaṇjanma) and future lifetime (pararajjanma) is like the shade; the state of īśavaka and pratyekebuddha is like the flower; the state of Buddha is like the fruit.

These are the various qualities (guṇa) of generosity.

48 Here the Mppē reproduces the text of the first page of the Tchong king siuan tsa p’i yu, T 208, no. 1, k. 1, p. 531 (cf. Chavannes, Costes, II, p. 68-69, the translation of which is used here). This compilation is the work of the Indian (?) monk Tao tsi; It was translated by Kumārajiva in 405, the same year as the Treatise.

49 Kośa, IV, p. 234, explains in what conditions generosity is of benefit to oneself, to others, to both, to none.
CHAPTER XIX: THE CHARACTERISTICS OF GENEROSITY (p. 662f)

I. DEFINITION OF GENEROSITY

Question. – What is dāna?

Answer. – Dāna means generosity; it is a good volition associated with the mind (cittasamprasyakusalacitekutanda). Some say that a physical or vocal action (kāyavikarman) that comes from this good volition is also called dāna.\(^{58}\)

According to others, when there is a person endowed with faith (śraddhā), a field of merit (puṇyatukera) and a material object (ānisastra), and when these three things are brought together, the mind (citta) produces a thought of renunciation (parityāgadharma) capable of destroying avarice (mātsarya), which is called dāna. Just as by means of the dharma of loving-kindness (maitrāthādharma), the mind conceives loving-kindness (maitri) by considering the happiness of others (satvaśucca), so by means of the mental event (citta or caitaskhadharma) generosity, when the three things come together, the mind produces a dharma of renunciation (parityāgadharmā) that is able to destroy greed (mātsarya).\(^{51}\)

1. Gifts belonging to the three realms.

There are three types of gifts: those that belong to the desire realm (kāmadhātvacarana), those that belong to the form realm (rupadhātvacarana) and those that do not belong to any realm (anucaaracarana).

Generosity, a dharma associated with mind (cittasamprasyadharmā), functions with the mind (cittaparivartan) and arises with it (cittasahaja). This is not a substantial dharma (rupadhāma) playing the role of condition (prataya); it is not an action (karman) or an associate of action (karmasamprasya) functioning with the action and arising with it; it does not come from retribution of previous actions. This is all explained fully in the Abhidharma.

2. Pure generosity and impure generosity

There are two other kinds of generosity, pure generosity (viśuddhabhāna) and impure generosity (avipṣuddhabhāna). Impure generosity is generosity [141a] improperly carried out. Generosity that has as its motivation interest, arrogance, aversion, fear, desire to seduce someone, fear of death, teasing, the wish to claim equality with wealthy people, rivalry, jealousy, pride (abhīmāna) and the desire to elevate oneself (ānukarṣa), desire for fame, spells, the anxiety to avoid misfortune and to gain benefit, the wish to influence an assembly, or again generosity carried out in a trifling and disrespectful way, all these are also called impure generosity.\(^{52}\)

58 Generosity is an action consisting essentially of “the volition to give”; from this volition there can follow a physical action, the gesture of giving a gift, or a vocal action, e.g., the preaching of the holy Dharma. It is in this way that the volition of giving, which constitutes the properly called generosity, can be completed by an effective action, the gift or the preaching. This is in agreement with the definition given by the Buddha in Abhidatta, IV, p. 45; Cetānāham bhikkhave kammam vaddi, cetayitvā kammam karoti kāyaṃ vācikā manasā: “I say, O monks, that action is volition; having wished, one acts with body, speech or mind.” The correct interpretation of this text is in Madh. kārā, XVII, v, 2-3: Cetānā cetayitvā ca karmaṃ paramarśyitān ... tatra yac cetane yāt karman tānaṃ svetum, cetayitvā ca yat tīkāṃ tat tu tāyikavacin: “Volition and action-after-having-willed, the supreme Sage has said ... On the one hand, the action called volition is called mental (manava); on the other hand, the action-after-having-willed is physical (kāya) or vocal (vācika).” And the Madh. vṛtti explains (p. 306-307): “Because it is achieved by the mind (manas) alone, because it does not depend on the activity of the body and the voice, volition (cetānā) associated with just the mental consciousness (manovijñāna) is called “mental action” (manasav karman). However, the second, called “action-after-having-willed” (cetayitvā karman) is, for its part, physical (kāya) and vocal (vācika). The action that one carries out after having mentally said to oneself: “I will act in such and such a way with body and speech”, this action is called “action-after-having-willed”. The latter is twofold, physical and vocal, because it is related to the body and to the speech and because it is achieved thanks to them. Thus, action is threefold: bodily, vocal and mental.” – On this subject, see also Kathāvatthu, II, p. 393; Āthasaṅgīti, p. 88; Kāmaiddhiḥprakaraṇa, p. 8, 63; Madh. avatara, p. 190 Tr. Muséon, 1911, p. 245; Patijākī, p. 472; Kosā, IV, p. 1-2. – Modern works: Lav. Morale bouddhique, p. 122-126.

51 In other words, when there is a donor (āditya), a thing to give (āyata) and a recipient (pratigbhakā), in the donor’s mind there is produced a dharma of renunciation (parityāgadharmā), i.e., a willingness to give which constitutes the gift properly speaking. The merit produced by means of abandoning (tyāgānasutta) results from this willingness to give, a merit which results from the sole fact of abandoning. To the latter, may be added another: the merit produced by rejoicing (parībuddhānasutta), the merit that results from the enjoyment, by the person who receives, of the object given (cf. Kosā, IV, p. 244). But it is not indispensable and often will be absent, e.g., in the gift given to a caitya, where no one is favored by the gift. Nevertheless, because of the devotion of the faithful one who is giving to the caitya, the gift to the caitya keeps the fundamental merit resulting from the fact of renunciation. This is similar to the meditation on loving-kindness (maitri) where no one receives and yet a merit is born for the benevolent one by means of the very power of his mind of loving-kindness (Kosā, IV, p. 242-245).

52 The various motivations that can inspire the giver are listed in a list of eight dharma that may be found, with some variations, in Dīgha, III, p. 258; Abhidatta, IV, p. 236-237; Kosā, IV, p. 239. According to the latter source, the following should be distinguished: i) the āsava gift (the gift between persons close to one another; ii) the gift given out of fear (what a person does who sees that the object is about to cease); iii) the gift given “because he has given to me” (adhān me ādān iti ādān); iv) the gift given “so that he will give to me” (ādātva); v) the gift given “because my father and my grandfather gave” (dattāpiyam me pitbhīti ca pūnamahit ca ādān); vi) the gift given to attain heaven (svargārthaṃ); vii) the gift given with an eye to repute (kāyottaraṃ); viii) the gift given to adorn the mind (cittalokarūpam) of the ādātika; to riper the mind (cittapāralokarūpa) of members of the Path; to equip with the view of practice (yogasambhārūpa); to attain the supreme goal (uttamaṃbhārūpa);
Pure generosity is that which shows characteristics opposite to those just mentioned. Furthermore, pure generosity is the gift made in view of the Path (mūrga); having arisen from a pure mind, (visuddhācittotpānena), free of the fetters (samyojanarūhita), not looking for happiness here below or up above (bhairatrasukha), a gift made with respect (satkāra) and out of compassion (karuṇā).53 This pure gift is a provision (sambhāra) for the Path and for nirvāṇa; this is why we said that it is made in view of the Path. Although one has not attained nirvāṇa, generosity is the cause of a happy retribution (saṁkāvaraṇa) in the world of men (manuṣya) and of gods (deva). The perfume (vāsana) of the fruit of retribution (vipākaphala) obtained by pure generosity, made in view of nirvāṇa, is comparable in its purity and its freshness to the fragrance of a garland of flowers (papaṇamukha) barely opened and not yet faded. The Buddha said: “In the world, there are two men hard to find (parāṇaḥ paramaḥ) i) among the mendicants (pravrajitā), a definitively liberated (asamāyamukha) bhikṣu; ii) among the householders (gṛhahṛdayaṁcittavasana), a man who knows how to practice pure generosity.”54 This pure generosity extends over innumerable lifetimes (apravayujjanaṇam). It does not disappear from lifetime to lifetime; it is like a contract that never expires.55 This generosity bears its fruit [when it meets] the complex of conditions (prātyasamuddālaṇa) and favorable time (kālā);56 it is like the tree (yaks) that, in season, produces leaves (parua), flowers (pupua) and fruit (phalā); even though the season has not come, the cause (heṅa) remains, but there is no fruit.

This dharma of generosity favors the adept (read Tao jen) if he seeks the Path. Why is that? Nirvāṇa is called the cessation of the fetters (samyojanavrūṭha). Now, when generosity is practiced, the afflictions (klesa) diminish.57 Thus generosity favors nirvāṇa. Actually, i) by sacrificing the thing to be given (dyaḥpavāraṇa), greed (mātavya) is opposed; ii) by honoring the receiver of the gift (pratigāhaka), envy (śīya) is opposed; iii) by giving with the right mind, hypocrisy (mṛṣa) is opposed; iv) by giving resolutely (ekacita), discursiveness (read Tāo, 64 and 8 = audiḥbhartu) is opposed; v) by giving after deeply reflecting (gambhirāmanasikāra), regret (kaṇṣya) is opposed; vi) by appreciating the qualities of the receiver, lack of respect (anarcandā) is opposed; vii) by concentrating the mind, shamelessness (āśīrya) is opposed; viii) by knowing the fine qualities (gana) of people, impudence (unaprātya) is opposed; ix) by being detached from material goods (śīmaviḍayāraṇa), craving (tṛṣṇā) is opposed; x) by having compassion (karuṇā) for the receiver, anger (krodha) is opposed; xi) by paying respect to the receiver, pride (abhimāna) is opposed; xii) by knowing how to practice the good dharma, ignorance (avidyā) is opposed; xiii) by believing in the fruit of retribution (vipākaphala), wrong view (mātyādṛṣṭi) is opposed; xiv) by knowing the inevitability (niyama) of retribution (vipāka), doubt (vicikṣita) is opposed. All these kinds of bad afflictions are decreased when generosity is practiced and all kinds of good dharman are acquired.

When generosity is practiced, the six sense organs (saṁdṛḍhi) are purified (prasaṅga) and a good mind of desire (kasalaśākmacitta) is produced. When this is produced, the inner mind (adhyatmacitta) is purified. When the virtues (gana) of the fruit of retribution (vipākaphala) are considered, a mind of faith (ṛuddhacitta) is produced. The body (kāya) and the mind (citta) become softened (mrddhatu), joy (ānanda) arises. Joy having arisen, a ‘single-mindedness’ (ekacita) is obtained, thanks to which real wisdom (bhūtārūpāla) is produced: these are the good dharman that are acquired. Furthermore, when generosity is practiced, the mind realizes a type of eightfold noble Path (dātāgīkāmagṛha).58 i) by believing in the fruit of generosity (dānaphala), right view (saṁyagvyāśrī) is obtained; ii) because the thinking (manasthāra) inherent in this right view is not disturbed, right concept (saṁyaksamkāla) is obtained; iii) because physical activities are purified (kiṃyacarita), right action is obtained (saṁyakkarminna); iv) because reward (vipāka) is not sought after, right livelihood (saṁyaggyūdāla) is obtained; vi) because one gives with diligence, right effort (saṁyagvyādulāma) is obtained;

“Actions do not perish even after millions of cosmic periods. Meeting with the complex of conditions and the favorable time, they bear fruit for the possessor of the body.”

53 The excellence of a gift is partially due to the excellence of the donor; the good donor is the one who gives with faith (traddhācita), with respect (satkāra), with his hand (svabhāva) at the right time (kālā), without harming anyone (parān amapuṣṭha). Cf. Dīgha, II, p. 357; Anguttara, III, p. 172; Kosā, IV, p. 235.

54 Anguttara, I, p. 49: Dve māṁ bhikṣhe pāṭahātāni dūrahasthasambhāvāni lokasūtaṁ. Katamāni dve? Ya ca ghiṁma ugram añjñāvastuva Caitau ca nojñapādaḥ saṃkālayitaṁ kāṭhaṁ añgūpādānātmānāṁ pāṭahātāni, ya ca anajñayam añgūpām pāṭahātānaṁ sabādhiṣṭānaṁ ajagūpādānāvāhāryaṁ pāṭahātāṁ: “Two kinds of efforts, O monks, are hard to realize in the world: the exertion of householders to provide clothing, food, seats, medicines and provisions; the exertion of those who have left home and embraced the wandering life to escape from all the conditionings of existence.”

55 The comparison of action to a contract, a debt, is used by the Śrīnīvāsa in order to illustrate their doctrine on the ‘non-cessation’ (aviprāsaṇa) of actions; cf. Madh. vṛtti, p. 317-318: “When action arises, it engenders a non-cessation (aviprāsaṇa) in itself of the series of the agent, an entity dissociated from the mind and comparable to the page on which debts (rupapattas) are recorded. Therefore we know that the aviprāsaṇa is like the page and the action giving rise to this entity called aviprāsaṇa is like the debt. And just as a rich man does not lose his money when he lends it because the debt is written down on the page, just as he will recover his money fivefold at the desired time, so the action that has ceased, being recorded in the aviprāsaṇa entity, brings the proper fruit to the agent. Just as the page on which the debts are inscribed expires when the money is repaid to the lender and is no longer able – whether it exists or no longer exists – to cause the money to be repaid again, so the aviprāsaṇa – whether it exists or no longer exists – is incapable of causing a new retribution, like an expired debt.” On this theory, on which all the Buddhist schools reject, see also Madh. avatāra, p. 126, 1. 12 (tr. Musón, 1910, p. 318); Karmanidhiprakarana, p. 86 seq.; above, Tattvāt, I, p. 347F.

56 A reminiscence of the well-known stanza of the Vinayas, the Dīvyāvadāna and the Avadūtānātaka: na prāśaṁyanti kārmikā kalpaṇikāśitaṁ api, sāmāyram pūpya kālam ca phalānte khalu dehinām.

57 Great fruits are promised for the generosity accomplished by a person endowed with morality (ākāra) who, according to the Anguttara, is free of the five faults and provided with five qualities. The five faults, viz., sensual desire (kāma) and the desire of action (chanda), maliciousness (vipāśāla), laziness (tyāga) and languor (mūrdha), agitation (audiḥbhartu) and regret (kaṇṣya) and finally, doubt (vicikṣita) are borrowed from the list of paravyaśātināḥ which the practice of generosity helps to eliminate. The Mppi has already given a complete list of the (cf. Tattvāt, I, p. 424F).

58 This dātāgīkāmagṛha is frequently mentioned and explained in the canonical scriptures; see Rhys Davids-Stede, s.v. magga.
13) As one gives according to the wishes of the supplicant and without waiting for him to speak, one obtains the marks consisting of having [one’s] privy parts enclosed in a sheath (ḥotigatavastiguhya).

14-15) As one gives fine garments (vastrā), seats (sālayāstana), gold and silver (savrarnaṣaṇa), pearls and jewels (maṅśiraṇa), one obtains the marks consisting of having a golden-colored (savrarnaṇa) body and fine skin (ākṣmacchāvari).

16-17) As one gives in such a way that the recipient (pratigrāhaka) alone enjoys full ownership (aṅśvārya), one obtains the marks consisting of having a hair growing from each of one’s pores (ekakarōma) and a tuft of white hair between the eyebrows (ārṇa bhūruv madhye jāta).

18-19) One finds out what the supplicant wants and gives it to him. For this act, one obtains the marks consisting of having a chest like a lion (sīmhapūrvarākalyāṇa) and perfectly rounded shoulders (saumvṛttaśankhaṇa).

20-21. Because one has given medicines (bhaisajya) to the sick (gāna) and food (āhūra) to those who are hungry and thirsty, one obtains the marks consisting of having the bottom of the armpits plump (citāntarāmaṇa) and obtaining the best of tastes (rasaratvasaptakāṇa).

22-23) When one is giving, one encourages people to take comfort by practicing generosity. Thus preparing the way for generosity, one obtains the marks consisting of having the head crowned by a protuberance (aṇuśūla) and the body rounded like the nyagrodha tree (nyagrodha śārīravindula). When one agrees to give what the supplicant wants and if one expresses oneself delicately with gentleness in true words (sāyavadā), without resorting to lying (maśvadā), one obtains the marks consisting of having a broad tongue (prabhātañjāvā), a brahmic voice (brahmavāra) and a voice pleasant like that of the sparrow (kalavīśakāhāna).

24-26) When one agrees to give what the supplicant wants and if one expresses oneself delicately with gentleness in true words (sāyavadā), without resorting to lying (maśvadā), one obtains the marks consisting of having a broad tongue (prabhātañjāvā), a brahmic voice (brahmavāra) and a voice pleasant like that of the sparrow (kalavīśakāhāna).

[141c] 27) While giving, when one expresses oneself in words in harmony with the truth and loving-kindly speech, one obtains the mark consisting of having the jaw of a lion (sīmhanum).

28-29) When one gives, one honors the recipient and, as the mind is pure (viśuddha), one obtains the marks consisting of having white teeth (śūlālantaka) set very close together (aṅkāvalīkālīka) and a voice pleasant like that of the sparrow (kalavīśakāhāna).

30) When giving, if one expresses oneself truthfully (sāyavadā) in coherent speech (sāmghātāvāda), one obtains the mystical mark of having forty teeth (caṭaṭvṛtāśuṇḍana).

31-32) While giving, if one is not irritated, is detached, has an even mind (ekacittena), one obtains the marks consisting of having blue eyes (aḥhindlanetra) with eyelashes like those of the king of the oxen (gopaksmanetra).

Thus generosity plants the causes and conditions (hetupratyāyā) for the thirty-two marks.
Finally, by means of the generosity of the seven jewels (saptaratna): people (jana), vehicles (yāna), gold and silver (savarṇaraṇa), lamps (ālāpa), houses (gha), perfumes (gandha) and flowers (puṣpa), one becomes a cakravartin king furnished with the seven jewels.62

### 535

Furthermore, the reward (vipāka) attributed to generosity increases (vurdhāte) in the following cases:63

1. When the gift is made at the appropriate time (kālañcana). The Buddha said: "Giving to the one who is going afar (gana), giving to the one who gas come from afar (āgantuka), giving to the sick (gālana), giving to the care-giver (glanopasthāyaka), giving during difficult times of wind (vātalālikā) or cold (dhitalālikā): these are gifts given at the desired time (kālañcana)."64

2. When one is directed, in one's gifts, by the needs of the region.

3. When one gives on a desert trail.

4. When one gives ceaselessly and uninterruptedly.

5. When one gives according to the desires of the requester.

6. When one gives things of value.

7. When one gives gardens (ārūma), pools (bhrada), etc., to the good people of the monasteries (vihārā).

8. When one gives to the Community (sa'gha).

9. When the giver (ādayaka) and the receiver (pratigrāhaka) are both virtuous.65

10. When one honors the recipient in all manners of ways.

11. When one honors the recipient in all manners of ways.

12. When one gives absolutely all that one has.

---

62 The seven jewels of the cakravartin are the wheel (vālaka), the elephant (bāstita), the horse (śīva), the treasure (muni), the queen (suvrata), the majordomo (ghrapati) and the minister (purāṇyaka). They are listed in Dīgha, II, p. 16 seq., II, p. 172 seq., III, p. 59; Majjhima, III, p. 172; Satyavātara, V, p. 99; Lalitavistara, p. 14-18; Mahāvastu, I, p. 108.

63 The question of the increase of merit (punyatvāryāh) is studied in Mahācudānāsūtra, which has nothing in common with the Mahācudānāsūtra of the Āguttara, III, p. 355 seq. nor with the Cundaśutta of the Suttanātha, verse 83-90, but has been preserved for us in the Kośavyākhya, p. 353-354, and in two Chinese translations: Tchong a han, T 26, no. 7, k. 2, p. 427c; Tseng yi a han, T 125, k. 35, p. 741c. Here is a summary: “There are seven meritorious material actions (aupadihikā punyatvāryāh); ... when a faithful person (śuddhabhik), a son or daughter of noble family, is invested with them, whether he is walking, standing, sleeping or waking, the merit increases (abhisarutthāte) with unceasing intensity (tattāsvāsaṃvāna): the merit adds up (opaccayanto eva punyatvārya). What are these seven material acts? The son or daughter of noble family: 1. gives a garden to the Assembly of monks of the four directions (cuddālaya bhikkhasaṃghālāma prajātiparāsāvat); 2. builds a monastery in this garden (tassmin svārāme vihāram prajātiparāsāvat); 3. provides seats for this monastery (tassmin eva vihāre śaṇayanānām pratiparāsāvat); 4. provides generous alms for this monastery (tassmin eva vihāre dhravabhhikām prajātiparāsāvat); 5. gives gifts to strangers and travelers (āgantukāyā gamikāya eva dānam dadditi); 6. gives gifts to the sick and to the care-taker (gālāya glanopasthākāyā eva dānam dadditi); 7. when it is cold (vātalālikā), windy (vātalālikā) or raining (vāsikā), he provides and gives food, sweets or boiled rice (bhaktiṃi vā tarpaṇaṃ v ā yuvādpānaṃ eva tāσi sanghāya)mānaṃ pratiparāsāvat).”

64 In the explanation that follows, the Mppi will mention more of these material virtuous acts.

65 In this definition of kālañcana, the Mppi mentions the fifth, sixth and seventh material meritorious actions listed in the preceding note. Another definition occurs in Āguttara, III, p. 41: "Pāde 'indriya bhikkhe kāladānaṃ. Kastamāni pācāna" āgantukassā dānam deti. gamikassā dānam deti. gālāsaṃva dānam deti. yānī tāσi navasasāṃva navapathālāṃ. tāσi pathamānāṃ śaṇavanamā prajātiparāsāvat. "There are, O monks, five gifts at the appropriate time. What are these five? One gives to the one who is arriving, one gives to the one who is departing, one gives to the sick, one gives at time of famine, the first fruits of field and orchard one gives first of all to virtuous people." - The same phrase in Tseng yi a han, T 125, k. 24, p. 681b, with the following gloss: “the first fruits of field and orchard are presented first of all to virtuous and vigorous (vīryavṛpan) people; only afterwards does one eat them oneself.”
The complete gift of the painter Karna.66 - Thus in the city of Fou kai lo (Puṣkarāvatī) of the Ta Yue tche, there was a painter (citrākāra) named Ts’en na (read Kie na = Karna)67 who went to the kingdom of To tch’a che lo (Takṣaṇīl)68 of the eastern region (pārvadēsa). Having painted there abroad for thirty years, he returned thirty ounces of gold. Returning with it to his own native land, Puṣkarāvatī, he heard the drum being beaten to announce a great gathering (maṇiparīṣad). He went to see the assembly (sambhāha) and in the purity of his faith (śraddhācittavittudihi) he asked the karmadāna:69 “What is needed to feed this assembly for a day?” The karmadāna answered: “Thirty ounces of gold is enough to feed them for a day.” Then the painter gave his thirty ounces of gold to the karmadāna, saying: “Furnish the assembly with food for me for one day; as for myself, I will go away tomorrow.” And he went home empty-handed. His wife asked: “During these twelve years, what did you earn?” He replied: “I earned thirty ounces of gold.” His wife said: “Where is this gold?” He answered: “I have planted it in a field of merit (puruṣyaśeṣa).” His wife asked what was this field of merit. He replied: “I gave it to the Assembly (sambhāha).” Then his wife bound his chains and brought him before the judge to punish him [142a] and decide the matter. The great judge asked what was the problem. The woman said: “My husband is a madman: in twelve years abroad he earned thirty ounces of gold and, having no compassion for his wife and children, he gave it all away to strangers. Basing myself on the law, I immediately bound him up and brought him here.” The judge asked the husband: “Why did you give to strangers instead of bringing it back to your wife and children?” He answered: “During my previous lifetimes (pārvavajāmna), I had never practiced virtue (guna) and that is why, in the present lifetime (ṣaśاjanman), I am poor (daridra) and suffer all the hardships (ārta). In the course of this lifetime, I have come across a field of merit (puruṣyaśeṣa): if I had planted nothing in it, I would still be poor during my future lifetimes and my successive poverty (cārdiṣu) would still be poor during my future lifetimes and my successive poverty (cārdiṣu).”

66 The story of Karna is told in the following sources: A very mutilated fragment of the Kalpaṇāṃdittiśākṛta, ed. Lüders, p. 148-149; Ta tche lo yen loun kien, T 201, no. 21, k. 4, p. 279a-280a (tr. Huber, Sūtraśāṅkāra, p. 117-119); Tsa pao tsang kien, T 203, no. 42, k. 4, p. 468a-b (tr. summarized in Chavannes, Contes, III, p. 40); Ling lu yi siang, T 2121, k. 44, p. 226 (reproducing the present passage of the Mpīs).

67 Karna was a native of Puṣkarāvatī (T 201), “of the country of Gāndhāra and the city of Puṣkarāvatī” (T 201). Here the Mpīs is more precise: Karna is a native of the city of Puṣkarāvatī ‘of the Ta Yue tche’; he came to the kingdom of Takṣaṇīl ‘in the eastern direction’ there, “abroad”, he painted for twelve years. This passage sheds some light on the place of origin and the date of the Mpīs. A text that situates Takṣaṇīl in the eastern direction can hardly have been composed anywhere but in Kapiśa or in Gāndhāra. According to the Chinese custom, Kumāravīra, the translator of the Mpīs, here means, by Ta Yue tche, the Kusāna monarch. Actually, whereas “various countries all call [this land] the country of the king of Kusāna (Kusāna), the Chinese, departing from the old name, [continue to] say the Ta Yue tche” (Heou-Han chou, , tr. P. Pelliot, Takshan et Koutche, JA, 1934, p. 38). The story of Karna takes place at a time when the Kusāna already reigned in Gāndhāra but did not yet extend their sovereignty over Takṣaṇīl. Thus we are in the reign of the Kusāna monarch Kujula Kadphises. Actually, K'ewe tsiou h'lo (Kujula Kadphises) is the sovereign who “invaded the Ny-an (Parthia), seized the territory of Kao-foo (Kapiśa) and conquered P'ou-ta and Ki-pin (Kasmir)” (cf. E. Chavannes, Les pays d’Occident d’après le Hayou Han chou, T’oung pao, series II, VIII, p. 190 seq.). A little later, the same monarch added Gāndhāra and probably also Takṣaṇīl to his crown; the inscription of Panjāū (south of Mahān) in eastern Gāndhāra tells us that: “In the year 122, the first day of the month of Śrīnava, under the reign of the great king Gauana, the eastern region of [Ku] pu na was made propitious ground by Moška, son of Urmama (“Stron Konov, CLI, II, p. 70). Although this inscription uses the era of Azae I (57 B.C.), it establishes that in the year 122-57, i.e., the year 65 A.D., Gāndhāra belonged to the great Kusāna king Kujula Kadphises (cf. B. Ghirshman, Bégaram, Cairo, 1946, p. 106, 124).

68 The name of the painter was indeed Karna, as the fragment of the Kalpaṇāṃdittiśākṛta, p. 148 (aham Karna īśi) and the transcriptions Ki na (122 and 12; 163 and 4) and Kie na (123 and 9; 163 and 4) of the T 203 and 201 say, 1c.

69 The Ts’a pao tsang kien (1c.) does not mention Takṣaṇīl; it says only that Karna worked abroad for three years. According to the Ta tche lo yen loun kien (1c.), Karna had decorated a vihāra in the kingdom of Che che (112; 40 and 6); in these two characters which mean ‘House of stones’, Huber (Sūtraśāṅkāra, index, p. 473) sees Āmauka or Āmauparanā; others see Taskent (Foucher, Art Gréco-bouddhique, II, p. 644; Ghirshman, Bégaram, Cairo, 1946, p. 149), but comparison with the Fa tō’a che lo transcription of the Mpīs indicates that Che che, the first character of which means ‘stone’ (in Sanskrit, śilā) conceals an original Takṣaṇīl.

Here Kumāravīra renders Takṣaṇīl by To tch’a che lo (16 and 3; 18 and 6; 70 and 5; 122 and 14); whereas in his translations of other works (e.g., T 201, k. 5, p. 282a19-20), he uses the more usual transcription To tch’a che lo (60 and 8; 20 and 1; 44; 122 and 14) which also occurs in the Chinese Ekottara (T 99, p. 253c1; 162c29) and in the legend of Alokā (T 2042, k. 1, p. 100c2; T 2043, k. 1, p. 133a6); Huian tsiang (T 2087, k. 3, p. 884a28) uses the characters Ta tō’a ch lo (30 and 5; 29 and 1; 38 and 5; 122 and 14). Besides these transcriptions, there are also Tō’ou che (167 and 19; 112) ‘Dressed stone’ in T 2043, k. 10, p. 166c7; T’ou che (32, 112) ‘Earth and stone’, i.e., construction materials (nakama) in T 2043, k. 10, p. 166c12; Sio che (18 and 7; 112) ‘Cut stone’ in T 190, k. 38, p. 831b11.
This is why it is said that to dedicate completely the goods that one has earned with hardship constitutes very great merit.

3. Other kinds of generosity

There is also mundane generosity (laukikadāna) and supramundane generosity (lokottaradāna), the generosity approved of by the āryas (āryavarnātināna) and the generosity disapproved of by the āryas (āryavarnātināna), the generosity of the buddhas and bodhisattvas (buddhabodhisattvadāna) and the generosity of the śrīvakas (śrīvakadāna).

1) What is mundane generosity (laukikadāna)? Mundane generosity is the generosity of ordinary people (pṛthagjanaadāna) and also the generosity used by the āryas with an impure mind (śrāvavacittā). Some say that [only] the generosity of worldly people constitutes mundane generosity, whereas the generosity of the āryas, even though carried out with impure mind, is supramundane because their fettters (sanyojana) are cut (chinnā).

Why? Because these āryas have obtained the concentration of non-thought (apraṇaśītīsamādhi). Furthermore, mundane generosity is impure (āvisuddha), whereas supramundane generosity is pure (vīśuddha). There are two kinds of fettters (sanyojana): 1) those that depend on craving (ṣṛṣṭipāka); 2) those that depend on wrong views (dṛṣṭapekṣa). When these two kinds of fettters are present, the generosity is mundane; when they are absent, the generosity is supramundane.

When the three obstacles (śrāvāna) fettter the mind, the generosity is mundane. Why? Dharmas, resulting from causes and conditions (hetupratyaya) are truly without substantial self (anatmāca); nevertheless, we say: “I am giving and someone is receiving”; this is what is called mundane generosity. Besides, [the notion] of self (ātman) has no precise attribution (anuvatāsthāna): sometimes it is the self that is taken as ātman and not as other; sometimes it is other that is taken as ātman and not as self. As a result of this imprecision, there is no true ātman. Moreover, the thing given (deṣadāna) exists solely as a result of the complex of causes and conditions (hetupratyayavatāmārga) and all the dharmas are in themselves nonexistent (anupalabdhi). They are like a cloth (pata) that results from a collection of causes and conditions but which ceases to exist as soon as one pulls out the silken thread or threads of which it is composed. In the same way the dharmas have as sole characteristic the absence of own-characteristic ([142b] anumānakaranā); they are eternally empty of self nature (svabhāvakālanā). But people have hallucinations (abhijñāya) and take them to be existent. This mistake (viparyāsa) and this error characterize the mundane generosity. – But when the mind is free of the three obstacles (śrāvāna), the characteristic of dharmas (laksanaādhara) is truly cognized and the mind is free of error (viparyāsa): then generosity is supramundane.

2) Supramundane generosity is the generosity approved of by the āryas (āryavarnātināna); mundane generosity is the generosity disapproved of by the āryas (āryavarnātināna).

Moreover, pure (vīśuddha) generosity free of stains (vimula) and conforming to the true nature (bhūtalaksana) of dharmas is the generosity approved of by the āryas; the impure (āvisuddha) generosity, mixed with fettters (sanyojana), errors (viparyāsa) and obstinacy (cittasaṅgha) is the generosity disapproved of by the āryas.

Finally, the generosity associated with the knowledge of the true nature (bhūtalaksanaśrīyā) is the generosity approved of by the āryas; in the contrary case, it is disapproved of by the āryas.

3) When one gives without seeking [the welfare] of beings or without wanting to know the true nature (bhūtalaksana) of dharmas, but only for the purpose of escaping from birth (jīva), old age (jīva), sickness (vyādhi) and death (marana), this is the generosity of the śrīvakas. When one gives for all beings or again in order to know the true nature of dharmas, this is the generosity of the Buddhās or bodhisattvas.

When one is incapable of fulfilling (paripārana) all the qualities (gunas) [required for true generosity] but one is seeking to obtain a small portion of them, this is generosity of the śrīvakas. When one wishes to fulfill all the qualities, this is generosity of the Buddhās or bodhisattvas. At this point, the story of the P’ou sa pen cheng king (Bodhisattvajñātakasūtra) should be told.

Assembly. His wife was won over and she acknowledged that “as soon as one has decided to give alms, the reward is already imminent.”

72 See above, Treatise, I, p. 322-323F.

73 Impure generosity, practiced by worldly people, rests on belief in the ātman and in dharmas, for the donor says to himself: “It is I who am giving something. Actually, there is no ātman and no dharmas, for everything is transitory (aniyata), impure (asiha), empty (śunya) and without substantial self (anatmaka). The supramundane generosity, which the Mppā has described above (Treatise, I, p. 297F), the ‘higher gift’, is based essentially on knowledge without concept (nirvāśiṭakṣānāna) which makes it truly pure (trīṃadalaparaiśuddha) and which consists of making no distinction between giver (dīyaka), the thing given (ākṛṣṭa) and the recipient (vratānāka). Cf. Patavāsī, p. 264, Śatāśasāvakā, p. 92; Bodhicaryāvatāra, IX, st. 168; Paliśa, p. 684; Uttarastūra, p. 120, 254; Samgraha, p. 185, 225; Siddhi, p. 629 as note.

74 See above, Treatise, I, p. 424F.

75 The three obstacles that render the gift mundane consist of the belief in the ātman and dharmas which makes the donor say: “It is I who am giving something to someone.” The supramundane gift makes no distinction between donor, recipient and gift, is free from these three obstacles and is “triply pure” (trīṃadalapariśuddha). See also below, p. 724F.

76 One of the four errors (viparyāsa) consists precisely of taking as self that which is not the self (anatman antā, i.e. vipālaśa); cf. Abhugata, II, p. 52; Kośa, V, p. 21; Śikṣasamuccaya, p. 198, l. 11.

77 Generosity of the bodhisattvas has as its aim the welfare of all beings and perfect buddhahood; cf. Kośa, IV, p. 238.
The distractions of the mind are often compared to the gamboling of a monkey; cf. Treatise, I, p. 489f.

The Bodhisattva Velāma understood that he made incapable of receiving his gifts. Thus it was no longer out of esteem for this assembly only a Buddha or a future Buddha was worthy to receive them. Velāma understood that the brahmins assembly “was incapable of receiving his gifts.” For twelve years, he distributed floods of cream (śvayambhūrā) covered with lion skins, tiger skins and leopard skins (simhanāyuddhavālīvicharaparāvīra), provided with magnificent hangings...
of white linen (pāṇḍukambala) and other varied ornaments; 84,000 palanquins (paryaṅka) with ribbons of various colors (miraṇvarṇajāla) and all kinds of rugs (dāṣṭarana), soft and fine, as ornaments; cushions of red silk (lokiṣṭapadhāna) were placed at both ends of the palanquins, cloths and precious garments were also piled there; 84,000 golden vases filled with silver (suvarṇapūralītipaṛśāpaṇa); 84,000 silver vases filled with gold (rājyapūra suvarṇaprāpaṇa); 84,000 vases of beryl with crystal (vaṣṭiśapātaṇa suvarṇaśaṇḍāpāṇa); 84,000 crystal vases filled with beryl (ṣapāṭṣaṇḍāpāṇa); 84,000 cows (dhenu) giving a bucketful of milk at one milking (kāṃśyaspadhalana), their horns and hooves adorned with gold and dressed in white cotton; 84,000 young maidens (kanyā), beautiful and virtuous, their bodies decorated with rings set with pearls and precious stones (sūmakamāṇyatattatukalā). This is a summary of [the great gifts made by Velāma; the details could not be described. Simultaneously, king

Vāsava (read पो su p'o) and the 84,000 minor kings, together with the ministers (amārya), the people, soldiers and merchants, each offered a hundred thousand gold pieces.

When Velāma had made the usual offering (dharmaṇyaḥ)52 and prepared these gifts, Che t'i p'o na min (Śakra devānāma indra), spoke this stanza to the bodhisattva Velāma:

The wealth of the universe, so difficult to acquire,
Can make the whole world rejoice.
Today, all that you have acquired,
You have given to attain buddhahood.
At the same time, the gods of the pure abodes (śādādvāsadeva), appearing in corporeal form, praised him and spoke this stanza:

You have opened the gate to the great gifts.
That which you have done
Is out of compassion (ānukampā) for beings,
And in view of attaining buddhahood.

Then the gods had this thought: “We will block up his golden vase (suvarṇabīrīḍaga) in such a way that the water cannot flow out of it. Why? Although there is a donor (dāyukha) here [namely, Velāma], there is no field of merit (pasyuṣkṣetra) [i.e., an individual worthy of receiving his gifts].”53

Then king Mo (Māra) said to the Śuddhavāṣika gods: “But all the brahmīns [invited here by Velāma to receive his gifts] have all gone forth from home (pravrajita), observe the pure precepts (śīluśuddhi) and have entered the Path (marga). How can you say that they are not a field of merit?” The Śuddhavāsika gods said: “The bodhisattva [Velāma] is giving gifts with the view of obtaining buddhahood, whereas all these men are [blinded] by wrong views (mīhyati). This is why we say that there is no field of merit.” King Māra replied: “How do you know that Velāma is making these gifts in view of obtaining buddhahood?”

Then the Śuddhavāsika gods created, by metamorphosis (nirmāna), a brahmin carrying a golden vase (suvarṇabīrīḍa) and holding a golden red (suvarṇadaṇḍa) who approached the bodhisattva Velāma and said: “What benefits do you hope to obtain by means of these great gifts, by renouncing things that seek that. – “Are you seeking to become

Note: In the translation of the epithet kamūpaṭṭhātāna, applied to the milk-cows, I [Lamotte] have departed from Buddhaghosa’s interpretation: saravatayabhīpaticchāke "having milk-buckets made of silver" and the translations proposed by T. W. Rhys-Davids (Dialogues, II, p. 221): “with horns tipped with bronze”, Nyāyatākāra (Reden des Buddha, V, p. 201: “mit Bronzeglocken behängt”, and E. M. Hare (Gradual Sayings, IV, p. 263): “with milkpails of silver”. The correct interpretation of kamūpaṭṭhāna “giving a full bucket of milk at one time”, proposed by H. Kern, Voorlopers 1 Woordboek van Childers, Amsterdam, 1916, p. 142, should be adopted.

Chinese versions of the Velāmasutta have understood the text. – As for this description of Velāma’s fabled generosity, it is made up of borrowed pieces and fragments that may be found throughout the texts; cf. Dīgha, II, p. 187-188; Samyutta, III, p. 144-145; Aṅguttara, IV, p. 94. The description of the palanquins occurs even in the Sanskrit Sukhāvatīvyūha, § 41, but in a very corrupted form.]
Then the fictive brahmin said: “Master of generosity [patron] (dānapati), it is good (sādhu), it is very good; then the bodhisattva spoke this stanza:

I seek the place free of desire,

Escaping from birth, old age, sickness and death.

I want to save all beings;

Therefore I seek buddhahood.

The fictive brahmin (nirmitabhṛḍamaṇa) answered: “Master of generosity (dānapati), buddhahood is difficult (durlabhā) to attain and demands great hardships (āstāna). Your mind is soft (meduka), accustomed to pleasure, and is certainly not capable of aspiring to that state. As I said before, the states of noble cakravartin king, of Śakradevānāminda, of king of the six classes of Kāmadhātudeva and of Brahmaidāvarta are easy to obtain. It’s not necessary to seek buddhahood.” The bodhisattva answered:

“Listen then to my fully considered oath (ekacittaparindhat): Even if a wheel of burning iron (samāyucake)53 was spinning on top of my head,

I would seek buddhahood resolutely (ekacittena)

With no regret.

Even if I had to undergo immense sufferings

In the three bad destinies (durgati) or among men,

I would resolutely seek buddhahood

And never depart from this resolve.

53 Mira is king of the Purāṇimitavasavantins and consequently the head of the six classes of gods of the desire realm; cf. above, Treatise, I, p. 348ff, 695f.

54 A well-known punishment which Maitrakanyaka (Maitraya) once saw in front of him, himself becoming the victim of it; cf. Dīvyāvāda, p. 604; Avadānaśāstra, I, p. 202; Karmavibhaṅga, p. 53. Here is the description of the punishment in the Avadānaśāstra, I, c., p. 304f; 695f.

Then the fictive brahmin said: “Master of generosity [patron] (dānapati), it is good (sādhu), it is very good; then seek to become Buddha.” And he added this stanza of praise:

The power of your exertion (vīrṣa) is great,

Your have compassion for all beings.

Your wisdom (prajñā) is free of hindrances (āvarana)

You will become Buddha before long.

Then the gods rained down flowers to worship the bodhisattva. As for the Śuddhāvāsika gods who had blocked up Velāma’s vase so that the water did not flow out, they had hidden themselves and disappeared. Then the bodhisattva went to the brahmin who was the oldest (cakravartin king, of king of the six classes of gods of the desire realm; cf. above, Treatise, I, p. 340F, 695F.

“I seek the place free of desire,

Escaping from birth, old age, sickness and death.

I want to save all beings;

Therefore I seek buddhahood.

The fictive brahmin (nirmitabhrāmaṇa) answered: “Master of generosity (dānapati), buddhahood is difficult (durlabhā) to attain and demands great hardships (āstāna). Your mind is soft (meduka), accustomed to pleasure, and is certainly not capable of aspiring to that state. As I said before, the states of noble cakravartin king, of Śakradevānāminda, of king of the six classes of Kāmadhātudeva and of Brahmaidāvarta are easy to obtain. It’s not necessary to seek buddhahood.” The bodhisattva answered:

“Listen then to my fully considered oath (ekacittaparindhat): Even if a wheel of burning iron (samāyucake)53 was spinning on top of my head,

I would seek buddhahood resolutely (ekacittena)

With no regret.

Even if I had to undergo immense sufferings

In the three bad destinies (durgati) or among men,

I would resolutely seek buddhahood

And never depart from this resolve.

In men, the net of wrong views (mītyādyajñā)lā)

And passions (kleśha) have destroyed right knowledge (samyagdhiñā).

Having wandered away from pure morality

These wretches will fall into various [bad] destinies.

“This is why,” they added, “the water [that you wanted to pour over their hands] is blocked and does not flow.” Having said this, they suddenly disappeared.

53 In order to make the transfer irrevocable, the donor pours a little water over the hands of the receiver (cf. Jolly, Recht und Sitt, p. 112). See, e.g., the gift of the Jetavana in Nidānakāra, p. 93: Andhaśeṣikā... samāyubhrāmaṇaṁ upāya Dasaubalaṁ hatte adakam pāmbhāt “imam Jetavanavrāhām āgatanāgataca cāndhadaṁcāc buddhayapramahāsī samphussa damati” adhiṣṭha, - the gift of the Veyavan in Vîsīya, I, p. 39: Atha kho vajā Mañcagado Sesiyo Bimbacāḥ sarvanamayam bhākām gahaṁ bhagavatām ēkaṁnām bhante Veyavanam uyyānam buddhayapramahākṣaṁ bhākākṣasamphussa damatī; - the gift of his wife by Ugra in Aiguattara, IV, p. 210: Atha kīvakārṇam sam puraṇam pakṣakalavānī vācena hattena pājapatiṁ gahaṁva dakkhīnena hatthena bhīgovam gahaṁva tassā puraṇacau ujjyate - Lacking the golden vase, Veyavatara used a gourd to give his two children to a brahmin; cf. Jānakārī, p. 62: Bodhisattva... bhāpuṣṭiverite brāhamasva pāṇuva kumandalam āvarjavaṁ ñca, tassā yāmāvārṇoḥa pāṇaṁsaḥ kumandalo - The vase that serves to accomplish the ritual of aspersions is often represented on Buddha’s monuments; cf. Fouche, Art Gréc–bouddhique, I, p. 474, 475, 487, 491.
At that moment, the six classes of gods of the realm of desire (kāmadhātu) shone rays of light (raśmi) of all kinds and lit up the assembly; addressing themselves to the bodhisattva, they spoke this stanza:

Wandering in the ocean of evil
They are not following your straight path.
Of those who receive your gifts
There is no one like you.

Having said this, they suddenly disappeared.

Hearing this stanza, the bodhisattva had this thought: “In this assembly is there really nobody who is my equal, and is that why the water is blocked and does not flow?” And he spoke this stanza:

In the universes of the ten directions,
If there are marvellous pure beings,
I take refuge (śaraṇa) in them and I bow down to them
Holding the vase in my right hand,
I pour the water into my left hand
And I take the vow (prajñāli) to be the only man
Who is worthy to receive such great gifts.

At once the water in the vase rose up into space (ākāśa) and, falling from above, poured into the bodhisattva’s left hand.

At the beginning, Velāma had given alms to the assembly of brahmīns with the idea that they were equal, and is that why the water is blocked and does not flow?” And he spoke this stanza:

Filled with respect and joining their hands as a sign of homage, the great assembly took refuge (ārcaṇa, satkāra) and spoke this stanza:

Great master of brahmīns
Water the color of pure beryl (vaidūrya)
Flowing down from above
Has fallen into your hand!

Filled with respect and joining their hands as a sign of homage, the great assembly took refuge (śaraṇa) in the bodhisattva.

Then the bodhisattva spoke this stanza:

The gifts that I make today
Do not have as their goal the merits of the threefold world (traiḍhātu); They are for [the benefit] of all beings
And in order to seek for Buddhahood.

When he had said this, the great earth (mahāprthī), the mountains (parvata), the rivers (naḍī) and the trees (vṛkṣa) trembled in six different ways (sākṣīkāram akampantā).88

At the beginning, Velāma had given alms to the assembly of brahmīns with the idea that they were worthy of receiving his homage (ācārya); afterwards, when he had understood that this assembly were unworthy, it was out of compassion [and no longer from respect], that he gave them gifts that they had already received.89

Jñatas and avādhanas of this type relating to all kinds of gifts could be cited at length here. Those are outer gifts (bhāyādāna), but what are inner gifts (ādhyātmikādāna)?

4. Inner generosity

Inner generosity consists of giving one’s life (ājīva) to others without any regret, as is told in the Jñatas and Avadhanas.

87 In the Manoratha, IV, p. 183, there is no fictive brahmīn and things happen in a more simple way: Velāma had filled a golden vase with water the color of crystal, he made the following vow: “In this world, if there is a person worthy of homage, able to receive this gift, may the water coming from this vase spread over the earth, if there is no one, may the water remain in the vase.” At once he turned the vase upside down; the water was retained as if by a filter. The Bodhisattva then said: “So Jambudvīpa is then empty; there is not even a single person capable of receiving my offering.” Nevertheless, without regret he added: “If my offering is purified by the action of the donor, may the water coming out of the vase spread over the earth.” At once, the water, flowing out of the vase like crystal, spread out over the earth. He resolved then to fulfill his alms and distributed his gifts. The distribution lasted for seven years and seven months.”

88 On this sixfold trembling of the earth, see above, Traité, I, p. 471-474F.

89 See the interpretation proposed above, p. 679F, note.

90 Outer and inner gifts are defined in Bodh. bhūmi, p. 114-115: tatra sarvadānam kathatam: sarvam ucyate sāmadūto dvīdham deyāvatu. ādhyātmikam ca bhāyam ca tate śū kṣīkāram ucyate. tadāh kṣīkāram ucyate. idamaṁ sūktam sthāpayeyat pariṣṭadeyastaparyāyena bhāyadeyastaparyāyena evety ucyate.
The Buddha was once a pigeon (1). [The king who set fire to his body so as to hear a Buddhist stanza].

– The Buddha Śākyamuni... into a yakṣa, in order to hear the stanza: priyebhyo jāyate śokaḥ, priyebhyo jāyate bhayam; priyebhyo...

549

The king who set fire to his body so as to hear a Buddhist stanza

81 – The Buddha Śākyamuni

... into a yakṣa, in order to hear the stanza: priyebhyo jāyate śokaḥ, priyebhyo jāyate bhayam; priyebhyo...

2. [Jātaka of the Pigeon]. – The Buddha was once a pigeon (kapota) living in the Snow Mountains (himālaya). On stormy day, a man lost his way; miserable (dārādva) and exhausted (ārthā), hunger (bhūṣaka) and cold (śīla) had brought him to his last moments (mukhātra). Seeing this man, the pigeon...
flew to look for fire (agni), collected some kindling (indhana) and lit it. Then the pigeon threw itself into the fire and gave its body to the famished man.

In the same way, the Bodhisattva gave his head (ṭīras), his eyes (nayana), his marrow (majjā) and his skull (mastaka) to beings. It would be necessary to list fully the various Jātakas and Avadhanasūtras here. All of that is called inner generosity. The immensity of these inner (ādhityānīka) and outer (bāhyya) gifts is the nature of generosity.

CHAPTER XX: THE VIRTUE OF GENEROSITY AND GENEROSITY OF THE DHARMA (p. 692F)

I. GENEROSITY OF THE DHARMA

Question. - What is meant by generosity of the Dharma (dharmadāna)?

Answer. - Here are various opinions:

1. All speech well-spoken (subhāsita), all useful (arthaśastra) speech constitutes generosity of the Dharma.

2. Generosity of the Dharma consists of teaching the Holy Dharma (saddharmā) explained by the Buddha (budhakānḍhoka) to people.

3. Generosity of the Dharma consists of teaching people the threefold Dharma: 1) the Sićou tou lou (Sūtra); 2) the Pā yi ni (Vinaya); 3) the A pī i ṭ an (Abhidharma).

4. Generosity of the Dharma consists of teaching people the four Baskets of the Dharma (dharmapiṇikā): 1) the Sićou tou lou tsang (Sićrapitaka); 2) the Pā yi ni tsang (Vinayapitaka); 3) the A pī i ṭ an tsang (Abhidharmapitaka); 4) the Tsā tsang (Sāmyutapitaka).

5. Generosity of the Dharma consists of teaching in brief form the twofold Dharma: 1) the śrīvaka Dharma; 2) the Mahāyāna Dharma.

---


94 The distinction between material (ādiṣadāna) generosity and generosity of the Dharma (dharmadāna) is of canonical origin: cf. Aṅguttara, I, p. 91; Itivuttaka, p. 98; Tsong ti a han, T 125, k. 7, p. 577b. To these two types of generosity, the Mahāyāna treatises, especially those of the Vījñānavādin school, add a third, namely, the generosity of safety (abhaya-dāna): cf. Dharmasamgraha, chap. CV; Saṃhidhirmocana, IX, § 12; Saṃgraha, p. 190-191; Abhidharmasamuccaya-vākhyā, T 1606, k. 12, p. 740c; Siddhi, p. 620; Bodhi. Bhāmi, p. 133: ādiṣadānam dharmadānam abhaya-dānam ca samāsatah. "Hāmātraśuṣakūnaṃ ādiṣadānam dharmadānam abhaya-dānam cāsaṃāsatah. Hāmātraśuṣakūnaṃ dānam saṃbhājanānāṃ. Vaijñānavādināṃ, satvāṃvaṃhaṃ saṃbhājanānāṃ. Vaijñānavādināṃ satvāṃvaṃhaṃ saṃbhājanānāṃ. Vaijñānavādināṃ satvāṃvaṃhaṃ saṃbhājanānāṃ.

95 The question has already been raised (Traité, I, p. 590F) of the four Dharmapiṇikās; on the fourth “the Mixed Basket”, see Przyłuski, Concit, p. 119-120.
good mind (kulaśalacita), so also the gift of the Dharma is not generosity of the Dharma without a pure mind and good intention. Moreover, preaching the Dharma (dharmanirdeśa) inspired by a pure mind and a good intention praises the Three Jewels (triratna), opens the door of sin (āpatti) and merit (puṇya), teaches the four noble Truths (āryasya), converts beings and introduces them to the Buddhist path (buddhadharmārga): this preaching constitutes the authentic generosity of the Dharma.

Finally, in brief (samastāh), preaching the Dharma (dharmanirdeśa) is of two types: the first, which avoids tormenting beings (sattvān anapāhaya) and is inspired by a good mind (kulaśalacita) and compassion (karunā), is the cause and condition for reaching Buddhahood; the second, which perceives (samanapāhaya) the true emptiness (śūnyatā) of dharmas, is the cause and condition of the path of nirvāṇa.

When one preaches this twofold Dharma in the midst of a great assembly (mahāparaya) with feelings of compassion (karunā), without aiming at fame (śalas), wealth (lābha) or honors (sattāra), one is practicing generosity of the Dharma of the pure Buddhist path (viśuddhabuddhārga).

[Āloka and the bhikṣu with the pleasant breath]

It is said: King A ccholo kaśa (Āloka) built eighty-four thousand Buddhist stūpas one day. Although he had not yet seen the Path, he had faith (prasāda) in the Dharma. Each day, he invited the bhikṣus to his palace and paid homage (pūjā) to them; each day he had beside him, in turn, a Dharma teacher (dhammañcārya) who preached the Dharma to him. There was a young tripiṭakadhammācariya, intelligent (medhāvī) and handsome (abhīrūṇa); when his turn came to preach the Dharma, he was seated beside the king and his mouth exhaled a thousand perfumes (gandha). Astonished, the king said to himself: This is not good. With

96 Ho to (30 and 5; 36 and 3) may transcribe an original Hatto (cf. Akamāṇa, p. 222a); but the censure addressed here to Ho to does not fit in any way the famous disciple of the Buddha Hatthaka Āḷavaka (cf. Tsai, I, p. 562-565f); it actually does apply to Udákā (cf. Mahāvastu, II, p. 200; Lalitavistara, p. 244). See references in Traité, I, p. 407, note. If Ho to (Hatthaka, should be Udaka) is used, the sins of wrong view (māyādhyakṣa) in Devadatta were numerous; [Their sins] did not constitute a gift of the pure Dharma (viśuddhadharmadāna), made with the Path (mārga) in view; they sought only honors (śalas), wealth (lābha), the signs of respect ( sakāra, arcaṇa) and homage (pūjā). Because of these bad intentions, Devadatta was reborn in the hells (niraya).

97 Note that the Mahāvastu (II, p. 200) uses a different formula: “Although Udraka Rākṣasa has taken away from Kāsaṇa and the bhikṣas the eighty-four thousand Buddhist stūpas that he would have preached the Dharma in the first place (Vinaya, I, p. 7; Mahāvastu, III, p. 322-323; Lalitavistara, p. 403), but that does not prevent him from disputing Udraka’s false pretenses in Sāmanya, IV, 83:Tom kha ponetum bhikkhave udāko Rāmaputta avadeu yevam samāne vedegusthī bhāṣati asa bhāṣā yevam samāne sabhajomiti bhāṣati. apakākitaṃ yevam gandhamālam pāyitum iti bhāṣati: “Although Udāka Rāmaputta had not attained supreme wisdom, he pretended to have attained it; although he was not a universal conqueror, he pretended to be one; although he had not uprooted the root of evil, he pretended to have uprooted it.” We may note also that the Mahāvastu, no. 3516, places Udāka Rāmaputta in the list of the Tīrikhas.

98 A sermon of Devadatta is mentioned in the Ts a han, t 99, no. 499, k. 18, p. 131; Aṅguttara, IV, p. 402-403; Candākāpura summarizes it for Sariputta in these words: Devadatta āvāso bhikkhunī evam dhammaṃ deseti: yato kha āvoc āvoc bhikkhu cetaṃ citam paricītām hoti tass'ite bhikkhaṇikātāṃ veṣyakaranāya: bhūtā jāti, varūsam bhūmacaritum, kariṇām viṁśātā niḥārāyā niḥārāyā citam: “Here is how Devadatta preaches the Dharma to the monks: When the mind of a bhikṣu, O monk, is full of understanding, he is allowed to say: Rebirth is destroyed, saintliness is fulfilled, duties are accomplished; there is no further return to this world.” We may add that the orthodoxy of this sermon is indisputable.

Udāka taught the doctrine professed by his father Rāma, a doctrine that led to the state of neither perception nor non-perception (nīvaśasamjñāna-samjñāntaṇa); but, finding it insufficient, the Buddha renounced it (cf. Majjhima, I, p. 165 sq; Dhammapaddhattha, I, p. 85; Mahāvastu, II, p. 200; Lalitavistara, p. 244).
this perfume, he will trouble my palace people." And speaking to the bhikṣu, h said: "What do you have in your mouth? Open your mouth so I can see." The bhikṣu opened his mouth and the king saw that there was nothing there. He made him rinse his mouth with water, but the perfume remained as before. The king asked: "Bhadante, have you always had this perfume?" The bhikṣu replied: "I have had it for a long time." The king asked: "Since when?" The bhikṣu answered with this stanza:

Since the time of the Buddha Kaśyapa  
I have had this perfume;  
It has lasted since then  
And seems always to be renewed.

The king said: "Bhadante, you speak [too] briefly (samāsatah), I do not understand; explain more fully (vistarāḥ)." The bhikṣu replied: "O king, listen carefully (ekacintena) to my words. Once, at the time of the Buddha Kaśyapa, I was a bhikṣu preacher (dharmadeśaka). In the great assembly (mahāparṣad), I always had great pleasure in describing the immense qualities (apramāṇa) of the bhagavat Kaśyapa as well as the true nature (bhūtalakṣaṇa) of dharma; in innumerable sermons (dharmaparyaya) I took care to celebrate [the Buddha] and teach all beings. Since then I have always possessed the wonderful fragrance that [144b] comes from my mouth; from lifetime to lifetime, without interruption, it has been as it is today." And the bhikṣu spoke this stanza:

This fragrance surpasses and eclipses  
The perfume of all the flowers of the vegetable kingdom;  
It can make all hearts rejoice;  
From lifetime to lifetime, it continues ceaselessly.

Then the king, with mixed shame (aspatrāpa) and joy (prīti), said to the bhikṣu: "It is wonderful (adbhuta) that the virtue of preaching (dharmadeśānuguna) can bear such great fruit!" The bhikṣu answered: "That is its flower (puṣpa) but not its fruit (phala)." The king said: "What are its fruits? Please explain to me." The bhikṣu answered: "In brief (samāsatah), its fruits are ten in number: listen well, O king." And the bhikṣu spoke these stanzas:

1) Great reknown (mahāyaśas),  
2) beauty (prasāda),  
3) The conquest of happiness (sukhalābha),  
4) the signs of respect (sakāra),  
5) A majestic light like the sun and the moon,  
6) The love of all people,  
7) The art of speech (pratibhāna),  
8) possession of great knowledge (mahājñāna),  
9) Disappearance of all the bonds (sarvabandhakṣaya),  
10) Destruction of suffering (duḥkhanirodha) and acquisition of nirvāṇa:

These are the ten fruits [of preaching]."

The king asked: "Bhadante, by celebrating the qualities of the Buddha, how did you obtain the ten fruits as reward?"

Then the bhikṣu answered with these stanzas:

In celebrating the qualities of the Buddha,  
I did it so that everyone heard everywhere.  
As reward for this merit  
I obtained great fame.

In celebrating the true qualities of the Buddha  
I did it so that everyone rejoiced.  
Because of this merit,  
I have always, from one lifetime to the next, been handsome.

In speaking to people about sins (āpatti) and merit (puṇya),  
I made them obtain the place of happiness (sukhavatī).  
As a result of this merit,  
I enjoy happiness and am always content.

In celebrating the power of the Buddha’s qualities,
By the breaking of the two types of bonds
I have realized Nirvāṇa.
Thus, when the rain pours down
The fire is extinguished, there is no more heat.

By lighting the lamp of preaching,
I illumined all beings.
Because of this merit,
My majestic light shines like the sun.

In celebrating the Buddha’s qualities in all ways,
I satisfied all beings.
As a result of this merit,
I am always loved by people.

In celebrating the Buddha’s qualities with skillful speech
I have set neither bounds nor limits.
As a result of this merit,
My eloquence (pratibhāna) is inexhaustible.

In celebrating the wondrous attributes of the Buddha
I commit no errors.
As a result of this merit,
[I have acquired] great purity of knowledge.

[144c] In celebrating the Buddha’s qualities
I have decreased people’s afflictions (kleśa).
As a result of this merit,
My bonds are broken and my stains destroyed.

By the breaking of the two types of bonds
I have realized Nirvāṇa.
Thus, when the rain pours down
The fire is extinguished, there is no more heat.

He spoke again to the king: “If there is something you have not understood, this is the time to overcome the army of your doubts (sānchiyusena) with the arrows of knowledge (piṇḍaśiṣṭa).”

The king said to the Dharma master: “I have understood well; I have no more doubt. The Bhadanta is a virtuous man, skilled in celebrating the Buddha.”

Preaching the Dharma by means of all kinds of Nīdnas of this kind is to save people and this is what is called generosity of the Dharma.

Question. – Which is more important, material generosity (āmiṣadāna) or generosity of the Dharma (dhammadāna)?

Answer. – As the Buddha has said: “Of the two generositys, generosity of the Dharma is more important.”

Why?

1) The fruit of retribution (phalavipāka) of material generosity occurs in the desire realm (kāmadhātu), whereas the fruit of retribution of generosity of the Dharma is in the threefold world (traśīdhātu) or above the threefold world.\[102\]

2) Moreover, words (voc) that are pure (viśuddha) reach the central point of the reasoning (sukti) and the mind (citta) attains it also. This is why they surpass the threefold world.

3) Moreover, material generosity is limited (apramāṇa); material generosity is exhausted, whereas generosity of the Dharma is inexhaustible: it is like a fire (agni) fed by kindling (indhana), the light of which is always increasing.

4) Moreover, the retribution (vipāka) of material generosity involves mediocre purity (viśuddhi) and many stains (maśa), whereas the retribution of generosity of the Dharma has few stains and great purity.

5) Moreover, carrying great gifts requires (apokekṣate) a great show of power, whereas the gift of the Dharma depends on nothing other than realization.

6) Moreover, material generosity can bring about the increase (vṛddhi) [only] of the four great elements (caturmahābhūta) and material organs (indriya), whereas generosity of the Dharma leads to the perfection

\[102\] Compare Bodh. Bhūmi, p. 133: āmiṣabhavādānāṃ suprabhādantaṃ ihasakham, dhammadānāṃ puñāḥ suprabhādantaṃ anumattakham.


(paripūri) of the pure organs (anāsravendriya), the powers (bala) and the Path of enlightenment (bodhimārga).

7) Moreover, whether there is a Buddha [here below] or not, material generosity always exists in the world; on the other hand, generosity of the Dharma can be practiced only if there is a Buddha in the world. This is how we know that generosity of the Dharma is very rare. Why is it rare? Even the pratyekabuddhas [do not practice it], because they cannot preach the Dharma. They [are limited] to practicing mendicancy (piṇḍapāta) correctly and to converting beings by flying (pasunā) or by transforming themselves (parināma).101

8) Moreover, material gifts can be derived from generosity of the Dharma, and one can equal the śrīvakas, pratyekabuddhas, the bodhisattvas and even the Buddhas.

9) Finally, generosity of the Dharma can analyze (vibhaj-) all dharmas: impure (ādṛṣṭava) and pure (ādṛṣṭava) dharmas, material (ādhvādharmas) and immaterial (ādravyadharmas) dharmas, conditioned (samskṛta) and unconditioned (asamskṛta) dharmas, good (kṣa-la), bad (akṣa-la) and indeterminate (avyākta) dharmas, permanent (aitya) and impermanent (aniyata) dharmas, existent (asat) and non-existent (asat) dharmas. The true nature (bhūtakalaksana) of all dharmas is pure (viśuddha), indestructible (abheda) and unchangeable (avyaya). The brief explanation (samkeṣa) of all these dharmas makes up the eighty-four thousand expressions (vyākaraṇa). All these dharmas are analyzed (vibhāsā) and cognized (vijñāta) thanks to the generosity of the Dharma; this is why generosity of the Dharma is the higher gift.

These two generosities, [material and Dharma], together form “Generosity”. When one practices this twofold generosity while wishing to become Buddha, one is able to lead people to the state of Buddha and, all the [kā., 12, p. 145a] more so, to other states.

Question. – Four kinds of abandonings (tyāga) constitute generosity, namely: abandoning material goods (ābhaññatī), the gift of the Dharma (dharmatī), the gift of safety (abhayaatī) and abandonment of the affections (kleśatī). Why mention only the [last] two tyāgas here?

Answer. – Because the gift of safety (abhayaatī) is not distinct from the virtue of morality (śīla), we do not speak of it here. On the other hand, as [we will deal later with the virtue] of wisdom (prajñā), we do not speak of the abandonments of the passions (kleśatī) here. If we were not going to deal with the six virtues (pārami), it would be necessary to mention these four abandonments together.

II. VIRTUE OF GENEROSITY

Question. – What is meant by Dānāpārami (Virtue of generosity)?

101 For the etymology of the word pārami, see Koša, IV, p. 231; Madh. avatāra, p. 30 (tr. Lav., Muséon, 1907, p. 277); Samudhindimoksa, IX, §13; Śīléśvarakāśā, ed. Lévi, XVI, 15, 16; Sañc. sañc., p. 186; Abhidharmamasuccāavyākhyātā, T 1606, k. 11, p. 748a; Siddhi, p. 628.

102 The story of the downfall of Śāriputra, who abandoned the Greater Vehicle to return to the Lesser Vehicle, is repeated in King liu yi siang, T 2121, k. 14, p. 69b.

103 On the sixteen kalpas of Śāriputra’s career, cf. P’i p’o cha, T 1545, k. 71, p. 366c; k. 101, p. 525b.

104 For this expression, see above, Traité, I, p. 212-215F.

5. Finally, there are two types of gifts: the gift of Māra and the gift of Buddha. Māra’s gift is accompanied by fetters (sanyojana), theft (harana), sadness (daurmanasa), confusion (upādya) and fear (bhīma); it is called “this shore”. Buddha’s gift is pure generosity (viśuddhadāna), free of fetters and objects of fear, leading to Buddhahood; it is called “the other shore” and it constitutes the Paramīthă.

[Āśīvīposamasūtra] 189 - 

189 The Āśīvīposamasūtra is taken from the Sanskritta, IV, p. 172-174 (tr. Woodward, Kindred Sayings, IV, p. 107-110). It also occurs in the Sanskritta and the Chinese Ekkottar: Tsara a han, T 99, n0. 1172, k. 43, p. 313b-315a; Tsing yi a han, T 125, k. 23, p. 696c-670. These two versions correspond in essence to the Pāli text.

The Pāli Samyutta and the Tseng yi a han place the Āśīvīposamasūtra in Śrīvatsta, in the Jatavani in the Anāthapindadārāma, while the Tsara a han places it at Kaudāmbī in the Ghosālīrama.

The Chinese versions have some details lacking in the Pāli text but which appear in the Mppi. The Tsara a han and the Tseng yi a han note that the four venomous snakes are in a trunk (kṣu) or a chest (kaula), symbolizing the human body, the receptacle of the four great elements. Moreover, the Tseng yi a han, like the Mppi, has a king ordering the hero of the story to feed and bathe the snakes at a certain time.

In the Pāli Samyutta and the two Chinese versions, the hero, in his flight, successively meets five deadly enemies (pañcaudadhakacaccādhā), a sixth individual the burglar assassin (chattha antaracaravadhā), an empty village (saṭṭha gāmā), robber pillagers of villages (cūḷa gāmāvā ṭakā), a vast expanse of water (mahā udākanava). In the Mppi, the adventures are slightly different: the hero successively meets five hired assassins sent by the king to catch him, a false friend, a empty village, a good counsellor, a great river.

Moreover, the interpretation of the parable varies from one source to the other: the Pāli Samyutta and the two Chinese versions see in the vast expanse of water an allegory symbolizing the four streams of desire (kāma), existence (bhava), wrong view (adhisthāna) and ignorance (avijñā), whereas the Mppi sees, in the great river, a figure indicating thirst (tīrṇa).

These significant differences show that the Mppi instead of being directly inspired by the canonical texts of the Pāli Samyutta, the Tsara a han or the Tseng yi a han, has borrowed its parable from other sources. In fact, the Āśīvīposamasūtra, as told here by the Mppi, is taken almost textually from a chapter of the Mahāpurūṣavīmasūtra (T 374, k. 23, p. 499a-b; T 375, k. 21, p. 742c-743a), of which here is the translation:

A king filled a trunk with four venomous (āśīva) snakes and commanded a man to feed them, put them to sleep and wake them, rub their bodies. He ordered: “If anybody injures one of these snakes, I will take steps to have him put to death and his body exposed in a public place.” Then on hearing the royal decree, the man became frightened, abandoned the trunk and fled. At once the king ordered five candallas to draw their swords and pursue him. Looking back, our man saw them and fled more quickly. Then the five men, resorting to a trick, hid their swords which they were carrying and sent after him an individual who, pretending to be his friend, said to him: “You can turn back.” But our man did not believe them and took refuge in a village (gāmā) where he tried to hide. Coming into the village he furiously inspected all the houses, but saw no one; he took some containers (dhālana) but they were empty, without contents. Seeing nobody and not finding any provisions, he sat down on the ground. In the sky he heard a voice that said: “Hey, man! This village is empty and without inhabitants, but tonight six great thieves (udānās) will come; If you ever encounter them, your life will not be spared. How then will you escape them?”

Then our man, his fear increasing, took flight. On his road he found a river with choppy water, but he had no boat [to cross it]; feverishly, he gathered all kinds of material and built a boat (kaula). He thought: “If I stay here, I will be the victim of the four poisonous snakes, the five candallas, the false friend and the six great thieves; if I cross the river and my boat does not hold, I will fall in the water and drown. I prefer to fall in the water and die rather than be the victim of the snakes and the robbers.” At once, he pushed his straw raft into the water, seated himself on it and paddling with his hands and feet, he reached the other shore [where he found] peace (keṣaṇa) and safety; his mind (citta) was calm and his fears disappeared.

The Mahāpurūṣavīmasūtra follows this apologue with a long interpretation that can be summarized as follows: the body is like the trunk; earth, water, fire and wind the four venomous snakes; the five candallas; the false friend, nīrghatā; the empty village, the city (ādhānākāśyatan); the river, the klesa; the raft, viṃukti, jīvāna-dārāma, the sixty-seven bodhpākkhādharmanas; the other shore, nītāsādānīvāna.

The Āśīvīposamasūtra seems to have been particularly well-known in north-west India, a region with which the Mppi shows much acquaintance. According to the Suanaputta-liṅghikā, I, p. 66, the Chan ken liu p'i p'o ch'u, T 1462, k. 2, p. 685c; and the Mahāvamsa, XII, v. 26, the štavira Madhyāntika (there Mañjñatika) preached it to the nāga king Avavalla and the people of Kasiṭṭha-Gandhāra; eighty-four thousand listeners were converted to Buddhism and a hundred thousand received ordination.

It should be noted, however, that this preaching of the Āśīvīposamasūtra is not mentioned in the Sarvāstivādin texts dealing with the conversion of Kasiṃt by Madhyāntika: Ken pen chou... tsa che, T 1451, k. 49, p. 410a-411b (tr. Prazulski, Le Nord-Ouest de l’Inde, JA, 1914, p. 533-537); A yu wang tcishou, T 2042, k. 4, p. 116b (tr. Prazulski, Aṣoka, p. 340-342); A yu wang king, T 2043, k. 7, p. 156a-b.

The Āśīvīposamasūtra should not be confused with the Āśīvīvasāna of the Āśīvīposamasūtra, II, p. 110-111) tr. Woodward, Gradual Sayings, II, p. 115-116 another important slītra, which has no parallel in the Chinese Tripiṭaka, but which is often cited in the Pāli sources; cf. Puggalapaññatti, p. 48, Suttaniputta, comm., p. 458.

Finally, we note that the four great elements entering into the bodily composition are often compared to poisonous snakes; cf. Traiśikī, I, p. 8; Sūtra-liṅghikā, tr. Huber, p. 153, 387; Vimalakīrtiśāstra-sūtra, T 475, k. 1, p. 539b28. Gold particularly deadly, recalls the same comparison. Sūtra-liṅghikā, tr. Huber, p. 171.

The Mahāpurūṣavīmasūtra, containing the Āśīvīposamasūtra, shows traits in common with the parable of “the man in the well”, which has four snakes (i.e., the four elements) threatening to bite a man clinging to a root on the edge of a well; cf. Cramaṇas, Contiś, II, p. 83-84, III, p. 257; IV, p. 158, 235-238; J. Ph. Vogel, The Man in the Well, RAA, XI, 1937, p. 109-115.
river; on the other shore of the river (pāra), there was a foreign land, a very happy country (sukhāvatī), peaceful, pure and free of torment. Immediately, our man gathered materials and ropes and built himself a raft. Using his hands and feet, he paddled across the river and reached the other shore, Sukhāvatī, free of torment. The king is king Māra; the chest is the human body; the four poisonous snakes are the four great elements (catumahābhūtā); the five soldiers with drawn swords are the five aggregates (pālaviskandha); the individual with fine words but bad intentions is attachment (sāngā); the empty village is the six attractions (ruci); the thieves are the six sense objects (saḍbhāvyātana); the honest man who addresses him with compassion is the good teacher; the great river is thirst (ṭṛṇāḥ); the raft is the Noble eightfold Path (lāṃgūṭikāryamārga); paddling with hands and feet is exertion (vṛṣya); this shore is the world (loka); the other shore is nirvāṇa; the man who crosses over is the arhat who has destroyed the defilements (kāśādūraya).

It is the same for the bodhisattva. If his generosity comes up against three obstacles (āvarāṇa) [which consist of saying]: “It is I who am giving such and such a thing to this recipient”, he falls under Māra’s power and he does not escape from difficulties. But if the bodhisattva’s gift is triply pure (trimandala pariśuddha) and free of these three obstacles (āvarāṇa),110 he reaches the other shore and is praised [145c] by the Buddha: this is called Dānapāramitā; this is arriving at the other shore [of generosity]. The six Pāramitās allow people to cross the great ocean of the afflictions (kleśa) – greed (mātsurya), etc. – and attachment (saṅgū) and lead them to the other shore.

*** *** ***

Question. – But arhats and pratyekabuddhas also reach the other shore. Why do we not speak of the Pāramitās [in their regard]?

Answer. – The arhats and pratyekabuddhas reach the other shore just like the Buddha reached the other shore; but, although the words are the same, the reality is different. The shore [that they leave] is saṃsāra; the shore [that they reach] is nirvāṇa; however, they do not reach the other shore of generosity [like the Buddha and the bodhisattvas]. Why? Because they are not able to give everything (sarva) at all times (sarvatra) in every way (svarupa). Even supposing they do give, they are not motivated by the great mind [of Bodhi]. Practicing generosity, sometimes with a neutral mind (avyākta-citta), sometimes with a good but impure mind (sāvrakāśālaya citta), sometimes with a pure mind that lacks compassion (andraśva-citta mahākārana-rūpiti), they are unable to “give for all beings”. But when the bodhisattvas give, they know that the gift has no birth (anapannā), does not perish (aniruddha), is free of stains (anāvata), is unconditioned (asamsrta) and like nirvāṇa (nirvānasam), and they know they are giving for all beings. This is what is called dānapāramitā.

Others call dānapāramitā the fact of dedicating all wealth, all inner and outer goods to generosity, without seeking for reward (phalavipāka).

Finally, the fact of being inexhaustible (aksayatva) constitutes dānapāramitā. Why? When one knows that the thing given (deṣayāvara) is absolutely empty (ajñatātya), like nirvāṇa (nirvānasam), and in this spirit, one gives alms to beings, the reward of generosity (dānapāramitā) is called dānapāramitā. Just as a sage (yuṣṭi) having the five supernatural powers (abhiṣākā) hides a precious object in the rock and, to preserve it, he crushes diamonds and coats it so as to make it indestructible, so the bodhisattva coats his generosity with the wisdom of the true nature of nirvāṇa so as to make it inexhaustible. Moreover, the bodhisattva gives for all beings and as the number of beings is inexhaustible, his gift also is inexhaustible. Finally, the bodhisattva gives in order to acquire the attributes of Buddha and, as these attributes are immense (apramāṇa) and infinite (ananta), his gift too is immense and infinite. This is why, although the arhats and pratyekabuddhas reach the other shore [of nirvāṇa], it cannot be said that they have reached the other shore [of generosity].

III. PERFECTION OF GENEROSITY

Question. – What is meant by perfection of generosity (dānaparipūrāṇa)?

Answer. – As we have said above, the bodhisattva practices all the generosity. Whether it is a matter of inner (bhūyāmāna) goods or outer (bhūya) goods, great (mahā) or small (purīta), numerous (sambhulita) or few (alaśa), coarse (sūkhā) or subtle (sūkṣma), valued (adhyavastita) or scorned (anadhyavastita), useful (artha) or useless (apardhita), the bodhisattva abandons all of these. His mind is without regret (vipratāsa) and even (sama) towards all beings. He does not make considerations such as the following: “It is necessary to make large gifts, not small gifts; one should give to monastics (pravrajya) and not to lay people; one should give to humans (manussya) and not to animals (tīrāgona).” He gives to all beings with [146a] perfect equanimity (samacittādhismita); he gives without seeking any reward (vipāka) and realizes the true nature (bhūtādhismita) of generosity. This is what is understood by perfection of generosity.

Furthermore, he keeps no count of time (kāla), day (ahut) or night (nirat), winter (hemanta) or summer (grīma), favorable or unfavorable moment; he gives equally at all time, and his heart feels no regret. He even goes so far as to giving up his head (śiras, his eyes (nayana), his marrow (majjā) and his skull (cf. Traité, I, p. 143F). This is the perfection of generosity.

Furthermore, some say: During the interval of time between the first production of the mind of Bodhi (pratikramanottapa) up to the thirty-four minds under the Bodhi tree,111 the generosity practiced by the bodhisattva is perfect generosity.

110 See above, p. 676F, n. 2.

111 For these thirty-four minds, of which sixteen are darśanamārga and eighteen are bhūvanāmārga, see above, Traité, I, p. 434, n. 2.
Furthermore, in the seventh bhūmi (saptamabhūmi), the bodhisattva obtains the knowledge of the true nature (satyalakṣaṇa) of dharmas. From then on, he adorns (āsanakaroti) the buddhafields (buddhaksetra) converts (vinayatī) beings, worships (pījāyati) the Buddhas and acquires great miraculous powers (mahābhūjātī); he divides his own body into innumerable bodies and rains down the seven jewels (saptatani), flowers (gaṇapīṭha), perfumes (gaṇandha), banners (patakā) and garlands (nicāyā) from each of these bodies; he transforms himself into a great lamp (sīka), like Mount Sumeru and pays homage to the Buddhas and assemblies of bodhisattvas of the ten directions. Then in marvelous accents, he celebrates the qualities of the Buddhas in verse; he pays homage (vandana) to them, worships (pīja), respects (sukārī) and welcomes them (pratyasūtgamana).

He causes a rain of all kinds of food (āhāra) and clothing (vastra) to fall on innumerable lands of the hungry ghosts (pretaśāya) of the ten directions, enough to fill them fully. Having been filled to satisfaction (ārṇita), all the pretas produce the mind of supreme and perfect enlightenment (anuttarāsamyaksambodhi).

Then he goes to the animal realm (āṁtyagonyon); he commands the animals to improve themselves and to cast aside all feelings of mutual hostility; they chase away their fears (āṁtyagonyaṇa); all the animals produce the mind of anuttarasamyaksa (anuttarāsamyaksa).

To the poor people (daśaśāya) of the ten directions, the bodhisattva gives good fortune; as for the rich (āhāra), he rejoices them by satisfying them with various flavors (rātu) and colors (rūpā); this is why they all produce the mind of anuttarāsamyaksambodhi.

The bodhisattva goes to the gods of the desire realm (kāmāvāstha) and makes them renounce their heavenly sense pleasures (kāmaśūkha); he rejoices them by giving them this wondrous jewel that is the bliss of the Dharma (dharmaśūkha); this is why they all produce the mind of anuttarāsamyaksambodhi.

Finally, he goes to the gods of the form realm (rūpaśāya) and destroys their attachment to pleasure of meditative concentration (samādhiśīkhaśuddhavāda); he rejoices them by means of the abhyāsa appropriate to bodhisattvas. This is why these gods produce the mind of anuttarāsamyaksambodhi.

This [activity] which is continued until the tenth bhūmi (dāśamabhūmi) is called the perfection of the virtue of generosity (dānapramidhipāti).

Furthermore, the bodhisattva has two kinds of bodies (kāya): 1) a body born from bonds and actions (bandhanakarmajākāya) and 2) a body of the Dharma (dharmaśāya). The perfection of the virtue of generosity that he practices in these [146b] two bodies is called parīrṣaṇadānapramidhipāti.

Question. – What is meant by virtue of generosity belonging to the body born of bonds and actions?

Answer. – Without having attained the Dharmaśāya and without having broken his fetters (kālaṇasamyojana), the bodhisattva is able to give all his precious goods (ratnaśāya) unreservedly, his head (utara), his eyes (naṇa), his marrow (mahaja), his skull (masta), his kingdom (rāja), his wealth (dhanā), his wife (dāra), his children (putra), his internal (ābhyāsa) or external (bhāya) possessions, without his mind feeling emotions.

[Vivantarájñākāla114] – Thus the prince (kumāra) Siu t’î na (Sudhinna[1]), in the language of Ts’in “Excellent Generosity”, gave his two children (putra) to a brahmin, and then he gave his wife, in the language without his heart being upset by emotion.

112 For the conduct of the bodhisattva in the seventh bhūmi, called “Far-Gone” (āṅguramāṇi bhūmi), see Dukkhumikasūtra, p. 55-63 and Introduction by J. Rahder. Other references in Saṃgraha, p. 38-39.
Thus, king Sa p'o ta (Sarvada), “Universal Generosity” in the language of Ts’in, having been conquered by an enemy kingdom, hid in a forest. A Brahmin of a distant region arrived and gave back to him the hero his family and his goods.” (R. Grousset).

Here is a summary of the main sources:


Chinese sources: Lieou tou ti king, T 152, no. 14, k. 2, p. 7c-11a; T’ai tsui siu na king, T 171, p. 418c-420b; Song Yun, L o yang k’ie lan ki, (tr. Chavannes, Contes, I, p. 416-421), Tsa p’i yu king, T 207, no. 34, p. 530a-c (tr. Chavannes, Contes, II, p. 59-61). In these two collections, the story has a favorable ending: the usurper king re-establishes Sarvada on the throne and goes home. On the other hand, in the Lieou tou ni king, T 102, no. 10, k. 1, p. 8a6 (tr. Chavannes, Contes, I, p. 8-45), the good king is put to death by the usurper. In the same collection, T 153, no. 11, k. 2, p. 6lc (tr. Chavannes, Contes, I, p. 46-49), the good king, called Po, at this time, does not wait to be handed over to the brahmin, but gives him his head on which a reward had been set: the conqueror, touched by such virtue, replaced the head of the former king back on his body, covered his entire body with gold leaf and seated him in the place of honor. See also Po ou sa pen yuan king, T 153, k. 1, p. 55aq; King liu yi siang, T 2121, k. 26, p. 141b-142b; Huan tsang, Si yu ki, T 2087, k. 3, p. 883a (tr. Beal, l. 124; Watters, I, p. 232-235), locates the feat of Sarvada at the Mahāvamsa monastery on the side of a mountain two hundred li south of Mahāgāra; archaeologists place Mahāvamsa at Sonishigrām.

Here the Mppās seem to have grouped into a single story two jātakas from the Ramākīta (cf. Ta pao tai king, T 310, k. 111, p. 66a,9-63la22; Maitreyapariprjñā, T 349, p. 188b21-188b8; see also King liu yi siang, T 2121, k. 10, p. 59b17-55c21): the first jātaka tells how the prince Kien yi a ye yi (Sarvadārthacariya) took his own blood to give a sick man a drink; the second, how prince Mao houa ou Lien houa (Upatī) broke one of his bones and took the marrow to smear over a sick man. The Mppās attributes both of the exploits to prince Candraprabha, also mentioned in the Ramākīta (T 310, k. 111, p. 66a125-63l12; T 349, p. 188c9-188c18) as having given his eyes to a blind man. However, Upatī seems to have the monopoly of “the gift of the marrow,” for it is he again who writes a text of the holy Dharma with one of his broken bones as pen, his marrow as ink and his skin as parchment (see traité, l. p. 144-145, as note: The gift of the marrow).
By giving his life, his wife and his children in this way, the bodhisattva spares them no less than he would pieces of rubbish. Considering the things that he gives, he knows that they exist due to conditions (pratītya) and that, if one looked for a reality in them, one would find nothing: [indeed] everything is pure (vīśuddha) and like nirvāṇa. Until he attains the acquisience of the non-production of things (anupattikadharmakāranti), this is how his body born of bonds and actions (bandhanakarmaṇa) practices the perfection of generosity (dānapramitāparipūrṇa).

Question. - How does the Dharmakāya bodhisattva practice the perfection of generosity?

Answer. - Having reached the end of the fleshy body (mānasakūya), the bodhisattva attains the acquisience of the teaching of the non-production of things (anupattikadharmakāranti); he abandons his fleshy body and acquires the body of the Dharma (dharmakāya). In the six realms (saddhāna) of the ten directions, he converts beings by means of emanated bodies (nirmāṇakūya) and avatars (avatāra); he gives all kinds of pearls and jewels (maniratna), clothing (vastra) and food to all; he gives his head (lītra), his eyes (nayana), his bow (mahijā), his skull (mañstaka), his kingdom (rājya), his wealth (dhanā), his wife (ādīra), his children (pūtra), his inner (ādhyātyāma) and outer (ādhyāta) possessions unreservedly.

117 For this well-known jātaka, see the following sources: Pāli sources: Jātaka, no. 514, vol. V, p. 36-37.

Sanskrit sources: Kalpadrumavadānamāla, no. 22 (cf. Mitra, Nep. Buddh. Lit., p. 301-302); Avadāna-śāstra, no. 49, but this avadāna is absent from the Paris MS (J. Filliozat, Catalogue du Fonds Sanskrit, p. 4, no. 8) and in the edition of the Avadānākālapālī in the Bibliothèque Indica by S. C. Das and H. M. Vidyabhusana, 1888 and 1918; it may be found in the Cambridge MS, Add. 1306 and 913 (cf. Foucher, Beginnings of B. Art, p. 204, n. 1).

Chinese sources: Liou tou tsı king, T 152, no. 28, k. 4, p. 17a-ε (tr. Chavannes, Contes, I, p. 101-104); Tu tchouang yin lon king, T 201, no. 10, k. 2, p. 336a-338a (tr. Huber, Siitrālānkāra, p. 403-411); tua pao tsung king, T 203, no. 10, k. 2, p. 453c-454b (tr. Chavannes, Contes, IV, p. 100-102); Mo ho song k'i liu, T 1425, k. 2, p. 240b-241a (tr. Chavannes, Contes, II, p. 289-293); Ken pen chou... yao che, T 1448, k. 15, p. 71a-72a; Hiuan tsang, Si yu ki, T 2087, k. 7, p. 906a (tr. Beal, II, p. 49; Watters, II, p. 53).

Iconography: Cunningham, Barhut, pl. 26 (6); cf. also Lüders, Bharhut und die buddh. Literature, p. 155-159; Marshall-Foucher, Mon. of Sanchi, I, pl. 224; II, pl. 15, 29, 55: Coomaraswamy, Bodhisāṃ. p. 27-28, pl. 48 (1); Sivaramamurti, Amarāvīti, pl. 26 (2), but see note p. 218; Ramadhandram, Sculptures from Golīkī, pl. 1 (c, d); Foucher, Art Gréco-bouddhique, p. 272, fig. 138; Griffiths, Ajantā, cave X, col. I, pl. 41 and fig. 21; cave XVII, vol. I, pl. 63 and p. 37, fig. 73.

Works: L. Feist, Le Chaddanta jātaka, JA, 1895, p. 31-85; 1895, p. 189-223; J. Speer, Über den Bodhisattva als Elefant mit sechs Hauzähnen, ZDMG, LVII, p. 305-316; A. Foucher, Mélanges S. Lévi, 1911, p. 231, or The Six-Tusked Elephant, in Beginnings of Buddhist Art, 1917, p. 185-204. In this work, Foucher shows how this jātaka has evolved in a parallel way in the literary texts and the archeological documents.

1) The hunter cuts the elephant’s tusks with a knife: Suanzas from the Pāli jātaka.

2) The hunter cuts the elephant’s tusks with a saw: Bharhut medallion (2nd century B.C.), Amarāvīti medallion, fresco from groto X at Ajantā and Gandhāran bas-relief (2nd century A.D.), Golf frieze (3rd century A.D.). Liou tou tsı king (translated into Chinese in 280).

3) The elephant himself saws off his tusks: Pāli prose commentary 5th century.

4) The elephant himself breaks his tusks against a rock (Kalpadrumasūtra, Mahāprajāpāramitāsūtra (translated into Chinese between 402 and 405).

5) The elephant himself breaks his tusks against a tree: Tsā pao tsung king (translated into Chinese in 472).

6) The elephant himself tears out his tusks with his trunk: Śūlālānkāra (translated into Chinese about 410), fresco in cave XVII at Ajantā (6th century). For the Bharhut medallion, see also Lüders, Bharhut und buddh. Lit., p. 155-159.
There was a time when the men of Jambudvīpa were unaware of the

respective ages, these three animals went to a large tree, either a anyagrodha (Ficus religiosa) or a pippala (Ficus religiosa) which some sources locate on the side of the Himalayas, others on the shore of the sea.

A comparative study of the various sources allows us to classify them as follows:

1st Three Vinayas, the Pāli Vin. (II, p. 161-162), the Mahākāśaka Vin. (T 1421, k. 17, p. 121a), the Dharmapṛthivī Vin. (T 1421, k. 17, p. 121a) as well as the Tél’én yao king (T 212, k. 14, p. 686a) present the apocryphal in the form of a simple fable.

2nd The Mahākāśaka Vin. (T 1425, k. 27, p. 446a-b) presents the exploits of the psoas and his friends in the form of a jātaka, in the sense that the parts played by the heroes of the fable are proposed as having been lived by the Buddha and his contemporaries in the course of a previous life. According to this Vinaya, the elephant was not other than the Buddha.

3rd The Sarvāṅga Vin. (T 1435, k. 34, p. 242c-b) and the MPS (T 1509, k. 12, p. 146c) both show the story in the form of a jātaka, but identify the psoas as the Buddha this time. Moreover, they develop the apocryphal considerably, the three animals, preched on on top of the other, go to preach to the other animals and to people.

4th The Tittirījātaka of the Pāli Vin. I, p. 218-219) reproduces, almost word for word the text of the Pāli Vin., but adopts the samadāna of the Sarvāṅga Vin. in identifying the elephant as Maudgalyāyana, the monkey as Śāriputra and the psoas as the Buddha.

5th The Mūlasarvāṅga Vin. (original version in Gilgit Manuscripts, III, part 3, p. 125-131); Tibetan version in Scheiefer-Rahlston, Tibetan Tales, p. 302-307) has four animals: a francolin (kapila), a bird (cīra), a monkey (marukū) and an elephant (gaja), which it identifies (p. 131) with the Buddha, Śāriputra, Maudgalyāyana and Ānanda, respectively. This Vin. brings a new detail: it is the king and the people of Benares who are converted by the example of the four animals.

6th The oral traditions collected by Hsuan t’ung also relate this jātaka with Benares. According to the Li ʻp (T 2053, k. 3, p. 235c) and the Memoirs (T 2087, k. 7, p. 906a) of this pillar, there was a stūpa built to commemorate the virtuous psoas in the neighborhood of Benares.


Most of the Vinayas add that the elephant places the monkey on his head and the monkey places the psoas on his shoulder; they walked together from village to village preaching the Dharma. The Sarvāṅga Vin. continues: Earlier, these three animals enjoyed killing living beings (prāṇaśāraṇa), stealing (adattālāma), engaging in sex (kamāniśyādaśe) and lying (mudāśaśa). They had this thought: “Why do we not renounce our bad actions?”

Thinking thus, they renounced killing, stealing, sex and falsehood; among the animals they were unequalled in observing the four precepts. After their death, they were reborn in the heavens. At that time, the code of the psoas was propagated and spread, it was manifested among gods and men People thought: “Why do the animals do good deeds and not pilfer our crops to feed themselves?” And they also thought: “If the animals show so much respect, all the more reason we should show mutual respect.” From then on, people showed respect to one another, practiced

due to the venerable aged ones (vyākhyaśuddana); it was impossible to convert them by words. Then the Bodhisattva changed himself into a kīva pîn chô lo bird (kapilājala or francolin). This bird had two friends (mitra), a great elephant (mahākāsa) and a monkey (markata); they lived together under a pi po la tree (pippala or Ficus religiosa). One day they wondered: “We do not know who is the oldest of us.” The elephant said: “Earlier, when I saw this tree, it came to under my belly (udaśa) and today it is the size that you see. From that I conclude that I am the oldest.” The monkey said: “Once, when I was kneeling on the ground, my hand reached the top of this tree; from that I deduce that I am the oldest.” The bird said: “In a gig-tree forest, one day I was eating a pippala fruit; a seed sprouted from my droppings (varcas) and that produced the tree that you see; from that I deduce that I am by far the oldest.” The bird also said: “The antiquity of my previous births (sīravajjananayaśatra) gives me the right of respect (pījā).” At once the great elephant put the monkey on his back, the bird perched on the monkey and they went to walk about. All the birds and animals, seeing them, asked: “Why are you doing this?” They answered: “This is how we pay respect (sakāra) and homage (pījā) to the elders.” The birds and animals accepted the lesson and began to respect [their elders]; they stopped invading the fields of people and destroying the lives of animals. People found it strange that all the birds and animals had stopped doing harm. Having entered the forest, a hunter (hahākaka) saw the elephant carrying the monkey who was carrying the bird; he told the country people that the practice of [mutual] respect had transformed beings and that all of them were busy doing good. The people rejoiced saying: “Today the great peace begins; the birds and animals are becoming civilized.” In turn, the people imitated the animals and all practiced respect [toward their elders]. From that ancient event until today, the thousand lifetimes have elapsed; we should know that this [francolin] was the Dhammakāya Bodhisattva.

Finally, in the space of a moment, the Dhammakāya Bodhisattva transformed himself (parinayama) into innumerable bodies (asamkhyeyakaśyā) and pays homage (pījaya) to the Buddhas of the ten directions (daśadhūgīvaddha); in one moment, he can create immense riches (apramadāna) and give them to beings; in the space of one moment, he can preach the Dharma to all in harmony with high, medium or low tones (aśramaśāvāvālaḥ) and the Bodhisattva follows these practices until he sits under the Bodhi tree (bodhiśyrṣya). It is by means of these kinds of practices that the Dhammakāya Bodhisattva practices the perfection of the virtue of generosity (dānāpāramīśāpāramī).

Furthermore, there are three kinds of generosity: 1) material generosity (dārayuddha), 2) the generosity of homage and respect (pījātipattadāna), 3) the generosity of the Dharma (dharmaśudda). What is material generosity? Material [147a] generosity consists of giving unreservedly all the inner (śāhāyānaka) and outer (bībhyā) goods that one possesses, such as precious stones and jewels (maṇīcatu), clothing (vasuṭa), food (āṭakha), head (īrajas), eyes (nayana), marrow (maṇja) and skull (mastaṇa). – The generosity of respect consists of shows of respect (sakāra) and veneration (vandana) inspired by pure faith (prāśadakāśavaddha); to accompany (parivāra) someone, to go to meet them (pruryadgamanu), to load them with praise (varamu), to pay homage to them (pījaya) and other things

the code of the psoas widely and carefully observed the five precepts (pucchalī). After their death, they were reborn in the heavens.

571
of this type. – The generosity of the Dharma, having as object the beauty of the Path (mārga), consists of instructing (upadeśa), teaching (upadāna), explaining (bhāṣya), discoursing (lapana), removing hesitations (vicikṣitānubhūta), replying to questions (pratipakṣakarana) and telling people about the five precepts (pañcaśīla): all these instructions given with the view of Buddhahood are called generosity of the Dharma. The perfection of these three kinds of generosity is called the perfection of the virtue of generosity.

Furthermore, three causes and conditions give rise to generosity: 1) the purity of the mind of faith (prāvadacatuvāśīvuddhi); 2) the material object (āmiśadravya); 3) the field of merit (punyakṣetra).\(^{119}\)

a. There are three kinds of minds: compassion (karuṇā), respect (sattāra), and respect joined with compassion. Giving to the poor (daridra), to the humble (bhūta) and to animals (śṛṇyagonya) is a generosity inspired by compassion (karuṇādāna); to give to the Buddha and bodhisattvas is a generosity inspired by respect (sattāradāna); to give to the arhats and pratyekabuddhas, to the elderly (ṛṣiddha), the sick (gītāna), the poor (daridra) and the exhausted (ārā) is a generosity inspired by both respect and compassion.

b. The object given (āmiśadravya) is pure (vīśuddha) when it is neither stolen, nor pilfered but given at the proper time (kāle), without seeking for renown (yasyā) or gain (labha).

c. The greatness of the merit (punya) obtained comes either from the mind (citta), or from the field of merit (punyakṣetra) or from the value of the gift given:

It comes first from the mind when, for example, [the latter has] the fourfold evenness of mind (saṃtañācitta) or the meditative stabilization of the recollection of the Buddha (buddhāṃvetāṃsaṃādāna).\(^{120}\) Thus, when the [Bodhisattva] gives his body to the tigress (vīḍghri),\(^{121}\) it is the mind that provides the greatness of his merit.

There are two kinds of fields of merit (punyakṣetra): 1) the pitiful field of merit (karuṇāpunyakṣetra), 2) the venerable field of merit (sattāradunyakṣetra). The pitiful field of merit provokes minds of compassion, whereas the venerable field of merit provokes minds of respect: this was the case for the king A chou k'ie (Āśoka), “[Without Care” in the language of T's'in], when he gave to the Buddha the gift of earth (pāṇāśīprādāna).\(^{122}\)

Finally, [the greatness of the merit] is derived from the object given. Thus the woman whose wine (madaya) had disturbed her mind and who heedlessly gave her necklace made of the seven jewels (saptaratnamala) to the stūpa of the buddha Kāśyapa, was reborn among the Trayāstrimśa gods by virtue of this merit. Gifts of this kind are called material gifts (dṛṇyadāna).

### IV. NON-EXISTENCE OF THE THING GIVEN

**Question.** – Generosity is the renunciation of wealth (dhanapaśīya); why then do you say that the perfect gift (paripāra) involves a thing to be abandoned (pariyuktadhāra)?

**Answer.** – 1. There are two kinds of generosity, supramundane (lokottara) and which is not supramundane.\(^{123}\) Here we are talking about supramundane generosity, which is without marks (animitta); being without marks, it does not involve anything abandoned. This is why we say that perfect generosity does not involve renunciation.

2. Moreover, it does not involve renunciation because the material object (āmiśadravya) is non-existent (ānapalabha); this object is empty (āśaya) in the future (anāgata) and the past (āstha); in the present (pratyayapanna), it has no defined property (niyatadhāra). This is why we say that there is no renunciation.

3. Moreover, the agent (kāraṇa), when he renounces his riches, says to himself: “My alms have great value (mahāśūnyata)" and thereby gives rise to pride (abhimāna) and bonds of thirst (ṛṣṇabhandhana). This is why we say that [the perfect gift] does not involve a thing abandoned. Since nothing is abandoned, all pride is excluded; pride being absent, the bonds of thirst do not arise.

\(^{147b}\) 4. Moreover, there are two kinds of donors (āstakṣa), mundane (laukika) donor and supramundane (lokottara) donor. The mundane donor renounces his riches (ādha) but does not renounce his generosity they put into the granaries with earth. The two children, seeing the Buddha, were filled with joy. Then Jaya, taking from the granary the earth which he called grain, he, respectfully offered it to the Buddha, while Vijaya, with palms joined, agreed with his friend. Having given alms with the earth, young Jaya, made the vow of having the power in the future to protect the entire universe under his royal umbrella, to recite gāthās and to build 84,000 precious stupas (stūpa), "Without Care" in the language of Ts'in, when he gave to the Buddha the gift of earth (pāṇāśīprādāna).
(dāna), whereas the supramundane donor renounces both his riches and his generosity. Why? Because the material object (āmisa-dravya) and the concept of generosity (dānacittu) are both non-existent (anupalabha). This is why we say that the perfect gift does not involve renunciation.

5. Finally, in the Prajñāpāramitā, it is said that three things do not exist (anupalabha), namely, the object given (āmīsa), the donor (dāyaka) and the recipient (pratigrāhaka).124

NON-EXISTENCE OF THE OUTER OBJECT125

1. Debate with the Realist.

The Realist. – But these three things must be joined in order that there be generosity (cf. p. 663F), and now you say that they do not exist! What is meant by the perfection of the virtue of generosity

124 Cf. the passage of the Pañcarāmapitā, p. 264, relative to lokottara dānapāramitā: Tatra katamā lokottarā dānapāramitā yate tu dharmadānapāramitā dharmadānapaḥ; tatra katamā ṛṣṇapāramitā tatra katamā ṛṣṇapāramitā iha bodhisattva mahāsattva dānaḥ datā nāmānām upalabhāḥ pratigrāhākam nopalabhe dānaḥ ca nopalabhe.

125 In this section, the Mpp begins by attacking massive rūpa, accepted by the Sarvāstivādin who, adopting the positions of certain heretics, Vaisēṣika and others, claim that massive rūpa (e.g., a piece of cloth) is real (a) because it bears a name (nāma) or a producer of an idea (e.g., the name of cloth), (b) because it is the seat of certain qualities (size and color in the case of cloth) and the result of certain causes (the thread making up the composition of the cloth). - Borrowing its refutation from the Saunālikas, the Mpp comments: (a) there may be a name, an idea, without a corresponding reality (we have the notion of the horns of a rabbit, while the rabbit has no horns); (b) the qualities that we find in the objects have only relative value and these objects, since they do not exist apart from the ultimate atoms of color, smell, taste and touch that constitute them, have only nominal existence.

Then the Mpp begins to attack these ultimate atoms which, the Saunālikas claim, are derived from a complex of causes and conditions like the cloth but constitute the final result of the analysis of the substance. According to the Sarvāstivādin, the atom has no extension – is just a point – and these atoms do not touch one another (cf. Kośa, I, p. 89); on the other hand, according to the Saunālikas, the atom, which entails spatial division (dibhedavādha, digyabhāga), is extended, and the atom touch one another as a result of their extension (Kośa, I, p. 89). It is this last definition which the Mpp opposes mainly; it shows that the concept of an extended atom is intrinsically contradictory.

Finally, in the spirit of the Greater Vehicle, the Mpp shows that the object, being capable of giving rise to different contradictory concepts, has only subjective value and is essentially empty (śūnya).
There can be two kinds of causes and conditions for the arising of a concept: some concepts stem from a reality, others from a non-reality, such as the visions in a dream (svapna). The moon reflected in water (udaka) is an example of this. The ultimate atom is not divisible and thus is not an atom. Conditioning is not fixed (niyata) and it cannot be said that, because a concept is produced, there exists a corresponding substance. Real existence must not be sought in that which exists by virtue of causes and conditions productive of a concept. Thus, when the eye sees the moon reflected in the water, a concept is produced which is expressed by saying: “This is the moon”, but the so-called moon resulting from this concept is not a real moon.

Refration of the 2nd argument. – Furthermore, there are three kinds of existence (bhūva): 1) relative existence (parasparāpaksikabhūva), 2) nominal existence (prajañaptibhūva), 3) real existence (dharmanabhūva).

1) For example, length (dṛghartha) and shortness (krostra), the quality of being “this” or “that”, etc., have relative existence. In reality, there is neither length nor shortness, neither distance nor closeness; it is because of mutual relationship that we speak thus. Length exists as a result of shortness, and shortness exists as a result of length; “that” exists as a result of “this” and “this” exists as a result of “that”. If I am east of an object, it will be looked upon as “western”; if I am west of an object, it will be looked upon as “eastern”; distinctions (bheda) between east and west exist in relationship to one and the same object; but even though they have a name, they are not reality. That is what is meant by relative existence; no true reality is found there and they are not comparable to colors (rūpa), smells (gandha), tastes (rasa) tangibles (sṛṣṭavyāva), etc.

2) Nominal existence (prajañaptibhūva), milk, for example, which has four factors: color (rūpa), smell (gandha), taste (rasa) and touchable (sṛṣṭavyāva). When these causes and conditions (hetupratyaya) come together, we commonly speak of milk. The milk exists, but not in the way dharmas coming from causes and conditions (prajñaptiavatpannaśāstra) exist; the milk does not exist, but not in the way that the horns of a rabbit (śālivāhana) or the hair of a tortoise (kāmaroma) are non-existent. It is only as a result of the complex of causes and conditions (hetupratyayasyātmikṛta) that we commonly say that milk exists. It is the same for the cloth.

3) Moreover, it is as a result of color, smell, taste and tangible in the state of ultimate atoms (paranirūpa) that particles of hair (romuhāga) exist; as a result of the particles of hair, there are hairs (roman); as a result of hairs, there is fluff; as a result of fluff, there is thread (tana); as a result of thread, there is cloth (pata); as a result of cloth, there is a garment (vastra). - If the causes and conditions, namely, color, smell, taste and tangible in the state of ultimate atoms were lacking, there would be no hair particles; the hair particles not existing, there would be no hair; the hairs not existing, there would be no fluff; the fluff not existing, there would be no thread; the thread not existing, there would be no cloth; the cloth not existing, there would be no garment.

2. Debate with the Atomist.

The Atomist. – It is impossible that every object (dṛṣṭavya) exists indiscriminately only by virtue of the complex of causes and conditions (hetupratyayasyātmikṛta). Thus, the ultimate atoms, because of their extreme subtlety (paratmakammatvā), have no parts (bhūja, avayava), and, having no parts, have no complex (samgrha). Being coarse (sthāla, audārīka), cloth is susceptible to being torn (ṛūpaṇa), but how could the ultimate atom, that has no parts, be broken?

ANSWER:

1. The extremely tiny does not exist; this is said mistakenly. Why? Because coarseness (sthālāvāra) and subtleness (sthānavatva) are relative concepts (pararūpāpikāsika). The subtle exists in contrast with the coarse and this subtle always has something more subtle than itself.

2. Moreover, if there existed a substance (ṛūpa) in the state of ultimate atom (paranirūpa), it would entail tenfold spatial division (dasaśabdaśabdamātra); but if it entailed the tenfold spatial division, it would not be a question of the ultimate atom. On the other hand, if there is not tenfold spatial division, it is not a question of matter. 129

127 In his Wei chieh chu Hou (T 1959, p. 76a15), Hsuan tsang renders the expression dhīghābhūgahasta of the Vinikā (ed. Lévi, p. 7, l. 19) as Fang fen (70, 18 and 2). Here the Bhāsī speaks of daisadābhābhuhasta, tenfold spatial division in reference to the four cardinal directions, the four intermediate directions, the zenith and the nadir (cf. Traisi, I, p. 446F, note). – We have just seen that, according to the Saurāntikas (cf. Kośa, I, p. 92), the atom entails spatial division or “extension”

128 The concept of material atom is intrinsically contradictory. The atom, not susceptible to deterioration, not susceptible to resistance (paṛtigaha) is, by definition, free from breakage (ṛūpana) and is indivisible (cf. Kośa, IX, p. 25). Matter (ṛūpa), on the other hand, is essentially subject to deterioration, breakage, by virtue of the definition rūpanaḥśaḥ rūpana (Kośa, I, p. 24).

129 For svapna and udaka as above, Traisi, I, p. 364F, 373F.

128 Compare Kośa, IX, p. 239.
3. Furthermore, if the ultimate atom existed, it would have spatial subdivision (ākāśapariccheda);\(^{131}\) but if there is subdivision, it cannot be a question of the ultimate atom.

\(^{148a}\) 4. If the ultimate atom existed, color (rūpa), smell (gandha), taste (rasa) and touchable (sparśayus) would occur as a function of the parts (bhūga); but it cannot be a question of the ultimate atom where color, smell, taste and touchable function as parts.\(^{132}\)

Try as one may to argue about the ultimate atom, this is why it cannot be established. The sūtra says:

“All matter (rūpa), whether coarse (audārīka) or subtle (uktāmya), inner (adhyātman) or outer (bhūrīdha), if considered generally, is transitory (anītya) and non-substantial (anatmaka),”;\(^{133}\) but it does not say that ultimate atoms exist. This is called the emptiness of the division into parts.

3. The object, subjective creation and emptiness.\(^{134}\)

Moreover, for those who contemplate emptiness (śūnyadārīṇi), matter exists as a function of the mind (cittanuparvāvartin). Thus these contemplatives (dhyāyin) see matter as being earth (prthivī), water (ap), fire (teja) or wind (vāya), as being blue (nīla), yellow (piṇḍa), red (lohitā) or absolutely empty (atyantuśīnya).\(^{135}\) And in the same way they can contemplate the ten views of the object as totality of the object (kṛtydhyāyena).\(^{136}\)

[Dārakhandhakacaturta.]\(^{137}\) - The Buddha, who was dwelling on Grdhṛkātāpavarta, went one day to the city of Rājagaha along with the assembly of bhikṣus. Seeing a large piece of wood (change ta hou e “great water” to ta mou “big piece of wood” or “mahaḥdarśanakanda”) in the middle of the path,\(^{138}\) the Buddha spread out his mat (niṣpadana), sat down and said to the monks: “A bhikṣu entered into trance (dhyānāpavāsī) and, endowed with mastery of mind (cetoṣaiśārpaṇa), would be able to change this big piece of wood (read ta mou) into earth (prthivī) and this would be real earth. Why? Because the earth element exists in the wood. He would also be able to change it into water (ap), into fire (teja) into wind (vāya), into gold (suvarṇa), into silver (vīraṃ) and into all kinds of precious substances (nīṃdhīvāravatadāraya); and they would all be real. Why? For the elements (dhātus) of all these things exist in the wood (read mou).”

2. Moreover, it is the same as in the case of a beautiful woman; the voluptuous man (kāmeṣu mithyādīrīṇi) who sees her, takes her to be a pure wonder and his heart clings to her; the ascetic given to contemplation of the disgusting (asadhardhīvāna), on looking at this woman, finds all sorts of defects without any beauty; her rival, when she sees her, feels jealousy (īryā ṣaūdha) and bad feelings; she does not want to look at her, as if she were ugly.\(^{139}\) On looking at this woman, the voluptuous man

\(^{131}\) There is ākāśa-fon-tai (18 and 2; 210), i.e., ākāśapariccheda or ākāśaparavibhāga, according to Suzuki, Index to the Laṅkāvatāra, p. 238.

\(^{132}\) One can reply to that, along with the Kośa, II, p. 148-149, note) that an atom never exists in isolation, but that there is a minimum of seven atoms. The molecule of derived matter (atom of color, or atom of smell, etc.) entails 1379 atoms, and as all derived matter has color, smell, taste and touchable, this number must be multiplied by four to obtain the smallest part of matter existing in the isolated state.


This paragraph seems to take its inspiration in part from the “Śūtra of Four Knowledges”, popular in the idealist school; cf. Saṃghāra, p. 104-105, 250-252, 421-423. The bodhisattva who possesses the four knowledges takes into account the non-reality of outer objects:

1) Viruddhavijñānapānā: he knows that one and the same object can give rise to absolutely opposite concepts.

2) Adhānambharajariprayogapādhetāvyāśayena: he knows that one may have concepts that do not conform to any reality.

3) Dpratiprathyavāpyatāvyāśayena: he knows that if the object were real, his consciousness would require no effort and would not be subject to error.

4) Trividhajñānapānā: he knows that the object can be bent to the needs of three kinds of minds: (a) to appear as they wish to bodhisattvas and meditators endowed with mastery of mind (cetoṣaiśārpaṇa); (b) to appear to yogins endowed with samatha and vipāsyanā at the moment when they think of it; (c) to not appear at all to the saints who have acquired concept-free knowledge (nīvīṣkalpaśajñāna).

\(^{135}\) The contemplatives (dhyāyin) who practice the trance states (dhyānā) obtain mastery of mind (cetoṣaiśārpaṇa), a mental capability (cintanamāṇyā) that makes them able to cause whatever they wish to appear by the power of their aspiration (adhyātmaśānti) alone; they change earth into water, etc. Cf. Madh, avadāna, p. 163 (tr. Lav., Musèon, 1916, p. 346-347); Saṃghāra, p. 106, note. – The power of the contemplative is described by the Bodh. bhūta, p. 352, in the following way: yatoṣitaṃ ca sarvāddhīvānti karoti, sarvāddhīvāntaṃ edeṣa yathākāmam sasadhīvānti, yado eva vastu yathākāmavatā tat tathāvata bhavati: “He performs all his miracles according to his wish, all his wishes come about as he desires; every object becomes exactly what he wants it to be.”

3) The ten āśrons are studied in Kośa, VIII, p.213-215.

\(^{136}\) The ten āśrons are studied in Kośa, VIII, p.213-215.

\(^{137}\) Cf. the Dārakhandhakacaturta of Anugṛha, III, p. 340-341 (tr. Hare, Gradual Sayings, III, p. 240-241), or Tsa a han, T.99 no. 494, k. 18, p. 128c-129a, and Kośa, II, p. 147. But according to the canonical version, this sūtra was pronounced by Sariputra and not by the Buddha.

\(^{138}\) The reading of the Taśā: Ta hou e (37; 85) “large piece of water”, is unacceptable. It is absurd that the Buddha would have spread out his mat on a piece of water and that then he would proclaim, as an extraordinary feat, the possibility of changing this piece of water into water. All these absurdities disappear if we adopt the variant Ta mou (37; 75) “large piece of wood”! This variant is attested in the Yuan, Ming and Sung editions as well as the Tenpyō Ishiyama-dera monastery Mus; besides, it is the reading adopted in the Pīli and Chinese versions of the Dārakhandhakacaturta.

\(^{139}\) If the object were real, it would not be the object of such diametrically opposite conceptions, but it would be seen by everyone in the same way. Now the concepts relating to one and the same object vary according to the categories or dispositions of the perceiving subjects. In order to illustrate the theme, the texts resort especially to two examples, that of the woman and that of water.
feels pleasure (sukha); the jealous, sadness (duḥkha); the ascetic finds the Path (mārga); the unprejudiced man feels no pleasure (anapaśā). A given woman is a beauty to her lover, a frightful skeleton to the ascetic, a horror to her rival, a tasty mouthful for the dog, etc. A well-known stanza, cited in the commentary to the Saṃghaṭa, p. 106, note, and in the Sarvadarśana-saṃgraha, ed. of the Ānandaśīla, p. 12, says:

Parivṛtthādāvāyana ekṣayān pramādaśīlānā /
kaṇḍapūrṇāt kālmūrya iti tūrto viṣayoṣāṇaḥ //

“The ascetic, the lover and the dog have three different conceptions of the same female body: for the ascetic, it is a corpse; for the lover, it is his mistress; for the dog, it is a good mouthful.”

As for the example of the water, here is the commentary of the Saṃghaṭa, p. 105, n. 3: “There where the pretas, by the power of retribution of their actions, see a river full of pus, the animals — fish, etc., — see a drink, a home, and they settle down in it. People see delicious, pure and clear water; they use it to wash, to quench their thirst and acts, when it walks, stops, sits down or arises, we commonly (pratīkṣayitā) call it a man (pudgala). But considering it part by part, it is non-existent (anupalabdha).

Moreover, the ātman is absent in all the aggregates (skandha), elements (dhatu) and bases of consciousness (āyatana). Since the ātman does not exist, the donor does not exist. Why? Because the ātman is given all kinds of names (nāmāsanaketa): man (manasya), god (deva), male (purusa), female (śrī), donor (dāyaka), recipient (pratigraha), suffering person (dūkhahastva), fortunate person (sukhasamveda), animal (tīryagvoni), etc.; there are only names (nāman), there is no true reality in them (bhūtadharma).

[1488] Question. — If the donor does not exist, who is this bodhisattva who is practicing the virtue of refutation of the ātman to the Madh. kārikā of Nāgārjuna, and, in a word, seems to ignore it whereas, in other

V. NON-EXISTENCE OF THE DONOR

1. The ātman is not an object of consciousness.

Answer. — We have already said above [when we were explaining the phrase] Evaṃ mayā ātman ekaśmin samaye (cf. Traité, I, p. 67-69F), but we will repeat it.

The Buddhist spoke of six consciousnesses (viśijñāna): 1. the eye consciousness (caukṣurviśijñāna) and the dharmas associated with the eye consciousness (caukṣurviśijñāna-dharmas) together take color (rūpa) as object (ālayamba), but are not concerned with houses (ghru), cities (nagara) and other nominal fictions of all kinds; 2-5) similarly, the consciousnesses of ear, nose, tongue and body (śrotārgha, nāgharīja, gāndharīja, jātā) (are concerned with sound (śabda), smell (gandha), taste (rasa) and touchable (spaṣṭartha); 6. the mental consciousness (manoviśijñāna) and the dharmas associated with the mental consciousness (manoviśijñāna-dharmas) cognize the eye (caukṣu), places, it frequently has recourse to it (cf. Traité, I, p. 36F, 37F, 69F, 376F, 378F, 396F). We have already determined above, Traité, p. 614F, n., that the Mppī, at certain places, departs from the doctrines of the Madh. kārikā.
The Personalist. - How do you know there is no ātman? 

1st Argument. – Each person in particular conceives the idea of ātman in respect to his own person (svakāya), and not in respect to that of another. Therefore if he wrongly considers as ātman the non-ātman of his own person, he ought also to wrongly consider as ātman the non-ātman of another. 

2nd Argument. – If there is no inner (ādhyātmika) ātman, (given that) the cognition of colors arises and perishes from moment to moment (kṣaṇoppananiruddha), how does one distinguish and recognize the color blue (ānīla), yellow (pṛtha), red (lohitā) or white (avāduṭṭa)? 

3rd Argument. – If there is no ātman, and since the evolving human consciousnesses (pravṛtti-vijñānā), constantly arising and ceasing, all disappear with the life of the body, who is bound by the actions – sins (āpatti) or merits (puṇya)? Who endures sufferings (duḥkha) or happiness (suḥkha)? Who is liberated (vivakṣa)? 

For all of these reasons, we know that the ātman exists.

ANSWER: 
Refutation of the 1st Argument. – 1) The difficulty is common to us, for if the man conceived the idea of ātman with reference to another person, one must still ask why he does not conceive the idea of ātman in reference to his own person. 

2. Furthermore, arising from causes and conditions (pratītyasamutpādana), the five aggregates (skandha) are empty (ānīya) and are not ātman. But because of ignorance (avijñā), the twenty kinds of satkāryātā (belief in “me” and “mine”) arise. This satkāryātā arises relative to the five aggregates. Since it arises from the five aggregates, it is these five aggregates and not the person of another that is considered to be the ātman, and that is due to the impregnations (ūsānā) of ignorance. 

3. Furthermore, if there were any ātman [whatevsover], the ātman of a third person should exist; but without even knowing if your own ātman exists or not, you are questioning me about the ātman of a third person. It is as if somebody, questioned about the horns of a rabbit (haivatākṣaṇa), should answer that they are like the horns of a horse (alakṣaṇa). If the horns of a horse really existed, one could resort to them to establish [the existence] of the horns of a rabbit; but if the horns of a horse are also uncertain (avaiṣṭa), how could one resort to them to establish the horns of a rabbit? 

4. Furthermore, it is because the man conceives the idea of ātman in reference to his own person that he himself affirms the existence of the ātman. But you are speaking of a universal (vaśyātm) ātman which should also be attributed to other people. This is why one cannot say that the fact of conceiving the idea of ātman in reference to one’s own person and not in reference to [148c] another person proves the existence of the ātman. 

143 Āyādeva meets this objection in his Caturśhīlaka, v. 228 (cited in Mahā. vrīti, p. 199): 

yas tattvānām maṃśādī tattvānām nīyamān na saḥ, 
naṃ viśeṣeṇa bhūtyeṣa nāma jñāte. 

“What is self for you is non-self for me; therefore it is not certain that it concerns a self. Do these hypotheses not arise on the basis of impermanent things?”

144 To understand the discussion that follows, one should remember that the idea of the self applies to the five skandhas, the elements constituting the individual, namely, substance or body (rūpa), perception (saṃjñā), feeling (vedanā), formations (saṃskāra) and consciousness (vijñāna). A synonymous expression is “name-and-form” (nāma-rūpa) which the Mppī will use later. Ātman is the four non-material skandhas, perception, feeling, formations and consciousness; Rūpa is the material skandha, the body or substance.

145 Saññāyātā, the etymology of which is obscure (cf. Kośa, p. 44, n. 2) means the belief in “me” and “mine” (ātmaneṣa-vijñāna). See Mahābh. I, p. 17; Sautrāntika, III, p. 16; Viśhila, p. 364; Dhammasaṅgārāṇī, p. 320; Patrīsambhāldi, I, p. 143-149; Mahāvyutpatti, nos. 1684-1704; Ājīvagīti, Y. 1545, k. 8, p. 36-49 (tr. J. Rahber, Le satkāryātā d’après Viśhila, 3, in MCB, I, 1951-32, p. 227-239; Kośa, p. 15-17; Siddhi, p. 348

The satkāryātā takes as ātman either the five skandhas or one of the five skandhas: it has twenty aspects or “points” on which scholars disagree; the Pāli system counts four different aspects for each of the five skandhas: 1) rūpa is ātman, 2) ātman is endowed with rūpa, 3) rūpa is within the ātman, 4) the ātman is within rūpa, and so on for each of the other four skandhas. The Abhidharma system is explained in Mahāvyutpatti and Viśhila (l.c.) and is more complicated.

According to the Kośa, IX, p. 258, the Vātsāpatīyās believes that the ātman or pudgala is cognized by the visual consciousness. When the visual consciousness, they say, cognizes color and shape, i.e., the body, they secondarily discern the pudgala (vātkāravijñāna-rūpāni pratīti-pudgala pratīti-vibhāvyayati). – Here the Mppī establishes that the object belonging to the six consciousnesses is empty and does not constitute an ātman, it will add that there is no seventh consciousness to cognize the ātman. This difficulty will later lead the idealist school to posit a seventh consciousness which they call the kālāmanas. Stained by belief in a self, this kālāmanas has the store-consciousness (ālayavijñāna) as object which it wrongly takes to be an ātman (cf. Sāmghraha, p. 16-22; Śrīnīvāsa, p. 22-24; Siddhi, p. 225-288). 

These asamākṣa dharman are space (ākāsa), cessation (= nirvāna) due to wisdom (pratītyasamutpādodhā) and the cessation not due to wisdom (pratītyasamutpādodhā); cf. Kośa, I, p. 8.
5. Furthermore, there are people in whom the idea of atman arises in reference to something [other than themselves]: thus, heretic contemplatives (tṛṭhikādhyāsin), practicing the seeing of the totality of earth (prthivikṛtāyatanā), see the earth as being the ātman and the ātman as being the earth,146 and the same also for water, fire, wind and space. But it is out of error (viparyāśa) that the idea of ātman is conceived in reference to another.

6. Moreover, there are circumstances (samaṇavatva) where the idea of self is conceived in reference to another. The bhikṣus said: “This man knows for himself the non-existence of a self; he will easily be liberated.”

Speaking to him, they said: “From the very beginning until today, your body was always without ātman, and it is not just coming to the present moment [that is so]: it is simply because the four great elements were combined that you thought: ‘This is my body.’ There is no difference between your previous body and that of today.” The bhikṣus converted him to the Path (mārga); he cut through his passions and became an arhat.

Thus there are circumstances where one conceives the idea of self in reference to another. But under the pretence that there are distinctions between “that” and “this”, one cannot say that there is a “me”.

7. Finally, the true nature (bhūtavabhratva) of the ātman cannot be established with precision (niyamuna); one cannot establish whether it is eternal (nitya) or transitory (anitya) independent (svatatratva) or dependent (asvatratva), [149a] active (kāraṇa) or inactive (akāraṇa), substantial (ārtikor) or non-substantial (ārtikāṁśa), and other characteristics (niśītha) of this kind. Where there are characteristics (niśītha), there is reality (dharma); but without characteristics, there is no reality. Since the ātman has no characteristics, we know that it does not exist.

585 a. If the ātman were eternal (niyam), the sin of murder (vadhāpattī) would not exist. Why? The body can be killed because it is transitory, whereas the ātman would be indestructible because eternal.

Question. – Without a doubt, the ātman which is eternal cannot be killed, but the sin of murder is only killing the body.

Answer. – If killing the body were murder, why does the Vinaya say that suicide (ātmanaṃvadhāna) is not murder?”

146 Sin (āpatti) and merit (puṇya) result from evil done to another (parasvavedhana) or good done to the assembly all that had happened. The bhikṣus said: “This man knows for himself the non-existence of a self; he will easily be liberated.”

147 [Laumotte] strongly doubt that the Vinaya says that “suicide is not murder”, but it is certain that Buddhism has never condemned suicide as such. It seems that it is wrong that de La Valette Poussin, in his article Suicide in ERE, XIII, p. 25, claimed the contrary. In fact, the third Patālakkhyā, to which he refers, does not condemn suicide itself, but the encouraging of others to kill themselves, which is quite different: “If a bhikṣu gives a knife or had a knife given to someone and tells them to kill themselves; if he praises death to them; if he says for example; “What use is this miserable life? It is better to die than to live”... and afterwards this man, because of that, dies, this bhikṣu is guilty of a pārājika sin” (Vinaya, III, p. 72; L. Finot, Le Pratīkamokṣastava des Sarvāstivādin, JA, Nov.-Dec., 1913, p.477-478).

148 On the power of these contemplatives, see above, p. 731F.

149 In its version of this macabre story, the Mṛpī is very close to Teogōng sīuang tu p’j yu khing, T 208, no. 3, p. 531c-532a (tr. Chavannes, Contes, II, p. 72-74). The story is summarized in King liu yi siang, T 2121, k. 46, k. 46, p. 241a-b. – According to the legend of Ašoka, the victim of the story was the son of a noble family of Mathurā: he had become a monk under Upagupta, but decided to return to the world; on going home, he stopped for the night in the temple of a deva, where two yakṣas appeared and substituted his body for that of a corpse. The next day, he returned to Upagupta and, completely detached from his body, he attained arahathood: cf. A yu wang ts’ouan, T 2042, k. 6, p. 122b (tr. Pratypuski, Aśoka, p. 381-382); A yu wang king, T 2043, k. 9, p. 165b. [Among successful suicides, we may cite that of the Buddha who turned the wheel of Dharma and converted disciples, that of pratyekabuddhas who judged the time had come to enter into nirvāṇa, that of arhats who destroyed their passions and “did what had to be done” (ākāśayāyantī); finally, that of bodhisattvas who sacrificed their lives in honor of the Buddha or for the good of creatures. Thus, Śākyamuni, having decided to die, spontaneously renounced his life force (āyusvabhrānam avaya): Dīgha, II, p. 106). Pratyekabuddhas in groups or singly, judging that the time had come, rise up into the sky, change themselves into fire and enter parinirvāṇa (cf. Traité, I, p. 182F, n. 2; p. 392F). At the death of Śākyamuni, eighteen arhats entered nirvāṇa with him (Traité, I, p. 89, n. 2) while...
Therefore the ātman is not eternal and, for many reasons of this kind, we know that the ātman is not eternal.

b. If the ātman were transitory (anītya), there would, again, be neither sin (apatti) nor merit (puṇya). The body being impermanent and likewise the ātman, both would perish together [at death] and final annihilation (upādānā) would be reached. Swallowed up in this annihilation, one would not go on to future existences (parājanman) and undergo there [the retribution] of sins and merits. If this annihilation were nirvāṇa, it would not be necessary to cut the bonds (bandhanadamaṇketa), and one would only commit sins and merits, the causes and conditions (hetupratyaya) of future existences. For many reasons of this kind, we know that the ātman is not transitory.

c. If the ātman were independent (svatantra) and active (ātikāra), it would be able to have everything according to its desires. Now it does not [always] get what it wants and it [often] gets what it does not want.

If the ātman were independent, no one would commit evil deeds and fall into the bad animal destinies (tryayonidurgati).

Furthermore, every being hates suffering (dukkha); but whoever seeks happiness (suḥka) finds suffering. This is how we know that the ātman is neither independent nor active.

[149b] Moreover, out of fear of punishment, people make an effort to practice the good. If it were independent, why would it be forced to cultivate merits (puṇyabhāvāna) out of fear of punishment?

Finally, beings do not realize their wishes (manorathā); they are pulled about (ākṣipeta) by the affections (kleśa) and the bonds of craving (tyāśāsuddhāna). For many reasons of this kind, we know that the ātman is neither independent nor active.

d. Is the ātman dependent (avatana) and inactive (ākāra)? No, those are not the characteristics of the ātman. What is called the ātman is not different from the six consciousnesses (sixajñāna). Moreover, if the ātman is inactive, why does king Yena (Yama)149 ask the fisherman: “Who commanded you to commit this sin?” And the fisherman answered: “I myself committed it.” This is why we know that the ātman is not inactive.

e. Is it not correct that the ātman is substantial (ātīpi)? Why? Because all substance is transitory (anītya).

Question. – Why do people say: substantiality is one of my own characteristics?

Answer. – Some say that the ātman resides in the mind (cāna) and that it is as fine (śūkṣma) as a mustard grain (ūrīsaya); pure (vīṣudhdha), it is called subtle material body (prasādārthikāya). According to other opinions, it is like a grain of wheat (ṣuva), a bean (māya, mastuva) half an inch high (ārdhāgautamā), an

---

Subhadra voluntarily preceded him in death (Traité, I, p. 210F). Vakkhali, who was suffering from a painful illness, received assurance from the Buddha that his death would be innocent (apūpikha), recited the Buddhist credo for the last time and stabbed himself (Sanyutta, III, p. 119-124; Tsang yi a han, T 99, no. 1265, K. 47, p. 346b-347b; Tseng yi a t han, T. 125, k. 19, p. 642b-643a). Godhika, despairing of attaining definitive deliverance, slit his throat, at once obtained arhathood and entered into nirvāṇa (Traité, I, p. 587F, n.). Both the Lesser and the Greater Vehicle unreservedly praise the charitable deeds of the bodhisattvas who sacrifice their life for the benefit of beings or to pay homage to the Buddhas. We may recall the “gift of the body” and the “gift of the head” made by the future Buddha Sākyamuni (Traité, I, p. 143-144F, n.), the deed of the bodhisattva Sarvanātampiyadana who, to celebrate the Buddha and the Sādhanāmapuṇḍariṇīsūtra, filled his body with oil, set it on fire and burned for twelve years (Traité, I, p. 579, n.; below, p. 751F). Suicide seems to be reserved for very scanty and very virtuous people; others would do best to abstain. Often, the untimely attempt at suicide fails, not without, however, assuring the hopeless one of considerable spiritual benefit. Śīhā, hopeless at not progressing on the spiritual path, wished to hang herself; hardly had she knotted the cord around her neck than she attained arhathood; the cord loosened from her neck and fell to the ground (Theragāthā, v. 77-81). Sappadina, feeling unable to arrive at meditative stabilization, was about to kill himself with a razor when he suddenly attained insight (Theragāthā, v. 405-410). Vakkhali, regretting not seeing the Buddha, wished to throw himself down from a high rock; at that moment the master appeared and prevented him from prematurely ending his days (Apadāna, II, p. 465-468; Manorathā, I, p. 248-251; Dhūnmapadathā, I, p. 118-119; tr. Burlingame, Legend, III, p. 262-263; Theragāthā Comm. in Rh-D., Brethren, p. 197-199).

inch high (aṅguṣṭha). As soon as it takes on a body, it resumes its former form, the way the skeleton of an elephant (gajāḥ), when it has reached its complete form, is like that of the entire elephant. Some say that the size [of the subtle body] corresponds to that of the human body and that after death the dimensions re-appear. But all of that is wrong (ayukta). Why? Because all matter (rūpa) is made of the four great elements (mahābhūtās); being the result of causes and conditions (pratītyasamutpāna), all matter is impermanent (anitya). If the ātman were material, since matter is transitory, the ātman too would be transitory. For this hypothesis, see what has been said above (p. 743F).

Question. – There are two types of bodies (kāya), the coarse body (sthīlākāra) and the subtle body (stūkṣmākāra). The coarse body is transitory (anitya), but the subtle body is the ātman; eternally it passes from existence to existence and penetrates the five destinies (guṇī). Answer. – This subtle body does not exist (nopalabhya). If the subtle body existed, there should be a place (sthāna) where it could be found, as is the case for the five internal organs or the four parts of the body. But we may search for it everywhere without finding it.

Question. – This subtle body is extremely fine (paramasākṣa). At death, when it has gone, how would you see it if, during life, you couldn’t find it? Besides, the five organs can neither see nor cognize this subtle body; only the ārya endowed with the superknowledges (abhiṣikāḥ) could see it. Answer. – If that is so, it is no different than nothing at all. When a person, at the moment of death, abandons the aggregates (skandha) of the present existence to enter into the aggregates of the intermediate existence (antarābhava), there is no relationship of anteriority or posteriority between the moment when the body of the actual existence disappears and when it assumes the body of the intermediate existence: the birth occurs at the same time as the disappearance. It is as if one presses a wax seal (mudrā) onto clay and, the clay having received the imprint, the imprint were to be broken at once; the impression and the disappearance of the imprint are simultaneous, without anteriority or posteriority. At the very same moment when one takes on the aggregates and the mode of being of the intermediate existence, one abandons the aggregates of the intermediate existence (antarābhava) to assume the mode of being of existence-birth (upārthabhava). You say that the subtle body constitutes this intermediate existence, but this [alleged] body of intermediate existence comes [from nowhere] and goes [nowhere]. It is like the burning of a lamp (ādu) characterized by a succession of productions and disappearances (upādānottaradhva-prabandha), without permanence (ilāvata), but also without interruption (ucccheda).

[149c] Finally, the Buddha said: “Whether past, future or present, coarse or subtle, all substance is transitory.” Therefore your [alleged] subtle matter constituting the ātman would also be transitory and perishable.

For many reasons of this kind we know that the ātman is not substantial.

f. Neither is the ātman non-substantial (ārūpin). The four aggregates (skandha) and the three unconditioned (asaṃskṛta) factors are non-substantial. The four aggregates in question, being impermanent (anitya), dependent (avatattva), dependent on causes and conditions (hetupratyayapaksa) cannot be the ātman. As for the three non-conditioned factors, they cannot be considered as being the ātman because they are not taken on (upāsita). For many reasons of this kind we know that the ātman is not non-substantial.

153] In its reasoning and its examples, the Māṇipī seems to take its inspiration directly from the Madhavānti, p. 544: tatāhānubhūtāni bhūtyeṣu svābhāvāntām śūnyatām na labhateṣu ṣva pradhānāntāṁ śūnya prabhābāṇitāṁ. In this example, the image and the reflection or the example of reading and the lamp, the seal and the impression, etc., when the present skandhas are destroyed at death, at that very moment, as is the case for the (simultaneous) rising and falling of the paws of a balance, the skandhas relating to birth are produced by a projection in harmony with the actions.”

For the example of the image and the reflection (śūnyatābhāvam), see Kośa, III, p. 34: for the example of the seal and the impression (śūnyatā). Lālitaśīlā, p. 176, l. 15; Madh. vṛtti, p. 428, 551; for the example of the paws of a balance (tālāndra), Madh. vṛtti, p. 94 (fr. Luv., Münch., 1910, p. 291-292).

Also according to the Vāsudhamagga (p. 604), birth immediately follows death and there is no intermediary (tesam antarāntā nāti). Cf. Vīnaya, I, p. 14; Sānyutta, II, p. 252, 253; III, p. 47, 68, 80, 89, IV, p. 382: Yann kālī rūpan atilāgatapacakuppanmano ajhātam śaḥ bhūdhāntā vā stīkām kṛtān vā nāvām āmānāya maraṇaḥ rūpan n āntām māma n ‘eso ‘ham ammi na me so atāti.

154] I.e., saṃjñā, vedanā, saṃskarā and vijñāna; cf. above, p. 77F, n. 2.
Search for the ātman in the heavens or on earth, inside (adhyātmam) or outside (bahirdhā), in the three times (vācuḥparyayā, phassapaccayā), at the moment of death (aatvāyutto, phassapaccayā), and the subsequent knowledge relating to suffering (dukkhe ‘svayādhiṇa). When satkhyādhyāti is destroyed, one no longer believes in the ātman.

Refutation of the 2nd argument. – Above (p. 736F) you said: “If there is no inner (adhyātmam) ātman, given that the consciousness of colors arises and perishes from moment to moment (kJutapannaniruddha), how does one distinguish and cognize the color blue, yellow, red or white?” But if the ātman existed, neither could it cognize it by itself; it would have to depend (ādīr) on the visual consciousness (cakṣurvidhiṇa) to be able to cognize it. If that is so, the ātman is futile (niḥprayaṇa). The visual consciousness cognizes color; color arises and perishes, and [the visual consciousness] arises in similarity with it and perishes in similarity with it. However, in the mind that [immediately] follows, there arises a dharma called memory (smṛti), this memory is a conditioned (samsṛti) dharma: although it perishes and disappears, this memory is capable of cognizing. In the same way that the ārya, by the power of his wisdom (prajñābala), is able to cognize future things (anagataśāyana), so successive moments of memory are able to cognize past moments (arthadharma). On disappearing, the previous visual consciousness gives birth to the subsequent visual consciousness. This subsequent visual consciousness is endowed with power by the energy of its activity (pravṛttiśāstra) and, although the color is temporary and unstable, it can be cognized thanks to the energy of memory. This is why, while arising and ceasing from moment to moment and despite its impermanence, consciousness can distinguish and cognize color.

Refutation of the 3rd argument. – You said (p. 736F): “If there were no Ātman, since the evoking human consciousnesses (pravṛttiśāstra), which are always arising and perishing, all disappear with the life of the body, who then is related to actions – sins or merits? Who endures the suffering (dukkha) or enjoys the happiness (sukha)? Who is liberated (vimukti)?” Now we will reply.

156 Extract of a sūtra the Sanskrit version of which is known to us by the Viññān Śākya’s (tr. L., EA, I, p. 370) and Kośa, III, p. 105, IX, p. 245: cākṣuḥ pratītyā rūpāni cənyapāyata cakṣurvidhiṇaṃ, trayaṁ punaṃ samjñayati sparśaṃ vedanā samjñā cetanā. The Pāli version which is slightly different occurs in Sān̄yutta, II, p. 72; tr, I, p. 33, 105-69, 86-87, 90: cakkhu ca paticcā rūpe ca upajjati cakkhiṇādhammaṃ, tiṇṇam samgati phasso, phasuṭṭhacayā vedanā, vedantapacayā tanha, ayaṃ kho dukkhaṃ samsādava. 157 For the problem of memory, see Kośa, IX, p. 273 sq.
VI. GENEROSITY AND THE OTHER VIRTUES

Moreover, if the bodhisattva practices the virtue of generosity, he will be able to give birth to the six virtues (pāramitā), and this will then be the perfection of the virtue of generosity.

1. Generosity and the virtue of generosity.

How does generosity engender the virtue of generosity?

Generosity is lower (avara), middling (maḍhya) or higher (agra); from the lower generosity comes the middling generosity and from the middling generosity comes the higher generosity. Giving food (āhāra) and [other gross] objects (auddhikadasya) with gentleness (merucitā) is lower generosity.\[150]\n
[Gifts practiced by Śākyamuni in his jñānakas].\[159]\n
[1. Lesser gifts]. – Thus, when the Buddha Śākyamuni produced the Bodhi mind (pratamaksetropadakā) for the first time, he was a great king called Kousung ming (Prabhāsa) – seeking Buddhahood, he practiced generosity more or less. – When he took on a new existence, he was the master-potter (kumbhakāra) who gave bath utensils and honey syrup to another Buddha Śākyamuni and his samgha.\[158]\n
[2. Middling gifts]. – In his previous existences, the buddha Śākyamuni was a merchant’s son who gave a garment to the buddha Ta yin cheng (Mahāghosa) and built ninety stūpas to him for his parinirvāṇa. – Then, when he was reborn, he was the great king who offered to the buddha Che teu (Simha) garlands made of the seven jewels (saptaratanmayancaya). – Finally, when he was reborn, he was the great merchant (mahiśrēṣṭhim) who offered to the buddha Miao mou (Sunetra) an excellent palace and lotuses made of the seven jewels (saptaratanmayapadma). Deeds of this kind are called middling gifts of the Bodhisattva.

[3. Higher gifts]. – In a previous existence, the buddha Śākyamuni was a recluse (ryśi) who, seeing the grace and beauty of the Buddha Ku o sh’en (Kauṇḍinya) threw himself at the feet of this Buddha from the top of a high mountain; then, with peaceful body, he stood to one side. – He was also the bodhisattva Tchong cheng hi kien (Sarvasuttaviprīyadarśana) who offered his body as a lamp to the Buddha Je yue kουang ti (Candrastāryavimalaprabhāśaśī). Various deeds of this kind, where the Bodhisattva sacrifices his body (kāyeṣṭiva) to offer it to the Buddhas, are the higher gifts of the bodhisattva. These are the three gifts of the Bodhisattva.

It is the same also when the bodhisattvas, from their first production of Bodhi mind (pratamaksetroppadakā), make gifts to beings; first, they give food (āhāra); then their generous intentions increasing (dānacitravardhana), they give them the flesh of their body (kāyamāsa). First, they give all kinds of excellent drinks; then, their generosity increasing, they give them their body’s blood (kāyaśīvātita). First they give them paper, ink and canonical texts, then they give the dharma teachers the fourfold offering (piṭā) of garments, robes, food and drink; finally, having obtained the dharmaśākhya, they preach all kinds of sermons (dharma) to countless beings (apurvanayavatra), thus practicing generosity of the Dharma (dharmanāna). It is by means of such [progressions] that, from the virtue of generosity, there ensues [an increase of] the virtue of generosity.

2. Generosity and the virtue of morality.

How does the generosity of the bodhisattva give rise to the virtue of morality (līlāpāramitā)? The bodhisattva says to himself that, if he does not give anything to beings, he will be poor in the following existence; because of this poverty, thoughts of stealing (adattākāna) will arise in him; in the course of these thefts, he will commit murder (prāṇatāpā). As a result of his poverty, he will have insufficient pleasure; since these pleasures are insufficient, he will engage in illicit lovemaking (kāmanilāvāśam).\[160]\n
159. On the gift of the Buddha to the former Śākyamuni, see above, Traité I, p. 225F and notes.

160. The action of this bodhisattva who later became the Buddha Bhaisajyàja is fully described in the Saddharmapuṇḍarīka, p. 405-408. See text, Traité I, p. 579.

158. In the course of his previous existences, Śākyamuni made countless offerings to the Buddhas, seeking for enlightenment in order to liberate beings. The Mppī limits itself here to mentioning several of these offerings, but a much longer list may be found in Lalitavistara, p. 171-172 (tr. Foucaux, p. 153-154).
Because of his poverty, he will be a man of [150c] low condition (hīna); fearful of the fact of this lowly condition, he will speak falsehoods (mṛṣāvāda), etc. Thus in the course of his poverty, he will commit the ten bad paths of action (akusālakarmapatha). [On the other hand], if he practices generosity, he will be reborn wealthy, and having riches, he will not commit sins (adharma). Why? Because one has no needs, then the five objects of enjoyment (pulika kāmāguna) are assured.

[The snake, the frog and the rat] 25. – In a previous existence, Tīpāsu (Devadatta) was once a snake (śāpa). This snake lived in a pool (krama) in friendship along with a frog (manḍalika) and a tortoise (kīrma). In time, the water of the pool dried up completely, but there was nobody the snake could blame for the famine (dāribhikā) and distress; however, he sent the tortoise to call the frog [intending to eat the latter]. But the frog sent the tortoise back with this stanza:

When one becomes poor, one forgets previous dispositions.

One forgets earlier values; eating becomes the main thing.

Remember my words and repeat them to the snake:

The frog will never return to you.

If one develops generosity, one will become rich in future existences and never have needs; then one will be able to keep morality (śīla) and avoid all these sins. Therefore generosity can engender the virtue of morality.

Furthermore, generosity leads to the alleviation of the bonds of immorality (āduhāliṣya); it increases the mind of morality (śīlācaya) and brings about its strengthening (dṛṣṭavya). Thus generosity is the cause and condition (hetupratyaya) that advances (vārdhāna) morality.

Furthermore, the bodhisattva who gives always feels sentiments of goodwill (nairṛtī) and compassion (karuṇa) towards his beneficiary. Detached from riches, unreaping of his own goods, how could he steal?

Full of loving-kindness and compassion towards his recipient, how could he have the intention to kill?

This is how generosity impedes immorality and gives rise to morality. By practicing generosity, all thoughts of miserliness (mātsaryacitta) are suppressed, and henceforth morality (śīla), patience (kṣānti), zeal (vīrya) and the other [virtues] are readily practiced.

[The gift of Mahājīrī]. – Wen chou che li (Mahājīrī) was once a bhikṣu a long time ago – these are long kalpas. Having gone to a village to beg alms, he succeeded in filling his bowl (pātra) with sweet cookies (p. 754F) of a hundred flavors (śātrasamodaka). In the town, a little boy insistently asked him for one of these cookies but Mahājīrī did not give him any. However, having come to a stūpa of the Buddha, Mahājīrī took two cookies in his hands and said to the boy: “If you can eat one of these cookies yourself and give the other one to the Sangha, I will give them to you as a gift.” They agreed and the boy made a gift of one cookie to the Sangha. Then in the presence of Mahājīrī he received ordination (upasampadā) and made the aspiration to become Buddha. This is how generosity can lead to obtaining morality and to making the decision to become Buddha. Therefore generosity gives rise to the virtue of morality.

Finally, as reward for generosity, one obtains the fourfold offering, a fine kingdom, a good teacher and finally, as reward for generosity, one obtains the fourfold offering, a fine kingdom, a good teacher and

For many reasons of this kind, generosity engenders the virtue of morality.

3. Generosity and the virtue of patience.

How does generosity gives rise to the virtue of patience (kṣāntipatramiśā)?

[151a] 1) If the bodhisattva gives a gift and his recipient (pratigrāha) rebuffs him, either by asking for too much or by asking at an inopportune time (abikīle), the bodhisattva has the following thought: “If I give gifts, it is to attain Buddhahood; no one forces me to give. Acting by myself, why should I get angry?” Having reasoned in this way, he practices patience; thus generosity engenders the virtue of patience.

2) Furthermore, if the bodhisattva gives and his recipient becomes annoyed, the bodhisattva thinks in the following way: “At this moment I am giving my inner and outer wealth (ādyatmiṃkabāhyadhana); I relinquish that which is hard to abandon. Then why should I endure vain insults (ītyaśiha)?” If I did not have patience, the gifts that I would be making would be impure (āśuddha). Giving without patience is to act in exactly the same way as a white elephant (pāndaragaja) going to take a bath in the river who, as soon as he comes out, goes to roll in the dirt.” Having reasoned in this way, he practices patience.

For many reasons of this kind, generosity engenders the virtue of patience.

4. Generosity and the virtue of exertion.


How does generosity engender the virtue of exertion (vīryapāramitā)?

In making gifts, the bodhisattva always uses his exertion. Why? At the moment when the bodhisattva
heal them all. He worried about the whole world and worry did not leave his mind. He died of sadness
and unfortunate

The Buddha Śākyamuni in one of his previous existences (pūrvajanman) was a great physician-king (mahāvaidyāyudya) who healed all the sick people (vydhā), not with pride (kloka) or self-interest (lābha) but with compassion (anukāmaka) for all beings. But as the sick were too numerous, he was unable to heal them all. He worried about the whole world and worry did not leave his mind. He died of sadness and was reborn in the heaven of the Tao li gods (Trīyastirnija). Then he thought: “Here I have become a god; but by enjoying the reward of my merits (punyavipāka) alone, I have not advanced.” By his own means, he chose to die and renounced the divine longevity (devāyus).

He was reborn in the palace of the Nāga king P'o k'ia t'o (correct So k'ie lo = Sagarānāgarjya; cf. Traité, I, p. 294F, 288F) as nāga-prince (nāgakāmarā). When he was grown up, his parents loved him very much, but he resolved to die and gave himself up to the king of the golden-winged birds (garuda). The bird carried him away and devoured him at the top of a cottonwood tree (sālmanai). His parents wept, moaned and lamented.

After his death, the nāga-prince took rebirth in Jambudvīpa as the crown prince of a great king (mahārāja/ākasa). He was called Neng che (Tyagavat) and was able to speak as soon as he was born. He asked everywhere what wealth there actually was in the land so as to take it and distribute it as gifts. Frightened, the people avoided him and fled from him. Out of compassion and affection, his mother alone stayed to care for him. He said to his mother: “I am not a demon (rākṣasa); why do people run away from me?” The astrologers answered: “We have heard at one time that there is a

The body of Mahāyāgavat as they appear in the aforementioned sources are reproduced here incompletely by the Mppś because it is silent about the marriage of Mahāyāgavat and about his courageous action of emptying the water of the ocean with a gourd. The latter detail, however, is not unknown to the Mppś because it mentions it in another place (Traité, I, p. 265F). On the other hand, he introduces a series of episodes as the deeds of Mahāyāgavat that earlier are foreign to him; thus, after a shipwreck, during a period of seven weeks, Mahāyāgavat has to overcome a whole series of obstacles in order to reach the nāga palace.

These new episodes are borrowed partially from another cycle of legends closely related to that of Mahāyāgavat, the legend of the two brothers Kalyānākārin and Pipākārikā, of which the following is a summary: The king of Viśālana had two sons, Kalyānākārin and Pipākārikā. The king of another land, Li che Pu (Rāhula) promised his daughter in marriage to Kalyānākārin who was a hero of generosity and who, in order to satisfy his leavings, went to seek his fortune beyond the seas; his brother Pipākārikā accompanied him. He came in turn to the cities of gold, of silver, of lapis-lazuli, and finally, after a thousand obstacles, the palace of the nāga king. Kalyānākārin obtained from the nāga the cintāmaṇi pearl, but his brother stole it from him after having put out his eye. The brother returned first and made pretensions to the throne. The blind Kalyānākārin returned to the court of the king who had promised him his daughter, and the latter, although not recognizing him, declared that she wanted to marry only him; Kalyānākārin regained his sight and, having driven away his brother, the usurper, mounted the

The acts of the bodhisattva Mahāyāgavat are well-known in the following sources: Mahāvanta, II, p. 89-91; L’oeuvre de la littérature, p. 152 (no. 9), k. 1, p. 4a-5a (tr. Chavannes, Contes, I, p. 3038); Hien you king, T 202 (no. 40), k. 8, p. 104ab-104bc (cf Chavannes, Contes, IV, p. 90-91); Schmidt, Der Weise u. d. Thor, p. 227-2252; King li u siang, T 2121, k. 9, p. 47b-48a. – In summary, Mahāyāgavat, the son of the brahmin Nyagrodea, is a kind of hero of generosity. As his fortune and that of his father were insufficient, he undertakes a sea journey. On the way, he meets first the brahmin Kia p’i who promises him his daughter in marriage. Having come to the sea-shore, he joins some travelling companions, and on the seventh day, the last anchor holding the ship was cut. They came to the land of jewels; his companions, having made their fortunes, leave Mahāyāgavat who alone sets out to look for the cintāmaṇi pearl in the palace of the nāga. Having triumphed over the poisonous serpents and the rūkasas, Mahāyāgavat comes in turn to cities of silver, lapis-lazuli and gold where he gathers wondrous pearls. On his way back, they are stolen from him while he sleeps by the nāgas. To get them back, he undertakes to empty the water of the ocean; his pearls are returned to him. Having come back to his homeland, he finds his aged parents and marries his fiancée.

The deeds of Mahāyāgavat as they appear in the aforementioned sources are reproduced here incompletely by the Mppś which is silent about the marriage of Mahāyāgavat and about his courageous action of emptying the water of the ocean with a gourd. The latter detail, however, is not unknown to the Mppś because it mentions it in another place (Traité, I, p. 265F). On the other hand, he introduces a series of episodes as the deeds of Mahāyāgavat that earlier are foreign to him; thus, after a shipwreck, during a period of seven weeks, Mahāyāgavat has to overcome a whole series of obstacles in order to reach the nāga palace.

These new episodes are borrowed partially from another cycle of legends closely related to that of Mahāyāgavat, the legend of the two brothers Kalyānākārin and Pipākārikā, of which the following is a summary: The king of Viśālana had two sons, Kalyānākārin and Pipākārikā. The king of another land, Li che Pu (Rāhula) promised his daughter in marriage to Kalyānākārin who was a hero of generosity and who, in order to satisfy his leavings, went to seek his fortune beyond the seas; his brother Pipākārikā accompanied him. He came in turn to the cities of gold, of silver, of lapis-lazuli, and finally, after a thousand obstacles, the palace of the nāga king. Kalyānākārin obtained from the nāga the cintāmaṇi pearl, but his brother stole it from him after having put out his eye. The brother returned first and made pretensions to the throne. The blind Kalyānākārin returned to the court of the king who had promised him his daughter, and the latter, although not recognizing him, declared that she wanted to marry only him; Kalyānākārin regained his sight and, having driven away his brother, the usurper, mounted the
one could obtain all that one desires." Having heard these words, the bodhisattva said to his parents: "I want to go to sea to look for this cintāmanī on the head of the Nāga king." His parents replied: "You are our only son; if you go down to the bottom of the sea, it will be hard for you to escape dangers;" if we ever lose you, what is the use for us to live on? You must not go. In our treasury (kośa) there is still some wealth; we will give it to you." The son replied: "Your treasury is limited, but my aspirations are limitless: I want to satisfy the whole world so that there will be no more needs. I would like to have your permission (amāṣṭikā). If I can follow my original intention, I will satisfy everyone in Jambudvīpa." Seeing the gravity of his resolve, his parents dared not hold him back and allowed him to depart.

At this moment, out of respect for his great qualities, five hundred merchants were very happy to follow him. Knowing the date of his departure, they assembled in the port. The bodhisattva, who had heard that there was a cintāmanī in the head of the Nāga king Sāgara (read So k'ie lo), asked the crowd: "Does anyone know the way leading to this Nāga’s palace?" A blind man (andhapūraśa) named T'o chō (Dīsa), who seven times previously had been on the high seas knew the sea route in question. The bodhisattva asked him to accompany him. He answered: "I am old and my eyes have lost their light; although formerly I went several times, today I can no longer go." The bodhisattva said: "I am undertaking this journey now, it is not for myself; it is in the interests of all that I am going to look for the cintāmanī. I wish to satisfy people so that their bodies have no more suffering." Then by means of a sermon on the Path (mārgadharmaparyāya), [the bodhisattva] converted the [old pilot]: "You are a wise man, how could you deny that? How could my vow be accomplished without your help?" Dīsa heard his appeal, warmly embraced the bodhisattva and said: "I will accompany you and set sail with you on the great ocean. As for myself, I will surely not return. You must gather my ashes and leave them on the island of golden sand (suvarṇarājakalādipa) that is in the middle of the great ocean."167

When the gear for the voyage had been gathered together, they cut the seventh anchor; the ship set forth, pitching and heeling and arrived at the island of precious stones. The merchants argued about the seven kinds of jewels (saṇḍarmanā) and, when each had had enough, they asked the bodhisattva why he did not take any. The bodhisattva answered: "What I want is the cintāmanī; these jewels are impermanent things and I don’t want them. But each of you should [151c] limit yourselves so as not to weigh down the ship which cannot withstand it." But the merchants said: "Bhadanta, make some wishes for us so that we will be safe (yogakṣema)." Then they went away. Dīsa said to the bodhisattva: "Let us keep the dinghy separately and we will go another route. Let us wait seven days for the wind." We will sail along the southern coast; we will reach a dangerous place; there will be a craggy shore with a forest of jujuhe trees the branches of which extend down to the water. A heavy wind will blow our boat and it will break up. You must try to grab a branch and you will be able to save yourself. As for me who have no eyes, I will perish. Beyond the reef there is an island with golden sand and you must bury my body in the sand; this golden sand is pure and that is my wish."168

As he had said, the wind arose and they sailed off. They came to the craggy shore and according to Dīsa’s advice, the bodhisattva tried to grab a branch and succeeded in saving himself. He took Dīsa’s body and buried it in the Golden Island (Suvarṇabhūmi). Then he went on alone according to the instructions previously given. For seven days he swam in deep water; for seven days he waded in water up to his neck (jātūs); for seven days he waded in water up to his knees (jāna); for seven days he walked in mud (kārduṃa). Then he saw beautiful lotuses (uptaṇa), fresh and delicate, and he said to himself: "These lotuses are too fragile; it is necessary to enter into the meditative stabilization of space (ākāśasamādhi)." Having made his body light [by means of this meditative stabilization], he walked on these lotuses for seven days. Then he saw venomous snakes (āhūraṇa) and he said: "These poisonous snakes are very formidable; he entered into the meditative stabilization of loving-kindness (matrītiṣṭhasamādhi) and he walked on the heads of these venomous serpents for seven days: all the snakes raised their heads and presented them to the bodhisattva so that he could walk thereon.169 When he had overcome these obstacles, he found a city made of the seven kinds of jewels (saṇḍarmanāyugāṇa) fortified by seven moats; three great nagas guarded the gates. Seeing this handsome (abhūraṇa), graceful (prajñādikā) bodhisattva adorned with the major and minor marks (jākṣanādyavāla-īdānakā) who had overcome all the obstacles to come to them, these nagas thought: "This is not an ordinary man (prajñāgama); this must be a bodhisattva, a man of great merit (mahāstapanaṇa)." They allowed him to enter into the palace.

The nāga king and queen had recently lost their son and were still mourning him in their hearts. Seeing the bodhisattva coming, the nāga queen, who possessed the superknowledges (abhūlaṇa), recognized that this was her son, and the milk spurted from her breasts.171 She asked him to be seated and said to him: "Your son; where do you live today?" The bodhisattva who, for his part, kept the memory of his previous existences (pārvanidvānaṁśati), recognized that these were his parents and answered her mother: "I took birth in Jambudvīpa as the crown prince of a great king (mahārājaśakumāro) Out of compassion (anukampā) for the poor (dārādā) who are unable to overcome the suffering of hunger (bhūlaṇa) and cold (īta), I have come here to look for the cintāmanī." His mother said to him: "There is a [152a] cintāmanī on your father’s head as an ornament (cūḍāmanī), but it will be difficult to

164 Parents always try to discourage their children from the business of the sea; cf. Mahāyānaṣūryatikā, Pāli Jātaka, VI, p. 34
165 Supārśa, the master mariner from Bharacaccha, had also himself become blind; but his services being revealed as indispensable, he agreed to lead an expedition on the high seas; cf. Pāli Jātaka, IV, p. 138-139; Jātakaṁbhī, p. 88.
166 Seven voyages on the high seas are a record, since, as Pāṇa in the Divyāvadāna, p. 34: “Has anyone ever seen or heard of a man who has returned from the great ocean six times bringing his ship back safe and sound and who goes to sea again for the seventh time?”
167 This is evidently Suvarṇādī or Suvarṇabhūmi, cf. above, p. 628f.
168 The ship had been anchored to the quai by seven anchors; once the departure was decided on, one anchor per day was cut; cf. Chavannes, Conœx, II, p. 243; IV, p. 90, 129.
169 The favorable wind was known by the name īwāri the propeller; cf. Chavannes, Conœx, II, p. 243.
170 Usually it is at the end of seven days and after sailing seven hundred leagues that the ship is wrecked (cf. Pāli Jātaka, IV, p. 16; VI, p. 34). To reach the marvelous city, the castaway must still struggle against all kinds of obstacles for seven weeks: one week of swimming, etc. See a development of very similar points in Ssu fen liu, T 1428, k. 46, p. 912a14.
171 This is the theme of The Mother’s Milk; cf. Chavannes, Conœx, I, p. 83; III, p. 12; IV, p. 98.
get it. Your father will certainly take you to the treasure-house where he keeps his jewels and will
certainly give you them at will; you must answer: ‘I do not need these assorted jewels (mūrvariṇa); I
want only the precious jewel on the head of the great king; if he understands my compassion [for beings],
he will consent to giving it to me.’ This is how you will be able to get it.”

The bodhisattva went to his father who was deeply moved and whose joy was boundless. Full of pity for
his son who had endured so many dangers to come to him, he showed him magnificent jewels and said:
“I give you anything you wish; take what you want.” The bodhisattva answered: “I have come from afar
in the Tch'ang a han, T 26, no. 68, k. 14, p. 515b-618c; and Ta tcheng kiu wang king, T 45, p. 831a seq.
Ken pen chouo... tsa che, T 1451, k. 37, p. 393a- 394b. – However, an independent version of the Mah
p'o cha, T 1545, k. 76, p. 395c. The Dharmapr
This is what has been told: The eighty-four thousand vassals of the noble king Hi kien (Sudarśana)173
came one morning to offer him precious things made of the seven jewels. The king said: “I have no need
of them. Each of you should cultivate merit (jūnya).” The petty kings had the following thought: “Even
though the great king does not want to accept [our gifts], it is not fitting that we should use them
for beings.” Immediately a dark cloud spread and rained down all kinds of precious objects, garments
(cīvara), food (ākūra), beds and seats (śāśīvara), medicines (bhūṣaṇa) and all the materials (parisāra) that people need. And to the end of the [bodhisattva’s] life, this rain never stopped.
This is how generosity gives rise to the virtue of exertion in the bodhisattva.

5. Generosity and the virtue of meditation.

How does generosity give rise to the virtue of meditation (dhyānapāramitā)?

1) When the bodhisattva gives, he eliminates miserliness (mātsarya) and greed (loha). Having
eliminated avarice and envy by this generosity, he fixes his attention (ekacita) and progressively
eliminates the five hindrances (nivarana).172 [152b] Elimination of the five hindrances is what
is properly called meditation (dhyāna).

2) Moreover, it is by the support (dīrṣṭya) of generosity that the mind (citta) goes from the first dhyāna
up to the dhyāna of the absorption of the cessation (nirodhasamāpatti).174 How is [generosity] a
support? When the bodhisattva gives a gift to a person deep in meditation, he says to himself: “Because
this person is practicing meditation and absorption (samāpatti), I am making the offering with good
intention (viśuddhacittā). What can I do now to replace the meditation [from which I have just distracted
him]? ” Immediately, he concentrates his own mind and practices meditation. - When the bodhisattva
gives to a poor person (daśā), he recalls the previous existences of this poor person [and says to himself]: “It is because he has committed errors (ākula), because he has not concentrated his mind
(ecūcita) or practiced meditation that he is at present (khaṇaṃ) poor.” As a result of that, [the
bodhisattva] himself tries to practice the good, to fix his attention, and he enters into the dhyāna
and the absorptions.

[Mahāsudassana-sutta].174

This story of Sudassana is also summarized in Dīgha, II, p. 156; III, p. 265, 290; Aṅguttara, IV, p. 410. They
include the four dhyānas, the four dīrṣṭya-samāpatti and the sūryā-vad-vadhāvādā-vadhāvādā-patti.

172 These are fully studied below, chap. XXVIII.
173 These are the nine upekkhāphala listed in Dīgha, II, p. 156; III, p. 265, 290; Aṅguttara, IV, p. 410. They
174 The Mahāsudassana-sutta, of which the present passage is a somewhat variant version, is a separate sutra in
the Pāli Dīgha, II, p. 169-199 (tr. Rh. D., II, p. 198-232), whereas the Chinese Dhīrgālāma and related sources
corporate it into the Mahāparinibbaṇa Sūtra: cf. Teh’ang a han, T 1, no. 2, k. 3, p. 218-248; Fp pan ni yuam king,
T 5, k. 2, p. 169c-171a; Pan ni yuam king, T 5, k. 2, p. 185b-186c; Ta ni pan’ a king, T 7, k. 2 and 3, p. 200c-203a; Ken pen chouo... tsa che, T 1451, k. 37, p. 397a-394b. – However, an independent version of the Mahāsudassana is in
the Tch'ang a han, T 26, no. 68, k. 14, p. 531b-618c; and Ta teh'ang kiou king, T 45, p. 831a seq.

The story of Sudassana is also summarized in Dīgha, II, p. 146-157; Sanyutta, III, p. 144; Pāli Jātaka, I, p.
391-393.

173 Sudarśana is here rendered as Hi kien (30 nd 9; 147); elsewhere as Chan kien (30 and 9; 147) or Miao kien (38
and 4; 147). – This cakravartin Mahāsudarśana belongs to the royal lineage of Mahāsudarśana from which the
Buddha came: cf. Dipavamsa, III, v. 8; Mahāvamsa, I, v. 5; Mahāvamsa, I, p. 348; Mahāvṛttapati, no. 3570; Teh’ang
a han, T 1, k. 22, p. 149b8; Ken pen chouo... p’o seng che, T 1450, k. 1, p. 101c27. – In mythical times, he reigned in
Kuivaṭṭi, in the actual location of Kuinagara. This city and its splendid palaces are fully described in the various
versions of the Mahāsudassana-sutta mentioned above; see also Divyāvatana, p. 227; Divyāvadāna, p. 227; P’o
p’o cha, T 1545, k. 76, p. 395c. The Dhammapāṭāda was built following to the model of the cakravartin’s city; cf.
ourselves.” Thereupon, they set to work together to build a palace (prāsāda) made of the seven jewels (saptaratnamaya); they planted rows of trees (vyūpyapānakā)176 made of the seven jewels and built pools (pākṣīrṇī)177 made of the seven jewels. In this palace they built eighty-four thousand floors (dīvākārā)178 made of the seven jewels; on each floor was a bed (puruvamaka) made of the seven jewels; cushions of different colors (mitravarnopadhāna) were placed at the two ends of the bed; they had banners (dhvaja) and flags (patādā) hung and incense (dhipāsa) was spread on the ground.

When all was ready, they said to the great king: “We would like to accept this Dharma-palace (dharmanuprāsāda) with its precious trees and its pools.” The great king accepted by remaining silent; then he thought: “I must not be the first to live in this new palace and devote myself to pleasure; I am going to look for holy people (saucena), irāmanas and brhāmanas to be the first to enter the ceremonies (pūjā); only afterwards will I myself live there.” Then he joined the holy men who were the first to enter into the precious palace, filled with offerings of all kinds (nāmaśvādhaṭṭṭā) and splendid accessories (parikāra).

When these men had gone, the king entered the precious palace,180 ascended to the floor of gold (suvarnākāṭṭāgāra), sat down on the silver bed (rāpyapānakā) and, meditating on generosity, eliminated the five hindrances (pākṣamavaraṇa), concentrated his six organs (sadyātyāvatana), swept away the six sense objects (sadbhātyāvatana), experienced joy (priti) and happiness (sukha) and entered into the first dhyāna (prathamadhīyāna). – Then he ascended to the floor of silver (rāpyakāṭṭāgāra), sat down on the golden bed (suvarnapurānakā) and entered the second dhyāna (dhiyāvyādha). – Then he ascended to the floor of silver (vaiḍīryakāṭṭāgāra), sat down on the crystal bed (spatikakārapurānakā) and entered into the third dhyāna (triṣṇaḥdīyāna). Finally, he ascended to the crystal floor (spatikakārapurānakā), sat down on the ceryl bed (vaiḍīryapurānakā) and entered into the fourth dhyāna (caturthadhīyāna); he spent three months in solitary meditation.181

The queen Yu niu pao (Strīratna)182 and her eighty-four thousand followers (upasthāṭā) who had all adorned their bodies with the White Pearl jewel (maniratna) came to the great king and said: “For a long time you have been averse to visits from your family and we have come to ask why.” The king answered: “Sisters (bhaginī), you should change your feelings and be friends, not enemies, to me.” In tears, queen Strīratna said: “Why does the great king call me ‘sister’? Surely he has a hidden motive; I would like to know the meaning. Why do he order us to be his friends and not his enemies?” The king replied: “For [152c] me, you have been the cause of rebirths; together we give ourselves up to pleasure; while giving me joy, you are my enemies. If you could wake up [to the doctrine of] impermanence (aniyata), know that the body is like a magic show (māyā), cultivate merit (punya), cultivate the good (kaśāya) and give up the satisfactions of desire (kāma), you would be my friends.” The women agreed:

“We will obey your orders with respect.” Having spoken thus, they took their leave and went away.

When the women had gone, the king ascended to the floor of gold (suvarnākāṭṭāgāra), sat down on the silver bed (rāpyapānakā) and practiced the absorption of loving-kindness (matrīsamādhi). – Then he went to the floor of silver (rāpyakāṭṭāgāra), sat down on the golden bed (suvarnapurānakā) and practiced the absorption of compassion (karunāsamādhi); – He went up to the floor of beryl (vaiḍīryakāṭṭāgāra), sat down on the bed of crystal (spatikakārapurānakā) and practiced the concentration of joy (muditāsamādhi). – He went up to the floor of crystal (spatikakārapurānakā), sat down on the bed of beryl (vaiḍīryapurānakā) and practiced the concentration of equanimity (upekṣāsamādhi).183

This is how generosity gives rise to the virtue of meditation in bodhisattvas.

6. Generosity and the virtue of wisdom.

How does generosity give rise to the virtue of wisdom (prajñāpāramitā)?

1) When the bodhisattva practices generosity, he knows that this generosity will necessarily have its reward (vipakṣaḥpala) and he is free of doubts (sambhava, vickītā); he destroys wrong views (mithiyāceti) and ignorance (avidyā). This generosity gives rise to the virtue of wisdom.

2) When the bodhisattva cultivates generosity, he knows clearly that an immoral (duḥkha) person who strikes, beats or imprisons, but who practices generosity, nevertheless has broken the law to obtain wealth, is reborn among the elephants (hastin), horses (aśva) and oxen (go); while taking on an animal existence (tiryagyosanamsabhāna) where he is burdened down with loads, beaten, fettered and used as a mount, he will always have good shelter, be well-fed and will be respected (gurukrāṇa) by men who will take good care of him.

He knows that an evil bad-tempered man, but one who practices generosity even though it be for tortuous and indirect intentions, will be reborn among the nāgas where he will have a palace made of the seven jewels, good food and beautiful women.

176 Seven rows of palm trees (tulā); cf. Dīgha, II, p. 171-172.
177 These pools were placed between the rows of palm trees (tālāntarikā) at a distance of a hundred bow-lengths (dharmamūuta); each pool had four staircases (stupāna) and two balustrades (vedikā); of which the upper steps (stambha), the crosspieces (āci) and the handrails (asamā) were of different metals; cf. Dīgha, II, p. 178-179.
178 For these stories (lalāgūra), see Dīgha, II, p. 182.
179 The inauguration of palaces was reserved for monastics, f. Dīgha, II, p. 185.
180 According to Dīgha, II, p. 186-187, the king first practiced the four dhyānas and the four brāhmaṇavāhāras and only after that did he receive the queen. On the other hand, in the Mpp, the king first practiced the four dhyānas then repeated the requests of the queen; after her departure, he devoted himself to the practice of the four brāhmaṇavāhāras.
181 This manner of practicing the four dhyānas is described in similar words in Dīgha, II, p. 189-195.
182 Compare the visit of queen Subhadrā in Dīgha, II, p. 189-195.
He knows that a proud man, but one who practices generosity even though it be ostentatiously (abhimāna), is reborn among the golden-winged birds (garude), where he will always have power (asivarṇa), possess the philosopher’s stone (cintilāmaṇi) in place of a ring (kavyāra), succeed in having all his needs satisfied, suffer nothing contrary to his wishes, and can manage everything.

He knows that a minister (anātiya) who earns money out of people and plunder them of their goods illegally, but one who practices generosity, is reborn among the Kousi chen (asura) where he is the demon Kieou p’an tsh’a (Kumbhāṇḍa), who enjoys himself by carrying out multiple transformations (paripūζa) on the five outer objects (paliṣṭabhāyvatana).

He knows that a very ill-tempered and wicked man who loves good wine and good cheer, but one who practices generosity, is reborn among the Ye tsh’u, the terrestrial yakṣas (bhūṃya), where he always has varied pleasures, fine music (udya) and good food (ṭīḥra).

He knows that an unfeeling and violent man, but one who who satisfies by gifts [his army, for example] his chariots (rathu), his cavalry (aśva) and his infantry (pattika), is reborn among the heavenly yakṣas (vihīṇasyaṃkṣa), where he possesses great power (mahābala) and moves like the wind.

He knows that a jealous man who loves to dispute but who can give fine houses (bhīṃya), another a garment (vastra) and food (ṭīḥra), will be reborn among the yakṣhas who fly about in palaces and temples where they enjoy all kinds of pleasures and material advantages.

What is that the bodhisattva knows completely when he cultivates generosity. Therefore, generosity gives rise to the virtue of wisdom in bodhisattvas.

Further, when one gives food (bhūjana), one obtains strength (bala), beauty (varṇa), long life (āyus), happiness (sukha) and good servants (apasthuḷa). – By giving clothing (vastra), from birth one knows modesty and honor (bhūtapatrāpya), power (anubhāva), beauty (prāśa) and comfort of body and mind (khyacittasvākha). – By giving a house (gṛha), one obtains a palace made of the seven jewels (saptaratnamayaḥṇa), and one possesses the enjoyment of the five pleasurable objects (paliṣṭabhāγuna) automatically (svatāt). – By giving a well (kūpa), a pool (tadīga), a spring (udhīra), water (udaka) or any kind of juices, at birth one obtains freedom from hunger (kṣudha) and thirst (piṇḍha) and the five pleasurable objects (paliṣṭabhāγuna) are assured. – By giving a bridge (setu), a ship (nau) or shoes (upamāla), at birth one obtains a whole set of chariots and horses (rathāhvasambhāra). – By giving a pleasure-garden (drīma), one gets to be an eminent servant of refuge for all (asvārāja), and one receives [one’s] share of beauty of body (khyaprasādha), joyous mind (cittasukha) and freedom from sadness. These are the various benefits obtained by generosity in human existences.

The person who cultivates (bhīṃya) merits (punya) by his gifts, who abhors the conditioned (samskṛta) and conditioning (samskṛta) life, is reborn in the Cāturmahātārjika heaven. – The person who, by his gifts, increases the care (pitā) for his parents, his uncles and aunts and his brothers and sisters, the person who, without anger (dveṣa) or hatred (pratigṛha), abhors arguments (kalaka) and is unhappy to see people who are arguing, is a person who obtains rebirth among the Trāyayatrīṣ, Yāma, Tuṣita, Nirmāṇarāti and Paramiṁiśvalavatārīn gods. The bodhisattvāna distinguishes all these gifts, and this is the way generosity gives rise to the virtue of wisdom in the bodhisattva.

If a person gives with detached mind (asaktaṣa), out of distaste for the world (lokārṇve), with the view of the happiness of nirvāṇa, this is the generosity of an arhat or pratyekabuddha. – If a person gives with the view [of attaining] buddhahood and for the welfare of beings, this is the generosity of a bodhisattva. The bodhisattvāna knows all these gifts, and this is how generosity gives rise to the virtue of wisdom.

Moreover, when the bodhisattva gives, he reflects (manasikarot) on the true nature (bhūtālakāna) of the three elements [of the gift, namely, the donor, the recipient and the gift given], as has been said above (p. 724F). In this way, generosity gives rise to the virtue of wisdom.

Finally, omniscience (sarva-bha), the prime quality [of the Buddhas], takes its origin in generosity. Thus, the thousand [latest] Buddhas, at the moment when they [each in turn] first produced the mind of Bodhi (prthagāmbodhikicchottazākāle), were in the process of offering something to the Buddha [who was their contemporary]: one offered a lotus (upala), another a garment (cīrva), a third a tooth-pick (dantaśītha); and it is by giving this gift that they produce the mind of Bodhi. These different gifts prove that generosity gives rise to the virtue of wisdom in the bodhisattva.
CHAPTER XXI: DISCIPLINE OR MORALITY (p. 770F)

[153b] Sūtra: The virtue of discipline must be fulfilled by basing oneself on the non-existence of sin, wrong-doing, and its opposite (Sīlaṇḍramūdā pāravajjirā ṅāryamāṇāppattiyamāṇādīyaṃ upādāya).

I. DEFINITION OF DISCIPLINE

Śūtra: Sīla (discipline), in the language of Ta’ín, is called innate goodness (prakṛtikauśalya). Wholeheartedly following the good Path (kaśālamārga) without allowing any faults (pramāda) is what is called sīla. Practicing the good (kaśa), whether one has taken the precepts (samādānīśīla) or not, is called sīla.

In brief (sāmasātah), the [ethical] discipline of body and speech (kīryavatīsamapara) is of eight kinds: 1) abstaining from killing (pratītadānavari), 2) from theft (aṭṭhādāna), 3) from forbidden love (kāmānihāryacara), 4) from falsehood (mṛṣāvada), 5) from slander (sūṣṭyavada), 6) from harmful speech (pṛsavādā), 7) from idle gossip (samākhataraprālpaya), 8) from the use of liquor (madhyaparaṇa) and to resort to pure ways of life (parissuddhaśī). These are the characteristics of discipline (śīlaṃśītas).

II. VARIOUS KINDS OF MORALITY

By means of lower morality (khaṇḍhaśīla), one is reborn among humans (manuṣya); by middling morality (madhyaparaṇaśīla), one is reborn among the six classes of gods of the desire realm (kāmadhātuśādheva); by superior morality (prajñāśīla) one becomes through the four dhyānas and the four absorptions of emptiness (dhyānasamāpatti) and one is reborn among the pure forms (bhuddhavatīsadeva) of the form realm (rupadhātu) and the formless realm (āriyadhātu).

Superior morality (prajñāśīla) is of three kinds: 1) as a result of lesser pure morality (khaṇḍhaparissuddhaśīla), one becomes arhat; 2) by medium pure morality (madhyaparissuddhaśīla), one becomes pratyekabuddha; 3) by higher pure morality (prajñāparissuddhaśīla), one obtains buddhahood. Detachment (avastig), disinterestedness (avārya), absence of transgression (abheda) and absence of defect (avālaśa), so lauded by the holy men (ārya) [in the cultivation of morality], constitute the superior purity.

If one has loving-kindness (maitrī) and compassion (karuṇa), if one wants to save beings and if one understands the true nature (sāvyatākaraṇa) of the precepts, the mind is completely disinterested (ātitaṣīkṣaṇa): observing the precepts in these conditions is going directly to buddhahood: this is what is called the morality that realizes the unsurpassed state of the Buddhas.

III. BENEFITS OF MORALITY.

Karmavibhanga, p. 33. These eight precepts are repeated and developed in the various rules (prātimoksa) of the “pledged discipline.” The Mātārānsu thinks it proper to add, from now on, the moral pledge to resort exclusively to pure ways of life (parissuddhaśī), i.e., to avoid dealing in arms, in living beings, in flesh, intoxicating drinks, poisons, etc.

190 Cf. Anguttara, IV, p. 247, or Karmavibhanga, p. 33, where it is said that killing, etc., practiced and repeated, leads to hell, to an animal or ghost rebirth (pratītadāna sevita bhāhikāyo nīryaṃsamapattaya bhavati, tīryagamanaṃ samapattaya ‘pi bhavati); those are the three “bad destinies”.

191 The Visuddhimagga, p. 13, has an entire paragraph on the various degrees of morality. “Lower” is the morality based on a mediocre enthusiasm (chanda), intention (cīna), energy (vīrya) or insight (vinīmaṇa); the morality that pursues a goal of fame (uosvahaṃ); the morality that is aimed at exalting oneself and putting down someone else (uoṭikāṃsana-parāvambahā); the morality that results from the desire for profit or wealth (bhavabhoga). “Middling” is the morality that seeks to gather reward for good actions (puṇītapakānaṃ); worldiy (lokaśa), the morality that is aimed at individual liberation (atulo vinoṃha). “Superior” is the morality that results from the spirit of duty and holiness (kattabham ev ‘idam it āriyabhāṣa); supermundane (alokātā) morality, morality that aims to assure the salvation of all (sabbaatvamokkha).

These three moralities are rewarded differently in the human world and in the heavenly realms described above: cf. Taṭṭai, I, p. 517F, 605-607F.

192 The Greater Vehicle insists above all on the altruistic nature of morality. See Hobgōrīn, Bosatsukai, p. 142.
The person who wants great benefits must keep the precepts firmly as if he were guarding a precious treasure (kostya) or defending his life (klayajivita). Why? Just as everything (sakaladarsya) on this great earth (mahayathiv) that has form subsists by being supported (tivritya) by the great earth, so morality is the seat (taspada, adhiyathmā) of all good dharmas (kaśyadharma). Just as it would be futile to try to walk without feet, fly without wings or make a crossing without a boat, so it is futile to want to obtain the great fruits (of the Path) without morality.

The person who has rejected morality, even if he is an ascetic in the mountains (parvatapataripravina), eating fruits (phala) and grasses (osadhī), is different from the animals (tiragogni). Some men have as their rule of conduct the custom of swallowing (153c) nothing but water (udaka), milk (kṣūtra) or air (dīrūma);193 they cut their hair, if it is long, keep only a little bit of hair on their head; they wear the yellow robes (klāṣraya) of the Buddha, while they wear white robes (āṅgikabharari) or of tree bark (vallkaladharva);194 in winter (hemanta), they go in the water; in summer (grama), they roast themselves at the fire;195 they throw themselves over cliffs;196 they bathe three times per day;197 they make repeated offerings to the fire (agniparicarya),198 with many sacrifices (yajña) and magical formulas (maṇtra), they carry out ascetical practices (dāksikacarya). But because they have no morality (all these efforts) are vain and futile. Other people, living in great palaces or great houses (gṛha), wearing fine clothes and eating exquisite food but capable of exercising morality, succeed in being born in a good place and win the fruits of the Path (mārgaphala). Whether one is noble (pranita) or lowly (klīta), small (bhavasva) or great (mahārat), provided that one observes pure morality, one always obtains great benefits. But if one violates morality, neither wealth nor humbleness, neither greatness nor smallness, will allow one to be reborn at will (yunahkānuma) in the blessed abodes (sukhavātra).

Furthermore, the immoral (dhihi) man is like a clear pool (prasannapadgā) filled with venomous snakes (āśīvīsa); one does not bathe there. He is like a tree bearing beautiful flowers (parinikṣa) who, denying the precepts of the moral law, believe that purity consists only of purely external things (paribhāṣa);199 from a high-scented tree (māṇicandana) one does not bathe there. He is like a cow, thinking himself pure, standing in the water in order to wash his body (gandhapativa) and excrete his body (vittakmapati) in coarse cloths (kaṭṭaragā), in crude clothes (accūkikāla), with fine body (ahīrtirakāka), learned (parihāvīta) and wise (baṅghūrita), the man who does not conform to morality does not know the loving-kindness and compassionate mind (maññīkāraṇḍīvīcita) [of the saint]. As a stanza says:

Nobility without knowledge (jīlana) is a failure;
Knowledge increased by pride (abhīmāna) is a failure also;
The person who has taken the precepts but who violates them
Is bound for complete failure here and in the beyond.

Despite his poverty or lower rank, the person who observes morality is superior to wealthy people and noblemen who live in immorality.

The perfume of flowers (puṣpagandha) and of the Tagara does not spread very far; the perfume of discipline spreads throughout the ten directions.200

192 In this passage the Mppī is arguing against the views of certain brāhmaṇas and śramaṇas (mainly the Nigraṇthas and the Āṭiyakas) who, denying the precepts of the moral law, believe that purity consists only of purely external practices, such as food, hair-dressing, clothing, ascetic practices or ritual actions. Before his conversion, the Buddha himself had participated in this training and practiced - without success – the external mortifications. He soon determined that these austerities did not lead to “the supremamundane qualities of the noble knowledge of noble vision” (māññabhagaman uttaraṃ manussadhammā almayuṭaṃdassasatvam) and he condemned them later in many sūtras: cf. Dīgha, I, p. 168 seq.201 Majjhima, I, p. 77 seq., 238, 342; II, p. 161; Tīrīṇa a han, T 1, no. 25, k. 16, p. 105; Tsaing yi a han, T 125, k. 23, p. 670c-672a; Lalita, p. 248-250 (tr. Foucault, p. 214-216).

193 Without listing all the ascetic practices condemned by the Buddha in the texts cited, the Mppī limits itself to mentioning the most characteristic.

194 Dīgha, I, p. 166. “He eats vegetables (sūla), wild rice (nīlotika), milk (daddula), the water plant (kutcika), the fine powder adhering to seeds of rice inside the spike (kuṇa), the scum from boiled rice (rīçūna), the starch of oily seeds (pūṭākā), grass (rīna), cow manure (goyāna), forest roots and fruits (vanamālaphala), windfalls (pusvataphala).”

195 This passage is to be taken literally because according to the Majjhima, I, p. 387 and the Lalita, p. 248, certain ascetics vow (vrata) to live like cows, gazelles, dogs, wild bears, monkeys or elephants.

196 Lalita, p. 249. They drink hot water (uoðulodaka), rice water (tamasolodaka), filtered through felt (patiyāvittakāmbalika), boiled in a cauldron (ōthāpīnū). . . they drink milk (piyūsa), curds (saddha), better (sarūpā). . . they drink smoke (dhammāōna).

197 Lalita, p. 249. They have one, two, three, four, five, six, seven or more garments; they remain naked; . . . they wear their hair long, braided and piled up in a crest; . . . they smear their bodies with dust, feces, mud; they wear animal skins, human skulls, hair, claws, a lower garment made only of bones. . . they wear ashes, colored marks, reddish garments, tridents; they shave their heads, etc.

198 By practicing the paścimottāra or the austerity of the five fires: cf. Tueng yi a han, T 125, p. 671b; Lalita, p. 249; Sūttālāmkīra, tr. Huber, p. 48.

199 In a passage that the Mppī is discussing (153c), the Buddha explains how the person who observes morality always obtains great benefits. But if one violates morality, neither wealth nor humbleness, neither greatness nor smallness, will allow one to be reborn at will (yunahkānuma) in the blessed abodes (sukhavātra).

200 A practice known as adalombhana that consists of bathing three times a day: cf. Dīgha, I, p. 167; Samyutta, I, p. 182; Anguttara, i, p. 296. The Udakorakhasa form a class of ascetics: Majjhima, I, p. 281; Samyutta, IV, p. 312; Anguttara, V, p. 263.

201 On the brāhmaṇical cult of Fire, see Majjhima, I, p. 32; Anguttara, V, p. 263; Dhammapadathī, II, p. 232.

202 Literally, the perfume of flowers and the scent of woods, but Mou liang, I, p. 75; 168 “scent of woods” assumes an original Sanskrit Tagara (cf. Rosenberg, Vocabulary, p. 248); this is a highly-scented tree known as Tabernaemontana coronaria (see above, Traité, I, p. 600F, n. 2). The present comparisons are borrowed from a stanza of the Gandharasutta (Anguttara, I, p. 226; Dhammapada, I, p. 54; Dhammapadathī, I, p. 422; Jātaka, III, p. 291; Milinda, p. 333; Kośa, III, p. 163; Sanskrit Udānavarga, p. 71; Tibetan Udānavarga, p. 26): Na prappragandho paññam ati, Na candaman tagaraṃ mallika vā; sata ṣa ca gandho paññam ati, sabbā disa sappuriso purīti. In Sanskrit: Na puṣpagandhoh pratīṣṭanam eti
The moral person (śīlavat) is full of happiness (sukha); he is famed (kṛitiśāhā) far and wide; he is esteemed by gods and men; in the present lifetime he obtains all kinds of happiness and, if he wants to find wealth, nobility and long life (dīghāyu) among gods and men, he finds it easily. When morality is pure, one finds everything one wishes.

Moreover, the moral man who sees the immoral man struggling with all kinds of problems – punishments, imprisonment, searches, despoliation – and who knows himself to be sheltered from such troubles, experiences great joy (muddāt) thereby. On the other hand, seeing the good person (sattvaputra) obtain fame (kṛtī), glory (yaśas) and happiness (sukha), he says to himself: “If he can obtain fame, I also can have some.”

At the end of his life (śīvāyat), after death he will be reborn among the gods and will then attain buddhahood. There is nothing that the moral man will not obtain; as for the immoral man, he loses everything. At the end of his life (some.)

In great sickness (yudhā), discipline is a remedy (bhātājya); In great terror (bhīṣāna), it is a guardian (yāla); In the darkness of death (marana), it is a lamp (pradīpa); In evil rebirths (durgart), it is the girder of a bridge; In the ocean of death (maravanasamudra), it is a great ship (nau).

The moral person (śīlavat) is full of happiness (sukha); he is famed (kṛitiśāhā) far and wide; he is esteemed by gods and men; in the present lifetime he obtains all kinds of happiness and, if he wants to find wealth, nobility and long life (dīghāyu) among gods and men, he finds it easily. When morality is pure, one finds everything one wishes.

Moreover, the moral man who sees the immoral man struggling with all kinds of problems – punishments, imprisonment, searches, despoliation – and who knows himself to be sheltered from such troubles, experiences great joy (muddāt) thereby. On the other hand, seeing the good person (sattvaputra) obtain fame (kṛtī), glory (yaśas) and happiness (sukha), he says to himself: “If he can obtain fame, I also can have some.”

At the end of his life (śīvāyat), after death he will be reborn among the gods and will then attain buddhahood. There is nothing that the moral man will not obtain; as for the immoral man, he loses everything. At the end of his life (some.)

In great sickness (yudhā), discipline is a remedy (bhātājya); In great terror (bhīṣāna), it is a guardian (yāla); In the darkness of death (marana), it is a lamp (pradīpa); In evil rebirths (durgart), it is the girder of a bridge; In the ocean of death (maravanasamudra), it is a great ship (nau).

The moral person (śīlavat) is full of happiness (sukha); he is famed (kṛitiśāhā) far and wide; he is esteemed by gods and men; in the present lifetime he obtains all kinds of happiness and, if he wants to find wealth, nobility and long life (dīghāyu) among gods and men, he finds it easily. When morality is pure, one finds everything one wishes.

Moreover, the moral man who sees the immoral man struggling with all kinds of problems – punishments, imprisonment, searches, despoliation – and who knows himself to be sheltered from such troubles, experiences great joy (muddāt) thereby. On the other hand, seeing the good person (sattvaputra) obtain fame (kṛtī), glory (yaśas) and happiness (sukha), he says to himself: “If he can obtain fame, I also can have some.”

At the end of his life (śīvāyat), after death he will be reborn among the gods and will then attain buddhahood. There is nothing that the moral man will not obtain; as for the immoral man, he loses everything. At the end of his life (some.)

In great sickness (yudhā), discipline is a remedy (bhātājya); In great terror (bhīṣāna), it is a guardian (yāla); In the darkness of death (marana), it is a lamp (pradīpa); In evil rebirths (durgart), it is the girder of a bridge; In the ocean of death (maravanasamudra), it is a great ship (nau).

The moral person (śīlavat) is full of happiness (sukha); he is famed (kṛitiśāhā) far and wide; he is esteemed by gods and men; in the present lifetime he obtains all kinds of happiness and, if he wants to find wealth, nobility and long life (dīghāyu) among gods and men, he finds it easily. When morality is pure, one finds everything one wishes.

Moreover, the moral man who sees the immoral man struggling with all kinds of problems – punishments, imprisonment, searches, despoliation – and who knows himself to be sheltered from such troubles, experiences great joy (muddāt) thereby. On the other hand, seeing the good person (sattvaputra) obtain fame (kṛtī), glory (yaśas) and happiness (sukha), he says to himself: “If he can obtain fame, I also can have some.”

At the end of his life (śīvāyat), after death he will be reborn among the gods and will then attain buddhahood. There is nothing that the moral man will not obtain; as for the immoral man, he loses everything. At the end of his life (some.)

In great sickness (yudhā), discipline is a remedy (bhātājya); In great terror (bhīṣāna), it is a guardian (yāla); In the darkness of death (marana), it is a lamp (pradīpa); In evil rebirths (durgart), it is the girder of a bridge; In the ocean of death (maravanasamudra), it is a great ship (nau).

The moral person (śīlavat) is full of happiness (sukha); he is famed (kṛitiśāhā) far and wide; he is esteemed by gods and men; in the present lifetime he obtains all kinds of happiness and, if he wants to find wealth, nobility and long life (dīghāyu) among gods and men, he finds it easily. When morality is pure, one finds everything one wishes.

Moreover, the moral man who sees the immoral man struggling with all kinds of problems – punishments, imprisonment, searches, despoliation – and who knows himself to be sheltered from such troubles, experiences great joy (muddāt) thereby. On the other hand, seeing the good person (sattvaputra) obtain fame (kṛtī), glory (yaśas) and happiness (sukha), he says to himself: “If he can obtain fame, I also can have some.”

At the end of his life (śīvāyat), after death he will be reborn among the gods and will then attain buddhahood. There is nothing that the moral man will not obtain; as for the immoral man, he loses everything. At the end of his life (some.)

In great sickness (yudhā), discipline is a remedy (bhātājya); In great terror (bhīṣāna), it is a guardian (yāla); In the darkness of death (marana), it is a lamp (pradīpa); In evil rebirths (durgart), it is the girder of a bridge; In the ocean of death (maravanasamudra), it is a great ship (nau).

The moral person (śīlavat) is full of happiness (sukha); he is famed (kṛitiśāhā) far and wide; he is esteemed by gods and men; in the present lifetime he obtains all kinds of happiness and, if he wants to find wealth, nobility and long life (dīghāyu) among gods and men, he finds it easily. When morality is pure, one finds everything one wishes.

Moreover, the moral man who sees the immoral man struggling with all kinds of problems – punishments, imprisonment, searches, despoliation – and who knows himself to be sheltered from such troubles, experiences great joy (muddāt) thereby. On the other hand, seeing the good person (sattvaputra) obtain fame (kṛtī), glory (yaśas) and happiness (sukha), he says to himself: “If he can obtain fame, I also can have some.”

At the end of his life (śīvāyat), after death he will be reborn among the gods and will then attain buddhahood. There is nothing that the moral man will not obtain; as for the immoral man, he loses everything. At the end of his life (some.)

In great sickness (yudhā), discipline is a remedy (bhātājya); In great terror (bhīṣāna), it is a guardian (yāla); In the darkness of death (marana), it is a lamp (pradīpa); In evil rebirths (durgart), it is the girder of a bridge; In the ocean of death (maravanasamudra), it is a great ship (nau).
The immoral person is not respected (satkṛta) by people; his house is like a cemetery (śmaśāna) into which people do not go; he loses all his virtues (vāsu); he is reborn among the gods; in the presence of the Buddhas of the ten directions (asiṣādīg buddha), he enters the path of the Threefold Vehicle (ṣaṅmattra) and attains liberation (vimokṣa). Many wrong views (mithyādṛṣṭā) disappear after taking the precepts.

Furthermore, without going forth from the world (jyavatitā), the person who observes the rules of discipline will also be reborn among the gods. The person whose discipline (śīla) is pure (pariśuddha) and who practices meditative stabilization (saṃādhi) and wisdom (prajñā) seeks to free himself from the misfortunes of old age (jārā), sickness (vyādhi) and death (maranā): he will necessarily realize this wish (pranidhāna).²⁶⁶

Even though the moral man has no weapons (āvyuddā), wicked people do not attack him. Morality is a treasure (vītta) that cannot be lost; it is a parent (jīhāti) who does not abandon you even after death; it is an adornment (ālamkāra) that surpasses the seven jewels (saptaratna). This is why morality must be guarded as if one were defending the life of the body (kāya/vitā) or as if one were watching over a precious object. The immoral man endures ten thousand sufferings; he is like the poor man who broke his vase and lost his treasures. He is like a false pearl (pariṣuddha); he is like a lotus that gives people no pleasure to see; filled with evil thoughts (mithyā), his happiness (āsukha) is impure: it is as though madmen had dressed among real pearls, like a castor-bean tree (alaṅkāra) that surpasses the seven jewels (saptaratna). This is why morality must be guarded.

IV. DISADVANTAGES OF IMMORALITY

[154b] Moreover, seeing the punishments suffered by the immoral man, the moral man must try to observe discipline carefully (ekacittena). What are the punishments of the immoral person?

²⁶³ In the Tchong king siuan tsa p'i yu (l.c.) the man began to dance with the vase and dropped it; in the Pāli Jātaka, he threw it up in the air and finally let it fall.

²⁶⁴ Morality, under various titles, is profitable to the lay person and to the monastic: the lay person who aspires to heaven (svarga) is reborn among the gods; the monastic who practices the Path in its three essential elements, śīla (discipline), saṃādhi (meditative stabilization) and prajñā (wisdom) will escape from old age, sickness and death and will attain nivāṇa.

²⁶⁵ The talākā is a wooden card that allows its holder to participate in a vote or in the distribution of food; it is a sort of method of supervision. To vote is called talākāṃ grāṇāti, “to hold one’s ‘ticket’”: cf. Vinaya, I, p. 117; II, p. 199, 205; Aṣṭigutā, I, p. 24.
CHAPTER XXII: THE NATURE OF MORALITY (p. 782F)*206

FIRST PART: GENERAL MORALITY

Question: - Knowing the various marvelous fruits (nānāvidhaguṇavipāka) of morality, what is its nature (lakṣāṇa)?

Answer: - The nature of morality is the cessation of sin (apāca), wrong-doing (paścātma) and its non-reappearance. The suppression of sins of body and speech (kāyavākśprajñātāsaṃsāra), whether it be the making of a resolution (vīpūpa), a verbal promise (vagukri) or a pledge before a third person (prataraṇa samāhanam), constitutes the nature of morality (illalakṣāṇa).

I. Abstaining from murder.

1. Required conditions for murder.287

1.1. Sin (murder, theft, lust, falsehood, drunkenness) and the state of sin resulting assumes three things:

1.2. A mental action (manaskārman) consisting of an evil volition (āsaktheseva), the resolution to kill, to lie, etc.

1.3. A bodily action (kāyakārman) or vocal action (vāḳkārman) – a murderous act or false speech – derived from the preceding volition and which manifests it to others. Because of this advertising, it is called “information” (vijñāpati).

1.4. A substance derived from the five great elements (upādāyuvāpī), substantial but invisible, projected by the bodily or vocal action, which transforms the person into a murderer or a liar. Since this substance, although it is material, is invisible and does not make itself known to others, it is called “non-information” (avisajñāpati).

In a way, it is a perpetual action that classifies the person within the framework of guilt and continues to exist within him even when the person is inactive. This state of sin, understood in a material way, is ended only by death, by formal renunciation (śīla) of sin, and by physical or vocal actions directly opposed to its nature.

1.5. Morality consists of abstaining from sin and its sequel. But abstaining from sin does not have the same value in all people. There can be a fortuitous and purely negative abstention: e.g., a person does not sin because he has not for sworn it by a public statement, or as long as it has not been destroyed by a physical or vocal action contrary to its nature. An upavedā (layperson) commits murder, a bhikṣu, a bhikṣuṇī, an upāsaka, an upāsikā, an āśrama or a bhikkhu. This quality of upāsaka, etc., continues to exist and to develop in him as long as he has not forsworn it by a public statement, or as long as it has not been destroyed by a physical or vocal action contrary to its nature. An upāsika who commits murder, a bhikṣu who lacks chastity ceases to be an upāsaka or bhikkhu, because these faults are directly opposed to their discipline.

Clearly, discipline as it has been described here can be possessed only by people living in the realm of desire. Does this mean that the gods of the form realm and the formless realm as well as the saints free of all stains do not possess any kind of discipline? No, and this leads the scholars to distinguish three new kinds of discipline: 1) the discipline of rules (prātimokṣa) in all religious states; 2) the discipline produced by heavenly dhārmika, the morality of rūpadhātu; 3) pure (anokṣa) discipline which arises from the Path, pure morality.

The theories summarized here which are the basis for the laborious studies of the Mppū are those of the Sāvāntavādins-Vaibhāsikas; they are explained in detail in Kośa, IV and in the introduction of the Karṇasiddhiḥpanācarāṇa. They are not accepted by all the Buddhist schools. Thus the Saṅruttikas deny the existence of bhīvijñā at a material substance. For them, sins or renunciation of sins (śīla) induce a subtle change (ākāśapaṭāvakāśasāra) and it is precisely of this transformation that the quality of sinner or of monastic consists (cf. Kośa, IV, p. 22; Karṇasiddhiḥpanācarāṇa, p. 88-89).

287 According to traditional Buddhism, five conditions must be present for there to be murder to be murder. They are explained in the Daśākṣāntakarmapathan, attributed to the Kanjur (Mā, XXXIII, 39 and XIV, 23) to Alavaghā, found in a Nepalese manuscript published by S. Lévi, Ante d’Alavaghā, Ja, Oct.-Dec. 1929, p. 268-269:

Tatra kathan prādayātābhavati, prāṇī ca bhavati, prāṇāsāṃjñī ca bhavati, vādihakṣatāma ca bhavati, upākramam ca harati, jīvātābhavayaupayāyati: eñāca [saṃkhārād] prābhavati: “How is one a murderer? There is
2. The vow not to kill.

Sometimes a person pledges publicly to observe morality (śīla) and expresses his resolve (cittopadesa) aloud: “From today on, I will no longer kill living beings”; sometimes, without moving or speaking, he just ratifies his resolution by means of a personal oath: “From today on, I will no longer kill living beings”: this is called the morality of abstaining from murder (prātimokṣaśuddhiprativiratiśīla).

a living being, one knows that there is a living being, one has the intention to kill, one proceeds to attack, one deprives it of life: these are the five things needed for there to be murder.”

This teaching is repeated and completed by Buddhaghosa in Samaññatthaka, I, p. 69-70; Aṭṭhaṅkīlīni, p. 97 (tr. Tin, Expositor, I, p. 129): Tassa paticca sambhārā honti: pāṇo, pāṇasahatthi, vedhākacittam, upapakāno, tena maranavati: Chi payogī: sathakkho, ānattiko, nissaggiko, tāthāvato, vijñāmo, itthāmo yo, ti: “Five things are necessary for murder: a living being, the awareness that a sentient being is there, the intention to kill, attack and the death that results. There are six ways of realizing it: with one’s own hand, by instigation, by weapons, by stratagem, by trickery or by supernatural means.” See also Kosā, IV, p. 153; Tibetan Karṇaprajñapti, Mdo 62, chap. XI, Hydro, Manuel, p. 461; Bigandet, Gauduma, p. 417.

208 On the nature of this bodily vijñapti, matter derived from the great elements, see Kosā, IV, p. 4; Karmasuddhiprajsthaka, p. 66-68.

209 Murder assumes the destruction essentially of the vital organ (sīvandhiṣṭha), which has been discussed in Kosā, II, p. 105, 123; IV, p. 154.

210 The solemn statements in the course of the refuge (saranalāyana) and ordination (upasampadā) ceremonies will be described in the second part of the present chapter. But in the preliminary note, we have seen that abstaining from sins may be derived from a simple inner resolution independent of any statement. It seems that at the beginning, the practitioners of the Greater Vehicle “took the precepts” by means of personal oath (cf. Ḥobogirīṇī, According to some, this abstention from murder is sometimes good (kusala), sometimes neutral [i.e., undefined from the moral point of view (avyākṛta)].

3. Why abstention from murder is sometimes neutral.211

Question. – In the Abhidharma it is said that every moral discipline (suvilāsanaśvara) is good (kusala): why is it said here that it is sometimes neutral (avyākṛta)?

Answer. – It is in the Kātyāyāṇaputra Abhidharma that it is said that it is always good; but in the other Abhidharmas, it is said that abstention from murder is sometimes good, sometimes neutral. Why? If abstention from murder is always good, the person who abstains from killing would be like a practitioner of the Buddhist path (lābhamārīgapuruṣa) and would never fall into the bad destinies (ādurgati). This is why there can be the case where abstaining from murder is neutral; being neutral, it does not involve any fruit of retribution (vipiṇḍapahāla) and therefore does not lead to rebirth among the gods (deva) or men (manuṣyā).

Question. – One does not fall into the hells because the morality of abstention is neutral, but rather because there had been, in addition, the production of an evil mind (dustacitotpāda).

155a Answer. – 1) Abstention from murder produces an undefined merit (upramāṇakusala) because, whether there is action (kriya) or abstention (kriya), a merit (puṇya) always results. If one commits a slight error (kaṇḍapratibaddha) and would never fall into the bad destinies (ādurgati).

2) Moreover, there are people who pledge to observe the precepts and who limit themselves to formulating mentally (citena) a personal oath, saying: “From today on, I will no longer kill living beings.” Such an abstention is sometimes neutral (avyākṛta).

4. The “realm” of abstention from killing.

Question. – To which realm (abhūta) does abstention from murder belong?

Bosatsuksai, p. 142); later, they had a separate ceremony, otherwise closely copied from the ritual of the Lesser Vehicle (cf. Bodhisattvatappātikāsūtra, ed. N. Dutt, IHQ, VII, 1951, p. 259-286).

111 If L[amotte] correctly understands the problem studied here, three cases should be distinguished:

a. Pure and simple abstention from murder, not inspired by any elevated motivation, has no moral value; it is neither good nor bad, but neutral (avyākṛta).

b. The abstention from murder that comes from a resolution, from a formal pledge (sāmalānīna) but which is tainted by a wrong notion, is not capable of directly and absolutely opposing sin. Thus, infidels (bhūsa) can possess the morality of pledge, but as they remain in the false view of existence (bhavasamāvātā), they are incapable of rejecting, of absolving from sin. Therefore it is not really good. Cf. Kosā, IV, p. 48-50.

c. The abstention from murder to which the Buddhists pledge themselves by the Prātimokṣa directly counteracts sin and merits being qualified as good (kusala).
Answer. – In the Kātyāyinīputra Abhidharma it is said that all morality of pledge (samādānasamvara) belongs to the desire realm (kāmadhūtivasāra); but the other Abhidharmas say that it belongs to the desire realm or that it belongs to no realm (anavavacara). To speak truthfully, it is of three kinds: it belongs either to the desire realm (kāmadhūtivasāra), or to the form realm (rūpadhūtivasāra), or to the pure realm (anavacara).

The killing of living beings (pratātātpaṇa) involves the desire realm; abstention from killing, corresponding to it, is in the desire realm. It is only the absence of killing in the form realm or the absence of killing in the pure (anurava) realm which, by pushing it away (vipakaśṭavāt), constitute the true morality of abstention from killing.

Moreover, there are people who, from birth onwards, without pledging to observe the precepts, have come to abhor killing; sometimes good (kuśala), sometimes neutral (avyakta), this [abstention from killing] is described as undefined.

5. The nature of abstention from killing.

This abstention from killing is neither mind (citta), nor mental event (caitta), nor associated with mind (cittasamprayukta); sometimes it arises with the mind (cittasahaja), sometimes it does not arise with the mind. In the Kātyāyinīputra Abhidharma, it is said that abstention from killing is a bodily or vocal action (kāyavākkaran), sometimes with derived matter (upāśītyarūpa), sometimes without derived matter; sometimes concomitant with mind (cittamārvarin), sometimes non-concomitant with mind. It is not the reward (vipāka) of actions carried out in previous existences (pārvajanmanakaran). It is of two kinds, i.e., practice (bhāvanā) or intended to be practiced (bhāvītavya), and realization (sāksāttāra) or intended to be realized (sāksātkartavya) ...

[The moral discipline] of ordinary people (bāla) and the āryas is a material dharma (rūpadhūma), sometimes visible (sāndarśana), sometimes invisible (anāśraya); sometimes offering resistance (sāpratigha), sometimes non-resistant (apratigha); it is a dharma that involves retribution (savīpaka) and involves fruit (sāphala); it is a defiled (ātmara) conditioned (samskṛta) dharma which has others beneath it (sottara); it is not an associated cause (samprayuktaḥkhetas). These are the categories that constitute the morality of abstention from murder.

Question. – In the Noble eightfold Path (āryaṣaṭṭhīmārūga), morality (citta) also consists of the banning of the killing of living beings.\(^\text{212}\) Why do you speak only of the morality of abstention from murder which involves retribution (vipāka) and defilement (āsava)?

---

\(\text{212}\) The eighthfold Buddhist Path, by prescribing right speech (samyakvācya), right action (samyakkarmanā); and right means of livelihood (samyogīya) in articles 3, 4 and 5, forbids by that very fact the sins of body (murder, theft and lust) and the sins of speech (falsehood, slander, harsh speech and idle gossip). But we have seen above that the morality arising from the Path constitutes pure discipline (ānuravasamvara) and consequently transcends the mechanism of retribution: it leads directly to nirvāṇa.

Answer. – Here we are speaking only of the discipline of the morality of pledge (samādānasamvara); we are not speaking of the discipline of pure morality.

Moreover, in the other Abhidharmas, it is said that abstention from murder does not always follow mind and is not [always] a physical or vocal action (kāyavākkaran); not being concomitant with mental action (cetakarmanārvarin), sometimes it involves retribution (vipāka), sometimes it does not involve retribution; not being associated with mind (cittasamprayukta), sometimes it is impure (ātmara), sometimes it is pure (anurava). These are its distinctive attributes; and it is the same for the other [abstentions].

Finally, some say that the Buddha and the saints (ārya) avoid all futile disputations (prapañca) on the dharmas. It is obvious that each being in particular [155b] [tries to] preserve its own life; also, the Buddha said that another’s life must not be taken and that if one takes it, one will undergo all the sufferings (duḥkha) from one lifetime to the next. As for the existence or non-existence of beings, that will be discussed later.


Question. – By one’s strength, a person can overcome people, conquer kingdoms and kill enemies; the income that he derives from the meat and hides of game animals is considerable. What benefits (duḥkha) does he find in not killing living beings?

Answer. – 1) He derives confidence (vaiśārayaya), happiness (sukha) and fearlessness (abhaṣaya). [He says to himself]: “Since I am not tormenting these beings, they will not torment me either.” This is why he is fearless. The person who loves to kill, even if his position places him above kings, never enjoys the same peace as the moral man: even though he walks alone and in isolation, the latter has no worries to be fearful of.

2) Moreover, in the case of the murderer, all creatures (jīvāna) around him (parāvāra) have a horror on seeing him; but all beings willingly visit the person who does not love to kill.

3) Moreover, at the end of his life (jīvatāpyavasāna), the moral person has a peaceful heart and is not worried or afraid. Whether he is reborn among the gods (devā) or among men (manuṣya), he will have a long life (duḥkhaya) which is the cause and condition (hetrapraya) of obtaining the Path (mārgalābha); having reached Buddhahood, the length of his life is limitless (apramuṇa).

4) Moreover, in the present (ṁa) lifetime and in future (parāvāra) lifetimes, the murderer will undergo all kinds of suffering of body and mind (kāyacittaduḥkha); the man who has not killed does not have all these worries; this is a great benefit.

5) Moreover, the ascetic (yogin) has the following thought: “I spare my own life, I love my own body, and it is the same for them; how are they any different from me? This is why I must not kill a living being.”

6) Moreover, the murderer is decried by good people (sattvāna) and envied by wicked people. Being guilty of the death of a man, he will always be afraid of being despised by them. At the time of his death,
his mind dread is of falling into the hells (naraka) or into the animal destinies (āyānasamāpātika). If he were to reappraise amongst men, he would always have a short life.

7) Moreover, supposing even that, in the future lifetime, he does not undergo punishment, that he is neither deceived by good people nor envious by the wicked, he should not even then take the life of another. Why? Because this conduct is not appropriate for an honest person. All the more reason (prākāya) he should abstain from it when, in both lifetimes, [present and future], he must suffer the [punishment for his fault.

8. Moreover, murder is the most serious (gaurīgha) of all sins (āpatti). Why? When people are in danger of death, they sacrifice their treasures and keep their safety as primordial thing.

[The joy of the merchants saved from shipwreck]. — Some merchants (vanijā) who had gone to sea and gathered precious substances were about to set sail again when their ship was wrecked. Their precious stones (manātrasu) were lost; nevertheless they congratulated themselves and, raising their hands, they said: "Happily have we sacrificed our treasures!" The astonished crowd said to them: "You have lost your riches (vītu) and, quite naked (nagna), have you found safety. Why do you rejoice saying: 'Happily have we sacrificed our treasures'? " They answered: 'Of all treasures, the life of a person is the foremost treasure. It is for life that people search for treasures, but they do not sacrifice their life for treasures.'" This is why the Buddha said that, of the ten bad paths of action, (āsādāsālakāramapatha), the sin of murder takes first place and, of the five precepts (jīla), that [which prohibits] murder also is in first place.

The person who, in many ways, practices (bhāvyavātri) all the meritorious virtues but who does not have the morality of abstention, does not derive any benefit.

[155c] Why? One can have wealth, nobility, rank, power and bravery; but without a long life (ālīghňaya), who could enjoy it? This is how we know that, of the sins (āpatti), the sin of murder is the most serious; of all the virtues (guṇa), abstention from murder is the foremost.

In the world (lokā), anxiety for life is primordial. How do we know that? All people suffer punishments (danda) willingly, ruin, house-search, pillage, provided that they can preserve their life.

8) Moreover, the person who pledges to observe morality (samādānāsīla) and has made the resolution to no longer kill any living being has already given to numberless beings the most important gift that they wish for, and the merits that he has attained are immense. Thus the Buddha said: "There are five great gifts (mahābālā). What are they? Abstaining from killing living beings is the first great gift, and so on for renunciation of theft, lust, falsehood and the use of intoxicants."

9) Finally, the merits (puṇya) of those who practice the meditative stabilization of loving-kindness (maitrīsamādhi) are immense: water and fire cannot harm them, soldiers cannot wound them, poisons have no effect on them. These are the benefits of the five great gifts.

7. Punishments for killing.

Furthermore, in the three times (trayaṅkava) and the ten directions (daśayādīk), veneration of the Buddha is primordial. Now, as the Buddha said to the upśakā Nam tī̄ kiśa (Nandikā),213 the killing of living beings has ten punishments.214 What are these ten?

1) The mind is always infected by poison (vīla) from lifetime to lifetime without interruption.

2) Beings abhor [the murderer] and feel no joy in seeing him.

3) [The murderer], always full of evil intentions, contemplates evil things.

4) Beings fear him, as though they saw a snake (śarpā) or a tiger (vīghaṇa).

5) During sleep (ṣūdhi) his mind is disturbed; when awake (avasodhi), he is not at peace.

6) He always has bad dreams.

7) At the end of his life (jīvitaśārvaṁśāna), he dreads a bad death.

Monks, the noble disciple renounces murder and abstains from it. Because he abstains, he gives fearlessly to innumerable beings, he gives without hatred; he gives without malevolence; giving thus, he takes part in immense happiness, heavenly, rewarded by happiness, to innumerable beings, he gives without hatred; he gives without malevolence; giving thus, he takes part in immense happiness, heavenly, rewarded by happiness, confidence, friendliness and kindness. This, monks, is the first gift, the first great gift, known from the beginning...

213 The Buddha put murder at the top of the list of the ten asādāsālakāramapatha (cf. Traité I, p. 503F), and abstention from murder is the first obligation that he imposed on all his adepts, lay as well as monastic: prānāśīlāpavāritati is the first of the pañcasīlā and the daśāsīlā.

214 Extract from śūtra in Aṅguttara, IV, p. 246, which does not seem to have a correspondent in the Chinese canon.

215 The Buddha put murder at the top of the list of the ten asādāsālakāramapatha (cf. Traité I, p. 503F), and abstention from murder is the first obligation that he imposed on all his adepts, lay as well as monastic: prānāśīlāpavāritati is the first of the pañcasīlā and the daśāsīlā.

216 The Buddha put murder at the top of the list of the ten asādāsālakāramapatha (cf. Traité I, p. 503F), and abstention from murder is the first obligation that he imposed on all his adepts, lay as well as monastic: prānāśīlāpavāritati is the first of the pañcasīlā and the daśāsīlā.
8) He plants the causes and conditions (hetupratyaya) leading to a short life (alpāyus).

9) After the destruction of the body (kāyabheda) at the end of life (jīvātiparyavāvana), he falls into hell (niraya).

10) If he reappears among men, he always has a short life.

Moreover, the ascetic says to himself: “All living beings (jīvīn), including insects (krīmī) hold onto their life. Why clothe and feed oneself if, for one’s own existence, one kills living beings?”

Finally, the ascetic must always cultivate (sīkṣate) the virtues (dharma) of Great Men (mahāpuruṣa). Of all the Great Men, the Buddha is the greatest. Why? He is omniscient (sarvañāti), he has the fullness of the ten powers (daiñhabalaparipūrtisamanvāgata), he can save beings and always practices loving-kindness (maitrī) and compassion (karunā). By observing morality and abstaining from murder, he has become Buddha; he also teaches his disciples (trāvūka) the practice of this loving-kindness and compassion. The ascetic who wants to engage in the practices of the Great Man should also avoid murder.

8. Better to die than to kill.

Question. – The taste for murder is easily eliminated in those who do not harm themselves [by not killing]; but if, [in order to avoid murder], one must expose oneself to torture (vihehāna), violence (bīhāna) and insults (abhīhāvāna), what should one do?

Answer. — One should estimate the relative importance [of the solutions with which one is faced]. Before sacrificing oneself, the person will pay attention (manasikā) to the benefits of safeguarding morality or safeguarding one’s life, to the drawbacks (hūnī) of violating morality or losing one’s life. Having [156a] reflected in this way, he will know that it is more important to safeguard morality than to save one’s life. If one is in a hurry to save one’s body, what advantage will one have? This body is a reservoir of old age (jāra), sickness (vyāḍhi) and death (marāṇa) and must necessarily perish. But if one sacrifices one’s body to preserve morality, the benefit [that one will derive from it] will be very great.

Pursuing these thoughts (manasthāna), one thinks: “Before as after, I have sacrificed my life for innumerable existences, in the form of a bard (cūra) or an animal (tīryagya), following only the evil goal of enriching myself. Today, having succeeded in keeping pure morality (parisa śuddhāsāla), I will not spare my body. I will renounce my life in order to keep morality. [By acting thus], I will surpass a hundred, a thousand times, ten thousand times, those who violate their vows (vratā) in order to save their lives.” It is necessary to sacrifice one’s life thus resolutely to keep pure morality.

[The suicide of the Candalā]. – A certain srotaṇapaṇa had taken rebirth in an outcaste (candala) family. Time passed and he attained a man’s years. When he had to practice his family’s craft, he refused to kill living (prāna) beings. His parents gave him a knife (śātrā) and closed him up in a room with a sheep (edaka), saying: “If you do not kill this sheep, you will not be allowed to go out to see the light of day (read: je minge) and get food.” The son thought and said to himself: “If I kill this sheep, I would end up by practicing their trade. Even for my life, how could I commit such great crimes?” Then he killed himself with the knife. When his parents opened the door to look in, the sheep was standing up in a corner of the room (ekākānea) and their son was dead. At the moment he died, he took rebirth among the gods. A person like that sacrifices his own life to safeguard pure morality, and this is the sense in which we speak of the morality of abstaining from murder.

II. Abstaining from theft

1. Definition of theft

Taking what is not given (adatādāna), knowing that an object belongs to another (paraparīghhasamāntī), forming the intention to steal it (styaucetanāsamanthāpana), taking the object (ādhyugruhāna) and leaving the original place, saying: “This object belongs to me”: that is theft (stya). Not doing that is abstaining from theft. The rest, viz., stratagens (apṣya), plots (nirāpana), up to the fact of laying hands on some land that is not abandoned (apariṇāyakāhāra) are auxiliary to theft (styaupakāra).

There are two kinds of wealth (vasu), that which belongs to another (paratantra) and which that does not belong to another (aparatantra). The fact of taking (grahāna) an object belonging to another constitutes the sin of theft (styaupapti).

---

156a Se the canonical definition of theft in Majjhima, I, p. 286; II, p. 46, 54; Aṅguttara, V, p. 264; Tson a han, T 99, no. 1039, K. 37, p. 271b: Adhikādāyā hoti; yan tam parassa paravātāpavanam gāmagatān vā avahālātān vā, tam adomam theṣayaamāmālītanā derā hoti: “The thief, with steadfast intent, lays hand on that which has not been given to him, on another’s property who is in the village or in the jungle.”

Five conditions are needed for there to be theft: they are explained in the Dāsakusūlakarmapathā of Aṅvaghoṣa, J.A., Oct.-Dec., 1929, p. 269: [Tātra kathām adatādāya bhavati: parakāvan ca bhavati, paraparīghhasamāntī ca bhavati, styaucitam ha pataḥpataḥvītātāva, upavāvan ca karoti, sthānāca ca ... sāvātara adatādāyā bhavati: “How is one a thief? There is the property of another, one knows that it is the property of another, one has the intention of stealing, one goes ahead to carry it out and [one changes] the position [of the object]. That fulfills [the five conditions] to be a thief.”

This teaching is repeated and developed by Buddhaghosa in Sampālita, I, p. 71; Atthasālī, p. 98 (tr. Tin, Expositor, Lg. 138): Padha saṃbhūtā hoti: paraparīghhasamāntī, paraparīghhasamāntī, theṣayaamālītanā, upākamānātāvanamānāmātāvāhikamālītanā, Chappayāggaṃ dākhikādāyā va. Te ca kha yathāmārpaṃ theṣayaamālītanā patañjālāvāhikamālītanā parikāppadhānikhāvāhikādīkādāyāḥ tām aham avahālātām vasana parāvāhikādītaṃ: “There are five factors constituting [theft]: another’s possessions, the awareness that it is another’s possessions, the intention to steal, the execution and removal that results. There are six ways of stealing: with one’s own hand, etc. One or another of these ways will be carried out according to the circumstances, dealing in false weights and measures, by force, by fencing stolen objects, by intrigue or by forgery.” – See also Kośa, IV, p. 155-156; Hardy, Manual, p. 465-467, Bigandet, Gaudama, p. 417.

Question. – What are the benefits of not stealing?

Answer. – A man’s life (manusyañāṇā) has two aspects, i) inner (śānti dharma) and ii) outer (bādhya). To take his wealth (puṣpa) is to deprive him of his outer life (bāhyā). Why? Because life is maintained thanks to (śānti dharma) to food (āhāra), clothing (vastra) bedding, etc.; to steal them or remove them from the person is to deprive him of his outer life. A stanza says:

[156b] This is why the wise man (jñātā) does not steal them.

2) Furthermore, the wise man says: By taking an object by theft and appropriating it, one will be able to live in abundance, but soon one must die and after death, one will fall into hell (niraya). Even if the family and relatives have enjoyed the larceny with you, one will be alone in suffering the punishment and one will be unable to avoid it. With such thoughts on these matters, the wise man will be incapable of committing theft.

3) Furthermore, there are two ways of taking what has not been given (adattādāna): i) by larceny, ii) by pillage; the two together are called adattādāna.

In regard to adattādāna, theft (steṣa) is more serious. Why? Because it is very vile (asiṣṭha) to commit burglary (samadhichedana) or to steal (steṣa) the wealth (bhana) which people need to live. Why? Because it is stealing from weak people (nirbhala) who are threatened by death. Of all plundering, theft is the most serious. Thus a stanza says:

All beings subsist
Thanks to clothing and food.
To take them away or to steal them
Is to deprive them of life.

Although the fault of the murderer is serious, he is the enemy only of his victim; the thief, however, is the enemy of everyone who possesses something. Those who violate the other rules of morality can find people in other countries who would not find them guilty; the thief, on the other hand, is punished in every country.

Question. – However, there are actually people who praise the heroism of brigands; then why not indulge in brigandage?

Answer. – Taking what has not been given is bad in itself (puṣpādattā). Although brigandage has special (yeṣaḥ) characteristics, it itself is bad. It is like good food mixed with poison (vīṣaṃśuṣa) and bad food mixed with poison; although the good food and the bad food are different, the poison mixed with them does not change. Or it is as if one were walking in fire, sometimes in the daytime (toṣas) and sometimes in the dark (tamas); although day and night are different, one’s feet get burned in the same way.

But actually fools (bāla) are ignorant, in this life and the beyond (ikaparutra), of the retribution (vipāka) of merits (puṇya); lacking loving-kindness (maitrīcitta), when they see people using force to encroach upon one another and rob another’s wealth, they praise the violence. The Buddhists and the saints (ārya) who are full of love and compassion (karuna) for the entire world understand well that the misfortune of the three times (tryadhvadukkha) [which threatens thieves] is inevitable and there is nothing in brigandage to boast

218 See the preceding note that distinguishes the goods of another gāmagataṃ and arahṭhaṅkataṃ vid. Buddhaghosa in Paññāca, II, p. 329, explains: gāmagataṃ and ti uṭṭhāntiṃ and thāṭhiṃ, arahṭhaṅkataṃ and ti arahṭhe vukkhaṃ, ruddhatā maddhālānaṃ thāṭhiṃ.

219 The Hindus are impressed by the immorality of certain foreign customs: the Viśālakīrti (T. 1545, k. 116, p. 605c17) mentions the existence in the West of Mlecchas, called Mos jia (109, 162 and 5); in Sanskrit Mapa, magi) who believe that “those who kill their decrepit father and mother and sick people obtain merit and not sin”, “that there is no sin in having sexual intercourse with one’s mother, sisters and sisters-in-law”. The Kośa, IV, p. 145, 147, and Kotaśākyā, p. 394, blame the Pāśaṅka (Persians) with the same deviations. The Divyāvadāna, p. 257, confirms that in the frontier regions, it is a custom for the son to have sexual intercourse with his father’s wife: pratyayata saṃaprakāsa duḥmataraiśa yām eva piṭāḥgacchati tām eva patvō ‘py adiṭhigacchati. But, as the Mppī comments here, there is no country in which theft is not condemned.
about. This is why we know that brigandage is bad; good people (satpurwa) and ascetics (yogin) do not indulge in it.

3. Punishments for theft.

As the Buddha said, theft (adatādāna) has ten punishments:220

1) The owner of the object (dravyapati) is always angry [with the thief].
2) The thief experiences great anxiety.
3) He acts inopportunistly (read: fei che kling) and without thinking things out.
4) He is associated with evil people and avoids honest people.
5) He violates the rules of morality (kuśalanimitta).
6) He is punished by the king.

[165c] 7) He does not retain any wealth.
8) He plants the causes and conditions (hetupratyaya) of actions engendering poverty (adirāgā).
9) After death, he falls into hell (niraya).
10) If he is reborn among men and manages with difficulty to obtain wealth, the “group of five” (pañcasatāhravana)221 will be the prey of the king (rājan), thieves (caura), fire (agni), water (udaka) or the prodigal son (aprīdayāda); even [treasures] buried in the earth are lost.

III. Abstention from illicit love.

1. Definition of illicit love.222

“Illicit practice of sexual activity” (kāmamaithyācāra):

1) If a woman (strī) is under the protection of a father (piturakkhit), to the explanation of Buddhaghosa in Papañca, I, p. 113, p. 585b4, it is a woman on whom someone has thrown a veil. This is why we know that brigandage is bad; good people (satpuruṣa) and ascetics (yogin) do not indulge in it.

Even if a woman has no protector, the law holds her over. Who are the women protected by law? All women who have gone forth from the world (pravajjastra) and those who, still staying at home (grhasthā), have taken the “morality of a day and night” (nītridivasaśāti)223 are protected by law.

[It does not matter whether one has intercourse with them] by force (bala), by means of a gift of money (dhana) or by deception (vicala).

2) If one has intercourse with one’s own wife (kalatra) when she has taken a vow (saṃādānāvāti), is pregnant (garbhitā) or is nursing a child (pāyayanti) – or in a forbidden way (amārga) – that is the illicit practice of sexual activity.

Intercourse with these women, including courtesans (guṇikā, vejyā) crowned with a flower garland (mālāguparikitsīpā)224 as a sign of being betrothed, is called the practice of illicit sexual activity. Not to do any of that is kāmamaithyācāravātāt.

---

220 Nandikasūtra in Feer, Extrait, p. 245; T 81, p. 899b16-18.
221 I.e., his entire fortune, see above, p. 679F, n. 1.
222 See the canonical definition of illicit love in Majjhima, I, p. 286; III, p. 46, 54; Anguttara, V, p. 264; Tsa a han T 99, no. 1029, k. 37, p. 271b: Kāmeu mīcchācārā kho pana hoti, yā tā mītravakkhitā piturakkhitā mālāguparikkhitā bhāgavrakkhitā tātāvakkhitā dhammaparikkhitā savānānāt, antamanac mālāguparikitsmāni pi, uṭṭhāpaya cāvānti-dāgāyāt hoti: “In love, there are illicit practices: intercourse with girls who are under the guardianship of a mother, a father, a mother and father, a brother, a sister or relatives, with girls who are under the protection of the law, already promised to a husband and protected by the ring, or even with maidens garlanded with flowers [of the betrothed].”

Later sources such as the Dālakusatālakarmapatha, JA Oct.-Dec., 1929, p. 269; Kośa, IV, p. 157-158; the Śikṣāsamuccaya, p. 76; Mahāvyutpatti, ch. 280; and in part, Samālīgala, 1, p. 72 and Atthaṭalīlī, p. 98 (tr. Tin, Expositor, I, p. 130) consider as illicit:

a. Intercourse with a forbidden woman (aṅgavāti). - Kośa: Another’s wife, daughter, paternal or maternal relative; - Dālakusatā: Savaṇ parastra, dhammastra, goтраstra, kāla, śāstra, parivarstra, vejyā. “Another’s wife, she who has the banner of the law, who is protected by her clan, the courtesan whose hand has been promised, she who has been bought.” – Mahāvyutpatt, no. 9456-9463, continues the canonical list from piturakkhitā up to mālāguparikitsāpātītā: Sumatiyāla and Atthaṭalīlī (i.e.) consider as illicit ten classes of unmarried women and ten classes of married women.

Intercourse with unwed animals is included as illicit love also along with intercourse with prohibited women; cf. Dālakusatā, Śikṣāsamuccaya, p. 76.

b. Intercourse with one’s own wife in a prohibited way (amārga, aṅgavī, i.e., anything that is not the yonī. – Dālakusatā: mokṣa, vāravācana, dhīra dāvādāka jatāpayāvārana, hota, - Mahāvyutpatt, no. 9226-9227: piturakkhitā, vāravācana, vāravācana, vejyā, vāravīrāgīvā.

223 In an inappropriate place (adāde): - Dālakusatā: bodhisattra saha, ṛṣiyā-sādāstra, bhūmikā-sādāstra, samādānāvātā. “The dwelling of a bodhisattva, of a mother, a guru” – Kośa (i.e.) In an open place, a temple (cūtisa) an hermitage (cūtisa).

d. Intercourse in an inappropriate time (adade): - Kośa: When the woman is pregnant, when she is nursing her baby, when she has taken the vow of an upāsika:

224 This is the vow of one day and one night, or upāsika, taken for twenty-four hours, six days per month; see below, p. 526F.

225 Mālāguparikitsāpātītā is an accepted expression: cf. Majjhima, I, p. 286; III, p. 46, 54; Anguttara, V, p. 264; Mahāvyutpatti, no. 9463: Tsa a han, T 99, k. 37, p. 271b24-25; Bhāhāla, T 1545, k. 113, p. 585b4. – According to the explanation of Buddhaghosa in Paññaka, II, p. 113, p. 585b4, it is a woman on whom someone has thrown a
Question. – If a woman is under the protection of a man (puruṣakṣitā) and the man is angry, if she is under the protection of the law (dharma): even though being married previously, today she is not free (svatantra). But beyond the time of the vow, she is no longer protected by the law (dharmaśākṣitā).

2) The pregnant wife (garbhīṣt ābhāyā) has a heavy body and feels loathing for previous delights. Moreover, [conjugal intercourse] might injure the fetus.

3) When she is nursing a baby and one has intercourse with her, the mother’s milk (stāmya) dries up. Moreover, if her mind is attached to sexual pleasures, the woman will not look after her child.225

4) By a forbidden manner (amārgasthāna) means anything that is not by way of the female organ (yoni). The mind of the woman loathes [such practices] and to force her to such improprieties merits the name of illicit sexual practice. Avoiding all of that is called renunciation of illicit sexual practices (kāmamithyācāravirātī).

Question. – But if the husband (pāri) does not see, does not know, or does not deplore [the unfaithfulness of his wife], of what is the lover guilty?

Answer. – 1) If she has been permitted to take the vow [of chastity] for one day, she falls under [the protection] of the law (dharma); even though being married previously, today she is not free (svatantra). But beyond the time of the vow, she is no longer protected by the law (dharmaśākṣitā).

2) Moreover, as the Buddha said, the libertine will fall into ruin because of illicit sexual activity. Avoiding all of that is called renunciation of illicit sexual practices (kāmamithyācāravirātī).

225 Cf. Kosāiyābhikhyā, p. 406: garbāṅgamane garbhapauravah. Piyavatsitivasℝṛṣṭābhāyāyāphṛṣṭābhāyāyārāṇikā śṛṣṭi-abhāmacaryakarane kī taryād stāmya kṣeyate, bhālākāyā paṃstāyata tathā stāmya ca bhavati. “In intercourse with a pregnant woman, there is danger for the fetus. The woman who is nursing (piyavat) or (piyavatī) is one who has a son taking his mother’s milk; if she gives herself up to pleasure, her milk will dry up or is not such as can nourish the child.”

226 See above, p. 799F, n. 1.

The libertine should say to himself: “My wife and the wife of another are equally women; there is no difference in body and in passions between the one and the other. Under these conditions, why should I have violent and anxious thoughts? The man who follows bad thoughts and profilagacy destroys the happiness of the present existence (ājīvakam) and future existences (ājīvakam).” – [Note: Good name, good reputation, physical and mental well-being are obtained in the present lifetime; rebirth among the gods, acquisition of the Path and nirvāṇa are obtained in future lifetimes.] – Moreover, putting oneself in another’s place, the libertine controls his mind; he says to himself: “If that man took my wife, I would be angry; if I take his wife, why would he be any different from me? I shall master myself as I would like others to master themselves in what concerns me; this is why I will not commit [adultery].”

Moreover, as the Buddha said, the libertine will fall into Kīṃ chau tī tuṣu (Asipattanirayā)227 where massiv sufferings are prepared to welcome him. If he is reborn among men, the hall-ways of his home are disordered; dissolute women and people of damaged reputation are always encountered there. Illicit sexual relations are a calamity (apādraśva) like a poisonous snake (tāvāsa) or a great fire (mahādāra); if it is not quickly avoided, misfortune and suffering will ensue.

According to the Buddha, there are ten punishments for illicit sexual relations:

1) The deceived husband seeks revenge.

2) The libertine has a badly kept wife who always quarrels (vivāda) with him.
3) The bad dharmas (akusaladharma) increase from day to day and the good dharmas (kusaladharma) diminish from day to day.
4) He is unable to defend his life; his wife (bhārya) and children (putra) are left alone.
5) His wealth (āhana) is spent in one day.
6) His business goes badly; he is always suspected by people.
7) He is not loved by his relatives (ākāti), his neighbors (parivāra) and his friends (mitra).
8) He plants the karmic causes and conditions (karmaheṭupratayāya) that produce disrupted homes.
9) At the destruction of the body (kāyasthā bheda) at the end of his life (jīvītarpayavasāna), he dies and falls into hell (niraya).
10) If he is reborn as a woman, many men share her; if he is reborn as a man, his wife will be unchaste.

These are the various reasons for not committing [this sin]. And this is what is meant by renunciation of illicit sexual practices (ākāmānyalyācāravirati).

IV. Abstention from falsehood.

1. Definition of falsehood.228

228 See the canonical definition of a liar in Majjhima, I, p. 226; III, p. 47, 55, Anattūra, V, p. 264; Tsa a han, T 99, no. 1039, k. 37, p. 271b: "Maudulāttāḥ: satthāgato varṣatugato utākāmājmihagato utākāmājmihagato utākāmājmihagato atthānulīkāvitthānāhato: evam bho purisa vaim jānati tam vikāri, so aśjānom utā: jānanti, jānāṃ utā: na jānāṃ, aparāmon utā: parāmon, utā: parāmāṇ, iti atthān vāparābhūtā vā ānivākākkhāhato utā: sāmpāyānāvā bhātāvā hoti: "He is a liar: summoned to appear before an assembly, a gathering, a family circle, a guild or a tribunal, and interrogated as a witness to tell what he knows, he says that he knows when he does not know, he says that he does not know when he knows with say that he has seen when he has not seen, he says that he has seen when he has not seen; thus he consciously tells lies sometimes for himself, sometimes for others, for some material advantage."

Later scholasticism determines the conditions necessary for there to be falsehood: Dāsakūṣa, JA, Oct-Dec. 1929, p. 269: "Tātā kathaṁ moryādādā naṁ: vastu ca bhāravi, vastuṣṭuttam ca bhāravi, viśvasaṁjaṁ ca bhāravi, viiṭṭhahatitam ca bharati, mavyādādām ca bhālāte: evābhi pariṣṭhā yāpan vācanaṃ vācanaṃ bharati: "How is one a liar? There is something true, there is something false, there is something that he knows and he speaks a lie: the person who fulfills these five false, this is a liar." – Buddhaghosa in Sumaṁ, I, p. 72; Athasālaṇī, p. 99 (tr. Tīn, Expositor, I, p. 131): "Tusā catūro sabbhārā hoti: ātāhāṁ savi svāvadānakacchā, tajjō vāsāmo, paracca tadattadhājīnamati tī. Eko panyogāhamhiko. So kāyaṁ ca kāyapati adhānu ca vācāya ca vācāya ca vācāya ca vācāya ca kāyavaṃ savipāyādakacchāya kārane ādhetabba: "Falsehood has four constitutive factors: a false thing, the intention to deceive, a corresponding effort and communication to another. There is only one way to lie: personal action. This should be understood as the fact of deceiving another either by body or something in “Falsehood” (moryādādā). – With an evil intention (asubbhacita), wishing to deceive another, concealing the truth (satya), offering words different [from the truth]: this is called falsehood (moryādādā). The sin of lying arises in dependence on the intelligibility (samavobodha) of the words pronounced, for these if they are not understood, there could be an incorrect comment (vitaravāhākhyā), but it would not be a lie.229 “When one knows, to say that one does not know; when one does not know, to say that one knows; when one sees, to say that one does not see; when one does not see, to say that one sees; when one understands, to say that one does not understand; when one does not understand, to say that one understands: this is what is called falsehood.”

230 When one thinks about these punishments, one does not lie anymore.

Consider also true speech (satyaavād) and how great are its advantages (anusiṣṭa): these advantages arise by themselves and are easy to obtain: they are the power of all monastics (pravrajina); virtuous lay people (gānaṁ grhaśaka) also share them with the monastics.

Moreover, the truthful person has a straightforward mind and, by this straightforwardness, he easily succeeds in escaping from sorrow. It is like a thick forest: if the direction followed is correct, one comes out of it easily.

Question. – What are the punishments for falsehood?
Answer. – The liar first deceives himself, then he deceives others. He takes the true to be false and the false to be true. Deception relating to true and false (anuyātanipāyākhyā) prevents the gathering of good dharmas (kusaladharma); it is like a closed vase (praṭicchānaghaṭa) where water cannot penetrate. The mind of the liar is without shame (apātraṭīpa) or modesty (bhrī): he closes the door to the divine destinations (devgati) and to nirvāṇa. When one thinks about these punishments, one does not lie anymore.

Answer. – There are fools (mālīka), people of little knowledge who, upon [157b] meeting with some difficulty, an enemy, or an obstacle, try to escape from it by lying. They ignore that their difficulties will increase and that they will be punished in this very life (ilajānman): they ignore that the future life connection with the body, or by speech.” – See also Kośa, IV, p. 158 seq.; Hardy, Manual, p. 468; Bigandet, Gandhāra, p. 418.

230 Cf. Kośa, IV, p. 156-159: In order that there be a lie, the interlocutor must understand the meaning of the words pronounced; if he does not understand them, it is frivolous speech (sambhānasāvātā) but not a lie.

231 Free quotation from a sūtra on the sixteen “vocal conducts” (sūtravādā): - eight bad (anādyā) ones: not having seen heard, known, felt, to say that one has seen heard, known, felt; - eight good (ādyā) ones, the opposite of the preceding. Cf. Dhīka, III, p. 232; Majjhima, III, p. 29; Anattūra, II, p. 246; IV, p. 307; Th'ang a han, T 1, k. 8, p. 50b; Tchong a han, T 26, k. 49, p. 732b-c: Vībhābha, T 1545, k. 171, p. 861c; Kośa, IV, p. 159-160: catāla anuvādavādā: adhitthā dhīnavādā, ādanta sāvatvādā, amante sāvatvādā, abhītā vībhāvādā. Apare pi catāla anuvādaōvādā: dhīte adhitthāvādā ...
(aparajanma) also has great punishment in store for them. – Furthermore, there are people who, even knowing the punishments reserved for lying, nevertheless lie under the sway of desire (ṛgī) hatred (ūvesu) or delusion (moha). – Finally, there are people who, although feeling no desire or hatred, bear false witness of the faults of others and even think they are right: these after death will fall into hell (niraya).

[Kokālika’s mendacious accusations]232

This is how Kiū k’è li (Kokālika), the disciple of T’1 p’o t to (Devadatta), looked for the faults (ādhinava) of Chō lì fou (Śūtriputra) and Mou k’ien liun (Maudgalāyana).

1. [Kokālika proclaims the misconduct of the two disciples everywhere]231 – One day, when the summer retreat (variu) was over, these two men were traveling through the land239 and were caught in a great rainstorm. Having come to the house of a potter (kumhikāra),235 they spent the night there. In this house, there already was a woman234 who spent the nights there secretly, but the two disciples did not see her. During the night, this woman had a dream (svaṇa) and had an emission.237 The next morning, she went to the water to bathe. Kokālika, who was there by chance, saw her. Kokālika knew how to distinguish traces of sexual emotions but without knowing exactly whether they had taken place in dream or not. Immediately he affirmed to his disciples that this woman had had sexual relations with a man the preceding night. He asked the woman: “Where did you sleep?” She replied: “I stay temporarily at the house of the potter.” He asked with whom, and she answered: “With two bhikṣu.” At that moment, the two disciples came out of the hut. Kokālika saw them, looked them over and declared that these two men were definitely impure. First, he felt jealous (īrya); then he went everywhere, in the cities and the villages, proclaiming what he had seen. He went up to the Guangen divulging this slander.

2. [Intervention of the god Brahmadā]238 – In the meantime, Fan Tien wang (Brahmā devarīja) came to see the Buddha. But the Buddha had gone into his silent cell to practice meditation in solitude;232 all the bhikṣus also had closed the doors to their cells and were practicing meditation; there was no way to rouse them. Brahmā then thought: “I have come to see the Buddha but he is in meditative stabilization (sammāvīti); I shall go away.” Thinking again, he said to himself: “The Buddha will come out of concentration soon; I will wait for him here.” He went to the cell of Kokālika, knocked on the door and said: “Kokālika! Hey, Kokālika! Śūtriputra and Maudgalāyana have pure, sweet and gentle minds (vīśuddhamudatantaracittā). Do not say anything bad against them for, during the Long Night (ādityavatā) you will suffer.” – Kokālika asked him: “Who are you?” – He answered: “I am Brahmadā.” – Kokālika said: “The Buddha said that you had attained the state of non-returner (anāgāmin). Why then have you returned here?” – King Brahmadā thought and spoke the following stanza:

To want to measure the immeasurable Dharma,
When one is unable to grasp its nature (nimittagrahana)!

The person who wants to measure the immeasurable Dharma

232 For this Kokālika (in Pāli, Kokāliya) see above, Traité, I, p. 62F. – According to Buddhaghosa (Suttanipāta Comn., II, p. 473: Sūnartha, I, p. 216), this is Kokāliya-the-lesser, son of Kokāli-sāriṇī and a resident of the monastery of Kokāli; he is different from Kokāliya-the-great, a bhūti in origin and disciple of Devadatta. The Chinese sources do not recognize this distinction, since they know only one Kokālika whom they make out to be the disciple of Devadatta.

In the following story, faithful to a process of compilation dear to itself (cf. Traité, I, p. 457F, n. 3), the Mppi has brought together several sūtras and avadānas about Kokālika, so as to present a complete story. I [Lamote] have distinguished three parts to this story and have given distinct references for each of them.

231 This first part, except for a few details, is found almost word for word in Tsa pao tsang king, T 203, no. 28, k. 3, p. 664b-665b; Pi nai ye, T 1464, k. 4, p. 868c-b.

On the other hand, it does not seem to be known to the Pāli sources (Jātaka, IV, p. 242 sq.; Dhūnmapadathā, IV, p. 91 sq.) which explains the origin of the conflict between Kokālika and the two holy disciples differently: Śūtriputra and Maudgalāyana, in search of rest, had come to spend the rainy season with Kokālika who had promised not to reveal their presence to anyone. After the rains, when the elders were about to return, Kokālika at once informed the inhabitants and reproached them for their lack of hospitality. The citizens loaded the saints down with all kinds of gifts but the latter were not accepted, and Kokālika, who was hoping to receive some gift, was disappointed. The elders promised the inhabitants to visit them again, and when they departed, were accompanied by a great following of monks to whom the inhabitants paid great respect. The gifts were distributed among the monks and Kokālika did not get anything. He became insolent and the two great disciples left the place. The angry populace asked Kokālika to bring them back immediately or to go away himself. But the elders refused to come back and Kokālika, very annoyed, went to Śrīvastī to the Buddha where, notwithstanding the Buddha’s remonstrances, he began to speak ill of the two disciples (cf. Malalasekera, I, p. 674)

234 Rājagha and its environs (T 212 and T 1464).

235 An isolated and inhabited house: the potter’s kiln (T 203), a stone hut (T 1464) or a temple (chen sceu, or chen miao = caitya) in T 212.

236 A cowherd (gošā) according to T 203, 212 and 1464.


238 The elements of the second portion are found in three small sūtras of Samyutta, I, p. 148-149 (Kokālika, Tsa pao and Taudhurā), the extreme disorder of which reveals the activity of awkward disciples. In the Chinese Samyutta, these three small sūtras are joined into one single story in which the lucids ordo leaves nothing to be desired: cf. Ts a han, T 99, no. 1193, k. 44, p. 323b-c; Pie ts a han, T 100, no. 106, k. 5, p. 411b-c.

Is only a stupid layman.

Having spoken this stanza, Brahmā went to the Buddha and told him what had happened. The Buddha said:

“Good! Very good! You have spoken well.” And the Buddha repeated the stanza.244

To want to measure the immeasurable Dharma
When one is unable to grasp its nature!
The person who wants to measure the immeasurable Dharma
Is only a stupid layman.

Brahmā devarāja, after hearing the words of the Buddha, disappeared suddenly and returned to the heavens.

3. [The obstinacy of Kokālika, his death and fall into hell]241 Then Kokālika went to the Buddha and, having bowed his head to the Buddha’s feet, he stood to one side (bhagavataḥ pūdau sīrasā vanditaśaktā te ’ṣṭāt). The Buddha said to Kokālika: “Sāriputra and Maudgalyāyana have pure sweet and gentle minds (vīsuddhamūlafalāṇacitāḥ). Say nothing bad about them for, during the Long Night (ālīgharārātra) you will suffer.” – Kokālika said to the Buddha: “I dare not disbelieve the Buddha’s word (budhavacana); however, I know what I saw with my own eyes; I know perfectly well that these two men actually committed the sin.” Three times the Buddha reprimanded Kokālika in this way, and three times Kokālika did not believe him. Rising up from his seat (unāhāyaśanāt), he went away.

When he went back to his cell, pastules (pīdakī) appeared on his body: the size of a grain of mustard seed (sarṣapap) at first, they grew bigger and bigger to the size of a bean (mudgā), a jujube (kola), a mango (āmalaka). When they were as large as a hīla fruit, they exploded all together (grahbhit-) like a blazing mass. With tears and cries, Kokālika died that very night and went to the Lien houa ti yu (Padmaniraya) hell.

During the night, a Brahmādeva went to the Buddha to say: “Kokālika has died.” Another Brahmādeva said: “He has fallen into the great Padmaniraya.”

When the night had passed, the Buddha asked the community (samgha) to assemble and said: “Do you want to know how long is the life (āśayaḥvāna) in the hell (niraya) where Kokālika has fallen?” – The bhikṣus answered: “We would joyfully learn it.” The Buddha answered: “If there were sixty measures (drona) of sesame seeds and a man came every hundred years and removed one sesame seed (ūlī), these measures would be exhausted before the stay in the A feou t'o (Arbuda) hell would be ended. – Twenty stays in the Arbuda equal one stay in the Ni lo po to (Nirarbuda) hell. – Twenty stays in the Nirarbuda hell equals one stay in the A lo to (Atāta) hell. – Twenty stays in the Atata hell equals one stay in the A p o p’o (Hahava) hell. – Twenty stays in the Hahava hell equals one stay in the Hioo hieon (Hahava) hell. – Twenty stays in the Hahava hell equals one stay in the Ngeou po lo (Utpala) hell. – Twenty stays in the Utpala hell equal one stay in the Fen t’o li kia (Punarka) hell. – Twenty stays in the Punarka hell equals one stay in the Mo ho po to ye (Mahāpadma) hell. Kokālika has fallen into the Mahāpadma hell.242 His great tongue (mahājīlīvā) has been stretched out and nailed [to the ground] with a hundred spikes; five hundred plows are plowing it.”243 Then the Buddha spoke these stanzas:

[158a] At man’s birth
An axe is put into his mouth
With which he cuts himself
When he speaks wrong words.244

241 These are the cold hells (ātītānayānā). The Pāli sources (Sāsanutta, I, p. 152; Anguttara, V, p. 173; Suttanipāta, III, 10) list ten whereas the Chinese sources (T 99, p. 351c; T 100, p. 470b) list only eight. Thus they reveal their affinity with the Sanskrit Sarvāstivādin school which knows only eight cold hells: cf. Dīya, p. 67; Auddhārī, I, p. 4; I, 9; Vībhāsikā, T 1545, k. 172, p. 266a; Kōla, III, p. 154; Dharmasamāgama, ch. 122; Mahāyutpatti, no. 4292-4305. - On the other hand, the cosmography of the Chinese Dīghaṅgama (T 1, k. 19, p. 1256; T 23, k. 2, p. 286c; T 24, k. 4, p. 329a) knows ten cold hells, like the Pāli sources; this is easily explained because the Dīghaṅgama belongs to the Dharmagupta school (cf. Watanahe in Hoernle, Remains, p. 18; Bagchi, Le canon bouddhique, I, p. 202-203; Przybucki, Concile, p. 354, seq.; F. Wellmer, Die Ubersetzung der älteren buddhistischen Schriften, Asia Major, 1928, p. 180). According to corroborating accounts, (Divya, V, v. 45, 47; Mahāvamsa, V, v. 6, 8; Kathāv., Comm., p. 3; Vasumitra, p. 16; Paramartha, in P. Denmehl, L'origine des serres, MC, I, 1931, p. 25, 59-62; Bhavya in Walliser, Sélen, p. 81; Yi ting. tr. Takaku, p. 20), the Dharmaguptas descend in direct line, by the intermediary of the Mahāśāhasa, from the early Buddhist锡hativas whose Pāli scriptures are supposed to represent the authentic traditions. The similarities between the Pāli scriptures and those of the Dharmaguptas are thus naturally explained; this has already been noted for the Vinaya (cf. E. Wulffschmidt, Bruchstücke des Bhikṣukāṅtā-Pratimokṣa des Sarvāstivādan, LLL1926, p. 187; Przybucki, Concile, p. 314-315).

242 Cf. T 125, k. 12, p. 603b25: “A hundred oxen were plowing his tongue”; and Suttanipāta, v. 673b-c: jīvam balīvena uhetvā, ājñāyāpyajñāyā vyahāroti.

243 Cf. T 125, k. 12, p. 603b25: “A hundred oxen were plowing his tongue”; and Suttanipāta, v. 673b-c: jīvam balīvena uhetvā, ājñāyāpyajñāyā vyahāroti.

244 Sāsanutta, I, p. 149, 152; Anguttara, V, p. 171, 174; Suttanipāta, v. 657; Nettipakara, p. 132.
When he praises that which deserves blame
When he blames that which deserves praise,
He accumulates sins by way of his mouth
And will never see happiness.  

If he is reborn in the Arbula,
For thirty-six
And five more existences
He will undergo the poison of sufferings.  

With his mind fixed in wrong views
He struggles against the words of the saints.
Like a bamboo breaking up its own shape
As soon as it produces its fruit.  

If by consciously (samsārīn) nourishing defamatory suspicions in this way, one ends up by persuading oneself (nīcāya), it is just the same as a lie. And the liar ends up by not trusting the words of the Buddha (buddhavacana); he will suffer the punishments we have spoken of. This is why one should not lie.

Ehrtositions to Rāhula.

The present page of the Māpi answers to this definition perfectly, better than the Ambalathaṭiḥāra Rāhulaśuddatsa (Majjhima, no. 61) with which the “sermon on falsehood” has been identified as early as 1879 by H. Oldenberg in his edition of the Vinaya Pitaka, p. XL, n. 1: The Buddha went to Ambalaṭtika to his son and washed his feet in front of the latter. Then the Blessed One spilled a thin stream of water into his basin (parītum udakāvaseṇam udakāhāne hupeta), saying to Rāhula: “Do you see this thin stream of water? As thin as this is the faith of those who are not ashamed of a deliberate lie.” Finally he emptied out a thin stream of water (tām parītum udakāvaseṇam chaddera) and said: “Do you see this thin stream of water being emptied? As discarded as this is the faith of those who are not ashamed of a deliberate lie.” Then he turned the basin upside down (udakāhānaṁ niḥājitaśvita) and said: “Do you see this upside-down basin? So inverted is the faith of those who are unashamed of deliberate lies.” Finally he placed the basin upright (udakāhānaṁ niḥājitaśvita) and said: “Do you see this empty (vittam tuccham) basin? As empty like this is the faith of those who are unashamed of a deliberate lie.”

After this short introduction on falsehood, by means of the comparisons of the elephant in battle and the mirror, the Buddha taught his son to look at his thoughts, his words and his actions, to exert himself day and night in the good dharmas and to purify all his actions.

The Chinese correspondent of the Ambalathaṭiḥāra Rāhulaśuddiṣṭa is in T26, no. 14, k. 3, p. 436a-447b, which S. Lévi has translated in Notes sur diverses inscriptions de Piyadasi, IA, May-June, 1896, p. 475-485. The two recensions are essentially identical. R. Senart, Les inscriptions de Piyadasi, II, 1886, p. 206, comments: The stūpa does not take falsehood solely as its subject but rather as a point of departure; one could say that the exhortations on lying which form the entrance into the subject, are submerged in the bulk of the stūpa.

But comparison between Majjhima, no. 61 and T26h is unessential: the “Exhortations to Rāhula” with which we are concerned also occurs in two Chinese texts that have not yet been examined. These are two versions of the Dharmapada, the Ts'iu yao king, T212, k. 11, p. 668a and the Fa kiu p'i
6) People have no respect for him and even if he has some authority, nobody obeys him.

7) He is always sad.

8) He plants karmic causes and conditions [which will merit his] being criticized.

9) At the dissolution of the body (kāyāvakābhīna) at the end of life (jīvabhāvayāvasāte), he will fall into the hells (nīrāya).

10) If he is reborn among men, he will always suffer criticism.

Not committing all these lies is “to abstain from falsehood” (mṛṣṭrāvādiratī).

V. Abstention from liquor.

1. Various kinds of drinks.

“Not to drink wine” (madhavirati). — There are three kinds of wine: (i) cereal wine (surā), (ii) fruit wine (phalamadya), (iii) herb wine (aydhamadya).

Fruit wine. — Grapes (drākṣa), berries of the A śī taka (ariśṭaka) tree, and other similar fruits give fruit wine.

[158h] Herb wine. — Any herb mixed with rice flour (mi mien = sakus) or sugarcane (iṣṣurasa) juice can change into wine. Also the wine derived from the milk (kṣīru) of hoofed animals: any fermented milk can give wine.

Briefly (saṃsūta), liquors, dry or wet, clear or cloudy, that cause excitement (kampāṇa) or weakness (pramāda) in the human mind are called wine.

They should not be consumed, and this is what is called abstaining from liquor (madhavirati).

Question. — Wine can combat cold (ṣīta), strengthen the body and rejoice the mind. Why not drink it?

248 The classical formula (e.g., Anguttara, IV, p. 248; Mahāvyut. no. 8505) is: surāvireyasa madhupramādasārāvīrati, i.e., renouncing fermented rice drink (surā) and the fermented drink of ingredients (mārāvaya) when they are still intoxicating (madhva); because they are the cause of all fallings (pramādasāha); cf. Koīha, IV, p. 85-86.

The Miśpi recognizes three kinds of intoxicating drinks:

a. The liquor of grains, in Sanskrit śūra, in Tibetan, bhrul da cha (Mahāvyut., no. 8505) is, in the strict sense, the fermented drink of rice (samāśava), arak.

b. The wine from fruits, extract of raisins (drukṣa) or berries.

c. The intoxicating drink from any fermentation process whatsoever, such as sugar-cane juice (iṣṣuśava).
Disadvantages of liquor.

As the Buddha said to the upasaka Nandikasūtra (Nandaka), wine has thirty-five disadvantages.251 What are these thirty-five?

1) In the present (duḥka) lifetime, wealth (vasu) is exhausted. Why? When one drinks wine and becomes intoxicated, the mind loses any moderation (mārīca) and one spends without reckoning.
2) Drink is the door to all illnesses (sārvarūṣhīvādva). It ruins joy (śānta).
3) It is a source of quarreling and disputes (vighraḥavīvādamāla).
4) The drunkard is not ashamed of being seen naked (nagnu).
5) He has a bad name, bad reputation and is not respected by people.
6) Drink ruins knowledge.
7) The drunkard does not get the good things that he should obtain, and he loses those that he has already obtained.
8) He tells people all his secrets (gudhyā).
9) He misses all kinds of business and realizes nothing.
10) Drunkenness is a source of grief (akamśa). Why? Drunkenness involves many lapses (hāni) and when one awakens, there is shame (hrī) confusion (apaśrāpya), sadness (daurmanasya) and grief (ādaka).
11) Physical strength (kāyabala) progressively diminishes.
12) Beauty (riśpa) changes.
13) The drunkard no longer respects his father.
14) He does not respect his mother.
15) He does not respect monastics (jīraṁava). It ruins memory (sāmrut) and excites anger (krodha), It ruins joy (madā) and breaks up families.
16) He does not respect brāhmans.
17) He does not respect his uncles or old people. Why? Because, in his grief and the troubles of drunkenness, he no longer makes distinctions.
18) He no longer venerates the Buddha.
19) He no longer respects the Dharma.
20) He no longer respects the Community (saṃgha).
21) He mixes in the intrigues of evil people (durjana).
22) He distances himself from beauty (bhadrā) and wholesomeness (kaśāla).
23) He becomes an immoral person (duḥśitapuruṣa).
24) He has neither shame (hrī) nor embarrassment (apaśrāpya).
25) He does not guard his six sense organs.
26) He lets himself go (pronti) at 120 and 11, 49) and neglects himself (pramāda).
27) People hate him; they are not pleased to see him.
28) He is rejected by serious people, his relatives (jīraṁ) and his friends (mitra).
29) He cultivates bad dharmas (akivaladhāma).
30) He abandons good dharmas (kīvaladhāma).
31) He does not enjoy the trust (paśrāda) of intelligent (medhāvin) and learned (pandita) people. Why? Because of the lapses (praśrāda) due to wine.
32) He is far from nirvāṇa.
33) He plants the causes and conditions (hetu-pratya) for madness (anmāda).
34) At the destruction of the body (kāyabhedā) at the end of his life (jīvita-prāpya-vāda) and grief (ādaka).

These are the various faults of drink. This is why one should not drink. Some stanzas say:

Wine wastes the intellect (budhi).
Beauty (riśpa) is changed and is ruined,
The mind is agitated and ruined
Shame (hrī) is diminished.

Wine ruins memory (sāmrut) and excites anger (krodha),
It ruins joy (madā) and breaks up families.
What is called “drinking”
Really is taking the poison of death (snṛtyuviṣa).

One is worried when one should not be worried,  
Then one laughs when one should not laugh,  
One cries when one should not cry,  
One strikes when one should not strike.  
One speaks when one should not speak,  
One is no different from a madman.  
Wine removes all good qualities (guna).  
The person who has self-respect does not drink.

SECOND PART: THE MORALITY OF PLEDGE  
(SAMĀDĀNASILA)²⁵²

Ι. Morality of the lay person or avadātanasana

§ 1. – The fivefold discipline of the upāsaka.

1. The Pañcasīla.

Abstention from the five sins (āpattī), [murder, theft, illicit sex, use of intoxicating drinks], constitutes excellent physical discipline (kāyakṣatasamvara); abstention from falsehood (mryāvada) constitutes the excellent discipline of speech (vākṣasamvara); the whole thing is called ‘discipline of fivefold morality characteristic of the lay practitioner’ (upāsakapāṇḍitasamvara).

Question. – If the eightfold discipline (astvatītasamvara) and the means of pure livelihood (parīsaddhiṣva) constitute morality (cf. p. 771F), why is not the upāsaka, in his discipline of speech (vākṣasamvara) not subject to the threefold discipline [which forbids slander, harmful speech and thoughtless speech, cf. p. 771F] and is not subject to the means of pure livelihood (parīsaddhiṣva)?

Answer. – 1) Lay people (avadātanasana) residing at home (ghyasta) who enjoy worldly pleasures (lokasaṃkhāra) and at the same time cultivate fully both wealth (vītu) and virtue (guna) are unable to practice the laws of morality (śīladharma) completely; this is why the Buddha has them observe [only] five precepts.

2) Moreover, of the four sins of speech (catuṛvādharākkarman), [lying, slander, harmful speech and frivolous speech], lying is the most serious (garipā).

3) Moreover, lying is [always] cultivated (kou tso = samakriya) by the [wicked] intention (cītanāḍa) [from which it originated]; the other [sins of speech, sometimes are refined, sometimes not refined.

4) Moreover, it is enough to list falsehood to include the very fact of the other [sins of speech].

5) Moreover, of the good dharmas (kuśaladharma), truth (satya) takes first place. Speaking true words (sattyavādā) is observing entirely the four kinds of right speech (samyagvādā).

6) Finally, lay persons (avadātanasana) living in the world are officially called to busy themselves with family affairs and to give commands; this is why it is hard for them to observe the rule [forbidding the speaking] of harmful speech (pītrayavādā). But lying, a serious fault due to its refinement, should never be committed.

2. Five kinds of upāsaka.²⁵³

There are five ways of taking (samaddāna) these five precepts (śīla) which makes five kinds of upāsakas: 1) upāsaka of a single practice (ekadasikārī), 2) upāsaka of limited practice (pradekasikārī), 3) upāsaka of developed practice (yuddhīyaskārī), 4) upāsaka of complete practice (paripūnakārī), 5) upāsaka who has renounced sexual activity (samucchinnar).  

1) The ekadasikārī takes (samaddāni) only one of the five precepts (pañcasīla) and does not pledge to observe the other four.

2) The pradekasikārī takes either two or three precepts.

3) The yuddhīyaskārī takes four precepts.

4) The paripūnakārī takes all five precepts.

²⁵² For the upāsaka, the main text is the Mahānāmasūtra (Aṭṭhakatta, IV, p. 220-222; Samyutta, V, p. 395; Tsa a han, T 99, no. 927, 928, k. 33, p. 236b-c); widely cited by Buddhaghosa in Samaṅgala, I, p. 235; by the Kośa, IV, p. 70; and by the Kośavyākyā, p. 376-377. – In all the manuals, it concerns the important tīrtha played by the upāsaka in the Buddhist community; we may note particularly of La Vallée Poussin, Notes sur le chemin du Nirvāṇa, § 3. – Les fidèles laïcs ou Upāsaka, BCLS, 1935, p. 15-34; Buddhām, in Legacy of India, 1937, p. 165-170.

²⁵³ This distinction is taken from Mahānāmasūtra in its Sanskrit version; cf. Kośa, IV, p. 73; Kośavyākyā, p. 377. See also Mahāyānapatti, no. 1609-1613.

According to the Mppī, it seems that some upāsakas choose from the five rules constituting the discipline of the upāsaka and observe only one, two, three, or four rules. In this case, one wonders if they deserve the name of upāsaka. According to Kośa, IV, p. 73, every upāsaka pledges to observe the five rules, but may transgress one or another subsequently, and it is this breach that makes the distinction among the various classes of upāsaka.

643 644
5) The samucchinnarāga is the person who, having taken the five precepts, makes the following oath (prāṇidhāna) in the presence of the teacher (āchārya): “I will not have sexual relations with my own wife.” These are the five precepts (pucaśīla).

3. The reward of the uṣāsaka.

[159a] Some stanzas say:

Not killing, not stealing,
Abstaining from forbidden sex,
Telling the truth, not drinking wine,
Living correctly (samyagjiva) constitutes the pure mind.

The person who practices these
In both lifetimes escapes from sadness and fear,
The merit of morality (śīlapuṇya) becomes attached to him,
He is always accompanied by gods and men.

In the world six seasons254 are necessary
For flowers to develop their bright colors.
But one has these annual flowers
In one single day in heaven.

The heavenly tree255 spontaneously produces
Flowers, garlands (mālyu) and necklaces (keyūra).
The red flowers are like the brightness of a torch (dīpajvala),
All the colors are intermingled in them.

There are heavenly garments in immense quantities.
Their colors appear in every hue.
Their cool whiteness provides shade from the sun,
They are light and [their texture] is unbroken.

Their gold threads make embroidery pale
Their decoration is like vapor:
These wondrous garments
All come from the heavenly tree.

Brilliant pearls (māṇi), ear-rings
Precious rings to ornament the hands and feet
At will, all these desirable things
Are given by the heavenly tree.

Golden lotuses (svarūpadalma) with stems (daṇḍa) of vaidūrya,
With diamond (vajra) stamens,
Tender and fragile, with penetrating perfume
Are produced by the celestial pools.

K’in che, Tcheng and K’ouang heou256 guitars
Set with the seven jewels (saptaratna),
Marvelous instruments with pure sounds,
All come from the heavenly tree.

The Po li tche tou tree (Pārijātaka)257

254 The Indian year is divided into two, three, five or six seasons (ayana). The six seasons are known in the Brāhmaṇas; beginning with spring, they are: vasanta, grīrama, varṣa, śarad, hemanta and śiśira. See G. Thibaut, Astrologie, Astronomie et Mathématique, 1899, p. 10-11; Yi tsing, transl. Takakusu, p. 102.

255 This is the Pārijātaka

256 Chinese guitars having five, twelve and twenty-three strings respectively (cf. F. S. Couvreur, Dictionnaire classique de la langue chinoise, Sien-Hsien, 1930, p. 594a, 680b, 680a). But Kumārajīva seems to be too precise in his translation, and the musical instruments used by the Hindus at this time were undoubtedly simpler: see M. Dubois, Notes sur les instruments de musique figurés dans l’art plastique de l’Inde ancienne, BAA, XI, p. 38-49.
All these various joys
Result from generosity and morality.

Whoever wishes to have such a reward
Should exert themselves zealously.

Question. – Here it is a matter of the virtue of morality (sīlapāramitā) by means of which one attains buddhahood; then why praise heavenly happiness (divyavasukha) [which rewards simply morality and nothing else]?

Answer. – The Buddha said: “Three things (varuṇa) necessarily and inevitably bring fruit of retribution (vipākaphala): by means of generosity, great wealth (mahādhanurya) is obtained; by morality (śīla), rebirth in fortunate places is obtained; by meditation (bhāvanā), deliverance (vimokṣa) is obtained.” 218 When one limits oneself to practicing morality, one is reborn in fortunate places; when meditation (bhāvanā), wisdom (prajñā) and loving-kindness (matrīkaraṇā) are joined, one obtains the path of the threefold Vehicles (yānatrayamūrga). Here we are limited to praising morality [which ensures], in the present lifetimes, virtue (gūna), knowledge (bhuvīrṇaṇa) and happiness (sukha) and, in the future lifetime, a reward like that celebrated in the [preceding] stanzas. Just as sugar is put into a bitter medicine so that the child can swallow it, so morality is praised above the other virtues so that people can observe it; when a person observes it, he will make the great resolve (prasīdhāhāra) to arrive at buddhahood. This is how morality (śīla) engenders the virtue of morality (sīlapāramitā).

Moreover, all people are attached to happiness (sukha). Of all worldly happiness (laukikasukha), heaven (svarga) is the greatest. If a person hears about the many kinds of happiness in heaven, he will busy himself in observing morality. Then, when he hears speak of the impermanence of heaven (svargābhāvanā), he will feel distaste (ātiveda) and will seek for deliverance (vimokṣa). Finally, when he hears about the infinite virtues (aprunaṣaṅgaṇa) of the Buddhas, he will develop loving-kindness (matrī) and compassion (karuṇā) and, based on the virtue of morality (sīlapāramitā), he will reach the state of buddhahood. This is why there is no fault in speaking about the reward for morality here.

§ 2. – The eightfold morality of the upavāsastha.219

The Pārijātaka (in Pāli, pārijātuttaka) is a magnolia (kosalā) that grows in the Nandanaśrī of the Tīrīyākṣīna gods; its roots are fifty yojanas deep, it is one hundred yojanas high and its foliage extends to fifty yojanas: it is the foremost place for pleasure and love. In Sanskrit, besides pārijātaka, the reading pārijātaka also occurs (cf. Divyāvalī, p. 194, 195, 219). Here are some references to this tree: Vinaya, I, p. 30; Anguttara, IV, p. 117; Jātaka, I, p. 40, 202; II, p. 20, VI, p. 265, 278; Dhammapadottāka, I, p. 273; Atthasālinī, p. 298; Visuddhimagga, p. 206; Kośa, III, p. 162; Cosmogony of the Dīrgha (T 1, p. 115c, 131c; T 23, p. 278a, 295a; T 24, p. 311c, 342a; T 25, p. 366, 397a; Ting cheng sang yin yuan king, T 165, k. 3, p.398b; Tsie wau, nang, fa t’ien tseu king, T 595, p. 129b.

Actually, all the gods are “appurpositional” (upapādikā); see Kośa, III, p. 27, 165.

217 The Pārijātaka (in Pāli, pārijātuttaka) is a magnolia (kosalā) that grows in the Nandanaśrī of the Tīrīyākṣīna gods; its roots are fifty yojanas deep, it is one hundred yojanas high and its foliage extends to fifty yojanas: it is the foremost place for pleasure and love. In Sanskrit, besides pārijātaka, the reading pārijātaka also occurs (cf. Divyāvalī, p. 194, 195, 219). Here are some references to this tree: Vinaya, I, p. 30; Anguttara, IV, p. 117; Jātaka, I, p. 40, 202; II, p. 20, VI, p. 265, 278; Dhammapadottāka, I, p. 273; Atthasālinī, p. 298; Visuddhimagga, p. 206; Kośa, III, p. 162; Cosmogony of the Dīrgha (T 1, p. 115c, 131c; T 23, p. 278a, 295a; T 24, p. 311c, 342a; T 25, p. 366, 397a; Ting cheng sang yin yuan king, T 165, k. 3, p.398b; Tsie wau, nang, fa t’ien tseu king, T 595, p. 129b.

218 Actually, all the gods are “appurpositional” (upapādikā); see Kośa, III, p. 27, 165.

219 The-divider (śīla) and bhāvanā make up the three meritorious actions (puṇyaṭīrīyavātā) studied in Dīgha, III, p. 218; Anguttara, IV, p. 241; Itivuttaka, p. 51; Netipakaranā, p. 50, 128; Kośa, IV, p. 251.

220 In the Vedas, upavasastha is the day of preparation preceding the Soma sacrifice. The word has passed into Buddhism, not without having gone through transformations: in Pāli, uposatha; in Sanskrit, aposathā (Mahāvāra, I, p. 155, l. 13; II, p. 177, l. 20; III, p. 97, l. 20; III, p. 98, l. 2; Avadānakapāli, VI, v. 76, p. 197), and, more frequently, posadhā (Lalitavistara, p. 25, 41, 55, 76; Divyāvalī, p. 116, l. 21; 121, l. 18; Mahāyuppati, no. 9101, 9287). In Juina Prakrit, there is posada. Hence the traditional Tibetan translation gso-bgyis “that which nourishes
Question. – For the lay person (avādātavasana) living at home (gṛhasta), is there not the fourfold morality [of the upāsaka] or are there yet other rules?

Answer. – There is also the “morality of a day-and-a-night” (ātītadvesasāla). If it is observed during the six fasting days (upāsadasaṇa) of the month, the merit (puṇya) is immense (āpramāṇa).261 If one pledges (samādādātī) to observe it, during the twelve months [of the year], from the 1st to the 5th of each month, the merit is even greater.262

1. The taking of vows by the Upavāsatha.263

Question. – How does one take this discipline of one day?

Answer. – Here is the rule for taking the discipline of one day:

Bending one’s knee (jñūnandalam pratiṣṭhāpya) and joining one’s palms together (sattāliṃ pranamya), one should say the following:

(guo = posa) the merits and which washes (śyati = dhau) sins”. The person who is practicing upavāsa is called upasadhika (Mahāvīra, I, p. 205, l. 7; II, p. 8, l. 20), posadhika (Mahāvīraspati, no. 8726), posadhiṣṭa (Divyāvādinī, p. 118, l. 27) or upavāsastha (Kośa, IV, p. 44).

In early Buddhism, the word designated the day preceding the lunar quarters, a sacred weekly day or Sabbath. The early religious communities prior to Buddhism used these days to explain their doctrines (cf. Vinaya, I, p. 101). The Buddhists followed their example and, on the fifteenth day of the lunar fortnight, they held a chapter of the ordination in which the Dharma was explained (Vinaya, I, p. 103). They also chose one or another of the upavāsa days for the recitation of the Pratimokṣa. During the upavāsa days, the lay adepts (avādātavasana) often took it upon themselves to fast and observe some limitations. This practice is called “discipline of a day and a night” (ātītadvesa), for it is for 24 hours only on the 4th, 5th or 15th days of the month, it is also called eightfold morality (avādātavasana) for the lay person pledges to observe eight interdictions other than the fast (ātītadvesa).

It is this morality that is in question here. The main text is the Anguttara, I, p. 205-215 (tr. Woodward, Gaudī Sayings, I, p. 185-195), summarized in the Tseng yi a han, T 125, k. 16, p. 624b-526a. – See also Pʻi pʻo cha, T 1545, k. 125, k. 124, p. 647b; Kośa, IV, p. 64-69.

The Mppi will explain (p. 835f) the origin of these days of fast. The four fasting days are the 8th and the 14th day of the dark fortnight (kālākṣaṇa), the 8th and the 15th of the bright fortnight (sukkaśaṇa): see Yi tsiung, tr. Takakusu, p. 63, 188. But the texts prefer six days of fast per month, the 8th, 14th, 15th, 29th and 30th days: cf. Hiuan tsang, tr. Wattren, I, p. 304; Chavannes, Contes, I, p. 24, n. 2; Demiéville, Versions chinoises de Milinda-ṣūtra, XXIV, 1924, p. 77.

261 This was the half-month upasada of the Bhāgavat, in Mahāvīra, III, p. 97. The lengthened fast is of Jain inspiration.

262 The Mppi here adopts the ceremony in use by the Sarvāstivādinis, a ceremony recorded in the Che song kie mo pi k’ieus yang yong, T 1439, p. 496b3-20. It consists of the following rituals: 1) taking refuge in a humble posture, 2) declaration that one has taken refuge; 3) confession of past sins, 4) taking the eight vows. 5) taking the fast, 6) declaring one’s intention. – See details in text; cf. Kośa, IV, p. 65.

I, so-and-so (ānudha) today, for one day and one night, take refuge in the Buddha, take refuge in the Dharma, take refuge in the Samgha. – This is repeated a second and a third time.

I, so-and-so, have taken refuge in the Buddha, have taken refuge in the Dharma, have taken refuge in the Samgha. – This is to be repeated a second and a third time.

Today, with a sincere heart, I, so-and-so, confess (pratissayaṃ) every bad physical action, every bad vocal action, every bad mental action that I have committed, out of desire (rāga), hatred (dveṣa) or delusion (moha), in the present life or in past lives.264

With pure body, pure speech and pure mind, I pledge (saṃhāradādātī) to observe the eightfold discipline (avatāgātī) that constitutes the upavāsa [in the language of Ts’ins: dwelling in common]:

1) Just as the Buddhas, to the end of their life, abstained from killing living beings, so I too, so-and-so, for a day and a night, will abstain from killing living beings.
2) Just as the Buddhas, to the end of their life, abstained from theft, so I too, so-and-so, for a day and a night, will abstain from stealing.
3) Just as the Buddhas, to the end of their life, abstained from sexual activity, so I too, so-and-so, for a day and a night, will abstain from sexual activity.
4) Just as the Buddhas, to the end of their life, abstained from lying, so I too, so-and-so, for a day and a night, will not sit high and elevated seats.
5) Just as the Buddhas, to the end of their life, abstained from drinking wine, so I too, so-and-so, for a day and a night, will not sit high and elevated seats.
6) Just as the Buddhas, to the end of their life, did not sit on high and elevated seats, so I too, so-and-so, for a day and a night, will not sit on high and elevated seats.
7) Just as the Buddhas, to the end of their life, did not eat past mid-day, so I too, so-and-so, will not eat.
8) Just as the Buddhas, until the end of their life, did not eat past mid-day, so I too, so-and-so, will not eat.265

264 See also this confession of sins followed by a declaration of purity in the Tseng yi a han, T 125, k. 16, p. 625b.

265 These eight vows, in slightly different forms, occur in Anguttara, I, p. 211-212 (Tseng a han, T 125, k. 16, p. 625b-c); Anguttara, IV, p. 255-256 (Chhong a han, T 26, no. 202, k. 55, p. 770b-c; Tchi ai king, T 87, p. 911a-b; Yeou pʻo yi to chö kia king, T 88, p. 912b-c; Pu kouan tehai king, T 89, p. 913a-b.)
Question. – How is the fivefold discipline (pañcaśīla) taken?
Answer. – Here is the ceremony for taking the fivefold discipline (pañcaśīla).

The arguments may be found in P'i p'o cha, T 1545, k. 124, p. 645 seq.; Kośa, IV, p. 71-76.

I, so-and-so, pledge (samādadāmi) to observe the eightfold discipline and to imitate (anuśikṣ-) the qualities (kleśā), I wish to arrive at omniscience (sarvakhyāna) and to attain Buddhahood.

2. The taking of vows of the upāsaka.

In agreement with the Sarvāśāvādin-Vaibhāvikas, the Mppś makes the fast or upavāsa, in the proper meaning of fast, consist of the renunciation of taking a meal outside of the proper time; the other eight renunciations are the members of the fast (apavāsāṅga). The Saṅrītītikas do not hold this opinion for, they say, according to the śūtra, immediately after the renunciation of having a meal outside of the time, the person fasting should say: “By this eighth member, I am imitating the rule; I am conforming to the rule of the Arhats.” Cf. Kośa, IV, p. 68.

For these eight aśīlanas, see Traité, I, p. 479ff, n. 2.

Here also the Mppś adopts the ceremony used by the Sarvāśāvādin school which is more complicated than the old ceremony.

a. Originally, it seems that one became upāsaka simply by taking refuge; cf. Anuguttara, IV, p. 220; Sanyutta, V, p. 395; Suttañgalā, I, p. 234: “How, O venerable one, does one become upāsaka? Mahānāman, one becomes upāsaka by the mere fact that one has taken refuge in the Buddha, in the Dharma and in the Sangha.

However, in some old canonical texts we see that the candidate, having taken refuge, then asks the Buddha or the preceptor to consider him as an upāsaka. In the Sarvāśāvādin-Vaibhāvikas (cf. in Kośayākhyā, p. 390, l. 31-32) and its Chinese translation (Tsa a han, T 99, No. 928, k. 33, p. 236c15-16), the candidate, after taking refuge, says to the Buddha: upāsakam mān dhāraya “Consider me as an upāsaka.” Similarly in Dīgha, I, p. 85; Sanyutta, IV, p. 113; Anuguttara, I, p. 56; Vinayana, II, p. 157, the candidate says: āham bhagyavantam sarvamam gacchāmi dhammam ca bhikkhuva sañcita dhāvita ajñātaye pāṇüpute punam gatam. “I take refuge in the Buddha, the Dharma and the Sangha; may the Bhagavat consider me as an upāsaka from this day on as long as I live (pāṇikā upavatam).” [as] an upāsaka who has taken refuge.

b. The ceremony is more complicated and the vows more strict in the Sarvāśāvādin sect, as may be seen according to present passage of the Mppś, taken from the Sarvāśāvādin Vinaya (Che song liu, T 1435, k. 21, p. 149c; Che song kie mo pi k’ieou yao yong, T 1439, p. 496a): 1) In a humble posture, the candidate takes the triple refuge.

He declares that he has taken the triple refuge and asks to be considered as an upāsaka.

The ordination master gives him the five precepts (pañcaśīla) incumbent on an upāsaka, and the candidate shows his agreement with each of them.

c. If the two rituals are compared, it may be said that there are two kinds of upāsaka, the one who has merely taken refuge, and the one who, having taken refuge, has farther vowed to observe the five precepts. This distinction is made in the Śāloka, commentary on the Āṣāśāhastikā, ed. Wogihara, p. 331, l. 22: One is an upāsaka because one has taken the triple refuge or because one has [therefore] taken the five precepts. Thus there are two kinds of upāsaka according to the twofold reading attested in the Vinaya: “May the master consider me as an upāsaka who has taken the triple refuge”, or else, “May the master consider me as an upāsaka who has taken the five precepts.”

d. Hence the discussion amongst the scholars. The Apārītikas (scholars from Konkan) and the Saṅrītītikas, basing themselves on the old formulas brought together under a, think that one becomes upāsaka just by taking refuge. On the other hand, the Sarvāśāvādin and the Vaibhāvikas from Kashmir, reasoning from their more complicated ceremonial, are of the opinion that one can only become upāsaka by possessing the discipline, i.e., by taking the five precepts. – The arguments may be found in P’i p’o cha, T 1545, k. 124, p. 645 seq.; Kośa, IV, p. 71-76.
This is the fivefold discipline that the upāsaka undertakes to observe (samādadāti) during his life. He will pay homage to the Three Jewels (triratna), the Jewel of the Buddha, the Jewel of the Dharma and the Jewel of the Sangha of bhikṣus; he will exert himself energetically in meritorious actions (puyakarman) and so reach the state of Buddhahood.

3. Why celebrate the upavāsa of six days of fasting.

Question. – Why are the six fasting days (upavāsādivasva) chosen to take the eightfold discipline (aṣṭāṅgasāla) and to cultivate merit?

Answer. – During those days, the evil demons pursue people and try to take their lives; sickness and calamities make these days unfavorable (ālīva) for people. This is why, at the beginning of the cosmic period (kalpa), the saints (ārya) recommended that people keep the fast (upavāsa), cultivate goodness and gain merit (punya) [during these fasting days] in order to avoid calamities. At that time the rule of fasting did not involve the observance of the eightfold discipline; the fast consisted merely of not eating for one day. Later when the Buddha appeared in the world (prādhānīya), he gave people the following advice: “For one day and one night (rātrīdivasva) you should observe the eightfold discipline in imitation of the Buddhas and you should abstain from eating past mid-day.”

Such virtue will lead people to nirvāṇa.

[The Caturdevārajāstūra].

Thus the Buddha said in the Sūtra t’ien wang k’ing (Caturdevārajāstūra):

During the monthly six days of fast, the messenger-princes (dītakumāra) and the four kings of the gods (caturdevarā) examine (anuvicaranti) beings. If the people who cultivate generosity, observe morality and honor their parents are few in number (alpaka), they go to the Tao li gods (Trīṣyastraṁśa) and inform Ti che (Śakra); Śakra and the gods are unhappy (anudittamana) and say: “Surely the armies of the asuras are increasing and the armies of the devas are decreasing.” If the people who cultivate generosity, observe morality and honor their parents are many (bha), the gods and Śakra are happy and say: “The armies of the devas are increasing and the armies of the asuras are decreasing.”

One day, seeing the joy of the gods, Che t’i p’o na min (Śakra devānām indra) spoke this stanza:

He who, for six days and the marvelous fortnight,

Pledges to observe pure morality,

To the end of his life

Will be my equal in virtue.

The Buddha said to the bhikṣus: “Śakradevendra should not have spoken this stanza. Why? Śakradevendra has not expelled the five obstacles (read: wou chouai) nor the three poisons.” How could he claim that by

271 Whereas the Caturdevarājāstūra speaks of a fortnight (pāśka), the Mppi speaks of a month: whether there are three days of fast per fortnight or six days of fast per month, the result is the same, but there is a change in the calculation.

272 According to the sutra, the ministers proceed with this examination on the 8th and the 14th day of each fortnight, the four great kings on the 15th day, the pannawaka upasatthu.

273 Śakra and the Trīṣyastraṁśa gods assemble for the occasion in the Sudhārūḍ, the meeting hall, situated south-east of the city Sudarṣāna, on the summit of Mount Meru. For Sudhārūḍ, see Dhīgha, II, p. 268; Majjima, II, p. 79; Saṃyutta, I, p. 22; Aṅguttara, I, p. 143; Tch’ang a han, T 1, k. 10, p. 63a; k. 20, p. 131b; Tchong a han, T 26, k. 33, p. 637b; Tsa a han, T 99, k. 40, p. 292b; Tseng yā a han, T 125, k. 26, p. 697b; Mahāvastu, I, p. 32, III, p. 198; Divyāvadana, p. 220, P’i p’o cha, T 1545, k. 133, p. 692a; Kota, III, p. 163.

274 This stanza is repeated four times in Aṅguttara, I, p. 144-146:

Chhalukhaśaṭikacanāśu patiñcatāsumajjamati
pūrṇahṛtāyapakākham ca atithihosattvamātaram
uposathānām upasasyeyya ya pasu mādūdayo naro tī.

With the exception of the last line, it also occurs in Saṃyutta, I, p.208; Suttanipīta, v. 402; Therīgāthā, v. 31, p. 126; Dhammapadaṭṭha, IV, p. 21. – “He who observes the uposatha with its eight aspects, on the 14th, 15th and 16th day and during the pūṇamettikākha ...” Pratikālāyapakākhā translated into Chinese as chen pien yue (113 and 5; 149 and 16; 74) in T 99, p. 296a7; as chen tiao yue (113 and 5; 157; 74) in T 1509, p. 160a18; according to the suggested explanations of Buddhaghosa (Śīrātha, I, p. 307), it is the additional fasts preceding (paccaggamanan) and following (anugamana) the usual days of abstinence.
observing the discipline of one day that a man would definitely be like him in virtue (guṇa) and in reward for merit (punyavipāka)? The man who undertakes to observe this discipline will definitely (read ā, 61 and 2; instead of ā, 61) be like the Buddha: this is true (satyavāda). As for the great gods, because of the joy that they experience, they will obtain an increase of merit (punyavardhaka).²³⁵

***  ***  ***  

Furthermore, during the six days of fast, the evil demons torment people and spread trouble everywhere. But if there is some place, a hamlet, a village, a town, a district, a country or a city, where people observe the fast, observe the discipline and cultivate goodness, the evil demons are driven away and the region remains in peace (vogoskema). This is why, by keeping the fast and the precepts during these six days, one obtains increase in merit.

4. The origin of the six fasting days.

Question. – Why did the father of the demons busy himself during the six days with cutting up meat, drawing blood and offering them up in the fire?

Answer. – There are two reasons (hetupratyaya) for considering the two disciplines as equivalent. According to the Caturdevatā, the four gods of heaven and earth: the Mppā means the Buddhist Cosmogony, the original Samkṛiti of which is lost, but which is known by four Chinese versions, one connected to the T'ch'ang a han, under the name of Che ki king (T 1, k. 18-22, p. 114-149), the others transmitted separately under the name of Ta leou tu an king (T 23), K' i che king (T 24), K' i che yin pen king (T 25). Although the legend told here does not occur there, it concerns demons and gods (cf. T 1, k. 20, p. 135a-b).

Neither the Dīghāṅgāra nor the Dīghāṅgāma of the Sarvāstivādin contain this Cosmogony. If it did have it, the Mppā, according to its custom, would be referring to the Dīghāṅgama and not, as it does here, to the Sūtra on Cosmogony, for our author prefers to give the title of the general collection (āgama) rather than that of the sūtra in which it is incorporated. Thus, quoting a passage pf the Aṭāṅkāsūtra twice, it refers its reader simply to the Dīghāṅgama (see T'suī, I, p. 300F, 544F).

On the other hand, this Cosmogony has been incorporated into the Chinese Dīghāṅgama, or T'ch'ang a han (T 1), but this work is not of Sarvāstivādin provenance, and everything points to its Dharmagupta origin (see above, p. 811F, n. 1).

Question. – Why did the father of the demons busy himself during the six days with cutting up meat, drawing blood and putting them in the fire?

Answer. – Mo hī cheou lo (Maheśvara)²³⁷ is the foremost and greatest of the gods. Each of the gods has his share of days: i) Maheśvara, as his share, has four days per month, the 8th, the 23rd, the 14th and the 29th day; ii) the other gods have two days per month, the first day, the 16th, and the second day, the 17th; iii) the 15th and the 26th day are dedicated (apeksāte) to all the gods together. Maheśvara is the chief (pati) of the gods; since he has the largest number of days, the four days that belong to him are counted as days of fasting (upavāsadvāsa); also counted as fasting days are the two days belonging to all the gods together: [this is how there come to be six fasting days per month, the 8th, 14th, 15th, 23rd, 29th and 30th]. This is why the demons gain sudden strength during these six days.

So the demon-father was busy during these six days cutting up meat, drawing blood and offering them up in the fire. After twelve years, [Brahmā], king of the gods, came down from heaven and said to his son: ‘What do you want to get?’ He answered: “I would like to have a son.” The king of the gods said to him: “Among recluses (śrāvaka), the rule about worship (piṭā) is to offer incense (gandha), sweet fruits and other pure things. Then why do you put meat and blood into the fire? That is a faulty practice. Because you have infringed on the holy ritual and are involved in bad practices, you will father a bad son who eats meat and drinks blood.” Hardly had he said this when eight big demons who were in the fire arose, their bodies black as ink, their hair yellow and their eyes red; they glowed brightly. All demons have come from these eight. And so, if during these six days, meat is cut up, blood is drawn and they are put in the fire, they regain strength.

In the Buddhadharmā there are no good or bad days; but in order to conform (amavartana) to what [is thought to be] bad days, it is advisable to keep the fast and to take the eight precepts [during these six days].

5. Comparison between the pañcicāḷā of the upāsaka and the aṣṭāṅgāśhāla of the upavāsāśaṅī.

Question. – Which is preferable, the fivefold discipline [of the upāsaka] or the [eightfold] discipline of one day [taken by the upavāsāśaṅī]?

Answer. – There are two reasons (ketuprayāya) for considering the two disciplines as equivalent.

1) Only the fivefold discipline (pañcicāḷā) is observed for one’s entire life (jīvavājīvam), whereas the eightfold discipline (aṣṭāṅgāśhāla) is observed for one day [for six days of the month]. But if the fivefold morality is great by reason of the duration of its perpetual observance, it is small by reason of the number of rules [which are only five]; on the other hand, the morality of one day lasts for a very short time but involves more rules, [eight].

²³⁵ According to the Caturdevatāsūtra, more detailed, the five obstacles would be jāti, jāti, mārana, kṣota, parideve; and the three poisons, rdga, chvesa and moha (see text above, p. 844F, as n.). However, vana chomai, “five obstacles” may mean the five signs of death among the lower gods: see Kośa, III, p. 136.

²³⁶ By T’ien ti pen k’i king “Sūtra on Cosmogony,”²⁷⁶ says: During the first phase of the cosmic period (kalpa), there was a son of a Fan t’ien wang (Maheśvara or Śiva), see references in Traité, I, p. 137-139F.

²³⁷ On Maheśvara or Śiva, see references in Traíśāi, I, p. 137-139F.
2) Furthermore, if one is lacking a high ideal (mahācitta), one will be able to observe the [five] precepts as long as one lives, but one will not be the equal of the person with a great ideal who observes [the eight] precepts for one day only. Thus, if the general is a feeble man, were he commander of soldiers for his entire life, his lack of skill and bravery would prevent him from earning the title entirely. On the other hand, a brave, courageous, zealous man who stands up in the midst of chaos is able to conquer the world by his deeds of a single day.

6. The four levels of the lay person’s discipline.

[160c] These two kinds of disciplines, [pākaśīla of the upāsaka and abhāṅgaśīla of the upāvāsakha], make up the rules (dharma) for upāsakas living at home (grhaḥṣaṭha). The morality of the householder is of four kinds: lower (avaru), middling (madhyuḥ), higher (agru) or absolutely highest (atayagra).

1) The lower person observes morality in order to enjoy the present lifetime, out of fear for his reputation or his renown, by domestic discipline, to adapt himself to the opinions of another, to avoid subordinate employment, or to escape from difficulties. The lower person observes morality for all of these reasons.

2) The middling person observes morality to enjoy wealth and nobility, happiness and power among men. Or else, in the hope of future happiness (paratrasukha) he tames himself and attempts mortification to get a considerable result in a short time. In this state of mind (manasikāra), he observes discipline strictly. Just as a voyage to distant regions is worth considerable profit to a merchant, so the merit of morality assures the considerable result in a short time. In this state of mind (manasikāra) one observes morality for all these reasons.

3) The superior man observes morality in order to reach nīvaṇa, to know the universal impermanence (anityatā) of all dharmas, to escape from suffering and to enjoy the unconditioned (asamskṛta) eternally. Besides, the moral man has no regret; having no regret, he acquires joy (muditā); having joy, he acquires one-pointedness of mind (ekacitta); having one-pointedness of mind, he acquires true knowledge (nirvedacitta); having true knowledge, he experiences revulsion (nirvedacitta) [for the world]; feeling this revulsion, he acquires renunciation (vairāgya); having renunciation, he acquires deliverance (vinokṣa); having deliverance, he reaches nīvaṇa: thus morality is the root of all good dharmas (sārvakṣaśādharmanīlā). Finally, morality is the gateway (āyutana) of entry into the eightfold Buddha path (ādhyātma-gāmidaṇga); by working with it, one necessarily arrives at nīvaṇa.

Question. — In [the list] of the eight branches of the Path, right speech (samyaksūla) and right action (samyakkarmanā) [which constitute morality or śīla] are placed in the middle [in 3rd and 4th place, respectively], whereas right vision (samyagdṛṣṭi) and right intention (samyaktipālā) [which constitute wisdom or pajñā] are placed first [1st and 2nd place, respectively]. Then why do you say that morality is the doorway of entry into the eightfold Buddha Path?

Answer. — In the list [of the eight branches of the Path], the most important is put first, namely, right vision (samyagdṛṣṭi). Moreover, before undertaking the Path, it is first necessary to ‘see’. But in the order of things (dharmasamākramāna), morality comes first. It is like when a house is being built: although the ridge-pole is the most important piece, one begins by taking the ground.

4) The absolutely superior person observes morality because he wants to reach Buddhahood out of his compassion (anukampa) for beings; because, knowing all dharmas, he is seeking their true nature (satyalakṣaṇa). He does not fear the unfortunate destinies (durgāni) and does not seek happiness. The absolutely superior person practices morality for all these reasons.

In general (sāṁdhyāntah), this fourfold discipline is called the morality of the upāsaka.

II. Morality of the monastic or pravrajīta.

There are four kinds of disciplines (śīla) among monastics (pravrajīta):

1) discipline of the śrāmaṇera (novice) and śrāmaṇerikā, 2) discipline of the lākṣāmāṇī (probationer). 3) discipline of the bhikṣuṇī (nun), 4) discipline of the bhikṣu (monk).

1. Superiority of the monastic vows over the lay vows.276

276 Can the upāsaka obtain the fruits of the religious life (śrāmaṇayupaha) or reach arahathood and obtain nīvaṇa? Or are these benefits reserved for the monastic alone, for the bhikṣu? For this question, see Oldenberg, Bouddha, p. 358-359; Rh. D., Dialogue of the Buddha, III, p. 5; Oltramare, Théosophie, II, p. 131; L de La Vallée Poussin, in Kouta, IV, p. 69, n. 2; Demiéville, Les versions chinoises de Milindapañha, BEFEO, XXIV, 1934; N. Dutt, Place of ūlāy in Early Buddhism, IHQ, XXI, 1945, p. 180-183.

We are asked to distinguish between the Theravādin position and that of the Sarvāstivādin, but it seems that Buddhists never differed on this question; their thesis is very simple and can be summarized in two words: Theoretically, the upāsaka can gain all the perfections of the bhikṣu, but practically, his spiritual progress will be slower and less certain.

1) In theory, the upāsaka can obtain all the fruits of the religious life: “As the Ganges river bends, inclines and flows down to the sea, so Gautama’s congregation, lay as well as monastic, bends, inclines and flows toward nirvāṇa (nīvaṇa) — even evāya Gotamasamā pratiṣaṇa sahaṇāppasaṁbhājīta nīvaṇānāṁ nīvaṇānāṁ nīvaṇāpattāh.”

It is a matter of course that the ordinary upāsaka, no different from the bhikṣu of middling virtue, will not attain nīvaṇa straight away. The majority of upāsakas, “not having broken the fetter of the lay life, will be reborn after death in the heavens” (Majjhima, I, p. 483: bhīṣyo ye gṛīhaścāsyaśānasaṁyāpallāha kāyasya bhūtāt saṇāyānāṁ or), and we have seen above (p. 822F) that celestial bliss and particularly rebirth in the paradise of the Tīrāyātrīṃa gods are the usual rewards for lay morality.

Nevertheless, all the canonical scriptures, Pāli as well as Sanskrit, agree in saying that there are many especially worthy upāsakas who have access to the first three fruits of the Path and who become srotāpānina, sakṛiddhagamin and anāgāmin:
a. “Many are the upāsakas, disciples of the Buddha, householders, wearing the white robe and cultivating the sense-pleasures … who adapt their life to the teachings of the master (Majjhima, I, p. 491. bhikkho va ye su upāsaka mama sīvakkā gihā nādittavanā kāmabhūgino … sattadhāvane vibhārānī. Such a person “breaking the three fetters (kājīyati, vicikītā and īlāsavatipārājga) is a stream-enterer, is not subject to rebirth in the lower destinies, is assured of deliverance) and destined to obtain supreme enlightenment’’ (cf. Majjhima, I, p. 467, and T 99, k. 34, p. 24765-7: cinnā samyojānaṃ parikkheyyā lokaṭāppuṇṇo avipītipaddhunāṃ nīyatā sambodhipattiyāhunā).

b. The same canonical sources also praise the upāsaka who “by breaking the three fetters and reducing passion, aggression and ignorance has become a once-returner; after having returned to this world once, he will attain the end of suffering” Majjhima, I, p. 467, and T 99, k. 34, p. 246v29-2471: cinnā samyojānaṃ parikkheyyā vādukkosasahāminuṁ nāmarājāniśātta jāyatā avimānuṇaḥ antam kārīvāti.

c. Finally, many are the upāsakas, disciples of the Buddha, householders, wearing the white robe, but observing charity who, by breaking the five course fetters (kājīyati, vicikītā, īlāsavatipārājga, kāmabhūgana and vyāsita) have become beings who are reborn in the world of the gods and who attain nirvāṇa; they are not subject to returning to this world” (Majjhima, I, p. 490. and T 99, k. 34, p. 246v19-20: bhikkho vu ye upāsaka mama sīvakkā gihā nādittavanā bhavāčārīni pañcāsanāṃ avipītipaddhunāṃ samyojānaṃ parikkheyyā tapaṣṭikā bhūti avinduṭṭhāhunā avimānuṭṭhānī avimānuṭṭhānā.

On the attainment of these three fruits by the upāsaka, see also Tchong a han, T 26, k. 18, p. 546b.

But can the upāsaka also obtain the fourth and last fruit of the Path, viz., arhathood and nirvāṇa? Yes, unhesitatingly say the Utpalaipakhas in the Karāvattu, Lp. 167: “The lay person can become arhat” (gihī ‘sū avara). But the Theravādins hesitate, quibble and disagree with a test of the Majjima, I, p. 483, that says:

Without having broken the fetter which binds the lay person, no lay person can, after death, put an end to suffering’ (N’āthi koci gihī sūvamyojānaṃ appañkhya kāyasavā bhedā dukkhaṃ antam kārīvā). But that is not the question: the main thing is whether the lay person, while remaining a lay person, can break the fetter that binds and thus put an end to suffering. That is it possible if not easy is what the Theravādins themselves implicitly recognize; actually, in their Aṅguttara, II, p. 45, they list about twenty lay people, Trupassa and Bhallika at the head of the list, who have attained cessation (nibbāna), immortality (ameta), without ever having being ordained. In Samyutta, V, p. 410 and Tsa a han, T 99, no. 1128-1129, k. 1, p. 298v, they recognize that the reverence of honest people, the hearing of the holy Dharma, right reflection and conformity with the precepts of the Dharma – qualities that are within the reach of the upāsaka as well as of the bhikkha – are sufficient to assure the obtaining of the four fruits of the Path including the state of arhat.

2) But if lay discipline correctly practiced leads to sainthood, what is the use of becoming a monastic?

This question was asked by Menander of Āsipyāla who did not know how to answer (cf. Milinda, p. 19-21); it was Nāgasena who provided the solution for this difficulty to the king: the monastic attains sainthood more quickly and more assuredly than the lay person (cf. Tsa pao tsang king, T 203, no. 111, k. 9, p. 492c. tr. Chavannes, Contes, III, p. 120-123). This is the position of all the other Buddhist authors who never fail to underline the dangers of the lay life and the benefits of the monastic life. Although he is a disciple of the Buddha, the lay person is always troubled by passion, aggression and ignorance. This is because he is not yet free of depravity for, if he were free of it, he would no longer stay at home and would not eat as he pleases (Majjhima, I, p. 91). The wise man should renounce the world and leave his family: “Let him leave his son and his wife, his father and mother, wealth and harvests, friends and all objects of desire; let him wander alone like the rhinoceros. Let him say: Family life is a bond; there is little happiness there; little joy, many problems; it is fish-hook; let him wander alone like a rhinoceros” (Suttaṭṭhapāna, v. 60 sq). The monastic life offers immense benefits to those who thirst for salvation; they are fully described in the heavens (svarga), of finding the Path (ābhāsvaṃ) of the bodhisattvas and of reaching nirvāṇa, why resort to the monastic discipline (pravrajīta)?

Answer. – I) Salvation is found by these two moralities, but with greater or lesser ease. Those who remain at home (gṛhaśātha) are overloaded with business during their lifetime; if they want to apply their minds to things of the Path (māgladharmo), their domestic affairs decline; if they want to busy themselves with their domestic affairs, the Dharma things suffer from it; observing the Dharma without adding anything and without subtracting anything is difficult. But for the monastic (pravrajīta) who has renounced the world and made a break with all the causes of restlessness, practicing the Path by exclusive exertion (aṅkāntikāyaṃ) is easy.

2) Besides, those who remain at home are troubled with many cares and preoccupations; [these are] a cause of fetters (samyojana) and an occasion for faults that constitute a problem. The monastic is like a person who has withdrawn into the forest (aranya) beyond any human habitation; he can fix his mind one-pointedly (aṅkāntikāya); when he has neither thought (cintāna) nor speculation (ūrka), his inner consciousness (ādhyātmikasamākhyā) vanishes and outer objects (bhāvyavacca) disappear. Some stanzas say:

Withdrawn into the forest,
Alone, he wipes out his faults.
In calm and rest, he attains single-mindedness (cittāna);
His happiness is greater than divine.

People seek wealth, nobility and profit,
Fame, garments and comfortable beds,
But their happiness is not peace (sujabhiyā).

The search for profit is insatiable.

But the Theravādins see the drawbacks of monastic life in greater or lesser ease.” In his journey to sainthood, the lay person encounters more difficulties than the monastic: he is subject to a more complete discipline which requires sustained effort; the faults that he may commit are somewhat neutralized by his vows that he has professed; they delay but do not prevent his spiritual progress.

659
He who wears the robes (pāṃśukūlika) and begs his food
Does not know restlessness; his mind is always fixed.
With the eye of wisdom (prajñācakṣuṣa)
He contemplates the True [nature] of dharmas.

Into all kinds of sermons (dhammaparyāya)
He penetrates with the view of sameness (saṃpasīṇa).
Wisdom (ijjāna) and peace of mind (cittatānti)
Have no equal in the threefold world (traiḍhitūka).

From that we know that the morality observed by the monastic makes the practice of the Dharma easy.
3) Besides, the cultivation of morality by the monastic earns him an infinite discipline (apramāṇāśīlasamvāra) and the fulfillment of all the equipment for salvation (sarvasambhāraparipūri).
This is why the lay person (avādātavasana) likewise should leave the world (pravraj-ī) in order to acquire perfect morality (paripūnasīla).
4) Besides, in the Buddhadharma, the monastic life (pravrajya) is extremely difficult to practice (paramaḍhūṣa).

[Jambukhādakasūtra] 279

Thus the brahmacharin Yen feou k’ia (Jambukhādaka) asked Śāriputra:
“What is most difficult in Buddhism?”
Śāriputra replied: “The religious life is difficult.”
Jambukhādka continued: “But where is the difficulty?”
- “For the monastic, compliance with the Dharma (dharmanuṭipatti) is difficult.
The cultivation of all the good dharmas (sarvakṣādaladharmabhāvāna) is difficult.
This is why the religious life should be embraced.

279 This sūtra, entitled Dukkharav “Difficulty”, is taken from a chapter of the Samyutta, the Jambukhādakasamyutta, telling about a conversation between Śāriputra and his nephew, the chanuṣāṇabhūṣa Jambukhādaka. In the Chinese version (T 99, no. 490, k. 18, p. 126a), the Dukkaratattata is at the beginning of the chapter; in the Pāli version (Samyutta, IV, p. 260), it is placed at the end.

280 This reading is vouched for in the Chinese version T 99, k. 18, p. 126a11; in the Pāli version there is the variant dharmadharmapariṇām, meaning “conduct in harmony with the Dharma”. Cf. Geiger, Pāli Dhamma, p. 115.

5) Moreover, when a person becomes a monastic (pravrajati), king Mfhr, frightened and saddened, says:
“The fetters (saṃyojana) will diminish in this person; they will certainly attain nirvāṇa and increase the ranks of the Jewel of the samgha (saṃgharāṇa).”

6) Moreover, in Buddhism, the monastic who violates the precepts and undergoes punishment will attain deliverance once this punishment has been undergone.

[Utpalavarnā Jātaka] 281 The Yeou po lo houa pi k’ieou ni pen cheng king (Utpalavarnābhikṣaṇājātakastra) says:

When the Buddha was living in this world, this bhikṣuḥ had become an arhat possessing the six superknowledges (suddhihpāti). She was dwelling in the house of a [161b] nobleman and endlessly praised the monastic life (pravrajya). She said to the women of this nobleman: “Sisters, you should become nuns.”
The women said to her: “We are young and our faces are beautiful; it would be difficult for us to observe the precepts (śīla); we would violate them sometimes.”
The bhikṣuḥ answered: “Just become nuns and, as for violating the precepts, violate them!”
They said: “But if we break the precepts, we will fall into hell. Why could we violate them?” – “As for falling into hell, fall into hell!”
The nobleman’s women made fun of Utpalavarnā and said to her: “In hell one suffers punishment; why should we fall into hell?”

The bhikṣuḥ replied: “I remember my previous lives (pūrvaṇaśāntaḥṣeṣa)…” Once I was an actress (ketādikā) and I told old stories in all kinds of costumes. One day as a joke, I put on the robes of a novice nun, and because of that, at the time of the Buddha Kāyapa, I myself became a bhikṣuḥ. Proud of my noble lineage and my beauty, I developed pride (ahāmānā) and violated the precepts. As punishment for this, I fell into hell and there I suffered all kinds of punishment. Once the expiation was over, I met the Buddha Śākyamuni; I became a nun and now I possess the six superknowledges (abhiṣiktā). Know then that by becoming a monastic and taking the precepts – even if one breaks them subsequently – one will attain arhathood thanks to them. But if one is content to commit sins without having taken the precepts, one will never attain the Path.282 And so, from very early times, from one lifetime to the next, I fell into hell; when

281 This is about the nun Utpalavarnā who has already been considered above, p. 638F, and about whom there is a lot of information; cf. Malalasekera, I, p. 418-421; Akaruna, p. 715-716; Chavannes, Contes, IV, p. 155; Watters, On Yuan Chwang’s Travels, I, p. 334, 337. Nevertheless, to my [Lamotte] knowledge, the present jātaka does not occur elsewhere.

282 In order to ensure his final salvation, a criminal had better become a monastic than remain in the world. On this subject see Dhammapadātha, I, p. 147.

“Having seen his [criminal] state, the Tatthāgata ordained Devadatta. Actually he said to himself: If Devadatta does not leave the world and remains a layman, since he has committed such serious crimes, he will be unable to see his future lifetimes with confidence; but if he enters into religion, no matter how grave the actions he has committed, he will be able to look upon his future lifetimes with confidence. This is why the teacher ordained

661 662
I came out of hell, I was an evil man and, when this evil man died, he fell into hell again, and all that without the least benefit. Know then that the monastic who has taken the precepts, even if he breaks them subsequently, will nevertheless obtain the fruit of the Path (mārgaphala) thanks to them.

[Ordering of an intoxicated brähman. - While the Buddha was at Tche houan (ketavana), a drunk brähman approached him and asked to become a bhikṣu. The Buddha ordered Ānanda to shave his head and give him the monk’s robes. When his intoxication had worn off, the brähman was frightened, did not want to be a bhikṣu any longer and fled. The monks asked the Buddha: “Why did you allow this drunk brähman to become a bhikṣu?” The Buddha replied: “For numberless kalpas, this brähman did not even have the idea of becoming a monastic. Today, as a result of his drunkenness, he made a small resolution (sīksmaṇicintrapāda) thanks to which, later, he will leave the world and obtain the Path.”

For all of these reasons, the religious life has many benefits and this is why the lay person (avādīravasana), even though he has the fivefold discipline (pancaśīla) is not like a monastic (pravrajyā). The discipline (samvara) of the monastic is of four kinds, namely, the discipline of the śrāmaṇera (novice) and the śrāmaṇerikā, that of the sīksamāṇā (probationer), that of the bhikṣuṇi and, finally, that of the bhikṣu (monk).

2. Morality of the śrāmaṇera.283

How do the śrāmaṇeras and śrāmaṇerikās take the precepts (śīlaṃ samādhatu) when they leave the world (pravrajyā)?

The lay person who wishes to leave the world should find two masters: 1) a preceptor (upādhyāya), 2) a tutor (acarā).284 The upādhyāya will take the place of father for him and the acarā, that of mother: since he is abandoning his natural parents, he must seek parents in the religious life.285

Devadatta. Actually, after a hundred thousand kalpas, the latter will become a pratyekabuddha with the name Athissara.”

283 In its description of the ordination of the śrāmaṇera, the sīksamāṇā, the bhikṣuṇi and the bhikṣu, the Mūla is directly inspired by the Sārvāstivādin Vinaya (T 1535) which contains an entire ordination ritual, a summary of which may be found in the Che song kie mo pi ki’t eus yao yong, T 1439, p. 496 seq.

284 The novice then becomes the sārdayaśādhiṃ in the upādhyāya and the antevaci of the acarā, but we do not know what distinguishes these two teachers. The duties of the sārdayaśādhiṃ towards the upādhyāya (Pāli Vinaya, II, p. 222-231) are exactly the same as those of the antevaci towards the acarā (ibid., II, p. 231). Nevertheless, the upādhyāya seems to have had more importance than his colleague: he plays the principal rôle in the ordination ceremonies (Vin., I, p. 56-57) and his responsibility therein is more binding (Vin., IV, p. 114-115). Buddhist scriptures have retained lists of upādhyāyas who followed one after another in the course of time (cf. Przyłęcki, Aśoka, p. 46-48), but have not transmitted the names of acarās to posterity. In Brāhmaṇism, on the other hand, the acarā was more important than the upādhyāya (Manu, II, 145; Yājñavalkya, I, 35). – Cf. Oldenberg, Vinaya Texts, I, p. 178, n. 2).

Having put on the yellow robes (kāśāyini vatthūhī acchodāparṇi) and having cut one’s hair and beard (kesamassum ohārāparṇa), with his two hands he should grasp [161c] the feet of his upādhyāya (upājñāyassvā pāde vandapari).286 Why grasp the feet? In India, it is the custom to grasp the feet as a sign of respect and supreme veneration (paramādinasupaniṣṭi).

The śīcārya should teach (śīkṣate) him the ten rules (daśaśīkṣāpada)287 according to the ordination rite (upasampadaśīlhaṁ). It is the same for the śrāmaṇerikā except that [in place of a bhikṣu] she has a bhikṣuṇi as upādhyāyikā.

3. Morality of the sīksamāṇā.288

The sīksamāṇā pledges to observe the six rules (saddharma) for two years.289

Question. – The śrāmaṇera, possessor of the ten precepts (daśaśīkṣāpada), is able to directly take the full discipline of the bhikṣu (purpiṇñārāja) [without passing through an intermediate stage]. Why must [the śrāmaṇerikā], in the career of the bhikṣuṇi, go through a stage of sīksamāṇā in order to take the full discipline [of the bhikṣuṇi] later?

Answer. – When the Buddha was in this world, the wife of an eminent man (śrīrethābhādha), left the world and took on the full discipline [making her a bhikṣuṇi]. Subsequently when her pregnancy became noticeable, all the nobles blamed (jugapti) this bhikṣuṇi. Because of that, it was established that, for two years, women should practice the discipline (śīlaṃ śīla-) by taking the six precepts [of the sīksamāṇā] and only after that could they take the full discipline of the bhikṣuṇi.286

286 Ceremony of pravrajyā which, in early times was confused with that of upasampadā (cf. I, p. 22).
287 The ten śīkṣāpada of the novice are well known in the texts: cf. Vin. I, p. 83-84). The novice must refrain from: 1) killing (gāndhavilepanadāna); 2) theft (gāndhavilepanadānā); 3) impurity (gāndhavilepanadānā); 4) falsehood (gāndhavilepanadānā); 5) intoxicating liquors (suurvīramayaṁpaddāmānāṇā); 6) eating outside of the proper time (vīkālabhojana); 7) attending worldly entertainments (naccaugālaṁpaddāvadāsana); 8) using unguents, perfumes and ornaments on the body (mālāgandhāravipadhānāmalānādāvabhojanā); 9) sleeping on a high or wide bed (naccaugamālānākṣavā); 10) accepting gold or silver (jātirupamāṇaptapattigahana).
289 The six rules of the sīksamāṇā are the same as the first six śīkṣāpada of the śrīmaṇerikā. Thus the śīkṣāmāṇa vows to refrain, for two years, from killing, stealing, impurity, lying, intoxicating drinks and eating outside of the proper time. Cf. Vin. IV, p. 319.
290 The story of the pregnant bhikṣuṇi is told in Pāli Vin. IV, p. 317; Mahāsākāra Vin. T 1421, k. 12, p. 92a-b; Dharmagupta Vin. T 1428, k. 27, p. 754b; Mālaśārvāraudihāna Vin., T 1443, k. 18, 1005c. According to the latter text, it concerned the bhikṣuṇi Śubhānanda, known in the Vinaya for her breaches of all kinds of disciplines. See E. Waldschmidt, Bruchstücke des Bhikṣuṇi-Pratimokṣa des Śrīvatsatīdrāma, 1926, p. 135.
4. Morality of the bhikṣuṇī

When a woman wants to take full ordination [which will make her a bhikṣuṇī], in the presence of the two assemblies (ubhayasamgha), she must be furnished with the fivefold robe (pañca-cīvara), the begging bowl (pātra), a bhikṣuṇī as preceptor (upādāhyā) and tutor (ācārīnā), a bhikṣu as “master of discipline” (śīla-caryā), etc., in accordance with the ordination ritual (apāsampādādharma).

Generally (samāsataḥ), the discipline of the bhikṣuṇī consists of 500 rules; in detail (vīratarataḥ), of 80,000 rules.295

After the third official proposal (trītyā karmāvācana) she obtains the immense discipline (aprāmāṇa-upavarsā) that makes her a bhikṣuṇī.

---

285 Generally, it is accepted that the discipline of the bhikṣu involves 250 rules, that of the bhikṣuṇī 500 rules (see also P‘i ni mou king, T 1463, k. 8, p. 850c15-16; Wei Annals, ch. 114); but these round numbers are not exact. According to Waldschmidt, Bhikṣuṇīprātimokṣa, the exact number of rules in the Prātimokṣa of the various schools is as follows:

- Chinese Sārvāstivādin: 257 (bhikṣu), 365 (bhikṣuṇī)
- Sanskrit Sārvāstivādin: 263, --
- Chinese Mālasāvāstivādin: 245, 354
- Tibetan “ ” 262, 371
- Mahāyānastūpa “ ” : 255, --
- Mahāklāśaka: 251, 380
- Mahāmāyāgikha: 218, 290
- Dharmagupta: 250, 348
- Pili: 227, 311

286 The bhikṣu and bhikṣuṇī receive ordination by means of the jhāpaticaturbhukārakaraṇa, “the ecclesiastical act where the motion (jhāpa) is fourth (caturtho),” which means: the (threefold) act which, with the motion, makes four. The act of ordination consists of a motion (jhāpa) followed by three proposals (karmāvācana) related to the acceptance of the motion by the community:

a. The motion. – The community is requested by a learned and capable monk who says: “Let the community listen: So-and-so, present here, who is a student of the venerable so-and-so, wishes to receive ordination. If the community is willing, let it confer the ordination: this is the motion.”

b. The three proposals. – The monk continues: “Let the community listen: So-and-so, present here, who is a student of the venerable so-and-so, wishes to receive ordination. The community confers ordination to so-and-so with so-and-so as preceptor. Whoever is in agreement that ordination be conferred, let him be silent. Whoever disagrees, let him speak.” This proposal (karmāvācana) is repeated three times. After the third proposal (trītyā karmāvācana), if the community is silent, the ordination is acquired and the monk says: “So-and-so has received ordination from the community with so-and-so as preceptor. The community is agreed; that is why they are silent: thus do I understand.”

On these ceremonies, cf. Vinaya, I, p. 56, 95 (for the bhikṣu); II, p. 274 (for the bhikṣuṇī); J.Filliozat, Frag. du Vin. des Mālaśaur., JA, 1938, p. 50: Oldenberg, Boudhia, p. 390.

In acts of lesser importance, the motion may be followed by a single proposal instead of three; this is called jhāpaticaturbhukārakaraṇa, “the ecclesiastical act where the motion is second”, i.e., the (simple) act which, with the motion, makes two. Cf. Oldenberg, Vinaya Texts, I, p. 169, n. 2.
5. Morality of the bhikṣu.

As for the bhikṣu, he [must] have the three robes (tricivara), the begging bowl (śīla), three masters and a chapter of ten monks (daivalgav) conforming to the ordination ritual (apasampadidharma).

On the whole, the discipline of the bhikṣu involves 250 rules; in detail, 80,000 rules.

After the third proposal (pṛyād karmaścāvata), he obtains the immense discipline [that makes him a bhikṣu].

In general, that is what is called morality or śīla.

CHAPTER XXIII: THE VIRTUE OF MORALITY (p. 853F)

[162a] Question. – Now that we know the characteristics of morality (uddilakṣaṇa), what is the virtue of morality (uḍḍilāpamītī)?

Answer. – 1) Some say that the virtue of morality is the morality of the bodhisattva who prefers to lose his life rather than break the smallest precept. As was said above in the Sou t'ao sou mo wang king (Sutrasamājāṇi) 303, the bodhisattva sacrifices his life to keep the precepts. [Jātaka of the flayed Nāga] 304

In a previous lifetime, the Bodhisattva was a very powerful poisonous dragon (visāndga). All beings perished before him, the weak merely at the sight of him, the strong, at his breath.

Having undertaken the discipline of one day (cāttārasaṣṭāca), this nāga started to look for a retreat and entered the forest. Having remained in meditation (manasākara) for a long time, he tired himself out and fell asleep. Now it is the rule among the nāgas, when they sleep, to take the form (sammihina) of a snake. The body of this nāga bore an inscription in which the seven jewels (ṣaptarasa) mingled their brilliance. Some hunters (vyadhā, lubdha), seeing him, were astonished and said: “Such a skin (racc-) is extraordinary (adhibhat) and rare (dulabhā); should we not offer it to the king as an adornment?”

The Sutasomajāṇakā has been recounted fully above, Traité, I, p. 260-263F. In addition to the references already given, we may add Rājputaparpīri, ed. Finot, p. 22; P’ou sa pen hing king, T 155, k. 2, p. 115b; Che tseu t’ao so king, T 164, p. 392.

This Jātaka shows some resemblance to the Campeyya (no. 508) and especially to the Bhirādatuṇjātaka (no. 543): there too the nāgas are practicing the upothakamam and offer to those who want them their skin, their muscles, their bones and their blood (cf. Pīlī Jātaka, VI, p. 169); their deeds are presented as illustrations of uḍḍilāpamītā (cf. CariyāHER, p. 85-86; tr. Law, p. 108-109). However, the present tale seems to evoke a famous site near Īllān, well-known from descriptions given by Foucher, Notes sur l’itinéraire de Hiuan tsang en Afghanistan, Études Asiatiques, I, p. 261-262. La vieille route de l’Inde de Bactres à Taxila, I, 1942, p. 130-132, pl. 28. To the west of the city, below the confluence of two streams, there is a rocky cliff three hundred meters long and facing north-south; red lichens cover its sides; a long fissure splits the rock in two; the southern end is whitened by many deposits of coarse mineral. With the help of imagination, the Buddhists of the 1st century were able to see, in the rocky cliff, the giant snake of the present Jātaka or another analogous to it; the fault in the rock evoked for them the knife that will begin his torture; the red lichens recalled “his bloody flesh scattered about on the ground”; wanting to get the mineral deposit to plunge his body into it to the quick, the snake, attacked by insects, immobilized himself so as not to crush them. – It is true that at the time of Hiuan tsang, this rocky cliff, to Buddhists, evoked rather the gigantic image of a Buddha in nirvāṇa. “Two or three it is to the east (correction?), to the west) of the royal city, in a samphālārāna, there is a recumbent statue of the Buddha in nirvāṇa, more than a thousand feet long” (Si yu ki, T 2087, k. 1, p. 873b). But the old Jātaka of the flayed nāga has passed into Muslim legend as the dragon Aidālah, a legend which archeologists have collected on the spot from the natives of Īllān: the rocky crest is none other than the corpse of Aidālah, the great dragon that desolated the country and which Hazrat Ali, the cousin and son-in-law of the Prophet, had already slain.
Immediately they crushed the snake’s head with a stick and cut off his skin with a knife. The nāga said to himself: “My strength is miraculous (tyādhika); if I spread out over this land, it would be turned over like one’s hand. How can these men, tiny things, engage me? But today when I am observing the discipline, I have no care for my life; I will follow the teachings of the Buddha (buddhavacana).” Thereupon, fortifying himself with patience, he closed his eyes and did not look; he held his breath and did not breathe for, out of compassion (anukampa) for these men, [he wanted to spare them]. To keep the discipline, he resolutely (ekacittena) suffered the torture of flaying, without feeling any regret. Thus he lost his skin and his bloody flesh was scattered on the ground. When the hot sun started its journey around the earth, the nāga wanted to get to a large expanse of water [to cool off]; he then saw that small insects (kṣitvā) were coming to eat him; to keep the discipline, he dared not move [out of fear that he would crush them]. He said to himself: “Today I give the gift of my body to the insects; it is in order to reach buddhahood that I give my flesh and sacrifice my life; later, when I am a Buddha, I will follow this [good] resolution by practicing the generosity of the Dharma (dāharmaṇā).” After taking this oath (pranādhāna), his body dried up and he died. He was then reborn in the second heaven (svarga), that of the Trīyāstrīma.

The poisonous dragon of that time was the Buddha Śākyamuni; the hunters were Devadatta and the six heretic masters; the little insects were the [162b] 80,000 devas who found the Path when the Buddha Śākyamuni turned the wheel of Dharma the first time.

In order to keep the [precepts, the bodhisattva sacrifices his life; he is steadfast (niyata) and without regret. That is why it is called the virtue of morality.

2) In order to reach buddhahood, the bodhisattva who observes morality makes the following great vow (pranādhāna): “I wish to save beings; I am not seeking the happiness of the present existence nor of future existence (Ihaparatarasaṅkha); I do not seek glory (vāsai) or fame (prasāna). I do not seek to enter nirvāṇa later; I have in view only the beings fallen into the great stream (mahāsrotā) [of transmigration], deceived by desire (kāma) and bewildered by stupidity (moha); I wish to save them and lead them to the other shore (pāra). I will observe morality attentively (ekacittena) in order to be reborn in a good place (kuśalasthāna); being reborn in a good place, I will meet good people (saṃpuruṣā); meeting good people, I will give rise to wisdom (prajñā); giving rise to wisdom, I will come to practice the six virtues (satpāramāṇā); practicing the six virtues, I will reach buddhahood.” Such morality is called the virtue of morality.

3) Furthermore, the mind of the bodhisattva who is observing morality is good (kuśala) and pure (paritāddha); he is not afraid of the unfortunate destinies (durgati) and has no wish to be reborn among the gods; he seeks only goodness and purity and perfumes (vāsyaṇa) his mind with the aid of morality so as to make it better. That is the virtue of morality.

4) Moreover, the bodhisattva who observes morality in the spirit of great compassion (mahākaruṇācittra) reaches buddhahood, and that is what is called the virtue of morality.

5) Moreover, by observing morality, the bodhisattva gives rise to six virtues and this fact constitutes the virtue of morality.

a. Why does morality give rise to morality? On leaving the fivefold morality [of the upāsaka], one reaches the tenfold morality of the śrāmaṇera. On leaving the morality of the śrāmaṇera, one takes up the morality of discipline (samvaratiśa) [that characterizes the bhikṣu]. On leaving the morality of discipline, one reaches the morality resulting from dhyāna. On leaving the morality of dhyāna, one reaches pure morality (āsākravatāla). In this way morality gives birth to morality.

b. How does morality give rise to generosity (dāna)? There are three kinds of gifts: i) the material gift (āniṣṭādāna), ii) the gift of the Dharma (dharmaṇādāna), and iii) the gift of fearlessness (ahāyaṇādāna).

The morality that abstains from encroaching on the good of others constitutes the “material gift”. -- Beings who witness this value this behavior. [By means of his example], the moral person preaches the Dharma to them and opens up their intellect. He says: “By carefully observing pure morality, I will be a venerable field of merit (panyākṣatra) for all beings; thus all beings, [being inspired by my example], will earn immense merit (apraṇāṇaṇa).” All beings fear death; morality which forbids tormenting them constitutes the “gift of fearlessness.”

Moreover, the bodhisattva says: “I will observe morality and, as reward for this morality, for all beings I will be a noble cakravartin king or a king of Jambudvīpa. If I become a king of the gods (devardhaja), I will load all beings with wealth and there will be no more poor people; later, seated under the Bodhi tree, I will conquer king Mira and destroy his armies; I will realize supreme buddhahood, I will preach the pure Dharma to all beings and will take [162c] innumerable beings across the ocean of old age (jetā), sickness (vyāḍhv) and death (maraṇa).” This is how morality gives rise to the virtue of generosity.

c. How does generosity give rise to patience (kṣānti)? The moral person says to himself: “Today I am observing morality to control my mind. If this morality is without patience, I will fall into hell. Even by not violating the precepts, if I have no patience, I will not escape the evil destinies. How then can I give myself up to anger and not control my thoughts since it is only because of the mind that one enters into the three evil destinies? This is why one must love individual effort, diligence and cultivate patience. Besides, the ascetic who wishes to affirm his moral virtue must exercise patience. Why? Because patience is the great power that consolidates morality and makes it immutable.” Also he says: “Today that I have abandoned the world (pravrajita) and my appearance distinguishes me from a worldly person, how could I give myself up to my emotions like people of the world? It is necessary to try to arm one’s mind with patience. By means of patience of body and speech (khyavakākṣānti), the mind acquires patience. If the mind is not patient, the body and speech are not either. This is why the ascetic must use patience of body, speech and mind to break any movement of anger (krodha). Besides, in general (saṃsārakāla), this morality involves eighty-four thousand items; in detail (vistararaṇa), an immense number (apraṇaṇya) of items. What should I do in order to observe the innumerable rules of morality at once? It is only by patience that I will have command over all morality.” When a person has committed a crime against the king, the king takes the guilty person and puts him into a cart armed with swords; on the six sides of the cart there are sharp points leaving no spaces; the cart goes off at a gallop without choosing a path. If the man succeeds in staying alive without being wounded by the swords, it will be as though he had been put to death but without dying. It is the
same for the moral man: his morality is the sharp swords; patience keeps him alive. If his patience is not strong, morality will wound this man. An old man or a night-walker stumbles if he has no stick; patience is the stick of morality that helps that man reach the Path; being the cause and condition of happiness, it is immutable. This is how morality gives rise to the virtue of patience.

d. How does morality give rise to exertion (āyāta)? The moral person excludes all carelessness (pramāda); by personal effort, he cultivates the peerless Dharma (anuttaradharma); he renounces worldly happiness and penetrates into the holy Dharma; he makes the resolution to seek nirvāṇa and save all beings; with this great thought, he has no more laziness, for he seeks the Buddha above all. This is how morality can give rise to exertion.

Moreover, the moral person abhors the sorrows of the world (lokaduhha) and the sufferings of old age, sickness and death; he develops exertion to free himself and save beings.

[The exertion of the jackal]. – A jackal (ṣūkṣma) was living in a forest with the lions (simha) and tigers (vārāha), looking for the prey left by these animals. Once when he was hungry and tired, in the middle of the night he jumped over the ramparts of the city and entered into a house. Not finding the meat he was looking for, he went to sleep in a hiding-place (rahasyadhyāna) and did not awaken until night had passed. Frightened and bewildered, he did not know what to do: to leave was to risk not being able to escape; to stay was to condemn himself to death. Finally he resolved to die and he lay down on the ground. Some passers-by saw him; one of them said that he needed a jackal’s ear (karnā) and cut off his ear; the jackal said to himself: “Cutting off an ear is painful, but I am happy to save my life.” Another man said that he needed a jackal’s tail (pucca), cut off his tail and went away; the jackal said to himself: “Painful as it is to have my tail cut off, that is only a small thing.” Finally, a third passer-by said that he needed a jackal’s tooth (danta); but the jackal said to himself: “The enthusiasts are too many; if they want to take my head, my life is over.” Immediately he got up and using the power of his wisdom, he jumped across an irrigation ditch and was able to save himself.

It is the same for the ascetic who wants to escape from suffering: when old age (śraddho) comes, he tries to reassure himself; he does not become saddened and applies exertion; also in the case of sickness (vyādhi), as long as there is hope, he does not worry; when death (marana) comes and he knows there is no more hope, he exerts himself and, arming himself with courage and zeal, he redoubles his energy; from the sphere of death, he will finally reach nirvāṇa. The practice of morality is like drawing the bow. The archer first looks for even ground; once he is on even ground, he fixes his attention; having fixed his attention, he bends the bow fully; having bent the bow, he releases the bow-string. Here the level ground is morality; the bow is fixed attention; the bending of the bow is exertion; the arrow is wisdom; the enemy is ignorance. If one can use one’s strength and exertion thus, one will certainly reach the great Path and will save beings.

Finally thanks to exertion, the moral person controls his five instincts and does not feel the five objects of desire (pañcakāmānaga). When his mind escapes from him, he grabs hold of it and brings it back. Morality keeps guard over the senses (indriya); guarding the senses, it gives rise to rapture (ādyāna); producing rapture, it gives birth to wisdom (prajñā); creating wisdom, it leads to Buddhahood. This is how morality gives rise to the virtue of exertion.

e. How does morality give rise to rapture (ādyāna)? There are three actions (karman) by which a person does good; if the physical action (āthakarman) or the vocal action (vākkarman) is good, the mental action (manakarman) tends spontaneously (svatāh) towards the good. A twining plant (kauśalya) growing in the midst of hemp is stunted in its growth; thus the power of morality can destroy all the fetters (samsāra). How does it destroy them? When one does not observe morality, as soon as a reason for hatred (dheṣavasthā) arises, a thought of killing (śītāpācāna) is produced; as soon as a reason for desire arises, a thought of lust is produced. On the other hand, even if he experiences a little anger, the moral man does not conceive any thought of killing; even if he experiences sensual attraction, he feels no lust. This is how morality leads all the fetters to destruction. When the fetters are destroyed, rapture (ādyāna) and concentration (samādhi) are easy to obtain. Just as death takes place easily for a sick person or an old person who has lost their strength, so rapture and concentration are easy to obtain when the fetters are destroyed.

Moreover, the human mind always and incessantly seeks for pleasure and debauchery; the ascetic who observes morality renounces the worldly joys and his mind is without carelessness (apurvamāna); this is why he obtains rapture (ādyāna) and concentration easily.

Moreover, the moral person obtains rebirth among humans, then among the six classes of gods of the desire realm (loka); he is reborn among gods of the desire realm, he obtains rapture (ādyāna); it gives birth to wisdom (prajñā); creating wisdom, it leads to Buddhahood. This is how morality gives rise to the virtue of exertion. 671
Moreover, the moral person says to himself: “We claim that morality is noble (praṇita) and that we should keep it, that immorality is vile (bhau) and that we should avoid it. Such an idea does not correspond to wisdom. According to the judgment of wisdom, the mind is not attached to morality; there is nothing there to grasp, nothing to let go of.” This is how morality gives birth to the virtue of wisdom.

Moreover, the person who does not observe morality, even though he has known knowledge (ātkṣetaka), seeks common occupations and keeps busy in every way finding means of livelihood; the organ of knowledge (ātmanedriṣṭa) becomes dulled little by little, like a slicing blade, if used to cut clay becomes more and more chipped. The monastic who observes morality and is not occupied with the business of the world always contemplates (samānyapayati) the absence of characteristics (ānimitta) which makes up the true nature of all dharmas. Even though originally he has only weak faculties (mevānāyāva), his knowledge makes no progress. For all these reasons, one can say that morality gives rise to the virtue of wisdom. Thus the virtue of morality gives rise to the six virtues.

6) Furthermore, the bodhisattva who observes morality does not know fear (bhaya); he is free of confusion (moha), hesitation (kāśikā) and doubt (samāyā); he does not aspire personally for nirvāṇa; he observes morality solely in the interests of all beings, in order to reach buddhahood and acquire all the Buddha attributes. This characteristic constitutes the virtue of morality.

7) Moreover, [in the words of the sūtra, above, p. 770F], the bodhisattva “is based on the non-existence of sin and its opposite” (āppatiyapratyamadhyāppattitum upāddya), and this constitutes the virtue of morality. Hence it is said:

[163c] Question. – If morality consists of avoiding evil and practicing good, why speak of the non-existence of sin and its opposite?

Answer. – Speaking of their non-existence is neither wrong view (mithyādyṛṣṭi) nor gross conception (sthulacintā); if one penetrates deeply into the nature of dharmas and if one cultivates the meditative stabilization of emptiness (śūnyatāsamādhi), one sees by the eye of wisdom (prajñākāsa) that sin (āppati) does not exist. If sin does not exist, its opposite, absence of sin (anāppati) does not exist either. Besides, if the being does not exist, the sin of killing (ātippatipatti) does not exist either; if the sin does not exist, the discipline (śīla) that forbids it does not exist either. Why? There must be a sin of killing in order that the forbidding of killing exist; but since there is no sin of killing, its forbidding does not exist.

Question. – Beings presently exist; would you say that they do not exist?

Answer. – That which is seen by the fleshy eye (mānasacaksu) is not right seeing (darśana); if one uses the eye of wisdom (prajñākāsa), one will see that there are no beings. As was said above (p. 724F) in regard to generosity, there is neither donor (ādaya) nor recipient (pratigraha) nor thing given (deya); it is the same here.

Moreover, if the being (sūtra) existed, it would be the same as the five aggregates (skandha) or different from them. If it were identical with the five skandhas, the skandhas being five and the sentient being being one, five would equal one and one would equal five. An exchange market where five would equal one would find no taker. Why? Because one does not make five. This is why we know that the five skandhas do not make up one single being. – Moreover, the five skandhas that arise (uppanna) and perish (niruddha) are of impermanent nature (anetadyākṣaṇa), whereas the being’s nature is to pass from one existence to the next by accumulating sins (āppatti) and merits (puṇya) in the three worlds (traiḍhiṇa). If the five skandhas are confused with the being, the latter would be like plants (ṭīna) and trees (kāṣṭha) which, arising spontaneously and perishing spontaneously, are unaffected by the bond of sin (āppattihandhāna) and by liberation (vimokṣa). Thus we know that the five skandhas are not the being.

That a being exists outside of the skandhas has already been refuted above when it was a question of the eternity and omnipresence of the ātman (cf. p. 740F). Besides, the view of self (ātmanadṛṣṭi) does not arise outside of the five skandhas. If a being existed outside of the five skandhas, it would be eternal and, if it were eternal, it would escape birth (jīvít) and death (maruṇa). Why? Because birth is to be after not having been, and death is to perish after having been born. If beings were eternal, they would fill up the five destinies (paṇhagati). Being eternal from the very beginning, would they return into existence? Free of birth, they would also be free of death.

Question. – It is certain that the being exists; why do you say that it does not exist? There is a dharma, ‘being’, that has the five skandhas as causes and conditions (henupratayu), just as the dharma ‘hand’ exists as a result of the five fingers (antarū).

Answer. – This statement is false. If a dharma, ‘being’, existed as a result of the five skandhas, the existence of this dharma ‘being’ would not be conceived apart or outside of the five skandhas. The eye (cākṣa) sees color (rūpa), the ear (śrava) hears sound (śahāsa), the nose (gandha) smells odor (gandha), the tongue (jāva) tastes flavor (asa), the body (kāya) feels touch (graśatava) and the mind (manas) cognizes dharmas; but all of that is empty [164a] (śūnya) and free of substantial self (anātman). There is no being distinct from these six things. The heretics (tṛthīka), who believe the reverse, claim that the being is the eye that sees colors, etc., up to... the mind that cognizes dharmas. Or else, they are of the opinion that the being is that which experiences suffering or pleasure. Those who share this view do not know the reality of the being.

[The trick of the self-interested disciples]. - There was a very virtuous and venerable disciple. The people who claimed him as an arhat brought him masses of offerings. Later, he became sick and died. Fearing to lose the offerings [that were brought to him], his disciples took away his body during the night and arranged the coverings and pillows on his bed so that one would have said that the teacher was there lying on his bed. To those who came to ask about the condition of the sick man, the disciples said: “Don’t you see his bed-clothes and pillows on the bed?” Without looking into the matter, the foolish people thought the teacher was sick and in bed, and went away after having made their offerings. This happened several times. There was, however, an intelligent man who came to enquire about the disciple; the disciples gave him the same answer. But this intelligent man replied: “I didn’t ask you about the bed-clothes and the pillows on the bed; I asked you about the man.” Taking away the covers, he looked for his teacher, but there was no one there. [Here too], outside of the six objects, there is no ātman. Similarly, there is no individual who cognizes (jāhāna) or who sees (darśin). Furthermore, if the being existed in the five skandhas as in its causes and conditions (henupratayu), the five skandhas being transitory, the being also would be transitory. Why? Because there is a similarity
The virtue of patience does not play a large rôle in the Lesser Vehicle: a short praise in Dhammasaṃgharājaṃ (tr. Lav. O. 49-69); Saṃghavagga, I, p. 226: "khaṇṭiḥ paramaṃ tāpaḥ tiṣṭhātāḥ nibbāne paramaṃ vadaṃt Buddhāḥ, and in Samyutta, I, p. 226: khaṇṭiḥāḥ bhāgyo na vijiṣṭāt; a brief definition in Dhammasaṅgīti, 230: "tā khaṇṭiḥ kamanātā adhyātanātā acandikākham anasaṃpravattani cīnasa, ayaṃ vuccati khaṇṭiḥ. But the opposite sin, anger, hatred or aversion (krodha, dveṣā, pratigha) is often condemned.

The Greater Vehicle, on the other hand, attaches great importance to patience: it distinguishes three main kinds: paripādikāruṇāvasthāṅkāṃ, injuring injuries; dukkhasiddhiṣvāndikesāṅkāṃ, withstanding suffering; dharmasiddhiṣvāndikesāṅkāṃ, meditating on the Dharma and adhering to it. See, among other sources, Sūtrimukālī, ed. Lévi, p. 108; Bodh. bhāmi, p. 189-199; Sīkāsāsāmakāya, p. 179-188 (tr. Bendall-Rouse, p. 175-183); Bodhisattvavatāra and Puñjikā, ch. VI (tr. Lav. O. 49-69); Saṃghavatā, p. 191; Siddhi, p. 621; Ta-fang kouang, T 279, k. 44, p. 232b sq.

The three seals of the Dharma will be defined below, k. 15, p. 170a.

CHAPTER XXIV: THE VIRTUE OF PATIENCE (p. 865F)

[164b] Śūtra: It is necessary to fulfill the virtue of patience by being based on non-turbulence of the mind (kṣaṇitpāramitāḥ paramāntayā aṣṭobhanaṃ upādāya).
Some say that there are two kinds of good minds (kusala), one coarse (sthūla), the other subtle (māṃsa), the former being patience, the latter, rapture (dhyāna). As long as one has not acquired rapture, spiritual joy (ānubhāva) is only able to mask (pratichīdāna) sans: this is called patience; when one has acquired rapture, this joy can avoid all sin: this is called rapture.

Patience is a mental event (cittakāyadharma) associated with the mind (cittasamprayakta) and accompanying the mind (cittanuṣārin); it is not an action (karman) or the retribution of an action (karmanipīta) but a companion of action (karmanusārin).

According to some, it belongs to two realms (dhetuātyāvaca) (desire realm and form realm). According to others, it belongs only to the desire realm (kāmadhatvāvaca) or to no realm (anavacara); it would be foreign to the form realm for there are no external annoyances to be withstood in the form realm (rūpadhatu).

Patience is impure (sdorava) or pure (sandorava), for it is found among worldly people as well as in the saints (āśyā).

The patience that puts an obstacle (āvyeti) to the bad instincts of one’s own mind or the mind of another (svaparacittakusala adverse) is said to be good (kusala). Since it is good, there is suppression (samuccagna) or non-suppression (asamuccagna) of thinking (manusikāra). All this is fully analyzed in the Abhidharma.

### II. PATIENCE TOWARD BEINGS

#### Question.
- What is patience toward beings (sattvakṛṣṇa)?

**Answer.** – There are two kinds of beings for the bodhisattva: (i) those who cover him with respect (satkāra) and veneration (pūjā), (ii) those who hate him, insult him, strike him and torment him. The bodhisattva is able to withstand both kinds: he does not like the man who flatters him; he does not hate the man who harms him. That is patience toward beings.

#### 1. Indifference toward sycophants.

**Question.** - Can there be patience in the face of respect and veneration?

**Answer.** – There are two kinds of fetters: (i) those that depend on affection (anunayapattita); (ii) those that depend on averse (pratighapattita). Respect and veneration do not give birth to averse but lead to affection (anunaya) and attachment (akhiṃveva); these are skillful seducers and this is why it is necessary to cultivate indifference toward them without becoming attached to them and without liking them. How does one remain insensible to them? By thinking about their impermanence (aniyati) and [by knowing] that they are a source of fetters (samyojanapattichāna). Thus the Buddha said: “Profit and honors (lābhassatkāra) are a deep wound (vrana). Just as a wound cuts through the skin (chavi) into the flesh (mūliina) to the bone (asthi), breaks the bone and penetrates to the marrow (asthinīla), so the man attached to profit and honors cuts the skin of morality (śilacchāvi), breaks the flesh of rapture (dhyānamūla), crushes the bone of wisdom (prajñāśīla) and loses the marrow of the subtle good mind (māṃsakusalaśīlamūla)”.

[164c] [Devadatta, the victim of profit and honor]  

---

677

---

678
When the Buddha returned to the land of Kia p'i lo p'o (Kapilavastu) for the first time, he was accompanied by 1250 bhikṣus, all brahmacārīns; since they had been worshippers of fire (agnī), their appearance was miserable; since they had practiced fasting and asceticism, their bodies were emaciated. King Tsing fan (Saddodhana) said to himself: “My son’s companions (parivāra), although animated by pure intention (citātivinuddhī), are really not good-looking. I am going to choose among my sons and grandsons; each family will give one of their members to be a disciple of the Buddha.” Having had this thought, he published an edict in the land enjoining certain young men of the nobility of the Śākyas to leave home and go forth (pravrajya).\(^{309}\) It was then that Devadatta, son of king Hou fan (Dronadana),\(^{310}\) left home practiced the Path and recited the 60,000 items of the Dharma (dhammasaṅkho). He gave all of these to prince Ajāna (wou fen liu, T 1421, k. 14, p. 101b17). He had acquired the five powers. Devadatta then addressed the great bhikṣu Maudgalyāyana and said: “Consider the impermanence of the five aggregates: you will thus find the Path and, at the same time, obtain the supernatural powers”; however, the Buddha did not teach him the means of acquiring them. Devadatta went away and made the same request of Śāṇḍitra, Maudgalyāyana and up to five hundred arhats, but all of them were silent about the method, saying: “Consider the impermanence of the five aggregates: you will thus find the Path and at the same time acquire the supernatural powers.” Devadatta wept with vexation and, going to Ānanda, begged him to teach him the supernatural powers. At that time, Ānanda did not yet have the knowledge of another’s mind (parācittajño); however, out of consideration for his brother and on the advice of the Buddha, he taught Devadatta the means of acquiring the supernatural powers. Devadatta withdrew to the mountain and soon acquired the [first] five powers.

---

\(^{309}\) Accordign to the Mppāsaṅkho, this episode does not occur in the Pāli sources: the Vinaya, II, p. 183, notes only that Devadatta had acquired the first five powers. For twelve years he pursued his efforts zealously.\(^{311}\)

---

\(^{311}\) One day when the Buddha was at Rājagha, a famine broke out. The bhikṣus who had magical powers went to various mythical regions, Jambuvipa, Pārvavideha, Apagrodana, Uttarakuru, the Trāyasthrīman heaven, to gather the marvelous foods and fruits which these regions produced and distributed them to the community. Envious of their powers, Devadatta asked the Buddha to teach him magic, but the Buddha advised him rather to work for his own salvation. Devadatta then addressed the great bhikṣus, Śāṇḍita, Maudgalyāyana and up to 500 arhats, but all of them refused him. In despair, Devadatta then had recourse to his brother Ānanda who, giving in to his entreaties, gave him the secrets of magic and other miraculous powers. – Cf. Che songliu, T 1435, k. 36, p. 257a15, which the Mppāsaṅkho follows almost textually here; Pi nai ye, T 1464, k. 2, p. 859b; Tch’ou yao king, T 212, k. 14, p. 687b-c. In the Mulasāṃghikavin vin. (T 1450, k. 13, p. 167c-168b; Rockhill, Life, p. 84-85), it is Ānanda’s teacher, Daśabala Kāśyapa, who communicates the secrets of magic to Devadatta; in Tseng yi a han, T 125, k. 47, p. 802b-c, it is the bhikṣu Sīva lo t’o (Suradha) who taught him the precepts and the discipline (dīnasannvase) and the bases of miraculous power (śāntipaṭadā).
He transformed himself several times\(^{130}\), changing into a marvelous elephant (hastiratna) or a marvelous horse (aivaratana) and disturbing the prince’s mind. One day he changed into a child (kumāракa) and came to sit on the prince’s lap; the prince took him in his arms, kissed him and gave him some spit.\(^{131}\) Each time Devadatta stated his name so that the prince recognized him.

Devadatta moved Ajātiṣṭhū’s mind by means of these transformations (parināma); the prince lost his head. He built a large monastery (vihāra) in the Ngaik yuau (Ambavana);\(^{132}\) nothing was missing in it, not the fourfold pūjā, not the most varied furnishings. He made a gift of this monastery to Devadatta and, each day, leading his great ministers (mahāmātyas), Ajātiṣṭhū brought five hundred cauldrons of rice soup.

[First sin: the schism].\(^{133}\) – Although Devadatta received so many offerings, his community was limited. He said to himself: “I have thirty marks of the Great Man (mahāpurussalaksana),\(^{320}\) a few less than the Buddha [who has thirty-two]; but my disciples are not numerous. If I had a large community (mahāsaṅgha) [165a] around me, in what way would I be different from the Buddha?” Having had this thought, he provoked a schism in the assembly (sanghabheda) and won five hundred disciples to his cause.

Śāriputra and Maudgalyāyana came to preach the Dharma to them and converted them; [the Buddha’s] community was reformed.

\(^{130}\) Among these transformations, Devadatta’s metamorphosis into a child is the best known; some sources do not mention any others. Pāli Vin., II, p. 185: Having changed his own shape and taken that of a little boy, Devadatta appeared on the lap of prince Ajātiṣṭhū adorned with a belt of snakes. Ajātiṣṭhū was frightened, dumbfounded and terrified. Devadatta said to him: Are you afraid of me, prince? – Yes, who are you? – I am Devadatta. – Then show me your own form. – Then Devadatta put away the form of the little boy and stood up before prince Ajātiṣṭhū, begging bowl in his hand, clothed in his monks’ robes. See also Dhammapadāṭṭha, I, p. 139 (tr. Burlingame, Legends, I, p. 255); Tseng yi a han, T 125, k. 47, p. 802c; Teh ou yao king, T 212, k. 14, p. 687c; Pi i po cha, T 1545, k. 85, p. 442a.

There were yet other metamorphoses that the Suvastivādins sources enumerate: they tell how Devadatta changed into an elephant, a horse, a veil, a cap, a monk, and finally a child: cf. T 1435, k. 36, p. 257c, which the Mppī follows closely: Devadatta changed into a precious elephant in prince Ajātiṣṭhū’s house: he came in by the door and left by the window. Then he changed into a precious horse that did the same. Then he changed into a precious veil and appeared on the prince’s lap who took it and fastened it on his forehead … Finally, he changed into a handsome little boy wearing a necklace of precious gold and appeared on the prince’s lap who took him in his arms, played with him and spit into his mouth. This story has the same details almost in the same Ken pen choou.. p’o seng che, T 1450, k. 13, p. 166c (cf. Rockhill, Life, p. 86); Pi ni ye, T 1464, k. 2, p. 859f.; Pie yi sa a han, T 100, k. 1, p. 374c.

131 This disgusting detail, unknown to the Pāli sources, is mentioned in almost all the Chinese versions. Here is the explanation which the Mppī will give later (T 1590, k. 20, p. 252b): The Buddha called Devadatta a fanatic, a corpse, a swallower of spit … A swallower of spit because Devadatta, greedy for gain (ālāha) and honors (sukāra), changed into a little boy of celestial beauty and appeared in the arms of king Ajātiṣṭhū. The king kissed his mouth and gave him some spit to swallow. This is why Devadatta is called the man who swallows spit.” The same explanation is found in Vībhāṣaṇa, T 1545, k. 85, p. 442a: First, Devadatta possessed the raptures (ālāha), thanks to his arījñā of magical power, he changed into a little boy, clothed in a garment sewn with gold thread, his head crowned with five flowers; he sat down on prince Ajātiṣṭhū’s knee, caressed him and joked with him until the prince recognized that he was the venerable Devadatta. Then the prince took him in his arms with affection, kissed him and spat into his mouth. Very greedy for gain and honor, Devadatta swallowed this spit. This is why the Buddha reproached him, saying: “You are carrion, eating human spit.” When Devadatta had swallowed this spit, he came out of his capture, but quickly resumed his body of metamorphosis.”

132 Many places are known with the name of Ambavana (cf. Malalasekera, I, p.160): actually, the monastery built for Devadatta was at Gayāluṇa (cf. Jātaka, I, p. 185, 508; II, p. 38). All the sources obviously describe the gifts that Ajātiṣṭhū piled on Devadatta: Sānnyāta, II, p. 242; Vīṇayya, II p 185, 187; Tseng yi a han, T 99, k. 38, no. 1064. – K. 33, p. 276b-c; Che song liu, T 1435, k. 36, p. 257c; Ken pen choou.. p’o seng che, T 1450, k. 13, p. 168c; k. 14, p. 173b (cf. Rockhill, Life, p. 86).

133 Here is a brief summary of this schism, told by all of the sources in a more or less concordant way: Blinded by his success, Devadatta went to Rājagṛha in the Venuvana where the Buddha was preaching the Dharma. Respectfully bowing to the teacher, he made the following statement: “Lord, you are already old; entrey the assembly to me: I will take care of it.” The Buddha refused three times: “I would not entertain the assembly even to Śāriputra or Maudgalyāyana, still less to you who are nothing and worthless.” Devadatta went away furious. – Cf. Pāli Vinaya, II, p. II, p. 188-189; Che song liu, T 1435, k. 30, p. 258b; Ken pen choou.. p’o seng che, T 1450, k. 14, p. 169f. (cf. Rockhill, Life, p. 86); Pi ni ye, T 1464, k. 2, p. 860a; Dhammapadāṭṭha, I, p. 139-140.

It was undoubtedly after these events that Devadatta tried to foment discord in the Saṅgha. He persuaded Kokāḷika, Kamarāgāya, Khandrāyasa and Samudrādattā to go with him to advise the Buddha to impose on the monks a more severe way of life. The new rule would involve the following points: (i) to live as hermits in the forest; (ii) to live entirely on begged food, never to accept an invitation; (iii) to dress in gathered rugs and tatters; (iv) to spend the nights at the foot of a tree; (v) to abstain from meat and fish.

The teacher refused to agree to these demands and declared that he would allow those who wished to adopt this kind of life free to do so, but that he would not make these rules obligatory for all the monks. Already expecting this refusal, Devadatta took it as a pretext to revolt against the Buddha; he won over five hundred monks to his cause. Vṛjī, natives of Vasiṣṭha, who, since they had already recently entered into the community, were ignorant of the rules. – Cf. Vīṇaya, II, p. 196-198; Wou fen liu, T 1421, k. 25, p. 164a; Sseu fen liu, k. 46, p. 909b; Che song liu, T 1435, k. 36, p. 259a; Ken pen choou.. p’o seng che,T 1450, k. 14, p. 70b seq. (cf. Rockhill, Life, p. 87); Dhammapadāṭṭha, I, p. 141-142.

Sustained by his supporters, Devadatta went back to the monastery of Gayāluṇa. One day when he was preaching the Dharma, he saw in the assembly Śāriputra and Maudgalyāyana. Thinking that they had come to join his side, he invited Śāriputra to address the assembly and, feeling tired himself, he lay down to sleep. Śāriputra and Maudgalyāyana spoke and easily persuaded the five hundred schismatic monks to return to the Buddha. Awakened from his sleep by Kokāḷika, when Devadatta learned what had just taken place, his blood flowed from his mouth. – Cf. Vīṇaya, II, p. 199-200; Sseu fen liu, T 1428, k. 46, p. 906c-910a; Che song liu, T 1435, k. 37, p. 263b-c; Ken pen choou.. p’o seng che, T 1450, k. 20, p. 203a-b (cf. Rockhill, Life, p. 94); Tseng yi a han, T 125, k. 47, p. 803a; Dhammapadāṭṭha, I, p. 143.

For these thirty mahāpurussalaksana of Devadatta, see above, Traité, I, p. 286f, n. 2.
Thus Devadatta committed three sins of immediate retribution (ānantarya).  

[Connection with the heretics]. – He joined in friendship with bad teachers, the heretic Fou lan ma (Pīrāma), etc.; he destroyed all the roots of good (kasalantulā) unashamedly.

[Attempt to poison the Buddha and fall into hell]. – Finally, Devadatta dipped his fingernails into poison (vīs) and, under the pretext of going to bow before the Buddha, he tried to wound him. He wanted to go, increase tomorrow? – The bhikṣuṇī answered: “By committing the sin today, you have created the roots of evil (akīlaṃśkara).” – Then Devadatta, inflamed with anger, struck her with his hand and killed her.

There are five ānantarya sins, so called because the person who commits them falls immediately into hell (samanantaravara naraṃkaṇṇapadaya): 1) mātyāṅgha, 2) pītyāṅgha, 3) arhadbhāṅgha, 4) abhāṅgha, 5) tatūdghastāḥ. The sources do not always give the same order and they are sometimes given mixed in with other sins: cf. Vinaya, I, p. 193; Anguttara, I, p. 27; III, p. 436; Vinaya, I, p. 168, 321; Vibhāṅga, p. 578; Mahāvtrandupati, no. 2324-2328; Dharmasūmiyāh, LX; Koka, IV, p. 201. – Devadatta was guilty of no. 3-5; cf. Kena pen choso... p'o sen chho T 1450, k. 10, p. 1480: “He has committed three ānantaryas: i) He struck the Bhagavat from afar with a big rock and spilled the blood of the Tāthāgata with a mind of hatred; ii) he broke up the community which was living in harmony; iii) he took the life of the bhikṣuṇī Utpalavarnā.”

The Pāli Vinaya is silent on the death of Devadatta; the Buddha just said that he will go to hell for a kalpa. – The Mālinda briefly mentions that he was swallowed up by the earth (p. 101) and that at the moment of death he took refuge in the Buddha (p. 111). – The Dhammapadatthā, I, p. 146-147 continues this twofold tradition and develops it: Feeling sick, Devadatta wished to see the Buddha one last time and had himself brought by his disciples to Śrīñauvī to the Jarvāna. Forewarned of his arrival, the Buddha announced that, despite his efforts, Devadatta would not succeed in seeing him in the present lifetime. Actually, when the heresiarch got out of his litter, his feet sunk into the earth, before disappearing, he still had time to take refuge in the Buddha.

The Pāli tradition does not mention the incident of the poisoned nails. This detail appears in the Vajrapāṇi-yālana, T 1450, k. 10, p. 804a, which is otherwise quite close to the Pāli tradition. Here is an extract: Being gravely ill, Devadatta said to his disciples: “I no longer have the strength to go to the īsāmaṇa Gautama; you must help me to go.” Then Devadatta dipped his ten fingernails in poison and said to his disciples: “Curry me to the īsāmaṇa.” His disciples brought him to the Buddha. Then Ānanda, seeing Devadatta approaching from afar, said to the Bhagavat: “Here comes Devadatta; surely he feels remorse and has come to make amends.” The Buddha said to Ānanda: “Devadatta never comes to me... from today, his vital organ (jīvojīva) is ripe (i.e., has reached its end).” Then Devadatta came near the Bhagavat and said to his disciples: “It is not proper for me to stay lying down in front of the Buddha; put down my litter,” and he stepped out onto the ground. At this moment, a blazing wind arose from the center of the earth and enveloped Devadatta’s body. Burned by the fire, he felt a mind of remorse toward the Tathāgata and wanted to cry out Namo buddhaye. But he did not reach the end of this invocation; hardly had he pronounced Namo than he felt into hell.

According to this text, we see that Devadatta did not have a chance to scratch the Buddha with his poisoned nails; the Māpī also seems to indicate that he did not put his hand on the Buddha: “He had hardly arrived in Rājaṭhāna than the earth opened up.” According to the Mūlaasavatīvivāda Vinaya, T 1450, k. 10, p. 150a (cf. Rockhill, Life, p. 107), things went further and Devadatta effectively tried to wound the Buddha. Here are some extracts from this Vinaya: [Having tried in vain to seduce Yāsīdhārā], full of shame, Devadatta left the palace. Seeing his anger and pain, the Śākyas said to him: “From today on you should go and find the Bhagavat and ask his
but had not arrived at the city of Rājagṛha, when the earth opened up and a fiery chariot came to get him. Devadatta entered into hell (niraya) alive.

Although Devadatta did possess on his body thirty marks of the Great Man, he was unable to tame his mind; carried away by the lure of honors and gain, he committed the great sins and, alive, entered into hell.

This is why the sūtra says that profit and honors are a deep wound that breaks the skin and penetrates as far as the marrow. One must keep from liking toadies. In the bodhisattva, patience consists of not clinging to those who cover one with veneration (pūjā) and respect (sattākara).

*** *** ***

Furthermore, there are three kinds of honors (pūjā): i) One is respected (sukhrta) by people as a result of merit (punya) acquired in the course of previous existences (pijvajjananant; ii) One is respected by people as a result of qualities (guna) of which one has given evidence in the present lifetime (shajjanan) in practicing morality (śīla), rapture (dhyāna) and wisdom (prajñā); iii) By falsehood (myād) and deception (vipralambha) one can have no virtue inwardly and outwardly seem quite white: one wins honors by deceiving one’s contemporaries. In the face of these three kinds of honors, [the bodhisattva] has the following thoughts:

1) “Presently I am enjoying these honors as a result of the merits that I diligently cultivated in my previous existences; this is the natural result of my diligent activity. Why feel proud (purṇa)? What has been planted in spring is harvested in autumn. Why be proud of what happens naturally?” Having thought thus, the bodhisattva disciplines his mind and feels neither attachment (abhītiśecaka) nor pride (abhīmāna).

2) If the honors that he enjoys are due to his qualities of which he has given evidence in the present lifetime, the bodhisattva has the following thoughts: “It is thanks to wisdom (prajñā) that I know the true nature (sattākākṣana) of dharmas and that I have cut through the fetters (sannyojana); it is as a result of my

pardon, if he pardons you, we will proclaim you king (devaputra).” Then Devadatta filled his ten fingernails with poison and went to the Bhagavat. He thought: “I could not stand it if the śramaṇa Gautama gives me his pardon and congratulates me; so, in the moment of bowing to him, I will scratch his feet with my poisoned nails and wound him.” Having come to the Buddha, he bowed his head to the two feet of the teacher and speaking to the Bhagavat, he said: “Out of your compassion, please grant me your pardon.” The Bhagavat looked at Devadatta, wondering with what intention he had come: divining the murderous intentions of Devadatta, he used his miraculous powers (viddhikula), transformed the bottom of his knees and changed them into rock crystal; then he remained silent.

Devadatta became angry at this silence of the Buddha and, putting his evil intentions into execution, scratched the Bhagavat with his poisoned fingernails. But his ten fingers all broke off and, with a shock, the poison caused him severe pain.

This attempted poisoning is known to the Chinese pilgrims (cf. Fa hien, tr. Legge, p. 66; Hsuan tsang, tr. Watters, I, p. 390), as well as to the Tibetan tradition (cf. Schiefner, Tibetische Lebensbeschreibung, p. 278 seq.). qualities (guna) that these honors come to me; I have no part in it.” Having thought thus, he disciplines his mind and feels no pride. He says: “actually, it is my qualities that people love, not me.”

[The trick of the Kaśmirian].

A bhikṣu, native of Ki pin (Kaśmir), learned in the three baskets (trīpiṭaka), who followed the rules of the forest-dwellers (araṇyadharma), went to the royal palace one day where a great reception was being prepared. The gate-keeper (dharāpāla), seeing the coarseness of his garments, closed the gate and refused him entry. This happened several times; as a result of the coarseness of his dress, the bhikṣu was not allowed to enter. He had recourse to a trick (apāya); he borrowed a fine robe and went back to the palace. Seeing him, the gate-keeper allowed him to enter without stopping him. The bhikṣu entered the gathering and was given all kinds of delicate food. First [165b] he made offerings (dāya), transformed the bottom of his knees and changed them into rock crystal; then he remained silent.

The ascetic who obtains honors while practicing virtue (guna), morality (śīla) and wisdom (prajñā) likewise says to himself that he owes these honors to his qualities and not to himself. This consideration is a mental discipline called patience.

3) To obtain honors by falsehood (myād) or deception (vipralambha) is to inflict unbearable torture on oneself. One should say: “By obtaining honors by means of deception I am no different from brigands and thieves who get their food [by means of petty theft]. This is falling into the sin of deception (vipralambhāṇa).”

Not feeling any affection for the people who cover one with all kinds of honors, not exalting oneself, constitutes patience toward beings (sattvakaśanā).

2. Indifference toward benefactors.

Question. – For those who have not yet found the Path, food and clothing are necessary. By what means (apāya) can one find patience, not be attached and not love one’s benefactors?

1326 A monk who knows the three baskets is called tripiṭaka in Sanskrit (cf. Avadānaśīlā, p. 334; Divyāvadāna, p. 61, 505) and more rarely, tripiṭaka (Divyāvadāna, p. 54. In Pāli, he is called tripiṭaka (Milinda, p. 18; Jātaka, IV, p. 219).
3. Indifference toward women.

Furthermore, when women want to charm and disturb the bodhisattva, the latter must tame his mind and endure it without being disturbed.

[The first attack by the daughters of Māra.]

The intervention of the three daughters in Māra’s first attack against the Bodhisattva should be noted. These three girls were called Taṣṭhā, Arati and Raṇī (Sūryāvatī, I, p. 124); Taṭṭhī, Arati and Raṇī (Mahāvastu, III, p. 286); Rati, Arati and Tāṭṭhī (Lalitavistara, p. 378); Arati, Prati and Tīr (Buddhadatta, VIII, v. 3).

Māra launched three main assaults against the Buddha: 1) Immediately before the enlightenment, when the Bodhisattva was sitting under the pipal tree of Bodhi, Māra launched his armies against him to make him leave the Bodhi seat and thus prevent him from attaining enlightenment; the Bodhisattva victoriously resisted this attack and, touching the earth with his right hand (bhūmirūpāṇamādāya), he took it as witness to his right to occupy the Bodhi seat. – 2) Four weeks after the enlightenment, when the Buddha was meditating under the ajīpalayayogadhi tree, Māra and his daughters came to tempt the Buddha and induce him to enter into nirvāṇa before having preached his doctrine.

With regard to the intervention of the daughters of Māra in these two daughters’ appearances, it is convenient to distinguish three groups of sources:

1. Some sources, distinguishing carefully between the two assaults, do not have Māra’s daughters appear in the first assault, but tell only of the repeated attacks of Māra’s armies against the Bodhisattva: Sunanipāta, III, 2 (v. 425-449); Ājīvaka, I, 71-75; Mahāvastu, II, p. 404-414; Buddhacarita, ch. XIII; Fo s'en guo, T 192, k. 5, p. 25a. There are also representations where Māra’s daughters do not appear: the bas-reliefs of Gandhāra (cf. Foucher, Art Gréco-bouddhique, I, p. 401 (fig. 201); I, p. 405 (fig. 202-204); II, p. 15 (fig. 306-307); II, p. 197 (fig. 402); II, p. 201, (fig. 403); - a stele at Sālaśīth (ibid., p. 539, fig. 498); - a stele at Jagdispur, Patna district (ibid., p. 545, fig. 500); - a picture from Qyzyl in central Asia (ibid., p.605, fig. 523); - a fresco at Yun-Kang (Chavannes, Mission, fig. 228 and p. 311). – On the other hand, the same sources or related sources attribute a major rôle to the Daughters of Māra outside of the second assault against the Buddha: Sūryāvatī, I, p. 124; Tīr, k. 99, no. 1092, k. 39, p. 286b-287c; T 100, no. 31, k. 2, p. 383a-384a; Jataka, I, p. 78; Dhammapadatthā, III,p. 195-197; Mahāvastu, III, p. 281-286; Fang kouang ta tchou meng yen king, T 187, k. 10, p. 601a-b.

2. Other groups of sources, unaware of or ignoring the second assault, make Māra’s daughters appear in the first assault where they dance and speak: Sīuou hing pen k'i king, T 184, k. 2, p. 470c; T'aisou jouei pen k'i king, T 185, k. 1, p. 477a; P'ou yao king, T 186, k. 6, p. 519a; Kong k'in hien tsai yin kouo king, T 189, k. 3, p. 640a; Fo pen hing king, T 190, k. 28, p. 782c-783 (tr. Beal, Romntic Legend, p. 214 seq.); Fo pen hing king, T 193, k. 3, p. 76a; Ken pen choo; ‘po s'eng che, T 1450, k. 5, p. 123b (cf. Rockhill, Life, p. 31). Also some representations of the first assault, easily identifiable thanks to the presence of the Bodhi tree where the bhūmirūpāṇamādāya of the Bodhisattva appear as well as the daughters of Māra; cf. Marshall-Foucher, Mon. of Sanchi, II, pl. 29 (center); Vogel, Manūrī, pl. 51a (above t. right); three sculptures at Amāvatī (in Foucher, Art Gréco-bouddhique, I, p. 179, fig. 68, above center; II, p. 565, fig. 500b; II, p. 565, fig. 500b); two steles at Sālaśīth (Foucher, ibid., I, p. 413, fig. 209b; II, p. 563, fig. 507b); Longhurst, Nigalrakonda, pl. 22b, p. 29a; Gouloive, Anājā, pl. 23; a Amboine stele (in Foucher, ibid., p. 407, fig. 205); Kron, Life of B on Barabudur, pl. 95.

3. In a few sources, Māra’s daughters play an active part in the course of both assaults. This is the case for the Lalitavistara: 1st assault, p. 320-331 (tr. Foucaux, p. 273-279); 2nd assault, p. 378-379 (tr. Foucher, p. 315-316), and for the Mānapāta: 1st assault (here, k. 14, p. 165b-c); 2nd assault (below, k. 17, p. 180d-181a).

Cf. Jātaka, I, p. 79; a picture from Qyzyl in central Asia (ibid., p.564, fig. 523); - a fresco at Yun-Kang (Chavannes, Mission, fig. 228 and p. 311). – On the other hand, the same sources or related sources attribute a major rôle to the Daughters of Māra outside of the second assault against the Buddha: Sūryāvatī, I, p. 124; Tīr, k. 99, no. 1092, k. 39, p. 286b-287c; T 100, no. 31, k. 2, p. 383a-384a; Jataka, I, p. 78; Dhammapadatthā, III,p. 195-197; Mahāvastu, III, p. 281-286; Fang kouang ta tchou meng yen king, T 187, k. 10, p. 601a-b.

While the Buddha was under the Bodhi tree, king Māra, out of spit (daurmanasaya) sent him the three princesses, Lo kien (Rāgha), Yuei pei (Arati) and K’o ngai (Trṣṇi). They came showing off their bodies and using all sorts of charms to try to corrupt the Bodhisattva, but the latter did not let himself become disturbed and did not look at them. The three maidens said to themselves: “The hearts of men are all different and tastes vary: some like little girls (kumārīka), others women of a ripe age (madhyayṣṭri); some like them big, others small; some like them black, others blonde; each of these types has its lovers.” Then the three maidens each changed into five beautiful women and each of these five women underwent innumerable metamorphoses (parināma). They came out of the forest and appeared suddenly, like lightning [165c] from a dark cloud; they raised their eyebrows, lowered their eyelashes and, watched carefully like young married women; they made music and used all the tricks. Coming close to the Bodhisattva, they pressed their splendid bodies up against his body.

Then the hero Mi tsi Kin kung (Guhyaka Vajrapūti), looking at them angrily, scolded them: “Who is this man you magicians dare to come and touch?” And Guhyaka reprimanded them with these stanzas:

Do you not know that the god Indra (read t’ien t) loses his beauty and that his beard has faded?

The clear limpid water of the ocean

Is drying up today out of bitterness.

327 The intervention of the three daughters in Māra’s first assault against the Bodhisattva should be noted. These three girls were called Taṣṭhā, Arati and Raṇī (Sūryāvatī, I, p. 124); Taṭṭhī, Arati and Raṇī (Mahāvastu, III, p. 286); Rati, Arati and Tāṭṭhī (Lalitavistara, p. 378); Arati, Prati and Tīr (Buddhadatta, VIII, v. 3).
Do you not know that the sun is becoming dim,
That the P'o seou (Vasudevatā) gods are falling?
The fire from his divine mouth
Will devour you today!

No, you don’t know that, you who dare to treat this holy man so lightly!
Then the daughters widened their circle, withdrew a little and said to the Bodhisattva: “These women are of incomparable beauty and able to please. Why do you keep this seat!” The Bodhisattva responded: “You are impure, dirty and evil-doers. Begone and do not speak any more lies!” And the Bodhisattva spoke this stanza:331

This body is a swamp of excrement
A foul mass of impurities
How can one take any delight
In these walking latrines?

Hearing this stanza, the daughters said to themselves: “In speaking this stanza, this man does not know our pure goddess bodies (viśuddhādevakīryā).” At once they transformed themselves and resumed their earlier form. Their brightness and splendor lit up the entire forest. Playing musical instruments, they said to the Bodhisattva: “These are our bodies; who can find blame in them?” The Bodhisattva answered: “The day will come when you will understand.” – “Tell us”, they replied. – The Bodhisattva replied with these stanzas:

In the heavenly arbors,
Near lotus pools made of the seven jewels
Gods and men are happy to remain.
Wait and you will see.

One day you will discover impermanence
[You will see that] divine and human pleasures are suffering,
You will experience distaste for sensory joys
You will delight in the right Path.

Hearing these stanzas, the daughters said to themselves: “This man has immense wisdom; he understands the malevolence of the purest celestial enjoyments and cannot abide them.” At that moment they disappeared.
Thus the bodhisattva, in the presence of sexual attractions, can control his mind and endure them without being disturbed.

Moreover, the bodhisattva understands all the impurities of desire. Of all the calamities, the calamity of the woman is the most serious. One can come up to a moment of the sword (vajra), enemy (vāra), poisonous snake (śāriha); one cannot come up to the woman who is miserly, angry, flattering, tricky, dirty, aggressive, quarrelsome, lustful and envious. Why? Girls are vulgar, short-tempered and of little knowledge; they do not like what they see; they have no consideration for wealth, nobility, knowledge, virtue or renown; they follow only their own wicked tendencies. They destroy the roots of good (kusaśūlaṇa) in men. Difficult as they are to open, still it is easy to break through fetters, manacles, the cangue, a lock, or a prison; but when the lock of a woman is fastened on a man, it holds firmly and deeply. The ignorant man who allows himself to be taken by it will find it hard to free himself. Of all illnesses, the sickness of woman is the most serious. Some stanzas say:

331 For the beginning of his stanza, cf. Lalitavistara, p. 328:

Sallape asihatthena [pisṭṭhassati pekkhītena mhitena ca] 330
na tveva eko skāya mālakṛṣṇaṃ gocra, III, p. 69, but the order is different. Here is the text and the translation, which presents some difficulties:

Sallape avhāthathena (pīṭhēna pi sallape
śārihaṃ pi śārde yena dāttho na āvati,
na tva eko skāya mālakṛṣṇaṃ gocra,
Sallape asihatthena [pisṭṭhassati pekkhītena mhitena ca] 330
na tveva eko skāya mālakṛṣṇaṃ gocra,
Mālakṛṣṇam śārihaṃ pi śārde yena dāttho na āvati,
na tva eko skāya mālakṛṣṇaṃ gocra,
na tva eko skāya mālakṛṣṇaṃ gocra,
na tva eko skāya mālakṛṣṇaṃ gocra,
na tva eko skāya mālakṛṣṇaṃ gocra.

Maṭṭhassatīn iñṭhandhante pekkhitena mhiṭhaṃ ca
atho pi dānivaṭṭhena maṭṭhassatīn iñṭhante sa
na vesa jano vaktusado api ugghatīto mato.

Tesuṃ kāmoghaśālaṃ kāma aparajñātām
kālam gatiṃ bhavabhavāṃ samudravānim purakkhatā.

332 These stanzas show some connection with those of the Aṅguttara, III, p. 69, but the order is different. Here is the text and the translation, which presents some difficulties:

Paśyāmi kāyamedhyam aśuciṃ kurimikulabharitam,
It is better to put out one’s eyes
With red-hot iron
Than to become distracted
And contemplate the beauty of women.

By her smile and her looks,
Her pride and her false modesty,
Her way of turning her head or closing her eyes,
Her fine words and her fits of anger and jealousy,
The provocativeness of her walk,
Woman drives a man mad.
The net of lust is full:
All men are caught in it.

Whether she is seated, lying down, walking or standing,
A glance, a lifting of the eyebrow is enough
For the inexperienced fool
To be completely intoxicated by her.

A swordsman marching against the enemy
Can still be conquered;  
The female enemy, tormenter of men,
Should not be touched.

A snake full of poison
Can still be held in the hand;
Woman, this deceiver of men
Should not be touched.

The man endowed with wisdom
Should not look at her
Or, if he is forced to see her,
He should treat her as his mother or his sister.

Looking at her objectively, he will consider woman
As a mass of impurities.
Not running away from the fire of lust
Is to [condemn oneself] to perish in its flames.

Moreover, there is in woman the peculiarity that her husband is proud when she is treated with respect, vexed when she is slighted. Thus woman brings man only affictions (āśāśa) or sadness (daurmanasya). Then why approach her? Instability in affections is the defect of woman; wicked curiosity into the business of men is her knowledge. The great fire burns men, but it is possible to approach it; the brisk wind has no material form, but it is possible to grasp it; the snake contains venom, but it is possible to touch it; the heart of a woman, nothing can gain possession of it. Why? Because it is a characteristic of woman that she has

333 This phrase is reminiscent of the Saundarāṇāḍa of Aśvaghoṣa, VIII, v. 36:
Pradahan dahano ’pi grhyate
viśārah pakavo ’pi grhyate,
kapito bhujago ’pi grhyate
pramadādām tu mano na grhyate.
saw him sleeping, she shook him several times without succeeding in bringing him back to his senses; then she left him ... sources noted above, add Tch'ou yao king, T 212, k. 23, p.731a; Ta tche tou louen, T 1509, k. 26, p. 252a29.  

694

no consideration for wealth, nobility, fame, knowledge, virtue, family, ability, eloquence, stability of the household, or depth of affection: all that is of no account in her mind; she desires only what she sees. She is like a dragon that seeks only to kill men without distinguishing good from evil.

Moreover, woman cares nothing for the grief or sadness [that she provokes]; she can be loaded with gifts and attention, she will follow her fancy without letting herself be guided.

Moreover, in the midst of good people, woman is puffed up with pride; she considers the ignorant as enemies; she pursues the wealthy and the noble with her flattery; she treats the poor and the humble like dogs. She always follows her own appetites and never virtue.

[The fisherman lover of the king's daughter]335

[166b] The king of a kingdom had a daughter named Kin moou t'sou (Kumuda). A fisherman, named Chou p'o k'ie, walking on the road, noticed the king’s daughter from afar in a high tower; he saw her face in the casement of a window. His mind was completely taken with this image and his heart could not be detached from it for a single moment. This attachment grew from day to day and from month to month; he could no longer eat or drink. To his mother who asked him what was the matter, he answered by revealing his feelings: “Since seeing the king’s daughter, I cannot forget her.” His mother scolded him, saying: “You are a humble man, and the king’s daughter is of very high rank; you cannot have her.” Her son replied: “I would like to be able to distract myself, but I cannot forget the princess for a single moment; if my wishes cannot be realized, it is impossible for me to live.”

In order to act in her son’s favor, the mother went to the palace; she constantly brought large fish and excellent meat without asking for any payment. The king’s daughter was astonished and asked her what she wanted. The mother begged her to send away her attendants and said that she would reveal her sentiments; [after this] she said: “I have an only son who loves you deeply, O princess; his passion is so strong that he cannot be realized, it is impossible for me to live.”

Moreover, the ascetic who is always nourishing feelings of loving-kindness (maitrīcittā) is compelled to withstand torments that are inflicted on him patiently.

4. Withstanding persecutors.

How can one attain patience toward those who torment one?

It is necessary to say: “All beings commit faults that expose them to a punishment and they take vengeance one upon another. The torment that I undergo today has as its cause my previous conduct. Even though, in the course of the present lifetime (bhajānman) I have done nothing [that merits reprisals] still I now expiating the wrong caused in my previous lifetimes (parājñaman). I [166c] am in the process of paying for it now; let us withstand this torment gently; what use is it to rebel? A debtor must pay his debt cheerfully at the request of his creditor and not become irritated.”

Moreover, the ascetic who is always nourishing feelings of loving-kindness (maitrīcittā) is compelled to withstand torments that are inflicted on him patiently.

[The patience of Kāntātri]336

The rishi Tch'ou t'si (Kāntātri) was practicing patience (kaññi) and loving-kindness (maitrī) in a great forest. One day, king Kiśī (Kali) with his courtesans (gandākā) went into the forest to walk about and amuse themselves. His meal being finished, the king stopped to sleep. The courtesans, who were wandering in the flowering forest, noticed the rishi and went to pay their respects (vandāsa) to him. Then the rishi praised loving-kindness and patience to them; his words were so fine that the women could not get enough of them and stayed with him for a long time. King Kali woke up and, not seeing his courtesans, seized his sword (asāttra) and follow their footsteps. When he saw them standing by the rishi, his jealousy broke out; with furious eyes and brandishing his sword, he asked the rishi: “What are you doing here?” The rishi replied: “I am here to cultivate patience and practice loving-kindness.” The king said: “I will put you to the proof at once. With my sword, I will cut off your ears (karna), nose (nāsā), hands (hasta) and feet (pāda). If you do not

335 This little story has been translated by Chavannes, Contes, III, p. 294-296. His translation is reproduced here.

336 The exploit of Kāntātri has already been told above, Traité, I, p. 264F. To the other Chinese sources noted above, add Tch'ou yao king, T 212, k. 23, p.731a; Ta tche tou louen, T 1509, k. 26, p. 252a29.
get angry, I will know that you are cultivating patience.” The ṛṣi answered: “Do as you will.” Then the king took his word and cut off his ears, nose, hands and feet, asking him: “Is you mind disturbed?” The ṛṣi answered: “I am cultivating loving-kindness and patience, my mind is not disturbed.” The king said: “Your body lies there powerless; you are speaking the truth when you say that you are not disturbed, but nobody would believe you.” Then the ṛṣi made this vow: “If I am really developing loving-kindness and patience, may my blood (kṣīra) become milk (kaṭvā).” At once his blood changed into milk; the king was astounded and went away with his courtesans. But then in the forest, a nāga took pity on the ṛṣi, made thunder and lightning and let loose his thunder-bolt; struck by its poison, the king collapsed and died before he reached his palace.

This is why we say that it is necessary to exert patience toward one’s persecutors.

*** *** ***

Furthermore, the bodhisattva cultivates compassion (karunācitta). All beings are ceaselessly under the stress of all the sufferings (dukkha): in the narrow space of the womb (kukṣi), they feel a great deal of pain; at the time of birth (jīri), they are squeezed; their bones and flesh are as if crushed; a cold wind pierces their body worse than a halberd. This is why the Buddha said: “Of all the sufferings, the suffering of birth is the worst.” And it is the same for the many distresses suffered in old age (jīrā), sickness (vyādhi) and death (maravaṇa). Why would the ascetic further increase the suffering of beings? This would be like putting iron into the wound.

Furthermore, the bodhisattva says to himself: “I must not be like other people who are constantly carried along by the stream of transmigration (samsāra); I must go against the current and dry up the source and enter the path to nirvāṇa. All ordinary people (prthagga) are worried by a theft, are happy with a profit, are frightened in a sinister place. I, who am a bodhisattva, should not imitate them in any way. Although I may not yet have destroyed the [167a] fetters (samyojana), I must control myself and practice patience, not get irritated by persecutions, not rejoice at flattery, not fear suffering and difficulties; I must have feelings of great compassion (mahākarunācitta) for all beings.”

Moreover, seeing beings coming to torment him, the bodhisattva should say to himself: “This is my friend, this is my teacher; let me treat him with additional affection (anumaya) and respect (sakāra). Why? Because if he did not inflict torment on me, I would not have the chance to be patient.” This is why he says: “This is my friend, this is my teacher.”

Moreover, the knowledge of the bodhisattva conforms to this speech of the Buddha: “ Beings have had no beginning (andañcha) and the universes (lokadhatu) are infinite (ananta); I have endlessly transmigrated through the five destinies (pālcosati); of all the beings [presently existing], I have formerly been their father, mother, and brother; in turn, these beings have been at some time my father, mother and brother.

And it will be the same in the future.”

Reasoning in this way, the bodhisattva is unable to have bad feelings or give himself up to anger.

Moreover, the bodhisattva thinks: “Among all these beings, the family of the Buddhas (buddhamaṇḍa) is widely represented. To become annoyed at them is to become annoyed with the Buddha. If I become annoyed with the Buddha, everything is finished. Thus it has been said that this pigeon (kapota) will later become a Buddha;” at this moment, although it is but a bird, it should not be treated lightly.”

Moreover, of all the afflictions (kleśa), anger (krodha) is the most serious; of all the punishments inflicted for sin (akusalaśīpākā), the punishment reserved for anger is the most severe; Of all the other bonds (bandhana), there is none as serious.

[Śakra’s question]. 340

Che t’i p’o na min (Śakra devānā indra) questioned the Buddha with this stanza:

What must be killed in order to be safe?
What must be killed in order to experience no repentance?
What is the root of poison (visamūla)?
What destroys all good?
What must be killed in order to have praise?
What must be killed in order not to feel sadness?

The Buddha answered with this stanza:

By killing anger, one is safe.

337 Free quotation from Samyutta, II, p. 89-190 (Tsa a han, T 99, no. 945, k. 34, p. 241c-242a; T 100, no. 338, k. 16, p. 487a: Ananatageyahe bhikkhave samādhi pubbati na padhipaya avijjāvaranManam satīnaṃ taṃhāṃayojitaṃ sandhīvatam samasamatanama do bhikkhave satto sulabharūpo yo na mā’dī-pāṭābhāgī-patta-bhūtanucchati imāna dīphana addhuna: “The transmigration of beings, O monk, has its origin in eternity. It is not possible to find any beginning starting from which beings, plunged in ignorance, fettered by ignorance, wander by chance from birth to birth. It is not easy. O monks, to find any being who, in the course of the long path of transmigration, has not been at some time your father, your mother, your brother, your sister or your son.”

338 I.e., the family of those who one day will become Buddhas.
339 See above, p. 647F, the avadīna of the pigeon.
340 Chetvā sutta in Samyutta, I, p. 237 (cf. Tsa a han, T 00, no. 1116, k. 46, p. 295b-c; T 100, no. 45, k. 3, p. 388c-389a)
By killing anger, one experiences no repentance.
Anger is the root of poison
That destroys all good.
The Buddha praises those who kill anger.
By killing anger, one feels no sadness.

The bodhisattva says to himself: “I am cultivating compassion (karuṇā); I wish that all beings find happiness; anger destroys all good and pollutes everything; why would I commit such a sin? If I feel anger (krodha) and aversion (pratigha), I lose my own benefits; how then could I lead beings to happiness? Moreover, the Buddhas and bodhisattvas consider great compassion (mahākaruṇā) as fundamental. If, for this compassion I substituted this anger that is a destructive poison, that would be especially inappropriate. If the bodhisattva loses the basis of compassion, would he deserve the name of bodhisattva? Where would his quality come from? This is why it is necessary to develop patience. If a being inflicts harm on me, I must think of this being’s qualities (gusa), for, although at the moment this being is committing a fault, otherwise [167b] he possesses good qualities; as a result of these qualities, he should not be hated. Besides, if this man curses me or treats me, it is in order to correct me; he is like a goldsmith who cleans the gold by putting it in the fire so that only the pure gold remains. If I suffer injury, the cause of it is in my earlier lifetimes (pūrva Jayamana); now I must pay; I should not be annoyed but I should practice patience. Finally, the bodhisattva treats beings with loving-kindness (maitrī), like little children. Now, in Jambudvīpa, people feel very sad (daurmanaya) and their joyful days are rare. When they come to insult me or attack me, they have so much joy! Joy is so difficult to obtain that I will allow them to insult me. Why? Because from my first resolution (prathamacitropóa), I have decided that they should find joy.

Furthermore, in this world, beings are constantly tormented by illness (vydh); a cruel death (maranavatā) constantly awaits them like an enemy constantly spying on his opponent. How could an honest man not feel loving-kindness (maitrī) and compassion (karuṇā) for them? Furthermore, if one wanted to increase their suffering, this suffering would not affect anyone else before one experiences it oneself. By reasoning in this way, one will not become annoyed with them and one will develop patience.

Moreover, it is necessary to consider the gravity (doṣatā) of hatred (dveṣa, pratigha); of the three poisons (trīṣṭa), it has no equal; of the 98 fetters (sanyojana), it is the most solid; of all the sicknesses of the mind (cittrividhi), it is the most difficult to cure. The hateful man does not distinguish between good (kusala) and bad (akusala), between sin (āpatti) and merit (puṇya), between profit (lābha) and loss (hāni); he does not reflect; he will fall into the unfortunate destinies (durgati) and will forget beneficial (subhākṣata) words; he neglects his reputation; he ignores the efforts of others and does not clean out his own physical and mental torments; hatred having covered over his eye of wisdom (prajñācakṣa), he devotes himself particularly to tormenting others.

This is how a rśi who possessed the five supernatural powers (abhijñā) destroyed a whole country in the manner of an outcaste (candala) simply out of hatred, even though he practiced pure asceticism (vīśuddhayoga).341

341 Reference is made to this event in a passage in the Upāśanta of the Majjhima, I, p. 378, reproduced textually in Milinda, p. 130. “Have you heard, O householder, how the forest of Dunḍaka, the forest of Kalāga, the forest of Mejja and the forest of Māṇḍa have been deserted and emptied of inhabitants? – I have heard, O venerable one, that it was the mental misdeed of the rśi.”

The Dunḍaka version of this passage occurs in a fragment of the Upāśira found by S. Lévi in Kathmandu and published in JA 1925, p. 29-30 which has a development missing in the Pāli: “Have you heard, O householder, by whom the forests of Dunḍaka, of Kalāga and Māṇḍa have been completely emptied leaving only the spaces in the forests? Thersupon Upāli, the householder, remained silent. Later, Upāli replied: “I have heard, O Gautama, that the cause was the mental anger of the rśi.” – The Chinese translation of the Tchong a han, T 26, no. 133, p. 630a, closely follows this version.

Another Sanskrit version of this passage occurs in a citation from the Viśṇukī, ed. Lévi, p. 10. For the Tibetan version, see L. de La Vallée Poussin, Jīmālakārakāvnārahana, Muséon, 1912, p. 64; and for the Chinese versions, T 1588, p. 69c; T 1589, p. 73b; T 1590, p. 77a.

Of the three royal kingdoms mentioned here, at least two are well known: Kalāga is actually Orissa; Dunḍaka covered the entire region of the Vindhya from the Videha to the Kalāga (cf. B. C. Law, India as described in early texts of Buddhism and Jainism, 1941, p. 106) The Majjhikālā of the Pāli version may be a faulty reading of the Sanskrit version: avayrī sanyāni madyahākātanī. It should not be forgotten that the Pāli texts have been revised according to a Sanskrit norm (cf. J. Bloch, L’Inde-bhūsen, 1934, p. 8).

S. Lévi, Pour l’histoire du Rāja, JA, Jan-Feb. 1918, p. 97, has looked into the story of the destruction of the Dunḍakāranya in the Rāmāyana, VII, 81B, the rśi Udayas, furious at the violence used by the king Dunḍa against his daughter, pronounced a curse, and the land, flourishing as it had been, was changed into a wild forest. – But the destruction of the Dunḍaka is well known in the Buddhist tradition: 1) The Pāli texts (Ivatka, III,p. 463, V, p. 133 seq., 267; Papalau, Ill, p. 60-65) tells the following: Kṣavacchā, disciple of Sāرابhūga, in search of solitude, was established in King Dunḍaka’s park, near the city of Kumābāvati in Kalāga. One day when King Dunḍaka was leaving to suppress a revolt, he thought he could make himself lucky by spitting on Kṣavacchā and throwing his toothpick at him. The gods were indignant, killed the king and destroyed the whole country. Only three people escaped death: the rśi Kṣavacchā, the leader of the army who had become his disciple, and a certain Rāma, originally from Benares, who was spared as a result of his filial piety. The forest that grew up in that desolated land was called Dunḍakāranya.

2) The Mahābhārata, III, p. 363, tells another version which is of some interest: A pupil of the rśi Kāyāyana, called Vatsa, surrounded by five hundred disciples, lived at Anurāma in a hermitage on the shore of the Ganges; they all possessed the five powers, practiced the four trance, had renounced desires, and were of noble conduct and great power. Then Vatsa, suffering from a wind sickness and unable to withstand the bitter cold at Anurāma, went away to the Dékhan, to the city of Govardhana. King Dunḍaka, who reigned there, was an irreligious man and an impious king without the correct view, eager for pleasure, full of wrong ideas, ignoring his mother and father, with neither religious life nor chastity, cruel, pitiless and violent. Seeing the rśi Vatsa, he buried this peaceful, harmless

697 698
Finally, the hateful man, like the tiger or wolf, is hard to withstand; like a pernicious ulcer, it pierces and easily becomes poisoned. The hateful man is like a poisonous snake that people look at without pleasure. When a man accumulates anger, his bad feelings develop and he ends up in unexpected crimes: he kills his father and rebels against the Buddha.

You are living in the holy Dharma,

Why are you quarreling?

In worldly people, quarrels may still be... p. 489; Dhammapāṭṭha, I, p. 58-60; Tchong a han T 26, k. 17, p. 536a; Wou fen liu, T 1421, k. 24, p. 160a. 700

Finally, the hateful man, like the tiger or wolf, is hard to withstand; like a pernicious ulcer, it pierces and easily... I, p. 176-178); Sārattha, II, p. 304. Sanskrit sources: Kośambakavastu, Gilgit MS, III, 2, p. 181-186. 699

You are living in the holy Dharma,

Why are you quarreling?

Sseu fen liu, T 1428, k. 882b; partially versified version in Tatchouang yen laouen king, T 201, no. 51, k. 9, p. 304a-305b (tr. Huber, p. 246-247).

You others, O bhikkus,

Do not provoke quarrels (vivāda).

By continuing in bad feelings

One exposes oneself to very heavy punishment.

You are seeking nirvāṇa

You have renounced material profit,

and innocent man in the earth. But the prime minister of the kingdom, named Vighasta, pulled the still living rāja from under the pile of earth, prostrated before him and begged for pardon: “O venerable one, I do not approve the poison [of hatred] is doing harm to himself.

You are living in the holy Dharma,

[167c] Why are you quarreling?

In worldly people, quarrels may still be excused.

But among monastics

How can they quarrel?

The monastic who nourishes in his heart

The poison [of hatred] is doing harm to himself.

It is like fire, flashing forth from a cold cloud

Which burns the body.

The bhikṣus said to the Buddha: “Let the Buddha, the teacher of the Dharma (dharmassāmin), remain humble and silent (apatottusu tāsāmabhātas tiṣṭhatu); as for us, we cannot remain silent when we are attacked.” 344

Persuaded that these men could not be saved, the Buddha rose up into the sky (apari vīhāyata prakṛtāṇi) in the very midst of the assembly 345 and went away. He entered into a forest [and there entered into] meditative stabilization of tranquility (sīanalathasamādi).

342 For the schism of Kauśāmīti and particularly the last quarrel that caused the Buddha to leave the city, see:


Sanskrit sources: Kosambakavastu, Gilgit MS, III, 2, p. 181-186.

Chinese sources: Tehinag a han, T 26, no. 72, k. 17, p. 53b-c; Tsung yi a han, T 125, k. 16, p. 626b seq.; Wou fen liu, T 1421, k. 24, p. 160a; Sseu fen liu, T 1428, k. 882b; partially versified version in Ta souchoung yen loun king, T 201, no. 51, k. 9, p. 304a-305b (tr. Huber, Sūtraṭṭha, p. 246-253).

343 These stanzas have nothing in common with those which the Vinaya, I, p. 349-350, and the Majjhima, III, p. 154, make the Buddha pronounce in this circumstance; on the other hand, they show an undeniable resemblance to the version of the Sūtraṭṭha, tr. Huber, p. 246-247.

344 Cf. Vinaya, I, p. 349; Majjhima, III, p. 153: Ahattavo bhikkhu Bhagavatam etad avoca: Āgāme, bhante, Bhagavā dhammasāmin; appoṣaṅko, bhante, Bhagavā dīṣadhammaiḥasiḥhāram ameyutto viharata: mayaṃ etena bhāsananam kalahena vighahena veddāna paṁmāyasiṁdām iti: “A certain monk said to the Bhagavat: Lord, let the Blessed One, the teacher of the Dhamma, be patient! Lord, let the Blessed One remain tranquil in the Blissful Abode that he has attained in this life. As for us, we recognize ourselves to be in the middle of this altercation, this dispute, this struggle and this argument.” – Similar reply in the Gilgit MS, III, 2, p. 186: Evam ake Kosambakā bhikkuva Bhagavatam etad avoca: Dhammasāmin Bhagavā dīṣadhammaiḥhāram aṃyютto viharati: mayaṃ etena bhāsananam kalahena vighahena veddāna paṁmāyasiṁdām iti: “The monks of Kauśāmīti said to the Bhagavat: “The Blessed One is the teacher of the Dhamma, the Well-gone One is the teacher of the Dhamma, but for us, why should we pardon those who speak insults and heresies?”

345 This journey in the air is also mentioned in the Gilgit MS, III, 2, p. 186; Wou fen liu, T 1421, k. 24, p. 160a23; Sseu fen liu, T 1428, k. 43, p. 882c5. The Pāli sources do not give this detail.

346 In the forest of Pārīlayaka, where a lone elephant brought him food and drink; cf. Simutta,III, k. 95; Udāna, p. 41-42; Vinaya, I, p. 352-353; Jātaka, I, p. 489; Dhammapadattha, I, p. 58-60; Tschong a han T 26, k. 17, p. 536a; Wou fen liu, T 1421, k. 24, p. 160a.
The sin of anger is so serious that it happens that one no longer accepts the words of the Buddha; this is why anger must be chased away and patience cultivated. Besides, by cultivating patience, one easily obtains loving-kindness (maitrī) and compassion (karunā); thanks to these, one reaches Buddhahood.

*** *** ***

Question. – Patience is a fine quality among all the qualities, but there is a case where it is impossible: when a person of little worth looks you up and down and treats you fearfully; then patience is not called for.

Answer. – When a person of little worth looks you up and down and treats you fearfully, you are tempted to not endure him. However, the sin of impatience is more serious than the insult. Why? Because the impatiant person is scorned by the saints (ārya) and by honest people (sújana), whereas the patient person is scorned only by common people. Of the two despisers, better to be despised by the ignorant than by the saints. Why? The ignorant scorns what is not despicable, [namely, patience], whereas the saint despises that which is despicable, [namely, patience]. This is why one should practice patience.

Furthermore, even without practicing generosity (ādana) or rapture (bhūsma), the patient person always attains marvelous qualities (gūna); he is reborn among the gods or among men and later will attain Buddhahood. Why?

Because his mind is gentle (mudha) and tender (sūrava).

Furthermore, the bodhisattva says to himself: “The person who is tormenting me today is concerned with destroying my patience. Not only do I have his scorn, his curses and his iron to suffer, but if I lose patience, I will also fall into the hell (niraya) of burning iron walls and earth where I will suffer immense pain; the burns that I would suffer would be indescribable.” This is why the bodhisattva is aware of his nobility, even if the ordinary man treats him scornfully; if he resisted and stood on his own dignity, [his self-love] would be satisfied but he would be base. That is why he should be patient.

Furthermore, the bodhisattva says to himself: Since the first time that I made the resolution (pratīhāratāmāsa), I have sworn, in the interest of others, to heal all their mental sicknesses (cittayuddhi). Today, this man is sick with anger (pratīhasyosayanena vyūdhi); I want to cure him. Would he be calmed if I added my own sickness to his; [in other words, if I wanted to cure his anger by means of my own anger]? The master physician (bhūsma) cures all illnesses; if a sick person beset by a demon draws his knife and insults him, without making a distinction between friend and enemy, the physician who understands demonic sicknesses wants only to cure him and has no hatred for him. It is the same for the bodhisattva; when a being torments or insults him, he [168a] knows that this being is sick with the passion “anger” (dvesakāra), and that he is led by rage; the bodhisattva cures him by skillful means (upāya), without feeling any aversion toward him.”

Moreover, the bodhisattva takes care of all beings and loves them like his children; when they bother him, the bodhisattva has compassion for them, is not cross with them and does not scold them. A loving father takes care of his sons and his grandsons; they are young and have no discretion and sometimes they insult and beat their father disrespectfully and fearlessly; but their father pardons these young fools and his love for them only increases; even though they have done wrong to him, he is not annoyed and does not hate them. The bodhisattva’s patience is like that.

Moreover, the bodhisattva says to himself: “If beings persecute me, I must endure it. If I do not endure it, I would regret it from this life on and, later, I would fall into hell (niraya) where I will suffer greatly. If I am reborn among the animals (tityugyoni), I will be a poisonous dragon, a perfidious serpent, a lion, tiger or wolf. If I am reborn among the pretas, fire will come out of my mouth; like a man caught in a fire, at first the burn is slight, but later it gradually increases.”

Moreover, the bodhisattva says to himself: “As a bodhisattva, I want to do good (kīta) to beings; if I am unable to endure them patiently, I am not called “bodhisattva”, I am called “wicked man”.

Moreover, the bodhisattva says to himself: “There are two kinds of worlds (loka): the world of animate beings (sattvaloka) and the world of inanimate beings (asattvaloka). From the time of my first resolution (pratīhāratāmāsa), I have sworn, in the interest of beings, to withstand the torments coming from inanimate beings, stones, trees, wind, cold, heat, water and rain without impatience; today, it is this animate being that attacks me; I must endure it; why would I become irritated?”

Moreover, the bodhisattva knows the distant origin [of beings]; it is in a complex of causes and conditions (hetupratyayasamgrha) that is metaphorically (pratīhāra) given the name of ‘pudgala’ (man, individual), but there is no true pudgala. With whom then could he be annoyed? In this [alleged pudgala] there is just a pile of bones (asthi), blood (sāma), skin (chāva) and flesh like bricks piled one upon another, coming and going like a mechanical doll. Knowing that, there is no place for irritation with him. If I am angry, I am a fool (mudha) and will suffer the punishment myself. This is why it is necessary to exercise patience.

Finally, the bodhisattva says to himself: “In the past, when the numberless Buddhas, as many as the grains of sand in the Ganges (gangaṇavāluvaśāravatamsa), followed the bodhisattva path, they first practiced patience toward beings (sattvaloka) and then patience toward the Dharma (dharmaśānti). I, who am today following the Path of the Buddha, must imitate the qualities of the Buddhas and not feel aversion (pratīhāra), as that is the mark of Māra (māraśānti). This is why I must be patient.”

He is patient for all these reasons. This is patience toward beings (sattvalokasānti).
CHAPTER XXV: PATIENCE TOWARD THE DHARMA (p. 902F)

I. GENERAL DEFINITION.

[168b] What is meant by patience toward the Dharma (dharmaśānti)?

To endure sycophants and flatterers as well as violent and lustful people constitutes patience toward beings (satvākṣānti); to endure adulation (sākāra) and flattery (pūjā) as well as violence (viheṭhana) and lust (kāmaniṣṭhacāra) constitutes patience in regard to the Dharma (dharmaśānti).

Furthermore, dharmaśānti consists of not feeling any of the six inner attractions (sādāḥyātmikakaraṇa), not seizing any of the six outer objects (sādāḥyāsthaśāla), and not making any distinction (vikalpa) between the two categories. Why? Because inner (ādhyātmikākṣamitma) is mixed with outer (bhāvyānimitta) and outer is mixed with inner. Actually the two characteristics (nimitta) are equally nonexistent (anupalabdha), presenting a single nature (ekalakṣaṇa), resulting from the complex of causes and conditions (hetupratyayasaṃgrahapekṣa) and are really empty (ānyaya).

The nature of all dharmas is eternal purity (nityavisuddhi), the true nature (tathāti), the limit of existence (bhūtatoṣṭa), the real nature (dhammati). Dharmas are included in non-duality (advayaparita), but although they are without duality, they are not, however, single. Seeing all dharmas in this way, without developing them in one’s mind or in one’s firmly held views, is what is called dharmaśānti. Thus, in the Pīṭha king (Vimakūṁitānīsāstra), the bodhisattvaFa cthou (Dharmasthiti) said: “Arising and cessation are two; the absence of arising (anupāda) and the absence of cessation (anirodha) is the teaching on entering into non-duality (advayaparaitivajjana).” And, finally, the bodhisattva Wen chou che li (Mañjuśrī) said: “The absence of hearing, absence of seeing, cessation of all thoughts, absence of words and absence of speech, that is the teaching on entering into non-duality.” [Questioned in turn about non-duality], Vimalakirti said to the bodhisattvas: “Sirs, how does the bodhisattva enter into the teaching of nonduality (advayadharmaparyāśya)?” Let each speak as he will. In the assembly there was a bodhisattva named Fa ctwu tai (Dharmāvāra) who said: “Sirs, arising (upāda) and cessation (nirodha) are two. Dharmas that do not arise in the very beginning do not actually cease; subscribing to the doctrine of non-arising (anupādatadharmaṅkṣānti) in this way is to enter into the teaching of non-duality.” (p. 550b-c). — Twenty-six other bodhisattvas then gave their opinions, and the text continues: Each having spoken in turn, all these bodhisattvas asked Mañjuśrī: “How then does the bodhisattva enter into the teaching of nonduality?” Mañjuśrī answered: “In my opinion, in regard to dharmas, there are no words or speech, no statement or awareness; they elude questions.

II. ENDURING OUTER AND INNER SUFFERINGS AND THE AFFLICTIONS.

Furthermore, the dharmas altogether form two groups: 1) beings (saṭṭha), ii) things (dharma). We have already spoken about the bodhisattva’s patience toward beings (chapter XXIV); here we will speak about patience toward things. There are two kinds of things: 1) mental things (cittadharmas), ii) extra-mental things (acittadharmas). – Among the extra-mental things, some are inner (ādhyātmika) and others are outer (bhāya). Cold (śīta), heat (uṣṇa) wind (ānīla), rain (varṣa), etc., are outer; hunger (kṣīṇā), thirst (pāpa), old age (jīrā), sickness (vyādhi), death (maraṇa), etc., are inner: all the categories of this type are extra-mental. – Among the mental things, there are two types: i) anger (krodha), sadness (daunmanaya), doubt (śaṃcāra), etc.; ii) lust (rāga), pride (abhīmāna), etc.; these two categories are mental things. Whether it is a question of mental things or extra-mental, the bodhisattva endures them both without flinching; this is what is called dharmaśānti.

[A. Enduring outer sufferings]. — Question. — With regard to a being (saṭṭha), anger or killing are sinful whereas compassion is meritorious; but cold, heat, wind, or rain derive neither benefit nor inconvenience [from our attitude toward them]. Then why endure them?

[168c] Answer. — 1) Although they derive no benefit or inconvenience [from our attitude], the very fact of enduring sycophants and flatterers as well as violent and lustful people constitutes patience toward beings (satvākṣānti). 2) Finally, the bodhisattva knows that it is as a result of his previous faults (bhāvajñāna) that he has taken this form. Having committed a sin merely by not nourishing benevolence for a being, he derived no benefit from it, is very meritorious. This is why, even if cold, heat, wind or rain derive no benefit or inconvenience [from our attitude toward them], one commits a sin merely by not nourishing benevolence for a being.

Summary of the ninth chapter of the Vimalakīrti-nirdeśa, entitled Advayadharmaparyāśya (in Tib., Ghūs su med pah chos kyi skor byung po); cf. Wei mo kie kīng, T 474, k. 2, p. 536c; Wei mo kie so chou kīng, T 475, k. 2, p. 550b; Chou wou keou tsi’eng kīng, T 476, k. 4, p. 577a. — Here are the passages of T 375 to which the Mpp is referring here: At that time, Vimalakīrti said to the bodhisattva: “Sirs, how does the bodhisattva enter into the teaching of nonduality (advayadharmaparyāśya)?” Let each speak as he will. In the assembly there was a bodhisattva named Fa ctwu tai (Dharmāvāra) who said: “Sirs, arising (upāda) and cessation (nirodha) are two. Dharmas that do not arise in the very beginning do not actually cease; subscribing to the doctrine of non-arising (anupāhatadharmaṅkṣānti) in this way is to enter into the teaching of non-duality.” (p. 550b-c). — Twenty-six other bodhisattvas then gave their opinions, and the text continues: Each having spoken in turn, all these bodhisattvas asked Mañjuśrī: “How then does the bodhisattva enter into the teaching of nonduality?” Mañjuśrī answered: “In my opinion, in regard to dharmas, there are no words or speech, no statement or awareness; they elude questions.

(praṇā) and answers (vyūkārma).” Then Mañjuśrī asked Vimalakīrti, saying: “We have all spoken in turn; now it is up to you to tell us how the bodhisattva enters into the teaching on nonduality.” But Vimalakīrti remained silent and did not speak. Mañjuśrī congratulated him: “Good! Very good! By having neither sounds (aksara) nor speech (abhīdpa), that is truly entering into the teaching on nonduality.” (p. 551c).
The enduring of these many outer inconveniences is called dharmakṣaṇī.

\[B. \text{Enduring inner sufferings.} – \]

1) Moreover, the bodhisattva says to himself: “There are two kinds of fields (āṣṭāva), those that are pure (vituddha), those that are impure (avitiuddha). The bodhisattva who has been born into an impure field and undergoes bitter suffering there, such as the torments of hunger or cold, makes the aspiration (graniḍhāna) [to possess] a pure field and says to himself: “When I will be Buddha, all these sufferings will not exist in my field; these sufferings, although they are impure, will be of benefit to me.”

2) Moreover, the bodhisattva says to himself: “If the eight human situations (aṣṭau lokadharmāḥ) \[146\] cannot be avoided by the saints (ārya), how then could I avoid them? Therefore I must endure them.”

3) Moreover, the bodhisattva who reflects knows that the human body is without power or weight, is prey to old age (jarā), sickness (vyāḍha) and death (maruṇa). Even though the celestial existence [to which he could aspire] is pure, free of old age and sickness, the bodhisattva hesitates to become attached to celestial bliss. [Actually, a god (deva)] is like a drunk man, unable to cultivate the merits of the Path (mārgaṃpurṇa), of entering the monastic life (pravrajya) or of renunciation (vīrya). Therefore it is in his human body that the bodhisattva is obliged to win merit and act for the benefit of beings.

4) Moreover, the bodhisattva says to himself: “I have taken on a body made of the four great elements (mahābhūta) and the five aggregates (skandha); thus inevitably I will experience all kinds of suffering. It is impossible that one can avoid suffering when one assumes a body; rich or poor, monastic (pravrajya) or lay (gṛhaṇa), foolish or wise, scholarly or ignorant, all cannot avoid it. The rich man experiences constant fear in guarding his wealth; he is like a fat sheep about to be led to the slaughterhouse; he is like a crow holding some meat in its beak with the other crows chasing it. The poor experience hunger and cold. The monk, despite the sufferings he undergoes in the present lifetime, will find happiness and will win the Path in the next lifetime. The lay person, despite the happiness he experiences in the present lifetime, will find suffering in the future lifetime. The fool, who is looking for happiness in the present lifetime, runs up against impermanence (aniyati) and then will find suffering. The wise person, who meditates on the sadness of impermanence, will later find happiness and will attain the Path. Thus all those who possess a body cannot avoid suffering. This is why the bodhisattva must cultivate patience.

5) Moreover, the bodhisattva says to himself: The entire universe is suffering: how then could I seek happiness?

6) Moreover, the bodhisattva says to himself: For innumerable cosmic [169a] periods (aprameyakāla), I have ceaselessly undergone all the sufferings without gaining any benefit; now that I am seeking buddhahood in the interests of beings, I should have great benefit in enduring this suffering. This is why he will patiently endure all outer and inner sufferings.

7) Finally, with a great mind, the bodhisattva has made the aspiration (graniḍhāna) to endure the sufferings of the A pi (avīcī) hell and the No li (niraya) hell. How could he not endure the lesser sufferings [of the present]? If he does not withstand these petty sufferings, how will he be able to withstand the great sufferings?

\[C. \text{Enduring the afflictions.} – \]

Question. – How are the inner mental sufferings endured?

Answer. – \[1\] The bodhisattva says to himself: although I have not yet obtained the Path nor cut through the bonds (bandhāna), if I do not withstand these sufferings, I am not yet a bodhisattva. He also says: If I had obtained the Path and cut through all the fetters (samyojana), I would have nothing else to endure. Besides, hunger, thirst, cold and heat are Māra’s outer army (mūrabāḥvyāsa), the fetters (samyojana) and the afflictions (kleśa) are Māra’s inner army (mūrabāḥvyāsa). I must crush these two armies in order to attain buddhahood; if I do not succeed in that, the state of buddhahood will not be realized.

\[\\] 

\[146\] Cf. the Padhānasutta of Suttanipāta, III, 2 (v. 425-449) designated above by the Taśīl, I, p. 341f. under the name of Tsa taung king (Kṣatriya). See the parallel texts there of the Suttanipāta, v. 436-449 and of the Lalitavistara, p. 262-263


\[169a\] Kiso traṃ asi dibhanno; santeke maraṇaṃ tava.

\[169b\] Kṛṣṇa vivaḥanī dhanas traṃ, antilo maraṇaṃ tava.

\[169c\] Sahastraśaḥ śrāvakaśa, ekāno tava jīvaṃ. Sahasrabhigāḥ maraṇam, ekābhīḍaḥ cha jīvaṃ.


\[169e\] Carato ca te bhūmacarṣaṃ, agghbuṣṭaḥ ca jīhaṅ, dudātaḥ satatāṃ dānām bhavanti yatra puṇḍrāḥ vai prahūte karāyaṁ.

\[169f\] The lokadharmas are eight in number: gain (lābdha), loss (alābdha), etc.; cf. Dīgha, III, p. 260; Aṅguttara, IV, p. 156 seq.; V, p. 53.
The Bodhisattva answered: “Today I will destroy your inner armies that are so powerful, to say nothing of your outer armies.” - Māra asked: “What are my inner armies?” The Bodhisattva replied:

Desire (kāma) is your first army (sendū) 
Sadness (arati) is the second, 
Hunger and thirst (kṣoṭipāla) are the third army, 
Greed (ṛṣṇā) is the fourth.

Laziness-torpidity (satīnāmīdīha) is the fifth army. 
Fear (bhaya) is the sixth, 
Doubt (viśīkṣā) is the seventh army, 
Anger (krodha) and hypocrisy (maṛṣkura) are the eighth.

Cupidity (labha) and vainglory (mahāvyāvasa) are the ninth, 
Glorification of the self (āṇāmāvijñāna) and scorn of others (parāvajjāha) are the tenth.

It is into these armies 
That monastics (pravajjāna) are plunged.

By the power of my meditation and my wisdom 
I will crush your armies. 
Having attained Buddhahood 
I will save all people.

2) Moreover, the bodhisattva should exercise patience toward his own afflictions (kleśa) but he must not cut the bonds (bandhana). Why? Because if he cut these bonds, the loss would be very serious: he would fall into the arhat class [169b] and would be no different than someone who has lost their senses. This is why he stops his passions but does not completely cut them; by cultivating patience he does not follow his passions (sanyojana).

Question. – How is he able to not follow his passions without having previously cut them?
Answer. – By correct reflection (sanyojanaśikṣā), while still having afflictions, he succeeds in not following them. By reflecting, he contemplates the empty impermanent nature of everything (ānyādūnātivināmita) and, although the five desires (paṭcakāna) are still subtly present in him, he no longer produces any bond (bandhana).

[The corpulent sheep without fat]. - A king had a prime minister (mahāmaṇḍya) whose faults he himself concealed so that they remained unknown. He said to him one day: “Go and find me a big sheep but that has no fat; if you don’t find one, I will inflict punishment on you.” The prime minister was learned: he chained up a big sheep, fed it with grass and grains; but three times each day, he frightened it with a wolf. Thus the sheep, in spite of all the food that it received, was big but had no fat. The minister brought the sheep and presented it to the king who commanded his people to kill it; it was big but had no fat. The king asked how that was done, and the minister gave him the reason we have just described. The bodhisattva acts in the same way: he contemplates (samanupayāya) the wolf of impermanence (antivatā), suffering (dukkha) and emptiness (śūnya) in such a way that the fat of the passions (sanyojanaśuto) melts while the flesh of the qualities (guṇamāṇasa) becomes solid.

3) Moreover, an immense reward (pravajjānasūtra) is attached to the qualities (guna) and merits (puṣya) of the bodhisattva: this is why his mind is gentle (mydā) and tender (saraṇa), his fetters are slight and it is easy for him to cultivate patience; he will act in the manner of the royal lion (śimhaśaśa); when he roars in the forest and when people, on seeing him, prostrate with their face on the ground begging for mercy, the lion releases them and lets them go. The tiger (vyāgra) and the jackal (śīrāda), smaller animals, do not act in this way. Why? Because the royal lion, a noble animal, has the discretion of knowledge, whereas the tiger and the jackal, lowly animals, do not have it. If bad troops succeed in finding a good leader, they are safe, but if they encounter only a mediocre soldier, they are lost.

4) Moreover, by the power of his wisdom (prajñā), the bodhisattva knows that anger (krodha) has all kinds of defects and that patience has all kinds of qualities. This is why he is able to endure the fetters.

5) Moreover, by the power of knowledge, the bodhisattva knows how to cut the fetters; but in the interest of beings, he prefers to remain in the world for a long time [and retain his passions]; however, he knows that the fetters are enemies and that is why, while enduring them, he does not follow them. The bodhisattva curbs these hostile passions and, without allowing them to be unleashed, he practices virtue. When one has an enemy whom, for some reason or other, one does not want to kill, one imprisons him closely some place and one goes about one’s own business.
6) Moreover, the bodhisattva who understands well the nature of dharman (dharmalaksana) does not consider the fetters as bad and does not consider the qualities as good; this is why he does not hate the fetters and does not love the qualities. He practices patience with the power of this knowledge. Some stanzas say:

The bodhisattva who has cut through all evil
Will arrive at absolute cessation without residue.
His qualities and merits are immense
The action that he carries out is not ill-advised.

In his great wisdom, the bodhisattva
Does not destroy all the fetters.
This is why he understands the nature of dharman:
[169c] Transmigration and nirvāṇa are but one and not two.

For these various reasons, without yet having obtained the Path, the bodhisattva endures all his afflictions. This is what is called dharmakāya.

7) Moreover, the bodhisattva knows that all the dharman are of a single nature (ekatālaksana), non-dual (advaya):102

a. All dharman are intelligible (vijñyātālaksana) and consequently “one”. The eye consciousness (cakkurūpā) understands color (rūpa), and so on up to the mental consciousness (manovijñāna) which understands dharman. As a result of this characteristic of intelligibility, all dharman are proclaimed “one”.

b. All dharman are knowable (jñātālaksana) and consequently “one”. The dharmakāya (dharmajñāna) and the nirodhe (nirvikalpa) who cognize the truth of suffering (sukhāsaya); the samudaye (samudayajñāna) and the samudaye (samudayajñāna) who cognize the truth of the origin of suffering (nirodhasaya); the pratyakṣa (pratyakṣajñāna) and the pratyakṣa (pratyakṣajñāna) who cognize the truth of the Path (mārgasasaya).103 Finally, excellent worldly knowledge (kulaśa laukikajñāna) also cognizes suffering (dukhha), its origin (samudaya), its destruction (nirodha), the path of its cessation (mārga), space (ākāśa) and cessation not due to knowledge (apratisambhvanirvāna). As a result of this nature of cognizability, all dharman are proclaimed “one”.

8) Moreover, the bodhisattva sees all dharman as triple. What is this triplicity? All the dharman are capable of being object (ālambana) and consequently “one”. The visual consciousness (cakkurūpā) and the things associated with it (samprajñānakutadharma) are considered with color (rūpa). In the same way, the auditory consciousness (srotavā), olfactory (gṛhāvā), gustatory (jīvāvā) and tactile (kāya) consciousnesses (as are considered with sound, smell, taste and the tangible) respectively. The mental consciousness (manovijñāna) and the things associated with it are concerned with the eye (cakṣus), color (rūpa) and the visual consciousness (cakkurūpā) as well as all the others, including the mind (manas), dharman and the mental consciousness (manovijñāna). As a result of this nature of objectivity, all dharman are declared “one”.

d. Moreover, some claim that all dharman, taken separately, form a unity: One and one is two; three times one is three, and so on up to a thousand, ten thousand, etc. Everything reduces to unity; it is metaphorical (prajñāpti) to speak of thousands and tens of thousands.

e. Finally, in all dharman there is a characteristic that makes them to be declared “one”; they are one by means of this same characteristic. Every object (suvacana) is called ‘dharma’; by means of this nature of ‘dharma’ it is one. [The patience consisting] of destroying any characteristic of multiplicity by means of innumerable categories of this type without, however, being attached to unity, is called dharmakāya.

8) Moreover, the bodhisattva sees all dharman as triple. What is duality? Duality is inner nature (ādhyātmikasamutpāda) and outer nature (ādhyātmikasamutpāda). As a result of this inner nature and this outer nature, that which is inner is not outer, and that which is outer is not inner.

Moreover, all dharman are dual by virtue of their nature of existence (bhūva) and their nature of nonexistence (abhāva). They are empty (ā鸿a) and non-empty (ā鸿a), eternal (a鸿a) and transitory (a鸿a), personal (ā鸿a) and non-personal (ā鸿a), material (rūpa) and non-material (rūpa), visible (ā鸿a) and invisible (ā鸿a), resistant (apratīta) and non-resistant (apratīta), impure (ā鸿a) and pure (ā鸿a), conditioned (ā鸿a) and unconditioned (ā鸿a), mind (citta) and non-mind (citta), of mental order (citta) and of non-mental order (acitta), associated with mind (ā鸿a) and dissociated from mind (ā鸿a). [The patience consists] of destroying uniqueness by means of innumerable categories of this type without, however, becoming attached to duality, is called dharmakāya.

9) Moreover, sometimes the bodhisattva sees all dharman as triple. What is this triplicity? [All the dharman] are lower (ā鸿a), middling (sadācāra) or higher (a鸿a); good (kṣa), bad (kṣa) or indeterminate (a鸿a); existent, non-existent, neither existent nor non-existent; to be abandoned by seeing the truths (a鸿a) to be abandoned by meditation (ā鸿a), to be abandoned by meditation (ā鸿a) and to be abandoned (ā鸿a); pertaining to the student (śa), pertaining to the teacher (aśa), pertaining to neither the student or the teacher (nāśa); involving retribution (ā鸿a), not involving retribution, involving retribution, not the absence of retribution. [The ] patience consisting] of destroying unity by means of innumerable ternary categories of this type without, however, being attached to multiplicity (ā鸿a) is called dharmakāya.

III. PATIENCE IN REGARD TO THE BUDDHADHARMA.
Moreover, although the bodhisattva has not yet obtained the pure Path (anāsravamārga) and has not cut through the fetters (samsāja), he is able to adhere to the pure holy Dharma (anāsravīryadharma) as well as the three seals of the Dharma (trivādaḥadharmamāndrā). First seal: “All conditionings are transitory” (anityaḥ sarvasamkāraḥ); second seal: “All dharmas are devoid of substantial self” (anātmānāḥ sarvadharmaḥ); third seal: “Nirvāṇa is reality” (sataṃ nirvānaṃ).354 The saints (ārya) who have obtained the Path (pratipadāyogāḥ) possess the knowledge of all that by themselves (svataḥ); but when the bodhisattva who has not obtained the Path believes in this teaching and adopts it, this is called dharmakṣānti.

Moreover, there are fourteen difficult questions which the Buddha did not answer (caturdaśāvākṣaravatavaḥ): is the world eternal, is it not eternal, etc. [see above, Trāṣṭā, I, p. 155F, 423F]: meditating on these questions without encountering obstacles (śāvarūpa) or losing the Middle Path (madhyamā pratipadaḥ), the ability to maintain such a position constitutes dharmakṣānti.

[Śīlavatikāyasutta].355

A bhikṣu who was reflecting and meditating on these fourteen difficult questions had no success in penetrating them and became impatient. Taking his robe and his begging bowl, he went to the Buddha and said: “If the Buddha will explain these fourteen difficult questions for me and satisfy my mind, I will remain his disciple; if he does not succeed in explaining them to me, I will seek another path.” The Buddha answered this fool (mohapuruṣa): “At the beginning, did you have an agreement with me that if I explained these fourteen difficult questions, you would be my disciple?” The bhikṣu said “No.”

The Buddha continued: “Fool! How can you say today that, if I do not explain that, you will not be my disciple? I preach the Dharma to save people stricken by old age (īvara), sickness (vyākhya) and death (maraṇa). These fourteen difficult questions are subject for debate (vijñānakṣāntaḥ); they are of no use to the Dharma and are only futile proliferation (prapalica). Why ask me these questions? If I answered, you would not understand; at the time of death, you would have understood nothing and you would not be liberated from birth, old age, sickness and death. – A man has been struck by a poisoned arrow (suvāsana); his relatives and his companions (jñānaparivratā) have called a physician (bhūṣaj) to remove the arrow and apply an antidote. The wounded man says [to the physician]: “I will not let you take out the arrow until I know what is your clan (gotra), your name (nāma), your family (jāti), your village (grāma), your father and mother and your age (āyus); I want to know from which mountain the arrow came from, what kind of wood (kāṇḍa) and feathers, who made the arrow-head and what kind of iron; then I want to know if the bow (dhanu) is of mountain wood or animal horn; finally, I want to know where the antidote comes from and what is it name. After I have learned all these things, I will let you take out the arrow and apply the antidote.”” – The Buddha then asked the bhikṣu: “Will this man be able to know all these things and only after that let the arrow be removed?” – The bhikṣu answered: “The man will not succeed in knowing all that for, if he waited to know it all, he would be dead [before the operation].” The Buddha continued: “You are like him: the arrow of wrong views (māyādviṣa) has pierced your mind; I want to remove this arrow from you, my disciple; but you are unwilling to let me take it out, and you want to know if the world is eternal or non-eternal, finite or infinite, etc. You will not find what you are looking for, but you will lose the life of wisdom (prajñābhūtaḥ); you will die like an animal and fall into the shadows.” Gradually the bhikṣu [170b] understood the words of the Buddha deeply and later attain arhathood.

*** *** ***

Furthermore, the bodhisattva who wants to become omniscient (sarvajñā) should discuss about all the dharmas and understand their true nature; he will find no obstacle or impediment in the fourteen difficult questions; he knows that they are serious mental illnesses; to be able to get out of them, to be able to endure them constitutes dharmakṣānti.

Furthermore, the Buddhaadharma is very profound (gambhīraḥ), pure (visādhika) and subtle (śākṣma); it is expressed in innumerable sermons of all kinds. To adhere to it wholeheartedly without hesitation (samsaya) or regret (vipratikṣa) constitutes dharmakṣānti. As the Buddha said, dharmas, although empty (śūnya), are neither cut (samucchima) nor destroyed (niruddha). Arising from a series of causes and conditions (hetupratyayasaṃsāraḥ), they are not eternal (nītāḥ). Although the dharmas are impersonal (ādīnāma), one does not escape from sin (āpatti) or merit (puuya). The mind lasts for only an instant (ekakṣamāna); material dharmas (tālaḥdharmas) enter collectively (bhūtpratāvatāṃśa) with the senses (indriya), the intellect, perish ceaselessly; without lasting until the next moment (pṛthvikṣaṇāḥ), they arise and perish ever anew; nevertheless, one does not escape from the actions (karman) that are causes and conditions for innumerable lifetimes. Although the aggregates (skandha), the elements (ādīnaḥ) and the bases of consciousness (āyatana) [that make up beings] are empty (śūnya) and without self (anātman), beings wander in the five destinies (pākṣacakāra) and undergo transmigration. Such is the Buddhaadharma, multiple (nāṇādhāma), profound (gambhīraḥ) and subtle (śākṣma); even though he has not yet attained buddhahood, [the bodhisattva] believes in it and adheres to it without hesitation or regret; that is what dharmakṣānti consists of.

Furthermore, whereas arhats and pratyekabuddhas, fearing transmigration, seek to enter nirvāṇa as soon as possible, the bodhisattva, not being a Buddha, seeks omniscience (sarvajñānā); out of compassion (karunā) for beings, he wants to understand, analyze, know the true nature of dharmas. The patience that he manifests to that end constitutes dharmakṣānti.

Question. – How does he see the true nature of dharmas?
Answer. – He sees that all the dharmas are without defects (akhila), indestructible (abheda) and unchangeable (avatara) and that that is their true nature.

Question. – Every argument (vāda) may be turned around, refuted and confounded. Why do you say that indestructibility is the true nature of dharmas?

Answer. – Because the dharmas are indestructible. In the Buddhadharma, every path of speech is surpassed, the functioning of the mind (cittapratvesh) is stopped; eternally unborn (anupanasa) and unceasing (aniruddha), dharmas are like nirvāna. Why? If dharmas existed in their true nature, they could not be non-existing; if they did not exist after having been, they would be destroyed.

Furthermore, dharmas cannot be eternal (nitya). Why? If they were eternal, there would no longer be sin (āpattra) or merit (puṇya), killing (saśāda) or giving of life, asceticism (yoga) or kind deeds (hitā), bondage (bandhāna) or freedom (vimokṣya): the world would be nirvāna. For all these reasons, dharmas cannot be eternal.

If dharmas were transitory (aniyata), they would be annihilated (uccītanā) and there would be no sin or merit, no increase or decrease; virtues (guna), actions (karman), causes and conditions (hetupratyaya), results (phala) and retribution (vipāka) would disappear. For all these reasons, dharmas cannot be transitory.

Question. – You say that, according to the Buddhadharma, eternity (dālāvata) and impermanence (udechāla) are equally unreal; but that is wrong.

[170c] Why? In the Buddhadharma, eternity is real and impermanence is also real. cessation due to knowledge (pratīṭhāvyānāmyānā) is cessation due to knowledge (pratīṭhāvyānāmyānā) and space (tākāla) are eternal:356 they are eternal because they are not born, they do not perish and they do not perish. The five aggregates (skandha) are impermanent: they are impermanent because they are born (upādā), they perish (sthitā) and they perish (nirvāda). Then why do you say that eternity and impermanence are equally unreal?

Answer. – The saint (brāhma) has two types of language (abhilāpa): (i) an artificial language (apāyabhilāpa), (ii) a true language (samyogabhilāpa). In the artificial language, he will speak of the eternal [principle] or the transitory [principle] according to whether the listener holds the individual (nudgala) to be a simple assemblage of causes and conditions (hetupratyaya) or a true being (sattva).

See what has been said with regard to “therapeutic viewpoint” (pratīṭhāvyānāmyānā) [Cf. Traité, I, p. 27F seq., and especially p. 32F]. When the saint speaks of impermanence, he wants to uproot attachment to the pleasures of the threefold world: the Buddha wonders how to lead these beings to acquire renunciation of desire (vairāgya); this is why he speaks of impermanent dharmas. A stanza says:

By seeing the unconditioned dharma, one escapes from conditioned dharmas. By seeing the unconditioned dharma, one escapes from conditioned dharmas.

Why is rebirth (gaurabhāva) called the complex of causes and conditions (hetupratyayasamgraha)? Non-eternal (anitya), non-independent (asuṣatātra), coming from causes and conditions (hetupratyaya), it possesses a nature of old age, sickness and death (jāraśādāhinnarājanakṣaṇa), a nature of destruction (vivādanirājanakṣaṇa), and a nature of destruction (vivādanirājanakṣaṇa) is called rebirth; it is a conditioned dharma (samkhyadharma). As was said in regard to the “therapeutic point of view” [Traité, I, p. 36-38], eternity and impermanence are not real characteristics, for they are both defects.

To say that dharmas are both eternal and transitory is a foolish argument. Why? It is both denying the denial of non-existence and denying the existence of that which is not denied. If one denies both of these, what is the dharma of which one will still be able to say anything?

Question. – In the Buddhadharma, characterized by eternal emptiness (lāmiya), there is neither existence (bhāva) nor non-existence (abhāva). Emptiness (lāmiya) excludes existence, and the emptiness of emptiness (lāmiyalāmiya) prevents non-existence; this adds up to the fact that there is neither existence nor non-existence. Why accuse of that of being a foolish argument?

Answer. – The Buddhadharma in its true nature transcends every belief (grāha) and every opinion (abhāvīsā). By believing in dharmas that are neither existent nor non-existent, you are holding a foolish argument. To affirm both non-existence and non-existence is a debatable and refutable thesis; it is a theoretical position (cittopadāphita) and an occasion for dispute (vivādāphita). The Buddhadharma is not like that. Even though there are reasons for affirming non-existence and non-non-existence, the Buddhadharma does not express an opinion (abhāvīsā) on this subject; as it does not express an opinion, it cannot be refuted or confounded. The Buddhist position is the same [for the other difficult questions: [See Traité, I, p. 155F, 423F]: are dharmas finite, infinite, both finite and infinite, neither finite nor infinite? Does the Tathāgata exist after death, does he not exist after death, does he exist and not exist after death, is it false that he exists and does not exist after death? Is the vital principle (jīva) the same thing as the body (kāraṇa)? Is the vital principle different from the body? All of that is futile. [The bodhisattva] also considers as wrong all the theories relating to the sixty-two views (dystigoa).137 He avoids them all; he believes in the pure unalterable nature (vivādāphita) of the Buddhadharma; his mind is free of regret and functioning. This is what is called dharmakṣaṇa.

[171a] Furthermore, existence (bhāva) and non-existence (abhāva) are two extremes (anta). If one considers dharmas at the time of their arising (upādā) and of their duration (sthiti), one has the view of existence (bhāvadṛśā); if one considers dharmas at the time of their aging (jāra) and their cessation (vibhāgā), one has the view of non-existence (abhāvadṛśā). Beings of the threefold world (trīdāhādākṣaṇa) are often attached (abhāvīsā) to these two views, but these two concepts are wrong.

356 These are the three asamśkrita; cf. Kośa, I, p. 8.

137 These are the 62 dystigoa the root of which is saktādṛśā; detailed explanation in Brahmajālasutta, Dīgha, I, p. 40. – See also above, Traité, I, p. 423F.
and unreal. If existence really existed, there would be no non-existence. Why? To no longer be after having been (bhūtvā abhūtvā) is to undergo destruction (ucchedapatana; such a destruction is impossible (ayukta).

Furthermore, all dharmas are said to exist by reason of the complex of names and conventions (nāmāvakṣetasāmāgar). This is why dharmas coming from the complex of names and conventions do not exist (nopālahābhyaevat).

Question. – Although dharmas coming from names and conventions do not exist, the complex of names and conventions itself does exist!

Answer. – If there were no dharmas, for what would names and conventions be united? There are no names or conventions either.

Furthermore, if dharmas really existed, there would be no need for a mind (citra) or a consciousness (vijñāna) to cognize their existence. If a mind and a consciousness are needed to cognize their existence, they do not exist. Thus, the solidity (khakkhātara) of earth (pūrva)139 is cognized by the body organ (khyendriya) and the body consciousness (khyāvijñāna); but if there were no body organ or body consciousness to cognize it, there would be no solidity.

Question. – Whether the body organ and the body consciousness cognize it or not, the earth is always characterized by solidity.

Answer. – One cognizes the existence of this solidity if one has already recognized its existence or has heard someone else speak about it; but if one did not know it beforehand or if one has not heard speak of it, there would be no solidity.

Furthermore, if the earth were always solid, it would never lose this characteristic. But, like solidified butter, wax or vegetable gum, earth can become liquid and lose its characteristic of solidity. It is the same for gold, silver, copper, iron, etc. The characteristic of water (āparas) is liquidity (āparatvā) but, by the action of cold, it solidifies. Many things lose their characteristics in this manner.

Furthermore, the teachers of the Dharma (upadeśavārāṇya) can transform existence into nothingness and nothingness into existence. [p. 920F, l. 10-11]. Saints (ārya) and great meditators (dhyāvin) can change earth (pūrva) into water (āparas) and water into earth.139 All these dharmas are transformable as has been said in regard to the ten views as totality (kṛtyāvatānāna).190

Furthermore, this view of existence (bhāvavārtika) arises from desire (rāga), hatred (dvesa), delusion (moha), the bonds (bandhana) or disputes (vidvāda). Now any position (bhāvanā) that gives rise to desire, hatred, etc., is foreign to the Buddhadharma. Why? Because the Buddhadharma, by its very nature, is good (laukika) and pure (laukika). Therefore [this view of existence] is false.

Furthermore, all dharmas are grouped into two categories: i) material dharmas (rūpa-dharmā), and ii) non-material dharmas (arūpa-dharmā). Material dharmas can be divided down to the subtle atom (paramātma) and endless dispersion, as we have seen in regard to the refutation of the gift given (dehadvaya) in the chapter on Dānapāramitā [see above, p. 729F]. Non-material dharmas are not cognized by the five faculties. Therefore it is by means of considering the moment of birth-duration-destruction of the mind (manasaupadādhatih bhaṅgappakāra) that we know that the mind (citra) is composed of parts (saṅkhāra).

Since it consists of parts, it is transitory (anitiya); being transitory, it is empty (ālaya); being empty, it is nonexistent (asaṃ). In the time of a finger-snap (accaśāmātāvāra), there are sixty moments (kaṇṭha);136 in each kaṇṭha, the mind is born (śānā) and ceases (bhūnya); but as it arises in a series (prabhavahetupadārā), we know that this is a mind of desire (rāgaścitta), that, a mind of anger (dvesaścitta), or a mind of delusion (mohaścitta), [171b] a mind of faith (pratāpaścitta), or a pure mind (vīśuddhaścitta) of wisdom (prajñā) or rapture (ālāsa). The ascetic considers the arising and cessation of the mind to be like a water torrent (aśrayas) or the flame of a lamp (dīpāyasa): this is called crossing the threshold of knowledge of emptiness (ālayatvābhāvadadhyapavāraeva). Why? If the mind arises in one moment (ekākāma) and perishes in another moment (anyaksāna) this mind would be eternal (anitiya). Why is that? Because it would be escaping from destruction during a short instant. Now, if it escaped destruction even for a moment, it would be free of destruction forever. Besides, the Buddha said that the conditioned has three characteristics, birth, duration and destruction. If its arising lasted for one brief instant, it would be free of destruction and would not be a conditioned dharma (samskṛtadharma). If the arising, duration and cessation of the mind occupied

136 For the nature of the four great elements, earth, water, fire and wind, see Kośa, I, p. 22-23. The discussion started here will be resumed below, k. 18, p. 194c.

139 For this power of transformation, see above, Traité, I, p. 383F, n. 1 and below, p. 731F.

139 See Kośa, VIII, p. 214. 360 See Kośa, VIII, p. 214.
[altogether] only a single moment, why does arising of necessity precede cessation? Could it not just as well fall into [existence]? Moreover, if the mind at first existed and then had birth, it would not depend on birth [to exist]. Why? Because the mind would exist in advance. If birth existed before [the mind], this would be a birth where nothing was being born. Finally, birth and cessation are opposed to each other (anyonayaviruddha) by nature; if there is birth, there cannot be cessation; at the moment of cessation there cannot be arising; consequently, they do not exist at the same moment, or at different moments. Therefore there is no arising; if there is no arising, there is no duration or cessation; if there is no duration or cessation, there is no mental dharma (cittasikadharma); if there is no mental dharma, there is no dharma dissociated from the mind (cittaviprayukta); since conditioned dharmas (vivekadasa) are, namely, material dharmas (rūpidharma) and non-material dharmas (arūpidharmas) do not exist, unconditioned dharmas (asamskāra) do not exist either. Why? Because it is due to conditioned dharmas that there are unconditioned dharmas; if there are no conditioned dharmas, there cannot be any unconditioned dharmas.

Furthermore, by considering the impermanence of karman, we understand the eternity of akarman. If this is so, we now see that karman is existence (bhāva) that akarman is non-existence (abhāva). Consequently an eternal dharma does not exist (nopadabhyate).

Furthermore, among the eternal dharmas of which the heretics (ākṛtiṣa) and the disciples of the Buddha speak, some are the same whereas others are different. The ones that are the same are space (ākāsa) and nirvāṇa. The heretics accept a soul (ātman), time (kāla), direction (ādi), the subtle atom (paramānā), darkness (tasman) and other categories of the same type, different [from those of the Buddhists].

Moreover, the disciples of the Buddha say that cessation not due to knowledge (avratīsaṃkhyānaitirdhā) is eternal; they also say that uncaused dharmas (apravṛttiyasamutpāda) are eternal, whereas dharmas resulting from causes and conditions (pravṛttiyasamutpāda) are transitory. In the Mahāyāna, permanence (nityatā), the nature of things (dharmatā), the true nature (tathatā), the summit of existence (bhūtadhatu) and other [synonyms] of this type are called eternal dharmas, space (ākāsa) and nirvāṇa, as was said before in the chapter dedicated to the praise of the Bodhisattva (cf. Trutie, I, p. 38F, 39F n. 1, 45F). In regard to the soul, time, direction and the subtle atom [of the heretics], see also what has been said above (above, p. 725F seq.). This is why we cannot speak of the existence of dharmas.

If dharmas are non-existent, they are of two categories: i) permanently non-existent, ii) non-existent following a cessation (vihāra).

a. If, having previously existed they no longer exist now or, if presently existing, they will not exist later, there is cessation. If that is so, then there is no [171c] longer cause (hetu) or condition (pratāpaya). If there is no longer any cause or condition, then anything can come from anything, or also, nothing comes from anything. And it is the same in the future. But if causes and conditions for sins (upatti) and merits (punya) being suppressed, and if there is no longer any difference between the poor (dāriva) and the rich (dhana),

b. If one claims [that the dharmas are] permanently non-existent, one misunderstands [the four noble Truths] of suffering (duḥkha), its origin (samudaya), its cessation (nirvāṇa) and the path to its cessation (mārga). If one suppresses the four Truths (satu), the Jewel of the Dharma (dharmaratna) no longer exists. If the Jewel of the Dharma no longer exists, the eightfold noble Path (aṣṭāṅgadhyānagama) disappears. If the Jewel of the Dharma (dharmaratna) and the Jewel of the Sangha (sangharatna) disappear, there is no longer the Jewel of the Buddha (buddharatna). If that is so, the Three Jewels are destroyed. Besides, if all dharmas are really empty (śūnya), there would be no sin (apatti) or merit (punya), no father or mother, no world or rituals, no good or evil; good and evil would be confounded with a multiple succession [of consequences]; everything would vanish, like visions in a dream (svapnadarśana). These are the faults to which one is exposed if one claims that [dharmas] are really non-existent. Who would believe that statement? If one claims that one sees [dharmas] to exist because of a mistake (viparyāśa), then, when one sees one person, perhaps one is seeing two or three persons? For, if dharmas are truly non-existent, by seeing them, one is committing a mistake. But by falling into views of existence and non-existence (bhāvabhābabhavya), one gains the middle Path (madhyamā pratipada), the true nature [of things].

How can one know the truth?

By complying with what has been identified (jñāta) and said (aṭṭa) by the Buddhas and bodhisattvas of the past (ātita) numerous as the sands of the Ganges (gantipūvakālanipāta), with what will be identified and said by the Buddhais and bodhisattvas of the future (antarāgya) numerous as the sands of the Ganges, with what is identified and said by the Buddhais and bodhisattvas of the present (pravṛttipāna) numerous as the sands of the Ganges. If the mind of faith (prasadācita) is great, one escapes from doubt (samaya) and regret (vipratītā); if the power of the faith (pradādāha) is great, one can grasp and adopt the Dharma: that is called dharmaksānti.

Furthermore, by the power of rapture (ābhāṣyabala) one hears speak of the true nature of the dharmas with a gentle (medha), tender (taruna) and pure (vīsuddha) mind, and one incorporates the Dharma into one’s mind. By the adhesion of faith (prasadādāhinīvāra), the mind penetrates deeply in the absence of doubt and regret. Why is that? Doubt and regret are the bonds of the desire realm (kāmadhātu-bandha); if they are heavy (sthāla) there is no access to this gentleness and tenderness of the mind (medutaraṇacittatītā) which is called dharmaksānti.

Finally, by the power of wisdom (prajñācita), one discovers in many ways that, in the face of all the dharmas, there is no dharma that can exist. Being able to endure and adopt this doctrine with no hesitation or regret constitutes dharmaksānti.

The bodhisattva also says to himself: Under the virulent action of ignorance (avidyāvīsita), worldly people (prthaguna) attribute a contrary characteristic (laksana, nimita) to all the dharmas in particular: they take what is impermanent (anitiya) to be permanent (nitya); that which is painful (duḥkha) to be happy (sukha); that which is not a self (anātman) to be a self (ātman); that which is empty (śūnya) to be real (satya); that
which is non-existent (asat) to be existent (sat); that which is existent to be non-existent.

In this way, they attribute contrary characteristics to all kinds of dharmas. To obtain the noble true wisdom (āryabhūtaprajñā), to destroy the poison of ignorance (avidyāvīśa), to understand the true nature of dharmas (dharmasatyasatyalakṣaṇa), to acquire the wisdom of impermanence (anītya), suffering, emptiness (śūnya) and the non-self (anatman), [then] to reject it without being attached to it (abhinkīvela), and finally being able to endure such a doctrine, this is what is called dharmakṣaṇī. Finally, the bodhisattva considers all dharmas as eternally empty (śūnya) from the very beginning (ādītāḥ) and also actually empty. To believe and accept this doctrine is dharmakṣaṇī.

Question. – [Believing] in original and eternal emptiness as well as actual emptiness is a wrong view (mityārthā)! Why do you call that dharmakṣaṇī?

Answer. – If the bodhisattva had in mind the absolute emptiness (atyantāśūnyatā) of dharmas, by grasping at the nature (nimittadgahaṇa) and adhering to it in his mind (chittadhīnīvela), that would be a wrong view; but if he considers emptiness without subscribing to it or producing wrong view, that is dharmakṣaṇī. A stanza says:

By nature, dharmas are eternally empty,
But the mind does not become attached to emptiness.
To support such a doctrine
Is the major characteristic of the Buddhist Path.

The bodhisattva crosses over the threshold of wisdom (prajñāpāramitā) in many ways. He considers the true nature of the dharmas; his mind experiences no pulling back or regret; he does not [blindly] follow the considerations [he has made] and they cause him no grief; he assures his own benefit (śvrtha) and that of others (parārtha): this is what is called dharmakṣaṇī.

This dharmakṣaṇī is of three kinds. When he practices it in its pure form, the bodhisattva does not see the properties of patience, does not see himself, does not see those who are insulting him, does not play with the dharmas. Then this is pure dharmakṣaṇī. For this reason, the śūtra says (below, p. 865F) that “the bodhisattva who dwells in the virtue of wisdom must fulfill the virtue of patience by not swaying in the wind and not withdrawing” (bodhisattvasa prajñāpāramitāśṛṇa sthitā kṣaṇātīśīrṣitā purīṇāpāramitā avivartanāākṣobhanātāmpūrṇādāya). What is this immobility (aksobhanatā) and this absence of withdrawing (avivartana)? Not feeling hatred (dveṣa, pratigaha), not speaking wicked words; physically, not doing evil; mentally, not having doubt. The bodhisattva who understands the true nature of the virtue of wisdom does not see dharmas, for his mind is without opinions (abhinkīvela) about them. When a man comes to insult him, torment him, poison him or strike him, he can endure it all. This is why he is said to dwell in the virtue of wisdom; he can fulfill the virtue of patience.

363 For these mistakes (viparyśasa), cf. Aṅguttara, II, p. 52; Kośa, V, p. 21; Śīkṣāsamuccaya, p. 198.
364 For the correct way of taking emptiness, by using it without adhering to it, see below, k. 18, p. 193c.
CHAPTER XXVI: EXERTION (p. 927F)

Sūtra: The bodhisattva must fulfill the virtue of exertion\(^{365}\) by means of non-slaughtering of bodily and mental exertion (vīryaparamārthatatipāryayātāvīyakaitasiṣhāvīryāsanasrūryaṇupādīyāya).

Śāstra: Pīli ye (विर्य), in the language of the Ts’in: exertion.

I. EXERTION, FOURTH VIRTUE.

Question. – Exertion is the root (स्तूल) of all good dharmas (कृतिलाभधर्मम्): it should be first; why is it here placed in fourth place?

Answer. – 1) Generosity (दुन्ति), morality (दुन्ति) and patience (कक्षति) always exist in the world (कोला).

The householder, as a guiding principle, gratifies his guests (सैत्तिक) and examples of generosity are found even among animals. People give for various reasons: they give in view of the present lifetime (सस्मानम्), or in view of the future lifetime (पारमासानम्), or in view of the Path (मर्गा). There is no need for exertion [to practice generosity].

Similarly in regard to morality. Seeing malefactors punished by the king or by laws, people themselves feel possible by means of morality to escape from birth (कल्याणम्), it cannot see the true nature of dharmas. Thus, a lamp burning in the full wind cannot light up itself.

2) Furthermore, by means of generosity, morality and patience, great merit (साधन) and great joy (साधन) are obtained; great renown and the fulfillment of all one’s wishes are obtained. Having appreciated the flavor of these benefits, the bodhisattva now wishes to progress and obtain rapture (आराम) and wisdom (समझ्दा), the understanding of the true nature of dharmas, or the great virtue of wisdom, is the appreciation of the flavor of these benefits. The bodhisattva now wishes to progress and obtain and rapture and wisdom. Thus, when digging a well and finding dampness and mud, one increases one’s efforts with the firm hope of finding water. Or, while trying to produce fire by friction, when smoke appears, one increases the friction in the firm hope of having fire. Commonly there are two gateways (द्वारम्) for arriving at buddhahood, namely, merit (सुन्तम्) and wisdom (स्वरूपम्). The practice of generosity, morality and patience is the true gateway of the great virtue of wisdom.

This is how one acquires rapture and wisdom; when one has these two, one possesses (मरादा), take the vows at once and proclaim: “Starting from today onward, I will not kill (प्रत्यापोषुता), etc.”

Is exertion needed to observe this morality?

[127b] Similarly with patience. Whether someone insults them, beats them or kills them, some people do not respond because they are afraid; others are quiet and do not respond because they are too weak, because they fear a punishment, because they follow the rules of honest people (सत्प्रयोगसाधनम्) or because they seek the path. There is no need for the virtue of exertion in order to endure all that.

But here, the bodhisattva who wishes to know the true nature of dharmas and to practice the virtue of wisdom must practice rapture (धिन्याः), the rapture that is the gateway to true wisdom. Now, in order to practice rapture, diligence (सुदृढ्य, exertion (विर्या) and one-pointedness (केतुक्तिः) are necessary.


The Greater Vehicle distinguishes three types of exertion: samādhavīrya, exertion to arm oneself; prajñāvīrya, exertion to endeavor; avijñāvīrya, exertion without timidity, withdrawal or satiation; or else samādhavīrya, exertions in producing the great vow (सत्तवाधसमसमाहायाः), exertion to acquire spiritual benefits; sattvādhāsahāvyā vīrya, exertion for the service of beings: cf. Dhammasaṅgaha, ch. CVII; Sūtrālakāra, ed. Lévi, p. 108, 114; Bodhi. bhūmi, p. 200-201; Śīkṣāsūcayāca, p. 51; Bodhicaryavatāra and Patijjāk, chap. VII (tr. Lav., p. 70-83); Samgraha, p. 191-192; Śūddhi, p. 622.

\(^{365}\) A stock phrase found in several sūtras: Majjhima, I, p. 481; Aṅguttara, I, p. 50; Tassa t a hāna, T 99, no. 348, k. 14, p. 98a21: Kāmaṃ tace ca nābhiḥ ca aśīth avassicaddā, suvitā upasasamaddikhitam, yam purakaṃhaṃ purīvaśīrvaram purīparakrākrameṇa pattaḥbhavat tu na taṃ apāṇāraḥ viṛṣeva santānām bhavṣutti: “May my skin, nerves and bones alone remain (later variant: upasasat: dry up), may the flesh and blood of my body dry up; as long as I have not obtained that which can be obtained by man’s courage, by man’s exertion and decisiveness, my exertion will persist.”
That is why exertion is in the fourth place; it is the root of rapture and true wisdom. In the first three virtues [generosity, morality and patience], there is indeed some exertion, but so little that we do not speak of it.

Some say that only by practicing generosity, morality and patience can one acquire great merit (mahāpuṇya), and that one’s aspirations (pranidhāna) are realized by the power of these merits; as for rapture and wisdom, they will come by themselves (svaṁah) [without the help of exertion]. Then what use is the virtue of exertion?

Answer. – Buddhahood is profound (gambhīra) and difficult (darṣabha) to attain even if one has generosity, morality and wisdom, it is still necessary to have profound rapture, true wisdom, as well as the innumerable attributes of the Buddhas (apramuṇaḥ-buddhadharma). If one does not practice exertion, one does not produce rapture; if rapture is not produced, it is not possible to be born in the Brahmādevatāra heaven and, a fortiori, to aspire to Buddhahood.

Thus, the Viśvottara Sūtra (Mṛdgha) who wanted to get innumerable precious substances (rūpādṛṣṭrayya) obtained everything at will.167 King Ting cheng (Mṛdgha) reigned over the four continents (citra-dvīpapāta); the heavens rained down [on him] the seven jewels (saptaratna) and the things he needed; Śākra devānāṁ indra shared his seat with him and made him sit [beside him]; nevertheless, despite all his wealth, he was unable to obtain the Path.168 The bhikṣu Lo p’i schou (Losaka-tiṣya), although he was an arhat, begged for his food for seven days without receiving anything and returned with empty bowl (dhautapātrena); then he burned his own body in the fire of rapture (dhyāna-nirvāṇa) and attained parinirvāṇa.169

A similar sermon was given by Śāriputra immediately before the enlightenment, as soon as he took his seat of Bodhi. See above, Tract I, p. 228, n. 1.

The examples that follow lead to two theses: Thanks to merits, one can attain the realization of all one’s wishes; but if exertion is lacking, one does not attain the Path: this was the case for Meṣṭikā and, when he closed his left hand and touched it with his right hand, the sky rained down a shower of grain fall from the sky.170 – Dhammapada, 1435, k. 26, p. 191a seq.; Divyāvadāna, p. 210-226; Avadānakalpadūtra (no. 4), I, p. 122-153; Mahābhārata and Rāmāyaṇa, references in Hopkins, Epic Mythology, p. 139.

Chinese: Tch’ou yao chuan, T 26 (no. 60), k. 11, p. 494b-496a: Ting cheng wang kou king. T 39, p. 822b-824a: Wen C’o kie wang king, T 40, p. 824a-825a; Lieou tou tsu king, T 152 (no. 49), k. 4, p. 21c (tr. Chavannes, Contes, I, p. 137-142); Ting cheng wang yin yuen king, T 165, p. 393 seq.; Hien yu king, T 202 (no. 64), k. 13, p. 439b-440c (tr. Chavannes, Contes, IV, p. 107-108; cf. Schmidt, Der Weise und der Thur, p. 369-377); Tch’ou yao king, T 212, k. 4, p. 63c seq.; Ken pen shou... yao che, T 1448, k. 11, p. 51c; k. 12, p. 50b; Ken chou... p’o sent che, T 1450, k. 1, p. 100c; Tsang so che loun, T 1645, k. 1, p. 231a; Tch’ou che loun, T 1646, k. 5, p. 277c.

Iconography: Sivaramamurti, Amarāvatī, p. 222-224; fl. 17 (1); Longhurst, Nīlghuṇḍaṇḍa, p. 47-48, pl. 4; Fourcher, Buddh. Art, p. 225-230 (south-west corner of Borobudur).

The Mpp’s will return to this individual later (k. 30, p. 278c): The bhikṣu Lo p’in tchou (Losaka-tiṣya), a disciple of Śāriputra, observed morality, and exertion, and begged for his food. For six days, he was unable to get anything. On the seventh day, he had not much longer to live. One of his colleagues begged for food for him and gave it to him, but a bird stole it immediately. Then Śāriputra said to Mudgālavyana: “You have great miraculous power; watch over his food so that he can get it.” Mudgālavyana took some food and went to offer it to Losaka-tiṣya; but as soon as the latter wanted to put it into his mouth, it changed into mud. In turn, Śāriputra begged for food; but when he gave it to him, Losaka-tiṣya’s mouth closed up by itself. Finally, the Buddha came, took the food and offered it to him; this time, thanks to the immensity of the Buddha’s merits, Losaka-tiṣya was able to take the food. When he had eaten it, he experienced great joy and redoubled his faith and reverence. Then the Buddha said to him: “All conditioned dharmas (saṁskṛtadharmas) are suffering,” and preached the four truths to him. Immediately the bhikṣu’s impurities were destroyed (kṣīrānitya) and his mind was liberated (saṁvutkāraṇa) he obtained arhathood.

The story of Losaka is unknown to other sources, but, with some modifications, it has passed into the Pāli Śākya, no. 41, I, p. 234-236. After an unhappy childhood, at the age of seven, Losaka was ordained by Śāriputra. But his alms-tours were not fruitful and he received hardly enough to sustain him. When he became an arhat and his life was almost at an end, Śāriputra wanted to give him a proper meal; he went to Śrīvatsa to beg, but nobody paid any attention to him. Śāriputra took Losaka to the monastery, begged food for him and sent it to him by way of messengers, but the latter ate the food themselves. Śāriputra then went himself to the king’s palace, received a bowl filled with the four sweets (pattāpātra cauttamadhura) and brought it himself to Losaka. He asked Losaka to eat this food at once, saying: “Venerable Tisa, I will stay by you and hold this bowl in my hand; you must sit down and eat, of the seven kinds of jewels, which accumulated up to the height of his knees. He went to visit the world of the gods but a bird stole it immediately. Then he burned his own body in the fire of rapture (dhyāna-nirvāṇa) and attained parinirvāṇa.Łę
This is how we know that only by the power of merits (puṇyabala) does one realize the Path and that, if one wishes to attain buddhahood, it is necessary to show great exertion.

II. THE BENEFITS OF EXERTION.

Question. – What are the benefits (anuśāma) of exertion, benefits that the bodhisattva will investigate diligently and without slackening?

Answer. – All the virtues and all the benefits of the Path, in the present lifetime and in future lifetimes, come from exertion.

Moreover, if a person who wants to save himself already gives evidence of his eagerness and exertion, what can be said about the bodhisattva who has taken the vow to save all beings? The stanzas of praise dedicated to exertion (vīryastutigarhī) say:

The person who does not spare their life,
Whose wisdom and mind are firm (niyata),
Who practices exertion according to the Dharma,
Will easily find what he is looking for.

The workman who expends his efforts
Gathers an abundant harvest,
The traveler on a long journey who takes care
Necessarily reaches his goal.

Whether one obtains rebirth among the gods
Or whether one reaches nirvāṇa,
The cause of all that
Is the power of exertion.

But to individual action that these benefits are due.
What man is there who, knowing this
Would not make personal efforts?

The threefold world is on fire and is burning
Like a great flame.
The wise and decisive man
Can manage to escape from it.

This is why the Buddha taught
Right exertion to Ānanda.
Thus, avoiding laziness (kauśāyā)
One arrives directly at Buddhahood.

By digging the earth with persistent effort
One reaches the spring;
It is the same with exertion:
If one does not seek, one does not find.

The person who practices the Dharma of the Path
With relentless exertion
[173a]Will inevitably attain immense fruit;
His reward will not be lacking.

for if I don’t hold the bowl, I am afraid that something will happen.” Losaka then ate a substantial meal, but he died the same day and entered parinirvāṇa.

But to individual action that these benefits are due.
What man is there who, knowing this
Would not make personal efforts?

The threefold world is on fire and is burning
Like a great flame.
The wise and decisive man
Can manage to escape from it.

This is why the Buddha taught
Right exertion to Ānanda.
Thus, avoiding laziness (kauśāyā)
One arrives directly at Buddhahood.

By digging the earth with persistent effort
One reaches the spring;
It is the same with exertion:
If one does not seek, one does not find.

The person who practices the Dharma of the Path
With relentless exertion
[173a]Will inevitably attain immense fruit;
His reward will not be lacking.
Moreover, exertion is the root (mūla) of all the good dharmas (kuśaladharma); it can give rise to all the good dharmas, including supreme perfect enlightenment (anuttarasaṃyaksambodhi), not to speak of the lesser benefits. In the Abhidharma, it is said that all the good dharmas, including supreme perfect enlightenment, come from exertion and conscientiousness (apramāda).

Moreover, exertion calls forth the blessings (puṇya) of the present lifetime in the way the rain (varṣa) which, moistening the seeds (hiṅga), causes them to germinate. Even though one has the previous causes and conditions for [present] blessings, they will not be realized if exertion is absent; if in this way one obtains no benefits (artha) in the present lifetime, how would one attain buddhahood?

Moreover, the great bodhisattvas who commit themselves to beingsg undergo all the sufferings, including those of the Avici hell (nīruṣa). Their minds know no laziness, and that is exertion.

Moreover, no business can be realized if exertion is absent. Just as, in order to swallow some medicine, it is essential to take Pa tsem (Croton tiglium) because without this Pa tsem, one does not have the strength to swallow the medicine, so the foundations of mindfulness (smyrtaparāśāna), the bases of miraculous powers (ādīkāpāda), the faculties (indriya), the powers (bala), the factors of enlightenment (bodhyantara) and the Path (mārga) depend necessarily on exertion and, if the latter is absent, all matters are unworkable.

Morality (śīla) occurs only in the eightfold Path (asthāgamārga) and not elsewhere; faith (pratāpa, śraddhā) occurs only in the faculties (indriya) and the powers (bala) and not elsewhere; but exertion is not absent anywhere. Although it adds up all the dharmas [of the Path], it also makes up a separate category; it is like the “residue” of ignorance (avidyānusayaya) that occurs in all the latent defilements (anuśaya), but which separately forms independent ignorance (āvēnakāvadyā).[172]

III. PROGRESS IN EXERTION.

Question. – The bodhisattva wishes to acquire all the attributes of the Buddha, save all beings, destroy the afflictions (klesa); he obtains everything he wishes. Then why increase his exertion in order to become Buddha; for if a small fire cannot burn a large forest, the fire, the power of which is increased, is able to burn everything.

Answer. – From the time of his first resolution (prathamacittotpāda), the bodhisatta has made the vow (pratidhāna) to lead all beings to bliss (ānanda); he sacrifices his life ceaselessly for the entire world, since those who spare their lives cannot realize the good dharmas. This is why he increases his exertion.

Moreover, for many reasons, the bodhisattva criticizes laziness (kausthīya) and is joyfully attached to exertion. Laziness is a black cloud that hides clear wisdom; it engulfs the qualities (gosa) and cultivates evil (aśūla). The lazy person at first feels a little joy, but later suffers greatly. Laziness is like poisoned food (viṣāṅkṣa) which at the beginning gives off a pleasant perfume but kills the person in the long run. Laziness burns all the qualities like a great fire that ravages the entire jungle. The lazy person loses all their qualities; it is as if he underwent looting and had nothing left. Some stanzas say:

He does not get what he should get,
He despises himself
And beings do not esteem him.
Always plunged in darkness (śamanas),
He has no importance (anubhūṣa) at all.
Honor, nobility, knowledge and wisdom:
All of that is lost.

Hearing about the excellent dharmas of the Path,
He cannot profit from them himself.

All these faults
Come from laziness (kausthīya).

Although he hears speak of progress (vargāna) he does not succeed in rousing himself.

All these faults
Come from laziness.

He does not put any order into his actions

[173b] He does not get what he should get,
He loses what he has gotten.
He despises himself
And beings do not esteem him.
Always plunged in darkness (śamanas),
He has no importance (anubhūṣa) at all.
Honor, nobility, knowledge and wisdom:
All of that is lost.

172 Vṛṣya appears in the various categories of bodhipāḷiṣka-dharmas: it is an essential element in the four smṛtya-pāśāna and the four samyakvyākānas (Kośa, VI, p. 283); it is the third eśātīkāpāda (Mahāvyut., no. 969; indriya no. 2 or vīṣyāntīya (ibid., no. 978); bala no. 3 or vīṣyābala (ibid., no. 984); bodhyāntara no. 3 or vīṣyāsamudhyāntara (ibid.no. 991); mārga no. 6 under the name of samayag vyāpāra (ibid., no. 1002). – The list of the 57 bodhipāḷkas is found in Dīgha, II, p. 120; Cullānīddesa, p. 263; Viṃaya, III, p. 93; Puṭīsamhāḍḍa, II, p. 166; Divya, p. 208; detailed study in Kośa, VI, p. 281.

173 Āvēnakāvadyā is the independent ignorance that does not accompany the other anuśaya. rūpa, etc.: cf. Kośa, III, p. 84; V, p. 31; Samgraha, p. 17, 21; Siddhi, p. 276-277.
And does not enter into the Dharma of the Path:
All these faults
Come from laziness.

Rejected by people of great learning,
Kept out of the way by people of middle rank,
Submerged among the humble and the foolish,
He is like a pig that is pleased with the mud.

If [the lazy person] is a man of the world,
He loses the threefold advantage (triratna) of the lay life:
Sense pleasures (kama), wealth (artha)
And virtue (guna) disappear at the same time.

If he has gone forth (suvrajita) as a monk,
He does not realize the twofold advantage of the religious life:
Rebirth among the gods and nirvana.
For both,374 renown is lost.

If one wishes to know the cause
Of all this ruin,
[One should know] that, among all the enemies,
None is greater than laziness;
For all the punishments [that it brings along],
Laziness should be avoided.

The two bhikshus Mu (Aivaka) and Tsing (Panvarusaka)375;

Fell into the evil destinies because of their laziness.
Although they had seen the Buddha and heard his Dharma
They could not escape [from punishment].

It is by considering the punishments reserved for laziness thus in many ways that exertion progresses.
The benefits of exertion must also be considered. In this life as in the next, the benefits of the Buddhist Path (buddhamarga) and nirvana all result from exertion.

Moreover, knowing that all dharmas are empty (nirvanya) and nonexistent (asat), the bodhisattva refrains from attaining (savakkhara) nirvana but collects all the good dharmas (kusalaalharma) for compassion (karuna) for beings: this is the power of the virtue of exertion.

Moreover, being unique and peerless, the bodhisattva, thanks to his exertion and his merits, is able to destroy Mara’s army (samairasana) and thus reach buddhahood. Once having become Buddha, he know that all the dharmas are of a single characteristic (ekalakshana), free of marks (animita) and truly empty (nirvanya);
he teaches these dharmas to beings by all kinds of speech (nandidhanumasamketa) and all kinds of skilful means (nandidhidoypa); he saves [173c] beings from the sufferings of birth (jayi), old age (jarafi), sickness (vyadhii) and death (marana).
When he is on the point of entering nirvana, he entrusts the “body of the dharma” (dharmaalaya) to the bodhisattva-mahasattva Mi lo (Maitreyya), to Kia cho (Kasyapa), to A nan

374 I.e., for the lay person as well as for the monastic.
(Ananda). etc., then he enters into the diamond concentration (vajropamasamādhi) and breaks the bones of his body into pieces the size of mustard seed (sūryapāra). Thus, he never abandons the power of exertion in order to save beings.

By “body of the Dharmā”, here we should understand the body of the scriptures. The Mppī seems to accept a twofold compilation of the Buddhist scriptures immediately after the Buddha’s death: the Śāstra texts were recited by the śrīvakas at the council of Rājagṛha presided over by Mahākāyapa (cf. Traité, I, p. 88-106F); the Mahāyāna sūtras were compiled by an assembly of bodhisattvas assisted by Ānanda. Is it to be concluded that these bodhisattvas actually existed and that Maitreya was ever an historic individual? This is the opinion of certain historians such as H. U. Maitreya as an Historical Personage, Mélanges Laman, 1928, p. 95-102; ZII, 1928, p. 215; G. Tucci, Some aspects of the doctines de Maitreya[nāthā] and Āsanga, 1930. Actually, the compiling of the Mahāyāna sūtras seems to be pure fiction invented entirely with a sectarian goal by adepts of the Mahāyāna.

When the Mahāyānamūlasāras began to spread in the Buddhist communities at the beginning of our era, some śrīvakas rejected them as apocalyptic. Then, to establish their authenticity, the Mahāyānists had recourse to all kinds of arguments.

Some are of purely speculative and subjective order. Even more than those of the Hīnayānists, the Mahāyāna doctrines are in harmony with the dharma, constituting the true path of salvation and the only vehicle of nirvāṇa; they are thus the authentic words of the Buddha (for this line of reasoning, see Traité, I, p. 80-82F, note). – Besides, continue the Mahāyānists, the main doctrines of the Mahāyāna are contained as a seed in the Hīnayāna sūtras and schools: the dharmarāṇaśāstra is already taught in the Samyuttanikāya, II, 17, III, p. 142 (Madh. avatāra, p. 22); the doctrine of the multiple teaching of the master, in conformity with current ideas (laksanavāramāraṇa) is already proposed by the Pārśvavālaka Hīnayānists (Madh. avatāra, p. 134); the Pārśvavāsīs had the Prajñāpāramitāśāstra written in Prakrit, and the Mahāvata, of Hīnayāna origin, already taught in the stage of the bodhisattva and the practice of the pāramitā (Grhī mitāḥ of Mahāyāna in Wassilieff, Buddhāsūnas, p. 264): the theory of the Āśāyānīśas, the central piece of the Mañjuśrī school, was already proposed in the Ekottaragama, the lamanas of the Mahāyāna and the Mahāyāna, and in the sūtras of the Ceylon school of the Tārāsputriya (Samgrahī, p. 26-28; Karmaniddhiśrikarana, p. 106; Siddhī, p. 176-182). It may be assumed further that all the doctrines of the Greater Vehicle were explained in the innumerable sūtras, which have now disappeared, of the Lesser Vehicle (Karmaniddhiśrikarana, p. 108).

As these subjective arguments seemed too weak, the Mahāyānists had recourse to historical fictions in order to establish their scriptures.

a. The Mahāyāna sūtras, they said, are as old as those of the Hīnayāna for the two vehicles co-exist: samapraṇayēh (Sūtīlāmākāra, I, 7, ed. Lévi, p. 3; Siddhī, p. 177). Immediately after his enlightenment, the Buddha preached the Greater Vehicle to the deities of the Trāyastriṃśa heaven and to the bodhisattvas (Fournier, Iconographie bouddhique, I, p. 86). The Buddha turned the wheel of Dharma three times: in the sermon at Benares on the four noble truths. He taught the reality of the elements of existence, in the Prajñāpāramitāśāstra, he spoke implicitly of the non-reality of the elements of existence (laksanavāramāraṇa); finally, in other sūtras such as the Samdhinirmocana, he clearly and explicitly taught the non-reality of the elements from the absolute point of view (paraniḥsāradharmābhaśvādāḥ): cf. Samdhinirmocana, VII, § 30, p. 206; Obersmiller, Doctrine of P.P., p. 93, sqq.

b. As we have seen at the beginning of this note, some Mahāyānists claim that the sūtras of the Greater Vehicle were compiled immediately after the death of the Buddha by an assembly of bodhisattvas. This council, a doublet of that of Rājagṛha, was held on the mythical mountain, unknown to geography, of Vimalavahāla, south of Rajgir; the compiling of the scriptures is attributed sometimes to the bodhisattva Vajrapāṇi, sometimes to Maitreya, assisted by Ānanda.

Mppī, k. 100, p. 75b: “Some say that Mahākāyapa, at the head of the bhikṣus, compiled the Tripitaka on Mount Geddrakūta and that after the Buddha’s death, the great bodhisattvas Mahāvīra and Maitreya, bringing in Ānanda, compiled the Greater Vehicle. Ānanda understood deeply the aspirations and behavior of beings; this is why he did not preach the Mahāyāna to the śrīvakas [of weak faculties].”

Tarkāvāla, Mdo XIX, 1802-4: “The scriptures of the Mahāyāna are the words of the Buddha. The main compilers were Samanatabhāda, Mahāvīra, Ghyākāyādhipī [or Vajrapāṇi], Maitreya and others. The śrīvakas were not the principal compilers of our (Mahāyānists) canon since the latter is not accessible to them.”

The same repetition has been made by the Tibetan historians Bhu stū, II, p. 101, and Tārāsputriya, p. 62. Traditions says that, on the mountain called Vimalavahāla, south of Rājagṛha, in an assembly of a million bodhisattvas, Mahāvīra repeated the Abhidharma, Maitreya, the Viśṇu, and Vajrapāṇi the sūtras (Bh stū). – “At the time [of Kaniska], in different areas there appeared an innumerable crowd of holy individuals who taught the Mahāyāna; they had all heard the teaching from Āryavālavakīvīra, Ghyākāyādhipī, Mahāvīra, Maitreya, etc.” (Tārāsputriya).

It is not hard to guess how this tradition was formed. In several sūtras of the Greater Vehicle, the Buddha entrusts his doctrine to one or another Bodhisattva or to Ānanda. When the Mahāyānists wanted to hold their council, they requested him. However, others think that the noble Ānanda compiled these sūtras for, in the same text, in the chapter of dedication, the Prajñāpāramitā is entrusted to him by these words: “Cause this Prajñāpāramitā to spread in Jambudīpa.”

We may add, in order not to be incomplete, that according to a Japanese tradition of no historical value, Mahāvīra and Maitreya released the Mahāyāna 116 years after the parinirvāṇa, and about 200 years after the parinirvāṇa, the edition of the Avatāramaka had completed this revelation. All these events would have been prior to Nāgaraṇa (cf. R. Fujishima, Le Bouddhisme japonais, 1888, p. 54).

c. The great Mahāyāna scholars brought out their treatises, they resorted to various subterfuges to give more weight to their teachings. Nāgaraṇa passed as, or was considered to be, a reincarnation of Ānanda (Lākṣikāvāra, ed. Nanjo, p. 286, and his Chinese translations T 671, k. 9, p. 564a; T 672, k. 6, p. 627); Mahāmeghasūtra, T 387, k. 5, p. 1099-1100, studied by P. Demiéville in BEFEO, XXIV, 1924, p. 227-228, and...
Moreover, when Ānanda was preaching the seven minds of awakening (saṃbodhyaṅga) to the bhikṣus and had come to the mind of awakening called exertion (vīrya), the Buddha said to Ānanda: “Are you talking about the mind of awakening called exertion?” Ānanda replied “Yes, I am speaking about the mind of awakening called exertion.” Three times [the Buddha asked] the same question and [Ānanda made] the same reply. Then rising from his seat, the Buddha said to Ānanda: “People who know, love and practice exertion, there is nothing that they cannot obtain; they will infallibly succeed in reaching buddhahood.” It is thus by considering the benefits of exertion in many ways that one succeeds in increasing this energy.

Sometimes the Buddha speaks about zeal (chanda), sometimes of exertion (vīrya) and sometimes of conscientiousness (apramāda).376 Zeal is compared to a man who, on the point of making a journey, first decides to go. Exertion is compared to a man who, once on his journey, decides not to stop.

Conscientiousness is compared to a man who is careful that his journey does not slow down. From this we know that zeal gives rise to exertion, that exertion in turn gives rise to conscientiousness and that conscientiousness in turn produces all the good dharamas including arriving at the state of buddhahood.

Moreover, the bodhisattva who wants to escape from birth, old age, sickness and death and who also wants to save beings always needs exertion (vīrya), one-pointedness (ekacitta) and conscientiousness (apramāda). When a person holding a pot of oil (tassalāpātra) is able to pass through a large crowd [without spilling any oil], his attentiveness and his carefulness are worthy of praise and profit (slokālībāha). When a man arrives safe and sound across difficult passages, on a sloping bridge or on a mountain path, with the help of a suspended rope or riding on a goat, during the present lifetime he gets praise and profit thanks to this attentiveness and his carefulness. It is the same for the person who seeks the Path with exertion; by means of his attentiveness and his carefulness, he gets whatever he wishes for.

Moreover, a stream of water is able to open up a passage through the middle of a rock, and it is the same for the conscientious mind; by particularly cultivating skilful means (upādya), by always practicing non-slaughtering, it is able to destroy the mountain of afflictions (klesa) and fetters (samyojana).

The lazy bhikṣu admonished by a demon.379 – A young forest monk (āranyaka), alone in the forest, was lazy in practicing dhyāna. In this forest there was a deva, a disciple of the Buddha, he entered into the body of a corpse, approached the young monk singing and dancing, with this stanza:

[174a] In the forest, little bhikṣu,

Why are you lazy?

If you do not fear me when I come during the day

I will return again during the night.

The frightened bhikṣu arose from his seat and reflected on himself. During the night, he fell asleep again.

The deva came to him [in the form of a monster] with ten heads, spitting fire from the mouths, fangs and claws like swords, eyes red as fire. Looking at the bhikṣu, he said that he would chase and grab him [and

377 A slightly different form. 378 Vīrya is often combined with other good qualities: chanda, vīrya, citta, vimāna (Dīgha, III, p. 77); kṣatilānaṁ, duḥkhaṁ, uddhisūlaṁ chandaṁ jananīṁ vayam suttiṁ āvabhati, and vīryaṁ āvabhati, etc. (Dīgha, III, p. 221; Asagutta, II, p. 15; IV, p. 462).
added]: “In this place, it is not allowed to be lazy. What are you doing there?” Very scared, the bhikṣu began to reflect: he meditated on the Dharma with special vigor and obtained arhathood. Thus, by means of effort on oneself, exertion, conscientiousness, one can attain the fruit of the path.

*** *** ***

Moreover, by means of exertion, while sacrificing his life, the bodhisattva earns a reward (vipākaphala); in the four postures (āryapatha) — sitting (nisadana), lying down (sayaḍ), walking (gamana) or standing (sthāna) — he always demonstrates exertion. He prefers to lose his life rather than abandon practice of the Path. It is like in the case of a fire where one throws both pitcher and water into the fire: preoccupied only with extinguishing the fire, one does not spare the pitcher. A hermit (ṛṣi), taught this stanza to his disciples:

By means of decisiveness (niṣcaya) and spiritual joy
One is assured of a great reward.
When you will obtain that which you wish for,
You will understand their value.

For all of these reasons, consideration of the benefits which exertion presents can make the exertion increase.

Finally, the bodhisattva cultivates ascetic practices (duḥkaraczarya) and, when a person comes to ask him for his head, his eyes, his marrow or his skull (cf. Traité, I, p. 143F, n. 1), he gives them saying: “Even for me, who possess patience (kṣánti), exertion (prāya), wisdom (prajñā) and the power of skilful means (udayaḥala), it is suffering to undergo [torments]; how much more painful for those stupid people (ānudhā) who live in the three places of suffering (vinipāta)? In the interest of these beings, I must then make energetic efforts to attain the state of Buddhahood as soon as possible and then I will save them.”

---

**CHAPTER XXVII: THE VIRTUE OF EXERTION (p. 946F)**

### I. THE NATURE OF EXERTION.

**Question.** — What are the characteristics of exertion (vīryalaksana)?

[174b] **Answer.** — Dynamism in activity, ease in enterprises, firmness of will, ardor of spirit, perseverance in action: these five things constitute the characteristics of exertion.

Moreover, according to the words of the Buddha, the characteristic of exertion is bodily and mental non-withdrawal (kāyācācināsākāramunāti).

**Pañcārvudhajātaka** – In a former lifetime, the Buddha Śākyamuni was once a merchant chief; at the head of some merchants, he went into a mountainous and difficult region where a rākṣasa demon stopped them.

Further, the principle of exertion is proved by the following.

In its version of the Pañcārvudhajātaka, the Mppi follows closely the version of Tsā pa tson king, T 203 (no. 97), k. 8, p. 487b-c (tr. Chavannes, Contes, III, p. 98-99): “Once there was a vast desert region between the kingdom of Khua che (Kāśi) and the kingdom of Pi t s hi (Videha) where there lived a wicked demon called Cha tch'a losu (85 and 4; 30 and 2; 108 and 11 = Śesaloma, and not Sadāsu as Chavannes suggests), who blocked the road so that nobody could pass. There was a merchant named Cha tseu (Śintha) who, leading five hundred merchants, wanted to go on this road.” Then follows the story of the struggle between the demon and Śintha: Śintha shot his bow and arrows and his sword, which all pierced the demon’s belly; then he advanced to fight with his fists, but his hands, his feet and his head got stuck. To the demon’s jibes, Śintha replied with the gīti: “There remains only my exertion for what is good which will not stick to you; as long as this exertion does not leave me, the fight that I will put up will not end.” The demon then let him go and set the five hundred merchants free. At that time Śintha was the Buddha, and Cha tch'a losu was the demon of that desert region.

A more developed version, but without indication of place or of individuals, occurs in the Kieou tsā pī yu king, T 206 (no. 1), k. 1, p. 510b-511a (tr. Chavannes, Contes, I, p. 347-351): the two enemies exchange a dialogue in verse, the yakṣa is converted and receives the five precepts. The version of the Mppi has passed into the King kiu yi sāng, T 2121, k. 43, p. 225b, word for word.

Finally, the legend has been incorporated into the Pāli jātaka, Pañcārvudhajātaka (no. 55), I, p. 272-275, of which here is a brief summary: The bodhisattva was the son of king Brahmadatta; he was called Pañcaveda ‘Five-weapons’ because on the day of his birth, eight bhūmanas had predicted that he would owe his fame to his feats of arms. He studied at Takasāli, in the kingdom of Gandhāra and, at the end of his studies, he took up a series of five weapons. Returning home, half-way between Takasāli and Benares, in the middle of the jungle, he met the yakṣa Sīlaśaloma ‘Sticky Hairs’. He fought with him and in succession launched his arrows (sava), his sword (kaγγa), his lance (jànuqa) and his club (muggarā); but all his weapons remained stuck in the yakṣa’s hair (lomeca allītima). Pañcaveda then engaged him body to body; stack to the yakṣa by his five weapons, the prince refused to surrender, and the yakṣa, marveling at the prince’s exertion, was converted and received the five precepts.

The bodhisattva, called Pañcavedha here, is called Śintha, ‘Lion’, in the Tsā pa tson king. Actually, Śintha is the surname given to the bodhisattva by the yakṣa who, in congratulating him, compared him to a man-lion: Mānasa, purisaśīlo tānu!
him, saying: “Stop! Do not move; I do not allow you to go on.” The chief of the merchants struck him with his left fist but it, too, could not be disengaged; next, he kicked him with his right foot, but the foot remained stuck; he kicked him with his left foot, but the same thing happened; he buttressed him with his head, but his head was stuck also. The demon asked him: “Now what are you going to do? Will you give in finally?” The bodhisattva answered: “Although the five parts [of my body] are fettered, never will my mind give in to you. I will fight you by the power of my exertion and never surrender to you.” The demon, amused, said to himself: “This man’s courage is very great”, and speaking to the merchant, said: “The power of your exertion is great; you definitely will not give in; I will let you go.”

The ascetic acts in the same way [in order to conquer] the good dharmas (kalaladharma). During the first, second and fourth quarters of the night, he recites the sutras, practices meditation and seeks the true nature of dharmas. Not obstructed by fetters (samyogajana), his body and mind are free of withdrawing: this is the nature of exertion.

Exertion is a mental event characterized by diligent and unceasing action. It follows the mind (cittasaññā) and arises with it (cittasahaja). Sometimes it includes investigation and analysis (savitarkasavicāra); sometimes it does not involve investigation, but only analysis (avitarkavicāra); sometimes it involves neither investigation nor analysis (avitarkavāccāra); sometimes it is the virtue of exertion (vīyādāvara); inasmuch as it opens the mind, it is called enlightenment of exertion (vīyādāvaruddhi); inasmuch as it makes the mind alive [sarejana], it is called the factor of exertion (vīyādāya); among the four infallible knowledges (pratimokṣa), it is the gateway of energy (vīyādvāra); among the four bases of miraculous power (śādhiyādāya), exertion is zeal (canda); among the six virtues, it is the virtue of exertion (vīyādāramīti).381

Question. – Earlier you praised exertion and here you are speaking of the characteristics of exertion, but what exertion is it?

Answer. – It is the exertion that is applied to [reuniting] all the good dharmas.

II. THE VIRTUE OF EXERTION.

Question. – But here in a treatise dedicated to the virtue of exertion, it is necessary to speak of the virtue of exertion; why do you speak about exertion being applied to all good dharmas?

Answer. – From the time of his first resolve (prathumacitotpāda), the bodhisattva applies himself with exertion to all the good dharmas; then little by little he acquires the virtue of exertion.

381 For these classifications, see above, p. 935F, n. 1

[174c] Question. – This too much about exertion in regard to all good dharmas; talk about the virtue of exertion now, for we already know exertion in regard to all good dharmas.

Answer. – Exertion that aims at obtaining the state of buddhahood is called virtue; exertion that has all the other good dharmas in view is called just exertion and not virtue.

Question. – Why is diligent application to all good dharmas not called virtue of exertion and why is it only the exertion of the bodhisattva that is called virtue?

Answer. – Virtue (pāramitā) indicates arrival at the other shore (pāramita), and the bodhisattva cannot practice the virtues completely. Therefore there is no virtue of exertion in them.

Moreover, these people do not have great loving-kindness (mahāmaitri) or great compassion (mahākaruṇā); they abandon beings and do not seek the ten powers (bala), the four fearlessesses (vaśāraddhā), the eighteen special attributes (āvenakāra), omniscience (sarvakāma), the infallible knowledges (pratimokṣa), the liberations (vinokṣa), the immense body (āpramāṇaśaśā), the immense rays (āpramāṇanirvāna), the immense morality, concentrations and wisdom (āpramāṇasambhāṣā), which is exertion among men is not described as virtue.

Moreover, with unceasing exertion the bodhisattva one-pointedly (ekacittena) seeks buddhahood; such effort merits the name of virtue of patience. Thus the bodhisattva must have great loving-kindness for himself; he wants only to reach the state of buddhahood and do good for beings. This is the nature [of disinterestedness] that constitutes the virtue of exertion in the bodhisattva.

Moreover, the exertion of the bodhisattva is applied in the practice of all good dharmas and mainly in great compassion (mahākaruṇā). The good father loves his son; if he has only one son and the latter contracts a serious illness, he one-pointedly (ekacittena) seeks a remedy to cure his sickness; thus the energetic bodhisattva in whom loving-kindness predominates will not cease until he has saved all beings.

382 For Hau che or Ta che (Mahāyāgavat), see references above, Traité, I, p. 265F, n. 1.
Finally, in the energy that characterizes the bodhisattva, knowledge of the true nature of things (satyalakṣaṇa-bodhi) is a major element. Practicing the six virtues [in these conditions] constitutes the virtue of exertion belonging to the bodhisattva.

Question. – The true nature of dharmas is unconditioned (asaṃskṛta) and non-fabricated (anahārasīmkrt). Now exertion is conditioned and ‘fabricated’. Why would the true nature be the main element?

Answer. – Although he knows that the true nature is unconditioned and unfabricated, by virtue of his original vow (maññashīlākaraṇa) and his great compassion (mahākārmaṇa), the bodhisattva wishes to save beings. This is why, in the unfabricated, he uses the power of his exertion to save and liberate all beings.

Moreover, the true nature of all dharmas is unconditioned (asaṃskṛta), non-fabricated (anahārasīmkrt), like nirvāṇa (nirvāṇasāmu), without one-ness (aneka) or duality (advaaya). Why then do you claim that this true nature is different from the nature of exertion? Actually, you do not understand the nature of things.

[THE WORLD OF TRANSMIGRATION].

Moreover, the bodhisattva sees that the beings of the threefold world (tṛaya-bhūtaka) and the five destinies (pañca-gati) are, each of them, deprived of happiness.

God realm. – The gods of the formless realm (ārūpya-bhūtaka), who enjoy the absorptions (samāpatti) and are attached to them, do not understand that when their life is over they will fall back into the desire realm and will take on the form of a bird or animal. In the same way, the gods of the form realm (rupa-bhūtaka), having fallen from the pure abodes (isuddhidhāvāla), will again conceive sensual desire and will abide in the impure spheres. Finally, the six classes of gods of the desire realm (kāmabhūtaka), attached to the five desirable objects, will fall into the hells (nīrāya) and be subjected to all the sufferings.

Human realm. – In the human destiny (manussayogati), the bodhisattva sees beings who, by practicing the ten meritorious actions, have obtained a human body. The human life involves many sufferings and but little joy; when their life is over, people often fall into the unfortunate destinies (durgati).

Animal realm. – The bodhisattva sees the animals (tiryaṅka) undergoing all the torments: they are made to gallop by blows of the whip or stick; they are made to make long journeys carrying burdens; their harness is damaged; they are branded with hot iron. People who, in their former lives, have trusted them up, whipped them or been guilty of crimes of this kind, assume the animal form of an elephant (pāhāsa), a horse (āla), a cow (go), a sheep (edaka) or a deer (urga). – If sensual desires (kīmarūga), passion and ignorance (avidyā) were predominant in them, they are reborn as goose (hunua), a duck (kāraṇḍava), a peacock (barhin, matāra), a cakra bird (caṭavāka), a pigeon (kapota), a cock (kukkuta), a parrot (śīka) or a blackbird; thus they become one of the hundred thousand kinds of birds. If they are guilty of lust, their body becomes covered with hairs and feathers; their plumage is fine and smooth; their beak, big and wide; thus they cannot distinguish touch (sparśa) and taste (rasa). – If hatred (āvesa, pratigha) is predominant, they take the form of a poisonous snake (āsīvīsita), a scorpion (vyceka), a spider (līṣa), a bee (madhuka), a myriapod (śīhapadā) or a poisonous insect. – If delusion (soma) is abundant, they are reborn as a kind of worm (kha), a butterfly, a dung-beetle, an ant (piṭika), an owl (ulika), among the insects and stupid birds. – If pride (abhūmāna) and anger abound, they take the form of a savage beast: lion (śīhoka), tiger (vyaghra) or leopard (aṭāhin). – As a result of stupid conceit (mithyāmūna), they re reborn as an ass (gāradaḥa), a pig (śākara) or a camel (uṣtra). – As a result of greed (māyārāja), envy (brājila); impulsiveness and hate; they take the form of an ape (marakata), a long-tailed monkey (vīnāra) or a bear (ṛiksa). – Guilty of evil desires (mithyārāja), hatred and jealousy (brājila), they take the form of a cat (mārgara), fox or field-tiger. – As a result of shamelessness (anupatīraja), lack of self-respect (āhṛtīrka) and glutony (grīḍhīrka), they take the form of a bird such as a crow (kāka), a magpie, an owl or a vulture (grīḍhra). – If they have deceived honest people (sajjandavāma), they take the body of a rooster (kukkuta), a dog (kukkara), a jackal (śīrgalī), etc. – Very generous (mahādātri) but short-tempered (krodhaka) and crafty (lakṣālacita), they take the form of a nāga. – Very generous (mahātyāgī), if they have tormented beings by their arrogances (cittonnata) and their tyranny (darpa), they take the form of a golden-winged bird (guruda). - As a result of all these passions [175b] (samyojana) and all these actions (karman), they undergo the sufferings reserved for animals (tiryaṅka), birds (pakṣaṇa) or quadrupeds (pāsa).

Courses through the five destinies. – The bodhisattva who possesses the divine eye (divyavacāyuk) sees beings wander through the five destinies and whirl about in them. They die among the gods and again are reborn among the gods. And it is the same for those in hells (nīrāya), the pretas and the animals.

Courses through the three realms. – They die in kāmadhūtaka and are reborn in rūpa-bhūtaka; they die in rūpa-bhūtaka and reborn in kāmadhūtaka; they die in kāmadhūtaka and are reborn in ārūpya-bhūtaka; they die in ārūpya-bhūtaka and are reborn in kāmadhūtaka; they die in kāmadhūtaka and are reborn in ārūpya-bhūtaka. It is the same for rūpa-bhūtaka and ārūpya-bhūtaka.

Courses through the hells. – They die in Śaṃjīva hell and are reborn in Kālaśūtra hell; they die in Kālaśūtra hell and are reborn in Śaṃjīva hell; they die in Śaṃjīva hell and are again reborn in Śaṃjīva hell. And it is the same for the other hells from Śaṃjīgata up to Avīchi. They die in the hell of blazing coals (kaṇḍāla) and are reborn in the hell of excrement (kaṇnapa); they die in the hell of excrement and are reborn in the hell of blazing coals; they die in the hell of blazing coals and are
again reborn in the hell of blazing coals. And it is the same for the other hells, from the hell of the blazing forest (maññipāvāna) up to the Mahāpadma.

Courses through the five wombs. – In the course of their successive rebirths, they die among the ānādja (beings born from eggs) and are reborn among the jātisyā (beings born from the chorion); they die among the jātisyā and are reborn among the ānādja; they die among the ānādja and are again reborn among the ānādja, and it is the same for the jātisyā, the Suśvedaja (beings born from moisture) and the upapādika (apparitional beings).

Courses through the four continents. – They die in Jambudvīpa and are reborn in Pūrvavideha; they die in Pūrvavideha and are reborn in Jambudvīpa; they die in Jambudvīpa and are again reborn in Jambudvīpa. And it is the same for Aparagadānīya and Uttarakuru.

Courses through the classes of gods. – They die among the Cītarāmārājikas and are reborn among the Trāyastriṃśas; they die among the Trāyastriṃśas and are reborn among the Cītarāmārājikas; they die among the Cītarāmārājikas and are again reborn among the Cītarāmārājikas. And it is the same [for the other gods of kāmadhātu], from the Trāyastriṃśas to the Paranirmitavasūtins.

They die among the Brahmaṇāyikas and are reborn among the Brahmaṇapurohitas; they die among the Brahmaṇapurohitas and are reborn among the Brahmaṇakṣayikas; they die among the Brahmaṇakṣayikas and are again reborn among the Brahmaṇāyikas. And it is the same for the Brahmaṇapurohitas, [Mahābrahma]; Parittābha, Aparāmājītha, Ābhāśvara; Parittāsūthi, Aparāmājītha, Subhabhikṣa; Anābrahaka, Puṇyaprassāva, Bhūthapala; [gods belonging] to the place of infinite space (ākāśānantaśatana), to the place of infinite consciousness (āvijñānantaśatana), to the place of nothing at all (ākāśavāpyāntana) and to the place of the neither with perception nor without perception (naivasvamīlānasamājītyatana) gods. They die among the neither with perception nor without perception gods and are reborn in Avīci hell. Thus they are reborn in the five destinies successively.

Having seen that, the bodhisattva produces a mind of great compassion (mahākārūnīcittha): “I am of no use to these beings; even if I gave them [all] the [175c] happiness in the world, this happiness would end up in sorrow. It is only by means of the eternal happiness of the state of buddhahood and nirvāṇa that I can benefit everyone. How can I benefit them? I will use great exertion until I have obtained true wisdom; when I have attained true wisdom I will understand the true nature of dharmas and, with the help of the other virtues, I will do good for beings.” This is the virtue of exertion belonging to the pretas.

Pretas. – Then the bodhisattva considers the pretas. As a result of the hunger (kṣudha-) and thirst (pipāṣā) that torment them, their two eyes are sunken, their hair is long. They run about from east to west [to find drink], but when they approach some water, the demon guardians of the water chase them away with blows from iron rods or, if there are no guardians, the water dries up by itself; when it rains, the rain changes into coals. – There are pretas who always suffer from fire like at the end of the kalpa, when fire comes out of the mountains. – There are emaciated pretas who run around like madmen; their bodies are covered with long disheveled hair. – There are pretas who feed endlessly on excrement (gūtha), spirt (nissīhṇa), vomit (vāna) or the left-over water from laundry, sometimes they go to latrines and stand on guard there waiting for impure (aiśi) liquid. – There are pretas who are always looking for the blood of a woman in child-birth and who drink it; their aspect is like a flaming tree; their throat is like a needle (siśčihṭra); if they are given water, a thousand years would not be enough for them [to swallow it]. – There are pretas who break their own head, take the brains and lick it. – For some pretas, it is as if they had the iron chains of the black mountain (kālagasīri) around their neck, hitting their head on the ground, they ask for pity and take refuge near their guardians (bandhunāpakāla). – There are pretas who, in their previous existences, spoke harmful words (pāraṇayāvāda) and made course comments to people; beings hate them and look upon them as enemies. For all these faults they fall into the preta destiny and suffer all kinds of punishments there.

The eight great hells. – The bodhisattva sees the eight great hells and the ten thousand types of torments [encountered there].

164 For the torments of the pretas, see Śānyutta, II, p. 255 (tr. Woodward, Kindred Sayings, II, p. 270). The Milinda, p. 294, distinguishes four kinds of pretas: 1) those who eat vomit (suntāsīli); 2) those who are hungry and thirsty (bhappiṣṭo); 3) those who are consumed by thirst (nīḷhimaṭṭakīli); 4) those who live on alms (parādattāśappiṭṭho).
B. An evolution in the ideas on hell is marked by the more recent sources, notably the Sanskrit sources derived from the Sarvāstivādin-Vaibhāṣikā school:

1) There are eight great hells (instead of seven), each having a name and a given type of punishment; these are, in descending order, Sāṃśa, Sāṃskṛta, Sāmgha, Sāmghamūla, Tapana, Putāpama and Aśvīcitī: cf. Divyāvadana, p. 67; Avadānasūta, I, p. 4; Dharmasamuccaya, chap. 121; Mahāyānta, no. 4920-4927; Kośa, III, p. 149. This list of the eight great hells was adopted by the Cosmography of the Dīghāṅgara and related texts (T 1, k. 19, p. 121c-58; T 23, k. 2, p. 283b16-19; T 24, k. 2, p. 326c3-5). It has also passed into the Ceylonese texts, but with several variations in the order and nomenclature; cf. Pāli Jātaka, V, p. 266, 271; Sāfājī, Kālāsutta, Sānghāta, Sālāravu, Šālāravu, Dīlānuravu, Mahāvīrī, Tapana, Patōpama.

2) Each of these eight great hells opens into sixteen secondary hells, called utasad (thus there are 8 x 16 = 128 utasad). But the distribution of these sixteen utasads differs according to the source:

a. At the four cardinal points of each hell there are four utasad: i) the kuṇā, mine of excrement; ii) the kuṇā, mire of excrement; iii) three places of suffering forming a single utasa: āruṃma, path of knives; asipattavana, forest of leaves of which are swords; ayahalamaṅgana, forest of spines; iv) the river Vaitaraṇī of boiling water. Cf. Mahāyānta, no. 4917-4942; Pīḷo cha, T 1545, k. 172, p. 855a; Kośa, III, p. 159-151; Li che a pīḷ tamou, T 1644, k. 8, p. 211c.

b. Each great hell is completed by sixteen small utasad, each having a different name: Black sand; Boiling excrement; Five hundred nails; Manya copper pots; Iron millstone; Pus and blood; Proofing fire; River of ashes; Ball of iron (avoguda); Beheading axe; Wolf; Forest of swords; Cold water. Cf. Cosmography of the Chinese Dīghāṅgara and related texts: T 1, k. 19, p. 121c8; T 23, k. 2, p. 283c; T 24, k. 2, p. 326c.

3) Finally, the Sanskrit texts list eight cold hells (instead of ten) and the śiṅgāsa texts have consequently been modified. These śiṅgāsa are called: Āruda, Nirāruda, Āṇīra, Hārura, Hāhura, Upiṣā, Padma and Mahāpalāda. Cf. Tsu a hain, T 99, no. 1278. k. 48, p. 351c; Pī lo s a, T 100, no. 276. k. 14, p. 470b (which corresponds to Suttanāṇa, III,10, p. 126); Divyāvadana, p. 67; Avadānasūta, I, p. 4; Mahāyānta, no. 4920-4936; Dharmasamuccaya, chap. 122; Kośa, III, p. 154; Mppī, T 1509, k. 13, p. 158b; k. 16, p. 176c-177a; Pī ḷ o cha, T 1545, k. 172, p. 866a. In the present passage, the Mppī seems to be derivative from Sarvāstivādin-Vaibhāṣikā sources listed under above but is not followed there slavishly. Like the Mahāvata, I, p. 244, l. 19, it accepts eight great hells and sixteen utasad or small hells. The eight great hells are the Sāṃgha, etc.; the sixteen small hells are made up of the traditional eight cold hells, Āruda, etc., and the eight hot hells, of which most may be restored as: Kuṇā, blazing coals; Kuṇā, excrement; Adhāparvāna, burning forest; Asipattavāna, forest of swords; Kuṇārikā, path of knives; Ayahalamaṅgana, forest of spines; Khārokaṇākādi, salty river; Tāmānurambha, copper stake.

Other sources not listed here also show a certain interest in the study of the Buddhist hells; not to forget the Sadgūtamukkā, st. 1-37, ed. Mui, p. 216-243, we also mention Divyāvadana, p. 375-376; Mahāvata, I, p. 4-27 (Maudgalāyāna’s visit to the hells); Kāranyavasya, ed. S. B. Samaarama, 1873 (Maitreyī’s visit to the hells); a passage from the Suddhāmarṣyasyaśīlha citized in Śīkasamuccaya, p. 69-76; Nāgārjuna’s Śūlekhā, T 1674, p. 753a (tr. H. Wenzel, Friendly Epistle, IJTS, 1896, p. 21-24; S. Beal, The Śūlekhā or Friendly Letter, 1892, p. 29-31).

Among the works: L. Feer, L’Enfer indien. JA, 1892-93; B. C. Law, Heaven and Hell in Buddhist Perspective, 1925; Kirell, Kosmographie, p. 198-206; Przyluski, Āśa, p. 120-160.

1) In the great Sāṃgha hell, the damned fight one another; aggressive and pugnacious, they wield sharp knives and slash one another; they are pierced with lances and skewered with iron forks; they are struck with iron bars; they are struck with iron rods; they are thrashed by iron shovels and slashed with sharp knives; they are torn apart with iron claws; they are all covered in blood.237 Broken by these torments, they lose consciousness but, as a result of their previous actions, cold wind blows on them and, when the guards call them, they come back to life: this is why this hell is called Sāṃgha. When they revive (ṣyaktiṣṭha) they again undergo the [same] torments. Beings who, in their previous existence, liked to kill living beings, cows, sheep, birds, or other animals, or who killed one another for a field, a house, a slave, a woman or child, a kingdom or money, are found there; as punishment for all the killings they have done, they suffer thus.

2) The bodhisattva sees the damned in the great Kālaśūtra hell. Wicked rākṣasus, guardians of the hell (nirayapāla) and worker-demons ceaselessly [176a] measure the damned with a black cord (kālaśūtra) and are deemed to oppress the weak suffer the punishment of the coming anim als that harbor resentment against them take on their bird or animal forms and come to torment these beings. Their torn flesh is gathered into piles as on a threshing-floor; torrents of blood flow out; the eagles, vultures, dogs (kālaśūtra), foxes (kālaśūtra), tigers (vīrya), wolves, yaks (śākta), donkeys, big birds, eagles (garutama), and vultures (garutama). Having thus taken on the heads of birds and anim als, they put them to death and cut them to pieces; they shorten what is long (dīrgha), they lengthen what is short (kṛṣṇa); they round off what is square (varga), they square off what is round (vṛttā); they cut their arms and legs, tear out their ears and noses and cut off their hands and feet with a great iron saw (kvaracca); they amputate them and cut them up. They cut their flesh into pieces and weigh the quarters of meat. In the course of their earlier lives, these unfortunate people used to slander honest people and cause innocent people to die by means of lies (mṛṣīvāda), harmful words (mṛṣīvāda), malicious gossip (mṛṣīvāda) and idle comments (mṛṣīvāda). Or else, as perverted officials, they were cruel, violent, dishonest and harmful. It is as a result of their wrong-doings and calumnies that they undergo these punishments.

3) The bodhisattva sees the great Sāṃgha hell238 where wicked rākṣasas, guardians of hell (nirayapāla), take on all kinds of shapes: they become oxen (go), horses (āśva), pigs (tākara), sheep (eduka), deer (merga), dogs (kālaśūtra), foxes (kusāna?), tigers (vīrya), wolves (yaks), yaks (śākta), donkeys, big birds, eagles (garutama), and vultures (garutama). Their torn flesh is gathered into piles as on a threshing-floor; torrents of blood flow out; the eagles, vultures, tigers and wolves begin to fight over it. In their previous lives, these unfortunate had frequently killed oxen, horses, pigs, sheep, deer, doves, rabbits, tigers, wolves, lions, donkeys and big birds, and so all these animals that harbiour resentment against them take on their bird or animal forms and come to torment these damned. - Those who have exploited their power to oppress the weak suffer the punishment of the coming

---

237 Here the Mppī does not mention the torture of the five bonds (pañcaviśālābhanda) that characterizes the first hell according to Mahājīma, III, p. 166; Divyāvadana, p. 376; Tsonang a, T 26, k. 53, p. 760b.

238 Sāṃgha means “accumulation, assemblage, squeezing”. That is why three punishments are imagined in this hell: the damned are assembled in a mass (sūlekhā) and massacred (cf. Sadgūtamukkā, no. 10); they are crushed between two mountains which come together (samhan); they are pounded in an iron mortar (these last two torments in Śūlekhā, tr. Wenzel, p. 22).
together of the two mountains. Those who, out of greed (rāga), hatred (dveṣa), stupidity (moha) or fear (bhaya), have not followed rules of good conduct or even those who have destroyed the proper way and perverted the Holy Dharma suffer the punishment of being crushed in the groove of the hot iron wheel and ground up in the hot iron mortar.

4-5) The fourth and fifth [great hells] are Raurava and Mahāraurava. The damned who are in these great hells have as guardians rākṣasas with heads yellow (pūta) like gold; their eyes shoot out fire and they are clothed in red cloaks (lohitavāstra); their flesh is solid; their gait is as swift as the wind; their hands and feet are long; their mouth utters evil sounds; they hold tridents (trisūla) and forked arrows with which they stab and hurl at the damned like rain. Carried away by their fear, the damned strike their heads on the ground and beg for pity: “Leave us be for a while; have pity for a while!” Then the demons throw them into the burning iron hell, one hundred yojanas in extent, and make them gallop there with whip lashes: their feet are completely burned, their fat and marrow run in rivulets like pressed oil. The demons break open their heads with iron bars and the brains run out of their smashed skulls like cream from a broken pot. The demons slit them and cut them up; when their bodies are completely burned, they put them in an iron room where the first is called...

6-7) The sixth and seventh [great hells] are the Tapana and Pratapa. There are two great copper cauldrons there; the first is called Nan t'o (Nanda) and the second Po nan t'o (Upurananda); in the language of Ti'sin, “Joy” and “Great Joy”; they are filled with boiling brine. The rākṣasa demons, guardians of hell, throw the damned into them, like head chefs cooking meat. The people in these cauldrons have their feet up and their heads down; they are boiled like beans; their bones and joints become detached; their skin and flesh dissolve. When they are completely cooked, the demons fish them out with a fork. According to the law of karma, a cold wind blows that brings the damned back to life. Then they are thrown into the glowing coals (kukkula) or into the excrement (kukupa), like fish pulled out of the water and thrown onto the hot sand. There they are cooked in pus (read nong, 130 and 13) and blood. Then they are taken out of the glowing coals and thrown onto a bed of flames where they are forced to sit; their eyes, ears, nose and mouth, up to the pores of their skin, emit flames. In their previous lives, these unfortunates had tormented their parents, their teacher, śrāmaṇa and brāhmaṇa; they had tormented honest people and fields of merit (punnadāsana) to the point of arousing their anger; for these reasons they suffer the torments of the Tapana hell. Or else, in their previous lives, they had roasted live cocoons, roasted live pigs and sheep, spit-roasted living human beings. Or else they had set fire to the jungle, burned villages, stūpas, monasteries (vihāra), temples (devacaitya), etc., or else they had thrown beings into pits of fire. It is for all these reasons that they are reborn in this hell.

8) The bodhisattva sees the Avīci hell, four thousand li in size, surrounded by iron walls and situated even deeper than the seven hells. The rākṣasa guardians hammer the damned with great iron hammers like blacksmitห hammering out iron. They crush them from head to foot. They pin out and stretch their bodies with five hundred nails, like an ox-hide is stretched. The damned drag themselves along and tear themselves apart with their hands. A fiery iron chariot rolls over their bodies.

Various usada annexed to the Avīci: 1) They are forcibly pushed into the glowing coals (kukula) and made to carry the glowing coals.

2) They come out by the river of excrement (kukupa) which they are made [176c] to enter. There poisonous iron-beaked insects enter their body through their nose and leave through the soles of their feet; entering by the soles of their feet, they leave through their mouths.

3) There arises before them the path of knives (urama), scorpions (ama) and forked arrows with which they stab and pierce them. There poisonous dogs (asas) with heads yellow (kukkula) of the Mppa, V, p. 269.

4) The path of knives is the asamamārga or kṣuradhāramārga and they are made to gallop there by whip-lashes. The soles of their feet are cut into pieces like meat minced for cooking; knives, swords and sharp blades fly through their bodies. Just as leaves falling from a frozen tree are scattered at the mercy of the wind, so the sliced-off hands, feet, noses and limbs of these damned cover the ground and torrents of blood flow.

Two evil dogs, Che mo (Śyāma) and Che p’o lo (Śāhala) feast on the damned, big long-beaked birds break their heads and feast on their brains.

745

746
4) The damned enter the salt river [Khārodakā nadī or Vaitarṇī],184 which they enter and are swept downstream. When they emerge, they tread on a ground of burning iron (ayonmā yāhūṃ āḍīpā). Walking on iron spines (ayabhāṇatakā) and sitting on iron spikes (ayuṣṭamkhā)185 that enter them from behind. The guardians open their mouths with pliers (viśkambhenena mukhadvāram viśkambhyā) and pour in molten copper (kvatiṭam tānumpaye prakṣijanti); they make them swallow flaming balls of iron (ayugudā āḍīpāṃ desyaprakṣijanti);186 these balls enter and burn their mouth (ṣūkhaḥ), penetrate into and burn the throat (kaṇṭhaḥ). They penetrate into and burn the belly; the five viscera (read tāng, 130 and 18) having been burned, they fall to the ground (aḍdhū pragh ṛhanti). The damned, who see only ugly colors, breathe only fetid air, touch only rough things and undergo all the suffering, are bowed down with sorrow. Sometimes they act like savages, sometimes they run and hide, sometimes they trip and fall.

In previous lives, these unfortunates had committed many great wrongs and perpetrated the five grave sins of immediate retribution (paṭkūnataraya); they destroyed the roots of good (kulaṭalūmālī); they called the Dharma ‘adharmā’ and ‘adharmā’ they called ‘Dharma’; they denied cause (hetu) and effect (phala), despised and envied honest people. For all these sins they enter into this hell and undergo such hard punishments.

The sixteen utsadas annexed to the eight great hells. – Outside the boundary of these eight great hells there are also sixteen hells that form annexes (utsada): eight hells of cold water and eight hells of fire and flame. The punishments there are of rare unprecedented (adṛṣṭātara) severity.

The eight hells of fire and flame are: the blazing coals (kukūla); excrement (kunapa); the blazing forest (āḍīptavaram); the forest of swords (asipattravana); the path of knives (kuśramārga or kuśradhāramārga), the forest of iron spines (ayuṣṭamalivana); the salt river (Khārodakā nadī or Vaitarṇī); the copper stake (tānumpṣambhā).

The eight hells of cold water are: Nyo feou t’o (Arbuda) ‘having many holes’; Ni lo feou t’o (Nirarbuda), ‘not having holes’; A lo lo (Atata), groan [177a] (uttered by the damned) under the biting cold; A p’o p’o (Hahara), another groan caused by the cold; Heou feou (Hahava), another groan caused by the cold; Ngeou po lo (Utpala), because the outer walls of this hell are like blue lotus (nīloṭpalā); Po t’ou mo (Padma), punishment that makes the damned look like red lotuses; Mo ho po t’ou mo (Mahāpadma).

The eight hot hells: 1) People have violated the pure precepts (śīṣadadhātā) and the monastic code (pravrajitadharma); they have induced laypeople (ovadattasavaṇa) to distrust the Buddhist path; they have thrown people into a ditch filled with fire; they have roasted beings while they were still alive. For all these reasons, they fall into the hell of blazing coals (kukūla): hot blazing coals burn these damned up to their knees.

ii) Some people have touched food meant for the śīrvakas, brahmānas, or ‘fields of merit’ (punyakṣetra) with their impure hands; they have eaten before them or introduced filth into their food; they have emptied hot excrement over their bodies; they have abandoned the means of pure existence (parīśuddhīṇāb) and derived their subsistence from evil ways of living (mīthyādīvā). For all these reasons, they fall into the hell of excrement (kuṇapa): this sewer is as deep and vast as the ocean; there are iron-beaked insects that crush the heads of the damned and eat their brains, that crush their bones and eat their marrow.

iii) Some people, setting fire to grass and wood, have destroyed insects; by chasing them away, they have burned the forest to complete the carnage. For all these reasons, they fall into the hell of the burning forest (āḍīptavama) where the damned are burned in the fire of grass and wood.

iv) Some people, sword in hand, have gone into battle, wounded and killed; they have cut down a tree under which they have crushed their enemy in order to avenge some old grievance; they have betrayed the despised and envied honest people. For all these reasons, they fall into the hell of swords (asipattravana). When the damned enter into this hell, the wind blows over the sword-shaped leaves that then cut off the hands, feet, ears and noses of the damned. In this forest there are ravens (kākā), vultures (gṛdhaka) and evil dogs (śvanc-) that come to eat the flesh of the damned.

v) Some men have stabbed their enemy with sharp knives; they have wounded their enemy with a stake or a lance; they have run down and engaged in sex (nirvāṇa) under which they have crushed their enemy in order to avenge some old grievance; they have betrayed the despised and envied honest people. For all these reasons, they fall into the hell of knives (kuśramārga); in this hell, on a path closed off between two barriers, sharp knives have been fixed in such a way that the damned must pass under them.

vi) Some men have given themselves up to lust and have taken over other men’s wives; they have lusted after and engaged in sex (mahāparājanya). For all these reasons, they fall into the forest of iron spines (ayuṣṭamalivana). At the top of spiny trees, one yojana in height, are huge poisonous snakes (śīrṣa) transformed into beautiful women; they invite the damned to climb up and take their pleasure with them; besides, the guardians of hell (nīlāyupalā) force the damned to climb the trees. Immediately the snakes turn downwards and transfix the damned who endure the spines piercing through their bones into their marrow. When they come to the top of the trees, the magical women change back into snakes which break the heads of the damned, penetrate into their bellies and pierce holes in many places until they are completely torn apart. [177b] Finally, when they are brought back to life and in their normal state, the magical women, now standing at the bottom of the trees, call them again; the guardians of hell shoot arrows at them and make them descend: the spines reverse their direction and when they reach the ground, the magical women change back into poisonous snakes which tear up the bodies of the damned.187

---

184 This river is the Khārodaka nadī of the Majjhima, III, p. 185. the kaṇṇoda of the Saddharmasmyapunāsthaṇā, cited in Śīkṣāsūnacayya, p. 75; the vaitarṇī, “fordless river” of the Kośa, p. 151 and the Suhelikha, v. 73, 79.

185 The punishment of the iron or copper spikes is listed in Suhelikha, v. 79.

186 On the punishment of molten copper and iron balls, see, among other sources, the detailed descriptions on Mahājīma, III, p. 186; Divyāvadāna, p. 375; Śīkṣāsūnacayya, p. 73.

187 The Saddharmasmyapunāsthaṇā, cited in Śīkṣāsūnacayya, p. 71-72, also mentions the presence in the hells of these magical women, but they do not change into snakes, they have a body of red-hot iron.
vi) After a long time, when the damned come out of the forest of burning iron spines, they see in the distance a river (Khodradak nadi or Vairatara) of fresh delicious water; they go towards it but, when they get into it, it becomes boiling salt water. The damned are in it hardly a moment when their skin and flesh decompose and their bones fall into the water. The rākṣasas, guardians of hell, pull them out with a forked hook and set them down on the river-bank. In their previous lives, these unfortunate had wounded and killed water animals, fish or turtles; they had pushed people to fall into the water; they had thrown them into boiling water or into icy-water. They suffer this punishment for all these evil acts.

vii) In the hell of the copper cauldron (tānurastamba), the rākṣasas, guardians of hell, ask the damned where they are going, and the latter answer: “We are unfortunate and we do not know where we are going; we are hungry (kṣudṛ) and thirsty (pipāṣa).” When they say they are thirsty, the guardians make them sit on a red-hot copper stake (tānurastamba); they open their mouths with piers (vīṣkambhaena mahādāvārm vīṣkambhyā) and pour in molten copper (kvatīṣṭham tānurastambayāṃ prakṣipantam). If they say they are hungry, the guardians make them sit on a copper stake and make them swallow iron balls (ayaṇudā) which enter and burn the mouth, penetrate and burn the throat (kānṭha), penetrate and burn the stomach (antarā); having burned the five internal organs (read Tsang, 130 and 18), they fall down onto the ground (adhib prajāhantam). In their previous lives, these unfortunate had stolen other peoples’ goods to have enough to eat; as monks, they sometimes pretended to be sick to get melted butter (ghṛta) or honey (madhū); without discipline (śīla), concentration (samādhi) and wisdom (prajñā), they had accepted many gifts and hurt people with slander (pāpaśravāśād). For all of these previous wrongdoings, they fall into the hell of the copper stake.

The eight cold hells. – i) In the Arbuda hell, people are plunged into a body of water where a pernicious wind blows so that their skin is torn off, their hair falls out, their tendons broken, the flesh torn, the bones broken and the marrow runs out. When they recover their wholeness, the damned undergo the same punishment again from the beginning. In their previous lives, these unfortunate had striped human beings during the winter months, or stolen fuel and fire from people in the grip of the cold; or else they had been wicked nāgas, angry and full of hate, who had caused a rain of hail and ice to fall to annoy humans; or else they had scorned and slandered the Buddha, his disciples or people who were observing morality; or else they had killed water animals, fish or turtles; they had pushed people to fall in to the water; they had thrown them into boiling water or into icy-water. The sage (Śākyamuni), or because the cold wind produces blisters on their bodies. Cf. Hobogirin, Abuda, p. 8.

130 Other etymologies are found in the texts. This hell is called arbuda because those who are there are like bubbles (arbuda) or like thick clouds (ambuda), or because the cold wind produces blisters on their bodies. Cf. Hobogirin, Abuda, p. 8.

749

177c vi) In the Utpala hell, the ice and mud are like a blue lotus (nilotpala).

vi) The shape of the Padma hell is like a red lotus.

vii) The Mahāpadma hell is the dwelling-place of Kiu kia li (Kokalika).

The sage (gītāmin) who hears [about these hells] cries out in fear: “Alas! It is because of ignorance (avidyā), hatred (pratigha) and attachment (anumaya) that one comes to undergo these sufferings; one comes out of them only to re-enter them again infinitely.” Seeing these hells, the bodhisattva says to himself: “These sufferings are the acts for causes and conditions; they all result from ignorance (avidyā) and the afflictions (kleśa). I will apply myself energetically to the six virtues (pāramūtā) and accumulate the qualities (guṇa) in order to relieve beings of the sufferings of the five destinies.” Thus the bodhisattva stimulates his compassion and increases his exertion. If one saw one’s father and mother shut up in prison, beaten and afflicted in ten thousand ways, one would look for any way (upāya) to save them and one’s mind would not rest for one moment. Thus the bodhisattva, who sees beings undergo the sufferings of the five destinies, thinks ceaselessly as his parents.

III. EXERTION AND THE OTHER VIRTUES.

1. Moreover, the exertion of the bodhisattva is practiced diligently from lifetime to lifetime: the mind of the bodhisattva never draws back from seeking wealth and treasures to give to beings; if he himself possesses good things, he never ceases to give them all away.

2. Moreover, the bodhisattva observes the precepts (śīla) energetically; whether they are great (mahat) or lesser (ksudra), he takes them all, he keeps them all without transgressing or violating them. If he happens to miss a precept, be it small as a hair, he confesses at once and hides nothing.

3. Moreover, the bodhisattva diligently cultivates patience (ksanti). Whether one strikes him with a knife or a stick, whether one harms him or insults him, whether he is covered with veneration (sukla) or worship (pijja), he endures all of it and remains indifferent and detached. In the face of the profound Dharma (gambhiradharmam) that his mind is unable to probe, he ignores doubt and hesitation.

4. Furthermore, the bodhisattva cultivates the four trances (dhyāna) with exertion and special attention. He can dwell there, keep them and thus obtain the five superknowledges (abhijñā), the four boundless ones (read saṃsa vo bhājan sam asamuccaya, p. 74), the eight liberations (vimokṣa), the spheres of mystery

401 According to the Kośa, III, p. 154, Utpala and Padma indicate the shape taken by the damned: they are like a blue or red lotus. According to the Chinese sources studied by Beal, Catena, p. 63, the inmates of Utpala and Padma are covered with spots resembling blue and red lotuses respectively.

402 For Kokalika, see above, p. 806F.

403 The gambhiradharmas have been defined above, Traité, I, p. 337-338F.
(abhibhvāyatana) [p. 969F, l. 6] and the ten spheres of totality (kṛtsnāyatana). Provided with these qualities (guna), he obtains the four foundations of mindfulness (smeṛtyayatanā) and all the samādhis of the bodhisattva, such as the vision of the Buddhas, etc.

5. Finally the bodhisattva’s exertion is without drawing back in seeking the Dharma (dharmanāyatanā); he uses body and mind to pay homage to Dharma teachers (dharmanātikāryā); he increases offerings, alms and gifts without fail or relapse. He dedicates his life to study and discussion of the Dharma. During the first, second and last watch of the night, he contemplates (manastikāroti), meditates (cintaya), calculates (pramānasya) and speculates (vikalpayā); he looks for causes and conditions (hetupratyaya); he distinguishes between identity and difference (sāmānyavīśeṣa); he seeks to understand the true nature (sātyalakṣaṇa) and to establish, for all dharmas, their specific nature (svalakṣaṇa), their general nature (anyalakṣaṇa), the general characteristic (sāmānyalakṣaṇa), the specific characteristic (bhinnalakṣaṇa), the unique characteristic (ekalakṣaṇa), the nature of existence (bhāvālakṣaṇa), the nature of non-existence (abhāvālakṣaṇa) and the essential nature (tathātālakṣaṇa). The absence of decrease (asaṁlaya) or of relapse (avivarana) of the Buddhas and bodhisattvas constitutes the exertion of the bodhisattva. For all these reasons, he can produce and realize the many good dharmas and this is the “virtue of exertion”. For the meaning of the word virtue (pīramitā), see what has been said above. In addition, the exertion of the bodhisattva is the only one to be called [178a] virtue of exertion (vīryapīramitā); the exertion of other people does not merit the name of virtue.

Question. – What is meant by perfection of exertion (vīryaparipūrī)?

Answer. – When the bodhisattva, in his body of birth (jānakāya) and his essential body (dharmanātikāya), unites all the qualities (guna), there is the perfection of the virtue of exertion (vīryapīramitā). For the meaning of paripūrī, see what has been said above: “In bodily and vocal exertion, the bodhisattva does not draw back.” (p. 927F)

IV. BODILY AND MENTAL EXERTION.

Question. – Exertion is a mental event (caitāsikadharmya). Does the sūtra speak of bodily exertion (kāyikarūpya)?

Answer. – Although exertion is a mental event, it is called bodily exertion when it makes use of physical strength. It is like sensation (vedanā); although it is a mental event, it is called ‘bodily sensation’ (kāyikavedanā) when it is associated with the [first] five consciousnesses (pāramāṣṭikāvijñānānāmprayagāti), ‘mental sensation’ (caitāsikavedanā) when it is associated with the mental consciousness (manovijñānānāmprayagāti). It is the same for exertion: when one expends physical force either by giving with the hand or vocally reciting religious texts and preaching the Dharma, it is a question of bodily or vocal exertion (kāyikarūpya).

Moreover, exertion is bodily when it is practicing generosity (dāna) or morality (śīla); it is mental when it is practicing patience (ksanti), meditation (dhyāna) and wisdom (prajñā). Moreover, exertion is bodily when it is practiced on outer things (bāhyavasuto); it is mental when there is effort special to oneself (ātsikhāyakāprayogā).

Finally, gross exertion (sthitārūpya) is bodily; subtle exertion (sādārūpya) is mental; exertion that has merit in mind is bodily; exertion that has wisdom (prajñā) in mind is mental. In the bodhisattva, there is bodily exertion during the time from the first citotāpa (resolution) until the attainment of anupatīkaśānti (acceptance of non-production) for, until then, he has not yet given up his body of birth (jannakāya). Starting from the moment when, obtaining the anupatīkaśānti, he rejects his body of flesh (mānasākāya) and attains the essential body (dharmanātikāya) up to the moment he becomes Buddha, it is a matter of mental exertion.486

When the bodhisattva is in his first resolution (pravacanatītpāda), his qualities (guna) are not complete; he is then planting the causes and conditions of the threefold merit (tripuṇyānahaḥpratītyaya). When his generosity (dāna), morality (śīla) and good intention (kṣaṇikacittā) have finally been rewarded, he uses the latter to give gifts to beings. But as beings are not satisfied, he cultivates merit on a grander scale and makes a resolution for great compassion (mahākāyaruddhāpāya); he says: “Beings have insufficient wealth and many are bad. I am incapable of satisfying their desires with my small wealth. If their desires are not satisfied, they will not willingly accept my teaching; if they do not accept my teaching, they will not be liberated from birth (jīva), old age (jātra), sickness (vyādhi) and death (mavaṇa). Therefore I will use great skillful means (suhaśayā) to load them with riches until they are satisfied.” Then the bodhisattva goes to the great sea to look for various treasures; he climbs mountains and faces dangers in the search for marvelous medicines; he penetrates into deep caves in search of various objects, stelaeic or precious gems (maniratana) and he gives them to beings. Or else, he becomes the leader of a caravan (sthravāla) and he daringly crosses mountain trails, facing robbers, lions, tigers, wolves and madmen. In order to make gifts to beings, he carefully seeks the most precious materials, and he considers nothing too difficult. With medicinal herbs (osaṣṭhī) and magical spells (mantras), he can transform copper into gold; by means of these many transformations (parātana), he produces all kinds of precious substances; and when he is successful [in fabricating] things that are not native in the four directions, he gives them to beings. That is bodily exertion. But, when he has acquired the five [178b] superknowledges (abhijñā), he can transform himself and create exquisite tastes; or else he goes to the heavens (svarga) to gather the food [that grows] there spontaneously. That is mental exertion.485

486 In other words, it is in the eighth bhūmi (acal bhūmi) that the bodhisattva attains anupatīkaśānti (patience that consists of accepting and understanding that dharma do not arise), the yāna (predestination for Bodhi), the avivartana (assurance of non-regressing); then he exchanges his body of birth (jannakāya) or body of flesh (mānasākāya) for the body of the Dharma (dharmanākāya), and his exertion, bodily (kāyika) as it was before, becomes mental (caitāsika). See above, p. 711F, n. 1.
When the bodhisattva collects riches and gives them away, this is bodily exertion; when he uses his qualities of donor to reach buddhahood, this is mental exertion. When the bodhisattva of birth body (jannamākṣaya) practices the six virtues, this is bodily exertion; when he bodhisattva of essential body (dharma-mahākātyāya) practices the six virtues, this is mental energy. [Note by Kumārajīva: when one has not acquired the Dharma-body, the mind follows the body; but when one has acquired the dharma-mākṣaya, the mind does not follow the body and the body does not hinder the mind.]

Furthermore, not to spare one’s life in order to realize the qualities is bodily energy; never to relax (asramasannātā) in seeking dhyāna and wisdom (prajñā) is mental exertion.

Finally, bodily exertion consists of not drawing back in the difficult efforts that one undertakes.

Nigrodhamita 847
It is told that, in the kingdom of Po lo nai (Vārānasi), the king Fan mo ta (Brahmadatta), while hunting in the jungle (arāmya), saw two herds of deer (megayālha): each herd had its leader; the one had five hundred deer and his body was the color of the seven jewels (saptaratna): this was the Bodhisattva Śikṣyamuni; the other leader was Devadatta.

The Bodhisattva, king of the deer, on seeing king Brahmadatta killing his herd, felt great compassion (mahākarunācitta) and went to Brahmadatta. The king’s people drew their bows and let fly a rain of arrows. But Brahmadatta, seeing this deer approaching him, commanded his retinue to put away their bows and arrows so he could learn the motive for the deer’s coming. Approaching the human king, the deer-king knelt and said: “Sire, it is for a useless motive, namely, the pleasures of an outing and diversion that our deer are suffering all the pains of death. If you wish, we will furnish you with food; we will establish a sequence and send you every day one deer for the royal kitchen.” The king approved this proposition and gave in to the deer-king’s wish. Then the two herd leaders, in a great meeting, set up a sequence; and each in turn, sent the deer from his herd whose turn it was [to be killed].

One day, a pregnant doe in Devadatta’s herd said to him: “Today is my day to go to my death; but I am pregnant and it is not my baby’s turn. Therefore I beg you to condescend to an agreement so that I, who must die, will undergo my lot, but that my baby should not suffer it.” The deer king, Devadatta, became angry with her and said: “Who is there who would not take care for his life? The deer go [to their death] when their turn comes; why would they accept your terms?” The mother deer then said: “My king is inhumane and has no pity; he has not considered my proposition and has become angry without valid reason. There is no way to talk to him.” Then she went to the bodhisattva-king and told her story. The bodhisattva-king asked the doe: “What did your leader say?” – She replied: “My leader is inhuman; he did not come to an arrangement but got angry. Great king! Your humanity extends to all; that is why I come to you for refuge. As vast as the world is, today for me there is no place to appeal to a higher court.” The Bodhisattva thought: “This doe is very sad. If I do not intervene, her baby will be savagely killed; it is not the baby’s turn. But how can I send in her place [a deer] whose turn has not yet come? Only I myself can replace her.” Having thought thus, he made his decision: he delegated himself and sent away the mother doe: “I will replace you today, do not worry”, he said.

Then the deer-king went to the palace of king Brahmadatta; the servants were astonished to see him come and reported the thing to the king. The king also was astounded and, having him brought before him, he asked: “Is your herd exhausted? Why have you come?” The deer-king replied: “Great king, since your protection extends to the deer, nobody hurts us and we have increased; why would the herd come to an end? But, in my neighbor’s herd, there is a pregnant doe ready to give birth; she is to be killed and butchered and her baby put to death. She came to me and I had pity on her. It is impossible to replace her by someone who is not involved in this business. If I send her away and do not save her, I am no different than a piece of wood or a stone. My body will not last long; it will surely not escape death. To save the unfortunate compassionately is of immense merit. Those who have no loving-kindness (maitrī) are like tigers and wolves.” Hearing these words, the king rose from his seat and spoke these stanzas:

Truly I am an animal
A ‘beast in human form’,
You, despite your body of an animal
Are a ‘man in the form of a beast.’

It is correct to say
That external form does not make a man.
Although he is an animal, whoever knows how to express loving-kindness
Is a man.
For my own part, starting from today, I will not eat any meat whatsoever. I make you the gift of absence of fear (abhayaadāna), You may reassure your mind.

The deer rejoiced in peace and the king found loving-kindness and faith.

[DHARMARAKTA SACRIFICES HIMSELF FOR A STANZA].

The brahmācārin Nāga fa (Dharmarākta) traveled about in Jambudvīpa for twelve years in search of the holy Dharma (āryadharmā), but was unable to find it. At that time there was no Buddha and the Buddha-dharmā also had disappeared. There was a brāhmin who said to him: “I possess a stanza of the holy Dharma; if you truly love the Dharma, I will give it to you.” Dharmarākta answered: “I do love the Dharma truly.” The brāhmin replied: “If you truly love the Dharma, you will take your skin as paper, one of your bones as pen and you will write the stanza with your blood; then I will give it to you.” Dharmarākta agreed to these orders: he broke a bone, flayed his skin and wrote the following stanza with his blood:

Practice the Dharma,

Do not adopt adharma!
In this world and in the other, The Dharmacārin dwells in peace.

[THE PHEASANT EXTINGUISHING A JUNGLE FIRE].

There was once a jungle fire consuming the forest in which there lived a [179a] pheasant (kapilījala) who used his strength to fly to some water, moisten his down and his feathers and return to extinguish the fire. The blaze was violent and the water [that he poured over it] was small in amount; but the pheasant did not find discouraging the fatigue of flying there and back. Then the god Ti che (Sakra) came and asked the pheasant: “What are you doing there?” The pheasant answered: “I want to save this forest, for I have pity for living beings. This forest is shady, vast in extent, fresh and pleasant. The animals of my kind, my friends, do not adopt any evil actions. The forest is my home, this forest is my shelter. I rejoice in peace and the king found loving-kindness and faith in me.” The king of the gods asked him: “How long will you continue your effort?” The pheasant answered: “I will continue until death.” The king of the gods continued: “Who knows with certainty that that is indeed your intention?” Then the pheasant made the following vow (grānḍhādāna): “If my heart is sincere and my faith true, may this fire be extinguished.” At once, a god of the pure abodes (luddhāvīśadesva) heard the ardent vow of the bodhisattva and extinguished the fire. From early times until today, it is the only forest that is always flowering and is spared by fires.
These are the various exploits that the Bodhisattva accomplished in his previous lives: he carried out what was hard to do; he sacrificed his life, his kingdom, his wealth, his wife, his children, his elephants and horses, his seven pearls, his head, his eyes, his bones and his marrow; he gave everything eagerly and without regret. It is said that, for beings, in the space of a single day, the Bodhisattva would undergo a thousand deaths and a thousand births. Such are the exploits that he accomplishes in his virtue of generosity, morality, patience, trance and wisdom. All the nīdānas told in the Jātakasūtras are derived from bodily exertion.

Cultivation of the good dhāmas (kaśicchakamsaddhāna), confident faith ignoring doubt (nīsamādānaksapāsāda), absence of laziness (akustīla), insatiability in searching for the Dharma (dharmanupatyavasanantsati) conducted among the saints and up to worldly people – insatiability like that of the ocean that engulfs the waves – that is what characterizes the mental exertion of the bodhisattva.

Question. – The mention of insatiability (santsati) is not correct. Why? When one has found what one has been looking for, one should be satisfied; but when something cannot be pursued or arranged, one ought to give it up. Why this perpetual dissatisfaction? When someone is digging a well looking for a spring and has worked hard, if there is no water, he should stop. It is the same for the practice of the Path: having reached a certain point, it is not necessary to practice further. Why this perpetual dissatisfaction?

Answer. – The exertion of the bodhisattva cannot be the object of an ordinary comparison (laudikapamāna). If the person digging the well does not succeed in finding water, this is as a result of his small efforts and not because there is no water. If there is no water in that place, there is some elsewhere, to be sure, and he should go where it is. The bodhisattva must go to buddhahood, go there insatiably, and teach people relentlessly [to go there]. This is why we spoke of insatiability (asantsati).

Furthermore, the exertion and the aspirations (prājñādikāhana) of the bodhisattva are vast; he has sworn to save all beings. Now beings are inexhaustible in number.615 This is why his exertion also must be inexhaustible. You said that once something has been arranged, one should stop, but that is not correct. Although the bodhisattva may have come to buddhahood, beings have not all arrived there; therefore he cannot stop. Just as the nature of fire, even though it is not extinct, is to combat cold, so the exertion of the bodhisattva, even though he has not entered into nirvāṇa, never stops. This is why, of the eighteen special attributes (ābhīṣekadharma), zealousness (chanda) and exertion (vīrya) are two things to be practiced unceasingly.

Furthermore, the bodhisattva abides in the virtue of wisdom (prajñāpāramitā) by the method of non-abiding (asathānayogan);616 he never abandons exertion. The exertion of the bodhisattva is not that of the Buddha.

Furthermore, as long as the bodhisattva has not attained the state of Bodhisattva, his body of birth and death (cūṇapattikākāya, saṃkārakākāya) fills living beings with wonderful things. In turn, beings respond to praises (varana) with malicious gossip (paññavyādā), to signs of respect (saṅgha, arcanā) with scorn (avamāna), to friendly feelings (maitrīcitta) with looking for faults; they even plan to wound him. Deprived of power (sthāna), these beings come to torment the bodhisattva, who makes vast aspirations (pranidhāna) for these beings: “When I have attained buddhahood, I will save these beings, even the most wicked.” His mind unrelentingly feels great compassion (mahākārmaṇa) for these evil beings. Like a loving mother who laments the sickness of her son, he does not cease to worry about them. These are the characteristics of the exertion of the bodhisattva.

Furthermore, when the bodhisattva practices the virtue of generosity, all kinds of beggars come from the ten directions to ask him for things they should not be asking for, things to which the bodhisattva is attached and which are hard for him to give; they say to the bodhisattva: “Give me your two eyes; give me your head, your brain, your bones, your marrow, your wife and your dear children, your pearls and priceless jewels.” These things that are difficult to give, the beggars insistently demand them; but the bodhisattva’s mind is not moved; he feels neither miserliness (mātsarya) nor anger (krodha). Without hesitation, wholeheartedly (ekacittena), he gives [what they ask for] in order to realize the state of buddhahood. He is like mount Meru which is not shaken by the winds of the four directions. These are the characteristics of the virtue of exertion.

Finally, the bodhisattva’s exertion is the virtue of exertion when it practices the [other] five virtues on all occasions (sarvatva).

Question. – If the bodhisattva practices the virtue of discipline (śīlāpāramitā) and somebody comes to ask for his three robes (trīcīra) or his bowl (pātra), he is violating a precept if he gives them, for the Buddha has forbidden [making a gift of them].617 On the other hand, if he refuses, he is lacking the virtue of generosity (ādīnapāramitā). Therefore how can exertion practice the five virtues “on all occasions”?

Answer. – The beginning bodhisattva (ādīkārmaṇa-bodhisattva) is unable to practice the five virtues everywhere at the same time.

When the Bodhisattva was practicing the virtue of generosity, he saw a starving tigress, beset by hunger, about to devour her cubs; immediately the Bodhisattva felt great compassion (mahākārmaṇa) and gave her his body.618 The Bodhisattva’s father and mother, grieved for their son’s death, lost their sight, and the tigress, for having killed the Bodhisattva, had to undergo punishment.619 [179c] However, the bodhisattva does not take into account either his parents’ sadness or the punishment reserved for the tigress: he wants only to accomplish a gift and gain merit (punya).

614 The three robes and the alms-bowl were ceremonially given to the bhikṣu in the ordination ritual and were an integral part of the monk’s equipment: Vīsūkha, I, p. 94.
615 Vyāghṛjātaka or the “gift of the body” to the starving tigress; see references in Dvātā, I, p. 143F, and above, p. 723F.
616 This epilogue of the Vyāghṛjātaka is missing in the recensions of the Jātaka, but it is commonplace for parents to become blind as a result of mourning for their son (cf. Chavannes, Contes, IV, p. 91).
The bhikṣu who is observing the precepts conforms to the rules (niyama), small or large, and repulses those who violate the rules. The person who meets with his refusal is angry and vexed, but the bhikṣu only wants to observe the precepts and pays no heed to his anger.

Sometimes the bodhisattva practices ordinary wisdom (saṃvartaprajñā) and withstands his kindly and compassionate feelings (maitrīkaruṇācitta).

[The impostor brahmachīrin exposed by the Bodhisattva].

In a previous lifetime, the Bodhisattva Śākyamuni was crown prince of a great kingdom. His father, the king, had as teacher (guru) a brahmachīrin who did not eat the five grains [i.e., abstained from all food]. Full of respect and faith, the people considered this to be a miracle (aśācaryā), but the prince said to himself: “A man who has four limbs absolutely needs the five grains. If this man does not eat, it is surely to seduce men’s minds and it is not his real custom.” His father and mother said to him: “This zealous man does not touch the five grains; it is extraordinary (adhbhuta). Why are you so foolish as not to respect him?” The prince answered: “Be watchful: before long, this man will betray himself.”

Then the prince looked out for the place where the brahmachīrin lived, went to the forest and asked a cow-herder (gopālaka) there: “What does this man eat?” The cow-herder replied: “During the night, this man eats some butter and that permits him to stay alive.”

Having learned this, the prince returned to the palace and wanted to lead the brahmachīrin to betray himself. He perfumed a blue lotus (udālopa) with all kinds of medicinal herbs (niṇāvīdhānadhū) and next morning, when the brahmachīrin came to the palace and seated himself beside the king, the prince took the lotus and offered it to the brahmachīrin. The brahmachīrin joyfully said to himself: “The king, the queen, the greater and lesser people inside and outside all surround me with attention; only the prince shows respect nor trust; but today he is offering me this beautiful lotus; this is very good.” Then he took the lotus and out of respect for the prince, he brought it to his nose and smelled it. The medicinal vapors contained in the lotus penetrated into his stomach; soon the medicines began to act within his stomach and the brahmachīrin wanted to withdraw. The prince said to him: “Brahmacīrin, you do not eat, why do you want to go to defecate?” The brahmachīrin was seized with nausea and suddenly vomited beside the king. In his vomit, the intact butter betrayed him; the king and the queen understood his deceit. The prince then said: “This man is a real brigand; to make a name for himself, he has deceived the entire kingdom.”

Thus, when he used ordinary wisdom (saṃvartaprajñā), the Bodhisattva was trying only to fulfill wisdom, suspend his kindness and compassion (maitrīkaruṇācitta) and does not fear people’s anger.

When the bodhisattva, on some occasions (sāyaśāla) practices supramundane wisdom (lokottaraprajñā), he has neither the desire (ṛga) nor concern (abhiniveśa) to observe morality (śīla) or to practice generosity (dhāna). Why? Because the donor (dāyaka), the recipient (pratigrāhaka) and the thing given (deya) do not exist; because sin (śīpatti) and merit (anūpatti), anger (krodha) and gentleness (akrodha), exertion (viṣya) and laziness (kausāda), concentratedness of mind (cittasampagraha) and distraction (cittavikṣepa) do not exist (nopolabhyante).

Moreover, when the bodhisattva practices the virtue of exertion, he is faced with unborn (anatman) and unceasing (anitudha), non-eternal (anitya) and non-transitory (anantya), non-suffering (adukkhā) and non-happy (asukha), non-empty (aśūnya) and non-real (asatra), non-atman and non-anatman, non-unique (aneku) and non-different (ananyu), non-existent (asat) and not [180a] nonexistent (anasa) dharmas. He knows perfectly well that all these dharmas [are derived] from the complex of causes and conditions (hetupratiyasamagri), that they are only names and conventions (nāmasamketa) and have no real nature (satyadakṣaṇa). The bodhisattva who has made this examination knows that everything conditioned is deceptive (meye) and his mind rests in the unconditioned (anamāyika); he wants to destroy (niruddha) his mind and holds only nirvāṇa to be [true] salvation (yogakṣema). But then he remembers his original vow (mālāparvānāhānā) and, out of compassion (karuṇa) for beings, he returns to the practice of the dharmas of the bodhisattva and accumulates all the qualities (guna). He says to himself: “Although I know that all dharmas are deceptive, beings do not know this and suffer all the sufferings of the five destinies; therefore I will practice the six virtues (pāramitā) completely.” As reward, he also acquires the thirty-two marks (lakṣana) and the eighty minor (anuruddhājana) marks of the Buddhist path, omniscience (sarvakāya), great loving-kindness (mahākaruṇā), great compassion (mahākaruṇā), the [four] unhindered knowledges (pratigrāhaka), the [eight] liberations (vimokṣa), the ten powers (bala), the four fearlessnesses (vaśīdhyā), the eighteen special attributes (āvivākadharmā), the three sciences (āvivāya) and the innumerable attributes of the Buddhas. As soon as he has attained these attributes, all beings find purity of faith (kṛtadhīvsiruddhaḥ); they can taste the practices, are pleased with the Buddhadharmas and accomplish their task. All of that is due to the virtue of exertion and constitutes the virtue of exertion.

The Buddha said: The bodhisattva’s exertion does not consider either the body or the mind, or that which is done by the body or that which is meditated on by the mind. For him, the body and mind are identical (viṣṇuḥ); he uses the state of buddhahood sought by him to save beings. He does not think of beings as ‘this shore’ (pāra) or the state of buddhahood as ‘the other shore’ (gāruḍa). He rejects everything done by body and mind; he considers it to be the fiction of a dream (svaṇa), as not done. That is called nirvāṇa, and all these forms of exertion are called virtues. Why? Because he knows that all exertions are false. He holds all dharmas to be deceptive and unreal, like a dream (svaṇa) or a magic show (maṇḍya). The equality of all dharmas (sarvadharmasamātā) is reality; there is nothing to be sought for in equalized dharmas; this is why he knows that all exertions are deceptive. But, even though he knows that all exertions are false, he maintains them unflinchingly and that is the true exertion of the bodhisattva.

The Buddha said: For innumerable kalpas, I gave my head, my eyes, my marrow and my brain to beings to satisfy their desires. When I was observing discipline (śīla), patience (ksīnti) and meditation, I lived in the
CHAPTER XXVIII: THE VIRTUE OF MEDITATION (DHYĀNA) (p. 984F)

Sūtra: It is necessary to fulfill the virtue of meditation by being based on the non-existence of distraction and delight (dhyānaapradarśita pariprastavatyavaiśeṣapāramārthaṁ upādāya).

I. NECESSITY FOR MEDITATION.

Sūtra: Question. – The rule for the bodhisattva is to save beings; why does he dwell apart in forests and swamps, solitudes and mountains, preoccupied only with himself and abandoning beings?

Answer. – Although the bodhisattva stays away from beings physically, his mind never abandons them. In solitude (santānīhīna), he seeks concentration (samādhi) and gains true wisdom (bhūtaprajñā) to save all beings. When one takes a drug (bhasajya) for health reasons, one temporarily interrupts family affairs; then when one’s strength has been recovered, one resumes business as before. The rest that the bodhisattva takes is of that nature. He swallows the drug of wisdom (prajñā) by me; rising up into the air, 418 I praised the Buddha Dipumkara in verse. I saw the innumerable Buddhas of the ten directions and then I obtained the real exertions; exertions being equal, I found the equality of mind (citrasamātā) and, as a result of this equality of mind, I found the equality of all dharmas (sarvadharmasamātā).

These various causes and characteristics constitute the virtue of exertion.

617 For the offering to Dipumkara, see above, Tratā, I, p. 248F, 410F n.
618 For this phenomenon of levitation, see Tratā, I, p. 284F, note 2.

619 Cf. Rājavaśantaka (Samyutta, V, p. 342; Tsa a han, T 99, no. 835, k, 30, p. 214a) Rāja cakravatā caturram
dīpamān issurāyādibhāpaccaya rajjam kMārtvā kāyasaṃ bhukā paramarmaniṇaṃ sugatim sugaṃ lokam upaṣajjati
devānām Tālāvatīmānān sabhavati. “At the dissolution of his body after death, a cakravartin king who has exerted his sovereign power and his royalty over the four continents is reborn in a good destiny, in the god realm in the company of the Tālāvatīma gods.”
a distracted mind (vikṣiptacitta): if the shelter of dhyāna is absent, the wisdom will exist, but its usefulness will be very restricted. It is necessary to have dhyāna so that the true wisdom is produced. This is why the bodhisattva, separating himself from beings and withdrawing into solitude (śāntavihāra), seeks to obtain meditation. It is because meditation is pure that the wisdom is pure also. When the oil (taila) and the wick (vartī) are clean, the light of the lamp is also clean. This is why those who want to attain pure wisdom practice meditation.

Moreover, when one is pursuing worldly business (laukikārtha) but does not apply one’s whole mind to it, the business does not succeed; then how [would one reach] very profound (gambhīra) Buddhist wisdom if one neglects meditation? Meditation is the concentrating of the distracted mind (vikṣiptacittasamgrahana).

Distractions whirl about more easily than the down-feathers of the wild goose (sārasaloman); if their flying off is not restrained, their speed is greater than that of a hurricane; they are harder to contain than a monkey (markata); they appear and disappear more quickly than lightning (vidyut). If the characteristic of the mind is at this point not fixed, those who want to control it would not succeed without dhyāna. Some stanzas say:

Dhyāna is the treasury (kośa) in which wisdom is kept.  
It is the field of merit (punyakṣetra) of the qualities (guna).

Dhyāna is the pure water (viśuddhajala) that can wash away the dust of desire (ādīgarajas).

Dhyāna is the diamond armor (vajravarman) that stops the arrows of the afflictions (kleśas).

Even if one has not attained nirupādasamāpatti, one has already partially obtained it.

When one has the diamond concentration (vajrasamādhi) one breaks the mountain of the fetters (saṃyojanagiri), one obtains the power of the six superknowledges (abhiṣikṣa), one is able to save innumerable beings.

A heavy rain can penetrate

The whirlwind of dust that hides the sun;
[In the same way] dhyāna can dissipate
The wind of vitarka-vicāra that distracts the mind.

Finally, dhyāna is hard to obtain (durlabha); it is by means of sustained attentiveness (ekacitta) and unrelenting special effort that the ascetic will succeed in acquiring it. If gods and sages (iśi) do not succeed in obtaining it, what can be said of ordinary people (prthagjana) with lazy minds (kusīdacitta)?

[The second attack of Māra’s daughters]. — When the Buddha was seated in meditation under the nyagrodha tree, the three daughters of Māra questioned him with these stanzas:

[181a] Alone, sitting under a tree
The six organs ever in repose.
Would you have lost a treasure?
Do you not feel the poison of grief and sorrow?
Your face is unequalled in the world
You remain alone, seated, your eyes closed.
Our minds are uncertain:
What are you looking for in this place?

Then the Bhagavat answered with these stanzas:

I gave found the taste of nirvāṇa,
I do not like to dwell among the emotions,
I have chased away the internal and external enemies,
Your father also I have put to flight.

I have found the taste of the Deathless (amṛitarasa),

421 See references above, p. 880F, n. 1.
I am seated in this forest in peace.

Beings are prey to attachments,
I feel compassion for them.

Then the girls felt ashamed and said to themselves: “This man has abandoned pleasures (śīhatāga); he is unshakeable.” At once they disappeared and were not seen again.

II. MEANS OF ACQUIRING MEDITATION\(^{422}\)

Question. – By what means (upāya) is the virtue of meditation (dhyānapāramittā) attained?

Answer. – By eliminating five objects [namely, the five sensual desires], by avoiding five things [namely, the five obstacles] and by using five practices.

A. First Method: Eliminating the sensual desires.\(^{423}\)

How to eliminate the five objects? The five objects of desire (pañcaśīhasaṅgaṇappahana) should be condemned by saying: Alas! Beings are always tortured by the five objects of desire and yet they seek them senselessly. Once obtained, the five objects of desire develop and progress like fever or magic. The five objects of desire are useless like the bone gnawed by a dog; they foment quarreling (vaṇṇapāla) like the meat over which birds are contending; they burn a man like the torch carried in the wind; they harm a man like treading on a poisonous snake; they are futile (ākāśāra) like profit made in a dream; they are as short as a short-term loan.\(^{64}\) Foolish people are attached to the five objects of desire and will arrive at their death without having rid themselves of them; as a result they will suffer immense sufferings. A madman who coveted a beautiful fruit climbed up a tree, ate the fruit and refused to come down; the tree was cut down, and when he fell out of it, he broke his head and died painfully. [The same fate is reserved for the one who covets the five objects of desire]. – Besides, these five objects of desire last only an instant: when the pleasure [that they bring] has disappeared, there is great suffering. These objects are like a knife coated with honey (madhvāpiṇḍāstā): those who lick it covet the sweetness [of the honey] and are unaware of the knife that cuts their tongue. The five objects of desire set man close to the animals; the wise man who knows them can avoid them. Here is an example:

[The upāṣaka tempted by a goddess].\(^{65}\) – An upāṣaka who was the head of a group of merchants earned his livelihood by making distant journeys. Once when he was traveling at night in the cold and the snow, his lost his companions and stopped in a rock cave. At that moment, the mountain goddess (giridevatā) changed into a woman and, approaching him in order to tempt him, spoke this stanza:

> The snowy mountain covers the mountain,
> All the animals have gone away,
> I am alone and without refuge,
> I want only your sympathy.

\(^{181b}\) The upāṣaka covered his ears with his hands and answered with these stanzas:

> Impudent and evil woman
> Who speaks these impure words!
> May you be carried away by water or burned by fire!
> I do not want to hear your voice.

I have a wife, but I do not desire her.
How then would I commit a lustful deed [with you]?
The sense pleasures are not deep, But the suffering and torment [that they bring] is very deep.

\(^{422}\) This section was repeated almost word for word by Tche yi (538-597), the founder of the T’ien t’ai school. In his Siou sê tche kouan tso tchan fa yao, T 1915, k. 1, p. 463b-465b (tr. Beal, Catena, p. 258-267).

\(^{423}\) This paragraph is just an elaboration of canonical facts. For the early Buddhist, the ascetic who truly directed himself towards perfection must banish from his mind all attachment to the five objects of desire. The passage “Pāncā ime bhikkhave kāmagāpasi...” that defines attraction (avasīla) for the desires, their disadvantages (dālavasava) and the means of escaping from them, is found in many places in the scriptures: cf. Majjhima, I, p. 85-87, 92, 454; II, p. 42; III, p. 114; Asāgattara, III, p. 411; IV, p. 415, 430, 449, 458; Tchong a han, T 26, k. 25, p. 584c; Tseing yi a yhan, T 125, k. 12, p. 604c.

\(^{64}\) To the bhikṣu Arjītha, the Buddha compared the desires to a skeleton (yatīkāhāra), a piece of tainted meat (maṃsapācī), a grass fire (tīrīkādā), a trench of glowing charcoal ( parmāléku), a dream (sapātī), beggary (yātīla), the fruit of a poisonous tree (raukāphalā), a slaughterhouse (āsīmaka), a sharpened stake (atātīkā), the head of a snake (upāsasi): cf. Vinaya, II, p. 25; Majjhima, I, p. 130; Asāgattara, III, p. 97. - The Chinese sources also mention this conversation with Arjītha: Tchong a han, T 26, k. 54, p. 763c; Wou fen liu, T 1421, k. 8, p. 56c; Mo ho seng k’i liu, T 1425, k. 17, p. 367a; Siou fen liu, T 1428, k. 17, p. 682a; Che song liu, T 1435, k. 15, p. 106a; Ken Pen chouo ... p’i nai ye, T 1449, k. 39, p. 840b.

\(^{65}\) Story retold in King liu yi siang, T 2121, k. 37, p. 200b.
While one is enjoying pleasures, one is not satisfied;  
When one is deprived of them, one feels great sadness;  
When one does not have them, one wants to have them,  
When one has them, one is tormented by them.  

The joys of pleasure are rare,  
The grief and pain they bring are abundant.  
Because of them, men lose their lives  
Like butterflies that dash into the lamp.

Hearing these stanzas, the mountain goddess released the man and led him back to his companions.  
That man is wise who condemns the desires and is not attached to the five objects of desire, i.e., pleasant colors (ripa), sounds (sabda), perfumes (gandha), tastes (rasa) and tangibles (sparśaya). By seeking meditation (ālaya), one should reject all of that.

1. Rejecting colors.

How to reject colors [taken here in the sense of female beauty]? By considering the damage (upaghāta) done by color. When a man is attached (abhinivāya) to colors, the fire of the fetters (samojana) burns him completely and consumes his body, like a fire that consumes gold and silver. Boiling broth, hot honey, have color and taste, but they burn the body and take the roof off your mouth; one must hurry to reject them: it is the same for attachment to beautiful colors and exquisite tastes.

Furthermore, the fact of loving or detesting depends on the person; color in itself is indeterminate (anīyatā).  
How do we know that? When we see a man at a distance whom we like, we have feelings of joy and affection; when we see at a distance an enemy or adversary, we have feelings of anger and hostility; when we see a man who is indifferent to us, we have neither anger nor joy. If we want to expel this joy or this anger, it is necessary to reject bad feelings and colors, abandon them together at the same time. When molten gold burns your body and you want to get rid of it, it is not possible just to want to avoid the fire while keeping the gold; you must avoid both the gold and the fire.

[Bimbisāra at Āmrapāli’s home]. Thus king P’i n p’o so lo (Bimbisāra), for the beauty of a woman, entered an enemy kingdom and stayed alone in the chamber of the courtesan (veisya) A fan p’o lo (Āmrapāli).

A fan p’o lo is a rare and defective transcription for Āmrapāli; see Fan fan yu, T 2110, k 5, p. 1017c. Āmrapāli (in Pāli, Ambāpali) was the rich courtesan of Viśālī who, shortly before the Buddha’s death, went to visit him in great pomp, provided a princely reception for him and gave the Saṅgha the Ambāpāḷavaṇa; this event is told in the sūtras (Dīgha, II, p. 95-98; Te’i-yang han, T 1, k 2, p. 131b-14c; T 5, k 1, p. 163b-164b; T 16, k 5, p. 178c-179b), in the Vinaya (Pāli Vin, I, p. 231-233; Wou fan liu, T 1421, k 20, p. 135b-136a; Sseu fan liu, T 1428, k 40, p. 856a; Ken pen choo... tsa che, T 1451, k 36, p. 385c-387c), and also elsewhere (e.g., Te’hong pen k’i king T 196, k 2, p. 161b). Āmrapāli was born miraculously in the flower of a mango-tree belonging to a brāhmaṇ in Vaiśālī. The brāhmaṇ adopted Āmrapāli and made her a courtesan. Seven kings disputed over the favors of the young lady; Bimbisāra, king of Magadha, even though he was at war with the Ličchāvī of Vaiśālī, surreptitiously entered the city, penetrated into the tower where Āmrapāli was shut up and amused himself with her for a week. Āmrapāli bore him a son who later became the famous physician Jīvaka. Cf. Nai nis’ki yu yin yun king. T 553, p. 896-902 (fr. Chavannes, Contes, III, p. 325-316). Nai nis’ki p’o king. T 554, p. 902-906. Wen ch’i si yu tung te king. T 701, p. 802c-803c. According to the Sarvāstivādins Vinaya, the son of Bimbisāra and Āmrapāli was called Abhaya (Gilgit Manuscripts, III, 2, p. 22), while Jīvaka was the son of Bimbisāra and the wife of a merchant whose name is not given (ibid., p. 23-25). In the Pāli sources, Vimāla-Kondakāña is given as the son of Bimbisāra and Āmrapāli (Theragāthā Comm. I, p. 146). Jīvaka’s father was Abhaya-Rājakumāra – one of Bimbisāra’s sons – and his mother, a courtesan of Rājagṛha called Śālavi (Manoratha, I, p. 399). The meeting between Bimbisāra and Āmrapāli, to which the Mppū alludes here, is told at length in T 553 and 554 (l.c.). The king enters the garden by way of an aqueduct, climbs into the tower, seduces Āmrapāli and, before leaving her, gives her his ring saying that if she has a daughter she can keep her, but if she has a son, she must bring him to the palace along with the ring as a sign of recognition.

A detailed recitation of the meeting is also given in the Chavannes of the Mūlaśūktāvāda Vinaya (cf. Dulwa in Rockhill, Līfī, p. 64, and Schiefner-Ralston, Tibetan Tales, p. 88-89). The original text, found at Gilgit, has been published in Gilgit Manuscripts, III, p. 19-21.

One day, the king of Magadha, Śreniya Bimbisāra, surrounded by his ministers on the palace terrace, said: “Sirs, do you know of a beautiful courtesan?” [The minister] Gopa replied: “Majesty, put aside the others. In Vaiśālī there is a courtesan named Āmrapāli, wonderfully endowed with beauty and youth, learned in the sixty-four arts, worthy of being loved by Your Majesty alone.” Bimbisāra said: “Gopa, if that is so, let us go to Vaiśālī and pay court to her.” Gopa replied: “For a long time the Ličchāvī of Vaiśālī have been the adversaries and enemy of Your Majesty. May they do you no harm!” The king answered: “To men it is befitting to do men’s deeds. Let’s go!” Gopa said: “If that is Your Majesty’s unshakeable wish, let’s go.” The king mounted his chariot and went to Vaiśālī with Gopa where they arrived at the right time. Gopa stayed in the park and Bimbisāra went into Āmrapāli’s house. Just then, a bell began to ring, the inhabitants of Vaiśālī were astonished: “What enemy has entered our city and made the bell ring?” they asked. The shouting grew louder; [hearing it], the king asked Āmrapāli: “My dear, what is that?” – She said: “Your Majesty, they are going to search the houses.” – “Why?” – “Because of Your Majesty.” – “Well, should I flee?” – “Don’t worry, they search my house only every seven days. During these seven days, amuse yourself here, make love, pay court; at the end of seven days I will know that the time has come [to send you away].” The king amused himself with her, made love to her and paid court to her, so much so that Āmrapāli became...
Why condemn sounds (śabda)? The nature of sounds is instability; once heard, they vanish. The madman (mūḍha) who does not know that sound is characterized by impermanence (anitavyata), change (paritamatra) and disappearance (abhūti), finds a futile pleasure in sounds (ghosa) and, when the sound has disappeared, he remembers it and is attached to it.

[The kinnar and the five hundred rṣis): Thus five hundred rṣis lived on the mountain. A tāchen t’o lo nia (kinnar) was bathing in a pool in the Snow Mountains (Himavat) and when they heard her song, the rṣis lost their meditation (āhāra): the rapture of their mind was so strong that they could not control it, as though a great wind were blowing in the trees in the forest.

[181c] Hearing this song of subtle beauty in sweet (nrūla), tender (taruṇa) and pure (viśuddha) accents, they had a bad experience and were unable to control the violence of their minds. In the present lifetime, they lost their qualities (guna) and in the following lifetime, they fell into a bad destiny (durgati).

The sage considers that sound arises and ceases from moment to moment (kuśāyāsamatva) and disappears (abhaṇekha) without any energy or energy itself (sabdamārga) and change (dhyāṇamārga), the rapture of their mind was so strong that they could not control it, as though a great wind were blowing in the trees in the forest.

The same story occurs in the Kīcāu tsa p’i yu king, T 206, no. 6, k. 1, p. 511c-512a (tr. Chavannes, Contes, II, p. 358-360); Tchong king sian t’o yu, T 208, no. 10, k. 1, p. 533c-534a (tr. Chavannes, Contes, II, p. 87-88); King liu yi siang, T 2121, k. 22, p. 121a-b.

Why condemn smells (ghiḍha)? Some claim that being attached to smells is a slight fault; but attachment to smells opens the door to the fetters (samojana). Even if one has maintained discipline (śīla) for a hundred years, one moment is enough to violate it.

[Udayana and the five hundred rṣis): Out of attachment to female beauty (rūpasaṅga), king Udayana (in Pāṇini, āṇa) spoke to his teacher, who became a nāraka (in Pāṇini, āṇa) and when his teacher left, the arhat entered the palace of the king.

For all these reasons, desire for colors (rūpakāmagra) is condemned.

2. Rejection of pleasant sounds.

pregnant. Then she announced to Bimbisāra: “Your Majesty, I am pregnant!” Bimbisāra gave her a robe and a ring marked with his seal, saying: “If it is a girl, she will belong to you; if it is a boy, you will clothe him in this robe, fasten this ring around his neck and send him to me.” The king went out, mounted his chariot with Gopa and returned. At once the bell was silent; the inhabitants of Vaiśālī said: “The enemy has gone. Let us chase after him!”

Five hundred Licchavi armed with a strap protecting their left arm (gudhā) and finger-guards (śīngalāśīna) set out to chase Bimbisāra. Gopa gave them and said: “Your Majesty, the Licchavi of Vaiśālī are coming. Will Your Majesty do combat with them or drive the chariot?”

The king answered: “I am a little tired, I will drive the chariot and you do combat with them.” Gopa engaged in battle with them. The Vaiśālī inhabitants recognized him and said: “That is a demon-man. Let’s go away!” They turned around, went back to Vaiśālī and made the following decision: “Sirs, we must take vengeance on these sons of Bimbisāra.”

Episode borrowed from the Vibhāṣa (cf. Pīḷ p’o cha, T 1545, k. 61, p. 314b-c; A p’i t’an p’o cha, T 1546, k. 32, p. 237b) and repeated in King liu yi siang, T 2121, k. 39, p. 175c-176b. – Another day, walking in his park (saṃyāna), Udayana (in Pāṇini, āṇa) saw birds with clipped wings. The king saw them and asked who they were. They answered: “We are the delicious perfumes; they all lost their miraculous power and fell down on the mountain, unable to fly again, like birds with clipped wings. The king saw them and asked who they were. They answered: “We are perfumes.” The king asked: “Have you attained the basic absorption (maulasamāpatti) called ‘place of neither unconsciousness nor non-unconsciousness’ (naisvāyamālsamāyikātāna)?” The rṣis replied that they had not obtained it. The king asked if they had attained the first dhyāna. They replied: “We had attained it once but now we have lost it.” The king became angry and said to them: “Men who have not renounced desire, why are you looking at the women in my palace? That is a demon-man. Let’s go away!” They turned around, went back to Vaiśālī and made the following decision: “Sirs, we must take vengeance on these sons of Bimbisāra.”

3. Rejection of pleasant smells.

Why condemn smells (ghiḍha)? Some claim that being attached to smells is a slight fault; but attachment to smells opens the door to the fetters (samojana). Even if one has maintained discipline (śīla) for a hundred years, one moment is enough to violate it.

[Udayana and the five hundred rṣis): Out of attachment to female beauty (rūpasaṅga), king Yeou t’ien (Udayana) cut off the hands and feet of five hundred rṣis.

For all these reasons, desire for colors (rūpakāmagra) is condemned.
The śrāmaṇera received some rice and ate it; moreover, he saw a nāga whose body was of perfect beauty and with unequalled perfume and grace; his mind became passionately attached to her and he made this vow: "May I take the place of this nāga and live in this palace." The nāga said [to the teacher]: "In the future, don’t bring this śrāmaṇera." When the śrāmaṇera returned, he applied himself one-pointedly (ekacittena) to practicing generosity (dāna) and observing discipline (śīla), only praying that he would become a nāga soon according to his vow. One day when he was circumambulating (pradakṣitā) the temple (caitya), some water appeared under his feet; then he understood that he definitely was about to become a nāga; he went to the shore of a great lake at the place where his master had previously entered [to go to the nāga]; he covered his head with his kāyika and entered the water; he died immediately and changed into a great nāga; because his merits were great, he killed the other nāga and the whole lake became red with blood.

A little later before this had happened, his teacher and the entire community (sauṅgha) had blamed him; but the śrāmaṇera had said: "My resolve is fixed and the various marks [that I am about to have a nāga’s body] have already appeared." His teacher and the whole community had gone to the lake to see him [throw himself in].

Such is the reason that one is attached to smells.

---

431 As Chavannes has noted, it was from the oozing of his hands that the śrāmaṇera of the Divyavadīna, p.346, noticed that he was becoming a nāga.
and blamed me for stealing your perfume!” The goddess of the pool answered: “That [182a] common evil man is always wallowing in the stench of sins and stains up to his head in impurity; I do not talk to him. But you are an honest man practicing meditation; however, by being attached to perfumes, you destroy the good that is in you; that is why I reproach you. If there is a black spot or some dirt on white immaculate cloth, everybody notices it. But this bad man is like a black spot on black cloth which nobody notices. Why question him?”

It is for all these reasons that the desire for perfumes (gandhakāmaguna) is condemned.

4. Rejecting pleasant tastes.

Why condemn tastes (rasa)? One must reason [and say]: Just by coveting exquisite tastes I will suffer all the sufferings; they will pour molten copper (kuṭṭhāśīrṣa) into my mouth, I will swallow balls of burning iron (ādānāyogada). If I do not consider the nature of foods, feelings of gluttony will be established in me and I will fall into the level of the impure insects (ātucikīrṇa).

[The śrāṇamāra who loved cream].

There was a śrāṇamāra who loved cream and was always thinking about it; each time the generous donors (āṅgipati) distributed cream to the community (sangha), he received the remaining portion; in his mind, the love [of cream] was deeply planted and his joy never went away. At the end of his life, he was reborn [as an insect] in a cream-pitcher. The teacher of this śrāṇamāra had attained the state of arhat. One day when the community was sharing some cream, he said to [the bhikṣu]: “Gently, gently! Do not hurt the śrāṇamāra who loved cream.” The monks said to him: “That’s an insect; why are you talking to us about the śrāṇamāra who loved cream?” The teacher answered: “This insect was once my śrāṇamāra, always coveting the remainder of the cream; this is why he has taken birth in this pitcher.” The insect was in the portion of milk which the teacher had received; he showed himself and the teacher said to him: “Cream lover, why have you come?” Then he took the cream and gave it to him.

[The crown prince who was poisoned by fruit].

In a kingdom ruled by king Yue jin (Candrabhāga), there was a crown prince (śīna) who loved exquisite tastes; each day the king’s gardener sent him fine fruits. There was a big tree in the garden at the top of which a bird was raising her chicks. This bird always flew full speed to the Perfumed Mountain (Gandhārīḍanā), took a fruit of delicious flavor and [returned] to give it to her chicks who, in arguing over it, let one of the fruits fall to the ground. Next morning the gardener noticed it and, finding it strange, brought it to the king. The king admired the perfume and the extraordinary color of the fruit; the crown prince saw it and asked for it; the king, who loved his son, gave it to him as a gift. The prince ate it and appreciated its flavor so much that he wanted to have one every day.

The king called the gardener and asked where the fruit came from. The gardener said: “This fruit was not planted; I found it on the ground; I don’t know where it came from.” The prince groaned, wept and refused to eat. The king reprimanded the gardener and commanded him to find another one. The gardener went to the place where he had found the fruit, noticed the bird’s nest and saw the mother arriving with a fruit [of the kind in question] in her beak. He hid in the top of the tree with the idea of taking away the fruit and, when the mother appeared, he took the fruit from her and brought it [to the king]. He did this every day. The mother bird, angry with the gardener, gathered on the Perfumed Mountain a poisonous fruit the perfume, taste and color of which were completely similar to the previous fruit. The gardener carried away this new fruit and offered it to the king; the king gave it to the crown prince but hardly had he finished eating it [182b] than the flesh of his body rotted and he died.

The taste for flavors is such that, [to satisfy it], one risks one’s life. For all these reasons, attachment to tastes is condemned.

5. Rejection of pleasant touchables.

Why condemn touch (sparśavāyu)? Touch is a flame that gives rise to all the fetters (samsyajana); it is the root that binds the mind. Why? The other four instincts [the need to see, to hear, to feel and to taste] are each limited to a part [of the body], but the instinct [to touch] is spread over the entire body consciousness (bhūtānyākha); its place of arising (khyātyākhaṇa); its place of arising being vast, it produces a lot of passions (saṅgīga), and the attachment to which it leads is tenacious. How do we know that? If a person, attached to beauty [of the body], contemplates the body’s impurities, which are thirty-six in number, he experiences feelings of disgust (nīvedacittā); on the other hand, if he is attached to [pleasant] touch, it feels good to know impurity, he does not covet sweetness in the least: to consider the impurity of touching is of no use; this is why this instinct is so tenacious.

Furthermore, since it is so difficult to renounce it, one is always committing grave sins because of it and one will fall into the hells (nirvāṇa). There are two kinds of hell, namely, cold water and burning fire. In these two kinds of hell, one will suffer punishment as a result of bodily touch; the poison of the pain will take ten thousand forms. Touch is called the place of great darkness (paritāna). If I do not consider the nature of foods, feelings of gluttony will be established in me and I will fall into the level of the impure insects (ātucikīrṇa).

The king of the Buddha, mother of Rāhula, is called called in the Pāli sources Rāhulamātā (Vinn., I, p. 63), Bhuddakaccānī (Buddhavamsa, XXVI, 15; Mahāvamsa, II, 24), Yasodharā (Buddhavamsa Com., p. 245), Bimbādāvari (Jātaka, II, p. 392; Sumanasala, II, p. 422) and Bimbabandarī (Jātaka, VI, p. 478). She was born on the same day as the Buddha (Jātaka, I, p. 54) and married him at the age of sixteen (Jātaka, I, p. 58).

432 Reproduced in the King Liu yi siang, T 2121, k. 22, p. 121b.
433 Compare the Kimpalaṅkājātaka, Pāli Jātaka no. 85, I, p. 367: Certain members of a caravan, despite the warnings of the bodhisattva, ate fruit from the kimpala tree which they mistook for mangoes; they were poisoned and died, victims of their own gluttony.
The different lives tell how the Buddha succeeded in winning the hand of his future wife in the course of a tournament where he showed his skill in the arts (śilpaṃsādāsana); in these sources, the Buddha’s wife is designated sometimes by the name of Yaśodharī (Fang kuang ta tchouang yen king, T 187, k. 4, p. 563c; Yün kouo king, T 189, k. 2, p. 629b; Fo pen hing tai king, T 190, k. 13, p. 712c; Tchong hsiu li tchou ti king, T 190, k. 4p, p. 942c; Buddhacarita, II, v. 26; Mahāvastu, II, p. 48 seq.), sometimes as Gopā or Gopī (Śākyamuni pen k’i king, T 184, k. 1, p. 465b; T’ai tseu jsei ying pen k’i king, T 185, k. 1, p. 475c; P’ou yao king, T 186, k. 3, p. 500c; Yün ts’ou ti pen k’i king, T 188, p. 619a; Lailitavistara, p. 142 seq.). The marriage ceremony and the retinue are depicted on the Gandhāra monuments; cf. Foucher, Art Gréco-bouddhique, I, p. 334-337.

According to the present passage of the Mppē, Śākyamuni has two wives, Yaśodhara and Gopā. — The Mulāsārv. Yün attributes three wives to him, Yaśodhara, Gopā and Mṛgajī, each surrounded by 20,000 courtesans (Ken pen chouo ... p’i nai ye, T 1442, k. 18, p. 720x12(13); P’o seng che, T 1450, k. 3, p. 1184b24-26). The same Vinaya tells the circumstances in which Śākyamuni married them: 1) He himself chose Yaśodhara from all the young girls of his clan (T 1450, k. 3, p. 111b; Rockhill, Life, p. 20); 2) He stopped his chariot under Gopā’s terrace; seeing this, Śuddhodana took Gopā and gave her to his son (T 1450, k. 3, p. 112c; Rockhill, Life, p. 21-22); 3) Seven days before his Great Departure, when he went to the palace, Mṛgajī (Kisgotamini in the Pili sources, Mṛgī in the Mahāvastu); cf. Traut, I, p. 488 F n.s), spoke the famous stanza to him: Niratā nānasā mālit; thanking her, Śākyamuni threw her his necklace; seeing this, Śuddhodana took Mṛgajī and gave her to his son (T 1450, k. 3, p. 114b; Rockhill, Life, p. 23-24).

In regard to the conception and birth of Rāhula, at least three different traditions are distinguished: 1) According to a tradition represented by the Pili Itakas, I, p. 62 and the Buddhacarita, II, 46, Yaśodhara gave birth to Rāhula seven days before the Great Departure, and Śākyamuni came to kiss his son before leaving. After his six years of austerity and his enlightenment, when the Buddha returned to Kapilavastu, his son was seven years old.

2) According to a tradition attributed to the Mahāzhāngikhas by the Fo pen hing tai king, T 190, k. 55, p. 908c₃, Śākyamuni had his first marital relations with Yaśodhara only seven days before the Great Departure (Ken pen chouo ... p’o seng che, T 1450, k. 4, p. 115a; Rockhill, Life, p. 24, and Rāhula was conceived just before his father left (Mahāvastu, II, p. 159). Yaśodhara bore Rāhula in her womb for six years (Mahāvastu, III, k. 172; T’ai tseu jsei ying pen k’i king, T 185, k. 1, p. 475a20; Fo pen hing tai king, T 190, k. 55, p. 908a14-15; Tsu pao tsang king, T 202, no. 117, k. 10, p. 490b26; Mo ho seng k’i liu, T 1425,k. 17, p. 365c12-16), and gave birth to him the very night that the Buddha reached enlightenment (Ken pen chouo ... p’o seng che, T 1450, k. 5, p. 124c; Rockhill, Life, p. 32) - According to this latter tradition, the Buddha did not return to visit his family at Kapilavastu that year, but six years later; twelve years therefore had passed since his departure, namely, the six years of austerity and the six years following the enlightenment (Ken pen chouo ... p’o seng che, T 1450, k. 12, p. 159a4-9); Thus Rāhula was six years old when he first saw his father and was ordained by him (Fo pen hing tai king, T 190, k. 55, p. 906b26-28; Mppē, T 1509, k. 17, p. 182c).

3) Finally, according to another tradition, attributed to the Kāśyapīyas and to other teachers by T 190, k. 55, p. 908c₃; 909b24, Rāhula was two years old when his father left home to devote himself to austerity and fifteen years old when he returned to Kapilavastu. Rāhula thus had the customary fifteen years of age when he became a śrāmanera.

[1. Yaśodharī’s lengthy pregnancy] – Moreover, in the Lo heou lo mou pen cheng king...
woman made a little cake (modula) of unique nature and brought it to the palace. Rāhula's mother took it, and before all the palace people, put it into Rāhula's hands, saying to him: "My child, take this cake and give it to your father." The Buddha, endowed with omniscience, understood in advance: he knew that by giving birth to Rāhula, Yāsodharā had been attacked; he wanted to put a stop that very day to the slander. Knowing that, the Bhagavat produced by metamorphosis (nirvīrana) five hundred individuals looking exactly like himself. Holding the cake in his hands, Rāhula passed by all these, not offering them anything, but he stopped in front of the (true) Buddha and gave him the cake. The Buddha accepted it, then gave it back to Rāhula who took it and swallowed it. The Buddha knew that after having eaten it, he would be under the influence of a spell. (Actually), when the Buddha arose from his seat and went away, Rāhula went with him. The courtesans wanted to prevent him from leaving the palace, but Rāhula wept with anger; he insisted that he would go with the Buddha. On leaving, the Buddha thought: "I know that Rāhula will not take up another existence (punabhāsana), that he will realize the fruits of the (Noble) Path (āryupala) and that he will not want to live in the world." Knowing that, the Buddha took him away with him.

Thanks to his earlier vows (pūrpavipākhāna), Rāhula had been able to recognize the Bhagavat in the midst of the five hundred buddhas; he did not want to leave him. Then king Siddhodhana, the palace people, the retinue and all the Śākyas, seeing this prodigy, were filled with respect for Yāsodharā. They understood the futility of the blame they had thrown on her previously. Free of all blame, Yāsodharā was satisfied.

The visit of the Buddha to Yāsodharā is represented on a stupa discovered near the village of Goli, (Guntur District): cf. T. N. Ramadhandran, Buddhīr Sculpures from a Stupa Near the Village of Goli, Bull Mus. Madras, a929, p. 5-7, pl. 3(B). Rāhula, easily recognized by his head-dress, is represented in three times in the same sculpture: on the right, he is respectfully receiving his mother's orders; in the center, he carefully carries in his right hand the 'cake potion' (modula) that Yāsodharā intended for the Buddha; on the left, he goes to welcome the Buddha who, clothed in the Roman manner with a nimbus and exhibiting the abhayamudrā, is at the gate of the women's quarters. According to the interpretation of Ramacharan, the Rāhula of the center panel was playing ball; but the round object he holds seems rather to be the modula that he was told to offer to his father according to the story of the Mahāvastu and the Mīlasārv. Vin. (l. c.)

(Rāhulamātṛijātaka): The Bodhisattva Śākyamuni had two wives: the first was called K'iu p'i ye (Gopiya or Gopā), the second Ye chou t'o lo (Yāsodhara) or Ye chou t'o lo hao lu mou (Yāsodharā Rāhulamātī). Gopi, being sterile (bandhya), had no children. Yāsodharā knew she was pregnant (garbhīhī) the same night that the Bodhisattva left home (pravrajīta). After his departure, the Bodhisattva practiced asceticism (dāsakaraṛud) for six years; Yāsodharā was pregnant also for six years without giving birth. The Śākyas asked her: "The Bodhisattva has left home; whose fruit are you bearing?" Yāsodharā said: "I have not committed adultery; the son that I bear in my womb is truly the descendant of the crown prince (Śākyamuni)." The Śākyas continued: "Why are you so long in giving birth?" She answered that she did not know [the reason]. In public discussion, the Śākyas asked the king (Siddhodhana) to inflict a suitable punishment on her. Gopā said to the king: "I would like you to absolve Yāsodharā; I have always stayed with her, I am her witness (sāksa) and I know that she has not committed any sin. Wait until her son is born and you will see whether or not he resembles his father; it will not be too late to punish her." Then the king treated Yāsodharā with indulgence.

In the meanwhile, the Buddha had completed his six years of austerities; the very night that he became Buddha, Yāsodharā gave birth to Rāhula. Seeing that he resembled his father, the king was overjoyed and forgot his anger; he said to his ministers: "Although my son has gone, today he has a son completely like him." Although Yāsodharā had avoided the shame of punishment, her bad reputation had spread in the kingdom; she sought to wash way this bad name. When Śākyamuni, having attained Buddhadhood, returned to K'iu p'i lo p'o (Kapilavastu) to convert the Śākyas, king Siddhodhana and Yāsodharā invited him at once to come to dine at the palace. Then Yāsodharā took a poison-cake (mōda) of a hundred flavors and gave it to Rāhula to offer to the Buddha. [182c] At the same time, by his miraculous power (ādihābāli), the Buddha created five hundred arhats who completely resembled. Rāhula, then seven years old, took the potion-cake, went directly to the Buddha and respectfully offered it to the Bhagavat [thus proving that he discovered his father among the five hundred arhats completely like the Buddha]. Then the Buddha suspended his miraculous power and the five hundred [bhikṣus] resumed their initial aspect: they were seated with empty bowls (āhanātāpārenas), whereas the bowl of the Buddha was the only one that contained a potion-cake. Yāsodharā said to the king: "This proves that I have not committed sin." Yāsodharā then asked the Buddha why she had been pregnant for six years.

[2. Jātaka explaining this prolonged pregnancy].636 – The Buddha said to her:

In a previous lifetime, your son, Rāhula, was the king of a country. At that time, a yāni possessing the five superknowledges (abhiññā) entered his kingdom and said to the king: "The king has the duty of punishing thieves; I want him to punish me." The king asked: "What fault have you committed?" The yāni replied: "I have entered your kingdom and have stolen (adittādāna); I drank water belonging to you unceremoniously and I took a willow twig belonging to you." The king said: "But I would have given them to you; what

636 This well-known Jātaka appears in the Mo lo sen g k'i lus, T. 1425, k. 17, p. 365c12-15, where the king who is accused of theft is called Li p'o (75 and 85 and 6). It is told at length but without precise details in the Lieou tou tsi, T. 2121, k. 7, p. 34a. The most detailed version occurs in two closely related works, the Mahāvastu, III, p. 172-175, and the Fo pen hing tou ti, T. 190, k. 55, p. 907a-908a (tr. Beal, Romantic Legend, p. 360-363). Śālaya and Candras were sons of a brāhman-king of Mithulā (called Jen t'ien, Manusayadeva (? in T. 190). The throne becoming vacant, Śālaya gave the kingdom to his brother and became a hermit. But having made the vow not to take anything, even a drop of water that was not given to him, one day he inadvertently violated his vow by drinking the water in the vase of an ascetic. Considering himself to be a thief, he demanded first from his disciples, then from his brother, the punishment he thought he deserved. Candras, in order to please him and to rid him of his scruples made him live for six days in an aśoka forest where he was given the most delicate of food. At the end of six days, he proclaimed a general amnesty that freed Śālaya. Rāhula was at that time Candras, the Buddha was Śālaya (summarized by E. Smart).

To explain the six years of bearing Rāhula, the Mīlasārv. Vin. resorts to the same Jātaka, but changes the names of the individuals: cf. Ken pen chouo... yao che, T. 1448, k. 16, p. 77c, which shows striking resemblance to Chavannes, Contes, no. 79, and the Mīlasārvījātaka of the Pāli Jātaka, IV, p. 376 seq.
crime have you committed? When I came to the throne, I gave this water and these willow branches to be used by everyone.” The rishi answered: “Although the king made this gift, I fear that my crime has not been suppressed thereby; I would like to undergo the punishment today in order not to have to suffer it later.”

The king answered: “If you absolutely insist, stay here a little and wait for me until I come back.” The king went back to his palace and stayed there for six days without coming out; the rishi stayed in the king’s garden and he was hungry and thirsty for six days, while saying to himself that the king did well to punish him thus. At the end of six days, the king came out of his palace and apologized to the rishi: “I forgot about you; please do not hold a grudge against me.” For this reason, the king suffered the punishment of the three evil destinies (duṣrgati) for five hundred lifetimes and, for five hundred [other] lifetimes, he remained in his mother’s womb for six years. This is how it was proved that Yásodhārā had not committed any crime.

347 The Mahāvamsa, III, p. 143, tells that Yásodhārā put on all her jewels to persuade the Buddha to remain in the world, but to no avail. In the Milindavā, Vin. (T 1450), k. 12, p. 160; Dīwāna, in Rockhill, Life, p. 56-57), Yásodhārā, Gopū, Mrgājī and their 60,000 followers appeared before the Buddha in all their finery when the latter came to the palace to beg. The Blessed One accomplished all sorts of miracles in their presence and established them in the faith. Gopū, Mrgājī and the 60,000 courtesans entered the Path, but Yásodhārā, blinded by her love, still hoped to reconquer her former husband. A little later, however, she became converted, entered the order and became an arhatī.

780

438 The story of the hermit unicorn, Rājaśī or Ėkaśī, seduced by a maiden (princess Nālīnī, the courtesan Śālī or the goddess Amaśju) belongs to universal and Indian folklore. The characteristic feature of the story is that of the victorious woman, perched on the back of the asetic she has seduced. Without specifying the many variations of the various versions of the story, we limit ourselves to the main sources.


Śanskrit sources: Mahāvamsa, III, p. 143-152; Buddhacarita, IV, v. 39; Avadānakalpadrāta no. 65 (III, p. 413-455): Ėkaśīgāṇīṭūḍa.


Buddhist iconography: Cunningham, Bāhūt, pl. 26 (7); Marshall-Foucher, Mom. de la Si, p. 225; Beal, II, pl. 27 (1); Foucher, Représentations des Jātakas, Mémoires concernant l’Asie orientale, III, p. 25 and pl. II (3 and 4); IV (3); Id., Deux jātakas sur la rose., aux Bigrum, India Antiques, p. 17-130; Fergusson, Tree and Serpent Worship, pl. 86; Ecke-Demouville, Twin Pagodas, pp. 64 and pl. 41 (2).


[The young man] understood the great holy books of the eighteen types; he practiced meditation (dhyāna); he practiced the four superknowledges (abhiññā). One day when he was climbing the mountain, there was a heavy rain; the muddy slippery ground was not suitable for his feet and he fell, breaking his container (read taṅkha; 167 and 9) and his foot; very annoyed, with his container full of water, he uttered a magical spell for it to stop raining; by the effects of the hermit’s merits, the nāgas stopped the rain. As there was no further rain, the five grain crops and the five fruits were no longer produced; the people were at the end of their resources and had no further means of livelihood.

The king of Vāraṇaśi was angry and worried; he commanded his [183b] ministers to meet and discuss the matter of the rain. In the discussion, a wise man said: “I have heard that, on the hermits’ mountain, there is a recluse called Unicom (Ekaśīrīga): because of his clumsy feet, he fell while climbing the mountain and hurt his foot; in his anger, he uttered a magical spell commanding it to stop raining for twelve years.” The king thought and said: “If it is not going to rain for twelve years, my kingdom and the people are lost.” Then the king published an appeal [to his people, saying]: “I will give half of my kingdom to anyone who can make this hermit lose his five superknowledges (abhiññā) and become an ordinary subject of mine.”

There was, at that time in the kingdom of Vāraṇaśi, a courtesan named Chanī (Śānti) of unequalled beauty; she came in answer to the king’s appeal. She asked people whether or not [Ekaśīrīga] was a man; they answered that he was the son of a hermit. The courtesan said: “If he is a man, I can get rid of him.”

Having spoken thus, she took a golden dish which she filled with fine precious objects and said to the king: “I will sit astride this hermit’s back.” Then the courtesan got five hundred chariots in which she placed five hundred lovely women, and five hundred chariots drawn by deer in which she placed all kinds of magical cakes made with medicinal herbs; she painted them in different colors so that they looked like various fruits; she also brought all kinds of strong liquor which, in color and taste, were like water. [She and her companions] dressed in garments of tree bark and grass and wandered through the trees in the forest like hermits. They made themselves leafy huts (paranālā) near the hermit’s dwelling and stayed there.

The recluse Ekaśīrīga, having gone for a walk, saw them; all the women came out to meet him and offered him lovely flowers and perfumes; the latter was happy with them; with sweet words and respectful expressions the women asked about the health of the hermit; they took him into a room, seated him on a fine soft bed, gave him some of the clear liquor which they called pure water and some of the cakes which they said were fruit. When the hermit had eaten and drunk as much as he wanted, he said to the women: “Since I was born, I have never found fruit so good and water so excellent as this.” The women said to him: “We do good with all our heart; this is why heaven grants us our wishes and we find these fruits and water.” The hermit said to the women: “Why is the color of your skin so gleaming and so fresh?” They answered: “It is because we always eat these good fruits and drink this excellent water.” The women said to the hermit: “Why not settle down and live here?” He answered: “Indeed, I could live here.” The women invited him to bathe with them and he accepted that also. The women’s hands touched him gently and his mind was moved thereby. Then he bathed in the company of these lovely women and, as lust had developed in him, he committed lustful actions with them. He immediately lost his superknowledges (abhiññā) and the heavens let fall a great rain for seven days and seven nights. [The courtesan] allowed him to give himself up to pleasure, to eat and drink, for seven days. At the end of this time, the liquor and the provisions were entirely used up, and they substituted mountain water and the fruit of the trees for them; but the taste was not at all pleasant and [the recluse] demanded the food that he had [183c] been given previously. [The courtesan] answered: “There is no more; now we will go and gather some; not far from here there is a place where we can find some.” — “As you wish”, said the hermit. Then they went together. Knowing that the city was not far away, the courtesan lay down on the road, saying: “I am at the end of my strength and I cannot walk any further.” The hermit said to her: “If you cannot walk, get up on my back, I will carry you.”

Previously the woman had sent a letter to alert the king, saying: “O king, you will see what my wisdom can do.” The king ordered his chariot, went out and saw the sight. He asked [the courtesan]: “How did you manage to do it?” She said: “I achieved this result by means of the power of my skilful means (upādā); there is nothing that I cannot do.” The king commanded that the hermit remain in the city; he made him abundant offerings and treated him respectfully; he satisfied his five wishes and named him prime minister.

When the hermit had lived in the city for some days, his body became emaciated; he thought of the joys of meditation (dhyānāsukha) and was weary of worldly desires. The king asked him why he was unhappy and why he was becoming thin. The hermit replied: “Although I enjoy the five objects of desire, I am always thinking of my forest retreat and the place frequented by the hermits; I cannot detach my mind from that.” The king said to himself: “I am doing violence to this man; this violence makes him unhappy; his suffering is extreme and he will die. My original purpose was to put an end to the calamity of drought and now I have attained it. Why should I still do violence to him?” Then he sent him away. [The recluse] returned to his mountain and thanks to his exertion, he soon recovered his five superknowledges (abhiññā).

The Buddha said to the bhikṣu: “The hermit Ekaśīrīga was myself; the courtesan was Yasodharā. At that time, she led me astray with a cake (modaka) and, as I had not cut the bonds, I was seduced by her. Again today she wanted to seduce me by means of the cake with medicinal herbs, but she did not succeed.”

For this reason, we know that slight attachments (uṭkānaṇḍasparśanā) can trouble recluses and, all the more so, worldly people (prīthagāna). For these reasons, subtle desires are condemned.

**B. Second method: removing the obstacles.**

---

485 In order to succeed in the first stage of meditation, it is not enough to keep way from desires (svācī’s eva kāmo); it is also necessary to stay away from bad dharmas (svācīva akāsena bhāvanāḥ); the latter constitute the five obstacles to dhyānā, which are envy, malevolence, laziness, torpor, excitement and regret, doubt. Cf. Diṭṭha, I, p. 71; 246; II, p. 500; III, p.234; Majjhima, I, p. 144;Samyutta, V, p. 60; Āṅguttara, III, p. 16: Pañca ni ṣvarūpāni: kāma cchandaṁ saraññam, uṇḍ ṭhītānādhiṁ saraññam, uṭkānaṇḍasparśanāṁ bhāvanās. – A canonical passage endlessly repeated, praises the complete freedom of mind of the ascetic who has destroyed these obstacles: cf. Diṭṭha, I, p. 71; Majjhima, I, p. 181, 269, 274, 347; III, p. 136; Āṅguttara, III, p. 92; IV, p. 437; V, p. 207.
Having thus condemned the five sensual desires, it is necessary to remove the five obstacles (nīvaraṇa).

1. Removing envy.

The person who is prey to envy (kāmacchanda) strays far from the Path. Why? Because envy is the basis for all sorts of worries and chaos. If the mind is attached to envy, there is no way to approach the Path. To remove this envy, some stanzas say:

How can a monastic (mārgapravīṣṭa), modest and reserved,  
Carrying the begging-bowl and benefiting beings,  
Still tolerate impure envy  
And be plunged into the five attachments?

The soldier clothed in armor, bearing a sword and a rod,  
Who withdraws and flees from the enemy,  
Is nothing but a coward,  
Scorned and ridiculed by everyone.

The bhikṣu in the rôle of a mendicant  
Has cut his hair and put on the kāṣaya,  
But still allows himself to be led by the horses of the five attachments,  
He too collects nothing but mockery.

If a famous man  
Richly dressed and with body adorned  
Went to beg for clothes and food,  
He would be mocked by people.

If a bhikṣu who has renounced adornment,  
Scorns fashion and concentrates his mind  
And, nevertheless, seeks sensory pleasures,  
He too would gather only mockery.

Having renounced the five sense pleasures,  
Having rejected them, having refused to think about them,  
Why would he follow after them again  
Like a madman who returns to his own vomit?

The greedy man  
Ignores his earlier vows;  
He no longer distinguishes between the beautiful and the ugly;  
Drunkenly he hurls himself into desire (tryaṇa).

Modesty (ḥri), restraint (apātriyya) and other respectable qualities,  
All of that has disappeared all at once;  
He is no longer respected by wise people  
And is visited only by fools.

Desires provoke suffering when they are sought out,  
Fear when they are possessed,  
Resentment and grief when they are lost;  
They bring not a moment of happiness.

Such are the torments of desire!  
How can one escape them?

The Māpi develops these ideas here. They will be found in Viśhālakṣaṇa, T 1545, k. 38, p. 194c; k. 48, p. 240c; cf. Kośa, V, p. 98-100, a better explanation. For the Pāli sources, consult Dhammasaṅghaṇī, p. 204-205; Atthasālinī, p. 380 seq.; S. Z. Aung, Compendium, p. 172.
By acquiring the happiness of dhyāna and samāpatti:
Then one is no longer deceived.

Attachment to sensual pleasures is insatiable,
How can one put an end to them?
If one acquires the meditation of the repulsive (āśubhāvāvāna),
These [greedy] minds disappear by themselves.

Attachment to desire is unconscious;
How can one become aware of them?
By considering old age, sickness and death;
Then one succeeds in getting out of the four bottomless pits.

It is difficult to reject desires;
How can one escape from them?
If one can be pleased with the good dharmas
These desires disappear by themselves.

Desires are difficult to undo;
How can one loosen them?
By considering the body and perceiving its true nature;
Then one is tied by nothing.

Considerations such as these
Can extinguish the fire of the desires:
The jungle fire
Cannot withstand a heavy rain.

It is for all these reasons that one removes the obstacle of greed (kāmacchandanīvaraṇa).

2. Removing malevolence.

The obstacle of malevolence (vyāpādanīvaraṇa) is the origin of the loss of all good dharmas (kulaiddharmahāni), the cause of falling into the unfortunate destinies (durgati), the enemy of all happiness (sukha), the abductor of good minds (kulaucitta), the reservoir of all kinds of harmful speech (pāruṣavyādā).

The Buddha addressed the following stanzas to a wicked disciple:

You must think and reflect
On the obscene and vicious [character] of conception,
[184b] On the dark suffering of the stay in the womb,
On the hardships that accompany birth.

Thinking about all that, the person
Who does not pacify his wrath [toward people]
Would, by all rights, be considered
An unaware individual.

If the retribution for wrongs did not exist
And if they were free of all blame,
People would still have plenty to complain about.
How much more so if they are struck by painful punishment?

By considering old age, sickness and death
Which nobody can avoid,
It is necessary to feel loving-kindness and pity.
Why should you still afflict them with your hatred?

People who hate, rob and strike one another
Undergo the poison of suffering.

Why would an honest man
Further add to their torment?

One must always practice loving kindness and compassion,
Cultivate the good in a concentrated mind,
Not nourish bad feelings,
Not torment anyone.

If one cultivates the Path of Dharma diligently
One will commit no harm.
Good and evil are two opposing forces
That meet face to face like water and fire.

When wickedness covers the mind
One does not distinguish the beautiful from the ugly,
One does not separate good deeds from offences,
One no longer fears the bad destinies.

One does not take into account the sufferings of others,
One does not clean up physical or mental fatigue.
The suffering that one has at first suffered oneself,
One then extends that suffering to others.

The person who wants to destroy wickedness
Should meditate on thoughts of loving-kindness.
Alone, sheltered in retreat,
Stopping all activity, he destroys all the causes and conditions.

One should fear old age, sickness and death,
Exclude the nine kinds of anger.
By meditating thus on loving-kindness
One will attain the destruction of the poison of anger.

It is for all these reasons that one removes the obstacle of malevolence (vyāpādanaṇa).

3. Removing laziness-torpor.

The obstacle of laziness-torpor (stūnamiddha) can destroy the threefold benefit of the present world,
namely, the happiness of pleasure (kāma), the happiness of wealth (artha) and merit (puṇya); it can destroy
the definitive happiness (nīṣṭhasukha) of the present and the future life; it differs from death only by the
presence of breathing. Here are the stanzas addressed by the Buddha to reproach a lazy disciple:

“Get up! Don’t stay lying down, overprotecting your rotten body! It is impurities of all kinds that are called
a person. If you were struck by serious illness, if an arrow was shot into your body, if all the sufferings
were piled upon you, would you be able to sleep in peace?

If the entire world were burning with the fire of death and you were trying to escape, would you be able to
sleep in peace? When a man, laden with chains, is led to his death and misfortune menaces him, could he
sleep in peace?

The chains, the enemies, are not destroyed; the torments have not been removed. If you were
spending the night in the same room as a poisonous snake, or if you were going to engage in battle with a
bladed weapon, would you then sleep in peace?

Sleep is this deep darkness where nothing is seen. Each day it comes fown [over us] and steals one’s
clarity. When sleep covers the mind, nothing more is known. In the face of such a great loss, could you
sleep in peace?”

It is for all these reasons that the obstacle of laziness-torpor (stūnamiddhānāvaraṇa) is condemned.

4. Removing excitement (restlessness) and regret.

The obstacle of excitement (auddhatya) and regret (kuṣoṭya). – Excitement is a dharma that harms the
mind of the monastic (pravrajycitta): if a person with concentrated mind (sāṃghitacitta) cannot remain
faithful, then what can be said of a person with a scattered mind (vikṣpañcitta)? The excited person is as
uncontrollable as a mad elephant (gandhagaja) without a hook or a camel (uṣṭra) with pierced nose. Some stanzas say:

“You have shaved your head; you have put on the kāṣāya; holding the clay begging-bowl (pātra), you go to beg your food. Why do you still take pleasure in excitement? You will lose the profits of the religious life after having [already] renounced the joys of the world.”

The person who is prey to regret (kaukṛtya) is like a criminal always tortured by fear (bhaya). When the arrow of regret has entered the mind, it is implanted there and cannot be torn out. Some stanzas say:

If he has done what he should not do,
If he has not done what he should have done,
He is burned by the fire of regret.
Later, he will fall into the bad destinies.

A man can regret his crime;
After having regretted it, he [should] forget it.
In this way his mind will find peace.
He should not think [of his mistakes] incessantly.

There are two kinds of regrets,
According to whether there was omission or performance.
To attach one’s mind to such remorse
Is the mark of a fool.

One must not give oneself up to regret
Because [the good] that one has omitted doing one can always do;
And the bad that one has committed,
One cannot help having already done it.

It is for all these reasons that the obstacle of excitement and of regret is condemned (auddhatyakaukṛtyanīvaraṇa),

5. Removing doubt.

The obstacle of doubt (vicikitsānīvaraṇa). – When doubt covers the mind, one is unable to fix one’s mind on the good dharmas. Concentration (samāhitacitta) being absent, there is nothing to be gained from the Buddhadharma. Thus the man who goes to a mountain of jewels (vamsagiri) is unable to gather any if he has no hands. Speaking of doubt, some stanzas say:

The person at the crossroads
Who hesitates goes nowhere.
It is the same for doubt
About the true nature of dharmas.

As a result of doubt, one does not diligently seek
The true nature of dharmas.
Doubt is the outcome of ignorance (avidyā);
It is the worst of all the evils.

In regard to good and bad dharmas,
Saṃsāra and nirvāṇa,
[185a] The absolute truth (tathatā) and dharmatā.
One should not conceive any doubt.

If you conceive doubts,
The king of death and his jailers will enchain you;
Like the gazelle taken by the lion,

440 We know that every word spoken by the Buddha is recognized by four characteristics: it is useful and not harmful, it conforms to (ethical) Law and is not contrary to the Law, it destroys the afflictions and does not increase them, it inspires love for nirvāṇa and not for saṃsāra. See the passage of the Madhyāśāṃcānasudāna cited in Traité, I, p. 82F as note. On the other hand, the speech of the Buddha does not contradict the nature of dharmas (dharmaśāṃn na vilomayati), i.e., pratītyasamutpāda (ibid. p. 81F as note). These essential truths are not to be held in doubt by Buddhists.
You will find no way to escape.

Although here below there may always be doubts,
It is important to follow the Holy Dharma.
The person who comes across a fork in the road
Should always take the good Path.

It is for all these reasons that it is necessary to remove the obstacle of doubt (vīcikitsāṅvārana).

Removing these five obstacles is like escaping from the debt that you owe, curing a serious illness, finding an oasis in the desert, being saved from the hands of brigands and finding safety (yogakṣema) free of torment. Thus the ascetic who has removed the five obstacles has a pacified (kṣema) mind, pure (viśuddha) and joyful (sukha). The sun and moon are hidden by five things: when smoke (dīhāma), cloud (abhava), dust (rūṣa), fog (mahākā) or the hand of the āsura Rāhu intercepts them, they cannot shine; similarly, when a person’s mind is covered by the five obstacles (nāvaraṇa), it can be of no use either to oneself or to others.

C. Third method: Practicing the five dharmas.

If he has been able to reject the five sense objects (kāmagūra) and remove the five obstacles (nāvaraṇa), the ascetic practices the five dharmas: 1) aspiration (chanda), 2) exertion (vīrya), 3) mindfulness (smṛti), 4) clear seeing (samprajñāna), 5) concentration of mind (cittaśāṅkṛatā). By practicing these five dharmas, he acquires the first dhyāna furnished with five members (pañcaśāntasaṃvādāyātā).

1) Chanda is zeal in kāmadhātu; when it is produced, the first dhyāna is obtained.

2) Vīrya (exertion) in the observance of the precepts (illa), in leaving family life, concentrated zeal without laziness (kauśīlīya) during the two watches of the night, limited food (mitābhjāhāna) and one-pointedness of mind (cittasaṃgrahāhāna) without distraction (vikeṣa).

3) Smṛti is mindfulness applied to the happiness of the first dhyāna. The ascetic knows that kāmadhātu is impure, deceptive, contemptible, whereas the first dhyāna is estimable and laudable.

4) Samprajñāna is a clear seeing, appreciating and considering the happiness of kāmadhātu and the happiness of the first dhyāna, their importance and their respective benefits.

5) Cittāṅguti continues to be always fixing the mind on one object (ālambhana) and preventing scattering.

Furthermore, in pursuing the first dhyāna, one rejects the sense pleasures (kāmarūpa), for by incessantly trying to conquer one’s enemies that one is no longer tormented by them. The Buddha said to a brahman attached to desire: “At the start, I had precise vision (samanupasayāyā) of the desires (kāma); the desires are cause and condition (hetupratyāśa) of fear (bhaya), of sadness (duṣummanasa) and of suffering (duḥkha); the desires bring little pleasure (ajāntāsādāya), but much pain (bahuddhākā);” Desires are Māra’s net (jāli) and feater (jalā) from which it is difficult to escape; it is like a forest burning on all sides; desire is as dreadful as falling onto a ditch full of fire or handling a venomous snake; it is like a brigand brandishing a sword, like a wicked rakṣasa, like dangerous poison poured into the mouth, like molten copper (kvaṭkaṭṭāśāna) poured down one’s throat, like a mad elephant, like falling off a cliff; like a lion barring the road, like the makara fish opening its mouth: desires are as formidable as all of those. Attachment to desire is man’s misfortune. The person attached to desire is like a prisoner in his jail, a deer in a pen, a fish that has taken the bait, a snake in the presence of a wild boar, a mouse in the claws of a cat, a bird in a net, a cripple man in a fire. [Being attached to desire] is entering into a river of salt water, licking a knife coated with honey. Desire is meat sold at the crossroads, the slicing forest hidden under a thin cover, excrement covered with flowers, a poisoned jar dipped in honey, a chest full of poisonous snakes, the illusion of a dream, the loan that must be repaid, the magic show that fools little children, the flame without any solidity. [Giving oneself up to desire] is like diving into deep water, being swallowed by the makara fish’s gullet. Desire is the hail that destroys the grain, the lightning that strikes men. Desires are all of that, deceptive, unreal, without consistency or vigor, they bring little pleasure but much suffering. Desire is Māra’s army that destroys all good qualities. Since it torments beings unceasingly, it lends itself to many comparisons (upamāna). By rejecting the five desires, by keeping away from the five obstacles and by practicing the five Dharmas, one arrives at the first dhyāna.


442 This exertion manifests in the pursuit of the four qualities that make a monk incapable of falling back (saṅkappā parīhāya) and close to nirvāna (nirvānā; ‘eva santike’): observance of morality (illamsampatti), guarding the senses (indriyena guppadhīravādā), moderation in eating (bhjanaśīlāāśīri), and effort in the vigil (vjāyināṃ anuvīyāṃ) of the ascetic who has removed the five obstacles (nāvaraṇa). The ascetic knows that kāmadhātu is impure, deceptive, contemptible, whereas the first dhyāna is estimable and laudable.

443 The present passage of the Mppī precedes this verdict with a statement on kāma, the cause of fear and suffering: it occurs in Añguttara, IV, p. 289: Bhayaṃ ti bhikkhave kāmadhātu etam adhivacanam, saṃkhyā nī bhikkhave kāmadhātu etam adhivacanam, etc.
Question. – You have already said that the first dhyāna is obtained by condemning the five desires (kāma), by avoiding the five obstacles (nīvaraṇa) and by practicing the five dharmas. By what method and what path can the first dhyāna be obtained?

Answer. – 1. The qualities (guna) of all these absorptions are of the order of reflection (cinta) and meditation (bhāvāna). In the language of the Tso ysh’an san mei king, dhyāna means reflection and meditation. In speaking of the virtue of dhyāna, all the qualities are included.

2. Moreover, dhyāna is in the most important place, like a king. Speaking of dhyāna is to include all the other absorptions; speaking of the other absorptions does not include dhyāna. Why? Because in the four dhyānas, knowledge (jñāna) and the absorptions are equal and balanced. In the anūgama (preliminary absorption preceding the first dhyāna), knowledge (jñāna) overcomes absorption (sāṃpatti) whereas, in the formless absorptions (ārya-vasantā-sāṃpatti following the dhyāna), absorption overcomes knowledge: these states are not balanced. When one wheel of a chariot is more solid than the other, it is not safe (kṣema); it is the same when knowledge and absorption are unequal.

Finally, in the four dhyānas there are the four equalities of mind (samacitva), the five abhijñās, the vinokhas, the abhūvāya-sāmatas, the kṛṣṇa-samādhis, the concentration hindering the arising of the passions in others (aranyakamādhi), the knowledge resulting from vows (pratidhi) the summit dhyāna (prāntakaśādikāvāna), the sovereign concentration (śīvaramaśādi?), dhyāna brought to its maximum (vyādhikāśādikāvāna), the four magically creative minds (nīrmanacitvā), the Pan teheum pan (prārya-paṇnā-sāṃpatti), etc., all the Bodhisattva’s sāṃpatti, the Hero’s Walk (śārangama), etc., which number 120, all the Buddha’s sāṃpatti, Unmovable, etc., which number 108, the attainment of wisdom by the Buddhas and their renouncing of life (āyukṣārinyāga): all these various absorptions occur in the dhyāna; this is why dhyāna is qualified as a virtue (pāramitā), whereas the other absorptions are not.

### III. DEFINITION OF THE VARIOUS DHYĀNAS AND SAMĀPATTIS.

---

446 All these qualities will be defined below, p. 1041F seq. The prārya-paṇnā-sāṃpatti is the subject of the Bhadrāśūlī-sūtra; cf. Traité, I, p. 450F, n. 1.

447 For these 108 sāṃpatti, see references in Traité, I, p. 324F, n.1

This section is limited to commenting on a very old Dhyānasūtra where the nine successive absorptions (nīlapiṇārvasāṃpatti) are defined in precise terms: cf. Vinaya, III, p. 4; Dīgha, I, p. 37, 73, 172; II, p. p. 313; III, p. 78, 131, 222, 265; Majjhima, I, p. 21, 40, 89, 117, 159; II, p. 15, 204, 226; III, p. 4, 14, 25, 36; Sānāyutta, II, p. 210, 216, 221; III, p. 225; IV, p. 225, 262; V, p. 10, 198, 213; Aṅguttara, I, p. 53, 163, 182, 242; II, p. 126, 151; III, p. 11, 119; IV, p. 111, 176, 229, 410; V, p. 207, 343; Kathāvatthu, II, p. 484; Milinda, p. 289. – For the Chinese sources, see, e.g., Tch’ang a han, T 1, k. 8, p. 50c; Tchong a han, T 26, k. 47, p. 720a; Tsa a han, T 99, 41, p. 302a. – For the Sanskrit version of this sūtra, see Lātāvīṣṭara, p. 129; Pañcatantra, p. 167; Dalūsāhasrīkā, p. 98-99; Mahāyāna-sūtra, nos. 1478-1481, 1492-1495; extracts in Kośāvākyāyā, p. 665, 666, 673.

---

Question. – You have already said that the first dhyāna is obtained by condemning the five desires (ādīna), by avoiding the five obstacles (nīvaraṇa) and by practicing the five dharmas. By what method and what path can the first dhyāna be obtained?

[185c] Answer. – By being based on the gates of absorption such as the meditation on the disgusting (aabhābāhāvāna) and mindlessness of breathing (ānāpānasamāti), etc. 447

Thus, it is is said in the explanatory stanzas of the Tch’ an king (Dhyānasūtra): 448

Avoiding desires and bad dharmas
A person enters into the first dhyāna,
Furnished with examination (saṃvitkāra) and judgment (saṃviśrāna),
Coming from detachment (vivekajāti), which is joy (prīti) and happiness (sukha).
Avoiding the flames of lust,
He is endowed with clear cool absorption.
Happy like a person who, tormented by the heat,
Enters into a cold pool.

As in the poor man who has found a treasure,

Following is a translation of this sūtra: “Here, the monk, having avoided the desires, having avoided the bad dharmas, enters into the first dhyāna, furnished with examination, furnished with judgment, coming from detachment and which is joy and happiness. – By suppressing examination and judgment, he enters into the second dhyāna, internal peace, one-pointed mind, without examination, without judgment, arisen from concentration, which is joy and happiness. – By renouncing joy, he remains indifferent, reflective, aware; he experiences happiness in his body; he enters into the third dhyāna that the saints call ‘indifferent, reflecting, dwelling in happiness’; – By destroying happiness and by destroying pain, by the previous suppression of joy and sadness, he enters into the fourth dhyāna, free of pain and happiness, purified in renunciation and reflection. – Having surpassed any notion of matter, suppressing any notion of resistance, neglecting any notion of multiplicity, he cries out: “Infinite space” and penetrates into the space of infinite space. – Surpassing the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothingness, the sphere of neither awareness nor non-awareness and finally, the absorption of cessation of awareness and sensation.” For this technique of dhyāna, see the explanation of M. Eliade, *Techniques of Yoga*, 1948, p. 158-164.

447 These two “gates” have been studied at length in Kośa, VI, p. 148-158.

448 I [Lamotte] have not found these stanzas in the Tso ysh’an san mei king, T 614, p. 269a seq., Chinese translation of the Dhyānasūtra by Kumārajīva.
Vitarka of a great joyfulness moves his mind.
He analyzes it: this is vicāra.
This is how he enters the first dhyāna.

He knows that vitarka and vicāra disturb his mind,
Although good, he must separate himself from them,
For it is only on a calm sea
That the movement of the waves is not seen.

When a very weary man
Lies down to sleep in peace,
Any call to him
Strongly disturbs his mind.

In the same way, for the absorbed man in dhyāna,
Vitarka and vicāra are a torment.
That is why, avoiding vitarka and vicāra,
He succeeds in entering the sphere of unified consciousness
As a result of his inner purity (adhyātmasaṃprasadā),
He finds joy (prīti) and happiness (duhkha) in absorption.
Penetrating into the second dhyāna,
His joy is lively and his mind is very happy.

An absorption where concentration is very strong
Is calm and free of smṛti (memory).
Annoyed by prīti (joy), the ascetic wants to get rid of it
In the same way that he has already eliminated vitarka and vicāra.

It is because of feeling (vedanā) that there is joy.
If joy is lost, sadness is experienced.
Renouncing pleasant bodily feeling (sukhavedanā),
The ascetic abandons memory and methods.

The saint (ārya) is able to reach this renunciation;
For other people, this renunciation is difficult.
When one knows the torments of happiness (sukha),
One sees the grand immobile peace.

When daurmanasya (sadness) and prīti (joy) are eliminated,
Dukkha (suffering) and sukha (happiness) still remain to be cut,
Purified by equanimity and reflection (apakṣasatputapanītadharma),
The mind penetrates into the fourth dhyāna.

The sukha present in the third dhyāna,
Transitory (aniya) and changing, is suffering.
In kāmadhātu, the ascetic has cut the daurmanasya;
In the second dhyāna he has eliminated the prīti.

This is why the Buddha Bhagavat
Said, in the fourth dhyāna,
Having cut the daurmanasya and the prīti,
It is necessary now to cut duḥkha and sukha.

[1. Preparation for the first dhyāna]. – By means of purity of discipline (śīlavatādharma), solitude in retreat, guarding the senses, intensive meditation during the first and last watch of the night,⁴⁴⁴ the ascetic avoids external pleasures and takes pleasure in meditation. He avoids desires (kāma) and the bad dharman (ākusaladharma). Depending on the ānggamya (the preliminary

⁴⁴⁴ See above, p. 1020F, n. 2.
Question. – In the Abhidharma it is said that, from kāmadhātu until the first dhyāna, s single mind is associated with vitarka and vicāra; why do you say that vitarka is the first moment of a coarse mind whereas vicāra is a more subtle analysis?

Answer. – Although the two things reside in the same mind, their characteristics re not simultaneous: at the moment of vitarka, the vicāra is blurred (apaṇa); at the moment of vicāra, the vitarka is blurred. Thus, when the sun rises, the shadows disappear. All the minds (citra) and all the mental events (citta-viśayādharma) receive their name prorata with time: [vitarka and vicāra are distinct names of one single mind]. Thus the Buddha said: "If you cut one single thing, I claim that you will become an anāgamin; this single thing is avassāya (mātsarya)." Really, it should be said that the five fetters of lower rank (cittavāśāyagha ṣaṁyojana) must disappear in order that one may become anāgamin. Why did he say that it is necessary to cut just one single thing? Because avarice abounded in his questioner and the other fetters came from that; therefore it sufficed for that person to destroy avarice in order to cut through the other fetters at the same time. Similarly here, vitarka and vicāra take their name prorata from time.

[3. Second dhyāna] – The ascetic knows that, although they are good, vitarka and vicāra disturb the mind that is in absorption (samādhiśca); by mental renunciation (cittavāśāyagha), he condemns vitarka and vicāra and has this thought: "Vitarka and vicāra disturb the mind of dhyāna; as when pure water is disturbed by waves, nothing can be seen any more." When a tired and weary [186b] man regains his breath and wants to sleep, when his neighbor calls him, that makes him very annoyed. It is for all these reasons that he condemns vitarka and vicāra.

According to the definition given by the Buddha, the ascetic, "by suppressing examination and judgment, enters into the second dhyāna, one-pointedness of mind, without examination, without judgment, arisen from concentration, which is joy and happiness" (Dhammasāgata). Hence, vitarka, vicāra, prajñāviśeṣaḥ yā citāṣaṇādikatā. It is a more subtle analysis?

Question. – Are sound is strong, the subsequent sound is weaker; this is a more subtle analysis? Why did he say that it is necessary to cut just one single thing? Because avarice abounded in his questioner and the other fetters came from that; therefore it sufficed for that person to destroy avarice in order to cut through the other fetters at the same time. Similarly here, vitarka and vicāra take their name prorata from time.

[3. Second dhyāna] – The ascetic knows that, although they are good, vitarka and vicāra disturb the mind that is in absorption (samādhiśca); by mental renunciation (cittavāśāyagha), he condemns vitarka and vicāra and has this thought: "Vitarka and vicāra disturb the mind of dhyāna; as when pure water is disturbed by waves, nothing can be seen any more." When a tired and weary [186b] man regains his breath and wants to sleep, when his neighbor calls him, that makes him very annoyed. It is for all these reasons that he condemns vitarka and vicāra.

According to the definition given by the Buddha, the ascetic, "by suppressing examination and judgment, enters into the second dhyāna, one-pointedness of mind, without examination, without judgment, arisen from concentration, which is joy and happiness" (Dhammasāgata). Hence, vitarka, vicāra, prajñāviśeṣaḥ yā citāṣaṇādikatā. It is a more subtle analysis?

Pratyanuvakṣa manojalpaḥ, tathāvāyā yā citāṣaṇādikatā. – Here the Mppi is accepting a specific difference (jñābhedā) between vitarka and vicāra; this is the thesis of the Vaibhāskas; the Saṅgāyikas are of the opposite opinion, cf. Kośa, II, p. 174 seq.; Kośa-vāpya, p. 139. The Pāli sources themselves have attempted definitions: cf. Dhammasāgata, p. 10; Āthaṅkaṭh, p. 144-145; Mālinda, p. 62-63; Visuddhimaga, I, p. 142-143; S. Z. Aung, Compendium, p. 17, 40.

451 See a passage in Aṅguttara, III, p. 272, where it is said that, in order to attain the four dhyanas and realize the four fruits of the Path (sotāpattipāla, etc.), it is enough to have cut the fivefold avarice: ṣāla-, kula-, lāba-, varsa and dharmamacchāvara.

455 By saying that it is enough to cut one single fetter, avarice, in order to become mārgaṁīn, the Buddha was simplifying things for the benefit of his questioner; in precise terms, it is “by the disappearance of the first five fetters that a person becomes an apparitional being, that he attains nirvāṇa there (in the world of the gods) and is not subject to coming back from that world.” Cf. Dīgha, I, p. 156; II, p. 92; III, p. 132; Majjhima, I, p. 436. Paticchakāromambarhamāgyabāṇam paryupākto kathitathāparibhūyath etadavattitammano tumā lokā.
In possession of the second dhyāna, he obtains the prīti and sukha of the second dhyāna, incomparable joy and happiness not previously acquired until that moment. “By the suppression of examination and judgment (vitarkavichāramānī yuyapāsāt), they have disappeared because the ascetic knows their defects. This dhyāna is ‘inner peace’ (adhyātmasamprasmādā)458 for, by entering into this profound absorption, the ascetic has given up the vitarka and vicāra of the first dhyāna by means of faith (prasādā): the benefit is important, the loss minimal and the gain considerable. This dhyāna is called ‘inner peace’ as a result of “fixing the mind on one object” (causa ekotthātā).

4. Third dhyāna. – The ascetic sees the defects of prīti as he has seen those of vitarka and vicāra: according to the place occupied by the object of enjoyment, sometimes it is joy (prīti), sometimes sadness (dauramaṇaṇa) that dominates. Why is that? Thus, for example, when a poor man (daridra) finds a treasure, his joy is immense; but, as soon as he loses it, his sadness is profound. The joy changes into sadness.

This is why [according to the definition of the Buddha], the ascetic: “by renouncing joy, remains in equanimity, reflecting, aware; he experiences this physical happiness which only the saints are capable of renouncing; reflecting, remaining in bliss, he enters into the third dhyāna” (āśīraya samprajñānāna sukhaṃ ca kāyaṇa pratismaṃvedaya sat tad ārya ikācāṣṭa “Upakeṣu kṣatā smṛśīrmin sūkha-vīcharitāni” nisprāptaṃ triyāṃ dhyāṇam upasampadaya viharati).

He remains ‘in equanimity’ (upeksah), for he abandons any feeling of joy (prīti) and feels no regret; he remains “reflecting” (smṛśīrmin) and ‘fully aware’ (samprajñānāna), for, having obtained the bliss of the third dhyāna, he prevents bliss from arousing torments; he experiences ‘physical happiness’ (sukham kāyena pratismaṃvedaya), for he experiences, with his entire body, the bliss of the third dhyāna.457 ‘this bliss which only the āryas are capable of abandoning’; this bliss being the most outstanding in the world to call forth attachment of the mind and which ordinary people (prthagāna) rarely renounce. Also the Buddha said that the practice of loving-kindness is the foremost in the pure lands.

5. Fourth dhyāna. – The ascetic sees the defects of sukha as he has seen those of prīti; he knows that immovability of the mind ( cittīṛtyavasthā) is very superior to that, for wherever there is movement, there is suffering (dukkha). Since he is moved by the sukha of the third dhyāna, the ascetic seeks non-movement.

[According to the definition of the Buddha] “by the cessation of bliss and by the cessation of suffering, by the previous suppression of joy and sadness, the ascetic enters into the fourth dhyāna, free of suffering and bliss, purified in renunciation and reflection” (Dhyānasthāra, l.c.: Sukhaṇa ca prabhūktā dhuṣṭakṣa ca prabhūktā pīruvaṃ eva saumānayaṇau duṣṭakṣaṇau upapekṣāṃ vīcharitādham caturthāṃ dhyāṇam upasampadaya viharati).

458 For adhyātmasamprasmādā which is faith (śraddhā), see Kośa, VIII, p. 158.
457 The third dhyāna has five members: 1) upakāla, 2) mṛtti, 3) samprajñāna, 4) sukha, 5) samādhi; they are defined in Kośa, VIII, p. 148. But, whereas the sukha present in the first two dhyānas is simply the good physical state (praviveśhādhi), the sukha of the third dhyāna is the feeling of bliss (sukha vedanā): cf. Kośa, VIII, p. 156.

In the fourth dhyāna, there is no more suffering or happiness, but only non-moving wisdom (āniñjyaprajñā); this is why the fourth dhyāna is called ‘purified as to renunciation and reflection’.459 By contrast, the third dhyāna, because of the movement evoked by the bliss, is called suffering. Therefore the fourth dhyāna is “free of suffering and bliss” (asubhābhāshāh).

6. First samāpatti. – According to the definition of the Buddha, the ascetic “having surpassed any notion of matter, neglecting any notion of multiplicity, suppressing, any notion of resistance, enters into the sphere of infinity of space” (Dhyānasthāra, l.c.: Sa sarvaśā rūpasamāṇī samāttikramāṇā, nānāvasesājīhāṃ amanussaṅkārāḥ, pratīthiḥsājīhāṃ asaṃgamaṃ “Aṣantu aṣāṣā iti” aṣāṣāṃjāyatānām upasampadaya viharati).

The ascetic thinks thus: “Wherever matter is absent, there one escapes from the sufferings of hunger (kaḍḍa) and thirst (tipāṭā); cold (tīta) and heat (uṣṇa); physical matter is coarse, bad, deceptive and unreal: it is as a result of the complex of causes and conditions (hetupratyayasaṅgrahaj) of the former life that we inherit this body, the receptacle of all sorts of pains. How can these bodily torments be avoided? The space (ākāśa) present in the body must be considered.” Then the ascetic ceaselessly considers the space of the body like that in a cage or a pot; by endlessly thinking thus, he is freed from matter and no [186] longer sees the body. And the same for external matter (bhāyarāsā) as for the inner bodily space. Then the ascetic can contemplate immense infinite space (upamaṇaṃnantaśākāśa). When he has mastered this contemplation, he feels neither sadness nor happiness, and his mind progresses: he is like a bird closed up in a cage that finds its freedom when the cage is broken. This is the aṣāṣāṃjāyata.

7. Second samāpatti. - This immense and infinite space is grasped (ālambate) by the intellect; this vast object distracts the ascetic and can even destroy his absorption. Contemplating space, the ascetic sees feelings (vedāṇā), notions (saṁphoṣa), formations (saṁskāra) and consciousnesses (viṣṇāna)458 which seem to him to be a sickness (roga), an ulcer (ganda), a wound (āghāṭha) and an arrow (ālāha), transitory (anūta), painful (dukkha), empty (śūna) and non-self (anatman), an accumulation of deceits without true reality.460 Thinking in this way, he abandons the ākāśa object and holds only the consciousness (viṣṇā). Does he hold the present (pratyaupanuṣa), the past (ātita), future (anēgata) consciousness, or the immense, infinite consciousness (upamaṇaṃnantaśākāśa)? He holds the immense and infinite consciousness.461 Since this

458 It would be tempting to translate Chō ni en no ‘ing ting by “purity in renunciation and reflection”; but these four characters give the Sanskrit expression upakeṣāṃ vīcharitādham: 1) upakeṣaḥ is indifference for whatever the object may be (anabhāgalaṃkāra); 2) vīcharitādhaḥ consists of not losing sight of the nimiita (the motive, the reason) for this indifference (upakeṣāṃvīcharitādham). See, Kośa, VII, p. 148.
459 Whereas the dhyānas are accompanied by the five skandhas, the samāpattis consist of only four (vedāṇā, saṁphoṣa, saṁskāra and viṣṇā), all rūpa is absent; cf. Kośa, VIII, p. 134.
460 This phrase, which is of canonical origin, will be repeated for the second and third samāpatti; cf. Majhāna, I, p. 436: So yad eva atīḥa heti vedāṇagatāni sābhāyagatām viṣṇānagatam te dharmāni avacchato dikkhaṭa rogato ganda niye aghaṭha itibhāho parato palako bhutato anattato samapattati.
consciousness is immense and infinite like ākāśa, the absorption is called the absorption of the sphere of infinite consciousness (vijñānānityāyutanaṃsaṃpatti).

[8. Third samāpatti]. – This immense and infinite vijñāna is perceived by the intellect; this vast object, which seems to him to be a sickness (roga), ulcer (ganda), a wound (āghata) and an arrow (sāla), transitory (anīva), painful (duḥkha), empty (śūnya) and non-self (anatman), an accumulation of deceit, without true reality. Thinking this way, he destroys the image of vijñāna, rejects the vijñānāyutanaṃsaṃpatti and praises the sphere of nothingness (ākāścandrayutanaṃsaṃpatti).

9. Fourth samāpatti]. – In this ākāścandrayutana, he perceives sensations (vedanā), notions (samjñā), formations (samskāra) and consciousnesses (vijñāna) that seem to him to be a sickness (roga), an ulcer (ganda), a wound (āghata), an arrow (sāla), transitory (anīva), painful (duḥkha), empty (śūnya) and non-self (anatman), an accumulation of deceit, without true reality. While he is meditating thus, the sphere of non-consciousness (asaṃjñāyutana) seems to him to be an ulcer (ganda) and the sphere of consciousness (asaṃjñāyutana) seems to him to be a sickness, an ulcer, a wound and an arrow: [for him], the sphere par excellence is the sphere of neither discernment nor non-discernment.

Question. – But the naivasaṃjñānāsaṃjñāyutana involves sensations (vedanā), notions (samjñā), formations (samskāra) and consciousnesses (vijñāna): why do you call it neither discernment nor non-discrimination?

Answer. – There is discrimination (samjñā) in this sphere, but as it is very subtle (sīkṣaṇu) and hard to perceive (dūrabuddhaḥ), we speak of ‘non-discrimination’; on the other hand, since there is discrimination, we add ‘not non-discrimination.’ Ordinary people (prahjayana) claim to attain the true nature of dharmas in this sphere and identify it with nirvāna; but in the Buddhist system, although it is known that this sphere includes discrimination, the old name is retained and it is called the sphere of neither discrimination nor non-discrimination.

Question. - What is non-discrimination?

Answer. – There are three kinds of non-discrimination: i) the absorption of non-discrimination (asaṃjñāsaṃpatti), 661 ii) the absorption of the cessation of discrimination and feeling (read Mīc śuṅga

661 On the point of knowing whether or not there is saṃjñā in the sphere of neither discrimination nor non-discrimination, cf. Anguttara, IV, p. 427; Kathāvaththu, I, p. 263 (tr. Rh. D., p. 155); Kośa, VIII, p. 144.

662 Asaṃjñāsaṃpatti, its preparation, conditions and fruit are studied in Kośa, II, p. 132, 290, 211, 310; IV, p. 200.

801

IV. QUESTIONS RELATING TO THE DHYĀNAS

[Pure and impure Path] 663 – There are two kinds of dhyanas and samāpattis: impure (āsāra) and pure (ānāsāra). The āsāra type is practiced by worldly people (prahjayana) as has already been said; the anāsāra type consists of the sixteen aspects of the noble truths (sūdāśāryākāra).


664 The explanation that follows being somewhat abstruse, it may be of some use to recall the facts of the problem. The path of the absorptions consists of liberating oneself from the passions in the inherent ātman, the fourth dhyanas and the first three samāpattis as they have been defined in the preceding section. Each sphere involves nine categories of passions: strong-strong, strong-medium, strong-weak, medium-strong, etc. In order to pass from one sphere to another, it is necessary to liberate oneself from nine categories of passions. For each stage, the process involves nine mental actions by means of which one is detached from the passions, which is the ānantaramārga, and nine mental actions by means of which one takes possession of this detachment, which is the vimuttimārga. The process thus involves eighteen mental actions for each sphere, and 144 mental actions for the entire eight spheres. To attain nirvāna, it is also necessary to become liberated from the inherent passions of the ninth sphere, the fourth samāpatti, also called the sphere of neither discrimination nor non-discrimination (naivasaṃjñānāsaṃjñāyutanaṃ) or the summit of existence (bhuvānā).

The absorptions can be practiced according to the worldly path (laukikamārga) or the supramundane path (lokottarāmārga).

1. The worldly path, also called impure path (āsāramārga), is followed by ordinary people (prahjayana) who have not ‘seen’ the truths preached by the Buddha. He is liberated from the passions in a provisional manner only. Then, and this is essential, the ascetic can only be liberated from the passions of one sphere by practicing the preliminary concentrations of the immediately higher sphere.

Thus, in the impure path, the ascetic successively enters the eight preliminary (sāmanata) absorptions which serve as passage-ways to the four dhyanas and the four samāpattis, in order to eliminate, in turn, the passions of kāmaghūna, the four dhyanas and the first three samāpattis. Since there is no preliminary concentration above the fourth samāpatti into which the ascetic can enter in order to destroy the passions of the fourth samāpatti, he is unable to liberate himself of the passions of the fourth samāpatti by means of the impure path. We may note that there are only eight preliminary concentrations: the first, serving as passage into the first dhyāna, is called āsāra; the other seven bear the generic name of sāmanata. The impure (āsāra) concentrations of the worldly path are described as pure (suḥsktuḥ) insofar as they are opposed to the concentrations associated with enjoyment (āvīrdbhāsasamprayaśa), tainted by desire; this is a regrettable terminology liable to trouble the reader.
When one is following the śāravamārga, one relies on the preliminary concentration (śāmantaka) of the level immediately above in order to abandon the passions of the lower level. When one is following the anātaryamārga, one abandons the passions of one’s own level and those of the higher level. This is [187a] why, when the worldly person (prthagjana) is in the bhavāgāra [fourth and last samāpatti], he does not succeed in freeing himself from the passions of this sphere, because [beyond it] there is no preliminary concentration (śāmantaka) leading to a higher sphere.

When the disciple of the Buddha wishes to abandon the desires (kāma) and passions (kleśa) of kāmadhūtu, by means of meditation he cuts the nine categories of passions, strong (adhītrāra), medium (madhyāra) and weak (mrudā), namely: 1) strong-strong, 2) strong-medium, 3) strong-weak, 4) medium-strong, 5) medium-medium, 6) medium-weak, 7) weak-strong, 8) weak-medium, 9) weak-weak.

Having cut these nine categories, the disciple of the Buddha can try to obtain the first dhīya by the śāravamārga. In this case, in the anūganyu (preliminary concentration preceding the first dhīya), in the course of nine anātaryamārgas (successive abandonments of the nine categories of passions of the lower level) and eight vimuktimārgas (taking possession of these successive abandonings), he first practices the śāravamārga, then the sāravra or anātaryamārga. In the course of the ninth vimuktimārga, in the anūganyu, he first practices the sāravamārga; then the sāravra or anātaryamārga of the anūganyu, and the sāravra of the sāmantaka of the first dhīya. If he wishes to attain the first dhīya by way of the anātaryamārga, he will do the same.

If he abandons the passions of the first dhīya by means of the sāravamārga, in the sāmantaka of the second dhīya, during nine anātaryamārgas and eight vimuktimārgas, he first practices the sāravra of the sāmantaka of the second dhīya, then the sāravamārga of the sāmantaka of the second dhīya as well as the first anātara dhīya and its sequel. During the ninth vimuktimārga, in the sāmantaka of the second dhīya, he first practices the sāravamārga of the sāmantaka of the second dhīya, then the sāmantaka of the second dhīya, then the anātara of the first dhīya and its sequel, the bhuddhaka or anātara dhīya.

If he abandons the passions of the first dhīya by means of the anātaryamārga, during the course of nine anātaryamārgas and eight vimuktimārgas, he first practices the anātaryamārga of his own level, the sāravra or anātaryamārga of the first dhīya and its sequel. In the course of the ninth vimuktimārga, he first practices the anātaryamārga of his own level, then the sāravra or anātaryamārga of the first dhīya and its sequel.

It is the same in the practice of the other concentrations from the second bhuddhaka or anātara dhīya up to the abandonment that characterizes the akīmōnyāyatana. In the abandonment that characterizes the nātravasaṃjñāsamsājñāyatana, during the nine anātaryamārgas and eight vimuktimārgas, he practices just the universal anātaryamārga. In the course of the ninth vimuktimārga, he practices the roots of good of the threefold world (traidhātikasamālāla) and the anātaryamārga; thus he drives out absorption without mind (acittakasamāpatti).

2. The supramundane path (lokottaramārga), also called pure path (anūtaramārga), is followed by the saints (ārya) endowed with pure wisdom, who have “seen” the four holy truths (ātyātmanā) and have understood the sixteen aspects (sodala礼s) by reason of the four aspects of each truth (see above, p. 641F). This path assures the definitive liberation of the passions and, whereas in the impure path the ascetic must enter into the preliminary concentration (śāmantaka) of the immediately higher sphere in order to be liberated from the passions of his own sphere, the saint who is following the pure path can dispose of the passions of his level directly without resorting to any śāmantaka whatsoever. Thus, having reached the fourth and last samāpatti, the saint can eliminate the passions of this sphere by means of nine acts of detachment and nine acts of taking possession, which was impossible for the worldly person following the impure path.

3. The ascetic can combine the impure and the pure path if he so wishes. This was the case for Śākyamuni. When he arrived in Bodhgaya under the Bodhi tree, he was still a worldly person (prthagjana), a man who had not yet seen the truths. But, by means of the impure path, he had eliminated all the passions of kāmadhūtu of the four dhīyas and the first three samāpattis. Only the passions of the fourth and last samāpatti remained in him, for, as we have seen, they cannot be destroyed by the impure path. When enlightenment occurred, Śākyamuni saw, in sixteen moments, the sixteen aspects (sodala礼s) of the truths: this pure wisdom made his deliverance from the lower desires definitive. There remained in him the nine categories of passions relating to the fourth samāpatti or bhavāgāra which he had by the nine mental actions of anātaryamārga that detached him from these passions and mental actions of vimuktimārga that put him in possession of this detachment. Then Śākyamuni obtained the state of arhat, without any passions, in 34 moments of mind: sixteen moments for the seeing of the truths, nine for the anātaryamārga of bhavāgāra, nine for the vimuktimārga of the same bhavāgāra. At the same time, he became a Buddha as a result of his meritorious works.

See a study on the path of the concentration in L. de La Vallée Poussin, Kośa, V., p. iv-x; Mooule bouddhique, p. 71-97.

[Development of the dhīyas]. – There are two types of development:

i) development by acquisition, ii) development by practice. Development by acquisition is to obtain now what one had not earlier obtained; later one will cultivate the thing itself and its general complement. Development by practice is to cultivate at present that which one had earlier obtained; but later one will not cultivate the complements. These are the different developments in the course of the dhīyas and the samāpattis.

[Types of concentration]. – In brief, the characteristic traits (nimitta) of the dhīyas and the samāpattis are twenty-three in number: eight concentrations of enjoyment (āsvādāna), eight pure (siuddhaka) concentrations and seven anātara concentrations.
[Causes and conditions in the concentrations]. – There are six kinds of causes (hetu): 1) associated causes (samprayatana), 2) mutual cause (sahabhāti), 3) similar cause (sahhūgo), 4) universal cause (sarvatraga), 5) ripening cause (vipaśīa), 6) nominal cause (nāmaheitu). 467 Taken one by one, the seven anūṣṭava are similar (ābhāṣeṣa) causes; the associated and mutual causes, the previous ‘dhīyāna of enjoyment’ and its causes, the subsequent ‘dhīyāna of enjoyment’ and its causes go in the same level. It is the same for the iśuddhaka dhīyānas.

The four conditions (pratyaya) are: 1) the causal condition (hetupratyaya), 2) the antecedent equal and immediate condition (samanantarapratyaya), 3) the object condition (āḷāmavatapratyaya), 4) the governing condition (adhīpapatrtyaya) 468.

1) The causal condition has been explained above [in the examination of the six causes].
2) In regard to the antecedent condition, we will make the following comments. 469

The first anūṣṭava dhīyāna can produce after itself six concentrations:

1-2) iśuddhaka and anūṣṭava concentration of the first dhīyāna; 3-6) iśuddhaka and anūṣṭava concentration of the second and third dhīyāna.

The second anūṣṭava dhīyāna can produce after itself eight concentrations:

1-2) iśuddhaka and anūṣṭava concentration of the same level; 3-4) iśuddhaka and anūṣṭava concentration of the first dhīyāna; 5-8) iśuddhaka and anūṣṭava concentration of the third and fourth dhīyāna.

The third anūṣṭava dhīyāna can produce after itself ten concentrations:

1-2) two concentrations of the same level; 3-6) four concentrations of the two lower levels; 7-10) four concentrations of the two higher levels.

The fourth dhīyāna and the ākāśatattvamānānyatana also [can produce after themselves ten concentrations.]

The anūṣṭava vijñānakālatanaya can produce after itself nine concentrations: 1-2) two concentrations of the same level; 3-6) four concentrations of the two lower levels; 7-9) three concentrations of the two higher levels, [namely, iśuddhaka and anūṣṭava concentration of the ākāśamāna, iśuddhaka of the naivasaṃjñānānyatana].

The anūṣṭava ākāśaṃkhyāna can produce after itself seven concentrations: 1-2) two concentrations of the same level; 3-6) four concentrations of the two lower levels; 7) one concentration of the higher level, [namely, the iśuddhaka concentrations of the naivasaṃjñānakālatanaya].

467 The six causes in Kośa, II, p. 245 seq.
468 The four conditions in Kośa, II, p. 299 seq.
469 The successive arisings of the concentrations is treated in the same way in Kośa, VIII, p. 167-168.

The naivasaṃjñānānyatana can produce after itself six concentrations:

1-2) two concentrations of the same level; 3-6) four concentrations of the two lower levels.

It is the same for the iśuddhaka concentrations.

Moreover, these concentrations increase all the delight (āsvādāna) of their own level: immediately after the delight of the first dhīyāna, there follows the delight of the second, and so on up to the naivasaṃjñānakālatanaya.

3. In regard to the object condition, 470 we may note that the iśuddhaka and anūṣṭava dhīyānas always have as object (āḷāmbana) the dhīyāna of delight; they are concerned with the enjoyment of their own level; they are also concerned with pure desire (vīśuddhaḥśṛṣṭi). As they do not have a stainless object, they are not concerned with the anūṣṭava.

The fundamental non-material concentrations (maultī̄ṣyaṣaṃpadātti), iśuddhaka and anūṣṭava, are not concerned with the śrāvaka of the lower levels.

4. As nominal cause (nāmaheitu) and governing cause (adhīpapatratra), the dhīyānas enter into:
   a. the four boundless ones (apramāṇaśccita), 471
   b. the [first] three liberations (vīmokṣa), 472
   c. the eight spheres of domination (abhīṣhiṇyotanā), 473
   d. the [first] eight spheres of totality (kṛṣṇatātanā), those that are concerned with kāmadhātu 474
   e. the [first] five superknowledges (abhiṣikā) are concerned with kāma- and rūpadhātu. 475

The other concentrations are each adapted to its own object; the samādhiṣvaṣaṃpadātāniruddhasamāppadātti has no object.

*** *** ***
[Perfecting the dhyānas]. – In all four dhyānas, there is the principle of perfecting (vardhanadharma). By perfecting the sārāvāya means of the andaravāya, mastery of the mind (cetoasāpāya) of the fourth dhyāna is obtained. By means of the fourth andaravāya dhyāna, the fourth sārāvāya dhyāna is perfected. Similarly the third, second, and first dhyāna can perfect the sārāvāya of their own level by means of the andaravāya of the same level.

Question. – What is the perfecting of the dhyāna called?

Answer. – The saints (ārya) are pleased with the andaravāya concentration and do not like the sārāvāya; at the time of abandoning the passions (vaīrāgya), the sādharma and sārāvāya dhyānas displease them and when they are obtained, they try to eliminate the impurities: they resort to the andaravāya to perfect them. Just as melting rids the gold ore from its dross, so the andaravāya perfects the sārāvāya. From the andaravāya dhyāna, one enters into the sādharma dhyāna, and the repetition of this practice constitutes a kind of melting.

[Prāntakośikā dhyāna].476 – Among the dhyānas, there is one that reaches the summit (prāntakośa). What is meant by summit? There are two kinds of arhat: the arhat capable of regressing (parihānasādharma) and the arhat incapable of regressing (aparihānasādharma). The arhat incapable of regressing who has attained mastery (vaśita) over all the profound dhyānas and samāpattis is able to produce the prāntakośikādhyāna; possessing this dhyāna, he is able to transform [187c] his longevity into wealth and wealth into longevity.

[Pratidhiṣṭhāna, etc.]. – Among the concentrations, there are also the knowledge resulting from resolve (pratidhiṣṭhāna), the four infallible knowledges (pratijñānaṇidhi) and the concentration preventing anyone from harming you (arunāsamādhi). Pratidhiṣṭhāna.477– If he wishes to know the objects of the threefold world, he knows them according to his wish. The pratidhiṣṭhāna is of two levels, kāmadhātu and the fourth dhyāna.

The four pratijñānaṇidhis.478 – The infallible knowledge of teaching (dharma-pratijñānaṇidhi) and that of the voice (nirukta-pratijñānaṇidhi) are of two levels, kāmadhātu and the first dhyāna; the other two pratijñānaṇidhis, [of things (artha) and of eloquence (pratihānaṇidhi)] are of nine levels: kāmadhātu, four dhyānas and four āriyasaṃsādhatu.


Arunāsamādhi479 is a concentration preventing someone from harming you. It is of five levels, kāmadhātu and four dhyānas.

[Acquiring the dhyānas]480 – Question. – Does the acquisition of the dhyānas involve other modalities?

Answer. – The absorptions of delight (āśādhamasāpattis) are acquired by birth (upapatti) or by regression (kliṇa). The pure (sūrdhāka) dhyānas are acquired by birth or by abandonment (vaśita). The andaravāya concentrations are acquired by abandonment or by regression.

The andaravāya concentrations of nine levels, namely, the four dhyānas, the [first] three āriyasaṃsādhatu, the anugamanuṣṭhāna and the dhyānānanta puzzle are able to cut the fetters (sāmaya). Actually, the anugamanuṣṭhāna and the dhyānānanta have a connection with the sensation of equanimity (upekṣendrīya).

[Creation mind].481 – When a person possesses a dhyāna, he also possesses the creation mind (nīmaṇacāya) of the lower levels. In the first dhyāna he thus possesses two nīmaṇacittas, that of the first dhyāna and also that of kāmadhātu; in the second dhyāna, three; in the third, four; in the fourth, five nīmaṇacittas.

If the ascetic who is in the second, third or fourth dhyāna wishes to understand, see or touch something, he must resort to a consciousness of Brahmaloka [i.e., of the first dhyāna]; when this consciousness disappears, the perception stops.

The four apramāṇas, the five abhijñās, the eight viññākas, the eight abhiññāvibhavas, the ten kṛṣṇāvibhavas, the nine anupāvāsanāpattis, the nine samākha (of the āśādhamamāriśvāna), the three samādhis,482 the three viññākas, the three andaravāṇendrīyas, the thirty-seven bodhiṣṭhākiṣadharmanas and all the qualities of this type come from the virtue of dhyāna; here they must be explained fully.

476 The prāntakośikā is none other than the fourth dhyāna taken to its maximum. It is defined in Kośa, VII, p. 95-96.
477 Pratidhiṣṭhāna, in Kośa, VII, p. 88-89.
478 Pratijñānaṇidhi, in Kośa, VII, p. 89-94.
479 Arunāsamādhi, see above, Traité, I, p. 4F, n. 1; Kośa, VII, p. 86-87.
480 The three modes of acquiring the dhyānas are: birth (upapatti) or the transfer from one level to another after death, detachment (vairagya) which makes the passing from a lower level to a higher level; regression (kliṇa) which causes the passing from a higher concentration to a lower concentration of the same level. The ideas developed here occur in the Viśhālakī (cited by the Kośavyālikākhyā, p. 678), Kośa, VIII, p. 164-167, summarizes them in the following kārikā: Atavāte labhairate labdham vairāgyopapattitāḥ; andaravānum vairāgyaḥ; kliṇsam labhayapapattitāḥ.
481 The nīmaṇacāyas have been studied above (Traité, I, p. 381-382F); see also Kośa, VIII, p. 115-116.
482 They are listed in Mahāyānapūrijī, no. 1156-1164.
483 The āryanāṇa apramāṇa and āšādhamamāriśvāna defined above, Traité, I, p. 321-324F.
V. DHYĀNAPĀRAMITĀ.

Question. – You should have spoken to us about the virtue of dhyāna (dhyānapāramitā); why do you speak of dhyāna only?

Answer. – 1) Dhyāna is the source of the virtue [of dhyāna]. By possessing dhyāna, [the bodhisattva] has compassion for beings who, having at their disposal the many felicities resulting from the dhyānas and the samāpattis, do not know how to pursue them, but seek their happiness in outer things (bāhyādharma), impure and painful. The bodhisattva feels great compassion (mahākarunācittatā) at this sight and makes the following oath: “I will act in such a way that beings obtain all the inner bliss (adhyātmasukha) of the dhyānas and samāpattis, that they may be freed from impure bliss and that, in dependence on these dhyānas, they finally reach the bliss characteristic of Buddhahood.” It is in this way that the dhyānas and samāpattis take the name of virtue.

2) Moreover, in the dhyānas, the bodhisattva does not relax any enjoyment (āsvadana), does not seek any reward (vipākā) and does not pursue [heavenly] rebirths as reward. It is in order to tame his own mind that he enters into dhyāna. By the skillful means of his wisdom (prajñapāda), he will be reborn in kāmadhātu in order to save beings there. Dhyāna takes the name of virtue in this case.

3) Furthermore, when the Bodhisattva has entered into his profound dhyānas and samāpattis, neither gods nor men can know his mind (citta), his support (śārayu) and his object (dālambana), for this mind is not disturbed by what is seen, heard, thought or cognized (dyataitoramastavijñāta). Thus, in the [188a] P’1 no lo k’i king (Vimalakīrtinirdeśasūtra), Vimalakīrti explains quiescence (pratisaṃlayasuddhārtha) to Śāriputra: “Do not rely on the body (kāya), do not rely on the mind (citta), do not rely on the threefold world (traiṣādhatu); in the threefold world, not to obtain either body or mind is quiescence.”

4) Moreover, when a person hears it said that the bliss of the dhyānas and samāpattis surpasses divine and human bliss, he abandons the sense pleasures (kāmasukha) in order to seek the dhyānas and samāpattis. But seeking bliss and benefit for oneself is not enough; the bodhisattva does not act in this way; it is only for beings that he wants to acquire loving-kindness (maitrī), compassion (karunā), purity of mind (cittavīśuddhi) and the dhyānas of the bodhisattva who is not dissociated from beings; in dhyāna, he produces the feelings of great compassion. Dhyāna contains marvelous innermost bliss, but beings renounce it in order to seek external bliss. They are like a wealthy blind man who, not knowing and not seeing the many treasures that he possesses, goes out to beg his food; those who know have pity for those, who, having at his disposal such marvelous objects, cannot know of their existence and goes to beg from others.

809

In the same way, beings possess in their minds the bliss of the dhyānas and samāpattis; but unable to actualize them, they turn to seek outer bliss.

5) Moreover, the Bodhisattva understands the true nature of dharmas, and so, when he has entered into dhyāna, his mind is at peace (kṣema), and he is not attached to enjoyment (āsvadana). Heretics, even in dhyāna and samāpatti, do not have their minds at peace and, as they do not know the true nature of dharmas, they are attached to the enjoyment of the dhyāna.

Question. – However, the arhats and pratyekabuddhas are not attached to enjoyment either; why do they not possess the virtue of dhyāna [like the bodhisattva]?

Answer. – Even though they are not attached to enjoyment, the arhats and pratyekabuddhas are without great compassion (mahākarunā) and consequently they do not possess the virtue of dhyāna. Furthermore, they cannot practice all the dhyānas completely; whereas the bodhisattva is able to do so: whether these dhyānas are coarse (sūhāsa) or subtle (sūkṣma), great or small, profound or lowly, whether they concern an inner or an outer object, the bodhisattva practices them all completely. This is why the concentration of the bodhisattvas is called dhyānapāramitā whereas those of other men is just called dhyāna.

6) Moreover, the tīrthikas, śrāvakas aand bodhisattvas acquire all the dhyānas and samāpattis. There are three kinds of faults in the tīrthika dhyāna: attachment to enjoyment (āsvādānabhāvītavaiśeṣa), wrong view (mithyadhṛṣṭi) and pride (abhimāna). In the śrāvaka dhyāna, loving-kindness (maitrī) and compassion (karunā) are slight; they do not have at their disposal a knowledge in regard to the Dharma sufficiently sharp as to progressively penetrate the true nature of dharmas; being exclusively interested in their own selves, they destroy the lineage of Buddhas [within themselves]. In the bodhisattva dhyāna there are no defects; wishing to unite all the attributes of Buddha, they do not forget beings during the dhyāna and they endlessly extend their kindness even to insects.

[Kindness of Śākyamuni towards animals]. * – Thus the Buddha Śākyamuni, in a previous lifetime, was a rṣi with a conch-shaped head-dress (saṅkhatīkha) named Chang chi li (Śāhkhāṭhā). He was always practicing the fourth dhyāna: interrupting his respiration (ānupāna), seated under a tree, he remained immobile. Seeing him in this posture, a bird mistook him for a piece of wood and laid her eggs (anda) in his top-knot (śūkham). When the bodhisattva awoke from his dhyāna and noticed that he had birds’ eggs on his head, he said to himself: “If I move, the mother will not come back, and if the mother does not [188b] return, the eggs will spoil.” Therefore he went back into dhyāna and came out only when the nestlings were ready to fly away.

7) Moreover, except for the bodhisattva, other people cannot be introduced into the dhyānas with a mind of kāmadhātu;637 the bodhisattva who is practicing the dhyānapāramitā is able to enter into dhyāna with a mind of kāmadhātu. Why? Because from lifetime to lifetime, the bodhisattva has cultivated the qualities (guṇa) and thus his fetters (saṃyojana) are slight and his mind soft and tender (nirvaharana).

636 This expression designates all the data of sense and mental experience; cf. Dīgha, III, p. 135, 232; Suttanīpāta, v. 1086, 1122; Hituvatka. P. 121; Cullanādīsena, p. 156; Kośa, IV, p. 160.

637 Vimalakīrtinirdeśa, tr. by Teße k’ien, T 474, k. 1, p. 521c; tr. by Kumārajīva, T 475, k. 1, p. 539c. – On this sūtra, see above, Traité, I, p. 515F, n. 2.
Furthermore, in the course of the concentration of the leap (vyuktāntakasamādhi), the ascetic jumps from the first dhyāna to the third, from the third dhyāna to theākāśayānāma, from theākāśayānāma to ākāṃśayānāma. In the Vehicles of the ārāvakas and the pratyekabuddha, one can leap thus over one level but not over two. But the bodhisattva who has mastery over leaping is able, on leaving the first dhyāna, to jump to the third dhyāna, – which is normal; - but he may also leap directly to either the fourth or to one of the four samāpattis: ākāśa, viññāna, ākāṃśa or naiva saṃjñānaṃdhyānānāma, or into the saṃjñāvedayita koṭidadhānapamātī. On leaving the samāpattis of the system, the bodhisattva enters into either the ākāṃśayānāma, or the viññāna, or theākāśayānāma, or finally into ādhyāya 4 to 1; sometimes he leaps over one level, sometimes over two and sometimes even over nine. On the other hand, the ārāvakas cannot leap over more than one level. Why? Because his wisdom (prajñā), his qualities (guna), the power of his concentration are slight. The ārāvakas and the bodhisattvas are like two kinds of lions (simha), the yellow lion and the white-maned lion: although the yellow lion can jump, he cannot jump as well as the royal white-maned lion. It is for all these reasons that we distinguish a dhyānapāramitā.

Moreover, the bodhisattva, always steady in dhyāna, concentrates his mind, is not moved, he produces neither examination (vitarka) nor judgment (vicāra) which necessarily precedes speech; therefore one can no longer preach the Dharma. Why do you say that the bodhisattva, constantly resting in dhyāna, no longer producing examination or judgment, preached the Dharma to beings?

The bodhisattva, having entered into dhyāna, must at first resort to ārāvakas and the bodhisattva are like two kinds of lions (simha), the yellow lion and the white-maned lion: although the yellow lion can jump, he cannot jump as well as the royal white-maned lion. It is for all these reasons that we distinguish a dhyānapāramitā.

This is why we know that the bodhisattva succeeds in eliminating his passions by the vision of the specific all-dwarms. All other people obtain only the dhyāna themselves, but do not obtain the dhyānapāramitā.

Moreover, other people know the mind of entry into concentration (dhyānapāra-samācāra) of a bodhisattva and the mind of leaving the concentration (dhyānapāra-nicchita), but cannot cognize the mind of the bodhisattva in the course of the concentration (dhyānapāra-āśami); they are ignorant of its object (ākāśa), its extent and depth of the dharma that it cognizes. If the ārāvakas and pratyekabuddhas are unable to know this mind, what can be said of other men? It is like the elephant (gajānga) that crosses the river: its footprints are visible when it enters the water and when it comes out, but when it is in the water, nothing can be seen. When someone has obtained the first dhyāna, those who already possess the first dhyāna know it, but they do not know [the mind] of the bodhisattva entered into the first dhyāna. Those who possess the second dhyāna know even more clearly the mind of the person who has obtained the first dhyāna, but they do not know the mind of the bodhisattva who has entered into the first dhyāna. It is the same up to the naivāsasamjñānaṃdhyāyatana.

---

488 See above, p. 994f.
489 Episode told in the Drumakinnarajānaprīcchā: see references above, Traite, I, p. 615f, n. 2. – Here the Mpi presents Druma as king of the Kinnaras; above he was presented as king of the Gandharvas (cf. Traite, I, p. 609f, n. 4).
490 For this wind, see above, Traite, I, p. 559f, n. 1.
491 According to the Atthasālatī, p. 187 (tr. Tin, Expositor, I, p. 231), commented on by Visuddhiargumenta, II, p. 374, there are four ways of traveling though the successive concentrations (four dhyānas, four ānubhavasamāpattis, and nirodhasamāpatti); in ascending order (jānānasamāpatti), in descending order (jānānasamāpatti), in ascending then descending order (jānānasamāpatti), or leaping over one level (jānānasamāpatti). The last method is described in Sanskrit as the concentration of the leap (vyuktāntakasamādhi). The corresponding Sanskrit formula seems to have been: Viṣṇukīrti vīcāra vācaṃ bhūhāye nāvāsitaḥ nāvācāya: cf. Kośa, II, p. 174, n. 3; VII, p. 93; Kośavyākhyā, II, p. 139, l. 10, Arthavinīcāya, p. 557.
Thus, the lute of the asuras constantly produces sounds and plays at will with out anyone plucking it. This lute has neither a distracted mind (vīskiptacitta) nor a concentrated mind (sanghīhitacitta), for it constitutes a reward for the asuras’ merits (asurasāyuvāpinākuśa); it produces its sounds according to people’s wish. It is the same for the dharmakāya Bodhisattva: he is without concept (vākulpa), free from distractions (vīskiptacitta), without [vīrāka and vīcra; the] factors of preaching (dharmadeśaśāntinimittā); but as a result of his immense merits (upamānāsamittā), his concentration and his wisdom, he produces the many sounds of the Dharma (naivādhaśāntasvāvā) in conformity with the needs of people (yātiyogyam). The miserly man (munīsakriya) hears a sermon on generosity (dana); the lustful, the angry, the lazy, the distracted and the foolish hear, respectively, a sermon on morality (sīla), patience (kaṇṭha), exertion (vīrya), dhyāna, and wisdom (prajñā). Having heard this sermon, each goes back home and gradually finds deliverance by means of the three Vehicles (sāṁyutapāramitā).

12) Furthermore, the bodhisattva knows that all dharmas, distraction (vīkṣapa) as well as concentration (sāmīlpatī) are free of duality (ādhyāya). Other men chase away distraction in order to seek concentration. How? They become impatient with distraction and develop attachment to concentration.

[189a] [Udraka, or immoderate attachment to concentration] 445 – Thus, the rśi Yu t'o lo k'ie (Udraka) who

445 This Udraka is certainly the Udāka Rāmaputra who taught Gautama the path of naivaseṣuṣāntamāyāvatām; finding this teaching inadequate, the future Buddha abandoned it (cf. Mañjūśrī, I, p. 165 seq.; 240 seq.; Jātaka, I, p. 66; Dhammapadātha, I, p. 85; Mahāvastu, II, p. 119; 200; Divyāvāntra, p. 392; Lalitavistara, p. 243-247). However, when the Buddha attained enlightenment and decided to preach the Dharma, he first thought of teaching his former master whom he judged capable of understanding it; but a god informed him that Udraka was dead and had taken birth in the naivaseṣuṣāntamāyāvatām (Vinaya, I, p. 7; Jātaka, I, p. 81; Tseng yi a han, T 125, k. 14, p. 618b; Wou fen liu, T 1421, k. 15, p. 104a; Siou fen liu, T 1428, k. 32, p. 787b; Mahāvastu, III, p. 322; Lalitavistara, p. 403).

The story that the Māpi devotees to Udāka tells us that this ascetic took rebirth in the sphere of neither discrimination nor non-discrimination before falling into hell. The text of the Māpi is reproduced without any changes in the King liu yi sinh, T 2121, k. 39, p. 208b. A more detailed version of the same story occurs in the Vibhaṅga in 60 scrolls, T 1546, k. 32, p. 237b (reproduced in T 2121, k. 39, p. 208b-209a) and in the Vibhaṅga in 200 scrolls, T 1545, k. 61, p. 314c-315a. Here is the translation of the latter source, by which the Māpi was probably inspired:

Once there was a rśi named Mong Hi tseu (cf. Rosenberg, Vocabulary, p. 319; Udāka Rāmaputra); he was invited at meal-time by king Chong kiao (Prasenajit) and, mounted on his power of abhijñā, he flew like a royal swan (vajrhaṃsa) to the palace. The king himself received him, placed him on a golden bed, burned incense, threw flowers, served him with delicious foods with many courtesies. The meal finished, the rśi according to the palace. The king then spoke to his young wife: “When I am gone, would you be able to entertain the rśi in place of me?” His wife replied that she could. The king insistently recommended his wife to honor the rśi according to the usual rules and then went away to take care of the business of the kingdom.

The next day when meal-time approached, the rśi, flying through the air, came to the palace; the king’s wife received him and placed him on the golden bed. The rśi’s renunciation (vairāgya) was incomplete, and when he felt the woman’s gentle touch, he lost his abhijñā. He took his meal as usual, went on to perform his ablutions and pronounced the blessing; but when he tried to rise up into the air, he noticed that he could no longer fly.

The rśi withdrew into the king’s garden trying to regain his former powers; but as he heard all kinds of noises, cries of elephants, horses, etc., he returned no success. The rśi knew that at Śīravati the people thought that, if a great rśi trod on the ground, all should pay homage (pājā) to him by taking hold of his feet (pāddhāvivantana). Pretending to false claim, the rśi said to the queen: “Announce in the city that today a rśi will go out of this city treading on the ground, and that everything necessary should be done.” The queen obeyed this order and in this news all the citizens cleaned the city of fragments of tiles and refuse, sprinkled and cleaned the city, hung rows of banners, burned incense, decorated it with flowers and played music: the setting and wealth equaled that of a city of the gods.

Then the rśi left the city on foot and, not far away, entered into a forest. He wanted to regain his powers, but when he heard the cries of the birds, he was distracted and did not succeed. Then he left the forest and came to the edge of a river; there too he heard the igla fish jumping about, and his mind, being disturbed by all these sounds, he could not practice. Then he climbed a mountain, saying to himself: “If I have fallen from my good qualities, it is as a result of beings; since I have otherwise observed the precepts (sīla) and asceticism (dhyānaśāya), I would like to become a winged fox: everything that goes in the water, on earth or in the air will not escape me.” After he had made this vow (pranāśima), his wrath (viśāma) weakened a bit and, soon afterwards, he was able to eliminate the passions of the
[possessed the five superknowledges (abhijñā), each day flew to the palace of the king where he took his meal. The king and queen, according to the custom of the land, greeted him by [placing their head at his feet (pādasārābāhīvandana). The queen having touched him with her hand, the rśi lost his abhijñā. [Unable to fly,] he asked the king for a chariot and drove away. Returning home, he went into a forest and tried to retrieve his five abhijñās. The concentration returned, but as he was about to regain the abhijñās, a bird perched on a tree suddenly began to sing and distracted him. Udraka then left the forest and went to the shore of a lake in search of concentration; there too he heard some fish that were fighting and disturbing the water. Not finding the concentration that he wanted, the rśi became angry and said: “I would like to kill every last fish and every last bird.” Long afterwards, by the power of meditation, he regained samāpatti and [after his death] he was reborn in the sphere of neither discrimination nor non-discrimination (naivaśamjñānaśamjñatāyu). When his life was over, he was reborn as a flying fox and he killed all the fish and birds that he encountered. Having committed innumerable crimes, he fell into the three unfortunate destinies (durgoṭi). This [sad fate] was caused by his attachment to the dhyānas and samāpatti. It will be the same for heretics [immediately attached to the dhyānas].

[ Punishment of a bhikṣu who confused dhyāna and fruits of the Path].

— Among the disciples of the Buddha, there was a bhikṣu who, possessing the four dhyānas, conceived great pride (abhintinīṣa) therefrom: he claimed from that very fact to have obtained the four fuits of the Path. He said: “By the first dhyāna, srotāpanna is obtained; by the second, saṅkhiṇi; by the third, anūgami; and by the fourth, arhat.” Based thereon, he stopped and made no further progress on the Path. About to die, he saw the [five] aggregates (skandha) present in the four dhyānas; he produced a wrong view (nīvṛtyādṛṣṭā) and claimed that nirvāna does not exist and that the Buddha was mistaken; by this error, he lost the aggregates of the four dhyānas. Then he saw the aggregates related to Avīcī hell and, his life being over, he was reborn in Avīcī hell.

[foot] eight levels; as a result he was reborn in the sphere of neither discrimination nor non-discrimination (naivaśamjñānaśamjñatāyu) which is the absorption of the summit of existence (bhuddhāna) and the door to the immortal (amarañca). For 80,000 kalpas he enjoyed the bliss of retreat; but when the retribution of his actions and his life-span (āyus) were exhausted, he was reborn here below in a hermitage (tapaśāna); he had the body of a fox and his two wings were each fifty yojanas wide; with this huge body, he tormented all classes of beings and nothing that moved in the air, in the water or on earth could escape him. When his life was over, he fell into Avīcī hell where he was reborn as a flying fox and he killed all the fish and birds that he encountered. Having committed innumerable crimes, he fell into the three unfortunate destinies (durgoṭi). This [sad fate] was caused by his attachment to the dhyānas and samāpatti. It will be the same for heretics [immediately attached to the dhyānas].

The bhikṣu questioned the Buddha: “Where did this forest-dwelling bhikṣu take rebirth when his life was over?” The Buddha told them: “This man has taken rebirth in Avīcī hell.” Frightened and astounded, the bhikṣu continued: “This man was practicing the dhyānas and observed the discipline (śīla); what is the cause of it?” The Buddha answered: “This bhikṣu was very proud; as he possessed the four dhyānas, he claimed to have obtained the four [fruits] of the Path. When he came to the end of his life and saw the skandhas of the four dhyānas, he fell into wrong view and claimed that nirvāna does not exist. ‘How is it’, he said, ‘that I am an arhat and here I am returning to new existences (jūnārābaśa); the Buddha is an impostor!’ It was then that he saw the skandhas relating to Avīcī hell and, his life being over, he took rebirth in Avīcī hell.” Then the Buddha pronounced this stanza:

By knowledge, morality and dhyāna
One does not obtain the stainless (ānavāraṇa) Element.
Even if one possesses these qualities,
The result, however, is not assured.

The bhikṣu therefore underwent the suffering of the unfortunate destinies. This is why we know that by grasping the characteristic marks of distraction (vikāpanāmittodgahanā), the affliction of anger, etc., (deviṣaśūlīsā), can be produced, and that by grasping the characteristic marks of concentration, attachment (abhintinīṣa) is experienced. The bodhisattva does not perceive either the characteristic marks of distraction or of concentration and distraction and concentration have only one and the same characteristic (ekanīna): this is what [189b] is called dhyānapūrṇamātī.

In the first dhyāna, desires (kāma) are expelled, the obstacles (nīvarana) are chased away and the mind is fixed one-pointedly. But because of his keen senses (tikhenāraṇa), wisdom (prajñā) and insight (samanupaññā), the bodhisattva does not have to detach himself from the five obstacles nor grasp the images of the dhyānas and samāpatti, since all dharmas are empty by nature (lakṣanaśūlīnā). Why does he not have to detach himself from the five obstacles?

The first of these obstacles, envy (kāmacchanda), is neither internal (ādhyātmika) nor external (bahirādha) nor both.494 If it were internal, it would not depend on an external object to arise. If it were external, it would not trouble the Self. If it were both, it would be nowhere. – Neither can it come from the preceding lifetime (pūrayājmanā), for all dharmas are without origin; a baby has no envy; if it had envy in the previous lifetime, it would still have a little; therefore we know that envy does not come from the previous lifetime. – It does not go on to the next lifetime (aparaśajmanā); it does not come from the directions (dīvi); it does not exist by itself eternally; it does not occur either in a part of the body or in the whole body or in both places at once; it does not come from the five sense objects (rajya) and does not go to the five emotions; there is no place that it arises and no place that it perishes. – It is wrong that envy has a previous,

494 For these alternatives to be rejected back to back, see above, Traisī, I, p. 361F.
later or simultaneous birth. Why? If birth existed before and envy later, there would be no arising of envy since envy did not exist. If the arising existed later and the envy before, the arising would have no substrate. If the two were simultaneous, there would be neither something that arose nor place of birth, for between the thing that is born and the place of birth, any difference would have been suppressed. – Finally, there is neither identity nor difference between envy and the envier. Why? Because the envier does not exist apart from the envy, and the envy does not exist outside of the envier. Therefore envy arises only from a complex of causes and conditions (hetupratyayasamguṇa). Now, dharmas arise from such a complex are empty of self nature (svabhāvāvyavasaya). Therefore there is neither identity nor difference between envy and envier. For all these reasons, the arising of envy is impossible. Dharmas that are without birth (anuppanna) are also without cessation (anuuddhā). As they are without birth or cessation, concentration and distraction do not exist. Thus we see that the obstacle of envy (kāma-cchanda-suvarana) is one with the dhāyuṇa, and that it is the same for the other obstacles. In possession of the true nature of dharmas, we hold the five obstacles to be non-existent; we know then that the true nature of the obstacles is mingled with the true nature of the dhāyuṇa and that the true nature of dhāyuṇa is the five desires (kāma), the five obstacles (nīvaraṇa) that the bodhisattva knows that the five desires, the five obstacles, and the samādhi all have the same nature (ekaluksana) and are without support (anāśraya): to enter concentration in this way is dhyāna-pratimiti.

13) Furthermore, by practicing the dhyāna-pratimiti, the bodhisattva lends his support to the other five pratimiti: this is dhyāna-pratimiti.

[189c] 14) Furthermore, the bodhisattva who, thanks to dhyāna-pratimiti has mastered the superknowledges (abhijñā), in one moment of thought and without going into absorption, is able to pay homage (gāja) to the Buddhas of the ten directions with flowers (puṣpa), incense (gandha), jewels (mani) and all kinds of offerings.

15) Moreover, the Bodhisattva, by the power of his dhyāna-pratimiti, transforms his body in innumerable ways, enters into the five destinies and converts beings there by means of the Dharma of the three Vehicles (yānāvatya).

16) Furthermore, entering into the dhyāna-pratimiti, the bodhisattva expels the bad [desires] and bad dharmas and enters [into the nine concentrations], from the first dhāyuṇa up to naivasaṃjñānikāhāṃsāhjāyatana. His mind, disciplined and supple, practices great loving-kindness (mahāmahāvīra) and great compassion (mahākārūni) in each of these concentrations; as a result of this loving-kindness and compassion, he eradicates the errors committed during innumerable kalpas; as he has obtained the knowledge of the true nature of dharmas, he is commemorated by the Buddhas and the great bodhisattvas.

17) Furthermore, entering into dhyāna-pratimiti, the bodhisattva, by means of his divine eye (dīvacakṣa) contemplates beings plunged into the five destinies of the ten directions; he sees those who have taken birth in rūpadhātu taste the enjoyments (āsavādana) of the dhāyuṇa and then return into a animal destiny (ātivagoti) and undergo all kinds of sufferings; he sees the gods of kāmadhātu in the rivers of seven jewels taking their pleasure among flowers and perfumes and they fall into the hell of excrement (ākāmāpanīraya); he sees wise men (bahuvarṣa) and men learned in the worldly sciences (laukkāka-jñāna) who are incapable of finding the Path fall into the rank of pigs or sheep, without discernment. These various beings thus exchange great happiness for great suffering, great benefit for great ruin, a noble state for a lowly state. The bodhisattva experiences feelings of compassion for these beings which increase little by little until he realizes great compassion (mahākārūni); he does not spare even his life and, in the interest of beings, he practices exertion (vīrya) diligently and seeks Buddhahood.

18) Finally, the absence of distraction and enjoyment is called dhyāna-pratimiti. Thus the Buddha said to Śāriputra: “The bodhisattva dwelling in the virtue of wisdom must fulfill the virtue of dhāyuṇa by being based on the non-existence of distraction and enjoyment.” (P. pātāla, above, p. 984F; bodhisattvamahāsavatvam prajñāpradānāt tīrthā dhyāna-pratimiti pariṣṭhānavyāvāsitaṁ anavadānāt upatyāya).

Question. – What is distraction (vīrya)?

Answer. – There are two kinds of distraction, subtle (ākṣṇa) and coarse (sthitā).

Subtle distraction is of three types according to whether it abounds in attachment (āsaṅga-bahula), pride (abhināma-bahula) or wrong view (deśṭhābula). What is abounding in attachment? Having obtained the bliss of concentration, the ascetic’s mind becomes attached to it and he enjoys the taste (āśūdana). – What is abounding in pride? Having obtained the concentration, the ascetic tells himself that he has attained a very difficult thing and praisess himself (āśūnāma ukāravārya). – What is abounding in wrong view? This is to enter into concentration with the wrong view of the self (ātma-dṛṣṭi), etc.; to make distinctions (prāvīdṛṣṭi) and grasp at characteristics (nimittodgahana) saying: “This is true, the rest is false” (adām evacacum megham abhitān it). These three distractions are subtle distractions. Because of that, one falls out of the concentrations and produces the threefold poison (rāga, dveṣa and mohā) that constitutes the coarse distraction (sthitāśīlaśikṣa).

Enjoyment (āśāhāna) consists of becoming passionately attached with one’s whole mind (okācittas) to the concentration once one obtains it.

Question. – All the afflictions (kleśa) are adherence (abhinivēsa): why do you reserve the name of attachment (āsaṅga) for enjoyment?

Answer. – Because attachment (āsaṅga) and dhāyuṇa resemble each other. How is that? Dhāyuṇa is the fixing of a concentrated mind (saṁghṛhičapratāpāhāna), and attachment also is an exclusive adherence, difficult to eliminate (abhinivēsa). As soon as one seeks dhāyuṇa, one wishes to [190a] obtain it absolutely; becoming attached to it is as natural as pursuing the objects of desire (kāmagunaparyesāṁ). [From this point of view], there is no opposition (virodha) between desire (kāma) and concentration; the ascetic in possession of an absorption is deeply attached to it, does not let go of it, and thus taints his absorption. Just as there is no merit in giving something when one is certain of a reward, so the absorption [is of no value] when one is enjoying its taste and is passionately attached to it. This is why we reserve the name of attachment for enjoyment without resorting to other passions in order to describe it.
CHAPTER XXIX: THE VIRTUE OF WISDOM (p. 1058F)

Sūtra: The Bodhisattva must fulfill the virtue of wisdom by not adhering to any system (prajñāprāmitā paripāramitāvāyāravadharmānabhāvavasamāvadā). 

Śāstra. – Question. – What is prajñāprāmitā?

Answer. – From the first production of the mind of Bodhi (prathamacitotpāda), the bodhisattvas seek the knowledge of all the aspects (sarvākārajñāna), in the course of which they understand the true nature of dharmas: this wisdom is the prajñāprāmitā.

Question. – If that is so, this wisdom should not be called virtue (pāramitā). Why? Because it does not reach the end (na pāram ita) of wisdom.

Answer. – Only the wisdom obtained by the Buddha is the true wisdom; but, as a result of this virtue, the efforts of the bodhisattva are also called virtue, for the effect (kārya) is included in the cause (kārani). Inasmuch as this virtue resides in the mind of the Buddha, it changes its name and is called the knowledge of all the aspects (sarvākārajñāna)1499 but when the bodhisattva, practicing this wisdom, seeks to attain the other shore (pāra), it is called virtue (pāramitā). As the Bodhisattva has already attained the other shore, his wisdom is called knowledge of all the aspects.

Question. – The Buddha, who has destroyed all the passions (kleśa) and impregnations (vāsana) and whose eye of wisdom (prajñākālacakṣus) is pure, can truly understand the true nature of dharmas and this true nature is prajñāprāmitā; but the bodhisattva has not destroyed the impurities (aksahādraśā) and his eye of wisdom is impure; how can he understand the true nature of dharmas?

Answer. – This will be fully explained in the following chapters; here a summary (āṃśikapokhi) must be sufficient. Suppose [two] men walk into the sea; the first just begins to go in whereas the second already touches the bottom. Despite the difference of depth, both are said to have ‘gone into the sea’. It is [190b] the same for the Buddha and the bodhisattva: the Buddha has attained the depth [of wisdom]; the bodhisattva has not destroyed the impurities (akṣiḥādraśā) and whose power is weak, cannot penetrate [into wisdom] deeply. We will see this in the following chapters.

When a person lights a lamp in a dark room, it lights up the objects that all become visible. If a big lamp is the same for the Buddha and the bodhisattva: the Buddha has attained the depth [of wisdom]; the bodhisattva has not destroyed the impurities (akṣiḥādraśā) and whose power is weak, cannot penetrate [into wisdom] deeply. We will see this in the following chapters.

500 For sarvākārajñāna, see above, p. 640F.

501 In place of sarvādhaṃsaśabdhavānvesa there is, in the Pālaśaṅgīti, p. 18; prajñādhaṃsaśabdhavānaldhitāṃ; in the Śāntarakṣita, p. 56: sarvādhaṃsaśabdhavānaldhitāṃ.

502 Pāramitā: derived from the adjective parama, simply means superiority. The etymology pāram ita “that which goes to the other shore” or pāra-miti “that which attains the other shore” is purely fanciful. For the etymology of the word, see Kośa, IV, p. 231; Madh. avatāra, p. 30 (tr. Muséon, 1907, p. 277); Sambhūtanamocana, IX, par. 13; Sūtrālaṃkātra, XVI, p. 101; Samghraha, p. 186; Siddhi, p. 628; T. 1606, k. 11, p. 747c21. – F. W. Thomas, JRAS, 1904, p. 547.

503 For sarvākārajñāna, see above, p. 640F.
The Prajñāpāramitā,
The true Dharma, free of error (aviparita).
Mind, concept, view are expelled,
The elements of speech have been destroyed.

Immeasurable, free of any defect,
Mind pure, always unified:
This is how the venerable one
Sees Prajñā.

Immaculate like space,
Free of speech and designation:
To see Prajñā in this way
Is also to see the Buddha.

Seeing the Buddha, the Prajñā and nirvāṇa
According to the rules,
These three things are identical;
There is no difference among these realities.

Of Buddhas and bodhisattvas
Who carry out the benefit of all beings,
Prajñā is the mother:
She gives birth to them and nourishes them.⁵⁶⁶

[190c] The Buddha is the father of beings
Prajñā is the mother of the Buddha.
Thus, the Prajñā is the grandmother
Of all beings.⁵⁵⁷

The Prajñā is a unique dharma
To which the Buddha applies all kinds of names;
According to the capacities of beings
He applies different sounds.⁵⁵⁸

Of Buddhas and bodhisattvas
Who carry out the benefit of all beings,
Prajñā is the mother:
She gives birth to them and nourishes them.⁵⁶⁶

“HOMAGE to thee, O inconceivable, immense Prajñāpāramitā! With irreproachable members, you are contemplated by the irreproachable ones.”

“Immaculate like space, free of speech and designation; he who sees you in truth sees the Tathāgata.”

“Between you who are so rich in holy qualities and the Buddha, the teacher of the world, honest people see no more difference than between the moon and the light of the moon.”

“Of all the heroes who have dedicated themselves to the good of others, you are the nourisher, the generator and the tender mother.”

“Since the Buddhas, the compassionate teachers of the world, are your own sons, you are, thus, O virtuous one, the grandmother of all beings.”

⁵⁵⁵ Nirvikalpa namas tubhyaṃ
prajñāpāramitāṃ ‘mite,
yā tvam sarvānantarādhi
nirvāṇayair nirākāros.

⁵⁵⁶ Sarvāṃ api viśuddhim
patrītahe nityāntamanām,
pustikā janaśyijī cha
mānā tvam asī vatsalā.

⁵⁵⁷ Yad buddhā lokaguravāḥ
putrās tava kepalavah,
tena tvam asi keśyati
sarvasattvavipīlamahi.

⁵⁵⁸ Vineyam janam āditya
tatra tatra tathāgataḥ,
bhūriśāp tvam evaśī
sānāmamabhir ādyase.
For the person who has grasped the Prajñā
Speech and thoughts vanish,
Like the morning dew evaporates
All at once at day break. 509

The Prajñā has this wonderful power
Of stimulating two types of people,
The ignorant by means of fear,
The wise by means of joy. 510

The person who possesses the Prajñā
Is the king of Prajñā.
He is not attached to Prajñā
And even less to the other dharmas. 511

Prajñā comes from nowhere
Prajñā goes nowhere.
The sage looks for it everywhere
But does not find it. 512

The person who sees Prajñā
Finds deliverance.
The person who does not see Prajñā
Also finds deliverance. 513

The Prajñā is astounding,
Very profound and glorious.
Like a magical object,
It is seen without being visible. 514

“Singular although multiform, you are invoked everywhere under various names by the Tathāgatas, in the presence of beings to be converted.”
509

Prabhāṃ prāpyeva dipātvāno
avajñayohbindavā, tvāṃ prāpya pralaya yānti
dōṣa vādāh ca vādānām.

“Like dew-drops in contact (with starlight) at the blazing rays, the faults and opinions of the theoreticians dissolve at your touch.”
510

Tvām eva trāṣaṇānāṁ
bālānāṁ bhūnaudarāṇāṁ,
ātiṣṭhaṇānāṁ cāsti
vāśeṣāṁ saumyadarāndāṁ.

“In your terrifying aspect, you give rise to fear among fools; in your friendly aspect, you give rise to faith in the wise.”
511

Yasya tvaya apy abhāvaṇgā
tvamāśāya sa añvāte,
tasyāṁha katham anyatra
rāgadevanā bhāvaṇaṇāḥ.

“If he who is clasped to you is not recognized as your husband, how, O mother, would he experience love or hate for another object?”
512

Nāgacchasi kataścit tvām
na ca kucaśa gacchasi,
sthūnāṇaḥ api ca suraṇaḥ
vāḍavaḥīṁ nopalabhyase.

“You do not come from anywhere and you do not go anywhere; in whatever place there may be, you are not seen by the wise.”
513

Tvām eva bhūdvyate pālayaṁ
apālayaṁ api bhūdvyate,
trāvam eva mucyate pālayaṁ
apālayaṁ api mucyate.

“The person who sees you is fettered, the person who does not see you is also fettered; the person who sees you is liberated, the person who does not see you is also liberated.”
514

Aḥo viśeṣayantīyāṁ
gambhūrāśiṣyatevāṁ,
suddhaṁbhūḥkālaṁ mūrya
dṛśyase na ca dṛśyase.

“Oh! You are astounding, you are profound and glorious; you are very difficult to cognize; like a magic show, you are seen and you are not seen.”
The Buddhas, the bodhisattvas
The śrāvakas and the pratyekabuddhas
All derive from the Prajñā
Their liberation and their nirvāṇa.

Their language is conventional:
Having pity for all beings,
They speak of dharmas in metaphors;
Speaking [about the Prajñā], they say nothing.

The Prajñāpāramitā
Is like the flame of a great fire:
Ungraspable from any direction,
Escaping from any grasp,
It is called ungraspable.
The taking of it when it is ungraspable
Is what the grasping of it consists of.

The Prajñā is unchangeable
And surpasses any speech.
It occurs unceasingly.
Who can praise its qualities?

Although the Prajñā cannot be praised
I can praise it now.
Even without having escaped from this land of death,
I have already found the way out (niḥsarana).

Who here is able to praise you, you who are without characteristic or nature? You surpass all praise, you who have no support anywhere.

“But, since there is conventional language, we are pleased and reassured to have praised you verbally, you who surpass all praise.”
CHAPTER XXX: THE CHARACTERISTICS OF PRAJÑĀ (p. 1066F)

I. ‘GREAT’ PRAJÑĀ

Question. – Why is the Prajñápāramitā the only one to be called ‘mahā’, while the other pāramitās are not?

Answer. – Mahā, in the language of the Ts’in. means great; Prajñā means wisdom; Pāramitā means coming to the other shore (pāram īta). It is called pāramitā because it reaches the other shore (pāra) of the ocean of wisdom, because it reaches the end (anta) of all the wisdoms (prajñā) and attains its summit (nīṭāṭgatā). In all the universes (lokadhātu), the Buddhas of the ten directions (daśadīś-) and the three times (ryādhvan) are the greatest, then come the bodhisattvas, the pratyekabuddhas and the śrāvakas; these four kinds of great individuals are born from Prajñāpāramitā; this is why it is called great.

Furthermore, the Prajñāpāramitā is worth a great fruit of retribution (mahāvipākahalā) to beings, an immense (apramāṇa), indestructible (aśāya), eternal (niśaya) and unchangeable (avikāra) fruit, namely, nirvāṇa. The other five pāramitās do not have such power for, without the Prajñāpāramitā, the virtues of generosity (ādana), etc., can give only fruits of worldly retribution (laukikavipākahalā): this is why they are not called great.

II. PRAJÑĀ AND THE PRAJÑĀS

Question. – What is the Prajñā?

Answer. – The Prajñāpāramitā encompasses (samghrutī) all the wisdoms (prajñās). Why? The bodhisattva who seeks Buddhahood must practice (śīks) all the dharmas and acquire all the prajñās, i.e., the prajñās of the śrāvakas, the pratyekabuddhas and the Buddhhas.

1. Prajñā of the śrāvakas.

519 For the etymology of pāramitā, see above, p. 1058F, n. 2. 520 Here the Mppi lists the various prajñās characterizing the Path of the śrāvakas in its various phases:

1) The samābāmārga, “path of accumulation of merit” and the prajñāpāramārga, “preparatory path”, are characterized by the nivātanāvikāśāṇa, acquisition of the roots of good (kulaśāla), acquisition of noble lineages (āryavāna), meditation on the disgusting (āśubhaśāvānti), meditation on the disgusting (āśubhaśāvānti), meditation on the disgusting (śūnyatāsvaṁśānti), foundations of mindfulness (māraśūnyatāsvaṁśānti), and finally, acquisition of the four roots of good leading to penetration (nīrvedhābhūya). These last constitute the preparatory path par excellence; they are studied in Kośa, VI, p. 163 seq.

2) The darśanāmārga, “path of seeing the truths” and the bhāvānāmārga, “path of meditation” are characterized by the śaṅka knowledge.

a. The darśanāmārga consists of eight moments of patience (kāṣaṇi) and eight moments of knowledge (ijāna) in order to arrive at full understanding (abhisamaya) of the four noble truths (by reason of four moments for each truth).

b. The bhāvānāmārga has as result the destruction of the nine categories of passions of each of the nine levels: kāmadhūta, four dhālas and four dṛṣṭasamāpattis. The destruction of each category of passions involving two moments – a moment of abandoning (prahāna or anantānyapāramārga) and a moment of deliberance (viniścānakāra) – the ascetic destroys the totality of the passions at the end of 144 moments. The 143rd moment, by means of which the ascetic abandons the ninth category of the passions of the ninth level (called nivātapiṇḍāntasamāhāya or bhāvāga), bears the name of vajropanamāṃḍāla (cf. Kośa, VI, p. 228). The 144th moment is a viniścānāmārga that makes the ascetic an arhat or aśāka.

3) The nīṭānāmārga “final path”, attained by the arhat, is characterized by the aiṣṭika knowledge, the main ones of which being the knowledge of the destruction of the defilements (āivākovāṣṭājāna) and the knowledge of the non-production of defilements (āivāsamāṣṭājāna): they are defined in Kośa, VI, p. 230 seq.

For more details on the śrāvaka path, see Kośa, V, pp. IV-XI; Obermiller, Doctrine of P.P., p. 18-26.

106 These prajñās are of three kinds according to whether they belong to the śaṅka (the saint who is not an arhat), the aśāka (the saint who is an arhat) or someone who is neither śaṅka nor aśāka (naiśvānityakaśānāśaṅka).
2. Prajñā of the pratyekabuddhas.

Question. – If it is the same for the state of pratyekabuddha, why do you make a distinction between śrāvaka and pratyekabuddha?

Answer. – Although the final state may be of the same type, the knowledges used are different. At the stage where the Buddhas do not appear and the Buddhadharma has disappeared, the pratyekabuddhas, by reason of previous causes (pārvajaṇamukhetapravāya), alone produce wisdom without having heard it from others; it is by means of their own wisdom that they obtain the Path.

Thus the king of a country had gone for a walk in his garden. In the cool morning, he saw how the flowers and fruits of the forest trees were beautiful and desirable. He ate some and fell asleep. His wives and courtusans, walking together to gather flowers, wrecked the forest trees. The king woke up, saw the [191b] destruction and said to himself: “The entire world is transitory (anītya) and perishable like this forest.” As soon as he had this thought, the mind of the pure path (anabhavamārga) arose in him; he cut all the fetters (samyojana) and attained the state of pratyekabuddhahood. Endowed with the six superknowledges (abhijñā) he went flying to a solitary forest. – There are other stories of this kind. The merits (puṇya) and vows (pranidhāṇa) of previous lifetimes activate a fruit of retribution (vipākaphala) and, in the present lifetime, it is enough for a pratyekabuddha to see a very minor event in order to realize the state of pratyekabuddha. This is what he difference consists of.

Furthermore, there are two kinds of pratyekabuddhas:521 the one who is enlightened by himself and the one who is enlightened as the result of an event (nidadā). We will give an example of the pratyekabuddha enlightened following an event. The one who is enlightened by himself is he who attains wisdom by himself during the present lifetime without learning from another; this is the pratyekabuddha enlightened by himself when the Dharma have disappeared, they realize the quality of arhat by themselves. Cf. Mahāvyutpatti, no. 1007; Kośa, III, p. 195.

Therefore there are two kinds of self-enlightened pratyekabuddhas: i) First he was a śāsaka, born among humans; at a time when the Buddha and his Dharma had not yet disappeared, he was a stotālaṇa; since then, at the end of seven lifetimes without an eighth, he himself attains Bodhi. This person is not called Buddha, is not called arhat; he is a minor pratyekabuddha no different from the arhats. – ii) There are also pratyekabuddhas who are not like Śāriputra or the other great arhats; these great pratyekabuddhas, during one hundred great kulpas, have practiced the qualities and increased (vardhanā) their wisdom; they have some of the thirty-two marks [of the Great Man]: thirty-one, thirty, twenty-nine or even one single mark; in their wisdom they prevail over the nine kinds of arhats; they are able to penetrate the general characteristics (sāṁdhyalakṣaṇa) and the specific characteristics (bhinnaḷaṇaṇa) inherent in the profound dharmas (gambhīrādharma); they cultivate (bhikṣayanti) the absorptions (saṇmāppati) for a long time and are always pleased with solitude. They are called great pratyekabuddhas for all these characteristics. This constitutes the difference.

3. Prajñā of the Buddhas and bodhisattvas.

[The bodhisattvas] who seek buddhahood make the following vow (pranidhāṇa) as soon as the first production of the mind [of Bodhi] (prathamachittotpāda): “I wish to become Buddha, to save all beings, to attain the attributes of the Buddhas, to practice the six pāramīths, to destroy Māra’s army and the klesias, to obtain omniscience (sarvaśānta) and to realize the state of Buddha.” Until they enter into nirvāṇa without residue (nirupadhaśeṣvinivānā), they observe their initial vow. From that moment on, all their wisdoms (prajñā) and all their knowledges (jñāna) of general characteristics (sāṁdhyalakṣaṇa) and specific characteristics (bhinnaḷaṇaṇa) are called Prajñā of the Buddhas.

[The Prajñāpāramitā] which cognizes deeply the three kinds of prajñā [prajñā of the śrāvakas, of the pratyekabuddhas and of the Buddhas] is properly called Prajñā that goes to the end (pāram itā) of all the wisdoms.

4. Prajñā of the heretics.

Question. – As you say, Prajñāpāramitā must penetrate deeply all the wisdoms, mundane (laukika) as well as supramundane (lokottara). Among all the wisdoms that it fully exhausts, why do you mention only the wisdoms of the three Vehicles (wisdoms of the śrāvakas, pratyekabuddha and Buddhas) and say nothing of other wisdoms?

Answer. – In the three Vehicles, it is a matter of true wisdoms. Elsewhere, it is false wisdom. Even though the bodhisattva has cognizance of the latter, he does not particularly cultivate them. Just as sandalwood (candana) is found only on Mount Mo li (Malaya), so every good expression (saṃhāsa) that is found elsewhere than [in the three Vehicles] all come from the Buddhadharma,522 but they are not the Buddhadharma. When first heard, they seem excellent, but long [191c] afterwards they are revealed as harmful. It is like the milk of the cow (gośātra) and that of the ass (aivantarśātra): they both have the same color, but the cow’s milk when churned gives butter (surpa) whereas the ass’s milk when churned gives

---

521 The text distinguishes two kinds of pratyekabuddhas, namely, those who live in a group (vargacālanā) and those who live alone, like a rhinoceros (khasogāvindālaṇa).

522 This idea has already been developed above, Tattvā, I, p. 84F.
urine (mūtra). It is the same for the words of the Buddha and the words of the heretics (tīrthika): insofar as they teach non-killing, non-stealing, having loving-kindness and compassion for beings, concentrating the mind (cittasamgrahana), renouncing desires (vairāgya) and contemplating emptiness (śūnyasamprajñā), they are similar; but the heretics’ words, seemingly excellent at the beginning, reveal themselves at the end to be completely false.

[1. Falsity of heretical morality.] – All the heretical systems are attached (sakta) to the view of self (ātmadya). If the ātmān really existed, one would come up with the following alternatives: it should be either destructible or indestructible. If it were destructible, it would be like ox-hide (go-carman); if it were indestructible, it would be like space (ākāśa); in both cases, there would be no fault in killing it and no merit in sparing it.

a. If it were [indestructible] like space, rain and dew would not wet it, wind and heat would not dry it out; it would be eternal (niśyā). If it were eternal, suffering (dukhka) would not torment it and happiness (sukha) would not delight it. The ātmān being insensitive to suffering and happiness, one would neither avoid suffering nor procure happiness.

b. If it were destructible like ox-hide, it would be destroyed by wind and rain; destructible, it would be transitory (aniśyā); transitory, it would escape from sin (āpatti) and merit (punya).

The teaching of the heretics being like that, what merit would there be in non-killing? What fault would be committed by killing living beings?

[2. Falsity of the heretics’ concentrations]. – So be it! The moral prescriptions of the heretics show the defects that you say. But what about their dhyānas and their wisdom (prajñā)?

Answer. – The heretics who pursue dhyāna with the notion of self (ātmacittā) and who are full of desire (āsya), wrong views and pride (abhīmāna), do not reject all the dharmas; consequently they do not have true wisdom.

Question. – You said that heretics contemplate emptiness. In contemplating emptiness, they do not reject all dharmas; why do you say then that they do not reject all dharmas and consequently they do not have true wisdom?

Answer. – In contemplating emptiness, heretics grasp at the characteristic of emptiness (dharmaśānyātā); they do not accept the emptiness of self (ātmastānyātā) for they are attached to the wisdom contemplating emptiness.

Question. – The heretics (like the Buddhists) possess the absorption of non-discrimination (asamjñāsamāpatti) where mind (citta) and mental events (caitra) are destroyed. By reason of this destruction, they can no longer commit the fault of grasping at characteristics (nimittodgraha) or being attached to wisdom (prajñākṣaṇa).

Answer. – The absorption of non-discrimination has enough power to destroy the mind, but it does not have the power of true wisdom. Moreover, the heretics identify this absorption of non-discrimination with nirvāṇa and do not know that it is a composite state: this is why they fall into error (viparyyāsa). In this absorption, even though the mind is temporarily destroyed, it reappears when it encounters (favorable) causes and conditions. Thus, when a person is in deep dreamless sleep, his mind and his awareness (sānjñā) are not functioning, but they reappear after sleep.

Question. – We accept that the absorption of non-discrimination [as the heretics conceive it] presents the defects that you say. Nevertheless, they still possess the absorption of neither discrimination nor non-discrimination (naivasamjñāhāsasamāpatti) in which there is no longer any false notion allowing, as did the preceding absorption, the confusion between non-discrimination and nirvāṇa, for, in this case every concept (sānjñā) has disappeared by the power of wisdom.

Answer. – No! In this absorption there is still concept;[522] but, as it is subtle (sūkṣma), it is not considered. If there is no more concept, why do the Buddha’s disciples still seek the true wisdom [instead of this absorption]? In the Buddha’s system, the consciousness that subsists during the absorption of neither discrimination nor non-discrimination rests on the four aggregates [inherent in every absorption].[523] These four skandhas, which depend on causes and conditions (bhenganṛtyaya), are transitory (aniśyā); being transitory, they are painful (dukhka); being transitory and painful, they are empty (śūnya); being empty, they are without self (anītā); being empty and selfless, they should be rejected (kṣaya). By becoming attached to this wisdom, you will not obtain nirvāṇa.

The caterpillar (ṭrṣṇaśāyaḥ) puts out its front foot before pulling back its hind foot; when it comes to the edge of the leaf on which it is creeping and there is no further place it can go on to, it moves back.

523 See above, p. 1034F.

524 Namely, the four non-material skandhas, vedānta, sāνjñā, samskāra and viṣākā. See above, p. 1032F, n. 2.

525 Cf. Bhiṣadīr, Up. IV, 3: Tad yathā trṣṇaśāyaḥ trṇayāntam gataḥ. anyaṃ abhinanda abhāva, atmanam upasamvartati: “Just as a caterpillar coming to the end of a blade of grass, draws back for a new advance...” (noted by P. Demiéville).
in the rôle of a middleman. – 5) When it is cold, it is permitted to drink liquor made from crystallized honey and, in the sacrifices to the gods, it is permitted to take one or two drops of wine. – In the Buddha’s Dharma, this is not permitted. 1) Out of loving-kindness (maitri) and equanimity (samādhi) towards all beings, it is forbidden to take the life of even an ant, the more so a man. – 2) It is forbidden to take a needle (sīkā) and thread (santu), even more so, a valuable object. – 3) It is forbidden to touch a courtesan (veyā), the more so another man’s wife (parakalāra). – 4) It is forbidden to lie as a jest, the more so to make a (real) lie. – 5) It is forbidden to drink any wine at any time, the more so when it is cold and during sacrifices to the gods. The distance between the heretics and the Buddha’s Dharma is like the distance between heaven and earth.

The law of the heretics is a generating source for passions (kśiṣamaṇthaṭṭāka); the Buddha’s Dharma is the place of destruction of all the passions: this is the great difference.

### III. THE PRAJÑĀ AND THE TEACHING OF THE DHARMA.

The Dharma of the Buddhas is immense, like an ocean. According to the dispositions of beings, it is preached in various ways:527 sometimes it speaks of existence and sometimes of non-existence, of eternity or of impermanence, of suffering or of bliss, of self or non-self; sometimes it teaches the diligent practice of the threefold activity [of body, speech and mind] that embraces all the good dharmas (sarvakāṣṭaādharmaṃṣaṃgāthaḥ), sometimes it teaches that all dharmas are inactive by essence. Such are the many and various teachings: the ignorant who hear them take them to be a perverse error; but the wise man who enters into the threefold teaching of the Dharma (trīdha dhammaparyāyaḥ) knows that all the Buddha’s words (buddhavacana) are the true Dharma (saddharma) and do not contradict one another.

192b) What are these three teachings (paryāya)? = 1. The teaching of the Piṭaka; 2. the teaching of the Abhidharma; 3. the teaching of emptiness (īśana).

#### 1. The teaching of the Piṭaka.

What is the teaching of the Piṭaka, etc.? – The Piṭaka contains 3,200,000 words; when the Buddha was still in the world, it was composed by Ta Kia tchan (Mahākhyāyanā).528 After the Buddha’s parinirvāṇa, the length of man’s life diminished, the strength of his intellect decreased and people were unable to recite the Piṭaka fully; then the individuals who had attained the Path composed a summary in 384,000 words.

For the person who enters into the Piṭaka teaching, there are endless discussions (śivād̐a) for all kinds of different teachings (nāṇuśivādhaṣṭānā), such as teaching by implication (anuvartana), teaching by opposition (pratipākṣa), etc.

527 This subject has been treated above: Tissā, I, p. 32F, n. 2.

528 This is Mahākhyāyana, author of the Petakopadeśa and not Kātyāyana, author of the Mahāprajñāpaññā. See above, Tissā, I, p. 109, n. 2; p. 113.

1) Teaching by implication (anuvartanaparyāya). – The Buddha in a stanza said:

Avoid all sin, practice the good,

Purify one’s mind: this is the teaching of the Buddhas.529

In this stanza, the Buddha should have said: “[Purify the mind] and the mental events (laksana) and the same object (dhamana) [as the mind].”

When the Buddha speaks about the four foundations of mindfulness (sṁyCAPŚhānā), he does not mean to separate them from four right efforts (samyālpadhānā), the four bases of miraculous power (taddhīpaṭā), the five senses (indriya) and the five powers (bala). How is that? In the four foundations of mindfulness, the four kinds of energies are the four right efforts; the four kinds of concentrations (samādhiḥ) are the four bases of miraculous power; the five kinds of good dharmas (kuśala dharma) are the five senses and the five strengths. Although the Buddha does not mention these associated subjects and only speaks of the four foundations of mindfulness, we should know that he has already dealt with these other subjects.

It also happens that, of the four noble Truths (sabduṭṭhās), we should know that he has already dealt with these other subjects.

1) Teaching by implication (anuvartanaparyāya). – The Buddha in a stanza said:

Avoid all sin, practice the good,

Purify one’s mind: this is the teaching of the Buddhas.529

In this stanza, the Buddha should have said: “[Purify the mind] and the mental events (laksana) and the same object (dhamana) [as the mind].”

When the Buddha speaks about the four foundations of mindfulness (sṁyCAPŚhānā), he does not mean to separate them from four right efforts (samyālpadhānā), the four bases of miraculous power (taddhīpaṭā), the five senses (indriya) and the five powers (bala). How is that? In the four foundations of mindfulness, the four kinds of energies are the four right efforts; the four kinds of concentrations (samādhiḥ) are the four bases of miraculous power; the five kinds of good dharmas (kuśala dharma) are the five senses and the five strengths. Although the Buddha does not mention these associated subjects and only speaks of the four foundations of mindfulness, we should know that he has already dealt with these other subjects.

It also happens that, of the four noble Truths (sabduṭṭhās), we should know that he has already dealt with these other subjects.


The Sanskrit version in Mahāvastu, III, p. 420: Sambhaṭṭaṭṭa ataraṇaṃ kuśala ānupasampadā sacittaparyayādhaṃ etam buddhaṃ vāsamann.

530 This is the Buddhist “credo”: “Te dhammā hetupabhavā” already cited above, p. 631F.
In this stanza it is a question only of three truths [truth of suffering, its origin and its destruction], but it shall be known that the [fourth truth], the Truth of the Path (sīla, samādhi and pāni), is [implicitly] contained therein, for it is not in contradiction (virodha) with the preceding ones. In the same way, when a man violates a rule, [it is understood] that his entire family will undergo the punishment. These are similar things that are called ‘teaching by implication’.  

2) Teaching by contrast (pratipakṣaparāyasyā). – Sometimes the Buddha speaks only of the four errors (vipāryūṣas): taking as permanent (niyata) that which is impermanent, taking as happy (sukha) that which is painful, taking as self (ātman) that which is not the self, taking as pure (tiṣṭha) that which is impure.531 Although on this occasion the Buddha says nothing about the four foundations of mindfulness [which are antidotes to the four mistakes], it is necessary to know of what these four foundations of mindfulness consist. If somebody tells you about a remedy (bhaṣayaya), it is that you already know the sickness (vyādhī) or, if somebody speaks to you about sickness, it is that you already know the remedy. – If the Buddha speaks of the four foundations of mindfulness, know that he has already spoken of the four mistakes, and that the four mistakes are errors (mithyālakṣana); if he speaks of the four errors, know that he has already spoken about the fettors (samyojana). Why? Speaking about the root (mūla) is to already know the branches that come from it. – The Buddha also said that the whole world is infected by the three poisons (trīvīta); when he speaks of the three poisons [rāga, dveṣa and moha], we should know that he has already spoken [192c] about the eightfold Path and its three parts [śīla, samādhi and pāñca]. When he speaks of the three poisons, we should know that he has already treated the poisons of all the passions (svarūkṣetriśa), namely, the five kinds of thirst (trīvīta) that constitute the poison of rāga, the five kinds of anger (krodha) that constitute the poison of dveṣa, and the five kinds of ignorance (avijñātā) that constitute the poison of moha. Wrong views (mithyādṛṣṭā), pride (abhināma) and doubt (vicikirita) depend on ignorance (avijñā), and all these fettors (samyojana) are part of the threefold poison. How are they to be destroyed? By means of the eightfold Path with its three parts [śīla, samādhi and pāñca]. When the Buddha speaks of the eightfold Path, we should understand that he has already spoken of the thirty-seven wings of enlightenment (buddhāṣṭikānukaraṇa). All these subjects treated in this way are called ‘teaching by contrast’. The teachings of this type are called Teaching of the Pitaka.

2. The Teaching of the Abhidharma.

What does the teaching of the Abhidharma mean? Sometimes the Buddha himself defined the meaning of the dharmas [that he was teaching], sometimes he was content to give their names (nāma) and his disciples explained the meaning by all kinds of descriptions. Thus, the Buddha said: “If a bhikṣu is unable to correctly understand conditioned dharmas (samkṣetradharmas) and if he wants to obtain the supreme worldly dharmas (laṅkikāgadharma), that will be impossible for him. If he has not obtained the supreme worldly dharmas and he wants to enter into the perfect state (sāmyakṛna), that will be impossible for him. If  

he has not entered into the perfect state and he wants to become a srotasāgāra, a sakkajātikā, an anāgāmin or an arhat, that will be impossible for him. On the other hand, if a bhikṣu understands correctly conditioned dharmas, he will have the possibility of obtaining the supreme worldly dharmas; if he has obtained the supreme worldly dharmas, he will enter into the perfect state; if he enters into the perfect state, he will certainly have the possibility of becoming srotasāgāra, sakkajātikā, anāgāmin, or arhat.”532 This is the direct statement of the Buddha; but he did not define the characteristics (lakṣana) and the meaning (artha) of these supreme worldly dharmas. To say what world (dharma) they belong to, what is their cause (hein), their object (lāmamana) and their fruit of retribution (vipākaphala); to make known, apart from these supreme worldly dharmas, the various practices (citta) of the śīraṇa up to his reaching nirvāṇa without residue (nirupadādhisamānyavān); to analyze one by one the characteristics and meaning of the dharmas is what is called the Teaching of the Abhidharma.

3. The teaching of emptiness.

The teaching of emptiness is the emptiness of beings (pudgalasamānyavān) and the emptiness of dharmas (dharmaśīlānyavān).533

531 In the Prajñā system, the higher (adhināma) laṅkikāgadharma consists of the absence of concept due to the concentration, all dharmas having ceased to exist for the bodhisattva (sarvadharmaśādikānukaraṇena samādhī avikalpam): cf. Palacavāmiśrī, p. 145; Obermiller, Doctrine of P., p. 36; Analysis, I, p. 75. In possession of the laṅkikāgadharma, the ascetic enters into the Path of seeing (sarvadharmaśādikānukaraṇena samādhī avikalpam) and if he wants to obtain the supreme predestimation (nirvāṇa) for nirvāṇa (samyojana = nirvāṇa), cf. Kośa, VI, p. 180-182. The theory of the laṅkikāgadharma has not been formulated clearly in the canonical scriptures; however, the scriptural text cited here by the M̄ppī, contains a rough outline. This text may be compared with a passage of Sannyutta, III, p. 225, which says: Yo bhūtakarunāma evam evam addhāhantīn adhīmucati... okanto sammaṭṭhīnokanto sappapiṭihāsānokanto okanto vijatu patha(janah)ānabhinin. abhibho tam kammam catvā nirvāṇa vā tiručcā massayam vā pettiyavā vā upajjeyo. abhibho ca taṁ kālam khamo yāva na sotipatṭipahāma saccikaṁ: “He who believes and accepts these doctrines [according to which all dharmas are transitory (anicca), changing (viparitāni), and perishable (abhitthabhāvāni)] has entered into predestimation for nirvāṇa, has entered into the level of good people and has escaped from the level of worldly people. He is incapable of committing a deed that would cause him to be reborn in hell or among animals or among pretas. He cannot die without realizing the fruit of entering into the stream.”

532 The theory of the nirvāṇabhāgīyas and the laṅkikāgadharma was first formulated in clear terms in the Abhidharma. The Hänspratthāna of Kāśyapa begins with a study of the laṅkikāgadharma: cf. T 1544, k. 1, p. 918 (tr. L. de La Vallée Poussin, Pāliya, cited in Hänspratthāna, Mélanges Léonard, II, p. 323-327). The theory has already been taken studied in the treatises of the Sarvavītsadīn-Vaibhakṣus, as well as in all the works of the Greater Vehicle: see the bibliography on the nirvāṇabhāgīyas in Sangrahā, p. 34.

533 We may recall that the emptiness or śīlānyavān both refer to dharmas: 1) no dharma is in any way pudgalasamānyavān; 2) no dharma is absolutely a dharma = dharmaśīlānyavān. Both Vehicles agree on the pudgalasamānyavān, but the Greater Vehicle alone formulates the dharmaśīlānyavān clearly.
[1. Emptiness of beings in the Lesser Vehicle]. – Thus, in the P’ìn p’o so lo wang ying king (Bimbhāsrārājapratyudgamanasthāira), the Buddha said to the great king: “When matter (rūpa) arises, it arises from emptiness (śūnya) alone; when matter perishes, it perishes into emptiness alone. When the formations (samskāra) arise, they arise from emptiness alone; when the formations perish, they perish into emptiness alone. There is no soul (ātman) there, no individual (pudgala), no spirit (jīva). There is no individual who goes from the present existence (sahajamana) to the future existence (aparajamana); there is only a nominal and conventional being (nāmaśankkexasaṅkata) resulting from a complex of causes and conditions (hetupratyayasaṅgairī). Worthily people (pratyagāna) and fools (mohaparaya) pursue a name (nāman) in the search for reality.” The Buddha proclaimed the emptiness of beings in sūtras of this type.

[2. Emptiness of dharmaśas in the Lesser Vehicle]. – Let us move on to the emptiness of dharmaśas:

However, the Mādhyamikas are of the opinion that the dharmaśaśāyañātī is already taught in the sūtras of the Lesser Vehicle; cf. Madh., avatāra, p. 19 (tr. La., Museon, 1907, p. 268; Madh. vṛtti, p. 41; Bodhisayarāśaśa, IX, 49; Pañjikā, p. 442; T’uṭṭaśi, I, p. 370-371F. The Viśālānāṭh, on the other hand, think that the saints of the Lesser Vehicle did not go above the level of knowing the emptiness of dharmaśas: cf. Siddhi, p. 590. 534 The Bimbhāsrārājapratyugamanaśthāira was spoken on the occasion of the second meeting between the Buddha and the king of Magadha. To the references given above (T’uṭṭaśi, I, p. 308F) add T’uṭṭya yi a han, T 125, k. 26, p. 694a-696a; P’in’i so lo yang ti lo konyang king, T 133, p. 855c-857a. 535 Cf. Tchong a han, T 26, no. 62, k. 11, p. 498b: “The Viśālānaṭhānaṇas who have understood nothing take the Self for their own and become attached to the Self. But there is no Self (ātman) and there is no ‘mine’ (ātman). The Self is empty and ‘mine’ is empty. Dharmaśas arise as soon as they arise, perish as soon as they perish, all as a result of causes (hetupratyayā). Union produces suffering. If there were no causes, all suffering would cease. All arising depends on causes. When they enter into contact with one another, dharmaśas arise from the union.” – For other versions, see Waldschmidt, Bruchstüke, p. 126-128.

a. In the Ta’ k’ong king (Mahāsināyattāśūtra), the Buddha said: “The twelve causes (dvādaśa niḍāna) go from ignorance (avidyā) to old age and death (jārāmarana). The person who asks what is old age and death or to whom does old age and death belong has erroneous view (mithyādṛṣṭī). And it is the same [for the other causes, namely: birth (jīva), the act of becoming (bhava), attachment (upādāṇa), thirst (rṣṣī), sensation (vedanā), contact (sparśa), the six internal bases of consciousness (sāttvāntama), name and form (nāmanara), consciousness (viśyāhā), the formations (samskāra) and ignorance (avidyā)]. If someone thinks that the vital principle is the same as the body (sa jīva tatt [193a] charitra) or if someone thinks that the vital principle is different from the body (arña jīva tīvra charitra), the two opinions, although different, are both wrong view. The Buddha said: “That the vital principle is the same as the body, that is wrong view, unworthy of my disciples; that the vital principle is different from the body, that also is wrong view, unworthy of my disciples.” In this sūtra, the Buddha proclaims the emptiness of dharmaśas (dharmaśaśāyañātī). If someone asks “To whom does old age and death belong?”, they should know that this question is wrong (mithyā) and that there is ‘emptiness of beings’ (pudgalasāyañātī). If someone asks “What is old age and death?”, they should know that this question is wrong and that there is ‘emptiness of dharmaśas’ (dharmaśaśāyañātī). And it is the same for the other [members of the causal chain] up to and including ignorance (avidyā).

536 Under the title of Ta’ k’ong king, the Māpī refers here to the Avijñaptītāśūtra in the Samantabhadra, II, p. 60-63 (cf. Tsa a han, T 799, p. 357, k. 14, p. 99-100). Having formulated the doctrine of the twelve causes, the sūtra continues: Katamam na kha bhante jārāmaranam, kassa ca paṇidatā jārāmarananti – no kallo bhagārav anu, Bhagārav asvav, Katamam jārāmaranam kassa ca paṇidatam jārāmarananti iti v bhikkhu yad vo devadāya, aṭṭhānam jārāmaranam abhass ca, paṇidatam jārāmarananti iti v bhikkhu yad vo devadāya, aṭṭhānam evam ekattam yuṣṭham eva nām, Tam jīvan tu na samāttam aṭṭhānam satt bhavacarṣitavat na hoti, aṭṭhānam sarvati v bhikkhu dīghāsu-bhavacarṣitavat na hoti. Ete te bhikkhu ubho ante upāyantam abhissam Thāggho dhamman duxi Jātāpaccayā jārāmarananti: “Someone asks the Buddha: What then, O Venerable One, is old age and death and to whom does old age and death belong?” – This question is not correct, answered the Bhagavat. If, O monk, someone asks: “What is old age and death and to whom does old age and death belong?” or if someone says: “Old age and death is one thing and the person to whom old age and death belong is another thing”, these two phrases have the same meaning but with different sounds. If, O monk, someone thinks that the vital principle is the same as the body, the religious life is not possible; but if someone thinks that the vital principle is different from the body, the religious life is not possible either. Avoiding these two extremes, O monk, the Thāghgha teaches a true Path by way of a middle way, [by simply saying] that old age and death have birth as cause.” – Next, the sūtra critiques the other members of the causal chain in the same words. In this sūtra the Māpī sees the affirmation of the twofold emptiness: the emptiness of dharmaśas, because it is wrong to ask to whom does old age and death belong. However, the dharmaśaśāyañātī is more clearly taught in other sūtras of the Lesser Vehicle: the Nalakāḷānāṭī (Samyutta, II, p. 112) teaches that old age and death, as the other members of pratyayasampāda, is not produced by oneself (sanyātama), produced by oneself and another (sanyātataca prāmāṇīkata) nor produced spontaneously without action by oneself or by another (asayaṁdūrom aparvaśāraṇam adhiścita samyagvān). – The Phannasattā of the Samyutta (cf. T’uṭṭaśi, I, p. 358F, 370F) proclaims the emptiness of the five skandhas in a very vivid way. – Finally, the Kołpamānāṭī (cf. T’uṭṭaśi, I, p. 64F, n. 1) enjoins the rejection of dharmaśas.
b. Furthermore, in the Fun wang king (Brahmajālasūtra), the Buddha defined the sixty-two wrong views (dytigata): “To say that the self and the world are eternal (ādibhava loke cātmana ca) is wrong view; to say that the self and the world are non-eternal (asādībhava loke cātmana ca) is wrong view; to say that the self and the world are both eternal and non-eternal (ādibhava ca satībhavata ca loke cātmana ca) or that the self and the world are neither eternal nor non-eternal (naiva ādībhava naivatva cātmana cātmana ca), all of that is wrong view.” This is why we know that all dharmas are empty and that this is the truth.

Question. – To affirm the eternity of the self is wrong view. Why? Because the self does not exist in its own nature (svabhāva). – To affirm the eternity of the world is also wrong view. Why? Because the world is certainly non-eternal and it is erroneously (viparyśa) claimed to be eternal. – To affirm the non-eternity of the self is also wrong view. Why? As the self does not exist in self-nature, it cannot be proclaimed to be non-eternal. – On the other hand, to affirm the non-eternity of the world is not a wrong view. Why? Because all conditioned dharmas (samskṛtadharma) are non-eternal in their true nature.

Answer. – If all dharmas are truly non-eternal, why does the Buddha say that the non-eternity of the world is wrong? By that, we can understand that the world is not non-eternal.

Question. – However, the Buddha said, in several places, that the contemplation (samaṇapuṇyayānō) of the non-eternal (āntitya) painful (dukkha) empty (ājñāya) and non-self (anatman) nature of conditioned dharmas (samskṛta) allows a person to obtain the Path. Why do you claim that the non-eternity of the world is to be ranged among wrong views?

Answer. – If the Buddha spoke of the non-eternity elsewhere, he also spoke elsewhere about the indestructibility (anirodha).

[Mahānāmasutta]. 539 - Thus, Mo ho nan (Mahānāma), king of the Śākyas, went to find the Buddha one day and said to him: “The population of Kapilavastu is great. Sometimes it happens, when I meet a runaway chariot, an excited horse, a mad elephant, or people who are quarreling, that I no longer think about the Buddha. Then I say to myself: “If I were to die at this moment, where would I be reborn?” The Buddha said to Mahānāman: “Don’t be afraid, fear not; you are not going to be reborn in the unfortunate destinies (duragati), but you will certainly be reborn in the blissful abodes (suṣṭhabhūtra). Just as a tree that has always leaned to the east will, when it is cut down, necessarily fall in the eastern direction so, on the dissipation of the body after death, the honest man whose mind (citta), spirit (manus) and consciousnesses (vijñānā) have for a long time been perfumed (purūṣhāvita) by faith (ṣraddhā), morality (śīla), learning (jñāna), generosity (tīra) and wisdom (prajñā), will certainly find his benefit (vītīṣeṣagāmin) and will be reborn above (ādībhātvyādīnaḥ) in the heavens.”

If, as you say, all dharmas, arising and perishing from moment to moment (ābhasikāhitā), are non-eternal, why does the Buddha say that by perfuming the mind with all the virtues (ājñāya), you will certainly obtain high rebirths? This is why we know that [dharmas or the world] are not non-eternal in nature (aśāśvatasvabhāva).

[193b] Question. – If non-eternity does not exist, why did the Buddha speak about it?

Answer. - The Buddha preached the Dharma according to the needs of beings; [as you say], all dharmas, arising and perishing from moment to moment (ābhasikāhitā), are non-eternal, why does the Buddha say that by perfuming the mind with all the virtues (ājñāya), you will certainly obtain high rebirths? This is why we know that [dharmas or the world] are not non-eternal in nature (aśāśvatasvabhāva).

538 E.g., Sanyutta, V, p. 345: Idha trim, Dīghāvā, saṃsāra-nirvānāriṇaṃ avayām naṃ gati, avicāra đhāvanānilāḥ dūkhān uccatávatiḥ pahānaḥ pahāṇaḥ väyāsaḥ nipahānaḥ śīla.
539 Mahānāmasutta, the various recensions of which show interesting variations: cf. Sanyutta, V, p. 269-271 (tr. Woodward, Kindred Sayings, V, p. 320-321); Koša, III, p. 95, and Kośavyākhyā, p. 303, l. 32: Māyāsa khañ caññān caññān gotacent, etc.; Tua a han, T 99, no. 950, k. 33, p. 237b-c; T 100, no. 155, k. 8, p. 432b, Tseng yì a han, T 125, k. 35, p. 744a-c.
540 In the Pāli sutta and the Tseng yì a han (T 125, p. 744a18), the Buddha backs up his sermon with the example of the tree that always falls to the direction in which it was leaning. This comparison is not unknown to the Pāli sources which resort to it in the Rakkhasutta of the Sanyutta, V, p. 47-48: Suyohuṣiḥ bhikkhave rakṣho pācānāminno pācānāminno pācānāminno, so māle chinnā katameta papātīna papātaye ti – Yena bhaṇte nīno yena pono yena pabhārā ti.

839

540 On this subject, cf. Traité, I, p. 32F, n. 3: above, p. 1074F.
541 Phrase repeated in the previous sūtra, Sanyutta, V, p.370: Yatka bhuvusaa cītam... parībhāvam, tam uddhāgāmi hiti vītīṣeṇāgāmi.
542 This is the stanza: Na pranāyaṇyāt karmanī kaḷpaḥkotilatere āpi. endlessly repeated in the texts: ten times in the Dīvyāvadana, more than fifty times in the Avadānasūtra. See also Traité, I, p. 347F.
Moreover, in Pīḷi ye li (Vaiśālī) there was a brahmacārin named Louen li (Vividabala). The Li t'chang (Lichchavi) granted him a large sum of money to go to debate with the Buddha. Having accepted the engagement, he prepared five hundred arguments during the night and the next day, accompanied by the Lichchavis, he went to the Buddha. He asked the Buddha: “Is there one definitive Path (ātityakamārga) or are there many?” The Buddha replied: “There is but one definitive Path and not many.” The brahmacārin continued: “The Buddha speaks of only one single Path and yet the heretical teachers (tīrthikā) each have their own definitive path; therefore there are many paths and not just one.” The Buddha answered: “Even though the heretics have many paths, not one of them is the true Path. Why? Because all these paths that are attached to wrong views (mithyāātyakamārga) do not merit the name of definitive path.” Again the Buddha asked the brahmacārin: “[According to you,] did the brahmacārin Lou t’sou (Mgaśāiras) find the (true) Path?” Vividabala replied: “Mgaśāiras is the foremost skilfully explained the omens in human relationships (A lo han kiu tö king, T 126, p. 832b7). – His story is fully described in Tsung yi a han, T 125, k. 3, p.558c13; he

544  Mṛgāramātā. Walking about outside, he saw that the stars were mixed up and he asked the venerable

841

543 – Moreover, in P'i ye li (Vaiśālī) there was a brahmacārin named Louen li (Vividabala). The Li t’chang (Lichchavi) granted him a large sum of money to go to debate with the Buddha. Having accepted the engagement, he prepared five hundred arguments during the night and the next day, accompanied by the Lichchavis, he went to the Buddha. He asked the Buddha: “Is there one definitive Path (ātityakamārga) or are there many?” The Buddha replied: “There is but one definitive Path and not many.” The brahmacārin continued: “The Buddha speaks of only one single Path and yet the heretical teachers (tīrthikā) each have their own definitive path; therefore there are many paths and not just one.” The Buddha answered: “Even though the heretics have many paths, not one of them is the true Path. Why? Because all these paths that are attached to wrong views (mithyāātyakamārga) do not merit the name of definitive path.” Again the Buddha asked the brahmacārin: “[According to you,] did the brahmacārin Lou t’sou (Mgaśāiras) find the (true) Path?” Vividabala replied: “Mgaśāiras is the foremost skilfully explained the omens in human relationships (A lo han kiu tö king, T 126, p. 832b7). – His story is fully described in Tsung yi a han, T 125, k. 3, p.558c13; he

544  Mṛgāramātā. Walking about outside, he saw that the stars were mixed up and he asked the venerable

841

543 – Moreover, in P'i ye li (Vaiśālī) there was a brahmacārin named Louen li (Vividabala). The Li t’chang (Lichchavi) granted him a large sum of money to go to debate with the Buddha. Having accepted the engagement, he prepared five hundred arguments during the night and the next day, accompanied by the Lichchavis, he went to the Buddha. He asked the Buddha: “Is there one definitive Path (ātityakamārga) or are there many?” The Buddha replied: “There is but one definitive Path and not many.” The brahmacārin continued: “The Buddha speaks of only one single Path and yet the heretical teachers (tīrthikā) each have their own definitive path; therefore there are many paths and not just one.” The Buddha answered: “Even though the heretics have many paths, not one of them is the true Path. Why? Because all these paths that are attached to wrong views (mithyāātyakamārga) do not merit the name of definitive path.” Again the Buddha asked the brahmacārin: “[According to you,] did the brahmacārin Lou t’sou (Mgaśāiras) find the (true) Path?” Vividabala replied: “Mgaśāiras is the foremost skilfully explained the omens in human relationships (A lo han kiu tö king, T 126, p. 832b7). – His story is fully described in Tsung yi a han, T 125, k. 3, p.558c13; he

544  Mṛgāramātā. Walking about outside, he saw that the stars were mixed up and he asked the venerable

841

543 – Moreover, in P'i ye li (Vaiśālī) there was a brahmacārin named Louen li (Vividabala). The Li t’chang (Lichchavi) granted him a large sum of money to go to debate with the Buddha. Having accepted the engagement, he prepared five hundred arguments during the night and the next day, accompanied by the Lichchavis, he went to the Buddha. He asked the Buddha: “Is there one definitive Path (ātityakamārga) or are there many?” The Buddha replied: “There is but one definitive Path and not many.” The brahmacārin continued: “The Buddha speaks of only one single Path and yet the heretical teachers (tīrthikā) each have their own definitive path; therefore there are many paths and not just one.” The Buddha answered: “Even though the heretics have many paths, not one of them is the true Path. Why? Because all these paths that are attached to wrong views (mithyāātyakamārga) do not merit the name of definitive path.” Again the Buddha asked the brahmacārin: “[According to you,] did the brahmacārin Lou t’sou (Mgaśāiras) find the (true) Path?” Vividabala replied: “Mgaśāiras is the foremost skilfully explained the omens in human relationships (A lo han kiu tö king, T 126, p. 832b7). – His story is fully described in Tsung yi a han, T 125, k. 3, p.558c13; he

544  Mṛgāramātā. Walking about outside, he saw that the stars were mixed up and he asked the venerable

841

543 – Moreover, in P'i ye li (Vaiśālī) there was a brahmacārin named Louen li (Vividabala). The Li t’chang (Lichchavi) granted him a large sum of money to go to debate with the Buddha. Having accepted the engagement, he prepared five hundred arguments during the night and the next day, accompanied by the Lichchavis, he went to the Buddha. He asked the Buddha: “Is there one definitive Path (ātityakamārga) or are there many?” The Buddha replied: “There is but one definitive Path and not many.” The brahmacārin continued: “The Buddha speaks of only one single Path and yet the heretical teachers (tīrthikā) each have their own definitive path; therefore there are many paths and not just one.” The Buddha answered: “Even though the heretics have many paths, not one of them is the true Path. Why? Because all these paths that are attached to wrong views (mithyāātyakamārga) do not merit the name of definitive path.” Again the Buddha asked the brahmacārin: “[According to you,] did the brahmacārin Lou t’sou (Mgaśāiras) find the (true) Path?” Vividabala replied: “Mgaśāiras is the foremost skilfully explained the omens in human relationships (A lo han kiu tö king, T 126, p. 832b7). – His story is fully described in Tsung yi a han, T 125, k. 3, p.558c13; he

544  Mṛgāramātā. Walking about outside, he saw that the stars were mixed up and he asked the venerable

841
of all those who have found the Path.” Now at that time, the venerable Mrugasiras, who had become a bhikṣu, was standing behind the Buddha and was fanning him. Then the Buddha asked Vivādabala: “Do you not recognize this bhikṣu?” The brahmaṇarī recognised [his friend] and, learning that he had become converted, bowed his head in shame. Then the Buddha spoke these stanzas of the Yi p’ in (Arthavarga):547

Each person speaks of an Absolute
And is passionately attached to it.
Each one accepts this and not that;
But none of that is the Absolute.548

These people enter into debate.
Discussing their reasons

Mrugasiras: “See for how long a time it will rain.” – Mrugasiras answered: “The world, O Lord, is lost, it is ruined: the way the stars are arranged, it will rain for twelve years.” The Bhagavat then directed his magical influence on all the stars and then asked him to examine them again, and Mrugasiras saw that it would rain for only six years. Again pressed by the Buddha, he allowed that it would rain for five years, and so on down to only seven days. Then the Bhagavat spoke to the monks: “Stay under shelter, O monks; this very day it will rain hordes of grasshoppers; but those who bathe will not have blisters (pāṭiṭhā) caused by the insects (read pāṭipāṭa), insects in place of (pāṭiṭhā). And so, O Mrugasiras, the stars are moveable and unstable; life, too, is moveable and unstable.” Thus addressed, Mrugasiras was favorably disposed towards the Bhagavat, thus disposed, he realized arthaḥood. Then experiencing the joy and happiness of deliverance, he spoke this stanza:

“The refuge of the gazelles is sloping land (pasaṇa, a Prakrit word for pavana); the refuge of the birds is space; the refuge of the unperturbed is the Dharma; the refuge of the arhats is nirvāṇa.”

[For this stanza that has many variations, cf. Pativāra, VIII, 2, 55; Tibetan Udānavaṇa, XXVI, 10 (ed. Beckh, p. 87); Chinese Dhammapada (T 210, k. 2, p. 573b3-4; T 212, k. 23, p. 733b14-15; T 213, k. 3, p. 790c9-10); Mahāvastu, II, p. 212; III, p. 156; P’i p’o cha, T 1545, k. 75, p. 388c1 (tr. L. de La Vallée Poussin, Documents d’Abhidharma, BEFEO, XXX, 1930, p. 31)].

547 On the identification Yi p’ in = Arthavarga, see above, Traité, I, p. 40F as note. The Mppi has twice already quoted this old text, the first time under the title of Tchong yi king (Traité, I, p. 39F) and the second time under that of A t’a p’ o ki’ k’in (Traité, I, p. 65F). The five stanzas cited here largely correspond to the ten stanzas of the Pirasaṭta of the Pāli Arthavagga (Suttanipāta, v. 824-834).

544 Cf. Suttanipāta, v. 824:

“Idh’ eva suddhi; ti viṭṭiyanti,
niḥsaṇa dhammavācchī vissuddham ādu;
yam nissiddhi, tattha suhham vadhant
paccesāca caccī pacchā nivāsithā.”

“They say: ‘Here alone is purity’; and they recognize no purity in other systems. The system to which they adhere, strongly attached to specific truths, they deem to be good.”

They show their agreement and disagreement in turn
Vanquisher or vanquished, they feel sadness of joy.547

Conqueror, they fall into the pit of pride,
Conquered, they fall into the prison of sadness.
This is why those who are wise people
Do not follow these antagonisms.548

Vivādabala, you should know
That, for me and my disciples,
There is no mistake and no truth.
What are you searching for here?549

545 Ibid., v. 825:

Te vādakānā pariṣam vigayaḥ
bhākam daḥasti milāt athamāḥdānā;
vedantā te abhāslindh kathojam
pasaṇerumāṇā kusālā caddānā.

“Desire of dispute, having forced a gathering, they accuse one another of being fools; attacking others, they engage in quarreling, desire of praise and affirming themselves (alone) as capable.”

546 Ibid., v. 827a, c; 829a, c; 830c, d:

Yam aṣa vādāṃ pariśamānuṣī ādu
paridevati tocati kiṃvadā.
Pasamāṇo va pana tathā hoti
so hāsati uṇṇamāticca tena.
Eṣam pi dūva na vīvādaythā,
na hi tana suddhāṃ kusālā vaddantā.

“The person whose thesis is declared inferior is distressed and grieves at having lost. On the other hand, the person who was victorious in (the gathering) laughs and is proud. Having seen that, do not debate because the experts declare that purity does not come from that.”

547 Cf. Suttanipāta, v. 824:

548 Ibid., v. 827a, c; 829a, c; 830c, d:

Yam aṣa vādāṃ pariśamānuṣī ādu
paridevati tocati kiṃvadā.
Pasamāṇo va pana tathā hoti
so hāsati uṇṇamāticca tena.
Eṣam pi dūva na vīvādaythā,
na hi tana suddhāṃ kusālā vaddantā.

“The person whose thesis is declared inferior is distressed and grieves at having lost. On the other hand, the person who was victorious in (the gathering) laughs and is proud. Having seen that, do not debate because the experts declare that purity does not come from that.”

549 Ibid., v. 827a, c; 829a, c; 830c, d:

Yam aṣa vādāṃ pariśamānuṣī ādu
paridevati tocati kiṃvadā.
Pasamāṇo va pana tathā hoti
so hāsati uṇṇamāticca tena.
Eṣam pi dūva na vīvādaythā,
na hi tana suddhāṃ kusālā vaddantā.

“But there are those who walk apart, without opposing their views to the views (of others). What benefit would you get from them, O Pasūra? For them, nothing in the world is taken as Absolute.”
Do you want to confuse my teaching?
In the end, you will not have the possibility to do so.
The Omniscient One is difficult to conquer
To attack him is to go down to your own defeat.

[93c] Thus, in many places, in the sūtras of the śrūvakas, the Buddha taught the emptiness of dharmas.

3. The teaching of emptiness according to the Mahāyāna.

By nature and eternally, all dharmas are empty in self nature (svabhāvatānaya); it is not by virtue of an artificial philosophical point of view (prajñāpāramahāsaya) that they are empty. Thus the Buddha, speaking to Subhūti about form, said: “Form (rūpa) is empty in self nature; feeling (vedanā), perception (samjñā), formations (samkāra) and consciousnesses (vijñāna) are empty by self nature. The twelve doors of consciousness (ājñatā), the eighteen elements (abhātā), the twelve causes (niyāna) the thirty-seven wings of enlightenment (buddhipākṣika), the ten powers (bala), the four fearlessnesses (vairācayuddha), the eighteen special qualities (dvenuddhārma), great loving-kindness (mahākīrttimitra), great compassion (mahāvighānāṃśa), omniscience (sarvajñātān) and even supreme complete enlightenment (anuttarasaṃyuktsambodhi), all are empty in self nature.”551

---


551 Pañcavīṃśa, p. 138. Rūpam śūnyam rūpavabhāvena, tasyā naśa jātī naśa nāpi nityānām upalabhaya, and the same for samjñā, samkāra, vijñāna, evam vistārayavatāravatamastu skandhadhārma vikriyāpanvatsammapātadesu kartavyam yāvad bhātākarthī bhātākaraṁvabhāvena, tasyā nāśa jātī nāśa nāpi nityānām upalabhaya. The author wants to show that the Śānyavādin does not fall into the wrong views (deśa) of eternalism (sāvatvāvāda) or nihilism (ucchedavāda) condemned by the Buddha. By denying these things, he avoids the view of existence (bhāva) and escapes any blame of eternalism. On the other hand, by denying things inasmuch as he does not perceive them, he denies nothing as it is; he has nothing in common with the nihilist whose negation pertains to things previously perceived; thus he escapes any blame of nihilism. Emptiness is equidistant from these two extremes.

This is all explained in technical terms in Madh. vṛtti, p. 272-273: “To talk about existence is to accept eternalism; to talk about non-existence is to accept nihilism; this is why the sage does not adhere to either existence or non-existence. Actually, that which exists in itself (ācet yād svabhāvāna) cannot not exist, and from that, one must conclude that it is eternal (ājñata); if something no longer exists now but did exist previously (nāśātānam abhāt pāvama), from that one must conclude that it has been annihilated (uccheda). But the person who considers existence-in-itself as impossible will never fall into the views of eternalism or nihilism since existence-in-itself exists only as a way of speaking (īśayu tu bhāvavabhāvādumapalambhitā).”

---

845 846
avoiding, however, the denial of all dharmas; iii) Denying all dharmas to the extent of rendering them non-existent (asaat). [You], supporter of emptiness, who proclaim [all dharmas] to be empty of reality and non-existence, how are you different from this third wrong view?

Answer. – 1) The person of wrong view ends up at emptiness by suppressing all dharmas, whereas the supporter of emptiness considers dharmas as empty of any reality, indestructible and unchangeable.

2) The person of wrong view declares all dharmas to be empty and non-existent, but grasps the empty nature of these dharmas (dhammaanā śūnyaalakṣanaṁ udgrhaḥ) and talks about it. The supporter of emptiness knows the emptiness of dharmas but does not grasp the characteristic and does not talk [194a] about it.512

3) Furthermore, the person of wrong view, although he verbally professes universal emptiness, loves when he has the occasion to love, is angry when he has the occasion to be angry, is proud when he has the occasion to be proud, makes a mistake when he has the occasion to make a mistake; thus he is lying to himself. For the disciple of the Buddha, who truly knows emptiness, the mind is unshakable (śāntiḥya, aksobhya), the fetters (śamyojana) do not arise where normally they would arise. In the same way that space (akāsa) cannot be tarnished by fire nor soaked by a shower, so no kinds of passions (kleśa) can become attached to the mind of the supporter of emptiness.

4) Furthermore, the person of wrong view talks about the non-existence [of dharmas], but the latter does not originate so much from desire (ṛṣṇā) as from cause and condition (hetupratyaya); on the other hand, true emptiness comes from desire, and that is a difference. If the four boundless ones (apramāṇa-graha) and pure dharmas (vīśuddhadharma), because their object (dhamma) is unreal, are thus unable to produce the true knowledge of emptiness, what can be said then of wrong view?

5) Furthermore, these (imperfect) views are called wrong views (mithyādeśa); the correct seeing of emptiness is called right view (samyogdeśa). The person who practices wrong views, in the present lifetime, passes as an evil person; later he will fall into the hells. The person who practices the true knowledge of emptiness acquires fame in the present lifetime, later he will become a Buddha. These two people differ from one another like water and fire, ambrosia (amṛta) and a poisonous drug (vīṭaṇḍa), nectar (sudha), the food of the gods, and rotten garbage.

6) Furthermore, in true emptiness there is the concentration of the emptiness of emptiness (śūnyaatā śūnyaatasmadādhi).513 In emptiness wrongly perceived, there is indeed emptiness but not the concentration of the emptiness of emptiness.

7) Furthermore, the person who contemplates true emptiness possesses, from the beginning, immense [qualities] by way of generosity (dāna), morality (śīla), and dhyāna; his mind is soft and gentle (meditarunascitā) and his fetters (śamyojana) are light; later he will obtain true emptiness. These advantages are absent in [the person] of wrong view: he wants to grasp (grahana) emptiness only by means of speculation, analysis and wrong concepts.

[The fool who swallowed pure salt]514 – A peasant was unfamiliar with salt. Seeing a nobleman put salt on his meat and vegetables before eating them, he asked why he did so. The nobleman replied that salt gave a good taste to food. The peasant thought that if salt gave a flavor to food, by itself it should be even better. So he took some pure salt, put it in his mouth and ate it. But a nasty pain hurt his mouth and he asked the nobleman: “Why did you say that salt has a good flavor?” The nobleman replied: “Fool! You have to measure out the amount of salt and mix it with the food to give it a good taste. Why did you eat pure salt?”

In the same way, the ignorant person who hears speak of the door of liberation called emptiness (śūnyaatāmokṣamādhi) does not develop the qualities (guna) but wants only to obtain emptiness: that is a wrong view that destroys all the roots of good (kṣaṭalakṣaṇa). This is what should be understood by the ‘teaching on emptiness’.

The person who enters into the three teaching [of the Pitaka, the Abhidharma and Emptiness] knows that the teachings of the Buddha do not contradict one another. Understanding that is the power of the Prajñāpāramitā which encounters no obstacles (śvarūpa) to any of the Buddha’s teachings. Whoever has not understood the Prajñāpāramitā [will come up against innumerable contradictions in interpreting the Dharma]: if he approaches the Abhidharma teaching, he falls into realism. If he approaches the teaching on emptiness, he falls into nihilism; if he approaches the Pitaka teaching, he falls into realism and sometimes into nihilism.

IV. UNDERSTANDING IDENTICAL AND MULTIPLE NATURES.

Furthermore, the bodhisattva-mahāsattva practicing the prajñāpāramitā, while discovering the identical characteristics (ekalakṣaṇa) in dharmas, also cognizes their multipiles characteristics (nāṇāvīdhālakṣaṇa); while cognizing the multiple characteristics of dharmas, he also cognizes their identical characteristics. This wisdom belonging to the bodhisattva is called Prajñāpāramitā.

Question. – How does the bodhisattva-mahāsattva cognize the multiple characteristics of all dharmas and their identical characteristics?

Answer. –

1. Identical characteristics in every dharma.

512 The grasping of characteristics (asmitottodgrahana) is the attribute of perception (by trying to imagine emptiness, the nihilist hypothesizes it. The Śūnyavādin knows emptiness but does not imagine it.

513 Śūnyatāśūnyatāsamādhi is the absorption by means of which one is protected from the dangers of the absorption that has emptiness as object: cf. Kośa, p. 184, 188.

514 This apologue occurs in Po yu king, T 209, k. 1, p. 543a (tr. Chavannes, Contest, II, p. 153).
[1. Existence.] – The bodhisattva finds in every dharma an identical (read: yi siang) characteristic, namely, the characteristic of existence (bhāvalaṅkāra). As a result of this existence, a concept arises in regard to each dharma. It is the same for everything that exists.

Question. – Then how does a concept in regard to a non-existent dharma arise?

Answer. – If it is declared to be non-existent, it is because the thing exists in some manner.

[2. Non-existence.] – Furthermore, the bodhisattva sees an identical characteristic in every dharma, namely, a characteristic of non-existence (abhāvalaṅkāra). Thus, the nature of sheep does not exist in the ox and the nature of ox does not exist in the sheep. This is so in every dharma: each one is without the nature of its neighbor. As we have said above, it is because of existence that there is the arising of a concept. The quality [of deprivation, of which we are speaking here], is different from existence; insofar as it is different, it is non-existent. If existence were mixed up with the fact of being ox, the sheep also would be an ox.

Why? Because existence would not differ from the fact of being an ox. Since there is a difference, there is non-existence. And so, in this way, all dharmas are non-existent [from a certain point of view].

[3. Unity.] – Furthermore, the bodhisattva sees a unity (ekarta) in each dharma. Because of this uniqueness, the idea of unity arises in respect to all dharmas, and each dharma in particular has this characteristic of unity. The coming together of unities gives the number two or the number three. Unity alone is real; the numbers two, three, etc., are false.

[4. The fact of being caused or non-caused.] – Furthermore, the bodhisattva sees that dharmas exist insofar as they have a cause (ahetutaka). They are impermanent (anityu) like the human body. How is that? By virtue of the characteristics of birth (upādā) and destruction (bhanga). All dharmas exist inasmuch as they have a cause. – Furthermore, all dharmas exist without cause (ahetutaka). They are impermanent like the human body by reason of birth and destruction. Because of this birth and destruction, we know they are impermanent. The cause, in turn, must have a cause, and so on to infinity. If there is regressus ad infinitum, there is no cause. Whether they are caused or non-caused, dharmas are impermanent, and the cause is not just one. Thus all dharmas are non-caused.

[5. The fact of being endowed with a specific characteristic.] – Furthermore, the bodhisattva who sees that all dharmas are endowed with a nature (salaṅkāra), for there is no dharma without nature. Thus earth (prthivī) has solidity (khakkhaṭatva) and heaviness (gurutva) as nature; water (ap-) has coldness (tila) and wetness (dравatva) as nature; fire (tejas) has heat (ṣāpaṇa) and light (avabhāsa) as nature; wind (vāyu) has lightness (laghutva) and movement (samadhiṭhvanatva) as nature; space (ākāśa) has the fact of not impeding (anāvṛtti) as nature;556 consciousness (viśṭhāna) has the imprint relating to each object (pratijñāhapti) as nature;557 direction has [the difference] between here and there as nature; time (kāla) has as nature [the difference] between now and previously;558 sin (āpatti) has a stupid and evil disposition toward beings as nature; merit (punya) has a pure and good disposition in favor of beings as nature; bondage (bandhaṇa) has attachment to dharmas (dharmaḥbhāvaśeṣa) as nature; liberation (vimokṣa) has detachment from [194c] dharmas as nature; the Buddha has as nature the actual unimpedied knowledge of all dharmas. Thus all dharmas each has its own nature.

[6. The fact of being without a specific nature.] – Furthermore, the bodhisattva sees that all dharmas are without nature (alaṅkāra). Actually, all the characteristics are coming from a complex of causes and conditions (hetupratyasamājanāt) and, as they have no self nature (svabhāva), they do not exist. Thus, although there is earth (prthivī), the coming together is needed of four dharmas, color (rūpa), smell (gandha), taste (rasa) and touchable (sparśayāya);559 it is not solely due to odor or taste or touchable that there is earth. Why? If color alone constituted the earth, the other three dharmas would not be the earth and the earth would be without smell, taste and touchable, and it is the same for smell, taste or touchable [if each of them were enough to constitute earth].

Furthermore, how could the other four dharmas [color, smell, taste and touchable] make only one earth? And how could this single dharma make four? This is why it is not possible that the four dharmas are the earth or that the earth exists outside of the four dharmas.

Question. – I say it is not true that the four dharmas are earth, but that it is only because of the four dharmas that earth exists, and that earth resides in these four dharmas.

Answer. – If earth is the result of the four dharmas, earth is different from the four dharmas in the same way that a son, the result of his parents, is different from his parents. Now the eye (caṣaṇa) perceives color (rūpa), the nose (ghrāṇa) smells odors (gandha), the tongue (jihvā) tastes flavors (rasa) and the body (kāya) feels tangibles (sparśayāya). If earth were different from the four dharmas [color, etc.], there must be a special organ (indriya) and a special consciousness (viśītha) to cognize it. Since there is neither special organ nor special consciousness to cognize it, there is no earth.

Question. – Then the specific characteristic of earth, [namely, solidity and heaviness] of which you spoke above, should define the nature of earth in conformity with the Abhidharma: “Earth (prthivī) is a substance derived (upadhyutapu) from the four great elements (mahābhūta); just the element-earth (prthiviḥdīhānu) has solidity as nature (khakkhaṭvalaṅkāra); earth, in the ordinary sense of the word, is a visible color (saniḍhaśeṣaṁtapa).”560

555 See this definition of the four great elements in the Garbhāvakṛttiyūvatī citied by the Śīkṣāsamuccaya, p. 244; cf. also Kośa, I, p. 22-23; Mahāyānipati, no. 1842-1844.
556 The Vaibhāṣikas believe in the reality of space or anāvṛtti “which does not bind” (Kośa, I, p. 8); but the existence of this principle is denied by the Saunāḍikās (Kośa, II, p. 279) and the Madhyamikās (Catuḥśataka, no. 205; Madh, vytti, p. 505).
557 The definition viśītanam prativijñāhapti is in Kośa, I, p. 30.
558 Direction and time are categories of the Nyāya-Vaiśeṣikas.
559 In common usage, “earth” – to be carefully distinguished from the element earth (prthiviḥdīhānu) —, is color and shape (cf. Kośa, I, p. 23): now it is accepted that in every visible material, color is inseparable from odor, taste and tangible (ibid., I, p. 147).
560 Here the objecter is defending the Vaibhāṣika thesis which carefully distinguishes the element earth (prthiviḥdīhānu, rendered here by it chong “seminal earth”) from earth in the common sense of the word. As great element (mahābhūta), the element earth has both its own nature, solidity (khakkhaṭaṅka), and derived matter.
Answer. – Above, we stated the flaws that oppose earth being just color. Earth has solidity as nature. If it were only color perceived by the eye, it would be like the moon reflected in water (udakaśana) or a reflection in a mirror (śadarābhinā), a piece of straw; thus it would have no solidity. Being solid, it is known to the touch (ṣpariṣa) by the organ of the body (kiṃyendrīya).

Furthermore, if the visibility of earth were confused with its solidity, the visibility of the element-earth (pṛthividhātu) would also be confused with the wetness (dravatva) of water and the heat (aṃsārta) of fire, which would constitute the element-water (abhidhātu) and the element-fire (tejodhātu). In that case, there would be no distinction between wind (vīyuḥ) and the element-wind (vīyuḥdātu) which, however, it is appropriate to distinguish.541

If you say: “What is wind in relation to the element-wind; what is the element-wind in relation to wind? If they are identical, two distinct principles should not be asserted”, we would reply that, if they are without any difference, earth and the element-earth also are without any difference.

Question. – The four great elements are inseparable from one another; in earth there are the four elements (dhatu); in water, in fire and in wind, likewise; but as in earth, it is the element-earth that predominates, therefore it is called earth, and it is the same for water, fire and wind.562

Answer. – That is not correct. Why? The four great elements present in fire should all be hot, for there is no fire without heat. If the three great elements (earth, water and wind) that are found in fire were not hot, they would not be called fire; if they were hot, they would lose their own nature (svabhāva) and would all be called fire.

If you say that this heat is not perceived because of its subtlety (sauckṣmya), we would say that it would be no different from [pure and simple] non-existence. It is necessary that a coarse (sthālu) element be perceived in order that one could thereby deduce a subtle (ukṣma) element; but without coarse element, [195a] there is no subtle element.

For these various reasons, the specific nature of earth is non-existent (nopalabhaṇa) and if the nature of earth does not exist, neither does that of the other dharmas. Therefore all dharmas have [this absence of nature] as their identical nature.

(bhaucika), which depends on it (upadāyārūpa). In ordinary usage, what is designated by the word “earth” is the color and shape (Kośa, I, p. 22-23). But the great elements never exist in the isolated state; all four manifest their presence in every material object by means of their own activity: support (adbhi), cohesion (sangraha), burning (jātsi) and expansion (vyāhāru) (Kośa, I, p. 22; II, p. 146). On the other hand, as we shall see, color, derived matter, supported by the great elements, is inseparable from smell, taste and tangible. It follows that the smallest molecule (samphlātana) of matter existing in the isolated state entails at least eight substances, namely, the four great elements (mahībhāta) and four derived substances (bhaucika): color, odor, taste, tangible, Kośa, II, p. 145). The Mppō makes a point here of refuting this theory.

541 For example, the element earth, which has solidity as nature, exists in water, since water supports ships; etc.

562 According to Kośa, I, p. 23-24, the element wind (vīyuḥdātu) is the dharaṇa that has as its nature movement (ārūsa); that which is called “wind” is either the element wind or else color and shape; we talk about “a black wind”, a “circular wind”, etc.

Question. – You cannot say that they are without nature. Why? Because the absence of nature in every dharma is a nature. Without this absence of nature, you could not deny all nature to dharmas. Why? Because there would not be absence of nature. But if this absence of nature does exist, you could not say that all dharmas are without nature.

Answer. – [We refuse to hypostatize this “absence of nature”]. It is because they are without nature that we deny any nature to dharmas, [including absence of nature]. If they had as nature this absence of nature, that would be to return to attributing natures to dharmas. Since we do not recognize any nature in dharmas, no objection can be made to the lack of nature [that we are assuming as our thesis: purely negative lack] which, after having destroyed any nature of dharma, also destroys itself, like the smoldering ember which, having used up all the kindling (indhana), then burns itself up. This is why the saint (ārya) practices the ānimittānimittasamādhi544 which [after having destroyed all the characteristics] destroys the without-characteristics itself.

[7. Other identical natures in all dharmas]. – Finally, the bodhisattva sees all dharmas as being without cohesion or dispersion, without color (rūpa) or shape (aṃsūtana), non-resistant (apraptigha), ineffable and unspoken, of unique nature (ekalaksana), i.e., without nature.

These are the identical natures (ekalaksana) found in every dharma; now how does the bodhisattva see the multiple natures?

2. Multiple natures.564

[Groups of two dharmas]. – All dharmas are classified into two categories: name (nāma) and form (rūpa); material (rūpa) and non-material (ārūpa); visible (saundarīa) and invisible (saundarīa); resistant (aprapta) and non-resistant (aprayatā); impure (saṃkṣrana) and pure (saṃkṣrana); conditioned (saṃskṛta) and unconditioned (asamskṛta), etc.

The two hundred groups of two dharmas are listed in the chapter on the Thousand difficulties.

There are other groups of two dharmas: patience (kṣánti) and harmony (saṃgāma); veneration (satākāra) and worship (pūja); material generosity (ānimadāna) and generosity of the Dharma (dharmādāna); speculative power (vikāpaḥvānuḥ) and power of practice of the Path (mārgdāvāvānuḥ); perfection of morality (śīlapaṣīpatpīra) and perfection of right view (śaṃyadṛṣṭiparipāta); simplicity-sincerity (ājñata) and gentleness-kindness (myātvaratavat); concentrations (saṃmādhi) and knowledge (jñāna); intelligence (ākṣata) and eloquence (māra); worldly dharma (laśādikadharma) and absolute Dharma (parmaśādikadharma); thought and skillfulness; experiential truth (saṃsvātavat) and absolute truth (paramārthasatvata); temporary liberation (ūṣmayak śvāmbhi) and liberation not destroying mind; sopadhiśeṣa and mirupadhiśeṇhaṁvīrata;

544 The ānimittānimittasamādhi has as object the apraptasyādippurīnādha of the ānimittasamādhi; cf. Kośa, VIII, p. 189.
564 These various groups of dharmas have already been mentioned above, Traité, I, p. 53F; II, p. 642-646F.
end of activity (kārmānta) and end of wish (prāṇidhānta); seeing knowledge (jñānadarśana) and seeing cessation (nirādharma); conformity with meaning (arthaśraya) and literal conformity (vyākhyānāśraya); moderation in desires (alpeccā) and satisfaction (saṃtattī), easy nourishment and easy filling; Dharma and activity conforming to the Dharma (anādhamapratipatti); knowledge of cessation of vices (āśraya) and knowledge of non-production of vices, as well as innumerable twofold dharmas of the same type.

[Groups of three dharmas.] – Furthermore, the bodhisattva knows the three Paths: the Paths of seeing (darśanāṃgṛha) of meditation (bhāvanāmṛgā) and of the arhat (asākṣamṛgā); the three natures (svabhāva), cutting, separation and destruction; the three cultivations (bhāvana); cultivation of morality (śīla) concentration (samādhi) and wisdom (prajñā); the three Bodhis: bodhi, pūtra, the Buddha, the pratyekabuddhas and the śrāvakas; the three Vehicles (ṣāna); Vehicles of the Buddhas, the pratyekabuddhas and the śrāvakas; the three [1958] refuges (pratisarana): the Buddha, the Dharma and the Samgha; the three abodes (vihāra), abodes of Brahma, deva and ārya; three exaltations (utkṣaṇa): exaltation of self, other and the Dharma; the three things not requiring secrecy (araksya): bodily action (kāryakraman), speech (vākṣarman) and mental action (manaskarmā); the three sources of merit (punyakīrtiyavastu): generosity (ādana), morality (śīla) and meditation (bhāvana); the three equipments: hearing (śrāvana), renunciation (svairūpa) and wisdom (prajñā), the three wheels (or supernatural powers of the Buddha that allow him) to transform himself, to inform another and to teach; the three doors to liberation (vimuktiśāmāna): emptiness (sūnyatā), signlessness (aśūnyitā) and wishlessness (aupaniṣita), as well as innumerable threefold dharmas of the same type.

[Groups of four dharmas.] – The bodhisattva also knows the groups of four dharmas: the four foundations of mindfulness (samāyupāśrāṭṭhāna) the four right efforts (samyukprayāṭṭhāna), the four bases of miraculous power (trīdīrīḍḍha), the four Noble Truths (āryasatya), the four families of saints (āryavarnā); the four fruits of the religious life (āryaṃpīhāla), the four knowledges, the four beliefs, the four paths, the four means of winning others (sambhogavastu), the four supports (ākṛaya), the four roots of penetration (pratidinākalasamādhi), the four paths, the four wheels of gods and men, the four solids, the four fearlesnesses (vaiśravadāna), the four limitles ones (aupaniṣita) as well as innumerable fourfold dharmas of the same type.

[Groups of five dharmas.] – He also knows the groups of five dharmas: the five śāśākṣas, the five exits (nirvāṇā), the five liberations (vimukti), the five senses (indriya), the five powers (bala), the five great gifts (mahādāna), the five knowledges (jñāna), the five antagamis, the five heavens of the Śuddhāvāsadevas, the five antidotes (pratipāka), the concentration of the five knowledges (patipākāśīla samāyuksamādhi), the concentration of the five noble members (patipākāśīla samāyuksamādhi), the five ways of expressing oneself according to the Dharma, as well as innumerable fivefold dharmas of the same type.

[Groups of six dharmas.] – He also knows the six abandonments, the six devotions, the six superknowledges (abhijñā), the six kinds of arhat, the six levels of the Path of seeing the truths (satyādhamapramāṇa), the six recollections (ānumāna), the six samādhi, the six samāpattis, the six pāramitās, as well as innumerable sixfold dharmas of the same type.

[Groups of seven dharmas.] – He also knows the seven wings of enlightenment (bodhyāṅga), the seven riches (dhana), the seven supports (ākṛaya), the seven conscious absorptions, the seven good dharmas, the seven knowledges, the seven destinies of good people (saptapuruṣasattva), the seven purities (vāsādhi), the seven meritorious material works (upadhiṣṭa puṇyakīrtiyavastu) and the seven non-meritorious merit works, the seven auxiliatory absorptions, as well as innumerable sevenfold dharmas of the same type.

[Groups of eight dharmas.] – He also knows the eightfold noble Path (āṣṭāṅgaśīla), the eight liberations (vīmokṣa), the eight spheres of mastery (ābhilāhāryavastu), the eight brains of the Great Man, the eight kinds of exertion (vīrya), the eight Purusās, the eight strengths (bala) of the arhat, as well as innumerable other dharmas of the same type.

[Groups of nine dharmas.] – He also knows the nine successive absorptions (anātāpurasamāna), the nine [members of the causal chain] starting from name-and-form (sukhamatra), the thirteen exits (ācittakṣoma), the eighteen spheres of mastery (bhāvanāmṛgā) of nine stages (six dhānas and three āṭīśyas), as well as innumerable dharmas classified into nines.

[Groups of ten dharmas.] - He also knows the ten dharmas of the saṅkṣāra, the ten aspects of a corpse (saṃjñadāna), the ten knowledges (jñāna), the ten spheres of totality (kṣetrajñāna), the ten mental events accomplishing every good mind (kaṭalahalmāhābhāmika), the ten strengths of the Buddha, as well as innumerable tenfold dharmas of the same type.

[Other numerical groups.] – He also knows the eleven auxiliary dharmas of the Path, the twelve causes (adharma), the thirteen exits (ācittakṣoma), the fourteen minds of transformation (nīmāṣācittā), the fifteen minds of the Path of seeing the truths (satyādhamapramāṇa), the sixteen practices related to breathing (śārdūla), the seventeen noble practices, the eighteen special attributes (śiveśvadharma), the nineteen levels of separation, the 162 mārgas in the course of the Path of meditation (bhāvanāmṛgā) necessary to break up the passions; the 178 [1958] fruits of the religious (śrāvanakṛpaḥ) and 89 unconditioned fruits (aśamākṛpaḥ) – as well as innumerable different dharmas of the same type. Arising and cessation, increase and decrease, acquisition and loss, defilement and purification: the Bodhisattva knows all of that.

3. Characteristics and emptiness of self nature.

Knowing all these dharmas, the bodhisattva-mahāsattva introduces them into the emptiness of self nature (svabhāvahāvanā) and experiences no attachment (sungā, abhinivesa) for dharmas; he surpasses the levels of the śrāvakas and pratyekabuddhas; he enters into the state of Bodhisattva. Having entered into the state of Bodhisattva, he distinguishes the various types of dharmas, saves beings and causes them to obtain the Triple Vehicle by means of his great compassion (mahākarunā) and the power of his skillful means (aśaya). Thus, a skillful artisan, by the power of remedies (aṇuṣṭhā), can transform silver into gold and gold into silver.
Question. – If dharmas are really empty of self nature, why does the bodhisattva still distinguish their various names and does not limit himself to preaching their essential emptiness?

Answer. – The bodhisattva-mahāsattva does not claim that emptiness can be grasped (upalabdha) or accepted (abhinivṛjya). If emptiness could be grasped and accepted, the bodhisattva would not speak of the various distinctive characteristics (nānādibhiṇhānalaśaka) of dharmas. But an ungraspable emptiness (anupalacāsaññya) is not an obstacle (āvarana). If it were an obstacle, it would be graspable and not ungraspable. Knowing this ungraspable emptiness, the bodhisattva-mahāsattva returns to distinguishing dharmas [in order to teach them more easily]. Saving beings by loving-kindness (maññatā) and compassion (karunā) is the power of Prajñāpāramitā; the true nature of dharmas about which he undertakes to speak is Prajñāpāramitā.

Question. – But all the ordinary books (lokasaṃvṛtgranthā) and the ninety-six kinds of religious works all speak of the true nature of dharmas; in the śrāvakā Pitaka also it is a matter of the true nature of dharmas. Why is it not called Prajñāpāramitā [in these works] and only in the present sūtra is the true nature of dharmas called Prajñāpāramitā?

Answer. – The worldly books, which aim at the pacification of kingdoms, the perfecting of families and the pleasures of life, are not true. Religious heretics (tīrthikaparivṛjīka), who fall into wrong views (mithyādeśī) and whose minds are perverted, are not truthful either. As for the śrāvakas, although they do have the four truths, they believe that the true nature of dharmas consists of impermanence (anityatā), suffering (duhkha), emptiness (śūnya) and non-self (anetam). Since their wisdom is imperfect (aparipārtha) and dull (ātikṣaṇa), they are unable to help beings or to acquire the qualities of the Buddhas. The have a true wisdom, but it is not the ‘virtue of wisdom’.

It is said that the Buddha enters into and comes out of concentrations (samādhi) of which Śāriputra and the other disciples are ignorant even of their names, still less of their nature. Why? At the time of their first resolution (prathamacintotpūda), the arhats and pratyekabuddhas do not have the great vows (mahāpravānahāna), do not have great loving-kindness (mahāmaññatā) or great compassion (mahākarunā), do not seek all the qualities (guna) [of the Buddhas], do not honor all the Buddhas of the three times and the ten directions; they do not [196a] sincerely seek to understand the true nature of dharmas, for they seek only to escape from the suffering of old age (jātī), sickness (vyāḍi) and death (marana). On the other hand, from their first resolution, the bodhisattvas pronounce the great vow [to save beings], they have great loving-kindness and great compassion, they seek all the qualities and honor all the Buddhas of the three times and the ten directions, they have very keen knowledge (mahāśīvakasāññ) and seek the true nature of dharmas, they expel all kinds of opinions, namely, opinions regarding pure and impure (sucupakti), emptiness and reality (śūnyasadbhūta), the self and the non-self (atmādhamma). Rejecting these wrong views and theoretical opinions, they only see, in external things, that the true nature is neither pure nor impure, neither eternal nor transitory, neither happy nor unhappy, neither empty nor real, neither with nor without self. The bodhisattva is not attached to any of these opinions, for these are worldly theses (lokasaṃvṛtadharmā): they are not absolute (pāramārtikā), are neither completely pure (trimandalaparīśuddha) nor irrefutable (ahārya) nor infallible (avikāra). The [completely neutral] position adopted by the saints (dṛṣṭa) is called Prajñāpāramitā.

V. WAYS OF ACQUIRING PRĀJÑĀPĀRAMITĀ.

1. By the successive practice of the five virtues.

Question. – Now we know that the essential nature of Prajñā consists of the absence of nature (animittā) and non-perception (anupalakā); how does the ascetic (yogin) acquire it?

Answer. – The Buddha preaches the Dharma by skillful means (upāyā), and the ascetic who acts in accordance with this sermon ends up by acquiring the Dharma. It is as if he borrowed a ladder to climb a steep cliff, or he took a boat to cross the great sea. From his first resolution (prathamacintotpūda), the bodhisattva hears it said by the Buddha, by a disciple or in a sūtra that all dharmas are absolutely empty (ātmanāśīnya), that they have no defined nature (anuyatavabhāva) to which one can adhere or in which one can believe, that the absolute (paramārtha) Dharma destroys all futile proliferation (prapalika) and that nirvāṇa is safety par excellence. [Then the bodhisattva says to himself]: “Can I, who want to save all beings, alone take possession of nirvāṇa? At this time, my merits (puṇya), my qualities (guna), my knowledge and the power of my superknowledges (abhijñābala) are still imperfect (aparipārtha); thus I am unable to lead beings; first I should complete the causes and conditions.” Then he practices the five virtues (pāramitā), beginning with generosity:

1. By material gifts (ānimittā), he gains great wealth; by the gift of the Dharma, he acquires great wisdom (mahāprajñā). By practicing these two generosities, he can guide poor people (dariddṛ) and introduce them into the Tripāṭha Vehicle.
2. By observing morality (śīla), he takes birth in a noble state among gods or men; he himself avoids the three unfortunate destinies (durgati) and he makes beings avoid them in their turn.
3. By patience (śīle), he avoids the poison of anger (maranaparvāśīya), he obtains physical beauty and supreme distinction. Those who see him are joyful, respect him, esteem him and venerate him, all the more so when they hear him preach the Dharma.
4. By means of exertion (vīrya) he destroys all laziness (kausūla), now and in the future in acquiring the merits of the Path; thus he obtains a vajra body and an unshakeable mind (ačalacittā). With this body and mind, he destroys the pride (ubhayānā) of worldly people and makes them obtain nirvāṇa.
5. By means of dhyāna, he destroys distraction (vikṣiptacittā). He escapes from the five desires (kāma) and guilty pleasures and teaches others to avoid them.
[196b] Dhyāna is the basis of Prajñāpāramitā; the latter arises spontaneously when the virtue of dhyāna is relied upon. A stūra says: “The one-pointed (ekacitta) and concentrated (samāhita) bhikṣu is able to contemplate the true nature of dharmas.” Furthermore, the bodhisattva knows that the world of desire (kāma-dhātu) abounds in sins of avarice (māsātāra) and greed (chanda) that keep shut the doors of good. By practicing the virtue of generosity he destroys these two faults and opens the doors of good. – Wishing to keep the doors open always, he practices the ten good paths of action (ksiṇalakarna-pataya). – But, by the virtue of morality (śīla), he does not obtain dhyāna and wisdom, because, not having eliminated the desires (kāma), he is violating the virtue of morality; this is why he practices patience (kṣīnti). He knows that, by the first three virtues [generosity, morality and patience], he can open the gates of merit (puṇya).

Besides, he knows that the fruit of retribution (vipākakāla) is not eternal and that after enjoying bliss among the gods and humans, one will fall back down into suffering. Disgusted with these transitory merits, the bodhisattva seeks the true nature or Prajñāpāramitā. How will he obtain it? He will certainly succeed in obtaining it by mind concentration (ekacitta). To lay hold of the precious pearls (vatunamani) of the nāga kings, one must watch attentively not to disturb the nāga: thus one will obtain a Jambudvīpa of value. [In the same way], by attentiveness (ekacitta) and dhyāna, the bodhisattva avoids the five desires (kāma) and the five obstacles (nīvaraṇa); to obtain spiritual joy, he makes use of great exertion (vīrya). This is why we talk about exertion immediately after patience. The stūra actually says: “Sitting with body upright and having fixed his attention in front of him, the ascetic energetically seeks absorption and, even though his flesh and bones rot, he will never desist.” Thus exertion prepares dhyāna.

When one has wealth, giving it is not difficult; if one is afraid of falling into the three unfortunate destinies (durgati), or of losing one’s good reputation, to keep morality (śīla) and patience (kṣīnti) is not difficult: this is why the first three virtues do not need any exertion. But here, to calm the mind and seek absorption in view of the true nature of Prajñāpāramitā is a difficult thing that requires exertion. This is how one will attain Prajñāpāramitā by exertion.

2. By practicing just one virtue.

Question. – Is it necessary to practice the five virtues to obtain the Prajñāpāramitā, or is it enough to practice one or two virtues in order to obtain it?

Answer. – The virtues have a twofold aspect: i) one single virtue, by interaction, includes all the virtues; ii) one practices the virtues each in turn (anukālam) and separately (prathok). [In the first case], it is the predominant virtue that imposes its name. It is the same for a conglomerate composed of the four great elements (mahābhūtasamghata); although the four great elements are inseparable (avisamyukta), it is the predominant element that imposes its name [on the conglomerate].364 There is, we would say, ‘interaction’ [between the virtues, for one single virtue includes the five others, and it is not possible to acquire the Prajñāpāramitā independently of the other five virtues. [In the second case], by practicing the virtues in successive order, the Prajñāpāramitā is acquired as a result of one or another virtue.

When a person who has produced the mind of supreme perfect enlightenment (anantarasmayaksambodhī) practices generosity (śīla), he tries to discover the characteristic (lakṣāṇa) of generosity. Generosity is neither one nor many, neither eternal nor non-eternal, neither existent nor non-existent, etc. as [196c] was said in the refutation of generosity (p. 724f). Thanks to generosity, the bodhisattva discovers the true nature which is the same for all dharmas. This is how, by means of generosity [alone], the Prajñāpāramitā may be obtained.

There are people who, by observing morality (śīla) have no trouble in not causing harm to beings. But when they seize the characteristics (nimittodgrahaṇa) and become attached to them (abhinnicchā), they provoke controversy (vividā). These people who previously had no antagonism toward beings now experience aversion or affection for a (dogmatic) system and begin to hate their adversaries.

And so, if they want not to cause harm to beings, they must practice fundamental equality in regard to all dharmas (dharmasamāti). If they distinguish between what is sinful and what is not, they are not practicing the virtue of morality. Why? Because they will detest sin and will love its opposite; their mind becomes excited and they return to harming beings. This is why, by means of a correct view of sin and its opposite, the bodhisattva experiences neither aversion nor affection in his hearts. Seeing in this way, he acquires the Prajñāpāramitā by practicing only the virtue of morality.

3. The bodhisattva has this thought: “If I do not acquire patience toward dharmas (dharmaksānti), I will not always be able to be patient. As long as they do not undergo oppression, all beings are patient; but when suffering comes along to torture them, they lose their patience. They are like these prisoners who fear to be beaten and take refuge in death. This is why I must produce dharmaksānti: there is no tormenter, no insulter, no victim. I alone must undergo the punishment (vipākakāla) for the mistakes (viparyutoṣa) of my earlier existences (pūrva-vajānman).” From then on, the bodhisattva makes no more distinctions between the object of the patience and the patience itself; he penetrates deeply into the absolute emptiness (ayanta-tāṇya); this is dharmaksānti. Endowed with this dharmaksānti, he will never again torment beings. The wisdom associated with this dharmaksānti is Prajñāpāramitā.

4. Exertion (vīrya) is present in all the good dharmas and is able to realize all the good dharmas. While wisdom, in measuring and analyzing dharmas, penetrates the nature of things (dharmadhātu), exertion lends its help. On the other hand, knowing that the true nature of exertion is independent of the body and the mind, the bodhisattva is truly unshakeable. Such exertion can give rise to Prajñāpāramitā; other
exertions, in the manner of magic (māyā) or dream (svapna) are false and unreal; that is why they are not spoken of.

5. When the mind concentrates its attention, it can truly see the true nature of dharmas. This true nature cannot be perceived (by experience), namely, what is seen (dṛṣṭa), heard (śrūta), thought (manasa) and known (vijñāta). Why? Because the six senses and their six coarse objects are all deceptive to the retribution of causes and conditions. There, everything that is known and seen is deceptive; and no deceptive knowledge merits belief. That which merits belief is the true Wisdom alone obtained by the Buddhavis in the course of incalculable periods (asamkhṛvyakalpa). Since this wisdom depends on dhiya and careful consideration of the true nature of dharmas we can say that dhiya gives rise to Prajñāpāramitā.

[197a] There are cases where, without practicing the five virtues, a person penetrates the true nature of dharmas solely by hearing (irāvana), study (adhivāyuṇa), reflection (manasikāra) or calculation (gaṇana): the knowledge of means (upāyajñāna) gives rise to Prajñāpāramitā. Sometimes also it is two, three or four virtues that give rise to Prajñāpāramitā. Similarly, some realize the fruit of the Path (mārgapāhala) by hearing only one truth (satya) preached; others realize the fruit of the Path by hearing two, three or four truths. The person who has doubts about the truth of suffering (ṣādhanavāyāna) finds the Path when the truth of suffering is preached to him; and it is the same for the other three truths. The person who has doubts about all four truths finds the Path when the four truths are preached to him. Thus the Buddha said to a bhikṣu: “If you are able to cut desire (rūpa) I guarantee that you will obtain the state of anāgāmin; if you cut desire, know that hatred (ḍvesa) and delusion (moha) will indeed be cut by that very fact.”369 It is the same for the six virtues: to destroy the dominant fault of avarice (mārṣayāna), a sermon on generosity should be preached, and the other faults will be destroyed by that very fact; to destroy mixed faults, the six virtues should be preached at the same time. Consequently, if it is a question of a particular behavior or the group of behaviors, the six virtues are preached for everybody and not for just one person.

3. By abstaining from any practice.

Furthermore, the bodhisattva acquires the Prajñāpāramitā without practicing any dharma and without acquiring any dharma. Why? All practices (caryā) are erroneous and futile: from near or far, they present faults. In fact, bad dharmas (akusaladharmas) are faulty from close up; as for good dharmas, they are transformed and modified from far away; those who become attached to them will end up by experiencing pain and sorrow; thus they show defects from far off. [Good and bad practices] are like an appetizing food and a disgusting food both of which have been poisoned. As soon as one eats the disgusting food, one feels dissatisfied. When one eats the appetizing food, one feels pleasant satisfaction for the moment, but later it takes one’s life. Therefore both kinds of food should be avoided, and it is the same for good and bad practices.

The reasoning given here for rūpa is repeated for the other four skandhas and is applied in a general way to all dharmas without exception.

569 For this text, see above, p. 1029F, n. 1.

859

860
and it is the same for all the good qualities. But it is according to the mind of the world that we speak about acquisition, in the mind of the Buddha, nothing in acquired. This is a summary of the meaning of Prajñāpāramitā; later we will speak of it at greater length.

THE TREATISE ON THE GREAT VIRTUE OF WISDOM
OF NĀGĀRJUNA
(MAHĀPRAJÑĀPĀRAMITĀŚĀTRA)

ÉTIENNE LAMOTTE

VOL. III
CHAPTERS XXXI-XLI

Composed by the Bodhisattva Nāgārjuna and translated by
the Tripiṭakadhammacārya Kumārajiva

Translated from the French
by Gelongma Migme Chodron
Gampo Abbey
INTRODUCTION .............................................................................................................. 871
I. THE TREATISE ON THE GREAT VIRTUE OF WISDOM ........................................... 871
II. THE AUTHOR AND HIS SOURCES ......................................................................... 873
1. THE GEOGRAPHICAL AND HISTORICAL MILIEU ................................................. 874
2. THE SARVASTIVADIN BY TRAINING ..................................................................... 878
   A. Sarvastivadin Suttapitaka ................................................................................. 878
   B. Sarvastivadin Khuddakapitaka .................................................................... 880
   C. Sarvastivadin Abhidhammapitaka ................................................................ 881
   E. Postcanonical Literature ............................................................................. 884
   F. Heretical Literature ..................................................................................... 886
3. THE MAHAYANIST BY CONVICTION .................................................................. 886
   A. The Mahayana .............................................................................................. 886
   B. The Mahayana Sutras .................................................................................. 891
   C. The Mahayana Sutras .................................................................................. 895
III. THE CHINESE TRANSLATION OF THE TRAITÉ ................................................. 900
   1. KUMARAJIVA’S TRANSLATION .................................................................... 900
   2. NAGARJUNA SEEN FROM TCH’AN-NGAN .................................................... 905
IV. SUBJECT AND SOURCES OF VOLUME III ......................................................... 909
SUPPLEMENT TO BIBLIOGRAPHY ........................................................................... 914
CHAPTER XXXII: THE THIRTY-SEVEN AUXILIARIES TO ENLIGHTENMENT .......... 924
PRELIMINARY NOTE (p. 1119F) ................................................................................ 924
I. LISTS OF AUXILIARIES ....................................................................................... 924
II. CANONICAL DEFINITIONS OF THE 37 AUXILIARIES ...................................... 926
   1. The 4 sattyapattanas ..................................................................................... 926
   2. The 4 sampakkhandas .................................................................................. 927
   3. The 4 idhipadas ........................................................................................... 927
   4. The 5 indrias ............................................................................................... 928
   5. The five balas ............................................................................................. 930
   6. The 7 sam bodhayantas .............................................................................. 930
   8. The 8 mrgangas ......................................................................................... 931
III. THE AUXILIARIES IN THE ABHIDHARMA ....................................................... 933
IV. THE AUXILIARIES IN THE MAHAYANA .......................................................... 934
   1. The Madhyamaka viewpoint ...................................................................... 934
   2. The Vijñayanavin viewpoint ....................................................................... 937
First Part THE AUXILIARIES BELONG TO THE GREATER VEHICLE AS WELL ...... 938
Second part THE AUXILIARIES ACCORDING TO THE ABHIDHARMA (p. 1143F) ...... 942
I. NUMBER OF AUXILIARIES ................................................................................... 942
II. THE ELEMENTS CONSTITUTING THE THIRTY-SEVEN AUXILIARIES ............ 944
   1. The 7 dharmas ............................................................................................ 945
IV. ORDER OF THE THIRTY-SEVEN AUXILIARIES ............................................ 945
V. DETAILED STUDY OF THE AUXILIARIES ......................................................... 947
   1. The Four Foundations of Mindfulness ....................................................... 947
      A. Foundations and mistakes ...................................................................... 947
      B. Foundation of mindfulness on the body ............................................... 948
      C. Mindfulness of feeling (p. 1156F) ........................................................... 953
      D. Mindfulness of mind ............................................................................ 956
   3. The subjective nature of loving-kindness ................................................. 961
   4. Inner, outer and mixed mindfulness ......................................................... 963
   2. The Four Right Efforts .............................................................................. 966
   3. The Four Bases of Magical Power ............................................................. 967
   4. The Five Faculties ..................................................................................... 969
   5. The Five Strengths .................................................................................... 969
   6. The Seven Members of Enlightenment ................................................. 970
   7. The Eight Members of the Path ............................................................... 971
   8. Distribution of the Auxiliaries in the Stages ............................................. 974
Third Section THE AUXILIARIES ACCORDING TO THE MAHAYANA ................. 975
I. THE FOUR FOUNDATIONS OF MINDFULNESS ................................................... 975
   1. Mindfulness of body ................................................................................ 975
   2. Mindfulness of feeling .............................................................................. 978
   3. Mindfulness of mind ................................................................................ 978
   4. Mindfulness of dhammas ......................................................................... 980
II. THE THREE CONCENTRATIONS ACCORDING TO THE MAHAYANA ............... 981
   III. THE THREE BODHISATTVA TRACES ................................................................ 981
   IV. THE FIVE POWERS ................................................................................... 986
   V. THE SEVEN FACTORS OF ENLIGHTENMENT ............................................ 986
   VI. THE EIGHT MEMBERS OF THE PATH ....................................................... 988
CHAPTER XXXIII: THE THREE CONCENTRATIONS AND THE FOUR TRANCES .......... 992
First Section THE EIGHT CLASSES OF SUPPLEMENTARY DHARMAS (p. 1209F) .... 992
PRELIMINARY NOTE ............................................................................................... 992
Second Section THE THREE MEDITATIVE STABILIZATIONS (p. 1213F) ............... 994
PRELIMINARY NOTE ............................................................................................... 994
I. THE THREE MEDITATIVE STABILIZATIONS ACCORDING TO THE ABHIDHARMA ... 997
   1. Definitions of the Three Meditative Stabilizations .................................... 997
   2. Nature of the Three Concentrations .......................................................... 1000
   3. Aspects of the Three Concentrations ......................................................... 1002
   4. Distribution of the Three Concentrations in the Levels ............................ 1004
II. THE THREE CONCENTRATIONS ACCORDING TO THE MAHAYANA .................. 1005
   1. Profound Meaning of the Three Concentrations ...................................... 1005
   2. Sameness of the Three Concentrations ..................................................... 1009
   3. Single Object of the Three Concentrations .............................................. 1010
Third section THE FOUR TRANCES (p. 1233F) ................................................... 1011
I. THE FOUR TRANCES ACCORDING TO THE ABHIDHARMA .................................. 1011
CHAPTER XXXIII: THE FOUR IMMEASURABLES AND THE FOUR FORMLESS ... 1018
ABSORPTIONS (p. 1239F) ......................................................................................... 1018
First Section THE FOUR IMMEASURABLES .......................................................... 1018
PRELIMINARY NOTE ............................................................................................... 1018
I. DEFINITION OF THE IMMEASURABLES (p. 1242F) .......................................... 1020
II. ASPECTS OF THE IMMEASURABLES .............................................................. 1023
   1. Loving-kindness, compassion and joy ....................................................... 1023
   2. The three kinds of loving-kindness ......................................................... 1027
   3. The subjective nature of loving-kindness ............................................... 1030
   4. Object and merit of equanimity .............................................................. 1031
CHAPTER XXXIV: LIBERATIONS, MASTERIES, TOTALITIES, SUCCESSIVE ABSORPTIONS (p. 1281F) .................................................. 1051

First Section LIBERATIONS, MASTERIES AND TOTALITIES ........................................ 1051

PRELIMINARY NOTE .......................................................... 1051

I. CANONICAL DEFINITIONS OF THE THREE LISTS ........................................... 1051

II. KASINA IN PĀḷI SCHOLASTICISM ...................................................... 1054

III. VIMOKṣA, ABHĪBUH AND KṚTSNA ACCORDING TO THE ABHĪDHARMA .... 1056

1. The Eight Liberations (p. 1291F) ............................................................. 1057

A. General definition ........................................................... 1057

B. The first two vimokṣas .................................................. 1058

C. The third vimokṣa ......................................................... 1059

D. Vimokṣas four to seven .................................................. 1063

E. The eighth vimokṣa ....................................................... 1063

2. The Eight Masteries ............................................................. 1064

A. General definition .......................................................... 1065

B. The first abhibhū ............................................................. 1065

C. The second abhibhū ......................................................... 1066

D. The third and fourth abhibhū ............................................. 1067

E. The four last abhibhū .......................................................... 1067

3. The Ten Totalities ............................................................... 1068

4. Objects and Distribution of the Vimokṣas, Abhībhus and Kṛtsnas .... 1069

Second Section THE NINE SUCCESSIVE ABSORPTIONS (p. 1308F) ...................... 1070

PRELIMINARY NOTE .......................................................... 1070

CHAPTER XXXV: THE NINE HORRIBLE NOTIONS (p. 1311F) .............................. 1072

PRELIMINARY NOTE .......................................................... 1072

I. ASŪBRĀHĪ IN THE CANONICAL TEXTS ................................................... 1072

II. THE TEN ASŪBRĀHASĀṢKĀ IN THE PĀḷI ABHĪDHARMA ................................ 1073

III. THE NINE ASŪBRĀHASĀṢKĀS IN THE SANSKRIT ABHĪDHARMA .......... 1073

First Section THE NINE NOTIONS ACCORDING TO THE ABHĪDHARMA .............. 1075

I. THE POSITION OF THE NINE NOTIONS ............................................. 1075

II. HOW TO MEDITATE ON THE NINE NOTIONS ........................................ 1075

1. Reflection on death ........................................................... 1075

2. Vyākhyāṭakasamjñā .............................................................. 1077

3. Vichārakasamjñā ................................................................. 1077

4. Vidhūtākakasamjñā .............................................................. 1077

5. Vinītakasamjñā ................................................................. 1077

6. Vipītyakasamjñā ............................................................... 1078

7. Vīkāhāratkasamjñā .............................................................. 1078

8. Vīkṣiptakasamjñā ............................................................... 1078

9. Aśhīsamjñā ................................................................. 1078

10. Vīdāghātakasamjñā ............................................................. 1079

III. DIFFERENCES BETWEEN THE NINE AND THE TEN NOTIONS ...................... 1082

1. Rejection of the seven types of lust ........................................ 1082

2. Diminishing of hatred and delusion ........................................ 1084

3. Realization of great benefits ............................................... 1084

V. NATURE, OBJECT AND DISTRIBUTION OF THE NINE NOTIONS ..................... 1084

VI. THE PLACE OF THE NINE NOTIONS IN THE DHARMAS OF THE PATH .... 1085

Second Section THE NINE NOTIONS ACCORDING TO THE MAHĀYĀNA ........ 1086

CHAPTER XXXVI: THE EIGHT RECOLLECTIONS (p. 1329F) .................................. 1088

PRELIMINARY NOTE .......................................................... 1088

I. LISTS OF RECOLLECTIONS ................................................. 1088

II. CANONICAL DEFINITIONS OF THE SIX ĀŅUŚMṚTĪ .................................... 1089

1. Buddhānusmṛti ................................................................. 1089

2. Dharmaṅgātmikānusmṛti ....................................................... 1089

3. Sāṅgītānusmṛti ................................................................. 1090

4. Vīraṅgānusmṛti ................................................................. 1090

5. Vīryagānusmṛti ................................................................. 1091

6. Dvārtinasmṛti ................................................................. 1091

First Section POSITION AND RESULTS OF THE RECOLLECTIONS (p. 1335F) ....................... 1092

I. POSITION OF THE RECOLLECTIONS IN THE PRAJĀPĀPARĪTĀ ............... 1092

II. ALL THE RECOLLECTIONS DRIVE AWAY FEAR ........................................ 1094

Second Section THE EIGHT RECOLLECTIONS ACCORDING TO THE ABHĪDHARMA (p. 1340F) .......................................................... 1095

I. RECOLLECTION OF THE BUDDHA ................................................. 1095

1. The ten names ............................................................... 1095

2. The miracles of his birth .................................................. 1097

3. Physical marks and superhuman power ................................ 1099

4. The five pure aggregates (anutputtavasākandaḥ) ................. 1103

II. RECOLLECTION OF THE DHARMA .............................................. 1113

1. Dharma skilfully presented ............................................... 1114

2. Dharma, obtaining its retribution in the present lifetime ........ 1114

3. Dharma without torment of burning .................................. 1116

4. The Dharma is independent of time ................................... 1117

5. Dharma leading to the good place ..................................... 1118

6. Dharma of unhindered penetration .................................... 1118

7. Other qualities of the Buddhist Dharma ............................... 1127

III. RECOLLECTION OF THE COMMUNITY ........................................ 1131

1. Community endowed with the five pure skandhas .............. 1132

2. Community worthy of offerings, etc. ............................. 1133

3. Community, the best field of merit .................................... 1133
CHAPTER XXXIX: THE TEN POWERS OF THE BUDDHA ACCORDING TO THE ABHIDHARMA

PRELIMINARY NOTE........................................................................................................ 1232
I. THE DAŚĀBALAŚŪTRA ................................................................................................. 1232
II. LISTS OF JÑĀNAṬALAS .............................................................................................. 1234

First Section: General Questions ................................................................................. 1235
I. ATTRIBUTES OF THE SŪRAṆAKA AND ATTRIBUTES OF THE BUDDHA .......... 1235
II. ATTRIBUTES TO BE FULLFILLED AND ATTRIBUTES TO BE CONQUERED .... 1236
III. DEFINITION OF THE TEN POWERS ACCORDING TO THE DAŚĀBALAŚŪTRA .... 1239
IV. WHY TEACH THE TEN POWERS? .......................................................................... 1240
V. WHY ARE THERE ONLY TEN POWERS? ................................................................. 1243
VI. WHY THE FIRST POWER INCLUDES THE OTHER NINE ............................................ 1244

Second Section: The Ten Powers in Particular ................................................................. 1245
I. THE POWER OF THE POSSIBLE AND THE IMPOSSIBLE ........................................... 1246
II. THE KNOWLEDGE OF THE RETRIBUTION OF ACTIONS ........................................ 1248
III. THE KNOWLEDGE OF THE DHIYĀNAS, ETC......................................................... 1250
IV. THE KNOWLEDGE OF THE DEGREE OF THE MORAL FACULTIES .................... 1260
V. THE KNOWLEDGE OF THE ASPIRATIONS OF BEINGS ........................................... 1264
VI. THE KNOWLEDGE OF ACQUIRED DISPOSITIONS ................................................. 1268
VII. THE KNOWLEDGE OF THE WAY LEADING TO THE VARIOUS DESTINIES .......... 1271
VIII. THE KNOWLEDGE OF FORMER ABODES ............................................................. 1272
IX. THE KNOWLEDGE OF DEATH AND REBIRTH ..................................................... 1274
X. THE POWER OF THE DESTRUCTION OF THE IMPURITIES .................................... 1275

Second Section: Appendixes to the Ten Powers ......................................................... 1276
I. THE BEST OF THE TEN POWERS ............................................................................... 1280
II. WHY THE BUDDHA THINKS HIGHLY OF HIS TEN POWERS .................................... 1280
III. THERE IS NO BOASTFULNESS IN THE BUDDHA ................................................. 1281

CHAPTER XL: THE FOUR FEARLESSNESSES AND THE FOUR UNOBSITRUCTED KNOWLEDGES (p. 1567f) ................................................................. 1283
First Section: The Four Fearlessnesses of the Buddha According to the Abhidharma .... 1283
PRELIMINARY NOTE ........................................................................................................ 1283
I. THE VAIŚĀRADYASŪTRA ................................................................. 1283
II. THE VAIŚĀRADYASŪTRA IN THE ABHIDHARMA AND THE ŚĀSTRAS 1284
 1. Definition of the Four Fearlessnesses in the Vaiśāradyasūtra 1285
 2. Why the Buddha Mentioned His Four Fearlessnesses. 1286
 3. Similarities and Differences Between Powers and Fearlessnesses 1288
 4. How Do We Know That The Buddha is Fearless? 1289
 5. Why Distinguish Between the Powers and the Fearlessnesses? 1301
 6. Literal Commentary on the Vaiśāradyasūtra 1301
   A. “I am fully and completely enlightened” 1301
   B. “I have destroyed all the impurities” 1302
   C. “I have stated the dharmas that constitute an obstacle” 1303
   D. “The noble path indicated by me can lead to exit from the world” 1303
   E. “I hold the place of Holy Teacher” 1304
   F. “In the assemblies I utter the lion’s roar” 1305
   G. “I turn the Wheel of Brahmā” 1309

II. THE EIGHTEEN DHARMA PRATISAṆIKAYAS ACCORDING TO THE ABHIDHARMA 1312
I. REFUTATION OF THE FIRST SARVĀSTIVĀDIN THEORIES ON THE SPECIAL Attributes of the Buddha 1389
   I. REJECTION OF THE FIRST SARVĀSTIVĀDIN LIST 1389
   II. REJECTION OF THE SECOND SARVĀSTIVĀDIN LIST 1390
Third Section THE EIGHTEEN DHARMA PRATISAṆIKAYAS ACCORDING TO THE ABHIDHARMA 1320
I. THE EMPTINESS OF NONEXISTENCE 1317
   1. The Accusation 1313
   2. The Defense 1363
      A. Meeting With The Heretics 1363
      B. Display of His Breast 1365
      C. Display of His Tongue and His Cryptochidia 1366
      D. Insults to the Disciples 1366
      E. Insults to Devadatta 1368
      F. Use of a Stone Bowl 1371
      G. Silence on the Fourteen Difficult Questions 1377
   I. Simultaneous Teaching of the Self and the Non-self 1379
   II. Simultaneous Teaching of Existence and Non-existence 1380
   16-18. The Buddha penetrates the past, the future and the present 1383
   A. Sarvāstivādin-Sautrāntika Debate on Time 1384
   B. The Non-existence of Time According to the Mahāyāna 1387
   
II. THE TEN POWERS OF THE BODHISATTVA 1320
   1-2. The Buddha has no bodily or vocal defect 1348
   3. The Buddha has no lapse of mindfulness 1338
   4. The Buddha has no notion of variety 1339
   5. The Buddha has no non-concentrated mind 1341
   6. The Buddha has no unconsidered equanimity 1344
   7. The Buddha has no loss of zeal 1348
   8. The Buddha has no loss of exertion 1351
   9. The Buddha has no loss of mindfulness 1354
   10. The Buddha has no loss of wisdom 1355
   11. The Buddha has no loss of deliverance 1356
   12. The Buddha has no loss of the wisdom and the vision of deliverance 1356
   13-15. Every physical, vocal or mental action of the Buddha accompanies knowledge 1358

CHAPTER XII THE GREAT LOVING-KINDNESS AND THE GREAT COMPASSION OF THE BUDDHAS .............................................................. 1394
I. THE EIGHTEEN ŚĀṆḌIKĀ DHARMAS OF THE BODHISATTVA 1331
First Section MAHĀYĀNIST LIST OF THE EIGHTEEN SPECIAL Attributes OF THE BUDDHA ................................................................. 1331
I. PRELIMINARY NOTE ................................................................. 1331
II. THE EIGHTEEN ŚĀṆḌIKĀ DHARMAS OF THE BODHISATTVA 1334
   1. The Buddha has no bodily or vocal defect 1337
   2. The Buddha has no non-concentrated mind 1338
   3. The Buddha has no lapse of mindfulness 1338
   4. The Buddha has no notion of variety 1339
   5. The Buddha has no unconsidered equanimity 1339
   6. Loving-kindness and compassion are pure among the Buddhas 1401
   7. The Buddha has no loss of zeal 1348
   8. The Buddha has no loss of exertion 1351
   9. The Buddha has no loss of mindfulness 1354
   10. The Buddha has no loss of wisdom 1355
   11. The Buddha has no loss of deliverance 1356
   12. The Buddha has no loss of the wisdom and the vision of deliverance 1356
   13-15. Every physical, vocal or mental action of the Buddha accompanies knowledge 1358

Digression on a case brought against the Buddha .............................................. 1361
   1. The Accusation ................................................................. 1362
   2. The Defense ................................................................. 1363
      A. Meeting With The Heretics .............................................. 1363
      B. Display of His Breast .................................................... 1365
      C. Display of His Tongue and His Cryptochidia ................. 1366
      D. Insults to the Disciples .................................................. 1366
      E. Insults to Devadatta ...................................................... 1368
      F. Use of a Stone Bowl ...................................................... 1371
      G. Silence on the Fourteen Difficult Questions .................. 1377
   I. Simultaneous Teaching of the Self and the Non-self .............. 1379
   II. Simultaneous Teaching of Existence and Non-existence .... 1380
   16-18. The Buddha penetrates the past, the future and the present 1383
      A. Sarvāstivādin-Sautrāntika Debate on Time ..................... 1384
      B. The Non-existence of Time According to the Mahāyāna ... 1387
INTRODUCTION

Volume II of the Treatise on the Great Virtue of Wisdom appeared in 1949 and more than twenty years separate it from Volume III which I [Lamotte] have the honor of presenting today. During this time Buddhist studies have made considerable progress in many directions and have brought new light to the Treatise. An entire book would be needed to describe them in detail, which would delay further the publishing of the present volume. These introductory pages will be limited to providing some detailed information on the Treatise itself, its author, the sources from which it draws its inspiration, the Chinese translation of which it is the object and, finally, the contents of Volume III. The Supplement to the Bibliography that will follow it will inform the reader more fully.

I. THE TREATISE ON THE GREAT VIRTUE OF WISDOM

The Treatise is a voluminous commentary on a lengthy version of the Prajñāpāramitāśāstra. The short version that first appeared consisted of 8000 ślokas or units of 32 syllables and was entitled Āstasāhasrikā Prajñāpāramitā. The original Sanskrit text was published by R. Mitra in 1888 and by U. Wogihara in 1932-35; it was translated into Chinese six times (T 220, nos. 4-5, 224, 225, 226, 227, 228) and once into Tibetan (Tib. Trip. 734).

The long versions entitled Mahāprajñāpāramitāśāstra were three or possibly four in number:

1. The Āstasāhasrikā in 18,000 ślokas partially edited by E. Conze in 1962, translated once into Chinese (T 220, no. 3) and once into Tibetan (Tib. Trip. 732).

2. The Pañcarāṇīsāhasrikā in 25,000 ślokas, the history of which is more complicated:
   a. T 222: Koung-tsang-king, by Dharmarakṣa in 286 A.D.
   d. T 220, no. 2: Ta-pan-jo-lo-mi-king, by Hiuan-tsang in 660-663.

A modified version serving as commentary to the Abhisamayālaṃkāra of Maitreyadeva also exists in Sanskrit and Tibetan.

a. Āryapraṇavālaṃkārakā bhagavatī prajñāpāramitā, abhisamayālaṃkārānaṃśu samādieḥ, partially edited by N. Dutt in 1934.

In this introduction, except for indicated exceptions, the numbers in parentheses in the text refer to the pages of the French translation when they are in simple numbers, to the pages and columns of the Chinese edition of T 1509 when the numbers are followed by the letters a, b or c.

3. The Āstasāhasrikā in 100,000 ślokas was partially edited in 1902 by P. C. Ghosa, translated once into Chinese (T 220, no. 1) and once into Tibetan (Tib. Trip. 730).

This list far from exhausts the enormous production of Prajñāpāramitāśāstra: there are still many other shorter texts of which the author of the Treatise was unaware. E. Conze has recorded them for us in his work The Prajñāpāramitā Literature, 1960.

The Treatise was a commentary in Sanskrit on the Mahāprajñāpāramitāśāstra, in the present case the original version of the Pañcarāṇīsāhasrikā, a copy of which was in Kumārajiva’s possession and which he translated at the same time as the Treatise in 403-404: this is the Taishō 223. The translator had no knowledge of the modified version, the only one that has come down to us.

On the other hand, the Indo-Tibetan tradition is silent about the Treatise, the only evidence of which is the abridged Chinese translation made by Kumārajiva under the name Ta-tche-tou louen (T 1509).

The East as well as the West has become accustomed to restoring this title in Sanskrit as Mahāprajñāpāramitāśāstra, ”Treatise on the Great Perfection of Wisdom”.

But, as P. Demiéville has commented,2 various titles are found both in the editions as well as in the fragments of manuscript found at Tounen-houang and especially Mo-po-lo-lo-mi-to-king che-louen: “The latter (also denominated in the K’ui-yuan-tou, T 2145, K. 4, p. 513a4) is the one that appears at the head of the preface by Seng-jouei (at the beginning of T 1509), with an abridged variant also given by the T’ieh-su-san-tsong-ki-ti (T 2145, k. 10, p. 74c11). This title is probably the older one and could correspond to the Sanskrit Mahāprajñāpāramitā-upadeśa-[śāstra]: the word upadeśa is, furthermore, given in transcription in the Chinese biographies of Nāgarjuna which must emanate from Kumārajiva: in one of these biographies we read that Nāgarjuna made an upadeśa in ten thousand gāthāḥ3 to explain the Mahāyāna in a developed manner” (Long-chou-p’ou-sa-tchouan, T 2047, p. 184c18; Fou-fa-tsang-yin-yuan-tchouan, T 2058, k. 5, p. 318b16).4

But the characters che-louen do not necessarily render the Sanskrit upadeśa and do not appear among the Chinese expressions most often used to translate upadeśa, namely, louen-yi, fa-yi, chouo-yi, fa-chouo, yi-couo, ta-kiao.5

Be that as it may, Demiéville was right and, in the title in question, che-louen is the equivalent of upadeśa. Actually, upadeśa is also the name of the twelfth and last member of the ‘twelve-membered’ word of the Buddha (dvādasāntagabhuddhavacana) which is frequently mentioned in the Sanskrit texts of the two

---

2 Le Traité de la Grande Vertu de Sagezza di Nāgarjuna, JA, 1950, p. 375, n. 1
3 Read: ‘ten myriads of gāthāḥ.’
5 The Chinese characters are given rather than the numbers as in previous vols. I and II.
Vehicles; Kumārajīva uses only two ways of rendering this member: he either transcribes it as yeou-po-č'i-čho, or else he translates it as louen-yi.

And yet at kian 20, p. 2080,16, which the reader will find below at p. 1237F, the Traité designates itself under the title of Pan-jo-po-lo-mi-louen-yi: pan-jo-lo-mi is the transcription of prajñā-pāramitā, and louen-yi is the translation of upadeśa.

Therefore the original Indian title was Prajñāpāramitopadeśa ‘Detailed Analysis of the Perfection of Wisdom’, or also Mahā-prajñā-pāramitā-sūtra-upadeśa, ‘Detailed Analysis of the Great Sūtra on the Perfection of Wisdom’, in the present case, the Pañca-vimśati-sāhasrikā.

The works of scholastic Buddhism often have the title of Upadeśa: thus Vāsundaya composed upadeśas on the Saddharmapundarika (T 1519, 1520), the Sukhāvatiyāsā (T 1524), the Ruttacūda (T 1526), the Dharmacalukrapravartana (T 1533), etc.

At kian 33, p. 308a, the Traité will explain what it means by upadeśa: "Louen-yi (upadeśa) means to reply to questions (pratīnyākarana), to explain why and then to explain broadly the meanings (ariha). When the Buddha preached the four truths (sattva), he was asked what they are, and the reply was that they are the four noble truths (aryasaṇā), He was asked what are these truths, and the reply was that they are the four noble truths on suffering (duḥkha), its origin (samudaya), its cessation (nirodha) and the path (pratijñā, that is the louen-yi (upadeśa) is, He was asked what is the noble truth of suffering (duḥkha-rasyaya), and the reply was that it is the eight kinds of suffering, suffering of birth (jīti-duḥkha), etc. He was asked what is the suffering of birth, and the reply was that beings, in every place of birth (jīti-dhāvah), undergo suffering. Giving such answers to questions and broadly explaining the meanings is what is called yeou-po-č'i-čho (upadeśa).

II. THE AUTHOR AND HIS SOURCES

An almost twenty century-old legend has been woven around the author of the Traité and even to skim through it, it is evident that there will be further enrichment of it. Without pretending to ‘render unto Caesar’, for the time being, we are not prevented from disregarding it momentarily so as to study the author on the basis of his work alone. Indian writers in general and Buddhist scholars in particular are not in the habit of pushing themselves forward and, if a literary genre has been neglected in India, it is indeed that of autobiography. We cannot blame the philosophers who profess the ahīṃsā for concealing their own individuality in their works. Such reservation is easy when the work is not greater than five hundred stanzas, as was the case for the Madhyamakālaśāstra, the Dvaitasamkhākāśāstra; the Catuḥśatākāśāstra or the Śāṅkāśāstra. When, like the Traité, it reaches more than three million words in a thousand scrolls, it is more difficult for the author to maintain his incognito.

1. THE GEOGRAPHICAL AND HISTORICAL MILIEU

According to the indications furnished by the author, he seems to have been active at the beginning of the 4th century of our era in north-western India. This region, which for a long time was the only gate half-way open to the exterior, already had had a long history. After having undergone the Achemenid yoke for two and a half centuries (559-326 B.C.) and the Macedonian occupation for twenty years (326-306 B. C.), it had rejoined the mother country on terms of the convention concluded between Seleucos the First Nicator and Chandragupta. Having moved within the circles of the Mauryan Indian empire from about 306 to 189, it was conquered by the Greco-Macedonians of Bactria who founded two kingdoms in it: the western Greek kingdom consisting of Bactria, Sogdia, Aria, Sīyāstan and Arachosia; the eastern Greek empire extending over Kapīṣa, Gandhāra and the Punjab. Devoured by internal quarrels, the Greeks eliminated themselves, and their last representative disappeared from the scene of history about 30 A.D. Previously, peoples of Iranian language had already infiltrated into India and, for a century and a half (ca. 90 B.C. – 50 A.D.) the north-west suffered invasions by Scytho-Parthians, the Śākas of Mauṣeis (90-53 B. C.) and the Pahlavas of Gandhāphresesia (19-45 A.D.). Finally, about 50 A.D., Indo-Scythia passed into the hands of nomadic populations of poorly defined origin, called Ta Yue-tche, Yue-tche and Tu-how-lo by the Chinese, Tukhuno and Thagouroi by the Greeks, Tochari and Tochari by the Romans, Taχh₄ra, Taχh₄ra and Turukh by the Indians, Tho-Kar and Tho-Kar by the Tibetans, Tökhri by the Ouigours, Taṣṣara or Taudūgīra by the Khotanese. Starting out from Kan-sou in 174 B.C., they had seized hold of Bactria about 130 B.C., and had divided it up into five dynasties. One of their descendants, Kujula Kadphises, an officer of the Kouei-chouang region, dominated his fellows and laid the foundations of an immense empire which, at the time of its greatest extent, included Chinese Turkestan with Kashgar, Yarkhand and Khotan, eastern Iran with Sogdia, Bactria and Sīyāstan, all of north-western India with Kashmir, the Indus basin and the middle Ganges area, possibly as far as Benares.

For two and a half centuries, the Kuṣāṇa empire played the role of crossroads of Asia, all the lines of communication of which it controlled.

The first dynasty represented by Kujula Kadphises and Vima Kadphises (Ca. 50-80 A. D.) was succeeded by a second dynasty represented by the illustrious names of Kaniṣka, Vīśnuka, Kaniṣka II, Huviska and Vīṣudeva. The date of Kaniṣka’s accession is still debated: 78, 128 or 144 A.D.6 On his inscriptions, he inaugurated a new era lasting at least 98 years. The Kuṣāṇa empire became decadent with the accession to the Persian throne of the Sasanides (227-651): about 226, its founder, Ardaḫr-t-ī-Bēbāgin invaded Kapīṣa, Gandhāra and the eastern Punjab.

Reigning over populations of very different race, language and religion, the Kuṣāṇas were wise enough to respect them all. Their coins bore inscriptions in Indian, Iranian and even Greek; on the reverse side, they

showed Iranian deities, Sun, Moon, Wind, Fire, Mithra, Anaītis; some Indian, Śiva, Mahāsena, Skandha, Budha (sic!) and also Serapis, Horus, Heracles, Selene, Helios and even Roma.

Kaniška favored Buddhism by building near Puraṣaṣṭrapura, his capital, a stūpa 700 feet high at the village of Kharjurikā, which, for many centuries, was admired by the Chinese pilgrims. Excavations at this site by D. B. Spooner and H. Hargrave have unearthed an inscribed reliquary surmounted by three figures representing the Buddha between Brahmadeva and Indra; the body of the reliquary is engraved with various figures of orantes, particularly Kaniška flanked by two deities, the Sun and the Moon, the Mīra and Mao of the coins. It appears from many inscriptions in Kharoṣṭhī script; Aramaic inscription at Pūl-i-Darunteh in Lampaka; bilingual Greco-Aramaic at Qandahār (JA, 875 Prakrit, in Aramaic and in Greek.

Holy Land of Buddhism. The great emperor flooded it with his edicts on the Dharma, published in Indian and in Prakrit jargon and correct Saṃskṛta. The latter, derived from the Sthavira branch, resolutely opted for the human form of the Buddha in various episodes of his last existence, a major innovation probably inspired by Hellenistic sculptors who may have developed unhindered in the large sculpture schools of Gandhāra or Kharoṣṭhī script at Jamalsūr near Mathurā is attributed to Huvishi.⁷

A legend, which seems to be a replica of that of Aśoka, formed around Kaniška. It connects him with the minister Māthara, the physician Caraka and important religious individuals such as Samgharaka, Aśvaghoṣa, Jeyata, Pārvita, Vamśmita and Pārṇa. The legend has it that he convened a great council at Kaśmir to revise the Buddhist scriptures and to compose explanatory treatises on the Three Baskets.

The author of the Ṣrītatā definitely lived at the time of the Great Kusānas since he makes frequent allusions to the Greater and Lesser Yueh-chieh or Tukhārās (p. 547F, 555F, 672F, 1584F). But curiously enough, he never mentions their personal names and limits himself to referring to them by the official title of devāpyurā, frequent on the inscriptions and coins (p. 475F, 1421F, 396c, 321a, etc.). Such reticence is perhaps a mark of respect, but more likely answers to the fundamental antipathy the Indians always experienced in regard to sovereigns of foreign origin. It explains the total silence maintained by the indigenous chronicles on Alexander’s incursion into India, major event though it was. Despite their generous donations, the great Kusānas remained outsiders to the native population. The author of the Ṣrītatā does not conceal his scorn for the borderlands (pratyanajānapada) which he considers to be places of lowly birth, and he adds to them not only the foreign kingdoms such as Tukhārā, Sogdia, Persia and the eastern Mediterranean, but also some regions of India occupied by primitive peoples such as the Śavaras, people of Dravidian languages such as the Andhras and even some slightly aryанизed capitals such as Ujāyinī (p.174F, 1584-1586). In his eyes, the Buddhāstīmāsa was limited to the lands of Aryan tongue and, whatever their religious sympathies, he is not far from rejecting as barbaric foreigners all those who spoke Chinese, Scythian, Greek, Dravidian, Tibetan, Kāśgarian, Tokharian or Bactrian (p. 1586).

At the end of the Kusāna epoch, the religious situation was very complex. The inscriptions, the coins and the literary texts attest to the active presence, in the north-west, of Brahmanism and Hinduism, of Jainism and Buddhism, as well as the perseverance of the primitive cult of the Nāgas. The holy Dharma particularly flourished and, starting from the reign of Aśoka (272-236), the region became, after Magadha, the second Holy Land of Buddhism. The great emperor flooded it with his edicts on the Dharma. A cast of the Buddha, published in Indian Prakrit, in Aramaic and in Greek.⁸ After this psychological preparation, the missionary Mahāvyūhatika, sent by Moggalipaṭtisās, settled down there with five hundred arhats; he introduced the cultivation of saffron and substituted the reign of the holy Dharma for the cult of the nāgas. The district was soon covered with monasteries (vihāra, saṃghārāma) to shelter the monastics and with commemorative monuments (stūpa) to perpetuate the memory of Saṃkṣayumini. The stūpas of the old style – described by Hiuán-tsang as ‘Aśoka’s stūpa’ – were especially numerous. Consisting of a raised hemispherical dome on a terrace surrounded by a balustrade, they marked the places where Saṃkṣayumini, during his previous existences as Bodhisattva, had distinguished himself by his generosity, morality, patience and exertion. Thus, although the last lifetime of the Buddha had taken place in the region of the middle Ganges, the north-western India was the main theatre of his jātakas.

Later, at more precisely, of the Kusānas, the stupā evolved in form: placed on a raised drum, it became more slender and gained in height. What is more, it was covered with sculptures representing the human form of the Buddha in various episodes of his last existence, a major innovation probably inspired by Hellenistic sculptors who may have developed unhindered in the large sculpture schools of Gandhāra and Mathurā.

At the same time, the legend of the Buddha, breaking with historical plausibility, devised a long journey of the holy Dharma across the north-west of India, where he may have left traces of his passage. Accompanied by Ananda, sometimes by the yasa Vajrapāni, the Teacher, starting from Mathurā, made this tour in twenty-five stages, taming the nāgas, converting the kings, predicting important events and leaving his shadow in the village of Pālinākūta, near Takhāhīr-Bīgh (p. 547-554F).

In the meantime, the Buddhist community had passed through many vicissitudes: “When the Buddha was in this world, the Dharma met with no opposition. After the Buddha died, when the Dharma was recited for the first time, it was still as when it was the Buddha was alive. One hundred years later, king Aśoka called together a great quinquennial (pahuvavara) assembly and the great Dharma teachers debated. As a result of their differences, there were distinct sects (nikāya) each having a name and each developing subsequently” (p. 106-108F). Following a schism provoked by Mahādeva, the Samgha split into two big parts, that of the Śāavraṇas “Old Ones”, partisans of a more strict orthodoxy, and that of the Mahāsthāṅghikas “Majorities”, of laxer and democratic tendencies. These two sections in turn became subdivided into various sects which tradition has fixed as eighteen in number. They expanded over all of India and geographical separation further increased their differences.

In the Kuṣāna epoch, two sects, the Mahāsthāṅghika and the Sarvāstivādin, contented with one another over the north-west. The former, represented at Mathurā and Kapāśa, used a hybrid language, a mixture of the Prakrit jargon and correct Sanskrit. The latter, derived from the Śāavraṇa branch, resolutely opted for the

---

⁷ H. Lüders, Mathurā Inscriptions, 1961, p. 57 seq. ⁸ Inscriptions at Shīhīgharoch (Peshāvar district) and at Māṇsehra (Hautera district) in chancellery Prakrit and Kharoṣṭhī script; Aramaic inscription at Pāli-i-Darunteh in Lampaka; bilingual Greco-Aramaic at Qandahār (JA,
use of Sanskrit as the religious language. They were by far the more powerful, and inscriptions in Kāroṣṭhi and Brāhmī indicate their presence at Mathurā, Kālavan, Śāh-jī-Dhērī, Zeda, Kurram (either in Afghanistan, Punjab and Sind) with offshoots as far away as Śrīvastī and Śrāvastī.

The two sects, which were opposed especially in matters of buddhology, evolved somewhat over time, but the second in particular still represented the old Buddhism as Śākyamuni had taught it to his śīrṣavas. Nevertheless, around the beginning of our era, they were infiltrated by adepts of a new form of Buddhism animated by a more daring ideal, inspired by more radical philosophical ideas and professing theories, hitherto unknown, on the nature of Buddha and future Buddhas. This movement, suggestive rather than revolutionary, took the name of Mahāyāna ‘Greater Vehicle (of salvation)’ and qualified as Hīnyāyana, ‘Lesser Vehicle’, the old doctrines and practices. It did not constitute a new sect and its name never appears in the inscriptions, but it developed within the very bosom of the monastic communities.

Some monks, regarding the teachings transmitted for five hundred years as the holy Dharma (sadharma), refused to come to terms with the Mahāyāna, rejected its scriptures as false and charged the new movement with being the Counterfeit Dharma (pustrīpukadharma): disciples they were, disciples they meant to remain. But beside these reactionary śīrṣavas, there were progressive monks who took the Mahāyāna sūtras into consideration, held them or pretended to take them as the Word of the Buddha and adopted their ideas. Nevertheless, they did not leave their monastery and continued to co-habit with the ‘Old Ones’ who did not share their views. Thus, in the 7th century, Hiuan-tsang distinguished three types of monasteries: the monasteries within the jurisdiction of the Hīnyāyana sects (Śāhavi, Mahāsthāmikī, Sarvāstivādin, Saṃmatīya), the Mahāyāna monasteries, and finally the monasteries where practitioners of both Vehicles lived together.

In regard to his epoch and the sources that he uses, it seems that the author of the Traité was a Sarvāstivādin, perhaps belatedly converted to the Mahāyāna. His high esteem for the monastic life (p. 839-846f), his disdainful silence toward the Mahāsthāmikīs whom he mentions only once in his work suggests that he were the yellow robe of the bhikṣu in some Sarvāstivādin monastery of north-western India, one of these monasteries built on the plains or on the hills, the ruins of which still exist at Śāh-jī-Dhērī, Śāh-jī-Dhērī, Shahr-i-Bahi, Sanghao, Takht-i-Bahai, Hamal-Gerbi, Karkai, etc. Fa-hien, who visited them at the beginning of the 5th century, tells us that they were occupied almost exclusively by Sarvāstivādins.

Under the direction of learned teachers, the author devoted himself to the study of the sacred texts, memorized the Tripitaka and specialized in the Sarvāstivādin Abhidharma. He manifests such a deep understanding of it that we may think he in turn taught it. Later, the reading of the Mahāyānāsūtras must have made an impression on him, and study of the early Mādhyamikas (Nāgārjuna, Āryadeva, Rāhulabhadra) convinced him of the cogency of the new ideas. He went over to the Mahāyānāyana without, however, giving up his scholastic habits. In the form of a commentary on the Pañcaviṃśatisūtrabāsikā, he composed a voluminous exegetical treatise which is like a Mahāyāna reply to the Sarvāstivādin Abhidharma. The author appears both as a Sarvāstivādin by training and a Mahāyānist by conviction, and it is under these two aspects that he should be studied.

2. THE SARVĀSTIVĀDIN BY TRAINING

The study program imposed on the north-western bhikṣus involved a formidable body of canonical and paracanonical texts. In contrast with most of the sects which had only three Baskets, the Sarvāstivādin Tripitaka, contrary to its name, had four: 1. the Vinaya-ṣūtra, the basket of discipline, 2. the Śrāvasti-ṣūtra, the basket of dogmatic texts incorporating four “traditions” (āgama), 3. the Abhidharma-ṣūtra, the scholastic basket, 4. the Kุṣṭhā-ṣūtra, the basket of minor texts. This is mentioned on p. 692-693F of the Traité and p. 412a of the Chinese translation.

A. Sarvāstivādin Śrāvasti-ṣūtra.

It comprised four āgamas listed in the following order: 1) Ekottarāgama or Ekottarika, 2) Mādhyāmagama, 3) Dīrghāgama, 4) Sanyuktāgama. The text of the āgamas was translated into Chinese at the beginning of the 5th century (T 125, 26, 1, 99) and the sands of central Asia have yielded important fragments of their original Sanskrit: on the basis of these fragments, the patient work of E. Waldschmidt and his school have resulted in the reconstruction of numerous sūtras.

The Traité sometimes refers to these āgamas and occasionally cites the Ekottara (p. 103F, 1268F), the Mādhyāma (p. 4F, 103F, 307f, 456b), the Dīrgha (p. 103F, 300F, 544F) and the Sanyuktā (p. 103F, 447F, 542F, 614F, 288a, 295b, 299a, 307a, 444a). As general rule, however, it prefers to refer to the sūtras incorporated in these āgamas. These sūtras being familiar to all learned Buddhists, very often it omits mentioning their titles.

Comparative study of the texts shows that the author of the Traité used the Mādhyāmagama and the Sanyuktāgama of which Taishō 26 and 99 are the translations. In regard to the Ekottarāgama and the Dīrghāgama, he used originals slightly different from Taishō 125 and 1.11

According to the immutable laws of religious exegesis, the author presents no event that is not based on a dogmatic source. On each page he refers explicitly or implicitly to a sūtra or a topic mentioned by several sūtras at the same time. This will become evident in the notes annexed to the French translation.

The sūtras being the very words of the Buddha, the author never rejects them. If they apparently contradict themselves, he makes efforts to assure their authenticity, then to interpret them according to the nature of things (dharmatā) by establishing a clear distinction between the scriptures of provisional meaning and those of definitive meaning (p.536-539F, 1621F n.). He shows himself thus to be a specialist trained in the school of rigorous intellectual discipline and respectful of the traditional game of exegesis.

---

9 The Viśṇu-vādins inherited this canon: cf. HBI, p. 167.
10 The same order was adopted by other schools; cf. HBI, p. 170.
11 In Essays Offered to G. H. Luce, 1966, p. 49-58, A. Barea has decisively established the Dharmaguptaka origin of the Dīrghāgama translated into Chinese by Buddhāyasās and Tchou Fo-ßen (T 1).
The never-ending recourse to old canonical sūtras has the psychological effect of immersing the author in the past and making him revive in spirit the memorable events that occurred in Kosala, Magadha and the middle Ganges region at the time of the Buddha and his great disciples. He manifests an extensive and precise knowledge of the geography of the ancient epoch (p. 163-197F).

B. Sarvāstivādin Vinayapiṭaka

The Traité is rather confused on the history of the Vinaya (p. 104F, 756c) but may be complemented thanks to information given by the Kāśmirian tradition and collected in the 5th and 6th centuries by Kumārajīva, Seng-yeou and Houei-kiao.12

At the council of Rājagha presided over by Kātyāya at the death of the Buddha, Upāli recited the Vinayapiṭaka. As there were 80 repetitions of reciting this Vinaya, this last one will be called the ‘Vinaya of 80 recitations’. The first five patriarchs, Kātyāya, Ānanda, Mahīśūtra, Sāṇāvāsa and Upagupta, conserved it carefully. As Upagupta, a contemporary of and advisor to Aśoka, had established residency at Mathurā, the old Vinaya which he retained was designated under the name ‘Vinaya of the land of Mathurā in 80 sections’. The text contained Avadānas and Jātakas.

But at that time, people, being of weak faculties, were unable to memorize so voluminous a code. The different Buddhist schools therefore published an abridgment of it and this is how the five Vinayas saw the light of day: Pāli Vin., Mahātāsaka Vin. (T 1431), Mahāśāntaka Vin. (T 1425), Dharmaguptaka Vin. (T 1428) and Sarvāstivādin Vin. (T 1435).

The Sarvāstivādin Vin. was compiled by Upagupta who reduced it to 10 sections by eliminating the stories of the Avadānas and Jātakas. It was entitled: ‘Vinaya in ten recitations’ (Kai-uḍḍiyāyā): sections 1 to 3 commented on the 250 rules of the bhikṣu; sections 4 to 6 dealt with the seven and the eight dharmas, in other words, the Skandhas; section 7 explained the rules of the bhikṣuṇīs; sections 8 to 10 were reserved for appendices: Ekottara, Upalipariṇaya, Kṣudrakavarga and Kāśaladharma. Some original fragments have come down to us and have been published by J. Filliozat and H. Kunj13 and by V. Rosen.14 Introduced into Kāśmir, this Vinaya was also designated under the name ‘Vinaya of Kāśmir’. Kumārajīva translated it at Tch’ang-ngan in 404-405 under the name Che-song-liu (T 1435) and subsequently, after 409, Vimalakīrti completed it and enriched it with a preface.

Later, according to the Traité (p. 756c), there was a vībhāṣā in 80 chapters that commented on it. This vībhāṣā should not be confused with the primitive Vinaya which itself also consisted of 80 sections. Although the sources lack precision in this regard, this vībhāṣā, also composed in Kāśmir, is undoubtedly identical with the Mūlasarvāstivādin Vinaya,15 definitively subsequent to the advent of the great Kuśāṇas since it contains a prophecy relating to Kuṃsiṭka.16 The Indian original has come down to us almost complete: various Sanskrit texts, such as the Divyavādinī and the Avalaṅgānakātaka reproduce long passages of it; an apparently complete copy, written on birch-bark, was discovered at Gilgit in Kāśmir in 1931 and published by N. Dunn.17 Between the discovery and the editing, several sheets were misplaced, notably the major part of the Samghabhādelavastu containing a detailed biography of Buddha Śākyamuni. G. Tucci recovered it in Afghanistan and it has appeared in the Serie Orientale Roma. The Mūlasarvāstivādin Vinaya also exists in Tibetan translation (Tib. Trip. 1030-1037) and in Chinese translation (T 1442-1451), but the latter, made by Yi-tsing between 700 and 712, is not quite complete.

The Traité has drawn up the table of contents of the Sarvāstivādin Vinaya (p. 104F) and borrows from it some important definitions, such as that of the Buddha-dharma (p. 81F), as well as various stories telling the circumstances that led the Teacher to formulate certain disciplinary regulations along with the exceptions they involve: the interdiction of eating impure food (p. 118-121F), of using bowls other than iron or baked clay pātra (p. 1674F), the authorization of accepting and wearing rich robes offered by lay people (p. 1678F), etc. But it is inspired much more frequently by the Mūlasarvāstivādin Vinaya from which it borrows most of the Avadānas and Jātakas with which it ornaments its explanation. After the fashion of this vinaya, it explains most of the events in the life of the Buddha and his great disciples during their last lifetime. It would be impossible to list here the borrowings taken more or less directly from the Mūlasarvāstivādin Vinaya: merely as example, the most characteristic are listed here: conversion of the old Subhadra (p. 205-209F, 1650F), Śuddhodana reassured by a god about the health of his son (p. 228-230F), the legend of Dhammaruci (p. 410-414F), Buddha’s journey to Śāla (p. 457-463), slander about the gardener Gāḍāka (p. 497-499), the nine or ten torrents inflicted on the Buddha in the course of his last lifetime (p.507-511), the miracle of the multiplication of five buddhas (p. 531-535F, 1352-1353F), journeys of the Buddha in southern India, in north-western India and in Kāśmir (p. 546-548F), the story of Śāriputra and Muniḍgālāyana (p. 621-633F), the fable of the snake, the frog and the rat (p. 753F), the crimes of Devadatta (p. 868-878F, 1671-1674F), the story of Yaśodharā and the explanation of her prolonged pregnancy (p. 1001-1112), the relationship between king Bimbastara and the courtsean Ānrapāli (p. 990-992F), etc.

The author has an interesting comment on the value of the Vinaya (p. 648h): like the sūtras, the code of monastic discipline is the word of the Buddha but concerns only the things of this world for the welfare of the Sangha; it imposes precepts (vīṣa) but does not explain the nature of things (dharma).

C. Sarvāstivādin Kṣudrakapiṭaka.

The Kṣudrakapiṭaka, also called Kṣudrakāgama or simply Kṣudraka by the Traité (p. 341F), formed a separate basket for the Sarvāstivādins, corresponding roughly to the Pāli Khuddalukanākāya. It consists of

12 HBI, p. 191-192.
13 Fragments du Vinaya des Sarvāstivādin, JA, 1938, p. 21-64.
14 Der Vinayavibhaṅga zum Bhikṣupratimokṣa der Sarvāstivādins, 1959.
15 HBI, p. 187-188.
16 Mūlasarvā. Vin. in Gilgit Manuscripts, III, part 1, p. 2; T 1448, k. 9, p. 41b28.
old minor texts, usually versified, put into the mouth of the Buddha or one of his great disciples. Their number is not fixed, but the more or less complete lists that have come down to us mention the following texts, all of which the Traité has used:

1) Dharmapada (p. 29F, 1423F, 1513F, 278b, 316a, 464a).
2) Udāna (p. 325F, 1220F, 1513F).
4) Sutadāreta.
5) Śālaqagātha.

The more recent editions of these minor texts are mentioned in the Supplement to the Bibliography annexed to the present Introduction.

D. Sarvāstivādin Abhidharmapitaka.

This basket is the masterpiece of the Sarvāstivādin school; it shows but vague similarities with the Ceylonese Theravādin Abhidharmapitaka: it includes seven original works which tradition attributes, not to the Buddha himself, but to a series of disciples extending from the first to the sixth century after the Parinirvāṇa. The Chinese and Tibetan sources do not fully agree on the names of the supposed authors.

1) The Sāntiparibhāṣya, composed by Śāriputra (T 1536) or by Maudgalyāyana, is a commentary on a sūtra of the Dīghaṇkara soma, the Sāntiparibhāṣya, of which important fragments have been published.20
2) The Dharmaskandha by Mahāmaudgalyāyana (T 1537) or by Śāriputra is a collection of sūtras preached at Jetavana in Śrīvastī and briefly commented by canonical quotations.
3) The Prajñāpāramitāśastra by Mahāmaudgalyāyana (T 1538; Tib. Trip. 5587) shows some resemblance to the cosmological sūtra of the Dīghaṇkara (T 1, no. 30) and the Li-che-a-p’-e’en-louen (T 1644) which itself also shows all the characteristics of a sūtra.
4) The Viṣṇu-pādeva (T 1539) or by Devaśarma was composed at Viśoka near Śrīvastī in the century following the Parinirvāṇa.

5) The Dharmapadeśa is attributed to Vasumitra by the Chinese (T1540), to Pūrṇa by the Tibetans: both authors are considered to be contemporaries of Kaniṣka.
6) The Prakaranapadeśa (T 1541, 1542) is given by the Traité (p. 111-112F) as a collective work: the first four chapters are said to be the work of Vasumitra and the last four, among them the chapter on the Thousand Ageries, the work of the Kaniṣkian arhats.
7) The Jñānaprajñāśāstra21 is the latest in date and by far the most important of the Sarvāstivādin Abhidharma. It is the body (śāstra) whereas the six preceding ones are the feet (pāda): this is why the Basket in question, although it consists of seven books, is entitled Saṃpādabhādharma ‘Abhidharma of Six Feet’.

Its author was Kātyāyānputra, or simply Kātyāyana, who lived in the 3rd century after the parinirvāṇa according to Seng-tchao and Hiuan-tsang, in the 3rd or 5th according to Paramārtha. The Mahābhūṣāṇa has it that he composed his work ‘in the East’, but Hiuan-tsang locates him at Tāmasavāna near Chuhuku in Kāsī in the eight bank of the Bīṣa. According to Paramārtha, he went to Kāsī with five hundred arhats and five hundred bodhisattvas to compile the Abhidharma of his school, and the result of this compilation was the Aṣṭasākhandha, also called Jñānapradharma. As the work represents the Sarvāstivāda in its pure state, it is not likely that bodhisattvas, as adepts of the Mahāyāna, collaborated in it. Moreover, it may be noted that the traditions about the council of Kaniṣka do not have Kātyāyana appearing in them.

The Jñānapradharma was in Sanskrit: Vasubandhu’s Kosābhāṣya and Yasomitra’s Kosāvyākhyā citer lengthy extracts from it, and fragments of it have been found at Kapiśa and central Asia: those from Bāmiyān have been published by S. Lévi,22 and those from Koutch by B. Pauly23: these last were identified by P. Demiéville.24

The work has been the object of two Chinese translations: 1. the Abhidharmāṣṭakasākhandhāṣṭra (T 1543) translated in 383 at Tachelang-nan by Samghadeva and Tchou Fo-nien with a preface by Tao-ngan; 2. the Abhidharmajñānapradhānāṣṭra (T 1544) translated by Hiuan-tsang at Tachelang-nan in 657 to 660.

In the course of time, many commentaries have been made on the Jñānapradharma. According to Tao-ngan,25 three arhats, Che-t'o p’-an-ni, Ta-si and Pi-lo-ni, each dedicated a vibhāṣa to it; only the first is known to us. Later, five hundred great arhats in turn commented on it. Actually we have three vibhāṣas on the Jñānapradharma:

---

18 HBI, p. 177-178.
19 HBI, p. 203.
21 HBI, p. 203-207.
1) **Vibhāṣāśāstra** by Che-t'o-p'an-ni (T1547) or by Kātyāyanaputra himself (?), translated at Tch‘ang-ngan in 656-659.

2) **Abhidharmavibhāṣāstra**, by five hundred arhats (T 1546), translated at Leang-choen from 437 to 439 by Buddhavarman on the basis of an Indian manuscript found by Tao-s‘ai west of the Mountain of Omions (Pamir). It consisted of a hundred *kūsan*, but in 439, as a result of the invasion of the region by the barabarian *T‘o-pa T‘ao*, about forty of them were lost and only sixty remain.

3) **Abhidharmamaḥāvibhāṣāstra** by five hundred arhats (T 1545) translated by Hiun-san at Tch‘ang-ngan in 514F, 154F, 705B), but the question of borrowings is obscure and would require an in-depth inquiry.

The *Traité* does not mention the Dīrghāṃśāstra/Saṅgītāṅkikas often evoked in the *Maḥāvibhāṣā*, but it was certainly familiar with the controversy on time which set them in opposition to the *Śārvāstivadins* (p. 1691-1694F) and takes its position, understood provisionally, on the side of the opinion of the latter.

In brief, the information that it provides is so vast that it can hardly be situated before the beginning of the 4th century A.D.

---

E. Postcanonical Literature.

The author would have been neither Indian nor a scholar if he had not been impassioned by the folklore of his region, the prose and verse biographies of the Buddha Sākyamuni, the tales of previous existences and the innumerable legends current in his time, legends that the Chinese Tripiṭaka grouped into the Section of previous facts (pen-yuan) from which E. Chavannes judiciously chose for his fine work *Contes et apologies du Tripiṭaka chinois*. In contrast to Vasubandhu, Samgharāka, Asanga, boring because of their technicality, the author excels in mingling the playful and the serious, without retreating at times in the face of the more spicy stories.

It goes without saying that these legends are without a country of origin. But it is quite natural that the author would have leaned preferentially on the folklore of his own region.

Among the texts and authors that he mentions, the following may be noted:

1) The *Sapṭāḥāṭhā Abhidharma* (p. 106F, 111F, 536a, 752b), the *Abhidharmasūtra* (p. 576c, 586b), the *Abhidharmapāñjika* (p. 105F, 693F), the *Abhidharmavibhāṣa* (P. 1236F, 1702F, 1703F).

2) The *Prakaraṇapūda* (p. 11F) and its chapter on the Thousand Aporias (p. 1101F, 1171F, 1181F).


4) The *Vibhāṣā* (p. 110F, 377F), the *Abhidharmavibhāṣā* (p. 292F, 343a, 579c), the *Kātyāyanajñānautāḷa Abhidharma* (p. 273a) and the Vibhāṣā scholars called Abhidharmavibhāṣaśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraśāstraš


27 Idem, *ibid.*, p. 120.


1422F, 1547F, 264C, 705S), but the question of borrowings is obscure and would require an in-depth inquiry.

At Nagarāhāra (Jelāl-ibbī), Sākyamuni received the prediction of the Buddha Dīpankara after having offered him seven blue lotuses and having spread his hair under his feet (p. 248F, 284F, 983F). – At Puskarīvatī (Śāhā-Dhetī), Śāri made the gift of his eyes to a beggar. – At Varṣapura (Śāhābūrīh), Sudīrma or Vīṣvantara gave to an insatiable brāhmaṇīs white elephant, his kingdom, his chariot, his wife and his children (p. 713-714F, 304c). – At Mīngora-Būtaka, the bhikṣu Kṣīṇāntivināvinide himself up without complaint to the blows of king Kali (p. 264F, 889-900F, 1670F). – At Mahāvāma (Soungrāma), the dethroned king Sarvada, wishing to give alms although he had no money, gave himself up to a beggar who then delivered him to the usurper and so obtained a great reward (p. 714-715F). – At Mātrasāṃghāṭikāra (Gombatari, near Touasik in the Bouner), the brahmāṇīrīrā Dharmanāktra or Dharmaratna, in order to obtain a Buddhist verse, agreed to write it down using his skin as paper, one of his bones as pen and his blood as ink (p. 975-979F). – At Gīraṇa, on the boundary between Peshwār and Bouner, king Śībi, at the cost of pounds of his own flesh, rescued a pigeon chased by a falcon (p. 255-260F, 1713F, 304C, 314C). – In the Upper Indus, the Bodhisattva gave his body to a starving tigress about to devour her cubs (p. 143F, 723F,
who gave himself up to his enemy (p. 714F); the Dharma teacher who condemned the brahmanical institutions (p. 489-490F).29

By their number and their precision often pushed to the point of being literal, these borrowings prove irrefutably that the author of the *Traité* is post-Kaniṣka and, consequently, he cannot be dated in the first or second centuries of our era as has been generally done.

F. Heretical Literature.

The *Traité* – and this is new proof of its Indian origin – is familiar with the religions and the philosophical systems which at that time swarmed all over the north-west of India. For its author, whoever is not a ‘son of the Śākyas’ is a heretic (*tīrthikā*) and, in its general meaning, he includes all wandering monks (*parivṛṣṭa*) of poorly defined jurisdiction, Jains (*Nirgrantha* and *Śvetāmbara*), brahmins and Hindus, all given to practices condemned by the Buddha (p. 43F, 1409F, 1571F). He is familiar with their ‘ninety-six systems’ (p. 432F, 1426F, 261a, 325c, 349b, 412b, 581b) and their ‘eighteen sacred books’ (p. 48F, 92F, 637F, 639F, 1589F). He has read the Vedic literature with its four Vedas and its six Vedantas without, however, neglecting the profane sciences (p. 1623-1624F). He enters into debate at times with those who profess the six brahmanic darianas, those of the Śrāvaka (p. 546c) and the Vaishēsika (p. 728F, 923F, 1449F). He knows the Hindu iconography and mythology with its great gods like Viṣṇu-Nārāyaṇa, Maheśvara-Śiva, Kumāra, Mahābrahma the creator, etc., but recognizing in all of them a certain power, he denies any omniscience to them (p. 137-142F, 466F, 562F, 863F). However, he goes so far as to use a Śivaite cosmogony as an argument (p. 835-837F).

It is hard to see how a Chinese or even a Serindian would have been able to be so well-informed about Indian things.

3. THE MAHĀYĀṆĪST BY CONVICTION

Monk and Abhidharma specialist, the author of the *Traité* ended up being converted to the Mahāyāna movement that had already been introduced into the north-west at least three centuries previously.

A. The Mahāyāna.

29 Since this is a borrowing by the *Traité* from the *Kalpaṇāṃḍikā*, the hypothesis suggested on p. 490F, n. 1, is completely unfounded.
In contrast to the Vehicle of the śrāvakas in its religious ideal, its philosophical positions and its buddhology, the Mahāyāna constitutes, in fact, a new Path of liberation.

The Bodhisattva Ideal. – The śrāvaka aspired to the state of arhat, personal salvation involving the suppression, the eradication of the passions and some form of awakening (bodhi) or wisdom (prajñā) concerned with the three general characteristics (sāmāṇyavakṣana) of things: impermanence, suffering and selflessness. The saint’s death is followed by nirvāṇa, the cessation of painful transmigration, the passing from the domain of contingency to that of the unconditioned (asamskṛta) Absolute. In order to attain this ultimate goal, the śrāvaka in the yellow robe of the monastic must travel the path to nirvāṇa, the three essential elements of which are morality (śīla), concentration (samādhi) and wisdom (prajñā).

This ideal of sainthood clearly defined by the Buddha and his disciples could be pursued, in a strict sense, by monks living in the world and exercises the active virtues resulting from their estate rather than the passive virtues of which the monastics were an example. In literature as in art, there arose the infatuation of the upper classes for the worship of the future Buddha Śākyamuni multiplied his actions of generosity, morality, patience, exertion and wisdom, thus giving the measure of his altruistic virtues. It was, therefore, him rather than the still and solitary monk that the lay people took as model with the secret hope that by following his example they too would arrive at the state of Buddhadharm.

The Mahāyāna came to consecrate these profound aspirations by inviting not only the monastic but also the ‘sons and daughters of noble family’ to engage in the career of the bodhisattvas, i.e., the future Buddhas.

But the prerogative of the Buddhas is not just sainthood (arkattva) but also the possession of supreme perfect awakening (anuttarāsamyakkusambodhi), omniscience (sarvajñāna), the awareness of things in all their aspects (sarvākārajñatā) put to the service of all beings.

For the adept who takes up the career of the bodhisattva, there are two crucial moments: i) the production of the mind of bodhi (bodhicittotpāda) by which the bodhisattva promises by solemn vows (pranidhāna) to conquer supreme awakening in order to devote himself to the welfare and happiness of all beings; ii) the attainment of the said awakening (sambodhi pratilādhā) which transforms him into a Buddha.

A long interval stretches out between these two moments, for the bodhisattva delays his entry into complete nirvāṇa indefinitely in order to practice his salvific action as long as possible. He actually knows that, once entered into nirvāṇa, he will no longer be able to do anything for anyone. And so, in three, seven or thirty-three incalculable periods (asamkhya yuka pāka), he traverses the ten stages (bhumi) of his career, accumulating the meritorious actions and practicing the six or ten perfections (paramitās), namely, generosity (al布a), morality (śīla), patience (kṣitī), exertion (vīrya), meditation (dhyanā), wisdom (prajñā), skillful means (upāyakauśalya), vows (pranidhāna) for sambodhi and the welfare of beings, power (bala) and knowledge (jñāna).

Infinite Multiplication of Buddhas and Bodhisattvas. – While recognizing in the Buddha a series of prerogatives and powers, the śrāvakas kept him on the human plane for a long time. They held him to be the possessor of the sciences and practices, the teacher of gods and humans; they were not aware that once he entered into nirvāṇa, he was invisible to gods and men, leaving them his Dharma as sole inheritance. According to them, the appearance of a Buddha was an exceptional event, as rare as the blossoming of the fig tree, and humanity remains without guide and without counsellor for long periods.

A god ‘dead since nirvāṇa’, as H. Kern defined it, could be enough for the monastics in the strict sense, but could not satisfy the aspirations of people who urgently required a supreme being, a pantheon of saints, a mythology and a cult. The popularization of the holy Dharma and its penetration into the masses had the result of transforming the wise preceptor of gods and men into a ‘God higher than the gods’ (devādeva) and to surround him with a crowd of dī minores et maiiores as powerful disciples.

The Hiṇḍīyāna sects had already upheld this process of sublimation, the Sarvāstivādins by filling the legend of Śākyamuni with marvels, the Mahāsthāṃgikas by setting aside his historical career into the domain of fiction. And as the need for efficacious protectors became more urgent, the śrāvakas imagined a compassionate messiah at the side of the transcendent Buddha, the future Buddha Maitreyā, and some arhats, immortalized by the needs of the cause, ever ready to fly to the aid of the faithful.

These are but exceptions, and the Mahāyāna did not hesitate in multiplying the Buddhas and bodhisattvas infinitely. Breaking the narrow limits of the ancient cosmology, they imagined an infinite number of universes in the bosom of the cosmos, each ruled over by a Buddha assisted by one or more great bodhisattvas. The Buddha is already in possession of supreme awakening, whereas the great bodhisattvas, those of the tenth bhumī, are merely ‘close to awakening’. Apart from this difference, both Buddha and bodhisattva, inspired by the same loving-kindness, convert beings in the universes belonging to them and often appear simultaneously in multiple forms in different universes.

Śākyamuni, whose historical existence cannot be brought into doubt, will henceforth be seen to have aligned with him and comparable to him peers and emulators in number as many as the sands of the Ganges. He will remain the best known but not the only one. Other Buddhas will be seen to arise, such as Amitābha or Amitāyus reigning in Avatamsaka, Aksobhya in the east governing his universe Abhirati, Bhaisajyaguru, also in the east, exercising his activity as healer. The most famous bodhisattvas were Maitreyā awaiting in Taittīra heaven for the time to succeed Śākyamuni; Avalokiteśvara residing on Mount Potalaka before manifesting in China as the female deity Kuan-yin; Manjūṣī, the bodhisattva of knowledge who, in various forms, appeared in India, Khotan, Nepal, finally to reside at Wou-t’ai-chan.

Most of these Buddhas and bodhisattvas have no ties with history and are only names; some, however, arise from anonymity to become personages of choice for the Mahāyānists, and the interest devoted to them was so lively that they leap out of legend quivering with life.

In the scholarly mind, they are, above all, symbols of universal wisdom and compassion. The Buddhas are identical in their essential body (abharmakāya), identified with the truth discovered and preached by them. They are enthroned in the paradises, surrounded by gods and saints whom they delight with their enjoyment bodies (sambhogakāya). They send down below representatives of themselves, emanated bodies
(nirmāṇa-kāya) preaching the Dharma and converting beings. This salvific work is that of the truth that leads to the end of suffering, to detachment, to peace.

The twofold non-existence of beings and things. – Faithful to the teachings of Śākyamuni, the śrīvakas had proclaimed the non-existence of the individual (pudgalanairātmya); the Mahāyānaists, by a later step, further professed the non-existence of things (dharmanairātmya).

Belief in the self (saśkhyādṛṣṭi) is the most pernicious of errors because it plants as a root in the mind all kinds of desire, the cessation of which is the condition sine qua non of liberation. Śrīvaka and Mahāyānaist agree in condemning the belief in a self (ātmagratva) and the belief in mine (ātmāgratva): whatever the names they use to designate them, the soul, the living being, the person, the individual, the agent, does not exist; men, saints, bodhisattvas and Buddhas are only names corresponding to nothing substantial.

But if the śrīvakas were the first to deny the self, they did recognize some sort of reality in things. The great schools of the Sarvāstivādins and the Sauntānakas prepared long or short lists of conditioned things (samkhya-dharmas), i.e., resulting from causes (pratītyasamutpanna) – material entities, minds and mental events, formations dissociated from mind and matter – having only momentary or infinitesimal duration, but nevertheless possessing a self-nature (svabhāva) and specific characteristics (laksana): short-lived and transitory, but nevertheless realities.

For the Mahāyānaists, on the other hand, dharmas, as arising from causes, do not exist in themselves; they are empty of self-nature (svabhāvalaya) and empty of specific characteristics (laksana-laya).

Three corollaries follow from this emptiness:

i) Dharmas are unborn and are not destroyed, for empty things arising from empty things are unborn. Being unborn, they are never destroyed.

ii) Dharmas, being without production or destruction, are peaceful or ‘nirvānic’ from the beginning, nirvāna being none other than peace.

iii) Dharmas, being without exception peaceful and nirvānic, are all equal and involve no duality.

This is why the Mahāyāna adept, the bodhisattva, does not grasp them and, as the Pañcaviṃśatikāha-sūtra (p. 146F), if he does not grasp them, it is due to their absolute purity, namely, non-production, non-manifestation, non-activity, non-existence (anupalanahā).

It follows that the four truths preached at Benares by Śākyamuni need a new interpretation. The Buddha said: “All phenomena of existence are suffering”, but these phenomena do not exist. He said: “The origin of suffering is desire”, but suffering is unborn. He said: “There is a cessation of suffering, nirvāna”, but as suffering in unborn, nirvāna is acquired by rights, and samsāra, painful transmigration, coincides with it. Finally he said: “The eightfold Path leads to the cessation of suffering”, but as suffering is not to be destroyed, the path to its cessation has already been traversed.30

Face with the emptiness of beings and things, the attitude of the sage is to do nothing, to say nothing, to think nothing: that is the secret of peace.

Emptiness. – Some western interpreters have wanted to see in emptiness (śūnyatā) an absolute negation, but when the Mahāyānaists say that beings and things are empty, they attribute no nature to them. They refuse to hypostatize an emptiness that is nothing other than what is (akṣamāda), a ‘simple non-existence’ (abhivyavabhāva). It is not by virtue of an emptiness that beings and things are empty; they are empty because they are not. The very notion of emptiness is only a provisional expedient: it is a raft that one abandons after having crossed over the river, a medicine that one rejects after being cured. This is why the Mahāyānaists are not nihilists: nihilists deny what they see; Mahāyānaists, not seeing anything, affirm nothing and deny nothing.31

Truth of appearance and absolute truth. – An objection naturally arises in the mind: on the one hand, the Mahāyāna nourishes the high ideal of goodness and multiplies the Buddhas and bodhisattvas who are its protagonists; on the other hand, it affirms the non-existence of beings and the emptiness of dharmas. Of the two things, either the Buddhas and bodhisattvas convert beings or else nobody converts anybody.

The Mahāyānaists themselves posed this objection and found an answer to it in the theory of the twofold truth: the conventional or provisional truth (sāmyrtisatya) and the absolute truth (paramārthasatya).

Without living a daily life according to the customary norms, one does not grasp the true nature of things (dharma); but this is what must be understood in order to reach the goal. It is indispensable at the start to bow to conventions because they are the means of reaching nirvāna in the same way that someone who wants to empty out water first needs to get a vessel.

At the beginning of his career, the still partially awakened bodhisattva who sees beings and perceives things, must practice normally the virtues of his level: practicing generosity, observing discipline, maintaining patience, concentrating the mind, and awakening wisdom. That is the mundane and provisional way of practicing the virtues.

But when his mind has opened to the absolute truth, when he has penetrated the twofold emptiness of beings and things, he raises the same virtues to the rank of perfections (pāramī). Conforming to the nature of things, he gives by making no further distinction between donor, recipient and the thing given; he observes discipline by identifying sin with merit; he is patient in considering suffering as non-existent; he is energetic by making no physical effort; he concentrates his mind by identifying concentration with distraction; he is wise by abstaining from opposing error and truth. In a word, the goal of the bodhisattva’s career is the stopping of all speech and all practice (sarva-vāda-caryaccheda) and, as this non-activity corresponds to reality, it assures the welfare of beings more effectively than a feverish activity inspired by false prejudice.

By accepting from the point of view of the truth of appearance that which he rejects from the point of view of the absolute truth and vice versa, the Mahāyānaist stays equidistant between affirmation and negation,

30 These ideas will be masterfully set forth, p. 1381-1382F.

31 See above, p. 925F, 1078-1095F; also below, p. 1225-1229F.
between the view of existence and that of non-existence: he is established in the Middle Way (madhyamā pratipad), sheltered from all criticism.

B. The Mahāyānasūtras.

The new ideas found their expression in the Mahāyānasūtras, also called Vaipulyasūtras, ‘Texts of Lengthy Development’, which spread in India about the time of our era, five centuries after the Parinirvāna.

The Traité gives some second-hand information on the genesis of this literature:

1. Having appeared in the east, immediately after his awakening the Buddha Śākyamuni preached publicly to the āryavākas the famous Sermon at Benares dealing with the four Noble Truths. A little later, at Rājagaha on Gṛdhra-kūta-parvata, he taught the Prajñāpāramitā, soon followed by other Mahāyānasūtras, to a chosen assembly of bodhisattvas and eminent āryavākas such as Ānanda, Śrīputra and Subhūti. This last revelation remained unknown to the ordinary public and the āryavākas had no knowledge of it, but the gods who heard it from the heavens uttered cries of joy and affirmed having been present at the second turning of the Wheel of Dharma (dīvyatīrtha dharmacakravartanam) (p. 517a).

2. After the Buddha’s death, Mahākātyāya gathered a great council at Rājagaha, and a thousand arhats compiled the texts of the Hīnavāna Trīpiṭaka (p. 90-106F). Also, but in another place, on Mount Vimalasāvatthāva as it will be told later, the great bodhisattvas Mahāsattva and Maitreya, taking Ānanda with them, compiled the Mahāyāna. But Ānanda, knowing deeply the aspirations and behavior of beings, did not preach the Mahāyāna to the āryavākas who were incapable of understanding (p. 938-941F; 756b).

3. Conforming to a prediction, after the Buddha’s Parinirvāna, the Prajñāpāramitā, the first in the list of Mahāyānasūtras, came from the east to the south, from the south to the west, without, it would seem, meeting much success (p. 25F, 541b).

4. Finally, in the five hundred years after the Parinirvāna, it reached the north (utarapatha) where there were many believers (p. 25F):

“This Prajñāpāramitā, in the north, will do the Buddha’s work. Here is the reason: when the Buddha was in this world, he was able to cut the doubts of the Saṅgha; the Buddhadharma prospered and there was no fear that it might disappear. But five hundred years after the Buddha’s Parinirvāna, the holy Dharma gradually, and from then on the work of the Buddha has been menaced. Then beings of keen faculties (tīkṣṇendriya) will study and meditate [the Prajñāpāramitā]; they will make offerings of flowers and perfumes to it. Beings of weak faculties (mudrīndriya) will transcribe it and also offer flowers and perfumes. These two types of beings finally will find salvation... This profound Prajñāpāramitā will spread afar in the northern region. Indeed, among all the regions of Jambudvīpa, the north is the vastest. Furthermore, the Snow Mountains (Himālaya) are there and since it is cold, its plants can destroy the passions (of desire (ṛgga), hatred (dvesa) and ignorance (moha). As a result of the grains that are eaten, these three poisons have no virulence. For this reason, people are gentle, their faith is steady and their faculties are powerful. Because of all that, in the north those who practice the Prajñāpāramitā are numerous.” (p. 26F, 531b)

And the Traité is kind enough to comment on a passage in the Prajñāpāramitāśātras that tells the circumstances in which the bodhisattva Saṅgpadruttadīsa found a manuscript of the Prajñāpāramitā written on gold leaf with molten beryl and sealed with seven seals at Gandhāra in the city of Gandhāravatti (in Chinese Tchong-hiang-ti or Miao-hiang-ti) (p. 744a).

By adopting these legends among so many others, by considering these predictions as long realized, the author reveals once more his connections with the north-west and his relatively late date. It goes without saying that his Sarvāstivādin colleagues rejected all these Mahāyānasūtras as apocryphal and refused to consider them. Hence certain comments of the author, not free of bitterness: “You do not believe in the Mahāyāna, you reject the proof and you claim that only the śrīrakṣa system has value” (p. 1698F); “This is a big mistake, for the Mahāyānasūtras are the true Buddhadharma, uttered from the very mouth of the Buddha. You must not reject them. Besides, you take your origin from the Mahāyāna” (p. 293F); or also:

“It is true that your Kātyāyana śruta expresses himself in that way and that is indeed why he is called the son of Kātyāyani; if he were really a Śākyaputra, he would not say that” (p. 1697F).

In commenting on the Pañcavinīśiastasātras, the Traité does not draw its explanations solely from the Prajñāpāramitāśātras, but calls upon all the Mahāyānasūtras known at that time, the production of which extended over almost three centuries. It cites them abundantly but most often does not mention their titles. For this reason, [Lamotte] have not been able to make a complete list of them. Since the Indian originals were never dated, [Lamotte] have adopted a chronological order here based, for want of anything better, on the dates of the first Chinese translations of them.


891

892


13. Sādhakaraṇaparārthika, T 263, transl. Dharmarakṣa in 286 (cf. T 262, 264; Tib. 781). Cited Fa-houa or Fa-houa-kiing, p. 417-418F, 555F, 578F, 280a, 299a, 300a, 303b, 339a, 349a, 426b, 466b, 610b, 648c, 713b, 714a, 754b, 756b; mentioned without title, p. 294F-295F.


32 There is an older translation by Tche Tch‘an (T 626), but judging from the title it adopts, the Ts‘aiśl is referring to the anonymous translation (T 629).

philosopher, Rāhulabhadra dedicated to Prajñāpāramitā a hymn that was greatly appreciated by the Indians. All the information that could be desired on the life of Nāgārjuna, his works, his supposed relationship with Kaniska and the Sātavāhanas may be found in Venkata Ramanan’s work, Nāgārjuna’s Philosophy as presented in the Mahā-Prajñāpāramitā-Sūtra, 1966. Here I [Lamotte] will limit myself to documenting a passage from the Si-yu-tche ‘Description of the Western Lands’ by Tao-che Tso-ngan (312-385) reproduced in the Fa-yuan-tchou-lin by Tao-che (T 2122, k. 38, p. 589a). To my knowledge [Lamotte], it is the oldest mention of Nāgārjuna; it has him living five hundred year after the Parinirvāna, but contrary to most later sources, it places him, not in Dakṣīṇakosa or Vidarbha, but in northern Kosa (capital Śrīvasti) and in the kingdom of Kāśi (Benares) which, at the time of the Buddha, was governed by king Prasenajit.

The Si-yu-tche says: “There is a large stūpa on the sea-shore five hundred li east of king Prasenajit’s capital. Within this big stūpa there is a small stūpa twelve feet high, adorned with precious ornaments; each night there is a flash of light like great fire. It is said that five hundred years after the Parinirvāna of the Buddha, the bodhisattva Nāgārjuna went into the ocean to convert a nāgārīja. The nāgārīja offered this precious stūpa to Nāgārjuna who then made a gift of it to this kingdom. The king then built a large stūpa to enclose the small one. For ages, people in search of a favor come there to prostrate themselves, burn incense and offer flower parasols. These flowery parasols rise by themselves into the air, spin about and gradually ascend. After each night, they disappear without anyone knowing their whereabouts.

The Si-yu-tche says: “In the kingdom of Vāraṇasī (Benares), the bodhisattva Nāgārjuna built seven hundred stūpas and following that, the stūpas built by worldly people and the saints were innumerable. Just on the banks of the river Tcha-lien (for Nī-lien-tchan-na = Nairājana), more than a thousand stūpas were built; every five hundred years (pālicavarsa), a great free assembly is convened.”

It was Kumārajīva who made known the works of the first Madhyamikas in China. Among other texts, he translated, during the 6th hong-che year (404), the second part of the Sūtrakāśāstra by Āryadeva with commentary by Vasu (T 1659) and, during the 11th hong-che year (409), the Madhyamakāśāstra by Nāgārjuna with commentary by Prūgala (T1564). Two works known to and cited by the author of the Traité.

1. He took his inspiration mainly from Nāgārjuna’s Madhyamakāśāstra from which he reproduces many extracts sometimes by mentioning the title (p. 69F, 1142F, 1609-1620F, 338c), sometimes without naming

---

C. The Madhyamaka.

Presenting themselves as the word of the Buddha, the Mahāyānasūtras do not have to justify their teachings: they proceed with categorical statements (more negative than affirmative) and only by way of exception do they sketch out any proof. From the philosophical point of view, they insist on the twofold emptiness of beings and of things and try to inculcate in their readers the conviction that dharmas do not arise (anupratikaharmakārtāṇi) with all its consequences. From the religious point of view, they turn the spotlight on certain Buddhas, certain bodhisattvas: Aksobhya is the preference of the Prajñāpāramitāśrātra, Samantabhadra of the Pratuyapanaamālāśrātra, Amitābha of the Sukhvatvāhyūdas, Vajrapāni of the Tathāgatagarbhasūtra, etc.

At one time the need was felt to condense the teachings of the Mahāyānasūtras. This was the work of the first Madhyamika ‘philosophers of the Middle’ and partisans of emptiness (śūnyavāda), Nāgārjuna, Āryadeva and Rāhulabhadra. In technical perfect Sanskrit in the manner of Avaghoṣa, they wrote opuscules as memorial verses (kārākāmā).

The goal of Nāgārjuna and his disciple Āryadeva is to reduce to the absurd (prasangika) the realist and pluralist views of the philosophical systems current at their time, notably Sāṃśīkādīn Buddhism, brahmanical Śāṃskṛta and Vaiśeṣika. They show that the facts or basic categories of the old Buddhism escape any preaching: existence, non-existence, non-existence and non-existence, neither existence nor non-existence, and that affirmation or negation of any proposition whatsoever necessarily involves the negation or affirmation of its opposite. Avoiding the extreme views, refusing to make any categorical statement on a defined subject, following a “Middle Path”, these authors escape from all criticism. More a mystic than

---


From this list, incomplete as it is, it may be seen that the author of the Traité used the Mahāyānasūtras originally appearing in India over three centuries which had been translated into Chinese between 179 and 503A.D. At that time, these sūtras seem to have been independent publications and were not yet incorporated into vast collections like those of the Prajñā, the Avatamsaka, the Ratnakūta or the Mahāsamājapīṭha.

---

35 Cf. the preface by T’an-ying, T 2145, k. 11, p. 778b-9; K’ai-yu-yan, T 2154, k. 4, p. 513a6.
it (p. 36F, 45-46F, 72F, 396-397F, 922F, 1204-1207F, 1436F, etc.). He refers twice (p. 36F, 1638F) to the well-known dedicationā kārikā where Nāgārjuna summarizes his doctrine in a series of eight ‘No’s’: Aniruddham anutpādam, etc.

2. He knows the ‘Centuries’ by Āryadeva and refers to it at least once (p. 1370F) by simply mentioning the title of one of its chapters, the Āmaṃgatātāprakarana (see below, p. 1370-1375F as note).

3. He cites almost in its entirety the Prajñāpāramitāsthāttra by Rāhulabhadra whom the Chinese tradition unanimously gives as disciple of Āryadeva, himself the disciple of Nāgārjuna.

From these investigations we may conclude that the author is later than the first Madhyamikas and should not be identified with Nāgārjuna the author of the Madhyamakālaśāstra. If, as Kumārajīva has it, the real Nāgārjuna was born 880 years after the Buddha’s Parinirvāṇa which he fixes at the 15th year of king Siuṅ, cyclic kia-chen order (637 B.C.), that is, in 243 A.D., the author of the Traité who knew the disciples and the grand-disciples of Nāgārjuna could hardly have been active before the beginning of the 4th century of our era.

Here, in its main features, is the picture that emerges from his work. A native of the north-west and steeped in his Indian nationality, he became a monastic in some monastery of Kasmir-Gandhrāva of Sarvāstivādin persuasion. He devoted himself passionately to the study of the Tripitaka and specialized in the Sarvālābhadhārma and its various Viṃśādīs. He acquired such mastery of them that he was probably in charge of teaching them. Devoured by curiosity, he showed a pronounced taste for reading and soon the golden legend of Buddhism which was flourishing in the north-west no longer held any secrets for him. He did not, however, dissociate himself from the heretics with whom he was in close contact on their alma-mundus: he had a sufficient rather than schematic acquaintance with Vedic literature, of the Brahmanic systems, especially the Śāṅkhyā and Vaiśeṣika, as well as the Hindu doctrines (Śivaism and Vaiśismita). He took part in internal debates between the Sarvāstivādin-Vaibhāṣyakas and the Dārṣṭāntika-Sautrāntikas of Kumāralāla and did not hide his preference for the former.

But already, almost three centuries ago, the Mahāyānist movement had taken root in the north-west where it found favor with sons and daughters of good family. Accustomed to the routine of community life and intellectually tired, most of the Sarvāstivādins monks had but little interest in the new ideas that troubled their mental security and modified their customs. Our author was of a different nature. Becoming progressively more familiar with the Mahāyānasūtras that were published, becoming familiar with the mode of reasoning of a Nāgārjuna or a Deva, he thought he had discovered the ‘true nature of things’ and resolutely became a Mahāyānist. Such a turnaround did not provoke any moral or intellectual crisis in him. Convinced of the advantages of the monastic life, not for a moment did he think of leaving (bhūdāvartare) it to return to lay life. His Buddhist faith was in no way shaken since he remained faithful to the Word of the Buddha ‘such as it was in the Sūtra and appeared in the Vinaya’ and, although he adhered preferentially to the sūtras of profound meaning, supramundane and associated with emptiness, he was aware of ‘not straying from the true nature of things’, but on the contrary, of staying even closer to it.

When he compared the fiction and exaggerations of the texts of lengthy development with the tidy and methodical texts of the Tripitaka, his sense of moderation was not offended, but the uneasiness that he felt did not prevent him from discovering in the new literature a fire and heat lacking in the old literature. When this Abhidharma teacher examined the sūtras of Nāgārjuna or a Deva closely, not only could he admire their precision and their terseness but he had to notice, on his own part that, compared with the enormous production of Kāśyapaputra and the Kāśmir arhats, these opuscules, which did not even reach five hundred verses, were rather lightweight.

This is why he undertook to compose, in the form of a commentary on the Mahāyānajprājaḥprāmāṇāstra, an exegetical treatise that would be the Mahāyānist replica of the Sarvāstivādins Abhidharma.

According to a well-ordered plan which, however, never appears in the divisions adopted by successive editions, he transposes the Prajñā into early times by citing old canonical sūtras on every page and by evoking numerous individual borrowings from Śākyamuni’s following. In this way, mixing the old and the new, he reveals, according to the fortunate phrase of Hui-an-tsang, a Sāhavīrā-Mahāyāna. On the questions discussed, he begins by explaining, with complete objectivity, the opinions of the Sarvāstivādins masters; then he moves on to criticize them, frequently but not always, by taking his inspiration from two or three skilfully introduced and clearly explained Nāgārjanianā kārikā.

In his work, the explanation of the Abhidhammic theories occupies ten times more space than their refutation for, to his eyes, the Abhidharma in which he had specialized is in no way without pertinence: actually, it comes under conventional truth (saṃyuttatāya) which makes its presence felt by everyone in daily life and serves as a stepping-stone to reach the truth. But it fades and vanishes in the light of the absolute truth (paramārthatāya), before the ‘true nature of dharmas’, an expression rendered in Chinese by the four characters Tchou-fa-che-chen. For the sake of being literal, I [Lamotte] have usually restored it as sarvadharmaṁdham bhūtalakṣaṇam, but in Kumārajīva’s translations, it may have, as its Indian correspondent, dharmalakṣaṇa, tatva, bhūtanaya and, most frequently, dharmatā. The expression is not very frequent in the Chinese version of the Paścavāsattvānāhārīkarī (T 223, p. 231h, 244a, 257b, 392a, 416c) and appears only once in the Chinese kārikās of the Madhyamakālaśāstra (T 1564, p. 24a). In turn, the true nature of things is the pivotal axis of the entire philosophy of the Traité. Evoked as early as the opening stanzas, it is trotted out obsessively throughout the entire work (p. 3, 15, 18, 45, 49, 51, 53 68, 131, 150, 156, 159, 213, 239, 298, 322, 327, 338, 340, 355, 399, 400, 439, 481, 500, 593, 677, 700, 708, 710, 769, 839, 902, 915, 916, 918, 924, 925, 926, 928, 929, 950, 954, 969, 1019, 1045, 1047, 1054,1059, 1060, 1083, 1105, 1106, 1107, 1110, 1112, 1142, 1165, 1190, 1204, 1209, 1221, 1232, 1245, 1253, 1261, 1278, 1289...
This true nature, if one may say so, is undefinable by definition, for, being nothing whatsoever, it transcends any category of mind. It suffices to reproduce here the paraphrase that will be given below on p. 1501F: “The true nature of dharmas is unborn and unceasing, neither defiled nor purified, neither existing nor non-existent, ever peaceful, perfectly pure, like space undefinable, inexpressible; it is the cessation of all the paths of discourse; it surpasses the domain of all minds and mental events; it is like nirvāṇa: this is the Dharma of the Buddhas.”

We must be careful not to apostatize it as a negative Absolute, for emptiness is valid only as method of argument and has nothing to do with a metaphysical principle: “The person who produces the view of emptiness I declare to be incurable. I am not surprised that a person is attached to a view of the self as great as Mount Sumeru and I do not blame him. But if a fool is attached to a view of emptiness, be it as small as the sixteenth part of a hair, that I cannot allow.”

By means of his constant recourse to bhūtaśālayā as criterion of the truth, the author of the Traité carving out for himself a place in the philosophy of the Middle.

The Taisho Index no. 13, p. 342-344, has prepared a list of the bodhisattvas mentioned in the Traité which contains more than 60 names, of which 22 are directly borrowed from the nidāna of the Pañcavinīśatāprakārama (p. 428F). The author has a high opinion of the bodhisattvas and dedicates no less than six chapters to them (VIII to XIII) where he dwells at length on their qualities and their prerogatives.

But his admiration bears upon the bodhisattva in abstracto rather than on any one bodhisattva in particular. He reveals himself to be a philosopher rather than a devotee.

Nāgārjuna’s Madhyamakādaśāstra aroused lively interest and was commented upon at least eight times: by Nāgārjuna himself (which is doublet), Buddhapālita, Bhavya, Candrakīrti, Devaśāman, Gaṇārī, Gunanatī and Sthiramati. On the other hand, the Traité went unnoticed in India. Candrakīrti himself, the best commentator on the Madhyamakādaśāstra in the 7th century, does not seem to have had any suspicion of its existence or, if he was aware of it, he did not rank it among the main works of Nāgārjuna. In a Madhyamakādaśāstrastuti the original Sanskrit of which was found by G. Tucci,38 he notes in stanza 10 only eight Nāgārjunian works:

6) Vidyāla = Vaidulyasūtra (Tib. 5226) and Vaidulyaprapakana (Tib. 5230).
7) Śūnyatāsaptati (Tib. 5227).
8) Vīgrahasya... vyāvartant = Vīgrahasyāvyāvartānt (Tib. 5228).

The Tibetan historians Bu-ston (I, p. 51F) and Taranātha (p. 302F) will be inspired by this list in their accounts of Nāgārjuna.

On the other hand, rather quickly and, in any case, as early as the 7th century, India retained no memory of the Traité39 and the fact that it was saved from oblivion is due to Kumārajīva.

III. THE CHINESE TRANSLATION OF THE TRAITÉ

Kumārajīva (344-409 or 413), assisted by his disciples Seng-jouei (352-436) and Seng-tchao (384-414)41 as well as a group of Chinese scholars, translated at Tch’ang-ngan four works of Madhyamaka inspiration that he wrongly or rightly attributed to the bodhisattva Nāgārjuna:

1) Ta-tche-tou-louen = Mahāprajñāpāramitopadeśa (T 1509) between the summer of 402 and the 1st of February 406, with preface by Seng-jouei.
2) Che-eul-men-louen = Dvdaśanikāyāstātra or Dvdaśamukhāstātra (T 1568) in 408-409, with preface by Seng-jouei.
3) Tchong-louen = Madhyamakādaśāstra (T 1564) in 409-410, with preface by Seng-jouei.
4) Che-tcheu-p’s-cha-louen = Daśabhumikāvibhūṣāstātra (T1521), at an undetermined date.42

In the prefaces and colophons attached to these translations, there are some indications about the very circumstances of the translation, the date and the life of Nāgārjuna as they were imagined at Tch’ang-ngan at the beginning of the 5th century.

1. KUMĀRAJĪVA’S TRANSLATION

40 Huian-tuang certainly knew the existence of it, but beyond his stay in India between 629 and 645, he collected no further information on this subject.
42 The attribution of this text to Nāgārjuna is discussed among Japanese scholars: cf. A. Hirakawa, L’auteur du Daśabhūmiśākavibhūṣāstātra, Jour. Indian and Buddhist Studies, V, 1957, p. 176-180; R. Hikata, Introduction to Sunikiriśatāvikāśāstra, p. 52, 55, 73, 74.
The translation of the Traité went hand in hand with that of the Mahāprajñāpāramitāśāstra (T 332) of which the Traité is a commentary. The documentation of these two texts has been gathered and critiqued by P. Demiéville, with his customary skill, and I [Lamotte] largely take my inspiration from his work.

Information taken from the colophon of the Ta-tchen-tou-louen (T 1409, k. 100, p. 756c, or T 2145, k. 10, p. 75b):

The dharmācārya Kumārajīva came to Tch’āng-ngan in the year 3 of the hong-che period of the Ts’ín, sin-tch’eou cyclic order, the 20th day of the 12th month (February 8, 402). During the summer of the 4th year (402), at Si-men-t’ang ‘Pavilion of the Western Gate’ of the Siao-yao-yuan ‘Pleasure Park’, he published this Che-louen (Upadeśa, T 309) for the emperor [Yao] Hing. The translation was finished on the 27th day of the 12th month of the 7th year (February 1, 406). During this period he also published:

1. the King-pen ‘Sūtra Text’
2. the Tch’ān-k’ing ‘Dhyāna Sūtra’
3. the Kīla-liu ‘Vinaya’
4. the Pou-louen ‘Treatise in a century’
5. the Tch’ān fa-yao-kiai ‘Summary explanation of the method of Dhyāna’ consisting of almost 500,000 yen ‘words or syllables’.

44 Compare the Tch’ou (T 2145, k. 2, p. 11a16): The Ta-tche-louen in 100 kiuan was translated at Suan-yao-yuan; it is sometimes divided into 70 kiuan. – Li-tai (T 2034, k. 8, p. 78c18: The Ta-tche-tou-louen in 100 kiuan is the work of the bodhisattva Nāgārjuna. It was translated during the 5th month of the 6th year of the hong-che period (May 23 or June 23, 404) at Siao-yao-yuan. Seng-joei did the brush-calligraphy and added the preface. See the Eud-t’sin-louen [catalog compiled between 309 and 415 by Seng-joei] and lost a long time ago]. Kumārajīva says that an integral translation [of the Upadeśa] should have consisted of 1000 scrolls, but he abridged it because of the weakness of mind of the Ts’ín. – The K’ao-yuan (T 2154, k. 4, p. 513a4) adopts the date proposed by the colophon.
45 This is the Mahāprajñāpāramitāśāstra (T 223) of which the Upadeśa (T 1509) is the exegesis. But in his doctoral thesis. M. Saigura does not see things in this light: “Das Ching pên ist ein erfundenes Werk, für dessen Existenz wir keinerlei Belege haben, und das aus folgendem Grund nie existiert haben kann.” Upon which he launches into mathematical calculations.
47 T 1435: Che-sung-liu or Sarvāstivādavācārya, partially translated in 404.
48 T 1569: Pou-louen or Satakalāvārya by Āryadeva, with commentary by Vasu, translated in 404-405.
49 T 616: Tch’ān fa-yao-kiai, work composed and not published by Kumārajīva, partially inspired by the Traité (cf. P. Demiéville, La Yogācārabhūmi... , p. 354).

With the Che-louen (Upadeśa), this makes up 1,500,000 yen.
The first p‘in ‘chapter’ of the [Che]-louen (Upadeśa) takes up 34 kiuan ‘scrolls’ [in the Chinese translation] and comments on only a single chapter [of the Sūtra, T 223] entirely.

Also, beginning with the second p‘in ‘chapter’, the dharmācārya [Kumārajīva] abridged the integral text of the [Che]-louen, giving only what is essential, just what is necessary to explain the meaning of the text [of the Sūtra] from then on giving up the completion of the commentary in its full development. Thus he ended up with 100 kiuan ‘scrolls’ [of translation]. A complete translation would have been ten times as long.

Information taken from the preface by Seng-joei to the Ta-tche-tou-louen (T 1509, p. 57, or T 2145, k. 10, p. 74c-75b).

Ma-ming (Āśvaghoṣa) was born at the end of the Authentic Dharma (suddharma), and Long-chou (Nāgārjuna) at the end of the Counterfeit Dharma (pratirūpakadharma)... At the end of the Authentic Dharma it was easy to propagate [the doctrine]; thus Āśvaghoṣa worked directly with the inheritance that had been passed down to him and had only to dust it off. But the end of the Counterfeit Dharma was beset with many troubles; thus Nāgārjuna associated with lay people and taught them to understand things by the gradual path. Moreover, he went to the palace of the Nāgā to borrow the clarity to illuminate wisdom in the quest for the mystery. He dedicated himself to the study of the profound secret in order to exhaust the wonders of the subtle words. Then, taking the text of the Prajñāpāramitāśāstra as a basis, he composed this Upadeśa...

He explains the true nature (dharmatā) so that people misled by wrong views are no longer led astray and are corrected. In this Upadeśa, he begins by explaining the views [of the Āśāhārṇikas?] and mentions the differences in order to exhaust their beauty, but finally he recommends detachment (anabhinivesā) from all these views as the proper solution. Where the explanation is incomplete, he engages in a discussion to illuminate it; if the discussion does not succeed, he opts for the Middle [Path] (madhyamabāṇī pratipad) as the definitive solution...

There is the dharmācārya Kumārajīva who, from an early age, acquired a reputation for insight and wisdom and who now, at a ripe age, enjoys extraordinary renown... He always depended on this Upadeśa.

On the 20th day of the 12th moon of the 3rd year of the hon-che period (February 8, 402), he came from Kou-tang to Tch’āng-ngan. The Ts’ín emperor [Yao Hing] for a long time humbly nourished the hope
of seeing him and was overjoyed to meet him. In the course of their conversations, they lingered until
the end of the day and, by trying to pierce the mystery, they forgot the year’s fatigue...

The emperor gathered the śramanas in the capital who were specialists in doctrinal works and ordered
scholars learned in criticism of the texts, noblemen, and ministers to assemble in the Siao-yao-yuan
pavilion on the shore of the Wei... He personally examined the mysterious document and adjusted the
[Chinese] words to the Sanskrit text... When the text of the \([Prājñāpāramitāśāstra\) (T 223) was
established, he went on to the translation of this \(Upadeśa\) (T 1509).52

The abridged version of the \(Upadeśa\) (in its original Sanskrit text) had 100,000 gāthās each of 32
characters (i.e., 100,000 units of 32 syllables), or a total of 3,200,000 ‘words’ (Sanskrit syllables; for
the Chinese, the notions of words and syllables overlap). Taking into account the contrast between
Sanskrit and Chinese, the one being complicated and the other concise, he condensed it by two-thirds
and thus obtained these 100 \(kiuān\) of the Chinese translation. In the 300,000 words of the \(Ta-tche-
[446]fou-louen\) (condensed thus into about 300,000 Sanskrit syllables), the sublime meaning of
the mysterious paragraphs appeared in full clarity. The complete Sanskrit text is as detailed as that of the
first chapter \(parivarta\); the master of the Dharma abridged it by cutting it because the Chinese love
concreteness. If he had translated the entire text, that would have come to at least 1000 \(kiuān\).53

From this somewhat confusing information, some conclusions may be drawn:

1) The translation of the \(Upadeśa\) began at Tch’an-ngan between May 25 and June 23 of the year 404 and
was completed February 1, 406.

2) It went along with the translation of the \(Mahāprajñāpāramitāśāstra\) (T 223) of which it is the
commentary. But here the evidence differs somewhat.

a. According to the preface by Seng-jouei in T 223, published in the Tch’iu (T 2145, k. 8, p. 536), the
translation of the Śūrāra began on the 23rd day of the 4th month of the 5th "hong-che" year (May 29, 403) and
finished on the 5th day of the 12th month of the same year (January 13, 404); after which, the Chinese texts
was again revised up to the 23rd day of the 4th month of the following year (May 18, 404).

b. According to the Tch’iu (T 2145, k. 2, p. 10k-16c) and the K’ai-yuan (T 2154, k. 4, p. 51264), the
translation of the Śūrāra began on the 23rd day of the 4th month of the 5th "hong-che" year (May 29, 403) and
finished on the 23rd day of the 4th month of the 6th year (May 18, 404).

---

52 However, in his preface to the \(Mahāprajñāpāramitāśāstra\) (Tch’iu, T 2145, k. 8, p. 53613), Seng-jouei states that
the text of the śūrāra had not been (definitely) fixed until the translation of the \(Upadeśa\) was finished (cf. P.
Demiéville, \(l. c\.), p. 383, n. 3).

53 The translation of this paragraph is borrowed from P. Demiéville, \(l. c\.), p. 387-388.

3. The \(Ta-tche-tou-louen\) (T 1509) is just an incomplete translation of the \(Indian Upadeśa\). The latter,
which was divided into chapters \(parivarta\), p.\(in\),54 consisted of 100,000 gāthās or 3,200,000 Sanskrit
syllables. A complete translation would have involved 1000 scrolls \(kiuān\) and 3,200,000 words \(yen\).

However, Kumārajīva actually translated only nine-tenths and his translation has only 100 scrolls and about
320,000 Chinese characters. This is how he did it:

a. He completely translated the first \(parivarta\) of the \(Indian Upadeśa\).

b. He abridged two-thirds of the text of the other \(parivartas\).

The subdivisions of the \(Ta-tche-tou-louen\) into chapters \(p.\(in\) as well as into scrolls \(kiuān\) varied
considerably in the course of successive editions. In some of the Touen-hooung manuscripts they are
completely missing.55

In the actual Taishō edition, the \(Mahāprajñāpāramitāśāstra\) (T 223) consists of 90 chapters in 27 scrolls; the
\(Ta-tche-tou-louen\) (T 1509) also has 90 chapters, but is divided into 100 scrolls. We may also note that in
these two texts the titles of the chapters do not always coincide.

Scrolls 1 to 34 of the \(Ta-tche-tou-louen\) (p. 57c-314b) are the complete translation of the first chapter of the
Indian \(Upadeśa\); scrolls 36 to 100 of the same \(Ta-tche-tou-louen\) (p. 314b-756c) are the abridged
translation of the rest of the \(Upadeśa\).

4. Commissioned and supervised by Yao Hing, executed by the Serindian Kumārajīva, criticized by more
than 500 scholars, written down by brush and prefaced by Seng-jouei, the Chinese translation of the
\(Upadeśa\) was so completely Sinicized that it succeeds in pulling the wool over one’s eyes and makes one
doubt its Indian origins. What we have said about its author shows that it is an illusion. The \(Upadeśa\) is the
work of an Indian, but its translators gave it a Chinese flavor and that was the reason for its success.

Many comments and arguments exchanged orally during the course of a work prolonged over two years
have passed into the translation either in the form of notes (written at the time in a single column in very
tiny characters)56 or as pure and simple interpolations.

Quite rightly, R. Hikata has distinguished in the \(Ta-tche-tou-louen\) passages that are clearly or probably by
Kumārajīva and those that should be or conveniently are attributed to ‘Nāgārjuna’.57

Everyone agrees in attributing to Kumārajīva or to his collaborators explanations of Sanskrit terms with
phonetic transcriptions and translations into the ‘language of the Ts’in’, such as \(samyaksambuddha\) (p. 128F0, sugata (p. 131F), lokavid (p. 132), puruṣadaññayārtha (p. 133), tāktā devamamayuddhāna (p. 135F),
buddha (p. 137F), sangha (p. 202F), dharma (p. 317F), Bhadrakāla and Ratnākara (p. 428), Gandhāra
(p. 497), Vipāikīrin, Śikhin and Viśvabha (p. 535F), Kauśikī (p. 637F), pāramitā (p. 701F), Sadanīna (p. 713-
714), Āśoka (p. 723F), Īśa (p. 770F), kṣaṇi (p. 865F), vāyu (p. 927F), Arbutus and Norabutus (p. 963F)

54 Unfortunately their number is not given precisely.
55 Cf. P. Demiéville, \(l. c\.), p. 391.
56 P. Pelliot, BIEFO, VIII, p. 509-510.
57 R. Hikata, Introduction to the edition of the \(Suvikrāntavikrāmin\), p. LIII seq.
mahāprajñāpāramitā (p. 1066F), viṃoksā (P. 1291F), samādhi (p. 1487F), ārya sthāna (p. 1593F), smāskāra (p. 696b), etc.

Also seeming to be interpolations, some comments on the customs and usages of the T’ien-tchou, capable of being of interest to the Chinese but completely useless to an Indian reader: In India there are two words to designate time, kāla and samaya (p. 76F); it is a custom in India to call anything that is fine, heavenly (divya) (p. 523F); in India it is usually said that some one who has done what had to be done ‘has crossed over to the other shore’ (p. 702F); in India it is the custom to grasp someone’s feet as a sign of respect (p. 847F); the Buddha inhabited the Indian Kingdoms, and in these kingdoms there are always many brāhmīns (p. 1267F); Śāṇaka and Varuṇa are at Indra’s left and right respectively (p. 1338F); according to the rule of the Indian language, the combing of several syllables forms a word and the combining of several words forms a phrase (p. 380b-c); the Greater Vehicle in the Indian language is called Mahāyāna (p. 394c); the Buddha manifested only 32 laksanas and 80 anuṣṭhānas in order to conform to Indian taste (p. 684b).

But it would be dangerous to see interpolations everywhere: several passages of the Ta-tche-tou-louen may not correspond to the picture that one has, on the basis of late documents,58 of a Nāgārjuna ‘who was a Brāhmin from the south of India, contemporary with Kāniska and a friend of a Satavāhana’, but which may be passages quite natural coming from an author who lived and worked at the beginning of the 4th century in north-western India.

2. NĀGĀRJUNA SEEN FROM TCH’AND-NGAN

If, as I [Lamotte] think, the author of the Upadeśa is different from the author of the Madhyamakaśāstra, the problem of the date of Nāgārjuna loses some of its interest. However, we cannot pass over the information provided by the Tch’ang-ngan school of the 4th century in silence.

As we have seen above, Kumārajīva considered Nāgārjuna to be the author of the Upadeśa, of the Vādāvanākhyā, the Madhyamakaśāstra and the Dalaibhumikavibhāṣā of which he provided the translation.

According to the chronology of the dharmaśraya (Che Kumārajīva) and the Che-tche-moung (inscribed pillar in the Wou-hin region) in agreement with the Springs and Autumn (Chronicles of the Lou principality), the Tañhāgata was born on the 5th (correction: the 4th) year of king Houan of the Tcheu, yi-tch’ou cyclic order (716 B.C.). He went forth in the 23rd (correction: 22nd) year of king Houan, kouei-wei cyclic order (698 B.C.). He attained enlightenment in the 10th year of king Tcheou, kin-wou cyclic order (687 B.C.). He entered into nirvāṇa in the 15th year of king Siang, kia-chen cyclic order (637 B.C.): this was 1295 years ago (586 B.C.).

The dating of the Parinirvāṇa in 637 B.C. allows the use of the information provided by Ki-tsang (549-623) on Aśvaghosa, Nāgārjuna, Āryadeva and Harivarman in his commentary on the Satukāikāstra (T 1827), the Madhyamakaśāstra (T 1824) and the Three Treatises (T 1852):

T 1827, k. 1, p. 233a-14: The teacher [Seng]-jouei, in the preface to the Satyasiiddhiśāstra [by Harivarman] which he wrote after the death of his teacher Che [Kumārajīva], cites some words of the latter: “After the Buddha’s death in the year 350, Ma-ming (Aśvaghosa) was born; in 530 Long-chou (Nāgārjuna) was born.” He also said: “Aśvaghosa illustrated the end of the Authentic Law (sadharmā); Nāgārjuna appeared at the beginning of the Counterfeit Law (pratītiṣaṃkādharma)... [Seng]-tchao and [Seng]-jouei say that T’s-p’o (Āryadeva) was born in the 805th year or later 62

T 1824, k. 1, p. 18023-25: At what time in the Counterfeit Law (pratītiṣaṃkādharma) was Nāgārjuna born? The master [Seng]-jouei, in his preface to the Satyasiiddhiśāstra, cites some words of his teacher Lo-che (Kumārajīva) who says: “Aśvaghosa was born in the year 350, and Nāgārjuna was born in the year 530.”

58 For a long time, the West has had at its disposal, as information about Nāgārjuna, only incomplete and late documents: a short summary of the Long-chou-p’o-sa-tchouan (T 2047) in V. Vasudev, Le bouddhisme, ses dogmes, son histoire et sa litterature, 1865, p. 212-213; Tārāndhī’s Geschichte des Budhismus translated by A. Schiefert, 1869, and the Si-jyū-ki (T 2087) by S. Beal (1884) and Th. Watters (1904-05). The paucity of documentation explains the tendency of the moderns to exaggerate the importance of some old comments without any geographical and chronological significance. Thus, concerning Kumāralabha (＝ Kumāralītaka), the founder of the Sautrāntika school, we read in the Si-jyū-ki (T 2087, k. 12, p. 942a16-18): “At that time, there was Aśvaghosa in the east, Deva in the south, Nāgārjuna in the west and Kumāralabha in the north; they called the four sans illuminating the world.” And since legend attaches Aśvaghosa to Kāniska, it has been deduced that the four ‘sans’ appeared simultaneously in the 1st or the 2nd centuries of our era according to the date that is assigned to Kāniska. This is to give too much importance to a comment that is only a stylistic symbol.

61 This is not the well-known Tao-ngan of the 4th century.
62 Information confirmed by Seng-tchao’s preface to the Satukāikāstra by Āryadeva (T 1569, p. 167c12; Tch’ou, T 2145, k. 11, p. 77b12).
Once the dharmācārya Lo-che [Kumāramjīva], after having translated the Satyasiddhistātra,63 asked Seng-joui to comment on it. After the death of master Kumārajīva, Seng-joui wrote down his last teachings and composed the preface to the śāstra; he said: “The Satyasiddhistātra was composed by Harivarman, the most famous of Kumāralītā’s disciples, a scholar of the Hīnayāna from the land of Ki-pin (Kaismir) in the 808th year after the Buddha’s Parinirvāṇa.”

As the preface to the Satyasiddhistātra has disappeared, it is difficult to verify the sayings of Ki-tsong. But it is wrong that Seng-joui placed Aivaghosa at the end of the Authentic Law and Nāgārjuna at the beginning of the Counterfeit Law. In his preface to the Ta-tche-tou-louen (T 1509, p. 57a12-13), he says, to the contrary, that Aivaghosa was born at the end of the Authentic Law and Nāgārjuna at the end of the Counterfeit Law, and several lines lower down, (p. 57b13) he refers to the authority of an Indian Chronicle in terms of which Aivaghosa and Nāgārjuna appeared at the end of the Authentic Law and at the end of the Counterfeit Law respectively. The two periods each cover 500 years, so it would follow that the two individuals were separated by about 500 years.

That being so, there is only one way to interpret Kumārajīva’s phrase which puts Aivaghosa at 350 years and Nāgārjuna at 530 years after the Parinirvāṇa. We must understand that Aivaghosa was born at 350 post-nirvāṇa (which gives 637-350 = 287 B.C.) and Nāgārjuna 530 years after Aivaghosa (which gives 637-530 = 243 A.D.).

If we accept these numbers, the Tch’ang-ngan school of the 5th century placed the great masters at the following dates:

- 637 B.C.: Parinirvāṇa of the Buddha
- 287 B.C.: Birth of Aivaghosa
- 243 A.D.: Birth of Nāgārjuna who was followed by Āryadeva
- 253 A.D.: Publication of the Satyasiddhistātra by Harivarman, the disciple of Kumāralaṭa.

This information probably came from Kaismir where Kumārajīva had been educated and with which he remained in contact. It may be compared with a passage from the Rājasaṅgārī (I, v. 168 and 173) by the Kṣitigarbha of the first bhūmi, the glorious Nāgārjuna, lived at Sādhāraṅgadha (Hārvan) in the reigns of the last great Kūṣṭhas, Huṣka (Huviṣka?) and his successors.

Nevertheless, no historian will accept that an interval of almost 500 years separated Aivaghosa from Nāgārjuna. In a note incorporated by Seng-tchoa in his Commentary on the Vimalakīrti (T 1775, k. 8, p. 399b), Kumārajīva himself places Pārśva and Aivaghosa in the 600 years post-nirvāṇa.

One cannot escape the impression that all these dates are derived from theoretical views on the successive stages of the holy Dharma and that, as an absolute chronology, their value is rather weak. It is doubtful that at the beginning of the 5th century, the Tch’ang-ngan school would have known Nāgārjuna’s Sūheilīkha “Friendly Letter”64 of which three Chinese and one Tibetan translation exist:

2) T 1673: K’u-lam-fa tchou-wang yao-kie “Summary in verse to encourage kings”, translated in 434 at Nankin by Samghavarmān, disciple and successor to Guṇavarmān.
3) T 1674: Long-chou-p’ou-ta k’u-lam-kiai-wang song “Stanzas of encouragement to the king by the bodhisattva Nāgārjuna”, translated in 691 by Yi-tsing during his trip to India. In his Account sent from the southern seas (T 2125, k. 4, p. 227e13-15) Yi-tsing specifies that this letter was dedicated by Nāgārjuna to his former dānapati called Che-yin-ti-kia (Jantaka), king of southern India, called So-to-p’o-han-na (Śāvatthāna).
4) Tih. 5409 and 5682: Bi-lu-pa thiri-zig “Friendly Letter “, addressed this time to king Bde-byed (Udayana), a contemporary of the Buddha!

The first translation, which makes the king, Jantaka, the recipient of the letter, is suspect in several regards. It is first mentioned in the Nei-tien-lou catalogue T 2149, k. 8, p. 312b25) compiled only in 664, and it is hard to see why Samghavarmān would have retranslated a text published by his teacher three years previously.

The second translation, which does not specify the name of the recipient, gives more guarantee of authenticity: it is mentioned in the Tchi su-sun-tuang-ki-tu (T 2145, k. 2, p. 12b23, k. 14, p. 104a25) already published in 515 and mentioned by Houei-kiao in his Kao-seng-tchouan (T 2059, k. 3, p. 342c3), which was not the case for the first.

Later, a biography of the bodhisattva Nāgārjuna entitled Long-chou-p’ou-ta-tchouan (T 2047) and published under Kumārajīva’s name was circulated. It has been translated into English by M. Wallasey.65 It probably collected some information previously furnished by Kumārajīva,66 but he was not the author.

Firstly, the first catalogue to mention it was the Li-tai-sun-pao-ki (T 2034, k. 8, p. 79a7) compiled at Tch’ang-ngan in 597 by Fei Tchhang-fang and, contrary to his custom, this editor was unable to refer to any earlier catalogue.

63 According to the Li-tai (T 2034, k. 8, p. 78c22), Kumārajīva translated the Satyasiddhistātra in the 8th year of the hong-che period (406-407); according to the K’ai-yuan (T 2145, k. 4, p. 513a18), the translation began on the 8th day of the 8th moon of the 13th hong-che year (October 11, 411) and was finished on the 15th day of the 9th moon of the 14th year (November 4, 412).

64 For detail, see S. Lévi, Kaniska et Silavathama, JA, 1936, p. 107-110.


66 A note by Kumārajīva incorporated by Seng-tchoa in his Commentary on Vimalakīrti (T 1775, k. 2, p. 339a) tells of an episode between Nāgārjuna and a heretic. Nāgārjuna had said to the latter that the devas and asuras were at war. The heretic asked for proof. Immediately broken spears and swords, bodies and heads of asuras fell from the sky. The heretic was convinced and gave in. The episode in question is taken from the Long-chou-p’ou-ta-tchouan (T 2047, p. 185a, 186a) and from there passed into the Fou-fa-tsang-yin-yuan-tchouan (T 2058, k. 5. p. 319b-).
Secondly, this biography, which correctly mentioned the *Upadeśa* in 100,000 gāthās (T 1509) and the *Madhyamakaśāstra* in 599 gāthās, also attributes to Nāgārjuna three works unknown as yet and which will not be considered further: a śāstra on the marvelous Bodhi of the Buddhās in 5,000 gāthās, a śāstra on the skillful means of great compassion in 5,000 gāthās and a śāstra on the absence of fear of which the Madhyamakaśāstra would be an extract.67

Finally and above all, this biography presents its hero as a high-flying adventurer and complacently describes his stormy youth, his exciting voyages, his daring attempts at reform, his sensational discoveries in the Nāga palace, his quarrels with the prince, his magic contests with the Brāhmīns and finally, his mysterious death. The picture thus sketched gives a good idea of what the upper middle ages thought of a siddha, but corresponds poorly to the image that we ourselves have of this penetrating and rigorous logician who was the author of the *Madhyamakaśāstra*, this wise encyclopedist who was the author of the *Upadeśa*.68

IV. SUBJECT AND SOURCES OF VOLUME III

Volume II of the present work, which appeared in 1949 treated the six virtues — generosity, morality, patience, exertion, meditation and wisdom — which the bodhisattva must practice in order to reach supreme complete enlightenment and, at the same time, to assure the welfare and happiness of all beings.

The canonical and postcanonical texts of early Buddhism had already mentioned these virtues and, for a long time, the deeds of future Buddhās appeared in the bas-reliefs. But in the view of the Prajñāpāramitā, these virtues are raised to the level of perfections (pāramītā) insofar as the bodhisattva ‘keeps them and does not keep them’ (arthānayogena tīsahāti) in the sense that he practices them with the deep conviction (kṣaṇi) that beings do not exist and that things are unborn. From the perspective of their true nature (bhūtadaksana, dharmatā), all contingent phenomena are reduced to being identical (samatā) in a fundamental non-existence. The result is that the bodhisattva will be completely generous if he eliminates the notions of donor, recipient and gift given, perfectly moral if he mixes merit and wrong-doing, perfectly wise if, rejecting both true and false, he professes no system whatsoever.

In the present Volume III, the author dedicates no less than twelve chapters (XXXI — XLII) to commenting on a few pages of the Prajñāpāramitāśāstra (Pālcavāmaiśāstra, p. 19-21; Śāradāśāstra, p. 56-66). This part, the most technical and without a doubt the most interesting part of the *Tratāi*, has as its subject the practices forming the Path of Nirvāṇa and the attributes of the Buddhās.

Such a subject is somewhat unexpected. The bodhisattva delays his entry into nirvāṇa indefinitely and remains in samsāra with the sole purpose of dedicating himself as long as possible to the welfare and happiness of beings. Why then should he be interested in practices that are aimed precisely at hastening nirvāṇa? The answer is simple. The bodhisattva must know these practices so as to teach them eventually to beings destined to be converted by the old Vehicle — that of the śrāvakas, a fact that does not prevent them, at the appropriate time, from being redirected towards the Greater Vehicle. This is why the bodhisattva ‘completely fulfills’ (paripūṣayati) the practices of the path in order to be able to teach them or review them with awareness of their cause, but he does not realize (na saṣākṣikaroti) them personally, for he would, by that very fact, betray his ideal of future Buddha and he would rejoin the ranks of the arhats who are more preoccupied with their sainthood than with the salvation of others.

As for the attributes of the Buddhā, they are still beyond the reach of the bodhisattva. But although he has not ‘fulfilled them completely’, he is ‘anxious to understand them’ (parijñātanā). This is why it is necessary to speak of them. The division into chapters as presented in the Taishō edition leaves much to be desired and so it is useful to present a summary of Volume III here.

FIRST PART: The dharmas of the Path arranged in order of importance.

I. The thirty-seven bodhipākṣikadharmas divided into seven classes (chap. XXXI):

1. Four smṛtyupasthānas.
2. Four sanyuṣkrodhānas.
3. Four rādhiṇās.
4. Five āndhrās.
5. Five balas.
6. Seven sambodhyānas.
7. Eight mārgāṅgas.

II. The eight complementary classes of dharmas of the Path (chap. XXXII-XXXIV):

1. Three sāmādhis.
2. Four dhīyānas.
3. Four apramāṇās.
4. Four ārūpyasaṃmāpattis.
5. Eight vimoksās.
7. Ten kṛtyāṅgas.
III. Six other classes of dharmas of the Path (chap. XXXV- XXXVIII):

1. Nine āṣubhasaṃjñās.
2. Eight anusmṛtis.
3. Ten samghās.
4. Eleven pāñcas.
5. Three samādhis.
6. Three indriyās.

SECOND PART: The attributes of the Buddhhas (chap. XXXIX-XLI):

1. The eight balas according to the Abhidharma (chap. XXXIX).
2. The four vaisādhyāyas according to the Abhidharma (chap. XL).
3. The ten balas and the four vaisādhyāyas according to the Mahāyāna (chap. XL).
4. The four pratīsānvids according to the Abhidharma and according to the Māhāyāna (chap. XL).
5. The eighteen āvīvakdharmas according to the Mahāyān list (chap. XLI).
6. The eighteen āvīvakdharmas according to the Sarvāstivādin lists (chap. XLI).
7. Mahāmaitreś and mahākaraṇā (chap. XLI).

For each of these subjects, the Tattvāt first explains the theories of early Buddhism according to the interpretation of the Abhidharma and the Sarvāstivāda-Vaibhāṣika-Viśṇuṣṭā; then it presents the contrasting view of the Prājñāpāramitāśāstra and the other Mahāyānaśāstras, taking its inspiration most frequently from refutation of arguments condensed in the Mahāyamakavāstra.

A clear distinction is made in the account between the Abhidharmic theories and the Mahāyāna views.

The subtitles, added here to the French translation, carefully mark the separation. It often happens, as a matter of fact, that the contemporary exegesis quoting one or another passage taken from the Tattvāt, without placing it in context, attributes theories to the author which he presents only to oppose them.

By means of these frequent allusions to the early Tripitaka, the author plunges us into the elating atmosphere of the 6th century B. C. In the course of Volume III, we will see ‘humans and non-human beings’ whom Śākyamuni met at random in his preaching tours march past helter-skelter: Ājīvika-Kaṇḍakaraṇa (p. 1426F, 1576F), Ambaṭṭha (p. 1576F), Ānanda (p. 1352F, 1547F, 1589F, 1631F, 1649F, 1676F), Anavatapatanadhāra (p. 1343F), Ārugilimila (p. 1542F, 1579F), Aniruddha (p. 1405F, 1558F, 1630F), Apallā (p. 1578F), Asita (p. 1344F), Ātravakha (p. 1578F), Bakula (p. 1386F, 1530F), Bhāradvāja (p. 1401F), Bimbāśtra (p. 1577F), Brahmadatta (p. 1577F), Brahma devaṭā (p. 1343F, 1583F), Brahmyāyu (p. 1577F), Čanda Pradyota (p. 1577F), Čaturmahārājaśākideva (p. 1679F), Ćūpadanapakha (p. 1543F), Devadatta (p. 1545F, 1662F, 1671F seq.), Dīrgha the yakṣa (p. 1405F), Dhṛghanakha (p. 1576F, 1688F), Elapatra (p. 1579F), Gaṇvintrā (p. 1695F), Īśāna (p. 1338F), Jambuka (p. 1363F), the Āthaśas (p. 1576F), Jivaka (p. 1675F), Kimbila (p. 1405F), Kṣaṇī (p. 1670F), Kūtaśana (p. 1577F), Lavaṇabhādrika (p. 1449F), Madhuvāsī (p. 1659F), Mahāgautamī (p. 1403F), Mahākāśyapa (p. 1355F, 1399F, 1547F, 1577F), Mahāśīla (p. 1531F), Mahākāśyapa (p. 1531F), Māntāle (p. 1583F), Māna (p. 1582F), Mūndgulaṅkāya (p. 1355F, 1426F, 1530F, 1543F, 1575F, 1576F, 1631F, 1623F), Meghika (p. 1675F), Nāgasaṃkāla (p. 1675F), Nandika (p. 1405F), Nandopananda (p. 1359F), Nītha

14.16.17.


14.27.

4. Mahāyānasūtras mentioned without titles. – Akṣayamatinirdeśa (p. 1250, n. 1), Aṭṭīyur-buddhānusmṛti (p. 1361, n. 2), Pratypsannabuddhabhakṣaṁkahāvasthitī-saṁādhī (p. 1361, n. 2), Ramānugha (p. 1513F, n. 1), Śūraṃgama-saṁādhī (p. 1611, n. 2), Tathāgatācintyasya-sūnyanirdeśa (p. 1587F, n. 1), Viśvavarnārjaparipṛcchā (p. 1613, n. 1).

The references to the Madhyamakā-sūtras by Nāgārjuna and to the Catuhatalaka by Āryadeva have been noted above, p. XXXIXF-XLF.

*** *** ***

I [Lamotte] am pleased to be able to express my gratitude to my colleagues and friends who have shown interest in this work. With the kindness of a bodhisattva, P. Demiéville has given me tireless assistance. W. D. H. D. Rutt, J. Kato and M. Van Veltom have shared in correcting the proofs.

At the intervention of J. Willems, the very distinguished President of the University Foundation and the National Council for Scientific Research, the Franqui Foundation has granted a generous subsidy for this publication and thus relieved the burden of the Oriental Institute of Louvain and its President, Count J. Ryckmans.

To these worthy individuals, to all these kalāyāna-mātrutas, I express my highest thanks.

I would also like to thank particularly E. Peeters, director of the Orientalist Press, who has tried hard to meet my wishes and speed the publication of this Volume.

Étienne Lamotte
Louvain, May 17, 1970

SUPPLEMENT TO BIBLIOGRAPHY

Ed. = edition; rec. = reconstruction of Sanskrit; tr. = translation.


Abhidharmamārtuca : rec. Sh. Bh. SASTRI (Visvabharati Studies, 17), Santiniketan, 1953.


Aksarasataka : tr. V. GOKHALE (Mat. z. Kunde des Buddh., 14), Heidelberg, 1930.


Ajitasenavakarana : ed. N. DUTT (Gillgit Man., I), Srinagar, 1939.


Arthapada-sutra : ed. tr. P. V. BAPAT (Visvabharati Studies, 13), Santiniketan, 1931.


Banerjee A. C., Saraswati-vrada Literature, Calcutta, 1957.


Bhaisajyaguru Sutra : ed. N. DUTT (Gilgit Man., I), Srinagar, 1939.
BROSSE Th. Techniques du Yoga, immortalite et liberte
CONZE E., Materials for a Dictionary of the Prajnaparamita Literature, Tokyo, 1967.
Dasotattarsutra : ed. KUSUM MITTAL (Sanskrittexte aus den Turfanfunden, 4), Berlin 1957.
DEMIEVILLE P., A propos du Concile de Vaishali, Toung Pao, XL, p. 239-296.
DEMIEVILLE P., L'origine des sectes bouddhiques d'apres Paramartha, MCB, I, 1931-32.
DEMIEVILLE P., Le miroir spirituel, Sinologica, I, 1947, p. 112-137.
Ekadasamukha : ed. N. DUTT (Gilgit Man., I), Srinagar, 1939.
FACENNA D., Reports on the Campaigns 1956-58 in Swat (Pakistan); Sculptures from the Sacred Area of Butkara 1 (Publ. of the Centre Studi e Scavi archeologici in Asia, IsMeo, I; II; 2, II). Bona, 1962-64.


Guhyasamaja Tantra : ed. B. BHATTACHARYYA (Gaekwad's Oriental Series, 53), Baroda, 1931.

HBI = LAMOTTE, *Histoire* (see below).


Hayagrivavidiya : ed. N. DUTT (Gilgit Man., I), Srinagar, 1939.


INGHOLT H. and LYONS I., *Gandharan Art in Pakistan* (Pantheon Books), New York, 1957R


Karatatalarata = rec. N. A. SASTRI (Visabhbarati Studies), 9, Santiniketan, 1949.


Kosabhasya = *Abhidharmabhasya* of Vasubandhu, ed. P. PBADHAN (Tibetan Sanskrit Works Series, 53), Baroda, 1931.


CHAPTER XXXI: THE THIRTY-SEVEN AUXILIARIES TO ENLIGHTENMENT

PRELIMINARY NOTE (p. 1119F)

I. LISTS OF AUXILIARIES

The title of the fourth noble truth preached by the Buddha in his sermon at Benares is the path of cessation of suffering (duḥkhanirduḥkhamānityaṁ pratipadā), which deals with the noble eight-membered Path (ārya aṣṭāṅgamārga), the culmination of a method of liberation involving an infinite number of more or less efficacious spiritual practices. The most important – among which are included the eight Path members – are designated by the name ‘Auxiliaries to Enlightenment’, bodhipakkhiya or bodhipakkhiya in Pāli, bodhipāksa, bodhipāksa, bodhipāksa or bodhipāksa dharma in Sanskrit.

Definition of the Vibhāṣa (T 1545, k. 96, p. 496b18-21): “Why are they called bodhipāksika? The two knowledges of the saint, the knowledge of the cessation of the impurities (āsavasasajjāhāna) and the knowledge that they will not arise again (anupādājīhāna) are given the name of Bodhi because they consist of the complete understanding of the four Truths. If a dharma is favorable to this complete understanding, it is given the name of bodhipāksika.”

Definition of the Kosa, (VI, p. 282-284): “Ksajjāhāna and anupādājīhāna are Bodhi which, due to the difference of the saints who attain it, are threefold: śrāvakabodhi, pratyekabodhi, unuttarā samyukta bodhi. Indeed, ignorance is completely abandoned (āśāstdhvijaprāhāna) by these two jñānas: by means of the first, one knows truly that the task has been accomplished; by means of the second, one knows that the task will no longer have to be accomplished. Inasmuch as they are favorable to this Bodhi, thirty-seven dharmas are its auxiliaries (tadānukomatyā saptatrimśat tatpaksāḥ...). All these auxiliaries to Bodhi are also a group of pure (ādattva) or impure (uddattva) qualities of hearing (śruta), reflecting (cintā) and meditating (bhāvānā), arising from practice (prāyogika).”

But the classical list of the thirty-seven auxiliaries to enlightenment (saptatrimśat bodhipāksikādharmanih) was slow in being formulated:

1. In the Nikāyas and the Āgamas the term bodhipāksika dharma is rather rare and still poorly defined. The Anguttara, III, p. 70, 300 (cf. Viśhaṅga, p. 244) includes among them: the guarding of the senses (indriyadhāni guthadārana), sobriety (bhūjane mātattattā) and heedfulness (gāyitṛī ānyogā). For the Sāmyutta, V, p. 227, 239, the bodhipāksika are the five spiritual faculties (indriya); for the Viśhaṅga, p. 249, they are the seven members of enlightenment (sambodhipakṣa).

2. In the Canon there is frequently a list of 37 dharmas divided into seven classes: 1) the four foundations of mindfulness (samāpattihāna), 2) the four right efforts (samyakpradhitthāna), 3) the four bases of magical powers (rādhāpāda), 4) the five spiritual faculties (indriya), 5) the five strengths (bala), 6) the seven members of enlightenment (sambodhipakṣa or bodhipakṣa), 7) the seven members of the path (mārgāṅga).

1942-50.

Vin. des Sarvastivadin = Der Vinayavibhanga zum Bhikṣus-pratimoksa der Sarvastivadins, ed. V. ROSEN (Sanskrittexte aus den Turfanfunden, 2), Berlin, 1959.


WALDSCHMIDT E., Sanskrithandschriften aus den Turfanfunden, 2 Teile (Verzeichnis der Orientalischen Handschriften in Deutschland, B. X, 1 et 2), Wiesbaden, 1965-68.

WAYMAN A., Contributions to the Madhyamika School of Buddhism, JAOS, Vol. 89, 1969, p. 141-152.


Except for the Ekottarāgama, the Nikāyas and the Āgamas do not enumerate these dharmas which are 37 in total, and do not describe them as bodhipākṣika.

See, for example, Dīgha, II, p. 120 (cf. Sanskrit Mahāparinirvāṇa, ed. Walleschmidt, p. 196, 224); Dīgha III, p. 102, 127; Majjhima, II, p. 238-239; III, p. 296; Anguttara, IV, p. 125, 203; Udāna, p. 56. It is the same for the Pāli Vinaya, II, p. 240; III, p. 93; IV, p. 26, etc. – Mahāyāna, T 26, k. 8, p. 476c20-21; k. 9, p. 479a18-19; k. 52, p. 753c6-7; Samyutkārāgama, T 99k. 2, p. 14a7-8; k. 3, p. 19c5-6; k. 13, p. 87c3-4; k. 24, p. 176c14-15; k. 26, p. 188b26-27.

The Ekottarika, a late text crammed with Mahāyānist interpolations, is the only Āgama to enumerate these dharmas and describe them as bodhipākṣika: cf. T 125, k. 3, p. 561b20-22; k. 7, p. 579c26; k. 13, p. 612a19-20; k. 18, p. 635b25-26; k. 26, p. 696e9; k. 40, p. 765c15.

3. Sometimes the seven classes are incorporated into a list of more than 37 dharmas, e.g., Majjhima, II, p. 11-12; Anguttara, I, p. 39-49; and also for the Greater Vehicle, Pañcaviṃśati, p. 203-308; Śatasāhasrikā, p. 1427-1439.

4. Para-canonical or post-canonical texts, whether Pāli or Sanskrit, theśtras and śāstras of the Greater Vehicle list the seven classes in question, number their components and give them a name, ‘the 37 bodhipākṣika dharmas’, that will remain classical.

For the Pāli sources, see Nettippakarana, p. 197, 261; Milinda, p. 30; Visuddhi-magga, ed. Warren, p. 582-583; commentaries by Buddhadhosa on the Samyutta, I, p. 104; II, p. 139; III, p. 136; and on the Anguttara, I, p. 85; II, p. 11; III, p. 56; IV, p. 111; Compendium of Philosphy, p. 179.

For the Sanskrit-Chinese sources, see an infinity of texts on the two Vehicles: Divyavādāna, p. 350, 616; Avadānasatāka, I, p. 340; Vībhāṣa, T. 1545, k. 96, p. 495c27-28; Kośa, VI, p. 281; Abhidhammapāda, p. 57 seq.; Ladāvatāra, p. 9; Pañcaviṃśati, T 223, k. 18, p. 350b9; Kāyopaparivarta, p. 75; Siddharmapundud., p. 458; Vīmaśikā, p. 117, 139, 144, 201-202, 216, 378; Sūtraṅgākāra, p. 140-146; Mahāyānabīhāra, p. 89-94; Yognīcarābhūmi, T 1579, k. 28, p. 439c-440a (for the śrāvakas): Bodh. bhūmi, p. 259 (for the bodhisattvas); Dhammasangrah, ch. 43; Arthavinīcaya, p. 569-575; Mahāvyut., no. 952-1004.

5. As well as the classical list of 37 bodhipākṣikas which is by far the most widespread, there are also aberrant lists:

a. The Nettippakarana, which notes (p. 31, 261) the list of 37, mentions (p. 112, 237) a list of 43 bodhipākṣikas beginning with six saṁkhāra: aniccā, dukkha, anatta, paṭha, āpittikā, naiva dsāhasṭikā.

b. In his commentary on the Anguttara (I, p. 85) Buddhadhosa mentions as heretical (adhamma) a list of 38 bodhipākṣikas, consisting of 3 sati, 3 padhāna, 3 iddhi, 6 indriya, 6 bala, 8 bojjha and 9 maggaṇa.

c. According to the Vībhāṣa (T 545, k. 86, p. 499a14-15), the Vīhāravīdhāns have a list of 41 bodhipākṣikas, by adding the four āryavamsas ‘Ārya stock’ - being content with food, drink and seat, and taking delight in cessation and the Path - to the 37 traditional ones.

d. According to Bhavya (M. Walsers, Die Sekten des alten Buddhismus, 1927, p. 90: A. Bareau, Trois Traité, JA 1956, p. 186) place the four apramāṇas, also called brahmavihāras, loving-kindness, etc., among the bodhyangas.

[In Kośa, VI, p. 281, note, de La Vallée Poussin comments that the Anguttara, I, p. 53, recognizes only six bodhyangas, memory being omitted. This is wrong, for memory (sattisambodi) is mentioned in the first line on p. 53.]

II. CANONICAL DEFINITIONS OF THE 37 AUXILIARIES

1. The 4 śnṛtyupasthānas

Pāli formula in Dīgha, II, p. 290; Majjhima, Lp. 55-56; Samyutta, V, p. 141, 167, 185; Viḥhatga, p. 193. Ekkāyano ayam bhikkhavo maggo ...vaneyya loke abhiyādamanasaṃ. – Sanskrit formula in Pañcaviṃśati, p. 204; Śatasāhasrikā, p. 1427; Dasiśbbhūmbaka, p. 38. Sa ... kāye kāyupāyas (var. kāyūnādari) ... vīnyāl loke ‘bhīdiyādāramanasye.

Transl. – O monks, there is only one way for the purification of beings, for going beyond sorrow and lamentation, for the disappearance of suffering and sadness, for the conquest of the right Path, for the realization of nirvāṇa: this is the four foundations of mindfulness. What are these four?

1. The monk dwells considering the body in the body, energetic, aware, mindful of controlling greed and sorrow in the world.

2. He dwells considering feeling in the feelings, energetic, aware, mindful of controlling greed and sorrow in the world.

3. He dwells considering the mind in the mind, energetic, aware, mindful of controlling greed and sorrow in the world.

4. He dwells considering dharmas in the dharmas, energetic, aware, mindful of controlling greed and sorrow in the world.


Transl. – 1. Thus he dwells considering the body in the body internally (i.e., in his own body), considering the body externally (i.e., in the body of another) or considering the body (both) internally and externally.
2. He dwells considering feelings in the feelings internally, considering feelings externally or considering feelings internally and externally.
3. He dwells considering the mind in the mind internally, considering the mind in the mind externally or considering the mind in the mind internally and externally.
4. He dwells considering dharmas in the dharmas internally, considering dharmas in the dharmas externally or considering dharmas in the dharmas internally and externally.

2. The 4 samyakpradhānas

In the Pāli sources, sammappadhāna ‘right efforts’; in the Sanskrit sources, samyakprahāna ‘right cessations’, translated into Tibetan as yid dog par spon ba, but glossed as samyukpradhāna in the Kūlavīkyākyā, p. 601, l. 29. The Chinese translations give a choice between icheng cheng or icheng k'un on the one hand, and icheng touan on the other hand.


Transl. – The four right efforts:
1. Here the monk gives rise to zeal, exerts himself, activates his energy, stimulates his mind and strives so that evil bad dharmas not yet arisen do not arise.
2. He gives rise to zeal, exerts himself, activates his energy, stimulates his mind and strives so that evil bad dharmas already arisen are destroyed.
3. He gives rise to zeal, exerts himself, activates his energy, stimulates his mind and strives so that good dharmas not yet arisen arise.
4. He gives rise to zeal, exerts himself, activates his energy, stimulates his mind and strives so that good dharmas already arisen are maintained, preserved, developed increased, cultivated and completed.

3. The 4 āṭṭhaṅkūṭādāsas

Pāli formula: Dīgha, II, p. 213; III, p. 77, 221; Majjhima, I, p. 103; Samyutta, IV, p. 365; V, p. 254, 263-264; 278; Anguttara, I, p. 30, 297; II, p. 256; III, p. 82; IV, p. 464; Vibhanga, p. 216; Patimahādī, I, p. 111, 113; II, p. 205. Catūro iddhipādā: 1. Idha bhikkhu ... iddhipādāṁ bhāvatī. – Sanskrit formula:


Transl. – The four bases of magical power:
1. Here the monk cultivates with active effort the basis of magical power that is provided with zealous concentration, a basis that rests on separation, that rests on detachment, that rests on cessation and results in rejection.
2. He cultivates with active effort the basis of magical power that is provided with energetic concentration, a basis that rests, etc.
3. He cultivates with active effort the basis of magical power that is provided with the concentration of mind, a basis that rests, etc.
4. He cultivates with active effort the magical power that rests on concentration of examination, a basis that rests, etc.


Transl. – Concentration, the application of the mind to a single object which the monk acquires by resting on (while giving predominance) to zeal, to energy, to the mind, or to examination, concentration of the mind or concentration of examination.

4. The 5 indriyas

The five spiritual faculties, not to be confused with the five organs also called indriyas, are frequently mentioned in the canonical texts but rarely defined in extenso, and the definitions given are rarely identical. There is no classical definition as there is for the other auxiliaries.

Vibhanganutta of the Samyutta, V, p. 196-197, to be compared to the Tsā a han, T 99, no. 647, k. 26. p. 182b-e:
Paṭiccaṁ tathābhikkhū devīyānī. katamāni ...iddaṁ vuccati bhikkhāve paṭhāṅkūṭādāsas.

Transl. – Now, O monks, the five faculties. What are these five? The faculty of faith, the faculty of exertion, the faculty of attention, the faculty of concentration, and the faculty of wisdom.

1. What is the faculty of faith? Here the noble disciple has faith; he believes in the enlightenment of the Tathāgata and says: The Blessed One is holy, completely and fully enlightened, endowed with the
5. The five balas

Pāli formula: Anguttara, III, p. 10; Majjhima, II, p. 12; Samyutta, IV, p. 366. Pañc’ imāni bhikkhave ... samādhiḥbalam paścādālam...

Except for the samādhiḥala, the Anguttara, III, p. 10-11, uses exactly the same terms to define the five balas as the Samyutta, V, p. 196-197, cited above, uses to define the five indriyas. The same formulas appear also in the definition of the seven balas presented by the Anguttara, IV, p. 3-4.

Actually, it has always been recognized that there is just a difference in intensity between balas and indriyas.

This identity is confirmed by the Vībhāṣa, T 1545, k. 141, p. 726b13-20; Kośa, VI, p. 286.

6. The 7 sam bodhyāṅgas

Pāli wording: Majjhima, I, p. 11; II, p. 12; III, p. 275, etc. 1. idha bhikkhu cittanuvatti ca ādhipati ... bhāvavi, etc. – Sanskrit wording in Pahacaviṃśati, p. 208; Sāsāsahsrīkī, p. 1438; Dādabimika, p. 39; Mahāvyut. no. 989-995. 1. Sa smṛtyanuvattanti ca ṣam saṃsārakṣikā ... bhavati, etc.

Transl. – Here the monk cultivates the members of enlightenment called:

1. attention, 2. discernment of dharmas, 3. exertion, 4. joy, 5. relaxation, 6. concentration, 7. equanimity: members that rest on detachment, that rest on cessation and result in rejection.

In the Pāli sources, a stock phrase defines these seven sam bodhyāṅgas: cf. Majjhima, III, p. 86-87; Samyutta, V, p. 67-69, 331-332, 337-339; Vībhāṣa, p. 227.

1. Yasmin samaye... bhikkhave bhikkhuno... bhavānāparānām gacchati.

Transl. – 1. O monks, when an unfailing attention has arisen in the monk, then the member-of-enlightenment called attention has begun in the monk, then the monk develops the member-of-enlightenment called attention, then the member-of-enlightenment called attention reaches its full development in the monk.

2. When the monk thus dwelling attentively examines, inquires and investigates this thing by means of wisdom, then the member-of-enlightenment called discernment of dharmas is launched in him.
3. When exertion without laziness arises in this monk who is examining, inquiring and investigating this thing by means of wisdom, then the member-of-enlightenment called exertion is launched in him.

4. When spiritual joy is produced in this energetic monk, then the member-of-enlightenment called joy is launched in him.

5. When the body and also the mind relaxes in this monk with joyful spirit, then the member-of-enlightenment called relaxation is launched in him.

6. When the mind is concentrated in this monk of relaxed and happy body, then the member-of-enlightenment called concentration is launched in him.

7. When this monk considers his mind thus concentrated with equanimity, then the member-of-enlightenment called equanimity is launched in him, then the monk develops the member-of-enlightenment called equanimity, then the member-of-enlightenment called equanimity reaches its full development in the monk.

8. The 8 mārggānas


Transl. – The noble eightfold Path, namely, right view, right concept, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.


Transl. – Here the monk cultivates right view, right concept, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, which rest on separation, which rest on detachment, which rest on cessation and lead to rejection.

A stock phrase defines the eight mārggānas; it occurs frequently in the Pāli Nikāyas, e.g., Dīgha, II, p. 311-313; Majjhima, III, p. 252-252; Samyutta, V, p. 8-10; Vibhaṅga, p. 235-235. The Sanskrit Āgamas do not reproduce it exactly: cf. Tchong a han, T 26, k. 7, p. 469a15-29:

Ayam eva ārya aṣṭhaṅgikā maggā ... caturāṭṭhatthāṁ apasampajjā vihareti ...

Transl. – Here is the eighthfold noble Path: 1. right view; 2. right resolve; 3. right speech; 4. right action; 5. right livelihood; 6. right mindfulness; 7. right concentration.

1. What is right view? It is the knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, the knowledge of the path leading to the cessation of suffering.

2. What is right concept? The concept of renunciation, the concept of non-maliceousness, the concept of non-violence.

3. What is right speech? Abstaining from falsehood, abstaining from gossip, abstaining from abusive speech, abstaining from unnecessary speech.

4. What is right action? Abstaining from killing, abstaining from theft, abstaining from illicit sexual activity.

5. What is right livelihood? Here the noble disciple, excluding the evil way of life, earns his livelihood by way of right living.

6. What is right effort? Here the monk gives rise to a wish, exerts himself, activates his energy, stimulates his mind and strives so that the evil bad dharmas not yet arisen do not arise. He gives rise to a wish... and strives so that the evil bad dharmas already arisen are destroyed. He gives rise to a wish... and strives so that the good dharmas not yet arisen arise. He gives rise to a wish... and strives so that the good dharmas already arisen are maintained, preserved, developed, increased, cultivated and completed.

7. What is right mindfulness? Here the monk dwells considering the body in the body, energetic, aware and mindful of controlling greed and sadness in the world. Similarly he dwells considering feeling in the feelings, mind in the mind and dharmas in the dharmas...

8. What is right concentration? Here the monk, having eliminated desires, having eliminated bad dharmas, enters into the first trance, provided with examination, provided with judgment, resulting from detachment, which is joy and happiness. – By the suppression of examination and judgment, he enters into the second trance, inner peace, one-pointedness of mind, without examination and judgment, arisen from concentration, which is joy and bliss. – By renouncing joy, he dwells equanimous, reflective, aware; he experiences bliss in his body; he enters into the third trance where the saints say that he is ‘equanimous, reflective, dwelling in bliss’. – By cessation of bliss and by cessation of suffering, by the previous suppression of joy and sadness, he enters into the fourth trance, free of suffering and bliss, purified in renunciation and reflection.

We may note that the definitions of samayagādāhāna (no. 6) and samayakasmi (no. 7) given here are the same, respectively, as the definitions given above of the four samayakarudhānas and the four sarvāyogaparākāras.

For an original definition of the eight mārggānas, see Arthaviniścaya, p. 573-575.
III. THE AUXILIARIES IN THE ABHIDHARMA

Of the eighteen treatises contained in the Pāli Vihaṅga, the eighth, ninth, and tenth are dedicated to the five classes of bodhipākṣikas respectively: the smṛtyupasthānas (p. 193-207), the samyakpradhānas (p. 208-215), the āṭṭhasūnas (p. 216-226), the sambodhiyānas (p. 227-234) and the mārgāṅgas (p. 235-243). Each treatise is made up of three parts: 1) the suṣṭhāntabhāṣyaniya or literal explanations of the canonical sources; 2) the abhidhammabhāṣyaniya or scholastic explanations of the same sources; 3) the paṇḍita-puṣṭhaka or summary by means of questions and answers.

The bodhipākṣikas are often discussed in the Visuddhimagga as well by Buddhaghosa who summarizes his views at the beginning of chapter XXII (ed. Warren, p. 582-585, tr. Śāntamoli, p. 792-796).

But in the second part of the present chapter, the Traité takes its inspiration solely from the Sarvāstivādin-Vaibhāṣika sources and enunciates theories already described in the Saptādhiḥāmśa (T 1553-1554), the Vibhaṅga (T 1545), the Aṃrtāśīra (T 1550-1552), the Abhidharmāṃtratasa (T 1553), all texts dealing copiously with the bodhipākṣikas. It seems that the Traité preferably consulted the Prakaraṇapāda of Vasumitra (T 1541-42) which it cites twice under the heading of chapter VII, namely ‘the Thousand Questions and their answers’.

The Sarvāstivādin Abhidharma shows considerable progress in elaborating the doctrine of the auxiliaries in regard to the number of elements (dhyāya) entering into the constitution of the bodhipākṣikas, their successive appearance in the course of the Path and their distribution in the levels (bhāumi) of birth or absorption.

1. Elements making up the bodhipākṣikas. – The Abhidharma authors rightly noted that although the canonical lists enumerate 37 bodhipākṣikas, many of them are fundamentally the same. Thus, when the lists speak of saṃyakprahāṇa, vīryendriya, vīryabala, vīryasamboḍhyāna and samyagvyālāma, basically it is a matter of one and the same thing, exertion. This is why these authors were led to reducing the 37 bodhipākṣikas to a certain number of constitutive elements, i.e., faith, exertion, mindfulness, etc. The Vibhaṅga (T 1545, k. 96, p. 496a-b) hesitates between ten, eleven or twelve constitutive elements; the Abhidharmāṃtratasa (T 1553, k. 2, p. 977c11-12; Reconstruction by Bhikṣu Sastri, p. 116) settles for ten; the Kośa (VI, p. 283-284) has ten and the Abhīdhammapāda (p. 358) has eleven. Here the Traité also has ten.

2. Successive appearance of the bodhipākṣikas. – But if several auxiliaries are intrinsically the same, should we not accuse the canonical lists of having introduced fictional distinctions? No, for a given practice may have been practiced more or less efficaciously at different stages. This is why exertion, as it progresses, successively takes the name of saṃyakprahāṇa, vīryendriya, vīryabala, vīryasamboḍhyāna and finally samyagvyālāma.

Since then, the authors of the Abhidharma were brought to determine the successive appearance of the seven classes of bodhipākṣikas in the course of the various stages of the path:

1) The first class, that of the smṛtyupasthānas, appears at the beginning stage (adikāramika).

2) – 5) The four following classes appear during the preparatory Path (prayogamūrga) or the practice of the four roots of good (kṣaśālāmāla) ‘leading to penetration’ (nirvedhābhātāya): 1) The four samyakpradhānas, in the Heat (azemagata); 2) the four mārgāṅgas in the Sammits (mārdhān); 3) the five indriyas in the Patiences (kṣāntī); 4) the five balas in the Supreme worldly dharmas (laukikābhātāhin).

6) The sixth class, that of the seven sambodhiyānas, develops in the Path of meditation (bhāvanāmūrga).

7) The seventh and last class, that of the eight mārgāṅgas, appears in the Path of seeing (dīrīyamūrga).

Here, the Traité will not mention this classification although it appears in the Vibhaṅga (T 1545, k. 96, p. 496c22-497a2), the Kośa (VI, p. 287-288), the Abhīdhammapāda (p. 362), etc.

3. Distribution of the bodhipākṣikas in the levels. – On the other hand, the Traité borrows textually from the Vibhaṅga the paragraph on the distribution of the bodhipākṣikas in the levels (bhāumi). This distribution is also accepted by the Abhidharmāṃṭa (T 1553, k. 2, p. 977c21-26; Reconstruction of Sastri, p. 117), the Kośa, VI, p. 291-292, and the Abhīdhammapāda, p. 365.

In this entire section, the Traité shows its complete understanding of the Sarvāstivādin Abhidharma.

IV THE AUXILIARIES IN THE MAHĀYĀNA

1. The Madhyamaka viewpoint

Preliminary question. – From the beginning of this chapter, the Traité is confronted with an objection of principle. The auxiliaries of Bodhi that lead directly to nirvāṇa are of interest primarily to the śrīvakas and pratyekabuddhas whose aspirations concern nirvāṇa. But can we say that they also concern bodhisattvas who delay their nirvāṇa indefinitely in order to dedicate themselves to the welfare and happiness of beings?

The answer of the Traité is categorical: the bhūtisāpākṣikas concern the bodhisattvas as well as the śrīvakas and pratyekabuddhas and consequently are relevant to the three Vehicles.

Some arguments drawn from scripture and reasoning support this thesis:

1. In the Great Prajñā (Pañcaśīli, p. 194-223; Śatāśasrī, p. 1405-1473), there is a long chapter dedicated to the constitutive elements of the Mahāyāna. These are the six pāramīs, the twenty śāyāntis, the one hundred and twelve saṃādhis, the twenty-one practices, the forty-three dhāvanīyukhas and the ten bhūmis. The seven classes of bodhipākṣikas are placed at the head of the twenty-one practices.
2. The two passages of the Great Prajñāpāramitā śāstra (pp. 656f) propose that the non-existence of a particular dharmic entity is described as a result of a purely literal sense, and not grasping any characteristic of that entity. This translation of the bodhisattva’s practice (paripūrayatayati) as the bodhipākṣikas as early as the fourth bhūmi, purifies them by the view of sameness (samatā) in the fifth and fulfills them completely (paripūrayati) in the seventh.

Similarly, the Bodhisattvaśāstra (p.342) section of the Yogācārabhūmi, describes the Arcisvara, the fourth bodhisattva level, as the level ‘associated with the auxiliaries’ (bhūmikāśayopācāryamukta). The Arcisvara is non-arising (apraktākāra) and non-perception (apraktavāda) of the dharmas. The translation of the bodhisattva’s practice (paripūrayatayati) as the bodhipākṣikas as early as the fourth bhūmi, purifies them by the view of sameness (samatā) in the fifth and fulfills them completely (paripūrayati) in the seventh.

We also know from reasoning that the bodhipākṣikas are a part of the bodhisattva path, the intent of which is to save beings and lead them to nirvāṇa. But there is no nirvāṇa without bodhi, and bodhi can be attained only by practice of the Path (mārgabhūvya) with all the auxiliaries of bodhi (bodhipākṣikas dharmas). It is thus necessary that the bodhisattva fulfill them completely (paripūrayt) in order that he can teach them to others. But although he fully completes them (paripūrayatayati), he does not realize (na sāksātkarāt) them immediately for, if he did that, he would enter into nirvāṇa immediately. He means, however, in his great compassion imitating the Buddhas, to stay in samsāra for a long time in order to ripen (paripūrayatayati) the greatest possible number of beings. Established in the perfection of wisdom (prajñāpāramitā), he knows that samsāra is identical with nirvāṇa, but that does not prevent him in any way from perfecting beings by the practice of the Path. This is why ‘his wisdom is accompanied by skillful means, and his skillful means is accompanied by wisdom’ (upāyasyahāt prajñā, prajñasaktahāt upāyah).

The Traité will develop considerations of this type in the first section of this chapter. But although the bodhisattva shares the thirty-seven auxiliaries with the śrīvaka and the pratyekabuddha, he practices them in quite a different spirit. This is what the Traité will set out to show in the third section of the chapter.

View and aim of the bodhisattva in the practice of the auxiliaries. – Two passages of the Great Prajñāpāramitāśāstra involved here:

1. Pañcaviṃśati, p. 203-308; Šatāsāhasrikā, p. 1427-1439. This is proof that the bodhipākṣikas are an essential part of the Greater Vehicle and must be practiced in some way by the bodhisattvas.

Other Mahāyānasūtras may be called upon as witness. Thus the Avatamsaka (T 278, k. 38, p. 640a27-28; T 279, k. 54, p. 286c24-25) makes the seventh of the ten gardens frequented by the bodhisattvas to be the six pāramitās, the three sanyogaharavatvas and the thirty-seven bodhipākṣikas. In its section on the Daśabhūmikā (p. 38-39, 42, 57), the same Avatamsaka comments that the bodhisattva practices (bāhuyati) the bodhipākṣikas as early as the fourth bhūmi, purifies them by the view of sameness (samatā) in the fifth and fulfills them completely (paripūrayati) in the seventh.

2. Šatasāhasrikā (p.432) section of the Yogācārabhūmi, describes the Arcisvara, the fourth bodhisattva level, as the level ‘associated with the auxiliaries’ (bhūmikāśayopācāryamukta). The Arcisvara is non-arising (apraktākāra) and non-perception (apraktavāda) of the dharmas. The translation of the bodhisattva’s practice (paripūrayatayati) as the bodhipākṣikas as early as the fourth bhūmi, purifies them by the view of sameness (samatā) in the fifth and fulfills them completely (paripūrayati) in the seventh.

The Traité will develop considerations of this type in the first section of this chapter. But although the bodhisattva shares the thirty-seven auxiliaries with the śrīvaka and the pratyekabuddha, he practices them in quite a different spirit. This is what the Traité will set out to show in the third section of the chapter.

1. For the śrīvakas and pratyekabuddhas, the ātman, the individual, does not exist in itself, but things (dharmas) exist as they are produced by causes. For the bodhisattva, on the other hand, there is neither ātman nor dharmas, and it is from the twofold perspective of padgala- and dhammaratnaṁyaya that he ‘completely fulfills’ (paripūrayatayati) the auxiliaries of bodhi ‘by being based on their non-existence’ (anupalabhdhitam upādyaya).

The Traité as well will dedicate the third section of the present chapter to showing that the bodhipākṣikas operate within emptiness. The body, feelings, mind and dharmas, the objects of the four smṛtyupasthānas, are not only without self (anātman) and without ‘mine’ (anātmya), but also non-existent (asaś). The four samyukta-pradhānās and the four rādhāpādās are empty (śūnya) and without basis (apratisēdha). The five indriyas and the five bālas are applied to empty (śūnya) dharmas, without characteristics (ānātmya) and are of no interest (aprajñā). The seven sambodhayānās illuminate the True nature (bhūtalakṣaṇa) of things, namely, pure and simple non-existence. Finally the eight mārgangas lead to total absence of mind, speech and action.

2. The śrīvakas and pratyekabuddhas who aspire to bodhi and nirvāṇa ‘realize’ (śākṣākāraṁyaya) the bodhipākṣikas regarded as leading to it. On the other hand, the bodhisattva, wishing to remain in samsāra in order to work for the benefit and happiness of all beings, keeps from realizing the dharmas that would have the effect of making this task impossible and in which he does not believe. If he does ‘completely fulfill’ them (paripūrayatayati), it is not for himself but for a purely altruistic end, to teach them to beings destined to be converted by way of the Vehicle of the śrīvakas. For the bodhisattva, the bodhipākṣikas are merely skillful means (upāya) to be used according to the circumstances.
By this twofold attitude of theoretical refusal and practical acceptance, the bodhisattva remains faithful to his plan, namely, prajñātī accompanied by upāya and vice versa.

2. The Vījñānavādin viewpoint

In contrast to the Prajñāpāramitā and the Madhyamaka of which the Traité is here the spokesman, the Vījñānavāda school is of the opinion that the True nature of dharmas is not pure and simple non-existence but a True manner of being (bhūtasaññi) and that the practice of the bodhipākṣaṇas allows its attainment.

To illustrate this point of view, a passage from the Bodhi, p. 259, is cited:

Bodhisattva upāyaparighrtha jñāna ... iyaṃ asya pāramārthikā kāyaṇapaiyamānā.

Transl. – By means of wisdom incorporating skillful means, the bodhisattva understands fully the thirty-seven auxiliaries of enlightenment from the point of view of both vehicles, namely, the point of view of the śrāvakā Vehicle and the point of view of the Greater Vehicle.

From the point of view of the śrāvakā Vehicle, he understands precisely those that have been explained completely in (the chapter on the śrāvakā vehicle to which reference will be made (T 1579, k. 21-34, p. 395c-477c; cf. A. Wayman, A report on the śrāvakā-Bhūmi and its Author Asanga, J. Bihar Research Soc., XII, 2-4, P (arts 3-4, 1956, p. 1-14).

But how does the bodhisattva understand exactly the thirty-seven auxiliaries of enlightenment from the point of view of the Greater Vehicle? Here the bodhisattva abides considering the body in the body, but he does not conceive the body as being body [which is the viewpoint of the śrāvakas], nor as not existing in any way whatsoever [which is the viewpoint of the Madhyamikas]; but he understands exactly the manner of existence of the inexpressible nature of the body [which is the viewpoint of the Vījñānavādin]. That is the bodhisattva’s consideration of the body in the absolute sense.

*** *** ***

[k. 19, p. 197b] (p. 1137f)

Śūtra (cf. Pañcaviṃśatikā, p. 19, l. 12-15; Śatastāsrikā, p. 56, l. 9-57, l. 10). – The bodhisattva-mahāsattva who abides in the perfection of wisdom by the method of non-abiding should, without producing them, complete perfect [the following] (Prajñāpāramitāyān śātāvā bodhisattvavā mahāsattvavātmakayagunpādaṇastabī prajñāparipārāvinyātāya):

1. the four foundations of mindfulness (caturā caryāmānasādhanām),
2. the four right efforts (caturā samuṣṭhāhanām),
3. the four bases of magical power (caturā rādhāpādānām),
4. the five faculties (pañcendriyānām),
5. the five strengths (pañca balānām),
6. the seven members of enlightenment (sapta bodhyaṅgānām),
7. the eight members of the Path (aṣṭāṅgamāṅga).

Śūtra. –

First Part THE AUXILIARIES BELONG TO THE GREATER VEHICLE AS WELL

Question. – The thirty-seven auxiliaries (pākṣikā) are the path (mārga) of the śrāvaka and pratyekabuddha; the six perfections (pāramitā) are the path of the bodhisattva-mahāsattva. Then why speak of things concerning only the śrāvaka when dealing with the bodhisattva?

Answer. - 1. The bodhisattva-mahāsattva must practice the paths of all the good dharmas. Thus the Buddha said to Subhūti: “The bodhisattva-mahāsattva who practices the Prajñāpāramitā should practice the paths of all the good dharmas, from the level of sharp wisdom (śīlakā- or śīlavipāyānabhūmi) up to the level of the Buddhābhūmi. He must practice (śīlakāryam) the first nine levels but not realize them (śāksībhūtaram), as for the level of the Buddhābhūmi, he must practice and realize it.”

70 Free quotation of the Prajñāpāramitā in the Daśabuddhipravīrtavā (cf. Pañcaviṃśatikā, p. 225; Śata, p. 1473): Yad bodhisattva mahāsattva upāyakāsālāyaṃ sārūtī prāmaṇātārtaṇaḥ caran sapattāntād bhūtābhūtamabhūtamu iṣitaḥ ‘pramāṇadhīnaḥ iṣayam apratikārtya caran daśabuddhipravīrtavā vṛddhiḥ samāśryāvīrtavā śīlakāyā nānāsamāśrīyaḥ caran śīlakāyānivāhānām gotraśāhānām darśanaśāhānām tanināhānām vitarāghāhānām kṣetvātāhānām śrāvakaśāhānām pratyekabuddhaśāhānām bodhisattvābhāhānām bodhisattvābhāhānām śīlakāyānivāhānām sapattāntād bhūtābhūtamu iṣitaḥ. – The bodhisattva-mahāsattva, with his skillful means, practices all the perfections, practices the thirty-seven auxiliaries of enlightenment, practices the [four] limitless ones, the trances and the formless absorptions, practices the ten strengths of the Tathāgata, the [four] unharmed knowledges and the eighteen special attributes of the Buddhās, when he goes beyond nine levels, namely, the level of clear seeing, the level of the spiritual lineage, the level of the eighth saint, the level of seeing, the refined (?) level, the level of renunciation, the level of the one who has finished his career, the level of the śrāvaka, the level of the pratyekabuddha and the level of the bodhisattva, when he is established in the level of the Buddhābhūmi, that is the level of the bodhisattva-mahāsattva.”

The ten levels cited here are the levels common (śūnyadānabhām) to both vehicles. On this subject, see Śāramagamasāṃbhavi, p. 248-251, note. The Sarvāstivādin treatises are not unaware of them, as Prof. A. Hirakawa has shown in The Rise of Mahāyāna Buddhism, Memoirs of the Research Dept. of the Tokyo Bunko, No. 22, 1963, p. 67-68.
Moreover, where is it said that the thirty-seven auxiliaries are the qualities of śrāvakas and that the thirty-seven auxiliaries are things exclusively contained in the Three Baskets (tripiṣakas) of the Greater Vehicle;71 but he does not say that the thirty-seven auxiliaries are things exclusively (kevalam) concerning the Lesser Vehicle.

In his great loving-kindness (mahāmaitri), the Buddha preached the thirty-seven auxiliaries that are the path to nirvāṇa. In accordance with the vows (pratibhādhaṇa) of beings, in accordance with karmic causes and conditions (hemaparatiṣaya), each finds his own path. The person who seeks (paryayate) to be a śrāvaka finds the śrāvaka path; the person who has planted the roots of good (kāśīlaśūla) of the śrāvyakabuddha finds the śrāvyakabuddha path; the person who seeks the bodhi of the Buddha finds the Buddha path.

According to his previous vows (pārvaparidhāna) and the sharpness (tīkṣṇa) or dullness (medha) of his faculties (indriya), the person has great compassion (mahākaruṇā) or does not have great compassion.

Similarly, when the nāga king (vīṣṇu) makes rain (vṛṣṭi) to fall, it rains on the earth everywhere indiscriminately (nirvīśesam); the big trees (mahāvṛkṣa) and the large plants (mahātara) receive a lot of rain because of their big roots (mūla); the small trees (alaparkṣa) and the small plants (alapatra) receive but little because of their small roots.

Question. - So be it. Nowhere is it said that the thirty-seven auxiliaries are exclusively the path of the śrāvakas and śrāvyakabuddhas and are not the path of the bodhisattvas, but it can be known by rational induction. The bodhisattva who remains in samstāra and the five destinies (pañcaśāla) for a long time does not get nirvāṇa quickly. And yet the thirty-seven auxiliaries are presented only as adjuncts to nirvāṇa, whereas the perfections (paññānī) and the great compassion (mahākaruṇā) of the bodhisattvas are not. This is why we know that [the thirty-seven auxiliaries] are not the bodhisattva path.

Answer. - 1. Although the bodhisattva remains in samstāra for a long time, he must know the True Path (bhūtāmārga) and the false paths (abhūtāmārga), the world (samsāra) and nirvāṇa. Knowing that, he makes his great vow (mahāpāramitā): “Beings are worthy of compassion (mahākaruṇā); I must save them and bring them to unconditioned (asadhamārthāpada) safety.” The bodhisattva who practices the perfections (paññānī) is able, by means of this true dharma (bhūtadharmam), to reach the Bodhi of the Buddha. But although he practices and understands this dharma, he has not yet fulfilled the six perfections and this is why he does not immediately realize (na sākṣātkaroti) this true dharma.

Thus the Buddha said: “It is like [an archer] who, raising his head, shoots his arrows into the air (ārddhamaṇ kāndam keśapat): the arrows support each other so that they do not fall to earth. In the same way, the bodhisattva, taking the arrow of the Prājñāpāramitā, shoots it into the air at the three gates of deliverance (vimokṣaśūla); then, taking the arrow of skillful means (sāyāyā), he shoots it at the arrow of Prājñā so that it does not fall on the ground of nirvāṇa.”

71 Actually the Prājñāpāramitā, in the chapter on the Mahāyāna, mentions the thirty-seven bodhipākṣas, from the four smṛtyupāsthanās to the āṣṭāṅgamārgas, among the Mahāyāna practices (cf. Pañcavimśati, p. 203-208; Sata. P. 1427-1439).
2. Furthermore, if, as you have said, the bodhisattva abides for a long time in saṃsāra, he must undergo all the physical and mental sufferings (nānāvidhā kāyikacaitassataukhā). If he has not attained true knowledge (bhīṣṭijñāna), how could he endure these things? This is why the bodhisattva-mahāsattva seeks the auxiliaries to enlightenment (bodhipākṣikā) and true knowledge. From then on he can transform (purāṇaṃ) the world (saṃsvāra) into the fruits of the path (mārgopahala) and into nirvāṇa by the power of Prajñāpāramitā. Why? The threefold world (trisādhikā) is the result of a complex of causes and conditions (ādhyātma). That which is born from this complex has no intrinsic nature (svabhāva); having no intrinsic nature, it is empty (sūnya). Empty, it is ungraspable (āgrahya). The ungraspable is nirvāṇa. This is why (the Prajñāpāramitā) says here: “The bodhisattva-mahāsattva who abides in the perfection of wisdom by the method of non-abiding must, without producing them, fulfill the four foundations of mindfulness (smṛtyupasthānā).”

3. Furthermore, in the śrīvaka and pratyakbuddha system, it is not said [198a] that saṃsāra and nirvāṇa are the same. Why? Because their wisdom (prajñā) does not penetrate dharmas deeply. In the bodhisattva system, it is said that saṃsāra and nirvāṇa are identical because their wisdom deeply penetrates dharmas.

Thus the Buddha said to Subhūti: “Form is emptiness and emptiness is form (rūpam eva śūnyatā śūnyatāsva rūpam); feelings (vedanā), ideas (saṃjñā), formations (saṃskāra) and consciousnesses (vijñāna) are emptiness, and emptiness is feelings, ideas, formations and consciousnesses. Emptiness is nirvāṇa and nirvāṇa is emptiness (śūnyatāsva nirvāṇam, nirvāṇā eva śūnyatā).”

The Madhyamakācāra also says:

Nirvāṇa is no different from saṃsāra, Saṃsāra is no different from nirvāṇa.

The limit of nirvāṇa and the limit of saṃsāra Are the same limit, for there is no difference.

Having fond this True nature (bhūtālakṣaṇa), the bodhisattva-mahāsattva is not disgusted with saṃsāra and not pleased with nirvāṇa. The thirty-seven auxiliaries are the ground of true knowledge (bhūtājñānabhūtānā).

73 Pañcaviṃśiṭā, p. 1137.
74 Pañcaviṃśiṭā, p. 38: Rūpam eva śūnyatā, vedanāsva śūnyatā, saṃjñāsva śūnyatā, saṃskārā eva śūnyatā, vijñāna eva śūnyatā: śūnyatāsva rūpam, śūnyatāsva vedanā, śūnyatāsva saṃjñā, śūnyatāsva saṃskārā, śūnyatāsva vijñānām.

This is a stock phrase endlessly repeated in the Prajñāpāramitā. Pañcaviṃśiṭā, T 222, k. 1, p. 221c1, p. 223a14; k. 3, p. 235a11. Other references above, p. 1112F, n. 2.
75 Madh. kārikā, XXV, 19-20; Madh. vrīḍi, p. 553; T 1564, k. 4, p. 36a4-11:

Na samsarasya nirvāṇātmakādīn kāmikānta vāśīyam/
Na nirvāṇasya samsārbhīṣṭiḥ kāmikānta vāśīyam/
Na nirvāṇasya vā ya kāśī śūnyatāmāpyāśīyam/
Na tāyat anuvṛttaṃ kāmikānta vāśīkṣitam apī vāśīyam/

76 The fourth noble Truth concerning the path to the cessation of suffering is so complex that it consists not only of the eightfold path (astīgamagūta) preached by the Buddha but also the thirty-seven auxiliaries to enlightenment (bodhipākṣikā) and a whole infinity of dharmas.

The person who raises the objection is here contesting the need to speak of the thirty-seven auxiliaries in detail, as some of them are enough to lead to nirvāṇa. This is mainly the case of the four foundations of mindfulness since the Buddha stated in the Majjhima I, p. 63:

Ehyāsanu ayam bhūkṣhave sattānaṃ visuddhāya sokapāraviddavādavāma sattekkhamāya dukkhadowanāsasvām atthagamāya āhyassu adhihamgāya nibbānasassu sacchākkirītvā, yuddham cattāro satipatthāno ti. “There is one single way, O monks, leading to the purification of beings, to the transcending of sorrow and lamentation, to the disappearance of suffering and sadness, to the attainment of knowledge and realization of nirvāṇa; this is the fourth foundations of mindfulness.”

But the objection does not hold, although the smṛtyupasthānās and the other auxiliaries to enlightenment constitute paths that are sufficient to the attainment of enlightenment, they are not suitable for all adepts indiscriminately: each must choose the one best suited to his own capacities and aptitude. Hence the need to propose a complete listing of auxiliaries to adepts without, however, excluding an infinity of other practices which will make up the object of chapters XXXII to XXXVIII.

77 The Dharma may be preached in an abbreviated form (samkṣipta) or in a long form (vistareṇa): cf. Anguttara, I, p. 53; II, p. 189.
Although it is a single truth (ekārtha) and is of a single nature (ekalakṣaṇa), the Buddhadharma is expressed in distinct explanations (sambhinnaśabda): twelve classes of texts (dvidhāśabdhadharmanāma) and eighty-four thousand dharmas (catasatúsāsuddhadhamkaṇḍha).78 If it were otherwise, after having preached the four noble Truths (āryasatya) in the course of their first sermon, the Buddhas should stop and should preach nothing more. Because there are beings who detest suffering (dukkhā) and love happiness (sukha), the Buddhas preach the four truths: 1) physical and mental dharmas, etc. (kṣīnasattvacakṣuśuddhadharma) are all suffering and have no happiness (sukha); 2) the causes and conditions (hetupratyāyava) of this suffering are craving (rṣaya) and the other passions (kleśa); 3) the cessation of this suffering (dakkhaṇinirvāṇa) is called nirvāṇa; 4) the way to reach nirvāṇa is the Path (mīrga).

There are beings who, as a result of worries (bhahucintā), distractions (vikṣiptacita) and misunderstanding (viparyyāsa), cling (abhinivālāne) to the body (kṣīya), feelings (vedanā), the mind (citta) and things and lead a bad life (mithyācāra). For these people the Buddhas preach the four foundations of mindfulness (smatyapashṭhāna). It is the same for the other [auxiliary] dharmas of the Path: each of them is preached to a certain type of being. It is like a master physician (bhaisajyaguru) who cannot cure all sicknesses with a single drug (bhāṣujīva): sicknesses (vyāḍhi) are dissimilar and the remedy to be applied is not single. In the same way, the Buddha adapts himself to the various types of mental illnesses (cittavyāḍhi) from which beings suffer and cures them with different remedies. Sometimes the Buddha saves beings by preaching only one thing. Thus the Buddha said to a bhikṣu: “This is not yours, do not grasp it (na tāvākam, tām mā grhāṇa):” – The bhikṣu said: “I know it already, O Bhagavat.” – The Bhagavat replied: “What do you know?” – The bhikṣu answered: “Dharmas are not ‘mine’ (āmiśya); they should not be grasped.”79

Sometimes the Buddha saves beings by means of two things, concentration (samādhi) and wisdom (prajñā). Sometimes, by three things, morality (śila), concentration and wisdom. Sometimes by four things, the four foundations of mindfulness (smatyapashṭhāna).

[198b] Thus, although the four foundations of mindfulness are enough to attain the Path, there are other dharmas that differ in practice (ācāra), concepts (vikāla), quantity and point of view. This is why the four right efforts (samyuktpadhāna) and the other [auxiliary] dharmas must also be preached.

2. Furthermore, the bodhisattva-mahāsattvas have a power of faith (āraddhābala) so great that they save all beings, and so the Buddha preaches the thirty-seven auxiliaries to them simultaneously. And although he preaches other dharmas favorable to the Path, such as the ten concepts (daśavisamkhyā)80, etc., all are included (samyagpravada) in the thirty-seven auxiliaries. These thirty-seven are a collection of all the remedies (sarvabhājyāsadvamsārgu) that can cure all the illnesses (vyāḍhi) of beings. This is why it is not necessary to multiply the auxiliaries to the Path infinitely. Similarly, although the Buddha possesses innumerable powers (bala), we speak only of ten powers, for they are enough to save beings.

II. THE ELEMENTS CONSTITUTING THE THIRTY-SEVEN AUXILIARIES

These thirty-seven auxiliaries have ten things (dṛṣṭya)81 as roots (mūla). What are these ten? 1) Faith (āraddhā), 2) morality (śīla), 3) thought (sāmkaya), 4) exertion (vīrya), 5) mindfulness (smiti), 6) concentration (samādhi), 7) wisdom (prajñā), 8) relaxation (praśīthā), 9) joy, (prāti), 10) equanimity (upekṣā).

1) Faith (āraddhā) constitutes: a. the faculty of faith (āraddhendriya); b. the power of faith (āraddhābala).

2) Morality (śīla) constitutes: a. right speech (samyagvāc); b. right action (samyakākārā); c. right livelihood (samyagājīva).

3) Thought (sāmkaya) constitutes: right thinking (samyaksāmkaya).

4) Exertion (vīrya) constitutes: a. the four right efforts (samyuktpadhāna); b. the faculty of exertion (vīryendriya); c. the power of exertion (vīryabala); d. the factor-of-enlightenment called exertion (vīryasambodhyānga); e. the [factor-of-the-path] called right effort (samyagvyādyāna).

5) Mindfulness (smiti) constitutes: a. the faculty of mindfulness (smitiyendriya); b. the power of mindfulness (smityabala); c. the factor-of-enlightenment called mindfulness (smitisambodhyānga); d. the [factor-of-the-path] called right mindfulness (samyaksmiti).

6) Concentration (samādhi) constitutes: a. the four foundations of magical power (āraddhāndrāpa); b. the faculty of concentration (samādhiṣṭhāra); c. the power of concentration (samādhibala); d. the factor-of-enlightenment called concentration (samādhīsambodhyānga); e. the [factor-of-the-path] called right concentration (samyaksamādhi).

78 Two different classifications of the Buddhist scriptures already mentioned above (p. 27F, 560F). For details see F. Lamotte, Histoire du bouddhisme indien, p. 157-163.


80 See below, chap. XXXVII.

81 According to the Vibhāṣa (T 1545, k. 96, p. 496a-6), the thirty-seven auxiliaries consist of ten, eleven or twelve constitutive elements: according to the Abhidhāmarātra (1553, k. 2, p. 977c11-12) and Kosā (VI, p. 283-284), ten; according to the Abhidhāmaratopu (p. 358), eleven.

82 This is cittapramādhini, ‘the dharma by means of which the mind is skillful, light, capable’: cf. Kosā. II, p. 157. Kumārajīva renders prajñāpadī ‘here by ich’ou “to get rid of ?’; the translation k’ing-ngan ‘lightness-peace’ adopted by Huan-tsang in his version of the Kosā (T 1558, k. 2, p. 7c?; k. 4, p. 196b; k. 12, p. 67a1-2; k. 25, p. 132b11; k. 28, p. 147a13) seems preferable.
7) Wisdom (prajñā) constitutes: a. the four foundations of mindfulness (smṛtyupasthāna); b. the faculty of wisdom (prajñādṛṣṭi); c. the power of wisdom (prajñābala); d. the factor-of-enlightenment called discernment of dharmas (dharma-pracīca-sambodhi-yaiga); e. the [factor-of-the-path] called right view (samyag-dṛṣṭi).

8) Relaxation (prairuḍbhi) constitutes the factor-of-enlightenment called relaxation (prairuḍbhi-sambodhi-yaiga).

9) Joy (priti) constitutes the factor-of-enlightenment called joy (priti-sambodhi-yaiga).

10) Equanimity (upeksa) constitutes the factor-of-enlightenment called equanimity (upekṣa-sambodhi-yaiga).83

III. THE SEVEN CLASSES OF AUXILIARIES

1. The dharmas where mindfulness (smṛti) is focused (apatiṣṭhati) on the objects of knowledge (prajñālambana) are called ‘foundations of mindfulness’ (smṛtyupasthāna).

2. Those that destroy bad dharmas and move in the right path (saṃyogmārga) are called ‘right effort’ (saṃyak-praṇāda).

3. When the concentrated mind (pragṛhīcita) stops worrying (āśvastiņ) about things (āḷambana), there is ‘foundations of magical power’ (rādhīpāda).

4. When a mind of dull knowledge (medhākūntaka) is acquired, there is ‘faculties’ (indriya).84

5. When a mind of sharp knowledge (āṭkhāṅkūntaka) is acquired, there is ‘powers’ (bala).85

6. By the practice of the path of meditation (bhāvanāmārgavṛtaka), there is ‘factors of enlightenment’ (sambodhi-yaiga).

7. By the practice of the path of seeing (dāriṇānāmārgavṛtaka), there is ‘factors of the path’ (mārgāṅgita).

IV. ORDER OF THE THIRTY-SEVEN AUXILIARIES

Question.86... First we must speak about the [factors] of the path (mārgāṅgita). Why? Because only after having traveled the path are the good dharmas acquired. Thus, a person first travels over a road and later arrives at his destination. Here, by what mistake (viparītaya) do you first speak of the four foundations of mindfulness (smṛtyupasthāna) and only at the end, of the eight factors of the path (mārgāṅgita)?

Answer. – It is not a mistake (viparītaya). The thirty-seven auxiliaries are involved as soon as one wants to enter onto the Path.

1. Thus, when the yogin goes to the teacher (āciśravya) and hears the teaching on the Path (mārgadhara) from him, first he uses his mindfulness (smṛti) to retain (dārāna) this teaching: that moment is called ‘foundation of mindfulness’ (smṛtyupasthāna).

2. When he has retained and followed this teaching, the yogin who is looking for the fruit (phalaparyaya) practices with exertion (vīryena praṇājiaja); this is called ‘right effort’ (saṃyak-praṇāda).

3. As a result of this expenditure of energy (bhavāṅga), his mind is distracted (vikṣipta). He concentrates his mind (citān pragṛhīdāri) and controls it (damanāya); this is called ‘foundation of magical power’ (rādhīpāda).

4. His mind being tamed (dūnta), he produces the ‘five faculties’ (pālcendriya).

a. The True nature (bhūtalakṣaṇa) of dharmas is very profound (atigambhīra) and difficult to probe (durvīgya), but by means of the faculty of faith (śīdhyāṅga), he believes in it: this is called the ‘faculty of faith’ (śīdhyāṅga).

b. He does not spare his own life (kāyaśṛiśa) and seeks enlightenment (bodhim paryesa) wholeheartedly (ekacittena); this is called ‘faculty of exertion’ (vīryendriya).

c. He constantly thinks about the Budhi of the Buddhas and does not think about anything else: this is called the ‘faculty of mindfulness’ (saṃtīndriya).

d. He always concentrates his mind on Budhī: this is called the ‘faculty of concentration’ (saṃdīhīndriya).

e. He considers (saṃnupāyaiya) the four truths and the True nature (bhūtalakṣaṇa): this is called the ‘faculty of wisdom’ (prajñāndriya).

5. When the five faculties (pālcendriya) have been developed (vṛddha), [198c] they are able to interrupt the affictions (kliśa): this is like the power of a big tree (mahāvyṛka) that is able to block off water. These five faculties, when they have been developed, are able to gradually penetrate the profound Dharma (gambreroṣadṛṣṭi).87 This is called ‘power’ (bala).

6. Having obtained the powers (bala), the yogin distinguishes the dharmas [of the path of meditation (bhūvanāmārga)]:

There are three factors (atīga): 1) the [second] factor-of-enlightenment called discernment of dharmas (dharma-pracīca-sambodhi-yaiga); 2) the [third] factor-of-enlightenment called exertion (vīrya-sambodhi-yaiga); 3) the fourth factor-of-enlightenment called joy (priti-sambodhi-yaiga). If the mind sinks when one is practicing the Path, these three factors (atīga) raise it up again (saṃmuthāpaya).nta).

[There are three other factors]: 1) the [fifth] factor-of-enlightenment called relaxation (prairuḍbhīsambodhi-yaiga); 2) the [sixth] factor of enlightenment called concentration

83 The text in square brackets is taken from Kośa, VI, p. 284, so as to complete the list.
84 The punctuation in Taisho is defective, the period should be placed between kaṃ and ē.
85 Śraddhā, vīrya, smṛti and prajñā are called faculties (indriya) when they are weak, called powers or strengths (bala) when they are strong; cf. Kośa, VI, p. 286.
86 For the logical and chronological order of the seven classes of auxiliaries, cf. Kośa, VI, p. 288-290.
87 Defined above, p. 337-338F.
(samādhisaṃbodhyaṅga); 3) the [seventh] factor-of-enlightenment called equanimity (upekṣaḥasaṃbodhyaṅga). If the mind is distracted (vākiprayat) when one is practicing the Path, these three factors settle it (prayṛhṇanti) so that it is concentrated.

As for the remaining factor, namely: the [first] factor-of-enlightenment called mindfulness (smṛtisaṃbodhyaṅga), it operates in both cases [when the mind sinks and when it is distracted]. It can unite the good dharmas and stop the bad ones; it is like a gate-keeper (dausavītra) who allows what is useful (arthavat) to enter and sends away what is useless (anarthaka). 88

If the mind sinks, mindfulness (smṛti) and the three factors [nos. 2-4] raise it up. If the mind is distracted, mindfulness and the three factors [nos. 5-7] settle it.

Because these seven things work (gūmāvṛti), they are called ‘factors’ (aṅga).

7. When the yogin has obtained these things and his tranquility (kṣema) is complete (sampanna), he wishes to enter into the unconditioned city of nirvāṇa (nirvāṇāṃsamskrtaṇāgarī). 89 This is why he practices the dharmas [of mārgaṅga]: that moment is called ‘Path’ (mārga).

V. DETAILED STUDY OF THE AUXILIARIES

1. The Four Foundations of Mindfulness

A. Foundations and mistakes

Question. – What are the four foundations of mindfulness (smṛtyupasthāna)?

Answer. – The foundation of mindfulness on the body (kāyasaṃryupasthāna) and the foundations of mindfulness on feeling (vedana), mind (citta) and dharmas are the four foundations of mindfulness. The yogin considers (anupāyaṭāt) these four things in four ways: 1) he considers the impurities of the body (kāyyaṃ); 2) he considers the impurities of feelings (vedāndhābhā); 3) he considers the impermanence of the mind (cittāṃnitya); 4) he considers the non-self of dharmas (dharmanārūpya).

Although each of the four things has these four characteristics, in the body it is especially the impurities that must be considered; in feelings, the suffering; in the mind, impermanence; and in dharmas, non-self.

88 Canonical comparison: Dīgha, II, p. 83; III, p. 101; Sānuyutta, IV, p. 194; Anguttara, IV, p. 107, 110; V, p. 104: Saccaya pi caho paccantima nagaram dakkhaḷaṇam dakkhaḷaṇikaranaṃ ekadhāram, tat’ asa dovārika panaddo vijaya medhāvī aḥīdānaṃ āhānaṃ pavesetā. – See also the Nāgasaṇetaṭā in BEFO, XXIV, 1924, p. 113.

89 The ‘City of nirvāṇa’ is a canonical expression: cf. Tēh’āṅga han, T 1, k. 4, p. 36u19 seq.; Tseng yi a han, T 125, k. 16, p. 626a1; k. 23, p. 669b27; k. 25, p. 687b19-20; k. 39, p. 760c24. We will see (p. 1231F) that the three gates of nirvāṇa are the three viṇoṣaṃsuḥka.

90 See references above, p. 1121F.

Why? The worldly person (prthagjana), who has not yet entered into the Path, is deluded about these four things and produces four mistakes (vipāryaṣu): 1) the mistake that consists of taking what is impure to be pure (āsācau taczit iti vipāryaṣu); 2) the mistake that consists of taking what is suffering to be happy (dauḍkhe sukkhe iti vipāryaṣu); 3) the mistake that consists of taking what is impermanent to be permanent (anitve niyam iti vipāryaṣu); 4) the mistake that consists of taking what is not a “self” to be a “self” (anātman ātmane vipāryaṣu) 91

In order to destroy these four mistakes, the Buddha preached the four foundations of mindfulness: 1) to destroy the mistake about purity (tacīvipaśyāṣu), he preaches the foundation of mindfulness on the body (kāyasaṃryupasthāna); 2) to destroy the mistake on happiness (su*kha*vi*pāryāṣu), he preaches the foundation of mindfulness on feelings (vedāndhaṃsrtyupasthāṇa);

3) to destroy the mistake on permanence (niyama-vipaśyāṣu), he preaches the foundation of mindfulness on the body (cittraṃsrtyupasthāṇa); 4) to destroy the mistake on the self (ātmanṣ/vipaśyāṣu), he preaches the foundation of mindfulness on dharmas (dharmanārūpyaṃsrtyupasthāṇa). It is for this reason that he preached four, no more and no less.

B. Foundation of mindfulness on the body

Question. – How does one obtain these four foundations of mindfulness?

Answer. – The yogin who is established in pure morality (viśuddhāśīla) and is practicing exertion (vīrya) wholeheartedly (ekacittena) considers (anupāyaṭāt) the fivefold impurity of the body (kāyān). What are these five impurities? 1) The impurity of birthplace (jātisānaṃsaṃkāra); 2) the impurity of seed (bhūja-sāmanacca); 3) the impurity of intrinsic nature (sahābhāvācācācācā); 4) the impurity of intrinsic characteristics (sahābhāvācācācā); 5) the impurity of the final outcome (paryavāsācācā).

1. What is the impurity of the place of birth (jātisānaṃsaṃkāra)? Head (sūra), feet (paṭa), belly (sukha), back (ṣakti), thigh (ṣakti), which is called a woman’s body (sīkhyā) is a collection of impure things (āsācaṃsaṃkāra).

Inwardly (adhōyaṭā), it contains a stomach (ātītā), a belly (paṭāvaṭā), excrement (viṭa), urine (māra) and [other] impurities (āsāca). Outwardly (bhārīḍha), there is a wind (vāta) conditioned by the afflictions (kēśa) and actions (karman), a wind that blows in the seed-consciousness (vijñānabhāja) 92

91 On these mistakes (vipāryaṣu), see Anguttara, II, p. 52; Vibhāṅga, p. 376; Kośa, V, p. 21; Śīkṣāsamuccaya, p. 198; Traite, p. 925F.

92 The contrast between vipāryaṣu and smṛtyupasthāna has already been noted above, p. 1076F.

93 See also Mahāvīraḥ, nos. 4026, 4027, 4065, 5063. 94 The viṣṭīkāna-bhāja “seed-consciousness”, the consciousness which is seed, is obviously the third member of the causal chain, the member conditioned by actions and itself conditioning name and form (nāmavāpa). This is what descends into the mother’s womb and is the first seed of the new being.
The technical term vijñānahīja used here by the Tattvādī, does not appear, it seems, in the canonical scriptures, but occurs in some Mahāyānasūtras, especially in the Śālistamba, ed. Sastri, p. 13-14 (cited with a few variants in Madh. vṛtti, p. 566, and Patanjali, p. 480).

Transl. — “Although this twelve-membered co-dependent production set in action for all of eternity continues to function uninterruptedly like the current of a river, however, four members of this twelve-membered co-dependent production function as cause to ensure its substance. What are these four? They are ignorance, craving, action and consciousness. Here consciousness is cause as seed: action is cause as field; ignorance and craving are causes as defilements. Action and the defilements give rise to the seed-consciousness; action plays the part of field for the seed-consciousness; craving waters the seed-consciousness, ignorance plants the seed-consciousness. If these four conditions do not exist, there is no arising for the seed-consciousness.”

But it seems that the Śālistamba may have been directly inspired by the Bhava-sutta of Anguttara, I, p. 23-224, where the Buddha explains to Ānanda: “If the action destined to be retributed in kāma-, rūpa- or ārīpyadātu did not exist, existence (bhava) in one of these three realms would not manifest.” The Sūtra continues by saying:

I ti kho Ānanda kumānaḥ khetram, vihānam hījan, tathā sīnehā avijñāṇavarādhanaṃ sattanaṃ tathāsamyojanānāṃ hīhāya... mañjūmapā... panetihi hātayā vīhānam patiṭhitam. “Indeed, O Ānanda, action is the field, consciousness is the seed, and craving is the moisture (of the soil). In beings chained by ignorance, fettered by craving, consciousness manifests in the lower, middle or higher realm.”

The Bhava-sutta exits in a Chinese version in the Ts'i tch'ou san kouan king (T 150a, no. 42, p. 881c), an anthology of 47 stāras translated by Nyan Che-kao, the first year of the yuan-kuei period (151 A. D.). Tan-ngan claims that these stāras are extracts from the Samyukṭagama (cf. Li-tai, T 2034, k. 4, p. 50b1), but actually, only two stāras – the Sattaṭṭhāna (no. 1) and the Puggala (no. 30) – come from the Samyukta, and all the others are borrowed from the Ekottara. The anthology is entitled Ta'si tch'ou 'The Seven Subjects’, after the title of the first stāra Sattaṭṭhāna (cf. K'ai-yuan, T 2154, k. 1, p. 479c16).

It is quite characteristic that the Bhava-sutta, dealing with the vijñāna-hīja, should have been one of the first to be translated into Chinese. The seed-consciousness was called upon to play a large role in the Abhidharma (see Kosła, III, p. 25, 26, 124, 26); it is the basis of the Vījñānavādin psychology which made the kālayavijñāna, the consciousness-receptacle ‘provided with all the seeds’ (sarvaḥlika) the support of the knowable (jñeyārthā); cf. Mahāyānasūtra, p. 12 seq.

95 Reminder of a canonical topic: Dīgha, I, p. 76, 173, 209; Majjhima, I, p. 144, 500; II, p. 17; Samyutta, IV, p. 83, 194, 202; V, p. 376; Anguttara, IV, p. 386: Ayām kāya rūpā satyamahābhātikā mahāpatikāsannivāpeko odakakunmakusapaceyo anico uucchānavaparivadānabhavanadānāhmanām: “The material body, composed of the four great elements, coming from the mother and father, fattened with boiled rice and gruel, that always must be oiled and massaged, nevertheless breaks up and is destroyed.” The corresponding Sanskrit wording (Mahāvastu, II, p. 269, 278; Kāyapariparvarta, § 152, shows some variations: cf. Vimalakīrti, p. 134 as n.
Formed from earth, water, fire and wind,
It transforms everything into impurities.
Empty the sea to bathe the body,
Still you will be unable to clean it.

That is what is called the impurity of intrinsic nature..

4. The impurity of intrinsic characteristics (svalaksanālācāri). – This body with its nine gates (nānadvāra) is always secreting impurity: the eyes (aksī) spill out rheum (aksūghaṇaka) and tears (aśiṃ); the ears (aṇu) produce wax (kṣaṇagīthaka); the nose (aṇā) contains snot (simghāṇaka); the mouth (maḥa) has saliva (lālā) and vomit (vāntikra); the anus (gūḍa) and the urethra (mūrmatāra) constantly empty out excrement (aḍḍa) and urine (mūtra); and the hair-roots (romaśīpa) sweaty impurity.96 Thus it is said:

All kinds of impure things
Fill the interior of the body.
It flows ceaselessly
Like a filter-sack containing dirt.

That is what is called the impurity of intrinsic characteristics.

96 Cf. the Vijjāyasaṃta of the Suttanipāta, p. 34, verse 197-198:
Ath’ asa navahi sothi arīci sabbadā/
akkhinnhā akkhigitthi-kā. kṣaṇagīthi-kā/
simghānthi kā na jīsu, mukhena vanāt’ ekadhū/
pitam sonhā ca vamati, kiṃvambhā sedajillikā/

“Impurity flows from him ever in nine streams: from the eye, rheum; from the ear, wax; from the nose, snot; from the mouth sometimes bile and sometimes phlegm vomit; and from the entire body there flows sweat and filth.”

A sermon of the Buddha, cited in Milinda, p. 74, and Visuddhimagga, ed. Warren, p. 161, is expressed thus:

Allacannapaticchchosanno navadvāra maḥāvayo /
sanantato paggharatv asucī pittiganhiyo/

“Covered with damp skin, [the body] with its nine gates, a great suffering, pours out stinking secretions from very part.”

The nine gates (dvāra), holes (chhiḍa) or wounds (vrūna) of the body are the two eyes, two ears, two nostrils, mouth, anus and urinary canal. They are often mentioned in Buddhist texts: Fo pan ni yun king, T 5, k. 2, p. 171a16; Tsa pan nie pan king, T 7, k. 1, p. 194c13; Tchong a han, T 26, k. 5, p. 453c5; Anguttara, IV, p. 386; Tseng yi a han, T 125, k. 30, p. 713a28; Ts’i tch’ou san koan king, T 150, p. 880b5; Sieou hing pen k’i king, T 184, k. 2, p. 466c16; Ta tchouang yen loun king, T 201, k. 12, p. 324b28 (tr. E. Huber, Sātrilāṃkārā, p. 346); Fa kiu king, T 210, k. 2, p. 573c27; Sīksasamuccaya, p. 82, l. 1 (navavramamkuha).

5. The impurity of the final outcome (paryavāsānālācāri). – Thrown on the fire (aḍḍa), the body becomes ash (bhāsman); devoured by insects (karmi) it becomes dung (pātāvā); placed in the earth, it decays, decomposes, and becomes earth; put into the water, it swells up and decays or it is eaten by water-insects. Of all corpses (kāmaka), that of man is the most impure: his impurities (aśīdhamarāma) will be explained at length in reference to the nine concepts (navavasānāla).97 Thus it is said:

Examine the body minutely:
It ends up necessarily in death.
Difficult to control.98
It gives nothing in return,
Ungrateful like a lowly individual.

That is what is called the impurity of the final outcome.

Moreover, from birth (ājīva) until death, everything that moves close to the body, everywhere that it rests, all is defiled. Just as perfumed clear waters that [199b] flow in a hundred rivers are changed into bitter salt as soon as they reach the great sea (mahākṣaṇa), so whatever the body eats, the most delicate dishes of various flavors, beautiful colors and fine smells, as soon as they penetrate into the sea of the belly (udaravasānāla), are changed into filth. Thus the body, from birth to death, always contains disgusting impurities.

The yogin wonders if this body, impure as it is, does not have some permanence. Wrong! It is a great suffering (mahāsādhu). This body is the place of arising (apavattisādhu) of all the suffering. Just as water (ap) arises from the earth (prthivi), wind (vāya) from the ether (ākāśa) and fire from wood (dāru), so all the inner (ānāmināmya) and outer (ādhi) suffering comes from the body. The inner sufferings are old age (jāra), sickness (vyādhi) and death (marana); the outer sufferings are the knife (vastu), the stick (danda), cold and heat (sīla), hunger and thirst (kṣīrapāda), etc. It is because there is a body that these sufferings are.

Question. – The body is not suffering alone basically (dukkhasasahāva); happiness (rukṣa) also comes from it. If there were no body, who would experience the five objects of enjoyment (pākvāmināna) as they like?

Answer. – The suffering which the four noble truths [mention] the saint cognizes truly as suffering, but worldly people (gyhasāna) call it happiness. It is necessary to rely on the noble truth (dhyānattva) and reject error (moha) and doubt (dīkā). This body is really suffering because it rests on the ‘Great Suffering’ (mahāsādhu)[ of samādhi, and it is only a lesser suffering (parittadahika) that constitutes happiness. Thus, when a man condemned to death undergoes punishment (danda) instead of being

97 The nine concepts, objects of meditation on the horrible (aśīdhamarāma), will be studied below in Chap. XXXV.
98 Like a stubborn horse.
executed, he feels great joy. This punishment is really suffering, but as he escapes from death, the condemned man calls it happiness.

Furthermore, recent suffering (naśavaduhkha) is ‘happiness’ (sukha) [in contrast] to the old suffering (prāvāduduhkha) which is ‘suffering’. Thus, when one sits down (stātā) one feels happiness, but when this position persists, it gives rise to suffering. At the beginning, walking (caitkravaṇa), standing (stāhāna) and lying down (sādyā) are happiness, but in the end they too are suffering. Whether one is bending (saṅkṣītā) or one is stretching (prasītā), whether one is bowing the head or raising it, whether one looks straight ahead (āloke) or to the side (vīloke), whether one is breathing out (pravāsīta) or breathing in (āvāsīta), suffering always follows the body. From conception (garbhāvāskānti) and birth (jīti) to death (maruṇa), there is not a single moment of happiness.

You enjoyed pleasures (rāga) as if they were happiness; when the sickness of lust (abrahmacarayaṇḍhā) increases, you seek women outside, but the more you find, the more your torment increases. It is like when one suffers from scabies (kucchā), one goes near the fire, one scratches one’s hands and roasts them. At that time, one feels a little joy, but in the long run (read kicchut) the sickness increases in intensity. This little joy, it too becomes the cause of sickness: it was not a true happiness or the elimination of the sickness. Those who see people with scabies (kucchā), the one knows that the body is merely impure (āloke, Ṛkhaṇaḥ), empty (śūna), selfless (anitya), painful (ḍukhha), impermanent (āyata) and suffering (ḍukhha) but he cannot do otherwise than nourish it. It is like parents who have given birth to a son: however vicious the child, he is born from themselves (ātmajai) and this is why they must feed him and raise him.

The body is, in truth, not the self (ātman). Why? Because it is not independent (svatāntara). It is like a man sick with an illness of wind (vīyavā♭dhi), unable to raise or lower his head, unable to come or go; or like a man suffering from an obstruction in his throat, unable to speak. This is why we know that various considerations on the body are called mindfulness of the body (āloke, Ṛkhaṇaḥ, vāsavādecchita). 99

The yogin knows that the body is merely impure (aiści), impermanent (anitya) and suffering (ḍukhha) but he cannot do otherwise than nourish it. It is like parents who have given birth to a son: however vicious the child, he is born from themselves (ātmajai) and this is why they must feed him and raise him.

It is in this way that the yogin meditates on the body, the impure (aiści), impermanent (anitya), painful (ḍukhha), empty (śūna), selfless (anitya) body possessing innumerable defects of the same type. The various considerations on the body are called mindfulness of the body (āloke, Ṛkhaṇaḥ).

C. Mindfulness of feeling (p. 1158F)


In possession of this consideration called kāyasmyrupasīthāna, the yogin pursues his reflections and asks himself why beings are attached (abhīvinivānte) to this body. It is because of pleasant feeling (sukhavedanā). How? From the meeting between the six internal organs (ādhyātmikendriyā) and the six outer objects (ādhyāvajñayu) the six kinds of consciousnesses (viyākha) arise. From these six consciousnesses arise the three kinds of feelings (vedanā), unpleasant feeling (ḍukhhaivedanā), pleasant feeling (sukhavedanā), neither pleasant nor unpleasant feeling (adukhhaśukhavedanā). Pleasant feelings are loved by all beings; unpleasant feelings are hated by all beings; as for the neither unpleasant nor pleasant feelings, people neither reject them nor cling to them. Thus it is said:

Evil-doers and monks (pavrajāya).

Gods, humans and small worms:

Amongst these beings divided among the five destinies (gati) in the ten directions,

There is not one that does not love happiness and hate suffering.

Out of error (moha), mistake (vipāraśта) and ignorance (ajñāna),

They do not know nirvāṇa, the abode of eternal bliss.

Considering pleasant feeling (sukhavedanā), the yogin truly knows that it contains no happiness but only suffering. Why? Happiness (sukha), i.e., ‘true happiness’ (bhūtasyukha) is free of errors (vipāraśta). And yet all the pleasant feelings of the world come from mistakes and contain no reality.101

Furthermore, while greedily seeking the happiness of pleasant feeling, one will encounter great suffering.

Thus it is said:

Those who go to sea encounter heavy winds

The waves rise up as high as the Kālaparvata.

Those who go into the army to fight


101 See the Rahogaṭaka-suttaṇa of the Samyutta, IV, p. 216 (Tsa a han, T 99, no. 476, k. 17, p. 121c) cited in Kośa, VI, p. 131, and Kośavyākhyā, p. 519: Transl. – ‘I have spoken, O monks, of three feelings: pleasant feeling, unpleasant feeling and neither unpleasant nor pleasant feeling. But I have also said that every feeling is suffering (acc. to the comm., dukkhaveñm = dukkha-samāsāsītaṣṭaḥ) by it by viewing the impermanence of [all] the formations, the perishable, transitory, unpleasant, destructible and changing nature of [all] the formations that I have declared that all feeling is suffering.’

In other words, all the phenomena of existence, by reason of their transitory nature, are suffering and, if sometimes they seem to us to be pleasant, sometimes unpleasant and sometimes indifferent, that is purely a mistake.
Cross very dangerous paths and perilous gorges.

Noble śreṣṭhins must bow down when approaching vile people in order to satisfy their sexual desires.

These many great sufferings

All come from attachment to happiness and to cupidity (rāgacittā).

This is why we know that pleasant feeling can give rise to all sorts of suffering.

Furthermore, although the Buddha spoke of the three kinds of suffering, one of them, that of pleasant feeling, merits the name of suffering because in it happiness is rare. It is like a bushel of honey (madhu) which, when thrown into a big river, loses its smell and its taste (rasa).

Question. – Happiness [such as it is conceived in the world (laukkasukha)], having error (viparyāsā) as cause and condition (bhūtavyāsā), is suffering (dukkha). But the concentrations (samādhi) practiced by the saints (āryapradīpī) give rise to a pure happiness (ānśavasukha) which itself is real happiness. Why? Because this happiness is not derived from delusion (moha) or mistake (viparyāsā). How then could it be suffering?

Answer. – It is not suffering. Although the Buddha said: “All that is impermanent is suffering” (yat anityam tad dukkham),102 it was only in regard to impure dharmas (śīrṣavadīrma) that he was speaking of suffering. Why? Worldly people (gṛthajana) are mentally attached to impure dharmas, and as these impure dharmas are impermanent (anitya) and perishable (vyaya), they give rise (dukkha) to suffering. But the mind does not become attached (abhiniveśata) to pure dharmas and, although they are impermanent (anitya), they do not produce sadness (duṣṭamanasa), lamentation (paridvive), suffering (dukkha), torment (vivepahana), etc. That is why they are not called suffering. And besides, the bad contaminants (anuśayā) do not take shelter there.103

Furthermore, if pure happiness were suffering, the Buddha would not have treated it separately in the truth of the Path (mārgasatya), since, [as suffering], it would have been included (saṃghkhaya) in the truth of suffering (duḥkhasatya).104

Question. – “There are two kinds of happiness (sukha): impure (sāvrta) happiness and pure (ānsvrta) happiness.”105 Impure happiness is lowly, vile, perverse and bad; pure happiness is excellent. Why does one become attached to the lowly vile happiness and not attached to the excellent happiness? One should become attached preferentially to the excellent happiness in the same way that one would prefer to be attached to precious objects of gold (kṣīna) or silver (vajasa) rather than to straw (ṭrṇa) or to wood (kīṣṭha).

Answer. – Pure happiness being excellent, wisdom (prajñā) abounds there and, as wisdom is abundant there, it can eliminate attachment (abhiniveśa). In the impure happiness, it is the fetters (samyojana), thirst (ṭrṇā), etc., that abound, and thirst is the root of attachment (abhiniveśamāla). The true wisdom (bhūta-prajñā) [inherent in pure happiness] is able to eliminate attachment. That is why it is not attached to [the pure happiness].

Furthermore, pure wisdom (ānsvrvasa-prajñā) always considers (anupasīyati) universal impermanence (saṃvānītyātā) and because it considers impermanence it does not produce the fetters (samyojana), thirst (ṭrṇā), etc. It is like a sheep (ṣaṭaka) that is kept near a tiger (vṛṣghra): even if it has good grass and good water, it does not get fat.106 In the same way, even though they experience pure happiness (ānsvrvasukha), the saints nevertheless contemplate impermanence (anītya) and emptiness (śūnya) and that is why they do not produce the ‘fat of desire’ (rāgameda).

Furthermore, pure happiness (ānsvrvasukha) is inseparable from the sixteen noble aspects (sadaśīkāla) of the three concentrations (samādhi)107 and is always without the mark of a self (saṁvīpaścitta). If it were endowed with the mark of a self, it would produce minds of attachment (abhiniveśa-cittā). Thus pure happiness, although excellent, does not give rise to attachment.

For many reasons of this kind, the yogin considers pleasant worldly feeling (lauḍikā sukhaṇḍana) as suffering.

He considers unpleasant feeling (duḥkha-sukhaṇḍana) as an arrow (sālaṇa); as for the neither unpleasant nor pleasant feeling (adhuhduḥkhaṇḍana), he considers its impermanence and perishable nature (anītya-vyaya-anītya).

Thus he does not experience desire (ṛga) for pleasant feeling; he does not experience hatred (dvesa) for unpleasant feeling and he does not experience delusion (moha) for neither unpleasant nor pleasant feeling.

That is what is called mindfulness of feeling (vedanā-nimittapānāna).

D. Mindfulness of mind

The yogin also says to himself: “It is because of happiness that one becomes attached to the body; but who is experiencing (vedaya) this happiness?” Having reflected, he knows that feeling (vedanā) comes from the mind (citta). It is following mental elation (cittavijaya) and a misunderstanding (viparyāśa) that beings experience a given happiness. The yogin must take into account that the mind which is transitory (anītya)

102 Anguttara, V, p. 187-188.
103 Of the 98 anumāyas, bad tendencies that cause actions to accumulate, 92 have an impure object; 6 have a pure object, namely, the third and fourth truth, cessation and the Path: cf. Kośa, V, p. 34.
104 The Buddha spoke of samādhi, the second element of the Path of nirvāṇa, when he was dealing with the fourth noble truth. This proves that samādhi, which gives rise to the pure happiness of nirvāṇa, is truly happiness and not suffering. If it were suffering, the Buddha would have spoken of it in connection with the first truth which deals precisely with universal suffering.
106 See the apocryphal of the big but not fat sheep, above (p. 908-909F)
107 The sixteen aspects of the four noble truths perceived in the course of the three samādhis of śūnya, ānītya and apranihita: see above, p. 641F and later, k. 23, p. 233b6; k. 54, p. 444a15; k. 63, p. 505a17.
has the nature of being born and perishing (upādābhāṅgalakṣaṇa) and lasts for only a moment, is unable to experience happiness. It is by mistake that a person claims to feel happiness. Why? At the very moment when one wishes to experience happiness, the mind has already changed; at the moment when the happiness arises, the mind is another (anyā) mind. There is no connection between happiness and the mind. How could it be said that the mind experiences happiness?

The past mind (āttacacita), being already destroyed (bhagna), does not experience the happiness; the future mind (anāgatacacita), being not yet born (utpanna), does not experience the happiness; the present mind (pratyupanannacitta), being momentary (ekākṣaṇika) and fleeting (kṣīpa), does not have the awareness to experience the happiness.

Question. – We accept that the past mind and the future mind cannot experience happiness. But the present mind, which endures for a moment, must experience happiness. How can you say that it does not?

Answer. – I have just said that, being fleeting, it does not have the awareness to experience happiness.

[200b]

Besides, being impermanent in nature (upādānityalakṣaṇa), all dharmas have no span of duration (sthitiḥkāla). If mind lasted for a moment, it would also last during the second moment. It would then be eternal in duration and without the nature of disappearing (vyayalakṣaṇa). And yet, among the three characteristics of conditioned dharmas (samskṛtadharmalakṣaṇa), the Buddha also mentioned the characteristic of disappearance (vyayalakṣaṇa).108 If the mind did not have disappearance, it would not show the characteristics of the conditioned.

Furthermore, if dharmas suffered a destruction a posteriori (attarena), we would know that they possessed it already a priori (śīvarena). Thus, when a person clothes himself in a new garment (navaśastrā), if on the same day that he puts it in, the garment is not yet old, it would not be old on the second day either, and so on for ten years: the garment would be new and never old. In truth, the garment was already old, and we should know that [this ageing] coexisted with its newness. But since this ageing was subtle, we were not aware of it. It is only in the presence of old things that we notice it. This is why we know that dharmas do not have a time of duration (sthitiḥkāla). How then could the mind last long enough to be able to experience happiness? Since it has no duration, it is impossible that it experiences happiness.

This is why we know that there is nothing that can truly experience happiness. [A mind ‘experiencing happiness’] is a purely conventional entity (prajñaptimātra dharma); we speak of a single entity experiencing happiness as a result of the succession of minds (citta-prabhāndhu).

Question. – How do you know that all conditioned dharmas (samskṛtadharmā) are impermanent (anitya)?

Answer. – Here I must repeat what I have already said above (p. 37f). These conditioned dharmas, which all depend on causes and conditions (hetupratyāyākṣa), are impermanent. Because not existing earlier, they exist now and because existing now, they will not exist later, they are impermanent.

Furthermore, the nature of impermanence (anityalakṣaṇa) always follows (anuśrayati) conditioned dharmas. Conditioned dharmas have neither increase (upaśaya) nor decrease (apacaśya), and finally, all conditioned dharmas are mutually destroyed (parasparavasishṭhakā): therefore they are impermanent. Furthermore, a twofold old age (dvividhajāra) always follows (anuśrayati) conditioned dharmas: (i) primary old age (mālajāra); (ii) the old age of old age (jarajāra).110 A twofold death (dvīdigamrasya) always

108 The sūtras of the Āgamas and the Nikāyas set out the three characteristics of conditioned dharmas: production or origin, disappearance, and duration-change.

Sanskrit version (cf. Nidānasamuccaya, p. 139, cited in Vibhāṣa, T 1545, k. 39, p. 196c22-23; Kosā, II, p. 223; Kosāyākhyā, p. 171; Madh. vṛtti, p. 145): Trītiyāṁ bhiṣkram phalāyā samκāraśaṃ samkātalakṣaṇam. Katamāṁ tūti. Samkārasaṃ bhīṣkarav upādā ‘pi prajñāyate vyaya ‘pi prajñāyate. Sthitiḥyanyātāṃ samātā: “There are, O monks, three characteristics of the conditioned that are themselves conditioned. What are these three? Of the conditioned, the production is object of consciousness; the disappearance is also object of consciousness; likewise the duration-change.


The Pāli reading thitassa (or thitānaṁ) ahiḥkathattā ‘change while it (they) endure(s)’ is in contrast with the Sanskrit reading sthitiḥyanyāthāvam attested by the preceding sources and by a fragment from Central Asia published by L. de La Vallée Poussin, Documents sanscrits de la seconde collection A. Stein, JRAS, 1913, p. 573.

c. The Chinese versions of the Āgamas render the originals only imperfectly: the Tsa a han, T 99, k. 2, p. 12a29 (corresponding to the Samyutta, III, p. 37) mentions only upādā and vyaya; the Tseng yi a han, T 125, k. 12, p. 607c15 (corresponding to Anguttara, I, p. 152) has upādā, anyathāvīta and vyaya; the Tsa a han, T 99, k. 12, p. 83c16 (corresponding to Nidānasamuccaya, p. 139) subdivides the sthitiḥyanyātāṃ of the original and thus has four characteristics: upādā, sthiti, anyathāvīta and vyaya.

d. The Pāli Abhidhamma accepts only three characteristics: upādā, vyaya and thitānaṃ ahīḥkathatām (Kāṭhikāvathu, p. 61; Compendium, p. 25, 125).

e. The Sanskrit Abhidharma of the Sarvāstivadins, while referring to the canonical sources that accept three characteristics, nevertheless puts forth four: birth (jāti), old age (jāra) duration (sṛṅhita) and impermanence (anuśrayati) according to the Vibhāṣa (T 1545, k. 39, p. 200c10-12) and Kośa, II, p. 222; jāti, jāra, nāma according to the Abhidharma-puṭha, p. 104.

f. For the Saṃkārāntikas and for Vasubandhu, the four characteristics of the conditioned, being the vipravayuksamukkha, are not real entities (cf. Kośa, II, p. 226-234).

109 Fourth samkāralakṣaṇa according to the Sarvāstivādin Abhidharma (see preceding note).

110 According to the Sarvāstivādin Abhidharma whose theories the Traśī reproduces here, the four primary characteristics (mālākṣaṇa) of the conditioned, namely jāti, jāra, sṛṅhita and anuśrayati, have secondary characteristics (anuśīlaṃ) in their turn: birth-of-birth (jāti-jāti), old-age-of-old-age (jāra-jāra) duration-of-duration (sṛṅhita-sṛṅhita) and impermanence-of-impermanence (anuśīlahetū): cf. Kośa, II, p. 224-225. - But Nāgārjuna refuted the theory of the anuśīlaṃ in Madh. Kārikā, VII, 3 (Madh. vṛtti, p. 147): Upādāsthitiḥbhāṅgān anyat samkāralakṣaṇam /asti ced avasthīvāsam; nāvati
follows: i) death by oneself (ātmanā maraṇam); ii) being put to death by another (pareṇa maraṇa). This is why we know that all conditioned dharmas are impermanent.

Among the conditioned dharmas, the impermanence of the mind (cittinātiyatā) is very easy to detect. Thus the Buddha said: “Sometimes worldly people (prthigjana) recognize the impermanence of the body (kāyānātiyatā) but do not recognize the impermanence of the mind (cittinātiyatā). Some worldly people say that the body is eternal, but the mistake that holds the mind to be eternal is even more fatal. Why? It may be that the body will last for ten years or twenty years, whereas the mind, night and day, disappears each moment (ekakasaśāvavamūhīre), arising as one thing, perishing as another, without stopping for a single moment. On the point of arising, it is born one thing; on the point of perishing, it dies another thing.112

The true nature (bhūtalakṣyata) of such a magical thing (māyāvastu) is ungraspable (anupalabdha).

For innumerable reasons of this kind, we know that the mind is impermanent. That is what is called mindfulness of mind (cittasmitryapāthāmāna).

E. Mindfulness of Dharmas

The yogin asks himself on whom does the mind depend (apakṣaye) and who controls the mind. Having considered well, he does not see that the mind has a master. The dharmas resulting from the complex of causes and conditions (hetutrayaśāsana) are not independent (svatantra); not being independent, they have no intrinsic nature (svabhāva); not having any intrinsic nature, they have no self (ātman). If there is no self, then who controls the mind?

Question. – 1) There must be an ātman. Why? If the mind (citā) controls [200c] the body (kāya), there also must be an ātman to control the mind. In the same way that the master of a kingdom (rājārālea) controls the general (senaśāpāti) and the general controls the soldiers (pattā), there must be an ātman to control the mind, and there must be a mind to control the body so that it may enjoy the five objects of enjoyment (pañcaśalāmaguṇa).

2) Moreover, as each person possesses his own mind (ātmacca), we know that there really is an ātman. If it were only due to a mistake (viparyaya) about the body and the mind that we assume an ātman, why would we not produce the idea of an ātman in regard to another?113 Thanks to this sign, we know that each one possesses his own ātman.

Answer. – 1) If, the mind controlling the body, there were an ātman to control the mind, there still must be someone to control the ātman. If there were still someone to control the ātman, there would be an infinite ātman (ātma). If there were an infinite ātman, there would be no ātman as the ātman (ātman). If there were no ātman as the ātman, why resort again to the mind? This is why we know

7. On the contrary, what is called ‘mind’, ‘consciousness’, over the days and nights, in the course of instants, moments and hours, appears in many different aspects: when it arises, it is [already] another mind that is born, when it disappears, it is another mind that is destroyed.

8. It is like a monkey who grasps a branch of a tree and, having let go of it, grasps another. In the same way, what is called ‘mind’ or ‘consciousness’, over the course of nights and days, etc., as before up to ‘when it disappears, it is another that is destroyed.’

111 This objection has already been formulated above, p. 736F.
Objection. – Although fire has the power to burn, it is not useful without a person; although the mind has the characteristic of a consciousness (vijñātmanalakṣaṇa), it is not controlled without the soul (pudgala).

Answer. – Dharms exist insofar as they have their own characteristics (akṣaṇa). Not having any characteristics, the soul does not exist. You consider the inbreath and the outbreath (ānāpyāna), suffering and happiness (adikṣakāṣa), etc., as characteristics of the soul; but that is not right (ayukta). Why? Because the inbreath and the outbreath, etc., are characteristics of the body, and the fact of feeling suffering, happiness, etc., is characteristic of the mind. Why make the body and the mind into characteristics of the soul?

Moreover, fire (agni) burns things by itself without depending on a person (pudgala). We say that a man burns something only metaphorically. You have fallen into an untenable position (avipajñapti) why not produce the idea of an aggregation (sāya)[srava] of the senses, of the qualities (āś), or organs: body, feelings, mind, dharma – to which the attention is applied are mindfulness by connection. That is mindfulness as object.

The objects – body, feelings, mind, dharma – to which the attention is applied are

F. Mindfulness itself, by connection with or as object.

The four foundations of mindfulness (smṛtyupasthāna) are of three kinds: i) mindfulness in itself (svabhāva); ii) mindfulness by connection (samsarga); iii) mindfulness as object (ālamanka).[115] [201a]

114 Compare the refutation developed above, p. 737-747F.
115 See Kośa, VI, p. 159-161; Kośavyākhyā, p. 529-531: Smṛtyupasthāna itself (svabhāva) is fixing of the attention (smṛte rupasāstānam): it is a wisdom (prajñā) by which the attention is fixed (smiter anupajñātiṣṭha) on the body, the feelings, the mind, dharma. The person who possesses this prajñā becomes an unupaṣyin: hence the phrase: kāye kāyānupaṣyē nam smṛtyupasthānam.

i) What is mindfulness in itself (svabhāva)? The wisdom (prajñā) that considers the body (kāyam anupaśyan) is mindfulness of the body. – The wisdom that considers the feelings (vedanā) is mindfulness of feelings. – The wisdom that considers the mind (citta) is mindfulness of mind. – The wisdom that considers dharma is mindfulness of dharma. This is mindfulness in itself.

ii) What is mindfulness by connection (samsarga)? When they consider the body at the head of the list, the dharma of the Path [other than prajñā], coming from causes and conditions (hetupratyaya), impure (sārava) or pure (anurava), are mindfulness of the body. – When they consider the mind or dharma as head of the list, the dharma of the Path [other than prajñā], coming from causes and conditions, impure or pure, are mindfulness of feelings, mind or dharma [respectively]. This is mindfulness by connection.

iii) What is mindfulness as object (ālamanka)? All dharmas with form (rupadharmā), namely, the ten bases of consciousness (daśāyatana) and a small part of the dharmayatana[117] are mindfulness of body. – The six kinds of feelings, namely, feeling arising from contact with the eye (caksuhṣamparajā vedanā) and the feelings arising from contact with the ear (irotra), nose (ghṛtā), tongue (jihvā), body (kāya) and mind (manas) respectively[118]. The six kinds of consciousnesses, namely, consciousness of the eye (caksuvijñāna) and consciousnesses of the ear, nose, tongue, body and mind[119] are mindfulness of mind. – The notion aggregate (samajākāndha), the volition aggregate (samārakāndha) and the three unconditioned (asamskāra)[120] are mindfulness of dharma. That is mindfulness as object.

Mindfulness in itself (svabhāva), having wisdom (prajñā) as nature, is formless (nirgripa), invisible (niradārana), non-resistant (nuprakīcha), sometimes impure (nātman) and sometimes pure (anurava).[121]

These things are fully explained in the Ts’ien-nan ’The Thousand Aporias.’[122]

When other dharmas, the auxiliaries to the path that are not prajñā, are dharmas co-existing with prajñā, they are smṛtyupasthāna by connection (samsarga).

The objects – body, feelings, mind, dharma – to which the attention is applied are smṛtyupasthāna as object. In this sense, kāyasmṛtyupasthāna should be analyzed as kāya smṛtyupasthānam ’the body is fixation of the attention’ as the attention is fixed on it.

116 In other words, on what objects is the attention fixed in the course of the smṛtyupasthāna?

117 Five dhiyāsūntākṣaṇas or organs: caksus, śrotra, ghṛtā, jihvā and kāya; five bādhāyatanas or objects: rūpa, lābha, gandha, rasa, sprastavya; and the material part of the dharmayatana, namely, avipajñapti (cf. Kośa, I, p. 20).

118 The six vedānākāyas (cf. Samyutta, III, p. 60).
119 The six viññānkāyas (cf. Samyutta, III, p. 61).
120 The six samākāyas (Samyutta, III, p. 60, the six cetānakāyas (Samyutta, I, ibid.) and the three asamkāyas – śāla and two nirodhas – accepted by the Sarvāstivādins (Kośa, I, p. 8-9).
121 There follows a long list which I [Lamotte] think need not be translated here. It shows many analogies with the Pāli Vibhaṅga, p. 206.

961 962
G. Inner, outer and mixed mindfulness

[1. In regard to kāyasmṛtyupasthāna.] – What is the inner body (adhyātmakāya); what is the outer body (bahirdhākāya) and, since everything is already included (sanghṛhitā) in the inner and outer body, why does the sūtra122 speak again about the consideration of both the inner and outer body (adhyātmabahirdhākāyānupaitāṇā)?

Answer. – One’s own body (svākhyā) is inner; another’s body (parakhyā) is outer.

One’s own body is of two kinds: i) the impurities (atuci) inside the body; ii) the skin (āruca), the hairs (nākha), the hairs of the head (keta), etc., outside.

122 Prakaranapāda, T 1541, k. 8-9, p. 667c-672a; T 1542, k. 11-12, p. 739b-743c.

The Pratīti cites the Ts’i-len-nan (p’in) ‘Chapter of the thousand Aporias’ three times: k. 18, p. 1951a15-16 (see above, p. 1101F); k. 19, p. 202a5; 203a8. It is the seventh chapter of the [Abhidharma]-Prakaranapāda-[śāstra] entitled in the Chinese versions Ts’i-len wen louen p’in (T 1541, k. 8, p. 663a5) or Pien ts’i-len wen p’in (T 1542, k. 10, p. 733a17) corresponding to a Sanskrit original like Sahasarapariprāchā-varga ‘Chapter of the Thousand Aporias’.

The Prakaranapāda, also called Prakarangrana or simply Prakara, is part of the Śatāddhābhārava of the Sarvāstivāda made up of the Jātakaparāthana of Kātyāyaniputra and six annexed treatises (see above, p. 111F, n. 1).

The Sanskrit sources (Kośavyākhyā, p. 9), Tibetan sources (Bu ston, l, p. 49; Tāranātha, p. 296) and the Chinese sources attribute the Prakaranapāda to Vasumitra who composed it at Gaṇḍhāra, not far from Pārāvīrati (Si-yu-kī, T 2087, k. 2, p. 881a15-16). But according to the Pratīti (above, p. 111-112F), only the first four chapters were by Vasumitra, the last four of which are the Ts’i-len-nan p’in were the work of the Kāsimīr arhats.


The Prakaranapāda is often cited by Vasubandhu in his Kosa, by Yāsīmīttra in his Kośavyākhyā and by Sanghābhadra in his Nyātānusāra (cf. Taishō Index, 16, p. 174).

Two Chinese translations of the Prakaranapāda have been made:

a. Tchong che fen a-p’t’-èn louen (T 1541) by the Indian Brahmān Gunabhārā (394-468) and his disciple Bodhyāsa (cf. Li tai san pao ki, T 2034, k. 10, p. 91a25; K’ai yuan mou lou, T 2154, K. 5, p. 528b11).

b. A-p’t’ai-mo p’in tsou louen (T 1542) by Hsien-tsang. The translation was started in the Yung-kouang hall at Yu-houa the 1st of the 9th month of the 5th hiem-k’ung year (October 10, 660) and finished the 23rd day of the 10th month of the same year (November 30). Ta-cheng-kouang, etc., wrote it down with the brush (K’ai yuan mou lou, T 2154, k. 8, p. 447a14-15).

123 The canonical sūtra mentioned above, p. 1122F.

Furthermore, when the yogin considers a corpse (mṛtaśāstra), bloated (yādhumātaka) and rotting (vipiyāka), he grasps the characteristics (nimittāny upadhūtā) and examines his own body, saying: “This body, too, is of the same nature, the same constitution and has not gone beyond this state of affairs” (su imum eva kāyam apasaṇānuratāt). ayam api khalu kāya evamdharmo evamdhāvi etad anatthati,124 then the corpse is the ‘outer’ body, whereas the yogin’s body is the ‘inner’ body.

If the yogin, possibly seeing a beautiful woman (abhīṛpāstrī), becomes attached to her in his mind and then considers the impurities (āśuci) of this female body, it is a matter of an outer body. But if the yogin recognizes that his own body is exactly like it, it is a question of an inner body.

Furthermore, the five organs (indriya), eye (cakṣu), etc., are inner body whereas the five objects (ātavas), color (rūpa), etc., are outer body.

The four great elements (mahābhūta) are inner body whereas the matter derived from the four great elements (bhaṇḍitāpya) are outer body.

The place where suffering and happiness are experienced is the inner body; the place where one does not experience suffering and happiness is outer body.

One’s own body (svākhyā) and the organs (indriya), eye (cakṣu), etc., are inner body; one’s wife (bhārīrī), son (putra), wealth (dhanā), fields (kṣetra), house (grha) and other utilized objects are outer body. How is that?

Since material dharmas (rūpadharma) are all [objects] of mindfulness of the body (kāyamṛtyupasthāna).

First the yogin examines the inner body (adhyātmakāya) to find out if he can find a pure (āśuci), eternal (atīya) and happy (svākhyā) ātmā there, but he examines thoroughly and can find no ātmā, as has been said above (p. 1167F) in regard to the examination of dharmas.

But if he finds no ātmā when he examines the inner [body], perhaps this ātmā is outside (bahīṛdāḥ). Why? Because outer things (bahīṛvastā) are an object of attachment (bahīṛvastha, p. 296) for all beings.125 But when the yogin examines the outer body, the ātmā is not found there either.

Then the yogin makes this reflection: “When I examined inwardly (adhyātmāntam anupāya), I did not find the ātmā and [I wondered] if it was not on the outside (bahīṛdāḥ), but when I examined [things] on the outside, I did not find it either. I wonder if the ātmā is not a delusion (bhārīrīnī). Now I must examine internally and externally simultaneously (yuṣpadrat). Examining internal and external are two distinct operations (bhūnī); examining [internal and external] at the same time (ekakāla) and simultaneously (saśādhrato) are conjunct operations.” But although he examines [internal and external] conjointly or separately, the ātmā is not found anywhere (nopāśābhūtāya). the examination is therefore ended.


125 Therefore capable of being taken for the ‘self’ or ‘mine’
feelings (vedanā) are included (samghita) in the external bases of coconsciousness (bhāvyāyatana);126 so how can there be a difference between inner feelings (ādhyātmikavedanā) and outer feelings (bhāvyavedanā)?

Answer. - The Buddha said: “There are two kinds of feelings: bodily feeling (kāyaśī vedanā) and mental feeling (caitasikā vedanā).”127 Bodily feeling is outer (bhāya) and mental feeling is inner (ādhyātmika).

Furthermore, the feelings associated with the [first] five consciousnesses (pañcapārasampryāyavedanā) are outer, and the feelings associated with the mental consciousness (manovijñānasaṃpryāyavedanā) are inner.

The feelings arise in dependence on the twelve bases of consciousness [202b] (dvidādhyāyatana). The group of the six inner bases (ādhyātmikāyatana) produce feelings that are inner; the outer six bases (bhāvyāyatana) produce feelings that are outer.

Coarse (audārīka) feeling is outer; subtle (ākṣama) feeling is inner.

There are two kinds of suffering (dakkha): inner suffering and outer suffering.

a. Inner suffering (ādhyātmika dakkha) is of two types: physical suffering (kāya dakkha) and mental suffering (caitasika dakkha).128 Physical suffering is the four hundred and four sicknesses (vyādhi), bodily pains (kārayādhi), headaches (tiroyādhi), etc.; those are physical suffering. – Mental suffering is grief (duṣkarmāsya), sadness (loka), hatred (dveṣa), fear (bhaya), jealousy (ṛṣyā), doubt (vicikicṭā), etc.; those are mental suffering. These two sufferings together are inner suffering.

b. Outer suffering (bhāvyadakkha) is of two types: i) the king (vījaya), the victorious enemy (viśeṣa), the wicked thief (caura), the lion (simha), tiger (valghra), wolf (ṣyka), snake (ṣarpa) and other nuisances (viheśhāna), ii) the wind (vīra), rain (vyra), cold (śīla), heat (uṣna), thunder (mehagāja), lightning (vidyut), thunderbolts, etc; these two kinds of suffering are outer suffering.

It is the same for pleasant feeling (sukhavedanā) and neither unpleasant nor pleasant feeling (adukkhaadvahvedanā).

Furthermore, the feeling that takes as object (ālambane) an inner dharma is an inner feeling; that which takes as object an outer dharma is an outer feeling.

Furthermore, the one hundred and eight feelings130 are inner feelings; the others (ācasa) are outer feelings.

[3. In regard to cittasamṛtyupasthāna.]: – Question. – The mind is included (samghita) in the inner bases of consciousness (ādhyātmikāyatana): how can the stīra say that [the yogin] “also considers the mind outwardly” (bhāhirāhā v ca cittā cittānaṃ vā vyahartī)?

Answer. - Although the mind is included in the inner bases of consciousness, when it takes as object (ālambane) an outer dharma, it is outer mind, and when it takes as object an inner dharma, it is inner mind.

The mental consciousness (manovijñāna) is an inner mind, and the [first] five consciousnesses (pañcapāra) are outer minds.

The concentrated mind (samksiptacitta) that penetrates into meditation (dhyānapraśīta) is an inner mind; the distracted mind (vikṣiptacitta) is an outer mind.

The mind associated (samprayukta) with the five inner obstacles (ādhyātmikaṇvarana)131 or with the seven inner factors of enlightenment (ādhyātmikābodhyānta) is an inner mind; the mind associated with the five outer obstacles (bhāvyāṇvarana) or with the seven outer factors of enlightenment (bhāvyabodhyānta) is an outer mind.

With various reasons of this kind, we distinguish inner mind, outer mind and both inner and outer mind.

[4. In regard to dharmasamṛtyuparśthāna.]: – Mindfulness of dharmas (dharmasamṛtyuparśthāna) is included (samghita) in the outer bases of consciousness (bhāvyāyatana): how can [the stīra] say that [the yogin] “also considers dharmas inwardly” (ādhyātmikāvām dharmayuṣmāṃ vā dharmāṃ pratiṣṭhāyī)?

Answer. – Outside of feeling (vedanānuḥ sthāpayāt), there are other mental dharmas (caitasika dharma).

Mental dharmas that have as object (ālambane) an inner dharma are inner dharmas; mental dharmas that have as object an outer dharma, the unconditioned (asamskṛta) or the formations dissociated from the mind (cittāvāpyuktaasamkhāra)132 are outer dharmas.

Furthermore, the dharmas that are the object (ālambane) of the mental consciousness (manovijñāna) are inner dharmas, for it has been said by the Buddha: “The mental consciousness arises in dependence on the object (ālambanam ādiyotpadesya manovijñānam).” Here, except for feeling (vedanānuḥ sthāpayāt), the other formations (caitasika dharma) are inner dharmas, whereas the other formations dissociated from the mind (cittāvāpyuktaasamkhāra) and the unconditioned dharmas (asamskṛtadharma) are outer dharmas.

2. The Four Right Efforts

126 The six organs, eye, etc.
127 Sāṃyutta, IV, p. 231: Katame ca bhikkhave dvā vedanā. Kāyaśī ca cetasikā ca.
129 See above, p. 494-495F, 583-585F.
130 The canonical sources distinguish two, three, five, six, eight, thirty-six, and one hundred and eight kinds of vedanā: cf. Sāmyutta, IV, p. 231-232; Tāsa a han, T 99, no. 485, k. 17, p. 123c-124b. Later the Traité (k. 36, p. 324b4-8) will return to this subject.
131 The five obstacles preventing entry into dhyāna. The Traité has spoken of them above (p. 1012-1020f). In the same way as the factors of enlightenment, these obstacles are inner or outer according to whether one examines them within oneself or in another.
The four right efforts (samyakpradhāna) are of two kinds: i) right efforts in themselves (svabhāvasamyakpradhāna); ii) right efforts by connection (samsargasamyakpradhāna).

Right effort in itself develops four kinds of exertion (vīrya) in view of the path (mārga): it eliminates the two types of bad dharmas (akusaladharma), [namely, those that have not yet arisen and those that have already arisen], and it brings together the two types of good dharmas (kusaladharma), [namely, those that have not yet arisen and those that have already arisen.]

During the examination (anupaiyaṇa) characteristic of the four foundations of mindfulness (samyutyaśasthāna), when [the yōgin] feels some laziness (kausādyā), when the five obstacles (paitivatvarūna) and the other passions (kleśa) cloud the mind and he strays away from the five kinds of roots of good, faith, etc. (svarūpamālā), then he makes an effort (vīryavacchate) and develops exertion (vīryamārvahate) for: 1) eliminating the bad dharmas that have already arisen (upapannānāṃ akusaladhaṁmānaṁ prabhāṇyā); 2) preventing the arising of the bad dharmas that have not yet arisen (anupapannānāṃ akusaladhaṁmānaṁ anupādhyāya); 3) making the good dharmas, faith, etc., that have not yet arisen, arise (anupapannānāṃ svarūpamālāṇāṅām uṣṭhaḍhyāya); 4) developing the good dharmas that have already arisen (upapannānāṃ kusaladhaṁmānaṁ bhāyobhāvya). 133 When these [four] exertions are abundant during the four doudinations of mindfulness (samyutyaśasthāna), they take the name of right efforts (samyakpradhāna). [202c]

Of the seven categories of dharmas [auxiliary to enlightenment (bodhipakṣa)], why are these four called right efforts and the last eight, [namely, samavyagṛṣṭi, etc.] not described as right (samyuk)?

Answer. – Because these four kinds of exertion (vīrya), of spiritual energy (cittāḥbhavyāhā) or efforts (ārūpāḥ) are easily damaged by error (bhūṇoti), they are called right efforts. Because the [eight] factors of the Path, [śamavagṛṣṭi, etc.] take pleasure in the Dharma and are easily damaged by falling into bad doctrines (mithyadharma), they are called right Path.

[The right efforts] in themselves (svabhāva) are the four kinds of exertions (caturvīryadvāvyā). [The right efforts] by connection (samsarg) are the dharmas of the Path resulting from causes and conditions (hetupratyaya), [dharmas other than the four right efforts] but having primarily the four kinds of exertion (caturvīryadvāvyā) in question. They are impure (āśravava) or pure (āśravava), with form (vipīnin) or formless (arūpita), as has been said above (p. 1170F).

3. The Four Bases of Magical Power

When the four right efforts (samyakpradhāna) are practiced, the mind is slightly distracted (vikśipta); this is why the concentrations (samādhi) are used to fix the mind: [concentrations of zeal (chanda), of exertion (vīrya), of the mind (citta) and of examination (mithāṃviso)]. These concentrations are called bases of magical power (uddhipāda).

Thus, when good food (pranāhāra) is under-salted, it lacks flavor (rasa), but when salt (lauṣaṇa) is added, the taste is sufficient and is in accord with what is desired (vatheṣa). Or again, when a person who has two legs finds a good horse (aiva) or a good chariot (ratha), he comes to his destination as desired.

Similarly, when the yōgin has obtained the true wisdoms that are the four foundations of mindfulness (samyutyaśasthāna) and these right exertions (samyuvṛtya) that are the four right efforts (samyakpradhāna), his wisdom (prajñā) is increased (vartihate) by means of these exertions; however, the strength of his concentration (sambādhikāla) remains weak. But when he obtains the four kinds of concentration (caturvīryadvahā) and therefore fixes his mind (cittam pravṛttaḥ), the strength of his wisdom (prajñā) and concentration (samādhi) are equal (sama) and his vows (pranāhāra) are realized. [These four concentrations] are called bases of magical power.

Question. – Concentration (samādhi) already was present in the four foundations of mindfulness and the four right efforts. Why not call them the bases of magical power?

Answer. – These practices do indeed contain [a certain measure] of concentration, but although wisdom (prajñā) and exertion (vīrya) are strong in them, concentration is weak. That is why the yōgin did not realize his wishes (pranāhāra) as he desired. [In the bases of magical power], there are four kinds of concentrations:

i) The concentration obtained by giving predominance to zeal (chanda adhipatiṃ kṛṇvā). 134

ii) The concentration obtained by giving predominance to exertion (vīryam adhipatiṃ kṛṇvā).

From these concentrations as causes and conditions there arise [the practices of] the Path, impure (āśravava) or pure (āśravava).

iii) The concentration obtained by giving predominance to the mind (cittam adhipatiṃ kṛṇvā).

iv) The concentration obtained by giving predominance to examination (mithāṃvio adhipatiṃ kṛṇvā).

From these concentrations as causes and conditions there arise [practices of] the Path, impure or pure. Together with the five good elements (kusalaskandhasaumārgaḥ) these practices are called [bases of] magical power by connection (samsargadāhipāda).

The four kinds of concentrations under the predominating influence of zeal (chanda), etc., are called [bases of] magical power in itself (svabhāvādhipāda). 135

133 Canonical formula already cited above, p. 1123F.

134 Formulas appearing in the Viṣṇhata, p. 216, and Kosavayāhā, p. 509-512; see above, p. 1125F.

135 The four concentrations having zeal, exertion, the mind, examination a predominating respectively are the bases of magical power (see above, p. 382-383F).

Taken by themselves (svabhāva), they are of lower order: they are right views but are impure (āśravava), having only meritorious value (punyabhāgava) and bearing fruit only in this world (apadhibhavkṣaya); it is the right view of worldly people who see the truth but stay apart from the path traced by the Buddha.
For the four right efforts (samyakpradhāna) and the four bases of magical power (ṛddhipāda) see what was said in full detail in regard to the smṛtyupasthānas in themselves and as smṛtyupasthānas by connection (p. 1169F).

4. The Five Faculties

Here are the five faculties (pañcindriya):136

1. Believing in the Path (mārga) and in the good dharmas adjuvant to the Path (mārgapākṣika kalīla dharma) is the faculty of faith (irṛddhiṃdriya).

2. When the yogin practices the Path and the dharmas adjuvant to the Path and exerts himself without stopping, that is the faculty of exertion (vīryendriya).

3. When he thinks about the Path and the dharmas adjuvant to the Path and does not think of anything else, that is the faculty of memory (smṛtiṃdriya).

4. When he meditates attentively (ekacittena) and without being distracted (avikṣepam), that is the faculty of concentration (samādhiṃdriya).

5. When, in view of the Path and the dharmas adjuvant to the Path, he considers (anupaiṣayati) the sixteen aspects of the truths (ṣūdasākāra),137 impermanence (anitiṣṭa), etc., that is the faculty of wisdom (prajñendriya).

5. The Five Strengths

When the five faculties have increased and are no longer troubled by the afflictions (kleśa), they take the name of strengths (bala).138 See what has just been said about the five faculties.

On the other hand, together with the five good elements (the dharmakhandha of the Dīgha, III, p. 229, 279, Itivuttaka, p. 107; the lokottaraskandha of the Dhammaguptaka, § 23; the asamasamāth skandhā of the Mahāvīravana, no. 103-108) - namely, sīla, samādhi, prajñā, vīmuktī, vimuktijñānadarśana - these four concentrations "by connection" (samsarga) are the right views of the nobles (ārya), pure (anārāva), supraworldly (lokottara) and linked to the Path (mārga); this is the view found in the noble mind, purified, joined to the way, following the noble Path. See Majjhima, III, p. 72.

136 For the Traité, the five indriyas concern the Path and the auxiliaries to enlightenment exclusively. The canonical sources cited above (p. 1125F) are less precise: according to them, faith (irṛddhi), rather, would have the Bhuddha as object.

137 See above, p. 641F.


The five faculties and the five strengths come under the aggregate of vocation (samskārakandha), are always associated (sadāsamaprayukta), are mental events (caitaskhadharma) accompanying the mind (cittināparivartin); they arise with the mind, endure with the mind and perish with the mind.

When one possesses them, the mind is in right concentration (samākṣamādhi); when one does not possess them, the mind falls into wrong concentrations (mithyāsamādhi).

6. The Seven Members of Enlightenment

On the seven members of enlightenment (sāpta samhodhyāṅga), see the explanations above (p. 1149F). [203a]

Question. – You previously gave the meaning but you did not speak from the Abhidharma point of view.

Answer. – It is necessary here to repeat what was said above (p. 1170F) in regard to the four foundations of mindfulness (smṛtyupasthāna).

The seven members of enlightenment are formless (arūpin), invisible (anādārana), non-resistant (apratīṣṭha), pure (anārāva), conditioned (samsārā), resulting from causes and conditions (hetuprayukta), included in the three times (rājadhasamānyāla), included in name (nāma samānyāla), included in the outer bases of consciousness (bhāyāya rutanasaṃmānyāla) and not to be destroyed by seeing (na dariana pra bhāyāla), things to be cultivated (bhāyāvandhārana) and non-defiled things (asamskritādharana), being fruit (phala) and involving a fruit (saphala), being neither feeling (na vedana) nor matter derived (bhūta, upādīya rūpa) from the four great elements, nor cause associated with existence (na bhavanasamaprayuktaheu).

Two sections of the good (kulasā) contain the seven members of enlightenment and the seven members of enlightenment contain two sections of the good. [The members of enlightenment] are dissociated from bad, indeterminate, impure dharmas and dharmas containing impurity (akula-anāryākṣa-āsruva-sātravadhārana-viprayukta).

Two sections of the anārāva include the seven members of enlightenment and the seven members of enlightenment include two sections of the anārāva.

These various things have been discussed fully in the Ts’ien-nan ‘The Thousand Aporias’.

136 There is only a difference in intensity between the five indriyas and the five balas: see above, p. 1127F; Vibhāṣa, T 1545, k. 141, p. 726b13-20; Kośa, VI, p. 286.


On the Chapter of the Thousand Aporias, see above, p. 1171F, note 1.

969
7. The Eight Members of the Path

On the eight members of the noble Path (āryaṣṭaṅgamārga), see what has been said above (p. 1150f).

1. [The first member], right view (samyakdirṣṭa), is the wisdom mentioned in regard to the four foundations of mindfulness (smṛtyupasāthana), the faculty of wisdom (prajñendriya), the strength of wisdom (prajñabhūta) and the member of enlightenment called discernment of dharmas (dharmaupravicayasamābodhyaṅga).

2. [The second member], right thought (samyakmānta) is, at the time of contemplating the four truths (sattvāntupātyānānti), associated with a pure mind (anāsravacittasaṃpravṛtya): it is a reflection (tarka), an enquiry (vitarka), an understanding (avabdha), an examination (dmāna).

3. [The sixth member], right effort (samyakvṛddha), the faculty of exertion (vīryendriya), the strength of exertion (vīryabhala) and the member of enlightenment called exertion (vīyasamābodhyaṅga).

4. [The seventh member], right attentiveness (samyakkāma), has already been mentioned in regard to the faculty of attentiveness (smṛtiindriya), the strength of attentiveness (smṛtiḥala) and the member of enlightenment called attentiveness (smṛtisamābodhyaṅga).

5. [The eighth member], right concentration (samyakṣaṃdhi) has already been mentioned in regard to the bases of magical power (rādjihpāda), the faculty of concentration (sāmadhiindriya), the strength of concentration (sāmadhiḥala) and the member of enlightenment called concentration (sāmadhitisamābodhyaṅga).

Now it is necessary to speak [of the three remaining members]: right speech (samyagvṛcch), right action (samyakkarma) and right livelihood (samyagjīva).

6. [The third member or samyagvṛcch]: – With the exception of the four bad ways of livelihood (mithyāvṛcch), fixing vocal actions (vākarmavṛcchagāna) and, by means of a pure wisdom (anāsravaprajñā), rejecting and eliminating bad vocal actions (vānimithyāvṛcchā).

7. [The fourth member or samyakkarma]: – For right action (samyakkarma), it is the same [allowing for a few minor variations].

8. [The fifth member or samyagjīva]: – By means of a pure wisdom (anāsravaprajñā), to reject and eliminate the five bad ways of livelihood is right livelihood (samyagjīva).

Question. – What are the five bad ways of livelihood (mithyāvṛcch)141 Answer. – a. Out of love for profit (lāhalohā), to manifest all kinds of wonders (ācārya) by cheating (kuhāna).

b. Out of love for profit, to boast about one’s own qualities (svagunapalana).
c. Out of love for profit, to predict good luck (svasti) or bad luck (asvasti) to people.
d. Out of love for profit, to proclaim loudly (uccais) one’s own power (prabhuva) in order to frighten people and make them respect oneself.


b. Sanskrit sources. – Kaśyapaśikhyā, p. 420: 1) kuhanā, 2) lapanā, 3) naimittikatā, 4) naispeṣikatā, 5) lābhena lāṭhamviṣayā.

Bodh. bhūmi, p.168: 1) kuhanā, 2) lapanā, 3) naimittikā, 4) naispeṣikatā, 5) lābhena lāṭham niṣīdhamanatā.

Abhidharmadīpa, p. 309: 1) kuhanā, 2) lapanā, 3) naimittikatā, 4) naispeṣikatā, 5) lābhena lāṭhamviṣayā.

Mahāyāna, no. 2493-97: 1) kuhanā = nan pa, 2) lapanā = kha=pasg, 3) naispeṣikatā = thob kiy ha ba, thob cīn cūn ha ba, 4) naimittikatā = gīog soha, 5) lābhena lāṭhamviṣayā = rād pas cūg pa sgrub pa. – For the Chinese translations, see Hiuan-tsang (T 1579, k. 41, p. 516a7?), preferable to the translations adopted by the editions of the Mahāvyutpatti.

In the Lexicaleeser appended to his edition of the Bodh. bhūmi, p. 21-26, U. Wogihara has succeeded in defining the meaning of these five expressions. Edgerton’s Hybrid Sanskrit Dictionary (p. 189, 461, 312, 313, 462) is mainly inspired by Wogihara.

The explanations given here by the Tranl may be found mainly in the Abhidharmadīpa, p. 310: Abhāṅgāndarāndarānāṃ tīrthapāthavākṣapakre caittavīśeṣā vahānā. Lāṭḥārānti eva gunaprīyapalana kè lapānā. Upakārāndhiḥvānimitādharānāṃ caittavīśeṣa niṣīdhamatā. Paraguravauvad dās vascular niṣīdhamatā eva caitakiro niṣīdhamatā. Labdhalabhākhyādbhāvanādhamaniṣīdhamatā vahānā lāṭhamva niṣīdhamatā.

The five bad ways of livelihood are thus special mental events (caittavīśeṣa). Kuhanā, cheating, resorts to various attitudes to show qualities that one does not have. Lapānā, boasting, consists of praising one’s own qualities towards one’s own interest. Naimittikatā, divination, under pretext of rendering service, to interpret favorable or unfavorable signs. Naispeṣikatā, extortion, to snatch a favor by means of threats. Lābhena lāṭhamviṣayātā, to try to grab new profit by virtue of a profit previously won.

140 These will be discussed in regard to the fifth member or samyagjīva.

141 The five bad ways of livelihood are formulated in syllilite terms which have severely tested the wisdom of translators. Besides, the texts show many variations:
e. Out of love for profit, to speak of offerings already obtained (labdhapūjā) in order to encourage [other] people [to give in their turn].

These eight right paths (samyagmārga) are arranged into three groups (skandha):

a. Three of them, [right speech (samyagvāc), right action (samyakkarmānta) and right livelihood (samyagjīvā)], make up the class of morality (śīlaskandha).

b. Three others, [right effort (samyagyuddhāma), right mindfulness (samyakmārtī) and right concentration (samyaksamādhi)], make up the class of concentration (śāntihīlaskandha).

c. Two, finally, [right view (samyagdṛṣṭi) and right thinking (samyaksamkalpa)], make up the class of wisdom (prajñāskandha).142

The class of morality and the class of concentration are as above. Now we must talk about the class of morality.

The class of morality (śīlaskandha) has form (ṛppsavabhāva), is invisible (anikāriya), non-resistant (apratīgha), pure (andhāra), conditioned (aviparīta), the result of causes and conditions (hetutrayayā), included in the three times (tryadhvasamgṛhīta), included in form (ṛpasamgṛhīta), not included in name (na nāmasamgṛhīta), included in the outer bases of consciousness (bhūdyatanasamgṛhīta), not to be destroyed by meditation (na bhūvanayā prabhāsaya), not to be destroyed by seeing (na darśanena prabhāsaya), something to be cultivated (bhūvanadharmā) and something non-defiled (asamādhiadharmā), being fruit (phala) and involving a fruit (saphala), not being either feeling (na vedanādharma) nor derived from the four great elements (na bhūta), nor something of subordinate rank (na sotaradharmā) nor a cause associated with existence (na bhavasamprayuktahe). One section of the good (kuśala) includes [sangṛhīta] three [members of [203b] the] right path and these three [members of the right path] include a section of the good. The members are dissociated from the bad, indeterminate, impure or involving impurity dharmas (akusala-avyaṅkta-tasrava-sīravaradharmaviprayupta).

One dharma of the anśastava includes three [other members of] the right path, and these three members also include one dharma of the anśastava.

These various explanations are presented in full in the Abhidharma.

8. Distribution of the Auxiliaries in the Stages143

1. The thirty-seven auxiliaries of enlightenment (bodhipakṣikadharma) are all present in the stage of the first dhyāna (prathamadhīyaṇa).

2. In the stage of the ānāgamaṇya [preliminary absorption of the first dhyāna], there are thirty-six auxiliaries, excluding the member of enlightenment called joy (prittisambodhiyānta).

3. In the second dhyāna (dvitīyadhīyaṇa), there are also thirty-six auxiliaries, excluding [the member of the path] called right thinking (samyaksamkalpaṃmārgaṃga).

4. In the intermediate dhyāna (tṛṭyādhīyaṇa) [subdivision of the first dhyāna], in the third dhyāna (tṛṭyādhyāna) and in the fourth dhyāna (caturthadhīyaṇa), there are thirty-five auxiliaries, excluding the member of enlightenment called joy (prittisambodhiyānta) and excluding the [member of the path] called right thinking (samyaksamkalpaṃmārgaṃga).

5. In the [first] three formless absorptions (ārūpyasamādhi), there are thirty-two auxiliaries, excluding the member of enlightenment called joy (prittisambodhiyānta) and [the member of the path (margāṇa)] called right thinking (samyaksamkalpa), right speech (samyagvāc), right action (samyakkarmānta) and right livelihood (samyagjīvā).

6. In the summit of existence (bhāvagga) [or fourth formless absorption], there are twenty-two auxiliaries, excluding the seven members of enlightenment (sambodhiyānta) and the eight members of the noble path (āryamārgaṃga).

7. In the desire realm (kāmadhātu), there are also twenty-eight auxiliaries [excluding the sambodhiyānta and the eight mārgaṃgaṇa].

142 Āśvamedhālasutta of the Majjhima, I, p. 301 (Te)čong a han, T 26, k. 58, p. 788c9-12), cited in Athasalīlī, p. 305: Na kho Visakhā ariṣṭena aththiṅkikena ... dhammā pāliḥākkanī di cāti ti.

For these three elements (skandha) of the eightfold path, see also Digha, I, p. 206; Anguttara, I, p. 125, 291; II, p. 20; III, p. 15-16; V, p. 326; Itivuttaka, p. 51; Nettipakarana, p. 64, 126.

143 These are the eleven stages (bhūmi) of birth (upapatti) and concentration (samādhi) accepted by the Vaibhāṣikas (Kośa, VI, p. 236; VII, p. 71), namely:

1) kāmadhātu
2) ānāgamya or preliminary absorption (sāmantaka) of the first dhyāna
3) first dhyāna
4) tṛṭyādūnta, higher type of the first dhyāna
5-7) second, third and fourth dhyānas
8-11) the four ārūpyasamādhi, formless absorptions, the fourth of which is also listed under the name of bhāvagga, summit of existence.

For further details, see above, p. 1027-1034F, and the note on p. 1035F.

In regard to the distribution of the auxiliaries among the eleven stages, the Traidīṣṇī adopts the views here of the Viśhūṭā, T 1545, k. 96, p. 497c1-15, which will be taken up again in the Abhidharmāṃṭta, T 1553, k. 2, p. 977c21-26 (reconstr. Sastrī, p. 117), Kośa, VI, p. 291-292 and Abhidharmadīpa, p. 365.
This body formed by the complex of the four great elements (caturmahābhūtasāmagrī) is not real (abhūta) and without substance (asūtra), like a ball of foam (phenaṇpinda). This body is impermanent (aniṣṭa) and must perish after a time. The physical characteristics (kāyavāksana) are not found inside the body, nor outside, nor in between the two (na te ‘dhyāyam na bahirdhā nobhayam antareṇapalabhhyante).

The body itself does not know itself: it is ignorant (ajñā), inactive (akāra), like the tiles (kaṭhalla) and stones (vilā) of a wall (kaṇḍa).

In this body there are no definite physical characteristics (kāyavinmīta). There is no person who makes the body nor anyone who makes him make it. In this body there is no earlier term (puruṣa) nor later term (aparāṇa) nor middle term (maññāṇa).

Eighty thousand types of worms (kāmikāla), innumerable sicknesses (vyādhi), hunger and thirst (kṣārapāsā), cold and heat (ṣīstä) and weaknesses always torment the body.

1. Mindfulness of body

He contemplates his inner body as impermanent, suffering, like a sickness, like an ulcer (so dhīna mahāyam aniṣṭāta duḥkhalo gandhikā samanuṣṭhitaya), a mass of rotting flesh (read jousi), filled with impurities (āsuraṇripuṭa), oozing from nine gates (navadvala) and a veritable walking latrine. In the same way, he contemplates the repulsive nakedness of the body where there is not even one pure place.

This 'pile of bones, equipped with flesh and blood, wrapped with tendons' (āsthisamalikā samāgacchita snāṇamahandhiḥ), this leather bag, that has as causes and conditions (hetupratyaya) the impure actions (sthāvavakaranam) of earlier lives (pārvaṇjāmanam), is provided in this life (jāhanjanam) with baths (ṣāyapaṇa), flowers (puṣpa) perfumes (gandha), clothes (vastra), food (āhāra), beds and seats (ṣayusana), remedies and medicines (gāṇuprayatvaḥṣayuja), etc. It is like a two-wheeled cart (dvicakera ratha) which, when drawn by the power of an ox (gobhala), can move: the causes and conditions of the two lifetimes produce the 'cart' of the body and, pulled by this 'ox' which is the consciousness (viṣṭhāna), it turns, goes forwards and backwards.

Third Section THE AUXILIARIES ACCORDING TO THE MAHĀYĀNA

Question. – What is the meaning (artha) of these thirty-seven auxiliaries as taught in the Mahāyāna?

I. THE FOUR FOUNDATIONS OF MINDFULNESS

Answer. – The bodhisattva-mahāsattva practices the four foundations of mindfulness (smṛtyupasthāna).

1. This information is valid for the system of the śrāvakas.

975

147  The phenapindapārman riṣṭam of Samyutta, III, p. 142; see above, p. 370F.
148  According to the Visuddhiṣaggi, ed. Warren, p. 193-194, the body is inhabited by eighty families of worms (kākikāla) located in the skin, hide, flesh, tendons, bones, marrow, and which feed there: “There they are born, live, die and fill their greater and lesser needs: the body is their maternity ward, their hospital, their cemetery, their latrine ditch and even dies under their rage.” According to the same text, p. 213, the stomach itself is occupied by thirty-two types of worms, round worms, ribbon worms, thread worms, etc., ever in turmoil: when the body is on a light diet, the worms jump around crying and strike against the heart region; when the body is fed, they rush to seize the mouthfuls of food. – According to the Milindapuṭhā, p. 100, these undesirable and undesired guests come into the body and multiply there by the power of bad actions.

The Mahāyāna texts go so far as to postulate the presence in the body of eighty-four thousand types of worms. The Udāyana vatsarājaparīcchā, cited in the Śīkhāsamaccaya, p. 81, actually says: Āśīṃ kāmikālaśaḥsahāvāṃ yānī tīṭhantī antare. The wise person puts up with their presence. According to the Ramakkāta (T 310, k. 114, p. 645b4-6), the forest-dwelling monk (araṇyadhikā), when he is about to eat, has the following thought: “In this body there are at present 80,000 types of worms. When the worms get this food, they will all be safe; now I am going to attract these worms with this food.” – According to the Avataṃsaka (T 279, k. 21, p. 112c12-15: cf. T 278, k. 12, p. 476b12-15), at the time of the bodhisattva’s meal, he has the following thought: “In my body there are 80,000 types of worms; they live in me; when my body is filled, they too are filled; when my body suffers from hunger, they too suffer from hunger. Now by taking this food and drink (puṇaḥhojana), I hope that these beings may be replete. Therefore I am myself eating this food so as to make a gift to them; I do not desire the taste of it.”

But the great Bodhisattva, the ‘irreversible’ bodhisattva (avīvarṇaṃ or avaiṣvarīkka) does not have to formulate such intentions, for one of his numerous privileges is to be completely free of worms. In the Aṣṭāṣāhāsirikā, p. 326, we read: Yānī khalu punarinyaṃ satānām aṣṭiṃ kāmikālasaḥsahāvāṃ

---

145  See above, p. 1154F, n. 2.
146  Also a canonical expression: cf. Dīgha, II, p. 296; Majjhima, I, p. 58, 89; Anguttara, III, p. 324. For the Sanskrit correspondents, see Edgerton, Dictionary, p. 85 under asthi-sukatā.
The bodhisattva-mahāsattva who considers the body in this way knows that there is neither his own body (ātmakāya) nor the body of another (parakaṭāya). There is neither master (śīvara) nor agent (kāruka) who makes this body. Empty of characteristics (laksanaśīla), the body arises from unreal causes and conditions (abhūtanetrapratyāya): this body that has but nominal existence (prajapakṣitas) depends on previous actions (pūrvavakaranam) as causes and conditions.

The bodhisattva then says to himself: “I must not spare the life of the body. Why? The bodily characteristics do not unite and do not separate, they do not come and they do not go, they are not born and they are not destroyed; they do not rest upon anything.”

Pursuing the examination of the body, he says to himself: “Being without ‘I’ (anātman) and without ‘mine’ (anātmiyā), this body is empty (ālīnya). Being empty, it does not have any male (purusa) or female (strī) characteristics. Being without characteristics (aninimittas), it is not to be wished for (apravilokita).”

Thinking thus, the bodhisattva enters into the gate of knowledge (jñānamukho) called ‘wisdomlessness’ (apravilokita). He knows that the body is not to be considered in the sense that it arises only from a complex of engendering causes and conditions (hetupratyayāsaṃagre). But these causes and conditions that produce the body also come from mistakes (bhrānti) and errors (viparītya). In these causes and conditions, the nature of cause and condition is also lacking, and the arising of causes and conditions is really a non-arising (anupādā).

Reflecting thus, the bodhisattva knows that the body, from the beginning, is without the nature of arising (upadālayas). He knows that this body, without characteristics (aninimita), is ungraspable (agratya). Since it is not born, it is without characteristics and, not having any characteristics, it is not born. Only stupid worldly people (bhūlapratyagatas) speak about the body.

When the bodhisattva considers the true nature (bhūtalakṣana) of the body in this way, he eliminates all desire (vāgga) and all attachments (sangacita) and, always fixing his attention on the body, he pursues the examination of the body. That which is called mindfulness of body (kāyasamānyapapasthāna) for the bodhisattva.

It is the same in regard to the consideration of the outer body (bahirāhāhākāya) and the consideration of the inner and outer body (adhyātmabahirākāya).

2. Mindfulness of feeling

How does the bodhisattva consider feelings (vedana)? He considers inner feeling (adhyātmavedanam). This feeling is of three kinds: unpleasant (dukkha), pleasant (sukha) neither unpleasant nor pleasant (adukkhaśūkha). These feelings do not come from anywhere and, once destroyed, do not go anywhere. They arise only from error (bhrānti), mistakes (viparītya) and thought-construction (vikalpa). They are fruit of retribution (vipākakalpa), depending on causes and conditions (hetupratyāya) constituted by the actions of previous lifetimes (pūrvajānākaranam).

In this way, the bodhisattva considers these feelings that are neither in the past (ātīta) nor in the future (anātta) nor in the present (pratītya). He knows that these feelings are empty (ālīnya), without ‘I’ (anātman) or ‘mine’ (anātmiyā), impermanent (aniyata) and changing (viparīta). Considering the feelings distributed in the three times (tryayavat) as empty (ālīnya), without characteristics (aninimittas) and unworthy of being considered (apravilokita), he penetrates into the gates of deliverance (vimokṣamukha).

He also considers the arising (upadā) and the cessation (nirodha) of feelings. He knows that feelings are not united, are not separated, do not arise and do not cease. Thus he penetrates into the gate of non-production (anupādāmatamukha).

He knows that feelings do not arise, are without characteristics (aninimittas) and, being without characteristics, are not born.

Knowing this, he is not attached to the objects (ālambana) of the mind. If he experiences an unpleasant feeling (dukkha), pleasant feeling (sukha) or a neither unpleasant nor pleasant feeling (adukkhaśūkha), his mind does not feel it (na vedanā), is not attached to it (nābhūtinviyate), does not rest on it (nādānāvate).

Considering feelings in this way (etena parayavase) is what is called mindfulness of feelings (vedanāśīlayapasthāna) for the bodhisattva.

It is the same in regard to the consideration of outer feeling (bahirāhāvedanam) and the consideration of both inner and outer feeling (adhyātmabahirāhāvedanā).

3. Mindfulness of mind

What is mindfulness of mind (citāsasminapasthāna) for the bodhisattva? The bodhisattva considers the inner mind (adhyātmacitam). This inner mind has three characteristics (laksana): arising (upadā), duration (sthitī) and cessation (bhūta). He has the following thought: “This mind comes from nowhere and once destroyed, does not go anywhere. It arises only from a complex of inner and outer causes and conditions (adhyātmabahirāhāhetupratyayavasāmagre).”

The three samādhīs which will be studied in the following chapter.
This mind has no fixed and real nature, has no real birth, duration or cessation (upādasthitaṁ bhanga); it does not occur in past (aittha), future (andigate) or present (pratyupama) existence.

This mind is neither inner nor outer nor between the two (na tad adhiyātmam na hāhirdhā nobhayam antarenopalabhayaṁ).

This mind is also without intrinsic nature (niḥsvabhava) and without characteristics (nirmita) and there is nothing that arises or anything that makes it arise. Outwardly, there are various (nātivatāṁ) mixed (miśra) causes and conditions (hetu-patyaśya), namely, the six objects (visaya); inwardly, there are erroneous notions (viparītasamjñā). But due to the succession of births and cessations (upādanirodhuprahantā), the name of mind (citta) is habitually given to all of that.

The true nature of the mind (cittasya bhātalakṣaṇa) does not exist (nopalabhayaṁ) in this mind. In its intrinsic nature (svabhāvam), the mind is not born (nopadate) and does not cease (na niruddhaye). This mind is always (sa) luminous (prabhūtva) but, because of adventitious passions (āgantuka kleśa), we [wrongly] speak of the soiled mind (upakliṣṭacitā).

The mind does not recognize itself. Why? Because this mind is empty of characteristics of mind (cittalakṣaṇaśūnya). From the beginning to the end, this mind has no real attributes.

This mind is not joined with nor separated from dharmas. It has neither an anterior term (apavānta) nor a posterior term (aparānta) nor a middle term (madhyantā). It has neither color (rūpa), shape (samasthāna) nor resistance (pratīgāḥ). It arises only from mistakes (viparyṣya) and error (bhṛnti).

This mind is empty (śūnya), without ‘I’ (anatman), without ‘mine’ (anātmya), impermanent (anitīya) and unreal (asat). That is a consideration in accordance with the mind.

Knowing that the nature of the mind is unborn is to enter into ‘the dharmas that do not arise’ (anupattikadharma). Why? Because this mind is without birth (upādā), without intrinsic nature (svabhāva) and without characteristics (lakṣaṇa). The wise person (jñāna) can know it. And although the wise person considers the characteristics of birth (upādā) and cessation (nirvāṇa) of this mind, he will find no true birth, no true cessation. Not finding any defilement (sambhāra) or purification (vivṛti) in it, he discovers this luminosity of the mind (cittasya prabhāvam), a luminosity by virtue of which the mind is not defiled by the adventitious passions (na bhūle āgantuka upakliṣṭair upakliṣṭacitam).

This is how the bodhisattva considers the inner mind (ādhyātma-citāta), and it is the same in regard to the outer mind (bahirhādācitta) and the both inner and outer mind (ādhyātma-bahirhādācitta).

4. Mindfulness of dharmas

How does the bodhisattva practice mindfulness of dharmas (dharmanimityupasādhana)? He considers that all dharmas are neither on the inside nor on the outside nor in between (na te ‘dhiyātmam na bahirhādā nobhayam antarenopalabhyaṁ); they are not in the past (aittha) lifetime, the future (andigate) lifetime, or the present (pratyapurna) lifetime. They arise only from the complex of causes and conditions (hetutrayamānasṛṣṭi) and wrong views (mithyāāddyayat). There is no fixed reality; there is no dharma that is any dharma whatsoever.

In the dharmas there is no characteristic of dharmas and there is no dharma that unites or is separated. All dharmas are non-existent like space (ākāśa); all dharmas are deceptive like a magic show (māyā). The

---

150 Concerning the nature of the mind (citta), the general tendency of the Canon is clear. Mind (citta, manas) and consciousness (vijñāna) are synonymous. Vijñāna constitutes the fifth skandha and, like all the aggregates, is transitory, suffering and impersonal.

However, we find, in the Canon, some passages that seem to attribute to the mind a more stable, almost transcendent, value. Actually, in Anguttara, I, p. 10 and in Asathālīni, p. 140, we read: Pāṭhussaraṇam idam bhikkhave cittan taṁ taṁ ca āgantukhe upakliṣṭas taṁ ca kha āgantukhe upakliṣṭas vippamuttam: “This mind is luminous, but sometimes it is defiled by adventitious passions; sometimes it is free of these adventitious passions.”

151 These two examples are part of the stock phrases of the ten comparisons explained above, like space, p. 364-366F; like a magic show, p. 358-363F.
purity of nature (svabhāvavīṣuddhi) of dharmas has no contact with defilement (saṃkleśa). Dharmas are not felt (vedita) because feelings (vedanā) do not exist; dharmas are not cognized (jñāna) because the mind (citta) and mental events (caitisakarma) are deceivers.

Considering things in this way, the bodhisatta sees neither identity (ekatva) nor difference (anyavatā) among dharmas. He considers that all dharmas are empty (śūnya) and without self (anātman). Thus, he has the following thought:

Coming from causes and conditions (hetupratyaya), all dharmas have no intrinsic nature (svabhāva) and are empty of reality (tatvavāṇya). Being empty of reality, they have no characteristics (anūmāna). Not having characteristics, they are not taken into consideration (apratigha). Not being taken into consideration, one does not see any dharma that is born, that perishes or that lasts. In this wisdom (prajñā), the bodhisatta penetrates into the gateway of ‘conviction that dharmas do not arise’ (anupattikadharmaṃkānti).

From that time on, even if he notices birth (saṃbhava) or cessation (nirodha) among dharmas, he enters into the gateway of ‘signlessness’ (anūmāna). Why? Because all dharmas are without characteristics. That is what is understood by the wise person (jīvan).

Considering things in this way, he is not attached to objects of the mind (cittalambana) and, while submitting (anugacchan) to the characteristics of dharmas (dharmalakṣaṇa), he does not think about the body (āyāra) or about feeling (vedanā) or about the mind (citta) or about dharmas. He knows that these four things are without a basis (apratīṣṭhāna).

That is mindfulness of inner dharmas (adhyātyāmadharmaṃ). It is the same for mindfulness of outer dharmas (bhairdhāarmaṃ). This is the gateway of ‘signlessness’ (śūnyatā).

II. – III. THE FOUR RIGHT EFFORTS AND THE FOUR BASES OF MAGICAL POWER

The four right efforts (samyuktrapratyaya) and also the four bases of magical power (traddhpāda) should be analyzed in the same way and considered as empty (śūnya) and without basis (apratīṣṭhāna).

IV. THE FIVE FACULTIES

What are the five faculties (indriya) as practiced by the bodhisatta? The bodhisatta-mahāsattva considers (anupiyaṃ) and cultivates (bhāvyatā) the five faculties.

1. The faculty of faith (śraddhendriya). – The bodhisattva believes that all dharmas arise from causes and conditions (hetupratyaya), arise from mistakes (viparyāya) and wrong views (mithyādṛṣṭi), like a fire-brand失眠 in a circle [284b] (āśīvetra), like a dream (svapna), like a magic show (māyā).

He believes that dharmas are impure (āśūdha), impermanent (aniṣṭa), suffering (duḥkha), without self (anātma), like a sickness (roga), like an ulcer (gandha), like a thorn (śāyā), subject to deterioration and ruin.

He believes that all dharmas are non-existent (asat), like an empty fist deceiving little children (bālārūpaparājñānamsaṃśvatā)

He believes that there are no dharmas in the past (ātīta) or in the future (anātīta) or in the present (pratītya), that they do not come from nowhere and, once destroyed, they go nowhere.

He believes that dharmas are empty (śūnya), without characteristics (anūmāna), not to be considered (apratīṣṭhāna), unborn (anupiyaṃ) and non-destructed (aniruddha). Despite this wishlessness (read wou-tso) and this signlessness, he believes [in the five pure elements or (anātāvāsakandañña): i) morality (śīla), ii) concentration (śamādhi), iii) wisdom (prajñā), iv) deliverance (vimukti), v) knowledge and vision of deliverance (vimuktipiṇḍadārśana).

Because he has acquired this faculty of faith, the bodhisatta is non-regressing (avayavairika). Taking the faculty of faith as the major one, he skillfully becomes established in morality (śīla). When he is established in morality, his mind of faith is unmoving (acala) and firm. He believes with his whole mind (ekacitena). He depends on the fruition of the fruit of action (karmaphalaśīla), rejects wrong views (mithyādṛṣṭi), no longer believes in the words of others (paravacana). He accepts only the Buddha’s teachings; he believes in the Community (samgha) and he becomes established in the true Path (mārga). He is of right mind (prajñā), gentle (meru) and patient (kṣamavāt). His supernatural powers (abhijñā) are unhindered (apratīṣṭha), immobile (acala) and indestructible (aksaya); he acquires mastery of powers (bhāvavairicā).

This is called the faculty of faith.

---

152 We have just seen that this purity of nature is a pure and simple (cittabhāvavīṣuddha) non-existence.
153 For the apratīṣṭhāna of all dharmas, see Vimalakīrti, p. 47-51, 269-271, 283.
2. The faculty of exertion (vīryendriya). – Day and night (aharniśam), the bodhisattva always develops exertion (vīrya). He rejects the five obstacles (pañcavimāna) and protects the five faculties (pañcendriya). He wants to find, understand, practice, read, study and hear the profound teachings (gambhiradharma) of the sūtras.

When evil bad dharmas (pāpaka akusala dharma) have arisen, he acts so as to destroy them quickly and, if they have not arisen, he acts so as to prevent them from arising. As for the good dharmas (kusalaadharma) that have not yet arisen, he acts so that they will arise and, if they have already arisen, he acts so as to develop them. He has no fondness for dharmas that are neither good nor bad (naivakusala-nākusalaadharma).

Dedicating equal exertion to good dharmas, he advances directly and straight to the point. He develops right exertion (samayagāra) and, due to his concentrated mind (samāhitacitta), the latter is called the faculty of exertion (vīryendriya).

3. The faculty of mindfulness (smṛtiendriya). – The bodhisattva is always attentive (smṛtimar) and reflective (samskajata). Wishing to perfect generosity (dāna), morality (āśīla), meditation (dhyāna), wisdom (prajñā) and deliverance (vimukti), wishing to purify bodily, vocal and mental actions (kāya-vākyānusamkaraṇa), he is ever attentive and reflective in his knowledge pertaining to the arising (utpāda), disappearance (vāyuya) and duration-change (sthityayathā) of dharmas.

He reflects attentively [on the four noble truths] on suffering (dukkha), its origin (samudaya), its cessation (nirodha) and the path (mārga) to its cessation.

He reflects attentively and analyzes the faculties (indriya), strengths (bala), the [members] of enlightenment (sambodhyānga) and the absorptions (samāpatti), deliverance (vimukti), arising (utpāda) and cessation (nirodha), entering and exiting.

He reflects attentively on unborn (anuppanna), non-destructed (anirodhaka), ineffective (anabhisamkaro) and inexpressible (anabhilajya) dharmas in order to attain the knowledge of non-production (anupādapālamaṇa) and to realize fully the teachings of the Buddha.

He reflects attentively and prevents the concepts of the ātivakas from being introduced. The bodhisattva always reflects and never forgets. Thanks to these very profound (gambhirā), pure (vīśuddha) dharmas acquired by meditation and practice (bhāvanācārapraṇāṇa), he attains this sovereign attentiveness (vīśīlaānutthana) called the faculty of mindfulness (smṛtiendriya).

4. The faculty of concentration (samādhiendriya). – Grasping well the characteristics (lakṣaṇa) of concentration, the bodhisattva is able to produce all kinds of dhyānas and absorptions (samāpatti).

He knows clearly the gates of concentration (samādhinukha); he knows how to enter into concentration (samādhipraveśa), how to remain in concentration (samādhīhīvihāra) and how to come out of concentration (samādhitvaśīla).

He is not attached to concentration (na samādhi abhinivīśate), does not savor it (nāsvate) and does not emphasize it (nāśīla). He knows well the object (ālamhana) of the concentrations and the destruction of this object.157

He also knows the objectless concentration (anālambhana-samādhi). Without conforming to the words of another (paravacana), without conforming to any [204c] particular absorption, he practises his mystery (vaṇita) of it and enters it and comes out of it without obstacle.

That is what is called the faculty of concentration (samādhiendriya).

5. The faculty of wisdom (prajñendriya). – In order to exhaust suffering (dukkha), the bodhisattva is endowed with a noble wisdom (āryaprajñāsampanna), a wisdom that eliminates the dharmas and realizes nirvāṇa. With this wisdom, the bodhisattva considers the impermanence (ānityatā) of the threefold world (traiādhiṇa) burning with the fire of the three rottennesses and the three poisons (viṣayaṭrāya).158

When this consideration is finished, the bodhisattva is detached from the threefold world by means of his wisdom and, for him, the threefold world is transformed into the gates of deliverance (vīmokṣaśākṣaṇa), namely, emptiness (ānityatā), wishlessness (upapatiḥita) and signlessness (ānimita). He seeks the Buddhahartta attentively as if his hair were on fire (ādipatīvima-ūpama).159

Nothing can destroy this wisdom of the bodhisattva: it has no support (ātṛayā) in the threefold world, and his mind constantly avoids the five objects of enjoyment (pañcalakāmagna) as he wishes (vaśettam).

By the power of wisdom (prajñābala) the bodhisattva accumulates innumerable qualities (gandha) and, without hesitation or difficulty, penetrates directly into the true nature (bhūtalakṣaṇa) of dharmas. He has neither grief (duṣkramanaya) in his heart nor joy (saumantraya) in nirvāṇa.

The possession of this sovereign wisdom (vīśīla-prajñā) is what is called the faculty of wisdom (prajñendriya).

156 In other words, he avoids the concentrations associated with enjoyment (ātīdānasaṃprāyādikā) in order to practice only the pure (ādhippāsā) concentrations without defilements (anātāvra): see above, p. 1027f.

157 On the object of the dhyāna and samāpatti, see p. 1040f and, for further details, Kośa, VIII, p. 176-177.

158 An implicit reference to the Fire Sermon spoken by the Buddha at Gayāśīla (Vinaya, I, p. 34; Catusparipāda, p. 322): Sarvam bhikṣava ādīpitaṃ... Kāṇḍīpitaṃ... Rāgāgānām dvēyāgnānām mohāṅgānpāmtaṃ...

As for the three (or five?) decays (chattra), they have been discussed above, p. 834f.

159 The expression in the Sanskrit texts is usually ādīpitaśāralakṣaṇapuṇa ‘like someone whose head or clothes are on fire’: cf. Gandavyūha, p. 493, l. 2; Śāhásramuccha, p. 54, l. 3-4; Mahāvyutpatta, no. 1802.

The Pāli texts resort preferentially to a periphrasis: Sēyattāpī bhikkhave ādīpitaścēvalātika vā ādīpitaścēvalātika, vā ādīpitaścēvalātika, vā ādīpitaścēvalātika.

983 984
[Altruism in the practice of the faculties] 160 – The bodhisattva in possession of the five faculties understands well (prajña) the various faculties of beings.

He understands the faculties of beings with desire (sārīgga) or without desire (vātāṅga), hateful (sadvēsa) or without hatred (vīhārea), stupid (samaśa) or without stupidity (vītamaśa). 161

He understands the faculties of beings destined to fall into the bad destinies (durgati), destined to be reborn among humans (manuṣya) or destined to be reborn among the gods (deva).

He understands the beings of weak faculties (nirvṛdvidra), or of sharp faculties (tiksṇendriya). He understands beings of superior (agra), medium (madhyā) or lower (avara).

He understands the faculties of guilty (sāpattika) or faultless (anāpattika) beings, rebellious or docile.

He understands the faculties of beings who are always reborn in the desire realm (kāmādhatu), in the form realm (ārūpyadhatu) or in the formless realm (ārūpyadhatu).

He understands the faculties of beings of coarse (sthula) or fine (śūkṣma) roots of good (kusaladharmac).

He understands the faculties of beings predestined to salvation (samyakprajñāyatana), predestined to ruin (mīthātārayāyatana) or without predestination (anāyatana). 162

He understands the faculties of carelessness or impetuous people. He understands the faculties of beings bearing the burden (bhūravaha). 163

He understands the faculties of miserly (matsara) or generous (tyāgavat) people, respectful people or disrespectful people, people of pure morality (vītuddhaśīla) or of impure morality (avītuddhaśīla), angry (vāsavadāna) or patient (kāśīm) people, energetic (vīryavat) or lazy (kāśā) people, people of distracted mind (vikṣipacitvā) or of concentrated mind (samprabhācitvā), stupid people (mūdha) or wise people (prajñāvā), fearless (nirbhāya) or fearful (sabhāya) people, prideful people (abhinirāmā) or people without pride (nirabhinnā), people of right conduct (samyakprajñāpanna) or of wrong conduct (mīthāprajñāpanna), controlling their senses (guptendriya) or not controlling their senses.

He understands the faculties of people who seek the path of the śrīvakas, that of the pratyekabuddhas, or that of the Buddhhas.

In this knowledge of the faculties of beings, the bodhisattva shows his mastery (vaiśītā), skillfulness (upāyā) and power (bala): this is what is called the faculty of wisdom (jñānendriya).

V. THE FIVE POWERS

When the bodhisattva has progressed in the practice of the five faculties (indriya), he is able to destroy the afflictions (kleśa), save beings and acquire the [206a] conviction that dharmas do not arise (anupattikadharmakahāṃśi): this is what is called the five powers or strength (bala).

Moreover, as the god Māra and heretics (śīrthika) are unable to destroy them, they are called powers or strengths.

VI. THE SEVEN FACTORS OF ENLIGHTENMENT

Here are the seven factors of enlightenment (sambodhīyānga):

1. The bodhisattva no longer thinks about or reflects on any dharma: this is the factor of enlightenment called attentiveness (smerisambodhīyānga).

2. Looking among the dharmas for good (kāśā), bad (akāśā) or neutral dharmas (avyākta), the bodhisattva finds nothing: this is the factor of enlightenment called discernment of dharmas (dharmapravīcayayāsambodhīyānga).

3. Without entering into the threefold world (traiḍhāṅka), the bodhisattva reduces the characteristic traits (lakṣana) of all worlds into pieces: this is the factor of enlightenment called exertion (vīryasambodhīyānga).

4. In regard to all the formations (samskāra), the bodhisattva produces no attachment (abhiniceto) or pleasure (tuṣṭa) and, as all signs of grief (daunmanasya) and joy (pritī) have been overcome in him, this is the factor of enlightenment called joy (pritīsambojāya).

5. In all dharmas, there is nothing but an object of mind (cittālambhana): this is the factor of enlightenment called relaxation (praisrubdhasambodhīyānga).
6. The bodhisattva knows that all dharmas, which have as their characteristic being always concentrated (sadbhāva), are not [sometimes] scattered (vikṣipta) and [sometimes] concentrated (sambhāta): this is the factor of enlightenment called concentration (sambhāta-sambhāsyānta).

7. The bodhisattva is not attached to any dharma (na dharmam abhinivāt), does not rest there (nākāryate) and no longer sees them (na paśyati): this mind of equanimity (upekṣacitā) is the factor of enlightenment called equanimity (upekṣa-sambhāsyānta).

This is how the bodhisattva considers the seven factors of enlightenment as empty (śūnya).

Question. – Why explain these seven factors of enlightenment so briefly (saṃkepya)?

Answer. – Of these seven factors of enlightenment, [four, namely] attentiveness (smṛti), wisdom (prajñā), exertion (vīrya) and concentration (sambhāta) have been fully explained above (p. 1149F). Now we must speak of the three others.

1. The bodhisattva who practices the factor of enlightenment called joy (prīti-sambhāsyānta) considers this joy as unreal (abhūta). Why? This joy arises from causes and conditions (hetupratyayānta). These are the formations (samskāra), conditioned dharmas (read: yeou too fa: samskṛtdharma), impermanent (anitya) dharmas that produce (read cheng in place of k'o) attachment (abhīṅneiva). But if the thing that produces attachment is impermanent (anityalakṣaṇa), once it has disappeared, it arouses grief (daurmanasa).

Worldly people (ṛṣṭha-dharma) are attached to it out of error (vipāryāsa), but if they know that dharmas are empty of reality (svatvavāyu), they correct themselves at once and say: “I made a mistake (bhramati).”

It is like a man in the darkness (andhvāra) tormented by hunger and thirst (ksudrāpaśī) who has swallowed impure things; then, by the light of day, he re-examines the things and finally understands his mistake.

Considering things in this way, the bodhisattva puts his joy (prīti) into real wisdom (bhūta-prajñā): this is true joy (bhūt-prīti).

2. Having acquired this true joy, first he eliminates unwholesome physical states (kāya-duṣṭānta), then he eliminates unwholesome mental states (citta-duṣṭānta), and finally he eliminates all characteristics of dharmas (dharmalakṣaṇa). Thus he acquires well-being that fills the body and the mind and that constitutes the factor of enlightenment called relaxation (prairabdhisambhāsyānta).

3. Since he has attained joy (prīti) and relaxation (prairabdhi), he disregards any form of examination (anupāya), namely, examination of impermanence (anityānupāya), examination of suffering (dukkhānupāya), examination of emptiness and non-self (śīlānāmānupāya), examination of arising and cessation (upadānāntarānta), examination of existence (saṁsāra), examination of non-existence (asadānupāya), examination of what is either existence or non-existence (naivasaṁsārasadānupāya). The bodhisattva abandons all futile proliferation (prupalica) of this kind completely. Why? Because absence of nature, absence of object, non-activity, absence of futile discursiveness, perpetual pacification are the true nature (bhūtalakṣaṇa) of dharmas.

If the bodhisattva did not practice this equanimity (upekṣa), there would still be arguments (vṛtta). Indeed, those who hold the existent (sar) to be true consider the non-existent to be false (moha); those who hold the non-existent (asat) to be true consider the existent (sar) to be false; and those who hold to be true what is neither existent nor non-existent (naivasaṁsāra) consider as false that which is both existent and non-existent (sadasat). They like what they believe to be true (satya), they hate what they believe to be false (moha), and this gives rise to grief (daurmanasa) and joy (prīti). Why not disregard all that?

When the bodhisattva has attained this [real] joy (prīti), this relaxation (prairabdhi) and this equanimity (upekṣa), the seven factors of enlightenment are complete (paritātra).

VII. THE EIGHT MEMBERS OF THE PATH

As for the eight members of the noble Path (āryamārga), [the first] or right view (samyagdṛṣṭa), [the sixth] or right effort (samyagvyāyāma), [the seventh] or right mindfulness (samyaksmṛti) and [the eighth] or right concentration (samyakṣamādi) have already been explained above (p. 1181F). Now we must [205b] speak of right thought (samyaksamkula).

[Second member]: right thought (samyaksamkula). – In the course of right thinking, the bodhisattva who is established in the emptiness (śūnya) and non-existence (anupaśī) of dharmas examines the characteristics of right thought (samyaksamkula). He knows that all thoughts (sāmya) are false conceptions (samyakśamkula), up to and including those concerning nirvāṇa and the Buddha. Why? The cessation of all kinds of conceptions (svaṁsākaṃkula) no longer sees what is correct (śava) and what is wrong (mihā) and by-passes (atikaṃ) all kinds of thinking (svaṁsākaṃkula) and right thinking is for right thinking. For him, all types of conceptions are the same (śama) and, because they are the same, his mind does not become attached to them. This is what is called the right thinking of the bodhisattva.

[Third member]: right speech (samyagvyācāra). – The bodhisattva knows that all words (vāca) come from error (bhūta-dṛṣṭa), falsities, mistakes (vāryāsa), imaginations that seize the characteristics (sāmityagranasākula). Then the bodhisattva reflects in this way: In speech, the characteristics (lakṣaṇa) of speech do not exist and all vocal actions (vākcarman) have ceased (nirvṛddha). Understanding the true nature (bhūtalakṣaṇa) of words is right speech (samyagvyācāra).

Words come from nowhere and, once they have ceased, they go nowhere. The bodhisattva who is practicing right speech, in everything he says, holds to the true nature (bhūtalakṣaṇa). Thus the sūtras say that, established in right speech, the bodhisattva is able to accomplish pure vocal action
(paristuddhavākārman). Understanding the true nature of all words, the bodhisattva, whatever he may say, does not fall into unwholesome words (mithyāvāc). 164

[Fourth member]: right action (samyukkārmaṇa). – The bodhisattva knows that all actions (karman) are false, erroneous, unreal, having non-action as nature (anabhūsūmakāralakṣana). Why? Because there is not a single action that possesses definite nature.

Question. – If all actions are empty (śūnya), why did the Buddha say that generosity (ādana), etc., is a good action (akṣulakarman), murder (pratītpāta), etc., a bad action (akṣulakarman), and other things, gestures (ceṣṭā), are neutral actions (avyāṣṭkārman)? 165

Answer. – If there is not even one single kind of action, why should there be three? How is that? When the time of the movement has already been accomplished (gamanakāle gare), there is no motor activity (gamikriyā). When the time of the word has not yet been accomplished (agate, i.e., future), there is no motor activity either. When the time of the movement is present (pratyaspāna), there is no motor activity either. 166

Question. – In the seat of the movement already accomplished (gate sthāne) there can be neither [motor activity] nor can there be any motor activity in the seat of the movement not yet accomplished (agate sthāne); there is not in the seat of present movement (gamyamāne sthāne), there must be movement. 167

Answer. – In the seat of present movement there is no movement. Why? Because the seat of present movement (gamyamāna) does not exist (nopalabhyate) without a motor activity (gamikriyā). If the seat of the present movement could exist without a motor activity then it ought to involve movement; but that is not the case. Without a present seat of movement, there is no motor activity and without motor activity there is no seat of present movement. Since this is a case of co-existent conditions (saṅkharapratyaya), we cannot say that the seat of present movement involves movement (gamyamāna gamyate iti nopapadyate).

Furthermore, if the seat of present movement had motor activity (gamikriyā), there should be a seat of present movement outside of the motor (285c) activity, and there should be a motor activity outside of the seat of present movement. 168

Question. – If that is so, what would be the error (doṣa)? 169

Answer. – There would be two motor activities (gamikriyā) at the same time (samakālā) and, if there were two motor activities, there would be two agents of movement (dvau gantārū). Why? Because movement does not exist without an agent of movement (gantārūṃ hi tirakṣyati gamanam nopapadyate). Without agent (gant), the seat of the present movement (gamyamāna) does not exist and, since there is no seat of the present movement, neither is there any agent of movement (gamy). 170

Furthermore, this non-agent itself does not move either (agantā naiva gacchati) and, outside of agent and non-agent, there cannot be a ‘third’ to move (nādy ity anyo gantur agantu cakaicitī trīyo gaccheta). 171

---

164 See the paragraph dedicated to the elocution of the bodhisattva in the Śūracaryasūtra, p. 188-189.


166 Almost textual citation from Madh. kārikā, II, 1 (p. 92):

Gataṃ na ganyate tāvad agataṃ naiva ganyate /
gatātgatevнимuktaṃ ganyamānaṃ na ganyate //

Transl. – J. May, p. 52: “Accomplished movement does not involve movement; no more does unaccomplished movement. A present movement independent of the other two is unintelligible.”

167 Objection formulated in Madh. kārikāṃ, II, 2 (p.93):

Ceṣṭā yatra gatī tatra ganyamāne ca sā yathā /
na gate nāgatī ceṣṭā ganyamāne gatī tathā //

Transl. J. May, p. 55: “Since there is movement wherever there is gesture and there is gesture in present movement, in contrast to movements [already] accomplished and not [yet] accomplished, there is thus movement in present movement.”

168 The answer to the objection is a paraphrase of Madh. kārikā, II, 3-4 (p. 94-95):

Gamyamānya gamanam katham nālabhyate /
gamyamānāṃ viṣayanam yadā nāvopapadyate //
Gamyamānāṃ gamanam yasya nāyaṃ prasajyate /
ṛte gant gamyamānāṃ hi ganyate //

Transl. J. May, p. 55-57: “How will movement be applied [as predicated] to present movement, since a present movement without [inherent] movement is completely irrational? – He for whom present movement possesses movement incurs the necessary consequence of a present movement without [inherent] movement: indeed, present movement involves movement.”

169 If the present movement were distinct from the inherent movement.

170 Madh. kārikā, II, 5-7 (p. 95-97):

Gamyamānāṃ ganyate pravakṣatam gamanadhyayam /
yena tad ganyamānām ca yac cātra gamanam punah //
Dvau gantārū prasajyate pravakṣik gamanadhyayā //
gantārūṃ hi tirakṣyata gamanam nopapadyate //
Gantārūṃ cet tirakṣyata gamanam nopapadyate /
gamane ‘aṣṭi gantātāhe kuta eva bhaviṣyati //

Transl. J. May, p. 58-60: “If the present movement possesses movement, the existence of two movements will result: one by which it is the present movement, the other contained in this [present movement]. – The necessary consequence of twofold movement involves that of a twofold agent of movement. Indeed, without agent, movement is illogical. – If the movement without agent of movement is illogical, how would the agent exist in turn in the absence of the movement?”

171 Madh. kārikā, II, 8 (p. 97):

Gantā na gacchati tāvad agantu naiva gacchati /
anyo gantur agantu ca kas triyā gacchati //
Question. – It is right that the non-agent does not move (agentā na gacchatī yujyate). But why does the agent not move?

Answer. – Without motor activity, the agent does not exist (gamakriyāṁ tirakṣerīya, gantā nopapadyate), and without agent, motor does not exist (gantāraṁ tirākṣ rya, gamakriyāṁ nopapadyate).

This emptiness of all action (sarvakarmaśaṇayaṁ) is called right action (samyukkārmaṇā). The bodhisattvas who penetrate into the equality of all actions (sarvakārmasaṃataṁ) do not consider bad action (mithyākarmaṇa) as bad and do not consider right action (samyukkārmaṇa) as good (kaśāla). Without activity (anabhisaṁsakāra), they do not perform right actions and they do not commit bad actions. That is true wisdom (bhūtāparajñā); that is right action.

Moreover, among the dharmas, none is right (samyuk) and none is wrong (mithyā). The bodhisattvas know actions in accordance with the truth and, knowing in accordance with the truth, they do not undertake anything and do not stop anything. Such wise people always have right actions and never have bad actions. In the bodhisattva this is what is called right action (samyukkārmaṇa).

[Fifth member]: right livelihood (samyagājīva). – All foods (bhogana), all means of subsistence (jīvataparīkāra) are right (samyuk) and are not bad (mithyā). Established in a knowledge free of futile proliferation (nirupapakcapāla), the bodhisattva does not choose right livelihood (samyagājīva) and does not reject wrong livelihood (mithyājīva). He does not depend on either the right law (samyagdharma) or the wrong law (mithyākarmaṇa), but he remains always in pure knowledge (viṣuddhājñāna). Penetrating thus into right living which is equality (samatā), he does not see life and does not see non-life. To practice this true wisdom (bhūtāparajñā) is what is called right livelihood (samyagājīva) [in the bodhisattva].

The bodhisattva-mahāsattva who conceives the thirty-seven auxiliaries of enlightenment (saptatīrīyāḥ bodhipākyadharma) in this way surpasses the levels (bhūmi) of the śrāvakas and pratyekabuddhas, penetrates into the state of bodhisattva (bodhipātvanā) and gradually (krama) realizes the knowledge of things in all their aspects (sarvākāraṇā). \(^{173}\)

---

\(^{172}\) Madh. kārīka, II, 9 (p. 98):

- *Gantā tāvad gacchatī katham evopapatyate /
  gamanena vinā gantā yādā naivopapadyate //

Transl. – The objection: “The agent itself, at least, moves”, is not logical whereas in the absence of movement, the agent is completely illogical.\(^{172}\)

\(^{173}\) Defined fully above, p. 640-642F.

---

CHAPTER XXXII: THE THREE CONCENTRATIONS AND THE FOUR TRANCES

First Section THE EIGHT CLASSES OF SUPPLEMENTARY DHARMAS (p. 1209F)

PRELIMINARY NOTE

The thirty-seven auxiliaries (bodhipākṣikadharma) are not the only ones imposed on the bodhisattva; an infinite number of other dharmas equally conducive to the Path must also be completely fulfilled (paripātanyā) or cultivated (bhāvitavya) by him.

Having mentioned the seven classes of bodhipākṣa, the Prajñāpāramitāśāstra is now going to point out eight new classes of dharmas conducive to the Path and the Traité will study them in detail in the next three chapters.

Chapter XXXII will deal with the first two groups: the three meditative stabilizations (samādhī) and the four trances (ālāyā).

Chapter XXXIII will deal with the third and fourth group: the four immeasurables (āpamāna) and the four formless absorptions (āṇupādavasamāpatti).

Chapter XXXIV will deal with the next four groups: the eight liberations (vimokṣa), the eight spheres of mastery (abhijñāvatana), the ten spheres of totality (ākāśayutana) and the nine successive absorptions (āṇupādavasamāpatti).

Except for the three meditative stabilizations (samādhī) which, as gates of liberation (vimokṣa), constitute the goal of the Path, the other classes are lower than the seven classes of bodhipākṣa dharmas discussed in the preceding chapter. In general, it may be said that they prepare for and facilitate the practice of the bodhipākṣas.

From the Abhidharma point of view, the seven classes of bodhipākṣas have an objective value in that they are based on the fourth noble truth, that of the Path, and in that they share its efficacy. On the other hand, except for the three meditative stabilizations, the classes of supplementary dharmas in question in the following are subjective practices having no other purpose than the relaxing of the ascetic’s mind and making it capable of traveling on the Path.
2. [Śūtra (cf. Pahvacārīṭa, p. 19, l. 15-18); Śatādāhasrikā, p. 57, l. 10-58, l. 9) - [The bodhisattva-mahāsattva must completely fulfil]].\(^{174}\)

1. The meditative stabilization of emptiness (śūnyatāsamādhi), the samādhi of signlessness (ānunyatāsamādhi), the samādhi of wishlessness (apraniṣṭhāsamādhi),
2. the four trances (catvāri dhyānāni),
3. the four immeasurables (catvāry apramāṇāni),
4. the four formless absorptions (catsāra dravyasamāpattayāḥ),
5. the eight liberations (āṣṭau vimokṣāḥ),
6. the eight spheres of mastery (āṣṭāv abhībhūvāyanāṇāni),
7. the nine successive absorptions (navāṁnupūrvasamāpattayāḥ),
8. the ten spheres of totality (daśaś caryatāyanāṇāni).

Śūtra. – Question. – After the thirty-seven auxiliaries (puṣkā), why does [the Prajñāpāramitāśutra] still speak of these eight classes of dharmas?

Answer. –

1. [The samādhis]. – The thirty-seven auxiliaries are the path (mārga) leading to nirvāṇa. When one follows this path, one reaches the city of nirvāṇa (nirvāṇagāra). The city of nirvāṇa has three gates (śūrāra), emptiness (śūnyatā), signlessness (ānunyatā) and wishlessness (apraniṣṭhā). Thus, after having spoken about the path [in chapter XXXI], it is necessary to speak of the gates that lead into it.

2. [Dhyānas and drāpyasamāpattis]. – The four trances (dhyānāna), etc., are dharmas helping to open these gates.

Moreover, the thirty-seven auxiliaries are higher and admirable things, but the mind is distracted (vikṣipta) in the desire realm (kāmadhātu); then on what levels (bhūmi) and on what means (upāya) will the yogin depend in order to obtain them? He will depend on the trances (dhyānāna) of the form realm (rūpadhātu) and on the absorptions (samāpattis) of the formless realm (drāpyadhātu).

3. [Apramāṇāṇa, vimokṣaṇa, abhībhūvāyatanas, navāṁnupūrvasamāpattis and kṛṣṇyāyanas]. – In the four immeasurables (apramāṇāṇa), the eight liberations (vimokṣaṇa), the eight spheres of mastery (abhībhūvāyatanas), the nine successive absorptions (navāṁnupūrvasamāpattis) and the ten spheres of totality (kṛṣṇyāyanas), the yogin is testing his mind to see whether it is flexible (meda), powerful (vibhū) and docile (vātbeṣṭa). It is like the nomad (śṛṅhavadhāra) who tests his horse (aśva) to see whether it is supple and docile and who, only after that, goes into battle.

It is the same for the ten spheres of totality: the yogin contemplates (anupatiṣṭā) and seize (udghṛṣṭā) a blue color (nīlavarṇa), big (apramāṇa) or small (parīṭṭa); then he looks at objects wanting them to be all blue, or else all yellow (pīta), all red (lohitā), all white (avaditā).

Furthermore, in the eight spheres of mastery (abhībhūvāyatanas), he rules as sovereign (abhīha) over objects (ākāmohana).

In the first and the last liberation (vimokṣaṇa), he considers the body as disgusting (ālabha), but in the third liberation, on the other hand, he considers it as fine (śabha).

In the four immeasurables (apramāṇāṇa), by means of loving-kindness (maithīrī), he sees\(^{175}\) all beings as happy (sukhitā); by means of compassion, he sees (karaṇā) all beings as suffering (udhūḥita); by means of joy (muditā), he sees all beings as rejoicing (mudita); then, with equanimity (upekṣā), setting aside the [preceding] three feelings, he sees beings quite simply without feeling aversion (pratigga) or affection (anunuya) for them.

[Subjective or objective consideration]. – Furthermore, there are two types of consideration (pratyavekṣā): i) the subjective consideration (adhitumitrāpratyavekṣaḥ); ii) the objective consideration (bhūtanitrāpratyavekṣā). The objective consideration is the thirty-seven auxiliaries of enlightenment (bodhipālaśadharma). But as this objective consideration is difficult to acquire (durlabha), it is necessary to follow it up with the subjective consideration. The mind, in the course of the latter,\(^{176}\) becomes supple and so it becomes easy to obtain the objective consideration. By using the objective consideration, the three gates of nirvāṇa are successfully opened.

Second Section THE THREE MEDITATIVE STABILIZATIONS (p. 1213F)

PRELIMINARY NOTE

Here the Traité returns to a subject already touched upon above, p. 321-323F. It concerns the three meditative stabilizations on emptiness (śūnyatā), signlessness (ānunyatā) and wishlessness (apraniṣṭhā). The canonical sources present them under various names:

\(^{174}\) These eight classes of supplementary dharmas must be ‘completely fulfilled’ (pūrṇayavṛtya) according to the Śatādāhasrikā, or ‘cultivated’ (bhūtyavṛtya) according to the Pahvacārīṭa, but they cannot be ‘realized’ (sākṣākarāvṛtya) by the bodhisattva, for then they would contribute to ushering him into nirvāṇa straight away, preventing him therefore from continuing his salvific activity in saṃsāra.

\(^{175}\) Or more correctly, ‘wants to see’, for it is a matter of purely subjective considerations serving to purify the ascetic’s mind, but not exerting any influence on the happiness or misfortune of beings.

\(^{176}\) In the course of the subjective consideration relating to the seven classes of supplementary dharmas.
1. The three samādhis, or concentrations: Vinaya, III, p. 93; Dīgha, III, p. 219; Samyutta, IV, p. 360; Anguttara, I, p. 299; Ṭhañc-a-han, Ṭ 1, k. 8, p. 508b1-2; k. 9, p. 53a23-24; k. 10, p. 59c5-6; Tseng-yi-a-han, Ṭ 125, k. 16, p. 630b4; k. 39, p. 761a5-6.


3. The three spāsāris or contacts which the ascetic experiences on coming out of the absorption of cessation: Majjhima, I, p. 302.

4. For at least two of them, the cetovimutti or liberations of mind: Majjhima, I, p. 297; Samyutta, IV, p. 296; Tṣa-a-han, Ṭ 99, k. 21, p. 149c13-14. Their importance cannot be overestimated: they are the dharmas to be cultivated in order to understand and destroy the three poisons of rūpa, dveṣa and mohā (Anguttara, I, p. 299); they are the path of the asamskṛta or of nirvāna (Samyutta, IV, p. 360. 303; Ṭhañc-a-han, Ṭ 1, k. 10, p. 50c5-6), the gates of nirvāna (Saddharmapundūru̕ṇa, p. 136, l. 13).

5. But satisfactory definitions are rare in the early sources. The clearest are in the Ekhottara (Tṣeng-yi-a-han, Ṭ 125, k. 16, p. 630b8), the original Sanskrit of which is reproduced in the Pañcaviśākha, p. 208 (cf. Ṭ 223, k. 5, p. 254c14-18) and Satatāsthānikā, p. 1440 (cf. Ṭ 220, k. 415, p. 80a18-28): Katame trayah samādhiyasya. śāntyānāmrutāpranisitaḥ ... ayam ucyate 'pranītīsamādhiḥ.'

Transl. = What are the three concentrations? Those of emptiness, signlessness and wishlessness. What is the concentration of emptiness? It is the position of a mind that considers all dharmas as empty of inherent nature, the gate of liberation “Emptiness”.

What is the concentration of signlessness? It is the position of a mind that considers all dharmas as being without characteristics, the gate of liberation “Signlessness”.

What is the concentration of wishlessness? It is the position of a mind that considers all dharmas as unworthy of being considered, the gate of liberation “Wishlessness”. – Var. = It is the position of a mind that makes no effort (or no longer has any contention) by saying to itself that all dharmas are unworthy of it.

The Pali Abhidhamma gives only a relatively modest place to the three samādhis (cf. Patisambhāda, II, p. 35, 48; Dhammasaṅgītavīdā, p. 70-73; Athasālīnī, p. 223; Nettipakarana, p. 90. 119, 126; Mūliṇa, p. 413; Visuddhimagga, ed. E. Warren, p.564-565).

On the other hand, the Abhidharma of the Sarvāstivādin-Vaibhaveśkas gives them an important role. Among the numerous sources, there are Vibhāṅga (T 1545, k. 104, p. 538a541c), Abhidharmakośa (T 1553, k. 2, p. 975c1-9); Reconstruction by bhikṣu Sastri, p. 99), Kośa (VIII, p. 184-192), Abhidharmabhotā (p. 424), etc.

For these sources, the three samādhis are really wisdoms, but samādhi so perfect that they occur only in a concentrated mind: this is why they are called samādhi.

Actually, they penetrate to the very depths of the four noble truths of which they represent the sixteen aspects (ākāra): this is why, in the pure (anāsrava) state, they constitute the three gates of liberation (vimokṣa-samukha). According to whether they are mundane (saṅkiccha), i.e., still attached to the threefold world, or supramundane (lokottara), they appear in eleven or nine levels (bhūmis).

The entire system is summarized admiringly by Ghosaka in his Abhidharmāmaṇḍita (l.c.): “The three samādhis are śāntyā, apranītā- and aninītāsamādhi. It is because the mind takes the ānāsrava as object that they are called samādhi.

When concentrated, the ascetic sees the five aggregates of attachment (upskān̄akaṁdha) as empty (śūnya), without ‘me’ (anātmam) or ‘mine’ (anātman): this is śāntyāsamādhi.

Having entered into this samādhi, he no longer wishes for desire (ṛgca), hate (dveṣa), ignorance (mohā) or rebirth (punarbhava): this is apranītāsamādhi.

There is a samādhi the object (ālambana) of which is free of ten characteristics (nimittā). What are these ten? The five objects, substance, etc., (rūpa-pāncavāsya), maleness (purava), femaleness (ṣrava), old age (jīva), birth (jaṁsa), and impermanence (aninītā). This is aninītāsamādhi.

Śāntyāsamādhi has two aspects (ākāra), emptiness (śūnya) and non-self (anātman).

Apranītāsamādhi has ten aspects: impermanence (anitvā), suffering (duḥkha), and [the eight] aspects [of the truth] of the origin (sādhuṣaya) and [of the truth] of the Path (mārga).

Aninītāsamādhi has the four aspects [of the truth] of cessation (nityādha) or ‘suffering.’

Having described the Sarvāstivādin system objectively, the Tatttvā will explain the Madhyamaka point of view of the three samādhis.

They must be interpreted not only from the viewpoint of the non-existence of beings (purudgala-anirmitva) as do the śrāvakas, but also from the twofold non-existence of beings and of things (purudgalanairatma) as the Mahāyānists interpret them.

By practicing the three samādhis, the bodhisattva takes into account that beings and things are empty (śūnya) of inherent nature and of characteristics, that this very emptiness is not a substantial mark [nimittā] and that consequently any aspiration for the world of existence or non-existence is irrational.

The three samādhis are identical because they have as their sole object the true nature (bhūtālakṣaṇa) which is nothing other than what is. When the śrāvakas speak of the emptiness of things, they hold it to be a real nature; on the other hand, the bodhisattva is forbidden to hypostatize this emptiness and to make a thing out of it.

The true nature of things constitutes the single object of the three samādhis, but it is not a reality; it is only a method of purifying the mind which, freed of illusions, notices that there is nothing to hypostatize, nothing to characterize and nothing to hope for. The result is that the world of becoming exists only in our imagination and that, according to the time-honored expression, samsāra is identical with nirvāṇa.
The Traité, as we shall see, in all of this and in the notes, limits itself to condensing the teachings of the old Mahāyāna-sūtras.

I. THE THREE MEDITATIVE STABILIZATIONS ACCORDING TO THE ABHIDHARMA

1. Definitions of the Three Meditative Stabilizations

a. Śāntatattavaṃḍhī
d. Question. – What is the gate of nirvāṇa called emptiness (śūnyatā)?
\[\text{Answer. – It considers dharmas as empty (śūnya), without ‘me’ (ātman) or ‘mine’ (ātmya). Dharmas being the result of a complex of causes and conditions (hetupratyayaśāmārga), there is neither agent (kāraka) nor patient (260h) (French, sic) (vedaka)\}^{177}\text{. This is what is called the gate of emptiness. For more on this gate of emptiness, see what has been said in the chapters on patience (p. 912-926F) and wisdom (p. 1104-1106F).}

b. Āśīmittasamādhī
d. Knowing that there is neither ‘me’ nor ‘mine’, why do beings become attached mentally (cittanibbavinivāsante) to dharmas? The yogin reflects and says to himself: “Dharmas being the outcome of causes and conditions, there is no real dharma (bhūta-dharma); there are only characteristics (śīnānta)\}^{178}\text{ and beings, seizing these characteristics, become attached to ‘me’ and ‘mine’. Now I must see if these characteristics have a perceptible reality or not.” Having examined them and considered them, he determines that they are all non-existent (anupaśīhāna). Whether it is a matter of the characteristic (purusa-nilāna) or of the female characteristic (śīnī-nilāna), the characteristics of identity or difference (ekartvayatamānta), etc., the reality of these characteristics does not exist (nupālabhitvam). Why? Being without me and mine, all dharmas are empty and being empty, they are neither male nor female. As for the identity and difference, these are names (nāman) valid only in the hypothesis of ‘me’ and ‘mine’. This is why male and female, identity and difference, etc., are really non-existent.

Furthermore, when the four great elements (mahābhūta) and derived matter (upādhyakhyā) limit [the element] space (ākāśa), we say there is a body (kīya). Then, within a complex of causes and conditions (hetupratyayaśāmārga) with the inner and outer bases of consciousness (ādhyātmika-bhūtāyatanas), there arises the consciousness element (vijñāna-dhātu) and the body, making use of this grouping of elements (dhūtasamārga), performs various activities; it speaks, it sits down, it arises, it goes and it comes. This grouping of six elements, which is empty [of intrinsic nature], is improperly qualified as a man or improperly qualified as a woman.\}^{179}\text{ If each of these six elements were male, there would have to be six men, for it is impossible that one equals six or that six equals one. But in the earth element (prthivī-dhātu) [entering into the composition of the body], there is neither male nor female characteristic, and it is the same for the other elements, water, fire, wind, space and consciousness (vijñāna-dhātu). If these characteristics do not exist in each [of the six elements] taken separately, neither do they exist in the grouping of these six elements. Similarly, if six dogs (kukkura), taken separately, cannot give birth to a lion (simha), neither can they do so taken together, for that is not their nature.}

d. Question. – Why would there not be male and female? Although the individuals (purusa) are not different, the parts of the body (āśīma) themselves differ and there are sexual distinctions.\}^{180}\text{ The body cannot exist independently of the body parts and the body parts themselves cannot exist independently of the body. If we see the foot, which is part of the body, we know that there is a whole (avayava) called body. The body parts, foot, etc., are different from the body, and it is the body that has the male or female characteristics.}

d. Answer. – The individual has already been refuted above (p. 736F) and I [Kumārajīva] have also refuted the characteristics (śīnīta) of the body. Now I must repeat myself.

If there were a whole (avaya) called body (kīya), all the parts of the body would exist in each part (avayava) of this body; each of the parts would exist in every part. If the body existed fully in all of the parts, the foot (pāda) would exist in the head (śīva). Why? Because in the head there is an entire body. If

\footnotesize{\text{177 Monier Williams: vedaka = making known, announcing, proclaiming, restoring to consciousness}}

\footnotesize{\text{178 In this paragraph, the Traité is roughly keeping to the classical definitions mentioned above (p. 1213F seq.) which it has reproduced more faithfully on p. 322F. But in regard to the marks (śīnīta) of which the Āśīmitta is free, it adds to the ten traditional marks (pahcivaśayita-strī-puṣara-trisaṃskṛtalakṣānduṇī daiua) those of identity (ekatva) and difference (anyatva).}}

\footnotesize{\text{179 The human being consists of six elements (dhatu) – earth, water, fire, wind, space and consciousness – but, whether they are taken separately or together, they do not constitute any difference in sex. The analysis of the human being into six elements is of canonical origin: cf. Majjihim, III, p. 239: \text{Chadhāturo ayam, bhūkkhu, puriso ti ti kho pan’ etam vaṃtam. Kīt c’etam paṭicca vaṃtam? \text{Pathavādhituṇa āpocetitvam tejojñātāṇe vātādhituṇa dvātādhitvā tilānādhituṇa.}}\text{ For these six elements, see also Anguttara, I, p. 176; Vibhanga, p. 82-85; \text{Tch’ang a han, T 1, k. 8, p. 526d-7; Tch’ang a han, T 26, k. 3, p. 435c21-22; K. 7, p. 468a27-28; k. 21, p. 562c17-19; k. 42, p. 690b27-28; k. 47, p. 723b20-21; k. 49, p. 732c28-29; Tsa a han, T 99, k. 9, p. 60c28-29 (cf. E. Waldschmidt, Das Upasenastra, Nach. Göttingen, 1957, No. 2, p. 38, p. 11-12); Tsa a han, T 99, k. 17, p. 119a3; k. 37, p. 269c20-21; k. 43, p. 315b16; Tseng yi a han, Y 125, k. 29, p. 710b14-15; Pitūrāṣuras, ama, T 320, k. 16, p. 96d21-22, the original Sanskrit of which is cited in Śīkṣasamuccaya, p. 244, and Paññikā, p. 508. – See also Madh. avatāra, p. 262 (tr. L. de La Vallée Poussin, Muséon, 1911, p. 307-308); Garbhābhārakāntisātra cited in Kośa, I, p. 66.}}

\footnotesize{\text{180 The problem of the whole and its parts (avaya, avaya), which opposes the Buddhists and the Vaiśeṣikas, is treated fully in the Kośa, III, p. 210-214.}}
each part of the body were in all the parts, there would be no difference between the body and its parts, the whole (avayavā) following the parts (avayava).

Question. – If the parts of the body, the foot, etc., were different from the body, the error (doṣa) that you mention would exist. But here the parts of the body, the foot, etc., are not different from the whole, i.e., the body. Therefore there is no error.

Answer. – If the parts of the body were not different from the whole, then the head would be the foot. Why? Because both of them, as body, would not differ. Moreover, the parts of the body are many, whereas the whole is just one. It is impossible that a multiplicity should make a unit and that a unit should make a multiplicity.

Besides, although it is true that the fruit (phala) does not exist when the cause (hetu) does not exist, it is not true that the cause does not exist when the fruit does not exist. If, [as you claim], the parts of the body are not different from the whole, the cause would not exist when the fruit does not exist. Why? Because cause and fruit would be identical.

The body does not exist (nopalabhyate) whether you look for it in identity (ekatva) or in difference (anyatva) and, as the body does not exist, on what basis (sthāna) would the male or female characteristics reside? If the latter exist, they are either bodily or different from the body. But the body does not exist. If they occur in some dharma other than the body, since this other dharma is non-material (arūpa), there would be no difference between male and female. It is simply a matter of a complex of causes and conditions (hetupratyayadāgmrī) in the course of two successive existences and we speak of male and female out of mental error (viparītacitta). Thus it is said:

Lower you head or raise it up,
Bend (samikīte) or stretch (prastārite),
Stand up (sthite), go forth (pratikrānte) or return (abhikrānte),
Look straight ahead (ālokite) or to the side (vilokite),
Speak or babble:
In all of that, there is nothing true.
It is because the wind moves the vijñāna
That these activities take place.
But this vijñāna is of temporary nature (ksayadharman)
And it exists no longer from one moment to the next moment.

The distinction
Between male and female

It is out of lack of wisdom
That I see them wrongly exist,
Structures of bones tied one to another,
Without skin or flesh,
Impulses in movement,
Like a mannequin!

No reality on the inside
Outwardly called a man.
Like a foreign coin thrown into the water
Or a jungle fire devouring a bamboo forest,
Sounds issue forth out of it
As a result of a complex of causes and conditions.

For other similar characteristics, see above (p. 1095-1106F). This is the gate of signlessness (ānimittadvāra).

2. Nature of the Three Concentrations

Question. – But it is by means of wisdom that these three things contemplate śūnyatā, ānimitta and apranihitā respectively. If these are wisdoms, why call them concentrations (samādhi)?

Answer. – If these three kinds of wisdoms were not in meditative stabilization, they would be wild wisdoms (usmattrapajñā); many people would fall into pernicious doubts (mithyāśrāvakā) and do nothing further. But when these wisdoms are in concentration, they are able to destroy all the defilements (kleśa) and find the true nature (bhūtadharma) of dharmas.

181 Or any effort (abhisamāskāra).
Furthermore, they are dharmas of the Path (mārga), different from the world and in opposition to the world (lokaviruddha). The saints (ārya) who are in these meditative stabilizations find the true nature and preach it; and this is not the language of a wild mind.

Finally, the other trances (dhyāna) and absorptions (samādhi) in which these three things do not occur, are not called meditative stabilizations (samādhi).\(^{182}\) Why? Because one can stray away from them, lose them and fall back into saṁsāra. This is what the Buddha said:

The person who observes pure morality
Is called a monk (bhikṣu).

The person who contemplates emptiness (śūnyatā)
Is called an ecstatic (ālāyin).

The mindful (smṛtimat), vigorous (ātāpin), energetic (vīryavat) person
Is called the real yogin.

The foremost of all happiness (sukha)
Is cutting desires (tyāgā) and destroying madness.

Rejecting the group of the five aggregates (skandha) and the dharmas of the Path
Is eternal happiness, arriving at nirvāṇa.\(^ {183}\)

It follows from these stanzas that the Buddha calls the concentration the three gates of liberation (vimokṣaṃuddhi). [207a]

Question. – Why are they called gates of liberation?

Answer. – When they are practiced, liberation (vimokṣa) is attained and one reaches nirvāṇa without residue of conditioning (niyapadhiśeṣanirvāṇa); this is why they are called gates of liberation. Nirvāṇa without residue of conditioning is true liberation for in it one finds liberation from physical and mental suffering (kāyamānasikadukkha). Nirvāṇa with residual conditioning (sopadhiśeṣanirvāṇa) is the gate to it and, although these three concentrations are not nirvāṇa [proper], they are the cause (hetu) of nirvāṇa and that is why they are called nirvāṇa. In the world, it is common usage to designate the cause by the effect and the effect by the cause.

Śūnyatā, ānimita and apramāna are concentrations (samādhi) by nature (svabhāva). The mind and mental events associated with these concentrations (samādiḥsanprayaksaka-cittacittasatkaratra), bodily actions (kāyakarman) and vocal actions (vākkarman) that arise following them, the formations dissociated from the mind (cittaviprayaksassamudaya) that come forth, form a complex (śūnyatā) called concentration. Thus, when the king (rāja) arrives, with him, of necessity, come the prime minister (mahāmāyūra) and some soldiers (saṁnīka).\(^ {184}\) Here concentration (samādhi) is like the king, wisdom (prajñā) is like the prime minister, and the other dharmas are like the soldiers. Even if these other dharmas are not mentioned, they must necessarily be present. Why? Concentration does not arise by itself; it is unable to have all the activity by itself. The other dharmas arise along with it, endure with it, perish with it, and collaborate with it in realizing the good (kīta).

3. Aspects of the Three Concentrations\(^ {185}\)

\(^{182}\) Among the innumerable samādhis, those of śūnyatā, etc., are the only true ones: this idea has already been developed above, p. 324-325F.

\(^{183}\) A new translation of two stanzas already cited above, p. 325F. These are two stanzas of the Udānavarga, XXXII, 81 and 82 of the Sanskrit edition (F. Bernhard, p. 458-459), XXXII, 78 and 79 of the Tibetan edition (H. Beckh, p. 142).

“The person who possesses the precepts is a bhikṣu; he who is [in the concentration of] emptiness is an ecstatic; he who is in constancy is a yogin; that is the happiness of extinction.

Actually the bhikṣu who endures dispassion and disinterest, who is by nature is a bhikṣu, who is settled in purity who is boused in mindfulness (aprāmāda), will uproot the perverse tendency of the desire for existence.

\(^{184}\) Same comparison above, p. 135F.

\(^{185}\) The three samādhis are the gates of liberation because they penetrate the sixteen aspects of the four noble truths. These sixteen aspects have already been considered during the preparatory path (prayogamūrga) by the practice of the four roots of good ‘leading to penetration’ (nirvedhakhyā), heat (samaṅgīta), etc. (cf. Kośa, VI, p. 163). But the three samādhis are alone in penetrating them completely.

The Viṣṇudharmottara (T 1553, k. 2, p. 975c1-9; reconstruction by bhikṣu Sastrī, p. 90); Kośa (VIII, p. 188-190) and the Abhidharmadīpa (p. 424) distribute the aspects understood by the three samādhis in the following way:

Śūnyatāsamādhi perceives emptiness (śūnyayā) and non-self (anatman) as constituting the 3rd and 4th aspects respectively of dakkhatasaya.

Ānimittasamādhi perceives the four aspects of nirodhasaya.

Apramānaṃsamādhi perceives impermanence (apramāṇayā) and suffering constituting respectively the 1st and 2nd aspects of dakkhatasaya plus the four aspects of samadhayasaya plus the four aspects of mārgasaya in all, ten aspects.

The Traité refers quite often to the theory of the sixteen aspects: cf. k. 11, p. 138a7-10 (above, p. 641f); k. 17, p. 186c28 (above, p. 1036f); k. 19, p. 200a14 and 200c24; k. 23, p. 233b2; k. 29, p. 274a22; k. 54, p. 444a15; k. 63, p. 505a17-18; k. 83, p. 641a16.

A phrase often repeated in the early scriptures (Majjhima, I, p. 435, 500; Angiuttara, II, p. 128; IV, p. 422-424) may be thought of as a rough draft of the theory of the sixteen aspects: Dhamme aniccato dakkhatok rogoto gahato sahitsu aghato abhādito parato palokato suhato anattato samayapasato: “He considers the dharmas as impermanent, suffering, like a sickness, an ulcer, a dart, a misfortune, a torment, a strange object, a decay, empty and without self.” In the Pāli Abhidhamma, e.g.,
A. The meditative stabilization on emptiness (śūnyatāsamādhi) has two aspects (ākāra):

1) Because it considers (samamaprayati) the five aggregates of attachment (pañcavīpaṇḍānakhandha) as having neither sameness (okarsa) nor difference (anyaru), it is ‘empty’ (śūna).

2) Because it considers the ‘me’ (ātman) and the ‘mine’ (ātmika) as non-existent (anupalabdha), it is ‘without self’ (anatmaka).

B. The meditative stabilization of signlessness (anūkṣiptasaṃsamādhi) has four aspects:

1) Because it considers nirvāṇa as the cessation of all types of suffering (nārāyanaḥduḥkhanirodha), it is ‘cessation’ (niruddha).

2) Because it considers them as the extinctions of the fires of the threefold poison (trīviṣa) and the other defilements (kleśa), it is ‘peace’ (santā).

3) Because it considers it as the foremost of all dharmas, it is ‘excellent’ (pranita).

4) Because it considers it as separated from the world (lokavisāyanīka), it is ‘exit’ (nīksaratva).

C. The meditative stabilization of wishlessness (apraṇāṣṭitasaṃsamādhi) has two aspects:

1) Because it considers the five aggregates of attachment (pañcavīpaṇḍānakhandha) as coming from causes and conditions (hetupratyayā), it is ‘impermanent’ (anītya).

2) Because it considers them as the torments of the body and mind (bīhikamānasavīśaṅkeha), it is ‘suffering’ (duḥkhā).

Next, insofar as it considers the causes (hetu) of the five skandhas of attachment (apakānaṇḍānakhandha), it has four more aspects:

3) Because the complex of defilements and impure actions (kleśaśatravākharmasthānāgri) produces a fruit of suffering (duḥkhaḥphala), it is ‘origin’ (samudayā).

4) Because the six causes (hetu) produce a fruit of suffering (duḥkhaḥphala), it is ‘cause’ (hetu).

5) Because the four conditions (pratitya) produce a fruit of suffering (duḥkhaḥphala), it is ‘condition’ (pratitya).

in the Paññāsambdhi, I, p. 118, there are analyses growing out of the four noble truths. But the specification of the sixteen aspects (Mahāvyut. , no. 1189-1205) is an innovation of the Sarvāstivādin.

The definitions proposed by their scholars are rather different and are worthy of detailed study: the Kośa gives no less than three different explanations; the Abhidharmāmaṭṭha (T 1553, k. 1, p. 973a1-9; Reconstruction by bhikṣu Sastri, p. 83), the Abhidharmadīpa (p. 329), the Kośakārikābhāṣya by Saṁghabhadrā (T 1563, k. 35, p. 95c27-95d1a12) have also their individual interpretations.

6) Because a certain number of similar causes and conditions [follow one another] so as to produce this fruit, it is ‘stream’ (prabhava).

Finally, insofar as it considers the defilements of attachment (anupāṇḍānakhandha), it has four more aspects:

7) Because the eight members of the noble path (dryamārgaṅga) can lead to nirvāṇa, it is ‘path’ (mārga).

8) Because [this path] is free of errors (viparyyāna), it is ‘reasonable’ or ‘practical’ (nīyūya).

9) Because all saintly people (dviprathyagala) make use of this path, it is ‘path’.

10) Because the defilements (kleśa) that depend on thirst (stiruddhata) and those that depend on wrong views (stiruddhata) do not obscure this path, it is ‘definitive exit’ (nāivṛttika).

4. Distribution of the Three Concentrations in the Levels.189

The three gates of liberation (vimokṣṣamudha) occur in nine levels (bhūmi):

1) – 4) the four trances (dhyāna),

5) the level of anādīgama [the preparatory trance of the first dhyāna]

6) the dhyānāṅkara [the intermediate trance, subdivision of the first dhyāna]

7) – 9) the [first] three formless (ārūpya) absorptions, because the three gates of liberation are essentially pure (anārūpyaḥvābhāva).

Some say that the three gates of liberation (vimokṣṣamudha) are absolutely pure (anyantam anārūpya), whereas the three concentrations (samādhi) are sometimes impure (ārūpya), sometimes pure (anārūpya).

For those who say this, the concentrations occur in eleven levels:

1) – 6) the six bhūmis [namely, the four dhyānas, the anādīgama and the dhyānāṅkara].

7) – 9) the [first] three ārūpya.

10) the desire realm (kāmādha).

11) the sphere of the summit of existence (bhūvagra or 4th ārūpya).

When the three samādhis are impure (ārūpya), they are linked (bhuddha) to these eleven levels. When they are pure (anārūpya), they are not linked to but are associated with the organ (or dominant faculty) of

188 Two classes of passions already noted above, p. 424F.
189 In this section, the Traité proposes a distribution identical with that of the Vibhāṣā (T 1545, k. 104, p. 539b1-2) and of the Kośa (VIII, p. 187 n.1).
satisfaction (saumanasyendriya), the organ of pleasure (sukhendriya) and the organ of equanimity (apekṣendriya).  

Beginners (ādikārikās) in the practice of the three concentrations are in [207b] the desire realm (klīmaḍdhātu), the advanced (parinispanna) are in the form realm (ṛṣipadāḍhātu) or the formless realm (āryapadāḍhātu). See what has been set forth fully in the Abhidharma on all of those, whether they are advanced or non-advanced, practiced or non-practiced.

II. THE THREE CONCENTRATIONS ACCORDING TO THE MAHĀYĀNA

1. Profound Meaning of the Three Concentrations

a. Śānyatāsamuddhi.

Furthermore, there are two ways of understanding emptiness according to whether one considers all dharmas as empty of existence (sattvaśāntasya) or empty of dharmas (dharmaśāntasya).

Emptiness of existence (sattvaśāntasya) is what we have just explained [according to the Abhidharma system]. The emptiness of dharmas (dharmaśāntasya) is the fact that all dharmas are empty of intrinsic nature (svaładaksanāśayasya), as the Buddha said to Subhātā:

“Form (rūpa) is empty of the nature of form (rūpāvat), and feelings (vedanā), concepts (sajñāḥ), volitional formations (saṃskāra) and consciousnesses (viśijñāna) are empty of the natures of [feeling, concept, volitional formation] and consciousness.”

Question. – One can think about the emptiness of beings (sattvaśāntasya) and the non-emptiness of things (dharmaśāntasya). It is inconceivable that dharmas are empty of intrinsic nature (svaładaksanāśayasya).

Why? If dharmas were empty of intrinsic nature, they would be without arising (anupanna) or cessation (aniruddha). Since there would be neither arising nor cessation, there would be no sin (āpatti) or merit (puṇya). If there is no sin or merit, why still practice on the Path?

Answer. – It is as a result of the emptiness of dharmas (dharmaśāntasya) that there is sin and merit. Without this emptiness of dharmas, there would be neither sin nor merit. Why? If dharmas really had an intrinsic nature (svabhāvam), they would be indestructible (avyāsāya), their intrinsic nature and their characteristic (laksāna) not coming from causes and conditions (hetupratyayajā). If they do come from causes and conditions, it is only that they are formations (saṃskāra) [i.e., conditioned dharmas, saṃskṛta-dharmā].

It is essential that the intrinsic nature of dharmas be conditioned (samskṛta) in order to be capable of being destroyed.

You will say that the intrinsic nature of dharmas is capable of being created (kṛta) and destroyed (niruddha) but that is not correct (ayuktā). [By definition], the intrinsic nature is an unconditioned dharma (asamskṛta-dharma) and exists independently of causes and conditions. Dharmas existing by themselves (svabhāvam) are without arising (anatvā) since they exist in themselves before arising.  

Being without arising (updāsa), they are without cessation (niruddha). Since arising and cessation do not take place, there is neither sin (āpatti) nor merit (puṇya). If there is no sin or merit, why still practice on the Path?

If beings had a true intrinsic nature (bhāvasvabhāva), they would be incapable of doing evil and incapable of doing good since they would be fixed (niyata) in their intrinsic nature. Such people would misunderstand the value of merit and would ruin [the law] of retribution of action (karmapitā).

There is no nature of emptiness (śūnyatālakṣaṇa) in the emptiness of dharmas (śūnyatālakṣaṇa). It is because you assume an emptiness of dharmas and you become attached to it that you raise these objections.

190 Three organs appearing in the list of 22 indriyas which will be discussed below, p. 1494F.

191 See the lengthy study dedicated to the two emptinesses above, p. 1078-1095F.

192 Pañcaviṃśīṭṭha, p. 128, l. 10-12 (T 123, k. 3, p. 235a11-12; k. 9, p. 288b10; k. 16, p. 337b4; k. 21, p. 372c11-12, 337c3-4), Satāṭhaśāñçhīka, p. 534, l. 6-18: Rūpam rūpatvena śūnyam, vedanā yāvād viṣijñānaṃ viṣijñānaṃ pusti āyam.

193 Dharmas existing in themselves and by themselves would be unchanging, without arising and without cessation by definition.

194 All dharmas are empty, but emptiness does not exist: it is valid only as a method of argumentation and not at all as a philosophical principle. Here the Tatttave returns to a view already explained above (p. 925F, 1091F and n.) which nullifies the recent imaginings about the presence in the Madhyamaka of a negative Absolute resting on purely mystical concepts. To the bibliography on this subject, we may add J. May, Candrakirti, Introduction, p. 18-21, and my [Laumote’s] Introduction to Vimalakīrti, p. 94-97: “Emptiness is not an entity.”

In the present passage, the Tatttave seems to draw inspiration from the Ratnakīta in the Kāśyapa-pārvavarta, § 63-65, p. 94-97 (transl. F. Weller, p. 101 and n.) cited in the original Sanskrit with some variants in Madh., vṛtti, p. 248-249; Ratnakīrtavibhāga, p. 28, l. 11-13; Lankāvatātra, p. 146, l. 12-13: Yan na śāntatayā dharmanā śāntān kareti: api tu dhamma ... yasya kluṇa punaḥ śāntataativā dhṛṣṭis tam abhām acikitayam iti vadāmi.

Transl. – It is not by means of emptiness that dharmas are made to be empty, but dharmas are by themselves empty. It is not by means of signlessness that dharmas are made to be without characteristics, but dharmas are by themselves without characteristics. It is not by means of wishlessness that dharmas are made to be not taken into consideration, but dharmas by themselves are not to be taken into consideration. That very consideration, O Kāśyapa, is called the Middle Way, the real consideration of dharmas. Indeed, O Kāśyapa, those who, by grasping an emptiness, take refuge in emptiness, I declare them to be completely lost for my teaching. Moreover, O Kāśyapa, a view of the self as high as Sumeru is worth more than a view of emptiness in those who adhere to it wrongly. Why? Emptiness, O Kāśyapa, is the way to escape from all kinds of false views; on the other hand, the person who has this very emptiness as a belief, I declare him to be incurable. Suppose, O Kāśyapa, there is a sick man and a physician gives him medicine, but this medicine, after having eliminated all the guilty humors of this
illness, penetrates into his belly and does not come out. What do you think, O Kāśyapa; will this man be freed of his illness? — Certainly not, O Blessed One; his sickness will become greater if this medicine, having eliminated all the guilty humors, should penetrate into his belly and not come out. — The Blessed One said: In the same way, O Kāśyapa, emptiness is the means of escaping from all the wrong views; on the other hand, the person who holds this very emptiness as a belief, I declare him to be incurable.

The image of wrong view of the self ‘high as Sumera’ and the example of the medicine not eliminated are used again in Vimalakīrti, p. 291, 339.

In the Wou chang yi king, T 669, k. 1, p. 471b10-10, the Buddha says to Ānanda: “He who produces the view of emptiness (śūnyatādṛṣṭa), I declare him to be incurable (ucitātva). If a person is attached to a view of the self (prakāśatā) as high as Sumera, I am not surprised by that and I do not condemn him. But if a fool (abhinnānīka) is attached to a view of emptiness (śūnyatādṛṣṭa) as minute as the sixtieth part of a single hair, that I cannot allow.”

In this regard, a passage from the Bodh. bhāṣya says: “Evam buddhayāsanam durgāyastāram prayaṇo bharaty asmdā dharmavivāyati. Tranśl. —”It is with this intention that the Bhagavat said: ‘The view of the self in an absolute individualist is better than emptiness wrongly understood in an absolute nihilist [in this case, a Mādhyamika]. Why? A person who believes in the self is mistaken only on [the nature of] the knowable, but does not deny the [existence] of the knowable. This is why he will not be reborn in the bad destinies; he does not criticize and does not receive his neighbor, the believer, who is seeking to free himself from suffering, but to establish him [on the other hand] in the Dharma and the Truth; furthermore, he does not slacken in observing the rules. On the contrary, by means of emptiness completely misunderstood, the person is mistaken about the reality of the knowable and even rejects it entirely. This is why he will be reborn in the bad destinies; he destroys his neighbor, the believer, who is seeking to free himself from suffering and, further, he slackens in his observation of the rules. By rejecting reality as it is, he separates himself from our teachings.”

By thus attacking the person who misunderstands emptiness, the Bodh. bhāṣya manifests quarrels with the Mādhyamikas whom it wrongly confines with the nihilists. But the Traité has already given the answer (p. 1090-1094F): “The nihilists deny the things that he sees; the Mādhyamika—Śāntideva denies nothing because there is nothing and he sees nothing.” See also Madh. vrtti, p. 159-160, with the translation and note of J. May, Candrākārttī, p. 122-124. The Bodhasamābhāṣṭāstra (T 1660, k. 6, 539c25-28), the author of which may have been Nāgārjuna and commentator the bhaiṣṇa Īśvara, continues the Mādhyamika position in the following way:

“We resort to emptiness in order to stamp out the great mass of ignorance (mahāvyādāskandha), but the wise man does not act by basing himself on emptiness. If he acts by basing himself on emptiness, it is in order to combat andsf refute those who are difficult to convert and who profess the wrong view of the self (svakāśpratipaḍa), for those who are prey to wrong views (dvārtayācara) can escape from them only by emptiness. But those who are attached to the view of emptiness (śūnyatādṛṣṭa) are incurable.”

The emptiness of dharmas was preached by the Buddha with the feeling of compassion (karuṇācitta) in order to cut through the fetters of thirst (trṣṇāsanyojana) and destroy wrong views (mithyādṛṣṭa).

Furthermore, the true nature (bhūtalakṣaṇa) of dharmas destroys suffering (duḥkha): it is the true domain (bhūtvacara) of holy individuals (āryaputra). If the emptiness of dharmas (dharmarūpya) had an intrinsic nature (svabhāva), [i.e., existed by itself], how could we say, in speaking of the emptiness of dharmas, that they are substantially empty? But if the emptiness of dharmas is without intrinsic nature, what objection do you have?

When we contemplate the emptiness of dharmas in the light of the twofold emptiness [of beings and of dharmas], the mind is separated from all the dharmas: we know that the world (loka) is false and deceptive like a magic show (māyā). That is the contemplation on emptiness.

b. Signlessness.

When the yogin has understood (uddhṛṇātī) the empty nature (śūnyatākṣaṇa) of dharmas, he produces the fetters of pride, etc. (abhinānādāśraya), by that very fact, and he says: “I have understood the true nature of dharmas.” It is then that he must practice the grid of signlessness (śūnyatādṛṣṭā) in order to destroy his grasping onto the empty nature (śūnyatādṛṣṭā).

c. Wishlessness.

When the yogin gives himself up to futile proliferation (prapuṇaka) in regard to signlessness (śūnyatā), when he is about to imagine something as desirable, when he becomes attached (abhinnāvīsate) to...
signlessness, then he must say to himself: “I am wrong. Why find characteristics, why grasp characteristics, why give myself up to futile proliferation about empty dharmas without characteristics?” [207c] Now is the time to be based in emptiness and signlessness in order to control the body (kāya), speech (vāca) and mind (manas). One should not have pranādhāna, ‘desire for’. One should consider this nature of wishlessness (apranaññālakṣaṇa) to destroy the three poisons (trīṣṇa). One should not be producing actions, bodily, vocal or mental. One should not be seeking rebirth in the threefold world (trīlōkāya).” By reflecting in this way, the yogin enters into apraṇāhitavimokṣamukha.

2. Sameness of the Three Concentrations

These three gates of liberation (vimokṣamukha) in the Mahāyāna are one and the same thing: it is as a result of the way they are practiced that we speak of three things.195

Considering the emptiness of dharmas is called śūnyatā. When there is no place to grasp characteristics in this emptiness, this śūnyatā changes its name and is called anūmitta. When there is no place in the presence of this signlessness to experience ‘desire for’ or rebirth in the threefold world, this anūmitta changes its name and is called apraṇāhitita.

It is like a city with three gates. A single person cannot simultaneously enter by the three gates. If he enters, it is by going through one single gate.

Here the true nature (bhūtālakṣaṇa) of dharmas is the City of nirvāṇa (nirvāṇagāra). This City has three gates, Śūnyatā, Anūmitta and Apraṇāhitita.

If a person enters the śūnyatā gate, does not hypostatize this śūnyatā and no longer grasps at characteristics (anūmitta), this person penetrates directly [into the City of nirvāṇa] and, with his end attained, has no need of the other gates.

But if he enters the śūnyatā gate, grasps at its characteristic and hypostatizes śūnyatā, the śūnyatā is not a gate for this person: the path of entry is closed to him. And so in order to avoid the characteristic of śūnyatā, he makes use of the anūmitta gate.

If his mind becomes attached to the characteristics of anūmitta and he gives himself up to futile chatter (prapuṇāca), then he stops grasping the characteristics of anūmitta and goes through the apraṇāhitita gate.

3. Single Object of the Three Concentrations

In the system of the Abhidharma, the emptiness gate of liberation (śūnyatāvimokṣamukha) has as its object (ālambata) the truth of suffering (dukkhasatya) and comprises the five skandhas.196 The signlessness gate of liberation (anūmittavimokṣamukha) has as its object a single dharma, the pratissahāvaniruddha [for disjunction from impure dharmas obtained by understanding the truth].197 The wishlessness gate of liberation (apraṇāhitavimokṣamukha) has as its object three truths [a part of the truth of suffering (dukkhasatya), the truth of the origin of suffering (samudayasatya) and the truth of the cessation of suffering (niruddhasatya)]; it comprises five aggregates (skandha).

In the Mahāyāna, these three gates of liberation (vimokṣamukha) pertain to the true nature (bhūtālakṣaṇa) of dharmas. By means of these three gates of liberation, the ascetic sees that samsāra and nirvāṇa are the same Why? Because nirvāṇa is empty (śūnya), without characteristics (anūmitta), not worthy of being taken into consideration (apraṇāhitita), and samsāra likewise.

Question. – If the Sūtra says that nirvāṇa has only one gate,198 why is it a matter of three gates here?

Answer. – I have already said above that, although the dharma is single, its meaning (artha) is threefold.

Furthermore, beings to be converted (vīrāya) are of three kinds: those who abound in craving (trīṣṇbihālā), those who abound in wrong views (vyādyabhālā) and those in whom craving and wrong views are equal.

To those who abound in wrong views, the śūnyatāvimokṣamukha is preached. In this way they will see that all dharmas are impermanent (anitiya), suffering (dukkha), the result of causes and conditions.

195 However, even in the Lesser Vehicle, there was a suspicion of the identity of three samādhīs also called vimokṣamukha and cetovimukti. On this subject, see Samyutta, IV, p. 296-297; Tsa a han, T 99, k. 21, p. 149c: Ya ceyam ēvaṃ ēxvo appamāṇa cetovimuttati yā ca dhīkṣiṭaṁ cetovimuttati ... ekasūtraḥ, bhījanam eva nānām.

Transl. – “In regard to the mind-liberations called Immeasurable, Nothing-at-all, Emptiness and Signlessness respectively, there is, O venerable One, a way of teaching in which these dharmas are at the same time of different meaning and of different words, and there is also a way of teaching according to which these dharmas are of the same meaning and different words.”

Developing the second point, the text explains that the Immeasurable, the Nothing-at-all, the Emptiness and the Signlessness are alike empty of desire (rāga), hatred (dveṣa) and ignorance (moha), the three bad roots (akṣatalamāka) that create standards (pramāṇarakṣa) [Fr., measures, p. 1230F, n.], constitute obstructions (kīṃcana) and produce signs (nimittakaranā). The result is that in their unchangeable (akṣaya) form, the four mind-liberations are one and the same thing under different names.

– For detail see translation and notes of I. B. Horner, Middle Length Sayings, p. 358, 260.

196 Whoever enters into samādhi necessarily possesses the four formless aggregates depending on mind and mental events, namely, saṃjñā, vedanā, samskāra and viśijña, plus the ‘discipline (samvara) of concentration’ which is rāpa. Cf. Kośa, VI, p. 107, 170; VIII, p. 128 and n. 4.

197 For more details, see Kośa, VIII, p. 190.

198 The single gate of Immortality (ekam amatāvīraṇa) mentioned in the Sūtras: Majjhima, I, p. 353; Anguttara, V, p. 346.
The bodily and vocal actions (kāyavakkarman) contained in the four dhyānas are material dharmas (rūpa); the rest are non-material (arūpa). All of them are invisible (amanīrājāna), without resistance (apratīga), sometimes sākāra, sometimes anākāra. Those that are sākāra are the five kūtala-sākāra skandhas; those that are anākāra are the five anākāra skandhas. The sākāra belong to the desire realm (kīmādhūtavacara); the anākāra do not belong to any realm.

The dhyānas include bodily actions (kāyakarman), vocal actions (vākkarman) and formations dissociated from the mind (cittaviprayuktasamāskāra) that are neither mind (citta) nor mental events (caitāsika dhharma), nor associated with the mind (cittasamprayukta).

The dhyānas also contain the feeling aggregate (vedandasakhandha), the discrimination aggregate (samjñāskandha) and the volition aggregate (sanskaraskandha) associated with it. The mental events (caitāsika dhharma) are also associated with the mind (cittasamprayukta).

The dhyānas include mind (citta and manas), and consciousness (vijñāna): this is only mind.

In the dhyānas, there are:

1) things accompanying the mind (cittanuparivartin) and non-associated with feeling (na vedandasamprayukta).
2) things associated with feeling (vedandasamprayukta) and not accompanying mind (na cittanuparivartin).
3) things accompanying mind (cittanuparivartin) and associated with feeling (vedandasamprayukta).
4) things not accompanying mind (na cittanuparivartin) and non-associated with feeling (na vedandasamprayukta).

There are things accompanying mind and non-associated with feeling. Actually, the four dhyānas contain:

a. bodily actions (kāyakarman) and vocal actions (vākkarman).

b. formations dissociated from the mind (cittaviprayuktasamāskāra) but accompanying mind (cittanuparivartin).

c. feelings (vedanda).

There are things associated with feeling and not accompanying mind. As a result, the four dhyānas contain mind (citta and manas) and consciousness (vijñāna).

There are things accompanying mind and associated with feeling. Actually, the four dhyānas contain:

a. the aggregate of discrimination (samjñāsamāskāra)

b. the ‘associated’ aggregate of volition (samprayukta samāskāraskandha)

There are things not accompanying the mind and non-associated with feeling. Actually, with the exception of the formations dissociated from the mind (cittaviprayuktasamāskāra) but accompanying the mind

---

199 See above, p.1027F and n. 3; 1038F; 1042F and n. 4. Cf. Kośa, VIII, p. 144-146.
200 Whoever enters into dhyāna, i.e., possesses the concentration called dhyāna, necessarily possesses, in addition to mind and mental events (four skandhas), the discipline (samvara) of dhyāna which is rūpa: cf. Kośa, VIII, p. 128 and n. 4.
(cittānaparivartin) – formations contained in the four dhyānas -, these are all the other formations dissociated from the mind (cittaprayuktasāmkāra) and associated with the discrimination aggregate (samjñāskandhasamprayukta).

Of the four dhyānas, the [last] three are not endowed with investigation (na vitarkānaparivartin) and are not associated with analysis (na vicārasamprayukta).

In the first dhyāna, there are:

1) things accompanying investigation (vitarkānaparivartin) but non-associated with analysis (na vitarkānaparivartin)
2) things associated with analysis (vicārasamprayukta) but not accompanying investigation (na vitarkānaparivartin)
3) things accompanying investigation (vitarkānaparivartin) and associated with analysis (vicārasamprayukta)
4) things not accompanying investigation (na vitarkānaparivartin) and non-associated with analysis (na vicārasamprayukta).

There are things accompanying analysis but non-associated with investigation. Actually, the first dhyāna contains:

a. bodily actions (kāyakarman) and vocal actions (vākkarman)
b. formations dissociated from the mind (cittāvīptaprayuktasāmkāra) and accompanying investigation (vitarkānaparivartin)
c. analysis (vicāra).

There are things associated with analysis, but not accompanying investigation, namely, investigation (vitarka).

There are things accompanying investigation and associated with analysis, namely, the mind (citta) and mental events (caitṛasika dharma) associated with investigation (vitarka) and analysis (vicāra).

There are things not accompanying investigation and non-associated with analysis. Actually, with the exception of the formations dissociated from the mind (cittāvīptaprayuktasāmkāra) that accompany investigation (vitarkānaparivartin), they are all the other formations dissociated from mind.

The four dhyānas are all causes and conditions (hetuprayata) and constitute all the causes and conditions.

In the first of the four dhyānas, there are:

1) things that follow upon an antecedent (samunantarapurūṣata) and constitute an antecedent condition (samunantarapurūṣa)
2) things that follow upon an antecedent and constitute an antecedent condition
3) things that do not follow upon an antecedent and do not constitute an antecedent condition.

There are things that follow upon an antecedent, but do not constitute [208b] an antecedent condition. This is the mind (citta) and mental events (caitṛasika dharma) called ‘to arise in a future existence’.

There are things that follow upon an antecedent and constitute an antecedent condition. This is the past (ārtha) and present (pratyutpanna) mind.

There are things that do not follow upon an antecedent and that do not constitute an antecedent condition. Actually, with the exception of mind and mental events that will arise in a future existence, these are the other minds and mental events of the future, physical and mental actions dissociated from the mind.

It is the same for the second and third dhyānas.

In the fourth dhyāna, there are:

1) Things that follow an antecedent but that do not constitute an antecedent condition. These are:
   a. The mind and mental events called ‘to arise in a future existence’
   b. The absorption of non-discrimination (asamjñāsāṃsattati), arisen or to arise

2) Things that follow upon an antecedent and that constitute an antecedent condition. This is the past and present mind and mental events.

3) Things that do not follow upon an antecedent and that do not constitute an antecedent condition. These are:

   a. With the exception of the mind and mental events called ‘to arise in a future existence’, all the other minds and mental events of the future.
   b. With the exception of the formations dissociated from the mind (cittāvīptaprayuktasāmkāra) and following upon an antecedent, all the other formations dissociated from the mind.
   c. Bodily and vocal actions.

The four dhyānas include bodily actions (kāyakarman), vocal actions (vākkarman) and formations dissociated from the mind (cittāvīptaprayuktasāmkāra); some constitute conditions (pratyutpaya) and do not have conditions. Others both have conditions and constitute conditions.202

These four dhyānas are also dominating conditions (adhipatipratyutpaya) and constitute dominating conditions.203 All this is fully explained in the Abhidharmavibhaga.

202 This subject is treated in detail above, p. 1038-1040F.
203 See above, p. 1040F.
II. THE FOUR TRANCES ACCORDING TO THE MAHĀYĀNA (p. 1237F)

The bodhisattva possesses the skillful means of trance (dhīyanāpāramitā),204 the characteristics of trance (dhīyananirmita),205 and the factors of trance (dhīyanāṅgā).206 This has all been fully explained already in the context of the dhīyanāpāramitā (p. 1043-1057F).

Question. – In the present Prajñāpāramitāśāstra,207 you speak only of dharma empty of characteristics (laksanavātya); then how is the bodhisattva able to produce trance (dhīyāna) or absorption (samāpatti) on empty dharmas?

Answer. – The bodhisattva knows that the five objects of enjoyment (paścākāmaguṇa) and the five obstacles (paścānakarana) are the result of causes and conditions (hetupratyaya) without intrinsic nature (nīlaksanābāhu), empty (śūnya) and non-existent (anupalabdha). Thus it is very easy for him to reject them. But under the influence of errors (viparyāsa), beings are attached to ordinary pleasures and are guilty of abandoning the profound and wonderful happiness of dhīyāna.

The bodhisattva experiences great compassion (mahākaruṇa) for these beings and practices (bhīvanītī) trance and concentration:

1. Being attached to the object of mind (cittālaṃbana), he avoids the five objects of enjoyment (paścākāmaguṇa), rejects the five obstacles (paścānakarana) and enters into the first dhīyāna which is great joy (mahāprāti).

2. Suppressing investigation (vibhākṣa) and analysis (vīcāra) and concentrating his mind, he penetrates deeply into inner peace (adhyāyāmasampārasidhi), obtains a subtle and wonderful joy (vṛtti) and enters into the second dhīyāna.

204 The bodhisattva uses the dhīyānas as salvific skillful means (upāya) to convert beings: this perfection of trance (dhīyanāpāramitā) has been the object of a description in 18 points above (p. 1043-1057F).

205 These nimittas are 23 in number: see above, p. 1038F.

206 These uttanas are 28 in number:

First dhīyāna: vibhāka, vīcāra, vṛtti, sukha, samādhi.
Second dhīyāna: adhyāyāmasampārasiddhi, vṛtti, sukha, samādhi.
Third dhīyāna: upākṣa, smṛti, samprajanya, sukha, samādhi.
Fourth dhīyāna: upākṣa, upakṣapariśuddhi, smṛtipariśuddhi, samādhi.


207 The seven Chinese characters Pan-jo-po-lo-mo-lou-en-yi appearing here remove any doubt about the exact title of the present work, [Mahā]Prajñāpāramitopadesa and not [Mahā]Prajñāpāramitāsthāstra. See above the Introduction to the present volume.

3) Because this profound joy is distracting to concentrations, the bodhisattva avoids all joy, obtains a complete happiness (sukha) and enters into the third dhīyāna.

4) Destroying all suffering and all happiness, rejecting all sadness (daurmanasa) and all satisfaction (sammanasa) as well as inhalation and exhalation (anātāpna), he adorns himself with a pure and subtle equanimity (upekṣa) and enters into the fourth dhīyāna.

This bodhisattva knows well that dharmas are empty (śūnya) and without characteristics (animitta), but as beings themselves do not know it, he resists to the signs of dhīyāna (dhīyananirmita) in order to convert them.

If the emptiness of dharma (dharmayānaya) truly existed in itself, we would not call it emptiness and it would not be necessary to abandon the five objects of enjoyment (paścākāmaguṇa) to obtain dhīyāna since, existing substantially, this emptiness would involve neither abandoning (tyāga) nor acquiring (lābha).

[206c] But the empty nature of dharmas also being non-existent, you cannot raise the objection [that you have just brought up] by saying: “How can the bodhisattva produce trance on empty dharmas?”

208 Here the Traité, taking a few liberties, reproduces the canonical definitions of the four dhīyānas, the original formulation of which in Pāli and in Sanskrit has been cited above (p. 1024F, n.). This formula is commented on word by word in Vibhanga, p. 256-261, Visuddhimagga; ed. Warren, p. 112-115, 126-137, etc.

It is to this information that the great exegetists of the 4th century turned: the five hundred arhats of Kāsimir who compiled the Mahāvibhāṣā (T 1545, k. 85, p. 442a1-8) and, as we will see, the author or authors of the Traité.

2) When Devadatta asked the Buddha to retire and to entrust the community to him, the Buddha refused curtly and treated his cousin as a mādha ‘fool’; śavā ‘corpse’, and khetālika ‘eater of spit’. Those who recalled the kiss exchanged between Devadatta and Ajātisatru could not help but see an allusion to this repugnant action. This is why the translators of the afore-mentioned sentences translated khetālika as follows:


c. Che jen t’o tc’hi, ’eater of human spit’ (Mahāvibhāṣā, T 1545, k. 85, p. 442a6-7).

d. Seve t’o jen, ‘swallower of spit’ (Traité, T 1509, k. 26, p. 252c3).

If the Buddha treated Devadatta as a swallower of spit, it is because the latter had taken Ajātisatru’s spit, and the Buddha spoke only the truth.

Now in the Majjhima, I, p. 395, the Buddha said: Yaś ca kho Tathāgato sMaćam jātmati bhītaṃ... tatra kālaḥkā Ṛtikā Ṛtikā hoti tassā vācāya veyyukarunay star. “Every word that the Buddha knows to be true, he waits for the opportunity to utter it”, and that whether it is unpleasant or pleasant for others.

In this case, the Buddha was completely right in calling Devadatta khetālika and the accusation against the Buddha does not hold. In the words of the 14th āVENUKADHARMA, every word of the Buddha is preceded by knowledge and accompanied by knowledge.
Furthermore, the bodhisattva practices dhīyāna without being attached to grasping characteristics (animitrodgraḥahārīnīvyāvṛtāḥ). And in the same way that a man swallows medicine (bhaṅgaśīla) to eliminate sickness (vyāḍhīṣa) and not because of its taste, so the bodhisattva practices dhīyāna for the purification of morality (ṣīlaśīlaydha) and the perfecting of wisdom (prajñāśāmadhānā).

In each dhīyāna, the bodhisattva cultivates great loving-kindness (mahāmaitreś). In dhīyāna, the contemplation of emptiness (śūnyatāśāmāyāṇavaiṣṇāna) does not take place. Since it is a matter [of overcoming] the five objects of enjoyment (pātīcākāmāguccha), gross errors and mistakes (vipāryāśa), it is necessary to resort to subtle (sāksīna) but false (vītāthā) subterfuges to destroy them, in the same way that a poison (vīṣa) is required in order to destroy other poisons.

CHAPTER XXXIII: THE FOUR IMMEASURABLES AND THE FOUR FORMLESS ABSORPTIONS (p. 1239F)

First Section THE FOUR IMMEASURABLES

PRELIMINARY NOTE

The third class of supplementary dharmas recommended by the Prajñāpāramitā for the bodhisattva is made up of the four immeasurables: loving kindness (maṁśī or maitrī), compassion (karunā), joy (muditā) and equanimity (upekṣa). These are the four limitless ones (upramī), the four liberations of the mind (cetośānasīta) or the four abodes of Brahmā (brahmavāsā). This last term is by far the most frequent in the post-canonical Sanskrit texts and in the Mahāyāna sūtras and śūtras.


On the other hand, the Sanskrit wording, imperfectly reproduced in the Prajñāpāramitā editions, has many variants: Sanskrit Mahāpārāśānāvāna, p. 350, Mahāvastu, III, p. 213; Pañcavimśāta, p. 181; Śaṅkhaśāstra, p. 1444; Daśabhimānika, o. 34; Mahāvyut., no. 1504-1509.

Pāli: So mettāsahagatena cetasaṁ kṣam disam phārītvā vihārati, tathā duryaṁ ... Upekkhāsahagatena cetasaṁ - pe phārītvā vihārati.

Sanskrit: Sa maitrīsahagatena cettena vipulena mahādgateṇāvayendrānāmānyāvayendrānāmānyā- sapattanēnāvadāITYA ... phārītrapaśampadya vihārati.

Transl. of the Pāli. - He abides, having encompassed the first region with a mind associated with loving-kindness. In the same way, he abides, having encompassed the second, the third and the fourth region, the zenith, the nadir, the [four] intermediate regions. Having encompassed the entire world everywhere and in every way with a mind associated with loving-kindness, with an extended mind, a grand immense mind free of enmity, free of malice, he abides.

He does the same with a mind associated with compassion, with a mind associated with joy and with a mind associated with equanimity.

In the chapters dedicated to the immeasurables, the Abhidharma comments at greater or lesser length on this canonical formula. For the Pāli Abhidhamma, see Vibhaṅga, chap. XIII, p. 272-284; Aṇṭāḷīṁīṁ, p. 192-197; Viśuddhatīrīya, ed. Warren, chap. IX, p. 244-270 (transl. Nanamo, p. 321-353); Viṃśiyāṁga, transl. Ehrā, p. 181-197. For the Sanskrit Abhidharma, see Vibhāṣā, T 1545, k. 81-83, p. 420b-431b;

1017 1018
Abhidharmāmṛta, T 1553, k. 2, p. 975c9-22 (reconstruction by Sastri, p. 99-100); Kośa, VIII, p. 196-203; Nyāyānusāra, T 1562, k. 79, p. 768c-771a; Abhidharmadīpa, p. 427-429.

Here, contrary to its custom, the Traité avoids its usual method of first explaining the Saṃvatsīvikādaś theories and then opposing them with the Mahāyāna point of view, perhaps because the two Vehicles are in agreement on an essential point: in the meditation on loving-kindness, etc., nobody receives; nobody is satisfied and, nevertheless, merit arises in the mind of the benevolent one by the very power of his benevolence (Kośa, IV, p. 245). The four immeasurables are purely platonistic wishes: it is not enough to wish (adhyātma-) that beings be happy, free of suffering or full of joy for this wish to be realized.

There are, however, three differences between the Hīnayāna and Mahāyāna conceptions on this subject. First a difference in intention. The śrāvaka practices the immeasurables in his own interest, to purify his own mind. The bodhisattva has in mind only the interests of others which he realizes indirectly. By practicing the immeasurables, he personally gains merit which he then can apply to the welfare and happiness of all beings.

Next, there are differences in domain or object. The śrāvaka brings the immeasurables to bear upon the beings of kāmadhātu who alone are able to call forth the feelings of loving-kindness, compassion, joy or equanimity in him. The bodhisattva puts no limits on his feelings and includes in them all beings of the three worlds (kāma-, rūpa- and arūpa-dhātu) distributed in the numberless universes of the ten directions.

Further, the bodhisattva never loses sight of the twofold emptiness of beings and things that forms the very basis of his philosophical outlook. His feelings are brought to bear upon beings, things and even, by a supreme paradox, on nothing whatsoever. Although he has beings in mind, he does not forget that these do not exist; although he has things in mind, he remembers that they come from a complex of causes and conditions and are empty of intrinsic nature and of characteristics; although he has nothing in view, he keeps from hypostatizing this true nature of things which dissolves into a pure and simple non-existence.

To my [Lamotte] knowledge, the distinction between loving-kindness that has beings as object, things as object, or not having any object is a Mahāyānist invention. In the following pages, the Traité does not fail to exploit it.

I. DEFINITION OF THE IMMEASURABLES (p. 1242F)

The four immeasurable feelings (upapramāṇacittas) are loving-kindness (maitrī), compassion (karuṇā), joy (muditā) and equanimity (upekṣā).

Maitrī is to think about beings with love and always to seek for the safety (yogāksma) and happy things (sukhvastva) in order to bring them good.

Karuṇā is to think with compassion of beings who are suffering in the five destinies (gati) all sorts of bodily suffering (kāyikadākāra) and mental suffering (caitārikadākāra).

Muditā is to wish that beings obtain joy as a result of happiness (sukha).

Upekṣā is to abandon the three previous feelings and think of beings without either aversion (pratīkha) or fondness (anuvaya).

Maitrī is practiced to remove209 hostility (vyūpāda) toward beings.

Karuṇā is practiced to remove harm (viḥimsā) toward beings.

Muditā is practiced to remove dissatisfaction (araṇī) toward beings.

Upekṣā is practiced to remove sensual attachment (kāmarūga) and hostility (vyūpāda) toward others.210

Question. – The four immeasurables (apramāna), [the four formless absorptions (ārūpyasamāpatti), the eight liberations (vimaṇka), the eight mastersies (abhībhuvatana), the nine successive absorptions (anupāprasamāpatti) and finally the ten spheres of totality (ketumāyatana) are already contained in the four trances (ālaya). Why speak of them separately here?

209 It should be noted that, for the Vībhāṣā, T 1545, k. 83, k. 427b10-24, the Kośa, VIII, p. 200-201 and the Kośaśākyāhāyā, p. 687), the passions are merely removed (ālākṣa) or weakened (ālākṣya), not abandoned, by the apramāna.

210 This is the canonical doctrine: cf. Dīgha, III, p. 248-249 (cited in VisuddhiMagga, ed. Warren, p. 264); Nissaranaḥ h'etam, āvuso, bhūpāpaddassaso, yad idam mettā cetovimuttiḥ...Nissaraṇam h'etam, āvuso, viḥesāya yad idam karuṇā cetovimuttiḥ...Nissaraṇam h'etam, āvuso, aratiyā, yad idam muditā cetovimuttiḥ...Nissaraṇam h'etam, āvuso, rāgāsā, yad idam upekṣāḥ cetovimuttiḥ.

The corresponding Sanskrit phrases are cited in the Abhidharmadīpa, p. 442, l. 3-6: Maitry āśavito bhūtāva bahullākṛtya vyūpāpādārikaḥ sānvarthate, karunā vihimsāpādārikaḥ sānvarthate, aratiyā sānvarthate, muditā, kāmarūgaśāpādārikaḥ sānvarthoḥ upekṣāḥ.

See also Kośa, VIII, p. 196; Kośaśākyāhāyā, p. 686, l. 6-8; Lalitavistara, p. 442, l. 3-5; Sūtrālāṁkāra, p. 181, l. 10-11; Bodh, bhumī, p. 98, l. 18-19, p. 204, l. 24.
Answer. — Although all these things are contained in the four dhyanas, if they are not mentioned separately by name, their particular virtues (guna) would not be known. It is like precious objects in a sack; if you do not open the sack to take them out, nobody can know about them.

1) For those who want to obtain great merit (mahāpuṇya), one should talk about the four immeasurables (apramāṇa).

2) In order to inspire dignitaries for visitables (rūpanirvada), like spending time in prison (kāraṇgha), one should talk about the four formless absorptions (āruṣyasamāpatti).

3) To those who cannot obtain mastery (abhībhava) over objects (ālambana) so as to see objects at will (vishayam), one should speak about the eight masteries (abhībhavatana).

4) To those who take blocked paths (pratīṣṭhā Natha) and do not succeed in freeing the obstacles, one should speak of the eight liberations (vimokṣa).

5) To untamed minds (adduṣṭacitta) that cannot merge from one trance (dhānā) in order to enter into the others successively, one should speak of the nine successive absorptions (anuṭāparvasamāpatti).

6) To those who do not possess complete illumination (kṣyantāvibhūsa) on all objects (ālambana) in order to liberate them at will, one should speak of the ten totalities (kṣyantaśatana).

When one thinks about the beings of the ten directions, wishing them to obtain happiness, a mental event (caitaśka dharma) occurs called maitrī. The concepts associated with this maitrī, feelings (vedanā), and consciousnesses (viśajīna) arise, give rise to bodily actions (kāyakarmaṇa), vocal actions (vākkarman) and formations dissociated from the mind (cittra prajñekavamsākāra); the group of these dharmas (dharmaśā]', is called maitrī. Since they are loving-kindness or arise with loving-kindness as dominant (dharma), these dharmas are given the name of maitrī. In the same way, all [209a] minds (citra) and all mental events (caitaśka dharma), although they are all causes and conditions (hetupratyaya) of future actions, are called cetana because, among their activities (kriyā), "thinking" (cetana) is the strongest.⁴²¹

It is the same for karunā, muditā and upeksā.

This maitrī occurs in the form realm (rupadhātu), it is impure (sāsrava) or pure (anāsrava), to be destroyed (prahātyayā) or not to be destroyed (na prahātyayā). It also occurs in the [four] root trances (mauladhānā) and again in the dhīnyāntara [variation of the first dhīnyā]. Associated with the three sovereign organs (indriya), it excludes the faculty of unpleasantness (abhikṣendriya) and the faculty of dissatisfaction (daunmasyendriya). This is all explained in detail in the Abhidharma.

When maitrī still grasps (udghrati) the nature of the beings [towards whom the loving-kindness is expressed], it is impure (sāsrava); when, after having understood the nature of beings, it enters into the true nature (bhātālaṣṭaka) of dharmas, it is pure (anāsrava). This is why the Wou-tsin-yi p'ou- sa-wen (Aṣkṣyamati-bodhisattvaparipačcha) says:

1021  This is a maitrī in the non-concentrated state, in kāmadhātu.
1024  Cfr. Vībh.śa, T 1545, k. 81, p. 421a1-6: "The four apravānas occur in kāmadhātu. As for the levels (bhūmi), maitrī, karunā and upeksā occur in seven levels: kāmadhātu, the four dhīnyās, the anāgamiya and the dhīnyāntara. Some say that they occur in ten levels: the four dhīnyās, four sāmāntakas, the dhīnyāntara and kāmadhātu. The apravāna of muditā occurs in three levels: kāmadhātu, first and second dhīnyās. Other teachers say that the first and second dhīnyās do not have the apravāna of muditā. Why? Because the first and second dhīnyā have a strong feeling of joy."

Cf. Kośabhūta, p. 453, l. 12-18: Prathamadvidhiyadhyānyaṃ naḥ muditī, saunmamasyatvā. Anyātu tīḥu apravānaṃ saṣṭa bhūminā: anāgamiya, dhīnyāntara, dhīnyāna ca, supratyagamagrahānti. Ketcī punah anāgamiyaṃ hitvā punah kṣaṇavacca vādītchānti. Daśāv ity upare, kāmadhātunā sāmāntakān ca prakṛṣṭaṃ samānāhāntaṃ supratyagagrahānti. "Maditā is of the first and second dhīnyā; for it is satisfaction [and satisfaction is absent in the other dhīnyās]. The other three apravānas occur in six levels: anāgamiya, dhīnyāntara and the [four] dhīnyās, thus including the root dhīnyās with their preparatory stages. However, some teachers, excluding anāgamiya, distribute these apravānas into five levels. Still others, into ten levels by adding [to the six] the [four] sāmāntakas [of the higher dhīnyās] and attributing [the apravāna] to both the state of non-concentration and that of concentration, to the preparatory stages as well as to the main dhīnyās."

1025  Of the twenty-two indriyas of which the Sūtra speaks, five are faculties of feeling (vedanendriya). Maitrī is associated with the feeling of pleasure (suṣkhandriya), the faculty of satisfaction (saunmamasyendriya), and the feeling of equanimity (upeksendriya). On the other hand, it is without the feeling of displeasure (saṭkhandriya) and the feeling of dissatisfaction (daunmasyendriya).

For these five indriyas, see Samyutta, V, p. 209; Kośa, II, p. 112-15.

1026  The Aṣkṣyamati-bodhisattvaparipačcha, which will be cited again below, p. 1272F and which is mentioned in the Mahāvyut. no. 1400, forms the 45th section of the Chinese Ratnakūṭa and the 44th section of the Tibetan Ratnakūṭa:

1) Wou-tsin-yi p'ou- sa-houei, T 310, k. 115, p. 648a-650b, translated by Bodhiruci (Dharmaruci) between 693 and 727 AD.
2) Blo-gros-mi-zad-pas ōn pa, OKC, no. 760 (44), translated and revised by Śurendrobronhi and Ye-les-sde.

---

⁴²¹ See above, p. 323-324F, 1040F.

⁴²² All bodily or vocal actions derived from loving-kindness are called maitrī in the same way that bodily or vocal actions derived from ‘thinking’, i.e., from volition (cetanā), are themselves volition. This is why the Buddha said in the Anguttara, III, p. 415: Cetanādham maitrī bhākhavi kammāna vaddhiṃ; cetayitvā kammāna karoti kāyaṃ vacaṃ manaṃ: “I say, O monks, that action is volition: it is after having wished that one acts with body, speech and mind.”

On this subject, see Tchong a han, T 26, k. 27, p. 606a24; Kathāvartthu, p. 393; Athasālīnī, p. 88; Kośa, IV, p. 1-2; Karmasiddhi-prakāraṇa, MCB, IV, p. 152, 207-208; Madh, yṛti, p. 305-306.
II. ASPECTS OF THE IMMEASURABLES

1. Loving-kindness, compassion and joy

Question. – What are the aspects (ākāra) of these four immeasurables (apramāna)?

Answer. – As the Buddha said everywhere in the sūtras: “With a mind associated with loving-kindness (maitrī), free of enmity (avyādhi), free of rivalry (aparamāna), free of malice (cakkaśāvā), there are three kinds of maitrī: i) that which has beings as object (sattvālambana), ii) that which has things as object (dhammālambana), iii) that which has no object (analambana).”

But the passage cited here does not belong to the AkṣayamatīṆāṭhaviśuddhiśāstraūṭāčāra: it comes from the AkṣayamatīṆāṭhaviśuddhiśāstra or simply AkṣayamatīṆāṭha, of which there are two Chinese translations and one Tibetan translation:

1) A-tch ‘a-mo p’i-sa king, T 403, translated by Dhammarakṣa between 265 and 313.
2) Wou-tsin-yī p’su-sa p’i-sa, translated by Dharmakṣema between 414 and 421 and later incorporated in the Mahāsamācāraya where it forms the 12th section (T 397, k. 27-30, p. 184-213).
3) Blo-gros-mi-zad-pas bstan-pa, OKC, no. 842, anonymously translated.

This śūtra, under the name AkṣayamatīṆāṭha, is cited in the Śūkṣmaśāstra, p. 11, 21, 33, 34, 117, 119, 158, 167, 183, 190, 212, 233, 236, 271, 278, 285, 287, 316; in the Pāṭihāya, p. 81, 86, 118, 173, 522, 527; and the Triśūla will refer to it later (k. 53, p. 442a2), calling it A-tch ‘a-mo king. It is also cited under the name AkṣayamatīṆāṭhaviśuddhiśāstra in the Paṭihāya, p. 20, and the Mahāyaṇa, no. 1344.

217 AkṣayamatīṆāṭha, T 403, k. 4, p. 500a13-17; T 397, k. 29, p. 200a15-18. The original Sanskrit is cited in Śūkṣmaśāstra, p. 212: Sā [maitrī] trividhākṣayamatīṆāṭhaviśuddhiśāstra bhūtāti: satvādhamānāḥ maitrī prathamacittotpātanānāṃ bodhisattvānāṃ dharmādmānāḥ caryāpratipannānāṃ bodhisattvānāṃ; anūtīṣanāḥ maitrī anatapatikadharmāsāṃ citraalabhādhanānāṃ bodhisattvānāṁ iti. “In the AkṣayamatīṆāṭha, this loving-kindness is threefold: that which has beings as object belongs to the bodhisattvas who have just produced the mind of bodhi; that which has dharmas as object belongs to bodhisattvas cultivating the practices; that which has no object belongs to the bodhisattva having the conviction that dharmas do not arise.”

As we will see later, p. 1251F, this threefold maitrī is mentioned frequently in the Mahāyāna śūtras and śāstras.

of a mind associated with compassion (karunāsahagatena), associated with joy (muditāsahagatena) and associated with equanimity (upekṣāsahagatena cittena).”

218 Here the Traśūla reproduces, with a few liberties, the canonical stock phrase cited above, p. 1239F, with references. Like the Kośa, VIII, p. 199, and the Visuddhimagga, p. 255, it is careful to state that the apramāna include not the directions but the beings in these regions. It insists on the voluntary nature of their action, for the ascetic voluntarily (adhimucya) and in contradiction to the actual fact that the ascetic sees beings as happy, unhappy, joyful: see Kośa, IV, p. 245; VIII, p. 198-199.

219 According to the Visuddhimagga, p. 256, the mind is without enmity (avyādhi) inasmuch as it destroys malice and hostility (avyādhiśāvā). On the other hand, for the Visuddhimagga, p. 256, the mind is abhyāsajñā ‘without affliction’, because it destroys sadness (adomanaśappāññañāto). The expression then would mean absence of suffering (ānādikkha).

220 Notably in the Metta-sutta of the Suttanipāta, p. 26, v. 149-151: Mātā yathā niyam putram...
All beings fear suffering and are attached to happiness. Enmity is cause and condition for suffering, and maitrī is cause and condition for happiness. Beings who hear it said that this concentration of loving-kindness (maitrīsamādhi) can chase away suffering and bring happiness become mindful (smṛtāsmat), brave (ātīptā) and full of energy (vīyuvat) to practice this meditative stabilization, and this is why they are ‘without enmity, without hostility, without rivalry and without malice.’

Furthermore, when the yogin observes the purity of the discipline (dītthi), it is said to be extended (mahadhaga) when it goes far and high, immense (āpramūna) when it includes the nadir (adhasadā div) and the other nine regions. Therefore, if it is low (avara), maitrī is called vast (vipula); middling (madhyā), it is called extended (mahadhaga); higher (agra), it is called immense (āpramūna).

Furthermore, if it destroys the minds of rivalry (sapattanacita), it is called extended (mahadhaga); if it destroys the minds of malice (vyāvadhacita) it is called immense (āpramūna).

Furthermore, all the defiled minds (kliṣṭajātāna) cultivated by vile individuals giving rise to evil things are called vile (kliṣṭa). The most vile of them are enmity (vairā), rivalry (sapattana) and malice (vyāvadya).

Since maitrī destroys these vile minds, it is called vast (vipula), extended (mahadhaga) and immense (āpramūna). Why? Because great causes and conditions are necessary to destroy vile things. The ‘vast’ mind (viperacita) that fears sin (āpatti), that fears falling into hell, eliminates the bad dharmas from the mind; the ‘extended’ mind (mahadhacita) that believes in the retribution of merits (punyavāpaka) eliminates the bad thoughts; the ‘immense’ mind (āpramūnacita) that wants to attain nirvāṇa eliminates the bad thoughts.

Furthermore, when the yogin observes the purity of the discipline (sīlaupasuddhi), this is a ‘vast’ mind; when he is endowed with trance and absorption (dhyānasambuja) this is an ‘extended’ mind; when he is endowed with wisdom (prajñā) this is an ‘immense’ mind.

When the yogin, by means of this mind of loving-kindness (maitrīcīta), thinks about the noble people (dīnapujā) who have found the Path, this is an ‘immense’ mind because he is using immense means to distinguish these noble people. When he thinks about the noble abodes (ātavā) of gods and men, this is an ‘extended’ mind. When he thinks about lower beings (bhūtasattra) and the three unfortunate (durgāt) destinies, this is a ‘vast’ mind.

When he thinks with loving-kindness about a being that is dear to him (prīyasattra) he extends this thought (to all dear beings), this is a ‘vast’ mind. When he thinks with loving-kindness about people who are indifferent to him (mahābhūtha puraṇa), this is an ‘extended’ mind. When he thinks with loving-kindness about his enemies (vairā) and thus his merits (guna) are many, this is an ‘immense’ mind.”

222 In fact, it does not destroy the passions; it removes them and undermines them.

224 ‘Maitrī should be practiced gradually in this way to include with all beings, friends, neutrals and enemies, in the same way. This is called ‘breaking the barriers (sīlasambheda).’ Cf. Visuddhimagga, p. 246: Bhikkhūna… sīlasambhedan kattikhāmene… attipiyasāhdyake, attipiyasāhdayakato majjhathe, majjhatatvār api paccavekkhī meti bhāvetabbā. Bhattavanta ca ekakeksaṁ koṭitime mudum kammanvāhanā cattāvārāvad antarantare upasamānito pabbavatthām: “The monk who wishes to break the barriers should cultivate loving-kindness toward a very dear friend, then toward a neutral person as though he were dear, then toward an enemy as though he were neutral. While he is doing this, in each case he should make his mind soft and gentle before going on to the next one.”

For the way in which beginners (āsītikājākā) should practice loving-kindness, see also Vibhāgā, T 1545, k. 82, p. 421c15-22; Kośa, VIII, p. 201-202.
The mind that bears upon a limited object is called ‘vast’; that which bears upon a small object is called ‘extended’; that which bears upon immensity is called ‘immense’.

This is the meaning of these distinctions.

By a ‘well-cultivated’ mind is meant a strong (drdha) mind of loving-kindness (maitriticita). The mind is not yet ‘well-cultivated’ when one is just beginning to acquire it. In order that it be ‘well-cultivated’, it is not enough to practice it just toward fond people, or toward good people, or toward those who do good to us, or toward beings of a single direction; following long practice, it is necessary to acquire deep affection for and love equally and without any difference the three types of beings, friends (pritypadgala), enemies (vairipudgala) and neutrals (madhuyastha), to look upon beings in the five destinies (pakcagati) and the ten directions with the same loving-kindness as one regards one’s mother, father, older brother, younger brother, older sister, younger sister, one’s son, nephew, one’s friend; one should always look for good things to procure their welfare (hina) and safety (yogakṣema); finally, one should include the beings of the ten directions in this loving-kindness.

2. The three kinds of loving-kindness225

225 The Tattvacarita will return later (k. 40, p. 350b25-28; k. 53, p. 442a2-3) to these three types of loving-kindness and compassion. They are often mentioned in the Mahāyāna śūtras and śāstras, especially in the Aksuṣayamālāśūtra cited above, p. 1245f. Here are some other texts where they are mentioned:

Mahāyāna Mahāparinirvāṇasūtra (T 374, k. 15, p. 452c; T 375, k. 14, p. 694c): O son of noble family, there are four other brahmanical conducts: maitri, karunā, muditā and upākāsa. – The bodhisattva Kāśyapa said to the Buddha: O Bhagavat, if one practices maitri well, one destroys malice (vipāda), and if one practices karunācita, one also destroys malice. Then why speak of four apramāna cittas? By examining the meaning, there should be three. Bhagavat, there are three kinds of maitri: 1) that which has beings as object (satālamānana); 2) that which has things as object (dharmālamānana); 3) that which has no object (anālamānana). It is the same for karunā, muditā and upākāsa. Consequently, the apramānas should be three in number and not four. The maitri that has beings as object is concerned with the five skandhas and wishes to bring them happiness: we say that it has beings as object. The one that has things as object is concerned with the things that are necessary to beings and brings them to beings: we say that it has things as object. The one that has no object concerns the Tathāgata: we say that it has no object. In general, maitri concerns poor beings (daridrasattva), but the Tathāgata, the great Teacher, is always free of poverty and enjoys absolute happiness (paramsukha). Thus, although it concerns beings, maitri does not concern the Buddha. It is the same for the maitri that concerns objects. O Bhagavat, the maitri that has all beings as object concerns, for example, a father, mother, wife, son, relative; consequently we say that it has beings as object. The maitri that has things as object does not see the father, mother, wife, son, relative; it see all the things that result from causes and conditions (pratītyasampāda): we say that it has things as object. The maitri that has no object is based upon neither the characteristic of a thing (dharmanimitta) nor the characteristic of a being (sattvanimitta): we say that it has no object. It is the same for the minds of karunā, muditā and upākāsa. Therefore the apramānas should be three and not four.

Buddhābhūtāntarāśūtra, T 1530, k. 5, p. 314b8-13: There are three kinds of maitri: 1) that which has beings as object (satālamānana); 2) that which has things as object (dharmālamānana); 3) that which has no object (anālamānana).

Bodhisattvas at the stage of those who have just produced bodhi mind (pratikramācittotpādikāvāśā) practice mainly the maitri that has beings as object. This is most frequently impure (dārśana) for its realm (gocara) is purely conventional (samvyūhas) things.

Bodhisattvas at the stage of those who are cultivating the practices (caryāpratipadvānavāsā) mainly practice the maitri that has things as object. This one also is impure (dārśana) most frequently, for its realm (gocara) is the Mahāyāna teachings.

Bodhisattvas who have acquired the conviction that dharmas do not arise (anupattikadhrmaśāntipratipādvā) practice maitri mainly without object. Even though it has an object, the fundamental element (dharmadhatu), it is, like the dharmas of retribution (vipāka), eye, etc., without thought-construction (vikalpa), makes no effort (pravaya) and functions spontaneously (sva-vyāvāsa). This is why it is called ‘great maitri without object’ (anālamānana), associated with the knowledge of equality (samatāsthānasamprayaṭa). Another meaning: as it bears upon the fundamental element (dharmadhatu) only and is always without thought-construction (vikalpa), as it does not bear upon either beings or things, it is called the maitri without object.

The Sūtrālamākāra, p. 121, also mentions these three kinds of apramāna. Those that have no object, it says, concern suchness (tathatā): they are without object inssofar as they are without thought-construction (te hy avadānātā anālamānana).

Bodhi. bhūmi, p. 241-242 (T 1579, k. 44, p. 535c7-18). Trans. – In short, the bodhisattva develops the four apramānas in three ways: those having beings as object, those having things as object and those having no object.

The bodhisattva arranges beings into three groups, happy, unhappy and neither unhappy nor happy, but all aspiring to happiness; he conceives towards them loving-kindness accompanied by the great resolve to procure happiness for them. Having included the ten directions in this mind of loving-kindness, he dwells with the aspiration (ādhibhūtaḥ = adhibhūtānāmānāmānā: cf. Kośa, VIII, p. 199) that this is about beings.

Then, no longer having the notion of things, the bodhisattva cultivates this loving-kindness by intentionally considering this metaphor of beings in what are just things. This is the maitri of bodhisattvas having things as object.

Finally, the bodhisattva cultivates this loving-kindness by not even imagining things. This is the bodhisattva’s maitri without object.

It is the same for karunā, muditā and upākāsa.
1) The mind of loving-kindness (maitrīcitta) of which we have just spoken is that which has beings as object (satvālamāna). It is found mainly among worldly people (prthivyājana) practicing the trances or in adepts on the path of practice (sukha) who have not yet destroyed the impurities (ākāśovara).

2) There are those who practice a loving-kindness that has things as object (dharmaśālamāna); these are the arhats who have destroyed the impurities (kṣītisvarava), the pratyekabuddhas and the Buddhas. Having destroyed the concept of self (ātmasamjñā) and eliminated notions of identity and difference (ekarṇyavatāsamjñā), these holy individuals (āryapudgalā) consider only the objects of enjoyment (kāmaguna) continually (prabhāntikā) coming from causes and conditions (hetupratyaya). When they think about beings with loving-kindness, they think only of the emptiness (lānava) coming continually from causes and conditions together. The ‘being’ is the five [empty] skandhas. When they think with loving-kindness, they are thinking about these five skandhas. But beings themselves ignore this emptiness of things (dharmaśānyāyā) and, with their whole heart, always want to find happiness (sukha). The holy individuals (āryapudgalā) of whom we are speaking take pity on them and make them find happiness as they wish, but only from the conventional point of view (samvritas). This is what is called loving-kindness having things as object (dharmaśālamāna).

3) As for the loving-kindness that has no object (anālamāna), this is the one that only the Buddhas possess. Why? The mind of the Buddhas does not rest on the conditioned (samskṛta) or on the unconditioned (asamskṛta); it does not rest on the past (ātta), the future (anātta) or the present (pratyutpatta). The Buddhas know that all objects (ālambana) are not real, are erroneous and deceptive: this is why their mind is without object (anālamāna). Beings do not know the true nature (bhūtalakṣaṇa) of things; they wander through the five destinies (ātisaṃcāla), their minds are attached (abhinnaviśeṣa) to things, they make distinctions, take [certain things] and reject other things. And so the Buddhas use the wisdom (prajñā) of the true nature of things and make beings obtain it: this is the loving-kindness ‘without object’.

It is as if one gave material (vāsa) objects to a needy person (daśādī), precious things of gold or silver (suvarṇapriyamayaratnadravya) and [finally] the precious wish-fulfilling gem: it is the same for the loving-kindness that has beings as object, the loving-kindness that has things as object and the loving-kindness without object, respectively. 226

This briefly (sanskepana) defines the meaning of the mind of loving-kindness. It is the same for the mind of compassion (karunācitta): the ascetic includes with compassion the suffering of beings of the ten directions and reflects as follows: ‘Beings are in misery; they should not endure all these sufferings.’ Then “with a mind free of enmity (avaśāra), free of hostility (anupādāha), free of rivalry (asaśpata), free of malice (aśvādāha),’ etc., “he includes the ten directions.”

3. The subjective nature of loving-kindness

Question. – There are three kinds of beings: i) those who experience happiness (suḥkha), such as the gods and a small portion of humans (manuṣyāṇām prabheda); ii) those who undergo suffering (adhukkha), such as the beings of the three unfortunate destinies (durgati) and a small portion of humans; iii) those who experience neither suffering nor happiness (adukkhandukkha), such as a small portion of beings in the five destinies. How do those who practice loving-kindness see all beings as experiencing happiness, and those who practice compassion see all beings as undergoing suffering?

Answer. - When the yogin wants to use the infinite feeling of loving-kindness, first he makes the following vow (prajñādāna): “I wish that beings may experience all kinds of happiness,”227 paining in this way grasped (udghatita) the character of the happy man (sukhanimitta), he concentrates his mind (cittam pragyānti) and enters into dhīyaṇa. This nature increases gradually (kramaṇam vardhate) and then the yogin sees all beings as experiencing happiness.

Thus, when one is making fire by friction (mānana), first the flame takes fire on the soft grass (myñhāraya) and dried cow dung (piñhāraya) and, as the strength of the fire increases, it is able to consume big pieces of midst wood (samvekṣiṣṭa),228 it is the same for the concentration of loving-kindness (maitrīsamādhi): at the beginning, when one makes the vows for loving-kindness (maitrīpramāṇaka), one applies them only to one’s friends (mitra); but when the mind of loving-kindness has grown, enemies (amitra) and relatives (bandha) become mixed up and one sees them all as experiencing happiness: this is

---

226 The three kinds of maitrī are comparable to the gift of an ordinary object, the gift of a precious object, and the gift of the cintāna, respectively.

227 We may recall that the practice of the apramānas is limited to formulating and extending to infinity purely platonic vows: cf. Abhidharmadipa, p. 428: Sukhāta vata satra satvia iti manasi kurvan maitrīṁ samapadyate, sukhīkāta vata satva iti kurvaṁ, modantāṁ vata satva iti muditāṁ, satvat ita eva manasi kurvan upesāṁ samapadyate mādhayasyathā. See also Kośa, VIII, p. 198.

228 Cf. Majjhima, I, p. 240: Api ma... pururoc alettam... kathātan sacchād ita attendantān dāitya abhimānathento aggīn abhihitabhatteyya seva pitkārayeyty. – “A man who rubs a soaking wet piece of wood with a fire stick, would he be able to produce fire and create heat?”

---
because the dhyānas or samāpattis of loving-kindness have grown (vardhita) and are becoming complete (saṃpanna).

It is the same for the minds of compassion (karunācitta) and equanimity (upekṣācitta).

4. Object and merit of equanimity

Question. – In the course of the mind of compassion (karunācitta), one takes hold of the character of the unhappy man (adukkhāsukkhiṇa); in the course of the mind of joy (muditā) one takes hold of the character of the joyful man (mudātiṁnīmītta). What character does one take hold of in the course of the mind of equanimity (upekṣānīmītta)?[210a]

Answer. – One takes hold of the character of the neither unhappy nor happy man (aδukkhāsukkhiṇa). When this mind has increased gradually, the yogin sees the entire world as being neither unhappy nor happy.

Question. – The first three minds – loving-kindness, compassion and joy – are certainly meritorious (puṇya). But what benefit (arthakriyā) can there be in the mind of equanimity bearing on beings who are neither unhappy nor happy?

Answer. – The yogin thinks thus: “When they lose their happiness (sukha), beings encounter suffering (dukkha), and in the time of suffering, they are unhappy (dukkhī). Finding a state without either suffering or happiness would be safety for them (vogakṣema).” This is how [the mind of equanimity] presents a benefit (arthakriyā).229

When the yogin practices the minds of loving-kindness (maitrī) and joy, it may happen that a feeling of attachment (abhiṣaṇangaścitta) arises in him; when he practices the mind of compassion (karunā), it may happen that a feeling of sadness (daurnmansayacitta) arises in him. His mind is distracted (vīkṣipta) by this attachment or this sadness. Then he enters into the mind of equanimity (upekṣacitta) and drives away (apanayati) this attachment and this sadness. Since attachment and sadness are eliminated, there is a ‘mind of equanimity’.

5. Differences between loving-kindness and joy

Question. – We can ascertain the differences (vīśesa) that exist between the mind of compassion (karunācitta) and the mind of equanimity (upekṣacitta). [But the differences are less evident between the other two.] The mind of loving-kindness (maitrīcitta) wishes that all beings be happy (sukhī) and the mind of joy (muditācitta) wishes that all beings be joyful (mudātī). What difference is there between happiness (sukha) and joy (muditā)?

Answer. – Happiness is bodily happiness (kāyika sukha); joy is mental happiness (caitasika sukha).

We call happiness the happiness associated with the first five consciousnesses (paramīdhyānasamprajñātāsukha).230 We call joy the happiness associated with the mental consciousness (mātrikāsamaṇḍapprajñātāsukha).

We call happiness the happiness that arises in regard to the first five [external] bases of consciousness (paricāyataṇa).231 We call joy the happiness that arises in regard to the base made up of mental objects (dharmanāyatanā).

First the yogin formulates vows of happiness (sukhaprajñātāsukha) that beings find this happiness and that, after this happiness, they find joy (muditā). Thus, when someone has pity on a needy person, first he gives him a precious thing (vamadāraya): that is ‘happiness’; next, he invites the poor person to trade it for money so that he can enjoy the five objects of enjoyment (paricāyakāmagūna): that is ‘joy’.

Furthermore, we call happiness the happiness of the desire realm (kāmadhātuṣukha) which one is wishing for beings; we call joy the happiness of the form realm (ārūpyadhātuṣukha) which one is wishing for beings.

Furthermore, we call happiness: i) the happiness associated with the first five consciousnesses (paramīdhyānasamprajñātāsukha) in the desire realm (kāmadhātu); ii) the happiness associated with the three consciousnesses (ātivarjikāsamaṇḍapprajñātāsukha) in the first dhyāna; iii) all the happiness in the third dhyāna.232 We call joy: i) the happiness associated with the mental consciousness (mātrikāsamaṇḍapprajñātāsukha) in the desire realm (kāmadhātu) and the first dhyāna; ii) all the happiness in the second dhyāna.

We call happiness course (audārīka) happiness; we call joy subtle (sūkṣma) happiness.

‘Happiness’ refers to the time of the cause (hetakāla); ‘joy’ refers to the time of the fruit (phalakāla). When one is beginning to find happiness, that is called ‘happiness’; when the joyful mind arises within (adhyātman) and the signs of happiness appear outwardly (bhūtādhi) by way of singing, dancing and leaping about, that is called ‘joy’. Thus when one starts to swallow a medicine (bhasajya), it is happiness, but when the medicine has penetrated the whole body, that is joy.

Question. – If that is so, why not combine these two minds into one single immeasurable (apramāṇa)? Why, on the contrary, distinguish two different things?

Answer. – At the start, the yogin’s mind is not concentrated (pravṛtti) and as he cannot love beings deeply, that gives him happiness only; but when he has concentrated his mind and loves beings deeply, that gives him joy. This is why he is first happy and, only after that, is he joyful.

229 An advantage for the person who is practicing it, but not for the person who is the object of it.

230 Eye, ear, nose, tongue and body consciousnesses.

231 Color, sound, smell, taste and tangible.

232 On the nature of sukha in the kāmadhātu and the first three dhyānas, see Kośa, VIII, p. 150-151.
7. Limit to the salvific action of the immeasurables

Question. – The bodhisattva, who has finally become Buddha after having practiced the six perfections cannot do anything further so that beings may escape from suffering and find happiness. Then why do you limit yourself to saying that the three minds [of loving-kindness, compassion and joy] are mental activity arising in the mind and without any real truth? [Why not say that also of the mind of equanimity]? Answer. – It is true that the bodhisattva, having become Buddha, cannot do anything to make beings find happiness, but when he is still bodhisattva, he makes the great vows (mahāprāṇidhānasya upādāya); as a result of these great vows, he gains great merit (mahāpūnyya) and, as the reward of this great merit, he is able to do great good for worldly people (prthujāna).

When the śrāvakas practice the four immeasurables (apramāṇas), it is to tame themselves (ātmadamanīya), for their own welfare (svuhiṭṭha), and they think about beings in vain.237 The bodhisattvas, however, practice the mind of equanimity so that beings may escape from suffering and find happiness. As a result of this mind of loving-kindness, they themselves gain merit and teach others how to gain merit. Gathering the ripened fruits (vipākaphala) of their merit, these bodhisattvas sometimes become noble cakravartin kings, rich in kind deeds; sometimes also they leave home (pravrajānti), practice the dhyānas, guide beings and teach them how to practice the dhyānas to be reborn in pure universes (suddhālokadhātu) and there enjoy the happiness. Finally, when they become Buddha, they enter into nirvāṇa without residue (nirupadhiśesānivṛtta) with immeasurable and incalculable beings (apramāṇaṃsāmikhyavasattva).

Compared to the mind of emptiness (tāṇyavācita), their vows (pranāṇāna) are much more salutary, and still other things, including their relics (śarā), are very beneficial.

Furthermore, if a single bodhisattva completely saved all beings, the other bodhisattvas would have no one to save. From then on, there would be no more future (anudgate) Buddhas, the lineage of the Buddhas (buddhavamsa) would be interrupted (samucchinta) and other faults of the same kind would ensue. This [210c] is why a single Buddha does not save all beings without exception.

Finally, what is called the nature of beings (sattvavabhāva) is only a product of error (mohajā): it is not a real thing (bhūta) nor is it determinate (niyata). If all the Buddhas of the three times and the ten directions went to look for a being, they would find none. Then how would they save all completely?

8. Is the idea of salvation is purely conventional?

233 The canonical expression for the four apramāṇas is cited above, p. 1239-40F.
234 Psychologically, joy (muditā) follows after compassion (karuṇā); we should note that beings are unhappy before wishing to be joyful.
235 By practicing equanimity (upeksā); the yogin removes sensual attachment (kāmarūga) and hostility (vyāpāda) towards beings: see above, p. 1242F.
236 This mind of equanimity is indispensable to becoming Buddha.

---

237 In the sense that beings will derive no benefit, for the vows formulated by the śrāvakas profit only themselves.
Question. – You yourself say that these rays create innumerable bodies by metamorphosis that save the innumerable beings of the ten directions. Why did you sometimes say that, due to measurable causes and conditions, the number of beings to be converted should also be measurable?

Answer. – There are two kinds of immeasurable (apramāṇa).  
1) The true immeasurable (bhūtāpramāṇa) which cannot be measured by any holy individual (āryaputrapālīka). Space (ākāśa), nirvāṇa and the true nature of being (sattvabhūta) cannot be measured [in any way].
2) Measurable things (prameya) which only weak people are incapable of measuring; for example, the weight (gurutva) of Mount Sumeru, or the number of drops of water (binda) in the great ocean (mahāsamudra). The Buddhas and bodhisattvas know these things, but they are unknown to gods and humans.

It is the same for the number of beings to be converted (vinītāsatva) by [211a] the Buddhas; the Buddhas know it, but as it is not within your range, it is described as immeasurable.

Finally, dharmas, coming from causes and conditions (hetupratyayusāmarṣa), have no intrinsic nature (nākṣīvabhūta). Since their intrinsic nature does not exist, they are eternally empty (śūnya) and, in this eternal emptiness, the beings does not exist (sattva nopalabhyate). Thus the Buddha said:

When I was seated on the sphere of enlightenment,  
My wisdom was non-existent.  
Like the empty fist that deceives little children,

I have saved the entire world.

The true nature (bhūtālakṣaṇa) of things
Is the mark of beings (sattva)  
But to seize the mark of beings
Is to stray far from the true Path.

Always thinking about the eternally empty.

239 The same distinction is made above, p. 152F, 393F, 451F.
240 The bodhidharma, in its proper sense, the diamond seat (vajrāsana) at Gayā where Sākyamuni reached supreme enlightenment; in the figurative sense, the spiritual presence of the Dharma or of the dharmakāya of the Buddhas which is independent of any material localization: cf. Vimalakīrtī, p. 199-200, note.
241 Ṛtu lollāpana rikṣamayitvar: cf. above, p. 1195F and n. 2.
A person does not follow the Path.

He invents imaginary characteristics

For dharmas that are without birth or cessation.

Imaginings, reflections, concepts

Are the net of Māra (mārajāla).

Not moving, not standing still

That is really the seal of the Dharma (dharma-mudrā).

9. Differences between ‘happiness’ and ‘compassion’

Question. - If ‘happiness’ (sukha) is subdivided into two parts, the mind of loving-kindness (maitri-citta) and the mind of joy (muditi-citta), why is not the mind of compassion (karuna-citta) that contemplates suffering (dukkha) considered to be of two parts?

Answer. - Happiness (sukha), loved by everyone, is important (guru); this is why it is divided into two parts, [loving-kindness and joy]. On the other hand, suffering (dukkha), which nobody loves, which nobody commemo-rates, is not divided into two parts.

Furthermore, when happiness is experienced, the mind is soft (medha); but when suffering is endured, the mind is hard (deśha).

[The story of Vīśāka]. - When Wei-tō-chou (Vīśāka), the younger brother of King Asoka, was king of Jambudvīpa for seven days, he was permitted to indulge in the five objects of enjoyment (pañcakāmagnaga) on a grand scale. At the end of the seven days, king Asoka asked him: “As king of Jambudvīpa, did you experience happiness (sukha) and joy (muditi)?” Vīśāka answered: “I saw nothing, heard nothing, noticed nothing. Why? Because each morning, some candidates rang a bell and shouted: “Of the seven days [that you have been granted], so many have already gone by, and at the end of the seven days, you will die.” Hearing this proclamation, although I was king of Jambudvīpa and loaded down with the five objects of enjoyment, my sorrow (dauramanasa) and my suffering (dukkha) were so great that I heard nothing and saw nothing.”

From that, we know that the power of suffering is strong whereas that of happiness is weak. When a person who experiences happiness throughout his body is stabbed some place, all his happiness disappears and he feels nothing but the pain of his wound. The power of happiness (sukhāhala) is so weak that two parts are needed to make it strong; that of suffering (dukkhāhala) is so strong that it needs only one part.

III. FRUITS OF THE IMMEASURABLES

Question. - What fruits of retribution (viññāṇhala) does the person who is practicing the four immeasurables (aprāmatā) receive?

to a trick. While the king was bathing, his ministers, in connivance with him, invited Vīśāka to try on the royal crown which the chances of succession might someday lead him to wear. Vīśāka was ready for the experiment and, mounting the throne, he donned the crown. Suddenly the king came out of his bathroom and, seeing his brother seated on the throne, pretended to be indignant. He treated him as an usurper and sent him to the bathroom and, seeing his brother seated on the throne, pretended to be indignant. He treated him as an usurper and sent him to the bathroom and, seeing his brother seated on the throne, pretended to be indignant. He treated him as an usurper and sent him to the bathroom and, seeing his brother seated on the throne, pretended to be indignant. He treated him as an usurper and sent him to the bathroom and, seeing his brother seated on the throne, pretended to be indignant. He treated him as an

242 The story of Vīśāka, also called Vigataśāka, Sudatta or Sakṛgāra, is told fully in Asokavadāna, T 2042, K. 2, p. 106a107c (transl. Przyhorski, Asoka, p. 270-280); Asokasūtra, T 2043, k. 3, p. 141b44a; Divyāvadāna, p. 419-429 (transl. Burnout, Introduction, p. 370-379); Tchou yao king, T 212, k. 6, p. 641c (transl. Chavannes, Contes, III, p. 297-302); Fen pie kong tō louen, T 1507, k. 3, p. 39c. – Vīśāka, the younger brother of king Asoka, had faith in heretical doctrines and jeered at the disciples of the Buddha whose easy life he begrudged. In order to convert him to the Holy Dharma, Asoka resorted

243 Namely, happiness (sukha) and joy (muditi).

244 In order to understand the discussion that will follow, one should recall the distribution of gods in the three worlds, a distribution discussed among scholars (cf. Keir, III, p. 2-4, note) but which the Traité has already presented above, p. 517f, 519f, 954f:


2) Rūpadhūtu, also called Brahmala-loka, world of the Brahmā gods, with its four dhyānas, is the abode of seventeen groups of gods.

First dhyāna: i) Brahmakāyika, ii) Brahmāpūrohita, iii) Mahābrahma.
Second dhyāna: i) Parittābha, ii) Apramāṇābha, iii) Ābhāsvara. 
Third dhyāna: i) Parīttaśubha, ii) Apramāṇaśubha, iii) Ābhāśubha. 

3) Āryāvadhūtu, formless realm, has no abodes: it is inhabited, one might say, by formless beings belonging to four spheres: i) ākkāśanantayatana, ii) vijñānāntayatana, iii) viṅkṣaṇanyatana, iv) naivasaṃjñāntayatana.

In principle, the ascetic who has practised the apramāṇā is reborn in the two higher realms, rūpadhūtu and Āryāvadhūtu, but the exact place is disputed by scholars because the canonical sources give the impression of being contradictory. Here, without any pretense of being complete, is a series of canonical topics that are under discussion:

1) Anguttara, IV, p. 150; V, p. 342 (T 125, k. 47, p. 806a26; Vinaya, V, p. 140; Patisambhidā, II, p. 130; Milindapañha, p. 198; Visuddhimagga, p. 253, 258-260. – If he does not penetrate any higher, the person who practices maitri gains Brahmalaokā (utārin appatīvijjho brahmālokapho hoti). ‘If he does not penetrate any higher’ means: if he is incapable of attaining the state of arhat (arahattam adhitanto asakkhanto).

2) Digha, I, p. 251; Majjhima, II, p. 195 (T 26, k. 6, p. 458b1); Majjhima, II, p. 207, 208. – The practice of maitri, of karunā, of muditā or ofupekkhā is the path leading to rebirth in the company of the Brahm gods (brahmānānā sahavyatā maggo).

3) Anguttara, II, p. 130. – The good man who practices maitri, karunā, muditā or uppekkhā, when his body dissolves after death, is reborn in the company of the Śuddhāvāsā gods (ākṣaya bhūdā paraṃ śuddhāvāśānām devāṃhānaṃ sahavyatā upajjati). These gods constitute the five classes of Brahm gods occupying the summit of the 4th dhyāna in rūpadhūtu.

4) Tseng yi a han (T 125, k. 21, p. 656b1-9); Vibhāṣa (T 1545, k. 82, p. 425c13-23); Nyāyānusāra (T 1562, k. 44, p. 594c3-6); Kośa, IV, p. 250; Kośavyākhya, p. 438 (Sanskrit original). – The person who practices the apramānas is one of the four individuals ‘who gain brahmic merit’ (brahmānānānā pravasavatīti).

According to Anguttara, V, p. 76, the holder of brahmic merit ‘rejoices in the heavens for a kalpa’ (kappam saṅgaṃhānā mudati), and according to Kośa (III, p. 174; IV, p. 251), the gods whose lifespan is one kalpa are the Brahmāpurohitas forming the second group of gods of the first dhyāna. Therefore the person who, having loving-kindness, gains a brahmic merit and is reborn among the Brahmāpurohitas.

5) Anguttara, II, p. 129. – The person who practices maitri is reborn in the company of the Brahmāvāsikas whose lifespan is one kalpa. The person who practices karunā is reborn among the Ābhāsvaras whose lifespan is two kalpas. – The person who practices muditā is reborn among the Śuddhāvāsikas whose lifespan is four kalpas. – The person who practices uppekkhā is reborn among the Brahmaḷahas whose lifespan is five hundred kalpas.


Answer. – The Buddha said: “He who enters into the concentration of loving-kindness (maitriśamādhi) receives, at the present, five benefits (anuṣamāṇas): i) he is not burned if he enters fire (agni); ii) he does not die if he swallows poison (vīsa); iii) the soldier’s sword (sāstra) does not wound him; iv) he will not die a violent death (asaṃmādhi kālam karoti); v) the good gods protect him (devatā vakhanti). Having been of benefit to innumerable beings (aprūpamāṇanukāya), he receives immense merit (aprūpamūpāna). By virtue of this immeasurable mind of impure order (saṅkrāmatatā), he is reborn in a pure place (saṅkhārasthāna), namely, the form realm (rūpadhūtu).

6) Samyutta, V, p. 119-121; Tsa a han, T 99, k. 27, p. 197c11-13; Vibhāṣa, T 1545, k. 83, p. 430c22-24; Nyāyānusāra, T 1562, k. 79, p. 770b24-26; Visuddhimagga, ed. Warren, p. 269. – The person who practices maitri ends up at best in the Subhās (according to the Chinese versions, in the Śubhākṣaras). – The person who practices karunā ends up at best in the Ākāśanantayatana. – The person who practices muditā ends up at best in the viñkṣaṇanantayatana. – The person who practices uppekkhā ends up at best in the viṅkṣaṇanantayatana.

The Sarvāstivādin-Vaibhāṣikas have expended a wealth of ingenuity in order to harmonize all these discrepancies. The Tratīṭa has not ignored them, but, refusing to enter into these subtleties, it concludes that the aprūpamānas, dealing with all the beings of the ten regions without exception, receive their reward in Āryāvadhūtu as well as in the rūpadhūtu of the Brahmā gods. Apūya, v, p. 130; Milinda, p. 198; Visuddhimagga, p. 253. – Anguttara, V, p. 342 (Tseng yi a han, T 125, k. 47, p. 806c7-806h3). – The saṃkīraṇas are reborn in the company of the Brahm or the Brahmāvāsikas whose lifespan is one kalpa. The person who, having loving-kindness, gains a brahmic merit and is reborn among the Brahmāpurohitas.

The reservation utārin appatīvijjho ‘if he does not penetrate any higher’, i.e., “if he is incapable of attaining the state of arhat (arahattam adhitanto asakkhanto) is necessary as it permits one to understand that loving-kindness can, by way of exception, accede to the supreme fruit of the religious life. But judging from the Chinese versions, this reservation does not appear in the Sanskrit texts.

The śūtra on the eleven benefits of maitri is fully commented on, with supporting stories, in Visuddhimagga, ed. Warren, p. 258-260. See also Manorathapītats, V, p. 82-84.
who do not find happiness, he produces the mind of compassion (karuṇācitta). Wanting beings who are free from painful thoughts to find the joy of the Dharma, he produces the mind of joy (māyācitta). Feeling neither aversion (pratīti) nor fondness (anumāna) nor sorrow (dasaṃmāna) towards these three entities, he produces these three equanimities (upekṣācitta).

Finally, it is loving-kindness that gives happiness (sukha) to beings.

Moreover, in the Mahâyâna-sutras, he spoke about the mind of compassion (karuṇācitta) `endowed with the five benefits (anuśīṣaṇa)’ 249.

In many places in the Mahâyâna-sutras, he spoke about the benefits it presents. Thus, in the Wong-ming p’i ou-siu king (Jînjûrâhabodhisattvâstra or Viśeascinibrahmapariprêcchâ), 250 he said: “The bodhisattva practices the thirty-two kinds of compassion (karuṇa) among beings. The former increase gradually and change into great compassion (mahâkaruṇā). Great compassion is the root of the qualities (gannaśāla) of all the Buddhas and bodhisattvas; it is the mother (mata) of Prajñâpramîtî and the grandmother (mahâmaṭī) of the Buddhas. By means of great compassion, the bodhisattva attains Prajñâpramîtî and, having acquired Prajñâpramîtî, becomes the Buddha.” 251 He praises great compassion in every way.

Question. – Why did the Buddha say that the reward (vipāka) for loving-kindness is to be reborn in the Brahûm heavens? 246

Answer. – Because the Brahûmadevas are venerated by beings, everyone has heard of them and everyone knows them.

The Buddha lived in the Indian kingdoms where there were always many brahmans in whose religion virtuous men were all reborn among the Brahûmadevas. 247 When they learn that the devotees of loving-kindness (maitrīcāra) are reborn among the Brahûmadevas, beings have great faith (sraddhâ) and are ready to practice loving-kindness. This is why the Buddha said that devotees of loving-kindness are reborn among the Brahûmadevas.

Furthermore, the gods who have cut through sexual desire (rîgga) are all called Brahûm, and it is said that these Brahûms dwell in the form realm (vipāpālana). And so the fact of having cut through sexual desire is called brahmacarya `celibacy’ and those who have cut through are called brahmânas.

When the Buddha speaks here of the ‘Brahûm heavens’, he means not only the four dhyanas [of rîpâpadhû], inhabited by the Brahûmadevas but also the four ârîpyasamâgrâpattis [formless absorptions of ârîpyadhû], inhabited by the formless deities. Investigation (stâra) and analysis (vîcûra), [which are eliminated in the dhyanas of ârîpyadhû], are so difficult to destroy that the Buddha does not speak here about the levels higher than these dhyanas [namely, the four ârîpyasamâgrâpattis]. In the same way, when he spoke about the discipline of speech (vîkānavrâtra) which is part of the fivefold discipline (pâcaśiṭa) of the upasaka, the Buddha mentioned only one [abstention], the abstention from lying (mîsâvâdevârâmarâma), but he implied the other three abstentions [regarding slander (pâsiṇâvâlîda), harmful speech (pâruṣâvâlîda) and idle chatter (sâmûhinâprâlîga)].

Question. – So loving-kindness brings the five benefits (anuśīṣaṇa) in question; but why did the Buddha say nothing about the benefits brought by compassion, joy and equanimity?

Answer. - Refer to the above comparison (upamâna): by speaking of one single thing, the Buddha intends the other three. This applies here also. What the Buddha said about loving-kindness is equally true for compassion, joy and equanimity.

Furthermore, loving-kindness is the immeasurable par excellence. Loving-kindness is like the king (vîjâna); the other three immeasurables that accompany it are like the people (jana). Why? First, the yogin, by the mind of loving-kindness (maitrīcāra), wants beings to find happiness (sukha). Seeing that there are some

246 Anguttara, III, p. 225: So me cattvå brahûmadevârâ bhâvatarâ kâyavâ hêdha paramramaranâ sugatîn brahmâlokâm upapajjati. – See also Dhîgâ, I, p. 251; Majhíma, II, p. 195, 207-208, where the practice of the upamânas is given as the path leading to rebirth in the company of the Brahûm gods: ayyan pi kho Brahûpâna saha kâyavatâ maggo.

247 This comment which is evidently addressed to Chinese readers is not attributable to the author of the Traîṣāti, Nâgârjuna or others; it is probably a gloss of the translator Kumârajâva.

248 In regard to the fivefold morality (pâcaśiṭa), it is enough to say ‘lying’ and by that to include the other three misdeeds of speech: see above, p. 82OF.

249 Unidentified passage.

250 A sūtra in which the brahmarjan Viśeascintin, the bodhisattva Jînjûrâhabâ and the bodhisattva Mâtîjûrû appear. The Traîṣāti cites it impartially under the name of Jînjûrâhabodhisattvâstra (k. 20, p. 211b9; k. 22, p. 227b4; k. 28, p. 267a16) or under the name of Tch’â-sin fan-t’ien so wen king (k. 27, p. 257b2; k. 29, p. 275a18; k. 32, p. 279c9; k. 66, p. 524a24; k. 77, p. 604a29; k. 81, p. 631a18). The Mahâyânapûtra mentions the bodhisattva Jînjûrâhabâ (no. 705) and a Brahmarâjivaiscintapraparîcchâ (no. 1367).

The Viśeascinibrahmaparîcchâ is known to us by three Chinese versions and one Tibetan version: 1) Tch’â-sin fan-t’ien so wen king (T585) by Dharmarakshâ; translated the 10th day of the 3rd month of the 7th T’ai-k’ang year (April 20, 286); cf. K’ai yuan mou lou, T 2154, k. 2, p. 494a26. 2) Sseu-yi fan-t’ien so wen king (T 586) by Kumârajâva; translated at Tch’êng-ngan, in the garden of Sâoa-yao, the 1st day of the 12th month of the 14th hong-che year (January 9, 403); cf. Li ti san pao kî, T 2034, k. 8, p. 77c12. Seng-jouei wrote the preface. 3) Cheng-sseu-wet fan-t’ien so wen king (T587) by Bodhiruci; translated at Lo-yang in the 1st chen-louet year (518); cf. Li ti san pao kî, T 2034, k. 9, p. 85c20. – A Cheng-sseu-wet king louen (T 1532), commentary by Vaubandhu (‘?) on this parîcchâ was translated by the same Bodhiruci in the 1st p’un-t’êt year (531); cf. Li ti san pao kî, T 2034, k. 9, p. 86a15. 4) Tchântu-sa pha khîyad-par-sems-kyis sas-pa (T 827), translated by Sâkyprabhâ, etc.

251 Viśeascintin, T 585, k. 1, p. 9b24-10a16; T 568, k. 2, p. 41c6-42a25; T 587, k. 2, p. 72b6-73b9. – The same passage also appears in two Chinese versions of the Ratanaaghasthâtra: T 660, k. 5, p. 302b9-302c19; T 489, k. 8, p. 723a8-723c11; and its original Indian is in the Mahâyânapûtra, no. 154-186.

It is not a matter of the thirty-two kinds of mahâkaruṇâ but of the thirty-two reasons impelling the Tathâgata to practice. Here is the first: Nairâtmâhuvârâv avadhîh sattvâ ca nairâtmâmuvâ nâdhîmuvyante. atas tathâgatasya satrvesu mahâkaruṇapadâyate: “All dharmas are without self and yet
Also in other places, he praises the mind of joy (muditācitta) and the mind of equanimity (upekṣacitta), but as loving-kindness and compassion are very important, the Buddha praises their advantages (anuṣṭanas) by preference: loving-kindness because of its qualities (guna) is difficult to get, and compassion realizes great deeds.

Question. – However, in explaining the benefits (anuṣṭana) of the four immeasurables (apramāṇa) the Buddha said: “The mind of loving-kindness, properly observed, properly developed, leads up to best [in a rebirth] among the Śubhakṛtanas gods (m tratticittā avesitam subhācitam Subhakṛtanebhīyo devabhyaḥ samvartate). The mind of compassion (karunācitta), properly observed, properly developed, leads at best to the sphere [of the infinity] of space (ākāśanāntyāyatanā). – The mind of joy (muditācitta), properly observed, properly developed, leads up to best at the sphere [of the infinity] of consciousness (vijñānāntyāyatanā). – The mind of equanimity (upekṣa citta), properly observed, properly developed, leads at best to the sphere of nothing at all (akṣicchayāyatanā).”

beings do not believe in non-self; this is why great compassion for beings arises in the Tathāgata; and so on.

The great compassion of the Tathāgata will be the subject of chapter XXII.

252 An extract from the Haliddavasanasasutta of Samyutta, V, p. 119-121 (Tis a han, T 99, no. 743, k. 27, p. 197c11-13). – Some bhikkhus were paying a morning visit to the Pativrājaka heretics established at Haliddavana, a Keliya village. The latter stated that they taught the same ‘liberations of mind’ (cetovimutti), i.e., the same apramāṇas, as the Buddha, and asked the bhikkhus how the Buddha’s teaching differed from their own. The bhikkhus, unable to answer, came to consult the Buddha, and this is what he told them:

Subhāparamānāṁ, bhikkhave, mettā cetovimuttaṁ vaddāmi… Ākāśanāntyāyatanaparamānāṁ, bhikkhave, karunām cetovimuttaṁ vaddāmi… Vibhākṛtanaścaryatanaṇaparamānāṁ, bhikkhave, cetovimuttaṁ vaddāmi… Ākāśatapanaścaryatanaṇaparamānāṁ, bhikkhave, apramāṇaṁ cetovimuttaṁ vaddāmi. – “I state, O monks, that the liberation of mind which is loving-kindness has the Śiśāḥ [in the Chinese versions, the heaven of the Subhakṛtanas] as supreme as supreme goal. That which has compassion has the sphere of infinity as its supreme goal. That which has is equally valid for nothing at all as supreme goal.”

Among the four ultimate goals, the first, namely the heaven of the Subhakṛtanas belongs to the form realm (rūpadhātu), also called the world of the Brahmās (brahmaloka). The other three belong to the formless realm (atṛtyadhātu).

The Haliddavasanasasutta is the only sūtta where rebirth in the formless realm is promised to those who practice the apramāṇas. Everywhere else the Buddha affirmed that adepts of the apramāṇas “are reborn in the Brahmaloka”, i.e., in the form realm.

These contradictory teachings naturally struck the old exegetists, and both Sanskrit and Pāli scholars have brooded over the Haliddavasanasasutta. See especially Visūdhīmaga, ed. Warren, p. 269; Comm. of Samyutta, III, p. 172; Vinmittimagga, tr. Ehora, p. 195; Vibhāṣā, T 1545, k. 83, p. 430c22-24; Nyāyānusāra, T 1562, k. 79, p. 770c3-8.

254 See above, p. 499F, 504F.

255 Similar considerations have been developed above, p. 1032F.

[The three spheres in question belong to the ārūpyadhātu and not to rūpadhātu which forms the Brahmaloka.] Why then did the Buddha say above [211c] (p. 1267F) that the fruit of retribution of loving-kindness [and the other immeasurables “is rebirth in the Brahmal heavens”?

Answer. – 1. The teaching of the Buddhas is inconceivable (acintya). He speaks in this way in order to conform to the needs of those to be converted (vainyasastratādvaṃvarṣita)

2. Furthermore, when one emerges from the concentration of loving-kindness (maitrīsamādhi), it is easy to be led to the third dhyāna [the summit of which the Subhakṛtana gods occupy]. – On emerging from the concentration of compassion (karuṇāsamādhi), it is easy to enter into the akṣānantyāyatanā. – On emerging from the concentration of joy (muditāsamādhi), it is easy to enter to the vijñānānantyāyatanā. – On emerging from the concentration of equanimity (upekṣāsamādhi), it is easy to enter into the ikṣīṃcanyāyatanā.

3. Furthermore, by means of the mind of loving-kindness, the yogin wishes that all beings may find happiness (sukha) and, as a reward for this thought, he himself finds happiness. In the threefold world (trīdāhāta), the Subhakṛtana gods are the happiest.254 This is why the Buddha says that “the mind of loving-kindness leads at best to rebirth among the Śubhakṛtana gods. – By means of the mind of compassion, the yogin sees beings who are old, sick, weak, tormented and suffering. A feeling of pity (anukampācitta) arises in him and he wonders how he can liberate these beings from suffering (dukkha): actually, if one eliminates the internal suffering (dāhyātmikadukkha), the external sufferings (bhāyadukkha) go away and if one eliminates the external suffering, the internal suffering goes away. The yogin then says: Those who have a body (deha) necessarily encounter suffering; only those who have no body meet up with no suffering. And yet the ākāśa excludes all form (ṛupa) and, [by that very fact, escapes from suffering. This is why the Buddha said that [the mind of compassion] ends up at best in the ākāśanāntyāyatanā. – By means of the mind of joy, the yogin wants to brings beings the spiritual happiness (vijñānasukha) called ‘joy’. In this spiritual happiness, the mind (citta), freed from the body (kāya), is like a bird (pākṣa) that has escaped from its cage (patījara).255 In the ākāśanāntyāyatanā, the mind, although free of the body, was still attached to space (ākāśa). The vijñānānantyāyatanā is immense (apramāṇa): it is consciousness in all the phenomena, and this consciousness enjoys unlimited sovereignty (āvivyaya). This is why the Buddha said that joy ends up at best in the vijñānānantyāyatanā. – By means of the mind of equanimity, the yogin remains neutral (upekṣanā) to the suffering (dukkha) and the happiness (sukha) of beings and, since he ignores suffering or happiness, he attains true equanimity (bhānopakṣādharmā), namely, the ikṣīṃcanyāyatanā. This is why the Buddha said that the mind of equanimity ends up at best in the ikṣīṃcanyāyatanā.

These four immeasurables are acquired only by the noble individuals (āryapidgala) and not by the worldly people (prthugana).
4. Finally, the Buddha knew that, in future times (anāgate 'dhvani), because they were of weak faculties (mṛdvinītya), his disciples would become attached to dharmas by way of making distinctions (vikalpa) and would wrongly say about the four immeasurables: “The four limitless ones, having beings as their object (ākāśāṃca), are exclusively impure (sākrava), concern the desire realm (kāmadhātu) exclusively and do not exist in the formless realm (āṇyata).”\(^{256}\)

In order to destroy the wrong views (mithyādṛṣṭi) of these people, the Buddha said that the four immeasurables also concern the ārūpyadhātu. And since the Buddha considers these four immeasurables as concerning all the beings of the ten directions, they must also have the ārūpyadhātu as object.

Thus it is said in the Wou-ssu-yi p'ou-ssu wen (Aṣṭasatīpariprācchā): “Loving-kindness is of three kinds: i) that which has beings as object (sattvālambana); ii) that which has things as object (dharmaṃalambana); iii) that which has no object (ānālambana).” The śāstra explains: “That which has beings as object is impure (sākrava); that which has no object is pure (ānāvra); and that which has things as object is sometimes impure and sometimes pure.”\(^{257}\)

All this is a summary of the four immeasurables.

---

\(^{256}\) Here the Traisīe counters the Sarvāstivādin-Vaihāṭāika theses according to which the apramāṇas have beings as object (aprāmadānūh satruṃlambanāḥ) and, more precisely, that their domain is the beings of the desire realm (kāmasatṛtu gocarāḥ); cf. Kośa, VIII, p. 199; Abhidharmaṇḍa, p. 429. The Mahāyānastraśtras and particularly the Aṣṭasatīpariprācchā, cited here for the second time, state that they also can have things as object and even no object.

\(^{257}\) Quotation from the Aṣṭasatīpariprācchā: see above, p. 1245F, n. 1.

---

**Second Section THE FOUR FORMLESS ABSORPTIONS (p. 1274F)**

**I. THE FORMLESS ABSORPTIONS ACCORDING TO THE ABHIDHARMA**

The four formless absorptions (ārūpyasamāpatti) are: i) the sphere of infinity of space (ākāśaṃcanyāyata), ii) the sphere of infinity of consciousness (vijñāṇaṃcanyāyata), iii) the sphere of nothing at all (ākāśaṃcanyāyata), iv) the sphere of neither-discrimination-nor-non-discrimination (avivekākāśaṃcanyāyata).

1. Defiled absorptions, acquired by birth, acquired by effort.

These four formless absorptions are each of three kinds: stained (samala), acquired by birth (apapattipratilambhika) or acquired by effort (prayukta),\(^ {258}\) [212a]

1) The thirty-one bad propensities (anuṣaya) contained in the four āṇyata\(^ {259}\) and the formations associated with the mind (cittasaṃskāra) arising within these propensities are stained (samala).

2) Acquired by birth (apapattipratilambhika). – Those who have practiced the four immaterial absorptions (ārūpyasamāpatti) are reborn by virtue of ripening of these actions (karmavipaśc) in the formless realm (āṇyata) and obtain four clear (vispātsa) and morally undefined (āvāyikā) skandhas.\(^ {260}\)

---

\(^{258}\) Like the dhīyanas, the samāpattis may be samāpattis of enjoyment (āvāyikā), associated with craving (sateṣā) or pure samāpattis (sattvāh), but of worldly order (laukikā) and still involving āsrava: see above, p. 1027F, and also Kośa, VIII p. 145-146, with notes by de La Vallée Poussin. Moreover, the samāpattis may be acquired by birth (apapattipratilambhika) as is the case among beings who, in the form of a ‘mental series without body’, come to be reborn in the four spheres of the formless realm (āṇyata). Finally, the samāpattis may be acquired by effort (prayuktā) as is the case for ascetics who momentarily become concentrated on these fields: cf. Kośa, VIII, p. 134.

\(^{259}\) There are six anusayas: 1) rūpa, 2) pratigīta, 3) māṇa, 4) avidyā, 5) dhsti, 6) vimiti. These six make ten by dividing dhsti into five. These ten anusayas constitute the thirty-six anusayas of kāmadhātu, thirty-one of rūpādātu, the thirty-one of āṇyata, in all ninety-eight anusayas: cf. Āvāyikāṣṭhāna, T. 1544, k. 5, p. 943a, discussed by Kośa, V, p. 9.

\(^{260}\) Whereas the dhīyanas are accompanied by the five skandhas, the samāpattis have only four, because all rūpa (dhyānasamavara, andhavasamavara) is absent there (apapattipratilambhika), and the four samāpattis as well as the preliminary absorptions (śāmankuṭa) of the three higher samāpattis are called vibhātāpasamāpatti ‘having overcome the notion of form’. The śamankuṭa of the first samāpatti, the ikkāśāntyāyata, is not given this name because the notion of rūpa is not completely overcome. It
3) Acquired by effort (prāyogika). – Examining the grossness (audārya) and harmfulness of form (rūpa),
the cause of old age (jātrā), sickness (vyūdhī), death (marana) and all kinds of suffering, the yogin
considers it ‘as a sickness, as an ulcer, as a poisoned arrow’ (rogato gandatah satīyatathā samanupayati).261
He tells himself that all of it is deception (vikalpa) and falsehood (vyāśvādīka) that he must avoid. Having
reflected in this way, he overcomes all notion of matter, he destroys all notion of resistance, he forgets all
notion of multiplicity and penetrates into the absorption of infinity of space (sa sarvato rūpasannikātāṃ
samantāraya pratīkhyā janānām astangagāṃ nānāvāsanājanānām upanavādād bhāsātathām
āhārātṛatayatanāsādhipattim pravīśaat).262

2. Process of access to the absorptions

Question. – How can these three kinds of notions [of matter, resistance, multiplicity] be destroyed?

Answer. – These three kinds of notions (saṃjñā), all coming from a complex of causes and conditions
(hetupratyayasthānagati), are without intrinsic nature (nīkhaṅkha) and, since their intrinsic self nature does
not exist, they are all deceptions, non-realities, easily destroyed.

Furthermore, [the yogin says to himself], distinctions (vikalpa) regarding form are eliminated little by little
(bhāgāśākāh) and finally no longer exist. This is why, if they do not exist later, neither do they exist now.
Under the influence of error (viṣayāśā), beings seize the characteristics of identity (ekatva) and difference
(anatva) in composite matter, and their minds become attached to the nature of matter. As for me, I must
not imitate these fools; I must seek the true reality (bhūtaavastu) in which there is neither identity nor
difference.

Furthermore, the yogin reflects thus:263

1) When I rejected and avoided dharmas, I obtained considerable benefits. First I abandoned my wealth,
my wife and children; I left home and found the pure discipline (visuddhatāla); my mind is secure
(vagālām); I have no more fear.

2) Putting away desires (kāma), evil and wicked dharmas (paśc̄a akṣīla dharmāḥ), I obtained the first
dhyāna. joy and happiness (prītīsakha), the result of detachment (vivekahā).

3) By suppressing enquiry and analysis (vitararvāvatālas nāyapātām) by inner purification (adhyātmikam
samprasadāt), I obtained the second dhyāna where there is great joy and happiness (mahāprītīsakha).

is actually in this samantaka that the ascetic overcomes the notion of matter (rūpasamātāṃ akāśātmaratī)
and connected notions. See Kośa, VIII, p. 134-135; Abhidharmapadā, p. 412.

261 Cf. Majjhima, I, 436, 500; Anguttara, IV, 422-423: So yad eva tathā hoti... te dhame amiccato
dukkhotto rogato gandato sallato aghato bhādhato parato palakoto suhito anattato samanupassati.

262 The overcoming of these notions takes place in the preliminary (sāmaṇṭaka) of the first
āṭṭhakathāsādhipatti.

263 Here the Traité repeats the old canonical phrases already quoted above, p. 1025, n.

4) By renouncing joy (piṭhe virudhā), I found myself in the third dhyāna which is by far the happiest.

5) Suppressing this happiness (suṣkhaṇya prahātāti), I obtained the fourth dhyāna, purified by renunciation
and reflection.

6) Now I abandon these four dhyānas, for it is still necessary to obtain the wonderful absorptions
(samāpatti).

This is why the yogin ‘transcends the notion of matter (rūpasamātāṃ akāśātmaratī), destroys the notion of
resistance (prītīsakham atīkhyājanān), and no longer thinks about the notion of multiplicity
(nānāvāsanājanānāma na manastikroto).

3. Transcending ideas

The Buddha spoke of three kinds of form (rūpa): “1) There is form that is visible and resistant (asti rūpa
sāndarśanam sapratītām); 2) There is invisible resistant form (asti rūpa anidhairanam sapratītām); 3)
There is invisible non-resistant form (asti rūpa anidhairanam apratītām).”264

When the yogin ‘transcends the notion of matter (rūpasamātāḥ),’ this concerns visible resistant form
(sāndarśanam sapratītām); when he ‘destroys the notion of resistance (prītīsakham),’ this concerns invisible
resistant form (anidhairanam sapratītām); when he ‘no longer thinks about the notion of multiplicity
(nānāvāsanājanānām)’ this concerns invisible non-resistant form (anidhairanam apratītām).

Furthermore, by the destruction of visibles seen by the eye (cākkhus), the yogin ‘transends matter’; by the
destruction of the ear (śīvas), the nose (ghraṇā) and smells (grāṇa), the tongue (jīvā) and tastes (rasa),
the body (kāya) and tangibles (sparśayāya), he ‘transcends the notion of resistance’. In regard to other forms and many varieties not described as form, we speak of ‘the notion of multiplicity’.265

264 Rūpasamārthāstra cited in Koṣṭhākyāky, p. 352; Pāṇi correspondent, Dīgha, III, p. 217; Vībhanga,
p. 13, 72, 89; Āṇanatsāgāra, p. 125, 146-147, 244-245.

265 An obscure and possibly corrupt passage. For the Koṣṭhākyāky, the rūpasāndarśana-sapratītāgā is
the rūpa to be cognized by the eye consciousness; the rūpa anidhaira-sapratītāgā is the eye, etc. and
also the nine material bases of consciousness; the rūpa anidhaira-apratītāgā is the avijñātā.

For the Vīśuddhimagga, ed. Warren, p. 273-274, the rūpasāmātāḥ are the dhānakā of subtle
form mentioned here under the name of ‘notion’, and things that are their object (rūpasādhanānā
tathātuṣṇīm vasatītāpavacarayājanānānāc c’eva tadārammanān ca). The pratīkhyājānas are the
notions of resistance coming from the contact between the physical bases of consciousness, eye, etc., and
their respective objects, color, etc. (cakkhācaityānu vattādhanānām rūpādhamānān ca patītāhanānām
samaprapṭānām patītāhānām). The nānāvāsanājanās are the notions that function with variety as their
domain (nānātā vā gacchā pavattā saḥ), or are varied themselves (nānātā vā saḥ). The
Vīśuddhimagga is here inspired by the Vībhanga, p. 261-262.
Furthermore, material dharmas that can be analyzed as far as their subtle atoms (parāṇama) are scattered, perish and return to the void. [But the non-material dharmas are still less consistent]: these minds (citta) and mental events (cātāśākārāntaraṃ) do not exist (nupalabhiyante) for a month (māsa), a fortnight (parvan), an hour (mahārūpa), a minute (lava) or even a single second (kṣaṇa).268

This is the significance of the four formless absorptions and all of this summarizes (saṃkṣepatah) the four immeasurables.

II. THE FORMLESS ABSORPTIONS ACCORDING TO THE MAHĀYĀNA

Question. – What do these four absorptions consist of in the Mahāyāna? [213b]

Answer. – In the Mahāyāna, these four formless absorptions are modes of wisdom (prajñākāra) connected with the true nature (bhūtalaksana) of dharmas.

Question. – What is the true nature of dharmas?

Answer. – It is the fact that dharmas are empty of intrinsic nature (svabhāviśayya).

Question. – We accept that material dharmas (rūpāntara) composed of and coming from various causes and conditions are empty; but why would non-material dharmas be empty?

Answer. – If the coarse (audārka) substances (rūpa), seen by the eye and heard by the ear, can be accepted as empty, then why would non-material invisible, non-resistant (apratītya), experiencing neither suffering nor happiness, be not empty?

268 Cf. Anguttara, I, p. 10: Nāham, bhikkave, aṭṭham ekadhamman pa cemanupadānāmi yam lahuparivattam yathāyidam citam: “I do not see, O monks, a single other dharma the transformation of which is as brief as the mind.” This may be compared to the river that never stops: “There is no khana, lava, or muhatta when the river stops” (Anguttara, IV, p. 137).

According to the Athasāliṇī, p. 60: Yāvā pan’ uppannaṃ rūpam tīṭhānti τάωσα solassā citānī upajjīvī bhajānti: “Sixteen moments of mind arise and perish during the time a material dharma lasts.”

CHAPTER XXXIV: LIBERATIONS, MASTERIES, TOTALITIES, SUCCESSIVE ABSORPTIONS (p. 1281F)

First Section LIBERATIONS, MASTERIES AND TOTALITIES

PRELIMINARY NOTE

The fifteenth, sixteenth and seventeenth classes of supplementary dharmas recommended for bodhisattvas by the Prajñāpāramitā include:

1) Eight liberations: Sanskrit: āstā vimokṣāḥ; Pāli: aṭṭha vimokkha (āk vimokkha); Tibetan: rnam par thar ba bhrjugd; Chinese: pa pei chō or pa kiai t'ouo.

2) Eight spheres of mastery: Sanskrit: aṣṭāv abhībhāvyatana; Pāli: aṭṭha abhībhāvyatāni; Tibetan: gzi gis gnon pahi skyi mched bhrjugd; Chinese: pa tsh'o tsh'o (or jou) or pa cheng tsh'o.

3) Ten spheres of totality: Sanskrit: daśa kṛṣṇyatanaṇḍī; Pāli: dasa kāsindyaatandana; Chinese: che yi tsei tsh'o (or jou) or che pien tch'ou (or jou).

These three lists intersect one another and are partially mingled so that it is useful to study them at the same time.

I. CANONICAL DEFINITIONS OF THE THREE LISTS


Sanskrit: āṣṭā vimokṣāḥ: 1. rūpā rūpāṇi pāiyaty ayam ... viharatay ayam aṣṭaṇmo vimoṣa iti.

Transl. of the Sanskrit. – The eight liberations:

1) Being [in the sphere of subtle form], he sees visibles; this is the first vimokṣa.
2) Not having the notion of inner visibles, he sees outer visibles; this is the second vimokṣa.
3) Producing the pleasant vimokṣa, he abides in this absorption; this is the third vimokṣa.

4) By means of complete transcendence of notions of form, disappearance of notions of resistance, rejection of notions of multiplicity, he thinks: “Space is infinite” and he penetrates into the sphere of infinity of space and abides there in the manner of the gods attached to this sphere; this is the fourth vimokṣa.

5) Further, having completely transcended the sphere of infinity of space, he thinks: “Consciousness is infinite”, he penetrates into the sphere of infinity of consciousness and abides there in the manner of the gods attached to this sphere; this is the fifth vimokṣa.

6) Further, having completely transcended the sphere of infinity of consciousness, he thinks: “Nothing exists”, he penetrates into the sphere of nothing at all and abides there in the manner of the gods who are attached to it; this is the sixth vimokṣa.

7) Further, having completely transcended the sphere of nothing at all, he penetrates into the sphere of neither identification nor non-identification and abides there in the manner of the gods who are attached to it; this is the seventh vimokṣa.

8) Further, having completely transcended the sphere of neither identification nor non-identification, the cessation of notions and sensations being realized, he penetrates into it and abides there; this is the eighth vimokṣa.


Transl. of the Sanskrit. – The eight spheres of mastery:

1) Having the notion of inner visibles, he sees narrow outer visibles, beautiful or ugly, and he recognizes these visibles by mastering them, he sees them by mastering them and he is aware of them; this is the first abhībhū.

2) Having the notion of inner visibles, he sees outer visibles very extensive (var. very enlarged), beautiful or ugly, and these visibles (etc., as in 1); this is the second abhībhū. outer visibles.

3) Not having the notion of inner visibles, he sees outer narrow visibles, and these visibles (etc. as in 1); this is the fourth abhībhū.

4) Not having the notion of inner visibles, he sees outer extensive (var. very enlarged) visibles, beautiful or ugly, and these visible (etc. as in 1); this is the fourth abhībhū.
5) Not having the notion of inner visibles, he sees outer visibles, blue in color, blue in aspect, blue in luster. Just like the flax flower or like fine blue Benares muslin, blue in color, blue in aspect, blue in luster, in the same way, without having the notion of inner visibles, he sees outer visibles blue, blue in color, blue in aspect, blue in luster, and he recognizes them by mastering them, he sees them by mastering them and he is aware of them; this is the fifth abhibhu.

6) Not having the notion of inner visibles, he sees outer visibles yellow, yellow in color, yellow in aspect, yellow in luster. Just like the karṇīkāra flower (Pterospermum acerifolium) or like fine yellow Benares muslin, yellow in color, yellow in aspect, yellow in luster, in the same way, without having the notion of inner visibles, he sees outer visibles yellow (etc., as in 5); this is the sixth abhibhu.

7) Not having the notion of inner visibles, he sees outer visibles red, red in color, red in aspect, red in luster. Just like the handhu/facula flower (Pentapetes phoenicea) or fine red Benares muslin, red in color, red in aspect, red in luster, in the same way, without having the notion of inner visibles, he sees outer visibles red (etc. as in 5); this is the seventh abhibhu.

8) Not having the notion of inner visibles, he sees outer visibles white, white in color, white in aspect, white in luster. Just like the planet Venus or fine white earth, white in color, white in aspect, white in luster, in the same way, without having the notion of inner visibles, he sees outer visibles white (etc. as in 5); this is the eighth abhibhu.

II. KAŚINA IN PĀLI SCHOLASTICISM

Of the three classes of supplementary dharmas, the ten kaṣinas have captured the attention of Pāli scholasticism: cf. Paṭissambhidā, I, p. 6, 95; Dhammasatthu, p. 42; Netiyajana, p. 89, 112; and especially Visuddhiagga, ed. Warren, p. 96-144 (transl. Nanamoli, p. 122-184) which describes fully the process of the earth kaśina. As in the subsequent seven, it is a process of autosuggestion to reach the dhātus. Here is a brief summary of the stages of the mental operation:

1) Creation of the sign (nimitta). – If he is specially endowed, the monk chooses as visible sign a ploughed earth surface (kaśitaḍhāna) or a threshing area (khalamanḍala). Most frequently, on the advice of a teacher, he makes an earthen disc (matīsamāndala) of dark color, without the intrusion of blue, yellow, red or white color that could cause confusion with the other kaśinas and thus contaminate the earth kaśina. Whether or not this disc is transportable, it should be set up on a pedestal in an isolated place and the ascetic sits down at the appropriate distance to see it well.

2) Appearance of the sign of learning (appajahaniṃitta). – Having vowed to eliminate sense desires that are so unpleasant (appassaddhā kāmā), the monk looks calmly at the earth disc without resting on its color (vāṇa) or its nature (lakkhana) but by fixing his mind on the nominal concept (paññattidhamma) of ‘earth’ the different names of which he recites mentally: pathavi, maḥti, medita, bhūmi, etc. Sometimes with his eyes open and sometimes with his eyes closed (kalena unmittelbar kalaṇena nimilīverā), the monk contemplates this semi-abstract, semi-concrete image until he sees it as clearly with his eyes shut as with his eyes open. It is at this moment that the sign of learning (appajahaniṃitta) is produced. The monk then leaves his seat and goes back into the monastery still keeping clearly in his mind this sign of learning and recovering it each time that he loses it.

3) Appearance of the counter-sign (patibhājaninimitta). – There comes the time when the five obstacles (nivarana) to the jhāna (see above, p. 1012-1020F) disappear and when the factors (uṇga) of the jhāna (see above, p. 1237F) manifest. In the first case, the ascetic enters into the samadhi of approach (appacittasamādhi); in the second case, he enters into the mental stabilization of absorption (appanīsamādhi). But the entry into samadhi coincides with the appearance of the counter-sign (patibhājaninimitta):

“The difference between the sign of learning (appajahaniṃitta) and the counter-sign is the following: In the sign of learning, any defect (doṣa) of the kaśina (intrusion of foreign colors?) is evident; but the counter-sign, the sign of learning having come to an end, is somehow removed and it appears purer, a hundred times purer, a thousand times purer, than it, like a glass removed from its case, like a well-polished pearly shell, like the disc of the moon coming out from behind a cloud. This counter-sign has neither color (vāṇa) nor shape (saṃthana), for if it had any, it would be cognizable by the eye, coarse, susceptible of being grasped and marked by the three characteristics [impermanence, suffering and selflessness]! But it is not like that. It is just a way of representation, a state of awareness belonging solely to the holder of the stabilization. Starting from the moment when it is produced, the obstacles [to the jhāna] are weakened, but the negative emotions (kilesa) remain and the mind is stabilized in the samadhi of approach.
(apacārasamādhi)." In the samādhi of approach (appāndasamādhi) which follows, the factors of the samādhi appear and grow.

4) Protection of the counter-sign (patighātanimittarakkhāna) and attainment of the jhānas. – The ascetic should keep the counter-sign as if it were his most precious treasure and, to this end, take great care of his dwelling (āvāsā), his domain (goçāra), his words (bhassā), the people (puggala) he meets, his food (bhōjana), the atmosphere (ātu) and the postures (īṣṭāpatha) he takes. Thus, thanks to the earth kāśī, he attains the first dhyāna and abides there.

5) Extension of the counter-sign (patighātanimittavādādāna). – In the course of the concentrations of approach and of absorption, the ascetic should gradually extend the counter-sign by noting its progress: one span, two spans and finally the outer limit of the cosmic sphere.

6) Acquisition of the spheres of mastery (abhībhāyatanapattiyādāna). – This complete mastery over the sign assures the ascetic a complete mastery over things and gives him magical powers. This is how the earth kāśī allows him to multiply himself when he is one, etc. (cf. above, p. 382f, n. 2).

The other nine kāsinas progress in the same way as the earth kāśī. Here it is sufficient to determine their respective ‘signs’ and to specify the type of ‘mastery’ they will exert upon things.

In the water kāśī, the sign of learning is moving (cālamāna) and the counter-sign is inert (nippaperiphanda), like a crystal fan held in the air or like a crystal mirror. It brings the following powers: plunging into the earth and emerging from it, bringing rain-storms, creating rivers and seas, shaking the earth, mountains, palaces, etc.

In the fire kāśī, the sign of learning is like a spark of fire that becomes detached and falls; the counter-sign is motionless (niccāla) like a piece of red wool held up in the air. Thanks to this practice, the ascetic can emit smoke and flames, cause a rain of ash, extinguish one fire by means of another, burn whatever he wishes, create lights that allow him to see objects visible to the divine eye and, at the moment of his parinivāṇa, burn his body by the fire element.

In the wind kāśī, the sign of learning appears in movement (cala) like an eddy of hot steam coming out of a pot of rice-gruel; the counter-sign is calm (cālamāna) and motionless (ucala). From this kāśī come the powers of walking with the speed of wind and causing wind storms.

The four color kāsinas use as signs of learning a blue, yellow, red or white flower or cloth. Their counter-sign appears like a crystal fan. They permit the ascetic to create colored objects and particularly to reach the 5th to the 8th abhibhāyatanās (spheres of mastery of colors) as well as the 3rd vimokṣha, namely the subhairavimokha or pleasant liberation.

The kāśī of light (āloka) and that of limited space (parichinnakāsa) have as their respective counter-signs a mass of light (ālokaṇup'al) and the circle of space (ākāśamāndala). Thanks to the first, the ascetic is able to create luminous forms, to banish languor and torpor and chase away shadows; by means of the second he is able to discover whatever is hidden, create empty spaces in the earth and rocks and occupy them, pass through walls at will, etc.

III. VIMOKṢA, ABHĪBUH AND KṚTSNA ACCORDING TO THE ABHIDHARMA

These technical procedures aimed at complete detachment from the things of the threefold world are fully studied by the Abhidharma of the Sarvastivādins and related texts: Jñānaprasthāna, T 1544, k. 18, p. 1013 seq.; Śamṛtiparīkṣa, T 1536, k. 18-20, p. 443a26-446a18, 447a25-452c11; Samyaktābhādhamātra, T 1552, k. 7, p. 96b-929a; Abhīdhammārtha, T 1553, k. 2, p. 976117-b16 (reconstruction by Sastri, p. 103-107); Viḥīlāt, T 1545, k. 8-85, p. 434b15-442b14; Kośa, VIII, p. 203-218; Nyāyānātra, T 1562, k. 80, p. 771b-775a; Abhīdhammādīpa, p. 429-432; Satyasiddhiśāstra, T 1646, k. 12-13, p. 533a16-340b16,346b14-c22; Abhīdhammasamucchaya (of the Vījñānavādins), T 1605, k. 7, p. 680c23-691a22 (reconstructed by Pradhan, p. 95-96).

Here is a summary of the Abhidharma scholasticism.

In general, the vimokṣa are the gateway into the abhībhus, in which turn are the gateway into the kṛtsnas. The vimokṣas are ‘complete emancipation’ (vimokṣsamādita) from the object. The abhībhus exert a twofold mastery (abhībhāvata) over the object, entailing the view of the object as one wishes it (yuktaeṣam adhīmaṇakṣa) and the absence of the negative emotion provoked by the object (klikāṇāpattita). The kṛtsnas embrace the object without a gap and in its totality (sirantaranyakopanā parasites). All are derived from the dhyānas and the samāpattis.

A. Vimokṣas 1-3, eight abhībhus and kṛtsnas 1-8.

1) In nature they are the five skandhas and they have as object the visible of kāmadvīpa.

2) Vimokṣas 1-2 and abhībhus 1-4 are contemplations of the horrible (aśubhaḥbhāva), i.e., of the decomposing corpse, and are practiced in the 1st and 2nd dhyānas. When practiced in the first, they counteract attachment to color (varnādīga) of kāmadvīpa; when practiced in the second, they counteract attachment to color of the first dhyāna.

3) In vimokṣa 1 and abhībhus 1-2, the ascetic still has the notion of inner visible, those of his own body; in vimokṣa 2 and abhībhus 3-4, he no longer has them. But in all cases, he contemplates unpleasant outer visibles (amanojñā, less numerous (paritta) in abhībhus 1 and 3, numerous (mahodgata or parāmāna) in abhībhus 2 and 4.

4) Vimokṣa 3, abhībhus 5-8 and kṛtsnas 1-8 are contemplations on the beautiful (subhaḥbhāva) and are practiced exclusively in the 4th dhyāna. No longer having the notion of inner visible, the ascetic contemplates the outer pleasant visibles (manojñā) of kāmadvīpa: in vimokṣa 3, the beautiful (subha) in
general, which he actualizes (kāyena sākāṭākaroti); in abhīhūs 5-8 and kṛṣṇas 5-8, the four great elements (earth, water, fire and wind).

B. Vimokṣas 4-7 and kṛṣṇas 8-10.

1) Being formless, in nature they are the four skandhas with the exception of rūpaskandha and are practiced in the formless absorptions (ārūpyasamāpattayaḥ): vimokṣa 4 and kṛṣṇa 9 and the ākāśamanyatāyatana; vimokṣa 5 and kṛṣṇa 10 in the vijñānānityatāyatana; vimokṣa 6 in the lākṣācanyatāyatana; vimokṣa 7 in the nāvaśaṃstātasamjñāyatana.

2) For object they have the suffering of their own level and a higher level (svabhāvāndhīvāndhānukaṃ dhikham), the cause and cessation of this suffering (taddhetunirodha), the Path relative to the totality of the arunayañāna (sarvānovayañānapakṣomārgaḥ), the apratvāmyāniruddha and the ākāśa.

C. Eighth vimokṣa.

This is the absorption of cessation of concepts and feelings (samjñāvedaniruddhasamāpattayaḥ), [a dharma] which stops the mind and mental events.

The qualities that constitute class A are acquired only by humans; those of classes B and C are acquired by beings of the threefold world. All these qualities may have as support (ārāya) the mental series of a worldly person (pratikāya) or a saint (ārya), except the last one, the nirodhavimokṣa, which can be produced only by the saint.

1. The Eight Liberations (p. 1291f)

A. General definition

The eight liberations (āṣṭau vimokṣāḥ): [k. 21, p. 215a]

1) Having [the notion] of inner visibles, he also sees outer visibles, this is the first vimokṣa (adhyātmaṃ rūpasamjñīḥ bahūrdhā rūpāṇātī paśiyate aṣṭam apratvam vimokṣaḥ).269

2) Not having [the notion] of inner visibles, he sees outer visibles, this is the second vimokṣa (adhyātmaṃ arūpasamjñīḥ bahūrdhā rūpāṇātī paśiyate aṣṭam dṛṣṭīya vimokṣaḥ).

3) He physically actualizes the pleasant vimokṣa, this is the third vimokṣa (āuḥhāṃ vimokṣaṃ kāyena sākāṭākaroti aṣṭam ṛṣṭīya vimokṣaḥ).

B. The first two vimokṣa

The yogin has not destroyed inner and outer visibles: he has not suppressed the notion of both [his own] inner and outer visibles (rūpasamjñīḥ) and he sees these visibles with a feeling of horror (aṣṭubhaṇī)271 this is the first vimokṣa.

The yogin has destroyed the inner visibles and suppressed the notion of inner visibles (adhyātmaṃ rūpasamjñīḥ), but he has not destroyed outer visibles nor suppressed the notion of outer visibles (bahūrdhā rūpasamjñīḥ) and it is with a feeling of horror that he sees outer visibles: this is the second vimokṣa.

These two vimokṣa both contemplate the horrible (aṣṭubha): the first contemplates inner as well as outer visibles; the second does not see inner visibles and sees only outer visibles. Why is that?

Beings (satra) have two kinds of behavior (pratisāla):272 sensoryism (ṣāṇīcarita) and rationalism (dṛṣṭiṣṭā). The sensoryists (ṣāṇībhūtāḥ) are attached to happiness (sukhakāra) and are bound (buddha) by outer fetters (bāhyasanyojana). The rationalists (dṛṣṭiṣṭāḥ) are strongly attached to the view of the individual (saṁkāyaśrīti), etc., and are bound by inner fetters (adhyātmasanyojana). This is why the sensoryists [usefully] contemplate the horrors of outer visibles (bāhyarūpāṃśubhā), whereas the rationalists [usefully] contemplate the horrors (aṣṭubha) and corruption (viśāpa) of their own body.

Furthermore, at the beginning of the practice, the yogin’s mind lacks sharpness (avikāma) and at the start it is difficult for him to fix his mind on a single point [viz., outer visibles]. That is why he discriminates his mind and tames it by gradual practice (āṃśikāvyāsa) consisting of the [simultaneous] consideration of both outer and inner visibles. Then he can destroy the notion of inner visibles and see only outer visibles.

Question. – If the yogin no longer has the notion of inner visibles, why can he see outer visibles?

270 This paragraph is undoubtedly a note by Kumārājīva aimed at justifying the translation of vimokṣa by the Chinese characters pei-chō.

For the Indian exegesis, seeAthasālī, p. 191-192: Ājimitanipehilintacanathenapihkusamu na padacantakhammehi vimukanacanathenapokko ti vuttaṃ; Kośavyākhyā, p. 689: sarvarasaṃmukhaśaṭṭha vimokṣaḥ, samāpattiśvaravanavimokṣaṁ udd vimokṣā iti.

271 Actually, during the first two vimokṣa, the ascetic cultivates the nine notions regarding the decomposing corpse, notions that will be the subject of the next chapter.

272 For these two kinds of behavior, seeNettipakaranā, p. 7, 109; Kośa, IV, p. 174, 208; V, p. 82; Kośavyākhyā, p. 427.

269 In place of the canonical phrase rūpāṇātī paśiyate the Traisūṭih substitutes this new wording borrowed from the definition of the first abhīhub. Harivarman does the same in his Satyasiddhiśāstra, T 1646, k. 12, p. 339a17.
C. The third vimokṣa

“He actualizes the pleasant vimokṣa” (aiśvabhāva, vimokṣaṃ käyena sāksātkarot). – This is a pleasant meditation in regard to unpleasant things (aiśvabhāva iśvabhāvāna), as is said about the eight abhibhvāyatanas.

The first eight kṛtsnas contemplate, in the pure state (iudāṇa), 275: 1) earth (prthivī), 2) water (ap), 3) fire (ātās), 4) wind (vāyu), and also 5) blue (śilā), 6) yellow (śīla), 7) red (lohitā), 8) white (avaddhāta).

The [fifth] sees as blue (vīpada niśāna) like the blue lotus flower (niśāpanaspa), like the kintōng-chan 276 like the flax flower (umakapupa) or like fine Benares muslin (pampampanā vārāhāvārām vastram). It is the same for the visions of yellow (śīla), red (lohitā) and white (avaddhāta), each according to its respective color. The entire thing is called ‘the pleasant vimokṣa’.

Question. – If all of that is the pleasant vimokṣa, it should not be necessary to speak of the kṛtsna-yatanas [under the pain of repeating oneself].

273 An adhimuktimanasikāra or adhimuktissanīdha or ‘voluntary seeing’ of the object; see Kośa, VIII, p. 198-199 and notes.

275 I.e., in the five vimokṣas and the two kṛtsnas called ārtipya.

276 This detail is necessary because, in the course of the first eight kṛtsnas, the yogin contemplates the four great elements and the four colors in their most pure form, without the intrusion of foreign elements or colors. This is what the Visuddhimagga calls the ‘counter-sign’ (patipākānimitu) of the object: see above, p. 1287F.

277 An adhimuktimanasikāra or adhimuktissanīdha or ‘voluntary seeing’ of the object; see Kośa, VIII, p. 198-199 and notes.

278 I.e., in the five vimokṣas and the two kṛtsnas called ārtipya.

279 This detail is necessary because, in the course of the first eight kṛtsnas, the yogin contemplates the four great elements and the four colors in their most pure form, without the intrusion of foreign elements or colors. This is what the Visuddhimagga calls the ‘counter-sign’ (patipākānimitu) of the object: see above, p. 1287F.

This must be a flower or a blue metal. However, there is a mountain in Kiang-Si with this name.

Answer. – This is a matter of a subjective method (adhimuktimārga) and not an objective method (bhūtāmārga). The yogin thinks about his future corpse burned by the fire (vidadhakha), devoured by insects (vīkhulātaka), buried in the ground and completely decomposed. Or, if he considers it at present, he analyzes this body down to the subtle atoms (parumāṇu), all non-existent. This is how ‘he sees outer visibles, not having the notion of inner visibles’.

Question. – In the [first] two abhibhvāyatanas, the yogin sees inner and outer visibles; in the [last] six abhibhvāyatanas he see only outer visibles. In the first vimokṣa, he sees inner and outer visibles; in the second vimokṣa, he sees only outer visibles. Why does he destroy only the concept of inner visibles and not destroy the outer visibles?

Answer. – When the yogin sees with his eyes this body marked with the marks of death (maraṇanimitta), he grasps the future characteristics of death; as for the actual body, in it he sees, to a lesser degree, the disappearance (nirvādaśāna) of the outer four great elements (mahābhūta). Therefore, since [215B] it is difficult for him to see that they do not exist, the [Śītra] does not speak of the destruction of the visibles. Besides, at the time when the yogin will have transcended the form realm (vīpaddhāta) 274, he will no longer see outer visibles.

274 This is a matter of a subjective method (adhimuktimārga) and not an objective method (bhūtāmārga). The yogin thinks about his future corpse burned by the fire (vidadhakha), devoured by insects (vīkhulātaka), buried in the ground and completely decomposed. Or, if he considers it at present, he analyzes this body down to the subtle atoms (parumāṇu), all non-existent. This is how ‘he sees outer visibles, not having the notion of inner visibles’.

275 The contemplation of these precious objects is not mentioned in the traditional list of the kṛtsnas.

276 The third vimokṣa is the root of good, āloha: cf. Kośa, VIII, p. 206; Abhidharmadipā, p. 430.

277 The third vimokṣa is the root of good, āloha: cf. Kośa, VIII, p. 206; Abhidharmadipā, p. 430.

278 The third vimokṣa is the root of good, āloha: cf. Kośa, VIII, p. 206; Abhidharmadipā, p. 430.

279 This detail is necessary because, in the course of the first eight kṛtsnas, the yogin contemplates the four great elements and the four colors in their most pure form, without the intrusion of foreign elements or colors. This is what the Visuddhimagga calls the ‘counter-sign’ (patipākānimitu) of the object: see above, p. 1287F.

280 This must be a flower or a blue metal. However, there is a mountain in Kiang-Si with this name.
2) very pure (supariśuddha) earth (prthivī):282 [first kṛtsna],
3) pure water (ap): [second kṛtsna],
4) pure ... in the final stages of rūpadhātu and ārūyadhātu respectively: cf. Kośa, VIII, p. 210-211; Kośavyākhyā, p. 690.

If they are objective considerations, since the body still contains skin (yogin 'turns his back and rejects' (VIII, p. 210-211; Kośa, VIII, p. 215c)), the yogin thus masters (abhibhvati) 'liberation' changes its name and is called 'sphere of mastery over the object' abhibhvātana.

Although the yogin thus masters (abhibhavati) the pleasant meditation (ubhadabhanu), he is still incapable of extending it (vistārayatnum). Then he returns to grasp the pleasant characteristics (ubhanimitta):

a. Using the power of the vīmoṣa and the power of the abhibhvātanas, he grasps the nature of pleasant earth (ubhabhātana) and gradually extends it (kramaṇa vistārayatnum) to all the empty space (ākāśa) of the ten directions. He does the same with water (ap), fire (tajas) and wind (vāyu).

b. He grasps the nature of blue (ubhanimitta) and gradually extends it to all the space of the ten directions. He does the same with yellow (gīta), red (lohitā) and white (avatātā).

Now the abhibhvātanas are transformed and become the kṛṣṇātanas 'spheres of totality of the object'. These three, [namely the vīmoṣa, the abhibhvātana and the kṛṣṇātana], are one and the same thing (ekārtha), with three name-changes.

Question. – The [first] three vimokṣas, the eight abhibhvātanas and the ten kṛṣṇātanas are either objective considerations (bhūta-pratyavṛtā) or subjective considerations (adhaṁkārtīpratyavṛtā).

If they are objective considerations, since the body still contains skin (tvac) and flesh (māna), how can one see only white bones (tvasteṣaṭhika) in it? Besides, the body is constituted by an assembly of thirty-six substances (satrimśiddhātvamārga);286 why distinguish them and consider them separately? The four great elements (mahābhūtā)286 constitute the body itself: The Sanskrit list 31 (Dhāya, II, p. 295; III, p. 104; Majjhima, I, p. 57; III, p. 90; Saṁyutta, IV, p. 111; V, p. 278; Anguttara, III, p. 323; V, p. 109) The Visuddhimagga gives their number as 32 and discusses them at length. Here is the latter list with corresponding terms in Pāli and Sanskrit:

1) Hair of the head (kesa, keṣa); 2) hairs (loma, roman); 3) nails (nākha); 4) teeth (danta); 5) skin (saca, tvac); 6) flesh (maṃsa, mānas); 7) tendons (nādi, byyā); 8) bone (aṭṭha, astha); 9) marrow (aṭṭhāniṭṭha, asthinimitta); 10) kidneys (vakka, vṛkkha); 11) heart (ahada, ardaka); 12) liver (vakana, yakṣa); 13) pleura (kāmakara, kloman); 14) spleen (gāhaka, pīthana); 15) lungs (pāpyaka, pāpyaka); 16) intestines (ana, antara); 17) mesentry (antagata, anrangata); 18) stomach (cāyā, adura); 19) excrement (kārīṣa, kārīṣa); 20) brain (matthaunga, maṭṭhunagata); 21) bile (pīta); 22) phlegm (samha, sīlayana); 23) pus (pūpba, pūpba); 24) blood (lohitā); 25) sweat (seda, sveda); 26) fat (meda or medas); 27) tears (assu, aśru); 28) sweat (ausa); 29) saliva (kheła, kheṭa); 30) snout (sīghṭhāṭuka, saṅghanṭhāṭuka); 31) synovial fluid (lāṣka); 32) urine (muṇa, mūrta).

The nature of the four great elements is, respectively, solidity (khaṅkharatva), moistness or fluidity (dravyatva), warmth (uṣṇatva) and movement (trāṇatva).

282 Cf. the first eight counter-signs (parītiḥgaminītā) defined by the Visuddhimagga in the chapters on the kasinas (above, p. 1288f).

283 This is explained by the fact that the third vīmoṣa and consequently the eight abhibhūs and the first eight kṛtsnas are practiced in the fourth dhyāna where there is no longer any happiness or suffering, neither joy nor sadness: see above, p. 1031-1032f.

The expression kāyena sīkāṭkāravā is absent in the Pāli canonical sources and is used by the Sanskrit sources only in regard to the fourth and eighth vīmoṣas. This is due to their excellence (prabhūtya) and because they are in the final stages of rūpadhātu and ārūyadhātu respectively: cf. Kośa, VIII, p. 210-211; Kośavyākhyā, p. 690.
The four colors are not blue (nīla) exclusively; why then practice meditation just on blue (nīlabhūtvā)?

Answer. – [In these considerations] there is an objective consideration (bhūtāptavāveskā) as well as a subjective consideration (adhimuktiprāptavāveskā).

Bodily characteristics (kīyānīminītā), objectively, are unpleasant (ālabbha); that is an objective consideration. Among outer things (bhūtādharmas), there are all kinds of colors of pleasant nature (abhañkārāsakāna); this is also an objective consideration. The pleasant (īhha) and the unpleasant (ālabbha) come within objective considerations.

On the other hand, when one takes the small number of pleasant things and extends it to consider everything as pleasant, when one chooses the single element water and extends it to see everything as water, when one chooses the small amount of blue that exists and extends it to see everything as blue and so on, those are subjective considerations that are not objective.

D. Vimokṣas four to seven

The four formless vimokṣas (ārūpyavimokṣa) are similar to meditations practiced in the four formless absorptions (ārūpyasamāpattī). The person who wants to acquire these vimokṣas first enters into the formless absorptions: the latter are the gateway into these vimokṣas, for the sphere of the infinity of space (ākāśāntaryāvatana) ‘turns the back on and rejects’ material objects (ārūpyālambana).

Question. – If it is the same for the formless absorptions, how do [the formless vimokṣas] differ?

Answer. – The worldly person (prthuṣyana) who acquires the formless absorptions is arūpin [‘without form’ or without the concept of form]. But when the saint (āryaputrala) with high resolve (ādhyāsya) acquires these formless absorptions, [he is arūpin] absolutely and without regression: that is why it is called vimokṣa.

It is the same for the other vimokṣas coming within the spheres of infinity of consciousness (vijñānāntaryāvatana), nothing at all (ākāścaryāvatana) and neither identification nor non-identification (naivaśayāntālaśamāhāyatana).

E. The eighth vimokṣa

288 This is done in the first kṛṣṇa.
289 This is done in the fifth abhihbu and the fifth kṛṣṇa.
290 In the course of the third vimokṣa.
291 In the course of the second kṛṣṇa.
292 In the course of the fifth abhihbu and the fifth kṛṣṇa.
293 See above, p. 1274F seq.

Turning the back on and suppressing feelings (vedhi) and concepts (sānjhī) as well as all mind (citta) and all mental events (cātāsākṣaṭādharma) is what is called ‘liberation consisting of the cessation of feeling and concept (sānjhīvedanīnirodhavimokṣa).

Question. – Why is the absorption of non-identification (asamjñānakāmpattī) not a vimokṣa?

Answer. – Because when beings with wrong view (mithyādāsīsān) who do not discern the defects (dosā) of dharmas enter into the absorption [216] [of non-identification], they identify it with nirvāna and when they emerge from this absorption, they feel regret (viparītīśravaṇā) and fall back into their wrong views (mithyādāśaṇī). This is why the absorption [of non-identification] is not a vimokṣa.

On the other hand, the cessation of feeling and concept that suppresses all distraction (vikṣipatiścita), the yogin penetrates into a nirvāna-like (nīrodha). Since he acquires it by attaching to it [just] his body, the Śūtra says that he ‘actualizes it physically’ (kāsyena sāleśkarvīt).

2. The Eight Masteries

A. General definition

The eight spheres of mastery (ārūvābhihāvīvāyatanam):

1) Having the notion of inner visibles, he sees outer visibles, few in number, beautiful or ugly, and he recognizes these visibles by mastering them, he sees them by mastering them; this is the first abhihbu (ādhyātmaṁ rūpasaṁjñāḥ bahīrdhā rūpāni pañjītāni paripātanā suvarnāndaravānāni, tāni khalu rūpāṇy abhihāẏa jānātā abhihāẏaṁ pañjītādaṁ prathamanam abhihāvīvāyatanam).

2) Having the notion of inner visibles, he sees outer visibles, numerous, beautiful or ugly, and he recognizes these visibles by mastering them, he sees them by mastering them; this is the second abhihbu (ādhyātmaṁ rūpasamjñāḥ bahīrdhā rūpāṇi pañjītāni adhimātṛāni suvarnāndaravānāni, tāni khalu rūpāṇy abhihāẏyā jānātā abhihāẏyā pañjītādaṁ dvitīyam abhihāvīvāyatanam).

3-4) It is the same for the third and fourth abhihāvyāyatanas, with the only difference that, not having the notion of inner visibles, he sees outer visibles (ādhyātmaṁ arūpasamjñāḥ bahīrdhā rūpāṇi pañjītāni).

5-6) [In these vyātana], not having the notion of inner visibles, the yogin sees outer visibles blue, yellow, red or white (ādhyātmaṁ arūpasamjñāḥ bahīrdhā rūpāṇi pañjītāni nīpātaślokaḥvīvāyatanāni).

These are the eight abhihāvīvyātanas.

294 The yogin who has entered into cessation is dṛṣṭādhanurūpānaprāpta: in the present lifetime (dṛṣṭe jānanī) is in the nirvāna with residue of conditioning (upadhīsāganīvānaśc).
B. The first abhibhu

“Having the notion of inner visibles, he sees outer visibles” (adhyātmaṃ rūpasamjñī bahirādhā rūpāṇi paśyati): himself unbound, he sees outer objects (bāhyālambana).

“He sees few of them” (parītānti): being rare, these objects are said to be ‘few in number’. The path of seeing not being developed in him, the yogin sees objects few in number for, if he saw a large number of them, he would grasp them with difficulty. In the same way, when deer run about in confusion, one cannot see them from far away.

“He sees the beautiful or ugly” (svanarudvarūpāṇi). At the start of the practice, the yogin fixes his mind on an object (ālamāna), the space between the eyebrows, the forehead or the end of the nose. With the notion of unpleasant inner visibles (adhyātmaṃ asūbhahasamjñī) and the notion of unpleasant things in his own body, the yogin sees outer visibles which sometimes will be beautiful (svaṇarūpāṇi) by virtue of the retribution for good actions (kutalākarmavipāka), sometimes ugly (durvarūpāṇi) by virtue of retribution for bad actions (akutalākarmavipāka).

Furthermore, when the yogin, following the instructions of his teacher, grasps and sees all kinds of unpleasant things (nānāvīdhānī asūabhāṇi) in outer objects (bāhyālambana), this is a matter of ‘ugly visibles’ (durvarūpāṇi). But sometimes when, by loss of attentiveness (smrtikāla), the yogin conceives a pleasant notion (asūbhahasamjñī) and sees pleasant visibles (asūbhāṇi rūpāṇi), this is then a matter of ‘beautiful visibles’ (svaṇarūpāṇi).

Further, when the yogin by himself fixes his mind on a given place, he sees two kinds of visibles (dvividhānī rūpāṇi) inherent in the desire realm (kāmadhātu): i) the visibles that give rise to lust (rāga), ii) the visibles that give rise to hatred (dveṣa). Those that give rise to lust are pleasant visibles (asūbhāṇi rūpāṇi) described here as beautiful (svaṇarūpāṇi); those that give rise to hatred are unpleasant visibles (asūbhāṇi rūpāṇi) described here as ugly (durvarūpāṇi).

The yogin is master (sāvarūti) over these objects (ālamāna):296 “He cognizes them by mastering them, he sees them by mastering them” (abhībhabhāyā jñātā abhibhāya pāśyati). Faced with beautiful visibles (asūbhāṇa) capable of generating lust (rāga), the yogin feels no lust; faced with ugly visibles capable of generating hatred (dveṣa), he feels no hatred. He sees only that visibles coming from the four great elements (mahabhūtas) and from a complex of causes and conditions (hetupratyayasamagagr) are lacking in substance (asūtra) like a water bubble (budhukā).297 That is how it is for beautiful and ugly visibles.

In this abhibhāvyanana, the yogin stays on the threshold of the [meditation] on the horrible (asūbhahāvāhana). When the fettters of lust, hate, etc. (rāgadveśāsanātyojana) occur, he does not follow them: that is the sphere of mastery [of the object] for he masters the mistake that consists of taking as pure that which is impure (ātucā tu ścētā śīvāpryāśa) and the other deilements (kleśa).

Question. – While having the notion of inner visibles (adhyātmaṃ rūpasanādhā), how does the yogin see outer visibles (bahirādhi rūpāṇi paśyati)?

Answer. – The eight abhibhāvyananas can be attained (prāpti) by ascetics who have entered deeply into concentration and whose mind is disciplined and softened. Sometimes the yogin sees the horrible (asūtra) of his own body and [216b] also sees the horrors of outer visibles.

The contemplation of the horrible (asūbhahāvāhana) is of two types: i) that which contemplates all kinds of impurities (nānāvīdhānīcchā), such as the thirty-six bodily substances (dravya), etc.; ii) that which, disregarding in one’s own body as in others’ bodies, the skin (tvaca), flesh (māṃsa) and the five internal organs, 298 contemplates only the white bones (ketuvātthaka), like a conch-shell (sankha), like snow (śīva).

The sight of the thirty-six bodily substances is called ‘ugly’ (durvarūpa); the sight of the conch or snow is called “beautiful” (svaṇa).

C. The second abhibhu

At the time he is contemplating inner and outer [visibles], the yogin is distracted (vāsikānccita) and only with difficulty can he enter into dhyāna. Then he exludes notions of his own body (idhamatmāsanādī) and considers only outer visibles (bāhyārūpa). As is said in the Abhidharmika, the yogin who possesses vimokṣa contemplates and sees the dead body: after death, the latter is picked up and taken to the charnel-ground (imāśāna) where, burned by fire (vīdagdhaka) and devourd by insects (vīkīča), it

296 Although the vimokṣa liberated from the object, the abhibhūsa exert a real mastery (aiśvarya) over it. According to the Kośa, VIII, p. 213, this dominion (abhiśhāvana) over the object is twofold: i) yathāṣṭam adhisthanah: the voluntary seeing of the object as one wants it to be; ii) kītāntapattag: the absence of negative emotion evoked by the object. Here the Tratītī particularly stresses this second point: the ascetic in possession of the abhibhūsa no longer feels any lust (rāga) for pleasant objects or any hatred (dveṣa) toward unpleasant objects.

But the abhibhūs still allow one to see the object as one wishes it to be. Indeed, “when the mind is absorbed, very pure, very clean, stainless, free of impurities, supple, ready to act, the ascetic can direct his mind (cittam abhibhūhāra) to the supernatural powers (abhijñā) and especially toward magical power (rāddhi)” (Dīgha, I, p. 77). Then he can, at will, transform the great elements and the colors so as to see them as he wishes. See Visuddhimagga, ed. Warren, p. 142-143. Thus, the contemplation on yellow can have the effect of creating yellow forms (gātakārāpamānāmāna), the volition that something be golden (svaṇanaṃ tī adhiṣṭhuce), etc. This creative power of ‘volitional seeing’ (adhībhūsa) is mentioned in the canonical sources, e.g., Saṃyutta, I, p. 116: Ākāśchāndyro Bhāgava Ṣīvāvantam pabbatārajaṃ svayaṇoṃ tī eva adhimuccheyya, svayaṇoṃ ca pabbat’ asā tī.

297 See above, p. 359, n.

298 A particularly Chinese expression appearing in the canonical versions, although the Indian originals show no trace of it: cf. Fo pan ni yun kung, T 5, k. 1, p. 163c15; k. 2, [., 171a16; Fo k’ai kiai, T 20, p. 262a3; Hong choeui, T 33, [., 817b3; Ni-li, T 86, p. 908b15; Tseng yi a han, T 125, k. 25, p. 658b12; k. 51, p. 82c18. The five viscera are the kidneys, the heart, the liver, the lungs and the spleen. The Commentary to the Vihaṇga, p. 249, also speaks of the vākupunāca “the five [constituents of the body] starting with the kidneys.”
disintegrates. From then on, the yogin sees only the insects and the fire, but does not see the body: this is why the Sūtra says that “not having the notion of inner visibles, he sees outer visibles” (adhyātmanām ārāpasannātipahārārtah rūpātī paśyati).

In accordance with instructions, the yogin perceives and looks at the body as a skeleton (kānkāśa). When his mind is distracted outwardly, he brings it back and concentrates on the skeleton as object. Why is that? At the beginning of the practice, this person was unable to see subtle objects (stākṣālambana), and that is why the sūtra said [in regard to the first abhibhū that the yogin sees only] visibles “few in number” (vāpyātī parītattā). But now, this yogin, whose path of seeing is developing, deepening and broadening, uses this skeleton in order to see Jambudvīpa as skeletons everywhere, and this is why the Sūtra says here that he sees ‘numerous visibles’ (vāpyātī adhīmārātā).

Then he concentrates his mind again and no longer sees a single skeleton; this is why the sūtra says that “he cognizes visibles by mastering them and sees visibles by mastering them” (tāni khalu rūpāyā abhibhāya jāntūt abhibhāya paśyati).

And since, the yogin is able at will (vṛttēṣṭam) to master the concept of man and woman (purusasthānāmikā) and the concept of beauty (lokaśāmyikā) in regard to the five objects of enjoyment (kāmaguna), that is indeed a ‘sphere of mastering the object’ (abhībhāvayatana).

Thus a strong man (balavat) mounted on his horse who captures the enemy is able to destroy them is said to ‘master’ them and, as he is also able to control his horse, he ‘masters’ it. It is the same for the yogin: in the meditation on the horrible (aśubhahāvāna), he is able to do a lot with just a little, and do a little with a lot: that is an abhibhūvyatana. He is also able to destroy his enemies, the five objects of enjoyment (kāmaguna); that also is an abhibhūvyatana. When without destroying inwardly [the notion] of his own body, the yogin sees visibles outwardly, numerous or few in number, beautiful or ugly, that is a matter of the first and second abhibhūvyatanas.

D. The third and fourth abhibhūs

When, no longer having the notion of visibles concerning his own body, the yogin sees visibles outwardly, numerous or few, beautiful or ugly, that is the third and fourth abhibhū.

E. The four last abhibhūs

When, having concentrated his mind, the yogin deeply penetrates into the absorptions (samāpattī), suppresses [the concept] of inner body (adhyātasāmyikā), sees outer objects perfectly pure (bhāvaparītiśāhālambana), blue (nīla) and blue in color (nīlavarna), yellow (pitā) and yellow in color (pitavarna), red (lohiya) and red in color (lohitavarna), white (avardā) and white in color (avardāvarna), this is a matter of the last four abhibhūvyatanas.

Question. – What is the difference between the last four abhibhūvyatanas and the last four kṛtsnāyatanas of color, blue, etc., that are part of the ten kṛtsnāyatanas?

Answer. – The kṛtsnāyatanas of blue grasps absolutely everything as blue; the corresponding abhibhūvyatanas sees a large number or a small number of objects only as blue, at will (vāttēṣṭam), without, however, eliminating foreign thoughts. Seeing and mastering these objects, it is called abhibhūvyatana.

Thus, for example, whereas the noble cakravartin king totally dominates the four continents (caktuḥsprka), the king of Jambudvīpa dominates only a single continent. In the same way, whereas the kṛtsnāyatanas totally dominate all objects, the abhibhūvyatanas see only a small number of visibles and dominate them but are unable to include all objects.

This is a summary (samākṣepa) explanation of the eight abhibhūvyatanas.

3. The Ten Totalities

[216c] As for the ten kṛtsnāyatanas ‘spheres of totality of the object’, we have already spoken of them in regard to the vīmaṣkas and the abhibhūvyatanas. They are called ‘spheres of totality’ because they embrace their object in its totality (ālambanaḥkṛtsnasparuhāraṇaḥ).

Question. – [Of the four formless spheres (āṛtyaṣṭāna), only the first two, ikāṇaḥvyāntaya ‘sphere of infinite space’ and vijñānāvyāntaya ‘sphere of infinite consciousness’, are kṛtsnāyatanas. Why are [the other two formless spheres], namely, ikāṃcaḥvyāntaya ‘sphere of nothing at all’ and naivaṃjaṃjñāvyāntaya ‘sphere of neither identification nor non-identification’] not kṛtsnāyatanas as well?

Answer. – The kṛtsnāyatanas are subjective views (adhimokṣamamanasikāra) and, of the formless spheres, only two, those of infinity of space and infinity of consciousness, lend themselves of subjective extensions.

“Safely (vābhiṣa), happiness ( sukha), vastness (vīla), immensity (apravāna) and infinity (ananta), the sphere of space”, said the Buddha. – Throughout all the kṛtsnāyatanas there is a consciousness (vijñāna) capable of quickly bearing upon all things and, faced with these dharmas, one determines the presence of consciousness. This is why the two spheres (āyatana) [of space and consciousness] constitute the kṛtsnāyatana.

On the other hand, in the sphere of nothing at all (ākāṃcaḥvyāntaya), there is no substance (dhīta) capable of being extended; there is no happiness (sukha) there and, in regard to nothing-at-all, the Buddha said nothing about infinity, immensity.

299 Cf. Keśavarṇyā-Dharmaśri, p. 15: Nivedanarōkṣaṃsaḥparahānāḥ iti nivedanaram kṛtsnārām prabhavādībhavānī prabhavāntānāmy ucyate. – Viśāla, T 1545, k. 85, p. 40b18-23: They are called kṛtsnāyatanas for two reasons: i) because they are without intervals (nirantarā) and ii) because they are extended (vijñāna). Because deliberate reflection (adhimokṣamamanasikāra) bears uniquely on blue, etc., without being mixed with another object, they are ‘without interval’; because deliberate reflection on all of blue, etc., is of infinite scope (goçara), they are ‘extended’. The Bhadanta says: Because their object (ālambana) is vast and extended, because there are no intervals-gaps, they are called kṛtsnāyatanas.
In the sphere of neither identification nor non-identification (naivasaṃjñānāsaṃjñāyatana), the mind is dull (sradda) and it is hard for it to grasp a concept (nimittrandhavaha) and extend it to infinity, as is the case for the kṣitas.

Furthermore, the ākāśāyatana is close to the form realm (rūpadhātu) and it can still be concerned with visible (rūpa). The viññāyatana also can be concerned with visible objects. Besides, coming out of the viññāyatana, one can leap into the fourth dhyāna and, on coming out of the fourth dhyāna, one is able to leap into the viññāyatana. On the contrary, the ākāśāyatana and the naivasaṃjñāyatana [as the higher spheres of the ārūpyadhatu] are very distant in formlessness: this is why they are not kṣitas.

4. Objects and Distribution of the Vimokṣas, Abhibhūs and Kṣitas

Every utilization of these three types of dharmas realizes a mastery over the object (ālambanābhibhāvānā).  
1) The kṣitas are impure (sūtrava).  
The first three vimokṣas, the seventh and eighth vimokṣas are impure. The others are sometimes impure (sūtrava), sometimes pure (andhara).  
2) The first two vimokṣas and the first four abhibhvāyatanas are contained (sanghīti) in the first and second dhyānas. 

The abhibhvāyana (3rd vimokṣa), the last four abhibhvāyatanas and the first eight kṣitas are contained in the fourth dhyāna.  

300 A possibility that may be verified during the yeast-spreading-and-spread dpatti or the "absorption of the leap": see above, p. 1048F, and, for detailed description, see Hobugirin, IV, p. 353-360, article Chījjī by J. Mny.  
301 We may recall that the absorption of worldly order practiced by ordinary people (pratīghājana) is ātadika, i.e., kṣita śūtrava 'good but mixed with impurities'. The absorption of supraworldly order practiced as Path by the saints (ārya) who have seen the Buddhist truths is śūtrava 'free of impurities'. 
302 Thus the eight vimokōsas are distributed over eleven levels: cf. Kosāryavākya, p. 689: "These vimokṣas occur in the other eleven levels, except for the seven threshold absorptions, viz.: 1) the desire realm, 2-3) the ānanda and the dhyānāntara. 4-11) the eight levels made up of the [four] dhyānas and the [four] sampattis.

Second Section THE NINE SUCCESSIVE ABSORPTIONS (p. 1308F)

PRELIMINARY NOTE

Designated by the name anupāravasāmātī (Dīgha, III, p. 265; Anguttara, IV, p. 410), anupāravasamātī (Divya, p. 95), anupārava-viśvā-samātī (Samyutta, II, p. 216; Anguttara, IV, p. 410; Pahāvavītimi, p. 18; Śataāṣṭasāra, p. 58, 1445; Viṣṇu, p. 343; Mahāvīt., no. 1498), anupāravasamātī (Dharmasāgraha, §82), the nine successive absorptions are the four dhyānas of the rūpadhātur, the four samātis of ther ārūpya, plus the samājñāvedanānīrodhasamātī.

To define them, the Pāli and Sanskrit texts (cf. Dīgha, III, p. 265-266; Anguttara, IV, p. 410-414; Śataāṣṭasāra, p. 1445-1446) repeat the words of the old Dhyānāntara, the text of which has been given above, p. 1024F. Dīgha, III, p. 266, and Anguttara, IV, p. 410-414, explain that these nine absorptions are acquired by nine successive cesserations (nīrodha) eliminating in turn: 1) bad desires (kāma), 2) investigation and analysis (vitaravākya), 3) joy (priti), 4) inhalation and exhalation (āvātāprāvāsa) or indifERENCE and happiness (upesjānātika), 5) the concept of substance (rūpasamjñā), 6) the notion of infinite space (ākāśanāntāyana), 7) the concept of infinite consciousness (vyijnānāyana), 8) the concept of nothing at all (ākāśaniruddha), 9) the concept of neither identification nor non-identification (naivasaṃjñānāsaṃjñāyatana) and finally, all concept (samjñā) and sensation (vedanā).

303 This passage is obscure; there is possibly a gap.
304 The object of the vimokṣas, etc., is treated in the same manner in Viḥāra, T 1545, k. 84, p. 435a16-28; Kośa, VIII, p. 208-209.
The nine successive absorptions (anupūrvasamāpatti):

Emerging from of the first dhyāna, the yogin then [directly] enters into the second dhyāna in such a way that there is no other intervening mind, whether good (kusala) or defiled (saṅkārā). [From the dhyāna into the samāpatti], the yogin continues in this way until the absorption of cessation of concept and feeling (saṃjñāvedītaṁrodayasaṅmāpatti).

Question. – But other things can still follow one another [directly]. Why would just the nine absorptions be successive?

Answer. – There are always foreign minds that happen to be interpolated among the other qualities (guna); this is why they are not successive. But here, lofty resolve (adhyāśaya) and wisdom (prajñā) are sharp (tiṣṇa); the yogin puts his own mind to the test and, coming out of the first dhyāna, he enters directly into the second in such a way that no other mind intervenes. In these very qualities, the mind is supple (mrduka) and easily cuts through desire (tṛṣṇā): this is why the minds succeed one another.

Of these successive absorptions, two are impure (saṅkāra) and the other [217a] seven are sometimes impure and sometimes pure (āndhravā). On the other hand, the dhyānāntara ‘variation of the first dhyāna’ and the anāgāmya ‘threshold absorption of the first dhyāna’ are without stability (āsārā). 305

Moreover, [the successive absorptions] are acquired by the āryas only, and their great benefits are not found in the samānāntara ‘threshold absorptions’: this is why the latter are not ‘successive’ (anupūrva).

The eight vimūkṣas, the eight abhibhāyatanas, the ten kṣtuśāyatanas and the nine anupūrvasamāpattis have been explained in brief (saṁśaṭatasas) according to the āśīvaka system.

305 For detail, see Kośa, VIII, p. 178-181.

CHAPTER XXXV: THE NINE HORRIBLE NOTIONS (p. 1311F)

PRELIMINARY NOTE

By Navasamīja, the Traité means the nine notions of the horrible (navāśubhasaṅkharā) cultivated by the ascetic in the course of the contemplation of the decomposing corpse.

I. ĀŚUBHĀ IN THE CANONICAL TEXTS

The Pāli canon contains three suttas entitled Āsūbha: Samyutta, V, p. 132; Anguttara, II, p. 150-152; Itivuttaka, p. 80-81.

Āsūbha or āśubhasaṅkharā also appears in the canonical lists:
1. List of three dharmas: Anguttara, III, p. 446.

But āsūbha is a complex entity since it concerns the various stages of decomposition of the corpse. However, the canonical sources mention only a few without enumerating them.

Among the most frequently mentioned stages of decomposition mentioned are the corpse reduced to bones (aṭṭhika), rotten (puḷiṃvaca), turning blueish (vissīṭṭha), torn apart (vicchāḍikā), bloated (aṭṭhamūḍṭha), and a few others, but the description is not systematic: cf. Anguttara, I, p. 42; II, p. 17; V, p. 310; Tsa a han, & 99, k. 31, p. 221b27-28; Tseng yi a han, Y 125, k. 42, p. 781a19-21; k. 44.p. 789b2-5.
II. THE TEN ASUBHASAÑÑĀ IN THE PĀLI ABHIDHAMMA

The Abhidhamma, its commentaries and related treatises fix the number of asubhasālās at ten and cite them in the following order:


These terms are cited and commented upon in Dhammasatipatāka, p. 55 (tr. Rhys Davids, p. 63 and n. 3); Aṭṭhasālīṇī, p. 197-198 (tr. Tin, p. 264-267); Visuddhimagga, ed. Warren, p. 45-146 (tr. Nanamoli, p. 185-186); Vimanāmatī, tr. E. W. A. Forsyth, p. 132-139; The Visuddhimagga, ed. Warren, p. 146-158 (tr. Nanamoli, p. 186-188); and so forth.

In the kānakas, the ascetic must apprehend a twofold sign, the sign of learning (uggahaniṃnā) and the counter-sign (patihākānāṃnāṃ). To this end, he goes to a channel-ground and contemplates with extreme attentiveness the ten stages of decomposing corpses, the blotted corpse, etc. The pertinent uggahaniṃnāta appears to him as a unit (parīphūṣ). See also two fine articles in Ceylon Encyclopaedia, II, p. 270-281.

III. THE NINE ASUBHASĀMJĀŚĀS IN THE SANSKRIT ABHIDHARMA

The Sanskrit Abhidharma and, following it, the Mahāyāna śūtras and śāstras, list only nine notions of the horrible, but rarely cite them in the same order and not always in full. Descriptions will be found in Viśālakā, T 1545, k. 40, p. 202a-210a; Kośa, VI, p. 148-153; Visuddhimagga, p. 197, 205; Kośa-vyākhyā, p. 526-537; Nyāyānusāra, V 1562, k. 59, p. 671a; Abhidharmadīpā, p. 372.

The Traité, being a Prajñāpāramitā commentary, cites lists of the nine notions found in this literature. Unfortunately, the Sanskrit editions available to us are rather defective. Edgerton (Dictionary, s.v. asthi) has tried to correct them. Perhaps it is more useful to reproduce here the texts of the editions, simply noting the variants:

Pañcaviṃśatī, p. 19, l. 19-20; 2. p. 165, l. 7: i) udhīmatāka, ii) udhīhatāka (var. vipādakkama); iii) vipāyakā (var. vipāyakā), iv) vilohitāka, v) vinīlaka, vi) vikāhādika, vii) vikāśiptaka, viii) asthi, ix) vidadghakā-saṃjñā.

Śāntāṣṭhasārīka, p. 59, l. 2-18: i) dhīhatāka, ii) vipādāka, iii) vipātika, iv) vilohitāka, v) vinīlaka, vi) vikāhādika, vii) vikāśiptaka, viii) asthi, ix) vidadghakā-saṃjñā.

Śāntāṣṭhasārīka, p. 1258, l. 6-8 (very defective text): i) vidgātikā, ii) niruttamakā, iii) vipātikā, iv) vilohitakā, v) vilohitakā, vi) vividghakā, vii) vikāśiptakā, viii) astmi, ix) vidadghakā.

Chinese translation of the Pañcaviṃśatī by Kumārajīva (T223, k. 1, p. 218a10-11): i) udhīmatakā, ii) udhīhatakā, iii) vilohitakā, iv) vipāyakā (or vipātakā), v) vinīlakā, vi) vikāhādikā, vii) vikāśiptakā, viii) asthi, ix) vidadghakā-saṃjñā.


Three other lists should also be mentioned:

Bhikṣuṇīkārnava-candana, p. 139, l. 13-16: i) vinīlakā, ii) vipāyakā, iii) vipātakā, iv) vilohitakā, v) vikāhādikā, vi) vikāśiptakā, vii) asthi, ix) śāntāṣṭhasārīka-saṃjñā.


Mahāyān, no. 1156-1164: i) vinīlakā, ii) udhīhatakā-vipāyakā, iii) udhīmatakā, iv) vilohitakā, v) vilohitakā, vi) vikāhādikā, vii) vikāśiptakā, viii) vidadghakā, ix) asthi-saṃjñā.

Śūtra (cf. Pañcaviṃśatī, p. 19, l. 18-20, l. 2: Śāntāṣṭhasārīka, p. 59, l. 2-18). – The [bodhisattva-mahāsattva must cultivate] the nine notions (na-vidadghakā-saṃjñā)306 of the horrible:

1) that of the blotted corpse (vīḍāhādikāsaṃjñā),
2) that of the torn-up corpse (vīḍāhādikāsaṃjñā),
3) that of the bloody corpse (vīḍāhādikāsaṃjñā),
4) that of the rotting corpse (vīḍāhādikāsaṃjñā),
5) that of the corpse turning blueish (vinīlaka-saṃjñā),
6) that of the devoured corpse (vīḍāhādikāsaṃjñā),
7) that of the scattered corpse (vikāśiptakāsaṃjñā),
8) that of the corpse reduced to bones (asthi-saṃjñā),
9) that of the burned corpse (vīḍāhādikāsaṃjñā).

Śūtra.
First Section THE NINE NOTIONS ACCORDING TO THE ABHIDHARMA

I. THE POSITION OF THE NINE NOTIONS

Question. – It is necessary first to have cultivated these nine notions and be free from desire in order to then attain the dhyānas. Why does [the Prajñāpāramitā sutra] speak of the nine notions here after having dealt with the dhyānas and the absorptions (samāpatti)?

Answer. – First the Sūtra spoke about the fruit of retribution (vipākaphala) which is [the dhyānas and the samāpatti] in order to encourage the yogin’s heart. Although the nine notions are horrible (aśubha), the person who wants to obtain their fruit of retribution must have practiced them previously.

II. HOW TO MEDITATE ON THE NINE NOTIONS

Question. – How does the yogin meditate on these nine things, the bloated corpse (vyādhmātaka), etc?

1. Reflection on death

Answer. – First the yogin observes pure discipline (śīlasuddhi) in order to have no regrets (kaukṛtya), and thus he will easily find the meditation subjects (bhāvanadharma) to destroy the enemies (amitra) that are the negative emotions, lust, etc. (rāgādiklesa).

He thinks about a man on the very day of his death: the words of farewell that he speaks, the outbreath (apāna) which does not return and, immediately afterwards, his death. The family is in turmoil: they weep and invoke the heavens saying: “Just a moment ago he passed away; his breath is no more, his body is cold, he is no longer conscious.”

Death is a great calamity; it is impossible to avoid it. It is like the fire at the end of the kalpa (kalpoddāha) from which there is no escape. Thus it is said:

> There are no prayers that can save you,
> There are no tricks by which you can escape,
> There are no stratagems to free you,
> There is no way to avoid it.

Death is the place where one leaves one’s attachments forever; it is hated by all, but no matter how much one hates it, no one can escape it. The yogin says: “Soon my body will be like this, no different from a piece of wood or stone. Therefore, from now on I must not covet the five objects of enjoyment (kāmaguṇa) and I must not think of the coming of death like oxen and sheep. Even when these animals see a dead animal, they leap about and squeal without taking anything into account. I, who possess a human body and differentiate between beautiful and ugly, must seek the ambrosia (amṛta) of immortality.” Thus it is said:

> Having the six faculties (sādindriya), the human being is complete,
> His knowledge is clear and his vision is keen,
> But he does not seek the Dharma of the Path;
> It is in vain that he has received body and knowledge.

All animals also are able to free themselves
From the objects of enjoyment (kāmaguṇa)
[217b]But they do not know how to cultivate
The good in view of the Path.

The person who has acquired a human body
But who only devotes himself to licentiousness
And does not know how to develop the good practices,
How is he different from the animals?

The beings in the three unfortunate destinies (durgati)
Are incapable of accomplishing the deeds of the Path.
The person who has obtained a human body
Must look after his own interests.
2. Vyādmātakasaṃjñā

The yogin goes to a dead body (mṛtaśarīra) and sees this corpse bloated (vyādhmātaka) like a leather bag blown up by the wind and quite different from what it was originally. He feels disgust (nirveda) and fear of it and says to himself: “My body too will be like that and will not escape this end. In this body a sovereign consciousness governed it, saw, heard, spoke, committed wrong deeds (āpatti), won merits (punya) and used it as it pleased: where has it gone? Now I see only an empty house (āṇyagheka). This body had fine features (āksamā): a fine waist, nice shoulders, long eyes, a straight nose, a smooth forehead, arched eyebrows, and all these beautiful things troubled men’s hearts; now I see only an swollen thing: where has its beauty gone? The characteristics of man or woman (puruṣastrāṇīmita), they too, are unrecognizable.”

Having made this meditation, the yogin condemns any attachment to lust (adhipādāppiva): “I coveted bright colors without knowing that they burn the body, At last I have seen this split and torn corpse in which the male and female characteristics (puruṣastrāṇīmita) have disappeared. Everything that I was attached to is nothing but that.”

3. Vidhūtakasaṃjñā

With the heat of the wind, the corpse gets bloated and lies on the ground, split open and broken up (vidhūtaka). The five viscera ooze forth excrement (vīṣa), urine (müra), pus (piṭṭa) and blood (śanita) and a repugnant liquid appears.

The yogin grasps this ‘notion of the torn-up corpse’ (vidhūtakasaṃjñā) and compares his own body to it, saying to himself: “I too, in the same way, contain all these horrible things; how am I any different? I was used it as it pleased: where has it gone? Now I see only an empty house (āṇyagheka): that is its real constitution; the former adornments were nothing but deceptions.”

4. Vilohitakasaṃjñā

When the corpse is torn up, a ‘jumble of flesh and blood’ (nāṁsaśrīlohitaka) spreads out.

5. Vinīlakasaṃjñā

Sometimes the yogin sees some ‘blueish’ (vinīlaka), yellowish, reddish or even, under the sun’s heat, blackish, spots on the corpse of a flogged man. Grasping all these signs, the yogin contemplates them and says to himself: “Then how is the purity and beauty of the red and white colors to which I am attached different from these?”

6. Vipūyakasaṃjñā

The yogin soon sees these blueish, yellowish, reddish and blackish spots which the birds and beasts have not devoured or buried or hidden, putrefy; all kinds of worms develop in it. Seeing all of that, the yogin says to himself: “Once this corpse had lovely colors; the body was smeared with fine makeup, dressed in superb garments and adorned with flowers. Today it is no more than a rotten mass, torn up and ‘putrid’ (vipūyaka): that is its real constitution; the former adornments were nothing but deceptions.”

7. Vikhāditakasaṃjñā

If the corpse has not been burned or buried but abandoned in a deserted place (kāṁtāra), it is ‘devoured’ (vikhādtaka) by the birds and beasts. The crows (āṅkita) tear out the eyes; the dogs (śṛgita) tear up the belly, and the corpse is completely torn to pieces.308

8. Viksiptakasaṃjñā

The pieces lying on the ground are more or less complete. Seeing that, the yogin feels disgust (nirveda) and says to himself: “This body, when it was not yet torn to pieces (vidhūtaka), was an object of attachment for people; now that it is torn to pieces and ‘scattered’ (viksiptaka), it no longer has its original characteristics and only the pieces are seen: the place where the birds and beasts have devoured is appalling.”

9. Asthisamjñā

307 See also below, k. 37, p. 333b17. This is a canonical comparison: cf. Udāna, p. 72: Patanti pajjotam iv 'ādhīpita, dīṭhe sute iti s ko nivīṭhā: “Like moths that fall into the flame of a lamp, some people become attached to what they see and hear.”

308 Cf. Majima, I, p. 58: Sarvāṇaśrīavahikāyā cauddhiṇaṁ kākehi va khajjamāṇaṁ kulalehi va khajjamāṇaṁ gijjhehi va khajjamāṇaṁ supānehi va khajjamāṇaṁ sigalehi va khajjamāṇaṁ vividehi va pāṇukājāṭehi khajjamāṇaṁ.
When the birds and animals have gone, when the wind has blown it about and the sun has heated it up, the tendons (snāṇa) become detached and the bones (aṭṭhikā) are scattered, each in a different place. The yogin says to himself: “Once I saw the bodily elements, the combination (sāmārga) of which formed a body and I was able to distinguish a man or a woman. Now that the corpse has been scattered in different places, the whole body has disappeared and the body itself no longer exists. It is completely different from what it was originally. Where is that which I once loved?”

The body is now white bones (śvētātikha) scattered in various places. When the birds and beasts have devoured the corpse, there is nothing but bones. When one contemplates this skeleton (aṭṭhisamkhālikā), there is the ‘notion of the corpse reduced to bones’ (aṭṭhisamjīṭhikā).

There are two kinds of skeletons (aṭṭhisamkkhālikā): i) the skeleton in which the tendons and bones are still attached (nāmaāyasthitasambandha); ii) the skeleton in which the tendons and bones are separated (apagatātthiśīvasthitasambandha). The skeleton in which the tendons and bones are still attached already excludes the notions of male or female (puruṣastra), of tall or short (dīṭṭhaharavika), of fine colors, of slenderness and gentleness (sākṣīmālaksana). That in which the tendons and bones are separated excludes the original notion (maulavasamjīṭhā) of human being (sattrā).

Furthermore, there are two kinds of bones (aṭṭhikā): i) beautiful (śīvha) bones, and ii) ugly (aśīvha) bones. The beautiful bones are those that are always white, free of blood (lohitā) and fat (vasā), the color of which is like white snow. The ugly bones are those where the bloody (vilohitaka) and greasy remains have not yet disappeared.

10. Vidagdhakasamjīṭhā

The yogin goes to a charnel-ground (sīmaśāḍa) and sees that sometimes piles of grass and wood have been collected and that corpses are being burned. The belly bursts open, the eyes pop out, the skin burns and is collected and that corpses are being burned. The belly bursts open, the eyes pop out, the skin burns and becomes blackened; it is truly dreadful. In a moment (sāṃkhya), the body is no longer a part and the body becomes ashes (bhāsman). The yogin grasps this notion of the burned corpse (vidagdhakasamjīṭhā) and says to himself: “Before he died, he bathed this body in perfumes and gave himself up to the five objects of enjoyment (kāma-passaṇa); now it is burned in the fire, it is worse than if he had suffered the soldier’s sword (vīṭha). Immediately after death, this corpse still resembled a man, but as soon as it is burned, its original marks (maulavamjīṭhā) have all disappeared. All physical (dehin) beings end up in impermanence (anityatā). I too will be like that.”

These nine notions destroy the negative emotions (klesa) and are very powerful in destroying lust (rāgavipāka). It was to destroy lust that [the Buddha] preached the nine notions.310

II. CONNECTION BETWEEN THE NINE AND THE TEN NOTIONS

Question. – What do the ten notions (dasaśaṃjīṭhā)311 beginning with the notion of impermanence (anityasamjīṭhā) destroy?

Answer. – They also serve to destroy the three poisons (trīṣṇā), lust (rāgā), etc.

Question. – If that is so, how do these two groups differ?

1) The nine notions prevent those who have not attained the dhyānas and the sammātattā from being enveloped (pratīkhana) by lust (rāga). The ten notions remove and destroy the three poisons, lust, etc.

2) The nine notions are like the enemy who puts [the three negative emotions] in chains. The ten notions are like the enemy who kills them.

3) The nine notions are a beginner’s practice (pūrvasīkha). The ten notions are a perfected practice (sampannasīkha).

4) Of the ten notions, [the seventh], that of the horrible (aśīvhasamjīṭhā), includes (saṃgrhātī) the nine notions called ‘of the horrible’.

Some say that, of the ten notions, [the seventh, the fourth and the fifth], namely, the notion of impurity (aśuddhasamjīṭhā), the notion of the loathsome nature of food (dūhare pratīkhālaṃsamjīṭhā) and the notion of displeasure in regard to the world (saṃvatuoke ‘nabhātīsāmikā), include the nine notions.

Others say that the ten and the nine notions are equally detachment (vairūga) and, together, nirvāna.312

Why?

310 The Buddha said in several places (Anguttara, III, p. 446; IV, p. 353, 358) that the horrible should be cultivated in order to destroy lust (aubhā bhāvavīrabhāga pahāṇāya). The fact remains that the horrible does not destroy the negative emotions but merely weakens them (Kośavyūkhyā, p. 526: Nātiḥambhayā klesāparipakhana viśṃkhabhāmāṅgavat bhavati), for, as an act of attention on an imaginary object (ādhisthimaṃsāsāsākā), it is impure (sārava) and only meditations that entail the view of the sixteen aspects of the noble truths cut through the negative emotions. Cf. Kośa, VI, p. 150; Satyasiddhiśāstra, T 1646, k. 16, p. 367b1-2.

311 These ten notions will be the subject of chapter XXXVII.

312 In regard to the five or the seven notions, the Buddha said (Anguttara, III, p. 79, 80; IV, p. 46, 48-51): Imā kho bhikkhave satitā bhavītā bahūkākatā mahaasamātā khoti mahānāsasī ahamatohadhā.310

---

1. When the first signs of death appear, in the time it takes to say it, one is dead already. The body swells up, putsrefies, breaks apart, is scattered and everything changes; this is impermanence, anityatā, [the first of the ten notions]. [218a]

2. One was attached to this body but when impermanence has destroyed it, it is dūkhā, suffering, [the second of the ten notions].

3. Being impermanence and suffering, it cannot be independent (svatantrā): thus it is anudīna, non-self, [the third of the ten notions].

4. Being impure (aśāci), imperfect (aniyata), suffering (dūkhā) and non-self (anudīna), it is anubhūtata, an object of displeasure, [the fifth of the ten notions]. This is the meditation on the body (kāyabhūtavāna).

5. When food (āhāra) is in the mouth (mukha), the cervical saliva (siṃghānaka) runs down and, together with the mucus (khecat), becomes flavor (rasa), but swallowing (abhisyāhāra) is no different from vomiting (vāntikēra), and penetrates the stomach (udara): hence āhārā pratikālāsanājīta, the notion of the repugnant nature of food, [the fourth of the ten notions].

6. When the yogin makes use of the nine notions [of the horrible] to meditate on the impermanent (aniyata), changing (viparītāpratidhāra) body that perishes from moment to moment (kuśāniruddha), there is maranasaṃjīta, the notion of death, [the sixth of the ten notions].

7. When the yogin uses the nine notions to oppose the joys of the world (lokanirodhā) and knows that suppression of the negative emotions (kleśaprabhāna) is salvation (yogakṣema) and peace (kūṭeti), there is prabhāsanājīta, the notion of cutting, [the eighth of the ten notions].

8. When the yogin uses the nine notions to oppose the negative emotions (kleśapratidhāya), there is vairāgyasamājīta, the notion of detachment, [the ninth of the ten notions].

9. When, by using the nine notions, the yogin becomes disgusted with the world (lokanirodvana) and knows that the destruction of the five aggregates (pātcakshandhanīdha) and the fact that they will not re-arise (apunārthabhava) constitutes abiding (vihāra) and salvation (yogakṣema), there is niruddhasaṃjīta, the notion of suppression, [the tenth of the ten notions].

5) Moreover, the nine notions are the cause (hetu), while the ten notions are the fruit (phala). This is why the [Prajñāpāramitāsthātra] speaks of the nine notions first and then the ten notions.

6) Finally, the nine notions are the outer gate (bāhyādūrā) while the ten notions are the inner gate (aṇḍapānasmita). This is why the stūras speak of the two gates of the immortal (amṛtādūrā), i.e., that of meditation on the horrible (aśūbhabhūtavāna) and that of attention to the breath (aṇḍapānasmita). [314]

IV. RESULTS OF THE NINE NOTIONS

1. Rejection of the seven types of lust

These nine notions [of the horrible] eliminate the seven types of lust (saptavādha rūpas) in people. [315]

1) There are people who are attached to colors (varṇa), red (lohitā), white (avādita), reddish-white (ivetrokṣa), yellow (yūtha), black (śīrṣa).

[314] Cf. Itivuttaka, p. 80: Aṣubhamapassat bhikkhave kāyasūmān viharatharā ... vitakkāya vighatapākkhiṇā te na konti. “Remain, O monks, in the contemplation of the horrible in the body and let the attention to the breath be inwardly well established in you… If you remain contemplating the horrible in the body, the pervasive tendencies to beauty will be suppressed and if attention to the breath is inwardly well established in you, the pervasive troublesome tendencies to think of outer things will no longer exist.”

This is why, in the words of the Kośa, VI, p. 148-149 and of the Nyāyaśudra (T 1562, k.59, p. 671a), “Entry into bāhūvāna occurs by contemplation of the horrible or attention to the breathing” (traspaṭivatāro ‘śubhayā vātāṇḍapānasmita ca). Those of passionate nature (rūpādālā) enter by way of aśūbha which is directed outwardly (bahirmakha); those who are of rational nature (vīraśādikā), by way of aṇḍapānasmiti which, not being directed outwards, cuts vitarka.

[315] Vībhāṣa, T 1545, k. 40, p. 207c10-13: “Although aśūbhabhūtavāna concerns only visible objects (rūpa), it counteracts lust (rūga) in regard to the six sense objects. Thus, those who are prey to lust for visible objects (rūpa) eliminate the latter by practicing aśūbhabhūtavāna; those who are prey to lust for sounds (śībā) eliminate the latter by practicing aśūbhabhūtavāna, etc.”

Kośa, VI, p. 149; Kosāyākyāyā, p. 526; Nyāyaśudra, T 1562, k. 59, p. 671a18-20: The nine notions in opposition to fourfold rūga: lust for colors (varna), shapes (samsabhā), touch (sparśa) and honors (aṇapadā).

Here the Triśūtī departs from classic scholasticism: for it, the nine notions are horrors opposed to the seven kinds of rūga: lust for colors (varna), shapes (samsabhā), postures (ṭīrayatpa), fine language (vīda), pleasant touch (sparśa), of all five at once, and finally of the human appearance. Undoubtedly the Triśūtī was inspired by the Tēk ‘an vo kyo ‘Summary stūtra on the dhīyāna’ (T 609), wrongly thought to be an anonymous translation by the Han, where these kinds of lust are mentioned (k. 1, p. 237c19-21).

The same classification of rūga is adopted by Kumārajīva in his Tēk ‘an fa yuo kyo ‘Summary explanation of the dhīyāna method’ (T 616, k. 1, p. 286b16-18), an original work that he composed between 402 and 405, during which time he was busy with his translation of the Triśūtī. On this subject, see P. Demiéville, La Yogadhyānyāna de Saṅgārāhaka, p. 354.
2) There are people who are not attached to colors but who are attached only to shapes (saṃsthāna), delicate skin, tapered fingers, expressive eyes, arched eyebrows.

3) There are people who are not attached to either colors or shapes, but who are attached only to postures (tyāpattaka), ways of entering, of stopping, sitting, rising, walking, standing, bowing, raising or lowering the head, raising the eyebrows, winking the eye, approaching, holding an object in the hand.

4) There are people who are not attached to colors or shapes or postures, but who are only attached to language, soft sounds, elegant words, speech appropriate to the circumstance, replying to a thought, honoring orders, capable of moving people’s hearts.

5) There are people who are not attached to colors or shapes or positions or soft sounds, but who are only attached to fine smooth [furs], gentle to the skin, softening the flesh, refreshing the body in the heat and warming it in the cold.

6) There are people who are attached to all five things listed above at once.

7) There are people who are not attached to these five things but who are only attached to the human appearance, male or female. Even if they were to enjoy the five lusts (kāma) mentioned above, when they come to lose the loved person, they refuse to separate from them and they renounce the five objects of enjoyment (pālaṃkāmaguna) so esteemed by the world as so to follow their loved one in death.

[But the nine notions of the horrible reject these seven kinds of lust]:

1. The notion of death (maranasmajjha) eliminates lust for postures (tyāpattarakā) and lust for fine language (vädārakā) in particular.

2. The notion of the bloated corpse (vyādhītaṃkasaṃjñha), the notion of the torn-up corpse (vyādhītaṃkasaṃjñha) and the notion of the scattered corpse eliminate lust for shapes (saṃsthānarāga) in particular.

3. The notion of the bloody corpse (vikṣiptaṃkasaṃjñha), the notion of the blueish corpse (vikṣiptaṃkasaṃjñha) and the notion of the rotting corpse (vikṣiptaṃkasaṃjñha) eliminate the lust for colors (varnaśāra) in particular.

4. The notion of the corpse reduced to bones (āsthisamajñha) and the notion of the burned corpse (vihādhihaṃkasaṃjñha) eliminate the lust for fine and gentle touch (sāksmaṇyakṣṇasrastvaraṛāga) in particular.316

Thus the nine notions eliminate these various lusts and also lust for the loved person. But it is the notion of the devoured corpse (vikādhītasaṃjñha), the notion of the burned corpse (vidagdhaṃkasaṃjñha) and the notion of the corpse reduced to bones (āsthisamajñha) that preferentially eliminate lust for an individual because it is hard to see how a person can be attached to devoured, scattered or white bony remains (kvataṅkāhika).

2. Diminishing of hatred and delusion

By means of the meditation on the nine notions, the minds of lust (218b) (rāga) are eliminated, but hatred (dveṣa) and delusion (mohya) are also decreased. If one is attached to the body, it is because of delusion (mohya), an error consisting of taking what is impure to be pure (āsacca tucīr tītivayvikā).317 But now, with the help of the nine notions [of the horrible], the interior of the body is analyzed and the [impure] nature of the body is seen. From now on, error (mohacittā) decreases; as error decreases, lust (rāga) diminishes and, as lust diminishes, hatred (dveṣa) also decreases. It is because a person loves their own body that they experience hatred [when the latter is menaced]. But now that the yogin has contemplated the impurities (āsacca) of his own body and is disgusted (nivṛtti) by them, he no longer loves his own body and, not loving his own body, he does not have hatred [when the latter is menaced].

3. Realization of great benefits

As the threefold poison (trīśva) [of lust, hate and delusion] decreases, the entire mountain of the ninety-eight perverted tendencies (anuśāsa) is shaken and the yogin gradually (kramasās) progresses towards Bodhi. Finally, by the diamond-like concentration (vaiprāsamāmādhi),318 he breaks the mountain of the fetters (sāmyojana) to pieces.

Although the nine notions are meditations on the horrible (āsacca tucīr tītivayvikā), one depends on them to realize great benefits (mahābhāvanā). Similarly, when a repulsive corpse is floating in the sea, the shipwrecked sailor clings to it to save himself from the waves.

V. NATURE, OBJECT AND DISTRIBUTION OF THE NINE NOTIONS

Question. – What is the intrinsic nature (svabhāva) of these nine notions, what is their object (ālambana) and where are they contained (saṃghṛṭṭa)?319

316 ‘Soft’ is one of the eleven kinds of touch: cf. Kośa, I, p. 18.

317 The third of the four errors.

318 See above, p. 242F and note, 940F, 986F, 1068F.

319 These questions are dealt with in detail in Vībhāṣa, T 1545, k. 40, p. 206c; Kośa, VI, p. 152; Nyāyaśāstra, T 1562, K. 59, p. 672b. Āsacca has as its nature the absence of desire (aloḥha). The ascetic can produce it in ten levels: kāmadhātu, dhīyānātara, the four dhīyānas and their four respective śāmantakas. The object of āsacca is the visible – color and shape – in the realm of rūpā. Only men produce it. For its aspect (ākāra) it has the horrible and therefore does not show the sixteen aspects of the noble truths, impermanence, etc. As it is the act of attentiveness on an imaginary object (adhimuktimasikāra), it is impure (āsruvu). Finally, it may be acquired either by detachment
Second Section THE NINE NOTIONS ACCORDING TO THE MAHÂYANA (p. 1327F)

Question. – The śrāvaka who meditates [on the nine notions] in this way experiences disgust (nirveda) and wants to enter nirvāṇa quickly. But the bodhisattva has compassion for all beings; he gathers all the attributes of the Buddha, saves all beings and does not seek to enter nirvāṇa quickly. Then, by meditating on these nine notions, why does he not fall into the class of an adept of the first two Vehicles, [i.e., that of the śrāvakas and of the pratyekabuddhas]? 

Answer. – The bodhisattva feels compassion for beings. He knows that, because of the three poisons (trīvīta) [passion, aggression and ignorance], beings experience mental and physical suffering (caitasikakāyikaduhkhah) in the present lifetime (tha janman) and in the future lifetime (paratvā). The three poisons are not destroyed by themselves, and there is no other way to destroy them than to contemplate the inner and outer physical characteristics (ādiyuṣṭikābhāvyakāyāvatāma) to which one is attached [but that are repulsive]. The three poisons are destroyed only after this contemplation. That is why the bodhisattva who wants to destroy the poison of lust (rāgaviśaya) contemplates the nine notions [so as to teach them to beings]. The bodhisattva is like a person who, out of compassion for the ill, gathers all the medicines (bhājaśaya) to cure them. To beings who love colors (varṇarukta), the bodhisattva preaches the notion of the blueish corpse (vinīlakasanojī) and, according to that to which they are attached, he explains the other notions [of the horrible] of which we have spoken above. This is how the bodhisattva practices the meditation on the horrible (āśīhahāvānā).

Furthermore, the bodhisattva who is practicing these nine notions with a mind of great compassion (mahākāraṇaducita) has the following thought: “Not completely possessing all the attributes of the Buddha, I do not enter into nirvāṇa: this would be using only one gate of the Dharma (ekadharmaḍava); but I should not keep to a single gate, I should use all the gates of the Dharma.” This is why the bodhisattva practices the nine notions without any restriction.

When the bodhisattva practices these nine notions, it may happen that thoughts of disgust (nirvedacittā) rise up in him and he may say: “This horrible body is hateful and miserable: I want to enter nirvāṇa.” Then the bodhisattva has the following thought: “The Buddhas of the ten directions have said that all dharmas are empty of nature (laksanatāya). But in emptiness, there is no impermanence (anitya): then how (kāḥ punarvādāḥ) could there be impurities (āsucī)? This meditation on the horrible is practiced only to destroy the error consisting of taking [what is impure] to be pure (āsucau iti viparītyātā). These errors (āsucī) that come from a complex of causes and conditions (hetupratyayasamagṛ) are without any intrinsic nature (nīthvabhaṁ) and all end up in emptiness. And so I cannot cling (udgrahaḥ) to these horrors (āśīhahāvāna) that come from a complex of causes and conditions and are without intrinsic nature to allow me to enter into nirvāṇa.”

VI. THE PLACE OF THE NINE NOTIONS IN THE DHARMAS OF THE PATH

These nine notions open the gate of the foundation of mindfulness on the body (kūṣṭhamukhaṇḍa). Mindfulness of the body opens the gate of the other three foundations of mindfulness. The four foundations of mindfulness open the gate of the thirty-seven auxiliaries to enlightenment (bhūtapaśaṅkha dharma). The thirty-seven auxiliaries to enlightenment open the gate to the city of nirvāṇa.

Eight notions, those of the bloated corpse (vyādānukha), etc., are contained in kūsmadāṇu and the first and second dhīnyās. The notion of pure bone (āsurasamphāṭa) is contained in kūnaṭa, the first second and fourth dhīnyās. As there is a great deal of happiness (sukha) in the third dhīnya, this one is exempt from the notion of horror.

(vairagya) or by practice (prayoga). The Kosāṅkīrīka, VI, II, condenses all this into one line: abhoh daśābhiḥ kūṣṭhaādhiṣṭaṁāṁśā vajāśubhā.

320 This is why the meditation on the horrible is found in the stīras dedicated to the smṛtyupasthānas, e.g., Majhima, I, p. 58.

321 On the city of nirvāṇa, see above, p. 1150F, 1231F.
CHAPTER XXXVI: THE EIGHT RECOLLECTIONS  (p. 1329F)

PRELIMINARY NOTE

The tenth class of supplementary dharmas to be fulfilled (paripūryastavya) by the bodhisattva is made up of the eight recollections (anusmṛti, in Pāli, anussati).

I. LISTS OF RECOLLECTIONS

The lists of anussati and anusmṛti presented by the Pāli Nikāyas and the Sanskrit Āgamas respectively coincide general and here only the first will be mentioned:

A. THREE ANUSSATI in Dīgha, III, p. 5; Samyutta, I, p. 219-220; IV, p.304; Anguttara, I, p. 222:

1) Buddha-; 2) Dhamma-; 3) Sangha-anussati.

B. FOUR SOTAPATTIYANGA, practically identical with the anussati, by means of which the noble disciples (ariyasāvaka), inspired by perfect faith (aviccappasidha samānānāgata), give evidence of their respect for the Buddha, the Dhamma, the Sangha and the Discipline (Sīla) of the saints. – Cf. Dīgha, II, p. 93-94; III, p. 227; Samyutta, II, p. 69-70; V, p. 343, 365, 386-387; Anguttara, II, p. 56; III, p. 212-213; IV, p. 416-407; V, p. 183-184.


D. SIX ANUSSATI in Dīgha, III, p. 250, 280; Anguttara, III, p. 284-287, 312-313. 452; V, p. 329-332:

1) Buddha-; 2) Dhamma-; 3) Sangha-; 4) Śīla-; 5) Cāga-; 6) Devatā-anussati.


The six and the ten anussati are mentioned in the Pañcasīhāsa, I, on p. 28 and 95 respectively. They are commented on at length in Visuddhi-magga, ed. Warren, p. 189-243 (transl. Nanamoli, p. 204-320).

The Prajñāpāramitā literature has the following lists:

A. EIGHT ANUSMRTI in Kumārajīva’s translation of the Pañcaviṃśati (T 223, k. 1, p. 219a10-11):


323 By considering pleasant visitibles and then determining their defects (ādīnavo), the bodhisattva accounts for the fact that they are completely empty (śūnaya), without nature and, from the point of view of the true nature of things, unworthy of acceptance or rejection. The meditation on the horrible thus leaves him quite cold and in no way encourages him to hasten into nirvāṇa, as is the case for the śrāvaka. Personally, he does not believe in these horrors, but he preaches them to those whom he judges to be too attached to visitibles. Briefly, preaching the horrible is one of the skillful means (upāya) used by the bodhisattva to ripen beings.


E. NINE ANUSMṚTI in the edition of the Śatasāhasrikā by P. Ghosa, p. 59,l. 26-60, l. 15:


II. CANONICAL DEFINITIONS OF THE SIX ANUSMṚTI

1. Buddhānusmṛti


Sanskrit formula: pariv. Iti hi sa Bhagavadā tathāgato ‘rāhun ...lāstā devamanussānam buddho bhagavatān.

Transl. – First the holy disciple recollects the Tathāgata, saying: Yes, this Blessed One, fully and completely enlightened, endowed with knowledge and practice, well-known, knower of the world, supreme leader of men to be tamed, instructor of gods and men, the awakened one, the blessed one, is worthy of homage.

2. Dharmānusmṛti

Pāli formula: Anguttara, III, p. 285; V, p. 329: Puna ca param ariyadhammamu anusaratī ... paccattam veditabbaṁ vāhyānti ti.

Sanskrit formula: Mahāvastu, III, p. 200, 19-11; Mahāvyut., no. 1291-1297: Svākhyaṣṭo Bhagavato dharmah sāmātikāt ... pratātmedvedānāya viññāthaḥ.

Transl. – Then the holy disciple recollects the Dharma, saying: The Dharma has been well enunciated by the Blessed One: it receives its retribution in the present lifetime; it is without frenzy; it is independent of time; it leads to the good place; it says “Come and see”; it is cognizable inwardly by the wise.

The present translation departs somewhat from the Pāli commentaries: see Manorathapūraṇa, II, p. 256, 333.

3. Saṃghānusmṛti

Pāli formula: Anguttara, III, p. 186; V, p. 330: Puna ca param ariyasāvakko saṅgham ... anusarato puhakhettaṁ lokassā ti.

Sanskrit formula reconstituted by the help of the Mahāvyut., no. 1119, 1120, 1121, 1122, 1772, 1773: Supratipannho Bhagavatād śravakamyaṁ ... 'nusatām punyakṣetram lokasya.

Transl. – Then the holy disciple recollects the Community, saying: Of good conduct is the Community of the Blessed One’s disciples; of logical conduct is the Community of the disciples of the Blessed One; of correct conduct is the Community of disciples of the Blessed One, namely, the four pairs of individuals, the eight classes of individuals. This Community of disciples of the Blessed One is worthy of sacrifice, is worthy of offerings, is worthy of alms, is worthy of being greeted with joined palms: this is the best field of merit for the world.

4. Śīlanusmṛti

Pāli formula: Anguttara, III, p. 286; V, p. 330: Puna ca param ariyasāvakko uttāṁ sīlāṁ ... aparāmahāṁ samāhitaṁvattattākāṁ.

Sanskrit formula reconstituted according to the Sanskrit Mahāpārṇīṣṭhāṣṭra, p. 132 and the Mahāvyut., no. 1619, 1621, 1622-27: Sīlāṁ akhaṁḍiṇyo acchādāṁ ... vijanvāṣṭiṣṭhāṇy aggaratāṁ viññāthaḥ.

Transl. of the Pāli. – Furthermore, the holy disciple recollects the correct precepts unbroken, without cracks, unstained, without spots, liberating, praised by the wise, free of thoughtless attachment [to his own benefit], leading to meditative stabilization.

Transl. of the Sanskrit. – Precepts without breakage, without cracks, without stains, without spots, liberating, without attachment [to one’s own benefit], well achieved, well taken up, praised by the wise, not blamed by the wise.
5. Tyāgānusmṛti

Pāli formula: An-guttara, I-II, p. 287; V, 331: Puna ca paraṇa ariyasavo to attano cāgам ... yūcayo y dhānasuṇvihāgarato ti.

Transl. – Furthermore, the holy disciple recollects his own renunciation (i.e., his own generosity), saying: This is a gain for me, this is a great gain for me, for me in the midst of people who are prey to avarice, to living at home, my mind free of the stain of greed, giving freely, my hand extended, happy to give gifts, accessible to requests, happy to distribute gifts.

6. Devatānusmṛti

Pāli formula: Anguttara, III, p. 287; V, 331-332: Puna ca paraṃ ariya sāvako attano cāgaṃ ... yācayo ...

Transl. – Furthermore, the holy disciple practices the recollection of the deities, saying: There are the Caturmahājika, Trāyastriṃśa, Yāma, Tuṣita, Nirārātātariṇa, Para-nirmitavaḥārvata gods. There are the Brahmākāyika gods and the higher gods. It is because they were endowed with such faith, such discipline, such generosity and such wisdom that these deities, having left this world, have been reborn there [in their paradise]. This same faith, this same discipline, this same learning, this same generosity and this same wisdom is in me as well.

Śāstra (cf. Pācāvinīti, p. 20, l. 2-5; Śataśāhasrikā, p. 59, l. 20-60, l. 15). – [The following should be cultivated (bhāvitavyāḥ) by the bodhisattva]:

1) recollection of the Buddha (buddhānusmṛti),
2) recollection of the Dharma (dhammānusmṛti),
3) recollection of the Community (sanghānusmṛti),
4) recollection of discipline (śīlānusmṛti),
5) recollection of abandonment (tyāgānusmṛti),
6) recollection of the deities (devatānusmṛti),
7) recollection of inhalation and exhalation (ānāpānasmṛti),
8) recollection of death (maravānusmṛti).

Śāstra. –

First Section   POSITION AND RESULTS OF THE RECOLLECTIONS (p. 1335F)

1. POSITION OF THE RECOLLECTIONS IN THE PRAJÑĀPĀRAMITĀ

Question. – Why do the eight recollections follow the nine notions [of the horrible] [in the Prajñāpāramitāsūtra]?

Answer. – In a forest (araṇya), an empty house (śūnyāgāra), a charnel-ground (śmaśāna), a mountain (giri), a woods (vana) or a desert (kāntāra), the disciples of the Buddha who are meditating properly on the nine notions and who are practicing the meditation on the inner and outer horrors (adhyātmabahirddhāśubhayāhāvānaḥ) feel disgust for the body and say to themselves: “Why do we carry around this vile and horrible sack of excrement (viṣ) and urine (mātra)?” They are pained and frightened by it. Also there is wicked Māra (Mārapāpyaṭhā) who plays all kinds of evil tricks on them and who comes to frighten them in hopes of making them regress. This is why the Buddha, [in the Prajñāpāramitāsūtra], continues by explaining the eight recollections.

1091 1092
Śāstā devamanuṣyāṇām ‘teacher of gods and men’, Buddha ‘awakened’ and Bhagavat ‘blessed’. Your fears will immediately disappear.

If you do not recollect the Buddha, you should recollect the Dharma saying: The Dharma of the Buddha is pure (parīśuddha), skillfully announced, well said (svākhāya), receiving its retribution in the present lifetime (sāmāyastikā), offering itself to be shared (vedītyavo viṣayāḥ). If you recollect the Dharma thus, your fear will immediately disappear.

If you do not recollect the Dharma, you should recollect the Sangha, saying: The Community of disciples of the Buddha (buddhāśrayakasangha) cultivates the proper path (pratipannaphal), acts in accordance with the instructions (sāmīcīpratipannana). In this Community, there are arhats and candidates for the fruit of arhat (arhatpucchaphatipannaka) and so on, down to srotapannas and candidates for the fruit of srotapanna (srotapannaphalapratipannaka): thus four pairs of individuals (caṭvāri purusaśraya) or eight classes of individuals (astau purusapadgūlāḥ). This Community of disciples of the Buddha is worthy of offerings (dakṣīṇāya), worthy of being greeted with joined palms (aṅgalikaraṇīya), saluted and welcomed: for the world, it is the supreme field of merit (anutāram punyaksetram lokasya). If you commemorate the Community thus, your fears will immediately disappear.

The Buddha said to the bhikṣus: In the struggle against the asuras, in the midst of a great battle (sāṃghāna), Devendra said to his army of devas: When you are struggling against the asuras and you feel afraid, recollect my standard made of seven jewels (mama saptarājanamaya dhvaja samanuśtartavyo) and immediately your fear will disappear. If you do not recollect my standard, recollect the precious standard of devaputra Yi-chō-na (Īśāna) [Kumārajīva’s note: the devaputra who is on the left of Indra-Sakra]. At once your fear will disappear. If you do not recollect the precious standard of Īśana, recollect the standard of devaputra P'o-leo-na (Varuṇa) [Kumārajīva’s note: the devaputra to the right of Indra]. At once your fear will disappear.

From that we know that [the Prajñāpāramitāsūtra] continues its account here by speaking of the eight recollections as the means to drive away fear.

II. ALL THE RECOLLECTIONS DRIVE AWAY FEAR

Question. – But the [Dhvajāgrasyāṇām] sūtra mentions only three recollections, [those of the Buddha, the Dharma and the Sangha] as the means to drive away fear. Are the other five recollections also able to drive away fear?

324 The Sūtra on the “Top of the Standard” is well known. At Śrīvastī in the Jetavana in the garden of Anīthaṇipindada, the Buddha advised the monks who were afraid of solitude to recollect the Buddha, the Dharma or the Sangha, a recollection the nature of which could dispel their fear. For this purpose, he related to them how once the god Sakra advised his devas who were in battle against the Asuras to think of his standard or that of Īśana or Varuṇa in order to conquer their fears.

The Sūtra in question is known in several versions in Sanskrit, Pāli, Chinese and Tibetan. They have been studied by E. Waldschmidt, Bruchtücke buddh. Sūtras, pp. 43-54:

A. Dhvajagrasyāṇām, restored on the basis of manuscripts from Central Asia by E. Waldschmidt, Kleine Bruchtücke buddh. Sūtras, pp. 8-18.


C. Mdo chen po rgyal mthun dam pa (Dhvajagrāṇaṃmamahāśūtra), OKC no. 959 (Tib. Trip., vol. 38, p. 285-5-1 to 285-5-3).

D. Dhvajagrasyāṇām, in Samyutta, I, p. 218-220.

E. Kao tch'ouang king, in Tseng yi a han, T 125, k. 14, p. 615a6-6b.

The Sūtra of the “Top of the Standard” should be compared and, on occasion, completed by another Sūtra the title of which is poorly defined. Coming from the land of the Vījī, the Buddha stayed at Vaishālī at the Markatāhara, in the Kūṭāgārāsthāḷa. Invited by some embarking merchants who were fearful of the dangers of the journey, he advised them also to recollect the Buddha, the Dharma or the Sangha in order to conquer their fears. To this end, he reminded them of the advice once given by Sakra to his devas. This Sūtra, a simple variant of the preceding one, is attested by a Chinese version and a Tibetan version:

F. P'i chō li kou k'o king “Śūtra of the Vaishālī merchants”, in Tsa a han, T 99, no. 980, k. 35, p. 254c2-255a24.

G. Mdo chen po rgyal mthun mchog (Dhvajāgnyānamicchuddhāśūtra), OKC no. 958 (Tib. Trip., vol. 38, p. 283-2-3 to 284-5-1).

In sources A, B, C, F, G, the advice addressed by the Buddha to his monks precedes the recommendations once given by Sakra to the devas; in sources D and E, it is the reverse.

The version of the Dhvajāgrasyāṇām given here by the Traité is very close to sources A and B, but slightly more developed.

325 In the Pāli sutta, Sakra advises the devas to look at his own standard and, that lacking, that of the Prajñāpāramitā gods, Varuṇa and Īśana. In sources E, F and G and here in the Traité, only his own standard and that of Īśana and Varuṇa are mentioned. Indra, Soma, Varuṇa, Īśana, Prajñāpāramitā, Brahmā, Mahāśeṣa and Yama are deities invoked by the Brahmins.
Question. - How does one recollect the Buddha?

Answer. – 1-2) If the bhikṣu thinks about his own virtues of abandonment (tyāga) and discipline (śīla), his fear also disappears. Actually, immoral (dahilla) beings fear falling into hell (niraya) and misers (matsurin) fear being reborn among the hungry ghosts (presa) or among poor people (dariva). The bhikṣu himself remembers that he has pure morality (pariuddhavilla) and generosity-abandonment (tyūga). If he recollects his pure discipline or his own abandonment, his mind is joyful and he says to himself: “As long as my life (āyus) is not exhausted (Kṣīra), I will still increase my virtues (guna) and, at the end of my life, I will not be afraid of falling into the unfortunate destinies (durgati).” This is why the recollection of discipline (sīlasamvittasa) and the recollection of renunciation (tyūganasamvittasa) can also prevent fear from arising.

3) The bhikṣu remembers that the higher heavens (uttamaussarga) are the fruits of retribution (vipākaphala) resulting from abandonment (tyūga) and discipline (śīla) and that if the deities (devatā) have taken rebirth there, it is precisely because of these merits (punnava). “I too”, he says to himself, “possess these merits.” This is why the recollection of the deities (devatānaṃsuttasa) also can prevent fear from arising.

4) When the bhikṣu recollects the sixteen ways of breathing (ānāpadā),326 even the subtle discursiveness (sīksamavitarka) disappears; then what can be said (kah punar vādah) of the coarse thoughts (audārikavitarka) [such as fear]?

5) In the recollection of death (maranānasamvittasa), the bhikṣu says to himself: “The group of the five aggregates (pañcakaṇḍakhyā) arises and perishes in a moment and, from its very birth, it is always associated with death. At this moment, why should I fear death particularly?”

The Buddha did not speak about these five recollections [in the Dhvajāgarasūtra]; nevertheless, they too can drive away fear. Why [did the Buddha not speak of them]? When we think about the qualities (guna) of [219b] another, [be they those of the Buddha, the Dharma and the Community], it is difficult to drive away fear. On the other hand, when we think of our own qualities, [those of discipline, generosity, etc.], it is easy to drive away fear. This is why the Buddha did not speak of them [in the Dhvajāgarasūtra].

Second Section THE EIGHT RECOLLECTIONS ACCORDING TO THE ABHIIDHARMA (p. 1340F)

I. RECOLLECTION OF THE BUDDHA

1. The ten names327

326 See above, p. 641-642F.
327 These ten traditional names (aṭṭhavacana) have been studied above, p. 126-144F. Here the Traité adds some new explanations.

Answer. – 1-2) If the bhikṣu thinks about his own virtues of abandonment (tyūga) and discipline (śīla), his fear also disappears. Actually, immoral (dahilla) beings fear falling into hell (niraya) and misers (matsurin) fear being reborn among the hungry ghosts (presa) or among poor people (dariva). The bhikṣu himself remembers that he has pure morality (pariuddhavilla) and generosity-abandonment (tyūga). If he recollects his pure discipline or his own abandonment, his mind is joyful and he says to himself: “As long as my life (āyus) is not exhausted (Kṣīra), I will still increase my virtues (guna) and, at the end of my life, I will not be afraid of falling into the unfortunate destinies (durgati).” This is why the recollection of discipline (sīlasamvittasa) and the recollection of renunciation (tyūganasamvittasa) can also prevent fear from arising.

3) The bhikṣu remembers that the higher heavens (uttamaussarga) are the fruits of retribution (vipākaphala) resulting from abandonment (tyūga) and discipline (śīla) and that if the deities (devatā) have taken rebirth there, it is precisely because of these merits (punnava). “I too”, he says to himself, “possess these merits.” This is why the recollection of the deities (devatānaṃsuttasa) also can prevent fear from arising.

4) When the bhikṣu recollects the sixteen ways of breathing (ānāpadā),326 even the subtle discursiveness (sīksamavitarka) disappears; then what can be said (kah punar vādah) of the coarse thoughts (audārikavitarka) [such as fear]?

5) In the recollection of death (maranānasamvittasa), the bhikṣu says to himself: “The group of the five aggregates (pañcakaṇḍakhyā) arises and perishes in a moment and, from its very birth, it is always associated with death. At this moment, why should I fear death particularly?”

The Buddha did not speak about these five recollections [in the Dhvajāgarasūtra]; nevertheless, they too can drive away fear. Why [did the Buddha not speak of them]? When we think about the qualities (guna) of [219b] another, [be they those of the Buddha, the Dharma and the Community], it is difficult to drive away fear. On the other hand, when we think of our own qualities, [those of discipline, generosity, etc.], it is easy to drive away fear. This is why the Buddha did not speak of them [in the Dhvajāgarasūtra].

Second Section THE EIGHT RECOLLECTIONS ACCORDING TO THE ABHIIDHARMA (p. 1340F)

I. RECOLLECTION OF THE BUDDHA

1. The ten names327

326 See above, p. 641-642F.
327 These ten traditional names (aṭṭhavacana) have been studied above, p. 126-144F. Here the Traité adds some new explanations.

Answer. – 1-2) If the bhikṣu thinks about his own virtues of abandonment (tyūga) and discipline (śīla), his fear also disappears. Actually, immoral (dahilla) beings fear falling into hell (niraya) and misers (matsurin) fear being reborn among the hungry ghosts (presa) or among poor people (dariva). The bhikṣu himself remembers that he has pure morality (pariuddhavilla) and generosity-abandonment (tyūga). If he recollects his pure discipline or his own abandonment, his mind is joyful and he says to himself: “As long as my life (āyus) is not exhausted (Kṣīra), I will still increase my virtues (guna) and, at the end of my life, I will not be afraid of falling into the unfortunate destinies (durgati).” This is why the recollection of discipline (sīlasamvittasa) and the recollection of renunciation (tyūganasamvittasa) can also prevent fear from arising.

3) The bhikṣu remembers that the higher heavens (uttamaussarga) are the fruits of retribution (vipākaphala) resulting from abandonment (tyūga) and discipline (śīla) and that if the deities (devatā) have taken rebirth there, it is precisely because of these merits (punnava). “I too”, he says to himself, “possess these merits.” This is why the recollection of the deities (devatānaṃsuttasa) also can prevent fear from arising.

4) When the bhikṣu recollects the sixteen ways of breathing (ānāpadā),326 even the subtle discursiveness (sīksamavitarka) disappears; then what can be said (kah punar vādah) of the coarse thoughts (audārikavitarka) [such as fear]?

5) In the recollection of death (maranānasamvittasa), the bhikṣu says to himself: “The group of the five aggregates (pañcakaṇḍakhyā) arises and perishes in a moment and, from its very birth, it is always associated with death. At this moment, why should I fear death particularly?”

The Buddha did not speak about these five recollections [in the Dhvajāgarasūtra]; nevertheless, they too can drive away fear. Why [did the Buddha not speak of them]? When we think about the qualities (guna) of [219b] another, [be they those of the Buddha, the Dharma and the Community], it is difficult to drive away fear. On the other hand, when we think of our own qualities, [those of discipline, generosity, etc.], it is easy to drive away fear. This is why the Buddha did not speak of them [in the Dhvajāgarasūtra].

Second Section THE EIGHT RECOLLECTIONS ACCORDING TO THE ABHIIDHARMA (p. 1340F)

I. RECOLLECTION OF THE BUDDHA

1. The ten names327

326 See above, p. 641-642F.
327 These ten traditional names (aṭṭhavacana) have been studied above, p. 126-144F. Here the Traité adds some new explanations.
1) The Buddha is of the lineage of Mo-ho-san-mo-t'o (Mahāsaṃmata), the noble cakravartin king who ruled at the beginning of the kalpa.331 He was born among the Che tseu (Śākya), a wise and powerful family in Ten-sou-t'i (Jambudvipa) in the clan (gotra) of the noble Kiao-t’an (Gautama).

2) At the time of his birth, rays (raimū) illumined the tīṣṭhaṃrasāhādāvaharalokadhātu. Brahmin Devarāja held a precious parasol (rāmayacchattrā) and Śakra Devendra received him on celestial precious garments (diyuracchattravastra).332 The nāgārjū 4-na-p'o-ta-to (Anavatapta) and the nāgārjū P'o-k'ie-to [read So-k'ie-lo (Śagara)] bathed him with warm perfumed water.333

This is why the Buddha is called VIDYĀCARAṆASAṂPANNA ‘endowed with sciences and practices’.

5. Sugata]. – Going along with this twofold course [of sciences and practices], the Buddha makes good progress (sugata), like a chariot (ratha) that runs well when it has two wheels (saḷāra). Since the Buddha also goes in this way to the place (sthāna) where the earlier Buddhas have gone (gata), he is called SUGATA ‘well-gone’.

6. Lokavāj]. – If someone tells us that the Buddha, using his own qualities (sva vita), does not know certain things, for example, the ātman, etc., we answer: It is because he knows the world (loka), the origin of the world (lokaṃsūdūra), the cessation of the world (lokaṇiruddha) and the path that leads to the cessation of the world (lokaṇiruddhaṃgāminī patipada)329 that the Buddha is called LOKAVID ‘knower of the world’.

7. Anuttaraṃ puṇḍarāmysārāthāḥ]. – Knowing the world, the Buddha tames (damaya) beings, and of all the kinds of teachers (ācārya), he is truly [219e] without superior (anuttara): this is why he is called ANUTTARAI PŪRAṢADAMYASĀRĀTHI ‘supreme leader of those beings to be tamed who are humans’.

8. Śāntā devamanuyānānām]. – By means of the three kinds of paths, the Buddha is able to destroy the threefold poison (cīvīṣa) and make beings travel on the paths of the Three Vehiciles (yāmānā): this is why he is called ŚĀNTA DEVAMANUSYĀNĀM ‘teacher of gods and men’.

9. Buddha]. – If someone asks us how the Buddha, who is able to assure his own good (svāhita) without limit, is able to assure the good of others (parahita), we answer: Being endowed with omniscience (sarvajñānaṃ svaṃgata), the Buddha cognizes clearly and fully the past (aṭṭha), the future (āgata) and the present (pratyutpanna), perishable things and imperishable things (kṣārākṣara), moveable things and immovable things (caḷācala), the whole world: this is why he is called BUDDHA.

10. Bhagavat]. – The Buddha who possesses these nine kinds of names (adhitvacac) has great glory (mahāvīra)330 filling the ten directions: this is why he is called BHAGAVĀT ‘the blessed one’.

In the sūtras, the Buddha himself said that it is necessary to recollect him under these ten names (adhitvarama).

2. The miracles of his birth

Furthermore, all the various qualities (gaṇa) are found in full in the Buddha:

329 Anguttara, II, p. 23; Loko bhikkhave Tathāgatena abhissambuddho ... lokasamudayo ... lokanirodha ... lokanirodhatāgamini patipadi Tathāgatena abhissambuddhā.

330 Among the six meanings of the word bhagha, the Viśuddhimagga, ed. Warren, p. 174, I, 25, also mentions that of glory (yalasa).

331 He was of the solar race and appears in most of the genealogies of the Buddha: cf. Dīpavamsa, III, v. 3; Mahāvamsa, II, v. 1; Mahāvastu, I, p. 348,4.

332 According to the old canonical tradition (Diṅgha, II, p. 14; Sanskrit Mahāvadana, p. 88; Majjhima, III, p. 122), it is the custom that the Bodhisattva, issuing forth from his mother’s womb, is first received by the gods and then by men; before he touches the earth, the four devaputras take him and present him to his mother. - According to the Nidānakathā (Jātaka, I, p. 52-53) the four Mahābrāhmaṇs of pure mind received the Bodhisattva on a golden net (suvaṃgāla), the four heavenly Maharājas on antelope skins (ajinapāsana), and finally humans on a roll of fine linen cloth (dikkalacamatakā). - According to the Lalitavistara, p. 83, Śakra Devendra and Brahmi Sāhāpāti covered him with a heavenly garment made of Benares cloth (diyulakāvakātra). This last version, the most common in the literature, is adopted here by the Traité.

333 Although the Bodhisattva came from his mother’s womb completely clean, he underwent the traditional bathing ceremony of the newborn. But as Foucher, La Vie du Bouddha, p. 49-50, comments, the tradition of the bath is very variable:

1) Two currents of water (vārūdhīra), one cold, the other warm, fell like rain from heaven to bathe the Bodhisattva and his mother: cf. Diṅgha, II, p. 15; Majjhima, III, p. 123; Sanskrit Mahāvadana, p. 91; Nīlakaṇṭha in Jātaka, I, p. 53, I. 5-7; Mahāvastu, I, p. 222, I. 12; II, p. 24, I. 20.

2) Two currents of water (vārūdhīra), arising from the earth, filled two pools (udāpūna) to bathe the infant, like a golden statue: cf. Mahāvastu, I, p. 220, I. 19-221, I. 2; II, p. 23, I. 4-7.

3) The nāgārjūs Nanda and Upananda, appearing half-way from the sky, created two currents of water (vārūdhīra), cold and warm, and bathed the Bodhisattva. Śakra, Brahmi, the Lokapālas and many other devaputras bathed the Bodhisattva with all kinds of scented water: cf. Lalita, p. 83, I, 21-84, I. 3.

4) Remaining in the sky, Śakra and Śakra bathed the aleread par excellence with pure scented water. Also the nāga kings (uragārjas) remaining in the sky made two currents of water flow, cold and warm. A hundred thousand gods bathed the Leader par excellence with scented water: cf. Lalita, p. 93, I, 1-5.

5) The nāgārjūs bathed the Bodhisattva with two kinds of scented water, one cold, the other warm. In front of his mother there arose a large pool for her to wash in: cf. Mūlasarv. Vin, T 1450,k. 2, p. 108a20-23.

Folklore and carved monuments reflect the uncertainties of the literary tradition.
At the moment of his birth, the earth trembled in six ways (ṣaḍvikāram akampata). The Bodhisattva took seven steps (ṣaptapadāni viķramate) calmly like the king of the elephants and, having regarded the four directions (caturdiṣam vilokya), he uttered the lion’s roar (sinhandam anadat) and proclaimed: I will have no further rebirths (tyaṃ me paścimā jātiḥ) and I will save all beings.334

3. Physical marks and superhuman power

The recluse A-sseu-t’o (Asita)335 examined him and said to king Tsing-fan (Śuddhodana):

“In the garden of Lumbini, the place where the two nāgas bathed the divine child is shown side-by-side with the twin springs that no less miraculously appeared to furnish water for his bath.” (A. Foucher: cf. Si yu kí, T 2087, k. 6, p. 902a-902b5.

The carved monuments may be divided into two groups. In the first, the Bodhisattva is bathed, or more precisely, sprinkled by Brahmā and Śakra: this is the case at Gandhāra (Foucher, Agb., p. 309, fig. 156 = Ingholt, fig. 16 = Marshall, fig. 58) and at Swāt (Tucci, Il trono di diamante, Bari, 1967, fig. 80-81). In the second group, he is escorted by two nāgas or sprinkled by them: this is the case at Mathurā (Vogel, pl. 51a, right; pl. 52b) and on the steles at Benares (Foucher, Agb., p. 413, fig. 269a, left).

We may ask why here the Traité replaces the two traditional nāgas, Nanda and Upamanda, by two of the followers, Anavatapta and Śāgara. This may be because at the time of the birth of the Buddha, the first two were not yet converted and still had to be tamed by Maudgalyāyana (see below, k. 32, p. 300a29 seq.; k. 100, p. 752b12). However, it is doubtful that such a care for verisimilitude bothered the ancient exegetists. Identical in their behavior, the nāgarajas were practically interchangeable and it was permissible to choose freely from the list of the eight most important of them: Nanda, Upamanda, Śāgara, Vasūkin, Taksaka, Manasvin, Anavatapta, Upālaka (cf. Suddharmapūṇḍ, p. 4, 11-12). 334 for the seven steps of the Bodhisattva, see above, p. 6f and note.

335 According to the Pāli sources, Asita, the old teacher and titular chaplain to king Śuddhodana, became a recluse and was living in retreat close to the royal palace, which did not prevent him from going to the Himalayan peaks and even to the Caturmahāljākādeva heaven. In the Sanskrit sources, he was a native of Daksinapatha, the son of the Brahmin Ujjayinī and spent his leisure time between Mount Vindhyā and Mount Kailāsa, a chain of the Himalayas. However it may be, the hermit enjoyed extensive powers that allowed him to foretell the future. Hearing from the Trīṣṭyaśīruṇa gods that Śuddhodana had just had a son, he hastened to the royal palace to examine the newborn. Earlier, the experts in signs had already discovered that two paths only were open to the little Siddhārtha: he would be a caṇḍavartin king or a full Buddha. Having carefully studied the 32 physical marks and the 80 minor marks of the child, Asita declared that without a doubt Siddhārtha would become Buddha some day. However, Asita was not present at this fortunate event for his death was near and he was destined to be reborn in ārūpyadhātu. And so, having rejoiced, Asita burst into tears. He was, however, consoled at the thought that his nephew, Nilaka or Naradatta, according to the sources, would one day benefit from the presence and teachings of the Buddha.

Later, the Traité (k. 29, p. 274b4; k. 40, p. 350a12-13) will return to this recluse, famed in Buddhist literature and art:


Chinese sources: Siou hing pen k’i king, T 184, k. 1, p. 464a28; Ying pen k’i king, T 185, k. 1, p. 474a-4; Lalitavistara, T 186, k. 2, p. 485b6; Abhinīkanānamittāra, T 188, p. 618a7; Yin kong king, T 189, k. 2, p. 636a18-19; Fo pen hing tasi king, T 190, k. 9, p. 693b23; k. 10, p. 697a6, p. 700a25; k. 12, p. 707b17-18; k. 14, p. 720c19; k. 15, p. 722c14, 713e14; k. 17, p. 734a7; Fo pen hing king, T 103, k. 1, p. 60b19; Tchong pen k’i king, T 196, k. 1, p. 155c16; Mahālāsakavinaya, T 1421, k. 15, p. 106a6; Mūlasarv. Vin., T 1442, k. 17, p. 716a26; T 1443, k. 8, p. 947c12; T 1450, k. 2, p. 108a26; 1098a; 19 and 21; k. 3, p. 109b4; 110a7; T 1451, k. 20, p. 298a19 and 21; 298c24; 299b29; 299c4; Chan ken liu, T 1462, k. 17, p. 791a9.

Illustrations: Gandhāra (Foucher, Agb., p. 313, fig. 160d; p. 315, fig. 161; p. 316, fig. 162; p. 321, fig. 165a; Swāt (Facenna, II, II, p. 63, no. 4276; II, 3, p. 467, no. 922); Nīghṛṇaunākṣaṇa (Longhurst, pl. 20c; pl. 21a on right); Āṇjāth (Griffiths,pl. 45); Barabarudž (Krom, pl. 31).

336 Here the Traité limits itself to citing the first of the 32 laksanas and the 84th and last of the anuvyanjanas according to the order established by the Pañcavimsatisīra, T 223, k. 24, p. 395b28-396a9. Above, p. 272-279f, it has commented fully on the 32 laksanas, to which the reader is referred.

337 In the lines that follow, the Traité draws attention to twelve of the marks, namely, nine laksanas and three anuvyanjanas.

338 32nd laksana.

339 Anuvyanjana mūrdhata ‘Invisible cranial summit’, in Chinese wou kien ting yiung, in Tibetan, spyi grug btsar mi mthun ba. This anuvyanjana does not appear in the lists of marks given by the canonical
5) A tuft of white hair grows between his eyebrows (ūrṇā cāsya bhruvor madhye jātā) the white brilliance of which surpasses that of crystal (upalika).
6) He has clear eyes (viśuddhanetra), wide eyes (viśatanetra), the color of which is deep blue (abhīndanetra).
7) His nose is high (stūgamāna), fine (śiśināsa) and pleasing.  
8) His mouth has forty teeth (caturvīraṇḍaddanta), white (śīvakula), pure, sharp and wondrous.
9) His four canine teeth are very white (suṣkalamatra) and very shiny.  
10) His upper and lower lips (asūha) are equal (sama), neither too big nor too small, neither too long nor too short.  
11) His tongue is thin and long (vivaha); it is soft (mṛdh), red (lokiṣṭvārana), like a heavenly lotus (dīvyanāma).
12) His brahmic voice (brahmavāsa) is deep (gambhirā) and carries afar; those who hear him rejoice and are never tired of listening.

in the ground and took root there.” This anecdote is told by Hsuan-tsang in the Si-yu-ki, T 2087, k. 9, p. 920a7-12, and is represented on the bas-relief at Angkor Wat (Foucher, Agg. p. 505, pl. 251b; p. 522, pl. 256c) but has left no trace in the texts. However, a canonical passage should be noted where the Teacher forbade everyone except himself to measure a man. It is I who am able to take the measure of men, or someone like me.” (Anguttara, III, p. 350, 351; V, p. 140, 143; Ts’i a han, T 99, k. 35, p. 258a23-25; 258c7-8; Śīrawijjasamadāthi, p. 208; Śīrawijja-samadāthi, p. 92).

Like all the lasākha and anuvajñana, the anuvakamārthdhātu is the fruit of immense merit accumulated over innumerable kalpas: “When he was Bodhisattva, the Buddha venerated the teachers, the ancient ones, the Buddhas and Bodhisattvas, for innumerable lifetimes; he prostrated [at their feet] with the top of his head, destroying all pride in himself: this is why he has obtained the mark of the invisible top of the cranium” (Upakāsakīta, T 1488, k. 1, p. 1039b3-6). Same explanation in King Kang sien louen, T 1512, k. 5, p. 831b29; k. 9, p. 863a4-5:

For other comments, see H. Durt, Note sur l’origine de l’Anavalokitaṃrahātu, Indian and Buddhist Studies, XVI, p. 1967, p. 443-450.
13) The color of his body (kāyavarṇa) is marvelous, more beautiful than the gold of the Jāmbu river (jāmbunadakīrtana).348

14) A halo one arm-span in width (read ichtang kouang = ydmaprabha) surrounds his body, of varied colors, incomparable in beauty.349

Endowed with these thirty-two marks, this man will, before long, leave home (pravrajita), will attain omniscience (sarasajñā) and will become Buddha.

This is how the physical qualities (kāyaguna) of the Buddha should be [220a] recollected.

Moreover, the qualities (guna) and the physical strength (kāyabala) of the body of the Buddha surpasses ten myriads of white gandharvas.350 This is physical power inherited from his parents. His supernatural powers (abhiṣā), his qualities and his strength are immense and limitless. The body of the Buddha is adorned with the thirty-two marks (dvātirnālilaksana) and the eighty minor marks (aṣṭiyunuvyayānandita); inwardly he has the innumerable attributes and qualities of the Buddhas: this is why one does not tire of seeing him. Those who see the Buddha’s body forget about the five worldly objects of enjoyment (pañcakālāmagaṇa) and never think of them again. One’s happiness is complete on seeing the Buddha’s body; one never tires of seeing it.351

These are the qualities of the Buddha’s body under which one should recollect him.

4. The five pure aggregates (anāsravaskandha)352

[1. Śīlaskanda]. – Furthermore, in the Buddha, maintenance of morality (ilā) is perfect (sampanna) and complete (paripūrṇa). From the first production of the mind of Bodhi (pratibhā bouncing off), he practices morality and accumulates it without measure. Endowed with the mind of compassion (karuṇācittic), he does not seek the fruit of retribution (vipākamārga). He does not lean toward the Bodhi of the śrāvakas or of the pratyekabuddhas. He is without fitters (samyojana). He maintains discipline from birth to birth only for the purification of his own mind (svacittaparipūrṇa) and so as not to harm beings. Thus, when he obtains the Bodhi of the Buddhas, his morality is perfected.

This is how one should recollect the aggregate of morality (illaskandha) of the Buddha.

[2. Samādhiṣkandha]. – Furthermore, the aggregate of samādhi (samādhiṣkandha) is perfected in the Buddha.

Question. – We can know that the Buddha is disciplined because his bodily and vocal actions (kāya-vakkarman) are pure; we can know that he is wise because he explains the Dharma in detail and cuts through the doubts (samsaya) of beings. But in regard to meditative stabilization (samādhi), it is impossible to know if a third person is practicing it, especially if it is a Buddha.

Answer. – As the great wisdom (mahāprajñā) of the Buddha is perfect (sampanna), it must be concluded that his dhyanas and his absorptions (samāpattis) are perfected. Similarly, when we see that the lotus flowers (padmapuṣpa) are large, we agree that the pool (brīda) must also be large. When we see that the light of the lamp (dīpadāka) is large, we agree that there is also abundant oil (tāla). And so, since the supernatural powers (abhiṣā) and the prodigious strength (pratibhābhodeśa) of the Buddhas are immense and incomparable, we know that the power of his dhyānas and his absorptions is also perfected. When we see that an effect (phala) is great, we know that its cause (hetu) is necessarily great.

Furthermore, in some circumstances, the Buddha himself said to people that his dhyāna and samāpattis are very deep (gambhīra).

[The Miracle of Ādumā].353 It is said in a sūtra that the Buddha was in the land of Aṭṭacūa-maō (Ādumā), seated in meditation under a tree (nisadha pratistsanyāsa, matsyendāṇavāra). Suddenly there was a heavy rainstorm with lightning and thunder. Four cowherds (gopālakā) and two workmen (kāyakako) were so frightened by the noise that they died. A few moments later, calm returned and the Buddha went out to walk (caκkram cakkranyaṭe).

352 Meeting the Buddha between Kuśinagara and Pāpā, a minister of the Mallas called Putkasa spoke to him about his teacher Ārđha Kālāma and his extraordinary power of concentration: one day when he was in deep meditation, Ārđha did not hear the noise of a caravan of five hundred wagons that passed by close to him. The Buddha affirmed that he too possessed a similar power of absorption and gave him as proof an incident that had occurred in the village of Ādumā (in Pāli, Ānumā).

This miracle appears in the various recensions of the Mahāparinibbāna Sūtra: Sanskrit Mahāparinibbāna, p. 272-276; Mahāparinibbāna in the Dīgha, II, p. 131-132; and various Chinese translations: T 1, k. 3, p. 19a; T 5, k. 2, p. 168b-184a; T 6, k. 2, p. 183c-184a; T 7, k. 2, p. 198a-198b (see E. Waldschmidt, Lehensende des Buddha, p. 155-157, a comparative study of these versions). The miracle is also told in Lieou tou tsi king, T 152, k. 7, p. 42c-23-29 (tr. Chavannes, Contes, I, p. 281) and Mīlasav. Vin., T 1451, K. 37, p. 391b-18. Here is the Sanskrit version of the Mahāparinibbāna Sūtra:

Eko 'yaṃ Putkasa samuṭṭha Ādumāyaṁ vaharūṁ bhūtāāgār. pūrvānāṁ navaṭva pātračāvaram ādyādhyāmānāṁ pādāya ... sphoṭātyāṁ ādham. Prasannam ca me puraśu vaśākhyātā. 354 354 Most other sources say four oxen (haliyudaka) and two workmen (kāṭaka).
A vaiśya, having bowed down to the Buddha’s feet, walked along after him and said: Bhagavat, for a moment there was thunder, lightning and four cowherds as well as two workmen were so frightened by this noise that they died. Did the Bhagavat not hear the crash?

The Buddha said: I heard nothing.

The vaiśya: Was the Buddha sleeping at that moment?

The Buddha said: No, I was not asleep.

The vaiśya: Had you entered into the absorption of non-identification (asamjñāsamāpatti)?

The Buddha: No, I was conscious (sāṃjñy eva sammanāh), and I was just in meditative stability.

The vaiśya exclaimed: That is wonderful (āticaryau vata)! The dhyānas and the samāpattis of the Buddha are great and profound (mahāgaṁbhīra). Being in meditation, fully conscious and fully awake (sāṃjñy eva samāño jātāṃm), he did [2206] not hear this great noise!

In other sūtras, the Buddha said to the bhikṣu: “The samādhis into which the Buddha enters and comes out of, Śāriputra and Maudgalyāyana do not even know the names of them.”

How then (kim punar vādah) would they know their nature?

See, for example, the sāmañña of the King of Simhāsana (samādhirājasamādhi),356 the samādhi of the Līn’s Play (śīluvarīḷitasamādhi),357 etc.: when the Buddha enters them, he makes the universes of the ten directions shake in six ways; he emits great rays (raima) and by emanation he creates innumerable Buddhas who fill the ten directions.

[The miracle of the multiplication of the Buddhas].358 – One day Ānanda reflected thus: Formerly, under the Buddha Jan-teng (Dīpanḍaka), people were good, had long life (ārghyāvasa) and were easily converted. Today, under the Buddha Śākyamuni, people are actually bad, have a short life (alpāvasa) and are hard to convert. Is Śākyamuni going to enter into nirvāṇa without having completed his work as Buddha (buddhakārya)?

In the morning, Ānanda questioned the Buddha about this. The sun had just risen and, at that very moment, the Buddha entered into the samādhi of Daybreak (sūryodayasamādhi). Just as the rays of the rising sun lit up Jambudvīpa, so, from the body of the Buddha and from the pores of his skin (romakāpa) rays were emitted that illuminated universes of the ten directions as many as the sands of the Ganges (gantugladāvālsākṣaṇa).

From each of these rays arose lotus flowers with a thousand petals made of the seven jewels (saptaratnamāyāḥ sahasrāmsattasvatāḥ padmāḥ). On each of these flowers there was a seated Buddha each of whom emitted innumerable rays. From each of these rays arose other thousand-petalled lotus flowers made of the seven jewels on each of which was a seated Buddha.

All these Buddhas filled universes in the ten directions as numerous as the sands of the Ganges and converted beings. Some preached the Dharma, others were silent, others walked about, still others, by feats of magic (trāṇānām), shot out water and fire successively. They converted beings of the five destinies in the ten directions by these skillful means (upāya).

By the power of the Buddha (bhagevatāḥ prabhāvāna), Ānanda saw all these things. Then the Buddha withdrew the bases of his magical power (trāṇānām), and later, from meditation and asked Ānanda if he had seen and heard these things. Ānanda replied: “Thanks to the Buddha’s power, I saw and I heard.”

The Buddha asked him: “Does the Buddha have enough power to be able to finish [quickly] his task as Buddha?”

Ānanda answered: “O Bhagavat, suppose that the beings filled universes in the ten directions as numerous as the sands of the Ganges and the Buddha lived only one single day, if, [in order to convert them], the Buddha used the power [which you have just demonstrated], he could certainly fully accomplish completely (aṣayam) his task as Buddha (buddhakārya).” And Ānanda exclaimed: “It is truly wonderful (adibhatam vata), O Bhagavat! The Buddha’s attributes are immense (apramāṇa) and inconceivable (acintya).

This is why we know that the dhyānas and the absorptions of the Buddha are perfected (samsāpana).

355 Mūlasarv. Vin, Bhaisajyavastu, in Gilgit Manuscripts, III, Part I, p. 171, l. 14-19: Apat tu yādāṃ dhīnaṇimoksaṃmadhīsamāpattidān lābhī Tathāgatas tāsāṃ pratyakṣabuddhā nāmāni na jānti. yādāṃ pratyakṣabuddhā lābhīnas tāsāṃ bhiṣṇaḥ Śāriputra nāmāni na jānte. yātām lābhī Śāriputraḥ bhiṣṇaḥ tāsāṃ Maudgalyāyana bhiṣṇaḥ nāmāni na jānte. “The trances, the liberations, the concentrations and the absorptions that the Tathāgata obtains, the bhiṣṇa Śāriputra does not know their names. Those that Śāriputra obtains, the bhiṣṇa Maudgalyāyana does not know their names.

356 Fully described above, p. 433-438F.


358 An event closely analogous to the great miracle at Śrīvastī which the Traité has already related in detail above, p. 531-533F.

359 This bodhissatva found a manuscript of the Prajñāpāramitā at Gandhāra in the city of Gandhāvata in the middle of a tower where the bodhissatva Dhammodgata had hidden it. It had been written on gold-leaf with molten beryl; sealed with seven seals, it was enclosed in a precious casket resting on a bed set with
Furthermore, as he has cultivated great compassion (mahākaruṇā) and wisdom (prajñā), the Buddha has perfected the wisdom aggregate (prajñākārikadharma). Other people do not have this great compassion, and even if [228c] they do have wisdom, they do not perfect great compassion. Wanting to save beings and seeking all kinds of wisdoms, the Buddha has destroyed even his attachment to the Dharma (dharmaśaṅgha) and suppressed the sixty-two kinds of wrong view (dhyūtigata). He does not fall into the pairs of extremes (dvāv anuṣṭāna): 360 a life attached to the five objects of enjoyment and pleasure (paṁcaśaṅkhaṃnaṃ kāmaraśkalikaihaṃvyutra) or a life of personal mortification (śāramatkhāmvyutra), nihilism (saḥ̲charamadhyai) or eternalism (śāvatradhryai), existence (bhava) or non-existence (abhava), and other extremes of this kind.

Furthermore, the Buddha’s wisdom is peerless (avantiḥvāsanādai), and he has penetrated (gravativeda) without equal (aṣuṣma), for they are all the result of very deep concentrations (gāmbhīrasanādai) and are not disturbed by coarse or subtle emotions (bhūlaśākaṃklemia). He practices well the thirty-two auxiliaries to enlightenment (bodhiśākṣakaihaṃsva), the four trances (ādihaṃ), the four formless absorptions (ārūpyasaṃśāpattai), the eight liberations (vīmokṣa), the nine successive absorptions (asūpakīkāvasaṃśāpattai) and the other qualities (guna); he possesses the ten strengths (bala), the four fearlessnesses (vaśaihaṣā), the four unhindered knowledges (gratrasaṃśā), and the eighteen special attributes (āvaiṣkhaṃsva); he has obtained the unhindered and inconceivable liberations (asūkītāvantaśaṃśā) this is why the wisdom aggregate of the Buddha is perfected (saṃpamma).

Furthermore, the Buddha has vanquished the great heretical scholars (āsaihaḥkhamapadeśaiḍaśai) namely:

- the seven jewels. To pay homage to bodhisattva Dharmagupta, Sadāpratāpita ‘Eternally Weeping’ sacrificed his body several times and, not finding any water to wash the place where he was to meet the bodhisattva, “he took a sharp blade, pierced his body everywhere and sprinkled the place with his own blood” (ōṣman iṣṭatam gṛhītā śvākāyai samanatino viddhā sam prithiś-pradeśal śvaradhīretan sarvaṃ asūlai). The adventures of Sadāpratāpita are told at length in various recensions of the Prajñāpratāmiti:

2. Padacaviṣṭa, T 221, k. 20, p. 141b-146b; T 223, k. 27, p. 416a-423c.

But the chapters on Sadāpratāpita and Dharmagupta are not part of the original edition of the Prajñāpratāmiti. Actually, the Ratnagunayasmacayāṅgāṭa which makes up the earliest summary of this literature does not mention these two bodhisattvas, and the chapters in question show indirect contacts with the Mediterranean gnosia of the beginning of our era. See E. Conze, The Composition of the Aṣṭāṣṭhasākṣiḥ, BSOAS, XIV, 1952, p. 251-262.

The Fruit will comment fully on the two chapters in question (k. 96-100, p. 731a-733c) and will often evoke the spirit of Sadāpratāpita’s sacrifice (k. 30, p. 283a20; k. 34, p. 314a12; k. 49, p. 412a20, 414c13).

For the miracles and the conversion of Urubilvā, see the list of sources in E. Waldschmidt, Vergleichende Analyse des Caturpasaraśāstra, Festschrift Schubring, 1951, p. 106-113, from which the preceding references have been taken; an analysis of the illustrated monuments in Foucher, La Vie du Bouddha, p. 271-220; a study of the foundations in Bareau, Recherches, p. 253-320.

For Mahākāśyapa, see above, p. 87-103F, 190-196F, 287F and n.

For the conversion of Śāriputra and Maudgalyāyana has been told above, p. 621-640F.

For Satyaka Nigranthāpputra, see above, p. 48F and n.; below, k. 25, p. 242c7; k. 26, p. 251c10.

For the miracles and the conversion of Urubilvā, see above, p. 46-51F, 184F, 633F, 639F; below, k. 25, p. 242c7; k. 26, p. 254b10.

360 See above, p. 23F and note, 390F, 655F and below, k. 25, p. 246a.
361 For these acintyavimokṣa of the bodhisattva, see Vimalakīrti, p. 250-258.
The Buddha vanquished all these great scholars: this is why we know that his wisdom aggregate (prajñāskandha) is perfected (sampanna).

Furthermore, in the three Baskets (tripitaka), the twelve classes of texts (dvādasāśāgabuddhavacana) and the eighty-four thousand articles of the Dharma (caturlīttahasradharmaskandha), we see how numerous were the words of the Buddha (buddhavacana): this is why we know that his wisdom also is great.

Thus, a vāsīya, seeing at dawn where there had been a lot of rain, said to the people: “Last night, the power of the rain-dragon (vṛṣṇi-ādide) was very great.” The people asked him: “How do you know?” He answered: “I see that the ground is damp, the mud abundant, the mountain collapsed, the trees knocked down and the animals killed; that is how I know that the power of the dragon was great.”

It is the same for the Buddha: although his profound wisdom is not visible to the eye, it makes the mighty rain of the Dharma (mahādharmavāram abhivaryata) rain down; he vanquishes the great scholars (mahopadeśikārya) like the kings of the gods Śakra and Brahmā: this is why it is possible to know that the Buddha’s wisdom is great.

Furthermore, as the Buddhas have acquired the unhindered liberations (avastavimokṣa) over everything, their wisdom is unhindered.

Furthermore, this wisdom of the Buddha is completely pure (parisuddha) and surpasses all ordinary analysis (vīcāra). He does not see any nature in dharmas that is eternal (nīta) or non-eternal (anīta), finite (antaravat) or infinite (anantaravat), mobile (gamika) or immobile (agamika), existent (sat) or non-existent (asat), impure (udāvara) or pure (anudāvara), conditioned (āsamskṛta) or unconditioned (asamskṛta), arising and perishing (anapanna-aniruddha) or non-arising non-perishing (anapanna-aniruddha), empty (śūnya) or non-empty (āśūnya). The eternal purity (nītaviraśuddhi) of dharmas is immense (apramāṇa), like space (ākāśamaya). This is why his wisdom is unhindered (avastā).

Those who see arising and cessation (upadānāvirdho) in dharmas cannot see non-arising and non-cessation (anupadānāvirdho) in them; those who see non-arising and non-cessation in dharmas cannot see arising and cessation in them. If non-arising and non-cessation are real (bhūta), then arising and cessation are false (abhūta). If arising and cessation are real, non-arising and non-cessation are false. It is the same for all analyses of this type (svabhāvavīcāra). As the Buddha has unhindered wisdom (pratissamvīd) [on this subject], we know that his wisdom is perfected.

[4: Vinukutikanda]. – Furthermore, one recollects the perfection of the deliverance skandha (vimuktilaksanasmād) in the Buddha. The Buddha is free from all the disturbing emotions (kleśa) and their traces (vāsanā). As he has [221a] uprooted them, his deliverance is real (bhūta) and indestructible (aśaya). Since he is endowed with omniscience (sarasvājanamanvāgata), it is ‘unhindered deliverance’ (avastavimokṣa). Since he has the eight liberations (vimokṣa) and these are profound (gambhīra) and universal (vyākṣa), it is ‘complete deliverance’ (sampannavimokṣa).

Furthermore, since the Buddha has left [the lower stages] of those who are liberated by chance (samayeṣvāmicca) and those liberated by wisdom (prajñāvīmokṣa), he realizes the twofold deliverance (ubhayavābāgavimokṣa) perfectly. As he has these [two] deliverances, it is ‘perfected deliverance aggregate’ (sampannavimuktiśāntaka).

Furthermore, the Buddha has obtained deliverance because he has destroyed Māra’s armies (māranas), eliminated the negative emotions (kleśa), rejected the dhātva systems, and also because he enters into and comes out of samādhi supremely and without obstacle.

Finally, in the path of seeing the truths (satiyadarśanamārga), the Bodhisattva attained sixteen profound deliverances (vimukti):
(i) [The first vimukti] was a conditioned deliverance (samskaravimukti) associated with dukkhe dharmaṃ (āṣāṃkhyātāṃ).
(ii) [The second vimukti] was an unconditioned deliverance (asamskaravimukti) resulting from the abandonment (prahāna) of the ten fetters (samyojana) relating to the suffering [of kāmadhāna]. [Commonly called dukkhe dharmaṃ (āṣāṃkhyātāṃ)].

And so on up to [the sixteenth Vimukti] called mārya ‘myāsaṃkhyāna.

Then, in the path of meditation (bhūvanāmārga), the Bodhisattva obtained eighteen deliverances:
(i) [The first vimukti] was a conditioned deliverance (samskaravimukti) associated either with anavyāśaṃkhyāna or with dharmaṃ.
(ii) [The second vimukti] was an unconditioned deliverance (asamskaravimukti) resulting from the abandonment of the three fetters to meditation (bhūvanāvayyojana) in āṣāṃkhyāna.

And so on up to the eighteenth vimukti where there is a conditioned deliverance associated with the destruction of the impurities (īśvāvakṣaṃkhyāna) and an unconditioned deliverance resulting from the

---

368 Of the six kinds of arhats, five are liberated as a result of chance (samayeṣvāmicca): their deliverance of mind (cetovimukti) is thus by chance (tāmīyāt) because it depends on circumstance and is cherished because it must be guarded constantly: cf. Anguttara, III, p. 173; Kośa, p. 251, 154, 167, 274.

369 The saint who is liberated from the obstacle of the disturbing emotions (kleśāvaraṇa) by the power of wisdom is said to be liberated by wisdom (prajñāvīmokṣa): cf. Anguttara, IV, p. 452-453; Kośa, VI, p. 274, 276, 297; VII, p. 97; VIII, p. 181.

370 The saint who, by the power of wisdom, is freed from the obstacle of the disturbing emotions (kleśāvaraṇa) and who, by the power of concentration (samādhi), is freed from the obstacle which stands in the way of the eight liberations (vimokṣavaraṇa), is said to be doubly delivered (ubhayatohāgāvāmicca): cf. Anguttara, I,p. 73; IV, p. 10, 77; Kośa, II, p. 205; VI, p. 273, 276.

371 Above, p. 341-343F.
abandonment of all the fetters (sarvasaṃyojanaprahāṇa). These two deliverances together constitute the ‘perfection of the deliverance aggregate’ (vimuktiṣṭhānakṣandhasamapad).

[5] Vimuktiṣṭhānakṣandaṇīsakṣaṇa[kṣaṇa]dha[ṇa]. – Furthermore, one recollects the perfection of the aggregate of the Buddha called knowledge and seeing deliverance (vimuktiṣṭhānakṣaṇa[kṣaṇa]dhaṇa). This aggregate is of two types:

(i) In regard to emancipation from his disturbing emotions, the Buddha puts the knowledge of destruction of the impurities (āravakṣaya[jayā]ṇa) to work: from his own experience (adhyātmaśākṣādkārya) he knows: “In me, suffering is completely known, its origin has been abandoned, its destruction has been realized and the path [to its destruction] has been practiced” (dahkham me parijñātam, samudayo me prahṛṣiṇo, niruddho me sākṣātayo, mārgo me bhāvita iti). This is the vimuktiṣṭhānakṣaṇa[kṣaṇa]dhaṇa consisting of the knowledge of the destruction of the impurities (āravakṣaya[jayā]ṇa).

Next, he knows this: “The suffering completely known by me is no longer to be known; [its origin abandoned by me is no longer to be realized]; the path [to its destruction] practiced by me is no longer to be practiced” (dahkham me parijñātam na punah parijñātaryam, samudayo me prahṛṣiṇo na punah prahṛṣiṇāy, niruddho me sākṣāteto na punah sākṣātkarayo, mārgo me bhāvito na punar bhāvavatitvaya iti). This is the vimuktiṣṭhānakṣaṇa[kṣaṇa]dhaṇa consisting of the knowledge that the impurities, once destroyed, will not arise again (āravakṣayapadāpjihāṇa).

(ii) The Buddha knows that this particular individual will find deliverance by entering the concentration of emptiness (śūnyatā), another person by entering into the concentration of signlessness (śūnicchitta), yet another into the concentration of wishlessness (āpajñāta). He knows that one individual will be led to deliverance without resorting to any skillful means (upāya). Another will find deliverance after a long time, a third after a short time, a fourth in this very moment. One individual will find deliverance if he is addressed in subtle words, another in coarse words, yet another in varied conversation (samabhinnaprajñā). One individual will find deliverance if he sees miracles (vīḍhīhāla), another if the Dharma is preached. The person in whom lust predominates (vīḍhabhāla) finds deliverance if his desire (rūpa) is increased; the one in whom hatred predominates (dveṣabhāla) finds deliverance if his hate is increased, as was the case for the nāga Nan-to and Ngeu-leou-p’i-losing (Urubīva).

It is for various reasons of this kind that people find deliverance, as it is explained in regard to the Dharma eye (dharmacakṣus). Knowing and clearly seeing these various deliverances is called vimuktiṣṭhānakṣaṇa[kṣaṇa]dhaṇa [221b]

Furthermore, one recollects the Buddha who knows all (sarvajñā), who sees all (sarvadārśin), his great loving-kindness (mahāmaitri), his great compassion (mahākaruṇa), his ten powers (bala), his four from them. The Buddha entrusted the task of conquering him to Maudgalyāyana. The disciple took the form of a royal nāga and wound his coils around the body of his adversary fourteen times. Against the flames and smoke of Nandopananda, he sent out still stronger flames and smoke. Then taking on his human form, he entered the nāga’s body which he traversed from top to bottom. When he came out, Nandopananda breathed out on him ‘the wind from his nose’, but Maudagalyāyana, in the fourth dhyāna, changed into the suparṇa bird, the sworn enemy of the dragons and began to chase the nāga while giving off ‘the suparṇa breath’. Completely humbled, Nandopananda changed into a young Brahmin and took refuge in the Buddha.


Elsewhere there are frequent allusions to the discomfiture of Nanda: Divyāvadāna, p. 395; Legend of Asoka (T 99, k. 23, p. 168a; T 2042, k. 2, p. 138b9; T 2043, k. 2, p. 138b9; T 125, k. 28, p. 703b24; Jātaka, V, p. 126. The Tīrīṇi will return to it later, k. 32, p. 306a29; k. 100, p. 752b12.

This is the nāga of Uruvīva on the Nairājñānī who occupied the Fire House (apyāgāra) of the Jātaś. Uruvīvīkṣāyāna, the leader of these heretics, had authorized the Buddha to stay there. When the Buddha entered, the furious snake spat out smoke and flames; the teacher replied with the same, so much so that the building seemed about to burst into flame. During the night, Kāśyapa, who watched the stars, noticed the fire and wondered if the Buddha had not been burned to ash. But in the meantime, the Buddha, in meditation, developed so much light and heat that the nāga, completely dazzled, allowed himself to be placed peacefully in the Buddha’s begging bowl. The next day Kāśyapa, a witness to the nāga’s submission, sincerely admired the Buddha’s magical powers, not without thinking himself to be more saintly than the Buddha.


Illustrations: Sahel (Marshall-Foucher, p. 210, pl. 51-52); Gambhāra (Foucher, Agb., I, p. 446-453, fig. 223-226; II, p. 345, fig. 461).
Recollection of the immense and inconceivable qualities (apramāṇaṃcitayoguna) is what is called ‘recollection of the Buddha’ (buddhānusmṛti).

This recollection takes place in seven stages (bhāni). Sometimes it is impure (sātrava), sometimes it is pure (anīdram). If it is impure, it entails retribution (sāvītaka); if it is pure, it does not entail retribution (avipāka). It is associated with three indriyas (indriyavayasaṃpryukta), namely, the indriya of happiness (svukha), satisfaction (saumanasya) and indifference (upeṣṭa).376

It is acquired by effort (prāyogika) or by retribution (vaiśāradya). That of the present universe is acquired by effort, e.g., when one practices the concentration of recollection of the Buddha (buddhānusmṛtisamādhi).

That of the buddhafield of the Buddha Wei-leung-chen (Amitāyus) is acquired by retribution; the people who are born there spontaneously (svarasena) recollect the Buddha.377

All this is fully explained in the Abhidharma.

II. RECOLLECTION OF THE DHARMA

Recollection of the dharma (dharmaṃcātayogana). – The Buddha said: “The yogin should recollect the Dharma, skillfully presented, obtaining its retribution in the present lifetime (śāntaśīkā) without fear of burning (nirjvara), independent of time (akālika), leading to the good place (aupanāyika), the penetration into which is unhindered.”378

1. Dharma skillfully presented

It is skillfully presented because it is not contradictory to the two truths (sattvavāyuvadatāta), i.e., the conventional truth (samorūpatisyaya) and the absolute truth (paramāpratibhāyatā). The wise man (vījita) cannot refute it and the fool (bhūta) cannot criticize it.

This Dharma is also free of the pairs of extremes (antadatāta), i.e., a life attached to the five objects of enjoyment and pleasure (pahākakāmaguṇaṃ kāmaśukha-kāṃsukhaya) or a life of personal mortification (ānaklamāvadatāta).380

It is free of other pairs of extremes: eternalism (ādāvatāta) and nihilism (acchhusa), self (ātman) and non-self (anātman), existence (bhūta) and non-existence (abhuṭa). Because it is not attached to these pairs of extremes, the Dharma is said to be ‘skillfully presented’.

Heretics who boast of their own system (svadharmakarṣa) and denigrate the systems of others (paradarmapamāṇa) cannot express themselves skillfully.

2. Dharma, obtaining its retribution in the present lifetime

The Dharma obtains its retribution in the present existence (samantrayīka): as it eliminates the various problems of the world caused by lust (rāga) as well as the various teachings (upadeśa) and arguments caused by wrong views (mithyādṛṣṭi), body (kāya) and mind (citta) find happiness in it. Thus the Buddha said:

- Observing morality is happiness:
  - Body and mind do not burn;
  - One sleeps well and, on awakening, one is happy;
  - One’s fame extends afar.381

376 These three indriyas ‘sovereign organs’ in fact make up the members (ariga) of dhyāna: see above, p. 1237F, n. 3; Kosā, VIII, p. 147.
377 The inhabitants of Sukkhāvatī, the buddhafield of Buddha Amītāyuṣ, spontaneously and effortlessly recollect the Buddha, because it is precisely by the practice of anusmṛti that they are reborn in Sukkhāvatī. See Amītāyurbuddhānusmṛtisūtra, T 365, p. 344c13-17: “There are three kinds of beings who will reborn in Sukkhāvatī. Who are these three? 1) Beings with loving-kindness of mind (maitrīcīra), who do not kill and are endowed with morality (śīla); 2) those who study and recite the Vaipulyasūtra; 3) those who practice the six recollections (samantrayīka). If in applying these merits (punyapāramanāna) they express the wish to be reborn in this buddhafield and they fulfill these qualities (guna) in one to seven days, they will be reborn in Sukkhāvatī.”

Later (k. 29, p. 276a17-22), the Traité will return to this subject: “The bodhisattva always practices the buddhānusmṛtisamādhi and, for that reason, wherever he is reborn, he always encounters the Buddhas. Thus it is said in the Pan sceu san mei (Pratuyāpannasamādhi, T 318): The bodhisattva who enters this samādhi sees the Buddha Amitāyuṣ. This Buddha is asked: As a result of what action has he acquired rebirth in this field? – The Buddha answers: O son of noble family, it is because he always practiced the buddhānusmṛtisamādhi and his mindfulness was infallible that he obtains rebirth in my buddhafield.”

378 In place of tche-nao, read je-nao, as in the following lines.
379 Here the Traité is taking liberties with the canonical formula cited in the preliminary note to this present chapter.
380 See above, p. 23F, 396F, 655F, 1354F.
381 Uḍānavarga, VI, 3, p. 149.
Moreover, in this Dharma of the Buddha, the linking of causes and conditions (hetupratyaya prabandha) produces the following fruit: Because of [221c] the purity of his morality (śīlavādhibhāgati), the yogin has no regrets (kaukṛtya). His mind being without regrets, he produces the joy inherent in the Dharma (dhammapasamahitānirvāṇaṁ). By means of the joy of the Dharma, his body and mind have pleasure (pravrajadit) and happiness (sukha). His body and mind having pleasure and happiness, he can concentrate his mind. Concentrating his mind, he understands in accordance with the truth (yatvābhātānāṁ prajñahatūtāṁ). Understanding in accordance with the truth, he finds disgust (nirvāsī). Finding disgust, he becomes detached from desire (virajyate). Detached from desire, he obtains deliverance (vimukti), he obtains the fruit of retribution (vipakkhala) of deliverance, he obtains nirvāṇa.382

As for the heretics (tīrthaikas), their Dharma is void (śūnya), painful (duṣkaraścārin) and without result.

[Story of Jambuka].—Thus the arhat Yen-fou (Jambuka) said the following when he acquired bodhi:

Formerly I was a heretic
For fifty-five years;
I ate only dried cow-dung
And I slept on thorns.

Having endured such cruel tortures, I gained nothing from them, not like today when, having seen the Buddha and having heard the Dharma, I have left home (pravrajita) and, in three days, having done what had to be done (kriyakṛtya), I have become arhat.383

This is why we know that the Dharma of the Buddha ‘obtains its fruit in the present lifetime’.

Question. — If the Dharma of the Buddha obtains its fruit in the present lifetime, how is it that, among the disciples of the Buddha, some derive nothing from it?

Answer. — The yogin who knows the words of the Buddha and applies them constantly cannot fail to receive his reward (vipākā). In the same way, the sick person (gāna) who follows the orders of a good physician (vaidya) and takes all the medicine (pratipakṣa) cannot fail to be cured.

On the other hand, if the yogin does not conform to the Buddha’s instructions and does not apply them constantly, his immorality (adhiṣṭhāya) and his distractions (citavikṣepa) will cause him to obtain nothing. But it is false that the Dharma is not good.

Moreover, if those who have not attained bodhi do not arrive at nirvāṇa in the present lifetime, in the future lifetime they will, nonetheless, have wealth and happiness and, little by little (āramaśa), they will attain nirvāṇa. Finally, their efforts will not be in vain. Thus the Buddha said: “Those who have gone forth from home (pravrajita) in view of nirvāṇa will all reach nirvāṇa, some slowly (mandaṃ) and other quickly (sīghram).”384 Thus the Dharma ‘obtains its fruit in the present existence’ (śāntṛṣṭikā).

3. Dharma without torment of burning

The Dharma is without the torment of burning (āmaśāṭaya). These sufferings of burning are of two kinds: torments of the body (āṇḍopādāya) and torments of the mind (cittopādāya). The torments of the body are fetters, prison, beatings, being put to death, etc. The torments of the mind are sadness (duṣkaraścāra), pain (duṣksama),Exec 309

Jambuka insulted the visitor and declared that for his part he would never accept anything from lay people and rather preferred to eat dung, tear out his hair, go naked and sleep on the ground.

At the time of Buddha Śākyamuni, Jambuka took birth in a wealthy family of Rājagaña. As a child, he refused all normal food and ate his own excrement; when he was grown, he went quite naked as a great ascetic, an eater of wind, refusing all food. Once a month, however, he accepted putting on his vest and covered himself with dust and dirt, eating only one meal per month, and I tore out my hair and beard.

I stood on one foot and refused to sit down; I ate dry dung and accepted no invitations.

Having followed this path that leads to the bad destinies for so long, borne along by the stream, I took refuge in the Buddha.

Wonder at this refuge! Admire the excellence of the Dharma! I have obtained the three knowledges and have carried out the Buddha’s command.”

For more details, see Comm. on the Theragāthā, I, p. 386 seq. (tr. Rhys Davids, Brethren, p. 179-180) and Comm. on the Dhammapada, II, p. 52-63 (tr. Burlingame, II, p. 130-137):

At the time of the Buddha Kāśyapa, Jambuka as an elder lived with a lay devotee. A wandering monk, in the course of his alms-round, came to the layman and was welcomed there. In a fit of jealousy,
The rules of the heretics all depend on time; the Dharma of the Buddha demands only that the causes and conditions (hetupratyaya) be fulfilled. As long as [the three elements of the Path], morality (śīla), samadhi and wisdom (prajñā) are not perfected (sampanna), one does not obtain bodhi. When morality, samadhi and wisdom are perfected, the fruit is attained and does not depend on time.

Moreover, we speak of time when a long time is necessary to obtain the fruit, but once the fruit is obtained, there is no further question of time. Thus, when a good dye (raita) has penetrated [the cloth], it is fixed; it is the same for a person whose mind is pure: as soon as he has heard the Dharma, he is tinged with it and no longer suffers from the heat.

Moreover, whether they depend on wrong views (dṛṣṭiketu) or whether they depend on thirst (trīṇa), the disturbing emotions (kleśa) are called ‘burnings’ (jvara). Since they are absent in the Dharma of the Buddha, the latter is called ‘without torment of burning’ (nirjvara).

4. The Dharma is independent of time

The Dharma is independent of time (akālikā). The Dharma of the Buddha acts [222a] independently of time and gives its fruit (phalasamudrā) independently of time. Among the heretics (dīrghika), some rules hold when the sun has not risen but do not hold when the sun has risen; some hold when the sun has risen but do not hold when the sun has not risen; yet others are valid in the daytime but are not valid at night, and finally some hold at night but do not hold in the daytime. In the Dharma of the Buddha, time does not intervene: when one has cultivated the noble eightfold Path (āryāstāṅgikārga), one attains nirvāṇa. Just as fire (agni) burns when it finds kindling (indhana), so pure wisdom (anuvrava prajñā), as soon as it arises, burns all the disturbing emotions (kleśa), and that independently of time.

Question. – But the Buddha spoke of medicine at the proper time (kālabhojanā), of clothing at the proper time (kālabhojana), and food at the proper time (kālabhojana), and the good roots that are not yet ripe (jantrapakṣaśādhikāla) will ripen in a person when they meet up with the favorable time. How can you say that [the Dharma] is independent of time (akālikā)?

Answer. – In these cases, when speaking of time, the Buddha is speaking in accord with worldly usage (lokasyamṛtyu) and, in order that his doctrine should last for a long time, he has linked his arguments with time. But when one cultivates the Path, one obtains nirvāṇa and its wondrous qualities, the concentrations (saṃbhāra) and wisdom (prajñā), these do not depend on time.

385 These two kinds of negative emotions are mentioned above, p. 211F, 213F.

386 For example, the Buddha authorized the use of five kinds of medicines “at the suitable time if they have been accepted at the appropriate time” (anujjānāmi bhikkhave paicō bhesajjajāti kāle pariyabhete kāle pariḥukiṭum): cf. Vinaya, I, p.200. Similarly, he carefully distinguished meals at the proper time (kālabhojana) from meals outside the proper time (vikālabhojana): cf. Samyutta, V, p. 470.

The outside heretical systems (anuyatthikā) which the Omniscient One (sarvajña) did not preach that are full of wrong views (mithyadeśa) lead to the bad places or, if they sometimes lead to the heavens (svarga), one falls back from them and suffers. Not being eternal, these heavens are not ‘the good place’.

Question. – If the leader (upaneti) does not exist, how ‘to lead’ to the good place?

Answer. – It is true that the leader does not exist. Only dharmas can lead other dharmas. The pure and good conditions (hetupratyaya) are not led by leader (śīla) nor leader (upaneti) who exercises control (vaśīta) over the causes and conditions on which the retribution depends.

5. Dharma leading to the good place

The Dharma leads to the good place (auspamayikā). The thirty-seven pure auxiliaries of Bodhi (saptatrinśadh Antarārā boḍhipāñcākālāmorūpāḥ) lead (upanayanti) a person to nirvāṇa. Thus, when one sets sail on the Ganges, one necessarily reaches the great ocean.387

The outside heretical systems (anuyatthikā) which the Omniscient One (sarvajña) did not preach that are full of wrong views (mithyadeśa) lead to the bad places or, if they sometimes lead to the heavens (svarga), one falls back from them and suffers. Not being eternal, these heavens are not ‘the good place’.

Question. – But the Buddha spoke of medicine at the proper time (kālabhojanā), of clothing at the proper time (kālabhojana), and food at the proper time (kālabhojana), and the good roots that are not yet ripe (jantrapakṣaśādhikāla) will ripen in a person when they meet up with the favorable time. How can you say that [the Dharma] is independent of time (akālikā)?

The Dharmā is of unhindered penetration. Utilizing the seals of the Dharma (dharmamudrā) of the Buddha,388 his penetration is unhindered in the same way that the holder of the royal seal (rājamudrā) is never delayed or restricted [in his movements].

388 By dharmamudrā, the Triātiś means three fundamental characteristics of things preached by the Buddha: Sarvasvamsākāra anityāḥ, sarvadharmān anūtmanāḥ, śāntam nirūpām. “All formations (i.e., all dharmas coming from causes) are impermanent; all dharmas are without self, peaceful is nirūpāma” (cf. K. 15, p. 170a2-4 (above), p. 912F; k. 22, p. 222a8-8; b. 26, p. 253c13-15; k. 32, p. 297c23-24. As we are about to see, such statements are frequent in the canonical texts but, as far as I [Lamotte] know, the expression dharmamudrā does not appear in the Pāli Nikāya. On the other hand, in the Sanskrit Samyuktāgama translated into Chinese by Guṇabhadra (436-443), there is an Āryadharmamudrāśūtra, T 99, no. 80, k. 3, p. 20a25-b. Before that, Dharmarakṣa had given a separate translation under the name Cheng fa yin king, T 103, p. 500a-b: it was published the 5th day of the 12th month of the 4th yuan-k'ung year, i.e., January 7, 295 (cf. Li-tai, T 2034, k. 6, p. 63c22-23). This sūtra was authoritative for the Sarvāstivādins as well as the Mūḍhyamikas: it is cited in the Vībhāṣā (T 1545, k. 104, p. 541c10; T 1546, k. 46, p. 359a23), the Che tchou p'i p'o cha loun (T 1521, k. 1, p. 25a17; k. 10, p. 73b23), the Mārtirayariprākṣepadeśa (T 1525, k. 2, p. 240b15) and the Satyasiddhiśūtra (T 1546, k. 6, p. 281c2; k. 12, p. 332c15; k. 15, p. 363b23, 365a26).

Whether it is used in the doctrines of the Lesser or the Greater Vehicle, the term dharmamudrā appears frequently in the Mahāyānaśūtras: cf. Saddharmaupādā, p. 28, l. 8, 92, l. 13; Avatāraksaka, T 279, k. 5, p. 22c1; k. 18, p. 97a17-18; Rāmoṣkādvāra, T 299, k. 2, p. 891a24; Ratnakīrti, T 310, k. 6, p. 35a11; k. 6, p. 36a1; k. 25, p. 141c; k. 116, p. 656c12; T 355, k. 1, p. 237a3.

The phrases used to express the nature of things permit many variations:

A. TWO STATEMENTS. - Sabbe sankhāra aniccā, sabbe dhamma anatthā: cf. Sanyuyta, III, p. 132, l. 26; 133, l. 1 and 31; 134, l. 3.


The postcanonical Pāli sources call Tilakkhaṇa ‘Three Natures’ immanence, suffering and non-self mentioned in this phrase: cf., Comm. on Jātaka, I, p. 48, l. 28; 275, l. 23; III, p. 377, l. 5.

C. THREE STATEMENTS. - Sarvasvamsākāra anityāḥ, sarvadharmān anūtmanāḥ, śāntam nirūpām: cf. Sanyuyta, K. 99, k. 10, p. 66b14; 66c7 and 21; Vībhāṣā, T 1545, k. 9, p. 45a21; Northern Mahāparinirvāṇa, T 374, k. 13, p. 443a2-3.

The same statements, with the name Sa fa yin ‘Three Dharma-prāśnas’, - Sarvasvamsākāra anityāḥ, sarvadharmān anūtmanāḥ, śāntam nirūpām: cf. Čūlaśra. Vin., T 1442, k. 9, p. 67b2-23; Satyasiddhiśūtra, T 1646, k. 1, p. 243c17-18; Lien houa mien king, T 386, k. 2, p. 1077a23-24 and 26-27; Mahāyānavatattva, T 1634, k. 1, p. 38c23.

As we have seen at the beginning of this note, this is the formula adopted by the Triātiś. Thus we should understand that the seals of the Buddha’s Dharma are without self (anatman) or, more precisely, Peacemaker is nirūpāma (śāntam nirūpām).

1. Sarvasvamsākāra anityāḥ. - The yogin knows that the threefold world (saṃsāra) is entirely composed of arisings and ceasings governed by causes (saṃskāra upadānāniruddhāḥ). The formations (saṃskāra) that previously existed no longer exist; those that exist now will not exist later. These instantaneous arisings and cessations (kṣaṇikā upadānāniruddhāḥ) coming forth like a series (saṃsārāniruddhāya) may be seen and cognized in the way that one cognizes and sees a series of similar [momenta] (sādavaṃśamānaḥ) in the water of a river (nadiśāla), the flame of a lamp (dīpāvāla) or a storm. This is why people consider them to be a living being (sattva) and, by a mistake consisting of taking what is impermanent to be permanent (anītī tīti viṣṇyāsā), people speak about a changeable (ganty) [entity] lasting forever.389 That is the seal confirming the impermanence of all formations (saṃskāra-nirāsya). We will consider this statement again in the second part of the third chapter of the Mahāyānaśūtras.

2. Sarvadharmān anūtmanāḥ. - All dharmas are without self. In dharmas there is neither lord (vīrava, svāmin), nor agent (kāraṇa), knower (jñāna), seeing subject (pañcaya), living object (jīva), or doer of actions. All dharmas depend on causes and conditions (hetupratyāyopaksa); depending on causes and conditions, they are not autonomous (svatantra); since they are not autonomous, they are not self, and the nature of self is non-existent (ānäma-laścatanam nopataḥbhyaśe), as is said in the P'o-so-p'ìn sarvasvamsākāra dukkāḥ, sarvavamsākāra anūtmanāḥ, śāntam nirūpām: cf. Eckottara, T 125, k. 18, p. 640b13-18; k. 36, p. 749a7-11.

This formula is evidently faulty for it is not just the saṃskāras but also all dharmas that are anātman.

F. FOUR STATEMENTS. - Sarvasvamsākāra anityāḥ, sarvavamsākāra dukkāḥ, sarvadharmān anūtmaḥ, śāntam nirūpām (cf. Sūtraśāstra, p. 149, l. 1-3), or the variant Anityāḥ sarvasvamsākāraḥ, dukkāḥ sarvavamsākāraḥ, anūtmanāḥ sarvadharmāḥ, śāntam nirūpām (cf. Bodh. bhūmi, p. 277, l. 5-10).

These four statements are variously named:

1) Sceu fa pen ‘Fourfold root of dharmas’: cf. Eckottara, T 35, k. 23, p. 668c3-8;
2) Fourfold dharmamudrā: cf. Tathāgataguyāśūtra, T 312, k. 17, p. 741b7-12;
Bodhisattvaprakāśa, T 316, k. 7, p. 794c24-21;
3) Fourfold dharmaddhāna ‘Summary of dharmas’ (in Chinese, Sceu fa yoe n’ o n’ aye: cf. Vimalakīrtinirdeśa, T 476, k. 6, p. 586c14; Sūtraśāstra, p. 17, l. 3; 55, l. 6; 73, l. 22; Bodh. bhūmi, p. 277, l. 5 (T 1579, k. 46, p. 544a6).


389 This is fully explained in Kośa, IX, p. 279-281.
Chapter on the refutation of the self. This is the seal of non-self (anatmanamadra).

The work exists only in Tibetan translation:
1) Bstan bcos b′i brgya pa b′es bahi lĕshur byas pa (Catuḥśatakāśaṅkṛitatīkā), translated by Śūkṣmañjī in India and revised by Śrīyakṛiti of the Pa-tshab: cf. Tib. Trip., vol. 95, no. 5246, p. 131-1-1 to 139-5.
2) Byan chub sems dpal b′yos spnyod b′i paḥ ruγa cheṛ byrgel pa (Bodhisattvavyācaryacatuḥśatakāśaṅkṛitā), commentary by Candrākritī, also translated by Śūkṣmañjī and Śrīyakṛiti: cf. Tib. Trip., vol. 98, no. 5266, p. 183-4-4 to end.


The Chinese also translated just the last chapters of the Catuḥśatakā:
1) Kongang po loun pum, T 1570. Translation of kārīkā no. 291-400 made by Hsuan-tsang at Ta tsu ngem sesa, the 10th day of the 6th month of the 1st yong-houai year, i.e., i.e., July 13, 650 (cf. K’ai-yuan, T 2154, k. 8, p. 556b21).
2) Ta tch yong kongang po loun che loun, T 1571. Translation of the same kārīkās with commentary by Dharmapala, begun on the 27th day of the same year, January 20, 651 (cf. K’ai-yuan, T 2154, k. 8, p. 556b22).

The tenth chapter to which the Trāśūla refers here is part of the chapter conserved in the three languages. It is dedicated to refutation of the ītman and entitled Yogācāravacāntakahāta ātmanaddeyyapiyasmiyamaramasīnam nāma daśam prakaraṇa in the Śrīnātra fragments (cf. Vaidya, o.c., p. 89), Bṛdga ḍag pga pa bγog paa pstan paa (Ātmapratiṣedhābhāvānāṃdarsānaṇaḥ) in the Tibetan versions (Tib. Trip., vol. 95, no. 5246, p. 137-1-5; vol. 98, no. 5266, p. 241-2-6), P’o wo p’o’n (Ātmapratiṣedhāprakaraṇa) in the Chinese versions (T 1570, k. 1, p. 182c18; T 1571, k. 2, p. 194a27). It is also by the name P’o wo p’o’n that the Trāśūla cites it here.

In the Madh. yrī of Nāgārjuna’s Mūlamadhyamakākārikā, Candrākritī refers to the Catuḥśatakā by Āryadeva in various ways: Ukram Āryadeva (p. 16, 199), Ukram Āryadeva (p. 220, 359, 376), Ukram Śatake (p. 173, 351, 372, 378, 396, 505), Śatākāśātra (p. 506), Šatākāśātra cāyadevyapādair (p. 552). All these references have been identified by L. de La Vallée Poussin in his edition of the Mūlamadhyamakākārikā with comm. by Candrākritī, 1903 and foll. This is indeed the Catuḥśatakā. But the fact of having omitted the numeral cātuḥ might lead to confusion because, besides the Catuḥśatakā ‘Four Hundred’, Āryadeva also composed a Śatākāśātra ‘Treatise in a hundred [kārīkās]’, totally unknown in the Sanskrit and Tibetan traditions but which was authorized in China in the school of the Three Treatises.

This Śatākāśātra by Āryadeva, with a commentary by Vasu-bodhisattva, was translated into Chinese by Kumārājīva under the title of Po loun: T 1569. The translation was done at T’ch’ang-ngan in the 6th hong-che year, i.e., in 404 (cf. T’ch’ou, T 2145, k. 2, p. 11a21; Li-tai, T 2134, K. 8, p. 79a5). The work has been finally translated into English by G. Tucci, Pre-Dīnagā Buddha Texts on Logic from Chinese Sources (Gaekwad’s Oriental Series, vol. 49), 1929, and partially into French by L. de La Vallée Poussin, Le Nirvāṇa d’après Āryadeva, MCB, I, 1931, p. 128-130. Kumārājīva’s translation is introduced by a preface T 1569, p. 167c-168a; Tch’ou, T 2145, k. 11, p. 77b-c) by his disciple and collaborator Seng-ichao (384-414): “Eight hundred and some years after the Buddha’s nirvāṇa, a great monastic scholar named T’i-p’o (Deva) composed a treatise in a hundred stanzas, the Śatākāśātra. This treatise consisted of twenty chapters (prakaraṇa) of five stanzas each. It was commented on by P’o-seou k’ui-che (Vasu, the bodhisattva), a scholar who was the authority of his time: “What he says cannot be disputed, what he refutes cannot be re-established.” Kumārājīva, the Indian śrīraṇa, translated the last ten chapters of this treatise (i.e., stanzas 51-100).”

It may be noted that the ten chapters of the Śatākāśātra translated by Kumārājīva deal with the same subject as the eight chapters of the Catuḥśatakā translated by Hsuan-tsang and often carry the same titles. Thus the second chapter of the Śatākāśātra, entitled P’o chen p’o’in (T 1569, k. 1, p. 170c11-174b21) corresponds to the second chapter of the Catuḥśatakā entitled P’o wo p’o’in (T 1570, k. 1, p. 182c18-183b10). But although the subject is the same, the explanation is quite different.

In citing the P’o wo p’o’in, the Trāśūla does not refer to a chapter of the Prajñāpāramitā as [Lamotte] first thought, for no chapter of this name appears in the Tables Comparatives des versions des Prajñāpāramitā prepared by Hikada and added to his edition of the Suṅvārāntavākīrṇapairipācchē. Neither does the Trāśūla refer here to a chapter of the Mūlamadhyamakākārikā (or Madhyamakāraṇa) of Nāgārjuna, for chapter XVIII which deals with the ītman is entitled ‘Examination of the ītman’ (Ātmaprāśiṣṭḥ in Sanskrit, Bṛdga bṛtga pa in Tibetan, Kwou-nwū in Chinese). The only chapter that enters into consideration here is the Ātmapratiṣedhāprakaraṇa of the Catuḥśatakā by Āryadeva.

This citation is of importance because it proves that the first Madhyamika authors (Nāgārjuna, Āryadeva, Rāhulabhadra) were known to the author of the Trāśūla and consequently the latter is later than them:

1) The Mūlamadhyamakākārikā (or Madhyamakāraṇa) of Nāgārjuna are, with the Prajñāpāramitā, the main source of inspiration for the Trāśūla. Sometimes the latter cites entire passages without referring to it by name (e.g., p. 1204F seq.), sometimes it gives the title: Madhyamakāraṇa; cf. k. 1, p. 64b11 (above, p. 69F); k. 19, p. 198a5 (above p. 1142F); k. 25, p. 245c7-8; k. 38, p. 338b29.
2) We have seen that it refers to Āryadeva’s Catuḥśatakā by designating it simply with the title of a chapter, a strange method of reference but to which it is accustomed.
3) Above (p. 1060-1065F), it has reproduced in its entirety Rāhulabhadra’s Prajñāpāramitāstotra.

1121
1122
Nāgārjuna, Āryadeva and Rāhulabhadra represent the first lineage of Madhyamika scholars. Their biographies are legendary and their dates uncertain. Not content with giving us contradictory information on them, the sources confuse them with the siddhas of the same name who were present at Nalanda several centuries later (see above, Vol. I, p. XII, notes 8 and 9).

In the introduction to Vimalakīrti, p. 76-71, [J. Lamotte] have tried to interpret the facts given in the 5th century by Kumārajīva, his disciples Seng-tchoa and Seng-juoei and his illustrious friend Houei-yuan. It seems indeed that the eminent individuals place Nāgārjuna between 243 and 300 C.E.

The Indians, Chinese and Tibetans agree in making Āryadeva the pupil of Nāgārjuna. Here it will suffice to refer the reader to the note on Āryadeva published in Ceylon Encyclopedia, vol. II, p. 109-115. At the beginning of his commentary on the Catūhataki, Candrabhāgita (c. 600-650 C.E.) tells us: “Āryadeva was born in the island of Simhala (Ceylon) and was the son of the king of the land. After having been crown prince, he renounced the world, went to Daksīna (Dekkan), became a disciple of Nāgārjuna and followed his teachings.”

The Ceylonese chronicles of the Dipavamsa (XXII, v. 41 and 50) and the Mahāvamsa (XXXVI, v. 29) make mention of a mahāthera Deva who lived in Ceylon at the time of the heresy of the Vetūllavāda, i.e., of the Mahāyāna which spread in the island. Deva attracted the great gods of kings Vohārakatissa (266-282 C.E.) and Samghatissa (293-297 C.E.). This detail allows us to place Deva in Ceylon in the second half of the 3rd century.

From Ceylon, Deva, alias Āryadeva, went to southern India and traveled over the entire continent. In the 7th century, Hsuan-tsang found traces of his passage from Śrūgna near the sources of the Ganges (Si-yu-ki, T 2087, k. 4, p. 891b) to Prayāga at the junction of the Yamunā and the Ganges (k. 5, p. 897b), at Pātaliputra (k. 8, p. 912c), at Daksīnākosa (k. 10, p. 920c) and in the land of Cola (k. 10, p. 931b). The meeting between Āryadeva and Nāgārjuna “who was already old and weak” took place at Pātaliputra, capital of Magadha. The Ceylonese monk embraced the names of the old man and became a convinced Madhyamikan. His many adventures and his physical traits explain the large number of nicknames that serve to designate him: Kāṇḍa, Nilaṃtara, Pāḷgalanetra, Pālgačakṣus, Kauṇṭitāp, etc. Among his works that he published, apparently after his teacher’s death in the first years of the 4th century C.E, the Madhyamakastra (T 1564), commentary on the Mālamadhyamakakārikās of Nāgārjuna, and the ‘Hundred’ (Cαtūhataki and Sāntadīrāsā), polemical works discussed above.

Rāhulabhadra was certainly associated with the Madhyamaka propaganda from the beginning, but we do not know where to place him exactly.

In a series of fourteen stanzas the original Sanskrit of which was found by G. Tucci and published in Ceylon Encyclopedia, vol. II, p. 109-115. At the beginning of his commentary on the Catūhataki, Candrabhāgita (c. 600-650 C.E.) tells us: “Āryadeva was born in the island of Simhala (Ceylon) and was the son of the king of the land. After having been crown prince, he renounced the world, went to Daksīna (Dekkan), became a disciple of Nāgārjuna and followed his teachings.”

The Ceylonese chronicles of the Dipavamsa (XXII, v. 41 and 50) and the Mahāvamsa (XXXVI, v. 29) make mention of a mahāthera Deva who lived in Ceylon at the time of the heresy of the Vetūllavāda, i.e., of the Mahāyāna which spread in the island. Deva attracted the great gods of kings Vohārakatissa (266-282 C.E.) and Samghatissa (293-297 C.E.). This detail allows us to place Deva in Ceylon in the second half of the 3rd century.

From Ceylon, Deva, alias Āryadeva, went to southern India and traveled over the entire continent. In the 7th century, Hsuan-tsang found traces of his passage from Śrūgna near the sources of the Ganges (Si-yu-ki, T 2087, k. 4, p. 891b) to Prayāga at the junction of the Yamunā and the Ganges (k. 5, p. 897b), at Pātaliputra (k. 8, p. 912c), at Daksīnākosa (k. 10, p. 920c) and in the land of Cola (k. 10, p. 931b). The meeting between Āryadeva and Nāgārjuna “who was already old and weak” took place at Pātaliputra, capital of Magadha. The Ceylonese monk embraced the names of the old man and became a convinced Madhyamikan. His many adventures and his physical traits explain the large number of nicknames that serve to designate him: Kāṇḍa, Nilaṃtara, Pāḷgalanetra, Pālgačakṣus, Kauṇṭitāp, etc. Among his works that he published, apparently after his teacher’s death in the first years of the 4th century C.E, the Madhyamakastra (T 1564), commentary on the Mālamadhyamakakārikās of Nāgārjuna, and the ‘Hundred’ (Cαtūhataki and Sāntadīrāsā), polemical works discussed above.

Rāhulabhadra was certainly associated with the Madhyamaka propaganda from the beginning, but we do not know where to place him exactly.

In a series of fourteen stanzas the original Sanskrit of which was found by G. Tucci and published in Ceylon Encyclopedia, vol. II, p. 109-115. At the beginning of his commentary on the Catūhataki, Candrabhāgita (c. 600-650 C.E.) tells us: “Āryadeva was born in the island of Simhala (Ceylon) and was the son of the king of the land. After having been crown prince, he renounced the world, went to Daksīna (Dekkan), became a disciple of Nāgārjuna and followed his teachings.”

The Ceylonese chronicles of the Dipavamsa (XXII, v. 41 and 50) and the Mahāvamsa (XXXVI, v. 29) make mention of a mahāthera Deva who lived in Ceylon at the time of the heresy of the Vetūllavāda, i.e., of the Mahāyāna which spread in the island. Deva attracted the great gods of kings Vohārakatissa (266-282 C.E.) and Samghatissa (293-297 C.E.). This detail allows us to place Deva in Ceylon in the second half of the 3rd century.

From Ceylon, Deva, alias Āryadeva, went to southern India and traveled over the entire continent. In the 7th century, Hsuan-tsang found traces of his passage from Śrūgna near the sources of the Ganges (Si-yu-ki, T 2087, k. 4, p. 891b) to Prayāga at the junction of the Yamunā and the Ganges (k. 5, p. 897b), at Pātaliputra (k. 8, p. 912c), at Daksīnākosa (k. 10, p. 920c) and in the land of Cola (k. 10, p. 931b). The meeting between Āryadeva and Nāgārjuna “who was already old and weak” took place at Pātaliputra, capital of Magadha. The Ceylonese monk embraced the names of the old man and became a convinced Madhyamikan. His many adventures and his physical traits explain the large number of nicknames that serve to designate him: Kāṇḍa, Nilaṃtara, Pāḷgalanetra, Pālgačakṣus, Kauṇṭitāp, etc. Among his works that he published, apparently after his teacher’s death in the first years of the 4th century C.E, the Madhyamakastra (T 1564), commentary on the Mālamadhyamakakārikās of Nāgārjuna, and the ‘Hundred’ (Cαtūhataki and Sāntadīrāsā), polemical works discussed above.

Rāhulabhadra was certainly associated with the Madhyamaka propaganda from the beginning, but we do not know where to place him exactly.

In a series of fourteen stanzas the original Sanskrit of which was found by G. Tucci and published in Ceylon Encyclopedia, vol. II, p. 109-115. At the beginning of his commentary on the Catūhataki, Candrabhāgita (c. 600-650 C.E.) tells us: “Āryadeva was born in the island of Simhala (Ceylon) and was the son of the king of the land. After having been crown prince, he renounced the world, went to Daksīna (Dekkan), became a disciple of Nāgārjuna and followed his teachings.”
Question. – How is it that only the conditioned dharmas (samskṛtadharma or samskāra) are impermanent (anitya) whereas ‘all’ dharmas are non-self (anatman)?

Answer. – Unconditioned dharmas (asamskṛtadharma), being without causes (ahetuka) or conditions (apratyuṣya), do not arise and do not cease. As they do not arise and do not cease, they are not said to be impermanent.

Furthermore, one cannot produce attachment of mind (citādbhinvitiva) or error (viparyayava) toward unconditioned dharmas; this is why they are not said to be impermanent (anitya) but they can be said to be non-self (anatman). People say that the atman is eternal (nītva), universally extended (vayvipin) and endowed with knowledge (jñānā); this is why [the śūtra] speaks of non-self in regard to ‘all’ dharmas.

[3. Śāntam nirvāṇam]. - Peacefulness is nirvāṇa because the fire of the three poisons (trīvīsa) and the threefold degeneration is destroyed in it. This is the seal of peace (śāntamudr).

Question. – Why does the seal of peace apply to only one dharma [namely, nirvāṇa] and not to several?

Answer. – In the first seal, it is a matter of the five aggregates (pañcaśaṅkāra); in the second seal, it is a question of all dharmas, qualified as non-self; in the third seal it is a question of the fruit (phala) of the first two, [namely, nirvāṇa]: it is called the seal of peace.

[By saying] that all the formations are impermanent (sarvasamskāra anityāḥ), the five outer objects of enjoyment (bhūtyakāmaguṇa) considered as belonging to a self (ātman) are destroyed. [By saying] that all dharmas are without self (sarvadharmā anatmānāḥ), the inner self (adhyātman) is destroyed. The ‘I’ and the ‘mine’ being destroyed, there is śāntam nirvāṇam.

Considering the impermanence of the formations (samkārāniyātyāt), the yogin experiences disgust (nirveda) for the suffering of the world but, while knowing this disgust and this suffering, he remains attached to the view of the svāmin, the sovereign entity “capable”, he says, “of having this thought”. – This is why there is a second seal of the Dharma (dharmamudrā): the yogin knows that all dharmas are without self (sarvadharmā anatmānāḥ). Analyzing the five aggregates (skandha), the twelve bases of consciousness (āyatana), the eighteen elements (dhātu) and the twelve causes (nidāna) inwardly and outwardly (adhyātmaḥadhirūthā) to look for a svāmin, he does not find any. And as the latter does not exist, all dharmas are without self and are inactive. – Recognizing this, the yogin stops his futile proliferation (prapuñca) and, having no other refuge (nīrāya), he takes refuge only in cessation (nirvāṇa); hence the seal of śāntam nirvāṇam.

Question. – In the Mahayāna it is said: “Dharmas do not arise, are not destroyed and have but one single nature (āṇāṭha), viz., the absence of nature (alakṣaṇa).”

Answer. – To consider emptiness (śūnyatā) is to consider emptiness (śūnyatā) and impermanence (anitya), one knows that it is empty (śūnya). The past substance (ātman prāpyam), being destroyed, is invisible (ādṛśya) and thus without the nature of substance. The future substance (adgatam rūpam), not yet being born, is without activity, without function and invisible, thus without the nature of substance. The present substance (pratyutpānna rūpam) also is without duration, invisible and non-discriminable, thus without the nature of substance. Absence of substance is emptiness; emptiness is non-arising and non-cessation. Non-arising (anatmādhi) and non-cessation (aniruddha), arising (upādā) and cessation (nirvāṇa) are in reality (tattvāna) one and the same thing. The explanation can be both developed (vistara) and summarized (saṃkṣepa).

Question. – We accept that past and future substances, being invisible, do not have the nature of substance. But present substance is visible as long as it lasts. Why do you say that it does not have the nature of substance?

Answer. – Present substance also does not have any duration (sakti). As I have said in regard to the four samsāra-pahānās (p. 1163F), every dharma, the nature of cessation of which we see after the event (paścāt), must clearly possess this nature of cessation from its birth (upādā) but, as it is subtle (sākṣāma), we do not recognize it.

[If the duration of conditioned dharmas were a stable duration, there would never be cessation.] Let us suppose there is a man who is wearing sandals (pādaḥ): if these were new from the very first day, they would never wear out; afterwards (paścāt), they would always be new and there would be no ageing. Having no ageing, they would be eternal (nītva). From the fact of this eternity, there would be no sin (āpaṭṭi) and no merit (puṇya). And, as there would be no more sin or merit, the usual rules of the Buddhist Path (mūrga) would be overturned (vileṣpita).

391 Pañcavimśati, p. 164, 1. 8-9 (T 223, k. 4, p. 242c2-4; k. 8, p. 278c1-2): Sarva etc dharmā... ekalakṣaṇad yadatālaksanād.
392 Cf. Madh. vṛtti, p. 324: If action did not exist in itself (svabhāvā), it would certainly be eternal because existence in itself is not susceptible to modification. Thus action would never be accomplished. Action is what necessarily requires the activity of a free agent. But [if you presuppose eternity], it is not...
Furthermore, since the natures of arising and cessation (upādabhāṅgalakṣaṇa) always go along with the formations (samskāra), there is no period of duration. If there were a period of duration, there would be neither arising nor cessation.

This is why present substance has no duration and, in duration, there is no arising or cessation, for duration reduced to a single moment (ekāksane sthitih) is characteristic of the formations (samskāra).

This is the Dharma ‘of unhindered penetration’. This is how the Dharma is to be recollected.

7. Other qualities of the Buddhist Dharma

Furthermore, there are two kinds of Dharma: the Buddha’s speech (buddhavacana), namely, the Three Baskets (tripitaka), the twelve-membered Buddha’s words (dvādasāṅgabuddhavacana) and the eighty-four thousand articles of the Dharma (caturāsāṅti dharmaskandhasahasravṛtta); ii) the meaning of the Dharma (dharmārtha) preached by the Buddha, namely the eightfold noble Path (āryāṅgamaṅgāśāstra) with [its three elements], discipline (śīla), concentration (samādhi), wisdom (prajñā) and the fruit of deliverance (vimutikṣula) of nirvāṇa.

The yogin should first recollect the speech of the Buddha and then recollect the meaning of the Dharma.

1) Recollecting the speech of the Buddha. –

The Buddha’s speech is beautiful, marvelous, truthful and of great usefulness. The Buddha’s speech is both profound (gambhīra) and not very profound; profound because it has in view the true nature (bhūtalakṣaṇā); not very profound because it is skillfully formulated. His repetitions are faultless because each has its significance.

The speech of the Buddha rests on four bases and is adorned with four qualities: i) wisdom (prajñā), ii) truth (satya), iii) equanimity (upekṣa), iv) cessation (niruddha).

It is irrefutable because it uses four ways of responding to questions (pratītyayūkaraṇa): i) responding in a categorical way (ekāṅmēna vyūkaraṇam), ii) responding by distinguishing (viḥāya vyūkaraṇam), iii) responding by means of a question (paripṛcchévyūkaraṇam), iv) responding by not answering (sthāpanya vyūkaraṇam).

The words of the Buddha are either permissions followed by prohibitions, or prohibitions followed by permissions, or permissions not followed by prohibitions, or prohibitions not followed by permissions. These four methods are in harmony and are not contradictory.

The speech of the Buddha, which has the [true] nature of things, is free of futile proliferation (prapañca); being expressed rationally, it suppresses any commentary on existence and non-existence.

The speech of the Buddha is in accord with the absolute (paramārtha) and, [223a] even when it speaks about conventional things (sāmyrtidharma), it is faultless, for it is not in contradiction with the twofold truth [absolute truth and conventional truth].

The speech of the Buddha aims at the good (kirti): to the pure man, it addresses gentle words; to the impure man, harsh words. But whether they are gentle or harsh, they are alike without fault (nirūṣaya).

The speech of the Buddha is in accord with the holy Dharma (saddharmam anuvartate), but is not attached to it (saddharmam nābhinhivātta). It is the foe of impure laws but experiences no haughtiness toward them. It criticizes many things but does not blame anything. It praises the Dharma in multiple ways but remains without any support (aupratītiḥdāna).

There is nothing to be added to and nothing to be removed (anāṃnādikī) from the speech of the Buddha: whether it is summarized (sanskṛpta) or developed (vistṛtā), it is good at the beginning (ādau kalāyāṇa) and good throughout.

The speech of the Buddha is abundant, but the flavor of the meaning (artha) is not abated: It attracts people’s hearts but does not allow them to get attached (saṅgata); its sublimities are varied but they inspire no fear in anyone. It has its extensions everywhere but fools (bāla) cannot understand it.

The speech of the Buddha has different extraordinary (adbhuta) effects; it can make men’s hair stand on end (romahāra) so that they sweat, become breathless and are terrified; it can also make the gods become angry so that their cries fill the ten directions and they shake the earth in six ways. It can make people attached to the world forever to leave it and others who are not attached to it, rejoice.

Wrong-doers who hear the speech of the Buddha become sad and tormented by their wrong-doings: good people, mindfull (svamitata) and energetic (cātāpi), enter the Path. For those who hear it, it is as if they were tasting ambrosia (āmravarna), ‘good at the beginning, good in the middle and good at the end’ (ādau kalāyāṇa, madhye kalāyāṇa, paryavasāne kalāyāṇa).

Furthermore, in the great assemblies, each person wants to hear something, and the Buddha answers him with a single sound (ekasvareṇa). Each makes sense out of it and each thinks the Buddha has spoken for

__________________________
393 See above, p. 1074F seq.
394 See references above, p. 158F, n. 2.
395 Cf. the Kolopamasūtra cited above, p. 64F, n. 1 to which the Traité will return later (k. 31, p. 290c22, 295b29; k. 85, p. 657a2.
396 On the Dharma without any support, see Vimalakīrti, p. 270-271; Śārmanagasamādhi, p. 187-188.
397 A belief characteristic of Indian Buddhism that has its extension into China. The subject has been masterfully explained by P. Demiéville in Hobogirin (Butsugo, p. 207-209; Button, p. 215-217). The Traité makes only a brief allusion to it here, but will return to it later (k. 30, p. 284a-b).
him alone. The Buddha preached the Dharma in various ways (cf. Vimalkakīrti, p. 109-110) and notably by a single sound (ekavacaraṇa) or by vocal emission in a single moment (ekakṣavatavāgūdhārāṇa). This sound expresses the Dharma in its entirety, reaches all the universes of the ten directions, rejoices the minds of all beings and destroys the negative emotions. Each hearer, according to his level and capability, understands it and believes that the Buddha preached it for him alone.

The doctrine of the single sound was already formulated in some sects of the Lesser Vehicle. The Vībhajyavātins produced a stanza of praise of the Buddha (tsan fo song) cited in the Vībhāṣā (T 1545, p. 410a16; T 1546, k. 41, 306c24; T 1547, k. 9, p. 482c16): “The Buddha uses a single sound to enunciate the Dharma and then beings, each according to his category, understand it. All say: The Buddha uses a single sound to express the Dharma in its entirety, reaches all the universes of the ten directions, rejoices the minds of all beings and destroys the negative emotions. Each hearer, according to his level and capability, understands it and believes that the Buddha preached it for him alone.”

The Vibhajyavātins enthusiastically adopted the doctrine of one single sound. The Prajñāpāramitā considers the single sound to be a secondary characteristic of the 18th lakaṇa, ‘the brahmic voice’, and places it in its list of anuvyayajānas: cf. Pācāvīṃśati, T 223, k. 24, p. 396b5; T 220, vol. VI, k. 381, p. 968c26-27; Cheng t’ien wang, T 364, k. 2, p. 333b22-27; K. 100, p. 593b18; K. 102, p. 573b17-18; Bodhisattvapitaka, T 316, k. 16, p. 819a2; In the same collection, Pitāputrasamāgama, T 320, k. 3, p. 928a8-15: “Each one sees the Buddha face-to-face, that is an exclusive quality (devaṅgakas) difficult to conceive. The pure Dharma is preached by a single sound, sometimes fully, sometimes abbreviated, and each one according to his mental aspirations, understands it… each according to his destiny and his category makes sense of it…”


Allusion to the passage of the Pācāvīṃśati commented on above, p. 525f.

These are the various ways of recollecting the speech of the Buddha.

2) Recollection of the meaning of the Dharma.

What is the meaning of the Dharma (dharma-rthā)? It is faith (ṣraddhā), morality (āśīla), generosity (tyāga), learning (jñāna), concentration (samādhi) and wisdom (prajñā) constituting the Path, all the good dharmas, and also the three seals of the Dharma (dharma-rūpā) already discussed above (p. 1368f) in regard to penetration (grativedha): “All conditioned dharmas are impermanent; all dharmas are without self; peaceful is nirvāṇa.” This is the meaning of the Buddha’s Dharma.

These three seals cannot be attacked by any scholar (apadeśākāraṇa) and, no matter how many the tirades, no one can transform this nature of things (dharma-rūpa), not even if one transforms cold (śīla) into heat (aṇu).

The nature of things (dharma-rūpa) is infrared. And, supposing that one could harm space (ākāśa), these seals of the Dharma cannot be assailed. The saint (ārya) who knows this threefold nature of dharmas eludes controversy [2238] subjects (vivādāntrēṣa) that rest on wrong views (mithyādēṣa). In the same way, the person endowed with sight (caṣṭanāma), seeing blind men (anūtha) arguing about various colors, has pity on them and smiles but does not argue with them.

Question. – In the system of the śrāvakas, the Buddha spoke about four truths, [the four noble Truths]; in the Mahāyāna, there is only one truth, [absence of nature]. Why now speak of three truths, [the three seals of the Dharma]?

Answer. – The Buddha spoke of three realities (tattva), the seals of the Dharma (dharma-rūpā), but when one understands them, they make four, and when one summarizes them, they make one:

a. Impermanence (anikṣaṇa) is the account of the truth of suffering (ādhyatma-rūpa), the truth of the origin (samadhyatma-rūpa) and the truth of the Path (patrīphatma-rūpa).

b. Non-self (anatman) is the account valid for every dharma.

c. Peace-nirvāṇa (santam nirvāṇam) is the truth of the cessation of suffering (nirvāṇadhatu).

Furthermore, conditioned dharmas are impermanent because they arise and perish from moment to moment. Depending on causes and conditions (hetupratipāda), they have no independence (avatattvā). Being without autonomy, they are non-self (anatman). Since they are impermanent, non-self and without nature (alakṣaṇa), the mind does not become attached to them. As there is no nature or attachment, there is sāntam nirvāṇam. Thus, although it is said in the Mahāyāna that “dharmas do not arise, do not perish and have but a single nature, namely, the absence of nature”399, this absence of nature (alakṣaṇa) is precisely Santam nirvāṇam. It is the object of the concentration recollecting the Dharma (dharma-rūpamāsamādhi), the object of knowledge (jñāna-lambaṇa) that exhausts all the qualities of the bodhisattvas and pratyekebuddhas.

399 See above, p. 1376f, n. 1.
Question. Why does the recollection of the Buddha (buddhānusmṛti) have as object (ālambate) only the qualities of a āsāska present in the bodies of the Buddha’s disciples (buddhaśīla) and why are all the other good pure dharmas (kaśyapavadinadharmo) the object (ālambhana) of the concentration on the recollection of the Dharma (dharmānusmṛtālambanam)?

Answer. – It was Kṣa-ichen-yen-ni-tsue (Kātyāyaniputra) who said that, but [we others], the Mahāyānaists, say this:

i) The object of buddhānusmṛtālambana is the qualities (guna) and magical powers (yuddhiśāla) used by the Buddhās of the three times and the ten directions, and all the Buddhās in general during the period from their first production of the mind of bodhi (prathamacittotpāda) until the disappearance of their holy Dharma (dharmaṃvipralopā)

ii) The object of dharmānusmṛtālambhi is a) the words of the Buddha (buddhaśūcana); b) the meaning of the Dharma (dharmaṃvāra) preached by the Buddha. The words of the Buddha form a single metre (pāda), a single stanza (gīthā) up to the eighty-four thousand articles of the Dharma (caturūṭi dharmanuskandhasaṅkarāni). The meaning of the Dharma preached by the Buddha is the good dharmas (kaśyapavadinadharmo), faith (ṣīla), generosity (tyāga), study (jñāna), concentration (samādhi), wisdom (prajñā), etc., up to and including nirvāṇa-without-residue (nirupalītānirvāṇā).

iii) The object of samghānusmṛtālambhi is the Community of bodhisattvas, pratyaekabuddhas and śrūvakas, the Communities and qualities (guna) of all the other Saints (ārya) excluding the Buddha.

1. Community endowed with the five pure skandhas

The perfection of these five elements (skandhasaṃpada) has already been discussed above (p. 1349f).

Question. – These five elements have already been used to praise the Buddha. Why use them again here to praise the Community? [223e]

Answer. – Here the praise of this perfection is about the five pure elements (skandhasaṃpada) and not in the Buddha. If one praises the perfection to be obtained or already obtained by the disciples of the Buddha, this is nominal perfection. If one has in mind the perfection of the Buddha, this is real perfection.

Furthermore, here the praise [of the Community of disciples] is made in order to distinguish it from the heretic (tīrthika) communities, wandering monks (pravrajita) and lay people (grhastha).

The communities of heretics and lay people boast of their prosperity, their nobility or their power. The communities of wandering monks boast about their wrong views (mithyadeśa), their asceticism (duṣkaśāra), their ties (saṅga), their wisdom (prajñā), their teachings (upadeśa) and their critics (vīdūrā). Here, in recollecting the community of monks, speaking about discipline (ṣīla), concentration (samādhi) and wisdom (prajñā) would not be enough. This is why the Buddha himself celebrates all the qualities (guna) of the śrūvakasamaṇa, its origins (maṇḍala), its establishment (āvatara), the perfection of its discipline (dīrghakhandhasaṃpada) and so on up to the perfection in knowledge and vision of deliverance (vimuktijñānadaśārikānaskandhasaṃpada).

Recollection of the Community (samghānusmṛti). – “The Community of disciples of the Buddha (āṣāsaṃkarṣaṇa) is completely endowed with the discipline element (dīrghakhandhasaṃpada), is completely endowed with the concentration element (samādhiṣaṃkaraṇā), the wisdom element (prajñāṣaṃkaraṇā), the deliverance element (vimuktijñānāmaṇaṇa), and the ‘knowledge and vision of deliverance’ element (vimuktijñānadaśārikānaskandha).”

It includes the four pairs of individuals (cātrīṃ purāṣaṣāṇā) or the eight individuals (āṣāṣā purāṣaṣāṇā). It is worthy of alms (ākāśīṣṭa), worthy of homage (pājāyīṣṭa), worthy of veneration (arciṇīṣṭa). It is the supreme field of merit for the world (anuttaraṃ puraṃākṣarstram lokaya).

The yojina should recollect the Community celebrated by the Buddha in these words and meditate on the qualities (guna) of the śrūvakasamaṇa, the pratyaekabuddhasamaṇa and the bodhisattvasamaṇa making up the Holy Community (āṣāsaṃkarṣaṇa).

The Buddha does not appear in the recollection of the Samgha because he is recollected separately.

1131

1132
Based on the discipline element (śīlaskandhāśrita), the Saṃgha is unshakeable (acala). – It bends the bow of concentration (samādhiñāna). – It lets fly the arrow of wisdom (prajñāpuṣṭa). – It destroys the enemies, the disturbing emotions (kleśānurañjana) and obtains deliverance (vimukti). – It produces knowledge (jñāna) and vision (darśana) in regard to this deliverance.

In the same way, a strong man (balaṇḍa puraṇa) first makes his feet steady, bends his bow, lets fly the arrow and destroys his enemy. He frees himself thus from a twofold fear: he avoids offending the king and he escapes from the dangers of battle. Knowing and seeing precisely that his enemies have been destroyed, he experiences joy (muditā).

This is why we use the five [pure] elements to praise the Community.

2. Community worthy of offerings, etc.

The Community is ‘worthy of offerings’ (daśasmin) thanks to the perfection of the qualities (gunañamapadi) represented by these five [pure] elements.

Just as a rich, noble and powerful person is extolled by the people, so the Community of the disciples of the Buddha, who hold the power of discipline (śīla), concentration (samādhi), wisdom (prajñā) wealth (dāno),

404 deliverance (vimukti), knowledge and vision of deliverance (vimukti-dhīnandarīja), this Community, I say, is ‘worthy of offerings’ (daśasmin), ‘worthy of homage’ (pājāsmin), ‘worthy of salutation’ (ājjalikarantiya), ‘worthy of veneration’ (arcantiya).

3. Community, the best field of merit

The Community is ‘the best field of merit for the world’ (anuttaraṃ punyakṣetram lokasya).

There are two types of patrons (dānapati): the poor (darīḍa) and the rich (dāhiya). The poor dānapati is rewarded for his homage (vandana), his signs of respect (satkāra) and his eagerness (prajñāpadyamana) toward the Community. The rich dānapati is rewarded, not only for his homage, his signs of respect and his eagerness toward the Community, but also for his gifts in kind (āṃśaṇadana). This is why he Community is ‘the best field of merit of the world.’

Worked, plowed, planted at the proper time, watered and freely irrigated, a good field (sukṣeta) necessarily gives an abundant crop. It is the same for this field of merit, the Community. The plow of wisdom (prajñākula) is used to plow up the roots of the fetters (samyosannidana); the four immeasurables (apramāṇacittas) are taken to break it up and soften it; the dānapati sows the seeds of faith (ivaśuddha) and of generosity (ādana); he waters it with the water of the recollection of generosity (tyāgānusmṛti), respect (satkāra) and pure mind (visuddha-citta). In the present lifetime (ihajanma) or in the next lifetime (parajājanamanti), he obtains an immense worldly happiness (apramāṇalaukika-vāsīna) and obtains the fruits of the three Vehicles (yāntrapravṛṣṭa).

405 [Avadāna of Bakkula]. – Thus, at the time of the Buddha Pi-p’o-che (Vipaśyin), the bhikṣu Po-šu-lo (Bakkula) offered a a-ti-tō (harehī) fruit to the Community. For ninety-one kalpas he enjoyed happiness among gods and men. He was never sick. And today, having met the Buddha Sākyamuni, he went forth from [224] home (pravrajita), destroyed his impurities (kṣīrāsvarava) and became arhat.405

405 Anavatapagathī, ed. Bechert, p. 144-145; tr. Hofinger, p. 227-229; Fo wou po ti tseu, T 199,p. 194b16-c1; Milāsarv. Vin., Gilgīt Man., III, part 1, p. 192-193, and T 1448, k. 17, p. 82c5-28: Bandumatynāṃ vijñādhyāyānāṃ gāndhiko ‘hām ... gāṇam asījananāṃ tāvatvālīkān am aṣy aham. Transl. – In the capital of Bandhumat, I was once the owner of a hardware shop and, at the time of Vipaśyin, I invited the community of monks. During the Rains, the Community was invited, but nobody asked anything of me, except for one monk who begged for a single myrobalan (harehī). For ninety-one kalpas, I had not a single bad destiny. See how useful was the reward for this gift of medicine! I have enjoyed much happiness for having done this small meritorious action. Having given this single myrobalan, I rejoiced for a long time in the heavens. Then, by virtue of the residue of my action, I have obtained a human birth, and I do not remember having accepted, while I was śīkṣa, the least offering in the kingdom. My life-span [was one hundred and sixty years] during that existence and, in all that time, I do not remember having suffered any illness.

The Śrāvaka will return later to this bhikṣu: cf. k. 24, p. 238a5; k. 29, p. 27b18; k. 38, p. 32c3. This is a well-known monk called Bakkula, Vākula and Vākula in Sanskrit; Bakkula, Bākula and Vākula in Pāli. The name means ‘Two families’ (dvakkula, dvikkula); actually, during his last lifetime, Bakkula had taken birth in a wealthy family in Kausambi, but when he was bathing in the Yamuna, he was swallowed by a fish. The animal was sold to the wife of a merchant in Benares when she opened the fish, she found the baby alive. She wanted to adopt him but the true parents of the child reclaimed him. The king cut through the dispute by declaring that the child henceforth belonged to the ‘two families’. At the age of eighty, Bakkula met the Buddha, entered into the monastic order and, after seven days, attained the state of arhat. He lived for eighty more years, clothed in rags and tatters, declining any offering of food and refusing to preach even a stanza of two pādas. The Buddha designated him as the foremost of those free of sickness and with few desires. After his death, a stūpa was built for him. Later, during his well-known pilgrimage of holy places, the emperor Aśoka, contrary to his well-known generosity, placed a single piece of gold on the funerary monument of the arhat, but the latter had had so little desire that the protector spirit of the stūpa refused the gold piece.

The sources on Bakkula are very numerous, and here are the main ones:


This mention of wealth is completely misplaced.
Since gifts as small [as those of Bakkula and Koṭīviṃśa] produce such great fruits of retribution (vipākapalās), [the Community] is called ‘the best field of merit for the world’.

4. Community consisting of four pairs and eight classes of individuals

“In the Community, there are four pairs of individuals (cātārī purusāsyādhi) or eight classes of individuals (aṣṭau purusapradhi),”


The Buddha proclaimed Koṭīviṃśa the foremost of the five orators (laggam karṇābhisakānām), disciple of Mahākātyāyana and apostle of Avanti.

1135
4. Sakṛdāgamin.
5. Trīṭyaphala-pratipanna.
6. Anāgamin.
7. Ākārṇiphalapratipanna, candidate for the fruit of arhat.
8. Śāoddhānusārī, pursuing [the truth] because of faith.
9. Dharmānusārī, pursuing [the truth] by means of dhammas, i.e., the twelve-membered Scripture.
10. Śāoddhānusārī, convinced by faith.
11. Dṛṣṭiprapiṇa, in possession of the speculative view.
12. Kulasūla (Pāli: kolakūla), passing from family to family among gods and men and attaining nirvāṇa after two or three rebirths.
13. Ekaṇikā (in Pāli ekāṭhī; in Chinese yi tchong for Kūtraivā, yi kien for Huan-tsang), separated from nirvāṇa by one rebirth.
15. Upāpiṇiprānirvāṇī, [anāgamin obtaining] nirvāṇa as soon as he is reborn.
18. Ādīśravātō, [anāgamin] with upward movement. [Not obtaining nirvāṇa in the place where he is reborn on leaving Kāmadhātu, but moving upward to the Akanīṣṭha or in Bhāvāgāra.]

The nine kinds of āsāṅka are:

19. Purīṣṭhānadharmam, [arhat] likely to fall.
20. Cetanādham, [arhat] likely to end his existence.
21. Anurūsamadharmam, [arhat] likely to keep [what he has acquired].
22. Śīrāṣtham, [arhat] likely to remain [in the fruit] and not moving.
23. Prativedhanabhūja, [arhat] likely to penetrate effortlessly into the Unshakeables.
24. Akopyadharmam, unshakeable [arhat not likely to fall].
27. Ubbayatadhāhiyika (kong kiai t'wo for Kumārajīva; ku kiai t'wo for Huan-tsang), [arhat] doubly delivered [from the obstacle of the disturbing emotions (klesāvarena) and the obstacle opposing the eight liberations (vīthanāvarena)].

The Pāli sources did not fix the number of individuals at twenty-seven, but they were aware of them and have given definitions for them.

For nos. 1 to 7, see, e.g., Sāṃyutta, V, p. 202. – For nos. 8 to 11, see Dīgha, III, p. 106; Majjhima, I, p. 478-479; Anguttara, I, p. 64. – For nos. 12 and 13, see Sāṃyutta, V, p. 205; Anguttara, I, p. 233; V, p. 380-381; Nettipakaranā, p. 189. – For nos. 14 to 18 (five types of anāgamin), see Dīgha, III, p. 237; Sāṃyutta, V, p. 70, 237, 285, 314, 378; Anguttara, IV, p. 14, 15, 146, 380; V, p. 120. – For nos. 26 and 27, see Dīgha, II, p. 71; Majjhima, I, p. 439, 477; Sāṃyutta, I, p. 191; Anguttara, I, p. 73; IV, p. 10. 77. For the group, cf. Puggalapālattī, p. 14-16; Nettipakaranā, p. 189-190.

It is due to these eight noble individuals (astūr dhṛṇapudgalādhī) that the Buddha speaks of it as the ‘best field of merit for the world’.

Question. – [In the Dakṣinālyānītā] the Buddha said to the vaisya Ki-kou-ťou (Anāthapindada): “In the world there are two fields of merit (puṇyaśikṣa), the āsāṅkas and the āsāṅkaśikṣas.”⁴⁰⁸ [According to this same sūtra, “the āsāṅkas are eighteen in number and the āsāṅkaśikṣas are nine in number.”⁴⁰⁹ Why then does the Buddha, in the present passage speak only of eight [noble individuals]?

Answer. – In the place where the Buddha was explaining at length (visātōra), he spoke of ‘eighteen plus nine’; but here, where he is summarizing (samaśeṣena), he mentions only eight. However, these twenty-seven are included (sambṛhīta) in these eight:

1) The śāoddhānusārī and the dharmānusārī are included in the sroṭāpatīphala-pratipannaka, or in the sākhīghamālaphalapratipannaka, or in the anāgāmīphilaphalapratipannaka.
2) The kulamūla is included in the sākhīgāmīphilaphalapratipannaka.
3) The ekavāsī is included in the anāgāmīphilaphalapratipannaka.
4) The evakāstikā is included in the anāgāmīphilaphalapratipannaka.
5-9) The five kinds of āṅgāmin, [namely, i) antarāparinirvāṇī, ii) upapaddypariparinirvāṇī, iii) sthānāśāṃkāpariparinirvāṇī, iv) anābhiśāṃkāpariparinirvāṇī, v) ādīśravātō] are included in the arhatvaphalapratipannaka.

The list of the twenty-seven individuals is one of the masterpieces of the Saṃvatīvidūnī-Vaibhaṣaka Abhidharma which, with the help of the canonical sources, has located them precisely along the Path to nirvāṇa: Viśhūdha, T 1545, k. 77, p. 397a; k. 53, p. 274c-277b; Saṃvatīvidūnī-Vaibhaṣaka, T 1552, k. 6, p. 910c-914a; Abhidharmānītarama, T 1553, k. 1, p. 973a27-c26 (reconstr. by Sastri, p. 85-88); Kośa, VI, p. 193-217, 2541-255, 277.

The Prajñāparamiśūś has used the preceding sources broadly to establish their twenty-seven categories of saints, but - and this is essential - the end-point of the career is no longer the entry into nirvāṇa but the arrival at the state of Buddha by the conquest of anutaraśāṃkāsambhodhi.

The description of this career may be found in the Pañcavimsāti, p. 60-73 (transl. Conze, p. 33-41) and the Śātaśashtikā, p. 266-281; a short description is in Abhisamayālaṃkāra, I, v. 23-24 (transl. Conze, p. 11-13); clear and precise definitions in Ālokopakṣa, p. 35-36 (transl. Obermiller, Analytika, I, p. 51-56).

Later (k. 54, p. 447a), the Tattvā will return to these categories of saints.

The Viṣṇavīda also had a list of the traditional twenty-seven types of individuals: Abhidharmasamuccaya, ed. Pradhan, p. 88-91 (T 1605, k. 6, p. 689a10-c24; T 1616, k. 13, p. 754b10-755c28).

⁴⁰⁸ Sāṅkṣīṣyānītā in the Tchong a han (T 26, k. 30, p. 616a8-11) corresponding to Anguttara, I, p. 62-63.
Thus a noble wealthy banker (śrēṣṭhin) who had faith in the Community (saṃghe prasannaḥ) said to the steward (vaivyāpatyakara; in Pāli veyyāvaccakara : see Edgerton, Dictionary, p. 511; Mochizuki, Enc., p. 2254b.  

1140

10-11) When they pass into the path of meditation (bhāvanāmārga), the śraddānusārin and the dharmaṇusārin are... from the Kalpanāmaṇḍitikā by Kumāralāta or from its Chinese recension, the Ta tchouang yen louen king (T201),  

1139

5. Other qualities of the Community

1) Moreover, the yogins should recollect the Community [by saying]: the Community are my true companions (saṅgha) on the way to nirvāṇa. Joined with it in the same discipline and the same vision, I should be joyful, respect it wholeheartedly, follow it and not be in opposition to it. Previously I had bad people as my companions, women, sons, slaves, etc.: they accompanied me in the three bad destinies (durgati). Now that I have noble people (āryapuḍgala) as companions, I go in safety to nirvāṇa. The Buddha is like the king of physicians (vaivāṣṭrijīva), the Dharma is like good medicine (bhāṣaja) and the Community is like a nurse (gūḍhasthāvyāka).  

410 I must obtain pure discipline (visuddhasilā) and right thought (ṣaṇḍhaḥermana). I must undergo the medication prescribed by the Buddha. The Community is the sole means for me to cut through the sickness of the bonds (bandhaṇyavādaḥ): it is my nurse. This is why it is necessary to recollect the Community.

2) Furthermore, the Community has immense perfections of discipline, concentration and wisdom (illassamādhiprajāyakāsa) and the depth of its virtues cannot be plumbed (durviḍgalva).  

THE DĀNAPATI WHO EXCLUDED THE ŚRĀMAPERAS FROM HIS INVITATION411

410 Classical comparison which will be repeated below, p. 1407F. Later (k. 85, p. 657b12-14), the Traité explains: “The sick man should seek the good physician and the medicinal herb. The Buddha is the good physician; the good roots (kuśalamāla) are the medicinal herb; the good friend (kaṇṭhānāmitra) is the nurse. Furnished with these three things, the sick man is quickly cured.”

Kośa, VI, p. 294 and Kośavyākhyā, p. 606: Vaiśāvyākhyā Bhagavān anutara bhūjak sāvyaharteti sortāḥ, dharmahaiṣayadāśākārvāc ca. bhaisajyaḥbhūto dharmah kriṣṇiṣayahāśāyajāvāt. nirvāṇavṛttagamāparaśkaravācopasthāvākaḥ saṃgho nirvānāṃvṛttagamāparaparopathāvāt: “The Blessed One is physician, for the sūtra (Tsa a han, T 99, k.15, p. 105a-b; Kośavyākhyā, p. 514) calls him ‘the supreme physician who pulls out the arrows’ and because he preaches the medicine of the Dharma. The Dharma is medicine because it remedies the sicknesses of the passions. Finally because it brings about the peace of nirvāṇa, the Community is the nurse, for its members support one another in order to obtain the peace of nirvāṇa.”

411 We have already noted several times a certain number of borrowings by the Traité from the Kalpanāmaṇḍitikā by Kumāralāta or from its Chinese recension, the Ta tchouang yen louen king (T201),

Thus a noble wealthy banker (śrēṣṭhin) who had faith in the Community (śaṅghe prasannā) said to the steward (vaiśāvyākhyā) of the Saṅgha: “I invite the monks in order [of seniority] to dine with me.” Day after day, he invited them in order; but when the day came for the turn of the novices (śaṅkumāra), the steward did not allow them to accept the invitation. The śrāmaneras said: “Why do you not allow us to accept the invitation?” He replied: “Because the patron ([dānpati] does not like to invite the young monks.” Then he spoke this stanza:

Bearded men with hair white as snow
Whose teeth have fallen out and whose faces are wrinkled,
Who walk bent over with decrepit bodies:
Those are whom the dānpati likes to invite.

Now these śrāmaneras were all great arhats. Like lions struck on the head, they leaped up from their seats and spoke these stanzas:

This dānpati is a stupid man:
He sees forms and does not see virtues.
He neglects the young
And receives only decrepit ancient men.

Moreover, the Buddha has uttered these glīṭhas:

The one who is called Venerable
Is not necessarily old.

There are old men, decrepit, bearded and with white hair,

better known under the name of Sūtrālāṃkāra by Āāvaghoṣa. In this regard, see the Gopālakāvadāna (above, p. 146-152F), the ‘Complete gift of Kāraṇa the painter’ (p. 672-675F), ‘Aśoka and the bhikṣu with the sweet breath’ (p. 695-698F), the Saḍdantajātaka (p. 716-718F), the Nigrodhamajātaka (p. 972-975F), etc. The anecdote of the ‘Dānpati excluding the śrāmaneras from his invitation’, an anecdote that will be told in the following pages, is taken directly from the Kalpanāmāṇḍitikā, ed. H. Lüders, p. 139-140, or from the Ta tchouang yen louen king, 3rd narrative, k. 1, p. 261a1-262c3 (transl. E. Huber, Sūtrālāṃkāra, p. 22-30). The translation of the Traité is closer to the Kalpanāmāṇḍitikā than to the Sūtrālāṃkāra. Few works have been as thoroughly studied as this said Sūtrālāṃkāra of Āvaghoṣa, and it is rather surprising to note that the important loan made here by the Traité has not yet been acknowledged.

412 vaiśāvyākhyā, or also vaiśāvyāṣṭrijīva, vaiśāvyāṣṭrijīva; in Pāli vaivyāpatacara; see Edgerton, Dictionary, p. 511; Mochizuki, Enc., p. 2254b.
Who have ‘grown old in vain’ (mohajīrṇa) and inwardly are without virtue.413
He who, abandoning the fruits of wrongdoing and of merit,
Energetically practices continence
And renounces everything,
He is truly called Venerable.414
Then the śrāmaṇeras had this thought: “We should not passively look at this dīnapati who measures good
and evil in the Saṃgha.” And they again spoke these stanzas:
Our hearts remain unchanged
Under praise and blame;
But this man denigrates the Buddha and the Dharma:
We cannot help but instruct him.

Let us go quickly to his dwelling-place
To teach him the Dharma.
It would truly be a great pity
If we did not save him.

Then all the śrāmaṇeras changed their bodies and became transformed into old men. Their beards and hair
were white as snow; their heavy eyebrows covered their eyes (bhṛālaṁabhīr avaṇgūṇṭhitākṣa); their skin
was wrinkled like waves; their spine was bent like a bow (dhanur iva vakrapṛṣṭīvaṃśā).

Then the śrāmaṇeras had this thought: “We should not passively look at this dīnapati who measures good
and evil in the Saṃgha.” And they again spoke these stanzas:
Our hearts remain unchanged
Under praise and blame;
But this man denigrates the Buddha and the Dharma:
We cannot help but instruct him.

Then all the śrāmaṇeras changed their bodies and became transformed into old men. Their beards and hair
were white as snow; their heavy eyebrows covered their eyes (bhṛālaṁabhīr avaṇgūṇṭhitākṣa); their skin
was wrinkled like waves; their spine was bent like a bow (dhanur iva vakrapṛṣṭīvaṃśā).

Seeing them coming, the dīnapati rejoiced, went to meet them, greeted them and made them sit down.
When they were seated, they resumed their youthful forms. Startled, the dīnapati said to them:
These distinguished old men
Have recovered their youth

As if they had drunk the elixir of youth;416
How does such a miracle come about?
The śrāmaṇeras said to him: “Do not feel any fear or doubt; we are not demons (amalāṣva). You wanted to
measure (upamāṇākṣara) the Saṃgha, and that is very dangerous. Out of pity for you, we have manifested
these transformations. The noble Saṃgha which you claim to know deeply is immeasurable (upamāṇa) for,
as it is said:

[224c] Then it would be possible to sound the depth of the sea
With the fine proboscis of a mosquito;
But among gods and men
There is no one who is able to measure the Saṃgha.417

The Saṃgha cannot even be singled out
According to its qualities and its nobility,
And you claim to be able
To measure the great virtuous ones according to their age.

Great and small alike produce knowledge:
It is not found [exclusively] among the old or among the young.
If he is wise, brave and energetic
Even a young man is an Elder (sthāvira).
If he is lazy and without wisdom
Even the old man is but a child.

In wanting to measure the Saṃgha today, you have committed a great fault. If somebody wanted to sound
the depth of the great ocean (mahābṛhatvaṃ avaṇgūṭitaṃ) with his finger-tip (uraga), he would be the
laughing-stock of the sages.

[Daharasūtra]. – Have you not heard the Buddha say: “There are four things that, small as they are, cannot
be mistaken (catvāro daharā iti nāvajālyāh): i) the crown prince (kundrā), young as he may be, will
be king of the country and cannot be despised; ii) the snake (uraga), small as it may be, kills people with its

415 Cf. the fragment of the Kalpaṇāmaṇḍikā, p. 138: Te sarve
palitavddtvattasāṅgopāṇdappakravāḥ śrīlaṁabhīr avaṇgūṇṭhitākṣaḥ... dhanauravakrapṛṣṭīvaṃśā
yastiṭvisaktiṃśayaḥ parvanahalaprapacalitaḥ supaśiptiḥ sindhuviḍṭitaṃśaḥ.

416 Ibid., p. 139: Rasāyaṇaiva prāṇāya punar bālavaṃśa dhatāḥ.
417 Ibid., p. 139: Apy eva gāḍhaṃ varuṇālayasya svatvadānoṣayā maśaśa labheta na tv eva lokāh
sacardocaro ‘yam saṃghaḥ... “ Perhaps a mosquito could reach the bottom of the sea with its proboscis;
but the entire universe with its beings, mobile and immobile, [can never sound] the Saṃgha.”
The qualities of which are very deep.

The Buddha has praised this Saṅgha in hundreds of ways. Whatever little one gives, it produces abundant fruit.

This third jewel enjoys wide renown; this is why one should reverence the Saṅgha.422

There should no distinction made between old and young

Learned or unlearned, light or shadow,

In the same way that a man seeing a forest does not distinguish

Between the campaka, the eraṇa or the sāla trees.

When you meditate on the Saṅgha

Avoid making distinctions between fools and saints.

When Mahākāśyapa went forth from home

His garment was worth a hundred thousand gold pieces;

Wishing to wear the lowly garb of a beggar,

He sought for rags and tatters but found none.423

422 ibid., p. 139: "Tām tuṣṭvam pādaśiṣṭāḥ svayam eva buddho yatpratīpiṣṭam aṣṭu upakāraṃ bhūtām upaiti. Raman trīyam iti yat prabhūtum prabhūyām arcyāḥ sa Śākyamuniśyaṃ guruṇam sa mahābhūtaṃ. "The Buddha himself praised this Saṅgha in hundreds of phrases. Even a small service given to it increases. Known on earth by the name of the Third Jewel, this entire group of disciples of Śākyamuni is worthy of being honored."

423 In the Chāvāsutta in Saṇhya (II, p. 219-222), Mahākāśyapa says that in order to become a monk, he had a patmapilokānaṃ saṅghāti made, ‘an undergarment made of pieces of cloth’. According to the Commentary of Saṇhya (II, p. 180), Kāśyapa meant the saṃghāti which was made by cutting up his garments of great value (Iti mahārākanāṃ vātthānāṃ chintivā kastu saṅghātihīṃ sāndhāya patmapilokānam saṅghātīḥ ti varatam). The Buddha admired the quality of the material: Muddakā kho tathāyam Kassapa patmapilokānanam saṅghāti. “That is why”, continues Kāśyapa, “I made a gift to the Blessed One of my undergarment made of pieces of cloth, and I replaced them with the hempen rags used by the Blessed One” (So kāhām patmapilokānanam saṅghātiḥ Bhagavato pādāni, ahaṃ pana Bhūbavato sāṁtari pamsūkāntiḥ nibbasantānā paṭipājāmi).
It is the same for the noble Saṅgha:
If one looked there for the lowest field of merit,
The donor would still be rewarded a hundred thousand times.
What is more, the search would fail, for it cannot be found there.

The Saṅgha is a great sea
Whose moral discipline is the shore.
If an immoral (duḥkha) monk were to be found there
He would end up by not being counted in the number of the monks
For the Saṅgha is like the great ocean
Which refuses the company of corpses.||424

Hearing these words and seeing the magical power (ārđhībala) of the śrāmaṇeras, the dānapati became frightened and his hair stood on end. Joining his palms together, he said to the śrāmaṇeras: “Holy ones, I confess my sin (ānaśvānuddhatu): I am but a common man (yathāgatam) and my mind is always following after sin. I have a small doubt and would like to question you.” And he spoke this stanza:

The great virtuous ones have broken through doubt
And I have met them today.
If I did not consult them
I would be the fool among fools.
The śrāmaṇeras said: “If you wish to ask, then ask; we will answer according to what we have learned.”
The dānapati asked: “Which is more meritorious, pure faith (prasannacittā) toward the Jewel of the Buddha or pure faith toward the Jewel of the Saṅgha?”||425

In the corresponding sūtra in the Samyuktāgama (Tsa, T 99, k. 41, p. 303b22; Pie tsa, T 100, k. 6, p. 418b6), it is stated that Kāśyapa’s sanghīti was worth one hundred thousand ounces of gold.

According to the legend related above (p. 190-196F), Kāśyapa actually remains at Rājagṛha within the Gadhakūṭaparvata. He is clothed in the robes of the Buddha and must hand them over to the future buddha, Maitreya.

424 The great ocean has eight wonderful extraordinary qualities, one of which is not being able to cohabit with corpses: Mahāsamudda na matena kusumapam samavāt; yun hoti mahāsamūdram matam kūnapam, tām khippam ānā tām vāheti thālām usthāvī: cf. Vinaya, II, p. 237; Anguttara, IV, p. 198, 201; Udāna, p. 53,55. See also Dāsabhūmika, p. 97, l. 9-10.

425 A scholastic problem to which there are three theses:
1) The gift to the Buddha and the gift to the Saṅgha each give a great fruit of retribution: Theses 170 and 171 of the Theravādins (Bareau, Sectes, p. 233; Kathāvantthu, XVII, 9-10, p. 553-556.
2) The gift to the Buddha does not give a great fruit of retribution because, having entered nirvāṇa a long time ago, the Buddha cannot enjoy the gift made to him and because the Buddha, in the passage in which we are interested here, has defined the Saṅgha as ‘the best field of merit for the world’: Thesis 5 of the Vetullakas (Bareau, Sectes, p. 255; Kathāvantthu, XVII, 10, p. 555-556); Thesis 21 of the Mahādhammasakas (Bareau, ibid., p. 185).
3) The gift to the Saṅgha does not give a great fruit of retribution because the Saṅgha is lower in merit than the Buddha and because the Saṅgha (Majjhima, III, p. 254) gives the Buddha as the best field of merit: Thesis 4 of the Vetullakas (Bareau, ibid., p. 255; Kathāvantthu, XVII, 9, p. 553); Thesis 1 of the Dharmaguptakas (Bareau, ibid., p. 192).

See also Kosā, IV, p. 283, note; Niyānumatra, T 1562, k. 38, p. 558c. For the Traitiś, both kinds of gifts are equally fruitful.

426 Here the Traitiś is apparently combining two sutras from the Samyutta: 1) the Udāyasutta of the Samyutta, I, p. 173-174 (Tsa, T 99, no. 1157, k. 42, p. 308a3-b18; Pie tsa, T 100, no. 80, k. 4, p. 401b11-c19) and 2) the Sundarikasutta of the Samyutta, I, p. 167-170 (Tsa, T 99, no. 1184, k. 40, p. 320b21-321a23; Pie tsa, T 99, no. 98, k. 5, p. 408b25-c26.

But since the noble Dharma is realized always anew,
Who therefore would be born or die always anew? \(^{428}\) 

Having heard these stanzas, the brahmin thought: “The Buddha is a great saint who has completely understands my mind.” Shamefully, he took the alms-bowl (pūtra), went back into his house, filled the bowl with excellent food and offered it to the Buddha. \(^{225b}\) The Buddha did not accept it and said: “I am being given this food for having spoken a stanza. I will not eat it.” \(^{429}\)

The brahmin asked: “To whom should I give this food?”

The Buddha said: “I see nobody among gods and men who can digest this food. Take it and throw it on the ground somewhere where there are few plants (alpapharite) or in the water where there are no insects (aprānuka udake).” \(^{430}\)

The brahmin followed the Buddha’s orders, took the food and threw it in the water where there were no insects. Immediately the water boiled; smoke and fire came out as though red-hot iron had been plunged into it. \(^{431}\)

Seeing this, the brahmin was frightened and said: “It is extraordinary (adbhuta) that the magical power (rddhibala) contained in this food should be so great.” He returned to the Buddha, bowed down before the Buddha’s feet, confessed his sin (śāntiṃ pratayadeśa), asked for the going-forth (puṣrayusya) and received the precepts (ūlka). The Buddha said to him: “Good! Come!” At that moment, the brahmin’s hair and beard fell off by themselves and he became a śramaṇa. \(^{432}\)

Gradually he cut through his fetters (sanyojana) and attained the Bodhi of the arhats.

\(^{428}\) Śamyyutta, I, p. 174.

\(^{429}\) Śamyyutta, I, p. 168, where the Buddha answered thus: Transl. – “I cannot profit from the fact that I have chanted a stanza. The Buddhas refuse what is offered to them for having chanted a stanza. This rule is in force, O brahmin, wherever it is a question of the Dharma.”

This stanza is also cited in Śamyyutta, I, p. 173; Suttonīpāta, p. 14, 85. – For gāthābhīṣga, see Edgerton, Dictionary, p. 50.


\(^{431}\) Śamyyutta, I, p. 169: Aha kha… brāhmaṇa tum haryaseam appānaka udake opilāpasi… divasamattato udake pakkhito. \(^{432}\) In contradiction to the sources that it uses, the Trāṣī has the brahmin being ordained by means of ehiḥbhikṣukā upasampadā, one of the four kinds of ordination mentioned in the Mahāvastu, I, p. 2, l. 15. This is a quick ordination and undoubtedly the oldest form. The texts render it by the well-known formula: Sa Bhagavatā ehiḥbhikṣukāyā dāhyāṣṭāt, shi bhikṣo cara brahmacaryam iti. Bhagavato vācāvastinā eva mundah samṛtyah samghātprāyāt pārakaravagrasahatah satāḥḥāvopitākṣaśaśmaśaṁvar vayaṃatopasampanṇano bhikṣor ēryapathenāvasthitah: “He was summoned with the phrase Ehiḥbhikṣukā by the Blessed One who said to him: ‘Come, O monk, practice [Dakṣināvibhaṅgasūtra].” - There was also Mo-ho-kiao-t’un-mi (Mahāgautami) who offered upper and lower precious robes, golden in color to the Buddha. Knowing that the Saṃgha could use them, the Buddha said to Gautami: “Give these upper and lower robes to the Saṃgha”. \(^{433}\)

This is why we know that [the gift] to the Buddha Jewel and [the gift] to the Saṃgha Jewel are equally meritorious.

The dīnapati asked: “If the Saṃgha can direct and receive the gifts made to the Buddha, why did the Buddha not permit the Saṃgha to eat the food of the brahmin Bhāradvāja?”

the religious life.” As soon as the Bhagavat finished speaking, the neophyte found himself with his head shaved, clothed in the monastic robe, a begging-bowl and a flask in his hand, with hair and beard that would have grown in seven days, similar in his posture to a monk ordained for a hundred years.” Cf. Divyāvadāna, p. 48, 281, 341, 558.

\(^{433}\) Beginning of the Dakṣināvibhaṅgasutta in Majjhima, III, p. 253: Ekam samayam Bhagavā akekkuvā viharatī Kapilavatthuosin Nogrodhārā āme. Aha kho Mahāpajāpati Gotanīvaṃ navam duxayugam ... sanghe te dinne aha c’eva pājito bhavissāmī sangho cati. Transl.– One day the Blessed One was at Kapilavastu among the Śākyas, in the Nyagrodha monastery. Then Mahāpajāpati, the Gautami, carrying two new robes, went to the Blessed One and, having approached, she bowed down to the Blessed One and sat down to one side. Seated to the side, she said: “Venerable One, this new cloth has been cut up and stitched by me for the Blessed One: may the Blessed One have compassion for me and accept this.” Then the Blessed One said to Mahāpajāpati the Gautami: “Gautami, give it to the Saṃgha, if you give it to the Saṃgha, I will be honored and the Saṃgha also.”

This is Mahāpajāpati Gautami, born to Devadaha, of the Śākya Astijana. Her brothers were Daṇḍapāṇi and Suprabuddha and her sister was Mahāntīy, mother of the Buddha. The latter had died eight days after the birth and Mahāpajāpati took the place of mother to the Buddha. Like her sister, she was the wife of Śādhodana to whom she had born a son, the handsome Nanda. The Buddha accepted his aunt into the Buddha’s order with her five hundred companions. Her entry into nirvāṇa, particularly glorious, has been noted above (p. 587-588F). According to some sources, Mahāpajāpati presented only one robe to the Buddha, a yellow robe with gold thread (Tchong a hān, T 26, k. 47, p. 721c23-722a4); a robe of tie, i.e., linen (Fen pie pou che, T 84, p. 903b23-c10); fine linen cloth, golden in color (Hien yu king, T 202, k. 12, p. 434a16-15); a vassākastikā, i.e., a rain-cloak (Mīlānattā, p. 240). On the other hand, the passage from the Majjhima cited at the beginning of the present note speaks of a pair of robes (duṣṣayaug), and the Mahātāsaka Vin. (T 4121, k. 29, p. 185b17-23) also speaks of two new robes offered to the Buddha by Mahāpajāpati. The Buddha said to the latter: “You may give them to the Saṃgha and you will obtain a great fruit of retribution. I too count among the Saṃgha.” Finally, at his aunt’s insisting, the Buddha decided to say: “I accept one robe and I give the other to the Saṃgha.”

This variation among the sources is probably explained away by scholastic reasons, for we have seen above (p. 1400F, n. 1) that the sects differed in opinion about the respective value of a gift to the Buddha and a gift to the Saṃgha, and the Buddha’s attitude to his aunt’s offering bears directly on this problem (cf. Kathāvatthu, p. 553, l. 29-31; Nyāyaṭṣūmarā, T 1562, k. 38, p. 558c6-7, 19).
The śrāmaṇeras answered: “It was in order to bring to light the great power (mahābala) of the Saṃgha. If [the brahmin] had not seen that this food, put into the water, had such great magical power (mahādāhābala), he would not have known how great is the power of the Saṃgha, but since the Saṃgha is able to accept things offered to the Buddha, we know that the power of the Saṃgha is great. Thus, when a master physician (bhātisujyāgura) wants to try out a poisoned drug (vis菩萨udhi), he gives it first to a chicken (kukkūs); then, when the chicken has died, he swallows the poison himself so that we know how great is the power (anubhāvā) of the master physician. Know then, O dānapati:

The person who loves and honors the Buddha
Must also love and honor the Saṃgha
There can be no distinction
For both are equally ‘Jewels’.

Then, hearing these words spoken, the dānapati rejoiced and said: “From today on, I, so-and-so, will honor with an equal mind the young and the old who have entered into the ranks of the Saṃgha and I will avoid making distinctions.”

The śrāmaṇeras said: “Since you honor the best field of merit (anuttara buddhaśrīya) with faith, you will before long attain Bodhi. Why?”

The learned (bahuśrīya), the virtuous (illumrat),
The sages (prajīkā) and the ecatics (dhyāyaśī),
All enter into the ranks of the Saṃgha
Like the ten thousand rivers flowing into the sea.

Just as all the plants and the medicinal herbs
Grow on the Snowy Mountain (himālaya),
Just as the hundred grains and all the bushes
Grow on the earth,

So all good people
Are found in the ranks of the Saṃgha.

[Gośtugosāsutta]. – Finally, you have not heard that one day the Buddha, speaking to Tēhlang (Dīgha), the general of the Yakṣas (yakṣasūnār), praised the three good disciples A-ni-lou-t'o (Aniruddha), Nan-i’dia (Nandika) and Tēh-t’ni-lo (Kimbila)? The Buddha said [to Dīgha]: “If the entire world with its gods and men thinks about these three sons of noble family (etūn trīn kalaputuṇān prawannacittūnnaṃuṇaṃ) with faith, it will obtain immense benefits during the long night (dīghahruttam).”

It seems that it would be better still to honor the Saṃgha, for these three men did not constitute a Saṃgha,434 and if the Buddha attributes such fruits to recollecting these three men, then how much more fruitful still to recollect he whole Saṅgha with pure faith. This is why, O dānapati, one should recollect the Saṃgha with all of one’s strength. A stanza says:

This group of holy people
Is a formidable army:
It destroys king Mira, our enemy;
It is our companion on the way to nirvāṇa.

434 Cūlagosāsutta in Majjhima, I, p. 205-211 (Tchung a han, T 26, k. 48, p. 729b-731a). Being in Nādiśī in the Gātjkāvsathna, the Buddha paid a visit to three of his disciples, Anuruddha, Nandiya and Kimbila, who were meditating in the Gosūgalavama. He congratulated these three monks for living together on the best of terms like a mixture of milk and water, looking after one another fondly. The friendly words between the Teacher and his disciples were interrupted by the arrival of the yakkha Dīgha Parajana, who had come to greet the Buddha and who said: “Truly, it is a great benefit for the Vajji people (in Sanskrit Vṛjī) that the Tathāgata stays among them and that these three venerable disciples are also present.” It is then that the Buddha answered Dīgha with the phrase alluded to here by the Tratīṭa Sadevako ce pi Dīgha loko sāmbāvako sasāmanabhūmaṇapajjā sadevamamassasya dīghaṁruttamānaḥ sampū ṣāḥ. “If the world with its devas, māras and Brahmās, if the population with its monks and brahmmins, with its gods and men, thought of these three sons of noble family with faith, that would contribute to the good and welfare of this world and this population during the long night [of saṃsāra].”

Sections of the Gosūgalasutta occur in Majjhima III, p. 155-157 and the perfect harmony (sāmaṇga) between Anuruddha, Nandiya and Kimbila is also noted in other places in the Canon: cf. Majjhima, I, p. 62; Vinaya, I, p. 350-352; II, p. 182. As for Dīgha Parajana, the yakṣa general, he appears in the list of gods and semi-gods favorable to Buddhism: Ājñatītāyacittante (Dīgha, III, p. 205, l. 7).

435 Indeed, they were only three, and there must be four in order to constitute a saṃgha according to the disciplinary rule: Teyo jand sambhādā ti vacantti, tato paraṃ samgho: “Three people are said to be ‘many’; more is a ‘saṃgha’.” (Comm. of the Udāna, p. 102). The Vinaya (I, p. 319-320) distinguishes three kinds of saṃgha according to whether it is composed of four, five, ten, twenty, or more than twenty bhikkhus. For the proper procedure of ordination, the Saṃgha must be composed of a minimum of ten members (davaṇga bhikkhuśaṅgha). But the Buddha made exception for the frontier regions such as Avanti where monks were less numerous: in this district, five monks were enough to confer ordination (Vinaya, I, p. 197, l. 17-20).
Thus the śrāmaṇeras explained the holy qualities of the Saṃgha to the dānapati in many ways. Having heard them, the dānapati and his entire family, great and small, saw the four noble Truths (dārayatana) and attained the fruit of srotapunna,
This is why the saṃgha should be recollected wholeheartedly.

IV. RECOLLECTION OF THE MORALITIES

1. The various kinds of morality

There are two kinds of morality (sīla): (i) impure morality (adśravaśīla); (ii) pure morality (śravaśīla).
Firstly, impure morality is of two kinds: (i) the morality of discipline (samvrasīla); (ii) the morality connected with the meditative stabilizations (samādhisāhāsyasīla).436

During his early practices, the yogin recollects these three kinds of morality. Having practiced all three, then he recollects only the pure morality (śravaśīla).
The morality of discipline (samvrasīla) prevents the sins (pāpa) and corruption from gaining power. The morality of trance and concentration dissipates all the negative emotions (klesa).
When one has attained the inner happiness (adhīnayamucaka) [of the meditative stabilizations], one no longer seeks worldly happiness (lokasukha). Pure morality (śravaśīla) uproots the roots of sins (pāpa) and negative emotions (klesa).

Question. – Why recollect the moralities?

Answer. – As I have said above (p. 139f) in regard the recollection of the Sāṅgha, the Buddha is like the king of physicians (vaidyavāja), the Dharma is like good medicine (bhūsīja), the Community is like the nurse (gāmaparātāyaka) and morality is like submitting to the medical regime. The yogin says to himself: “If I do not fall in line with this obligation, the Three Jewels (trīratna) will be of no use to me. If the guide (nāyaka) shows the good path but the traveler does not use it, that is not the fault of the guide.”437 This is why I should recollect morality (sīla):"

Furthermore, morality is the support (adhicchāna) of all good dharmas. Just as the hundred grains and the medicinal plants grow depending on the earth, in the same way, observing pure morality produces great profound concentrations and the knowledge of the true nature (bhūtālaśaṇa). It is also the foremost gate (pruthamadhvāra) for monastics (pravrajita), the stick (daṇḍa) on which all monastics lean, the primary cause and condition (hetapratyaya) of reaching nirvāṇa (nirvāṇadīghaṇa). As it is said: “Thanks to keeping morality, the mind is free of regret (kaukṣa), and finally deliverance (vimukta), nirvāṇa, is attained.”

2. Qualities of the Moralities to be recollected

The yogin recollects pure morality (śravaśīla).

[According to the stūtras]: “The faultless moralities (śīlāḥ akhandanī), the moralities without cracks (acchīdānī), the moralities without rifts (aiśabānī), the unvarying moralities (akalāmānī), the liberating moralities (bhūjaysīla), the [226a] moralities without careless attachment (aparāmerśīla), the moralities praised by the sages (viṣṇupraśastānī) and without defects (agar-hitānī) are pure morality.”

[1-2] Śīlāḥ akhandanī acchīdānī. – What are the faultless (akhandā) moralities?
a. If, with the exception of the four grave offenses formulated in the fivefold discipline (pākaśīla), one violates all the other serious precepts, this is a violation ‘with faults’ (khandā). The other wrongdoings are ‘cracks’ (cheda).
b. Moreover, the physical wrongdoings (kāyākāpattikā) are called ‘defects’ and the vocal wrongdoings are called ‘defects’ (cheda).
c. Finally, the great sins are called ‘defects’ (deśa) and the small wrongdoings are called ‘cracks’.

[3] Śīlāḥ aiśabānī. – If the good mind (kulaśīla) is turned toward nirvāṇa and prevents the fetters (sambhoga) and the various faulty examinations (vitarka) and subtle analyses (vichāra) from gaining access, there is morality ‘without rifts’ (aiśabāla).

[4] Śīlāḥ akalāmānī. – If the mind goes [alternately] in two directions, sometimes toward nirvāṇa and sometimes toward saṃsāra, there is ‘varying’ morality (kalāmāsa). [If the mind goes exclusively toward nirvāṇa, there is ‘unvarying’ morality (akalāmāṣa)].

[5] Śīlāḥ bhūjayānī. – Following morality, not following after external conditions (bhūgayāraśya), like the independent (svatamatra) unfettered man, observing pure morality without being enslaved by desire (tryādāśya), this is ‘liberating morality’ (bhūjāya).

[6] Śīlāḥ aparāmerśīla. – In the face of morality, the yogin does not undergo the fetter of lust (vīda), pride (māsa), etc. He knows the true nature (bhūtālaśaṇa) of morality (filamminatī nāgrodhrānta). If he grasps the characteristics of morality, he would be like a prisoner held by manacles which, even after having been pardoned, remains attached to his golden manacles. The person attached [to his own morality] by the

436 Cf. Kosākārikā, IV, 13: "Avijñaptis tridhā jhikyā saṃvarāvanvaratā / samvāvar prātimokṣālakhyo dhyānañā / nāravas tathā //"
437 The guide is simply the one who indicates the path (mārgaghyāśa): it is not up to him whether one follows his advice or not. Comparison already used by the Majjhima, III, p. 5-6.

438 See the preliminary note to the present chapter, p. 1332F. Here Kumāravijñāna translates the canonical terms rather freely. The latter are explained literally in Visuddhimagga, ed. Warren, p. 182-183.

1151 1152
passion of love is as if in prison: even if he manages to escape, he remains attached (sakta) to the morality like golden fetters. But the yogin who knows that morality is cause and condition for purity (andravatthapratikṣaya) does not experience this attachment [to morality itself] and is liberated, free of fetters: this is what is called morality ‘without thoughtless attachment’ (aparāmdyuta).

[7] Śīlāni viṣṭhaprāśastānā. – These are the moralities praised by the Buddhists, the bodhisattvas, the pratyekabuddhas and the āryavakas. If the yogin practices such morality, uses such morality, these are the moralities ‘praised by the sages’ (viṣṭhaprāśastā).

The moralities of the heretics (tīrthikāśilā) are the moralities of the bull (gośila), the deer (meṣaśila), the dog (kukkaśila), the flesh-eating demons (rākṣasaśila), the mate (mūkkaśila), the dead (bhadraśila): these moralities are not praised by the sages; they are cruel and do not bring any good retribution (vipāka).

Furthermore, among the three kinds of morality, pure morality (aṇḍavatthā) is praised by the sages. It is indestructible, unchanging and, depending on this morality, one obtains true wisdom: therefore it is the morality ‘praised by the sages’.

Pure morality is of three kinds: it is, as the Buddha said, right speech (samyagvācā), right action (samyakkarmanā) and right livelihood (samyaggīvā). The meaning of this threefold activity has been explained (p. 1182F) in regard to the eightfold noble Path (dīryaṭṭhikgukā mārga). It is necessary to continue this explanation fully here.

3. The position of morality among the Path members

Question. – If morality is cause and condition for meditative stability (sāmadhi) and if meditative stability is cause and condition for wisdom (prajñā), why is wisdom placed at the beginning (tādau) of [the list of] the eightfold noble Path, morality at the middle (madhye) and meditative stability at the end (parayavasīne)?

Answer. – When one is starting out on a trip, it is the rule to first consider the path to travel with one’s eyes and then to travel. When one is traveling, one must be careful. While walking energetically, one always recalls the advice of the guide. If these are remembered, one attentively follows one’s route without going off on false paths. It is the same for right view (samyagdhyātā).

1) First, with right wisdom, one considers the five aggregates of attachment (upadānakāndha) which are always painful: this is what is called [the truth] of suffering (dukkha). Suffering is the result of a group of fetters (samanājanī, affection (anuvaya), etc.: this is what is called the origin (samanāya). The cessation of the fetters (samanājananirūpā), affection, etc., is called nirvāna. Considering the eight members (aṣṭāṅga) in this way is called Path. All of that is [226b] right view (samyagdhyātā).

From that moment, the yogin whose mind is firm knows that samāra is false and should be abandoned, that nirvāna is true and should be followed. This clear seeing of things (khuê-ting = yuvasāyā, nirvāṇa) is called right view (samyagdhyātā).

2) The yogin knows and sees these things, but the strength of his mind is not great and he is not yet able to start out on his journey. He reflects, calculates and stimulates the right view so that it may gain power. This is called right intention (samyakamuddhā).

3-5) His wisdom being fervent, he wants to express it in words. This is why he then practices right speech (samyagvācā), right action (samyakkarmanā) and right livelihood (samyaggīvā).

6) At the time when he practices morality, he is energetic, without laziness, and never stops in the meditative stabilizations with form and without form (tātpāryāyasamādhī). This is called right exertion (samyagvyavasīne).

7) Using right view, he contemplates the four Truths (catubhāya). He never forgets that all the disturbing emotions (kālā) are enemies (amātra) to be destroyed, that right view, etc., are friends to follow. This is called right mindfulness (samyakkāsīni).

8) He concentrates his mind on the four Truths without being distracted. He prevents it from being led toward the form and formless meditative stabilizations (tātpāryāyasamādhī) but wholeheartedly moves toward nirvāna. This is called right meditation (samyakamuddhi).

At the beginning [during the preparatory Path], the yogin obtains the good-impure (mārga, kṣīrti and laukikāra ṛddhā) called heat (saṇāṇa), summits (mūrdhāna) and patience (kṣánti), which are developed in beginning, intermediate and final minds.

When he penetrates into the pure mind (aṇḍavatthā) [constituting the first moment of the Path of seeing], he is perfected quickly in one instant. Here there is no distinction between initial, intermediate and final minds.

439 The Buddha several times has condemned the unjustified trust in the efficacy of rituals and vows (īṭhavatātparāmarasa): cf. Vinaya, I, p. 184; Majjhima, I, p. 433; Anguttara, III, p. 377; IV, p. 144.

440 Heretics having taken the vow of living in the manner of a given animal. Majjhima, I, p. 387 mentions a Puṇḍa who was a govatthā, a Sennya who was a kukkanavatthā, etc. See also Dīgha, III, p. 6-7; Comm. On the Majjhima, III, p. 100; Nettipakaraṇa, p. 99.

441 Majjhima, I, p. 301: Yā c’ āvoso Viṣakhā samākāmaya ca saṃmākāmaya ca saṃmā dāyvo, ime dharmāni saṅkhāndhe saṅghātā.

442 This question has already been asked above, p. 838F. In the list of the eight members of the path, the first two constitute prajñāskandha, the next three śīlāskandha and the last three samādhiskandha.

443 Śīlāsamyagātā, mūrdhāsā, kṣānti and laukikāra ṛddhā are the four auxiliaries of the stage of penetration (nirvedhbhāgā) of the Buddhist Truths and are practiced during the preparatory Path (pravāgāmārga) immediately preceding the Path of seeing the truths (dārānamārga): see above, p. 395F, n.
This is the recollection of morality (śīlānusmṛti).

Right view (samyagdṛṣṭi) is associated with right conceptualizing (samyukṣaṅkalpa), right effort (samyugyaśāviveka), right mindfulness (samyakṣmrty), right concentration (samyukṣaṅkāmrtya), and the threefold morality [consisting of samyugyaśc, samyakkarmanāt and samyugyaśvṛ] functions in concomitance with these five members (read wow fen):

1) Right view (samyagdṛṣṭi) distinguishes the beautiful and the ugly and deals with the good (kīta).
2) Right intention (samyukṣaṅkalpa) deals with encouraging right view.
3) Right speech (samyugyaśc), etc., [namely, samyukkarmanāt and samyugyaśvṛ] maintains all the qualities (pūpa) of this wisdom so that they are not lost.
4) Right effort (samyugyaśāviveka) encourages wisdom so that it advances rapidly and does not stop.
5) Right mindfulness (samyakṣmrty) recalls and never forgets the seven things to be done.
6) Right concentration (samyukṣaṅkāmrtya) makes the mind pure, free from stains (kaśṣyapa) and distraction (vikelpa). It assures the success (śiddhi) of right view and the seven [preceding] members. It is like a lamp (dīpa) inside a house sheltered from the wind that burns brightly.
7) In this way pure morality (andaravaśīla) occurs in the eightfold noble Path and is praised by the sages (vijjāpraśasta).

4. Impure morality.

Question. – We accept that pure morality (andaravaśīla) must be praised by the sages; but why praise impure morality (śīlāvāśīla)?

Answer. – Impure morality is similar to pure morality and, in harmony with it, implements causes and conditions [for salvation]. This is why the sages praise it jointly. Suppose that, in a band of brigands, someone rebels and comes to confide in me. Brigand though he was, now he is coming to me and I must welcome him. I am able to use him to destroy the thieves. Why should one not remember that these thieves that are the negative emotions (kileśa) are in the ramparts of the threefold world (trīdūḥṭakamagavya)?

These roots of good (kasīlālamāśa) constituting impure morality (śīlāvāśīla) that are called heat (asmaagya), summits (mūrdeha), patience (kṣīnti) and supreme worldly dharmas (lakṣālaśravavā) are indeed superior to other [good]-impure (kasīlaśravavā) dharmas. This is why the yogin uses them: it is thanks to them that he can destroy the brigands that are the disturbing emotions (kileśa) and that he can obtain the precious pure dharma (andaravaśiṇa) that is the dukkhe dharmajhānaksāṃti. That is why [this impure morality] is praised by the sages.

---

1155

444 The preparatory Path is followed by the Path of seeing the truths consisting of sixteen mind-moments. Starting with the first, i.e., the dukkhe dharmajhānaksāṃti, the ascetic becomes an Ārya, a candidate for the first fruit. See above, p. 1067F.

445 These kinds of generosity have been mentioned above, p. 700F.

V. RECOLLECTION OF ABANDONMENT

In regard to the recollection of abandonment (tyāgānusmṛti), there are two kinds of abandonment (tyāga): i) abandonment consisting of generosity (dānasyāditya); ii) abandonment of all the disturbing emotions (svarakṣaṇa). [226c] Abandonment consisting of generosity is of two kinds: i) material gifts (āniṣadāna); ii) gift of the Dharma (dharmanāya) or preaching. Altogether these three kinds of abandonment (trīdehatyāgasāṃgava) make up abandonment (tyāga).445

1. Material generosity

Material generosity (āniṣadāna) is the root (miśa) of all good dharmas.

The yogin has the following thought: It is thanks to the first four recollections (anumṛti) that I will succeed in curing the sicknesses of the disturbing emotions (kileśaśāviveka). How am I going to get these four recollections? Now, in previous existences and in this present lifetime, the occasions of making gifts to the Three Jewels are rare. Why? In this beginningless universe (andraśke lokāditya), beings are ignorant of generosity to the Three Jewels: this is why their merits (punya) become exhausted and disappear. But the Three Jewels have immense qualities: this is why gifts made to them are inexhaustible and necessarily lead to nirvāṇa. Furthermore, if the Buddhas of the past have first produced the mind, this was as a result of their numerous or less numerous gifts. And so the Buddha said that generosity is the first aid to Bodhi.

Furthermore, human life is impermanent (anitva) and wealth (dhanā) slips by like a flash of lightning. If they should be given even when people do not ask anything of you, then why would you not give them when they beg of you to give them? It is necessary to give in order to create conditions favorable to Bodhi.

Furthermore, wealth is cause and condition for all kinds of disturbing emotions (kleśa) and misdeeds (āpatti), whereas morality (śīla), concentration (samaḍhi), wisdom (prajñā) and the various good dharmas are cause and condition for nirvāṇa. Consequently, if one must rid oneself of one’s wealth [because it is dangerous], why not make a gift of it to the excellent field of merit (puyaśaṅkāra)?

[The two brothers who got rid of their gold]. – Thus, there were two brothers, older and younger who, without companions, went on a voyage, each carrying ten pounds of gold. The older said to himself: “Why should I not kill my younger brother and take his gold? On this deserted path, nobody would know.” The younger, in turn, said to himself: “I should kill my older brother and take his gold.” The two brothers each had evil plans; their words and their looks differed.
But the two brothers came to themselves and felt remorse (kaukṛtya): “How would we be any different from demons (amanuṣya) and beasts (tiryagoni)? We are brothers born of the same parents and, for the sake of a little bit of gold, we are having such bad feelings for each other.”

Together they came to the shore of a deep lake. The older brother took his gold and threw it into the water. The younger brother said: “Good, good!” and, in his turn, threw his gold into the water. The older brother, too, said: “Good, good!”

The two brothers asked each other why they had said it was good and each answered the other: “Because of this gold, we had bad feelings and wanted to kill one another. Now that we are rid of our gold, we say that it is good and we both agree.”

This is why we know that it is always necessary to renounce one’s wealth, the cause of bad feelings. Why then not give it away when, by giving it, one gains great merit (mahāpuṇya)? Thus it is said:

Generosity is a precious treasure
It is also a good friend (kalyāṇamitra).
It is beneficial from one end to the other,
There is nobody who can destroy it.

Generosity is an umbrella of wondrous secrets:
It can keep off the rain of hunger and thirst.
Generosity is a solid vessel;
It can cross the ocean of poverty.

Avarice (mātsarya) is a calamity:
Because of it, one experiences sadness and fear.
Bathing it with the water of generosity
At once brings good fortune and happiness.

The miser deprives himself of clothing and food;
At the end of his life he has neither joy nor happiness.
Although he is reputed to be rich,
He is no different from the poor person.

The miser’s home
Is like a burial mound or a tomb;
The beggars keep far away from it
And finally nobody comes near it.

This is why the miser
Is rejected by the sages.
Even if the breath of life is not exhausted
He is no different from a dead man.

The miser has neither merit nor wisdom:
He is not firmly resolved to give.
About to fall into the pit of death,
His love of saving changes into suffering and hate;
Only his tears will depart with him,
The fire of sadness and regret will burn his body.

The good donor is happy
And, after death, has no suffering.
The person who practices generosity,
His renown fills the ten directions.
He is loved by the sages,
Entering into their assemblies, he is not afraid.
When his life over he is reborn among the gods
And in time he will certainly gain nirvāṇa.446

446 The last two stanzas are to be compared with Anguttara, III, p. 40: Dadam priyo bhajanti nam bahū … devānām sahavyagatā ramanti te.

Their Sanskrit correspondent is in the Sanskrit Mahāparinirvāṇasūtra, p. 189-190: Dadat priyo bhavatī bhajanti tam janāḥ … devānām svabhāvagatā ramanti te.
Condemning avarice (mātsarya) in many ways and praising generosity (dāna) is called ‘recollection of material generosity’ (dāniṣṭhadānuṣasmi).

2. Generosity of the Dharma

How is generosity of the Dharma (dharmadāna) recollected?

The yogin has the following thought: The benefits of generosity of the Dharma are very great: it is because of generosity of the Dharma that all the disciples (iśvāku) of the Buddha have found the Path.

Moreover, the Buddha said: “Of the two kinds of generosity, generosity of the Dharma is foremost.”

Why?

The retribution (vipāka) for material generosity (dāniṣṭhāna) is limited whereas the retribution of generosity of the Dharma is immense. Material generosity is rewarded in the desire realm (kāmadhātu) whereas generosity of the Dharma is rewarded in the threefold world (traiḍhātu) and also beyond the threefold world.

If the ascetic does not seek glory (śloka), profit (lābha) or power (prabhāva), if he exerts himself solely in the Path of the Buddhas and develops great loving-kindness (mahāmaitrī) and great compassion (mahākaruṇā), if he saves beings from the suffering of birth, old age (jāri), sickness (vyādhi) and death (marana), then this is ‘pure generosity of the Dharma’ (vīśeṣadharmadādana). Otherwise, it is only a business deal or a barter.

Moreover, when material generosity is practiced widely, wealth is exhausted; on the other hand, when generosity of the Dharma is practiced widely, the Dharma grows. Material generosity that has existed for countless generations is an old habit; on the other hand, generosity of the Dharma which did not exist before the blossoming of the holy Dharma (saddharma) is something new.

Material generosity remedies only hunger and thirst (kṣaṇipādaś), sicknesses (vyādhī) of cold, heat (ilīṣoṣa), etc.; generosity of the Dharma can drive away the sicknesses of the ninety-eight defilements (kleśā).

For all these reasons, a distinction is made between material generosity and generosity of the Dharma. The yogin should recollect the generosity of the Dharma.

Question. – What is generosity of the Dharma (dharmadāna)?

Answer. – Generosity of the Dharma is the fact of teaching others the twelve classes of texts preached by the Buddha (dvādaśatattgabuddhavacana) with a pure mind and in view of merit (puṇya).

Furthemore, generosity of the Dharma is also the fact of using magical power (rādhibhala) so that people may find the Path. Thus it is said in the Wang-ming p’o-sa king (Jhiniprabhābhodhisattusvāstra or Viśeṣacintinbrahmaśāstra): “People who see the brilliance of the Buddha find the path and are reborn among the gods.”

Therefore if, without saying anything vocally, one brings others to find the Dharma, that is generosity of the Dharma.

In this gift of the Dharma, the mental nature (cittavibhāva) of beings, the greater or lesser number of their defilements (kleśā), the sharpness (tikṣṇatā) or dullness (mudutā) of their wisdom (prajñā) must be taken into consideration; it is necessary to be based on what can be useful to them in order to preach the Dharma to them. In the same way, the medicine (bhāsajīva) is regulated for the sickness (vyādhi) for which it is efficacious.

There are people who are especially lustful (śīlaḥahula), especially hateful (dvesahahula), especially stupid (mohahahula), combining two or three of these tendencies, or mixing all three. For the lustful, contemplation of the horrid (aśīrabbhāvand) is preached. For the hateful, loving-kindness (maitrīcītra) is preached; for the stupid, the profound co-dependent production of phenomena (gaminīhātrāprayaṭamauṣṭāpūkṣa) is preached; for those who combine more than two of these tendencies, both of these practices are preached; for those who mix all three, all three practices are preached. If one does not know the nature of the sickness and one errs in the medicine, the sickness gets worse.

Those who believe in the existence of beings (sattrā) are taught that only the five aggregates (pañcaśankhāra) exist, and that there is no īṭānam in them. Those who deny the existence of beings are taught the renewing of the five skandhas serially (pañcaśankhāranāmātṛttam) so that they do not fall into [the wrong view] of nihilism (ucchēdana). To those who seek wealth, generosity is preached. To those who wish to be reborn among the gods, morality (iḷā) is preached. To those who are afflicted, the things of the gods are preached. To unfortunate lay people (gyhāsta), the regulations of the monks (pravrajita) are for a detailed description, see above, p. 692-693F. 450

Viśeṣacintinbrahmaśāstra, see above, p. 1268F, n. 2. 452

In this first series of cases, the sermon is from the therapeutic point of view (prātipaksikā siddhānta): see above, p. 33-35F.

Transl.: The donor is precious; people love him; he wins renown and his glory increases. He enters the assembly undisturbed, for the man who is without miserliness is fearless. This is why the wise give gifts, having effaced the stain of avarice and seeking happiness. Established for a long time in the heavens, they enjoy themselves in the company of the gods.

448 This consideration has already been developed above, p. 699-700F.
preached. To lay people who love money, the fivefold discipline (pañcaśīla) of the upāsaka is preached. To those who hate samsāra, the three seals of the Dharma (dharmamudrā), impermanence (anitya), non-self (anātman), nirvāṇa, are preached. Being based on the doctrine of the sūtras, the preacher himself shows the meaning (artha) and the logic (niyayu) and adorns the gift of the Dharma with comparisons (avadvāna) in order to preach it to beings.

3. Abandonment of the afflicting emotions

To destroy, to reject all [the afflicting emotions] from the three fetters (sannyojana) up to the ninety-eight latent tendencies (anuśaya) is called ‘abandonment’ (tyāga). By recollecting the rejection of these things as one rejects venomous snakes (ālīvīṣa) or like shackles, one acquires salvation (yogakṣema) and joy (prāmodya). Furthermore, recollection of the abandoning of the disturbing emotions (klēṣatīdyāṅgaṃśīrti) also enters into recollection of the Dharma (dharmāṃśīrti).

Question. – If it enters into the recollection of the Dharma, why speak of it again here?

Answer. – Abandonment of the disturbing emotions is something splendid (cātra), difficult to acquire (durlabha), peerless (anuttara) and immense (paramāṇu); this is why it is mentioned separately.

Furthermore, there is a difference between recollection of the Dharma and recollection of abandonment. To recollect the Dharma is the recollection of the Buddha, the foremost of all dharmas. To recollect abandonment is to recollect the disturbing emotions (āpattra) and sins (āpattra) insofar as they are quickly rejected. Since their aspects (ākāra) are distinct, the two recollections are different. [227c]

For these many reasons, the yogin should recollect abandonment [of the disturbing emotions]. This recollection of abandonment constitutes the first practice of knowledge as dhyāna where there is a risk of experiencing pride (abhāminā). [416]

VI. RECOLLECTION OF THE DEITIES

1. Recollection of the gods—by birth

In this recollection of the gods (devatāṃśīrti), it is a question [of the six classes of gods of kāmadhātu], from the Cūtuṃhārājākyikas up to the Paranimitavaiśāvatidevas.

Question. – The disciples (śrāvakas) of the Buddha should recollect the Buddha and the Dharma of the Buddha exclusively; why [still] recollect the gods?

Answer. – As a reward for their actions, people receive the happiness of the heavens (svargasukha); this is why the deities [who live there] are recollected. Furthermore, the Buddha himself gave the reasons for practicing the eight recollections and declared: “The noble disciple who recollects the deities should have the following thought: ‘The Buddha, the Dharma and the Buddha should be recollected. Being based on the doctrine of the sūtras, its meaning (artha) and the logic (niyayu), the preacher himself adorns the gift of the Dharma with comparisons (avadvāna) in order to preach it to beings.

[453] In this second series of cases, the sermon is from the individual point of view (pratipādānukṣa siddhānta): see above, p. 31-32F.


[455] See the apodogesis of the four venomous snakes in the ālīvīṣopamasūtra: see above, p. 702-707F; Viṃmakārānatīrīya, p. 136-137, note.

[456] See Kośa, V, p. 27.

[457] According to the Sanskrit Āgamas faithfully quoted here, recollection of the deities brings a rebirth solely among the six classes of gods of kāmadhātu. According to the Pāli Nikāyas, it can bring a rebirth, not only among the six classes of gods of kāmadhātu, but also among the Brahmaśyākika gods of rūpadhātu and the gods higher than the latter. See the citations and references in the initial note to the present chapter, p. 1333F.
Thus, one day the son of a king (rājaputra) was standing in a high and dangerous place: it was impossible to get him down and he was about to fall to the ground. The king sent someone to spread a thick mattress on the ground so that when the prince fell he would not be killed by being crushed on the ground.

2. Recollection of gods of native purity

Furthermore, there are four kinds of gods: 468 i) metaphorical gods (sannattideva), ii) gods by birth (upapattideva), iii) pure gods (viśuddhadeva), iv) gods of native purity (upapattivīśuddhadeva):

i) The actual god called T’ien-tseu “Son of a god or Devaputra”, for example, is a metaphorical god.

ii) [All the deities of the threefold world] from the Citurmahātājkas up to the neither-discriminating-nor-non-discriminating gods (nairvasamjhānāsamatā deva) are gods by birth (upapattideva).

iii) All the holy individuals (āryapudgalas) born among humans are gods by purity (viśuddhadeva).

iv) All the holy individuals born among the gods of the threefold world (trāidhātuka) are gods by native purity (upapattivīśuddhadeva), namely:

a. The srotapanna called kalundala and the sakrūghin called ekaviśika who, in the paridhay, sometimes attain the state of anūgāmin or arhat are the upapattivīśuddhadeva.

b. In the form realm (rūpadhātu), there are five kinds of anūgāmin who are no longer reborn in this realm [i.e., kimādhatu] but attain the state of arhat in rūpadhātu.

c. In the formless realm (āraṇyadhātu), there is a kind of anūgāmin who, being detached from the form realm (rūpadhātu), is reborn in the formless realm (āraṇyadhātu), cultivates the pure path there, becomes arhat and enters into nirvāṇa. [228a]

Therefore we call recollection of the deities (devatānusmṛti) the fact of recollecting two kinds of deities: i) the deities by birth (upapattideva) and ii) the deities of native purity (upapattivīśuddhadeva).

VII. RECOLLECTION OF BREATHING

On recollection of inhalation and exhalation (āţāpāţānusmṛti) see what is said in the Tch’ian king (Dhyānasūtra). 459

VIII. RECOLLECTION OF DEATH

In regard to recollection of death (maranānusmṛti), there are two kinds of death: i) death by oneself (ātmanā maranam), ii) death by another (pareṇa maranam). 460

The yogin always recollects these two types of death. If nobody kills it, this body will die necessarily by itself. 461 Not even for the time of a finger-snap (acchāsanghātānamātra) can one believe that this conditioned dharma (samskṛta-dharma) which is the body will not die. At all times within this body, death is present without even waiting for old age (jāra). One cannot be based on this mass of sorrows (loka), sufferings (upādāsa) and decrepitude (parījānā). The desire for life makes us hope for safety (yogakṣema) and immortality (amṛtyu), but this hope arises only in fools (mohapuruṣa). In the body, the four great elements are all destroyed. As long as a person carries the chest containing the [four venomous snakes (āśītva)], how can the wise think of safety?

That exhalation (prātīcchāna) should be followed by inhalation (āţīvāsa), that inhalation should be followed by exhalation, that awakening (nīdiţ) should follow sleep (pratīcchāna), all these things are difficult to guarantee. Why? Because internally as well as externally, the body has many enemies (vaţitvā), Thus it is said:

Some die in the womb,
Some die at birth,
Some die at a ripe age,
Some die during old age.
In the same way, when the fruit is ripe
It falls for all kinds of reasons. 463

458 See above, p. 331F and note 2.
459 Dhyānasūtra, already cited above, p. 1024F. See below, k. 24, p. 239b8; k. 28, p. 264c25; k. 91, p. 705b6.
460 According to the sutra, there are four ways of taking on a new existence (āţamaţhavagratālamba): 1) that in which one’s own volition (āţamasuţcanā) is acting and not that of another (parasuţcanā); 2) that in which the volition of others is acting and not one’s own, etc.: cf. Dīgha, III, p. 231; Anguttara, II, p. 159; Kośa, II, p. 219.
According to the Visuddhimagga, p. 189, it is necessary to recollect death at the normal time (kālamaraţa) resulting from exhaustion of merit (puţukkhaţa), from exhaustion of the lifespan (āyukhtaţa) or both, and death at abnormal time (askālamaraţa) resulting from an action putting an end to the action producing life.
461 For “the end of life is death” (maranamāntæ hi jīvitaţam): Dhammapada, v. 148.
462 See the apologue of the four venomous snakes in the Āţīvāsamastī, above, p. 702-707F; Vimalakīrtinītideva, p. 136-137, note.
463 Cf. Suttanipitta, v. 576, p. 113:
Phhalanam iva pakkānam pāto papatunā bhayam / evam jatānam mucchānam nīceça maraṇato bhayam //
People always seek to avoid
Death, the cruel and wicked thief.
But it is hard to believe
That one can ever escape this thief and find safety.\(^{464}\)

Imagine a great and wise man
Of unsurpassable power and strength:
Neither before nor after
Nor at present will he escape death.\(^{465}\)

There are no skillful words,
There are no supplications that can free one.
Thee is no fortified place
Where one can hide from it.\(^{466}\)

Neither by observing pure morality
Nor by exertion can one elude it.
Death is a pitiless thief.

“When the fruits are ripe, it is to be feared that they may fall in the morning; in the same way, when mortals are born, they risk death perpetually.”\(^{464}\)

If people of great fame, great merit, great strength, great supernatural powers, great intelligence, if the pratyekabuddhas and the samyakasambuddhas themselves do not escape death, how could a man like me do so (mudisese kathā va kā)? Cf. Visuddhimagga, p. 192-193.\(^{466}\)

464 In the Visuddhimagga, p. 190, death appears as a butcher (sadha) who threatens all beings and, as soon as they are born, holds a knife at their throats.
465 If people of great fame, great merit, great strength, great supernatural powers, great intelligence, if the pratyekabuddhas and the samyakasambuddhas themselves do not escape death, how could a man like me do so (mudisese kathā va kā)? Cf. Visuddhimagga, p. 192-193.
466 Cf. Dhammapada, v. 128:

Na antalikkhe, na samuddamajjhe
na pabbatānaṃ vivaram pavissa /
na vijjat su jagatiappadeso
yatrathīthum nappasaheha maccu //

“Neither in the sky, nor in the middle of the sea, nor by crawling into mountain caves can one find any place in this world where death cannot vanquish us.”

When it comes, there is no place to escape from it.

This is why, in the course of transitory and dangerous existence, the yogin should not think of or hope to live.

[Maranasamitāra].\(^{467}\) – One day when the Buddha was speaking to the bhikṣus on the meaning of death (sarunasamajjhāra), a certain bhikṣu, having arranged his upper robe over his left shoulder (ekkāsaṃ unārāsasavan kṛṣā), said to the Buddha: “I can meditate on the meaning of death.”

The Buddha asked him: “How do you meditate?”

The bhikṣu said: “I do not hope to live longer than seven years.”

The Buddha said: “That is an unmindful way to meditate on the meaning of death.”

Another bhikṣu said: “I do not hope to live longer than seven months.” Another bhikṣu said seven days, and yet others said six, five, four, three, two or one day. The Buddha said to them: “All of you are meditating unmindfully on the meaning of death (marunasamijjha).”

---

467 A slightly different version of the Maranasutta 1 of the Anguttara, III, p. 303-306, or IV, p. 316-319, partially quoted in the Visuddhimagga, ed. Warren, p. 196 which has its correspondent in the Ekottārakāra (Tseng yī a han, T 125, k. 35, p. 741c27-742b2). The Pāli sources place this sūtra at Nāḍālīka in Giljākāvasatthā; the Sanskrit sources place it at Śrīvastī in the Jetavana in the garden of Anāthapindīda. Here are translations of a few extracts from the Maranasattra: Maranasati bhikkhave bhūvita bahubali/katā mahapphalaḥ ... aham bhante bhūvanti maranasatin ti.

This first monk who wished or hoped to live for one night and one day in order to meditate on the Buddha’s teaching on death was followed by three others who wished to live for one day (divasam), for the time of one meal (ekam pindapatam), or for the time of eating and swallowing four or five morsels (catūbhā pañca dūpā), respectively.

The Buddha declared that these four monks live unmindfully (pamattvā viharantī) and practice a lazy ‘recollection of death’ for destroying impurities (dandaṃ maranasatthin bhūvanti āsavānaṃ khañjya).

Finally, two other monks came who wished to live the time of eating and swallowing a single morsel (ekam dūpānaṃ) or even the time between an inbreath and an outbreath, or the time of a single inhalation (uyantaram aśasāvitaḥ and pāisasāvitaḥ aśasāvitaḥ) in order to meditate on the Buddha’s teaching on death.

The Buddha declared that these two monks lived without unmindfulness (appamattvā viharantī) and practiced a ‘recollection of death’ effective in destroying the impurities (tikkhāṃ maranasatin bhūvanti khañjya).

According to the Ekottārakāra (i.e., p. 742a23), the monk who was certain of living only the time of one inbreath or outbreath was Vakkhali, well known by his suicide (Samyutta, III, p. 119-124).
One bhikṣu said [that he did not hope to live longer than one morning], from morning until mealtime. Yet another, that he did not hope to live longer than a single meal (ekā pindaāpātu). The Buddha declared: “You also are meditating unmindfully on the meaning of death.”

Finally a bhikṣu, having arranged his upper robe over is left shoulder, said to the Buddha: “[I hope to live only as long as the time needed] for an outbreath (vāvṛ prāśvāsām) without waiting for the next inbreath, or the time required for an inbreath (vāvṛ dāsvāsām) without waiting for the next outbreath.” The Buddha declared: “That is true meditation on the meaning of death, without unmindfulness. O bhikṣus, all conditioned dharmas (samskṛṭādharma) arise and perish from moment to moment. Their time of duration (sthitikalā) is very brief. They are like a magic show (māyopama), deceiving the ignorant yogins.”

It is for these many reasons that one recollects death.

**IX. LOGICAL ORDER OF THE EIGHT RECOLLECTIONS**

Question. – The Dharma is the teacher (śīdṛṣya) of all the Buddhas of the three times.469 Why then recollect the Buddha first? What is the order (anuskrama) of the eight recollections?

Answer. – 1-3) Although the Dharma is the teacher of the Buddhas of the three times (tryadhvam) and the ten directions, it is the Buddha who preached the Dharma because his skill is great. [The king who built a ladder to facilitate the ascent of a mountain.] – In the Himavat there was a precious mountain (vamagiri) at the summit of which there was a precious wish-fulfilling stone (cintāmaiṇiatrata) and all kinds of precious substances. People wanted to climb up there: some, having climbed halfway, turned back; others turned back from near the summit.

There was a very virtuous king who, out of compassion for beings, had a huge ladder built (mahāśopūna). The entire population, great and small down to children of seven years, succeeded thus in climbing the mountain and gathered the wish-fulfilling jewel and all kinds of precious substances as they pleased (vatiḥṣotpām).

It is the same for the Buddha. The ‘precious mountain’ is the true nature of all dharmas of the world The ninety-six kinds of heretics cannot reach it; even Brahmā Devaṛjā who seeks the true nature of dharmas cannot find it. What then could be said for other people? In his great loving-kindness (mahāmaitrī) and great compassion (mahākārana), the Buddha has pity on beings. Endowed with the six perfections (pāramītā) and possessing omniscience (sarvaśīna), wisdom (prajñā) and skilful means (upāya), he preaches the ‘ladder’ of the twelve classes of texts (dvādasāṣṭābbhāvavacana) and the eighty-four thousand articles of the Dharma (caturāṣṭībhāvamāraṅkhaṇiṣsaharaṇa). A-jo-kāo-w’-tch’en-jou (Ājñāttakaṇḍṇamātyayay). 471 Chō-li-jo (Sāṃputra), Mou-k’ien-lien (Maulagātynumā), Mo-ho-kia-chō (Mahākāryapāya) and even irāmnārāṇas of seven years, Sou-no (Sumana), all obtained the pure dharmas (aṇīrayavahama), the faculties (inḍrīya), the powers (bala), the [factors] of enlightenment (sambodhyānga) and the true nature (bhūśālakṣaṇa). Although this pure nature is wondrous, all beings who receive the kindness of the Buddha obtain it. This is why recollection of the Buddha comes first.

Next comes recollection of the Dharma and recollection of the Saṅgha. Since the Saṅgha is based on the word of the Buddha to explain the Dharma, it comes third. On the other hand, other men cannot explain the Dharma, whereas the Saṅgha can: this is why it is described as a Jewel (ratana).

The Buddha is the Jewel among men; the Jewel among the ninety-six heretical systems is the Dharma of the Buddha; the Jewel among all the communities is the Saṅgha.

Finally, it is because of the Buddha that the Dharma appeared in the world and it is because of the Dharma that there is a Saṅgha.

4) The yogin wonders how to obtain the Dharma of the Buddha. By including himself in the ranks of the Saṅgha, he will avoid all misdeeds (dāṣṭera), gross (audārika) or subtle (tākṣoma) of body (kāya) or speech (vīc). This is why morality (śīla) is listed next. [228c]

471 One of the first five disciples of Sākyamuni who witnessed the austerities of the Buddha and benefited from the Sermon on the Benares: Vinaya, I, p. 12; Catuṣpariṣad, p. 152. The Traite has mentioned him above, p. 102F.

472 Below, k. 20, p. 271b27-c2, the Traite will return to this Sumana, also called Sumanas or Karnasamana: “The bhikṣu Karnasamana, in a previous lifetime, saw the stūpa of the Buddha Vipaṣyin and gave it the sumanā flower that he was wearing behind his ear. As a result of this, for eighty-one kalpas he enjoyed happiness among gods and men and, in his last lifetime, he had behind his ear a sumanā flower the perfume of which filled the whole house; this is why he was called Karnasamana. Then, disgusted with the world, he went forth from home and obtained the Bodhi of the Arahats.”

For this legend and others connected to him, see the Anavatapta-gāma, ed. Bechert, p. 109-115; transl. Hofinger, p. 205-207; Fo wou po ti tu seu, T 199, p. 191b23-191c22; Milāśrav. Vin., Gilgit Man., III, part 1, p. 180-181, and T 1448, k. 16, p. 79c1-29; Pāli Āpādīna, p. 117; Theragāthā, p. 38, 46; Mahākārmavibhaṅga, p. 101; Avadānaśatāra, II, p. 67-71 (200, k. 9, p. 245a3-b2); Commentary of the Dhammapada, IV, p. 120-137; Milindbhāṣṣapāta, p. 115, 291, 350.

When he was but seven years of age, Sumana was ordained by Aniruddha (Comment. on Dhammapada, IV, p. 136, l. 12). He may be identified, perhaps, with the Sumana who represented the monks from Pāvā at the second Council at Vaiśālī (Vinaya,II, p. 305; Dipavamsa, IV, v. 51; Mahāvamsa, IV, v. 49, 59).
5) How does the yogin [who practices these first four recollections] differ from the seven categories [of disciples of the Buddha]? Possessing morality (śīla), the yogin wants to avoid the sins of mind (cittaupākṣa), [namely, covetousness (abhidhāsa), malice (vyāpāda) and wrong view (mithyavyāpya)].

a. Recollecting generosity (no. 5), he destroys greed (abhidhāsa).
b. Wanting the recipients of generosity (pratigṛhākha) to find happiness, he destroys malice (vyāpāda).
c. Thinking of merit (punya) and its fruit of retribution (vipākapāla), he destroys wrong view (mithyavyāpya).

Dwelling thus in the rules of morality (no. 4) and of generosity (no. 5), the yogin becomes established in the ten good paths of action (dvādaksālasālakarmapātha) and escapes from the ten bad paths of action (dvādakṣaśīlasālakarmapātha).

6) The ten good paths of action have two kinds of fruits (phala):

a. those who practice them in a superior way are reborn among the pure gods (visuddhadeva) [of rūpa- and arūpyadhatu].
b. those who practice them in a medium way are reborn among the gods [of kāmadhatu].

This is why the yogin recollects the deities (devatānusmṛti).

By practicing the dhyānas and the samāpattis, he has access to the deities of the two higher realms, he destroys the bad investigations (vitarka), gathers only the good dharmas and concentrates his mind one-pointedly.

This is why he recollects the deities (devatānusmṛti).

7) Next the yogin recollects inhalation and exhalation (ānāpāna). By recollecting the in-and-out breath, he is able to destroy bad investigations (vitarka) like the rain damps the dust.473

Seeing the breath coming in and going out, he understands the dangers that menace the body; it is because of the inbreath and the outbreath that the body is maintained alive.

This is why he recollects the inhalation and the exhalation (ānāpānausmṛti).

8) Finally, the yogin recollects death (marana). It may happen actually that, conscious of possessing the first seven recollections and basing himself on their virtues (guna), the yogin becomes lazy (kauśiḍḍha). It is at this moment that he should recollect death for, if the work of death is constantly present, how could he be lazy and be content with the qualities he has acquired?

Thus, at the Buddha’s death, A-nī-liu (Aniruddha) said:

Conditioned dharmas are like clouds:

The wise man should not be proud of them.

When the thunderbolt of impermanence (anityatāvasra) strikes

It destroys the king of mountains that was the Holy Master (ārṣa).476

This is the order of the eight recollections.

Third Section THE RECOLLECTIONS ACCORDING TO THE MAHĀYĀNA

Question. – You have just set forth the eight recollections practiced by the śrāvakas. How do the eight recollections practiced by the bodhisattva differ?

Answer. – The śrāvakas practice for themselves whereas the bodhisattvas practice for all beings.

In the śrāvakas, they flee only from old age (jātā), sickness (vyādiḥ) and death (maranā), whereas in the bodhisattvas they perfect the qualities (guna) of omniscience (sarvasajñāna). These are the differences (viśeṣa).

Furthermore, here in the Prajñāpāramitāsūtra (above, p. 650F), the Buddha said to Śāriputra: “The bodhisattva-mahāsattva who abides in the Prajñāpāramitā by the method of non-abiding (asatāsvayamāna) should fulfill the perfection of generosity (dānāparamita) and the other qualities up to the eight recollections (anutāna) by basing himself on their non-existence (anupalabdhitva).

473 Ānāpānausmṛti is the antedote to vitarka: see Kośa, VI, p. 153.

476 The recollections of the Mahāparinirvānasūtra, Sanskrit (ed. Waldschmidt, p. 400) as well as Pāli (Dīgika, II, p. 157) attribute rather different stanzas to Aniruddha.

For the expression Cheng-tchou ‘Holy Master’ used to render the Sanskrit ārṣa, see below, p. 1592F, n. 1.
First there is non-abiding (asthāna) and then non-existence (anupalabdhitā): these are the two seals (mudrā) by means of which [the anusmṛti of the bodhisattvas] differ. For the meaning of this non-abiding and this non-existence, see what has been said above (p. 656-657F).

(A note in red says that the eight recollections are finished.)

CHAPTER XXXVII: THE TEN CONCEPTS

PRELIMINARY NOTE (p. 1431F)

Various partially overlapping lists of saṃjñā have already been mentioned above, p. 1311F.

1. In the Pāli Nikayas, there are two different lists of ten sahākā: the first, in Dīgha, III, p. 291; Samyutta, V, p. 132-133; Anguttara, V, p. 105, 309; the second in Anguttara, V, p.109.

<table>
<thead>
<tr>
<th>1st list</th>
<th>2nd list</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. asubha-</td>
<td>1. anicca-</td>
</tr>
<tr>
<td>2. maruṣa</td>
<td>2. anatta-</td>
</tr>
<tr>
<td>3. dīkāre paṭikkāla-</td>
<td>3. asubha-</td>
</tr>
<tr>
<td>4. sabbaleke anabhāvati-</td>
<td>4. ādīnavā-</td>
</tr>
<tr>
<td>5. anicca-</td>
<td>5. pahāna-</td>
</tr>
<tr>
<td>6. anicce dukkha-</td>
<td>6. virāga-</td>
</tr>
<tr>
<td>7. dukkhe anatta-</td>
<td>7. nirodha-</td>
</tr>
<tr>
<td>8. pahāna-</td>
<td>8. sabbaleke anabhāvati-</td>
</tr>
<tr>
<td>9. virāga-</td>
<td>9. sabbaśaṅkāresu anicca-</td>
</tr>
<tr>
<td>10. nirodha-sahākā</td>
<td>10. ānāpānasati-sahākā</td>
</tr>
</tbody>
</table>

The sahākās 1-7 of the first list are defined in Anguttara, IV, p. 46-53; the second list is explained in Anguttara, V, p. 109-112.

2. In the Pratītyāpāramith, the Sanskrit list in Pañcaviṃśati (ed. Dutt, p. 20, l. 5-8) mentions ten saṃjñās; on the other hand, the Sanskrit list in the Śatasāhasrika (ed. Ghosa, p. 60, l. 15-61, l. 6) mentions only six:

<table>
<thead>
<tr>
<th>Pañcaviṃśati</th>
<th>Śatasāhasrika</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. anitya-</td>
<td>1. anitya-</td>
</tr>
<tr>
<td>2. dukkha-</td>
<td>2. dukkha-</td>
</tr>
<tr>
<td>3. anātma-</td>
<td>3. anātma-</td>
</tr>
</tbody>
</table>
4. aśuci-
5. maraṇa-
6. sarvaloke 'nabhārati-
7. sarvaloke 'śivīdva-
8. patijāva-
9. saṃyṛta-
10. yathārūta-saṃjñānam.


Kumārajīva               Hui-neng
1. ānitya-                  1. ānitya-
2. duḥkha-                 2. duḥkha-
3. anātma-                3. anātma-
4. āhāre pratikūlā-       4. aśuci-
5. sarvaloke 'nabhārati-  5. maraṇa-
6. maraṇa-                6. sarvaloke 'nabhārati-
7. aśuci-                 7. āhāre pratikūlā-
8. prahāṇa-               8. prahāṇa-
9. virāga-                9. virāga-
10. nirodha-saṃjñā-       10. nirodha-saṃjñā-

4. It is probable that, from their divergence from the original Sanskrit of the Prajñāpāramitās, the Chinese versions were modeled on the list of ten saṃjñās appearing in the Sarvāstivāda-Vaiśāsika Abhidharmaśas (Jhanaprāthā, T 1543, k. 27, p. 894b27-29; T 1013, k. 18, p. 1013c18-20; Vibhāṣa, T 1545, k. 166, p. 836c20-22):


[229a] Sūtra (cf. Pañcavimsīti, p. 20, l. 5-9; Śatasahasrikā, p. 60, l. 15-61, l. 6). – [The bodhisattva-mahāsattva should completely fulfill] the ten concepts (saṃjñāsaṃjñā, namely:

1. impermanence (ānityasaṃjñā),
2. suffering (duḥkhasaṃjñā),
3. non-self (anātmasaṃjñā),
4. the disgusting nature of food (āhāre pratikūlasaṃjñā),
5. distaste for the entire world (sarvaloke 'nabhāratisaṃjñā),
6. death (maraṇasaṃjñā),
7. impurity (aśucisaṃjñā),
8. abandonment (prahāṇasaṃjñā),
9. detachment (virāga-saṃjñā),
10. cessation (nirodha-saṃjñā).

Śāstra.-

I. THE CONCEPT OF IMPERMANENCE

Question. – Why are all the practices sometimes called knowledges (jñāna), sometimes recollections (ānusmṛti) and sometimes concepts (saṃjñā)?

Answer. – When one begins to practice the good dharmas so as not to lose them, they are called recollections (ānusmṛti); when one develops the object (nāmānta) and develops the mind (citta), they are called concepts (saṃjñā); when one understands precisely (nīyata) without feeling any doubts (vicitrīta), they are called knowledges (jñāna).

The concept associated with the wisdom (prajñāsaṃpravayukta-saṃjñā) that considers all conditioned dharmas (samskr̥ta-dharmas) to be impermanent (ānitya) is called the concept of impermanence (ānityasaṃjñā). 477

All conditioned dharmas (samskr̥ta-dharmas) are impermanent because they arise and perish incessantly, because they depend on causes and conditions (hetupratyayapakṣa) and because they do not entail any

The yogin who possesses this concept of impermanence converts (paripācayati) beings, saying to them: “All dharmas are impermanent; do not become attached to the notion of eternalism; you will then lose the opportunity to practice the Path.”

The four noble Truths (āryasa ṭaya) are the supreme and wondrous teaching of the Buddha; of these Truths, the first is the truth of suffering (duḥkhasā ṭya), and the aspect of impermanence (anitiyākāra) is the first aspect [of the truth of suffering]. This is why the bodhisattva practices the notion of impermanence.

Question. – But there are people who still feel attached to impermanent things when they are present. [The king who was attached to his wife because old age would make her ugly] – There was a king who had a wonderful wife who had been born from the womb of the earth. In the form of a ten-headed rākṣasa, she was about to cross the great ocean. The king was very sad. A wise minister comforted him: “The king is endowed with the power of knowledge (jhiṇabala) and he [knows well] that the queen will return very soon. Why does he feel sad?” The king replied: “What saddens me is not to think that my wife cannot return; I am only afraid [that on her return] her youth will already have passed.”

In the same way, seeing beautiful flowers or lovely fruits about to fade, people are even more attached to them. Thus, when one knows that things are impermanent, one develops even more fetters (samyojana).

How can you say that impermanence calls forth disgust (udvega) and breaks the fetters?

Answer. – Seeing impermanence in this way is to understand only a small part of it (kamcid eva pradeśam) and not to realize it completely. You will be no different than the animals that see impermanence in this first aspect (anitiyākāra) but do not understand it.

Question. – Why does the sage who would not be grieved by it (229b)478 in the stanzas of lamentation (ānitya nītya iś viparītyāśah) undergo the mass of suffering and do not succeed in escaping from saṃśāra?

Answer. – Because beings who are victim to the mistake of taking what is impermanent to be eternal (anitiyākāra) are the supreme and wondrous teaching of the Buddha; of these Truths, the aspect of impermanence (anitiyākāra) is the first aspect [of the truth of suffering]. Thus it is said:

The fire at the end of the kalpa. //

The Venerable One with the ten strengths had physical splendor,
The light of his wisdom was immense;
He saved all beings,
His renown filled the ten directions.

But today when he has been wiped out, where is he?

Who is the sage who would not be grieved by it?478

In the same way, Śāriputra, Maudgalyāyana, Subhuti and other holy individuals (āryapadgala), noble cakravartin kings, sovereigns of nations, the kings of the ever-happy gods, the deities, saints, great virtuous people, noblemen, they too all perish. The flame and the brilliance of the great fire479 disappears suddenly and the world is reduced to nothing, like a lamp exposed to the wind, like the tree growing on a dangerous shore, like the filter filled with water that empties immediately. Therefore there is ‘impermanence’, because all beings and all the abodes of beings are transitory.

Question. – Why does the bodhisattva practice this concept of impermanence?

Answer. – Because beings who are victim to the mistake of taking what is impermanent to be eternal (anitiyākāra) undergo the mass of suffering and do not succeed in escaping from saṃśāra.

[229b]

478 Variations on the stanzas of lamentation uttered by the disciples at the death of the Buddha (above, p. 88-89F, CF. the stanza of Brahmadatta in the Sanskrit Mahāparinirvāṇa, p. 400):

Sarvabhusanī loke ‘śmin
nikṣepyantī samuccrayam /
evānvidho yatra ṣāṭā
lokeṣy apratipugdha /
tathāgata balaprupṭaḥ
caukṣusṣāṁ parinirvṛtyah //

479 The fire at the end of the kalpa.

The fire at the end of the kalpa.
Answer. – Worldly people (prthājana) who produce wrong views (mithyādṛṣṭi) have claimed that the world is eternal (nitya). The Buddha spoke of impermanence in order to destroy this eternalistic view (dāvadaṛṣṭi) and not because he considered impermanence to be real (bhūta).

Furthermore, before the Buddha appeared in the world, ordinary people used only conventional means to remove the disturbing emotions (kleśa). But today, when it is a question of uprooting the roots of the disturbing emotions (kleśājñāna), the Buddha speaks of impermanence.

Furthermore, heteretical systems (tṛṣṇikādharma) speak of deliverance (vimukti) when one is only apparently liberated from the five objects of enjoyment (puñca kāmaguṇa), but the Buddha has said: “It is on account of wrong concepts that one is bound up, and it is by considering the correct concept of impermanence that one is liberated (vimukta).”

Furthermore, there are two ways of thinking about the notion of [229c] impermanence: i) that which entails a residue, ii) that which does not entail a residue. Thus the Buddha said: “When all the beings and all the things have disappeared and only their names remain, impermanence ‘involves a residue’; when all the beings and all the things have disappeared and their names have also disappeared, impermanence ‘does not involve a residue’.

There are also two other ways of thinking about impermanence: i) the death of the body and its destruction; ii) births and deaths without continual renewal.

Furthermore, some say that morality (sīla) is the most important. Why? Because in dependence on morality one obtains the cessation of the impurities (śīla vāyāya). – Others say that learning (bhaj infrareda) is the most important. Why? Because in dependence on wisdom (prajñā) the result is obtained. – Others say that meditative stabilization (samādhi) is the most important, for the Buddha said: “Concentration can attain Bodhi.”

Others say that the twelve strict observances (dhitaguna) are the most important. Why? Because they purify the practice of morality.

This is how each one, maintaining his own practice as the most important, does not seek nirvāṇa diligently. But the Buddha said: “These qualities (guna) all lead to fractions of nirvāṇa; however, the consideration of the impermanence of dharmas (anirūḍhānubāsana) is the true path to nirvāṇa.”

For all these reasons and even though dharmas are empty, the Buddha preached the concept of impermanence.

Finally, the concept of impermanence is synonymous with the noble Path (āryamārga). The Buddha designated the Path by all kinds of different names: sometimes he called it the four foundations of mindfulness (catvarī smṛtyupasthānānā), sometimes he called it the four Truths (catvāri satyānā), sometimes the notion of impermanence.

II. THE CONCEPT OF SUFFERING

In regard to the concept of suffering (dukkhasamākāra), the yogin says to himself that all conditioned dharmsas (samkṣeradharma), being impermanent (anitya), are painful (dukkha).

483 Twelve dhitaguna according to the Sanskrit sources (Mahāvīra, no. 1127-1139); thirteen dhitaguna according to the Pāli sources (Vinaya, V, p. 131, 193; Visuddhimagga, p. 48-67).
485 Literal citation from a sutra in Samyuktā (T 99, no. 270, k. 10, p. 70c6-7) entitled Chow kṣa ‘Śūtra of the Tree’. Its correspondent is the Aniccatāsametā of Samyutta, III, p. 156, the wording of which is only slightly different: Aniccatāsametā bhikkhave bhāvātā bhāvalakātā subhām kāmārāgagāri paridīyati subhām rūparāgagāri paridīyati subhām bhavārāgagāri paridīyati subhām avijjā pariṇāyati subhām asminānā pariṇāyati samāhanti.
486 The term kāma-, rūpa- and ādīśa-ādīśa designates attachment in regard to the threefold world. According to Kosā, V, p. 8, kāmārāga means attachment to kāmadhātu; bhavārāga, attachment to the two higher realms, rūpa- and ādīśa-ādīśa.
488 The notion of suffering must bear upon all formations without distinction (sabbarākārajī no anudhiṃ karitvā): Anguttara, III, p. 443.
Question. – If conditioned dharmas, as impermanent, are painful, are the dharmas of holy persons (āryapudgala), conditioned but pure (samskritāsvavdharma), also painful?

Answer. – Although dharmas are impermanent, only those who become attached to them experience suffering; those who are not attached to them are without suffering.

Question. – There are saints who, without being attached to them, nevertheless undergo suffering. Thus Chō-li-fou (Śāriputra) suffered from sicknesses of wind and heat,489 Pi-theng-T’iep-o-ti (Piłindavatā) suffered from eye disease,490 and Lo-p'o-na-po-t'i (Lavanabhadrā) [Note by Kumārājīva: `the foremost of the children who brawl a lot': Rāvaṇabhadrā?] suffered from hemorrhoids.491 Why do you say that they have no suffering?

489 According to the Vinayas, Śāriputra suffered from kāṣāyā da ‘fever’ (Pāli Vin., I, p. 214), a wind sickness (Dharmagupta Vin., T 1428, k. 42, p. 867b29-c19) of hot blood (Sarv. Vin., T 1435, k. 26, p. 190c24-191a8), of dhātuvāsāyupya ‘unbalanced humors’ (Mīlasarv. Vin., Gilgit Man., III, part 1, p. 239, l. 18-240, l. 22), of wind and hot blood (Mīlasarv. Vin, T 1440, k. 4, p. 528c18-23). He was cured by fibers and roots (bisu) of the lotus plant (musālīḍa), lotus sap (bīsakūṭa) or also by wheat broth and wheat juice. Another time when he was suffering from stomach wind (udaravātū), he was cured by garlic (lātīna): cf. Pāli Vin. II, p. 140.

490 Piłindavatā’s eye disease has already been noted above, p. 121F, but actually this arhat also suffered from migraines (śīvakīśāpa), a wind ailment (vātābhāda), rheumatism of the legs (angaśīpa), articular rheumatism (pabhavātā), etc. Cf. Pāli Vin., I, p. 204-206.

491 The Turfan manuscripts, confirmed by the Mahāvīryut, [no. 1061], have transmitted to us the correct name of this arhat: Lavanabhadrā and not Lāvanyabhadrā as Hofinger proposes. The previous lives and last lifetime of this disciple are summarized in the Anavatapattagāthā (ed. Bechert, p. 184-187; transl. Hofinger, p. 272-274; Fo wou po ti tseu, T 199, p. 200h22-b21; Mīlasarv. Vin., T 1448, k. 17, p. 89e11-90n11). The similarity of the stories of the previous lives of this arhat found in the Anavatapattagāthā and in the Apadāna, p. 489-491 allow the identification of the Lavanabhadrā of the Sanskrit sources with the Lakūntabhaddāyā ‘the good dwarf’ of the Pāli sources; Samyutta, lig. 279; Anguttara, I, p. 23 (where the Buddha proclaimed him to be foremost among those with gentle voices (aggom mahājussaranām): Udana, p. 76; Therāgātā, p. 49, v. 466-472.

According to the Commentary of the Dhammapada, III, 453-454, the Buddha spoke two well-known stanzas in regard to Lakūnta (Dhammapada, v. 299-295; Gāndhārī Dhammapada, v. 120, v. 12; Udānāvarga, p. 377, v. 24; p. 494-495, v. 61-62; Netīppakarana, p. 165):

Mātaram pituram hantvā rājāno dve ca khaṭtiye //
ratvam tānucarana hantvā anīgho yāti brāhmaṇa //
Mātaram pituram hantvā rājāno dve ca satiṭhī
yeyyaggaṃkālam anātigho yāti brāhmaṇa //

Transl. – Having killed his mother (disturbing emotions) and his father (pride) and the two warriors (the view of eternalism and the view of nihilism), having destroyed the kingdom (the twelve bases of consciousness) along with its inhabitants (joy and desire), the brahmin proceeds without confusion.

Having killed his mother and father, two learned kings and a tiger, (the five obstacles to dhyāna, the fifth of which, the tiger, is doubt), without confusion the brahmin goes forth.


In an appendix Sur le moine Lo-siun-yu, Lin Li-kouang (L’Aide-Mémoire de la Vraie Loi, 1949, p. 278-290) grouped, under the general theme of a deformed monk, a whole series of arhats by various names among whom Lavanabhadrā appears as well as the bīkṣu Lo p’in tchou or Lo p’in tchou mentioned above (p. 931-932F and note) by the Traité. 492 The bad propensities of lust (rāgā), hatred (pratīghā) and ignorance (avidyā) often form a separate group (cf. Majjhima, III, p. 285; Samyutta, IV, p. 205), but also appear in the lists of six (Kosa, V, p. 2) or seven anukāya (Dīgha, III, p. 254, 282; Samyutta, V, p. 60; Anguttara, IV, p. 9).

Answer. – There are two kinds of suffering: i) bodily suffering (kāṣāya [23ba] dukkha), ii) mental suffering (cautukṣa dukkha). By the power of their wisdom (prajñābāla), the holy individuals (āryapudgala) have no further mental suffering like sadness (daurmanasaya), jealousy (tyāṣā), malice (vyāḍa), etc. On the other hand, because they have received a body composed of the four great elements (mahābhūtānaya) as a result of actions in their previous existences (pārvarjananarman), they still have bodily sufferings such as old age (jāra) and sickness (vyāḍa), hunger and thirst (kaupīpāsa), cold and heat (lītōṣpa), etc., but these bodily sufferings are slight and quite rare.

The saint may be compared to a man who, knowing himself to be burdened with a debt (ṛna) with regard to a third party, does not consider it to be painful to discharge the debt. By contrast, the man who does not remember his debt and from whom the creditor demands it forcibly is furious, angry and full of suffering.

Question. – Painful sensation (dhhkhaivedavan) is a mental event (cautikṣa dharma) co-existing with the mind (citta). The body, like grass or wood, is disjunct from the mind and without reasoning (viśkarā). How can you say that the holy person feels (vedayati) only bodily suffering?

Answer. – When the worldly person (pratīghā) feels suffering (dhhkha vadayati), his mind creates a pang of grief (daurmanasaya) stimulated by the anuṣaya (negative propensity) of hostility (pratīghā); his mind is turned only toward the five objects of enjoyment (niḥkalamāguna). As the Buddha said: [śālyavatena śītra]. – Worldly people do not know that, outside of the five objects of enjoyment, there is another way of getting out of suffering (su hi prajñāthyāni pratīghāvan iṣṭaḥ paṭtikamāgunaṃ niḥkalamā). In pleasant feeling (niḥkhalvedavan), he is stimulated by the propensity of lust (rāgāniṣṭha), [in unpleasant feeling (dhhkhaivedavan)], he is stimulated by the propensity of hatred (pratīghāniṣṭha), in the feeling that is neither unpleasant nor pleasant (adhhkhaivedavan), he is stimulated by the propensity of ignorance (avidyāniṣṭha). 495 When the worldly person feels suffering,
Furthermore, suffering is associated with the five consciousnesses (pañcavijñānaprayukta), and the sufferings of the whip and the stick, of cold and heat, etc., due to external causes, are bodily sufferings. The others are mental sufferings.

Furthermore, I have said that pure conditioned dharmas (samskrta-saṅgadvadharma) are not suffering because [the saints] are not attached to them. But the body of holy individuals is impure (sāsrava). Since impure dharmas (saṁsāra-dharma) are painful, what is the mistake [in asserting that the saints feel bodily suffering]? But in fact, these sufferings felt by their bodies are faint and rare.

Question. – If all that is impermanent is suffering, the Path (mārga) too is suffering. How can you drive suffering away with suffering?

Answer. – The aphorism “All that is impermanent is suffering” applies to the five aggregates of attachment (apādinasukandha), but the Path, although impermanent insofar as it is formation (saṁskāra), is not called suffering. Why? Because it destroys suffering and does not create attachment (abhisineva). United with the wisdoms of emptiness (śūnyā) and non-self (anatman), it is impermanent but it is not suffering.

This is why the arhats, at the moment they obtain the Path, say the following stanza:

We do not rejoice in being reborn,
Neither do we rejoice in dying;
With mindfulness and awareness
We are waiting to leave when the time comes.

When the Buddha entered nirvāṇa, Ānanda and the disciples not yet detached from passion (avairudha), who had not yet cultivated the eightfold noble Path (aṭṭhaṅgīkāmagāra), wept and lamented; the anāgāmins, detached from desire (vairūga) were all frightened; the arhats whose impurities were destroyed (kṣirasrava) remained impasive and only said: “The Eye of the world has disappeared too soon” (aṭṭhipram ca kṣur lokavāntarhitam).

In the hypothesis imagined, how could one drive away the suffering of saṁstāra by the suffering of the Path?

A well-known stanza:

Nābhānaṁ nābhānaṁ jīvatam /
kālā ca patiṇaṅkhāmā samajñānaṁ patiyasi ti //

It is frequently repeated with the variant nābhānaṁ bhasaṁ yathā at the end. The Theragāthā, v. 1002, the Milinda, p. 45 and the Comm. on the Dīgha put it in the mouth of Sirīputta, but it was also pronounced by the theras Nissabha (Theragāthā, v. 196), Samkicca (v. 607), Revata (v. 655) and Aṭṭhaṅgikādāthā (v. 686).

494  In the hypothesis imagined, how could one drive away the suffering of saṁstāra by the suffering of the Path?

495  A well-known stanza:

496  In the hypothesis imagined, how could one drive away the suffering of saṁstāra by the suffering of the Path?
It is because they possessed the power of the Path that these arhats who had received great favors from the Buddha and appreciated his immense qualities (apramāṇāyusmṛti) did not experience any suffering. This is why we know that the Path, although impermanent, is not a cause of suffering and therefore it is not called suffering. Only the five aggregates of attachment (upadānakasandha) are suffering. Why? Because one clings to them, because they are impermanent and insecure.

Here in regard to the meaning of suffering (dukkhārtha), what has been said above (p. 1158F) concerning vedanāsṛṣṭyapāthāna should be fully repeated. Furthermore, those who possess a body (dehi) are always suffering (sādā dukkhitā), but out of stupidity (moha), they do not take it into account. Thus it is said:

Since it is very tiring to ride a horse,
One looks for a place to stand up.
Since standing up is very tiring,
One seeks a place to sit down.

Since sitting down too long is very tiring,
One looks for a place to lie down in peace.

Much fatigue results from these activities,
What at first was pleasant then becomes painful.

To look straight ahead or to the side, to breathe in and out
To bend down, to stretch out, to sit down, to get up,
To walk or to stand still, to go or to come:
Nothing can be done without suffering.

Question. – “The five aggregates of attachment are suffering” (pañcīkāpādānakasandhā dukkham) but it is as a result of a [subjective] notion of suffering (dukkhasamjñā) that they are suffering. Actually, if everything is suffering, why did the Buddha say: “There are three kinds of feeling: pleasant feeling (sukhvedanā), unpleasant feeling (dukkhavedanā) and feeling that is neither unpleasant nor pleasant (adukkhāsukhavedanā)?” And if suffering comes from a [subjective] notion of suffering, how can you say that the [boly] truth of suffering (dukkhasatya) concerns a real suffering?

Answer. – Yes, the five aggregates of attachment are suffering, but ordinary people (prabhājana), under the influence of the fourfold error (viparyūsa) and urged on by desire (kāmāpāda), consider the five objects of enjoyment as happiness (suksma). It is as though someone smeared ointment onto a man’s ulcer (gūṇḍa) and when his suffering has stopped, he thinks this ulcer, which itself is not happiness, is happiness.

The Buddha spoke of three kinds of feelings in accordance with the views of the world (loka), but in reality (tattvam) there is no happiness there. If there were truly happiness in the five aggregates of attachment

Transl. – On the death of the Blessed One, of the monks who were not yet free from desire, some raised their arms to the heavens uttering cries, others threw themselves down on the ground, turning to and fro, thinking: “The Blessed One has died too soon! The Blessed One has entered nirvāṇa too soon! Too soon has the Eye of the world disappeared from the world!” But the monks who were free from desire endured their grief with contemplation and lucidity, saying: “Impermanent are the influence of the fourfold error (lokasya asañjñānā), and feeling that is neither unpleasant nor pleasant (adukkhāsukhavedanā).”

Transl. – Then some monks rolled about on the ground; others raised their arms to the heavens, uttering cries: “The Blessed One has died too soon! The Blessed One has entered nirvāṇa too soon! Too soon has the Eye of the world disappeared!” Others, filled with mental anguish, stood about and others yet recalled the nature of things and said: “Previously the Blessed One spoke to us about all these things that are hoped for, loved, cherished, pleasant but destined to division, to separation, to disjunction. How could it be that what is born, fabricated, conditioned, felt, resulting from causes, destructible, transitory, insecure, inconsistent, perishable, not be broken up? This possibility does not exist.”

497 See above, p. 584F.
Furthermore, since the mind of happiness (upekkhita) arises in relation to the loved object, happiness is not assured definitely (nīyatā). If happiness were assured, it would not depend on attachment of the mind (cittabhāvita) in the same way that if fire (agni) were really hot, it would not depend on kindling to heat up. But as happiness is not assured, here it is called suffering.

Furthermore, what the world wrongly considers to be happiness can create innumerable fruits of suffering (aprunāsadhikākhaphala) in the present lifetime and in the future lifetime (ihaparātra): this is why it is called suffering. Just as a little bit of poison (vīna) poured into the water of a big river cannot change the water, so the poisonous plant that the world wrongly thinks [is happiness] is no longer visible in the great waters of suffering. Thus it is said:

When a being falls from the paradises and is reborn in hell
He remembers the former bliss of paradise:
The palace courtesans showed themselves to him in a crowd,
The parks and pools rejoiced his heart.

Now he sees the fires of hell coming to burn him
Like a great fire consuming a bamboo forest.
Then, while still seeing the pleasures of paradise,

Transl. – I have spoken, O monk, of three feelings: pleasant feeling, unpleasant feeling, neither unpleasant nor pleasant feeling. Yes, I have spoken of these three feelings. But also, O monk, I said: All that is felt is felt in suffering.” It is in view of impermanence that I said “All that is felt is felt in suffering.”

An extract of the corresponding Sanskrit stūra is cited in Kosāvyākhyā, p. 519, l. 18-20:
Samkārāntvāniṃ āṇanda samādhāaya mayā bhāsati samkaravipariṇāmātāṃ: Yat kincid veditaṃ idam atra dukkhasya: ō āṇanda, iti in view of impermanence, it is in view of transformation of the formations, that I said: “All that is felt, there is suffering in it.”

The Kośa (VI, p. 129-130) concludes that all feeling, including pleasant feeling, is suffering. Pleasant feeling has as object not a real pleasure but sometimes a remedy for suffering (dakkhapratikākāra), sometimes a modification of the suffering (dakkhavilāpa).

1. Upādānaskandha, why did the Buddha say: “The destruction of the five aggregates of attachment is happiness” (paścimānādānaskandhānīrodha sūkham)?

2. Furthermore, since the mind of happiness (upekkhita) arises in relation to the loved object, happiness is not assured definitely (nīyatā). If happiness were assured, it would not depend on attachment of the mind (cittabhāvita) in the same way that if fire (agni) were really hot, it would not depend on kindling to heat up. But as happiness is not assured, here it is called suffering.

3. Furthermore, what the world wrongly considers to be happiness can create innumerable fruits of suffering (aprunāsadhikākhaphala) in the present lifetime and in the future lifetime (ihaparātra): this is why it is called suffering. Just as a little bit of poison (vīna) poured into the water of a big river cannot change the water, so the poisonous plant that the world wrongly thinks [is happiness] is no longer visible in the great waters of suffering. Thus it is said:

4. When a being falls from the paradises and is reborn in hell
He remembers the former bliss of paradise:
The palace courtesans showed themselves to him in a crowd,
The parks and pools rejoiced his heart.

[238c] Now he sees the fires of hell coming to burn him
Like a great fire consuming a bamboo forest.
Then, while still seeing the pleasures of paradise,

He is alarmed in vain: that is useless.

The concept of suffering (dukkhasamājikā) concerns the same objects as the concept of impermanence (antiyayasamājikā). Analysis of suffering in these many different ways is called the concept of suffering.

III. THE CONCEPT OF NON-SELF

Concept of non-self (anatmamajjikā): “That which is suffering is non-self” (yad dukkham tad anatma). Why? The five aggregates of attachment (paścimānādānaskandha) are all suffering and have no independence (āsītārā, vībhātā). If they have no independence, they are non-self (anatman). If they had an independent self, “it would be impossible for the body to feel suffering” (na kāyo vyābhādhyāya samvarteta). Thus it is said:

There are fools
Who consider their body or their mind as their self.
Gradually they become strongly attached to them:
They do not understand the law of impermanence.

There is no agent (kāraka) in this body
Neither is there any perceiver (vedaka).
This body is without a master,
And, nevertheless, it does all kinds of things.

From the six organs (indriya) and the six objects (vīsaya)
Arise the six kinds of consciousnesses (vijñāna);

503 Namely, the five apādānaskandha.
504 The entire explanation that follows turns upon the canonical formula: Yad aniccam tam dukkham, yam dukkham tad anattha, yad anattha tam netam mama neso hām asmi no mātī tātātī tī. “That which is impermanent is suffering; that which is suffering is non-self; that which is non-self is not mine, I am not that and that is not mine.” Cf. Samyutta, II, p. 22, 84; IV, p. 1.
505 Implicit reference to the stūra on the non-self which follows the stūra on the four noble Truths (cf. Pāli Vin, I, p. 13-14; Samyutta, III, p. 66-68; Catusparśad, p. 162-164; Mahāvastu, III, p. 335-337: Rūpam ced ātmabahūvī ṣāvyam na vyābhādhyāya dukkhaṁ samvarteta, labhyeta ca rūpaṁ: evam me rūpam bhavate evam mā bhād tī. Adopting the variant tchou in place of cheng.
From the coming together of the three (trikasāṁnipāta)

Contact (sparśa) arises, 507

From contact as condition

There arise feeling, memory and action,

In the same way as fire arises

When the lens, kindling and the sun come together.

Organs, objects and consciousnesses having come together,

The action to be accomplished is realized.

There is continuity (samtanaśāḍhyā)

As in the seed, the sprout and the stem.508

Furthermore, there is no ātman because the characteristics (lakṣaṇa) of the ātman do not exist. Dharmas must have a characteristic so that we may know that they exist. Thus, if we see smoke (dhitāna) and we feel heat (vāhana), we know there is a fire (svabhāva). Because there are differences [in characteristics] between the five sense objects (visayā), we know they exist. Because beings of various sorts conceive and compute things in different ways, we know that there are minds (citta) and mental events (cittasaṃkādharmā). But since the ātman has no characteristic, we know it does not exist.

Question. – However, there is breathing (āṇḍūpāna) which is a characteristic of the ātman, and also the looking straight ahead and sideways (ālokitavālokita), life (āyu), mind (citta), suffering or happiness (dukhhasukha), affection or aversion (icchāveśa), the will (prayatna), etc., which are characteristics of the ātman. If there were no ātman, then who would have this breathing, this looking straight ahead or sideways, this life, this mind, this suffering or happiness, this affection or aversion, this will, etc.? Thus we know that there is an ātman moving internally and that the life (āyu) and mind (citta) are properties of the ātman. 509

If there were no ātman, one would be like an ox (go) without an oxherd (śārṭvāhaka). But since there is an ātman, it can govern the mind, penetrate things without any loss of attentiveness (pramāda).

507 According to the Pāli Abhidhamma (Atthasālī, p. 109) and the Sarvāstivādins (Kośa, III, p. 96), contact (sparśa), the sixth link in the pratītyasamutpāda chain (above, p. 350F), is six in number and arise from the coming together of the three (trikasāṁnipāta), namely, organ, object and consciousness. For the Sautrāntikas, sparśa is only the meeting itself (Kośa, III, p. 96-97).

508 Cf. Kośa, IX, p. 296-299.

509 The objector here is the spokesman for the Vaiśeṣikas who assume nine substances (dravya), including the ātman, endowed with qualities (guna): cf. Vaiśeṣikāsvatā (I, I, 5-6).

If there were no ātman, who would direct the mind and experience unhappiness or happiness? If there were no ātman, one would be like a piece of wood (kāṣṭha), unable to distinguish between suffering and happiness, and it would be the same for affection or aversion, effort, etc.

Nevertheless, since the ātman is subtle (stīkṣa), it cannot be cognized by the five sense organs (indriya), and it is by these characteristics that we know it exists. 231a

Answer. – But all these characteristics are characteristics of the consciousness (viśīkhaṇa) and omnipresent (viśījā) ātman, and we feel sadness and happiness (kāṣṭha) and accompanying the ātman, the corpse (kūrupa) itself should still possess respiration, the ability to look straight ahead and sideways, life, etc.

Furthermore, breathing (āṇḍūpāna), etc., are material dharmas (piṭṭīdharma) moving on the wind of the mind: these are characteristics of consciousness (vijñāna) and not characteristics of the ātman. As for life (āyu) which is a formation dissociated from mind (cittasampayānasamākāra), this also is a characteristic of consciousness.

Question. – When one enters into the absorption without mind (acittakasamālpa),511 and possibly one sleeps without dreaming, the breathing (āṇḍūpāna) continues and life (āyu) continues. How can you say that [breathing and life] are characteristics of consciousness?

Answer. – Although consciousness is temporarily suspended in the absorption without mind, shortly thereafter it must necessarily recur, for it does not leave the body; the time of duration of consciousness is long; the time when it disappears is short. This is why [breathing and life] are characteristics of consciousness. When a man goes out for a walk, we cannot say that his house is without an owner!

Sadness and happiness (dukhhasukha), affection and aversion (icchāveśa), will (prayatna), etc., are associated with the mind (cittasampayāna), mutual conditions (sahabhāṅga-pratyaya) and accompanying the mind (cittamaparavāraṇa): when mind exists, they exist; when mind does not exist, they do not exist. This is why these are characteristics of consciousness and not characteristics of the ātman.

Furthermore, supposing the ātman did exist, it would be either eternal (nitya) or non-eternal (anītya). But, as is said:

510 The Buddha indeed said:

Āyu rūṣṭā sātānā viśījanaṁ yadā kāṣṭhaṁ jahāya antaṁ //
apavīḍhāḥ tu tate yathā kāṣṭham acetanaṁ //

“When life, heat and consciousness leave the body, the body lies abandoned, like a piece of wood, without any feeling.”

For this stanza, which shows variations, see Kośa-vākyāhāry, p. 668, l. 16-17, and for the canonical sources, Majjhima, I, p. 206, l. 9-11; Sutta yutta, III, p. 13=43, l. 4-5.

511 Absorption without mind, also called absorption of non-discrimination (asamjñhasamālpa), during which mind and mental events are arrested: see Kośa, II, p. 201.
If the ātman were eternal
There would be no new existence (punarbhava).
Eternal and without birth,
It would also be without deliverance.

It would also be infallible and inactive:
This is why we should know
That there would be neither sinner nor saint
Nor any object to be sensed (vedāha).

To abandon the ‘me’ (ātman) and the ‘mine’ (ātmīya)
Is then to attain nirvāṇa.
But if really were an ātman,
We would be unable to reject the idea of ‘me’.

If the ātman were non-eternal
It ought to perish with the body,
Like water rushing down from a high cliff.
There would no longer be either sin or merit.\(^\text{512}\)

---

\(^{512}\) In an inaugural dissertation at Munich, M. Saigura has identified these three stanzas as Mūlaśāṅkaraśāstra, VIII, 12; XVIII, 4, of which here are the text and translation:

\[\text{Evam viśyād upādānam vutṣargād iti karmanat/} \]
\[\text{kartaś ca karmakartrāḥdṛṣād āśāvāna vībhāvaṣyeta/} \]
\[\text{Āśāvāna atāśmaḥ kuta eva bhaviṣyati/} \]
\[\text{nirṛtyo nīrṛtāmāraḥ samādā itātmanāntaśvayam/} \]
\[\text{Mamety aham iti kuśite bāhirākhyāvāḥ itātmaṃ eva ca/} \]
\[\text{Nīrūdhāyata uṣpādānam tattvavāyām jannamaḥ kṣayayaḥ/} \]

\[\text{Tranl. One should understand appropriation as the ‘rejection’ of action and agent. By means of action and agent, one will be able to recognize the other essences. As the ‘me’ does not exist, how could the ‘mine’ exist? The [yogin] is freed from [the idea] of ‘me’ and [the idea] of ‘mine’ by means of the suppression of ‘me’ and what is profitable to the ‘me.’} \]

---

See [above, p. 735F] what has been said in the chapter on Dānapāramitā about the ātman, the cognizing (jñāna) or non-cognizing subject, and the active (kāraka) or non-active subject.

Since we cannot discover the characteristics of the ātman, we know that the ātman is absent in all dharmas.
Since we know that there is no ātman in the dharmas, we cannot conceive the idea of ātman. Since there is no ātman, there cannot be an idea of ātmiya, ‘the idea of things belonging to the ātman.’ When the ātman and the ātmiya have disappeared, there is no longer any bondage, and when there is no longer any bondage, that is nirvāṇa. This is why the yogin should cultivate the concept of non-self (anātmasamjñā).

**IV. LINKS BETWEEN IMPERMANENCE, SUFFERING AND NON-SELF**

Question. – Impermanence (anitya), suffering (duḥkha) and non-self (anātman) are one single thing or they are three things. If they are only one thing, we should not speak of three. If they are three things, why did the Buddha [identify them] be saying: “That which is impermanent is suffering; that which is suffering is non-self” (yad anityam tad duḥkham, yad duḥkham tad anātma)? [\text{23b}]\]

Answer. – It is just one and the same thing, namely, the correct grasping of impure dharmas (śūnyadharma-pratigraha) but, since the points of view differ, there are three distinct [terms]:

1) **Anityasamjñā** is associated with the aspect of impermanence (anityākāśampratigraha). – **Duḥkkhasamjñā** is associated with the aspect of suffering (duḥkha-kāśampratigraha). – **Anātmasamjñā** is associated with the non-self aspect (anātma-kāśampratigraha).\(^{513}\)

2) **Anityā** does not penetrate into the threefold world (trairājātaka). – **Duḥkha** makes knows the defects (dosa) of the threefold world. – **Anātman** is rejection of the world (lokaparītya).

3) **Anitya** produces the mind of disgust (udvegacitta). – **Duḥkha** produces fear (bhaya). – **Anātman** tears up in order to liberate.

4) Concerning **anitya**, the Buddha said: “The five aggregates of attachment are impermanent” (pañcopāramīmārgikā anityā). – Concerning **duḥkha**, the Buddha said: “That which is impermanent is suffering” (yad anityam tad duḥkham). – Concerning **anātman**, the Buddha said: “That which is suffering is non-self” (yad duḥkham tad anātma).

\[\text{What is called ‘me’ and ‘mine’ being suppressed both externally as well as internally, the appropriation is destroyed and the destruction of the latter [results] in the destruction of birth. These kīrtikas have nothing in common with the stanzas presented here by the Traité. Many other fanciful comparisons may also be found in the dissertation in question} \]

\[\text{Anitya, duḥkha and anātman along with emptiness (śūnya) comprise the four aspects of the first noble Truth: above, p. 641F.}\]

1189 1190
5) Concerning anitya, the Buddha spoke of the destruction of the five aggregates of attachment. – Concerning dukkha, the Buddha said that it pierces the heart like an arrow (sālīya). – Concerning anidamman, the Buddha spoke of rejection (utṣarjana).

6) Concerning anitya, he said that it destroys desire (ṛṇa). – Concerning dukkha, he said that it destroys pride of self (asminmāna). – Concerning anidamman, he said that it destroys wrong views (mithyādṛṣṭi).

7) Anitya dispels the view of eternalism (lāvavataparyāya). – Dukkha dispels the view in which there is the happiness of nirvāṇa in the present lifetime. – Anidamman dispels any possibility of attachment (abhāvavacchādāna).

8) Anitya is addressed to those who are attached to permanent things. – Dukkha is addressed to those who imagine a possibility of happiness. – Anidamman is addressed to those who imagine a stable Self.

[Anitya, dukkha and anidamman] are one notion with three different aspects.

The notion of non-self (anātmasamuccaya) takes as its object (sīlambate) the multiplicity of things (nānāra): see what was said with regard to the notion of suffering (dukkhasamuccaya).

V. THE CONCEPT OF REVULSION TOWARD FOOD

When one notices that food arises from disgusting causes and conditions (aśuddhahetuparṇavaya), this is the notion of revulsion toward food (ākāra pratisākāravayā).515

Thus, meat (māṃsa) comes from sperm (bīja), blood (loṇīja) and urine (mītra); it is the seat of pus (pāyu) and worms (kemi). Ghee (ghṛna), milk (kṣīra) and curdled milk (dadhī), products of a transformation of blood, are nothing but rottenness.

The cook also adds to it his sweat and all kinds of dirt. When food is put into the mouth, the throat (mastaka) secretes disgusting saliva (sīrghāṭaka) that runs down from two channels, joins with the mucus (kheṭa)516 and then produces flavor (rasa). The food is thus formed like vomit (udara) where it is solidified by the earth [element] (ṛgṛhīv), moistened by the water (ap) and cooked by the fire (tejra).517

In the same way, when boiled rice (śvādhi) is cooked in a pot (śhāfā), the dirt sinks to the bottom and the clean part stays at the surface. By means of a process similar to wine-brewing, the impurities are changed into excrement (vīṣa) and the cleanliness into urine (mātra).

The kidneys have three orifices.518 By means of the [internal] wind, the fatty juice spreads throughout the hundred veins (āsīrā), joins with the blood, coagulates and is changed into flesh (māṃsa).

From this new flesh arise fat (meda), bone (arśhi) and marrow (maįjāma).

From that comes the organ of touch (kṣīryendriya). From the union of the recent flesh and the new flesh arise the five sense organs (pañcendriya). From the five sense organs arise the five consciousnesses (pañcaviṣṭāhāna). From the five consciousnesses arises the mental consciousness (manovijñāna) which analyzes and grasps characteristics (nimittāṇa udghatitā) and distinguishes the beautiful from the ugly.

Next there arise the ideas of ‘me’ (ātman) and ‘mine’ (ātma), negative emotions (kleśa) and bad actions (nīgha).

This is how the yogin mediates on food, the first and last causes of which involve many impurities (aśuddha). He knows that his internal (ākāryānāma) four great elements (mahābhūtāna) are not different from the external (bhātyā) four great elements, and it is only from the wrong view of the self (ātmaṭṛṣṭa) that the existence of the ‘I’ is created.

Furthermore, the yogin says to himself: “In order to make this food, somebody has worked very hard; he had to clear the land, plant, hoe, harvest, [231a] beat, grind, wash and cook. For a single bowl of cooked rice (odana), the laborers have combined oceans of sweat (sveda). If they are compared, the food is just a small amount but the sweat [poured forth to make it] is a huge amount. And this food that has required such great labor is nothing but bitter suffering. As soon as it is put into the mouth, it becomes dirt and is worth nothing. In the space of one night, it is changed into excrement and urine. At the beginning, it was a pleasant taste loved by people; changed into dirt, it is a disgusting thing that nobody wants.”

The yogin also says to himself: “If I am attached to this bad food, I will fall into hell (nīraṇa) where I will have to swallow red-hot iron balls (āyogudādiśālāḥ).519 Having come out of hell, I will become an animal...
(tīryagyoni), a cow (go), a sheep (eḍaka) or a camel (uṣṭra), and I will be acquitted of my former debt. Or else, I will be a pig (śikura), a dog (kaśikura) and I will always eat excrement.”

Thinking of food in this way engenders the notion of disgust (udvēgasamādhī) and, by means of this disgust for food, one becomes disgusted with the five objects of enjoyment (pañcaśādāṃśa).

[The brahmin who unwittingly ate disgusting cakes.] – There was a brahmin who practiced the rules of [alimentary] purity. Having to go to some unclean land on business, he thought: “How will I manage to avoid all this uncleanness? It will be necessary for me to eat dry food and so I will be able to maintain my purity.”

He saw an old woman who was selling cakes of white marrow (meat, flour?!) and said to her: “I have reason to stay here for about a hundred days. Make me these cakes regularly and bring them to me, I will pay you well.” Each day the old woman made the cakes and brought them to him. The brahmin liked their taste and was happy with this plentiful food.

At the beginning, the cakes made by the old woman were white, but later, little by little they lost their color (ṛṣṣa) and their taste. The brahmin asked the old woman what was the reason for this. She replied: “It is because the canker (ganda) is healed.” The brahmin asked her what she meant by this and the old woman answered: “At my house, a prostitute contracted a canker on her privy parts and we applied flour (saktu), ghee (ghṛṣa) and sweet herbs (yajñamāda) to it.²⁵⁰ The canker ripened, the pus (puṣya) came out and mixed with the poultice. This happened every day and I made the cakes that I gave you with this: that is why they were so good. Now that the woman’s canker has healed, where am I going to find [the wherewithal to make them]?”

Having heard this, the brahmin struck his head with his fists, beat his breast, vomited and shouted: “How can I say how much I have violated the rules of [alimentary] purity? But now my business is settled.” Leaving all his affairs, he returned in haste to his native land.

It is the same for the yogin. He is attached to food and drink, is joyful and loves to eat. Seeing the beautiful colors of the food, its softness, its aroma and its taste, he does not think about the impurities (aśūḥha). Later when he has to undergo the painful retribution (duḥkhaśūṭpāka), how great will be his repentance (kauṝtya)? If he can see the beginning and the end (pitrvāparānta) of food, he produces a mind of disgust (udvēpaccitta) and, eliminating the desire for food (ādhiratṛṣṇā), he rejects the five objects of enjoyment (pañcaśādāṃśa). Completely detached (vīrakta) from the happiness of the world of desire (kāmadhāna), he cuts through these five objects and is also free from the five fetters of lower rank (pañcavivarabhiḥgṛyaśamyojana).²⁵²

²⁵⁰ Mahāvyut. , no. 5802.

²⁵¹ Adopting the variant wou in place of sseu.

²⁵² The five fetters favorable to “the lower part”, i.e., to kāmadhāna, either prevent one from leaving of this world or make one return to it. In belief in the self (satādvādṛṣṭi), unjustified trust in the efficacy of rituals and vows (tīhāvratavipārānta), doubt (vicikīrti), love of pleasure (kāmaṭhanda) and

For all these reasons and these disadvantages [of food], the yogin no longer loves it and is no longer attached to it: This is what is called the notion of repugnance toward food (ādhir pratiāśāmāṣadhī).

VI. LOGICAL ORDER OF THE TEN CONCEPTS

Question. – Anītyasamādhī, duḥkhasamādhī, anātivasamādhī are associated with a pure wisdom (anāvavapraparāṇā) whereas the four following concepts, ādhir pratiāśāmāṣadhī, [sarvāloke ‘nabhārtisamādhī, maranāsasamādhī and aśūcasamādhī] are [²²³] associated with an impure wisdom (āvavapraparāṇā). Why does [the sūtra] speak of them secondly?

Answer. – The Buddhist doctrine consists of a twofold path: i) the path of seeing the Truths (dārśanāṃāṇa) and ii) the path of meditation (bhāvanāmāṇa).

In the path of seeing the Truths, by using the three notions [of anītya, duḥkha and anātma], the yogin destroys wrong views (miḥyādṛṣṭi), obtains the quality of ārya, but is not yet detached from desire (vīrakta).

It is with this detachment (vairūga) in mind that, after having spoken of the first three notions, the sūtra now speaks of the four intermediate notions: ādhir pratiāśāmāṣadhī, [sarvāloke ‘nabhārtisamādhī, maranāsasamādhī and aśūcasamādhī] by means of which the yogin succeeds in freeing himself from the afflictions, lust, etc. (vīgadikīla).

Thus the first three notions are features of the path of seeing the Truths (dārśanāṃāṇa), the four intermediate notions are features of the path of meditation (bhāvanāmāṇa) and the last three notions [prahāṇasamādhī, vairūgāsamādhī and nirodhasamādhī] are features of the path of the saints who have nothing more to train in (aṅkāmnāṇa).

In starting to practice the foundation of mindfulness of the body (kāyamāyaṇa), the yogin still has some notion of revulsion toward food but, as he rarely uses it, the Buddha did not speak of it.²²³ Here, so that the rotālpanas and sakṛdhīgamī can escape from desire, the Buddha, having spoken about anātivasamādhī [the third notion on the list], now speaks of the four [intermediate] notions beginning with ādhir pratiāśāmāṣadhī.

VII. THE CONCEPT OF DISSATISFACTION TOWARD THE ENTIRE WORLD


²²³ An allusion to the Sattapātthānasaṃvata of Majjhima, I, p. 55-63, which is silent about revulsion toward food.

1193 1194
Notion of dissatisfaction toward the entire world (sarvaloke ‘nabhirati). – If one thinks about the world, its sense pleasures (kāma-guna), sweet tastes (rasa), chariots, fine garments, warm rooms, gardens, houses and all kinds of pleasant things, one has a notion of contentment (abhātratimsaḥ). If one thinks of the misfortunes and misdeeds of the world, the mind has a notion of dislike (udvāgasamjñā). What are the ills of the world?

The ills of the world are of two types I) beings (sattrā; ii) lands (pradeśā).

1. Evils and wickedness of beings

a. Beings have eight kinds of evils and torments: 1) birth (jātī), 2) old age (jātra), 3) sickness (vyāhā), 4) death (marana), 5) being separated from what one loves (apriyayāpya), 6) gaining what one does not love (āpriyasampriyayā), 7) not getting what one wants (yad upāścana paryayāmāna na labhate), 8) in short, the five aggregates of attachment are suffering (samskṛtiṇa pāñcāppādānaskandhā dukkhāṃ).524

b. As for the wickedness of beings:

Out of excessive lust (ṛgabhājyādī), they do not differentiate between beauty and ugliness; they do not follow the teachings of their parents and teachers; they have no shame (kṛtī) or modesty (apatṛpya) and are not different from the animals.

Out of excessive hatred (dvesabhājyādī), they do not differentiate between the light (laghu) and the heavy (guru); enraged by the poison of anger (krodhavīra), they go so far as to refuse the Buddha’s word;525 they do not want to hear the Dharma; they are not afraid of the bad destinies (durgātī); they inflict violent beatings; they do not care about others’ sufferings and, entering into the great shadows (mahātāmas), they see nothing more.

Out of excessive ignorance (mohabhājyādī), they do not find the means of realizing what they are looking for; they do not understand the causes of things, as if they were trying to get milk (kṣata) from a horn (vīṣṭānu).526

Enveloped by ignorance (avidhāvyāvṛtā), even if they are in the light of the sun, they will never see anything.

Out of excessive greed (mūtsaryabhājyādī), their house is like a tomb which nobody comes near.

Out of excessive pride and haughtiness (mahāstamabhā), they do not honor the saints (ārya) and do not venerate their parents.

Careless (pramattā), they ruin themselves and have no honesty.

Out of excessive wrong views (miśyādyutibhājyādī), they do not believe in the present existence (sahajamāna) or in the future existence (parajāmāna), they do not believe in sin (apattī) or merit (punya), and it is impossible to live with them.

All these afflictions abounding in them, these wretched people have no uprightness. Their sins are numerous.

Furthermore, of the beings inhabiting the world, honest people (saddharmapratikṣāṣā), lands (ayya), and it may be that rich good-looking people are of bad conduct. It may be that those who love to give are poor and without resources, and it may be that rich fortunate people are miserly, greedy and unwilling to give.

If people see a thoughtful man silent and not speaking, they say that he is proud, haughty and does not want to serve. If they see an obliging man, benevolent and charitable, they say he is deceitful and a toady. If they see an eloquent orator, they accuse him of being dependent on inadequate knowledge and consider him to be proud.

If they see a simple straightforward honest man, they all join up to deceive him, subjugate him, direct him and tyrannize him. If they see an easy gentle man, they join up to despise him, trample him underfoot and treat him impolitely. If they see a man observing pure morality, they accuse him of hypocritical behavior, scorn him and do not respect him.

Such people are perverts and unlovable.

2. Wretchedness of lands

Wretchedness of lands. – All lands are filled with calamities and disadvantages: heat and cold (śīleṇa), hunger and thirst (kṣanipāda), sickness, epidemics, malaria, suffering, old age, sickness, death, fears; there is no country free of them. Anywhere you go, all these evils follow you and there is no place where you can avoid them. Although there are wealthy peaceful lands, many are tormented by the defilements (kleśa) and do not deserve the name of happy lands. All involve the two kinds of suffering, bodily suffering (kāyikā dukkhā) and mental suffering (caitatikā dukkhā); no land is free of them. Thus it is said:

There are lands that are too cold,
There are lands that are too hot,
There are lands without safety and protection,
There are lands where the miseries abound.

There are lands perpetually in famine (durbiṅka),
There are lands where sicknesses are abundant,
There are lands where merit is not cultivated.

Thus there is no happy place.

As beings and lands have all these troubles, it is said that there is no happiness in the world (loka).

The concepts of dissatisfaction in regard to the entire world, the concept of dissatisfaction in regard to beings, and the concept of dissatisfaction in regard to the threefold world. It is not the same.

Furthermore, as nirvāṇa is included in all the levels (bhūvanāmārga), it is called detachment (prahāramsāyajhī), and falls back down here, one suffers even greater humiliation than in this lower world: thus, when one falls from a very high place, one is smashed to pieces and crushed.

Question. – What are the differences between antitya, duḥkha and anūmānasamjhā on the one hand and sarvaloke ‘nabhiratisamjhā on the other hand, and why speak of them separately?

Answer. – There are two kinds of consideration (anupāyani): i) a general consideration (samaśāntupāyani), ii) a specific consideration (bhīnnāṇupāyani). The first three concepts are of the general order whereas [the concept of the world] is of specific order.527

Furthermore, there are two kinds of consideration: i) consideration about things (dharmanupāyani), and ii) consideration about beings (satṛvānupāyani). The first three concepts are a consideration consisting of disapproval of all things, whereas here, the concept of the world is considering the wickedness and the troubles of beings: it is not the same.

Furthermore, the first three notions are the pure path (āṇavavāmārga), whereas the concept of the world belongs to the impure path (āṇavavāmārga).

Finally, the first three notions are of the path of seeing the Truths (sattvadarianāmārga) whereas the concept of the world is of the path of meditation (bhūvanāmārga).

Thus there are many differences. The concept of dissatisfaction in regard to the entire world (sarvaloke ‘nabhiratisamjhā) is included in all the levels (sarvabhūmānasamjhāhā) and bears upon the dharmas of the threefold world.

VIII. THE CONCEPTS OF DEATH AND IMPURITY

527 The concepts of antitya and duḥkha include all conditioned dharmas (samaṅkha) and the concept of anūmāna includes all dharmas without exception: they therefore have as object all dharmas inclusively. The concept of sarvaloke ‘nabhirati is concerned only with beings (sattva) and lands (pradeha).

528 Because they involve detachment in regard to the threefold world.

On the concept of death (maranasamjhā), see what has been said above (p. 1422F) about maraṇānusmṛti. – On the concept of impurity (āścitsamjhā), see what has been said above (p. 1151F) about khyāyasmyapasthāna.

IX. THE CONCEPTS OF RENUNCIATION, DETACHMENT AND CESSION

232 The concepts of renunciation (prahānasamjhā), detachment (vīrāgsaṃjñā) and cessation (nīrodhasamjhā) have the characteristics (nimitta) of nirvāṇa as object (alambhanā).529 Because the latter cuts through the fetters (sannyāsa), there is the notion of renunciation; because it renounces the fetters, there is the notion of detachment; because it suppresses the fetters, there is the notion of cessation.

Question. – If that is so, one single notion would suffice; why then mention three?

Answer. – It is again a matter of one and the same thing spoken of in three different ways as was the case above (p. 1452F), where it was said: That which is impermanent is suffering and that which is suffering is impermanent.” It is the same here where the wickedness and the miseries of the entire world are so heavy that they are condemned in three ways. When a huge tree is being cut down, it is impossible to cut it down using just one saw. Since nirvāṇa is an excellent dharma not yet attained previously (āptāvṛttapi), it is praised in diverse ways: hence the notions of renunciation (prahānasamjhā), detachment (vīrāgsaṃjñā) and cessation (nīrodhasamjhā).

Furthermore, as nirvāṇa cuts through the three poisons (trīvīṇa), it is called abandonment (prahāṇa), as it abandons desire (vīrga), it is called detachment (vīrāga), and as it suppresses all suffering to the point that it no longer arises, it is called cessation (nīroda).

Furthermore, during the preparatory path (prayogamārga) consisting of heat (uṣṇaṇata), summit (mūrdhaṇ), patience (kṣanti) and the supreme worldly dharmas (laukikāgrahārma),530 the yogin who has

529 Anguttara, V, p. 110-111, defines these three concepts in the following way: Idh’ āṇāṇā bhiṅkhu uppamaṇā kāmavājikāṃ nādhiśvase pajaḥati sinodeti vyanntkaroti …tanhhakkhayo nīrodho nibbānan ti. Ayam vacca āṇāṇa nīrodhasaṅkhaḥ.

530 The four aids to insight (nīrvedhābhīṣṭā) discussed above, p. 495F, 1067F, 1411F.
the vision of the correct knowledge (samyagjñāna), moves away from the defilements (kleśa): that is the notion of detachment (virājasamājñāna). – Obtaining the pure path (anāsravavamārga), he cuts the fetters (samyojana): that is the notion of renunciation (prahānasamajñāna). – When he enters into nirvāṇa, he suppresses the five aggregates of attachment (patipeśalānaskandha) that will be continued no longer: that is the notion of cessation (niruddhasamajñāna).

The notion of renunciation is nirvāṇa-with-residue (sopadhīśasanirvāṇa); the notion of cessation is nirvāṇa-without-residue (nirupadhīśasanirvāṇa); the notion of detachment is the means (upāya), the door, to both nirvānas.

These three concepts, sometimes impure (sāstrava) and sometimes pure (anāstrava), are included (saṃghṛhta) in all the stages (bhūmi).

CHAPTER XXXVIII: THE ELEVEN KNOWLEDGES, THE THREE MEDITATIVE STABILIZATIONS AND THE THREE FACULTIES (p. 1465F)

First Section THE ELEVEN KNOWLEDGES

PRELIMINARY NOTE

According to the oldest sources, the Buddhist texts call for a number of knowledges (Sanskrit, jñāna; Pāli, āṇāna) which the scholastics will do their utmost to classify and define.

I. THE TEN KNOWLEDGES IN THE SŪTRAPITAKA

Attempts at classification are relatively rare:

1. The sutas of the Sānassa batahānī of the Sānyutta, II, p. 56-60 (Tsa a han, T 99, no. 356-357, k. 14, p. 99c19-100a11) propose two classes of āṇāna, one of 44 and the other of 77 units. The first results from attributing to each of the eleven members of the causal chain – from jāramaraṇa to saṁkhāra – four knowledges relating to suffering, its origin, its cessation and the path to its cessation, which gives a total of 4 x 11 = 44. The second class results from attributing seven more knowledges to each of the same members, so 7 x 11 = 77.

2. Other more important groupings are also given by the Sūtrapitaka:
   b. Four other knowledges, altogether constituting right view (sammādītthi) and concerning i) suffering (dukkhe āṇāna), ii) its origin (samudaye āṇāna), iii) its cessation (niruddhe āṇāna), iv) the path to its cessation (mārge or niruddhaśāravati paitāpadiyā āṇāna): cf. Dīgha, II, p. 312; III, p. 227; Majjhima, III, p. 251; Sānyutta, V, p. 8-9, 430; Paṭissambhidā, I, p. 41, 118, 133; Viśbhaṅga, p. 104, 235, 293, 315, 328; Dhammasaṅgāla, p. 189.
   c. Two knowledges, belonging to the arhat, concerning cessation of the impurities (khaye āṇāna) and their non-rearising in the future (anupphāde āṇāna) respectively: cf. Dīgha, III, p. 214, 274.

Later scholasticism, adding the three groups together, will posit the category of ten knowledges.
II. THE TEN KNOWLEDGES IN THE SANSKRIT ABHIDHARMA

Working with the canonical sources that have been presented above, the Sanskrit Abhidharma established a list of ten knowledges, one of the masterpieces of the Sarvāstivādin-Vaibhāṣika school. These are:

1) dharmajñāṇā, 
2) ānava jñāṇā, 
3) paracitajñāṇā, 
4) samvrtijñāṇā, 
5) duhkha jñāṇā, 
6) samudayahjñāṇā, 
7) nirodhajñāṇā, 
8) mārgajñāṇā, 
9) kṣayajñāṇā, 
10) anupādājñāṇā.

This list, the order of which is sometimes slightly modified, appears on the following texts:

1. Vasumitra’s Abhidharmaprakaranaṭāḍa, T 1541, k. 1, p. 628b7-c6; T 1542, k. 1, p. 693c22-694a14. Extracts of the original Sanskrit are cited by the Kośavyākhyā, p. 616, l. 29-617, l. 27.

2. Kātyāyanaṭura’s Abhidharmajñāṇāpratīṭha, T 1543, K. 12, p. 829c; T 1544, k. 9, p. 963c.

3. Dharmarattra’s Samyuktābyadharmasūtra, T 1552, k. 6, p. 817a11-11b5.

4. Ghoṣaka’s Abhidharmārtaṭura, T 1553, k. 1, p. 974a5-6 (reconstr. Sastrī, p. 89, l. 3-4).


9. Sāṃghabhadrā’s Nyāyaṭīṣṭtra, T 1562, k. 73, p. 735c8-10.

10. Abhidharmadīṭha, p. 374.


In these texts there are precise definitions of these ten jñāṇa: those of the Abhidharmaprakaranaṭāḍa (T 1542, p. 693c23-694a15) partially cited in the Kośavyākhyā, p. 616, l. 29-617, l. 27 are presented here:

1. Dhamrajñāṇāṃ katamāt. kāmapratisāmyuktekṣu sanskāretā yad amāsravāṃ ... 8. ... jñāṇam idam icrāte ‘ānava jñāṇām.


Transl. from the Chinese. – 1. What is the knowledge of things (dharmajñāṇa)? The knowledge of things is: (i) the pure knowledge concerning the formations associated with the desire realm; (ii) the pure knowledge concerning the cause of the formations associated with the desire realm; (iii) the pure knowledge concerned with the the cessation of the formations associated with the desire realm; (iv) the pure knowledge concerned with the path leading to the cessation of the formations associated with the desire realm; (v) the knowledge concerned with the knowledge of things and the stage (Fr. terre) of the knowledge of things is also called knowledge of things.

2. What is subsequent knowledge (ānava jñāṇa)? Subsequent knowledge is: (i) the pure knowledge concerning the formations associated with the form realm and the formless realm; (ii) the pure knowledge concerning the cause of the formations associated with the form realm and the formless realm; (iii) the pure knowledge concerning the cessation of the formations associated with the form realm and the formless realm; (iv) the pure knowledge concerning the paths leading to the cessation of the formations associated with the form realm and the formless realm; (v) the pure knowledge concerning the subsequent knowledge and the stage of subsequent knowledge is also called consecutive knowledge.

3. What is the knowledge of another’s mind (paracitajñāṇa)? Realized by cultivation of the knowledges (jñāṇenaḥbhūvand), it is the support (mārga) of the fruit of this cultivation. Obtained by this cultivation, it is an unimpeded knowledge (aparabuddhajñāṇa) concerning another’s mind (citra) and mental events (caitra) associated with the desire realm and also in part with the pure (anadhravu) mind and mental events of another.

4. What is conventional knowledge (samvyākhyāṇa)? It is all the impure knowledges (śāṅva śāngavajñāṇa).

5. What is the knowledge of suffering (duhkha jñāṇa)? It is the pure knowledge produced when the five aggregates of attachment are considered to be impermanent, painful, empty and without self.

6. What is the knowledge of the origin of suffering (samudaya jñāṇa)? It is the pure knowledge produced when the cause of impure things is considered as cause, origin, production and condition.

7. What is the knowledge of the cessation of suffering (nirodha jñāṇa)? It is the pure knowledge produced when this cessation is considered as cessation, peace, excellent and bringing salvation.

8. What is the knowledge of the path of cessation of suffering (mārga jñāṇa)? It is the pure knowledge produced when the path is considered as path, logical, the definitive attainment and exit.

9. What is the knowledge of the suppression of the impurities (kṣaya jñāṇa)? It is the pure knowledge produced when one thinks: “Suffering has been completely known by me; the origin has been abandoned by me; the cessation has been realized by me; the path has been practiced by me”: it is a knowledge, a seeing, a science, an intelligence, a light, an understanding.
III THE ELEVEN KNOWLEDGES IN THE MAHĀYĀNA

The Mahāyāna retains the list of ten knowledges established by the Sanskrit Abhidharma but gives it a very different interpretation and adds an eleventh knowledge at the end.

1. Lists of Eleven Knowledges in the Prajñāpāramitās in Sanskrit

List A appears in the Pañcaviṃśatikā, ed. N. Dutt, p. 208, l. 23—209, l. 1. It should also be on p. 20 of the same editions but the text is corrupt.

List B appears in the Aṣṭādaśāhasīrṇākāra, ed. E. Conze, p. 193, l. 18-23, and the Śatasāhasīrṇākāra, ed. P. Ghosa, p. 61, l. 6-62, l. 16; p. 1440, l. 10-13.

<table>
<thead>
<tr>
<th>List A</th>
<th>List B</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. duḥkha-</td>
<td>1. duḥkha-</td>
</tr>
<tr>
<td>2. samudayā-</td>
<td>2. samudayā-</td>
</tr>
<tr>
<td>3. nirodha-</td>
<td>3. nirodha-</td>
</tr>
<tr>
<td>4. mārga-</td>
<td>4. mārga-</td>
</tr>
<tr>
<td>5. kṣaya-</td>
<td>5. kṣaya-</td>
</tr>
<tr>
<td>6. anutpāda-</td>
<td>6. anutpāda-</td>
</tr>
<tr>
<td>7. dharma-</td>
<td>7. dharma-</td>
</tr>
<tr>
<td>8. anvaya-</td>
<td>8. anvaya-</td>
</tr>
<tr>
<td>9. samyṛti-</td>
<td>9. samyṛti-</td>
</tr>
<tr>
<td>10. paricayā-</td>
<td>10. paricayā-</td>
</tr>
<tr>
<td>11. yathārūta-śānta-</td>
<td>11. yathārūta-śānta-</td>
</tr>
</tbody>
</table>

The last two numbers are problematic:

2. Lists of the eleven knowledges in the Chinese Prajñāpāramitās


It should be noted that Kumārajīva calls the eleventh knowledge yathābhūtajñāna whereas Hiuan-tsang always give it the reading yathārūtajñāna.

<table>
<thead>
<tr>
<th>List A</th>
<th>List B</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. dharma-</td>
<td>1. duḥkha-</td>
</tr>
<tr>
<td>2. anvaya-</td>
<td>2. samudayā-</td>
</tr>
<tr>
<td>3. paracittā-</td>
<td>3. nirodha-</td>
</tr>
<tr>
<td>4. samyṛti-</td>
<td>4. mārga-</td>
</tr>
<tr>
<td>5. duḥkha-</td>
<td>5. kṣaya-</td>
</tr>
<tr>
<td>6. samudayā-</td>
<td>6. anutpāda-</td>
</tr>
<tr>
<td>7. nirodha-</td>
<td>7. dharma-</td>
</tr>
<tr>
<td>8. mārga-</td>
<td>8. anvaya-</td>
</tr>
</tbody>
</table>

Paricayā- or parijaya-jñāna. – For the meaning of the word, see Edgerton, Dictionary, p. 322; Conze, Materials, p. 245. The Pañcaviṃśatikā defines it as pratipat-pairajaya-jñāna ‘cognition of the mastery of the path’ according to Conze. The Śatasāhasīrṇākāra, p. 1441, l. 20, defines it as pratipakṣajñāna ‘knowledge of the antidote’. Neither of these definitions is satisfactory. But if we proceed by elimination, it is clear that in the list of the ten knowledges paricayā or parajaya-jñāna, whichever the orthography of the word, can here only designate the paracitajñāna ‘knowledge of another’s mind’ rendered in the Pāli sources given above by the terms paricchede hānam or cīnaparicchede hānam.

Yathārūtajñāna. – Taken out of context, the expression can only mean ‘knowledge that conforms to the expression’. But the Pañcaviṃśatikā, p. 209, l. 9 and the Śatasāhasīrṇākāra, p. 1441, l. 21, defines it as tathāgatasya sarvākāryakṣānti-jñānaṃ ‘knowledge of the consciousness of all aspects [of things], belonging to the Tathāgata’. If this explanation is valid, then I [Lamotte] think the reading yathārūtajñāna should be corrected to yathābhūtajñāna ‘consciousness conforming to reality’, the variant attested by some Chinese versions.
A. Definition of the eleven knowledges in the Prajñāpāramitās

This will be found in the following recensions:
3. Śatasāhasrikā, p. 1440, l. 6-62, l. 16). – [The bodhisattva-mahāsattva must fulfill completely] the eleven knowledges (ekākādatā jñānāni):
1. Tatra katamad duhkha-jñānam. yad duḥkhayāṁapratipādajñānam idam ucyate … 11. … tathāgatasya sarvākārapratipādajñānam idam ucyate yathābhūtajñānam.

Transl. – 1. What is the knowledge of suffering? It is the knowledge of the non-production of suffering.
2. What is the knowledge of the origin of suffering? It is the knowledge of the abandonment of this origin.
3. What is the knowledge of the cessation of suffering? It is the knowledge of the original cessation of this suffering.
4. What is the knowledge of the path of cessation of suffering? It is the awareness of the noble eightfold Path.
5. What is the knowledge of the cessation of the impurities? It is the knowledge of cessation of lust, hatred and ignorance.
6. What is the knowledge of the non-rearising of the impurities? It is the knowledge of the non-production of these impurities in the Blessed One.
7. What is the knowledge of things? It is the knowledge consisting of the discerning of [the characteristics, impermanence, etc.] of these things.
8. What is subsequent knowledge? It is the knowledge consisting of saying: “The eye is impermanent” and so on up to “Mind, contact, co-dependent production and feeling are impermanent.”
9. What is conventional knowledge? It is the knowledge of the name of causes and conditions.
10. What is the knowledge of another’s mind? It is to know the minds of other beings and other individuals by means of the mind.
11. What is knowledge conforming to reality? It is the knowledge, belonging to the Tathāgata, of the consciousness of all the aspects.

These explanations are exactly opposite to the definitions given above by the Sanskrit Abhidharma: they represent the Mahāyāna point of view and are commented on by the Traité in turn: below, p. 1483F and later, k. 27, p. 257c14-16; k. 48, p. 406b-c; k. 84, p. 650c9-15; k. 99, p. 749a14.

Śūtra. – 1. DEFINITION OF THE ELEVEN KNOWLEDGES

1. The knowledge of things (dharma-jñāna):
   a. the pure knowledge concerning things associated with the desire realm (kāmadhātu-samparāya-kṛṣṇa dharma-yad anūdhāvam jñānam).
   b. the pure knowledge concerning the cause of things associated with the desire realm (kāmadhātu-samparāya-kṛṣṇa dharma-yad anūdhāvam jñānam).
   c. the pure knowledge concerning the cessation of things associated with the desire realm (kāmadhātu-samparāya-kṛṣṇa nirodha-yad anūdhāvam jñānam).
   d. the pure knowledge concerning the path leading to the cessation of things associated with the desire realm (kāmadhātu-samparāya-kṛṣṇa prahāṇāya mārga-yad anūdhāvam jñānam).
11. The wisdom conforming to reality (yathābhūtajñāna) is a knowledge conforming exactly to reality and free of obstacles (apavacchana) concerning the general characteristics (sāmānyalakṣaṇa) and specific characteristics (sva-lakṣaṇa) of all dharmas.

B. The Ten Knowledges According to the Abhidhāraṃ

1. Objects of the ten knowledges

1) Dharmajñāna has as object (ālambana): a. things associated with the desire realm (kāmadhātusamprayukta dharma); b. the cause of things associated with the desire realm (kāmadhātusamprayuktānāṃ dhammamūn hetu); c. the cessation of things associated with the desire realm (kāmadhātusamprayuktānāṃ dhammamūn nirodha); d. the path leading to the cessation of things associated with the desire realm (kāmadhātusamprayuktānāṃ dhammamūn prahāṇīya mārga).

2) Anavaya-jñāna is similar, [with the difference that it concerns the things of rūpa- and arūpa-dharmas, their cause, their cessation and the path to their cessation].

3) Samyuktājñāna has as object all the dharmas.

4) Paracitajñāna has as object the mind (citta) and mental events (caitaskhādharma), impure (sāksa) or pure (āndsūtra), occurring in the mind of another.

5-6) Dukkha-jñāna and samudaya-jñāna have as object the five aggregates of attachment (āsaṅkha-dhamma). The cessation of things associated with the desire realm (upādānānikṣaṇa).

7) Nirodha-jñāna has as object the cessation (nirodha) [of suffering].

8) Mārga-jñāna has as object the five pure elements (paticca-nāviṇāvaksandaṅga).

9-10) Saṃskṛta-jñāna and anupādi-jñāna together have as object the four truths (catuḥsūtra).

2. Pure and impure knowledges

Of the ten knowledges, one is impure (sākṣa) or pure (āndsūtra) and one, namely, paricetājñāna, should be set apart since it is impure when it has an impure mind as object and pure when it has a pure mind as object.

3. Mutual inclusion of the ten knowledges

1) Dharmajñāna contains (saṃgṛhaṇī): a. dharmajñāna [properly called].

531 Compare Prakaraṇapāda, T 1542, k. 1, l. 694b4-c4; Kośa, VII, p.5seq.; Abhidhāmaṭṭha, p. 377, l. 1-378, l. 6.
533 Cf. Prakaraṇapāda, T 1542, k. 1, l. 694c5-19; Kośa, vii, p. 11-12.
b. a small part, [namely, the part relating to kāmadhātu] of the paracittajñāna, of the duḥkhajñāna, of the samudayajñāna, of the nirodhajñāna, of the mārgajñāna, of the ksayajñāna and of the anutpādajñāna.

2) Anvayajñāna, the same [replacing ‘the part relating to kāmadhātu’ with ‘the part relating to rūpa- and ātītyātadhisthātu’].

3) Samyuktajñāna contains:

a. samyuktajñāna [properly called],
b. a small part of paracittajñāna, [namely, the impure part (āśravā) of paracittajñāna].

4) Paracittajñāna contains:

a. paracittajñāna [properly called],
b. a small part [namely, that found in the mind of another] of dharmajñāna, of anvayajñāna, of samvijñāna, of mārgajñāna, of ksayajñāna and of anutpādajñāna.

5) Duḥkhajñāna contains:

a. duḥkhajñāna [properly called],
b. a small part, [that which has as object the truth of suffering], of dharmajñāna, of anvayajñāna, of ksayajñāna, and of anutpādajñāna.

6-7) Samudayajñāna and nirodhaajñāna are explained on the same principle.

8) Mārgajñāna contains:

a. mārgajñāna [properly called],
b. a small part, [that which has the path as object], of dharmajñāna, of anvayajñāna, of paracittajñāna, of ksayajñāna, and of anutpādajñāna.

9) Ksayajñāna contains:

a. ksayajñāna [properly called],
b. a small part, [that having as object the suppression of the impurities], of dharmajñāna, of anvayajñāna, of paracittajñāna, of duḥkhajñāna, and of mārgajñāna.

10) Anutpādajñāna is explained according to the same principle.

4. The associates of the ten knowledges

[a. The faculties (indriyās).]

i) Nine knowledges are associated (samprayukta) with eight faculties (indriyās), excluding the faculty of wisdom (prajñendriya), the faculty of dissatisfaction (duṣṭānayendriya) and the faculty of displeasure (duḥkhendriya).

ii) Samyuktajñāna is associated with ten faculties, excluding the faculty of wisdom (prajñendriya).

[b. The concentrations (samadhi).]

i) Dharmajñāna, anvayajñāna and duḥkhajñāna are associated with the samadhi of emptiness (śūnyatāsamadhi).

ii) Dharmajñāna, anvayajñāna, nirodhaajñāna and anutpādajñāna are associated with the samadhi of signlessness (ānātmanasamadhi).

iii) Dharmajñāna, anvayajñāna, paracittajñāna, duḥkhajñāna, samudayajñāna, mārgajñāna, ksayajñāna and anutpādajñāna are associated with the samadhi of wishlessness (āpānātmanasamadhi).

[c. The concepts (saṃjñā)].

i) Dharmajñāna, anvayajñāna, samvijñāna, duḥkhajñāna, ksayajñāna and anutpādajñāna are associated with three concepts from the group of the ten concepts mentioned on p. 1433F: the concept of impermanence (anītasaṃjñā), the concept of suffering (duḥkhasaṃjñā) and the concept of non-self (anātmanasaṃjñā).

ii) Samvijñāna is associated with the four intermediate concepts [of the same group, namely, the concept of the repugnant nature of food (āhāre pratikālasaṃjñā), the concept of displeasure in respect to the whole world (sarvaloke ‘nabhiritasaṃjñā), the concept of death (maranasaṃjñā) and the concept of impurity (aśucasaṃjñā)].

iii) Dharmajñāna, anvayajñāna, paracittajñāna, duḥkhajñāna, samudayajñāna, mārgajñāna, ksayajñāna and anutpādajñāna are associated with the three final concepts [of the same group, namely, the concept of abandonment (prahānasamāpāna), the concept of detachment (vīrūgasamāpāna) and the concept of cessation (nirvānasamāpāna)].

Some say that samvijñāna is sometimes associated with the concept of detachment (vīrūgasamāpāna).

5. Mutual consciousness of the ten knowledges.

Dharmajñāna has as object (āśambha) nine knowledges, excluding anvayajñāna. The same for anvayajñāna, [excluding dharmajñāna].

Samvijñāna, paracittajñāna, ksayajñāna and anutpādajñāna have as object the ten knowledges. [233b]

Duḥkhajñāna and samudayajñāna have as object samvijñāna and the impure (āśravā) paracittajñāna.

535 Cf. Samyuktābhidharma, T 1552, k. 6, p. 920b10-25; Abhidharmāṭa, T 1533, k. 2, p. 974c8-12 (reconstituted by Sastri, p. 92, l. 9-14); Kośa, VII, p. 43; Abhidharmāṭa, p. 377, l. 1-9.
Nirodha-jñāna does not bear upon any knowledge.
Mārga-jñāna has as object nine knowledges, excluding anuvṛti-jñāna.

6. Aspects of the ten knowledges 536
Dharmajñāna and anuvṛti-jñāna have the sixteen aspects (sodaisākāra) [of the four noble Truths (p. 641F)].
Paracittajñāna has four aspects: [those of the truth of the Path (mārgasatya)].
Dukkha-, samudaya-, nirodha- and mārga-jñāna have each of the four aspects [of their respective truths].
Kṣayajñāna and anupāḍājñāna both have fourteen aspects, excluding the empty aspect (āṃśyākāra) and the non-self aspect (anitmaākāra).
Samvṛti-jñāna, when it occurs in heat (asamagata), summit (māriyhan) and patience (kāsāt), has sixteen aspects. When it occurs in supreme worldly dharmas (laukkikāgruhdharma), samvṛti-jñāna has four aspects, [those of the truth of the path (mārgasatya)]. 537

7. Acquisition of the ten knowledges in the dāriana- and asaikṣaumārga538
A. In the dāriana path.
1) Entering into the first pure mind (prathame ‘nāṣṭavacitte), [i.e., dukkhe dharma-jñānakānti], the saint (ārya) acquires one single knowledge, the samvṛti-jñāna.
2-3) In the second mind [i.e., dukkha dharmajñāna], he adds dukkha-jñāna and dharma-jñāna.
4) In the fourth mind [i.e., dukkhe ‘nṃvayajñāna], he adds anuvṛti-jñāna.
5) In the sixth mind [i.e., samudaye dharma-jñāna], he adds samudaya-jñāna.
6) In the tenth mind [i.e., nirodhe dharma-jñāna], he adds nirodha-jñāna.

537 This is a matter of the samvṛti-jñāna practiced in the preparatory path (pravṛgamaṅgara) during the four nirvṛdhhabhāgīyas: heat, etc. See above, p. 395F, n. 1.
538 To follow this explanation and the next section easily, one must remember the great stages in the Path of nirvāṇa: 1) Path of seeing the truths (sāyadāriyānamārga) with its 16 moments of mind; 2) Path of meditation (bhāvanāmārga) with its 162 moments of mind; 3) Path of the saint at the end of his career (arhat or asaiyās). For a brief summary, see Lamotte, Histoire du Boudhisme indien, p. 677-686, or references in the Introduction of L. de La Vallée Poussin in vol. V of the Kośa.

In regard to the precise subject of the acquisition of the ten knowledges in the dāriana- and the asaikṣaumārga, cf. Samyuktādīpikā, T 1552, k. 6, p. 918c-16-27; Kośa, VII, p. 47-48; Abhidharmadīpa, p. 378, l. 7-17.

7-8) In the fourteenth mind [i.e., mārga dharmajñāna], he adds mārga-jñāna.
But if he is already free of desire (vistarāga), [i.e., if, before entering into the supramundane path (lokaṭṭhara-mārga) of the dāriana-mārga, he has already been freed from desire by means of the worldly path (lokaṭṭha-dharma) of detachment], then the saint (ārya) also adds paracittajñāna.

B. In the asaikṣaumārga.
9) In the path of the one of no further training (asaikṣaumārga), the arhat adds kṣaya-jñāna.
10) If he has attained unshakable deliverance (aṃśyā viśvākṛti), he adds also anupāḍa-jñāna.

8. Development of the ten knowledges in the threefold Path 539
A. In the dāriana-mārga.
1) In the first pure mind (aṃśrotavacitte), [i.e. dukkhe dharmajñānakānti], the yogin does not develop (na bhāvayati) 540 knowledge.
2) In the second mind, [i.e., dukkhe dharmajñāna], he develops two knowledges, present (pratiyupanna) and future (anāgata).
3) In the fourth moment, [i.e., dukkhe ‘nṃvayajñāna], he develops two present knowledges and three future knowledges.
4) In the sixth moment, [i.e., samudaye dharmajñāna], he develops two present and future knowledges.
5) In the eighth mind, [i.e., samudaye ‘nṃvayajñāna], he develops two present knowledges and three future knowledges.
6) In the tenth mind, [i.e., nirodhe ‘nṃvayajñāna], he develops two present knowledges, present and future.
7) In the twelfth mind, [i.e., nirodhe dharmajñāna], he develops two present knowledges and three future knowledges.
8) In the fourteenth mind, [i.e., mārga dharmajñāna], he develops two knowledges, present and future.

539 Cf. Samyuktādīpikā, T 1552, k. 6, p. 918c28-919c27; Abhidharmāmṛtha, T 1553, k. 2, p. 974b5-c8 (reconst. Sastrī, p. 90, l. 18-92; l. 8: in line 18 of p. 90, the word asanmāṇḍaḥpaṇḍhyādharmanabhamyoh should be corrected to anagamayuddhaṇāntaraḥbhāmyoh; Vībhāṣā, T 1545, k. 107, p. 552a6-554b23; Kośa, VII, p. 48-50 and 54-59; Abhidharmadīpa, p. 379-381.
540 Cf. Kośa-āyākhyā, p. 632, l. 14-15: lha diviśiḥ bhāvanānādhīkṛt pratiṣambhābhāvānānānābhāvānānābhāvānānānaṁśhaḥ: “This is a twofold development here: a development of obtaining as acquisition, and a development of assistance from the fact of having preceded”. This is why the ascetic can simultaneously develop present (pratiyupanna) and future (anāgata) knowledges.
9) In the sixteenth mind, [i.e., mārge 'nvayajñāna], he develops two present knowledges [mārgajñāna and anvayajñāna], and develops six future knowledges [dharmajñāna, anvayajñāna, dūkhajñāna, samudayajñāna, niruddhajñāna and mārgajñāna]. If he is detached (vitrārga), he develops seven knowledges [by adding paraccittajñāna to the preceding six].541

B. In the bhāvanāmārga.

10) The srotaśpanna who wishes to becomes detached from the fetters (samyojana) of kāmadhātu develops seven knowledges, excluding paraccittajñāna, ksayaajñāna and anvapādajñāna, in the seventeenth mind.542

11) In the ninth deliverance (vimukti = vimuktimārga), [when the saint becomes anāgāmin by destruction of the ninth category of passions of kāmadhātu], he develops four knowledges, excluding ksayaajñāna and anvapādajñāna.

When, [by cessation of the fifth category of passions of kāmadhātu],544 the person inspired by faith (Īrdaḥadhīnaśakta) becomes informed by possession of the view (dṛṣṭipratīpa), he develops six knowledges in the twofold path,545 excluding paraccittajñāna, samvīrtijñāna, ksayaajñāna and anvapādajñāna.


It is at the sixteenth mind-moment of the dāruṇamārga, which is also the first moment of the bhāvanāmārga, that the saint (ārya) takes possession of the first fruit of the religious life and becomes srotaśpanna.


Transl. “Above, in the Path of meditation associated with desire, there is the development of seven knowledges.” – Beyond the sixteenth moment, in the Path of meditation, as long as one is not liberated from desire, in the preparatory paths, irresistible, freeing and excellent, seven knowledges are cultivated: dharma-, anvaya-, dūkha-, samudaya-, nirodha-, mārga- and samvīrti-jñāna. If the path of meditation is mundane, samvīrti-jñāna is developed; if the path of meditation is supramundane, another of the four dharma-jñānas is cultivated.

543 One becomes anāgāmin by cessation of the ninth and last category of passions of kāmadhātu: one is never again reborn in kāmadhātu.

By cessation of the fifth category of passions of kāmadhātu, one becomes Īrdaḥadhīnaśakta or dṛṣṭipratīpa according to whether one is of weak faculties or strong faculties: Āloka, p. 35, l. 20-21:

12) When the saint is detached from the passions belonging to seven stages (bhāmi), [namely, the four dhyānas of rūpadhātu, and the first three samāpattis of ārūpyadhātu], the following should be distinguished:

a. in the uninterrupted paths (ānantaryamārga, also called prahānasamārāga), he develops seven knowledges, excluding paraccittajñāna, ksayaajñāna and anvapādajñāna.

b. in the paths of deliverance (vimuktimārga), he develops eight knowledges, excluding ksayaajñāna and anvapādajñāna.546

13) When the saint is detached from the passions of the summit of existence (bhavāgga or the fourth samāpatti of ārūpyadhātu), the following should be distinguished:

a. in the [nine] uninterrupted paths (ānantaryamārga or prahānasamārāga of this sphere), he develops six knowledges, excluding paraccittajñāna, samvīrtijñāna, ksayaajñāna and anvapādajñāna.

b. in the [first] eight paths of deliverance (vimuktimārga), he develops seven knowledges, excluding samvīrtijñāna, ksayaajñāna and anvapādajñāna.547

Kāmacakurapalaṣuṣṭakārakāryapraśnānaṁ dhvītyāphalapratīpañno mūḍhakṣṇendrāya evaṁkā śrāvādāhārāpyoṣṭ prosecute.

545 In the unstoppable paths (ānantaryamārga) and in the paths of deliverance (vimuktimārga). Nine of each are needed in order to conquer the passions of a single given level.

546 Cf. Kosabhadra, p. 408: Saptābhāmāṇavajayābhijāktāṣaṇapāyāṇaśāktaḥ pitā ca // saptā jñānāni bhāvyante iti.. anvayajñānāṃ dvayoi ce dharmajñānaṇayor anyamatam.

Transl. “In the uninterrupted paths of conquest over the seven levels, of acquisition of the supernatural powers and unshakable quality, of mixed meditation, [seven knowledges are developed] and also in the eight paths of deliverance of the above.”

Fill in: ‘seven knowledges are developed’. The seven levels are the four dhyānas and the [first] three ārūpyas. Victory over these seven levels is detachment. During this detachment from the seven levels, in the five supernatural powers, in the quality of unshakability and in the mixed meditation, all the unstoppable paths practiced by the āśākṣa entail the development of seven knowledges, the same as the preceding. If the path of meditation is worldly, samvīrtijñāna is cultivated. If the path is supramundane, one of the four anvayajñānas and one of the two dharma-jñānas are developed. But in the quality of unshakability, samvīrtijñāna is not developed because it is not opposed to Bhavāgga. Here ksayaajñāna is the seventh knowledge.

Above the detachment from the seven levels, in the detachment from bhavāgga, during the [first] eight paths of deliverance, seven knowledges also are developed: dharmac-, anvaya-, dūkha-, samudaya-, nirodha- mārga- and paraccittajñāna. Samvīrtijñāna is not developed because it is not opposed to bhavāgga. But one of the four anvayajñānas and one of the two dharma-jñānas are actually cultivated 547 cf. Kosabhadra, p. 408-409: Saṃsārāṇamāṇaṁ sādhuṣaṇapravāhāvānā /
2. The eleven knowledges

Some say:

1) The knowledge of things (dhammajñāna) cognizes the five aggregates of attachment (païco-pādīnānakhandha) as permanent (aniyata), painful (dukkha), empty (śānya) and without self (anatmaka). It knows that dharmas are all the result of a complex of causes and conditions (hetuprayasasāmagraṇa) in the sense that ‘actions have ignorance as condition’ (avidyāpratayaḥ sanskārāt) and so on up to ‘old age and death have birth as condition’ (ātīpratayaḥ jātāmaraṇaṃ).

Thus the Buddha said to the brahmācārin Sīla-che-mo (Susima): “First it is necessary to use the knowledge [of the causality] of things in order to analyze dharmas, then to use the knowledge concerning dharmas, then to use the knowledge of the mind and mental events of others, why is it called simply the knowledge of the mind of another (śāskṛta) if presently fire (agni) warms and burns, we know by induction (anumāna) that fires past fire and future or fires in other places likewise (warm and burn).

Thus the Buddha said to the brahmācārin Sīla-che-mo (Susima): “First it is necessary to use the knowledge [of the causality] of things in order to analyze dharmas, then to use the knowledge concerning dharmas, then to use the knowledge of the mind and mental events of others, why is it called simply the knowledge of the mind of another (śāskṛta) if presently fire (agni) warms and burns, we know by induction (anumāna) that fires past fire and future or fires in other places likewise (warm and burn).

2) Subsequent knowledge (anavayajñāna). Knowing that the present five aggregates of attachment (pratyutpannopādīnānakhandha) are permanent (aniyata), painful (dukkha), empty (śānya) and non-self (anatmaka), one deduces that, in the past (aitta) and the future (andgata) and in the form realm (ātīpaddhātu) and the formless realm (ātīṣṭhiyadhātu) as well, the five aggregates of attachment are likewise permanent, suffering, empty and without self.

Thus, if we notice that presently fire (agni) warms and burns, we know by induction (anumāna) that fires past fire and future or fires in other places likewise (warm and burn).

3) The knowledge of another’s mind (paracittajñāna) cognizes the mind (citta) and mental events (cittasikadharmas) of other beings.

Question. – If it cognizes the mind and mental events of others, why is it called simply the knowledge of the mind of another (śāskṛta) if presently fire (agni) warms and burns, we know by induction (anumāna) that fires past fire and future or fires in other places likewise (warm and burn).

4) Conventional knowledge (samvṛtijñāna) is a purely knowledge of designation (prajākṣiptijñāna). The saint knows that, in regard to reality (tattva), worldly people (prahājaṇa) know it only verbally (prajākṣiptah). This is why this knowledge is called knowledge of designation (prajākṣiptijñāna).

The eight names, those for whom a house (ghra) is just a word-list of boards (phalaka), posts (sthāna), pillars (stamba) and walls walls (bhīti) only understand these materials and do not understand the real meaning (bhūtartha) of a house. That is conventional knowledge (samvṛtijñāna).

5) The knowledge of suffering (dukkhajñāna) brings into play a knowledge about suffering in order to reintrump the five aggregates of attachment (païco-pādīnānakhandha).

Some say:

1) The knowledge of things (dhammajñāna) cognizes the five aggregates of attachment (païco-pādīnānakhandha) as permanent (aniyata), painful (dukkha), empty (śānya) and without self (anatmaka). It knows that dharmas are all the result of a complex of causes and conditions (hetuprayasasāmagraṇa) in the sense that ‘actions have ignorance as condition’ (avidyāpratayaḥ sanskārāt) and so on up to ‘old age and death have birth as condition’ (ātīpratayaḥ jātāmaraṇaṃ).

Thus the Buddha said to the brahmācārin Sīla-che-mo (Susima): “First it is necessary to use the knowledge [of the causality] of things in order to analyze dharmas, then to use the knowledge concerning dharmas, then to use the knowledge of the mind and mental events of others, why is it called simply the knowledge of the mind of another (śāskṛta) if presently fire (agni) warms and burns, we know by induction (anumāna) that fires past fire and future or fires in other places likewise (warm and burn).

Thus, if we notice that presently fire (agni) warms and burns, we know by induction (anumāna) that fires past fire and future or fires in other places likewise (warm and burn).

2) Subsequent knowledge (anavayajñāna). Knowing that the present five aggregates of attachment (pratyutpannopādīnānakhandha) are permanent (aniyata), painful (dukkha), empty (śānya) and non-self (anatmaka), one deduces that, in the past (aitta) and the future (andgata) and in the form realm (ātīpaddhātu) and the formless realm (ātīṣṭhiyadhātu) as well, the five aggregates of attachment are likewise permanent, suffering, empty and without self.

Thus, if we notice that presently fire (agni) warms and burns, we know by induction (anumāna) that fires past fire and future or fires in other places likewise (warm and burn).

3) The knowledge of another’s mind (paracittajñāna) cognizes the mind (citta) and mental events (cittasikadharmas) of other beings.

Question. – If it cognizes the mind and mental events of others, why is it called simply the knowledge of the mind of another (śāskṛta) if presently fire (agni) warms and burns, we know by induction (anumāna) that fires past fire and future or fires in other places likewise (warm and burn).

4) Conventional knowledge (samvṛtijñāna) is a purely knowledge of designation (prajākṣiptijñāna). The saint knows that, in regard to reality (tattva), worldly people (prahājaṇa) know it only verbally (prajākṣiptah). This is why this knowledge is called knowledge of designation (prajākṣiptijñāna).

The eight names, those for whom a house (ghra) is just a word-list of boards (phalaka), posts (sthāna), pillars (stamba) and walls walls (bhīti) only understand these materials and do not understand the real meaning (bhūtartha) of a house. That is conventional knowledge (samvṛtijñāna).

5) The knowledge of suffering (dukkhajñāna) brings into play a knowledge about suffering in order to reintrump the five aggregates of attachment (païco-pādīnānakhandha).
Question. – The five aggregates of attachment are both impermanent (anitya), painful (duḥkha), empty (śūnya) and non-self (anatmanā). Why speak only of the knowledge of suffering (duḥkha) and not speak of a knowledge of impermanence, emptiness and non-self?551

Answer. – We speak of the knowledge of suffering in regard to the truth of suffering, the knowledge of the origin in regard to the truth of the origin, the knowledge of cessation in regard to the truth of cessation, and the knowledge of the path in regard to the truth of the path.

Question. – But the five aggregates of attachment have all kinds of evils; why proclaim only one truth on suffering and not proclaim truths on impermanence, emptiness and non-self as well?

Answer. – If truths on impermanence, emptiness and non-self were proclaimed, this would not offend the meaning of the [Buddhist] doctrine. But as beings are, above all, lovers of happiness (sukhkāma) and enemies of suffering (duḥkhāpana), the Buddha’s lament that everything in the world is suffering (loke sarvam duḥkham) was intended to lead beings to become detached from it.

On the other hand, being faced with impermanence, emptiness and non-self, beings are not very frightened; this is why the Buddha did not speak of them as [distinct truths].

Furthermore, in the Dharma proclaimed by the Buddha, the five aggregates of attachment carry different names, but all meaning ‘suffering’. This is why the Buddha spoke only of the knowledge of suffering.

This duḥkha-jñāna is sometimes impure (ānupalabdha), sometimes pure (ānuttara):
a. It is impure [in the preparatory Path], when it is in heat (asamagata), summits (mārdran), patience (kṣanti) and supreme worldly dhammas (laṅkakāya-dharmas).552

b. It is pure when the ascetic penetrates into the Path of seeing the truths (satyadarsanāmārga).

Why is that? From there on up to the supreme worldly dhammas, the yogin considers suffering in four ways.

6-8) It is the same for the knowledge of the origin, the knowledge of cessation and the knowledge of the Path.

Furthermore, the knowledge of suffering (duḥkhājñāna) cognizes that suffering nature (duḥkha-kāraṇa) does not really arise. – The knowledge of the origin [234a] (samudaya-jñāna) cognizes that dhammas are disjunctive and without conjunction. – The knowledge of cessation (nirodha-jñāna) cognizes that dhammas are forever peaceful (ādhibhūta) and like nirvāṇa (nirvāṇasaṃsa). – The knowledge of the path (mārgajñāna) cognizes that dhammas are forever pure (anitaya-siddha), without rectitude or evil.553

9) The knowledge of the elimination of the impurities (kṣayajñāna) cognizes that all dhammas are non-existent (anupalābhīda).

10) The knowledge of the non-rearising of the impurities (anupāda-jñāna) cognizes that dhammas, being unreal (abhūta) and indeterminate (anītya), do not arise (anupalāpa).

11) The knowledge conforming to reality (yathāhāta-jñāna) is that which can be cognized by the ten preceding knowledges. By means of this knowledge in accordance with reality, the characteristics (anītya), conditions (prataya), special features (prabheda) and considerations (anupajjana) belonging to each of the ten knowledges are cognized, but in this knowledge conforming to reality, there is no characteristic, condition, or special feature; it destroys all considerations of things and itself has none.

In the first ten knowledges, there is the eye of the Dharma (dharma-akṣaṇa) and the eye of wisdom (prajñā-akṣaṇa); in the knowledge conforming to reality, there is only the eye of the Buddha (buddhacakṣus).554

The first ten knowledges are shared by the arhats, pratyekabuddhas and bodhisattvas; the Buddha alone possesses the knowledge conforming to reality. Why? Only the Buddha possesses the Dharma which does not deceive (asatvadharma); this is how we know that he alone possesses the knowledge conforming to reality.

Finally, when the ten knowledges enter into the knowledge in accordance with reality, they lose their original names and then there is only one true knowledge. Similarly, when all the rivers of the ten directions enter into the great sea (mahāsamudra), they lose their original names and are just called great sea.

These various explanations of the meaning of the eleven knowledges are given here in brief (samskṛtena). A note in red says that the eleven knowledges are finished here.

---

551 In other words, since everything is impermanent, suffering, empty and non-self, why did the Buddha who proclaimed a truth of suffering not proclaim a truth of impermanence, emptiness and non-self?

552 The four aids to penetration (nirodha-jñāna) developed in the preparatory Path (prayogamārga): see above, p. 395F, n., and Kosā, VI, p. 163-168.

553 This paragraph condenses the Mahāyānist interpretation of the four holy Truths into a few words.
I. THE THREE CONCENTRATIONS ACCORDING TO THE ABHIDHARMA

1. The three kinds of concentration

All the trances (dhyānas) and all the absorptions (saññāpatti) that concentrate the mind are called concentration (samādhī), ‘sphere of action of right thought’ in language of the Ts’iu. During this beginningless universe (ānāmikālīka lokadāhāna), the mind is always wandering (katāla) and without uprightness; but when these spheres of action of right thought are obtained, the mind is straightened out. Thus the progress of the snake (sarpagati) is always sinuous, but when it enters into a bamboo tube, it is corrected.

This concentration is of three types:555

1) In the desire realm (kāmadhāna), the preparatory concentration (anāgāmya) of the first trance and the first trance (dhyāna), the concentration is associated with conceptualization (vīrāga) and analysis (vīcāra) and consequently is called ‘furnished with conceptuality and analysis’ (avitarakah savicāraḥ).

2) In the dhyānānānatara, [a variety of the first trance, the concentration is associated with analysis alone and is consequently called ‘without conceptuality but with analysis only’ (avīrākto vicārammatraḥ).

3) From the second trance (dūrtiyadhyāna) up to the level of the summit of existence (bhavavāra, or the fourth dūrtiyasamādāpya), the concentration is associated with neither conceptuality nor analysis and consequently is called ‘without conceptuality or analysis’ (avīrākto ‘vicāraḥ).

2. Vitarka and Vīcāra.556

Question. - The mind (citta) and mental events (caititsasrādharmā) associated with concentration (samādhasaṃpravāya) are as many as twenty.557 Why mention only two here, namely, conceptualization (vīrāga) and analysis (vīcāra)?

Answer. - Vitarka and vīcāra cause disturbance (vicāraḥkharana) in concentration: this is why we limit ourselves to mentioning two here. Even if they are good (kāśāla), they are enemies to meditative stabilization and it is difficult to escape from them. Some even say that a mind furnished with vīrāga and

vicāra is not concentrated. This is why the Buddha stated that the concentration with vīrāga and vicāra lacks solidity.558

When the power of vitarka and vīcāra is minimal, it is possible to obtain concentration. Vitarka and vīcāra are able to produce concentration and are also able to destroy it. They are like the wind (vīvaha) which is able to bring rain [234bh] (vartsa) and also able to destroy it. Good vitarka and vīcāra, which are of three types, can produce the first dhyāna; but when the first dhyāna has been obtained, as a result of the vitarka and vīcāra that have caused great joy (mahāpṛiti), the mind is distracted (vikṣipta) and loses concentration. That is why only vitarka and vīcāra are mentioned here.

Question. - What are the differences between vitarka and vīcāra?

Answer. - Vitarka is the coarseness of mind (cittaudārikatā) and vīcāra is the subtlety of mind (cittasukṣmatā).555 Vitarka is the first movement of the mind toward its objects (pratthānam svāvanahāṃ cittasyaheham); the vīcāra that follows is an analysis (vibhanga), a judgment on the beautiful and the ugly (svaṇtadvaramaṇa).

There are three kinds of coarse (audārika) vitarka: i) the mind of lust (kāmavīrāga), ii) the mind of malice (vyāpāsvitarka), iii) the mind of harmfulness (vihimsāvitarka).560

There are three kinds of good (kuśala) vitarka: i) the mind of renunciation of desire (naiśkravyavīrāga), ii) the mind of non-malice (avyāpāsvitarka), iii) the mind of non-harmfulness (avihimsāvitarka).561

There are three kinds of subtle (āśīyama) vitarka: i) thinking of one’s relatives (śātāvīrāga), ii) thinking of one’s country (janaśāvīrāga), iii) thinking of not dying (amaṇaśāvīrāga).562


558 1219

559 1220
Six kinds of vitarka prevent samādhi. The three kinds of good vitarka can open the gate to samādhi, but if the vitarka and vicāra are too prominent, they lead to the loss of samādhi. It is like the wind (vāya) that propels ships (nau); beyond certain limits, it destroys the ship. These are the many distinctions to make in regard to vitarka and vicāra.

3. Dharmas with vitarka, etc.

Question. – The sūtras speak of three kinds of dharmas: i) with both vitarka and vicāra, ii) without vitarka and with vicāra, iii) with neither vitarka nor vicāra. They also speak of the levels (bhūmi) with both vitarka and vicāra: a. kāmadhātu, b. anāgamya (preparatory concentration of the first dhyāna), c. the dhyāna of kāla-vātaka and jana-pātaka. 

1) The concentrations of the arhats and pratyekabuddhas, from the three concentrations of emptiness, etc. What are these concentrations?

Answer. – Because here we note only what is most useful.

1) The dharmas with vitarka and with vicāra are dharmas associated with vitarka and vicāra and occur in kāmadhātu (desire realm), in the anāgamya (preparatory concentration of the first dhyāna), and in the first dhyāna. These dharmas are good (kusala), bad (akusala) and indeterminate (avyākṛta).

2) The dharmas without vitarka but with vicāra are dharmas associated with vicāra alone and are found in the dhyānāntara (type of the first dhyāna). These dharmas are good, bad or indeterminate.

3) The dharmas with neither vitarka nor vicāra are deprived of vitarka and vicāra, namely: a. all matter (sarvam rūpaṃ), b. formations dissociated from the mind (citaprayukta-samkhāra), c. unconditioned dharmas (asaṃskṛt-adharma).

4. Levels with vitarka, etc.

1) The levels (bhūmi) with both vitarka and vicāra are: a. kāmadhātu, b. anāgamya (preparatory concentration of the first dhyāna), c. part of the brahmāloka (namely, the first two stages of the first dhyāna inhabited by the Brahmakūtāyas and the Brahmupurohitās respectively).

2) The level without vitarka but with vicāra is the dhyānāntara (higher stage of the first dhyāna). Those who develop this level thoroughly are the Mahābrahmaraṣājas.

3) The levels with neither vitarka nor vicāra are the levels (inhabited by the following gods): a. All the ābhāvāras, (namely, the Pratītābhās, the Apramāṇābhās and the Ābhāvāras occupying the three stages of the second dhyāna), b. all the Śūbhakṛṣṇas, (namely, the Pratītābhās, the Apramāṇābhās and the Śūbhakṛṣṇas occupying the three stages of the third dhyāna), c. all the Bhṛhatphalas, (namely the Anabhāras, the Puṇyaprārasvas and the Bhṛhatphalas occupying the first three stages of the fourth dhyāna), d. all the formless gods: Ārāpya (belonging to the four dhyānas of Ārāpya-vātaka: abhāvārya-jñāntyāyacikā, vijñānandarūpyacikā, dīkṣaṇāntyacikā and naivaśuṣṇā-vāṇyacikā). These dharmas are good, bad or indeterminate.

1221

II. THE THREE CONCENTRATIONS ACCORDING TO THE MAHĀVĀNA

Here [in the Prajñāpāramitā-sūtra], it is a matter of much higher things, namely, the meditative stabilizations (samādhi).

What are these concentrations?

1) The concentrations of the arhats and pratyekabuddhas, from the three concentrations of emptiness, etc. (āsya-samādhi) up to the diamond concentration (vajrasamādhi).

2) The concentrations of the Buddhhas, from the concentration contemplating the Buddhas of the ten directions (dāśadīg-buddhasamādhi) up to the concentration of the hero’s progress (āśraya-masamādhi).

1222
Third section THE THREE FACULTIES OF UNDERSTANDING

PRELIMINARY NOTE

I. THE THREE FACULTIES OF UNDERSTANDING

This is a group of three dominant faculties (indriya), pure (anindraya) and supramundane (lokottara), assuring complete understanding (ājñā) of the four truths at different stages. They are:

1. The faculty signifying “I will understand [the holy truths] which I do not yet understand” (anājñātamāyāmādhi).

2. The faulty of understanding assuring the understanding of these truths (ājñāṇāmādhi).

3. The faculty belonging to the saint who has understood the truths (ājñāvādhi).

These three faculties which form a homogeneous group have already been mentioned in the canonical sources: Dhīga, III, p. 219; Samyutta, V, p. 204; Itivuttaka, p. 53; Tch’ang a han, T 1, k. 8, p. 50b13; Tsa a han, T 99, k. 26, p. 182a12-13.

They are defined in the Pañcaviṃśati, p. 209 and the Śatasāhasrikā, p. 1442:

Antājñātamāyāmādhiyāṃ vas caksuṣaṇāṃ pudgalāyāṃ anabhiksamitātām … pudgalāyām arhatām pratyekabuddhānaṃ bodhisattvānāṃ taḥḥāgatānāṃ arhatāṁ samyaksaṃbuddhānaṃ śraviddhendriyām, etc., upājñāṇendriyām.

Translation. – The anājñātamāyāmādhiyā is the faculty of faith, energy, mindfulness, concentration and wisdom in individuals who are still practicing and who have not yet understood [the truths]. The ājñāṇāmādhiyā are the same faculties in individuals who are still practicing but who already possess the understanding of the truths. The ājñāvādhiyā are the same faculties in individuals who have nothing further to practice, namely the arhats, pratyekabuddhas, bodhisattvas and the Tathāgatas, saints, fully and completely enlightened ones.

These are definitions analogous to those found in the treatises of the Vijñānavādin school: Madhyāntavibhāga, p. 156, l. 6-14; Abhidharmasamuccaya, rec. Pradhan, p. 75, l. 25-76, l. 4; Siddhi, p. 449-452.

II. THE TWENTY-TWO FACULTIES (INDRIYA)

In the Abhidharma treatises, Pāli as well as Sanskrit, the three faculties of understanding are included in a numbered list of twenty-two also described as faculties (indriya).

So far as I [Lamotte] know, this list of twenty-two indriyas does not appear in the Pāli Nikāyas or the Sanskrit Āgamas. However, according to the Kośa, l. 101 and the Abhidharmapada, p. 44, the Buddha taught it “in a sūtra”: Dharmadharmatāvādhiyā, kathānā dvāvāmaśīh. cakṣurādhiyām… According to Vibhāṣā, T 1545, k. 142, p. 729a3; 730a?, the Buddha was speaking on that occasion to the brahmin Cheng-zen, i.e., to the brahmin Jītisāra according to the Kośavyākhyā, p. 90, l. 25 and 28. We may, however, note that the Chinese characters Cheng-zen are often known in Pāli under the name of Jānussoṇī (cf. Apanama, p. 240).

The list of twenty-two indriyas, cited here in the order most often adopted, appear in all the Abhidharma which devote long explanations to them: Patasambhidā of the Khuddakanikāya, l. 7, l. 23-24; Vibhāṣā, p. 122; Kathāvartu, l. 13; Visuddhimagga, p. 417; Prakaranapāda, T 1542, k. 15, p. 753e9; Jānaprasthāna, T 1544, k. 14, p. 991b23-26; Vibhāṣā, T 1645, k. 152, p. 728c-10; Abhidharmāntara, T 1553, k. 1, p. 871a28-c1 (rec. Sastri, p. 74); Satyasiddhiśūstā, T 1646, k. 1, p. 251b-18; Kośa, p. 101; Kośavyākhyā, p. 90-91Nyāyutnāṣṭra, T 1562, k. 8, p. 377a14-17; Abhidharmapada, p. 44.

These twenty-two indriyas are constituted by the organs, the sensations or the faculties as follows:

1. sight (cakṣa), 2. hearing (śīrṣa), 3. smell (ghṛṇā), 4. taste (jihvā), 5. touch (āṇḍā), 6. mind (manas), 7. male organ (parinindraya), 8. female organ (strindraya), 9. vital organ (śīrṣindraya), 10. sensation of pleasure (suḥsū), 11. sensation of displeasure (duḥkha), 12. sensation of satisfaction (saṃsāra), 13. sensation of dissatisfaction (daṃsāra), 14. sensation of indifference (apokaśa), 15. faculty of faith (śraddhā), 16. faculty of energy (śīrya), 17. faculty of mindfulness (śreṣṭi), 18. faculty of concentration (śamādhi), 19. faculty of wisdom (prajñā), 20-22, the three faculties of understanding the truths defined above.

Among so many others, why are these twenty-two dharmas the only ones to be indriyas? The word indriya, derived from the root id or ind, is synonymous with great power (paramaśīrṣa), with control (idātipati). The twenty-two dharmas in question have the characteristic of being dominant in regard to the living being (saṃsāra) in that which concerns: 1. his primary constitution (maṇḍalaśīrṣa), 2. his distinctiveness (vīkṣaṇa), 3. his duration (śānti), 4. his moral defilement (samkṣeptya), 5. his purification (vīryudāna). Indeed:

1. The point of support of the mind (citākṣa) is made up of the six organs of consciousness, from the organ of sight to the mental organ (indriya no. 1-6).

2. This point of support is distinguished by the two sexual organs (indriya no. 7-8).

3. It lasts for a given time due to the vital organ (indriya no. 8).
4. It is defined as a result of the five sensations (indriyas no. 10-14).

5. Its purification is prepared by the five moral faculties, faith, etc. (indriyas no. 15-19).

6. This purification is definitively assured by the three faculties of understanding (indriyas no. 20-22).

This nature of dominant-faculty is absent in other dharmas. This is why the indriyas are twenty-two in number, no more and no less.

All of this is explained in Kośa, II, p. 110-111.

Conforming to its custom, the Tāṣācī will explain in turn the viewpoint of the Sarvāstivādins Abhidharma and the view-point of the Mahāyāna concerning the three faculties of understanding, the only ones that are absolutely pure (anātivada) and supramundane (lokottara). The difference between the two systems resides in the fact that, for the Abhidharma, understanding concerns the four noble Truths (suḥkha, samudaya, nirodhā, mārga), whereas for the Mahāyāna, it concerns the true nature of all dharmas.

Sūtra (cf. Pañcavinīṣati, p. 20, l. 11-12; Śatāsthārasikā, p. 63, l. 4-6). – [The bodhisattva-mahāsattva must completely fulfill (trīṭīyaṁdṛṣṭi):]
1) the faculty signifying: I will understand that which I do not understand (anūTTYamādikāyāmnidṛṣṭi)
2) the faculty of understanding (ājñendṛṣṭi)
3) the faculty of that which has been understood (ājñatātvāmnidṛṣṭi).

1. The Three Faculties of Understanding According to the Abhidharma

A. Definition

1. The faculty signifying “I will understand that which I do not understand” (anūTTYamādikāyāmnidṛṣṭi) is a group of nine pure faculties (navānāmnidṛṣṭivātmagṛt). In the individual who follows the truth as a result of faith (śraddhādhatumārjana) or who follows the truth as a result of scripture (dharmaśāstra)569 and who is on the Path of seeing the truths (sattvadīnānāmnayā), this group is called anūTTYamādikāyāmnidṛṣṭi and includes (the following nine indriyas):

1-5) the five faculties, namely, faculty of faith (ājñendṛṣṭi), [faculty of energy (vīryendṛṣṭi), faculty of mindfulness (smṛtyendṛṣṭi), faculty of concentration (samādhīndṛṣṭi) and faculty of wisdom (prajñendṛṣṭi)].

6) the sensation of satisfaction (saumāṇyaśindṛṣṭi).

7) the sensation of pleasure (suḥkhaṃdṛṣṭi).

8) the sensation of indifference (upaśkhaṇḍṛṣṭi).

9) the mental organ (manasindṛṣṭi).570

2. In the person liberated by faith (śraddhādhatumārjana) or in the view-attainer (dhyānyātā aññāṃ samprāpti571 who is on the path of meditation (bhāvanādānāmnayā), this [group] of nine indriyas changes its name and is called faculty of understanding (ājñendṛṣṭi). [234c]

3. In the path of those of no more learning (āsaṁkṣipta), this [group] of nine indriyas is called the faculty of those who have understood (ājñatātvāmnidṛṣṭi).

B. Excellence of the three faculties of understanding

Question. – Of all the twenty-two indriyas, why does [the Prajñāpāramitāśāstra] choose these three indriyas [of understanding]?

Answer. – We call indriya [from the root ind] that which has a penetrating and obvious nature of dominance (ājñendṛṣṭi).572 But this characteristic of dominance is not completely perfected (parajñādhānā) in the other nineteen indriyas. This is why [the Prajñāpāramitā] does not mention them here. On the other hand, the three indriyas [of understanding] are sharp (tikṣṇa) and lead directly to nirvāṇa.573 Dominant (ādhipati) among all the conditioned dharmas (samkhya-dharmas), they hold sovereignty (ājñendṛṣṭi, aśvāyavya) and surpass all the other indriyas.

569 These terms have been defined above, p. 1390F.

570 Cf. Kośabhyāṣya, p. 42: Manadhokṣhāsamanamayavēkaḥ śraddhāddhatum ca paucayā nāvendṛṣṭiśādānāmnayā aṁpanā mnauṇāmnadānāmnayā ājñendṛṣṭiṇā: “In the three paths, these nine indriyas, the mental organ, the sensations of pleasure, satisfaction and indifference and the five faculties, faith, etc., are also called the three faculties [of understanding]; in the path of seeing, they constitute the anūTTYamādikāyāmnidṛṣṭi; in the path of meditation, the ājñendṛṣṭi; in the path of the āsams, the ājñatātvāmnidṛṣṭi.”

571 Terms defined above, p. 1390F.

572 Cf. Kośabhyāṣya, above, p. 38: Kābhūr naṁ śīraṁ mārjanaṁ. iti paramaśīraye. tvaya indantti indriyāni. athā ārthaśīrayaṁ. See also Vibhāṣa, T 1545, k. 142, p.730c-6-10; Abhidharmaṇī쳐, rec. Sastrī, p. 75, l. 3; Visuddhadhamma, p. 417-418.

573 The three faculties of understanding are dominant as to the ascending acquisitions (uttarottaravanaprāpti), to nirvāṇa, etc.: cf. Kośabhyāṣya, p. 40; Abhidharmadhāpa, p. 49, l. 1-2.
Furthermore, among the other nineteen indriyas, ten are exclusively impure (śāsrava) and therefore are of no benefit.574 [These are: 1) the eye organ (cakrasindriya), 2) the ear organ (śrīndriya), 3) the nose organ (ghrūndriya), 4) the tongue organ (jihvendriya), 5) the body organ (parusendriya), 6) the female organ (śrīndriya), 7) the male organ (parusendriya), 8) the vital organ (śrīndriya), 9) the sensation of displeasure (dukkhendriya), 10) the sensation of dissatisfaction (saumanyendriya)].

[Further, among the other nineteen indriyas], nine are morally indeterminate (aniyata), sometimes impure (śāsrava) and sometimes pure (andastrava). [These are: 1) the mental organ (manindriya), 2) the sensation of pleasure (rājendriya), 3) the sensation of satisfaction (saumanasyendriya), 4) the sensation of indifference (upeksendriya), 5) the faculty of faith (śraddhendriya), 6) the faculty of energy (śvendriya), 7) the faculty of mindfulness (samādhindriya), 8) the faculty of concentration (samādhiṣindriya), 9) the faculty of wisdom (prajākendriya).]

Since, of these other nineteen indriyas, some are always impure and others are sometimes impure and sometimes pure, the Prajñāpāramitāsūtra is careful not to say that the bodhisattva should fulfill them completely.

Question. – But the ten concepts (dīnasamjñā) examined above (p.1433F) were also sometimes impure and sometimes pure. Why did the Prajñāpāramitāsūtra say there that the bodhisattva should fulfill them completely?

Answer. – Because these ten concepts are auxiliaries to the Path and the pursuit of nirvāṇa. But here the ten faculties, faith, etc., (śraddhendriya), although good (kuśala), do not seek nirvāṇa exclusively.575

As is said in the Abhidharma: “Who is endowed with the five faculties, faith, etc. (śraddhendriyasamamadgata)? The person who has not cut the roots of good (samaucchinnaksalamāla).”576

Furthermore, when these five faculties become clear and pure (andastrava), they are included in the three faculties of [understanding].

In the three faculties of understanding, there is inevitably the mental organ (manindriya), and of the three sensations (vedanā) – [pleasure (suḥka), satisfaction (saumanasya) and indifference (upekṣa)] – there is one inevitably.577 This is why the Prajñāpāramitāsūtra speaks here only of the three faculties [of understanding].

Finally, among the twenty-two indriyas, there are good ones (kuśala), bad ones (akusala) and indeterminate ones (avayākṣa).578 This is why the Prajñāpāramitāsūtra does not say that all of them should be fulfilled perfectly.

C. Levels, objects, associates and causality of the three faculties:

1) The three faculties [of understanding] are contained (saṃghāta) in the aggregate of feeling (vedanāskandha), the aggregate of volition (saumaspandha) and the aggregate of consciousness (vijñānakandha).

2) The aṇḍīkātāmāṭikāyaṃdṛṣṭi occurs in six levels (bhūmi), [namely, the four dhyānas, the anāgamiya and the dhyānāntara]. – The aṇḍīkātāmāṭikāyaṃdṛṣṭi occurs in nine levels [adding the first three śūnyasamāpattis to the preceding levels].579

3) The three faculties [of understanding] take as object (āśambante) the four noble Truths (caturāyāṃṣa).

4) The three faculties [of understanding] are associated (samprayukta) with six concepts: i) the concept of impermanence (aniyantaṃsāṃjñā), ii) the concept of suffering (dukkhasamjñā), iii) the concept of non-self (anatmanasamjñā), iv) the concept of abandonment (prabhānasamjñā), v) the concept of detachment (vṛgānasamjñā), vi) the concept of cessation (nirodhasamjñā).

5) The aṇḍīkātāmāṭikāyaṃdṛṣṭi is cause (hetu) of three indriyas: itself and the two following ones.580

The aṇḍīkātāmāṭikāyaṃdṛṣṭi is cause of two indriyas, [itself and the following one].

The aṇḍīkātāmāṭikāyaṃdṛṣṭi is cause of the aṇḍīkātāmāṭikāyaṃdṛṣṭi only.

574 On the division of the twenty-two indriyas into three moral categories, see Kosabhaṭṭya, p. 42, commenting on the kārikā, II, 8: Amalāṃ trayayā, rupāṃ śūntum duḥkha sāsravaṁ, dvādhākā nava: “The three faculties of understanding are pure (amala – andastrava); the seven material organs, the vital organ, the two sensations (pleasure and dissatisfaction) are impure; the remaining nine organs are of two types, sometimes impure, sometimes pure.

575 Actually, although they are always good (kuśala), the ten faculties, faith, etc., are sometimes impure and sometimes pure. They are perfected in the aryā to the extent that the latter conquers the various fruits of the religious life, but they are perfectly pure only in the arhat. On this subject, see Ekabhiṣikasutta in Samyutta, V, p. 204-205, the Sanskrit recension of which is in Kosabhaṭṭya, p. 103, 1.1-9.

576 As a result, the person who retains some roots of good, absence of desire (adhoha), absence of hatred (adeva) and absence of error (amuha), has so far not entered onto the Path of nirvāṇa.

577 See above, p. 1495F, note.

578 Eight indriyas, the five faculties, faith, etc., and the three faculties of understanding are alone good (kuśala). Dissatisfaction (saumanyasāsa) is good or bad. The mental organ (manindriya) and four sensations (suḥkha, duḥkha, saumanasya and upesaka) are good (kuśala); bad (akusala) or indeterminate (avayākṣa). The five material organs, sight, etc., the vital organ and the sexual organs are indeterminate (avayākṣa): cf. Kosabhaṭṭya, p. 46; Abhīdharmānta, rec. Sastri, p. 75, 1.20-24; Vibhāgata, p. 125 (differs).


580 Here, by cause we should understand ‘dominant condition’ (adhiṣṭhapatīrthaṃ). The three faculties of understanding are dominant with regard to their own ascending acquisitions (uttarottarasamprāpta) and dominant among them in the sense that the first is dominant in regard to acquisition of the second, the second in regard to acquisition of the third, and the third in regard to acquisition of nirvāṇa: cf. Kosabhaṭṭya, p. 40, 1.3-4.
6) The andijñātāmāyāṃdṛṣṭvā in its turn produces two indriyas. The dījkendṛṣṭvā produces in its turn either an impure (sāravva) indriya or the dījkendṛṣṭvā or the dījkāttāmāyāṃdṛṣṭvā. The dījkāttāmāyāṃdṛṣṭvā produces either an impure indriya or the dījkāttāmāyāṃdṛṣṭvā. This is fully explained in detail in the Abhidharma.

2) The Three Faculties of Understanding According to the Mahāyāna

A. In the Darśinamārga

The faculty signifying “I will understand that which I do not understand” (anijñātāmāyāṃdṛṣṭvā) concerns the true nature (bhūtālākṣaṇa) of dharmas. Wishing to understand that which he has not yet understood, [the yogin] produces the five faculties, faith, etc. (ūttaśraddhendṛṣṭvā) and by the power of these five faculties, he is able to discover the true nature of dharmas. Thus, when a person enters the womb (garbha), he acquires two organs: i) the bodily organ (klīṣyendṛṣṭvā) and ii) the vital organ (jitendṛṣṭvā). At that time, he is like a piece of shapeless meat and his organs are unable to discern anything. But when these five organs, [eye, ear, nose, tongue and body] are completed (sāmpanna), he will be able to cognize the five objects [color, sound, smell, taste and touch]. It is the same for the bodhisattva. From his first production of the Bodhi mind (pratimocittotpāda) he wants to become Buddha but he has not yet perfected (na paripūrayati) the five moral faculties [faith, mindfulness, concentration and wisdom]. Although he has the aspiration (preṇā鰇āna) for it and wants to know the true nature (bhūtālākṣaṇa) of dharmas, he has not yet come to the cognition of it. But when the bodhisattva produces these five faculties, faith, etc., he will be able to cognize the true nature of dharmas. It is like the eye (cakṣu). What we call ‘eye’ is an assemblage of the four great elements (mahābhūtā) and a [subtle] matter derived from the four great [235a] elements (mahābhautikārūpa). But at the beginning, although he already possesses the four great elements, the [subtle] matter derived from these four great elements has not yet crystallized. This is why this eye is not yet [a real] visual organ (cakṣurindṛṣṭvā).

Similarly, every person who has not broken the roots of good (asamucchchunchedratāmāla) possesses faith (īraddhā), but as the latter is not clear, it is not yet [a real] faculty of faith (īraddhendṛṣṭvā).582

581 On the distinction between the four great elements (mahābhūtā) and the subtle matter derived from the four great elements (upādhyāya rūpa, bhautika, rūpaprasāda), see Kosāś, l. p. 22, 63-66.
582 Here the Traśā will repeat, point by point but interpreting them from the Mahāyāna perspective, the nine indriyas taking place in the constitution of the three faculties of understanding above, (p. 1496F).

1) If the bodhisattva acquires the five moral faculties, faith, etc. (ūttaśraddhendṛṣṭvā), he will then be able to believe in the true nature (bhūtālākṣaṇa) of dharmas. This nature is unborn (anupanīya) and unceasing (aniruddha), neither defiled (asamkṣipta) nor purified (aryavādita), neither existent nor non-existent (naivavān nāsatt), neither accepted (aparyātita) nor rejected (aparyātita), always at peace (śānta), perfectly pure, like space (ākāśa), ineffable (ānurēṣṭha), inexpressible (anabhilāpya); it is the cessation of all ways of speech (sarvavādāmarāgagocchada); it surpasses the realm of all the minds and mental events (sarvatva jñātātākṣaṃdṛṣṭvā); it is like nirvāṇa; it is the Dharma of the Buddhā.583

2) Using the power of the faculty of faith (īraddhendṛṣṭvā), the bodhisattva acquires the faculty of energy (vīryendṛṣṭvā); he progresses energetically without regressing or straying.

3) By the power of the faculty of mindfulness (snṛṭivindṛṣṭvā), he prevents bad dharmas from entering and gathers all the good dharmas.

4) By the power of the faculty of concentration (samādhīndṛṣṭvā), when his mind is distracted (vikṣipyate) by the five objects of enjoyment (purākāraṅgamaṇa), he concentrates it on the true nature (bhūtālākṣaṇa).

5) By the power of the faculty of wisdom (vidyendṛṣṭvā), he obtains a greater or lesser participation in the wisdom of the Buddhā, the taste (rasa) of which cannot be destroyed.

6-9) The support of these five faculties (pratilambhāvijñāna), his mental faculty (manindṛṣṭvā) is inevitably joined with the sensations (vedaṇa): sensation of satisfaction (saumanyasa), pleasure (śukṣa) or indifference (upekṣā).

Being supported by these [nine] indriyas, the bodhisattva will enter into the assurance of the ultimate attainment of enlightenment of the bodhisattva (bodhisattvamāṇa).584 But as long as he has not obtained

583 Compare the definitions of ‘the true nature of all dharmas’ in Puṣćavimśiṭa, T 223, k. 2, p. 231b13-14; k. 3, p. 234c12; k. 4, p. 244a1-2; k. 6, p. 257b13-14; k. 23, p. 392a19-24; k. 27, p. 416c8-11.
584 In other words, the bodhisattva will enter into the eighth bodhisattva bhūmi, the Acala, the ‘Unshakable One’. According to most sources, the Acala marks an important turning point in the bodhisattva’s career:

1) It is at this point that he enters into definitive possession (pratilābhā, pratilambhā, pratilambhamā) of the conviction or the certainty that dharmas do not arise (anupatikādharma-kāṣṭā): Sūtrālāṃkāra, p. 122, l. 2; 131, l. 17; Madhyāntavibhiṇghā, p. 105, l. 11; Bodhi, bhūmi, p. 350, l. 27; 351, l. 13-14.

2) The possession of this kāṣṭā is accompanied by the Great Prophecy (mahāvyākaranā) regarding the final triumph of the Bodhisattva: Lalitavistara, p. 35, l. 21; Dataṭabāmaṇa, p. 71, l. 24; Saddhārmāpund., p. 266, l. 1-2; Sūtrālāṃkāra, p. 20, l. 15; 141, l. 27; 165, l. 12; Madhyāntavibhiṇghā, p. 190, l. 18; 192, l. 1.

3) From that time on, the Bodhisattva’s destiny is assured (niyāna: see below, k. 27, p. 262a18-b2). He is determined as to his future buddhahood: niyāna bhavaṇa anuttarāyādyam samyaksambodhau (Sūtrālāṃkāra, p. 83, l. 24); śrīyāmāyāṃdṛṣṭvābhavati (Bodhi, bhūmi, p. 367, l. 12).
the fruit resulting from the conviction that dharmas do not arise (anupattikadharmakṣānti), it is not yet a matter of the anijātāsamjñāśayānindriya, the faculty signifying “I will understand that which I do not yet understand”.

B. In the bhāvānāmārga

Here the Bodhisattva cognizes the true nature (bhūtalaksana) of dharmas and, because he understands it well, it is a matter of the ājīvendriya, the faculty of understanding.

From the time when he has obtained the fruit attached to the conviction that dharmas do not arise (anupattikadharmakṣānti), when he has been installed in the irreversible level (avaivartikabhūmi), when he has received the prophecy (vyākaranā), up to the time when he completes the ten levels (daśabhūmi), when he is seated on the seat of enlightenment (bhūtiṣṭhāna) and when he obtains the diamond concentration (vajrasamādhi), all of this is included in the interval called ājīvendriya.585

C. In the Asāikaṃśāmārga

Finally, the bodhisattva cuts through all the habitual propensities (svarbhāvāsambandha) and obtains supreme perfect enlightenment (anuttarā samyaksambodhi). Because he has understood and completely fulfilled everything to be known (svaścayadharmas), this is called ājīvādindriya ‘faculty of that which has been understood’.

In other words, he is a non-regressing (avaivartika) bodhisattva having non-regressing conviction (avaivartikābhikṣaturātxadhāra: Saddharmapuṇṇa, p. 259, l. 13). As well, the eighth bhūmi is also called Niṣyathābhūmi ‘Determined Level’ (Bodbhāmī, p. 367, l. 11); Avivartabhūmi, avivartananyabhūmi, avaivartikabhūmi ‘Level without regression’ (Daśabhūmitka, p. 71, l. 12; Sūtrālaṃkāra, p. 176, l. 22; Bodbhāmī, p. 235, l. 18). It marks the beginning of the non-reversible career (abandhyacaryā) which will be followed in the last three bhūmis (Mahāvastu, I, p. 1, l. 3; 63, l. 13-14; Bodbhāmī, p. 290, l. 21).

4) Finally, without action (abhisamskāra) or mental changing (ābbhoga), for it is unaffected by objects or notions: this is why it is called anabhīsamkārābhīvagādhārā or anabhīsamkārinīmīnīadhāra: Madhyāntavibhāga, p. 105, l. 18-21; Sūtrālaṃkāra, p. 178, l. 3; Bodbhāmī, p. 367, l. 11; Saṃgṛaha, p. 202.

585 The functioning of the ājīvendriya extends from the eighth to the tenth bhūmi. The latter is called Dharmanamoga ‘Cloud of Dharma’ (Samgraha, p. 202-203), Paramavibhāga ‘Ultimate abode’ (Bodbhāmī, p. 367, l. 13), Sarvajñānabhīsekabhbūmi ‘Level of consecration into omniscience’ (Daśabhūmitka, p. 82, l. 8) or Abhiṣekāvastha ‘State of consecration’ (Madhyāntavibhāga, p. 190, l. 24). According to the Paṭicāvatimati, p. 225, l. 8 and Alokā, p. 104, l. 8-9; Bodhisattva daśānanyānē svabhāva nams Tathāgataeveti vaktavyo na tu Samyaksambuddhāḥ: “The Bodhisattva who is on the tenth level should be called simply tathāgata, but not yet the completely and fully Enlightened One.

CHAPTER XXXIX: THE TEN POWERS OF THE BUDDHA
ACCORDING TO THE ABHIDHARMA

PRELIMINARY NOTE

In chapter XVII to chapter XXX, the six perfections (pāramitā) to be fulfilled completely (paripārayātavāya) by the bodhisattva were discussed. They constitute the essentials of his career provided that he fulfills them by ‘the method of non-dwelling’ (asamānyayogena), without grasping the characteristics (na nimitrodghrama).

Chapters XXXI to XXXVIII dealt with the Path of nirvāṇa, its auxiliaries and its aids. The dharmas of the Path belong to adepts of both Vehicles but under different headings. The āravakas aspire to nirvāṇa, whereas the bodhisattvas delay their nirvāṇa in order to dedicate themselves to the welfare and happiness of all beings. The result is that the dharmas of the Path ‘must be realized’ (sāksatkarātavāya) by the āravakas but merely completely ‘fulfilled’ (paripārayātavāya) or ‘cultivated’ (bhāvitavāya) by the bodhisattvas. The intention of the bodhisattva is to convert beings and introduce them into the Greater Vehicle, the Vehicle of the Buddhahs. They consider the dharmas of the Path as inefficacious or even non-existent (anupalabdha) and propose a new method of liberation. But how can they divert the āravakas from the dharmas of the Path if they have not themselves cultivated them? Someone will certainly say to them: “You criticize the old method because you are unable to use it!” It is, therefore, important for the bodhisattvas to be aware of both the theory and practice of things of the Path in order that they can discuss them in a valid manner.

In chapter XXXIX to the beginning of chapter XLII, it will be a matter not only of the perfections of the bodhisattva or the dharmas of the Path but also of the great attributes of the Buddhahs. Since the bodhisattva does not yet possess them, it is not a matter of his completely fulfilling them or developing them; he can simply formulate the ‘desire to know them’ (jñānakūma), the ‘desire to attain them’ (prāptakūma).

In the present chapter, the Tatiāl limits itself to presenting the Abhidharmic theories concerning the ten powers of the Buddha; it is in the next chapter that it will present the Mahāyāna point of view.

I. THE DAŚABALASŪTRA


Dasu yonāna bhikkhave tathāgathasa aukkhata kāpićchi vikāraḥ yahāṃ ... sacchikāvad upaśampajjaj iśvaraṇī ... yam pi bhikkhave tathāgato ...
at that time; I experienced such and such happiness and such and such pain. I had such and such longevity, such and such a duration, such and such a life-span. When I left that place, I was reborn in that other place. And from that other place I was born here.” Thus the Tathāgata remembers his many previous abodes with their aspects, their origins and their details. That the Tathāgata...

Furthermore, the Tathāgata, with his divine eye, purified, surpassing that of men, sees beings dying and being born and recognizes them in reality as beautiful, ugly, lowly or excellent, going towards a good or a bad destiny, according to the results of their actions. He thinks: “These beings laden with bodily misdeeds, laden with misdeeds of speech and mind, slandering the saints, having false views, acting wrongly out of their wrong views, for this cause and this reason, at the dissolution of the body after death are born in a miserable state, in a bad destiny, in the hells. On the other hand, these beings endowed with good bodily actions, endowed with good actions of speech and mind, not slandering the saints, having right views, acting well due to their right views, for this cause and this reason, at the dissolution of the body after death are born in a good destiny, the heavens, among the gods.” That the Tathāgata...

Furthermore, the Tathāgata, by the cessation of the impurities, having realized in the present existence by means of his own wisdom the pure liberation of mind and the pure liberation by wisdom, takes his stand and knows: “Birth is exhausted by me, the religious life has been practiced, which had to be accomplished has been accomplished, I see no further existence for myself.” That the Tathāgata...

II. LISTS OF JÑĀNABALAS

Lists of the ten jñānabalas ‘powers consisting of wisdoms’ have been prepared on the basis of this sitra. They do not all follow the same order and numerous variations may be found. Here I [Lamotte] mention only a few:

1. Mahāvastu, I, p. 159, l. 10-160, l. 5: verse list (see notes by É. Senart, p. 502-505).
2. Lalitavistara, p. 433.
3. Vībhāṣita, p. 335-3444 (with a long commentary).
4. Kathāvatsala, p. 228-238.
5. Mahāvibhāṣa, T 1545, k. 30, p. 156c seq.
7. Nyāyānasūtra, T 1562, k. 75, p. 746a seq.
8. Abhidharmadīpā, p. 382 seq.
9. Pañcavimśiṣṭi, p. 210, l. 11-23; Satatasāhari, p. 1446, l. 16-1448-l. 5.
10. Æloka, p. 455, l. 15-19.
First Section GENERAL QUESTIONS

I. ATTRIBUTES OF THE ŚRĀVAKA AND ATTRIBUTES OF THE BUDDHA

[235b] Question. – The ten powers (bala), the four fearlessnesses (vasīdṛaṭṭha), etc., are the peerless attributes reserved for the Buddhhas. They should therefore be treated first. Why does [the Prajñāparamitā] speak first of the nine concepts (navaṃsājñākāra) [in chapter XXXV], the eight recollections (asthidraṃsājñākāra) [in chapter XXXVI], etc.?  

Answer. – The Prajñāparamitā first spoke [in chapters XVII to XXX] of the six perfections (pāramitā) to be practiced by the bodhisattva. The thirty-seven auxiliaries of enlightenment (saptatirṇīdhaḥ bhūpaṭkāśadharmaḥ) and the other qualities including the three pure faculties (atāśravendrṇā) [which were the object of chapters XXX to XXXIII] are the qualities of the śrāvaka. By practicing the six perfections, the bodhisattva has acquired power (bala); he then wants to bypass the levels (bhūmi) of the śrāvakas and pratyekabuddhas, convert people engaged in [the Vehicles] of the śrāvaka and pratyekabuddha and introduce them into the Vehicle of the Buddhhas. This is why he criticizes these dharmas of the Lesser Vehicle (śūnyamānaḥ) of abandoning all beings and being of no benefit.

The śrāvakas say to the bodhisattva: “You are a worldly person (pratikṣaḥ) who has not yet destroyed the impurities (asaktāṃstava) and, because you are unable to practice these qualities, you criticize them rashly.” That is why [here, in the Prajñāparamitā], the Buddha said: “The thirty-seven auxiliaries of enlightenment (bodhipākṣakādhama) and the other qualities of the śrāvakas should be completely fulfilled by the bodhisattva, but only by basing himself on their non-existence (anupalabdhiḥ upaśāya).”  

Although the bodhisattva practices these qualities, he considers them to be non-existent (anupalabdhaḥ): it is for beings devoted to bad practices (dūcitāra) that the bodhisattva practices these good practices of the śrāvaka and never rejects these qualities, non-existent and empty though they are. Neither does he hasten to realize his own nirvāṇa (nirvāṇatakāra).

If the bodhisattva did not understand, did not practice, this Lesser Vehicle and limited himself to criticizing it, who would want to believe him? If the Buddha Śākyamuni had not previously carried out the practices of austerity (dakṣaracaraṇā) for six years and had limited himself to criticizing them by saying that they were not the Path, nobody would have believed him. This is why he exerted himself in practices of austerity more than anyone else; then, when he had realized the Bodhi of the Buddhhas, he criticized this path of austerities and everyone believed him.  

This is why, following the six perfections, the bodhisattva practices the qualities of the śrāvaka.

Furthermore, these [qualities of the śrāvaka] are not just śrāvaka qualities. The bodhisattva who practices them in conjunction with the Dharma, without abandoning the mind of beings, ‘fulfills completely’ (pārījātayayati) all the Buddha qualities. As he uses the knowledge of the emptiness of non-existence (anupalambhayānātā) [for this purpose], these śrāvaka qualities are also called bodhisattva qualities.

586 See above, p. 1137F.

587 Described, among other sources, in the Duṣkaraçararāpayivarta of the Lalitavistara, p. 243-260. The comments made by A. Foucher, La Vie du Bouddha, p. 133, on the mortifications of Śākyamuni connect up rather oddly with the considerations developed here by the Traité. The Buddha had to submit freely to the excesses of asceticism in order to be able, in the Sermon at Benares, to criticize from an awareness of the cause:

“There are two extremes which the person who is leading a spiritual life should avoid. One is a life of pleasure, devoted to pleasures and enjoyment (kāmesu kāmasukhilakāmyanudaya): it is base, ignoble, contrary to the spirit, unworthy, vain. The other is a life of mortification (ātmakamathānudaya): this is sad, unworthy, vain… The flawless one has found the middle way (mudhyamānāparamitā).” (cf. Vinaya, I, p. 10; Catupariṣad, p. 140; Mahāvastu, III, p. 331; Lalitavistara, p. 416).

588 Knowledge about the fifteenth of the eighteen lāyānītā postulated by the Prajñāparamitā: Pañcaśānti, p. 197, l. 15; Śatasāhasrīkā, p. 1473, l. 1-2. This is the fact that dharmas past, future and present do not exist (nopalabdhyante). The translation ‘unascertainable emptiness’ is guilty of timidity.
Question. – If the bodhisattva completely fulfills the thirty-seven auxiliaries of enlightenment (bodhipākṣikakāramaṇa), why does he not enter into the predestination of the ārāvakas (ārāvakaniyāmaya)?

Answer. – When we say that he ‘fulfills completely’ (paripūrṇaṇa), we mean that he sees them and knows them completely but without taking on their realization (sākṣāktāraṇa napaghrāhita). By seeing and knowing them clearly, he ‘fulfills them completely’.

Let us take, for example, this saying of the Buddha:

Everyone fears the stick and the rod.

There is no one who does not protect his own life.

Inspired by the indulgence one has for oneself, one does not inflict the stick on anyone.590

Although the Buddha says that everyone fears the stick and the rod, [this does not hold true] for beings of the formless realm (ātyapiyadhātu) who have no body. Neither does it hold true for the realm of subtle form (vipaścintāmā), for beings who have nothing to fear from a beating. It is in reference to those [235e] who do have reasons to fear the rod that the Buddha said “Everyone fears being beaten by the rod.”

It is the same here when we speak of ‘fulfilling completely’ [the ārāvaka qualities]: ‘fulfilling them completely’ is not to seek to realize them (sākṣātākṣara) or to be attached to them.

Furthermore, as has been said above, the bodhisattva does not abandon beings and [although he fulfills completely the ārāvaka qualities], it is by joining them with the knowledge bearing upon the emptiness of non-existence (anupalambhākālaṇa).591 This is why he does not fall into the class of the ārāvakas.

The ārāvakaniyāmaya is the assurance of the ārāvaka as to his future attainment of nirvāṇa. The ārāvaka is called samyakāvyanvalokānta (samyakāvraṇa = nirvāṇa); as soon as he has this guarantee, he is an ārya. In a similar way, bodhisattvaniyāmaya is the certainty for the bodhisattva of some day reaching supreme perfect enlightenment which makes him a Buddha. See Kośa, VI, p. 180-182 and notes.

1237

II. ATTRIBUTES TO BE FULFILLED AND ATTRIBUTES TO BE COGNIZED

From the six perfections up to the three pure faculties [i.e., from chapter XVII to chapter XXXVIII], the Prajñāpāramitā spoke only [of the qualities] ‘to be completed fully’ (paripūrṇaṇa); why will it speak from now on of qualities which the bodhisattva is ‘desirous of obtaining’ (pratijñānā) or ‘desirous of knowing’ (jñātakāma) and in view of which ‘he must practice the perfection of wisdom’ (prajñāpāramitāyam śīlāsāvaya)?

Answer. – The ārāvaka qualities [that are the object of chapters XXXI to XXXVIII] are measured and limited and this is why Prajñāpāramitā spoke of the qualities ‘to be completely fulfilled’ (paripūrṇaṇa).

But from now on, it will be a matter of profound (ganabhūta) and immeasurable (ānupātana) Buddha qualities which the bodhisattva has not yet attained; this is why the Prajñāpāramitā will speak of qualities that the bodhisattva is ‘desirous of attaining’ (pratijñākāma) or ‘desirous of knowing’ (jñātakāma), and in view of which he must exert himself in the perfection of wisdom.

Furthermore, as the ārāvaka qualities are easily penetrated, easily understood, the Prajñāpāramitā calls them ‘to be completely fulfilled’ (prajñāpāramitāyam). But as the bodhisattva qualities and Buddha qualities are difficult to penetrate, difficult to understand, it now says that ‘he must exert himself in them’.

Finally, the ārāvaka qualities [concern] the general characteristics (sāṃyutakālaṇa) of things. The ārāvaka understand suffering (dūkha), the origin of suffering (dūkhasamudaya), the cessation of suffering (dūkhanirodha) and the path leading to the cessation of suffering (dūkhanirodhagūṇaṇa pratipaśa) only.

For example, take two physicians (bhīsu). The first understands only the sickness (ābhāda), the cause of the sickness (ābhādhasamudaya), the care for the sickness (ābhādhasphātānena) and the remedy (bhūṣa) that cures the sickness;592 but he does not know every sickness, nor does he know all the causes of sickness or all the cures for sickness or all the remedies curing the sicknesses. It may be also that he knows how to treat the sicknesses of men but he does not know how to treat the sickness of animals; it may be that he can cure one country but cannot cure other countries. It may also be that he can treat ten kinds of sicknesses but he does not know how to treat completely the four hundred and four kinds of sicknesses. And it is the same in regard to the causes of the sicknesses, the cures for the sicknesses and the remedies curing the sicknesses.

The second physician knows the four things completely: he knows all the remedies, he knows all the sicknesses.

589 The ārāvakaniyāmaya is the assurance of the ārāvaka as to his future attainment of nirvāṇa. The ārāvaka is called samyakāvanvānvalokānta (samyakāvraṇa = nirvāṇa); as soon as he has this guarantee, he is an ārya. In a similar way, bodhisattvaniyāmaya is the certainty for the bodhisattva of some day reaching supreme perfect enlightenment which makes him a Buddha. See Kośa, VI, p. 180-182 and notes.

590 Udānavarga, V, v, 19 (p. 144):

Sarve dandasya bhīhānti, saveśām jñātām priyam / 
ātmānām upamāṁ kṛtvā, naiva hanyān na ghatayet //

“Everyone fears the rod; life is precious to everyone. By taking oneself as the point of comparison, one avoids killing or making another kill.”

Cf. Dhammapada, v. 130:

Sabb śatṣaṇi dandassa, sa bhūṣaṃ jñātām priyam / 
atāmān upamāṁ katvā, na haneyya na ghataye //

The same stanza will be cited later, k. 30, p. 278b23-24.

591 See above, p. 153F, n.

592 Compare the Vidyādhaśāstra in Samyukta (T 99, k. 15, p. 105a-b, the original Sanskrit of which is cited by Kośa, p. 514: Catvarbhīra anghi sanāemyāt sājiyopahārā tujñātā ca bhavati tājyayo vṛṣajñātā ca samākhyām gacchati. Kātanām ca tathābhīr, abhādaksalobha bhavati, abhādhasanāhātākāla bhavati, abhādhasphātānena bhavati, prajñāvya cābhādhasārtāyāt anupādaksalitaḥ. For the comparison of the physician, see also P. Džemiville in Hoborin, Byll, III, p. 230-231.
The śrāvaka is like the lesser physician and does not know everything; the bodhisattva-mahāsattva, however, is like the greater physician; there is no illness that he does not know; there is no remedy that he does not find. This is why the śrāvaka qualities should be ‘completely fulfilled’ (paramparātāvaya), whereas those of the bodhisattva should be ‘practiced’.

III. DEFINITION OF THE TEN POWERS ACCORDING TO THE DAŚABALASŪTRA

The Buddha has ten powers (bala):

1) He knows, in accordance with reality, that which is possible (sthāna) and impossible (aśthāna): this is the first power.

2) He knows the actions (karmasamādāna), past, future and present, of beings and he knows them according to place (sthānās), cause (hetutās) and retribution (vipākakatas): this is the second power.

3) He knows, in accordance with reality, the defilements (samkleśa), the purity (vyāvadāna) and the modalities (vyāsavatthāna) of the trances (dhyāna), liberations (vīmokṣa), concentrations (samādhi) and absorptions (samādhipti): this is the third power.

4) He knows, in accordance with reality, the degree of the moral faculties (indriyaparāparatā) of other individuals: this is the fourth power.

5) He knows the diverse aspirations (nāmadhimukti) of other beings: this is the fifth power.

6) He knows the world (loka) with its diverse and numerous acquired dispositions (ākāra): this is the sixth power.

7) He knows the route (pratipad) that leads to the different destinies (sarvatragagāmin): this is the seventh power.

8) He remembers his many previous abodes (pūrvarūpas) with their aspects (ākāra) and their causes (ni�āna), namely, one existence (jīti), two existences and so on up to a hundred thousand existences and many periods of [236a] creation (svavarta) and disappearance (svavarta) of the world: There, among those beings, I had such and such a family (gotra), such and such a name (nāman), such and such food (āhāra), such and such suffering (dukkha), such and such happiness (sukha), such and such longevity (ārthāhāvamsa).

When I died in this place, I was reborn in that place and when I died there, I came to be born here where I have such and such a name, such and such a family, such and such food, such and such suffering, such and such happiness and such and such a longevity: this is the eighth power.

9) With the divine eye (divyacakṣus), purified, surpassing that of gods and men, the Buddha sees beings dying and being born and knows them to be handsome (svaṇa) or ugly (dvarṇa), great or small, falling into a bad destiny (durgati) or falling into a good destiny (sugati) and, as a result of the actions they have committed (vyākaraṇapagā), suffering the appropriate retribution (vipākā). As a result, these beings, burdened with misdeeds of body (kāyaducicara), burdened with misdeeds of speech (vāgāducicara), burdened with misdeeds of mind (manuducicara), slandering the saints (āryādāna) and acting badly because of these wrong views (mithyādṛṣṭi), for this cause and this reason, at the dissolution of the body after death enter into a good destiny (sugati) and are born in hell (niraya). On the other hand, these other beings endowed with good bodily actions, endowed with good actions of speech, endowed with good actions of mind, do not slander the saints, having right view, acting well from the fact of their right view, for this cause and this reason, at the dissolution of the body after death enter into a good destiny (sugati) and are born in heaven (svarga): this is the ninth power.

10) By the cessation of the impurities (āyuktvadān kuśā), having realized, in the present existence (duṣṭa eva dharma) by his own knowledge (svaśam abhijñā), the pure liberation by wisdom (prajñāvimuktā), the Buddha cognizes in accordance with reality: Birth is exhausted for me (kuṭṭha me jāthi), such and such happiness (sahāyus), great or small, falling into a bad destiny (śravasti), whereas those of the bodhisattva should be ‘practiced’.

Question. – The bodhisattvas have not yet obtained the ten powers and the śrāvakas and pratyekabuddhas are unable to obtain them; why speak of them here?

Answer. – 1) It is true that the śrāvakas are unable to obtain them but if they hear about the qualities of these ten powers, they tell themselves that the Buddha himself has these great qualities and they rejoice saying: “We have obtained great gains (lābhāh naḥ sudabdāh) and have received an unlimited benefit.” Thanks to the purity of their faith (svadhiṣṭhitvāvisuddhi), they enter into the path of cessation of suffering (dakkhaśayāṁraṣṭa).

As for the bodhisattvas who hear about these powers, they diligently cultivate the bodhisatta path and will obtain these great fruits that are the ten powers, etc.

Furthermore, there are śrāvakas and bodhisattvas who, practicing the concentration of recollection of the Buddha (buddhānusmṛtyusamādhi), do not recollect merely the Dharma and its many Buddha Qualities. They must make the following reflections:

The Buddha is able to explain all dharmas in all their aspects (ākāra): this is why he is called ‘Omniscient’ (sarvaḥā).
In accordance with reality, he analyzes and skillfully preaches all dharmas: this is why he is called ‘Seeing everything’ (sarvadarśin).

By direct perception (pratyakṣam), he recognizes all dharmas: this is why he is called ‘the One whose knowledge and vision are unhindered’ (apratihatajñānadarśana).

He loves all beings impartially: this is why he is called ‘the Being of great loving-kindness and great compassion’ (mahāmaitreyaḥ mahākarunā).

He possesses great loving-kindness and great compassion: this is why he is called ‘Savior of the world’ (lokavid), supreme leader of beings to be converted’.

He comes by a path that is in accord with the truth (yathābhūtāmārgena gacchati): this is why he is called ‘Tathāgata’.

He has the right (arhati) to receive the worship (pāda) of the entire world: this is why he is called ‘Arhat’.

He is endowed with a wisdom free of error (aviparīṭa-prajñā): this is why he is called ‘Samyak-sambuddha’.

His morality (ālāla), his concentration (samādhi) and his wisdom (prajñā) are complete (sampanna): this is why he is called ‘Vidyācarana-sampanna, endowed with sciences and practices’.

He does not turn back: this is why he is called ‘Sugata’.

He possesses the general characteristics (ādīmāyukṣaṇa) and the specific characteristics (svalaṅkaṇa) of the world: this is why he is called ‘Lokavid, knower of the world’.594

He skillfully preaches the path of supramundane salvation (lokottarakamārga): this is why he is called ‘Anuttarapuruṣottama, supreme leader of beings to be converted’.595

He saves beings by the threefold teaching (sādanta): this is why he is called ‘Śāstā devamānyuṣyāntam, master of gods and men’.

He can awaken himself and awaken people from the sleep of all the afflictions (kleśa) of the world: this is why he is called ‘Buddha’.596

He is endowed with the ten powers (daśākāya-sampatti): this is why he is called ‘Bhagavat, endowed with qualities’.597

He is endowed with the ten powers (daśākāya-sampatti): this is why he is called ‘Dhītra, strong’.598

He has obtained the four fearlessnesses (caturvivasādānapāpya): this is why he is called ‘Paruṣaṣaṁhitā, man-lion’.599

He has obtained immense profound knowledge (jñāna): this is why he is called ‘Mahāgūnādāgara, great ocean of qualities’.600

All these statements are without obstacles (aprathītha): this is why he is said to be like the wind (vīryūṣma).

He has neither aversion (pratīgha) nor fondness (anuvāna) for all that is beautiful (suvarṇa) or ugly (dūrvarṇa): this is why he is said to be like the earth (prthivīna).

He burns the kindling of all the fetters (sarvasaṃyojananendhana): this is why he is said to be like fire (tajākṣama).

He has skillfully destroyed all the lingering traces of the afflictions (sarvakleśavāsānd): this is why he is said to be fully liberated (vinnakta).

His abode being supreme (uttaravasath), he is called ‘Bhagavat’.

Since the Buddha possesses such qualities, one should recollect the Buddha. This is why the bodhisatva-mahāsattva who wants to attain the ten powers (bāla), the four fearlessnesses (vaiśādāya) and the eighteen special attributes (āveni-khetra) of the Buddhas should practice the Prajñāpāramitā.

3) Furthermore, at Rājagṛha on the Gṛhaprākāraparvata, when the Buddha was preaching the Prajñāpāramitā, the four communities (catusparisudda) and a great crowd of heretics (tīrthikas), lay people (grhaśīva), monks (pavaṇasīva), devas, yakṣas, etc., gathered together. The Buddha entered into the concentration of the King of Samādhīs and emitted great rays of light (saṃyana) that illuminated universes as numerous as the sands of the Ganges (gaṅgadhūla-āśeṣa) and the earth trembled in six ways (pratīthā svarūpaṇa akampata).597 then the Buddha preached the Prajñāpāramitā from the six perfections up to the three faculties, (i.e., chapter XVII to chapter XXXVIII). At this moment, some beings experienced doubts (samanāyujita) and wondered by means of what powers and by means of how many strengths the Buddha could be of such inconceivable (acintya) and such moving service (upakāra). Knowing that these beings had such doubts, the Buddha said to them: “I possess the power of knowledge (śākabala) of the true nature (bhūtālakṣaṇa) of all dharmas. This power has ten kinds of applications and thanks to these ten kinds of knowledges, I am able to carry out these moving miracles (pratīthāyupāya) and even surpass those that have been done.” This is why it is said [in the Prajñāpāramitā] that the bodhisatva who wants to attain the ten powers must exert himself in the perfection of wisdom.

4) Furthermore, some disciples of the Buddha (buddharāṣṭraka) who have planted the roots of good (varṣipitakāvamālai) lifetime after lifetime can, out of some fault, fall into heresy. Now heretics (tīrthikā) often say: “The Buddha does not really have the power of the qualities (guna-bala): it is by magical powers (māyā-balā) that he seduces (āvarasyant) the minds of beings.”599 And the disciples of the Buddha who have fallen into heresy have doubts and wonder if indeed the Buddha is not the Great Man (mahāpurusā). Wanting to counteract this insult (abhākākhyātaḥ), the Buddha said: “I truly possess the ten powers (bāla) and the four fearlessnesses (vaiśādāya) with which I save beings: it is not magic (māyā).”601

594 Mahāvyut., no. 35.
595 Ibid., no. 36.
596 Events described and commented on above, p. 431 F seq.
597 A spiteful insinuation often found in the mouths of heretics (Majjima, I, p. 375, 381; Anguttara, II, p. 190, 193): Samano hi bhante Getamo māyāvī, āvātaniṁ māyam jānti yāya ahāvahitīhṛṣyamānāṁ sāvakā āvatteti.
5) Finally, for the bodhisattvas who cultivate the bodhisattva path, the practice of austerities (duṣkaracaryā) is difficult to observe and difficult to realize and they have the tendency to laziness (kaustubhya). This is why the Buddha says to them: "Practice the ten powers and you will obtain an immense fruit of retribution (vipākaphala)."

[236e] It is like the leader of a caravan (sārthavāka) who encourages his merchants by saying: "Be careful and avoid fatigue (kāmaṇṭha); by means of energy, diligence effort and strength, you will arrive at the jewel mountain (vamagiri) and there you will find the seven jewels (saptarāna) and the wish-fulfilling gem (cintāmaṇi)." In the same way, the Buddha encourages the bodhisattvas and says to them: "Do not be lazy; cultivate the bodhisattva path diligently and with energy; practice the ten powers and you will obtain an immense fruit of retribution.”

It is because of these many benefits that [the Prajñāpāramitā] deals with the ten powers, etc., here.

V. WHY ARE THERE ONLY TEN POWERS?

Question. – The Buddha possesses innumerable powers; why speak of only ten here?

Answer. – It is true that the Buddha possesses innumerable powers but in order to save beings, to speak of ten powers is sufficient to settle the question:

1) By the power of the knowledge of what is possible and what is impossible (sthānāsthānāphalā), the Buddha distinguishes (vibhāna) and evaluates (tulayati) those beings who can be converted (vaivneyasa) and those who cannot be converted (avaiṇeya).

2) By the power of the knowledge of retribution of actions (karmavāpakṣa), he distinguishes and evaluates in one given person the obstacle consisting of action (karmāvaraṇa), in another person the obstacle consisting of retribution (vipākāvaraṇa), in yet another person the absence of obstacles. 598

3) By the power of the knowledge of the dhyānas, vīmokṣas, saṃmādhis and saṃpattis, he distinguishes and evaluates those who are attached to the flavors of trance (vasarūka) and those who are not attached to them.

4) By the power of the knowledge of the moral faculties (indriyaparāparajñāphalā), he distinguishes and evaluates the degree of peoples’ strength of knowledge.

5) By the power of the knowledge of the various aspirations of beings (nāṇādhimuktaśīlāphalā), he distinguishes and evaluates what is loved by beings.

6) By the power of the knowledge of the various dispositions acquired by beings (nāṇādhatuśīlāphalā), he distinguishes and evaluates the progression of profound thoughts (gambhīrtavacṣa) of beings.

7) By the power of the knowledge of the route leading to the various destinations (saraṅgajānīśravatāphalā), he distinguishes and evaluates the doors to deliverance (vīmokṣaṁukha) among beings.

8) By the power of the knowledge of previous abodes (pūrvavākasājña), he distinguishes and evaluates the earlier comings and goings of beings.

9) By the power of the knowledge of birth and death (cyutupapādājña), he distinguishes and evaluates the places of birth of beings (upapattisvarūpa), beautiful (svarūpa) or ugly (durvarūpa),

10) By the power of the knowledge of the cessation of the impurities (dūravaṅkaśaya), he distinguishes and evaluates the attaining of nirvāṇa by beings.

By using these ten types of powers, the Buddha saves beings. True and free of error, all are perfected (saṃpūrṇa). This is why, although the Buddha possesses innumerable powers, we speak only of these ten powers.

VI. WHY THE FIRST POWER INCLUDES THE OTHER NINE

1) Furthermore, by the power of the possible and the impossible, he knows exactly from what cause a certain fruit of retribution comes. This power includes the nine others to save beings. Nine different modalities occur in this first power. How is that?

2) Beings in the world see the grain grow from the seed with their eyes (gṛtākṣam), but they do not know it. How then would they know the fruit of retribution (vipākaphala) caused by the mind and mental events (cittavākadharmas)? The Buddha, however, knows clearly and fully the fruit of retribution in its inner and outer causes (adhyātmadhikhyāhetupratyaya): thus this is a ‘power’. 599

The Buddha knows the beings who are bound (budhā) by actions (karmā) and defilements (kleśa) and the beings who are freed (naksu) by the pure dhīyānas, samāpattis, samādhis and vīmokṣas. He knows fully and completely the three kinds of actions of all beings, past, future and present, the lightness or gravity, the depth or superficiality, the coarseness or subtlety of their afflictions: thus this is a ‘power’.

3) He knows fully and completely the depth or the shallowness of the dhīyānas, samāpattis, samādhis and vīmokṣas of all beings and the causes for their liberation (vīmokṣa): this is thus a ‘power’. [237a]

598 By āvāraṇa is meant that which is an obstacle to the Path and to the roots of good preparatory to the Path (airvedhabhāgya). The Buddha said that there are three obstacles: i) the obstacle constituted by action (karmāvaraṇa), namely, the five sins of immediate (ānantarya) retribution; ii) the obstacle constituted by the conflicting emotions (kleśāvaraṇa), chronic (abhilāṭa) and violent (īkṣina) passion; iii) the obstacle consisting of retribution (vipākāvaraṇa): the three bad destinies and some good destinies: cf. Anguttara, III, p. 436; Kośa, IV, p. 201-203 and notes; Bodh. bhitī, p. 79.

599 Power (bala) here being taken in the sense of jñānabala ‘power consisting of knowledge’.
4. In view of the future lifetime (punarjanman), beings of weak faculties (mṛdvindriya) carry out shameful or meritorious actions; in view of not being reborn, people of keen faculties (tīkṣṇendriya) accumulate actions (upacīvanṭi). The Buddha knows fully and completely the beauty or ugliness of these superior or inferior faculties: thus this is a ‘power’.

5. The Buddha knows the two kinds of aspirations (adhimukti) in all beings that are the determining causes of their higher or lower faculties (indriya); he knows fully and completely the kindness, the malice and the various modalities of these two kinds of aspirations: thus this is a ‘power’.

6. These two kinds of aspirations (adhimukti) being cause and condition for the two kinds of acquired dispositions (dhiţā), the Buddha knows fully and completely the progress of the profound thoughts (gambhiracita) of beings: thus this is a ‘power’.

7. By reason of their various acquired dispositions (dhiţā), beings follow two types of paths (pratijāpati), the good path and the bad path. The Buddha knows fully and completely the many gates and destinations: thus this is a ‘power’.

8-9. The unhindered knowledge of the mechanism of causes and results in past and future existences is called the power of the knowledge of previous abodes (prāvanīvaśajñāna) and the knowledge of death and rebirth (cavyatupapādaśajñāna).

10. To know the causes and results of the past and the future and, being fully aware of skilful means (upāya), to break the continuity (prabhānda) of the mechanism of cause and effect, this is the power of the cessation of impurities (āpurvakṣayābala). The Buddha knows the twofold causality of the three times, distinguishes and evaluates the moral faculties (indriya), the aspirations (adhimukti) and the acquired dispositions (dhiţā) of beings and, in order to break their impurities, he preaches the Dharma to them. This is what is called the power of cessation of the impurities (āpurvakṣayā).

---

**Second Section THE TEN POWERS IN PARTICULAR**

**I. THE POWER OF THE POSSIBLE AND THE IMPOSSIBLE**

*Question.* — What is the power of the knowledge of the possible and the impossible (sthānāsthānajñānabala)?

*Answer.* — The Buddha knows all dharmas, their causes and conditions (hetu-pratītya) and the mechanism of the fruit of retribution (vipakṣa-paṭākāya): from such and such causes and conditions there arises such and such a fruit of retribution; from such and such other causes and conditions there arises such and such another fruit of retribution. How is that?

---

[600] As it is said in the To-sing king (Bahudhātukasūtra) in regard to things possible and impossible:

“It is impossible that a woman should be a noble cakravartin king” (sthānānāṃ etam anavakāṣa yam itiḥ rājā aṣṭa cakravartin, n’etam thānānāṃ viṣayāya). Why? Because any woman dependent on a man cannot attain sovereignty (āsirvāna). And if a woman cannot be a noble cakravartin king, how then could she be Buddha? If a woman obtains liberation, nirvāṇa, it is thanks to a man that she obtains it. It is impossible that she could obtain Bodhi by herself (svatābhyā).601

“It is impossible that two noble cakravartin kings appear simultaneously in the world” (sthānānāṃ etam anavakāṣa yam ekādīkā sahodara cakravartin upabhām acarāmarānupiṣṭhāyāya, n’etam thānānāṃ viṣayāya). Why? Because a cakravartin king never encounters any rivalry (pratyarthikaraṇa). And if two noble cakravartin kings cannot be in the same world, how could two Buddhas?602

“It is impossible that a bad action (of body, speech or mind) could result in a pleasant [agreeable] action (dve vātipiṣṭhāyāya, n’etam thānānāṃ viṣayāya). And if a bad action cannot bring worldly happiness (lokaparantarābāha), how then could it bring supramundane happiness (lokottarābāha)?

“It is impossible that the person who is of bad conduct [of body, speech or mind] could, as a result of this fact, [at the dissolution of the body] be reborn in heaven” (sthānānāṃ etam anavakāṣa yam kāya-vacanaduccarita-rTaṇāndayā cakravartin tvat pṛthivī bhedāh param maruṇa sugatim saggatam lokān upapajjeyya, n’etam thānānāṃ viṣayāya). And if the person who is of bad conduct cannot be reborn in the heavens, how then could he obtain nirvāṇa? In fact, the five obstacles (pañci-viśaya) cover the mind, one is distracted (viśiṣṭa) and, without developing the seven factors of enlightenment (sambodhājñāna), it is impossible to attain nirvāṇa. As long as the five obstacles cover the mind and one does not cultivate the seven factors of enlightenment, it is impossible to attain the Bodhi of the śrīvakas, not to speak of the Bodhi of the Buddhas. But when the mind is free of obstacles, the Bodhi of the Buddhas can be obtained and, all the more so, that of the śrīvakas.

All of these possibilities and impossibilities the Buddha has explained from his own mouth in the To-sing king (Bahudhātukasūtra) but, relying on the word of the Buddha, scholars have developed these possibilities and impossibilities at length.603

[237b] It is impossible that the Buddhas have defects and errors, that the saints (ārya) seek out heretical teachers, that the saints fall into the bad destinies (du̱rgaṭa), that the fetters (sāyojana), once destroyed by

---

600 An extract of the Bahudhātukasūtra of Majjhima, III, p. 64-67 (Tchong a han, T 26, k. 47, p. 723c28-724b28), repeated in Anguttara, I, p. 26-30 as well.

601 See also above, p. 134F, 545F.

602 See above, p. 302-303F, 535F.

603 The Traité undoubtedly has in mind the Abhidharma authors who have considerably increased the list of possibilities and impossibilities drawn up by the Buddha: see, e.g., Vibhanga, p. 335-338; Kathāvatthu, p. 172; Puggalapadhāti, p. 11, 12.
The Buddha himself makes no blunders. [His knowledge of the possible and the impossible] is intact (avayākta) and invincible (prajñātī) and, since he knows fully and completely (prajñānītī), it is called the first ‘power’.

II. THE KNOWLEDGE OF THE RETRIBUTION OF ACTIONS

The power of the knowledge of the retribution of actions (karmavipākajñānabala). - Whether it is a matter of actions carried out by the body or speech, of actions unaccomplished in the present lifetime, of actions resulting from discipline of vow (samādhyāna), of bad actions, of actions to be carried out during one day and one night, of sinful or meritorious actions: the Buddha has summarily explained the threefold sphere of action of all of these, and this is what is called the natures of karman.

1) The Buddha knows the past (atīta) actions of which the retribution is in the past and the past actions the retribution of which is in the future (anātīta), the past actions the retribution of which is in the present and the past, the past actions the retribution of which is in the past and the future, the past actions the retribution of which is in the present and the future, the past actions the retribution of which is in the past, future and present. It is the same for present actions.

The power of the knowledge of the retribution of actions (karmavipākajñānabala). - Whether it is a matter of actions carried out by the body or speech, of actions unaccomplished in the present lifetime, of actions resulting from discipline of vow (samādhyāna), of bad actions, of actions to be carried out during one day and one night, of sinful or meritorious actions: the Buddha has summarily explained the threefold sphere of action of all of these, and this is what is called the natures of karman.

The obstacle consisting of action (karmāvarūna) bars the Path to those guilty of the five dūnārāyaṇas: the obstacle consisting of passion (kleśāvarūna) bars it to eunuchs; the obstacle consisting of retribution (vipākāvarūna) bars it to beings in the four unfortunate rebirths (niraka, tiryagyoni, preta and asura) and to the inhabitants of Uttarakuru: cf. Kośa, IV, p. 201-213.

The obstacle consisting of action (karmāvarūna) bars the Path to people guilty of the five dūnārāyaṇas: the obstacle consisting of passion (kleśāvarūna) bars it to eunuchs; the obstacle consisting of retribution (vipākāvarūna) bars it to beings in the four unfortunate rebirths (niraka, tiryagyoni, preta and asura) and to the inhabitants of Uttarakuru: cf. Kośa, IV, p. 201-213.

The story is told in full in the following collections:


c. Hien ya king, T 202, no. 23, k. 4, p. 376b2-380a10.

The hero of the story was called Fou-tseng or Cho-Lo-i’t (restored by P. Pelliot as Śrīvydā). After having been refused by Śrīruputra and some other disciples, he was finally admitted into the Order by the Buddha himself, the only one who found a minute seed of deliverance in him: in the past, when he had been attacked by a tiger, he had uttered the cry: Namo buddhāye.

It is perhaps of Śrīvydā that the authors of the Viṃhār (T 1545, k. 102, p. 530c19-27) were thinking when they noted the following: The Buddha and the venerable Śrīruputra were walking somewhere and someone approached them. The Buddha asked Śrīruputra: Can you see where this person was your friend? Then Śrīruputra, passing from the first to the fourth dhyāna restored to memories of his earlier abodes (avataṃskāra) in order to find this person, but saw nothing. Coming out of his samādhi, he said to the Buddha: The power of my concentration is unable to see him. The Buddha said to Śrīruputra: Once in the past, during such and such a kalpa, this being was your friend, but the time is so distant that it is not within the range of īśvakas or of pratyekabuddhas; this is why you cannot know him.

Discipline of vow, see above, p. 819-852F.

Also called discipline of upāvāsastha: cf. p. 825-929F.

The path of seeing the truths (satyadarśana), re-arise, that the saints hide their faults, and that the srotāpannas are reborn twenty-five times.604 See what has been said at length in the classification of the saints (āryabhūtāṅga).

It is impossible that people guilty of the five heinous crimes of immediate retribution (dūnārāyaṇa), the five types of eunuchs (paitaravītāna), beings in the four bad destinies (caturdurgatipratipatātāna), the inhabitants of Uttarakuru and the retinue of Māra (māraparivāra), being hindered by the three obstacles (āvarana),605 can attain the Path…606 [237e]

There are innumerable impossibilities (āstāna) of this kind and it is the same for the possibilities. The Buddha knows the possible things and the impossible things; he distinguishes (vibhanakā) them and evaluates (vadadhi) them. For beings able to be converted (vāneyasattra), he preaches the Dharma; for beings unable to be converted, it is the [true] play of causes. The Buddha is like a good physician (saiḍa) who understands the curable and incurable illnesses.

On the other hand, the īśvakas and pratyekabuddhas know very few things. Sometimes they want to convert beings unable to be converted, as was the case for the Cheu-lo (Asura’); sometimes they do not convert beings who ought to be converted, as was the case [for Śrīvydā] who was not converted by Śrīruputra.607

604 The srotāpanna is saptakirṇaḥ pararamah, i.e., he will be reborn a maximum of seven times: cf. Anguttara, I, p. 233, l. 13; IV, p. 381, l. 13; Nettipakarana, p. 169, l. 27; p. 189, l. 28; Visuddhimagga, p. 611, l. 26; Kośa, VI, p. 200.

605 The obstacle consisting of action (karmāvarūna) bars the Path to people guilty of the five dūnārāyaṇas: the obstacle consisting of passion (kleśāvarūna) bars it to eunuchs; the obstacle consisting of retribution (vipākāvarūna) bars it to beings in the four unfortunate rebirths (niraka, tiryagyoni, preta and asura) and to the inhabitants of Uttarakuru: cf. Kośa, IV, p. 201-213.

606 The Traité continues by mentioning still other possibilities.

607 Cf. Kosābhāya, p. 412-413: Sthāvatāripuṭraṇa pravrajyāpteśuparupṣapratyekākhyātanam: “Śrīruputra rejected a man who asked for the going-forth from home.”

The Kośābhāya, p. 644, tells the circumstances for this refusal: Āryāśāripuṭraṇa kīla kavyavīcārā pravrajyāpatekṣaya paraparyupṣa… dhanaṃdāśātvare nilnam eva kālikānam //

Transl. – It is said that a man asked for admission into the monastic Order. The noble Śrīruputra looked for some root of good in him before producing the deliverance but, as he saw none, he refused him and did not allow him into the Order. The Buddha, however, found one and allowed him into the Order. The monks questioned the Buddha about this man and the Blessed One said: Here is an action done by this man which will be worth arthaḥhood for him. Actually, actions do not ripen in the elements earth, water, fire or wind, but indeed in the aggregates, the elements and the bases of consciousness appropriated by him. And the Buddha said: “I definitely see in him a very small seed of deliverance, like a speck of gold caught in the interstices of a mineral.”

This story is told in full in the following collections:
4. Furthermore, there are two kinds of actions: the action that must necessarily be experienced (nīyatavedantaṃ) and the action that will not necessarily be experienced (anyatavedaṇṭaṃ).613 The action that must necessarily be experienced is that from which one cannot escape.

a. Sometimes the action that must necessarily be experienced depends (apokṣate) on the time (kāla), a person (sudgala) and the place (sīthāna) in order to undergo its retribution. Thus a person who enjoys happiness in the company of a noble cakravartin king awaits the moment when the noble cakravartin king appears in the world, and that is the moment when he attains his reward: therefore he depends on the time. He depends also on an individual, on the occurrence of the noble cakravartin king, and finally, he depends on the place, i.e., the place where the noble cakravartin king is born.

But there are actions that must necessarily be experienced which do not depend on any skill or any deed. Whether they are beautiful (svarṇa) or ugly (dvāraṇa), they present themselves without being sought. Thus for the person who has taken birth in the paradieses, the happiness resulting from merit (puṇyasukha) appears by itself, and for the person who is in hell (niraya), the suffering resulting from the sin (āpiṇḍudhātuḥ) follows him by itself. These actions do not depend on causes and conditions because they are especially serious (gura).614

As actions inevitably to be experienced (nīyatavedantaṃ), see for example the army of Pāṇi-teva-li (Virudhaka) that killed seventy-two thousand men who were in possession of the Path (mārgaprāpta) and innumerable lay practitioners (upāsaka) who were keeping the five precepts (pañcaśīkṣā) who could not be saved.616

---

610 Viḥḥāṭ, T 1545, k. 51, p. 263af; Kośabhyāya, p. 227, l. 5: Kuśalam aksaśalam avaśykaṃ karmati.
611 Kośabhyāya, p. 227, l. 7-9: Kṣetram karma kuśalam yad īśāvayakam nirvāṇaṛṣṭkam ca dūkkhabhavānivāritāt satālam ayaṃtām ca aksamam aksaśaṃ kṣetramatraśvandvāvābhavaṃ yasyāntyāśaṃ vitakṣaḥ. Tābhityāṃ itarāṃ karma nyakṣaṃkṣaṃkṣaṃ yat tatkāśalākuśāḥbhāyam itarāṃ vedityavāṃ.

Transl. – Good action is salutary whether it brings a pleasant retribution or whether it makes one obtain nirvāṇa; in the first case, temporarily, in the second case, once and for all. Bad action is pernicious, for it is, by nature, opposed to salvation: it is unpleasant retribution. An action different from the two preceding ones, namely, good and bad, is neither salutary nor pernicious.

612 Here it is a matter of determinate (niyata) action, i.e., action that must necessarily be experienced (nīyatavedantaṃ). It is of three kinds: cf. Kośabhyāya, p. 229-230: Nīyataṃ trividham dryadtraṃvedanteṇaṃ upapadyāvedanīyam aparaparyāvedanteṇaṃ… tatra dryadtraṃvedanteṇaṃ yatra jannami kramet tatraiva vipayate; upapayāvedanteṇaṃ dvitiyajannami. aparaparyāvedanteṇaṃ tasmāt pariṇaṃ: “Determinative action is of three kinds: i) action to be experienced in the present lifetime or action that ripens in the same existence as it was accomplished in; ii) action to be experienced after having been reborn or action that ripens in the existence following the one in which it was accomplished; iii) action to be experienced later or action that ripens in a later existence, after the third.”


613 See Kośa, IV, p. 241.
614 In order to estimate the lightness or heaviness of an action, six causes must be considered: see Kośa, IV, p. 241.
615 After having massacred the Sākyas, Virudhaka (Vidūḍabha in Pāli) and his army established their encampment on the shores and the bed of the Aciravati river. During the night, a sudden flood drowned them and they all perished. See above, p. 508-509F, note.
616 Although he was the most powerful of the magicians, Maudgalyāyana ended his last lifetime tragically: he was beaten like sugar-cane by heretics who reduced his bones to powder, and this resulted in his death. The great disciple thus expiated a sin he had committed against his parents in an earlier lifetime.

According to some sources, this was a matter of a simple mental sin: Anavataptagāthā (ed. Bechert, p. 94-97; transl. Hofinger, p. 199-202, p. 190c15-191a16; T 1448, k. 16, p. 78c22-79a28; Tchong king suan tsa p’i yu, T 208, no. 15, k. 1, p. 535a23-b47); Pāli Jātaka, V, p. 125-126.

According to others, on the other hand, Maudgalyāyana really assassinated his blind parents in a pretended attack by robbers: Pāli Apadāna, I, p. 31-33; Commentary of the Dhammapada, III, p. 65-69.
See also Po-kiu-lo (Bakkula) who was thrown by his step-mother into the fire, into boiling water and into water, but who did not die.\(^{617}\)

Finally, the Buddha, when he was traveling through the kingdoms as a wandering mendicant (pravrajita), was begging and did not lack for offerings of food. However, five hundred carts brought him kingly food; in the foliage (alongside of which) he was walking, there grew seeds of rice (āḍī, tandaṅula) and in his cooked rice (odana) there was an emulsion of a hundred flavors (ojaḥ satārasaṃ).\(^{618}\)

Good or bad, actions of this kind are to be experienced (nityatavedanīya) necessarily; the others do not necessarily have to be experienced (aniyatavedanīya).

5) The desire realm (kīmādhūtu) is the place (sthāna) where one undergoes the retribution (vipāka) for three kinds of actions, namely, action to be experienced pleasantly (suḥkha-vedanīya) and action to be experienced neither unpleasantly nor pleasantly (adubhūtsukha-vedanīya).

The form realm (rūpadhūtu) is the place where one undergoes the retribution of two types of actions, namely, the action to be experienced pleasantly (suḥkha-vedanīya) and the action to be experienced neither unpleasantly nor pleasantly (adubhūtsukha-vedanīya).


\(^{617}\) For Bakkula, see above, p. 1386F. The detail given here appears, to my [Lamotte’s] knowledge, only in the King liu yi siang, T 2121, k. 37, p. 201a1-9 (transl. Chavannes, Contes, III, p. 229-230): Bakkula lost his mother at the age of seven and his father took another wife who hated the son of her predecessor. While she was steaming some cakes in an earthenware jar, the child asked his step-mother for some and she threw him into the jar; then she closed the opening with a plate in the hope of killing the boy; but she, finding herself inside the jar, ate the cakes and did not die.

At another time, she took the child and put him on a red-hot baking-sheet; but he ate the cakes and did not die.\(^{618}\)

Later, having gone to the river bank to wash clothes, the woman threw the boy into the river; a fish swallowed him, etc.

\(^{618}\) On the Buddha’s food (ojas or ojā) of a hundred flavors (sātaraśa), see above, p. 125F, note 1. The Millasavl. Vinaya (Gīlīṭṭ Manuscript, III, part 1, p. 38-39; T 1448, k. 10, p. 47a9-23) also tells the following: When the Bhagavat began to eat the barley (ṣava) at Varṣāṇa, the venerable Ānanda, completely upset, began to weep: The Bhagavat, he said, in the course of his existences, gave the gift of his hands, his feet and his head; at the end of three incalculable periods, he attained omniscience and now completely upset, began to weep: The Bhagavat, he said, in the course of his existences, gave the gift of his hands, his feet and his head; at the end of three incalculable periods, he attained omniscience and now

If it is in the desire realm, he knows in what destiny (gati); if it is in the divine destiny (devagati), he knows among which gods; if it is among humans (manasa), he knows in what continent (dhāpaka); if it is in Jambudvīpa, he knows in what kingdom (rāṣṭra); if it is in a kingdom, he knows in what city (nagara) or village (aṅgaśa); if it is in a vīhāra, he knows in what place; if it is in a city (naga), he knows in what quarter (vīśa), in what street (vīṭha), in what house (prātikāda) and in what room (sthāna).

8) The Buddha knows at what time a given house has been carried out, whether it was one generation ago, two generations ago, up to a hundred thousand generations ago.

9) He knows the number of times the retribution of a given action (karmavipākapāla) has been undergone, has not yet been undergone, will necessarily be undergone or not necessarily undergone.

10) He knows the good or bad tools that have been used to carry out an action; a knife (lastra), a stick (danda), an order for an execution (vadhikāsana), etc.; he knows if one has killed oneself or if one has ordered someone else to kill. It is the same for all other bad actions and also all good actions.

11) The Buddha knows what generosity (ādana) and what disciplines (śīla) have been cultivated.

The formless realm (ārūpya-dhūtu) is the place where one undergoes the retribution of one single kind of action, namely, the action to be experienced neither unpleasantly nor pleasantly (adubhūtsukha-vedanīya).\(^{619}\)

6) There are retributions dependent on an object (vastupēkṣa) and it is thanks to this object that one obtains the retribution of action. Thus, in the pools (tadhāga) of king Fou-kia-lo-p'o [erroneous transcription for Fou-kia-lo-so-li = Puṣkūśi\(^{620}\)] there grew thousand-petaled golden lotuses (sahasrapatrāmśravardhānā sarvatāraṃ padmāni), as large as chariot wheels,\(^{621}\) and, because of them, a large crowd of people were overjoyed and many went forth from home (pravrajita) and obtained Bodhi.

7) The Buddha knows the places (sthāna) where beings carry out their actions, whether in the desire realm (kīmādhūtu), the form realm (rūpadhūtu) or the formless realm (ārūpya-dhūtu).

\(^{619}\) All of this is fully explained in Kośa, IV, p. 109.

\(^{620}\) Puṣkūśi, king of Taksālī, and friend of Bimbisāra, king of Magadha. Having read the description of the Three Jewels on a golden plaque sent to him by Bimbisāra, Puṣkūśi renounced his throne, put on the yellow robe of a monk and went to search for the Buddha. Stage by stage he came to Rājagṛha and took his lodging at the home of the potter Bhagavā. The Buddha himself joined him there and during the night preached the Dhūtavāha-gāśtra (Magjhima, III, p. 237-247) to him. Puṣkūśi requested and obtained ordination. Leaving immediately to seek for an alms-bowl and robe, he was attacked and killed by a cow. The Buddha disclosed to his monks that Puṣkūśi had attained the fruit of araham and has taken rebirth in the Avrūha heaven.

The history of this disciple is fully told in the Commentary of the Majjhima, V, p. 33 seq.

\(^{621}\) These giant lotuses have been described above, p. 571F.
In regard to generosity, if a thing has been given, he knows if it is land, a house (gṛha), a garment (cīvara), food (gṛhasthāna), medicine (bhaisajya), a bed or seat (sayūndana), an object made of the seven jewels (saptatattvamaya vasa).

In regard to discipline (śīla), the Buddha knows if it is a discipline of vow (samādāniśīla), a discipline acquired naturally (dhammatātītiṣṭhibhaśīla), a discipline of mental order (caitussaśīla), a discipline of speech (vākśīla), an ekadesiakārīn discipline, a pradeśakārīn discipline, a yadhābhāsakārīn discipline, a paripūrṇakārīn discipline, a discipline of a single day (ekaśvavasīṭha), a discipline of observing the seven good paths of action (saptalokakarmapatha), a discipline observing the ten precepts fully (dasaśīlaśādī), or a discipline joined with concentration (samādhi).

12) In regard to meritorious works (purusa), the Buddha knows those who cultivate the first, second, third or fourth dhyāna, the four immeasurable acts of loving-kindness (maitrī), compassion (karunā), joy (muditā) and equanimity (upekṣa) and other similar causes and conditions of good actions.

13) The Buddha knows the various causes and conditions of bad actions, such as greed (mātsarya), malice (vyāpāda), fear (bhaya), bad views (mīthyādṛṣṭī) [238b] bad friends (pāpamitra) etc. He knows the various causes and conditions of good actions such as faith (sīraddhā), compassion (karunā), respect (satkāra), trance (dhyāna) and absorption (samāpatti), wisdom (prajñā), good friends (kalyāṇamitra), etc.

Actions are dominant (adhīpati): there is no one among gods or men who is able to change the nature of actions.

For thousands of years, myriads, hundreds of thousands of existences, action always follows its perpetrator without release, like a creditor (ṛṇāyika) pursuing his debtor.626

When the action meets the combination of causes and conditions (hetupratyāyavādāgner), it produces its fruit of retribution (vipakṣaphalāṃ deditī) like a seed (bhūja) planted in the soil, encountering the complex of causes and conditions and the right time (hetupratyāyavādāgner prāpya kālam ca), germinates anew.627

Action projects the being into an existence of the six destinies with the speed of an arrow.

All beings are heirs to their actions (karmadāyādo) in the way that sons inherit the wealth of their fathers which is bequeathed to them.628

When the fruit of action is in progress, it cannot be stopped, like the fire at the end of the kalpa (pulpadāla).

Action distributes beings among the various places where they are to be reborn, like the great king of a country distributes administrative posts according to the services rendered.

When a man dies, action covers up his mind like a great mountain extending its shadow over things.

Action assigns various bodies to beings like the master artist (citrukara) who makes different images (pratimā).

If a person acts well, action procures a fine reward for him; if the person acts badly, action procures a bad punishment for him, like the man who serves a king and is rewarded according to his services.

This is a classification of actions and their retribution.

14. [Mahākārmatvahīgasūtra]629 — Moreover, in the Fen-pie-yo-king (Karmavibhaṅgasūtra), the Buddha said to Ananda: “It may happen that a man who does bad deeds is reborn in a good place (saṅgati utpadyate) and that a man who does good deeds is reborn in a bad place (durgatim utpadyate).”

Ananda asked: “How is that possible?”

The Buddha replied: “If the bad action (pāpakarmaṇa) done by the evil man during the present lifetime (drṣṭa eva dharma) has not yet ripened (aparipaśvaka) and if a good action done by him during a previous

626 See the list of disciplines in Patavimati (T 223, k. 3, p. 390b13-14; T 220, vol. VII, k. 467, p. 15-17). As the Kośa says, the discipline of vow (samādāniśīla) depends on a vişūpī, on an information, whereas the discipline acquired naturally (dhammatātītiṣṭhibhaśīla ot dhammatātiṣṭa) i.e., arisen from samādhi, is just avijñapti, non-information.

In Kośa, IV, p. 49, n. 3, L. de La Vallée Poussin explains: We distinguish the samādhiśīla, the discipline obtained by making a vow, a resolution: “I will not do this or that” (type: Pratimoksa discipline) and the dharmatātītiṣṭhibhaśīla, the discipline acquired either without vow or act of speech: this is the discipline acquired just by the fact of possessing a dhyāna (for one possesses a dhyāna only by becoming detached from the afflictions of kmañḍhu) or by entering into the Path (pure discipline involving abstention from certain actions).

623 These four disciplines, ekadesiakārin, etc., in regard to the layperson have already been defined above, p. 821F and note.

624 See above, p. 825F.

625 The discipline consisting of the observing of the seven good paths of material (rūpin) action (karmapatha): abstaining from the three misdeeds of body and the four misdeeds of speech.

lifetime (pūrve kṛtam kalāyānkarma) is already ripened (paripakva), then for this reason - although presently he is doing something bad - he takes rebirth in a good place. Or again if, at the moment of his death (maranakāle), a good mind (kañcalacita) and good mental events (kañcalacitasikadharmas) arise in him, then for this reason, he takes rebirth in a good place.630

“[It may also happen] that a man who has done a good deed takes rebirth in a bad place. If the good action (kalāyānkarman) done by the honest man during the present lifetime (dṛṣṭa eva dharmē) has not yet ripened (arpipakva) and if a bad deed done by him during an earlier lifetime (pūrve kṛtam kalāyānkarma) is already ripe (paripakva), then, for that reason and although he is doing good actions presently, he is reborn in a bad place. Or also if, at the moment of his death (maranakāle), a bad mind (kañcalacita) and bad mental events (kañcalacitasikadharmas) arise in him, then, for that reason he takes rebirth in a bad place.”631

630 Majjhima, III, p. 214, l. 17-26: Tatr ’Ānanda, yvāyam puggalo idha pāṇḍitāpīṭā adinnāddāyā – pe – mūḍhādāya, kāyassa bhedā param marunā sugatān samācogyānaṃ paccasakālaṃ puññapakvaṃ, pabhāva va ’saka tāmaṃ kalāyānkarmanappakvaṃ, maranakālaṃ va ’saka hoti samāmāyādā hotī samāmāyānaṃ; tena so kāyassa bhedā param marunā sugatān samācogyānaṃ paccasakālaṃ puññapakvaṃ. Sace kho so idha pāṇḍitāpīṭā adinnāddāyā hoti – pe – mūḍhādāya hotī, tassa dīṭhe va dhamme vipakāṃ pātisamvedātī paccayaṃ aparā va pariyāvī. Trans. – It may happen, O Ānanda, that an individual who is actually a murderer, a thief and of wrong views, at the dissolution of the body after death, is reborn in a paradise world, either if a good action to be experienced favorably has been done by him or a good action to be experienced favorably was done by him after, or, at the moment of death, a right view has been adopted by him and strongly held by him. This is why, at the dissolution of the body after death, he is reborn in a good destiny, in a paradise world. But being actually a murderer, a thief and of wrong views, he undergoes the retribution of this action either in the present existence or in the existence following [the one in which he had done that], or in a later existence [starting from the third].

631 Ibid., p. 215, l. 1-4: Tatr ’Ānanda, yvāyam puggalo idha pāṇḍitāpīṭā pativātādō adinnāddāyā nativātā – pe – samāmāyādāya, kāyassa bhedā param marunā apāyaya duggatān vipakānaṃ nivapakvaṃ puccacī’va ’saka tāmaṃ kalāyānkarmanappakvaṃ, pabhāva va ’saka hoti pāpamakam dukkhevadānaṃ, paccacī’va ’saka tāmaṃ kalāyānkarman maranakālaṃ va ’saka hoti samāmāyādā samāmāyānaṃ; tena so kāyassa bhedā param marunā apāyaya duggatān vipakānaṃ nivapakvaṃ puccacī’va. Yaḥ va kho so idha pāṇḍitāpīṭā pativātādō adinnāddāyā nativātā hoti – pe – samāmāyādāya hotī, tassa dīṭhe va dhamme vipakāṃ pātisamvedātī paccayaṃ aparā va pariyāvī. Trans. – It may happen, O Ānanda, that an individual who is actually abstaining from killing living beings, abstaining from robbing and is of right view, nevertheless, on the dissolution of the body after death, is born into misfortune, the bad destiny, the abyss, hell, if a bad deed to be experienced unpleasantly had been carried out by him previously, or if a bad deed to be experienced unpleasantly had been carried out by him afterwards, or if, at the moment of death, a bad view was adopted and fervently held by him. This is why, on the dissolution of the body after death, he is reborn in misfortune, the bad destiny, the abyss, hell. But actually abstaining from killing living beings, abstaining from stealing and

Question. - This way of seeing in regard to action already ripened (paripakva) and action not yet ripened (arpipakva) is acceptable. But how can the mind at death (maranacita), which lasts only a short time, prevail over the power of actions (samskārabala) that extend over an entire lifetime?632

being of right view, he receives the reward either in the present lifetime, or in the next lifetime, or in a later lifetime [from the third onwards].

632 This is the objection made by Māliṇḍa to Nagasena in the Māliṇḍhāpatīha, p. 80: Tumhe evam bhunata: vo vasasatam akasalam kareyya maranakāle ca evam Buddhagatam satam patilabhēya so devase upapajjeyati; etam na susuddhāmi. You say: “The one who has done bad deeds for a hundred years but who, at the moment of death, has even one single thought of the Buddha, is reborn among the gods”, that I do not believe.

But every Indian - and not just Buddhists - puts great importance on the last mind, the ‘mind at death’ (maranacita). We read in the Bhagavadgīṭa, VIII, 6: “Whatever existence is conceived of by the person who, at the end of his life, is separated from his body, this is the existence into which he passes; it is always in this condition that he is reborn.”

Buddhists, it is true, deny the existence of a soul, but, nevertheless, they recognize that the mind at conception (upapatticita) is the continuation of the mind at death (maranacita). Hence the necessity of properly preparing the dying person for death.

Well-meaning rather than enlightened, the deities of gardens, forests and trees invite the householder Citta to wish to become a cakravartin king, but the dying person refuses because that is a transitory (ūnīca) unstable (addhāva) situation destined to pass away (Samyutta, IV, p. 302-304).

The Buddha entrusts to the Upāsika the duty of consoling the sick and maintaining the dying (Samyutta, V, 408-410). “Have you not heard”, he asks his cousin Mahānāma, “that an upāsaka endowed with wisdom should encourage an upāsaka endowed with wisdom who is sick, who is suffering, who is gravely ill?” He is reminded that he has intelligent faith (avoccpusadā) in the Three Jewels and the moral precepts dear to the saints. If he is troubled about the outcome of his affairs, he is invited to lay aside such worries inasmuch as his death is near and he will be unable to do anything more about them. If he remains attached to the five objects of sense enjoyments (colours, sounds, smells, tastes and tangibles), he is asked to renounce these human pleasures, scorched by the gods. If he aspires to the bliss of the paradises, he is told to notice that even Brahmā’s heaven is impermanent and not final, because it involves the idea of self (sakkāyaḍipayaḍupana). Finally, a pressing invitation is made: “Lift you mind up and apply to it the cessation of the self (cittam vinamitu sakkāya nirūde kiccam upasamahāna).” Indeed, the Buddha has stated that there is no difference as to the deliverance of the mind between such an upāsaka and a bhikkhu whose mind is liberated from the afflictions. If the upāsakas must assist one another, what can be said of residential monks (āvikāri bhikkhus) specially charged with the care of the householders? According to the Anguttara, III, p. 263-264, the resident monk is held to five services: ‘He leads them to a high morality (adihitā). He causes them to live in the mirror of the Dharma (dhammadassana). He visits the sick and encourages them to fix their attentiveness (sati), the most important thing of all. He encourages the populace to welcome strangers who are monastics

1255 1256
properly, for their coming is an occasion to gain merit. He eats good or bad food offered to him in order not to spoil ... of indifference (see Kośa, III, p. 118, 131). Therefore the last mind is not as sharp (paṭu) as is claimed. 

The Buddha’s concern for the sick and the dying has been shared by his disciples in the course of the centuries:

a. Already at the time of the Buddha, the housewife Nakulamātī addressed admirable advice to her dying husband, the purports of the texts of which have been preserved for us (cf. Anguttara, III, p. 295-298).

b. Several centuries later, the emperor Aśoka was concerned about the salvation of those whom he had condemned to death. In his fourth pillar ed edict (cf. J. Bloch, Les Inscriptions d’Aśoka, p. 165), he proclaimed: “For prisoners whose penalty is fixed and who are condemned to death, I reserve three days for their use. Their relatives will intercede to save their lives, or if there is nobody to intercede, they will do charitable deeds or will carry out a fast in view of the next world. For this is what I desire: that even after the expired time limit, they will gain the other world.”

In Ceylon at the time of Buddhaghosa (cf. Visakhāmaṅga, p. 469), a kind of sacrament for the dying was carried out. Friends came to the sick person and said to him: A worship of the Buddha is going to be carried out according to your wishes; be of peaceful mind therefore (stav aththāya Buddhāpiṇḍa kariyati, cittam pasadēh). Five kinds of offerings are prepared: flowers, garlands, flags and banners for the use. Recitations of the text and music for the ear, incense and perfume for the smell, honey and cakes for the taste, cloth for the touch. “Touch these objects”, the dying person is told; “these are the offerings that will be given by you.” The mind at death thus represents a complete sacrifice to the Buddha and will determine the future mind at conception favorably.

In Buddhist piétism, the last thought will preferably be a final invocation to a Buddha or a bodhisattva of choice. The invocation itself is indispensable. An enviable fate is promised to those who have heard the name of the Tathāgata Bhaisajyaguru: “At the time of their death, eight bodhisattvas miraculously present themselves and show them the path” (Bhaiṣajyagurukṛtvā citāti Sīkṣasamuccayā, p. 175: teṣām maraṇaśākyavaye śtan bodhisattvāṇāṁ rāddhyati māyāṃ upadāyaśaṁjīvati). Surrounded by magical monks, Aśītābha is present at the death of his devotees who, in ecstasy on seeing this Tathāgata and without detaching their minds from him, leave this world to take rebirth in Sukhāvati (Sukhāvatīyāna, p. 48: te tena tathāgataśaṁjīvati tattvai sāmyāsaḥ svāsūjīvati prayājaśchāyaśaṁjīvati). No matter how great his crimes, the devotee of Avalokiteśvara is comforted in his last moments by twelve Tathāgatas: “Fear not. O son of good family; you have heard the Kāraṇḍavyūha, you will wander in samsāra no longer; there will be no further birth, old age or death for you” (Kāraṇḍavyūha, p. 23, 95).

But the problem that arises is to know whether the mind at death is able to wipe out completely a life of sin. This is what the Traité maintains here by emphasizing the primordial role of the last mind, abandoning the body and the organs. Nevertheless a few comments may be made:

1) The state of death (maraṇdvāstha) is physically and mentally lifeless (mudldka), and at death as at birth, the mental consciousness (manovijñāna) is associated with the feeling of indifference (see Kośa, III, p. 118, 131). Therefore the last mind is not as sharp (paṭu) as is claimed.

Answer. – Although this mind may be very short, its power (bala) is intense (pāru). It is like fire (agni) or poison (viṣu) that, although small, can accomplish great things. The mind at death is so determinate (nīyat) and so strong (āśīra) that it prevails over the power of action (samskāra) extending over a century.

This last mind is called ‘the great mind’ (mahācittā) for it has, as its urgent task, the abandoning of the body (svādheparidṛṣṭa) and the organs (indriyaḥ). Thus the man in battle (vīraḥ), who does not spare his life, is called a hero (śūra), and the arhat, who gives up attachment to life, attains arhathood. [238e]

Those are the various definitions of sinful and meritorious actions as well as their functioning (pravyṛti).

The iṣṭvakas know only that bad action is punished and good action rewarded, but they are unable to analyze the problem with such clarity. The Buddha himself understands fully and completely both action and the retribution of action. The power of his knowledge (jñānāpabhāva) is without obstacle (avayāhata), is indestructible (aksāyau) and invincible (āśaya): this is why it is described as the second ‘power’.

2) The person is not the master of his last mind. Practically and logically, is good death is possible only if one has lived well, for, according to the fortunate expression of the Buddha, “the tree fails to the side in which it was leaning” (see above, p. 1082-1083F and notes).

3) According to orthodox opinion, every volitional past action entails a retribution. Therefore the last mind in no way prevents the other mind-actions from bearing their fruit: in some circumstances, however, it can be rewarded before the others. In regard to the order in which the actions are rewarded, we are reduced to hypotheses. A stanza by the sthavira Rāhula cited by the Kośābha, p. 477, l. 20-21, and commented on in Kośāvykkhyā, p. 719, presents it as follows:

Yad guru yas cāsamnaḥ yo cā bhūyastam kṛtaṃ ca yat / pārvam pārvam pārvam viṣayate karmasamādri //

In other words, the following are rewarded in order: the grave (gurau) action; in its absence, the recent (āśaṇa) action that perfumes the dying mind; in its absence, the habitual (ahśaṇa) action; lacking the preceding ones, an action from an earlier life (pārvavṛttaḥ) the efficacy of which has been delayed by those of more serious actions.

This present note is especially inspired by the works of I. de la Vallette Poussin on the last mind: see Death in HERE, IV, p. 448-449; Notes houddiàiques, Bull. Cl. Lett. Acad. Roy. De Belgique, 1925, p. 18-20; Morale bouddhique, 1927, p. 55, 181, 233.


634 The Buddha declared that the retribution of actions is incomprehensible and forbids trying to understand it: Kammavipaka bhikkhave acinteyyo na cintetabbo yo ma cintento unmādassu vighātassu bhūghatassu (Anguttara, II, p. 80).
III. THE KNOWLEDGE OF THE DHYĀNAS, ETC.

The power of the knowledge of defilement, purification and the types of trances, liberations, concentrations and absorptions (dhyānavimokṣaratāsamādhisamādhipattatā samākāsa-ṣāvetanam) of the Buddha is the most interesting thing. The Buddha knows the loss (dhvanasa) of the dhyānas, the duration (sthiti) of the dhyānas, the increase (vasthita) of concentration (samādhisamāṭhitikusāla), etc. See Kośa, VI, p. 251-252.

By trance (dhyāna) is meant the four dhyānas.

The Buddha knows these dharman auxiliary to the Path: he knows their name (nāma) and their characteristics (lakṣaṇa), their order and their practice; he knows if they are impure (asattva) or pure (anantasrava), in the course of being practiced (āṣāyita) or already practiced (aitikāya), purified (ṣāvetana) or defiled (samatāya), with flavor (sarasva) or without flavor (arasa), profound (gambhīra) or superficial, and other distinctions of this kind.

The eight liberations (vimokṣas) have been explained in detail in reference to the dhyānas (above, p. 1291F). The dhyānas include all the meditative stabilizations of the form realm (rupadhamma); the liberations include all the absorptions (samāpattis) and the perfection of trance (dhyānapāramitā).

The Buddha knows the dhyānas, samāpattis and samādhis as 'concentrations', and by concentrations is meant the non-distraction of the mind ( cittāvakāpa).

The Buddha knows their defilement and by defilement (samākāsa) is meant the conflicting emotions (kleśa) such as affection (anunaya), wrong view (dṛṣṭi), pride (māna), etc. The text here seems to be corrupt.

The Buddha knows their purification and by purification is meant the true concentrations: those that are not mixed with the conflicting emotions – affection, wrong view, pride, etc. – and that are like real gold.

The Buddha knows the types (ṣāvetana): among these concentrations, we must distinguish those where only one mind is functioning, those where several minds are functioning, those that are always functioning and those that do not always function, the concentrations into which it is difficult or difficult, difficult or easy to come out of, the concentrations that grasp the characteristics of the object separately or those that grasp them inclusively, the concentrations to be avoided and those not to be avoided.

As concentrations to be avoided, we may cite for example the mind of loving-kindness (maitrīcitta) if one is full of passion, the meditation on the horrible (alohahabhūtana) if one is full of hate, the meditation on the finite and infinite (antarāntanahabhūtana) if one is stupid, the use of the knowledge and discrimination of dharman if one is excited, the desire to concentrate the mind if one is depressed. But in the reverse cases, the cited concentrations are not to be avoided.

Furthermore, in regard to the concentrations, time (kāla) and place (sthāna) must be distinguished. If the body is exhausted, that is not the time to practice concentration. This is what the Bodhisattva said when he was practicing austerities (duskaracaryā): “Now I am incapable of producing a meditative stabilization.” Also, places where there are crowds are not desirable places to practice concentration.

Furthermore, the Buddha knows the loss (dhvanasa) of the dhyānas, the duration (sthitī) of the dhyānas, the increase (vasthita) of the dhyānas and the dhyānas that end up in nirvāṇa.

Furthermore, the Buddha knows those who enter into and come out of concentration with difficulty, those who enter and come out of concentration easily, those who enter easily and come out with difficulty, and, finally, those who enter with difficulty and come out easily.

The Buddha knows that such and such a man should obtain such and such a dhyāna. He knows that such and such a man, having enjoyed the five objects of enjoyment (paścalīlāmaṇḍana), knows that such and such a man, having enjoyed the five objects of enjoyment, will obtain the dhyāna anew and depending on this dhyāna, he will attain arhathood.

By means of his profound knowledge, the Buddha knows all the dhyānas, vimokṣas, samāpattis and samādhis, and as this knowledge is intact (avyāhata) and invincible (āṣaya) [in him, it is called the third 'power'.

IV. THE KNOWLEDGE OF THE DEGREE OF THE MORAL FACULTIES

The power of the knowledge of the degree of the moral faculties of beings (parasadgallānām indriyaparārthaparajñānakāma). - The Buddha knows the beings who are of sharp faculties (āśigneṇāya), of weak faculties (mañjunāya) or of medium faculties (madhyānāya). The strong knowledge (īkṣṇaṇīkāma) is called superior (para); the weak knowledge (mañjanīkāma) is called inferior (apara) [239a]

Using this awareness of the degree of the faculties of beings, the Buddha distinguishes (vipānakāta) the beings who are of keen, medium or weak faculties:

Such and such an individual who has such and such faculties can, in the present existence (vajjanana), only obtain the first fruit (phala), i.e., the fruit of srotāpanna, but cannot obtain the other fruits; such and such another individual can obtain only the second, the third or the fourth fruit. Such and such an individual can obtain only the first dhyāna; such and such another can obtain only the second, third or fourth dhyāna, etc., up to the absorption of the cessation of discrimination and feeling (samjñāvedayatiṇātiruttamāyāsāpaṭṭi).

Such and such an individual will become conditionally liberated (āsāmyayavimukta); such and such another individual will become unconditionally liberated (āsāmyayavimukta) [637].

635 The text here seems to be corrupt.

636 In Samyutta, III, p. 272, the Buddha distinguishes four kinds of meditators (jhāyina): the person who is skillful in staying in concentration and unskillful in coming out of concentration (samādhisamāṭhitikusāla na samādhisamāṭhitakusāla), etc.

637 See Kośa, VI, p. 251-252.
Such and such an individual can obtain the first rank (agratā) among the śrāvakas; such and such another can obtain the first rank among the pratyekabuddhas; such and such another, completely fulfilling the six perfections (pāramitās), can obtain supreme perfect enlightenment (anuttarā samyaksaṃbodhi).

Knowing all this, the Buddha also knows those who pass to the other shore (pāraga) if [the Dharma] is preached to them in brief (saṃkrāpaṇa), fully (vistaraṇa), or in brief and fully at the same time. He knows which beings are to be instructed by means of gentle words (ilakṣayavacana), which by means of rough words (parasaśavacana), or which by means of both gentle and rough words.

Such and such an individual who already possesses the other faculties (indriya) should act so as to increase further his faculty of faith (iruddhendriya); such and such another should act so as to produce the faculties of exertion (vīrya), mindfulness (smṛti), concentration (samañña) and wisdom (paññā).

By using his faculty of faith (iruddhendriya), such and such an individual enters into certitude [of the acquisition] of the supreme good (suñyakṣaṇādīsaṃ avakṣrāma); such and such another individual, by using the faculty of wisdom (paññīndriya), enters into the certitude [of the acquisition] of the supreme good.

These people, of keen faculties (tiṣṇemndriya), are hindered by the fetters (saṃyojana): for example Yang-k’ian-li-mo-lo (Atgulimalâ).638 etc. Certain others, of keen faculties, are not hindered by the fetters, for example Ch’o-li-fou (Śāriputra), Mou-lien Maudgalîhyana, etc.

638 Atgulimalâ, son of the brahmin Bhagavâga, chaplain of king Pasinandî of Kosala, studied at the university of Takasîlî and soon became the favorite of his teacher. But the latter suspected him of having failed to respect his wife and demanded fees of a very special kind from his disciple: a thousand fingers cut from the right hand of a human to acquire his debt, the young man lay in ambush in the Jâlîmi forest at Kosala, killed all those who tried to cross through it, cut off a finger from each corpse and from the cut fingers he made a garland which he wore around his neck. Hence the nickname Atgulimalâ, meaning ‘Finger Garland’.

In order to complete the number of a thousand demanded by his teacher, there remained only one more finger to be cut. And so, when his mother came to warn him that he was being hunted by the king, Atgulimalâ prepared to kill her. But the Buddha, foreseeing his destiny, came in person towards him, prevented him from committing this last crime and, having won him over, admitted him into the Order according to the swiftest procedure. Subsequently Atgulimalâ showed himself to be an exemplary monk.

Quite a body of literature has grown up around Atgulimalâ, but the main source remains the Atgulimalassatta in Majjhima, p. 97-105, translated many times into Chinese: Tsa a han, T 99, no. 1077, k. 38, p. 280c18-281c2; P’ie yi tse a han, T 100, no. 16, k. 1, p. 378b17-379a22; Tseng yi a han, T 125, k. 31, p. 719b20-722c22; three separate versions (T 118-120) of which the oldest, entitled Yang kia mo king, is by Dharmarâka.

The Buddha knows the individuals of weak faculties (medviṃḍriya) but who are not hindered [by the fetters], for example Tcheu-lî-li-pan’-c’ê’-k’î (Cîdadantakha) 639 But there are people of weak faculties who are hindered by the fetters.

Angulimala occupies an important place in the Pāli commentaries: Comm. on Majjhima, III, p. 328-344; on Dhammapada, III, p. 169-170 (tr. Burlingame, III, p. 6-14); of the Theraghīthā, (tr. Rhys Davids, Brethren, p. 318-325); of the Jātakas, V. p. 456 sq.

In the neighborhood of Śravasti, a stūpa marked the place where Angulimala was converted. This monument was mentioned by the Chinese pilgrims Fa hien (T 2085, p. 860b11) and Hiuan-tsang (T2087, k. 6, p. 899a19).

639 He recognizes his own stupidity in the Anavatapta-śīla, judging that he would be cured only when three separate versions (T 118-120) of which the oldest, entitled Yang kia mo king, is by Dharmarâka. and soon became the favorite of his teacher. But the latter suspected him of having failed to respect his wife and demanded fees of a very special kind from his disciple: a thousand fingers cut from the right hand of a human to acquire his debt, the young man lay in ambush in the Jâlîmi forest at Kosala, killed all those who tried to cross through it, cut off a finger from each corpse and from the cut fingers he made a garland which he wore around his neck. Hence the nickname Atgulimalâ, meaning ‘Finger Garland’.

In order to complete the number of a thousand demanded by his teacher, there remained only one more finger to be cut. And so, when his mother came to warn him that he was being hunted by the king, Atgulimalâ prepared to kill her. But the Buddha, foreseeing his destiny, came in person towards him, prevented him from committing this last crime and, having won him over, admitted him into the Order according to the swiftest procedure. Subsequently Atgulimalâ showed himself to be an exemplary monk.

Quite a body of literature has grown up around Atgulimalâ, but the main source remains the Atgulimalassatta in Majjhima, p. 97-105, translated many times into Chinese: Tsa a han, T 99, no. 1077, k. 38, p. 280c18-281c2; P’ie yi tse a han, T 100, no. 16, k. 1, p. 378b17-379a22; Tseng yi a han, T 125, k. 31, p. 719b20-722c22; three separate versions (T 118-120) of which the oldest, entitled Yang kia mo king, is by Dharmarâka.

The Buddha knows the individuals of weak faculties (medviṃḍriya) but who are not hindered [by the fetters], for example Tcheu-lî-li-pan’-c’ê’-k’î (Cîdadantakha) 639 But there are people of weak faculties who are hindered by the fetters.

638 Angulimala, son of the brahmin Bhagavâga, chaplain of king Pasinandî of Kosala, studied at the university of Takasîlî and soon became the favorite of his teacher. But the latter suspected him of having failed to respect his wife and demanded fees of a very special kind from his disciple: a thousand fingers cut from the right hand of a human to acquire his debt, the young man lay in ambush in the Jâlîmi forest at Kosala, killed all those who tried to cross through it, cut off a finger from each corpse and from the cut fingers he made a garland which he wore around his neck. Hence the nickname Atgulimalâ, meaning ‘Finger Garland’.

In order to complete the number of a thousand demanded by his teacher, there remained only one more finger to be cut. And so, when his mother came to warn him that he was being hunted by the king, Atgulimalâ prepared to kill her. But the Buddha, foreseeing his destiny, came in person towards him, prevented him from committing this last crime and, having won him over, admitted him into the Order according to the swiftest procedure. Subsequently Atgulimalâ showed himself to be an exemplary monk.

Quite a body of literature has grown up around Atgulimalâ, but the main source remains the Atgulimalassatta in Majjhima, p. 97-105, translated many times into Chinese: Tsa a han, T 99, no. 1077, k. 38, p. 280c18-281c2; P’ie yi tse a han, T 100, no. 16, k. 1, p. 378b17-379a22; Tseng yi a han, T 125, k. 31, p. 719b20-722c22; three separate versions (T 118-120) of which the oldest, entitled Yang kia mo king, is by Dharmarâka.
The Buddha knows the people whose [passions] have been destroyed by seeing the truths (satyadarśanahīna) and whose faculties are weak, the people whose [passions] have been destroyed by meditation (bhāvanābhāna) whose faculties are keen, the people whose passions have been destroyed by meditation and whose faculties are keen, the people whose passions have been destroyed by meditation and whose faculties are weak, and finally, the people whose passions have been destroyed by seeing the truths and whose faculties are keen.

In such people, all the faculties (indriya) are equally weak (meda) or equally keen (tikṣṇa); in others all the faculties are neither equally weak nor equally keen.

A given person is of great strength as a result of previous causes (pūrvahetu); another person is of great strength as a result of present conditions.

A given person, while searching for bondage (bandhavana), finds liberation (mutti); another person while searching for liberation, finds bondage. Thus, Angulimala, who wanted to kill his mother and torment the Buddha, found liberation, whereas a bhikṣu who had obtained the four dhyānas and developed pride (abhīmāna) because of that, fell into hell.

Finally, the Buddha knows that such and such an individual will fall into the bad destinies (durgati), that a second individual will come out only with difficulty, that a fourth will come out easily, that a fifth will come out quickly and that a sixth will come out after a long time.

The Avadāna also mentions an episode concerning the future arhat. The day that Cūḍāpanthaka became a monk, the famousphysician Jīvaka invited the Buddha and the Sangha except for Cūḍāpanthaka whom he seemed to be too stupid. The Buddha accepted the invitation, but noticing that the Samgha was not complete, he refused to partake of the meal. Jīvaka sent someone to look for Cūḍāpanthaka in the monastery, but the latter created thirteen hundred fictive monks exactly like himself magically and by this trick made himself invisible. A formal order by the Buddha was necessary for him to consent finally to come to Jīvaka’s house.

Since Cūḍāpanthaka had created fictive monks to confuse Jīvaka and since he had also triumphed over the distrust of the monks, the Buddha proclaimed him the foremost among those who create spiritual shapes and change minds (see also Anguttara, I, p. 24; Tseng yi a han, T 125, k. 3, p. 558a15-17; T 126, p. 831b29).

Besides the Cūḍāpanthakāvadāna, which has just been summarized here, we should also mention the Mahākarmavibhaṅga (p. 43) which briefly tells the story of the arhat, and especially the Vībhūṣa (T 1545, k. 180, p. 902) which analyzes the story precisely and in detail.

The Pāli sources are in agreement with the northern sources, at least in regard to the last lifetime of Cūḍāpanthaka. Among the main texts, we may mention the Theragāthā, v. 557-566; the Apādāna, I, p. 58; the commentaries of the Jātakas, I, p. 114-20, of the Anguttara, I, p. 209-220, and above all of the Dhammadāpa, I, p. 239-255 (transl. Burlingame, I, p. 299-310).

See above (p. 1052-1053F) the story of the bhikṣu who confused dhyāna and fruits of the Path and fell into the Avicī hell.

The Buddha knows fully and completely (prajñātāti) all these various degrees of the faculties of beings and since this knowledge is intact (avydhata) [in him] and invincible (ajeya), it is called the fourth 'power'.

V. THE KNOWLEDGE OF THE ASPIRATIONS OF BEINGS

The power of knowledge of the various aspirations of beings (nibandhimatājñānahāna) is called the Buddha's Mission and the Buddha's Mission and Last Journey, Acta Orientalia, XV, 1937, p. 12; Tchong pen k’I king, T 196, k. 1, p. 149a-b; Tchou yao king, T 212, k. 29, p. 769a-b.

641 Nanda surnamed Nanda the Handsome, ordained as the result of a trick and who mourned for his young wife. See p. 118F, 226F, 286F.
642 See p. 868-878F.
643 Sunakṣetra, a Licchavi of Vaiśali, who entered into the Order and for a time was the Buddha's assistant (apassāhyaka), but who later became attached to the bad teachers, Khokkhatthiya, Kandaramasaka and Pitiputta. According to the Traité (k. 100, p.755a12-14), he had been a disciple of the Buddha out of greed.
644 Later the Traité (k. 49, p. 411b20-22) summarizes his story in a few words: “Yaśas, son of a śresthī [of Benares], having seen in the middle of the night that all the courtesans resembled corpses, left his precious sandals (muniṇḍhadā) worth a hundred thousand kāhrūpanas on the bank of a river and, crossing it by means of a ford, went to find the Buddha.” The following is known: Yaśas, also known as Yaśodā, taught by the Buddha, attained arhathood and entered into the Order while his aged parents entered into the lay community. Cf. Caturapariśad, p. 172-202; Mūlasarv. Vinaya, T 1450, k. 6, p. 128c-129b; Pāli Vinaya, I, p. 15-18; Mahāśāsaka Vin., T 1421, k. 15, p. 105; Dhammaguptaka Vin., T 1428, k. 32, p. 789b-790a; Mahāvastu, III, p. 402-413; Nidānakathā, p. 82; Comm. on Dhammapada, I, p. 87; Yin kou king, T 189, k. 4, p. 645; Fo pen hing tsi king, T 190, k.35, p. 815-824; Tchong hiu mò ho t’i king, T 191, k. 8, p. 954c-955a; Fo so hing tsai, T 192, k. 4, p. 30c (cf. E. H. Johnston, Buddha’s Mission and Last Journey, Acta Orientalia, XV, 1937, p. 12; Tchong pen k’I king, T 196, k. 1, p. 149a-b; Tchou yao king, T 212, k. 29, p. 769a-b).
645 According to the Mūlasarv. Vinaya (T 1448, k. 4, p. 15b11-c3; Divyāvadāna, p. 49), Vakkhalī, whose name means ‘Clothed in bark’, was a rśi dwelling on Mount Musala, not far from Śārīrakāra in Aparantika. Having seen the Buddha from the top of this mountain, he felt great admiration for him and
They love the rules (śīkṣā), as did Lo-heou-lo (Rāhula), etc.

They love generosity (dāna) as did Che-po-lo (Śaivala), sister of Śuddhoddhana, who was the son of Kan-lo (Arntr, aunt of the Buddha). They love the strict observances (śīkṣā), as did Lo-heou-lo (Rāhula), etc.

They love the rules (śīkṣā), as did Lo-heou-lo (Rāhula), etc. They love generosity (dāna) as did Che-po-lo (Śaivala), sister of Śuddhoddhana, had a son named Che p'o-lo (Śaivala, and not Dānapāla as I [Lamotte] have erroneously

They felt strongly drawn to him and, so as to join him more quickly, he threw himself into the void. The Buddha caught him by his magical power, taught him the Dharma and ordained him by the quick method. He declared Vakkhali to be the foremost of those who feel faith toward him (agro me śraddhādhiṣṭhāṇām).

The same episode is told in the Pāli sources (Apadana, II, p. 467, v. 26-33; Comm on Anguttara, I, p. 248-251; Comm. on Dahammapada, IV, p. 119), but these make Vakkhali to be a brāhmaṇa native of Śrīvastūṇi who, long after his ordination, threw himself from the top of Gṛdhakūṭaparvata in despair of being deprived of seeing the Buddha. The latter, wearied by the constant attendance of his disciple, had momentarily gone away from him saying: “It is enough for you, O Vakkhali, to contemplate my rotting body: he who sees the Dharma sees me, and he who sees me sees the Dharma.”

Vakkhali having fallen gravely ill, the Buddha consented to visit him. Vakkhali confided to the Master that he had no twinges of conscience and that his only regret was the lack of enough strength to go himself to the Buddha. Beyond that, he was deeply convinced of the impermanent nature, painful and ever-changing, of the five aggregates of existence.

After the Buddha’s visit, Vakkhali had himself carried in a litter to the Black Rock on Mount Ryūgiri. The next day at dawn, he “took the knife” (sattham āhāresi) and killed himself. The Buddha revealed to the monks that Vakkhali had entered nirvāṇa.

Vakkhali’s suicide is told in the canonical sources: Sanyutta, III, p. 119-124; Tsa a han, T 99, no. 1265, k. 346b7-347b13; Tseng yi a han, T 125, k. 19, p. 642b29-643a22.

Śaivala, Sivali in Pāli, was proclaimed by the Buddha (Anguttara, I, p. 24) to be the foremost of those who receive (aggaṃ ābbhāna) and his generosity equalled his wealth. In the Anavataptagāthā (ed. Bechert, p. 142), he explains the ’fabric’ of his actions:

Abhāvan jyeṣṭhaputro 'ham Kṛṣṇīla jāvalaiṇaḥ //
prathaham ca mayaḥ chatram jinastipānaṃ pratishtham //
tat karmā kulpam duryātra yatropapannavān //
devaḥbhāva manuṣyena ca kartupanuḥ virocyath //
abhāvan ādhyo mābhāyās tāsa tāsāpattiyā //
mahāādānapatiḥ cāhām bharāmi dhanadāhyavān //

Transl. – I was the eldest son of the glorious king Kṛṣṇa (of Benares), and the first parasol was planted by me on the stūpa of the Victorious (Kāśyapa).

Having done this good deed, everywhere that I was born, as god or as man, I gained merit and I was famous. I was rich, opulent in all these existences. I was a great master of generosity, loaded with wealth and rice.

They love solitary meditation (vinaya), as did Cheu-p'o-lo (Śrīruputra).

They love learning (bhāravaṇa), as did A-nan (Ānanda).

They love to understand the discipline (vinaya), as did Cheu-p'o-lo (Upālī), etc.

All these disciples of the Buddha each had their preferences, and the worldly people (prthigjana), they too, each have their own tastes: some are pleased with desire (rāga), others with hatred (dvesa).

Furthermore, the Buddha knows those who abound in lust, the latter, wearied by the constant attendance of his disciple, had momentarily gone away from him saying: “It is enough for you, O Vakkhali, to contemplate my rotting body: he who sees the Dharma sees me, and he who sees me sees the Dharma.”

Vakkhali having fallen gravely ill, the Buddha consented to visit him. Vakkhali confided to the Master that he had no twinges of conscience and that his only regret was the lack of enough strength to go himself to the Buddha. Beyond that, he was deeply convinced of the impermanent nature, painful and ever-changing, of the five aggregates of existence.

After the Buddha’s visit, Vakkhali had himself carried in a litter to the Black Rock on Mount Ryūgiri. The next day at dawn, he “took the knife” (sattham āhāresi) and killed himself. The Buddha revealed to the monks that Vakkhali had entered nirvāṇa.

Vakkhali’s suicide is told in the canonical sources: Sanyutta, III, p. 119-124; Tsa a han, T 99, no. 1265, k. 346b7-347b13; Tseng yi a han, T 125, k. 19, p. 642b29-643a22.

Śaivala, Sivali in Pāli, was proclaimed by the Buddha (Anguttara, I, p. 24) to be the foremost of those who receive (aggaṃ ābbhāna) and his generosity equalled his wealth. In the Anavataptagāthā (ed. Bechert, p. 142), he explains the ’fabric’ of his actions:

Abhāvan jyeṣṭhaputro 'ham Kṛṣṇīla jāvalaiṇaḥ //
prathaham ca mayaḥ chatram jinastipānaṃ pratishtham //
tat karmā kulpam duryātra yatropapannavān //
devaḥbhāva manuṣyena ca kartupanuḥ virocyath //
abhāvan ādhyo mābhāyās tāsa tāsāpattiyā //
mahāādānapatiḥ cāhām bharāmi dhanadāhyavān //

Transl. – I was the eldest son of the glorious king Kṛṣṇa (of Benares), and the first parasol was planted by me on the stūpa of the Victorious (Kāśyapa).

Having done this good deed, everywhere that I was born, as god or as man, I gained merit and I was famous. I was rich, opulent in all these existences. I was a great master of generosity, loaded with wealth and rice.

They love the strict observances (dhiba) and solitude (viveka), as did Mo-ho-kiā-chñ (Mahākāśyapa).

They love solitary meditation (prātisālmavana), as did Li-po-to (Revata). They love wisdom (prajñā), as did Chō-li-fou (Śrīruputra).

They love learning (bhāravaṇa), as did A-nan (Ānanda).

They love to understand the discipline (vinaya), as did Cheu-p'o-lo (Upālī), etc.

All these disciples of the Buddha each had their preferences, and the worldly people (prthiṣṭhāna), they too, each have their own tastes: some are pleased with desire (rāga), others with hatred (dvesa).

Furthermore, the Buddha knows those who abound in lust (rāgabhāva), those who abound in hatred (dvesabhāva) and those who abound in ignorance (mohabhāva).

Question. – What are the characteristics (laksana) of those who abound respectively in lust, hatred or ignorance?

Answer. – Here it is necessary to cite fully the characteristics of the threefold poison (trīṣṇa) described in the Tēhan king (Dhyānastūpa). Knowing these characteristics, the Buddha corrects especially lustful people by means of a sermon (paryuyya) on the horrors of the body (atahka); he corrects those who are especially hateful by means of a sermon on the mind of loving-kindness (matrīcita); and he corrects those who are especially stupid by means of a sermon on dependent origination (pratīṣṭhānapatī). In this way, he preaches the Dharma according to the aspirations (adhisthānā) of beings. If these aspirations are good (ākṣāla), he preaches in accordance with the minds of the beings, like a boat going along with the current (naur anusroṣṭgāmāṇaḥ); if these aspirations are bad (ākṣīala), he addresses them with rough words.

restored it). For the genealogy of the Buddha, see the notes above, p. 226-227F, and A. Bareau, La légende de la jeunesse du Bouddha dans les Vinaya-pitaka anciens, Orients Extremus, IX, 1962, p. 8-11.

According to the Pāli sources (Udana, p. 15-18; Comm. on Anguttara, I, p. 243-248, of Dahammapada, IV, p. 192-194, tr. Rhys Davids, Brethren, p.60-62, and Jātaka, I, p. 407-409), Sivali was the son of Suppavāsī, princess of the Koliyas, who carried him in her womb for seven years. At his birth, the baby was able to speak. Sāriputta spoke with him and, with the approval of his mother, proceeded to ordain him. During the ceremony of his tonsure at each snip of the scissors, the child attained a new fruit of the religious life, becoming successively srotatīpanna, sakkāgāmin, ānāgāmin and finally arhat.

Revata surnamed Khadiravaniya “Of the acacia forest”. He was the youngest brother of Revata who was enjoying meditation like a solitary lion (patisālāndrmo śiho viya ekacāro) but did not gratify their wishes with even a single word (Comm. on Dahammapada, III, p. 326).
These aspirations are fully and completely known (prajñātī) by the Buddha and as this knowledge is intact (avyāhata) ... to drive out a peg by means of a peg (pratuvacana) according to the method of driving out a peg by means of a counter-peg (abhinātyaḥ dhātraḥ sāyayena)... There is a slight difference between adhimukti, dhātra and āśaya, as the Traité says here. 1268

But the corresponding passage in Madhyamāgama (T 26, k. 25, p. 588a14-15) is completely different: “Just as a master carpenter or his apprentice, taking a line (kālasūtra), places it on a piece of wood, then with a sharp axe, hacks along it and smooths it out to make it straight.”

Chinese scholars have always rendered the expression āṇīyāṇītānirhāvrayogaṇa by means of the characters 中国: 封閉式 (fěngbìshì) “closed form” or 封鎖式 (fēngzuòshì) “closed system” “a way of taking out a wedge by means of a wedge”. This is the phrase used by Bodhisuci (T 675, k. 3, p. 679a8), by Paramārtha (T 1593, k. 3, p. 127a29; T 1595, k. 11, p. 235b6), by Dharmagupta (T 1596, k. 8, p. 305c6) and by Hsuan-tsang (T 676, k. 3, p. 702b11; T 1594, k. 3, p. 146c18; T 1597, k. 8, p. 361c27-28; T 1598, k. 8, p. 427b10-11).

On the other hand, the Tibetan translations present difficulties: here are some differences:


But khye bu means a boy and khyi bu a little dog, which would give the expression an unsatisfying meaning: “As one drives out a boy by means of a boy” or “As one drives out little dog by means of a little dog”. See Tibetan-English Dictionary, S. C. Das, p. 160, v. khlud-klyu.

My [Lamotte] respected colleague, Walter Simon, has examined the question and proposes to correct khye bu by ke bu, ‘wedge’, a word mentioned in the Manual of Colloquial Tibetan by Sir Charles Bell, 1905, p. 438. The phrase would then mean: “As one drives out a peg by means of a peg”, in perfect agreement with the original Sanskrit and the Chinese translation.

Consulted in turn by W. Simon, Prof. J. Brough comes to the following conclusion: [In English] An as alternative for consideration, I would like to suggest that khye bu might be the correct reading, but that the word is used as a technical term in ‘carpenter’s language’ for ‘peg’ or ‘pin’. The semantic situation would then be similar to that of English ‘male screw’.

Information gathered in the Tibetan culture would confirm Prof. Simon’s conjecture. In a letter dated July 3, 1967, P. Denwood writes from Kathmandu: [In English] “I have been asking my Tibetan friends about your ke bu. Both Tashi and Pasang Khambaché know the word. Tashi knows it as a piece of ‘carpenter’s language’, Pasang as a word in Sherpa language, and both agree that it means a Wedge of hard wood or metal used for splitting wood. First an axe cut is made, then the wedge driven in with a hammer. A wedge for holding open a door or other static uses is known to all Tibetans I have asked as ‘tsab’ This word is given as rtsabs on p. 957 of Lama Dawa Samdup Kazi’s English-Tibetan Dictionary which also has ka-ru and skyog-bu for ‘wedge’. Tashi pronounces ‘kiu’ (unaspirated) and Pasang ‘khiu’ (aspirated). Other Tibetans have not heard the word. The shape seems to be normal wedge-shape.”

This digression may perhaps be of some use to many readers of Buddhist-Hybrid Dictionary by Edgerton where the innocent phrase āṇīyāṇītānirhāvrayogaṇa which appears on p. 91 is interpreted as ‘by homosexual procedure’.

560 Kosarjevskaja, p. 385: Påvajami tasnu gunaśadāvyākāshāparakamahāśyaḥbhayaḥ yā vāsana tāḥ khalo āha dā̄tavārā viśeṣaḥ bodhyāyaḥ: “Here in particular, by dātava we should understand the traces resulting from the qualities, faults, sciences and arts, actions and habitual patterns in the course of previous rebirths.”

Dātava should be interpreted in the same way in the canonical passage (Skṣvuttā, II, p. 154, 157): Dātavā satattā saṃsāraṃ sāmāntaṃ sāmāntaṃ “It is because of their acquired dispositions that beings come together, marry.” The kāraṇādhimuktikās join with the kāryādāhāntikās, the kalāṇādāhāntikās with the kalāṇādāhāntikās.

There is a slight difference between adhimukti, dātava and dīṣaṇa, as the Traité says here.
destined; he knows in what practices they are engaged, in what places they are born, in what lands they are to be found.

Furthermore, the Buddha knows the various dispositions particular to beings. According to the place where they are led, they have such and such inclinations, such and such evaluations, such and such high resolutions, such and such actions, such and such conduct, such and such emotions, such and such knowledge of life, determination, attitude, ways of seeing, ways of thinking; they do or do not acquire such and such fetters (samyojana).

Among them, attachment rules aspiration, aspiration rules defiled mind (variant: profound), defiled mind rules direction, direction rules evaluation. [239e] evaluation rules inquiry (vitarka), inquiry rules judgment (vicāra), inquiry and judgment rule speech (bhāṣā), 651 speech rules mindfulness, mindfulness rules activity, activity rules action and action rules retribution.

Furthermore, using this power of knowledge of the various acquired dispositions, the Buddha knows the beings capable or incapable of being converted, the beings to be converted in the present existence or in a future existence, the beings to be converted at this very moment or at another time, the beings to be converted publicly or without being seen, the beings to be converted by the Buddha, by a śrāvaka or by both together, the beings to be necessarily converted or not, the beings to be converted by a short discourse, by a developed discourse or by a discourse first shortened and then developed, the beings to be converted by praise or by blows, the beings to be converted by seeing them frequently or by leaving them alone, the beings to be converted by a subtle teaching or by an obvious teaching, the beings to be converted by suffering, by gentleness, or by both suffering and gentleness.

The Buddha knows those who have wrong views (mithyādṛṣṭi) and those who have right views (samyagadṛṣṭi), those who are attached to the past (āṭṭha) or the future (ānyagata), attached to nihilism (uccheda) or eternalism (śāvata), attached to the view of existence (bhava-dṛṣṭi) or the view of non-existence (abhava-dṛṣṭi), wanting to be reborn or disgusted with rebirth, seeking happiness in wealth and fame or attached to dull wrong views.

The Buddha knows those who profess the non-existence of causes and conditions; those who profess wrong causes and conditions or right causes and conditions; those who profess non-action, bad action or right action; those who advocate non-seeking, wrong seeking or right seeking; those who esteem the self, the five objects of enjoyment, gain, drink and food, joking; those who like crowds, company (sāṃsāra) or solitude (parivarjana), those who indulge especially in pleasures (rāgacaritra) or those who indulge especially in wrong views (dṛṣṭicarita); those who love faith or those who love wisdom; those who should be kept or those who should be left behind; those who esteem discipline (śīla), concentration (samādhi) or wisdom (prajñā); those who understand easily or those who understand with difficulty by means of explanations; those whom it is enough to guide and those to whom it must be explained word by word; those who are of keen faculties (ākṣṇendriya), of weak faculties (medvidindriya) or of medium faculties (madhyendriya); those who are easy to pull out or tear out and those who are difficult to pull out or tear out; those who are afraid of wrong-doing and those who have heavy faults; those who fear saṃsāra and those who do not fear saṃsāra; those who abound in desire (rāga), in hatred (dveṣa) or in ignorance (moha); those who abound in both desire and hatred, or in desire, hatred and ignorance; those whose emotions are slight and those whose emotions are heavy; those who have few afflictions (mala) and those who have many; those who have a clouded wisdom, a shallow wisdom or vast wisdom.

The Buddha knows the people who understand well the five aggregates (skandha), the twelve bases of consciousness (āyatana), the eighteen elements (dhatu), the twelve-membered dependent origination (dvādasha-tatvattvayamāṇa-pāda), the things that are possible (sthāna) and the things that are impossible (aśthāna), suffering (duhkha), its origin (samudaya), its cessation (nirodha) and the path to its cessation (mārga); who understand well how to enter [240a] into meditative stabilization (samādhi-pravēsa), come out of it (ayuṇṭhāna) or remain in it (ṣakti).

Furthermore, the Buddha knows the beings belonging to the desire realm (kāmadhātu), the form realm (rūpadhātu) or the formless realm (ārūpyadhatu); the beings [in the realms of the] damned (nāraka), animals (ārya-vāyu), hungry ghosts, humans (manuṣya) or gods (deva); born from eggs (anda-jāta), from the womb (jārya-jāta), from moisture (samsveda-jāta) or of apparitional birth (upapādākaka); with form (rūpin) or formless (arūpin); aware (saṃjñākaraka) or unaware (saṃjñānāśīla); of short life (alīpīya) or of long life (dīrgha-yaśa); simple ordinary people (prathagjana) who have not yet destroyed desire (āvātarāja) or ordinary people who have destroyed the desire of the lower levels (avarabhūmī) but have not yet destroyed the desire of the dībhānas. The Buddha knows all these beings up to and including the beings who are neither discriminating nor non-discriminating (naiṣvāsamānhānaśīla), the holy candidates [for the fruits] of the path (mārga-phalaprajñāpattikā), the pratyekabuddhas or the buddhas at unhindered liberation and various other categories of this type: the five destinies (gati), the four modes of birth (jīva), the three categories (ṛṣi),652 the designations (prajñāpattikā), the obstacles (śānta), the aggregates (skandha), the bases of consciousness (āyatana), the elements (dhatu), the roots of good (kṣaṇalāla), the roots of bad (ākṣaṇalāla), the fetters (samyojana), the levels (bhūmi), actions (karman), the fruits (phala), the beings capable of being converted (vainayā) or incapable of being converted, the knowledge of the destruction of suffering (nirodhajñāna), etc.

These are all the distinctions that “the Buddha knows the world with its many and varied acquired dispositions” and its delivrance is without obstacle. The Buddha knows completely and fully these many diverse dispositions and, since this knowledge is intact (ayāhata) and invincible (ajeyu) [in him], it is called the’ sixth power’.

---

651 According to the principle Vītarka vīcārā vācāṃ bhāṣate nāvitarkya nāvīcārā. Cf. Majjhima, I p. 301; Samyutta, IV, p. 293.

652 The category predestined for salvation (samyakhvaniyutarā), the category predestined to bad rebirths (mithyānuyutarā), the category foreign to the two previous ones (aniyutarā): see Dīgha, III, p. 217; Dhammasaṅgāṅ, p. 186; Kośa, III, p. 137.
VI. THE KNOWLEDGE OF THE WAY LEADING TO THE VARIOUS DESTINIES

The power of the knowledge of the way leading to the various destinies (sarvatragamini-pratipadānabala).653

1) Some say that action (karman) is this way (pratipada). Why? It is because of action that one circulates through the destinies (paticcagati). If action exists, there is the possibility of destroying it and putting an end to it. This ending consists of the three elements of the noble Path (āryamārga)654 and pure intention (āndravacatana). This is why actions are the way leading to the various destinies.

2) Others say that it is the concentration of five members and five knowledges. [A note in red says that this is pure concentration (āndravasamādhā)] In all cases, it realizes profitable things (upakāra).

3) Others say that the fourth dhyāna is the way in question. Why? The fourth dhyāna is the culmination of all the concentrations; as is said in the sūtras, the good minds (kusalacitta), concentrated (samatā), free of distraction (aviksapti), collected (samgrhinā), all enter into the fourth dhyāna.655

4) Others say that mindfulness of the body (kāyamandālaya) is the way leading to the various destinies (sarvatragamini-pratipada), for it is the origin (mūla) of the benefits (upakāra) resulting from the Path.

5) Others say that it is a question of all the noble paths (āryamārga) for, by using these noble paths, one obtains the benefits at will (yathātum).656

6) Finally, there are teachers who have explained all the good paths, all the bad paths, all the noble paths, and for each of them, [the Buddha] knows the culmination as is said in the Mao-chou king (Romahāranāyānstra)657.

The Buddha knows all of this fully and completely (prajñānaiti) and, since this wisdom is intact (avijñānaiti) and invincible (ājñā) [in him], it is called the ‘seventh power’.

VII. THE KNOWLEDGE OF THE WAY LEADING TO THE VARIOUS DESTINIES

The power of the knowledge of former abodes (pūrvanidānabhānabala). Former abodes658 are of three types: i) those of which one has the awareness (abhijñā), ii) those of which one has the knowledge (vidyā), iii) those that are the object of the power of knowledge (jñānabala).

The ordinary person has only the awareness of them. The śrāvaka has both the awareness and the knowledge of them. The Buddha has the awareness, the knowledge and the power [of the knowledge] of them. Why is that? The ordinary person knows only through which former abodes he has passed but does not know what sequence of karmic causes and conditions (karmanakāramaṇyasparsabandha) provoked them.

653 Pratipad, ‘way’, should be understood as the cause determining the five destinies (naraśa, tīryaguni, preta, maṇḍaya, deva-gati) and nīruṣṭa: cf. Viśbhaṅga, p. 339. 1. 8–10. We may note, with Kosā, VII, p. 70, that pratipad is the cause of the destinies but not of nīruḍha.

654 śīla, samādhi and prajñā.

655 Entry into the dhyānas is the natural culmination of a state of mental concentration. Śākyamuni had this experience on the night of his awakening: Vin., III, p. 4; Majjhima, I, p. 21, 117, 186, 242–243; III, p. 85–87; Samputta, IV, p. 125; V, p. 68, 76, 331, 332; Anguttara, I, p. 148, 282; II, p. 14: śīvuttaka, p. 119–120; Āvadāna kha pāna me vijñānam ahoi asattvān, upapatti sati avasamucchā, passaddhāt kāyo avāraṇādhi, samādhotam cittam ekaggam. So kho abha… pathamam… dutiyam… tatiyam… cattatham jhūnam upasampajja vihūtun: “There opened within me an energy without laziness; present, an unfailing mindfulness; my body was relaxed and impassive; my mind, concentrated and one-pointed. This is how I attained and remained in the first… second… third… fourth dhyāna.”

The fourth dhyāna is the best way to nirvāṇa. According to the canonical scriptures (Dīgha, III, p. 106, 228; Anguttara, II, p. 149–152; V, p. 63) there are four ways: i) the difficult way for slow intellects (pratipadā dakkha dhārāṇābhijñā), ii) the difficult way for quick intellects (pratipadā dakkha kṣiprābhijñā), iii) the easy way for slow intellects (pratipadā dakkha dhārāṇābhijñā), iv) the easy way for quick intellects (pratipadā dakkha kṣiprābhijñā). And the Kośabhaṅga, p. 382, explains: Candraḥānāyena mārgab pratipadā anupariprajñāsamaṃvapajñāBenefits are furnished with the factors [of the dhyānas] and having a complete balance of quietude and insight.”

656The Hair-raising Sūtra, understood here not as a sign of fear but as a sign of joy. This is the Mahākūṭa-nāṇḍa of the Majjhima, I, p. 68–83. At the end of this text, Nāgasamātha asks the Bhagavat how to name this sūtra, and the Buddha gives him the title, in Sanskrit, Romahāranāyānstra, cf. Karmavīhārapadesa, p. 158, 1. 11), in Pāli, Lomaḥaṇaṇapāraṇayāna (cf. Majjhima, I, p. 83, l. 25; Milindaqūtra, p. 396, l. 2) or Lomahāsanassarasa (Sarvagutla, I, l. 179, l. 3).

This is one of the rare cases where a Hīnayāna sūtra itself gives its own title. On the other hand, the Mahāyānasūtras generally end by allocating two or three titles to themselves. Cf. Vimalakīrti, p. 392, n. 42.

The Mahākūṭa-nāṇḍa, asias Lomahāsaṇa, has been the object of several Chinese translations, the oldest of which were incomplete: Ta a han,T 99, no. 684, k. 26, p. 186b26–187b6; Tseng yi a han, T 125, k. 23, p. 670c2–672b3; k. 42, p. 77b14–77c14; k. 48, p. 81a29–81b3; Chen mao hun shou, T 757, p. 59c1–60b6; Sin kai te ho li king, T 802, p. 74a7–74b8.

This sûtra alludes to a number of śrāmanas and brahmanas searching for the path of deliverance and purity (śūdāra), samāsāra, rebirths (upapatti), dwellings (āvāraṇa), sacrifices (yajña) or sacrifices (agniparicārana). The Buddha, who has followed all these paths in the course of innumerable existences which he remembers, declares that they are not the true Path.

657 We may recall that former abodes (pūrvanidānās) form the object of the fifth abhijñā (within the range of the ordinary person as well as the saint), of the first vidyā (reserved for the śrāvaka) and the eighth jhānabala (belonging to the Buddha).
This is why the ordinary person has only awareness (abhijñā) of former abodes, but does not have knowledge (vidyā) of them. Because he knows the truth of the origin of suffering [240b] (samudaya-satya), the śrīvaka knows clearly the sequence of causes and conditions from which the previous abodes arose. This is why the śrīvaka has the awareness (abhijñā) and the knowledge (vidyā) of them.

If at the start, when he was still an ordinary person (prahājanā), the śrīvaka had awareness of his previous abodes and later, having entered into the path of seeing the truths (samyādānānamārga), he recognized the causes and conditions of their origins, it is during the eighth pure mind (āsāmayake 'nivāracānte) that he succeeds in cutting off wrong views (dṛṣṭiḥ) and from then on the [simple] awareness (abhijñā) [that he had of his previous existences] changes into knowledge (vidyā). Why? Because knowledge (vidyā) is the root of seeing (dārianāmāla).

On the other hand, if the śrīvaka first obtains the noble path (of seeing the truths) and only later does the knowledge of former abodes arise in him, he has already recognized the power of the causes and conditions which are the origin [of suffering] and, from then on, the awareness (abhijñā) that he has of his former abodes changes into knowledge (vidyā).

Question. - But at the beginning, when he was still the Bodhisattva, the Buddha had awareness of his earlier abodes, then cut off the passions inherent in the sphere of nothingness (ākāśīcarita-samudaya) and finally entered into the noble path [of seeing the truths].659 [In these conditions], why did the Buddha say: “In the first watch of the night [of the enlightenment, when I was still a worldly person], I obtained the first knowledge (vidyā), [i.e., the knowledge of former abodes]”?659

[According to your reasoning, the Buddha should have said that he obtained the awareness (abhijñā) of former abodes and not their knowledge (vidyā).] Answer. - At that time, [during the first watch of the night of enlightenment], it was not yet a knowledge (vidyā). But later, when the Buddha was in public, he said: “It was at that time that I attained this knowledge,” and he declared to people: “This knowledge was obtained by me during the first watch.”

658 When he was seated under the Bodhi tree, Śākyamuni was still only a worldly person (prahājanā). He attained enlightenment in 34 moments of mind: 16 moments of the Path of seeing and 18 moments of the path of meditation. See above, p. 434f, 1036f; Kośa, II, p. 206; VI, p. 137, n. 3; J. May, Candraśūri, p. 216-217 and notes.

659 Majjhima, I, p. 22, l. 23-25; 248, l. 13-15; Mahāvastu, II, p. 283, l. 13-14; Lalitavistara, p. 344, l. 5-8. Although at that very time the future Buddha was still an ordinary person, all the sources agree in saying that he had acquired the knowledge (vidyā) - not the awareness (abhijñā) - of former abodes (prāvanivāsa), also called the divine eye (āryuca-yakṣa).

660 According to the variant no. 9 in the Taisho edition, p. 240.

661 Cf. Kośahārīya, p. 419-430: Kyāvd dīrṣīram pūnār dvīyena cakṣuṣā pāiyantī... sādābhisaṃsakaṁ kāreṇa saha śrīvakaṁ ‘pi dvīhasahram lokadhātam dvīyena cakṣuṣā pāiyantī, triśāhasaṁ m khaḍgavisjālakpaḥ, buddhas tu bhagavān asamkhyeyyaṁ lokadhātun pāiyantī yadvavacchat.

Trand. – To what distance does one see with the divine eye? That depends on who possesses the eye and the eye itself. The śrīvaka, pratyekabuddhas and the Buddhas, without any effort, see sāhasra, dvīhasaṁ and triśāhasa universes respectively. With effort, with the divine eye, the śrīvaka sees up to one dvīhasaṁ, the rhinoceros-like [pratyekabuddha] sees a triśāhasa, and the Buddha Bhagavat sees as many innumerable universes as he wishes.

The sāhasra, dvīhasaṁ and triśāhasa universes have been defined above, p. 337-448f.

IX. THE KNOWLEDGE OF DEATH AND REBIRTH

The power of the knowledge of death and rebirth (cātuṣṭaspadajñānabhava). Using the divine eye, the Buddha sees the place of deaths and rebirths of beings.

The worldly person (prahājanā) using the divine eye sees, at the maximum, one universe of four directions (caturveda-pānas). The śrīvaka, at the maximum, sees about a small chiliocosm (sahasravacīḍikā lokadhātaḥ); he sees it entirely from top (ūrdhvaṁ) to bottom (dīnaḥ).661

He may be compared to the king who, before exerting his kingship, had fathered a son. Only later, when this king was exerting his kingship, people questioned him about his son and asked when he had been born. The king replied: “The king’s son was born at such and such a date.” However, at the time when his son had been born, the king was not yet exerting his kingship, but as now he is the king, he considers his son as son of the king and he affirms that ‘the king’s son’ was born at that particular date.

It is the same for the Buddha. At the time when he knowledge of former abodes (prāvanivāsa) arose in him, it was not yet a knowledge (vidyā) but was only an awareness (abhijñā). But in the course of the last watch [of enlightenment], the Buddha recognized the causes and conditions of the origin [of suffering] and from then on this ‘awareness’ [of former abodes] changed into ‘knowledge’. And later in public, the Buddha declared: “During the first watch, I obtained this knowledge.”

Question. – That is what should be understood by awareness (abhijñā) and knowledge (vidyā) of former abodes. Then what is the power (bala) [consisting of awareness of these abodes]?

By using this knowledge (vidyā), for himself as well as for other people, the Buddha knows the former abodes occupied during innumerable and infinite generations as well as the many causes and conditions from which they derive. The Buddha knows this fully and completely (prasajnāni), and as this knowledge is intact (avyāharaṇa) and invincible (ajeyas)660 in him, it is called the ‘eighth power’.
Question. – But the great Brahmarāja, he too is able to see a chilicosm. How does the śrāvaka differ from him?

Answer. – The great Brahmarāja, standing in the middle (maddhya) of the chilicosm, sees it all, but standing at the edge (paṭīrīve), he does not see the other parts. This is not so for the śrāvaka: wherever he is, he always sees [all of] the chilicosm.662

The pratyekabuddha sees a hundred thousand universes (lokadātu); the Buddhas see innumerable (aprāmāṇa) and infinite (ananta) universes.

In worldly people (prthajīna), the knowledge of the divine eye (divyakacārīkāhāna) is an awareness (abhiśākha) but not yet a knowledge (vidyā). He sees only the things (vastu) that exist, but he cannot see for what karmic causes and conditions (karmahetuppratīṣṭhāna) they have taken birth. See what has been said in regard to former abodes (p. 1555F).

Furthermore, in A-ni-lou-teou (Aniruddha), the foremost of those who possess the divine eye, the material derived from the four great elements (catutarmahābhūtakārśa) of the form realm – the matter constituting his divine eye – was only semi-pure (pravāsana). On the other hand, in the Buddha, the divine [240c] eye, material derived from the four great elements, is completely pure: this is the difference.

Furthermore, it is in the concentrations (samādhi) in which he is dwelling (vikharāte) that the śrāvaka obtains the divine eye and it is in the concentrations in which he is dwelling that he can see, and this is a matter of concentration with investigation and analysis (avitarakasavrācīrstaṃadhī), of concentration without investigation but with analysis (avitarakāvīcārīrstaṃadhī), or of concentration neither with investigation or analysis (avitarakāvivīrtstraṃadhī). On the contrary, as soon as he enters (pravāsītā) into concentration, the Buddha, if he so wishes, is able to see everything. Abiding in concentration without investigation or analysis, he obtains the divine eye; entering into concentration with investigation and analysis, or into concentration without investigation but with analysis, he can see equally.

Furthermore, when the śrāvaka sees by means of the divine eye and if his mind in concentration (samādhicitra) enters into another concentration, his divine eye disappears. This is not the case in the Buddha: even if his mind enters into another concentration, his divine eye does not disappear.

By means of this knowledge, the Buddha knows the places of birth and death of all beings and since this knowledge is intact (avādyata) and invincible (ajevas) [in him], it is called the ‘ninth power’.

X. THE POWER OF THE DESTRUCTION OF THE IMPURITIES

The power of the knowledge of the destruction of the impurities (śārvaśāyaśajñānahalā).

662 Being natural and acquired by birth, the divine eye of the gods, including Brahmarāja, is defiled by eleven apakālās; as it is acquired by abhiśākha, the eye of the śrāvaka is free of defilement and is very pure (suvāsīdādu). Cf. Kośāryākhyā, p. 279, l. 5-9.

663 It is acknowledged in both Vehicles that liberation (vinakṣita), in other words, the destruction of the impurities (śārvaśāya), is the same in the śrāvaka, the pratyekabuddha and the Buddha (cf. Viśnū, T 1545, k. 31, p. 62b-c; Kośa, VI, p. 282; Vasumitra, transl. Masuda, p. 49 (thesis 37 of the Sarvāstivādin), p. 62 (thesis 22 of the Mahāsāṃghika); Saṃdhiśīrśa, X, §2; Sūtrālaṃkāra, XI, v. 53 (vinokṣatāyur); Saṅgaha, p. 327-328; Buddhabhāṣya, T 1530, k. 5, p. 3126b-17.

No matter that there are many differences between the bodhi of the śrāvakas and the pratyekabuddhas on the one hand and the amūttrasyasyakṣajanam bodhi of the Buddhās on the other hand. They are noted in many texts: Viśnūhā, T 1545, k. 143, p. 735b; Traité here and at k. 53, p. 436b. The latter is perhaps inspired by the Upanikāṭiśāstra, T 1488, k. 1, p. 1038a-c (analysed in Hohgrin, p. 87):

The śrāvakas obtain bodhi by debating, the pratyekabuddhas by reflecting, and they understand only a part of the truth; the Buddhās understand everything without a teacher, without listening, without meditating, as a result of their practices.

The śrāvakas and pratyekabuddhas know the general characteristics (sāmānyavakṣa) of things; the Buddhās know the specific characteristics (svakṣa) and only they are omniscient.

The śrāvakas and pratyekabuddhas know the four noble truths (satya) but not causes and conditions (hetupratīṣṭhāna); the Buddhās know the causes and conditions. The water of the Ganges being compared to the river of pratyekasamappāda, the śrāvaka is like a rabbit that crosses the river without knowing its depth; the pratyekabuddha is like a horse that knows the depth when it touches the bottom; the Buddha is like the elephant that knows its full depth.

The śrāvakas and pratyekabuddhas have cut off the passions (kleśa) but not their habitual tendencies (vāsā); the Buddha has cut off everything at the root.

- We should recall once more that all these differences are of interest only to the scholar of the Lesser Vehicle of whom the Traité here is only a spokesman without sharing his opinions. From the Mahāyāna point of view to which the Traité subscribes, bodhi is only a name and, in the true sense, śrāvaka, pratyekabuddha and Buddha do not exist: see Vimalakīrti, p. 195-196, 423-425.
In the śrāvaka, the fetters to be destroyed by seeing the truths (satyadarśanaheyasaṃyojana) are destroyed at the moment of their arising, but the fetters to be destroyed by meditation (bhūvanihetvayasaṃyojana) are destroyed at three times. For the Buddha there is no difference between the fetters to be destroyed by seeing the truths the fetters to be destroyed by meditation.664

When the śrāvaka enters the noble path [of dārśanāmārga] for the first time, the moment of entry (praveṣiśākāla consisting of the duḥkhe dharmajñānākṣānti) is distinct from the moment of understanding (abhisamayakāla consisting of the duḥkhe dharmajñāna). In the Buddha, it is in a single moment of mind that the entry (praveṣa) and the understanding (abhisamaya) occur. He obtains omniscience (sarvajñāna), destroys all the obstacles (īvaraṇa) and obtains all the attributes of Buddha in a single moment of mind.

The śrāvakas have two kinds of liberation (vimukti): i) liberation from the passions (kleśavimukti) and ii) liberation from the obstacles to the Dharma (dharmaśvaruṣavimukti). The Buddha possesses liberation from all the conflicting emotions and also liberation from all the obstacles to the Dharma.665

664 The passions to be abandoned during the Path of meditation are called bhūvanihetvayakleśa, bhūvanāklesa or also savasukleśa ‘passions with point of support’ (Kośa, VI, p. 257). Each of the nine levels – kāmadhātu, four dhyānas, four samāpattis – making nine categories: strong-strong, strong-medium, strong-medium, medium-strong, medium-strong... (Kośa, VI, p. 199). Thus there are in all 81 categories of bhūvanāklesa of which each is destroyed by one moment of abandoning or expelling (prahāra or ānantaryāmārga) and one moment of liberation (vimuktimārga) (Kośa, VI, p. 198-199); in all, 162 moments of mind.

The passions to be abandoned in the course of the Path of seeing the truths are called dārśanāheya. dhāheya or also avasaka ‘passions without point of support’. In their nature they are ‘wrong view’ (dyēśi), belief in a self, etc. (Kośa, VI, p. 257). They are destroyed by seeing the four noble truths, suffering, its origin, its cessation and the path to its cessation. The ascetic takes possession of each of these truths by two moments of mental consciousness (kaṃṭa) and by two moments of knowledge (jñāna): in all, sixteen moments of mind. The mental acceptances are the path of destruction (prahāna-rāmāra) or the uninterrupted path (ānantaryāmāra) because they cut through doubt; the knowledges are possession of the cessation of doubt (Kośa, VI, p. 183-185, 189-191). For a succinct explanation of the Path, refer to my [Lamotte’s] Histoire du bouddhisme indien, p. 677-686.

For the ordinary practitioner, the bhūvanāmārga is long, whereas the dārśanāmārga is quick (Kośa, VII, 8). This is why it destroys the passions to be destroyed by meditation in three times and the passions to be destroyed by seeing in one time. The Buddha destroys all the categories in one single moment. This does not prevent the scholastic from attributing 34 moments of mind to the enlightenment of a Buddha (see above, p. 1556F, n. 1).

665 A passage the extreme conciseness of which makes it obscure. If I [Lamotte] understand it well, the śrāvaka is liberated from the obstacle consisting of the conflicting emotions (kleśāvvarana) and only a part of the obstacle to knowledge (jñāvāvvarana), which consists of the passions and the obstacle opposing the grouping of knowledge, of awareness of all things in all their aspects (sarvākārajñāna).

It is by himself (svatā) that the Buddha attains wisdom (prajñā). The śrāvakas, on the other hand, obtain it by following the teachings (deśānā) of another.

Furthermore, some say: When the Buddha cuts off the defilements (kleśa) of all beings by means of his wisdom, his own knowledge is neither dulled nor diminished. Just as a red-hot iron ball (ālīnālīgandā) set down on a cotton cloth (ālīnapattikā) burns the cotton without its power of combustion being diminished, so the Buddha’s wisdom burns all the defilements without the power of his knowledge (jñānabala) being thereby diminished.

Furthermore, the śrāvakas know only if their own impurities are destroyed. The Buddhas know that their own impurities are destroyed and also know if those of others are also destroyed. On this subject see the Tsing king (Prāśāntastittra)666.

Above (p. 346F), the Traité has mentioned the triad of obstacles consisting of the passions (kleśa), action (karma) and retribution (vipāka). This triad is of canonical origin (Anguttara, III, p. 435; Vibhanga, p. 341). The Adhyadhaśitaṁ (T 240, k. 1, p. 776b6-7; T 243, k. 1, p. 784b14; T 244, k. 1, p. 786c22-23) and the Lankāvatāra, p. 241, propose another triad: kleśa, karma-, and dharma-vipāraṇa, but do not define the last one.

666 A stūra presenting, beside the Buddha, the bodhisattva Mahāsattva and the devaputra Prāśāntavainavāvitra (in Tibetan, Rab tu ã bu ram par du bhalo dbat phug), a name usually misinterpreted in Chinese as Prāśānta-vainavāvara: Tsi choen lu yiin according to Dharmarākṣa, (T460, p. 448b3), Tsi tiao fou yiin according to Kumārajīva (T 1489, p. 1075c10), Tsi tiao yiin according to Fa hui (T 1490, p. 1081a19). The Chinese have maltreated the name of Avalokiteśvara in the same way, which they often render as Avalokita-svara. The stūra in question here deals with conventional and absolute truth (saṃvetiparāmārtha-tātra) in its first section. This explains the many titles under which it has been cited. It was translated into Chinese four times (but the second translation has been lost) and into Tibetan once.

1) T 460: Wen chou che ā ti xing liu king (Mahāsattvatāntavainavāvara), tr. by Dharmarākṣa of the Si Tsin. The colophon of this translation is preserved in the T'chou (T 2145, k. 7, p. 518b-13): The śrāmana Tchou Fa-hou (Dharmarākṣa), at the capital (Lo-yang), met Tsi-tche of the Western Land who issued this stūra orally. The stūra still contains many chapters which this man had forgotten, but what he did issue was soon translated into the language of the Tsin. Having recovered the original, Dharmarākṣa corrected and completed the translation on the 8th day of the 4th month of the t'ai-k'yang year (May 14, 289) at the Po-ma seu [of Lo-yang]. Nie Tao-ch'en wrote it down with the brush.67

This translation was listed in the Tchong king lou (419) of Tchou Tao-tou (Li, T 2034, k. 6, p. 63a4-12; K’ai, T 2154, k. 2, p. 495a1-2).

2) T 1489: Ts'ing-tsing p'i-nil fang-kouang king (Prāśāntavainavāvapuṣṭitra), tr. by Kumārajīva of the Later Tsin, at an undetermined date between 402 and 409. This was the third translation, also called Tsing liu king (Prāśāntavainavāvara): cf. K’ai. T 2154, k. 4, p. 513a3; k. 12, p. 606b19.
Finally, the Buddha is the only one who knows the modalities inherent in the minds of beings with their ninety-eight perverse tendencies (anuṣaya)667 and their ninety-six errors (parayavābhāna).668 no one but the Buddha knows them. [241a]

The Buddha is also the only one who knows the nature of the fetters destroyed in the course of the dūhkhe dharmajñāna, the dūhkhe 'vayajñāna and so on up to the mārga 'vayajñāna. Similarly, he knows [the fetters] destroyed by meditation (bhāvanābhāna) in the course of the nine moments of liberation (vimuktimārga).669

The Buddha knows these things about beings fully and completely (prajñātāt). The little that the śrīvaka knows of them or says about them may be ascribed to the Buddha’s teachings.

This is the power in the Buddha of the knowledge of destruction of the impurities (āsavakṣayajñānaprabhāva) and, since this knowledge is intact (avyabhacata) and invincible (ajeyav) [in him], it is called the ’tenth power’.

At the end of the stūra (T 1489, p. 1081a7-9), Ānanda asks the Buddha what he should call it, and the Buddha proposes three titles to him: i) Tsi tiau fou yin t’ien tsaou so wen (Praśāntavānayaśvaradiputaraparipṛcchā); ii) Tsi ‘ung tsing p’i ni (Praśāntabhūnaya); iii) Yi ti le fo fa (Saṃvuttadharma).

3) T 1490: Tsi tiau yin so wen king (Praśāntavānayaśvaraparipṛcchāstūra), tr. by Che Fa hai of the Liou Song (420-479) from an original identical with that of Dharmarakṣa. This was the fourth translation and it was also called, Jou-lai so chou tse ‘yeng tsing tiao fou king (Tathāgatākāma: Praśāntavānayaśvaratrayam): cf. Nei, T 2149, k. 4, p. 261b26; K’ai, T 2154, k. 1, p. 484c-3; k. 5, p. 532b23-24.

4) Tib. Trip. no. 846, vol. 34, p. 104-2-7 to 113-5-6: Kun rdzob dan don dam pahì bden pa hstan pa (Sanvittapramārthaśatyanirdeśa). – In Mahāyūt., no. 1368: Paramārthaśanvyāśaṭyanirdeśa), tr. by Śākyaprabha, Jinamitra and Dharmatāśila, in the first quarter of the 9th century. On p. 113, fol. 279a3, the Buddha proposes as the only title of the stūra: Kun rdzob dan don dam pahì bden pa hstan pa.

This stūra contrasts the śrīvaka Vinaya with that of the bodhisattva and it particularly notes: “Personally cutting one’s own bonds of the passions (kleśabhāvam) is the Śrīvaka vinaya; wanting to cut the passions of all beings is the Bodhisattvavinaya” (cf. T 1489c7-8; T 460, p. 450b16-18; T 1490, p. 1083b1-2; OKC, 846, p. 107, fol. 263a7-8).

This is the passage referred to here by the Traṣṭi. 667


668 for this expression, see Kośa, V, p. 3-5 and notes.

669 The Buddha knows the darāṇaṃheṣakēśa that are destroyed during the sixteen moments of mind of the Path of seeing, and the bhūvanāheṣakēla from which the practitioner is liberated during the 81 vimuktimārga of the Path of meditation, nine vimuktimārga for each of the nine levels.

Third Section APPENDICES TO THE TEN POWERS

I. THE BEST OF THE TEN POWERS

Question. – Which is the best (īreṣṭha) of these ten powers?

Answer. – Each is great in its own domain (svadeśa), just as water (vāri) that moistens and fire (agni) that burns each has its own power.

1) Some say that the first is the greatest because it includes all the ten at once (cf. p. 1522F).

2) Others say that the power bearing on the destruction of the impurities (āsavakṣaya) is the greatest because it contributes to the attainment of nirvāṇa.

3) Some scholars say that the ten forces together constitute the root (ūdala) of unhindered liberation (avyabhacata) and that this unhindered liberation is sovereign (adhipati).

II. WHY THE BUDDHA THINKS HIGHLY OF HIS TEN POWERS

Question. – The ten powers are exclusive to the Buddha and, in the course of the present lifetime (bhūjāmāna), none of his disciples (śrīvaka) is able to obtain them.670 Then why does the Buddha speak of them?

Answer. – The Buddha wants to cut off peoples’ doubts (svāhyata) about these ten powers, to strengthen the minds of the ignorant and lead the fourfold assembly (cānuspariṣad) to rejoice and to say: “Our great teacher (mahācārya) is the only one to possess such powers which he does not share with anyone.”

Furthermore, the heretics (tṛṭīka) say: “The śramaṇa Gautama dwells always in peace (vyupalanu) and his wisdom (prajñā) is decreasing.” This is why the Buddha makes this statement of truth (svayavacana): “In me, the ten powers (jīnabhāla) and the four fearlessnesses (vaiśravāda) are well-established (supratiṣṭha) and complete (sampanna).” In the great assembly, the Buddha speaks of his perfect wisdom (sampannajñātā), converts beings (saṃsattvāparipācaśa), utters the lion’s roar fully (saṃyak saṃhātād am) and turns the wheel of Brahmā (brahmacakra pravartanāya) which no heretic, god or human, can turn. Therefore it is to arrest criticism that the Buddha speaks of his ten powers.

670 This is the matter of a controversy among the Saṃvuttavādins which the Traṣṭi refrains from discussing. As will be seen the following chapter, the Traṣṭi does not include the ten powers among the attributes exclusive to the Buddha.
III. THERE IS NO BOASTFULNESS IN THE BUDDHA

Question. – According to a rule of human decency, even the sage cannot boast. How then (kah punarvādāḥ) could a being free of egotism boast of his ten powers? Indeed, it is said:

To boast about oneself (ātmokṣaraṇa), to blame oneself (ātmapraṇaśa),
To boast about another (parokṣaraṇa) and to blame another (parapaṃsaṇa)

Those are four things
Which the sage does not do.

Answer. – Although free of egotism and attachment, the Buddha possesses innumerable powers and, out of his great compassion (mahākaruṇā), to save beings, he speaks of only ten powers: that is not boasting.

Thus, the good caravan leader (śrāvāha), seeing robbers (caura) deceiving his merchants and inviting them to take the wrong road, is moved by compassion and says to his merchants: “It is I who am truthful (satyavidin); do not follow these hypocrites (śaṭha)!” And also, when charlatans are deceiving the sick (gīna), the good physician (vaidya), out of compassion for these [sick people], tells them: “I have the good remedy (bhaisajya) and I am able to cure your illness; do not believe these impostors! You will become even more sick.” [341b]

Furthermore, the qualities (guna) of the Buddha are profound and distant; if the Buddha did not speak about himself, nobody would know him, and the little that he does say is very useful to beings. This is why the Buddha himself speaks about his ten powers.

Furthermore, there are beings to be converted (vaineya) to whom it is necessary to speak, and among the things to say to them, he must, at the proper time, speak of the ten powers. If one did not speak about them, [these people] would not be converted. This is why the Buddha himself tells them about them.

Thus when the sun (sūrya) and the moon (candra) rise, they do not think: “By lighting up the world, we will have glory.” The mere fact of their rising is worthy itself of glory. It is the same for the Buddha: he thinks not at all about collecting glory when he speaks about his own qualities. When the Buddha is preaching the Dharma in a pure voice and the brilliance of his rays (cakrārthasa) destroys the shadows of ignorance among beings (mohatamas), he derives great glory from that automatically. Therefore there is nothing wrong in the Buddha himself speaking of his ten powers and his other qualities.

Power can have results. By using the ten powers, the Buddha increases wisdom (prajñāṃ vivardhayati): this is why he can confound the scholars (upadeśacārya). By using the ten powers, he increases wisdom: this is why he preaches the Dharma. By using the ten powers, he increases wisdom: this is why he triumphs over his adversaries. By using the ten powers, he increases wisdom: this is why he attains sovereignty (āśivara) over all the dharmas, just as the great master of a kingdom gets sovereignty over the ministers, the people and the populace.

671 The Mahāyāna system on the ten powers will be explained in the following chapter.
CHAPTER XL: THE FOUR FEARLESSNESSES AND THE FOUR UNOBSTRUCTED KNOWLEDGES (p. 1567F)

First Section THE FOUR FEARLESSNESSES OF THE BUDDHA ACCORDING TO THE ABHIDHARMA

PRELIMINARY NOTE

This chapter is poorly entitled and poorly divided. The previous chapter dealt with the ten powers (bala) of the Tathāgata according to the Sarvāśṭivādin Abhidharma. The present chapter consists of three sections:

1. The four fearlessnesses (vaiś āradya) of the Buddha according to the Abhidharma.
2. The ten powers and the four fearlessnesses of the Buddha and the bodhisattva according to the Mahāyāna.
3. The four unobstructed knowledges (pratisānvid) according to the Abhidharma, then according to the Mahāyāna.

I. THE VAIŚĀRADYASŪTRA

The basic canonical text is the sutra on the fearlessnesses vouched for by numerous sources:

1. Pāli wording in the Vesārajjasutta: Anguttara, II, p. 8-9; Majjhima, I, p. 71, l. 32-72, l. 14:
   Cattāʾ imāni Śāriputta tatḥādhtasaṃ vesārajāyāṃ yēhi vesārajā yāṃ samanvāgata tathāgata asaḥhan īhānaṃ... dukkha-ḥāyāyāṃ, tatra vata mam...na samanupāsāmī... etam p ṣāhun... viharūṃ.

2. Sanskrit wording in Kośavyākhya, p. 645, l. 30–646, l. 13; Pañcaviṃśati, p. 211, l. 1–15; Śatatsūrīṣkāṭa, p.1448, l. 6–1449, l. 17; Arthaviničaya, p. 578-579:
   Caturvīṁśṭī Śāriputra tatḥādhtasaya vaiśāradyāṃ sarvāṃ saṃmāgata tathāgataḥ īhānaṃ na samanapāyāṃ, idāṁ ātra nimittam... sahādharmena.


Transl. of the Sanskrit: – Here, O Śāriputra, are the four fearlessnesses of the Tathāgata; endowed with these fearlessnesses, the Tathāgata, the holy One, fully and completely enlightened, who claims the noble place of the bull (var. of the Rṣi), rightly utters the lion’s roar in the assembly and turns the wheel of Brahmā. What are these four?

1. While I claim to be fully and completely enlightened, I see no reason to fear that a śramaṇa, a brahmaṇa, a god, Māra, Brahmā or anyone in the world can legitimately object that such and such dhammas are unknown to me. Seeing no reason to fear that, I have obtained security, absence of fear, certainty, and I abide there; I claim the noble place of the bull (var. of the Rṣi), I rightly utter the lion’s roar in the assembly and I turn the wheel of Brahmā never yet set in motion legitimately by a śramaṇa, a brahmaṇa, a god, Māra, Brahmā or anyone in the world.

2. While I claim to have destroyed the impurities, I do not see any reason to fear that a śramaṇa… can legitimately object that such or such impurities have not been destroyed by me. Not seeing any reason to fear that…

3. I see no reason to fear that a śramaṇa… can legitimately claim that the dhammas presented by me as obstacles to the Path do not constitute obstacles in the person who brings them into play. Seeing no reason to fear that…

4. I see no reason to fear that a śramaṇa… can legitimately claim that the way shown by me as the noble path leading to release does not lead the person who follows it to the proper cessation of suffering, to the suppression of suffering. Seeing no reason to fear that, I have obtained security, absence of fear, certainty, and I remain there; I claim the noble place of the bull (var. of the Rṣi), I utter the lion’s roar rightly in the assembly and I turn the Wheel of the Dharma never yet legitimately set in motion by a śramaṇa, brahmaṇa, god, Māra, Brahmā or anyone in the world.

II. THE VAIŚĀRADYAS IN THE ABHIDHARMA AND THE ŚĀSTRAS

The Pāli Abhidhamma mentions them often but with scarcely any explanation. In contrast, the Abhidharma treatises and the śāstras of both Vehicles have analyzed them plentifully and commented upon the suttas of the fearlessnesses. Here I [Lamotte] will limit myself to indicating the ones that seem to me to be most instructive:

1. Among the Sarvāśṭivādin treatises: Śaṅkyatīkābhidharmasūtra, T 152, k. 6, p. 922c; Abhidharmāṁrta, T 1553, k. 2, p. 974c20-23 (reconst. Sāstri, p. 93, l. 4-8); Vībhāṣa, T 1545, k. 31, p. 158a17-159b13; Kośa, VII, p. 74-75; Kośābhāṣya, p. 414; Nyāyānustava, T 1562, k. 75, p. 748b23-749a15; Abhidharmadīpā, p. 389-390.

2. Among the Yogacāra treatises: Sūtrālaṃkāra, XXII, v. 52 (p. 186); Bodh. bhūmi, p. 402; Saṃgraha, p. 286-287, 298-299; Abhidharmasamuccaya, T 1605, k. 7, p. 691c4-14 (reconst. Pradhan, p. 98, l. 6-14); T 1606, k. 14, p. 760c13-761a18.

In the Kośa (i.e.) the four vaiśāradyas are designated in the following way:

1. Survardhāmāṁsiḥambudhavaiśāradya.
2. The Buddha makes this proclamation: I have destroyed the impurities (kṣīnādvara) and I see not the slightest reason to fear that a śramaṇa, a brahmana, a god, Māra, Brahmā or anyone else can say truthfully that I have not destroyed these impurities. This is why I have obtained security, I have obtained absence of fear, I occupy the position of Holy Teacher like that of a king-bull, in the great assemblies I utter the lion’s roar and I turn the wheel of Brahmā which no śramaṇa, brahmana, deva, Māra, Brahmā or anyone else can truly able to turn. This is the third fearlessness.

4. The Buddha makes this proclamation: The noble path shown by me can lead out of the world (ārṣa or ārṣabha) and no one else is truly able to turn. This is the fourth fearlessness.

2. Why the Buddha Mentioned His Four Fearlessnesses

Questions. – For what reasons does the Buddha speak of his four fearlessnesses?

Answer. – The Buddha calls himself omniscient (sarvajñā) and omnivocant (sarvadakṣiṇī). But in the world, there are infinite treatises, arts (kāla), sciences (vīdhi), knowledges (jñāna), crafts (śilpa), methods (ṣāṇya). For all the beings taken together to know all these things would already be difficult: it would be more difficult still for the Buddha himself alone to possess omniscience. So many things, so many difficulties!

The Buddha, who experiences no fear, wishes to destroy incorrect suspicions and, in order to refute objection, he speaks of the four fearlessnesses.

Furthermore, before the Buddha appeared in the world, heretics (tīrthikas) in various ways deceived people who were searching for the Path or seeking merit. There were those who ate all kinds of foods (ghala), all kinds of vegetables (ṛṣaṇa), all kinds of plants (ṛṇa) and roots (māda), cow-dung (gomaya) or false millet, who ate once a day, every second day, every tenth day, once a month or once every two months, who swallowed smoke, drank water, ate moss and other things of this kind, who dressed themselves in tree bark, leaves or grass, deer-skins or wooden planks, who slept on the ground, on branches, on ashes or spines, who, in the cold season went into the water, or in the hot season scorched themselves between five fires, who died by going into the water, entering into the fire, by throwing themselves on picks or by starving themselves to death.\footnote{The austerities described here are those of the naked ascetics (acakula) already described by the Buddha in the Udumbara-Sīhanādasutta (Dīgha, III, p. 40-42; Toh'ang a han, T 1, k. 8, p. 47c; Ni kou τὸ φαν τὴν θέρη τούς, T 11, k. 1, p. 223b; Tschong a han, T 26, k. 26, p. 592b).}

As long as the sun (śīrya) has not risen, the firefly (khudoyotaka)\footnote{The example of the firefly or the shining worm (Sanskrit khudoyotaka, Pali khajjopama) is classic: cf. Majjhima, II, p. 34, 41; Visuddhimagga, p. 347; Pañcavimśati, p. 41.} gleams somewhat; but when the sun has risen and is shining, the moon (candra) and stars (āraka) no longer shine and even less so, the firefly. Similarly, as long as the Buddha had not yet appeared in the world, the heretics were illuminating the world with a feeble light and receiving homage; but as soon as the Buddha has appeared in the world, he eclipses the heretics and their disciples by the brilliance of his great knowledge (mahājñānādīka) and none of them

\footnote{\textit{Traité} is juxtaposing the two readings ārya and ārṣabha mentioned above.}
receive homage.675 Having lost homage and profits, they increase their lies (mṛṣāvāda) against the Buddha and his disciples. 
[Sundarīśṭra].676 - As has been said in the Souen-t’o-li-king (Sundarīśṭra), they accused the Buddha of having killed Sundarī. They said to people: “The lowest man in the world would not do that, and the person who is mistaken about human laws on this point is even more mistaken about nirvāṇa.”

Wishing to destroy such slander, the Buddha himself proclaimed his own true qualities (guna) and his four fearlessnesses (vaiśāradya), saying:

“I alone am omniscient (sarvajñā) and nobody can truthfully say that I am not cognizant. I do not fear that.”

“I alone have destroyed all the impurities (ātāraṇa) and their traces (vāsanā) and nobody can truthfully say that the Buddha has not destroyed the impurities. I do not fear that.”

“I have proclaimed the dharmas that create obstacles to the Path to nirvāṇa (nirvāṇamārgāntarāyikadharme) and nobody can truthfully say that these dharmas do not create obstruction to nirvāṇa. The Buddha does not fear that.”

“The Buddha has stated the path to the destruction of suffering (duḥkhanirodhapatipad) that leads to nirvāṇa and nobody can truthfully say that this path does not lead to nirvāṇa. The Buddha does not fear that.”

In summary (samskepṇa), here is the nature of these four fearlessnesses,677

1. Complete knowledge of all the dharmas (sarvadhanamābhissambodhi).
2. Destruction of all the impurities (sarvātāraṇaksiyaya) and their traces (vāsanā).
3. A report of the dharmas that create obstacles to the path (mārgāntarāyikadharmavākaraṇa).
4. A report of the path of the cessation of suffering (duḥkhanirodhapatipadvākaraṇa).

The Buddha does not fear that anyone can truthfully say that he does not fully know these four things. Why? Because he knows them precisely and fully.

The first two fearlessnesses are personal qualities or perfections [for the Buddha]; the last two fearlessnesses are qualities useful to beings.678

In the first, third and fourth fearlessness, it is a matter of knowledge; in the second, it is a matter of destruction (kṣaya). The matter is governed by the perfection of wisdom and cessation.

3. Similarities and Differences Between Powers and Fearlessnesses

[242b] Question. – The ten powers (bala) are knowledges (jñāna) and the four fearlessnesses (vaiśāradya) are also knowledges. What are the similarities and the differences?679

Answer. – When the qualities (guna) of the Buddha are explained at length (vistāreṇa), this is bala; when they explained in brief, this is vaiśāradya.

Furthermore, when there is activity (kriyā), this is bala; when there is neither doubt (sansāra) nor difficulty (duḥkha), this is vaiśāradya.

When wisdom (prajñā) is accumulated, this is bala; when ignorance (avidyā) is dispersed, this is vaiśāradya.

Accumulating good dharmas (kusālādharme) is bala; destroying bad dharmas (akusālādharme) is vaiśāradya.

Possessing wisdom personally is bala; there being no one who can destroy you is vaiśāradya.

The vigor of wisdom is bala; being able to respond to objections (praśna) is vaiśāradya.

Accumulating the wisdoms is bala; using them outwardly is vaiśāradya.

Similarly, when the noble cakravartin king is endowed with his seven jewels (saptaratna), this is bala; having obtained these seven jewels, when he travels through the four continents (caturdhvpa) subduing the entire world, this is vaiśāradya.

Similarly also, when the good physician (vaidya) knows the remedies (bhaṣajya) well, this is bala; when he mixes the remedies to give them to people, this is vaiśāradya.

Realizing one’s own personal (svārtha) benefit is bala; realizing the benefit of others (parārtha) is vaiśāradya.

Destroying one’s own disturbing emotions (kleśa) is bala; destroying the disturbing emotions of others is vaiśāradya.

Not wasting away is bala; being without difficulty or decline is vaiśāradya.

Being able to realize one’s own good is bala; being able to realize the good of others is vaiśāradya.

The knowledge of good planning (suvādhikṣatā) is bala; the application of this knowledge is vaiśāradya.

Omniscience (sarvajñatā) and the awareness [of things] in all their aspects (sarvātāraṇajñatā) is bala; the manifestation of this omniscience and this awareness of all the aspects is vaiśāradya.

675 Considerations already developed in the Pāli Udāna, p. 12.
677 Cf. Kośa, VII, p. 75; Dharmaśaṅgagraha, § 77; Mahāvyut., no. 131-134.
678 Sūtraśāstra, p. 186: Ātra jñānaprahaṅkārayaeva svārtha, nirvāṇnakreḍaśilaśvārtha, nirvāṇaprahaṅkārayaeva ca parārthaḥ, nirvāṇāyatraḥ anyātābhivyate bhagavato yathākramam caturvīdham vaiśāradhyam udbhāvitum. See also Bodhi, bbūmi, p. 402.
The eighteen special attributes (āvēṇi-kadharma) of the Buddhas are bala; the outward manifestation of these eighteen special attributes is vaiśādṛṣṭva.

Completely penetrating the nature of things (dharma-tat) is bala; if one asks all kinds of questions (pratīṣṭha) and does not think any more and if one replies in the very same moment, this is vaiśādṛṣṭva.

Possessing the Buddha eye (budhacakkusumāna) is bala; seeing beings to be converted (vaiśādṛṣṭva) with this Buddha eye and preaching the Dharma to them is vaiśādṛṣṭva.

Obtaining the [first] three unobstructed knowledges (pratisamvīd) is bala; obtaining the unobstructed knowledge of evolution (pratīṣṭhāna-pratisamvīd) is vaiśādṛṣṭva.

Mastery of omniscience (sarvajñatvāvaiśā) is bala; adorning one’s speech with all kinds of stories (avādina) and apalogues (nīdina) and preaching the Dharma is vaiśādṛṣṭva.

Destroying the troops of Māra is bala; destroying the heretics (tṛṣṭhika) and the scholars (upapadelakārya) is vaiśādṛṣṭva.

These are the various ways of distinguishing bala and vaiśādṛṣṭva.

Question. – What is fearlessness called?

Answer. – The absence of doubt (niḥsamāya), the absence of fear (nirbhaya), the non-decline of wisdom, not becoming discouraged (anātittat), not becoming exasperated (a-rāmanāya), acting in all ways as has been said (yathāvādān tathāklā), all that is vaiśādṛṣṭva.

4. How Do We Know That The Buddha is Fearless?

Question. – How do we know that he was fearless?

Answer. – 1) Had he had fear, he would not have led the great assemblies by welcoming, dismissing, roughly reprimanding or teaching by means of gentle [242e] words.

Thus, one day the Buddha sent Śāriputra and Maudgalyāyana away but then, out of compassion (karunā) received them back again.680

2) There were formidable people, such as these scholars (upadesādārya) who were absorbed in the height of pride (mūnāstambhitā). Intoxicated by their false wisdom, they presented themselves as unique in the world and unrivalled. Knowing their own books deeply, they refuted others’ books and criticized all the systems with wicked words. They were like mad elephants caring for nothing. Among these madmen, we cite:

Ngan-po-tcha (Ambattha), Tch’ang-ściuo (Dṛghanakha), Sa-chō-tche Ni-ḳ’en (Satyaka Nirgranthīputra), P’i-lou-ch’e (Pilotīka), etc.651

The Buddha subdued all these scholars. Had he been afraid, this would not have been the case.

The five wandering mendicants (parivṛjāka) beginning with Kṣaṇ-tɕ’en-ku (Kauṇḍinya),682 the thousand Jātī rīs beginning with Ngeou-leou-p’in-louo Kia-chō (Urulīva Kāśyapa),683 Śāriputra, Maudgalyāyana, Mahākāśyapa, etc., all entered into religion (pravrājita) in the Buddha’s Dharma.

A hundred thousand Che-tso (Śākya) who were all great kings in Jambudvīpa, king P’iu-su-ni-che (Prasenajit), king P’in-p’o-so-lo (Bimbhāra), king Tch’an-tɕ’o Po-chou-tɕ’ai (Candā Pradhyota), king Yeou-t’ien (Udayana), king Fou-kia-lo-p’o-li-d’ (Pikkarṣati), king Fan-mo-to (Brahmadatta), all became his disciples.684

The Bhagavat summoned the perpetrators and said to them: “Go away, O bhikṣus; I send you away; you cannot stay in my presence (gacchatha bhikkhave paṇūmename vo, na vi maha santike vattabhaṃ).”

Below (k. 26, p. 247c), the Traṅtī will return to this event. Yet another time, five hundred monks met at Śrīvaśṭi were similarly driven away by the Buddha (cf. Udāna, p. 24-25).

Ambhata was a young brāhmaṇ of the Ambattha clan, versed in the three Vedas and auxiliary sciences. He lived at Ukkāṭhā in Kosala and had as teacher Pūkkharaśā. The Buddha preached the Ambarṭhasutta for him (Dīgha, I, p. 87-110), but in contrast to his master, he was not converted.

For Dṛghanakha, see above, p. 46-51F and notes, 184F, 633F, 639F.

For Satyaka Nirgranthīputra, see above, p. 46-47F and notes: below, k. 26, p. 251c10; k. 90, p. 699a9.

Pilotīka, already mentioned above (p. 221F) was a parivṛjāka sage (Majjhima, I, p. 175 seq.).

Ajītha Kauṇḍinya, the foremost of the group of five (paṇavārṇīyata) who were witnesses of the Buddha’s austerities and were present at the sermon at Benares. They became arhats when the Buddha preached the Anantālakkhasasutta to them (Vinaya, I, p. 14; Catuspariṣad, p. 170). The Traṅtī has already mentioned them above, p. 102F, 1426F.

See above, p. 1355F, note 2.

According to some sources mentioned above (p. 177F, note) five hundred Śākyas were forced to enter the religious life by an edict of king Śuddhoṇa.

Prasenajit, king of Kosala, became upāsaka after the preaching of Dharasasutta (Saṃyutta, I, p. 70; Mīlasarv. Vin, T 1450, k. 9, p. 142b-143a). The Traṅtī has already mentioned this king and will return to him later, k. 27, p. 261a18; k. 33, p. 305a8; k. 58, p. 470b15.

Bimbhāra, king of Magadha, had two well-known meetings with the Buddha. The second took place at the Supatīthacetiya of the Lathīvānuyāna; it was then that the king was converted with all his
Brāhmin householders (gṛhsatha), having gone through all the worldly sciences and respected by great kings such as Fan-mo-yu (Brahmāyus), Fou-kia-lo-p'o-li (Puṣkaraśri), Kicou-lo-t'an-t'o (Kūṭadanta), etc., all became his disciples. Some obtained the first [fruit] of the Path; others the second, third or fourth fruits.685

people and became srotapañña (references above, p. 30F as note). Further mentions in the Traité at p. 93F, 147F, 175F, 186F 637F, 990-992F and notes.

Caṇḍa Pradyota, king of Avanti, was converted by the disciple Mahākātyāyana specially sent to him. The stanzas that the disciple addressed to him on this occasion are preserved in the Theragāthā, p. 52, v. 496-499.

After having been noted for his great cruelty (cf. above, p. 993F and note), Udayana, king of Kauśāṁbī, during a friendly visit to the disciple Piṇḍola Bhāradvāja, was converted and entered into the brotherhood of the upāsakas (Samyutta, IV, p. 110-113).

For Puṇkhūṣṭi, king of Takasiśāli before his entrance into the religious life, see above, p. 1531F.

Brahmādatta is the famous name of the kings of Benares: many jātakas in which they make an appearance concern early times. At the time of the Buddha, Kāśī (Benares) was incorporated into the kingdom of Kosala, and Praśenajit reigned over both countries.685 Brahmatīyas was a brāhmin from Mīlī in Videha. He was versed in the Vedas and the auxiliary sciences. At the age of 108 years, he sent his disciple Uṭtara to the Buddha to learn if the latter indeed possessed all the physical marks of the Mahāpuruṣa. The disciple was able to reassure him not only on the physical integrity of Śākyamuni but also on his perfect deportment. Shortly afterwards, the Buddha came to Mīlī and settled at Mahādevavamana. Brahmatīyas went to visit him and confirmed de vivō the secret signs of the Buddha. Prostrating at his feet, he begged the Teacher to come to his home with the monks and he entertained them for a week. After the departure of the Community, Brahmatīyas died and the Buddha declared that the old brāhmin had found the fruit of anāgāmin. - This is told in the Brahmatīyavattra of the Majjhima, II, p. 133-146 (Tchong a han, T 26, k. 41, p. 685a-690a; Lao p'o lo men 685 The monster animal still merits a monograph although it has already claimed the attention of especially the Divyapāda, II, p. 76-82. Puṣkaraśri according to the Divyapāda, p. 620, Puṭkharasīri or Puṭkharasādī according to the Pāli sources, was a brāhmin of high lineage, famed for his science, his wealth and his beauty. He lived at Uktakāṭha in Kosala on some property that he had been given by king Praśenajit. He presided over the brāhmin assemblies and had many disciples, Ambaṭṭha, Vaseṭṭha, Duhha Todēyya, etc. Wanting to find out the real merit of the Buddha, he sent his disciple Ambaṭṭha to him, but as the latter had presented himself in a boorish manner to the Teacher, Puṣkaraśri came himself to apologize and invited the Buddha to a meal. Impressed by the teachings of the Teacher, he declared himself his follower and obtained the fruit of srotapañña (Dīgha, I, p. 110). - Puṣkaraśri appears in various sūtras: Ambaṭṭha (Dīgha, I, p. 87-110), Sabha (Majjhima, II, p. 200-201), Vīṣeṭṭha (Suttanipāta, p. 115), Teviṣa (Dīgha, I, p. 235); he is mentioned in Vibhūṣa, T 1545, k. 16, p. 77b26-27.

Kūṭadanta, another learned brāhmin dwelling at Khūnumata in Magadha, was a feudatory of king Bhimśātra. The Buddha, passing through that area, was interrogated by the brāhmin on the way of Great yakṣas such as A-lo-p'o-ku (Āṭavaka),686 Pi-cho-ku (Vīvākarman?)687 etc., great nāga-kings such as A-po-lo (Apatīla),688 Yi-lo-po-to-lo (Elaṇapatī),689 etc., evil men such as Yang-k'un-lo-mo-lo (Angulimāla) etc., submitted and took refuge in him.

correctly carrying out “the sacrifice with its threefold methods and its sixteen accessory instruments” (tividhayākṣakampadam satasaparikāhāram). The Teacher preached the Kūṭadantasaṅgata (Dīgha, I, p. 127-149) for him and, at the end of the sermon, Kūṭadanta obtained the fruit of srotapañña.686 Dwelling in the Āṭava forest, between Śravasti and Rājagaha, the yakṣa Āṭavaka ate the humans beings whom the king of the country had pledged to provide for him. The population was rapidly decimated and the time came when the only prey to be offered to the yakṣa was the king’s own son, prince Āṭavika. The Buddha wanted to save him and appeared at the yakṣa’s dwelling without having been invited. Āṭavaka used his magical power to try to drive him away. The Buddha resisted all his attacks victoriously, but agreed to solve eight puzzles that intrigued the yakṣa (Samyutta, I, p. 213-215; Suttanipāta, p. 31-33). Satisfied with this solution, Āṭavaka was converted and attained the fruit of srotapañña. Also, when the young prince was brought to him as food, he took him and offered him to the Buddha who, in turn, gave him back to his parents (Comm. on the Suttanipāta, I, p.230). As the young Āṭavika had thus been passed from hand to hand, he was named Hastaṭ Āṭavika (see above, p. 562-565F and notes).687 If this transcription is correct, this would be Vīvākarman, in Pāli Vissakanama, the architect appointed by the Devac. cf. Akāna, p. 774. 688 The Traité has already twice mentioned the nāga Apālīla whom it places sometimes in Magadha (p. 187-188F) and sometimes in the north-west of India, in the kingdom of the Yue-che (p. 547F). To tame him, the Buddha called upon the yakṣa Vajrapāli. For details, see my [Lamotte’s] article Varapāla en Inde, in Mélanges de Sinologie offerts à Paul Demiéville, I, 1966, p. 130-132. 689 A famous nāgarajī, called Elapattra, Elapatra, Ārīvāna in Sanskrit, Erapattra in the inscriptions at Bhāhrat, Erapattra, Erakapatta, Ērīvāna, Ērīvāna in Pāli, a name invoking both the erica plant, ‘cardamom’, used to make blankets, and Ārīvāna. Indra’s mount, who was an elephant and not a snake. The monster animal still merits a monograph although it has already claimed the attention of historians: see H. Lüders, Bhāhrat, p. 165 seq.; J. Ph. Vogel, Indian Serpent Lore, p. 207 seq.; and especially the Bhāhrat Inscriptions, Corpus Inscriptionum Indicarum, vol. II, part II, 1963, p. 110 seq. I [Lamotte] will limit myself to adding a few more to an already heavily loaded dossier.

A. Elapattra in folklore.

A late source, the Commentary on the Dhammapada, III, p. 230-236 (tr. Burlingame, III, p. 56-60) tells that at the time of the Buddha Kassapa, the young monk Erakapatta, traveling along the Gandes, passed by a thicket of cardamom (eruca) and seized a leaf which tore off while the boat was passing by. This was a serious wrong-doing, but he neglected to confess it; the result was that he was reborn in the Gandes in the form of an enormous snake-king called Erakapatta. Waiting for the future Buddha, he tried to find out when the latter would appear in the world. To this end, he taught his daughter a gāthā containing questions which only a budha would be able to answer. Each evening he had her dance on his hood and sing this gāthā, promising his daughter and all his goods to whoever could solve the
questions asked. In the long space of time separating the Buddha Kassapa from his successor Śākyamuni, many attempted to decipher the enigma, but without success. One day however, Śākyamuni was sitting in a grave of seven śīva trees not far from Benares and heard that a young brāhmaṇī, Uttarā, had resolved to attempt it and, wanting to help him, he revealed the correct answers to him. Uttarā communicated these to Erakapatta who thus knew that a new Buddha had appeared. Joyfully, he struck the waters of the Ganges with his tail, not without causing a flood. Then the nāga went to visit the Buddha, received his teachings and, for his animal shape, he would have attained the fruit of srotāpānī.

A fragment of this legend has passed into the Mahāvastu, III, p. 383, l. 19 – 386, l. 7. It is found, in a much more developed form, in the Chinese sources, with the difference that the young brāhmaṇī who communicated the solution of the enigma to Elapatra was not Uttarā but his brother Nāradā (Naradatta), nephew of Asita and sometimes identified with Kātyāyana. Among these sources are:

3. Dharmagupta Vin., T 1428, k. 32, p. 791a6-792c15.
5. Fou kai tcheng hing so tsi king, T 1671, k. 11, p. 741b6-742a9, śītra attributed to Nāgarjuna.

The legend is represented on the balustrade of the Bāhrūt stūpa with two inscriptions: Erapato nāgarājā and Erapato nāgarājā bhagavato vadate; cf. Bāhrūt Inscriptions (Corpus), p. 110, pl. 19 and 39; A. Coomaraswamy, La sculpture de Bāhrūt, p. 48-49, pl. 8, fig. 25 center. It appears also on a bas-relief at Gandhāra; Foucher, Art Grec-o-bouddhique, I, p. 505, fig. 251a. Prof. Waldschmidt has pointed out the complete agreement between the Bāhrūt sculpture and the Pāli version of the legend.

B. Elapatra in magical phrases.
In the words of the earliest sources, this nāga king is invoked in the case of snake bites. Three groups of texts are to be considered: the texts telling of the death of Upasena, Śākyamuni’s younger brother; the texts about the death of an anonymous bhiṣaka; a passage of the Mūlasarvāstivādin Vinaya.

1. Texts about the death of Upasena.
   1. Upasenasutta, of Samyutta, IV, p. 40-41. – In a cave of the Sitavana at Rājagaha, Upasena was bitten by a snake. Since he had long ago eliminated notions of me and mine, the snake-bite in no way changed his body or his senses. Nevertheless, he caused himself to be borne up into the sky, and there his body was scattered like a fistful of straw (bhūsamaṇṭh).
   2. Hien yu king, T 202, k. 10, p. 417b10-418a5. – Story of the death of Upasena along with a jītaka giving an explanation.
   3. Upasenasutta of Samyuktāgama, T 99, no. 252, k. 9, p. 60c14-61b28; original Sanskrit published by E. Waldschmidt, Das Upasenasutta, ein Zauber gegen Schlangenbiest aus dem Samyuktāgama, Nachrichten der Akad. Der Wissens. in Göttingen, 1957, no. 2, p. 27-44. – Corresponds to the Pāli Upasenasutta, but with an important addition: Informed of Upasena’s death, the Buddha declared that he would not have died if he had recited certain stanzas (gāthā) and certain magical syllables (mantrāpsāna).

   The stanzas, nine in number, express the loving-kindness (maitrī) of the wounded one towards all beings in general and to eight families of snakes in particular: 1) Dhārātrīṣṭa, 2) Ārāhanta, 3) Chībhāṣṭa, 4) Kāmbalāvāstra, 5) Kārkota, 6) Ketrapāta, 7-8) Nandopananda.

   The magical syllables are a dhāraṇī: Omāble, ṭumbile, etc.


3. Mahāliśaka Vin., T 1421, k. 26, p. 171a16-172b10. – Similar to the two preceding texts with the difference that eight, not four, families of snakes must be invoked: 1) Dhārātrīṣṭa, 2) Tan-tch’e (7), 3) Ārāhanta, 4) Chībhāṣṭa, 5) Kāmbalāvāstra, 6) Ārāhanta, 7) Gauṭama, 8) Nandopananda.

4. Dharmagupta Vin., T 1428, k. 42, p. 870c22-871b7. Here also eight families of snakes are to be invoked: 1) Ārāhanta, 2) K‘i’e-ting (7), 3) Gauṭama, 4) Chībhāṣṭa, 5) To-che Ārāhanta, 6) Kāmbalāvāstra, 7) Dḥārātrīṣṭa, 8) (missing).

All these texts propose gāthās to be recited as Parittī ‘charm’ to ward off snake bites.


7. Mūlasarvāstivādin, Vin., T 1421, k. 15, p. 106a14-107a11. (cf. Anavatapta, ed. Bechert, p. 158-161). Wishing to be of service to the Buddha, he went to cut wood in the forest and was bitten on the big toe by a snake. The physician prescribed a vile food (śīrātāhójana), i.e., excrement and urine of young calves, ash from five kinds of trees, earth taken from a depth of four fingers. The unfortunate Svāti derived no relief from it. The Buddha was consulted and the latter, without mentioning any nāgarājī to be conjured by these stanzas, advised Ānanda to memorize and to go and recite the Mahānāyātiṣṭhī sadbhāva near the sick monk. It consisted of an homage to the Buddha, the Dharmā and the Community, followed by a dhāraṇī amale, vinale, nirmale, etc. Svāti was cured immediately.

C. Elapatra’s residence and treasure.

Fa-hien (T 2085, p. 864a10-20) locates the place where the nāga Elapatra asked the Buddha when he would be free of his dragon form at Mrgadvāla in Benares, but Elapatra had his usual home in the north-west of India. The evidence of Huian-tsang (T 2087, k. 3, p. 884c12) is formal: The pool where the nāga-king Elapatra lives is more than 70 ft north-west of Taksāli. This nāga is the bhiṣaka who, at the time of the Buddha Kāśyapa, had torn off a cardamom (erakha) leaf. From then on, when the native people pray for rain or fine weather, they should go to the pool in question with a śīrāmaṇī: by
addressing the Nāga, they are sure to see their prayers answered in the time of a finger-snap. More than 30 li south-east of the pool, a stūpa built by Asoka marks the place where, at the coming of Maitreya, one of the four great treasures is to appear. We may add that archeologists identify this stūpa with the ruins at Bauri Pind (cf. Marshall, Taxila, I, 1951, p. 348).

The four great treasures (mahānādiḥśāna, mahānādiḥśīlā) which the Buddhist tradition speaks of appear in the names of their guardians, the cātvāra mahāhīrṣākatavarmahānādiḥśīlāḥ (Divyavādaḥ, p. 61, l. 1-2) or cātvāro nādiḥśānaḥśīlaḥ vāryaḥ vāryaḥśīlāḥ (Mahāvastu, III, p. 383, l. 1-2). According to most sources (no. 4 and 5 below), they still exist and are used by the indigenous people on the 7th day of the 7th month:

1) A stūpa locates them:

Pūrgala ca Kalingasya, Mithilāyam ca Pāndukoh
Eḷapathra ca Gāndhāre, Śaṅkha Vārānastāpure //

Cf. Divyavādaḥ, p. 61, l. 3-4; Mūlasarv. Vin., T 1448, k. 6, p. 25a12-15; Maitreyāyakaṇṇa, T 455, p. 426c1-4.

2) As in 1), except that Pūrgala is placed at Sārūṣṭra: cf. Tseng yi a han, T 125, k. 44, p. 788a14-18; k. 49, p. 818c6-18; 819a16-17; Maitreyāyakaṇṇa, T 453, p. 421b19-22; T 454, p. 424a25-28; T 456,p. 430al0-13.


4) As in 1), except that Pūrgala is located at Vīḍāc: cf. Upāsakasāstra, T 1448, k. 5, p. 1063a.

5) As in 1), except that Eḷapatha is located at Takaśāḷī: cf. Mahāvastu, III, p. 383, l. 18-19; cātvāro mahānādiḥśīlā: Śaṅkha Vārānasya, Mithilāyam Padumo, Kalingasya Pūrgalo, Takaśāḷīyam Eḷapatharo.

6) Eḷapatha in the northern region, at the city of Takaśāḷī, Pūrgala in the land of the Kāliṅgas in the city of Mithīḷa, Pūrgala in the land of Vīḍāc, in the city of Sārūṣṭra; Śaṅkha in the country of Kālī in the city of Vārāṇasī: cf. Śītra of the conversion of the seven sons by Anāthapiṇḍada, T 140, p. 862c.

7) Treasure of gold at Gāndhāra, guarded by the nāga Eḷapatha; treasure of silver guarded by the nāga Pūrgala; treasure of water guarded by the nāga Śaṅkha at Sārūṣṭra; and all became his disciples.

8) Simple mention of four treasures in Pūrvapārāntasūtra in the Tchong a han, T 26, k. 14, p. 53a15.

According to the Vimalakīrti-nirdeśa, p. 278, the four great inexhaustible treasures (aṣṭamahānādiḥśīnaḥ) were also found in the house of Vimalakīrti in Vaiśālī. The same text compares the bodhisattvas as well to inexhaustible treasures.

Dvārādṛśaṃ ca sarvādṛśaṃ nādiḥśīnaḥ bhonti abhayaḥ //

tesāṃ dānāni dārav ca bodhiṣṭhānaṃ janenti te //

This is a well-known stanza often quoted by the Madhyamika scholars such as Śāntideva (Śūkṣaśaṅkucaya, p. 326, l. 5-6; Bodhicaryāvatāra, III, v. 9).

Had the Buddha been afraid, he could not have sat by himself on the lion seat (vinibhūṣana) at the foot of a tree.

When he was about to attain supreme complete enlightenment (amāvatara samyaksambodhiḥ), king Māra and his army (senā) created heads of lions (śīnaḥ), tigers (yāghtṛaḥ), wolves, bears (ṛkṣaḥ): some had but a single eye; others had many eyes; some had but a single ear, others, many ears. Carrying mountains and spitting fire, they surrounded the Buddha on all four sides. The Buddha struck the earth with his fingers (maḥānā parāhataḥ sma) and in the blink of an eye, everything vanished.

He guided the thoughts of the great sages such as Pi-tā-co-hu-li (Vemacitrin). Che t’i p’o-na-min (Śakra devatān indra), Fan-ten-wang (Brahmān devatā), etc., and all became his disciples.

Had he been afraid, in the middle of the great assemblies he could not have preached the Dharma. Because he had no fear, he was able to preach the Dharma in these great assemblies of devas and yakṣas. This is why he is said to have no fear (visārada).

3) Furthermore, the Buddha is the most venerable and the highest of all beings. He has reached the other shore of all the dharmas (sarvadharmamāṇā pāram gatiḥ). Having obtained great glory (yuṣaḥ), he himself proclaimed his visārada. [243a]

4) But let us put aside these [supernatural] qualities of the Buddha. In regard to his mundane qualities (lauktikagraha), no one is able to attain them because he has rooted out dreadful things at their very roots. These dreadful things are: i) being born into a low family (nićākula-janman); ii) a low place of birth (nićājatiśītāḥ); iii) ugliness (durvarṇatā); iv) lacking right attitudes (āryāpatīḥ); v) coarse speech (pāruṇāvadda). [695]

i) Birth in a low family (nićākula-janman). – Those of the śudras for example who take birth in low families of the eaters of dead flesh, night-soil men, chicken or pig farmers, hunters, executioners, tavern-keepers, mercenaries, etc. Such people are very fearful in the great assemblies. The Buddha himself from the very beginning (ūdaṇa eva) has always taken birth in the lineage of noble cakravartin kings. He was born into the families of the lineage of ‘sun-kings’ (śūkṣma-sūtra).

The Chinese have taken it literally and are entitled by it to institute currency of the Inexhaustible Treasure (wou tsin tsang yuan): see J. Gernet, Les aspects économiques du bouddhisme, 1956, p. 210. [690]

See the description of Māra’s armies in Lalitavistara, p. 305-307.

Mahāvastu, II, p. 342, l. 1-2; Lalitavistara, p. 318, l. 16; Nīlānakathā, p. 74, l. 23-24. The earth-touching gesture (bhāṇḍasparśamādṛṣṭā) is often reproduced in Buddhist iconography.

Vemacitrin asurinā: see above, p. 610-612f and notes.

Variation on a canonical theme (Samyutta, I, p. 93; Anguttara, I, p. 107; II, p. 85; III, p. 385): Idaḥ ekacca niḥ kule pacadioṣṭaḥ hota candalakulaṃ va nesadakulaṃ va vāsakulaṃ va rathakulaṃ vā pukkasakulaṃ vā dhālíde appannapānabhojane kasiravattike, yathā kasireṇa ghoṣacchādo labhbati; so cā hoti dubbam... “Here one may be reborn in a low family, a family of outcasts, of hunters, of basket-makers, cartwrights or road-sweepers, in a poor family where the food and drink is scarce, where life is difficult and where food and clothes are hard to get; one is ugly...”
or Mūrdhāta, king K’ouai-kien (Sudarśana), king So-kie (Sāgara), king Mo-ho-t’i-p’o (Makhādeva), etc.694 This is why he has no fear.

ii) Low place of birth (nīcāṇātīrthāna). – For example:

Ngan-t’o-lo (Andhura),695 Cho-p’o-li (Śavara). – [Note by Kumārajīva: The Land of the Naked Ones].
Chō-k’ie’lo (Tukhāra).696

694 All these names appear in the genealogy of king Mahāśaṃmata listed, among other sources, by the Dipavaṃsata, III, v. 1-50, and the Mahāvaṃsata, II, v. 1-33. On Māndhāti or Mūrdhāta, see above, p. 930-931f; later, k. 73, p. 576b21.

695 The territory included between the Goḍūtari basin and the Kistna basin, occupied by people of Dravidian race and of Telugu language and called Andhradea nowadays. The Savara are probably represented by the Saravala or Saura of the Vizagapatam mountains and the Savari of the Gwalar territory. On the Andhra whose territory has been incessantly modified, see L. de La Vallée Poussin, L’Inde aux temps des mauryas, p. 203-219 and Lamotte, Histoire du bouddhisme indien, p. 373-384.

According to the sources mentioned above (Preface to vol. I, p. xii seq.), Nāgārjuna, the presumed author of the Traité, lived part of his life in Andhra at Srpavarta, and had friendly relations with the Satavāhanas or even the Ikṣväkuvas who reigned over the region in the 2nd and 3rd century C.E. In that case, it is hard to see why the writer of the Traité shows so much scorn for Andhradea by putting it at the top of the list of bad places to be born.

696 The Tukhrās were designated by Huan-tsang (T 2087, k. 1, p. 872a6) under the name Tou-houo-lo (formerly T’ou-houo-lo) according to Kumārajīva’s note, the land of the Lesser Yue-tche: an important piece of information in S. Lévi, Les Tokhariens, JA, 1933, p. 1-30 and commented upon by P Pelliot, Tokharien et kouchchens, JA, 1934, p. 23-106.

At the beginning of the 2nd century B.C.E., the Yue-tche were living between Touen-houang and the K’i lien-chan, in western Kan-sou. Towards 176 C.E., driven out of eastern Mongolia by the Hiong-nou, most of them turned westward and ended up reaching Ta-hia, i.e., in Bactria. Nevertheless, as Sseeu-n Ts’ien tells us (Che-ki, chap. 123), “their other small tribes, who did not leave, settled among the K’iang of the Nan-chan and they are called the Lesser Yue-tche.”

But P. Pelliot has commented rightly: “These are the Lesser Yue-tche of north-western India and not those remaining in the region south of Touen-houang, who should, in my eyes, be the ‘Lesser Yue-tche’ whom Kumārajīva says are identical with the Tukhrās”. [I Lamotte] would like to add a comment: Kumārajīva here does not mean the Tukhrās speaking a language foreign to and unaffected by Buddhism, but not those Tukhrās of “northern India in the kingdom of the Yue-tche” to which the Traité alludes above (p. 547f) and which it evidently considers as the second sacred land of Buddhism.

During the first five centuries of our era, the dynasties of Yue-tche origin played an important role in the history of India and Iran. The Kuśāna built a powerful empire extending from the Oxus to the Ganges with Bactria and Kabul as center and extensions into Sogdiana and Central Asia. They

Sizou-li (Soli, Sogdiana).697
Ngan-si (Arsak, Persia).698
Ta-Ts’in (Mediterranean west).

Those who are born in the border-lands (pratyantajanapadā) are very frightened when they are in the middle of the great assemblies.

respected and even favored the beliefs of their subjects and some of them, such as Kaniska and Vāsudeva, became benefactors of Buddhism in the Indian portion of their territories. They were no strangers to it and the Buddhist texts compare the Sons of Heaven of China, the Mediterranean west and the Yue-tche, to the ‘devaputra of India’ (Che eul yeou king, T 195, p. 147b; P.Pelliot, La Théorie des Quatre Fils du Ciel, T’ouan Pao, 1923, p. 97-199:S. Lévi, Devaputra, JA, 1934, p. 1-21). A Buddhist prediction often repeated attributes the future disappearance of the Holy Dharma to foreign kings of western origin, Scythian, Parthian, Greek and Tāṣṭa, variant of Tukhāra (Prediction to Kātyāyana, T 2029, p. 11b12; T 2028, p. 8c24; Asokāvadāna, T 2042, k. 6, p. 126c; Samyuktakāma, T 99, k. 25, p. 177c; Candragarbhasūtra, T 397, k. 56, p. 377b; sources translated in Histoire du bouddhisme indien, p. 217-222).

697 The Sseeu-li of the Traité, of the north of the Tukhāra domain, are the Sogdians, the Sou-li of Huan-tsang (T 2087, k. 1, p. 871a11), possessing a special scripture and a definite literature. 698 Ngan-si (Arsak) designates Parthia proper, or Arsadian Persia, since the year 224 C.E. under the Sassanid dymasty. Buddhists have not hidden their scorn for the Persians (Parastika) and their seers (the Mous-kia) who advised the killing of aged father and mother, the sick, and authorized sexual intercourse with mother, sister or a woman of one’s own gostra (cf. Vibhāṣa, T 1545, k. 116, p. 605c17-22; 606a17-22; Kosalāśīya, p. 240, l. 23; 241, l. 8; Kośāvyāhikā, p. 394, l. 6; 1558, k. 16, p. 85b23-24; T 1559, k. 12, p. 241a25-27; Nyāyānusūtra, T 1562, k. 41, p. 576c20-22; 577a11; Kārikāvibhāṣā, T 1563, k. 22, p. 879b28-29). Besides, as the Traité will note later (k. 91, p. 705a22-23), all those born in the border-lands such as the N gan-si are by nature fools and unable to be converted.

Despite its wealth and military power, the Ta-Ts’in, the Mediterranean west, did not enjoy a good reputation.

699 At all times, Buddhists have distinguished two kinds of territories: the Central Land (madhyarāja) where the religious discipline is carried out in all its rigor, and the Frontier Lands (pratyantajanapada) enjoying ease and indulgences. In the early sources, the Central Land, roughly corresponding to Āryavarta, was limited in the east by the Punḍaravahana (northern Bengal) and the city of Kaccañgala (see above, p. 170f note), to the south by the Sārvatrī river, to the west by the villages of the Sthūnaspasāthaka brāhmīns, to the north by the Āraṇī (cf. Vīnaya, I, p. 197; Dharmagupta Vin., T 1428, k. 30, p. 846a; Sarvāśrīvīra, T 1435, k. 25, p. 181c; Mūlasarv. Vin. in Gilgit Manuscripts, III, part IV, p. 190, and Dīvyāvadāna, p. 21; Yeou-pou-p’o-ko-che, T 1447, k.1, p. 1053a; E. Waldschmidt, Zur Śrāvakakarma-Legende, NAWG, 1952, p. 137). Bounded in this way, this Land included fourteen of the sixteen mahājanapada recorded in the 6th century B.C.E. (see Histoire du bouddhisme indien, p. 8-9) and was 500 leagues long, 250 leagues wide with a perimeter of 900 leagues; its habitants were
The Buddha himself, who was born at Kīśa-p’ī-lo-p’ō (Kapilavastu), has no fear.

iii) Ugliness (durvarṇatā). – There are people whose physical form is worn-out, ruined, thin, and whom no one wants to look at. In the middle of the great assemblies, they too are afraid. The Buddha with his golden color (saṃvarṇavarna) and his brilliance (prabhā) is like the fire that illuminates the Mountain of Red Gold (kanakagiri). Having such beauty, he is not afraid.

iv) Absence of proper bodily positions. – In their way of entering, of standing, moving, sitting or rising up, there are people who lack etiquette and they too are afraid. The Buddha does not have any of these defects. The Buddha has no fear when he speaks. And if, following this model of the Buddha, we have the speech of a wise person, there is no fear.

The Buddha has no fear. Why? The voice of the Buddha (buddhavāka)\(^\text{700}\) is truthful (satya), gentle (mrduka), continuous (sahāta), easily understood, neither too fast nor too slow, neither too concise nor too prolix, without subsiding (alīha), stainless (vimāla), without bantering. It surpasses the (harmonious) sounds of the kīśa-līng-p’ī-k’e bird (kalavinka).\(^\text{701}\) Its letter (svaḥjana) and its meaning (artha) are clear (vītpaṭa); it causes no harm. Free of passion (rūga), it is without blemish (aupalipa); having destroyed hatred (dveva), it is without conflict (atrapita); having eliminated error (moha), it is easy to penetrate. Since it increases joy in the Dharma (dharmaratī), it is pleasant (premaπa); since it opposes wrong-doing (āpatti), it is safety (āśema). It follows another’s mind (paracita) and favors liberation (vimukti); its meaning (artha) is profound (gambhīra) and its expression (vyañjana) marvelous. Having its reasonings, it is logical (sukta). Thanks to its examples (upāma), it is well-expressed. Its work over, it reviews it well. Since it takes into account the various minds of others, it is expressed with variety. Finally, all its words lead to nirvāṇa; this is why they are of one taste (ekarasa).\(^\text{702}\)

Adorning his speech in multiple and innumerable ways, the Buddha has no fear when he speaks. And if, thanks to these purely worldly attributes (lokakṣaṭharmas), the Buddha is without fear, what can be said then about his supramundane attributes (lokottaraḥarmas)? This is why it is said that the Buddha possesses the four fearlessnesses (vaśīdṛavya).

\(^{700}\) In the list that follows, the Traṭīṭe is inspired in part by a topic related to “The Speech of the Tathāgata endowed with sixty aspects” (tathāgataśasya satyakārāpeti vā, a subject appearing in the Tathāgatcatintyagahanireśa (T 310, k. 10, p. 55cv20-56a5; T 312, k. 7, p. 719c7-720a9) of which the original text is preserved in the Sūtrālpāṇika, p. 79-81 and the Mahāvyut. no. 445-504.

For other qualities of the Buddha’s voice, see Hobogirin, s.v., Bonnor, p. 207-208; Buttingo, p. 215-217.

A bird with melodious song, not to be confused with the kīcélindika famed for the softness of its down (cf. Sūtrāngasamudādi, p. 261 note).

\(^{701}\) Cf. Vinaya, II, p. 239; Anguttara, IV, p. 203; Udāna, p. 56; Tchong a han, T 26, k. 8, p. 476c11; Tseng yi a han, T 125, k. 37, p. 753b1: Suvignhā pari mahāsamudīd ekarasa lorusa eva eva avam dhimmavimanyo ekarasa viṁṭaṁva: “Just as the ocean has but one taste, the taste of salt, so this Dharma and this discipline have but one taste, the taste of deliverance.”
5. Why Distinguish Between the Powers and the Fearlessnesses?

Question. – Do the ten [powers (bala)] of the Buddha not contain the fearlessnesses (vaisāradya)? If they do contain the fearlessnesses, one should not speak only of four fearlessnesses, but of ten. If they also contain the subjects of [243b] fear, why is it said that the Buddha is endowed with fearlessnesses (vaisāradyasasanavāgata)?

Answer. – One and the same knowledge (jñāna) in ten places (sthāna) means that the Buddha is endowed with ten powers, in the same way that one and the same man who knows ten things is called after these things.

When the ten powers (bala) appear and function in four places, these are the four fearlessnesses (vaisāradya).

The first power, the knowledge of things possible and things impossible (sthānaṣṭhānajñāna) and [the tenth power], the knowledge of the cessation of the impurities (stotavakṣayajñāna) constitute the first fearlessness [i.e., sarvādhravakṣaya] and the second fearlessness [i.e., sarvādhravakṣaya] respectively.

Although the other eight powers are extensive, it is said that they are mixed up with the third fearlessness [mārgaṁtāryaśadharjavīśákaran] and the fourth fearlessness [sthānānāsākaran] respectively.

Thus, although the fearlessnesses are contained in the ten powers, there is nothing wrong in speaking of them separately.

6. Literal Commentary on the Vaiśāradyasūtra

A. “I am fully and completely enlightened”

I am fully and completely enlightened. – The Buddha knows all dharmas without error (viṣayaśā), fully (samyak) and unmistakenly, in the same way as the other Buddhas of the past. He is therefore called Samyakṣamāṅgavāḍa.

Thus the Buddha said to Ananda: “That which is unknown to the entire world with its gods and men, the Buddha himself knows completely: this is why he is called Samyakṣamāṅgavāḍa.”

But there are people who say that the Buddha does not know certain dharmas.

Question. – Who are these people?

Answer: In the same place, the Buddha said: A śramaṇa, a brāhmaṇa, a deva, Māra, Brahmā or someone else. They want to debate with the Buddha [and challenge him on his knowledge of certain dharmas].

What are these dharmas?

For some, it is the sacred texts of which the Buddha has not spoken, eighteen great holy texts: heretical sūtras, grammars (vyākaraṇa), arithmetical (saṁkhya), Vedas, etc.

For others, it is the weight of Mount Sumeru, the thickness of the great earth (mahāprathivī) and the total number of plants.

For others, it is the fourteen difficult points to which the Buddha has not replied (avyākṣavasa): is the world eternal (āddhivata) or non-eternal (ālāvata), finite (anavanavata) or infinite (anavanavata), etc.

For others, it is material dharmas (ārupin) or non-material dharmas (arūpin), visible (saṁdariṇa) or invisible (anadariṇa), resistant (saprutiṇa) or non-resistant (aprutiṇa), impure (sāvara) or pure (anāvara), conditioned (saṁskṛta) or unconditioned (asaṁskṛta), etc. [According to them,] the Buddha knows only the causes and conditions of the category of things concerning the Dharma but, in regard to the various causes and conditions of other things, sometimes the Buddha does not know them completely.

[In the phrase: A śramaṇa, brāhmaṇa, deva, Māra, Brahmā, or some one else…], śramaṇa means a monk who has gone forth from home (pravrajita); brahmā means a sage dwelling at home; deva means an earth deity or a deity of space; Māra is the six groups of Kāmadevas; Brahmā is one of the deities whose leader is Brahmā Devaṛja and also all the deities of rūpadhātu; finally, some one else designates all the others with the exception of the previously mentioned.

[That he is able to speak] in accordance with the truth…i.e., being able to object correctly, with logic.

I do not see the slightest reason to fear…: reason (nimitta) means ‘grounds’. I do not see the least grounds for fearing that he will be able to attack me in accordance with the truth (saha dharmena).

Seeing none, I claim to occupy the place of a-li-chu (aśraya sthānam). [Note by Kumārajīva: In the language of the Ts’i’in, Cheng-chou, ‘Holy Teacher’].

B. “I have destroyed all the impurities”

The Buddha proclaims: “I have destroyed all the impurities (kāmāṭāra).” If people say that he has not destroyed them, he is not afraid.

What are the impurities (āṭāra)? These impurities are of three kinds: i) lust impurity (kāmāṭāra); ii) existence impurity (bhavāṭāra); iii) ignorance impurity (avidyāāṭāra).705

---

703 The eighteen great holy texts of the heretics already mentioned above, p. 48F, 92F, 637F, 639F. See Mochizuki, Cyclopaedia, p. 2360.
704 See above, p. 164-159F, 421F, 529F, 913F; and later, k. 26, p. 153b; k. 28, p. 266a k. 35, p. 321c.
705 Majjhima, I, p. 55; Anguttara, I, p. 165; III, p. 414; Samyutta, IV, p. 256; V, p. 56, 189; Itivuttaka, p. 49.
Furthermore, the impurities are mental events (caitasika dhāraṇa) associated with defiled minds (sānkalpa; cāndrāna) and that these two things lead to nirvāṇa.

Others say that it is the seven factors of enlightenment (saṃbodhyāṅga). Others say that it is the eight members of the noble path (āryāryakāra) leading to nirvāṇa.

Some scholars (saṃpādeśācarya) say that it is all the pure paths (anāryavāmārga) leading to nirvāṇa.

“I see not the slightest reason to fear that a āraṇa, brāhmaṇa, etc., can say according to the truth that that is not true. Not seeing anyone, I claim to occupy the ārya sthāna.”

E. “I hold the place of Holy Teacher”

Question.- Why does the Buddha claim that he occupies the ārya sthāna?

from desire is liberation of the mind by means of equanimity; emancipation from all the signs [of desire, matter and permanence] is liberation of the mind by means of the signless; emancipation from the arrow of doubt and uncertainty is complete destruction of the pride of ‘I am’.

For the corresponding Sanskrit sources, see Daśottara, p. 77-80; Mahāvyut., no. 1596-1602.

709 A canonical expression showing some interesting variations:


The commentary of Majjhima, II, p. 26 explains: āsabhāṃ thānaṃ ti seythāhaṃ, uttamaṃtābhājanā. Āsabhā vā pubbabuddhā. tesaṃ thānaṃ ti attato: “The place of the bull, i.e., the best place, the supreme place. Or else, the bulls are the Buddhas of the past and he occupies their place.”

In the corresponding Sanskrit texts: Udayena āsabhāṃ sthānaṃ pratijñāti: “He lays claim to the noble place of the bull”; cf. fragments of the Daśabalaśūtra (L. de La Vallée Poussin, Documents sanscrits de la seconde collection M., A. Stein, JRAI, 1911-1912, p. 1063; E. Waldschmidt, Bruchstücke budd. Stūras, p. 209, 211, 215; Mitteilungen des Instituts für Orientforschung, VII, 3, 1958, p. 400); Avadhānavātaka, II, p. 105, l. 15; Kośavyākhyaḥ, p. 645, l. 31, 32; Pañcavimśītā, p. 211, l. 5; Śatāśaḥśātila, p. 1448, l. 12; Bodh. bhūtiv, p. 386, l. 13.

Ārasabhā is an adjective derived from rasabhā ‘bull’.

2. The variant ārasam sthānaṃ pratijñāti “he lays claim to the place of the Rśi” is vouched for by the Bodh. bhūtiv, in p. 385, l. 15-18 (Yogācārabhūmi, T 1579, k. 49, p. 569a24). As we will see, it is preferred by the most prominent Chinese translators and Edgerton wrongly condemns it in his Dictionary, p. 105. The Bodh. bhūtiv explain: ārajñataṃ mārgaṃ labhīyavāt sarvasparvadabhyāgagatāc cārāṃ ti ucyate. ā.Optionahāmadhyaparipācātthānāti ucyate; “Faced with being attained by means of the eightfold noble path and being free of all suffering and all fear, this place is called ‘of the Rśi’. As he maintains that he has acquired it himself, he lays claim to it.”

Āra is an adjective derived from rṣi and means ‘related to the sage, arāhić’.

3. The Chinese versions of the Āgamas do not come out in favor of either variant. Guṇabhadra renders the phrase by sien fo toc'hou 'chou, ‘place of the earlier Buddhas’ (Tsā a han, T 99, k. 14, p.

707 C. “I have stated the dhārmas that constitute an obstacle”

[243c] By dhārmas that constitute an obstacle to the path (āntarāyika) is meant the impure actions (kālaśāvānara), the conflicting emotions (kleśa) to be remunerated in the bad destinies (durgati) and, insofar as they are worldly (laukika),707 generosity (dīna), morality (iśita), the observing of the ten good paths of action (kalalakārmapatha) and the enjoyment of the dhyāṇas of delight. In short (samkṣepa), everything that puts an obstacle to nirvāṇa, whether it be good (kulaśa) or undefined (asyaśeṣa) is called ‘dhāma constituting an obstacle to the path’ (nāgriṇtāryakādaḥ).
Answer. - His own qualities (guna) are complete (sampuna) and, moreover, he makes beings find happiness (sukha) and the good (hiba).

If the Buddha obtained a pleasant abode (sukhavatvā) for himself but did not bring about the good of others, he would not occupy the ārya sthāna.

If he brought about only the good of beings but did not fulfill his own qualities completely, he would not occupy the ārya sthāna either.

But since he himself has the qualities and also brings about the good of beings, he lays claim (pratijñātī) to occupy the ārya sthāna.

Furthermore, the Buddha has destroyed evil for himself and also destroys evil for others. Destroying these two evils, he is absolutely pure (paramavīśuddha). Preaching the Dharma in a wondrous way, he occupies the ārya sthāna.

Moreover, the Buddha turns, explains, teaches and propagates this [wheel of the Dharma] of the four noble truths (āryasatya), the wheel of three revolutions (trīpaṃvarta) and twelve aspects (dvadāśākāra). This is why he affirms that he occupies the ārya sthāna.

Finally, as he has driven away all doubts (sambhata) and wrong views (mithyāsṛṣṭī), the Buddha is able to answer all the most profound questions (atigambhā prasāna). This is why he occupies the ārya sthāna.

Note by Kumāra-ji: Ārya means absolute, supreme, very high. Not falling back, not refusing, not collapsing, completely fulfilling the qualities, not having any weakness is called ārya sthāna.]

F. “In the assemblies I utter the lion’s roar”

In the assemblies, I utter the roar of the lion. - By assemblies (pariṣad) is meant the eight assemblies: i) assembly of āśramaṇas, ii) assembly of brāhmaṇas, iii) assembly of warriors (kaśyapa), iv) assembly of devas, v) assembly of Cūturmahārājikas, vi) assembly of Tṛṭyāstrīniśa devas, vii) assembly of Māra, viii) Brahmā assembly.

Beings hope to find wisdom in the bosom of these eight assemblies and this is why only these eight assemblies are mentioned in this sūtra.

But the Buddha utters the lion’s roar (simhānānandadāsa) in all the [244a] assemblies. This is why this sūtra adds: and in all the other assemblies. Why? Because those who hear the voice (ghoṣa) of the Buddha constitute all those assemblies.

Moreover, some say: “The Buddha preaches the Dharma alone and in secret”. This is why it is specified that it is in these assemblies that the Buddha declares that he possesses the ten powers and the four fearlessnesses. Hence the phrase: In the assemblies I utter the lion’s roar.

Finally, the Buddha declares: “I am absolutely truthful. I am the teacher of the whole world and I am omniscient (sarvajñā). Let those who doubt or who do not believe come and I will explain to them.” This is why the sūtra says: In the assemblies I utter the lion’s roar.

The Buddha utters the lion’s roar. He is like the king of the lions (simhārjā).

[Prosopeia of the Buddha-lion.].

This lion-king is born of a pure race. He dwells in the deep mountains and great valleys. He has a square jaw, large bones and his flesh is fat and full. His head is large, his eyes are wide, brilliant and clear. His eyebrows are arched and pure white. His muzzle is big, heavy and massive. His teeth are sharp, joined, pointed, and he shows a pink tongue. His ears are pricked up high and his mane is striking. The forpart of his body is broad; his skin and flesh are firm. He has a long spine, a narrow waist and an invisible belly. He has a long tail, sharp claws and well-planted paws. He has a big body and great strength. When he comes out of his den, he bends and stretches his spine. Striking the ground with his paw, he manifests his great power. He does not let the hour of his meal pass by, he announces the dawn and shows the strength of the lion-king. He terrifies the deer, bears, tigers, leopards and wild boars. He awakens those who have been sleeping for a long time; he humbles the strong and powerful. He opens the way for himself by uttering loud roars. When he roars in this way, those who hear him are either joyful or fearful. The animals who live in holes hide; those who live in the water dive deeply; those who live in the mountains withdraw; the tame elephants shake off their fetters and flee in bewilderment; the birds fly off into the sky and, gaining altitude, disappear in the distance.713

The Buddha-lion is very similar. He is born into the great families of the six perfections (pāramitā) and the four ancient stocks of saints (āryavarmā). He lives in the high mountain of cessation (nirodha) and the deep valley of the dhyānas and the samādhis. The acquisition of the knowledge of all the aspects of Mahāvīra is not possible for the ordinary man. He lives in the mountain of the immortal.” (ibid., and Pañcaviṃśatikā, p. 224-225.)

98a15), and Gautama Samghadeva by ya chen kien so tcho, ‘without attachment for the world’ (T 125, k. 19, p. 645b28; k. 42, p. 76na19-20).

On the other hand, Kumāra-ji and Hsuan-tsang resolutely favor the variant āryamān sthānam. The former transcribes it as a-li-chao tch’ou (Truíté, T 1509, k. 24, p. 243b25) and translates it as cheng-chou tch’ou ‘the place of the holy Teacher’ (ibid., and Pañcaviṃśatikā, T 223, k. 5, p. 255b28; k. 24, p. 395a22). The latter, resorting to the equivalence rśi = sīren, translates it as ta sīren touen wei, ‘the place of the great immortal’ (Mahāprajñāpāramitā, T 220, vol. VII, k. 415, p. 81b9; Vibhāṣa, T 1545, k. 31, p. 158a22; Abhidharmasamuccayavatākhyā, T 1606, k. 14, p. 760c21).

710 See Vimalakirti, p. 107, note.
(sarvākārajñāna) is his head. The accumulation of the roots of good (kusalamūla) is his muzzle. The pure right vision (prajñā) and wisdom (prajñā) are his high wide eyebrows. The four fearlessnesses are his white sharp canine teeth. The unhindered liberations (apratīthavalimokṣa) are his perfect muzzle. The four right efforts (samyakpradhāna) are his strong chin. The thirty-seven auxiliaries of enlightenment (budhipākṣika) are his sharp teeth, joined and pointed. The practice of the meditation on the horrible (ākṣītahāvīvana) is his pink tongue. Mindfulness (sraddha) and wisdom (prajñā) are his pricked-up ears. The eighteen special attributes (dvēnasiddhākṣara) are his dazzling shiny mane. The three gates of deliverance (vimokṣaśānta) are the forepart of his body with firm flesh. The three wonders (pratīthākṣa) are his long spine. The perfection of the sciences and practices (vidyākarunasaṃpad) is his invisible belly. Patience (kṣīnati) is his narrow waist. The practice of solitude (praviveka) is his long tail. The four foundations of magical power (śidhipāda) are his well-planted paws. The five faculties (indriya) of the aliṅkaṭa are his sharp claws. The ten powers (bala) are his enormous strength. The collection of the pure dharmas (ānusravatākṣara) is his perfect body. The royal concentrations of the Buddhas (budhhasamādhiśīja) are the den out of which he comes. It is with the four unhindered knowledges (pratīsambodhi) that he stretches out (vijrabhate). It is on the earth of the dharmas that he strikes the paw of his unhindered liberations (ānuntaryavimokṣa). Based on the ten powers, he does not (244b) let the time of saving beings pass by. It is to the entire world with its gods and men that he announces (the morning of deliverance). He manifests all the qualities of the king of Dharma. He terrifies all the world (lokasahādolīmokṣa), bound by the errors (viparītā) consisting of believing to be eternal (that which is not eternal), having their minds disturbed by wrong views (māyādṛṣṭi): these are the ones who are afraid (when they hear the Buddha’s preaching). Thus it is said in a sûtra:

“When the Buddha preaches the four truths (satu), even the higher gods are afraid and think: ‘So we too are impermanent (aniyata), full of suffering (dukkha), impersonal (anātman) and empty (ānūya). As a result of what mistake have we believed in eternal bliss?’”

This is the difference. Furthermore, all those who hear the roar of the lion are afraid except those who have renounced desire (vīrāģe). When the Buddha roars an invitation to nirvāṇa, even those who have renounced desire are afraid. When the lion roars, the good and the bad are afraid. When the Buddha roars, only the good are afraid. Furthermore, when the lion roars, he frightens at all times. When the Buddha roars, he does indeed frighten beings a little by revealing the world’s defects for those who hope to be born there no more. But by making them see the qualities and advantages of nirvāṇa, he drives away all the fears of the world, he closes the bad destinies (durgati), he opens the good path and he makes people reach nirvāṇa.

Finally, there are twenty reasons why the Buddha’s voice is called the lion’s roar: 1) it depends on the ten powers; 2) it is not too concise; 3) it is not too (244c) proxil; 4) it has the accents of Brahmā; 5) it is wondrous (adbhutā); 6) it leads the great assemblies; 7) it frightens wicked Māra; 8) it throws Māra’s people into disorder; 9) it makes the gods rejoice; 10) it delivers one from Māra’s net; 11) it breaks Māra’s fetters; 12) it breaks Māra’s fish-hook; 13) it bypasses Māra’s domain; 14) it increases its own system; 15) it reduces others’ systems; 16) its fruit of retribution is not deceptive; 17) his preaching is not futile; 18) worldly people (prajñagane) enter into the noble Path; 19) those who have entered the noble Path obtain everybody is deeply happy. It is heard everywhere at a distance and can bring two kinds of happiness: 1) the happiness of a rebirth among the gods and 2) the happiness of nirvāṇa.

These are the differences.

Question. – But when the Buddha roars, it is to frighten his listeners also, how does his roar differ from that of the lion?

Answer. – Those who hear the roar of the Buddha are somewhat afraid for some moments but afterwards are greatly benefited.

People attached to the idea of a self (ātmacittābhinnivātā), hoping for the happiness of this world (lokasaṅkhādolīmokṣa), bound by the errors (viparītā) consisting of believing to be eternal (that which is not eternal), having their minds disturbed by wrong views (māyādṛṣṭi): these are the ones who are afraid (when they hear the Buddha’s preaching).

complete destruction of the impurities (āsravakṣaya); 20) according to needs, one acquires the three Vehicles. This is why the Buddha’s voice is called the roaring of the lion.

In its general characteristics (vidhārṇavalakṣana) and its specific characteristics (svaḷakṣana) this is the meaning of the Roar of the Lion.

G. “I turn the Wheel of Brahmā”

I turn the Wheel of Brahmā. – Because it is pure (viśuddha), it is called ‘of Brahmā’. The wisdom of the Buddha (budhā prajñā) and of the Dharma associated with his wisdom (tātprajñāsvampratyakṣdharma) is called ‘Wheel’. Because those who adopt it follow the Dharma (anudharmam ācari), it is a wheel.717

[The Wheel of Brahmā]. – This wheel has the four perfect foundations of mindfulness (samyakpusthāna) as its hub (nābhi). The five spiritual faculties (indriya) and the five strengths (bala) are its spokes (ara). The four foundations of magical power (śāṅkarāṣṭra) are its solid rim (nemi) and the right efforts (samyaktattādha) are the joints. The three liberations (vimokṣa) are its pegs (āṇī). Concentration (samādhi) and wisdom (prajñā) are the coachman. Pure morality (anukaravalla) is the perfume with which it is sprinkled. The seven factors of enlightenment (sambodhiyānta) are the varied flowers with which it is ornamented. Right view (samyagdṛṣṭi) is its turning to the right. Purity of faith (cittapratīṣṭha) is its beauty. Right exertion (samyagṛiṣṭa) is its speed. The fearless lion’s roar is its pleasant sound which frightens Mira’s wheel, breaks the twelve-membered wheel [of dependent origination] (dvādaśatātpagravatīrṇamupada), destroys the wheel of samsāra, drives away the wheel of the passions (klesa), derails the wheel of karma, stunts the wheel of the world and crushes the wheel of suffering. It brings forth the joy of the yogins and the respect of gods and men.

No one [other than the Buddha] can turn this Wheel for it consists of the Dharma of the Buddha. This is why the latter declares: I turn the Wheel of Brahmā.718

[The Wheel of the Buddha and the wheel of the cakravartin.] – Moreover, the Buddha turns the Wheel of the Dharma like the noble cakravartin king turns the jewel of the wheel.719

Question. – What resemblance is there between the Buddha and the noble cakravartin king?719

Answer. – This king is pure and takes birth in an unmixed lineage (saman). In accordance with his family (kula), his actions are perfect. All the physical signs (lakṣana) adorn his body. His royal virtues are complete and he is able to turn the jewel of the wheel. Anointed with perfumed water on his head (mīrādhibhūṣita), he takes up his royal rank and reigns over the four continents (caturdviṃśa). He has destroyed banditry so well that no one dares to oppose him. His treasury of jewels is abundant and the morale of his troops is raised by the presence of the seven jewels (of the cakravartin). He wins over (sangrahavastu) all beings by the four methods of captivating. He exercises the royal law well and delegates the noble families. He governs the kingdom by means of his precepts, his soldiers and his ministers. He loves to distribute his most precious wealth. From beginning to end, his knowledge and his mindfulness are unchanging.

The Buddha, king of the Dharma, is just like that. The Buddha - Śākyamuni, Diptānura, Ratnapusa, etc. – takes birth in the pure family of the Buddhas. He actualizes the bodily positions (īśapyatha) of the previous Buddhas. He possesses all of the thirty-two physical marks (lakṣana) that serve him as [245a] adornments. His attitudes as Holy Teacher (āryapratikṣa) being perfect, he turns the true Wheel of Dharma. He receives the crucial anointment with the elixir of wisdom (prajñādārśayana): he is the elder in the triple world (jyeṣṭha). He destroys the bands that are the conflicting emotions (klesa). None dare to transgress the precepts (śīla) that he has put in place; the assemblies of laikṣas and asaiṣkṣas rejoice. The immense precious treasure of his Dharma is filled. The seven factors of enlightenment are his ornament; the eighty-four thousand articles of the Dharma (dhamma) are the coachman. Pure morality (anukaravalla) is the perfume with which it is sprinkled. The seven factors of enlightenment (sambodhiyānta) are the varied flowers with which it is ornamented. Right view (samyagdṛṣṭi) is its turning to the right. Purity of faith (cittapratīṣṭha) is its beauty. Right exertion (samyagṛiṣṭa) is its speed. The fearless lion’s roar is its pleasant sound which frightens Mira’s wheel, breaks the twelve-membered wheel [of dependent origination] (dvādaśatātpagravatīrṇamupada), destroys the wheel of samsāra, drives away the wheel of the passions (klesa), derails the wheel of karma, stunts the wheel of the world and crushes the wheel of suffering. It brings forth the joy of the yogins and the respect of gods and men.

These are the similarities.

Furthermore, the Buddha is superior to the noble cakravartin king.

The noble cakravartin king has not eliminated all the passions (klesa); the Buddha has eliminated them definitively.

The noble cakravartin king is plunged in the mud (pajaka) of old age (jāra) and death (marana); the Buddha has come out of it.

The noble cakravartin king is subject to the emotions; the Buddha has transcended them.

The noble cakravartin king follows the dangerous path of samsāra; the Buddha has transcended it.

The noble cakravartin king is immersed in the shadows of error (mohatamas); the Buddha lives in the supreme light (paramālocaka).

The noble cakravartin king reigns over a maximum of four continents (caturdviṃśa); the Buddha reigns over innumerable and infinite universes.

717 More details will be found in Manorathapārāṇi, III, p. 9-10.

718 The wheel (cakra) is one of the seven jewels with which the cakravartin king is furnished: cf. Dīgha, II, p. 17, 172-177.

719 A subject already discussed above, p. 116F.

720 Śāriputra was called dharmasena “general of the Dharma”) Apadāna, 1, p. 29, 44; Theragāthā, p. 96, while Ānanda bore the title of dharmabhāṇḍāgambhāra ‘treasurer of the Dharma’.
The noble cakravartin king has at his disposal material jewels (āmiṣaratna); the Buddha has at his disposal the jewels of the spirit (cittaratna).

The noble cakravartin king aspires to celestial bliss (divyasukha); the Buddha who has attained the bliss of the summit of existence (bhavāgra) has renounced it.

The noble cakravartin king derives his happiness from others; the Buddha fosters happiness by his own mind.

This is why the Buddha is far superior to the noble cakravartin king.

Moreover, the noble cakravartin king whose hand turns the jewel of the wheel encounters no obstacle in space; the Buddha who turns the Wheel of the Dharma encounters neither obstacle nor resistance in the entire world with its gods and men.

Those who see the jewel of the wheel eliminate the material poisons (vīṣa); those who encounter the Wheel of the Dharma of the Buddha eliminate the poison of all the passions (kleśa).

Those who see the jewel of the wheel avoid calamities (vipatti) and torments (vibhāsana); those who encounter the Wheel of the Dharma of the Buddha see the calamities and the torments of all wrong views (mithyādṛṣṭi) and all doubts (vicitra) disappear.

The king with his wheel governs four continents (caturdviṣpa); the Buddha with the Wheel of the Dharma governs the entire world with its gods and men and makes them obtain mastery over the Dharma (dharmaavastu).

These are the resemblances.

Moreover, the Wheel of the Dharma has great superiority over the jewel of the wheel.

The jewel of the wheel is deceptive; the Wheel of the Dharma is absolutely truthful.

The jewel of the wheel increases the fire of the three poisons (trīṣṭiṣṭa); the Wheel of the Dharma extinguishes the fire of the three poisons.

The jewel of the wheel is impure (sūrava); the Wheel of the Dharma is pure (amāśrava).

The jewel of the wheel is connected to the happiness resulting from the five objects of enjoyment (paṭiccaśānā); the Wheel of the Dharma is connected to the happiness of the Dharma.

The jewel of the wheel is a basis for fetters (saṃyojanaśāna); the Wheel of the Dharma is not a basis for fetters.

The jewel of the wheel has a limited domain (mitagocara); the Wheel of the Dharma has an unlimited domain (uparamagocara).

The jewel of the wheel can be acquired from lifetime to lifetime thanks to [245b] a single purity of mind (cittuvīśuddhi) or as a gift; the Wheel of the Dharma is acquired thanks to all the causes for good actions and the wisdoms accumulated for innumerable incalculable periods (āṣaṃkhyeyakalpa).

The jewel of the wheel no longer turns when the king is dead; the Wheel of the Dharma still keep turning after the Buddha’s nirvāṇa.

The jewel of the wheel belongs to one single person; the Wheel of the Dharma belongs to all beings capable of being converted (vaiśāyasyaśrava).

[Wheel of Brahmā or Wheel of the Dharma.] – Moreover, [in the expression Brahmacakra], brahma means vast (bhūta), for the Wheel of the Buddha or the Wheel of the Dharma extends everywhere in the ten directions.

Furthermore, it is called the Wheel of Brahmā because the Buddha teaches the four abodes of Brahmā (brahmavihāra), because at the very beginning, when the Buddha attained enlightenment, Brahmā, the king of the gods, invited him to turn the Wheel of the Dharma, because at Benares when the Buddha turned the Wheel of the Dharma and Ajāta Keśumanyā obtained the Path, the Buddha voice penetrated as far as the Brahmā heaven, or else because there are people who respect the god Brahmā and want to please him.

Question. – Sometimes the Buddha says Wheel of the Dharma, sometimes Wheel of Brahmā.

Answer. – There is no difference between Wheel of Brahmā and Wheel of Dharma. However, according to some, we say Wheel of Brahmā when it discloses the four immeasurables (paramāṇacatāma), and Wheel of the Dharma when it teaches the four noble truths.

Furthermore, we say Wheel of Brahmā when the path is acquired thanks to the four immeasurables, and Wheel of the Dharma when it is acquired thanks to some other thing.

The Wheel of Brahmā teaches the four dhyānas, and the Wheel of the Dharma teaches the thirty-seven auxiliaries of enlightenment (tattvādikajakadhāroma). The Wheel of Brahmā teaches the path consisting of the practice of concentration (samādhiśāvand), and the Wheel of the Dharma teaches the path consisting of the cultivation of wisdom (prajñābhāvand).

These are the various distinctions to be made between the Wheel of Brahmā and the Wheel of the Dharma.

7. Nature and Order of the Fearlessnesses

Question. – What is the nature (svabhāva) of the fearlessnesses (vaiśāryadāya)?

Answer. – When the Buddha attained enlightenment, he obtained all the attributes of Buddha, the powers (bala), the absence of fear (abhaya), etc. Subsequently, he obtained the dharmas associated with knowledge free of fear (vaiśārayābhayasaṃprayaśadharma), dharmas called fearlessnesses. Similarly also [the dharma] associated with the four immeasurables is called maitra.

721 See references above, p. 467F, note 2.

722 The Kośābhāya explains, p. 414, l. 8: ‘Jñānakrtum vaiśāryam yujyate, na jñānam eva: “Fearlessness is the result of knowledge, but it is not knowledge.”’
Second Section THE TEN POWERS AND THE FOUR FEARLESSNESSES ACCORDING TO THE MAHĀYĀNA

PRELIMINARY NOTE

In the preceding chapter and in the first section of the present chapter, the Traité has spoken of the ten powers (bala) and the four fearlessnesses (vaiśāradya) of the Buddha according to the doctrine of the Sūtras and the Abhidharma. Now it will discuss the conceptions of the Mahāyāna in regard to the same subject.

It will position itself successively from the absolute truth point of view (paramārthika) and the relative truth point of view (samvriti).

1. From the absolute point of view, the bala and the vaiśāradya are without distinctive natures and, like all dharmas, come within the emptiness of non-existence (anupalabdhi) in terms of which “dharmas, whether past, future, or present, do not exist at all” (Pālaviṃśati, p. 197, l. 15-16: ye dharmā atthāṅgatagatapratisampannāṁ te nopalabdhyante).

Bala and Vaiśāradya fall under the judgment of the Prajñāpāramitāsūtras (Pālaviṃśati, p. 146, l. 9-20; Śāntānustikā, p. 839, l. 13-842, l. 17):

“The bodhisattva does not grasp (nopalabhāte) the āttman, whatever the names by which it is designated: sattvā, jīva, poṣa, purusa, pudgala, mana, mānas, ālaya, veda, jāna, pāyuka. He does not grasp things, skandhas, dhātu, āyutana, or their pratītyasamutpāda. He does not grasp the noble truths, duḥkhā, samudaya, nirodha, mārga. He does not grasp the threefold world, kāma-, ṛṣita- and ārya-gaṇa. He does not grasp the thirty-seven auxiliaries of enlightenment, samsārāpattidhāna, samyakpraptidhāna, rdhipāda, indriya, bala, bodhiyānta and mārga. He does not grasp the Buddha attributes, daśābala, caturvasāradya, aṣṭākāśeṣa. He does not grasp the categories of saints, srotāpādana, sakṛūgamin, anūgamin, pratyekabuddha, bodhisattva, buddha. If he does not grasp them, it is because of their absolute purity (ātmanāvajñādhamma). What is this purity? Non-production (anupāde), non-manifestation (apruḍdhabhāva), non-existence (anupalambha), non-activity (anahottisasamkāra).”

2. From the relative or conventional point of view, it is permissible to consider things and to find their distinctive characteristics for, just as empty space (ākāśa) does not oppose matter, so “the emptiness of non-existence is not an obstacle to any dharma.” Provided that he is not attached at all to his mind - in other words, provided that he recognizes its fundamental non-existence - the bodhisattva can, for the purpose of saving beings, discourse very well on the various attributes of the Buddha: the ten balas, the four vaiśāradyas, the four pratisamvids and the eighteen āvenikabuddhadharmas.

The sūtras and the Hinayāna Abhidhammas make no distinction between Buddha attributes and bodhisattva attributes for the valid reason that the bodhisattva is a future Buddha and between the former and the latter there can be only a difference of degree and not of nature.

The Prajñāpāramitāsūtras have remained at this stage. Thus the Pālaviṃśati (p. 203-212), setting out to define the Mahāyāna, suggest twenty-one practices to be completely fulfilled (pariyuttyaya) or to be imitated (ikṣitayaya). The first seventeen are dharmas of the śāntakāra: 1) four samsārapratipratidhāna, 2) four samyakpraptidhāna, 3) four rdhipāda, 10) five indriyas, 5) five balas, 6) seven bodhiyāntas, 8) eight mārgaśīyas, 9) eleven jñānas, 10) three indriyas, 11) three samādhis, 12) ten anusamārthas, 13) four dhyānas, 14) four aśravas, 15) four samāpattis, 16) eight vīmokṣhas, 17) nine anupūrvavāyasānas.

The last four are Buddha dharmas: 18) ten tathāgatavatibalas, 19) four vaiśāradyas, 20) four pratisamvids, 21) eighteen āvenikabuddhadharmas. Nowhere is there any mention made of dharmas belonging strictly to the bodhisattva.

But in a later approach, other Mahāyānists have deemed it proper to propose, apart from these Buddha attributes, a series of bodhisattva attributes distinct from the preceding, but also including ten balas, four vaiśāradyas, four pratisamvids and eighteen āvenikabuddhadharmas.

Although the Traité presents itself simply as a faithful commentary on the Prajñāpāramitāsūtras, it does not hesitate to borrow these lists of bodhisattva dharmas from the more recent Mahāyānists. Its or their authors want to appear as knowledgeable of the latest progress in scholasticism with the result that, from the scholastic point of view, an important Mahāyānist production has been intercalated between the Prajñāpāramitāsūtras and the Traité.

Question. – What is the order (krama) of these four fearlessnesses?

Answer. – In the first fearlessnes, the Buddha declares that he knows all dharmas (sarvadhammabhāṣamābdhā). Since he knows all dharmas, he affirms that he has destroyed the impurities (āsavākṣaya). Since he has destroyed the impurities, he claims to know the dharmas that are obstacles to the Path (mārgaṇārdhaṃkharma). Since he has destroyed these dharmas that are obstacles, he preaches the Path (mārgaṃvagākārana).

Furthermore, the first fearlessness is like the master physician (bhāṣāyaṇa) in possession of all the remedies (osadhi). The second proclaims the destruction of all sicknesses (yuddikākṣaya). The third knows what one should abstain from. The fourth proclaims the foods that it is necessary to take.

Finally, in the first fearlessness, the Buddha speaks of the awareness (vīdi) under all their aspects (sarvakārāhāra). In the second fearlessness, he speaks of the absence of all the passions (kleśa) and their traces (vīṇā). In the third fearlessness, he preaches a Dharma without deceit or fault. In the fourth fearlessness, he deals with things that bring one to nirvāṇa.
With the exception of the eighteen āveṇikabuddhadharmas which the old texts do not mention, the lists of Buddha attributes, namely, the ten balas, four vaiśāradyas and the four pratisamvīdāṇas, have been fixed since the time of the canonical sūtras (nikāya and āgama) and are maintained practically without any change throughout the later literature.

It was not the same for the lists of bodhisattva dharmas, the elaboration of which has given room for hesitation and alteration. Here I [Lamotte] will examine only the Mahāyānasūtras with which the Traité was familiar and which make up its sources and I will designate them by the following:

| Š | Śūraṃgamasamādhisūtra |
| V | Vikurvanartāparīchāsastra |
| A | Buddhāvataṃsakā |
| R | Ratnameghasūtra |
| Vyut | Mahāvyutpātika, dependent on the preceding ones |

1. First list of ten bodhisattvabalas:


It is this first list that the Traité will adopt here.

2. Second list of ten bodhisattvabalas:


Vyut., no. 760-769.

### List I

| 1. | depīdāḥdhyāyabāla |
| 2. | sarvasatraṅgatīyāyabāla |
| 3. | mahākārubāla |
| 4. | mahāvīryabāla |
| 5. | samādhibāla |

### List II

| 1. | āsāyabāla |
| 2. | adhyātityāyabāla |
| 3. | prayogabāla |
| 4. | prajñābāla |
| 5. | pranādiḥānabāla |

3. List of four bodhisattvavigrahyas:


Vyut., no. 782-785.

This is the list adopted by the Traité here.

4. List of ten bodhisattvavigrahyas:


5. First list of eighteen āveṇikabodhisattvadharmas:


6. Second list of eighteen āveṇikabodhisattvadharmas:


Vyut., no. 787-804.

7. List of ten āveṇikabodhisattvadharmas:

8. List of ten bodhisattvasamādhis:


Vyut., no. 737-745.

9. List of twelve bodhisattvadāranās:


Vyut., no. 747-758.

10. List of six bodhisattvakāyaḥs:


11. List of ten bodhisattvavasūtas:


Vyut. – no. 771-780.

It may be noted that the lists of bodhisattva dharmas given here do not appear in the two oldest Chinese translations of the Ratnāmālā: the Pao yun king (T658) made by Mandrasena in 503, and the Ta tch’eng pao yun king (T 659) made by Mandrasena and Seng k’ie p’o lo.

[k. 25, p. 245c]

I. THE EMPTINESS OF NONEXISTENCE

Question. – In the Prajñāpāramitā it is said that [the dharmas], from the five aggregates (skandha) up to the ten bālas, the four vairācāryas and the eighteen [245c] āveśhakādharmas, are all empty (śūnyam).227 Why then do you distinguish the characteristics here?

Answer. – In the Buddha-dharma, the emptiness of non-existence (anupalambhaśūnyatā) is not an obstacle to any dharma. It is precisely because of the emptiness of non-existence that one can speak of the teachings of the Buddha or of the twelve classes of texts (dvādaśāṅgabuddhavacana). In the same way, it is because space (ākāśa) is nothing at all that everything depends on it and develops.

Furthermore, if here we distinguish powers (bala) and fearlessnesses (vaśīdṛadya), it is not that we are grasping characteristics (nimittodgṛhāna) or that we are attaching our mind (cittādhihvināśa) to them; we want only to save beings, for knowing that the being comes from causes and conditions (hetupratyayapanama) [and is not independent] is to obtain deliverance (vimāna). In the same way, the medicinal plant (osadhi) is used only to cure the sickness and not at all to investigate the characteristics (nimīta) of the medicinal plant.

See what is said by the Tchong-louen (Madhyamakāśtra):

If you believe in the emptiness of dharman
You are in agreement with logic.

If you do not believe in the emptiness of dharman,
Everything becomes contradictory.224

If one rejected emptiness,
There would be nothing more to do.
Activity would exist without being undertaken,
One would be agent without being active.225

223 Pañcaviṃśatī, p. 146, l. 9-20: Sataśahāsrikā, p. 839, l. 13-842, l. 17; passage cited above, p. 1605F.

224 Madh. kārikā, XXIV, 14, p. 55; Tchong-louen, T 1564, k. 4, p. 33a22-23:

"If emptiness is logical, everything is logical; if it is absurd, everything is absurd."

The translator compares this stanza of the Vīrūdhākṣvatānta, ed. Johnston and Kunst, p. 150:

Prabhavati ca śūnyatam yatasya yujyate /
prabhavati na tasya utpāda sarvārthah/

S. Yamaguchi, Pour écarter les vaines discussions, JA, 1929, p. 60. translates: “Where non-substantiality is possible, everything is possible. Where non-substantiality is not possible, nothing is possible.”

For the Madhyamaka, dependent origination (pratityasamutpāda) equals emptiness (śūnyatā) and, in this regard, Candrakīrti, in his Madh. vṛtti, p. 500, cites the well-known stanza:

Yah pratyayājñayati sah kāya jñayate na tasya utpāda svabhāv vātā /
yah pratyayādīnāya sa śūnyam uktyaḥ śūnyatam jñayati so ‘pramattaḥ //

“That which arises from conditions is not born really; its production does not exist as intrinsic nature. That which depends on conditions is called empty. He who knows emptiness is free of mistakes.”
This [true] nature of dharmas,  
Who then would be able to conceive of it?  
Only the pure and straight mind.  
Here words have no foundation.  
Eliminate the views of existence and non-existence  
And the mind will be exhausted inwardly by itself.

Question. – This is how the śrīvācaka system speaks of the ten powers (bala) and the four fearlessnesses (vaisāradya). How does the Mahāyāna distinguish them in its turn?

Answer. – An exhaustive knowledge, a universal knowledge, is contained in these ten balas and four vaisāradyas, and it is in this regard that the ten balas and four vaisāradyas are spoken of in the Mahāyāna.

II. THE TEN POWERS OF THE BODHISATTVĀ

Question. – The Buddha possesses ten powers (bala) and four fearlessnesses (vaisāradya). Does the bodhisattva possess them?

Answer. – He does possess them. What are they?

1) He makes the resolution [to reach] omniscience (sarvajñatā); this is the power of high resolution (dr̥dāḥdhyāsyabhāṣa).

2) Because he is endowed with great loving-kindness (mahāmaitrinīsamavāya), he possesses the power of not abandoning beings (sarvasatāparītyādyabhāṣa).

3) Because he does not seek any benefit by way of worship (pujā) or veneration (saṅkāra), he possesses the power of great compassion (mahākarunābhāṣa).\[246a]\n
4) He believes in all the attributes of the Buddha and his mind never tires in order to reproduce them.\[246a]\n
5) He is mindful (ṣnrīvijāna) and he conducts himself intelligently\[730\] and does not transgress the attitudes (āyāpātha); this is why he possesses the power of the concentrations (samādhiḥbhāṣa).

6) He avoids the pairs of extremes (antahkanya), he acts in conformity with the twelve-membered [pratyayaṣamputāda], he destroys false views (mithādaśṛṣṭ), he suppresses all thought (manasikāra), all

725 Madh. kārikā, XXIV, 37, p. 513; Tchong loun, T 1564, k. 4, p. 34b18-19: 
Na kartārayaṁ bhavet kineṇ ca anāraṇābhaḥ bhaves kriyā / 
śāntaḥ syād akṣaraṁḥ śāntyaṁ prabhādharatas //

“Neither would anything to do; activity would exist without being undertaken; one could be agent without doing anything if one rejects emptiness.”

In other words, denying emptiness is to condemn oneself to imputing a sin that he has not committed (akṣaraṁ śāntya) to an innocent person and to considering as nothing and nonexistent every accomplished action (kṛtyavānāya); cf. Madh. vṛtti, p. 325, l. 3, and note; Patjīkā, p. 469, l. 9; Mahāyāna, no. 7529-7530.

726 Madh. kārikā, XVIII, 7, p. 365; Tchong loun, T 1564, k. 3, p. 24a3-4: 
Nivṛttam abhūdhātyayam niḥvrte cittagocare / 
anupamāniruddhā hi nirvānām iva dharmatā //

“All that can be named is destroyed if the object of the mind is destroyed. Indeed the [true] nature of things in unborn, not destroyed, like nirvāṇa.”

727 Unidentified stanza, but several centuries later, Śāntideva expressed himself in almost the same terms (Bodhicaryāvatāra, IX, st. 35):

Yaḍā na bhāvo nābhāvo mateḥ samitiśthate puruṣa / 
tadānaṅgatrayabhāvena nirālambhā pralāṃyati //

“When existence or non-existence no longer arise to the mind, then without any other alternative, the mind, deprived of object, is exhausted.”

It is said that after having pronounced this stanza, Śāntideva rose up into the sky and disappeared.

728 Actually, in the definition of the ten balas, the canonical texts cited above, p. 1506F, each time use the word pratījñāti to insist on the exhaustive and universal nature of these knowledges.

729 Here the Traśī adopts the first list of 10 bodhisattvakāya already prepared by the Śrā̑ngamasamādhī and the Vīkuṇṭhaparipaścchā: see references cited above, p. 1606F.

730 Adopting the variant howel kīng.
discursiveness (vikalpa) and all idle proliferation (prapuṣka); this is why he possesses the power of wisdom (prajñābhāva).

7) He ripens beings (sattvānaṃ pariṭācayati), he takes on innumerable births and deaths (apramāṇḍini jātimaravatāṇi iddādātā), he relentlessly accumulates the roots of good (kuśalamālāṇi icchottā), he knows that the whole world is like a dream (svapmasama); this is why he possesses the power of being tireless in the voyage through transmigration (samsārāparipriyadātābhāva).

8) He sees the true nature (bhūtalakṣaṇa) of dharmas; he knows that there is neither one's self (ātman) nor beings (sattva); he is convinced (sadhimucyate) that dharmas do not arise, are unborn: this is why he possesses the conviction that things are unborn (anupariṣadadharmakāntābhāva).

9) He has passed through the gates of liberation (vinokṣamūdha), namely, emptiness (śūnyatā), signlessness (ānimittā) and wishlessness (āpramhitā); he knows and sees the liberation of the śrīvakas and pratyakabuddhas: this is why he possesses the power of deliverance (vinuktbhāva).

10) He has mastery over the profound dharmas (gambhiradhamavaisaṭṭa), he knows the wanderings of the mind and the behavior of beings (sattvavatacaritragaṭa): this is why he possesses the power of the unhindered knowledges (gratissamāvīḍhāva).

These are the ten powers of the bodhisattva.

III. THE FOUR FEARLESSNESSES OF THE BODHISATTVA

What are the four fearlessnesses (vaiḍūrya) of the bodhisattva?

1) He retains all that he has heard (śruta), he possesses the alādhārī and he suffers no loss of memory (smṛthāāṁ): this is why he possesses the fearlessness of preaching the Dharma in the assemblies (parṣāṭsu dharmanirdeśavaiḍūrya).

2) He has obtained liberation in all things (sarvadarmesu simūdi), he distinguishes, cognizes and uses all the remedies of the Dharma (dharmanirdeśatāṣṭa) and he knows the spiritual faculties (indriya) of all beings: this is why he possesses the fearlessness of preaching the Dharma as is suitable in the great assemblies (mahāparṣaṭsu anukalitadharmanirdeśavaiḍūrya).

3) Having driven away every fear definitley, the bodhisattva never asks if there is anyone in the ten directions who could come and make objections (codana) to him and to whom he would be unable to answer. Not seeing any reason to fear that, he possesses the fearlessness of preaching the Dharma in the great assemblies.

4) He allows everyone to come and question him, and to each question he replies without the slightest hesitation (samālaya): this is why he has the fearlessness of preaching the Dharma in the great assemblies. These are the four fearlessnesses of the bodhisattva.

Third Section  THE FOUR UNHINDERED KNOWLEDGES (p. 1614F)

PRELIMINARY NOTE

The pratītavīda, literally ‘special knowledges’, in Pāli, patsiambhidā, in Tibetan so so yai dog par rig pa, in Chinese ngai kai, wou negi teche, wou negi pien, ‘explanations, knowledges or unhindered speech’ are the unimpeded, unfailing knowledges (asatāma anvāraṇām śānom) that make a good preacher.

The pratītavīdae are four in number.

1. Arohayapratītavīda, knowledge of the things designated (bhūtārtha) or more precisely, knowledge of its self-nature (śālakāraṇa): for example, knowing the thing designated by the word ‘earth’ the intrinsic nature of which is solidity.

2. Dharmapratītavīda, knowledge of the designation (bhūtādharma), or the names (nāma), phrases (pada), syllables (vṛṣajana) used to designate the thing: for example, knowing that the name ‘pāta’ serves to designate the earth.

From the Buddhist perspective, dharma resprésents the teaching (devānābhāma), the word of the Buddha having nine or twelve members: sūtra, geya, vyākaranā, etc., and especially the eight-membered Path (saṁbhogāṅga) that constitutes its essence.

3. Niruktiyapratītavīda, knowledge of vocal expression (vāca, adhivacana). It is not enough to know the word in abstracto, but it is also necessary to express it with the appropriate number (singular, dual, or plural), gender (masculine, feminine, neuter) and case, taking account of its etymology. All of this varies according to the language used so that, considering everything, niruktāya pratītavīda is none other than the knowledge of languages.

4. Pratītābhāsvapatītavīda, knowledge of eloquence or, more simply, eloquence. This is the ability to speak in a precise and easy way (utmakataviprābhā) resulting from mastery in regard to the Path (māryaggaśāta) and unfailing attentiveness.

The pratītavīdae are inseparable: the person who possesses one possesses all of them. On the other hand, they are the same in all, although realized to varying degrees. Thus, there is no way to make distinctions between the pratītavīda of the śrīvaka, the bodhisattva or the Buddha if this is not in the mind or intention governing their practice.

It is often a question of the pratītavīdae in the canonical and scholastic literature, but the definitions given are rather rare and often divergent. Here I [Lamotte] will mention a few particularly interesting texts:

731 Resuming the definitions already given above, p. 339F, the Traité here adopts the list of the 4 bodhisattvavaiḍūryyas from the Vikurvanarjiparipretcha and the Ratnamegha, a list also repeated in Mahāvyutpatti: see references above, p. 1607F.
1) In the Nikāyas and the āgamas: Anguttara, I, p. 24, l. 29; II, p. 160; III, p. 113, 120; Tse ng yi a han, T 125, k. 21, p. 656c26-657a17; Mahāsāṅgīda, I, p. 234; Patissambha, I, p. 88, 119, 132; II, p. 150, 157-158, 185, 193.

The Buddha accepts that bhiṅkas can have the pratisaṃvid and gives Mahākauṭilī as an example. But Sāriputra, the wisest of all, held them in only a limited way (odhīvo) and in a manner of speaking (yuṭṭhāvasu), in these conditions, those who wish clarifications should speak to the Buddha rather than to him.


3) In the Sarvāstivadins: Prakaraṇapāda, T 1542, k. 5, p. 712b11-12; Jñānaśravahīna, T 1544, k. 18, p. 1018b; Vibhāja, T 1545, k. 180, p. 905c-906b; Kośa, VII, p. 89-94; Kośabhāya, p. 418-421 (very clear explanation); Abhidhammadīpa, p. 393.

4) In the Mahāyānasūtras: for example Pañcaviṃśatī, p. 211, l. 15-16; Śatasāhasrikā, p. 1449, l. 18-21; Daśabhūmiśa, p. 77. – Brief commentary in Āloka, p. 455, l. 25 seq.

5) In the Viñaya Pitakas: Sūtrabhashya, p. 138-139; Sanghāraja, p. 293, with commentary as note; Bodh. bhūmi, p. 258, l. 4-17; Abhidharmasamucayavākhyā, T 1606, p. 759b23-c16; Siddhi, p. 652.

I. THE PRATISAṂVIDS ACCORDING TO THE ABHIDHARMA

The four pratisaṃvids 'unhindered knowledges' are: (i) arthapratisaṃvid [bearing on the thing designated or bhūtasthātra], (ii) dharmapratisaṃvid [bearing on the designation or bhūtasthādharma], (iii) niruktrapratisaṃvid [bearing on vocal expression or nirukti], (iv) prabhūtrapratisaṃvid [bearing on elocution or prabhūtā]

1) Arthapratisaṃvid

1323

The pratisaṃvid of the designated thing. – Things (vastu) expressed with the help of names (nāma) and by the voice (vāc) each have their own nature (laksana): for example, the nature solidity (khakkhaṭalakṣaṇa).734

In this example, the solid nature (khakkhaṭalakṣaṇa) of the earth (prthivī) is the artha ‘the thing designated’; the name (nāma) ‘earth’ is the dharma ‘designation’; to say ‘earth’ using the voice (vāc) is the nirukti ‘expression’; the ease of speaking (nakāḥḥīpāpaṭī); the mastery (vaśīva) over these three kinds of knowledge is the prathīṭhāna ‘elocation’. Penetrating these four things without difficulty constitutes the pratisaṃvid ‘unhindered knowledge’.

The solidity (khakkhaṭata) characterizing earth (prthivī), the moistness (darata) characterizing water (ap), the heat (uṣṇata) characterizing fire (teja), the movement (trṣṇata) characterizing wind (vṛata), the intelligent nature of the mind (cit), the impermanent (anitā) painful (dukkha) and empty (śūnya) nature of the five aggregates of attachment (pañcapiñcikkhunakhaṇḍa), the non-self nature (anatmaka) of all dharmas, these are general characteristics [246b] (sāmānakāśa) and specific characteristics (svalakṣaṇa).

Distinguishing them in this way is called arthapratisaṃvid ‘unhindered knowledge of the [designated] thing’.

2) Dharmapratisaṃvid

The pratisaṃvid of designation. – Knowing the name (nāma) of the thing (artha), knowing that solidity is called earth (prthivī) and having no difficulty in distinguishing all the names of this type, is called dharmapratisaṃvid ‘unhindered knowledge of the designation’.735

732 Artha has several meanings, but in the expression arthapratisaṃvid it means thing and not meaning or signification. However, out of long habit, the better Chinese translators, such as Kumārajīva and Huiàn-tsang. render it as yi, notion of a thing, idea, signification (in English, meaning, purport, interpretation). Without being so presumptuous as to try to correct these virtuosos of Chinese Buddhism, I [Lamotte] would prefer to read the character king, sometimes used by Huian-tsang to translate artha taken in the meaning of viśaya, ‘object’ (e.g., in his translation of the Kośa, T 1558, k.1, p. 287, corresponding to Kośabhāya, p. 5, l. 20).

733 The Traité will put forward here the Abhidhärmatika’s definitions for the main part: cf. Vibhanga, p. 293, l. 4-6; Visuddhimagga, ed. Warren, p. 372, l. 29-52; Vibhāṣa citing the Prakaraṇapāda, T 1545, k. 180, p. 904a8-13; Kośabhāya, p. 419, l. 17-18; Nīlāyutnusāra, T 1562, k. 76, p. 751a2 seq; Abhidharmadīpa, p. 393, l. 6-12; Āloka, p. 455, l. 25 seq.
Why? Because the thing is not grasped separately from the name (nāman) and one can recognize the thing only by the name. This is why the designation (dharmas) comes immediately after the thing (arthas).

Question. – Is the thing (arthas) joined with the name (nāman) or separate from the name? If it were joined with the name, we would burn our mouth by saying “fire”. If it were separate from the name, we would get water by saying “fire”.

Answer. – The thing is neither joined with nor separate from the name. Out of convention (sanyāsa), the ancients fixed the names designating things, and their descendants, thanks to these names, recognized things. Thus for each thing there is a name called dharmas [here].

3. Niruktapratisaṃvid

But what has to be done in order that beings can obtain the consciousness of this name (nāman) and this thing (arthas)? Recourse must be made to expressions (nirukti), to various ornamentations, so that people can comprehend them. Penetrating these processes without difficulty is called niruktapratisaṃvid ‘unhindered knowledge of expression’.

4. Pratibhānapratisaṃvid

If the speech (abhilāpa) is provided with logic (nyāya), if the account (prakāśana) is inexhaustible and also if the orator has obtained mastery over the concentrations (pañcabhāva), then there is an ease [of speech] called pratibhānapratisaṃvid ‘unhindered knowledge of elocution’.

5. Levels, knowledges and types of pratisaṃvid

1) The first and the fourth pratisaṃvid occur in nine levels: [kāmadhātu, four dhyānas and four sāttvikas]. The second and third pratisaṃvid occur in kāmadhātu and the four Brahmadev heavens, [i.e., in the four dhyānas].

2) The second and third pratisaṃvid are worldly knowledges (samsrījñāna).

The first pratisaṃvid is ten knowledges (daśajñāna).

The fourth pratisaṃvid is nine knowledges [by excluding the knowledge of cessation of suffering (nirvāṇajñāna)].

---

736 A problem already asked by Plato at the beginning of the Cratylos (383A) and which preoccupied the sophists of his time: do words have a natural pertinence – which Cratylos, a disciple of Heraclitus, maintains, or, as Hermogenes would have it, are they due to convention? On this subject, see Leroy, Étymologie et linguistique chez Platon, Bull. Cl. Lettres de l’Ac. Roy. De Belgique, LIV, 1968, p. 121-152.

737 Niruktapratisaṃvid has as object the arthasamāniruttābhaḷāpa ‘the expression of language relating to the thing designated and to the designation’ according to the Viśvāsita; the vac ‘voice’ according to the Viśbhaṭa, the Kośa and the Nyāyānusāra; the janapadabhaḷāpa ‘the speech of the region’ according to the Ālaka.

By voice the Kośaabhāṣya, p. 410, l. 17-18 means the [correct] expression of singular, dual, plural, masculine, feminine, etc. (ekadhisabhāṣṭīpurasūryadadhvacyan). But nirukti also means the etymological explanation (nirvacana): for example rūpyate tasād rūpam.
Furthermore, knowing clearly and penetrating without difficulty the reality (artha) of all dharmas is called arthapratisamvid ‘unhindered knowledge of the thing designated’.

2. Dharmapratisamvid

Pratisamvid of designation. – The designation (dharma) is applied to things (artha) because the name (nāman) serves to make known the thing (artha).

Furthermore, having entered into the dharmapratisamvid, the bodhisattva always believes the[sanscrit:authentic] teaching but does not believe in the person who is teaching (dharmāyā śraddhadhāti na tu pudgale śraddhadḥāti);746 he takes refuge in the truth and does not take refuge in error (dharmapratisarutkam na tv añgharmapratīsaranah). Taking refuge in the truth, he is free of error. Why? Because he knows that the person (pudgala), names (nāman) and speech (vāc) are without intrinsic nature (sva-lakṣaṇa-hita).

Finally, by this pratisamvid, the bodhisattva distinguishes the three kinds of Vehicles (vīṇātraya), but while distinguishing them, he does not contradict the fundamental element (dharmadhūnam na vilomayati).747 Why? “Because the fundamental element has but a single nature, namely, the absence of nature” (dharmadhūnam ekalakṣaṇo yadatilakṣaṇah).748 The bodhisattva who uses his voice (vāc) to preach the Dharma knows that the voice is empty (śūnya) like an echo (pratīsakāsana).749 The Dharma that he preaches to beings leads them to believe and recognize one and the same fundamental element (dharmadhūta).

Penetrating the names (nāman) and voices (vāc) to be uttered deeply and without difficulty, that is dharmapratisamvid ‘unhindered knowledge of the designation’.

3. Niruktipratisamvid

Pratisamvid of expression. – Using the voice (vāc), the bodhisattva expresses names (nāman) and things (artha). Adorning his discourse in various ways (nāṇḍaprakāśena) and in harmony with the needs of the

Furthermore, knowing clearly and penetrating without difficulty the [246c] reality (artha) of all dharmas is called arthapratisamvid ‘unhindered knowledge of the thing designated’.

2. Dharmapratisamvid

Pratisamvid of designation. – The designation (dharma) is applied to things (artha) because the name (nāman) serves to make known the thing (artha).

Furthermore, having entered into the dharmapratisamvid, the bodhisattva always believes the [authentic] teaching but does not believe in the person who is teaching (dharmāyā śraddhadhāti na tu pudgale śraddhadḥāti);746 he takes refuge in the truth and does not take refuge in error (dharmapratisarutkam na tv añgharmapratīsaranah). Taking refuge in the truth, he is free of error. Why? Because he knows that the person (pudgala), names (nāman) and speech (vāc) are without intrinsic nature (sva-lakṣaṇa-hita).

Finally, by this pratisamvid, the bodhisattva distinguishes the three kinds of Vehicles (vīṇātraya), but while distinguishing them, he does not contradict the fundamental element (dharmadhūnam na vilomayati).747 Why? “Because the fundamental element has but a single nature, namely, the absence of nature” (dharmadhūnam ekalakṣaṇo yadatilakṣaṇah).748 The bodhisattva who uses his voice (vāc) to preach the Dharma knows that the voice is empty (śūnya) like an echo (pratīsakāsana).749 The Dharma that he preaches to beings leads them to believe and recognize one and the same fundamental element (dharmadhūta).

Penetrating the names (nāman) and voices (vāc) to be uttered deeply and without difficulty, that is dharmapratisamvid ‘unhindered knowledge of the designation’.

3. Niruktipratisamvid

Pratisamvid of expression. – Using the voice (vāc), the bodhisattva expresses names (nāman) and things (artha). Adorning his discourse in various ways (nāṇḍaprakāśena) and in harmony with the needs of the
circumstances, he makes beings find an understanding of all languages (niruktī): the language of the devas; 
the languages of the nāgas, yāsas, gandharvas, asuras, garudas, mahoragas and other amanuṣyas; the 
languages of Śakra, Brāhmaṇ, Cāturmathārījika and other lords of the world, human languages; one 
language, two languages, or several languages; concise or prolix language; language of women or language 
of men; languages of the past, the present or the future. He causes everybody to understand all these 
languages and that there is no disharmony between one’s own language and that of others.

How is that? The totality of things is not in language; language is not a true reality. If language were a true 
reality, it would be impossible to express evil by way of good words. It is solely in order to lead people to 
nirvāṇa that the bodhisattva speaks in a way that he can be understood, but without being attached to 
speech.

Finally, the bodhisattva uses speech so that beings may act in accordance with the authentic teaching 
(dharma) and reality (arthā). His discourses all aim at the true nature (bhūtalaksana) of dharmas. That is 
called niruktāpratisaṃvid ‘unhindered knowledge of expression’.

4. Pratibhānapratisāṃvid

Pratisāṃvid of elocution. – In a single phoneme (aksara) the bodhisattva can express all the phonemes; in 
a single word (ghose), he can express all words; in a single dharma, he can express all dharmas.⁷⁴⁸ Everything 
that he says is Dharma, is true, is real, and also useful, since it is adapted to beings to be 
converted (vaiśeya).

To those who like śūtras, he preaches śūtras; to those who like gīyatā, he preaches gīyatā; to those who like 
vyākaraṇa, he preaches vyākaraṇa; to those who like gūḍhās, udānas, niḍānas, avadānas, iṣṭudas, 
śāka, vaipulyas, abhīṣadadharmas or upadeśas, he preaches all these texts.

He adapts himself to the spiritual faculties (indriya) of beings in order to preach to them: if they like faith, 
he preaches them the faculty of faith [247a] (irādhenādi); if they like exertion, he preaches to them the 
faculty of exertion (vitṛyendriya); if they like mindfulness, he preaches to them the faculty of mindfulness 
(smṛtyindriya); if they like concentration, he preaches to them the faculty of concentration 
(samādhiḥndriya); if they like wisdom, he preaches to them the faculty of wisdom (prajñendriya). And he 
does likewise for all the roots of good (duśālamāla) as he does for these five faculties.

Moreover, there are 21,000 faculties (indriya) of passionate people (rāgacarita) and it was on this subject 
that the Buddha preached the 84,000 topics of the Dharma (dharmaskandha) as counteragents.⁷⁴⁹ In regard 
to these faculties, the bodhisattva speaks about the series of counteragents (pratipakṣadharmas): this is his 
‘elocution’ (pratibhāna).

There are 21,000 faculties of the hateful person (mohacarita), etc.

There are 21,000 faculties of the foolish man (mohacarita), etc.

There are 21,000 faculties of the person with mixed passions (mohacarita), etc.

Since he is called pratibhānapratisāṃvid ‘unhindered knowledge of elocution’,

Furthermore, using this pratisāṃvid, during the course of a kalpa or half a kalpa, the bodhisattva adorns his 
preaching of the Dharma (dharmanīdeśa) but ‘does not contradict the nature of the fundamental element’ 
(dharmadhātum na vīlaṃyatī). Sometimes this bodhisattva hides and becomes invisible, but preaches the Dharma through all his hair-
poles (vomādāpa),⁷⁵⁰ and, while adapting himself to the needs [of beings to be converted], he does not fail 
in his original practices (piṭvucaryā).

The wisdom (prajñā) of the bodhisattva is immense: no scholar (apadeśācārya) is able to exhaust it or, 
even less, destroy it.

When, in possession of this pratisāṃvid, the bodhisattva transforms himself and takes on rebirths, he 
spontaneously and completely understands (svatāh samjñātē) the holy texts (śūtra), the mantras, the 
knowledges (jñāna) and the arts (kāla) possessed by sages having the five supranormal powers 
(pañcādhiḥśrātra): for example, the four Vedas, the six Vedatīgas, the Ārthāvar, the [Jyotiṣka] dealing with 
the sun, the moon and the five planets, onirromacy [?], earthquakes, the language of the yāṣas, the 
language of birds, the language of hands,⁷⁵¹ the language of quadrupeds and of people possessed by 
demons, divination, abundance or famine, struggle against the sun, the moon and the five planets, 
pharmacology, calculus, spells, scenic plays, music. The bodhisattva knows deeply and penetrates poetry, 
the arts, the treatises of this kind better than anyone, better than the heretics, but he is not at all boastful and 
troubles no one. He knows that these ordinary sciences do not serve for nirvāṇa.

Because this bodhisattva is endowed with the four pratisāṃvids, he becomes his power, his brilliance surpass 
those of the Brahmās. The Brahmās honor him, love him and respect him, but his mind is detached 
(axaśka), Respected and honored by all these gods, he is without attachment. He produces only the ideas of 
impersonance (anītya), of suffering (duḥkha), of emptiness (śūnya) and of non-self (anātma). By means of 
his supranormal powers (abhijñā) he encourages the gods, leads them to aspire ardentely and preaches 
them the Dharma inexhaustibly [247b] and impeccably. He destroys their doubts and establishes them in 
‘anuttara samyakṣambodhi’.

According to the Mahāyāna, this is the power of the four pratisāṃvids of the bodhisattva, a power capable 
of saving beings. This is the meaning of the four pratisāṃvids.

⁷⁴⁸ Dussabhūmika, p. 77: Sarvadharmanaprajñaptayavacchedena dharmam deśayati.

⁷⁴⁹ Dussabhūmika, p. 577: On these 84,000 (or 80,000) dhammayanuhasthas preached by the Buddha, see Histoire du bouddhisme indien, p. 155, 162-163. They serve to cure the four groups of 21,000 beings dominated by lust (rāga), 
hatred (dveṣa), ignorance (moha) or a mixture of the three, respectively: cf. Kośa, I, p. 47; Nyāyānusāra, 
1562, k. 3, p. 346c; Satyasiddhiśāstra, Y 1656, k. 9, p. 314a.

⁷⁵⁰ Dussabhūmika, p. 80: Saśvarakṣapāpebhīyo ghośoṇ niṣīdrayati.

⁷⁵¹ Adopting the variant cheeu yu.
CHAPTER XLI: THE EIGHTEEN SPECIAL ATTRIBUTES OF THE BUDDHA

PRELIMINARY NOTE

I. THE EIGHTEEN ĀVEṆIKADHARMAS OF THE BUDDHAS

By special attributes (āvenikadharma) we mean the attributes possessed by the Buddha alone which are not shared with others.

As far as we know, they do not appear in the old canonical sūtras except for the Chinese translation of the Brahmāyūnāstūra of the Madhyamāgama by Tche K’ien (T 76, p. 885b17-17).

On the other hand, eighteen āvenikabuddhadharmas, the details of which are not given, are frequently mentioned in the Hīnaṃśāvatāras and the Mahāyāna śūtras. Most often they are cited equally with the ten balas and the four vaisāśrayas to which other categories of attributes came to be added, such as the three vidyās, the four pratisamvids, mahāmaitrī, mahākarunā, the sarvajñānas, etc.

In the Hīnayāna literature, see: Lieou tou tsu king, T 152, k. 7, p. 438b6-6; ou sa pen hing king, T 155, k. 1, p. 108c25; Hien yu king, T 202, k. 10, p. 418c29-419a1; Tsa pao tsang king, T 203, k. 10, p. 496b16; Abhinivakramanāsta, T 190, k. 47, p. 871a2-3.

In the Mahāyāna literature, literature: Lalitavistara, ed. Lefmann, p. 5, 1, 2; 403, 1, 2; and T 186, k. 7, p. 528c28; T 187, k. 5, p. 565b16-17; k. 8, p. 585a22-23; k. 11, p. 605b8-9, 611b6; Pañcavimśati, T 223, k. 1, p. 219a17-19; k. 2, p. 228a12-23; k. 4, p. 243a22-23; k. 7, p. 266c17-19; k. 9, p. 285c18-20; k. 17, p. 345c19-20; k. 23, p. 384a25-26, and many other Mahāyānaśūtras.

The Pāli texts, with the exception of those of late date, are practically silent about the Buddha’s āvenikas, but the Milindapātha should be mentioned which three times notes (p. 105, 216, 268) the 18 attributes of the Buddha (attārthasahabhuddhadhāmnā) without, however, giving any further explanations.

When the sources do detail the 18 āvenikas, we find three different lists, two of Sarvāstivādin or Vaibhāṣika origin and the third of Mahāyānist, probably Mahāśāntavāga, origin.

The first Sarvāstivādin list. – It is by far the best established and what is special about it is that it considers the 18 āvenikas not as dharmas distinct from the other attributes of the Buddha but rather as a simple group of the four categories of buddhadharmas already appearing in the old canonical sūtras, namely, the 10 balas, 4 vaisāśrayas, 3 smṛtyupasthānas and mahākarunā, making up 18 āvenikas. The balas and the vaisāśrayas have already been dealt with in the preceding chapters; as for the three smṛtyupasthānas belonging to the Buddha, they are also found “in the sūtras” (Pāli version in Majjhima, III, p. 221; Sanskrit version in Kosavākhyā, p. 640, l. 34-647, l. 19).

This list is customary in the Sarvāstivādin Abhidharmas and the Vaibhāṣika Śāstras: Vībhāṣa, T 1545, k. 17, p. 85a26-27; k. 120, p. 624a14-15; k. 143, p. 735c16-18; T 1546, k. 37, p. 277b13-14; Samyuktabhidharmasūtra, T 1552, k. 6, p. 922c15-17; Kośa, VII, p. 66-67; Kośabāṣya, p. 411; Kosavākhyā, p. 640, l. 33-34; Nūṭyānasūtra, T 1562, k. 75, p. 754a11-12; Kośakārikāvibhāṣa, T 1563, k. 36, p. 958b2-3.

The Āryavādinā, p. 182, l. 20, 268, l. 4, also mentions the 10 balas, 4 vaisāśrayas, 3 smṛtyupasthānas and mahākarunā as a group, but does not describe them as āvenikabuddhadharmas.

A somewhat aberrant list is in the Mahāyānaśūtras (T 468, k. 2, p. 505a28-29: the 18 āvenikas are the 10 balas, the 4 vaisāśrayas plus the 4 great upramāṇas (maitrī, karunā, muditā and upekkhā).

The second Sarvāstivādin list. – Here the āvenikabuddhadharmas are not mixed in with the other categories of attributes but rather form an independent and distinct series. To my [Lamotte’s] knowledge, the Traité is the only one to speak of it (see below, p. 1699f). It seems to attribute it to a group of Sarvāstivādin or Vaibhāṣika scholars and will comment that this list does not appear in the Tripitaka or in any of the other sūtras.

The Mahāyānist list. – Here also it is a matter of 18 āvenikabuddhadharmas completely independent and distinct from the other categories of attributes of Buddha. Even though they are not of canonical origin, this list is by far the best known and is adopted by all the Mahāyānaśūtras. Its title shows some divergences and the 18 āvenikabuddhadharmas are not always cited in the same order.

The Sanskrit version of this list appears in the Prajñāparamitāśūtras and especially in the Pañcavimśati, p. 211, l. 7-1721, l. 7, and the Śāntahāsikā, p. 1449, l. 22-1450, l. 14. The text of the editions contain some misprints which I [Lamotte] will take the liberty of correcting:


1. nādi tathāgata khaññātmā, 2. nādi rāvita, 3. nādi mārājanītā, 4. nādi nādevusamājātā, 5. nādy asamādhatā cittaṃ, 6. nādy apratisamānīdystücka, 7. nādy chandaparīkṣā, 8. nādy vṛtyaparīkṣā.
II. THE EIGHTEEN ĀVEṆIKADHARMAS OF THE BODHISATTVAS

In the preceding chapter we have seen that the Traité, on the basis of various Mahāyānasutras, juxtaposed the balas, viṣāradyas, and pratīṣamīsīds of the bodhisattva to the balas, viṣāradyas and pratīṣamīsīds of the Buddha. We would expect it to do the same here and that, after having explained the āveṇikadharmas of the Buddha, it deals with the āveṇikadharmas of the bodhisattva. This omission is more odd in that some sources used by the Traité, such as the Ratnameghaśātra (cited at k. 100, p. 75667-8) contained a list of 18 āveṇikadharmas of bodhisattva (T 660, k. 4, p. 301b25-c12; T 489, k. 7, p. 722b19-c4; Tīh. Trip., vol. 35, no. 897, fol. 51a3-51b2), the original Sanskrit of which has been reproduced by the Mahāvyut. , no. 787-804. Here is the text and the translation:

1. Bodhisattvā anupadiṣṭadānāḥ

2. anupadiṣṭaśītāḥ

3. anupadiṣṭasyāntaḥ

4. anupadiṣṭavīryāḥ

5. anupadiṣṭadhīyānāḥ

6. anupadiṣṭaprīyaḥ

7. sangrahavastuvanavastuvasaṃgrāhaḥakaḥ

8. parināmanavartīpīṭhaḥ

9. upyakulaśītāya sarvastuvacaritādhiṣṭhitāyaḥ parānyādyānimāpayāsamudarapīṭakaḥ

10. mahādīnayastādyāḥ

11. samśāranirvānamukhavamudārakāḥ

12. yamakayāyantāhprakāśaśāḥ

13. jñānaptīvagamā [a]nabhikīsamākhvaṇīvadyāya[na] sarvajānādhimukhāpravṛttaḥ

14. dasākusalopetāhāvāyavmanaskarmāntāḥ

15. sarvadhāhhaṃsahāṣṭhaḥ[ā]m[nā]m[n]opadānāḥ[ī] sarvasattvadhāvpurāṇyātīganāḥ

16. sarvajagadibhūtābhāpādārakāḥ

17. kṣatruccaḥcukulāśāvākālamadhyāe[sa] bhavyāḥharaṃnākapāvyṛya[sa]dṛṣṭhasarvaśākaḥ cintāsamapramūṣitaḥ

18. sarvadharmapaṭṭṭhaśaṅkrapāṭha[sa] buddhādharmanāmsaṃpradānānīvṛttaḥ

Trans. – 1-6. The bodhisattvas possess a generosity, morality, patience, exertion, trance and wisdom which were not taught to them by others; 7. they charm beings by means of captivating means; 8. they know the rule of applying [merits]; 9. sovereign teachers of all the activities of beings by virtue of their...

---

9. nāsti smṛtiparihānāḥ, <nāsti summadhīparihānāḥ>,

10. nāsti prajñāparihānāḥ,

11. nāti vīmuktyārakānaḥ,

12. nāti vīmuktijñānānaṃsamudārakāḥ,

13. sarvam tāthāgataśāyā kṣiṣvakarma jñānaptīvagamamaṃ jñānānupadīti, sarvam vākṣarā jñānaptīvagamam jñānānupadīti,

15. sarvam mānaskarma jñānaptīvagamam jñānānupadīti,

16. atithe ‘dhyāni apratihatam asaṅgam dāranām,

17. unāgatae ‘dhyāni apratihatam asaṅgam jñānām dāranām,

18. pratīṣatpāme ‘dhyāni apratihatam asaṅgam jñānām dāranām.

For the corresponding Chinese versions, see Kumārajīva’s translaion in Paścimivāsita (T 223, k. 5, p. 255c25-256a5; k. 24, p. 395b20-28) and Hsiian-tsang’s translation in Mahāprajñāpāramitāsūtra (T 220, vol. V, k. 53, p. 302a17-27; vol. VII, k. 415, p. 81b26-c4; k. 490, p. 489b4-14).

I [Lamotte] have described this list as Mahāyānist because it has been adopted by all the Mahāyānasutras where it is discussed at length, e.g., in the Rakṣakāṇa, section of the Bodhisattvavatīka (T 310, k. 40, p. 229b-233a; T 316, k. 15, p. 815b-818b). However, it was known by all Buddhists whatever their affiliation:

1) It appears in the Chinese version of the Lalitavistara by Dharmarākṣa: T 186, k. 6, p. 522c16-24.

2) It appears in the Mahāvastu, I, p. 160, l. 8-16.

3) It is mentioned in the Kośa-yākyā next to the first list of the Sarvāstivādin, p. 640, l. 34-641, l. 8.

4) It is repeated in the Viśnudharmapuṇḍarīkā, XXI, 57, p. 187; Sangraha, p. 288-290, 302; Abhidharmasamucayavākyākhyā (T 1606, k. 14, p. 761c5-762a7) where it is commented on at length; Yogācārabhūmi, T 1579, k. 79, p. 73b18-c25. We may note, however, that beside these 18 āveṇikas, the Yogācārabhūmi also accepts 40 others (T 1579, k. 50, p. 574b4; Bodh. Bhūmi, p. 375, l. 3).

5) Glossaries such as the Dharmasangraha, chap. 79, the Mahāvyutpti, no. 136-151 and the Arthaviniścaya, cap. 24, p. 579-580, list it.

6) It was known to the Ceylonese masters of late date such as Buddhārakkhita (5th cent.), author of the Jñālākāra, and Moggallāna (12th cent.) author of the Abhidnappadīpika: cf. Burnouf, Lotus, p. 649; Kern, Histoire, t. 1, p. 283.

In the pages that will follow, the Traité will unreservedly adopt this Mahāyānis list and will criticize the two Sarvāstivādin lists which, in its opinion, include attributes not exclusively belonging to the Buddha himself.
skill in skilful means, they show how to escape from saṃsāra by way of the Greater Vehicle; 10. they do not regress from the Greater Vehicle; 11. they show the direction of saṃsāra and of nirvāṇa; 12. they are skilled in uttering reverse and inverse sounds (cf. Vimalakīrti, Introduction, p. 33-37); 13. preceded by knowledge, they impeccably go towards all [kinds] of rebirths; 14. their actions of body, speech and mind are endowed with the ten good [paths of action]; 15. taking up existences capable of supporting the mass of suffering, they never abandon the world of beings; 16. they load beings with contentment; 17. in the midst of fools and listeners no matter how difficult, they never forget the strong mind of omniscience towards the pure wonders such as the precious Kalpa-vyāka ‘the wish-fulfilling tree’; 18. having acquired the crown and the anointing of all the dhammas, they never cease to preach the Buddhadharmas.

Above (p. 1607F) I [Lamotte) have mentioned the other lists of dvenikabadhisattvadharmanas.

First Section MAHĀYĀNIST LIST OF THE EIGHTEEN SPECIAL ATTRIBUTES OF THE BUDDHA

[k. 26, p. 247b]

I. TEXT OF THE LIST ACCORDING TO THE PRAJĀPĀRAMITĀ

Here are the eighteen special attributes (astūlāsattvadharmanas):

1. The Tathāgata has no bodily defect (nāsti tathāgatasya skhalitam).
2. He has no vocal defect (nāsti ravitam).
3. He has no failure of memory (nāsti muśiṣasmatītā).
4. He has no notion of variety (nāsti nāmatvasamajhā).
5. He does not have an unconcentrated mind (nāsty avamādaśanta cittam).
6. He does not have thoughtless indifference (nāsty apratisamśyayaśpoktā).
7. He has no loss of zealouness (nāsti chandaparāhātītih).
8. He has no loss of exertion (nāsti vṛityaparāhātītih).
9. He has no loss of mindfulness (nāsti smritiparāhātītih).
10. He has no loss of wisdom (nāsti prajñāparāhātītih).
11. He has no loss of liberation (nāsti vimuktiḥmanadāśaranaparāhātītih).
12. He has no loss of the knowledge and vision of deliverance (nāsti vimuktiḥmanadāśaranaparāhātītih).
13. Every bodily action of the Tathāgata is preceded by knowledge and accompanies knowledge (sarvaṃ tathāgatasya kāyakarma jñānapārāvṛttagaman jñānapārāvṛttagarī).
14. Every vocal action is preceded by knowledge and accompanies knowledge (sarvaṃ vākṣarman jñānapārāvṛttagaman jñānapārāvṛttagarī).
15. Every mental action is preceded by knowledge and accompanies knowledge (sarvaṃ manasakarma jñānapārāvṛttagaman jñānapārāvṛttagarī).
16. He has non-attached and unobstructed knowledge about past time (śāhite ‘dhvany asaṅgam apraiṭhitatam jñāman darśanam).
17. He has non-attached and unobstructed knowledge about future time (anāgate ‘dhvany asaṅgam apraiṭhitatam jñānam darśanam).
18. He has non-attached and unobstructed knowledge about the present time (prātyapanne ‘dhvany asaṅgam apraiṭhitatam jñānam darśanam).

Question. - Thirty-six attributes752 are all attributes of the Buddha. Why are just these eighteen special?

Answer. – The śāṅkavaksa and pratyekabuddhas possess some of the eighteen first attributes, but they do no share this second series of eighteen attributes.

Thus, Śāriputra was able to answer any question whatsoever and always develop it with further words because he penetrated it without any obstacle, and the Buddha congratulated him saying that he understood the fundamental element well (dharmaadhāta).753

Aniruddha was the foremost of those who possess the divine eye (divyacākṣakālāṃ agryaḥ).754

752 A first group of 18 buddha attributes consisting of the 10 balas (discussed in chap. XXXIX), the 4 vāśārdhas and the 4 pratisamśikā (discussed in chap. XL) plus a second group of 18 attributes that are the object of the present chapter. The Sāṅkṣetrividāna consider the first group to be the special attributes of the Buddha, whereas the Mahāyānists disagree with this affirmation: for them, the second group alone constitutes the all the special attributes of the Buddha.

753 Cf. Nītānasasanyuktā, p. 203-204 (Tsa a han, T 99, k. 14, p. 95c8-16); Samyutta, II, p. 54 and 56): Śāriputra says: Saced ekam divasam, ekam rāstrādivasam, saptāpi ... pranaṇam peśto vādakarvam: “If for one day, for one night and one day, and even for seven nights and seven days, the Blessed One asked me a question on a given subject always with different phrases and different syllables, I would be able, for these seven nights seven days, to answer the Blessed One on this same subject for and seven nights and seven days, always with new phrases and new syllables.” And the Buddha declares: “It is indeed in this way that the fundamental element is well understood to its depths by the monk Śāriputra.”

If Śāriputra is able to preach the Dharma with such ‘assurance’, it is because he possesses the four vāśārdhas. Therefore the vāśārdhas are not attributes exclusively reserved for the Buddha.

754 Anguttara, I, p. 23: Eṣad aggam mama tāvakānāṃ bhikkhūnām dibbacakkukātām yuddham anuruddho.
Those who do not know them [thus] commit faults. Thus, Śāriputra while walking with five bhikṣus came to an empty house where he spent the night. It was a day when the pratimokṣa is recited. Śāriputra was not familiar with the rules for the inner limits (antasthānā) and the outer limits (bhāṣyasthānā).758 This was reported to the Buddha who said: When one leaves the residence (dāvā) at the end of one night, there are no determined limits.

Another time Śāriputra and Maudgalyāyana returned leading five hundred bhikṣus who uttered loud shouts and cries (uccaśaṅdā mahāsāṅdā abhindā). Then the Buddha chased them away (pranāmayati sma).759 This was a vocal fault [on the part of the disciples].

Another time Śāriputra had neglected the dietary rules and the Buddha said to him: You are eating impure food (avīśuddhāḥ).760 Thus, [the arhats] had bodily and vocal faults. But the Buddha who has eliminated the traces of the passions (kleśāvastu) has no such faults.

Finally, in the Buddha, all the bodily and vocal actions accompany knowledge (jñānāvastu) t: this is why his body is faultless and his voice is faultless.

For all these kinds of reasons, the Buddha has no defect of body (nāsti skhaliṣu) and no defect of speech (nāsti raviṣu).

3. The Buddha has no lapse of mindfulness

There is no failure of mindfulness (nāsty muṣṭaṃsaṃrāttiḥ). Indeed, during the long night (ātīghārārāma) he developed the mind of the four foundations of mindfulness (smṛtyupasthāna), he developed the profound concentrations (gambhīrasamādhī), his mind was without any distractions (avikṣipta), he eliminated the thirst of desires (kāmaparāsya) and joy of the dharma (dharmanirūḍhi), his mind was not attached to any dharma and he attained the supreme safety of mind (paramācittavaksaṃwahā). If the mind is fearful or hasty, there are lapses of mindfulness; but the Buddha has none of these faults: this is why he has no lapses.

Furthermore, by means of the [memory of] former abodes (piśvamāñcamūrtiḥ), the sciences (vidya) and the powers (bala) the Buddha has triply adorned his mindfulness which is perfect and without defect because his mindfulness often bears upon the past.

Furthermore, as his faculty of mindfulness (smṛtyādhyāyā) is of immense and inexhaustible power, his memory has no lapses.

1337

II. DETAILED COMMENTARY ON THE LIST

1-2. The Buddha has no bodily or vocal defect

Question. - Why does the Buddha have no bodily defect (skhalīta) or vocal defect (rasita)?

Answer. - For innumerable incalculable periods (asaṃkhyeyakalpa) the Buddha has observed purity of morality (śīlaviśuddha): this is why his bodily and vocal actions are faultless. The other arhats such as Śāriputra, etc., have cultivated the precepts for less time, sixty kalpas at maximum:757 this is why they have faults. For innumerable incalculable periods the Buddha has accumulated and perfected the pure precepts (viśuddhiśīla), he has always practiced the profound concentrations (gambhīrasamādhī), he has obtained all the marvellous knowledges and has properly cultivated the mind of great compassion (mahākārāpācārya): this is why he is without faults.

Furthermore, the Buddha has uprooted all the root causes of the wrongdoings: this is why he is faultless. The root causes of the wrongdoings are of four kinds: (1) lust (vedga), (2) hatred (dveṣa), (3) (bhaya), (4) ignorance (moha). The Buddha has uprooted these root causes and their traces (vāsana). The arhats and pratyekabuddhas, although they have uprooted the causes of the wrongdoings, have not eliminated the traces (vāsana): this is why they sometimes have faults. The Buddha himself knows all these dharmas fully and completely,


One cannot utter the lion’s roar without having the vaisāradyas. The fact that Piṇḍola utters it shows that the Buddha is not alone in possessing the vaisāradyas.756 If these disciples know these four things, it is because they had the four pratimokṣa; therefore the Buddha is not alone in having them.


758 These are the precepts relating to the boundaries of the parishes (sīla) and the celebration of the Upoṣada in common: cf. Vinaya, I, p. 102-136.

759 Episode related in Majjhima, I, p. 456-457 and already mentioned above, p. 1575F.

760 Episode related in detail above, p. 120-121F.
Finally, in the Buddha, all mental actions accompany knowledge (sarvam manaskarma jādnānaparivartī); this is why his mindfulness has no lapses since at each moment it accompanies the mind.

This is what is understood by mindfulness without lapse. See what has been [248a] said in the T’ien won king (Devatāparccchāṣṭtrī).761

[The deity asked]:

Who is the man without fault?
Who is the man with unfailing mindfulness?
Who is the ever-attentive man (smitmar)
Who accomplishes what he must do?

[T]he Buddha answered:

The man who knows all dharmas perfectly,
Who is freed of all obstacles
And is endowed with all the qualities:
He is unique: it is the Buddha.

4. The Buddha has no notion of variety

He has no notion of variety (nāstī nādrṭvasaṃjñā). The Buddha has no point of distinctions (vibhaṅgu) among beings; he makes no difference between those who are far away and those who are close; he does not say: This one is noble and I can speak to him; that one is lowly and I must not speak to him. Just as the sun lights up everything, so the Buddha with the rays of his great compassion (mahākārnodrāma) has pity for all and saves all alike. Whether one honors him or does not honor him, whether it concerns enemies or relatives, noblemen or scoundrels, all are alike to him.

See for example this stranger, the dung-sweeper called Niśṭṭo (Nitha): the Buddha converted him and he became a great arhat.762

See also the vaiśya Tö-hou (Śrīgupta) who wanted to harm the Buddha with a ditch full of fire and with poisoned rice. The same day, the Buddha liberated him from the threefold poison (trīvīsa) and extinguished the fire of wrong views (mīthāvāṣṭṣṭi) in him.763

Such examples show that the Buddha has no notion of variety (nādrṭvasaṃjñā).

Furthermore, the Buddha has no fondness (anumayā) for the practitioners of his doctrine such as Śāriputra, the bodhisattva Mahāyāna, etc.; he has no aversion (pratigha) either for people of wrong view such as Devadatta or the six heretic masters, Pāṇḍita, etc. As the Buddha has formed his mind [in total impartiality] for innumerable incalculable periods (pasamkhṛvyukṣṣa), he is the Jewel (ratna) among beings and, like pure gold, he does not undergo variations.

Furthermore, “three times during the night and three times during the day, the Buddha considers beings with his Buddha eye” (ori rātres tri divasasya śaṭhravo rātramāvasaṃ budhacakṣuṣā lokam vyavalkāyata)764 and never allows the time of asking himself who can be converted (vainayā) to pass by. Considering beings impartially, he has no notion of variety.

Furthermore, the Buddha has praised the good dharmas (ksaladharmā) in many ways (anekaparyāyena) and criticized the bad dharmas (aksaladharmā) in many ways. However, faced with good or with bad, his mind shows no increase or decrease (anānānaḥśiṣya): it is only in order to save beings that he makes distinctions. Thus he has no notion of variety.

Furthermore, it is said in the Yi-ťī ‘peou-king king (Sarvadharmāpravṛttinīrdeśa):765 “The Buddha considers all beings as his own self, as having fulfilled their role (kṛṣṇa) and having neither beginning, middle or end (anānādityaparipāyasvapaṇa).”766 That is why he has no notion of variety.

The name of the dung-sweeper is poorly established: Nitha or Nithī in the fragments of the Kalpanāmanḍāntikī, Sūnīta in Pīlī, Niśṭo and Niśṭi in the Chinese transcriptions. His story is told in the following sources:

Kalpanāmanḍāntikī, p. 158-160 (very mutilated fragments) and Sūtrālaṁkāra said to be by Aśīvaghosa, T 201, no. 43, k. 7, p. 203c-297a (transl. Huber, p. 192-210); Theragāthā, p. 63-64, v. 620-631, and its commentary (tr. Rhys Davids, Psalms of the Brethren, p. 271-274); Hien yu king, T 202, k. 6, no. 35, p. 397a-390a; Tch’ou yao king, T 212, k. 4, p. 710a-c1.

Nitha is also mentioned in passing in the Hien yu king, T 202, k. 4, p. 377a12, and the Sarvāśīvītvadāyavābhātga, T 1442, k. 42, p. 858a28-29.


762 Nitha (?) was a refuse-sweeper. His long hair hung down in disorder; he was filthy and his clothes were in tatters. When he found a rag on his way, he used it to mend his garments. On his back he carried a jar full of refuse. One day when the Buddha was visiting Rājagṛha, Nitha, lowly and impure, did not dare to come near him for fear of increasing his misdeeds further. He took flight across the city, but at each corner the Buddha appeared before him. The Teacher said to him: “Although your body is impure, your heart possesses the excellent and wonderful perfume of the Dharma. You must not think of yourself as lowly.” Having received the Buddha’s teaching, Nitha entered the religious life and became an arhat.

763 For Śrīgupta, see above, p. 184F, note 4.

764 Stock phrase: cf. Dīvīvādinā, p. 95, 124, 265; Avadhanāsātaka, I, p. 16, 30, 72, etc.

765 The correct title is indeed Sarvādhampa pravṛttinīrdeśa (cf. Śīkṣāsāravāca, p. 6, 1.16; 90, 1.19; 99, 1.3; Mahāyān. no. 1362) ‘Teaching of the non-functioning of all dharmas’ and not Sarvādhampa pravṛttinīrdeśa as it is spelled most often in western lists. This sutra has come down to us in three Chinese translations and one Tibetan translation:

1) T 650: Tchou fn wou hing king, transl. by Kumārājīva.
Being concentrated means being fixed on the good dharmas with a mind that is always absorbed (aniruddha), always pure (siuddha) and like nirvāna: thus he has no notion of variety.

Finally, the Pou-eut-jou-fa-men (Adhavatpanasamādhi) or the “Teaching on the entry into non-duality”767 is the doorway to the true nature of dharmas (dharmānām bhūtalakṣana). Variety (nādrava) is duality (dvaya), and duality is wrong view (mithyādṛṣṭi). But the Buddha is not a deceiver (anādhyāvīra) and cannot commit a deception (nādyā). He always applies the Teaching on the entry into non-duality, and duality is variety.

That is why he has no notion of variety.

5. The Buddha has no non-concentrated mind

He has no non-concentrated mind (nādyā asamātāticatam). Concentration (samādhi) is the non-distraction of the mind (vinītāvāsya). In a distracted mind, it [248b] is impossible to see the truth: distraction is like a body of water disturbed by waves where one cannot see one’s own face; it is like a lamp (ālpas) in the full wind which cannot illumine well. This is why it is said that the Buddha does not have a non-concentrated mind.

Question.—The concentrations go from the anāgāmya [preliminary concentration of the first dhyāna] on up to the absorption of cessation (nirodhasaṃprapti). When one enters into these absorptions, it is impossible to assert any physical action (ādhyākaraṇa) or vocal action (vākaraṇa). Hence, if the Buddha is always concentrated (saṃvēta) and has no non-concentrated mind, how can he travel through the kingdoms, take up the four positions (tyādpati) and preach the Dharma to the great assemblies with all kinds of niyānas and avuḍīnas? Whether these actions are of the domain of the desire realm (kāmadhvāvavacara) or of the Brahmand world, the Buddha cannot enter into concentration if he wants to accomplish them.

Answer.—When we said that he has no non-concentrated mind, that can have several meanings.

2) Tchou fa pen wou king, transl. under the Soueai by Jinagupta between the 6th and 7th month of the 15th k’ai houang year or August to September 595 (cf. Li, T 2034, k. 12, p. 103c6).

3) T 652: Ts t’eng souei chouo tchou fa king, transl. under the Pei Song (960-1127) by Chao tō and others.

4) OKC 847: Chos thams cad l’byun ba med par bstan pa, transl. by Rin chen mtshe.

766 See above, p. 4F and note 1, 633F, 1041F; Kośa, VII, p. 86-87.

767 According to the practice somewhat current at its time, the Traité here refers to the Vimalakīrtinirdeśastra by citing the title of one of its chapters instead of the title of the śutra itself. It refers to chapter VIII: ‘Introduction to the doctrine of non-duality’ (p. 301-318 of my [Lamotte’s] translation of the Vimalakīrtinirdeśa).

768 Being content with clothing (cīvara), food (pindapāta), beds (kṣāyasana) and delighting in renunciation and meditation (prahāpaḥbhāvanā) — cf. Dīgha, III, p. 224-225; Anguttara, II, p. 27-28.

769 See above, p. 4F and note 1, 633F, 1041F; Kośa, VII, p. 86-87.

770 See Kośa, VII, p. 88-89.

771 In other words, when the Buddha comes out of a dhyāna or a samāpatti of the two higher realms in order to enter into the concentrations of the desire realm so as to devote himself to the practice of the bhadāhāpkāsakarmanas.

772 Here the Traité is repeating what it has already said above, p. 468-469F. Once more it seems to stray from the canonical sources in whose words the nirmitas of the śrāvakas speak when the śrāvaka speaks and remain silent when the śrāvaka is silent. Only the Buddha was able to converse with his nirmitas.
or Tathāgatācintyaguhyanirdeśa), in regard to the Secret of the mind (cittaguhya). The mind of the Buddha is always in concentration, but they are still able to preach the Dharma.

Furthermore, distinctions (vīskātpacittā), fetters (sāmyojana), doubts (viśkrīna) do not exist in the Buddha. Although he has no doubts concerning the four truths (cattabhutaya), the arhat often still has doubts about dharmas. The eternally concentrated Buddha has no doubts about dharmas: this is why he has no non-concentrated mind.

Moreover, the arhat who still has traces of the disturbing emotions (klesavāsāntī) and is capable of regressing (parāhāna) has distractions. The Buddha who, in his omniscience, has complete knowledge, has no distractions. He is like a vessel (ghata) full of water where there is neither sound (uvāra) nor movement (śrava). The Buddha is the only person who can be freed of deceptive (ānudhyāvān); he is the foremost of the three strong individuals (dṛḍhabhūpala). His mind remains unchanged in suffering as in happiness.

All the characteristics of things (dhammakāsaṇa), unity (ekārtha), multiplicity (nānārtha), production (upādeśa), cessation (nīrodha), interruption (uccitā), permanence (śāksata), coming (ājama) and going (ārjama) are deceptions, the formation (samākāśa) of a collection of falsehoods. Since the Buddha is well established (suparājī.phā) in the true nature (bhūtaikāsaṇa) of dharmas, his mind is never non-concentrated and, being never non-concentrated, it does not change.

Moreover, among the five incomprehensible things (acintyadharma), the attributes of the Buddha are the most incomprehensible: these eighteen special attributes (āvenekadharma) are the profound treasure

773 Cf. T 310, k. 11, p. 59c8 and seq.; T 312, k. 9, p. 72c14 and seq.: "From the night when the Tathāgata realized the Bodhi of the Buddhas until the day when he was nirvāṇized, during that interval, the Tathāgata is free of doubt and transformation: his mind is without thought, without movement, without instability, without mixing, without scattering, without distraction, without change..."

For the Tathāgatācintyaguhyanirdeśa, one of the sources of the Traité, see above, p. 10F, note 3; p. 560F; and later, k. 26, p. 25b3; k. 30, p. 284a17-18; k. 57, p. 466b6; k. 88, p. 684a22.

774 However, the bhūkaḥ who has destroyed the impurities (khuṇāvāra) is also without cheating or deceit (asatho honti amādyāvā): cf. Majjhima, I, p. 97; II, p. 95, 25; Anguttara, III, p. 65; V, p. 15.

775 According to the Tsen yi a han (T 125, k. 12, p. 607a2-5), the three individuals worthy of homage who has destroyed the impurities (ānukarama) is free of doubt and transformation: his mind is without thought, without movement, without instability, without mixing, without scattering, without distraction, without transformation..."

For the Tathāgatācintyaguhyanirdeśa one of the sources of the Traité, see above, p. 10F, note 3; p. 560F; and later, k. 26, p. 25b3; k. 30, p. 284a17-18; k. 57, p. 466b6; k. 88, p. 684a22.

776 However, the bhūkaḥ who has destroyed the impurities (khuṇāvāra) is also without cheating or deceit (asatho honti amādyāvā): cf. Majjhima, I, p. 97; II, p. 95, 25; Anguttara, III, p. 65; V, p. 15.

According to the Tsen yi a han (T 125, k. 12, p. 607a2-5), the three individuals worthy of homage (ḥūkā) are the Tathāgata, the disciple of the Tathāgata who has destroyed the impurities and is arhat, and the cakravartin king. For the pratyekabuddhas, these individuals are worthy of a stūpa (Dīgha, II, p. 142; Anguttara, II, p. 245).

777 The eight characteristics in question are rejected by Nāgarjuna in the dedication to his Madhyamakakārikā (cf. Madh. ṣūtrī, p. 3, l. 11: Aniruddha anupūśadān anucchedah āśāvataṃ / anekārthān anānārthān anānādām anānigamām //

These are the eight well-known Nāgarjuniyan negations.

778 The Traité lists five acintyās: cf. k. 30, p. 383c17-20: "The stūtra speaks of five incomprehensible things, namely: i) the number of beings, ii) retribution of action (karmavipaśā), iii) the strength of a man (gambhīrāmanādānāḥ) of the Buddha. Who can understand them? This is why it is certain that the Buddha has no non-concentrated mind.

Although the Buddha enters into concentration, he does not have these coarse minds (audārīcakācita) of investigation (vitarka) and analysis (viśīrā) and, having incomprehensible knowledge (acintyajñāna), he can preach the Dharma.

The heavenly musical instruments (ādhavitāryā) make all sorts of sounds dear to the gods, and they do so while being without mind (citta) or consciousness (viśīrā) by virtue of the merit (puṇya) acquired by the gods. If these heavenly musical instruments that are without mind or consciousness do such things, how could it be said that the Buddha, who is endowed with mind, cannot preach the Dharma?

This is why it is said that the Buddha does not have a non-concentrated mind.

6. The Buddha has no unconsidered equanimity

He has no unconsidered equanimity (nātā apratisamkhyaṣūpākā). – Beings have three types of sensations (vedāṇā): unpleasant (duḥkhavedāṇā), pleasant (sukhavedāṇā), neither unpleasant nor pleasant in trance (dhāryābhala), iv) the strength of the nāgās (nāgabhala), iv) the power of the Buddhas. Of these five incomprehensible things, the power of the Buddhas is the most incomprehensible." – See also later, k. 90, p.698b2; k. 93, p. 714a21; k. 98, p. 743b14. – The same list is repeated by T an Ioan (476-542) in his notes on the Amśṭāyūṣṭra, T 1819, k. 2, p. 830-7-10.

However, the canonical stūtras list only four acintyās (in Pāli, acintyāyā): 1) Anguttara, II, p. 80: Cattar’ imāni bhikkhave acinteyyāni na cintetabhānā yāni cintento unumādassya vighātauxxa bhāga asa: katamānim cattārā? Buddhaṁ bhuddhaviṣayā... jāvīsasā ṣāṁhāvāsā yām... kammavipaku... lokacānā: "Here, O monks, are the four incomprehensible things about which you should not think, for the person who thinks about them will be prey to mistakes and trouble. What are these four things? The Buddha domain of the Buddhas, the domain of the person in trance, the retribution of action, and philosophical speculations about the world." 2) Ekottarāgama, T 125, k. 18, p. 640-69: i) lokudhātu, ii) sattra, iii) nāgavāsā, iv) buddhaviṣayā.

3. Ibid., k. 21, p. 657a2-21: i) sattra, ii) lokudhātu, iii) nāgavāsā, iv) buddhaviṣayā.

4) Ratnakūṭa, T 310, k. 8, p. 43c16-18; k. 86, p. 493c16-19: i) karmāvāsā, ii) nāgavāsā, iii) dhūnaṇavāsā, iv) buddhaviṣayā.

Contrary to the Traité, the Viśhāṅga (T 1545, k. 113, p. 586b24; T 1546, k. 22, p. 163a8-9) considers that, of the five acintyās, karmavāsā is the most profound.

Finally, in the Hien yang cheng kia louen (T 1602,k. 6, p. 510c2-6), Asanga postulates six acintyās: i) śānta, ii) sattra, iii) loka, iv) sarvasattra-karmavāsā, v) dhūnaṇasāktikāra and dhūnaṇavāsā, vi) buddha and buddhaviṣayā.

778 See above, p. 1049F, the comments on the lute of the Asuras.
(adbhūthādvedanā). The unpleasant sensation produces hatred (dveṣa), the pleasant sensation produces love (vṛga), the neither unpleasant nor pleasant produces confusion (mohā). Of these three kinds of sensation, the unpleasant sensation produces suffering (duḥkha), abides in suffering and destroys happiness; the pleasant sensation produces happiness (sukha), abides in happiness and destroys suffering; as for the neither unpleasant nor pleasant sensation, one does not know if it is suffering or if it is happiness.

Other people who are of weak faculties (matyāndra) experience the unpleasant and the pleasant sensations especially, but they do not feel the neither unpleasant nor pleasant sensation, they do not know it and have only indifference (upekṣa) for it: they are fettered by the fetter of confusion (mohasaṃyojana).

The Buddha, on the other hand, knows completely the moment of arising (upaśā), the moment of duration (sthiti) and the moment of cessation (bhāṅga) of the neither unpleasant nor pleasant sensation: this is why it is said that the Buddha has no unconsidered equanimity.

Question. – But what is equanimity (upekṣa) here? Is it the absence of suffering and happiness which is upekṣa, or is it a matter of the upekṣa that is one of the seven factors of enlightenment (sambodhyānta), or again is it the upekṣa that is one of the four immeasurables (apramāṇacittata)?

Answer. – The absence of suffering and of happiness constitutes the twofold domain (sthānavāyu) of upekṣa and the abandoning [of this domain] is also called upekṣa. How is that?

In the course of a neither unpleasant nor pleasant sensation, other people do not take into account, from moment to moment, the moments of arising (upaśā), of duration (sthiti) and cessation (bhāṅga) of this sensation: it takes a long time for them to notice it. But the Buddha cognizes [these three moments] completely each successive moment.

Upekṣa is also part of the seven factors of enlightenment (sambodhyānta); when the mind is completely balanced, when it is not sinking (ndūvānyethi) or being scattered (na viśikṣitvate), this is when equanimity (upekṣa) should be practiced. In the moments of sinking, one practices the notion of exertion (vīryasaṃjñā), and in the moments of distraction, one practices the notion of concentration of the mind (cittasaṃgrahaṃsaṃjñā).

In some circumstances, the arhats and pratyekabuddhas concentrate their mind wrongly or excite it wrongly, and their equanimity is thus in disequilibrium. The Buddha, however, is never without completely cognizing the coarseness or the subtleness, the profundity or the superficiality inherent in the instantaneous minds. Knowing that, he is [truly] indifferent.

Question. – If that is so, how was the Buddha able to talk to the bhikkhu about Nan-ė̀o, saying: “In Nanda, the sensations (vedanā) are completely conscious at the moment when they arise, completely conscious when they endure and completely conscious at the moment when they are destroyed, and it is the same for the notions (samjñā) and investigations (vīrākṣa)? [Is that not a privilege reserved to the Buddha?]

Answer. – There are two ways of being conscious: [249a]

1) When a duḥkha-vedanā ‘unpleasant sensation’ arises, knowing that a duḥkha-vedanā is arising; when a duḥkha-vedanā continues, knowing that a duḥkha-vedanā is continuing; when a duḥkha-vedanā ceases, knowing that a duḥkha-vedanā is ceasing. When a sukhavedanā ‘pleasant sensation’ arises, knowing that a sukhavedanā is arising; when a sukhavedanā continues, knowing that a sukhavedanā is continuing; when a sukhavedanā ceases, knowing that a sukhavedanā is ceasing. The same for a duḥkha-vedanā ‘neither unpleasant nor pleasant sensation’. This is knowing only the general characteristics (ādhyātma-cakravāna), but not the specific characteristics (sva-cakravāna) of the sensation. [This way of being conscious was that of Nanda.]

2) Having full consciousness and full awareness from moment to moment of the duḥkha-, suhka- and adbhūthādvedanā-vēdanā succeeding one another from moment to moment (kṣanikacārā) and not ignoring the mental events (caitaskārā) following one another from moment to moment. [This is the way of being conscious of the Buddha.] This is why it is said that he has no unconsidered indifference.

Furthermore, the Buddha sometimes went away from beings in order to enter into deep meditation (pratimānāyitum) for one or two months.779 There are people who doubt and wonder: The Buddha came into the world to save beings; why then is he always in concentration?

The Buddha tells them: “It is for many reasons and knowingly that I am leaving beings. There is no unconsidered indifference (upekṣa) in me.”

Question. – What are the reasons why he leaves them knowingly?

Answer. – In the middle of the great assemblies, the Buddha is tired and that is why he wants to rest for a while.780

779 These retreats of the Buddha have been frequently mentioned in the texts: Vinaya, III, p. 68, 230; Dīgha, II, p. 237; Samyutta, V, p. 12-13, 320, 325. The Buddha always used the following expression to state leave: Iccham’ aham addhamāśam (or tamāśam, cattāro māsā) patisallāyitum, n’āmi kacani upasassanakāmībhū aikāvra pindapatiṣṭane tathāt: “I wish to go into meditation for two weeks (three or four months); I do not wish to be approached by anyone except the person who will bring me food.”

780 Several times, having preached until late in the night, the Buddha was tired and asked one of his disciples, Sāriputra, Ānanda or Maudgalyāyana, to continue with the teaching. The Buddha is always related in the following words:


“The then the Blessed One said to venerable Sāriputra: ‘The community of monks is free of langor and torpor, O Sāriputra, let the religious instruction [for it] come into your mind. My back is sore: I am going to lie down.’ Saying: ‘May it be so, O Lord’, the venerable Sāriputra gave his assent to the Blessed One. Then the Blessed One, having folded his cloak into four, lay down on his right side in the lion pose, one foot resting on top of the other, attentive, lucid, after having fixed his mind on the time to re-arise.”
Furthermore, from lifetime to lifetime, the Buddha has always liked solitude (naiṣkramya).

When, as a bodhisattva, he was in his mother’s womb (mātrūkūśi), his mother loved solitude as well, and it was at forty li from the capital, in the forest of Lan-pi-ni (Lumbinīvāna) she gave birth to him.\(^781\)

When the Buddha attained Bodhi, it was in the forest of Ngeou-leou-p’in lo (Uruvilvīvāna) alone, at the foot of a tree that he became Buddha.\(^782\)

When he turned the wheel of the Dharma for the first time, it was also at Sien-jen tschou-tech’ou (Ṛṣipatana) in the forest of Lou-lin (Mṛgadvīra).\(^783\)

When he entered nirvāṇa, it was in the forest of So-lo trees (Śālavana) under two trees.

Thus, during the long night (ādiṣṭhātraṃ), he liked to practice solitude: this is why he entered into concentration.

Furthermore, the Buddha always has the mind of solitude (naiṣkramyacittasamanvāgaṇa): that is why he entered into concentration.

Furthermore, the Buddha avoided crowds (śamāra) and places of unnecessary speech (sambhānaṇapratāpāsaddhāna) and, by contemplating his own treasury of Buddha qualities (buddhagananāśādhnā), he experienced happiness of supreme purity (paramasādhuvasukha): that is why he entered into concentration.

Furthermore, when the Buddha finished preaching the Dharma, he always advised the bhikṣus to practice solitary meditations (pratissamālamanuṣaya) in the manner of having no regret (paścāttāraṇa) and, as he himself applied the advice that he gave (kanthoka), he entered into concentration.

Furthermore, he disliked homage (pājā) but, when he knew there were beings to be converted (vaśayya), he entered into concentration and created fictive beings (niṃitisarvasu) to come to save them.\(^784\)

Furthermore, there are beings whose concentrations (samāṭhā) are rare and whose wisdoms (prajñā) are numerous. By giving them the example of his own practice of the dhyānas, the Buddha converts them.

Furthermore, there are people who get tired of always seeing the Buddha, and the Buddha withdraws a little so that they might aspire to see him again.\(^785\)

---

\(^781\) See above, p. 21F, note 2.
\(^782\) See above, p. 179F, 227-228F.
\(^783\) See above, p. 87F; 182F, note 1, 420F.
\(^784\) See the miracle of the multiplication of the fictive buddhas, p. 531-534F and notes; 1352-1353F.
\(^785\) Allusion to the schism at Kauśāmbī related above, p. 896-898F and notes.
has exhausted the ends and the depths of the immense sea of qualities (apramāṇaguṇasāgara); why is he not yet satisfied?" The Buddha said to the bhikkhu: “The reward of the qualities (gunaśāpākā) is very profound (gambhīra). There is nobody who knows their benefits as I do. Although I have exhausted the ends and the depths, my zeal (chandraśīta) for merit is not yet satisfied (atṛptā): this is why I have become Buddha. Consequently, even now I do not stop. Although there are no further qualities that I might obtain, my zeal does not cease.” In fear, gods and men understood: “If the Buddha, [perfect as he is] is so insatiable for the qualities (gunaśātṛptaḥ), what would it be for other people?" The Buddha preached the Dharma to the bhikkhu and at once his fleshy eye (mūsasacaksu) was enriched with the pure eye of wisdom (prajñākahau).

Question. - But the Buddha had previously eliminated the zeal for all the good dharmas (sarveṣu kṣaileṣu dharmesuchandah), why is it said here that he has not lost zeal (nāsti chandaparāntiḥ)?

Answer. – When he ruled out zeal for all the good dharmas, he had in mind those who are “zealous to obtain good dharmas that have not yet been obtained” (anupannāntan kṣaileṣu dharmāṇāṁ upāddhīya chandam āṇyayanti) or who "are zealous so that good dharmas already obtained should develop" (anupannāṇāṁ kṣaileṣu dharmāṇāṁ bhāṣyobhāṣyāya chandam āṇyayanti).786 The Buddha does not have that type of zeal. Completely endowed with all the qualities (sarvagunanāpannau), there is nothing that he has not obtained and he has nothing to increase. Here the word ‘zeal’ (chanda) means what I have said above: although the Buddha is endowed with all the qualities, his zeal for them has no more to come to a stop.

In the horse-jewel (aścharañā),787 even if it has arrived at its destination, the desire to go forward never ceases and persists until death. It is the same for the Buddha-Jewel. When the great fire at the end of the kalpa (mahākalpadādha) has burned and consumed the triśūlaśahāmahāshārakādāhā,788 the power of fire has not disappeared. It is the same for the fire of the Buddha’s wisdom: when he has burned up all the passions (kleśā) and illumined all things, the zeal associated with this wisdom (prajñāsamyutkaukaukaukhanda) is not extinguished.

Moreover, although the Buddha fulfills all the good dharmas and all the qualities, beings are inexhaustible (akṣaya) in number and this is why the desire which the Buddha has to save them all does not stop.

Question. – If the desire that the Buddha has to save all beings never [249c] ceases, why then does he enter into nirvāṇa?

Answer. – There are two ways to save beings: some obtain salvation when the Buddha is present, others obtain salvation after his nirvāṇa.791 Thus it is said in the Fa-houa king (Saddharmapuṇḍarikasūtra):

“When the master physician had given the medicinal plants he had gathered to his sons, he left them.”792 This is why the Buddha enters into nirvāṇa.

Moreover, there are beings with weak faculties (medhāvindriya) and slight virtues who are incapable of realizing the grand undertaking [of salvation] and who can only plant the causes of merits. This is why the Buddha enters into nirvāṇa [without waiting for them to reach their salvation].

Question. – But even after the death (nirodha) of the Buddha, there are still people who become arhat; why do you say that they can only plant the causes of merits?

Answer. – Although some become arhat, they are so rare that it is not worth mentioning. On the other hand, as soon as the Buddha preaches the Dharma, there are, in the ten directions, innumerable and incalculable beings who obtain Bodhi. After the death of the Buddha, it is the same. Similarly in a great kingdom, there are indeed some punitive military expeditions, but these are so rare that we do not speak about them. This is why, although beings are inexhaustible in number, the Buddha enters into nirvāṇa.

Finally, it is said in the Mo-ho-yen Cheou-leng-yen king (Mahāyāna Śūramgamasamādhāsūtra): “In the Pratimandità universe, the Buddha has a life-span of seven hundred incalculable periods (asūṃkṣayukalpa) during which he saves beings.”793 This is why it is said that the Buddha has no loss of zeal (chandaparāntiḥ).

786 Two of the four samyakprajñādānas.
787 One of the seven jewels of the cakravartin king.
789 In the view of the Mahāyāna, the nirvāṇa of the Buddha is not an historical fact but simply skilful means (upāya), a fiction destined to convert beings.
790 Śūraṅgamasamādhi, 1965, p. 267-270. The public ministry of the Buddha Śākyamuni lasted only 45 years. Working for such a short period of time for the good and happiness of beings, Śākyamuni experienced only a rather lukewarm zeal. How can you say that he had no loss of zeal?" In order to answer this objection, the Traité appeals here to a passage from the Śūraṅgamasamādhi identifying the Śākyamuni of the Saḥa universe, who entered nirvāṇa at the age of 48 years, with the buddha Vairocana of the Pratimandità whose life-span is seven hundred incalculable periods.
8. The Buddha has no loss of exertion

He has no loss of exertion (nāsti vīryaparihāṇiḥ). – See what has been said about loss of zeal: zeal (chanda) is synonymous with exertion (vīrya).

Question. - If that is so, the special attributes (āvenikadharma) are no longer eighteen in number [but just seventeen]. Furthermore, in the list of mental events (cittasadikadharma), a distinction is made between zeal and exertion.794 Then why do you say that zeal is confused with exertion?

Answer. – Zeal is the action taken at the beginning and, when zeal is developed, it has the name of exertion. This is what the Buddha said: “All dharmas have zeal as their root” (vīryasamabhodhayāga), the Buddha arose with a start and said to Ānanda: “Ānanda, are you praising exertion?” (pratibhātaṃ tu ānanda vīryam) Ānanda answered “I am praising it.” And this happened three times. Then the Buddha said: “Good, good! Exertion well cultivated leads to the supreme perfect enlightenment (vīryam aticavāṃ anutaraśaṃyaksamodhayae) and all the more so to the other Bodhisattvas.”797

This is why the Buddha has no loss of exertion and, if he does not stop [250a] even when he is sick, what can be said about when he is not sick?

Moreover, in order to save beings, the Buddha gives up the happiness of his very deep concentration (gambhirasaṃbhodhī) and he saves beings by means of all kinds of bodies (kaya), by all kinds of voices (voc), by all kinds of means (upāya). Sometimes he borrows dangerous paths; sometimes he eats bad food;798 sometimes he suffers cold and heat (cittasaṃsana); sometimes he encounters wicked objections (mityākrodana), harmful words (paravyavāda) and curses. He endures them patiently without disgust. Although he has mastery (vaiśītā) over all dharmas, the Buddha accomplishes these things without producing laziness (kauśādya).

[Conversion of Subhadra.]799 – Thus, after having saved beings, when the Buddha had lain down in the Sālo-līṇa (Śālavana) under two trees, the brahmacarī Siśipāt (Subhadra) said to Ānanda: “I have heard that this very night (adya vātān) the Omniscient One (sarvajñāḥ) will die: I would like to see the Buddha.” Ānanda stopped him, saying: “The Buddha has preached the Dharma far and wide to people and he is very sick (ākānta).” The Buddha overheard and said to Ānanda: “Let Subhadra approach: he will be the last of my disciples (ayan me paticemo bhāvyayati śirāvānām).” Subhadra was able to approach, questioned the

Moreover, exertion is loved by the Buddhās: it is in this way that the Buddha Śākyamuni skipped over nine kalpas796 and quickly attained anuttarasamyaksambodhi.

[Śākyasūtra.] – Moreover, it is said that one day the Buddha said to Ānanda: “Preach the Dharma to the bhikṣus; my back hurts (pryagā ma avīlāyati); I am going to rest for a while.” Then the Bhagavat avowed his upper garment in four (caturgamanam uttaraśaṃpyam prajñaprayaṇa), spread it on the ground and with his cloak (sangītā) as a pillow (bimbabahana), lay down. Ānanda preached the seven factors of enlightenment (saptasamābhodhayāga). When he had come to the factor ‘exertion’ (vīryasambhodhayāga), the Buddha arose with a start and said to Ānanda: “Ānanda, are you praising exertion?” (pratibhātaṁ tu ānanda vīryam) Ānanda answered “I am praising it.” And this happened three times. Then the Buddha said: “Good, good! Exertion well cultivated leads to the supreme perfect enlightenment (vīryam aticavāṃ anutaraśaṃyaksamodhayae) and all the more so to the other Bodhisattvas.”

796 Normally a bodhisattva needs a hundred kalpas to accomplish the actions productive of the marks of the Great Man, but Śākyamuni, thanks to his exertion, accomplished them in 91 kalpas. On these nine kalpas skipped over thus by Śākyamuni, see the references above, p. 252, note 1.

797 This has already been cited twice, p. 243-244F and 942-943F. To the references given on p. 244F, the Sanskrit Mahāparinirvāṇasūtra, p. 288-288, should be added and the Chinese version Pan ni yuan king (T 6, k. 2, p. 184B14-28) summarized by E. Waldschmidt, Lebensende des Buddha, p. 169-170. See also Tsa a han (T 99, no. 727, k. 27, p. 195b29-196a11).

798 Invited to Veraljī by the Brahmin Agnidatta, the Buddha was reduced to eating barley: see above, p. 124F and n. 1.

799 On the conversion of Subhadra, see above, p. 205-209F and n. To these references, add the account of this conversion given in the Sanskrit Mahāparinirvāṇasūtra, p. 366-386.
Buddha on his doubts; the Buddha preached the Dharma to him as he wished and cut through his doubts. Subhadra obtained Bodhi.

Before the Buddha entered into nirvāṇa without residue (anuspadhiśca nirvāṇa), the bhikṣuṇī said to the Buddha: “Bhagavat, it is wonderful (adībhata) that, right at the end, you had compassion for this brahmānī heretic and you spoke with him.” The Buddha said: “It is not just in the present lifetime (īhajamana) that I have saved him as I was dying. In an earlier lifetime (pūrvājanamana), when I had not yet obtained Bodhi, I saved him as I was dying.”

[Jātaka of the deer who sacrificed himself][300] – Once, innumerable and incalculable periods (asamkhyeyakaśa) ago, there was a great tree in the forest that sheltered many birds and animals. A forest fire (ādīva) broke out which blazed on three sides at once: only one direction was saved, but it was blocked off by a river (nadi). All the animals crowded in there miserably without finding a way to save their lives by flight.

At that time there was a deer (ūṣṇa) who was big and strong. With my forefeet I leaned on one bank, with my hind feet I crouched on the other bank. I ordered the animals to cross over by walking on my back (pṛṣṭha). My skin (trac) and my flesh (mūma) were completely torn, but by the power of my compassion (karunā), I supported them up to my death.

At the end, there was one hare (vāsaka) left. My strength was exhausted, but at the price of a supreme effort, I let him cross. When he had crossed over, my back broke and I fell into the river and died.

This happened a long time ago and it is not just today [that I have saved someone when I was at the end of my strength]. Those who at that time were the first to cross are my present disciples; the hare who crossed last is today Subhadra.

There is no fire and no little animal that is the last.

9. The Buddha has no loss of mindfulness

He has no loss of mindfulness (nāśa smṛtiparīkhatā). – Since he is endowed with all the knowledges (sarvajñāna) of the things of the three times (trayaśvadaṃhara), his memory (smṛti) is perfect (saṃpurṇa) and without lapse (aparīkhiṇī).

Question. – First it was said that the Buddha has no failure of mindfulness (muśitaśmṛtiṇī) and now it is said that he has no loss of mindfulness (smṛtiparīkhatā). Are the absence of failure of mindfulness and the absence of loss of mindfulness the same or different? If they are the same, why repeat it; if they are different, what does the difference (vāśasi) consist of?

Answer. – Failure of mindfulness (muśitaśmṛtiṇī) is a mistake (viparyaya); loss of mindfulness (smṛtiparīkhatā) is a defect (ābhikhaṇa). Failure of mindfulness is an error in the postures (śāyupata), the way one holds one’s head, comes or goes; non-loss of mindfulness is the mindfulness lasting during the concentrations (samaṭhi) and the superknowledges (ābhijñā), the unhindered penetration (āpratiprativedha) of the past and the present. [250a]

Question. – Why is just non-loss of mindfulness (smṛtiparīkhatā) itself a special attribute of the Buddha?

Answer. – The śrīvakas and pratyekabuddhas who practice the four foundations of mindfulness (smṛtyupasthānā) well have strong mindfulness; but, strong as it is, it still has losses (ānavatā) and obstacles (vighna) and does not penetrate deeply. As I have said in regard to the power of the mindfulness of former abodes (pūrvavāṇāśmṛtānāmaḥ), the śrīvakas and pratyekabuddhas remember their former abodes for a maximum of 84,000 kalpas: beyond that they have lapses of memory. Moreover, in the path of seeing the truths (saṃyukta-anamārga), they cannot distinguish the successive moments [of the sixteen minds making up this path]. The Buddha himself distinguishes the three characteristics of each of these moments: [arising, duration and cessation]. There is not a single thing that the Buddha does not remember: this is why he alone has no loss of mindfulness.

Moreover, the power of knowledge of the former abodes is a knowledge (jñāna) depending on the memory. That is what the Buddha has power (bala) in. The śrīvakas and pratyekabuddhas do not possess this power of memory (smṛṭi-bala) and other people still less.

Finally, the Buddha guards his mindfulness by his unobstructed deliverance (āpratihata-vimukta) and his omniscience: this is why he has no loss of mindfulness.

For all these reasons, the Buddha has no loss of mindfulness.

801 Above, p. 1555b.
10. The Buddha has no loss of wisdom

He has no loss of wisdom (nāsti prajñāparihāṇiḥ). As the Buddha has obtained all these wisdoms (prajñā), he has no loss of wisdom; as his wisdom of the three times (tryūdvaṇālānaḥ) is unobstructed, he has no loss of wisdom.

Moreover, he is endowed with the ten powers (hāla), the four fearlessnesses (vaṣṭruṇḍaya) and the four unhindered wisdoms (pratīṣṭhāṇāvyādhiḥ): this is why he has no loss of wisdom. If the oil (tauṇa) is plentiful and the wick (varīkā) is clean, the flame of the lamp (dīpaṇa) is excellent.802 It is the same for the Buddha who has concentrations such as the Samādhiṣīnasamādhi as oil and, as clean wick, the absence of loss of mindfulness. This is why the radiance of his wisdom is immense and unecisled.

Moreover, since his first production of the mind of awakening (pratāmucitotpāda) and for innumerable and incalculable periods (asambhīvyakalpa), the Buddha has accumulated all the wisdoms and, in accordance with his high resolution (adhimālāinyāya), he has sacrificed his head (tīrās), his eyes (nayana), his marrow (maṇḍūkā) and his skull (mālakā), he has given all his inner and outer possessions, he has entered into fire, he has thrown himself down from mountains, he has flayed his skin, he has nailed his body, etc.803 there is no suffering that he has not endured, careful to accumulate wisdom. This is why he has no loss of wisdom.

Furthermore, the wisdom of the Buddha is aided by all the qualities: morality (śīla), concentration (samādhi), etc. This is why he has no loss of wisdom.

Furthermore, from lifetime to lifetime, he has studied all the books, whether it is the conventional sciences (saṃvādhaŚa) or the Buddha dharma, coarse (audvīt) or subtle (sīkṣaṃ), good (kauśala) or bad (ākauśala), he has studied it all and understands it all. This is why he has no loss of wisdom.

Furthermore, he has read, thought about, meditated on and investigated the teachings heard from the mouths of the innumerable Buddhas of the ten directions. This is why he has no loss of wisdom.

Furthermore, in the interest of beings and to increase all the good dharmas, he has destroyed ignorance (avidyā) everywhere. This is why he has no loss of wisdom.

Furthermore, his wisdom really understands the [true] nature of dharmas, non-arising (anatilāha), non-cessation (anirodha), non-defilement (asamkleśa), non-purification (anuvādāna), non-action (anabhīsānākara), non-functioning (asamduśācara). He makes no distinction between true knowledge and false knowledge.804 He knows that the dharmas are identical and equally pure (viśuddha), without defilement (akliṣṭa) and without stain (nirupalepa) like space (ākāśa). Disregarding all duality, he acquires the [true] nature of the Dharma, i.e., [258c] entry into non-duality (ādhyatmapratikṣetra). This entry into nonduality, characteristic of the Dharma, is immense (apramāṇa) and infinite (ananta). This is why he has no loss of wisdom.

For various reasons of this kind, the Buddha has no loss of wisdom.

11. The Buddha has no loss of deliverance

He has no loss of deliverance (nāsti vinudāparihāṇiḥ). – Deliverance (vinudā) is twofold: i) conditioned (saṃskṛta) and ii) unconditioned (asamskṛta).805 Conditioned deliverance is the deliverance associated with pure wisdom (anātvyavaprajñādānapratikṣetra). Unconditioned deliverance is the cessation without residue of all the disturbing emotions (kleśa) with their residues (vāsanā). In the Buddha there is no loss of this twofold deliverance. Why? The śrīvakas and pratyekabuddhas whose wisdom is not very keen (tīkṣṇā) and whose disturbing emotions have not been entirely destroyed have loss of deliverance, but the Buddhas whose wisdom is supremely keen and whose disturbing emotions and the traces of the emotions have ceased definitively without residue have no loss of deliverance.

Moreover, as I have said above (p. 1560F) in regard to the power of the destruction of the impurities (ātivākṣyāvavala), there are differences between the deliverance of the Buddhas and that of the śrīvakas. The Buddha has the power of the destruction of the impurities and therefore has no loss of deliverance; the adepts of the two Vehicles, (i.e., the śrīvakas and the pratyekabuddhas), do not have this power and therefore have loss of deliverance.

12. The Buddha has no loss of the wisdom and the vision of deliverance

There is no loss of the wisdom and the vision of deliverance (nāsti vīmuktijñānādānapratikṣetra). – In regard to these deliverances, the wisdom of the Buddha is immense (apramāṇa), infinite (ananta) and pure (viśuddha): this is why he has no loss of the wisdom and the vision of deliverance.

Question. – The Buddha has no loss of anything; why would it be only in regard to such things [chanda, viśva, smṛti, prajñā, vinudā] and vīmukti and vīmuktijñānādānapratikṣetra mentioned in the special attributes no. 7 to12] that there is no loss?

Answer. – In order to realize one’s own benefit (svārtha) and the benefit of others (parārtha), the first four things are enough: i) chanda ‘zeal’ is the basis (mūla) for seeking all the good dharmas; ii) viśva ‘exertion’ is capable of acting; iii) smṛti ‘mindfulness’ mounts guard like a gatekeeper (ākauśala): it lets the good enter but keeps out the bad; iv) prajñā ‘wisdom’ illumines all the teachings (dharmaśākṣa) and destroys

802 Cf. Samyutta, II, p. 86: Seyyathāpi bhikkhave telam ca phicca vaṭṭaṃ ca phicca telappadipī jhdvṛtya.
803 These deeds of the future Buddha have been told in preceding pages (143-144F, 688-691F, 714-720F, 755-766F, 888-890F, 972-977F, etc.). Most took place in the north-west of India.
804 An idea often developed by the Traité, e.g., p. 1058F, 1106F.
805 Cf. Kośa, VI, p. 296 seq.
the disturbing emotions (kleśa). Using these four things allows the realization of the goal: [the benefit of oneself and that of others].

The fruit of retribution (vipākaphala) of these four things is twofold: i) vimukti, 'deliverance'; ii) vimuktiṣīlānadarśana, 'knowledge and vision of deliverance'. The meaning of vimukti has been defined above. As for vimuktiṣīlānadarśana, it is by using it that one understands the two kinds of deliverance, i.e., conditioned deliverance (sānkskṛta) and unconditioned deliverance (asamātskṛta), and one also understands the other kinds of deliverance; occasional deliverance (sāṃsāryik vimukti), non-occasional deliverance (aśāṃsāryik vimukti), deliverance of mind (ceto vimukti), twofold deliverance (ubhayaṭhābād śavimukti), destructible deliverance (bhedayavimukti), indestructible deliverance (abhedayavimukti), the eight liberations (vimokṣa), the inconceivable liberations (acintyavimokṣa), the unobstructed liberations (avyāduṭvimokṣa), etc.

The Buddha distinguishes all these deliverances, solid or non-solid: that is why 'he has no loss of the knowledge and vision of deliverance.'

As has been said above (p. 1358F) in regard to the recollection of the Buddha, among the five elements of sainthood (āsukṣaṇaṃśāka), the latter possesses the element consisting of the knowledge and vision of deliverance (vimuktiṣīlānadarśanaṃśāka). Here it is necessary to speak about it at length.

Question. – We say ‘knowledge and vision of deliverance’: it should be enough to say ‘knowledge’ (jñāna); why add ‘vision’ (darśana) as well?

Answer. – By saying knowledge and vision, we reinforce the matter. It is like with ropes (rajju): when two ropes are joined together into one, it is stronger.

Moreover, to say only ‘knowledge’ would not include all the wisdoms (prajñā). See what the Abhidharma says:

“... the wise (prajñā) are of three types: i) involving knowledge (jñāna) and not vision (darśana); ii) involving vision and not knowledge; iii) involving both knowledge and vision. Those that involve knowledge and not vision are: the knowledge of the destruction of the impurities (āsānāvāsayejñāna), the knowledge of non-arising (anuṣпыdlejñāna) and the knowledge associated with the [251a] first five consciousnesses (pañca - vijñānāsaṃprajñānajñāna). Those that involve vision and not knowledge are the eight jñānakammavipākajñāna [of the path of seeing the truths], right worldly vision (laukikā samyakprajñā) and the five wrong views (mithyacakṣaṭṭhi). Those that involve both knowledge and vision are all the other wisdoms.”

[In the case we are dealing with here] simply saying ‘knowledge’ would exclude vision; simply saying ‘vision’ would exclude knowledge. This is why we say ‘knowledge and vision’: that makes it complete (sampanna).

Moreover, whatever is conceived (vyākāpa) and determined (viścēṭṭha) as a function of the teachings of a third person is called knowledge (jñāna); what one realizes by oneself (svattha vāsākṣāṭṭha) is called vision (darśana). Similarly, if the ear hears something but still has doubts, that is called knowledge; on the other hand, if the eye sees and perceives by itself unhesitatingly, that is called vision. These are the differences (viśeṣa) between knowledge and vision.

Furthermore, according to some, arhats still doubt their own deliverance (vimukti) and do not recognize it personally. But such arhats are not real arhats. Also, in order to cut this wrong view (mithyacakṣaṭṭhi), the Buddha taught the saints (āryapudgalas) to recognize and see deliverance. But although these arhats may have obtained the knowledge and vision of deliverance, they can lose this knowledge and vision of deliverance because they do not have omniscience (āryajñāṇa, they are not endowed with an absolutely superior wisdom (nādiṃmātra-prajñākṣerānāsamvācga) and they cannot recognize the various special characteristics (bhinnalakṣaṇavīśeṣa) of things, [namely], the moments of instantaneous arising and cessation (śaṇikopāpādānīrodha).

The Buddha, on the other hand, is endowed with an absolutely pure faculty of wisdom (ādiṃmātra-prajñākṣerānāsamvācga) and recognizes the instantaneous arisings and cessations (śaṇikopāpādānīrodha) belonging to each dharma. This is why he ‘has no loss of knowledge and vision of deliverance’.

Finally, the Buddha is endowed with the perfection of the Dharma eye (dhamma-caṣṭveśuddhi) and, as is said in regard to this Dharma eye, the Buddha knows the beings who enter nirvāṇa either by the gate of deliverance of emptiness (ātmanirvikāra-samvacga) or by the gate of deliverance of signlessness (ātmanirvikārasamvacga) or by the gate of deliverance of wishlessness (apravṛtti - vikāra - samvacga). He knows who sees the five aggregates (skandha), the twelve bases of consciousness (āyata), and the eighteen elements (dhātu), and, who, by these various teachings (nādiṃmātra-prajñākṣerānāsamvācga), obtain deliverance. In this knowledge and this vision of deliverance, the Buddha has a complete and universal knowledge. This is why it is said that he has no loss of the knowledge and vision of deliverance.

13-15. Every physical, vocal or mental action of the Buddha accompanies knowledge

All his bodily actions, all his vocal actions and all his mental actions accompany knowledge (sarvāni kāyavāpaṇāsānandāni jñānapāparvāpavartanī). - In the Buddha, all bodily, vocal and mental actions are preceded by knowledge (jñānapāparsaṃśama) and, subsequently, accompany knowledge (jñānapāparvāpavarta).

Of all the bodily, vocal or mental actions of the Buddha, there is not one that is not useful to beings: this is why it is said that his actions are preceded by knowledge and accompany knowledge.

Thus it is said in a sūtra: “In the Buddha, even the outbreath (pāraśūla) and the inbreath (āśūla) are useful to beings.” How, then, would their bodily, vocal and mental actions not be useful to them? The wicked who smell the perfume (gandha) of the breath (āṇapāpa) of the Buddha obtain pure faith (cittacaravāda) and love the Buddha. The gods who breathe the perfume of his breath renounce the five objects of desire (pañca - kāmāśama) and resolve to practice the good. This is why it is said that his bodily, vocal and mental actions accompany knowledge.
The śrāvakas and pratyekabuddhas do not have this privilege. First they do good in their mind and then only a post-facto volition will follow. In ordinary beings, volition must be followed by a bodily or vocal ‘gesture’ in order to be

effective; in higher beings, volition is enough to realize the intention. (source E).

As honey seemed to follow him everywhere and his father was called Vasiṣṭha, the brahmin Vasiṣṭha invited the Buddha and the Sangha to a meal. On their return, Śākyamuni and his monks stopped near a pool and set down their bowls on the ground. It was then that there took place the meeting between the Buddha and a monkey who was none other than the young monk who had been insolent in past times (source E).

The texts are not in agreement on the place where this meeting took place and have proposed, respectively:

Vaiśālī and more precisely, the Markatahadratta ‘Edge of the Monkey Pool’ in the Kūṭāgāraśāla ‘Hall of the Belvedere’ (sources A, D, F, J).

The shore of the Li-kɨ́-tɨ́-tɨ́-river, not otherwise identified (source B).

Nādiṅkī Kuiñjivāsathā (in Pāli, Nādiṅkī Giliṅkivasantā, i.e., ‘Nādiṅkī, in the Tiled House’, a village in the land of the Vṛjīs between Kotigrţma and Vaiśālī (sources C, G).

Śrāvasī (source E).

A dried-up pool near Mathurā (source I).

Whatever the exact place, the monkey in question seized the Buddha’s bowl. The monks were afraid that he would break it and started off in pursuit, but the Buddha called them back. The monkey went off with the bowl, climbed up into a sāla tree (Vatica robusta), took some honey with which he filled the bowl, came back down carefully and gravely presented the pot of honey to the Buddha but the later did not accept it. The monkey retreated several paces and, with a bamboo stem, took out the insects caught in the honey, came back again and presented the bowl anew, but again without any success. Not discouraged, he went to a clear spring, washed the honey with water and for the third time offered it to the Buddha who finally accepted it and shared it with his disciples (sources A, B, C, D, E, F, G, I).

Seeing his offering accepted, the monkey leapt with joy, but while he went away dancing, he lost his footing, fell into a ditch or hole where he died (sources B, C, E, F, G, I). One source (B) has it that he gained the Trīyāstrīṃśa heaven, but it is generally thought that he took birth directly into the world of humans (sources C, D, R, F, G, I).

He was incarnated in the womb of Vasiṣṭha’s wife and, as a reward for his merit, great wonders were realized: during the months of his gestation, a rain of madhu i.e., honey, fell from the sky (source C); on his day of birth, all the utensils in the house were spontaneously filled with honey (source E). As honey seemed to follow him everywhere and his father was called Vasiṣṭha, he was given the name Madhu-Vasiṣṭha (sources C, E).

At the required age, Madhuvatāsīṣṭha, triumphing over the resistance of his parents, entered the religious life, and the Buddha gave him ordination according to the quick procedure of ekahāra (source E). He practiced bhuṣmācaraṇa and became arhat (source B, C, D, E, F, G). But the miracle of honey followed him throughout his religious life: every day he was miraculously gratified by three pots of honey which he gave respectively to the Buddha, the Sangha and to his parents (source C); when he was walking with his colleagues and when he saw them faltering, it was enough for him to hold out his bowl and it became filled immediately by the gods (sources C, D).

Nevertheless, his great holiness had not liberated him from the traces of his passions (klesāvāsanā) and, retaining the habits of monkeys, he was often seen climbing on walls and in trees (source H).
Finally, see Pi-ling-k'ie-p'o-ts'o (Pilin davatsa) who insulted the Ganges and treated it as a little slave (vatsata)\[80811\] such bodily and vocal actions are not preceded by knowledge (jihāṇāparīvarṣana) and do not accompany knowledge (jihāṇāparīvarṣina). The Buddha himself has none of these things.

---

1. The Accusation

Question. – So be it! But the Buddha sometimes has physical and vocal actions (khyavākkarman) that do not seem to accompany knowledge (na jihāṇāparīvarṣina). How is that?

1. He goes into the assemblies of heretics (tīrthikaparīsa) to preach the Dharma, but nobody believes him or accepts him.

2. One day when he was preaching the Dharma in the great assembly (mahāvamsa), he bared his breast and showed it to Ni-k'ien-tseu (Nirgranthaputra).

3. When some doubted the two physical marks (laksāna) that were not visible to them, in the middle of the great assembly the Buddha showed the mark of his tongue (jihāvalākṣana) and the mark of his cryptorchidia (kolagatavastigūhāya).

4. He insults his disciples and treats them like foolish men (bhikṣa).

5. He insults Devadatta and says to him: “You are a fool (śārthika).”

6. The Buddha forbids the possession (gaman) of beggars’ basins (pātra) to the herdsmen, but nobody believes his words or accept them.

7. One day when the heretics (tīrthika) were questioning him, he remained silent and did not respond.

8. In various places, the Buddha says that the atman exists and, in other places, he says that it does not exist.

9. In various places he speaks of the existence of dharmas and, in other places, he speaks of the non-existence of dhammas.

Such physical and vocal actions do not seem to accompany knowledge and since physical and vocal actions (khyavākkarman) are inseparable from mental actions (manaskāra), the result is that his mental actions, as well, did not accompany knowledge. Then why is it said that his actions always accompany knowledge (saddhiphāṇāparīvarṣina)?

2. The Defense

---

In this imaginary case, we should note that the defense produces unknown pieces of accusation evidently borrowed from more recent sources. The impression is inescapable that some schools, mainly

---

1361 1362
A. Meeting With The Heretics

Entering into an assembly of heretics, the Buddha knew well that he would not be believed nor accepted in the present lifetime (hajjamman), but he wanted to plant great roots of good (mahāniddāna) for future lifetimes (parajanmani).

Moreover, he wanted to put an end to the slander of the heretics who said: “The Buddha is proud (unnata).” This is the reason why he went personally into their assemblies.

Moreover, the heretics said: “The Buddha claims to have great compassion (mahākārūṇā), the same for all, but he preaches the Dharma only to the fourfold [Buddhist] assembly. And yet we too are religious mendicants (pravrajita) who are seeking the path and he does not preach to us!”

Finally, according to the sūtra [to which you allude], the Buddha went to an assembly of heretics and preached the Dharma there, but the sūtra does not say that nobody believed him and nobody accepted him: [Śrāmanaragāthā].

Seeing at a distance a great assembly of heretics (ārāhakapariprjasat), who were debating in loud voices (sacalaśabda), the Buddha wanted to go elsewhere and was turning around to leave. The scholars (upakāśikās) who had seen the Buddha approaching from afar said to his assembly: “Be quiet! The Buddha is a person who likes solitude (vivekākāma). If you look quiet and are silent, perhaps he will come here.”

The assembly maintained silence. The Buddha entered into this assembly and preached the three truths of the brāhmaṇa (brāhmansatīta). The heretic assembly remained silent (isiṣṭihāta). The Buddha thought: “These angry people are in Māra Piṭēṭṭha’s grasp. This teaching is so wondrous that none of them will try to become my disciple.”

Having had this thought, the Buddha arose from his seat and went away. But the heretics, free from the grasp of Māra, thought: “We have been able to hear a marvellous Dharma; how can we profit from it?” At once they went to the Buddha, became his disciples, found the Path and escaped from suffering.

The Buddhist religion (buddhadharmastha), as should be understood here the truths of the adepts of the Buddhist tradition (buddhadharmastham). Remember that the Wheel of the Buddha is often called Brahmacakra and that the Buddha described himself sometimes as Brahmā (cf. Udana, XXXIII, stanza 68-73).

Version A lists four brāhmaṇa truths, but the text of the PTS is faulty and should be corrected by that of the Commentary of the Anguttara, III, p. 162: Brahmāṇo evam āhā: 1) Sabbe pāṇḍu avajjhati t... 2) Sabbe kāmam aniccā dakkhā vāparīsamudāhamā tī... 3) Sabbe bhavā aniccā dakkhā vāparīsamudāhamā tī... 4) Nāham bhvacanā kassaci kikacanā tanasmin na ca mamo kucanā kathaci kikacanam ‘amkhiti. – “The Brahmāṇa says: 1) No being should be killed; 2-3) All pleasures (all existences) are impermanent, suffering and perishable; 4) I am in no way whatsoever an individual, and in no way whatsoever is there anything whatsoever that is me. (p. 1664F, n. 3) The other versions that list only three truths boil down to this: No being should be killed; everything that is subject to production is subject to destruction; I am not that and that is not me.

These three truths are in contrast with the practices and beliefs of the traditional Brahmanism. In the words of the Vībhāṣa (i.e., the brāhmins sacrifice cattle and sheep, accept nihilism or eternalism, and practice continence in order to be reborn in heaven and enjoy heavenly pleasure).

This disillusioned reflection is also noted in versions B and C.

The Pīc Yisa ha’an (version C) is the only canonical source coming out in favor of the conversion of the heretics, and here are its words:

The Buddha had not long gone when the deity of the Sumangadhā pool pronounced these gīthās: “Just as soon trace designs on the water, harvest a crop by seeding a salt-pan, spray a dung-heap with perfume, dive into the water moistening the bank, make beautiful music by blowing into an iron pipe, hope for a mirage in the middle of winter: these heretics are so blunt that even if they hear the wondrous Dharma, they do not believe and do not accept it.”

813 This sūtra has come down to us in numerous very divergent versions and bears various titles: A. Samanassa-cutta, in Anguttara, II, p. 176-177.
B. Brāhmaṇapariprjasatāṭra, in Tsa a han, T 99.no. 972, k. 35, p. 251a20-b19. Sanskrit fragments of this version have been published by R. Pischel, Bruckstücke des Sanskritkanons... aus Idyhatkarī, 1904, p. 817-818.
C. Pie yi Tsa a han, T 100, no. 206, k. 11, p. 450c5-451a10.

The comparison with Tseng yi a han, T 125, k. 18, p. 639a1-11, proposed in the edition of Taishō, is to be avoided.

814 These were very illustrious Paribbājakas, living on the banks of the Sappinī river in Paribbājākrāma, namely, Antabhāra, Varadhara, Sakulūdhī, and other famous medicants Version A. Versions B and C locate them at Magadha on the shores of the Sumangadhā pool.

815 Here the Traité introduces an episode not found in the other sources; it is, in fact, a stock phrase (cf. Dīgha, I, p.179; II, p. 37, 39; Majjhima, I p. 514, II, p. 2, 3, 30; Anguttara, V, p. 185, 190): Appasaddā bhūto hontu, mā bhūto saddamukathā. Ay. Samano Gotamao āgacchatē, appasaddākāmo kho pana so āyumā, appasaddassu vāṇavādī, appera nāma appasaddām pariṣanā vādāv upasamakamitabham matiṭeyati.

By ‘brāhmaṇa truths’, we should understand here the truths of the adepts of the Buddhist religion (buddhadharmastha). Remember that the Wheel of the Buddha is often called Brahmacakra and that the Buddha described himself sometimes as Brāhmaṇa (cf. Udana, XXXIII, stanza 68-73). Version A lists four brāhmaṇa truths, but the text of the PTS is faulty and should be corrected by that of the Commentary of the Anguttara, III, p. 162: Brahmāṇo evam āhā: 1) Sabbe pāṇḍu avajjhati t... 2) Sabbe kāmam aniccā dakkhā vāparīsamudāhamā ti... 3) Sabbe bhavā aniccā dakkhā vāparīsamudāhamā tī... 4) Nāham bhvacanā kassaci kikacanā tanasmin na ca mamo kucanā kathaci kikacanam ‘amkhiti. – “The Brāhmaṇa says: 1) No being should be killed; 2-3) All pleasures (all existences) are impermanent, suffering and perishable; 4) I am in no way whatsoever an individual, and in no way whatsoever is there anything whatsoever that is me. (p. 1664F, n. 3) The other versions that list only three truths boil down to this: No being should be killed; everything that is subject to production is subject to destruction; I am not that and that is not me.

These three truths are in contrast with the practices and beliefs of the traditional Brahmanism. In the words of the Vībhāṣa (i.e., the brāhmins sacrifice cattle and sheep, accept nihilism or eternalism, and practice continence in order to be reborn in heaven and enjoy heavenly pleasure).

This disillusioned reflection is also noted in versions B and C.

817 The Pīc Yisa ha’an (version C) is the only canonical source coming out in favor of the conversion of the heretics, and here are its words:

The Buddha had not long gone when the deity of the Sumangadhā pool pronounced these gīthās: “Just as soon trace designs on the water, harvest a crop by seeding a salt-pan, spray a dung-heap with perfume, dive into the water moistening the bank, make beautiful music by blowing into an iron pipe, hope for a mirage in the middle of winter: these heretics are so blunt that even if they hear the wondrous Dharma, they do not believe and do not accept it.”
Finally, the disciples of the heretics did not dare to go to the Buddha out of fear of their teachers. This is why the Buddha entered into their assemblies. When they hear the Dharma, their faith is strengthened; they no longer fear their teachers, they become disciples of the Buddha and sometimes they obtain ‘the traces of the Path’.

It is for these wise reasons that the Buddha enters into the assemblies of the heretics.

### B. Display of His Breast

[Cūḍā-Saṅkakāśaṭṭhāna.][819] Moreover, Sa-tchö-k'i (tche) Ni-k'ien-tseu (Satyaka Nirgranthiputra), his breast covered with copper plates, proclaimed: “There is no one who, engaged in debate with me (maya vãdãna vãdãna sumãrãbdhãna), would not be sweating (sveda) in streams and would not be defeated. Even a big elephant, a piece of wood, a stone, that would hear my objections, would sweat in streams.”

Having made this declaration, he went to the Buddha and debated with him. The Buddha questioned him but Nirgrantha was unable to respond. His sweat flowed until it moistened the ground and his whole body was soaked. The Buddha said to him: “You just said: ‘There is no one who, engaged in debate with me, would not be sweating o streams.’ Now it is your sweat that is flowing and that moistens the ground. Do you want to examine the Buddha and see if he has any signs of sweat?” Immediately the Buddha took off his upper robe and showed his body.

However, there are people who say: “It is possible to be sweating on the forehead but the body is not sweating. Although the Buddha does not have a sweaty brow, certainly his body sweats.” This is why the Buddha removed his upper robe and showed his body. As a result of this, the heretics directed themselves to the faith and all entered into the Buddha Dharma.

Therefore this physical action of the Buddha was in accordance with knowledge.

### C. Display of His Tongue and His Cryptorchidia

The Buddha showed the mark of his tongue (jihvālakṣaṇa) and the mark of his cryptorchidia (kosāgatavastivāgus). Some people had doubts about these two marks of the Buddha’s body; they should have obtained the Path but because of these doubts, they did not obtain it. This is why the Buddha showed them these two marks. He put out his tongue and covered his whole face with it: although his tongue was so great, it easily went back into his mouth. Those who saw it had their doubts satisfied.

Some people, seeing the Buddha put out his tongue, still had feelings of scorn, for putting out one’s tongue is what little children do; but when they saw him withdraw his tongue and preach the Dharma without any difficulty, they felt respect and cried out at the wonder.

Some people had doubts about the Buddha’s cryptorchidia which is an invisible mark; then the Buddha created by magic a wondrous elephant or a wondrous stallion and, showing them, he declared: “My cryptorchidia is an invisible mark just like that.”

Some even said that the Buddha made his secret organs come out and showed them to someone to suppress their doubts. Scholars (upadilacīrṇa) say that, [by acting in this way], the Buddha was manifesting his great compassion (mahākārūṇa) for, if a man sees the Buddha’s cryptorchidia, he is able to accumulate the roots of good (kṣīlānātā) and produce the thought of faith and veneration obtain the sight of the Buddha’s cryptorchidia and cut through their doubts; but other than them, nobody can see it.

Out of great compassion and in order to save beings, the Buddha showed himself three times in the space of a flash of lightning, and the beings who saw him knew that the Buddha has great compassion and that he really has no blind attachment (paridīvara) or prejudice (abhineiveça) towards the moral precepts (īla).

It is for these reasons that the Buddha showed these two marks: it was neither out of play nor out of a sense of modesty.

### D. Insults to the Disciples

The Buddha had hard words for the bhikṣus and treated them like fools (mohapurusa).

---

818 The characters tao tsi are often used to render the expression dharmābhīsamaya ‘understanding of the Dharma’ (cf. T 1462, k. 2, p. 688c5).

819 Cūḍāsaṅkakāśaṭṭhāna of the Majjhima, I, p. 227-237; Tsu a han, T 99, k. 5, p. 35a-37b; Tseng yi a han, T 125, k. 30, p. 715a-717b.


821 According to Majjhima (i.e.), the Bhagavat, in this assembly, uncovered his golden-colored body (Bhagavā tasmin pariṣatam suvarṇavannam kāyaṃ vivara). – According to the Tsu a han, T 99, k. 5, p. 36b23, he opened his upper garment (uttarāsana) and showed his breast. – According to the Tseng yi a han, T 125, k. 30, p. 716b-5, he removed his three robes (tricīvara) and said to Nirgrantha: “Determine if the arm-pits of the Tathāgata have any sweat.”

822 According to the sources noted above (p. 275-276F), the Buddha showed these two secret marks to Ambātha, Brahmāyu and Sela. The fact is not contested; it only proves that the Buddha was not embarrassed by prejudice when it was a matter of converting beings.

823 For various breaches of discipline, the Buddha frequently treated the bhikṣus as ‘foolish people’ (in Sanskrit, mohapurusa; in Pāli, moghapurisa). The adjective is so commonplace that it makes up the formulary style and is the custom in stock phrases (cf. Vinaya, I, p. 55, 58, 60, 78, 154, 159-160, 189, 301, 305; II, p. 1, 14, 105, 161; III, p. 20-21, 45, 111, 188): Kathām hi nāma tva moghapurisa...; m etau moghapurisa appasannanāṃ vā parāddhāya pasannanāṃ vā bhīyohāvīya. - “How then, you
There are two kinds of hard words: i) insult coming from an evil intention (duṣcitta); ii) insult out of passion (kleśa).

In the person detached from desire (vinayaka), there is no insult coming from a bad intention; how then would there be one in the Buddha? It is out of pity for beings and in order to convert them (paripācamārtham) that the Buddha had these strong words.

There are beings who are not introduced into the path by gentle words (ilaṇṇavācā) or by friendly instructions. They need strong words and heavy instructions for them to enter into the Dharma. They are like a good horse (aśva) who starts up when he sees the shadow of the whip (kaṭākāchāyā) or the stupid donkey (garudhāva) who starts walking only when he receives a blow. There are wounds that are cured only by a gentle herb (medvadaḥ), by saliva (khetā) or a magic spell (mantra); there are wounds that are cured only when the sick flesh is cut out with a knife and a strong medicine applied to it.

Moreover, there are five kinds of strong words:

1) Merely idle speech (sāmabhinnapralāpā).
2) Harmful speech (pāruṣavāda) plus idle speech (sāmabhinnapralāpā).
3) Harmful speech (pāruṣavāda) plus idle speech (sāmabhinnapralāpā) plus falsehood (mṛṣyāvāda).
4) Harmful speech (pāruṣavāda) plus idle speech (sāmabhinnapralāpā), falsehood (mṛṣyāvāda) plus malicious gossip (paśiyavādā).
5) Hard speech coming from a pure mind (akṣīṣacittā) the aim of which is to teach beings to distinguish the good (kula) from the bad (akula) and to remove them from this level of suffering.

[The strong speech] that combines the four vocal faults (cf. no. 4) is the most serious. The third, second and first are [respectively and in order] smaller and smaller faults.

If a lay disciple of the Buddha (āryavaka avadānavaśana) who has obtained the first or the second paths [i.e., the state of srotasā or sakākṣikā] uses harmful speech (pāruṣavāda) to command his slaves (āśīsā), for him this is not a bad path of action (ākusalakarmavāha).823

He who has accepted the discipline (samāttasamvara) is capable of committing two kinds [of harsh words]: either merely idle speech (sāmabhinnapralāpā) (cf. no. 1) or harmful speech (pāruṣavāda) plus idle speech (cf. no. 2).

The anāgamins and the arhats utter harmful words (pāruṣavāda) without any passion (kleśa); only with pure intention and when reproach is needed to convert beings do they speak harmful words (pāruṣavāda) and idle words (sāmabhinnapralāpā). If the harmful speech is uttered without passion by the anāgamins and the arhats, it is the same and even more so in the Buddha.

Moreover, if the Buddha speaks harsh words, there is no need to hesitate and ask whether the Buddha utters these words with a bad intention (dustacītana). Why? The Buddha long ago destroyed any bad intentions and it is only with the best intentions (adhyāya) that he thinks of beings. He is like a loving father teaching his sons; when he reprimands them, it is to correct them; it is not with a bad intention.

When the Buddha was still a bodhisattva and had not yet destroyed the threefold poison (trīvīța), he was the yūn named Tehaṁ央 (Kānti) and, when the wicked king cut off his ears, nose, hands and feet, he did not feel any bad feeling [252b] and did not utter any harmful words.825 At that time he had not attained bodhi, but he had no bad feelings. And now that he has attained anuttarāsamyukṣambodhi, destroyed the three poisons (trīvīța) and is endowed with great loving-kindness (mahāmaitrī) and great compassion (mahākarunā), can one still ask if he has bad feelings and rough words?

Moreover, when the Buddha treats [the bhikku] as fools (mohapuruṣa), it is gentle speech (ilaṇṇavācā) and true speech (satyavācā). These disciples are fools, under the power of the threefold poison (trīvīța); they are fools because the Buddha wants to benefit them and they do not accept it because they do not understand the Buddha’s intentions and do not accept his words.

Moreover, in regard to lower things (adhyātmam), the Buddha always puts into action his knowledge of non-existence of self (anatmanā) and, in regard to external things, he always contemplates the emptiness of dharmas (dharmayuṣyam). In these conditions [where there is nobody to speak to and nothing to say], why would the Buddha have harmful words (pāruṣavāda)?

But beings who do not understand the mind of the Buddha seek out faults in his words. If beings knew with what good intentions (adhyāya) the Buddha has pity on them, they would joyously throw themselves into a great fire if he asked them to, and that with as much enthusiasm as a person tormented by heat (gṛhaṁṛta) throws himself into a cool pool. And all the more so, why not accept his words?

But beings, under the grasp of Māra, do not know with what good intention the Buddha thinks of them; this is why they do not accept the words of the Buddha and this is why the Buddha treats them as fools.

Finally, there are people who, on hearing the reprimands of the Buddha, rejoice and say: “It is because he loves me that he speaks so.” That is why the Buddha had treated them as foolish people.

E. Insults to Devadatta 826

825 The Kaṃṭhatāka has been fully narrated, p. 264F, 889-890F.
826 The story of Devadatta, cousin and rival of the Buddha, has been told above (p. 868-878F), but here we must return to the detail of why the Buddha treated him as kheḷāpaka (kheḷāśīka, kheḷopaka) in
In his Samantapāsādikā (I.c.), Buddhaghosa has the following explanation: Kheḷāsaka ‘ti mūchchā’/yena uppannappacca/Subhāsita pinakkadikā/ jhānāphala bhāsana/ ‘Vasumitra’s spit and that consequently the Buddha, treating him as kheḷāsaka (in Sanskrit kheṭāśika) spoke the truth.

1) In the words of this source, the intention of Devadatta was not to frighten but to seduce the crown prince. For this purpose, he multiplied the transformations and changed successively into an elephant, a horse, an ox, which came to Ajātisatru by passing through the wall and going out through the door or vice versa. He also changed into a monk and even into a veil or a hat, which Ajātisatru made into a turban. Finally he took the form of a child adorned with a necklace of precious stones. Charmed, the crown prince took him in his arms, played with him and invariably ended up by putting some spit into his mouth. Out of love for honor and gain, Devadatta agreed to swallow it.

This new version first appeared in the Chinese Udāna (T 212, k. 14, p. 687c23-28) and a Vinaya of unknown origin (T 1464, k. 2, p. 859b22-29), each translated into Chinese in the years 382 and 383 by Tchou Fo-nien.

It also appears in the Samyuktāgama of the Kāśyapīya school (T 100, k. 1, p. 374b13-19), translated by a translator, whose name has not been preserved, about 400 C.E.

Finally, it was repeated and developed in the Sarvāstivāda Vinaya (T 1435, k. 36, p. 257c4-12) translated between 404 and 405 by Kumārajīva, and the Mūlasarvāstivāda Vinaya (T 1450, k. 13, p. 166c7-16) of which an incomplete translation was made by Yi-tsung between 700 and 712.

It was to this evidence that the great exegetists of the 4th century turned, the five hundred miracles of which an incomplete translation was made by Yi-tsung between 700 and 712.

2) When Devadatta asked the Buddha to retire and entrust the Community to him, the Buddha refused curtly and treated his cousin as his enemy. For this purpose, he multiplied the transformations and changed successively into an elephant, a horse, an ox, which came to Ajātisatru by passing through the wall and going out through the door or vice versa. He also changed into a monk and even into a veil or a hat, which Ajātisatru made into a turban. Finally he took the form of a child adorned with a necklace of precious stones. Charmed, the crown prince took him in his arms, played with him and invariably ended up by putting some spit into his mouth. Out of love for honor and gain, Devadatta agreed to swallow it.

This new version first appeared in the Chinese Udāna (T 212, k. 14, p. 687c23-28) and a Vinaya of unknown origin (T 1464, k. 2, p. 859b22-29), each translated into Chinese in the years 382 and 383 by Tchou Fo-nien.

It also appears in the Samyuktāgama of the Kāśyapīya school (T 100, k. 1, p. 374b13-19), translated by a translator, whose name has not been preserved, about 400 C.E.

Finally, it was repeated and developed in the Sarvāstivāda Vinaya (T 1435, k. 36, p. 257c4-12) translated between 404 and 405 by Kumārajīva, and the Mūlasarvāstivāda Vinaya (T 1450, k. 13, p. 166c7-16) of which an incomplete translation was made by Yi-tsung between 700 and 712.

It was to this evidence that the great exegetists of the 4th century turned, the five hundred Kāśyapīya arhats who compiled the Mahāvibhāṣā (T 1545, k. 8, p. 443a14-18) and, as we will see, the author or the authors of the Traité.

In the Majjhima, I, p. 395: Yam Tatḥāgato vācā jānti abhiṣātim na tam Tatāgato vācā bhūsati: ‘The Tathāgata never pronounces a word that is false’, no matter whether that word is pleasant or unpleasant to others. In II. In order to refute this major accusation, the defense produces here some articles unknown to the prosecutor and apparently taken from more recent canonical sources. These articles allow it to be established that Devadatta really had swallowed Ajātisatru’s spit and that consequently the Buddha, treating him as kheḷāsaka (in Sanskrit kheṭāśika) spoke the truth.

1) In the words of this source, the intention of Devadatta was not to frighten but to seduce the crown prince. For this purpose, he multiplied the transformations and changed successively into an elephant, a horse, an ox, which came to Ajātisatru by passing through the wall and going out through the door or vice versa. He also changed into a monk and even into a veil or a hat, which Ajātisatru made into a turban. Finally he took the form of a child adorned with a necklace of precious stones. Charmed, the crown prince took him in his arms, played with him and invariably ended up by putting some spit into his mouth. Out of love for honor and gain, Devadatta agreed to swallow it.

This new version first appeared in the Chinese Udāna (T 212, k. 14, p. 687c23-28) and a Vinaya of unknown origin (T 1464, k. 2, p. 859b22-29), each translated into Chinese in the years 382 and 383 by Tchou Fo-nien.

It also appears in the Samyuktāgama of the Kāśyapīya school (T 100, k. 1, p. 374b13-19), translated by a translator, whose name has not been preserved, about 400 C.E.

Finally, it was repeated and developed in the Sarvāstivāda Vinaya (T 1435, k. 36, p. 257c4-12) translated between 404 and 405 by Kumārajīva, and the Mūlasarvāstivāda Vinaya (T 1450, k. 13, p. 166c7-16) of which an incomplete translation was made by Yi-tsung between 700 and 712.

It was to this evidence that the great exegetists of the 4th century turned, the five hundred Kāśyapīya arhats who compiled the Mahāvibhāṣā (T 1545, k. 8, p. 443a14-18) and, as we will see, the author or the authors of the Traité.

2) When Devadatta asked the Buddha to retire and entrust the Community to him, the Buddha refused curtly and treated his cousin as the Buddha ‘fool’ (śāvaka), ‘corpsé (śavav), a swallowor of spit (kheṭāśika).’

The Buddha said to Devadatta: “You are a fool (mūḍha), a corpse (śavava), a swallowor of spit (kheṭāśika).”
A ‘fool’ because, due to the gravity of his sins, Devadatta had to fall into the Avīci hell: hence the triple insult. A ‘corpse’ because, in the appearance of a living man, Devadatta did not accumulate the roots of good (kusalaṅkāla). With his shaved head and his monk’s robes, one would have said he was a saint (āryayuddha), but inwardly he had no wisdom: he was, therefore, a corpse.

Corpses are adorned in many ways, but they gradually decompose and it is impossible to revive them. This was the case for Devadatta. Each day the Buddha taught him in many ways, but his bad intentions (dustacitta) increased, his evil tendencies (paṭckaualacita) grew from day to day, and he finally committed three sins of immediate retribution (ānantaryā). He was therefore a corpse.

He was also a ‘swallower of spit’. Devadatta, coveting gain (lābha) and honor (sukhāra), changed himself into a young boy (kamdruka) of heavenly appearance and appeared in the arms of prince Aññatattra. The prince breathed into his mouth and gave him his spit to swallow. This is why Devadatta was a swallower of spit.

Question. – Devadatta who possessed the concentrations (samādhi) had renounced sensual desires (vītarāga). Why would he still swallow another’s spit?

Answer. – In this individual, the evil tendencies (dustacitta) were deep, but his faculties were keen (tiksnendrya). Having renounced sensual desires (vītarāga), he could change himself. When he swallowed the spit, he lost his sharp faculties, but when he wanted to, he recovered them. This is why he was called ‘swallower of spit’.

Futhermore Devadatta said to the Buddha: “The Buddha is worn out [252c] (jūna). Since he has always loved retreat (sīvika), let him go into the forest and enjoy dhyāna there and let him entrust the Community to me.” The Buddha replied: “Śrīputra and Maudgalyāyana have great wisdom, are good, gentle and pure men, and yet I would not entrust the Community to them. Why then would I entrust it to you who are a fool, a corpse, a swallower of spit?”

It is for these reasons that the Buddha, although he had no attachment toward things, offered harsh words (on occasion), but with the sole purpose of converting beings.

**F. Use of a Stone Bowl**

“The Buddha forbade the bhikṣus to use eight kinds of bowls (pātra).”

---

827 He fomented a schism, injured the Buddha’s foot and mortally struck the nun Upalavāmā: see above, p. 873-876f.

828 Ibid., II, p. 188: Śrīrupamogallānām pi kho aham, Devadatta, bhikkhusanghānaṃ na nissajjeyyam. Kim pana nayham chavassa bhājāpakkassati ‘ti.

829 According to its custom when it deals with disciplinary matters, here the Traité again refers to the Sarvāstivādin Vinaya, T 1435, k. 37, p. 260b6-8, where the Buddha says to the bhikṣu: “Starting from [Bowls 1-4]: Precious bowls of gold (suvarṇa), silver (rūpya), [beryl (vaiḍūrya) and pearl (maṇi)]. – Since people covet precious things, since the latter are hard to find (durlabhā) and because people are attached to them, the Buddha prohibits the keeping (dhirāna) of these precious substances. He does not allow even touching (spariṇa) that which is ‘precious’ and neither does he allow keeping it.830 If such a gift is made [to the bhikṣu], he allows them to realize their value, but not too expensive.831

[Bowls 7]: The wooden (dārūra) bowl. – Since it retains grease (meda) and is not clean, the Buddha does not permit it to be kept.

Bowls 5, 6, 8: The other three bowls (zoppeta, tārana and stone (sālā) do not have such disadvantages.

Question. – But the baked clay (nṛtikā) and the iron (āyus) bowl [permitted by the Buddha] also retain grease and are not different from the wooden bowl. Why does the Buddha allow them?

Answer. – If the baked clay bowl and the iron bowl are not steamed (vātita), the Buddha does not permit them either, for they should be steamed in order not to retain grease.

As for the stone (sālā) bowl, it is thick (audārīka) or thin (sūkṣma). Thin, it does not retain bad grease and that is why the Buddha used it himself, but he does not allow the bhikṣu to keep them because of their weight. A swallow of milk by the Buddha surpasses in power that of a myriad of perfumed white elephants (gandhabhasīna); this is why [the stone bowl] does not seem heavy for him, but out of compassion (karunā) for the bhikṣu, he does not allow them to keep them.

Question. – But the assistants (upasthayaka) such as Loi-lo (Rādha), Mi- hi-kia (Mehikia), Siu-na-tch a-to-lo (Sunaksettra), Na-k’ie-so-p’o-lo (Nāgasamrāla), A-nun (Ānanda), etc., who followed the Buddha, brought him his utensils.832 Why did the Buddha not give them pits on them?

Today on, I forbid you to have (dhirāna) eight kinds of bowls (pātra); bowls made of gold (suvarṇa), silver (rūpya), beryl (vaiḍūrya), pearl (maṇi), copper (lārana), tin (trapa), wood (dārūra) and stone (sālā). He who keeps (dhirayati) such a one commits a dukkara. But I allow you to keep two kinds of bowls: iron (āayus) and baked clay (nṛtikā).” – Compare Pāli Vinaya, II, p. 112; Mahāsakā Vin., T 1421, k. 26, p. 169c-170a; Mahāsthīṅghika Vin., T 1425, k. 29, p. 462a; Mūlasāra. Vin., T 1451, k. 2, p. 213c.

830 The 18th naisargika pāṇyikā aśrayāntaḥ: Yāḥ puruḥ bhikṣuḥ svāhastam rāpyaṃ udghṛṇṭayāḥ vā udghṛṇṭhah vā niṣeṣṭayāḥ vā nāsaścayāḥ nāsaścayāḥ pāṇyayānti: “If a bhikṣu takes in his hand a precious object (gold or silver), or causes it to be taken, or tolerates it being placed in his hand, there is a fault involving surrender of the object.” – For the other Vinayas, see W. Pachow, Comparative Study of the Prātimokṣa, p. 112; Prātimokṣa-Sūtra of the Mahāsthīṅghika, p. 18.

831 For this bit of casuistry, see Sarv. Vinavipabhatga, p. 103; P. Demiéville, A propos de Concile de Vaiśālī, T‘oung Pao, p. 272-275.

832 Each Buddha had his assistant (upasthayaka), a monk specially attached to his person, entrusted with fanning him, carrying his robe and bowl for alms-round, introducing visitors. The Sanskrit Mahāvadānasūtra, ed. by S. Waldschmidt, Anhang, p. 172, has drawn up a list of the assistants who...
Answer. – If these assistants carried the Buddha’s bowl, it was with the miraculous intervention (prāthīśāryabala) of the Buddha. Besides, they honored and venerated the Buddha so highly that they did not find his bowl too heavy. And also, the physical strength of Ānanda was great.

Furthermore, the Buddha does not allow the use of stone bowls (saḷāpātra) because fine ones (śākṣa) are hard to find (durādha) and because thick ones (audṛīka) retain grease. The Buddha’s bowl arose spontaneously (svatas) on the four summits of the mountains on which the four kings of the gods served the last seven Buddhas: Aśoka for Vipāsiyin, Kṣemakāra for Śikhin, Upaśinta for Viśvabhuj, Bhadraka for Krakasunda (or Krakucchanda), Śvastika for Kanakamuni, Sarvamitra for Kāśyapa, and finally Ānanda for Śākyamuni.

We know under what circumstances the last one chose Ānanda: in the twentieth year of his public ministry, the Buddha, feeling old age coming on, felt the need for a servant who would be attached to his residence, and he named Ānanda as his assistant. Having accepted this responsibility, the disciple set certain conditions: his residence to share the food and robes of the Buddha, not to accompany him among the lay-adepts but to have access to him at any hour of the day (cf. Upadhyakasāstrā of the Tchong a han, T 26, k. 8, p. 471c-475a; Mulasarv. Vinaya, in W. W. Rockhill, Life of the Buddha, p. 88; Fo pao ngen king, T 156, k. 6, p. 155c22-25; Hien yu king, T 202, k. 8, p. 404b-c; Tēh’ou tēh’ou king, T 730, p. 526a-b; Vinayavinātā, Y 1440, k. 1, p. 504c12-15; Comm. of Anguttara, I, p. 292-296; Comm. of Theragāthā in Psalms of the Brethren, p. 350-352; Sanskrit Mahāparinirvāṇaśītra, p. 192; Sanskrit Mahāvadānakūtā, p. 78; Dīvyavādāna, p. 612). Ānanda fulfilled his mission with the greatest devotion for the last twenty-five years of the Teacher’s life (Tēh’ung a han, T 1, k. 3, p. 195c; T 5, k. 2, p. 169a15; Traīṭī, above, p. 94f). However, the Northern Mahāparinirvāṇa (T 374, k. 40, p. 601b26) notes only twenty years or more.

Before Ānanda took charge, other disciples functioned temporarily. The Comm. of the Theragāthā (Psalms of the Brethren, p. 350) and that of the Udāna (p. 217) record seven of them and the old canonical sources confirm this: 1) Nāgasămāla (cf. Majihima, I, p. 83, l. 19); 2) Nāgīśa (Dīgha, I, p. 151, l. 8); 3) Upāvāna (Dīgha, II, p. 139, l. 1; Samyutta, I, p. 174, l. 25); 4) Sanukkhatta (Jātaka, I, p. 389, l. 16); 5) the novice Cunda (Samyutta, V, p. 161, l. 23); 6) Śāgata (Vinaya, I, p. 179, l. 26): 7) Mēghiya (Udāna, p. 34, l. 4).

On the other hand, the Vinayamātṛkā of the Haimavatas (T 1463, k. 5, p. 827c12-14) knows of eight disciples who, “in hand in hand, fashioned the Buddha”. These were: 1) Kāśyapa; 2) Huḷādhārya; 3) Śāgata; 4) Mēghiya; 5) Nāgasamāla; 6) Mahaḷacunda; 7) Sunakṣaṭrā; 8) Ānanda.

In the present passage, the Traīṭī mentions, by way of example, only five upāsthiyakas, but later (k. 33, p. 303b) it will complete the list:

“When the Buddha Śākyamuni had not yet gone forth (pravrajita), he had Chandaka as assistant (apusthiyaka) and Kākudhyāya as playmate (saḥahārādana: cf. Mahāvastu, III, p. 91; Jātaka, I, p. 86); his wives Gopīyā, Yasiṣṭhārā, etc., were his close entourage (abhyantaraparivaśā).” – Having left home, during the six years of austerity (duskaracārya), he had the group of five (Kauṇḍinya, etc.) as assistants. – Having once attained enlightenment (abhissambuddha), Mēghiya, Rādha, Sunakṣaṭrā, Ānanda, Guhyaka the Mailla, etc., formed his close entourage (abhyantaraparivaśā).”

(cāturmahārājakalāyikadeva) dwell. But other people do not have these bowls that arise by themselves; to try to make one would be very difficult and very complicated. This is why the Buddha did not allow [the bhikṣus] to have stone bowls but used one himself to distinguish himself from his disciples, in the same way that the king venerated by people uses special utensils (bhijana) himself. Seeing the Buddha use a special bowl, people’s veneration (gurukāra) and respect (saṅkāra) is increased and they develop pure faith (cittapavāda).

Question. – Is it fitting for the Buddha’s bowl to be special, why should his robe (cīvara) be the same [as those of the other bhikṣus]?

Answer. – But the clothing of the Buddha is also different from that of others. Thus, when the Buddha attained bodhi, he knew that Kāśyapa’s robe should be worn by the Buddha, and Kāśyapa’s robe was worth ten myriad ounces of gold.833

Next, Jvaka offered the Buddha a chen-mo-ken cotton robe also worth ten myriad ounces of gold. The Buddha asked Ānanda to take this robe away, eat it up and make a cloak out of it.834 This being done, the Buddha put it on and this [253a] outfit differed [from all the rest].

Question. – However, it was following this event that the Buddha said to the bhikṣus: “Starting from today, provided that a bhikṣu mindfully seeks nirvāṇa and turns his back on samsāra, I allow him, if he so wishes, to wear a robe worth ten myriad ounces of gold, and I also allow him to eat the food of a hundred flavors (saṅkarasabhojanam).”835 [Therefore at the beginning] his robe was different and it was only later that he

833 See above, p. 1399f.
834 As a fee for his medical attentions, Jvaka received a great raincoat (bhakatikāpravaranas) worth a hundred thousand kāraṇapanas from the king of the Videshas. It was in fact a piece of impermeable cloth. Jvaka offered it to the Buddha who asked Ānanda to cut it up and make a cloak out of it. Ānanda stretched it out on the ground and measured it: the material was so long that it could be made into numerous garments. Ānanda sewed the three robes (cīvara) for the Buddha, an upper and a lower garment (saṅkaravatara) for himself and a cloak (kustaloka) for Rāhula. The rest, hundreds of pieces (patatānti), was given to the community of bhikṣus who did not know what to do with it. The Buddha said to them: “I allow the bhikṣus to keep robes offered by the householders, but only after having cut them up and dried them.”

All this is told in the Cīvaraśastu of the Mulasarv. Vinaya (Gilgit Manuscripts, III, part 2, p. 48f): Jvaka hūmārayahito Bhagavantam idam avocat. Ācariyam bhadanta mama yasa yatho rājāya vṛjāyataya … anumānānām bhikṣubhiḥ grhātikāvārakāṁ saṅkarāṁ añnaṁyathā yathābhikṣūṁ karaṇīyam ācariyakaraṇaṁ. 835 It in fact, was after another event that the Buddha permitted his monks to wear fine robes offered by householders. This event is told in most of the Vinayas: Sarvāstivādin Vinaya, T 1435, k. 27, p. 1942d-e: Jvaka, wearing a robe of chen-mo-ken (material not yet identified) worth a hundred thousand kāraṇapanas, wished to offer it to the Buddha. Bowing down at the feet of the Buddha, he stood to one side and said to him: “When I care for a king or a great minister, everyone favors me. Today, when I have cared for the Buddha, I would like the Bhagavat to grant me a favor.” The Buddha said to Jvaka: “The Tathāgatas, arhat and
allowed [the bhikṣus to wear one similar to his].

**Answer.** – Here we must repeat what has been said before (p. 1676f) in regard to the stone bowl (saṅgatīṭṭhā). The Buddha did not receive this bowl from human hands. When he attained bodhi and when meal-time came, he needed a utensil. Knowing the Buddha’s mind, the four kings of the gods (citturmahārājakalyāṇakeva) brought four bowls and offered them to him. Among the Buddhists of the

**three times, it has been customary to receive their bowl from the hands of the four kings of the gods. At that time, the Community (saṅgha) did not yet exist; how could the Buddha authorize [a bowl to anyone]? And if, later, [after the beginning of the Community], the Buddha had allowed the use [of a fine stone bowl], nobody could have made one. Besides, in Jambudvīpa, people do not like stone bowls, so nobody would have given him one.

Besides, the Buddha advised the bhikṣus to keep their own qualities (guna) secret. If the bhikṣus received stone bowls, people would say that they had received them from the god realm or from the nāgas. If the bhikṣus asked people to make them, the work would have been difficult. Furthermore, it might be feared that people would say that the bhikṣus wanted to equal the Buddha; this is why the Buddha did not permit them.

With regard to the garment, some say: “In the very midst of the Saṅgha, the Buddha receives magnificent garments offered to him by the dinapatis, but he is the only one to wear them and does not allow the bhikṣus to have any.” This is why the Buddha allowed the bhikṣus to have fine ones also. Moreover, the bhikṣus do not wear [these fine robes], given the rarity of benefactors (dvīpaka) [so generous] and the rarity of recipients (pratigrāha) [so lucky]. People do not give [such fine clothing] to impure bhikṣus: as for the pure (śuddha) bhikṣus, as they had few desires (alpeccha) and were content with their lot (samtāta), they did not wear [those that had been given to them].

It is to cut people’s doubts (samanayacchedana) that the Buddha allowed the bhikṣus to wear [fine] robes; as for the [stone] bowls that they could not expect to receive, he did not allow them.

**Question.** – What is this skillful means?

**Answer.** – Wishing to save people, the Buddha borrows the customs of humans. If he did not do this, people would take him for a non-human (amanuṣaya) and would wonder why they follow his Dharma.

Moreover, there are people who find salvation in generosity (dāna); out of respect for them, the Buddha accepts their offerings of food. Then these people say: “The food I offer contributes to sustaining the body

836 His bowl [was unique of its type] and he never allowed [the bhikṣus to have a similar one].

837 Among the Buddhists of the

838 See, for example, Pāli Vinaya, II, p. 112: Na bhikkhave gihitāṃ uttarimanausuddhammaṃ iddhipātīṭṭhāyaṃ dassetakīṃ.

839 Horner, Book of the Discipline, IV, p. 449: “Suddha in such a connection means that a monk has committed no offences, or that, if he has, he has confessed them and so is ‘pure’ to take his place at the Pātimokkha recitation.”

839 See the bhikṣu’s fourth (sādhu) Vin. I, p. 20; Mañjuśrīka Vin., T 1431, k. 20, p. 134a28-b11; Dharmagupta Vin., T 1428, k. 40, p.854c2-21 which likewise tell this episode add several details: it was Pradyota, king of Avanti, who made the gift to Ījvaka of the precious garment, or rather two pieces of cloth coming from the land of the Śivi (Sīvayuddham duxsaygam). In Pāli (Vin. I, p. 280; III, p. 172) the rule stated by the Buddha was formulated as follows: Amāyātthu bhikkhave gahapatīvarāṇuṃ yo icchati pamudālīkho hotu, yo icchati gahapatīvarāṇaṃ sādhyatvato.

836 A passage from the Samantapadaśīkā, V, p. 1119, noted by Horner, Book of the Discipline, IV, p. 296, remarks that, during the twenty tears following his enlightenment until the event related here, neither the Lord nor any monk accepted robes offered by the householders; all wore rags. However, according to the Traité, for some time at least, the Lord wore the fine robe of Kālayāna.

377 See Cātuppatisātārīta, p. 84-87, and the many similar texts collected by E. Waldschmidt: When the merchants Tripusa and Bhālikka offered a honey-cake to the Buddha, the latter needed a bowl to receive it. Then the four great kings of the gods, understanding his wish, brought from the stone mountain (piṭacakamaya paṛvast) four stone bowls (cardvīrī dhāraṇī) made and crafted by non-human beings (amanuṣyaśrīṇī amanuṣyaśāntāsane)’, completely transparent (svacchāniṃ), pure (succhāniṃ), with no bad odors (nīcpratigrāndante), and offered them to the Buddha. But the latter needed only one vessel, and in the words of the Mahāvastu, III, p.304, with a touch of his thumb, he made the bowls dissolve into one another; thus the four bowls became one bowl, but the rims of the other three were always to be distinguished on the last bowl. Hence, comments A. Foucher, AgG, I, p. 420, the three lines that encircle the upper rim of the bowl on many bas-reliefs at Gandhāra.

838 See, for example, Pāli Vinaya, II, p. 112: Na bhikkhave gihitāṃ uttarimanausuddhammaṃ iddhipātīṭṭhāyaṃ dassetakīṃ.
The Buddha has four ways of answering (vyākaraṇa): i) answering in a categorical manner (ekāṃśena vyākaraṇam); ii) answering by distinguishing (vibhajya vyākaraṇam); iii) answering by asking a question (paripṛcchāvyākaraṇam); iv) answering by not replying (sthānāntya-vyākaraṇam). These four difficult questions had to be answered by not replying.

Moreover, when it is useful, the Buddha does answer. But questions asked by the heretics (tīrthikā) do not lead to nirvāṇa (sa nirvāṇayā samsvartane) and increase doubt (samāyandavardhaya). Therefore the Buddha answers by not replying to them. If he knew that they have a definite usefulness, he would reply by distinguishing (vibhajya), but as they have no use, he stops and does not reply. This is why we know that the Buddha is omniscient (sarvajña).

Furthermore, the Buddha spoke of three kinds of things: i) conditioned things (samskrta-dharma), ii) unconditioned things (asamskrta-dharma) and iii) inexpressible things (avācyadharma): in doing this, he has spoken of all dharmas.

Furthermore, being based (śāsya) on the eternalist view (śāsya-dvaita) or the nihilist view (ucchedadvaita), the heretics asked the questions of eternalism or nihilism, but since any real nature (satyalakshana) is absent in them, the Buddha did not reply. The eternal nature (satyalakshana) and the non-eternal nature (anitälakṣaṇa) seen by these heretics have no reality. Why? The heretics grasp (uddhrṣati) these natures and become attached to them (avasthayate), saying: “This is eternal, that is nothingness.” As for the Buddha, he too speaks of eternal and non-eternal nature, but merely by way of refutation (pratipakṣa).

Furthermore, people say: “Nothingness (nāstiva) exists; existence (astiva) does not exist.” They are making a mistake, and the Buddha does not make a mistake by not answering.

The sun (ārtha) lights up the earth, but it can neither lower the mountains nor elevate the valleys: it is limited to making them visible. In the same way, the Buddha has no action on dharmas. If they exist, he says that they exist; if they do not exist, he says that they do not exist. Thus he said: “Old age and death have birth as condition (ācintyadharmasthita-dharmavaranam), etc. [253e] on up to the formations have ignorance as condition (vāvat avācyadpratyangasārkaś.). Whether there is a Buddha or there is no Buddha, this causality (iddhavijñātā), this nature of things (dhammatthā), is always present in the world. Buddhas appear in the world in order to teach this Dharma to beings.”

Furthermore, if the Buddha talked about eternalism (ācittā) or nihilism (ucchēda), this would be a mistake. If you were asked what is the size or the physical appearance of the son of a barren woman and a eunuch (suvandhyāsundhāvatra), this question would not deserve an answer. It is the same for the fourteen difficult questions: only in hypothesis do eternalism and nihilism have a basis to which response may be made, but since there is no eternity or nothingness, the Buddha does not respond.

G. Silence on the Fourteen Difficult Questions

The Buddha did not answer fourteen difficult questions.843 -

840 On these feasts of immortality, see also the Vimalakīrtinirdeśa, p. 319-324 and the appendix, p. 430-437.
841 Adopting the variant nien-seng.
842 See above, p. 1530F, n. 3.
843 For the fifth time, the Traité returns to this subject: see above, p. 154-158F, 421F, 423F, 529F.
844 See references above, p. 158F, note 2; 1378F.
845 A free citation of a canonical passage: Tsa a han, T 99, no. 296, k. 12, p. 84b-c. See above, p. 157F, note 1 and references to be added from the Nidānasamāyikā, p. 147-149.
For all these reasons the Buddha does not make the mistake of answering the fourteen difficult questions.

H. Simultaneous Teaching of the Self and the Non-self

In some places the Buddha says that the ātman exists and in other places he says that it does not exist. – People who understand the meaning (artha) of the Buddhist doctrine and know the designation (prajñāpatti) say that the ātman exists. People who do not understand the meaning of the Buddhist doctrine and do not know the designation say that the ātman does not exist. 

Furthermore, if a person is about to fall into the view of nihilism (uccchedadṛṣṭī), the Buddha says to him: “There is neither an ātman, nor someone who acts (kāraka) nor a patient (?) (vedaka),846 and there is no autonomous dharma (svatantra) existing separate from what are called the five aggregates (pāliaśīkha).847

Question. – If that is so, where is the truth?

Answer. – It is the anātman that is true.848 For the Seals of the Dharma (dharmanudrā) say: “All conditioned dharmas are impermanent; all dharmas are without self; nirvāṇa is peace” (sarvasamkārā anītyāḥ, sarvdharmā anātmanāḥ, sāntaṃ nirvāṇā).849 Now the Dharma seal called nirvāṇa is the true nature (bhūtālakṣaṇa) of dharmas. But if someone has not yet planted the roots of good (anavaprotikṣālaśīkha), his wisdom is not yet sharp (ariṇyaprajñāḥ), the Buddha does not preach the profound doctrine of anātman (gambhirānātmaśīkha) to him because, if he did, this person would fall into the view of nihilism (uccchedadṛṣṭī).

Question. – So be it. But in the Kha-chō-wen (Kāśyapapariṇāma), the Buddha said: “The ātman is one extreme, the anātman is the other extreme: avoiding these two extremes is called the Middle Way” (ātmey āgam eva antah, anātmey āgam dvitiya antah, ity evābhiḥ dvitiya anupagamya mādhvayā pratiipad ity ucyate).850 Therefore why do you say here that the anātman is true and that the ātman is just a manner of speaking [that constitutes] a skillful means (upāyaśāraśam)?

Answer. – 1) The partisans of anātman (anātmanavadi) are of two kinds: i) those who grasp (udgṛhitant) at the nature of anātman (anātmalaśīkha) and clinging (āṣayant) to the anātman; ii) those who destroy the ātman without, however, grasping at the anātman or clinging to it so that the anātman disappears by itself (svatāḥ).

For the first, the anātman is an extreme (anūtta); for the second, the anātman is the Middle Way (madhyamā pratipāda).

2) Furthermore, if the Buddha speaks of the ātman or the anātman, he has two reasons for doing so: i) if he is speaking from the conventional point of view (saṃyuttād), there is an ātman; ii) if he is speaking from the absolute point of view (paramārthād), there is no ātman.

This is why he is not wrong in speaking sometimes of ātman and sometimes of anātman.

I. Simultaneous Teaching of Existence and Non-existence

In some places the Buddha speaks of the existence of dharmas and in other places he speaks of their non-existence.

Question. – You should not speak separately of existence (asti) and non-existence (nāsti): existence is ātman and non-existence is anātman. Why return [to a subject already dealt with]?

Answer. – 1) That is not correct (ayuktam eṣa). In the Buddhadharmas there are two kinds of emptiness (āvātāyād): i) the emptiness of beings (sattvaśāraśam); ii) the emptiness of dharmas (dharmaśāraśam).

Saying that there is no ātman is stating the emptiness of beings; saying that there are no dharmas is stating the emptiness of things. [254a]

Saying that there is an ātman and knowing the nature of pure designation (prajñāpatilakṣaṇa) is not clinging to the ātman; saying that there is an ātman within the five aggregates (pāliaśīkha) is clinging to the ātman. In order to destroy this clinging to the ātman, it is said: “There is only the five aggregates. Impermanence, suffering, emptiness, non-self, peace and nirvāṇa, that is existence.”

2) Furthermore, there are two kinds of views of nothingness (uccchedadṛṣṭī):

a. “There is no future existence (aparaṇajannam) where one undergoes suffering (duhkha) or happiness (sukha) as a result of wrongdoings (āpatti) or merit (puṇya).” For those people, it is said: “There is an ātman that, from the present existence (śaśājanam) to the future existence (aparaṇajannam), undergoes the retribution for wrongdoings and merits.

b. “All dharmas are empty (āvātāyāt) and without attachment (nirāsātvas)”. This is a wrong view (mātyāyāt) and, for these people, it is said: “There are [two kinds of] dharmas, namely conditioned (saṃskṛta) dharmas and unconditioned (asuṃskṛta) dharmas.

3) For beings of dull faculties (ariṇyaprajñā), it is said that there is no ātman; for beings of sharp faculties (tikṣṇendraprajñā) and deep wisdom (gambhiraprajñā), it is said that dharmas are empty from beginning to end. Why? Because anātman involves the rejection of dharmas. Thus it is said:

If he knows anātman well,
Every person who thinks in this way

Does not rejoice on hearing about existent dharmas,
Does not grieve on hearing about nonexistent dharmas.

Actually, to speak about ātman is to give support (ātaya) to things; to speak about ātman is to stop any support.

4) Moreover, the Buddhist doctrine has two ways of expressing itself: i) if it speaks clearly, it says that dharmas are empty; ii) if it expresses itself as skillful means (upāya), it says that there is no ātman. These two ways of teaching the Dharma end up in the same nature of Prajñāpāramitā. This is why the Buddha says in the sūtra: "The paths (mārga) that lead to nirvāṇa are absolutely identical: it is not that there are different paths."831

5) Moreover, the existent ātman, existent dharmas, parents, wrongdoings (āpatti) and merit (puṇya), greater or lesser karmic retribution, are spoken of particularly to lay people (grāhasta). Why? Because lay people generally do not seek nirvāṇa but clinging to retribution of actions (phalavipāka) in future existences. On the other hand, the nonexistent ātman and non-existent dharmas are spoken of mainly to monastics (pravrajitā). Why? Because generally monastics tend toward nirvāṇa, do not assume dharmas, nirvāṇa being the destruction of self.

6) Moreover, there are people whose spiritual faculties, faith, etc. (śraddhādīndrīya) are not yet ripe (paripakva) and who first seek perceptible [benefits] and later abandon them. For these people the Buddha advises [the accumulation] of good dharmas and the rejection of bad dharmas. By contrast, there are people whose spiritual faculties, faith, etc. (śraddhādīndrīya) are already ripe (paripakva) and who seek no perceptible [benefit] (upalabdha) in dharmas; they seek only to avoid the sanyāsa destinies. For these people the Buddha teaches emptiness (śūnyatā) and the non-existence (anupalabdhitā) of dharmas.

Both teachings are true (satya). Thus the ring finger (aṅguli) is both long (dīgha) and short (kriyav); compared to the middle finger (madhyamā), it is short and compared to the little finger (kanāthā), it is long; its length and its shortness are both true. It is the same for the doctrine of existence (astirvāda) and the doctrine of non-existence (nāstirvāda). To speak of existence is sometimes conventional (samvriti) and sometimes absolute (paramārtha); to speak of non-existence is sometimes conventional and sometimes absolute. That the Buddha [254b] speaks of ātman or of ātman, both are true.

Question. – If both these things are true, why, as a general rule, does the Buddha praise emptiness (śūnyatā) and criticize existence (astirvāda)?

Answer. – Emptiness (śūnyatā), non-existence (anupalabdhitā) is the treasure of the Dharma (dharmaśīlāhāna) of the Buddhas of the ten directions, noble amongst all. Thus it is said in the Prajñāpāramitā, in the Tchou-lei-p’în (Parīndanāparīvartā): "The Prajñāpāramitā is the treasure of the Dharma of the Buddhas of the three times and the ten directions."852

The Prajñāpāramitā is the emptiness of non-existence (anupalambhaśūnyatā). If the Buddha sometimes speaks of non-existent dharmas, it is in order to ripen beings (satvraparipācanārtham) who, long afterwards, will all enter into the treasure of the Dharma of non-existence.

Question. – If that is so, why does the Prajñāpāramitā say: "Seeing the emptiness (śūnyatā), the non-existence (anupalabdhitā) of the five aggregates (pañcaskandha) it is not bodhi"?

Answer. - It is said in the Prajñāpāramitā that existence and non-existence do not exist.

[Dīghanakhaśūnyatā].833 – Similarly the Tch’ang-tchao fan-chie king (Dīghanakha-brahmaciristātra) says:

There are three kinds of wrong view: (i) everything exists; (ii) nothing exists, (iii) things are partly existent and partly non-existent.834

The Buddha said to the brahmachrin Dīghanakha: The view that ‘everything exists’ is tied to desire, aversion and ignorance (moha). The view that ‘nothing exists’ is not tied to desire, or aversion, or ignorance. The view that ‘things partly exist and partly do not exist’ is partially tied and partially not tied to the aforementioned faults.835

Faced with these three views, the noble disciple has the following thought: ‘If I adopt the view that ‘everything exists’, I will be in debate with two people: the one for whom nothing exists and the other for whom things partly exist and partly do not exist. If I adopt the view that ‘nothing exists’, I will also be in debate with two people: the one for whom nothing exists and the other for whom things partly exist and partly do not exist. If I adopt the view that ‘things partly exist and partly do not exist’, I will be in debate with two people: the one for whom everything exists and the other for whom nothing exists."836

From that arises conflict, from conflict arises disagreement, from disagreement arises violence. Foreseeing conflict, disagreement and violence for himself, the disciples gives up this view of non-existence and adopt no other view.837 Not taking up any view, he enters into the path.

852 Pañcaviṃśatikā, T 223, k. 20, p. 363b4: Ānanda, these six pāramitās are the inexhaustible treasure of the Dharma of all the Buddhas. The Buddhas of the ten directions who presently preach the Dharma are all derived from the six pāramitās. The same in the past and the future.

833 An extract from the Dīghanakhaśūnyatā of the Majjhima, I, p. 497-501 (cf. Tsa a han, T 99, no. 969, k. 34, p. 249a-250a; Pie yi tsa a han, T 100, no. 203, k. 11, p. 449a-b), the original Sanskrit of which is reproduced partially in the Avadānasūtra, II, p. 187 seq.

854 Avadānasūtra, II, p. 188.

855 Ibid., p. 188-189.

856 Ibid., p. 189-190.

857 Ibid., p. 190

831 For this idea, see Saddharamapuṇḍa, p. 40: Ekam evāhama Śāriputra yānaṃ ārabbhyā satvrnān dharmaṃ deśayāmi yuddhāmaṃ buddhayānam. na kim cīc Śāriputra dvītyām vā tṛtyām samvidyate.
If one does not cling to the emptiness of dharmas, the mind does not arouse debate (vivida) and merely drives out the fetters (sanyojana): this is true knowledge. But if one grasps (udghrhñāti) the empty nature (tātvanimitta) of dharmas, one provokes debate and one does not destroy the fetters; holding on to that wisdom is not true wisdom.

Everything that the Buddha says is aimed at saving beings; that is why there is not a single one of them that is not true. According to whether people cling (abhinisvānere) or do not cling to them, they are sometimes in the right and sometimes in the wrong. For all these reasons, the bodily, vocal or mental actions of the Buddha are ‘preceded by knowledge’ (jñānapāramitā) and ‘accompany knowledge’ (jñāṇānaparivarātin).

*** *** ***

Question. – You said at the beginning that the Buddha has neither physical defect nor vocal defect nor mental defect (cf. āvakṣadharma no. 1-3), and here [254c] you say again that his bodily, vocal and mental actions accompany knowledge (cf. āvakṣadharma no. 13-15). What is the difference in meaning (arthavīśena)?

Answer. – The first three attributes in terms of which the Buddha has no defect did not give a reason. These do give the reason: because his actions accompany knowledge (jñāṇaṃparivarātin). If the Buddha did not reflect before carrying out his bodily, vocal or mental actions, he would make mistakes, but since the Buddha first uses knowledge before carrying out his bodily, vocal or mental actions, he is faultless.

Furthermore, the Buddha is endowed with three kinds of pure action (parisuddhaśarman), three kinds of pacified actions (praśatantakarma), three kinds of actions not requiring secrecy (ārakṣakarman). Some people wonder why the Buddha has such actions and this is why the Buddha says: “All my bodily, vocal and mental acts (kāyaṇa, vākṣaṇa, atmanasakarman) are preceded by knowledge (jñāṇānapāramitā) and accompany knowledge (jñāṇānaparivarātin).”

16-18. The Buddha penetrates the past, the future and the present.

The Buddha knows the past (aṭṭha), the future (anidgata) and the present (pratyayupanna) by means of his knowledge, and his penetration is without obstacle (upeatrihata).

His threefold knowledge bears upon the three times and his penetration is without obstacles because his three actions accompany knowledge.859

A. Sarvāstivādin-Sautrāntika Debate on Time

859 The author of the Traité finds himself in a difficult position in regard to the problem of the three times, and he must use all his subtlety to get out of it with honor.

On the one hand, he has adopted the Mahāyāna list of the eighteen āvākṣadharmas. But in this list, numbers 16-18 say that the Buddha knows and penetrates unobstructedly the past, present and future. If he knows them, it is because they exist. Thus the author is forced to accept the existence of the three times.

On the other hand, the author is a Mādhyanik for whom time does not exist either as an immutable entity or in dependence on causes. Thus the author is forced to deny the existence of the three times.

Here is how the author will proceed:

1) Well before his period, the problem of time had been discussed by the great śāstras of the Rājaśāstras and the Sarvāstivādins. A debate has been set forth in the Vīśālā, the Abhidharma, and the Nyāyā, translated and commented on by L. de La Vallière Poussin in his translation of the Visuddhimagga, MCB, V, 1936-37, p. 7-158.

The Sarvāstivādins confirmed the existence of the dharmas of the three times “because the Bhagavat said so, because the mental consciousness proceeds from the organ and the object, because it has an object and because the past bears a fruit.” The Sautrāntikas criticized it “because if past and future things really existed, the dharmas coming from causes (samanās) would always exist and would therefore be eternal. Now scripture and logic proclaim them to be impermanent.”

Brought at this point to intervene in the debate, the author of the Traité comes out on the side of the Sarvāstivādins and recognizes the existence of the three times. The result is that the list of the Mahāyāna āvakṣadharmas can legitimately claim that the Buddha knows the past, the future and the present.

2) By means of a second procedure and by referring particularly to the Prajñāpāramitāśritra, the Traité claims that all dharmas, no matter to which category they belong, “have but a single nature, namely, the absence of absence.” Therefore it is absurd to attribute temporal characteristics to them.

By denying now that which it previously asserted, the Traité is not contradicting itself in any way. When it recognizes temporal or other characteristics in dharmas, it is out of regard for the beings who are to be converted by certain considerations of temporal order. By refusing any characteristic to dharmas, it is referring simply to the universal and unassailable emptiness (anupallabhiñyata). In the first case and with the example of the Buddha, it is using skillful means (upāya); in the second case, it is restricted to wisdom (prajñā).
The Sautrāntika. – Past dharmas, already destroyed, no longer exist; future dharmas, not yet come, are not formed; the present which lasts but an instant (ekakṣaṇa) has no period of duration (sthitikāla). Then how can the Buddha know the three times with an unhindered penetration?

The Sarvāstivādin. – The Buddha affirms unobstructed penetration of the past, the future and the present. How can his word be wrong?

Moreover, if there were no past or future and if there was only an instant of the present, the Buddha would never realize his innumerable qualities (upamāṇaṅgaṇa) such as the ten knowledges (dasākāyana) or the ten powers (daśākala). There cannot be ten simultaneous knowledges in one single mind. If that were the case, the Buddha would never fulfill the ten powers. This is how we know that there is a past and a future.

The Sautrāntika. – If the past, the future and the present existed, what could there not be? But the Buddha preached the four truths (cautāglauya) and, in the truth of suffering (dukkhasati), he saw the aspects of impermanence, etc. (amītyādikāra). Impermanence (anityatā) is death after birth, ruin (viparītāmaṇa), vanishing (anupalabdhi). If past dharmas existed actually in truth, there would no longer be impermanence, ruin, vanishing.

Moreover, [to claim] that the past, future and present exist is to fall into eternalism (pravratitasaṃvara) would not exist either. Why? As soon as he would be in a bad state of mind were no impermanence [in other words, if the victim of the killing were eternal], there would be no sin of perpetrator has not yet occurred]. Therefore, if the past did not exist, there would be no dharmas. Moreover, if there really was neither past nor future, the condition of being a monastic (pravrajitaśaṅvara) would not exist either. Why? As soon as he would be in a bad state of mind (duṣṭacitta) and would break his earlier commitments (śila), this monk would no longer be a bhikṣu. And as soon as a saint (āryapudgala) would return in mind to worldly things (lokasaṃyrti), he would be just an ordinary person (prthugjana) since, [according to your hypothesis], there is neither past nor future nor present.

In the same way, sins (āpatti) also, beginning with the five ānantaryā ‘sins of immediate retribution’, would not exist. Why? It is necessary for the five ānantaryās to be actions already past (attakarman) and for their doer to be dead, for the latter to enter into hell (narakā). Now if these five ānantaryās are still to come (anāgata), there is no action (karman) and, as a result, no retribution (vipākā); and, in the present existence (pratyayapannāmabhāva), they are not ‘of immediate retribution’ [since the death of their perpetrator has not yet occurred]. Therefore, if the past did not exist, there would be no ānantaryā sins and, still less, any other sins. The same reasoning holds for merits (punya). To deny the existence of sin and of merit is a bad view (mithyādṛṣṭī) and those who hold it are no different from birds and beasts.

Moreover, I do not say that past and future exist like the present. I say that the past, although vanished, is capable of producing a memory (sūrya) and of giving birth to a mind (citta) and mental events (cittasaṅkāra).

Thus, the fire that was extinguished yesterday can today give rise to a memory, but it is impossible that this fire be revived by virtue of this memory. If I see that someone is gathering kindling (candāma), I know that they will light the fire and I say to myself that today’s fire is like yesterday’s fire, but it is not possible for the fire to be re-kindled by virtue of this memory that I have of the fire. It is the same for that which is things of the future. Although the present mind (pratyayapannacitta) is instantaneous (kṣaṇika) and without duration (asthītika), it re-arrises in series (sāntiṣa) and is able to recognize dharmas. Inwardly (addhāyātmam) using the actual mind (manas) as cause (hetu) and outwardly (using the dharmas as object (ālambana), a mental consciousness (manovijñāna) takes up its job. This mental consciousness, which is

860 Kosālhāya, p. 295, summarizes the debate thus: Yadi cātītah na syāt labhābhāya karmanah phalam āyatām katham syāt. na hi phalotpattihāle varmāṇā labhahetu asti, tasmā asti evaitiṣṭhāyati iti Vaibhāṣikā. “If the past does not exist, how would the retribution in the future of a good or bad action exist? Actually, at the moment when the fruit of retribution is produced, the cause of the retribution is no longer present. This is why the Vaibhāṣikās say that the past and the future exist.”

861 Kosālhāya, p. 295, presents the argument thus: Dvayaṃ pratītya vijñānasaptattānaḥ ity uktam. dvayaṃ katam. ca kṣćit rāpana yāvan mano dhāram iti. asati vātāṃkātāgata taddalambanām vijñānam dvayaṃ pratītya na syāt. - Paraphrased translation: It is said by the Buddha (Sānyutt, II, p. 72) that it is because of two things, [organ and object], that consciousnesses arise. What are these two things? The eye and colors for the eye consciousness, and so on up to: the mind (manas) and things (dhāraṇa) for the mental consciousness (manovijñāna). If past and future things did not exist, the mental consciousness, which has them as object and which arises as a result of two things – as the Buddha has it – would not arise.
sovereign (adhipati), cognizes (vijānāti) past, future and present dharmas. There is only the mind and the actual mental (pratyaya) events that it does not cognize.862 It cognizes all the rest.

B. The Non-existence of Time According to the Mahāyāna

Question. – In the Prajñāpāramitā, in the Jou-siang p’in (Tathātālakṣaṇaparivarta), it is said: “The three times (tryadhva) have but a single nature (ekalakṣaṇa), namely, the absence of nature (alakṣaṇa).”863 Then why is it said here that the Buddha’s knowledge knows the three times with an unhindered penetration?

Answer. – The Buddhas have two ways of preaching the Dharma (dharmanirddeśa): i) first, analysis of the dharmas (dharmanivihāra); ii) then, the preaching of unlimited emptiness (atyanantānyatā).864

When the Buddha claims that he penetrates dharmas of the three times without any obstacle, this is an analytical teaching (vibhajya nirdeśa). When he says that the three times have but a single nature, namely, the absence of nature, he is teaching unlimited emptiness (atyanantānyatā).

Moreover, those who are not omniscient (sarvajñā) come up against obstacles (pratigha) in the consciousness of the three times. Thus saints such as Avalokiteśvara, Maitreya, Śāriputra, etc., have all encountered obstacles in the consciousness of the three times.

Therefore when it is said that the Buddha cognizes the three times with an unhindered penetration, we are not referring to emptiness [but simply to the analysis of dharmas].

Finally, there are people who produce wrong views (mithyadṛṣṭi) in regard to the three times and who say: “Past (atha) dharmas and beings (satva) have a beginning (pūrvānta), do not have a beginning, etc.”

If they have a beginning, then there are new beings, and the dharmas also arise without cause or condition (hetupratyaya).865

If they do not have a beginning (pūrvānta), neither do they have an end (aparānta). Or else not having a beginning means having a middle and having an end; not having an end means having a beginning and a middle; not having a middle means having a beginning and an end.

But if beings (satva) and things (dharma) are without beginning, they are also without middle and without end and, since the three times (tryadhva) do not exist, there is nothing (akīcāda).866

Furthermore, if there is no beginning, how can there be this Omniscient One (sarvajña) who, in order to destroy all these wrong views, declares that “the dharmas of the three times (tryadhva) have but a single nature (ekalakṣaṇa), namely, the absence of nature (alakṣaṇa)” and who, in order not to destroy the threefold time, declares that “the Buddha knows it”?

Question. – But absence of nature (alakṣaṇa) is has limits (antaravat).

Answer. – No. Absence of nature is limitless (ananta), inexpressible (anabhilāpya) and unquestionable. Why do you say it is limited? If one grasps characteristics in the absence of characteristics, this would no longer be an absence of characteristics (yady alakṣaṇa nimiṇāṁ udghṛtiyād alakṣaṇaṁ na syāt). By absence of nature we mean the ungraspable emptiness (anupalambhañānyatā). Here, absence of nature is ungraspable and emptiness itself is ungraspable. This is why absence of characteristics is called ungraspable emptiness.

Furthermore, the Buddha has two kinds of paths (pratipada).867

1. The path of merit (punyapratiṣedha), if a person, hearing about the ten powers (bala) of the Buddha, his four fearlessnesses (vairāgya), his four unhindered knowledges (pratissanisvāra) and his eighteen special attributes (śārupadharma), produces minds of veneration (sattvatva) and faith (prastādā).

2. The path of wisdom (prajñāpratiṣedha), if a person hearing that dharmas coming from the complex of causes and conditions (hetupratyayadharmanirdeśa) are without self-nature (mithyābhāva), abandons all these dharmas, but does not become attached in mind to emptiness.

Thus the moon (candram) moistens objects (vastu) and the sun (sūrya) ripens them, and thanks to this twofold action, everything prospers. The path of merit (punyapratiṣedha) and the path of wisdom (prajñāpratiṣedha) do the same: the path of merit gives rise to qualities (guṇa), and the path of wisdom, acting on the path of merit, expels attachment to wrong views (mithyādṛṣṭiyanavatvā).

This is why, although he teaches the limitless emptiness (atyanantānyatā) of dharmas, the Buddha also speaks of his unhindered penetration of the three times; there is nothing wrong in this.

862 For the Sarvāstivādin, the present mind does not cognize itself: it is the manas that is just past that is cognized by the immediately following manovijñāna; cf. Kośa, I, p. 31; IX, p. 231 and note.

863 In agreement with the other Prajñāpāramitāsūtras, the Pañcaviṃśatisūtra speaks of the adhvañānyatā ‘emptiness of time’, excluding any beginning (pūrvānta), any end (aparānta) and any present (p. 49, l. 5-19): it proclaims the tryadhvaṃsataṁ ‘the identity of the three times’ (p. 242, l. 6, 10, 19) and concludes that in all dharmas are without characteristics: Sarva ete dharmā na sanyuktā ni visamyuktā arūpino ‘nirdarīṇa apratītā ekalakṣaṇa yadālakṣaṇanātha.

864 The ninth of the eighteen emptinesses. The Pañcaviṃśati, p. 196, l. 17-18, defines it thus: Tatra katumātyantiṣayantāntā. yasya anto nopalabhya tad atyantam avyayena śāyayā aukiṭaśāhvinīśītam upāśi. tat kasya hetoh. prakṛtir asya esā. Kumārajīva translates (T 223, k. 5, p. 250c2-4): What is atyanantānyatā? Atyanta means that the limit of dharmas is ungraspable as they are neither eternal (aikiṭaśāh) nor destroyed (aviniśāta). Why? Because that is their nature.

865 An absurd consequence, for the transmigration of beings has no beginning (anamataagārayya bhikkhava sansāra) and conditioned dharmas by definition are the result of causes and conditions (hetuvaṃpaṇa, hetupphābhava, idappacayatāpaticasamappana).

866 Cf. Pañcaviṃśati, p. 240: Nācyā yānāya pūrvānta upalabhāto nāpārānta upalabhāto nā maddhāya upalabhāte. tryadhvaṃsaṃ tād yānāmar tasmad mahāyānaḥ mahāyānaḥ iti ucyate.

867 For this twofold path, see below, k. 29, p. 274a10.
This is a brief explanation (sāṃkṣepānirdeśa) of the meaning of the eighteen special attributes of the Buddhhas.

**Second Section RE.Foundation OF THE SARVĀSTIVĀDA THEORIES ON THE SPECIAL ATTRIBUTES OF THE BUDDHA**

1. REFUTATION OF THE FIRST SARVĀSTIVĀDA LIST

---

[The Sarvāstivādin]. – If that is so, why did Kātyāyanaṅputra give the name āvenkadharmā to the ten powers (bala), the four fearlessnesses (vairāgya), the great compassion (mahākāritya) and the three special equanimities (āvenikāmrtyupasthāna) of the Buddha? If the eighteen special attributes that you mentioned above, [namely, nāstī tathāgatasya skhalitum, etc.] were really true, why did Kātyāyanaṅputra list others?

[The Mahāyānist]. – This is why he is called Kātyāyanaṅputra ‘son of Kātyāyan’. If he was truly Śākyaputrya ‘son or disciple of the Buddha’ [like [255c] us’, he would not say that. The Śākyaputryas have defined the real special attributes. Moreover, the attributes of the Buddha are numberless and the 36 attributes [mentioned by us, namely, the 18 non-special attributes studied in chapters XXXIX and XL, plus the 18 special attributes studies in chapter XL] are, amongst all the Buddha’s attributes, like a drop of water (binda) in the great ocean (mahāsamudra). The attributes of the Buddha are not rare. Why enumerate eighteen [like Kātyāyanaṅputra]?

Moreover, the arhats, pratyekabuddhas and bodhisattvas [share to some degree in the ten bala that Kātyāyanaṅputra reserves as special attributes of the Buddha]; they too know what is possible and what is impossible (bala no. 1); they reveal the retribution of action in the three times (bala no. 2); they distinguish the dhyānas and the sāmpattis (bala no. 3) and they reach dāravakasya-vādha (bala no. 10). Under these conditions, how could [Kātyāyanaṅputra] say that these attributes are special to the Buddha?

[The Sarvāstivādin]. – Yes, but the śrāvakas, pratyekabuddhas and bodhisattvas do not have ‘an exhaustive knowledge, a universal knowledge’ (cf. above, p. 1526-7F) of these things. They have only the cognition (abhijñā) and the knowing (vidyā) of them, but do not have the power of knowledge (jñānabala) like the Buddha. Only the Buddha knows all that ‘in an exhaustive manner, in a universal manner’, and this is why these knowledges are ‘special’ to him. Therefore refer back to what has been said about the ten powers (above, p. 1556-7F).

[The Mahāyānist]. – When the Buddha explained the meaning (artha) of these ten powers, he did not emphasize his ‘exhaustive and universal’ knowledge of them; he simply said that he knew what is possible and what is impossible (sthānāsthāna), etc. Those who have spoken of his ‘exhaustive and universal knowledge’ are the scholars (apādaścaramāna).

[The Sarvāstivādin]. – I beg your pardon! As you yourself said above (p. 1557F) they are spoken of in the Mahāyāna and the Buddha, being still a bodhisattva, claimed to know all ‘in an exhaustive and universal way’.

[The Mahāyānist]. – Yes, we talk about them in the Mahāyāna, but what does that matter to you? You do not believe in the Mahāyāna, you refuse the evidence and you yourself say that the śrāvaka system is the [only] valid one.

Moreover, although the Buddha has this ‘exhaustive knowledge’, this ‘universal knowledge’ of the ten powers, the śrāvakas and pratyekabuddhas have a small portion of it. [Therefore Kātyāyanaṅputra is wrong in considering the ten powers (bala) as special attributes of the Buddha.] But śrāvakas and pratyekabuddhas have absolutely no part of the eighteen special attributes [which we propose in the Mahāyānist list: nāstī tathāgatasya skhalitum, etc]. This is why we describe them as truly special attributes.

[The Sarvāstivādin]. – But the practitioners of the two Vehicles, [namely, the śrāvakas and the pratyekabuddhas] also share in the eighteen special attributes [of the Mahāyānist list: nāstī tathāgatasya skhalitum, etc.]. The Buddha alone never has bodily, vocal or mental faults (attributes no. 1 to 3 of the Mahāyānist list); but sometimes the practitioners of the two Vehicles do not have them either. Therefore they share in these attributes [and these do not belong exclusively to the Buddha].

[The Mahāyānist]. – Your objections do not hold (ayukṣam etad). Why? What constitutes the special attribute is the fact of never having faults and not the fact of not having them [from time to time]. The śrāvakas and pratyekabuddhas do not share the perpetual harmlessness of the Buddha. [Thus this perpetual harmlessness is indeed a special attribute of the Buddha.]

Furthermore, the arhats are indeed said to possess the powers in question, but nowhere do they qualify them as special attributes (āvenaṇīka). And you who do not believe in the Mahāyāna reject the eighteen truly special attributes [proposed in our Mahāyānist list: nāstī tathāgatasya skhalitum] and you count the ten powers (bala) [in the list of attributes drawn up by your Kātyāyanaṅputra]. This procedure is inadmissible! Then look at these 80 secondary physical marks (aśī ty anuvyāśādanti) of the Buddha in which you believe but which are not mentioned in the Tripitaka. Why not reject them [since you reject the powers, etc., in your list of special attributes]?

II. REFUTATION OF THE SECOND SARVĀSTIVĀDA LIST

---

[The Sarvāstivādin]. – However, we have drawn up [a list] of eighteen special attributes where we do not count [the ten powers]. What are these eighteen?

1. The Buddha knows the true nature (bhūtalakṣaṇa) of dharmas; thus he is omniscient (nāsāviṣhādā).

---

868 For this first list prepared by Kātyāyanaṅputra, see references above, p. 1626F.
2. The nature of the qualities (guna) of the Buddha is difficult to probe (shuvigähyas): thus his qualities are immense.
3. Animated by a lofty aspiration (adyâsaya), he thinks of others lovingly: thus he is greatly compassionate (mahâkarûna).
4. He has acquired incomparable knowledges (asamâjâhna): thus he has mastery in knowledge (jñânavajñita).
5. He penetrates well the nature of the mind (cittalaksana): thus he has mastery of concentration (samâdhi-vajjita).
6. He has found the means (upâya) of saving beings: thus he has mastery in metamorphosis (nirvâpa-vajjita).
7. He knows well the causes and conditions (prajñâbhâja) and evaluating (mitâ) thus he has no vocal fault (nâsti tathâgatasya râvita).
8. He preaches the true nature (tathâtâ) and the absence of memory lapses (nâsti sthâpita thâtasya râvitam).
869
9. He knows well the qualities (guṇa) of the Buddha is difficult to probe (durvigâhyas): thus his qualities are immense. 
870
10. He has attained the perfection of the ten powers (daśa-balasampad): thus he has no loss of wisdom (prajñâparinibbãti).
11. In every conditioned dharma (samskṛtadharma) he sees only a mass of things (dharmasamâcaya) and non-self (âtmanam): thus his actions are always generous.
12. Knowing the favorable occasion (kalân) and the unfavorable occasion (vikalân), he has established the threefold Vehicle (yûnârâya) for he always sees beings.
13. He is always mindful (prajñâ-parinibbãti) of the Buddha – a strength comparable to that of ten myriads of perfumed white elephants (śvetâgandhajastin) – or of the strength of his supernatural powers (abhihûca). This is why we must know that, in the eighteen special dharmas of Mahâyânist origin [no. 10 and 13 of your list] are borrowed from the eighteen special dharmas of Mahâyânist origin [no. 2, 10, and 3 of our list], and having chosen them, you comment on them.
14. He is always mindful (sahâ dharmena) find any faults in him.871
15. He has attained perfectly pure knowledge (pariṇâdhaññâ): thus there is nobody who can legitimately (sahâ dharmena) find any faults in him.
16. From lifetime to lifetime, he has venerated honorable individuals: thus the top of his head is invisible (anavalokitasamârûdhata).
17. He cultivates the mind of great loving-kindness (mahâmaitrî) and great compassion (mahâkarûna): thus he brings down his feet quietly, the soles of his feet are soft and delicate (mrdutaraṇapâdatala)874 and beings who meet him find happiness.
18. He has acquired the supernatural powers (abhîhûca) and the perfections (paprûma): thus he transforms the minds of beings and leads them to rejoice and find salvation. When he enters a city, he manifests the power of his transformations (vikurvanâbala).

[The Mahâyânist]. – These eighteen special attributes [proposed in your list] are not mentioned in the Tripiṭaka and even less so in other sūtras. As some people are on the lookout for the attributes of the Buddha, the śravakas and the scholars (upadesakârya) gather a few from everywhere to celebrate the qualities (guna) of the Buddha.

Thus the absence of vocal fault (nâsti tathâgatasya râvita), the non-loss of wisdom (nâsti prajñâparinibbãti) and the absence of memory lapses (nâsti mritusamârûdhata): [mentioned in no. 9, 10 and 13 of your list] are borrowed from the eighteen special dharmas of Mahâyânist origin [no. 2, 10, and 3 of our list], and having chosen them, you comment on them.

The invisible top of the head (anavalokitasamârûdhata) and the soft and delicate soles of the feet (mrdutaraṇapâdatala) [mentioned in no. 16 and 17 of your list] are very frequent marks875 and cannot be counted among the eighteen special attributes of the Buddha.

The [real] special attributes have knowledge (jñâna) as essence and there can be no question there either of the physical strength (kâya-bala) of the Buddha – a strength comparable to that of ten myriads of perfumed white elephants (śvetâgandhajastin) – or of the strength of his supernatural powers (abhihûca). This is why we must know that, in the eighteen special attributes, it is only a matter of the qualities of knowledge (jñâna) and not attributes consisting of the automatic fruits of retribution (vipâkâ-pala).

Third Section CLASSIFICATION AND DISTRIBUTION OF THE EIGHTEEN SPECIAL ATTRIBUTES OF THE BUDDHA RECORDED IN THE MAHÂYÂNIST LIST

869 This is the 2nd attribute in the Mahâyânist list.
870 This is the 10th attribute in the Mahâyânist list.
871 This is the 3rd attribute in the Mahâyânist list.
872 This is equivalent to introducing the four vaiśâdhyâyas into the list of special attributes.
873 This is the 1st of the 80 anuvyuâjanas according to the list drawn up by the Prajûpâramittûtras: see above, p. 1346F.
874 This is the 6th of the 32 lakṣaṇas according to the list prepared by the Prajûpâramittûtras above, p. 274F.
875 The 32 physical marks (lakṣaṇa) in their entirety or partially, were possessed by others than the Buddha: see above, p. 285-286F and notes.
876 See above, p. 1348F.
877 Normally the lakṣaṇas are the reward for ‘actions productive of the 32 marka’ (dvârtimâlalakṣaṇakarman) accomplished by the Bodhisattva during the hundred kalpas following the three asamâkhyeyakaîpals of his career: see above, p. 246-255F.
CHAPTER XLII THE GREAT LOVING-KINDNESS AND THE GREAT COMPASSION OF THE BUDDHAS

PRELIMINARY NOTE

Loving-kindness and compassion are included in the four immeasurables (apramāṇas) also called brahmavihāras which are abundantly commented on in the old canonical texts and have been treated in detail in Chapter XXXIII. The Prajñāpāramitā considers them to be complementary dharmas of the Buddhist path, usually practiced by the śrīvakas and pratyekabuddhas and also advised for the bodhisattvas. It is recognized by all that the practice of the four immeasurables exclusively profits the practitioner who nourishes them in the state of meditation but is of no benefit to the beings who are their object. In other words, loving-kindness and compassion are purely platonic feelings the sole result of which is the purification of the mind of the one who experiences them.

The great loving-kindness (mahāmaitri) and great compassion (mahākaruna) of the Buddhas is quite different. These truly profit those who are taken as their object.

I. GREAT LOVING-KINDNESS AND GREAT COMPASSION ACCORDING TO THE ŚRĪVAKAVĀNA

1. There is practically no mention of them in the Nikāyas and the Āgamas which adhere to the law of karma in all its strictness. If a being has his own actions as his sole good, his sole heritage and sole recourse, it is hard to see how the loving-kindness and compassion of the Buddhas would be of any benefit whatsoever to him.

But as always, an exception must be made for the Ekkattarīkāgama, a late text loaded with Mahāyānist interpolations. In a sūtra which has no correspondent in Pāli (T 125, k. 32, p. 725c7-9), it comments that “the Tathāgata, endowed with great loving-kindness and great compassion, thinks with pity about beings, contemplates them all and everywhere, seeks to save those who are not yet saved, never abandons them like a loving mother for her child.” Besides, in the Balastūra (T 125, k. 31, p. 71b13-23), reviewing the characteristic strengths of beings, it states that the strength of a young boy are tears (rūma), that of women is anger (krodha), that of iramanas and brhatmanas patience (khantī), that of kings pride and inflexibility (mānasasthambha), that of arhats effort (vijayāma), and finally, that of the Buddha Bhagavats mahāmaitri and mahākaruna. – This latter comment does not appear in the correspondent Balastūra of the Samyuṭāgama (T 99, k. 26, p. 188a2-7) and of the Anguttaranikāya (IV, p. 223).

The Paṭissambhidāmagga (I, p. 126-131), which is part of the fifth Nikāya, lists no less than 82 miseries of human society (lokasannivāsa), miseries provoking the great compassion of the Buddha with regard to beings, but it does not mention the practical effects of this great compassion.
2. The late Vinayas, such as that of the Mūlasarvāstivādins, and the post-canonical literature show the evidence of a growing interest in regard to these two attributes of the Buddha. In three places in the Divyāvadāna (p. 95-96, 124-125, 264-265) and in fourteen places in the Avadānakūṭa (I, p. 16-17; 30-31; 72-73, etc.), there is a stock phrase in honor of these great compassionate ones (mahākaruṇāṇa) who are the Buddha Bhagavats, endowed with all the qualities and who, three times during the night and three times during the day, i.e., six times a day and night, look at the world with their Buddha-eye (trī rātre trīśrīvarṇasvaṣṭaṃ kākāravatāṃ lokām (vyavaharayant) and ask themselves: In whom should I plant seeds of good not yet planted (kasyāvavārūpitaṃ kāsalamālāyā vavaropayāmi), in whom should I make the roots of good grow that are already planted (kasyāvavārūpitaṃ kāsalamālāyā vivarādyāmi)?

This classic stock phrase is often followed by stanzas where it says that the Buddha never loses the opportunity of converting beings, watching over them and protecting them with the care of a loving mother for her only son, looks for them like a ‘cow of compassion’ seeking her calves that are in danger. See for example, Divyāvadāna, p. 96.

3. Faced with the almost complete silence of the Pāli Abhidhamma, it was the task of Kātyāyana and his disciples to fix the position of the Sarvāstivādins-Vaibhāṣika school in regard to the great compassion of the Buddhas and to note the similarities and differences in the karunā practiced during the course of the four apramāṇas and the mahākaruṇā reserved for the Buddhas and great bodhisattvas.

The explanation is practically identical in the Mahāvibhūṣa (T 1545, k. 31, p. 159b13-160b18; k. 83, p. 428a5-431b3), the Kośa (VII, p. 77-79) and the Kośabhāṣya (p. 414-415), the Nyāyānāstika (T 1562, k. 75, p. 749b7-29) and the Kārikāvibhūṣa (T 1563, k. 36, p. 957b1-3c7).

a. Karunā and mahākarunā are by nature conventional knowledge (sambhāra), therefore impure (sārava), because they concern beings conventionally and not really existing.

b. Mahākarunā is ‘great’ for five reasons: i) by its accessories (sambhāra) for it is produced by a great accumulation of merit and knowledge (mahāpūnusajñānāsambharasamudgamanī); ii) by its aspect (ākāra) for it considers things under the aspect of the three sufferings (trīduḥkhātaka; karunā), namely, the suffering of suffering (duḥkhadhukkhatā), the suffering of existence (samsāradhukkhatā) and the suffering of change (parināmadhukkhatā); iii) by its object (ākṣambhāra) for it has as object the beings of the threefold world (trīduḥkhātākālambanī); iv) by its equality (samatva) for it concerns all beings equally; v) by its superiority (adhitthātā) for no other compassion is superior to it.

c. Karunā and mahākarunā differ in their nature (sambhāra), their aspect (ākāra), their object (ākṣambhāra), the level (bhūmi) on which they are noticed, the mental series (samsāra) in which they dwell, their mode of acquisition (ākāra), the protection (parānāma) which they exert or do not exert, and finally, the extent to which their impartiality (sudarśana) is extended.

Karunā is the absence of hatred (adverse); mahākarunā is the absence of delusion (amoṣa).

Karunā takes the aspect of a single suffering, namely, the suffering of suffering (duḥkhadhukkhatā); mahākarunā takes the aspect of the threefold suffering, i.e., suffering of suffering, suffering of existence (samsāradhukkhatā), suffering of change (parināmadhukkhatā).

Karunā has as object the beings of the world of desire (kāmadhātu;); mahākarunā has as object the beings of the threefold world (trīduḥkhātā).

Karunā is practiced in the anāgāmya, the dhyānāntara and the four dhyānas; mahākarunā is practiced in the fourth dhyāna alone.

Karunā dwells in the mental series of pṛthujānas, śīvakas and pratyekabuddhas; mahākarunā arises only in the mental series of Buddhas.

Karunā is obtained by detachment from the desire realm (kāmadhātu); mahākarunā by detachment from the threefold world including the sphere of bhavāgra.

Karunā, the simple feeling of pity, does not protect beings; mahākarunā is an efficacious compassion and protects beings from the terror of samsāra.

Karunā is a partial pity that sympathizes only with suffering beings; mahākarunā extends impartially to all beings impartially.

d. Why does the Buddha speak only of great compassion whereas he does not mention great loving-kindness, great joy, great equanimity? These should also be described as great because all the qualities (guṇas) present in the Buddha are great since they come from the wish to assure the benefit and happiness of innumerable beings…Besides, there are sutras where great loving-kindness, etc., is spoken of.

II. GREAT LOVING-KINDNESS AND GREAT COMPASSION ACCORDING TO THE MAHĀVYĀNA

Taken separately or together, the mahāmaitrī and mahākarunā of the Buddha literally invade the Mahāvyāna sūtras where they appear on almost every page. It will suffice here to refer to the citations collected by Sāntideva in his Sāktasamuccaya, p. 286-290.

In their way of dealing with the subject, the śāstras of the Greater Vehicle are evidently inspired by the Sarvāstivādin masters mentioned above: see, e.g., the Abhidharmasamuccayavākyākhyā, T 1606, k. 14, -p. 761c1-4, the Bodhi. bhūmi, p. 247-248, and above all, the Upānibandhana on the Samgraha, p. 301-302 as note. The Two Vehicles agree on an essential point: the lesser karunā practiced in the course of the apramāṇas is of no use to beings, whereas the mahākarunā of the Buddhas and bodhisattvas is an efficacious skillful means.

There are, however, important points on the subject of which the Hināyana and Mahāyana scholars disagree:
1) The Mahāyānists did not know or, in any case, did not retain the 82 miseries of human society given by the Pātimokkha (I, p. 126-131) as bringing forth the great compassion of the Buddhas. In their place, they have a list of 32 Tathāgatavarga mahākarunāḥ drawn up by the Brahmadevasāntapīrācchā (T 585, k. 1, p. 9623-10a16; T 586, k. 2, p. 41c6-42a25; T 587, k. 2, p. 72b26-73b9) and reproduced in the Mahāvyut., no. 154-186.

2) In contrast to the Sarvāstivādaṃs, they do not accept that the great compassion of the Buddhas is a conventional (samvitākāra) and impure (āsāvara) knowledge on the pretext that it deals with non-existent beings. For the Mahāyānists, all the attributes of the Buddha are pure (āsāvara).

The Śrīśāmantākāra, p. 127 says: Mātāpīrābhērtāhā hi nṛṣyānāyavā snehaśāyuḥvā, laukikakaraṃvāhārinām nirvātō ’pi laukikāḥ, bodhisattvārthāṃ tu karunāṇāvāḥ sneha nirvāvāyati ca laukikākṛtṛāta ca. – "In the mother, the father, etc., affection, made of desire, is blameworthy; in those who dwell in worldly compassion, affection is beyond reproach, but nevertheless worldly. But among bodhisattvas, affection, made of pure compassion is both beyond reproach and unsurpassable.

The Bodh. bhūmi, p. 247-248, says in turn: Suvīśuddhā ca bhavat taduṭṭhā nighāgatānām bodhisattvārthāṃ bodhisatvābhāvānudānādhyā tathāgatānām ca tathāgasthānāvānudānādhyā. – "Great compassion is also very pure as is the case among the bodhisattvas who have attained the summit and in the Tathāgatas, by virtue of their respective levels."

If the Sarvāstivādaṃs take the great compassion and omniscience of the Buddhas to be conventional knowledge, worldly and impure, it is because they are concerned, more or less, with non-existent beings and things. But in the eyes of the Mahāyānists, the argument does not hold. Indeed, according to the Akṣayamatiśūtra (see above, p. 1245F, 1272F), apart from the mahākarunā without objects (anālambana), it is that of the Buddhas and also of the great bodhisattvas who, beginning at the eighth bhūmi, are no longer disturbed by objects and notions: this eighth level, Acāla, is rightly called anabhāsamākāraṃbhogavāca or anabhāgasamāнītavāca (cf. Śrīśūtrālaṃkāra, p. 178; Bodh. bhūmi, p. 367; Saṃgṛaha, p. 202). In simple words, the great compassion of the Buddhas and bodhisattvas acts spontaneously outside of any consideration relating to beings and things. This is why it is so effective.

3) Finally, the Mahāyānists, instead of locating mahāmaitriṇī and mahākarunā in the fourth dhyāna as the Sarvāstivādins do, place it in the great samādhis of the Buddhas, the Saṁuddhājasamādhī and Śiñhavīrājasamādhī. These are the ideas which the Traité is going to develop in the following pages.

Sūtra. – [The bodhisattva-mahāsthāna who wishes to cognize perfectly] great loving-kindness and great compassion must practice the Perfection of wisdom (bodhisattvāna mahāsthāna mahāmaitrīṇī mahākarunāṃ pariṣṭhā ṇkāmyaṇāṃ itiṣṭhāvāya).878

Sākṣa. –

1. Great loving-kindness and great compassion

Great loving-kindness (mahāmaitrī) and great compassion (mahākarunā) have already been explained above (p. 1242F seq.) in the chapter entitled ‘The Four Immeasurables’ (caturāpamāṇacakṣita). Here we will repeat it briefly (śrōṣṣapāṇa).

Great loving-kindness assures the happiness (sukha) of all beings; great compassion uproots the suffering (duḥkha) of all beings. Great loving-kindness gives beings the causes and conditions for happiness; great compassion gives beings the causes and conditions that eliminate suffering.

Suppose there is a man whose sons are in prison (kāra) about to undergo great torture.879 If their father, with loving-kindness and compassion, uses some skillful means (upuṣṭa) to prevent their suffering, that is great compassion; if, having freed them from suffering, he then gives his sons the five objects of enjoyment (paścalāmagna), that is great loving-kindness. There are many differences of this kind.

2. Degrees of loving-kindness and compassion880

Question. – Great loving kindness and great compassion being so, what is lesser loving-kindness and lesser compassion?

Answer. – The loving-kindness and compassion that are part of the four immeasurables (apamāṇacakṣita) are lesser; but here the loving-kindness and compassion that are concerned in the eighteen special attributes (āvatiṣṭhakārman) are great.

Furthermore, the loving-kindness and compassion found in the Buddha’s mind are called great: those found in the minds of other people are called lesser.

878 This version departs from the revised Pañcavīśiṣṭi (ed. Dutt, p. 21, l. 4-5) where it is said that mahāmaitrī, mahākarunā, mahāmudrā and mahāpokṣa should be cultivated by the bodhisattva.

879 Adopting the variant p’i in place of tsoewi.

880 In this section, the Traité partially adopts the Sarvāstivādin views on lesser and great compassion: see above, p. 1717F.
... the Buddha. Why? Because the happiness of the world is deceptive, false and does not free from saṃsāra.

3. Epithet ‘great’ reserved for loving-kindness and compassion

Question. - If that is so, why do you say only that his loving-kindness and compassion are great?

Answer. - The loving-kindness and compassion are the root (mūla) of the enlightenment (sambodhi) of the Buddh. Why is that?

The bodhisattva sees beings tormented by all the sufferings (dukkha): suffering of birth (jīti), old age (jāri), sickness (vyādhī) and death (marana), bodily suffering (kāyānā), and mental suffering (cittānā), suffering in this life and in the next life (śhāparatradākha). Feeling great loving-kindness and great compassion, he comes to save beings from these sufferings, and subsequently he forms the resolution (cittam upādāyat) of seeking anutārā samyaksambodhi. By the power of his great loving-kindness and great compassion, in the course of saṃsāra in innumerable incalculable lifetimes, his courage never sinks (cittam asya nāvālīyatayate). By the power of his great loving-kindness and his great compassion and although he could have attained nīvāṇa long ago, he does not give the evidence of it (na sākṣātkarot). This is why, among all the attributes of the Buddha, loving-kindness and compassion are great. If he did not have this great loving-kindness and this great compassion, he would enter nīvāṇa too soon.

Next, when he attains enlightenment, he realizes innumerable very profound concentrations (samādhi): trances (dhyāna), absorptions (samāpatti) and liberations (vimokṣa). Experiencing this pure happiness (vīśuddhasukha), he abandons it and does not keep it. He goes into the villages (grūma) and the towns (nagara) and preaches the Dharma with all kinds of avadānas and nidānas. He changes his form and guides beings by an infinity of vocal sounds (ghosha); he endures curses, injuries, criticisms and slander on the part of beings and goes so far as to become a female musician: all that thanks to his great loving-kindness and great compassion.

Furthermore, the epithet ‘great’ attached to great loving-kindness and great compassion does not come from the Buddha: it is beings who describe them thus. In the same way, the lion (simha) that is very strong never boasts of the greatness of its strength, but all the beasts remember it. [257a]

886 This is what the Vijñānavādin later will call upapatiṣṭhita nīvāṇa: cf. Sūtrālamākṣa, p. 41, 47, 147, 171; Madhyāntavibhāga, p. 4, 108, 200.
Beings have heard speeches of the many marvelous attributes of the Buddha and they know that the Buddha, in order to save beings, can accomplish austerities (adakaraṇacaryā) for innumerable incalculable periods (asamkhyeyakalpa). Hearing and seeing such exploits, they have given the names of great loving-kindness and great compassion to these attributes.

A man who had two friends was thrown into prison (kāraṇa) for some misdeed. One of his friends provided the necessities and the other died in his place. Everybody declared that the friend who died in his place was full of loving-kindness and compassion. It is the same for the Buddha who, from lifetime to lifetime has sacrificed his head (śāla), eyes (maya), mawro (maja) and skull (maitaka) for beings. Beings hearing and seeing these things in one accord have called him the great loving-kindness one and the great compassionate one.

Śīla-jātaka

As king Chê-p’i (Śīla), he wanted to save a pigeon (kapota) by replacing his own flesh as [an equivalent] and as the piece of his flesh did not reach the weight of the pigeon, he climbed onto the balance (tulā) and ransomed the pigeon at the cost of his body. Then the earth shook in six ways (prthvīv sadākaraṇa akampata), the water of the sea rose in waves and the devas offered the king perfumed flowers. Beings cried out: “He is truly a great loving-kindness one and great compassionate one to be so concerned for a little bird at this point.”

The Buddha receives the epithet of great loving-kindness and great compassion from beings. There are many jātakas of the same type that could be told fully here.

4. Epithet ‘great’ refused for the wisdom of the Buddhas

Question. – There are yet other qualities (guna) in the Buddha, such as concentration (samadhi), etc., and people do not know them, do not describe them as great. But the Buddha’s wisdom (prajñā), his preaching of the Dharma (dharmaranideśa), etc., make beings find the Path; why are they not called great?

Answer. – Nobody fully knows the power of the Buddha’s wisdom but, in his great loving-kindness and great compassion, the Buddha, from lifetime to lifetime, sacrifices his life and abandon the bliss of the concentrations in order to save beings and this everyone knows. The Buddha’s wisdom is cognizable by induction (anumayaḥ), it cannot be cognized directly. But his loving-kindness and compassion are visible to the eye and audible to the ear; they are cognizable, for the Buddha has uttered his lion’s roar (simbhaṇdaḥ) several times.

Furthermore, the Buddha’s wisdom is subtle (suksma) and wonderful and if the bodhisattvas and Śāriputra do not know it, what can be said of other people? Loving-kindness and compassion are visible and audible and people can believe them and accept them. The wisdom of the Buddha is so subtle that it cannot be probed (durgīghya).

Furthermore, great loving-kindness and great compassion are loved by everyone: they are like a delicious medicine (osadhi) that people like to swallow. Wisdom is like an unpleasant medicine that many do not like at all. But because they like loving-kindness and compassion so much, they have described them as great.

Furthermore, there are hardly any beings already enlightened (abhisambuddha) who are able to believe and accept the Buddha’s wisdom. In contrast, great loving-kindness and great compassion are of such a different kind that everybody can believe them and accept them. As they have seen a picture of them or heard the voice, they can believe and accept them and, since they have derived much benefit (bhūta) from them, they call them great loving-kindness and great compassion.

Furthermore, great wisdom has as its nature the relinquishment (parityāga), the rejection (parivarjana) of dharmas; great loving-kindness and great compassion have as their nature pity for (anukampa) and service (apakāra) to beings. This pity and service are loved by all beings; that is why they call them great loving-kindness and great compassion of the Buddha.

In the Teb’-sin king (Viśeṣaśītistūtra or Brahmavīteṣaśītīpariprlecchā) it is said that great loving-kindness and great compassion have thirty-two ways of acting on beings. On the extent (samagraha), nature (lakṣana) and object (ālaṁbana) of this great loving-kindness and great compassion, see above (p. 1269F) what has been said in regard to the four immeasurables.

5. Loving-kindness and compassion are pure among the Buddhas

Moreover, the great loving-kindness, great compassion and the other qualities (guna) of the Buddha should not be multiplied. The system of Kātyāyana tries to distinguish the natures (lakṣana), and great scholars, basing themselves on Kātyāna’s system, comment on these distinctions: all of that should not be accepted. Why?

Kātyāyana says that great loving-kindness (mahāmaitri), great compassion (mahākaruṇā), omniscience (sarvakāya) are impure dharmas (śāstra-dharma), bonds (graṇtha), worldly dharmas (laukikadharma). But that is not correct. Why?

Great loving-kindness and great compassion are the root (mūla) of all the Buddha’s attributes; how can it be said that they are impure dharmas (śāstra-dharma), bonds (graṇtha), worldly dharmas (laukikadharma)?
Question. – Although great loving-kindness and great compassion are the root of the Buddha’s attributes, they are impure. Although the lotus (padma) grows in the mud (pauka), we cannot, however, describe the mud as marvellous. It is the same for great loving-kindness and great compassion; even though they are the root of the attributes of the Buddha, they cannot be pure (āndrastava).

Answer. – As long as the bodhisattva has not become Buddha, his great loving-kindness and great compassion can be called impure (vāśrava) and still show faults (doṣa), but as soon as he has attained, as Buddha, the knowledge of unhindered deliverance (apratihatavimuktijñāna), all his attributes are pure (āvuddha); all the disturbing emotions (kleśa) and their traces (vāsanā) have disappeared. The śrāvakas and pratyekabuddhas do not possess the knowledge of unobstructed deliverance and do not eliminate the traces of the disturbing emotions (kleśavāsanā). Often even their doubts (sāmiyā) on this subject have not been destroyed and this is why their mind is impure. The Buddhhas themselves have none of that. So why then do you say that their great loving-kindness and great compassion are impure?

Question. – I do not wish to be lacking in respect but, since the minds of loving-kindness and compassion in the Buddha concern beings, they are necessarily impure (ādārastava).891

Answer.  – The power (prabhāvo) of the Buddhhas is inconceivable (acintya). The śrāvakas and pratyekabuddhas feel loving-kindness and compassion without being able to eliminate the notion of being (sattvavasamjñā), whereas the Buddhhas feel loving-kindness and compassion beyond any notion of being. Why is that?

In the arhats and pratyekabuddhas, the nature of ‘beings of the ten directions’ (daśādikāsvavarmanīmitta) does not exist (nupalabeiṣu) and yet, when they feel loving-kindness and compassion, they grasp the nature of being (sattvavasamjñā). The Buddhhas would have to look hard for a single being in the ten directions and they would not find him, and when they feel loving-kindness and compassion they do not grasp the nature of being (sattvavasamjñā).nodiṣṭhantaḥ)

This is what is said in the Wou-tsai-yol king (Aṣṭa-yamatiṣṭātra): “There are three kinds of loving-kindness and compassion: i) those that have beings as object (sattvavālambara); ii) those that have things as object (dharmanāmabhanta); iii) those that have no object (andīlambara).”892

Finally, Buddha is the only one among all beings to cultivate the non-deceptive Dharma exclusively (saśādhadharmah). If the Buddha practiced loving-kindness and compassion among beings by way of grasping the nature of being, we could not say that he practices the non-deceptive Dharma. Why? Because beings are absolutely non-existent (aryānānupalabhā).

It does not say that śrāvakas and pratyekabuddhas cultivate exclusively 257c) the non-deceptive Dharma and this is also so in regard to beings (sattva) and things (dharma), insofar as they sometimes grasp characteristics (nimittānuṣṭhāntaḥ) and sometimes they do not grasp them.

It is impossible to make the objection to us that the Buddha does not cultivate the non-deceptive Dharma. His omniscience (svarajāna) destroys all the impurities; it can come from impure dharmas (vāśrava) and itself play the part of a pure cause (āndrastava). How could such an attribute be impure (vāśrava)?

Question. – The pure knowledges (āndrastavajñāna) each have their object (ādāmbara); there is not one that can completely bear upon all dharmas. Only conventional knowledge (samyrtijñāna) bears upon all dharmas.893 This is why we say that omniscience is impure (vāśrava).

Answer. – That is what is said in your system, but it is not said in the system of the Buddha. If a man carrying his own bushel-measure (drona) went to the market and this bushel-measure did not correspond to the official bushel-measure, there would be nobody who would use it. It is the same for you. You are using a system that does not correspond to the system of the Buddha and so nobody wants to apply it.

Why would not pure wisdom (āndrastavajñāna) bear upon all dharmas? This impure knowledge [this conventional knowledge (samyrtijñāna) which, according to you, bears upon all dharmas] is conventional (saṃskertika), deceptive (mṛtyudvāda) and weak: consequently it cannot bear upon all dharmas correctly and exactly. It is you who claim, in your system, that it bears upon all dharmas.

Furthermore, the system of the śrāvakas includes ten knowledges (jñāna), but in the Mahāyāna there is an eleventh called ‘knowledge conforming to reality (sattavālapāda)’.894 The ten [traditional] knowledges end up in this knowledge conforming to reality in order that they form only a single knowledge, i.e., pure knowledge (āndrastavājñāna). In the same way, the rivers (niḥal) of the ten directions empty into the great sea (mahāsamudra) where they all take on one and the same taste, that of salt.895

Great loving-kindness and great compassion are included (sanyohīta) in the Samādhīrājasamadhi and the Sīmhasikrīḍatasmadhi of the Buddhhas. This briefly (samkṣepena) explains the meaning of great loving-kindness and great compassion.

891 Impure in that they still involve belief in the individual (sakṣāya-darśit).
892 A passage already referred to above, p. 1245F, 1272F.
893 For the Sarvāstivādins, samyrtijñāna is impure and bears upon all dharmas. See above, p. 1474-1475F
894 Adopting the variant jou che tche. This eleventh knowledge added by the Mahāyānists to the traditional ten knowledges has been defined above, p. 1483F, 1486F.
THE TREATISE ON THE GREAT VIRTUE OF WISDOM

OF NĀGĀRJUNA

(MAHĀPRAJĀPĀRAMITĀŚĀSTRA)

with a study on Emptiness

ÉTIENNE LAMOTTE

VOL. IV

CHAPTERS XLII (continuation) – XLVIII

Composed by the Bodhisattva Nāgārjuna and translated by
the Tripiṭakadharmācārya Kumārajīva

Translated from the French
by Gelongma Karma Migme Chodron
Gampo Abbey
CHAPTER XLIV SYMPATHETIC JOY AND TRANSFER OF MERIT

I. OUTSTANDING QUALITIES OF THE BODHISATTVA

1. The Abhijñās in the Prajñāpāramitāsūtras

II. THE THREEFOLD VOICE OF THE BUDDHAS AND THE BODHISATTVAS

1. Relationship between Prajñā and the other perfections

III. POWER OF PRAJÑĀ

I. THE PHYSICAL MARKS ARE NOT ‘PLANTED’ JUST AT THE END OF THE CAREER

II. THE BODHISATTVA IS ABLE TO CREATE FOR HIMSELF A BODY ENDOWED WITH THE MARKS

III. BODHISATTVA BODY AND BUDDHA BODY

IV. THE PERFECTIONS ARE CAUSES AND CONDITIONS OF THE MARKS

V. BODY WITH MARKS AND BODY WITHOUT MARKS

VI. JUSTIFICATION OF THE NUMBER OF MARKS

VII. WHY IS THE BUDDHA ADORNED WITH NON-EXISTENT MARKS?

Fourth Section BEING BORN INTO THE FAMILY OF THE BODHISATTVAS, ETC.

1. Being born into the family of the Bodhisattvas

2. Obtaining the level of the Kūmārāka

3. Never being separated from the Buddhas

1. Benefits of the presence of the Buddhas

2. Subjective nature of the appearance of the Buddhas

CHAPTER XLVI (p. 1931F) VENERATING WITH THE ROOTS OF GOOD

First Section HONORING ALL THE BUDDHAS

1. The desire to offer

2. Metonymical meaning of ‘Roots of Good’

3. Signs of honor, respect, veneration and praise

IV. HAVING OFFERINGS AT ONE’S DISPOSAL AS ONE LIKES

Second Section FULFILLING THE WISHES OF ALL BEINGS

1. What is fulfilling the wishes?

2. Do the Buddhas and Bodhisattvas fulfill wishes without exception?

3. MATERIAL BENEFITS GRANTED BY THE BODHISATTVA

IV. GENEROSITY INFORMED BY THE PERFECTION OF WISDOM

Third Section ESTABLISHING BEINGS IN THE SIX PERFECTIONS

1. Establishing in the six perfections

2. BEINGS TO BE ESTABLISHED IN THE SIX PERFECTIONS

1. Their number

2. The various categories of beings

3. The destiny of the asuras

III. EXHORTATIONS TO THE PRACTICE OF THE PERFECTIONS

1. Perfection of generosity

2. Perfection of morality

3. Perfection of patience

4. Perfection of exertion

5. Perfection of trance

6. Perfection of wisdom

Fourth Section PLANTING INEXHAUSTIBLE ROOTS OF GOOD

1. One single root to be planted in the field of the Buddhas

2. ‘INEXHAUSTIBLE’ ROOT

CHAPTER XLVII PRaises MADE BY THE BUDDHAS

First Section WINNING THE PRaises OF THE BUDDHAS

1. Conventional nature of the desire for praise

2. Value of the praises given by the Buddhas

3. Although non-existent, the Bodhisattva merits special praises

Second Section ACCORDING TO INNUMERABLE UNIVERSES

I. MAGICAL POWERS OF MULTIPLICATION AND DISPLACEMENT

II. The power of the Buddha is dependent on that of the Bodhisattva

Third Section SPEAKING TO INNUMERABLE UNIVERSES BY MEANS OF A SINGLE SOUND

1. Range of voice of the Buddhas and Bodhisattvas

2. The Threefold voice of the Buddhas and the Bodhisattvas
INTRODUCTION

Volume I of the Traité described the conditions of time, place and individuals under which the Perfection of Wisdom was revealed. Volume II stated the spirit in which the bodhisattva should practice the virtues of his state. Volume III described the new concepts, in contrast to the old Abhidharma, in regard to that which concerns the practices auxiliary to enlightenment (budhipakṣaśūkṣmaḥ) and the attributes of the Buddhas.

Here in volume IV, the Great Sūtra of the Perfection of Wisdom and the Traité which comments on it, tackle a new section which could be entitled ‘the Ideal of the Bodhisattva’. It is concerned with the desires or aspirations of the bodhisattva which can be realized only by the practice (īśā) of Prajñāpāramitā. Here we will touch upon the very heart of the Middle Way (madhyamaka) as it was conceived by the first Mahāyānasūtras.

At the time of his ordination, the Bodhisattva ‘produced the mind of Bodhi’ (bodhicittam upādayati) by forming the intention of some day arriving at supreme perfect enlightenment (anuttarā samyaksambodhi) to save the infinite world of beings, to free them from the suffering of saṃsāra and establish them in the supreme knowledge of omniscience (anuttarā sarvajñātā). Thus his objective is twofold: to acquire supreme wisdom himself and, at the same time, to assure the welfare and happiness of all beings.

In order to attain this end, the bodhisattva must travel a long career which, after a stage of preparation, extends over ten successive stages designated by the name ‘levels’ (bhūmī). It is only in the tenth level, that of Cloud of Dharma (dharma Mahābhūma), that he will accede to anuttarā samyaksambodhi, to the omniscience (sarvajñātā) belonging to the Buddhas involving the knowledge of things in all their aspects (sarvakāra-jñātā) and leading to the destruction of the disturbing emotions (kleśa) and their residues or ‘traces’ (vīṣṇātā).

Having reached Buddhahood, the bodhisattva would be led straightway to entering complete nirvāṇa (parinirvāṇa), without any residual conditioning, where he would be able to do nothing more for gods or for men. Realizing his own good, he would be sacrificing the second part <vi> of his ideal, that of working for the good and happiness of an infinite number of beings. This is why, relegating his access to anuttarā samyaksambodhi, he urgently seeks to acquire wisdom similar to but slightly inferior to that of the Buddhas, which allows him to remain for a long time in saṃsāra in order to dedicate himself to salvific activity by many and varied skillful means. Whereas the wisdom of the Buddhas is perfect omniscience (sarvajñātā) bearing upon all the aspects of things (sarvākāra-jñātā) and eliminating the disturbing emotions (kleśa) as well as their traces (vīṣṇātā), the wisdom sought by the beginning bodhisattva is improperly called omniscience: it is concerned with the general characteristics of things without discerning all the particular aspects; it cuts the base of the passions and assures deliverance (vimukti), but leaves the traces of the passions intact, and it is as such a result of the latter that the bodhisattva, abandoning his fleshly body (mūrta-kūṭaḥ) takes on a body arisen from the fundamental element (dharma-mūrta-kūṭaḥ) and appears in the most varied forms in innumerable universes of the ten directions in order to ‘ripen’ beings (saṃsāraparipūkṣa).
Of all the wishes that the Mahāprajñāpāramitāsūtra attributes to the bodhisattva, that of beneficial wisdom is incontestably the main one. Exactly what does it consist of and at what stage of his career does the bodhisattva take possession of it?

It is, in its most complete form, the anuṣṭambhakāmaṃśī, a cryptic expression the exact meaning of which has long escaped western exegesis. This kṣantī is the conviction, the certitude, that dharmas do not arise, that things deprived of birth and, as a result, are not subject to becoming. By means of this kṣantī, the bodhisattva penetrates the single nature of dharmas, namely, absence of natures (alakṣaṇa), the true nature of dharmas (dharmatā, bhūtakālaṃśī) “unborn and unceasing, neither defiled nor purified, neither existent nor non-existent, neither accepted nor rejected, always pacified, completely pure, like space, undefinable, inexpressible; it is the disappearance of all paths of speech, it goes beyond the domain of all minds and mental events; it is like nirvāṇa: this is the Dharma of the Buddhas” (Treaté, p. 1501F).

The practitioner definitively acquires this kṣantī in the eighth level, the Unmoveable Stage (acalā). That is where he takes up the assured position of bodhisattva (bodhisattvānyāṇāma). Certain of his future buddhahood, for three more levels he will pursue his salvific activity, but spontaneously and effortlessly (anābhogaṇa), for his mind will no longer be disturbed by objects <vii> or concepts. Quite rightly, the sūtra considers entry into niyāma (niyāṇavakarṇī) as the great conquest of the bodhisattva: this position where wisdom (prajñā) and skilful means (upayakauśalya) are perfectly balanced is the beginning of supreme perfect enlightenment (anuttara samyakṣambodhiḥ) which makes the Buddhas (cf. p. 1787-88F). However, the zeal of the bodhisattva is insatiable and, although above all he seeks this state of perfection, he still makes other wishes. The seven chapters translated in the present volume include no less than twenty-four of these (see Table of Contents). All are not solely of Mahāyāna invention. Some are repeated from the old canons, such as the wish to become established in the six abhijñā (p. 1809F), to possess a body endowed with the marks (p. 1905F), to hold extensive magical powers (p. 1899F), or even to assure the continuity of the Buddha universes (p. 1898F). Others, by adapting them, take up the doctrines already present in the Prajñāpakāmas or vice versa. Whatever it may be, there are numerous points in common between the old schools and the teachings of the Mahāprajñāpāramitāsūtra. Some postcanonical biographies, some Vīnasas, had already established a distinction between the disturbing emotions (klesa) and the traces (śvasā) of disturbing emotions which the Buddhas have eliminated but which still persist in the saints (p. 1756F). The Mahāsthāṅgika canon includes a basket of magical spells (mañnaprāyaṇa), distant beginnings of the dhāraṇī of the Mahāyāna (p. 1862F) and the Dharmaguptakas used the magical syllabary of the Arapacana for didactic ends (p. 1868F).

The Mahāsthāṅgikas, Andhakas, Utpādāthakas and Vātsupāyikas accepted the existence of a sixth destiny, that of the asuras (p. 1556F). The Vībhajyāvādins and the Mahāsthāṅgikas believed in the possibility of preaching the Dharma by means of a single sound (p. 1380F, 1985F). The Prajñāpāramitāsūtras have drawn up a list of ten emptinesses which will appear, partially at least, in the list of eighteen emptinesses presented by the Mahāprajñāpāramitāsūtra (p. 2013F).

All considered, the wishes that the bodhisattva attempts to realize by practicing the Prajñāpāramitā make up a not quite coherent mixture of original ideas and borrowed pieces. It is incumbent on <viii> the Treaté to put some order into this important section of the sūtra.

In my [Lamotte] introduction to volume III of the Treaté (p. viiiF-xlivF), I have dedicated a few pages to the author of this work. A learned monk, he knew the canonical scriptures thoroughly and specialized in the study of the Sarvāstivādin Abhidharma (Ṣaṭābhisamayam and Maḥāvibhāṣa); later, having become aware of the Mahāyānasūtras, in particular the Prajñā sūtras and the philosophical treatises composed by the first Mādhavikas (Nāgārjuna, Āryadeva and Rāhuḷabhadra), he became converted to the Mahāyāna without, however, renouncing his monastic role or even leaving his monastery. He then composed a long commentary on a great sūtra of the Perfection of Wisdom, the Prajñāpāramitāśāstra. He noted that the doctrines of this sūtra in no way contradicted the canonical sūtras of the Tripitaka and were limited to explaining them. This made him very happy because, since his entry into religion, he held the sūtras as the very expression of the infallible word of the Buddha. This is why, in his commentary, he calls upon endlessly it to show the complete orthodoxy of the Mahāyāna Prajñā. On the other hand, he had to recognize that the sūtra teachings, for the most part, were incompatible with the Sarvāstivādin Abhidharma and, more particularly, with Kātyāyana’s Jñānapārasthāna. We may guess that for him this was a disillusionment for he knew this system thoroughly and appreciated the clarity and coherence of its scholasticism. By comparison, the explanatory techniques adopted by the Mahāyāna Āśā sūtras presented a very sorry appearance: their disorder, their disjointedness, their interminable enumerations and their incessant repetitions which end up by tiring the best disposed reader. But the author of the Treaté had been won over to their doctrines and he found himself faced with the difficult and unrewarding task of commenting on a sūtra the ideas of which he accepted but the didactic methods of which he reproved. Having specialized in the study of the Saṃgha and the Viṃbha, he decided to teach the doctrines of the Prajñā according to the explanatory techniques customary in the Abhidharma. But bound to the text on which he was commenting, he was prevented from presenting it as a coherent and structured synthesis in the manner of a Mahāyamaśāstra or an Abhinirmāṇalamkāra. Tackling each subject in the order in which the sūtra presented them, he tried to schematize them in the old way and, each <ix> time the subject was approached, he contrasted this pattern with the corresponding Sarvāstivādin pattern.

The present volume abounds in antitheses of this kind: to the four roots of good ‘favorable to penetration’ (nirvedhahābhaga kuśalamālam) practiced by the śrīvaka in the course of the prayogamārga, there is the corresponding four preparatory practices required of the bodhisattva before his accession to the eighth bhūmi (p. 1795-98F); to the predestination to salvation (śamvakramāṇa) of the śrīvaka, there is the predestination to Dharma (dharmāṇāṇa) of the bodhisattva; before their respective predestinations, both risk mārdhahabhya pāta, or ‘falling back from the summits’ (p. 1790-93F); by an act of taking pleasure
Canonical sūtras cited by their titles. – Arthavargīyāṇi sūtrāṇi (p. 1749,2143-44F), Daśabala (p. 2116F), Dharmapada (p. 1943F), Ātaka (1853F), Kātyūyaṇa (p. 2109F), Kolopama (p. 2094, 2143F), Mahāḥūyaṇat (p. 2094, 2143F), Pāraśīvena (p. 2143F), Praṇaya (p. 1950F), Rādha (p. 2143F), Saptasūtrasāvaya cited Saptasūtrasāvaya (p. 2091-92F).

Canonical sūtras mentioned without title. – Accharyād abhidhānamāna (p. 1992F), Akkosa (p. 1762F, n. 1), Ākāvaka (p. 1765F, n. 1), Anamatagga nākha (p. 2142F, n. 1), Assu (p. 1837F, n. 3, no. 1; 2099F, n. 1), Dīghanākha (p. 2142F, n. 1), Kevadda (p. 1837F, n. 3, no. 2; 2099F, n. 2), Laṅkikopama (p. 1899, n. 2), Mūla (p. 2074F, n. 3), Paramārthānukṣaṇatā (p. 1813F, n. 2; 2135F, n. 2), Pasava (p. 1753F, n. 1; 2075F, n. 2), Pathāva, called Mrudgūlīka in Sanskrit (p. 2100F, n. 1), Phena (p. 2053-54F, n. 1; 2062F, n. 1), Puṇamā (p. 2107F, n. 3), Subha, called Husthānopama in Sanskrit (p. 1748F, n. 2), Sūngtī (p. 1946F, n. 1), Samudrī called Suha in Pāli (p. 2112F, n. 1), Sutta (p. 2108F, n. 1; 2143F, n. 2), Sūha (p. 1960F, n. 1), Śuṇakaparivrūvaka called Kuttahāsī in Pāli (p. 2141F, n. 1), Suśmat (p. 1839, n. 3), Tissamattā called Lohita in Sanskrit (p. 1835F, n. 4; 20998F, n. 2), Tinakathā (p. 2099F, n. 4); Feralīja (p. 1767F).

2. A convinced and professed Mahāyānist, the author of the Traité could not help but recognize the authenticity of the Mahāyāna-sūtras. There is frequent reference to them in his commentary. Nevertheless, even to his eyes, they do not enjoy the same credibility as the sūtras of the Tripiṭaka. The latter came from the very mouth (kāntāhoka) of the Buddha during the forty-five years of his public ministry and were heard and collected by his immediate disciples: they were facts historically witnessed. The sūtras of the Mahāyāna, however, come from a meeting in samādhi between one or several clairvoyants and the Buddhas of the three times and ten directions; having come out of samādhi, the clairvoyant records, most often in writing, the conversations he held with the Buddhas, but he knows perfectly well that the Buddhas come from nowhere and that he himself has gone nowhere, that the visions and things heard bestowed on him took place in his mind and that this mind itself does not exist. With a candor for which we will be grateful, the author will insist later (p. 1927-1930F) on the purely subjective nature of the appearance of Buddhas. Canonical sūtras and Mahāyānasūtras also differ in that the former, more or less, have only a didactic value whereas the latter present themselves from the very beginning as great magical spells (mahāvidyā) assuring their readers spiritual and material benefits (cf. 1862-1863F).

In the present volume, the author cites long extracts from the Mahāprajāpāramitāsūtra, in this case the Pañcaviṃśatikāsūtra, in order to expand his commentary and, in general, mentions the title of the chapter (parivartha = pūj/a) from which the excerpt is taken: cf. p. 1759F, n. 1; 1793F, n. 2; 1800F, n. 3; 1807F, n. 1 and 2; 1817F, n. 1 and 2; 1818F; 1831F, n. 2; 1832F, n. 2; 1880F, n. 2; 1892F, n. 2; 1904F, n. 1; 1910F, 1975F, n. 1; 2046F, n. 1; 2060F, n. 1; 2072F, n. 1; 2146F, n. 2.

Other Mahāyānasūtras cited by their titles. - Bhuddakāpīṭaka (p. 1892F), Daśabhūmiṇa, the Chinese title of which is borrowed from Dharmanāka’s translation (p. 1897F), Pratyutpattana-buddhasamaṃkāvavātivamanādī cited as Pratyutpattana-samādhī (p. 1927F); see also p. 1789F, n. 1), Ratnakūṭa (p. 1843F), Suddhārmapuddhā (p. 1957F), Śūraṃgamasamādhī cited as Śūraṃgamasthātra (p. 1907F), Tathāgata-ścwetasyugohānturveda cited as Gahyakasthūtra (p. 1985F).
**Vimalakīrtinirdeśa** cited as Vimalakīrtisūtra (p. 1852F, 1942F), Viśeṣacintibrahmaparipṛcchā cited as Viśeṣacinti (p. 1848F, 1984F), cited as Jñāntaprabhasūtra (p. 1921F).

3. As we have seen in the Introduction to volume III of the *Traité* (p. xix-xxii), the author had specialized in the study of the Sarvāstivādin scholasticism but, nevertheless, did not approve of it. However, although he energetically debated against the doctrines of Kātyāyana and his disciples on many points (cf. p. 283F seq., 614F, 1383F, 1697F, 1905F), he did not entirely reject the Sarvāstivādin Abhidharma. In the present volume, he calls five times on the authority of an “Abhidharma” not otherwise specified and of which he quotes long extracts. In the five cases, it is a question of the Abhidharma-prakaraṇapāda (cf. p. 1750F, n. 2: 1752F, n. 1; 1870F, n. 3; 2083F, n. 1). This work consists of eight chapters, the first four of which were the work of the bodhisattva Vasumitra and the last four that of the Kāśmir arhats (p. 111-112F). For E. Frauwallner (*Abhidharma-Studien*, WZKSO, VIII, 1964, p. 92-99), it would be the most recent and the best constructed pāda of the Saṁpādābhidharma of the Sarvāstivādins, but earlier than the Jñānapratīṣṭhāna of Kātyāyana. That as it may, the Prakaraṇapāda always enjoyed a special esteem. It is the most frequently cited Abhidharma in the Saṁghapariyāya (Taisho Index, no. 15, p. 213c), the Mahāvibhāṣa (Taisho Index, no. 14, p. 313c), the Kosā and the Nyāyānusāra (Taisho Index, no. 16, p. 174b; Kosā Index, p. 242 under Prakaraṇa).

4. In the chapter dedicated to the eighteen emptinesses, the author is inspired mainly by Nāgārjuna’s Madhyamakāstra. He even introduces into his prose two Mūlamadhyamakākārikās without informing the reader of his borrowing (p. 2095F, n. 1). In several places, his argumentation closely follows that of Nāgārjuna (cf. p. 2057F, n. 1; 2058F, n. 1; 2062F, n. 1; 2063F note; 2075 note; 2076F n. 1; 2084F, n. 2; 2107F, n. 2; 2119F, n. 1).

***

It would be rather naive to accept that all the texts attributed by the Indian, Chinese and Tibetan traditions to Nāgārjuna come from one and the same hand, the well-known author of the Madhyamakāstra. This would be to forget that, in the matter of literary attribution, India is open only to the wealthy and that the worry of the old writers was not to keep their rights of authorship but to dissimulate modestly behind great names. In volume III (p. xxxix-xl F, 1370-1375F, note), I (Lamotte) expressed the opinion that the author of the *Traité* is not the Nāgārjuna of the Madhyamakāstra and that he was “xii” significantly later than the first Mūlamadhyama scholars, Nāgārjuna, Āryadeva and Rāhulabhadra. Without wishing to repeat myself [Lamotte], I would only comment that the *Traité* which calls upon a good thirty voluminous Mahāyānaśūtras (cf. volume III, p. xxxivF-xxxviiF) cannot be placed at the very origins of the Buddhist Madhyamaka, that the *Traité* itself cites a mass of Nāgārjunian kārikās and reproduces in full (p. 1060-1065F) the *Prajñāpāramitā-sūtra* by Rāhulabhadra and therefore is later than them.

There remains Āryadeva. On p. 1370F, without mentioning a particular work, the *Traité* presents a chapter entitled *P'o-wo-p'in ‘Chapter on the Refutation of the Self’. To what work should it be attributed? To a
The second may be compared to the Madhyamakakārikā V, 8 (Madh, vṛtti, p. 135):

Asttivam ye na paśyanti
dékṣṭivam cāḷpabuddhayaḥ/
 bhūvānaṃ te na paśyanti
 de ni yod pas ga la dgoḥ /
 med pas hīg par ga la hgyur //

V. Bhattacharya (l. c.) restores the Sanskrit as follows:

Tattvato nairātmyāyam iti
 yasyaṁ vartate matīḥ /
tasya bhūvāt katoḥ prṛtir
abhūvenā kato bhūyaṃ //

“People of little intelligence who see the existence or also the non-existence of essences do not see the blessed peacefulness of the visible [peacefulness consisting of the cessation of knowledge and of the object to be known]”.

The third stanza cited does not come from the Madhyamakaśāstra but from Aryadeva’s Catuḥśatikā, chap. XII, stanza 13 (ed. P. L. Vaidya, no. 288, p. 99; ed. V. Bhattacharya, no. 288, p. 151):

Advitīyam śivadvāram
kadaśītām bhayamkaram/ vīśayaḥ sarvabuddhāṇāṁ
tī nairātmyāyucyate//

“Non-duality, gateway to bliss, the scare-crow for wrong views, the domain of all the Buddhas: that is what is called Non-self”.

2. Having affirmed that the anātman (or the nairātmya) involves the rejection of all dharmas, the Traité, p.1686f (cf. T 1509, k. 26, p. 254a10-12) continues with the following citation:

This is what is said:

If a person knows the nairātmya well
He is thus advised
Not to be happy by hearing about existent things
Not to be sad by hearing about non-existent things.

This citation is borrowed from Áryadeva’s Catuḥśatikā, chapter XII, stanza 17. Its original Sanskrit title has not come down to us, but the stanza is known by its Chinese translations (T 1570, p. 184b8-9; T 1571, k. 6, p. 220b14-15) and its Tibetan translation, much more faithful (ed. P. L. Vaidya, no. 292, p. 100; ed. V. Bhattacharya, no. 292, p. 156):

de hid du bdag sham du /
de ltar gais gnas pa //

3. Having affirmed that the anātman (or the nairātmya) involves the rejection of all dharmas, the Traité, p.1686f (cf. T 1509, k. 26, p. 254a10-12) continues with the following citation:

This is what is said:

If a person knows the nairātmya well
He is thus advised
Not to be happy by hearing about existent things
Not to be sad by hearing about non-existent things.

This citation is borrowed from Áryadeva’s Catuḥśatikā, chapter XII, stanza 17. Its original Sanskrit title has not come down to us, but the stanza is known by its Chinese translations (T 1570, p. 184b8-9; T 1571, k. 6, p. 220b14-15) and its Tibetan translation, much more faithful (ed. P. L. Vaidya, no. 292, p. 100; ed. V. Bhattacharya, no. 292, p. 156):

de hid du bdag sham du /
de ltar gais gnas pa //

3. Having affirmed that the anātman (or the nairātmya) involves the rejection of all dharmas, the Traité, p.1686f (cf. T 1509, k. 26, p. 254a10-12) continues with the following citation:

This is what is said:

If a person knows the nairātmya well
He is thus advised
Not to be happy by hearing about existent things
Not to be sad by hearing about non-existent things.

This citation is borrowed from Áryadeva’s Catuḥśatikā, chapter XII, stanza 17. Its original Sanskrit title has not come down to us, but the stanza is known by its Chinese translations (T 1570, p. 184b8-9; T 1571, k. 6, p. 220b14-15) and its Tibetan translation, much more faithful (ed. P. L. Vaidya, no. 292, p. 100; ed. V. Bhattacharya, no. 292, p. 156):

de hid du bdag sham du /
de ltar gais gnas pa //
SUPPLEMENT TO BIBLIOGRAPHY

ed. = edition; rec. = reconstruction of Sanskrit; tr. = translation.


BAREAV A., La Jeunesse du Buddha dans les Śīraśṭāta et les Vināyapīṭaka anciens, in BEFEO, LXI, 1974, p. 199-274.


CONZE E., The Large Sūtra on Perfect Wisdom, with the divisions of the Abhisamayālaṃkāra, Berkeley, 1975.


GAUD R. A., Buddhist Text Information (BTI), six Numbers, New York, 1974-76.


Kośa Index = Index to the Abhidhammakośabhāṣya by A. HIRAKAWA and others, Tokyo, 1973.


Kośāvyākhyā = Sphutartha Abhidharmakośavyākhyā, ed. U. WOBIHARA, Tokyo, 1932-36.


LAMASSE H., Sin koou wen, ou Nouveau Manuel de la langue chinoise, Hong-kong, 1922.


Mahāyānasūtrasaṃgraha, 2 vol., ed. P. L. VAIDYA (Buddhist Sanskrit Texts, N°8 17, 18),
Darbhanga, 1961-64.

MALLMANN M.-T. DE, Introduction à l’Iconographie du Tantrisme bouddhique (Bibl. du Centre de

MAY J., La philosophie bouddhique de la vacuité, in Studia Philosophica, XVIII, 1958,
p. 123-137.
MAY J., La philosophie bouddhique idéaliste, in Études Asiatiques, XXV, 1971,
p. 265-323.

MIMAKI K., La réfutation bouddhique de la permanence des choses et la preuve de la momentanéité des
choses (Publications de 1’Institut de Civilisation indienne, fasc. 41),

MUKHERJEE B., Die Überlieferung van Devadatta, dem Widersacher dea Buddha, in den kanonischen
Schriften, München, 1966.

Prasannapadā Index = Index to the Prasannapadā Madhyamakavytṛ by S. YAMAGUCHI.


Satyasiddhiśāstra, rec. N. A. SASTBI (Gadkward Oriental Series, Nº 159), Baroda, 1975.

SCHMITHAUSEN L., Zur Literaturgeschichte der Alteren Yogacara-Schule, ZDMG (Supplementa I),

Srimaladevi, tr. WAYMAN = The Lion’s Soar of Queen Srimala transl. by A. and H.


Upālīparipṛçchā = Vinaya-viniññeyā-upālī-paripṛçchā, ed. et tr. P. PYTHON (Collection

WALDSCHMIDT E., Sanskrithandschriften aus den Turfanfunden, 3 Teile (Verzeichnis der
Orientalischen Handschriften in Deutschland, B. X, 1, 2 und 3), Wiesbaden,
1965-68-71.
WALDSCHMIDT E., Sanskrit- Worterbuch der buddhistischen Texte aus den Turfan-Funden, 1


WELBON G. R., The Buddhist Nirvāṇa and its Western Interpreters, The University of

WILLER P., Tausend Buddhanamen des Bhadrakalpa nach einer fünfsprachigen Poly-
glotte, Leipzig, 1928.

WELLER F., Zum Kāśyapaparivarta, Verdeutschung des Sanskrit-tibetischen Textes,
Leipzig, 1965. — Kāśyapaparivarta nach der Han-Fassung verdeutscht, in Buddhist Yearly 1968-70,
Halle, 1970, p. 57-221.— Kāśyapaparivarta nach der Djin-Fassung verdeutscht, in Mitteilungen des
Instituts für Orientforschung, XII, 1966, p. 379-462. — Die Sung-Fassung des Kāśyapaparivarta,
CHAPTER XLII (continued) THE GREAT LOVING-KINDNESS AND THE GREAT COMPASSION OF THE BUDDHAS

First Section ACQUIRING THE KNOWLEDGES OF THE PATHS AND THE ASPECTS OF THE PATHS

At the end of the Sermon at Benares, the Buddha taught the fourth noble truth to his disciples: the way of the destruction of suffering (dakkhīṇarathgāmaṁ pratipāda) or the noble eightfold path (āryaṣṭāṅgikamārga) that leads to nirvāṇa. Later, on many occasions (Dīgha, II, p. 81, 84; Itivuttaka, p. 51) he defined its three elements, namely, morality (tiya), concentration (saṁdhi) and wisdom (prajñā). This supraworldly (lokottaro) path is the only one able to assure the total liberation of the śrāvakas who aspire for their own benefit. They have the direct understanding of it at the end of the stage of seeing the truths (satyadarśanamārga), a vision which destroys any error they may have of the nature of things, especially of the existence of the ātman, and brings them the fruit of entry into the stream of nirvāṇa (srotasātpatipāhā). From then on, the śrāvakas know the Path in its fourfold aspect of path (mārga), reasoning (vyāsya), acquisition (prajñā) and exit from the world (nairantarā): cf. Saṃyuktābhidharmasūtra, T 1552, k. 6, p. 918a-b; Vibhāṣa, T 1545, k. 79, p. 408c; Kośa, VI, p. 163; VII, p. 30-34; Mahāvyūha, no. 1190-1205.

A much vaster understanding is required of the bodhisattvas who want to assure the benefit and happiness of all beings. It is not enough for them to know the single path that leads to deliverance, but all the paths, good or bad, that beings are liable to take. But they cannot be taken in this by the multiplicity of paths: they must understand that “all these paths end up in a single path”, that of the true nature which is none other than the absence of nature (taūkṣana).

Thus, at the stage of seeing the truths, the bodhisattva must hold a twofold knowledge which is absent in the śrāvaka, the knowledge of the paths and the knowledge of the aspect of the paths (mārgāṅkamajñātā), which is empty of any nature.

Sūtra (cf. Pañcaviśālā, p. 21, l. 6-7; Śatāsthārajī, p. 67, l. 4-5). – The bodhisattva-mahāsattva who wishes to obtain the knowledge of the paths must exert himself in the perfection of wisdom; the bodhisattva-mahāsattva who, by means of the knowledge of the paths, wishes to fulfill completely the knowledge of the aspect of the paths must exert himself in the perfection of wisdom (Mārgaṭhātām anuprāpyākāraṃ bodhisattvāna mahākāravatvaṃ pratipāpāramitāyāṃ yogyo karanātāḥ. Mārgaḥkhiṭāyā mārgāṅkamajñātāḥ <1736> paripāpāryāsūkṣmānaḥ bodhisattvaḥ mahākāravatvaṃ pratipāpāramitāyāṃ yogyo karanātāḥ.)

Śāstra. –

I. KNOWLEDGE OF THE PATHS

[1. Simple Path]. – There is a simple path (ekāyāna) to go directly to nirvāṇa: this is mindfulness (smṛti) and heedfulness (apaṇḍita) applied to the good dharmas, the path conforming to mindfulness of body (khyāyāntyapasthānā).¹

[2. Twofold paths] – There are also twofold paths: 1) bad path (aksīlamārga) and good path (kusīlamārga); 2) worldly path (laukikamārga) and supraworldly path (lokottaramārga); 3) path of concentration (saṁdhīmārga) and path of wisdom (prajñāmārga); 4) impure path (sāravarnamārga) and pure path (saṁsāramārga); 5) path of those who practice (aśaiksamārga) and path of those who no longer practice (aśaiksamārga); 6) path of seeing (darśanamārga) and path of meditation (bhāvanamārga); 7) path of those who seek the truth as a result of faith (īśuddhānusirin) and path of those who seek the truth as a result of scripture (dharmanusirin); 8) path of those who are candidates for the fruit of the religious life (phalapatipannamārga) and path of those who are in possession of these fruits (phalapratipātāmaṃga); 9) path of expulsion of the conflicting emotions (ānantaṃyāmārga) and path of deliverance from the conflicting emotions (vīmakāmārga); 10) path of those who are convinced by means of faith (īśuddhānusirin) and path of those who have the speculative view (dyottipratipātāmaṃga); 11) path of those who are delivered by means of wisdom (prajñāvīkṣaṇamārga) and path of those who are doubtfully delivered (ubhaṭayōdhīkṣaṇāmārga).² There are innumerable twofold paths of this kind.

[3. Threefold paths]. – There are also threefold paths: 1) path of the damned (nārakamārga), path of the animals (īryaṃmārga) and path of the pretas.

The three kinds of hells are the hot hells, the cold hells and the <1737> dark hells.³ The three kinds of animals are those that live on the earth, those that live in the water and those that live in the air. The three kinds of pretas are the [28a] emancipated pretas, the preta that eat flesh and the divine pretas.⁴

2) Three kinds of good paths (kusīlamārga): the path of humans (mamayāmārga), the path of the gods (devamārga) and the path of nirvāṇa.

There are three kinds of humans: those who commit wrong-doings (āpatti), those who earn merit (puṣyus) and those who seek nirvāṇa. There are three other kinds of humans: those who take the objects of desire

² For these various categories of saṅgatas, see above, p. 1389-1391f, n.
³ The hells have been described above, p. 955-968F.
⁴ For the pretas, see p. 954-955F.
There are three kinds of gods: gods of the desire realm (kāma), gods of the realm of subtle form (rupa), and gods of the formless realm (ādīnā), and do wrong; those who taste the objects of desire and do not do any wrong; those who do not taste the objects of desire and do not do any wrong.

There are three kinds of paths of nirvāṇa: the path of the śrāvaka, the path of the pratyeka-buddha, and the path of the Buddha. The path of the śrāvaka is of three kinds: the path of those who practice (śrāvakamarga), the path of those who no longer practice (śrāvakamarga) and the path of those who are neither the one nor the other (naśrāvakamargāṁ). It is the same for the three kinds of the pratyeka-buddhas. The path of the Buddha is of three kinds: the path of the perfections (parīmatamarga), the path of skillful means (upamanyamarga) and the path of the pure lands (visuddhakṣetreṣamarga). The Buddha has three other paths: the path of the first production of the mind of awakening (prathma-cittotpādamarga), the path of the practice of benefit (kaśālacaryamarga) and the path of converting beings (sattvapuruṣa-paṇḍamarga).

There are three other threefold paths: the path of morality (śīlamarga), the path of meditative stabilization (samādhi-marga) and the path of wisdom (prajñāmarga). There are innumerable threefold paths of this kind.

4. Fourfold paths. – There are also fourfold paths: 1) the path of worldly people (prahāganamarga), the path of the śrāvaka, the path of the pratyeka-buddha and the path of the Buddha; 2) the path of the śrāvaka, the path of the pratyeka-buddha, the path of the bodhisattva and the path of the Buddha; 3) the path of the śrāvaka is of four kinds: the path of suffering (duḥkhāmarga), the path of the origination (samudaya-marga), the path of the cessation (nīrodha-marga) and the path of the way (pratipad-marga); 4) the paths of the four fruits of the religious life (catturārāmabhāvanāmarga); 5) the path contemplating the true nature of the body (dīyādharmatā-paṇḍamarga) and the paths contemplating the true nature of feeling, the mind and things (vedanā-cittādharmatā-paṇḍamarga); 6) the four paths by means of which evil bad dharmas that have not yet arisen may not arise (anuppannamānāṃ pāpakānāṃ aksaśālāṃṃ dharmānāṃ anupādāya); 7) the path that the bad wicked dharmas already arisen may be destroyed (uppannānam pāpakānāṃ aksaśālāṃṃ dharmānāṃ prahādāya); 8) the four paths predominating respectively in zealouness (chanda), exertion (viśvā), mind (citta) and examination (mīmāṃsā); 9) the paths of the four lineages of saints (āryavarga) consisting of losing interest in clothing (cīvara), food (prāṇapatsa), beds (śayyānāna) and medicines (bhañīyāyā) and taking enjoyment (yāmanī) in the cessation of suffering (duḥkhaprahāṇa) and the practice of the Path (mṛga-bhāvanā); 10) the four paths of ways (pratipad): the difficult way of slow understanding (duḥkhā pratipad dhandhābhījāḥ), the difficult way of quick understading (duḥkhā pratipad keśprābhījāḥ), the easy way of slow understanding (sukhā pratipad dhandhābhījāḥ), the easy way of quick understanding (sukhā pratipad keśprābhījāḥ); 11) the four paths of meditation (bhāvanāmarga) aimed at happiness in the present lifetimes (kāmīkāya), knowledge of births and deaths (cittupapātadānā) and destruction of the impurities (āsavāṅgāya) and analytical knowledge (vibhanga) respectively; 12) the four divine paths (devamarga), namely, the four trances (ālāna); 13) the four kinds of paths: paths of the devas, the Brahmās, the liras and the Buddha; 14) the four kinds of paths of dukkha: 1) the difficult way of quick understanding (duḥkhā pratipad dharmadhandhābhījāḥ), the difficult way of slow understanding (duḥkhā pratipad dharmadhandhābhījāḥ), the easy way of slow understanding (sukhā pratipad dharmadhandhābhījāḥ), the easy way of quick understanding (sukhā pratipad keśprābhījāḥ); 15) the four paths of the ṛṣis: 1) the path of the seven factors of bodhi (sambodhyāgī; 2) the path of the six perfections (sādācaryā; 3) the path of the cessation (nīrodha); 4) the path of wisdom (prajñā); 5) five paths of words in harmony with the Dharma and five paths of words of adharma; 6) five paths: those of the prahagana, the śrāvaka, the pratyeka-buddha, the bodhisattva and the Buddha; 7) the sevenfold paths of the five (258b) destinations (gati) 8) paths analyzing material things (rūpa), the mind (citta), mental events (cātastika), dharmas dissociated from the mind (cittarūpaniyamsūkṣma) and the unconditioned dharmas (asamskṛta) respectively; 9) five paths concerning things to be destroyed (prahāya) by the truth of suffering (duḥkha) and the truth of origination (samudaya) and the path of the cessation (nīrodha) and the truth of the path (pratipatsa) and meditation (bhāvanā) respectively. There are innumerable fivefold paths of this kind.

6. Sixfold paths. – There are also sixfold paths: 1) the path of the damned (nīracadhrā); 2) the path of the animals (nīracatma); 3) the path of the preta, the path of humans (nīracatmanā); 4) the path of gods (devamarga); 5) the path of the five elements belonging to those who no longer practice (āsīva) and gods of the formless realm (nīracatmanā); 6) the path of the one way (ekamarga) and the path of the two ways (duḥkhasamudramarga); 7) the path of the four ways (śārayāmarga); 8) the path of the four lineages of saints (āryavarga); 9) the path of the seven factors of bodhi (sambodhyāgī); 10) the path of the six perfections (sādācaryā); 11) the path of the four ways (pratipad): the difficult way of slow understanding (duḥkhā pratipad dhandhābhījāḥ), the difficult way of quick understanding (duḥkhā pratipad keśprābhījāḥ), the easy way of slow understanding (sukhā pratipad dhandhābhījāḥ), the easy way of quick understanding (sukhā pratipad keśprābhījāḥ); 12) the path of the meditation (bhāvanāmarga) aimed at happiness in the present lifetimes (kāmīkāya), knowledge of births and deaths (cittupapātadānā) and destruction of the impurities (āsavāṅgāya) and analytical knowledge (vibhanga) respectively; 13) the four ways of paths of meditative stabilization (samādhi); 14) the four ways of paths of meditation (bhāvanāmarga) and the path of the difficult way of quick understanding (duḥkhā pratipad keśprābhījāḥ); 15) the four ways of paths of meditation (bhāvanāmarga) and the path of the easy way of quick understanding (sukhā pratipad keśprābhījāḥ); 16) the path of the six perfections (sādācaryā); 17) the path of the two ways (duḥkhasamudramarga); 18) the path of the four ways (śārayāmarga); 19) the path of the seven factors of bodhi (sambodhyāgī); 20) the path of the six perfections (sādācaryā); 21) the path of the four ways (pratipad): the difficult way of slow understanding (duḥkhā pratipad dhandhābhījāḥ), the difficult way of quick understanding (duḥkhā pratipad keśprābhījāḥ), the easy way of slow understanding (sukhā pratipad dhandhābhījāḥ), the easy way of quick understanding (sukhā pratipad keśprābhījāḥ); 22) the path of the seven factors of bodhi (sambodhyāgī); 23) the path of the six perfections (sādācaryā); 24) the path of the three ways (trīrayāmarga); 25) the path of the six perfections (sādācaryā); 26) the path of the five elements belonging to those who no longer practice (āsīva) and gods of the formless realm (nīracatmanā); 27) the path of the one way (ekamarga) and the path of the two ways (duḥkhasamudramarga); 28) the path of the four ways (śārayāmarga); 29) the path of the seven factors of bodhi (sambodhyāgī); 30) the path of the six perfections (sādācaryā); 31) the path of the three ways (trīrayāmarga); 32) the path of the six perfections (sādācaryā).
of the seven notions (saṃjñā); 16 4) paths of the seven purities (viśuddhi); 17 5) paths of the seven riches (dhana); 18) 7) paths of the seven riches of the Dharma (dharmaśāna); 19 8) paths of the seven auxiliary meditative absorptions. There are innumerable sevenfold paths of this type.

[8. Eightfold paths] – There are also eightfold paths: 1) noble eightfold path (āryaṣāttupathamārga); 2) paths of the eight liberations (vinākṣaṇa). 20 There are innumerable eightfold paths of this kind.

[9. Ninefold paths] – There are also ninefold paths: 1) path of the nine successive absorptions (anupadānavasanīśā), 2) pure paths (anāṣṭavānavamārga) of the nine stages (bhūmi); 3) paths of cessation (prahānamārga) of the nine views (dṛṣṭi); 4) paths of the nine classes of arhat; 21 5) nine paths of the bodhisattvas, namely, the six perfections (pāramitā), skillful means (upapāda), conversion of beings (sattvapatipāca) and the purification of the buddhafields (budhakṣetraparipūrṇaṇa). There are innumerable ninefold paths of this kind.

[10. Tenfold paths] – There are also tenfold paths: 1) paths of the ten aśīnakṣaṇa; 2) paths of the ten notions (saṃjñā); 3) paths of the ten bases of the spheres of totality (kṣetrasamāyata); 22 4) the ten bad paths of action (aśālañcakarmapatha), the ten good paths of action (aśālañcakarmapatha), and so on <1741> up to 162 paths. 23 These are the innumerable headings concerning the paths.

II. KNOWLEDGE OF THE ASPECT OF THE PATHS

The exhaustive knowledge, the complete knowledge of these various paths is the knowledge of the aspect of the paths (mārgakāravajjāta).

1. The aspect of the paths is absence of nature

Question. – The Prajñāpāramitā is the single path of the bodhisattva: its sole nature is the absence of nature (ekalakṣaṇan evadulakṣaṇan). 24 Why then speak of the various paths?

Answer. – These paths all end up in a single path (ekalakṣaṇa), namely, the true nature (bhūtalakṣaṇa) of dharmas. At the beginning of the practice, they show many particularities, but at the end, they are all equally and alike and no longer show any differences (vaiśeṣa). In the same way, at the time of the final configuration (kalpodādha), all existing things are gathered into empty space (ākkīśa). However, in order to convert beings (sattvaparipūrcanārtham), the bodhisattva makes distinctions (vikalpa) and speaks of many paths, mainly the worldly path (laukikamārga) and the supraworldly path (lokottaramārga), etc.

2. Worldly path and supraworldly path are mingled into one single non-existence

Question. – Why does the bodhisattva established in the single nature (ekalakṣaṇa), i.e., in the absence of nature (aśīnakṣaṇa), distinguish a worldly path and a supraworldly path?

Answer. – That which is called world (loka) comes from an erroneous thought (viparyastamānasikāra) and a deceptive duality; it is like a magic show (māyā), a dream (svapna), the circle of fire drawn by a fire-brand. Worldly people arbitrarily <1742> take it to be the world, but this world is false; false today, it is false tomorrow. That which is called supraworld (lokottara) is like a deceptive duality; it is like a magic show; it is the world of the world, of the world. That which is called world and supraworld are only denominations (prajñapti).

24 Pañcaviṃśatikā, p. 164, 1-8 (T 223, k. 4, p. 242c-2-4; k. 8, p. 278c1-2). A pithy phrase often cited by the Traigā (p. 670F, 938F, 1370F, 1621F, 1694F, 1703F, etc.).
We speak of the supraworld merely to destroy the world. The self-nature (lakṣaṇa) of the world is precisely the supraworld, and the latter is even more non-existent. Why is that? The nature of the world being non-existent, the supraworld is eternally empty (śūnya) of worldly nature, for any fixed nature (māyātākṣaṇa) in things of this world is non-existent.

Thus the yogin does not find the world (lokam nopālabhatā) and does not cling to the supraworld either (lokottaravān nābhīvanītate). If he does not find the world, he is not attached to the supraworld. Having destroyed affection (anunaya) and aversion (pratigba), he does not debate with the world (na lokena sārdham vivadantā). 31 Why? Because, knowing for a long time that the world is empty (śūnya), non-existent (asaś) and deceptive (mṛṣā), the yogin no longer has memory (anumāvan) or thought construction (vikula). By world (lōka) we mean the five aggregates (skandha). But even if the Buddhas of the ten directions looked for the nature (lokasūna), they would not find it, for the aggregates are without a starting point (āgamaṭhāna), without a resting point (stittihāna) and without a point of departure (nīrgamaṭhāna). The impossibility of finding the natures of coming, staying and departing in the five aggregates constitutes the supraworld (lokottara). <1743>

From then on, the yogin considers the world and the supraworld as being really invisible. He does not see any connection (samayoga) between the world and the supraworld nor any connection between the supraworld and the world. Beyond the world, he sees no supraworld, and beyond the supraworld, he sees no world. Thus he does not produce the twofold idea of world and supraworld. Rejecting the world without supraworld and the supraworld without world, he sees no supraworld, and beyond the supraworld, he sees no world. Thus the yogin considers the world and the supraworld as being really invisible. He does not see any connection (samayoga) between the world and the supraworld nor any connection between the supraworld and the world. Beyond the world, he sees no supraworld, and beyond the supraworld, he sees no world. Thus the yogin considers the world and the supraworld as being really invisible.

Second Section WINNING OMNISCIENCE AND THE KNOWLEDGE OF ALL THE ASPECTS

The bodhisattva aspires to omniscience (sarvañjñata), the knowledge of all dharmas, conditioned and unconditioned, isolated or grouped, existent or non-existent, true or false.

There are two kinds of omniscience, perfect or imperfect:

1. Perfect omniscience cognizes all dharmas under their general characteristics (sāmānyavācaṇa) and their specific characteristics (vivācaṇa). The general characteristics of dharmas are three or four in number: all dharmas are impermanent (amīya), suffering (duḥkha), empty (śūnya) and selfless (asātman). The specific characteristics are infinite in number: these are, for example, the solidity (khakkhatvā) of the earth element, the moistness (dravatvā) of the water element, etc., etc.

Perfect omniscience belongs only to the Buddhas: it is called omniscience (sarvañjñata) in the full sense of the word or also knowledge of all the aspects (sarvākṣarañjñata) to show that it extends to the specific characteristics of the dharmas.

2. As well, there are imperfect or incomplete omniscences that bear upon only the general characteristics of the dharmas and a restricted number of the specific characteristics. They are the exploits of the first two Vehicles, the śrāvakas and the pratyekabuddhas. It is wrong that they are sometimes called ‘omniscient’ (sarvañjñata): the proof of this is that the wisest of them are unable to answer all the difficult questions they were asked.

Buddha, arhat and pratyekabuddha have access to their respective omniscences or bodhis by using the paths or Vehicles of their choice. Each having attained their final goal, they no longer use the knowledge of the paths (mūragajñatā) or the knowledge of the aspect of the paths (mūrṇikajñatā). Indeed, they say: “The path already practiced by me is no longer to be practiced” (mūrga me bhīvito na puṇam bhūtaśrayyaḥ). cf. above, p. 1359F.

This is not the case for the bodhisattvas who, from their first citotpāda until their arrival at buddhahood, are in the course of their career. <1744> The path or the paths that they have to travel, particularly the bodhipākṣikadhārmas, the pāramitās, the balaś, the udāyās, etc., include all the good dharmas. They know them by practicing them, and this experimental science finally ends up in the perfect enlightenment which is that of the Buddhas. 

Śastra. —

I. DIFFERENCE BETWEEN OMNISCIENCE AND THE KNOWLEDGE OF ALL THE ASPECTS

Question. — What are the differences between sarvañjñata ‘knowledge of everything’ and sarvākṣarañjñata32 ‘knowledge of all the aspects’?

Answer. — Some say there is no difference and that [either] sarvañjñata or sarvākṣarañjñata is said. [259a]

Others say that sarvañjñata is the knowledge of the general characteristics (sāmānyavācaṇa) and sarvākṣarañjñata is the knowledge of the specific characteristics (vivācaṇa).

Sarvañjñata is cause (hetu); sarvākṣarañjñata is effect (phala).

Sarvañjñata is a concise expression (sāmānyavācaṇa); sarvākṣarañjñata is a verbose expression (vivācaṇa).

Sarvañjñata generally destroys the ignorances (avidyā) about all the dharmas; in regard to multiple statements of the Dharma (dharmaparyāpyaḥ), sarvākṣarañjñata destroys the ignorances. Thus for example, there is sarvañjñata when one preaches the four truths (caturthāya); there is sarvākṣarañjñata when one preaches the implications (artha) of the four truths. <1745>


32 Sarvākṣarañjñata has already been defined above, p. 640-642F.
There are real knowledges, whereas in the śrāvakas and pratyekabuddhas they are just the name. Their omniscience is like a lamp drawn [on the wall]: it has the name only of a lamp but does not fulfill the function of a lamp. So it is for the śrāvakas and pratyekabuddhas.

When objections are put to them, often they are unable to reply and cannot cut through doubts. Thus, when the Buddha questioned Śrāṇāthasri ṭhāra three times, the latter was unable to answer. 36 If he had had real omniscience, why did [299b] he not reply? It is because he had only the name omniscient, as he did not surpass ordinary people (prthagajana), 35 but he did not have true omniscience. Thus the Buddha [alone] has true omniscience and knowledge of all the aspects. He has innumerable epithets of this kind: sometimes he is called sarvajñā and sometimes sarvākārajñā.

In summary (samākeṣopāna), this sets forth sarvajñatā, sarvākārajñatā and their many differences.

II. KNOWLEDGE OF THE PATHS LEADING TO OMNISCIENCE

Question. – The [Prajñāpatiratna]-śitra has said that by practicing certain dharmas such as the six perfections (pāramīs), the thirty-seven auxiliaries of enlightenment (bodhipakkhi), the ten powers (bala), the four fearlessnesses (vaśīdāra), etc., omniscience (sarvajñatā) is obtained. 37 Why does it say here that it is only by using the knowledge of the aspect of the paths (mārgākkrajakñatā) that [the bodhisattva] obtains omniscience?

Answer. – The six perfections, etc., of which you speak are precisely the Path. By knowing these paths, by practicing these paths, the bodhisattva obtains omniscience. Why do you doubt that?

Furthermore, all the good dharmas (kālaśadharma) included between the first production of the mind of awakening (prathamauciptotpāda) and sitting on the seat of enlightenment (bodhimandanāsada) together comprise the Path. Practicing these Paths by distinguishing them and meditating on them constitutes the knowledge of the paths. The [Prajñāpatiratna]-śitra will say later that this is the concern of the bodhisattva.

Question. – I understand that there is no question of knowledge of the paths in the Buddha where the business of the Path has already ended. But all the qualities are not yet complete among the arhats and pratyekabuddhas. Then why not recognize the knowledge of the paths in them?

33 The śrāvakas and pratyekabuddhas know all the general characteristics plus some specific characteristics; only the Buddha knows all the specific characteristics.
34 Pañcaviṃśati, T 223, p. 375b25-27.
35 Adopting the variant luoua tong.
36 Śrāṇāthasri ṭhāra was unable to reply to the Buddha’s question about the past and future existence of a pigeon found at the edge of a road: see above, p. 647-649F, the Avadāna of the pigeon.
37 Actually, in knowledge Śrāṇāthasri ṭhāra surpassed not only ordinary people but also all the arhats; only the Buddha was superior to him. Cf. Comm. on the Dhammapada, III, p. 228 seq., and Comm. on the Suttanipāta, II, p. 570 seq.
Answer. – The arhats and pratyekabuddhas have also completed the practice of their own paths. This is why for them there is no question of knowledge of the paths, for the nature of the Path (śrūpya) is practice (caryā).

Furthermore, the sūtra in question speaks of the śrūvakas and the pratyekabuddhas, and [the path] of the śrūvakas does not consist of three Vehicles. This is why [knowledge of the paths] is not their concern.

Being great, the path of the Buddhas [and that of the bodhisattvas] includes the knowledge of the paths; those of the śrūvakas and the pratyekabuddhas, being small, does not include it.

Finally, the bodhisattva-mahāsattva himself practices the paths and also teaches the paths for each of them to practice. This is why the [Prajñāpāramitāsūtra] says here that by practicing the knowledge of the paths the bodhisattva attains omniscience.

III. DHARMAS KNOWN BY OMNISCIENCE

Question. – What are all these dharmas cognized by omniscience?

Answer. –

1. The two bases of consciousness

[Śabduṣāṭā]. – The Buddha said to the bhikṣuṇī: “I will teach you ‘all dharmas’ (sarvam = sarve dharmāḥ). What are all these dharmas? The eye (cakṣus) and colors (rūpa); the ear (śrūya) and sounds (śabda); the nose (ghṛnā) and smells (gandha); the tongue (jihvā) and tastes (rasa); the body (kāya) and tangibles (spṛṣṭavya); the mind (manas) and things (dharma). These twelve bases of consciousness (āyatana) are all dharmas.”

2. Names and forms (or five aggregates)

Furthermore, ‘all dharmas’ are names and forms (nāmarūpa).42

[Arthavargyūṇa śārtṛṇi] – Thus in the Li-tchong king (Arthavargyūṇa śārtṛṇi)40 the Buddha spoke these stanzas:

For the person who seeks right seeing
There are only names and forms.
The person who wants to consider and know truly
He too will know only names and forms.

1435 1436

Everywhere”, that, on his part, would be a pointless statement; if he were to be questioned, he would be unable to stick to it and, furthermore, he would fall into confusion. Why? Because, O monks, it would not be objective.

In the expression nāmarūpa, nāma represents the four formless skandhas (vijñāna, saṃsthāṇa, saṃskāra, viññāna), and rūpa represents the rūpaskandha. Cf. Kośa, III, p. 94-95.

The expression ‘all dharmas’ designates that which has its own nature (svabhāva) and its own characteristics (svadharma), whether these dharmas are classified into five skandhas, twelve āyatana or eighteen āyatana.

The Commentary on the Anguttara, II, p. 259, l. 4-5 says: Sabbadharmam suvaccanti pahikkhandhā dīvālayatītānām aṭṭhāvāsena aṭṭhāvāna.

The Sanskrit sources place the Arthavargyūṇa śārtṛṇi in the Kudrakāgama or Kudrapṭaṭṭha “Minor Texts” (cf. Lamotte, Histoire du bouddhisme indien, p. 174-176); the Pāli sources incorporate the Aṭṭhakavagga in the Suttanipāta, the fifth book of the Khuddakapāṭha.

In his translation of the Tsuṣ, Kumārajīva designates the Arthavargyūṇa śārtṛṇi under various names: Tchong-yi k’ing (see above, p. 395), A i s’ u 4 k’ i k’ k’ i k’ k’ i k’ (p. 65F), Yi-ju’in (p. 109F) and also here, Li-tchong k’ing, a translation which will be adopted later (k. 31, p. 295c; k. 45, p. 389a, where Li-chong-ch’eng k’ing should be read as Li-tchong k’ing).

40 Cf. Aṭṭhakavagga of the Suttanipāta, v. 909, p. 177 and Yi-nou king, T 198, k. 2, p. 183b3-4:

Pasum nao daksākhī nāmarūpam, 
Divāna moham saccam, eva
Kāma bhūm abhijñāna upapattam vā,
Ma hi tena nuddhāni ātāni vaddanti.

“The clear-sighted man sees names and forms and, having seen them, just recognizes them. Supposing he sees a very great number of them od a small number of them, no valid proof of them will happen: this is what the experts say.”

But this translation departs notably from the explanations given by the Mahānīlāda, II, p. 325 and the Commentary on the Suttanipāta, II, p. 560. E. M. Hare, Woven Cadences of Early Buddhism, London, 1944, p. 133 translates it as:

By at least virtual possession of nirvāṇa, the arhat has nothing more to follow or to know.

The śrūvaka knows and practices only the path of his own Vehicle; the Buddhas and the great bodhisattvas know the three Vehicles experientially and use them to convert beings based on the needs and the dispositions of the latter.

Sabduṣāṭa. The Sutta. p. 15, corresponds to the sūtra no. 319 of the Tsa a han, T 99, k. 13, p. 91a24-91b3. The latter may be restored by the citations of the Kośabāhyāya (p. 4, l. 2-3) and the Abhidhammāpā (p. 271, l. 17-272, l. 2), but the individuals are different and the sūtra in entitled Hastadāpamā.


Sanātkrti. Sarvam uttābhāna yāvad eva dvidhyatītanām. Eldhat sarvam yuddha ca sā ca rūpaṃ ... uttāre yam samohau āphādutā yam. Vadhūpi taṃ avissayatraḥ.

Transl. of the Pāli. – Monks, I will teach you ‘everything’. Listen then. What is everything? The eye and colors, the ear and sounds, the nose and odors, the tongue and tastes, the body and tangibles, the mind and dharmas. That, O monks, is called everything. Monks, the person who says: “Dismissing all that, I propose another

38 By at least virtual possession of nirvāṇa, the arhat has nothing more to follow or to know.

39 The śrūvaka knows and practices only the path of his own Vehicle; the Buddhas and the great bodhisattvas know the three Vehicles experientially and use them to convert beings based on the needs and the dispositions of the latter.

40 Sabduṣāṭa of the Samyutta, IV, p. 15, corresponds to the sūtra no. 319 of the Tsa a han, T 99, k. 13, p. 91a24-91b3. The latter may be restored by the citations of the Kośabāhyāya (p. 4, l. 2-3) and the Abhidhammāpā (p. 271, l. 17-272, l. 2), but the individuals are different and the sūtra in entitled Hastadāpamā.

41 Pāli. Sabbhāma cā bhikkhave desissatāni, tam saddhā. Kicca bhikkhave sabbāma. Cakkhum cāva rūpa ca, sotāṇa saddaḥ ... ni ca. Hetā taṃ bhikkhave avissayatāni tā.

Sanātkrti. Sarvam uttābhāna yāvad eva dvidhyatītanām. Eldhat sarvam yuddha ca sā ca rūpaṃ ... uttāre yam samohau āphādutā yam. Vadhūpi taṃ avissayatraḥ.

Transl. of the Pāli. – Monks, I will teach you ‘everything’. Listen then. What is everything? The eye and colors, the ear and sounds, the nose and odors, the tongue and tastes, the body and tangibles, the mind and dharmas. That, O monks, is called everything. Monks, the person who says: “Dismissing all that, I propose another
When a foolish mind multiplies notions
And is attached to distinguishing many dharmas,
He will never have anything
But names and forms. <1750>

3. Groups of two dharmas

‘All dharmas’ is also dharmas with form (rūpa) and without form (arūpa); visible (sāntidārani) and invisible (anidārani); resistant (saprātigha) and [259e] non-resistant (aprātigha); impure (dvāraśva) and pure (aṁśkṛta); conditioned (sāṁśkṛta) and unconditioned (asāṁśkṛta); mind (citā) and non-mind (na citā); associated with mind (citāsanātana) and non-associated with mind (na citāsanātana); coexisting with mind (citāsaḥabhā) and non-coexisting with mind (na citāsaḥabhā); resulting from mind (citānaparivartin) and not resulting from mind (na citānaparivartin); taking its origin from mind (citāsamātithāna) and not taking its origin from mind (na citāsamātithāna). Numberless similar groupings of two dharmas contain all the dharmas. See the Abhidharma, in the Chī- fa p‘in (Dharmasamgrahaparivarta). 46

4. Groups of three dharmas

‘All dharmas’ is also the good (kṣīlaśa), the bad (akṣīlaśa) and indeterminate (avyāśkṛta) dharmas; the dharmas to be destroyed by seeing <1751> the truths (satayaśānāthayā), to be destroyed by meditation (bhāvānāthayā) and not to be destroyed (aheya); the dharmas with retribution (aṃśāla), without retribution (aṃśāla), neither with nor without retribution. Innumerable similar groups of three dharmas comprise all the dharmas.

The man with eyes will see both ‘name’ and ‘form’.
And having seen, will know them just as such:
Let him see much or little as he lists,
No cleansing comes by that the experts say.

45 These groups of two dharmas have been mentioned above, p. 644F, 1101F.
46 The Traité refers here to the Abhidharma-prakaraṇapāda, in the beginning of chapter VI, entitled Fen-pie-chö p‘in in Guṇabhadra’s version (T 1541, k. 4, p. 644b5-644c23) and Pien-chö-teng p‘in in Hiuan-tsang’s version (T 1542, k. 5, p. 715b6-715c26). A note added to Guṇabhadra’s translation (T 1541, k. 4, p. 644c23) mentions 216 groups of two dharmas (see above, p. 1101F). For the author of the Traité, chapters V to VIII of the Prakaraṇapāda were not the work of Vasumitra but that of the arhats of Kaśmir (cf. 0. 111-112F).

5. Groups of four dharmas

‘All dharmas’ is also dharmas past (atīta), future (anūṣaya), present (pratyutpanna), neither past, future nor present; dharmas belonging to the world of desire (kāmadhūrayavacara), belonging to the world of form (riṣpadhūrayavacara), not having any membership (anavacara); dharmas coming from a good cause (kaiśalabhūtavacara), coming from a bad (auksaśa) cause, coming from an indeterminate (asyākṛta) cause, and coming from a cause that is neither good, bad nor indeterminate; dharmas that are object condition (ālambanapratyaya), that are non-object condition, that are both object and non-object condition, that are neither object nor non-object condition. Innumerable similar groups of four dharmas comprise all the dharmas.

6. Groups of five dharmas

‘All dharmas’ is also the dharmas that are material (rūpa), mind (citā), mental (cittasaḥabhā), a formation dissociated from mind (citāsanātana) or unconditioned (asāṁśkṛta); the four truths (satya) and the indeterminate-unconditioned (avyāśkṛta). Innumerable similar groups of five dharmas comprise all the dharmas.

7. Groups of six dharmas

‘All dharmas’ is also the five aggregates (skandha) and the unconditioned (asāṁśkṛta); the dharmas to be destroyed by the truth of suffering (saṁbhāsasatya); by the truth of the origin (saṁmūdāyasatya); by the truth of cessation (niḥsaṁkhaṣasatya); by the truth of the path (mārgasatya); by meditation (bhāvandā); or not to be destroyed (aheya). Innumerable similar groups of six dharmas comprise all the dharmas. <1752>

8. Other groups of dharmas

Groups of seven, eight, nine, ten dharmas, etc., are analyzed in the Abhidharma in the chapter of the [Dharma]-vibhāgīn. 47

‘All dharmas’ is thus all existing (satt) or non-existing (asatt), empty (śūnya) or real (satya), objects (ālambana) or subjects (ālambuka), united or scattered, etc., dharmas.

47 Prakaraṇapāda, T 1541, k. 4, p. 645b28 seq.; T 1542, k. 5, p. 712c17 seq.
"All dharmas" is thus existent, non-existent, existent and non-existent; false, not false, false and not false; false, true, neither false nor true; arising, perishing, arising and perishing; neither arising nor perishing; and so on, dharmas.

"All dharmas" is also existent, non-existent, existent and non-existent, [260a] neither existent nor non-existent dharmas.

Apart from these tetralemmas (catuskoti), such as 'empty (śūnya), non-empty (aśūnya), arising and perishing, neither arising nor perishing' dharmas, there are also pentalemmas of the same kind.68

All the dharmas are included in these innumerable and incalculable groupings. Knowing the said dharmas in an exhaustive and complete way with unhindered wisdom (aprutiḥāṣṭāraṇḍhā) is called omniscience and knowledge of all aspects (sarvākāraṇākhyātā).

IV. TRUE OMNISCIENCE BELONGS TO THE BUDDHA69

Question. – All beings seek wisdom (prajñā). Why is the Buddha the only one to attain sarvajñatā?
Answer. – Since the Buddha is foremost (agra) of all beings, he is the only one to obtain sarvajñatā.

[Pasadasutta] – Thus the Buddha said: "Of all beings without legs, with two legs, with four legs, with many legs, with a body or without a body, conscious, unconscious, neither conscious nor unconscious, etc., the Buddha is the foremost of all.

Just as Mount Sumeru is foremost among the mountains, just as fire (tejas), the wish-fulfilling pearl (yuvala), the namaste flower (nīloptāla), the jasmine (śīrāpā), the coconut (vāṣaṃjñina) and the good of others (parahita), is the foremost of beings.

Thus, the sun (sūrya) is the foremost of all lights (prabhā); the noble cakravartin king is the foremost of all humans; the blue lotus (nīloptāla) is the foremost of the lotuses; the jasmine (samanā) is the foremost of all flowers growing on land; the ex-head sandalwood (govīrā candana) is the foremost of all perfumed wood; the wish-fulfilling pearl (cintāmanī) is the foremost of jewels (manta); the morality of the saints (śrayīla) is the foremost of moralities; the indestructible deliverance (abhedayavanuśīla) is the foremost of the deliverances (vimokṣa); the liberation (vimokṣa) are the foremost of the purities (śīlāddhi); the consideration of emptiness (śūnyatādnapaiyāna) is the foremost of all considerations (anapaiyānā);51 <1754e> nirvāṇa is foremost of all dharmas.52

Thus there are numberless primacies of all kinds, and as the Buddha also is the foremost of all beings, he is the only one to obtain sarvajñatā.

Furthermore, from his first production of the mind of bodhi (prunhamacittotpāda), the Buddha is adorned with great vows (mahāpravāhāna) and, in order to save all beings in decline, he has practiced all the good paths (kuśalamārga) in a complete and exhaustive way. There are no merits that he has not accumulated or sufferings that he has not undergone. He has gathered into himself all the qualities (guna) of the Buddhas.

For these many and numberless reasons, the Buddha alone is the foremost of all beings.

Question. – But all the Buddhas of the three times and the ten directions have the same qualities. Why do you say that the Buddha alone is foremost?
Answer. – I said that, among beings other than the Buddhas, the Buddha [260b] alone is supreme. The Buddhas have equal and identical qualities.52

V. ETYMOLOGY OF SARVAJÑATĀ

In the expression 'sarva-jñā-tā', sarva in the language of the Ts’in means ‘all’, jñā in the language of the Ts’in means ‘to know’, and tā in the language of the Ts’in means ‘the fact of’.54 As I have said above, sarva designates all dharmas, with form (āṣaṇī), etc. The Buddha knows all these dharmas in their characteristics, single or diverse, impure (udravāraṇa) or pure (uddravāraṇa), conditioned (asaṃskṛta) or unconditioned (asaṃskṛta), etc.

Each of these dharmas has its characteristics (lakṣaṇa), their power (bala), their causes and conditions (khetavyāya), their fruit of retribution (vāpākaphala), their nature (prakṛti), their acquiring (prāpti) and...

68 For the Madhyamaka method, which uses and abuses reduction to absurdity (paśucinto), the tetralemma (catuskoti) and fivefold argumentation, see J. May, Candrakīrti, p. 16, 51 (n. 7), 66 (n. 68), 183 (n. 597), 221 (n. 761).
69 This subject has already been discussed above, p. 146-161F.
50 Beginning of the Pasadasutta of the Anguttara, II, p. 34 (Tseng-yi-a-han, T 125, k. 12, p. 602a1-3) often reproduced in other sutras (Anguttara, III, p. 35; V, p. 21; Itivuttaka, p. 87).
51 Yuddhi bhikkhave sattā apada dippādi vā catuppaddā vā bahuppaddā vā rūpino vā arūpino vā saṁbhūlo vā asaṁbhūlo vā nevaśaṁbhūlo nevaśaṁbhūlo vā Tathāgato tena upāsaka araham saṁsambuddho. The corresponding Samkṛiti formula is in Divyavadāba, p. 154, and Avasudhānisa, I, p. 49, 329.
52 Ye keci satrū dhippādi vā [catuppaddādi vā bahuppaddā vā rūpino vā arūpino vā saṁbhūlo vā asaṁbhūlo vā nevaśaṁbhūlo nevaśaṁbhūlo Tathāgato yevam saṁsambuddhān tena sattrūdnāna agna ākhyāyate.
53 Adopting the variant loṣuṃ.
54 Similar lists of ‘statements of primacy’ (agruprakāpti) in Majjhima, III, p. 6-7; Sanyutta, III, p. 156; Anguttara, III, p. 364-365; V, p. 21-22.
55 Adopting the variant tēng-i-yī.
56 A Chinese gloss incorporated into the translation.
their loss (vināśa). It is by the power of sarvajñatā that one cognizes them in a full and exhaustive way, at all times and in all their aspects (ākāra). That is why [the Prajñāpāramitāsūtra] says here: “The bodhiśattva who wants to fulfill omniscience completely by means of the knowledge of the aspect of the paths (mārgākāraṇaḥ) should exert himself in the Prajñāpāramitā. If he wants to fulfill completely the knowledge of all the aspects (sarvākāraṇaḥ), he should exert himself in the Prajñāpāramitā.”

VI. THE KNOWLEDGE OF ALL THE ASPECTS IS PRACTICED AFTER OMNISCIENCE

Question. – But as soon as he acquires complete enlightenment (sambodhi), the Buddha completely fulfills both omniscience (sarvajñatā) and the knowledge of all the aspects (sarvākāraṇaḥ) by means of his knowledge of the all the paths (mārgākāraṇaḥ). Why does [the sūtra] say here that he uses omniscience to perfect the knowledge of all the aspects?

Answer. – It is true that, as soon as he attains enlightenment, the Buddha completely fulfills omniscience and completely fulfills the knowledge of all the aspects by means of his knowledge of the paths. He could be compared to the king of a great country: at the time when he ascends his throne, he enters into possession of his territories (vīṣaya) and his treasuries (kośa), but he has not yet opened them and used them.

Third Section DESTROYING THE TRACES OF THE CONFLICTING EMOTIONS

Canonical Buddhism makes the destruction of the conflicting emotions (kleśaprāhāna), the elimination of love, hate and ignorance (vijñāvanamokṣa), the final goal of the religious life. It constitutes arhatva, sainthood (S. IV, p. 252), amṛta, immortality (S. V, p. 8, Nirvāṇa (S. IV, p. 251, 261). The destruction of the conflicting emotions is the result of a certain supramundane prajñā which is not the same in all the saints, but it involves the disappearance of the conflicting emotions for all. The Buddha said: “In those who possess it, there is no difference between deliverance and deliverance” (Majjhima, II, p. 129; Sāvatthu, V, p.410; Anguttara, III, p. 34: Ekaṃ kho nesaṃ na kāci nānakāraṇam vadāmi, yada daśa vimuttiyā vimuttagantu).

The enlightenment of the Buddha has been the object of many accounts (cf. E. Walchshmidt, *Die Erleuchtung des Buddha*, in Fecsterfin Krause, 1960, p. 214-229). They say that Śākyamuni attained anuttarā samyakāsambodhi and broke through his last kleśa at the end of the third watch of the night. For the Sarvāstivādin who have carefully worked out the timing of the night of the enlightenment (Vibhāṣa, T 1545, k. 133, p. 780b29-c6; Kośa, II, p. 205-206; VI, p. 177; Traité, p. 1036), it was at the thirty-fourth mind-moment that the Sage acceded to sambodhi and detached himself from the ninth category of conflicting emotions of the summit of existence (bhavadvāya). For these early sources, one line was enough to define the succession to sainthood of a disciple of the Buddha: “While this religious instruction was being given, the Venerable One’s mind was liberated from impurities by means of detachment.”

At the beginnings of Buddhist speculation it is only a question of passions and destruction of the passions: this is the same in all the saints, arhat, pratyekabuddha and Buddha, and results immediately in enlightenment.

However, on simply reading the canonical and paracanonical texts, we notice that most of the disciples of the Buddha, even after having destroyed the conflicting emotions and attaining sainthood, often still acted as impasioned men subject to love, hate and ignorance. In this regard, the Traité has gathered together some rather significant anecdotes (cf. p. 117-123F, 1659-1661F) and will return to them later (k. 84, p. 649c). It must be noted that the saints who no longer have conflicting emotions still carry out apparently impassioned actions. These lapses of behavior do not constitute faults and do not involve their responsibility; they are the unfortunate consequence of inveterate habits. The saints retain the traces, the impregnations (vāsanā) of their emotions like sesame seeds retain the perfume of the flowers that perfumed them (vāsita eva bāhūvita) long ago, long after the flowers have disappeared.

Anantavaran, a commentator on the Mahāvibhūṣaṇa, defined the kleśavāsanā in these words: “In every śrīvaka who previously was subject to an emotion, a special potentiality is created by this emotion in his mind which is the cause of a distorsion in his physical and vocal conduct: this potentiality is called ‘trace’ (vāsanā). The trace is a mind of a special kind, morally undefined (avyākta): (Kośavyākhyāḥ, p. 647: Śrīvāksatā mano hi sarvākāraṇatāḥ pūram suṣṭa tatārtha kāyavākṣeṇāvahetudhatvāvivaśeṣāh citta vāsanetā, avyākta, cittaviṣeṣo vāsanetī).

Innocent though they are, these actions are out of place in the saints and make them appear ridiculous. But there is something more serious. Some exegetists think they have found in the biographies of the Buddha, even after having destroyed the conflicting emotions and attaining sainthood, often still acted as impassioned men subject to love, hate and ignorance. In this regard, the Traité has gathered together some rather significant anecdotes (cf. p. 117-123F, 1659-1661F) and will return to them later (k. 84, p. 649c). It must be noted that the saints who no longer have conflicting emotions still carry out apparently impassioned actions. These lapses of behavior do not constitute faults and do not involve their responsibility; they are the unfortunate consequence of inveterate habits. The saints retain the traces, the impregnations (vāsanā) of their emotions like sesame seeds retain the perfume of the flowers that perfumed them (vāsita eva bāhūvita) long ago, long after the flowers have disappeared.

Anantavaran, a commentator on the Mahāvibhūṣaṇa, defined the kleśavāsanā in these words: “In every śrīvaka who previously was subject to an emotion, a special potentiality is created by this emotion in his mind which is the cause of a distorsion in his physical and vocal conduct: this potentiality is called ‘trace’ (vāsanā). The trace is a mind of a special kind, morally undefined (avyākta): (Kośavyākhyāḥ, p. 647: Śrīvāksatā mano hi sarvākāraṇatāḥ pūram suṣṭa tatārtha kāyavākṣeṇāvahetudhatvāvivaśeṣāh citta vāsanetā, avyākta, cittaviṣeṣo vāsanetī).

Innocent though they are, these actions are out of place in the saints and make them appear ridiculous. But there is something more serious. Some exegetists think they have found in the biographies of Śākyamuni a whole series of not very edifying episodes: an exaggerated kindness, insulting words, or even ignorance unworthy of the Great Sage. The authors of the Vihāra (T 1545, k. 16, p. 77b4-c9) and the Traité (above, 1661F seq.) have not attempted to evade these “embarrassing” episodes, but have washed away any suspicion of the Teacher by justifying his somewhat bold initiatives by excellent reasons. Moreover, they have not failed to reveal irreputable proof in the life of the Buddha of his unshakeable calmness in no matter what circumstance, pleasant or unpleasant (T 1509, k. 27, p. 260c27-261a22). The conviction spread that the śrīvākas do not eliminate the traces of the emotions whereas the Buddhās are easily freed of them. A stock phrase reproduced in some lives of the Buddha (T 156, k. 6, p. 155c13-17) or commentaries on the Vinaya (T 1440, k. 1, p. 504c3-7) says: “In the Buddhās, the vāsanās are destroyed; in the [adepts] of the two Vehicles, [śrīvaka and pratyekabuddha], they are not. Thus the bhikṣu Gāvāmpati was always chewing the cud because from existence to existence he had been a cow; although he had destroyed his impurities (kātuvarana) the bhikṣu (Nanda?) was always admiring himself in the mirror because from lifetime to lifetime he had been a deserted; yet another bhikṣu (Maddhavājī?) leapt over walls and climbed up <1757> towers because he had been a monkey from lifetime to lifetime. Those are not called ‘Bhagavat.’”
On the other hand, the absence of vāsanas of emotions in the Buddhas, which the early biographies mention in passing, take on the weight of dogma in some Hinayāna sects strongly marked by supernaturalistic and doctetic tendencies. Here the evidence of Mahāvibhūti (T 1545, k. 173, p. 871c2-7; k. 44, p.229a17-20; k. 76, p. 39c27-39a2) may be called upon: “For the Viśehāya Vādins and the Mahāśāntikhus, the body of birth (jānakakūtya) of the Buddha is without impurities (anikāra). Why do they say that? Because they depend on the sūtra (Samyutta, III, p. 140; Anguttara, II, p. 39) where it is said: ‘The Tathāgata, born into the world, having grown up in the world, transcends the world and is not defiled by the world’ (Tathāgato loke jātu sanvaddho lokamp abhibhavya víharati anupalitte lokena). In dependence on this text, they say that the body of birth of the Buddha is without impurity. These teachers also say: ‘The Buddha has completely and definitively destroyed all the klesas and their traces (vāsana); how then could his body of birth have impurities?’”

The Mahāyānists have resolutely adopted the lokottaravāda of the Viśehāya Vādins and the Mahāsāntikhus and try to define more precisely the relationship between the klesas and the kleśvāsanas and the conditions of their respective eliminations.

The klesas are bad dharmas that pollute the mind; the vāsanas are the natural results of emotional actions. Unpleasant or ridiculous though they may be, the vāsanas are morally undefined (avyākṛta) and do not involve any responsibility.

Affecting the mind, klesa and vāsanā can be destroyed only by a wisdom (prajñā), a certain form of omniscience (sarvajñatā).

A wisdom of a lower class that is essentially concerned with the general characteristics (sādhyāvākśana) of things and that belongs to the śrāvakas and pratyekabuddhas suffices to destroy the klesas. A higher wisdom concerned with the specific characteristics (svaavākśana) as well and, for this reason, called ‘knowledge of all the aspects’, destroys the klesas and the vāsanas. This wisdom is an attribute exclusive to the Buddha.

Finally, in contrast to what the early sources would have one believe, the destruction of the klesas and the destruction of the vāsanas are not simultaneous but are separated in time by a rather long interval.

This system which the Traité will describe in detail in the following pages is directly inspired by concepts developed in the Mahāyānastratras and especially in the Mahāprajñāpāramitāstra of which some extracts are given here.

Vol. VI, no. 220, k. 363, p. 872a7-19; vol. VII, no. 220, k. 525, p. 695b27-c11: There is no difference between the different destructions of the conflicting emotions (kleśavāhana). However, the Tathāgatas, arhats and samyaksaṃbuddhas have entirely and definitively cut all the conflicting emotions (kleśa) and the traces that result from them (vāsānusamādhī). The śrāvakas and pratyekabuddhas themselves have not yet definitively cut the vāsānusamādhī... These vāsanas are not really klesas. After having cut the klesas, the śrāvakas and pratyekabuddhas still retain a small part of them: semblances of love (rāga), hate (dvesa) and ignorance (moha) still function in their body (kāya), speech (vāc) and mind (manas): this is what is called vāsānusamādhī. In foolish worldly people (bālaprthugga), the vāsanas call forth disadvantages (anartha), whereas among <1758F> the śrāvakas and pratyekabuddhas they do not. The Buddhas do not have all these vāsānusamādhī.”

But where in the career of the bodhisattva is the destruction of the klesas and the destruction of the vāsanas located? Are they simultaneous or consecutive? The question lends itself to controversy, but the Pañcavimsatisahasrikā, as it appeared in the Chinese version by Kumārajīva (T 223, k. 6) gives a precise answer:

T 223, k. 6, p. 257b16-17 and 259a25: Twenty dharmas must be perfectly accomplished by the bodhisattva who is on the seventh level: ... notably the overcoming of the passions (kleśavāhātra). – What is the overcoming of the passions by the bodhisattva? It is the destruction of all the passions (sarvakleśvāhātra).–

T 223, k. 6, p. 259c8-10: The bodhisattva who completely fulfills the knowledge of all the aspects (sarvakleśavāhātra) and has destroyed all the traces (sarvakleśavāhātra) is a bodhisattva-mahāsattva who is on the tenth bhūmi and should be considered simply as a Buddha (tathāgata eva vedattaya).

Sūtra (Pañcavimsati, p. 21, l. 9-11; Śatapathaikā, p. 67, l. 8-10). – The bodhisattva-mahāsattva who wants to destroy the traces of all the conflicting emotions by means of knowledge should exert himself in the perfection of wisdom. It is thus, O Śāriputra, that the bodhisattva-mahāsattva should practice the perfection of wisdom (Sarvakleśavāhātra mahāvāhana) by destroying the traces of the passions (sarvakleśavāhana).

Śāstra. –

I. THE KNOWLEDGE OF THE ASPECTS LEADS IMMEDIATELY TO THE DESTRUCTION OF THE TRACES OF CONFLICTING EMOTIONS

Question. – The bodhisattva obtains omniscience (prajñāpāramitā), the knowledge of all the aspects (sarvakleśavāhana) and destroys all the traces of conflicting emotion (sarvakleśavāhana) in one and the same moment of mind. Why does [the Prajñāpāramitāstra] say here that he uses omniscience to completely fulfill the knowledge of all the aspects and that he uses the knowledge of all the aspects to destroy the traces of the passions?

Answer. – It is true that all these knowledges are acquired simultaneously, but here [the Prajñāpāramitāstra] expresses itself in this way in order to bring people to believe in the Prajñāpāramitā.

Adopting the variant yi te ye te.
Besides, in a following chapter, the Tch'a-pie p'in (Vīśeṣaparivarta), he wants beings to acquire pure mind (viśuddhacaitā) and this is why he expresses himself in this way.

Moreover, although that is all acquired in a single mind-moment, there is, nevertheless, a succession with a beginning, a middle and an end, for every mind involves three characteristics: production (upādāśa) which conditions duration (sthiti) and duration which conditions disappearance (vyaya). And this is so for the mind (citta), mental events (cattasikadhāma), formations dissociated from the mind (vīparyyutamsatākārādhāma), physical actions (kīryakarman) and vocal actions (vīkārman).

By means of the knowledge of the paths (mārgajñātā), the bodhisattva completely fulfills (paripūrayati) omniscience (sarvarūpa); by means of omniscience, he completely fulfills the knowledge of all the aspects (sarvakārāṣṭātā); by means of the knowledge of all the aspects, he destroys the traces of the passions (kleśāvitaśānā) by means of omniscience, he completely fulfills the knowledge of all the aspects (sarvakārāṣṭātā); by means of the knowledge of all the aspects, he destroys the traces of the passions (kleśāvitaśānā) are destroyed. <1760>

II. CONFLICTING EMPTIONS AND THE TRACES OF CONFLICTING EMPTIONS

The characteristics of omniscience and the knowledge of all the aspects have been described above (p. 1744F). What is destroying the traces of all the conflicting emotions (sarvakāriṣṭāhāṃ) [260c]

56 Adopting the variant Tch ’a-pie p ’in. This is the LXXXIVth chapter of the Chinese Pulcaviniśāt (T 223, k. 26, p. 411b15), the chapter entitled Tch ’a-pie p ’in (Vīlesaparivarta) in the Korean edition adopted by the Tsaiho, Ssu-w p ’in (Catastāyaparivarta) in the editions of the Yuan and the Ming. On pg. 411b19-25, the Buddha actually says to Subhūti: “The attributes of the bodhisattva are also the attributes of the Buddha. To know all the aspects is to acquire the knowledge of all the aspects (sarvakārāṣṭātā) and to destroy all the traces of the passions (kleśāvitaśānā). The bodhisattva will attain this attribute whereas the Buddha, by means of a wisdom associated with a single moment of mind (vedāntanayaksampārayaprājñā) already knows all the dharmas and has acquired omniscience (sarvakārāṣṭātā). This is the difference (viśeṣa) between the bodhisattva and the Buddha. It can be compared to the difference between the candidate for the [first] fruit of the Path (phalapratipannaka) and the holder of this same fruit (phalaprajña): both are āryas, but there is a difference between the holder and the candidate.”

57 These are the characteristics of every conditioned dharma: cf. p. 1163F, n. 1.

58 Concentration also called vajropamasamādhi: cf. p. 242F, n. 1, 1068F, 1325F, 1341F, 1503F.

59 Adopting the variant tč ’on fa.

In brief, the passions (kleśā) are the three poisons (trīṣṇa) – [desire (rāga), hatred (dveṣa), ignorance (moha)]; at length, these are the ninety-eight perverse tendencies (anuṣaya) of the three worlds. The traces of the passions (kleśāvitaśānā) are the residual emanations of passion.

If certain physical or vocal actions are not in accordance with wisdom (nu jñānauparivartana), they seem to come from the passions (kleśā), and those who do not know the minds of others (paracītā) see them as such and experience a feeling of horror (aiścī). In reality, it is not truly a matter of passion, but those who have given themselves up to the passions for a long time carry out actions of this kind.

Thus a prisoner who has been laden with chains for a long time, once he is liberated, moves with a hesitant walk even though he no longer is in chains. A nurse’s clothes that have been stained for a long time, even though they are washed and scrubbed with pure ash, still remain impregnated with the smell of the stains.

In the same way, the stains of the mind (cittanāma) in the saint are like the passions and, even though he has washed his passions with the water of wisdom, the traces (vīsāna) remain in him.

III. THE TRACES OF PASSION PERSIST IN THE SAINTS

The saints (bhadrārya) other [than the Buddha] destroy the passions but do not destroy the traces.

Thus, although he had attained the bodhi of the arhats, Nan-t’o (Nanda), as a result of the traces of lust (rāgavitaśānā), in the presence of a large assembly of men and women, first stared at the women and then, raising his voice, preached the Dharma.

Out of traces of anger (krodhavitaśānā), when the Buddha accused him of eating impure food, Chī-li-fou (Śāriputra) spat out his food <1761> and never again accepted an invitation. Śāriputra then added this stanza:

It is a habitual offender, a false mind,
An ignorant and lazy person.
Never again will I allow him
To come in and stay near me.

Out of traces of hate (dveṣavitaśānā), after the Buddha’s nirvāna when the Dharma was being compiled, Mo-ho-kia-chī (Mahākārya) ordered Ānanda to confess six duskrīta misdeeds, then, taking him by the
hand, he expelled him from the assembly, saying: "We cannot compile the Dharma with you, unclean man, whose impurities have not been destroyed."63

Ps-ling-kia-p-jo-t’s (Pilindavatasa) was always insulting the deity of the Ganges treating her like a slave (vyālalo).64

Out of traces of monkey antics, Mo-s-ion-p-jo-tsa (Madhuvāsitha) sometimes leapt from coat-rack to beam, from beam to shed and from shed to the tower.65

Out of bovine traces (govāñāndha), Kiia-fan-po-t’s (Gavāmpati) was always spitting his food and then swallowing it back again.66

While having destroyed their impurities (kṣīḍūsvara), saints such as these still have the traces of passion. Thus when [ordinary] fire has burned the fuel, there remain the ashes and charcoal, for the strength of the fire is so weak that it cannot consume them.

IV. THE TRACES OF PASSION ARE DESTROYED IN THE BUDDHA

At the end of the kalpa, the [cosmic] fire consumes the āryasāhasramahādāsaharsakadhatu of which nothing remains, for the strength of this fire is very great. The fire of the Buddha’s omniscience is also very great: it consumes the passions without leaving any trace (vivāna). <1762>

Thus, when a brāhmaṇa addressed five hundred harmful words (pārxaguvarā) to the Buddha in the full assembly, the Buddha neither changed color nor feeling. And when the same brāhmaṇa, his mind having been tamed, retracted and praised the Buddha with five hundred eulogies, the Buddha [261a] manifested neither pleasure (priti) nor satisfaction (tuttamanas).<1764> In blame (nīdā) as in praise (praśīyāna), his feelings and his color remain unchanged.

The Buddha was dwelling at Rājagaha at the Veluvana in the Kālandakaniyā. Akkosaṅka-Bhārārvāja came to find him and, curious to learn that his brother Samuṇa had just entered the bhikkhus community, he insulted and outraged the Blessed One with course and harmful words (bhagavantam aṣabhāḥ pharṣuvāḥ vācākhi akkoṣati paribhadra). The Buddha’s only response was to ask him if sometimes he welcomed friends and relatives at his home and if, in the affirmative, he offered them food. Akkosaṅka acknowledged that sometimes that happened. And if the guests refuse the food that you offer them, said the Buddha, to whom does this food belong? – It returns to me, answered the brāhmaṇa. In the same way, continued the Buddha, by not responding to your insults by means of insults, we let you take them into account: it is to you that they return. O brāhmaṇa (tav-ev-evatm brāhmaha hoti).

Akkosaṅka thought that the Buddha would be angry with him, but the latter set him straight by addressing four stanzas to him (also mentioned in the Theragāna, v. 441-444) which say in substance: From where would anger come to the man without anger? Not answering anger with counter-anger is to win a difficult victory.

At these words, Akkosaṅka expressed his admiration for the Buddha, took refuge in the Three Jewels and asked to leave the world (pāraṇāja) and for ordination (pimapassa). In a short while he reached the summit of religious life and attained arhatship.

For the Commentary to the Samyutta, I, p.229, Akkosaṅka-Bhārārvāja had come to insult the Buddha in five hundred strophes (pārcagāhāsasā Tathāgataṃ akkoṣantā jāpati), which means that the insulted the Buddha "by means of the ten bases of insults" (dasados akkoṣavatthu akkoṣati) the details of which are in Vin. IV. p. 7 and the Commentary to the Dhammapada, I, p. 211-212: “You are a thief (caru), a fool (bila), a silly thing (mūla), a camel (oṭṭha), an ox (gona), an ass (gaṇadhra), a hell being (nevyakṣa); you have only a bad destiny in view (daggaṭi yeve nyātāṃ pātikāṭkha).” According to the Anguttara, III, p. 252, a bhikkhu who pronounces such insults would be guilty of the five heinous crimes.

The Pāli Akkoṣasutta has its Sanskrit counterparts in the Āgamas: Samyutta, T 99, no. 1152, k. 42, p. 307a10-b9, and T 100, no. 75, k. 4, p. 400b10-c10. Both Sanskrit sūtras differ considerably from the Pāli suttanta. They place the event not at Rājagaha, but at Śīvastī in the Jetavana in the garden of Anāthapiṇḍaka; they designate the brāhmaṇa not by the name Akkoṣaka but under his personal name: the mūlaṅga Pārīkṣa (Pārīkṣa) or Pos-prj (Pārīkṣa), finally and in particular, they are silent about the conversion of the brāhmaṇa, his entry into religion and his reaching arhatship. In T 99, i.e., the brāhmaṇa is purged only for his coarseness by the use of the commonplace phrase: atilpesa Cāmama yathā bhājo yathā mūlo, Cāmama yathābhājado...<1736>

II. Pārīkṣāṅīṣīnī of Sugatapala, III, p. 239-240.

One day the Blessed One was dwelling at Vesalī in Mahāvāna in the Kālandakaniyā and five hundred Licchavis came to pay their respects to him. Among them, the brāhmaṇa Pārīkṣāṅīṣīnī had a sudden illumination (paññā) and the Buddha asked him to explain it. The brāhmaṇa then addressed a stanza of homage appropriate to the occasion to the Lord:Padhamu yaḥ koṣo na gatatham pāto yāsyākṣaṁ avvallandham / angīrasam paśaṁ vīro cūmanam tapastam idiccam iti antalikkha //
When the brāhmaṇa Tchan-tchö (Ciñcā) attached a wooden disk to her belly (udare dārumāṇḍalikāṃ baddvā), [pretending to be pregnant], and slandered the Buddha, the latter did not reddened with shame (hri) and, once the trick was revealed, did not reddened with joy (priti). 68

As the red lotus flower with sweet perfume expands in the morning without having lost its perfume, how the Aṅgirās shines and how he glows like the sun in the firmament.” [Stanza also cited in Samyutta, I, p. 81; Jetūkā, p. 116; Visuddhimagga, ed. Warren, p. 326.]

Then the Liu-chavi covered the brāhmaṇa Piṅgīyaṇi with their five hundred lower cloaks (satārasaṅgha) and the latter in turn covered the Buddha with them.

Finally, the Buddha revealed to the Liu-chavi the five jewels (satana) rarely appearing in the world.

The episode told here by the Piṅgīyaṇiśutta is reproduced with a few variants in many Sanskrit-Chinese sources:

a. Sanskrit Mahāpurūṇinīvasāsūtra, ed. E. Waldeśmidt, p. 182.
c. Fo pan ni yu king, T 5, k. 1, p. 164a13-20.
d. Pan ni yu king, T 6, k. 6, p. 179b13-22.
e. Mahālakṣaṇa Vin., T 1421, k. 20, p. 135c18-136a2.
g. Mūlasarv. Vin., T 1448, k. 7, p. 28a14-28a2.
h. Ibd., T 1451, k. 36, p. 386b10-22.

In all these texts, the brāhmaṇa is called Piṅgīka or Piṅgīya. Source a reproduces it literally; sources b to f designate it by translation by means of the Chinese characters Piṅ-ki, Pin-t'iu, Piṅ-ki-ye, Pin-ki-yang-sin; sources g and h translate it as Koaung-che “Vast ornament” and Houang-fe “Yellow hair” respectively.

In the same texts, Piṅgīka addresses several stanzas to the Buddha whereas the Piṅgīyaṇiśutta mentions only one.

III. Pathāniṣaṃsuṭṭa of the Samyutta, I, p. 79-81:

This sutta takes place in Śivāthī. Five kings, led by Pasenadi, entered into a discussion in regard to the five objects of sense enjoyment (kāma(sa)ga), viz., color, sound, smell, taste and touch, and they wondered which was the best. They went to consult the Buddha who told them that it was necessary to take into account the tastes and preferences of each one: the sense-object that called forth the most pleasure is the best.

The upāsaka Candaṇāalika present in the assembly reproduces exactly the same words and gestures of Piṅgīyinị described in the preceding sutta: he pronounces the same stanza and covers the Buddha with five cloaks that had been offered to him by the five kings.

Two Sanskrit sūtras incorporated in the Samyuktaṃgaṃ correspond to this Pālī sutta: i) T 99, no. 1149, k. 42, p. 306a21-c1; ii) T 100, no. 72, k. 4, p. 399b28-c29. But whereas the first sūtra also has the upāsaka Tchen-t’an (Candana), the second substitutes the brāhmaṇa Pa li-ji, i.e., Piṅgīya.

In addition, the Ekkottara (T 125, k. 25, p. 681c13-683a5) contains a developed version of the same sūtra of the five kings, but it has neither Candana nor Piṅgīya.

When the Buddha turned the Wheel of Dharma (dhammacakka) and a cry of admiration arose from the ten directions, the mind of the Buddha was not thrilled. 69

At the death of Sōun-t’o-li (Sundarf), when evil rumors were spread in regard to the Buddha, his mind knew no despondency. 70

In the land of Ā-lo-p’i (Ālavi), a cold wind (śīvāvā) was blowing and there were many thirsty brouch plants, but the Buddha satand lay down there without feeling any discomfort. 71

During the summer retreat (varṣa) when he was staying in the [Tṛṣṇayuddha] heaven in the Houan-hi-yuān (Nandavanana), he was seated on the Kien-p’o-če (Kumbalsālīṣi), soft and pure like the gods’ silk ribbons, but he felt no pleasant sensation (sukhaśāna). 72

And when the great devājas, on their knees, offered him celestial foods (āhāryā bhaktiyābhajāṇi), he did not consider them to be exquisite.

68 After the sermon at Benares, the terrestrial yakṣa uttered a cry of joy that was taken up by all the deities of the desire realm and the form realm, from the Catumnālījīkaṃ up to the Brahmājīkaṃ: cf. Pāli Vin., p. 11-12; Mahālakṣaṇa Vin., T 1421, k. 84, p. 104a; Dharmagupta Vin., T 1428, k. 32, p. 788b-c; Mūlasarv. Vin., T 1450, k. 6, p. 128a; Catumnālījīkaṃ, p. 154-156; Lālitaśūtra, p. 401; Mahāvastu, III, p. 334-335.

69 The Vībhāja, T 1545, k. 76, p. 392a23-26, also comments: At the moment of the Buddha’s birth, his name went up to the Paramittāśāvaraśravins; at the moment of his enlightenment, up to the Akanisṭha gods; at the time of turning the Wheel, up to the palaces of the Mahābrhumas.


71 Āḷavaka sutta of Anguttara, I, p. 136-138 (Tseng-yi-a-han, T 125, k. 20, p. 650a20-c1); Atthavagga, ed. E. Waldscmidt, p. 182.

72 Āḷavaka sutta: Evaṃ me suvatthi. Āḷavaka present in the assembly reproduces exactly the same words and gestures of Āḷavaka. Āḷavaka of Candana, the second substitutes the brāhmaṇa Piṅgīya. Āḷavaka ājaṭṭhāvīhāram ... sahāham senti aham teham attahato ti. Transl. – Thus have I heard. Once the Blessed One was staying in Ālavi at the Ox Path in the Similapita (Dalbergia sisu) forest, on the ground strewn with leaves.

Then Hastaka of Ālavi who was walking about saw the Blessed One at the Ox Path in the Similapita forest seated on the ground strewn with leaves. Having seen him, he came near the Blessed One and, having approached, he bowed to the Blessed One and sat down to one side. Sitting down at one side, Hastaka of Ālavi said to the Blessed One:

“Tell me, sir, is the Blessed One sitting comfortably?”

“Yes, my prince, I am sitting comfortably. I am one of those who are comfortable in this world.”

“Nevertheless, sir, the winter nights are cold; the fifteenth of the month is the time of snowfall; the ground trodden by the cows’ hoofs is hard; the layer of leaves is thin; the leaves of the trees are scattered; the saffron robes are cold and the Vairambhaka wind is blowing.”

Then the Blessed One answered: “Nevertheless, my prince, I am comfortable. I am one of those who, in this world, is comfortable.”

- At k. 84, p. 649c-27-28; the Traṣā will come back to this episode. For Hastaka Āḷavika, see above, p. 562-565F and notes.

73 In the seventh year of his public ministry, the Buddha, who has just carried out the great miracle at Sāvatī, following the example of his predecessors, went to preach the Dharma (some texts specify the Abhidharma) in the
When he ate oats (yava) at P'i-lan-jo (Vairambya, Vetaraja), he did not find that to be painful. And when the great kings presented him with superior food, he did not consider that to be a godsend. Coming into the village of the brāhmins (brāhmaṇagāraṇa), he had to return with an empty bowl (dhātana pātraṇa), but he did not consider that to be a loss.

When T'ip'o-to (Devadatta) pushed a rock down from the height of Gāndhakottaparvata to crush the Buddha, he did not feel any hatred (prajāgīva). At that time, Lo-heou-lo (Rāhula) praised the Buddha with a mind of respect, but the Buddha felt no gratitude for it.

A-chō-che (Ajñātisatru) unleashed drunken elephants intending to kill the Buddha, but the latter was not afraid and tamed the mad elephants. Their respect doubled (gurukāra), the inhabitants came out with perfumed flowers and ornaments (ādhārana) to offer to the Buddha, but the latter experienced no joy.

During the t'ai-che period (265-274), Dharmakūsa translated a long sūtra of clearly Mahāyānaist tendency entitled in Chinese Fō cheng t'ao ets i ets em vou moy chouo ha king. "The Buddha went up to the Trāyastriṃśa gods and preached the Dharma to his mother" (T 815). Later (k. 32, p. 5012616-c5), the Traité refers to it under the name San-che-san-tséin-p' in king. "Sūtra on the section of the gods of the Thirty-three", and will cite a long extract.

The earliest sources have it that the Buddha converted the animal by means of the radiation of his loving-kindness (maitri). There is an old belief that fierce animals, especially snakes, are sensitive to the good feelings expressed towards them.

1. P'i Vinaya, II, p. 194-196:

In Rājagṛha at that time there was the elephant Nāḷāgiri, fierce (candu) and a killer of men (nāmaśṭhālaka). Devadatta went to find its mahaots and, taking advantage of his influence over king Ajñātisatru, ordered them to lose the animal against the Buddha when the latter entered Rājagṛha. This was done. The next day, surrounded by many monks, the Buddha came to the city to beg his food. The elephant was unleashed and, with its trunk erect (sandas uṣṇīṣed), ears and tail rigid (pattahakamāraṇa), rushed against the Teacher. The monks begged the Buddha to go back, but the latter reassured them that no aggression coming from the exterior could deprive him of his life.

Frightened, the population of Rājagṛha took refuge on the roof-tops and made wagers as to who would win, the man-elephant (the Buddha) or the animal-elephant (Nāḷāgiri).
concentration of the brilliance of fire (ujjodhātusamādhi) and, emitting all kinds of rays, he accomplished the twin miracle (yamapalādhāra) of water and fire. This miracle, accomplished by the Buddha in other circumstances, is described here in stereotyped terms: see, e.g., Cattatparājita, p. 318, Divyavadana, p. 161; Mahāvastu, III, p. 115-116; Samaṅgalasūlita, l, p. 57.

For the Theraśādī, only the Buddhas are able to perform the yamapalādhāra: it is a privilege they do not share with the āryavacas: adhīryodhāna viśvakṛṣchu (Comm. of the Dhammapada, III, p. 213, l. 18; Jātaka, IV, p. 265, l. 12-13; Visuddhimagga, p. 331, l. 14) and actually, in the Pāli sources, we never discover a miracle accomplishing this. For the Sarvāṅgadīvadīn, on the other hand, the yamapalādhāra is common to the Taḥāgata as well as all the āryavacas: Taḥāgataya sarvārijodhānādhadāna viḍhil (Divyavadana, p. 161, l. 13; Milāsārav., Vis., T 1451, k. 26, p. 332a27, and in the Sanskrit sources, many disciples accomplish it: Yiayis Yaiodhisa (Mahāvastu, III, p. 410, l.5-10), Kāñciyin (‘Pou yao kung, T 186, k. 8, p. 534c-6-15), Unhīvīkāṣāpya (Sanyuktak, T 99, k. 38, p. 279b29-c5; Cattatparājita, l, p. 348), Panthaka (Divyavadana, p. 494, l. 18-23), the five hundred co-sisters of Mahāprajāpati (Ekottara, T 125, k. 50, p. 822a3-9).

- Returning to Dhanapāla, the Kaśmir Vinaya, i.e., has it that once it was converted, it abstained from eating grūs for seven days and after, its death, it was reborn among the Cittamārañjikas.

4 and 5. Kaśmirand Āryavacas, I, 1464, k. 5, p. 871c20-872b17: Sarvāṅgadīvadīn Vinaya, T 1435, k. 36, p. 262a1-263a6: A longer version than the preceding ones. Warned by Devadatta seven days in advance, the mahout watched for the Buddha’s coming and was warned of his approach by a series of wonders which are usual when the Blessed One enters the gates (indrālīla) of a city: the elephants trumpet (hastinaḥ kro Śīla), the horses neigh (aśū ḍana), the bulls bellow (śubhā garjanti), etc., etc. This is a stock phrase occurring frequently in the texts (Divyavadana, p. 250-251; 364-365; Avadānakāvada, I, p. 109; Mahāvastu, I, p. 308). To convert the elephant Dhanapāla, the Buddha entered into the concentration on loving-kindness (maitrīsamādhi), caressed its forehead and taught it the Dharma. Finally, for the edification of the crowd who were cheering him, he entered into the

Then the Blessed One penetrated Nālāgiri with a mind of loving-kindness (Nālāgiriṃ mettena cittena phari) and, lowering its trunk (condum orureṇa), the animal stopped in front of the Buddha who caressed its forehead with his right hand (dakkhaṇena hantase hantitaṃ saṃkham parimauṣantu), saying:

O elephant, do not attack the Elephant; this attack would be shameful.

There can be no good destiny in the beyond for the one who kills the Elephant.

Flee from drunkenness (madha) and laziness (pamāla); the lazy miss the good destinies.

Act in such a way as to attain a good destiny.

At these words, Nālāgiri gathered the sand-grains covering the feet of the Blessed One in his trunk and spread them on top of its head; then, still kneeling, it backed away, always keeping the Buddha in sight.

It was on this occasion that the people chanting the following stanza (see also Mahāvastu, II, p. 105; Therāgāthā, v. 878):

Some tames them with blows of the stick, with pitchforks or with whips;

With neither stick nor weapon was the elephant tamed by the Great Sage.


The Cullāhāmāṣṭikā (no. 553) reproduces the preceding source, not without adding numerous details. When the Buddha made his entry into Rājagṛhī, he was accompanied by many monks coming from the eighteen monasteries situated in the neighborhood of the city. Seeing the rush of the elephant, the eighteen great abbots, Sāriputra, etc., suggested that they would tame the animal, but the Buddha refused the offer and asked them to remain in their place. The good Ānanda insisted on staying beside the Blessed One in order to be killed before him, and the Blessed One had to use his magical powers to put him back beside his colleagues.

The sources that follow have it that, at the approach of the elephant, all the arhat monks except for Ānanda fled shamefully, and they will contrast their cowardice with the complete devotion of the preferred disciple. It is possible that this not very edifying incident was part of the original story but that the Pāli texts passed over it in silence so as not to cause any trouble in the Saṅgha. However, the Ceylonese Theraśādī were aware of it by way of an indication (?) of the Mūlāntapaluṣa, the Pāli version of an original Prakṛti seemingly coming from the north-west of India. In this version (p. 207-208), king Milinda (Menander) asked Nāgasena how it was possible that arhats supposed to be free of all fear took flight before the elephant.


This source is very close to the Pāli Vinaya but here it is King Aśālānātra himself who urged the mahouts to loose the mad elephant after having made it drunk. All the disciples abandoned the Buddha with the exception of Ānanda.

4 and 5. Kaśmirand Āryavacas, I, 1464, k. 5, p. 871c20-872b17; Sarvāṅgadīvadīn Vinaya, T 1435, k. 36, p. 262a1-263a6: A longer version than the preceding ones. Warned by Devadatta seven days in advance, the mahout watched for the Buddha’s coming and was warned of his approach by a series of wonders which are usual when the Blessed One enters the gates (indrālīla) of a city: the elephants trumpet (hastinaḥ kro Śīla), the horses neigh (aśū ḍana), the bulls bellow (śubhā garjanti), etc., etc. This is a stock phrase occurring frequently in the texts (Divyavadana, p. 250-251; 364-365; Avadānakāvada, I, p. 109; Mahāvastu, I, p. 308). To convert the elephant Dhanapāla, the Buddha entered into the concentration on loving-kindness (maitrīsamādhi), caressed its forehead and taught it the Dharma. Finally, for the edification of the crowd who were cheering him, he entered into the
trunk, the Buddha caressed its forehead and, borrowing the language of elephants, preached the Dharma to it:

At the invitation of a wealthy householder, the Buddha accompanied by five hundred monks went to Rājagṛha. He was challenged from the heights of the ramparts by Ajñātuṣṭra and Devadatta who had plotted his death. The Teacher announced to them that he was going to manifest his marvelous power. When the elephant Dhanapālaka rushed against him, the Blessed One on the palm of his right hand created by magic five maned lions with ribs on their heads, having smelled their scent, the elephant began to flee, releasing urine and excrement. By virtue of the Blessed One, all the directions in space began to flare up into one great mass of fire with the exception of the spot where the Blessed One was standing where there was perfect calm. After a moment of panic, Dhanapālaka approached the Blessed One slowly and the latter caressed his head with his hand marked with the marks of the wheel and the swastika, a hand resulting from many hundreds of merits and capable of reassuring the frightened. Speaking to the elephant in stanzas, the Buddha reproached him for his past behavior and taught him the three seals of Dharma, sarvasvaṁkāraṁ anittyāṁ, etc.

The Buddha then entered into the house of the householder who had invited him. The elephant who was following him tried to enter as well but only succeeded in demolishing the house. The Blessed One changed the house into rock crystal so that the elephant could see him without difficulty.

When the meal was over, the Blessed One left the walls of Rājagṛha to go back to his monastery. Dhanapālaka tried to follow him but was seized by the mauls (kṣatriyāmala) and put into iron chains. Thus deprived of the sight of the Buddha, the animal crushed its trunk with its foreleg and died asphyxiated (sa bhagavatam uṇapaṁ pākoṁ śaṁdām avasthitāḥ kiḷāgatāḥ).

Dhanapālaka was reborn among the Cāturmahājāja gods and, in this paradise, went to the Veṇuvana to meet the Buddha again and covered him with flowers. The Blessed One left the Dharma to him and this “son of the gods who had been an elephant” (nīgaṇḍavīraṁ devapatraṁ) saw the noble Truths and obtained the srotāpatipráśa.

2) Mahāvibhāṣā, T 1545, k. 83, p. 429a12-62:

On the invitation of a valiya, accompanied by a crowd of monks, the Blessed One came down from Gṛdhrakūṭaparvata and went to Rājagṛha. King Ajñātuṣṭra, instigated by Devadatta, loosed the mad drunken elephant Dhanapālaka against him. The Tathāgata extended his right hand and, from the ends of his five fingers, there sprang forth five lions. At the sight of them, the elephant looked about, took fright and fled. At once the Buddha created magically a deep ditch five hundred cubits in width. Seeing this, the astonished elephant looked from right to left, but from right to left the Buddha magically created high walls ready to collapse. The panic-stricken elephant then looked upward, but the Buddha created magically in the air a huge flaming rock threatening to fall down. Seeing this, the terrified elephants looked everywhere, but the Buddha everywhere magically created burning fires. Only near the Buddha was there any coolness and calm. (tato bhagavatā daksinē karutāle paṁcikā vinibāṁ keśarīnāṁ paṭajadhānāṁ … pādāṁśīṁ sansāṁ samābhām adhikṣīśāṁ). The elephant awoke from its drunkenness, approached slowly and the Buddha made the five lions disappear. The elephant rubbed the Buddha feet with its trunk, the Buddha caressed its forehead and, borrowing the language of elephants, preached the Dharma to it: sarvasvaṁkāraṁ anittyāṁ, etc.

Dhanapālaka became disgusted with its animal destiny and abstained from eating and drinking. He died and was reborn among the Tīrāṃsini gods. Remembering the benefits of the Buddha, he went to him: the Blessed One preached him the Dharma and the new god saw the four noble Truths.

[Dharmagata turning above the head of the guilty, see the legend of Maitrakanyaka (Maitreya-ajñā)] in Divyāvadāna, p. 605; Mahākarmavibhāṣā, ed. S. Levi, p. 54; Avadānāntaka, 1, p. 202, etc.]

3) Ektotrāḷagaṇa, T 125, k. 9, p. 590a8-591a7:

The Buddha was at Rājagṛha in the Kalandaka Veṇuvanā and was expecting to go the next day into the city on his begging-round. Devadatta proposed to king Ajñātuṣṭra to loose the fierce elephant Nālāgiri against him. The king agreed and proclaimed that the animal would be loosed the next day and that consequently traffic in the city would be forbidden. Devadatta commented to the king that if the Buddha were truly omniscient he would be careful not to leave his monastery.

Buddhist sympathizers went in a crowd to the Veṇuvanā; they warned the Buddha of the plot and begged him not to enter the city. The Teacher reassured them: “Let the upāsakas not be worried. The body of the Tathāgata is not an ordinary body. Nothing can harm him.” And the Buddha went into a long explanation of cosmography.

However, the elephant Nālāgiri, drunk on arakka and holding a sword in its trunk, rushed against the Buddha, instigated by Devadatta, loosed the mad drunken elephant Dhanapālaka against him. The Tathāgata made the lions appear by metamorphosis, (the number is not given) and behind him, a fiery pit. The animal unaraṇed and dropped excrement, but not finding any way to escape, approached the Buddha who addressed a stanza to it. At once, Nālāgiri dropped the sword, bent its knees, prostrated on the ground and with its trunk, licked the Buddha’s feet.

Myriads of men and women were converted by this prodigy. As for the drunken elephant, it contracted the sickness of “cutting winds” (in Pāli, satīhāḷaṁ vāṭe), died and was reborn in the palaces of the Cāturmahājājikakāyas.

[In the present ucca, the Ektotrāḷagaṇa once again betrays its Mahāyāna attachments or interpolations by means of the dizzying perspectives of its cosmogony and the luxuriance of its theophanies.]

III. Late versions

It is not to the texts examined hitherto that the Tīrāṅga seems to be referring to its brief allusion to the miracle of Rājagṛha, but to shorter and later sources where the original meaning of the miracle of maitrī seems to
have become blurred and where the rôle of the individuals is modified noticeably. Henceforth the responsibility for
the plot against the Buddha’s life rests mainly, no longer on Devadatta, but on king Ajātisatru. He unleashes not just
one elephant (Nālāgiri or Dhanapāla) but a number of elephants, the number of which is usually given as five
hundred. In order to tame them, the Buddha magically creates five hundred lions. At the approach of the elephants,
the five hundred arhats accompanying the Buddha again take flight, but the good Ānanda, instead of exposing his
master, remains nailed in place by fear. Finally king Ajātisatru, impressed by the magic miracle, excuses himself to
the Buddha by placing the blame onto Devadatta.

1) Ta fei jin pi fo pao ngen king (Chinese translation made under the Hsou (Hun), T 156, k. 4, p. 147b23-
47;

At that time, a messenger from king Ajātisatru came to invite the Tathāgata. The Buddha and five hundred
arhats accepted the king’s invitation and entered the city of Rājagṛha. Then the king tossed five hundred drunken
elephants. They attacked savagely, breaking trees, upsetting walls and, with loud bellow, they rushed towards the
Tathāgata. Seized by great fear, the five hundred arhats flew up into the air and whirled about the Buddha. Ānanda,
who was accompanying the Buddha, was so frightened that he could not move. Then by the power of his loving-
kindness and compassion, the Buddha raised his right hand from the fingers of which sprang five lions that opened
their throats and roared. The five hundred elephants, panic-stricken, fell face down to the ground. Then surrounded
by the great assembly, the Tathāgata entered into the king’s palace. King Ajātisatru came out respectfully to meet
him and begged the Buddha to be seated. When the Buddha sat down, the king asked for pardon and confessed his
wrong-doing, saying: Bhagavat, it is not my fault but that of Devadatta. The Buddha said to the king: I too know that
well. Devadatta has always wanted to harm me and not just today. Even before this he wanted to hurt me and I saved
him by the [power of my loving-kindness and compassion].

2) Fa kiu p’i yu king (Chinese translation mad between 290 and 306), T 211, k. 3, p. 596a5-27 (passage
reproduced by Pao-tch’eng of the Ming in the Che kia jou lai ying houa lou: cf. L Wieger, Le vies chinoises du
Buddha, Cahaisa, 1913, p. 139):

This source reproduces the preceding one in substance, but here it is five hundred lions that the Buddha
makes appear from his finger-tips. Insulted by Devadatta, Ajātisatru had prevented the inhabitants of Rājagṛha
from offering anything at all to the Buddha and the Samgha. Not receiving anything, Sāriputra, Maudgalyāyana,
Subhūti, Prīyatapā and their disciples had gone to foreign lands. But the Buddha and his five hundred arhats
remained on Gṛhtrīkūtaparvata.

3) Tsao pao tung king. T 201, k. 8, p. 486c24-489a2: Speaks about the elephant Dhanapāla, but five
hundred lions were needed to tame it.

4-5) Fa hien tchouan, T 2085, p. 862c16, and Si-yu ki, T 2087, k. 9, p. 920c13-16. During their voyage to
Rājagṛha, at the beginning of the 5th and the first part of the 7th century respectively, the two Chinese masters, Fa-
hien and Hiuan-tsaang, were able to visit the place where the miracle had taken place.

Figurative representations
At Gandhāra: A. Foucher, AgBG, I, p. 189, fig. 74; p. 543, fig. 267-269.
At Amārāvati and Anurādhapura: A. Foucher, AgBG, II, p. 571, fig. 510, or Revue des arts Asiatiques, V, no. 1, pl.

V. WHY THE BUDDHA ELIMINATES THE TRACES

Question. – But the śrīvākasa and pratyekabuddhas likewise, having at their disposal pure wisdom
(ānātrayaññadhāma), eliminate the traces of the passions. Is this completely or incompletely?

Answer. – Previously (p. 1761F) I said that the power of their knowledge (jñānamaha) is weak and only like
ordinary fire, whereas the power of the Buddhas is great and like the [cosmic] fire at the end of the kalpa
(kalpabuddha). Here I must repeat myself:

The śrīvākasa and pratyekabuddhas have accumulated the qualities (guna) (261b) and the knowledges (jñāna) for a short time, one, two or three lifetimes. The Buddha, on the other hand, has cultivated the
knowledges and practiced the qualities during innumerable incalculable periods (asaṃkhyeyakaḥpulpa); long
time ago he vaporized the perfume of the good dharmas (kusaładharma): this is why he no longer has even a
trace of śrīvākasa.

Buddhist Antiquities of Nāgārjunakonda, MASI, no. 54, 1938, pl. XXXIIb.; T. N. Ramachandran,
Nāgārjunakonda, MASI, no. 71, 1938, pl. VIIAS (identification doubtful). – Idem, Buddhist Sculptures from a Stūpa
Stela from Benares, Gupta style, representing the eight Great Miracles: A. Foucher, AgBG, p. 539, fig. 498;
Beginning of Buddhis Art, 1917, pl. XIX. – B Majumdar, A Guide to Sārnāth, 1937, pl. XLI.
Stela from Magadha, Pāla style, showing the eight great amirasles: A. Foucher, AgBG, II, p. 545, fig. 500.
Nepali miniatures from the 11th century: A. Foucher, Œuvre sur l’iconographie bouddhique de l’Inde, 1, 1900, pl. X
5.

For the Great Miracle at Śrīvāst, see references above, p. 531-532F, n.

Moreover, the Buddha has accumulated and exhausted all the qualities to the extent that the traces of passion have been eliminated definitively without residue. Why? Because the good dharmas and qualities make the passions melt. The arhats who have not fully obtained these qualities eliminate only their desire for the world (lokastrpya) and enter directly into nirvāṇa.

Finally, the Buddha has cut the fetters (samyojana) and the power of his knowledge (jñānabala) is very sharp (tīkṣṇa). He utilizes the ten powers (daśabala) like a great knife and his unhindered knowledges (pratītiṣṇāvīd) are superior. This is why he cuts the fetters completely and without residue.

When a man has committed a serious wrong-doing, the king, who is very angry, massacres his descendants down to the seventh generation so that there is nobody left. In the same way, the Buddhas tears up and eradicates these powerful enemies that are the conflicting emotions so that there is nothing left.

This is why [the Prajñāradicets] says here that [the bodhisattva] who wants to destroy the traces of passion by means of the knowledge of all the aspects should exert himself in the perfection of wisdom.

VI. WHERE THE DESTRUCTION OF THE TRACES IS LOCATED

Question. – Is destroying the traces (vāsanāprahāna) also eliminating the passions (kleśiacchedana)?

1. Report on and criticism of four wrong theories

[First theory: Destruction of the passions and destruction of the traces are simultaneous.] – Some say: When the passions (kleśa) are cut, the traces (vāsanā) disappear at the same time and, as has been said above, the traces disappear without residue. But the arhats and pratyekabuddhas cut just the passions and do not cut the traces whereas the Bodhisattva cuts all the passions and their traces which are eliminated without residue.

[Second theory: The passions are cut at the time of the Bodhisattva’s meeting with the buddha Dīpankara, at the end of the second asamkhīyeyakalpa.] – Others say: already, The Buddha has long ago withdrawn from the desires (rāga). Thus the Buddha said: “When I saw the buddha Ting-kouang (Dīpankara), I had already eliminated the desires.” Therefore it was by the power of his salvific skilful means (upāya) <1776>—that he pretended [later] to take births and deaths, a wife, children and slaves.

[Third theory: Passions and traces are destroyed when anupattiṇākāsānti is obtained.] – Others say: Starting from the time when the Bodhisattva obtained the certainty that things do not arise

81</anupattiṇākāsānti> and he found the true nature (bhūtalakṣaṇa) of things, all his passions and all the traces were destroyed.

[Fourth theory: Passions and traces are destroyed the night of the enlightenment.] – Other say: When the future Buddha produced the mind of bodhi (gratamaicottotpāda) for the first time, he had passions, but when he sat down on the seat of enlightenment (bodhimandā) and during the last watch of the night (paicime yāme), he destroyed all his passions and all the traces.

Question. – Which is the correct theory?

Answer. – All having come from the mouth of the Buddha (kaṇṭhokṣa), none of them is incorrect. [But they must be interpreted.]

[Criticism of the first theory.] – In the śrāvakas system, the Buddha, by the power of his skilful means (upāya), pretends to assume human qualities: he undergoes birth (jāti), old age (jāra), sickness (vyādhi), cold and heat (iṣṭya), hunger and thirst (kaupipāsa), etc. As no human is born without passions, the Buddha must likewise conform to human qualities and [seem] to have passions. Under the king of trees, first outwardly, he crushed Maha’s armies (mūdraṃ); then inwardly, he destroyed his enemies that are the fetters (samyojana). Having destroyed his external and internal enemies, he realized supreme complete enlightenment (anuttarā samyaksambodhi). Everyone, seized by faith, [said to themselves]: “Here is a man who has accomplished great things; therefore we also should realize such things.”

[Criticism of the second and third theories.] – Some say: “For a long time already the Buddha is without passion. When he <1777>—met the buddha Jan-long (Dīpankara) or acquired the conviction that things do not arise (anupūptikāsānti), he destroyed his passions completely.” But this is again skilful means (upāya) to lead bodhisattvas to rejoice. If the bodhisattva [Śākyamuni] had long ago destroyed all his passions, what more did he need to do at the time of his enlightenment (sambodhi)?

Question. – But the Buddha has all kinds of things to do. Cutting the fetters (samyojanaaprahāna) is only one. He still has to purify the buddhafields (buddhaśeṣaparipūjādhana), ripen beings (sattvaparipūcana), etc., all things that he has not yet done. When he has completely fulfilled all these things, he will be called Buddha.

Answer. – If that is so, why did the Buddha say [at the moment of his enlightenment]: “I have destroyed the fetters: this is my last existence” and how can a man who no longer has any fetters be reborn?

Question. – When he acquired the conviction that dharmas do not arise (anupattiṇākāsānti), he always acquires a body born of the fundamental element (dharmaḥdhanikāyā) and becomes transformed.

83 This conviction is definitely acquired in the eighth bodhisattva bhūmi, the Acalin Sumedha, Megha or Sumati, the future Buddha. See Histoire du bouddhisme indien, p. 690-692.

82 See above, p. 983F, the statements put into the mouth of the future Buddha Śākyamuni.

83 Ayaṃ anutāma jāti, n’atharthā dīti putāvatavo: Vinayā, I, p. 11, etc.

84 On the dharmaḥdhanikāyā as opposed to the mūnaśikāyā, see above, p. 392-393F, 711-712F and notes.

79 In the course of an earlier lifetime, when he was the young brahmačārin Sumedha, Megha or Sumari, the future buddha Śākyamuni met the Buddha Dīpankara and received from him the prediction that he would become buddha. This meeting took place at the end of the second asamkhīyeyakalpa of his career: cf. p. 248F and n. 2.
Answer. – As to transformation, it is the rule that first there is a master of emanation (nirmātṛ) and only then an emanation. If [the future Buddha] cut all the fetters (saṃyojana) at the time when he acquires anuttarakathānaskhrānti, he would be abandoning his fleshy body (mūṣhaskṛyā) at the moment of death and would no longer have a real body. Who then would be transforming? This is how we know that after having acquired anuttarakathānaskhrānti, he has not eliminated the fetters.

[Criticism of the fourth theory]. – Furthermore, the śrāvakas say: “The Bodhisattva does not cut the fetters until after he has seated himself on the seat of enlightenment (bodhiṁdaṇa). This is a serious error. Why? In your system, it is said that the Bodhisattva, after having traveled through the three asamkhyeyakalpas [of his career], must travel through a further [additional] hundred <1778> kalpas.39 However, ever in possession of the knowledge of his former abodes (pūrvinivāsaśājñāna), he remembers that at the time of the bodhija Kūn-čhō (Kālayapa), he was the bhikṣu Yu-to-lo (Uttara) and was already practicing the attributes of the buddhas. 40 <1779>

39 According to the Saṃvātīvādaṃ, the career of the bodhisattva involves three asamkhyeyakalpas plus a hundred supplementary kalpas during which the bodhisattva accomplishes the acts that produce the thirty-two marks. This theory has been presented on pages 246-255F and reified on pages 283-397F.

40 This Uttara is none other than Śākyamuni himself in one of his earlier lifetimes where the Buddha Kālayapa had made his prediction. Cf. Mālasar. Vin., in Gilgit Manuscripts, III, part 4, p. 47, l. 16-18 T 444, k. 2, p. 1030a5-7; Divyāvādana, p. 347, l. 10-12, (the text of which is corrupt). Bhagavata Kālayapaṃ sansārapadānadhikatvā naṃ mānaṃ visaro jñātiyataṃ rūpaṃ mānaṃ varsaśājñāyati praṇājan Śākyamunir nāma tāhām vāhan sansārapadānadhikatvā iti. – “The blessed perfectly and fully enlightened Kālayapa made the prediction to a young Brāhmaṇ named Uttara: ‘Young man, when the life-span of creatures will be one hundred years, you, under the name of Śākyamuni, will be a tathāgata, saint, fully and completely enlightened’.3

Here is his story as the Śrāviṣṭ will tell it (k. 38, p. 340c23-341a26):

Why did the bodhija Śākyamuni, while he was still a Bodhisattva, have criticism and abuse in regard to the buddhija Kālayapa? I have already spoken about this affair above. The dharmaśākya bodhisattva transform themselves in many ways to save beings and sometimes adopt human shapes. They undergo hunger and thirst, cold and heat, old age and death; they have likes and dislikes, anger and joy; they praise and they blame: except for the grave wrongdoings, they commit all the others. At that time, the bodhisattva Śākyamuni was the younger brother of the buddha Kālayapa and was called Uttara. The older brother, whose wisdom was ripened, hated chatter; the younger, whose wisdom was incomplete, loved to debate. The people at that time considered the younger brother to be superior.

Later, the older brother left home and attained complete enlightenment; he was called Kālayapa. The younger brother was the teacher of Keśin, king of Jamodbīpa. He had five hundred disciples. He taught the bhūmikānañca books to these bhūmikas for the latter did not like the buddhist doctrine.

There was at that time a master potter (kṣambakhāra) named Nandapāla; he was a disciple of the buddha Kālayapa; he was devoted to the fivefold discipline (pañcaśīla) and held the threefold path. He was the kalyāṇamitra of the chaplain Uttara for his mind was honest, pure and full of faith. One day Uttara mounted a golden chariot drawn by four white horses and went out of the city with his disciples. Nandapāla met Uttara on the way, and asked him: "Where are you coming from?" Nandapāla replied Now, during his practices of austerities (dukaracāryā), why would he have followed the wrong path [of asceticism] for the duration of six years by eating only one sesame grain (tila) one single grain of rice

“Your older brother has attained anuttara samyaksambodhi and I have just come from paying homage to him. You ought to go to see him with me. Let’s go to meet him.”

Uttara said to himself: “If I go to the Buddha, my disciples will mistrust me and will say: ‘From the beginning, you have always been outstanding in your dialectic and your wisdom, and now you are going to pay homage out of family spirit. We certainly won’t follow you.’ ”

However, fearing to miss the chance to see the Buddha, Uttara settled himself in the wisdom bearing on the true nature of things (dharmaṁdaṇa dharmaṅī) and entered into the wisdom using supreme skilful means (anuttaroṣṭaya) in order to save his disciples. That is why, out of his mouth, he spoke an insult saying: “How could this man with the shaved head (mūṇḍaka) be able to attain sambodhi?”

Immediately, Nandapāla, his kalyāṇamitra, pretending to be angry, seized him by the head and wrestled him down, saying: “It’s of no use for you to resist.” Then Uttara addressed his disciples, saying: “Things being as they are, I cannot resist.”

Upon this, teacher and disciples together went to the Buddha and, seeing his radiance (prabhālaṃkāra), their minds were purified. Prostrating to the feet of the Buddha, they sat down to one side. The Buddha preached the Dharma to them as appropriate. Uttara attained innumerable (aśāyayaḥ) bhūmikās, and all the arhataḥmaṅka opened up for him; the five hundred disciples produced the mind of anuttara samyaksambodhi. Uttara arose from his seat and said to the Buddha: “I would like the Buddha to permit me to leave home and become a bhikṣu.” The Buddha said to him: “That’s good. Come!” and he became a śramaṇa.

Therefore it was out of skilful means (upāya) that Uttara hurled an insult, but it was not really true. Space may be broken, water may be changed into fire and fire into water, but an ekajātipratibuddha bodhisattva cannot be angry with a worldly person, still less with a Buddha.

- Elsewhere Uttara mūṇḍavāka is designated by the name Jyotipāla or Jyotipāla, while Nandapāla, the potter, is also called Gaṭṭhiṭāko. In any case, it is the same jītaka, well known to the canonical and postcanonical sources.


Pāli sources: Majjhima, II, p. 45-54; Buddhavamsa, XXV, v. 10 seq.; Jātaka, I, p. 43; Milindapañha, p. 221-224.

The village where the buddha Kālayapa gave the prediction to Uttara, alias Jyotipāla, was called Ferudhīnā in Sanskrit, Vehbhnā in Pali, but was designated elsewhere as Māśakarama. It was on the site of the present Sūrūnā near Benares, and in the 7th century, Huan-tang was still able to visit it. He was shown the exact spot on which the prediction had occurred (cf. Si-yü-k’i, T 2087, k. 7, p. 905c14-18).

A bas-relief at Gangāhā shows Nandapāla (alias Gaṭṭhiṭāko) pulling his childhood friend Uttara (alias Jyotipāla) by the hair to lead him to the buddha Kālayapa (cf. A. Fouche, dpg, II, p. 327, fig. 458 above).
(tandula) every day.\(^{87}\) The Bodhisattva in his last lifetime (caramabhāvī) cannot be deceived even for a single day; then how would he be so for six years?

It is the same for his reactions of hatred (dveṣa). In times gone by, the Bodhisattva was a venomous snake (dātāvīra); hunters (vyādha, lubadhaka) flayed him without him feeling the least hatred.\(^{48}\) How then would he have hated the group of five (pañcavargya) in his last lifetime?

Thus we know that the ārāvakas interpret the mind of the Buddha wrongly. It is out of skillful means (ajñā) that he wanted to destroy the heretics and that he gave himself up to austerities for six years. You claim that you were angry with the group of five: that too is skillful means; these were the traces of passions (kleśavāsanā) and not the passions (kleśa).

2. Report on the correct theory

Now we must speak truthfully. When the Bodhisattva attained the conviction that dharmas do not arise (anupattikadharmaśīnti),\(^{38}\) his passions (kleśa) have already been exhausted, but his traces (vāsana) have not yet been eliminated. It is as a result of these traces that he assumes [a birth]. Obtaining a body born of the fundamental element (dharmaḥdāna), he can transform himself at will. Out of loving-kindness (maitri) and compassion (karunā) for beings and also in order to fulfill his earlier vows (pūrvasravāhīna), he returns to this world to perfect or acquire yet other Buddha attributes. Once the tenth bārīni has been completed (paripūraṇa), he sits on the seat of enlightenment (bodhimanda) and, by the power of his unhindered liberation (asangavimukta), he attains omniscience (sarvajñātā), the knowledge of all the aspects (sarvākāraṇātā) and destroys the traces of the passions (kleśavāsanā).

3. Criticism of two Mahāyāna theories

As the Traité has explained above (p. 1512F), if for six years at Uruvilvā, Śākyamuni, in the course of his last existence, gave himself over to the practices of austerity, he did not, however, approve of the pemučcic austerity practiced by the heretics. By giving himself over to the insane tortures of mortification, he was in a position to condemn with even more authority the excesses of asceticism which he did in the sermon at Henares.

At Uruvilvā, he began by stopping the inhalation and exhalation and fell into a state close to catalepsy. Then he gave himself over to the most severe fasting, going so far as to finally abstain from all food.

The detail of the grain of sesame seed and the grain of rice given here by the Traité appears in all the sources: see, e.g., Makkhālida, I, p. 245; Mahāvastu, II, p. 125-129; Lalitavistara, p. 254-255; Milāsāvar. Vin., T 1450, k. 5, p. 121a, etc.

See the Jātaka of the flayed naga above, p. 853-855F.

The text says simply: ‘the five men’. This concerns evidently the five mendicants, Ājīvika-Kauṇḍinya, etc., who had been present at the mortifications of Śākyamuni and who later became the listeners privileged to hear his first sermon. Nevertheless, the Buddha was never irritated with them, even though it were for skillful means.

\(^{87}\) There are ten samyojana. Five are avarabhādga‘favorable to the lower part’, i.e., to Kāmadhātu; these are: i) the belief in the individual (sukhalohita), ii) the unjustified belief in the efficacy of observances and rituals (illavataparvarama), iii) doubt (vikriyā), iv) love of pleasure (kāmamaccha), v) malice (vyāplata). Five more are jñāvadhāga‘favorable to the higher part’, i.e., to ārūpa- and ātīrīyadhātu; these are: i) desire for the form realm (vipāraṣa), ii) desire for the formless realm (aipāraṣa), iii) pride (māna), iv) excitement (audhaya), v) ignorance (avijñā). See Śāntiyutta, V, p. 61, 69, Anguttara, V, p. 17, Kośa, V, p. 84-87.

The saint who has destroyed the five avarabhādga has simply ‘weakened’ and not ‘destroyed’ the three poisons (viśa) or the three bonds (bandha), namely, rāga, dveṣa and moha.
Finally, as the Buddha said: “One is sakṛdāgāmin by means of the destruction of three fetters, desire, hatred and delusion (tāṇḍavaḥsāmantikāḥ ca samāhita).” But <1783> [in order to accumulate the Buddha attributes, it is not enough] to weaken [the three poisons] as you have said; they must be destroyed.

Thus, at the moment when the Bodhisattva obtains the conviction that dharmas do not arise (anupattikkhīdamakṣānti), he destroys the passions (kālādūraṇānti), and at the moment when he becomes buddha, he destroys the traces of passion (klesavāsanā prajāhānti): this is the correct theory.

**Fourth Section ENTERING INTO THE ASSURANCE OF BODHISATTVA**

As the Traité is going to explain, here the Prajñāpāramitāśāstra is trying to draw a parallel between the path of the bodhisattva and that of which the Sarvastivādin-Vaibhāṣika school had carefully laid out the stages. Once again we notice the considerable influence exerted by this school on the earliest Mahāyāna writers.

1. In the course of the preparatory path (prayogrāṁāra), the śrīvāka, trained in the practice of the sramasamāthā, cultivates the four wholesome roots favorable to penetration into the four noble Truths (nirvāṇabhāgīya kṣaṭānāminā): these are the heats (īcchāgraṇa), the summits (mūḍhara), the acquiescences (kṣānti) and the supreme worldly dharmas (laukikagrā dharmā). The old canonical texts make no mention of them, but the Sarvastivādin Abhidharma attaches great importance to them (Vibhāṣā, T 1545, k. 3, p. 175b7; k. 65, p. 338c3; k. 127, p. 662c13; k. 176, p. 884a16-17; Abhidharmānāsa, T 1550, k. 2, p. 818b; Abhidharmānāsa, T 1552, k. 5, p. 910a; Abhidharmānāsa, T 1553, k. 1, p. 972c-973a; k. 2, p. 976b; Kośa, p. 163-177.). These four roots of good, each of which includes a weak, medium and strong degree, have as object the four noble truths and take their sixteen aspects (cf. p. 641F, 1179F). These are right views (samyuktakṛṣṇa, wisdoms (prajñā), in constant progression, but impure (sātṛvṛti) wisdoms, of mundane order, which still involve traces of errors, e.g., the concept of self. The śrīvāka who practices them is still a worldly person (prajñāgana).

The first two roots, heats and summits, are not fixed (cāla) because the ascetic may fall back from them: there is falling from the summits (mūḍharaṇānti) when the śrīvāka becomes distracted from the contemplation of the truths by wrong judgments (Jñānavṛttā, T 1544, k. 1, p. 918c5-919a1; Vibhāṣā, T 1545, k. 6, p. 27a29-c4; passages translated in Hobgirin, IV, p. 346, s.v. Chūdā). <1784>

The śrīvāka goes through the supreme worldly dharmas in the path of seeing (darśānāmāra) of the four noble Truths: suffering (duḥkha), its origin (samuddaya), its cessation (nirvāṇa) and the path (mārga) of its cessation. The full light rises up in him and he has the clear understanding of it (abhiramaṇaya). It is now a matter of a pure (aṇuṣṭrava) prajñā, supramundane (lokottara), free of any error (vipāyāvīśa). Suddenly the ascetic sees purely the truth of suffering relative to dharmas of the desire realm (kāmādūhānti). This first moment is followed by fifteen others which complete the pure seeing of the truths relative to the three realms of desire, subjective matter (tāṇḍavaḥ) and the formless (ārūpyadūhānti). The śrīvāka has already alluded to these sixteen mind-moments (cf. p. 130F, n. 1; 214F, 1067F, n. 1; 1411F, n. 2; 1478-1480F). In the first one the śrīvāka ceases to be a worldly person (prajñāgana) and becomes an ārya, a candidate for the first fruit of the religious life (prathamaḥpārapratipannaka). This first moment also constitutes entry into sāmyakvīryāvāma (in Pāli, sammattvāvāma), entry into the positions of salvation or, as L. de La Vallée Poussin translates it (Kośa, III, p. 136; VI, p. 181), entry into this ‘absolute determination of the acquisition of salvation’. In his introduction to the edition of the Bodhisattvagāmiṇī, Leipzig, 1930, p. 28-31), U. Wohlrab has dedicated a learned note to this expression to which de La Vallée Poussin has also added.

In the words of a canonical sūtra cited by the Kośabhaṭṭa, p. 157, sāmyakvīrya is the cessation of all the passions (vṛttavikāraḥprakāraḥ), i.e., nirvāṇa; for the Commentary to the Samyutta, II, p. 346, it is aryaṃvagga, the path of the āryas, in this case the path of the pure seeing of the Buddhist Truths. Sāmyakvīrya, salvation, is opposed to mithyāvīrya, perdition, the falling into the bad destinies. In principle, the āryas are destined to sāmyakvīrya, whereas those guilty of misdeeds of immediate retribution (ānantaryakārā) are destined to mithyāvīrya (Kośa, III, p. 137). The term niyūma is difficult because the Sanskrit and Pāli texts spell it is three different ways: niyūma, niyuma and nyūma, for which the Tibetan and Chinese versions propose distinct translations (cf. Mahāyāna, no. 6500-6502).

1. Niyūma, position, determination, is a noun derived from the root ni-ṣ-yum, and appears alone or in composition in many sources: niyūma in Suttanipāta, p. 9. 1. 14; Anguttara, I, p. 121, l. 27; Kathāvāhana, p. 317, l. 2; 480, l. 2; Dasiāhūmika, p. 63, l. 14.

nyāmadassī in Suttanipāta, p. 65, l. 5.

nyāmāvakāraṇi in Madhyantavibhāga, p. 75, l. 3; avakrāntaniyāma in Śīkṣāsamuccaya, p. 270, l. 4.

bodhisattvaniyāma, in Pañcaviṃśati, p. 107, l. 8; Dāsaṭhīmīka, p. 11, p. 27.

samyakvānyāma, in Kosābhāya, p. 350, l. 6; Aṣṭasāhasrīkā, p. 131, l. 10; samunāntaniyāma, in Samyutta, III, p. 225, l. 18.

Niyāma is given as niyāma in Saṃyutta, I, p. 196, l. 17; Niyāmagamana, Kathāvatthu, p. 307, l. 24. But whereas the ārya and destines him for nirvāṇa: see Vibhāṣa, T 1545, k. 3, p. 13; Kośa, VI, p. 181, note.

1467

The śrāvaka tends toward a higher goal and is inspired by altruistic concerns.

Importance of which has not escaped it.

Ś (accumulating of merit (phases in the respective careers of the bodhisattvas. After many attempts, they came to a coherent account where they distinguished five

erroneous spelling for nyāma it is just a grammatical variant of niyāma as Kosa, VI, p. 181, note. Here, niyāma is the niyāma. The bodhisattva is a path of salvation (ekattābhāva) determination to salvation. To say niyāma is to apply [the suffix] ghātī, but we also say niyāma when we opt for the rule [of Pāṇini, III, 3, 63]: Yamāḥ samapantīva cā [the suffix ap is in conjunction with ghātī] after the yoga yam between the prefixes sam, upa, ni, vi."

3. Nyāma (sometimes wrongly corrected to nyāya in the editions at our disposal) seems itself to be an erroneous spelling for niyāma or niyāma. It occurs often in the Sanskrit texts: cf. Lalita, p. 31, l. 20; 34, l. 10; Aṣṭasāhasrīkā, p. 679, l. 5; Pañcaviṃśati, p. 21, l. 11; 66, l. 15; 119, l. 6; 182, l. 20; Śatāsthasrīkā, p. 67, l. 11; 272, l. 8; 486, l. 4; 489, l. 3; Gandhyāyīka, p. 320, l. 22; Bodh. bhiṁi, p. 358, l. 2; Sütālamākīra, p. 171, l. 22.

An imaginary etymology proposed by the Indian writers themselves has modified the meaning profoundly. According to them, nyāma would come from ni-āma and would mean ‘absence of coarseness’ in the proper sense and ‘absence of error’ in the figurative sense. Hence the Tibetan translation skyon med pa ‘absence of error’ and the Chinese translation li cheng ‘absence of coarseness’. In the texts of the Greater and of the Lesser Vehicle as well, Śiian-tsong often comes upon the expression samyakvānyāma and translates it faithfully and invariably by tshing song li cheng, ‘correctness abandonment of coarseness’ (cf. T 1545, p. 7a3, 8c27, 13a2; T 220, vol. VII, p. 7c26, 19a21, 44b3).

For the Sarvāstivādins, āma, ‘coarsenesses, defects’, are the passions to be abandoned by seeing (dānasaṅkāyaśāla), the belief in the individual (satkhyādṛṣṭa), the quality of the worldly person (prthagjana, etc.); ny-āma, ‘rejection of coarsenesses’, is the path of seeing the truths (satyadānasaṅkāyaśāla) that makes one go beyond these coarsenesses, which transforms the the puthajjana śrīvaka into an ārya and destines him for nirvāṇa: see Vibhāṣa, T 1545, k. 3, p. 13; Kośa, VI, p. 181, note.

For the śrīvaka and pratyekabuddhas, the samyakvānyāmavakāraṇī leading to nirvāṇa is exclusively the work of a prajñā - made possible by śīla and maintained by samādhi – bearing upon the four noble Truths. For the Mahāyānists, the bodhisattvaniyāmavakāraṇī, as we will see, opens up perspectives far more vast.

***

The śrīvaka aspires to arhathood, to nirvāṇa, in order to realize his own benefit (svahita); the bodhisattva aspires to supreme perfect enlightenment (anuttāra samyaksaṃbodhiḥ), to buddhahood, in order to assure his own benefit and that of others (parahita). The bodhisattva differs from the śrīvaka on two points: he tends toward a higher goal and is inspired by altruistic concerns.

To attain his ideal, he must practice the six perfections of his state (prāramī) <1786> and convert beings (sattparipācana) over the course of a long career. The latter consists of ten stages or levels (bhūmī) to which the Prajñāpāramitāśāstra later will dedicate a lengthy section (Pañcaviṃśati, p. 214, l. 6 – 225, l. 19; Śatāsthasrīkā, p. 1454, l. 1 – 1473, l. 18). It is content to enumerate them; only later did other Mahāyāninstras, notably the Dāsaṭhīmīka, give each a name.

The Mahāyānins thinkers tried very early to establish a parallel between the path of the śrīvakas and that of the bodhisattvas. After many attempts, they came to a coherent account where they distinguished five phases in the respective careers of the śrīvakas, pratyekabuddhas and bodhisattvas: 1) a path of accumulating of merit (sambhāvanārga), 2) a preparatory path (prayogamarga), 3) a path of seeing (dārśanāmarga), 4) a path of meditation (bhāvanāmarga), 5) a final path excluding any practice (asākaṃmarga). A succinct account of this comparative study may be found in the remarkable paper of E. Obermüller, The Doctrine of Prajñāpāramitā as exposed in the Abhisamayālaṃkāra of Maitreya, Acta Orientalia, XI, 1932, p. 1-133.

Here the Prajñāpāramitāśāstra envisages only the preparatory path and the path of seeing, the major importance of which has not escaped it.

1. The four wholesome roots favorable to penetration (nirvedadhāhyāga kṣaiyamala), the heats, etc., constituting the preparatory path of the śrīvakas find their place in the preparatory path of thebodhisattvas as will clearly be shown in the subtitles introduced into the version of the Pañcaviṃśati intentionally revised to serve as commentary to the Abhisamayālaṃkāra (cf. Pañcaviṃśati, ed. N. Dutt, p. 119, l. 111-145, l. 19). But whereas the śrīvaka concentrates on the general characteristics (sāmānyadhyakṣa) of the aggregates – impermanence (anīta), suffering (duḥkha), emptiness (śūnya) and non-self (anetan) – the bodhisattva disregards these distinctions and focuses on the true nature of dharma (dharmanām dharmatā) free of arising and cessation.

Every candidate who has attained the second of the four wholesome roots, namely, the summits (nirādhana), can still retrogress from it. As we will see, the śrīvaka falls back from the summits when he ceases to contemplate the general characteristics of things and allows himself to be drawn into mental raving (ayonilo manakāra). The bodhisattva falls from the summits when, hypnotized by the general characteristics of things, he loses the view of their true nature, non-arising and non-cessation. In this case,
he is not reduced to the level of the śrāvakas or pratyekabuddhas but he cannot accede to the definitive position (niyāma) of the bodhisattva.

In the following pages, the Traité will compare with the four nirvāṇadhātuṣṭāyadhātuṃ of the śrāvakas a fourfold practice (caryā): 1) the first production of the mind of bodhi (pratīkṣācittotpāda), 2) carrying out practices (caryābhedavāṇaḥ or caryāpratipatti), i.e., the practice of the six perfections (pāramīs). 3) great compassion (mahañcariṇa), 4) skillful means (upāyakauśalya) to convert beings. Only the second of these four points constitutes a ‘practice’ in the proper sense of the word.

From other sources, we know that the bodhisattva who has produced the mind of awakening begins his career only on entering the preparatory path extending over the first seven bhūmīs.

During the first six, the bodhisattva simultaneously cultivates the six pāramīs <1787> but especially generosity (ādana) in the first, morality (śīla) in the second, patience (kṣīrinī) in the third, exertion (vṛtya) in the fourth, meditation (dhyāna) in the fifth and wisdom (prajñā) in the sixth. But this wisdom is not that of the śrāvakas bearing upon the aspects of the noble Truths; it is a Mahāyānist wisdom for which the real nature of things is emptiness (śūnyatā), the non-arising (anutpāda) of dharmas. The bodhisattva who limits his efforts ceases to think, speak and act and is of no use to beings.

Thus, in the seventh bhūmi, animated by great compassion for beings, the bodhisattva resorts to skillful means to convert beings: this upāyakauśalya is the dominant quality of the seventh bhūmi (cf. Daśabhūmikā, p. 69, l. 6-7; Saṃgraha, p. 207; Siddhi, p. 623).

In conclusion, the prajñā of the bodhisattva is necessarily increased by upāyakauśalya which is solely lacking in the śrāvaka and pratyekabuddha.

2. From the preparatory path, the śrāvaka penetrates into the path of pure seeing of the truths and at once is placed in the position of salvation (samsāraṇānyāna): he ceases to be an ordinary person (prthagjana) and becomes an ārya, with the certainty of some day reaching nirvāṇa. In a parallel way, when the bodhisattva passes from the seventh to the eighth bhūmi, he enters into the ‘position of the bodhisattva’ (bodhisattvaṇānyāna) also called ‘rightful or legal position’ (dharmaṇyāna). In his case and without exception, it is no longer a matter of position of salvation (samsāraṇa), for it is not nirvāṇa that is assured for him, but rather the state of Buddha, this supreme complete enlightenment that excludes the seeing of beings (sattva) and things (dharma) but at the same time being allied with great loving-kindness and great compassion.

In the pages that follow, the Traité sets forth up to seven definitions of the bodhisattvaṇānyāna, but it is far from exhausting the subject.

a. Primarily, the niyāna is characterized by the definitive attainment (pratīkṣābhūmi, pratīkṣābhāṣa, pratīkṣābhāṣati) of the conviction that dharmas do not arise (anupātikādharmaṃkānti) or, as the Vajracchedikā explains, p. 58, l. 9, the conviction regarding dharmas without self and without birth (nirvāṇadharmaṃkānti). Most texts place this final conviction in the eighth bhūmi, which later will be called Acalah (cf. Daśabhūmikā, p. 64, l. 5; Śūraśravākṣa, p. 122, l. 2; 131, l. 17; Madhyāntavibhāga, p. 105, l. 11; Bodh. bhūmi, p. 350, l. 27; 351, l. 13-14).

b. The acquisition of this kūnti is accompanied by the great prediction (mahāvyūdhakarmaṇa) about the final triumph of the bodhisattva: cf. Lalitavistara, p. 35, l. 21; Daśabhūmikā, p. 71, l. 24; Saddharmapuṇḍarīka, p. 266, l. 2; Śūraśravākṣa, p. 20, l. 15; 141, l. 27; 166, l. 12; Madhyāntavibhāga, p. 190, l. 18; 192, l. 1.

c. From now on, the bodhisattva is assured of his future buddhahood: nityatattva bhavati buddhatva (Madhyāntavibhāga, p. 190, l. 20); nityato bhavat anuttarāyam samyakabhodhau (Śūraśravākṣa, p. 83, l. 24); tṛṇāyatpayātipatito bhavati (Bodh. bhūmi, p. 367, l. 12). – As a result, he is without regression (avaiśvarta), in possession of an irreversible conviction (avaiśvartikākṣaṇātpraṭilabdha; Saddharmapuṇḍarīka, p. 259, l. 13). Thus the eighth bhūmi, the Acalah, is also called Niyatabhūmi, ‘determined level’ (Bodh. bhūmi, p. 367, l. 11), Avaiśvartaḥbhūmi, Avaiśvartaḥbhūmi, Avaiśvartaḥbhūmi, ‘irreversible level’ (Daśabhūmikā, p. 71, l. 12; Śūraśravākṣa, p. 176, l. 22; Bodh. bhūmi, p. 235, l. 18). It marks the beginning of the irreversible career (avaiśvartaḥ, avaiśvartaḥ, of the <1788> infallible career (abhandhayacarā) which will be pursued in the last three bhūmīs (cf. Mahāvastu, I, p. 1, l. 3; 63, l. 13-14; Bodh. bhūmi, p. 290, l. 21).

d. Starting from this eighth bhūmi, the bodhisattva’s activity is practiced spontaneously, effortlessly, for it is no longer disturbed by objects and notions: this is why it is called anabhisamskārānabhogaviḥāra or anabhoganirmittaviḥāra (Madhyāntavibhāga, p. 105, l. 18-21; Śūraśravākṣa, p. 178, l. 3; Bodh. bhūmi, p. 367, l. 11; Saṃgraha, p. 202).

e. The bodhisattva strips off his fleshly body of birth-death (cyutuyapaścatmanānusamāla) and takes on a body born of the fundamental element (dharmaṃkānta) under various transformations, he is established in the universes, travels in and adorns the buddhafields and converts beings (cf. p. 392-393F, 711-712F and notes).

f. As we have seen in the preceding section, it is at the moment when the bodhisattva, having entered into niyāma, when he makes the turn-about (avavartta) definitively acquires anupātikādharmaṃkānti, that he is already saṃbodhipratyepin “in possession of perfect enlightenment”. However, this enlightenment does not bring about the complete destruction of the traces of conflicting emotions (klesaśivāsti) results from the knowledge of all the aspects (saṃvādānībhatā) to which the bodhisattva accedes on the tenth level and which makes him like a Tathāgata (cf. p. 1780-1781F).

This brief summary far from exhausts all the virtues of the bodhisattvaṇānyāna coinciding with the bodhisattva’s entry into the eighth bhūmi. This, even more than the tenth level, constitutes the great victory of the bodhisattva where prajñā and upāya are perfectly balanced.

Sūtra (cf. Pañcaviṃśatikā, p. 21, l. 11-12; Śatāstāhārīkā, p. 67, l. 11-13).

Moreover, O Śrīputra, the bodhisattva-mahāsavas who wishes to enter into the position of bodhisattva must exert himself in the perfection of wisdom (punar aparasm Śrīpatra bodhisattvaṇe mahāsattvaṇe bodhisattvaṇyāṃ avakramanākārāya prajñāpāramitāyānām likṣitāyānām).
I. POSITION OF BODHISATTVĀ

1. The bodhisattvāniyāma ‘position of bodhisattva’ is the conviction that dharmas do not arise (anuspatikadharmakāṣṭhāna). Having obtained this conviction in regard to dharmas, the bodhisattva considers the whole world as empty (śūnya) and his mind has no longer any further attachment (abhinniveśa). Settled on the true nature (bhidālasaṅkṣāra) of dharmas, the bodhisattva no longer loves the world.

2. Furthermore, the bodhisattvāniyāma is the concentration (visualizing the Buddhas) of the present (pratyupammanasamādhi). In possession of this concentration of the present, the bodhisattva sees all the Buddhas of the ten directions of the present, hears the Dharma preached by these Buddhas and cuts the net of his doubts (anutpattikadharmakāṣṭhāna). At this stage, śrāvaka and bodhisattva cease being ordinary persons (pṛthagjana).

3. Furthermore, the bodhisattvāniyāma when the bodhisattva, fully endowed with the six perfections (satprātividākṣampannā), promotes the <1790> knowledge of skillful means (upapajyālāma), but without becoming fixated on the true nature (bhidālasaṅkṣāra) of dharmas. He knows it (jñāte) personally and attests it (sākṣātkarot) personally without depending on the words of another. If Māra in the form of a buddha comes to him, his mind is not disturbed (kāṅkṣā) at all.

4. Furthermore, when he enters into the rightful position (dharmaniyāma) of bodhisattva, he takes the name of non-regressing bodhisattva (asaṁbodhiṣṭāvatāra). All the mundane things that could destroy his mind [of bodhi] cannot disturb him.

5. Furthermore, the bodhisattva who has entered into this rightful position does not regress to the rank of ordinary person (pṛthagjāna) and is always in possession of complete enlightenment (sambodhiṣṭārtham). All the mundane things that could destroy his mind [of bodhi] cannot disturb him.

6. The bodhisattvāniyāma cultivates the six pāramitās in the course of the first six bhumis, generosity predominating in the first, morality in the second, and so on. Cf. Madh. avatāra, p. 23 (transl. Le Musoè, 1907, p. 272); Saṁgraha, p. 207.

7. Dwelling on the true nature which is the non-arising of everything would be to interrupt the bodhisattva career and to enter nirvāṇa prematurely.

8. Here dharmaniyāma is synonymous with bodhisattvāniyāma. The expression has nothing in common, it would seem, with the dharmas (dharmaśāstra, ‘the regularity of phenomena’ of which the canonical sources speak (Sanjñātta, II, p. 25; Anvātara, I, p. 286).

9. This is the āsavīrūpā of the eighth bhumī and not the first: see below, p. 1804F.

10. In the Vehicle of the īśrāvakas, the ascetic who penetrates into the dārśanāmārga by eliminating all doubt regarding the suffering of kāmadhātu (dhibbhā dharmajānākāśānti) was qualified as ārya. Here, the bodhisattva who has entered the dārśanāmārga by being persuaded of the non-arising of dharmas is called sambodhiṣṭā ‘in possession of complete enlightenment’. At this stage, īśrāvaka and bodhisattva cease being ordinary persons (pṛthagjāna).

11. See below, p. 1919F.
6. Furthermore, the fact of being established on the summits (mūrdhāvasthāna) and not falling from them\(^{103}\) is called bodhisattvadharmaṇiyā. <1791> This is what is said in the Hūsa pūrṇa (Śīkaparivarta):\(^{165}\)

> The bodhisattva who has entered niyāma does not fall into the evil destinies, is not reborn into lowly families, does not regress to the level of ēṛṣvaka or pratyekabuddha and does not fall back from the summits either.\(^{166}\)

Question. – What is falling back from the summits (mūrdhābhyāḥ pāta)?

Answer. – As Subhūti said to Śāriputra: “When the bodhisattva-mahāsattva who is without skillful means (anupiyusākṣaḥ) is practicing the six perfections has entered the [concentrations] of emptiness, signlessness and wishlessness, he cannot accede to bodhisattvavāyānam, but neither does he regress to the rank of ēṛṣvaka or pratyekabuddha.\(^{166}\)" <1792>

---

\(^{165}\) In the ēṛṣvaka system, the preparatory path (prayaogamārga) consists of the practice of the four wholesome roots favorable to penetration of the four noble Truths (nīrduḥbhāgāyusākṣaṃāśātaḥ): heats (ūmaṃgata), summits or heads (mūrdhaṇa), convictions (kaṇṭha) and supreme worldly dharmas (laukikādharmas).

The ascetic is able to strip away the first two. The summits (mūrdhaṇa) are the highest of the unified (śaṭa) roots of good, i.e., from which one may still regress. <1791> Or else, one regresses from the summits (mūrdhābhyāḥ pāta) or one is established on the summits (mūrdhāvasthāna) in order to pass over them by penetrating into the convictions (kaṇṭha). The Kośahāraṇī, p. 345-346, explains it thus: Cūmaṃbhava mūrdhāna apyaḍāya… yādā yāṃ mūrdhāna ca saucitaśālaṃbhambhi yedādikāra sa, uṣṭottaravati nāṃśīruvamacalakasamudrādvau mūrdhānāh eko hi pāta ‘śāram saḥ… Tussāl. From the heats arise the summits. Like the heats, they have as object the four Truths of which they take the sixteen aspects. As a result of their superiority they receive another name and, as they are the summit of the unified roots of good, they are called summits. One can fall from these summits or one can also pass over them.

The Prajñāpāramitāśāstra takes inspiration from this system to elaborate a bodhisattva Path. In his progress towards entering into possession (prapeti) of anupattikādharmadharmaṇa, the bodhisattva can attain certain summits close to this kaṇṭha, but he may regress from them if he speculates about the nature and characteristics of dharmas: these are non-existent, without arising or ceasing, are not to be wished for. Only the niyāma “determined, predestined” bodhisattvadharma is sheltered from regressing from the summits.


Here the Tussāl is faithfully reproducing the Chinese translation of the Pañcavimśottariṇī (T 223m k. 3, p. 233a29-b3).

However, as I [Lamotte] have noted (p. 1785f), several Sanskrit versions, followed by the Chinese translators have here adopted the reading nyāma ‘absence of coarseness’ (in Chinese, li-cheng) in preference to niyāma ‘position, determination’ (in Chinese, wei), and by ēma, ‘coarseness’ (in Chinese, cheng), they mean dharmatvaniyā, thirst, attraction to things.

Pañcavimśottariṇī, ed. N.Dutt, p. 119, l. 4-9. Yadādhyāsman Śāriputra bodhisattvāḥ mahāsattvāḥ ca ‘nupāṣākṣaḥ sa tāṃ pāramāṇṛtāṃ caucat... seyaḥ bodhisattvāya mahāsattvāya dharmatvaniyā. Śāradātī. ed. P. Ghose, p. 485, l. 18-486, l. 7: Yadādhyāsman Śāradāvatīputra bodhisattva mahāsattva ca ‘nupāṣākṣaṃadānaḥ sa tāṃ pāramāṇṛtāṃ caucat... seyaḥ bodhisattvāya mahāsattvāya dharmatvaniyā. Transl. Venerable Śāriputra, when the bodhisattva-mahāsattva unfell in skillful means practices the six perfections, and when, without skill in skillful means, he penetrates the concentrations of emptiness, signlessness and wishlessness, then he does not fall to the level of ēṛṣvaka or that of pratyekabuddha, but neither does he accede to the absence of coarseness (niyāma) of the bodhisattva. This is called the coarseness of the summits in the bodhisattva… By coarseness (ēma), O Śāriputra, is meant thirst for things.

- In brief, the bodhisattva who practices the six pāramāṇrī and the three vīṇāṃśaṃkānas, but forgets skillful means (apīṣaṃkānāya), does not fall to the level of ēṛṣvaka or pratyekabuddha, but neither does he accede to the bodhisattvāyānaṃ. The summits (mūrdhaṇa) to which he has climbed are not free of coarseness (ēma) because he retains the dharmatvaniyā. This coarseness of the summits (mūrdhāna) which the bodhisattva does not succeed in passing over constitutes, in fact, a regression from the summits (mūrdhābhyāḥ pāta).

This appears clearly in the translation made by Huan-tsang (T 220, vol. V, k. 36, p. 206c14-18; vol. VII, k. 408, p. 45c26-44a1): If the bodhisattva without possessing skill in skillful means (apīṣaṃkāna) practices the six pāramāṇrī, if without skill in skillful means he becomes established in the three gates of deliverance (vīṇāṃśaṃkānaḥ), then he steps backward and falls [note here the absence of negation!] to the level of ēṛṣvaka or pratyekabuddha and does not accede to bodhisattvāyānaṃ. In the bodhisattva this is called falling from the summits (mūrdhābhyāḥ pāta)... By ēma (in Chinese, cheng) we mean dharmatvaniyā.

\(^{166}\) For another interpretation of these passages, see Hīlbigirin, IV, p. 346, s.v. Chūda.
emptiness of the external bases in the emptiness of the internal and external bases. And so on up to the emptiness (no. 18) of non-being and being itself (abhāsavabhāvānyatā)". 187

7. Finally, the bodhisattva who accedes to nīyāna attains the mind "equal to that which has no equal" (asamasmacmitā) but does not take pride in it (nātmānaṃ ukarṣyati). When we know [as he does] that the nature of the mind is integral emptiness, all the futile proliferation (prapañca) about existence (asti) and non-existence (nāstī), etc. disappears.

II. ‘POSITION’ AND ‘POSITION OF SALVATION’

Question. – In the system of the śrāvakas, why do they speak of samyakvaniyāma ‘position of salvation’, whereas in the system of the bodhisattvas they speak only of nīyāna ‘position’? 188

Answer. – If the latter system spoke of samyakvaniyāma, it would not be wrong (dosa) either. Why? If it was a matter of a bodhisattva attribute, the latter would lead to salvation (samyakvāra). But in the śrāvaka system, they speak only of ‘nīyāna’ and not of ‘nīyāna of the śrāvaka’. This is why we specify by saying samyakvaniyāma, ‘position of salvation’.

Furthermore, the śrāvakas do not possess the mind of great loving-kindness (mahāmaitrī) and great compassion (mahākaruṇā). Their wisdom (prajñā) not being sharp (tīkṣṇa), they have no feeling of disgust (nirvedacittā) [for the world]; they especially seek out dharmaniyāma, the conviction producing a subsequent dharma concerning the path. Like the wealthy man (āyushthin) who dearly loves his only son: when this son gets sick, his father looks for only the best remedies (bhaisajya) capable of curing the sickness; he does not seek to distinguish the names of the remedies and, as soon as he has found them, he mixes them and administers them.

Thus in order to consider the twelve-membered (dvādaśanidāna) [pratītyasamutpāda] the bodhisattvas start from the effects (phala) they do not start from the causes (hetu) in order to consider it. [The śrāvakas] assess according to the cause, whereas the bodhisattvas who are romantics (prapañca) assess according to the effect. 189 In the śrāvakas, the cause is (262c) nīyāna: this is why they are in the position of salvation (samyakvaniyāma); in the bodhisattvas where the position of perdition (mityāvatānīyāma) 190 is minimal (tana), we speak only of bodhisattvaniyāma. 〈1795〉

III. PREPARATORY PRACTICES FOR THE BODHISATTVANIYĀMA

Question. – In the system of the śrāvakas, there is samyakvaniyāma ‘position of salvation’ starting from the conviction producing a dharmaśāya concerning suffering (dūkhe dharmaniyākanānta) up to the conviction producing a subsequent dharma concerning the path (mārge ‘svayadharmānānta). 191 As it is said in a sūtra: “In the three evil destinies (aṅgara) three things cannot be found: 1) the position of salvation (samyakvaniyāma), 2) the fruits of the saints (āryabhāla), 3) the destruction of the impurities (āsavakhāla), just as they cannot be found in immoral beings (duhkhi), blinded by wrong views (mityāvānīka) or guilty of the five wrongdoings of immediate retribution (ānāntavyakārama).” 192 Then, [in the bodhisattva system], starting from which dharmas is it a question of the bodhisattvaniyāma?

187 Pañcaviṃśati, p. 120, l. 17-121, l. 3 (T 223, k. 3, p. 233b21-c15); Śatāsāhasrikā, p. 489, l. 8-498, l. 12 (T 220, vol. V, k. 36, p. 201a22-b25);

188 The objection is valid if one considers the text of the Pañcaviṃśati translated by Kumārajīva, but in the translation made by Huain-tsang, often there is the expression bodhisattvasamyakvānīyāma (T 220, vol. VII, k. 402, p. 7c26; k. 404, p. 19b20-21; k. 408, p. 43c28).

189 The sources distinguish three categories of beings: 1) samyakvānīyarādī, those who have netted into the path and will quickly reach nirvāṇa, 2) niṇyānīyarādī, those who, having committed grave wrongdoings, will certainly go to the evil <1795> destinies and, having come out of them, will pass over into the third rāga, 3) aniyārādī, those who do not belong to either the first or the second rāga and can enter into either of them. Cf. Dīgha, III, p. 217; Tseng-yi-i-bu, T 125, k. 13, p. 614b23-24; k. 27, p. 698c; katvāvatā, p. 611; netippakaraṇa, p. 96; Laktavatāra, p. 400, l. 2-3; Mahāvastu, III, p. 318, l. 5; Mahāvyut, no. 1373-39.

190 The śrāvakas preoccupied with their personal salvation are rationalists like the stopping of pratītyasamutpāda; the bodhisattvas who aim above all for the benefit of others are the romantics.

191 The sources distinguish three categories of beings: 1) samyakvānīyarādī, those who have netted into the path and will quickly reach nirvāṇa, 2) niṇyānīyarādī, those who, having committed grave wrongdoings, will certainly go to the evil <1795> destinies and, having come out of them, will pass over into the third rāga, 3) aniyārādī, those who do not belong to either the first or the second rāga and can enter into either of them. Cf. Dīgha, III, p. 217; Tseng-yi-i-bu, T 125, k. 13, p. 614b23-24; k. 27, p. 698c; katvāvatā, p. 611; netippakaraṇa, p. 96; Laktavatāra, p. 400, l. 2-3; Mahāvastu, III, p. 318, l. 5; Mahāvyut, no. 1373-39.

192 The sixteenth moments of mind of the dārāmārūga: see above, p. 130F, n. 1; 214F; 1411F, n. 2; 1478-80F. In the first moment, the ascetic becomes an ārya, destined for sainthood (samyakvānīya) and candidate for the first fruit of the Path (pratītyasamutpāda). In the sixteenth moment, which coincides with the first moment of the bhāvanāmārūga, the ascetic takes possession of the first fruit, the fruit of sotāpanna.

193 Unidentified sūtra, the essential ideas of which are expressed in the Śāntyya, III, p. 225 foll. The Buddha declares that all the elements of existence, eye, colors, visual consciousness, etc., are transitory (anicca), changing (viparināmaṇa) and destined to be altered (abhāvaḥbhāvān). After which, he concludes:

To bhikkhave im eva suddhāti adhiyāmaṇa, āyane vuccati, sādhuhi sāravi, okkanto samattayāmaṇaṃ, sappurasattabbaṃ okkanto, vihatta pathujñarabbaṃ okkanto, abhāva sam kanman kanman kan kanman kan kathā nirayaṃ vā tācchāyamayanāṃ vā pettivisayāṃ vā upajjeyya, abhāva ca tāva kanman kanman yeva nasaṭṭhipṭipīlani sacchikaro. – “He who believes in these teachings and adheres to them, O monks, is said to pursue [the truth] by
Answer. – In order to enter into the bodhisattvaniyāma, it is necessary to cultivate completely four dharmas: 1) the first production of the mind of bodhi (prathamacittotpāda); 2) the practice of <1796> meditation (caryābhāvanā); 3) great compassion (mahākarunā); 4) skillful means (upūṣya).

Likewise, in the śrīvaka system, first the four roots of good (kuśalamūla) must be completely fulfilled, viz., i) heats (ālamāga), ii) summits (mūrthān), iii) patiences (kaññā), iv) supreme worldly dharmas (laukikkṛgadharma), in order then to accede to duḥkhe dharmajñānārakṣa[ī] [constituting] the samyaktvanvīyaṃ.

faith. He has accessed to the determination of salvation; he has ascended to the level of a virtuous man; he has escaped from the level of the ordinary man. It is impossible for him to do an action by virtue of which he would take rebirth in hell, in an animal destiny or in the world of the pretas; it is impossible for him to die without having realized the fruit of entering into the stream."

115 These four dharmas preliminary to the bodhisattvaniyāma are to be cultivated in the level of the practice of adhesion (adhiṃśatācāryābhāmā) and in the first seven levels, the niyāma taking place only in the eighth. The four great Prajñā, which are also the earliest, distinguish four degrees and ten levels in the bodhisattva’s career:

1) The prathamaśaṃsasāṃskṛtā as having just embarked in the Greater Vehicle by means of the first production of the mind of bodhi (prathamaścittotpāda). He is also known as prathamaścittotpāda and is in the preparatory stage, the adhiṃśatācāryābhāmā.

2) The caryāṇipratipādā, endowed with practices, who for a long time has cultivated the six perfections and, in a mind of great loving-kindness, skill in skillful means (upāyaṣākāsa[au]) is in his grounds one to seven.

3) The avisvaranaṇa or irreversible bodhisattva established ‘in the position of bodhisattva’ (bodhisattvaniyāma). He is in the eighth and ninth grounds.

4) The ekāśipratiprathanā, separated from haddhahood by one lifetime only. He is on the tenth ground. These four degrees in the bodhisattva career, prathamaśaṃsasāṃskṛtā, etc., are mentioned in the Prajñāpāramitā:


d. Sātāḥ, T 220 (vol. VII), k. 341, p. 752c28-753a2. This is ‘experiencing great compassion’, but not ‘carrying out the practices’ (caryābhāvanā).

116 These are the four roots of good favorable to the penetration of the four noble Truths (nirvedhabhāgīya kuśalamūla); cf. p. 399F, n. 1; 1067F, 1077F, 1411F, 1462F, 1485F.

117 The text has: “by the power of means”, which is evidently a lapse.

118 These are the four roots of good favorable to the penetration of the four noble Truths (nirvedhabhāgīya kuśalamūla); cf. p. 399F, n. 1; 1067F, 1077F, 1411F, 1462F, 1485F.

Question. – But carrying out the practices (caryābhāvanā) includes (saṃgṛhṇāti) the four dharmas [you have just mentioned]. Why do you distinguish four of them?

Answer. - <1797>

1. Production of the mind of bodhi

The first production of the mind of bodhi (prathamacittotpāda) indeed involves carrying out a practice (caryābhāvanā), but as it is not practiced for a long time, I do not call it ‘carrying out a practice’. Thus, when a householder does not stay at home all day, he is not said, however, to be away on a journey (carata).

2. Carrying out practices

Furthermore, while at the moment when he produces the mind of bodhi (cittotpāda), the bodhisattva is only formulating a vow (pranidhāna) in his mind, whereas at the time of the practices (caryā), he is really acting: he makes material gifts (āmaṣa) to people, he engages in rituals (ūltāni samādādātī), etc. Thus the practice of the six perfections (prāramitā) is called ‘carrying out the practices’ (caryābhāvanā).

3. Great compassion

Having carried out the practices, the bodhisattva, by means of the perfection of wisdom (prajñāpāramitā), knows the true nature (bhūtātakṣaṇa) of dharmas, and with a feeling of great compassion (mahākarunā), he has pity for beings who do not know this true nature of dharmas and who become attached to the deceiving systems of the world and thereby undergo all sorts of physical suffering (kāyaśika duḥkha) and mental suffering (cittauṣṭika duḥkha). This is called ‘experiencing great compassion’, but not ‘carrying out the practices’.

4. Skillful means

As for skillful means (upūṣya), here is the following. Completely fulfilling the perfection of wisdom, the bodhisattva knows the emptiness (śūnya) of dharmas, and with great compassion, he pierces beings. Here are two things to be considered: 1) By the power of his perfection of wisdom, the bodhisattva feels no attachment (abhaviniva) for things; 2) although he knows the true nature of dharmas, <1798> the power of his skillful means (upūṣya) is such that he does not abandon beings. Without abandoning beings, he knows the true emptiness of dharmas. If the two things in him – prajñā and upūṣya – are balanced, then the bodhisattva can accede to bodhisattvaniyāma.

Similarly, the śrīvaka, in whom the two things – concentration (samādhi) and wisdom (prajñā) – are balanced, accedes at this moment to the position of salvation (samyaktvanvīyaṃ).
Dharma and saves beings of the threefold world. A being who thus holds the powers of the Buddha (buddhabala) and immense superknowerdges (abhijñā) would merit belief even if they were lying, all the more so when he is speaking the truth. That is what is called skillful means (upāya).

Furthermore, the bodhisattva, knowing the [True] nature (bhūtaśālaya) and remembering his previous vows (pāravprayāśālaya) wants to save beings. He has the following reflection: In the True nature of dhammas, there are no beings to be found (nopalabhyante). Then how to save them?

He has the following thought: There are no beings to be found in the True nature of dhammas but, nevertheless, they are ignorant of this nature of dhammas. Therefore I wish that they should know this True nature.

Finally, this True nature of dhammas does not harm beings for it is defined as being without harm and without activity.

That is what is meant by skillful means (upāya). <1800>

The bodhisattva who completely fulfills (paripūrayanti) these four dhammas,117 accedes to the bodhisattvaśālaya.

Fifth Section SURPASSING THE LOWER VEHICLES AND ACCEDING TO THE IRREVERSIBLE GROUND

This section does not add anything to the preceding section, but insists on the close relationship between the bodhisattvaśālaya and the quality of irreversible (avaiśarīka) bodhisattva: the latter is not really acquired until the ninth bhūmi.

Śūtra (cf. Pahacavīṃśati, p. 21, l. 12; Śatasāhastikā, p. 67, l. 13-16). – The bodhisattva-mahāsattva who wishes to surpass the stages of āśrama and pratyeka-buddha and who wishes to take his place on the irreversible ground should exert himself in the perfection of wisdom (Śāvakaprayākevākubuddhabhūtām atkramantakāmena, avaiśarīkabhūtām sthitakāmena prajñāpāramitāyām ātikastaryam).

Śāstra.

I. SURPASSING THE STAGE OF ŚRĀVAKA AND PRATYEKABUDDHA

117 The four preparatory practices, prathamacittavipaścā, etc., that are the subject of the present section.

116 This mythical bird called garuḍa or suparna has a wing-span of five hundred leagues and the beating of its wings brings on the tempests. It is the sworn enemy of the nāgas.

117 Although they involve a [certain] ‘practice’ (caryā), these dharmas of the bodhisattva, [viz., production of the mind of bodhi, the carrying out of the practices, great compassion and skilful means] take on other names as well and, [except for the second], are not called ‘carrying out the practices’ (caryābhidhān). All the practices carried out by the bodhisattva from his first production of the mind of bodhi (prathamacittavipaścā) up to his sitting on the seat of enlightenment (bodhinandaśālaya) are the carrying out of practice [under different names], but as there are a few slight differences, they are given different names to distinguish them more easily.

IV. SKILLFUL MEANS AND WISDOM

When someone produces the mind of supreme complete enlightenment for the first time, he wants to free all beings from physical and mental sufferings (kāyacittavipaścā and vadāya: old age, sickness, death, maraṇa, etc. He formulates great vows (mahāpranidhāna) and is adorned with two things, qualities (guna) and wisdom (prajñā), as a result of which his wishes will all be fulfilled.

These two things involve a sixfold ‘carrying out of practices’ (caryābhidhān): these are the six perfections (pārāmitā). Generosity (dāna), morality (śīla) and patience (kuśānti) make up the guna part; exertion (vīrya), meditation (bhāvanā) and wisdom (prajñā) make up the prajñā part. The bodhisattva practices these six perfections.

Knowing that the characteristics of these dhammas are very profound (gauḥśīlaḥ), subtle (śīla), difficult to probe (dureśvāyūḥ) and difficult to understand (duranāhūdhaḥ), he has the following thought:

“Beings are attached (abhāvinīga) to the dhammas of the threefold world. By what means can I lead them to find the natures of these dhammas? For that I must fulfill completely the qualities (guna) and be endowed with pure wisdom (svatādhiṣṭha-prajñā).”<1799>

“The Buddha’s body has thirty-two primary marks (lakṣāna) and eighty secondary marks (anuvyapajñāna); his radiance (prabhā) is perfect and his superknowerdges (abhijñā) are immense. By means of his ten powers (bala), four fearlessnesses (vaiśuddhāṣaya), eighteen special attributes (āvenakūriñcā) and four unhindered knowledges (gratitāmanvīd), he considers those who should be saved, preaches the Dharma to them and converts them.

“Thus [the garuḍa], the golden-winged king of the birds, when he finds some nāgas to be destroyed, strikes the sea with his wings and separates the waters; then he seizes them and devours them.116 In the same way, the Buddha with his buddha-eye (buddhacakraśā) considers beings distributed in the universes of the ten directions and inhabiting the five destinies (gaṇī), and he asks himself who should be saved. First he manifests the bases of his magical power (rādāḥpāda); then he uncovers the trains of thought of their minds (citvivaspatānā). Having removed the three obstacles (āvaranā) by these two things, he preaches the
When the bodhisattva accedes to dharmaniyāma, he destroys such and such fetters (saṃyojana), acquires such and such qualities (guna), surpasses such and such stages and becomes established on such and such a ground, but only the Buddha knows it. It is in order to guide (upanayana) the bodhisattvas that the Buddha celebrates all of that in many ways. Similarly, at the beginning of the present sūtra it was said: “The Buddha was on the Gṛdhra-kūṭā-pañcavīta with <1801> an assembly of five thousand bhikṣus: all were śrāvaka, had destroyed their impurities (kṣīntaśrava), were accomplished and perfect (kṛṣṇakṛtya), etc. It was in [263b] order to guide other men and purify their minds that the Buddha multiplied these praises and there was no fault (dosa) there. It is the same here: if the bodhisattva has acceded to dharmaniyāma, by that very fact he has “surpassed the stage of śrāvaka and pratyekabuddha” and has “become established on the irreversible ground”. Furthermore, it is because he has acceded to the dharmaniyāma that the bodhisattva has surpassed the stage of the śrāvaka and pratyekabuddha and is established on the irreversible ground.

Question. – At the moment when the bodhisattva acceded to dharmaniyāma, he had already surpassed the stage of śrāvaka or pratyekabuddha and constituting a definitive loss for the Mahāyāna. 125 <1802>

[The caution of the cotton-tree:] Thus there once was a cotton-tree (salvatī) in a desert land. Its fruits and its branches were great and broad and birds in large numbers would gather there to pass the night. There came a day when one single pigeon (kapota) sat on a branch; the branch and the fruits broke off instantaneously.

The deity of the marsh (kaucchadevā) asked the deity of the tree (vyakṣadevā): When there are large numbers of birds, eagles (garumata) or vultures (grāhā), you were able to sustain them; why could you not resist a little bird?

The deity of the tree answered: This bird was lately sitting on an enemy of mine, the banyan tree (nayagrodha) and, having eaten a seed of that tree, it came to perch on me. It will certainly let fall droppings and, from the seed that has fallen to the ground, there will grow another evil tree that will certainly do me a great wrong. Thus, with anger and fearful of this pigeon, I preferred to sacrifice one branch: that was better.

- The bodhisattva-mahāsattva does the same. He feels less afraid of the heretics (tīrthikā), Māra’s troops, the fetters (saṃyojana) and evil actions (pañca-karma) than of the arhats and pratyekabuddhas. Why? For the bodhisattva, the arhats and pratyekabuddhas are like the pigeon of the story for they destroy the spirit of the Mahāyāna and definitively ruin the work of the Buddha (buddhakāra). This is why [the Prajñāpāramitā-sūtra] mentions, as the most important here, only the fact of “bypassing the stage of śrāvaka and pratyekabuddha and becoming established on the irreversible ground”. <1803>

II. BECOMING ESTABLISHED ON THE IRREVERSIBLE GROUND

Question. – What is the irreversible ground (avaivartikabhūmi)?

Answer. – 1. The bodhisattva considers unborn (anutopanña), non-destroyed (aniruddha) neither unborn nor non-destroyed (naivāntupannanāniruddha), neither shared (asaddhāraṇa) nor unshared (asadddhāraṇa) dharmas. Considering things thus, he is freed from the threefold world. Utilizing neither the empty (śūnyā) nor the non-empty (aśūnya), he believes whole-heartedly in the wisdom of the True nature (bhūtadakṣakāna) held by the Buddhas of the ten directions. Nothing can shake it or destroy it. It is called ‘conviction that dharmas do not arise’ (anupatikadharmaśakti), and this conviction constitutes the irreversible ground.

---

125 The Vimalakīrtinirdeśa, transl. p. 292, puts the following thought into the mouth of the arhat Mahākāśyapa: “It would be better to become guilty of the five sins of immediate retribution (dūnantara) than to be completely liberated as arhat as we are. Why? Because those who are guilty of the five ñañantara still have the power to destroy these ñañantara, to produce the mind of supreme complete enlightenment and to gradually realize all the dharmas of the Buddha. Whereas we, the arhats, who have destroyed our impurities, we will never be capable of that.”

---

110 Śraddhā, vīrya, suñeti and prajñā: see p. 1125-1127F.
119 Cf. p. 198F.
120 Since Burnouf, kṛṣṇakṛtya has been translated as ‘having accomplished what they had to do’, but see above, p. 213-215F.
2. Furthermore, access to the bodhisattvaniyāma is the irreversible ground and the surpassing of the stage of śrāvaka and pratyekabuddha is also called irreversible ground.

3. Furthermore, the bodhisattva established on the irreversible ground obtains indestructible (mahākaruna) and immutable (ānuntūlī) superknowledges (abhijñāya) from lifetime to lifetime as fruit of retribution (vipālaphala). Endowed with these two things and while grasping the True nature (bhūtalaksana) of dharma, he uses his great compassion (mahākaruna) and does not abandon beings.

4. Furthermore, the bodhisattva possess two attributes: i) pure wisdom (vīśuddhasamprajñā); ii) the wisdom of skilful means (upāyajñā). He possesses two other attributes: iii) high resolve (adhyātisāya) directed toward nirvāṇa; iv) activity (kriyā) that does not neglect the world (lokā).

He is like a great nāga whose tail is deep in the great sea but whose head is in the sky; he makes the lightning and the thunder but also makes the [beneficial] great rain to fall.

5. Finally, the irreversible bodhisattva who has acquired the wisdom of the True nature (bhūtalaksana) of dharma retains it from one existence to <1804> the next without ever abandoning it, even temporarily. About the profound śūtras of the Buddha125 he never has any doubt or difficulty. Why? He says: ‘I myself do not have omniscience (sarva-jñāni); that is why I do not know by what skilful means and for what reason the śūtras are expressed in this way.’

By virtue of his deep aspiration (abhikāya), the irreversible (avaivartika) bodhisattva never does any harm (pañcā). In his deep aspiration, he accumulates good things (kaśīla); superficially, he may do bad (akāśīla) things.

III. THE TWO KINDS OF IRREVERSIBLE BODHISATTVAS

Question. – In his avaivartika quality, the bodhisattva has the conviction that dharma do not rise (anupattikadharmaksānti). Why does he still do bad things by means of a superficial mind?

Answer. – There are two kinds of avaivartika: 1) the one who has obtained anupattikadharmaksānti; 2) the one who has not obtained anupattikadharmaksānti [but who has received the prediction].126

122 The huge dimensions of the nāgas is well known. It is such that ‘the tail is still in Takṣasālī while the head is already in Benares’: cf. Abhinirmamāraśīra, T 190, k. 37, p. 828b17.

123 By ‘profound śūtras’, the canonical sources already mean the śūtras associated with the teaching of emptiness.

124 Interpreting the Prajñāpāramitāśātras faithfully, the Traisālī distinguishes the two kinds of avaivartikas, i.e., with regression, or without regression in their progress toward supreme bodhi.

1. There is an avaivartika in deed and rightfully, showing all the characteristics of the avaivartika described by the Prajñāpāramitā (see above, p. 243-245F) and having notably the conviction that dharmas do not arise. This conviction, definitively realized in the eighth bhūmī, the Acalā, determines or predetermines the bodhisattva to supreme bodhi: he cannot fall back, and this is called the niyāma.

2. There is an avaivartika in deed only. He does not show the characteristics of an avaivartika and would be able, in principle, to fall back. In fact, he will go directly to supreme enlightenment of the Buddhas, but only the Buddha knows this. This bodhisattva is avaivartika in the presence of the Buddha and it happens that the Buddha gives him the prediction of it (vyākaran). This is what is said in the Pañcavimsāti, p. 66, l. 15-16 and the Śāntihārakā, p. 272, l. 7-9: "Sānti bodhisattvā mahāsattvā pravahanātām dharmaṃ avaivartanānāvabhūhathāṃ vāvartijante... "There are bodhisattvas who, just through the first production of the mind of bodhi, enter into the determination of bodhisattva or become established in the irreversible ground."

125 The huge dimensions of the nāgas is well known. It is such that ‘the tail is still in Takṣasālī while the head is already in Benares’: cf. Abhinirmamāraśīra, T 190, k. 37, p. 828b17.

126 The huge dimensions of the nāgas is well known. It is such that ‘the tail is still in Takṣasālī while the head is already in Benares’: cf. Abhinirmamāraśīra, T 190, k. 37, p. 828b17.
but of all ordinary people (prthagjana), he is by far the foremost, and he too is described as avaivartika. When he obtains anāpuritakūṭhādarmakāśīni and cuts all the fetters (sanyojana), he will be purified (parituddha). His last fleshly body (paśicma mūsāvatā) having disappeared, he will obtain a body born of the fundamental element (<1806> dharmadhūtānākāya); tīd of the fetters, he will no longer need a teacher. He will be like a ship (nau) on the great Ganges river that does not need a pilot and by itself ends up in the great ocean.

Furthermore, since his first production of the bodhi mind (prathama-citta), he has made the great resolution of cutting all the conflicting (264a) emotiona (klesa) and knowing the True nature (bhūtalakṣaṇa) of dharmas: then he will become [truly] avaivartika.

By practicing the perfection of generosity (dānapāramitā) alone, the bodhisattva perfects (paripāryavati) the six perfections; the same [by practicing the other perfections] up to and including the perfection of wisdom. By practicing the six virtues, the bodhisattva does not yet become avaivartika: it is at the moment when he produces a feeling of great compassion (mahākarunācittā) toward beings that he becomes avaivartika.

Endowed with this feeling of compassion, he has the following thought: “Dharmas all being empty (tūṣya), there are no beings (sattrā); who then is there to be saved?” At that moment, his feeling of compassion weakens. But it happens that, in the face of the great misery of beings, the vision he has of the emptiness of dharmas (dharmadhūtānākāya) of dharmas and the seeing of the True nature (bhūtalakṣaṇa) of dharmas and the seeing of the True nature of dharmas does not prevent the arising of great compassion (mahākarunā). That is skillful means (upāyabala), the two things [viz., the feeling of compassion and the seeing of emptiness] are in balance, without struggling against each other. The feeling of great compassion does not hinder [the seeing] of the True nature (bhūtalakṣaṇa) of dharmas and the seeing of the True nature of dharmas does not prevent the arising of great compassion (mahākarunā).127 That is skillful means (upāya). Then the bodhisattva ‘accedes to the dharmāniyātma of the bodhisattva and is established on the irreversible ground’. <1807>

See what is said in the Wang-cheng p’in (Upapadaparivarta)128, and in regard to the characteristics of the avaivartika, see later the two A-pi-po-te che p’in (Avaiyartkaparivarta).129

---

126 The bodhisattva cultivates the six pāramitās during the first six bhumi: generosity (ālāma) in the first, morality (īla) in the second, patience (kṣīrnī) in the third, exertion (tūṣya) in the fourth, meditation (dhyāna) in the fifth and wisdom (prajñā) in the sixth. Nevertheless, the fact of specially cultivating one pāramitā brings about the perfecting of the other five since the pāramitās are inseparable. Generosity, cultivated preferentially in the first ground, brings about morality, patience, exertion, meditation and wisdom: see above, p. 750-769F. For the mutual inclusion of the six pāramitās, cf. Sūtraśāstra, p. 155-156; Sāṃgītā, p. 195; Siddhi, p. 620.

127 The Vimalakīrtinārāmāyaṇa (transl., p. 233-234) makes the entire edifice of the bodhisattva rest on two pillars: the wisdom assumed by skillful means (upāya-pāparejñā) and the skillful means assumed by wisdom (prajñā-pāparejñā).

128 Chapter IV of the Pañcaviṃśati, T 223, k. 2, p. 225a-229c.

129 Chapter LV of the Pañcaviṃśati, also called Pou-c’oei p’in, T 223, k. 16, p. 239a-341b.

---

CHAPTER XLIII (p. 1809F) THE PURSUIT OF THE SIX SUPERKNOWLEDGES

First Section BECOMING ESTABLISHED IN THE SIX SUPERKNOWLEDGES

NOTE ON THE ABHIJĀÑAS

The superknowledges (Saṃskṛti, abhiṣijā; Pāli, abhidhā; Chinese, cōng or chen-cōng; Tibetan, mjo pa par gsum pa) are six in number and are usually presented in the following order:

1. Āddhividhiājñā (Pāli, iddhividhi) or ēdhividhyājñā, the knowledge of magical processes.
2. Divyāsvātrota (ālībaota), divine hearing.
3. Cetadparyājayājñā, also called paracitañjñā, the knowledge of another’s mind.
4. Pūrvaśīvādānusenañjñā, (pubbe nīsādānuñjñā), the memory of [one’s] former abodes (or existences).
5. Caturupadājñā (sattāññam catuppattahājñā), the knowledge of the death and rebirth of beings, also called divyacakṣas (ālībacakktu), the divine eye.
6. Āśravakāyājñā (āsavakkhayājñā), the knowledge of the destruction of the impurities.

1. Canonical definition of the abhiṣijās


Saṃskṛti recension. – Caturāpiṣācārā, p. 432-434; Pañcaviṃśati, p. 83-87; Sātañāhaśāstra, p. 301-308; Daśabhūmikā, p. 34-36; Kosāyākhyā, p. 654. Among these various recensions there are numerous variations in detail, and here two of them will be reproduced.

Dīgha, I, p. 78-84:

I. so anekavihāram iddhisvihum paccananabhoto.

1) eko pi hatvā hatāhā hoti ... 
2) ... parimajjattvaya bruhamalokā pi kāyena vacassvattayi
VI. ... brahmakāryaṃ kataṃ karāṇyaṃ nāparaṃ iṭhatāyāti ti paśānati /

Daśabhūmika, p. 34-36:
I. so ‘nekavidhāṃ ēdhidhidhiṃ (var. ēddhīvīṣayaṃ) pratyayanubhavati /
   1. prthivīṃ api kampayati. ...  
   8... brahmalokam api kāyaṃ vaśiṃ vartayati.

VI. (Kośavyākhya, p. 654) ... kṛtaṃ karāṇyaṃ nāparaṃ asūm bhavam iti prajñātati /

Translation of the Sanskrit:

I. – He practices various magical processes: 1. he shakes the earth; 2. being one, he becomes many; 3.
being many, he becomes one; 4. he manifests appearances and disappearances; 5. he passes through walls,
ramparts and mountains unimpededly as though it were through space; 6. he moves through space with
crossed legs like a bird with wings; 7. he dives into the earth and emerges from it as though it were water;
8. he walks on the water without sinking as though it were on the earth; 9. he smokes and flames like a
great mass of fire; 10. he emits currents of water from his body, like a great cloud; 11. he strikes the sun
and the moon, so prodigious and so powerful, touches them with his hand and exerts his will physically
as far as the world of Brahmā.

II. By the faculty of the pure and superhuman divine hearing, he hears the two kinds of sounds, divine and
human, subtle and coarse, distant or near, including those of horseflies, mosquitoes, insects and flies.

III. With his mind, he recognizes precisely the minds of other beings, of other people; he recognizes
precisely a loving mind as a loving mind, a mind free of love as a mind free of love, a hateful mind as a
hateful mind, a mind without hate as a mind without hate, a disturbed mind as a disturbed mind, a mind free
of disturbance as a mind free of disturbance, an impasioned mind as an impasioned mind, a mind without
passion as a mind without passion, a small mind as a small mind, a vast mind as a vast mind, an elevated
mind as an elevated mind, an immense mind as an immense mind, a condensed mind as a condensed mind,
a concentrated mind as a concentrated mind, an unconcentrated mind as an unconcentrated mind, a
liberated mind as a liberated mind, a non-liberated mind as a non-liberated mind, a stained mind as a
stained mind, a stainless mind as a stainless mind, a coarse mind as a coarse mind, a mind without
coarseness as a mind without coarseness. This is how, by means of his mind, he recognizes precisely the
mind of other beings, of other people.

IV. He remembers his many earlier abodes: one lifetime, two, three, four five, ten, twenty, thirty, forty,
fifty lifetimes, several lifetimes, several hundred lifetimes, several hundreds of thousand lifetimes, a period of disappearance
(of the world), a period of creation, several periods of disappearance, a hundred periods, a thousand
periods, a hundred thousand periods, a million periods, a hundred million periods, a thousand million
periods, a hundred thousand million periods, up to many hundreds of thousands of millions of kośinīyata of
periods. He thinks: “At that time, I had such and such a name, such and such a clan, such and such a family,
such and such food, such and such a lifespan; I experienced such and such happiness and such and such
suffering. When I left this place, I was reborn over there and from that place I was reborn here.” This is
how he remembers his many earlier bodes with their aspects, their location and their details.

V. With his divine eye, purified, superhuman, he sees beings dying and being reborn and recognizes them
according to reality, handsome or ugly, of good or bad destiny, excellent or vile, according to the
consequences of their actions. He thinks: “These beings full of bodily misdeeds, full of vocal misdeeds,
full of mental misdeeds, slandering the saints, having wrong views, acting badly as a result of their wrong
views, for this cause and this reason, at the dissolution of the body after death, are born in a miserable state,
in a bad destiny, in an abyss, in the hells. On the other hand, these beings endowed with good bodily
actions, endowed with good vocal actions, endowed with good mental actions, not slandering the saints,
having right views, acting well as a result of their right views, for this cause and this reason, at the
dissolution of the body after death, are born in the good destinies, in the heavens, in the god realms. Thus
with his divine eye, pure, superhuman, he sees, with their aspects, their location and their details, beings
dying or being born, and he recognizes them in conformity with reality.

VI. He recognizes properly the noble truths: this is suffering, this is the origin of suffering, this is the
destruction of suffering, this is the way leading to the destruction of suffering. While he knows this and
views, for this cause and this reason, at the dissolution of the body after death, are born in a miserable state,
and he recognizes them in conformity with reality.

- Whereas the Pāli Nikāyas remain faithful to the order followed in the wording of the abhijñās, the
Sanskrit Agamas depart from it frequently: as we will see later, they may place divyaçakṣus or divyaśirota
at the head of the list.

The first five abhijñās which occur among worldly people (prthigājana) as well as among the saints (arhat)
are within the range of human powers and consequently are of mundane order (laukika). In contrast to the
dvāvakṣayōjāhāna strictly reserved for the saints, they form a separate group: that of the five abhijñās often
mentioned in the texts: cf. Saṃyutta, II, p. 121-122; mahāvīravī, I, p. 284, I. 3; II, p. 33, I. 11; 96, I. 1;

Abhijñā is rendered in French sometimes as ‘pouvoir naturel’ (supernatural power), sometimes as
‘supervision’ (superknowledge): the second translation seems preferable for abhijñā; as its name indicates,
it is indeed an awareness of superior order which does not necessarily means an intuitive awareness. The
earliest sources already insist on the fact that they are the fruit of samādhi: they appear only “in a
concentrated mind, very pure, very clean, without fault, free of stains, supple, ready to act, stable, having
reached impassivity.” (Dīgha, I. p. 77 seq.).
2. The Abhijñās in the Abhidharma

Pāli scholasticism (Paṭisambhidā, I, p. 111-118; Visuddhimagga, ed. H. C. Warren, p. 328-368) reproduces fully the canonical definition of the abhijñās cited at the beginning of the present note, comments on it word by word and illustrates it with numerous examples.

Scholars have taken into account that the canonical definition of rdzvabhujñā refers above all to miraculous movement and does not embrace the entire group of magical processes. They have, therefore, completed the list by distinguishing ten kinds of iddhi (Paṭisambhidā, II, p. 207-214; Visuddhimagga, p. 318-323; Atthasālī, p. 91; see also S. Z. Aung, Compendium of Philosophy, p. 61):

1. Adhīthānā iddhi, magic by virtue of an act of will, to which the canonical formula exclusively refers: “Being one, he becomes many”, etc.

2. Viṅgabhanā iddhi, magic by bodily transformation.

3. Manomaya iddhi, creation of a physical body, the double of oneself.

4. Rūnavipphārā iddhi, magic resulting from an intervention of knowledge.

5. Samādhīvipphārā iddhi, magic resulting from an intervention of the mind in concentration.

6. Arjūñā iddhi, noble magic, permitting the seeing of pleasant things as unpleasant and vice versa. This was already discussed by the canonical sūtras (Dīgha, III, p. 112-113, etc.).

7. Kammapākajā iddhi, magic resulting from the retribution of actions.

8. Pahhāvato iddhi, magic belonging to the deserving person.

9. Vījñānīya iddhi, magic of the scientific order, resulting from progress in the sciences.

10. Tattha tatha saṁmāppovāgacchāya iñjhanathena iddhi, magic the success of which is assured by a correct undertaking in such and such a realm. Thus the destruction of the imperfections has, as cause, the efforts employed in the course of the career of the arhats.

The abhijñās are placed neither among the dharmaś of the Path studied in chapters XXXI to XXXVIII nor among the attributes of the Buddhas mentioned in chapters XXXIX to XLII, but they present many traits in common with them. They form a special category which fits into the Buddhist system poorly and whose job seems to have been done already. As the Traisī has already commented (p. 1557F), there is only a difference of intensity of knowledge between abhijñā, vidyā and bala. All of this poses some difficult problems over which the Abhidhammas and the śāstras of the Sarvāstivādins have struggled for a long time:

cf. Saṃgrapayasā, T 1536, k. 15, p. 432b17-c8; Mahāvibhāga, T 1545, k. 102, p. 530; k. 141, p. 727b22-728c1; T 1546, K. 53, p. 383b-c; Abhidharmāsvāmi, T 1550 k. 3, p. 824a27-28; Abhidharmāṣṭārasā, T 1553, k. 2, p. 975c22-976a17.

Kośa, VII, p. 98-112, comes to the following conclusions:

In their nature (svabhāva), the abhijñās are wisdoms of the nature of the abhijñās, which consists in the virtue of knowledge. 

Abhijñās 1, 2, 4 and 6 are samvṛtiṃcā; abhijñā 3 involves jñānas 1, 2, 3 and 4 and 8 (see above, p. 1472F); abhijñā 6 is similar to bala 10 and like it, involves six or ten jñānas (cf. p. 1508F).

Abhijñās 1 to 5 have as their support (āśraya) the four dhyanas but not the four jñānaśās. As domain or object (viśaya), they have their level (bhūmi) or a lower level. Already cultivated in an earlier existence, they are acquired by detachment (vairāgya); if not, by effort (prayāga).

Abhijñā 3 includes the smṛtyapasthānas 2, 3 and 4 (cf. p. 1121-1122F); abhijñās 1, 2 and 5 are the kāyasamprasthānās; abhijñās 4 and 6 have as nature the four smṛtyapasthānas.

Abhijñās 2 and 5 and indeterminate (avyākta); the others are good (īśubha).

Abhijñās 4 to 6 are knowledges (vidyā) because they cause the non-knowledge relating to the past, future and present to cease. Abhijñā 6 belongs to the arhat alone.

Abhijñā 1 corresponds to the magical miracle (rdhīprāthāhṛtya) that converts beings; abhijñā 3 corresponds to the miracle of the statement (ādesantprayāthāhṛtya) that reads minds; abhijñā 4 corresponds to the miracle of the correct teaching (anuśāsanaprāthāhṛtya) that confers the fruits of salvation and happiness. We may remember that these pratiḥṛtyas are listed in the canonical texts: Dīgha, I, p. 212; III, p. 220, Anguttara, I, p. 170.

3. The Abhijñās in the Prajñāpāramitāsūtras

In the present passage, the sūtra envisages the case of a bodhisattva who, already possessing the first five abhijñās, “wishes to be established in the six abhijñās”. But if he obtains the sixth abhijñā, he destroys his impurities (kṣaṇārṣava) and enters into nirvāna. In this case, it is hard to see how he could pursue his ideal of bodhisattva and still dedicate himself to the welfare and happiness of beings.

This leads the Traisī to distinguish two kinds of destruction of the impurities (āśrayasūyu):

1. Complete āśrayasūyu involving both the elimination of the affective emotions (kleśa) and the elimination of their traces (kleśasamudgā). It belongs to the fully and completely enlightened Buddhas alone, and the bodhisattva attains it only at the end of his career in the tenth bhūmi.

2. Incomplete āśrayasūyu, eliminating the affective emotions without eliminating their traces. As we have seen above (p. 1763F), it is characteristic of the śrāvakas who have reached the state of arhat as well as the bodhisattvas of the eighth bhūmi. But the results are quite different according to whether it is a matter of an arhat or a bodhisattva.

The kṣaṇārṣava arhat, aspiring only to his personal deliverance, puts an end to suffering and escapes from samsāra.
Answer. – The sixth abhiṣājñā, or knowledge of the destruction of the impurities (āsravakṣayajñā), is of two kinds: i) simultaneous elimination of the impurities (āsrava) and their traces (vāsanā); ii) elimination of the impurities but not of the traces. The traces not being eliminated, we say that the bodhisattvas ‘possess’ five abhiṣājñās; the traces being eliminated, we say that they ‘are [264b] established’ in the six abhiṣājñās.\footnote{12}

Question. – How can the bodhisattva whose impurities are eliminated (kṣīnāsrava) be reborn and assume a birth (upapatti)? Any taking of birth (upapattiyagaha) results from the flow of desires (ṛṣṇānavāha). Just as rice (dīṣyāna), even though it is planted in good soil, does not germinate when moisture is lacking, so the saints (āryapudgala), once liberated from the husk of desire (ṛṣṇānata), although still in possession of defiled actions (āsravakarmans), causes and conditions of birth (upapattihetupratyaya), cannot return to existence.

Answer. – As I have said earlier (p. 1801F), the bodhisattva reaches dharmānitya and becomes established in the avaiṣṭikakālīni. When his last fleshly body (paśicina māṃsakāya) has disappeared, he obtains a body born of the fundamental element (dharmaniyatākāya). Although he has cut the passions (kleśā), he still retains their residues (vāsanā) and because of them, he takes on a body born of the fundamental element, not a birth in the threefold world (traidhāttuka).

Question. – Among the arhats as well the passions are cut while the traces are not. Why are they not reborn?

Answer. – [Contrary to the bodhisattva], the arhats have neither great loving-kindness (mahābhīṣā) nor great compassion (mahākaruna), and they have not made the earlier vow (piyavaranatākāya) to save all beings. Having realized the culminating point of reality (bhūtaśāntoṁ sāksāṭkārtvā), they abandon sāṁśāra [definitively].

Furthermore, I said previously (p. 1817F) that there are two kinds of destructions of the impurities (āsravakṣaya). Here it is not a question of a bodhisattva possessing the abhiṣājñā of the destruction of the impurities but of a bodhisattva ‘wishing to become established in the six abhiṣājñās’ and, to this end, to practice the perfection of wisdom. On the meaning (artha) of the six abhiṣājñās, see what the Buddha will say in the following chapters.\footnote{133} Above (p. 328-333F), in the Tsan-p‘ou-p‘in chapter (Bodhisattvavastutiparivarta), I have also explained the meaning of the five abhiṣājñās of the bodhisattva.

II. ORDER OF THE SUPERKNOWLEDGES

\footnote{132} For a bodhisattva to be truly established in the six abhiṣājñās in the example of the Buddha, it is necessary that all his impurities (āsrava) be destroyed, not just the affective emotions (kleśā) that make up the āsrava proper, but also the traces (vāsanā) that are the result of them.

\footnote{133} See especially Pañcaviṃśati, p. 83, l. 7 - 88, l. 16; Śatasāhasrikā, p. 301, l. 11 – 306, l. 9.
that the minds of beings may be purified. Why? If he did not perform miraculous things, he would not be able to lead many beings to find salvation.

Having thought thus, the bodhisattva-mahāsattva fixes his mind on [the element] of space (ākāśa) inherent in his own body and eliminates the idea of coarse-heavy (audārākaruṇa) matter. Constantly noting [within himself] the nature of emptiness-lightness (lakṣaṇavipaitita), he produces great minds of vigorousness (chanda), energy (vīrya), wisdom (prajñā) and examination (mithāniruddha)\(^{135}\) which have the power to raise the body. Before any examination, he knows himself that the power of his mind is so great that it can raise up his body as one does when walking. Destroying any idea of the heaviness of matter and always cultivating the notion of lightness, he then can fly.

\[^{135}\text{Namely, 1) rādhīvādhi, 2) dīvyaśvetra, 3) cetināparāyaṇa or paramitē, 4) pirūvansāda, 5) cītyāpekṣāda or dīvyaśvetra, 6) dīvyaśvetra. This order is followed scrupulously by the Nikāyas and the Pāli Abhidhammas and a significant portion of the Sanskrit Āgamas: cf. Dīgha, T 1, k. 9, p. 54b9-11; 58a24-26; Sānukuta, T 99, k. 29, p. 209c27-28; k. 41, p. 302a25-26.}\]

A. Abhijñā of magical power\(^{136}\)

\[^{136}\text{Namely, 1) rādhīvādhi, 2) dīvyaśvetra, 3) cetināparāyaṇa or paramitē, 4) pirūvansāda, 5) cītyāpekṣāda or dīvyaśvetra, 6) dīvyaśvetra. This order is followed scrupulously by the Nikāyas and the Pāli Abhidhammas and a significant portion of the Sanskrit Āgamas: cf. Dīgha, T 1, k. 9, p. 54b9-11; 58a24-26; Sānukuta, T 99, k. 29, p. 209c27-28; k. 41, p. 302a25-26.}\]

135 As has already been noted, the canonical definition of rādhīvādhi inānā is concerned with a part only of magical operations. Later sources tried to complete it. Pāli scholasticism distinguishes ten magical operations (cf. p. 1815F) whereas the Sarvāstivādins Abhidharma speaks of several kinds of magic:

Vihāra, T 1545, k. 141, p. 72b23-c4: There are three types of rādhi: 1) that which moves the body (śāntavādhi), 2) that which comes from a volition (dīnhokavādhi), 3) that which is fast like the wind (manojavādhi).

Rādhivādhi raises the body up and moves it in the air like a bird flying or a flying rśi painted on the wall.

The dīnhokavādhi makes what is far becomes near (dvāraśīvānādāvāmokṣaṇa). By the power of this volition, one can touch the sun and the moon while staying on this very continent. Or, as well, one can reach the Akaniśñha heaven in the time it takes to bend or stretch one’s arm.

The manojavādhi is the visual consciousness (cokṣavīyāṇa) reaching the summit of rūpa-dhātu; or else it is the means to ascend the Akantha heaven in time it takes to bend or stretch one’s arm.

How many people realize these three rādhīs? The śāntavādahīs realize the first one; the pratyekabuddhahīs realize two with the exception of manojavādhi; only the Buddha Bhagavatā realize all three.

The Abhidhammaparāsāra, T 1553, k. 2, p. 97c24-25 speaks of three rādhiyāna (taken in the sense here of rādhiyāna or rādhiyānaśāntavādhi): 1) displacement by flying (ayatavagamanāṇa), 2) creation (nāmaññā), 3) the abhijñā of the saints (ārya).

This classification is retained by the Traśāti which, here and in other places, (cf. p. 329-330) also mentions three kinds of rādhi: gamaṇa, nāmaññā, ārya-dhāti.

For the Kośa, VII, p. 113-114, and the Abhidharmadipī, p. 400, ārya is displacement (gati) and creation (nāmaññā). Displacement itself is of three kinds: śāntavādhi, dīnhokavādhi and manojavādhi. Creation is of two types: of the realm of kāma and of the realm of rūpa.

For the abhijñā in the Viśuddhimagga system, see especially Bodhi. bhūmi, p. 58-71; Sīrīlāmkaṇa, p. 185; Samgraha, p. 294-295; Abhidharmasamuccaya, ed. Pārāsa, p. 97.

\[^{136}\text{These are the four rādhiyāna, bases of magical power (cf. p. 1124F).}\]

\[^{137}\text{The Traśāli has commented above (p. 1305F) that the kṣrṇāyatanas are subjective seeing.}\]
Thus, as a result of their solidity (khakkhaṭatva), cheese (dadhi), glue (gavyadṛḍhā) and leather (lākṣa) belong to the type earth (prthiva), but if they are brought near fire, they melt, become water (ap) and take on a moist nature (dravatva). Water, exposed to the cold, solidifies, becomes ice and takes on a solid nature (khakkhaṭatva). Stone when compressed becomes gold, gold when decompressed changes into copper (ānura) or returns to stone. For beings (sattru), it is the same: the bad (pāpa) can become good (kusala) and the good can become bad. This is why we know that no dharma has a fixed nature. The transformations (nirāṇā) brought about by the power of the abhiṣijā are real and not false. If each thing had a fixed nature originally, it could never be transformed.

[c. Āryardālī]. – Thirdly, the noble magical power (āryardālī) is to have dominion dependent on good pleasure (yathākāmavāśīta) over the six sense objects (viṣaya):

“1) Faced with a pleasant object, to produce a notion of unpleasantness; 2) faced with an unpleasant object, to produce a notion of pleasantness; 3) eliminating both the notions of pleasantness and unpleasantness, to become established in a mind of indifference: this is the threefold abhiṣijā of noble magical power.”

The Buddha alone possesses this abhiṣijā of domination (vaiśravaṇabhijā).

B. Abhiṣijā of divine hearing

The bodhisattva in possession of this abhiṣijā of magical power moves through the buddhāksetra but, in these various fields, the languages are not the same, and the bodhisattva, not understanding the small beings located afar, seeks the abhiṣijā of divine hearing (diyavīśrotra).

Remembering always the great sounds (sābda) pronounced in many audiences, he grasps their characteristics (nimittāni udgṛñhā) and cultivates the practice of them. As a result of this continuous practice, his ear (ūpūta) contacts a subtle matter (rūpasrūsa) derived from the four great elements of the world of form (rūpādinātacaturmahābhūtahautikā) and, possessing this matter, he succeeds in hearing at a distance.138 Without any difficulty, the bodhisattva penetrates articulated sounds (sābda), divine (diyā) and human (mānava), whether coarse (audārīka) or subtle (rūkṣma) distant or close (ye vā dūre ye vāntika).

2. Order proposed by the Dhyānasūtra

138 Noble magic, belonging to the saint whose spiritual faculties have been developed (bhūsitaṇḍrīya) it is holy (ārya), free of āvāra and upadhi, in contrast to the rādhi of miracles (āko ye bhūtār gandhāḥ bhavati, etc.) which, having āvāra and upadhi, is not holy (amānaya).

Here the Traité reproduces the canonical definition: Dīgha, III, p. 112-113; Majjhima, III, p. 301; Samyutta, V, p. 119, 295, 317-318; Anguttara, III, p. 169-170; Patisambhidā, II, p. 212:

So suce ākāshabh.: Patikkle appatikklāsaṇīlī vihārayo ti, appatikklāsaṇīlī tathā tu vāhāru ... apmekako tathā tu vāhāru sato sampojanā.

139 Kośa, VII, p. 123, explains the rūpa derived from the four great elements entering into the formation of the divine eye and the divine ear in the same way.

140 This sūtra, which is often referred to by the Traité (cf. P. P. 1025F, 1422F, 1547F and later, k. 91, p. 705b6) places the diyavīśrotra at the head of the abhiṣijās and rādhi at the end. This rather unusual order, is that of the Dhammasangaha, § 20 and the Mahāvyutpattī, no. 202-208.

141 According to the most commonly accepted order, the Prajñāpāramitāsūtras place the rādhi at the head of the abhiṣijās.

142 This way of acquiring the divine eye, known in Pāli as dīvopakāsana, is fully described in Visuddhimagga, ed. H. C. Warren, p. 361-362.

Question. – See what is said in the Tch’ian king (Dhyānasūtra).143

“1) First the ascetic obtains the divine eye (diyavīśrotra). – 2) Having seen beings but not hearing their sounds, he seeks the abhiṣijā of divine hearing (diyavīśrotra). – 3) Possessing the divine sight and divine hearing, he perceives the bodily shape (sawasthāna) of beings as well as their articulated sounds (ghosha), but he does not understand their language (voc, adhivacana) or their various expressions (nirukti) of sadness (uḍamanaśya) or joy (mudita), of suffering (dukhya) or happiness (sukta). This is why he seeks the unhindered knowledge of expression (niruktipratisamanvi). But then he only knows the expressions (nirukti) of beings and does not know their minds (citta); this is why he seeks the knowledge of another’s mind (paracacāya). – 4) Knowing the minds of other (265a) beings, he still does not know where they originally came from. This is why he seeks the abhiṣijā of remembering former abodes (pāramāvatāsamānta). – 5) Knowing their origin now, he wants to cure their mental illness (cittavyadhi). This is why he seeks the abhiṣijā of the destruction of the impurities (āravatāga). – 6) Thus furnished with the five abhiṣijās, he cannot yet perform transformations (nirāṇā); consequently, the beings saved by him are not numerous, for he is unable to subdue people of great merit contaminated by wrong views (mithyādṛṣṭi). This is why he seeks the abhiṣijā of magical power (ṛddhibhajjā).

Since this is the order to be followed, why would the bodhisattva first seek the abhiṣijā of magical power?144

Answer. – Among beings, the coarse (audārīka) ones are numerous, the subtle ones (rūkṣma) are rare. This is why the yogin first uses the abhiṣijā of magical power. Actually, the abhiṣijā of miraculous power saves many people, coarse as well as subtle; this is why [the sūtra] mentions it first.

Moreover, the abhiṣijā differs as to the mode of their acquisition and as to their number (samkhya). As for their mode of acquisition, many yogins first seek the divine eye (diyavīśrotra) because it is easy to obtain. He uses the sun (śīryu), the moon (candra), stars (nakṣatra), pearls (manī) and fire (tēra), by grasping the common characteristic (nimitta) which is the light (ālōka). He cultivates it so well, with so much diligence and exertion that day and night no longer make any difference. Above, below, in front, behind, this unique single light rises up before him without obstacle.145 This is how he acquires the abhiṣijā of the divine eye first. As for the other abhiṣijās, he acquires them in the order described above.
3. Order followed by the Buddha on the night of bodhi. 143

Finally, the Buddha taught the order of the abhijñās in accord with the way he had acquired them:
1. During the first watch (pratihāme yāma) the Buddha obtained one ‘superknowledge’ abhijñā and one ‘knowledge’ (F: science) vidyā, viz., the abhijñā of magical power (rddhi) and the vidyā of former abodes (pārvanviśāna).

2. During the middle watch (madhyame yāma), he obtained the abhijñā of divine hearing (divyavairotra) and the vidyā of the divine eye (divyacakṣaṇa).

3. During the last watch (paścimī me yāma), he obtained the abhijñā of the awareness of others’ minds (paracittajñāna) and the vidyā of the destruction of the impurities (āravakṣaṇa).

Here, since the search for the vidyā consists of the harder effort (vyāpāna), they are placed second. Abhijñā and vidyā are acquired in an order comparable to that of the four fruits of the religious life (cāturddhāmanyupalāla) where the greatest are placed second. 144

Question. – If the divine eye (divyacakṣaṇa), being easy to obtain (sālabha), is placed first, why does the bodhisattva not obtain the divine eye first?

Answer. – All dharmas are easy for the bodhisattva to obtain and do not present any difficulty; for other people who are of weak faculties (mrdvindrāya), some are hard to obtain, others are easy.

Moreover, during the first watch of the night (pratihāme yāma), when king Māra came to fight against the Buddha, the Bodhisattva, by the power of his abhijñā [of magical power], performed various transformations (nimāna) that changed the weapons of Māra’s warriors into necklaces (kṣīrā, niśka). Having vanquished Māra’s army, the Bodhisattva began to think about [this] abhijñā and wanted to fulfill it completely (paripūraṇa). He formulated the thought of it and immediately found the position of attack (avatārākāra). Completing the abhijñā, he conquered Māra. 145

Then he wondered why he alone could possess such a great power, and by investigating the vidyā of former abodes (pārvanviśāna), he understood that it was by accumulating the power of merit (punyabhāsa) lifetime after lifetime.

During the middle watch (madhyame yāma), Māra having retreated, calm and tranquility reigned and there was no more noise (ghosa). Out of loving-kindness and pity for all beings, the Bodhisattva thought about the cries uttered by Māra’s troops and gave rise to the abhijñā of divine hearing (divyavairotra) and the vidyā of the divine eye (divyacakṣaṇa). Using this divine hearing, he heard the cries of suffering and happiness uttered by beings of the ten directions and the five destinies (anantaśīla) prevented his seeing them, he sought the divine eye (divyacakṣaṇa).

During the last watch (paścimī me yāma), when he saw the shapes of beings, he wanted to understand their minds (citta) and, thus, by seeking the knowledge of (265b) others’ minds (paracittajñāna), he knew the thoughts of beings. – Everybody wants to avoid suffering and to look for happiness. This is why the Bodhisattva sought the abhijñās to protect beings (āravakṣaṇa). And since, of all happiness, that of the destruction of impurities is the highest, the Bodhisattva causes others to attain it.

Question. – The bodhisattva who has acquired the conviction that dharmas do not arise (anupattikadharmaśūkyānti) has, from one lifetime to the next, always obtained the abhijñās as fruit of retribution (vipākālaphala). At the time [of his enlightenment] why does he have doubts about himself and does not know the minds of beings when he sees them?

Answer. – There are two kinds of bodhisattvas: i) the bodhisattva with body born of the fundamental element (svabhāvaśūkyānti); ii) the bodhisattva who, in order to save beings, assumes human qualities (manuṣya-dharma) out of skillful means in order to save beings: he is born into the family of king Tsong-fan (Śuddhodana); he makes a trip to the four gates of the city and asks questions about an old man, a sick man and death. 146 This bodhisattva is in possession of the six abhijñās when he is sent under the king of the trees. Moreover, the abhijñās previously held by this bodhisattva were not yet perfected (paripūraṇa) and it is now, during the three watches of the night that they are [really] acquired. 147 This is why the Buddha who exercises human qualities still has doubts of himself does not constitute a fault (doṣa).

---

143 See p. 339-340F.
144 See p. 22F, n. 2.
145 See p. 1556-57F.
Second Section DISTINGUISHING THE MOVEMENTS OF MIND OF ALL BEINGS

Like all the abhiñjas, the third abhiñja or knowledge of others' minds (cetotparyayajñāna = paracitajñāna) concerns the thoughts of beings occupying the same 'level' as that in which the abhiñja has been obtained or a lower level. Thus, if he so wishes, an ascetic in the fourth dhyāna can examine the minds of beings in kāmādhūna and the four dhyānas, but not of formless beings. He knows only the minds of present beings but not those of future or past beings. Furthermore, an ascetic of dull faculties (medhāvinīya) cannot take hold of the minds of beings of sharp faculties (ākṣamādhiya) abiding on the same level as himself. Finally, a worldly person (pratihārana) cannot know the minds of a śravaka, a śravaka is ignorant of those of a pratyekabuddha, and a pratyekabuddha knows nothing of those of a Buddha. Thus, effective though it may be, an abhiñja is restricted to one realm and does not attain the totality of beings. However, in order to fulfill his ideal and assure the benefit and happiness of all beings, the bodhisattva must know beforehand the minds of all the beings of the threefold world, past, future and present. This is why he aspires to a paracitajñāna higher than that of the third abhiñja. He understands, so the Prajñāpāramitā tells us, how to distinguish the "movements of mind of all beings" (sarvasvaatvaatcitaavivarṇāṇa).

Although the text does not say it explicitly, this universal awareness, in space as well as in time, is the prerogative of the Buddha and the great bodhisattvas of the tenth bhūmi and is only an aspect of omniscience par excellence, i.e., sarvākṣaṇa.

But, someone will say, "the world of beings is infinite" (anantah satvadvakula) and, infinity being without beginning or end, will never be known to the very end, from A to Z. But that is just a specious objection which the Tsasī, once again, will refute victoriously.

Sūtra (cf. Puhcavinī, p. 21, l. 13-14; Śatasāhasrika, p. 67, l. 17-68, l. 1). – The bodhisattva-mahāsattva who wishes to know the movements of mind of all beings must practice the perfection of wisdom (Sarvasvaatvātattvāvivarṇāṇa viśeṣātmane bodhisattvena prajñāpāramitāyām śīksātanyam).

Śāstra. – I. DIFFERENCE BETWEEN THE KNOWLEDGE OF ANOTHER’S MIND AND THE AWARENESS OF THE MOVEMENTS OF MIND OF ALL BEINGS

Question - In regard to the six abhiñjas, we have just spoken about the abhiñja of knowing another’s mind (paracitajñāna). Why does the Prajñāpāramitāsūtra repeat it here?

Answer. – The abhiñja of knowing the mind of another (paracitajñāja) has a restricted range (viśayu, gocara); it knows only the minds (citta) and mental events (cetasika dhārma) of presently existing (pratyutpanna) beings belonging to the desire realm (kāmādhūna) and the form realm (rupadhūna), but it does not know the minds and mental events of past (āraha) and future (anūgaya) beings or beings belonging to the formless realm (ātma-rūpa).131

130 The third abhiñja of the śūtras, also called cetotparyayajñāja, in Pīlī cetotparyayajñāja.

131 The awareness of the mind of others works by deduction: it considers the rūpa of beings, their color-shape, and from that deduces that such and such a being having such and such a rūpa must have such and such a mind: Edīrī rūpa tātām cittaṁ bhavati. It reveals only the minds of beings belonging to the two form realms (kāmā- and rūpa-dhūna) and who are presently existing. The minds of formless beings escapes it, for these beings, by definition, have no rūpa. Neither do they do know the minds of past beings who no longer have rūpa, nor of future beings, who do not yet have it. See Kośa, VIII, p. 102.

1499 1500
Among ordinary people (prthugjana), the abhijñās that depend on the four higher dhyānas (mauladhyāna)\textsuperscript{153} have as their realm (visāyu) the level on which the abhijñā has been acquired or a lower level (adhobhāmi).\textsuperscript{153}

They are fully cognizant of the minds and mental events of the beings situated in the four continents (caturvīpaṇaka).

Among the śrāvakas, the abhijñās that depend on the four higher dhyānas have as their domain the level on which the abhijñā has been acquired or a lower level. They are fully aware of the minds and mental events of beings occupying a thousand universes (lokaṭhātu).

Among the pratyekabuddhas, the abhijñās that depend on the four higher dhyānas have as their domain the level on which the abhijñā has been acquired or a lower level. They are fully cognizant of the minds and mental events of beings occupying a hundred thousand universes (lokaṭhātu).

Ascertics of dull faculties (medhīndriya) of a higher level cannot cognize the minds and mental events of ascetics of sharp faculties (īkṣṇendriya) of a lower level.

Worldly people (prthugjana) cannot cognize the minds and mental events of śrāvakas. Śrāvakas cannot cognize the minds and mental events of pratyekabuddhas. Pratyekabuddhas cannot cognize the minds and mental events of the Buddhas.

This is why the Prajñāpāramitāśrītra says that the ‘bodhisattva-mahāsattva who wants to know the movements of the mind of all beings [286c] should practice the perfection of wisdom.’

II. THE MOVEMENTS OF MIND ARE COGNIZED BY AN INFALLIBLE LIBERATION

Question. – By what knowledge (jīlīna) can one cognize the minds and mental events of all beings?

Answer. – The Buddhahs possess an unhindered liberation (asampratijñānas)\textsuperscript{154} and, having entered into this liberation, they cognize the minds and mental events of all beings. The great bodhisattvas, having a ‘semblance’ of unhindered liberation,\textsuperscript{155} can also cognize the minds and mental events of all beings.

Thus the beginning (ādikarmika) bodhisattvas would like to obtain this unhindered liberation of the great bodhisattvas and this unhindered liberation of the Buddhahs and, by means of this unhindered liberation, cognize the minds and mental events of all beings. The great bodhisattvas would like to obtain the unhindered liberation of the Buddhahs.

This is why [the Prajñāpāramitāśrītra], although it has already (p. 1824F) spoken of the abhijñā of knowing the minds of others (paracittaṃjñā) speaks again of the bodhisattva who, “wanting to cognize the movements of mind of all beings, should practice the perfection of wisdom.”

Question. – When ‘movements of mind’ (cittacaritaṃvijñāna) are spoken of here, either the mind\textsuperscript{156} has gone (gata) or the mind has not yet gone (agata).

If the mind has not gone, “one is without mind (acetana), like a dead man.”\textsuperscript{157}

If the mind has not gone, how would one cognize it? Actually, the Buddha said: “It is in dependence on the mind (manas) [as antecedent organ] and on the dharma as object (āṭāmba) that the mental consciousness (manovijñāna)\textsuperscript{158} arises.” If the mind (manas) has not gone, there is no meeting (sūṣṣṭi) between the manas-organ and the dharma-object.\textsuperscript{159}

\textsuperscript{152} The first five abhijñās, of which the awareness of the minds of others, are obtained by an ascetic in dhyāna (cf. Kośa, VII, p. 101) and have as their realm (visāyu) the level of the dhyāna on which they have been acquired or a lower level (cf. Kośa, VII, p. 104). Therefore the abhijñā of paracittaṃjñāna does not know the mind of another when the latter is of a level higher than that of the abhijñā.

\textsuperscript{153} By ‘higher dhyānas’ the Trand means the four basic dhyānas (mauladhyāna) that have been discussed above, p. 1027-1032F; 1233-1238F.

\textsuperscript{154} Sanskrit, ‘unhindered liberation or deliverance’ probably renders an original Sanskrit avasūgavāmokṣa or aparavatāvāmokṣa. It belongs to the Buddhahs and great bodhisattvas who, thanks to it, cognize the past and the future. See above, p. 328F, 1355F, 1357F, 1595F, 1652F, 1663F. Compare aṣṭacittavāmokṣa (Tib. mnaa mag par thar pa bsam gyi migs nas par) of the Ymaiąkīśvārīśrītra, transl., p. 250-158.

\textsuperscript{155} A ‘semblance’ of an unhindered liberation, i.e., a liberation similar to that of the Buddhahs assuring a complete dominance over objects.

\textsuperscript{156} By mind, here we should understand the manas (in Chinese, yì) also called mana-indriya, mana-ṛṣṭaṇa, mana-ākāra, organ and support of the mental consciousness (manovijñāna).

\textsuperscript{157} Conforming to a canonical topic (Tchang a han, T 26, k. 58, p. 796a-5; Samyutta, III, p. 143, l. 4-5; Tsa a han, T 99, k. 21, p. 150b9-10) cited in Sanskrit in Kośābhaṣya, p. 73, 243: Āyā rājendhā vijñānam yuddhā kāyam jāhati anti // aṣṭacittavāmokṣa tadā lāte yathā kāśyam acetana //

“When life, heat and consciousness leave the body, it lies there abandoned, like a piece of wood, without intellection.”

\textsuperscript{158} Mahābhāṣya, I, p. 312; III, p. 281; Samyutta, II, p. 72, 74, 75; Mahāsudāsa, II, p. 276: Manaś ca hoticca dhāvane ca upajjatī manovijñānām.

The punctuation in Taishō should be corrected: the period should be placed after yì che cheng.

\textsuperscript{159} According to the Sarvāstivādin interpretation: the mental consciousness (manovijñāna) is the result of two conditions (pratāpaya): 1) an immediately preceding condition (samanantarāṇapratāpaya) that serves a point of support (āśraya), namely, the manas, and by manas is meant that one of the six consciousnesses that has just passed (yamānānantaṭāraṃ viṣṭājen yuddhā dhī tan manas); 2) an object condition (āṭāmbaṇapratāpaya), namely, the six things (dharma).

The result is that if the manas has gone (nirgata), i.e., has left the body, the body is without intellection like a piece of wood. If, on the other hand, the manas has not yet gone, the manovijñāna that should immediately
Answer. – You should know that the mind does not leave (na gacchati) and does not stay (na tiṣṭhati). Actually, it is said in the Prajñāpāramitā: “All dharmas are without the nature of coming (āgati) and going (gati).”

Then why do you speak here of a mind having an arrival and a departure?

[Paramārthikāvinyatāṭra]. – It is said that “all dharmas, when they arise, do not come from anywhere, and when they perish, do not go anywhere.”

To claim that they have an arrival and a departure is to fall into the belief in permanence (sāvītavrata). Dharmas have no fixed nature (niyastalakṣaṇa).

Consequently, it is only from the meeting (sambhāri) between the six internal organs (adhyātmendriya) and the six external objects (bāhyaṃavaya) that the six consciousnesses (vijñāna) arise together with the six sensations (vedanā), the six concepts (samatā) and the six volitions (samkāra).

Therefore, the mind being like a magic show (māyā), one can “cognize the minds and mental events of all beings”, but there is no subject that cognizes (jñāna) nor any subject that sees (pāyāya).

It is said in the T’an-mu-ho-yen p’in (Mahāyānasūtra-piṇavīra): “If the minds and mental events of all beings existed essentially and in reality (sattvāna) and were not false, the Buddha could not know the minds and mental events of all beings. But because the minds and mental events of all beings are

edit cannot arise. Thus there is no meeting (sambhāri) between organ, object of consciousness and vijñāna, and the process of consciousness is blocked. See Kosé, I, p. 31-32; 95; III, p. 85.

160 The Mahāyānasūtra-piṇavīra, abbreviated to Piṇavīra, is the XLIVth chapter of the Pāli Canon (T 223, k. 12, p. 311c5-313a25). There it says (p. 311c28-29) that the Prajñāpāramitā is a perfection without going because all dharmas are without coming (agamapāramitā). Bhagavan sarvadharmāgamasthitānā labhantu (upādyaya).

This total immortality is also applied to citta and the caitāsa dharmas. In the Piṇavīra, ed. Dutt, p. 116, 1-5-7, Subhūti asks the Buddha:KENA kārāvane, Bhagavan, bodhisattva Mahāsattva cātāsa dharmān candrāni napaññahe na samapajñāti.

This problem has already been studied (p. 146-161F, 529-530F, 1682F): how to reconcile the omniscience of the Buddha with the existence of an infinite number of beings? Infinity is unknowable for, by definition, one never finishes traveling through it (p. 153F). Therefore the Buddha cannot know all the minds of an infinite number of beings and he is not omniscient.

Encountering this objection, the Tathāgata first shows its faithfulness to the canonical texts and states: “Bnings are infinite in number and the wisdom (knowledge) of the Buddha is infinite: that is the truth.”

On the one hand, the Buddha is proclaimed to be omniscient, and the Buddha cannot lie; on the other hand, if it does not grasp at characteristics and does not imagine anything, it finds the truth and, finding the truth, it penetrates and knows the minds and mental events of all beings without encountering any obstacles.

III. ARE THE BEINGS TO BE KNOWN INFINITE IN NUMBER?161

161 The Mahāyānaśūtra-piṇavīra, abbreviated to Piṇavīra, is the XLIVth chapter of the Pāli Canon (T 223, k. 12, p. 311c5-313a25). There it says (p. 311c28-29) that the Prajñāpāramitā is a perfection without going because all dharmas are without coming (agamapāramitā). Bhagavan sarvadharmāgamasthitānā labhantu (upādyaya).

This total immortality is also applied to citta and the caitāsa dharmas. In the Piṇavīra, ed. Dutt, p. 116, 1-5-7, Subhūti asks the Buddha:KENA kārāvane, Bhagavan, bodhisattva Mahāsattva cātāsa dharmān candrāni napaññahe na samapajñāti.

This problem has already been studied (p. 146-161F, 529-530F, 1682F): how to reconcile the omniscience of the Buddha with the existence of an infinite number of beings? Infinity is unknowable for, by definition, one never finishes traveling through it (p. 153F). Therefore the Buddha cannot know all the minds of an infinite number of beings and he is not omniscient.

Encountering this objection, the Tathāgata first shows its faithfulness to the canonical texts and states: “Bnings are infinite in number and the wisdom (knowledge) of the Buddha is infinite: that is the truth.”

On the one hand, the Buddha is proclaimed to be omniscient, and the Buddha cannot lie; on the other hand, the canonical texts seem to accept the existence of infinite realities, in space as well as in time:

1. In the Sāmaññaghosa (Samyutta, II, p. 178-193), the Buddha himself spoke of beings the beginning of which is unknown and that are led into a saṁsāra without beginning or end.

2. Arthasastra, p. 160, l. 26-28, posits four infinities (cattārī amāntikā): i) space (ākāśa), ii) the circles around the world (cakravāla), iii) the world of beings (sattvākāra), iv) the knowledge of the Buddha (budhadhāraṇa).

3. Kosabhāga (p. 113, l. 21-22) will in turn recognize: “There is no production of new beings. Although [immeasurable] Buddhas appear and incalculable beings reach parinibbāna, there is no final exhaustion of beings” (nāyā apāvastasamrudhā bhāvā pratihilfāpād cāsaṃbhavayaupāvastavānāvānāvānāvānaṃ ‘pi nāti samāvidām parisuddham).

But this does not answer the objection in the words of which, infinite realities not being knowable to the very end, there is no omniscience to cognize them, and the Buddha himself does not know them.

Thus, examining the problem more deeply, the Tathāgata finally adopts a more radical position. While the śāstras tell us about infinite beings and universes, these statements are a practical order (apāyāstikā) and not true doctrine (cf. p. 529F). If the Buddha teaches us about the infinity of suffering, the eternity of saṁsāra, it
Question. – But can all the minds of beings (sattva) be known completely? If they can all be known completely, then beings are limited in number (antavat). If they cannot be known completely, why does the Pratijñāptarāmāśāstra speak here about “the bodhisattva wishing to know the movements of the mind of all beings” and how would the Buddha really have the knowledge of all the aspects (sarvākāraṇa)?

Answer. – All the minds (citta) and mental events (caitusākā dhāra) of beings can be known completely. Why is that?

1. Because [the Buddha] claims to know them completely and it is said in the stūtras that, among all those who speak truthfully (sātvavāda), the Buddha is foremost.166 If it were impossible to know completely all the minds of beings and if one came up against the limits, how could the Buddha say that he knows them completely and how could he call himself omniscient (sarvajñha)? But since the words of the Buddha are truthful, there must necessarily be an omniscient one.

2. Furthermore, although beings may be infinite in number (ananta), omniscience (survaṇīklata) itself is infinite. When a letter (lekha) is big, the envelope containing it is also big.167 If the wisdom of the Buddha was limited (antavat) and if the number of beings was limitless (ananta), the objection [that you have raised against the omniscience of the Buddha] would be pertinent. But in the present case, the wisdom of the Buddha and the number of beings are both limitless: therefore your objection does not hold.

3. Finally, when it is a question of finite (antavat) and infinite (ananta), it is customary in the Buddhādharma to reply by not responding (sīdhpandya vyākaraṇam). The fourteen difficult questions [among which are the finite and the infinite] being unreal (abhtā), false (asat) and useless (vyartha),168 you cannot make any objection [to the omniscience of the Buddha].

Question. – If the finite and the infinite are both false, why did the Buddha speak of ‘infinities’ in several places? Thus he said: “Beings who, full of error (moha) and desire (tanātā), have come [into samsāra] have neither beginning nor end”169 and also: “The ten directions (dāśadīdi) also are limitless.”170

Answer. – Beings are infinite in number (ananta) and the wisdom of the Buddha is infinite: that is the truth. But if a person is attached to infinity (anantam abhinivāsita), grasps at the characteristic (nimittam uddhāntā) and gives himself over to idle discursiveness (prapañca), the Buddha says that infinity is wrong view (mithyadṛṣṭa).171

It is the same [with infinity] as for the eternity (ālāvata) and non-eternity (ālāvata) of the world (loka): both are both exist and come within the fourteen difficult questions. However, the Buddha has often spoken of non-eternity in order to save beings, whereas he did not speak much of eternity. If someone is attached to non-eternity (ālāvatvam abhinivāsita), grasps at the characteristic (nimittam uddhāntā) and gives himself up to futile discursiveness, the Buddha says that he acts from wrong view (mithyadṛṣṭa) and error. But if someone, without being attached to non-eternity, simply recognizes: “That which is non-eternal is suffering; that which is suffering is non-self; that which is non-self is empty,”172 this person, thus being based on the vision of non-eternity (ālāvatvavipasyanāntā), enters into the emptiness of things (dharmaṁyugata) and is content. This is why we know that non-eternity introduces one into the real truth, but also makes up part of the fourteen difficult questions for, by [hypostatizing it], by becoming attached to its causes and conditions (hetupratyasābhāvinātā), that is a wrong view (mithyadṛṣṭa).

166 Once again the Pratijñā returns to the fourteen difficult questions on which the Buddha declined to comment (cf. P. 154-155F, 421F, 423F, 527-530F, 1589F, 1682F). In the questions about the infinity and eternity of the world and of beings, the four envisaged alternatives are incorrect and no categorical response is acceptable. Cf. Kośa, IX, p. 267.

167 A free citation of a well-known stock phrase which has given its name to a section of the Samyutta, the Anamathagamakammavat. At first sight, it concerns the eternity of samsāra rather than the infinity of the world of beings, but the two notions are connected.

The Pāli wording appears in Samyutta, II, p. 178-193; III, p. 149-151; V, p. 226, 441; Cullānāsāsana, p. 273; Kathavatthu, I, p. 29: Anamathag āyaṁ bhūkkhe sammāsāsana pubbatthi na paññāvīya avijjāvanānām sarūpam tanhāsanyojanānām sandhūravata sammāsāsana. – Of unknown beginning, O monks, is this samsāra: one does not know the beginning of beings who, obstructed by ignorance and fettered by desire, run about and wander [from birth to birth].

For this ‘logion’ which shows many variations, see below, p. 2096F.

168 Once again the Pratijñāreturns to the fourteen difficult questions on which the Buddha declined to comment (cf. P. 154-155F, 421F, 423F, 527-530F, 1589F, 1682F). In the questions about the infinity and eternity of the world and of beings, the four envisaged alternatives are incorrect and no categorical response is acceptable. Cf. Kośa, IX, p. 267.

169 A free citation of a well-known stock phrase which has given its name to a section of the Samyutta, the Anamathagamakammavat. At first sight, it concerns the eternity of samsāra rather than the infinity of the world of beings, but the two notions are connected.

The Pāli wording appears in Samyutta, II, p. 178-193; III, p. 149-151; V, p. 226, 441; Cullānāsāsana, p. 273; Kathavatthu, I, p. 29: Anamathag āyaṁ bhūkkhe sammāsāsana pubbatthi na paññāvīya avijjāvanānām sarūpam tanhāsanyojanānām sandhūravata sammāsāsana. – Of unknown beginning, O monks, is this samsāra: one does not know the beginning of beings who, obstructed by ignorance and fettered by desire, run about and wander [from birth to birth].

For this ‘logion’ which shows many variations, see below, p. 2096F.

167 The Mahāyānīśāstra endlessly speak of universes as numerous as the sands of the Ganges and of innumerable and incalculable buddhafields.

171 Bhuddhāvatāsa of Dhārā, I, p. 23-24: Ye pi te sammāvibhūbhāmaṇa evam dhammaṁ anato ayam loku aparāyanto ti, tasaṁ pi mud. – “The monks and brāhmaṇas who say that this world is infinite, that it is without limit, they too are in error.”

172 Samyutta, III, p. 22, 82, 84; IV, p. 1: yad aniccaṁ taṁ dukkham, yam dukkham tad anuttād…”

---
The Buddha asked them: The five rivers, Heng-k'ie (Gaṅgā), Lan-meou-na (Yamunā), Sa-lo-yeou (Sarayū), A-tche-lo-p'o-t'i (Cauḍicī) and Mo-hi (Mālā) arise and empty into the great ocean (mahāsamudra). Is the mass of water contained in this ocean great or small?

The bhikkus answered: It is very great.

The Buddha continued: In the course of a single kalpa, during his animal existences, a single man has been cut up and flayed. In yet other circumstances when he committed a wrong-doing, his hands and feet have been cut off and his head has been has been cut off. Well then! His blood (lohitā) that has been spilled surpasses the amount of water in the ocean. 

Likewise, the blood that he has spilled during his lifetimes infinite in number (ananta) in order to clarify [the question] of infinity (ananta): it is as a result of the infinity [of suffering] that beings conceive distaste (nirveda) for the length of sansmāra, [but the infinity of suffering is not a thing in itself: suffering is simply very long].

The commentary to Saññīvāsā Sutta (II, p. 159) explains: Pāṇḍavaṃśaḥ is Pāṇḍava’s region, for the length of saṁsāra, or the blood spilled out and spread around when our heads have been cut off while we were running around and wandering (in saṁsāra) for so long, and not the water in the four great oceans.

The Blessed One had this thought: These monks from Pāvā, thirty in number, all dwelling in the forest, living on alms, clothed in rags, wearing the three robes only but still victims of the fetters, came to where the Blessed One was. Having come near him and having saluted the Blessed One, they sat down at one side.

The Blessed One had that thought: These monks from Pāvā, thirty in number, all dwelling in the forest... are still victims of the fetters. What if I preached the Dharma to them in such a way that even here on their very seats, their minds could be liberated from the impurities by means of detachment?

The Blessed One said: Of unknown beginning, O monks, is this saṁsāra: the very beginning is unknown of beings who, obstructed by ignorance and fettered by desire, run around and wander (from birth to birth). What do you think, O monks! Which is greater: the blood that has been spilled and spread about by you when your heads have been cut off while you were running around and wandering (in saṁsāra) for so long, or the water in the four great oceans?

-Lord, as we understand the Dharma preached by the Blessed One, it is the blood spilled out and spread around when our heads have been cut off while we were running around and wandering (in saṁsāra) for so long and not the water in the four great oceans.

- Good, good, O monks! You understand well, O monks, the Dharma preached by me... Thus spoke the Blessed One. With joyful minds, the monks were pleased with what the Buddha had said. When this statement had been made, the minds of the thirty monks from Pāvā were freed from the impurities by means of detachment.

The Buddha asked them: The five rivers, Heng-k'ie (Gaṅgā), Lan-meou-na (Yamunā), Sa-lo-yeou (Sarayū), A-tche-lo-p'o-t'i (Cauḍicī) and Mo-hi (Mālā) arise and empty into the great ocean (mahāsamudra). Is the mass of water contained in this ocean great or small?

The bhikkus answered: It is very great.

The Buddha continued: In the course of a single kalpa, during his animal existences, a single man has been cut up and flayed. In yet other circumstances when he committed a wrong-doing, his hands and feet have been cut off and his head has been has been cut off. Well then! His blood (lohitā) that has been spilled surpasses the amount of water in the ocean. 

Likewise, the blood that he has spilled during his lifetimes infinite in number (ananta) in order to clarify [the question] of infinity (ananta): it is as a result of the infinity [of suffering] that beings conceive distaste (nirveda) for the length of sansmāra, [but the infinity of suffering is not a thing in itself: suffering is simply very long].

The commentary to Saññīvāsā Sutta (II, p. 159) explains: Pāṇḍavaṃśaḥ is Pāṇḍava’s region, for the length of saṁsāra, or the blood spilled out and spread around when our heads have been cut off while we were running around and wandering (in saṁsāra) for so long, and not the water in the four great oceans.

The Blessed One had this thought: These monks from Pāvā, thirty in number, all dwelling in the forest, living on alms, clothed in rags, wearing the three robes only but still victims of the fetters, came to where the Blessed One was. Having come near him and having saluted the Blessed One, they sat down at one side.

The Blessed One had that thought: These monks from Pāvā, thirty in number, all dwelling in the forest... are still victims of the fetters. What if I preached the Dharma to them in such a way that even here on their very seats, their minds could be liberated from the impurities by means of detachment?

The Blessed One said: Of unknown beginning, O monks, is this saṁsāra: the very beginning is unknown of beings who, obstructed by ignorance and fettered by desire, run around and wander (from birth to birth). What do you think, O monks! Which is greater: the blood that has been spilled and spread about by you when your heads have been cut off while you were running around and wandering (in saṁsāra) for so long, or the water in the four great oceans?

-Lord, as we understand the Dharma preached by the Blessed One, it is the blood spilled out and spread around when our heads have been cut off while we were running around and wandering (in saṁsāra) for so long and not the water in the four great oceans.

- Good, good, O monks! You understand well, O monks, the Dharma preached by me... Thus spoke the Blessed One. With joyful minds, the monks were pleased with what the Buddha had said. When this statement had been made, the minds of the thirty monks from Pāvā were freed from the impurities by means of detachment.

The Chinese translations mentioned at the beginning of the previous note speak of forty bhikṣuṇīs that has been spilled and spread about when our heads have been cut off while we were running around and wandering (in saṁsāra) for so long, and not the water in the four great oceans.

The Blessed One had this thought: These monks from Pāvā, thirty in number, all dwelling in the forest... are still victims of the fetters. What if I preached the Dharma to them in such a way that even here on their very seats, their minds could be liberated from the impurities by means of detachment?

The Blessed One said: Of unknown beginning, O monks, is this saṁsāra: the very beginning is unknown of beings who, obstructed by ignorance and fettered by desire, run around and wander (from birth to birth). What do you think, O monks! Which is greater: the blood that has been spilled and spread about by you when your heads have been cut off while you were running around and wandering (in saṁsāra) for so long, or the water in the four great oceans?

-Lord, as we understand the Dharma preached by the Blessed One, it is the blood spilled out and spread around when our heads have been cut off while we were running around and wandering (in saṁsāra) for so long and not the water in the four great oceans.

- Good, good, O monks! You understand well, O monks, the Dharma preached by me... Thus spoke the Blessed One. With joyful minds, the monks were pleased with what the Buddha had said. When this statement had been made, the minds of the thirty monks from Pāvā were freed from the impurities by means of detachment.

The Blessed One had this thought: These monks from Pāvā, thirty in number, all dwelling in the forest... are still victims of the fetters. What if I preached the Dharma to them in such a way that even here on their very seats, their minds could be liberated from the impurities by means of detachment?
Having heard this discourse, the bhikkus were disgusted with the world and obtained bodhi. Furthermore, learning that the beings of the ten directions are infinite in number, they felt joy, busied themselves in not destroying life (prāṇātipāta) and won infinite merit (anantapuṇya).

For these reasons, the beings of all the universes should pay homage (piṭṭa) to the bodhisattva who produces the mind of bodhi for the first time (granthhamaciṣṭopadikā). Why? Because, in order to save the beings of universes infinite in number, he himself uses infinite qualities (anantapuṇya). As they present such benefits, they are called ‘infinite’.

This is why the Prajñāpāramitāsūtra says here that the bodhisattva ‘knows the movements of mind of all beings completely’. Thus, when the sun illuminates a continent (dvipāka), it goes everywhere simultaneously and there is no place that is not illumined.

**Third Section OUTSHINING THE KNOWLEDGE OF ALL THE ŚRĀVAKAS AND PRATYEKABUDDHAS**

Sūtra (cf. Pañcaravīṃśatī, p. 21, l. 14-15; Śatasthāasrikā, p. 68, l. 1-2). – The bodhisattva-mahāsattva who wishes to outshine the knowledge of all the śrāvakas and pratyekabuddhas must practice the perfection of wisdom (Śravakapratyekabuddhāṇam jñānam abhiśvaksākāma bodhisattvānena mahāsattvāna prajñāpāramitāyām iṣṭikāvyaṃ).

Śūtra. – Question. – What is the knowledge of the śrāvakas and pratyekabuddhas?

**I. KNOWLEDGE OF THE ŚRĀVAKAS**

Answer. – 1. Considering the true nature of dharmas under its general characteristic (sūmāṇyalakṣaṇa) and its specific characteristics (svalakṣaṇa) is the knowledge of the śrāvakas.

[Sūtrasastra.] – Thus it is said in a śūtra: “First one must use the analytical knowledge of the dharmas (dharmaupracīrayādṛśana?) and then apply the knowledge concerning nirvāṇa (nirvāṇe jñānam).” The analytical knowledge of dharmas concerns the specific characteristics (svalakṣaṇa); the knowledge of nirvāṇa concerns the general characteristic (sūmāṇyalakṣaṇa).

2. Furthermore, the śrāvakas know the dharmas that are, respectively, deliverance (mokṣa) or bondage (bandhana); progression (pravṛtti) or regression (nivṛtti); production (upādāya) or cessation (nirodha); benefit (āśīrṇa) or defect (āśīrṇanirodha); in the opposite sense (pratītāma) or in the natural sense (anuloma); the near shore (apīra) or the opposite shore (pīra);1 of mundane order (laukika) or supramundane order (lokaloka), and other knowledges of the same type analyzing dhammas grouped into twos. They are called knowledges of the śrāvaka.

3. There are also threefold knowledges: the knowledges bearing upon the the five aggregates of attachment (ārañjayāṭhambhikā); progression (pravṛtti); and non-self (atman);1 or the opposite shore (pīrīra) or supramundane order (lokaloka), and other knowledges analyzing the dhammas grouped into threes.

4. There are also fourfold knowledges: the knowledges consisting of the four foundations of mindfulness (samyutadhyāna); - the knowledges of phenomena (dhammaupāyana); the subsequent knowledge (anuvajīpāṇa), the knowledge of another’s mind (paracittajñāna) and conventional knowledge (samsārijñāna); - the knowledges of suffering (dukhkha), its origin (samudaya) its cessation (mārga);1.2 - the knowledges of impermanence (āticya), impermanence (anitiyā), suffering (dukhkha) and non-self (anatman);1.3 - the knowledges of impermanence (anitiyā), suffering (dukhkha), emptiness (śūnya) and non-self (anatman);1.4 the knowledge of phenomena (dhammaupāyana), the subsequent knowledge (anuvajīpāṇa), the knowledge of the destruction of the impurities (āruvakṣayājīpāṇa) and the knowledge of their non-reoccurrence (anupādajñāna) and other knowledges of the same type analyzing dhammas grouped by fours.1.5

---

176 This subject has been discussed already, p. 1067-1068F.
177 To be more precise and as has been said above (p. 1745F), the śrāvakas know the general characteristics of conditioned dhammas, impermanence, suffering, emptiness and non-self, but they know only a restricted number of specific characteristics, solidity of earth, etc.
178 Time-honored expressions designating samudaya and nirvāṇa respectively.
179 Compare the Arahavasita of Sanyutta, III, p. 161: Yato ca kho bhikkhave bhikkhu imegam pañcanannam upādānakhandhānān samudapana dhammaṭṭhāḥtiṅkaṃ abhiśvaksākāma asalabhāya āśīrṇāpanaṃ nissaranakānaṃ yatthābhāvaṃ viditvā anupādā vimutto hoti. See also Sanyutta, III, p. 28, l. 26-29.
180 Four knowledges concerning with the four āryasaśayas respectively.
181 Knowledges countereacting the four vipākāyavas.
182 Knowledges bearing upon the four ākāvas of the truth of suffering.
183 All these other knowledges have been defined in chap. XXXVIII, p. 1465-1486F.
5. Finally, from the knowledge of duḥkhe dharmajñānakṣānti up to the knowledges of śūnyatāśūnyatāsamādhi, all the knowledges included in that interval are all śrāvakā knowledges. In summary, this is disgust for the world.

[266c] Thinking of nirvāṇa, rejecting the threefold world (traiḥśūlaka), cutting the conflicting emotions (kleṣaprahāṇa), obtaining the supreme dharma (agradharma), etc., nirvāṇa: all of that is called the knowledge of the śrāvakā.

Furthermore, it is said in the Pan-jo-po-lo-mi p’i (Pratijñāmṛtāvali-parvārta): “The knowledge of the bodhisattva and the knowledge of the śrāvakā are one and the same knowledge, the difference being that the śrāvakas do not have skillful means (upāya), are not [clothed in] the great armor (na mahāsannātāhasañcāla), have neither great loving-kindness (mahāmaitrī) nor great compassion (mahākaruṇā), do not seek all the attributes of the Buddha, do not seek the knowledge of all the aspects (sarvākārañjñatā) or omniscience (sarvadharmañjñatā). They are disgusted only with old age (jarā), sickness (vyādhi) and death (maraṇa), cut the bonds of thirst (trīṣṇa) and go straightway to nirvāṇa: this is the difference.

187 First moment of the dharma-ñāna.

188 Concentrations by means of which one wards off the dangers of the absorptions having as their objects emptiness (śūnyatā), significance (bhūtāntara) and wishlessness (apurvanirvāṇa): cf. p. 1094f, Kośa, VIII, p. 187-190.

189 Unidentified chapter and citation.

190 The texts of the Greater Vehicle often speak of bodhisattva mahāsannātāhasañcāla (in Tibetan, gos chen po bshungs pa), i.e., ‘clothed in the great armour’. This is mentioned in Padacāvini, ed. Ditt, p. 175, l. 6; Kumāraṇīya renders the expression by ta-cho-la-houn-gren or ta-cho-la-houn-gren, ‘adopted by great vows’ or ‘greatly adorned’, whereas Hsuan-tsang (T 220, vol. VII, p. 62a12) translates it as po’-ta-kong-ta’ai ai’, ‘clothed in the great armour of the qualities’.

The Pratijñāmṛta-viṣṇu (Padacāvini, p. 175, l. 3 – 179, l. 21; Śāntāna-pātanā, p. 1298, l. 12 – 1313, l. 18) dedicates an entire section to the Great Armor. The bodhisattva, it explains, puts on the great armor when he decides to fulfill the six pāramitās, not for a limited number of beings but for all beings without exception (sarvasatvānā sāmanā), and this for the purpose of introducing them into the perfections and leading them to supreme compete enlightenment. He practices the six perfections without objectifying them or seizing them (sat pāramitā na nimitārāṇī), and this is disgust for the world.

The Abhidharmaśāstra, I, v. 43, condenses this section into the following stanza:

Dūnāsa sādāvā saṃsāra pavāraḥānā yā /
svaḥpratipātātā sā dvābhūtā sāvatākatā yathādhi /

“Dūnāsa, the action represented by six extasies, the six (pāramitās), generosity, etc., combined one with the others respectively.”

The svavābhātātā thus consists of six extasies [combinations of generosity with the other five pāramitās, of morality with the other five pāramitās, etc.], which makes a total of thirty-six aspects.

For the ‘great armor’ see also Álaka, p. 84-85.

II. KNOWLEDGE OF THE PRATYEKABUDDHAS

Question. – This, then, is the knowledge of the śrāvakas. Now what is the knowledge of the pratyekabuddhas?

Answer. – The knowledge of the pratyekabuddhas is the same as the knowledge of the śrāvakas with the exception of time (kāla), sharp faculties (ākṣara-ṣamādhi) and merits (puṇya).

1. Time (kāla). – When there is no Buddha in the world or, as well, when the Buddha is not in existence, the ascetic who, after a minor occurrence (nīdana), leaves home and obtains bodhi, is called pratyekabuddha.

2. Sharp faculties (ākṣara-ṣamādhi). – Pratyekabuddhas differ [from śrāvakas] by their keen faculties, but their manner of being (dharma) is similar (tulya). It is thanks to the depth of their knowledge (jñāna-gambhīrātā) alone that the ascetic obtains the bodhi of the pratyekabuddha.

3. Merits (puṇya). – This is a matter of merits bringing the physical marks (laṅkā): one mark, two marks, or up to thirty-one marks.

If, when the Buddha is still in existence, an ascetic has first of all obtained the quality of an śrāvaka and then becomes arhat after the disappearance of the holy Dharma (saddharma-vipralopa), he is also called pratyekabuddha but his body does not possess the physical marks.

If the pratyekabuddha is very quick (śīptra), his career (caryā) is four lifetimes; if he is slow (manda), it is prolonged even for as long as one hundred kalpas. Like the śrāvaka: if he is fast, three lifetimes; if he is slow, sixty kalpas.

185 This subject has already been treated above, p. 1068-1069F.

186 Such as the king who, seeing the wreckage of his garden, understood the futility of things and attained the state of great armor: see p. 1068F.

187 Sharp faculties and physical marks are characteristic of the pratyekabuddhas living alone, like rhinoceroses (kuṭṭera-cūpokalapa): see p. 1069F and n.

188 This is a question of the pratyekabuddha living in a group (vargacūri). These are former śrāvakas who entered the Path during the reign of a Buddha, but only accede to bodhi during a time when the Buddha and his Dharma have disappeared: cf. Kośa, III, p. 195.

Conversely, there are bodhisattvas who withdraw and become either śrāvakas or pratyekabuddhas: cf. Śrīvairavasamādhi, transl., p. 240-241.

190 For the Vibhāṣa (T 1545, k. 83, p. 428b27-28), usually sixty kalpas are necessary in order to acquire the bodhi of the śrāvakas, one hundred kalpas to acquire that of the pratyekabuddhas, three incalculable periods to acquire that of the Buddhas. But there are exceptions.

On the lineage (gotra), the realizations (samsādha), the abodes (viśāka) and the conduct (cāriya) of pratyekabuddhas, see Asanga’s Yogācārabhūmi, Pratyekabuddhahāmi, ed. A. Wayman, Journal of Indian and Buddhist Studies, VIII, 1960, p. 376-377 (T 1579, k. 34, 477c-478a).

188 Concentrations by means of which one wards off the dangers of the absorptions having as their objects emptiness (śūnyatā), significance (bhūtāntara) and wishlessness (apurvanirvāṇa): cf. p. 1094f, Kośa, VIII, p. 187-190.

189 Unidentified chapter and citation.

190 The texts of the Greater Vehicle often speak of bodhisattva mahāsannātāhasañcāla (in Tibetan, gos chen po bshungs pa), i.e., ‘clothed in the great armour’. This is mentioned in Padacāvini, ed. Ditt, p. 175, l. 6; Kumāraṇīya renders the expression by ta-cho-la-houn-gren or ta-cho-la-houn-gren, ‘adopted by great vows’ or ‘greatly adorned’, whereas Hsuan-tsang (T 220, vol. VII, p. 62a12) translates it as po’-ta-kong-ta’ai ai’, ‘clothed in the great armour of the qualities’.

The Pratijñāmṛta-viṣṇu (Padacāvini, p. 175, l. 3 – 179, l. 21; Śāntāna-pātanā, p. 1298, l. 12 – 1313, l. 18) dedicates an entire section to the Great Armor. The bodhisattva, it explains, puts on the great armor when he decides to fulfill the six pāramitās, not for a limited number of beings but for all beings without exception (sarvasatvānā sāmanā), and this for the purpose of introducing them into the perfections and leading them to supreme compete enlightenment. He practices the six perfections without objectifying them or seizing them (sat pāramitā na nimitārāṇī), and this is disgust for the world.

The Abhidharmaśāstra, I, v. 43, condenses this section into the following stanza:

Dūnāsa sādāvā saṃsāra pavāraḥānā yā /
svaḥpratipātātā sā dvābhūtā sāvatākatā yathādhi //

“Dūnāsa, the action represented by six extasies, the six (pāramitās), generosity, etc., combined one with the others respectively.”

The svavābhātātā thus consists of six extasies [combinations of generosity with the other five pāramitās, of morality with the other five pāramitās, etc.], which makes a total of thirty-six aspects.

For the ‘great armor’ see also Álaka, p. 84-85.
This has been fully described earlier (p. 1068-1069F).

### III. EMINENT KNOWLEDGE OF THE BODHISATTVA

**Question.** According to the Buddha’s words, there are four kinds of fruit of the religious life (śrāvakatāra), four kinds of ārya from the srotāpanna to the arhat, five kinds of sons of the Buddha (buddhaputra) from the srotāpanna up to the pratyekabuddha, and three kinds of bodhi: the bodhi of the arhats, the bodhi of the pratyekabuddhas and the bodhi of the Buddhás. The bodhisattva does not appear anywhere among these arhats, these sons of the Buddha and these bodhis. Why then does the Prajñāpāramitā Sūtra speak here of the bodhisattva “outshining the knowledge of all the śrāvakas and pratyekabuddhas”?

**Answer.** The Dharma of the Buddha is of two kinds: (i) the Dharma of the śrāvakas and pratyekabuddhas, and (ii) the Dharma of the Mahāyāna. The Dharma of the śrāvakas is small (būna) and praises the things concerning the śrāvakas alone; it does not speak of things that concern the bodhisattva. The Dharma of the Mahāyāna is vast (mahat) and deals with things relative to the bodhisattva-mahāsattva: the production of the mind of awakening (cittopāda), the development of the ten levels (daśābhūmikāhāram), the access to certainty (nyālāmbakram), the purification of the Buddha fields (buddhaksetraparipūrana), the maturation of beings (sattvaparipūca), and the attainment of supreme enlightenment (abhisaṃbodhi). In this Dharma, it is said that the bodhisattva follows on from the bodhisattva and should be honored as he is: he contemplates the [true] nature of dharmas (bhūtalakṣana) in a similar way, he is a field of merit (punyaksevā) and he dominates the śrāvakas and pratyekabuddhas.

In many places, the Mahāyānasūtras praise the knowledge of the bodhisattva-mahāsattva which prevails over that of the śrāvakas and pratyekabuddhas.

---

196 The Traité, under the title of Ratnakūṭasūtra, rendered in Chinese by Kumārajīva as Pao-ting king, is referring to the Kāyopaparivarta which has come down to us in a somewhat mutilated Indian version (ed. A. von Ställ-Holstein, Chang-hai, 1926), one Tibetan translation (Tib. Trip., vol. 24, no. 760, 43), and four Chinese translations made under the Han between 178 and 184, and under the Tsin between 265 and 420 (T 351), under the Ts’in between 350 and 431 (T 310, k. 112, p. 631-638) and by Che-hou under the Song, about 982 (T 352). All these sources are reproduced in von Ställ-Holstein which I [Lamotte] will designate as KP (Kāyopaparivarta nach des Han-Fassung verdeutscht, Buddhist Yearly, 1986-70, Halle, 1970, p. 57-221; Kāyopaparivarta nach der Djin-Fassung verdeutscht, Mitteilungen des Instituts für Orientforschung, XII, 1966, p. 379-462; Die Sung-Fassung des Kāyopaparivarta, Monumenta Serica, XXV, 1966, p. 207-362.

197 According to the Buddha’s words, there are four kinds of fruit of the religious life (śrāvakatāra), four kinds of ārya from the srotāpanna to the arhat, five kinds of sons of the Buddha (buddhaputra) from the srotāpanna up to the pratyekabuddha, and three kinds of bodhi: the bodhi of the arhats, the bodhi of the pratyekabuddhas and the bodhi of the Buddhás. The bodhisattva does not appear anywhere among these arhats, these sons of the Buddha and these bodhis. Why then does the Prajñāpāramitā Sūtra speak here of the bodhisattva “outshining the knowledge of all the śrāvakas and pratyekabuddhas”?

198 The noble cakravartin king who...
specific names as independent works and if they do mention a Ratnakūṭa, it is almost always to refer it as Kāśyapa-parivarta.

To complete the work of my [Lamotte’s] predecessors, here is a list of citations of the texts in question with references, wherever possible, to the corresponding paragraphs of the edition of the Kāśyapa-parivarta (KP) by Staal-Holstein:

   This is not a reference to the Kāśyapa-parivāra as T (1509) proposed above, p. 164F, n. 4. - k. 28, p. 266f28: Ratnakūṭa (Pao ting king) = KP, § 83 (same comparison but applied otherwise), and 84.

2. Daiabhimāvikabhūṭā, T 1521 (translated by Kumārajīva): - k. 16, p. 109c12: Ratnakūṭāśāna (Pao ting king), in the chapter on the combined Buddhas (Houo hou o p’iins). The quotation that follows portrays the bodhisattva Akṣayamātā. - k. 17, p. 118c3: Ratnakūṭāśāna (Pao ting king), in the Kāśyapa-parivarta (Kia chū p’iins) = KP, § 134. This reference is interesting. It proves that the author of this Vīhāra, presumably Nāgārjuna, held the Kāśyapa-parivarta to be a section of the Ratnakūṭa.

3. Che mo ho yun locus, T 1668 (author Nāgārjuna; translator Fa-t’is-mo-to in 401). - k. 4, p. 625a16: Ratnakūṭāśāna = ?

4. Ratnagotrādhyāya, T 1611 (author Śīrāmata, about 250). - k. 3, p. 826c26 (ed. Jolinson, p. 29, lo. 11): In the Ratnakūṭāśāna, the Buddha says to Kāśyapa = KP, § 64.


12. Ta tsh’ing pao yao yi louen, T 1635, Chinese translation of the Śīlārasūcchāra, made in the first half of the 11th century by Dharmarakṣa of the Song, assisted by Wei-tsai. According to the Tibetan version (Bh. Trip., vol. 102, no. 5330), this would be the work of Nāgārjuna, and Śāntideva, in his Bodhicaryāvatāra, V, stanza 105-106, attributes it to Nāgārjuna (cf. J. Filiozat, Śīla-rāṣṭrāścchāra et Śīla-rāṣṭrāścchāra, JA, 1964, p. 473-478).

The work cites five passages from a Ratnakūṭāśāna (K. 2, p. 52b19, 53a18, k. 5, p. 61b19, 62b6; k. 6, p. 63a22) but these do not seem to be in the Kāśyapa-parivarta.

13. Ts'i khou fa pao touei yi louen, T 1638 (author: an Indian whose name is given in Chinese as Chan-ssi; translator: Che-hou, under the Song, about 982). - k. 1, p. 150b24 = KP, § 60.

In summary, it is likely that at the time of the Traité, at the beginning of the 4th century (cf. vol. III, p. ixF), already there existed a Sanskrit collection of Mahāyāna texts of varying dates and provenances. Until then, these texts had a separate existence. We know little about the Sanskrit collection except that it included at least two questionnaires: one from the disciple Kāśyapa (Kāśyapa-parivṛtchā) and one from the bodhisattva Akṣayamātā (Akṣayamātāśāna). The first, judging from the botanical information that it furnishes, came from eastern India (cf. H. Nakamura, A critical survey of Mahāyāna and Esoteric Buddhism, Acta Asiatica, 7, 1964, p. 48). It enjoyed exceptional prestige and was named Ratnakūṭa ‘Summit of Jewels’ translated correctly by Pao-ting in Kāśyapa’s versions. This explains why the Traité designates it equally as Kāśyapa-parivṛtchā and Ratnakūṭāśāna. Incorporated into the Sanskrit collection, it also takes the name of ‘Chapter of Kāśyapa’ (Kāśyapa-parivarta).

The Sanskrit collection grew in the course of time and, towards the end of the 5th century it included about fifty śūtras, some of which had already been translated into Chinese. This collection also took the name of Ratnakūṭa, not as ‘Summit of Jewels’ (Pao ting) but as ‘Heap of Jewels’ (Pao ts’i). Brought to China by Huain-tuang in 649, it was completely translated between 706 and 713 by Bodhiruci who, for a good part of it, used the earlier Chinese translations. The Tibetan version occurred only after Tibet’s conversion to Buddhism. A first version is already mentioned in the Index of the translations of the Agamas and Śūtras existing in the palace of Ldan-kar, in the śro-than, an index prepared by Dpal-bstan and Nam-mkhal-’don-po. It appears under the category no. III of this index, and this category is entitled “Śūtras of the Greater Vehicle arranged in chapters (loba) of the eleven hundred dharmarāṣṭrāścchāras of the Mahārāṣṭrāścchāra, up to forty-nine chapters” (cf. M. Lados, Les textes bouddhiques au temps du roi Khri-sro-lde, Jsan, 1953, p. 320-321). The second version was made by Jinamitra, as has been stated above; it is preserved in the Bh. Trip., vol. 22-24, no. 760.

Apart from the author of the Daiabhimāvikabhūṭā, the Indian scholars and commentators make no mention of a Sanskrit Ratnakūṭa as a collection of texts and everything leads one to think that they were unaware of its existence. In any case, when Śāramati, Asanga, Vasubandhu, Candrakīrti, Śāntideva and Prajñākaramati cite the Ratnakūṭāśāna, it is always to refer it only as Kāśyapa-parivarta.

147 Citation to be compared with the Kāśyapa-parivarta, ed. von Staal-Holstein, § 33, where the theme is presented in a different way. If he is endowed with the marks of a cakravartin (cakravartinākannasaumamārga), the prince, even though he exists only in the embryonic state in his mother’s womb, is more greatly honored by the gods than his already grown-up brothers who are without the marks of a cakravartin. Here, it is a matter for the Traité of the thousandth and last son of a cakravartin king preferentially honored over all his brothers because he has the full number necessary to form the lineage (vamsi) of a universal king. The latter, in order to fulfill his role, must not only possess the seven jewels (saptaratna) of a cakravartin, but must also have “all full thousand heroic sons, virile, with excellent bodies, destroyers of the enemies’ armies”. This is expressed in a frequently repeated stock phrase (Dīgha, I, p. 88-89; Catupariṣātra, p. 235; Vīśvādīna, p. 548-549; Piṇḍapāta chāya bhaviṣyatā avaram putrāṇām śāntiṁ śāntiṁ virāṇāṁ varāṇapramavānāṁ).
and last son], although he is still in his mother’s womb (kusā), and starting from the first seven days after his conception (saṃtathaprapanna), is honored by the gods. Why? The first 999 sons do not guarantee the lineage (vamsa) of the noble cakravit king permitting people to enjoy happiness for only two generations; on the other hand the last son, even though he is still in the womb, definitively completes the descent of the noble cakravit king. This is why he is honored.

Similarly,200 even though the arhats and pratyekabuddhas have spiritual faculties (indriya), the powers (bala), the factors of enlightenment (sambodhiyanga), the members of the Path (mārgaṅga),201 the six superknowledges (sadaḥbhūhā), the power of the trances (ālīyāna) and wisdom (prajñā), even though they realize the point of highest bliss (bhātakoti) and are a field of merit (punyākṣetra) for beings, they are not honored by the Buddhas of the ten directions. On the other hand, in the womb of the fetters (sanyojana), the passions (kleśa), the bonds of desire (kāmabhandhana) and the threefold poison (vitatraya), the bodhisattva who has just produced the mind of peerless bodhi (prathumātamarabhodhicittotpāda) is honored by the Buddhas before having done what had to be done (akṛtaevṛtya). It is only gradually that he will cultivate the six perfections (pāramitā), acquire the power of skillful means (upapākavṛti), enter into the position of Bodhisattva (bodhisattvavṛti) and succeed in obtaining the knowledge of all the aspects (sarvakāryatā) and save innumerable beings. But from his first production of the bodhi mind he prevents the rupture (anupacchediśāyāti) of the Buddha lineage (budhadhāṃsa), of the lineage of the Dharma (dharmanānāṃ) and the lineage of the Community (sāṃghavānaṃ); he prevents the rupture of the causes and conditions (hetuprataya) assuring pure happiness (vīśuddhatāsūkha) in the heavens (svarga) and in this world (kalākāra). [This is why he is honored by the Buddhas as soon as he is conceived].

Thus the Kīla-lo-p'in-k'e (kalaviṅka) bird, when it is still within the egg (andakola), surpasses all other birds (sarvakāryakānaḥ abhibhavar) by the melody of its songs (rasararatiṇa). Similarly the bodhisattva-mahāsattva, even before leaving the shell of ignorance (avidyāndakola), surpasses the śrīvakas, pratyekabuddhas and heretics by the sound of his preaching (dharmaśākṣa) and his teachings (apadeśa).201

---

200 Cf. Kāyaparīvara, § 83 which is expressed more consisely: Esaṃ eva kāyopā prathamacittotpādikā bodhisattvavṛti aparipākavṛtya kalamanābhiṇāgata eva samadhatu ca pamar baldhanātā tatra pūrvaromānā devā apyānun upādāyante, na eva evaśāmokārodayasya arhatena, tasmā devā bhadrapakṣāprayācchati iti kāyāpya.

201 Adopting the variant kī tao.

202 Kāyaparīvara, § 84: Traḥ yathā pī mānā kāyopā karaśāākāpyaśā yāśūnāsāyāvādā evan eva kāyopā prathamacittotpādikā bodhisattvavṛti avidyāndukṣiptaśā yāśūnāsāyaṃ iti evam eva kāyopā prathamacittotpādikā bodhisattvavṛti avidyāndukṣiptaśāyā vikarmanāsvaṣāyāsva kānāṃ bhavantyāṃ bhavantyāṃ putā yāśūnāsāyaṃ iti evam eva kāyopā prathamacittotpādikā bodhisattvavṛti avidyāndukṣiptaśāyā.

The kalaviṅka, sparrow or cuckoo, has already been mentioned, p. 279F, 1587F.
Śāriputra. – Yes.

Samantapuṣpa. – Then why did you just say: “I speak to the measure that it has been understood by me”? If the dhammadhātu such as it is understood by you is immeasurable, the words [spoken about it] are also immeasurable. The dhammadhātu is immeasurable and is not measurable.

Śāriputra. The dhammadhātu is ungraspable (anadhiganyalaksana).

Samantapuṣpa. – If the dhammadhātu is ungraspable, do you find deliverance (vimukti) outside the dhammadhātu?

Śāriputra. – No.

Samantapuṣpa. – Why?

Śāriputra. – Because the dhammadhātu is inseparable (avyatirikta) from it.

Samantapuṣpa. – Is the knowledge of the saints (āryajñāna) that you understand like the dhammadhātu?

Śāriputra. – As for me, I want to hear the Dharma; this is not the time to preach.

Samantapuṣpa. – All dharmas being fixed (niyata) in the dhammadhātu, is there something to hear (śrotavya) or something to say (vaktavya)?

Śāriputra. – No.

Samantapuṣpa. – Then why did you just say: “I want to hear the Dharma; this is not the time to preach”?

Śāriputra. – Nevertheless, the Buddha said: “Two people gain immeasurable merit: (i) the one who preaches carefully; (ii) the one who listens attentively.”

Samantapuṣpa. – When you enter into the absorption of cessation (nirodhasamāpatti),268 can you hear the Dharma?

Śāriputra. – O son of noble family (kulaputra), in the absorption of cessation one does not hear the Dharma.

Samantapuṣpa. – Do you think that all the dharmas are eternally ceased (nityaniruddha)?

Śāriputra. – Yes, I think so.

Samantapuṣpa. – The dhammadhātu being eternally ceased, it is impossible to hear the Dharma. Why? Because all the dharmas are eternally ceased.

Śāriputra. – Without coming out of concentration (samādhi), can you preach the Dharma?

Samantapuṣpa. – There is no dharma that is not concentrated (samālīta).

Śāriputra. – If that is so, all worldly people (prthuyājana) are also concentrated.

Samantapuṣpa. – Of course, all worldly people are concentrated.

Śāriputra. – In what concentration are all worldly people concentrated?

Samantapuṣpa. – It is in the unshakeable concentration of the dhammadhātu (aksobhyaḥdhammadhātusamāpatti)269 that all worldly people are concentrated.

Śāriputra. – If that is so, there is no difference (vileṣa) between worldly people (prthuyājana) and saints (ārya).267

Samantapuṣpa. – I do not accept that there is a difference between worldly people and saints. Why? Because among saints, there is no dharma that is ceased (niruddha) and, among worldly people, there is no dharma that is produced (utpanna). Neither of them escape the sameness (samatā) of the dhammadhātu.

Śāriputra. – O son of noble family (kulaputra), what is the sameness of the dhammadhātu?

Samantapuṣpa. – It is what was cognized (jñāta) and seen (āśraya) by you, O shavira, when you attained bodhi. Did you then produce the attributes of the saint (āryadharma)?

Śāriputra. – No.

Samantapuṣpa. – Did you destroy the attributes of the worldly person (prthuyājanaṃādaṃhātra)?

Śāriputra. – No.

Samantapuṣpa. – Did you acquire the attributes of the saint?

Śāriputra. – No.

Samantapuṣpa. – Did you see and cognize the attributes of the worldly person?

Śāriputra. – No.

Samantapuṣpa. – O shavira, what then did you cognize and see in order to acquire the bodhi of the saints?

Śāriputra. – The way of existence (tathātā) of the worldly person, the way of existence of the bhikṣu who has just attained deliverance (vimukti), the way of existence of the bhikṣu entered into nirvāṇa without residue (nirupadhiṃkarṇībhūtā). This way of existence is a single way of existence; it does not involve any differentiation.

Samantapuṣpa. – O Śāriputra, it is the way of existence characteristic of the dhammadhātu, the unshakeable way of existence (aksobhyaḥtathā) and, by this way of existence, one will know the way of existence of all dharmas.286

265 In Tibetan, cho ba shi dbyin bdlo brgyud pa'i tshis te bzhin.

267 The identity of worldly people and the saints is one of the favorite themes of the Mahāyānaśtras. Cf. Vimalakirtiśravasa, transl., p. 143, note 5; 156-157; 235; Sūtravākyānirṇītikā, transl. p. 184.

268 In the Tibetan version, Samantapuṣpa says to Śāriputra: de bzhin ’jol de ni ma log pa de bza’i ’jol dkon / sgi ma yin pa de bzhin ’jol dkon / ni byang ba de bzhin ’jol dkon / ni bzhogs pa de bzhin ’jol de / btsun pa Sārīt bhia de bza’i ’jol chos thams cad kyi de bza’i ’jol rjes su rig par bya ho /
he ceaselessly reflected and thought. He investigated everything, beautiful and ugly, profound and superficial, good and bad, pure and impure, eternal and transitory, existent and non-existent, etc. He meditated, analyzed and questioned. In view of knowledge, he venerated the Buddhas, bodhisattvas and śrāvaka. He heard the Dharma, questioned, trusted, reflected properly and acted in conformity with the Dharma. Completely fulfilling such causes and conditions of knowledge, how could he not outshine the śrāvaka and pratyekebuddhas?

Finally, the wisdom (prajñā) of the bodhisattva is assisted and adorned by the first five perfections (pāramitā). He possesses the power of skillful means (upapāya); he has thoughts of loving-kindness (maitri) and compassion (karuṇā) for all beings; he is not obstructed by wrong views (mithyādṛṣṭi); he dwells in the ten levels (bhūmi); his knowledge (jñāna) is profound (gambhīra) and his strength (prabhāvā) is great. For these great reasons, he outshines the śrāvaka and pratyekebuddhas; for these great reasons, the lesser ones disappear by themselves. The arhats and pratyekabuddhas do not have these prerogatives. This is why the Prajñāpāramittā states here: “The bodhisattva who wants to outshine the śrāvaka and pratyekebuddhas should practice the perfection of wisdom.”

Fifth Section IV. OUTSTANDING QUALITIES OF THE BODHISATTVA

Question. – For what reasons does the knowledge of the bodhisattva outshine that of the pratyekabuddha?

Answer. – As is said in the Pen-ch’eng king (Jñākasūtra), the bodhisattva has accumulated the knowledges for innumerable incalculable kalpas (apramayādhammāyukkalpa). For innumerable kalpas, there is no suffering that he has not undergone, no deed that he has not accomplished.

In search of the Dharma, he has gone into the fire;209 he has thrown himself down [from the top of a mountain];210 his skin was flayed;211 with one of his bones as pen, his blood as ink and his skin as paper, he transcribed a sūtra.212 It was out of love for the Dharma that he suffered these enormous torments. In order to acquire knowledge, from lifetime to lifetime he venerated his teachers, looking upon them as Buddhas. He recited, studied and penetrated all the existing śrāvakas and pratyekebuddhas.

For innumerable incalculable kalpas he ceaselessly reflected and thought. He investigated everything, beautiful and ugly, profound and superficial, good and bad, pure and impure, eternal and transitory, existent and non-existent, etc. He meditated, analyzed and questioned. In view of knowledge, he venerated the Buddhas, bodhisattvas and śrāvaka. He heard the Dharma, questioned, trusted, reflected properly and acted in conformity with the Dharma. Completely fulfilling such causes and conditions of knowledge, how could he not outshine the śrāvaka and pratyekebuddhas?

Fourth Section OBTAINING THE GATES OF RECOLLECTION AND CONCENTRATION

NOTE ON DHĀRĀṆĪ

Here the Tszuī returns to the dhāraṇī studied above (p. 317-321F, 328F). It is not correctly called a mantra, a magical formula as is usually translated; it is first and foremost the memorizing of the teachings of all the Buddhas. This is indeed how the Tibetans and Chinese understood the term; the former render it as guéui ‘holder’, related to the perfect of the root hūṣin pa ‘to lay hold of, to seize’; the latter transcribe it by the characters t'o-lo-ni or t'o-lien-ni, or translate it as trong-ch ē, ‘completely retaining’. Already in the canonical sūtras (Majjhima, I, p. 480; II, p. 173), Śākyamuni applied it to the operations required of the bhikkhu who seeks the truth:

1. He lends ear and listens to the teaching (ahitasito dhāmmanā sanātī).
2. Having listened to the teaching, he keeps it in his memory (satvā dhammanā dhārātīt).
3. He examines the meaning of the teachings that he keeps in his memory (dhāritānām dharmānām upapariikkhati).
4. While he is examining the meaning, the teachings become imprinted in him (attham upapariikkhato dharmā nijjhananākhhamani).
Hearing (śravaṇa), memorizing (dhāraṇā), examining (upaparīkṣaṇa) and strong adherence to the teachings (dharmakhyana) summarize the spiritual program of the Buddha’s disciples, learned (bahuśrūtra), endowed with memory (smṛta) and clear (sampaṭiprājñā).

According to the Anguttara, II, p. 178, the disciple who memorizes the entirety of the Buddhist scriptures, nine-membered according to the Pāli tradition, twelve-membered according to the Sanskrit tradition, is described as learned (bahuśrūtrā) and a holder of the Dharma (dhammadhara). The enterprise, arduous though it may be, was not beyond the capacities of the prodigious memory of the Indians. However, so as not to impose an unbearable burden, the Anguttara adds that it is enough to understand the meaning and the letter of a single stanza of four feet and to live according to the Dharma in order to merit the title of bahuśrūtra and dhammadhara (Catuppādāya ce pi bhikkhu gāthāya artham abhiṣaya dhammadhara abhiṣaya dhammānudharmapattipanno hoti bahuśrūtra dhammadhara ti alam vacanāya ti). This was to open the door a crack to compromises which later Buddhists took part in broadly.

Memorization of the Dharma gained even more importance in the Mahāyāna than in the śrāvastī traditions. From the viewpoint of the Prājñāpāramitā, this is leads to the memorization of the words of all the Buddhas.

According to the Bodhisattvabhūtāvatāra, p. 59, p. 219, l. 12–14; Śataśāhasrikā, p. 1461, l. 19–20: “Yat kām ca buddhaḥ bhagavatādhībhū bhāṣṭatam iha lokadhātu samantā daśasaṃ dīkṣa lokadhātu tat sarvam ādāryāvyayami. ‘All that has been blessed by the buddhas in the present universe and in the universes of the ten directions, I will retain all that.’”

Daiśaṃbhūtikā, p. 79: “Sa eva upamānām dhāraṇāmūḍhānāmkhyayā samasahastāśrayair daśasaṃ dīkṣa upamānyam buddhānām bhagavatānām sakākō ḍhāraṃ śrūti śabdhāṃ śāstrānaḥ, yathāśāstratmā caḥcāṇārbhāvahāta eva nireśita: ‘[The Bodhisattva], by means of innumerable hundreds of thousands of incalculable dhāraṇānāmkhyas, heard the Dharma of the innumerable blessed Buddhas of the ten directions and, having heard, he taught what he had heard with innumerable details.”

Lalitavistara, p. 35, l. 18. – Dhāraṇāpratīlabdhaḥ sarvabuddhāḥśāstāśrāyair daśasaṃ dīkṣaḥ pravrttata: “The acquisition of the dhāraṇās leads to the memorization of the words of all the Buddhas.”

Āloka, p. 98, l. 3–4. – Smṛti hi grhaṁsthādhiḥāraṇena dhārayayati kṛtvā dhāraṇānāmbhāra iti. “Insofar as memory ‘retains’ by retaining books and their meanings, we speak of ‘accumulation of dhāraṇā’. ”

Just as the three higher samādhis—śānta, ṣāntiḥ and ānanda— are called vīmaṃsakamukha ‘gateways to deliverance’ because they lead to liberation (cf. p. 1221F), so the dhāraṇās are often called dhāraṇānāmkhyas because they all open the door to memorization of the Dharma and because, by engendering another one, they are in ‘communication’.

The Mahāyānatārāvratākāra, p. 147, distinguishes three kinds of dhāraṇās according to whether they result from retribution of earlier actions (pārvakarmavipāka), from the effort of listening (śrutabhāṣya) in order to grasp (gṛhasama) and retain (dhāraṇa) the teachings, or whether they are dependent on mental concentration (samaṇānusīnānāyāyā).

The first two are within the range of humans: cakravartin kings, rṣis and śrāvakas have a certain number of them (cf. 328F). These are the lesser (parītta) dhāraṇās. The dhāraṇā that depends on mental concentration is the greater dhāraṇā and is the prerogative of the bodhisattvas. It can be weak (medha), middling (madhyas) or superior (adhimātra).

1. Weak dhāraṇā

This belongs to the bodhisattvas who have not yet entered into the bhūmis (abhiṣipraṇīta) and are still at the stage of practicing conviction (ahīṃskaracaryābhātāntā).

Still affected by a fleshly body, the bodhisattva searches for, writes, recites, studies and meditates on all the teachings of the Buddha of his period.

According to the Trāṭī (k. 49, p. 412a7-10), this is a matter of the 84,000 articles of the Dharma (dharmaśaṅkha), or else the twelve-membered teaching (dvādaśaṅgapravacana), or else the Four Baskets (caturtikā), namely the four Āgamas (Ekottara, Madhyama, Dvāratī and Samyuktā), the Abhidharmapitaka, the Vinayapitaka, the Kṣudrapitaka (minor texts) and also all the Mahāyānaśtras such as the Mahāprajñāpāramitā, etc.

According to the Bodhisattvabūtānta, p. 96, the bodhisattva must know: 1) that which is ‘developed’ in the twelve-membered scripture (dvādaśaṅgadharmapitaka), namely, the Bodhisattvapitaka, in other words, the Mahāyānaśtras; 2) all the rest of the other members, namely, the Śrāvakapitaka; 3) the three outer treatises (bhāyaśāstra śāstrānta), namely, logic (hetu), grammar (śabda) and medicine (vyākhyāvīcāra); 4) the prosaic sciences of the arts and crafts (aṅgikānta śākaptikasmāthānta).

The bodhisattva retains these teachings (śrāṣṭaṛaṇā), considers their meaning (arthopapārakā), penetrates the correct value of the articulated sounds and phonemes that expresses them (gṛhyasamāgaccha), grants well-considered acquiescence to the teachings (nādhyauṣākṣānti) and, out of compassion, preaches them to all beings (nādīdṛśa).

From the viewpoint of the Prajñāpāramitā and the Mahāyāna, the meaning or the object of the Buddha’s speech and primarily of the Mahāyānaśtras, is the true nature of things (dharmanāti), namely, the absence of nature. Without production or destruction, things are merged in primordial non-existence. The only way of conceiving them is not to think of them; the only way of speaking of them is to be silent. Avoiding the two fundamental approaches of the mind, affirmation and negation, they are inconceivable and inexpressible.

The true nature of things being the absence of nature, all that one can say about them is insignificant (nīrśvaraha); whether it is a voluminous stūtra of a hundred thousand slokas, a simple stanza of four feet (caturpādikā gāthā) or a single phoneme (aṇuṣa).

For this purpose and even before his entry into the bhūmīs, the bodhisattva must accumulate the dhāraṇās.
Above (p. 317-321F) and in the pages that follow, the *Traité* furnishes precious information on these dhāraṇīs, but the interpretation is not always easy. The bodhisattva strengthens his memory by means of mental exercises or even magical formulas (*mantra*) in order to succeed in retaining what he has heard just once and to keep the memory throughout all his lifetimes: this is *saṃvara* resulting from the taking of vows: it continues to exist in the monastic whose mind is bad or indeterminate ... 

He grasps the discontinuous nature of spoken language which removes from it any expressive value. Such a discovery makes the bodhisattva equally indifferent to blame and to praise: this is *ghosapraveśādhāraṇī*.

He has recourse to mnemonic techniques (*dīhāraṇātīkha*) in order to grasp the true nature of dharmas. Thus, starting with the forty-two phonemes comprising the *arapacana* syllabary, he constructs phrases showing that things are not. Thus he throws light on both the inexpressibility of the dhammat and the identity of the phonemes (*aksarasannati*): “The forty-two phonemes are all included in each of them and each of them is included in the forty-two phonemes. This is how the Tathāgata, skilled in Dharma and in phonemes, preaches in phonemes a Dharma which is not included in them.” (Aṣṭadāsia, II, p. 54-55; Pañcavimśati, T 223, k. 24, p. 396b): this is the *aksara-praveśādhaṅraṇī*.

There is also a vihāyajñādhāraṇī by means of which the bodhisattva distinguishes the respective qualities of the beings to be converted and regulates his sermons accordingly. This *dhāraṇī* undeniably is to be compared with the *indriyaparāparayāhārā*, the power by which the Buddhas know the degrees of the moral faculties of beings.

Always according to the *Traité* (p. 317F), the *dhāraṇī*, as its name indicates, ‘retains’ (*dīhāraṇātī*) the good dharmas and ‘avoids’ (*vidhāraṇātī*) the bad ones. By good dharmas we should understand primarily the good teachings of the Buddha and, by bad dharmas, the harmful teachings polluted by the unwholesome roots (*aśūla*) that are passion, aggression and ignorance. By keeping the former and turning away from the latter, the *dhāraṇī* builds a defence against the pernicious consequences of the passions and repulses the onslaughts of Mara and his cohorts. It is mindfulness (*smṛti*) and, at the same time, protection (*raṇa*).

In the same place, the *Traité* presents a learned definition taken from an Abhidharma which, however, cannot be either that of the Theravādins or the Sarvāstivādins where there is no question of the dhāraṇīs.

“*Dhāraṇī* is associated with the mind (*cittasamprayukta*) or dissociated from the mind (*cittasvaprayukta*); impure (*ādusraya*) or pure (*ādusraya*); invisible (*anidarama*) and without resistance (*aprātpaṇa*); it is included in one element (*dhetu*), one base of consciousness (*āyatanā*) and one aggregate (*skandha*), namely, the dhammadihu, the dhammāyatanā and the samskārakandha; it is cognized by all the knowledges (*jñāna*) except the *āsāvakāyājñāna*; it is understood only by the mental consciousness (*manovijñāna*).”

Hence the differences between *saṃvāda* and *dāraṇī*:

1. *Saṃvāda* as concentrated mind is always associated with the mind, whereas *dāraṇī* may either be associated or dissociated from mind.

2. *Saṃvāda* disappears when a distraction arises and at the changing of existence; *dāraṇī*, once acquired, persists throughout successive states and even rebirths: it follows its holder like the shadow follows the body or like strong fever follows the sick man. It may be compared to the religious discipline (*saṃvara*) resulting from the taking of vows: it continues to exist in the monastic whose mind is bad or indeterminate or who is unconscious.

3. The prolonged exercise of *saṃvāda* is necessary to create *dāraṇī*.

Very clear information on the elementary *dāraṇīs* to be cultivated by the bodhisattva on the stage of conviction will be found in the *Yogācāra* treatments, especially in the *Bodhisattvabhumi*, p. 272-274 which [Lamotte] translate with the help of the Chinese versions (T 1579, k. 45, p. 542c16 – 543a24; T 1581, k. 8, p. 934a3-29; T 1582, k. 7, p. 996b20-c18):

_Tatra κατανάμ boḍhisattvabhimānā dāraṇī|/ samsatā caturvādā ṛaśasyādī | dharmadāraṇī | arthadāraṇī,\,


mantraḍāraṇī, boḍhisattvvakṣatānābhāvya ca dhāraṇī // 1. tatra dharmadāraṇī katāmā / iha ..._

Translation. – What is the *dāraṇī* of the bodhisattva? In brief, it should be considered as being fourfold: i) *dāraṇī* of the teachings, ii) *dāraṇī* of meaning, iii) *dāraṇī* of mantra and iv) *dāraṇī* leading to the conviction of the bodhisattva.

1. What is the *dāraṇī* of the teachings? The bodhisattva concentrates such power of memory and wisdom that, thanks to it and merely by hearing, he retains for an immense length of time immense works not yet formulated verbally, not yet practiced, formed by collections of names, phrases and phonemes, symmetrically composed and symmetrically arranged.

2. What is the *dāraṇī* of meaning? Like the preceding one but with the following difference: The bodhisattva, for an immense length of time, retains the immense meaning of these same teachings, a meaning not yet formulated nor practiced mentally.

3. What is the *dāraṇī* of mantra? The bodhisattva gains such mastery of concentration that by means of it he consecrates magical syllables destined to pacify the scourges of all beings, and thus these syllables become effective, supremely effective and infallible in pacifying many scourges. In the bodhisattva, this is the *dāraṇī* of mantra.

4. In the bodhisattva, what is the *dāraṇī* leading to the conviction of the bodhisattva? A bodhisattva who is personally devoted to solid [*sne*] causes, who holds wisdom, lives in solitude, eats moderately, eats nothing impure, does not enter into anyone’s field of vision, eats only one kind of food, devotes himself completely to ecstasy, sleeps little and is awake most of the night: this bodhisattva considers, weighs and examines the meaning of the magical syllables offered by the Tathāgatas allowing the acquisition of the conviction of the bodhisattva. For example, the formula _iti miśri kiṣṇa bhūtānām pādāni śvāhā._ Thus familiarized with these magical syllables, he discovers the meaning in the following way by himself without learning it from anyone else: “In these magical syllables, there is no significant value; they are purely and simply without significance; their meaning is insignificant.” And he does not look for any other meaning than that. In this way, the meaning of these magical syllables is well penetrated by this bodhisattva. Having properly penetrated the meaning of these magical syllables, he also accordingly penetrates the meaning of all dharmas and he does that by himself without learning it from anyone else.
Furthermore, he penetrates the meaning in the following way: “The meaning of intrinsic nature of dharmas, enunciated in all kinds of expressions, is without real value, and moreover it is their inexpressible intrinsic nature that constitutes the true meaning of their intrinsic natures.” Having thus correctly penetrated the meaning of the intrinsic natures of dharmas, the bodhisattva does not seek any other meaning than that and, by the penetration of this noble meaning, he conquers supreme joy and satisfaction. The [conviction] thus conquered by this bodhisattva on the basis of magical syllables should be called the conviction of the bodhisattva. By taking hold of it, this bodhisattva acquires the purity of high resolution in a short time and finally finds himself in the higher conviction belonging to the stage of the practice of conviction (adhimuktacaryabhūmi; cf. Siddhi, p. 731). This is, in the bodhisattva, the dhāraṇī leading to the conviction of the bodhisattva.

The canonical sūtras mentioned at the beginning of this note had already defined the steps required in order to accede to the truth: hearing the teachings (dharma-pravaraṇana), memorization (dhāraṇī), examination (apaparīkṣā) and acquiescence (kṣīnti). While following the same framework, the Bodhisattvabhūmi, a work of Yogācāra origin, introduces a new element by bringing in magical formulas (mantrapaḍa). In the mantrādārāṇī, they serve to pacify the scourges (ṛtaḥ) of beings, not by themselves but insofar as they are blessed or consecrated (adhiṣṭhāṇī) by the bodhisattva. In the kṣīntābhāṣya dhāraṇī, they show the inadequacy of language to express the absolute. In the Yogācāra view, the absolute is the true manner of existence (bhūta-saśādhi) of things or their absolute intrinsic nature (parabhūtasaṃvabhūtha), but from the Madhyamaka point of view, the only one of interest to us here, the absolute is the absolute emptiness (atyaṇa-nāśānta) of beings and of things which in no way can be hypostatized.

- For the Bodhisattvabhūmiśāstrotpadesa, T 1530, k. 5, p. 315cc23-28, which frequently cites the Yogācārabhūmi, the miraculous pratyaveksanaśādhi of the Tathāgatas contains (dhārayati) all the dhāraṇīmukhas and, in general, up to the miraculous attributes of the Buddha that it can bring associated with these dhāraṇīmukhas. Dhāraṇī is a higher memory and wisdom (adhimūḍāraṇamukhyā) capable of retaining in its entirety the immense teachings of the Buddhas without forgetting them. In a single dhāraṇī, dhāraṇī bears upon all the dharmas; in a single vyākhyāna, it is concerned with all the vyākhyānas; in a single arthavṛti, it is concerned with all the arthavṛtis. Adding up innumerable qualities (guna), it is called an inexhaustible treasury (ākṣayukṣa).

2. Middling dhāraṇī

According to the Mahāyānaśīlaśāstraṃkāra, p. 147, the middling or intermediate (madhyādu) dhāraṇī belongs to the bodhisattva who is still on the impure bhūmis (asiṣṭhabhāṣāmika), in other words, the first seven bhūmis.

There he is still afflicted with a fleshly body that limits his movements. However, listening respectfully to the collected teachings of the Buddhas, he enters into religion and becomes, from the fifth bhūmi onward, an excellent preacher of the Dharma, endowed with the dhāraṇī of recollection and practice (śruti-dhāraṇī-pratipāda-dhāma-bhāṣāṅkika; cf. Daśabhumika, p. 46.

3. Higher Dhāraṇī

This is the prerogative of the bodhisattvas on the pure bhūmis (pariśuddhabhāṣāmika), i.e., the last three bhūmis. From the eighth bhūmi onward, the bodhisattva, rid of his fleshly body, assumes a body born of the fundamental element (dharmadhāraṇajaya), travels through the ten directions of universes as numerous as the sands of the Ganges, worships the Buddhas, collects their words and communicates them to beings. On the ninth bhūmi, he utilizes an infinite number of dhāraṇīs: cf. Daśabhumika, p. 71, 79.

This higher (adhimūḍāraṇī) dhāraṇī described by the Prajñā (cf. p. 328f) as asaṅgadhāraṇī, is beyond the range of the heretics, śrāvakas, pratyekabuddhas and even beginning (ādikarma) bodhisattvas. Only bodhisattvas endowed with immense merit, great wisdom and great power can possess it.

It is not questionable that the earliest Mahāyānaśīlas and the great scholars may have wished to see, in the dhāraṇīs, a memory (smṛti) increased twofold by wisdom (prajñā), capable of retaining the immense teachings of the Buddhas but still contained in the texts.

In early Buddhism, the word of the Buddha, good in meaning (svartha), good in the letter (sasyayājan), distinguishes itself by numerous qualities, but is, first of all and above all, true. It derives its efficacy from truth alone; it has nothing magical about it. It does not act mechanically like a mantra and asks only to be heard (śrutai), thought about (cintā) and meditated on as dhāvina. It teaches deliverance and the path leading to it, but it does not depend on the Buddha whether the traveler follows his indications or not. Among his disciples, only a few will attain the supreme goal, nirvāṇa. The Buddha can do nothing about it: he is only the mārgaḥkhyānī ‘the one who shows the Path’ (Majjhima, III, p. 6).


It is only half-heartedly and rather belatedly that the Theras of Ceylon attributed a magical value to some suttas, used them as ‘protections’ (paritta, pirit) and arranged collections of them (cf. Miśinda, p. 150-151; Khuddakābhāṣya, Catubhāṣya). In the reign of Goñhubbaya (309-322) the science of exorcism (bhūtavijñā) was introduced into Ceylon by Samghamitta, a Cola sectarian monk of the Vettuvălva, and welcomed favorably by the Dhammarucika monks of the Abbayagiri (Mahāvamsa, XXVII, p. 113). A great festival with recitation of a paritta, the Ratanasutta (Suttanipāta, v. 222-238; Mahāvastu, I, p. 290-295) was institutionalized at Polonnaruwa by king Sena II (Citavamsa, II, v. 79-82).
In our own times in Ceylon and Burma, a Book of Paritta (pirit-pota) is found in all Buddhist households; paritta ceremonies are held regularly according to the norms of a strictly regulated ritual (cf. E. Waldschmidt, Das Paritta, eine magische Zeremonie der buddhistischen Prozester auf Ceylon, Baessler-Archiv, 17, 1934, p. 139-150); a mass of paritta, partly non-canonical, circulates among the public. These magical practices, along with the cult of popular gods, constitutes what H. Bechert calls ‘the Little Tradition’ in contrast to the traditional Buddhist teaching (sūtexta), the ‘Great Tradition’ directly oriented towards detachment from the world and nībbāna. The interface between the two tendencies has been masterfully described by Bechert in a work recommended both for its precision and extent of its information as well as the soundness of his judgment: Buddhismus, Staat und gesellschaft in den Ländern des Theravāda-Buddhismus, 3 vols., Frankfurt and Wiesbaden, 1966-1967-1973. We may mention as well the following articles: Einige Fragen der Religionssoziologie und Struktur des säkularistischen Buddhismus, in Beiträge zur religionssoziologischen Forschung, 4, 1968, p. 251-295; Eine alte Gottheit in Ceylon und Südindien, in WZKSOA, 12-13. 1968-69, p. 33-42; Theravāda Buddhist Sangha: Some General Observations on Historical and Political Factors in its Development, in Asian Studies, 29, 1969-70, p. 761-778; Sangha, State, Society, ‘Nation’: Persistence of traditions in ‘post-traditional’ Buddhist Societies, in Daedalus, Journal of the American Academy of Arts and Sciences, Winter, 1973, p. 85-95.

It is more difficult to detect the importance of this ‘Small Vehicle’ on the Indian subcontinent. Acceptance of the Holy Dharma has never involved renunciation of ancestral beliefs, local cults or even popular superstitions. The Buddha did not favor them; he condemned as vulgar and unworthy all the forms of charlatanism by which some sinners and brāhmaṇas derived their subsistence (Digha, I, p. 9-12); he condemned monks who unjustifiably attributed to themselves superhuman powers (Vinaya, III, p. 90-91); he forbade his monks to show their miraculous powers in public (Vinaya, II, p. 110-112); he hated, detested and abhorred feats of magic and clairvoyance: ṛddhi and adevānāpratikrihyā (Digha, I, p. 213-214); he placed among wrong views illavatvānakarmanī, the blind belief in the efficacy of ascetic practices and rituals (Vinaya, I, p. 184; Majjhima, I, p. 433; Anguttara, III, p. 377; IV, p. 144 seq.) and if he was forced to recognize a certain efficacy of formulas (mantra), mumbling (japa), medicinal plants (ausadha), illusionists (nāyikā), therapeutic practices (cikātra), clairvoyance (divyacakṣus) and magicians (ṛddhi), he did not fail to emphasize that all this had nothing to do with the Path to nībbāña and did not lead to pacification of suffering (Vidyāṭhānopamasatra, in E. Waldschmidt, Kleine Brahmschriiftvolle. NAWG, 1959, p. 1-25).

The warnings of the Master were not always taken into consideration. The śrīmanā Śrīmitra, from a princely family and native of the Western lands, came to China in the yong-kia period (307-313), introduced the science of incantation in the Kiang-tong (lower Yang-tsue) region. When his friend Tcheou Yi was executed, he paid a visit to his orphaned children and, in the presence of the body, recited three prayers in Sanskrit and then pronounced mantras of several thousands of words. He remembered well mantras that were efficient in all situations (Kao seng tschouan, T 2059, k. 1, p. 328a; transl. R. Shih, Biographie des moines éminents, 1968, p. 44; E. Zürtcher, Buddhist Conquest of China, I, p. 103, where Śrīmitra is presented as a specialist of dhrāṇi, whereas it probably was maṇḍra; the two words are not exactly synonymous). According to the evidence, unfortunately late, of Hiusan-tsang, the Mahāsthāmaprāśa had a canon of five baskets incurring, apart from the four traditional baskets – Śūtra, Vinaya, Abhidharma and Kṣudraka – a Kin-ičehou-tsang or mantrāpitāka and not a dhrāṇāpitāka as is generally translated (Sīyū-ki, T 2087, k. 9, p. 925a7-9).

By contrast, still on the subcontinent, the powerful learned sect of the Sārvāstivādin-Vaibhāṣaṅka was careful not to allow magical practices to occur in the economy of the Path and if, by chance it makes mention of mantra and vidyā in its Abhidhammas (Ṣāntipada and Vībhāṣaṅka), this is at a purely documentary level: it ignores or pretends to ignore even the name of dhrāṇi. Its most illustrious spokesman, Vasubandhu, denies any value to magical syllables. He states: “In the curative action of medicinal herbs, the Phat sūhād muttered by the charlatan (kuhakavaiṣa) has no efficacy whatsoever” (Kosābbhāṣya, p. 475; Kosāvēkkāṣya, p. 716).

One should not look for an unconditional restoration of charlatanism and magic in the Mahāyāna. Like the Buddha, it condemns blind belief in the efficacy of rituals and practices (cāṣṭikā, japa, medicinal plants (ausadha), illusionists (nāyikā), therapeutic practices (cikātra), clairvoyance (divyacakṣus) and magicians (ṛddhi), but it does not fail to emphasize that all this had nothing to do with the Path to nībbāña and did not lead to pacification of suffering (Vidyāṭhānopamasatra, in E. Waldschmidt, Kleine Brahmschriftvolle. NAWG, 1959, p. 1-25).

There are great differences between the sūtrās of the canonical Tripiṭaka and the Mahāyānaśtras the sermons of which constitute the first and the second turnings, respectively, of the wheel of the Dharma, dharma-pravacana-vatana (Aṣṭasāhasrikā, p. 442; Pañcavimsati, T 223, k. 12, p. 311b; T 220, vol. VII, k. 449, p. 266a).

The sūtrās of the Tripiṭaka are concerned primarily with renunciants ‘who have gone forth to lead the homeless life’. After the death of the Buddha, these bhikṣus recited them together and transmitted them orally to their successors. At the beginning, these recitations, accessible to all, appeared as the spiritual heritage of the Buddha and the very expression of the truth, but nobody thought to attribute to them any occult or mysterious power.

The Mahāyānaśtras, on the other hand, were addressed originally only to the great bodhisattvas assembles and to a few chosen śrīvakas; they remained unknown to ordinary people who were incapable of understanding them. Written down, entrusted to the care of the great bodhisattvas, they remained hidden for centuries in mysterious inaccessible places. It was only five centuries after the Buddha’s parinirvāna, when the Holy Dharma was in danger of being extinguished, that they were discovered and began to circulate in Jambudvīpa (cf. vol. II, p. 933-941; vol. III, Introduzione, p. xxxii-xxxvii). There then developed in India a bibliography, unknown in the first centuries, but which has many parallels in other religious systems, the Bible, the Koran, etc.
In the very origins of the Mahāyāna, the first Prajñāpāramitā-sūtras appeared as a mahāvidyā (in the Chinese versions, ta ming tcheou), i.e., a great magical science (cf. Āṭūtaśāstrikā, p. 203, l. 1; 233, l. 7; Pañcavimśati, T 223, k. 9, p. 236b; T 220, vol. VII, k. 429. p. 156a18; Āṭūtaśāstrikā, T 220, vol. VII, k. 502, p. 556a24; Śāstrikāsūtra, T 220, vol. V, k. 102, p. 580b19; k. 105, p. 580b27). The sons and daughters of good family who take, keep, recite and propagate these sūtras, who write them down and make them into a book (pasanatuka), and pay homage to them (pijaḥ) by offering flowers, perfume, cloth, banners, bells and lamps, these sons and daughters of good family gain immense merit which brings them, before long, to supreme complete enlightenment, but – and this is essential – assures them in this very lifetime of considerable material benefit (dvijatāmikā gana). Mira and evil spirits have no hold (avatātra) on them; enemies who try to fight them, quarrel with them and contradict them vanish by themselves; the four gods, Śakra, Brahmā and all the Buddhas guarantee them safekeeping, defense and protection (rakṣoraraṇasugata): anger and madness give place in them to loving-kindness and presence of mind; no weapon can attack them; they are invulnerable in battle, etc. (cf. Āṭūtaśāstrikā, p. 187-203; E. Conze, The Perfection of Wisdom in eight thousand lines, 1973, p. 102-119; The Large Sūtra on Perfect Wisdom, 1975).

What has been said here about the Prajñāpāramitā-sūtras is equally valid for all the other Mahāyāna-sūtras as is well expressed in the dedications (paridhāna) that end them. Different forms the sūtras of the Tripitaka which originally have only didactic value, the Mahāyāna-sūtras do not merely contain the teachings of the Buddhas but also have innumerable magical virtues that assure their adherents spiritual and immediate material benefits. These are correctly called ‘protections’ (parinīta), ‘safeguards’ (lokāsūtra), ‘dharmaśrī’. By a quite natural shift in meaning, the word dharmaśrī, originally conceived of by the bodhisattvas as the memorizing of the Buddhas’ teachings, here comes to mean the sacred texts in which they are written down and which become, in regard to their wondrous effects, a cult (pijaḥ) object.

Āṭūtaśāstrikā, l. p. 84 and Pañcavimśati, T 223, k. 20, p. 364a, transl. – This profound perfection of Wisdom, O Ānanda, is the entry into all the phonemes; it is the doorway of all the dhāranīs in which the bodhisattva-mahāsattva must exert himself. All the unhindered knowledges, eloquence, etc., appear in the bodhisattva-mahāsattvas bearing these dhāranīs. I have said, O Ānanda, that this Perfection of Wisdom is the inexhaustible treasure of the Holy Dharma in the blessed Buddhas, future and past. This is why, O Ānanda, I declare this to you: He who will take, retain, recite and penetrate this profound Perfection of Wisdom will carry the bodhi of the blessed Buddhas, past, present and future. This Perfection of Wisdom, O Ānanda, is called dhāranī by me, and by carrying these dhāranīs of the Perfection of Wisdom, you will retain all these teachings.

- The miraculous action that produces the bodhi of the Buddhas and brings innumerable benefits in this very lifetime (dvijatāmikā gana) is characteristic of the Mahāyāna-sūtras in general and of the Prajñāpāramitā-sūtras in particular. It does not reside in the total of the slokas, 8,000, 18,000, 25,000 100,000, that make up these sūtras of lengthy development, but is found complete in each of these slokas and, what is more, in each of the phonemes (aṅkara) of which they are constituted, for, as we have seen, the forty-two phonemes of human language are interpenetrating and it is enough to pronounce one of them to express them all. And just as the Buddha can preach the Dharma in its entirety by means of a single sound (cf. p. 1380F, n. 1), so his disciples can reproduce it by a single vocalization and derive all the benefit.

One of the major characteristics of Tantrism is to have condensed the thaumaturgic power of the sūtras into short mantras, bringing together understandable words, transparent expressions, more or less justifiable, with bizarre incoherent phonemes, brām, brām, brām, phat, the ancient sound Om, often written with the anumāni, the svādha of the Vedas and the Upaniṣads. These unintelligible sounds constitute an important element of mantra: in many cases, the bija, the seed, the nucleus of the formula and its thaumaturgical power, resides in it. They incarnate the deity, the person who possesses the bija, the Ardaya, the mysterious name, possesses the deity. The tantric liturgy rests on this principle as ancient as the Vedas and the abhichāra rituals: pūja, offering, sādhanā, etc. (L. de La Vallée Poussin, Bouddhisme, Étude et Matériaux, London, 1898, p. 121). For the rôle of dhāranī in the Prajñāpāramitā literature, we should mention the works of E. Conze: The Prajñāpāramitā Literature, 1960, p. 79-90; various articles in Thirty Years of Buddhist Studies, 1967; The Short Prajñāpāramitā Texts, 1973. – Tantric definitions of mantra (gsan thugs), vidyā (rig thugs) and of dhāranī (gsan thugs) in A. Wayman, The Buddhist Tantras, 1973, p. 64-65.

Sūtra. –

I. GATES OF REMEMBRANCE (DHĀRAṆĪMUKHA)

In regard to dhāranīs, refer (p. 317-321F) to the Tsan-p'yu-su (Bodhisattvastutaparivarta). The ‘gates’ (mukha) of the dhāranīs are preparatory practices (pratyogikadharma) to obtaining the dhāranīs. In a similar way, the three ‘concentrations’, samādhis, are called ‘gates of deliverance’ (vimokṣamukha).215 What are these preparatory practices?

1. Śrūtadharadhāraṇī ‘dhāraṇī for retaining what one has heard’ 216

215 The three higher samādhis, āśrayasamādhi, etc., are commonly designated by the name of vimokṣamukha: see p. 1213FF.

216 See above, p. 318F, 328F; and later, k. 49, p. 415a8; k. 69, p. 540b5-9; k. 74, p. 576c10-12; k. 85, p. 657a15-19. - See also Mahāprajñāpāramitā-sūtra, T VII, no. 220, k. 515, p. 634b27-c1.
1) Whoever wishes to retain that which he has heard must think of it attentively so as to develop his memory (smṛti). First he should think of an analogous thing (already familiar to him) and to join that to his mind so as to discover a thing that he has not yet seen. Thus Tcheou-li-p’-un-t’-o-kiia (Cūḍāpanthaka) paid so much attention to cleaning leather shoes that his mind (manas)\textsuperscript{217} became concentrated and he eliminated the stains of his mind (cittamala).\textsuperscript{218} In the beginner (āṭikārīka), this is the dhāraṇī of retaining what one has heard.

When one is able to retain what one has heard three times, the faculty of the mind is developed and sharpened; when one can retain what one has heard twice, it is strengthened; when one can retain what one has heard once, it is acquired (prāpta) and one does not forget anything; that is the first exercise (prayoga) of the dhāraṇī of retaining what one has heard.

2) Sometimes the bodhisattva who has entered into concentration (samādhi) obtains the liberation free of forgetfulness (asaṃpramosamānakṣa) and by its power he retains, without forgetting, all the words (vaccana) and sermons (dharmadeiana) down to the smallest syllable and the smallest phoneme (āksara):\textsuperscript{219} that is the second practice.

3) Sometimes by the power of a magical phrase (mantra), the bodhisattva obtains the dhāraṇī of retaining what he has heard.

4) Finally, sometimes on assuming a rebirth (aprapatti) as a result of actions of his previous lifetimes (pūrva-jīvānān), he retains all that he has heard and does not forget.

That is what is called the gate of remembrance of retaining what one has heard.

2. Ghoṣapraśvaśādharāṇī

\textit{The dhāraṇī of entering into the true nature of articulated sounds,}\textsuperscript{220}

Furthermore, the bodhisattva, hearing articulated sounds (ghoṣa), words (vaccana), distinguishes their beginning and end (pravāsapātina) and considers their true nature (bhūtālakṣana); he knows that these words arise and perish from moment to moment.

\begin{itemize}
\item \textsuperscript{217} Adopting the variant \textit{ṣi}.
\item \textsuperscript{218} The bhūka Cūḍāpanthaka was known for his stupidity. The Buddha gave him two sentences to meditate on: “I am removing the dust; I am removing the stain” and sent him to clean the monk’s shoes. While performing this humble task, Cūḍāpanthaka meditated on the Buddha’s words. He finally understood that removing the dust consisted not only of brushing the shoes but also and above all of eliminating the threefold poison of desire, hatred and stupidity. His conflicting emotions were immediately cut and he attained arthaḥkshethra. See references given above, p. 1543-1544F.
\item \textsuperscript{219} Cf. the \textit{Asaṅgapradhārani} referred to above, p. 328F.
\item \textsuperscript{220} Cf. p. 319-321F
\end{itemize}

[Normally], when articulated sounds have just perished, beings recall them (anaumarananti) and grasp their characteristics (nimittiṇā udghnantar). Thinking of these words that have just perished, they say to themselves: “This man has insulted me”, and they feel hatred (dvēṣa). [Mutatis mutandis, if it is a matter of praise (varnana), it is the same.

The bodhisattva, however, considers beings (saṅtaṇa samapalayat) in such a way that, although they may have insulted him for a hundred thousand kalpas, he has no hatred (dvēṣa); they may have praised him for a hundred thousand kalpas, he has no joy (mudāya). He knows indeed that articulated sounds (ghoṣa) arise and perish like an echo (pratirūpa) and, like the sound of a drum (dundubhisvara), they are without an agent (kāraka).

Without an agent, they are without stability (asthitā) and, being absolutely empty (ayantarāntā), they deceive only the ears of fools (miḍūḥa).\textsuperscript{221}

That is what is called the dhāraṇī of entering into [the true nature] of articulated sounds (ghoṣapraśvaśādharāṇī).

3. Akaśarāpaśvaśādharāṇī ‘the dhāraṇī of penetrating the phonemes’\textsuperscript{222}

\textsuperscript{221} The inexpressibility of language is a favorite theme of the Mahāyānaśāstras: see \textit{Pulakāśāstra}, ed. Dutt, p. 148-149; Śaṅgamaśāstra, tr., p. 188-189.
\textsuperscript{222} Dhāraṇī based on the Arapacana alphabet of which the forty-two letters are supposed to represent all the phonemes of the spoken language. It notes some sounds that are not of Indian origin but belong rightly to Iranian languages; it was a matter of a Scythian alphabet introduced into India by the Saka about the time of the Christian era (cf. \textit{Mémorial Sylvain Lévi}, Iss. 1, Paris, p. 355-363).

In the viewpoint of the Pujṛpāṇamāttā, the forty-two phonemes noted in this alphabet are not yet of magical worth; they are simply mnemotechniques (ādhāraśāstra) recalling the essential points of the Buddha-dharma. They appear in turn at the beginning of a phrase used to define the true nature of dharmas.

This very simple catechism is reproduced fully in the various versions of the large Pujṛpāṇamāttās: a. Pulakāśāstra, ed. Dutt, p. 212-214; T 221, k. 4, p. 26b-27a; T 222, k. 7, p. 195c-196b; T 223, k. 5, p. 226a-b; T 220, vol. VII, k. 415, p. 31c-32b. – Passage commented on in the \textit{Treatī}, T 1509, k. 48, p. 408b-409b.


Here are translations of several extracts from the original Sanskrit restored according to the editions of N. Dutt and P. Ghosa: 

\textit{Punam aparāho Subhote bodhisattvāya mahāsattvāya mahāsattvāya yaduta dhāranamukhāni katamāmi dhāranamukhāniṣ kāpurasamānta bhāyāsanamāt ... tasya vireṇita amalārāh prakāṣikāsastūtyād .../}

\textit{Transl.} – Furthermore, O Subhūtī, the Great Vehicle of the bodhisattva–mahāsattva is the gate of dhāraṇī. What are these gates of dhāraṇī? The similarity of phonemes, the similarity of utterances, the gate of entry into the phonemes. What is this gate of entry into the phonemes? The letter A is gate because all dharmas are, from the beginning, without birth (na-uptaṃ). The letter RA is gate because all dharmas are rid of dust (na-jāti). The latter PA is gate because all dharmas are signs of the absolute (pa-kāśā). The letter CA is gate because all dharmas are
Furthermore, there is a dhāraṇī that, by using the forty-two phonemes (dvācatvāriṃśad akṣara), includes (saṃgṛhṇāti) all words (vacana) and names (nāman).

What are these forty-two phonemes? A, LO, PO, TCHÖ. Na (A, RA, PA, CA, NA), etc. [The first phoneme A condenses the phrase A-t'i-a-neou-po-nai (lādy-anatpanna)]. A-t’i, in the language of the T’s-in, means ‘beginning’; a-neou-po-nai, in the language of the T’s-in, means ‘unborn’. 223

As soon as the bodhisattva who is practicing this dhāraṇī hears the phoneme A, at once he penetrates that fact that ‘all dharmas are unborn from the beginning’ (tāravādhamānā ādhānapoṇnati). And so on for the other phonemes [LO PO TCHÖ NA], etc.: to the extent that they hear them, the bodhisattva penetrates [even further] into the true nature (bhūtālakṣana) of dharmas.

This is called the dhāraṇī of penetrating the phonemes (aksaramukhupraveśadhāraṇ). In the Mo-ho-yan p’in (Mahāyānaparipravīta), these aksaramukhas will be discussed 224 [268b].

The bodhisattva who acquires all the concentrations of the three times (tryaṇdhvaṃsamādhi) – concentration of unhindered brilliance (āṇumāṇyapurvaḥ), etc., - acquires each of these innumerable incalculable free of death (āya-vana) and birth. The letter NA is gate because all dharmas are without name (mā-nāma). [And so on for the other 37 letters of the alphabet].

Apart from these [forty-two letters], there is no other usage of phonemes. Why? Because there is no other name that can be used thanks to which it could be expressed, designated, characterized, perceived. All dharmas, O Subtiṣī, should be understood to be like space. This is called the entry into the gates of dhāraṇī, the entry into the phonemes, beginning with the letter A.

Every bodhisattva-mahāsattva who manifests this skill in the phonemes beginning with the letter A will not fail in any of his utterances…

Every bodhisattva-mahāsattva who will hear this seal of the phonemes beginning with the latter A and having heard it, will study it, retain it, recite it and teach it to others, can attain twenty benefits…

- In the Avatāmaṇakakṣa, a young scholar named Viśvāmitra informs Śuddhāna that by pronouncing the phonemes listed in the Arapacana alphabet, he broke through each of the forty-two gates (mukha) of the Prajñāparamitā in turn. See the section of the Gandavyūha, ed. Suzuki, p. 448, l. 21 – 450, l. 21, and the various Chinese translations, complete or partial (T 278, k. 57, p. 765b-766a; T 279, k. 76, p. 418a-c; T 293, k. 31, p. 804a-805a; T 295, p. 876c-877b; T 1019, p. 707c-709a; T 1020, p. 709b-c.

- The Mahāyānists were not alone in using the alphabet in question. The Dharmapagatikas, a Hīnayānist sect, recited it as well but we do not know what meaning they attributed to it. It was forbidden for the monks to pronounce the phonemes at the same time, similar to the brāhmaṇas; the phoneme intoned by the leader of the ritual was to be repeated in chorus by the monks. This, at least, seems to be what the sixth puyāntika of the Dharmapagatika Viṇaya says, T 1428, k. 11, p. 638b21-639a28.

- The Arapacana formula was called on to play an important part in the cābbala of tantric Buddhism. On this subject, see Hībīgiri, s.v. Arupacanac, p. 34; Ceylon Encyclopaedia, II, p. 67-70.

223 This paragraph is evidently a Chinese gloss introduced into the text.

224 See references on p. 1867f.

That is what is called the dhāraṇīmukhas.

**II. GATES OF CONCENTRATION (SAMĀDHIMUKHA)**

The samādhis ‘concentrations’ are of two kinds: i) samādhi belonging to the śrāvakā system; ii) samādhi belonging to the Mahāyāna system.

1. Śrāvakā concentrations

The samādhis belonging to the śrāvakā system are the three samādhis: i) [samādhi of emptiness (ātavātā), ii) of signlessness (ātavātā), and iii) of wishlessness (ātavātā)].

There are also three samādhis: i) ātavātā ātavātāsamādhi, ii) ātavātā ātavātāsamādhi, and iii) ātavātā ātavātāsamādhi. 225

There are also three other samādhis: i) with examination and analysis (avstādhvaṃsamādhi), ii) without examination and without analysis only (avstādhvaṃsamādhi), and iii) with neither examination nor analysis (avstādhvaṃsamādhi). 225

There is also the five-membered (pañcāṅga) samādhi, 224 the innate samādhi of five knowledges (pañcāṅgāṃ); all are called samādhi.

Moreover, all the absorptions are sometimes called samādpatti and sometimes samādhi. The four concentrations are sometimes called dhīyāna, sometimes samādhipatti and sometimes samādhi. The other absorptions with the

223 As far as I [Lamotte] can tell, this is not a matter of a Basket (pāṭika) of texts – dhāraṇīpattika or bodhisattvapattika – but a group of attributes belonging to the bodhisattvas. In the large Prajñāparamitāśrātra (T VI, no. 220, k. 378, p. 952a26–27; T VII, no. 220, k. 467, p. 364b14; k. 529, p. 717b25; T VIII, no. 223, k. 24, p. 394a4-9), the five hundred dhāraṇīmukhas are part of a long series of supramundanes (lokottaras) attributes belonging only to the bodhisattvas and distinguishing them from worldly people.


225 Cf. p. 1487f.

exception of the four trances are sometimes called samāpatti and sometimes samādhi, but not dhyāna. The absorptions coming under the ten levels [of the āryavaka] are called samādhi.

Some say that the stage of the desire realm (kāmadhātu) possesses samādhi as well. Why? Since in the realm of desire there are twenty-two auxiliaries to enlightenment (buddhipākṣika), we know that this realm possesses samādhi. If there were no samādhis there, one would not find these profound and wondrous qualities (guṇa) [which are the auxiliaries] there. Moreover, in the Tv sen-wen ‘Thousand Aporias,’ it is a question of the four families of saints (āryasaṃśaṇa): how many belong to the desire realm (kāmadhāvācara), how many to the form realm (rupadhāvācara), how many to the formless realm (āruṣyadhāvācara) and how many to no realm (anavacara)? The answer is that distinctions (vibharti) are obvious concerning them: sometimes they belong to the desire realm, sometimes to the form realm, sometimes to the formless realm and sometimes to no realm. It is the same for the four foundations of mindfulness (smṛtyupasthāna), the four right efforts (samyuktpadhāna) and the four foundations of magical power (ttīdhīpāda). Consequently, we should know that the desire realm has samādhis. If it were [exclusively] distracted mind (vikṣiptacitta), how would the wonderful dharman just mentioned occur there? Therefore the samādhis occur in the eleven levels [of the āryavaka]. These samādhis are fully analyzed in the Abhidharma.

2. Mahāyāna concentrations

[a. Lists of Mahāyānist concentrations.]

The Mahāyānist samādhis go from the concentration of the Heroic Progress (śūraṃgamasamādhi) up to the detached liberated unstained concentration like space (ākāśaṅgavāmatīrnapalapasaṃśādhi), or the concentration of seeing all the Buddhas (sarvatathādhaśādyanasamādhi), up to the contemplation of the deliverance of all the Tathāgatas (sarvatathāgatavimuktisamanupaśyana), the stretching of the lion’s spine (śīrṣavimbhūta) and the innumerable incalculable samādhis of the bodhisattva.

[b. Examples of bodhisattva concentrations.]

1) There is a samādhi called ‘immense purity’ (anupāvavasādhi): the bodhisattva who acquires this samādhi can manifest pure bodies.

2) There is a samādhi called ‘mark of power’ (anuvāvanimaṇḍita): the bodhisattva who acquires this samādhi can eclipse the power of the sun (śīrṣa) and the moon (candali).

3) There is a samādhi called ‘burning mountain’ (āśāgharita): the bodhisattva who acquires this samādhi eclipses the power of Śakra and Brahmā.

4) There is a samādhi called ‘removing the dust’ (ruṛdhīrītī): the bodhisattva who acquires this samādhi destroys the three poisons (visātra) of all the great assemblies.

5) There is a samādhi called ‘unhindered brilliance’ (śyāntaragrabhādhi): the bodhisattva who acquires this samādhi can fill all the buddhafields (buddhakīrta).

6) There is a samādhi called ‘not forgetting any dharma’ (sarvadharmsamprajaṇa): the bodhisattva who acquires this samādhi remembers the teachings preached by all the Buddhas; moreover, he communicates the Buddha’s words to other people.

7) There is a samādhi called ‘sound like the noise of thunder’ (anavaghaṛaghaṇa): the bodhisattva who acquires this samādhi can fill all the buddhafields with brahmic sounds (brahmavasāra).

8) There is a samādhi called ‘rejoicing at all beings’ (sarvasaṃsaṃsūṣita): the bodhisattva who acquires this samādhi makes all beings take pleasure in their high aspirations (adhyātivāya).

9) There is a samādhi called ‘tirelessly pleasant to see’ (prīsadāraṇa): when the bodhisattva acquires this samādhi, all beings rejoice in seeing him and hearing him, without ever getting tired.

10) There is a samādhi called ‘inconceivable reward of qualities’ (acintyaghoṣikāna): the bodhisattva who acquires this samādhi realizes all the supraknowledges (abhiṣīdhi).

11) There is a samādhi called ‘knowledge of all articulated sounds and all languages’ (śarvaśravabhīṣaṣajñāna): the bodhisattva who acquires this samādhi can produce all articulated sounds and speak all languages; in one single phoneme (aksara) he produces all the phonemes and in all these phonemes he produces only one.

---

230 A samādhi already appearing in the list of the 108 samādhis; it can also mean ‘concentration of the lion’s yawn’.

231 Unidentified list; the restoration of the proposed Sanskrit terms is purely conjectural.

232 Cf. Mahāyāna, no. 478.

233 See p. 279F.

234 On the single and multiple sound, see p. 1380F, n. 1.
12) There is a samādhi called ‘accumulation of the fruits of retribution of all meritorious actions’ (sārvapunyataramāṇaṃ): when he acquires this samādhi, the bodhisattva, although remaining silent (tasāntiḥāsa), penetrates into the trances (ādhāra) and absorptions (sānātipatī) and makes all beings hear the Buddha-dharma, hear the sounds of the āryavacas, the pratyekabuddhas and the six pāramitās, whereas he himself utters not a single word.

13) There is a samādhi called ‘surpassing the king of all the dharāṇis’ (sārvadharāṇīdārāṇīdārāṇī): the bodhisattva who acquires this samādhi penetrates innumerable infinite dharāṇis.

14) There is a samādhi called ‘universal eloquence’ (saṃانتप्रभावी): the bodhisattva who acquires this samādhi is happy to utter all the phonemes (aśvara), all the articulated sounds (ghoṣa), as well as the languages (bhāṣya), the deeds (avādaṇa) and the stories of events (niḍāna).

There are innumerable powerful samādhīs of this kind.

[c. Concentrations and ‘gates’ of concentration.]

Question. – Are these samādhīs the samādhīmukhas?

Answer. – Yes. These samādhīs are the samādhīmukhas.

Question. – If that is so, why not simply say samādhis without adding mukha?

Answer. – The samādhīs of the Buddhas are numberless, incalculable and infinite like space (ākāśa).

Therefore how could the bodhisattva acquire them in full? Knowing this, the bodhisattva falls back and becomes discouraged. This is why the Buddha here speaks about the ‘gates’ (mukha) of samādhi. By passing through one single gate, one captures innumerable samādhīs, just as when one pulls on the corner of a robe the whole robe is pulled off, or when one captures the queen bee (bhṛṅgīdāhīpu) all the other bees are taken as well.

Furthermore, as uninterrupted series (pāramparya), the samādhīs are gates. Thus, by maintaining pure morality (śāstraśādhiḥ), by being mindful (smṛtiṣmat) and energetic (vṛṣavat), by diligently reflecting from the first to the last watch (śūnya), by abandoning the five objects of enjoyment (pucchakāmagnāna), by concentrating the mind one-pointedly, in brief, by using all these practices (prayoga), one acquires these samādhīs: these are what is called the gates of samādhi. [269a]

Furthermore, the samādhīs belonging to the desire realm (kāmadhārāvacara) are the gate of samādhi of the anāgāmya ‘vestibule of the first dhyāna’, the samādhīs of the anāgāmya are the gate of the first dhyāna, the samādhīs of the first dhyāna and the second sūmanta are the gate of the samādhīs of the second dhyāna, and so on up to the samādhīs of the sphere of neither-awareness-nor-non-awareness (naivāsaṃghātāsāmkhyamāyatana). [246]

The samādhīs of the heats (ājñogāta) are the gate of the samādhīs of the summits (mūrdhān), the summits are the gate of the samādhīs of the acquiescences (kṣünti), the acquiescences are the gate of the samādhīs of

1241 The supreme worldly dharmas (laukikāgradharma), the supreme worldly dharmas are the gate of the samādhi of the dūkhē dharmaḥkāṃṣānti, and the dūkhē dharmaḥkāṃṣānti is the gate of the samādhi leading finally to the diamond-like concentration (vajrasamādhi).

In brief (samākepana), all the samādhīs have three characteristics: they are characterized by i) an entrance (praveśa), ii) a duration (sthiti) and iii) an exit (vyartha). The entry and the exit are the gates (mukha); the duration is the body of the samādhi.

In the āryavaca system, these things are the gates of concentration (samādhamukha). As for the gates of concentration in the Mahāyāna system, see (p. 1043-1057F) the explanations relative to dhyānānāsāthi where the concentrations are fully analyzed and described.

[d. The perfection are also gates of concentration.]

1) The perfection of morality (ilmānādhiṣṭā) is a gate of concentration. Why? Three elements make up the Buddha-path (mārga): the morality element (ilmānādhiṣṭā), the concentration element (samādhikāmagnāna) and the wisdom element (prajāhikāmagnāna). The element of pure morality (śānādhiṣṭā) is the gate of the concentration element (samādhikāmagnāna) and produces samādhi. The concentration element produces the wisdom element. These three elements destroy the conflicting emotions (klesa) and give nirvāṇa.

This is why the perfection of morality (ilmānādhiṣṭā) and wisdom (prajāhikā) are called gates close to (samānākṣeyamukha) samādhi.

2) The other three perfections, while being gates, are called distant gates (vipraukṣeṣamukha) of samādhi.

Thus, as a result of generosity (āliṇa), one gains merit (puṇya); as a result of merit, vows (puṇḍhāna) are realized; as a result of vows, the mind becomes gentle (mudṣaka); by thoughts of loving-kindness and compassion, one fears wrong-doing (āśāpatri) and one thinks of other beings. Having determined that the world is empty (āliṇa) and impermanent (anitiya), one concentrates one’s mind and practices patience (kṣanti). Thus patience also is a gate of samādhi.

Exertion (vṛṣa) in the face of the five objects of enjoyment (pucchakāmagnāna) controls the mind, removes the five obstacles (nīvaranā), concentrates the mind and prevents distractions (vikṣipā). When the mind wanders off, exertion brings it back and prevents it from scattering. It also is a gate of samādhi.

[c. The bodhisattva levels are also gates of concentration.]

246 These are the four nīvānuḥkāmagnās of the pryaṃgamārga.

247 The first moment of the dūkhē dharmaḥkāṃṣānti.

248 Before the first moment of the bhāvanāmārga.

249 Cf. p. 1183-1184F.

250 Cf. p. 1013-1020F.
Finally, the first bhūmi [of the bodhisattva is the gate of concentration of the second bhūmi, and so on up to the ninth bhūmi which is the gate of concentration of the tenth. The tenth bhūmi is the gate of the innumerable samādhis of the Buddha. This is how the bhūmis are samādhimukhas.

III. DIFFERENCES BETWEEN DHĀRAṆĪMUKHA AND SAMĀDHIMUKHA

Question. – The dhāraṇīmukhas ‘gates of remembrance’ and the samādhimukhas ‘gates of concentration’ are either identical or different. If they are identical, why repeat them? If they are different, what is the difference?

Answer. – Above, I spoke of the differences between samādhi and dhāraṇī, but I must repeat myself here. The samādhis are associated with the mind only (cītasamprayukta-dharmas), whereas the dhāraṇīs are sometimes associated with (samprayukta) and sometimes dissociated from (viprayukta) the mind.

Question. – How do you know that the dhāraṇīs can be dissociated from the mind?

Answer. – If a person who has the dhāraṇī of retaining what one has heard (trutadharadhāraṇī) conceives wickedness (vyāpāda), the dhāraṇī does not leave him: it always follows this person like the shadow (chāyā) follows the body. [26fh] The practice of samādhi (samādhi-bhāvanā), by being prolonged, ends up by realizing a dhāraṇī. Just as a person who has cultivated pleasures (kāmā) for a long time ends up by entering into their nature (svabhāva), so the samādhis joined with the wisdom of the true nature of dharmas (bhūtalakṣaṇa) gives rise to the dhāraṇīs.

On the condition that it is baked in the fire, a vessel of unbaked clay (medgana) can contain water without letting it leak out and can even help a man cross a river. The samādhi lacking wisdom is like the unbaked vessel, but if it obtains the wisdom of the true nature, it is like the baked clay vessel: it can contain the numberless qualities (guna), past and present, of the bodhisattva; thanks to that, the bodhisattva can effect the crossing and arrive at buddhahood.

Such are the many differences between samādhi and dhāraṇī.

IV. SILENCE OF THE ŚRĀVAKAS ON THE DHĀRAṆĪS

Question. – There is no mention of dhāraṇīs in the śrāvakas system. Why is it that only the Mahāyāna speaks of them?

Answer. – Do not ask why a small thing is not contained in a big thing; rather, ask why a big thing does not contain small things. We do not wonder why a humble house contains neither gold nor silver!

Furthermore, the śrāvakas do not try hard to accumulate qualities (guna); they only try, by means of wisdom (prajñā) to try to free themselves from old age (jātā), sickness (vyādhi) and death (maranā). This is why the śrāvakas do not use dhāraṇīs to maintain the qualities. They are like a thirsty man who is content with a little water in his two hands and has no need of a pitcher (bhabhau) to hold water. But if one must provide water for a large crowd of people, a jar is needed to hold the water. In the interest of beings, the bodhisattva must have the dhāraṇīs to maintain the qualities.

Furthermore, in the śrāvaka system, it is above all a matter of the [three] characteristics (lakṣaṇa) of conditioned dharmas: i) production (upadā), ii) disappearance (vyaya) and iii) impermanence (anityatā).246 Their scholars (apadeśakārya) say: “Dharmas are impermanent (anitya) and since they are impermanent, there is no need of dhāraṇīs. Why? Because things of impermanent nature are not to be retained (na dhāraṇītvaya). Only the cause and conditions (hetupratyaya) that constitute past actions (athaḥkarman) do not perish; similarly also the fruits of retribution in the future (anīkṣagati-vipākaphala) which, although not yet born, are conditioned by past actions.”247

According to the Mahāyāna system, the characteristics of production and disappearance (upādāvya-vipākakṣaṇa) are not real, neither are the characteristics of non-production and non-disappearance; the complete removal of views (vipāyāṇaṇī) and characteristics (lakṣaṇa), that is what is real. If therefore the bodhisattva remembers (dhāraṇāva) past dharmas, that is not a mistake (dosa). In order to retain good dharmas, good faculties (kṣaṇendrayā) and other good qualities (guna) of the past, the dhāraṇīs are necessary. The dhāraṇīs always follow the bodhisattva from lifetime to lifetime. This is not the case for the samādhis: sometimes they disappear at the changing of the lifetime.

Such are the many distinctions to be made in regard to the dhāraṇīs and the samādhis. This is why the Prajñāpāramitāśāstra says here: “The bodhisattva who wishes to acquire the dhāraṇīmukhas and the samādhimukhas must practice the perfection of wisdom.”

246 Cf. p. 36f, n. 3; 1163f, n. 1.
247 The scholars who express themselves in this way are not the Sarvāstivādins but the Vīśhūyaśāstins. See Kosāliyā, p. 296: “Those who affirm the existence of everything, past and present, are Sarvāstivādins. On the other hand, those who are the Vīśhūyaśāstins make distinctions and say: “The present and the past action that has not yet given its fruit exist; the past that has already produced its fruit and the future do not exist.” “
CHAPTER XLIV SYMPATHETIC JOY AND TRANSFER OF MERIT

By means of a simple mind of sympathetic joy in regard to the qualities of another, the bodhisattva gains merit (puṇyaśākyāyavyastu) infinitely superior to the merit of all other beings, for he applies this merit to supreme complete enlightenment. Taking delight in the qualities of another (anumodanā, souei-hi, ejesu yu ru bi) and applying the merit to anuttarā samyaksambodhi (parināmānā, houei-hiang, yonis su hoio ba) place the bodhisattva in the first rank of the Buddha’s disciples.

Chapter VI of the Aṣṭasāhasrikā entitled Anumodanāpāramitānāma (p. 325F) begins as follows: Yac ca kha lu puṇaḥ ārya Subhāte bodhisattvavasyā mahāsattvavāyinānāmodāparamitānāmaparināmānāmaghatām puyakriyāvyavastu yac ca sarvasatvānām dānamayam puyakriyāvastu sīlāmayam puyakriyāvastu bhāvanāmayam puyakriyāvastu idam eva tato bodhisattvavasyā mahāsattvavāyinānāmodāparamitānāmaparināmānāmaghatām puyakriyāvastu-agram akhyāyate.

Free translation. – There is in the bodhisattva-mahāsattva, O noble Subhāte, a merit accompanied by sympathetic joy and transfer, and in all beings there are merits consisting of generosity, morality and meditation (cf. Kośa, IV, p. 231) respectively. The first is placed ahead of the following ones.

In the following pages, the Trisūti will explain how, by a simple thought of sympathetic joy, the bodhisattva surpasses the highest and most meritorious qualities of the īrāvakas and pratyekabuddhas, namely:

1. the generosity manifesting by way of material gifts (ānīsañāna).
2. the five pure elements (aṇḍavakāśāṅka) turned directly toward detachment from the world, nirvāṇa, characterizing the arhat ‘delivered by means of wisdom’ (pārajñāvikūla). These five elements are: sīla, samādhi, prajñā, vimukti, and vimukti-jñānadarśana.
3. the very profound concentrations (distinct from samādhi included here among the five pure elements), not directly toward nirvāṇa and characterizing the ‘doubly delivered’ arhat (āhāyato-dhīvānimukta).

The first two points will be dealt with in section I of the present chapter; the third, in section II.

It should be noted that anumodanā is taken here in the strict sense of sympathetic joy toward the qualities of another, as in the Bodhicaryavatāra, III, v. 1-3. There are, however, other anumodanās, e.g., on a given exposition of the Dharma (dharma-praparibbaya): cf. Saddharma-puṇḍarīka, p. 349, l. 6, and they too are very meritorious.

Along with confession of sins (pāpaśānta), anumodanā and pariṇāmānā make up an integral part of the Mahāyānīst ceremonialism (Bodhisattvavāpārīmokṣastra, I, p. 722-273; Upālīparīcchā, transl. P. Python, Paris, 1973, p. 102-103; Śīkṣasamuccaya, p. 170). They appear in the spiritual practice of the Triskandhas which the bodhisattva performs three times each day and three times each night (Trisūti, above, p. 415F, n. 1; 421F; Bodhicaryavatāra, V, v. 98; Pañjikā, p. 152, l. 11-13; Śīkṣasamuccaya, p. 171, I. 5-6; 290, l. 1-3). Finally, they are classified among the seven higher forms of worship: upapattirūpattiyā (Dharmasamgraha, § 14).

First Section SURPASSING THE HIGH QUALITIES OF THE ĪRĀVAKAS

Sūtra (cf. Pucaṃśaśa, p. 21, l. 17-20; Śaṭāśaṃśa, p. 68, l. 4-69, l. 8). - The bodhisattva-mahāsattva who, by a thought of sympathetic joy, wishes to surpass the generosity of all the īrāvakas and pratyekabuddhas, must practice the perfection of wisdom. The bodhisattva-mahāsattva who, by a thought of [206C] sympathetic joy, wishes to surpass the morality of the īrāvakas and pratyekabuddhas must practice the perfection of wisdom.248 The bodhisattva-mahāsattva who, by a thought of sympathetic joy, wishes to surpass the concentration, wisdom, deliverance, knowledge and vision of deliverance of the īrāvakas and pratyekabuddhas must practice the perfection of wisdom.249 The bodhisattva-mahāsattva who, by a thought of sympathetic joy, wishes to surpass the concentration, wisdom, deliverance, knowledge and vision of deliverance of the īrāvakas and pratyekabuddhas must practice the perfection of wisdom (Sarvāravakaprayekabuddhādānānādānandaṇḍacittanānābhāvavitakāma buddha-sattvavāya mahāsattvavāya prajñāpramānityānānābhāvavitakāma bodha-sattvavāya mahāsattvavāya prajñāpramānityānānābhāvavitakāma bodha-sattvavāya mahāsattvavāya prajñāpramānityānānābhāvavitakāma).

Śāstra. –

I. DEFINITION OF SYMPATHETIC JOY

For the mind of sympathetic joy (anumodanadīcita), see the Souei-hi pūrṇa (Anumodanāparivarta).249 Here is an example of sympathetic joy. Someone is practicing the qualities [in question, viz., generosity, morality, etc.]; a spectator rejoices in it (anumodanā) and congratulates him, saying: “That is good; in this impermanent world (asitisalokadhīla) enveloped in the shadows of ignorance (asaññāndhikāra), you are strengthening the great mind [of bodhi] and you are planting this merit (puṇya).”

248 In the Taishō edition, this phrase is repeated.

Imagine there is a seller (vikṛtṛ) and a purchaser (kṛtṛ) of all sorts of wonderful perfumes (gandha); a third person comes near and stands to one side. He also breathes the perfumed air; the perfume, nevertheless, does not diminish at all and the two people doing business lose nothing.

Imagine also a donor (ārya) and a beneficiary (pratigrahaka); a third person, standing beside them, is joyful in the good action. He rejoices with them, but the other two lose nothing.

Such is the characteristic of sympathetic joy (anumodani).

Thus, just by a mind of sympathetic joy, the bodhisattva surpasses the practitioners of the two Vehicles. What more could be said (kau punarvādah) if he himself practices [the qualities in which he is rejoicing]?

III. SUPERIORITY OF THE BODHISAT TVA OVER THE OTHER DISCIPLES

After the Buddhas come the bodhisattvas, and after the bodhisattvas come the śrāvakas, but they all remain at the stage of śrāvaka, caring little about the qualities of others. Among some, strong among others, but they all remain at the stage of śrāvaka, caring little about the qualities of others.

Imagine there is a seller (vikṛtṛ) and a purchaser (kṛtṛ) of all sorts of wonderful perfumes (gandha); a third person comes near and stands to one side. He also breathes the perfumed air; the perfume, nevertheless, does not diminish at all and the two people doing business lose nothing.

Imagine also a donor (ārya) and a beneficiary (pratigrahaka); a third person, standing beside them, is joyful in the good action. He rejoices with them, but the other two lose nothing.

Such is the characteristic of sympathetic joy (anumodani).

Thus, just by a mind of sympathetic joy, the bodhisattva surpasses the practitioners of the two Vehicles.

What more could be said (kau punarvādah) if he himself practices [the qualities in which he is rejoicing]?

II. SUPERIORITY OF SYMPATHETIC JOY OVER GOOD ACTION

Question. – How can the bodhisattva, by means of a mind of sympathetic joy, surpass the āryakas and pratyekabuddhas who, themselves, give in kind (āṁśa)?

Answer. – While the āryakas and pratyekabuddhas are making such gifts, the bodhisattva who is standing by, notices them. He thinks about it carefully, is pleased thereby and congratulates the authors. Taking the merit (puṇya) resulting from this sympathetic joy (anumodani), he applies it (parīnāma-yojana) to supreme and perfect enlightenment (anuttara-nirvāṇa) to save all beings. Thus he gains immense Buddha attributes. By means of the twofold merit [of sympathetic joy (anumodani)] and the application of merit (puṇya-parīnāma), he surpasses the generosity carried out by the āryakas and pratyekabuddhas.

Furthermore, by means of his knowledge of the true nature (bhātalaksana) of dharms and his sympathetic joy, the bodhisattva surpasses the generosity of the āryakas and pratyekabuddhas.

Moreover, by means of his thought of sympathetic joy, the bodhisattva gains a merit (puṇya) the fruit of retribution (vipākaphala) of which he applies to veneration (sankartana) of the Buddhas of the three times and the ten directions. Thus he surpasses the generosity of the āryakas and pratyekabuddhas. This is like a man who, having made a small offering to the king, derives a great reward from it. Or it is like a man who, by blowing gently into a conch (sankha), produces a very powerful sound.

Finally, by the quality (guna) of his sympathetic joy, the bodhisattva brings together numberless other qualities that, until the end of things (duḥkhasaya), will not disappear (aśaya). In the same way, if one pours a little bit of water into the ocean (mahāsamudra), it will not disappear until the end of the kalpa.250

[What has been said here about generosity] is also true [for the other qualities of the āryaka, viz., morality (śīla), wisdom (prajñā), deliverance (vimukti), knowledge and vision of deliverance (vimukti-jñāna-varjana)]. [By means of a single thought of sympathetic joy, the bodhisattva surpasses all these qualities].

III. SUPERIORITY OF THE BODHISATTVĀ OVER THE OTHER DISCIPLES

After the Buddhas come the bodhisattvas, and after the bodhisattvas come the āryakas and pratyekabuddhas. However, here [the Prajñāpāramitāśāstra] speaks of the “bodhisattva who wishes to surpass the [270a] generosity, etc., of the āryakas and pratyekabuddhas.” What is there to be astonished at [in the fact that the bodhisattva surpasses the āryakas and pratyekabuddhas who are hierarchically lower than he is]? Answer. – It is not a matter here of comparing the merits (puṇya) of the āryakas and pratyekabuddhas – generosity (āṁśa), morality (śīla), etc. – with the qualities of the bodhisattva. The bodhisattva surpasses them only by means of a mind of sympathetic joy (anumodanacita); what more could be said (kau punarvādah) when he himself is practicing the qualities [that he is admiring in others]?

The āryaka and pratyekabuddha adepts are diligent and struggle to practice the qualities; the bodhisattva, on the other hand, is silent, but by his sympathetic joy (anumodani) and the strength of his wisdom (prajñā), his merits surpass those of the former. He is like a foreman (sāla) who uses only his knowledge and goes away after having given instructions, whereas the unskilled workman wears himself using the axe (kṣattra); at the end of the day, when the work is examined and the wages are paid, the foreman gets three times as much as the workman. In the same way also, in wartime, the soldiers risk death but it is the general (satāṁ) who wins the victory.

Question. – Since the mind of sympathetic joy surpasses generosity (āṁśa) and morality (śīla), why do you speak only of the superiority of the bodhisattva’s mind [of without mentioning others’ sympathetic joy]?

Answer. – Worldly people in whom the affective emotions (kleśa) cover over the mind and who have not eliminated egotism (ahamkāra) are attached to the happiness of this world (laukikasukha); how then would they surpass the āryakas and pratyekabuddhas?

In the āryakas and pratyekabuddhas, the strong (tākṣa) surpass the weak (mṛda), but all remain at the āryaka stage (āryakahām). This is why, [for them] there is no question [of the mind of sympathetic joy].251

Question. – [The qualities (guna) and attributes (dharma) of the āryakas and pratyekabuddhas are very numerous. Why does the Prajñāpāramitā mention only six here, [generosity, morality, etc.]]?

250 Usually worldly people and āryakas do not take delight in the qualities of others, the former because they are exclusively preoccupied with the happiness of this world, the latter because they seek their own personal salvation without being concerned about others. The āryakas excel in the degree of their spiritual faculties (indriyā), weak among some, strong among others, but they all remain at the stage of āryaka, caring little about the qualities of others.
Among the śrāvakas and pratyekabuddhas, the strong (tīkṣna) surpass the weak (mṛdu), but all are at the stage of śrāvaka (śrāvakabhūmi). This is why there is no question [in them] of the thought of sympathetic joy.\footnote{Usually, worldly people and śrāvakas do not take delight in the qualities of others, the former because they are preoccupied with worldly enjoyments exclusively, the latter because they seek their own personal salvation without caring for others. The śrāvakas excel by the degree of their spiritual faculties (indriya), weak in some, strong in others, but they all remain at the śrāvaka stage, caring little about the qualities of others.}

Answer. – All the attributes of the śrāvakas and pratyekabuddhas are contained (śaṅgriḥā) within those six.

1. To speak of generosity (dāna) already presupposes the qualities (guṇa) faith (śraddhā), erudition (śruta), etc. Why? Because it is necessary to have heard in order to believe and it is necessary to have believed in order to give. This generosity is of two types: material generosity (dānasādāna) and generosity of the Dharma (dharmanādāna).

2. Moral conduct (śīla) contains three kinds of morality: morality of discipline (ṣamvāraśīla), morality of meditation (dhyānaśīla) and pure morality (andvāraśīla).

3. Concentration contains the concentrations of meditation (dhyāṇa), absorption (śamāpatti) and liberation (vīmokṣa).

4. Wisdom (prajñā) contains the wisdom resulting from hearing (śravaṇaṁ), the wisdom resulting from reflecting (cintāmaya) and the wisdom resulting from meditation (bhāvanāmaya).

5. Deliverance (vīmukti) contains two kinds of deliverance: pure (śāstra) and pure (andvāra).

6. The knowledge and the vision of deliverance (vīmuktijñāna) contains the knowledge of the destruction of the impurities (śāvajñāna). When one knows that the impurities are destroyed, one attains deliverance (vīmukti) with respect to the threefold world and one knows and sees this clearly. I have already spoken about the auxiliaries of enlightenment (bhodhipākaśīla dharma) and the dharmas of the noble Path (dhyānāṅgāra).

Finally, as for the qualities of the śrāvakas and pratyekabuddhas not turned toward nirvāṇa, the śutra does not say here that [the bodhisattva] surpasses them because these qualities are too slim (tama).

Question. – ‘Surpassing’ (abhībhavīta) means to take away by force. But here the bodhisattva is not struggling against the śrāvakas and pratyekabuddhas. Why is it said that he ‘surpasses’ them?

Answer. – He surpasses them only in the sense that, by means of his wisdom (prajñā), his skillful means (āpāya) and the strength of his mind (cittabala), he obtains an increase of merit (puṇyatābhidhāya) on a given point. Thus, in respect to a given flower (prasāpa), a person grasps only the color and the fragrance (gandhabha) whereas the bee (api) grasps the juice (rassa) and makes honey (madhava) out of it. In the same way also, in order to draw water (vārī), if the vessel (bhijana) is big, one gets a lot; if it is small, one gets only a little. By means of these comparisons (aṃśa), we can know that, by means of a mind of sympathetic joy (anumodanīcittā) associated with profound and keen wisdom (gambhīrastvaṇāprajñāk), the bodhisattva surpasses (abhībhavatī) all the qualities (guṇa), generosity (dāna), etc., of the śrāvakas and pratyekabuddhas.

[The bodhisattvas surpass them] in six things (dharma). For the first,\footnote{For the first, [270a] generosity (dāna), see my explanations on the perfection of generosity (chapter XX, p. 692-769F) where I defined this attribute of the śrāvakas and pratyekabuddhas. [For the second], morality (śīla), see the chapter explaining the perfection of morality (Chapter XXIII, p. 853-864F) where I defined this attribute of the śrāvakas and pratyekabuddhas. [For the other four], concentrations (samathī), wisdom (prajñā), deliverance (vīmukti), the knowledge and vision of deliverance (vīmuktijñāna), see my explanations on the recollection of the Buddha (chapter XXXVI, p. 1349-1359F) where I defined these attributes of the śrāvakas and pratyekabuddhas.}

Second Section SURPASSING THE HIGH CONCENTRATIONS OF THE ŚRĀVAKAS

Śūtra (cf. Śatasāhasrikā, p. 69, 1. 6-8). – The bodhisattva-mahāsattva who wishes, by means of a mind of sympathetic joy, to surpass the meditations, absorptions and concentrations of liberation of all the śrāvakas and pratyekabuddhas, must practice the perfection of wisdom (śravatvāvakapratyekabuddhānāṃ śravaṇasamāpattīṃcittāṃ anumoddhānāhībhaviṭṭhānaṃ mahāsattvena mahāsattvenaprajñāpāramītānāṃ likṣitasyāya).

Śūtra. –

Surpassing the high concentrations of the śrāvakas

Śūtra (cf. Śatasāhasrikā, p. 69, 1. 6-8). – The bodhisattva-mahāsattva who wishes to surpass the trances, absorptions and concentrations of liberation of all the śrāvakas and pratyekabuddhas by means of a mind of sympathetic joy, must practice the perfection of wisdom (śravatvāvakapratyekabuddhānāṃ śravaṇasamāpattīṃcittāṃ anumoddhānāhībhaviṭṭhānaṃ mahāsattvena mahāsattvena prajñāpāramītānāṃ likṣitasyāya).

Śūtra. –

I. HIGHER CONCENTRATIONS

1. By meditations (dhyāṇa) and absorptions (śamāpatti), we mean the four trances and the nine successive absorptions (anupāravāmmāpatti).
II. CONCENTRATION OF THE DOUBLY LIBERATED SAINT

Question. – Of the six meditations (dhyāna), the absorptions (samāpatti) and concentrations of liberation (vimokṣa) have already been represented. Why speak of them again?

Answer. – There are two types of samādhi: i) those that are the prerogative of the prajñāvīmukta and concentrations of liberation (vimokṣa) have been already represented. Why speak of them again?

The preceding section dealt with the prerogative of the prajñāvīmukta. And, since the latter does not penetrate into the trances (dhyāna) and the absorptions, it spoke only of the concentration belonging to the anāgāmya, ‘the absorption preliminary to the first dhyāna’. But here we are talking about the prerogative of the ubhayatobhāvagīvamukta who has the dhyānas, samāpattis and vimokṣasamādhis all together.251

Sometimes it is a question of a short explanation (samākṣepanoktī); here it is a question of a developed explanation (vīṣṭataretoktī).

Sometimes just the name (nāmaḥ) samādhi is mentioned; here the meaning (artha) of it is explained.

Furthermore, earlier it was a question of ‘mastering the samādhi [of the āṭāvaka and pratyakṣabuddha]’ and, according to some, this would be one or two samādhis only and not the profound samādhis (gambhīrasamādhi). Here we are speaking of the group of the very profound samādhis, viz., the dhyānas, samāpattis and vimokṣasamādhis.

Furthermore, the dhyānas, samāpattis and vimokṣasamādhis are of two types: i) those that are acquired by means of detachment (vairāgyadhiḥkāya); ii) those that are acquired by means of effort (prayūgika). Those that are acquired by means of detachment have been treated previously; those that are acquired by effort are treated here.252

Finally, the dhyānas, samāpattis and vimokṣasamādhis are very difficult to obtain (sudurālāhaḥ) it is necessary to seek them energetically and diligently in [276e] order to obtain them. Only by a mind of sympathetic joy (anumodinīcita) will the bodhisattva succeed in surpassing them, but he does not yet possess these qualities. This is why we speak about them again here.

________________________

251 By the mind of sympathetic joy, the bodhisattva surpasses not only the generosity and the five underśvarakandhas present in all the arhats but also the eight vimokṣa present in the doubly delivered arhat.

The prajñāvīmukta and the ubhayatobhāvagīvamukta are included among the seven or ten types of persons worthy of veneration and offerings (Dīgha, III, p. 105, 253-254; Anguttara, IV, p. 10, V, p. 23). Both are arhats, aśīkhas, having destroyed their impurities (kālaśāvara), but the latter has in addition the eight profound liberations of vimokṣa (cf. p. 1282). Mahāmaṇḍapa, I, p. 477 defines them as follows: Katamo ca bhikkhave puggalo ubhatobhāvagīvamutto. Idha bhikkhave ekacco puggalo ye te sāntā vimokkhā atikamma rupe āruppā te kāyaṇa phassitvā viharatā, paññāya c āsa dīrā avārī parikkhāṅhā hoti. Ayam vuccati bhikkhave puggalo ubhatobhāvagīvamutto. – Katamo ca bhikkhave puggalo paññāvāmutto. Idha bhikkhave ekacco puggalo ye te sāntā vimokkhā atikamma rupe āruppā te na kāyaṇa phassitvā viharatā, paññāya c āsa dīrā avārī parikkhāṅhā hoti. Ayam vuccati bhikkhave puggalo paññāvāmutto.

Transl. - O monks, what is a person doubtfully delivered? There is, O monks, a certain person who, having physically touched the peaceful liberations of the formless realm transcending form, remains there, and whose impurities are completely destroyed, for that person has been seen by means of wisdom. That person, O monk, is called one who is doubtfully delivered. – O monks, what is a person liberated by means of wisdom? There is, O monks, a certain person who, without having physically touched the peaceful liberations of [the formless] realm transcending...
Question. – But the concentrations (samādhi), wisdom (prajñā), deliverance (vinnāna), knowledge and vision of deliverance (vinmuktiñānadarśana) that you spoke of previously, they too are difficult to obtain. Why then do you say that these you are speaking of now are difficult to obtain?

Answer. – I have already said that the preceding ones – [concentration, wisdom, deliverance, knowledge and the vision of knowledge] – were the prerogative of the saint delivered by wisdom (prajñāvimukta) and did not add up to the profound meaning (gamhīrāturtha) of samādhi. On the other hand, the doubly delivered arhat (abhayaavahāravimukta) possessing the threefold knowledge (vidyātraya) – [who holds dhyāṇa, samāpatti and vinmuktasamādhi] – is rare and that is why it is necessary to speak of him again.

Furthermore, the concentrations (samādhi), wisdom (prajñā) deliverance (vinnāna), knowledge and vision of deliverance (vinmuktiñānadarśana) – [of which the previous section spoke] – although they are hard to attain, are not widely extensive, for they aim directly at nirvāṇa. On the other hand, [the dhyāṇas, samāpattis and vinmuktasamādhīs] of the present passage concern the arhat who wants to obtain the bliss (sukha) of the dhyānas and samāpattis during the present lifetime (dṛṣṭa eva dharme), i.e., the absorption of cessation (nirodhasamāpatti), the dhyāna attaining the summit (pratāntaśīla), the knowledge resulting from vows (pranidhījakānā), the concentration that prevents the arising of another’s passions (aruddhasamādhi), etc. These do not lead directly to nirvāṇa; this is why it is necessary to return to them at length.

How do we know that [the samadhi] of the previous section leads directly to nirvāṇa? In that passage, the author mentioned in turn deliverance (vinnāna), the knowledge and the vision of deliverance (vinmuktiñānadarśana); therefore we know that that samādhi leads exclusively and directly to nirvāṇa.

III. WISDOM, INSEPARABLE FROM CONCENTRATION

Question. – Given that the dhyāṇas, samāpattis and vinmuktasamādhīs are hard to obtain (durlabhā), they are spoken of again here. But of all the dharmas, wisdom (prajñā) is the most difficult and most subtle. Then why does [the Prajñāpāramitāśūtra] not return to it at all?

Answer. – It spoke of it above (p. 1839F) by saying: “The bodhisatta-nahissattva who wishes to control the knowledge of all the śrāvakas and pratyekabuddhas must practice the perfection of wisdom.” Up until now it has not spoken of the [higher] dhyānas and samāpattis; this is why it stresses it here.

Dhyāṇa and samāpatti on the one hand, prajñā on the other hand, are both wonderful dharmas. Those who practice these two things see their vows (pranidhīhāna) realized. They are like a bird (pākṣin) that, having two wings (pākṣa), reaches its destination. Deliverance (vinnāna) results from these two things; the knowledge and vision of deliverance (vinmuktiñānadarśana) are prajñā.

As for generosity (dāna) and morality (śīla) – [of which it was a question in the preceding section, (p. 1880F)], these are physical (kāya) and vocal (vyākika) actions. Since they are coarse (śrīlākāra) in nature and easy to obtain (sulabha), the Prajñāpāramitāśūtra does not speak of them again.

IV. THE MIND OF SYMPATHETIC JOY CAN BE DIRECTED TO THE CONCENTRATIONS

Question – It is possible for the bodhisattva to surpass the generosity (dāna), morality (śīla) and wisdom (prajñā) of the śrāvakas and pratyekabuddhas by means of a mind of sympathetic joy (anumodanacittā). Why? Generosity and morality are visible to the eye and audible to the ear. Wisdom also is something audible; therefore it is possible to produce a mind of sympathetic joy towards it. On the other hand, the dhyāṇas, samāpattis and vinmuktasamādhiś is can neither be seen nor heard. Then how could the bodhisatta rejoice in them?

Answer. – The bodhisatta rejoices in them by using his knowledge of another’s mind (paracittiñāna).

Question. – But if the mind of another is impure (āsraṇa), he cognizes the impure minds (āsrovaṇa) of others: if it is pure (anāsraṇa), he cognizes the pure minds (āsrovaṇa) of others. But not yet being Buddha, the bodhisatta [does not possess a pure paracittiñāna]. How then could he cognize the pure minds of the śrāvakas and pratyekabuddhas?

Answer. – In the system of the śrāvakas, you would be correct, but according to the Mahāyāna system, the bodhisatta has acquired the conviction that dharmas do not arise (anupattikadharmakṣaṇa), has cut all the fetters (samsārasaṃ) and, from one lifetime to the next, never loses the six superknowledges (ābhijñā). Therefore he can, by means of an impure cognition of another’s mind (āsrovaṇaparacittiñāna), know pure minds and, a fortiori, by means of a pure cognition, know the mind of another (āmṛavaṇaparacittiñāna).

[271a]

Furthermore, some say: Take a bodhisatta who is about to produce for the first time the mind of bodhi (prarthanācittotpādikā) and who does not yet have the body born of the fundamental element (dharmaṁtaṅkumārtkasaṃ), He’s as if hears or hears a śrāvaka is giving gifts or observing the discipline, this bodhisatta knows perfectly well that the man in question will become arhat and he rejoices in it (anumodate). He says: “That is a man who has found the true nature (bhātīlaṇakaṇa) of dharmas and will escape from the threefold world: My own wish is to save all beings from birth (jīva), old age (jarā) sickness (vyādhi) and death (marasā). That this man may find deliverance, that’s up to me.”

For many reasons of this kind the bodhisatta rejoices (anumodate) and his sympathetic joy (anumodanta) is faultless (nirdosā).
CHAPTER XLV (p. 1891F) APPLICATION OF MERIT

First Section OBTAINING EASILY AN IMMENSE QUALIFICATION

Sūtra (cf. Pañcaviṃśatikā, p. 22, l. 13-17; Śatāsthasūtra, p. 69, l. 8-70. l. 4). – The bodhisattva-mahāsattva who, practicing minor generosity, minor discipline, minor patience, minor exertion, minor meditation and minor wisdom, wishes to obtain an immense and infinite qualification by means of skilful application of merit, must exert himself in the perfection of wisdom (Alpam dānam dadañā, ālpaṃ śīlam raśañā, alpam kaśūtīn bhūvayañā, ālpaṃ sīryaṃ daḥaḥaṃyā, ālpaṃ dhyāyaṃ samādhyāyā, ālpaṃ prajñān bhūvayañā, upāyakauśaṃvyāmānuśaṃvyām vacayām gamyaṃ pratilabdhakāyāṃ bodhisattvaṃ mahāsattvaṃ prajñāpāramitādīnāṃ tīkṣṭāvyāmānā).

Śūtra. –

I. THE ESSENCE OF THE PERFECTIONS RESIDES IN THE MIND

Previously (chapters XVII-XXX), the Prajñāpāramitāsūtra has spoken of the six perfections (pāramitā). Why return to them here?

Answer. – Above it spoke about their general characteristics (ādhyātmalakṣaṇa): here it wants to talk about their specific characteristics (āvatālaṃkāra). Above it spoke about their causes and conditions (kṣetrapratyākṣa); here it will talk about their fruits of retribution (vipākakalpa).

Question. – That is not so. Above it spoke about the six perfections in their extension and fullness; here it is talking about ‘minor generosity’ and so on up to ‘minor wisdom’; these minor perfections are similar to but not identical with the six perfections treated above.

Answer. – Nothing of the sort! It is a matter of the same perfections. Why? Because the essence (arthā) of the six perfections resides in the mind (citta) and not in the greater or lesser quantity of the things. Whether the bodhisattva practices them to a greater or a lesser extent, they are always the same perfections.

Thus the Hien-kie king (Bhadralokapāla) talks about eighty-four thousand perfections (pāramitā), and the present sūtra also says: “There is a mundane (laukikā) perfection of generosity (dīnapāramitā) and a supramundane (lokottara) perfection of generosity, and so on up to the perfection of wisdom (prajñāpāramitā), it too being mundane or supramundane.”

Parināmanā

II. THE PRACTICE OF THE ‘MINOR’ PERFECTIONS

1. Lesser practice of generosity

Question. – Why does the bodhisattva [sometimes] practice minor generosity (ālpaṃ dānam)?

Answer. – There are many reasons for minor generosity:

1. There are some bodhisattvas who have just produced the bodhi mind for the first time (prathamacittotpāla) and who, not yet having accumulated merit (puṇya), are poor and can give only a little.

2. There also are some bodhisattvas who have learned that generosity is not measured by the amount of things given but that its virtue (guna) resides in the mind. This is why they do not seek to give a lot of things but seek only for good intention.

3. There are some bodhisattvas who have the following thought: “If I seek to accumulate a lot of wealth (viveka), I will violate the discipline (cīla), I will lose my good intention, I will be distracted (vikūptacittā) and I will torment many beings. Tormenting beings in order to pay homage to the Buddha has been condemned by the Buddha, for that is to violate the Dharma and seek wealth. If by giving to one worldly person I dispose another, that is not equanimity (samādhi). For a bodhisattva, it is the rule to love all beings equally like one’s own child.” That is why these bodhisattvas give only a little.

4. Furthermore, there are two kinds of bodhisattvas: i) the debased bodhisattva (vīṇaṣṭa); ii) the accomplished bodhisattva (saṃpuruṣa).

version entitled Bokal pu bzhi po pa (Tib. Trip., vol. 27, no. 762). In this text the names of the thousand Buddhas of the fortunate period appear (T 425, k. 6, p. 46a-50a) to which F. Weller has dedicated an important work: Tausend Buddhafiguren des Bhadrakalpa nach einer fünfsprachigen Polyglotte, Leipzig, 1928.

The Hien-kie king, as the Traité will cite later (k. 62, p. 498a17) under the title Hien-kie-san-mei (Bhadralokapāla), was translated into Chinese at Tih’ang-njum by Dharmaraksa, under the title of Hien-kie king (T 425) and others as well; according to the K’ai-yuan (T 2154, k. 2, p. 494c12), this translation was made on the 21st day of the 7th moon of the first year of the yong-k’ang period (August 22, 300). It also exists in a Tibetan text entitled Bokal pu bzhi po pa (Tib. Trip., vol. 27, no. 762). In this text the names of the thousand Buddhas of the fortunate period appear (T 425, k. 6, p. 46a-50a) to which F. Weller has dedicated an important work: Tausend Buddhafiguren des Bhadrakalpa nach einer fünfsprachigen Polyglotte, Leipzig, 1928.

The Hien-kie king, as the Traité names it, mentions the 84,000 pāramitās (T 425, k. 6, p. 44c25). See also the Fo ming king, T 441, k. 21, p. 270c25.

The debased bodhisattva had at first produced the mind of complete perfect enlightenment (anuttarasya samyaksambodhi); then, not coming upon favorable conditions and his mind being clouded by the five obstacles (fivevrttana), he lived a life of mixed conduct (mitravaritis) and has been reborn into a wealthy noble family (śrāvānīmahābhūtikula) or has even become the king of a country or a great yakaś king, etc. As a result of the bad physical, vocal or mental actions that he previously committed, he is not pure and consequently, he is not reborn in the presence of the Buddhas (buddhāntum antike) or among gods and men in faultless places (vairuṇayasthāna). This bodhisattva is called a debased bodhisattva. Although he has lost the bodhi mind, by virtue of [his actions] in previous existences (prājayānman), this person still likes to give. [To this end], he torments many people, he pillages, he robs and unjustly takes over wealth which he uses, nevertheless, to gain merit (punya).

The accomplished (sampañna) bodhisattvas do not lose the mind of complete perfect enlightenment. Out of loving kindness and compassion for beings, some remain at home and take on the fivefold discipline (pañcaśīla); others go forth from home and take up the [tenfold] discipline (dasaśīla).

a. The lay bodhisattva (gṛhaśtu) is actually of perfect conduct (sampañnakarmāṇa), but as a result of actions of his previous lives (prājayānman), he is poor (dārūdra). Learning that there are two kinds of generosity in the Buddhadharama, the gift of the Dharma (dharmadāna) and the material gift (īmāsanadāna), that the monastic (pravrajita) practices especially the gift of the Dharma and that the lay person (gṛhasta) practices especially the material gift, the bodhisattva says to himself: “As for myself, because of my previous actions, I do not belong to a wealthy family.” Then, determining that debased (vināṣṭa) bodhisattvas commit wrongdoing (āpatti) in order to give gifts, this pleases him not at all. He finally learns that the Buddha has not praised copious material gifts but praises only the gift given out of parity of mind (citvatvisuddhi). This is why the bodhisattva gives only according to his means.

b. As for the monastic (pravrajita) bodhisattva, wanting above all to protect discipline (śīla), he does not pursue material goods (vāsa). He thinks only of the virtues of the one single discipline that surpasses all gifts. This is why he gives only according to his means.

5. Furthermore, the bodhisattva has learned from the Ṣaṭkutas and Nidānas of the Buddhist literature that a small gift gives a large fruit of ripening (vipākaphala).

[Avadāna of Bakkula.]260 – Thus the arhat Po-kiu-lo (Bakkula), who had given a single a-li-šī fruit (haritākī), did not fall into the lower realms (durgati) for ninety-one kalpas; he enjoyed happiness among gods and men; he was never sick and, in his last lifetimes (pasime janman), he obtained the bodhi of the arhat.

[Avadāna of Kotviṃśa.]261 – Thus the śramaṇa Eul-chec-yi (Kotviṃśa), at the time of the Buddha Vipaśyin, built a house (layana) and gave it to the community of bhikṣus; he laid down a sheepskin for the community to walk on. For this reason, for ninety-one kalpas, his feet did not touch the ground; among gods and men, he enjoyed immense happiness; in his last lifetime, he was born into the house of a great man (cresphin), had a splendid body (abhīrīrapākāya), and, on the soles of his feet (pādatala), there grew hair two inches long, the color of pure beryl and curling toward the right (vaiśravasaṇadhāmi pradukṣināvartini). When he was born, his father gave him twenty koṭi ounces of gold. Later, disenchaned with the five objects of worldly enjoyment (pañcaśīlānau), he went forth from home and obtained bodhi. The Buddha proclaimed him as the foremost of the energetic bhikṣus (ātāhalavāryāṇaṃ agraṇa).

[Avadāna of Sumana.]262 – Thus in a previous life, the bhikṣu Siu-man-eul (Karasumana) saw the stūpa of the Buddha Vipaśyin and gave the sumanā flower that he was wearing behind his ear to it. As a result of this, for ninety-one kalpas, he never fell into the bad destinies (durgati), he enjoyed happiness among gods (śīla) and men, and, in his last lifetime, he had, on his ear, a sumanā flower the perfume of which filled the whole house; this is why he was called Karasumana. Later, disenchaned with the world, he went forth from home and obtained the bodhi of the arhats.

With the example of these Ṣaṭkutas and Nidānas, the bodhisattva who gives only a small amount obtains a great reward (vipākā). Therefore, according to his means, he gives a lot or a little.

6. Moreover, the bodhisattva is not compelled (niṣaya) always to give only a small gift. According to his fortune, he gives a lot when he has a lot, and he gives a little when he has but little.

7. Finally, it is in order to praise virtues and the greatness of the Prajñāpāramitā that the Buddha said that a small gift gives a big reward and that its qualities are immense.

2. Efficacy of the application of merit

Question. – But the arhats, Bakkula, etc., they too, by giving only small gifts, obtained a great reward (mahāvipākā). Why then introduce the Prajñāpāramitā here?

Answer. – Bakkula and others indeed obtained a fruit of retribution, but it was limited to a certain number of kalpas and, having found the lesser bodhi (nabodhi), they entered into nirvāṇa. By contrast, the bodhisattva, ‘by skilful application of merit’ (upaya-kauśalyaparānāmanayā)263 as a result of Prajñāpāramitā, by giving only a little, wins immense, infinite, incalculable merit (aprameyam anantam asamādhayanam punyam).

Question. – What is this skilful application by means of which, by giving only a little, he wins an immense infinite qualification?

Answer. – 1. Although it is a matter of small gifts, all are applied (parimuttu) to supreme perfect enlightenment. The bodhisattva thinks as follows: “As for myself, by means of this merit (punya), I have no ambition for royalty among gods or men or for happiness in this world; I seek only supreme complete
enlightenment. And since this supreme complete enlightenment is immense and infinite, my merit also will be immense and infinite. Furthermore, by means of this merit, I wish to save all beings and, as beings are immense and infinite in number, my merit also will be immense and infinite. Finally, this merit utilizes great loving-kindness (mahākaruṇā) and great compassion (mahākarunā) and, as this great loving-kindness and great compassion are immense and infinite, my merit too will be immense and infinite."

2. Moreover, since it is associated with the true nature (bhūtālakṣaṇa) of dharmas, the merit of the bodhisattva is triply pure (vimundalapurisādhu) because the beneficiary (pratijñakīra), the donor (dāyaka) and the thing given (deya) do not exist (nopalabhyante). Thus, at the beginning of the present Prajñāpāramitāsūtra (cf. p. 650F), the Buddha said to Śīriputra: “When the bodhisattva gives without distinguishing donor or beneficiary or thing given, he fulfills the Prajñāpāramitā fully.” The bodhisattva gains immense and infinite merit by implementing the knowledge of the true nature of dharmas and the gift.

3. Finally, the bodhisattva thinks that the merits he possesses have as their nature (lakṣaṇa) suchness (tathatā), the fundamental element (dharmadhātu), the limit of the truth (bhūtātī), and since suchness, the fundamental element and the limit of the truth are immense and infinite, his merits also are immense and infinite.

Question. – The bodhisattva has, for a long time, practiced the mind of great compassion (mahākaruṇā). At the very moment when this mind of great compassion arises, he says to himself: “Beings do not know, at the very moment when the mind of great compassion arises, they are being saved.” Thus, the bodhisattva returns to practicing the causes and conditions of meritorious action (asatanavikāra) and cessation (nirvāṇaadhikāra). How can he still have a mind and create merit? [272a]

Answer. – The bodhisattva has, for a long time, practiced the mind of great compassion (mahākaruṇā). Even though the body (kāya) and the voice (vīra) remain motionless (acala), physical presence cannot prevent the mind (citta) from becoming agitated, for it is a mind, incapable of controlling the mind. In mental presence, on the other hand, body and mind both remain ‘patient’ like a piece of wood. Furthermore, an individual who has minor patience does not react if someone strikes him or insults him. An individual who has major patience makes no distinction between the insulter, the one who is being insulted and the thing to endure.

3. Minor practice of the other perfections

Question. – That generosity has degrees is correct; that morality (śīla), of which the fivefold discipline (pācāśīla), the discipline of one day and one night (vādivaśīla) and the tenfold discipline (daśaśīla) make up a part,264,265,266 also is composed of degrees is evident. These are material things (tīrthādharmas) where it is possible to establish differences. But as for the other perfections (paticca, exertion (vīrya), meditation (ālāṃkāra) and wisdom (prajñā), how can degrees be distinguished there?

Answer. – We may know that all involve degrees.

a. Minor practice of patience.

Thus, patience (kṣānti) is of two types: i) physical patience (kāyikka kṣānti), ii) mental patience (caitarikka kṣānti).267

Even though the body (kāya) and the voice (vīra) remain motionless (acala), physical presence cannot prevent the mind (citta) from becoming agitated, for it is a mind, incapable of controlling the mind. In mental presence, on the other hand, body and mind both remain ‘patient’ like a piece of wood. Furthermore, an individual who has minor patience does not react if someone strikes him or insults him. An individual who has major patience makes no distinction between the insulter, the one who is being insulted and the thing to endure.

Finally, patience with regard to beings (sattvaśīla) is minor patience; patience with regard to things (dharmaśīla) is major patience.268

These are the distinctions to be made concerning patience.

b. Minor practice of exertion.

Exertion is of two types: i) physical exertion (kāyikā vīrya) and ii) mental exertion (caitarikā vīrya).269

Physical exertion is minor; mental exertion is major. External (bhāya) exertion is minor; internal

will be cited under the name of Che-šū kung ‘The ten bhumis’ or again (k. 33, p. 308a6; k. 100, p. 756b8) under the name of Fa yun kung (Dharmameghaśūtra), the name of the tenth bhumī.

In the early references, the eighth bhumī overlaps the seventh. In going back here to the seventh bhumī, the Traśū undooubtedly has in mind a short passage of the eighth bhumī, ed. J. Rahder, p. 66: Apa tu khaled punah kalupanavikas tavāro loko yo ‘yam sarvadhanamirvikapilokāh / lāyān tu kalupatra dharmāsīlaḥ tathāgatānām pavyantatgati apavyantatbhaddhāḥ yeṣu samkṛtyā nārāṇām samśānom upamāṇam upamāṇyam nāsti / tēyam adhīnāmābhinibhotihāraṃ uṣṇādeya / 264 These three kinds of discipline have been studied in chapter XXII, p. 818-852F.

266 Cf. p. 903-904F.

267 Patience with regard to beings has been defined, p. 867-898F; patience with regard to things, p. 902-926F.

268 Cf. p. 870-972F.
(ādhyātmika) is major. Exertion of the body (kāya) and voice (vāc) is minor; exertion of the mind (manas) is major. Thus the Buddha said that mental action (manaspuruṣa) is very strong and this is how the angry great rśis were able to destroy entire kingdoms [by a mental act].

Furthermore, it is by means of the body (kāya) and voice (vāc) that the five sins of immediate retribution (pañcāṃśa) involving a very serious fruit of retribution (vāpapatte), viz., remaining in Avicī hell for a kalpa. Mental action is even more powerful for by it one succeeds in being reborn in the sphere of neither conception nor non-conception (anupalātā) with a lifespan of eighty-four great kalpas or also in remaining in the buddhafields (buddhaśālā) of the ten directions with an unlimited lifespan. This is why we know that physical and vocal exertion are minor whereas mental exertion is major.

Finally, a sūtra says: “In destruction of physical, vocal and mental actions (āparipākatāmanaspuruṣanirvāṇa), the unmovable (anilātā) is the major exertion, whereas the movable (ilītā) is the minor exertion.”

This is what is called minor exertion.

c. Practice of minor trance.

The concentrations of the desire realm (kāmadhātu) and those of the ānantarāya ‘preliminary absorption of the first dhāya’, not being liberated from desire (śīvātaka), are described as minor. Compared with the second dhāya, the first dhāya is minor and so on up to the absorption of cessation

269 Allusion to the Uplāṣṭita of Majjhima, I, p. 371-387, where the Buddha said to the Nigaṇṭha Dīghatapassin that, of the three actions, bodily (kāya, kāyaśīla), vocal (vāc, vācīṭha) and mental (manas, manaspuruṣa), mental action is by far the most formidable when it is a matter of doing or accomplishing a bad action (mahākāyaśīlā vācā ākāya ācāryā, kāsaṃsāma kārsāṃsāma kāvācāṃsāma kāvācāṃsā vāvācāṃsā pavatīyā). The Buddha wanted to show (ibid., p. 378) the vengeance of the rśis who, without making any motion or pronouncing any word, with a mental act of malice (manaspuruṣa) alone, destroyed entire forests. The episode has already been told above, p. 894F seq. To the references listed there, we should add Milindapañha, p. 130; Viṇḍa, T 1545, k. 118, p. 6172/8; Kohālāyana, p. 246, l. 12.

270 See Kośa, III, p. 91; IV, p. 318.

271 In the Lukaśīkaparāśālanta of Majjhima, I, p. 454-455, the Buddha explains to Uplāṣṭita that the first three jhānas are in restlessness (iliśātmin) in the first, examination and analysis have not been destroyed (vipaśyānāśīlāvācācāryā); in the second, joy and happiness have not been destroyed (piṭāśūkhaśākham aniruddhā hoti); in the third, equanimity and happiness have not been destroyed (apadeśāsīlaśākham aniruddhā hoti). On the other hand, the fourth jhāna is in the non-restlessness (anilātmin) due to the destruction of happiness, the destruction of suffering, etc. (dhaśāsūkha ca paññāvāpādāvāsā ca paññāna -pe-).

Dīgha, III, p. 217 and Sanyutta, II, p. 82 distinguish three kinds of activities (ahusbhavāsā): meritorious (puṇaḥ), demeritorious (apuṇaḥ) and unmeritorious (ūnahā). For Kośa, IV, p. 307, meritorious action is good (yāhā) action of the desire realm; unmeritorious action is good action of the two higher (ārādhana) realms.

That being the case, I [Lamotte] do not see how the Daoist presents the anilātā here as being the pacification and stopping (ti-ma) of physical, vocal and mental actions. For this difficult problem, see notes of L. de La Vallée Poussin in Kośa, IV, p. 106-107.

(nirodhahāsāmpātī). The impure (śākrava) dhāyanās are lesser whereas the pure (ānākrava) dhāyanās are greater.

While the bodhisattva has not become irreversible (avaiṣṭhā) and has not obtained the acquiescence that dhāras do not arise (anupattīkādhamvarakāntā), his dhāyanās are minor; when he has become irreversible and has obtained the acquiescence that dhāras do not arise, his dhāyanās are major. [272b]

When the Bodhisattva was sitting on the seat of enlightenment (buddhaśālā), the concentrations associated with the first sixteen liberations (vīśuktī) were minor but, at the seventeenth moment, the diamond-like concentration (vajraṇāmaṇikādham) was major.

Finally, when the bodhisattva considers (samanaparyājita) all the dhāras as being eternally concentrated (sattatamasthāvṛti) and free of distraction (avipukti), when he does not rely on them and does not distinguish them, it is a matter of major considerations. The others are minor.

d. Lesser practice of wisdom.

Wisdom is of two kinds: (i) mundane (daukākī); (ii) supramundane (lokottara). The mundane wisdom is lesser; the supramundane wisdom is greater.

In the same way [ contrasting in the order of greatness] pure (śīvādha) wisdom and mixed (śīrśa) wisdom, characterized (śāntima) wisdom and non-characterized (niśāntima) wisdom, speculative wisdom and non-speculative wisdom, in accordance with the Dharma and the wisdom contrary to the Dharma, the wisdom turned toward sammā and the wisdom turned toward nirvāna, the wisdom directed toward one’s own good (svārtha) and the wisdom directed toward the good of all beings (sarvaśāvārtha), etc.

Furthermore, the wisdom coming from hearing (irosanam) is lesser in comparison to the wisdom coming from reflection (cintanam) which is greater. The wisdom coming from reflection in comparison to the wisdom coming from meditation (bhāvavānayā) which is greater.

The wisdom which produces the mind of supreme complete enlightenment (anuttarasaṃyaksambodhi) is lesser in comparison to the wisdom utilizing the six perfections (pārāśāsā) which is greater. The wisdom of practice (bhāvavānayopajjhā) is lesser in comparison to the wisdom of skillful means (upajjhapajjhā) which is greater. In the course of the ten bodhisattva bhūmis, skillful means is always being developed up to the tenth bhūmi.

These degrees are to be distinguished [in the various pāramittas]. The Buddha praises the deeds of the bodhisattva who, by accomplishing lesser things, “obtains an immense and infinite qualification”. What then can be said (kath panunjāvā) when the bodhisattva accomplishes greater things? Other people who

272 When the Bodhisattva was sitting under the bodhi tree, he was still tied to the bhāgaṇī or by nine categories of passions (kāla). He became detached from them by eighteen mind moments: nine moments of abandoning or expulsion (puṇaḥśānā na anumāṇaśūkha) and nine moments of deliverance (vīśuktī). At the seventeenth moment, he abandons the ninth category of passion by a path of abandoning called Vajrapāramāṇīkād, the eighteenth moment is a path of deliverance in which the ascetic takes possession of the cessation of all the passions (śāśa) or impurities (śāsāvā).
give up their wealth (vasu) and try very hard by means of their body (kāya), speech (vāc) and mind (manas), painfully gain a small amount of merit (punya). It is the same when they practice discipline, patience, exertion, meditation and wisdom: they do not reach the bodhisattva who, by means of lesser efforts, gains a great retribution, as we have said above.

The air that escapes from the mouth produces an articulated sound (ghosa) but this sound does not reach very far; by contrast, the sound that comes from a horn (yengha) has a long range. It is the same for [the perfection] of generosity, etc., practiced to a lesser degree [by the bodhisattva]. Whereas among other people who practice these virtues, the merits gained are little rewarded, the bodhisattva-mahāsattva, by means of Prajñāpāramitā and skillful application of his merits (upāyakausalaparitāmanā), obtains an immense and infinite merit.

This is why the Prajñāpāramitāsūtra speaks here of the bodhisattva “who wishes to practice a lesser generosity, a lesser discipline, a lesser patience, a lesser exertion, a lesser trance and a lesser wisdom.”

Pīramittakaraṇa

Second Section PRACTICING THE SIX PERFECTIONS

Sūtra (cf. Pañcaviṃśatikā, p. 22, l. 17-20; Śatapathaśāstra, p. 70, l. 4-17). – The bodhisattva-mahāsattva who wishes to practice the perfection of generosity, the perfection of discipline, the perfection of patience, the perfection of exertion and the perfection of meditation, must practice the perfection of wisdom (Bodhisattvamahāsattvamānapāramitāmūlapāramitāmśāntipāramitāmviśvupāramitāmdhīyānapāramitāmacarīkākāmamātpāramitāsāksātāram). Sūtra. – For the meaning of ‘perfection’ (pāramitā), see what has been said above (p. 701-702F).

I. RELATIONSHIP BETWEEN PRAJÑĀ AND THE OTHER PERFECTIONS

Question. – Either the first five perfections are the same as prajñāpāramitā or they are not. If they are the same as prajñāpāramitā, there is no need to posit five distinct (visiṣṭa) perfections. If they are different (anyu), how can you claim that, in order to practice the perfection of generosity, it is necessary to practice the prajñāpāramitā?

Answer. – They are both the same and different. They are different in the sense that the prajñāpāramitā that considers (samapratipāya) the true nature (bhūtalakṣaṇa) of dharmas presupposes and holds no dharma. Generosity itself rejects (raṣjati) all inner and outer good. But if one practices generosity in the spirit of the prajñāpāramitā, the generosity (dāna) takes the name of perfection.

Furthermore, the first five perfections establish (avariṣṭa) the qualities (guṇa) and the prajñāpāramitā chases away persistent thoughts (sangacitā, abhinivēsa) and wrong views (niḥśubhyati). It is as if one man planted grain and another man hoed and weeded to strengthen the grain. In the same way, the prajñāpāramitā makes the four other perfections ripen (paripācayati).

II. PRAJÑĀ AND GENEROSITY

Question. – Why does the Prajñāpāramitāsūtra say that “in order to practice the perfection of generosity, one must exert oneself in the perfection of wisdom”?

Answer. – Generosity is of two kinds: i) pure (visuddha); ii) impure (avissuddha).274

1. Impure generosity

Impure generosity is:275

1. Giving from pride (ahṛtānā, mānastambha), thinking: If destitute people (dīna) give, why should I not give?

2. Giving from jealousy (ādikṣaṇa), thinking: My rival (pratyārthika) has acquired a reputation and has surpassed me by giving. Now I should give more generously still in order to surpass him.

3. Giving from love for reward (vīpaṭkachanda), thinking: By giving a little bit, my reward will be ten million times better: therefore I give.

4. Giving for the glory (kṛtyartha), thinking: Now that I like to give, I am esteemed by people and loved by the crowd.

5. Giving in order to win over people (purusasamgrahārtha), thinking: The person to whom I am giving now will certainly take refuge in me.

Practicing generosity with many fetters (samṣaya) of this type is impure generosity.

2. Pure generosity

Pure generosity does not have these mean tricks.

274 Cf. p. 664F.

1. Guided only by pure intention, he thinks about the fruit of ripening (vipākaphala) as a result of causes and conditions; he has consideration and pity for the beneficiary (pratigrāhaka) and does not seek for actual profit; he aims only for the benefit (anutārā) of future lifetimes.

2. Furthermore, there is a pure generosity that does not seek the advantages of future lifetimes but which favors access to nirvāṇa by way of mind cultivation (cittabhāvā) alone.

3. Finally, there is a pure generosity that, out of great compassion for beings, seeks neither personal benefit (śvārtha) nor the accelerated acquisition of nirvāṇa but strives only for supreme complete enlightenment (anuttarā samyaksambodhī).

This is pure generosity, and it is in the spirit of the prajñādharmākiya that it is possible to practice it. And so the Prajñādharmākiya sutra says that “in order to practice the perfection of generosity, it is necessary to practice the perfection of wisdom.”

Moreover, by means of the power of prajñāpāramitā, any feeling of attachment (abhinnitelacitta) to dharmas is rejected. Why should the feeling of self (ātmacitta) then not be rejected? Having rejected the feeling of self, one regards one’s body, one’s spouse, one’s son, as a blade of grass and, without the least consideration, one renounces them completely. This is why the Prajñādharmākiya says that “in order to practice the perfection of generosity, it is necessary to practice the perfection of wisdom.”

It is the same for the other perfections, morality, patience, exertion and trance, for they are maintained by the spirit of the prajñāpāramitā.

III. POWER OF PRAJÑĀ

Moreover, the other perfections would not have the name of perfection without prajñāpāramitā and would also lack solidarity (sūrayātā). As will be said in the next chapter: “Without prajñāpāramitā, the first five perfections do not have the name of perfection.”

It is like a noble cakravartin king: if he does not possess the jewel of the wheel (cakraratna), he is not called cakravartin king, and it is not his other jewels (273a) that give him his name. Or again, it is like blind people (andhikā): if they have no guide (ādikula), they can go nowhere. It is the same with the prajñāpāramitā: it guides the first five perfections to omniscience (sarvajñahātā).

A great charioteer (rathas), without a good driver, does not fulfill its function. The human body, if deprived of sight, goes nowhere even if it is provided with the other organs. When a person loses their vital organ (jīvītendrā), all the other organs are destroyed; it is because they possess the vital organs that the other organs function. It is the same with the prajñāpāramitā; in the absence of the prajñāpāramitā, the first five perfections do not progress; it is because they possess the prajñāpāramitā that the five perfections progress and rare perfected.

This is why the Buddha says here: “The bodhisattva who wishes to practice the perfection of generosity, etc., should exert himself in the perfection of wisdom.”

Buddhasākāra

Third Section POSSESSING A BODY ENDOWED WITH THE MARKS

Sūtra (cf. Pahavāmśati, p. 23, l. 3-5; Śatasāhasrīkā, p. 70, l. 18-71, l. 4). – The bodhisattva-mahāsattva who wishes to have a body like that of the Buddha in all his existences and who wishes to be assured of the thirty-two major and eighty minor marks of the Great Man, must exert himself in the perfection of wisdom (Bodhisattvavāna mahāsattvavāna sarvajñitāttā buddhasādhiṣṭān khyāni nāpālayitukāmaṇa dvātīṃśaṃmahāpurasalakṣaṇāni astiyanuvajjānāni ca pratīlabhakāmaṇa prajñāpāramitādhyānāṃ śikṣātīṣyati).

Śāstra. –

I. THE PHYSICAL MARKS ARE NOT ‘PLANTED’ JUST AT THE END OF THE CAREER

Question. – In the śṛṅvaka system, it is said that the bodhisattva plants (avāropaniṣati) the causes and conditions for the thirty-two marks (lakṣaṇa) during the hundred kalpas that follow the three incaulcable periods (saṃyogyakalpa) of his career. Why does the prajñāpāramitā say here that “from lifetime to lifetime the bodhisattva has a body like that of the Buddha endowed with the thirty-two major marks (lakṣaṇa) and the eighty minor marks (anuvajjāna)?”

Answer. – In the Viḥāra in the Kātyāyanaprabhūdharma it talks about these hundred supplementary kalpas, but this is not in question in the Tripiṭaka. Why? Others besides the bodhisattva also have these thirty-two marks. What would suffice to distinguish them?

[Nanda’s marks:][226] Thus in a previous lifetime, Nan-t’o (Nanda) gave a single bath (snāna) to the Community (sangha) making the following aspiration (pranīthānā): “From one lifetime to the next, I would like to be handsome (abhīrtiṇa) and graceful (prātīdhiṇa).” In yet another lifetime, he encountered a pratyekabuddha stūpa, adorned it with multicolored designs and brightened up a pratyekabuddha statue (pratīna), formulating the following aspiration: “From lifetime to lifetime, I would like to have a body adorned with fine marks”. For this reason, from lifetime to lifetime, he had a body adorned with marks and

---

226 Mahāvībhūt, T 1545, k. 177, p. 890b5-8. See also Sanyuktidharmāč, T 1552, k. 11, p. 961c9-11; and above, p. 249f, n. 1.

in his last lifetime, he went forth from home (pravrajita) and became a śramaṇa. Seeing him from far off, the members of the community mistook him to be the Buddha and all stood up to go to welcome him.

If Nanda, a practitioner of the Lesser Vehicle (kiśīṇāṇika) received such a reward for having planted these few minor merits, what could be said about the Bodhisattva who, during innumerable incalculable periods (asamkhyeyakalpa), has cultivated merit?

[Īśāvāsi’s marks].”279 – When the bodhisattva Maitreya was still a lay-man with white robes (avatārasana), his teacher Po-p’o-li (Īśāvāsi) had three marks: i) the white tuft of hairs between the eyebrows (ṝṇā śīvavān madhye jaṭā); ii) the tongue able to cover the entire face (jīvā maṃkhamanyañalam avacchādayantīḥ); iii) the secret organs enclosed in a sheath (ksiṣaṭakatabastiguhya).

If those people, who were not bodhisattvas, themselves possessed these marks, how could it be said that the Bodhisattva plants these marks (laksana) only after the three incalculable periods?

Besides, according to the Mahāyāna, the bodhisattva who, from the first mind of bodhi (prathamacittotpāda) until supreme complete enlightenment, does not produce a bad mind, possesses the five superknowledges (abhijñānāntakāya).

This is how, at a time when there could not be a Buddha, beings saw [in Mahāyāna] the body of the Buddha, were happy, submitted and became converted.

II. THE BODHISATTVA IS ABLE TO CREATE FOR HIMSELF A BODY ENWONDED WITH THE MARKS

Question. – How does the bodhisattva who has not yet acquired the bodhi of the Buddha obtain a body and marks like those of the Buddha?

Answer. – In order to save beings, the bodhisattva creates for himself a body of the noble cakravartin king, of Śakra Devendra, of Bhumibhoja, of a śīvaka, of a pratyekabuddha, of a bodhisattva or of a Buddha.

[Śūraṃgamasamādhistātra].”280 – Thus, in the Chos-lon-γyen king (Śūraṃgamasamādhistātra), Mahāyānī himself said that he appeared as a pratyekabuddha 7,200,000 times and entered into nirvāṇa, that he also manifests under the aspect of a buddha named Long-tí-hong-tsonun (Nāgavannāgāra).

This is how, at a time when there could not be a Buddha, beings saw [in Mahāyāna] the body of the Buddha, were happy, submitted and became converted.

276 References, p. 286F, n. 2.

279 Śūraṃgamasamādhistātra, T 642, k. 2, p. 642c10-14 (transl. p. 245, [§147]) and k. 2, p. 644a18-20 (transl. p. 263, [§162]). If Mahāyāna feigned the pratyekabuddha nirvāṇa so often, it was at the period when beings could be converted only by pratyekabuddhas (see Triṃśi, above, p. 602F, and later, k. 75, p. 568a28 seq.). – As for the buddha Nāgavannāgāra (in Chinese Long-tí-hong-tsonun, in Tibetan Khahi rigs mego), identical with the ‘actual’ bodhisattva Mahāyānī, he resided at a distant past over the Sāmī universe, on the borders of the southern region (cf. Śūraṃgamasamādhistātra, T 642, k. 2, p. 644a; transl. p. 260-262).

III. BODHISATTVA BODY AND BUDDHA BODY

Question. – If the Bodhisattva makes a buddha body for himself, preaches the Dharma and saves beings, how does he differ from a Buddha?

Answer. – 1. The Bodhisattva possesses a great magical power (rddhaśīvāvakāya), resides in the ten bhūmis and is endowed with the attributes of the Buddha; nevertheless, he remains in sāmādra in order to save the mass of beings; therefore he does not go into nirvāṇa.

2. Like a master magician (māyākāra), he creates for himself a body of metamorphosis (nimittānupada) in order to preach the Dharma to people, but that is not the true body of the Buddha. That being so, the beings whom he will save are limited in number, whereas those saved by the Buddhas are limitless in number.

3. Although the bodhisattva creates for himself a buddha body, he is unable to completely fill the universes of the ten directions; the body of the Buddha, on the other hand, fills innumerable universes completely.

4. To the beings whom he converts, the bodhisattva shows a buddha body comparable to the moon of the fourteenth day: brilliant as it is, it is not like the moon of the fifteenth day.280

280 Above, (p. 393F), the Traṇī noted that the bodhisattvas differ slightly from the Buddhas: they are like the fourteenth day moon; the wisdom (prajñā) is like the moon of the fifteenth day; the body of which one wonders if it is really full (paripūra); the Buddhas, on the other hand, are like the fifteenth day moon (pachādācandras) which is incontestably full. Later (k. 94, p. 719a), the Traṇī explains that the fourteenth day moon does not yet raise the tide, whereas the fifteenth day moon raises it. In the Mahāyānasūtras, sometimes it is the Buddha and sometimes the Bodhisattva who is compared to the fifteenth day moon. It is said in Kāśyapaśravāpa, §88: “Tad yatṛśāpi nāmā Kāśyapamucayacandro namakṣayate sā cēva pūrṇacandro na tathā namaśāyate / evam eva Kāśyapa ye mama īvādadhrami te balavantairavam buddhāvam dhamanāgamitraṣyam / na tathāgatāhī tat kasya heo buddhāvamāyātīhī hi tathāgatāhī (text not corrected).” – O Kāśyapa, just as one venerates the new moon rather than the full moon, so those who believe in the self must venerate the Bodhisattva more than the Tathāgata. And why? Because the Tathāgatas derive their origin from the Bodhisattva.

No matter that the Buddhas are superior to the Bodhisattva, as the fifteenth day moon is more important than the fourteenth day moon. In this regard, a particularly interesting passage from the Gāyatrīśāstra (T 464, p. 482B; T 65, p. 485A; T 466, p. 484A; T 467, p. 490C) should be noted: “[In the bodhisattva’s career], what are the four minds (cittā)? 1) The first [production of the mind of bodhi (prathamacittotpāda)]; 2) the mind of the path of the practices (caryāṃśārta; 3) the mind of the irreversible bodhisattva (asvāvatāvacittā); 4) the mind of the bodhisattva separated from buddhahood by one single lifetime (ekajñīprativadhācittā).” The prathamacittotpāda is like the new moon (navacandras); the caryāṃśārta is like the fifteenth day moon (variant: like the moon of the fifth or seventh day of the month); the asvāvatāvacittā is like the moon of the tenth day; the ekajñīprativadhācittā is like the moon of the fourteenth day; the wisdom (prajñā) of the Tathāgata is like the moon of the fifteenth day. By the prathamacittotpāda, the bodhisattva transcends the śvētā stage; by the caryāṃśārta he transcends the pratyekabuddha stage; by the asvāvatāvacittā, he transcends the unstable bhūmis (anyutābhimis, i.e., the first seven bhūmis); by the ekajñīprativadhācittā, he is established in the stable bhūmi (nīnātābhimis, i.e., the tenth bhūmi).
These are the differences.

Sometimes there are bodhisattvas who, having obtained the certainty that dharmas do not arise (anupattikadharmaksānti) and the body born of the fundamental element (dharmadhūtpakāśāya), remain in the seventh bhūmi, abide in the first five superknowledges (abhijñā), create by transformation a body like that of a buddha and convert (paripūtanīyaṁ) beings. – Sometimes there are bodhisattvas who, having just produced the mind of bodhi (prathamamacittotpādikā), practice the six perfections (pāramitā) and, by virtue of the actions that they accomplish, obtain a body like that of the Buddha and convert beings.

IV. THE PERFECTIONS ARE CAUSES AND CONDITIONS OF THE MARKS

281 For the actions that produce the marks, there are two theories which are not contradictory:

1. A scholastic Abhidharma theory, elaborated by the Sarvālakāśi-Vaiśñabaliṅkas. The bodhisattva accomplishes these acts in Jambudvīpa, as a male; in the presence of the Buddha; thinking about the Buddhas; stemming from reflection; at the time of the hundred cosmic ages following the three incalculable periods of his career. Each of the marks arises from one hundred merits and, according to the most valid explanation, these hundred merits consist of fifty volitions (cetana) produced in the bodhisattva when he thinks about the Buddha, another fifty when he too wishes to become Buddha.

This theory is explained in Viśākhā, T 1545, k. 177, p. 887b-892a; Kośa, IV, p. 223-227; Kośa-yālikāḥ, p. 430-431; Niyānasūtra, T 1562, k. 44, p. 590b-591a. The Kośākāśī, IV, 109-110a (Kośābaliṅka, p.266) summarizes this in two and a quarter lines:

Jambudvīpa pumān eva samakkham buddhacetanā //
cintāmayam kulpātate iesa ḍikṣipte hi tat //
ekapām paṇyeītattām.

The Traité has fully and faithfully set forth this theory above (p. 246-255F), but has also refuted it in detail (p. 283-297F).

2. A less complicated but certainly older theory presents the marks as fruits of accomplishment of various actions (visvānāmabhisamākārapāṇaḥ). The choice of these actions is subjective and largely imaginary. That is why the lists drawn up in the course of time show many differences. Here are some:

Lalitavistara, p. 429, l. 3-433, l. 2.
Abhisamayālaṁkāra, p. 918, l. 25-919, l. 20.
Bodhisattvatilāmi, p. 377, l. 20-380, l. 23, which claims to be representative of the Laksanaśūtra (of the Dhīgalegama).

Almost all the virtues appear in the actions producing the marks of which the Traité gives us the list here. This is a list coming from the śrīvāka system, but not claiming to be representative of one or another canonical

Question. – The thirty-two marks are fruits of ripening (vipākaphala) of generosity (dāna), etc., but the prajñāpāramitā is non-existent (asa) and like space (sākṣīsama). How can one say that it is necessary to practice the prajñāpāramitā in order to obtain the major and minor marks?

Answer. – The thirty-two marks are of two kinds: i) complete (sampanna, parintispanna), as in the Buddha; ii) incomplete, as in the noble cakravartin kings, in Nanda, etc.

Although the prajñāpāramitā is associated with generosity, it completes the major and minor marks as is the case in the Buddhas. Among other people who practice only generosity (without the inspiration of the prajñāpāramitā), the marks are incomplete.282

Question. – How do generosity, etc., bring about the thirty-two marks?

Answer. – When the dānapati gives, the recipient (pratigṛhākaka) obtains five things: color (varna), strength (bala), etc., and profits from them; the donor (dāyaka) himself is marked with the sign of the wheel (cakra) on his hands and feet, as has been fully described (p. 668F) in regard to the dānaprāṇātā.

It is the same for the other perfections, morality (śīla), patience (kṣaṇi), etc.: each of them favors the thirty-two marks.273c

What are these thirty-two marks? The mark consisting of having the soles of the feet well-planted (supratipāṭiçādānā). For the rest of them (p. 272-279F), refer to the Tis’yan-p’ou-sa p’in (Bodhisattvatipatiparvarta).

Question. – For what reasons (hetuprāyatā) does one get the mark consisting of having the sole of the foot well-planted?

Answer. –

[Mark no. 1]. – From lifetime to lifetime, the Buddha mindfully (ṣomātātā) and firmly (sthānāvattā) kept morality (śīla) and did not allow others to break it. For this karmic cause and condition, he obtained the first mark. This first mark means that he himself is unshakable (acañca) in the Dharma. Had he become a noble cakravartin king, nobody in his kingdom could have attacked him.

[Mark no. 2]. – In accord with justice (saха dharmena), he nourished and protected the populace, the wandering mendicants (parivṛṣṭa), the śramaṇas, etc. For this karmic cause and condition, he obtained the mark consisting of having thousand-spoked wheels [on the soles of his feet] (adehañcā pdakataśayati cahe jìte sahañcāre). This mark lets him turn the wheel of the Dharma (dharmanakara). Had he become a noble cakravartin king, he would have turned the jewel of the wheel (cakravatana).

source. Above (p. 668-670F), the Traité shows how the virtue of generosity is foremost in the making of each of the thirty-two marks.

281 The marks of the Bodhisattva prevail over those of a cakravartin in seven points: cf. p. 279-280F.

282 Citation from Anguttara, III, p. 42; see above, p. 218F and 668F.
[Mark no. 3] – He abstained from killing living beings (prāṇātipāta). For this karmic cause and condition, he obtained the mark of having long fingers (āṭīghāṭīgula).

[Mark no. 4] – He abstained from theft (adattālāna). For this cause and condition, he obtained the mark of having a broad heel (āyutapāpadeśānī). For this karmic cause and condition, he obtained the mark of having well-shaped hands and feet (jāṭikāyaḥkāstapāda).

[Mark no. 6] – He offered his teachers (mahāmātra, guru) robes (vastra), food (annadāna) and fine beds (sāyanidāna). For this karmic cause and condition, he obtained the mark of having soft and delicate hands and feet (medutaranapadāna).

[Mark nos. 7, 13, 12] – He developed the cultivation of merits (punyabhāvānā). For this karmic cause and condition, he obtained the marks of having a golden color (yavagrodhabāhula), the mark of having joined teeth (vartāmsadāta), and the mark of having a broad body like the banyan tree (hahanuṣṭvadāta).

[Mark no. 10] – He always cultivated the sense of modesty and honor (brītapratīpya), avoided lust (kāmapatiyāḍā) and practiced generosity by giving away houses (grha), garments (vastra), rags (pratikṣēda), etc. This is why he obtained the mark of having his secret organs contained in a sheath (kasajñatvastiguhya) like a stallion (tāḍānya).

[Mark nos. 14, 15] – He cultivated the concentration of loving-kindness (maitrīvandādhi), purity of faith (ṣraddhatvāsiṇḍāhi), mental activity (sāṃtānaḥbhūtya)280 and distributed excellent alms-food (annidāna), garments (cīvara) and coverlets (sāyanidāna). This is why he obtained the marks of having a golden color (svaranuvardana) and a brilliance of an arm’s-width (vyānaprabhāḥ).280

[Mark no. 16] – He always liked to consult, venerate and gather reverent and holy individuals (satpurusa). This is why he has obtained the mark of having a fine soft skin (stikṣamacchavi). In order to settle matters in accord with the Dharma, he himself did not administer but delegated his powers of governing. This is why he obtained the marks of having the front part of his body like that of a lion (simhapārdrādakāya), his armpits rounded (citāntārtāna) and his shoulders perfectly round (suvajñayuktānāna).

[Mark no. 20] – He respected his teachers (mahāmātra, guru), came to them and accompanied them. This is why he obtained the mark of having a straight white head (bhṛhatājukāya).

[Mark no. 17] – His gifts were perfect (sampanna) and copious (paripūrṇa). This is why he obtained the mark of having the seven parts of his body rounded (saptosada).

[Mark no. 25] – There was no restriction in any of his gifts. This is why he obtained the mark of having a square jaw (like that of a lion) (simhakāya).

[Mark nos. 22, 23] – He abstained from malicious gossip (pāṣiṣṭīvadā). This is why he obtained the mark of having forty teeth (carvāṃsahīddanta), the mark of having joined teeth (aviraladanta) and the secret mark of the teeth.

[Mark no. 24] – He always cultivated loving-kindness (maitrī) and good thoughts (manasiśāla). This is why he obtained the mark of having incomparably white teeth (jaṅkādanta).

[Mark no. 27] – He abstained from falsehood (mṛtyudāna). This is why he obtained the mark of having the best of flavors (casaśarṣāgra).

[Mark no. 28] – He abstained from harmful words (pāḍūpyavāda). This is why he obtained the mark of having a brāhmaṇical voice (brahmavāra).

[Mark nos. 29, 30] – He contemplated beings with a good mind (kauśala-citta) and a kindly regard (prīyadarśana). This is why he obtained the marks of having deep blue eyes (abhānīlanetra) and eyelashes like a cow (gopakṣametra).

[Mark no. 31] – He honored venerable individuals, he himself maintained discipline (śīla) and taught it to people. This is why he obtained the mark of having a shiny protuberance on his head (sambuṣṭītya).

[Mark no. 32] – He praised those who ought to be praised. This is why he obtained the mark of having a tuft of white hair (ṣrīd bharvar maddiyā jātā).

According to the śrīvāka system, those are the karmic causes and conditions for the thirty-two marks and they are also the karmic causes and conditions for the thirty-two marks in the Mahāyāna.

V. BODY WITH MARKS AND BODY WITHOUT MARKS

Question – The Buddhas of the ten directions (daśaśādhi-buddha) and the dharmas of the three times (triyadadharma) have, as their mark, being without marks (alaksanālaksana). One mark by itself is already unreal, let alone thirty-two marks.
The attributes of the Buddha are of two kinds: i) of conventional truth (saṃvṛtisatya); ii) of absolute truth (paramārtha satya). From the point of view of the conventional truth, we say that the Buddha has thirty-two marks; from the point of view of the absolute truth, we say that he is without marks.

There are two paths (mārga): i) the first commits beings to cultivate the path of merit (puṇyamārga); ii) the second is the path of wisdom (prajñāpāramitā). For the path of merit, we say that the Buddha has thirty-two marks; for the path of wisdom, we say that he has no marks.

In regard to the body of birth (jaunamakāya), we say that he has thirty-two marks; in regard to the body of Dharma (dharmakāya), we say that he has no marks.

By its thirty-two major and eighty minor (ānuyājñama) marks, the body of the Buddha adorns (ālāṃkāro) the body of the Dharma; by its ten powers (bala), four fearlessnesses (vaśirādyā), its four unhindered knowledges (pratissanvīdā), its eight special attributes (āvērsnākhañcā) and other qualities (guṇa), it adorns beings.

There are two kinds of causes and conditions (hetupratyaya): i) causes and conditions for merit (puṇyā); ii) causes and conditions for wisdom (prajñā). In order to guide beings by means of the causes and conditions of merit, the Buddha uses the body endowed with the thirty-two marks; in order to guide beings by means of the causes and conditions for wisdom, he uses the Dharma body (dharmakāya).

There are two kinds of beings (sattva): i) those who know that dharmas are pure designations (prajñāpāramitā); ii) those who are attached to names (nāmaśāntarāṣṭā). For beings attached to names, we say that the Buddha has no marks; for beings who take dharmas as pure designations, we say that the Buddha has thirty-two marks.

Question. – But the ten powers (bala), the four fearlessnesses (vaśirādyā) and the other qualities each have their special mark; how can you say that the Dharma body is without marks?

Answer. – Because they are associated with the sixteen aspects of the truths (sodādākāra) and the three concentrations (sāmādhi), all the pure qualities (āndrasvadharmā) are said to be ‘without marks’. Wanting beings to penetrate them, the Buddha analyzed them in many ways and said that all the attributes of the Buddha, marked with the seal (mudrā) of emptiness (śūnyatā), signlessness (šūnyatā) and wishlessness (apraṇāhitā), all partake in suchness (tathatā), the fundamental element (dharmaṃkhaṇa), the pinnacle of the truth (bhūtakāyā). However, so that beings would rejoice and produce the mind of bodhi on seeing his body, the Buddha shows them his body adorned with the thirty-two marks.

Moreover, in order to manifest his great superiority to all beings, the Buddha shows his thirty-two marks without, however, offending the principle of the absence of marks.

The horoscope of the Bodhisatta.1286 – On the seventh day after the birth of the Bodhisatta, he was wrapped in white woolen blankets and the experts in signs (laksanavipalcakā) were summoned. The latter, having consulted an old [274b] venerable book of signs, made a prediction and said to the king: “According to our diagrams, if the person who is endowed with the thirty-two marks stays at home, he will become a noble cakravartin king; if he leaves home, he will become a buddha. There are only these two possibilities, there is no third.”1287 When the experts in signs went away, the Bodhisatta fell asleep.

[The prediction of Asita]1288 – Again, there was a śī named A-sseu-t’o (Asita) who said to King Tsing-fan (Śuddhodana): “By means of my divine ear (divyajātrā), I heard the devas and yakṣas announcing that king Śuddhodana had just had a son endowed with the bodily marks of a buddha. That is why I have come to visit him.”

The king was very happy and said: “This man is a noble śī, come afar to see my son.” He ordered his servants to go and get the crown prince (kumāra), but they said to the king: “The crown prince is sleeping.”

Then Asita said: “Let the noble king invite everybody. Those who are satisfied with ambrosia (amṛta) cannot sleep.”1289 Saying this, he rose from his seat and went to get the crown prince. He took him in his arms, examined him from head to toe, and, having examined him, burst into tears uncontrollably.

Greatly moved, the king asked the expert in signs: “Is there something unfortunate that makes you weep like that?” The śī answered: “If even the sky could rain down a mountain of diamonds (vajra), it would be unable to move a single hair of this child: how then could any misfortune menace this child? The crown prince will definitely become a Buddha. As for myself, in the evening of this present year, I will be reborn in the formless heavens (āruppavargā) so that I will be unable either to see the Buddha or hear his teachings: that is why I am so sad.”

The king said: “The experts in signs (laksanavipalcakā) did not come to one single solution: they said that if my son remained at home, he would become a noble cakravartin king and if he went forth from home he would become a Buddha.” Asita replied: “The experts in signs base themselves on worldly convention (saṃvyāti) and deductive knowledge (ānuyājñḍhaṇā), and not on the divine eye (divyacakṣasā). They know the holy books of prognosis but they do not know the future fully and completely. They consider the marks in general but are unable to interpret them clearly. It is why they say that if the crown prince remains at home he will become a noble cakravartin king but if he goes forth from home he will...”

1286 This version is very close to that of the Mahāvatsa, II, p. 27, l. 1-39, l. 6. – On the nature of this horoscope, the simple prediction about the future of a child, see A. Foucher, La Vie du Bouddha, p. 57-66. – Comparative study of early sources, in A. Bureauc, Le Jeunesse du Bouddha dans les Sūtra-piṭaka et les Vinaya-piṭaka anciens, OEGEO, LXI, 1974, p. 209-213. – Illustrations in A. Foucher, AgP, I, p. 299-300, G. Tucci, Il trono di diamante, p. 71, 72-73.

1287 Mahāpādānasutta (Dīgha, II, p. 16) and Mahāvadhāneratnā (p. 95), in regard to Vipākāya: “Ayam devo kumāro dvātistena mahāpārankālakhañche samamāgato yedhi samamāgatassatta mahāpārthe dve gatiyo bhavanti anūhāḥ. sace agārūnam ajīhihavatī rājā hoti kāhihavatī... sace kho pana agārūnam amaṇḍhāya pabbahīta araham hoti samādhamuddho.”

1288 References, p. 1344F, n. 2.

1289 Cf. Laṅkāvatāra, p. 103: “Evam utke ‘sito mahāras’ rājam āuddhadhanam etad avocat / putras te Mahārājā jñānas tam ahum dvaṣṭakāsena ihagata iti // rājā dha / svapātmahāya kumāro mahārājā āgamanā yāvas uṭṭhāyati // rājā avocat / na mahārāja tādāḥ mahāpurusākā ciraṃ vasantī jātāhābhiḥ śāntāḥ satpuruṣāḥ bhavanti //”

This detail is passed over in silence in the Mahāvatsa and the Neīlakathā.
Finally, if this small number of marks really adorned him imperfectly, the Buddha still has eighty minor marks (anuvyañjana): going beyond that would not be appropriate.

Question. – If eighty minor marks must be added, why not call them ‘marks’ and why give them the special name of ‘minor marks’?

Answer. – The marks adorn the body particularly, and to mention these major marks is to imply the minor ones.

Moreover, the major marks are coarse (sthāla) whereas the minor marks are fine (stūpyama). When beings see the Buddha they see his major marks; the minor marks, on the other hand, are hard to see.

Finally, the major marks are commonly obtained by other men. The minor marks are sometimes shared (sādānyasya) and sometimes special (divēsikā). This is why we speak of the major and minor marks separately.

VI. JUSTIFICATION OF THE NUMBER OF MARKS

Question. – Why assume thirty-two marks, no more and no less?

Answer. – Assuming more or assuming less would provoke difficulties in either case.

Furthermore, the body of the Buddha is six arm-spans (vīryana) in height. If he had less than thirty-two marks, they would not extend on all sides and would insufficiently ornament him; if he had more than thirty-two marks, they would [274c] be disorderly in arrangement. It is like jewels adorning the body: even if a large quantity of pearls (mani) is used, it is not fitting to be overloaded with necklaces (keyūra, niṣhka). This is why the target (lakṣaṇa) is reached with exactly thirty-two marks.

VII. WHY IS THE BUDDHA ADORNED WITH NON-EXISTENT MARKS?

Question. – The Buddha cut through the lion’s roar in the great assembly (satvālaṅkāśa), the mark of substantial self (ātmalaṅkāsa) absolutely (atyañt) and was satisfied with the mark of empty (śūnyo) dharmas. Why then does he adorn his body in the manner of those who seize characteristics (nimittatāy udgarhantam)?

Answer. – If the Buddha adorned just his mind (citta) with wonderful attributes,293 and if his body were lacking the major and minor marks, some beings capable of being converted (vaineyasattva) would mistake him under the pretext that the Buddha is without bodily marks. They would not welcome the Buddha, who is far superior to all beings, with open hearts. Thus, if one filled a dirty bowl (citta) and if one filled a stinking goatskin (jina) with choice food, the latter would not be appreciated by people; and if one filled a stinking goatskin (jina) with precious things, those who received them would be miserable. This is why the Buddha adorns his body with the thirty-two marks.

Moreover, the Buddha takes into consideration the preferences of beings to be converted and local customs to manifest one attribute.294

Question. – If the Buddha adorned just his mind (citta) with wonderful attributes, and if his body were lacking the major and minor marks, some beings capable of being converted (vaineyasattva) would mistake him under the pretext that the Buddha is without bodily marks. They would not welcome the Buddha, who is far superior to all beings, with open hearts. Thus, if one filled a dirty bowl (citta) and if one filled a stinking goatskin (jina) with choice food, the latter would not be appreciated by people; and if one filled a stinking goatskin (jina) with precious things, those who received them would be miserable. This is why the Buddha adorns his body with the thirty-two marks.

Moreover, the Buddha adorns his mind with the thirty-two major and eighty minor marks, there are still people who do not believe him. What would it be like if he did not adorn his body with the major and minor marks?

293 The punctuation of the Traiśūlī is defective: the period should be placed between śūnyo and citta. The attributes with which the Buddha adorns his mind go from the ten powers (bala) to great loving-kindness (mahāmaitri) and great compassion (mahākaruṇa); they have been discussed in chapters XXXIX to XLII (at the beginning).
Finally, the attributes of the Buddha are very profound (gambhīra) for they are eternally destroyed (niyantiruddhatvā). Fanatical madmen, beings do not believe in them and do not accept them; they say that in this destruction of the body (kīrya), nothing is to be had. That is why the Buddha uses his broad tongue (prabhāsājaññhi) and his brahmic voice (brahmavacara) emits great rays of light from his body (mahābrasmin niścīryayati) and, by means of all sorts of nidānas and avadānas, teaches his marvelous attributes.293  Seeing the majesty of the physical marks of the Buddha and hearing his [brahmic] voice, beings rejoice in them and believe.

Moreover, the ornaments are internal (śādhyātmi) or external (bhūhya). The meditations (dhyāna), absorptions (samsāpatti), wisdom (prajñā) and other qualities (guna) are internal ornaments. The majesty of the physical marks and the perfections of morality (tilanampada) are external ornaments. Inwardly and outwardly the Buddha is perfect.

Finally, out of compassion for all beings, the Buddha appeared (prādurbhavati) in the world. By means of his qualities of wisdom, etc., he benefits beings of sharp faculties (mrtyvidrīya); by utilizing his physical marks, he benefits beings of weak faculties (mrtyvidrīya). By the adornment of his mind (citta), he [275a] opens the door to nirvāṇa; by the adornment of his body, he opens the door to godly and human happiness. By the adornment of his body he establishes beings in all the three meritorious activities (puṇyakriyāvasta);294 by the adornment of his mind, he establishes beings in the three gates of deliverance (vimodasamākhā). By the adornment of his body, he pulls beings out of the three bad destinies (durgati); by the adornment of his mind, he pulls beings out of the prison of the threefold world (trāś Rhābhūtaka).

It is in view of these immense benefits that the Buddha adorns his body of birth with the major and minor marks (janmaśīya).

293 See above, p. 456F, the manifestations that precede the preaching of the Prajñāpāramitasūtra.
Furthermore, the bodhisattva is not attached to precious objects and rejoices only in the Three Jewels (triratna). Furthermore, the bodhisattva has always cut through lust (r̥ga) until he no longer has either the memory (smṛti) of it or the notion (saṃjñā) of it; how could it have any reality for him? Furthermore, beings who see the bodhisattva attain the concentration of loving-kindness (maśīrṣaṃkāraṇa) immediately. Furthermore, the bodhisattva has reduced all teachings into ‘the teachings of the Buddha’ and the various classifications (nādāvīśa) such as ‘teachings of the śrāvakas and pratyekabuddhas’ or ‘teachings of the tīrthikas’ no longer exist for him.

Finally, having analyzed all the teachings, the bodhisattva feels neither the notion of true teachings (dharmaṃsaṃjñā) nor the notion of false teachings (adharmaṃsaṃjñā) towards them. These are the innumerable reasons why “he is born into the family of the bodhisattvas”.

Question. – From his first production of the mind of bodhi (prathamācittotpāda), the bodhisattva has already been born into the family of the bodhisattvas. The why does the Prajñāpāramitāsūtra here speak about the bodhisattva who, wishing to be born into the family of the bodhisattvas, must practice the perfection of wisdom?

Answer. – The family of the bodhisattvas (bodhisattvakāla) is of two kinds: i) the family with regression (saśīrṣa) and the family without regression (sattvārtha); ii) the nominal family and the real family; iii) the pure family and the mixed family; iv) the family strong in faith (suddhākāraṇa) and the family without strength. It is the ‘family without regressions’ and so on up to the ‘family strong in faith’ that the bodhisattva wishes to obtain. This is the sense in which the Prajñāpāramitā here says that “the bodhisattva who wishes to be born into the family of the bodhisattvas must practice the precepts of the bodhisattva”.

Kumārakabhūmi

II. OBTAINING THE LEVEL OF THE KUMĀRAKA

“The bodhisattva wishes to obtain the level of Kumāraka.”

1. Some bodhisattvas, from their first production of the mind of bodhi (prathamācittotpāda), have destroyed lust (saṃcchālnarāga) and, up to their acceding to supreme complete enlightenment,
2. Furthermore, some bodhisattvas have made the following aspiration (pranidhāna): “From lifetime to lifetime as a kumāra (an unblemished child), I will go forth from home, I will practice the path (mārga) and I will have no worldly sexual relations (maithuna)” - this is called the kumārabhūmi (level of the unblemished child).

3. Furthermore, a king’s son (rajyaputra) is called kumāraka (crown prince). The Buddha is the king of the Dharma (dharmarāja) and, from his entry into certainty of the supreme law (dharmaśamākramāvṛtānti) up to the tenth bhūmi inclusively, the bodhisattva is called ‘prince with the right of succession to the state of Buddhahood’. Thus Mahāvīra, with his ten powers (daśabala), his four fearlessnesses (caturĪdikarma), etc., completely carries out buddha activity (buddhakārya), dwells in kumārabhūmi (the level of the crown prince) and saves beings everywhere.

4. Furthermore, a boy who is over four years old but not yet twenty years old is called kumāra (adolescent). The bodhisattva who has just been born into the family of bodhisattvas is like a baby (bāla). But as soon as he obtains the acquisience that dharmas do not arise (anupattikadharmakānti) and up to the tenth bhūmi inclusively, he eliminates all bad things: this is what is called kumārabhūmi (level of the adolescent). [275c]

If one wishes to obtain that level, it is necessary to practice the perfection of wisdom.

Buddhāvirahitattā

III. NEVER BEING SEPARATED FROM THE BUDDHAS

“The bodhisattva wishes never to be separated from the Buddhas.” – In all the lifetimes into which he is reborn, the bodhisattva always meets the Buddhas.

1. Benefits of the presence of the Buddhas

Question. – The bodhisattva must convert beings. Why does he want always to meet the Buddhas?

Answer. – Some bodhisattvas have not entered into the certainty of the bodhisattva (bodhisattvaniyāma) and have not received the special prediction (vyakaranativāsa) reserved for the non-regressing (avairātikā) bodhisattvas. This is why, if they wander away from the Buddhas, they destroy their roots of good (kailasāmīla), fall into the afflictive emotions (kleśa) and, unable to save themselves, how could they save others? They are like a sailor who, in a storm, tries to save the others but himself falls into the water. A little bit of boiling water poured onto a great frozen pool melts only a little place and soon itself changes into ice. It is the same for a bodhisattva, who, not yet having entered into the certainty (dharmasamākraṇa), would stray from the Buddhas. Equipped with limited qualities (alypaguna), lacking power in skillful means (upāyabala), he wants to convert beings but, even though rendering small services, he himself takes a tumble. This is why a beginning (ādhikāraṇa) bodhisattva cannot stray from the Buddhas.

2. Furthermore, some bodhisattvas have made the following aspiration (pranidhāna): “If one wishes to obtain that level, it is necessary to practice the perfection of wisdom.

3. Some bodhisattvas have not entered into the certainty of the bodhisattva (bodhisattvaniyāma) and have not received the special prediction (vyakaranativāsa) reserved for the non-regressing (avairātikā) bodhisattvas. This is why, if they wander away from the Buddhas, they destroy their roots of good (kailasāmīla), fall into the afflictive emotions (kleśa) and, unable to save themselves, how could they save others? They are like a sailor who, in a storm, tries to save the others but himself falls into the water. A little bit of boiling water poured onto a great frozen pool melts only a little place and soon itself changes into ice. It is the same for a bodhisattva, who, not yet having entered into the certainty (dharmasamākraṇa), would stray from the Buddhas. Equipped with limited qualities (alypaguna), lacking power in skillful means (upāyabala), he wants to convert beings but, even though rendering small services, he himself takes a tumble. This is why a beginning (ādhikāraṇa) bodhisattva cannot stray from the Buddhas.

3. Some bodhisattvas have not entered into the certainty of the bodhisattva (bodhisattvaniyāma) and have not received the special prediction (vyakaranativāsa) reserved for the non-regressing (avairātikā) bodhisattvas. This is why, if they wander away from the Buddhas, they destroy their roots of good (kailasāmīla), fall into the afflictive emotions (kleśa) and, unable to save themselves, how could they save others? They are like a sailor who, in a storm, tries to save the others but himself falls into the water. A little bit of boiling water poured onto a great frozen pool melts only a little place and soon itself changes into ice. It is the same for a bodhisattva, who, not yet having entered into the certainty (dharmasamākraṇa), would stray from the Buddhas. Equipped with limited qualities (alypaguna), lacking power in skillful means (upāyabala), he wants to convert beings but, even though rendering small services, he himself takes a tumble. This is why a beginning (ādhikāraṇa) bodhisattva cannot stray from the Buddhas.

This is a matter of the anupattikadharmakānti labhava mukhyāvākaraṇa, the prediction conferred in the presence of and for the benefit of a bodhisattva of the eighth bhūmi who has obtained the conviction that dharmas do not arise.
away from the Buddhas. Why? Father, mother, relatives, friends, humans, gods, etc., are far from equaling the Buddhas in kind deeds. It is [276a] thanks to the kind deeds of the Buddhas that the bodhisattvas escape from the places of suffering and are established in the lands of the Blessed Ones.

For these reasons, the bodhisattva never strays away from the Buddhas.

Question. – Conditioned dharmas (samskṛta-dharma) are deceivers (visamvādaka), unreal and do not merit belief. How then can one hope never to stray away from the Buddhas?

Answer. – In order to become Buddha, it is necessary that merit (puṇya) and wisdom (prajñā) be fulfilled (sampāna), and a fortiori not to become separated from the Buddhas.

As a result of sins (āsūti) accumulated during innumerable kalpas, beings do not come to realize their aspirations (pravāḍhāna). If they gain in merit, their wisdom is slender (sūna), and if they cultivate wisdom, their merit is slender: this is why their aspirations are not realized.

The bodhisattva who seeks the bodhi of the Buddhas must cultivate two patiences (kuṣānti): i) patience in regard to beings (sattvākṣaṅti); ii) patience in regard to things (dharmanāśaṅti). Cultivating patience toward beings, he experiences the feelings of loving-kindness (maitrī) and compassion (karunā) for all beings, he destroys the sins committed during numberless kalpas and he gains immense merit (puṇya). Cultivating patience toward things, he destroys the ignorance (avidyā) relating to things and acquires immense wisdom (prajñā). Once these two cultivations are joined, how could his wishes not be realized?

This is why, from lifetime to lifetime, the bodhisattva does not stray away from the Buddhas.

Moreover, the bodhisattva is always happy to recollect the Buddha. When he leaves one body to take up another, he always gets to meet the Buddhas.

Thus a being who has cultivated lust (kāmaśīta) and whose mind is weighed down takes on the body of a lustful bird, such as a peacock (śīva), tākṣasas, centipedes (śaṅpadin), venomous snakes (śītāvīva), etc. The bodhisattva himself has no ambition for the fate of a noble cakravartin king or human or divine happiness: he recollects only the Buddhas; this is why he assumes the forms to which he attaches the greatest weight.

These practices of autosuggestion are not new to Buddhism. The development of the cult of Amitā on this subject, see P. Demiéville, La Togdūchdhāmi de Sanjhavrakvas, BEFEO, XLIV, 1954, p. 353-355, 431-432.

2. Subjective nature of the appearance of the Buddhas\(^{167}\)

\(^{166}\) Pan-tcheou san-mei king, T 418, k. 1, p. 905b8-14. This sūtra is known by four Chinese translations (T 416-419) and one Tibetan translation (Tib. Trip., vol. 32, no. 801). In China at the end of the 4th century, it contributed to the development of the cult of Amitā. On this subject, see P. Demiéville, La Togdūchdhāmi de Sanjhavrakvas, BEFEO, XLIV, 1954, p. 353-355, 431-432.

\(^{167}\) The meeting of the bodhisattva with the buddhas of the three times and the ten directions is a purely subjective phenomenon: the buddhas do not come to the bodhisattva and the bodhisattva does not go to the buddhas. The phenomenon occurs at two times: a vision and a reflection.

A. The bodhisattva enters into the “concentration of the recollection of the buddhas” (budhānusmṛtamāṇḍali) and sees them in mind (cittana), not in any mind whatsoever, but according to the very words of the sūtra (Mahāyāna, p. 23, etc.) “in concentrated, purified, cleansed, stainless mind rid of minor stains, softened, amenable, stable mind that has reached immovability” (samābhava-citta parivṛddha pariyođita amāyaguna vajātipākī tiṣṭe mudhābhāk kammīya ātāneṣṭā tiṣṭe ājīvappatā). He directs it to and fixes it on the body of the Buddha, a body of the color of gold, luminous, endowed with the major and minor marks. Because the mind of the bodhisattva is pure, it receives the image of the body of the Buddha like the mirror of clear water reflects the face of the person who is looking into it. The image of the Buddha impresses the mind of the bodhisattva so that he ceases to see any other object and any other color. He remains fixed in contemplation before the red gold (caṇḍa) surrounded by beryl (vajāyātra) representing the buddhas. He enters into conversation with them, asks them questions and hears their answers. Subjective though it may be, this meeting with the buddhas plunges him into rapture (muddhā).

These practices of autosuggestion are not new to Buddhism. The īrāvakas already used a whole arsenal of practices where the directed will (adhīnāsā) overcomes objectivity and allows the seeing of things not as they are but as one wants to see them. During the course of the Aparājitas or the Brāhmaṇasūtras, for the purification of one’s own mind, they consider beings of the ten directions in turn as happy, rejoicing or miserable when similar answers. Subjectivism is pushed so far that the theoreticians attribute to the bhūta-satrūti (the cosmos) the power of really transforming things, for example, of changing stone into gold. In a word, samādhī is the triumph of the arbitrary over reality. But if, with use, the arbitrary is revealed as being useful and beneficial, it is appropriate to use it provisionally even if it means abandoning it definitively a posteriori.

B. The bodhisattva who has ‘met’ the buddhas in the course of the budhānusmṛtamāṇḍali ends up by coming out of samādhī without losing, for all that, the results of the experience that he has undergone. He retains the memories of the meetings he has had with the buddhas and eventually writes them down in a book (pratikarm-karoti).

We think this is the origin of the enormous literature of the Mahāyānaśāstra that flooded Buddhism during concentration of recollecting the Buddha and ceaselessly thinking about it, one gets to be born in my field.”\(^{168}\)

\(^{168}\) Cf. p. 865F.
During this concentration, the yogin loses the notion (saṃjñā) of other colors (rūpa) – the colors of the mountains, earth, forests, etc. –; in space he sees only the bodily marks if the Buddhas, marks like an appearance of molten gold (kanaka) in the center of a real beryl (vaiśālīra). A bhikṣu who has entered onto the meditation on the horrible (aśītabhāvana) see only bloated bodies (vyādhātmaka), putrefied (vipītyaka), tom apart (vāhita), finally seeing nothing other than a skeleton (asṭhiṣṭātaka). This [276b] skeleton is immobile (ākāra); it comes from nowhere and it goes nowhere (na kutaścid āgacchat, na kvaścid gacchati): the bhikṣu sees this skeleton by means of his memory (anuśārayana) and as a concept (samjñā). In the same way, the bodhisattva-mahāsattva who has entered into the concentration of the recollection of the Buddhas (buddhānusmṛtisamādhi) sees the Buddhas as if he has concentrated his mind (cittasamādhanānti) and insofar as his mind is pure (cittaveśīdhihīrāt). When a person whose body is adorned with ornaments looks into a mirror (ākārā) or clear water, he sees all his ornaments without exception. In the mirror of the clear water, there is no real (ākērti) form but, since it is clear and limpid, the person contemplates his own image therein (pratiketi). From the very beginning, the dharmas [of Buddha] are eternally pure (niyavīśīdhi) and it is by means of his well purified mind (suptarūpaścittarā) that the bodhisattva sees all the Buddhas at will (yattveccham). He questions them about his doubts (saṃjñāya), and the Buddhas answer his questions. Hearing the words of the Buddhas, the bodhisattva experiences great joy (mudita).

Emerging from concentration (saṃdhyā vyavahītaḥ), the bodhisattva has the following thought: “From where do the Buddhas come when I myself have gone nowhere?” At that very moment, he knows that the Buddhas have come from nowhere and that he himself has gone nowhere. – Once again he has the following thought: “Everything that exists in the threefold world (traiḍhiḥkta) has been manufactured by the mind (cittā). Why? It is as if I have thought in my mind that I have seen all these Buddhas. It is by means of the mind that I have seen the Buddhas; it is by means of the mind that I have created the Buddhas. Mind is the Buddhas; mind is myself.”

Following their reasoning, they establish that, contrary to the common way of speaking, consciousness (viṣṇāha) does not discriminate (na viṣṇānat), mind does not cognize itself, does not see itself, and to cling to the nature of mind is fundamentally ignorance (ajñāna). Pushing to their ultimate conclusions the criticisms raised by the Sautrāntikas against mental operations (cf. Kośa, I, p. 86; IX, p. 280), the Pratītyāraṇātīta (Āg念头aḥśaṅkara, p. 37-40; Pārabhavīsānti, p. 121-122; Śatārūpaścittar, p. 495) affirm that the mind is the opposite of mind (cittam acittam), that in this absence of mind, existence or non-existence of the mind does not occur and is not perceived (vā deśhātātāṁ asatāṁ vā na deśhātātāṁ vā na vidyate nupalabhyyante), that this absence of mind excluding all modification and all concept constitutes the very nature of everything (avākāra avacittācātāḥ vā svarudharmānāṁ dharmatāḥ). In this view, “the bodhisattva penetrates the true nature of things (dharmānāṁ bhūtalakṣaṇam) which is none other than eternal emptiness (niyudanyayānti).”

In samādhi, the bodhisattva meets the buddhas, converses with them and enjoys their presence; by means of prajñā he penetrates the emptiness of things and by virtue of which nobody meets anybody and nothing is said about things that are neither existent nor non-existent. Supported by the two wings of samādhi and prajñā, the bodhisattva takes flight like a garuḍa, king of the birds which soars supremely in empty space.

The first centuries of our era. Between the strītras of the Tripiṭaka compiled by the sīlavakas at the beginning of Buddhism and the Vaiśravaṇasūtra that accumulated over the course of time, there is the major difference that the former were collected from the very mouth (kāśīṭa) of the historical Buddha Śākyamuni whereas the latter came from a meeting in samādhi with the buddhas of the three times and ten directions. Without saying anything about the value of the teachings they contain, we can simply state that the strītras of the Tripiṭaka transmit historical evidence whereas the Vaiśravaṇa strītras tell of a mystical experience.

The Mahāyānists who benefit from this experience do not believe in the objectivity of everything with the buddhas. Having come out of concentration, they first establish that the buddhas came from nowhere and that they themselves have gone nowhere, that is to the extent that they have thought they have seen the buddhas. And each of them says: “It is by means of mind (cittā) that I have seen the buddhas; it is by means of the mind that I have fabricated the buddhas. The mind is the buddhas; the mind is myself.”

Why? It is insofar as I have thought in my mind that I have seen all these Buddhas. It is by means of the mind that they themselves have gone nowhere, that it is to the extent that they have thought they have seen the buddhas. And each of them says: “It is by means of mind (cittā) that I have seen the buddhas; it is by means of the mind that I have fabricated the buddhas. The mind is the buddhas; the mind is myself.”

During this concentration, the yogin loses the notion (saṃjñā) of other colors (rūpa) – the colors of the mountains, earth, forests, etc. –; in space he sees only the bodily marks if the Buddhas, marks like an appearance of molten gold (kanaka) in the center of a real beryl (vaiśālīra). A bhikṣu who has entered onto the meditation on the horrible (aśītabhāvana) see only bloated bodies (vyādhātmaka), putrefied (vipītyaka), tom apart (vāhita), finally seeing nothing other than a skeleton (asṭhiṣṭātaka). This [276b] skeleton is immobile (ākāra); it comes from nowhere and it goes nowhere (na kutaścid āgacchat, na kvaścid gacchati): the bhikṣu sees this skeleton by means of his memory (anuśārayana) and as a concept (samjñā). In the same way, the bodhisattva-mahāsattva who has entered into the concentration of the recollection of the Buddhas (buddhānusmṛtisamādhi) sees the Buddhas as if he has concentrated his mind (cittasamādhanānti) and insofar as his mind is pure (cittaveśīdhihīrāt). When a person whose body is adorned with ornaments looks into a mirror (ākārā) or clear water, he sees all his ornaments without exception. In the mirror of the clear water, there is no real (ākērti) form but, since it is clear and limpid, the person contemplates his own image therein (pratiketi). From the very beginning, the dharmas [of Buddha] are eternally pure (niyavīśīdhi) and it is by means of his well purified mind (suptarūpaścittarā) that the bodhisattva sees all the Buddhas at will (yattveccham). He questions them about his doubts (saṃjñāya), and the Buddhas answer his questions. Hearing the words of the Buddhas, the bodhisattva experiences great joy (mudita).

Emerging from concentration (saṃdhyā vyavahītaḥ), the bodhisattva has the following thought: “From where do the Buddhas come when I myself have gone nowhere?” At that very moment, he knows that the Buddhas have come from nowhere and that he himself has gone nowhere. – Once again he has the following thought: “Everything that exists in the threefold world (traiḍhiḥkta) has been manufactured by the mind (cittā). Why? It is as if I have thought in my mind that I have seen all these Buddhas. It is by means of the mind that I have seen the Buddhas; it is by means of the mind that I have created the Buddhas. Mind is the Buddhas; mind is myself.”

And yet the mind cannot cognize itself and does not see itself. Clinging to the nature of the mind (cittam acittam) is fundamentally ignorance (ajñāna). The mind itself is deception (mṛyā) and comes from ignorance (avidyā). By separating from his deceptive and erroneous nature of mind, the bodhisattva penetrates into the true nature of things (dharmānāṁ bhūtalakṣaṇam or dharmatā), namely, eternal emptiness (niyudanyayānti).

The bodhisattva thus obtains the concentration of the recollection of the Buddhas (buddhānusmṛtisamādhi) and wisdom (prajñā) [about the true nature, the emptiness of things]. By the power of these two factors (saṃkāra), he comes to never be separated from the Buddhas at will (yattveccham) and according to his wishes (yathāprabhuṣdham). In the same way that the garuḍa, king of the birds, furnished with two wings (pakṣa), soars supremely in space (ākāsa), so the bodhisattva, in his present lifetime (ṣaṭhaṇamani), by means of the power of concentration and wisdom, is able to pay homage to the Buddhas at will and, after his death, he is able to meet the Buddhas again.

1583 1584
This is why the Prajñāpāramitāsūtra says here that “the bodhisattva who wishes to never be separated from the Buddhas must practice the perfection of wisdom.”

CHAPTER XLVI (p. 1931F) VENERATING WITH THE ROOTS OF GOOD

Buddhapūjā

First Section HONORING ALL THE BUDDHAS

Sūtra (cf. Pahāramitā, p. 23, l. 15-18; Śūrabhumaka, p. 72, l. 11-15). – The bodhisattva-mahāsattva who wishes to have at his disposal the roots of good capable of honoring, venerating, respecting and praising all the Buddhas as he wishes should practice the perfection of wisdom (Bodhisattvena mahāsattvena yair kālamālālākā kākṣet sarvanabuddhān pāñjāyitum satkarum gurukāryum varṇāyitum tānī me kālamālālākāsmārāvītāyur iti praṇātāpramitāyām ikṣātārayum).

Śāstra. –

I. THE DESIRE TO OFFER

[276c] The bodhisattva who gets to be never separated from the Buddhas must honor them (pāñjāyitum); if he meets the Buddhas and has nothing to offer them, he is very unhappy.

[Offering of Sumati].\[310\] – Thus the bodhisattva Siu-mo-t>i (Sumati), in the Ts’in language “Good Intellect”, seeing the Buddha Jan-teng (Dīpamkara) and having nothing to offer him, set out to look everywhere. Seeing a seller of flowers, he bought five blue lotus flowers (nīlōpala) for five hundred gold pieces (kārṣaptā) and offered him the flowers.

[Offering of Sadāprarudita].\[311\] – The bodhisattva Sa-t'o-po-louen (Sadāprarudita) sold his body, his blood and his flesh to honor the Teacher. Such bodhisattvas who would meet a Buddha and would wish to honor him were very upset if they did not have any offerings.

When inferior people meet superior individuals and do not offer them any present, it is a lack of respect. Also, the bodhisattvas look for offerings to honor the Buddhas. The Buddhas have no need of [the offerings] but by honoring them, the bodhisattvas perfect themselves mentally.

Thus when a laborer (karmāntika, kārṣaka) finds a good field (kṣetra) but has no seed (būja), he has to increase his work: it is useless for him to use up his energy and he feels great sadness. It is the same for the bodhisattva who meets the Buddha but has no offering at his disposal. Even if he has something but which does not correspond to his idea, he is sad.

\[310\] See p. 248F, n. 2. Also later, k. 35, p. 316b20-24.
\[311\] See p. 1353F, n. 1.
II. METONYMICAL MEANING OF ‘ROOTS OF GOOD’

Here, by ‘roots of good’ (kuśalamūla), we mean the fruits of retribution (vipakartha) coming from the roots of good, such as flowers (paspa), perfumes (gandha), necklaces (vistāra), garments (vastrā), banners (patāka), parasols (chhatra) and all kinds of precious gems (maniratana). Why is that?

Sometimes, [and this is the case here], the effect is designated by means of the cause (kārye kāvyapācaśraḥ), as in the expression: “to eat a thousand ounces of gold monthly”. Gold is not edible but it is by means of gold that one finds something to eat: hence the expression: ‘to eat gold’.

Also, sometimes the cause is designated by means of the result (kāraye kāvyopacāraḥ) for example, when on seeing a beautiful picture, one says: “That is a good artist”. The artist is not the picture, but seeing the beauty of the picture, one speaks of the talent of the artist.312

It is the same in regard to the roots of good and their fruits of retribution. By virtue of the karmic causes and conditions constituted by the roots of good, one obtains, [as fruits of retribution], objects to offer (piṭṭokaranam) called here [by metonymy] ‘roots of good’, [whereas they are really the results of the roots of good].

Question. – If that is so, why not speak specifically of flowers (paspa), perfumes (gandha), etc., by name instead of designating them indirectly by their causes?

312 ‘To honor the Buddhas by the roots of good’ means to honor the Buddhas by the offerings resulting from the roots of good. Expressing oneself thus is to designate the result (the offerings) by the name of the cause (the roots of good).

1) It is kāraye kāvyapācaśraḥ when one metaphorically applies [the name of] the cause to the effect, in other words, when one designates the effect by the cause.

The classical example given here and above (p. 218F) already appeared in the Satakasāstra by Āryadeva, T 1569, k. 1, p. 170a16-17: “He eats a thousand ounces of gold monthly”. Gold is not food, but it is the cause of food.

Another example given above (p. 218F): “Woman is the stain of morality”. Woman is not the stain but the cause of the stain.

2) Conversely, there is kāraye kāvyopacāraḥ when one metaphorically applies the name of the effect to the cause, in other words when one designates the cause by the effect.

The classical example given here already appeared in the Satakasāstra by Āryadeva, T 1569, k. 1, p. 170a17-18: “When, on seeing a beautiful painting, one says that it is a good artist. The artist is not good; it is the painting created by him that is good.”

Another classical example given by the Kośalabhūya, p. 7, l. 11-13 is taken from a stanza of the Dhammapāda, v. 194, and the Udānavarga, XXX, v. 22: Sankhun buddhaya ceṣṭyādah. “The appearance of the Buddha is happiness”. The appearance of the Buddha is not happiness; it is the bliss that it brings that is the happiness. In saying that this appearance is happiness, one is applying an attribute of the effect to the cause.

Answer. – Offerings (pūjā) are of two kinds: i) material offerings (āmiṣapūjā); ii) spiritual offerings (dharma pūjā).313 If the sūtra mentions only flowers, perfumes, etc., as offerings, it would not indicate spiritual offerings. But as it speaks here of ‘roots of good’ as offerings, we know that it includes both material and spiritual offerings.

III. SIGNS OF HONOR, RESPECT, VENERATION AND PRAISE

1. Pījā

Here is what is meant by honors (piṭṭa). When one sees the Buddhas or hears their qualities spoken of, one honors them in mind, respects them, goes to meet them, accompanies them, bows before them with joined palms, or if they have withdrawn to a quiet place, one hastens to send them food (annapāna), [277a] flowers (paspa), perfumes (gandha), precious gems (maniratana), etc. – In many ways, one lauds their qualities (gusa) of discipline (śīla), concentration (samādhi) and wisdom (prajñā). If they preach the Dharma, one accepts it with faith and one teaches it.

These good physical, vocal and mental actions constitute pījā.

2. Saṅkāra

Tsouen-chong (saṅkāra ‘veneration’). – Knowing that nobody surpasses the Buddhas in virtue is tsouen; feeling for them a reverential fear surpassing that which one experiences toward one’s father, mother, master or princes, serving them and respecting them is ichong.

3. Gurukāra

Kong-kong (gurukāra ‘respect’). – Being humble and fearful is kong; esteeming their knowledge and virtues is kong.

4. Varnāna

Tsau-t’an (varṇāna ‘praise’) - Praising their qualities is tsau; lauding the ceaselessly and exalting them is t’ an.316

IV. HAVING OFFERINGS AT ONE’S DISPOSAL AS ONE LIKES

“The bodhisattva wishes to have [offerings] at his disposal as he likes.” – If he has need of a flower to offer, it comes to him as he wishes (yathāccham), whether he looks for it or he gets it without looking for it. Actually there are things that arise spontaneously (svataraṇa): apparitional beings (upapādakas) on up to musical instruments (śīryas); and it is the same for all the things to be offered (piṭṭopakaranam).

312 Anguttara, I, p. 93: Dve ‘mā bhikkhe pūjā. katamad dve ‘mīṣapūjā ca dhammapijā ca.
313 These semantic explanations are obviously a Chinese gloss as is customary with the Chinese.
Question. – If the bodhisattva finds them this way, it is easy for him to offer them. Why then does he seek for them as he wishes (yathêccham)?

Answer. – Merit (puṇya) comes from the mind (citta/pâpeksha). Using as an offering something that one loves produces an increase in merit (puṇyavârdhana).

Thus, king A-ya (Aśoka) became king of Jambudvīpa and built eighty thousand stupas in one single day because, as a child, he had offered to the Buddha a bit of earth (pâṃśu) that he loved very much.113 If an adult placed earth in the Buddha’s bowl, even a lot of it, he would gain no merit because [to him] this earth is of no value. Some people have a liking for flowers and, when they offer those they prefer to the Buddha, merit increases for them. It is the same for other precious objects.

Moreover, offerings are adjusted according to the conventions of the times: in cold weather, kindling (indhana), clothing (purīṣchadana) or food (annaṇḍana) should be given; in hot weather, ice water, fans (vījana), parasols (chattra), cool rooms, very fine garments and very light food should be given; in rainy or windy weather, the needed gear should be procured. Those are offerings adjusted according to the weather. Offerings should also be adjusted according to the conventions of place and the needs of the recipients (pratigṛha/bhāka).

Moreover, the offerings are adjusted according to the desires. Some bodhisattvas know that the Buddhas need nothing; they also know that objects (draya) are false like a magic show and have as their single characteristic the absence of characteristics. However, in order to convert beings (saṁtapaṇāpi/câmaññham), they adjust themselves to the preferences of beings and countries to make their offerings.

There are as well bodhisattvas who possess very deep concentrations (samâdhi) and have acquired the bodhisattva superknowledges (abhijñā). By the power of these superknowledges, they fly to the Buddhas of the ten directions. Sometimes, in the buddha-fields (buddhaksetra), if necessary, they rain down celestial flowers (daṇḍapuṣpa), filling the trichiliscoem (trisahasrulokadhītu) and offer these to the Buddhas; sometimes they rain down heavenly sandalwood (candana); sometimes they rain down cîntimani as large as Sumeru; sometimes they rain down musical instruments (tūrya) with wondrous sounds; sometimes, taking a body as high as Sumeru, they use it as a lamp-wick to pay homage to [277b] the Buddhas. Those are material offerings.

Moreover, the bodhisattvas who are practicing the six perfections (pāramitā) make spiritual offerings (dharmaṇī) to the Buddhas. By using the practices of a single bhāmi, some bodhisattvas pay homage to the Buddhas; they go up to fulfilling the practices of the ten bhūmis to honor them. Sometimes, having obtained conviction that dharmas do not arise (anuṣṭhānâdharmaśakṣaṇi, they destroy their own afflictions (klesa) and those of beings. Those are spiritual offerings (dharmaṇīpāṭī). Sometimes the bodhisattva dwelling in the tenth bhāmi exerts his magical power (yuddhāla) so well that the fires of the damned (nāgaraka) are extinguished, the pretas are satisfied, the animals are liberated from their fears (bhaya), humans (nâmaṇya) and gods (deva) gradually reach the non-regressing bhāmi (avuiśvârtikabhāmi). Such qualities and such powers are also spiritual offerings.

113 Pâṃśupradânāvadâna: references, p. 723F, n. 2

This is why the Prajñâpâramitâsûtra says that the bodhisattva “who wishes to have roots of good at his disposal [to honor the Buddhas] should practice the perfection of wisdom.”

Manorathapārîkara

Second Section FULLFILLING THE WISHES OF ALL BEINGS

Sūtra (cf. Pañcaviṃśatī, p. 23, l. 19-22; Śatstāhārarikā, p. 72, l. 18-73, l. 5). – The bodhisattva-mahâsattva who wishes to fulfill the desires actually of all beings for food and drink, garments, bedding, ointments and perfumes, vehicles, houses, couches, lamps, etc., should practice the perfection of wisdom (Bodhisattvena mahâsattvena sarvasattvenānām manorathânâṃ paripârîk‡yukkâśena annâpânasvaresayivañcavâpinâlopanâhantyâya bhâvâhantyâdhâbhû bhajâpya prajñâpâramitâyân īśayâtvam).

Sûtra. –

I. WHAT IS FULLFILLING THE WISHES?

Question. – What order (anukrama) is the Prajñâpâramitâsûtra following here when it says that the bodhisattva “wishes to fulfill the desires of all beings”?

Answer. – The activity of the bodhisattva is twofold: i) honoring the Buddhas (budhânnâṃ pâjâ); ii) saving beings (sattvâṃ parîrâtrâ). By honoring the Buddhas, the bodhisattva gains immense merit (puṇya) and, with this merit, he helps beings (sattvâṃ upakârâti) in the sense that “he fulfills their wishes”.

The master merchant goes to sea and collects jewels (râna); then, having returned safe and sound, he helps his relatives (bandhu), his friends (mitra), etc. Similarly, the bodhisattva goes to the sea of the Buddhadharma and gathers immense precious qualities there, thanks to which he helps beings.

A petty king in paying homage to the great king has to satisfy him and the latter, in return, grants him the offices and the wealth he desires. Having returned to his native land, the petty king helps beings and drives away thieves (cârau). Similarly, the bodhisattva who has paid homage to the Buddha, the king of the Dharma, receives in return a special protection (vyûhâru) and, thanks to the immense treasure of his roots of good (kecâlalâmâla), attains the indestructible power of knowledge (akṣayâratâbhâla). Then, going among beings, he honors good people, gives to the poor whatever they need and destroys the armies of Mîra as well as the holders of wrong views and heresies. This is how, after having honored the Buddhas, he fulfills the wishes of beings.

Question. – Does the bodhisattva truly fulfill the wishes of all beings? If he completely fulfilled the wishes of beings, what would be the use of the other Buddhas and bodhisattvas? If he does not completely fulfill them, why does the Prajñâpâramitâsûtra speak of the bodhisattva wanting to fulfill the wishes of all beings and practicing the prajñâpâramitâ for this purpose?
Answer. - There are two kinds of wishes (manoratha, āśā): i) the realizable wish; ii) the unrealizable wish.

When someone wants to measure space (ākāśa) and reach its limits, when someone seeks to reach the limits of time or place, when a child wants to grab [276c] his image in water or in a mirror, these are all unrealizable wishes.

When one0030 uses wood to make a fire, when one digs the earth to find water, when one cultivates merit (puṇya) to attain birth among humans or gods, to find the fruit of arhat or pratyekabuddha or even to become a Buddha, the king of Dharma, these are all realizable wishes.

The realizable wish is of two types: i) worldly (laukika), ii) supraworldly (lokkottara). In the present passage, it is a matter of fulfilling the worldly wishes of beings. How do we know that? Because [here the Prajñāpāramitāsūtra is talking about] supplying them with objects of current need: food and drink (annapūna), couches (khvārd), bedding (jayānāsana), etc., up to lamps (ādīpa).

Question. – Why does the bodhisattva give beings things that are easy to find (sulabha) and not things that are hard to find (durlabha)?

Answer. – Things wished for are inferior (bhūta), middling (madhya) or superior (adhimātra). The inferior ones are the causes and conditions bringing about happiness (sukha) in the present life (ihaṣyamān), the middling ones are the causes and conditions assuring happiness in the future life (parajama), the superior ones are the causes and conditions assuring nirvāṇa. This is why the bodhisattva first fulfills the inferior wishes, then the middling wishes and finally the superior wishes.

Moreover, beings often cling (abhinivṛṣṭa) to present happiness, rarely to future happiness, and even more rarely to the happiness of nirvāṇa. By speaking here of things to which beings are most attached, [the Prajñāpāramitāsūtra] is also including the things to which they are least attached.

Moreover, from beginning to end, the Prajñāpāramitāsūtra speaks above all about future lives and the path of nirvāṇa; rarely does it speak of things of the present life. The bodhisattva’s rule is to assure beings all kinds of benefits (saṁyutta) without omitting any. Why? His first and foremost intention is to lead beings to the Mahāyāna Dharma. If they are unable to adapt it and become converted, the bodhisattva presents to them the path of the śrāvakas and pratyekabuddhas. If they are resistant to that, the bodhisattva presents them with the practices of the ten good ways of conduct (daśa kulaśādarmapuṭa), the four limitless ones (brahmarūpa), etc., so that they can cultivate merit (puṇya). If, finally, beings do not appreciate any of these practices, the bodhisattva does not abandon them but gives them the good things of the present life, namely, food and drink (annapūna), etc.

Finally, when worldly people (prthigjana) give someone food, drink, etc., and thus fulfill their wishes, they are fulfilling the causes and conditions [required for this result]; insofar as it is things of the present lifetime and those of future lifetimes. Even without fulfilling these causes and conditions, the śrāvakas and pratyekabuddhas also fulfill the wishes of beings but the services that they render are very small. The bodhisattva-mahāsattva who practices the perfection of wisdom, due to his actions, is able, on the other hand, to become king or an important person (maññāvīśthā) enjoying immense wealth. When beings come from the four direction (śatadiśasṭra) to call upon him, he satisfies them completely.

[The fabulous gifts of Bindu] – Thus, the vaiśya P’in-t’eou (Bindu?) was a great benefactor (dānapati). He sat on a great bed (khuʾra) adorned with the seven jewels (saṁpatramu). This bed had diamond (vajra) feet, was covered with a heavenly mattress and had rubies (padmarūga) as curtains (vīśūna). Eighty thousand servants stood on guard all sides; their adornments were marvelous; they opened the four great doors [of the palace] and authorized all requests. Six times during both the day and the night the drum was beaten and rays of light shone forth. Of the numberless beings of the ten directions, all those who heard the drum or who were touched by the rays did not fail to rush [276a] to the spot in order to receive all kinds of food and drink (annapūna). At the sight of this huge crowd, the īrtṣthin [Bindu] silently raised his eyes to the heavens and immediately there fell from the sky a rain of different foods of a hundred flavors (satarasabhadhāra) and everybody received as much as they wished. If people did not collect it themselves, the servants gave it to them, dividing it up and distributing it. When all were satisfied, the rain stopped.

Having thus satisfied the desires of beings, Bindu then preached the Dharma to them and led them to renounce the four foods (caturvidha affection). All were then established in the non-regressing bhūmi (avavartikā bhūmi).

By the power of their superknowledges (abhijñā), bodhisattvas fulfill the wishes of beings.

II. DO THE BUDDHAS AND BODHISATTVAS FULLFILL WISHES WITHOUT EXCEPTION?

Question. When the Buddha was present in the world117, beings were still hungry and thirsty (kṣuptipāda), the sky did not always pour down rain (vṛṣṭi), and beings were distressed. If the Buddha himself could not fulfill the wishes of all beings, how then could the bodhisattva fulfill them?

Answer. – The Bodhisattva abiding on the tenth bhūmī of bodhi (śūnyatā pravartayati) and becomes Buddha; sometimes he leaves home (ṣāstra, puṇya) to attain birth among humans or gods, to find the fruit of arhat or pratyekabuddha or even to become a Buddha, the king of Dharma, these are all realizable wishes.

From the four direction (śatadiśasṭra) to call upon him, he satisfies them completely.

---

106 See Dīgha, III, p. 228.
107 Adopting the variant tui ohe.
for him so that beings can honor his relics (śarīra) everywhere in all the kingdoms; sometimes finally his Dharma becomes extinct.\(^{310}\) If the Bodhisattva helps in those ways, what can be said about the Buddha?

The body of the Buddha is of two kinds: \(i\) the true body (bhūtakāya); \(ii\) the emanated body (nirmanakāya). In beings who see the true body of the Buddha, there is no wish that is not fulfilled. The true body of the Buddha fills space; his rays illumine the ten directions; the sounds of his sermons fill innumerable universes in the ten directions as numerous as the sands of the Ganges (ganganandadhipatapamapakaladhatu) equally; all the members of the great assembly hear the Dharma simultaneously and he preaches the Dharma uninterruptedly; in the space of one moment, the listener obtains the understanding of what he has heard.

When the kalpa is finished and by virtue of actions \(\textit{collectively}\) accomplished, the great rain \(\textit{mahāvarsa}\) comes down without interruption, it cannot be governed by the other three great elements \(\textit{mahābhūta}\); only the winds \(\textit{vāyu}\) that come from the ten directions at the end of the kalpa and come up against one another can withstand this water \(\textit{ap}\).\(^{311}\) In the same way, the Dharma preached by the Buddha \(\textit{of the true body}\) or the body of the fundamental element \(\textit{dharmaadhātu}kāya\), cannot be accepted by the practitioners of the three Vehicles with the exception of those Bodhisattvas of the tenth bhūmi; only the Bodhisattvas of the tenth bhūmi whose skillful means \(\textit{upāya}\) and power of knowledge \(\textit{jñānabala}\) are inconceivable can hear and accept this Dharma.

Beings who see the body of the Buddha of the Dharma \(\textit{dharma}kāya\) are \(\textit{278b}\) \(^{\text{ler}}\) liberated from the threefold poison \(\textit{trīṣṇa}\), the afflictive emotions \(\textit{kīla}\), the sufferings of cold and heat \(\textit{sīthona}\), and all of their wishes are fulfilled. If the \textit{cintāmaṇī} brings all that one desires, what can be said of the Buddha? The \textit{cintāmaṇī} satisfies all worldly wishes \(\textit{laukika manorathā}\); the Buddha, on the other hand, satisfies all supramundane wishes \(\textit{lokottara manorathā}\). Claiming that the Buddha does not fulfill the wishes of beings is a false statement.

Moreover, the Buddha Śākyamuni who took birth in the palace of the king seemingly took on human qualities; he endured cold and heat \(\textit{sīthona}\), hunger and thirst \(\textit{kṣṇapatākā}\), sleep \(\textit{nīdāra}\); he underwent criticism \(\textit{panama}\), old age \(\textit{jaṅga}\), sickness \(\textit{vyāḍhi}\), death \(\textit{marana}\), etc., but in his mentality, wisdom \(\textit{prajñā}\) and divine qualities, he was no different from a fully and completely enlightened buddha \(\textit{saṃyaksambuddha}\). Had he wished to fulfill the desires of beings, he would have fulfilled them all. Actually he did not fulfill them because already for numberless lifetimes he had satisfied the desires of beings in respect of food and clothing, but without their escaping from suffering. Presently,\(^{312}\) he wanted only to bring them the unconditional and eternal bliss of nirvāṇa \(\textit{nirvāṇasamākṣamātattrasyaākāśa}\). When one has compassion for one’s relatives \(\textit{handhu}\), one does not give them good food mixed with poison. Now worldly \(\textit{laukika}\) favors produce fetters \(\textit{samyojana}\) and, furthermore, if they are untimely, they give rise to great suffering. This is why Śākyamuni does not consider them to be necessary.

Finally, some say that Śākyamuni did indeed fulfill the wishes of beings but that the latter did not profit from them.\(^{313}\)

\[Ímālākītītītītīda\] \(^{\text{321}}\) – Thus it is said in the \textit{Pī\'s-\textit{mo-lo-kie king}} \(\text{Vimalākītītītīda}\): “The Buddha tapped the earth with his toe and at once his field \(\textit{ākṣa}\) was adorned with the seven jewels. [And the Buddha said to Shāriputra:] My Buddha-field is always like that, but because there are many bad people, it appears to be different from a Buddha-field.”

Also when the nāgarīja imperfectly \(\textit{samacittena}\) makes it rain, the rain is water for humans, but for the pretas, it is burning embers.\(^{314}\)

\(^{310}\) Having entered into the concentration of the progress of the Hero, the bodhisattva of the tenth bhūmi can carry out all the deeds of the career of a Buddha. See the Śūraṅgatasaṃsāmādiśrava, transl., p. 123, 140, 223-224, 263.

\(^{311}\) The Mahākalpa, or great cosmic period, is divided into four incalculable periods \(\textit{asamkhyākāla}\) each lasting twenty small kalpas \(\textit{antarāka}\): 1) one period of disappearance of the world \(\textit{samvaratā}\) resulting from one disappearance by fire \(\textit{majjāvapattanā}\), one disappearance by water \(\textit{ūpasaṃvaratā}\) and one disappearance by wind \(\textit{nīvatā}\), 2) one period during which the world remains destroyed \(\textit{syamvaratā}\), 3) one period of creation \(\textit{vivaradhatā}\), 4) one period during which the world remains created \(\textit{vivarathāthākāla}\). At the moment when the second period is consumed and the third is about to begin, it is the \textit{collective action} of beings that produces winds that arise in space that are the first signs of the future receptacles \(\textit{sattvānām karmadhātapataya bhajāṅiṃ vanānāṃ pravaraniniśēṭhāḥ akāśe mandamangā vāpyaḥ vyavante}.\) They constitute the \textit{primordial wind} \(\textit{pṛśvyāya}\). With the increasing of these winds, there arises the circle of wind \(\textit{vāyaṃdala} \) which rests on space \(\textit{ākāśa} \). Then on this circle of wind, by virtue of the \textit{collective actions} of beings, masses of clouds arise, jets of water like axle-trees begin to rain down, and that becomes the circle of waters \(\textit{vayumastānām pratīcāraḥ} \textit{ākāśa}\). See Kośabhaṭṭa, p. 158 and 179.

\(^{312}\) “Presently”, i.e., in the course of his last existence and after his enlightenment.

\(^{313}\) Subject to the law of karma, they do not fulfill the conditions necessary to profit from the teachings and favors of Śākyamuni. See above, p. 541-5427, the misadventure of the old woman of Śīlavatī whom the Buddha was unable to save.

\(^{314}\) Wes-mo-kie-king, T 475, k. 1, p. 538c20-29; transl. p. 122-123.

The example of the pretas and water is often evoked by the Mādhyamikas and the Viśṇuvadīs to prove, respectively, the non-existence of the object or its reduction to mere-mind.

For the former, see Candrakīrti’s Madhyamakāvatāra, p. 164 (transl, Muséon, 1910, p. 348): Like someone who has an organ afflicted by ophthalmia, pretas take water to be blood.

For the latter, see Viśṇutaraka, p. 3, l. 23-4, l. 6. Saṃtānunātyāyah siddhad iti vartate prathām iti svarat kathah siddhabh saman / sarvaḥ pītahyādyālakṣarāne / tukāravapitakāvātā hi pretaḥ saha‘ṣ̥ pītahyāhyā sādvyayā eva / pītahyāhyāṃ pītahyāhyāṃ mārṣaṇaḥ pītahyāhyāṃ ca parastu adhiṣṭhānām ity adhiṣṭhānaṃ / eva samātyāyāyāṃ viśeṣasā yaj ity arthe siddhadh / Transl.: ‘The indetermination of the mental series’ is demonstrated ‘as in the pretas,’ similarly to the pretas. How is that demonstrated? Because all see rivers at the same time as full of pus. Actually, all pretas who are in the same condition of retribution of actions equally see the river full of pus and not just one single one. Similarly to pus, also full of urine, excrement, etc., guarded by men...
Question. – If the bodhisattva fulfilled the wishes of all beings, since the latter are finite (antavat) in number, nobody would suffer from thirst and cold any longer. Why? Because [according to this hypothesis], all beings realized their wishes and all wanted to escape from suffering and find happiness. Answer. – When the sūtra says: “Fulfilling the wishes of all beings”, the word ‘all’ is taken in a broad sense and not in a narrow sense. It is like the stanza in Fa-ku (Dharmapada) where it says:

All fear death,

There is no one who does not fear the suffering of being beaten.

By being inspired by the leniency one feels for oneself

One avoids killing, one avoids inflicting a beating.\(^{325}\)

Although this stanza claims that everybody fears the suffering of being beaten, the formless beings (arūpātivinna) who have no body escape the suffering of the stick, the beings of the subtle form realm (rupadhātu), while having a body, also escape the suffering of the stick; and among the beings of the desire realm (kāmadhātu), there are also some who do not undergo the suffering of the stick. Here, when the stanza says ‘everybody’, it means ‘all those who are susceptible to being beaten’ and not really everybody. Thus, when the bodhisattva fulfills the wishes of all beings, it means ‘all beings capable of being satisfied’. [278c]

But the good intentions of the bodhisattva are limitless and the fruits of retribution of merit [that he has acquired] are likewise limitless. Nevertheless, hindered by the sins (āpasat) they have committed during innumerable incalculable periods (asamkhyeyakalpas), beings are unable to receive the benefits of them. [Story of Losaka-tiṣya] 326 – Thus, a disciple of Śīrputra, the monk Lo-p’-in-tchou (Losaka-tiṣya?) observed discipline (śīla) zealously (vāryavat). When he begged for alms, he was unable to get anything for six days. When the seventh day came, there was only a short time for him to live. A colleague begged for food and gave it to him but a bird carried it away. Then Śīrputra said to Maudgalyāyana: “With your great magical power (tīdhibala), watch over his food so that he can eat it.” Then Maudgalyāyana took some food and went to offer it to Losaka-tiṣya; but as soon as the latter tried to bring it to his mouth, it changed into mud. Śīrputra in turn begged for food and presented it to him, but Losaka-tiṣya’s mouth closed up by itself. Finally, the Buddha came with some food and offered it to him; by means of the Buddha’s immense merit (puṇya), Losaka-tiṣya was finally able to eat it. After having eaten, the monk developed joy and increased faith and veneration. The Buddha said to the bhikṣu: “All conditioned dharmas (samsārtha) have suffering as their nature”, and he preached the four noble truths to him.

\(^{325}\) As it has already done above (p. 1513ff), the Traité here cites, under the title of Dharmapada, a stanza appearing in the Upaniṣadavarga, V, v. 19, p. 144:

杉葉 dandaya bhāvyant, sarvesham jñitum priaṃ /
ādīnām api pañca hāryaḥ, naiva hārunā na ghiṣaya //

In Pāli, Dharmapada, v. 130:

Sobha jñitum priaṃ /
ādīnām api pañca hāryaḥ, naiva hārunā na ghiṣaya //

“All have fear of the stick; life is dear to all. By taking this as comparison, one avoids killing or making someone else kill.”

\(^{326}\) Lo-p’-in-tchou has already been mentioned above, p. 931-932F. His story, as it is found here, is told in the same words in the Tsu-p’-yu-sūtra, T 207, p. 5259-69 (transl. in Chavannes, Contes, II, p. 22-23), but attributed to the monk Lo-yun-tchou. Another basically related tale, differing in details, is in the Pāli Jātaka, no. 41, I, p. 24-236 and is about the therī Losaka Tisun: it is summarized above, p. 932 note.

Lo-p’-in-tchou has traits in common with many other individuals ugly by nature, especially with Lavanabhadrika (cf. p. 1439F, n. 4). On this subject, see Lin Li-Kouang, L’Aile Mémoire de la Vraie Loi, Appendix IV, p. 278-290.
However, there are beings whose merits are so small and whose sins are so heavy that even the Buddha himself cannot save them.\(^\text{327}\) Also, knowing that beings do not exist (nopalabhiyante) and deeply penetrating the fundamental element (dhammadhātu), the Buddhas are without any memories (anusmaranā) and thought-constructions (vikalpa) that say: “This one can be saved, that one cannot be saved”: their thoughts (citta) are always calm (siṃta) and their minds neither increase nor decrease (anūnāmadhāta).

This is why the bodhisattva wants to fulfill the wishes of all beings, but as a result of their sins (āpatti), the latter cannot receive their favors. It is not the fault of the bodhisattva.

### III. MATERIAL BENEFITS GRANTED BY THE BODHISATTVA

[Here the Prajñāparamitāsūtra is speaking about fulfilling the wishes of beings “in regard to food and drink, garments, beddings, ointments and perfumes, vehicles, houses, couches and other utensils”. What is meant by these objects?]

1. By food and drink (annapanā) we understand briefly [‘mouthfuls’] of food which is twofold, coarse or subtle’ (kavādādhirāhāra avādhirāhāra sākāma ca).\(^\text{326}\) on the one hand, cakes (manāla), cooked rice (odana), etc.; on the other hand, the food of a hundred flavors (śatarasāra).

Although a sūtra says that “all beings subsist by means of the four foods” (sarvasattvā catutthāra-vasthirakāh),\(^\text{328}\) here it is a matter of food in mouthfuls only. The other three foods, being immaterial (ārupaṃ), cannot be passed on. Besides, if one gives food in mouthfuls, one is giving by the very fact of the other three. Why? Because food in mouthfuls strengthens (abhivārdhayati) the other three as is said in the sūtra: “When the benefactor (dānāpati) gives food (bhōjana), he is giving five benefits to the recipients (pratigrāhakāya).”\(^\text{310}\)

Beverages (pāna), as they are usually called, are of two types: i) wines from plants such as the grape-vine (drakṣā), sugar-cane (kīku), etc.; ii) plant liquors: mead from honey (madhu), pomegranate liquor, pear liquor, etc., and all cereal liquors.

This whole grouping constitutes food and drink of humans, but there is also the food and drink of the gods, namely, nectar (suḍhā), ambrosia (amṛtarasa), foods consisting of the heavenly fruits, etc., the liquor of the mahādāhava (Gaertnera racemosa), etc.

Each being has his own food: beings eat grains, meat, pure food or impure food. When they approach the bodhisattva, all are satisfied.

2. Garments (vāstra) are of two kinds: i) some come from living beings such as silks (patāka), furs (roman), tanned leathers (carman), etc.; ii) others come from plants such as cottons (kārpāśa), tree bark (vālkāla), etc.\(^\text{279a}\)

There are also the garments of the gods: they have no fabric and arise spontaneously (svarasatena) on trees: they are brilliant in color, light and soft.

3. Bedding (śayandhāna) consist of beds (khaṭṭā), coverlets (cīdādana), mattresses (mañca), curtains (vātāna) and pillows (upadhāna).

4. Ointments and perfumes (vilepaṇapadgha) are of two kinds: i) powdered sandalwood (candana), etc., which is put on the body; ii) all kinds of mixed perfumes that are reduced to powder (cīrīna) and put on the body, used to perfume clothing, or put on the ground or on walls.

5. Vehicles (vāna), i.e., elephants (hastin), horses (śraya), chariots (rattha), carriages (sakata), etc.

6. Houses (gṛha) such as dwellings (harmya), palaces (vājaka), temples (prajñā), etc., built of earth, wood or precious objects, to protect from cold (līha), heat (aṇa), wind (vātas), rain (vṛṣṭi), thieves (caura).

7. Lamps (dīpā), such as tallow candles, oil lamps, wax candles, luminous pearls, etc.

8. Other utensils (upakaraṇa), i.e., everything that beings have need of. As it would be impossible to mention them completely, the sūtra gathers them all together into one group.

**Question.** – Why does it not speak of incense, marvelous flowers, etc?

**Answer.** – The sūtra has already included them in speaking of ‘other utensils’.

**Question.** – If that is so, it should have spoken in brief about three things only: food and drink (annapanā), clothing (vāstra) and adornments (āṃkāra).

**Answer.** – The [six] things [of which the sūtra spoke] are absolutely essential. Whoever wishes the good of beings first of all gives them food and drink (annapanā); next he gives them clothing (vāstra); the body

\(^{310}\) Sūtra of Anguttara, III, p. 42, cited above, p. 218F, n. 1; 668F, n. 2.

\(^{326}\) Dhīha, III, p. 228, 276; Mañjñuma, I, p. 48, 261; Sānyutta, II, p. 11, 13, 98, 101; Viḍbhāṇa, p. 402-403: Ācāra dhāna: kābolīkārā dhāna oṭṭālo vā sukhmo vā, phāsino duśro, manussakacānā tattū, viḍbhāṇam catuttharām.

\(^{327}\) This was the case for the old woman of Śīlavati (above, p. 541-542F).

\(^{328}\) Sāṣṭīgītasutta in Dhīha, III, p. 211: Saṁbe satīḥ āharaṭhitikā, saṁbe satīḥ samahāraṭhitikā, avyay ēko ēko asve tena bhagevatī jānitaṃ passati avatāri sammohasambuddha ēko dhammo sammaudākāko. – All beings subsist by means of food. All beings subsist by means of conditioning. This single doctrine, O venerable ones, has been completely stated by the Blessed One who knows and who sees, the completely and perfectly enlightened One.

\(^{329}\) Madh. vṛṣṭi, p. 40: Eko dhammañ ca satravasthiyate yad uta catvāra āhārāhārāḥ.
being dirty and bad-smelling, he gives ointments and perfumes (vilepanagandha); then he gives bedding (śayanāsana); cold (śīla) and rain (vyrsti) require houses (gṛha); finally, darkness (andhakāra) requires lamps (dīpa).

Question. – But the perfume of flowers (puṣpagandha) also chases away bad smells. Why does the sūtra not speak of it?

Answer. – Flowers do not last and quickly fade; their usefulness is minimal and that is why the sūtra does not speak of them. As for incense-burners, they are necessary in cold weather but difficult in hot weather. Ointments and perfumes are useful in both kinds of weather: when it is cold, they are put into water; when it is hot, they are mixed with sandalwood powder and put on the body. This is why the sūtra speaks only of ointments and perfumes.

IV. GENEROSITY INFORMED BY THE PERFECTION OF WISDOM

Question. – The person who practices the perfection of generosity (dānapāramitā) obtains immense fruits of retribution (vipākaphala) and can fulfill the wishes of all beings. Why then does [the Prajñāpāramitāsūtra] say that in order to fulfill the wishes of beings, the bodhisattva should practice the perfection of wisdom (prajñāpāramitā)?

Answer. – As I said above, it is by union with the perfection of wisdom that generosity becomes truly ‘the perfection of generosity’. I must repeat myself here.

The wishes of the beings that it is a matter of fulfilling are not those of a single territory nor a single Jambudvīpa. The bodhisattva wants to fulfill completely the wishes of people dwelling in the universes of the ten directions and throughout the six destinies (guitar). Such a task cannot be realized by simple gifts but, indeed, by the perfection of wisdom. The latter destroys the notions (saṃjñā) of near and far; it destroys the notions of what is ‘all beings’ and what is not ‘all beings’; it escapes the obstacles (āvarana). This is why, in the time of a fingersnap (accuphūtamoñḥamātra), the bodhisattva creates by metamorphosis an immense body that extends everywhere in the ten directions and fulfills the wishes of all beings. Such superknowledge (abhijñā), such benefits (amuiṣṇa), necessarily have their origin in wisdom (prajñā).

This is why “the bodhisattva who wants to fulfill the wishes of all beings [279b] must practice the prajñāpāramitā.”

Sattvapratīṣṭhāpana

Third Section ESTABLISHING BEINGS IN THE SIX PERFECTIONS

Sūtra (cf. Pañcaviṃśati, p. 24, l. 1-5; Śatasahasrīkā, p. 73, l. 5-11). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva who wishes that all the people living in universes as numerous as the sands of the Ganges be established in the perfection of generosity, be established in the perfections of morality, patience, exertion, ecstasy and wisdom, should practice the perfection of wisdom (Punan aparuma, Śāriputra, bodhisattvavāna mahāsattvavat Gāṅgānālaṇḍālakopamasses lokadhikāra tuvān dānapāramitottam pratiṣṭhāpayāyaśākāna śīlaśāntityayadhikānastiprajñāpāramitottām prajñāpāramitottām śīkatvāyuvam).

Śūtra. –

I. ESTABLISHING IN THE SIX PERFECTIONS

Question. – What are the reasons for the order (anukrama) adopted here [by the Prajñāpāramitāsūtra]?

Answer. – The good (hi) is of three kinds: i) the good of the present life (iḥṭāra), ii) the good of the future life (amutrā) and iii) absolute good (ayantahiti). Again, there are three kinds of happiness (saṅkha): i) the happiness of the present life, ii) the happiness of the future life and iii) supramundane happiness (lokottarānkhā). In the previous section, the sūtra spoke of the good and the happiness of the present life; here it speaks of the good and the happiness of the future life and supramundane (lokottara) good and happiness: this is why it makes sure “that beings are established in the six perfections.”

The fondness for beings of the bodhisattva surpasses the fondness of parents for their children; feelings of loving-kindness and compassion (maitrīkarunācittā) penetrate him even into the narrow of his bones (asminnāca). First he fills beings with food and drink (ausnapāna) and drives away the torments of hunger and thirst (kuṣṭipūrṇā); then he adorns their bodies with garments (vastra) and makes them feel comfortable. But the good feelings of the bodhisattva are not fully satisfied.

Then he has the following thought: “Beings have already obtained happiness in the present life, but I am still thinking that they should obtain happiness in the future life. If I teach them the six worldly perfections (lokottarāṇāmikā), they will enjoy happiness among humans (manusya) and gods (deva), but later they will return to wander in samārā. Therefore I still must teach them the six supramundane perfections (lokottarāṇāmikā) so that they can obtain unconditioned eternal bliss (asamoktavairājākha). Moreover, I have already adorned their bodies with garments (vastra), flowers (puṣpa), perfumes (gandha), etc.; now I will adorn their minds with qualities (guṇa). If they possess the three kinds of adornments (alaṅkāra), they will be complete (saṃpānno) and faultless (nirāśa), namely: i) garments (vastra), the seven jewels (saptarūpa), etc.; ii) merits (puṣpa); iii) the dharmas of the Path (mārgadharma).”

As the bodhisattva wishes to array beings with this triple adornment, [the Prajñāpāramitā] first spoke [in the preceding section] of the fruits of retribution of the qualities (guṇānāṃ vipākaphalāṇā); here it speaks of the causes and conditions of these qualities (guṇānāṃ hetuprātyayāḥ).

Furthermore, as I previously said (p. 1944F), although they receive great gifts, beings cannot completely profit from them as a result of their sins (āpatti).

133 See p. 598F, n. 2.
Finally, the bodhisattva does not give anything whatsoever (na kīṃcet tūjātā), but he uses skillful means (upāya) so that beings obtain clothing, food and other benefits. This is why the bodhisattva teaches them to practice meritorious actions (puṇyakarman), each before collecting himself what he has done himself. The bodhisattva knows well that [the mechanism] of causes and conditions cannot be violated and that beings must first receive his teachings in order that they [themselves] collect the fruits. This is why, according to the order (anukrama) adopted here, he teaches beings to become established in the six perfections.

II. BEINGS TO BE ESTABLISHED IN THE SIX PERFECTIONS

1. Their number

Question. — The bodhisattva wants all the beings of the ten directions to become established in the six perfections. Why then does the Prajñāpāramitāsūtra here speak only of the beings populating universes as numerous as the sands of the Ganges?

Answer. — For the auditors of the Dharma, the expression ‘as numerous as the sands of the Ganges’ (gaṇīdaṇḍāvīdūkāpana) is familiar. Moreover, for a bodhisattva who has just produced the mind of bodhi (prathamacittotpāda), to speak of beings ‘infinite and innumerable’ would be too much and would throw [279e] him into confusion; on the contrary, for a great bodhisattva, the expression ‘numerous as the sands of the Ganges’ is not used by way of computation. Moreover, the expression ‘numerous as the sands of the Ganges’ also means an infinite immense number, as will be said in a later chapter. Finally, the expression ‘numerous as the sands of the Ganges’ has already been used to designate the universes of the ten directions and, as here we are not speaking of one single Ganges, there is no objection to be raised. As a result, to speak of universes as numerous as the sands of the Ganges is not wrong.

On the meaning of the expression ‘universes as numerous as the sands of the Ganges’, see what has been said above (p. 449-452F).

2. The various categories of beings

Beings (sātrā). — The name (prajñāpāramitā) of ‘being’ is given to the five skandhas (skandha), to the eighteen elements (dhātu), to the twelve bases of consciousness (āyatana), to the six elements (dhātu) [of the human body]102, to the twelve causes (nidāna) and to a quantity of dharmas; they are gods (deva), humans (manuṣya), cows (go), horses (aśva), etc.

There are two kinds of beings: mobile (cala) or still (tānta); the mobile ones produce physical and mental actions (kīṃvakarman), the still ones are unable to do so; material (ārūpya) or immaterial (arūpya); with two feet or without feet; four-footed or multi-footed; worldly (lokaùkā) or supraworldly (lokottara); big (mahā) or small (aśāpa); noble (bhavatīkṣa) or ordinary (prabhāgāna).

There are beings predestined to damnation (mithāyākṣpratītī), predestined to salvation (samyukkṣpratītī) or without predestination (anāyāta); unhappy (udākha), happy (sukha) or neither unhappy nor happy (adhaśākha); higher (agra), middling (madhya) or lower (avara); still practicing (aśākka), no longer practicing (aśākka) or neither one nor the other (nairavasaktanāśākka); conscious (samjñā), unconscious (asamjñā), or neither conscious nor unconscious (nairavasaktanāśāmśākka); belonging to the desire realm (kīṃdatīta), to the form realm (ārūpyadīta) or to the formless realm (arūpyadīta).

Beings belonging to the desire realm are of three kinds: as a result of their roots of good (kusalaṁkāra), they are higher (agra), middling (madhya) or lower (avara). The higher ones are the six classes of the gods of desire (kīṃdatīta); the middling ones are those among humans who are wealthy and noble; the lower ones are those among humans who are vile. The four continents (dvipāsā) are distinguished by differences in the face.

Bad beings are also of three categories: the higher are the damned (naraka); the middling ones are the animals (āyākta), the lower are the pretas.

Moreover, the beings of the desire realm are of ten types [as they are arranged] in the three bad destinies (durguṭā), the world of humans and the six classes of gods [of karmadhātu].134

There are three kinds of hells (nīraya): the hot hells (vaṁśānīraya), the cold hells (śīśānīraya) and the dark hells (lokāntarikānīraya).135

There are three types of animals: aerial, terrestrial, or aquatic; diurnal, nocturnal or both diurnal and nocturnal; and other differences of the same kind.136
There are two kinds of pretas: lecherous pretas and emaciated pretas (kṣutkṣāma). The lecherous pretas enjoy happiness like the gods but they live with the starving pretas of whom they are the leaders. The starving pretas have an enormous belly (shhālodarā) like a mountain, a mouth like the eye of a needle (śīrmana) and consist of three things: a black skin (kṣaṇināca), tendons (anahāya) and bones (skṛtvā). For innumerable hundreds of years, they have not even heard the words “food and drink” (annapāda), still less have they seen their shapes.

There are also pretas who emit fire from their mouth (ulkāmukha): flying butterflies throw themselves into this fire, and the pretas eat them. There are also pretas who eat excrement (gīthā, spit (śīleṣman), pus and blood (śīlaśāna), the water from laundry, who feed on oblations (dṛvadabhisrotpr) or who devour the afterbirth (garbhamalāhāra). There are all kinds of starving pretas of this kind.

The six classes of the desire gods (kāmadeva) are the Caturmahārajadevas, etc. Besides these six classes of gods, there are yet other gods, for example, the Weary of necklaces (amanabhpradāka), the Corrupted by Joy (kṣutkṣāma), and the Corrupted by Mind (manahpradāka).338 the Gods with birds’ feet, the Gods of pleasant looks looks (280a priyavatāra)’. These gods are included in the six classes of desire gods.

Some say that the beings of the desire realm (kāmadeva) are of eleven types.339 Sometimes five destinies (gati) are spoken of; actually the destiny of asuras is added to that.

3. The destiny of the asuras

Question. – No! The asuras are included in the five destinies; they are not gods (deva); they are not humans (mamaya), [neither are they] the damned (nāraka) whose sufferings abound, nor animals (tiryaka) differing in shape (śāṃshāha): therefore these asuras should be included in the destiny of the pretas.340

Answer. – That is not so. The power of the asuras is equal to that of the devas. Why? Because sometimes they are vanquished by the devas and sometimes they vanquish the devas. Thus it is said in the sutras: Šakra Devendra was vanquished by the devas and his four armies (caturāngisūna) sent in went into the hollows of lotus roots (bāgāmanā) to hide.341

The asuras who enjoy the five pleasurable objects (pahkākāmanāga) are like the devas and were disciples of the Buddha as well.342 If such is their strength (jīvakāra), why would they be included among the pretas? Therefore there must be a sixth destiny (gati) [reserved specially for the asuras].

Great gods such as the asuras, kinnaras, gandharvas, kumbhāndas, yaksas, rākṣasas, bhūtas, etc., are asuras, and when their troops increase, those of the devas decrease.343 Their power (anukāra) and their transformations (nirādāna) were exercised at will (vayacchām).

Victory of the devas and defeat of the asuras: Dīgha, II, p. 285; Majjhima, I, p. 225; Samyutta, IV, p. 201; V, p. 447-448; Anguttara, IV, p. 433.

341 Victory of the devas and defeat of the asuras: Dīgha, II, p. 285; Majjhima, I, p. 225; Samyutta, IV, p. 201; V, p. 447-448; Anguttara, IV, p. 433.

342 Victory of the devas and defeat of the asuras: Dīgha, II, p. 285; Majjhima, I, p. 225; Samyutta, IV, p. 201; V, p. 447-448; Anguttara, IV, p. 433.

343 Victory of the devas and defeat of the asuras: Dīgha, II, p. 285; Majjhima, I, p. 225; Samyutta, IV, p. 201; V, p. 447-448; Anguttara, IV, p. 433.

340 Above, p. 954-955F, Lin, Aide-Mémoire, p. 16-23. – In the present passage, the Trastī is very close to the Saṃvatārakā, ed. P. Mor, Six Voies, p. 248-264.

339 These are the Khāṭipādopakasins and the Manopadopakasins of the Pali sources: cf. Brhānuq (Dīgha, I, p. 19-21), and the Pārāsaraṇavatasa (Dīgha, III, p. 31-33). They appear also in the Saṃgharapāya, T 1536, k. 9, p. 403c22-24; Vibhāṣā, T 1545, k. 37, p. 190c18 and 22; k. 151, p. 771c1-4; Kośa, II, p. 219, and Yogācārabhūmi, part 1, p. 103. These gods destroy their own lives by their excessive joy or anger.

338 Eleven classes by adding the category (pradeśa) of the asuras to the traditional ten classes. This is the opinion of the Trastī and also of Buddhaghosa in Aṭṭhānālīki, p. 62..

337 Here the author returns to an opinion dear to him: the separate existence of the asura destiny. To the references gathered on p. 613F, n. 1 we should add Lin, Aide-Mémoire, p. 24-29 and the article Aṇura in Ceylon Encyclopedia, II, p. 286-291.

336 Limiting the destinies to the number of five, the objectper places the asuras with the pretas, and the Vibhāṣā (T1545, k. 172, p. 860c16) agrees with this opinion, but as we have seen above (p. 613F, n. 1) there are other divisions.

335 Above, p. 954-955F, Lin, Aide-Mémoire, p. 16-23. – In the present passage, the Trastī is very close to the Saṃvatārakā, ed. P. Mor, Six Voies, p. 248-264.
This is why people who are in doubt wonder: “Are these suras or are these not suras?” Sura, in the Tsin language, indicates ‘deity’. But the time-honored expression is asura and not sura. The asura destiny is called thus because the asuras appear at the head of a list; the others, [namely, the kimmaras, gandharvas, kumbhānas, yakṣas, bhītās, etc.] constitute one and the same destiny with them. Question. – But the sūtras say that there are five destinies (pañcagati). Then why are you speaking of six destinies (śadgati)?

Answer. – Once the Buddha disappeared, the old sūtras were broadly disseminated; having been propagated for five hundred years, today they present many differences (viśeṣa) and the various schools do not agree; some assert five destinies, others assert six. Those who accept five destinies are modifying the Buddhist sūtras as a result, and they assume five destinies; those who accept six destinies are modifying the text of the Buddhist sūtras as a result and are accepting six destinies. Moreover, the Mahāyāna, the Fa-houa king (Saddharmapuṇḍarīkaśrīta) speak of “beings distributed in the six destinies”, and from the viewpoint of the real meaning (abhidhārya) of the texts, there must be six destinies.

Kūsa, III, p. 11-15.
3) Dharmapakṣa. – Baraeu, Secr., p. 96, thesis 18; Dharmapakṣa Vīna, T 1428, p. 951b22.
Of the schools professing six gati (in Chinese, liou ts'iu or liou tao), there are the Mahāśāṃghikas, the Andhakas, the Uttarādhamikas and the Viśuḍhīputrīyas.
1) Mahāyāna. – From the evidence of their works such as the Mahāśāṃghika Vīna, T 1425, 260b25; 511a11, and the Mahāvastra, I, p. 42, 337; II, p. 368.
4) Viśuḍhīputriya. – Baraeu, Secr., p. 120, thesis 36, according to Vībhāṣaṇa, T 1545, p. 8624, and Traité, (above, p. 616f). See also Śūnmatiśāntakṣāntastra, T 1469, p. 470a12.

The Saddharmapuṇḍarīka generally lists six destinies (śadgati), p. 6, 9, 135, 244, 346, 372, but occasionally notes five destinies (pañcagati), p. 131. However, the Traité can hardly excuse the scriptures of the Greater Vehicle for establishing the existence of the sixth gati.

1. The Mahāyānasūtras sometimes refer to six, sometimes to five gatis as though this option was unimportant.

The most striking example is that of the Paścimottarottarasthāthā (T 223) which establishes six gatis on p. 271b18, 348c8, 584b20, but five on p. 390b29, 405a29, 409b7, 422a2. This detail has not escaped the notice of the author of the Traité who inserts the entire text of this sūtra in his work.

Then why are you speaking of six destinies as though this option was unimportant.

Two great Mahāyāna schools, the Mahāyānasūtras show the same inconsistencies. Here only the main ones are noted with the following examples:

4) Vājraśānti. — From the evidence of their works such as the Mahāśāṃghika Vīna, T 1425, 260b25; 511a11, and the Mahāvastra, I, p. 42, 337; II, p. 368.

The Mahāśāṃghikas, Viśuḍhīputrīyas, and the Dharmaguptakas.


The canonical sūtras, Pāli as well as Sanskrit, of which the “Elders” appointed themselves compilers and guardians, count only five gātis:

Dīgha, III, p. 234; Majjhima, I, p. 73; Sānьяutta, V, p. 474-477; Anguttara, IV, p. 459. — Dīgha, T 1, p.86b28; Madhyama, T 26, p.599a1-3; 683c15-16; Sānьяutta, T 99, p.108c14; 112b25; 243b8; Ekottara,T 125, p. 549b14; 56b04; 631a25; 637c22; 701a29; 729b22; 750b26; 81b10-9.

It is true, as the Vībhāṣaṇa has it, that the sūtras speak only of five gātis. However, three passages must be mentioned where it is a matter of six gātis: Dīgha, III, p. 264; Petavatthu, p. 66; Sānьяutta, T 99, p.44a8, but the first two are among the latest canonical scriptures and the third has no correspondent in the Pāli nikāyas.

Referring always to the sutta from Majjhima, I, p. 73, cited above, the Abhidharmikas, the exegetists of the canonical scriptures, Buddhaghosa and his school accept only five gātis in the strict sense of the word: the gatiṣṭha defined “destinies to which it is necessary to go by virtue of good or bad actions” (M.A., II, p. 36; tokata/dokokata/kamavasena āsanga: Vībhāṣaṇa, p. 471 speaks of the “repetition-consciousness, fivefold because of the destinies” (vipākavipākānam gatasaṃvāda paścindham).

2) Saṅghaviśuddhavāda. — The Traité (p. 616f) considers the fifth gati as an invention of their school; these disciples of Kīṭalīpiṇḍaṇa recognize only five gātis: Saṅghaviśuddhavāda: Saṅghaviśuddhavāda, T 1535, p.415c17; Dharmakṣanda, T 1537, p. 461a13; Viśuḍhīputriya, T 1359, p. 53b08; Prakaraṇapāda, p. 712b27; Saṅghaviśuddhavāda, T 1544, p.1017a27; 1030b17.

The Vībhāṣaṇa (T 1545) assumes five gātis (p.35b08; 943b10) and does not accept a sixth (p.730a4; 868b2-3; 992a9-11).

Buddhist sūtras as a result, and they assume five destinies; those who accept six destinies are modifying the text of the Buddhist sūtras as a result and are accepting six destinies. Moreover, the Mahāyāna, the Fa-houa king (Saddharmapuṇḍarīkaśrīta) speak of “beings distributed in the six destinies”, and from the viewpoint of the real meaning (abhidhārya) of the texts, there must be six destinies.
Furthermore, since the good is distinguished from the bad, there must be six destinies. The good being of superior (agga), middling (madhya) and inferior (avara) categories, there are three good destinies. Namely, the deva 'gods', the manuṣya 'humans' and the asuras. The bad being of higher, middling and lower categories, there are three bad destinies (durgati), namely the nāraka, 'damned', the triyā∝c 'animals' and the pretas. If it were not so — [i.e., if there were only five destinies] — there would be three fruits of retribution (vipākaphala) for the bad and only two fruits for the good. This would be conflicting (vivasva).

On the other hand, if there are six, the sense of equality is not violated.

Question. — But the good dharmas involve three fruits (phala) as well: the lower fruit is a human destiny, the middling fruit is that of deva and the higher fruit that of nirvāṇa.

Answer. — In the present subject, nirvāṇa is not included: only the ahodes (avaśā) constituting fruits of retribution (vipākaphala) for beings are being distinguished. Nirvāṇa is not a fruit of retribution.

The good dharmas (kulasādharma) are of two kinds: i) the thirty-seven auxiliaries of enlightenment (bodhipākṣa) that lead to nirvāṇa; ii) the dharmas producing happiness (sukha) in the course of rebirths (punarbhava). Here we are speaking only of the good dharmas occurring in the reincarnations (28bh) (āmabhāvapravatālambha); we are not talking about the good dharmas leading to nirvāṇa.

The good of the mundane order (laukikaksālā) is of three categories: i) the superior category gives as fruit of retribution a deva destiny; ii) the middling category gives as fruit of retribution a human destiny; iii) the inferior category gives as fruit of retribution an asura destiny.

Question. — But you yourself just said (p. 1954F) that the asuras are equal in power to the devas and that their bliss does not differ from that of the devas. Why do you now say that the good of the lower category gives as fruit of retribution an asura destiny?

Answer. — Among humans (manuṣya), it is possible to go forth from home, take up the precepts (śīla) and thus arrive at bodhi; in the destiny of the asuras, the fetters (samyojana) cover the mind and it is very difficult to arrive at bodhi. Although they are inclined towards the fetters, the devas have right mind and believe in bodhi; the asuras, whose minds, however, are bad and twisted, seldom come near to bodhi. This is why, although they are similar to the devas, it is hard for the asuras to come near to bodhi and this is why they are also inferior to humans. Just as the nāga kings (nāgarāja) and the birds with golden wings (garuda), despite their great power (anubhāva) and their power of transformation, belong to the animal destiny (tiryagga), so the asuras (belong to a good destiny, but one which is of lower order).

Question. — If the nāga kings and the birds with golden wings, despite their great power, are ranked in the animal destiny, the asuras in turn should be ranked in the preta destiny. Why are you still making a sixth destiny?

Answer. — The nāga kings and the birds with golden wings, even though they too enjoy bliss, walk horizontally and resemble animals in shape; this is why they are classed in the animal destiny. Although they are shaped like humans, the damned (nāraka) undergo great suffering; this is why they are not placed in the human destiny. As for the asuras, their power is great and their shape is like that of humans and gods; this is why they are placed separately in a sixth destiny.

All this is said in summary. For the beings of the desire realm (kāmāvasthā), the form realm (rūpadāśin) and the formless realm (ārūpyadāśin), see the following chapters.

Piramitāstūpa

III. EXHORATIONS TO THE PRACTICE OF THE PERFECTIONS

1. Perfection of generosity

Generosity (dānaparamitā). — The bodhisattva invites beings to practice generosity:

Poverty (dārādṛṣṭa) is a great suffering but it is not out of poverty that one commits evil actions (duṣkṛta) and falls into the bad destinies (durgati). It is by committing evil actions that one falls into the three bad destinies from which it is impossible to become free.

Hearing this, beings give up thoughts of avarice (mātasyacitta) and practice the perfection of generosity as will be said at length in the following chapters.

Moreover, in the presence of beings, the bodhisattva preaches the Dharma by means of all kinds of nīlānas and avadānas and criticizes avarice:

350 According to etymology tiryagga dūtro sūtra (Comm. of Maghima, II, p. 37). Hence the Tibetan translation phad bṛgho “that which walks bending over; opposite to man who walks upright” (S. C. Das) and the Chinese translation p’ang hing shu, more often, tshi’i chu. See also Hīṃsāgirī, IV, p. 310.

1607

1608
The miser, even for his personal needs, stints and spends nothing. He becomes nervous and turns red in front of beggars (āväka). In the present lifetime, his voice (svūra) and his color (cīra) are ugly (duśvarana). Having planted bad actions for the future (purātra), he will be left with physical ugliness; not having previously planted the seeds of generosity, he is presently miserable. The miser is attached to wealth (dhanan) and his greed does not cease. He opens the gate of sin (āptattvādṛa) and does especially bad things; this is why he falls into the bad destinies.

Moreover, while the wheel of transmigration (samsāradaka) is in motion, among the profitable actions there is none that surpasses generosity. Conveniences obtainable at will (aśīlāśīlā) and human happiness (manuṣyaśukha) and the happiness of nirvāṇa (nirvāṇasukha). Why?

[Śhastutta] 1609 – The reputation of the honest and generous man spreads: among the people well-disposed in the ten directions, there is no one who does not love him; in the great assembly, he is without fear (vītrāvada); at the moment of death, he has no fear.

This man says to himself: “I have planted my wealth in the good fields of merit (punyakīrta); I will certainly cross through the gate of human happiness, of heavenly happiness and the happiness of nirvāṇa.”

Why? Generosity destroys the fetter of avarice (mānaśāndava), favors the beneficiary (pratijñāhaka), drives away malice (vyāpāda) and suppresses jealousy (ārśya). The person who honors his beneficiary drives out his own pride (mānastambha) and, by giving with a settled mind (niyantacin), breaks the thread of his own doubt (saṃsaśajjāla). Knowing the fruits of retribution (vyākāphala) of generosity, he drives away wrong views (mithyāśreyṣṭi) and destroys ignorance (avidyā). suppressing all the passions (kleśa) in this way, he opens the doorway to nirvāṇa.

Finally, he opens not only the door to the threefold happiness but also the door to immense Buddha-hood and the state of Bhagavat. Why is that? Because the six perfections (pāramītā) are Buddhahood, and generosity (ādana) is the first doorway to it: the other practices (caryā) all follow from it.

These are the immense benefits (ānusamāna) of generosity, and for this reason the bodhisattva “wants beings to become established in the perfection of generosity”. Regarding the perfection of generosity, see what has been said above (p. 662-709F) in regard to generosity.

2. Perfection of morality

Morality (ākāra). – The bodhisattva praises the practice of morality in the presence of beings:

You, O beings, should learn to observe morality. The virtue of morality uproots the three bad destinies (durgati) and excludes a position of inferiority among men; it assures [a rebirth] among the gods, an honorable position among men and even attains the bodhi of the Buddhās.

Morality is the root of bliss (suḥkamāla) for all beings. It is like a great treasure (mahāśāla) bringing pearls (mari) and jewels (srāvita). Morality is a great protector (mañjayā) that suppresses fears (bhaṣya). It is like a great army (mahāśāla) that destroys thieves (cāra). Morality is an ornament (āhāra) to be worn like a necklace (kāyākara, niśka). Morality is a great ship (mahāśāla) capable of crossing the great ocean of samsāra. Morality is a great vehicle (mañjayā) capable of transporting heavy jewels to the city of nirvāṇa. Morality is the good medicine (bhaṣajya) capable of curing the sick of their fetters (samaṇyānyādāla). Morality is a friend (kalāṇamitra) who follows you from lifetime to lifetime, never leaving you, and that assures the serenity of the mind (citayogākṣema): thus when a well is dug, as soon as wet mud is noticed, one rejoices and has no more sadness or worry. Morality perfects and improves all practices like a father and mother who are bringing up their children. Morality is the ladder of wisdom (jñānopāna) that penetrates into purity (aniśvara). Morality terrorizes the fetters (samaṇyāna) like a lion (śrīku) that captures gazelles (urṣa). Morality is the root of the qualities (guṇamāla) and the prerogative of monks. He who practices pure morality sees his aspirations (pratigya) realized at will (yaheccanam); it is like the citāmnani that realizes all the desires of beings as soon as it is invoked.

By praising the qualities of morality thus in many ways, the bodhisattva leads beings to rejoice and make the resolution to become established in the perfection of morality.

3. Perfection of patience

Patience (etāla). – In the presence of beings, the bodhisattva praises patience:

Patience is the strength of all monks. He who practices pure morality sees his aspirations (pratigya) realized at will (yaheccanam) and suppresses jealousy (srava). Patience is the good medicine (bhaṣajya) that eliminates bad poisons (vīṣa). Patience is a great victory (mañjayā) that assures safety (yogākṣema) and peace (anupadra) over the dangerous paths of samsāra. Patience is a great treasure that gives to the poor and the unfortunate an unlimited quantity of jewels. Patience is a great boat (mahāśāla) that takes one from this shore (apāra) to the other shore (pāra) of nirvāṇa. Patience is a file that makes the qualities shine: actually, the person who does you wrong is like a pig that by rubbing against the golden mountain increases its brilliance still further.160 Of the cutting tools used to seek the bodhi of the Buddhās and save beings, patience is the most admirable.

The yogin should make the following reflection: If I answer this man maliciously (vyāpāda), I am wounding myself. Besides, I too, in a previous existence, have committed such a fault; it is impossible to

1609 Translation proposed with reservations.

1608 Anguttara, III, p. 38-41, cited above, p. 658F.

1610 Adopting the variant tche in place of tche.
Exertion (vīrya). – Speaking to beings, the bodhisattva tells them: Do not be lazy (kusīda), O beings. For the energetic person, there is no aspiration (pranihindna) that is not realized. The higher qualities usually obtained are not without causes and conditions, but all of them come from exertion.

Exertion has two characteristics (laksana): i) it gives rise to good dharmas; ii) it eliminates bad dharmas. It also has three characteristics: i) it wants to do something; ii) it does it with exertion; iii) it does not desist. It also has four characteristics: i) it destroys and eliminates bad dharmas that have already arisen; ii) it prevents bad dharmas that have not yet arisen from arising; iii) it makes good dharmas that have not yet arisen arise; iv) it assures the development of good dharmas that have already arisen. These are the characteristics of exertion.

Exertion contributes to the realization of all the good dharmas: thus, when fire (anala) meets with the help of wind (anila), burning is activated. And just as in this world, a strong man (dīrha) is able to cross mountains and seas, so exertion applied to the dharmas of the Path, succeeds in attaining the bodhi of the Buddhas and, a fortiori, yet other things.

Beings who hear these exhortations are “established in the perfection of exertion”.

Moreover, seeing that some beings have not yet produced [the mind] of supreme perfect enlightenment (anuttarā samyaksambodhi), the bodhisattva praises this anuttarā samyaksambodhi to them:

Among all the dharmas, it is by far the foremost and the most noble. It helps everyone. It finds the true nature (bhūtadaksana) of dharmas and of the non-deceptive Dharma (avatāsanadharmā). It has great loving-kindness (mahābodhi) and great compassion (mahābhakti). It holds omniscience (sarvajñatā), the supreme mark of golden color (svavarmanartha), the supreme miracles of the thirty-two major marks (laksana) and the eighty minor marks (anuvajñatā), the immense [āntraśvāsahāṇa] – morality (śīla), concentration (śamādhi), wisdom (prajñā), liberation (vimukti), knowledge and vision of liberation (vimuktiśīpānabāriṇa), the three knowledges (tiro vidyā), the unhindered [knowledge] (pratimaṇḍa) and the unhindered penetration into all dharmas. Those who have attained it are the most venerable among all beings and have the right to the worship (piṭā) of the whole world. If the person who limits himself to mentally commemorate the Buddhas gains immeasurable indescribable immense merit (puruṣa), what can be said of those who exercise exertion (vīrya), generosity (āluṣa), morality (śīla), worship (piṭā), service (paryupāsana) and respect (vandana)?

Speaking to beings, the bodhisattva again tells them: Buddha activity (buddhatāyā) being like that, you must produce the mind of supreme bodhi (anuttarabodhicitta). By diligently practicing exertion and by acting in accordance with the Dharma, you will attain it without any difficulty.

Having heard these exhortations, beings produce the mind of supreme bodhi. Those who produce it do not do so in vain; they will succeed in practicing the perfection of generosity and, having practiced it, they will also practice the [281c] perfection of morality, the perfection of patience, the perfection of meditation and

---

355 Compare the definition of the four samyakpradhānas, p. 1123f
Moreover, the dhyānas and samāpattis are the first gateway of true knowledge: they clarify wisdom (prajñā) and illuminate the power of transformation (vijñāna) like the sun or the stars with hot rays (uṣṇaraśmi), or frozen by the moon or the stars with cold rays (śītaraśmi). Possessing them fully, he is able to transform bricks and stones into cintāmaṇi and, a fortiori, into other things. There is nothing he cannot accomplish at will:

1) he dives into the earth as into water,
2) he walks on water as on the earth,
3) he touches the sun and moon with his hand without either being burned or frozen, 1614
4) he is transformed into all kinds of animals without taking on their properties,
5) sometimes he transforms his body and fills space with it,
6) sometimes he reduces it to the size of a grain of dust, 1614
7) he tugs the earth and heaven with his hand without either being burned or frozen,
8) sometimes he makes himself as heavy as a huge mountain,
9) sometimes he taps the earth with his toe and the heaven and the earth [begin to shake like grass or leaves being shaken.

These superknowledges (abhiññā) and this power of transformation (nirmānabala) come from all the dhyānas.

Hearing these exhortations, beings “become established in the perfection of trance.”

5. Perfection of trance

In the presence of beings, the bodhisattva praises the pure bliss (visādhānasukha) of the trances (dhyāna) and the absorptions (samāpatti), inner bliss (adhyātmasukha), the bliss of lordship (āśīryasukha), the bliss of renunciation of sin (āpattivratisukha), the bliss of the present and the future life (shapurattasukha), the bliss experienced by the saint (ārya), the bliss of the Brahmadevātās, the bliss felt by the entire body (khyāsākhāth cartoonsukha)50, deep, solid and wonderful bliss.

[H]e says to beings: Why do you cling, O beings, to the defiled bliss (āsucinukha) of the five objects of enjoyment (pālaṅkāmagnāna)? Like animals, you are tasting the defiled bliss of sins and you are abandoning the wonderful bliss [mentioned above]. If you could renounce limited bliss, you would obtain great bliss. Do you not see that the farmer sacrifices a few seeds (bīja) in order to subsequently reap great fruits (mahāphala)? The person who makes the king a moderate gift receives in return a great reward; with a small fish as bait, one catches a big fish: if the sacrifice is modest, the capture is very important. It is the same for the wise person: by rejecting worldly happiness (lalukika sukkha), he obtains the intense happiness of the profound dhyāna and samāpatti; having this happiness, he looks back at sensual bliss (klamasukha) and finds it very impure (āsuci). He is like a man who has come out of prison or like a man sick with scabies (kaṭčhū) who, once he is cured, no longer looks for the medicine.

Wisdom, whose light is most brilliant, is called the ‘eye of wisdom’ (vijñāna) and finds its light is very useful. The yogin who is based on the dhyānas and samāpattis attains the four immeasurables (apramāṇa), the liberations (vinoksa), the sources of mastery (ahabhīvāyatanas), the superknowledges (abhiññā) and other very profound qualities (guna). Possessing them fully, he is able to transform bricks and stones into cintāmaṇi and, a fortiori, into other things. There is nothing he cannot accomplish at will:

1) he dives into the earth as into water,
2) he walks on water as on the earth,
3) he touches the sun and moon with his hand without either being burned or frozen, 1614
4) he is transformed into all kinds of animals without taking on their properties,
5) sometimes he transforms his body and fills space with it,
6) sometimes he reduces it to the size of a grain of dust, 1614
7) sometimes he makes himself as light as a feather of a crane (sīrasaroman),
8) sometimes he makes himself as heavy as a huge mountain,
9) sometimes he taps the earth with his toe and the heaven and the earth [begin to shake like grass or leaves being shaken.

These superknowledges (abhiññā) and this power of transformation (nirmānabala) come from all the dhyānas.

Hearing these exhortations, beings “become established in the perfection of trance.”

6. Perfection of wisdom

The perfection of wisdom (prajñāpāramitā). – The bodhisattva teaches beings to practice wisdom: Wisdom, whose light is most brilliant, is called the ‘eye of wisdom’ (prajñā). Without this eye of wisdom, a person, even though he has a fleshy eye (maḥāsacakra), is like a blind man (anūha); although he claims to have an eye, he is no different from the animals. The person who has wisdom distinguishes by himself the beautiful (śo varna) from the ugly (dharvarna) without depending on another’s teaching. The person without wisdom follows others from east to west like a cow (go) or a camel (uṣtra) with pierced nose following its leader.

Wisdom is the foremost of all conditioned dharmas (saṃskṛtadharma) for, cherished by the saints (ārykṣa), it destroys conditioned dharmas precisely. As is said in the sūtras: Of all the jewels, the jewel

50 Bliss is experienced bodily during or rather on leaving the samyākavı̄dātmānirvānasamāpatti: explanation of the Vaibhāṣikas and the Saṃśāntikas in Kośa VI, p. 224.
51 Without being burned by the sun or the stars with hot rays (uṣṇaraśmi), or frozen by the moon or the stars with cold rays (śītaraśmi).
of wisdom (prajñāratna) is foremost.\textsuperscript{160} There is no further sadness or torment for the person who is established at the summit of wisdom: considering unfortunate and troubled beings, there is nothing that he does not discover except by the sword of wisdom; he breaks the passions which have had no beginning (anādiḥkāleśā) and the shackles (ālika) of samsāra.

By the power of wisdom, one is able to perfect the six perfections, one obtains the inconceivable (acintya) immense (apramāṇa) bodhi of the Buddhās, one realizes omniscience (svayamātā) and, a fortiori, the high qualities of the śrīvakas, pratyakabuddhas and worldly people. When this wisdom has grown, been purified and rendered indestructible, it is called ‘perfection’.

Hearing these exhortations, beings “become established in the perfection of wisdom.”

We may add that the bodhisattva does not always preach orally: sometimes he manifests the bases of his miraculous power (yuddhipāda) and emits rays so that beings become established in the six perfections; sometimes he resorts to many other methods and even goes so far as to exercise his activity in dreams (svāpna) so that beings “awaken” and “become established in the six perfections.”\textsuperscript{161}

This is why the Prajñāpāramitāśītra has said: “The bodhisattva who wishes that beings become established in the six perfections must practice the perfection of wisdom.”

Aksayam kuśalamālam

Fourth Section PLANTING INEXHAUSTIBLE ROOTS OF GOOD

Śītra (cf. Pañcaviṃśi, p. 24, l. 5-7; Šatāsthaharīka, p. 73, l. 11-14). – The bodhisattva-mahāsattva who wishes to plant even one single root of good in the field of merit of the Buddhās and make it inexhaustible until he accedes to supreme complete enlightenment must practice the perfection of wisdom (Bodhisattvena mahāsattvarena) apī kuśalamālam buddhāṇām punayakṣere ‘varopitukāmēna taś cāksayam kartukāmēna yāvad anuttārāyām samyaksambodhāv abhisambodhe prajñāpāramitāyām icketrayām).

Śītra. –

I. ONE SINGLE ROOT TO BE PLANTED IN THE FIELD OF THE BUDDHAS

Roots of good (kuśalamūla). – There are three roots of good: i) absence of desire (alobha); ii) absence of hatred (advayā); iii) absence of delusion (anumoha).\textsuperscript{360} All the good dharmas derive their birth (upādā) and their increase (ṛddhi) from the three roots of good, just as plants, trees, grasses and bushes derive their arising and growth from their roots. This is why they are called ‘roots of good’.

Here by ‘roots of good’ the Prajñāpāramitāśītra means [not the roots of good themselves] but rather things to be offered (pūjopakaraṇa) which are the roots of good for causes and conditions, e.g., flowers (psuppa), perfumes (gandha), lamps (dipa) or also spiritual offerings (dharmaśrimuṣṭi) such as the observance of morality (śīlaśūratedāna), the recitation of śūtras (śūtragrahana), etc. [Here, actually, the Prajñāpāramitāśītra] is metaphorically designating the effect by the cause (kārye kāraṇopacāraḥ).\textsuperscript{361}

Why is that? Perfumes and flowers are morally indeterminate (anuyata); they must be offered with a good intention (kuśalacitta) to really be roots of good. [In itself] the gift (dāna) is not meritorious (punya): it [p.282] is only when it destroys avarice (akṣamāṣā), and opens the door to the good dharma that it is a root of good and qualifies as meritorious. Thus, the needle (sāci) guides the thread (śītra) and sews the garment, but the sewing is not the needle.

[Here the Prajñāpāramitāśītra is speaking about a] “single root of good”, one flower, one perfume, one lamp, one ceremony, one recitation of a śūtra, one observance of morality, one trance (ahyāta), one wisdom (prajñā), etc. Taken one by one, these material offerings (pūjā) and these spiritual offerings (dharmaśrimuṣṭi) are planted (avaropita) in the Buddha field.

The ‘field of the Buddhās’ (buddhaksetra) is the Buddhās of the ten directions and the three times. Whether it is a matter of one Buddha present in the world, one statue (pratimā), one relic (sarvāra) or simply one recollection (anuṣmṛti) of a Buddha, one is planting it (avaropayati) in the sense that one’s mind is being firmly attached to it.

Question. – The śītras mention many fields of merit (punyakṣetra);\textsuperscript{362} why is it a question here of planting in the field of the Buddhās only?

Answer. – Although there are many fields of merit, the Buddha is the foremost field of merit because he has the ten powers (bala), the four fearlessnesses (vaśīśvarāgya), the eighteen special attributes (āvenikadharmā) and innumerable Buddha attributes of the same type. That is why it is a matter here of planting only in “the field of the Buddhās”. It is true that the Jewel of the Dharma is the Buddha’s teacher (buddhaśrīrya), but if the Buddha did not preach the Dharma, this Jewel would be useless. In the same way, although there are good medicines (vaidya), if there are no good physicians (vaidya) to prescribe them, they would be useless. This is why, although the Jewel of the Dharma is superior, we always mention the

\textsuperscript{160} Unidentified passage, but the images called forth are canonical: for the Sanyutta, I, p. 36 and 37, and Udāna, VI, st. 4, wisdom is the jewel of men (paññā nāriṣam rātanam), and the heroes of the Theragāthā, st. 1094, hope to cut the creeper of thirst by taking up the pointed sword of wisdom (paññāyam yākṣare ati gāthāvād).

\textsuperscript{161} The oratorical skills of the bodhisattva are the results of his pratibbhadhāprayatvanam, see p. 1632-1624F.

\textsuperscript{360} Dīgha, III, p. 214; Majjhima, I, p. 47; Anguttara, I, p. 203: Tīhī kuśalamūlām: alobha kuśalamūlām, adoso kuśalamūlām, anumoho kuśalamūlām. – Nīdiṇāsamīkṣyika, p. 189: Tīhī kuśalamūlām / alobha kuśalamūlām / adveto 'mohoh kuśalamūlām /

\textsuperscript{361} Other examples of apacāya, above, p. 1932F, n. 1.

\textsuperscript{362} References in Śūramuniśūratārāṇa, trans. p. 231-233, note.
Moreover, the field of the Buddhahood produces immense fruits of retribution (vipākakūla) whereas the fruits produced by the other fields, immense though they are, are indeed inferior. This is why the field of the Buddhahood is placed first.

II. ‘INEXHAUSTIBLE’ ROOT

The bodhisattva wants the root of good that he is planting in the field of the Buddhahood ‘to be inexhaustible’ (akṣaya). The Buddhahood is endowed with inexhaustible qualities (akṣayaṃgaṇa); this is why the merits that are planted therein are also inexhaustible.

Moreover, since the qualities (guna) of the Buddhahood are immense (āpramāṇa), infinite (ananta), immemorial (asamkhyeya) and unequalled (asama), the merits that are planted therein are also inexhaustible.

Moreover, when the Buddha was still a bodhisattva, he had in mind the universality of beings (sarvadatta). But these beings are immeasurable and infinite [in number]. Therefore his merit also was inexhaustible.

Finally, the field of the Buddhahood is very pure (parisuddha), for all the dirty weeds of the passions (kleśa), craving (trṣṇa), etc., have been uprooted. Pure morality (viśuddhākāla) is its levelled soil; great loving-kindness (mahāmaitrī) and great compassion (mahākarunā) are its beauties; it is free of poor brackish fields; the thirty-seven auxiliaries to enlightenment (bodhipākṣikā) are its canals; the ten powers (bala), the four fearlessnesses (vaśīṣṣyati), the four unhindered knowledges (pratisamnyādhi), etc., are its great walls; it produces the three Vehicles (yānaṃgaṇa), nirvāṇa and the fruits of ripening (vipākakūla). Whoever plants in this peerless (anuttara) and unequalled (asama) field reaps inexhaustible merit.

Question. – However, all the conditioned dharmas (samskṛtadharma), having impermanence as their nature (anityatvākṣaya), are its canals; the ten powers (bala), the four fearlessnesses (vaśīṣṣyati), the four unhindered knowledges (pratisamnyādhi), etc., are its great walls; it produces the three Vehicles (yānaṃgaṇa), nirvāṇa and the fruits of ripening (vipākakūla). Whoever plants in this peerless (anuttara) and unequalled (asama) field reaps inexhaustible merit.

Answer. – The Prajñāpāramitāśāstra here does not say that it is always inexhaustible, but rather that it is inexhaustible during the interval of time [that it takes for the bodhisattva] to become Buddha. Moreover, although they arise and perish from moment to moment, the conditioned dharmas (samskṛtadharma) are inexhaustible (ākṣīna) as their series (sāṃśaya) is not cut and the fruit of retribution (vipākakūla) is not lost. It is like the lamp (ājita), which, although its successive flames arise and are extinguished [from instant to instant], is not said to be “extinguished”: it is necessary that the tallow (gandha) be melted and the wick (varitya) be consumed for the lamp to be ‘extinguished’. It is the same for merit: resolutely planted (adyākṣayasyeṣvaramāṇa) in an excellent field, it remains non-extinguished (ākṣīna) until the disappearance of things (dharmaṃgaṇa). Finally, the Bodhisattva knows that the true nature (bhūtākṣaya) of dharmas is inexhaustible (akṣaya), like nirvāṇa. But the merit (purṇa) is part of to the true nature of the dharmas, therefore it too is inexhaustible.

If that is so, nirvāṇa being inexhaustible, merit too should also be always inexhaustible. Why does [the Prajñāpāramitāśāstra] say that it remains inexhaustible during the interval of time [required for the bodhisattva] to become Buddha?

Answer. – By the power of the wisdom (prajñā) that it inspires, this merit becomes a quality (guna) ‘comparable to nirvāṇa’: absolutely empty (atyantākṣaya), unborn (anupadāyā) and unceasing (aniruddha). This is why it is compared to nirvāṇa, but it is not nirvāṇa.366 If it were confused with nirvāṇa, one would be unable to establish a comparison (upamāna) [between this merit and nirvāṇa]. If it were really nirvāṇa, then what would this fruit of retribution (vipākakūla) that remains indestructible consist of when one becomes Buddha?

This can be compared to the three gates of deliverance (sāṃsāramukha), namely, emptiness (śūnyatā), signlessness (adimbittā) and wishlessness (apraṇāḥ).
CHAPTER XLVII PRAISES MADE BY THE BUDDHAS

First Section WINNING THE PRAISES OF THE BUDDHAS

Sūtra (cf. Pañcavimsītī, p. 24, l. 7-8; Šatāsahasrīkī, p. 73, l. 14-74, l. 16). – The bodhisattva-mahāsattva who wishes that the Buddhas of the ten directions praise him must practice the perfection of wisdom. Ye dātāsu dīkṣa buddhā bhaqavattaḥ te me varṇam bhāvyam iti bodhisattvena praṇāśrāṃśādhiṣṭōn śikṣātāṃ samāntāṃ.

Śūtra. –

Bodhisattvavāraṇa

I. CONVENTIONAL NATURE OF THE DESIRE FOR PRAISE

Question. – Considering the absolute emptiness (atyantaśūnyatā) of dharmas and inwardly being free of egoism (ahāmākara), the bodhisattva has already destroyed all pride (mānastambha); why would he still want the Buddhas to praise him? Besides, it is the rule among bodhisattvas to pay homage to the Buddhas; why would he expect the Buddhas to pay homage to him in return?

Answer. – The Buddhist system has two gates (mukha): i) the gate of absolute meaning (parāmrśa); ii) the gate of conventional meaning. Conventionally, the bodhisattva wants the Buddhas to praise him, but when he is praised by the Buddhas, he does not see [in himself] any substantial self (ātman) and does not grasp any nature of existence (na sattvanimuttam udgṛḥṇāti). It is purely a manner of speaking (lokaprajñā), therefore, that the sūtra expresses itself thus.

Are you wondering why the bodhisattva “would expect in return that the Buddhas would pay homage (pujā) to him?” In a subsequent chapter, the bodhisattva praised by the Buddhās is the bodhisattva “completely non-regressing in his course towards supreme complete enlightenment” (atyantāvinivartanīyāṉaṁ ‘nuttarāḥ samyaksambodheḥ). In the present case, this bodhisattva wishes to know with certainty (niyātāṁ) if he is or is not non-regressing. This is why he seeks the ‘praise’ (vāraṇa) of the Buddhās but does not seek their ‘homage’ (pujā).

II. VALUE OF THE PRAISES GIVEN BY THE BUDDHAS

587 Chapter LV of the Pañcavimsītī (T 223, k. 16, p. 339h8-340b6) entitled Pou t’ouei p’in (Avinivartanīyaparivarī).
Furthermore, other people, other beings, whose minds are clouded by lust (rāga), hatred (dveṣa) and delusion (moha), are unable to praise in accordance [283a] with the truth. Why? If they have the tendency to love, they do not see the real defects (doṣa) and they see only the qualities (guna); if they have the tendency to hate, they see only the defects and do not see the qualities; if delusion is predominant in them, they are incapable of really discerning the beautiful (suvarga) from the ugly (dhurvara).

Gods and humans have a [certain] wisdom (prajātī) and the threefold (trīśūla) poison is subdued (tama) in them; however, they too are incapable of praising in accordance with the truth. Indeed, they are still subject to error (vaścana), they do not have omniscience (sarvajñatī) and their fetters are not broken (asaṃucchinnaṃsayojana).

The śrīvākasā and pratyekabuddhas, while they have eliminated the threefold poison, they too cannot praise in accordance with truth for they have not yet exhausted all the traces of passion (vīśāna) and, in addition, their wisdom (prajātī) is not perfect (saṃpanna).

The Buddha alone has definitively destroyed the three poisons and their traces (vīśāna) and his omniscience (sarvajñatī) is complete. This is why he can praise in accordance with the truth, without exaggerating or minimizing (antīnādhikākṣam). Consequently the yogin wants to obtain the praise of the Buddhas in order to know his real qualities. He does not seek the praise of other people.

III. ALTHOUGH NON-EXISTENT, THE BODHISATTVA MERITS SPECIAL PRAISES

Question. – “The Buddhas born into the threefold world are detached from the world”[370] and for them there is neither ‘me’ (ātman) nor ‘mine’ (ātma). They consider that the heretics (tīrthikā) and bad people on the one hand and the great bodhisattvas and arhats on the other hand are equal and no different. Why then do they praise the bodhisattva?

Answer. – Although the Buddhas are without egoism (ahamkāra), without aversion (pratigha) or affection (anunaya), although their minds are detached from all the dharmas, they have pity on beings and guide them all by means of feelings of great loving-kindness (mahākāmityā) and great compassion (mahākaruni). This is why they distinguish honest men and praise them. They also want to destroy the evil Māras.

What the Buddhas wish by praising [the bodhisattva] is that innumerable beings should love the bodhisattva, respect him, honor him, and then all attain the bodhi of the Buddhas. This is why the Buddhas praise the bodhisattva.

Question. How do they praise him?

Answer. – The Buddhas who preach the Dharma in the great assembly and want people to penetrate into the very profound Dharma (atigambhiradharma) praise the bodhisattvas such as, for example, Sa‘t‘o po-louen (Sadāparadīpa),[371] etc.

Moreover, the Buddhas who praise the bodhisattva express themselves in this way.[372]

1) The bodhisattva is able to contemplate the absolute emptiness (ataññatālābhitā) of dharmas and can also have great loving-kindness and great compassion for beings.

He is able to practice patience in regard to beings and also to not see beings. Even though he practices patience towards things (dharmanāsā), he experiences no attachment (abhiniveśa) for all these things.

Although he sees the events of past lifetimes (piñcavīddā), he does not fall into the wrong view of the earlier time (piñcavīddā).

Although he sees beings enter into nirvāṇa without residue of conditioning (nirupadhisaranirvāṇa), he does not fall into the wrong view of the later time (aparānta).[373]

While knowing that nirvāṇa is the peerless (anuttara) true dharma, he still accomplishes good bodily, vocal and mental actions (kāyaviññanaskaranam).

While traveling through saṃśāra, he resolutely (adhyālayena) loves nirvāṇa.

370 References above, p. 1335f, n. 1.
371 Explanation dedicated to the “double life” of bodhisattvas: the practice of the pūramudā by the method of non-abiding: asthānāvaya (Pakāsvinīti, p. 18, l. 7-15; Śanātanaśrīk, p. 56, l. 1-9); the path of the twofold practice of skilful means and the truth (Avatārak, T 279, k. 56, p. 296s-297c); the “deviations” (aupad) of the bodhisattva (Vimalāśīrāṇīva, trans. p. 285-289).
372 The wrong views of earlier time and later time, i.e., relating to the past and the future, have already been condemned by the canonical texts where it is said that the learned noble disciple (śravānā śravānavekha) does not concern himself with them. Whereas the Pāli sutta (Samyutta, II, p. 26-27) asks a question to which it replies in the negative: Netam thāt vijjati, the Sanskrit sūtra (Nidānasamyuktā, p. 150-151) and its Chinese version (T 99, k. 12, p. 84b17-c1) expresses itself directly in the negative form:

Sa na pārām pratisarati / kim na ahum abhāvam utte ḍhvani / aho eva niḥam utte ḍhvani / ka na ahum abhāvam utte ḍhvani / kathāṃ na ahum abhāvam utte ḍhvani / Aparānta vā na partisarati / ka na abhāvam utte ḍhvani / kathāṃ na bhavās anuvāte sāvati / ḍhvani /

This [noble learned disciple] does not care about previous time by asking: What was I in the past? Or else, was I not in the past? Who was I in the past? How was I in the past?

He does not care about later time by asking: What will I be in the future? Or else, will I not be in the future? Who will I be in the future? How will I be in the future?
While abiding in the three gates of deliverance (ṣaṃskṛta), in contemplating nirvāṇa, he does not violate his earlier vows (pārśvaprapādāhāna) or his good practices (kaśālakāryā). The many extraordinary qualities are very difficult to find.

2) Furthermore, when the bodhisattva has not yet obtained the acquiescence that dharmas do not arise (anupadaksānti) or the five superknowledges (abhiṣīkā), his bodily birth of death (saṃsāra-mānasākarya or caryṇa-pādasādasmākṣāyā) has feelings of great loving-kindness (mahāmaitriṁ) and great compassion (mahākaruṇā) for beings, and he distributes completely his most preciousinner (adhyātmika) and outer (bāḥya) goods: his outer goods, such as his dearly loved wife and children, five objects of enjoyment (paṭicca-lakṣaṇaṇa) of great value, pacified lands, etc.; his inner goods, such as his body (kāya), flesh (mātās), skin (tvac), bones (śrī), blood (lohitā), head (cirā), eyes (nayana), marrow (maṇju), skull (masta), ears (śrota), nose (nāsī), hands (pāṇi), feet (pāda), etc. Such things are very rare (durlabhā). This is why the Buddhas praise the virtues of this bodhisattva.

3) When the bodhisattva has entered into his position assured of attaining enlightenment (dharmaniyāṇa) and possesses the superknowledges (abhiṣīkā), he devotes himself to the austerities (duskravacārya) without ever getting tired of the difficulties. In this bodhisattva, the body of birth (jannakāya), the fleshly eye (mṛṇasakāya) and the aptitudes (abhiṣīkā) are very extensive. He has feelings of great compassion (mahākaruṇā) and he loves the bodhi of the Buddhas. Such feats are very extraordinary (adhokṣaja).

4) Furthermore, when the bodhisattva is endowed with the purity of morality (ṣīlāṣīlādhisāmpannā) and possesses the superknowledges (abhiṣīkā), he no longer distinguishes between morality (ṣīla) and immorality (daśābhiṣīlā). In the face of dharmas absolutely without birth (ayatāna-sāmsgampana) and always empty (saddālāna), his dharmakārṣānti and his exertion (vīyā) are unceasing. He has neither attraction nor aversion. To his eyes exertion (vīyā) and laziness (kaustubhā) are of the same nature (ekalaksana) and no different.314 For immense (paramāṇu) infinite (ananta) and incalculable (asamākhyeyā) kalpas, he has practiced exertion diligently and, in general, the Buddha has practiced exertion diligently and, in general, he loves the bodhi of the Buddhas.315 Thus, when the [future] Buddha Śākyamuni and the bodhisattva Maitreya simultaneously produced the mind of bodhi (cittotpāda), the Buddha Śākyamuni, by the power of his exertion, crossed over nine kalpas [over the hundred that he normally would have had to course through].316

313 See above, p. 770F and 861F.
314 See above, p. 981F.
315 See preceding note.
316 In the muddle of the Chinese negations, we seem to recognize here one of the teralemmas (saṃjñākāya) of which the Madhyamika logic is fond (see above, p. 155F). On this mode of argumentation (A, non-A, A and non-A), neither A nor non-A, see J. May, Candrakīrti, p. 16; S. Schayer, Augewalde Kapitel aus der Prassanapaddā. Cracow, 1931, p. xxx-axvi.
317 See above, p. 770F and 861F.
318 See above, p. 981F.
319 See preceding note.
320 In the muddle of the Chinese negations, we seem to recognize here one of the teralemmas (saṃjñākāya) of which the Madhyamika logic is fond (see above, p. 155F). On this mode of argumentation (A, non-A, A and non-A), neither A nor non-A, see J. May, Candrakīrti, p. 16; S. Schayer, Augewalde Kapitel aus der Prassanapaddā. Cracow, 1931, p. xxx-axvi.
321 See above, p. 770F and 861F.
322 See above, p. 981F.
323 See preceding note.
324 In the muddle of the Chinese negations, we seem to recognize here one of the teralemmas (saṃjñākāya) of which the Madhyamika logic is fond (see above, p. 155F). On this mode of argumentation (A, non-A, A and non-A), neither A nor non-A, see J. May, Candrakīrti, p. 16; S. Schayer, Augewalde Kapitel aus der Prassanapaddā. Cracow, 1931, p. xxx-axvi.
up supreme complete enlightenment (anuttarā samyukta-buddhi), they save beings widely. The Buddhas praise these bodhisattvas. Who are they? They are, for example, Wen-chou-che-li (Manjùśrī), P’-i-mo-lo-kie (Vimalakīrti), Kouan-che-yin (Avalokiteśvara), Ta-che-che (Mahāsthāmaprāpta), Pien-ki (Santabhadra). These leaders among the bodhisattvas appear in the threefold world (te-rādātika), create for themselves innumerable bodies by transformation, enter into sansāra and convert beings. From such exploits (āśāhāta) comes the entire very profound prajñāpāramitā.

This is why the Prajñāpāramitāśāstra says here: “The bodhisattva who wishes to obtain the praises of the Buddhas must practice the perfection of wisdom.”

1625

Lokadhātūpasaṃkramaṇa
Second Section ACCEDING TO INNUMERABLE UNIVERSES

Sūtra (cf. Pañcaviṃśati, p. 27, l. 4-7; Śatasthārasīkā, p. 74, l. 16-75, l. 19). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva who wishes, in one single production of mind, to go to universes in the ten directions as numerous as the sands of the Ganges, must practice the perfection of wisdom (Punar aparaṇa, Śāriputra, bodhisattvavāna mahāsattvavāna, ekacittotpadeṇadukasuksa dhītu goṅgala adhidaṇḍapamān lokadhiśītapumāraṇatādāmena prajñāpāramitāyīm likṣitavyam).

Śāriputra, –

I. MAGICAL POWERS OF MULTIPLICATION AND DISPLACEMENT

The bodhisattva who has acquired the power of transformation of bodies (āśīvam/mulabala) creates for himself bodies as numerous as the sands of the Ganges at the ten directions and goes simultaneously to universes of the ten directions also as numerous as the sands of the Ganges.

Question. – A śūtra says: “In one single fingersnap, there are sixty moments” (acchaṭātmārena saṣṭih kṣṇā atthāramantī). It is already incredible that in a single instant the bodhisattva is able to go to universes of a single direction as numerous as the sands of the Ganges; what can be said then if he goes to universes of the ten directions as numerous as the sands of the Ganges? In such a short time, the destinations are truly too numerous!

Answer. – A śūtra says: “There are five incomprehensible (acintya) things, namely: i) the number of beings; ii) the retribution of action (karmavipāka); iii) the power of a person in meditation (adhīyubala); iv) the power of the nāgas; v) the power of the Buddha. Of these five incomprehensible things, the power of the Buddha is the most incomprehensible.”

1626

The Ābhidharmikas hesitate between 60, 64 or 65 moments:

Vibhākū, T 1545, k. 136, p. 701b14: In the time that a strong man snaps his fingers, there are 64 kṣṇas.
Kosñabhañāya, p. 176, l. 13-14: Balavatputaraśchaṣātmāvāna pañcaṣaṭih kṣṇā atthāramantī Ābhidhārmikāḥ.
Nyāyānusāra, T 1562, k. 32, p.521c13-14: 65 kṣṇa.
Madh. vṛtti, p. 547: Balavatputaraśchaṣātmāvāna pañcaṣaṭih kṣṇā atthāramantī pāññāt.

See references above, p. 1639f, n. 1.
The bodhisattva in profound concentrations (gannbhūtra samādhi) produces incomprehensible superknowledges (acintyaabhijñā) and by means of them, in a single moment, goes everywhere in the Buddha universes of the ten directions.

As has been said (p. 329-330F, 1819-1820F) in regard to the four magical powers of movement (gamanarādhā), only the Buddhas and bodhisattvas have the magical powers (rddhiabhijñā) of moving at the speed of thought (manopāda gati). As soon as the chick of the bird with golden wings (garuda) comes out of its shell, it goes from Sumera to Sumera. It is the same with the bodhisattvas; by the power of their conviction of the non-arising of things (anupādaśakti) they have destroyed the passions (kleśa) and broken the egg-shell of ignorance (avidyā). From then on, in a single instant, they create innumerable bodies for themselves and go in the ten directions.

Furthermore, for the bodhisattva, all the sins (āpatti) committed during innumerable lifetimes are completely erased and, by the power of wisdom (prajñāpāramitā), he is able to transform things: to make huge that which is small and to make small that which is huge. He is able to reduce a thousand myriads of immense kalpas into a single day and to extend a single day into the space of a thousand myriads of kalpas. This bodhisattva is the master of the world (lokavāśmin) and his wishes are sovereign. What wish would not be fulfilled? Thus [284a] it is said in the P’i-mo-lo-kie king (Vimalakīrtiniśātra): “The bodhisattva makes seven nights last for a kalpa”.

This is why the bodhisattva, mounted on the power of the superknowledges (abhijñābhalaśādha) is able to leap quickly in the universes of the ten directions.

II. THE POWER OF THE BUDDHA IS DEPENDENT ON THAT OF THE
BODHISATTVA

Question. – But the bodhisattva does not appear in the list if the five incomprehensible (acintya) things mentioned above. Why then do you mention the incomprehensible [power] of the bodhisattva here?

Answer. – Sometimes the effect is designated by the cause (kārye kāraṇopacāraḥ), e.g., when it is said that somebody eats a hundred pounds of gold sterling each day: gold is inexorable, but since it is because of gold that food can be obtained, it is said that he eats gold. Here, it is designating the effect by the cause. But sometimes the cause is designated by the effect (kāraṇe kāryopacāraḥ), e.g., when on seeing a fine painting, we say that it is a good artist: that is designating the cause by the effect. It is the same here for the bodhisattvas. For [in this case] the bodhisattvas are cause and the Buddhas are effect. If it is said that “the power of the Buddha is incomprehensible” (buddhabalam acintyam), we should know that that is already valid for the bodhisattva [for the bodhisattva is, in reference to the Buddha, an antecedent cause].

Ekasvaratā

Third Section SPEAKING TO INNUMERABLE UNIVERSES BY MEANS OF A SINGLE SOUND

Sūtra (cf. Śatasāhasrikā, p. 75, l. 19-76, l. 22). – Furthermore, Śāriputra, the bodhisattva-mahāsattva who wishes to emit a single sound spoken in such a way that the universes of the ten directions as numerous as the sands of the Ganges hear this sound, must practice the perfection of wisdom (Punar aparām, Śāriputra ye daśasa dikṣa gangānaṃdadhvīnduṣmā lokadātvār vān sarvān ekasvaraghaśyena viṣṇupāyitukākṣena bodhisattvāvena mahāsattvāvem prajñāpāramitāśāṇi śiṣṭaryam). Śāriputra, –

I. RANGE OF VOICE OF THE BUDDHAS AND BODHISATTVAS

The bodhisattva who has acquired the six superknowledges (abhijñā) has developed the mark (śaktasam) of the brahmic voice (brahmavacana) which, going beyond the trisāvataramahīdhasaḥalaśādha, reaches the universes of the ten directions as numerous as the sands of the Ganges.

Question. – If that is so, how does his voice differ from that of the Buddha?

Answer. – The voice of the bodhisattva is measured by the number of sand grains of the Ganges, whereas the range of the voice of the Buddha is unlimited (nuryāddha).

[Jaṭāgacāntinuyaguyanirdeśa]. – Thus it is said in the Mi-tsi king (Guhyaśrīpatra): “In order to experience the Buddha’s voice, Mundagāyana went very far in the direction of the west, but he still heard the Buddha’s voice as if they were face to face.”

Question. – So be it! But when the Buddha was dwelling in the kingdom (rājya) and the towns (nigama) to preach the Dharma and convert the people, the inhabitants of Jambudvīpa who were not nearby did not hear him. How do we know that? Because many came from distant regions to listen to the Dharma.
Answer. – The voice of the Buddha is of two kinds: 1) the voice hidden in the mouth (mukhagūḍhaḥghōṣa),387 ii) the unhidden (mirgālāghohos) voice. It has just been a matter of the hidden voice; as for the unhidden voice, one must come near the Buddha to hear it.

Also, there are two kinds of disciples: 1) the supramundane (lokottarikāya) saints; ii) mundane ordinary people (laṅkikapratipahugana). The supramundane saints such as Maugalyāyana, etc., are able to hear the subtle hidden voice; ordinary people hear [the unhidden voice] to the extent that they come near the Buddha.

Furthermore, the bodhisattvas who have entered into the position of salvation (samyakānayināmāvākṛnta), who have abandoned the body of birth and death (samsārakāya or catusapapādakāya) and have acquired the true body of the fundamental element (dharmadhūtākya), these bodhisattvas, I say, see the innumerable Buddha bodies of the ten directions and their brilliant rays (raim); they also succeed in hearing the sixty kinds of sounds (sastyaśāvavara),388 distant and immense, uttered by the Buddhas.

[284b] Although the great bodhisattvas are not endowed with sounds like those of the Buddhas, nevertheless they have their share (śambha, bhūga) in these sounds of the Buddhas.

II. THE THREEFOLD VOICE OF THE BUDDHAS AND THE BODHISATTVAS

The voice of the Buddhas and bodhisattvas is of three kinds:

1) Having planted the causes and conditions in their previous lives for good vocalization, they have the four subtle and marvelous (prāthādika) great elements in their throat (kanṭha),389 and they produce all kinds of marvelous sounds (śabdā), distant or close, for a distance of one, two, three, ten, a hundred, a thousand li which go out to fill up the trīṣṭhasramahādāhāsralokadhūtā.390

2) By the power of their superknowledges (abhijñāhūla), the four great elements (mahābhūta) of their throat produce sounds that fill not only the trīṣṭhasramahādāhāsralokadhūtā but also the universes of the ten directions as numerous as the sands of the Ganges.

3) The voice of the Buddhas is always able to fill all of space (ākāśa), covering all of the ten directions.

III. WHO CAN HEAR THE VOICE OF THE BUDDHAS?

Question. – If the voice of the Buddhas always fills space, why do actual beings not always hear it?

Answer. – For in calculable eons (asamkhīyakalpa) beings have been clouded over (śūtṛṣa) by the bad actions they have committed. This is why they do not hear it. Just as the rumble of thunder and lightning is not heard by the deaf (badhira) without the thunder being diminished by that, so also the Buddhas, like the dragons discharging great bolts of thunder, are always preaching the Dharma to beings but the latter, due to their sins (āpatti), are not in a position to hear them.

However, in the present lifetime, some zealous (ūṃrava) and moral (āñlaya) beings enter into the concentration of the recollection of the Buddhas (buddhānāṃśeṣasamāhāti). At the moment when their mind acquires this concentration, the defilements of their faults (āpattāmalā), etc. no longer an obstacle (āvarana) and henceforth they get to see the Buddhas and to hear distinctly the sounds of their preaching.

Of the three kinds of voice [mentioned above], the bodhisattva wishes to acquire the [last] two, for these two voices are very hard to obtain (durālasma) and are miraculous (āścaryā), whereas [the first voice] is the fruit of actions (karmapahala) and is acquired spontaneously (svarasaṃśa).

This is why the Prajñāpāramitāsūtra says here: “The bodhisattva-mahāsattva who wishes to emit [a single sound] articulated in such a way that the universes of the ten directions as numerous as the sands of the Ganges can hear this sound, must practice the perfection of wisdom.”

Buddhakṣetramuccheda

Fourth Section ASSURING THE CONTINUITY OF THE BUDDHA UNIVERSES

Sūtra (cf. Śatasahasrikā, p. 77, l. 4-5).392 Furthermore, O Shāriputra, the bodhisattva-mahāsattva who wishes that the Buddha universes never be interrupted must practice the perfection of wisdom (Punar

387 Adopting the variant ni-ā vōu.
388 These are the sixty qualities of the voice of the Buddhas listed in the Mahāvyuḥ, no. 445-504, and the Sūtrālaṃkātra, p. 79-81. See also Ekottara, T 125, k. 47, p. 808a2 (incomplete list); Pañcaviṃśatika, p. 234, l. 10, (sastyaśāvavaraḥ svaral); Avatāramaṇaka, T 279, k. 29, p. 158c2; k. 50, [p. 266c19; Ramakūta, T 310, k. 10, p. 55c20-56c5; k. 85, p. 486c23; k. 101, p. 566a4-5; Tattāgataguhayṉāṭa, T 312, k. 7, p. 719c7-720c16 (46 kinds). – For other lists of vocal qualities, see Hīḍhīgīrīṇa, p. 134 under Ṣomun. Section partially translated in Hīḍhīgīrīṇa, p. 216 under Buddha.
389 These are the subtle material (upāsāndra) or derived material (upāsāndra or bhuṅika) elements constituting the five īndryās (cf. Koigi, I, p. 15, n. 1).
390 This voice, or more precisely, this vocal apparatus, is usually acquired by means of the play of causes and conditions; the other two voices, particularly the third, are very difficult to obtain.
392 This paragraph is absent in the Sanskrit text of the Pañcaviṃśatika edited by N Dutt, but occurs in the Chinese versions made by Kumāraviśva (T 223, k. 1, p. 219c7) and Huan-tsang (T 220, vol. VII, k. 402, p. 862b). The latter translates: “The bodhisattva who wishes to continue the lineage of the Buddhas (buddhavānsa) in such a way that it is not interrupted, etc.”. There is interruption of the lineage of the Buddhas when the Buddhas follow one another in
Question. – Since reality does not come up to his expectation, why does the bodhisattva formulate the wish (pranidhana)?

Answer. – So that his own mind may progress in purity (vīśuddhi). He is like the yogin in the concentration of loving-kindness (maitréyaamādī) who, unable to do anything about beings in suffering, only formulates the wish so that his own mind may progress in purity.\(^{393}\)

III. LIMITS TO THE SALVIFIC ACTION OF THE BUDDHAS

Thus, the Buddhas and the great bodhisattvas are strong enough that they can save all beings, but, since beings do not possess wisdom and do not fulfill the required cause and conditions, they cannot be saved.

Let us take, for example, the water in the great ocean (mahāsamudrodaka): if all beings drew water from it, it would never run dry; but all beings do not use it. Thus beings in the preta category, because of their own sins (āpatti), are unable to see the water and, even when they do see it, it dries up or changes into molten copper,\(^{394}\) or it becomes pus (pīyu) and blood (kṣīnta). It is the same with the Buddhas: having great loving-kindness and great compassion, using an immense and infinite wisdom (aprāmañño), they are able to satisfy all beings, but the latter, because of their sins, do not meet the Buddhas and, even if they do meet them, they are no different from the rest of the people who are angry with the Buddha or who denigrate him. This is why they do not see the power (anubhāva) of the Buddhas or their magical power (rddhihāla) and, even if they do meet the Buddhas, they derive no benefit (khita) from it.

Moreover, two causes (hetu), two conditions (pratītya) are necessary to produce right view (samyagdṛṣṭi), namely, an inner cause (adhyātma) and an outer condition (bahirddhāla). The Buddha who is the outer cause-and-condition is perfect (sādhana): he possesses thirty-two major marks (laksana), eighty minor marks (anuvyājana), intense rays (raṣṭram) adorning his body, many magical powers (rddhihāla) and many articulated sounds (svavaghoṣa); he preaches the Dharma (dharmaṃ dhanayati) as required (vāthisccham) and cuts through all doubts (prarśasamaye samucchedāyat). Only beings, who are the inner cause-and-condition, are not perfect. Not having previously planted the roots of good (kūṣṭhān) required to see the Buddha, they have neither faith in nor respect for him; they have neither exertion (vīrya) nor morality (jīla), having weak faculties (mudrīnārya), they are deeply attached to worldly happiness (lokāsāla) and, consequently, derive no benefit [from meeting the Buddha]. This is not the fault (dosa) of the Buddha. The Buddha converts beings (sattvān paripācayat) and the divine tools that he uses are perfect. When the sun rises (sūrya), beings who have an eye (caṇḍumati) see it, whereas blind people (anudhā) do not see it.

One and the same Buddha universe (buddhalokadhātu or buddha-kṣetra) or when one Buddha series is distributed over all the universes.

---

\(^{393}\) The ascetic who, in the course of the meditation on loving-kindness, so that “all beings may be happy”, formulates a purely platonist vow; this vow is of profit only to himself; beings gain no advantage from it (cf. p. 1240F, 1259F).

\(^{394}\) Adopting the variant yang-t’ong.
On the other hand, assuming that there is an eye but there is no sun, there is nothing to see. Thus the fault is not with the sun. It is the same with the Buddha-light.

IV. HOW TO PREVENT THE INTERRUPTION OF THE BUDDHA FIELDS

Question. – What should be done to make the Buddha universes (buddhalokadhātu) not be interrupted (anupacchinna)?

Answer. - In the midst of beings, the bodhisattva praises the bodhi of he Buddhas so well that beings produce the mind of supreme complete enlightenment (anuttarājñā samyaksambodhau cintamati dayantā), gradually (iddhasane) practice the six perfections (pāramitā) and finally, in the universes, each become buddha.

That they successively become buddha in one and the same field (ksetra), or that they each become buddha in a different field is what is called “not breaking the Buddha fields” (buddhakaṣettarunupaccheda).

Furthermore, some bodhisattvas rapidly accumulate the wisdoms (prajñā), become perfect buddhas and save innumerable beings. On the point of entering into nirvāṇa, they make the prediction (ākāramaṇa) to a bodhisattva, saying: “After my nirvāṇa, you in turn will become buddha.” Transmissions (paramparā) such as that as thus prevent interruption [of the buddha fields]. Buddhas who would not give the prediction to a bodhisattva break the Buddha-field. In this way, kings name their crown prince (kumāra) and, by virtue of this transmission), their dynasty is not broken.

V. VALUE OF THE BUDDHA FIELDS

Question. – Why praise the universes that have a Buddha and depreciate those that do not have one?

Answer. – The subject does not lend itself to such a question. The Buddha adorned with the ten powers (dāsabala) is the master of the entire universe (lokāhāravāmilā) and, a fortiori, of a single field (ksetra). The inhabitants of a universe without a Buddha can enjoy human and divine happiness (manuṣyabhāvanadhātu), but do not know the extent of the beneficent power of the Buddhas and so are no different from animals.

If Buddhas did not appear in the world, the path (mūrga) of the three Vehicles (yānatraya) and of nirvāṇa would not exist; beings would be always shut up in the prison of the threefold world (trīdhatūdhanadāhanā) and would never get out. In the universes where there is a Buddha, beings succeed in leaving the prison of the threefold world.

[śćchariyā abhutaadhammaṃ sattu].

Thus, in the intermediate spaces between two worlds (lokāntarikā) where there is no sun, beings live and die in the shadows (anahākāra). At the time when a Buddha is born, a brilliant light (avabhāsā) shines temporarily, and all see themselves, see one another (anyonyayam paśyantī) and see the sun and moon. Thus illuminated, the beings [of the lokāntarikā] recognize and say: “Those over there are very worthy; we ourselves are great sinners.” Sometimes, the Buddha illumines the Buddha fields with his brilliance completely, and the beings of the universes without Buddha, seeing the Buddha’s brilliance, experience great joy (mahāmunditā) and say: “For us, it was shadows (anahākāra), but for them, great light.”

1633

1634
CHAPTER XLVIII THE EIGHTEEN EMPTINESSES

First Section NOTE ON EMPTINESS

Preliminary note. – The eighteen emptinesses, the subject of the present chapter, are the end-point of a long doctrinal evolution the milestones of which should be marked. The subject is of importance because, to a great extent, it is on account of it that the two first Vehicles, that of the śrāvakas and that of the bodhisattvas, present differences. In general, one can say with the Madhyamaka. Here we will treat in a summary manner the twofold emptiness in the canonical sūtras. The Buddha resolutely moved away from it and declared: N atthi nicco dhuvo sassato avipariṇāmadhamm o (S. III, p. 144). The great Brahman (praṇītma) and the Vedas, cultive the roots of good (kuṇḍin), and the four fruits of religious life (puṇya), the people take the triple refuge (pañcaśattra). All these theories were condemned by the Buddha. The system of the layman have already been studied above, p. 819-839F. Adopting the variant chan-ken. On the Buddhist behavior towards animals, or the Bodhisattva in animal form, see p. 716-721F, and Hīdbhīgirin, p. 317-318, under chikusha. On the Buddhist behavior towards animals, or the Bodhisattva in animal form, see p. 716-721F, and Hīdbhīgirin, p. 317-318, under chikusha. On the Buddhist behavior towards animals, or the Bodhisattva in animal form, see p. 716-721F, and Hīdbhīgirin, p. 317-318, under chikusha.

Finally, in the fields where there is a Buddha, beings recognize the existence of sin (āpatti) and merit (puṇya); the people take the triple refuge (trīśarana), the fivefold morality (paṭiccaśīla) of the upāsaka or the fast of eight vows [of the upāvītā]397, the many profound meditations (dhyāna), absorptions (samāpatti) and wisdoms (prajñā); the four fruits of religious life (śīla, jñāna, dharma, morality), the signs of respect (vandana), etc.; they plant the causes and conditions for nirvāṇa, which is an event that the Buddha universes not be broken. All these theories were condemned by the Buddha.

I. THE TWOFOLD EMPTINESS IN THE CANONICAL SŪTRAS

1. Sattvaśūnyatā or Pudgalanairśūnyatā

Sattvaśūnyatā is the non-existence of the being (sattva), of the soul, of the self (ātman), of the living being (jīva), of the man (purusa), of the individual (pudgala); all these words are only designations (prajñāpāta) of the group of fragmentary entities. The assertion will be developed later, p. 2060F.

On the other hand, in the fields without a Buddha, even the gods and humans there are incapable of practicing good. This is why the bodhisattva formulates the vow (pranidhāna) that the Buddha universes not be broken.

397 The paṭiccaśīla and the apavāsa of the layman have already been studied above, p. 819-839F.
398 Bhikṣa, bhikṣuṇī, śāṇīka, śīla, jñāna, dharma and śīla, jñāna, dharma and śīla, jñāna, dharma: cf. p. 577F.
399 Adopting the variant chan-ken.
400 On the Buddhist behavior towards animals, or the Bodhisattva in animal form, see p. 716-721F, and Hīdbhīgirin, p. 317-318, under chikusha.
In order to designate this substantial soul, the Indian language uses an extensive vocabulary and a broad range of synonyms: atman, but also sattva, jiva, poṣa, purusa, pūraga, manava, mūnava, kartri, kāruka, jānak, samjana, pāyukha, vedaka, pratīsamvedaka, utāhpa, samuṭhāpaka, etc. But all these terms do not express what it is, even if only metaphorically.

Nothing is outside of sattvānayatā. In order to be convinced of that, it is necessary to recall some elementary notions.

Dharma or things occur in two main categories: unconditioned (asaṃskṛta) dharmas and conditioned (saṃskṛta) dharmas.

The asaṃskṛtas, not formed by causes, are unproduced (upādā), without extinction (vyāvha), and without duration-change (sthitiyānaya): cf. A. I, p. 152. The schools debate their number: from one to nine (L. de La Vallée Poussin, Nirvāṇa, p. 180-187).

The saṃskṛtas, also called saṃskṛtas, formations, are dependently originated (pratīcchaya) and furnished with three (or four) conditioned characteristics: birth (upādā), extinction (vyāvha), and duration-change (sthitiyānaya) as a function of which they arise, endure and disappear: cf. A. I, p. 152; S. III, p. 37; Niḍānasamuyakta, p. 139; and abovep. 36-37F, 921F, 1163F.

The canonical texts arrange the saṃskṛtas into three classes, all three covering one single grouping:

I. The five skandhas or aggregates: 1) matter or corporeality (rūpa). 2) sensation (vedāna). 3) concept (samjñā). 4) volition (saṃkriṣṭa), 5) consciousness (vijñāna). – See, e.g., S. III, p. 47-48, 100; V, p. 60-61.

II. The twelve āyatanas or bases of consciousness, namely, the six inner bases (ādiyātāmas āyatana): 1) eye (cakṣu), 2) ear (śrūya), 3) nose (gṛihā), 4) tongue (jihvā), 5) body (kāya), 6) mind (manas); and the six outer bases (ākaśa āyatana): 7) matter (rūpa), 8) sound (saṃgha), 9) odor (gandha), 10) taste (rasa), 11) touch (sparṣyāyana), 12) dharma. – See, e.g., D. II, p. 302; III, p. 102, 243; M. I, p. 61.

III. The eighteen dhātu or elements, namely the six organs and the six objects in the previous list, plus: 13) eye consciousness (cakṣujñāna), 14) ear consciousness (śrūyajñāna), 15) nose consciousness (gṛihajñāna), 16) tongue consciousness (jihvajñāna), 17) body consciousness (kāyajñāna), 18) mental consciousness (manojñāna). – See, e.g., S. II p. 140.

The grouping of conditioned dharmas defined by each of the three classes is called svarvam, ‘everything’ (S. IV, p. 15; Mahānādesa, I, p. 133; Kosabhāṣya, p. 301, 7-8); loka, ‘the world’ (S. IV, p. 52, 54) or also dukkhā, ‘suffering’ (S. IV, p. 28).

In order to pass valid judgment on all these dharmas, it is necessary always to refer to the four seals of the Dharma (dhamma-pāda) mentioned above (p. 1369F): 1) Sarvasaṃskṛta āniyata, 2) Sarvasaṃskṛta dakkhīṇa, 3) Sarvasaṃskṛta anītha, 4) Tattva vīraṇam. “All the saṃskṛtas (asaṃskṛtas and saṃskṛtas) are impermanent; all the saṃskṛtas are painful; all the dharmas whether saṃskṛtas or asaṃskṛtas are non-self, nirvāṇa is peace.”

The asaṃskṛtas and especially nirvāṇa also are just as impersonal as the saṃskṛtas (Vin. V, p. 86: Nibbānā c’eva paññiddi antattā iti nicañcatā). Nirvāṇa is the cessation of desire (rūga), hatred (desa) and delusion (moha): cf. S. IV, p. 251, 261. In that capacity, it is necessary to be aware of the non-existence of the self in order to attain nirvāṇa in this life, which abolishes the pride of “I am” (A. IV, p. 353: Anattasamītī asmimānasamutpādaṃ pāpuni dīthi eva dharmam nibbānān). Thus the Buddha so often lectured his monks about the list of the five skandhas (Vin. I, p. 14; M. I, p. 138-139; III, p. 19-20; S. II, p. 124-125; III, p. 88-89, 94, 111, 138, 148-149; Catuṣparipada, p. 164-168), the twelve āyatanas (S. II, p. 244-246) and the eighteen dhātu (M. III, p. 271-272). Passing after each skandha, āyatana and dhātu, he has the following conversation with his monks:

“What do you think, O monks. Is rūpa permanent (nitya) or impermanent (anītya)?
- Impermanent, Lord.
- But that which is impermanent, is it painful (dukkha) or pleasant (sukha)?
- Painful, Lord.
- Now, that which is impermanent, painful and subject to change, when one thinks about it, can one say: That is mine, I am that, that is my self (etan mama, eyo ‘ham asmi, esa ma ḍhām)?
- One cannot, Lord.”

And the Buddha concludes: Consequently, O monks, every past, future or present (rūpa), internal or external, coarse or subtle, lower or higher, distant or close, all this rūpa is not mine, I am not it, it is not my self: this is what must be truly seen according to the right cognition.

The same dialogue and the same conclusion are repeated in regard to the other four skandhas, the twelve āyatanas and the eighteen dhātu.

If the saṃskṛtas are not a self and do not belong to a self, it is because they are impermanent and painful:

“Short and brief is the life of humans; it abounds in suffering and torments. It is like a mountain river that goes afar, runs rapidly, carries everything in its passing. There is no second, no minute, no hour that it stops; it forges ahead, whirs about and rushes on. For the one who is born here below, there is no immortality.” (A. IV, p. 136-137).

Then why look for a self in these saṃskṛtas “so transient (anītya), so fragile (adhravā), so untrustworthy (anāvajjata)?” (S. II, p. 191, 193). – Does somebody say: “In the mind”? “But it would be better to take as the self the body (kāya) that can last one year, two years or even a hundred or more years, rather than the mind. For what is called mind (citta, manas) or consciousness (vijñāna) arises and disappears in perpetual change, day and night. The mind is like a monkey frolicking in the forest that grasps one branch, then lets it go to grasp another branch.” (S. II, p. 94-95; Traité, p. 1165F).

There are three types of suffering: suffering as suffering (dukkhahādukkhā), suffering as the fact of being conditioned (saṃskṛtadukkhā), and the suffering resulting from change (viparināmadukkhā): cf. D. III,
As conditioned dharmas (sankhya), the skandhas, arising, enduring a very short time and ceasing, evolve ceaselessly in the cycle of existence (bhavasacca) according to the immutable mechanism of the twelve-membered dependent origination (avida-dārśānya-pratītyasa-muḍpāda, detailed above, p. 349F seq). Pratītyasa-muḍpāda was discovered by the Buddhists but was not created by them nor by any agent (kāraka whatsoever. “This pratītyasa-muḍpāda has not been made by me nor by anyone else; but whether the Tathāgatas appear in this world or not, this nature of the dharmas is stable.” (Nidānasamutpaṇḍita, p. 164, cited in the Traité above, p. 157F and later, k. 32, p. 298A: Na bhikṣo maṇḍa pratītyasa-muḍpāda kṛto nāpy anayai, api tāpādād vata tathāgaṇitānam anapādādād vā sthitā evavam dharmatā). Dependent origination is inherent in conditioned dharmas. As Kośa III, p. 60, says: “The series of skandhas that develops in three lifetimes [taken at random in the infinite series of lifetimes] is the twelve-membered pratītyasa-muḍpāda. Each of its members is a complex of the five skandhas, although it takes the name of the dharma that is the most important one (Kośa, III, p. 66). Each of its members, including ignorance (avida) which opens the list, prevails over its neighbor; all are equally impermanent (anuttpāda), conditioned (sankhṛta), result from dependency (pratītyasamutpāna), given to destruction, to disappearance, to detachment, to suppression (Śīla, II, p. 26).

One would search in vain in the pratītyasa-muḍpāda for a substantial self, to an autonomous agent. The Paramārthakāyatāntāśtrī of the Samyuktāgama which the Traité will cite in full below (p. 213F) is categorical in this regard: “There is action (karman), there is retribution (vipakka) but there is no agent (kāraka) that, [at death], puts aside these skandhas and takes up other skandhas, unless it is a question of a conventional (sankhṛta) metaphor to designate the law of dependent origination” (T 99, k. 13, p. 92c12-26; Bimbisā śrātra in E. Waldschmidt, Bruchstücke buddh. Sūtras, p. 131; Catusparśaśa, p. 358; Mahāvāstu, III, p. 448, 4-6; Kolāvyākhyātī, p. 707, 13-16).

The non-existence of the self involves or assumes the non-existence of the ‘mine’ and vice versa: “If the ‘me’ existed, there would be a ‘mine’; if the ‘mine’ existed, there would be a ‘me’. But since the ‘me’ and the ‘mine’ do not truly exist certainly (attañī ca attaṇī ca saccato thetato amupalabhānūne), it is not complete folly to think: This world (loka here designating the twelve āyatanas, according to Saṃyutta, p. 87), this world is ‘me’; after my death, I will be permanent (niccā), stable (dhuva), eternal (sassatā), immutable (avipariṇāmahannam), and I will remain so for ever (sassatisamaṃ tath’ eva ṭhassūti)” (Śīla, I, p. 138).

The group of the samskṛtadharmas (skandhas, āyatanas and duḥkhas) designated by the demonstrative pronoun idam or by the noun loka is proclaimed to be empty of ‘me’ and ‘mine’: Saṁbhūt idam attaṇa va attaṇiyena vā (Śīla, I, p. 297; II, p. 263, 227; Śīla, IV, p. 296, 33): Vajja ca kho suññam attaṇa va attaṇiyena va tassāṁ suññho loka ti vaccañā (Ś., IV, p. 54, 5-6). It is not just in the twofold aspect of ‘me’ and ‘mine’ that emptiness is presented. It can also be envisaged in a number of other aspects (ākāra): the canonical texts distinguish four, six, eight, ten, twelve, and even forty-two (cf. Cullānādesa, p. 278-280; Visuddhimagga, ed. Warren, p. 561-562). To speak plainly, it is a question there of synonyms rather than distinct realities: the emptiness is the same, the expressions alone are different (Śīla, I, p. 297: dharmā ekāthiḥ, bhyajanam eva nānām).

The emptiness of beings (sattva-vātānā) serves as antidote to the fatal satkhyādṛṣṭī or belief in an individual. This is a wrong view (deṣī) mistakenly attributing a self to the five aggregates of attachment (upādānaskhandha). Indeed, Śāriputra said that the five upādānaskhandha are called satkhyā by the Buddha (Śīla, IV, p. 259). Pañcime upādānakkhandā satkhyā vutto Bhagevati, and the Teacher himself stated that the five skandhas, rūpa, etc., must be present in order that satkhyādṛṣṭī be produced (Śīla, III, p. 185).”

Led astray by this wrong view, the ignorant worldly person considers the rūpa as the ātman (rūpaṃ attaṇa samanupassati), or the ātman as possessing the rūpa (rūpaṃ attaṇam va attanān), or the rūpa as present in the ātman (attaṇi va rūpaṃ), or the ātman as present in the rūpa (rūpaṃ anuṣīvitaṃ). And it is the same for the other skandhas: vedana, saṃjñā, saṃskāra and vedānā (Śīla, I, p. 300; II, p. 17; III, p. 3-4, 15-17, 42-43, 46, 56, 102, 113-14, 138, 150, 164-165; Śīla, IV, p. 287, 395; A., II, p. 214-215; Mahāvīrti, no 4685-4704). The worldly person thus nourishing four prejudices (abhinivesa) in regard to each of the four skandhas, we speak of the simiṃsatiśaḥkharasamudgataḥ satkhyādṛṣṭīśiśāh: the twenty-peaked mountain of the satkhyādṛṣṭī (Gilgit Manuscripts.III, 1, p. 21, 7-8; Divyavādina, p. 46, 25; 52; 24-25; 549; 16; 554, 20; A, āśāvādātika, I, p. 385, 12).

Satkhyādṛṣṭī is not a defiled view in the sense that it is not directly the cause of sin and hell. Actually, the person who believes in the self wishes to be happy after his death and, to this end, practices generosity, observes morality: all good actions assuring a rebirth in the world of men or in the heavens (cf. Kośa, V, p. 40).

But belief in an ‘I’ is incompatible with the spiritual Buddhist life, the uprooting of desire, access to nirvāṇa. Taking a small pellet of dung in his fingers, the Buddha said to his bhikṣus: ‘Belief in the existence of a permanent, stable, eternal and immutable self, be it as small as this pellet, will ruin the religious life that leads to the complete destruction of suffering (brahmaviyāvādo sammadukkha-khayāyaḥ. Śīla, III, p. 144).
“On this account,” the Buddha again said, “I do not see any affinity to this view that does not engender, in the person who holds it, sorrow, lamentation, unhappiness and torment (M. I, p. 137-138).” Furthermore, satkāryādṛśī is followed by the sixty-two wrong views of which the Brahmajālāsūtra speaks (S. IV, p. 287).

Mithyādṛśī, satkāryādṛśī and ātmānudrṣī are closely linked: in order to overcome them, it is necessary to consider all the conditioned factors as impermanent (anītāyatās), painful (duḥkhatās) and without self (anātmatās); cf. S. IV, p. 147-148.

However, both in the canonical and the paracanonical scriptures, there are passages where the Buddha expressed himself in a more qualified way. Under diverse names (ātman, sattra, jīva, prasa, pudgala, kāraka, etc.), he spoke of the ‘soul’ as an obvious reality the existence of which is unquestionable; to some disciples he affirmed the existence of a soul whereas to others he denied it; sometimes, also, questioned about the existence or non-existence of the soul, he refused to answer. How can these apparently contradictory texts be reconciled? The problem has occupied the old and the modern exegesis and many interesting date from the end of the 19th century. The description and critique may be found in L. de La Vallée Poussin, Nirvāṇa, Paris, 1925, p. 85-129. Awkwardly without bias, I [Lamotte] will avoid intervening in the debate and will limit myself to summarizing here, as briefly as possible, the position adopted by the author of the Traité.

A. The worldly point of view (laukika siddhanta)

When the Buddha speaks of the ātman as an obvious thing, he is, naturally, coming from a worldly point of view and is adopting the current language. It is hard to think of a language not having recourse to any process (e.g., pronouns or conjugations) to distinguish the one who speaks (first person), the one who is being addressed (second person) and the one who is being spoken about (third person); confusion between the ‘I’, the ‘you’ and the ‘he’ would make speech incomprehensible. It happens a hundred times each day that we pronounce the word ‘I’ without, however, considering it as a spiritual factor, separable from the body and immortal. Moreover, coming from the Sanskrit, the word ātman is not unequivocal: sometimes it can be a noun designating the spiritual soul, but it is also most often a simple reflexive pronoun which, commonly used in oblique singular cases, applies to the three persons no matter what of kind of or of what number (cf. H. von Glasenapp, Vedānta und Buddhismus, Ak. Der Wissens. und der Literatur, II (1950), p. 1020; W. Rahula, L’enseignement du Bouddha, Paris, 1961, p. 87).

In some scriptural passages, ātman and its synonyms are taken in a sense that has nothing philosophical about it and they should be translated, accordingly, without giving them meaningful value:

1. Dhammapāda, v. 160, Udānahavarga, XXIII, v. 11 foll. (Traité, p. 299F); Atā hi attano nītho – Each one (and not ‘the self’) is his own refuge.

2. D. II, p. 100; III, p. 58, 77; S. III, p. 42; V, P. 154, 163; Sanskrit Mahāparinirvāṇa,p. 208: Ātattātā viharātha attasaraṇaḥ anākāraṇaḥ. – Remain by taking yourselves (and not ‘the self’) as island, by taking yourselves as refuge and not another; Nehmt euch selbst als Insel, nehmt euch selbst als Zuflucht, habt keine andere Zuflucht (E. Waldschmidt).

3. D. I, p. 82; M. I, p. 23, 348; II, p. 21; Mahāvastu, II, p. 283; Lalita, p. 344 (Traité, p. 28-29). So dhābena cakkhum... satte passati cāvamāne upapajjāmāne... – With the divine eye, he sees people (and not ‘beings’) being born and perishing...

4. A. I, p. 22 (Traité, p. 29F): Ekappagga loke upapajjāmāna upapajjati bhuhunjñayi... Katamots ekappagga? Tathāgato arahato samāsambuddho... – One alone (and not one single ‘individual’), being born into the world, is born for the benefit of many people. Who is that? The Tathāgata, the holy completely enlightened one. – Same interpretation in Kośa, IX, p. 259.

5. The samadhānās that end the Jātaka tales and by means of which the Buddha establishes the connection between individuals of the present story (paccuppavavutta) and those of the story of the past (anātīrīthu), these samadhānās do not constitute any confirmation of a self. “Perhaps you are wondering if, at that time and that epoch, such a one was not another than myself. Well then, no, you should not imagine that. Why? Because at that time and that epoch, I was indeed that one (aham eva ta tena kālēna tena aamayena asv abhikānam).” By means of this formula, comments the Kośa, IX, p. 272, the Bhagavat tells us that the skandhas that constitute his ‘self’ actually make up part of the same series (okasamātā) as the skandhas that constitute the individual in question, in the way that they say: “The fire came here by burning” (sa evānta dahana āgata iti).

Other canonical passages where the term ātman and its synonyms have no metaphysical intent may be found in chapter IX of the Kośa and in the L’enseignement du Bouddha, p. 81-96, by W. Rahula. And we think it is wrong that good minds have seen in the Bhārathottu and the Natumokha “the affirmation of an ātman distinct from the skandhas.”

Bhārathottu in Samyutta, III, p. 25026 (other references above, p. 215F, n. 1). – O monks, I will explain to you the burden (bhāra), the taking up of the burden (bhūradhāna), the setting down of the burden (bhūrasikṣapana), the bearer of the burden (bhūrādhi). The burden is the five aggregates of attachment (āpādānaskandha); the taking up of the burden is the thirst that produces rebirth (ṛṣṇā paunavīvīk); the setting down of the burden is the extinction of the thirst (ṛṣṇāyāḥ prahānam); the bearer of the burden is such and such an individual (pudgala), the venerable one who bears such and such a name who is of such and such a family and such and such a clan, who takes such and such food, who takes part in such and such happiness and suffering, who lives for so and so many years, who dwells for such and such a time.” The Vāśiprātrīyaṇa use this sūtra as an excuse to speak about an ineffable pudgala. But in his Kośa, IX, p. 267, Vasubandhu retorts: “It is only in order to conform with worldly usage that one says: ‘This venerable one of such and such a name, of such and such a clan’ and the rest, in order that one may know that the pudgala is utterable, impermanent, without self nature. Therefore the pudgala is not an entity.”

Natumokhaṭṭa and parable of the Jeta Grove, S. III, p. 33-34; IV, p. 81-82, 128-129; Majjhima, I, p. 140, 33-141, 19; Samyukta, T 99, no. 269, k. 10, p. 70b; no. 274, k. 11, p. 73a). – “Monks, reject that which is not yours (na tumhākham): form, feeling, concept, volition and consciousness are not yours, reject them and, doing this, you will derive benefit and happiness. But if someone came into this Jeta Grove where we are
explains that the mechanism of retribution functions perfectly in the absence of any agent or any transmigrating entity. In the Paramārthaśāntatīrtha (see below, p. 2136F), he states that there is action and retribution, but that there is no agent to reject these skandhas and to assume others. To Phalguna who asks him: “Then who touches (phusati), who feels (vedayati)?”, the Teacher answers: “I deny that anyone touches or that anyone feels. Your question is badly put. You should have asked me what is the condition (paccaya) of touching and what is the condition of feeling, and I would have answered [that, in terms of dependent origination], touching has, as condition, the six internal āyanamas and that feeling has, as condition, touching” (Ś. II, p. 13; cited by the Traité, p. 32F, 1683-84F).

In affirming the respective existence and non-existence of the substantial self, the Buddha is obviously contradicting himself but, nevertheless, the two answers are valid. As the Traité will comment (p. 2102F), the Buddha denies the ātman more often than he affirms it, for the good reason that people, moved by the instinct of conservation, aspire to eternal survival rather than to a total annihilation. If people had opted for annihilation, the Teacher would not have omitted insisting on survival. Both being true, the opposing theses do not, however, have the same true potential. From the Hinayānist point of view at least, the Anātmanvāda holds in absolute truth (paramārthaśānta) for the skandhas alone exist. The Āramvada itself fits into the category of conventional and provisional truth (samyutta) in that it corrects the errors of the nihilists.

Now, the Traité will tell us (p. 2101F), a useful opinion is never false.

C. The refuted questions

The Buddha often remained silent (tāsamānubhāva) on the questions under consideration here, and for him, this silence is an answer, a sāthāparayaṣikaraṇa, an answer by not responding (cf. p. 1560F). He refuses to say anything not only about the existence of the ātman but also about the various modalities of the latter.

Śāntasutta (Ś. IV, p. 400-401; Samyukta, T 99, no. 961. k. 34, p. 245b; T 100, no. 195, k. 10. p. 444c). –

One day the wandering mendicant Vatsagotra came to the Buddha and asked: “Does the ātman exist (atth’ ati)?” but the Teacher remained silent; thereupon Vatsagotra asked: “Does the ātman not exist (nāth’ ati)?” and again the Buddha remained silent. The mendicant having gone, the Buddha justified his silence to Ananda: “If I had answered that the ātman exists, I would have been siding with the eternalists (śālavitavādika) and I would have been preventing Vatsagotra from reaching the knowledge (ijjāna) that the dharmas are without self (sarve dhammanāma antāntāṃ). On the other hand, if I had answered that the ātman does not exist, I would have been siding with the nihilists (uccheṣṭavitavādika) and poor Vatsagotra would have asked himself: ‘But did I not previously exist? And now I no longer exist!’”

Here, and despite his reluctance, the Buddha allows us to imply that he is intimately persuaded of the non-self nature of all things. In regard to the modalities of this ātman in the case that it would exist, the Teacher is even more careful. He declares the fourteen reserved points (ayañayatvaputi, ‘difficult questions’ which his disciples always asked him: eternity and infinity of the world (loka) and of the self (ātman), survival of the Tathāgata (or the saint liberated from desire) after death, connection between the life force (ājīva) and the body (references above,
There is something empty of ‘me’ and ‘mine’, there is no ātman and, since there is no ātman, it is absurd to wonder if it is eternal or transitory, finite or infinite, the same as the body or different from it. One does not go on and on about the height of the son of a sterile woman and a eunuch, on the length of the hair of a tortoise, on the color of a sky-flower, on the shape of the sixth finger of one’s hand, on the number of liters of milk produced by a cow’s horn. The author of the Traité returns to this subject a number of times (e.g., p. 155-158F, 423F, 913-919F) and he concludes (p. 1684F): “It is the antiman that is true”, not without immediately adding, like a good Mādhyamikan, that one cannot grasp its characteristic.

That said, the Buddha is perfectly aware of the outcry that his teachings were to provoke. The theory of dependent origination which explains, without the intervention of a substantial entity, the mechanism of action and retribution, is a profound truth, difficult to see, difficult to understand, pacifying, sublime, of ‘grasping’… But that which escapes ‘grasping’ is not ‘non-existent’; its objective ‘non-existence’ is, on the other hand, its metaphysical ‘existence’ par excellence; its ‘non-grasping’ is its ‘grasping’ par excellence”.

But the Omniscient One knew very well what he needed to say and what he needed to be silent about, and this finale has been translated and understood differently by H. Oldenberg (Buddha, sein Leben, 13th ed., 1959, p. 296: “So ist also, Freund Yamaka, schon hier in der sichtbaren Welt der Vollendete für dich nicht in Wahrheit und Wesenhaftigkeit zu erfassen”, and L. de La Vallée Poussin who understands: “Donc, mon ami, même maintenant, tu ne perçois pas le Bouddha comme existant réellement, vraiment” (Le bouddhisme, 3rd ed., 1925, p. 172), or “Donc, Yamaka, dans ce monde même, le tathāgata n’est pas perçu, constaté, comme vrai, réel” (Nirvāṇa, 1925, p. 104). Oldenberg sees in this phrase the affirmation of a transcendent ātman, the ātman of the Upaniṣads; de La Vallée Poussin finds in this the same negation of the tathāgata of which one cannot say that it perishes at death for the good reason that in order to perish, it is necessary to exist.

In his fine work, L’Âmâna-Brahman dans le bouddhisme ancien, Paris, 1973, p. 67, K. Bhattacharya writes: “The controversy between Oldenberg and de La Vallée Poussin seems senseless, for it is placed on two distinct levels. In fact, however, the learned Indian scholar sides with Oldenberg and Frauwallner by adding: ‘What this text and others similar to it mean is this: ‘The ātman, the Absolute, cannot be the object of ‘grasping’… But that which escapes ‘grasping’ is not ‘non-existent’; its objective ‘non-existence’ is, on the other hand, its metaphysical ‘existence’ par excellence; its ‘non-grasping’ is its ‘grasping’ par excellence’”.

But the Omniscient One knew very well what he needed to say and what he needed to be silent about, and one would seek in vain in the canonical scriptures of exact and definitive meaning (stūrthāhāsita) any support for an ātman both immanent and transcendent, permanent (niṣya), stable (dhrusvā), eternal (ātivata) and inmutable (aviparindadharmā), whereas they endlessly say and repeat that all things without exception, conditioned or unconditioned, are not an ātman (sarve drsam anātmanah) and that the most fatal ignorance, whatever the forms they may borrow, is the satkṣadyaśti.

Under these conditions and until proof of the contrary, it is best to stick to the recommendation of the Teacher: “What I have not declared, hold that as non-declared, and what I have declared, hold that as having been declared” (M. I. p. 431: Abyākataḥ ca me abhyākataḥ dhārentah, bhūyakataḥ ca me bhūyakataḥ dhūrentah). By conforming to this golden rule and by endeavoring to realize by themselves the profound meaning of the teachings of the Blessed One, for over twenty-five centuries numerous bhikṣus have found in the doctrine of non-self the pacifying of the mind and joyful hearts. On this subject, see W. Rahula, L’enseignement fondamental du bouddhisme en Présence du bouddhisme, Saigon, 1959, p. 265-266; L’enseignement du Buddha, Paris, 1961, p. 77-96.

“In conclusion,” writes the author of the Traité (p. 747F), “look for the ātman in heavens or on earth, inside (adhātman) or outside (ahātādā), in the three times (tryādhan) or in the ten directions (daśadāt). Nowhere will you find it. Only the meeting of the twelve bases of consciousness (ṣatrasādāyataṇa, i.e., the six sense organs and their respective objects) produces the six consciousnesses (ṣāṇāvijñāna). The meeting of the three [ārikṣaudāyā, or the meeting of the organs, the objects and the consciousnesses] is called
contact (sparśa). Contact produces feeling (vedanā), concept (saṃjñā), and a feeling of action (cetanā) and other mental dharmas (caitisthadharma). According to the Buddhist system, it is by the power of ignorance (avidyā) that belief in the self (sakkāyaadhipati) arises. As a result of sakkāyaadhipati, one affirms the existence of the ātman. This sakkāyaadhipati is destroyed by the vision of the truth of suffering (dukkhasatuddariśana): the knowledge of the truth of suffering (dukkhe dharmaśāsum) and the consecutive knowledge of suffering (dukkhe ‘nyāyahāna). When sakkāyaadhipati is destroyed, one no longer sees that there is an ātman.”

2. Dharmaśānyatā

The canonical scriptures do not teach the emptiness of beings alone; occasionally they also talk about the emptiness of things (dharmaśānyatā): dharmas are empty of self-nature (svabhāva) and also of characteristics (laksana) and are like a magic show. This long before the term existed Madhayamakas shows up in some sūtras of the Tipitaka, in theories attributing to samādhi a complete control over things and especially in the philosophical interpretation given to the Middle Way (madhyamā pratipad).

A. Sūtra concerning the emptiness of things

Early Buddhism considered conditioned dharmas, coming from causes, to be impermanent, painful and without self, but as a general rule, did not doubt their reality; it acknowledged their intrinsic nature and definite characteristics. Some sūtras, however, seem to have wandered away from this realism and lean toward nihilism: they would have taught the twofold emptiness of beings and things or only the emptiness of things. Twice, without pretending to be complete, the Traité has tried to set up the list of them: Mahādhyāntaśāstra, Brahmaśānyatāśāstra, Pāśupātita (pp. 1079-1090F), Śrī-skāparivijñākastā, Dīghanakhashāstra, Satvastāstra, Kologamasāstra, and a few sūtras of the Pāṭibandha and the Arthavarga (p. 2141-2144F). The reader who is interested is referred to the indicated pages.

Candrakīrti likewise thinks that the world deprived of reality has been taught in the sūtras dealing with the śrīvakā path and given as sample the Phēnasutta (S. III, p. 140-143) and the Kādyayaṇādibhava (S. II, p. 17): see Madh. avatāra, p. 22 (transl. Museum, 1907, p. 271).

B. Supremacy of samādhi

The Path of nirvāṇa is a path of deliverance, of detachment in regard to the threefold world, of renunciation of the five objects of sensory enjoyment, of the taste of the trances and absorptions felt in the material world, the world of form and the formless world. This detachment follows a pure wisdom (prajñā anātāra) which cannot be acquired without the support of samādhi. The practices of the Path described in preceding chapters (chap. XXI-XXVIII) are samādhi insofar as they are practiced in a state of concentrated mind. They are aimed at detaching the mind from contingencies. The practitioner who is concentrated obtains a mastery of mind (cetovasita), a mental aptitude (cittakarmaṇyate) that makes him capable of seeing things as he wishes and even of transforming them at will. The power of conviction (adhimuktibala) is manifested particularly in the meditation on ugliness (saṭohabhāvāna), the four immeasurables (apramāṇa), the eight liberations (vimokṣa), the eight spheres of mastery (abhivyayāyatana) and the ten spheres of totality (āśrayāyatana).

By the strength of twisting and kneading the object at will, the practitioner ends up by finding the emptiness of intrinsic nature (svaśākṣaṇa), specific mark (nimitta), and wishlessness (apramāṇa). Those are the three doors of deliverance (vimokṣa samajñāna) opening directly onto destruction of the three poisons and nirvāṇa. Having reached this stage, the ascetic śrīvakā practically catches up with the bodhisattva in the awareness of the true nature of things which is none other than the absence of nature. For all of this, see Traité, p. 1213-1232F.

A disciple of the Buddha, well-known in the Pāli tradition as well as the Sanskrit, without being burdened by preliminary considerations, had instinctively found the formula for good meditation. The Samthaśāyanasūtra (see references above, p. 86F, n. 2) tells us that he had destroyed all notions whatsoever (sarvatva sarvasamajñāḥ) and that he mediated by not meditating on anything (na sarvam sarvam iti dhīyatati). And the gods congratulated him saying: “Praise to you, excellent man, for we do not know on what you are meditating (yasaya te nāḥḥijaṁśtvā kim tvam nicātva dhīyasti).” This precursor of Nāgārjuna, Bhāvaviveka, Candrakīrti and Śāntideva had undoubtedly found the truth by not seeing it.

C. Interpretation of the Middle Way

Śrīvakas and bodhisattvas are also in agreement on the philosophical interpretation given to the Madhyamā pratipad, with the difference that the latter have attributed to it an absolutely unlimited extension.

In the Sermon at Benares (Vin. I, p. 10; M. I, p. 15-16; III, p. 231; S. IV, p. 330; V, p. 421; Catusparśad, p. 140; Mahāvastu, III, p. 331; Lalitavistara, p. 416), Śākyamuni revealed to his first disciples the Middle Way which “opens the eyes and the mind, which leads to rest, to knowledge, to enlightenment, to nirvāṇa”: this is the noble eighthfold Path.

In the sources cited, this Path is a middle way insofar as it is equally distant from hedonism and rigourism, between a life of pleasure (lāmaśukhalikānayoga) and a life of mortification (ātmaklamanātānayoga).

However, other canonical passages see it in a middle way insofar as it reflects, back to back, a series of extreme and opposing philosophical views: “By not adopting these paired groups of extremes, the Tathāgata expounds the Dharma by means of the Middle Way” (etvā udbhāv anātān aupagamanyā madhyamāya pratipadā tathāgato dharmaṃ desayati).

Here are some of the extremes to which the Buddha objects:


2. For the one who sees precisely with right wisdom the origin of the world, that which in the world is called “non-existence” does not exist; for the one who sees precisely with right wisdom the cessation of the
world, that which in the world is called ‘existence’ does not exist (lokasamudayaṃ yathābhūtaṃ samyakprajñayā paśyata yā loka nāstītā sa na bhavati, lokanirodham yathābhūtam samyakprajñayā paśyata yā loka ‘śūnitā sa na bhavati’); Nidānasamyuktā, p. 169 = S. II, p. 17, 10-13.

The false view of existence, the eternalist view, is not found in the person who sees precisely, by right wisdom, the causal cessation of the formations sahutesamsākasamudayaṃ yathābhūtam samyakprajñayā paśyata yā bhavadyati śāvatiṣṭhṛtyā sa na bhavati, sahutesamsākanirodham ca yathābhūtam samyakprajñayā paśyata yā vībhavadyati uccchedadṛṣṭi sāpī na bhavati): Mahāvastu, III, p. 448, 8-10.

3. The Acēlasātra has come down to us in its Pāli recension (S. II, p. 19-22) and its Sanskrit recension (Nidānasamyuktā, p. 170-178), with some differences between them. The Buddha denies that suffering – meaning the world of suffering – is made by oneself (svayamkṛta) or made by another (parayukta). Those who claim that it is made by oneself fall into the eternalist heresy (śāvatiṣṭhṛtya); those who believe that it is made by another fall into the nihilist heresy (uccchedadṛṣṭi). For the same reasons, one cannot say that the person who acts is identical with the person who suffers (so karoṣi so pathasamvedyati) or that the person who acts is other than the person who suffers (aḥiḥ karoti aḥiḥ patisamvedyati); one cannot say that feeling is identical with the one who feels (sā vedaṇā so vedyaṭi) or that feeling is other than the one who feels (aḥiḥ vedaṇā aḥiḥ vedayaṭi). Avoiding these groups of extremes, the Buddha expounds the dependent origination of phenomena.

4. According to the Avijñāpancāvīśh (S. II, p. 61; Nidānasamyuktā, p. 154, 155), to think that the living being is identical to the body (taj jīvan tuc charitram) and to think that the living being is different from the body (anyuj jīvan anyac charitram) are two extreme views that make the religious life (brahmacaravyavahāra) impossible.

Avoiding all these extremes, the Buddha preaches the Dharma (particularly the pratītyasamutpāda) by means of the Middle Way.

It is true that in these old canonical stūtras the refusal of the extremes is especially directed against belief in a self, but the simultaneous rejection of the asti and the nāsti, of the astiḥ and the nāstiḥ, confines the philosophy to a neutral position where it is impossible for it to affirm or deny what is. This is the position adopted by the Mādhavakara, and later (l. 43, p. 370b25-b10), the Traiṭi will comment that it does not go against any limit. To practice the Madhyamā pratītipād in the spirit of the Prajñāpāramitā is to reject all extremes: eternity (śāvata) and annihilation (succhita), suffering (duḥkha) and happiness (sukha), empty (ātman) and real (sattra), self (ātman) and non-self (anātman), material things (tūṣya) and non-material things (arūpāna), visible (sānādānā) and invisible (anādānā), resistant (soprasthita) and non-resistant (aṣprasthita), conditioned (samutpāda) and unconditioned (asaṃutpāda), impure (ātavata) and pure (ātavata), mundane (laugika) and supermundane (lokaṭara), ignorance (avidyā) and destruction of ignorance (avidyākṣaya), old age and death (jārūmarāṇa) and cessation of old age and death (jārūmarāṇanirodha), existence (astīḥ) and non-existence (nāstītī) of things, bodhisattva and six pāramītras, buddha and bodhi, the six inner organs (indriya) and the six outer objects (viṣaya), the perfection of wisdom and the non-perfection of wisdom. – The old canonical stūtras are not there yet but they are on the way.

Why does the Tripiṭaka go on at length about the emptiness of beings and pass rapidly over the emptiness of things? In the words of the Traiṭi, there are several reasons. First, because the Tripiṭaka is addressed to the śrāvakas who, being weak in their faculties, understand the first more easily than the second. The bodhisattvas, on the other hand, are better prepared to understand the doctrines of the Prajñāpāramitā (cf. p. 2061F). Secondly, because beings cling especially to eternity and happiness and much less to impermanence and suffering. The worldly person is more attracted to the eternal happiness of the afterlife than to annihilation on death (p. 2102F). Thirdly and finally, for pedagogical reasons: the doctrine of the non-self serves as introduction to that of the emptiness of things and it is appropriate to speak of it first (p. 2138F).

II. EMPTINESS IN THE HINAYĀNIST SECTS

The Traiṭi (p. 106-108F), in a few lines, has summarized the history of the first centuries of Buddhism:

“When the Buddha was in this world, the Dharma encountered no obstacles. After the Buddha died, when the Dharma was recited for the first time, it was still as it was at the time when the Buddha lived. One hundred years later, king Aśoka made a grand five-yearly assembly and the great Dharma teachers debated. As a result of their differences, there were distinct sects (nātika) each having a name, and they subsequently developed.” Each sect, or rather, each school explained their particular views in scholastic manuals (abhidharma) to which they attributed canonical value and in treatises (āśṭra) signed with the names of illustrious authors.

Comparing the doctrines of the Śrāvānītaka, recognized broadly by all the schools, to the teachings consigned to the Abhidhammas and the Śāstras, the Traiṭi (p. 1095F) comments as follows: “Whoever has not grasped the Prajñāpāramitā system [will come up against innumerable contradictions]: if he tackles the teaching of the Abhidharma, he falls into nihilism; if he tackles the teaching of emptiness, he falls into nihilism; if he tackles the teaching of the Pitaka (Śrāvānītaka), he falls [sometimes] into realism and sometimes into nihilism.”

Although this comment concerns essentially the Sarvāstivādin Abhidharma, it also has a more general range. As we have seen in the preceding section, the canonical stūtras teach mainly the sattvaśāntiṣṭhā, but sometimes also the dharmaśāntiṣṭhā, and those who read them fall sometimes into realism and sometimes into nihilism. Generally – there are some exceptions – the Abhidhammas insist on sattvaśāntiṣṭhā, but remain silent on dharmaśāntiṣṭhā; thus they risk their readers falling into realism. The Mahāyānaśūtras teach both the sattva- and the dharmaśāntiṣṭhā are difficult to interpret, and a superficial exegesis frequently ends up in nihilism.

In regard to the problem of emptiness, the Hinayānīst sects, traditionally eighteen in number, may be divided into three classes: the personalists, the realists and the nominalists.
1. The Personalists (pudgalavādin). –

Among the sects believing in the individual, in the person, the best known is that of the Vāstuputrya-Saṃmitītya. We know their theories roughly by the criticisms their adversaries addressed to them and from an original work, the Śānvītānīkīyāśāstra, translated into Chinese (T 1649). Other authentic sources, notably the Kārikās, have been found by G. Tucci and are presently being studied.

The sect accepts a pudgala, i.e., an individual, a person, acknowledging, nevertheless, that it is neither identical with nor different from the skandhas. It is not identical with the skandhas for it would be condemned to annihilation (ucceda); it is not other than the skandhas for it would be eternal (ātīvata) and thus unconditioned (asaṃskṛta). It behaves towards the elements like fire in regard to fuel: fire is not identical with the fuel for “that which is being consumed” would be confused with “that which is consuming”; it is not different from the fuel for the fuel would not be hot (Kośa, IX, p. 234). For the sect, the pudgala is the only dharma to transmigrate (saṃkṛmaṇa) from this world to the other world: at death, it abandons the skandhas of the present existence to assume those of the future existence and, at the cessation of its transmigration, it remains in a nirvāṇa of which we cannot say that it does not truly exist.

These theories provoked a lively reaction in the orthodox circles and one wonders if the Pudgalavādins were still Buddhists (cf. Kośa, preliminary note to chap. IX, p. 228). At any rate, the notion of emptiness, whether that of beings or that of things, remained foreign to them.

The Traité makes some allusions to the Vāstuputryas (p. 43F, 112F, 424F, 616F) and attests the existence of a Vāstuputryābhidharma (p. 43F, 424F).

2. The Realists. –

The epithet renders only imperfectly the basic doctrinal position adopted both by the Theravadins of Ceylon and the Sarvāstivādin-Vaibhāṣikas of the Indian continent. Worried about rendering faithfully and clearly the mind of the Buddha, the two schools have elaborated, in parallel but independently of each other, a scholasticism voluminous in size. For the record, we may cite, on the Theravadin side, the seven books of the Abhidhamma and the Pāli Visuddhimagga; on the Sarvāstivādin side, the Saṃdhyābhidharma gathering six works around the Jhānapravāraṇā of Kātyāyanīputra and the Mahāvibhāṣā of the Kashmirian arhats. E. Frauwallner’s Abhidharma-Studien (see WZKSA, VII (1963), p. 20-36; VIII (1964), p. 59-99; XV (1971), p.69-102; 103-121; XVI (1972), p. 95-152; XVII (1973), p. 97-121) has thrown new light on this literature.

The two schools may be described as realists because, while rejecting the existence of an eternal and immutable ātman, they recognize a certain reality in dharmas. In a word, they combine skandhaṃkutāravāda, the affirmation of the existence of the five skandhas only (as well as the asaṃskṛta), with nairātmyavāda, the negation of the person.

The author of the Traité seems to be unaware of the existence of the Theravadins of Ceylon; by contrast, he has at his fingertips the works of the Sarvāstivādin-Vaibhāṣikas to which he often refers (see, e.g., p. 109-110F, 11F, 245F, 285F, 424F, 614F, 786F, 787F, 1697F, 1715F, etc.). He was broadly dependent on this school; one could say that it is to it that he addresses his work. Here we must say a few words about this.

To begin with, the Sarvāstivādins distinguish two classes of things: (i) those that exist by designation only (prajñaptiṣaṇa), truly conventional (asaṃvīraṇa), and (ii) those that really exist (dvavyasaṇa, vastuṣaṇa), truly absolute (paramarthaṣaṇa): cf. Kośa, II, p. 186, 214.

The first are names only serving, out of convention, to designate groups, groups that are valid only insofar as their parts are not true subdivisions. Thus the existence is reduced to the soldiers that compose it, a forest to its trees, cloth to its threads. The chariot does not in itself exist, merely as a designation of the parts that enter into its manufacture: caisson, shaft, wheels, etc. In the same way, the ātman, the soul, the self, is a simple label applied to the groupings of skandhas, āyatana, dātus; there is no substantial entity there, no one to be, to act or to feel.

Nevertheless there do exist – and it is in this that the Sarvāstivādins show themselves as realists – simple facts, recalcitrant to analysis, which truly exist, brief though their duration may be, with a specific intrinsic nature or character (svabhāva = svakṣaṇa) and some general characteristics (ātmānalaścāna). These are, for example, the atom of color which cannot be broken, feeling, concept, mental activity and consciousness, each of which forms in itself an indivisible entity.

The Sarvāstivādins have carefully analyzed these realities and, without necessarily forgetting the classification already proposed by the canonical scriptures, have drawn up a new list, the Pañcavastula. The dharmas are sixty-six in number and are divided into five classes:

- a. the three asaṃskṛtas or unconditioned: space (ākāsa) which does not obstruct matter and is not obstructed by it; the two kinds of nirvāṇa: the cessation of suffering by means of the awareness (pratisamkhyāniruddha) that consists of the understanding of the truth and the disjunction from impure dharmas; the cessation of suffering not due to the awareness (apratisamkhyāniruddha) that consists of the absolute prevention of the arising of future dharmas.

- The dharmas that follow in the list are sixty-two in number and are all asaṃskṛta, conditioned or the results of causes. They are divided into four groups:

- b. the 11 ripa, material dharmas, namely: the 5 indriya, sense organs, the 6 viṣaya, objects, and avijñapti.

- c. the citta, also called manus, mind, or viṣṇāṇa, consciousness. It is pure and simple awareness, without any content.

- d. the 46 caitva, mental or psychic factors, concomitant with the mind and cooperating with it.

- e. the 14 cātavyopākṣasanyāsna, dissociated from the mind which are neither matter nor mind. Among these are the four ‘characteristics of conditioned dharmas’ (asaṃskṛtalaksana): birth (jīva), old age (jīva), duration (ṣīha), and impermanence (anittyata), by virtue of which conditioned dharmas arise, endure for a brief instant, decay and disappear.
Like the skandhas, āyatanas and dhātus listed by the canonical śūtras, the 72 sanskṛtadharmas of the Sarvāstivādin make up the whole lot (sarvam), suffering (duḥkha), the world (lokā) of suffering. Causes and caused, impermanent, painful, empty of ‘me’ and ‘mine’, they form a series (saṃsāra) that transmigrates through the existences of the three times, is defiled or is purified due to the delusions and passions (kleśa), as a result of actions (akarma). These dharmas are true, but under the action of their general characteristics, the characteristics of the conditioned, their manifestation last only a very short time, so short that they perish there where they are born, which renders movement impossible.

By acknowledging a true nature and true characteristics in dharmas, the Sarvāstivādins show themselves to be realists; by limiting their duration to a strict minimum and refusing to them any ātman worthy of the name, they lapse into phenomenalism and thus endanger their own system.

The Sarvāstivādins were to be attacked head on by one of their subsects, that of the Sautrāntikas, so called because they rejected the Abhidharmas and recognized no other authority than the canonical śūtras. Their most qualified spokesperson was Vasubandhu, the author of the Abhidharmas, who lived, according to E. Frauwallner, between 400 and 480 AD. He was certainly later than the author of the Traité, but, although the latter makes no mention of the Kośa, he was perfectly aware of the Sautrāntika doctrines, even if this was only by consulting the Mahāvibhāsā. In the criticisms that he raises against the Sarvāstivādins, in regard to, for example, the three times (p. 1690-1694F), he meets and uses the Sautrāntika argumentation. However, in the actual state of the information, it is not possible to know with any certainty who was the borrower and who was the lender.

Be it as it may, without lapsing into eternalism or nihilism, the Sautrāntikas seriously gave the realism of the Sarvāstivādins a heavy pounding. The latter, as their name indicates, based their system on the existence of the dharmas of the three times, past, present and future “because the Bhagavat said, it is because the mental consciousness proceeds from the organ and the object and because the past bears a fruit.” The Sautrāntikas reject any temporal distinction “because if past and future things really exist, the dharmas coming from causes (saṃskṛta) would always exist and would thus be eternal. And yet scripture and reasoning declare that they are impermanent.” On this subject, see Kośa, V, p. 50-65, and Documents d’Abhidharma, published by L. de La Vallée Poussin in MCB, V, 1936-1937, p. 7-158.

In addition, the Sautrāntikas noticeably reduced the list of 75 dharmas recognized as real by the Sarvāstivādins. For them, the three asaṃskṛtas are false, for space (śākṣīsa) is the simple absence of matter, and nirvāṇa is, after the destruction of the passions and the dharmas of existence, the absence of their renewal. Nirvāṇa is the culmination, negative and unreal, of a dependent origination which was positive and real; it is a pascad abhīvuta, non-existence following after existence, a nirūdha, none other than cessation (Kośa, II, p. 282-284). – The Sautrāntikas accept the non-existence of the mind, but reject the caitīs completely or partially (Kośa, II, p. 150, n.). – Finally they consider the 14 dissociated dharmas (vpaśyakṣasamākaśa) as purely inventions of the mind. In particular, birth, duration, old age and impermanence of the conditioned dharmas are not things in themselves, distinct from the dharmas that arise and that perish, but simple modifications of the series which begins, is prolonged, is modified and perishes (Kośa, II, p. 226-238). Destruction is spontaneous (ākṣamika): the dharma perishes incessantly by itself, is incessantly reborn from itself under normal conditions. The dharma-cause produces the dharma-effect in the same way that one balance-pan rises when the other descends (Kośa, IV, p. 4-8).

Thus, not content with eliminating a number of dharmas, the Sautrāntikas reduced the duration of those that it wanted to spare practically to zero. The dharmas are instantaneous (kṣanika), for it is in their nature to perish as soon as they are born.

In order to bring about these somber cuts in the Sarvāstivādin forest, the Sautrāntikas claimed to follow, among other sources, a stūtra where the Buddha said: “Here, O monks, are five things that are only names, designations, conventions, manners of speaking, namely: the past, the future, space, nirvāṇa and pudgala” (cf. Madh. vṛtti, p. 389; Kośa, IV, p. 5, n. 2). However, their nominalism was not complete, for by maintaining a number, however restricted, of real entities like ripa and citta, and above all, by accepting the mechanism of dependent origination as the nature of things, these relentless critics remain ‘realists’ on the philosophical level.

3. The Nominalists

– In terms of the old canonical stūtras, the group of the sanskṛtadharmas limited by the five skandhas, the twelve āyatanas, the twelve dhātus constituted a reality called sarvam, the all (Śū, IV, p. 15), loka, the world (Śū, IV, p. 52, 54) or, as well, duḥkha, suffering (Śū, IV, p. 28). It is on this realist basis that the Sarvāstivādins and the Sautrāntikas elaborated their respective theories. In contrast, a Hintāyinist sect derived from the Mahāstāṅghikas saw in the skandhas, the āyatanas and the duḥkha simple nominal beings only, without the least reality. The practitioners of this sect were designated by the name Prājñāpādīvādins, i.e., ‘Nominalists’.

In his syllabus of the sects, the Saṃayabhedasoparacanasūtra (transl. Hiuan-tsang, T 2013, p. 16a17-18), the historian Vasumitra, who lived in the 4th century after the Nirvāṇa, attributes the following three theses to the Prājñāpādīvādins: 1) duḥkha is not the skandhas; 2) the twelve āyatanas are not really true; 3) the samskāras that combine in interdependence and succession are metaphorically (prajñāpāda) called duḥkha.” To express oneself thus is to deny any reality to conditioned things and their dependent origination; it is complete Madhyamaka.

Moreover, the Prājñāpādīvādins had inaugurated the Śūnyavāda by drawing up a list of ten emptinesses. In the Mahāvibhāsā, T 1545, k. 104, p. 540a20, we read: “The Prājñāpādīvādins (Che-chō-loen) say that there are many śūnyatās: 1) adhyātma-ā, 2) bhārīhā-ā, 3) adhyātma-bhārīhā-ā, 4) sanskṛta-ā, 5) asanskṛta-ā, 6) ajñānta-ā, 7) prakṛti-ā, 8) aprakṛti-ā, 9) paramābhāsā-ā, 10) śūnyatā-ā. These ten types of śūnyatā are examined in other places (cf. Vībhāṣā, T 1545,k. 8, p. 37a12-15; T 1546, k. 4, p. 27a17-19). Why distinguish so many emptinesses? Because their practice serves as antidote (prajñāpāda) to twenty kinds of belief in personality, [in viniatikākharasmadgata sakṣīya-cetāsīata]”. These twenty kinds of belief in the
person, roots of all the passions (sattvaśūnas), persist in samsrā and do not end up in nirvāṇa: they are serious faults and this is why the emptinesses which are their close counteragents are often spoken of.”

Were the Prājñāpāramitās the inventors of these ten śūnas or were they borrowed from the Mahāyānistas? These are questions that cannot be answered at the moment because of the absence of any information. But it will be noted that in the opinion of the Viśhāla, the ten śūnas of the Prājñāpāramitās were directed solely against belief in the ātman whereas they perhaps also countered the reality of things.

Be that as it may, and as the Traité would have it, it should be recognized that, taken altogether, the study of the Abhidharmas and the Hīnayānist śāstras leads to a qualified realism rather than a complete nihilism.

III. EMPTINESS ACCORDING TO THE MADHYAMAKA

As we have just seen, the early schools of the Theravādins and the Sarvāstivādins thought to interpret the canonical doctrines correctly by comparing the dharmas that exist only as designation (pratītyasamutpāda, nānumātā), such as an army, a forest, the ātman, with a series of dharmas that exist in reality (dṛśyasamutpāda, vastusamutpāda) some of which, the samskṛtas, arise due to causes and others, the asamskṛtas, are uncaused.

1. The canonical sūtras established three lists of samskṛtas each covering the same grouping: the five skandhas, the twelve āyatanas and the eighteen dhātus. While keeping these classifications, the Theravādins put next to them a list of 81 samskṛta-dharmas (plus 1 āsamskṛta), and the Sarvāstivādins, a list of 72 samskṛta-dharmas (plus 3 āsamskṛtas): see H. von Glasenapp, *Die Philosophie der Inder*, Stuttgart, 1949, p. 330 and 334.

The samskṛtas (also called samskṛtās) are characterized by three or four samskṛtālakānasas: arising (utpāda), disappearance (vyāve) and duration-change (sthityanatīta).

Although they do not exist in themselves, they are real (dṛśyasamutpāda, vastusamutpāda) insofar as they have an intrinsic nature or their own character (svabhāva = svalakāna; Kośa, VI, p. 159) and general characteristics (sāmānyalakāna): they are impermanent (aniya), painful (dukhha), empty (śūnya) and non-self (anātman).

Basing themselves on the great majority of canonical sūtras, the Theravādins and the Sarvāstivādins, in their Abhidharmas, profess the non-self (naātmanya), the emptiness of the being or the person (sattvaśūnas, pudgalasamutpāda). By self (ātman) is meant a permanent (nitya), stable (dhāra), eternal (dāvita) and immutable (aviparītanādharmam) entity. Now the samskṛtas (skandhas, āyatanas or dhātus) are impermanent, precarious, of very brief not to say instantaneous duration, and show perpetual changing in their own nature and their characteristics. Therefore they are not a self, do not belong to a self: they are ‘empty of me and mine’ (śūnyā atmanā cātmāna ca).

Being causes and coming from causes and conditions (hetupratyayasamutpāda), these samskṛtas are carried away in the round of a samsrā that has had no beginning. The skandhas forming series appear and disappear from moment to moment according to the immutable process of the ‘twelve-membered dependent origination’ (dvādhisāntāpdvādhisamutpāda) going from ignorance to old age-death: “This being, that is; from the production of this, that is produced, i.e., the formations have as condition ignorance, old age and death has as condition birth, and so this is the origin of the entire great mass of suffering. Conversely, this not being, that is not; by the destruction of this, that is destroyed, i.e., from the destruction of ignorance there results the destruction of the formations, from the destruction of birth results the destruction of old age and death, and such is the destruction of the entire great mass of suffering.” The arising and perishing skandhas are present in each of the twelve stages of the pratyayasamutpāda, for, as the Kośa, III, p. 60 and 66 comments, the series of the skandhas that develops in the existences is the twelve-membered pratyayasamutpāda and its members are called by the name of the dharma that is the most important therein.

The pratyayasamutpāda makes up the true nature (dharmatā) of conditioned dharmas: “Whether the Tathāgatas appear or whether the Tathāgatas do not appear, this dharma-nature of the dharmas (dharmātman dharmatā) remains stable” (references in Traité, p. 157F; add Nātānasamyakta, p. 148, 164).

2. In contrast to the samskṛtas there are the asamskṛtras or unconditioned. The canonical texts and the Abhidharmas of the Theravādins know only one, namely, nirvāṇa; the Sarvāstivādins have three, namely, space (ākāsa) and the two ‘types’ of nirvāṇa. Differing from the samskṛtras, they are without birth, without disappearance and without duration-change (A. I, p. 152) and completely escape the law of pratyayasamutpāda. One would like to think that nirvāṇa is an abode of eternal bliss, but it is in no way an ātman. In the words of the third seal of the Dharma, all dharmas, samskṛta as well as asamskṛta, are non-self (anātmaḥ sarvadharmaḥ) and, what is more, there is no one to enter into nirvāṇa.

***

The Sarvāstivādin scholasticism is a grandiose but fragile edifice. We saw above how it was attacked head on by the Saṅvatīrikas. The last blow was delivered by the Mahāyānistas, particularly the Mādhayamikas. The author of the Traité has, to a great extent, contributed to this work of demolition by taking his inspiration from some canonical sūtras that profess the twofold emptiness, from a number of Mahāyānasutras among which are primarily the Prājñāpāramitās, and finally from the philosophical śāstras of the Madhyamaka school, signed by the great names of Nāgārjuna, Āryadeva and Rahulābhādra. Here I [Laëtisz] will try to summarize his position with the aid of the works of L. de La Vallée Poussin, R Grousset, E. Conze and J. May which have been especially useful to me. In the pages that follow, the abbreviations used are:

P. = Puṇḍarīkākṣaḥsūtra; Ś. = Šāntākṣarikā; Madh. kā. = Madhyamakakārikā by Nāgārjuna; Madh. vr. = Prasannapadā by Candrakīrti; Madh. av. = Madhyamakaśāstra also by Candrakīrti.

In the search for the Mystery, the Thomist scholasticism uses the triple method of negation (via negationis), of causality (via causaliaris) and of transcendence (via eminentiare); the Mādhayamika scholasticism resorts to the first, evades the second and substitutes for the third a cautious silence (via silentii).
The system rests on the distinction between the two truths: i) the conventional truth or truth of worldly convention (saṃsvrtiṣaṇya) marred by realism, pluralism and determinism and built up on ignorance alone; ii) the absolute truth (paramārthasatya) which, while rejecting realism, keeps itself from falling into nihilism and thus takes a Middle Way (madhyamā pratitpada) between negation and affirmation, a path leading to the stopping of the mind and of speech. – See Madh. vṛtti, p. 491-499 (J. May, Candrakīrti, p. 224-234); Traité, p. 27F, 1091F, 1101F, 1379F, etc.

1. Rejection of realism

Capable of being envisaged under various aspects, the doctrine of emptiness is applied to all dharmas (sarvadharmaśūnyatā) without exception (aśūnyatāśūnyatā). Dharmas are empty of intrinsic nature (svabhāvaśūnyatā), essence (prakṛtiśūnyatā) and specific nature (svaśūnaśūnyatā). They are also without general characteristics and elude causality. They do not truly exist: they are merely designations (prajñātā), simple names (ānāmata). No longer are there distinctions between inner dharmas (adyatmaśūnyatā), outer dharmas (bahūdharmaśūnyatā) and both inner and outer dharmas (adyatma-bahūdharmaśūnyatā), or between conditioned dharmas (saṃskṛtaśūnyatā) and unconditioned dharmas (aśamskṛtadharmaśūnyatā).

Without pretending to be complete, the Ś. (p. 930-936) attempts to draw up the list of empty dharmas. Everything imagined by worldly persons (prthigājana) or by the saints (ārya) appears in it: the five skandhas, the twelve āyatana, the eighteen dīhats, the twelve anāgā of the pratyavātanātā, the six prārūkimā, the eighteen śūnyatā, the thirty-seven bodhipākṣikādharmas and other dharmas supplementary to the Path (4 āryasatavya, 4 dhyānā, 4 apramāṇā, 4 ārāyasyaśāntipattis, 8 vimoṣāya, 9 anupāravasamāntpastis, 3 vimoṣakamukhas, 6 abhiphā, 112 samādhi, 43 dhārāntimukhas, finally, all the Buddhādharmas (10 tathāgatahabhasa, 4 vaisākhrabhasa, 4 pratisamvid, mahāmaitrī, mahākāra, 18 āvēnkuhābdhadharmas): in brief, all possible and imaginable dharmas, from rūpa up to the sarvādhampraptā of the Buddhās.

It is to be noted that the eighteen śūnyatā appear in the list. It is that they perform no action, and each time the stūra adds: “It is not by means of the thing’s emptiness that this thing is empty; the thing itself is emptiness, the very emptiness is the thing (e.g., na rūpasātyaśūnyatā rūpaṃ śānyatā rūpaṃ eva śānyatā śānyatavo rūpam).”

If one examines this universal emptiness, the following deductions are reached:

1) The saṃskṛtas are empty of natural nature (svabhāva), essence (prakṛti) or self-character (svaśūna). Matter is devoid of materiality and all the rest in keeping (P., p. 128, ii; Ś., p. 554, 6; rūpam rūpeṇa śānyam). Matter is devoid of the character of matter (P., p. 137, 12; Ś., p. 653, 11; rūpam vinośhānan rūpalakṣaṇena). The bodhisattva should consider all these dharmas as empty of essence (P., p. 132, 23; Ś., p. 613, 5: bodhisattvā prakṛtiśūnyam sarvadharmaḥ pratitravikṣayātyā).

If the intrinsic nature of dharmas were a real self-nature, a being in itself, it would be innate (niṃja), non-artificial (aksātra), independent of other (parānupakṣa), permanent (niṃja) and immutable (aviparātmadharman) (Madh. kāra, XIII, 1-3; Madh. vṛtti, p. 262-263). But the nature of dharmas seemed to be caused, manufactured, subject to conditions, permanent and changing. Thus water is cold, but if it is put near a pot of hot coals, it becomes hot and takes on the nature of the fire; once the embers are cold, it becomes cold (Traité, p. 2112F). Therefore the intrinsic nature of dharmas is a non-nature: the intrinsic nature of rūpa is a non-nature (P., p. 137, 2-3; Ś. p. 664, 17: abhūtaḥ rūpayu svabhāvaḥ) and it is the same for all the skandhas, dīhats, āyatana, pratyāstamātā, up to and including the pinnacle of the truth (bhūtaśūnaḥ) which is empty of the nature of bhūtaśūna (P., p. 137, 9-11).

2) The saṃskṛtas, empty of nature and self characteristics, are likewise devoid of general characteristics (sāṃsyaśūnyatā), impermanence, etc., because applied to natures that are not so, these general characteristics are without substratum. It would be futile to try to find impermanence (anityatā), suffering (dukkhatā), non-self (anātmatā), calm (śāntatā), emptiness (śānyatā), absence of marks (anumittatā), insignificance (apruthṣṭatā) and isolation (vivitattatā) in them. Therefore the impermanence of rūpa is empty of the impermanence of rūpa, and it is the same for all the general characteristics applied to the skandhas (P., p. 131, 5-132, 2; Ś., p. 568, 8-580: rūpapumātā anityatavahāvahena śānyatva, etc., etc.). Dharmas have but one characteristic: the absence of characteristics (P., p. 164, 225, 244, 258, 261, 262: ekālakṣaṇaḥ yaudatālaksanatā); Traité, p. 1376F, 1382F, 1694F, 1703F, etc.

3) The saṃskṛtas are the result of causes (pratītyaśankapattana) only in apparent truth. They are dharmas empty of self existence and of characteristics that arise from dharmas empty of self existence and of characteristics (Pratītyasankapattaharakaḥ, no. 4, cited in Pañjikā, p. 355, 14; 532, 5: śānyatva eva śānyatā dharmaḥ prabhavantī prabhavayātyaḥ). The early sources (Saṃyutta, II, p. 25; Nidānasamyukta, p. 147-149; Anguttara, I, p. 286) considered as ‘dharma-nature of the dharmas’ the twelve-membered pratyāstamātā controlling the production and destruction of the saṃskṛtas throughout the cycle of existence (saṃsūra). This dharma-nature of the dharmas they called dhūta, dharmatthatā, dharmānīyatā, ādappacayatā (Pali listing); dharmatā dharmasthittatā, dharmānīyatatā, dharmayathatā, avitattatatā, ananayatā, bhūtaśūna, satyatā, tattvā yathātathatā, aviparītā, aviparītavatātā, ādappacayatā (Sanskrit listing), but we should not be impressed by the accumulation of these abstract nouns.

Actually: “That which arises from conditions is in fact unborn; there is no real production for it. That which depends on conditions is to be empty. He who knows emptiness is not fooled.” (Madh. vṛtti, p. 239, 491, 500, 504; Pañjikā, p. 355: yuh pratuyayā jāyata sa hi jāyata nā tasya upādāya sabhāhato ‘etah; yuh pratuyādhyāna sa śānya ukto, yuh śānyatām jānati so ‘pramattatā). A dependent production which, if one may say so, functions in emptiness, is not that. It is inefficacious in itself and in its twelve members (aṅga). In fact, ignorance is empty of ignorance and so on up to old age and death, empty in turn of old age and death (P., p. 129, 17-130, 2; Ś., p. 558, 19-559, 22: avidyā avidyātāvāna śānya... upānena paramārthānānātāvāna śānya). And this alleged ‘dharma nature of dharmas’, that is called tathatā, dharmatā, dharmadhūtā, dharmānīyatatā, bhūtaśūna, etc., is likewise
empty of intrinsic nature (P., p. 132, 3-8; Ś., 580, 17-582, 3), does not exist and is not perceived (na vidyate nopalabhyate: P., p. 136, 7; Ś., p. 580, 17-582, 3).

Nāgārjuna also said: “Dependent production we call emptiness; it is a metaphorical designation; it is the Middle Way” (Madh. kār., XXV, 14: Tāh pratītyasamutpādaṃ śāryaṇam tāne pradaśyayā: sā prajñāptīr upādāya pratipat saīva madhyāmam. – Cf. J. May, Candrākkṛti, p. 237 and note 840). Homage to the Teacher “who has taught that the pratītyasamutpāda is without destruction (anirodha), without production (anupāda), without interruption (anuucchade), without permanence (aśīladeva), without identity (anekārtha), without multiplicity (anānārtha), without coming (anāgama), without going (anirgama)” (Madh. vr̥tti, p. 3, 11). Those are the “eight non’s” of Nāgārjuna which the Traité cites twice (p. 326F, 1638F); for its author, to teach the pratītyasamutpāda conclusively is to reject the whole system for the experience only of the true nature that underlies it, namely, the absence of nature (p. 351F).

Pratītyasamutpāda being empty, samsūtra, or the succession of births and deaths due to impassioned actions, has never begun. By that very fact, nirvāṇa, which marks the cessation of samsūtra, is acquired at any time. Being the interruption of a process that has never begun, nirvāṇa is devoid of the nature of nirvāṇa. “There is the emptiness of the absolute. The absolute is nirvāṇa and this nirvāṇa is empty of nirvāṇa” (P., p. 196, 9; Ś., 1408, 20-21; Paramārthaśānyāt, paramārtha ucyate nirvāṇam, tac ca nirvāṇena śāryaṇam). Meeting in emptiness, samsūtra and nirvāṇa are identical: there is not the slightest difference between samsūtra and nirvāṇa (Madh. kār., XXV, 19; Traité, p. 1142F: Na saṃsūtraśya nirvāṇāt kūṃcāsti avaiśeyām).

4) Devoid of the characteristics of samsūtra (production, duration and destruction), would not the samskṛthārmanas actually be asamskṛtras, defined precisely by the absence of these same characteristics? Without a doubt, but as we have just seen, the samskṛtras are simple designations (prajñāptisattva) and, by virtue of the solidarity of opposites (pratītyanvātisāttvam), whenever a given fact does not exist, its contrary does not exist either (Madh. vr̥tti, p. 287, 15). But the samskṛtras, without production, duration and destruction, do not exist. Therefore their opposite, the asamskṛtras, do not exist either (Madh. kār., VII, 33; Traité, p. 2080F).

5) In conclusion, conditioned or unconditioned, dharmas do not exist and are not perceived (P., p. 135, 20; Ś., p. 642: dharmāna vidyante nopalabhyante); they are unborn and without beginning (P., p. 137, 19-138, 1; Ś., p. 675, 5: aśīlā anānāre sarvadhārayāḥ); they are fact pacified from the very beginning, unproduced and nirvānized in essence (Ratnameghasūtra, cited in Madh. vr̥tti, p. 225, 9: adhikāntī hy anutāparam prakṛtyāya ca nirvānāt).

Candrākkṛti has summarized fully the Mādhyamika attitude in regard to dharmas and, since his final word scandalizes some of our thinkers, it must be cited here in the original text (Madh. vr̥tti, p. 265, 6-8) and in the translation given to it by L. de La Vallée Poussin (Madhāyamaka, p. 41):

Akṣṛṃthaḥ svabhāvo hi nirvekṣaḥ ca iti vyavasaṭṭhayaḥ svabhāvābhāvān ca iti vivekāḥ ca iti śāryaṇau. Sa ca saīva bhavān anuṣṭhāmanau ca svabhāvo “kūṃcāsti śāryaṇāt nirvānātśāryaṇāt asārvabhāvānāt evaśīlā bhāvabhāveśīlā śāryaṇāt iti vivekāḥ.

“This intrinsic nature the Teacher has defined as non-artificial, independent (or absolute). This intrinsic nature of things consists of their non-production; being none other than what is (akṣṛṃtham), being merely non-existence (abhāvamātra), it is a non-self nature (asvabhāva); therefore the intrinsic nature of dharmas is not (nāti bhāvabhāvābhāvānāt) “(transl. L. de La Vallée Poussin, I.c.).

Whether one speaks of it in positive or negative terms does not change anything. The Pārāśārya call it non-arising (anupāda), non-destruction (anirodha), non-defilement (asmākāra), non-purification (āryaśādāna), non-manifestation (āryaupāda), non-grasping (āryapalamba), non-accomplishment (ārhyaparamāṇa), but also purity (viśuddhaśīla).” Cf. P., p. 146, 19-20; Ś., p. 842, 12-14.

The Traité prefers to designate it by the name of dharmatā, a term which Kumārājīva usually renders by the characters tshou-fa-che-siang, ‘true nature of dharmas’, but this true nature has as its sole nature the absence of characteristics.

As we have seen in the preceding chapters, the highest aspiration of the bodhisattvas is to accede to the knowledge of non-production (anupādaśādāna) or, according to the time-honored expression, to anupātikādhyāmikasūtra, the conviction that dharmas do not arise, a conviction definitively acquired (pratītyaśīla) in the eighth bhūmi. By means of it and without either effort or change in the mind (cittanābhāsage), the bodhisattva cognizes the true nature of dharmas (cf. above, p. 1788F).

2. Rejection of nihilism

Opponents of realism, the Mādhyamikas are also resistant to nihilism. Thus they are separated from the radical negativism of the Nāstikas and the semi-negativism of the Theravādins and the Sarvāstivādins.

The Nāstika is a heretic who denies production due to causes, falls into the pit of wrong view par excellence (mīyādṛṣṭi), the negation of the life to come, of cause and fruit, of action and retribution. He breaks the roots of good (kaśālayādā) that are innate in everyone and by virtue of which we are able to do good and avoid evil (Kośa, IV, p. 170). Thus he turns his back on nirvāṇa and is infallibly reborn in the hells (cf. L. de La Vallée Poussin, Madhāyamaka, p. 25; Traité, p. 1091-1092F).

The Theravādin and, more so, the Sarvāstivādin who ‘professes the existence of everything’, acknowledges a reality and an ephemeral causality in the samskṛthārmanas, but deny to them a substantial self and proclaim them to be empty of ‘me’ and ‘mine’. They grasp an empty aspect in these dharmas (Kośa, VII, p. 31). They profess a qualified nihilism, but a nihilism just the same.

The Mādhyamikas want nothing to do with it. Rejecting respectively the views of existence and non-existence, they halt any subject of preaching and make negation and affirmation both impossible. The predicate assumes a subject and, in the absence of a subject, it loses any meaning. This is why the Mādhyamikas do not grasp, are unable to seize any part whatsoever of a characteristic mark (nimitta), empty or real (Traité, p. 1093F).

In his Madh. kār., V, 8, Nāgārjuna says: “The fools who see the existence (astirya) and the non-existence (nāstirya) of essences do not see the beneficial pacification of the empirical world (dṛṣṭāryopapalambam śīvam).” And Candrākkṛti, in his Madh. vr̥tti (p. 135-136) rests this kārikā on a citation of the
Samādhirājasūtra: To say “it is”, to say “it is not”, those are both extremes (anta). “Pure” (śuddhin) and “impure” (āśuddhi) are also extremes. This is why, having sidestepped the two extremes, the wise man keeps his place at the middle (madhyā). “It is” and “it is not” give rise to controversy (vividād), “pure” and “impure” also give rise to controversy. When there is controversy, suffering (dukkha) is not appeased; beyond controversy, suffering ceases.

By prohibiting affirmation, negation and prevarication, the Mādhyamikas establish themselves on neutral ground where nobody can attack them.

3. Emptiness and the Middle Way

Prajñāpāramitā is the non-grasping and the non-rejection of all dharms (P., p.135, 2; yah sarvadharmānam aparighraḥ ‘utsargah sa prajñāpāramitāḥ). In the same perspective, the śāntyātā that avoids the extremes of existence and non-existence is the rejection of all wrong views (Kāśyapaparivarta, § 65: sarvadvhiṣṭātyaḥ hi śāntyātā nībharānām. – Madh. kār., XIII, 8: śāntyātā sarvadrṣṭṭām prakāśa niḥbharanām janadhā). It is a tool by means of which the mind is purified, but a tool that must be used with care and rejected as soon as it has fulfilled its purpose, like the raft after the river has been crossed (Trūti, p. 64F), a medicine after the cure (ibid., p. 1227F, 2066F), a magic spell after the miracle (Madh. kār., XXIV, 11).

“But the comparison that the Madhyamaka prefers, inherited from the Mahājina (I, p. 134), is the comparison of the snake (alagārda) that carries miraculous gems on its crest. The gems will make the fortune of the person who ‘captures’ the snake properly, but the snake fatally stings the person who ‘captures’ it improperly” (L. de La Vallée Poussin, Madhyamaka, p. 32, summarizing the Madh. yrti, p. 497).

One captures śāntyātāt improperly and is stung by the snake when one posits an emptiness in itself. The emptiness which is the means of escaping from wrong views does not posits an absolute that itself would become the object of a wrong view, a śāntyātātātya. In a paragraph of the Kāśyapaparivarta often invoked by other sources (cf. Trūti, p. 1227-1228F), the Buddha says to his disciple: “It is not by means of emptiness that one makes the dharmas empty, but the dharmas themselves are empty... It is this consideration indeed that is called the Middle Way. Actually, those who take refuge in emptiness by grasping an emptiness (śāntyātātātyaḥ), them I declare to be lost to my teaching (nātāyatanas tātātyaḥ). A view of the individual (ānātātya) as high as Sumeru is better than a view of emptiness (śāntyātātya) in the one who wrongly clings to it. Emptiness is the means of avoiding all kinds of wrong views; on the other hand, he who has this very emptiness as a belief, him I declare to be incurable (ācikītva).”

The danger is so great that, in order to prevent this sickness, the Prajñāpāramitāśūtras, apart from the emptinesses excluding the dharmas, distinguish an emptiness of emptiness (śāntyātātātya), excluding all the others. Thus, when brigands infest a country, it requires a strong man to destroy them; but when the latter has imposed his law, another strong man must be called upon to kill him (Trūti, p. 2066F).

Moreover, as we have already seen, the absolute, which is called tathātā, dharmaśūnya. fundamental element, etc., is devoid of absolute self nature: “Tathātā is empty of the intrinsic nature of tathātā, and this emptiness of tathātā is not tathātā; apart from tathātā, there is no emptiness; tathātā itself is emptiness; emptiness itself is tathātā” (P., p. 132, 4-5; S. P. 580, 18-20: Tathātā tathātvatvāvāvāhena śāntyāt; yā ca tathātvāt śāntyāt na sarṭātā, na cātātātātva tathātvāt śāntyātva tathātvātśāntyātāt). If you look for emptiness, you will not find it anywhere. It is merged with the ‘dharma-nature’ of dharmas, and these exist and arise only in apparent truth. So truly do they exist that in absolute truth it cannot be said that they are or that they are not. Do not say that if you do not find it because of the weakness of your knowledge: “It is because the dharmas do not truly exist that they are not perceived, and not because of weakness of knowledge... The Buddha himself acknowledged: ‘Since my first production of the mind of Bodhi to the moment I became Buddha, a Buddha with the ten powers, I have looked for a reality in dharmas without ever finding it.’ That is indeed anupalambaśāntyāt, or emptiness consisting of non-perception” (Trūti, p. 2145-2146F).

This kind of talk is difficult and who is able to hear it? Not, certainly, the śātvakas and pratyekabuddhas. Only the bodhiśatva skilled in skilful means (apūtyakukāla), duly instructed by good friends (kālaśāntyāt), and practicing the Perfection of Wisdom will understand this talk without trembling, without shuddering, without shivering (nātāyasyati na samārtānāt apādaviyato). Ordinary people – of all eras – will be dizzied by emptiness and will desperately seek a reality (an absolute, a nirvāṇa) onto which they grab hold. And since the views of existence and non-existence are wrong, they will think that they find nirvāṇa in a higher synthesis of existence and non-existence. But here the way of transcendence (via eminentiae) leads to absurdity. The Buddha stated that existence (bhūva) and non-existence (abhyāva) should be abandoned, but nirvāṇa, deliverance (mokṣa), should be kept. If nirvāṇa were both existence and non-existence, it should be both abandoned and kept; as nirvāṇa, it would be real, not produced by causes and non-conditioned, but as the synthesis of existence and non-existence, it would be unreal, produced by causes and conditioned (Madh. kār., XV., 10-13). Thus worldly people, not utilizing emptiness at all, the sole tool that would appease their minds, turn their backs on the Middle Way and are engulfed in stupidity (mokṣa).

The only efficacious absolute, which is not perceived (does not exist), is the emptiness of all dharmas. In his Pañjikā (p. 427, 2-9) on the Bodhicaryavatāra, Prajñākaramati writes:

“Sarva eva bhūvā dṛṣṭitum anūtītaṃ ceta rūparūpam udvahānti / tatā tadbuddhpriyāntām dṛṣṭitum rūpam tat sarvacātātyaḥkāram iti na tadupalabhēd samāgyasyaḥ prakāram iti anūtītaṃ / yathā sarve bhūhājanā tathāgatāḥ syur iti prācīnprasangat / iti anūtītaṃ eva tatāram

am[ap]am[am]bhāvarēyā[am]āh[am]īhīgīyamāṇāṃ ajñātāśrayakāyḍā prāmāśrapahātye / taci ca prajñākā vīvocīyamāṇāṃ sarvacātātyānupalambhākenāṃ avasītsit iti sarva-bhūmahāśāntyaśāntipyuṣṭyātavāyagāmyate //

1661

1662
Translation. – All things (bhāva) have two natures (rūpa): one (erroneously attributed) superimposed nature and one non-superimposed nature. The superimposed nature, carried by ignorance, is (a mistake) common to all humanity; and it is not by perceiving this nature that the destruction of the defilements is made possible. In the opposite case, the obvious result would be that all fools are tathāgatas. Thus only the non-superimposed absolute (tattva), attained by a method of non-perception, would seem to be capable of destroying the impurities of non-knowledge. And this absolute, discerned by wisdom, leads to the non-perception of any dharma: it is, purely and simply, the emptiness of all dharmas, and it is clear that it is perfectly capable of destroying all obstacles and mental problems.

Now we must see how it is accessed.

4. Progression to silence

As we have seen above (p. 1796F), the career of the bodhisattva essentially involves four stages (avasthā) distributed over two levels (bhūmi), but it is already at the fourth stage and the eighth bhūmi when the bodhisattva has attained anupattikadharmaśatāti that he accedes to the silence which is the philosophy of the sages (āryādhamma tiṇāmbhāva). Without going into these systematizations, the present note will attempt to show how the bodhisattva (or the Mahāyānist) arrives at the desired goal by textual studies, negation of the apparently real and spontaneous elimination of this negation.

1. STUDY OF THE TEXTS. –

In order to enter into the great concentrations (samadhi) on emptiness, it is necessary to pass through the lesser ‘gate of means’ (upāyayamāna): to learn, recite, memorize, study and apply the Prajñāpāramitāśāstras (Traité, p. 2047F). Study of this voluminous literature is the condition for success.661 And besides, the other Mahāyānastrās invariably end with the same demand and promise their readers invaluable spiritual and material benefits.

2. NEGATION OF THE APPARENTLY REAL. –

It must be understood that things (dharma) as they appear to the deluded minds of worldly people (prthivyagāna) and to the saints (dīrṣṭa) exist only in relative provisional truth (svayampratyaya) and that, in real truth (paramārthayāsa), they are: (i) impermanent (anitya), (ii) empty of ‘me’ and ‘mine’ (śānyā dīmanā

cātūryena ca, ii) empty of existence itself and of real characteristics and, consequently, without production (upadā) or destruction (nirodha).

The starting point of this radical criticism is the observation of the impermanence of all phenomena. The canonical sūtras repeat incessantly that what is impermanent is not a self and does not belong to a self. And as the Traité will comment (p. 2138F), the emptiness of dharmas is the logical outcome of the teaching of non-self. In the same way, the sick baby is cured when the mother takes a remedy, for the baby forms a continuous series with her.

Like the pudgala, the dharmaśatāti affects all dharmas without exception; it encompasses all the dharmas of the path of nirvāṇa, loved and practiced by the saints (ārya). Seen from this angle, the four noble truths preached in the sermon of Bremare take on a new coloration.

The Buddha revealed suffering (duhkha), its origin (samudaya), its cessation (nirodha) and the path (mārga) of its cessation. He said:

a. Sūryam duhkham. Everything, namely, the skandhas, byanatas and dhūtus are suffering, and this suffering should be known completely.

b. Dukkhasamudayas tṛṣṇā. The origin of the suffering is desire. According to the immutable process of pratītyasamutpāda, birth (janman) is conditioned by action (karman), and action itself is conditioned by passion (klesa). The desire which is the origin of this suffering must be abandoned (prahātayāsa).

c. Dukkhanirodho nirvāṇam. The cessation of the suffering marking the stopping of pratītyasamutpāda is nirvāṇa. This cessation must be realized (sāksātkarayāsa).

d. Dukkhanirodhaṃ pratipan mārgaḥ. The path that leads to the cessation of suffering is the path of nirvāṇa, and this path must be cultivated (bhāvyatayāsa).

There is nothing to be changed in this formula, good in meaning as well as in letter; as the emperor Aśoka said: “Everything that the Buddha Bhagavat said is well said.”

Nevertheless, influenced by the teaching of non-self, the śrāvakas and pratītyakabuddhas have modified the formula and, as expressed by the tongue of Buddhaghosa (Visuddhimagga, p. 436), they interpreted it in the following way:

a. Dukkham eva hi, na koci dukkhto. Yes, there is suffering, but nothing has been made to be painful.

b. Kārako na, kīryā va viyājī. There is no agent, but activity exists. In other words, conditioned origination exists, but in the absence of any personal agent.

c. Atthi nibbati, na nibbuto pumā. There is extinction, but nobody is extinct. Nirvāṇa exists, but the nirvānized one does not exist.

d. Maccagam atti, gamako na viyājī. There is a Path, but nobody to travel on it.

661 This voluminous literature is now within the reach of everyone thanks to the all-consuming activity of E. Conze over the last 35 years. The medium, great and small Prajñās have now been spread across the world by the editions, translations, glossaries and analyses he has devoted to them, without being disheartened by the texts which are made tiresome by the long lists and the endless repetitions.
Finally, impressed by the twofold emptiness of beings and things, the bodhisattvas embarked on the Mahāyāna give their interpretation in turn (Dhyānāmārgikā-sūtra, cited in Madh. vṛttī, p. 517, 13-15): a. Yendutpannāḥ sarvadhāmā drṣṭās tēna dāhkhām pariśιhitām. He who sees that no dharma is produced knows suffering completely.

b. Yendusamānāḥ sarvadhāmā drṣṭās tasya samudayaḥ praḥliṇāḥ. He who sees that no dharma arises, for him the origin is destroyed.

c. Yendutyaṁparyonvṛtyāḥ sarvadhāmā drṣṭās tēna nirodhaḥ sādāśyayāḥ. He who has seen that all dharmas without exception are parinirvānized has realized cessation.

d. Yendutyaṁstaṇāyāḥ sarvadhāmā drṣṭās tēna mārggo bhāvāvadā. He who sees that all dharmas are completely empty has cultivated the Path.

In other words, samātā, or the world of suffering, has never existed (truth of suffering); the pratyayasamutpāda supposed to control its production and its destruction has never functioned (truth of the origin); nirvāṇa marking the end of suffering has always been acquired (truth of cessation) without the path leading to it having been traveled (truth of the path).

Therefore, of the three seals of the Dharma imprinted on the Buddhadharma — sarvasaṃskāra anitāyāḥ, sarvadhāmā anśīmanah, śāntam nirvāṇam (references in Traśī, p. 1369F) — only the Śāntam nirvāṇam is valid, but the latter leads to a pure and simple absence of natures: “Thus, although it is said in the Mahāyāna that dharmas are not born, do not perish and have but one single nature, namely the absence of nature (ekalaksanatva yadālaksanatva), this absence of nature is precisely Śāntam nirvāṇam. It is the object of the concentration recollecting the Dharma (dharmānusnītisamādhiḥ), the object of the knowledge (jñānānubhava) that exhausts all the qualities of the bodhisattvas and pratyekabuddhas” (Traśī, p. 1382F).

3. SPONTANEOUS ELIMINATION OF NEGATION. –

If the Mahāyānaka were limited to destroying the idea of existence by the idea of non-existence, it would not be different from the fatal nihilism. But the idea of non-existence is not posed against the idea of existence and, when the latter has disappeared, the idea of non-existence, not being opposed to anything, would disappear by itself without any need to combat it. All the Mahāyānaka scholars agree on this reasoning.

In his Madh. kār., XVIII, 7 (cited by the Traśī, p. 45F and 323F), Nagārjuna says:

Nivṛttam abhādhravāyam nivṛtte cīttagocare / anupannāntuvadhi hi nivṛttāṃ iṣu dharmatā //

Translation. – When the object of the mind has been destroyed, all preaching is put to an end. Actually, the nature of things is unborn, non-destroyed, like nirvāṇa.

Another stanza, but with a different import, is cited by the Traśī, p. 1610F: “Eliminate the views of existence and of non-existence and the mind itself will be inwardly extinguished.”

Candrakirti expanded at length on this topic (cf. L. de La Vallée Poussin, Madhyamaka, p. 53-54), but as has already been noted (p. 1229F), the final word is left incontestably to that Śāntideva in his Bodhicaryāvatāra, IX, § 33-35:

Śāntāvāsānāṁśānādhiḥ yā hi bhedavābānā / kincin nāvṛttā bhāvādhiṣṭād saṃśāvāt praḥliṇā //

Yaḍā na labhāvata bhāva yo nāvṛttā bsakalyate //

tada nirāśayo ‘bhāvāḥ katham tiṣṭhen mateḥ puruḥ //

Yaḍā na bhāva nābhāvo mateḥ samāśaṭho puruḥ /

taddāvahyabhāvyena nirāśambā praśāmasya //

Transl. L. de La Vallée Poussin. – When one assumes the idea of the void, when one is impregnated by it, the idea of existence disappears; and later, by the habit of this thought that “nothing exists”, the idea of the void itself is eliminated.

Actually, when one no longer perceives [as a result of the elimination of the idea of existence] an existence that one is able to deny, how then would non-existence, already deprived of support, present itself to the mind?

And when neither existence nor non-existence present themselves to the mind, then, not having any more material [to affirm or deny], the two modes of action, the mind is pacified.

Thus this reality (sattva) imagined by worldly people (yathājana), seen by the saints (ārūra) and which the Buddha himself, out of pity for beings and not wanting to alarm them, sometimes pretended to accept (see, e.g., Udaṇṇa, p. 80-81; Itivuttaka, p. 37-38), vanishes into smoke. By having repudiated it and by using śūnyatā, the Mahāyānins inevitably ends up by no longer conceiving of it and still less talking about it. There is nothing to say about it, for that which is not an object of mind cannot be spoken of.

The wise see reality by not seeing it (adāśanayogena) and, not seeing it, they say nothing. This philosophical silence observed so completely by Vimalakirti (cf. Vimalakirtinirdeśa, French transl., p. 317-318) is the prerogative of the omniscient buddhas as well as the great bodhisattvas who, starting from the eighth bhumi, have acceded to the full complete conviction that dharmas do not arise (anuṇṇātikadharmasamāpattidhāraḥ), rather than the most eloquent discourses, silence is “buddha activity” and converts beings (ibid., p. 342F). Evidently, this is true only in apparent truth, open to the fantasies; in absolute truth, nothing comes and nothing has gone. Candrakirti opportunely recalls it in his Madh. avatāra, p. 111, by citing an extract of the Aṣṭasāhasriyaavatāra: “O devaputra, the paramārthaasrayaya be not taught. Why? He who teaches it, what is taught, and the person to whom it is taught, all these things do not truly arise (paramārtham na prahavantu). Non-arisen things cannot be taught by non-arisen things, etc” (Lhahi ḩu don dam pahi bden pa ni htxan par mi nusa so // de ciṅ phugे ᩀe na / gam gi ston pa dan ci ston pa dan / 1665 1666
gan la ston paḥi chos de dag thams cad par mi nus rgya cher guags paḥi

In his Madh, vṛtti, p. 537-538, Candrakīrti uses the same reasoning in regard to nirvāṇa. It could have been taught if some dharmas existed as evidence in itself (yadi kaścid dharmo nāma svabhāvavipatāḥ syāt), if there were some beings to hear it (yadi kacit strūts tasya dharmasya śrūvādāraḥ syāh) and if there were some Buddha to teach it (kaścid vā desitaḥ Buddhaḥ syāt). As this is not the case, nirvāṇa leads to the non-functioning of speech and mind (vācāṅ cittaśāpyavartyatāḥ); and the absence of the object of cognition (jñeya) and of the cognition itself (jñāna) is bliss (śīva).

Philosophical wisdom is not a simple silence; it is closely joined to the abstraction of practice, and the Mahāyāna is easily defined as the cutting off of all speech and all practice (cf. Vimalakīrti, transl. p. 358, n. 5: sarvavidacaryaccheda). It is true that a good part of the career of the bodhisattva is dedicated to the practice of the six pāramittas and nobody will think of blaming them. Nevertheless, if the bad practices are reprehensible, the good ones are hardly any better, for in the long run they appear to be fatal. But if they are empoisoned at all, foods, disgusting or appetizing, are to be avoided. And so the Buddha described abstention from practices as the noble practice (āśīyacara), for it is the most in accord with the true nature of dharmas (Trīṣṭi, p. 111F-1113F).

‘Non-speaking’ and ‘non-acting’, when all is said and done, rests on pacification of the mind.

4. MENTAL PEACE AND BLISS: –

If any concept has played a major rôle in Buddhism, it is indeed that of the mind (citta), the mind (manas) or consciousness (vijñāna), a temporary phenomenon among all but one of prodigious dynamism.

The canonical sūtras and the early scholasticism have the vijñāna as the fifth skandha and the last six dhlānas. The mind (citta) is a samskāra, a conditioned dharma, since it too arises in dependence on dharmas as object and on the manas as organ (S. II, p. 72; IV, p. 87: Manas ca patitā cādhante ca upajayati manovibhādanam). It is fleeting since, in the time of a finger-snap (acchādamśtvāna) there are sixty moments (kuṇa) and, in each of these moments, the mind is born and perishes. Worldly people think it is eternal, but that is a fatal mistake (viparītya) that must be overcome by fixing the attention (smyuyapushṭānaḥ) on the mind (Trīṣṭi, p. 1162-1167F).

Nevertheless, and according to the same texts, the mind has immense power, for it is that which controls the destinies of beings. Samsāra is due to actions (karmaṇa) thought about and voluntary. Action is thinking (cetānta), for it is by ‘thinking’ that one acts by body, speech and mind; action ripens as feelings in the five destinies, in the course of the present existence, in the future existence and even in the next (S. III, p. 415). The fortunate or unfortunate fortunes that accumulate in the course of the long night of samsāra are the fruits of ripening (vipākapalāḥ) of thoughts of actions, good or bad. The result is that “the world is led by the mind, is controlled by the mind: everything obeys this one dharma, the mind” (S. I, p. 39: Cetāna nityatloko cetāna parikāśata, cetassā evadhammassa sabbaved vasasam avyaya). Nirvāṇa, the asamākṣa, situated opposite to samsāra, is in no way a fruit of ripening, but presupposes the neutralization of actions and the pacification of the mind by means of destruction of lust (āḍga), hatred (āveśa) and delusion (mohā); rather, it is this destruction (S. IV, p. 251: Rāgakāhyo donakāhyo mohakāhyo idam vuccati niḥbānaṁ).

All of that is well and good, replies the Mādhyamika, but it holds only in relative truth and, furthermore, you are searching for middy at 2 in the afternoon. When you devote yourself daily to the smṛtyupasthānas, you acknowledge that the mind is a samskāradharma due to causes and conditions, that it is impermanent and, as such, far from being a self in itself, eternal and immutable, is empty of ‘me’ and ‘mine’. For my part, I would have you note that a dharma empty of ‘me’ and ‘mine’ is devoid of intrinsic nature and of dharma characteristics and that, in real truth, it is without birth or destruction. The mind does not escape this verdict. The Prājñāpāramitāśāstra (P., p. 121, 122-122, 12; Ś., p. 495, 3-21) do indeed speak of a luminosity of the mind (cittasya prabhāvibhāvatā), but they tell us immediately that it is a ‘non-mind mind’ (cittam acittam) and that, in this absence of mind (acittatā), the existence or non-existence of the mind does not occur, is not perceived (āsittatā na viṇādaṇḍahyate). When we as Mahāyānins practice the cittasāmyupasthāna, we will discover that the mind is only the fruit of mistakes (viparītya) and errors (bhūlinti), and we will subscribe to this passage of the Trīṣṭi (p. 1192F) that says: “The mind is empty (śūnya), without self (anātman), without ‘me’ (anūtmani), impermanent (anūti) and non-existent (asaṣ). To know that the nature of the mind is without birth is to enter into the dharmas that do not arise. Why? Because this mind is without birth, without intrinsic nature and without characteristics. The wise person can know it and, although he considers the characteristics of arising (tūpida) and destruction (nirvāda) of this dharma, he finds in it no real arising and no destruction. Not distinguishing in it any defilement (saṃsārāsya) or purification (yuvadāna), he discovers this luminosity of the mind (cittasya prabhāvibhāvatā), a luminosity by virtue of which the mind is not defiled by the adventitious passions (na khalv āgantunakā upakleśatā upakleśiyate).”

You śīvākas have long before us practiced the samjhāvedayantirodhasamudāpāti, the absorption of the cessation of concept and feeling, a cessation that you realize bodily; you yourselves have dived into the śūnyatānimittaprasādhasamudādi (cf. above, p. 1213F-1215F) and have thus crossed over what you yourselves call the doors of deliverance (vinokāsamudā) or nirvāṇa. We meet each other on this point, with the difference that the result to which you lean we ourselves consider as having been acquired from the very beginning. For us, nirvāṇa resides in the pacification of the mind (cittasopajñama) or, to express it more bluntly, in the fact that the mind does not think (acittatā). What is true for the mind is valid also for all dharmas: “The true nature of dharmas is the absence of nature”. Thus rid of this absolute, which is not...
prapañcavigamāc ca vikalpanivyrttyā ca janniṃivryrttyā ca janmanivryrttyā tasmāc śrīnātīva sarvaprāpaṇivṛttyālakṣaṇaṇāṃ nirvāṇam ity ucyate /

Transl. – Thus, established in the vision of emptiness, the yogins no longer perceive the skandhas, dhātus and āyatanaas as being things. Not perceiving them as things, they do not fall into futile proliferation about them. Not falling into futile proliferation about them, they do not fall into thought-constructions [fantasies]. Not falling into thought-constructions, they do not produce this jumble of passions having as root the belief in the individual resulting from a [blind] attachment to ‘me’ and ‘mine’. Not producing this jumble of passions beginning with the belief in the individual, they no longer perform actions. No longer performing actions, they do not experience the transmigrations called ‘birth, old age and death’. Thus, when they have reached emptiness the beneficial nature of which is the pacification of all futile chatter, there is for them the total disappearace of the string of thought-constructions or (and) futile proliferation; by the disappearance of futile proliferation, the abolition of thought-constructions, by the abolition of thought-construction, the abolition of all actions and passions; by the abolition of actions and passions, abolition of birth; thus emptiness itself, having as characteristic the abolition of all futile chatter, is called nirvāṇa.

Because it abolishes all prapañca – hi loun in Chinese, spros pa in Tibetan – emptiness is nirvāṇa. It is indeed this Middle Way which the Buddha taught to his disciples in the Sermon of Benares: “This Middle Way discovered by the Tathāgata, a path that opens one’s eyes, produces knowledge and leads to pacification, to enlightenment, to nirvāṇa”. (Vin, I, p.10; Catuprarśasad, p. 140: Mahājñāna putpadā tathāgatena abhisambuddhā ca cakkha karantā ānākāramaṇ āpasaṃdāyā abhiśākhyābhiśākhyā nibhāṇyāy ānākārata). Of weak faculties, the āryavasas believed that this Middle Way was still to be traveled; the bodhisattvas, deeply penetrating the profound meaning of the Buddha, know that it is already traveled, that nirvāṇa is acquired by all, forever, because there has never been a samsāra. Nirvāṇa is none other than the pacification of the mind in the seeing of emptiness. When this vision itself has vanished, pacification is complete.

IV. THE EMPTINESSES IN THE GREAT PRAJĀPĀRAMITĀSŪTRAS

Dharmas do not truly exist (na vastusat, na dravyat); they are but names (nāmaṁatvā) or designations (prajñāpti). They are without self (anātman), without ‘mine’ (anatmā), without self nature (nityavādha), without mark (animita), without arising (anupāda) and without cessation (aniruddha). As thought-constructions, they are infinite in number, but the definitions given to them are just wrong views (niḥsvayvyastī). Emptiness, the outlet for all wrong views (sarvadṛṣṭṭiyānāṃ niḥsvaram), is the means (upāya) to destroy them, but it has no reality either: it is, if you like, a predicate, but a predicate that does not apply to anything, an attribute without a subject.

There are as many emptinesses as there are dharmas to be destroyed. To speak of the emptiness of all dharmas (sarvadharmaśūnātā) is too general an assertion and is not too convincing: to enumerate all the emptinesses would be impossible and frightening to the mind: therefore a choice must be made. Borrowing a middle way here again, the great Wisdom Sūtras – Āstaḥśaśa, Pahcavāṃśati- and Śatāśhaśārākī - set their hearts on the eighteen emptinesses to which they dedicate an entire section, but without ever subjecting themselves to listing them fully in any connection whatsoever. According to the subject to be treated, they present partial lists of two, seven, fourteen or sixteen emptinesses. Here I [Lamotte] will limit myself to mentioning briefly some partial lists and later will study the list of eighteen emptinesses in more detail.

1. Some partial lists

1. Lists of two emptinesses

The twofold emptiness of beings (sattva) and of things (dharma), the showpiece of the Mahāyāna, is the one most frequently mentioned.

Sometimes presented together: 1. anavārāgra-ś, 2. atyanta-ś.


2. List of seven emptinesses

1. prakṛti-ś. 4. amupalambha-ś. 7. abhāva-ś.
2. svalaksana-ś. 5. abhāva-ś.
3. sarvadharma-ś. 6. svabhāva-ś.

Sources: Pahcavāṃśati, T 222, k. 1, p. 153b21; k. 8, p. 199b25; T 223, k. 1, p. 222c29 (complete list); T 220, VII, k. 480, p. 435b16; - Śata, p. 138, 1-3.

3. List of fourteen emptinesses

1. adhyātma-ś. 6. paramartha-ś. 11. anavrāgra-ś.
2. bahīrtta-ś. 7. samskṛta-ś. 12. prakṛti-ś.
5. śūnyatā-ś. 10. anavārāgra-ś.

4. List of sixteen emptinesses

1. adhyātma-śū.
2. bahirdhā-śū.
3. adhyātmabahirdhā-śū.
4. mahā-śū.
5. śānyatā-śū.
6. paramārtha-śū.
7. saṃskṛta-śū.
8. asaṃskṛta-śū.
9. atyanta-śū.
10. anavārda-śū.
11. anavakāra-śū.
12. prakṛti-śū.
13. laksana-śū.
14. sarvadharma-śū.
15. abhāva-śū.
16. cheng yi k’ong (Ht).

7. Emptimes of the conditioned: saṃskṛtaśūnyatā, ḥdus byas stoṅ pa ñid, yeou wei k’ong. 1671

8. Emptiness of the unconditioned: asamskṛtaśūnyatā, ḥdus ma hyas ston pa ñid, wou wie k’ong.

9. Absolute emptiness: atyantaśūnyatā, mṭhāḥ las ḥdus pa ston pa ñid, kieou king k’ong (Dh), tche king k’ong (Mo), pi king k’ong (Ka, Ht).

10. Emptiness of dharmas without end or beginning: anavārdgajasānyatā, thog ma dar tsa tha ma med pa ston pa ñid, wou tzi k’ong (Ht).

Variant – Emptiness of dharmas without beginning: anagrasānyatā, wou che k’ong (Ka).

11. Emptiness of non-dispersed [dharmas]: anavakāraśūnyatā, dor ba med pa ston pa ñid.

Variants – 1) Emptiness of dispersed [dharmas] (avakāraśūnyatā): san k’ong (Ka). – 2) Emptiness of dispersed and non-dispersed dharmas (avakāraśūnyatā): san wou san k’ong, sometimes subdivided into sa k’ong and wou pien yi k’ong (Ht).

12. Emptiness of essences: prakṛtiśūnyatā, rau b‘tin ston pa ñid, pen tsing k’ong (Dh), sing k’ong (Mo, Ku), pen sing k’ong (Ht).

13. Emptiness of all dharmas: sarvadharmaśūnyatā, cho thams cad ston pa ñid, yi ts’ie fa k’ong or tchou fa k’ong.

14. Emptiness of specific characteristics: svalaksanaśūnyatā, rau gi mṭhun ñid ston pa ñid, tseu jan cyang k’ong (Dh), tseu sing k’ong (Mo, Ku).

Variants – Emptiness of specific and general characteristics (svalaksanaśūnyatā): tseu kong k’ong, sometimes subdivided into tseu sing k’ong and tseu kong sing k’ong (Ht).

15. Emptiness consisting of non-perception: unupalambhaśūnyatā, ni dmigs pa ston pa ñid, pou k’o tō k’ong.

16. Emptiness of non-existence (abhāvāśūnyatā, dīos po med pa ston pa ñid, wou so weou k’ong (Dh), wou k’ong (Mo), wou fa k’ong (Ka), wou sing k’ong (Ht).

17. Emptiness of existence: svabhāvāśūnyatā, ḥo bo ñid ston pa ñid, tseu jan k’ong (Dh), yeou k’ong (Mo), yeou fa k’ong (Ka), tseu sing k’ong (Ht).

18. Emptiness of non-existence and of existence: abhāvābhāvāśūnyatā, dīos po med paśha bo ḥo ñid ston pa ñid, wou so yeou tseu jan k’ong (Dh), wou fa yeou fa k’ong (Ka), wou sing tseu sing k’ong (Ht).

***

1a. Existence is empty of existence: bḥāvā bhāvena śānyatā, dīos po ni dīos pos ston ni, fa fa siang k’ong (Ka), yeou sing yeou sing k’ong (Ht).

2a. Non-existence is empty of non-existence: abhāvā ‘bhāvena śānyatā, dīos po med pa ni dīos po med pa ston ni, wou fa wou fa siang k’ong (Ka), wou sing yeou wou sing k’ong (Ht).

3a. Existence in itself is empty of existence in itself: svabhāvā svabhāvena śānyatā, rau b‘tin ni rau b‘tin gyis ston ni, tseu fa tseu fa k’ong (Ka), tseu sing yeou tseu sing k’ong (Ht).
4a. Other existence is empty of other existence: parabhāvaḥ parabhāvenā śūnyaḥ, gṛṇaḥ gṛṇaḥ dhrṣṭaḥ po ni gṛṇaḥ gṛṇaḥ dhrṣṭaḥ pa stotu no, t’a fa t’a fa siang k’ong (Ku), t’a sing yeve t’a siang k’ong (Ht).

The order adopted here is not always respected and it may be that some emptinesses are omitted and others adopted. The oldest Chinese translations, those of Dharmarakṣa and Moksha, are still tentative and lack consequence in the choice of equivalents.

B. Tibetan-Sanskrit synopsis

The section of the Pācāvairāmiṇī dedicated to the emptinesses gives two lists: one developed list of eighteen emptinesses and one condensed list of only four. The section consists of four parts:

a. the wording of the eighteen emptinesses of the developed list,
b. the wording of the four emptinesses of the condensed list,
c. the wording of the four emptinesses of the developed list,
d. the definition of the four emptinesses.

To state eighteen emptinesses and to define only sixteen is an inconsistency which some Chinese translations, particularly those of Kumārajīva and Hiuan-tsang, have tried to remedy (see table below, p. 2041f). The Sanskrit editions at our disposal are not very satisfactory and so I [Lamotte] present here a synopsis of the Tibetan version (Tib. Trip., no, 731, vol. 18, p. 130, fol. 224b1-227a1) and of a Sanskrit text restored according to the Tibetan version with the aid of the editions of the Pācāvairāmiṇī by N. Dutt (p. 195, 10-198, 10) and the Satāshharikā by P. Ghosa, p. 1407, 4-1412, 6.

B. Tibetan-Sanskrit synopsis

a. Wording of the eighteen emptinesses
rābh byor gṛṇaḥ niyāni chub sems
dpaṅ sems dpaṅ chen poṅ lheg pa chen
po ni / ni lha ste /

1. nāsti stotu paḥ idd dani /
2. phṛti stotu paḥ idd dani /
3. phṛti naktostu paḥ idd dani /
4. stotu paḥ idd sṭonpanid dani /
5. chen poḥ stotu paḥ idd dani /
6. don dam paḥ stotu paḥ idd dani /
7. hulas byas stotu paḥ idd dani /
8. hulas ma byas stotu paḥ idd dani /
9. mathḥ las hulas pa stotu paḥ idd dani /
10. thon ma dani tha ma med pa stotu paḥ idd dani /
11. dor ha med pa stotu paḥ idd dani /
12. rani bṝṁ stotu paḥ idd dani /
13. chen thams cad stotu paḥ idd dani /
14. rani gi metsan idd stotu paḥ idd dani /
15. ni dmigs pa stotu paḥ idd dani /
16. dhrṣṭaḥ paḥ med pa stotu paḥ idd dani /
17. t'o bo idd stotu paḥ idd dani /
18. dhrṣṭaḥ paḥ med poh t'o bo idd stotu paḥ idd dani /

b. Definition of the first sixteen emptinesses
(p. 2031-2034F)

1. de la nāsti stotu paḥ idd gani...stotu paḥ idd dani /
2. de la phṛti stotu paḥ idd gani ze na... etc.

etc.

c. Wording of the four emptinesses
rābh byor gṛṇaḥ jan

punaḥ aparauṃ subhāte bohatīsatrāsya
mahāātrasīya mahāyudnaṃ, yad ati

1. adhyātmaśūnyaḥ,
2. bhāhirbhāśūnyaḥ,
3. adhyātmabāhirbhāśūnyaḥ,
4. śūnyāṭmāśūnyaḥ,
5. mahāśūnyaḥ,
6. paramāśūnyaḥ,
7. saṃskṛtaśūnyaḥ,
8. avasamśūnyaḥ,

9. avyayāśūnyaḥ,
10. avyayāśūnyaḥ,
11. avyayāśūnyaḥ,
12. prakteśāyāṃ,
13. svādvāśūnyaḥ,
14. svaluṣṭāśūnyaḥ,
15. anupalambhāśūnyaḥ,
16. abhāśūnyaḥ,
17. abhāśūnyaḥ,
18. abhāśūnyaḥ.

etc.

1673 1674
d. Definition of the four emptinesses
(p. 2036F, Tibetan and Sanskrit)

C. Translation from the French

a. Wording of the eighteen emptinesses
Furthermore, O Subhūti, the Great Vehicle of the bodhisattva-mahāsattva is:
1. the emptiness of internal dharmas,
2. the emptiness of external dharmas,
3. the emptiness of external and internal dharmas,
4. the emptiness of emptiness,
5. great emptiness,
6. the emptiness of the absolute,
7. the emptiness of the conditioned,
8. the emptiness of the unconditioned,
9. absolute emptiness,
10. the emptiness of dharmas without end or beginning,
11. the emptiness of non-dispersion,
12. the emptiness of essence,
13. the emptiness of all dharmas,
14. the emptiness of specific characteristics,
15. the emptiness of non-perception,
16. the emptiness of non-existence,
17. the emptiness of existence,
18. the emptiness of non-existence and of existence.

b. Definition of the first sixteen emptinesses
1. What is the emptiness of internal dharmas? Internal dharmas are the eye, ear, nose, tongue, body and mind. Now the eye is empty of eye because it is neither eternal nor transitory. Why? Because such is its essence. The ear, nose, tongue, body and mind are empty of ear, nose, tongue, body and mind respectively because they are neither eternal nor transitory. Why? Because such is their essence. That is called: emptiness of internal dharmas.
2. What is the emptiness of external dharmas? External dharmas are color, sound, smell, taste, tangible and dharmas. And yet color is empty of color because it is neither eternal nor transitory. Why? Because such is its essence. Likewise, sound, smell, taste, tangible and dharma. Why? Because such is its essence. That is called: emptiness of external dharmas.
3. What is the emptiness of internal and external dharmas? The six inner bases and the six outer bases of consciousness are called internal and external dharmas. And yet the internal dharmas are empty of external dharmas because they are neither eternal nor transitory. Why? Because such is their essence. The external dharmas are empty of internal dharmas. Why? Because such is their essence. That is called: emptiness of internal and external dharmas.
4. What is the emptiness of emptiness? This emptiness of dharmas is empty of emptiness [itself] because it is neither eternal nor transitory. Why? Because such is its essence. That is called: emptiness of emptiness.
5. What is great emptiness? The region of the east is empty of the region of the east, the region of the south is empty of the region of the south, the region of the west is empty of the region of the west, the region of the north is empty of the region of the north, the region of the nadir is empty of the region of the nadir, the region of the zenith is empty of the region of the zenith, the intermediary regions are empty of the intermediary regions because the regions are neither eternal nor transitory. Why? Because such is their nature. That is called: great emptiness.
6. What is the emptiness of the absolute? Here the absolute is nirvāṇa, and this nirvāṇa is empty of nirvāṇa because it is neither eternal nor transitory. Why? Because such is its essence. That is called: emptiness of the absolute.
7. What is the emptiness of the conditioned? The conditioned is the world of desire, the world of form and the formless world. And yet the world of desire is empty of the world of desire, the world of form is empty of the world of form, the formless world is empty of the formless world because they are neither eternal nor transitory. Why? Because such is their essence. That is called: emptiness of the conditioned.
8. What is the emptiness of the unconditioned? The unconditioned is that which has neither production nor destruction, neither modification nor duration. That is the unconditioned. Now the unconditioned is empty of the unconditioned because it is neither eternal nor transitory. Why? Because such is its essence. That is called: emptiness of the unconditioned.
9. What is absolute emptiness? That which has no limit is absolute. The absolute is empty of the absolute because it is neither eternal, nor transitory. Why? Because such is its essence. That is called: absolute emptiness.
10. What is the emptiness of dharmas without end or beginning? [The Dharma] whose beginning or end are not perceived has neither going nor coming. And yet a dharma without end or beginning is empty of this absence of end and beginning because it is neither eternal nor transitory. Why? Because such is its essence. That is called: emptiness of dharmas without end or beginning.
3. existence in itself (or self existence) is empty of existence in itself (or self existence);
4. other existence is empty of other existence.

d. Definition of the four emptinesses
1. What is existence? By existence is meant the five aggregates. But the five aggregates are empty of the five aggregates. Therefore existence is empty of existence.
2. Why is non-existence empty of non-existence? By non-existence is meant the non-conditioned. But this non-conditioned is empty of non-conditioned. Therefore non-existence is empty of non-existence.
3. Why is self existence empty of self existence? By self existence is meant the true essence. But the emptiness [of this true essence] is not created by the knowledge nor by the vision [of the saints]. That is called emptiness of self existence.
4. What is the emptiness of other existence? Whether the Tathāgatas appear or the Tathāgatas do not appear, this stability of dharmas, the fundamental element, the certainty of dharmas (read: dharmasyānatā in place of dharmanyānatā), the way of existing, the true manner of being, the unchanged manner of being, the utmost point of truth, remains stable. As a result, the fact that these dharmas are empty [of intervention] of another is called emptiness of other existence. Such, O Subhūti, is the great Vehicle of the bodhisattva-mahāsattvas.

Comments of the Traité (T 1509, k. 46, p. 396a)
Question. – After each of the eighteen emptinesses, the Prajñāpāramitāśūtra repeats itself and says: Akṣaṭaṭhavivādātām upālīyā “because they are neither eternal nor transitory”. What does this phrase mean?
Answer. – The person who does not practice these emptinesses inevitably falls into one of the following two extremes (sattvayat), i.e., eternalism (lābhāvata) or nihilism (uccheda)... The yogin tormented by existence resorts to the emptinesses (śūnyatā) in order to destroy existence. Next, he venerates emptiness, but whoever clings (abhinnivātā) to emptiness falls into nihilism (uccheda). This is why practicing emptiness so as to destroy existence but not clinging to emptiness is to avoid the two extremes and follow the middle way (maddhyāyam pratipad). The eighteen emptinesses, inspired by a mind of great compassion (mahākarunācchitta), serve to save beings. This is why the Prajñāpāramitāśūtra, after each of them, repeats: Akṣaṭaṭhavivādātām upālīyā. That is the Mahāyāna, and those who stray from it are madmen who talk too much...

Question. – The eighteen emptinesses already contain all the emptinesses. Why then does the Prajñāpāramitāśūtra add four more?
Answer. – It is true that all the emptinesses are contained in the eighteen emptinesses, but the Buddhas have two ways of preaching the Dharma: either they first condense and later develop, or else they first...
develop and then condense. In the first case, it is to explain the meaning; in the second case, it is to facilitate memorization. Here the Buddha begins by speaking at length (vistareṇa) about the eighteen emptinesses; then he summarizes them (saṃkṣepena) into the four emptinesses.

D. Comparative table of recensions (p. 2040f)
The combined lists of the eighteen and the four emptinesses, lists published in the great Prajñāpāramitāśātras, has come down to us in various Sanskrit, Tibetan and Chinese recensions. There are numerous divergences among them as the following comparative table shows. Hiuan-tsang has tried to eliminate them. His translation of the Aṣṭādhaśāntaśūnyatā is notably simplified, he has developed and then condensed. In the first case, it is to explain the meaning; in the second case, it is to serve as antidote to as many ignorances (prakṛtiṣṇaśūnyatā), states and defines sixteen emptinesses; that of the Pañcavig ścinti, eighteen, and that of the Śata, twenty.

**Table is omitted from this English translation**

Thus, according to the Traité in its section dedicated to emptiness, the Pañcavigścinti sets up two lists of śūnyatā having exactly the same import: one developed list of eighteen and one condensed list of four.

Using the same material, the Yogācāra-Mādhyamika-Svātantrika school established a list of twenty śūnyatas forming a gradation amongst themselves and each occurring in turn in the career of the bodhisattva. These new insights appear for the first time in the Abhidhammaśāstra (1, v. 47) said to be 'by Maitreya' (about 350 A.D.), commented on at length by Haribhadra (about 750 A.D.) in his Abhidhammaśāstraśāstra (ed. U. Wogihara, p. 95, 5-96, 29) and are taken up again in the great Vijñānavādin śāstras such as the Mahāyānasamgraha, the Madhyāntavibhāga and the Viśuddhimagrha, tr. É. Lamotte, p. 496-199; Madhyāntavibhāgaśāstra, ed. G. M. Nagao, p. 34-36; Madhyāntavibhāgaśāstra, ed. Yamaguchi, p. 87-107; Siddha, p. 639-657; 658-660 (where the vocabulary should be corrected). Cultivation of the twenty śūnyatas and the tenfold dharmadhātu occurs in all the stages of the bodhisattva career: cf. Ālok, p. 95, 5-96, 29; tr. E. Obermiller, Analysis of the Abhidhammaśāstra, p. 126-143; notes of E. Conze, The Large Stūpa on Perfect Wisdom, p. 144-148:

1. In the adhīnavakāśyābhūmi, level of the practice of adhesion: adhyātma, bahūddhā and adhyātyādhīnavahābhūmi.
2. In the prayogamārga, preparatory path: śūnyatāśūnyatā.
3. On the first bhūmi: mādhūṃśūnyatā.
5. On the third bhūmi: saṃskṛtaśūnyatā.
6. On the fourth bhūmi: asaṃskṛtaśūnyatā.
7. On the fifth bhūmi: atyantaśūnyatā.
8. On the sixth bhūmi: anavādhrasūnyatā.
12. On the tenth bhūmi: abhāva (1) and bhūvaśūnyatā.

Aṣṭādhaśaśūnyatā

[285a] Stūpa (cf. Pañcavig ścinti, p. 24, l. 10-17; Śatadhāraśātra, p. 77, l. 6-80, l. 4). – Furthermore, O Subhūti, the bodhisattva-mahāsattva who wishes to become established (sthātuśātra) in:

1. the emptiness of inner dharmas (adhyātmaśūnyatā),
2. the emptiness of outer dharmas (bahūrdhāśūnyatā),
3. the emptiness of inner and outer dharmas (adhyātma-bahūrdhāśūnyatā),
4. the emptiness of emptiness (śūnyatāśūnyatā),
5. great emptiness (mahāśūnyatā),
6. the emptiness of the absolute (paramārthaśūnyatā),
7. the emptiness of the conditioned (saṃskṛtaśūnyatā),
8. the emptiness of the unconditioned (asaṃskṛtaśūnyatā),
9. absolute emptiness (ayantattāśūnyatā),
10. the emptiness of beginningless dharmas (anagatadēśāśūnyatā),
11. the emptiness of dispersed dharmas (avakāśaśūnyatā),
12. the emptiness of essences (prakṛtiśūnyatā),
13. the emptiness of specific characteristics (svaśūnyatā),
14. the emptiness of all dharmas (sarvaśūnyatā),
15. the emptiness consisting of non-perception (anupalambhaśūnyatā),
16. the emptiness of non-existence (abhāvaśūnyatā),
17. the emptiness of existence (svabhāvaśūnyatā).
18. the emptiness of non-existence and existence (abhāva-svabhāva-sūnyatā), this bodhisattva-mahāsattva must practice the Perfection of Wisdom.

Adhyatma-sūnyatā

Second Section EMPTINESSES 1-3: EMPTINESSES OF INNER, OUTER AND BOTH INNER AND OUTER DHARMAS

I. SUMMARY DEFINITION OF THE THREE EMPTINESSES

[288b] 1. Inner emptiness (adhyatma-sūnyatā). – Inner dharmas (adhyatma-dharma) are empty of inner dharmas. Inner dharmas are the six internal bases of consciousness (sad adhyatma-yatana): eye (cakṣu), ear (iraṭa), nose (ghrana), tongue (jīrvā), body (kāya) and mind (manas).

The eye is empty (śūnyatā): in it there is no ‘me’ (ātmān) or ‘mine’ (ātmāla), and there is no dharma ‘eye’. It is the same for the ear, nose, tongue, body and mind.

2. Outer emptiness (baḥīr-dhātva-sūnyatā). – Outer dharmas (baḥīr-dhātva) are empty of outer dharmas. The outer dharmas are the six external bases of consciousness (sad baḥīr-dhāvatana): color (rūpa), sound (śāda), smell (gandha), taste (rasa), tangible (aṃga) and dharma.

Color is empty: in it there is no ‘me’ or ‘mine’, and there is no dharma ‘color’. It is the same for sound, smell, taste, tangible and dharma.

3. Inner and outer emptiness (adhyatma-baḥīr-dhātva-sūnyatā). – Inner and outer dharmas (adhyatma-baḥīr-dhātva-dharma) are empty of inner and outer dharmas (adhyatma-baḥīr-dhātva-dharma). Inner and outer dharmas are the twelve internal and external bases of consciousness (dvādāśa-dīya-tana). In these twelve bases, there is no ‘me’ or ‘mine’ and there is ‘inner and outer dharma’.

II. WHY DISTINGUISH EIGHTEEN EMPTINESSES

These three emptinesses were already grouped together in the Mahāsūkha-sutta of Majjhima, III, p. 112 (cf. T 26, k. 49, p. 738c). They concern the twelve āyatana, i.e., all things together since “the twelve āyatana are called everything” (sabham-vacati dvādeśa-dīya-tana). For the āṭṭhakañca, they are empty of ‘me’ and ‘mine’ (ātmāny ātmānāt vāṃ/svāna vā); for the Mahāyānis for whom the Taisī is the spokesman here, they are not only empty of ‘me’ and ‘mine’ but empty of intrinsic nature (svabhāva) and the characteristics (lakṣaṇa) of āyatana. In a word, the āṭṭhakañca teach the emptiness of beings (sattvakāya-sūnyatā) or ātman whereas the Mahāyāna teaches both the emptiness of beings and the emptiness of things (bhūtakāya-sūnyatā). cf. p. 239F, 1090F-1091F.

Question. – Dharmas are innumerable (apramāṇa) and the emptinesses (śūnyatā) corresponding to these dharmas are also innumerable. Why does the Prajñāpāramitā-sūtra pose only eighteen? Summarily speaking (sāmkeśena), only one single emptiness, namely, ‘emptiness of all dharmas’ (sarvadharmasūnyatā, no. 14 in the list) is needed. Speaking at length (vistāraya), one emptiness should be posed for each dharma: emptiness of the eye (cakṣukāya-sūnyatā), emptiness of color (rūpāya-sūnyatā), etc.: in brief, a very considerable number. Why then does the Prajñāpāramitā-sūtra pose only eighteen emptinesses?

Answer. – If one speaks in summary, the subject is not fully treated; if one speaks at length, it becomes overloaded. Thus, when one takes a medicine (bhāta-sāya), if one takes too little, the sickness (vyādhi) is not removed; if one takes too much, the symptoms (upādava) are aggravated. It is by measuring out the medicine according to the sickness and by not taking too much or too little (anūnānādhiḥśākam) that the sickness can be cured. It is the same with emptiness. If the Buddha were to speak of only one single emptiness, the many wrong views (mithyā-dṛṣṭiṇaḥ) and passions (kleśa) could not be destroyed; if he assumed one emptiness in regard to each wrong view, the emptinesses would be too numerous. People who cling to the nature of emptiness (tīnyatā-lākṣaṇa-sūnyatīyena) fall into [the extreme] of nihilism (uccedānta); to speak of the eighteen emptinesses is to hit the target (lakṣya) right on. To speak of ten or fifteen emptinesses would likewise provoke doubts (samaśaya), but this is not at issue.

Moreover, good (kāśala) and bad (aśūkala) dharmas exist in definite (niyata) numbers. There are four foundations of mindfulness (samyutapāṣāṅa), four right efforts (samyak-pādaṇā), thirty-seven auxiliaries to enlightenment (bodhipākṣa), ten powers (bala), four fearlessnesses (vaśiraṇa), four unhindered knowledges (pratisamvīd), eighteen special attributes (āvṛtikhaṇḍha), five aggregates (skandha), twelve bases of consciousness (āyatana), eighteen elements (ādiṣṭha), twelve causes (niśīda), three poisons (viṣa), three bonds (bandha), four torrents (ogha), six obstacles (āvāraṇa), etc. Therefore dharmas exist in definite numbers. It is by means of eighteen sorts of dharmas that one destroys the tendencies (abhiniveśa) towards them: this is why eighteen emptinesses are posed.

III. RELATIONSHIP BETWEEN THE PERFECTION OF WISDOM AND THE EIGHTEEN EMPTINESSES

Question. – Prajñāpāramitā and the eighteen emptinesses are either different or the same. If they are different, then what is this Prajñāpāramitā distinct from the eighteen emptinesses? See what the Buddha said: “What is this Prajñāpāramitā? It is the emptiness of form (rūpāya-sūnyatā), the emptiness of feelings,
concepts, volitions, consciousnesses (vedānās anjānas, vedānās kṣetrajñānas, Maññatā) and so on up to the emptiness of the cognition of all the aspects (sarvakārnajñānas, Sarvakārnajñānas). If they are not different, why does [the Prajñāpāramitāsūtra] say here that “the bodhisattva who wishes to become established in the eighteen emptinesses should exert himself in the prajñāpāramitā”?

Answer. — There are reasons to say they are different and there are reasons to say they are the same.

1) They are different. — The prajñāpāramitā called the true nature of dharmas (bhūtaḥlakṣaṇa) stops all consideration about dharmas (dharmasamādiṣṭa). The eighteen emptinesses are eighteen ways of considering dharmas as empty. By exerting himself in the true nature of dharmas, the bodhisattva produces these eighteen kinds of emptiness. Therefore [prajñāpāramitās and the eighteen emptinesses] are different.

2) They are the same. — The eighteen emptinesses are empty (śūnya) and unreal (asadbhūtalakṣaṇa); Prajñāpāramitā also is empty and unreal. — The eighteen emptinesses are the rejection of characteristics (nimittaparitānyato); Prajñāpāramitā also is the rejection of characteristics. — The eighteen emptinesses are not attached to any characteristic; prajñāpāramitā also is not attached to any characteristic. Consequently, to exert oneself in the prajñāpāramitā is to exert oneself in the eighteen emptinesses; there is no difference. Prajñāpāramitā has two parts (buddha, amiti), the lesser and the greater.606 The person who wants to attain the greater should first exert himself in the lesser, namely the ‘gate of means’ (upayanamukha). To attain the greater prajñā, it is necessary to practice the eighteen emptinesses, and it is by first staying in the lesser prajñā, namely the ‘gate of means’, that the eighteen emptinesses are acquired.

What is this ‘gate of means’ (upayanamukha)? It is learning (udgrahaṇtham), reciting (vāyasyanam), retaining (dhārayasmat), studying (paripadatam) and textually applying (bhāvanākārṇa prayoktam)607 the Prajñāpāramitāsūtra.

As just a man who wants to find all kinds of fine jewels (rāma) must go to the great ocean (mahāsamudra), so the person who wants to acquire these jewels of the prajñā which are the concentrations (saṁādhi) on inner emptiness (adhyātmalāyamat), etc., must go to the great ocean of the prajñāpāramitā [by reading the texts dedicated to it].

IV. THE FIRST THREE EMPPTINESSES AND THE FOUR FOUNDATIONS OF MINDFULNESS

407 San houei p’in in Pañcavīraṃsth, T 223, k. 21, p. 373b22 seq. Subhūti had asked the Buddha: At the time when he is practicing the prajñāpāramitā, how should the bodhisattva-mahāsattva exert himself in rūpa, how should he exert himself in vedāna, samjñā, samādhi and vijñāna, and finally how should he exert himself in sarvadvevāṣī?

408 On the equivalence of Prajñāpāramitā = Dharmatā of true nature of dharmas, see above, p. 655-656F, 1059F

409 The greater Prajñāpāramitā is identical with the true nature of dharmas; the lesser Prajñāpāramitā is the Prajñāpāramitāsūtras where the eighteen emptinesses constituting the gate of entry into the true nature of dharmas are taught.


411 The author returns to this subject which he has already treated at length, p. 1150-1176F, 1187-1194F. Here he establishes a parallel between the four smṛtyupasthānas and the first three emptinesses. The smṛtyupasthānas and the emptinesses concern inner, outer, both inner and outer dharmas, but the former lead to the conclusion that they are empty of ‘me’ and ‘mine’, the latter, that they are devoid of self nature and characteristics and, as a result, without production or destruction.

For the Anguttara, I, p. 196, 10-16, the four satipaṭṭhānas (kāya kāryānāmo bhavanty, etc.) constitute the maññatā pañcavīraṃsth. For the Mahāvīra, XXIV, 18, śūnyatā, the designation by virtue of (prajñāpāramitā) is the pratīpad madhyamā. Two entities equal to a third entity …

412 Cf. p. 925F, 1076F, 1151F.

413 During the four smṛtyupasthānas, the practitioner turns his attention to the body (kāya), feelings (vedāna), mind (citta) and dharmas. He examines each of these objects first within himself (adhyālāma) then outside himself (bahvālāma) and finally inside and outside himself (adhyātmabahvālāma): thus making a total of twelve considerations.

414 Cf. p. 1297F, n. 2.

c. When the yogin was considering the impurity of his own body, it happened that he said that another’s body (bahirdhārīpā) is beautiful, and when he was considering the body of another, it happened that he said that his own body was pure. Now he considers both the inner [body] and the outer [body], and he notices: “My own body is impure and that of another is impure also; the body of another and mine are quite alike: they are no different.” This absence of pure characteristic [characterizing both one’s own body and that of another] is the emptiness of inner and outer dharmas (adhyātmabahirdhālānāyati).

[2. Considerations 4-6 coming under Vedānāṃśrutapasthāna]

a. The yogin knows by reflection (manasikāra) that the inner body and the outer body are both impure, but indecisive people cling to it because of a group of feelings (vedānādhyāya), [namely, pleasant feeling (sukhavedānā)]. This group is a lot of suffering (dukkha), but fools (māda) consider it to be happiness (sukha).416

Question. – But the three kinds of feeling, [sukhavedānā, dukkhavedānā, adukkhaṇṭhavedānā] are all included (samyutikāra) in the external bases of consciousness (bahirdhāyatanā); why is it said then that the yogin “considers the internal feeling” (adhyātmavedānādhyānāsamanupayatayati)?417

Answer. – First, the meeting between the six objects (viśaya) and the six organs (indriyā) gives rise to a happiness called external happiness (bahirdhāsukha); then, extreme desire (prarigvedhā), penetrating deeply, gives rise to a happiness called internal happiness (adhyātmasukha).

In addition, the happiness that has internal dharmas as condition (adhyātmadharma-prayayasya sukham) is called internal happiness, and the happiness that has external dharmas as condition (bahirdhādharma-prayayasya sukham) is called external happiness. In addition, the happiness associated with the [first] five consciousnesses (pañcavijñānasamprayukta) is called external happiness, and the happiness associated with the mental consciousness (manovijñānasamprayukta) is called internal happiness. The coarse (audārāka) happiness is called external happiness, and the subtle (sūkṣma) happiness is called internal happiness.

These are the distinctions between internal and external happiness, and they are also valid in regard to unpleasant feeling (dukkhavedānā) and neither unpleasant nor pleasant feeling (adukkhaṇṭhavedānā).

Moreover, the yogin reflects and wonders whether this internal happiness (adhyātmasukha) really exists or if it is imaginary (vikalpita). He recognizes that it is just suffering (dukkha) to which the name of happiness (sukha) is applied.

Furthermore, the yogin reflects and wonders whether this internal happiness (adhyātmasukha) really exists (na tattvopatalabhya) or whether it is imaginary (vikalpita). He recognizes that it is merely suffering (dukkha) to which the name of happiness (sukha) is given out of habit. Why? Because this happiness, coming from unfortunate causes and conditions (dukkhhatparayayaya), itself arouses a painful fruit of retribution (dukkhāpiāsakalaphala). The happiness of which one is never satiated is suffering.

Furthermore, when a person suffering from scabies (kacchū) scratches himself or approaches a fire, the slight suffering [that he momentarily experienced] is followed by a physical suffering and becomes a great suffering. What the fool (māda) calls happiness, the wise man (jīhān) sees it in only suffering. In the same way, people (loka), victims of the error consisting of taking [what is suffering] to be happiness (dukkhe sukham iti viparyya), cling to the happiness resulting from the five objects of enjoyment (pālakahāmaguna) and their passions (śīra) increase. For this reason, the yogin does not see happiness and “considers only suffering, like a sickness, a boil, an ulcer, a thorn” (dukkhe rogato sālayatah samapayantā).418

Furthermore, since happiness is rare and suffering frequent, the small amount of happiness does not appear and is therefore called suffering. It is like a ko of salt (lavaṇa) thrown into a big river: it loses its salty characteristic and is no longer called salty.419

Finally, happiness is so poorly established (aniyata) that there is doubt (saṃskāra)420 about it: what one person considers as happiness, another person considers as suffering; and what the other person considers as happiness, the first person considers as suffering. That which one gains is happiness, that which [2860] one loses is suffering. That which the fool takes to be happiness, the wise man takes to be suffering. Seeing the torments of happiness is suffering; not seeing the defects of happiness is happiness. Not seeing the impermanent nature of happiness (aniyata) is happiness; seeing the impermanence of happiness is suffering. What the person not detached from desire (aviturāga) takes to be happiness, the person detached from desire (vīturāga) takes to be suffering.

Therefore the yogin considers happiness (sukha) as suffering; he considers suffering to be an arrow (sāla) piercing the body; he considers the impermanent and changing characteristics (aniyata) of that which is neither suffering nor happiness (adukkhaṇṭha). Considering the threefold feeling [pleasant, unpleasant, neither pleasant nor unpleasant] in this way, he mentally rejects it, and this is called the emptiness of internal feelings (adhyātmavedānāsamanupayatayati).

b. – His considerations on external feelings (bahirdhāvedānā) and on both internal and external feelings (adhyātmabahirdhāvedānā) are similar.

[3. Considerations 7-9 coming under cittasrūta-pasthāna]

The yogin has this thought: If happiness is suffering, then who experiences (prativedayati) suffering? Having reflected, he knows that it is the mind (citta) that experiences it. Next, he considers the mind in

416 Cf. p. 1159F.
417 This problem has already been treated above, p. 1173-1175F.
418 Example already used above, p. 1157F.
419 Cf. p. 1222F, note.
The yogin whose mind (citta and manas) has been cultivated knows that the body (kāya) is of impure nature (āsuriṇīśāsana), that feeling (vedanā) is suffering in nature (dukkhalākṣana) and that the mind (citta) has no duration and is impermanent in nature (anityalakṣana). Nevertheless, not having yet broken through the fetters (sāmucchītaṁsaṁsaśājana), he still happens to be aware of self (abhāva).

Then he has the following thought: “If the mind is impermanent, who is recognizing the mind and on whom does the mind depend? Who is the master (saṃvinn) of the mind that is experiencing suffering and happiness? To whom does everything belong?” Then he analyzes and recognizes that there is no master [286c] a separate entity (bhūta).

One grasps characteristics (nimittānta udgahānā) in the five aggregates (skandha) and, just for this single reason, one imagines the existence of ‘a man’ (purūṣa) and one produces the idea of ‘me’ (ātman). From the idea of ‘me’ comes the idea of ‘mine’ (ātmya), and from the idea of ‘mine’ comes that of existence (bhūta). Toward those who benefit (bhu) us, we feel love (rāga); toward those who thwart us, we feel hatred (dveṣa); these two fetters (sāmyojana) do not come from knowledge (jñāna) but from error: this is what is called delusion (moha). The triple poison (trīvīta), love, hatred and delusion, is the root (mūla) of all the passions (kleśa).

By means of egotism (ahamkāra), one accomplishes meritorious actions (puruṣya) “in order,” one says, “that I may then be able to cultivate the auxiliary dharmas of the Path and may be able to attain deliverance (mokṣa).”

The grasping of characteristics (nimittāntādgharaṇa) that occurred at the beginning is called the ‘concept aggregate’ (sahajākṣādanda). Then out of egotism (ahamkāra), one produces the fetters and the good formations called the ‘formation aggregate’ (sahajākṣākanda). These two aggregates are [the object] of mindfulness of dharmas (dharmanimittāvatāpaśāhana) 424. The yogin, who is seeking the ātman in these dharmas that are the sahajākṣākanda and the saṃskṛtākanda, does not find it there. Why? Because dharmas are the result of causes and conditions (hetaupratyasamupāsana), are all of them conditioned dharmas (saṃskṛtadharma) and have no solidity (śūnya): there is no true ātman.

423 Among the five skandhas, rūpa is the object belonging to kāyamettrupāsāhāna; vedanā, that of vedānāmetyupāsāhāna; saṃjñāḥ, the samādhis and viṭṭhāna, those of cittamettrupāsāhāna. As for dharmanimittāvatāpaśāhāna, it can bear upon any skandha whatsoever, since it includes the totality of dharmas.

The punctuation of the Thānī is directive: the final period should be placed between ja and hing.

432 Conditioned by causes, the mind inevitably has the three or four conditioned characteristics (saṃskṛtalakṣaṇa): cf. p. 36-37F, 992F, 1163F.

431 This subject has already been treated above, p. 1175F.

422 Conditioned by causes, the mind inevitably has the three or four conditioned characteristics (saṃskṛtalakṣaṇa): cf. p. 36-37F, 992F, 1163F.

425 The punctuation of the Taishō is defective: the final period should be placed between ja and hing.

432 Allusion to a verse of the Phena sutta of Sānụṭṭa, III, p. 142. See references, p. 370, as note; Vimalakīrti, transl. p. 132, n. 23.
Question. – Dharmas being included in the outer bases of consciousness (bahirdhāyatana), how can there be inner dharmas (adhātyātmadharmas)?\footnote{This question has already been discussed above, p. 1175-1176F.}

Answer. – By inner dharmas (adhātyātmadharmas) we mean the skandha of concept (samjñāskandhā) and the skandha of formations (samskāraskandhā) associated with the inner mind (adhātyātmicittasaṃprajñātā). – By outer dharmas (bahirdhāadharmas) we mean: i) the skandha of concept (samjñāskandhā) and the skandha of formations (samskāraskandhā) associated with the outer mind (bahirdhācittasaṃprajñātā); ii) the formations dissociated from the mind (citōprajñātaka-saṃskāra); iii) the unconditioned dharmas (asaṃskārādharmas). – Taken simultaneously and together [these internal and external dharmas] are called ‘both inner and outer dharmas’ (adhātyātmabahirdhāadharmas).

Furthermore, the inner dharmas are the six organs (saadhāraya); the outer dharmas are the six objects (taṇḍivaaya).

Finally, the general considerations (samaṇuparśāyanā) on i) the body (kāya), ii) the sensations (vedanā), iii) the mind (citta), iv) the aggregate of concept (samjñāskandhā) and v) the aggregate of formations (samskāraskandhā) are the mindfulness of dharmas (adhārmasaṃyuparśāyana). Why is that?

Actually, the yogin first looks for the ātman in the aggregate of concept (samjñāskandhā) but does not find it there. He then turns his search to the body (kāya), sensations (vedanā) and mind (citta), but does not find it there either. In no matter what dharmas, be it material (rūpāṇi) or non-material (arūpāṇi), visible (sattvāṇi) or invisible (ādārāṇi), resistant (saṣārāṇa) or non-resistant (apraṣārāṇa), impure (sūrava) or pure (udāra), conditioned (saṃśāra) or unconditioned (asaṃśāra), distant (dvīvī) or near (śāntīke), coarse (aśūrdhā) or subtle (śūrdhā), the yogin seeks in vain for the ātman but does not find it. It is only to the complex of the five aggregates (pahāraskandhāyānī) that the name of being (saṃsīv) is given out of habit, and ‘being’ is synonymous with ātman. The self (ātman) being non-existent (asaṃpatalhā), neither is there any ‘mine’ (ātmīya) and, the ‘mine’ being non-existent, all the passions (klesa) are eliminated.

[5. Summary]

A. The foundation of mindfulness of the body (ātmanaparśāyana) concerns all material dharmas (rūpādharmā).

[As a first approach], the yogin considers the inner material things (adhātyātmarūpa) as being impermanent (anutāya), painful (dshākā), empty (śānya) and without self (anūtāma).

[As a second and third approach], he considers outer material things (bahirdhārūpa), then inner and outer material things (adhātyātmabahirdhārūpa) likewise as being [impermanent, painful, empty and without self].

[The other three foundations of mindfulness consider] sensations (vedanā), mind (citta) and dharmas as being likewise [impermanent, painful, empty and without self, respectively].

B. The concentration of emptiness (sūnyatāsamādhi) associated with the inner considerations (adhātyātmamanipariṣṭhā) of the four foundations of mindfulness is called inner emptiness (adhātyātmāśānyatā).\footnote{There are close connections between the three concentrations (p. 1213F-1212F) and the four foundations of mindfulness (p. 1150F-1167F; 1187F-1194F on the one hand and the three emptinesses on the other hand. They are not substantial entities, but rather citāyusa śūnyā with situations of mind (p. 1213F-1214F), concentrations (sāmyākā) of the mind centered on emptiness, empty of individuals (saṇātīna) for the śrūvaka, empty of things (bhāvānāyata) for the bodhisattva. These mental practices closely tied to the comprehension of the four noble truths converge on the same result: the rejection of the world and entry into nirvāṇa. The three concentrations are the vimokṣaṁkhu and doors of deliverance (1213F), the three emptinesses, by radically removing the imaginary seeing of the inner, outer or mixed world, assure the mind of this supreme pacification that is nirvāṇa.}

The concentration of emptiness associated with the outer considerations (bahirdhānārya) of the four foundations of mindfulness is called outer emptiness (bahirdhānāśānyatā). The concentration of emptiness associated with inner and outer considerations (adhātyātmabahirdhānāya) of the four foundations of mindfulness is called inner and outer emptiness (adhātyātmabahirdhānāśānyatā).

V. THE THREE EMP TINESS ES RESULT FROM CONCENTRATION

Question. – Are the emptinesses in question empty by the power of concentration (pratītyātyātā)?

Answer. – They are empty by the power of concentration.\footnote{“The three concentrations (sāmyāka) or the three doors to deliverance (vimokṣaṁkhu) are emptiness (sūnyatā), signlessness (ānāmitya) and wishlessness (apraṇāhita). The concentration of emptiness (sāmyākā) concerns}
and conditions and, since they do not exist in their causes and conditions, they are not found elsewhere either.429 The causes and conditions of inner and outer dharmas do not exist either. Thus as the cause (kriṇa) and the effect (kāyu) are absent, inner and outer dharmas are empty.

VII. THE PROBLEM OF THE WHOLE AND THE PART432

Question. – From all evidence (niyata) inner and outer dharmas exist; why do you say that they do not exist? Thus, when the hands (pāṇi), feet (pāda), etc., come together, there is birth of the body-dharma (kāyadharma): it is an inner dharma (adhyātmadharma). When the beams (gāvaka), walls (bhitti), etc., are brought together, there is the arising of the house-dharma (gṛhadharma): it is an outer dharma (bahirādhārma). Although the body-dharma has a different name than its parts (avayava), it is not different from the foot, etc. Why? Because in the absence of the foot, etc., the body would not exist. It is the same for the house.

Answer. – If the foot were no different than the body, the head (śīva) would be the foot, since, [in your hypothesis], the foot is not different from the body. But if the head were the foot, that is perfectly ridiculous.

Question. – If the foot were not different from than the body, your objection would be valid. But in the present case, it is necessary that the foot, etc., be brought together in order that there be the arising of the dharma called body. Although the foot is different from the foot, etc., it must depend on the foot in order that there be the arising of the dharma called body. Why? Because they arise from an assemblage of causes and conditions (sādāgṛhyadhāra). Why? Because they arise from an assemblage (sādāgṛhyadhāra). Why? Because they arise from an assemblage of causes and conditions (sādāgṛhyadhāra). Why? Because they arise from an assemblage of causes and conditions (sādāgṛhyadhāra).

Finally, inner and outer dharmas have no intrinsic nature (svabhāva). Why? Because they arise from an assemblage (sādāgṛhyadhāra). Why? Because they arise from an assemblage of causes and conditions (sādāgṛhyadhāra). Why? Because they arise from an assemblage of causes and conditions (sādāgṛhyadhāra). Why? Because they arise from an assemblage of causes and conditions (sādāgṛhyadhāra). Why? Because they arise from an assemblage of causes and conditions (sādāgṛhyadhāra).

Answer. – [Two things, first]: either this body-dharma occurs at the same time in all its parts (ānātman) or else it occurs separately.

Answer. – [Two things, first]: either this body-dharma occurs at the same time in all its parts (ānātman) or else it occurs separately.
a. If the body occurs at once in all its parts, the foot (pāda) would be also in the head (śīras). Why?
Because [by the hypothesis] the body-dharma occurs [in all the parts] at once.

b. If the body existed separately, it would not be different from the other parts, foot, etc., [in the sense that it would cease being a whole to become a part].

Furthermore, the body, as a whole (avayavin), is a single thing whereas its causes, [as ‘parts’ (avayu)], are many. But singularity (ekavāra) is not plurality (saṁādava), and plurality is not singularity.

Finally, to claim that a special dharma called ‘body’ exists outside of its parts is to be in contradiction with the whole world.

Thus one cannot say that the body is identical with its parts or that it is different from its parts. This is why there is no body and, the body not existing, the foot, etc., does not exist either. That is what should be understood by inner emptiness (adhyatmaśūnyatā).

Outer dharmas, houses, etc., also are empty in the same way. That is what is meant by outer emptiness (bahirdhūkaśānya).

Question. – Destroying the body (kāya), the house (gṛha), etc., is to destroy singularity (ekavāra) and multiplicity (pṛthikāvāra). Destroying singularity and multiplicity is the work of the heretical sūtram.431 In Buddhist sūtras, inner and outer dharmas really exist (adhyatma-bahirdhūdkaram), namely, the six inner organs (adhyatmaśekhasāra) and the six outer objects (bahirdhūdikāvāra). Why do you say they do not exist?

Answer. – These inner and outer dharmas are assemblages existing metaphorically (prajñaptisat) as simple names (nāmamātra) as was the case for the body or the house.

VIII. EMPTINESS ACCORDING TO THE TWO VEHICLES

Furthermore, in brief (saṁkeśepena), there are two kinds of emptiness: the emptiness of beings (sattrasāñcaya) and the emptiness of dharmas (dharmaśūnyatā).432 For the disciples of the Hiṃayāna ‘Lesser Vehicle’ who are of weak faculties (medvidinīya), the emptiness of beings is taught so that, freed [from notions] of ‘me’ (ātman) and ‘mine’ (ātmya), they do not become attached to any others. – For the disciples of the Mahāyāna ‘Greater Vehicle’ who are of keen faculties (tīkṣṇendriya), the emptiness of dharmas is taught, and immediately they know that samsāra is eternally empty (nityānitya) and the same as nirvāṇa.

The śrāvakas and their scholars (upadeśikācārya) teach inner emptiness (adhyatmaśūnyatā): “In inner dharmas (adhyatmadharma) there is neither ‘me’ (ātman) nor ‘mine’ (ātmya), neither eternal entity nor agent (kāraka), neither a knower nor an experiencer (vedaka): this is called inner emptiness, and it is the same for outer emptiness.” However, they do not teach that inner and outer dharmas are empty [of their respective characteristics]. – The Mahāyānists, on the other hand, say that, in inner dharmas, the nature of inner dharmas is absent and that in outer dharmas the nature of outer dharmas is absent.

This is what is said in the Prajñāpāramitā: “Form is empty of the nature of form (rūpam rūpavatena śānyam); feeling (vedanā), concept (sānjñā), volition (samkriya) and consciousness (viśjīna) are empty of the nature [of feeling, concept, volition and] consciousness. The eye is empty of the nature of color (caksuṃ cakṣūsravatena śānyam); the ear (śrītra), nose (gṛhrāna), tongue (jīvītra), body (kāya) and mind organ (manas) are empty of the natures [of ear, nose, tongue, body] and mind. Color is empty of the nature of color (rūpam rūpavatena śānyam); sound (śabda), smell (gandha), taste (rasa), tangible (spaṣṭjayavya) and dharmas are empty of the natures [of sound, smell, taste, tangible and] dharma. All these dharmas are empty of self nature.”433

Question. – [Emptiness of beings (sattrasāñcaya) and emptiness of dharmas] are two ways of teaching inner and outer emptiness. Which one is true?

Answer. – Both are true. For disciples of little knowledge (alapajñāna) and weak faculties (medvidinīya), only the emptiness of beings is first taught, and for beings of great knowledge (mahājñāna) and keen faculties (tīkṣṇendriya), the emptiness of dharmas is taught. [The Hiṃayānists śrāvaka] is like a prisoner (kṛṣṭavāha) who breaks his bonds (bandha), kills the prison guard (kṛṣṭādvaya) and can leave at will; [the Mahāyānists is like this other one] who, out of fear of brigands (caura), makes a hole in the wall and escapes (nītrana).

Destroying only the causes and conditions of his egotism (asaṁkriyā); the śrāvaka no longer produces passions (āśeṣa) and eliminates the thirst for dharmas (dharmanipāta), but fearing the suffering of old age (jātī), sickness (vyādhi), death (marana) and the evil destinies (durgati), he does not investigate [the beginning of desire (kāma)] and does not destroy dharmas at the root; for him, only deliverance (viśāleka) is important. – The Mahāyānists, on the other hand, destroys the prison of the triple world (traiḍhāṃsaka), subdues the armies of Māra (mārasena), breaks the fetters (cāyakṣastra) and eliminates the traces of the passions (nāmasaṃ); he knows clearly the beginning and end of all dharmas; his penetrations (praśiddhi) are unhindered (nītrana).434 He destroys and scatters all dharmas so well [that to his eyes] samsāra is the same as nirvāṇa and is merged in calm (apajñāna), cessation (nītrana). The Mahāyānists attains supreme perfect enlightenment (anuttarā samyuktāmbodhi), guides all beings and makes them come out of the triple world.

431 Pañcaśīmiṃi, p. 128 (T 223, k. 3, p. 235a11); k. 9, p. 288b10; k. 16, p. 337b4; k. 21, p. 372c11; 373c3; tathā hi rūpam rūpavale śānyam... jā ca rūpaya śānyam na tad rūpam. na dharmasya śānyatvaḥ rūpam. rūpam eva śānyatvā śānyataḥ rūpam. And so on for all dharmas of which the complete list is given by the Suśīhasāra, p. 554, 6-559, 22.

432 Adopting the variant pou cheng.

433 Cf. p. 1013F, n. 1; Anguttara, V, p. 113, 116.

434 See p. 1142F.
IX. METHOD OF TEACHING EMPTINESS

Question. – By what method (upāya) does the Mahāyāna destroy the dharmas?

Answer. – [In the Phrasasutu] the Buddha said: “Form (rūpā) born from many causes and conditions has no solidity (sārātā). Waves (tarutga) on the water produce a ball of foam (phenapinda) which, as soon as it is seen, disappears; it is the same for form.”

When the four great elements (mahābhātā) of the present existence (sahajamana) are brought together, they produce a form, but as soon as these causes and conditions disappear, the form disappears along with them.

The practitioner who follows the path of impermanence (anityatāmarga) penetrates gradually into the door of emptiness (śānyatāmākṣa). How is that? The dharmas that perish as such are born have not even a moment of duration (sthiti) and, not having a moment of duration, are not grasped.

Furthermore, by virtue of the characteristics of conditioned dharmas (saṃskṛta-dhātva), at the moment of production (upadāsa) there is disappearance (vyaya) and at the moment of disappearance there is production. If dharmas are already produced, production is useless; if they are not produced, production produces nothing.

Between dharma and production there can be no difference. Why? If production had the nature of production (upadāsa) of production (sthiti), there would have to be ‘production of production’ (ṣaṭpadāsa), and this in turn would need a production: hence an infinite regression (aṇavasthā). If the ‘production of production’ did not in its turn have a production, the [initial] production would not have a production either. If the [initial] production did not have production, the dhāma itself would not have it either. Thus, production does not exist (napalabhya), neither does disappearance (vyaya). Therefore dharmas are empty (śūnya), without production (ānapadā), without destruction (aniruddha): that is the truth.

Finally, if dharmas exist, they end up in non-existence finally. But that which is subsequently non-existent should also be previously non-existent. Thus, when a man wears wooden shoes (kṣudhapāḍaka) for the first time, they already possess [this non-existence], but as it is subtle, it is not noticed. If the shoes did not possess this non-existence from the beginning, they would always be new. If they possess it afterwards, it is because they already possessed it previously. It is the same for dharmas: if they possess non-existence afterwards, it is because they already possess it before.

This is why all dharmas are necessarily empty. But as the result of a mistake consisting of taking to be a being that which is not a being (sattra sita iti viparyyāca), one becomes attached to the six inner organs (adhyātmikendriya). The yinig, however, destroys this error and this is what is called inner emptiness (adhyātmadāśāntyātā). It is the same for the outer emptiness (bahirdhāśāntyāatā) and the both inner and outer emptiness (adhyātma-bahirdhāśāntyāatā).

Śūnyatāśāntyātā

Third Section EMPTINESS 4: EMPTINESS OF EMPTINESS

I. DEFINITION OF THE EMPTINESS OF EMPTINESS

“If production, duration and destruction in turn possessed another round of conditioned characteristics, there would be an infinite regression (of these rounds); but if they do not possess it, they are not conditioned.”

The Saṃsāravādins theory of secondary characteristics (saṃskṛta-dhātva) affecting the characteristics of the conditioned, namely, production of production, etc., will be refuted by the Kośa, II, p. 224-225. See above, p. 1164F.

The author has already used the example of the new garment, already used before even being worn. See above, p. 1163F.

Apart from the three samādhis of śāntyātā, ānimitte and aparvaśāntī constituting the doors of deliverance (p.1213F seq.), the Abhidharma authors assume a śāntyāśāntyātisamādhi, an aparvaśāntyātisamādhi and an ānimitteśāntyātisamādhi, signalling an advance over the three preceding ones.

Śūnyatāśāntyātā, concerning the last two aspects (ādūra) of the truth of suffering, considers dharmas as empty (śūnya) and non-self (anātman): cf. Viññān, T. 1545, k. 104, p. 538B; Kośabhiyā, p. 449, 15. And by empty dharmas, these mean dharmas contradictory to the view of self (tāmiśaśṛṣṭi-paśa), without inner activity, without individuality (anaryaupāpaṇa-rūpaśrutiḥ), without self (ā Śūnyatā): cf. Kośabhiyā, p. 400, 9, 14.

Śūnyatāśāntyātisamādhi considers the śūnyatāśāntyātisamādhi of the arhats solely as empty and not as non-self, because śūnyatā is more distinct from anātman: cf. Viññān, T. 1545, k. 105, p. 543c16-27; Kośa, VIII, p. 188; Kośabhiyā, p. 450, 13-14; Kośiyākhyā, p. 683, 12-21.
In the Pāli scholasticism as well, there is a question of the emptiness of emptiness (suññasuññam). For the Patissabhādi, II, p. 178, it is the fact that the six inner organs, eye, etc., are empty of self (atta), of ‘mine’ (attanu), of permanence (nīca), of solidarity (dhīva), of perpetuity (sasata), and of unchangeability (asparujnaham). According to the Commentary of the Patissabhādi, III, p. 632, emptiness as emptiness is called the emptiness of emptiness, not determined by any other incidental word (suññasuññasam suñña, na aśiṣa suṣa padamavesivaseṣam ‘ti suñña suñña).

Thus, the early masters of the Abhidharma considered emptiness as such as the lack of ‘me’ and ‘mine’, and professed simply the emptiness of beings (suṣa padamavesim). But they did not deny the reality of things or dharmas. For them, dharmas, although transitory and suffering, really existed with their self nature (svabhāva) and their characteristics (tadānapa), and non-self was one of their shared characteristics. In dharmas they grasped the mark (nīcattvā) of non-self (anātman) which they qualified as empty (āṣaya), but this emptiness had the dharma itself as substratum (tāsaya). Realists and pluralists by affirming the existence of everything, viz., the five aggregates (sūkaṇḍha) the twelve bases of consciousness (āṣayatā) or the eighteen elements (āḥāra), they were nihilists insofar as they denied any substantial reality whatsoever, eternal and immutable, to this ‘everything’.

The position of the Mahāyānists is quite different. The Triṣūṭi, which is their spokesman, endlessly criticizes the Sarvāstivādins for their nīcattvadhanuṣa, their grasping at the characteristics in things and in, in particular, their grasping at emptiness (p. 1093F, 2082F, 2130F). Seeing emptiness in dharmas is acknowledging a certain existence to the latter and hypostatizing the emptiness of self which characterizes them. To tell the truth, dharmas are not only empty of self and of ‘mine’ (sattvasvabhāva), they are also empty of dharmas (dharmas), empty of self nature and of the characteristics of dharmas. Not existing in any manner, they do not lend themselves to any grasping. The emptiness that one thinks to find in them is nothing at all because it does not apply to anything. There is, therefore, not only the emptiness of beings and of things, but also the emptiness of emptiness (sūnyatāāṣaya).

To hypostatize it would be the height of foolishness.

This is explained very well by Nīlakaṇṭha and his commentator Candrakīrti in Madhyamakāla, kāśyapa XIII, 7 (p. 245-246).

Tad aśiṣa na va nāma kā kātyāśiṣyātā yathā śāsyūtā ca bhavānām āyate / saṃsāraḥ asti śāyataśīrayo bhāvavabhyāhā / tad aśiṣa na va nāma kā kātyāśiṣyātā yathā śāsyūtā ca bhavānām āyate / na kānī ca uṣyaśīraya ca kātyāśiṣyātābhāvavabhyāhā //

Yadi aśiṣa na va nāma kā kātyāśiṣyātā yathā śāsyūtā ca bhavānām āyate / tad aśiṣa na va nāma kā kātyāśiṣyātā yathā śāsyūtā ca bhavānām āyate / tad aśiṣa na va nāma kā kātyāśiṣyātā yathā śāsyūtā ca bhavānām āyate / na kānī ca uṣyaśīraya ca kātyāśiṣyātābhāvavabhyāhā //

Thus, the emptiness of emptinesses and the emptiness of the emptiness of emptinesses (sūnyatāāṣaya) is eliminated. Since [this fourth] emptiness destroys the [first] three emptinesses, it is called the emptiness of emptinesses (sūnyatāāṣaya).

First, one uses the three emptinesses of dharmas to destroy inner and outer dharmas, and then one uses this [fourth] emptiness to destroy the [first] three emptinesses. This [fourth emptiness] is called the emptiness of emptinesses.

Furthermore, by means of the three concentrations of emptiness (sūnyatāāṣayā), the yogin considers (anavyayā) the emptiness of the five aggregates (skandha), obtains the eightfold noble path (āṣayatpāda, śāyatāśīrayā), destroys the passions (āśāyā) and obtains nirvāṇa with residue of conditioning (nīcayatā śāyatāśīraya). Then, as a result of the karmic causes and conditions of his previous lifetimes (āṣayatpāda), the yogin, at the dissolution of the body after [288a] death (āṣayatā śabda pariṇāmam) abandons the eightfold path and produces a concentration of emptiness of emptinesses (śāyatāāṣaya) called emptiness of emptinesses.

II. DIFFERENCE BETWEEN EMPTINESSES AND EMPTINESS OF EMPTINESSES

Question. – What difference is there between emptinesses and the emptiness of emptinesses?

Answer. – 1) The emptinesses destroy the five aggregates of attachment (āṣayatpādaśīraya); the emptiness of emptiness destroys the emptinesses.

Question. – If the emptinesses are dharmas, as empty, they are already destroyed; if they are not dharmas, what of destruction of emptinesses is it a question here?

By means of [this fourth] emptiness, the emptiness of inner dharmas (adhyātmaśāyati), the emptiness of outer dharmas (bahirādhyātmaśāyati) and the emptiness of both inner and outer dharmas (adhyātmaśāyati) is eliminated. Since [this fourth] emptiness destroys the [first] three emptinesses, it is called the emptiness of emptinesses (sūnyatāāṣaya).

empty entities nor non-emptiness, it must be accepted that in the absence of the contrary on which emptiness relies, it too exists no more than does a garland of sky-flowers. And since emptiness does not exist, the entities that would serve as its substratum do not exist; that is certain and sure.

- This is why the Madhyamika Mahāyānists keep from grasping the mark of emptiness and hypostatizing an emptiness that they do not see (cf. p. 925F, 1091F, 1226-29F). Carefully following the Middle Way, they are neither realists nor nihilists, whereas by grasping a certain emptiness in things, the Sarvāstivādins, realists as they would like to be, are not free of some negativity. 

444 Sūnyatāāṣayā provokes disgust for samādha, śūnyatāāṣayatāsamādha which follows it involves disgust for the dharmas of the Path. By means of the knowledge and vision of deliverance (vimutīśikṣāvādaṇa), the ascetic knows that the path of cessation of suffering practiced by him no longer need be practiced (mūrga me bhāvito na param bhāvitaḥ). cf. p. 1359F.
Answer. – When the emptinesses have destroyed all the dharmas, there remain only the emptinesses, but these emptinesses must in their turn be rejected after they have destroyed all the dharmas. This is why an emptiness of emptinesses is needed.

2) Furthermore, the emptinesses concern (ālambhante) all the dharmas, whereas the emptiness of emptinesses concerns only the emptinesses.

Thus, when a strong man (balavat puruṣa) has destroyed all the brigands (caura), yet another individual is necessary in order to destroy this first strong man. The emptiness of emptinesses plays that role.

Thus, when one swallows a remedy (bhasitaṭṭha), the remedy suppresses the illness (vyāḍhi), but once the illness has been destroyed, the remedy in turn must be rejected. If the remedy were not rejected, there would be sickness again.446 In the same way, when one has destroyed the sickness of the passions (kāliyantā) by means of the emptinesses, it is to be feared lest these emptinesses themselves present drawbacks (upadrava) in turn. This is why recourse is made to another emptiness to destroy the previous ones: it is called emptiness of emptinesses.

3) Finally, as this last emptiness destroys the other seventeen emptinesses, it is called emptiness of emptinesses (śūnyatāśūnyatā).

Mahāśūnyatā

Fourth Section EMPTINESS 5: GREAT EMPTINESS OR EMPTINESS OF THE TEN DIRECTIONS

I. GREAT EMPTINESS IN THE TWO VEHICLES

This is about the great emptiness (mahāśūnyatā).

1) In the āśvavaksa system, it is the emptiness of dharmas (dharmaśūnyatā) that is the great emptiness (mahāśūnyatā).

[Mahāśūnyatāśūnyatā.] – Thus it is said in the Ta-k’ong king (Mahāśūnyatāśūnyatā) of the Tsu-a han (Samyuktakāmagama): It is said that old age and death has birth (jātipratayanam jarāmaranam) as condition. In this regard, if somebody said: ‘This is old age and death’ or ‘Old age and death belong to this man’ (ayu vā jarāmaranam), the two statements together would be wrong views (mithyadṛśā). Actually, the man to whom old age and death belongs is empty of being (sattvaśūnyatā) and old age and death is empty of dharma (dharmaśūnyatā). 448

2) On the other hand, the Mahāyānasutrās say that the ten directions (dīlā) are empty of characteristics of the ten directions (daśādikākośanālāṇyatā)449 and that that is the great emptiness (mahāśūnyatā).

II. SIZE OF THE DIRECTIONS

Question. – Why is the emptiness of the ten directions (daśādikākośanālāṇyatā) called great emptiness (mahāśūnyatā)?

Answer. – The directions, the east (pravā śīla), etc., being limitless (ananta), are called great. They are called great because they are omnipresent (sarvatva), because they include all forms (tīrpa), because they

446 By mahāśūnyatā, the āśvavaksa mean the twofold emptiness of beings and things (sattva- and dharma-śūnyatā), while the Mahāyānists see in it the emptiness of dharmas (dharma-śūnyatā).

The twofold emptiness of beings and things is taught in a canonical sutta mentioned three times by the Traité: k. 18, p. 192c26-27; see above, p. 1079f); k. 31, p. 288a12 (the present passage); k. 31, p. 295b27 (see below, p. 2143F).

This śūnyatā is called Mahāśūnyatāsūnyatā (or Mahāśūnyatā nāma dharmaparāśraya) in the Sanskrit Samyuktakāmagama (Nidānañāsanatadāna, ed. C. Tripathi, p.152-157), Ta êông ça in the Chinese version (T 99, no. 297, p. 84c11-85a10). It has as correspondent in the Pāli Samyutta (II, 60-63) a suttanta entitled Avijjapaccayañ. Here is the translation of the Sanskrit:

The scene takes place among the Kuru. Then the Blessed One addressed the monks: “I will teach you the Dharma that is good at the beginning, good in the middle and good at the end”, up to: “I will reveal it to you”, namely, the religious teaching called Great Vehicle. Listen then, reflect well as is appropriate. I will speak.”

What are the religious teachings of great emptiness? They are: “If this is that, then is, from the production of this, that is produced, namely, the formations have as condition ignorance”, up to “such is the origin.”

It is said that “old age-death has as condition birth”, and some people may ask what is old age-death and to whom does it belong? Somebody might answer: “This is old age-death”, or “Old age-death belongs to this person”. Somebody else might answer: “The vital principle is identical with the body”, or “The vital principle is different from the body”. These two answers would be identical (in error) and different (only) in the letter.

As long as the wrong view that consists of saying that the vital principle is the same as the body persists, the religious life is impossible. As long, O monks, as the wrong view that consists of saying that the vital principle is different from the body persists, the religious life is impossible.

There is a middle path that avoids these two extremes: it is the right view, noble, supramundane, correct and free of error, affirming (simply) that old age and death has birth as condition.

- Below (p. 2143F), the Traité will place the Mahāśūnyatāsūnyatā among the rare texts of the Tripātika where dharmaśūnyatā is taught.

447 See above (p. 2143F) the definition of mahāśūnyatā proposed by all the great Prājñāpāramitāśāstras.

448 Example borrowed from Kāśyapaparivarta, §63-65; see above, p. 1227, n.
exist eternally, because they benefit people (loka) and because they prevent people from becoming disoriented.\textsuperscript{484} This is why the emptiness that can destroy these ten directions is called great emptiness.

The other emptinesses that destroy the dharmas coming from causes and conditions (pratyayasamapattana), conditioned dharmas (samskāra), coarse (audāśīka) dharmas that are easy to destroy, are not called great. By contrast, the directions are not dharmas coming from causes and conditions or conditioned dharmas: they are subtle (stūkṣma) dharmas and difficult to destroy. This is why [the emptiness that destroys them] is called great emptiness.

III. THE DIRECTIONS EXIST ONLY IN RELATIVE TRUTH

Question. – But emptiness of the absolute (paramārūḍa) is not absolute, therefore they are subtle (stūkṣma).\textsuperscript{485} Then why do you claim that there are directions that you define as eternal (paramārūḍa), because they exist eternally, because they benefit people (loka) and because they prevent people from becoming disoriented.\textsuperscript{486}

By contrast, the directions are not dharmas coming from causes and conditions (pratyayasamapattana), therefore they are subtle (stūkṣma) dharmas and difficult to destroy. This is why [the emptiness that destroys them] is called great emptiness.

Just as the complex of the five aggregates is metaphorically (prajhāpyate) called ‘being’, in the same way the complex of forms derived from the four great elements (caturmahābhūtādīdīvāraśāmāgatī) are called such and such localization is distinguished, is called ‘direction’ metaphorically. The place where the sun rises is [288b] the eastern direction (pūrvadīś); the place where the sun sets is the western direction (paścimadīś); those are the directions. These directions spontaneously (svarasena) exist eternally; therefore they do not come from causes and conditions (pratyayasamapattana). Neither is it about actual existences preceded by an earlier non-existence, nor of later non-existences preceded by an present existence; they are not formations (samskāra) and they are not known by direct perception (pratyakṣa); therefore they are subtle (stūkṣma) dharmas.

Question. – If the directions are truly real, how can they be destroyed?

Answer. – Did you not understand what I just said? These directions exist in relative truth (saṁvīśṣayata) but, from the absolute point of view (paramārūḍa), they are [fundamentally] destroyed. By saying that they exist in relative truth, I do not fall into the [wrong view] of nihilism (ucchūpadṛṣṭa); by saying that, from the absolute viewpoint, they are destroyed, I do not fall into the [wrong view] of eternalism (sākṣatadṛṣṭa).

In summary (sambhupena), that is what great emptiness means.

Question. – However, in the Buddhist system, there is no question of the directions: they are not included (saṁghṛita) among the three unconditional (asamskāra), namely, space (ākāśa), cessation due to knowledge (pratītāsamkhyāvirodha) and the cessation not due to knowledge (apratītāsamkhyāvirodha).\textsuperscript{487} Then why do you claim that there are directions that you define as eternal (paramārūḍa), because they exist eternally, because they benefit people (loka) and because they prevent people from becoming disoriented.\textsuperscript{488}

Answer. – It is true that in the treatises of the śāvaka the directions do not occur, but according to the Mahāyāna system, they exist in relative truth (saṁvīśṣayata). From the absolute point of view (paramārūḍa), all dharmas are non-existent (anupalabdha) and the directions in particular.

By thus producing [288b] the eastern direction (pūrvadīś); the place where the sun sets is the western direction (paścimadīś); those are the directions. These directions spontaneously (svarasena) exist eternally; therefore they do not come from causes and conditions (pratyayasamapattana). Neither is it about actual existences preceded by an earlier non-existence, nor of later non-existences preceded by an present existence; they are not formations (samskāra) and they are not known by direct perception (pratyakṣa); therefore they are subtle (stūkṣma) dharmas.

Question. – But emptiness of the absolute (paramārūḍa), no. 6) also destroys the unconditioned (asamskāra) dharmas, the dharmas not coming from causes and conditions (pratyayasamapattana), the subtle (stūkṣma) dharmas. Why then is it not called ‘great’?

Answer. – Since the adjective ‘great’ is being applied here to ‘great emptiness (mahāvīśṣayata, no. 5), the emptiness of the absolute (paramārūḍa), no. 6) will not be qualified as ‘great’. But even though absolute emptiness is qualified differently, it really is great: the supramundane (lohottara) in its quality of nirvāṇa is great; and the universe (loka), in its quality of directions (ādi), is great. This is why the emptiness of the absolute, it too, is great.

IV. WRONG VIEWS DESTROYED BY GREAT EMPTINESS

Finally, because it destroys the major wrong views (miḥtyādṛṣṭa), [the emptiness of the directions] is called great.

Let us suppose that a yogin\textsuperscript{489} wants to make his loving-kindness (maitrī) spread to the beings of a certain kingdom (vāṣṭru) of the eastern direction, then to the beings of another kingdom [of the east], and so on. If he says: “My loving-kindness applies completely to all the kingdoms of the east”, he falls into the wrong view of a finite world (antaravātālokaḥ); and if he says: “My loving-kindness does not completely apply to all these kingdoms”, he falls into the wrong view of an infinite world (antaravātālokaḥ).\textsuperscript{490} By thus producing these two wrong views, he loses his mind of loving-kindness.

\textsuperscript{484} Above (p. 76f, 595-597f, 922-923f0, the Traité has already alluded to one or another category of the heretical system of the Viśeṣikas. Here it adopts, but only provisionally, the Viśeṣika concept of ādi, the spatial orientation or direction of things, a concept which the Buddhists have always rejected. According to the Viśeṣikasutra of Kanāda (I, I, 5), the universe is composed of nine substances (dravyas): earth (prthivī), water (āpav), fire (teja), air (vāya), the ether (ākāśa), time (kālo), spatial direction (ādi), the soul (tāman) and mind (manas). Five of these substances, earth, water, fire, air and mind, are called active; the other four, ether, time, direction and the soul are inactive. Besides, five of them, ether, time, spatial direction, the soul and mind are eternal; the other four, earth, water, fire and air are each considered to be eternal or non-eternal as the case may be. The atoms of earth, water, fire and air are bather in the ether (ākāśa) and are arranged according to two principles: time (kāla) and spatial direction (ādi). – See the summary of the system in Inde Classique, II, p. 65-74; R. Grousset, Philosophies indiennes, I, p. 69-84; J. Filliez, Les Philosophes de l’Inde, Paris, 1970, p. 91-95.

\textsuperscript{485} It is often a question of the ten directions in Buddhist texts (cf. p. 445f, n. 3), but they do not appear in the list of 75 dharmas (22 saṃskāras and 3 avasāskāras) prepared by the Sārvāstivādin-Vaibhāvikas, or in the list of 100 dharmas of the Viśiṣṭaśātras (cf. R. Kimura, The original and developed Doctrines of Indian Buddhism in Charts, Calcutta, 1920, p. 14, 55). The Buddhists have undoubtedly thought that ādi made ākāśa redundant. Besides, the Traité (p. 923f) condemned the nine dravyas of the Viśeṣikas.

\textsuperscript{486} This is a yogin practicing the meditation on loving-kindness (maitrī), the first of the four apavānas or bhumaśūras (cf. p. 1239f seq.).

\textsuperscript{487} The theories of a finite or infinite world have been put among the fourteen difficult questions to which the Buddha refused to reply: cf. P. 154-158f, 421f, 423f, 529f, 1589f, 1682f, etc.
If the yogin uses the emptiness of the directions (dikṣūnyatā) to destroy this direction of the east, he destroys the wrong views of a finite world and an infinite world. – If he does not use the emptiness of the directions to destroy the direction of the east, he prolongs in himself the thought of the eastern direction and destroys the wrong views of a finite world and an infinite world. – If he does not use the emptiness of the directions to destroy this direction of the east, he destroys the wrong views of a finite world and an infinite world. – If he does not use the emptiness of the directions to destroy this direction of the east, he destroys the wrong views of a finite world and an infinite world. – If he does not use the emptiness of the directions to destroy this direction of the east, he destroys the wrong views of a finite world and an infinite world.

Thus, when the great sea (mahākṣamudra), has reached its usual limits (māyādā) at the time of the tide (paritvāyau), the water recedes and the fish (matṣya) that do not withdraw with it are left wriggling on the shore, suffering horrible torments. If the fish are wise, they withdraw with the water and find definitive safety. In the same way, the yogin who does not withdraw following the mind [of loving-kindness] is left wriggling in wrong views (miiḥyādyṣṭ), but if he withdraws following the mind, he does not lose the mind of loving-kindness.

Therefore, because it destroys the major wrong views, [the emptiness of the directions] is called great because it destroys the major wrong views, [the emptiness of the directions] is called great. According to the Pañcaviṃśatikā, the three asaṃskṛtas are real and claim that there really (asti) exists a dharmas to be inwardly realized by the saint (śiśuyā pratyāśānyabhavaḥ), a real and distinct entity, good and eternal (sīyam kośalam dvaṣaṃyastam) called pratisamkhānyino or nirvāṇa: cf. Kośabhāya, p. 92, 2-3

1) The absolute (paramārtha) is the true nature of dharmas (dharmānāṃ bhūṭalakṣaṇam or dharmatā) because it is indestructible and inalterable. This true nature of dharmas itself is empty (śūnyā). Why? Because there is no grasping (apayādā) or attachment (abhīhita) in [regard to it]. If the true nature of dharmas existed, one would be able to take it and become attached to it, but as it does not really exist, one does not take it and one does not become attached to it. If one does take it and becomes attached to it, that is a mistake.

1) The absolute (paramārtha) is the true nature of dharmas (dharmānāṃ bhūṭalakṣaṇam or dharmatā) because it is indestructible and inalterable. This true nature of dharmas itself is empty (śūnyā). Why? Because there is no grasping (apayādā) or attachment (abhīhita) in [regard to it]. If the true nature of dharmas existed, one would be able to take it and become attached to it, but as it does not really exist, one does not take it and one does not become attached to it. If one does take it and becomes attached to it, that is a mistake.

Paramārthaśāntiyātā

Fifth Section EMPTINESS 6: EMPTINESS OF THE ABSOLUTE OR OF NIRVĀṇA

I. DEFINITION AND SYNONYMS OF THE ABSOLUTE

452 The image of the fish that dries up in the absence of water (maḥo appadala) is canonical: Suttaniṃśa, v. 777 (p. 152), 936 (p. 183); Therāśūla, v. 362 (p. 48), 387 (p. 43); Mahāsūkṣma, II, p. 408. 453 Here paramārthaśāntiyātā is not taken in the sense of emptiness in the true sense of the word, but of emptiness of the paramārtha, i.e., of nirvāṇa. The two terms are often synonymous: paramārtha svacari amālam nihānam (Cullinānādīs, p. 197).

The Truth intercedes here in the controversy between the Sarvāstivādin-Vaibhāṣika and the Saṃrtikātika concerning the asaṃskṛta of which nirvāṇa is a part. It has been discussed in detail by L. de La Vallée Poussin, Documents d’Abhidharma, BEFEO, XXX, 1936, p. 1-28, 247-298, but it should be summarized briefly.

According to scripture, unlike conditioned dharmas (asaṃskṛta), form, etc., the asaṃskṛta has neither production (apayā), disappearance (uṣaya) nor duration-modification (niḥāramanantā): cf. Aṅguttara, I, p. 192; Kathavatthu, p. 61; Nidānasamānyika, p. 139; Pālaćivanātī, I, p. 168; Saśādasāḥāśi, p. 1262.

1) The Sarvāstivādin-Vaibhāṣikas post three asaṃskṛtaś: space (ākāsa) and the two cessations (nirodha), the cessation due to knowledge (pratisamkhānyino) and the cessation not due to knowledge (apratisamkhānyino): cf. Kośa, I, p. 8.

Ākāsa has as its nature the non-hindering of form (rūpapadavahacchvika) and giving way to it: Kośa, I, p. 8.

Pratisamkhānyino or nirvāṇa properly called, is disjunction from the impure dharmas (asaṃskṛta dharmacaryavāmyānaṃ), a disjunction of which one takes possession by means of a certain knowledge (prajñāviksaṇa):
2) Furthermore, the dharma supreme among all dharmas (paramadharma) is called nirvāṇa. Thus it is said in the Abhidharma: 634 “What are the dharmas surpassed by others (sottara)? These are: a) all conditioned dharmas (samskṛtadharma); b) space (ākāśa); c) cessation not due to toknowledge (upratisamkhyānirūdha). – What is the unsurpassed (anuttara) dharma? It is cessation due to knowledge (pratisamkhyānirūdha). 645 But cessation due to knowledge is nirvāṇa.

II. EMPTINESS OF NIRVĀṇA

[288e] In nirvāṇa, there is no nature of nirvāṇa (nirvāṇalakṣaṇa), and the emptiness of nirvāṇa is the emptiness of the absolute (paramārthalakṣaṇat). Question. – If nirvāṇa is empty and without nature, why do the saints enter into the three Vehicles (yāna) and enter into nirvāṇa? Furthermore, it is said that “all the teachings of the Buddha lead to nirvāṇa” (nirvāṇaparyavasthānāṁ suve buddhādharmaḥ)655 like waves all enter into the sea.

634 Prakaraṇapūda, T 1541, k. 4, p. 64829-c1; T 1542, k. 6, p. 716a5-6. This passage appears in chap. VI, the Samgrahaśīhālaḥ (?), counting among the last four chapters of the Prakaraṇapūda attributed by the Traciṭ (p. 11F, n. 1) to the Kāśmirian arhat.

635 Cf. Kośavyākhyā, p. 440, 20-24: Antāvadā api saṃskṛtā asamskrtaḥ sottaraḥ. asamskrtaṁ nityāvara. asamsktāḥ api ikāśāpratimksyānirūdho pratisamksyānirūdhoḥ sottarau. pratisamksyānirūdhoḥ kālaṇaṁ nityāvara mokṣaṁ te amataraṁ na hi nivrūdā viśīṣṭatām asti. – Even though they are pure, the samskṛta are surpassed (sottara iti sūcāyaḥ) by the asamsktā. For the latter are eternal. Two asamsktā also, ikāśā and apratisamksyānirūdha, are surpassed by the pratisamksyānirūdha because the latter is good and eternal. But deliverance (mokṣaḥ pratisamksyānirūdha) itself is not surpassed, for there is nothing superior to nirvāṇa.

The distinction between surpassed (sottara) dharmas and unsurpassed (amutara) dharmas appears frequently in the Abhidharma treatises: cf. Dharmasamgiti, p. 223, 263-264; Atthadīla, p. 50; Vibhāga, p. 19, 72.

645 Mālaśāstra in Anguttara, V, p. 107, 1(Madhya, T 26, k. 28, p. 602:16): nibbānaparoṇaḥ sahāh dharmā. – Cf. the expression nibbānaṁ, nibbāna, nibbānapabhāva: Majjhima, I, p. 493; Suttaṅgata, V, p. 28-40; etc.

Answer. – There ‘is’ (satt) a nirvāṇa.656 it is the supreme jewel (paramarthaṇa), the dharma without superior (anuttaraḥdharma),657 and it is of two kinds: i) nirvāṇa with residue of conditioning (sopadrīṭaṁnirvāṇa);

635 To deny nirvāṇa is equivalent to denying Buddhism. This is why all the scholars, whichever their school, say that nirvāṇa ‘is’ (satt), but the meaning of the verb should be understood.

1) For the Sarvāṅvinūdā, no difficulty, for they consider the asamsktā to be an existence (bhūvā). 2) For the Saṃyuktāṅk, the question is more delicate since they plead ‘non-existence’ (abhūvā) for nirvāṇa: cf. p. 2012F. Here is their explanation: We do not say definitely that asamsktā does not exist, but the latter is as such has been said by us (su vai nātīy avadānayaṁ iti brūmāh, etat uddādāri yathādēvāhrat). Thus there ‘is’ a prior non-existence of sound (before it has been emitted) and there ‘is’ a later non-existence of sound (after it has been emitted) and yet it is not established that this non-existence is an existence; it is the same as with the unconditioned (tadyathā avaiśāmā na pūragaḥhvā ‘sti pūrṇadūkkhaḥ ity uṣṭate, ativa cā pūrṇadūkkhāḥ bhūvā sūgatī: evam avasmitām api dravyatam). However, a certain non-existence, very worthy of praise, does exist: the absolute non-existence of any torment; it is superior to the others and consequently merits receiving praise (abhūvā ‘pā ca kācī pirāyaṁ bhavati yah sakalākṣacāryavacanānāmānānāmānāṁ ity aṣṭoṣo ’ṣe ca pūrṇadūkkhaṁ labdham arhat). Cf. Kosāłābhasya, p. 93, 5-9. – In a word, the verb ‘to be’ does not mean ‘to exist’.

3) In chap. XXV of his Mālamadhyamaka, Nāgārjuna describes his concept of nirvāṇa and the summary in a few words in kārīka 9 (p. 520):

Ya ālāyavānahūva upādāya pratītyaḥ / so pratītyaṁnirvāṇaṁ upādāya //

Literally: The presence of comings and goings in ‘relation to’ or ‘in dependence on’ is defined as nirvāṇa, setting aside this relation and this dependency.

Candrakirti comments: Apaniṃpanamparamparaprabhandhasuprabhāvyām samyādāh śūnyāvatāh vāpi vāpyati nirvāṇaṁ iti vyāvāhāryaḥ. – The non-functioning of the continuity of births and deaths in the absence of all relationship and dependency (in respect to anything at all) is established as nirvāṇa.

The continuity of births and deaths, i.e., samānā, has never functioned since everything is empty, and nirvāṇa should be understood as the non-functioning (anuprayāt) of a samānā that has never started.

That being so, nirvāṇa cannot be either bhūvā being (nt. 4-6) or abhūvā ‘not being’ (nt. 7-8) or a higher synthesis of being and not being (nt. 11). Let us admit frankly that it escapes the metaphysical realm; it is only a being for argument’s sake, “if, by a being for argument’s sake, we mean something that is not at all” (Descartes). The Rāmatāli (cited in Madh. yrti, p. 524) defines it: bhūvāvābhaṇavakṣaṇaṁ, the elimination of any mind of existence or of non-existence.


656 Parāśāstra in Anguttara, II, p. 34 (Tsong-yi s-a-han, T 125, k. 12, p. 602:a1-l3) often reproduced in other sūtras (Anguttara, II, p. 35; Huatūka, p. 88):

Yatvāt dhammā sātātāhāvat vā satātāhāvatā vā vṛddho tevaṁ dhammaṁ āgacchāya vaddham antinmaddham pipāsaṁvāya ālukyaṁ mugdham vyāpārechtaduḥ saktahāvaḥ vyāpārechtaduḥ nidāto nibbānaḥ. – Of all the conditioned or unconditioned dharmas, the best is detachment, namely, the disintoxication of pride, the regulating of thirst, the crushing of the supports, the breaking of the craving, the exhaustion of thirst, detachment, cessation, nirvāṇa.
ii) nirvāṇa without residue of conditioning (nirupadhiśeṣanirvāṇa). The nirvāṇa with residue of conditioning is the cutting off of all the passions, thirst, etc. (sarvesaṁ tryānādikleŚeṣanamaṇaṁ prahānam); the nirvāṇa without residue of conditioning is the exhaustion of the five aggregates assumed by the saint (āryopānānāṁ paścaksanadhikānāṁ kusasya) during the present life and the fact that they will not be taken up anew. Therefore it is impossible to say that there is no nirvāṇa.

But hearing the name of nirvāṇa pronounced, beings produce wrong views (mithyādṛṣṭi), become attached (abhinivesa) to the sound (ghosa) of nirvāṇa and provoke futile discussions (prapuṣa) on its existence (bhāva) or its non-existence (abhāva). It is in order to destroy these prejudices (abhinivesa) that the emptiness of nirvāṇa (nirvāṇaśūnyatā) is taught here.

If people are attached to existence (bhāva), they are attached to saṃsāra; if they are attached to non-existence (abhāva), they are attached to nirvāṇa. [For myself], I destroy the nirvāṇa, the one that is desired (abhinivesa) by worldly people (prahājana); I do not destroy nirvāṇa, the one that is grasped (upalabdha) by the saints (ārya). Why? Because the saints do not grasp any characteristic (na nimittam udgheranati) in any dharma.

Furthermore, the passions, thirst, etc. (tryānādikleŚa) are metaphorically called (prajñaparyantam) ‘bonds’ (bandhana). If the path (mārga) is cultivated, these bonds are untied and the deliverance (vimukti) called nirvāṇa is obtained: apart from that there is no dharma that is ‘nirvāṇa’.459

Imagine a man bound in chains who, once he is freed, engages in vain chatter, saying: “Here are the chains, here are the feet, what then is deliverance?” This man is foolish to look for a dharma ‘deliverance’ outside the chains and feet. Beings do the same thing when they seek a dharma ‘deliverance’ elsewhere than the chains of the five aggregates (skandha).

Finally, dharmas are not separate from the absolute (paramārtha) and the absolute is not separate from the true nature (bhaṭṭārakasana) of dharmas. The result is that the emptiness of the true nature of dharmas is the ‘emptiness of the absolute’. These are the various names used to designate the emptiness of the absolute.

\[ \text{The Sanskrit formula, more concise, is in the Divyāvadāna, p. 154, 155: Avadānīstaka, I, p. 50, 330; } \]
\[ \text{Kolahāyana, p. 93, 4-5: } \]
\[ \text{To kāśīd dharmaṁ samskrtaṁ vāsanārthaṁ vā virūgas taṁ saṁgra ṣākyāt khyātyate. – Very close to the } \]
\[ \text{Pāli, Mahāvarta, II, p. 285, 20-21; III, p. 200, 11-12. } \]
\[ \text{The topic in question bears the name aggopapada in Pāli, aggraupajñapti in Sanskrit. } \]

459 Cf. Tsa-a-han, T 99, no. 306, k. 13, p. 88k-12, cited in Kolahāyana, p. 93, 23-94, 2: yat svalpavā dūkhāyādiseṣaprahaṁ pratiṁśharo yuṣṭābhāvaṁ kaśeyo virgo niroṇdo vyavapaṁ ‘sthamamah anuyaya ca dūkhāyādipratisāṃdhiṁ anuyāte ‘prādāvabhadvā, etat kānte etat pratiṁśha yudha saropadipratipatiṁśharo trīyakayo virgo niroṇdo nīvaṁ. – The complete destruction of the last suffering, its rejection, its purification, its exhaustion; the detachment, the suppression, the pacification, the disappearance of this suffering; the non-rebirth, the non-production, the non-appearance of another suffering, that is what is cherished by the saints); that is excellent, namely, the rejection of all upadhi (‘skandha), the exhaustion of thirst, renunciation, suppression, nirvāṇa.


Samkrtaṁsamskrtaśūnyatā

Sixth Section EMPTINESSES 7 AND 8: EMPTINESS OF THE CONDITIONED AND EMPTINESS OF THE UNCONDITIONED

Condensed dharmas (samskrtaḥdharma) are dharmas coming from a complex of causes and conditions (hetupratyayasaṁghṛtyuppanna), namely, the five aggregates (pañcaśaṅkha), the twelve bases of consciousness (dvādśaṁśaṭṭhana) and the eighteen elements (asthādśaṁśadhatu). The unconditioned dharmas (asamkrtaḥdharma) are dharmas without causes or conditions, eternal (niyuta), unborn (anuppanna), undestroyed (aniruddha) and like space (ākāśaśam).461

I. THE TWOFOLD EMPTINESS OF THE CONDITIONED

Here, the samskrtaḥdharma are empty for two reasons:

1) They are empty because they have neither ‘me’ (ātmam) nor ‘mine’ (ātman) and because eternity (niyuta), immutability (aviparīṇāṁdharmā) are lacking in them.461

2) The samskrtaḥdharma are empty of samskrtaḥdharma characteristics, are not born (notpadyante), do not perish (na niruddhante), do not exist (nopalabhante).462

460 Cf. the canonical definitions:


Ndà insannyāyika, p. 139: – ‘Drayam idam saṁskṛtā vācāśāntaṁ ca / tatra saṁskṛtyayopādā ‘yi prañjñāyaṁ sayo ‘qi sthīyathātthavān. aśi / asamkritthāเกษตรนิयोखय� sayo saṁkhalakkhalakāni /

On this topic and its numerous variations, see above, p. 136, a: 2; 136, b: 1.

461 Here this is the emptiness of being (sattvaśūnyatā) or the doctrine of the anātman, already professed by the canonical scriptures and defined by the Abhidhamma (Cullaṇīddesa, p. 279; Paṭisambhidā, I, p. 109: Visuddhimagga, p. 561) in the following way: Sattvam aṭṭhakam kaccit kaccitaṁ kaccitaṁ dhammaṁ sasajjitaṁ aviparīṇāṁdharmena vā. – Empty of self, of ‘mine’, of eternity, of solidity, of permanency, of immutability.

462 Here this is the emptiness of things (dhammaśūnyatā) added to the preceding by the Mahāvīśis. The Saṃskṛtas are, in addition, empty of characteristics of samskṛta in the sense that they are without production (upadāna), without destruction (vyāvahāra) and without duration-alteration (sthīyathātthavān). This is their purity (vimukti).

Saṭṭhatthikā, p. 842, 10-12 (cf. Paṭavimoṣa, p. 146, 187, 7): ‘Kin iṁ bhagyavan visuddhiḥ / bhagyavan ṛṣṇāṇiṣṭhāni / aviparīṇāṁ dharmāni /’ / evam aviparīṇāṁmadandān tenocyati ‘vyāvahāram. – What, O Blessed One, is purity? – The Blessed One replied: Non-production, non-destruction, non-defilement, non-purification, non-appearance, non-grasping, non-functioning of all dharmas, that is purity. This is how, O Śāradavatīpura, the bodhisattva-mahāsattva
Question. – Since the ‘me’, the ‘mine’ and eternity are absent in them, they are empty. Why do you say further that the samskṛta-dharmas are empty of characteristics of samskṛta-dharmas?

Answer. – Since there is no being (satṛvā = ātman), these dharmas are without basis (apuratiṣṭhāna). Since they have no eternity, they have no time of duration (sthitākāla), and not having any duration, they are non-existent (anupalāhāra). From that, we know that these dharmas are empty. [289a]

Question. – In the samskṛta-dharmas, eternity is absent. Is this lack [of eternity] an emptiness of being (sattvānāyataḥ) or an emptiness of things (dharmānāyataḥ)?

Answer. – 1) Some speak about an [eternal] atman. But it is as a result of a mental error (viparyuṣa) that they posit an eternal atman: this emptiness of eternity (nityānāyataḥ) introduces the emptiness of beings (sattvānāyataḥ).

2) Others claim to consider the mind (citta) as eternal. Thus फैंvo त्रिसिंव (Brahmā devarśa) said that the four great elements (mahābhūta) and material derived (apādīṣṭhārūpa) from the four great elements are non-eternal, whereas the mind (citta, manas) or the consciousness (वजिक्षु) is eternal. [Now the mind is not eternal]: this emptiness of eternity introduces the emptiness of things (dharmānāyataḥ).

does not train in any dh arma. Why? Because dharmas do not exist as foolish lay-people would have them. -Sāradaśutrapāta asked: How, O Blessed One, do these dharmas exist? – The Blessed One answered: They exist by not existing. Not to know this is ignorance.

462 In the words of the incessantly repeated canonical saying: तदनिमित्ते तमदिक्कधुम, तमदिक्कधुम तदनिमित्ते. But impermanence does not explain the emptiness of beings alone, i.e., their non-individuality, it explains also the emptiness of dharmas called ‘conditioned’. Actually entities without ‘me’ and ‘mine’ do not exist in themselves, do not exist by themselves, and are empty of self nature and characteristics.

463 Kevaddhasutta of दिग्ध (I, p. 211-223 (Tch’ang-a-han, T 1, k. 16, p. 101b-102c): The ghaṭaputrapāta Kevaddha, wishing to know where the great elements, earth, water, fire and wind definitively perish, uses his magical powers to go to the heavens and questions all the deities of the desire realm and the form realm successively. The gods confess their ignorance except for Mahābrahma, the great god of the fourth dhyāna who, unable to answer, avoids the question by boasting: “I am Brahma, the great Brahma, the conqueror, never vanquished, the witness of everything, the sovereign, the lord, the agent, the creator, the best, the instigator, the mother, the father of beings present and future” (aham aham mahābrahmaṇa abhibhūta abhibhūte abhidharmadevasa vasvatī t Peace is nāmaddha तयसंिित्वं वासिस्वं वासिस्वं वासिस्वं. Then taking Kevaddha aside, he acknowledged himself to be unable to answer the question and advised him to go to consult the Buddha. The latter told Kevaddha that the four great elements endlessly disappear into the invisible Consciousness, infinite, brilliant in every way (विनिईन्म ānimānaśūru vāsāntam sabhāto pahum) and that, by the elimination from the consciousness of all the great elements, all nāma-rūpa, are destroyed (विनिईन्म ānimānaśūraiva eva ete tvam apraṇi). The expression sabhāto pahum is difficult. Rhys Davids (Dialogues, 1, p. 283) gives it as “accessible from every side”, but proposes, in the Pali Dictionary, s.v. pahu, the translation “giving up entirely”. The Chinese translation of the Dīgha (T 1, p. 102c17) understands: तेन येव ouang “shining by itself”.

The Kevaddhasutta is often mentioned by the Abhidharma authors to prove that dissimulation (mīḍā) and hypocrisy (śāṭhya) exist up to the realm of Brahmā. But these writers make the bhikṣu Aśvajit the hero of the story

3) Finally, others say: “The five aggregates (skandha) are eternal. Thus the aggregate of form (rūpaskandha), although it suffers transformations (parināma), does not perish, nor do the other [four], such as the mind.” [464] We, however, proclaim the emptiness of the five aggregates, i.e., the emptiness of things (dharmānāyataḥ).

Therefore the emptiness of eternity introduces the emptiness of things.

II. CONDITIONED AND UNCONDITIONED ARE INTERDEPENDENT IN EMPTINESS

Furthermore, the yogins consider the true nature (bhūtālakṣaṇa) of the samskṛta-dharmas and the asamskṛta-dharmas: they have no agent (kāraka); since they exist as a result of a complex of causes and conditions (hetupratyanusamagra), they are all false and deceptive; they arise from memories and thought-constructions (anumānaśūruśavala); they occur neither on the inside nor on the outside nor in between the two (nāmaddhāna nābhidṛṣṭa nabhyaśram antarapratyakṣabhyante); they are the result of the mistaken visions of worldly people (पर्वताश्व). The wise man finds no self natures (śvalakṣaṇa) in these

and introduce some modifications into Brahmā’s boast: aham aham mahābrahmaṇa abhibhūta abhibhūte abhidharmadevasa vasvatī t Peace is nāmaddha तयसंिित्वं वासिस्वं वासिस्वं वासिस्वं. Since that, we know that these dharmas are empty. [289a]

464 Those who affirm that everything exists, past, future and present, are the Sarvāstivādins (Kosiābhūya, p. 296, 4: ye hi sarvam aṭṭhītā vañā. aitūm aṇḍūtaṁ pratyaṇyapum ca ekāva sarvidvādhaḥ); Their opponents, the Saṅvatāktikas and Mādhyamikas, do not fail to underline the lack of logic in their position. It is arbitrary to claim that the self nature (svabhāva) of dharmas is eternal when their being (bhūva) is transitory and undergoes variations with time. Hence this stanza (Kosiābhūya, p. 298, 21-22; Paññā, p. 581, 11-12):

Saṁbhāva sarvādi cāti bhūvo nityāṁ ca meyaye //

sa ca saṁbhāvā bhūvo ‘tena svātāṁ śivācāsāśam //

“The self nature always exists, but you deny that the being is eternal and that the being is different from the self nature. That is indeed the gesture of a dictator!”

465 By virtue of the law of the interdependence of opposites (pratītyāsādhikārāh, “there where a given thing is not, its opposite is not”) (Madj. vṛtti, p. 287, 15: tā tu nānā tu natā tu pratiśādhaṁ viśeṣaṁ). Now the samskṛtas, lacking production, disappearance and duration-modification do not exist. Therefore their opposite, the asamskṛtras, do not exist either. See Madh. kārika, VII, 33 (p. 176):

Utpākāskāṭōyāsāśeṣaṁ asādhikā rātī nām asamsāktaṁ //

samskṛtaśrūṣāvāśadhaṁ ca kathāṁ śvetāya asamsāktaṁ //

“The production, duration and destruction not being proved, there is no conditioned. And the conditioned not having been demonstrated, how could there be the unconditioned?”

On this stanza, see J. May, Candraśārī, p. 140.

466 An expression dedicated to excluding any modality of existence. It occurs in Kālayapparivrata, §143, cited in Madh. vṛtti, p. 48, 2-3.
samskṛtadharmas; he sees in them only simple metaphors (prajñaptimātra) serving to guide worldly people; he recognizes their falsity, unreality, non-birth, inactivity and his mind does not becomes attached to them. Furthermore, the saints (ārya) who do not grasp these samskṛtadharmas attain the fruits of the Path (mūrgaphala). Considering the emptiness of the samksṛtadharmas, their minds do not become attached to them.

Finally, outside of the samksṛtadharmas, there is no asamsṛkṣa. Why? Because the true nature (bhūtalakṣaṇa) of the samksṛtadharmas is unconditioned and this unconditioned nature itself is not conditioned: it is but an imaginary expression created by the mistake (viparyuṣa) of beings.

The natures (lakṣaṇa) of the samksṛtadharmas are production (upsaḍa), disappearance (vyṣa) and duration-alteration (ṣītiyaṭvaraḥāra); the natures of the asamsṛkṣa are non-production, non-disappearance, non-duration and non-change: this is the first gateway of entry into the Buddha-dharma. But if the asamsṛkṣa-dharmas had such natures, they would be conditioned (samsṛkṣa).

The nature of production (upsaḍalakṣaṇa) of the samksṛtadharmas constitutes the truth of the origin of suffering (samudayaśaya), and their nature of disappearance (vyṣyalakṣaṇa) constitutes the truth of the cessation of suffering (nirodhaśaya).969 But if really these samksṛtadharmas are not produced, they do not act, and if they do not act, they are not destroyed. Therefore they are asamsṛkṣa-dharmas, just like the true nature (bhūtalakṣaṇa).

He who finds this true nature of dharmas no longer falls [into the error] concerning the natures of production, disappearance, duration or changeability. From this time on, he no longer sees relationship between conditioned and unconditioned dharmas or between unconditioned and conditioned dharmas. Not grasping any specific mark (nimita) in conditioned and unconditioned dharmas is what the unconditioned consists of.970 Why? If one imagines conditioned and unconditioned dharmas, one comes up against obstacles. If one cuts through memories and thought-constructions (anumānaṇayavikalpa), one destroys all objects (ālambana) and, by the true knowledge free of object (anālambanahitaśākṣana), one no longer falls into the series of rebirths (janman) but one attains salvation (yogásameta), the nirvāna of eternal bliss (nityaśravaṇanirvāṇa).

Question. – The first six emptinesses have each been treated separately. Why are the emptiness of the conditioned (samksṛtāśaya, no. 7) and the (289b) emptiness of the unconditioned (asamsṛkṣaśaya, no. 8) treated together here?

Answer. – Samksṛa and asamsṛkṣa dharmas exist interdependently (anyonyupokṣya): outside of the samksṛtadharmas, there are no asamsṛkṣa, and outside of the asamsṛkṣa, there are no samksṛtadharmas. These two categories include all dharmas. The yogin who considers the faults (doṣa) of the samksṛtadharmas, impermanent (aniṣya), painful (adukha), empty (śunya) etc., knows ipso facto the great benefits of the asamsṛkṣa-dharmas. That is why the two emptinesses are treated together here.

III. EMPTINESS OF THE UNCONDITIONED

Question. – It is quite possible that the samksṛtadharmas, coming from the complex of causes and conditions (hetupratyayavasā)][, are without intrinsic nature (sakṛyatvaśaya) and therefore empty (niḥsa). But the asamsṛkṣa-dharmas, which are themselves not dharmas coming from causes and conditions, are indestructible (aśaya), inalterable (abheda), eternal (niṣya) and like space (ākālasam). How would they be empty?

Answer. – As I have just said, outside of the samksṛtadharmas, there are no asamsṛkṣa, and the true nature (bhūtalakṣaṇa) of the samksṛtadharmas is exactly asamsṛkṣa. The samksṛtadharmas being empty, etc., the asamsṛkṣa-dharmas themselves also are empty, for the two things are not different.

Besides, some people, hearing about the defects of the samksṛtadharmas, become attached (abhāvaviveca) to the asamsṛkṣa-dharmas and, as a result of this attachment, develop fetters. Thus it is said in the Abhidharma:973 “Of the 98 auśayas ‘pernicious tendencies’, 89 have the samksṛtadharmas as object (ālambana), six have the asamsṛkṣa-dharmas as object, and for the other three, we must distinguish: the auśayas of ignorance (avadyā) belonging to the domain of the desire realm (kāmākārasamva) and to be destroyed by the truth of the cessation of suffering (nirodhasatyaśaya) have as object sometimes the samksṛtadharmas and sometimes the asamsṛkṣa-dharmas.

“Which are the auśayas having the samksṛtadharmas as object? They are the auśayas of ignorance (avadyā) to be destroyed by the truth of the cessation of suffering (nirodhasatyaśaya) and associated with the auśayas having as object the conditioned dharmas (samksṛtadharmalabdhaśayaśayaśayanpratikṣa).”

969 For the Mahāyānaists, there is a close parallelism between seeing the emptiness of the samskṛtadharmas and the penetration of the four noble truths involving three revolutions (parisūtra) and twelve aspects (aśaya) due to four aspects for each of three revolutions (cf. Vinaya, I, p. 1-132; Catuvṛtastalāla, p. 142-152 or 445-446; Mahāvīra, III, p. 332. 13-333, 17; Lattitavistara, p. 417, 15-418, 21. Seeing the emptiness of the samskṛtadharmas corresponds to aspects 9 to 12 of the noble truths. This is what is explained in the Dhyānāmsūcyavīra cited in Madh. vipti, p. 298: Yena mañjuśrī ucchāsīnaḥ sarvavasūmi ṛṣṭāvāḍaḥ tathā dharmaparyāhā / yenaśamasthitāḥ sarvadharmāṇāḥ rāśitaḥ / sarvadharmāni rāśitaḥ tathā samudayaḥ prabhūtaḥ / yenaśamasthitāḥ sarvadharmāni rāśitaḥ tathāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛṣṭāvā ṛषṭa

970 “After having gone to a lot of trouble to refute the conditioned and unconditioned as interdependent, here the author, in passing, suggests the unconditioned as a nirvāna universally and eternally acquired, incapable of being the object of any attachment. This method of denying and affirming an absolute reality at the same time is a characteristic step of the Madhyamakā. (J. May)
“Which are the anuśayas having the asaṃkṛtas as object? They are the anuśayas of ignorance (avidyā) to be destroyed by the truth of the cessation of suffering (niruddhasatyasvāhya) and dissociated from the anuśayas having as object the conditioned dharmas (asaṃskṛtadharmaṁbhāvanāipuraprayukta).

“It is the same for the ignorances concerning the form realm (ātivādhaṁ) and the formless realm (ātivādhaṁ).”

Following these fetters (samyojana), one commits evil actions (akṣīlaśarman) and because of these bad actions, one falls into the three unfortunate destinies (durgati). This is why the Prajñāpāramitāśāstra proclaims the emptiness of the unconditioned here.

The anuśayas having the asaṃskṛtadharmaṁ as object are doubt (vicikitsā), wrong view (māyādyṣṭi) and ignorance (āvidyā).

a. Doubt (vicikitsā) is to question whether nirvāṇa exists or does not exist.

b. Wrong view (māyādyṣṭi) is to form a judgment and declare that there definitely is no nirvāṇa.

c. Ignorance associated with this wrong view and this doubt (māyādyṣṭi-vicikitsā-samprayuktaśūnyatā) and independent ignorance (āvēniśūnyatā) as well join together to form the anuśaya of ignorance.

IV. THE EMPTINESS OF THE UNCONDITIONED IS NOT WRONG VIEW

Question. – If that is so, how is the emptiness of unconditioned dharmas (asaṃskṛtaśānta) different from wrong view (māyādyṣṭi)?

Answer. – The person with wrong view does not believe in nirvāṇa; then he formulates a judgment and declares that there definitely is no dharma ‘nirvāṇa’. The emptiness of the unconditioned does not grasp the characteristic of nirvāṇa (na nirvāṇasya nimittan udghatitam): that is the difference.

Moreover, the person who rejects the asaṃskṛtas is attached (abhinivēsita) to the asaṃskṛtas [by attributing to them the characteristics of non-production (anapūpāda), etc.] and by the fact of this attachment transforming them into asaṃskṛtas. This is why destroying the asaṃskṛtas [by not grasping their characteristics] is not wrong view.

That is what is meant by the emptiness of the conditioned and the unconditioned.

Atyantaśānta

Seventh Section EMPTINESS 9: ABSOLUTE EMPTINESS

I. EVERYTHING IS COMPLETELY EMPTY

Absolute emptiness (atyantaśānta). – The emptiness of the conditioned (asaṃskṛtaśānta, no. 7) and the emptiness of the unconditioned (asaṃskṛtaśānta, no. 8) destroy all the dharmas to the point where there is nothing left over (niśvāsaśānta): that is absolute emptiness.

The arhat whose impurities are destroyed (kṣīrātva) is absolutely pure (atyantaśānta), whereas the antagamin who, however, has drawn back to the desires (rēga) of the sphere of nothing at all (ākṣīlaśānta) is not absolutely pure.471 It is the same here. There is the emptiness of inner dharmas (adhyātmakāśānta, no. 1), emptiness of outer dharmas (bahīrdhāśānta, no. 2), emptiness of inner and outer dharmas (adhyātmabahīrdhāśānta, no. 3).

[289c] emptiness of the ten directions (aśāsidhiśānta, no. 5), emptiness of the absolute (paramārthakāśānta, no. 6), emptiness of the conditioned (asaṃskṛtaśānta, no. 7), emptiness of the unconditioned (asaṃskṛtaśānta, no. 8) and in addition, the fact that there is no dharma that is not empty: this is what is called ‘absolute emptiness’ (atyantaśānta, no. 9).

The person who, for seven lifetimes or for a hundred, a thousand, ten thousand, a hundred thousand or incalculable lifetimes, belongs to a noble clan, is ‘absolutely noble’ and does not consider as really noble the fact of belonging to a noble clan for one, two or three lifetimes [only]. It is the same for absolute emptiness: since the very beginning (mātara eva), there has never been anything that is not truly empty.

471 The antagamin still remains attached to some categories of passion of bhāvārta or naivaśūnyadhānāśāntaśānta: cf. Kośa, VI, p. 227.
Some say: “Although this is presently emptiness, it was not so originally: there was, for example, God as origin of creation (sarga),”459 Darkness (tamas),460 subtle atoms (paramāṇu).461 No! All that is empty, Why? If the result (kāya) is empty, the cause (kāraṇa) was empty as well. Space itself is neither effect nor cause, and it is the same for God and the subtle atoms, etc. If they were eternal (nitya), they would not produce the transitory (anitya). If the past (artha) has no defined nature (niyataākṣaṇa), neither do the future (anāgata) and the present (pratayuṣaṇa); in the three times (tryadhvan) there is not a single dharma that is truly non-empty (asūnya). That is absolute emptiness.

II. ABSOLUTE EMPTINESS DOES NOT LEAD TO RENOUNCING NIRVĀ�iets}

Question. – If everything in the three times is empty, including the subtle atoms (paramāṇu), if nothing has ever existed for the least moment, that is indeed very frightening (bhayasthāna). In view of the bliss of the trances (dhyāna) and the absorptions (samāpatti), the sages (pratikhyā) renounce mundane bliss (laukikadūkha), and in view of the bliss of nirvāṇa (nirvāṇasukha), they renounce the bliss of the trances and absorptions. If in this absolute emptiness there is not even the bliss of nirvāṇa, on what dharma would they then rely to renounce nirvāṇa?

Answer. – Some people attached to egoism (ahamkāra) distinguish the characteristics of unity (ekarv) and multiplicity (nānārva) in dharmas: it is these people who experience fear. Thus the Buddha said: “In foolish worldly people (bālapratīkhyā) the big subject of fear is the non-existence of the self (ātman) and the non-existence of the ‘mine’ (ātmiya).”

Furthermore, it is the conditioned dharmas (samskrutadharma) dependent on the three times which, by the fact of their impurities (sāvradharma) constitute subjects (sahāna) that bring about attachment (abhinnaveśa). Nirvāṇa itself is ‘the cessation of thirst’ (ṛṣṭiṁ vṛhānam).457 Why would one seek to renounce nirvāṇa?

Finally, the bhikṣu who violates the four grave offenses458 in ‘immoral absolutely’ (ayantadadhiṣṭa) is incapable of attaining bodhi; the person who commits the five sins of immediate retribution (pañcādnāntarya) is closed ‘absolutely’ (ayanta) to the three good destinies (sugati); the person who takes the commitment of the śrīvakas cannot become Buddha ‘absolutely’. It is the same for absolute emptiness (ayantatāliṇyātā): this absolute emptiness shows no exception (asūnya) in all the dharmas.

III. ABSOLUTE EMPTINESS DOES NOT LEAD TO ANY REALITY

1. Falsity does not create truth

Question.460 It is not correct that all dharmas are absolutely empty (ayantatāliṇyātā). Why? The dharmas of the three times (tryadhvan) and the ten directions (dhaiśāli) lead to ‘a nature of things’ (dharmaśīlā), a subsistence of things (dharmaśāchittā)461 that necessarily must be true. It is because there is an emptiness of dharmas that the other dharmas are false. If there were no emptiness of dharmas, there would not be any false dharmas. This [truth] is absolute emptiness.

Answer. – Nothing does not lead to a truth of dharmas. Why?

1) If such an emptiness existed, one of two things: it would either be i) conditioned (samskṛta) or ii) unconditioned (asaṃskṛta). – Suppose it were conditioned, this hypothesis has already been refuted in regard to the emptiness [290a] of the conditioned (samskṛtaṅkāya, no. 7). – Suppose it were unconditioned, this hypothesis has also been refuted in regard to the emptiness of the unconditioned (asaṃskṛtaṅkāya, no. 8).

This reality would be either i) mundane (laukika) or ii) supramundane (lokottara). – Suppose it were mundane, this hypothesis has already been refuted by the emptiness of inner dharmas (adhyatmaṁkāya, no. 1), the emptiness of outer dharmas (bahūdhārdhākāya, no. 2), the emptiness of inner and outer dharmas (adhyatmaṁbahūdhākāya, no. 3) and great emptiness (mahāśīlā, no. 4). – Suppose it were supramundane, this has been refuted by the emptiness of the absolute (paramāśīlā, no. 6). And

---

459. The objector is appealing to the law of interdependence of opposites (pratītyasamutpāda) due to the Madhyamikas but he has it backwards. The Madhyamikas say: Without falsehood, no truth. The objector replies: Without truth, no falsehood.

460. The objector is claiming here to follow a canonical saying often cited by the adepts of both Vehicles (see references, p. 157F bottom of page):

Samyutta, II, p. 25. – Upaddidāvat tathāgatānaṃ asaṃskṛta vā tathāgataṃ hūtadāvat vā dvātā dhammadhābhāvatā dharmamahājāniḥ adhipacchayatā.

Nidāṅkasamutkāya, p. 148, 164. – Upaddidāvat tathāgatānaṃ asaṃskṛta vā tathāgataṃ evyam dhammadhā bhārtrābhisekeṇa dvātā dvātā dhammadhā bhārtrā bhārtrābhisekeṇa dvātā bhārtrābhisekeṇa dvātā bhārtrāvahākāya dvātā.

The passage unquestionably depicts a reality but not necessarily a subsistent reality. In the canonical text, it is none other than the co-dependent arising, pratītyasamutpāda (Samyutta, II, p. 25) or, which almost amounts to the same, the suffering of the samskāra and the non-personality of dharmas (Aṅguttara, I, p. 286). For the Prajñāpāramitā, it is the true nature of dharmas including the absence of nature, emptiness.
dharmas of form (rūpin) or formless dharmas (arūpin), impure (sāsrava) or pure (anāsrava) are likewise empty.

2) Moreover, dharmas being absolutely empty, this absolute emptiness (āvayaābhayatā) itself is empty. Emptiness being nothing whatsoever, there is no interdependence (anyonyāpektatā) between falsity and truth.

3) Finally, absolute emptiness destroys all dharmas to the point where there is nothing left over (avacṛpa); that is why it is called absolute emptiness. If the least bit remained, it would not be called ‘absolute’. To claim [as you do] that something must exist because of interdependence [between falsity and truth] does not hold.

2. Dharmas are empty even in their causes and conditions.

Question. – Dharmas are not completely empty. Why? Dharmas coming from causes and conditions (hetupratyayasamutpattā) are empty, but their causes and conditions are not themselves empty. Thus, it is as a result of a complex of causes and conditions (hetupratyayasamagr), namely, the beams (phalaka), that there is a house (gṛha); the house is empty but the beams are not.

Answer. – 1) The causes and conditions also are empty because they are indeterminate (anīyata). Take, for example, the son of a father: insofar as he is born from a father, he is called ‘son’ (putra); insofar as he engenders a son, he is called ‘father’ (pīṭha).

2) Furthermore, the ultimate (saicīma) causes and conditions are without support (appratīṣṭhāta). Thus the mountains, rivers, trees and categories of beings rest upon the earth (pṛthivī), the earth rests upon the water (ap), the water rests upon the wind (āvāyu), and the wind rests upon space (ākāśa), but space does not rest on anything.

If there is no point of support at the beginning, there is none at the end either. This is why we know that all dharmas are absolutely empty.

3. Magician and magical object likewise are empty.

Question. – That is not so: dharmas must have a root. Thus in magical (śīdhā) transformations (nirman), the fictitious object (nimita) is false but the magician (nimitra) is not empty.

Answer. – Foolish worldly people (bhilaprayagijana), seeing that the fictitious object does not last for long, say that it is false, but as the magician lasts for a long time, they say that he is real. Saintly individuals

[90x148]say that it is false, but as the magician lasts for a long time, they say that he is real. Saintly individuals

[90x312]claim [as you do] that something must exist because of interdependence [between falsity and truth] does not hold.

4. Nothing is taken away from emptiness.

Question. – 1) Things without solidity (andrā, adhṛtrava) not being true, they are necessarily empty; but solid things and real dharmas cannot be empty. Thus the great earth (mahāpṛthivī) and Mount Sumeru, the water of the great ocean (mahāsamudra), the sun and the moon (candras), the lightning bolt (vajra) and other substances are real solid dharmas and therefore cannot be empty. Why? a) The earth and Mount Sumeru last until the end of the kalpa. b) Whereas the rivers dry up, the ocean is always full. c) The sun and the moon revolve in the sky without ceasing.

2) The things seen by worldly people (prathagijana), being false and unreal, are certainly empty, but the things grasped by the saints (īrya), namely, suchness (isvās), the fundamental element (dharmanātha), the limit of reality (bhātaka) and nirvāṇa are certainly true dharmas. Why do you say they are absolutely empty? Besides, if conditioned dharmas (samskṛtadharma), as coming from causes and conditions (hetupratyayasamapattā), are not true, unconditioned dharmas (samskṛtadharma) which themselves do not come from causes and conditions must be true. Why do you say they are absolutely empty?

Answer. – Being indeterminate (anīyata) [notions], solidity (nītratā, adhṛtravatva) and non-solidity, are both completely empty. How is that? What one person considers to be solid, another person considers to be non-solid.

a) People consider lightning (vajra) to be solid, but Śakra Devendra who holds it in his hand like a man holding a stick (danda) does not consider it to be solid. Moreover, it is because we do not know how to break lightning that we think it is solid. But if we know that it is enough set down on the shell of a tortoise (kṣiprākṛtya) and strike it with the horn of a wild sheep (haraavāru), then we know that it is not solid.

b) A man, whose height is only seven feet, thinks that the great ocean is deep (gamāhāra), but when Rāhu Asura stands up in the great ocean, his knees come up out of the surface of the water.


[683] See the description of Rāhu in the Commentary of the Dīgha, II, p. 487-488. There it is said: Tassa mahāsamadāyā sthāṇā passasato kṣīrāhā vajrathāhāvāhām jānuspadānān hoti. So evam vadeyya: Ayus mahāsamadda gambhīro gambhīro iś va tyānāt kāraṇa eva gambhīra].
hands he hides the summit of Sumeru, and he looks down on Sudarśana, the city of the Trāyastriṃśa gods. Rāhu clearly does not consider the sea as being deep.

c) A man, whose lifespan is short (alpāṣṭya), thinks that the earth (pṛthī) lasts for a long time and is solid, but beings of long life (dīrgāṣṭya), such as Sunetra, know well that it is neither eternal nor solid.

[Saptastūryodayasūtra], 484 – See the Ts' i-je-yu king (Saptastūryopānasūtra) preached by the Buddha:
The Buddha said to the bhikṣu: All conditioned dharmas are impermanent, changing, and end up in destruction. When the kalpa reaches its end after a long period of aridity, the medicinal herbs and trees completely dry up. – With the appearance of the second sun, the water of the streams dries up. – With the appearance of the third sun, the water of the big rivers is completely exhausted. – With the appearance of the fourth sun, the four great rivers of Jambudvīpa and lake Anavatapta become empty. – With the appearance of the fifth sun, the great ocean dries up. – With the appearance of the sixth sun, the great earth, Mount Sumeru, etc., begin to smoke like a potter’s furnace. – With the appearance of the seventh sun, everything bursts into flames and there is no more smoke: the earth, Mount Sumeru and everything up to Mount Sumeru, etc., begin to smoke like a potter’s furnace. – With the appearance of the seventh sun, the water of the big rivers is completely exhausted. – With the appearance of the eighth sun, the four great rivers of Jambudvīpa are burned up by the fire.

Then, seeing this fire, the gods who have recently been born into the Abhāvatāra heaven, become frightened and say: “After they have burned the pace of the Brahmās, these flames will reach here.” But the gods who were born [in the Abhāvatra heaven] a long time ago perceive the gods born subsequent to them and say: “Previously already, after having burned the palace of the Brahmās, this fire disappeared and has not yet emerged this far.”

484 Saptastūryodayasūtra: Anguttara, IV, p. 100-106; Madhyama, T 26 (no. 28), k. 2, p. 428c-429c; Ekottara, T 125, K. 34, p. 735b-738a; Saptastūryodaya, T 30, p. 811c-812c. – For the jātaka of Sunetra that forms the second part of the sūtra, see also the Dhammakasota of Anguttara, III, p. 371-372 (cf. Magyama, T 26, k. 30, p. 619b-c), the Suttaññatā of Anguttara, IV, p. 135-136, and the references given above, p. 520f, note.

The sūtra of the seven suns is often cited by the authors of sūtras and āgamas: Dīgha, T. 1, k. 21, p. 137c-138b; Ta-lose-yam king, T 23, k. 5, p. 302c-303b; K’i che king, T 24, k. 9, p. 355; Pitipurasāmacaṁa cited in Śīkasamuccaya, p. 247, 5-18; Vibhāṣā, T 1545, k. 75, p. 386b5; K. 82, p. 424c-425a (passage translated above, p. 520f); K. 133, p. 69a1-4; 42; Kāloŭlīyaśī, p. 710; Nāyūanuśa, T 1562, k. 32, p. 526c12; Kātiśvībhūṣa, T 1563, k. 17, p. 859a1-2; Yogācārabhūmi, T 1579, k. 34, p. 471a7.


(Sunetra) who had renounced desire and practiced the four abodes of Brahma (brahmavāhīra). His innumerable disciples also had renounced desire. Sunetra thought: “It is not fitting that I should be reborn in the same place as my disciples. Today I must therefore develop a mind of loving-kindness deeper [than theirs].” Having meditated profoundly on loving-kindness, this man took rebirth in the heaven of the Ābhāvatas. [299c]

The Buddha added: Sunetra was myself. 486 At that time, I saw this great event [i.e., the burning of the Brahmas] with my own eyes. This is why we must know that even solid and real things all end up in destruction.

5. Difference between impermanence and absolute emptiness

Question. – But here you are dealing with absolute emptiness (aryatāntāyātā)? why then do you talk about impermanence (anityavastu)? Absolute emptiness is empty right now whereas impermanence is existent now and empty later.

Answer. – Impermanence is the first doorway to emptiness. If one understands impermanence well, all experiences disgust (metta), these flames will reach here.” But the gods who were born [in the Abhāvatra heaven] a long time ago perceive the gods born subsequent to them and say: “Previously already, after having burned the palace of the Brahmās, this fire disappeared and has not yet emerged this far.”

When the trīṣahārasamātāsahasralokadhitu has been burned up by the fire, there remain no ashes or charcoal.

The Buddha said to the bhikṣu: Who could believe such an enormous thing? Only a man who has seen it with his own eyes could believe that. O bhikṣus, in the past, there was a heretic teacher named Siu-tie-to-lo


The Saptastūryasūtra of Anguttara, IV, p. 105, does not identify Sunetra with the Bhagavat; on the other hand, the Kośa (i.e.) agrees with the Tārīṣa in making the comparison.

488 See Kośa, IV, p. 174, 208, and n.
I. DHARMAS ARE WITHOUT BEGINNING

Emptiness of dharmas without beginning (anagraśūnyatā). – The world (loka, saṃsāra), whether it is beings (sattva) or things (dharma), has no beginning (sāra). The present birth (jīvajīvam) exists as a result of a previous existence (pūrvajīvam); the previous existence, in turn, exists as a result of a preceding existence, and so on. Therefore there is no beginning for beings; and it is the same for dharmas. Why?

1. [Madhyamakaśāstra.] -

[291a] If birth preceded
And death followed,
Birth would not come from death
And one would be reborn without having died.

If death preceded
And birth followed
Death would be without cause
And without being born, one would die.482

This is why all dharmas are without beginning.

2. [Anumānagosanata.] – As is said in the stūras, the Buddha said to the bhikṣus: “Beings have no beginning; in these beings obsessed by ignorance, fettered by thirst and wandering in transmigration, no beginning can be discerned.”483

---

Anagraśūnyatā

Eight Section EMPTINESS 10: EMPTINESS OF DHARMAS WITHOUT BEGINNING483

---

481 See references above, p. 64F, n. 1. The Madhyamakāśāstra will also be invoked later, k. 31, p. 299b29; k. 85, p. 657a2. In this saying, dharma is taken in the sense of ‘good teaching’, and adharma in that of ‘bad teaching’. The Buddha is not attached to the sublime teaching of the Prajñāpāramitā and does not want his disciples to love the Dharma or be attached to the Dharma. They seek only the cessation of suffering (duhkhaśūnyatā), deliverance (vimukti), the true nature of dharmas beyond any vain discussion: cf. p. 65F.

482 Whereas other Mahāyānins speak of an emptiness of dharma without beginning or end (anudvargāśūnyatā), the Pāla-cāvāsīs, in its Chinese version executed by Kumārājīva, speaks here of an emptiness of dharmas without beginning (anagraśūnyatā). This is an intentional modification which the Tattā will explain.

---
II. THE CONCEPT OF DHARMA WITHOUT BEGINNING IS ABSURD

However, it is in order to destroy these dharmas without beginning that the Prajñāpāramitāsūtra sets forth here the emptiness of dharmas without beginning (anagrāṣṭānyātā).

Question. – Dharms without beginning are true and cannot be refuted. Why? To claim that beings (sattva) and things (dharmas) have a beginning is to fall into the wrong view of believing in extremes (antagrāhaśtri) and also to fall into the wrong view of absence of causality (ahetukavrāḍyati). To avoid these mistakes (doṣa), we must say that beings and things are without beginning.\(^{494}\) Here, in refuting dharmas without beginning by means of anagrāṣṭānyātā, you are falling again into the wrong view that acknowledges the existence of a beginning.

Answer. – It is true that by means of anagrāṣṭānyātā I destroy the wrong view of dharmas without beginning, but, nevertheless, I do not fall into the wrong view of acknowledging the existence of a beginning. In order to save a man from fire, it is not necessary to throw him into deep water. Here I am rejecting the dharmas without beginning but I do not, however, accept any dharma with beginning: by doing this, I am following the Middle Way (madhyamā pratipadā).

Question. – Why do you reject dharmas with beginning (an-agra)?

Answer. – 1) Because they would be non-delimited (anavastha). Being non-delimited, they would not have an end (avara); non-delimited and without end, they would not have a middle (madhyam).

2) The absence of a beginning would end up by eliminating the Omniscient one (sarvañādi). Why? If samsāra were non-delimited, one would not know the beginning and, if no one knew the beginning, there would not be any Omniscient one. If there really is an Omniscient one, there cannot be any question of beginning without beginning.

3) Moreover, some grasp the characteristics of a being (dharma without beginning) and of beings and things (dharmas without beginning) as consisting of a beginning and an end (pūrva-prasthānātā). To avoid this, the dharmas without beginning are referred to the emptiness of non-conditioned dharmas (emptiness no. 10) to crush conditioned dharmas. As this expression erases the beginning (an-agra) of conditioned dharmas, it removes the character of suffering. The dharma without beginning is frequent in the Mahāvīraśāstra, and the canonical saying is modified in the following way: (W. Geiger) or (see Edgerton, Dictionnary, p. 21).

Question. – Why do you reject the dharmas without beginning? (You che cheng sosua) by chance: the initial term (pen ti) of suffering is unknown.

1) Negation of the initial term, in the Pāli sources and the Sanskrit Āgamas: Samyutta, II, p. 178-193 (Anamataggaṁsattvasa): III, p. 149, 151; V, p. 226, 41; Cullanidāsa, p. 273; Kathāvatthu, p. 29: Anumataggyaṁ bhikkhave saṁsāra puññā na param niḥsālasya avijñāvanādhammaṁ satthāṁ tathāduṣyay ymax samavāram samatsaram. – Of unknown beginning, O monks, is samsāra; the initial term starting from which, loaded down by ignorance and fettered by thirst, beings wander by chance, is unknown. Anumataggya is analyzed as awe, double negation; vastu, known; agga, beginning; and the commentators explain it as avijñātaṁ ‘of unknown beginning’. From that the translations Unbekannten Anfangs ist Umlauf der Geburten (W. Geiger) or Incalculable is the beginning of this faring on (Mrs. Rhys Davids and F. H. Woodward).

Chinese translation of the Samyutta, T 99, k. 34, p. 21, and the canonical saying is modified in the following way: Divyavadana, p. 197: Anavasthānaḥ bhikkhave saṁsāra ‘vavidhāvatāvānavatā avijñāvanānam sattvānānām tathāduṣya avijñāvanānam satthānāṁ pūrva kātwe praṭipādikā dvekhyasaḥ. – Without end or beginning, O monks, is samsāra. Impossible to discover the initial term of suffering for the beings fettered by thirst, bound by the snares of thirst, travelling the long road and wandering by chance.

Madd. vṛtti, p. 218: Anavasthānaḥ bhikkhave jñātādharmanasatthānāṁ iti. avijñāvanānam sattvānānāṁ tathāduṣyayānām tathāduṣyaavijñāvanānam satthām samatsaram pūrva kātwe praṇipātī iti. – Without end or beginning, O monks, is samsāra; birth and old age and death. Impossible to discover the initial term of beings loaded down by ignorance, fettered by thirst, tied by the snares of thirst and wandering in samsāra.

The differences between the canonical sources perhaps explains the contrast between the anagrāṣṭānyātā of the Chinese Puačavāṇiṣṭi and most of the Sanskrit texts. The general meaning of the expression is not the same, for beings and things without beginning would not have an end or a middle and “to weigh the real, samsāra does not exist” (vastuclāsśeṣatānāmsaṁsāra eva nāsti). But perhaps it is a question of method. As the Traité is going to explain, the wrong and pernicious notion of ‘dharma with beginning’ must be destroyed by means of the beneficial notion of ‘dharma without beginning’ but, when the latter tends to be taken as conveying a reality in itself, it itself becomes a wrong view and must be uprooted by the emptiness of things without beginning (emptiness no. 10).

494 A being or a thing having itself a beginning would possess a limit (antarāṃte lokāṃ cittat ca) – which is a question to be denied (cf. 155F) – and could not be caused by another: it would arise at random, without cause.


496 For this problem, see J. May, Cāndhabhūti, p. 100, n. 242-243.
Question. – If that is so, why did the Buddha say that “the starting point of beings wandering in transmigration is unknown (sattvādhānaṃ samsaratāṃ pūrvā koṭī na prajñāyate)”?

Answer. – The Buddha wants beings to know that the transmigration in which we have wandered for so long a time is great suffering (mahāduḥkha) and he wants us to feel a mind of disgust (nirvedacitta) towards it.

1. Sūtras mentioning dharmas without beginning

See what is said in the sūtras:487

487 Sūtras all borrowed from the Amapaggānasutta.

1. Lohitasūtra = Tinassamatisuttanta. – One single man, transmigrating during one single kalpa, as long as he is taking on existences (āṭṭhāna) and suffering torment (upādāna), has collected more blood (loha) than there is water in the sea.488

2. Aśrutāsūtra = Assutassutta. – Similarly, while he was weeping, he has wept more tears (aśira) [than there is water in the sea].489

3. Kṛśratāsūtra = Khrāsuttanta. – Similarly, he has drunk more mother’s milk (kṛṣṭra) [than there is water in the sea]. 500

2. These sūtras pursue a salvific goal

samāsataṃ mātthasaṃsattamāṃ pitam. yam vā catisu mahāsaṃaddasu udakam ti / ... eva eva bhante abhataratam yam no ... mātthasaṃsattamam.

What do you think, O monks? Which is greater: would it be the blood that you have spilled and spread when you cut off heads whilst you were wandering in samsāra on this long road, or would it be the water contained in the four oceans? – Much greater, O Lord, is the mother’s milk that you have drunk. We were crying in samsāra on this long road, or would it be the water contained in the four oceans? – Much greater, O Lord, is the mother’s milk that you have drunk. 501

Puggala: Samyutta, II, p. 185; T 99, no. 947, k. 34, p. 242a8-242b15; T 100, no. 340, k. 16, p. 487b17-487c3: Ékapajagallassa bhikkhave kappam sandhūsato sansarrato sāy evam mahā atthakanta kathāpi jato atthātī, yathāyām Vippalā pabbato sace sambhavato assa sambhutake na vināsaya.

O monks, from one single individual who has wandered in samsāra for a kalpa there would come a structure of bones as high as Mount Vaipulya, assuming that these bones could be brought together and the structure would be far from completely counted at the time when the clay balls were completely used up. 502

[4. Asthirāsūtra = Puggalasuttanta. – The bones are piled up surpassing [291b] Mount Vaipulya in height.]

[5. Tinukīthasuttanta. – If he has cut into two-inch pieces (dvyangulā ghatikā) all the shrubs (trūs) and trees (kīthā) of this continent (dvipa) and used them to count [his predecessors], his father, grandfather, great grandfather, etc., his forebears would be far from completely inventoried [at the time when the slips were completely used up].] 503

[6. Mrghgyāsūtra = Pathavīsuttanta. – If he completely formed the earth (prabhih) into balls of clay (medgyālikā) and used them to count [his ancestors], his mothers, grandmothers, great grandmothers would be far from completely counted [at the time when the clay balls were completely used up].]

1725

1726
3. If it is useful, a false doctrine is justified

Question. – If things without beginning are not real dharmas, how can they be used to save people?

Answer. – In the real truth, there are no dharmas to be preached in order to save people: sermons and things to be saved are conditioned dharmas (samskṛta) and false. It is by the use of his power of skillful means (upayuhala) that the Buddha speaks of dharmas without beginning, but he speaks of them with detachment (nīrāṅga). Those who hear him also obtain detachment and, by means of detachment, feel distaste (nīveda) for samsāra.

Moreover, if we use the knowledge of previous existences (pūrvavāpasajñāna), we see that the series of births and deaths (cukuyapāpa-prabhānta) is limitless (anavastha) and at that moment it is true. But if we use the eye of wisdom (prajñācakra), we see the absolute emptiness (atyantāśravaṇa), no. 9) of beings (sattra) and things (dharma). This is why [the Prajñāparamitā-sūtra] is preaching the emptiness of dharmas without beginning (anāgraśānyata), no. 10) here.

It is said in the Prajñāparamitā: “The vision of the eternal (anītya) is not true and the vision of the impermanent (anītya) is not true either: the vision of suffering (dukkha) is not true and the vision of happiness (sukha) is not true either.” However, the Buddha said that “the eternal and happiness are errors (viparyaya) whereas the impermanent and suffering are true (sattra)” because beings are particularly attached to the eternal and to happiness whereas they are not attached to the impermanent and to suffering. Therefore the Buddha is using the truth of impermanence and suffering to destroy the error about the eternal and happiness: this is why he says that impermanence and suffering are true. But if beings were attached to impermanence and suffering, he would say that impermanence and suffering are empty.

It is the same here for dharmas with or without beginning. [The idea] of non-beginning destroys the error about the eternal and happiness: this is why he says that impermanence and suffering are true. But if beings were attached to impermanence and suffering, he would say that impermanence and suffering are empty.

Therefore the Buddha is using the truth of impermanence and suffering to destroy the error about the eternal and happiness: this is why he says that impermanence and suffering are true. But if beings were attached to impermanence and suffering, he would say that impermanence and suffering are empty.

4. Why are dharmas with beginning not expressly refuted?

Question. – Dharmas with beginning also are wrong view (anitéyakhyāti) and should be refuted. Why does the Prajñāparamitāsūtra refute only dharmas without beginning here?

The Buddha who so skilfully combines the cares of his apostolate with the exigencies of the truth cannot be accused of contradiction.
Answer. – Because dharmas with beginning are obvious errors (mahābhūtānti). Why is that?

If samsāra had a beginning, from the very first existence (pratibhāpādvīpa), one would be born in good places or in bad places in the absence of any demeritorious or meritorious causes or conditions (āparabbhavapruṇatrayasya). – If the birth depended on demeritorious or meritorious cause and conditions, this birth could not be considered as an ‘initial birth’. Why? Because it is necessary to commit wrong-doings (āpatti) or gain merits (puṇya) in order to go from an earlier existence (pārvantivyavā) to a later existence (apurvaāhāvā). – But as samsāra has no beginning, these faults (dosa) are avoided.

This is the bodhisattva, removing at the start a view as coarse and as false [as that of samsāra with beginning], often cultivates that of saṃsāra without beginning (anagāraśānti). Moreover, when the theory of ‘dharma with beginning’ has been refuted by means of that of ‘dharma without beginning’ (anagāraśānti), one is capable of meditating constantly on causes and conditions, he proclaims the non-beginning of these dharmas but, not having yet attained omniscience, it sometimes happens that he erroneously hypostatizes this absence of beginning. It is in order to [combat this error] that the Prajñāpāramitāsūtra speaks here of the ‘emptiness of dharmas without beginning’ (anagāraśānti).

Question. – But if dharmas without beginning destroy the dharmas with beginning, the dharmas with beginning themselves destroy the dharmas without beginning. Then why do you resort here only to emptiness (śūnyatā no. 10) to destroy the dharmas without beginning?

Answer. – Although the two theories [affirming the beginning and the non-beginning of things respectively] are both wrong views (māthudyānti), there are differences (viśeṣa) between them.

Dharmas with beginning are causes and conditions (hetupratyaya) giving rise to passions (klesa) and wrong views (māthudyānti), whereas dharmas without beginning are causes and conditions giving rise to loving-kindness (maitrī), compassion (karunā) and right views (sAMYakṛtyānti). Why is that?

In thinking that beings undergo the torments of suffering throughout a beginningless saṃsāra, one experiences a mind of compassion. In knowing that a future lifetime will follow the present lifetime (k'aṅgulī), there is the feeling of ‘dispersal’ or more precisely, ‘dispersed’ (anākatvānti) and wrong views (sAMyakṛtyānti).

If a person does not hypostatize this absence of beginning (yaḥ kācit tām anagatāṃ nābhīvīśate), it is a good dharma auxiliary to enlightenment (buddhpākyo kṣaṭaladharmo) for him; but if he grasps the characteristic sign (nimittam udghṛhṇāt) and becomes attached to it, it becomes a wrong view.

It is like the view of eternity (āsivatadṛṣṭi) and the view of non-eternity (aśivatadṛṣṭi); although the view of dharma with beginning destroys the view of dharma without beginning, it does not destroy absolutely (ayantam) the dharmas without beginning, whereas the dharmas without beginning destroy absolutely the dharmas with beginning. That is why these dharmas without beginning are superior.

Similarly, the good (kaśaśā) destroys the bad (kaśaśā), and the bad destroys the good, but although they destroy one another mutually, the good alone destroys the bad absolutely (ayantam). Thus, the person who has attained the state of ārya is no longer subject to bad destinies (āpadya).500 – It is not the case for the bad dharmas (aśivatadṛṣṭi), [i.e., they do not destroy the good absolutely], for their power (ānubhāvā) is slight (tama). Thus the man who has committed the five sins of immediate retribution (phācaśāntānta), who has broken the roots of good (kāśaśā), falls into hell (niraya), but does not stay there longer than one kalpa,501 after which he escapes from hell and finally realizes the fruits of the path (mārgapakāla).

Dharmas without beginning and dharmas with beginning do not have the same strength. The strength of dharmas without beginning is so great that it is able to destroy the dharmas with beginning. That is why the Prajñāpāramitāsūtra does not speak of an ‘emptiness of dharmas with beginning’ [for, in order to destroy them, it is not necessary to have recourse to any emptiness whatsoever].

Avakāśaśānti

Ninth Section EMPTINESS 11: EMPTINESS OF DISPERSED DHARMAS502

500 At the first moment of the dāsanaṃgāra, with the dukkhe dharmaśāntāśaṃsa, the ascetic abandons the state of worldly person (pratihāgaṇa), penetrates into a position of salvation (samyaktvanāśām) and becomes an ārya, candidate for the first fruit, thus escaping from the bad destinies.

501 The person guilty of the five ānantarāntas, and especially the fomenter of a schism, like Devadatta, is called to a miserable destiny (āpadya), condemned to hell (nirvāya), imprisoned there for a kalpa (kapaśa) and incurable (atīkācchya); Vinaya, II, p. 202, 205; Majjhima, I, p. 393; Anguttara, III, p. 402-403; Āvivattaka, p. 11, 85. See above, p. 407F, 868-878.

502 For the majority of the sources, the eleventh emptiness is anavakāśaśānta (dev bhavat sā kāśī ṛṣṭī, hoe saṃ k'āla); “relativities of the points that are not to be rejected” (E. Obermillar. Analysis of the Abhidharmakālamātra, p. 134) from which “emptiness of non-repudiation” (E. Cone, Large Sūtra on Perfect Wisdom, ed. 1961, p. 150; ed. 1975, p. 145). This would be the anupadhiyayāṃśānta.

But in the Chinese version of the Pañcaviniśṭa by Kumārīśva, it is just a question of a saṃ k'āla, an avakāśaśānta, avakāśa having the sense of ‘dispersal’ or more precisely, ‘dispersed’ (avakāśa), taken in the passive sense, in the same way that the word saṃsāra is often taken in the sense of saṃkṣa dharma.

It seems indeed that the avakāśaśānta is the emptiness of dispersed, divided, dharmas, in the sense that the avakāśa dharmas are empty of avakāśa dharmas. According to the Tattvā, these avakāśa would not be anything other than dharmas existing as an entity (dvayaśānta) in contrast to dharmas existing only as designation (prajñaptitas).

The chariot is a good example of āprajñaptitādharmo (cf. Samyutta, I, p. 135; Milindapāla, p. 27): when the spokes, wheels, shaft, and axles are put together, one ‘speaks of the chariot’; when they are scattered (avakāśa), one does not speak of the chariot: the chariot has only nominal existence; only its components are real.

I. EMPTINESS OF ASSEMBLED DHARMAS

Some dharmas exist by virtue of an assemblage (samyoga), such as the chariot (ratha): when the spokes (āru), wheels (nemi), shaft (īśa), axles (nābhī) are assembled, there is a chariot; but if they are scattered each in a different place, it loses its name of chariot. When the five aggregates (skandhas) are brought together, we speak of a ‘man’ (pudgala), but if the five aggregates are dispersed, the man no longer exists.

II. EMPTINESS OF DISPERSED DHARMAS

Question. – As for myself, I do not accept these subtle atoms: I consider [292a] what is visible to be matter. This matter is true and really exists. Why would it be dispersed (avakāra) and empty (śūnyā)?

Answer. – Even forgetting about (sthitapayitvā) subtle atoms, visible form (sāntidarśanāṃ rūpaṃ), coming from the assembling of the four great elements (mahābhūtāḥ), is itself but a simple name (prajñāpti). Just as when the winds (vīyu) of the four directions, having come together, fan the water and produce balls of foam (phenaṇāpida), so the four great elements, once they have come together, produce matter (rūpa). But if these four great elements are dispersed (avakāra), there is no matter.

Moreover, this matter (rūpa) must be joined with smell (gandha), taste (rasa), touchable (sparśāyus) and the four great elements (mahābhūtāḥ) for there to be visible form (rūpaṃ sāntidarśanāṃ). Outside of this smell, taste, touchable, etc., there is no isolated matter.114 By means of cognition (jhāna), we distinguish these different constituents but, separately, in isolation, matter does not exist. If matter really existed, there would be, separate from these [constitutive] dharmas, a matter that existed separately; but there is no separate matter.115

[Paṭṭhānāsutta:] – This is why a stūta says: “All form exists by the union o the four great elements.”115 As it exists by virtue of a union, it is pure denomination (prajñāpti); being only denomination, it is dispersible.

Question. – From form (rūpa), as denomination (prajñāpti) is dispersible, but how would the other four aggregates (skandha) – [feeling (vedanā), concept (samjñā), volition (sāmkāra) and consciousness (viññāna)] – which are non-material, be dispersible?

Answer. – These four aggregates are pure denomination (prajñāpti) as well. In regard to their birth (jāti), their ageing (ājāti), their duration (sātīti) and their impermanence (aniyata), they are dispersed and empty. Why? Because the moment of birth is one, the moment of old age is different, the moment of duration is different and the moment of impermanence is different.

114 In Kāmadhātu, the molecule involves at least eight substances: the four great elements (mahābhūtān) and the four kinds of derived matter (bhūvākā): the visible, odor, taste and tangible: see Kośa, II, p. 145.


(Bāpākāraṇānaṁ nītāt kātikāyaṃ nītātā karatika /
āhantā kātītā karatika /)

116 In Kāmadhātu, the molecule involves at least eight substances: the four great elements (mahābhūtān) and the four kinds of derived matter (bhūvākā): the visible, odor, taste and tangible: see Kośa, II, p. 145.

Form and the other four skandhas designated under the name of man (pudgala).

152 The Viśvākutas distinguish two kinds of atoms: i) the monad in the strict sense, the dṛavyaparārambhā, not capable of being broken (rūpanu) and never existing in the isolated state; ii) the molecule, the samādhiṣṭhīparāmbhā, the most subtle among the aggregates of form which, itself, is susceptible of deterioration and of resistance: see Kośa, I, p. 25; II, p. 144.

Except for the Viśvākutas who adopt an ambiguous position, all Buddhists accept that the individual (the pudgala), as in the example of the chariot, exists as designation when its components, namely the five skandhas (form, sensation, notion, volition and consciousness), are brought together, but it is not the same question when the latter are separated. These skandhas, on the other hand, even in the scattered state, cannot be reduced and exist as entities (avakāraśūnyatā) with an intrinsic nature and specific characteristics.

It is precisely against this irreducibility and this stability of the skandhas that the Prajñāpatist and the Tattvātī rise up. Whether they are material like rūpa, or immaterial like vedanā, samjñā, the sāmkāra or viññāna, the skandhas are decomposable and ruled by the process of causes and conditions. Quite like the pudgala which they are wrongly supposed to constitute, they are pure denominations (prajñāpti) and, taken in isolation, these avakāra dharmas are empty of avakāra nature. This is what is called the emptiness of dispersal (avakāraśūnyatā).

Moreover, canonical passages which deny them any reality are not lacking.
Moreover, in the course of the three times (tryadvan), we notice that these four aggregates are dispersed and perish as well.

Moreover, the mind (citta) follows its object (ālambana): when the object perishes, it perishes; when the object is destroyed, it is destroyed.

Moreover, these four aggregates are indeterminate (aniyata) because they arise as a result of conditions (pratyaya). Just as fire comes into question where there is fuel but does not appear where there is no fuel, so it is because of the eye (cakṣus) and color (citta) that visual consciousness (cakṣusrūpānavaśā) arises; but if it is separated from its object (ālambana), this consciousness does not exist. It is not the same for the consciousnesses relevant to the other organs (indriya).

[Satrasūtra]: – Thus, in a sūtra, the Buddha said to Lośa (Rādha): “This form aggregate (rippakasandha), O Rādha, break, destroy, disperse, eliminate it so that it exists no longer. Do the same with the other [four] aggregates. That is the emptiness of dispersion (avakāśasamudarśanaṃ).” For example, look at these children (lūmāraka) who are piling up earth and building castles, ramparts, villages, houses. They say that it is rice or wheat flour; they like it, they are attached to it, they keep it and they protect it. But when evening comes, they are no longer interested in them, they tread them underfoot, they break them, destroy them, disperse or wheat flour; they like it, they are attached to it, they keep it and they protect it. But when evening comes, they are no longer interested in them, they tread them underfoot, they break them, destroy them, disperse or wheat flour; they like it, they are attached to it, they keep it and they protect it. But when evening comes, they are no longer interested in them, they tread them underfoot, they break them, destroy them, disperse or wheat flour; they like it, they are attached to it, they keep it and they protect it. But when evening comes, they are no longer interested in them, they tread them underfoot, they break them, destroy them, disperse or wheat flour; they like it, they are attached to it, they keep it and they protect it. But when evening comes, they are no longer interested in them, they tread them underfoot, they break them, destroy them, disperse

Moreover, these four aggregates are dispersed (aniyata) because they arise as a result of conditions (pratyaya). Just as fire comes into question where there is fuel but does not appear where there is no fuel, so it is because of the eye (cakṣus) and color (citta) that visual consciousness (cakṣusrūpānavaśā) arises; but if it is separated from its object (ālambana), this consciousness does not exist. It is not the same for the consciousnesses relevant to the other organs (indriya).

For these various reasons, we speak of the ‘emptiness of dispersion’.

Prakṛtiṃyātā

Tenth Section EMPTINESS 12: EMPTINESS OF ESSENCES

I. THE CONCEPT OF PRAKR蒂


519 Taken in the philosophical sense of essence, the word prakṛti, in Pāli, paksati, appears rather rarely in the canonical scriptures of Buddhism. On the other hand, it appears frequently in the Mahāyāna sūtras and above all in the Prajñāpāramitā-Āravīdūrya, p. 38, 429, 443, 524, 601, 723, 897-898, 914; Madhyamikā, p. 38, 2: 195, 10; 198, 10; 239, 12-240, 3: 253, 18-22; Satatāsārātā, p. 118, 17-1407, 4-1412, 7: 1584 seq. The Chinese and the Tibetan render prakṛti by sāng (sometimes pan sāng) and rai būn, terms usually used to translate svabhāva, intrinsic nature or being in itself.

The expressions dharmānām dharmatā (dharma nature of the dharmas), svabhāva (own form), svabhāva (intrinsic nature), prakṛti (essence), are usually used to designate a non-artifical way of beings (akṛtisva), independent of other (paraniropeka), immutable (avayabhūtisva).

Victims of an optical illusion which is none other than ignorance (avidyāsūtra), worldly people (prathyagāna) perceive in things the prakṛti thus conceived, and they speak of shared essences, specific essences, etc. The āryas, on the other hand, in this case Buddhists, cured of this optical illusion, cognize them by not seeing them (āstivijnāna). It is actually clear that the assembly of things of becoming, the dharmatathā, is phenomenonless (āstika), intrinsic nature or being in itself.

The expressions dharmānām dharmatā (dharma nature of the dharmas), svabhāva (own form), svabhāva (intrinsic nature), prakṛti (essence), are usually used to designate a non-artifical way of beings (akṛtisva), independent of other (paraniropeka), immutable (avayabhūtisva).

Victims of an optical illusion which is none other than ignorance (avidyāsūtra), worldly people (prathyagāna) perceive in things the prakṛti thus conceived, and they speak of shared essences, specific essences, etc. The āryas, on the other hand, in this case Buddhists, cured of this optical illusion, cognize them by not seeing them (āstivijnāna). It is actually clear that the assembly of things of becoming, the dharmatathā, is phenomenonless (āstika), intrinsic nature or being in itself.

The expressions dharmānām dharmatā (dharma nature of the dharmas), svabhāva (own form), svabhāva (intrinsic nature), prakṛti (essence), are usually used to designate a non-artifical way of beings (akṛtisva), independent of other (paraniropeka), immutable (avayabhūtisva).

Victims of an optical illusion which is none other than ignorance (avidyāsūtra), worldly people (prathyagāna) perceive in things the prakṛti thus conceived, and they speak of shared essences, specific essences, etc. The āryas, on the other hand, in this case Buddhists, cured of this optical illusion, cognize them by not seeing them (āstivijnāna). It is actually clear that the assembly of things of becoming, the dharmatathā, is phenomenonless (āstika), intrinsic nature or being in itself.
Emptiness of essences (*prakṛtiśūnyatā*). – The prakṛti of dharmas is eternally empty (*śūnya*) but, borrowing the karmic series (*karmaprabandha*), it seems not to be empty.

Thus the prakṛti of water (*saukha*) by itself is cold (*citā*); if one brings it close to fire (*agnī*), it becomes hot (*aśva*); if one puts out the fire, it becomes cold again. [292b] It is the same with the prakṛti of dharmas: a long as the [karmic] conditions are not present, it is empty (*śūnya*), non-existent (*anupalabdha*), like the prakṛti of water, eternally cold; when the conditions come together, the dharmas exist like the water that becomes hot near the fire; if the conditions become rare or disappear, there are no more dharmas, like the boiling water that becomes cold again when the fire is extinguished.

According to the Madh. vṛtti (i.e.), *svabhāva, prakṛti* and *śūnyatā* are synonymous terms signifying a continuous non-production (*suvadhūnāppada*). The concept – for it is in no way a reality – is “inexpressible” (*anukṣara, jī dē maḥ*), and not “Unwandelbar” as S. Schayer understands it (*Auszweilte Kapitel aus der Praṣannapada*, p. 65). It can be neither learned nor taught; it supports neither affirmation nor negation and escapes any expression:

> Śūnyam iti na vaśyayam aśūnyam iti vī bhavet /
> Śāhāyam naśāhayaṃ ceti prajñāpāramāthu tu kathyate //

“One cannot say that it is empty, or non-empty, or both empty and non-empty, or neither empty nor non-empty. But one is speaking of it in a manner of speaking.” (Madh. vṛtti, p. 264, 444).

The relative truth (*paramārthitya*) which sees essences (*prakṛti*) or intrinsic natures (*svabhāva*) in things and which multiplies the spurious attributions (*adya-dhropa*) is unable to extinguish the passions. The real truth (*paramārthakṛti*) which sees nothing and which has as definition the non-perception of any dhama (*suvadhūnāppalamālakāya*) is the only one that can cause the passions to be abandoned and that ensures detachment from the world (*vṛgya*), serenity of mind, ultimate aspiration of all Buddhists whatever Vehicle they belong to.

Here we are touching upon the central point of the Madhyamaka over which the philologists, philosophers and historians of religion clash: a polemic all the more inopportune in that it concerns a realm where there is nothing.

Thus the prakṛti resort to three points:

> 1. The empty (*śūnya*) or non-empty (*aśvam)* – Two synonyms of the second category of the Madhyamaka, with and without ‘me’ (*āṇaṃ*).
> 2. The empty of me, empty of mine, eternity, solidity, perpetuity and umcangeability.
> 3. Both empty and non-empty, or neither empty nor non-empty.

Thus the prakṛti is ascribed to the Madhyamaka in five different ways. The first is related to Samyutta, IV, p. 546 (13-14; Śāntaharikā, p. 1410, 11-12. The third is a phrase current of common usage.

- Comparison between the Sanskrit *Samyddhidīśā* (S) and the Pāli *Subhasutta* (P).

In S, the interlocutor of the Buddha is Samyuddhi; in P, it is Ananda.

The Pāli sources, in P, keep for the proof of the non-existence of the ātman (*samyuddha*) or *samaṇṇa-nirjvara* (*kathāvartti* by the Sanskrit text). In contrast, the Tibetans and Candrakīrti resort to S to prove *prakṛtiśūnyatā*: The textual differences between P and S explain this twofold interpretation.

The short formula *subhāna atiṣṭa* or *ātmyaātiṣṭa* which appears in P is very frequent: cf. Majjhima, I, p. 297; II, p. 263; Cullaniddesa, II, p. 36; Kathāvartti, p. 579. – *Subhāna* is a longer phrase, in three points: *ātmyaātiṣṭa*; *ātman*; *ātmyaātiṣṭa*; *ātman*; *ātmyaātiṣṭa*, i.e., the Chinese translation of the Samyuddha, but in six points according to the *Cullavakirikā*: *ātmyaātiṣṭa*; *ātman*; *ātmyaātiṣṭa*; *ātman*; *ātmyaātiṣṭa*; *ātman*. This formula of six points is not known to the Pāli sources (Cullaniddesa, I, p. 109; II, p. 178; Mahāuddesa, I, p. 222; Cullaniddesa, p. 279; Visuddhimagga, p. 561) which word it as follows: *subhāna atiṣṭa* or *ātmyyaātiṣṭa* or *ātman* or *ātman* or *ātman*. The word “subhāna” may be taken under two, four, six, eight, ten, twelve or forty-two aspects. The Pāli sources, II, p. 178, adds that *subhānaḥkāraṃ*...
II. EMPTINESS OF PRAKRĪTI AND ABSOLUTE EMPTINESS

Question. – But absolute emptiness (atyantaśūnyatā, no. 9), being nothing at all, is identical with the emptiness of prakṛti. Why do you repeat yourself?

Answer. – Absolute emptiness is [the destruction of dharmas] without any residue (cf. p. 2086F), whereas emptiness of prakṛti consists of being originally and eternally [empty]. The latter is like water which, cold by essence, becomes hot when it is brought to the fire and becomes cold again when the fire is extinguished. Absolute emptiness, however, is, like space (ākāśa), ever without production (anupāda), without destruction (aniruddha), without taints (asaṃśālita) and without purification (aryuvadāna). Why do you claim that they are identical?

Furthermore, dharmas are absolutely empty (atyantaśūnya). Why? Because their prakṛti is non-existent (anupalabdha). – Dharmas are empty of essence (prakṛtiśūnya). Why? Because they are absolutely empty.

Finally, the emptiness of prakṛti is particularly cultivated by the bodhissattvas whereas absolute emptiness is particularly cultivated by the Buddhas. Why? In the emptiness of prakṛti there is only a complex of causes and conditions (hetupratyayasāmānyāsī) but there is no real essence (bhūta-prakṛti); absolute emptiness itself is pure in the three times (tryādhipariśuddha): those are the differences.

III. SHARED PRAKRĪTI AND SPECIFIC PRAKRĪTI

The essences (prakṛti) of all dharmas are of two kinds (divisādha). i) shared [292c] essences (सामान्यप्राकृति and ii) specific essences (वस्प्राकृति).

i) Shared prakṛtis are impermanence (aniśvayam), suffering (duḥkha), emptiness (śūnya), non-self (anatman), non-production (anupalabdha), non-destruction (aniruddha), non-coming (anasthāna), non-going (anagamya), non-entering (asaṃśālita), non-leaving (anātāsāra), etc.

ii) Specific prakṛtis are, e.g., the hot essence (upepanīya) of fire (tejas), the moist essence (dravatva) of water (ap), the intelligent essence (vijñāna) of the mind (cit). The man who rejoices in doing evil is said to be ‘of bad essence’; the one who loves to accumulate good things is said to be ‘of good essence’.

As it is said in the Čiṇḍa king (Daśabhūtāsūtra), “the Buddha knows the world with its many essential dispositions”.

As these prakṛtis are empty, we speak here of the ‘emptiness of the prakṛtis’.

IV. ABSURDITY OF THE SHARED PRAKRĪTI

See above, p. 1507F, the sixth tathāgataguhā: Tathāgato amakadāhānādāhānādāhānānayo nābhūteṣu prajñātāni.
[1. Absurdity of an impermanent prakṛti (anityaprakṛti)]. – If an impermanent prakṛti really existed, it would ruin the retribution of actions (karmaśāpda). Why? Because productions (upādā), destructions (vyāsa) and the past (ādita) would be without duration (āhāra), the six organs (indriya) would not seize their objects (viṣaya) and there would not be any accumulated causes and conditions (sancitahetupratyaya).524 This accumulation being absent, recitation of the sūtras (śīroddhāra), meditation (pratissālaṇa), etc., would be impossible. This is how we know that an impermanent prakṛti does not exist.

[2. Absurdity of a permanent prakṛti (sṛṣṭiyaprakṛti)]. – If an impermanent prakṛti does not exist, what could be said then (kah punarvivadā) about a permanent prakṛti?

[3. Absurdity of a painful prakṛti (duḥkkhapratikṣaya)]. – Furthermore, a painful prakṛti does not itself exist either. If it were really painful, one would never experience a feeling of attachment (saṅgacittra). The person filled with distaste for and fear of suffering would feel the same distaste and the same fear towards happiness (sukha).

[If everything were essentially painful], the Buddha would not have mentioned three kinds of sensations, unpleasant sensation (duḥkhavedanda), pleasant sensation (sukhavedanda) and neither unpleasant nor pleasant sensation (adhukkhāsukhavedanda).

[If everything were essentially painful], there would not be the occasion to feel hatred (dvēsa) for suffering, love (rāga) for happiness, worry (moha) towards what is neither painful nor happy. If everything boiled down to a single nature (ekalakṣaṇa) – [that of suffering] – one would feel hatred for happiness and love for suffering, which is absurd.

[4. Absurdity of a happy prakṛti (sukhapatikṣaya)]. – If this painful prakṛti is non-existent, what can be said of a happy prakṛti except again that it is false?

[5-6. Absurdity of an empty prakṛti (śūnyaprakṛti) and a real prakṛti (bhūtraprakṛti)]. – Moreover, an empty prakṛti does not itself exist either. Why? If there were emptiness (śūnyalakṣaṇa), there would be neither sin (śāfru) nor merit (puṣya) and, in the absence of sin and merit, there would be no previous existence (aparajajjānma) and no later existence (aparujajjānma). Moreover, dharmas exist in interdependence (āpokaksu). Why is that? If there were emptiness, there must be reality, and if there is reality, there must be emptiness. Since the empty prakṛti does not exist, how could there be a reality?

[7-8. Absurdity of an impersonal prakṛti (anātmakapratikṣaya) and of a personal prakṛti]. – If there were no ātman, there would be neither bondage (bandhana) nor deliverance (mokṣa), one would not go from the present lifetime (shajjanam) to the future lifetime (aparajajjanam) to gather [the fruit] of sin (śāfru) and merit (puṣya), and there would be no fruit of retribution (vipakka phalā) caused by actions (karma).

For these reasons we know that an impersonal prakṛti does not exist nor, a fortiori, a personal prakṛti.

[9-10. Absurdity of a prakṛti without arising (upādā) or destruction (nirodha) and a prakṛti with arising and destruction]. – A prakṛti without arising or destruction is not real either. Why? If it really existed, one would fall into the view of eternalism (śāvatastya). If all dharmas were eternal, there would be no sin (śāfru) and no merit (puṣya); that which is would exist eternally, and that which is not would never exist; that which is not would not arise, and that which is would not disappear.

If a prakṛti without rising or destruction does not exist, what then can be said of a prakṛti with arising and destruction?

It is the same for the prakṛtis without coming (anāgama) or going (anirgama), without entering (aprapreya) or leaving (anthisvara), and other shared prakṛtis.

V. ABSURDITY OF SPECIFIC PRAKRITIS525

Furthermore, the specific prakṛtis (svapratikṣaya) are also absurd. How is that?

Take, for example, fire (agni): it burns its material of appropriation (upādāvyāpāna) and it illuminates. When two dharmas are brought together, we [293a] say there is fire. If outside of these two dharmas there existed a “fire”, it would possess separately (prakṣā) a distinct function (vyāparā), but actually there is no distinct function. This is how we know that fire is just a designation (prajñapti) and has no reality.526 If truly there is no fire-dhama, why do you say that heat (ṣunātva) is the essence (prakte) of fire?

524 The author here is dealing with sūtras and āstrās that attribute to things a well determined mode of being (bhāva) or a specific nature (laksana) which, for example, allocate solidity (saṁkhāratava) to the element earth (bhūti), moisture (ākāśa) to the element water (abhdhā), heat (ṣunātva) to the element fire (tejādūla), lightness-mobility (ākāśa-suṣaṇādānātava) to the element wind, etc. (cf. Majjhima, I, p. 185-189, 421-424; III, p. 240-241; Vibhāṣa, p. 82-84; Visuddhimagga, p. 290-293; Prakaraṇapāda, T 1542, k. 1, p. 692c11-12; k. 2, p. 699a4-5; Vibhāṣa, T 1545, k. 75, p. 387c-388a; Kośa, I, p. 22). Actually, the specific natures attributed to these elements come from causes and are modified according to circumstances. Consequently the elements are without a true prakṛti ‘existing in itself, independently of other’: they are empty of this unchangeable prakṛti.

525 The Traité summarizes chap. X of Madh. kārtti (Madh. viśī, p. 202-217) in a few lines: there is no element fire having heat (ṣunātva) as its eternal and immutable essence. Every combustion results from a coming together of a fuel (ānubha), the wood to be burned (śāyām kātyāham), and a combustive agent (adgadhā karte), the fire (agni).

But the fire cannot be identical with the fuel nor different from it, as kārtti, s. st. 1-3, explain:

Yad indhaham sa ved aghī ekatvaṁ karṣyaṁ karmanah/
Moreover, the 'heat' essence (uṣṇatvaprakṛti) arises from conditions (pratyaya): inwardly (adhyātmam) there is the body (kāyātmakam) and outwardly (bahirātmakam) there is tangible form (ṣpratyāṇyakam); together they give rise to a tactile consciousness (kāyatvavijñāna) that perceives the presence of warmth. If [the organ and the tangible] are not brought together, there is no 'heat' essence. This is why we know that there is no fixed heat constituting the essence (prakṛti) of fire.

Moreover, if fire really had a 'heat' essence, how do you explain: first, that some people on entering fire are not burned; secondly, that the fire present in the human body does not burn the body; thirdly, that water cannot destroy the fire present in space (variant: in the clouds)? It is because fire does not have an essence (prakṛti) but is a fixed heat (ṣṭnaṭvaprakṛtya); i) by the power of the superknowledges (abhijñā), fire does not burn the body [of some ascetics]; ii) as a result of actions (karman), fire does not burn the five internal organs of the human body; iii) by the power of the celestial dragon (nāga), water does not destroy the fire [of space].

Finally, if the 'heat' essence (uṣṇatvaprakṛti) were different from fire, fire would not be hot; and if heat were the same as fire, why claim that this heat is the essence of fire?

It is the same with the other prakṛtis. As the shared prakṛtis (sadmayaprakṛti) and the specific prakṛtis (svaprakṛti) do not exist, the Prajñāpāramitāśāstra proclaims the 'emptiness of the prakṛtis' here.

VI. LONG DURATION IS NOT ETERNITY

Moreover, the emptiness of the prakṛtis is empty from the very beginning (śādu itva śānyā). But worldly people tell us: "That which is false and does not last for a long time is empty (śūnyam); by contrast, Sumeru and diamond (vajra) [which last for a long time], the things known by the saints (āryapudgala) [which are not false], we hold them to be real (bhūtāna and not empty)." – In order to cut through this error, the Buddha said: "Even solid things (dhrūva) forming series (samtāna, prabandha) and lasting for a long time are empty of essence (prakṛtīḥśūnyam) and, although the wisdom (prajñā) of the saints saves beings and destroys the passions, the prakṛtis [of which they speak] are non-existent (anupalabdham) and consequently empty.

People still say: "The five aggregates (skandha), the twelve bases of consciousness (āyatana) and the eighteen elements (dhātu) are all empty. Only suchness (saṅkhya); the fundamental element (dharmaśānta), the highest culminating point of the truth (bhūtānta) are true essences (bhūtāprakṛti)." – In order to cut through this error, the Buddha simply said: "The five aggregates (skandha), but also suchness, the fundamental element and the culminating point of the truth are empty." This is called the emptiness of the essences (prakṛtīḥśūnyatā).

Finally the prakṛtis of conditioned dharmas (samkṛta) have three characteristics (lakṣaṇa): production (upādāna), duration (sthitir) and disappearance (vyāvahāra).529 The prakṛtis of unconditioned dharmas (avasamkṛta) also have three characteristics: non-arising, non-duration and non-disappearance. If the conditioned prakṛtis are empty, what can be said then (kā śūnāvādāb) about the conditioned dharmas? And if the non-conditioned prakṛtis are empty, what can be said then of the non-conditioned dharmas?

For these many reasons, the prakṛtis are non-existent (anupalabdham), and this is what is called 'emptiness of the prakṛtis'.

Svalakṣaṇatīśūnyatā
Eleventh Section EMPTINESS 13: EMPTINESS OF SPECIFIC CHARACTERISTICS

I. THE TWO TYPES OF CHARACTERISTICS

Emptiness of specific characteristics (svalakṣaṇatīśūnyatā). – All dharmas have two kinds of characteristics (lakṣaṇa), i) shared characteristics (ādayalakṣaṇa) and ii) specific characteristics (svalakṣaṇa). These

---

527 Here the author is setting forth arguments that do not appear in the Madh. kārikā. He shows that in some circumstances fire, external (bhūtikā) as well as internal (ajñātikā) - i.e., present in the human body - does not burn and consequently does not have fixed nature (ṣṭñayalakṣaṇa).

528 Fire is one of the six elements (ākhāna) entering into the composition of a human being.

529 Cf. p. 36-37F, 1163F.
two kinds of characteristics being empty, the Prajñāpāramitāsūtra speaks here of the ‘emptiness of characteristics’ (lakṣaṇālāṃyayāt).

**Question.** – What are the shared characteristics and what are the specific characteristics?

**Answer.** – The shared characteristics are impermanence (**aniyatā**), etc., for example.

The specific, in the sense that dharmas, although they are impermanent, each possess their own specific characteristic. Thus, for the earth (**prthīvī**), it is solidity (**khakkhatāvra**), for fire, it is heat (**asūrvṛt**).

**II. CONNECTIONS BETWEEN CHARACTERISTICS AND ESSENCES**

**Question.** – Above you have already spoken about essences (**prakṛti**), and here you are speaking about characteristics (**lakṣaṇa**). Are essences and [293b] characteristics the same or different?

**Answer.** – 1) Some say that their reality (**tattva**), is not different but that their names (**nāman**) show differences (**vīśeṣa**). To talk about essence (**prakṛti**), it is to talk about characteristic, and to talk about characteristic is to talk about essence. For example, we say that the essence of fire (**tajjālaprakṛti**) is the characteristic of heat (**asūrvṛtalakṣaṇa**) and that the characteristic of heat is the essence of fire.

2) Others say that between essence (**prakṛti**) and characteristic (**lakṣaṇa**), there are slight differences: the essence concerns the very nature (**kāya**) of the thing, whereas the characteristic is its indication or sign (**viśeṣa**).

Thus, in the follower of the Buddha (**Śākyamuni**), the taking of the precepts (**ilamaddhana**) constitutes the essence whereas the shaving of the head (**muṇḍana**) and the wearing of the yellow robe (**kāṣyapastra**) constitute the characteristics. In a brahmachārin, the religious vows (**dharmaśaśtri**), and the wearing of the staff (**tridanda**), constitute the characteristics. Fire (**tejas**) has heat as its essence and smoke (**āhima**) as its characteristic.

Proximity is essence while distance is characteristic.

The characteristics are not fixed (**aniyatā**) and leave the body; the essence expresses the reality (**tattva**) of the thing. Thus when one sees a yellow (**pīṭa**) substance, one thinks it is gold (**tavurṇa**), but in itself it is copper (**tāmra**); in melting it or rubbing it with a stone, one recognizes that it does not have gold as its essence. The person who shows respect (**gurukūṭa**), and veneration (**saṅkūṭa**) seems to be an honest man, but that is only a superficial characteristic: abuse, criticism, anger and rage are his true essence.

**These are the differences (**vīśeṣa**) between essence and characteristic, interior and exterior, distance and proximity, anteriority and posteriority. All these characteristics being empty, the Prajñāpāramitāsūtra speaks here about ‘emptiness of characteristics’ (**lakṣaṇālāṃyayāt**).**

**III. SHARED CHARACTERISTICS**

1. Impermanence

As it is said, “all conditioned dharmas have an impermanent characteristic (**aniyatālakṣaṇa**).” Why?

1) Because they arise, perish and do not last.

2) Because, not existing previously, they exist now and, after having existed, they will return to non-existence.

3) Because they depend on causes and conditions (**hetupratyayādikṣa**).

4) Because they are deceptive and dishonest.

5) Because they arise from impermanent causes and conditions.

6) Because they come from associated causes and conditions.

For these reasons, all conditioned dharmas have an impermanent characteristic.

2. Suffering

Arousing bodily and mental torments, they are a mass of suffering (**dubhhasanaddha**).

1) Because the four postures (**īryaputha**) are never without suffering.***

2) Because the holy truth of suffering (**dubhakāryasatya**) proclaims them to be suffering.

3) Because the saints (**śrīvijayadala**) reject them and do not accept them.

4) Because they never stop tormenting.

5) Because they are impermanent (**aniyatā**).

For these reasons, they have the characteristic of suffering (**dubhkalakṣaṇa**).

3. Empty

**531** Adopting the variant san k'i tchang, utensil belonging to the tridanda parivṛttikājaka, in Pāli tridanna. Jataka, II, p. 317, defines the tridanda: “kṣanīkā ṣaṁparamādiḥ tridāṇāś ca uṣṇīṣavatā caranto “ who walks carrying a triple rod to fasten his water-pot onto” (ref. A. Foucher, AgB, II, p. 262, n. 1). Illustrations of this staff, ibid, I, fig, 277, 279, 281, 282, II, fig. 437.

532 Every position, when it is prolonged, because painful: see p. 584F.
For these many reasons, conditioned dharmas are without self. All this has dealt with the shared characteristics (sāṃśītyalakṣāṇa).

IV. SPECIFIC CHARACTERISTICS

Earth (prthiṇī) has as characteristic solidity (khakkhaṇa); fire (tejas) as characteristic heat (aṣṭṭhaṇa); water has as characteristic moistness (dramata); wind (vīya) has as characteristic motion (īrana).

The eye (caukṣaṇa) has as characteristic being the support of the visual consciousness (caukṣaṇvaśijñāna); and [mutaṣṭe mutandise] it is the same for the ear (ārotra), nose (ghṛṇa), tongue (jīva) and body (kṣaya).

Consciousness (viśijñāna) has as characteristic investigation (viśīrāṣa); knowledge (jñāna) has as characteristic wisdom (prajñā); generosity (ādāna) has as characteristic renunciation (parītāya); morality (jñāta) has as characteristic absence of regret (akauskṛta) and absence of violence (avihāra); patience (kūnti) has as characteristic absence of irritation (aṇihṣaṇa); exertion (raśāya) has as characteristic effort (abhṛtyakula); trance (ātma) has as characteristic concentration of the mind (cittasamparipravṛtti); wisdom (prajñā) has as characteristic mental detachment (asvutga), skillful means (upāyā) has as characteristic the creation of objects (vāstusaṃpadana); sāṃśāra has as characteristic the weaving of births and deaths (aṣṭṭhavāsāpādāna); nirvāṇa has as characteristic non-weaving.\(^{533}\)

Such dharmas each has its own specific characteristic and we should know that these characteristics are empty: this is what is called ‘emptiness of specific characteristics’ (svalakṣaṇalakṣāṇa). For other meanings, refer to what has been said about the emptiness of essences (prakṛtiśīlāyātā, no. 12) since essence (prakṛti) and characteristic (lakṣana) are synonyms.

V. WHY INSIST ON THE EMPTINESS OF ‘SPECIFIC’ CHARACTERISTICS?

Question. – Why does [the Prajñāpāramitāśītra] not simply say ‘emptiness of characteristics’ (lakṣaṇaśīlāyātā) but says ‘emptiness of specific characteristics’ (svalakṣaṇaśīlāyātā)?

Answer. – To say just emptiness of characteristics is to pass over in silence the fundamental emptiness of dharmas; to speak of the emptiness of specific characteristics is to deal with the fundamental emptiness of dharmas.

\(^{533}\) In these two lines, adopt the variant tehe ‘to weave’ (in Sanskrit, viṣ) in place of chhe ‘to cognize’. It is one of the very imaginative etymologies for the word nīr-sāna, ‘the non-weaving of births and deaths’ in opposition to sāṃśāra which weaves them. It has already appeared in the Viśvaś, T 1545, k. 32, p. 163b4-6: ‘Vīna means ‘weaving’, nīr is negative: the threads of the passions and actions are absolutely absent in it; one does not weave the cloth that has births and deaths as fruit of retribution.’

For other etymologies, see references in L. de La Vallée Poussin, Nirvāṇa, p. 54, n. 4.
Moreover, every dharma, arising from a group of causes and conditions, is an empty dharma and thus each dharma taken individually is empty. The grouped causes and conditions forming a succession of dharmas (dharma-parāparatā) is itself empty as well. Thus all dharmas are each empty of specific characteristic. This is why the emptiness of specific characteristics is spoken of here.\textsuperscript{534}

**VI. WHY CARRY ON ABOUT EMPTY DHARMAS?**

**Question.** – If all dharmas are each empty of intrinsic characteristics, why talk about it again?

**Answer.** – As a result of mistakes (viparītyaśāsa), beings become attached (abhāvīvākṣa) to these dharmas by finding in them characteristics of identity (ekatva) or difference (anekatva), shared characteristics (sūrāvajñāna) or specific characteristics (vīyāvalaṃkāra). It is in order to destroy them that we speak of them here. For all these reasons, the Prajñāpāramitāsastra asserts an emptiness of specific characteristics.

Sarvadharmasamāhyātā

**Twelfth Section EMPINESS 14: EMPTINESS OF ALL DHARMAS**

Emptiness of all dharmas (sarvadharmasamāhyātā). – By ‘all dharmas’ we mean the five aggregates (skandhas), the twelve bases of consciousness (āyatana) and the eighteen elements (dhātu).

**I. UNITARY CATEGORIES IN EVERY DHARMA**

Throughout, these dharmas belong to many categories (muṣki),\textsuperscript{529} in the sense that all dharmas have: 1) a characteristic of existence (bhāvalakṣaṇa); 2) a characteristic of knowledge (jñāna); 3) a characteristic of consciousness (vijñānalakṣaṇa); 4) a characteristic of object (āśrayalakṣaṇa); 5) a characteristic of dominance (adhipatalakṣaṇa); 6) a characteristic of cause (hetalandakṣaṇa) and a characteristic of effect (phalaśakti); 7) a shared characteristic (sūrāvajñāna) and a specific characteristic (vīyāvalaṃkāra); 8) a characteristic of support (āśrayaśakti).

\textsuperscript{534} Obscure passage; the general sense seems to be as follows. Taken in isolation, every dharma to which scholasticism attributes a specific characteristic is empty of this characteristic for it is the result of a complex of causes and conditions. The latter, which contribute to its formation, are empty themselves as well, for in their turn they are dependent on other (paratatva).

\textsuperscript{529} Conditioned dharmas (sankalpa) constituting the ‘All’ are capable of diverse classifications that have been detailed several times already: see above, p. 642-646F, 1095-1104F, 1748-1751F.

1) How do all dharmas have a characteristic of existence (bhāvalakṣaṇa)? Among all these dharmas, there are some beautiful (saūraṇa) and some ugly (adurvaṇa), there are some internal (ādhyātmika) and some external (abhyāsa). All dharmas, being [a place] of arising for the mind, are said to be existent.\textsuperscript{530} Question. – How could a characteristic of existence be attributed to an adharma?

Answer. – The adharma is not a ‘dharma’: only because it is counter to existence (abhāva) is it called adharma. If it were really an adharma, it would be ‘existent’. This is why it is said that all dharmas have a characteristic of existence.

2) They have a characteristic of knowledge (jñānalakṣaṇa).

a. The knowledge of suffering (duhkhe dharmajñāna) and the subsequent knowledge of suffering (duhkhe nāvajñāna) cognize the truth of suffering (duhkhasya).

b. The knowledge of the origin (saṃsārayajñāna) and the subsequent knowledge of the origin (saṃsārayajñāna) cognize the truth of the origin (saṃsārayasaṭṭha).

c. The knowledge of the destruction (nirādhe dharmajñāna) and the subsequent knowledge of the destruction (nirādhe nāvajñāna) cognize the truth of the destruction (nirādhasaṭṭha).

d. The knowledge of the Path (mārga dharmajñāna) and the subsequent knowledge of the Path (mārga nāvajñāna) cognize the truth of the Path (mārgasaṭṭha).\textsuperscript{529a} [294a]

\textsuperscript{530} For the Sarvāstivādins, only existing dharmas can be objects of consciousness; on the other hand, the Saṃvatīniks think that the existing and the non-existing (bhāva, abhāva) can both be object of the consciousness: see Kośa, V, p. 68-69.

\textsuperscript{529a} In all, eight knowledges (jñāna), preceded by kṣānti, and acquired during the Darianamārga.

e. The good conventional knowledge (saṃsārtvijñāna) cognizes suffering (duhkha), the origin (saṃsāra), the destruction (nirādha), the Path (mārga), and also cognizes space (ākāśa) and cessation not due to wisdom (apratītāṃkhyānisrodha) Therefore it is said that all dharmas have a characteristic of knowledge and, by means of this characteristic of knowledge, embrace (saṃghrasati) all dharmas.

3) They have a characteristic of consciousness (vijñānalakṣaṇa):

a. The eye consciousness (caksuṣṭvijñāna) perceives color (rūpa).

b. The ear consciousness (saṃstavijñāna) perceives sound (śabda).

c. The nose consciousness (ghṛṇavijñāna) perceives odor (gandha).

d. The tongue consciousness (jihvävijñāna) perceives taste (rasa).

e. The body consciousness (kāyavijñāna) perceives the tangible (spraśvaya).

f. The mental consciousness (manovijñāna) perceives dharmas and [consequently] the eye, color and the eye consciousness; the ear, sound and the ear consciousness; the nose, smell and the nose consciousness;...
the tongue, taste and the tongue consciousness; the body, touch and the body consciousness; the mind (manas), dharmas and the mental consciousness.\textsuperscript{538} Therefore it is said that all dharmas have a characteristic of consciousness.

4) They have a characteristic of object (ālambanalaṅkāra).

\begin{itemize}
  \item [a.] The eye consciousness (caksuviññāna) and the dharmas associated with the eye consciousness (caksuviññānasamprayukta-dharmas) seize (ālambante) color (rūpa).
  \item [b.] The ear consciousness (irotaviññāna) and the dharmas associated with the ear consciousness seize sound (śabda).
  \item [c.] The nose consciousness (gṛhini-viññāna) and the dharmas associated with the nose consciousness seize smell (gandha).
  \item [d.] The tongue consciousness (jihvatiññāna) and the dharmas associated with the tongue consciousness seize taste (rasa).
  \item [e.] The body consciousness (kāya-viññāna) and the dharmas associated with the body consciousness seize the tangible (apraṣṭaṇya).
  \item [f.] The mental consciousness (mano-viññāna) and the dharmas associated with the mental consciousness seize dharmas, and consequently the eye, color and the eye consciousness; the ear, sound and the ear consciousness; the nose, smell and the nose consciousness; the tongue, taste and the tongue consciousness; the body, touch and the body consciousness; the mind (manas), dharmas and the mental consciousness.
\end{itemize}

Therefore it is said that all dharmas have a characteristic of object.

5) They have a characteristic of dominance (adhitilalakṣaṇa).

\begin{itemize}
  \item [a.] All conditioned dharmas (samskṛta) are, each separately, dominants.\textsuperscript{539}
  \item [b.] Unconditioned dharmas (asamskṛta) also are dominant in respect to conditioned dharmas.
\end{itemize}

Therefore it is said that all dharmas have a characteristic of dominance.

6) They have characteristics of cause and effect (hetuphalalaṅkāra): all dharmas are each both cause and effect.

Therefore it is said that all dharmas have the characteristics of cause and effect.

7) They have a shared characteristic (śāṃsiyalakṣaṇa) and a specific characteristic (āśrama-lakṣaṇa). In every dharma, there is a shared and a specific characteristic for each. For example, the horse is a shared characteristic, but its whiteness is a specific characteristic. The man is a shared characteristic, but the fact that he has lost an ear is a specific characteristic. Thus for each series (parāparā) there is a generic and a specific characteristic.

Therefore it is said that all dharmas have a shared and a specific characteristic.

8) They have a characteristic of support (ākṛtyalakṣaṇa).

Taken separately and together, dharmas rely upon one another (anyo 'nyātirūpa). For example, the plants, the trees, the mountains and the rivers rest on the earth (parihṛti) and the earth rests on the water (ap). Thus, as all things rest one upon the other, it is said that all dharmas have a characteristic of support, and that this characteristic of support embraces (uṣṭhakānta) all dharmas.

These unitary categories of dharma are applicable to every dharma.

\section*{II. GROUPS OF SEVERAL DHARMAS\textsuperscript{540}}

Moreover, groups of two dharmas include all dharmas: material (rūpin) dharmas and immaterial (arūpin) dharmas; visible (saṁdārāna) and invisible (saṁadārāna), resistant (saṁpratīgha) and non-resistant (apratīgha), impure ([294b] (uṣṭhaba) and pure (uṣṭhaba), conditioned (samskṛta) and unconditioned (asamskṛta), inner (adhyātma) and outer (bahirādha), vision-dharma and object-object, existence-dharna and nonexistence-dharna, and many other binary groups of this kind.

Groups of three, four, five, six and even an infinity of dharmas include all dharmas. These dharmas are all empty (ātman) as I have said above (p. 2086F): this is what is called the 'emptiness of all dharmas' (sarvadharmaśānti).

\section*{III. WHAT IS THE USE OF MAKING LISTS OF EMPTY DHARMAS?\textsuperscript{541}}

Question. – If dharmas are all empty, why give them different names (nādvidhānān)?

Answer. – Out of ignorance (avidyā) or error (vipayāyā), worldly people seize characteristics (nīmītatmya udghānta) in empty dharmas and thus give rise to the conflicting emotions, such as desire (rasāyāna).

As a result of these passions, they carry out all kinds of actions (karman). Carrying out all kinds of actions, they enter into all sorts of destinies (gati). Entering into all sorts of destinies, they take up all kinds of existences (gati). Taking up all kinds of existences, they suffer all kinds of suffering (dukkha) and happiness (sukha). They are like the silk-worm (kālaya) that, emitting silk (kavīya) without any reason,}

\textsuperscript{538} Whereas the first five consciousnesses are strictly limited to their own object, the mental consciousness applies, in addition, to the objects of the other five consciousnesses: see above, p. 643F and note.

\textsuperscript{539} All dharmas are dominant (adhitatt) au raison d’être (kāvanahetū) in regard to all, themselves excepted (svato ‘nre kāvanahetū): cf. Kośa, II, p. 246.

\textsuperscript{540} For a more detailed explanation, see above, p. 644-645F, 1101-1104F and 1750-1752F.

\textsuperscript{541} Objection already made above, p. 1104-1105F.
becomes rolled up (pariveṣṭayati) within this silk that came out of itself and undergoes the torments of cooking (pacana) or boiling water.\textsuperscript{542} By the power of his pure wisdom (svātīdhāraprajñā), the saint analyzed all these dharmas which, from beginning to end, are empty. Wanting to save beings, he speaks to them of these places of attachment (abhinivāsātanāha) that are the five sandhas, the twelve bases of consciousness (āyatana) and the eighteen elements (dhātu) and says to them: “You others, it is only out of ignorance (avidyā) that you give rise to the five aggregates, etc.; and you become attached to what you yourselves have made.”

If the saint spoke only about emptiness, beings would not find bodhi, for this emptiness, being caused by nothing, would not call forth disgust (nīvṛeda).

IV. NEW CONTROVERSY IN REGARD TO EMPTINESS

1. The specific characteristics of conditioned dharmas are empty and indeterminate

542 Cf. H. Lamasse, Six kious wen or New manual of the written Chinese language, 2\textsuperscript{nd} ed., Hong Kong, 1922, p. 212-213: The eggs of the silk-worm (ts'ai sui) begin to hatch between spring and summer; they crawl about like black ants; after having grown somewhat, they moult their skin, four times in all; after 30 to 40 days, they spin a cocoon (kien) by emitting silk (sesu) from their mouths. When their thread is ended, they change into a chrysalis (söng), nestled in the center of the cocoon, without eating and motionless; ten days later, having transformed into a butterfly (ngo), they break their cocoon and escape… Once the silk-worm has finished its cocoon, the silk (tso sesu) may be unwound. Here is the method: the cocoons are boiled in a pot in order to dissolve the viscous substance with which they are covered; then someone searches for the end (ts'i ch'ou) and it is unrolled onto the skin winder (sesu kien). If the cocoons are too numerous, they cannot be unwound, so first of all they are dried near a fire (hong) in order to kill the chrysalis so that it will no longer change into a butterfly; in these conditions, it is possible to keep them for a long time without spoiling.

In the words of the Vinayas, the bhikṣus cannot ask the silk manufacturer to cook or to boil the cocoons so as to make mats mixed with silk (kōsīyamissaka santhata), for such a measure involves the destruction of innumerable small creatures (bhuddha pāṇa). Violating this precept constitutes a nāthāgarapālapayaṇeṇa, a fault involving confusion: cf. Pāḷi Vinaya, III, p. 224; Mahālāsaka Vin., T 1421, k. 5, p. 35a; Mahāsāṅghika Vin., T 1425, k. 9, p. 307c (cf. Prātimokṣaṇa of the Mahāsāṅghika, ed. W. Pachow, 1956, p. 17, 25-26); Dhammapratika Vin., T 1428, k. 7, p. 613c; Sarvāvīśāvādika Vin., T 1435, k. 7, p. 47c (cf. V. Rosen, Der Vīśaṭhīliṅgaha der Sarvāvīśāvādika, p. 90); Mīlasaśāvāvādika Vin., T 1442, k. 20, p. 735c.

In the Buddhist texts, the foolish worldly folk who get entangled in their imaginations and their wrong views are often compared to the silkworms that surround themselves with their own thread (Lakṣīkatāna, p. 162, 2-4: kauśīyakarmaya tva śīrvedāruṇam parādīṇ ca pariveṣṭayantati). See also Vibhāṣā, T 1545, k. 48, p. 247c/13-14; Abhidharmaśāstra, T 1554, k. 2, p. 985ab-7; Nārāyanaṇaprachāchā, T 1643, p. 172b29 (but the original Sanskrit says only veṣṭitā); Cudāmaṇīśaritā, T 1647, k. 1, p. 376b5; Ratnakirtī, T 310, k. 83, p. 482c11; k. 109, p. 612a27-28; k. 110, p. 617a8, 622b17; k. 120, p. 680c11; Northern Mahāparinirvāṇa, T 374, k. 2, p. 373a10; k. 9, p. 419b66; Traité, k. 90, p. 697a16-17 a.

Question. – You say that all dharmas are empty, but that is not correct. Why?\textsuperscript{543} Because all dharmas are integrated (samaṁkhiṇa) each within their own specific characteristic (svālakṣaṇa). Earth (pratvīri) has as characteristic solidity (hakkhaṭatva), water (ap) as characteristic moisture (dravatva), fire (teja) as characteristic heat (āśāvatva); wind has as characteristic motion (āruṇa), the mind (citā) has as characteristic discernment (pratvisjātapāti), wisdom (prajñā) has as characteristic knowledge (jñāna). All these dharmas reside each in its own characteristic. Why do you say they are empty?

Answer. – I have already refuted that in connection with the emptiness of essences (prakṛtiśrīnyayā, no. 12) and the emptiness of specific characteristics (svālakṣaṇaśīrvedāntyā, no. 13), but I must repeat myself here.

1) Since the characteristics (lakṣaṇa) are not determinate (anijña), they are not real characteristics. Thus, cheese (sarpis), honey (madhā), glue (gavyādṛṣu), wax (lākaśa), etc., have the characteristic of earth (pratvīśaḷaṇa), [namely, solidity], but if they are brought near fire (āpya), they lose their own characteristic and take on the characteristic of moisture (dravatva) [which is that of water]. If gold (avarna), silver (vaṇja), copper (śāra) and iron (yasr) are brought to the fire, they also lose their own characteristic and take on that of water [namely, moistness]. Water (ap) in cold weather, becomes ice (khīna) and takes on the characteristic of earth, [namely solidity]. A man who is drunk (āmada), or asleep (supta) or a man who is in the absorption without mind (asamākṣaṇaśamāpatti), a frozen fish (matyāya), have neither mind (citā) nor consciousness (viśjāna); they lose their characteristic of thinking and no longer have any discernment (pratvisjātapāti). Wisdom (prajñā), which has knowledge (jñāna) as characteristic, as soon as it penetrates the empty nature (bhūtaśīlakṣaṇa) of dharmas, no longer has discernment and loses its characteristic of knowledge.\textsuperscript{543} This is why the dharmas have no determined characteristic.

2) Moreover, it is not correct that dharmas have a determined characteristic (nirvāyataśīla). Why? The characteristic of future (anugata) dharmas cannot come into the present (pratvayata) for, if it did come into the present, it would lose its character of future. If it came into the present without losing its characteristic of future, the future would be present, and there would no longer be any fruit of retribution (vipakaphala) in the future. – If the present (pratvayata) entered (294c) into the past (aṭṭha), it would lose its character of present. If it entered into the past without losing its characteristic of present, the past would be the present.\textsuperscript{544} From all these faults (dola), we know that dharmas have no fixed characteristic.

2. Unconditioned dharmas are without characteristics

542 The author touches the very depths of the autocrítique. His perfection of wisdom is the absence of any knowledge.

543 From the non-existence of the three times follows not only the subjective nature of dharmas but also their non-production: cf. above, p. 76-79P, 377P, 1690-1690F, 1080F.
Moreover, if as you assert, unconditioned (asaṃskṛta) dharmas exist in a definite way, they would each separately have a specific characteristic (svālakṣasana), in the same way that fire (teja) has the characteristic of heat (asaṃskṛta). But [by definition], it is the fact of not depending on a foreign cause (upaśrutakarava) that constitutes their nature. This is why we know that unconditioned dharmas, having no characteristic, are really non-existent.

If you say that the cessation not due to knowledge (apratisamkhyāniruddha) takes place in the future existence (sādganjanmanai), it would be a conditioned dharma (samskṛta) whereas, [by definition], there is no conditioned dharma there.

If you say that the cessation not due to knowledge (apratisamkhyāniruddha) has ‘cessation’ (nirodha) as characteristic, that also is not correct. Why? Because here it is a matter of the characteristic of cessation due to impermanence (āṇiṣṭitya) and not the characteristic of the cessation not due to knowledge (apratisamkhyā).547

For these many reasons, there is no determinate characteristic. If dharmas had a determinate characteristic, they would be real (āsiṃya). Outside of determinate characteristic, there can be no real dharma.

3. Even the dharmas known by the saints are empty

Question. – There really must be some non-empty (āsiṃya) dharmas. Why? Because there are differences between the things known by worldly people (prthīgatā) and the things known by the saints (āryapujñā): the things known by worldly people are false, those known by the saints are true. One depends on the true knowledge of the saints to reject false dharmas; one cannot rely on lies to destroy lies.

Answer. – Destroying the things known by worldly people, that is the knowledge of the saints. But in the stages of the worldly people (prthīgatā), one is attached to the dharmas and makes distinctions between what is worldly dharma and what is saintly dharma. In the stages of the saints (āryataṁ), one does not make any distinctions (vibhāgata) and it is only in order to destroy the sicknesses of beings that one says that such and such a thing is false and such and such another thing is true. Thus it is said: “The word of the Buddha (buddhavacana) is neither false nor true, neither bondage (bandha) nor deliverance (mokṣa), neither sameness (ekartha) nor difference (anitya); this is why it is free of imagination (ānirvikalpa) and pure like space (Ākāśa).”

Finally, if dharmas were not entirely empty, it could not be said: “Absence of idle chatter (nīlprapatika) is appropriate for the saints.” Neither could one say: “Indifference (anātmya), detachment (asaṃśa) and groundlessness (apravāta), emptiness (ānitya), signlessness (anitya) and wishlessness (apaṃśhita) are the true teaching.”

4. Emptiness itself is empty

Question. – If the emptiness of all dharmas (sarvadharmaānitya) is true, why do you say that it is not?

Answer. – Supposing there were dharmas into which it could penetrate, this emptiness of all dharmas would destroy them, but since there is no dharma, the problem does not exist.

5. In the Tripiṭaka, the Buddha taught the emptiness of beings and the emptiness of dharmas

Question. – If the emptiness of all dharmas (sarvadharmaānitya) is really [295a] true, why did the Buddha, in the Tripiṭaka, speak especially of impermanent (anita), painful (duḥkha), empty (ānitya) dharmas without self (anātmantam)?548

547 Apart from the śākta, the Sārvāstivādin-Vaibhāṣikas, along with some other schools, assert two unconditioned or asamkhyātas: 1) The cessation of desire is acquired by a pure knowledge, the comprehension of the truths, to which the name of pratītyākhyā ‘discriminative consciousness’ is given: it is therefore called pratītyākhyāniruddha (apratisamkhyāniruddha): cessation obtained by knowledge; 2) At the death of the saint, the future lifetime or rebirth is destroyed. This cessation which presupposes knowledge is not its result: it consists of the absolute prevention of arising (upāddāyantaraśravaṇa: Kośa, I, p. 20): it is therefore called apratisamkhyāniruddha, cessation not due to knowledge.

In the words of the Dārśana, the Sārvāstivādin are wrong to place the efficacy of what they consider to be a cessation “in itself” in the future. An entity undergoing the process of time and impermanence (anīṣṭitya) presents characteristics directly opposite to those of an asamkhyāta which, by definition, is without production, without cessation and without duration-change. Thus the asamkhyātas as well have no fixed characteristic.

548 On the identity of worldly people and saints, see Vimalakīrti, transl., p. 143-144 and note, 156-57, 235; Hīndīghra, p. 135, i.e. Bonshīl.
paramārthaśūnyatāsūtra. See the sūtra where the Buddha says to the bhikṣus: “I will explain to you the discourse of the Dharma (dharma-pravāya) called Tīy-yi-k’ong (Paramārthaśūnyatā). What is this

 paramārthaśūnyatā, ‘absolute emptiness’? The eye (cakṣu), when it is born, does not come from anywhere; when it perishes, it does not go anywhere. There is only action (karman) and retribution of action (karmavipakṣa); the agent (kāraka) does not exist. It is the same for the ear (śravaṇa), the nose (ghrāṇa), the tongue (jīvā), the body (kāya) and the mind (manas).

Here, to affirm that by arising [the dharmas] come from nowhere and by perishing they go nowhere is to say that there are no eternal dharmas and that they are impermanent (anitya); there is only action and the retribution of action, but the agent does not exist. In the śrāvakasystem, that is absolute emptiness (paramārthaśūnyatā). Why are you telling us about an ‘emptiness of all dharmas’ (svadharmāsūnyatā)?

Answer. – 1) The self (ātman) is the root (māla) of all the passions (kleśa). First, one is attached to the five aggregates (skandha) as if they were the self (ātman); then, one is attached to outer things (bhāvyavṛtu) as if they were ‘mine’ (ātmasya). Tied (buddha) by the ‘mine’, one produces love (rāga) and hatred (dveṣa) and as a result of this love and hatred, one carries out actions (karman). When the Buddha says [in the Paramārthaśūnyatāsūtra cited above] that ‘the agent does not exist’ (kārakas tu nopalabhyate), he destroys the ātman in every dharma. When he says: ‘The eye, at the moment when it arises, does not come from anywhere and, at the moment when it perishes, it goes nowhere’ he is affirming the impermanence of the eye, etc. But ‘that which is impermanent is suffering (yad antitya tad dūkkhaḥ) and that which is suffering is without ‘me’ (ātman) and ‘mine’ (ātmya).’ The ‘me’ and the ‘mine’ not existing, the mind is not attached to any dharma, and the mind, not being attached to any dharma, no longer gives rise to any fetter (samsārojanah). Since it does not give rise to any fetters, what is the good of preaching emptiness? This is why, in the Tripiṭaka, the Buddha above all speaks of impermanence (anitya), suffering (dūkkha), emptiness (śūnya) and non-self (anātman), but speaks much less of the ‘emptiness of all dharmas’. 2) However, some beings, even though they hear the Buddha talking about impermanence, suffering, emptiness and non-self, continue to chatter uselessly about dharmas. To these people, the Buddha preaches the emptiness of things (dharmaśūnyatā). If there is no self, neither is there any ‘mine’ and this absence of ‘me’ and ‘mine’ leads into the doctrine of emptiness.

7) The same must be said of the ear, the nose, the tongue and the mind.
8) I said: “Except that there is a metaphor to designate the law.” Here this metaphor is about the law that is limited to repeating stock scriptural phrases, all identified in my [Lamotte] article, Tīy-yi-k’ong k’īng in the Chinese version of the Sanyuktaśāstra made between 436 and 443 by Gunabbadha, T 99, no. 335, k. 13, p. 92c12-26, and reproduced, not without some variants, at the beginning of a sūtra appearing in the Chinese version of the Ekottarāgama, T 125, k. 30, p. 73c12-71ka3. There is no correspondent in the Pāli Nikāyas but the Abhidhamma masters, who see in it an affirmation of anītman or sattvānātman, have transmitted some extracts to us in the original Sanskrit text: Kosabhaṇya, p. 129, 9-11; 299, 12- 14; 46b, 20-22; Kosāryākhyā, p. 707, 13-16; Abhidharmadīpam, p. 267, 1-2 and 12; Bodhicaryavatārapāñjikā, p. 474, 15-17; 582, 1-3; Mahāvijñānabhūtimāla, p. 158, 21-22. The remainder of the sūtra is limited to repeating stock scriptural phrases, all identified in my [Lamotte] article, Śūryāvatāracarita, BSOAS, XXXV, 1973, p. 314-317. Under these conditions, the complete original text can readily be restored:

1. evam mayā āsurā / sekanmin samaya bhavagāra kurus kiharati kalānasadamyādā niye /

2. taita bhavagāra bhūkṣīn āmāntraṃ /

3. dharmam vo dalayīyæ idau ... /

4. tādat satyad ātmanamavas te bhikṣavo bhavagāro bhūtam abhyamanandā. /

Here is a translation of the restored text:

1) Thus have I heard. Once the Blessed One was dwelling among the Kurus in the village of Kālaśādanyā.

2) Then the Blessed One addressed the monks.

3) I shall teach you the Dharma good at the middle good at the end, whose meaning is good, whose letter is good, unique of its kind, complete; I shall explain to you the very pure and proper brahmin conduct, namely, the sūtra on emptiness in the supreme meaning of the word. Listen then, reflect well appropriately. I will speak.

4) What is the sūtra on emptiness in the supreme meaning of the word? The eye, O monks, when it is born, does not come from any place, and when it perishes, does not go anywhere.

5) [Translation modeled on the Chinese version, T 99, p. 92c17-18]: Thus, the eye is not real and nevertheless is born; being born, it perishes. – [Another translation]: Thus the eye exists after having been non-existent and, after having existed, it disappears.

6) There is action, there is retribution, but there is no agent who rejects these aggregates and assumes other aggregates, except that that is a metaphor to designate the law [of pratyayaupatikā in direct order].
6. The non-self leads logically to emptiness of dharmas

Question. – Then why does the Buddha say [in the Paramārthaśāntasyārtā cited above]: “There is action and there is retribution of action (asti karma, asti karmavipāka)?” This action and this retribution of action are not empty (ānyuṣa). Answer. – 1) The Buddha’s sermon (dharmaśabdā) is twofold: i) he is preaching the non-self (anatman); ii) he is preaching the non-dharma (adharma).

To those who believe in an eternal atman, he says that “the agent does not exist (kāvaka tu nopalabhyate); to those who are attached to the view of nihilism (ucchedaśrtyabhānvīṣa) he says that “there is action and the retribution of action (asti karmāstāni karmavipākāh)”.

If a person hears it said that the agent does not exist, he ends up by falling into the view of nihilism (ucchedaśrtya) and it is for him that the Buddha says that “there is action and retribution of action”. Actually, the five aggregates (of the present existence (anikālaśabdāḥ)) carry out actions (karmaṇa) but do not go into the future lifetime (āparajāṭaśabdāḥ): as a result of the five skandhas (of the present lifetime), there arises a new series (samātmā, prabhānandha) of five skandhas which itself undergoes the retribution of actions (karmavipāka). This is why the Buddha says that one suffers the retribution of actions.

Thus, the mother and the baby, although their bodies are different, constitute a causal series; also, when the mother takes a medicine, her sick baby is cured. In the same way, although the five skandhas of the present lifetime and the five skandhas of the future lifetime are different, between them there is a continuity having as cause and condition the sinful or meritorious actions (of the present lifetime), although as a result of the five skandhas (of the present existence), the present lifetime and the five skandhas of the future lifetime are different, between them there is a continuity having as cause and condition the sinful or meritorious actions (of the present lifetime), although as a result of the five aggregates of the present lifetime, one takes on the five aggregates of the next lifetime as retribution.

2) Moreover, there are people who, looking for the nature of things (dharmaśabdā), are attached to one single thing: existence (astiṇa), non-existence (nāstiṇa), the eternal (tātvasa), impermanence (anītasa), etc. Attached to this one thing, they have love (prajñā) for their own system and hatred (āvesa) for others’ systems; then they commit evil actions. It is for these people that the Buddha preaches the ‘emptiness of all dharmas’ (sarvaḥdharmaśāntasyāntaḥ), for no system is possible when all dharmas are empty. Any system that one loves produces fetters (sanyojana) and, producing fetters, it is cause and condition for ignorance (avidyā). If it produces ignorance, how could it be true? That is the emptiness of dharmas

7. The Buddha adapts his teaching to the preferences and capacities of beings

Moreover, there are two kinds of beings: i) those who are attached to the world (lokaśakta); ii) those who seek the supramundane (lokottaraparayeṣu). Among those who seek the supramundane, there are the superior (agra), the middling (madhya) and the inferior (avara).

The superior beings are the beings with sharp faculties (ākṣendraśa), who are of great mind and who seek the bodhi of the Buddhas. The middling beings are beings of medium faculties (madhyendriya) who seek the bodhi of the pratyekabuddhas. The inferior beings are beings of weak faculties (avyadhi) who seek the bodhi of the śrīvakas.

To those who seek the bodhi of the Buddhas, the Buddha preaches the six perfections (pāramī) and the emptiness of things (dharmaśāntasyānta). To those who seek the bodhi of the pratyekabuddhas, he preaches the twelve causes (dvādāshakalāntara) of dependent origination (pratītyasaṃsaptakānta) and the conduct of the hermit (ekacāliṇī). To those who seek the bodhi of the śrīvakas, he preached the emptiness of beings (sattvasaṃsaptakānta) and the four noble truths (dīyaśānta).

8. Canonical sūtras teaching the emptiness of dharmas

However, sometimes thre are brahmaclimirs with keen faculties (ākṣendraśa) who, while seeking the true nature (bhāralakṣṣaṇa) of dharmas, are not disgusted with old age (jātā), sickness (vyādhī) and death

551 The body or prajñā of the śrīvakas, the pratyekabuddhas and the bodhisattva-buddhas has been fully studied above, p. 1066-1079F.
552 On the two kinds of pratyekabuddhas, living in groups (vargacāra) or living alone (ekacāla) like the rhinoceros (kudgavicāla), see above, p. 1069F, n. 1.
553 See above, p. 1079-1081F and n.
(maraṇa) and are attached to all kinds of dharmatā. It is for them that [in a few sūtras of the Tripiṭaka] the emptiness of dharmas (dharmabhūmyata) is preached:

1. Śrenikapārāvījakāsūtra

Thus the brahmācārin Sien-nti (Śrenika) [who had faith in the Buddha’s words], denied that the five aggregates (skandha) were a reality (sattva) and denied that there was a reality outside of the five aggregates.

[2. Dīghanakhaśīṣṭhā.] 553 – To a powerful brahmācārin scholar, the Buddha answered: “In my system, I accept neither existence (astiṣṭa) nor non-existence (nāstiṣṭa). Why do you take part in this idle gossip (prapaccha)? Existence and non-existence are mere idle gossip and birth-places (upapattivāhana) for the fetters (samyojana).”

3. Mahādīnyātāsūtra 556 – In the Tsa-a-han (Samyuktāgama), the Ta-kong king (Mahādīnyātāsūtra) speaks of two kinds of emptiness: the emptiness of beings (sattvaśūnyatā) and the emptiness of things (dharmśūnyatā).

4. Sattvaśūnyatā 557 – In the Lo-o king (Kolopanaśutta), it is said: “The aggregate of form (rūpaskanda), O Radha, destroy it, break it reduce it to nothing.”

understood the meaning well, I deny that there is a place where they take rebirth, for they have eliminated the original egotism without a trace.

At these words, Śrenika found the Way and, having found the Way, he entered into the true nature of dharmas (dharmaśūnya) and no longer believed that the rūpa as tathāgata, etc., was the tathāgata as tathāgata.

- From the earliest Prajñāpāramitāsūtras, the wandering mendicant Śrenika appears as the prototype of the Mahāyānist saint. By letting himself be guided by faith and by taking as criterion the nature of things as it appeared in the knowledge of the Omniscient One, he no longer kept any dharma. He no longer seized any dharmas that might be taken or let go, including nirvāna. Cf. Asāṅghaskarī, p. 51: So tra sa rupam sarvajñāna sthāya niṁcitaḥ dharmaśūnya pramāṇāyam aham na añc roopa bhāya rūpo na añc viññāna na api sa rūpo rūpo api sa pramāṇāyam aham na añc. For more details, see also Patibravīrāṇakāśikā, p. 134-135 (T 223, K 3, p. 236a; T 220, vol. VII, k. 409, p. 48b); Aśāṅgaskarī, T 220, vol. VII, k. 485, p. 460b; Śāntiveśikā, p. 633 (T 220, vol. V, k. 37, p. 298b).

553 Dīghanakhaśīṣṭhā according to the version established above (p. 1688f) by the Traị. Cf. the Dīghanakhaśīṣṭhā of Majjhima, p. 497-501 (Tsa-a-han, T 99, no. 969, k. 34, p. 249a-250b: Pie-yi-tsaa-han, T 100, no. 203, k. 11, p. 449b) by paraphrasing Śrenika’s Sūtra, he presented the Omniscient One as anāsatanvā, without any doubt and ask yourself exactly what is the Buddha’s Dharma about? – No!

The Buddha said to Śrenika: To my disciples who have not understood my Dharma well, I say that there is a rebirth (punarbhava) for they retain traces (avaśeṣa) of the original egotism (asminmaṇa); to my disciples who have
Anupalambhaśūnyatā

Thirteenth Section EMPTINESS 15: EMPTINESS CONSISTING OF NON-PERCEPTION

I. VARIOUS DEFINITIONS OF NON-PERCEPTION

Emptiness consisting of non-perception (anupalambhaśūnyatā). –

1. Some say: In the aggregates (skandhas), the elements (dhātu) and the bases of consciousness (āyatana), no self (ātman), no eternal dharma (nityadharma) is to be perceived (nupalabdhyate): that is emptiness of non-perception.

2. Others say: If one looks for some dharma in causes and conditions (pratyayasamupāda), it is never perceived, just as the fist (mūsa) is not perceived in the five fingers (aṅguli).

3. Others say: All dharmas and their causes and conditions (hetupratyaya) are absolutely non-perceived (ātyantānupalabdha): that is emptiness of non-perception is.

II. IF DHARMAS ARE NOT PERCEIVED, IT IS BECAUSE THEY DO NOT EXIST

Question. – Why do you assert this emptiness of non-perception? If dharmas are not perceived, is this due to weakness of knowledge (ākāśadamaṇḍa) or because they do not truly exist?

Answer. – It is because dharmas really do not exist that they are not perceived, and not due to weakness of knowledge.

558 Short extract from Majjhima, I, p. 135: Koslick 2035F. 

559 Pāliyānāsī is a simple title here not accompanied by any citation. But above (p. 237F), the Traité has referred to the Upāsikaparipṛcchā of Pāliyāna and gave two stanzas corresponding to verses 1075 and 1076 of the Suttanipāta. 

Transl.: “When the saint has disappeared, must it be said that he is no longer, must it be said that he is forever free of pain? Explain that to me, O Sage, for you know this. – About the one who has disappeared, there is no measure; there is nothing of him that allows speaking about it, all the things that constituted him are abolished; do you so abolish all ways of speech.”

- The ‘abolition of all ways of speech’ is very close to ‘elimination of all speech and all practice’ (sarvavādavyacchāsada), the last word of the Mādhyamika philosophy: see p. 45F.

560 The two stanzas of the Arthavargyānīśūnyatā cited here correspond in some places to a stanza of the Duṭṭhayānānāsī of the Pāli Āṭṭhavagga: Suttanipāta, verse 787.

Transl.: – “The committed person undergoes various criticisms, but what to say about an emancipated person? In him nothing is accepted or rejected. He has shaken off all philosophical views here below.”

- For the Prajñā, this ideal of emancipation is fulfilled by the parivṛttaśāra Śrenā who took dharma as his sole criterion by basing himself on the non-existence of all dharmas (sarvadharmaṃnupalabdhitāṃ upāddhau), the non-taking and the non-rejection of all the teachings (sarvadharmaṃnupaparicchedaṃ upāddhau): cf. Pāliyānāsī, p. 134-125.
III. USEFULNESS OF THE EMPTINESS OF NON-PERCEPTION

Question. – If that is so, [the emptiness of non-perception, ānupalabdhamānāya], is it different from absolute emptiness (aryatattvānāya, no. 13)? Why add one more emptiness of non-perception?

Answer. – Hearing that emptinesses no. 9 and 13, which were discussed above, are nothing at all (adiśca), people are frightened (bhaya), hesitate and wonder: “If they tell us now about an emptiness of non-perception, how is it different from the emptiness of non-perception? How?

The Buddha said: “From my first production of the mind of bodhi (pratihāravatopādāya) to the moment when I became Buddha, a Buddha of the ten powers, I have looked for a reality in dharmas, but without being non-perceived, there is the emptiness consisting of non-perception (ānupalabdhamānāya).”

Answer. – All dharmas up to and including nirvāṇa (nirupadhiṣṭa) being non-perceived, there is the emptiness consisting of non-perception (ānupalabdhamānāya). Moreover, the yogin who acquires this emptiness of non-perception does not perceive (ānupalabbhaya) the three poisons (vyāpa), the four torrents (ogha),

563 the five obstacles (nivārama),

564 the six thirsts (trīṣa),

565 the seven perverse latent tendencies (anuvyatā),

566 the eight perditions (mithyāchāya),

567 the nine fetters (sāmyaja),

568 the ten bad paths of action (ākṣālakarmacāya).

569 All these bad vile bonds (bandhāya) being non-perceived, the emptiness of non-perception is spoken of.

Question. – If that is so, what benefits are there in cultivating this emptiness of non-perception?

Answer. – [The yogin] perceives (prajñā) the five elements constituting the saint (āsākṣāsakṣaṃkhaḍa),

570 the six discriminations of equanimity (upekṣāpavicāra),

571 the seven factors of enlightenment (sambodhiyāga),

572 the nine successive absorptions (anuvattavasamāpana),

573 the ten qualities of the saint (ākṣāṣkādāṅkha),

574 and other ‘qualities of the śrīvāka’ of this type. If, in addition, he perceives the prajñāpāramitā, he fulfills completely all the dharma practices (dharma) of a Buddha of the ten powers, and all the dharma practices (dharma) of a Buddha of the ten powers, he should practice competency in self nature of all dharmas.

IV. THE NON-PERCEPTION OF DHARMAS

Question. – What is the non-perception of things (vastuvaṃśaupalabbha)?

563 This is why, despite the criticisms addressed to me [Lamotte] from the other side of the Atlantic, I have often translated and will continue to translate ānupalabbhaya (pou λεγεί) by ‘does not exist’. Here also I have had the pleasure of coming up against I. B. Horner, who in his Middle Length Sayings, I, p. 177, n. 3, explains ānupalabdhamānāya as either ‘not to be known’ or ‘not existing’.

564 Cf. Āṣṭādalaśāstra, II, ed. E. Conze, p. 33: Na me Subhāte pārveṃ bodhiṣṭhatvāvādāṃnāṃ caratā katyaṃ dharmasya svabhāvāna upadāhānaṃ rūpam iti vā vadeṃti viśī daiveditāti viśī daiveditāti. Evam khalu Subhāte bodhiṣṭhatvā mahādaityavādāṃ prajñāpāramitācāryānāṃ caratā prathamaśāntikopādāya upadāhānaṃ śāntikaparāśāntikopādāya upadāhānaṃ svabhāvavaiśeṣeṇa bhuvayatānām. – Long ago when I was practicing the career of Bodhisattva, O Subhāte, I never perceived the intrinsic nature of any dharma, whether it was form, feeling… or even bodhi. Therefore, O Subhāte, the bodhiṣṭhatvā-naiṣṭhaṣṭha practices the perfection of wisdom by a method of non-perceiving from his first production of the mind of bodhi until the moment when he awakens into supreme perfect enlightenment; he should practice competency in self nature of all dharmas.”

The last phrase of the original text lacks clarity. The Chinese versions of the Pañcasūrāṇi (T223, k. 23, p. 392a4-29; T 220. vol. VII. k. 468, p. 369a-s) and the Āṣṭādala (T 220. vol. VII. k. 530, p. 720a) seem to be based on the following reading: Āṇavatā kalitaḥ Subhāte bodhiṣṭhatvāna mahādaityavaṃ prajñāpāramitācāryānāṃ caratā prathamaśāntikopādāya upadāhānaṃ śāntikaparāśāntikopādāya upadāhānaṃ svaḥbhāvavaiśeṣeṇa bhuvayatānām. – “It is thus, O Subhāte, that the bodhiṣṭhatvā who practices the perfection of wisdom should practice expertise in the self nature of all dharmas, and this from his first production of the mind of bodhi until supreme complete enlightenment.”

565 See p. 1125-1127F.

566 The five avalokiteśvara, morality, etc.; cf. Dīgha, III, p. 230; Kośa, V, p. 75.


568 Six tṛṣṇā related respectively to rūpa, sādha, gandha, rasa, sūṣṭācāra, dharma; cf. Dīgha, II, p. 58.


572 Ten ākṣālakarmacāya, pratiṣṭhā, etc.; cf. Dīgha, III, p. 269; Kośa, IV, p. 137.

573 Śiva, sāmādhi and prajñā are the three elements constituting the Noble Path; cf. Dīgha, II, p. 81, 84; śrīvākta, p. 51.

574 Śrīvākta, p. 51.

575 Pālaṇṭīṣṭha, etc.

576 See p. 1125-1127F.

577 The five andaravakṣanda, morality, etc.; cf. Dīgha, III, n. 1; 1349-1559F.

578 The six ānikṣapaviṣṭa, discriminations of equanimity relatively to rūpa, sādha, gandha, rasa, sūṣṭācāra and dharma; cf. Dīgha, p. 245; Mahājāna, III, p. 239-240; Kośa, III, p. 108.

579 See p. 1128-1129F.

580 See p. 1308F.

581 The ten āśālaṅgūga, namely, the eight factors of the Path described as ‘āśālaṅgūga’ plus the perfect deliverance belonging to the athātā (āśā) sanyāgaśīlās) and the knowledge of acquisition of this deliverance (āśāḥaka sanyāgaśīlā); cf. the ten āśālaṅgūgāḥ in Anguttara, V, p. 222; and Kośa, VI, p. 295.
(paripūrayati) the six perfections (pāramitā) and the qualities (guṇa) of the ten bhumis [of the bodhisattva].

[296a]

Question. – But above you said that “all the dharmas up to and including nirvāṇa are not perceived”; why do you now say that the yogin “perceives morality, concentration, wisdom and up to the ten qualities of the saint”? 551

Answer. – Although these dharmas are ‘perceived’ (upalabdha), they all promote the emptiness of non-perception and to this extent, they are also said to be ‘non-perceived’ (anupalabdha). Moreover, as [the yogin] does not take them up (nidadātī) and is not attached (nabhinnivātā) to them, they are not perceived; as unconditioned dharmas (asamkṣetra), they are not perceived; as noble truths (āryasatya), they are not perceived; as absolute truth (paramārthaśatya), they are not perceived.

Although they have attained these qualities (guṇa), the saints who enter into nirvāṇa without residue of conditioning (nirupadhiśeṣanirvāṇa) do not regard them as acquired (labhadha); it is ordinary people (prthagjana) who regard them as great acquisitions (mahālabhdha). Thus the lion (sinha), even when he has feasts to his credit, does not consider them as marvelous (ākārṣya); it is the other beings who, on seeing them, consider them to be extraordinary (abhūta).

It is in this sense that [the Prajñāpāramitāśāstra] asserts an ‘emptiness of non-perception’ [or of non-existence] here.

Abhūtadīśānyatā

Fourteenth Section EMPTINESSES 16 TO 18: EMPTINESS OF NON-EXISTENCE, OF EXISTENCE ITSELF, OF BOTH NON-EXISTENCE AND EXISTENCE ITSELF 552

I. FIRST EXPLANATION

1. Emptiness of non-existence (abhūtadīśānyatā). – Some say that non-existence (abhūta) is the destruction (nirodha) of dharmas, but as this destruction does not exist, [the Prajñāpāramitāśāstra] speaks here of ‘emptiness of non-existence’.

2. Emptiness of existence itself (svabhūtadīśānyatā). – Dharmas arising from a complex of causes and conditions (hetupratyayadhyātmaṇyaupapanna), they have no self existence (svabhūta). As existence itself does not exist, [the Prajñāpāramitāśāstra] speaks here of ‘emptiness of existence itself’.

3. Emptiness of non-existence and of existence itself (abhūtāsvabhūtadīśānyatā). – Since it is impossible to grasp the mark of non-existence (abhūtanirnītī) and the mark of existence itself (svabhūtanirnītī), there is ‘emptiness of non-existence and existence itself’. Moreover, the consideration of non-existence and existence itself as empty has the name ‘emptiness of non-existence and existence itself’. Finally, the yogin who considers (samanapāpayati) the arising (upādā) and cessation (nirodha) of dharmas looks at it alternately from the viewpoint of existence itself (svabhūtvumokha) and the viewpoint of non-existence (abhūtvumokha). When he considers the arising (upādā), he feels joy (saumanasra) and when he considers the cessation, he feels sadness (dau rmansyā). But if this yogin discovers the emptiness of arising (upādālāśānyatā), he destroys the mind of joy (saumanasrayacitā), and if he discovers the emptiness of cessation (nirodhāśānyatā), he destroys the mind of sadness (dau rmansrayacitā). Why? [Because he sees that, on the one hand], arising is not a gain (lābha) and on the other hand, cessation (nirodha) is not a loss (alābha). As he thus eliminates these mundane (laukika) thoughts of joy and sadness, there is ‘emptiness of non-existence and of existence itself’.

Of the eighteen emptinesses, the first three, [namely, adhyātmaśānyatā, bahūdīśānyatā and adhyātmabahūdīśānyatā] destroy all the dharmas; the last three also destroy all the dharmas. Actually,

1. the emptiness of existence itself (svabhūtadīśānyatā, no. 17) destroys the time of production (upādā) and the time of duration (sthitī) of all the dharmas.

2. the emptiness of non-existence (abhūtadīśānyatā, no. 16) destroys the time of disappearance (vyaya) of all the dharmas.

3. the emptiness of non-existence and of existence itself (abhūtāsvabhūtadīśānyatā, no. 18) destroys production (upādā) and disappearance (vyaya) at the same time and together.

II. SECOND EXPLANATION

Some say:

1-2. The emptiness of past (atītha) and future (anāgata) dharmas is called emptiness of non-existence (abhūtadīśānyatā, no. 16); the emptiness of present dharmas is called emptiness of existence itself (svabhūtadīśānyatā, no. 17). Why?

The disappearance (vyaya) and change (anyathāvara) of past (atītha) dharmas leads to non-existence (abhūta); future (anāgata) dharmas, the causes and conditions for which have not come together, are

551 For these ‘ten qualities of the saint’ (p. 296a2), one variant substitutes the ‘qualities of the bhūmīs’.

552 These three emptinesses summarize, in a condensed form, the proof of universal emptiness. The Prajñāpāramitāśāstra which mentions them three times defines only the third, the abhūtāsvabhūtadīśānyatā (see above, p. 1035f, §16). In the following explanations, the Traiśūla establishes a parallel between these last three emptinesses and the preceding fifteen. Actually, as the author has pointed out at the start of this chapter, the emptinesses all concern one and the same absence of self nature and of characteristics and are unequivocal and interchangeable.

Here Kumāraśīla resorts to some rather unusual expressions to render emptinesses 16 to 18: he translates abhūtāsvabhūtadīśānyatā by wou fa k’long, svabhūtadīśānyatā by yewu fa k’long and abhūtāsvabhūtadīśānyatā by wou fa yewu fa k’long.
without arising, without existence, without exit and without production; this is why they are ‘non-existence’ (abhāva). As for present (pratyutpanna) dharmas and unconditioned dharmas (asaṃskṛta), by the very fact that they presently exist, they are called ‘existence itself’ (svabhāva).

3. The two, [namely, non-existence (abhāva) and existence itself (svabhāva)], together being empty, they are called ‘emptiness of non-existence and of existence itself (abhāvasvabhāvaśūnyatā, no. 18).

III. THIRD EXPLANATION

Finally, others say:

1. Unconditioned dharmas (asaṃskṛta), being without production (upādā), without duration (sthiti) and without disappearance (vyaya), are called ‘non-existence’ (abhāva).

2. Conditioned dharmas, having production, duration and disappearance, are called ‘existence itself’ (svabhāva).

[196b] 3. These [two categories of dharmas] being likewise empty, there is ‘emptiness of non-existence and of existence itself’.

Therefore the bodhisattva who wishes to become established [in the eighteen emptinesses], from the emptiness of inner dharmas (adhyātmavāśīntā) up to the emptiness of non-existence and of existence itself (abhāvasvabhāvaśūnyatā), should practice the Prajñāpāramitā.
The Mahāprajñāpāramitopadeśa (in short, Upadeśa) is an Indian commentary on the Abhidharma treatise; it multiplies references to the sūtras of the Lesser Vehicle as well as to those of the Fourteenth Section CARRYING OUT ABHIṢAMBODHI, PREACHING AND CONVERSIONS ALL IN THE SAME DAY ———————————————————————————————————— 1928
I. BECOMING BUDDHA AND PREACHING THE DHARMA THE SAME DAY ———————————————————— 1929
II. SIMULTANEOUSLY PREACHING AND CONVERTING ———————————————————— 1930
Fifteenth Section BRINGING INNUMERABLE BEINGS TO ABHIṢAMBODHI BY A SINGLE SERMON ———————————————————— 1932
Sixteenth Section LEADING INNUMERABLE BODHISATTVAVAS TO THE STATE OF AVAVARTIKA BY MEANS OF A SINGLE SERMON ———————————————————— 1936
Seventeenth Section OBTAINING THE IMMENSE LONGEVITY AND IMMENSE RADIANCE OF THE BUDDHAS ———————————————————— 1937
I. APPARENT LONGEVITY OF THE BODDHAS ———————————————————— 1937
II. REAL LONGEVITY OF THE BODDHAS ———————————————————— 1938
CHAPTER LII: ELIMINATION OF THE TRIPLE POISON ———————————————————— 1943
First Section ELIMINATING THE THREE POISONS ———————————————————— 1943
I. ELIMINATING THE THREE POISONS FROM THE KSETRA ———————————————————— 1943
II. ENDOWING THE KSETRA WITH A SPECIAL WISDOM ———————————————————— 1945
Second Section PREVENTING THE DISAPPEARANCE OF THE HOLY DHARMA ———————————————————— 1946
Third Section BRINGING INNUMERABLE BEINGS TO ABHIṢAMBODHI BY HEARING THE NAME OF THE BUDDHAS ———————————————————— 1948
PRELIMINARY NOTE ———————————————————— 1948
I. THE TWO KINDS OF BUDDHA ———————————————————— 1951
II. HEARING THE NAME OF THE BUDDHAS ———————————————————— 1954
1. As a rule, Sākyamuni saves by his preaching. ———————————————————— 1954
2. The Buddhas do not save solely by the hearing of their name ———————————————————— 1956
3. The hearing of the name alone is insufficient to produce abhiṣambodhi ———————————————————— 1957
5. Causes other than the hearing of the name occurring in the obtaining of abhiṣambodhi ———————————————————— 1960
6. How is the name of the Buddhas spread? ———————————————————— 1961
Conclusion ———————————————————— 1962
CHAPTER XLIX (2nd series): SETTING OUT ON THE MAHĀYĀNA ———————————————————— 1968
PRELIMINARY NOTE ———————————————————— 1968
I. THE FOUR BODHISATTVA STAGES OR PRACTICES ———————————————————— 1968
II. THE TEN BODHISATTVA GROUNDS OR AΒODES ———————————————————— 1970
III. THE TEN GROUNDS SHARED BY ADEPTS OF THE THREE VEHICLES ———————————————————— 1973
Bhūtān 1 ———————————————————— 1980
Bhūtān II ———————————————————— 1989
Bhūtān III ———————————————————— 1997
Bhūtān IV ———————————————————— 2000
Bhūtān V ———————————————————— 2003
Bhūtān VI ———————————————————— 2007
Bhūtān VII ———————————————————— 2009
Bhūtān VIII ———————————————————— 2018
Bhūtān IX ———————————————————— 2022
Bhūtān X ———————————————————— 2028

INTRODUCTION

The Mahāprajñāpāramitopadeśa (in short, Upadeśa) is an Indian commentary on the Pañcavimśatāsāhasrikāprajñāpāramitā-sūtra (in short, PPS). The original text has not come down to us, but it is known by a partially abridged Chinese version, the Ta t'he ou loun (T 1509), executed between 402 and 406 AD at T'eh'ng-oung by the Serindian master Kumārajīva. This version comprises two series of chapters:
1. A first series of fifty-two chapters (T 1509, p. 57c-314b), gathered into an initial chapter bearing the numeral I.
2. A second series of eighty-nine chapters (T 1509, p. 314b-756c), numbered from II to XC.

The first series appears to be an integral version of the Indian original, the second series as an abridged version.

My [Lamotte] work, the Traité de la Grande Vertu de Sagesse, which presently consists of five volumes, published at Louvain between 1944 and 1980, is a French translation of the fifty-two chapters of the first series and chapter XX of the second series.

In the course of chapters XLIX to LII of the present volume, volume V, the bodhisattva of the PPS continues to adorn his future buddha-field by formulating a series of vows, the success of which absolutely requires the practice of the Prajñāpāramitā. To the twenty-four vows already formulated in chapters XLII to XLVII of volume IV, thirty-eight further vows are about to be added here.

The great aspiration (ādyāstava) of the bodhisattva knows no limits. If all his wishes were realized, some least expected consequences would result. Thus, if a single sermon would suffice to establish all beings in Buddhahood, what would still be the need for innumerable Tathāgatas who follow one another in the world in order to put an end to universal suffering? To want to establish all beings in Buddhahood all at once would result in the interruption of the lineage of the Buddhas (buddhavānasamamuchcheda), something no-one would want.

But such considerations are valid only in relative truth. From the point of view of absolute truth, the vows of the bodhisattva are fully justified and completely realizable. Even more so, they have already been realized. In the view of the Prajñā, beings are empty of 'me' and of 'mine', īśvāram, dharmas are without intrinsic nature and specific characteristic. Their true nature is absence of characteristic. The Prajñāpāramitā alone penetrates it and penetrates it by not recognizing it, for it is free of any opinion. Since there is nothing to hope for, the wise man wishes for nothing and, in this sense, all his wishes are realized before being formulated. Furthermore, the wise man, having no substantial reality, is nothing but a name.

To these wishes the Upadeśa dedicates commentaries that have the precision and technique of an Abhidharma treatise; it multiplies references to the sūtras of the Lesser Vehicle as well as to those of the
Greater Vehicle. In its eyes, both the Tripitaka and the Mahāyānasūtras are the Words of the Buddha, but it is in the PPS that the Buddha spoke most clearly of the true nature of dharmas (p. 2189F).

The problem of causality is tackled in chapter XLIX where it is said that the bodhisattva wishes to understand the four conditions (p. 2170F). There the Upadeśa sees an allusion to a system of causality where four conditions (pratīyāya) and six causes (hetu) play a part in the production and cessation of conditioned dharmas. The canonical sūtras had already placed the bases for them; the Abhidharmas and the Sarvāstivādin school had formulated them in their definitive form. Nāgārjuna was familiar with them and struggled with them energetically in the first chapter of his Mūlamadhyamakakārikās where he showed the absurdity of the four conditions. The author of the Upadeśa adopts a more balanced position: he refrains from any futile proliferation about causes and conditions, but determines that they produce nothing. Thus they are neither to be taken up nor rejected.

The Upadeśa will return twice (p. 2186F, 2232F) to the problem of dharmatī and its synonyms. For the śrāvakas, it was pratīyāsanunatpāda, the conditioned production and cessation of the five skandhas. For the Mūlamadhyamikas, it is exactly the opposite, the true nature of things excluding all production and all cessation. We will notice (p. 2198-99F) the distinction established between the lower, middling and higher tathata, as the Saṁyagjana, the śrāvaka and the bodhisattva, respectively, understood it.

A problem which was scarcely of any interest to the early masters but which subsequently gained importance is that of the vision of the Buddhas, treated in chapter L. Śākyamuni’s contemporaries saw the Buddha with their fleshy eye (mūlasanacakus), the range of which is very limited. More ambitious, the bodhisattvas of the PPS wanted to see, with the divine eye (divyacakus), the innumerable Buddhas reigning in the ten directions (p. 2272F). The divyacakus obtained by practice of the superknowledges <vii> consists of a subtle matter derived from the ten great elements; it enjoys a perfect luminosity to the four directions of the horizon.

Other Mahāyānasūtras, contemporary with the PPS but seeming not to have been influenced by them, propose another process of seeing: the pratīyāsannāmādhi, a technique of mental concentration by means of which an ascetic, even without using the divyacakus, is able to contemplate, as in a dream, the Buddhas of the present, mainly Amītābha, and to converse with them.

A controversy on the efficacy of these two processes arose in India, probably in Kāsī, at the time of the Upadeśa. Brought to expressing a position, its author does not hide his preferences for the divyacakus (p. 2273-2274F), the more traditional process fitting into the frame of the Abhijñās. But the Buddhas are but names (nāmamāra) and it is by eliminating wrong views that one is able to see them in their “body of the doctrine” (p. 2265F).

The controversy which, in India, set the partisans of the divyacakus in opposition to those of the pratīyāsannāmādhi was triggered off again in China in the first quarter of the 5th century. It provoked an interesting exchange of correspondence between Houei-yuan, the master of Mount Lou, and Kumārajīva, the translator of the Upadeśa (p. 2270-72F).

In the canonical sources, there is frequent mention of the kinds of literary composition borrowed by the Words of the Buddha – these are nine or twelve in number, sūtras, etc.; the early sources enumerate them without defining them. In chapter LI, the bodhisattvas of the PPS wish to hear and retain the twelve-membered Word of the Buddha (p. 2286F). Along with the Mahāvīra of the arhats of Kāsī, the Upadeśa is among the first exegetical treatises that attempt to give an explanation of them. It tries to introduce into it the entire group of Buddhist scriptures existing at its time (p. 2389F) in order to establish its canonicity. But Buddhist literature had expanded so much that it lent itself poorly to this kind of distribution. The explanations furnished in regard to certain angas, such as the Udāna and especially the Itivuttaka, must have perplexed the Chinese readers, and we do not pride ourselves in having dissipated all the obscurities here.

In early times, hearing the name of the Buddhas (buddhānāmadhyayairavānu) was not included among the auxiliary dharmas of bodhi (bodhipākṣikadhāma). Some disciples of Śākyamuni, such as the notable Sudatta or the brāhmaṇa Sāila, were overcome by joy on hearing the word ‘Buddha’ pronounced, but nevertheless did not progress <viii> along the path of salvation. In the centuries that followed, the Name uneasingly gained in importance. In chapter LII of the PPS, the bodhisattva formulates the following vow:

“When I have attained supreme complete enlightenment, may innumerable beings, as soon as they hear my name, be established in abhisambodhi” (p. 2352F). At the same time, other Mahāyānasūtras, such as the Saṁkhya-vīryottā and the Lotus, say that merely hearing the name of buddha Amītābha or bodhisattva Avalokiteśvara assured, ipso facto, rebirth in Saṁkhya-vīryottā, or puts an end to suffering. In the Chinese and Japanese extensions of Amidism, the invocation to Amītābha (the Nan wou pou k’yoseu yi kouang jou lai, Namu-amida-butsu) constitutes the easiest and most efficacious means of salvation for the devotee.

The author of the Upadeśa is not of this opinion. According to him, the hearing of the name is not the single means of realizing salvation, is not infallible, and does not immediately produce its effects like a cintamani or a magical spell (p. 2358-63F). Without condemning the mystics, it rather sides with the rationalists, that category of disciples “who see the profound reality (arthapada) by penetrating it by means of prajñā, by means of the intellect” (Anguttara, III, p. 355).

Rationalism can go hand in hand with traditionalism. Concerned about dealing carefully with the old beliefs, the author on occasion rises up against the excessiveness of the Prājñā or rather against the erroneous interpretations that might be proposed of it. Thus the Mahāyānaists believe in the transfer of merit (puṇyatānamandana): according to them, it would be possible to apply the merits that one has gained oneself to others (p. 1879-80F), and the bodhisattva of the PPS wishes, “by means of his own power”, to assure good rebirths to beings (p. 2312F). But at first sight, the notion of transfer of merit seems to contradict the law of karma universally accepted by the Indians. How can the transfer of merit be accepted when, according to the earliest texts, actions are declared to be strictly personal and incommunicable? Good and bad actions ripen for their doer, and no one else can bear their consequences. That being so, how could beings benefit from an action carried out by the bodhisattva? The Upadeśa tries to reconcile the two opposing doctrines with the following reasoning: “By the power of his knowledge, wondrous deeds and sermons, the bodhisattva makes beings themselves carry out the good actions that will win them good
Although Kumārajīva translated it only as a summary, the commentary of the Upadeśa on this chapter is not lacking in interest. Its author interprets the doctrines of the Prajñāpāramitāśūtra in the light of the Avatamsaka and, more particularly, of the Daśabhūmikāśūtra. The bodhisattva should fulfill his career in two ways, either by traveling the ten "bhūmis proper" reserved for him, Pramūdita, etc., or by borrowing the ten "shared bhūmis", Suklavādāstariṇa, etc., shared by the śrīvakas, pratyekabuddhas, the bodhisattvas and the Buddhas.

Finally, the Upadeśa was one of the first treatises to establish a parallel between the bhūmis of the bodhisattva and the conquest of the four fruits of religious life (śrūmānayaphala), strotapattiphalā, etc., mentioned by the canonical sources.

The five volumes of the Traité represent only a third of the Upadeśa which Kumārajīva translated completely into Chinese. With the chapter on the bhūmis, they give a sufficiently complete idea of Buddhist gnosis at the beginning of the 4th century of our era.

It is my [Lamotte] pleasure to express publicly my deep appreciation to colleagues and friends who have helped me in the present work and without whose aid the latter could not have been brought to term. The interest which Japan has always held for the Dai chidoron (Upadeśa) has been extended to the French translation of the Traité de la Grande Vertu de Sagesse: the encouragements to me, which have been lavish, from the East as well as from the West, sustained me in my work which was greatly facilitated by the progress in Buddhist studies in the course of the recent years. Volumes IV and V have benefited from working tools (editions of texts, dictionaries, concordances, indexes and encyclopedias) made specially for the use of researchers. But all the secrets of the Upadeśa, however, have not been elucidated <xi>, far from it; and the enrichment of our documentations only sets new problems.

The final editing of volume V has been sensibly eased thanks to the devotion and ability of many of my friends. Prof. Dr. Heinz Bechert (Göttingen) gave it attentive reading; Robert Shih (Louvain-la-Neuve), Hubert Durt (Kyoto) and Marcel Van Velthem (Brussels) assisted me efficiently in the correction of the proofs. I give them my deepest thanks.

My appreciation is also expressed to the Fondation Universitaire de Belgique and to the Insitut Orientaliste de Louvain who generously helped with the expense of printing.

SUPPLEMENT TO THE BIBLIOGRAPHY

ed. = edition; rec. = reconstruction into Sanskrit; tr. = translation.

Abhidharmavatara = Le Traite de la Descente dans la Loi profonde by the Arhat Skandhila, Translated and annotated by M. VAN VELTHEM (Publications de l’Institut Orientaliste de Louvain No. 16), Louvain-la-Neuve, 1977.


Avalokitesvara = Bodhisattvavadanakalpatra by Ksemendra, ed. with its Tibetan version by S. C. DAS, 2 vol. (Bibliotheca Indica), Calcutta 1888-1918.


DURT H., Chosu (Usnisasiraskata), Hebogirin V (1979), p. 421-430.


FUTA K., Genshi Jodo Shiso no Kenkyu (Studies on Early Pure Land Buddhism), Tokyo, 1970.


HAHN M., Haribatta and Gopadatta, Two Authors in the succession of Aryasura and the rediscovery of parts of their Jatakamalas, Studia Philologica Buddhica I (1977), Tokyo: The Reiyukai Library.


IDEM, Shoki Daijo Bukkyo no Kenkyu (Studies on early Mahayana), Tokyo, 1968.


Kosa Index = Index to the Abhidharmakosabhasya, 3 Parts, ed. by A. HIRAKAWA and others, Tokyo, 1973-78.


Kosayakhyo = Sphatartha Abhidharmakosavakyakhyo, ed. by U. WOGIHARA, Tokyo, 1932-36.

LAMOTTE E., Alexandre et le Bouddhisme, BEFEO XLIV (1951), p. 147-162.

IDEM, La critique d'authentitacité dans le Bouddhisme, India Antiqua, Leyden, 1947, p. 213-222.
Mulasarvastivadin, 2 Parts, ed. by R. GNOLI, Roma 1977-78

SCHLINGLOFF D., Das Sasa-Jataka, WZKSA XV (1971), p 57-67


SCHMITHAUSEN L., Zu den Rezensionen des Udanavarga, WZKSA XIV (1970), Sde dge Tib. Trip. = Sde dge Tibetan Tripitaka, Bstan hgyur, preserved at the Faculty of Letters, University of Tokyo. - Section of Dbu ma 7 vol Tokyo, 1977-78.

Sukhavativyuha :
Ed. U. WOGIHARA, etc., Jodoamukyo (The three Pure Land Sutra) Tokyo, 1931.


IDEM, Von Ceylon bis Turfan, Gottingen, 1967.


CHAPTER XLIX: THE FOUR CONDITIONS

First Section UNDERSTANDING THE CONDITIONS

(pratyaya and hetu)

PRELIMINARY NOTE.

This section, dedicated to questions of causality, deals with the four conditions (pratyaya) and the six causes (hetu). They are worded in the following way in Sanskrit and Tibetan, and in Chinese by Kumarārjula (K) and in Chinese by Hiuan-tsang (H):

1. Causal condition, hetupratiṣaya, rguḥ i rkyen, yin yuan (K), yin yuan (H).
2. Immediately preceding condition, samanantarapratiṣaya, mchuṅs pa de ma thag pahi, ts'eu ti yuan (K), teng wou kien yuan (H).
3. Object condition, ālambanapratiṣaya, dmigs paḥ i rkyen, yuan yuan (K), so yuan yuan (H).
4. Dominant condition, adhipatipratiṣaya, b dag poḥ i rgyu, tseng chang yuan (K), tseng chang yuan (H).
5. Associated cause, saṃprayuktahetu, mchuṅs par ldan pahi rgyu, siang ying yin (K), siang ying yin (H).
6. Simultaneous cause, saḥabhūhetu, lhan cīg bhyun bahi rgyu, kong cheng yin (K), kiu yeou yin (H).
7. Homogeneous cause, saḥhāgahetu, skal ba mñam pahi rgyu, tsu nhom yin (K), t'ong lei yin (H).
8. Universal or pervasive cause, sarvatraḥahetu, kun tu ṣgro ḍlag pahi rgyu, pien yin (K), pien hing yin (H).
9. Ripening cause or cause of maturation, vipākāhahetu, rdug pahi rgyu, pao tsun yin (K), yi chou yin (H).
10. Enabling cause, kāraṇahetu, byed pahi rgyu, wou tchang yin (K) (avighnakāraṇa), meng tso yin (H).

The Buddhist doctrine is primarily a doctrine of causality and the Buddha Śākyamuni, throughout his career, never stopped teaching his disciples the dependent origination of the phenomena of existence (pratītyasamutpāda), the production that conditions the appearance and disappearance of dharmas. His homily inevitably begins with the phrase: This being, that is; from the production of this, that is produced (asmin satidam bhavyat aṣṭaṭpaddaḥ idam upadayaḥ); and: This not being, that is not; by the cessation of this, that ceases (asmin asatiḥdam na bhavyat aṣṭaṭpaddaḥ idam nirodhāḥ); cf. Catupariṣat, p. 102, 358-360; Sāhiṭamabha, ed. N. A. Sastri, p. 2; Avadnaśāstra, II, p. 105-106; Arthaviniścaya, ed. N. H. Samtani, p. 5; Mahāvastu, II, p. 285, III, p. 448; and for the Pāli sources, Vin. I, p. 1; Majjhima, III, p. 63; Āsāṃyutta, II, p. 1, 25, etc.
The Buddhist credo quite rightly continues with a single stanza infinitely reproduced on Indian, Serindian and Chinese monuments and images:

Ye dharmāḥ hetupraṇāvāṁ tesam hetum tathāgato ida |
tesāṁ ca yo nirdhodh evamvadād mahāsamanāpa ||

“The Tathāgata, the great ascetic, has told the cause of phenomena coming from causes, and he has also told their abolition.”

But in the present section, it is more precisely a matter of the system of the four conditions and/or the six causes intervening in the functioning of causality. Does this system already occur in the canonical sūtras or, if not, which school elaborated it? Does the Madhyamaka accept or reject it? Do the Prajñāpāramitā sūtras mention it and, if so, in what sense? Finally, how did the Tārātīṭī understand it?

1. The system in the canonical sūtras

In the early texts the words ‘condition’ (pratyaya) and ‘cause’ (hetu) seem to be equivalent. The Kāliyākkāya, p. 188, makes the following comment: “What is the difference between hetu and pratyaya? There is none. The Blessed One said: dvau hetu dvau pratyayau samyugdoṣṭer upāddāya. kataumā dvau pariṣati ca ghoso ‘dhiṣyatmc ca yoniyo manaskārā ti. ’There are two causes, two conditions for the arising of right view. What are these two? The speech of another and, inwardly, right reflection’ (cf. Majjīma, I, p. 294, l. 1-3; Anguttara, I, p.87, l. 32-34). The words hetu, pratyaya, nidāna, kārana, nimiṇta, lōṅga, upaniśad are synonymous.”

But, asks the Mahāvīrāhāra, why is it that the Jānānprasāhina of Kātyāyanaṇḍu, after having spoken of the four pratyayas, still lists six hetu? Here is its answer (T 1545, k. 16, p. 79a26-e5):

“The six hetus are not spoken of in the sūtras; the sūtras speak only of the existence of the four pratyayas, namely, hetupratiṣaya up to adhitapratyayata. Here, in order to distinguish the hetus from the pratyayas, [the Jānānprasāhina] speaks of six hetus.

“Question. – Do the hetus contain the pratyayas and do the pratyayas contain <2165> the hetus? – Answer: They are contained mutually according to thir use. Some say that the first five hetus are the hetupratiṣaya and that the kāraṇaheṭū is the other three pratyayas. Others say that the pratyayas contain the hetus, but that the hetus do not contain [all the pratyayas: thus the first five hetus are the hetupratiṣaya; the kāraṇaheṭū is the adhitapratyayata, but the samanantarapratyayata and the lāṁbana-pratyayata are not contained in the hetus.

“Others say that that it was also a question of the hetus in the sūtras and, particularly, in the Ekottaragama, of the group of six (saṭkāṇiṇḍu), but in time, this text has disappeared (antarhita); however, the Śāhāvīrā Kātyāyaṇḍu, by the power of his knowledge resulting from an aspiration (pranidhiṣṇa), saw this sūtra passage where it was a matter of the six hetus and [as a result] he compiled and wrote his Abhidharma. That is why, in this Abhidharma, he distinguishes the six hetus. Formerly the Ekottaragamasūtra listed dharmas from 1 to 100 (ekottarāgama) and then the rest have disappeared. Moreover, in the groups 1 to 10, much has disappeared and not much remains. The Śāhāvīrā Śākavāśin, a great arhat, was a disciple contemporaneous with the Śāhāvīrā Ānanda. At that time, this Venerable was a faithful transmitter of the Bhagavat’s teachings, but, by the time of the nirvāna of the arhat, 77,000 jātakas and sūtras, 10,000 śāstrīs already had disappeared. If so many sūtras and śāstras disappeared under one scholar, what has not happened from that day until today when hundreds, thousands, of scholars have followed one after the other? How can the number of sūtras and śāstras that have been lost be known? This is why, some say, the six hetus are mentioned in the sūtras.

“Other teachers (ācārya) say: Although there is no sūtra where the six hetus are treated in order (anukramaṇa) and fully (samanrūpa), these hetus are mentioned separately (vikhrama) in various places in the sūtras:

1. A sūtra says: ivam ucyate darisanamālākāḥ truddhāḥ ‘vyatiprakāśanam aprayuktaḥ ‘It is what is called faith having seeing as root, ASSOCIATED with the knowledge [subsequent] to penetration’. Sūtras of this kind have dealt with the sampryukhaṇaḥ.

2. A sūtra says: caśāṃ pratiṣṭhā rūpāṇi corapadyate caṇḍurijātvan. trayāṇam samgatiḥ sparcitah, tathā sāya jātā vedaṇā samjñih cetanā ca ‘As a result of the eye and Visible, there arises the visual consciousness; the meeting of the three is contact; there arise with them sensation, concept and volition’ (cf. Majjīma, I, p. 111, l. 35037, p. 281, l. 18-29; Samyutta, II, p. 72, l. 4-5; IV, p. 32, l. 31-32; p. 86, l. 18-19; p. 90, l. 15-16). Sūtras of this kind have dealt with sākhābhāṣṭha.

3. A sūtra says: samavanvagato ‘yam padgalāḥ kauśalai api dharmair aukṣalai api. aṣya hālu padgalasya kauśal dharmāntarāṭ kauśalāḥ dharmāḥ samamkhaṇḍabhāt, asti cāyasaṃhautagatāś kaśālaṁtāśaṁsaścittamān nāma ‘yā ca kauśalabhāvyayā ‘This man is endowed with good and bad dharmas, but within him the good dharmas are disappearing and the bad dharmas are appearing. But there is still within him a persistent root of good which is not cut and, from this root, will grow ANOTHER root of good: thus, in the future, this man will be pure’ (cf. Anguttara, III, p. 404, l. 12-20; Madhyama, T 26, k. 27, p. 60a22-27). Sūtras of this kind have dealt with the saṃbhāgaḥ. <2166>

4. A sūtra says: mithyādirṣṭāṃ prarupasadgalaṣaṇaṇa ca kāya kārmakaṃ yac ca vākārmaṇaḥ ca maṃkārmaṇaḥ yah pranidhiṣṭāḥ ye ca taddhīrṣṭāḥ arvayād samkārthāḥ sarve ‘yāḥ ete dharmaṁ anantarṣye svamanvantara ‘kārayatvāntarṣye dvayāntarṣye samantarṣe. ‘[tatt kasya hetoh. dyeyt by asya yad uta mithyādirṣṭaḥ] ‘For the man who has a wrong view, every physical act, every vocal act, every mental act, every resolution and all the formations connected with this view: ALL, these dharmas end up in delusion, unhappiness, affliction, disaffection, disaffection’ (Why? Because he has a guilty view, namely, wrong view). – Cf. Anguttara, V, p. 212, l. 20-29; Samyukta, T 99, k. 28, p. 204a25-28. Sūtras of this kind have dealt with the sarvatragahetu.

5. A sūtra says: asthānaḥ etad evamākṣaḥ yat kāryācāraṇiyaḥ vāgācāraṇiyaḥ manomācāraṇiyaḥ kānto manḍopā vipākā nirvarteta. sādhānaṃ ca kaly etad evadā yad asānto ‘kāntā manḍopā vipākā nirvarteta ‘It is impossible, it is unreasonable that a physical, verbal or mental misdeed will result in an agreeable, nice, pleasant, RETRIBUTION, but it is certainly possible that there will result from it a disagreeable, lowly,
unpleasant retribution’ (cf. Majjhima, III, p. 66, l. 9-28; Anguttara, I, p. 28, l. 23-24; madhyama, T 26, k. 47, p. 724B8-10). Stūtras of this kind have dealt with the vipākāhe.μ

6. A stūtra says: dvāru heti dvāru pratayau samyagdeśer upāddāya: paratai ca ghoṣo ‘dhīyāmman ca yo nilo manośakāraḥ ‘There are two causes, two conditions for the ARISING of right view: the speech of another and, inwardly, right reflection’ (cf. Majjhima, I, l. 1-3; Anguttara, I, p. 87, l. 32-34; Madhyama, T 26, k. 58, p. 791a1-2; Ekottara, T 125, k. 7, p. 578a5-6). Stūtras of this kind have dealt with the kārmathe.μ

“Therefore the six HETUS have been spoken by the Buddha, and, by basing himself on these stūtras, the Stūhāvira [Kātyāyantiṭṭha] composed this [Jñānaprasthāna]-sāstra.”

* 

The present passage of the Mahāvibhāṣā will in part be repeated by Saṅghabhadra in his Nyāyānustāra, T 1562, k. 15, p. 416B5-417a9, and by Yaśomitra in his Kośavyākhyā, p. 188, l. 13-189, l. 13.

In Buddhism there are several systems of causality. The earliest and best known is that of the twelve-membered conditioned origination (dvārddhānapratyayasaṃsaptipakā) in which twelve conditions (pratayah or nidānā) are involved. Taught by the Buddha at Benares and many other places, it is universally accepted by all Buddhists.

Here it is not a question of this system, but of another theory where at first four pratayas (hetupratyaya, etc.) are involved, to which later six hetus (samprayuktahetu, etc.) were added. According to some scholars, the field of action of the four pratayas coincides exactly with that of the six hetus and the six hetus are equivalent to the four pratayas; according to others, the action of the pratayas greatly exceeds that of the hetus. This system was not accepted by all the schools, and so its partisans tried to establish its canonicity by showing that the stūtras of the Tripiṭaka dealt with it.

They claim that the four pratayas, taken as a group, were “spoken in the stūtras”: this is what is affirmed by the Mahāvibhāṣā in the passage I [Lamotte] have just translated, by the Kośa II, p. 299 as note; Prakaraṇapāda, T 1541, k. 4, p. 645B6-7; T 1542, k. 5, p. 712b12-13; Jñānaprasthāna, T 1543, k. 1, p. 773a13-14; 774b22-775a9; T 1544, k. 1, p. 920c5-921a10.

Mahāvibhāṣā, T 1545, k. 21, p. 109a20-28; k. 16, p. 80a17-22.


Kośa II, p. 244-331; Nyāyānustāra, T 1562, k. 15-20, p. 416B5-456a.

The sources mentioned here outline the Sarvāstivādin-Vaiśākha concepts on causality: Not only are the samkṣertha-dharma hetupratyayasaṃsaptipakā – which is a tautology – but they depend on a precise number of causes and conditions, namely, the 4 pratayas and the 6 hetus. This does not mean that any dharma indiscriminately is the product of 4 pratayas: some depend on 4 pratayas, others on 3, others on 2, but none depend on one single prataya. And it is the same in regard to the 6 hetus: there is no single unique cause on which the totality of dharmas depends <2168> and this observation excludes the intervention of a Deity unique to the process of causality.

The play of the 6 hetus is pretty much confounded with that of the 4 pratayas and is only the doublet of them. This complicates the task of the expositors when they treat them conjointly. The early masters often limited themselves to speaking of the 4 pratayas.
3. The system in the Madhyamaka

Nāgārjuna, author of the Madhyamakaśāstra, was aware of this system and, in a stanza in his Kārikā, I, 2 (p. 76), he says to his objector:

_Catvāri pratyayān hetu cilambanam anantaramaḥ tathāvādhipatīyaṃ ca pratyayo nāti pañcamah\_

“There are four conditions: cause, object, antecedent and dominant. A fifth condition does not exist.”

From the beginning of his work, Nāgārjuna attacks a typically Sarvāstivāda position. Thus he was connected with this school which, in the first centuries of our era, was widespread in the northwest of India.

In his Kārikā, I, 5 (p. 81), Nāgārjuna rejected outright the four pratyayas:

_Utpadyate pratītyemāṃ itīṃ pratyayāḥ kila / ydvan nipadaya iti tāvan nipratyayāḥ katham\_

“These conditions are at issue when some thing arises in dependence on them; but if nothing arises, how would they not be non-conditions?” – In other words, if nothing is conditioned, there can be no question of conditions.

Going on this evidence, Nāgārjuna successively shows the absurdity of the hetupratyaya (Kārikā, I, 1, p. 83), the alambanapratyaya (Kārikā, I, 8, p. 84), the samanantarapratyaya (Kārikā, I, 9, p. 85) and the adhipatipratyaya (Kārikā, I, 10, p. 86).

We will return to these stanzas later, but already the attitude taken by Nāgārjuna in regard to the system of the four conditions is clear: it is a pure and simple rejection. If there is a pratītyasanatpāda, it is characterized by the eight negative characteristics (astaviśeṣasanaviśeṣa), which are non-cession (anirodha), non-production (anupāda, etc. (cf. Madh. vṛtti, p. 3, I, 1) and are mingled with emptiness.

4. The system in the Great Prajñāpāramitāśūtras

If these stūtras were to mention the four pratyayas, that would prove their dependence on the Sarvāstivāda and would throw some light on the origin of an immense literature which, despite its prolixity, carefully conceals its sources.

On this point we come up against a serious problem of authenticity, for some versions of the Great Stūtras pass over the four conditions in silence whereas others that mention them fall into two groups, one group that rejects them and one that accepts them.

a. Versions silent about the four pratyayas.

The Sanskrit text of the ‘corrected’ Pañcaviṃśatisāhasrikā and the two earliest Chinese translations of the Pañcaviṃśatisāhasrikā, that of Dharmarākṣa made in 286AD and that of Mokula made in 291AD, say <2169> nothing about the four pratyayas in the place where they should have spoken of them, i.e., after the statement of the eighteen sānyatās.

Pañcaviṃśatisāhasrikā, ed. N. Dutt, p. 24, l. 17.

Kouang tsan king, T 222, k. 1, p. 150x3.

Fang kouang pan io king, T 221, k. 1, p. 3b1.

b. Versions rejecting the existence of the four pratyayas. They may be found in the collection of the Ta pan jo po lo mi to king, Chinese translation made by Hiuan-tsang between 660 and 663AD:

Pañcaviṃśatisāhasrikā, T 220, book VII, k. 402, p. 430c7-8: “The bodhisattva-mahāsattva who wishes to understand (avaboddhā) that the hetupratyaya, the samanantarapratyaya, the alambanapratyaya and the adhipatipratyaya do not exist (na vidyant) and are not perceived (nopalabhyant) in all dharmas should practice the perfection of wisdom.”

_Aṣṭādaśasāhasrikā, T 220, book VII, k. 479, p. 430b-7-8: [The bodhisattva-mahāsattva who wishes to understand the sixteen sīyātās] and the alambanavyātā, the adhipatiprātā, the samanantaravyātā (read teng wou kien k’ong), etc., should practice the perfection of wisdom._

c. Versions that adopt the four pratyayas.

They simply say that the bodhisattva wishing to understand the four pratyayas should practice the perfection of wisdom.


Pañcaviṃśatisāhasrikā, Tibetan translation, Tib. Trip., vol. 18, no. 731, p. 53f Ed. P. Ghosha, p. 80, l. 4-6: _Punar param Śāradvatiprutānālambhandatāparamantarahaṇetupratyayātā avaboddhākāmāna ...This wording obviously should be corrected as follows: Punarparama Śāradvatiprutānaḥ samanantarālambhandādhipatipratyayān avaboddhākāmāna._

_Sātashāhasrikā, Chinese translation by Hiuan-tsang, T 220, book V, k. 3, p. 132c-5._

- Perhaps the passage on the four pratyayas did not appear in the original version of the Pañcaviṃśati: the adversaries as well as the partisans of this theory could have introduced it into the text, the former in order to reject it, the latter in order to adopt it, at least from the sānyātī point of view.

5. The system according to the Traité
The passage of the Pañcaviṃśatisāhasrikā which the Traité is about to comment on is placed among the versions that adopt the four pratyayas and are against those that reject them. This puts our author in a delicate situation. To deny the four pratyayas, as Nāgarjuna did in his Madhyamakakāśita, is to brush up against nihilism; to accept the four pratyayas, as do the Sarvāstivādin Ābhidharmikas, is to fall into realism. And yet realism and nihilism are the two extreme views condemned by the Buddha (see above, p. 2007f). The author of the Traité is going to adopt a middle path which is that of the Prājñāpāramitā which abjures from taking up (purīvṛtana) or abandoning (utsarga) <2170> the pratyayas for the good reason that conditioned things are never produced and that, from the beginning, dharmas are parinirvānized (ātāparinirvāna).

Having briefly defined the four pratyayas and the six hetus, the author, worried about objectivity, begins by allowing a Madhyamika objector who considers the conditions to be non-conditions (nāpratyaya) to speak. This objector expresses himself in almost the same way as Nāgarjuna in Kārikās 7 to 14 of his Pratīyāyaprakāśa which is none other than a refutation (niṣedha) of the system of the four conditions. Then the author explains in detail this system such as the great Sarvāstivādin teachers of the Saṃpādakā-bhidharma and the Viśhūtā had conceived it.

If Nāgarjuna pushed negation too far, the Sarvāstivādin sinned by excessive realism, and so the author of the Traité tries to bring things back to the point by taking his inspiration from the Prājñāpāramitā. The ordinary person sees the pratyayas and believes them; the wise man also sees the pratyayas but he does not believe them. The ordinary person is like the child who sees the moon reflected in the water and tries to grab it; the wise person also sees the moon reflected in the water but he does not seek to grab it because he knows it is not there. The dharmas that appear to us as conditioned are empty of reality and like a magical creation. The vision that we have of them comes from provisional truth (sannyātātya); their non-arising and non-cessation are their true nature, which is none other than absence of any nature.

Pratīyāya and Hētu

[Sūtra (cf. Sātāsāhasrīkā, p. 8-0, l. 4-6). – The bodhisattva-mahāsattva who wishes to understand the causal condition, the immediately preceding condition, the object condition and the dominant condition of all dharmas should practice the perfection of wisdom (Sarvadharmānāṃ samanantarālāmambhandhiprātyeyān avabhodhikāminena bodhisattvānāṃ maññātātvena praṇāāpāramīdādīṛṣeṣaṃtāyāyānāṃ ātāparinirvānāyānāṃ īṣṭaṃsāyaṃ).

Sāstra. –

I. THE FOUR CONDITIONS (pratīyāya) AND THE SIX CAUSES (hetu)

All conditioned dharmas (samskṛtādharma) are the result of four conditions (pratīyāya): 1) the causal condition (hetuprātyeyā); 2) the immediately preceding condition (samanantaraprātyeyā); 3) the object condition (ālāmambhandhiprātyeyā); 4) the dominant condition (ādhipatiprātyeyā).

1) The causal condition (hetuprātyeyā), [in five causes (hetu)]:
   a. the associated cause (sampravṛyyayakṣaṃketa),
   b. the simultaneous cause (saśabhaḥketa),
   c. the homeogenous cause (saḥbhāgaketa), <2171>
   d. the universal cause (sarsvatragaketa),
   e. the ripening cause (vipākaketa).

These five causes (hetu) are causal condition (hetuprātyeyā).

2) Furthermore, all conditioned dharmas (samskṛtādharma) are also called causal condition (hetuprātyeyā).

2) The immediately preceding condition (samanantaraprātyeyā). – If one accepts the last mind and the last mental events (caramāṃ citacaitādhi), past (astha) as well as present (pratyeyyakṣaṃketa), of the arhat [at the moment of nirvāṇa], all the other minds-and-mental-events, past or present, play the role of antecedent [with respect to the minds-and-mental-events that follow them] and are called immediately preceding condition.

3-4) The object condition (ālāmambhandhiprātyeyā) is the dominant condition (ādhipatiprātyeyā). – It is all the dharmas.

The bodhisattva who wants to cognize the specific characteristics (svaśākṣāna) and the general characteristics (svaṇātātyaśākṣāna) of the four conditions should practice the perfection of wisdom. <2172>

\[\text{Pratīyāya and Hētu}\]

\[\text{Śūtra (cf. Sātāsāhasrīkā, p. 8-0, l. 4-6). – The bodhisattva-mahāsattva who wishes to understand the causal condition, the immediately preceding condition, the object condition and the dominant condition of all dharmas should practice the perfection of wisdom (Sarvadharmānāṃ samanantarālāmambhandhiprātyeyān avabhodhikāminena bodhisattvānāṃ maññātātvena praṇāāpāramīdādīṛṣeṣaṃtāyāyānāṃ ātāparinirvānāyānāṃ īṣṭaṃsāyaṃ).}

\[\text{Sāstra. –}

\[\text{I. THE FOUR CONDITIONS (pratīyāya) AND THE SIX CAUSES (hetu)}\]
II. OBJECTIONS AGAINST THE EFFICACY OF THE CONDITIONS

Objector.1 – According to the perfection of wisdom (prajñāpāramitā), the four conditions (pratyayas) do not exist (nopalabdhyante). Why?

1) [Rejection of hetupratyaya]. – It is illogical (na yujyate) that the effect (phala) pre-exists in the cause (hetu) and it is also illogical that it does not pre-exist in it.6

If the effect pre-existed in the cause, there would not be any cause [since it already exists].

If it did not pre-exist in the cause, of what use would this cause be [since it does not occur there]?

If it did pre-exist without having pre-existed there, it would also result from a non-causal, by chance (aheruka).

Furthermore, it is necessary to see the effect arise from the cause in order to be able to speak about cause; but if the effect is not there in advance, how can one speak of cause?

Furthermore, if the effect arises from a cause (hetor jāyate), this effect depends on a cause (hetum apektate). But this cause is not independent (savatanyatra) and in turn, depends on other causes. If the cause is not independent, how could one say that the effect depends solely on that cause? <2173>

For these many reasons, we know that there is no causal condition (hetupratyaya).

5 This objector is a Mādhyamika who is going to reason in a manner very close to that of Nāgājana in his Madh. Kārikā.

6 The objector claims here to be following a version of the Prajñāpāramitā where the four pratyayas are rejected, whereas the Traité is referring to a version where they are accepted: see p. 2169F.

Compare Madh. Kārikā, XX, v. 1-4 (p. 391-393):

Hetot ca pratyayāṇāṃ ca sāmāgryā jāyate yadi /
phalam asti ca sāmāgryāṃ sāmāgryā jāyate katham //
hetot ca pratyayāṇāṃ ca sāmāgryā jāyate yadi /
hetot ca pratyayāṇāṃ ca sāmāgryā jāyate katham //
hetot ca pratyayāṇāṃ ca sāmāgryāṃ asti cet phalam /
ghyeta nāṃ sāmāgryāṃ sāmāgryaṃ ca na ghyeta //
hetot ca pratyayāṇāṃ ca sāmāgryāṃ nāstī cet phalam /
hetovah pratyayādi ca sāmāgryā phalabh astamah //

Transl. – If the fruit that arises from the complex of the cause and conditions already occurs in this complex, why would it need to arise from the complex?

If the fruit that arises from the complex of cause and conditions does not occur in this complex, how could it arise from this complex?

If the fruit occurred in the complex of cause and conditions, it should certainly be taken held of in this complex. Now it is not held there.

If the fruit did not occur in the complex of cause and conditions, causes and fruits would be equivalent to non-causes, to non-conditions.

2) [Rejection of the samanantarapratyaya]. – Once gone (atīta), the minds-and-mental-events (citvācālasaṅkhārāḥ) are all destroyed (niruddha) and have no further activity (kārīra); then how could they constitute an immediately preceding condition (samanantarapratyaya)? The mind presently existing (pratyayaupaśī) thus has no antecedent.7

Perhaps you would like to call upon the future (anūgata) to guarantee the continuity of the mind (cittrāma)? But as this future does not yet exist, how would it assure this continuity?

For such reasons, there is no immediately preceding condition (samanantarapratyaya).

3) [Rejection of the object condition. – All [mental] dharmas are without specific characteristic (animitra) and without object (anīðhamita); why then speak of object condition (āśambhanapratyaya)?8

4) [Rejection of the dominant condition. – All dharmas are equal, being without objective (aniñātita) or support (aniśārāya); why then speak of dominant condition (adhīnīpratyaya)?9

As these four conditions do not exist, how can the Prajñāpāramitāśāstra say here that “in order to understand the four conditions, it is necessary to practice the perfection of wisdom”? <2174>

III. THE OPINION OF THE TRAITÉ IN REGARD TO CAUSALITY

Answer. – You do not understand the nature (lokeṣu) of the Prajñāpāramitā; that is why you claim that, according to the Prajñāpāramitā, the four conditions (pratyaya) do not exist (nopalabdhyante). In view of all dharmas, the Prajñāpāramitā abandons nothing and refutes nothing (na pariṣyajati na pratiṣedhayati).10 it is

1 Compare Madh. Kārikā, I, v. 9 (p. 85):

Aṁṣanvaye dhaṁṣeṣu tīvṛtāḥ ṃnapadapavate /
śāntā eso yada jāmāne pratyayāt ca kah //

Paraphrase. – As long as the dharma-effects have not arisen, the prior cessation of the cause is impossible. Assuming that this cessation had taken place, what could be the condition of the effect? Thus the immediately preceding condition is unacceptable.

6 Compare Madh. Kārikā, I, v. 8 (p. 84):

Anīddhamita eva yāṁ sam dharmena caryāti /
āśārāmāne dharmena kṣatā ṣāmbhanam punah //

Paraphrase. – You are teaching that this dharma (= citvācāla) exists previously without object. But if this dharma is fundamentally without object, how could it ever be comprised of one?

9 Madh. Kārikā, I, v. 10 (p. 86) is expressed differently:

Bhūvām naṁ śvabhāvavām na satīḥ śivāye yataḥ /
satidam adhīnī bhavaty etat niṣpaṇapavate //

Paraphrase. – Since there is no existence for essences without inherent nature, the sovereignty or predominance of one dharma over another, a dominance expressed by saying: “This being, that is”, is logically untenable.

10 See above, p. 2142F, n.
absolutely pure (āyatunāpiṣuddha) and free of futile proliferation (niṣprapañca). According to the word of the Buddha, “there are four conditions.”17 But people with little knowledge (alpavijñā) being attached to these four conditions (citta-pratayādhiṇānīyata), have composed bad treatises (kalistrtra) on their subject. In order to destroy these wrong opinions (abhinnāvika), [the Pratisthāpati putamātrā] teaches the emptiness (śūnyatā) and indestructibility of dharmas. Therefore, arising from a complex of causes and conditions (hetupratisāmadagniyatā) – namely, the internal and external bases of consciousness (adhyātmikadharmāḥ ṣūnyatā) – this mind-dharma (citadharma) is like a magic show (māyāyana), deceptive (mṛtyūvāda) and without definite nature (niyatavabhāva). And it is the same for the mental-events-dharmas (citta-rūkṣadharma).

1. Causality according to the Abhidharma

[a. The four conditions and the six causes]

[As we have just seen, the causal condition (hetupratisāma) is the five causes (hetu):

1) The mental events (citta) coexist with the mind (cittasaahabhā), - namely, feeling (vedanā), notion (saṃjñā), intention (cetanā), etc.12; they have the same aspect (ekalābha) and the same object (ekalambana) as the mind, being ‘associated’ (samprayaśta) with it.13 The mind as associated with the mental events is cause, and the mental events as associated with the mind are cause. This is what is called associated causes (samprayaśtakaheta). These associated causes are like friends and acquaintances who come together to do something. <2175>

2) The simultaneous cause (saḥbhāheta). – Conditioned dharmas (samskṛtadharma) each have a simultaneous cause and, as simultaneous, these dharmas mutually help each other.14 They are like an older brother and a younger brother who, being of the same birth, help one another mutually.

3) The homogeneous cause (saḥbhāheta). – Dharmas of the good category (kauśalamāyikā), when they are past (atīta), are [homogeneous] cause of present (pratyayatā) and future (antarayata) dharmas; past (atīta) or present (pratyayatā), dharmas of the good category are [homogeneous] cause of future (antarayata) good dharmas.15 [Mutatis mutandis, it is the same for bad (akula) dharmas and indeterminate (avyākṛta) dharmas. Thus all dharmas each have their homogeneous cause.

4) The universal cause (sarvatrūpaśca). – The pervasive tendencies (auṣaya) to be abandoned by seeing the truth of suffering and the truth of the origin (dakkhasamudaya-darṣanaprahāṛīya) are cause of all defiled (klīṣṭa) dharmas and are called universal cause.16

5) The ripening cause (vipākādharma). – As a result of the accomplishment of action (karma), a favorable (kula) or unfavorable (kula) fruit of ripening (vipākapāla) is obtained: this is the ripening cause.17 These five causes (hetu) constitute the causal condition (hetupratisāma).

---

13 Similar (sadhyā) dharmas belonging to one and the same category and to one and the same stage (svamātukābhā) and arising earlier (upagraha), are sahbāheta. Dharmas arising earlier are homogeneous cause of later dharmas, whether the latter are arisen or not yet arisen (práyaśtanām pācāmaṁ dhammanām tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaṁ tattvamāśyaş
[Immediately preceding condition (samanantarapratyaya)]. – When the minds-and-mental-events (cittacaitta) follow one another in order (kramaśās), without intermediary (anantaram), there is the immediately preceding condition. 18

(Object condition (ālambanapratyaya)). – When the minds-and-mental-events (cittacaitta) arise and take things as object (vitaśyād, dāmbhāya), there is the object condition. 19

Dominant condition (adhipatipratyaya)]. – At the moment of their arising, the dharmas do not obstruct one another mutually: that is an absence of obstacle (avighna) [called dominant condition]. 20 <2177>

[b. Number of conditions occurring in the different types of dharmas]. 21

1) The mind and mental events arise as a result of four conditions (santarhīh cittacaittāhā).
2) The absorption of non-action (asaṃjñēśaṃsāṃpatti) and the absorption of cessation (nīrodhasaṃsāṃpatti) arise as a result of three conditions [hetupratyaya, samanantarapratyaya, adhipatipratyaya], with the exclusion of the object condition (ālambanapratyaya).
3) The other dharmas, namely, the other not associated with the mind (cittarupakṣasamsāṃkāra) and the material dharmas (rūpa) arise as a result of two conditions [hetupratyaya and adhipatipratyaya], with the exclusion of the immediately preceding condition (samanantarapratyaya) and the object condition (ālambanapratyaya).

The conditioned dharmas (svamkṣīdadharmā), being weak by nature (svabhāvaduḥṣaṇavyutvāt) and the dharmas co-existing with them are none of them arise from a single condition. 22

[c. Number of causes occurring in the various types of dharmas]. 23
1) The mind and mental events (cittacaitta), when they arise from retribution (vipākṣa), arise from five causes [kāraṇaḥ, sahabhūthet, [297a] sahbhāhā, sanprayuktakahetu and vipākṣaḥ]. Being non-defiled-indeterminate (anivṛtyaavyākṣa) and not being afflicted (aṅkṣaṇa), they exclude the universal cause (sarvatragahetub). 24 <2178>
2) When they are afflicted (āṅkṣaṇa), the mind and mental events also arise from five causes [kāraṇaḥ, sahabhūthet, sahbhāhā, sanprayuktakahetu and sarvatragahetub], excluding the ripening cause (vipākṣaḥ). Why? These klesas are defiled (niyuta) whereas the ripening (vipākṣa) is itself non-defiled (anivṛtya); therefore the ripening cause should be excluded.
3) When they have arisen from retribution (vipākṣa), form (rūpa) and the formations non-associated with the mind (cittarupakṣasamsāṃkāra) arise from four causes [kāraṇaḥ, sahabhūthet, sahbhāhā and vipākṣaḥ]. Not being mind-and-mental-event (cittacaitta), they exclude the associated cause (sanprayuktakahetub); being non-defiled-indeterminate (anivṛtyaavyākṣa), they exclude the universal cause (sarvatragaḥetub).
4) When they are afflicted (āṅkṣaṇa), form (rūpa) and the formations non-associated with the mind (cittarupakṣasamsāṃkāra) also arise from four causes [kāraṇaḥ, sahabhūthet, sahbhāhā and sarvatragaḥetub]. Not being mind-and-mental-event (cittacaitta), they exclude the associated cause (sanprayuktakahetub); being afflicted (āṅkṣaṇa), they exclude the ripening cause (vipākṣaḥ).
5) The other minds-and-mental-events (īśā kārīcācācātāhā), except for the minds pure for the first time (prathamabhāvadevāra), arise from four causes [kāraṇaḥ, sahabhūthet, sahbhāhā and sarvatragahetub].

18 The minds-and-mental-events which immediately precede other minds-and-mental-events are samanantarapratyaya of the latter.
19 Every dharma indiscriminately is capable of being taken by the mind and the mental events associated with the latter. When a consciousness arises by taking it as object, this dharma is the immediately preceding condition. This dominant condition is the one that belongs to the greatest number of dharmas or that acts on the greatest number of dharmas (Kośabhiṣayā, p. 100, I, 12-15; ya eva kāraṇaḥetu na evaśadhipatipratyaya ... adhikāḥ 'ya pratayayā añño yad pratayayah).
20 Every dharma is kāraṇaḥetu with respect to all dharmas except for itself. Every dharma also is kāraṇaḥetu of all conditioned dharmas except for itself insofar as it appears as not being an obstacle to the arising of the others (Kośabhiṣayā, p. 82, I, 23-24: vato 'ya kāraṇaḥetu, samkṛtya hi dharmaya svabhāvavartvātyāt sarvatragadharmā kāraṇaḥetu, avighnahābhūtyavātahātāt).

The author of the Traśī, or his translator Kumārajīva, avoids the term kāraṇaḥetu and substitutes vuo tshang yin for it, probably avighnahābhūtya 'the cause which is not an obstacle'. On the different ways of translating kāraṇaḥetu, see A. Hirakawa, Kośa Index I, p. 129, I, 14-15.
22 Kośabhiṣayā, p. 101, I, 18-20; Pratyāyakṛty deva bhāvayānta na punah sarvasyai jagatāh śarvasravaspravahābhāvādāṃ kāraṇām. All the essentials arising from four conditions at most and from two at least, the theistic or Śākhāya systems that make the world depend on a single condition are to be excluded.
24 Anvṛta-avyākṣa (pou yin mou vou ki in Kumārajīva, vou fou vou vou ki in Hsuan-tsang), which may be rendered as 'non-defiled-indeterminate'. This is an anvṛta mind, not covered by affective emotions (sa keśaḥādāpā) and avyākṛta, indeterminate from the moral point of view, i.e., neither good (ākeśa) nor bad (aṅkeśa), and thereby unable to project and bring about a fruit of retribution (phala-pratigraha-duḥṣaṇābhāvā). The affective emotions (ākeśa) and the dharmas associated with them or deriving their origin from them are called ōkṣaṇa, soiled, tainted.
25 The prathamabhāvadevas are the first pure dharmas of the Path of seeing the truths, namely, the dharmakāraṇaḥādhamsaḥkāraṇaḥ and the dharmas co-existing with this ēśāṅāh. See above, p. 130F as note, 214F, 651F, 747F, 1412F, 1796F.
grasped or capable consequently of being rejected (bhīma). But as beings are attached (sakta) to the
emptiness of causes and conditions, they say that they can be rejected.27 <2180>

Thus, seeing the moon reflected in the water (udakacandra), the little child is greedy for it and is attracted
to it; but when he wants to grab it and does not succeed, he feels sad and annoyed. The wise man instructs
him, saying: “This moon can be seen (dṛṣṭa) with the eyes but it cannot be seized (ghrita) with the hand.”
The wise man denies only that it can be seized; he does not claim that it cannot be seen. In the same way,
the bodhisattva sees and knows that all dharmas arise from the four conditions (pratuyya) but he does not
gasp any determinate nature (niyutakṣaṇa) in these conditions. Dharmas arising from the complex of the
four conditions (cittatrayatasūmārgāya) are like the moon (297b) reflected in water (udakacandra).
Although this moon is false and non-existent (asat), it necessarily arises from causes and conditions –
namely, water (udaka) and the moon (candra) – and does not come from other conditions. It is the same for
dharmas; each one arises from its own causes and conditions and has no fixed reality.

This is why [the Prajñāpāramitāśāstra] says here that “the bodhisattva who wants to understand the causal
condition, the immediately preceding condition, the object condition and the dominant condition in
accordance with the truth, must practice the doctrine of wisdom.”

Question. – If one wants to understand completely the meaning of the four conditions (pratuyya), one must
study the Abhidharma. Why then does [the Prajñāpāramitāśāstra] say here that “in order to understand the
four conditions, it is necessary to study the Prajñāpāramitā”?

Answer. – In the explanation dedicated by the Abhidharma to the four conditions, the beginner (ādikarma)
believes that it touches realities, but, if he examines them and goes into depth, he falls into wrong views (mithyādṛṣṭa) like those that you have formulated above (p. 2172F) in rejecting the four conditions.28 <2181>

---

27 The principle of causality is an axiom that is imposed on the human mind, but on reflecting, some take it to be well-founded, others to be purely illusory.

The writers of the Abhidharma hold it to be valid: they think that real dharmas arise from real causes and
conditions; they seize their characteristics (nimita) and adopt them (ghrama); they fall into realism.

The fundamentalist Mādhyamikas, like the one who appears at the beginning of this section, judge concepts of cause and effect to be absurd and reject (nirghramanti) the hetu and pratuyya as non-existent (asat); they are on the
brink of nihilism.

Other Mādhyamikas, basing themselves on the true nature of dharmas, which is the absence of any nature, abtain from affirming or denying the hetu and pratuyya in which they recognize neither existence nor non-existence.

This is the position taken by the author of the Traśā. Slightly less drastic than the preceding, it has the advantage of not laying itself open to any criticism. It is the position of an adult explaining to a child that the moon reflected in the water is “seen” when there is a moon and there is water to reflect it, but it cannot be ‘grabbed’ because it is nothing and never will be any thing.

For the udakacandra, see above, p. 364F.

28 The author has commentated above (p. 1095F) that the study of Abhidharma leads to realism, whereas the teaching on emptiness ends up in nihilism. The Buddha condemned the extreme views of asit and nasti, of astitā and nasti (see p.

---

26 Actually the kāraṇahetu and the sahabhūhetu are never absent.

---

29 Actually the kāraṇahetu and the sahabhūhetu are never absent.
Furthermore, if dharmas, as causes, depend on the four conditions, how are these four conditions caused in turn? If they themselves have causes, there is an infinite regression (anavasthā); wherever there is an infinite regression, there is no beginning point (ādi); if there is no beginning, there is no cause (hetu) and hence all dharmas would be without cause (ahetukā). If there was a beginning, this beginning would be uncaused and, existing without being caused, it would not depend on causes and conditions. That being so, all dharmas themselves would exist without depending on causes and conditions.

Furthermore, dharmas arising from causes and conditions (hetupratyayasamutpanna) are of two kinds:

a. If they pre-exist in the causes and conditions, they arise independently of causes and conditions and there is neither cause nor condition for them.

b. If they do not pre-exist in the causes and conditions, they are each without their respective causes and conditions.

By futile chatter about the four conditions, one comes up against such errors (dhsa). But the emptiness consisting of non-perception (anupalabdha) of which it was a matter above (p. 2145-2149F) in the Prajñāpāramitā, does not present such faults. Thus, birth, old age, sickness and death (jāti-nāgāryādhamarāna) perceived by the eyes and the ears of ordinary people are considered by them to be existent, but, if their characteristics (nimita) are examined subtly, they are not existent (anupalabdha).

This is why in the Prajñāpāramitā, only the wrong views (mithyādṛṣṭi) are eliminated, but the four conditions are not rejected. This is why it is said here that "in order to understand the [real] nature of the four conditions, the perfection of wisdom should be studied.

Dharmatā

Second Section UNDERSTANDING DHARMATĀ AND ITS SYNONYMS

PRELIMINARY NOTE

The problem of causality was the object of the preceding section: the author came to the conclusion that if this question is asked from the point of view of apparent truth (tathatā), it is to be rejected, or, rather, to be dismissed from the point of view of absolute truth (paramādhyāsa). Here he passes on to a connected question which is that of the sarvadharmānāṁ dharmatā, ‘the dharma-nature of dharmas’, an expression which Kumārajīva usually translates as tchou-fa-che-siang: ‘the true nature (bhūtālakṣaṇa) of dharmas’ (see vol. III, Introduction, p. xliiF).

Dharmatā often appears in a list of synonyms which has increased over time. Contrary to the Tibetans, the Chinese lack consistency in their way of rendering these terms. The equivalents <2182> proposed by Kumārajīva are not repeated by Hsuan-tsang, and, on the pain of falling into unfortunate confusion, it is important to distinguish them carefully:

1. dharmatā, chos id, che sziang (K), fa eul, fa xing (H).
2. ‘manner of being’, tathatā, de biün ḫid, jia (K), tchen jow (K).
3. ‘fundamental element’, dharmadhūtu, chos kyi dbyitso, fa xing (K), fa kṣa (H).
4. ‘limit of truth’, bhūtakoti, yag dag pañi mthab, che tsi (K), che tsi (H).

The passage of the Pāṭiccaśāriya commentary on here by the Tattvāriṣṭa is limited to these four terms, but other lists, more complete, have already been proposed by the earliest canonical texts:

Samyutta, II, p. 25, l. 19-20: dhūtu, dhammatītātu, dhammanyāmātu, iddappaccayatā.

Samyutta, II, p. 26, l. 5-6: tathatā, evīravatī, anānātivatī, iddappaccayatā.


Ibid., p. 149: dharmatā, dhammatītātu, dhammanyāmātu, dharmavatītātu, avīravatī, anānātivatī, bhūta, sānyāta, tatvātu, thātātivatī, avīravatī, avīravatī, iddappaccayatā, prattiyasatvātātānavatūmatā.

Ibid., p. 164: dharmatā, dhammatītātu dhūtu.

Anguttara, I, p. 286, l. 7-8: dhūtu, dhammaṃṭhitātu, dhammanyāmātu.


Śālistamba, ed. Sastrī, p. 4, l. 5-7: dharmatā, dhammatītātu, dhammanyāmātu, prattiyasatvātātānavatūmatā, tathatā, avīravatītātu, anānātivatītātu, bhūta, sānyātā, avīravatī, avīravatī.

Śūtra cited in Kosāvyākhyā, p. 293, l. 27-28: dharmatā, dhammatītātu, dhammanyāmātu, tathatā, avīravatītātu, anānātivatītātu, bhūta, sānyātātivatū, tatvātu, avīravatī, avīravatī.

The word bhūtakoti does not appear in our nomenclatures.

What is this dharmatā the many synonyms of which emphasize its importance rather than its complexity? Buddhist practitioners conceive of it differently according to whether they belong to the Lesser or the Greater Vehicle.

1. The Hīnayānīst dharmatā

According to the word of the Buddha himself, dharmatā is the conditioned production of phenomena, the prattiyasatvātātātānavatūmatā discovered by Śākyamuni and preached by him throughout his entire career.
Two sūtras of the Saṃyukta are significant: Nidānasaṃyukta, p. 147-148; Saṃyutta, II, p. 25-26: Pratītyasamutpādaṃ vo bhikkavo delavijyey ... / pratītyasamutpādah katamah / yadātāmin satītan bhavaty asaṃyutpādah idam ugapāvate / yadhutāvidyāpratītyā sāmkārā yāvav <2183> samudayo bhavati / avidyāpratītyā sāmkārā ity ugapādādā vā tathāgatānām anupādādā vā sīhi tā evayam dharmātā dharmasthitaye dhītāh /- I will show you, O monks, the dependent origination. What is dependent origination? The fact that 'this being, that being' is by definition, the result of causes and conditions. Their dependent production (asaṃyutpāda), is obviously conditioned. Va subandhu (Ko, p. 180-187). These two texts do not lend themselves to any confusion. Conditioned dharmas (saṃskāra, saṃskrādharma) are, by definition, the result of causes and conditions. Their dependent production (pratītyasamutpāda) is a fixed rule, a stable dharmatā, and the latter has not been made even by the Buddha or by any one else.

The question is whether this dharmatā leads to an abstract determinism or whether it constitutes an independent entity, in other words, whether it should be placed among the saṃskṛta endowed with the three characteristics of the conditioned (saṃskṛtalakṣana), viz., production (upāpāda), disappearance (vyāväś) and duration-change (sthityanyathā) – cf. p. 36-37F, 922F, 1163F, 2051F, 2078F – or among the asaṃskṛta completely free of these very characteristics.

The Hīnayāna schools respond differently to this question for the good reason that they do not agree on the number of asaṃskṛtas: one, three, four, five or even nine (see references to these schools in L. de La Vallée Poussin, Nirvāṇa, p. 180-187).

The Vaibhāvikas of the Madhyadeśa, the Uttarapathakas, the Mahāmāyikas, the Puruṣasāstras, the Mahāprajñapātas and the Mahāsaṃghikas include the pratītyasamutpāda or its synonym, tathātā, among their asaṃskṛtas.

This is not the opinion of the Ceylonese Theraśādins, the ones closest to the Word of the Buddha, who recognize only one asaṃkāta, nibbāna. The paticcasamutpāda is a rule and not an entity. Their spokesman, Buddhaghosa, comments in his Visuddhimagga (ed. H. C. Warren, p. 441):

"Jātānuvairāṇān dhammān paccayakkhānu paticcasamutpādā, dakkhinsahandhunāvavo, kammagappacchaptātā navād abhīmbā. So pandāyam tehi tehi paccayey annaṇādikhe' eva tassa tassa dharmasso asmāvatā tathātā ti, tāmappaggaṭeṣu paccayeyu muhuttam pi tuto nibbattananussānam asambhāvāhāvato avitathāti ti, aḥihadhannupaccayey aḥihadhannamuppatto anabhāthāti ti, yathāvattanāṃ eṣtasam jātānuvāṇānān paccayavato paccayamatho vā idpaccayatā ti viṭṭo. – Conditioned origination has, as nature, being the condition of the dharmas old-age-death, etc.; as flavor, it has the prolongation of suffering; it shows itself as the bad path (= saṃsāra). Because such and such a dharma comes only from a definite number of such and such conditions, <2184> it is called tathātā. Because once these conditions have come together, it is impossible, even for an instant, for the dharmas that are derived from it to be produced, it is called avitathāti. Because dharmas do not arise from other conditions than their own, it is called anabhātāti. Because for the old-age-death in question, there is one condition or a group of conditions, it is called idpaccayatā.

The Sāvittīvādins assume three asaṃskṛtas: Space (ākāśa) and the two Nirvāṇas (pratītyasamkhyānirūḍha and apratītyasamkhyānirūḍha), but they do not consider pratītyasamutpāda to be an asaṃskṛta, for everything that is 'production' (upāpāda) is obviously conditioned. Vasubandhu (Ko, II, p. 77) makes the following comment about the Hīnayāna schools that place the pratītyasamutpāda with the asaṃskṛtas:

"Some schools (nikāyāntarā) maintain that the pratītyasamutpāda is unconditioned (asaṃskṛta) because the sūtra says: ‘Whether a Tathāgata appears or whether a Tathāgata does not appear, this dhammatā is stable.’ – This thesis is true or false according to the way it is interpreted (tad etadabhirāpyavasād evam ca na caivaṃ). If one means that it is always as a result of avidyā, etc., that the saṃskṛtas, etc., are produced, not ‘without condition or because of another thing’ (aprattītyānādā vā pratītyā), that, in this sense, the pratītyasamutpāda is eternal (nītya), we agree. If one means that there exists a certain special entity (kāniccid bhāvānānantaram) called pratītyasamutpāda which is eternal, that is unacceptable since production (upāpāda) is characteristic of the conditioned (upāpādasya saṃskṛtalakṣana).

- Indeed, it is absurd to claim that a conditioned origination is eternal, for production means ‘existence following upon non-existence’ (abhāvabhāvā).

2. The Mahāyānist dharmatā

The reasoning of the Mahāyānists is not lacking in subtlety. It can be schematized in the following way:

1. For the Early ones, the true nature of conditioned dharmas (asaṃskṛta) is to come from conditions (pratītyasamutpāna). According to them, dharmatā = pratītyasamutpāda.

2. For us, dharmas coming from conditions do not exist in themselves, do not exist by themselves, are without characteristics (lakṣaṇa) and consequently do not arise. For us, pratītyasamutpāda = anūpāda.

3. To attribute a characteristic of non-arising to dharmas is to make them into unconditioned. Anūpāna = asaṃskṛta.

4. To attribute to the unconditioned any characteristic whatsoever is to change them into conditioned dharmas. Therefore asaṃskṛta = Saṃskṛta.
5. Backing away from this absurd conclusion, it is necessary to recognize that dharmas are neither samskṛta nor aparītyasampannana, and that their dharmat is not absolute but contingent. Whether it is called dharmat, tathātā, dharmadhatu, bhūtakoti, śīnyatā, original nirvāṇa, it has as unique nature the absence of nature: ekalakṣand yadhatulakṣana <2185> (cf. Pañcaviṃśati, p. 164, 225, 244, 258, 261, 262 and above, p. 1576F, 1382F, 1694F, 1703F, etc.).

While keeping the early phraseology and the early classifications, the Mahāyāna sūtras and śāstras refuse to adopt the objectifying of the dharmat. Here are a few citations chosen from many others:

1. Pañcaviṃśati, p. 168, l. 11-17; Śataśāhitasiri, p. 126, l. 1-3, 13:17; Katame Bhagavan samskṛta dharmāḥ / bhagavān āduḥ / kāmadhītā rāpadhūtārā śāntīdūtārā ye 'py anye kecit traiśūtakarṇapāppannā dhammāḥ / saptarīmād bodhipakṣādaya dhammāḥ / ima ucyante samskṛta dhammāḥ / katame bhagavān asamskṛta dhammāḥ / bhagavān āduḥ / yeṣām dhammanām notpāto na nirodho nāyathātvam prajñāyante rāgāyayo dvesasyayo mokṣa-avarā / tathātāvitathatā, ananyatathatā, dhammatā, dharmadhatu, dharmasthitāti, dharmavijñāmatā, bhūtakotiḥ / ima ucyante 'samskṛta dharmāḥ /

Which, O Lord, are the conditioned dharmas? The Lord answered: The realm of desire, the form realm, the formless realm (i.e., the three world where saṃsāra takes place) and also some other dharmas included in the conditioned element, for example, the thirty-seven auxiliaries of enlightenment: they are called conditioned dharmas. – Which, O Lord, are the unconditioned dharmas? The dharmas where neither production nor disappearance nor change occur (that is, free from the three natures of the conditioned, the cessation of desire, the cessation of hatred, the cessation of delusion (otherwise called: nirvāṇa); the way of being and its synonyms up to and including the culmination of truth: all that is called unconditioned dharmas.

All these dharmas arbitrarily classed as samskṛta and asamskṛta are without inherent nature (svabhāva) and have non-existence as their own nature:

Pañcaviṃśati, p. 136-137: Rūpaṃ viruḥitaṃ rūpaśvabhāvena yāyā bhūtakotī apī viruḥita bhūtakotīśvabhāvena ... / abhīdvo rūpasya svabhāvāḥ yāyā abhīdvo bhūtakotiśvabhāvāḥ. – Form is without the inherent nature of form and so on, up to: the culmination of the real is without the inherent nature of the culmination of the real. ... The inherent nature of form is a non-existence, and so on up to: the inherent nature of the culmination of the real is a non-existence.  

2. The dharmat of dharmas is emptiness, the non-existence of all dharmas.

Daśabhūṃika, p. 65, l. 19-22: Api tu khalu punāḥ kalaputraśaḥ sarvadharmaṇāṁ dharmatā / upśadād vā tathāgatānām anupśadād vā sthitavāśaḥ dharmatā ṭākhānātanāḥ / ya idam sarvadharmaṇāyatī sarvadharmaṇānapaladhūḥ. – Furthermore, O sons of good family, here is what this dharmat of all dharmas is: Whether there is appearance of a Tathāgatā, or whether there is non-appearance of a Tathāgata, this dharmat is stable, this steadiness of the fundamental element, namely, the emptiness of all dharmas, the non-existence of all dharmas.

3. Because of this emptiness, of this non-existence, all dharmas are equal: samskṛta and asamskṛta are one and the same. The dharmat is the equality of all things:

Aṣṭādāsī, II, p. 126: Śā punāḥ sarvadharmaṇāṁ samatā katamā / bhagavān āduḥ / tathātāvitathatā ananyatathatā dharmatā dharmadhatu dharmasthitāti dharmavijñāmatā bhūtakotiḥ / yo ’śv upśadād vā tathāgatānām ...  

4. The pratyayasamapūḍa which the Early ones held to be real and termed <2196> dharmat, the Mahāyānās call emptiness, nirvāṇa. This nirvāṇa, which is one with saṃsāra, is empty of nirvāṇa. – See above, p. 2015-2018F.

In the Madhyamaka philosophy, there is so little room for the Absolute that it can be neither affirmed nor denied. To qualify it as anvivucanija does not mean that it is ‘ineffable’, but simply that there is no reason to speak of it.

Sūtra (cf. Pañcaviṃśati, p. 24, l. 18-21; Śataśāhitasiri, p. 81, l. 1-11). – Moreover, O Śāriputra, the bodhisattva-mahāsattva who wishes to understand the manner of being of all dharmas, the fundamental element, the pinnacle of the truth, must practice the perfection of wisdom. This is how, O Śāriputra, the bodhisattva-mahāsattva should become established in the perfection of wisdom (Punar aparāṃ Śāriputra bodhisattvaḥ mahāsattvam sarvadharmaṇāt mahāsattvam avadukkālākamena prajñāpāramitāyānām śikṣātāmyām. Evaṃ Śāriputra bodhisattvamahāsattvam prajñāpāramitāyānām sthātavyam).

Śūtra. –  

I. TATHĀTĀ, DHARMADHĀTU AND BHŪTAKOṬI29

29 Among the many synonyms of dharmat, the sūtra mentions here only three, of which the third, the bhūtakoti, did not appear in the Hinayāna phraseology. In the Vīśṇuvādin treatises, which place the dharmat among the asamskṛtās, there are more explanations, more concise than those of the Traśū.  

Madhyantaavibhābhāsā, ed. G. M. Nagao, p. 23-24: Ananyatātuḥ bhūtakotiḥ nīyata niyatahiti kyava / aviparyayatathātuḥ bhūtakotiḥ rūpāprasūnātuḥ / paramānā♠ mokṣa-avarā, bhūtakotiḥ / bhūtakotiḥ dharmadhātu / bhūtakotiḥ tattvānām uṣṭhitāvartavat / avyaktaḥ / atmaḥ dhīṛtvāvak / / [Śīnyatā] is tattvā because, unchanging, it dwells always the same. It is bhūtakoti because, without error, it is free of error. It is anuviva because, destroying the characteristic marks, it is the absence of any mark. It is paramārtha because it is the domain of the saint’s knowledge. It is dharmadhātu because it is the object of supreme knowledge and the cause of the dharmas of the saint inasmuch as it is the support and the place of origin of the dharmas of the saint: here dhīlū has the meaning of cause.  

See also Abhidharmasamuccaya, ed. P. Pradhan, p. 12, l. 20-13, l. 5 (transl. W. Kubl, p. 18-19); Abhidharmasamuccaya, T 1606, k. 2, p. 702b4-22; Buddhistūlū, T 1530, k. 7, p. 32a25-29. – Note that these Vīśṇuvādin texts recognize a reality in the dharmat which the Mahāyānās categorically rejects.
1) The Tathā ‘manner of being’ of all dharmas is of two kinds: i) the specific nature (svalakṣaṇa) belonging to each dharma; ii) the dharmatī ‘true nature’.

The specific nature belonging to each dharma is, for example, the solidity (bhākhatātva) of earth (prthivi), the wetness (dvaratva) of water (ап), the warmth of fire (uṣṇatva) of fire (tejas), the mobility (āṇatva) <2187> of wind (vāyu): such natures differentiate dharmas, each of which has its own nature.

The dharmatī distinguishes and postulates, in these specific natures, an ungraspable (aṇupalabdha), indestructible (abheda) reality (atmā) free of defects (nirloṣa). See (p. 2121-2126F) what has been said in regard to the emptiness of specific characteristics (svatākṣaṇa) in Śrīmad Abhidharma. Indeed, if earth (prthivi) is really solid, how can it be that it can be carved (gavyadārthā)? etc., when brought near the fire, loses [this solidity] which is its [297e] intrinsic nature (svabhāva)? How can it be that the man endowed with the superknowledge of the workings of magic (viddhyabhājita) sinks into the earth as if it were water? How does it happen that by cutting and breaking up wood (kṣāya) or stone (śīla), they lose their solidity? And how can it be that by reducing earth into fine dust (ṛṣajj) and hitting the latter with a stick, the earth finally disappears into the void (śūnya) and loses its nature of solidity? Examined in this way, the inherent nature of earth is non-existent (aṇupalabdha). But that which is non-existent is really empty (śūnya). Therefore emptiness is the true nature (bhūtalakṣaṇa) of earth. And it is the same for all [so-called] specific natures (bhīnākṣaṇa). This emptiness is called tathātī.

2) The dharmadhātu. – As I have said above (p. 2126F and following), dharmas taken individually (prthuk, pratyekam) are empty. These emptinesses have their own respective modalities (vīṣeṣa) which are, however, tathātī. Together they form a single emptiness: the dharmadhātu.

This dharmadhātu itself is also of two kinds: the first, with a mind free of attachment (paricchintati) distinguished (āṇatvā) dharmas as each having its own nature (svabhāva, prakṛti); the second is the immense dharma (apramāṇadharmā), i.e., the true nature of dharmas (dhammāṇaṁ bhūtalakṣaṇam or dharmadhātu).

[Vīṣeṣacintībrahmañaprapāchā] – As has been said in the Tch’e-sin king (Vīṣeṣacintīsūtra): “The dharmadhātu is immense.”

The ērvakas attain the dharmadhātu, but since their wisdom (prajāt) is limited (apramāṇa), they cannot speak of its <2188> immensity (apramāṇam). In the case of the pratyekām, they are like the man who goes to the great ocean (mahāvamanudrā) to empty out the water but who uses a vessel (ḥhhājaṇa) so small that he cannot collect the immense waters.

3) The bhūtakoti. – Because the dharmadhātu is actually proven (bhūtaṇa saikalikāṇa) and is the culmination (koṭi) of reality. Thus “the saint (arhat) is established in the culmination of reality (bhūtakotyddvā vyavasthitā).”

II. SYNONYMITY OF THE THREE WORDS

Question. – Tathātī, dharmadhātu and bhūtakoti: these three things are identical (ekārtha) or different (mūrthi). If they are the same, why use three words? If they are three different things, it would be fitting to distinguish them now.

Answer. – The three words are synonyms (paryāya) serving to designate the dharmatī. Why is that? Ignorant worldly people (prthigājaṇa) have wrong views (mūryādārīan) of all the dharmas and speak of permanent (niṣya), happy (sukha), pure (aśūrya), real (bhūtā) and personal (ātmaka) dharmas. The disciples (āśravaka) of the Buddha consider things according to their principal characteristics (māulañca). Then, not seeing any permanent dharmas, they speak of impermanence (anityatā); not seeing any happy dharmas, they speak about suffering (duhkha); not seeing any pure dharmas, they speak about impurity (aśūrya); not seeing any real dharmas, they speak about emptiness (anityatā), and not seeing any personal dharmas, they speak about non-self (anīlmatan).

But, while not seeing permanent dharmas, seeing impermanence (anītyatā) is a wrong view (mūryādīya). And it is the same for the views of suffering, emptiness, non-self and impurity. That is what is called tathātī.

The Lower Vehicle. And so this thought has presented itself to me: it is, without a doubt, our [the ērvakas'] fault, not the Bhūgavat’s.

- For this interpretation, see E. Burnouf, Lotus, p. 39, 361. The indivisibility (aprabheda) of the dharmadhātu has the single Vehicle as its corollary. Question in regard to the single Vehicle has been treated exhaustively by L. Hurvitz in One Vehicle or Three?, transl. into English by L. Hurvitz, Jour. Ind. Phil., 3 (1975), p. 79-166.

- Allusion to the canonical saying: Tūṁ pāramagata tuhe tīṭhavit brāhmaṇo: “Having crossed over and attained the other shore, the brāhmaṇa is on solid ground” (Anguttara, II, p. 5-6; IV, p. 11-13; Sāyutta, IV, p. 157, 174-175; Āvintukita, p. 57). In this saying, brāhmaṇa means arahata, and pāramagata is synonymous with koṭigata (cf. Mahānīlmatadhātu, I, p. 20).

- Worldly people fall into the four mistakes (viparyuṣa), particularly the wrong view of eternalism (āśūryatvā).

- The ērvakas fall into the wrong view of annihilation (śūnyatā), for it is one thing to determine that all dharmas are impermanent and another thing to hypostatize this impermanence (anītyatā). Eternalism and nihilism have both been condemned by the Buddha (cf. p. 155F, etc.)
The tathātā is fundamentally indestructible (avindśī); this is why, [in the Chandasūtra of the Samyuktañāna] the Buddha enunciated the three rules constituting the three Seals of the Dharma (dharmamudrā), namely: 1) “All conditioned dharmas are impermanent (sarvasaṃskārāṇī anitāḥ); ii) All dharmas are non-self (sarvadharmaḥ anitānāḥ); iii) Nirvāṇa is peace (tānāṃ nirvāṇāḥ).”

Finally, to completely penetrate (supravidh-) the dharmadhātu is bhūtakoṭi.

III. TATHĀTĀ, DHARMADHĀTU AND BHŪTAKOṬI IN THE CANONICAL SŪTRAS

Question. – In the system of the śrāvakas, why do they not speak of the tathātā, dharmadhātu and bhūtakoṭi, whereas they are often spoken of in many places in the Mahāyāna system?

Answer. – There are some places in the system of the śrāvakas where they are also spoken of, but these places are rather rare.

1) [Bhikṣasūtra].

There was a certain bhikṣu who questioned the Buddha: Was the twelve-membered dependent origination (dvādaśaṭṭhapāramitāsūtra) made by the Buddha or was it made by others?

The Buddha said to the bhikṣu: I myself did not make the twelve-membered dependent origination and it was not made by others.

Whether there are Buddhās or whether there are no Buddhās, the manner of being of the dharmas (dharmānāṃ tathātāḥ), the dharmānāṃ tathats, the stability of dharmas (dharmamūndrāḥ), is eternal.

That is to say: this being, that is; from the production of this that is produced; “Formations have as condition consciousness; so don’t be sad (udakacandra, p. 568 and foll.: saṃskāraṇāmāḥ, p. 144-165: Asutara bhikṣu yena bhagavān ... saṃskāraṇāmāḥ iva bhavati) /

Transl. – A certain monk went to where the Blessed one was. Having gone there and having bowed down to the feet of the Blessed one, he said to the Blessed One:

Was dependent origination made by the Blessed One or by others?

O monk, dependent origination was not made by me or by others.

However, whether a Tathāgata appears or does not appear, stable is this dharmāt, the foundation for the existence of things. The Tathāgata himself, having recognized and fully understood this [dependent origination], enunciates it, makes it known, establishes it, analyzes it, reveals it, teaches and illuminates it.

Namely: “This being, that is; from the production of this that is produced”: “Formations have as condition ignorance”, and so on up to: “Such is the origin and the cessation of this great mass of suffering”.

Note: Lokaparamadulahadharmapramanaya is not one of the agues of the twelfeold chain.
This not being, that is not (asminn asatidadam na bhavati); by the cessation of this, that ceases (ayaṃ niruddha idam niruddhayate). That is to say: the cessation of ignorance results in the cessation of the formations (yaṃ uddvaidnyirdhāt sanātakarniruddhāḥ), by the <2192> cessation of the formations consciousness ceases (sanātakarniruddhā vijnānanirodhāḥ), and so on up to the cessation of old-age-and-death (jāttaraha), by means of which grief (lokeṣu), lamentation (paridevā), suffering (duḥkhaḥ), sadness (dauṃmanayah) and torment (upūṣyā) cease.

- This law of production and cessation (upapādaniruddhara), whether there is a Buddha or there is not a Buddha, is eternal. This is the place where it is a question of the tathātā.42

2) [Śāriputrasimhanaddastavā]43 ... In the Tso-a-han (Samyuktagama), in the Chō-li-fou che-tseu heou king (Śāriputrasimhanaddastātra), it is said:
The Buddha questioned Śāriputra about the meaning of a verse (padārtha). Three times he asked him and three times Śāriputra was unable to answer. After the Buddha had given Śāriputra a brief instruction (alpanādikī), the Buddha went back to the vihāra to meditate.44 <2193>
Then Śāriputra rejoined the bhikṣus and said to them: As long as the Buddha did not give me his approval (abhāvanomoditā), I <2194> did not reply. But now, for seven days and seven nights without stopping, I myself would be able to furnish him with explanations on that subject.45

Then a certain bhikṣu said to the Buddha: After the Buddha had returned to the vihāra to meditate, Śāriputra uttered the lion’s roar and boasted. The Buddha said to the bhikṣu: What Śāriputra said is true and not false. Why? Because Śāriputra has penetrated well the dharmadhātu (tathā hi śāriputrasya bhikṣor dharmadhātuh supratīviddhāḥ).46 <2195>

In the śrāvakā system, the nature of production and cessation (upādānavādatākāna) of all dharmas is considered to be tathātā, whereas in reality it is necessary to eliminate all views (darāma) in order to discover the true nature of dharmas (bhūtālakṣaṇa or dharmatā). In the passage cited here it was a question of the dharmadhātu. [298b]

Question. – In the passages [of the Bhūkṣasūtra and the Śāriputrasaṃhānaśāstra] which you have just cited, it speaks only of tathātā and dharmadhātu. Where then is it a question of bhūtātā?

Answer. – As there were reasons to mention these two things, [namely, the tathātā and the dharmadhātu], these two sūtras cited here spoke of them.47 But since there was no reason to mention the bhūtātā, they did not speak of it.

Question. – But the bhūtātā is nirvāṇa, and it is with nirvāṇa in mind that the Buddha preached the holy twelve-membered texts (dvādaleśaghadhamapradhvacana). Why then do you claim that there was no reason to speak [about the bhūtātā]?

Answer. – There are all kinds of names (nāṇāvāda nāmaṇ) to designate nirvāṇa: sometimes it is called detachment (vīrūga), sometimes perfection (pratīta), sometimes deliverance (nīvaraṇa).48 These synonyms serve to designate the bhūtātā. If [the sūtras cited here] did not use the latter term, we say it is because there was no reason to do so.

IV. SUPPLEMENTARY EXPLANATIONS

1) Let us return to the sarvadharmānāṃ tathātā “the manner of being of all dharmas”. At the moment when dharmas are not yet arisen (ajjata) and at the moment of their arising (ājīvita) dharmas are ‘thus’ (tathā). Once arisen, whether they are past (attā) or present (pratīta), they are also ‘thus’ (tathā). This sameness of dharmas throughout the three times is called tathātā.

Question. – Dharmas not yet arisen (ajjata) do not <2196> have birth (jīvita); whereas when present (pratīta), they have this dharma of birth and are capable of functioning, for present dharmas have a nature of activity (kāśītālakṣaṇa); the recalling of past dharmas (attvatacchāraṇa) is called the past (attā). The three times, each of which is different, cannot be truly identical (sama). Why then do you claim that the tathātā is the identity of the three times (trītyadīvaśāta)?

Answer. – In the true nature of dharmas (bhūtālakṣaṇa or dharmatā), the three times are identical and not different.

---

45. Nirvāṇasūtra, p. 202-203: Tathātāvadānāṃ Śāriputro 'cirapratibhūvanatam bhagaṃvataṃ vidītrā bhikṣusā āśamāyati / apratisthatādi bhojaṇe apratipravāpe nāt vāce bhikṣusā nātā / yata ca me bhagaṃvato āpratipravitah sūtra bhavo nātā / eti etad abhavā / sauc kevalākāra rātīṃ bhagaṇu etam evāvritam anyādī padārī yuñjati prajñānām prajñānaḥ prajñānām prajñānām prajñānām prajñānām prajñānām prajñānām prajñānām prajñānām prajñānām prajñānām prajñānām /

46. The bhikṣu who denounced to the Buddha what he believed to be dhamma was named Kañcañca. Since the author of this passage was a bhikṣu, it is not clear how he knew the Buddha’s speech. If he did know it, then the bhikṣu’s penetration of dharmadhātu was considered to be well penetration (supratīviddhāḥ). If he did not know it, then the bhikṣu’s penetration of dharmadhātu was considered to be tathātā.

47. On the synonyms for nirvāṇa, see L. de La Vallée Poussin, Nirvāṇa, p. 130-134.
As is said in the Prajñāpāramitāśrātra in the Jou p’ in chapter (Tathātāparivarta): “The past tathātā, the future tathātā, the present tathātā and the tathātā of the Tathāgata are one and the same tathātā and are no different.”

Moreover, previously (p. 2062F), in the present Louen-yi (Upadesa),5 I have refuted the arising-dharmas (utpadadharmas). If there is no arising, the future (anāgata) and the present (pratypatpuna) are also without arising. Then how would the three times not be identical? What is more, past time (attālādhan) is without beginning (anādikā), future time (anāgatālādhan) is without end (ananta) and present time (pratypatālādhan) is without duration (asatītāka). This is why the identity of the three times (traya vasa mātā) is called the tathātā [of dharmas].

2) Having cultivated the tathātā, the practitioner enters into the immense dharmadhātu. The dharmadhātu is nirvāṇa; it is indivisible (abhadya) and eludes futile proliferation (nisprapāla). The dharmadhātu is the fundamental element (maulu bhāga). Just as in yellow rock (pṛyapāña) there is gold ore (svarna dhātu), just as in white rock (pṛṇḍara pāṭramaṇa) there is silver ore (rājatadhātu), so, in all the dharmas of the world, there is the ‘nirvāṇa-ore’ (nirvāṇa dhātu).

By their wisdom (praṇāja), their skilful means (upāya), their morality (ṣīla) and their meditative absorptions (samādhi), the Bodhisattva and the saints (suvīraya) ripen (paripūryaya) beings and lead (2197>) (uspayasya) them to find this nirvāṇa-dharmadhātu. Beings with sharp faculties (ākhenendriya) know that all dharmas are dharmadhātu: these beings are like people having the superknowledge of magic (rīdīyubhāja) who are able to transform (purāya) bricks into gold. Beings of weak faculties (medhenendriya) carefully scrutinize dharmas and finally find the dharmadhātu in them: they are like workers in a big foundry who breakup rock and finally find gold.

Moreover, the waters (udaka) that naturally flow downstream end up all together in the ocean, finally all becoming of one taste (okaśa), [the taste of salt]. It is the same for dharmas: their general characteristics (āsānaya lakṣaṇa) and the specific characteristics (sva lakṣaṇa) all end up in the dharmadhātu and they become assimilated into the single nature (ekalakṣaṇa) [which is none other than the absence of nature: alaṅkāra52]: that is the dharmadhātu.

The thunderbolt (vajra) at the top of a mountain (girya vāra) gradually sinks down to the bottom of the diamond level (vajrabhūmi) and there, rejoining its own element (pravēra or svabhava), it stops.53 It is the same with dharmas: when [298e] one analyzes and explores them wisely, one reaches the very center of the tathātā and, on leaving this tathātā, one enters into the intrinsic nature (prakṛtyā <2198> svabhāva). The tathātā without birth from the very beginning (ādyanātpaṇa) and eliminating all futile proliferation (nisprapāla) is called dharmadhātu.

When the calf (vatau) is tied up, it cries and bawls but, when it has found its mother again, it immediately stops crying. It is the same with dharmas: many and diverse, they are dissimilar in being taken (parigraha) and being rejected (utsarga), but as soon as they are gathered into their dharmadhātu, they cease at once: there is no way to go beyond that (nāyā ukrama nāthānām). That is the dharmadhātu.

3) Bhūtakaṭi. – As I have said above (p. 2188F), the dharmadhātu is called true (bhūta); and the place of entry is called the highest point (koti).

Furthermore, taken individually (pratayukam), dharmas are ninefold (nana vidyā):

1) They have existence (bhava).

2) Each has its own attribution. Thus the eye (cakṣu) and the ear (śrava) are equally derived from the four great elements (catun mahābhūta), but the eye alone can see whereas the ear does not have the power to see. Or again, fire (ātma) has heat (uṣṇa) for attribution, but it cannot moisten.

3) Each has its own power (bala). Thus fire has heat (uṣṇa) for power, and water has moistness (ādava) for power.

4) They each have their own causes (ketu).

5) They each have their own object (ālambana).

mention this vajrabhūmi. According to the Sarvāstivādin system (Kośa, III, p. 138-148), very close to the canonical sources (Dīgha, II, p. 107; Samyutta, II, p. 103), the receptacle world (dhammatatā) rests on space (ākāśa) upon which are superimposed, in turn, the circle of wind (vāsamandala) – solid and which cannot be shaken by the thunderbolt – the circle of the waters (ātsena mandala), the level of gold (kañcanamayā sthāna) and finally the earth proper (pṛthvi) with its mountains (parvata), its continents (dīpa) and its outer surroundings, the ukhānīda.

The vajrabhūmi of which the Traité is speaking here should be placed between the earth proper and the level of gold, and it is also on the level of gold that the vajra śūra ‘diamond seat’ rests - also called bodhiśāna ‘area of enlightenment’ - on which all the bodhisattvas sit to realize vajra samākāma and thus become arhat and Buddha (cf. Kośa, III, p. 145). – For this bodhiśāna, see Vimalakirtinītāsūtra, French transl., p. 199-200 note.

The Traité establishes close relationships between the bodhiśāna and the vajraśānī in every manner. Paśca-vānīsī, p. 82, 1.2-3, states that “thanks to his dharmacakṣus, the bodhisattva knows that such and such a bodhisattva will sit (nāṭyatāya) on the bodhiśāna and such and such a bodhisattva will not”. Commenting on this passage, the Traité (T 1509, k. 40, p. 351a17-19) comments: If the bodhisattva sees that, in the place where such and such a bodhisattva is, there is, under the earth (pṛthvi adhvaśā), the Vajrabhūmi to support this bodhisattva, and if he sees the devas, nāgas and yakshas holding all kinds of offerings and coming to the bodhiśāna, etc., he knows in advance that that particular bodhisattva will sit on the bodhiśāna.54 Adopting the variant pen wai cheng.
6) They each have their own effect (phala).
7) They each have their own essence (prakṛti).
8) They each have their own limits (paryanta).
9) They each have their own opening up (udghāṭana) and preparations (pravaya).

When the dharmas arise, their existence and their other attributes make up nine things in all.

Knowing that these dharmas each have their existence and their full complement of attributes is the lower worldly tathātā (avarautathātā). – Knowing that these nine things finally end up in change (vipaścīna) and ruin (parāśaśa) is the middling tathātā (madhyā tathātā). – Just as the body that comes from impurities (aūc), even though it is bathed (dhauta) and adorned (alamkṛta), finally returns <2199> to impurity,55 so dharmas are neither existent (sat) nor non-existent (asa), neither produced (aupanna) nor annihilated (niruddha). The absolute purity (ātyantaśuddhi) that destroys all consideration about the dharmas (dharmaparikalā) is the higher tathātā (aṅgā tathātā).

Some say: In these nine things, there is a dharma called tathātā, just as there is solidity (khakkhatara) in earth (prthiṇī), moistness (dравattra) in water (ap), warmth (ojas) in fire, movement (kraṇa) in wind (vīya), and consciousness (vijñāna) in mind (citā). Dharmas of this kind are called tathātā.

[Paccayasutta]56 – Thus it is said in a sūtra: Whether there are Buddhas or there are no Buddhas (upūṣadād vā tathāgaṭhānām anupūṣadād vā tathāgaṭhānām), the tathātā, dharmatā, dharmasthitī remain in the world eternally, that is to say, the formations have ignorance as condition (yad idam avidyāpratyayāṁ samśāśāntaḥ): that is the eternal tathātā, the primordial Law.

The dharmadhātu is the essence (prakṛti or svabhāva) in the nine things.

When one takes possession (prāpnoti) of the realization of the fruit (phalaśāśāntaḥ),57 there is bhūtakoti.

Moreover, the true nature of dharmas (bhūtālaṅkāra or dharmatā) is eternally stable (sthīna) and immobile (akopya). As a result of their passions, ignorance, etc., (avidyādikleśa), beings transform and distort this true nature. The Buddha and the saints (saṅgha) preach the Dharma to them using all kinds of salvific means (nīśvādhipoṣaya) and annihilate their passions, ignorance, etc., so well that beings rediscover this true nature, primordial and unchanged, that is called tathātā. This true nature, with contact with ignorance (avidyā), is transformed and becomes impure (aśuddha); but if one eliminates ignorance, etc., one finds the true nature. It is called dharmadhātū, visuddhi, bhūtakoti. That is the entry into [299a] the dharmadhātū.

<2200> The dharmadhātū is immense (apramāṇa), limitless (ananta), extremely subtle (sākṣama) and admirable (puruṣa). There is no dharma that surpasses the dharmadhātū or that diverges from it. [In its presence], mind (cittā) is fulfilled (dhīgajyati) and, without looking for anything else, it actualizes it (sākṣātkaroti).

The traveller who, day after day, has gone on without ever stopping, no longer has the idea of starting again. It is the same for the yogin established in bhūtakoti. Take, for example, an arhat or pratyekabuddha who is established in bhūtakoti: even if Buddhas as many as the sands of the Ganges (gandhānādīlakāpama) were to preach the Dharma to him, he would not progress any further [because he has attained his goal]. Moreover, [having actualized nirvāṇa], he is no longer reborn in the threefold world (trīdīnābhūtaḥ).

As for the bodhisattva entered into the dharmadhātū, it is uncertain whether he knows the bhūtakoti. Although he has not yet fully perfected (paripāraḥ) the six perfections (pāramitāḥ), he converts beings (upāyunā paripācayati). If he realized [nirvāṇa] at that time, that would prevent him from [some day] attaining the bodhi of the Buddhas. From then on, by the power of his great compassion (mahākārūṇa) and his exertion (vīrya), the bodhisattva returns to exercising the practices.

Moreover, the bodhisattva knows that in the true nature of dharmas (bhūtālaṅkāra or dharmatā) there is no eternal (nītā) dharma or happy (sukha) dharma or personal (ātma) dharma or real (bhūtā) dharma. He also abandons these considerations of the dharmas (dharmaparikalā). The cessation (nirvāṇa) of all considerations of this kind is precisely the true tathātā of dharmas, nirvāṇa, non-production (anupūṣā), non-cessation (aniruddha), primordial non-arising (ādyamuppannavatā).58

Thus, water is cold, but if it brought close to fire, it gets hot; when the fire is extinguished, the heat disappears and the water gets cold again as before. Applying considerations of dharmas [to the tathātā] is like bringing the water close to the fire; suppressing all considerations about dharmas is like extinguishing the fire so that the water becomes cold again. That is the tathātā, truly and eternally subsistent. Why is that? Because the dharmadhātū is like that.

Just as there is an empty aspect (āduyataḥ) in every material dharma (ātman), so there is a nature of nirvāṇa <2201> called dharmadūtī in dharmas. The nature of nirvāṇa is also in the many skillful means (aṇḍyas) used to attain nirvāṇa. At the time when nirvāṇa is realized, tathātā and dharmadhātū are bhūtakoti.

Finally, the immense (apramāṇa), limitless (ananta) dharmadhātū, unable to be measured by the mind and mental events (cittacaita), is called dharmadhātu. It is so wondrous that it is called bhūtakoti.

Ādhipatha

Third Section MASTERING THE FOUR GREAT ELEMENTS

55 Compare the canonical topic mentioned above, p. 1154F, n. 1.
56 Extract from the Pratītyasaṅgīrīta of the Nīlāsanaṃyukta, p. 148 (Tsu a han, T 99, no. 296, k. 12, p. 84b12-c10) having as correspondent the Paccayaṅgata of the Sānnyāta, II, p. 25, l. 18-20:

  Upūṣadād vā tathāgaṭhānām anupūṣadād vā tathāgaṭhānām anupūṣadād vā tathāgaṭhānām
  Ṣūtra already cited, p. 157F as n.; 2087F, n. 4.
57 The saint does not produce (nīpūṣasayati) the dharmadhātu (= nirvāṇa); he actually it (nīkṣiṣṭakaroti); in technical terms, he takes possession (prāpnoti) of the dharmadhātu.
58 Adopting the variant pen sei chung.
Moreover, some say that the fame enjoyed by the great elements (mahādībhūta) is well justified: they are infinite (ananta), indestructible (akṣaya) and always present in the world; this is why there is nobody who is able to measure their dimensions exactly. People build cities (nagara) and palaces (prālīkṣaṇa), but the materials they use are insignificant (āyataṃ). The earth (ghṛtī) itself is very extensive (vistirnā), it supports the ten thousand things and is very solid (ādīhaṃ). This is why the Buddha says here that in order to know fully the number of subtle atoms (pararūpā) contained in the earth (ghṛtī) and the Mount Sumerus of the trisahasamahāsasralokadhatu in order to know the respective part beings hold in regard to their actions, it is necessary to practice the perfection of wisdom.

Question. – The subtle atoms contained in a single stone (pājāla) are already difficult to count; what can be said of the subtle atoms contained in the earth and mountains of the trīśahasamahāsasralokadhatu? It is unbelievable [that they can be counted].

Answer. – The śrīvakas and pratyekabuddhas are unable to know them and, still less, the worldly (prthajñāna), but this number is known by the Buddhas and the great bodhisattvas.

Śūtra (cf. Pañcaviṃśati, p. 25, l. 1-3; 27, l. 8-18; Sātāsāhasrāk, p. 81, l. 11-82, l. 6). – Furthermore, Sāriputra, the bodhisattva-mahāsattva who wishes to calculate the number of subtle atoms contained in the great earth and mountains of the trīśahasamahāsasralokadhatu must practice the perfection of wisdom (purna uparam Sāriputra trīśahasamahāsasralokadhatau ye mahāprāṇiparipāraparānaḥ tāt jñātukāmena bodhissattvāna mahāsattvāna prajñāpāramitāyān śīkhṣayayā).

The bodhisattva-mahāsattva must practice the perfection of wisdom if, after having cut a hair into a hundred pieces, he wishes, by means of only one of these pieces, to scatter into the air the waters contained in the great oceans, the rivers, the pools and the springs of the trīśahasamahāsasralokadhatu and to do that without harming the aquatic species therein (trīśahasamahāsasralokadhatau yo mahāsamanudevayo apyakandaḥ mahānaḍītaḥ naṣṭau tadāgyeṣu pāvavāyvan tam sarvam śatadhiḥ bhinnayā vālāgrakopāhyāyāntikutāmena na ca tadāvayaṃ prāṇino vāhīṣṭhayutkāmena bodhissattvāna mahāsattvāna prajñāpāramitāyān śīkhṣayayā).

Suppose that all the fires of the trīśahasamahāsasralokadhatu were lit at the same time like at the time of the great fire at the end of the kalpa. The bodhisattva-mahāsattva who wishes to blow them out with a single breath from his mouth must practice the perfection of wisdom (yāvavas trīśahasamahāsasralokadhatau lokadhatvā agniskandaḥ ekajvalīḥbiheto bhavet tad yathāpi nāma kalpoddhāte vartamāne, tam ekena mukhavātena prāśamayāyukāmena bodhissattvāna mahāsattvāna prajñāpāramitāyān śīkhṣayayā).

Suppose that all the great winds of the trīśahasamahāsasralokadhatu arose to sweep away with their breath the entire (299b) trīśahasamahāsasralokadhatu and all the Mount Sumerus as if they were all just rotting grass. If the bodhisattva-mahāsattva wishes to stop the force of these winds <2202> with his finger-tip so that they do not arise, he must practice the perfection of wisdom (trīśahasamahāsasralokadhatau ye vātā imān trīśahasamahāsasralokadhatum samerupavatam vidvānmayavayus tad yathāpi nāma hisamasthitāṃ, tāṃ sarvān ekenāguliparāvṛdgena samucchādayayukāmena bodhissattvāna mahāsattvāna prajñāpāramitāyān śīkhṣayayā).

I. MASTERING THE EARTH ELEMENT

Question. - Why does the Buddha not praise the qualities (guna) of the bodhisattva, such as the six perfections (satyāramīniḥ), but rather he praises this great power (mahādībhūta) [consisting of mastering the four elements]? Answer. - Beings are of two types: i) those who love the good dharmas (kṣatralaḥharma); ii) those who love the fruits of ripening (vipakaphala) resulting from the good dharmas. For those who love the good dharmas the Buddha praises the qualities (guna); for those who love the fruits of ripening resulting from the good dharmas he praises great magical power (mahādībhūta).
[Addressing the bhikṣus, the Buddha said to them:] "It is as if a man reduced to dust (cūrṇikuryāt) the earth and mountains of the present triṣṭhāramahāśāralokdhātu, then, [taking a pinch of this dust], he crossed over a thousand universes of the eastern direction and there set down dust; next, [taking a second pinch of dust] he crossed over a thousand universes [beyond the first thousand] and there set down [the second pinch of dust]; finally in the same way, he used up all the dust of the present triṣṭhāramahāśāralokdhātu."

Then the Buddha asked the bhikṣus: "Is it possible to know by calculation (ganana) the number of pinches of dust and the universes?"

The bhikṣus answered: "It is impossible."

The Buddha replied: "On the contrary, it is possible to attain [by calculation] the total number (śaṣṭhasamā) of these universes, as well as those in which the dust was not put. As for the number of kalpas that have elapsed since the buddha Tu-s’ong-houei (Mahābhūjāḍānābhūtibhū) appeared in the world, it is like the fine dust contained in universes as numerous as the sands of innumerable Ganges (apramāṇaṇaṇaṇaṇaṇadvīpulaṇams)."

And the Buddhās and the great bodhisattvas, however, know it all; all the more reason when it is only a matter of universes as numerous as the sands of one single Ganges. Furthermore, speaking of ‘immense’ (apramāṇa) things is to conform to the human point of view. Thus it is said that the waters of the great ocean are immense when they have the depth of eighty thousand yojanas,60 and Lo keou (Rāhu), king of the Asuras, has no problem in measuring it.61

Question. – How does one obtain such a science [of measuring] by practicing the Prajñāpāramitā?

Answer. – There are men who, by practicing the Prajñāpāramitā, <2265> destroy the conflicting emotions (klesā), wrong views (māskhyādṛṣṭī), futile chatter [298c] (prapaṇḍaka), and penetrate into the very profound dhūnas and absorptions (samāpaṇi) of the bodhisattvas. By the purity and extent of their memory (smṛti) and their knowledge (āvijñā, āvijñā), they are able to distinguish the subtle atoms (paramāṇa) of all the substances (ṝṣa) and know their number.

Moreover, the Buddhās and the great bodhisattvas who have obtained the unhindered liberations (anuvaramavimokṣa) do not consider calculations higher than that to be difficult (kṛṣṭhroṣa) and, still less, that calculation.

Moreover, there are people for whom the solidity (dṛkhara) of the earth (prthivī) and the absence of shape (samāptanā) of the mind (citta) are wrong. This is why the Buddha has said that the power of the mind (cittābhāva) is great.

By cultivating the Prajñāpāramitā, this great earth (mahāprthivī) is reduced to its subtle atoms (paramāṇa). Because the earth element possesses color (ṛṣa), odor (gandha), taste (rasa) and touch (sprāṣṭya), it is heavy (guru) and does not have activity (kṛtyā) on its own. – Because the water (ap-) element has no taste (rasa), it is superior to earth by means of its movement (cālana). - Because the fire (tejās) element has neither odor (gandha) nor taste (rasa), it is superior to water in its power (prabhāva). – Because the wind (vīsya) element is neither visible (ṝṣya) nor has it any taste (rasa) or touch (sprāṣṭya), it is superior to fire by means of its movement (īrtvā). – The mind (citta) which has none of these four things [color, taste, smell and touch] has a still greater power.62

---

60 Kosā, III, p. 143.
61 See p. 2091E
62 According to the Pañcavastikā, ed. J. Iminishi, p. 6-7, reproduced at the beginning of the Prakaraṇapāda (T 1541, k. 1, p. 627a; T 1542, k. 1, p. 692b), matter (ṝṣa) is the four great elements (mahābhūtā) and the material derived from the four great elements (mahābhūtanāyupāddāyārūṣa).

The four great elements are the elements (ṝṣī) earth (prthivī), water (ap-) fire (tejās) and wind (vīsya).

Derived matter, also called bhūmikā ṝṣa, is:

i) the five derived organic materials, namely: the organs (indrīya) of the eye (vāṣya), ear (śīra), nose (ghūra), tongue (jīvī) and body (kāya).

ii) the five inorganic derived materials, namely: color (ṝṣa), sound (śabda), odor (gandha), taste (rasa), part of touch (sprāṣṭya), and non-information (asūriṣṭi).

The Śūrasāstra adds here that, taken in abstracto and individually, the four great elements do not support the same number of inorganic derived materials: earth (prthivī) supports color, odor, taste and touch (cf. Kosā, IX, p. 288); water (ap-) has no taste; fire (tejās) has no odor or taste; wind (vīsya) has no color, no taste and no touch.
But when the mind abounds in afflictive emotions (kleśa), in fetters (saṃyojana) and bonds (bandhana), its power is very small (atyaupasa). Impure but good minds (śakravakasūlaycitta) have no afflictive emotions; however, since they still grasp characteristics (nimittāyudgheṇantī), their power is small (alpa) also. In adepts of the two Vehicles, [śrīvāka and pratyekabuddha], pure minds no longer grasp characteristics and, nevertheless, since the wisdom of these adepts is limited, as soon as they leave the pure Path (anāvramadṛśa), their six organs (caksudindriyā) [begin again] to imagine and to grasp the characteristics of dharmas (dhaśraminimittī), and this is why they do not exhaust all the power of mind (cittatilpa). By contrast, in the Buddhists and great bodhisattvas, wisdom is immense (aparamāna), unlimited (ananta), always deep in the dhīnas and the meditative absorptions (samāpatti). There is no difference between samādhi and nirvāna. The True nature of dharmas (bhūtālaya) or dharmatā is true (bhūti) and undifferentiated (abhinna). Taken by itself, knowledge (jñāna) is both good and bad, but, in those who cultivate the Prajñāpāramitā, it is absolutely pure (ayatanavrīddhi) and free of obstacles (apratigatā). In one moment they can count the sublimate atoms (paramāna) contained in the great earth and the mountains of trisahasramahābhulokadhūtas as numerous in each of the ten directions (dahaisa dīkṣa) as the sands of all the Ganges (sarvasvaṅgānudvādihālākaṇa), and all the more so, those contained in each of the ten directions in universes as many as the sands of a single Ganges.

Finally, although outside of the Prajñāpāramitā one is able to conquer the superknowledge of magic (rāddhyakājātī), the latter will never equal the [mathematical] knowledge of which I have just spoken. This is why the Prajñāpāramitā says that in order to obtain this great power of magic (mahāśādībhala), it is necessary to practice the perfection of wisdom. <2207>

II. MASTERING THE WATER ELEMENT

Some say that water (apā) is the greatest of all substances. Why? Because at the zenith (ārdhavam), at the nadir (aśvāras) and at the four cardinal points (dīśī) of the great earth (mahāpṛthivī), there is no place where there is no water. If the Lokapāla gods did not moderate the rain (vāraṇa) of the heavenly nāgas and if there were no jewel (maṇi) to disperse the waters,43 heaven and earth would collapse. Furthermore, it is as a result of the waters that the classes of animate (sutrā) and inanimate (avatrā) beings in the world take birth (jaćē) and grow (vyṛddhi). That is why we can know that water is very great. This is why the Buddha says here that the bodhisattva who wishes to know the number of drops of water (bindu) and to disperse them drop by drop so that they have no more power, must practice the perfection of wisdom.

III. MASTERING THE FIRE ELEMENT

Some say that the fire element (tejas) is the greatest. Why? Because it has [300a] no odor (gandha) or taste (rasa) and because if water greatly overflows its banks, fire can destroy it. The power of fire is so great that it can burn the ten thousand things and illuminate all the shadows (andhakāra). From that, we know that fire is very great. This is why the Buddha says here that the bodhisattva who wishes to extinguish the great fire by his breath (mukhaśādhi) should practice the perfection of wisdom.

Question. – But it is thanks to the wind (vātra) that fire is finally kindled (vālaḥkārati); how then do [wind and fire] mutually destroy each other?

Answer. – Although they are mutual causes, they destroy each other in time.

Question. – So be it. But fire is immense (aparamāna), whereas <2208> the bodhisattva’s breath (mukhaśādhi) is very small (atyaupasa); how can it destroy fire?

Answer. – Thanks to his dhyānas and absorptions (samāpatti), the bodhisattva who is cultivating the Prajñāpāramitā attains a magical superknowledge (rāddhyakājātī) thanks to which he can change (parinamaṃ) his body and make it bigger. The breath from his mouth (mukhaśādhi) equally increases and can extinguish the fire.

Moreover, thanks to magical power (śādībhala), a small wind is able to destroy, just as a small thunderbolt (vajra) is able to break up a big mountain. This is why, in view of this magical power, gods and men all submit.

Furthermore, because fire devastates vast spaces, the bodhisattva has compassion (anukampaya) for beings and destroys the fire by his magical power.

43 The jewel for dispersing the waters, viśva chow ci chow, is different from the jewel for purifying water ts‘ing chow ci chow (in Sanskrit, usalakaprasādakalasmi) which the Traité will mention later (T 1509, k. 36, p. 325c21): “It is like the clear water of a pool: when a mad elephant enters it, it turns into a quagmire; but if the jewel for purifying water enters into it, the water becomes pure.” For the latter, see also Sūtra/āvataṃśopāvata (T 231, k. 6, p. 717b19; Satyādhiśākṣā, T 146d, k. 4, p. 260a5; Milindapātha, p. 35, l. 8 usalakaprasādakalasmi) and its Chinese versions: T 1670A, k. 1, p. 697b8; T 1670b, k. 1, p. 707c4; P. DeMéville, Les versions chinoises du Milindapātha, BEFEO, XXIV (1920), p. 105, n. 4; Visuddhimagga, ed. H. C. Warren, p. 393, l. 6.
Finally, establishing a trisūhasramahāsāhasralokadhātu is very difficult, but by his merits (puṇya) and his wisdom (prajñā), the bodhisattva is able to govern it.

IV. MASTERING THE WIND ELEMENT

Some say that, of the four great elements (mahābhūtas), the power of the wind (vīyu) is the greatest. Having neither form (rūpa) nor odor (gandha) nor taste (rasa), its mobility (trāṇā) is very great. Just as space (ākāśa) is infinite, so wind too is infinite. The success or failure of giving birth depends on wind.64 The power (prabhāvya) of the great winds shakes the mountains of the trisūhasramahāsāhasralokadhātu. This is why the Buddha says here that the bodhisattva who wishes to stop the force of the winds with one finger should practice the perfection of wisdom. Why? Because the true nature (dharma) of the Prajñāpāramitā is immense (apramāṇa) and infinite (ananta), it can make the finger have such strength. <2209>

Fourth Section FILLING ALL OF SPACE

Sūtra (cf. Pañcaviṃśati, p. 28, l. 1-2; Śataśāhasrikā, 82, l. 6-9). – Furthermore, Śāriputra, the bodhisattva-mahāsattva should practice the perfection of wisdom if he wants, by means of one single paryaya (by sitting cross-legged), to fill the entire space element in the trisūhasramahāsāhasralokadhātu (Punaraṇaapramūrya Śāriputra yas trisūhasramahāsāhassre lokadhātu ākāśādhihas traś tarm ekena ekaṃ paryayena svarūpaktānena bodhisattvānena mahāsattvaṇena prajñāpāramitāyān āściṣṭayām).

Śāstra, –

Question. - Why does the bodhisattva sit cross-legged (pariyankam dhāvajya stiṣṭāti) in this way65

Answer. – Brahmac Devarāja, who rules the trisūhasralokadhātu, had some wrong ideas (mithyādṛṣṭi) and considered himself to be great. But when he saw the Bodhisattva, sitting cross-legged and filling space, his proud thoughts (mithunacitā)66 vanished.

Moreover, by his skillful means (upāyakauśalya) coming from this magical superknowledge (ekā ‘pi bhītāt bahudhā bhavat), being many, he becomes one (bahudhābhīs vākṣyam bhavati), being small he becomes large, being large he becomes small and, if he wants to manifest extraordinary things (āticarya), he is able to sit and fill all of space (ākāśa).

Finally, it is in order to prevent the asuras and the nāgarājas from tormenting beings that the Bodhisattva sits and fills space, thus assuring the safety of beings (sattvaṃ).67 – Thus, when the nāgarājas Nan-t’o (Nanda) and P'o-nan-t’o (Upanda), the older and the younger, wanted to destroy the city of Śrīvastra, they rained down weapons (āśva) and poisonous [300] snakes (āśiva), but Mou-lien (Mauadalayāna), at that time properly seated, filled space and changed the offensive weapons into perfumed flowers and necklaces (āśva). This is why the Prajñāpāramitā says here that the bodhisattva-mahāsattva should practice the perfection of wisdom if, by means of a single paryaya, he wants to fill all the space in the trisūhasramahāsāhasralokadhātu. <2210>

Fifth Section CASTING THE MOUNT SUMERUS FAR AWAY

Sūtra (cf. Pañcaviṃśati, p. 28, l. 2-5; Śataśāhasrikā, 82, l. 9-12). – Furthermore, the bodhisattva-mahāsattva should practice the perfection of wisdom if he wants, by means of a single hair, having raised up all the Sumerus, king of the mountains, in the trisūhasramahāsāhasralokadhātu, to cast them beyond innumerable and incalculable universes, without harming the beings in them (Punaraṇaapramūrya trisūhasramahāsāhasralokadhātaye sumerupavataraṇāt tān sarvān ekaṃ vālānābhājyaścintayān āśvakṛtyān lokadhātuṇām samākṣerayam prajñāpāramitāyuṃ āściṣṭayām).

Śāstra, –

Question. – How can the bodhisattva raise the Mount Sumerus and the mountains and cast them far away beyond the innumerable universes of the other directions?

Answer. – He has no need of a lever, and this emphasizes the power of the bodhisattva who is able to lift up the mountains.

Moreover, when the Buddha is going to preach the Dharma, the bodhisattvas first adorn the trisūhasramahāsāhasralokadhātu and remove the mountains so that the ground is leveled out (saṃā).65

64 Cf. Kośābhidāya, p. 130, l. 6-8: Tasya khalu kālānātavāna pariṇāpiśācopānāparīṇāmādibhīsanāt mātṛa kākau karanāpiśācā jāvyas vaśiti yām garbhāsāyam samprāṇavatā mātṛa kāyāvāsānāvādikāravādāhāmsaṃkhyām avasthāpyayati / sa śrīapatapiśāpadinā iṣṭāmāmāmāmāṃśākyām tṛcchāya dākām samprāṇavatāye. - Later, when the embryo, this thorn, has come to maturity inside the womb, there arise the winds arisen from the maturation of actions, which turn the embryo and push it towards the gate of impurity of the mother’s body. This embryo, removed from its place, such a mass of bloody excrement, is painfully handled.
65 For the paryaya and the benefits of this position, see above, p. 432-433F.
66 Brahmac Devarāja’s pride has already been mentioned above, p. 561-562F, 2079F, n. 2.
67 For this sūtra, see p. 189F, n. 3; 1359F, n. 3.
Sixth Section HONORING ALL THE BUDDHAS BY MEANS OF A SINGLE OFFERING

Śūtra (cf. Pañcviṃśati, p. 28, l. 11-15; Śataśāhastikā, p. 82, l. 16-85, l. 10). – The bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes, by means of one and the same morsel of food, to satisfy all the Buddhas and their disciples present in each of the ten directions in universes as numerous as the sands of the Ganges. The bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes, by means of one and the same object (garment, flower, perfume, necklace, powder, unguent, incense, lamp, banner, parasol, etc.) to honor all the Buddhas and their disciples (Yāvantsa daśasā dikṣu gaurṇāgadāniśākṣopanayamī lokādhiṇaṃ buddhā bhagavantah sañcāra-vaṇasaṃghas tān sarvān ekaṇa pindāpātana pratidvādayukāhena bodhisattvam <212> mahāsattvam prajñāpāramitāyāṃ iṣṭāyāyam. Yāvanto buddhā bhagavantaḥ sañcāra-vaṇasaṃghas tān sarvān ekavastrupagandhāvaciruṇa-lakṣaṇamādhipuladvajapalākṣekecchattānaṃ pāṇiyatukāhena bodhisattvamahāsattvaṃ prajñāpāramitāyāṃ iṣṭāyāyam).

Śūtra. – Question. – To offer one and the same morsel of food (ekapiṃḍapāta) to a single Buddha and his monks is already difficult (āṣṭaka); to say nothing of the bodhisattva offering this morsel to Buddhas and their samghas in each of the ten directions, as numerous as the sands of the Ganges?

Answer. – The merit of the offering (pāṇīṣṭvaya) resides in the intention (citā) and not in the thing offered. It is with a great intention that the bodhisattva offers this single morsel to all the Buddhas and all their samghas of the ten [300] directions. Whether they are far (dīrṣe) or near (sāṁtikē) is unimportant. This is why all the Buddhas see (piyānti) this offering and accept it (prattiṣṭhānti).

Question. – All these Buddhas have omniscience (sarva-jñānta) and consequently see the offering and accept it; but the monks themselves do not have omniscience; how could they see it and accept it?

Answer. – The monks neither see it nor know it, and yet the donor (dāyaka) of the offering gains merit (puṇya). Thus, when a man sends a messenger to carry an offering to another, even if this other person does not receive it, the man gains the offering of the gift. Also, in the concentration of loving-kindness (maitri-smāthī), even though nothing is given to the beings [who are the object],71 the yogin [who is practicing it] gains an immense merit.

Furthermore, the bodhisattvas are endowed with immense and unchanging qualities (aprānāmādikaragunasaṃpanna); when they offer a single morsel (pīṇḍapāta) to all the Buddhas and their samghas of the ten directions, the latter are satisfied and yet the morsel is not used up, like a plentiful

1825

1826
The Path

The srotaḥ without conditioned residue (Punar aparām Śāriputra dasai dāku gacchanta)/vālasopānasu lokēya ye satrīs tān sarvān śīlamudgābhirjajavimuktivānasādhanaśravānandakṣendruesu srotaṭpatipalhe

|2213| Thus, when Mahāvīra offered a bowl of little cakes (modaka) to 84,000 monks, all of them were satisfied but the cakes were not used up.

Moreover, the bodhisattva offers only one single bowl of food to all the Buddhas of the ten directions and, after having eaten it, the Buddhas are satisfied and go away. In contrast, the pretas, although each of them receives a mouthful of food, come back thousands of myriads of times [to get more].

Finally, the bodhisattva who cultivates the Prājñāpāramitā acquires immense gates of dhīnyas and absorptions (āprānātadhyāyanasaumpattimukha), immense gates of wisdom and skilful means (āprānātadhyāyanaparyayamukha): that is why there is nothing he is unable to do. Since the Prājñāpāramitā encounters no obstacle (anāvaraṇa), the mind (citta) and activity (kriyā) of the bodhisattva as well encounter no obstacles. This bodhisattva is able to honor the Buddhas and their samghas as numerous in each of the ten directions as the sands of a thousand myriads of Ganges; a fortiori, he is able to honor those of a single Ganges.

It is the same [when the bodhisattva wants to honor all the Buddhas and their samghas by offering them] only one single thing: a garment (vastra), flower (puṣpa), perfume (gandha), necklace (bhūra), power (śīla), unguent (vilepana), incense (dhiṣa), lamp (dīpa), banner (dvajaapāta), parasol (chattra), etc.

Mūrgahālaṃ pratiṣṭhāpanam

Seventh Section ESTABLISHING ALL BEINGS IN THE FRUITS OF THE PATH

Sūtra (cf. Pāhucaṁśāri, p. 28, l. 16-29, l. 3; Śatasāhasrī, p. 85, l. 10-90, l. 9). – Furthermore, Śāriputra, the bodhisattva-mahāsattva should practice the perfection of wisdom if he wants to establish all beings in universes as numerous in each of the ten directions as the sands of the Ganges [in the fruits of the Path]; if he wants to establish them: 1) in the [pure] aggregates of morality, concentration, wisdom, doverance, and the knowledge and vision of deliverance; 2) in the fruit of entry into the stream; 3) in the fruit of the once-returner; 4) in the fruit of the <2214> non-retourner; 5) in the fruit of the saint, and so on up to 6) in nirvāṇa without conditioned residue (Punar aparām Śāriputra dasai dāku gacchanta)/vālasopāna-lokeya ye satrīs tān sarvān śīlamudgābhirjajavimuktivānasādhanaśravānandakṣendruesaṃ srotaṭpatipalhe.

The rest appear in full in the Śatasāhasrī, p. 85, l. 16-86, l. 1: pratyekabodhi, sarvajñatā, mārgaśāstrāpāta and sarvākarajñatā

sakṣaḍāgāmphale anāgāmphale arhatte yāvat anupadīśeṣamānaśādhitau pratiṣṭhāpyayuktāne maḥāsattvena prajñāpāramitāyān iṣṭakṣayam.

Śāstra. –

1) On the meaning of the five [pure] aggregates, see what has been said above (p. 1349-1358F).

2) The srotaṭpatipalhe, ‘the fruit of entry into the stream’, is of two types:

a. The Buddha said that by the elimination of three fetters (śīlaśūnyāṇaṃ prahāraṇā), this fruit of the unconditioned (asamkhyāphala) is acquired. And it is said in the Abhidharma that by the elimination of eighty-eight perverse tendencies (anugya), the unconditioned fruit of entry into the stream (asamkhyā srotaṭpatipalhe) is acquired.58 <2215>

53 Compare Viṁśalākritiśāra, French transl., p. 326-329 and appendix, p. 430-437. During a holy feast, Viṁśalākriti satisfied an immense crowd with a bowl of food coming from the Sarvagandhaḥghandha universe. The whole crowd was satisfied and yet the food was not exhausted (saṃvṛtiśāḥ pariṣarpānā ca tad bhūjanam kṣaya). And so a person who was present commented that even if all the beings of innumerable trīśakaḥḥaṃsāḥḥaṃsāḥḥaṃsāḥḥaṃsāḥḥaṃsāḥ, during one kalpa or a hundred kalpas, ate this food and took mouthfuls as big as Sunaṃ, this food would not diminish.

The donor’s intention had conferred this power on the food.

54 Compare Viṁśalākritiśāra, French transl., p. 326-329 and appendix, p. 430-437. During a holy feast, Viṁśalākriti satisfied an immense crowd with a bowl of food coming from the Sarvagandhaḥghandha universe. The whole crowd was satisfied and yet the food was not exhausted (saṃvṛtiśāḥ pariṣarpānā ca tad bhūjanam kṣaya). And so a person who was present commented that even if all the beings of innumerable trīśakaḥḥaṃsāḥḥaṃsāḥḥaṃsāḥḥaṃsāḥḥaṃsāḥ, during one kalpa or a hundred kalpas, ate this food and took mouthfuls as big as Sunaṃ, this food would not diminish.

The donor’s intention had conferred this power on the food.

55 Compare Viṁśalākritiśāra, French transl., p. 326-329 and appendix, p. 430-437. During a holy feast, Viṁśalākriti satisfied an immense crowd with a bowl of food coming from the Sarvagandhaḥghandha universe. The whole crowd was satisfied and yet the food was not exhausted (saṃvṛtiśāḥ pariṣarpānā ca tad bhūjanam kṣaya). And so a person who was present commented that even if all the beings of innumerable trīśakaḥḥaṃsāḥḥaṃsāḥḥaṃsāḥḥaṃsāḥḥaṃsāḥ, during one kalpa or a hundred kalpas, ate this food and took mouthfuls as big as Sunaṃ, this food would not diminish.

The donor’s intention had conferred this power on the food.
b. When they are in the subsequent knowledge concerning [the truth] of the path (mārga 'svayajñāna), the ascetic who has sought [the truth] by means of faith (śraddhāmārga) and the ascetic who has sought [the truth] by means of scripture (dharmāmasārta) have acquired the realization of the fruit of entry into the stream (srotasattavāpaśāsakānā). 77

The Chinese characters Sāvaka-sūtra (srotas) mean 'stream', i.e., the noble eightfold Path (ārya aṣṭāṅgaṃ) and the characters Pan-namā (tāpana) means [301a] 'entry'. To enter into the noble eightfold Path is to enter into the stream of nirvāṇa: that is the very first vision of the true nature of dharma (dharmamārga bhātakalaksanam or dharmatā). By successfully entering into this part of the immense dharmañcā, one is classed among the āryas. 79

3) The characters Si-ki (takṣā) mean 'a single time'; kīe-mi (āgamin) means 'who comes back'. 79 The ascetic so named having 'not returning' as his characteristic. Having died in the desire realm (kāmadhātu), this man is reborn in the form realm (ārūpādātu) or in the formless realm (ārūpādātus); there his impurities are destroyed (kṣīṇaṃ) and he is no longer reborn (na punarbhavati).

Question. – But the anāṁgīn who acquires parinirvāṇa in the present lifetime (dēṣadharmapurvīnīvāna) and the anāṁgīn who acquires parinirvāṇa in the intermediary existence (antarāpurvīnīvāna) by going to the rūpādātu, are not reborn either in the form realm or in the formless realm (ārūpādātus); then why call them 'non-returners' (anāṁgīm)? 80 <2217>

Answer. – Among the anāṁgīn, there are many who are reborn in the form realm or the formless realm, whereas those who are parinirvānized as soon as this present life are rare; as the latter are in the minority, [they keep the name anāṁgī] which is the name of the majority. Those who obtain parinirvāṇa in the intermediate existence (antarāpurvīnīvāna), being also on the point of being reborn in the form realm but

77 The Dārāmārga comprises sixes of moments of mind: the first is abhūte dharmajñānakānti; the sixteenth and last is the mārga 'svayajñāna (cf. Histoire du bouddhisme indien, p. 681-682). In the first moment, the śraddhāmartha and the dharmāmartha are candidates for the fruit of srotāpāna (srotasattvāpaśāsakānā); in the sixteenth, they are residents in this world (yahaṃ). Cf. Kośa, VI, p. 194-195.

79 As soon as he enters into the dārāmārga, the ascetic penetrates into the certainty of the acquisition of the supreme good (ārya aṣṭāṅgaṃ); he loses the quality of ordinary person (prajñāgāna) and takes on that of the saint (ārya): cf. Kośa, VI, p. 181-182.

80 Here, in the version of the sūtra (T 1509, p. 300v22), sakāyagāmin has been transliterated as savā-vra-hu (the usual transliteration), but the explanations given by the gloss of the Upadāsā (p. 301a-3d) deal with another transliteration, practically useless: sa-cī kīe-va. This inconsistency undoubtedly escaped Seng-jouei when, according to the translation (pirapatra), that of the sūtra was revised in order make both texts consistent (see Traité, vol. III, p. 378-397 as well).

81 Mahāparinirvāṇa, p. 166; Divyāvadāna, p. 533-534. Trayaṇāṃ svamyojanāṃ prabhūtuḥ rūgādavedhōnām ya tamaṇī kālāṃ kṛtya sakāyagāminā tāṅkām ākṛtya bhāvabhāvanāṃ kartavyaḥ – By the complete destruction of the three fetters (in the course of the dārāmārga) and by the lessening of desire, hatred and delusion (in the course of the bhāvānāmaṇa), after his death he becomes a sakāyagāmin: having returned only once to this world (the kāmadhātu), he will realize the end of suffering. Pāli wordings in Dīgha, I, p. 156; II, p. 92, 203, 252; III, p. 107, 132; Majjhima, I, p. 34, 226; Sānnyutta, V, p. 356-357; Anguttara, I, 232, II, p. 89, 238. Mahāparinirvāṇa orambhāpyāppādikho hoti tattatapaṁbhūtā hoti avadatthamam tomanā hoti – By the complete destruction of the five lower fetters (namely, satkāravāda, śīlavatarpurīma and vicīkāta which are to be destroyed by seeing (dārāmārga); kāmancanda and yāpāda which are to be destroyed by meditation (śraddhāmārga); the four being coinciding with the first 92 anuvāyas, he is of appurrtional birth: It is there [in rūpādātu = Brahmāloka, or more rarely in ārūpādātu] that he will be parinirvānized; as 'non-returner', he cannot be reborn in this world [i.e., kāmadhātu]. Pāli wordings in Dīgha, I, p. 156; II, p. 92, 203, 252; III, p. 107, 132; Majjhima, I, p. 34, 226; Sānnyutta, V, p. 356-357; Anguttara, I, 232, II, p. 89, 238. Mahāparinirvāṇa orambhāpyāppādikho hoti tattatapaṁbhūtā hoti avadatthamam tomanā hoti – By the complete destruction of the five lower fetters, he is of appurrtional birth and it is there [in rūpādātu = Brahmāloka] that he will be parinirvānized, he cannot come back from that world [the Brahmāloka] to this world [kāmadhātu].

See the notes of Buddhaghosa in the Commentary of the Majjhima, I, p. 164.

82 There are several kinds of anāṁgīs: the most widespread list distinguishes five:
1) Antarāpurvīnīvāna who obtains parinirvāṇa in the intermediary existence (yo 'nārāvābhave parinirvāyati) at the moment when, having left kāmadhātu, he is getting ready to attain rūpādātu.
2) Upapādyaparivinīvāna who, as soon as he is reborn in rūpādātu, obtains parinirvāṇa in a short time (yo upapādyamāno ca nirvāṇānīvātā). 83
3) Sāsānāsāṣāyāpyāppāyānaḥ who, having been born, obtains parinirvāṇa without relaxing his effort (upapādyaparivinīvātā). 83
4) Abhisaṃskāraparivinīvānaḥ who obtains parinirvāṇa effortlessly.
5) Āśūtvaramaṇaḥ who, on leaving kāmadhātu, do not obtain parinirvāṇa in the realm in which they are reborn (ṣayya na tatā parinirvānānām yatrauppannāḥ), but who go higher (āśūtvam) to the Akaniṃghā gods, to the summit of rūpādātu or to bhāvāgra and find parinirvāṇa there.

Whether alone or inserted into broader contexts, the list of the five anāṁgīs is very widespread in the sūtras and in the Abhidharma, both Sanskrit as well as Pāli: Dīgha, III, p. 237 (cf. Das Sattihitāsūtra und sein Kommentar Sansāravyādyas, ed. K. Mittal and V Rosen, p. 153-156); Sānnyutta, V, p. 70, 201, 237, 285, 314, 378; Anguttara, I, p. 233, 1, 28-35; IV, p. 14-15; p. 70-74 (in the Pārīṣaṅgasutra of which the Sanskrit correspondent is cited in full in the Kosāyākhyā, p. 270, 1, 227-228, 23; Chinese version in Mahāyana, T 26, 1, p. 427); Sansīlpāravyā, T 1536, k. 14, p. 426v-427a1; Malāvādabhūta, T 1545, k. 174, p. 878o21-878o41; Anūtaṇapu, T 1553, k. 1, p. 973o2b-15; Kosābhāṣya, p. 358, 1, 20-359, 1, 15.
seeing the torments they would have to undergo in the course of this last existence (caramabhava), take nirvāṇa all the time; this is why they too take the name of anāgāmin because it is the name of the majority.  

5) Because they have destroyed all the affective emotions (klesa), the arhats have the right (arhati) to the homage (pājñā) of all the devas, nāgas and asuras.  

These arhats are of nine types.  

1) Parīśīla-dharmarman, arhat likely to fall.  
2) Aparīśīla-dharmarman, arhat not likely to fall.  
3) Cetudharmarman, arhat likely to put an end to his lifetime.  
4) Anurakṣa-adharmarman, arhat likely to keep his lifetime.  
5) Śīhākampya, arhat remaining in the fruit without moving.  
6) Prativedhānadharmarman, arhat likely to penetrate effortlessly into the Unshakeables.  
7) Akṣaya-dharmarman, unshakeable arhat, [incapable of falling].

83 As a general rule, the ascetic who has obtained the fruit of anāgāmin in kāmadhātu is reborn after death in rūpadhātu, sometimes even in ānāpāyatthātu, and attains parinirvāṇa there. This is the case for the last four types of anāgāmins mentioned in the preceding note.  

There are, however, two exceptions. When the anāgāmin called antarāpariparirvinīvin (the first type in the preceding note) abandons his existence in kāmadhātu to go to rūpadhātu, he obtains parinirvāṇa in the intermediate existence (antarūpabhava). The anāgāmin called devadharma-pariparirvinīvin who has obtained the fruit of anāgāmin in an existence in kāmadhātu obtains parinirvāṇa during that same existence without ever going to rūpadhātu insofar as his disgust for this sphere of existence is so great (cf. Kośa VI, p. 219).

Although the antarāpariparirvinīvin and the devadharma-pariparirvinīvin, in contrast to the other anāgāmins, do not go to rūpadhātu to become parinirvāṇized there, nevertheless they take the name of anāgāmin because this is the name of the majority.  

84 Compare the canonical formula in Dīgha, I, p. 156; II, p. 92; Majjhima, I, p. 284; Sutta, II, p. 217; Anguttara, I, p. 220. Āsāram (kāyavādavādavīmūtīdhamma suāmāyām abhidhānādhipatipadāpārasamāsannikātāvāramāya), - By destruction of the impurities, having realized, in the present existence, by his own knowledge the deliverance of mind and the deliverance by means of wisdom, free of impurities, he abides there.  

5) Like the Madhyānāgāmas, T 26, k. 30, p. 616a1-19, the Anurāhārasmāt, T 1553, k. 1, p. 973b28-c1; the Sathavastrikāraka, T 1646, k. 1, p. 248b27-29, and the Abhidhammasamuccaya, ed. P. Pradhan, p. 91, l. 4-14, the Traité distinguishes nine kinds of arhat or asāra (cf. p. 1392F, 1740F). - But in general, the Satvāṁsādikā Abhidhamma have only six arhats: Mahāvīhāra, T 1545, k. 62, p. 319c8-9; Abhidhammasārā of Dharmagāna, T 1550, k. 2, p. 820a18-11; Abhidhammasārā of Upālā, T 1551, k. 3, p. 851a1-2; Sāmakathābhūtābhidhammasārā, T 1552, k. 5, p. 913c15-18; Kośa VI, p. 251; Nyāyaśāstra, T 1562, k. 67, p. 710b1-16.

Actually, as the Traité has noted, p. 1392F, these classifications overlap, the Buddha having expressed himself sometimes at length and sometimes briefly.

85 For the meaning of cetudharmarman = maranadharmarman, see Kośa VI, p. 253, n. 4.

1831

8) Prajñāvimekuti, arhat delivered by wisdom.  

9) Udbhayatohāgavimuktani, arhat doubly delivered from the obstacle consisting of the affective emotions (klesavāvana) and the obstacle opposing the eight liberations (vinokṣāvana).  

For the meaning of these nine types, see above (p. 1390-1391F).

The eight liberations (vinokṣa), the eight masteries (abhibhvāyatanas), the ten sources of totality (kṣīrətayatanas), the absorption of cessation (nirvānasamāpatti), the concentration preventing the arising of another’s affective emotions (arunasamādhi), the knowledge resulting from resolution (pranidhīṭhāna), etc., are the marvelous qualities (gūna) of the arhat.

6) Moreover, he will attain nirvāṇa without residue of conditioning (nirupadhīśeṇavāṇa), and this nirupadīśeṇavāṇa is the fact that the arhat [at the moment of his death] rejects the five aggregates (pañcakāndham niṣkriṇa) of the present lifetime and then does not take up the five aggregates of the future lifetime (na tu pañcakānmarhubhāvrikaṃ skandhaṃ parisamataḥ), and thus his physical and mental sufferings (kāya-kāmatikātuṣṭādhikāra) are completely and definitively destroyed.

About the last three fruits of the Path (mārgapatika), see what was said in regard to the first.

Dhāraya mahāpālahāni

Eight Section PREDICTING THE FRUITS OF RIPENING OF VARIOUS KINDS OF GIFTS

Sūtra (cf. Pahavamsi, p. 25, l. 4-17; Śatāvaṁśikā, p. 80, l. 12-92, l. 4). –

Furthermore, Śāriputra, the bodhisattva-mahāsattva practicing the perfection of wisdom knows what kind of gift should be made in order for it “(221) to be very fruitful. – Making the gift in this way, one is reborn in wealthy kṣatriya families, in wealthy brāhmaṇa families or in wealthy householder families. - Making the gift in the certain other way, one is reborn among the Ācāraṁabhāraka gods, the Trāyastriṃśas, the Yāma gods, the Tūṣita gods, the Nīmlānāriya gods or the Parānnīlmārlavaśavāraṇa gods. – Making the gift in yet another way, one gains the first dhūtya, the second dhūtya, the third dhūtya, the fourth dhūtya, the absorption of the sphere of infinite space, the absorption of the sphere of infinite consciousness, the absorption of the sphere of nothing at all or the absorption of the sphere of neither-perception-nor-non-perception. - By this kind of gift the eightfold noble Path is produced. – By a certain other kind of gift, the fruit of entry into the stream and so on up to supreme complete enlightenment is attained (Punār aparām Śāriputra bodhisattva mahāsattva prajñāpāramitādhiṃ carah jñāti yaḥ evam dānam dattam mahāpālahāvhat. – Evam dānam dattām kṣatriyāmahādaśakālaḥ brāhmaṇamahādaśakālaḥ gṛhapātamaḥmahīḍaśakālapadātyate. – Evam dātvā cāturmahādhājāyevaṃ deśayāśramāṇiṣantu deśayā yāmca deśayā naśeṣu deśeṣu nirmāṇaratīṣu deśeṣu parantarīṣatiṣu deśeṣu deśeṣu pātāpyate). – Evam
dānaṃ dattvā prathānāṃ dhyānāṃ dvītīyaṃ dhyānāṃ trītyaṃ dhyānāṃ ca tattvāṃ dhyānāṃ
āktāśayaṃdhyātanasamāpattīṃ vijñānāntyāntyāntanasamāpattīṃ
dānaṃ dattvā prathānāṃ dhyānāṃ dvītīyaṃ dhyānāṃ
caturthāṃ dhyānāṃ ca. – Evam dānaṃ dattvā srotāpattaphalāṃ ydād anuttarāṃ sannyāsambodhir anuprāyate.

Śāstra. –

The bodhisattva-mahāsattva knows the true nature of dharmaś (dharmanā) free of grasping (aparigraha), free of rejecting (anuvarga) and indestructible (anupaghāta). He practices an ungraspable perfection of wisdom (anupalabhāḥ prajñāpāramitāḥ), but by means of a feeling of great compassion (mahākarunācittā), he returns to cultivate meritorious practices (puyākriyā). [301b] The first gate of meritorious practices is above all the practice of generosity (dāna). [301b]

I. WHERE DOES THE EXCELLENCE OF THE GIFT COME FROM?

By the sharpness of his wisdom (prajñāpatiṣayā), the bodhisattva who practices the perfection of wisdom is able to make distinctions (pariccheda) between the merits of the gift (dānapuṣṭa). <2220>

1) While the object given (deyāvastu) is the same, the value of the merit (puṣṭa) depends on the goodness or the malice of the intention (āśaya) of the donor.

[(Gift of a bowl of rice)] – Thus, one day Śāriputra offered a bowl of cooked rice (odana) to the Buddha. The Buddha immediately gave it to a dog and asked Śāriputra: You have given me some rice and I have given it to a dog. Which of the two of us has gained more merit (puṣṭa)? - Śāriputra answered: If I understand well the meaning of the Lord’s teaching (yathā khalav abhā bhavagata bhāṣṭrayamurtham ādānāṃ), by giving it to a dog the Buddha has gained more merit [than me].

- Śāriputra, the foremost of sages (prajñānātām āghyāh) amongst all men, made a gift to the Buddha, supreme field of merit (puṣṭyakṣetram paramam) but did not equal the Buddha who, by offering [the same gift] to this lowly field of merit, a dog, gained very great merit. This is how we know that great merit (mahāpuṣṭa) comes from the intention (āśaya) and does not reside in the ‘field’ (ksetra) [in other words, in the beneficiary of the gift]. Had Śāriputra given a thousand, ten thousand or a hundred thousand times more, he would not have reached [the parity of intention (āśaya)] of a Buddha.

2) Question. – But you yourself have said (p. 722F) that the importance of merit is the result of the excellence of the field of merit (buddhaksetraprāṇitātatas), and by making a gift to the Buddha, Śāriputra would not have gained great merit.

Answer. – A good ‘field’ also contributes to the importance of merit, but not as much as the intention (āśaya) of the donor. Why? Because the mind is the internal master (anantahsvāmi), whereas the ‘field’ is just an outer (bālā) thing. Sometimes, however, the merit of generosity (dānapuṣṭa) resides in the field of merit (puṣṭyakṣetra).

[Avadāna of Kotikarna] – Thus the arhat Yi-eul (Kotikarna) who once had offered a single flower to a stūpa of the Buddha enjoyed happiness among gods and men for ninety-one kalpas; and by virtue of the remainder of his merit (puyāvāsa), he became an arhat.

[Pāṃjūrapradānvāpanā]. – Thus king A-chou-kia (Aśoka) <2221> who, as a small child, had given some earth (gāmadhi) to the Buddha, reigned over Jambudvīpa, built eighty thousand stūpas and still later, found bodhi. The thing he had offered was very common (nīca) and the intention (āśaya) of the child (bhāladhīka) quite weak (tanu). It was only because of the excellence of the field of merit (puṣṭyakṣetraprāṇitātatas) [to which he had given] that he acquired a great fruit of retribution (mahāpuṣṭa) by means of the extraordinary merit of generosity (puṣṭyakṣetra).

3) There are three things present in the highest of the merits – the intention (āśaya) [of the donor], the thing given (deya) and the field of merit (puṣṭyakṣetra) – all are three excellent. See for example the first chapter (prathama paṇtharā) of the Prajñāpāramitā where it is said (cf. p. 586F) that the Buddha [Śākyamuni] scattered marvelous flowers over the buddhas of the ten directions.

4) Finally, in the mind of the Prajñāpāramitā, the gift free of any attachment (aabhīneiva) [in regard to donor (āśaka), the thing given (deya) and the recipient (pratigrahaka)] wins a great fruit of ripening (mahāpuṣṭa) The gift made in view of nirvāṇa also obtains a great retribution. <2222>

87 Episode mentioned by Akanuma, Dictionnaire des noms propres, p. 597a, but not yet identified.
88 Cf. Sanskrit Mahāparinirvāṇa, p. 218.
89 Or Avadāna of Suman, mentioned here for the third time; see p. 142BF, n. 3, 18894F, n. 3.
90 References, p. 723F, n. 2; 1934F.
91 The ‘truly pure’ gift (trānānta prabodhi) rests on a non-conceptual knowledge that makes no distinction between donor, recipient and thing given – which are no longer seen: see p. 605F, 670F, 707F, 724F, etc.
92 See p. 664-666F and n. Desire for nirvāṇa (niśvānādānāṃ) is one of the eight motives inspiring generosity (āśayakṛta). It does not appear in the Pāli list (Dīgha, III, p. 258, l. 10-16; Anguttara, IV, p. 236, l. 1-8), but it does appear in the Sanskrit list (Saṃgītiśāstra, ed. K. Mittal and V. Rosen, p. 188, l. 19-27; Saṃyuktāhādharmsūtra, T 1552, k. 8, p. 93266-8; Kośābhāṣya, p. 270, l. 19-22): uṣṭamāntānāya prāpyate dānāṃ dadda “He makes a gift in order to obtain the supreme goal”, i.e., to obtain arhatthod, nirvāṇa (Kośāyikaḥ, p. 435, l. 6).

Compare the pure gift (visudhām dānām), the completely disinterested gift (vipākānuṣṭāpī dānām), made by the bodhisattva in view of supreme bodhi which the Bodhisattvabhūmi, p. 135, l. 22-25, defines as follows: No bodhisattva dānām dādād dānāyādyāyāyāyaṃ bhogavāpamadāmaḥvāpamadādāmaḥvāpamadām vā phalāvāpamadā pratyakṣāyāya, saūvavasthitānaḥ phalgudarī paraḥ mahābodhī anuśamādātā. – The bodhisattva who gives a gift expects nothing in return for the future, neither the joy of happiness nor his own bliss: in all the formations he sees no significance: it is only in supreme bodhi that he sees benefit.

Inssofar as the way out of all the formations, this unconditioned - nirvāṇa - cannot be a fruit of retribution (vipākāḥphala).
with a feeling of great compassion (mahākaruṇācitta), to save save all beings (sarvasattvaparitrāṇāya) also obtains a great retribution.\(^9\) \<2222>\

**II. DIVERSITY OF THE FRUITS OF GENEROSITY**\(^94\)

\(^9\) Cf. Kośabhidhyā, p. 270, l. 16: Tad ule dānam bodhisattva daddit sarvavatvabhātethob. tad amuktayāpy amuktehīyo dānam agnyam. – Or else the gift which the bodhisattva makes for the good of all beings: this gift, although given by a non-liberated man to non-liberated people, is the best gift.

\(^94\) This section is a paraphrase of the Dūnāpapratisūtra (Dīgha, III, p. 258-260; Anguttara, IV, p. 239-241) dealing with the eight rebirths as a result of generosity. Here is the best gift:

\begin{quote}


Transl. – A certain man, my brothers, makes a gift to a monk or to a bhūmaṇa in the form of food, clothing, drink, vehicle, garland, perfume, unguent, bedding, dwelling or lamp. For what he gives, he expects something in return. He sees a wealthy family of warriors, a wealthy family of bhūmaṇas or a wealthy family of householders provided with the five objects of enjoyment, wealthy and courted. Then he thinks: “Ah, at the dissolution of my body after death, if I could be reborn among rich families of warriors, rich families of bhūmaṇas or rich families of householders!” Having made this thought, he fixes his attention on it; he concentrates (his mind) on it and cultivates it. This mind, directed to the low and unable to go higher, leads him to be reborn there (where he wished). And this is true, I say, for a moral man and not for a vicious man. The mental wish of a moral man derives its success from his purity.

Furthermore, my brothers, another man makes a gift to a monk or to a bhūmaṇa in the form of food, drink, clothing, vehicle, garland, perfume, unguent, bedding, dwelling or lamp. He hears it said: “The Caturmahārājikā gods live for a long time; they are handsome and happy.” Then he thinks: “Ah, at the dissolution of my body after death, if I could be reborn among the Caturmahārājikā gods!” Having thought thus, he fixes his attention on it; he concentrates (his mind) on it and cultivates it. This mind, directed to the low and unable to rise higher, leads him to be reborn there (where he wished). And that, I say, is true for a moral man and not for a vicious man. The mental wish of a moral man derives its success from his purity.

[Following its explanation, the slūra explains, in the same words, the rebirth of a generous and moral man among the other deities: Trāyāstriṃśa, Yāma, Tejāta, Nīrṇānaṇ, Purāṇāvānāvaratā and Brahmābhikāya gods.]

In addition to the great fruits of reaping (mahāvipākaphala), as is said [here in the Prajñāpāramitāsūtra], it is to be reborn in the families of the kaśtriya and so on up to becoming Buddha.

Question. – How does one get to be reborn in the families of the kaśtriyas and so on up to becoming Buddha? \<2223>\

Answer. – The generous (tyāgava) and moral (sīlavat) man⁶⁷ obtains riches and honor among men and gods.

1. The seven rebirths in kāmahātā

1) Someone gives with a perfect intention and maintains morality: he is reborn in the families of the kaśtriyas. The kaśtriyas are the kings (rājan) and great ministers (mahāmātāya).

Someone else is attached to books of knowledge (the Vedas?) and does not torment beings: by his generosity and morality, he is reborn in the families of the brāhmaṇas.

1835

\(\text{[30]}\) Another, with generosity and mediocre morality is pleased with worldly happiness (lokasaṃsā): he is reborn in the families of the householders (gyhpaṃ). These householders are ordinary people but very wealthy.

2) In another, generosity and morality are of somewhat higher purity (viśālāḥ): this man feels repugnance for domestic things, loves to hear the Dharma and honors worthy people: he is reborn among the Caturmahārājikā gods.⁶⁷ Why? Because pleasant⁷⁷ things appear there as soon as they are thought of (saḥcittotpādāt prāśadhaḥvauṃ); one constantly gets to see the good worthy people (saṃparṇa) of the place, and by honoring them resolutely, one draws near to practicing the meritorious action that consists of meditation (bhavamānayaḥśrīvauṃ).

3) Another, of pure generosity and morality, honors his father and mother, reveres them (bhaddantu) and passionately seeks supremacy (īśvaraḥ): he is reborn among the Trāyāstriṃśa gods.

4) Another, of pure generosity and morality, loves to learn and whose mind is gentle, is reborn among the Yāma gods.

5) Another, of pure generosity and morality, develops these two qualities further; he loves learning (bhaddantu), discriminates the beautiful and the ugly, desires nirvāna and is intensely attached to the qualities (gūṇa): he is reborn among the Tejāta gods. \<2224>\

\(^\text{9}\) In order to do good, the generous man (tyāgava) must also be moral (sīlavat) and learned (bhavacitra).

\(^\text{6}\) For a precise definition of the six classes of kāmakāṇas, see Kośa, III, p. 166.

\(^\text{7}\) I.e., the five objects of enjoyment (pañcakāmaguṇa), colors, (rūpa), etc.
6) Another, generous, magnanimous, moral and erudite (bahuśruta), loves to learn and earns his living by his own strength: he is reborn among the Nirmararati gods.

7) Another, when he gives, shows deepening pure morality; he loves erudition (bahuśratya) and considers himself a spiritual person (sattra); but unable to undergo suffering, he seeks his satisfactions from someone else (para): he is reborn among the Paranirmitavaśavartin gods, ‘gods using the desirable objects (kāma or kāmaguna) created by others in a sovereign manner’. This is a question of female shapes knowingly and ingeniously created by others (paranirmiṭya); the Paranirmitavaśavartin gods take hold of these five objects of enjoyment (paṭīkakāmaguna) and use them in a sovereign manner (vaśe vartayanti). They are like destitute people who fight over a patrimony.

Finally, it is as a result of a wish (prunidhāna) formulated at the moment of the gift that one is reborn in the paradises.

[Dīnaṃkuponītissu] Thus it is said in a sūtra: A man cultivates a little bit of generosity and morality but is ignorant of the existence of the dhyānas and the absorptions (samāpatti). Learning of the existence of the Caturmahārajāka gods, he mentally makes them [the object] of his aspirations (cetotpovajñā). The Buddha has said: “At the end of his life, this man will be reborn among the Caturmahārajāka gods: that is absolutely certain.” It is the same [in regard to rebirth among the other gods of kāmadhūta] up to and including the Paranirmitavaśavartin gods.

2. Eight rebirths in rūpaḥlātu and arūpyadhātu

Furthermore, there is a generous and moral man who, while practicing generosity, mentally experiences happiness. The greater his gift, the greater his happiness. In this state of mind, he rejects the five objects of sensory enjoyment (paṭīka kāmagunā), avoids the five obstacles (paṭīkanivaraṇa) and penetrates [into the four dhyānas and the four samāpattis], from the first dhyāna up to the absorption of neither perception nor non-perception (naiṣvasamjñāhāṃśaṃjñā). For these four dhyānas and the four non-material absorptions (drūpyasamāpatti), see what was said above (p. 1027-1034F). <2225>

3. Four rebirths in the noble Path

Furthermore, there are people who, having given to the Buddha and his disciples (buddhārthaśvaka), hear from their mouths a sermon on the Path. Because of the gifts they have made, their minds (citta) become gentle (mṛdu), their wisdom (prajñā) becomes sharp (tikṣṇa) and they are immediately reborn into the noble eightfold Path (āryakṣītyāṅga mārga). By elimination of the three fetters (trayānāṃ samyogānāṃ prahāntāti), they obtain the fruit of srotapanna, and so on up to their arrival at the bodhi of the Buddhas. As a result of these gifts, they hear [the Buddha] preach the Dharma and then they produce the mind of supreme complete enlightenment (anuttarā samyaksaṃbodhi).

The generosity of a man not detached from desire (avitarāja) results in rebirth among men, in wealth and honor, or among the six kinds of gods of the desire realm (kāmadhūta) – The generosity of a man detached from desire (vitarāja) results in rebirth among the gods of the Brahmā realm (brahmālokā) up to the Bhūparājulas. The generosity of a man freed from the notion of material (rūpā) [302a] results in a rebirth among the formless gods (drūpyadūva).

4. Attainment of the bodhisattva

1) The generosity of a man detached from the threefold world (traiśokasvarakā), who has nirvāna in mind, procures the bodhi of the śrīvakas.

2) If at the moment of giving, the man has a horror of turmoil (śantāna), loves peace (kāma) and rejoices in profound wisdom (gambhīraprajñā), he attains the bodhi of the pratyekabuddhas.

3) If at the moment of giving, the man feels a mind of great pty (mahākarunācittā), wants to save the entire world and realize the highest wisdom (prajñā), very deep (atigambhīta) and absolutely pure (āyatuvātadāla), he attains the bodhi of the Buddhas.

Saṃpratītaśāstra

Ninth Section FULFILLING THE PERFECTIONS SKILLFULLY

Sūtra (cf. Pañcaviṃśati, p. 25, l. 18-27, l. 2: Puranāhārika, p. 91, l. 21-93, l. 1). – Moreover, Śāriputra, when the bodhisattva-mahāsattva gives while practicing <2226> the perfection of wisdom, he fulfills completely the perfection of generosity, the perfection of morality, the perfection of patience, the perfection of meditation, the perfection of the meditation and the perfection of wisdom. – Śāriputra said to the Buddha: By what skillful means, O Lord, does the bodhisattva-mahāsattva who is making a gift fulfill completely the perfection of generosity, etc., up to the perfection of wisdom? – The Lord replied to Śāriputra: By not grasping the giver, the receiver or the thing given, the bodhisattva-mahāsattva completely fulfills the

1837
1838
perfection of generosity. By not committing either wrong deeds or good actions, the bodhisattva fulfills completely the perfection of morality. By not disturbing his mind, the bodhisattva fulfills completely the perfection of meditation. By understanding all dharmas by means of the method that grasps none of them, the bodhisattva fulfills completely the perfection of wisdom (Punar aparāṃ Sārīputra, bodhisattvo mahāsaṃgha prajñāpāramitāyān ca, dānam dādan, upāyaśakalaena dānaprāmitāṃ sāyati: Anupalamābhama dāyakayo drakṣhayā daṇyaya ca dānāpārāmitā pariṣṭhitā bhavati; āpattiyamāpattayamālakappamūramālakappamūramālakappamūraṃ pariṣṭhitā bhavati; cātīsāyakṣodhanaḥ kṣīṇāpāramitāḥ pariṣṭhitā bhavati; kāyakācutasikarītyādamsanato vīyāpāramitāḥ pariṣṭhitāh bhavati; avikṣepaśāṃkālaṃpanato dānaprāmitām bhavati; sarvadharmaṇaśāṃkālaṃpanaḥ-yogena prajñāpāramitāḥ pariṣṭhitāḥ bhavati).

Śūtra. –

The meaning of this pariṣṭhī ‘the act of completely fulfilling’ has been fully explained above.102 Now we will speak about upāyakāśāla (or upāyakāśāla), skilful means.103 [In regard to the perfection of generosity], this skilful means is not to grasp (anupalamā) three things: [the donor (dāyaka), the thing given (deya), and the recipient (paritāpahakā)]. <2227>

Question. – But in order to realize this non-grasping (anupalamā), skilful means has nothing to eliminate or nothing to do. Suppressing the three things, as here, [i.e., giver, thing given and receiver] is to fall necessarily into the view of nihilism (uccheda).104

Answer. – There are two kinds of non-grasping (anupalamā): i) not grasping that which exists (upalabhadhāyānupalamā); ii) not grasping that which does not exist (anupalabhāsanupalamā).

Not grasping that which does exist is to fall into the view of nihilism (uccheda). Not grasping that which does not exist is to put skilful means (upāyaśakala) to work and not falling into the view of nihilism. Without skilful means, the donor, [in his gift], clings (udghrhni) to these three characteristics (nimittā), [i.e., the giver, the gift and the receiver]. But if he has recourse in the emptiness (tāṇyataḥ) of these three things, he grasps the absence of characteristics (ānimitta). He who possesses skilful means from the very beginning (miśilata eva) does not see these three characteristics of generosity. This is why using skilful means (upāyaśakala) is not to fall [into the extreme views] of existence and non-existence (bhavāvibhavavedṛṣṭī).

Moreover, eliminating the afflictive emotions (kleśasamvartana) on the occasion of a gift is called skilful means.

Moreover, giving while producing a mind of great compassion toward all beings (mahākaruninditā) is called skilful means.

The fact of applying (parināma) the meritorious gifts practiced during numberless past (aitta) and future (anāyuta) lifetimes to supreme and perfect enlightenment (anuttarā sannyakṣambodhi) is also called skilful means.

[3026] Finally, the fact of commemorating (anusmaraṇa) the merit (puṇya) acquired by the Buddhas and their disciples (Kukkuṭa) in the ten directions (dasaśiśi) and the three times (trīyaśrūya), the fact of being pleased with their gifts and applying them (parināma) to supreme and complete enlightenment is also called skilful means.105 These are the many potentialities constituting skilful means [in regard to the perfection of generosity]. [Mutatis mutandis, it is the same for skilful means in regard to the other five pāramitās] including prajñāpāramitā. <2228>

Buddhagunānapratipāna

Tenth Section ATTAINING THE QUALITIES OF ALL THE BUDDHAS

Śūtra (cf. Pañcaviṃśiṣṭa, p. 29, l. 4-5; Śatathāsāri, p. 93, l. 1-3). – Furthermore, Sārīputra, the bodhisattva-mahāsattva who wishes to attain the qualities of the blessed Buddhas, past, future and present, must practice the perfection of wisdom (Punar aparāṃ Sārīputra bodhisattvabhāṣaṃ mahāsattvavṛtāṣaṇānipratiprāpyatābhāvān bhagavān gautama anupratīṣṭhitāmahāprajñāpāramitāyānāṃ bhāvanāṃ bhagyavatām gautama anupratīṣṭhitām anuprāpaṇaṃ aham prajñāpāramitāyānāṃ sikkhitavyam).

Śūtra. –

Question. – The qualities of the past Buddhas have already disappeared; the qualities of the future Buddhas do not yet exist, and the qualities of the present Buddhas are not perceptible (nopalabdha). Therefore the qualities of the Buddhas of the three times (trīyaśrūya) do not exist. Then why does the Prajñāpāramitāśūtra speak here of the bodhisattva who, wishing to acquire the qualities of the Buddhas of the three times, should practice the perfection of wisdom?

Answer. – The śūtra does not speak of the bodhisattva wanting to acquire the qualities of all the Buddhas of the three times, but of the bodhisattva wanting to acquire for himself qualities that are not fewer than those

102 The pariṣṭhī of the six pāramitās is the object of chapters XVII to XXX.
103 Here Kumārāntīva translates upāyaśakala (in Tibetan, lbas la mkhas pa) as hui si fang pien, whereas the most frequently used translation is chan k'ai fang pien.
105 See chapter XLIV.
of one Buddha of the three times. How is that? In all the Buddhas, the qualities are [numerically] equal, neither more nor less numerous.116

Question. – If that is true, how can one say in regard to the buddha Amita that his lifespan (āyusāpmāna) is limitless (aparimita), that his brilliance (prabhū) covers thousands of myriads of kotis of yojanas117 and that he has saved beings of innumerable kalpas?

Answer. – The buddhafields (buddhakṣetra) are diverse (adhisthāda); <2229> there are those that are pure (purītiuddha), those that are impure (apariṇītta) and those that are mixed (miśra).118

[Ṭrayastraṃśeṣu deveṣu buddhārāṣṭraparīrṣavat]: At that time, the Buddha had gone to spend the rainy season among the śramaṇas (ṣaṇiṣeṣa) of Lo-yang. Maṇḍalīka, who worked at Lo-yang from 281 to 306.119


1841

The great compassion (parītā) of the Buddha who lives there are all arhats and their six superknowledges (ācāryalokā); in that they realize the same dharmakṣetra (ālokāṃ śa)[109]. They have accumulated the entire accumulation of merit and wisdom; in that they conform to the beauty or the ugliness of the universes, they conform to the beauty or the ugliness of the universes, they form the universe of the south (sutaṃ), the universe of the north (sutaṃ), the universe of the east (sutaṃ), and the west (sutaṃ), the four universes (sutaṃ). You should know, O Maudgalyāyana, that all those Buddhas are myself. Thus, among all these numberless universes (lokadhātu) in the eastern direction, equal in number to the sands of the Ganges (gaṅgānādīvīdūkapāna), there are some that are beautiful (sahha) and some that are ugly (ānimha) in all of them, it is myself who carry out the work of Buddha. And it is the same in the universe of the south (daksināyāmāṃśa), of the west (paścināyāmāṃśa), and the north (uttaranāyāmāṃśa), in the four intermediate directions (caturāṃ śrīrūpā), in the direction of the zenith (aparistādāṃśa) and in the direction of the nadir (adistādāṃśa).

112 - This is why it should be known that the Buddha Śākyamuni has pure universes (parītādālakādhaṭa) also, like [the Sakyāvatā] of Amittī and that the buddha Amittī, as well as his pure universes, has also impure universes (aparītādhaṭa), like [the Sālaka] of Buddha Śākyamuni.

Then Maṇḍalīka who worked at Lo-yang from 281 to 306. The Buddha said to Maṇḍalīka: What you see is nothing at all. Beyond what you see, in the east (paścināyāmāṃśa) there is a universe the ground of which is made only of gold (suvarṇa)-maṇḍala; the disciples of the Buddha who lives there are all arhats and their six superknowledges (ācāryalokā) are without obstacle. – Beyond that region of the east, there is a universe the ground of which is made only of silver (tījyapāma); the disciples of the Buddha who live there all practice (śīleṣu) the bodhi of the pratyakṣabuddha. – Beyond this region of the east there is a universe the ground of which is made only of the seven jewels (ṣabīṣeṣu) (saptarūpā); on that ground there is always an immense brilliance (aparītā-śrīrūpā); the disciples created there by the Buddha are all bodhisattvas who have all attained the gates of dharmatā and samādhi and abide in the non-regressing stage (sattāvāravakābhātu). You should know, O Maudgalyāyana, that all those Buddhas are myself. Thus, among all these numberless universes (lokadhātu) in the eastern direction, equal in number to the sands of the Ganges (gaṅgānādīvīdūkapāna), there are some that are beautiful (sahha) and some that are ugly (ānimha) in all of them, it is myself who carry out the work of Buddha. And it is the same in the universe of the south (daksināyāmāṃśa), of the west (paścināyāmāṃśa), and the north (uttaranāyāmāṃśa), in the four intermediate directions (caturāṃ śrīrūpā), in the direction of the zenith (aparistādāṃśa) and in the direction of the nadir (adistādāṃśa).

Raising with a single hair (ekena varteṣu) the three periods (265-266). Cf. Li, T 2034, k. 6, l. 622-16717; K’ai, T 2154, k. 2, l. 494a19-20.

111 A bow made with arms, knees, head, chest (vaśas) and gaze: see Monier-Williams, p. 578a.

110 A time-honored expression: a violent passion like the love of parents for their son (parāparāyāna), cuts in turn the skin (khou), the hide (caroṁ), the flesh (matās), the muscles (mūlās), the bones (aśūli) and ‘having cut the bone, penetrates into the marrow and stays there’. In Pāli, aṭṭhima chāvī relya tiṣṭhāna ḍhaccu tiṣṭhāna: cf. Vin. I, p. 83, l. 14; Samyutta, II, p. 238, l. 16; Anguttara, IV, p. 129, l. 15.
CHAPTER L: ARRIVING AT THE OTHER SHORE

Pūrvaªgama

First Section ARRIVING AT THE OTHER SHORE

Śāstra. –

Question. – Above (p. 2186F), tathatā, the ‘manner of existence’, has already been spoken of; why talk about it again here?

Answer. – Above, we talked simply of the tathatā, the dharmadhātu and the bhūtakoṭi, but it was to identify all three with nirvāna.

The dharmatā ‘dharma-nature’ is the dharmadhātu ‘fundamental [303a] element’; the anupādākoṣī ‘intrinsic non-arising’ is the bhūtakoṭi ‘limit of truth’.

The tathatā of past (ātha) dharmas is the dharmatā of past dharmas, and it is the same for future (anātha) and present (pratyātman) dharmas.

Furthermore, the tathatā of past dharmas is the tathatā of future and present dharmas; the tathatā of present dharmas is the tathatā of past and present dharmas. Why? Because the nature of tathatā is beyond identity (etarva) and diversity (nātātvā).

Furthermore, as I have said above (p. 2196F), there are two kinds of tathatā: the worldly (laūkikā) tathatā and the supraworldly (lokottara) tathatā. In terms of the worldly tathatā, the three times are each different; in terms of the supraworldly tathatā, the three times are the same.

As for the dharmatā, there are action-dharmas (karma) and result-dharmas (kṛta), causes-conditions (hetupratyaya) and fruits of retribution (vipākadharmas). In the same way that fire (teja) has heat (aṇḍita) as its nature and water (ap) has moistness (dravaṇa) as its nature. The causes-conditions and the fruits of retribution of these dharmas are distinguished. Each has its specific nature <2233> (svalakṣaṇa) as has been said (p. 1524-1527F) in regard to the power [of knowledge] concerning the possible and the impossible (etūnāsthaṇānaḥbhāvanā): that is the worldly (laūkikā) dharmatā. But if one examines and considers the nature of things, one enters into the system of non-arising (anupādā) and one does not depart from it: this is called anupādākoṣī ‘intrinsic non-arising’.

Objection [of the Sarvāstivādin]. – But in this dharmatā it is possible to discern the existence of the three times. The anupādākoṣī is future (anātha) dharmas. How is there still the past (ātha) and the present (pratyātman)? The Abhidharma gives the answer: “Dharmas having-arising (upāttikā) are the past and the present; dharmas without-arising (anupāttikā) are the future and unconditioned (asamskṛtya) dharmas.”

That being so, why would you want the past and the present to be without-arising?

Answer. – In many ways previously I have refuted the existence of dharma-having-birth: all dharmas are unborn (anupannāḥ sarvadharmāḥ). Why would the future be the only one to be without-birth? Above (p. 76-79F), in interpreting the phrase “at one time”, I refuted the existence of the three times (tryādvan). The

Śāstra. –

113 According to the Sarvāstivādin, the fruits of the religious life (śāṃskārapada) are conditioned (samskṛtya) and unconditioned (asamskṛtya). The eighty-nine paths of deliverance (vivakṣāṣaṅga), or paths of immediate succession (ānantaryamkṣaṅga), by means of which the ascetic abandons the affective emotions of the threefold world, make up the religious life (śāṃskāra). The eighty-nine paths of delivery (vimuktiṣaṅga) by means of which the ascetic takes possession of the abandonment are the conditioned fruits of the śāṃskāra, being nīyatāpada and purāṇākārapada of the śāṃskāra. See Kośa, VI, p. 241-242; Kośabhāṣya, p. 369-370.

114 Above, it was a matter of the tathatā, the dharmadhātu and the bhūtakoṭi, but it was to identify all three with nirvāṇa.
three times have only one characteristic, namely, the absence of nature (ekalakṣaṇam yadutālakṣaṇam); that is their nature of non-arising (anupādālakṣaṇa).

Moreover, the anupādā is called nirvāṇa because nirvāṇa does not arise and does not cease. From beginning to end, nirvāṇa is absolutely without rebirth (apunarthaṃ) and all dharmas are nirvāṇa.

This is why the Buddha speaks here of their anupādākoti, ‘their intrinsic non-arising’.

Pārvatamana

Third Section ACQUIRING PRECEDENCE, ETC.

Śūtra (cf. Pañcavaṃśi, p. 29, l. 9-14; ŚatasMahāśrī, p. 94, l. 19-95, l. 9). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he wants to acquire precedence over all the strāvakas and pratyekabuddhas, become the assistant of all the blessed Buddhas, participate in the close circle of all the blessed Buddhas, have a large following, acquire a following of bodhisattvas and purify great offerings (Punar upaṃ Śāriputra bodhisattvamahāsattvamahāsattvaṃ sarvāraṃvapratyekabuddhānāṃ pārvatamanaṃ bhaviṇākumānāṃ, buddhānāṃ bhagavatāṃ upasāhyākakanaṃ bhavīkumānāṃ, buddhānāṃ bhagavatāṃ abhayaṃ pratipārāvṛtaṃbhaviṇākumānāṃ, <2234> mahāparivārāṇaṃ bhavīkumānāṃ, bodhisattvaparipārāvaram pratilābhākumānāṃ, daksināṃ pariśadhyayatukumānāṃ prajñāpāramitāyōṃṃ śīkṣāyaṃ).”

Śūtra. –

I. ACQUIRING PRECEDENCE OVER THE STRĀVAKAS AND PRATYEVERKABUDDHAS

Question. – How can the bodhisattva who has not yet acquired the cessation of the impurities (strāvakasyaya) take precedence over the holy individuals (strāvakādala) whose impurities are destroyed (śīkṣāvara)?

Answer. – From his first production of the mind of bodhi (prathamacittotpāda), the bodhisattva already takes precedence over all beings; what more can be said (kāb punarvādala) when he has practiced (caryā) for many kalpas?

The merits (puṇya) and knowledge (jñāna) of this bodhisattva are great; from lifetime to lifetime he has always been of great benefit to the strāvakas and [303b] pratyekabuddhas. Out of recognition of the benefits (kriyākāti) of the bodhisattva, beings venerate him, esteem him and respect him even in his [earlier] animal existences.115

115 According to the Pāli sources, the bodhisattva, in his earlier lifetimes, was an antelope, buffalo, bull, cock, crow, elephant, dog, lizard, duck, frog, garuda, goose, hare, horse, iguana, jackal, lion, lizard, monkey, parrot, partridge, peacock, pigeon, quail, rat, deer, snake, vulture, wood-pecker, many times over (see General Index of Śūraprasthāna, ed. E. B. Cowell, vol. V-VI, 1845, p. 817 and pl. XXIX, fig. 73; Ajanta sculpture de Bharhut, 1956, p. 72 and pl. XXXIX, fig. 73; Ajantā, cave II, Borno-Blardin (Lermants, pl. CLXXXI).

peacock, pigeon, quail, rat, deer, snake, vulture, wood-pecker, many times over (see General Index of Śūraprasthāna, ed. E. B. Cowell, vol. V-VI, 1845, p. 308, l. 22. The five corruptions (kaśāya) affect life-span (āyus), beings (sattva), the affective emotions (kleśa), wrong views (deśīyā) and the period (kalpa). See the notes of L. de la Vallée Poussin in Kośa, III, p. 193, 207. 116 Human existences of the Bodhisattva as a monkey during the fortunate periods (bhārataka) characterized by the appearance of Buddhas, he was a caśāvatīn king; during the periods of corruption (kaśāvatāla), he was a king. The Pāli Śūṭaka mentions no less than forty-eight lifetimes during which the Bodhisattva was a king ruling by the Buddha did not exist, he was a great heretic teacher (pravrajīta) to the esoteric life, if the Dharma of a Buddha existed at that time, he was a great savior-teacher for the world; but if, [at that time], the Dharma of a Buddha did not exist, he was a great heretic teacher (pravrajīta) practicing the four immeasurables (aprāṁśu).118

Although they are without impurities (aśruṭra), the arhats and pratyekabuddhas render only mediocre service: they are like a bushel of melted butter (ghuṇa) which, although shiny, is only the foam (ghuṇa) of the great ocean. The bodhisattva himself, despite his impar wisdom (aśruṭaṃvijñānaḥ) and his maturations (purpaṭid) renders immense service (aprāṁśaṃgurahā).
Finally, in regard to the four kinds of purifications (caturvidhapariṣkāra) that are the auxiliaries to enlightenment (bodhiṣṭhāpaṇa), the arhats and pratyekabuddhas have received a great deal from the bodhisattva.

[Sūrangamasmādhīstītra]—Thus it is said in the <2236> Cheou-leng-king (Sīrāngamaṃśtra), Mahāprājī was a pratyekabuddha 7,200,000 times and by converting people to the pratyekabuddha Vehicle, he helped them realize bodhi.

This is why the bodhisattva has precedence over the śrāvakas and pratyekabuddhas.

II. BEING THE ASSISTANT OF THE BUDDHA

The bodhisattva ‘wants to be the assistant (apasthāya) of the Buddhas’.

1) Thus, when Śākyamuni had not yet left home (anabhinirvāṇa), he had Tch ‘e-nī (Chandaka) as helper (apasthāya), Yeou-tu-ye as play-mate (ahākāraṇa). 121  

2) After he left home (ahāníryāṇa), during the six years in which he practiced asceticism (duskaracaryā), he had the pułcakas as assistants (apasthāya). 122

---

121 The arhats and pratyekabuddhas are indebted to the bodhisattva for material benefits – clothing, food, furniture and medicines – and above all for spiritual benefits, teaching the thirty-seven factors of enlightenment which were the subject of chapter XXXI.

The material benefits are known under the name of Caturvīḍhā pārīṣkāra as detailed in the formula: cīvara-pindadāna–kāyaśamāna–gāna-pratyayabhasayāya-pārīṣkāra: cf. Vinaya, III, p. 132, 8-9; Dīgha, III, p. 268, 1; Samyutta, IV, p. 288, l. 12: 291, 1-5; Mahāvastu, I, p. 49, 1-10; Avadānasūtra, I, p. 43, 1-5, etc.

122 Passage from the Sūrangamaṃśtra, French transl., p. 245, §147, already cited above, p. 602F and 1907F. Later, the Tīnśi (l. 75, p. 586а) will explain that Mahāprājī often simulated the nirvāṇa of the pratyekabuddhas because at his time beings could be converted only by pratyekabuddhas.


122. Like most other sources, the Tīnśi acknowledges only two legitimate wives to Śākyamuni: Gopīyā who was sterile and Yayōlūrā, mother of Rāhula. For the women of the Buddha before his Great Departure, see above, p. 1001F. For Gopā or Gopīyā, whose sex has been debated, see Sūrangamaṃśtra, French transl., p. 172-173 note.

123. During the six years between his Great Departure (ahānākramaṇa) and his enlightenment (ahānāsambuddha), Śākyamuni had as assistants the Wou jen ‘Five men’, two characters often used by the Chinese translators to render the Sanskrit expression Pācakālakādhravargyāyuḥ (Lalita, p. 245, l. 16; Mahāvastu, II, p. 241, l. 2). These are the five individuals ‘of good family’ who helped the Bodhisattva during his six years of austerities, abandoned him when he

3) After his enlightenment, Mi-hi (Meghiya), Le-t‘u (Rāhula), Siu-na-tch ‘u-to-lo (Sunakṣattra), A-nan (Ānanda), Mi-nsi-lu-che (Guhya Malla), etc., formed his close entourage (abhyantaraparivāra). 123 <2237>

renounced his mortifications, heard the great Sennō at Benares and became, after Śākyamuni, the first five arhats in the world (Caturpariṣad, p. 170). Their names are Āśītākaśāṃdhāya, Āśīvijjī, Viśṇu, Mahānāma and Bhaddākā.

123 Many were the upāsībhāṣyas who assisted the Buddha Śākyamuni during his public life: five according to the Tīnśi, p. 1675F; seven according to the Commentary of the Theragāthā (Psalms of the Brethren, p. 350) and the Commentary of the Udana, p. 217; eight according to the Vinayaṃṭakā, T 1463, 5, p. 527c12-14; see above, p. 1675-75F note. The bodhisattva Guhyaka Vajrapāni does not appear in this list. If the Tīnśi thinks it proper to add him here, it is clearly in reference to the section of the Mūlānārtavīḍīṇi Vinaya in which the journey into the north-west of India made by the Buddha accompanied by Ānanda and Vajrapāni.

Above (p. 547F), the Tīnśi alluded to this voyage and, with the help of the Tibetan and Chinese sources, the only ones available to me (Lamotte), I tried (p. 548-554F) to retrace the grand stages. Since then, the 1948 publication, with the careful clarifications of N. Dutt, of many Sanskrit pages relating to this episode (Golgi Manuscripts, III, part I, p. XVII to XVIII, and l. 17, 1948), I have been able to retrace more precisely the itinerary followed by the Buddha and his companions (cf. Alexandre et le Bouddhisme, BEFEO, XLIV, 1951, p. 1-158). The subject has been entirely revised by the two monumental studies of G. Tucci dedicated to Swat: Preliminary Reports on the Italian Excavations in Swat (Pakistan), in East and West, IX, 1958, p. 279-328 (especially the notes appearing on pages 326-328 (see also pages 61 to 64). These studies, where the great Indian master uses all his talents, abound in details of topography, geography, ethnology and literary history, politics, monasticism of the north-west of India. They show the importance of the Darèdas in the elaboration and transmission of the voluminous and complete Mūlānārtavīḍīṇi Vinaya.

In the course of his journey in the north-west, the Buddha used three itineraries: i) an itinerary in six stages, from Hastinapura to Rohitaka; ii) an itinerary in 17 stages starting from Tāmāsavatī and returning to Rohitaka; iii) an itinerary linking Rohitaka and Mathurā.

In the first and the third, he was assisted by Ānanda; in the second, he was accompanied by Vajrapāni. This explains why the Tīnśi here includes Vajrapāni in the close entourage (abhyantaraparivāra) of the Buddha.

But at this time, Vajrapāni was merely a simple protector demon occasionally mentioned in the canonical sources; he was still engaged, especially in the north-west of India, in this process of becoming subjacent which transformed him successively into a beneficent spirit, into a bodhisattva, into a god and, finally, even into the supreme being (see Vajrapāni in Inde, in Mélanges de Sûnicologie offerts à Paul Doméville, I, 1966, p. 113-139). In harmony with a very widespread Mahāyāna belief, the Tīnśi considers Guhyaka Vajrapāni to be a bodhisattva prevailing over all the bodhisattvas, all the more so over humans (p. 615F) and already in possession of bodhi (k. 39, p. 344a28-29).

The role played by Vajrapāni in the Buddha’s service does not eclipse that of Ānanda, the devoted disciple. The latter kept his official title of apasthāya and fulfilled his mission conscientiously during the last twenty-five years of the master’s life. The Mahāyānins have never contested the foremost position that Ānanda occupied at the Council of Rājagṛha where he recited the sūtras of the Tripiṭaka. They further wanted to include Ānanda with the great bodhisattvas such as Mahāprājī, Maitreya, Vajrapāni, to compile the scriptures of the Mahāyāna (cf. p. 939-942F, n.). They know that a large number of Mahāyāna sūtras were entrusted by the Buddha himself to the care of Ānanda as well as entrusting the dedications (purūṣāñḍa) with which they end. At the time when the Tīnśi was composed, the grand figures of Ānanda and the bodhisattva Vajrapāni were closely linked and mutually complemented each other. In the
III. ACQUIRING A GREAT ENTOURAGE

The bodhisattva wishes to acquire a great entourage (mahāparivāra). Holy individuals (śrīyuguddala) such as Cho-li-su (Śrīputra), <2238> Mou-k’ien-lien (Maudgalyāyana), Mo-ho-kiu-chi (Mahākāśyapa), Su-p’ou-t’i (Subhūti), Kiu-chian-yen (Kāśyapa), Fou-leou-na (Pūrṇa),125 A-ni-lou-teou (Anuruddha), etc., and also the non-regressing bodhisattvas (avatattvikā), separated from buddhahood by only one lifetime (ekajātipratibaddha), such as Mi-lo (Maitreya), Wen-chou-che-li (Majjhūri), P’o-at i-p’o-i-lo (Bhadrapāla), are called the great entourage (mahāparivāra) of Śakyamuni.126

Furthermore, the Buddha has two kinds of bodies: i) a body born of the fundamental element (dharmaḥtātakāya); ii) a body in accord with the world (lokānuvartakākāya).127 The worldly body (laukikakāya) had the already-mentioned entourage. As for the body of the fundamental element, it had as assistants (uupatthāvakāya) innumerable (aprameya) and incalculable (asaṃkhyeya) bodhisattvas separated from buddhahood by only one single existence (ekajātipratibaddha). Why?

[Gandavyūhasūtra]. – It is said in the Pau-k’a-sseu-yi-kiai-o’o king (Acintyayinokasattra)128 that when he was born, the Buddha was the head of 84,000 bodhisattvas separated from buddhahood by only one existence (ekajātipratibaddha) and that these bodhisattvas were born in his entourage like dark clouds incircling the moon.

**close entourage of the Buddha, the former represents the Hūnyāna or rather the early Buddhism; the latter embodies the Mahāyāna, but both are in the service of the Buddha and his Dhamma.**

**125 Pūrṇa-matiśryaniputra.**

**126 This is indeed a mixed (mīrā) entourage consisting of śrīvakas and bodhisattvas.**

In bygone days long past, Bhadrapāla at the head of five hundred monks had insulted the bodhisattva Sadāparivibhata who was none other than Śakyamuni in one of his earlier rebirths. As a result of this offense, he had to undergo incalculable periods of terrible punishments. He was converted by hearing the Lotus sūtra and became an irreversible bodhisattva (cf. Saddharmaupuṇḍara, chap. XIX, p. 375-384). He appears at the head of the twenty-two major bodhisattvas who were present at the preaching of the Pratijñāparāmitā; he was then an old man of the Vaśyā caste and lived in Rājagaha (see above, p. 425-429F). He plays a principal part in the Pratyutpānaniṣdaśīstra, also entitled Bhadrāparibhūṣa. As the Traité has related above (p. 425-426F), it was he who explained the subjectivity and emptiness of dharmas to the three brothers who, in dreams, had had sexual relations with the courtesans Ānapāti, Sumanī and Upalavāna (cf. T 416, k. 1, p. 876a; T 417, p. 899a; T 418, k. 1, p. 905a-b; T 419, p. 922a-b, as well as the comments of P. Demiéville, La Yogīcārabhāmi de Sangharākṣa, BEFEQ, XLIV (1954), p. 355 and 431).

**127 A body already noted, p. 1780-1781F, 1805F, 1818F, 1908F**

**128 The Traité refers to the Gandavyūha sometimes under the title Pau-k’a-sseu-yi king = Acintyayintra (Chinese transl., p. 940, 317a, 419a), sometimes under that of Pau-k’a-sseu-yi kiai-o’o king = Acintyayinokasattra (transl. p. 303b, 308b, 576c, 754b, 756b).**

[Saddharmapundarikākasūtra].129 – It is said in the Fa-houa king <2239> (Pundarīkasūtra) that the bodhisattvas who arose from the earth each had a close entourage (ahhyantaraparivāra), a great entourage (mahāparivāra). <2240>

IV. ACQUIRING A BODHISATTVATA ENTOURAGE

The bodhisattva wishes to acquire ‘a bodhisattva entourage’ (parivāra).

There are Buddhhas who are surrounded only by bodhisattvas; there are Buddhhas who are surrounded only by śrīvakas; there are Buddhhas who are [300c] surrounded by both bodhisattvas and śrīvakas. This is why the Prajñāpāramitāsūtra says here that, in order to acquire an entourage composed exclusively of bodhisattvas, the bodhisattva must practice the Prajñāpāramitā.
There are three kinds of entourage (parivāra): superior, middling and inferior. The inferior one is made up of śrāvakas alone; the middling one is a mixture [of śrāvakas and bodhisattvas]; the superior one consists only of bodhisattvas.

V. PURIFYING GREAT OFFERINGS

The bodhisattva wishes ‘to purify great offerings (dakṣinā)’. Some say: The bodhisattva collects much merit (puṇya) but does not eliminate his afflictive emotions (kleśā); [that is why], by accepting the pious offerings (dakṣinā) of people, he does not purify them (na pariśodhayati). But the Buddha has said that for the bodhisattva <2241> who is practicing the perfection of wisdom, all dharmas are empty (śūnya) and non-existent (anupalādha) and all the more so the fetters (samyojana). Once having entered into the fundamental element (dharmadhātu), the bodhisattva does not realize the limit of the truth (bhūtākṣīna na sākṣīdārakoti): this is why he is able to purify the gifts [made to him].

Furthermore, the bodhisattva has very great (vipula) merits: from the first production of the mind of bodhi (prathamacittotpāda) he wants to take the place of each being in particular to undergo all the sufferings [in that being’s place]. He wants to give all his merits to all beings and only after that to find the bodhi of the Buddhas (ābhiśambodhi) for himself. But not being able to realize such a task alone, he will end up becoming Buddha and saving all beings.

Furthermore, the altruistic wishes (prasādāśīna) of the bodhisattva are beyond calculation (saṃsaṃcaya). As the world of beings (loka), the tathātā, the dharmadhātu, the bhūtākṣi, the ākāśa, etc., last for a long time (cirasthitika), so the intention of the bodhisattva to remain in the world for the benefit of beings (sattvādānāṃ hiṁśa) is of long duration as well and knows no limits (pariśodhita). If such a man cannot purify the merits of the offerings [made to him], who then can? A father and a mother, however heavy their fetters (anantajanamas) to the welfare of beings, he unable to purify the offerings?

Finally, if a bodhisattva endowed only with compassion (karunācittra) but without wisdom (prajñā) is already so beneficial, what can be said of the bodhisattva cultivating the perfection of wisdom?

Question. – But how can the bodhisattva who has no more fetters still take on rebirths in the world?

Answer. – I have already answered that above (p. 1826f). The bodhisattva who has obtained the acquisience that dharmas do not arise (anupattikadharmakṣaṇī), who has obtained a body born of the fundamental element (dharmadhātuṣṭā), who manifests by metamorphosis in different places <2242> is able to save beings (svatāvṛttranāya) and adorn the universes (lokadhūtapariśodhāmyā). As a result of these merits (puṇya), even before becoming Buddha, he can purify the offerings (dakṣinā).

Duṣṭacittaparivarjana

Fourth Section AVOIDING EVIL MINDS

Śūtra (cf. Pañcaviṃśatikā, p. 29, l. 14-18; Śatasahasrikā, p. 95, l. 11-20). – Moreover, Śāriputra, the bodhisattva-mahāsattva who wishes to not produce thoughts of avarice, immorality, malice, laziness, distraction or false wisdom should practice the perfection of wisdom (Punar aparam Śāriputra bodhisattvare mahāsattvam mātsaryacittam dānukṛtyacittam vṛṣadgacittam kauśalyacittam vikṣepacittam daunāprajñācittam anupādāyatukāmāṇa prajñāpāramātāyām iśśāstvam).

Śūtra. – These six kinds of minds that are evil close the door to the six perfections (pāramītā).

I. MIND OF AVARICE

Thus, when the bodhisattva is practicing generosity (dāna) and a mind of avarice (mātsaryay) arises in him, it makes the gift impure (āvāśīdāna); sometimes, he will not give pure things; or if he gives external things, although it does not entirely destroy the merit of the gift, does not ‘purify’ it: a gift made remains made (kēṣa), but if the beneficiary does not accept it and does not consume it, it is not ‘accumulated’ (spacita). Accepting a gift is to ‘purify’ it (pariśodhanam) and increase the merit of the donor.

The bodhisattva wants to accept the great offerings (dakṣinā) made to him not out of personal interest but to increase the merit of his benefactors.
he does not give a lot of them; or if he gives inwardly, he does not give fully: all of this because of the thought of avarice.

But if the bodhisattva cultivates the perfection of wisdom, he knows that all dharmas are without ‘me’ (anattan), without ‘mine’ (anāmiyā), empty (ālānaya), like a dream (svānapamam), like a magic show (māyapamā); then he gives his body (kāya), his head (siras), his eyes (nayana), his bones (asthāhi), his marrow (mavājā) as if they were [ordinary] bits of grass or pieces of wood (trukkāyāha). Although this bodhisattva has not yet attained sambodhi, he always avoids producing a thought of avarice and [to this end] he will practice the perfection of wisdom. <2243>

II. THOUGHT OF IMMORALITY

Other people, having attained bodhi by renunciation of desire (vairāgya), do not produce the thought of immorality (dauḥkhyācitā). The bodhisattva, because he is practicing the perfection of wisdom, envisages nothing as immoral. Why? Morality (ṣīla) is the abode (āvāsa) of all good qualities (kusala-sukha), just as the earth (mahābhūta) is the support (aṅgāya) and the basis for all things (ākāraya). An immoral man cannot obtain any bodhi; how then would he be able to obtain the supreme and perfect sambodhi? This is why the bodhisattva produces no thought of immorality.

Moreover, he has the following thought: It is a rule for bodhisattvas to create happiness for beings; the immoral man, however, disturbs the entire world. This is why the bodhisattva does not produce any mind of immorality nor, a fortiori, any immoral [action].

III. MIND OF MALICE

It is already forbidden to a Hīnayānist or a lay person (gythājana) to produce a thought of malice (vyāpavācitā); all the more reason it is forbidden to a bodhisattva who has produced the mind of supreme perfect enlightenment.

The body (kāya) is a vessel of suffering (dukkha-bhājana): it suffers vexations. Thus the murderer (vadhaka) himself goes to his punishment: of what he himself has committed, he himself suffers the consequences,113 he cannot give it to another. Only by protecting his own mind is he able not to experience malice. It is like when one is suffering from wind (vātus), rain (varṣa), cold (īla) or heat (uṣna), there is no use in becoming irritated.

113 On these gifts, commemorated mainly on the great stūpas in north-western India, see above, p. 143-145F, note.

Furthermore, the bodhisattva has the following thought: If the bodhisattva seeks to become Buddha, it is as a result of his great compassion (mahākarunid). When he gives himself up to anger (dveya), he is violating his vows. The wicked man does not obtain the happiness of this world (laukikasukhā); how then would he obtain the bliss of bodhi? The wicked man does not find happiness for himself; how could he give it to others? <2244>

IV. MIND OF LAZINESS

The lazy man (kusīda) cannot realize worldly deeds; how then would he realize supreme complete enlightenment? When pieces of wood (avari) are rubbed together to make fire and if [in this process] one is interrupted many times, one never gets a fire made.

V. DISTRACTED MIND

The distracted mind (vīkṣepacita) is like a lamp (dhyā) in the wind which has light but does not illuminate objects. It is the same for the wisdom (prajñā) in a distracted mind. Wisdom is the root (mūla) of all good dharmas (kusaladharma). In order to realize (abhīvarṣayati) this wisdom, it is first necessary to concentrate the mind: it is only afterwards that one will realize it. A drunk man (unmatra) makes no distinction between his own interest (svārtha) and the interest of others (parārtha), between beautiful things (svārtha) and ugly things (durvartha). It is the same for the man with a distracted mind: unable to recognize beautiful worldly (laukika) things, how would he discern the supremem mundane (lokottara) dharmas?

VI. MIND OF FALSE WISDOM

The mind of a silly person (mūlha) cannot attain success or setbacks114 or, a fortiori, subtle (sīkṣma) and profound (gambhīra) notions. A man deprived of sight (śīla) falls into the ditch or takes wrong paths; it is the same for the man deprived of knowledge; without the eye of wisdom (prajñācakṣa), he adopts (abhīvarṣa) wrong doctrines (mithyādharma) and does not welcome the right view (samyag-dṛṣṭi). Such a man has no success in the worldly things near him (samīna); how could he have it in supreme perfect enlightenment?

114 The silly person is incapable of appreciating the banalities of the present life.
By practicing the perfection of wisdom, the bodhisattva can counteract the six opposing [vices]135 (sadvipaksa) and purify (paridhārayati) <2245-2> the six perfections (pūrṇamātī). This is why the Prajñāpāramitāśrātra says here that the bodhisattva who does not want to produce the six opposing [vices] should practice the perfection of wisdom.

Punyakriyavastu

Fifth Section ESTABLISHING BEINGS IN THE PUNYAKRIYĀVASTUS

PRELIMINARY NOTE.

The punya-krīyā-vastus are the places of the practising (vastu = adhiśthāna) of meritorious (punya) action (krīḍā).

The expression is rendered in Tibetan by bsod-nams Ḥya-baṭi dīnos-pa, in Chinese as fou-tch’ou by Kumārajīva, as fou-ye-che by Hsuan-tsang.

According to the canonical sūtras (Dīgha, III, p. 218; Anguttara, IV, p. 241; Itivuttaka, p. 51), these places of the canonical sūtras are three in number:

i) generosity: dāna, sbyin, che in Kumārajīva, pou-che in Hsuan-tsang.

ii) morality: śīla, tsul-khrims, tch’e-kṣī in Kumārajīva, kṣī in Hsuan-tsang.

iii) meditation: bhāvanā, bsug-po, sieou-ting in Kumārajīva, sieou in Hsuan-tsang.

***

As the Kośa, IV, p. 232, comments, the three things - generosity, morality and meditation - are merit, action and place of practice, each according to its nature (punyam api etat trayam kriyādi vastv api sathāyogam iti punyakriyavastu).

In this context, generosity is not the thing given (deya), but rather ‘that by means of which something is given’ (ālāyate yena tād dānam), namely, the act (krīḍā) of giving. Giving is a physical and vocal action and that which produces this action (ālāyavākaran sothānam): a collection of mind-and-metal-events by means of which this physical and vocal action is produced (vena kalipapancauttakālaṇā). But the Buddha said (Anguttara, III, p. 415) that action is volition (cetanā) and action after having willed (cetanāvā karman): this is why, according to the Kośa (IV, p. 233), some scholars claim that, to be precise, meritorious action is good volition (kṣaṇakṣaṇacetanā); generosity, morality and meditation are the places of practice (vastu) of this volition.

The second place of practice of meritorious action is morality (śīla), more precisely, the fivefold morality consisting of abstention from killing, theft, illicit sexual activity, falsehood and liquor. These five abstinences (pratīvīra) are not actions strictly speaking and have been studied above (p. 784-819f).

Anguttara, IV, p. 241-243, explains that generosity and morality can be practiced in a small way, a medium way or a grand way. They procure, respectively, <2246> rebirth among unfortunate people, among fortunate people, or among the six classes of gods of the desire realm.

Of greater benefit still is the place of practice consisting of meditation (bhāvanā). According to the Itivuttaka, p. 19-22, the value of material gifts is only a sixteenth part of that of meditation, and the best meditation is loving-kindness (maitrī) or the mind of loving-kindness (maitrīcitta), the first of the five immeasurables (aparamāṇa), also called brahmavihāra because they assure <2246> rebirth among the higher gods of rūpadhātu (= Brahma-loka) and ēryāpadhātu (see Traité, p. 1264-1267F, note).

The three punyakriyavastus are defined in the Sarvāstivāda Abhidharmas such as the Saṃgītīpāryāya, T 1536, k. 5, p. 385c12-386a26 (transl. K. Mittal and V. Rosen, p. 81-82) and the Mahāvibhāṣa, T 1545, k. 82, p. 424b20-25.

* The Mahāprajñāpāramitāśrātra adds two other punyakriyavastus to the three basic ones, but there are divergences among the original Sanskrit and their various Chinese and Tibetan versions.

Pāñcarāñjana, p. 30, l. 1-2: vajyāvyayāsahagatam caupādhikam punyakriyāvastu, place of practice accompanied by service and material place of practice.

Śatāsthasikā, p. 96, l. 7-8 and 10: aiṣṭaparāhvahāgatam punyakriyāvastu, … upādhikasahagatam (correct: upādhikasahagatam) punyakriyāvastu, place of practice accompanied by material objects.

Version of Hsuan-tsang, T 220, vol. VII, k. 402, p. 9c13: kong che fou ye che (apāsthānām punyakriyavastu) and yeou yi fou ye che (apādhikām punyakriyavastu), place of practice consisting of service, and place of practice consisting of material objects.

Tibetan version in Tib. Trip. Vol. 18, no. 731, p. 54, fol. 36b7: rim gro las byun ba dan / dīnos po thams cad byun las bsod nambs hvey ba hthis dīnos po /

In his translation of the present passage (T 1509, p. 3048b-9), Kumārajīva departs considerably from the original Indian. He mentions two fou-tch’ou (punyakriyavastu), the first consisting of k’lun-tao, the second of tu’i and fo. K’un-tao perhaps is the original Indian samādhyapana (cf. G. M. Nagao, Index to the Mahāyāna-Sūtrālankārā, I, p. 258) and would mean an ‘incentive (in Tib., bṣul-lha) to do something’. As

135 The characters fou ye pi used here by Kumārajīva certainly correspond to Śādvipakṣa: cf. Mahāyānaśīlaśāstra, p. 164, 117, to its Chinese version in T 1604, k. 12, p. 651c4. This concordance has been shown by G. M. Nagao in his Index to the Mahāyāna-Sūtrālankārā, I, p. 221, l. 21.

The sadvipakṣas are the six evil minds, avarice, etc., opposing the six pūrṇamaitri: see also Sūtrālankāra, p. 166, 1-2; Saṃghabhadra, T 1598, k. 7, p. 422b19-21; Abhidharmasamuccayaākhyākhyākhyākhyākhyākhyākhyā, T 1606, k. 12, p. 73b25-28. Other references in H. Nakamura, Bakṣyājīga Dūṣjtīsaṃ, III, p. 1450c-d.
Question. – But [by themselves], these things, food, drink, etc., are already gifts. Why is it still necessary to give them?

Answer. – No, these things - food, drink, etc. - are not gifts. It is at the moment when these things, food, drink, etc., are given that there arises in the mind [of the giver] a dharma of renunciation (tyāga) opposed to the thought of avarice (mātsaryacittasya vipakṣa) and called ‘merit consisting of generosity’ (dānamayaṃpūrṇa).

This merit is sometimes pure (śaubha) and sometimes impure (asiṣṭha). It is always a good mental event (kulaśācita) associated with the mind (citānupavṛttin) arising with the mind (citānubhi). It is without form (tyūp) and without shape (santānāna). It is object-producing (ādambhiṣkāra). It is associated with action (karmaṇupavṛttin), accompanying action (karmadūnpāravarṇin) and arisen with action (karmaśauḥ). It is not fruit of retribution of an earlier action (pūrvakarmaṇi pūrṇaṣuḥkha). It is developed by acquisition (pratiṣamhāḍhāvita) and developed by practice (niyevanabhāvita). It is to be realized by wisdom (prajñāyādi sākṣīśāvitya) and to be actualized physically (khyena sākṣīśāvitya). It is acquired (prāpta) by worldly persons (prthagjana) and also by the saints (ārya).

Others say that meritorious action consisting of generosity (dānamayaṃpūrṇa) is the volition (cetasā) associated with the gesture of renunciation (tyāgasyamprayukṣa). Why? Because it is action (karma) that produces the fruit of retribution (vīpākaphala) and volition is action. Body (kāya) and speech (voc) are not, strictly speaking, action; it is when they arise from volition that they are called action. <2249a>

2. Pure and impure generosity.

136 In other words, merit is not only the good-impure meritorious action, but also the unobserved-indeterminate fruit of retribution of this action.

137 Object-producing as reflection (manasikāra), changing of the mind (cittābhaga); cf. Kośa, VII, p. 23.

138 Cultivation (bhāvanā) of dharmas is done in four ways: i) by acquisition (pratiṣamhāḍha) of good dharmas not yet arisen; ii) by practice (niyevanā) of good dharmas already arisen; iii) by opposition (pratiṣaṣka) to bad dharmas not yet arisen; iv) by driving out bad dharmas already arisen. See above, p. 1123-1124F, the definition of the four samyuktaśādhanas and Kośa, VII, p. 64. The meritorious action consisting of generosity is good (kulaśāra) although impure; it can thus be cultivated by acquisition or by practice.

139 According to Dīgha, III, p. 230 and Anguttara, II, p. 183, there are four kinds of dharma to be witnessed, to be actualized (nākhaṣṭaśādhanā): i) to be witnessed by the body (kāya), namely, the third and the eighth vimokṣa (see above, p. 1206F and notes); ii) to be witnessed by the memory (smṛti), namely, earlier lifetimes (prāvanāsva); iii) to be witnessed by the divine eye (dīvīcakṣa), namely, deaths and births (vyuddhaśāna); iv) to be witnessed by wisdom (prajñā), namely, the destruction of the impurities (āśāvādānaṃ kṣaya). – On the way of witnessing by means of the body, see Kośa, VIII, p. 210-211.

140 In a word, according to the time-honored expression, it is prthagjanīyamānītānā (Kośabhāṣya, p. 458, l. 9).

141 Anguttara, III, p. 415: Cetasāhāṃ bhākṣhake kammam va adāmi.

142 This subject has been studied already, p. 664-666F, 1902-1903F. This entire section appears to be an amplification on a Dīnapālakā and a Dīnapālakāvatārā dealing with the eight kinds of generosity and the motives (vastu) by which the
they give with pure intention, the brilliance of their palace increases. The act of giving does not perish even after hundreds of myriads of lifetimes: it is like a debt (trīyā).

3. Increase of merit

Question. – How does the merit of generosity (dānapunya) increase?

Answer. – When one gives at the desired time (kalē), one obtains an increase of merit (punyābhīvyddhi).

[Kālasutta]. – As is said in the sūtra: “When one gives in time of famine (durbhikṣa), one obtains an increase of merit. When one gives to someone who has come from afar (āgantuka gamika) on desert trails or dangerous paths, when one gives constantly and uninterruptedly, when one thinks constantly of giving at the right time, then the merit of generosity increases.” See what has been said above (p. 1413-1419F) on the six recollections in respect to the recollection of renunciation (rydgānamurī).

One gains much merit if one gives generously, if one gives to good people, if one gives to the Buddha, if the donor (ādakya) and the recipient (pratigrāhaka) are pure, if one gives with a firm intention (niyatacita), if one gives an object that one has tried hard to acquire, if one gives absolutely all that one has, if one gives in exchange for other things, if one gives one’s servants (bhṛtya), one’s lands, etc.

Only the bodhisattva is the one who practices such gifts with resolve (ālaya).

4. Models of generosity

a. Bodhisattva jātakas

[Velāna jātaka]. – Thus the bodhisattva Wei-lo-mo (Vellāma), having made gifts for twelve years, still offered <2251> richly adorned dairy cows, vessels made of the seven jewels, courtesans – the three groups each containing 84,000 items – and also other things made of wood and food (annapāna) in in calculable amounts.

[Viśvantarājātaka]. – Thus the bodhisattva Su-ti-ien-na (Sudinna), descending from his white elephant Chan-cheng (Sujaya), gave it to an enemy family; then, withdrawing to a distant mountain, he gave his two

---

145 See above, p. 665F, n. 2.
147 Velāna jātaka, see p. 677-688F.
148 On the Viśvantarājātaka, see above, p. 713F, n. 1. Add to the references already mentioned, the Sanskrit story in the Mallasūryavādin Vinaya in the Saṅghabhaṇḍavatī II, ed. R. Gnoli, p. 119-133. This Jātaka has been the subject of some very interesting studies: D. Schlingloff, Die Jātaka-Darstellungen in Höhle 16 von Ajana, in Beiträge zur Indienforschung, 1977, p. 462-466; R. F. Gumbrich, A Sinhalese Cloth Painting of the Viśvantara Jātaka, in Buddhism
dear children to a brahmaṇa with twelve uglinesses;149 finally, he gave his wife and his eyes to a fictive brahmaṇa. At that very moment the earth shook (bhūmicala); there was thunder and lightning and a rain of flowers felled from the sky.
[Sarvamadajaṅkaka].149 – Thus king Sa-p’o-ta-to (Sarvamadada) chained up his own body and gave it to a brahmaṇa.
[Śibiṅkaka].152 – Thus king Che-p’a (Śibi), in order to save a pigeon, removed [306a] a piece of flesh from his own body to exchange it for the pigeon.
[Śaiajāṅkaka].152 – Thus when the Bodhisattva was a hare (iāśi), he roasted his own flesh to give to a hermit (ṛsi).

All this is told in the P’ou-sa-sa-pen-cheng king (Bohiṇatvājāṅkakaśtri). <2252>

b. Śrāvakā jātakas.

There are also gifts of the śrāvakas:
[Sumedhajāṅkaka].153 – Thus Sīu-mi-t’o-pī-k’seu-ni (Sumedhā bhiksunī) along with two co-disciples, built a vihāra for the buddha Kīa-na-k’le-meu-ni (Kanakmuni) and, for numberless incalculable thousands of myriads of lifetimes, enjoyed bliss among the noble cakravartin kings and the devatājas.

in Ceylon and Studies on Religious Syncretism in Buddhist Countries, ed. by H. Bechert, 1978, p. 78-88; S. Lienhard, La legende du prince Viśvantara dans la tradition nipalaise, in Arts Asiatique, XXXIV, 1978, p. 139-156. 149 And not to “twelve ugly brahmaṇas” as I had translated it above, p. 713F, n. 1, line 13. The twelve uglinesses of the brahmaṇa called Jājaka in the Pāli jātaka are listed in the T’ai tseu siu ta nousing, T 171, p. 421b22-24: “He had twelve kinds of ugliness: his body was black like pitch, on his face he had three calluses; the bridge of his nose was narrow; his two eyes were green; his face was wrinkled; his lips hung down; his speech was stammering; he had a big belly and a prominent rear-end; his legs were crooked and deformed; his head was bald” (transl. Chavannes, La legende du prince Viśvantara, p. 78-88; S. Lienhard, in Ceylon and Studies on Religious Syncretism in Buddhist Countries, ed. by H. Bechert, 1978, p. 78-88; S. Lienhard, La legende du prince Viśvantara dans la tradition nipalaise, in Arts Asiatique, XXXIV, 1978, p. 139-156. 150 However, in Jātakas (no. 3) of Haribhatta. This text has been published by M. Hahn, Jetos kenjō kaku, ed. I. Yamada, II, p. 376-384. 151 See p. 255-260f and notes, p. 287F, 1713F. 152 An exhaustive study of this well-known jātaka is in D. Schillinglof, Das Saia-jāpaka, WZKS, XV, 1971, p. 57-67; literary sources in Pāli, Sanskrit, Chinese and Turkish Uigur; representations in India (Ajanjī, Amāravati, Nīghūjānakonda, Goli), in Central Asia (Qyzil), Java (Borobudur). On p. 57, the author notes a Saiajāṅkaka incorporated in the Jātakamāla (no. 4) of Haribhatta. This text has been published by M. Hahn, Haribhātaka and Gūppadatta, in Studia philologica buddhica, I (1977), p. 33-39, ed. by the Reisikyū Library of Tokyo. 153 The successive lives of Sumedhā are told in the Thérīgathās, v. 448-522 (p. 167-174) and their commentary: Psalms of the Sisters (p. 164-165) as well as in the Apādana (p. 512-513). 1861

king of Viśvanāvatī, whom her parents wished her to accept. After having converted her family and her entourage, full of distaste for the world, she left home and became a nun. Shortly after, she attained arhathood. In Therīgatha, v. 518, she tells about the gift that she and her two companions made to Konāgama: Bhagavati Konāgamana samghārāmamahi navanivesāmhi / sakthiya tila janiyo vihāradhamam adivaham // 150 For Śaiva (in Pāli, Śiva), see above, p. 1548f, n. 1 and 1547, n. 1. The Ekkottara places Śaiva among the physically and mentally happy men, always availing themselves of the four pūjāpārākāras, - clothing, food, drink, bed and seat, medicine – and never falling into the three bad destinies. The Mālavibhūṣṭikā, T 1545, k. 18, p. 90b23-25; k. 101, p. 523a22-24, stresses his precocity during his successive lifetimes: as soon as he came into the world, he asked his parents if there was anything to give as alms. 151 Jātaka no. 415, III, p. 405-406; Mallīkā was the daughter of a garland-maker at Śivaṭthī. At sixteen years of age, she went into a flower garden, met the Buddha there and offered him three balls of barley gruel (kumārāsūpa) which she had been carrying in a basket of flowers. The Teacher accepted the offering and smiled. To Ānanda who asked why he smiled, the Buddha explained: “This young girl, in reward for her gift, will this very day become the main queen of the king of Kosala (ayam kumārī kiṃ sa na kumārīpatīdakānam phalaṇa ajj eva kosalarāhiko aggamānya bhavissati). Indeed, king Pasenadi who had just been conquered by Ajjatthu met the young girl in the garden and, finding her gentle as well as beautiful, saw her home. That same evening, he sent for her in great pomp, seated her on a pile of jewels and conferred on her the anointment reserved for queens. She became a faithful devotee of the Buddha as well as a good wife.

However, in Jātakamāla no. 3, p. 14-18, Mallīkā attributes her good fortune to an act of generosity she had performed in one of her previous lives: when she was a slave, she had given the remains of a meal (aadhatukha) to a Muni whose impurities were destroyed.

Here the Praṇīta has it that in the course of a single lifetime Mallīkā became the main wife of Prasenaṇī as a result of a gift made to Subhūti and not to the Buddha.

Having become queen, Mallīkā met the Buddha frequently. The Mallīkāvāṇa of the Sameuttā, I, p. 75, and the Udāna, p. 47, tell that during a private conversation, Pasenadi asked Mallīkā if there was someone dearer to him than she herself. But without hesitation, she replied: “Nobody is more dear to me than myself (n’amī kha me maṅghākā koc-attho attaṃ pjiṣṭāt), and what is true for me is also true for you.” A little angry, the king went to consult the Buddha who said that Mallīkā clearly was right. Then the Teacher spoke the stanza repeated in the Sanskrit Udānavāra, V, v. 18 (p. 144):

[Saiva] dīvā ta upaniṣamāya cetarān / saivaṭṭhāya pāyitastra uṣmānaḥ kṣa cīt //

“Traveling in mind in every direction, never will you find someone dearer to yourself than you yourself.”
II. PUÑYAKRIYĀVASTU CONSISTING OF MORALITY

The place of practice of meritorious action consisting of morality (śīlamayapunyakriyāvastu) is, in the words of the Buddha, meritorious action (punyakriyā) consisting of the five precepts (pañcaśīla).

Question. – What are the characteristics (laksana) of the wrong-doing of killing (prāṇātipāta)?

Answer. – Depriving someone of life, knowing full well that he is a living being (prāṇasamjñā jivitād vyavarpayati), is to commit the wrong-doing of killing (prāṇātipāta). To kill for no reason, calmly, absent-mindedly, is not committing the wrong-doing of killing; to deprive of life inattentively (viśeṣa) or out of mental disturbance (kṣiptacittam) is not committing a wrong-doing of killing; to inflict a wound, (vivāsa) even though mortal, is not committing a wrong-doing of killing; a physical act (kāyakarman) not involving death is not a wrong-doing of killing; a simple act of body or speech (vākākārman) is not a wrong-doing of killing [because bad intention is lacking]; by itself, bad intention is not enough [because the implementation is absent].

The stopping, abstaining (pratīvāt) of this wrong-doing [of killing] constitutes the good characteristic of the first precept.

According to some, this abstention is unobsured-undeterminate (amiyātyakta). It belongs to the desire realm (kāmadhātuvaṃsacara) or to no realm (anavacara). It is neither mind (citta) nor mental event (cittā), neither associated with the mind (cittasaṃprajya) nor accompanying the mind (cittasaṃprajya); sometimes it arises with the mind (cittasaṃjñā) and sometimes not. It is not associated with an action (karmasaṃprajya) nor does it accompany the action (kārmasaṃprajya); sometimes it arises with an action (kārmasaṃjñā) and sometimes not. It is not the fruit of an earlier action (pūrvakarmavipākasāha). It is developed by acquisition (pratilambhabhāvita) and developed by practice (niśvanabhāvita). It is to be realized physically (kāyaśākikartavya) and to be realized by wisdom (prajñāyā sākikartavya).

Sometimes the thought (manaskāra) [that accompanies it] is suppressed (bhūna), sometimes not; when one abandons the desires (rūga) of the desire realm (kāmadhātu), it is suppressed. Abstention <2255> from killing occurs among worldly people (prthagjana) as well as among saints (ārya).

These are the characteristics (laksana) of the morality consisting of abstaining from killing (prāṇātipātavāt). For the other four moralities, [refraining from theft, from illicit sexual relations, falsehood and liquor], it is the same: each according to its type participates in morality. They have been praised and commented on above (p. 784-819F) in regard to the perfection of morality (śīlapāramitā).

III. PUÑYAKRIYĀVASTU CONSISTING OF MEDITATION

Although the sūtra says that the meditation of loving-kindness (maitrībhāvavāt) is the meritorious action consisting of meditation (bhāvavānaya punyakriyā), it also says that any impure meditation (dvāravābhāvavāt) able to produce a fruit of retribution usually is called meritorious action consisting of [308b] meditation.

Since the desire realm (kāmaloka) abounds in hatred (advesa) and distraction (vīteṣa), first of all we speak of the mind of loving-kindness (maitrīcittam) as the sphere of meritorious action consisting of meditation

156 For having made a gift to the great disciple Mahākātyāyana, then chaplain to Čandaṇapradya, king of Avanti, Śiva, otherwise unknown, became the king’s wife.
157 This is probably Ugrava-vaśiṣṭhī (in Pāli, Ugra Avenālīka) who made six delightful gifts to the Buddha (Māṇipadājñānasaṃgha, III, p. 49-51) and who was proclaimed the foremost of the ṭupāsakas who make pleasing gifts Anguttara, I, p. 26: māṇipadājñānasaṃgha agga). The Buddha recognized eight wondrous extraordinary qualities in him (Ugravasīṣṭha in Anguttara, IV, p. 208-212; Madhāyana, T 26, k. 9, p. 476b-481b); one day, he explained to him how certain beings are parinirvānized in this very life and others not (Vedīlīlīsa in Samyutta, IV, p. 109; Samyutta, Y 99, k. 9, p. 57b28-c13).

As homonym, Ugrava had Ugra-of-Hauṅgirāma (in Pāli, Ugra hauṅgirāmaka), proclaimed the foremost of the upāsaka benefactors of the Community (Anguttara, I, p. 26: sāṅghapathāhānasāgga). Although the lives of the two gṛhapatis are strangely similar, the Commentary of the Anguttara, I, p. 394-396, dedicates distinct notes to them.

158 See p. 819-825F.
159 See p. 784-789F and n.
It is a dharmā associated with the mind (cittasamprayuktamā) that is called loving-kindness (maitrādharma).

This dharmā belongs to the realm of subtle form (rupadhātuvacara), or it belongs to no realm (anavacara): this, then, is the true maitrī, the metaphysical (apacādrīka) maitrī itself belongs to the desire realm (kāmadhātuvacara).<2256>

Maitrī always accompanies the mind (citānuparivartin) and arises following the mind (cittayānupayā). It is without shape (asamabhūna) and without resistance (apratigha). It grasps objects (dharmān adhānin karotī). It is not an action (karman) but, associated with action (karmasaṃprayuktā), it accompanies action (karmāducetā) and arises with it (karmasahaja). It is not the fruit of retribution of an earlier action (pūrvakarmavipakaphala). It is developed by acquisition (pratilambhabhāvittā) and developed by practice (niṣevanabhāvittā). It is to be realized physically (kāyaṇa sālsākāravāyā) and to be realized by wisdom (prajāhīdā sālsākāravāya). Sometimes in it thinking (manasikāra) is cut, sometimes not: when one has transcended the desires (rūga) of the realm of form (rupadhātu), it is cut.

Maitrī may be with initial inquiry and with investigation (avitarakāsvacāra), without initial inquiry but with investigation (avitarakāsvacāra), without initial inquiry and without investigation (avitarakāścāra).<164>

Sometimes it involves joy (priti), sometimes not:<165> sometimes it involves the breath (śāvāśa-pratīvāsa) and sometimes not.<166> It occurs in worldly people (pryathājana) and in the saints (ārya). Sometimes it is associated with a pleasant feeling (sukhavedāṇa-samprayukta) and sometimes with a neither pleasant nor unpleasant feeling (aduhkhāśaḥkavedāna-samprayukta). It has as its object (ālambate) first an arbitrary characteristic (adhimuktilakṣaṇa), then, as object, a reality (tattvārtha).<167>

Practiced in the four root dhyānas (caturdhīnayānāna) and beyond, maitrī rests on the four dhyānas (caturdhīnayānāna). Those who attain it are stable and strong.

Maitrī may be called ‘fondness’ (āmanaya): free of malice (vyūḍāda) and dispute (rāna), it is called ‘fondness’. Because it bears upon (ālambate) beings infinite in number (apravimānasattva), it is called an ‘immeasurable’ (apramāna). Because it encourages beings and frees them of desire (kāma), it is called ‘continence’ (brahmacarya).<2257>

For other explanations of the mind of loving-kindness (maitrāciṣṭa), see what has been said above (p. 1246-1255F) in regard to the four apramāṇas.

Question. – In regard to the meritorious action consisting of meditation (bhāvanānaya-puṇyakriyā), why does the Buddha mention only the mind of loving-kindness and nothing about the other [three] immeasurables, i.e., compassion, joy and equanimity?

Answer. – The mind of loving-kindness produces greater merit than all the other immeasurables.<168> The mind of compassion (karunācitta), being discontent (arati), loses merit. The mind of joy (muditacitta) thinks of its own merit and consequently its merit is not deep (gamabhūta). The mind of equanimity (apokaccina) is a rejection (utaragga) and consequently its merit also is slight.

Moreover, the Buddha said that the mind of loving-kindness has five advantages (anuśaṃsa): cf. p. 792F, 1266F, n. 1, and below, p. 2362F.

Moreover, the Buddha said that the mind of loving-kindness has five advantages (anuśaṃsa), but said nothing about the three other immeasurables. What are these five advantages? – i) The Knife (śasta) does not wound the benevolent man; ii) poison (viśa) does not hurt him; iii) fire (agni) does not burn him; iv) water (udaka) does not engulf him; v) in angry and wicked beings he sees only happy dispositions (sumanas).<178> This is not the case with the other three immeasurables.

This is why [the Buddha] said that meritorious action consisting of meditation (bhāvanānaya-puṇyakriyā) is maitrī. The other immeasurables follow: these are the impure meditations (sākravahāvabhāva) producing a fruit of retribution (vipakaphala).

IV. PUṆYAKRIYĀVASTU CONSISTING OF ENCOURAGEMENT

When the bhikṣus can neither meditate nor recite the sūtras, to advise them and encourage them is to gain merit. When bhikṣus who are meditating and reciting the sūtras are lacking robes and food, giving these to them is also to encourage them. Moreover, out of pity (anukampa) for beings, the bodhisattva encourages them by his merits. If a monk were to look himself for material goods, <2258> he would be transgressing his discipline (sīla); that is why there is a reason to encourage him.

V. MERITORIOUS ACTIONS CONSISTING OF MATERIAL GIFTS AND OF TEACHING

<163> See p. 1254-1255F.

<164> Visarga and śicāra are eliminated in the second dhyāna (p. 1030F).

<165> Priti and suka, present in the second dhyāna, are eliminated in the third dhyāna (p. 1030F).

<166> In the ascetic who has attained the fourth dhyāna, the inbreath and outbreath are eliminated: Dīgha, III, p. 266; Sānyutta, IV, p. 217; Aṅguttara, IV, p. 409 (Catadhāraḥśīnaṃ sāmāyamassas adhikkāśyate nīrodhā hoti).

<167> The apramāṇas or which maitrī is part are an arbitrary judgment (adhimuktilakṣaṇa); only objective judgment (itthavimānasattva) cuts the passions: cf. Kośa, VIII, p. 200-201.

<168> The mind of loving-kindness has the advantage over the other three apramāṇas of producing a brahminic merit (brahmānugraha); the ascetic who attains it is happy for a kalpa in the Brahmā heavens: see Kośa, IV, p. 2450-251.

<178> In the words of the sūtras, the concentration of loving-kindness brings five, eight, eleven advantages (anuśaṃsa): cf. p. 792F, 1266F, n. 1, and below, p. 2362F.
Material meritorious action (aupadhikapuṇyakriyā) consists of robes (vastra), food and drink (annapāna), beds and seats (śayandāna), medicines (gālānabhaśajya), gold [386c] (suvarṇa), silver (rajata) vehicles (yāna), horses (aśva), fields (kṣetra), houses (grha), etc.171.  

Question. – Above (p. 2247F), you spoke about the place of practice of the meritorious action consisting of generosity (dānānapuṇyakriyā/vastra) and now you are speaking about the meritorious action consisting of material gifts (aupadhikapuṇyakriyā); what are the similarities and what are the differences?

Answer. – The gifts [concerned above] included all gifts in general: material gift (śīnaśadāna) and gift of the Dharma (dharmanāda).172 gifts according to the usage of the world (samyōti) and gifts in view of the

171 In the Pāli suttas (Sunnatutta, I, p. 233, l. 15; Anguttara, IV, p. 292, l. 20; 239, l. 10), it is a matter of aupadhikam pāθikam, glossed as aupadhikāṃ pāθikāṃ in the commentaries of the Sunyatutta, I, p. 352, l. 4, and the Anguttara, IV, p. 140, l. 6. From that, the translations “Merit forming a substratum for rebirth” (Rhyds Davids) or “Verdientstiche als Substrat für ein besseres Dasein” (Geiger).

172 But in the Sanskrit sources, aupadhikam punyam means the merit resulting from the gift of material objects, such as gardens or monasteries. The Kośaśākyākyā, p. 352, l. 29 explains: upadhitō ārūmavṛtadhātī, tattvabhāvat aupadhikāṃ. And in the present passage Kāmarūpājīva renders aupadhikāṃ punyam by its “merit coming from a gift of riches”.

The Sanskrit Aṅgamas dedicate a long sūtra to the seven aupadhikāṃ punyakṣayādāvintī and to the seven aupadhikāṃ punyakṣayādāvintī. The original Indian text is cited in full in the Koṣaśākyākyā, p. 352, l. 31-354, l. 31, transl. into Chinese in the Madhyamagama, T 26, k. 2, p. 427c25-428c5, and partially in Ekottarāgama, T 125, k. 35, p. 741b12-c26.

A. There are seven material meritorious works. When a believer, a son or daughter of good family, is endowed with them, whether he walks, stands still, lies down or sleeps, the merit increases in intensity incessantly; the merit grows (yathā samāsāpāśaya śādhihaya kalapatārasya vā kaladhitār vā ēkāṭhā vā svapvāt vā yātprayāt vā satataṣātāṃ abhivardhaya eva punyam upaśāyati eva punyam).

B. The believer who makes the following gifts to the community of monks of the ten directions (cātāsādaśa bhikṣusamgha) is endowed with these merits:

1. He gives a garden (ārūmavṛtadhātī),

2. He establishes a monastery in this garden (saṃśīn eva vāhāṃ vihāram prätī̄jyāvatī),

3. He furnishes this monastery with beds and seats (saṃśīn eva vihāra śādhihaya pratyācchati),

4. He assures regular offerings and appropriate oblations to this monastery (saṃśīn eva vihāre dharmaḥkām prājāvastuṣāyādāvintī abhivardhaya eva punyam).

5. He gives a gift to the new arrival (āgataḥsūrya gamākhyā dānam additī),

6. He gives a gift to the sick person or to his nurse (gātṝya glyinapāśayākhyā vihāra dānam additī),

7. When it is cold, ... he offers meals, drinks, boiled rice or rice soups to the community (ūhārāhātī ... bhikṣuṇīśām vāśāhātī vā yādāyaḥpūjāṃ vā samghabhikṣuḥbhāvadānaprāyacchati).

B. There are seven immaterial meritorious works (nirupadhika) which make merit increase also. The believer is endowed with these merits who feels noble beneficent joy associated with renunciation of the world (gṛtvāpaśaṇadhammaśākṣam naśākṣam naśākṣam naśākṣam naśākṣam nādihāvī samayaḥ) when he hears that the Tathāgata or a disciple of the Tathāgata is dwelling in such and such a village, is about to come, is on the way, has come; and when this same believer comes to see him, hears the Dharma from his mouth, finally takes refuge and takes on the precepts.

Path. Here we want to distinguish the gift of the Dharma (dharmanāda) from the material gifts (aupadhikadāna).

It was a gift of the Dharma when the Buddha, out of his great loving-kindness (mahāmaitreya), turned the Wheel of the Dharma for the first time and innumerable beings found bodhi. It was a gift of the Dharma when Śāriputra, following the Buddha, turned the Wheel of the Dharma.173 Other saints (āraṇyagotra), without having turned the Wheel of the Dharma, nevertheless preached the Dharma to beings and found bodhi: this also is called gift of the Dharma.

Moreover, the bodhisattva Piṇṇa-kṛiti (Samantabhadra), the bodhisattva Kośaśākyākyā, Tīrtha-che (Mahāśāmanārātā), Wen-chou-che-li (Ma-hui), Mi-lō (Maireya), etc., put to work the power of their two kinds of superknowledge (abhijñana) – the abhijñana of fruit of retribution (vipakkaphala) and the abhijñana acquired by practice (bhāvānīparānābhijñana) – and here too have saved beings by means of their skillful means (upāyā), their brilliance (ālokā), the bases of their miraculous powers (ṛdhipāda) and all sorts of other means: this also is called gift of the Dharma. <226d>

The pratyekabuddhas who fly in the sky174 and those who lead beings to plant the roots of good (kuśalamādhavaranopāvaṇā) by speaking a single verse: this also is called gift of the Dharma.

Finally, the disciples of the Buddha (budhāraṇāvāla) who have not yet attained the noble Path (āryamārga) but who, sitting in meditation (pratijñātana), recite the sūtras without contradicting the nature of things (dharma)175 and convert (pratijñācati) disciples: this also is called gift of the Dharma. Everything of this type is characteristic of the gift of the Dharma.

This is why the Prājñāpāramitāśīra says here that the bodhisattva who wants to establish beings in the six kinds of meritorious actions (puṇyakṣayā) should practice the perfection of wisdom.

171 The distinction between śīnaśadāna and dharmanāda is canonical: see p. 692F note.

172 In Sunyatutta, I, p. 191, the Buddha said to Śāriputra: Suyaḥpūja Śāriputraḥ sāhito ca vastreneva jñātyapuṇṇatām cakram sammad eva upapattivi, evam eva kho tuvam Śāriputta maya anuttarana dhammasakālam upapattīsam sammad eva jñātyavatī. – Just as the eldest son of a cakravartin king correctly turns the wheel (of sovereignty) already moved by his father, so you also, Śāriputra, correctly turn the Wheel of Dharma already moved by me.

See also Majjhima, III, p. 29; Anguttara, I, p. 23; III, p. 149; Suttanipāta, v. 557 (p. 109); Theragāthā, v. 827 (p. 79); Divyāvadāna, p. 394 (already mentioned above, p. 633F, n. 2).

173 These are the innate or natural abhijñā (upapattikārābhijñana) and the abhijñā born from meditation (bhāvānamānābhijñana). See in Kośa, II, p. 328, the four kinds of attention (manasakāra).

174 Cases of pratyekabuddhas taking flight have been noted by Chavannes, Contes, I, p. 312; II, p. 33; III, p. 51.

175 According to the rules of inner criticism formulated in the Mahāpādaśa, for a text to be authentic it must be found in the sūtras (śāstra, ‘vatarastrī’), appear in the Vinaya (vinaya dṛṣṭ-devatā) and not contradict the nature of things (dharmaśāna na vilaṃ למעלה), i.e., the pratijñācatiṣūla. References in É. Lamotte, La critique d’authenticité dans le bouddhisme, in India Antiqua, 947, p. 218-222.
Sixth Section OBTAINING THE FIVE ‘EYES’

Preliminary Note. – In the literal sense, the word cakṣus, ‘eye’, means the organ of the eye which, together with the visible, produces the visual consciousness; hence the stock phrase: cakkhaṃ ca pariṣcita rūpe ca uppajjati cakkhuviṣṭhāna (Samyutta, II, p. 72). In the figurative sense, the eye is a seeing and, more particularly, the seeing of the four noble Truths with the three turnings and twelve aspects: the tales that describe the night of enlightenment, that review each of the twelve aspects, that review each of these twelve aspects, consider it good to repeat the refrain: cakṣur udepaṭi, jhānaṃ vidyā buddhir udepaṭi “the eye is born; the knowledge, the intellect, the eradication will be born” (Pāli Vinaya, I, p. 11; Catuspariṣad, p. 144-152; Samghahāredavastu, I, p. 135-136). ‘Eye’ can be synonymous with knowledge, intelligence, eradication.

Cakṣus often appears in composite form; its meaning is then determined by the word that precedes it. From the canonical śūtras, we can find the following compounds:

Mūnuscakṣus (mamsacakṣus), fleshly eye: Itivuttaka, p. 52, repeated in Kathāvāththu, p. 251.


Prajñācakṣus (pañcaćakṣus), wisdom eye: Samyutta, IV, p. 292; V, p. 467. <2261>


Nine times out of ten, in the canonical śūtras each of these cakṣus is mentioned in isolation, but with time, there was a tendency to group them together. Two classifications finally were used: the first listed three cakṣus, the second, five; and the schools’ positions lasted for a long time.

1. The classification into three cakṣus groups the mūnus-, the dīvyas- and the prajñācakṣus.

It appears in some rare canonical śūtras: Samghīṭṭhātra (Dīgha, III, p. 219; Dīgha, T 1, k. 8, p. 50b21; T 12, k.1, p. 228b1); Ekottarāgama, T 125, k. 1, p. 55b2; Pāli Itivuttika, p. 52.

It is the rule in the Sarvāstivādīn- Vaibhāṣika Abhidharmas and śūtras: Samghīṭṭhātra, ed. Mittal-Rosen, p. 86, or T 1536, k. 5, p. 388a15-20; Compilation by Vasumitra, T 1549, k. 2, p. 732a2; Mahāvīhinātha, T 1545, k. 73, p. 379c7-8; Samyuktaabhīdhamastu, T 1552, k. 1, p. 873a29-b1.

It is also found in works of uncertain origin, such as the Sārīputrābhidhamma, T 1548, k. 9, p. 599c26; 593a21-28.

2. The classification into five cakṣus, firmly adopted by the Traité, groups the mūnus-, dīvya- prajñā- dharmas- and buddhacakṣus. In principle, the Buddha alone holds all five, but he does not use them all at the same time (see Bove, p. 429-440F).

The classification into five cakṣus is fully detailed in the Mahāvastu, I, p. 158-160, a Mahāstheṅghika-Lokottaravādin work. The Lalitavistara, a work of pronounced Mahāyāna tendencies, only mentions them quickly (p. 3, l. 5; 403, l. 2). Above all, the Mahāyāna knows no other and often devotes lengthy definitions to them: Pañcaviṃśatikā, p. 77, 1-80, l. 18; Śatasāhasrikā, p. 290, l. 12-301, l. 2; Avatamsaka, T 279, k. 50, p. 268a12; T 291, k. 2, p. 60b10; T 292, k. 6, p. 659b14-24; Ratnakūṭa, T 310, k. 41, p. 240a14; k. 85, p. 486c4, 489b7; Sukhāvattiyūha, T 363, k. 3, p. 324c11; T 364, k. 2, p. 335b17; Mahāsāṃghika, T 397, k. 5, p. 30a18; k. 7, p. 43a13.

The Vījñānavādin do not pay much attention to the five cakṣus, but a passage from the Mahāyānaśrītārāmaprakṣaṇa, p. 143, l. 8-9, shows that they had adopted them.

The Pāli sources, at least the less late ones, also show a list of five cakṣus which the samanatacakkhu appears in place of the dhīmamacakṣus: Cullaniddesa, no. 235, p. 133; Athasanālīni, p. 306.

Śūtra. –

What are these five? 1) The fleshly eye (mūnuscakṣus), 2) the divine eye (dīvycakṣus), 3) the wisdom eye (prajñācakṣus), 4) the Dharma eye (dhammacakṣus), 5) the Buddha eye (buddhacakṣus).

1. The fleshly eye (mūnuscakṣus) sees what is close up (samphīye), does not see what is far off (dīrṣīye); sees what is in front (parāṣṭīsa), does not see what is behind (abhyaṣṭāsa); sees what is external (bahṣāsa), does not see what is internal (abhyantara); sees during the day-time (dīvā), does not see at night-time (ādūtā); sees what is on top (aupāṣāt), does not see what is underneath (adhaṣṭāt).177

2. Because of these screens, the bodhisattva seeks the divine eye (dīvycakṣus). Having obtained the divine eye, he sees what is distant and what is near; what is in front and what which is behind, what is internal and what is external, he sees during the day and during the night, he sees what is above and what is below, for there are no further screens. This divine eye sees the provisional entities resulting from causes and conditions coming together (samadhāsampurṣṭaya), but he does not see the true nature (dhammatā), namely, emptiness (śūnyatā), signlessness (śūṇyātā), wishlessness (aṭṭhaññīta), non-arising (ananāta), non-cessation (anirodha).

177 Similar development in a passage from the Kāraṇaprajñāpāṇi cited by the Kośabhaṭṭa, p. 19, l. 9-14.
3. And it is the same as before: in order to see the true nature (dharmatā), the bodhisattva seeks the wisdom eye (prajñācakṣaṇa). Having obtained the wisdom eye, he no longer sees beings (sattva), he eliminates completely the signs of identity (okāra) and difference (nātva), he rejects all clinging (adhyavasthāna) and accepts no dharma.176

4. However, the wisdom eye cannot save beings. Why? Because it does not distinguish them; this is why the bodhisattva produces the Dharma eye (dharmaacakṣaṇa). By means of this eye, he knows that such and such a man, by practicing such and such a dharma, has obtained such and such bodhi;177 he knows all the methods (apāyamukha) suitable for each being in particular (prthak prthak) [306a] to attain the realization of bodhi. <2263>

5. But the Dharma eye cannot know the means appropriate to save beings everywhere; this is why the bodhisattva seeks the Buddha eye (buddhacakṣaṇa).178 There is nothing that this Buddha eye is unaware of; there is no mystery however secret it may be that it cannot discover. What is distant for other people is near for the Buddha; what is obscure for others is clear for the Buddha; what is doubtful for others is clear for the Buddha; what is subtle (sūkṣma) for others is coarse (audārika) for the Buddha; what is deep for others is shallow for the Buddha. By means of this Buddha eye, there is nothing that is not understood, seen, known, felt (yena buddhacakṣaṇaṃ kartti kincid asītaṃ vācijñātām vācāt vā).179 Free of thinking (maṇasikāra), the Buddha eye is always clear on all dharmas.

In a following chapter,180 the meaning of the five eyes will be elucidated further.

**Seventh Section SEEING, HEARING AND UNDERSTANDING ALL THE BUDDHAS OF THE PRESENT**

**PRELIMINARY NOTE**

The five ‘eyes’ find their use in visualization of the present, past and future Buddhas. The visualization is not an appearance but rather a representation by means of which the ascetic makes these Buddhas visible.

While Śākyamuni was alive, many were the contemporaries who ‘came to see the Blessed One’ (bhagavatam darśanāyovasamakṣeṣitā) and to contemplate his physical marks. The Teacher allowed himself to be examined by the experts and the hermit Asita (Traiśī, p. 1344F, 1915F), by the indiscreet curiosity of Satyaka Nigranthiputra (Traiśī, p. 1665F) and by the brhmans Ambatthu, Brahmyt and Sela (Traiśī, p. 275F, 1667F). After the death of the Blessed One, Ānanda – and he was blamed for this – had no hesitation in uncovering the Buddha’s body and showing it to the women of Kuśinagara who soiled it with their tears (Traiśī, p. 96F). <2264>

The appearance of a Buddha is rare, as rare as the flowering of the banana tree: fortunate are those that see the Blessed One ‘adorned with the thirty-two marks of the great man, on whose limbs shine the eighty-four secondary marks, with a halo an arm’s-span in width, splendid as a thousand suns, like a mountain of jewels moving in all captivating ways’. This stock phrase is repeated thirty-two times in the Avadānaśākta.

There is nothing supernatural in these encounters: it is with their human eyes that the Indians of Jambudvīpa, during the lifetime of the Omniscient One, contemplated him who opened the gates to the deathless for them. After his entry into parinirvāna, “gods and men did not see him any longer” (Dīgha, I, p. 46). - “Just as the flame blown out by the wind is calmed down, goes beyond being seen, so the Sage, shedding the psychophysical aggregates of existence, enters into peacefulness, being beyond being seen” (Suttaśīla, v. 1074).

And so, if the Teacher allowed himself to be looked at while he was in this world, it was out of loving-kindness and compassion for beings to whom the sight would be useful. The contemplation of the Buddha’s body never constituted a ritual, and when Buddhists practice the contemplation of the Buddha (budhānusmṛti), they think about his spiritual qualities, the five akñavāsanākāra, rather than his physical attributes. The Traiśī has explained this subject above (p. 1349F).

The Dharma is the single refuge which Śākyamuni left for his disciples, and he passed on the depth of his mind when, tired of the regular attendance of his disciple Vakkali, he sent him away, saying: “It is enough, Vakkali, for you to see my body of decay; he who sees the Dharma sees me and he who sees me sees the Dharma” (cf. Traiśī, p. 1546F, n.). The true body of the Buddha is a teaching body.

*
The buddhology of the early times was relatively simple: the Buddhas are born only in a universe of four continents (catutrdvipalokadhātu), in India (Jambudīpa), in the central region (Madhyadesa), and two Buddhas never appear simultaneously in the same world (cf. Traité, p. 302F, n. 1; 535F). The Buddhas who followed one another in our world were not very numerous: Sākyamuni included, the early Buddhists listed seven, twenty-five, rarely more.

Later, at the margins of this restricted universe, Buddhists built up a grandiose cosmic system which appeared already in certain texts of the Lesser Vehicle but which gained in importance in those of the Greater Vehicle. This system distinguishes three kinds of complex universes: i) the sāhasravacādi consisting of a thousand universes of four continents, ii) the dvīśāsvara madhyāyūma containing a million universes of four continents, iii) the trisāhasramahāśāhasra including a billion universes of four continents.

The trisāhasramahāśāhasras are distributed in the ten directions of space: east, south, west, north, north-east, north-west, south-east, south-west, nadir and zenith, and they are, in each of these ten directions, as numerous as the sands of one or several Ganges. The majority also constitute Buddha-fields (buddhakṣetra) where a Tathāgata “resides, lives, exists and teaches the Dharma for the welfare and benefit of many beings”. These Tathāgatas, whose number is incalculable <2265> if not infinite, are the Buddhas of the present (pratyurpannabuddha): they were preceded by and will be followed in time by innumerable Buddhas of the past and the future (attānāgatābuddha).

The bodhisattva of whom the Traité is speaking here formulates a series of wishes: to see the Buddhas of the present, hear their teachings and penetrate their mind; to remember the teachings of the Buddha of the past, to see the buddhakṣetras of the Buddhas of the three times and to propagate the teachings of these same Buddhas.

To actualize these wishes is not an easy thing. It cannot be a question of having recourse to human organs of limited range and coming up against many obstacles.

Calling upon the superhuman faculties is more successful: the divine eye (divyacakṣa), the divine ear (divyavakṣa) and the knowledge of another’s mind (paracintādjñāna), classified among the abhijñās and which, as we have seen, make up as many ‘eyes’ taken in the metaphorical sense of the word.

But by themselves, they are unable to attain the edges of time and space, of seeing, hearing and understanding the innumerable Buddhas of the three times peopling the innumerable universes of the ten directions.

Generally, the divine eye and divine ear do not go beyond a trisāhasramahāśāhasralokadhātu, and the knowledge of another’s mind does not know the actual minds: the past and the future are closed to it.

In order to ‘see’ – i.e., to see, hear and understand – the Buddhas of the ten directions and three times, one must seek other solutions, and the first Mahāyānasūtras proposed some. Here it will be a matter of the Great Prajñāpāramitāsūtras and the Pratyutpannasamādhisūtras (T 416 to 419).

The Pañcaviṃśati, the two oldest Chinese versions of which (T 221 and T 222) are dated respectively at 291 and 286 AD, present two ‘explanations’ – if this word is appropriate here - of the vision of the Buddhas, the one by using, purely theoretically, the divyacakṣu, the other, in dreams (svapna).

1. “The bodhisattva who wishes to see, by the divyacakṣa, all the Buddhas of the present, should practice the Prajñāpāramitā”. This seeing assumes a subject (the bodhisattva), an instrument (the divyacakṣa), an object (the Buddhas of the present), but is valid only if it is realized in the view of the Prajñāpāramitā according to which the bodhisattva, the divyacakṣa, the Buddhas and the Prajñāpāramitā itself are not perceived (nopalāhāyate), that is to say, are not existent.

a. What we call Prajñāpāramitā, what we call bodhisattva, are only words (nāmamātra), and this word exists neither inwardly nor outwardly nor in between (nādhyātmam na bahīrdhā nobhāyam antarenopābhyan); this word is only a designation, a thing by designation, existing out of designation (prajñāpāramitāṃ prajñāpāramitāḥ prajñāpārātas): cf. Pañcaviṃśati, p. 99 (or T 223, p. 236c):

Śatasahasrikā, p. 325.

b. The bodhisattva who practices the Prajñāpāramitā does not accept (na bhūvitamya) any of the five ‘eyes’ including the divyacakṣa: cf. Pañcaviṃśati, p. 106 (or T 223, p. 231b24); Śatasahasrikā, p. 380.

c. The bodhisattva who practices the Prajñāpāramitā does not see (na samanupāyasiti) either the Prajñāpāramitā or the bodhisattva or the Buddha or the words that express them: cf. Śatasahasrikā, p. 378, l. 1-4; Pañcaviṃśati, p. 105, l. 1-3. <2266c>

As well, the Prajñāpāramitā is the Buddha and is not different from him; and the Buddhas, past, future and present are Prajñāpāramitā: cf. Pañcaviṃśati, T 223, p. 293b19-21.

Consequently, the seeing of the Buddhas where there is neither subject nor instrument nor object is a non-seeing (adavāna).

This is how the bodhisattva who is practicing the prajñāpāramitā penetrates deeply into the true nature of things, and this nature [which is none other than the absence of any nature] is neither defined nor purified (bodhisattvavājā prajñāpāramitāyaḥ caratā dharmaḥkāraṃ, variant: dharmaṃ Thànhaṃ dharmalakṣaṇam sugratviṣdhitāṃ bhavati, yac ca dharmaṃ laksanam tann am samūhitate na vyavadiṣyate): cf. Pañcaviṃśati, p. 105, l. 12 (or T 223, p. 231b3-14); Śatasahasrikā, p. 378, l. 18.

2. A son or daughter of good family, physically and mentally healthy, has no bad dreams (svapna). In dreams, he sees the Buddhas adorned with the major and minor marks, surrounded by the sangha, the bhikṣus, and preaching the Dharma. He hears them explain the teaching of the six perfections, etc. He sees the bodhi tree, the bodhisattvas approaching it to realize sambhodhi and who, becoming Buddha, turn the Wheel of the Dharma. He sees the hundreds of thousands of billions of koṭि�s of bodhisattvas explain how it is necessary to seek omniscience, convert beings and purify the Buddha fields. He sees the innumerable hundreds of thousands of myriad koṭis of Buddhas in the ten directions and he learns their names, the names of their regions and their kṣetras. He is present at their parinirvāṇa and sees their innumerable stūpas made of the seven jewels. The son or daughter of good family who sees these good dreams “sleeps happily and awakens happily”: cf. Pañcaviṃśati, T 223, p. 289c25-290a13.
In this passage the Pañcaviṃśati does not have the divyaacakṣus occur, but it recognizes that simple lay people, well-disposed, are able to see the Buddhhas in dreams. That would be by another mode of seeing. But what is the value of it? A conversation between Śāriputra and Subhuti, recorded in the Pañcaviṃśati (T 223, p. 347a) gives us an embryonic answer. There is no difference between the state of awake and the state of sleep. Nevertheless, an act performed (kṣetra) in sleep is not accumulated (upacitā), i.e., attributable; it is necessary to wait for the conceptualizing (sānkāṣṣa) that follows the dream for it to be accumulated, for without conditions (pratyayu), action (karman) is not born. Nonetheless, the Buddha has said that all dharma are like dreams (svayampana) and consequently are not born.

A vision of the Buddhhas, different from those just described, is set forth in the Pratyutpannamuddha-sammukhāvatitthasamādhitāstra, in Tibetan Du lhar gyi sanks drgyas mchos sum du bṣuge pad ω tshī ne bzin ‘the concentration of beings face to the Buddha of the present’. This sūtra is often designated under the abbreviated title of Pratyutpannasamādhi or also Bhadrāpalasthātra because the bodhisattva thus named is the principal interlocutor of the Buddha.

This sūtra is known to us by Sanskrit fragments coming from eastern Turkestan (cf. R. Hoernle, Manuscript Remains, p. 88-93), by four Chinese versions and one Tibetan translation which I [Lamotte] will return to later. <2267>

“This text is one of the oldest Mahāyāna sūtras. According to one conjecture, it may have been the manual of early Buddhists during the early Mahāyāna period (50-100AD). It is well known to the Chinese and Japanese Buddhists because it refers to worship of the Buddha Amītābha. The assembly where this sūtra was preached was simple, consisting only of 500 bhikṣus and 500 bodhisattvas: this shows that the sūtra goes back to the first days of the Mahāyāna. The Chinese version in one kuṇa (T 417 and 4197) seems to have been composed before the Prâyāpattinātha-sūtras or in a region where the thinking of the prajñāparamitā had not been taught. The Chinese version in three kuṇas (T 417 and 4197) had been influenced by this thinking. The Pratyutpanna-samādhi definitely influenced Pure Land Buddhism” (H. Nakamura, A Survey of Mahāyāna Buddhism with bibliographical notes, in Jour. of Intercultural Studies, III (1976), p. 83.

Whereas the Prājñāpāramitā-sūtras represent mainly the ‘Wisdom Sūtras’, the Pratyutpanna-samādhīsūtra is classified among the ‘Meditation Sūtras’ elaborated at about the beginning of our era by Buddhist practitioners of the Yogācāra school who were preoccupied with meditation rather than discussion, with mysticism rather than rationalism: an ancient tendency that appeared as early as the oldest canonical texts: cf. L. de La Vallée Poussin, Musica et Nārada, in MCB, V (1936-37), p. 189-222.

The leader of the Yogācāra Buddhists was Samgharṣaṇa who was considered by the Sarvāstivādins of Kashmir as one of their patriarchs. A native of Surāšṭra (Kathiawar), he lived in the 2nd century AD and was the teacher of Candana-Kamiśa in Gandhāra. He compiled a Buddhacarita (T 194) and a Yogācārabhūmi (T 606) to which P. Demiéville has dedicated an important dissertation (La Yogācārabhūmi de Samgharṣaṇa, BEFEO, XLIV (1954), p. 339-436. The work originally contained 27 chapters describing the Ḫinuṣṭaṅga Yoga technique; in the translation made by Dharmarakṣa it consists of 30 chapters. The fact is that the Mahāyānists showed very strong interest in the Hindūyānistas dhyāna as practiced by the Sarvāstivādins of Kashmir and thereby there resulted a more or less hybrid literature.

The Pratyutpannasamādhiśūtra was written in this context but presents itself openly as Mahāyānist. As will be seen in the following pages, it advocates, for the use of lay people or monks, liberated or not liberated from desire, a concentration that puts them face to face with the Buddhhas of the present. To acquire this concentration, there is no need for the abhijñā of the divine eye resulting from the practice of dhyāna; all that is required is a probationary period followed by a session of intense meditation of from one to seven days, at the end of which, without changing one’s position, one sees the Buddhhas of the present, Amītābha in particular. Arising from this samādhi, one sees them no more: it is as if they were visions of a dream.

The Pratyutpannasamādhi is not only mentioned in the sūtra that bears its name (T 418, etc.); it is also mentioned in the Sīrāṃgosamādhiśūtra (T 642, k. 1, p. 634a5), the Daśabhisthānasūtra (ed. Rahder, p. 82, l. 15-16), the Daśabhūmikavibhūṣaṇa (T 1521, k. 1, p. 25c3; k. 7, p. 54a1; k. 9, p. 68c17; k. 16, p. 109b7), etc.

It seems that the Prājñāpāramitāsūtras were not aware of it. They accept that one may see the Buddhhas in dream, but, as has been said above, they consider any seeing whatsoever as a purely subjective epiphenomenon brought on by wrong conceptualization (sānkāṣṣa).<2268>

On the other hand, in its commentary on the Prājñāpāramitā, the Traité calls upon a good thirty Mahāyānasūtras (see Vol. III, Introduction, p. XXXIV and foll.), and gives us ample information on the Pratyutpannasamādhi. Referring here exclusively to its Chinese version (T 1509), I [Lamotte] will mention a few passages as follows:

The Pratyutpannasamādhi does not occur in bodhisattvas of the first seven bhūmis who are still affected by a fleshy body (k. 37, p. 338b19; k. 49, p. 416a18; it belongs to bodhisattvas of the eighth bhūmi who are assured of the eventual attainment of enlightenment (nirvāṇa) and have the certainty that dharma do not arise: annaupatti dharmakāya (k. 4, p. 86c3; k. 27, p. 262a20-21), as, for example, the lay bodhisattva Bhadrāpalī (k. 7, p. 11a18). By means of the apiṣyas acquired in the seventh bhūmi and the pratyutpannasamādhi acquired in the eighth bhūmi, the bodhisattva is superior to the śrāvakas and pratyekabuddhas (k. 35, p. 320a10). Thanks to this samādhi, there is no need to obtain the abhijñā of the divine eye (divyacakṣus) in order to see all the Buddhhas of the present occupying the innumerable universes distributed in the ten directions (k. 9, p. 123c29; k. 33, p. 306a15); it is by asidava practice that a son of good family will be reborn in the paradise of Amṛta (k. 29, p. 276a18-19). Finally, the Pratyutpannasamādhi is the father of the Buddha (k. 34, p. 314a23), whereas the Prājñāpāramitā is his mother.

Does this mean that the Traité agrees with it unreservedly? Not at all. Everything leads us to believe that even at that time there had arisen in India, probably in Kashmir, a controversy about the respective value of the Prājñāpāramitā and the Pratyutpannasamādhi. In the following pages, the Traité reveals to us the depth of its thinking and places itself resolutely on the side of the partisans of the Prājñāpāramitā.
Under the Later Han (25-220 AD), the Yue-tche Tche Leou-kia-tch'an (Lokakṣema) at Lo-Yang translated the three following sūtras:

1) Āstāñāhasriikā Prajñāpāramitā (T 224) in 10 kiuan and 30 chapters, 179 AD.
2) Pratyutpannasamādhisūtra (T 418) in 3 kiuan and 16 chapters, 179 AD. – Another version of the Pratyutpannasamādhisūtra (T 417) in one kiuan and not dated is also attributed to Lokakṣema: it is probably an extract made of T 418.
3) Śūraṅgamāsamādhisūtra, translation made in 186 AD but which has not come down to us.

These translations are authenticated by ancient colophons reproduced in the Chinese catalogues. See Śūraṅgamāsamādhi, French transl., 1965, p. 67-72.

The Pūlcavānsiṭī Prajñāpāramitā which, as we have just seen, deals with the vision of the Buddha, was the object of two translations under the Western Tsin (265-316 AD): 1) T 222, incomplete, in 10 kiuan and 27 chapters only, made by Dharmaraksia in 286. 2) T 221, in 20 kiuan and 90 chapters, finished in 291 by Mokṣaṇa. From the end of the 3rd century, these texts along with many others were the object of new Chinese translations, each time marking notable progress over the preceding ones. On the historical and socio-cultural circumstances under which this huge work was effected, see P. Demiéville, Inde Classique, II, 1953, p. 398-463; Yogācārabhūmi de Saṅgharājya, in BEFEO, XLIV, 1954, p. 339-430; <2270> Pénétration du Bouddhisme dans la tradition philosophique chinoise, in Cahiers d’histoire mondiale, III, 1956, p. 19-38; Boudhisme chinois, in Histoire des religions (Encyclopédie de la Pléiade), I, 1970, p. 1249-1319; E. Zürcher, Buddhist Conquest of China, 1956, p. 35-36 (Loakṣema), p. 63-64 (translation of the 25,000 P. P.); H. Nakamura, Survey of Mahāyāna Buddhism, in Jour. of Intercultural Studies, III, 1976, p. 60-139 where the recent voluminous Japanese studies are reviewed.

Houei-juan (334-417), a native of Yen men in northern China, had fled the barbarian invasions and taken refuge in the Blue River Basin under the protection of the Eastern Tsin (317-420). About 380, in imitation of the Taoist ‘Immortals’, he went into retreat in the mountains and stayed at Lou-chan, south of the middle Blue River. There he lived until his death, surrounded by a community of monks and lay people who were practicing the cult of Amita, Buddha of the West. On September 11, 402, this community formed an organization and its members took the oath to be reborn together in Amita’s paradise. For this association which later formed the sect of the White Lotus, see P. Demiéville, Yogācārabhūmi, p. 357-359; E. Zürcher, Conquest of China, I, p. 219-222.

The association, in which the lay people numbered 123, swore to collectively win the pure land of Amita and, in order to attain this goal, they practiced the Buddhānusmrtisamādhi ‘concentration of recollection of the Buddhas’. This was a meditation somewhat different from the simple recollection of the Buddhas (buddhānusmrti) recommended in the canonical scriptures and which the Tathāgata fully described above (p. 1340-1361F). An intense meditation, very close to an autosuggestion, caused, at the first opportunity, a direct vision of the Buddhas of the present and more particularly of the Buddha of the West, Amita. Among the disciples of Houei-juan who engaged in this practice were Lieou Teh-γ(ng)-tche, Seng-tsi and Houei-

...
yong. “Hardly had he first concentrated his mind sitting in dhyāna for half a year than he saw the Buddha in samādhi; when he came across an icon along the path, the Buddha appeared in the sky and lit up sky and earth where all became the color of gold: or else, spreading out his kāshyapa, he bathed in the pool of jewels. Having come out of samādhi, he invited the monks to recite sūtras” (T 2103, k. 27, p. 3048b-11; transl. Demiéville, Yogācārabhūmi, p. 358). The sūtras that inspired the association show a certain eclecticism in which the Saddharmapuṇḍarīka, the Sukhāvatīvyūha appeared and, above all, the Pratypaṭhanasaṃdāhi.

In his preface to a collection of poetry on the Buddhānusmitaṃsaṃdāhi published by a member of the association, Houei-yuan declares: “The samādhis are very numerous, but in the strength of its merits and ease of access, that of the Buddhānusmṛti is foremost” (T 2103, k. 30, p. 351b21).

However, Houei-yuan finally had some doubts. If, he asked, the Pratyutpānavasaṃdāhi is like a dream, the Buddha seen in this samādhi, is he not a simple inner product, an aspect of our consciousness? If so, what value does such a vision have?

The answer to this question is to be found in Kumārajīva’s letter, shortly after 406, to Houei-yuan. It is a long letter, the first part of which is devoted to a detailed description of the intellectual and political environment of the Later Ts’in dynasty. It is a brilliant piece of writing, filled with the motifs of the Indian and Chinese traditions. The letter ends with the following conclusion:

It is necessary to distinguish three kinds of samādhi: 1) A meditative state which is its commentary (T 223), 2) The abridged translation of the Traité which is its commentary (T 1509). Kumārajīva had brought to Tch’ang-ngan the original Indian of this treatise, entitled in Sanskrit Mahāprajñāpāramitopadeśa. According to the account of his disciple Seng-jouei, “he always depended on this Upadeśa.” The work was so voluminous that he was unable to render it in its entirety: he translated fully the first chapter (parivarta), but considerably abridged the 89 following chapters.

3) Two original works dealing with the Kāśmirian dhyāna as it was practiced in the 4th century of our era: Traité on the practice of dhyāna and samādhi (T 614), and Traité de la vision de Bouddha (T 616). These two works have been analysed by P. Demiéville, Yogācārabhūmi, p. 354-357. The Mo-ho-yean louen (Mahāyatopadesa), i.e., the Mahāprajñāpāramitopadeśa (see T 614, k. 2, p. 278b27; T 616, k. 1, p. 291b10) has already been cited.

The knowledge of Kumārajīva extended to the Greater as well as to the Lesser Vehicle; not only was it encyclopedic, but it was also ordered and systematized according to the scholastic procedures of the Abhidharma to which the Traité grants such an important place. And so, as soon as he received Houei-yuan’s letter, shortly after 406, Kumārajīva had no trouble in answering him.

He wrote: “It is necessary to distinguish three kinds of samādhi: one where one sees the Buddha. 1) Some bodhisattvas see him by the divine eye, hear him by the divine ear or fly to the Buddhas of the ten directions. 2) Others succeed in this vision without being endowed with the abhijñāḥ. 3) Finally, there are some who cultivate the buddhānusmṛti proper; some are liberated from desire, others not, and, as a result they see the Buddha either in the form of an icon or in his ‘body of birth’ or also under all the types of all the Buddhas past, future and present. These three kinds of concentration are all three correctly called buddhānusmṛtisamādhis, but <2272> the first, which consists of seeing the Buddhas by means of the abhijñāḥ, is better than the others” (Ta tch’eng ta yi tchang, T 1856, k. 2, p. 124b22-28; transl. P. Demiéville, Yogācārabhūmi, p. 358, note).

Here Kumārajīva condenses ad usum Delphini the theories of the Traité concerning the vision of the Buddhas and the controversy in which, in India, the rationalists and the mystics were opposed. Nevertheless, he does not go so far as to claim, as does the Traité, that the practice of the divyacakṣas is easier than the Pratyutpānaṃsaṃdāhi. Apart from that, the arguments developed are the same and, in Kumārajīva’s letter, the same technical terms are used as those he had already used in his version of the Upadesa: this is particularly the case for the expression yi-siang-fen-pie, used to render the Sanskrit word samkalpa.

The profound idea of the Pātācāvāmicati, of the Traité and of Kumārajīva is that the true vision of the Buddhas is that which is practiced in the view of the Prājñāpāramitā, i.e., the one that does not see.

This why Kumārajīva ends his reply to Houei-yuan with the following conclusion:

“The Buddha taught the yogicārin what he should think: ‘I have not gone there and that Buddha has not come here to me; however, I have been able to see the Buddha and hear his Dharma.’ All of that is only conceptualizing (samkalpa). The things of the threefold world exist as a result of samkalpa; either they are fruits of retribution of thinking of the previous life or products of the thinking of the present life. Having heard this teaching, the yogicārin becomes disgusted with the threefold world and increases his faith and respect, saying: ‘The Buddha has enunciated this subtle and admirable system well.’ – Then he eliminates the desires of the threefold world, deeply penetrates into samādhi and realizes the [true] Pratyutpānaṃsaṃdāhi.” (Ta tch’eng ta yi tchang, T 1856, k. 2, p. 135a6-11).
acquired the divyacakṣus, is able to see all the Buddhas of the present in the ten directions.\textsuperscript{184} On the other hand, here [in the Prajñāpāramitāśāstra], by means of the divyacakṣus, the bodhisattva sees all the Buddhas of the tendirections. What are the differences between these two visions?

Answer. - 1) The divyacakṣus is non-defiled-indeterminate (\textit{anvītyadhyākṣa}).\textsuperscript{185}  
2) The Pratyutpannasamādhī is obtained by a person freed of desire (\textit{avāradhā}), whereas the divyacakṣus is obtained only by someone freed of desire.\textsuperscript{186}  

I. SEEING AND HEARING ALL THE BUDDHAS

What is seen by the divine eye (\textit{divyacakṣa}) does not go beyond \textit{buddhas tu bhagavantāḥ} of the concentration during which the Buddhas of the present are face-to-face,\textsuperscript{187} it is said. By the power of the Pratyutpannasamādhī, the ascetic, even without having

\textsuperscript{183} The range of the divyacakṣas varies with the qualities of those who hold it. – Kośabhadra, p. 429, l. 17-430, l. 3: \textit{Śūlakṣeyakāyakabaddhahāru dhātu svamībhāsāsankalpāramāḥ kālyānākāraṇam pariṣṭuyam}, etc. \textsuperscript{184} On the other hand, here [in the Prajñāpāramitāśāstra], by means of the divyacakṣus, the bodhisattva sees all the Buddhas of the ten directions. If he wishes to penetrate [by means of mind] the mind of these Buddhas (\textit{Punar aparāma Śāriputra ye daśasū dhāsā gāndhānadhvikupanmāṇo lokādhātaḥ} bhāgavato tān satāṁ divyena caṣeṣām draṣṭa-kāmā, yāṁ ca te buddhāḥ bhagavanto dharmān bhāṣante tān satāṁ divyena śrūtyānaih lokākāmāna, teṣāṁ ca buddhānām bhagavatān ca cetasasaṁ citam parījñātākāmāna bodhisattvānām mahāsattvānām prajñā-pūrṇātādyān śiṣṭānyām).

\textsuperscript{185} Pratyutpannasamādhīśāstra, T 418, k. 1, p. 905a23-27: It is not with the divine eye (\textit{divyacakṣa}) that the bodhisattva-sees the Buddhas of the present, Amitā, etc., nor with the divine ear (\textit{divyāyātra}) that he hears them, nor by the bases of miraculous power (\textit{āyātmikādhipatī}) that he goes to their Buddha fields (\textit{buddha-kāsita}). Nor does he see the Buddha by dying here and being reborn over there in the buddhākāśa: on the contrary, it is seated here in one place that he sees the Buddha Amitā, hears the sūtras preached by him and recollects them all. – Coming out of samādhi, he still possesses them and preaches them to people.

\textsuperscript{186} By its access to the dhyāna of rūpādhipati, visāraṇa is free of the passions of kāmadhūta, atiṣāraṇa is the opposite. The pratyutpannasamādhī is within the range of all, lay and monastic, whether or not they are free of desire; the divyacakṣas is reserved for \textit{āyātra} only, detached from kāmadhūta.

\textsuperscript{187} The Sanskrit word \textit{samālpa} [French: imagination] (conceptualizing) appears frequently in the Madhyamakākārikās and their commentary, the Prasannapada (p. 122, l. 6; 143, l. 11; 350, l. 431, l. 11), in his translation of the Madhyamakaśāstra, Kumārajīva always renders \textit{samālpa} by the paripṛṣṭha \textit{vi-yi-siang-fen-pie} (T 1564, k. 2, p. 13a22-23; k. 3, p. 23a25; k. 3, p. 28b24; k. 4, p. 31a13). The equivalence has already been noted by H. Nakamura, \textit{Buddhīgāma Dūṣṭāno}, 1, p. 134a. 

Pratyutpannasamādhī is pure autosuggestion, but practice is not useless nevertheless (see above, p. 1927-1928F, note).

\textsuperscript{188} The divyacakṣas is not imaginary: it is an organ made of a pure matter (\textit{vāpaśākāra}) derived from the four great elements present in the dhyāna. See Kośa, VII, p. 123, or Kośabhadra, p. 429.
II. PENETRATING THE MIND OF THE BUDDHAS

Question. – If even a man of weak faculties (mrdvindriya) belonging to a higher stage (uttaraḥbhūmi) does not know the mind (citta) of a man with strong faculties (ṭīkuṇendriya) belonging to a lower stage (avaraḥbhūmi), if even a bodhisattva is unable to know the mind of a single Buddha, how then (kah)

The first five abhiṣīka, of which divyaacakṣus is part, rely upon the four dhūnya, i.e., are obtained by an ascetic in dhūnya (Kosā, VII, p. 101). As the Tattvas has noted above (p. 1827F), in the second dhūnya the divyaacakṣus is easy to obtain for the visual consciousness (vijñānavijñāna) being absent there; the mind is concentrated (śāntaḥ) and free of distractions. – The practice of the Pratyutpannamādihī is more complicated. In order to attain it, the practitioner must fulfill, during a period of three months of probation, four series of four conditions each (T 417, p. 899Fa-12, T 418, k. 1, p. 906a13-28). Then, the moment having come, he enters into concentration proper: “Whether he is a monk (śramaṇa) or a lay person (avādānivaṇana), he thinks constantly of the field (केतु) of the buddha Amīta in the western direction and of the Buddha of that direction, but without forgetting the rules of moral conduct (सीतक्षपद). He thinks this way with full attention (ekacitā) either for a day and a night, or for seven days and seven nights. At the end of these seven days, he sees the buddha Amīta. Awakened [from the samādhi], he sees him no longer. It is like in dream visions (svapnamādāna) where the sleeper does not know if they are daytime or night-time dreams, internal or external, where there are no shadows (sams) to prevent seeing, no obstacles (pratigya) to prevent seeing” (T 418, k. 1, p. 905a14-20). – In the corresponding passage of T 417, p. 899Fa-16, mention is also made of the Buddhas of the present.

The preceding lines were about abhiṣīka no. 5, the cūtişupādāyādhi, also called divyaacakṣus, and abhiṣīka no. 2, the divyaacakṣa. Now it is a question of abhiṣīka no. 3, the cetālupādāyādhi, also called paracitadhi, ‘awareness of the mind of another’. The canonical definitions of these three abhiṣīka have been cited and translated above. p. 1809, 1814F. By virtue of the paracitadhi, the ascetic, “by means of his mind, is aware precisely of the minds of others, of other men” (paravyāvādānām paravyāvādānām cetatas caita yatvabābām pravajet). The limits of the awareness of another’s mind are clearly defined in Kosā, VII, p. 7 = Kotābhāsya, p. 393, l. 9-12.

1) The paracitadhi of a lower dhūnya (avaraḥbhūmikā) does not know the mind of a higher dhūnya (uttaraḥbhūmikā).

2) The paracitadhi of a being of weak faculties (mrdvindriya), namely of the boudhāvānī and the samavānī, does not know the mind of a saint of strong faculties (ṭīkuṇendriya), namely of the dyājī and the sannyāsa.

3) The paracitadhi of a lower saint does not know the mind of a higher saint, in the order, anāgāmin, arhat, pratyekabuddha, Buddha.

4) When the mind of another is (past or future (adyābūt), the paracitadhi does not know it, for this dhūnya has as object the present minds and mental events (vartamanacittasatyāvāditi).

4) The technique (adhiśāra) of the divyaacakṣus is easy (vulabha): thus, when the sun has risen, seeing forms (ṛipa) is not hard (kṛccha). On the other hand, the technique of the [Pratyutpanna]-sāmañā is difficult: thus when one lights a lamp (ālpī) in the dark of night, seeing colors (ṛipā) is not easy.189

It is the same for the divine ear (divyaśūtra). <2275>

punarvādaḥ) could the bodhisattva ‘penetrate the mind of all the Buddhas of the ten directions as numerous as the sands of the Ganges’?

Answer. – The magical power (rdhīdāla) of the Buddha helps the bodhisattva [to know the mind of all the Buddhas]. As the sūtra says: “Of all beings, there is not one that knows the mind of the Buddha; but if the Buddha, by means of his power, helps one to know it, even insects (kṣīra) can know it.”192 This is why <2276> the Buddha helps the bodhisattvas to know the mind of the Buddha with his magical power.306b

Moreover, the Prajñāpāramitā has as nature the absence of obstacles (anāvaranabādha). The coarse (audārika) and the subtle (śīkṣā) and the superficial, the fool (bāla) and the sage (ṛṣya), all are undifferentiated (nirvāśita). The succinctness (tathātā) of the mind of the Buddhas and the succinctness of the mind of the buddhā is one and the same succinctness; they are not different. By following this succinctness, the bodhisattva is able to penetrate the mind of all the Buddhas.

Finally, as for these marvelous extraordinary things (ālcaryādṛbdhūtadharma), it is by not knowing them that one knows them.193 This is why the Prajñāpāramitā says here that the bodhisattva wishing to obtain that perfect knowledge of the Buddha.

Buddhabhāstasamādhrāna

Eight Section RETAINING THE TEACHINGS OF THE BUDDHAS OF THE PRESENT

Sūtra (cf. Bhāvaviveka, p. 30, l. 14-16; Śataāhasikā, p. 100, l. 1-5). – The bodhisattva must practice the perfection of wisdom if, after having heard the teachings given in the ten directions by the Buddhas, he wishes to retain everything [and not forget them] until he attains supreme perfect enlightenment.

1883 1884
CHAPTER LI: SEEING ALL THE BUDDHA FIELDS

First Section: SEEING THE FIELDS OF THE BUDDHAS OF THE THREE TIMES

Sūtra. –

Question. – The teachings of a single Buddha are already hard to retain (saṃdhārayitum); how then would the bodhisattva retain and not forget the teachings of innumerable Buddhas?

Answer. – By the power of the Śrutadharāṁśi, the ‘dhāraṇī retaining what has been heard’,194 the bodhisattva gets a strong memory (sūrītī) and by the power of the dhāraṇī, he does not forget.

Moreover, as is said here, it is by the power of the Prajñāpāramitā that the bodhisattva retains the teachings of all the Buddhas. <2277> Perfectly pure (ātantisūtra) and free of any clinging (adhyavasāna), this pāramitā is like the great sea (mahāsamaṇḍa) which receives all the rivers. Similarly, by means of this great receiver (mahābhājaṇa), the Prajñāpāramitā, the bodhisattva retains and does not forget the innumerable teachings of the Buddhas of the ten directions.

Finally, the Prajñāpāramitā is incomparable (anupama) like space (ākāśa). After the final conflagration (kalpoddhāra), a great rain (mahāvāra) fills everything and, except for space, there is no place that can receive it; similarly, when the rain of teachings (dharmaśeśaṇa) of the Buddhas of the ten directions comes out of the Buddhas’ mouths, there is nobody to retain it except for the bodhisattva practicing the Prajñāpāramitā.

This is why the Prajñāpāramitāsūtra says here that in order to hear [and retain] the teachings of the Buddhas of the ten directions, the bodhisattva must practice the perfection of wisdom.

---

194 See p. 318F, 328F, 1865F.

---

Sūtra (cf. Pahcavimśati. p. 39, l. 17-18; Śatāstharaikā. p. 100, l. 5-8). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes to see the Buddha-fields of the past and future Buddhas, and if he wishes to see the Buddha-fields of the Buddhas existing at the present everywhere in the ten directions (Punar aparam, Śāriputra, bodhisattvavāna mahāsattvavāna atihādām cāndāgamānām ca buddhānām bhagavatām buddhahakṣetram dṛṣṭaḥkāmena, pratyutpādāntān api samantād dasādikṣu buddhānām bhagavatām buddhahakṣetram dṛṣṭaḥkāmena prajñāpāramitāyām śīṣyateva).

Śāriputra. –

Question. – But in seeing the Buddhas of the ten directions (cf. p. 2272F) the bodhisattva has already seen their Buddha-fields; why speak again here of the bodhisattva “who wishes to see the Buddha-fields”?

Answer. – [Above], the bodhisattva had not yet penetrated deeply into the dhyānas and the absorptions (saṃpādātur) and, had he seen the Buddha-fields of the ten directions with their mountains, rivers, plants and trees, his mind would have been distracted (vikṣipta): this is why he was limited to seeing the Buddhas. Everything happened as in the recollection of the Buddha (buddhāsānātmya) where it is said (p. 1340F) that “the yogin sees only the Buddhas but does not see the mountains, the river or the trees”. Here, on the other hand, the bodhisattva has obtained the power of the dhyānas and the absorptions (saṃpādātur) and is thus able to see as much as he wants (saṃheccham), [not only the Buddhas but also the Buddha-fields].

Furthermore, the very pure Buddha-fields (parisuddhabuddhaśuṣṭra) are difficult to see: this is why the Prajñāpāramitā says here that “if he wishes to see the Buddha-fields, the bodhisattva must practice the perfection of wisdom.” [386c]

Finally, each Buddha possesses hundreds of thousands <2280> of kinds of buddhaśetras. As I said before (p. 2230F), there are pure (visuddhaśa), impure (avesuddhaśa), mixed (mūra) or absolutely pure (ātantisuddhaśa) buddhaśetras: since the latter are hard to see (durātya), the power of the Prajñāpāramitā is needed to discover them. It is like the devaputra:195 in his audience hall, he can be seen by the people from the outside, but in his private apartments he is not seen by anyone.

Question. – We accept that the buddhaśetras presently existing in the ten directions can be seen; but how could one see the buddhaśetras of the past and future Buddhas?

195 Under the official title of devaputra, the Traité here means the Kuṣāṇa emperor ruling at its time: cf. Traité, Vol. III, Introduction, p. XI.
The bodhisattva possesses the concentration called ‘vision of the past and future’ (ātānātāgātadarśana); in this concentration he sees things past and future: it is like visions in a dream (svapnadarśana).

Furthermore, the bodhisattva possesses the concentration of unceasing term (antarātmikadhyāna). In this concentration, he does not see that the Buddhas have cessation.

Question. – But these two concentrations (samādhi) are not of the eyes (cakṣus); then how could he see?

Answer. – The Bodhisattva possesses the concentration called ‘the five aspects of cessation’ (uññānakāleppa). In this concentration, he sees the past, present, and future aspects of cessation (aṅgada). The expression is explained in Saṅghadīgha (Mahāvastu, III, p. 333, l. 11; Divyāvadāna, p. 205, l. 21; 393, l. 23; Lalitavistara, p. 422, l. 2; Āsāṃśakāṣṭikā, p. 380, l. 13; Sad. Puṇḍarīka, p. 179, l. 1). In Pāli, tipāyāna santāna (dhammacakramuṇḍa) and consists of four aspects (ākāra): 1) This is suffering (idam dukhham); 2) This is its origin (ayam samudayam); 3) This is its cessation (ayam nirodham); 4) This is the path of cessating (ayam nirodhaṅgamini pratibhavīnī).

The second turning is the path of meditation (bhāvanāmandgama) and consists of four aspects: 1) The noble truth of suffering should be known (dukkhaṁ āryasatvam paramāśrayam); 2) Its origin should be eliminated (dukkhatthametatvam prakāśitaṃ); 3) Its destruction should be realized (dukkhānirodhādhisvātā cakṣikāsāya), 4) The path of the cessation of suffering should be practiced (dukkhānirodhaṅgamini pratipad bhāvanītabhavati).

The third turning is the path of the hosts (aṅgadāsāngama) and consists of four aspects: 1) Suffering is known (dukkham paripāṭītām); 2) Its origin has been destroyed (samudayaḥ prabhūhītā). Its destruction has been realized (niruddhā sākṣātkecit); 4) The path of the cessation of suffering has been practiced (dukkhānirodhaṅgamini pratipad bhāvāvadāya).

After the twelve aspects mentioned here, the sources repeat the formula: Pūrva-pannantaretavā, Āsāṃśakāṣṭikā, Saṅghadīgha, Divyāvadāna, Āsāṃśakāṣṭikā, and Āsāṃśakāṣṭikā. “When I was meditating on these things not yet understood by me, the eye was born in me, the knowledge, the clear intuition, the awareness were born.” It is in regard to these four synonyms where the eye is taken in the metaphorical sense of wisdom (prajñā) that the Treatise is alluding here. [Lamotte] have no doubt that it is a question here of synonyms, although some scholars detect nuances between cakṣus, jñāna, vidyā and buddhi. cf. Kotāryākhyā, p. 580, l. 30-581, l. 6.

Furthermore, the bodhisattva who sees the buddha-sestras presently existing in the ten directions knows perfectly well that the past (ātthu) and future (ānūgata) buddhahķetras are the same as they are. Why? Because the qualities (guna) of the Buddhas are the same amongst all of them. In this regard, see p. 2228f.

Finally, in [the view] of the prajñāpāramitā, the present (pratuyāpanne), the past (ātthu) and the future (ānūgata) are the same (sama) and without differences (nirvīśita) for it is a matter of one and the same suchness (tathatā), one and the same fundamental element (dhammādiham). This is why you should not argue with us here.

Dvadāśāntapravacana

Second Section HEARING THE TWELVE-MEMBERED SPEECH OF THE BUDDHA

PRELIMINARY NOTE

From the evidence of the philosopher and commentator Buddhaghosa, the speech of the Buddha, such as it was presented in Ceylon in the 5th century of our era, was the object of seven different classifications. They are listed in the Samantapādikā, p. 16; the Samatavilāśīṁśi, p. 15; and the Atthasālīṁśi, p. 18): Tad etum sabham pi Buddhavacanam rasavasena evakīdham, dharmavānyavasena dādham, puthamamaṇjaṅkīmānaṃ chinnavasena rādham, tathā pītakavasena, nīdvyavasena pūcavādham, antevavasena navavādham, dhammakhaṅkhandavasena caturāṣṭīsāvikāvādham ti veditabham.

“It should be known that the Buddha’s speech is single in its taste, twofold because of the Dharma and the discipline, threefold because of the initial, intermediate and final (words of the Buddha), also threefold because of the baskets, <2282> fivefold because of the collections, ninefold because of the members (āṅgus) and finally 84,000-fold because of the articles of the Dharmas.”

The earliest texts mention a classification of the scriptures into members or āṅgus. These āṅgus are not literary genres but simply composition types in respect to form (e.g., prose or verse) or content (e.g., sermons, predictions, stories, conversations, commentaries, etc).

The major drawback of this classification is that, far from being mutually exclusive, the āṅgus overlap one another. Thus a āṅgus is also a āyuṣa because it contains a verse, a gāthā if it is expressed in stanzas, an udāna if it includes exclamations, an itukukka if it begins or ends with certain stereotyped formulas, a jātakka if it tells about previous lifetimes, a vākuraṇa if it contains explanations or predictions, etc.

The Pāli sources list nine members: the Sanskrit-Chinese sources usually mention twelve; the classification into nine members is called Nidāṅga, the classification into twelve members, Dvādaśānta.

A. Hirakawa has dedicated a masterful study to the Dvādaśānta in his work Shōki daisū no Kenyū (Study on the early Mahāyāna), 1968, p. 721-753. Previously he had condensed his ideas into an article entitled

In the canonical sources, whether they are nine or twelve in number, the aṅgas are set out without any explanation. They are supposed to include the entirety of the Buddhist scriptures, but they could also be applied to any other literature, sacred as well as profane. This type of classification is not necessarily Buddhist in origin and could be derived from literary concepts widespread in the early centuries of Buddhism. This would explain the hesitation that commentators will always feel when they have to define any aṅga in particular.

1. The Navārīga

Throughout their history, the Theravādins have maintained the division of the scriptures into nine aṅgas, cited in Pāli in the following order: 1) sutta, 2) gāyū, 3) veyyukarana, 4) gāthā, 5) udāna, 6) itivṛttaka, 7) jātaka, 8) abhutasaddhānma, 9) vedalla.

The canonical and paracanonical texts list these aṅgas without trying to define them:

Vinaya, III, p. 8.

Majjhima, I, p. 133-134; Anguttara, II,p. 7, 103, 178; III, p. 86, 88, 177, 361, 362; IV, p. 113; Mahāniddesa, I, p. 143; Cullaniddesa, p. 192.

Puggalapālānti, p. 43, 62.

Milindapāthā, p. 344, 1.3 (navāṅgasūkṣa).

As we have seen, the other Buddhist scholars preferred the list of twelve members: the Dvādaśāṅga (in Chinese che eul pou king or che eul fen kiao); and the Sanskrit-Chinese sources exceptionally mention the Navārīga (kieuou pou king or kieou fen kiao) also. <2283>

1. The Navārīga are mentioned in some rare canonical sūtras translated into Chinese: Parinirvāṇa, T 7, k. 1, p. 194b8; Samghī, T 12, k. 1, p. 227b26-27; Angulimāla, T 120, k. 2, p. 524a28; Itivṛttaka, T 765, k. 5, 684a-4-3; k. 7, p. 697c17-18.


In the Mahāyānīst śūtras and śāstras, the Navārīga is the exception, except when it is a matter of contrasting the Hinayānīst Navārīga with the Mahāyānīst Dvādaśāṅga.

3. The Saddharmapuṇḍarikā proposes a navāṅga (p. 46, l. 1) different from the Pāli classification, which consists of (p. 45, l. 7-8): 1) sātra, 2) gāthā, 3) itivṛttaka, 4) jātaka, 5) abhuta, 6) niḍāna, 7) aupamya, 8) gūyu, 9) upadeśa.

The Chinese versions faithfully translate these passages (cf. T 262, k. 1, p. 7c25-27 and 8a6; T 264, k. 1, p. 140c16-18 and 26), but a few pages later, refer to the Dvādaśāṅga (cf. T 262, k. 4, p. 34b3; T 264, k. 4, p. 16c12).

4. Two Mahāyānīst treatises, traditionally attributed to Nāgārjuna and both translated by Kumārajīva, the Upadeśa (T 1509) and the Daśabhūmikavibhūṣaṇa (T 1521) disagree on the number of the aṅgas: the Vipākās count twelve, the Vipākās, nine (T 1521, k. 2, p. 290c 3; k. 3, p. 35b16; k. 6, p. 50b17; k. 9, p. 69b26-28).

5. For the Mahāyānīst Mahāparinirvāṇaśāstra, the Navārīga represents the Hīnayānīst Buddhism which is but the semi-speech of the Buddha (T 374, k. 3, p. 383c6-9; k. 5, pl. 391a9; k. 7, p. 404a5; T 375, k. 3, p. 623b25-27; k. 5, p. 63a14; k. 7, p. 644c9), whereas the Dvādaśāṅga is supposed to contain the entirety of the Buddha’s speech held by the Mahāyāna (T 374, k. 15, p. 451b15-18; T 375, k. 14, p. 693b16-19).

2. The Dvādaśāṅga

The division of the scriptures into twelve aṅgas is largely predominant in the Buddhism of the Sanskrit language, both Hīnayāna and Mahāyāna, and the twelve members are often cited in the following manner, that of the Mahāvyutpattipati (no. 1267-1278):

1) sātra, 2) gūyu, 3) veyyukarana, 4) gāthā, 5) udāna, 6) niḍāna, 7) avadāna, 8) itivṛttaka, 9) jātaka, 10) vaipulya, 11) abhutasaddhānma, 12) upadeśa.

Three members are added to the preceding list: niḍāna, introduction showing the circumstances incidental to the speech; avadāna, story of a feat; upadeśa, systematic instruction. Two words have been sanskritized: vedalla, of obscure meaning, has been replaced here by vaipulya, ‘developed text’; itivṛttaka ‘thus has it been said’ is sanskritized as ityukta, having the same meaning, or hyper-sanskritized as ittyuktaka ‘thus it has happened.


For itivṛttaka in Pāli, see Critical Pāli Dictionary, vol. II, p. 279e; for ityuktaka in Sanskrit, see Edgerton, Dictionary, p. 113b.

Among the texts mentioning the Dvādaśāṅga, we may mention:

1. The four canonical Āgamas: Dirgha, T 1, k. 3, p. 16c15-17; k. 12, p. 75-b19; Madhyama, T 26, k. 1, p. 421a19-20; k. 45, p. 709b7-8; k. 54, p. 764a14-15; Samyuktā, T 99, k. 41, p. 30c5-8; T 100, k. 6, p. 415b1-3; Ekottara, T 125, k. 17, p. 653a11-13; k. 21, p. 657a2-4; k. 33, p. 728c3-6; k. 46, p. 794b14-16; k. 48, p. 813a16-17 and 28-29. – Sanskrit Mahāparinirvāṇa, ed. Waldschmidt, p. 386, l. 2.
2. The Vinayas of the Mahīśāsaka, T 1421, k. 1, p. 1c14-16; of the Dhamaguptakas, T 1428, k. 1, p. 569b7; of the Sarvāstivādins: Sarvāstivānavibhāṣā, T 1440, k. 4, p. 526a12; k. 6, p. 540a21; of the Mālasarvāka, Kṣudrakavastu, T 1451, k. 38, p. 39c25-27.

3. The Abhidhammas of the Sarvāstivādins: Saṃghātāparīkṣayā, T 1536, k. 14, p. 427c16-18; k. 17, p. 437a24-25; Jñānaprasāhāna, T 1543, k. 17, p. 853b(aberrant list of ten atigas); T 1544, k. 12, p. 981b6-7.

4. Stories and apologetics: Chen king, T 154, k. 5, p. 107b28; Fa pao ngen king, T 156, k. 1, p. 128a5; k. 7, p. 328b5; Chen king, T 154, k. 5, p. 107b28; Fa pao ngen king, T 156, k. 1, p. 128a5; k. 7, p. 328b5; Chen king, T 154, k. 5, p. 107b28; Fa pao ngen king, T 156, k. 1, p. 128a5; k. 7, p. 328b5; Chen king, T 154, k. 5, p. 107b28; Fa pao ngen king, T 156, k. 1, p. 128a5; k. 7, p. 328b5.


6. Avatamsaka, T 281, k. 1, p. 499a29; k. 1, p. 620c23; k. 6, p. 658c28.


3. The Abhidharmas of the Sarvāstivāda, T 1545, k. 13, p. 306a16-306b7; this passage will be translated in the following pages.


5. Uddāna, T 212, k. 6, p. 643c.


7. Hien yang cheng kiao louen, T 1602, k. 6, p. 508c15-509a24; k. 12, p. 538b22-539a1.

8. Mahāyānabhidharmasamuccayavākyākhyā, T 1606, k. 11, p. 743b5-744a12.

10. Abhidharmayātmanāsūtra, T 1562, k. 44, p. 595a1-5.

The explanations furnished in the 5th century by Buddhaghosa and his school on the nine atigas are later than these commentaries. They occur in the form of a stock phrase in the Pāli Commentaries of the Vinaya, i. p. 28-29, of the Dīgha, i. p. 23-24, of the Majjhima, ii. p. 106, and in the Aṭṭhasālīṅī, p. 26.

As D. J. Kalupahana comments (Encyclopedia of Buddhism, ed. Malalasekera, i. p. 619), the real meaning of the division into nine and twelve atigas was almost entirely lost at the time when the Buddhist scholiasts of late date were trying to explain it. At that time, quite a few Buddhist texts were circulating among the public and found their way into the libraries of the Saṃghātāna. Lacking a better explanation, the early commentators believed or wanted to find in the Navāṅga or the Dvādaśāṅga if not references at least allusions to works recognized by their schools. Hence the rather forced comparisons which appear to guarantee the antiquity and authenticity of the entire literary output.

The Mahāvibhāṣā of the Kasāmir arhats (T 1545) was undoubtedly the first to engage on this path. It was followed by the Traité which was inspired in part by it, with the difference, however, that the Vībhāṣā was interested only in the Hīnayānīst production whereas the Traité wanted to authenticate the entirety of the Mahāyānīst literature.

*  

Here are the twelve atigas according to the various recensions of the Pañcaviṃśatikāhaśārikā: the first column is borrowed from the original Sanskrit, ed. Dutt, p. 31, l.5-6; the second column from the Tibetan version, Tib. Trip., vol. 18, no. 731, p. 55, fol. 37b3-4; the third from the Chinese translation of Kumārajiva, T 223, k. 1, p. 220b25-28; the fourth from the Chinese translation of Huan-tsang, T 220 (vol. VII), k. 402, p. 9c26-28i

1. sūtra, mdo, sītse to lo (K), k'i king (H).
2. geya, dhyāyas kyis bshad pa, k'i ye (K), ying song (H).
3. vyākaranā, lhan bstan pa, cheou ki (K), cheou ki (H).
4. gāthā, thigs su bcad pa, k'ie t'o (K), fong song (H).
5. udāna, ched du brjod pa, yeou t'o na (K), tsue cheou (H).
6. nīdāna, glen gzi, yin yuan (K), yin yuan (H).
7. *avādana, rtogs pa brjod pa, apo t'o na (K), p'i yu (H).
8. ityuktaka, - , jou che yu king (K), - .

Sūtra (cf. Pañcarāṇītakā, p. 31, l. 4-8; Āvatārāni, p. 189, l. 8-14). – Furthermore, O Āvata, the bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes to hear, receive, conserve and retain the twelve-membered speech of the Buddha, preached in the ten directions by the Buddhas, namely: 1) sūtra, 2) ge ya, 3) vaipulya, 4) gāthā, 5) uḍāna, 6) nātaka, 7) avadāna, 8) ityuktaka, 9) jātaka, 10) vaipulya, 11) adbhutadhāarma, 12) upadesa; whether or not this speech has been heard by the śrāvakas (Punar aparāmā Śāriputra yut kincid dāsaṃ dīkṣu buddhāh bhāgadbhir bhāṣāṃ dvādāśāṃ gūmānāṃ aparāmāṃ gāthāṃ uḍānāṃ nātakāṃ avadānāṃ ityuktakāṃ jātakāṃ vaipulyāṃ adbhutadhārmaṃ upadesāḥ; yac ca śrāvakaś ca śrutaṃ vā na śrutaṃ vā tat sarvāḥ śrotvokāmaṃ vācaṣṭhitākāmaṃ dharmahṛdayākāmaṃ bodhisattvānam mahāsattvānaṃ praśīkṣāyataṃ).

Sūtra. -

Above (p. 2272f) the Praśīkṣāyataṃ sūtra spoke of the bodhisattva “wanting to hear the teachings given in the ten directions by the Buddhas and, to this end, practicing the perfection of <2287> wisdom”. Here it is a matter of these teachings, the ‘twelve-membered speech of the Buddha’ (dvādāśāṃ gūmānāṃ aparāmāṃ).

I. SŪTRA

Among these texts, those that correctly (sīla-cānāra) express the meaning are called sūtra.189 These are:

i) the four Āgamas, ii) the Mahāyānāsūtras, iii) the 250 rules ( śīla-pādā).188

188 Buddhasūtras, or also śūtras, buddhasūtrasam, arthaśāstra, j信息系统, dharmasūtrasam or simply pravacanām.

189 Cf. Mahāyāna Sāṅkhaśāstra, p. 35: dhāraya laksanato dharmād arthāc ca līkamā dīkṣam. – Sūtra is thus called because it gives information on place, nature, doctrine and meaning.

186 Cf. later, k. 100, p. 75662zz1c: “The words coming from the mouth of the Buddha and reproduced in writing are of two groups: the Tripiṭaka which is the doctrine of the śrīvakas, and the Mahāyānāsūtras which are the doctrine of the

And, apart from the Tripiṭaka, there are also texts that are called sūtras.

II. GEYA

The kīa ‘verses’ found in the sūtras are called geyu ‘songs’.

III. VYĀKARAṆA

The predictions relating to the nine paths (navamārga) of beings, i.e., (1-3) the paths of the three Vehicles (trīyāna-mārga) and (4-9) the paths of the six destinies (ṣaḍgati-mārga) are called vyākaraṇa.

1) [The Buddha predicts] that a certain man, after so many incalculable periods (asaṃkhyeyukaṇa), will become Buddha, or he predicts that after so many years (vartaṃ, saṃvatsara), he will become Buddha.

2) He predicts that a śrāvaka in the present lifetime (jātaka) or in the future lifetime (parājātaka) will obtain bodhi.

3) He predicts that a pratyekabuddha, in the future lifetime only, will obtain bodhi.

Greater Vehicle. When the Buddha was in this world, the name Tripiṭaka did not exist; there were only bhikṣu who were specialists in the sūtras (śīla-pādā), specialists in the discipline (vīra-dharma) or specialists in catechetics (mitrīkālāpana). ‘Sūtra’ is the name of the sacred texts found in the four Āgamas (āgama-caṇḍavatya) and the name of the sacred texts found in the Mahāyāna. The sūtras are of two groups: the sūtras contained in the four Āgamas and the Mahāyānāsūtras called Great Sūtras. To penetrate into these two groups is to penetrate into the Greater and Lesser Vehicles also. The 250 precepts (śīlā-pādā) and similar texts are called ‘sūtra.’

- The Trāpiṇi recognizes as canonical and calls ‘śūtra’ the texts contained in the four Āgamas or the Āgama-caṇḍavatya of which the Sarvāstivādins sources speak (cf. Dīvyavāda, p. 17, l. 22; 333, l. 8), the Mahāyānāsūtras rejected by the Hīnāyana sects and some disciplinary texts such as the 250 precepts making up the first three sūtra of the Sarvāstivādin Vinaya (T 1435); cf. above, p. 104f, n. 2. Buddhaghous will likewise place the Sattavatīdīgha of the Vinayapāṭhika among the sūtras.

Vyākaraṇa can designate a catechetics by means of questions and answers, or an explanation or a prediction. The Trāpiṇi here holds only this latter meaning. When the Buddha is about to give a prediction, he smiles and multicolored rays are emitted from his upper and lower canine teeth which light up the beings of the three unfortunate destinates and the two happy destinates, proclaiming the three seals of the Dharma and making conversions. Thus doing the work of the Buddha, the rays return to the Buddha and, according to whether they have announced such and such an attainment of Bodhi, they re-enter the Buddha by such and such a part of his body. Witnessing these miracles, Ānanda asks the Buddha about their meaning and the Teacher gives him their explanation.

The predictions that the Buddha was led to give were numerous. They always unfaild according to the rituals that have just been summarized. In order to describe them, the texts, particularly those of the Sarvāstivādins, always use the same stock phrase: cf. Dīvyavāda, p. 67, l. 16-69; 138, l. 1-140, l. 7; 265, l. 1-267, l. 7; Samghabhadra, II, p. 161, l. 21-163, l. 20; Avadānaśāstra, I, p. 4, l. 5-7, l. 6; 10, l. 5-12, l. 20; 19, l. 1-22, l. 5, etc. – This stock phrase has already been given above, p. 460f, n. 2.
4-9) He predicts that the beings belonging to one of the six other destinies [naraka, tiryagyopapatti, preta, manusya, deva, asura], in the future lifetime equally, will obtain their retribution (vipaka).

[The prediction takes place in the following manner]: [307a]

1) For the Buddha, it is the rule that, at the moment when he is going to give the prediction (vyākaraṇa) to a being, he first smiles (pārvam smitam), then immense rays (ārca) shoot forth from his four canine teeth (daṇḍraśva): blue (ālla), yellow (psa), red (loha), white (avadda), bright red (mālākṣa), etc. rays.

2) The rays that stream forth from his two upper canine teeth illuminate the three bad destinies (dragurā) – [naraka, tiryagyopapatti and preta] – and, from these rays immense preachings (dharmaśāna) spread out proclaiming: “All formations are impermanent, all dharmas are without self, peaceful is nirvāṇa” (sarvakāmśātvā anītyaḥ, sarvadharmān anātmānaḥ, śāntam nirvāṇaḥ). The beings who encounter these rays and hear this preaching find happiness of body and mind (kīvyaśittasaṅkha), will be reborn among humans (manuṣya) and gods (deva) and, as a result, will come to the end of suffering (ahāpahāntaṁ).

3) The rays that stream forth from his two lower canines go upwards (upārtraśtid gacchanti) to illuminate humans (manuṣya) and gods <2289> (deva) up to the absorption of the summit of existence (bhavadgrasmāpaṁ).: a. The deaf (badhira), the blind (anḍha) and the mute (mākha), the mentally disturbed (uṁmatra) and the sick (rugaspaṛsya) are cured.

b. The six [classes] of gods of the desire realm (saṭkāmśāna), humans (manuṣya), asuras, enjoying all the happiness of the five objects of enjoyment (paciśamāguna), as soon as they come in contact with the Buddha’s rays and perceive the sounds (śabda) of the preaching of the Dharma (dharmaśāna), are seized by horror (vidāśana) in regard to the sense pleasures and find happiness of body and mind (kīvyaśittasaṅkha).

c. As for the gods of the form realm (vipadaḥkāmśāna), the ones who enjoy the happiness of the dhyānas (dhyānasāṅkha), as soon as they come in contact with the Buddha’s rays and perceive the sounds of the preaching of the Dharma, they are seized with disgust [for the taste of the dhyānas] (dhyānākṣaṇādāna) and go to the Buddha.

4) This goes on while the rays have gone to the ten directions and have illuminated the six destinies (śāgaṁ) everywhere. Having thus done the work of the Buddha (bhajāhukṣya), they return to the Buddha, make seven circuits around his body and are reabsorbed into him.

a. If the Buddha predicts a birth among the damned (naravakapatti), the rays re-enter him by the soles of his feet (pādasāla) nārthaṁ.

b. If the Buddha predicts a birth among the animals (tiryagyopapatti), the rays re-enter through his heel (pāryanyum antarārthaṁ).

c. If the Buddha predicts a birth among the pretas (pretopatti), the rays re-enter through his big toe (pāddānguṣyaḥ). 4

d. If the Buddha predicts a birth among humans (manuṣyopapatti), the rays re-enter by his navel (nābhāyām antarārthaṁ).

e. If the Buddha predicts a birth among the gods (devopapatti), the rays re-enter by his chest (uravy antarārthaṁ).

f. If the Buddha announces [the bodhi] of the bodhis (śājaṁ ‘antarārthaṁ).

g. If the Buddha announces [the bodhi] of the pratyekabuddhas, the rays re-enter by the [tuft of white hairs] between his eyebrows (urvyāntaṁ antarārthaṁ).

h. If the Buddha announces [the sambodhi] of the Buddhas, the rays re-enter by his cranial protuberance (uṣṭe ‘antarārthaṁ).

5) When the Buddha makes a prediction (vyākaraṇa), he first manifests these signs, then his disciples, Ānanda, etc., question him as to their meaning. <2290>

IV. GĀTĀ

All the kīva verses, if they are composed of six, three or five metric feet (pada) or an undetermined number of metric feet, are called kīva-gā or, also kīva robbery, the

V. UDĀNA

In general, any literary composition where, under the influence of joy or sadness, an ‘exclamation’ is uttered, most often in the form of gātā, can be called udāna. Here the Traut is going to use as example a sutta from the Samyutta (III, p. 55-58) entitled precisely Udāna; but the examples may be infinitely multiplied, as the expression udānaḥ udānavāya (‘to utter and exclaim’ is often met in the canonical texts. The exclamation is not always made by the Buddha: it may also be uttered by the deities or by the disciples. But udāna can also designate a given Buddhist work: for example, a collection of verses compiled after the Buddha’s parinirvāṇa dealing with the grand subjects of the religion. This collection had been divided into chapters (varga), the first dealing with impermanence (anītya) and the last with the bhūmaramma. This brief description can be applied only to the Udāna of Eastern Turkestan, one of the minor texts classified by the Sarvālāṇi into the special collection of the Kusadakalama or Kusadakapitaka (cf. Mārasav. Vīn., Gīgit Manusvīpta, III, part 4, 188, l. 8; T 1448, k. 3, 5b 11b6; Dīvyasaṅkha, p. 20, l. 23; 34, l. 29; Samyuktaṅkha, T 99, k. 49, 362c10. This Udāna of the North, according to F. Bernhards edition (1965), consisted of 33 chapters, the first of which is entitled Anītyavarga and the last, Bhūmaramma. In this text, the work has long been designated under the title of Udānavarga, but F. Bernhards has shown that udāna is a common name meaning ‘the vargas (chapters) of the Udāna’, and that the work was really called Udāna (Zum Titel des sogennanten Udanaavarga, Sonderdruck der ZDMG, Supplementa I, 1969, p. 872-881). With the Dhammapada which is similar to it, the Udāna was the object of a Tibetan translation (Otani Kanjur Catalogue, no. 992) and four Chinese versions or adaptations (T210 to 213); see L. Schumhausen, Zu den Rezensionen des Udanaavarga, Wiener Zeitschrift für die Kunde Sudasiens, XIV (1970), p. 47-124); C. Willemen, The Chinese Udanaavarga, 1978, p. XIII-XXVIII.
1) The yeou-t'o-na (udāna) ‘exclamations’ are called yeou-fa.203 When the Buddha needed to speak and nobody <2291> was present, it was necessary to announce the Dharma, but as “the sound of the drums and the cheering of ‘Ah! the Dharma!’ according to the announcement of the Dharma”, but as “the sound of the drums and the cheering of “Ah! the Dharma!” – That statement was promulgated; ii) the series of the twelve conditions determining the dependent origination of phenomena. 

The Buddha answered the bhikṣu: “The worldly person (pṛthagjana) who has not obtained the bodhi without impurities (anākāra bodhi) and whose mind is covered with doubts (毗婆日), feels great fear (trīṣa) in regard to non-self (anītman) and ‘non-mine’ (anītman). But if the Buddha or a disciple of the Buddha teaches him the holy Dharma (saddharma), then he rejoices and obeys because, no longer having fear, there is no problem.”

- This stīra is told in full in the Sanyūtīgama.

2) Furthermore, as is said in the Prajñāprātimāṇiparivarta,265 the devaputas applauded Subhūti on one occasion, exclaiming: “Good! Very good! Very rare is the Blessed One; exceptionally rare is the appearance of the Blessed One!” – That [307b] also is called udāna.

3) Furthermore, after the parinirvāṇa of the Buddha, his disciples gathered and copied yeou-kie ‘summary verses’ (uddāna), verses about impermanence made up the chapter on impermanence (anītavarga) and so on up to the verses on the brāhmaṇa which made up the chapter on the brāhmaṇa (brāhmaṇavarga). – That also is called udāna.266

4) The collections of wonderful things are also called udāna.

Texts of this kind show the characteristics of the udānas.

VI. NIDĀNA267

1) The nidānas set out the circumstances (nidāna) that are at the origin of the Buddha’s teachings. Under what circumstances did the Buddha say a certain thing? In the stīrās, it is because a man asked him that he said a certain thing; in the Vinaya, it is because a man <2293> committed a certain wrong (adhyādāra) that he promulgated a certain rule (iksāṣāda).

2) The facts of dependent origination (pratītyasamutpāda) set forth by the Buddha are also called nidāna.

---

The Treatise is going to talk about the yeou-kie ‘summary verses’ of this Udāna. But the work contains only rare summary-standasas, in Sanskrit udāna (ed. Bernhard, p.184, 277, 510). As a result of homophony, confusion between udāna and uddhāna is inevitable, but udāna comes from the root ud-an (to expire upwards) whereas uddhāna is derived from the root udd-ā (dayati) ‘to join, to condense’.206

Here yeou-fa probably renders the typical exclamation aho dharmam “Ah! The Dharma!” which appears several times in the Mahāvihāra, I, p. 236, 18; 237, 3; 241, 12; II, p. 143, 18; 406, 11: aho dhamman udāyanas. The expression already appeared in the fourth Rock Edict of Aśoka (ed. J. Bloch, Inscriptions d’Aśoka, p. 98): bhrīñīpho aho dharmmahosā, which is to be translated not as “the sound of the drums has become (also, imperfect of kṛti) the announcement of the Dharma”, but as “the sound of the drums and the cheering of “Ah! the Dharma!” according to the interpretation of L. de La Vallée Poussin, L’Inde aux temps des mauryas, 1930, p. 110.


206 Uddinsata in Samyutta, III, p. 55-58; Samyutta, T 99, no. 64, k. 3, p. 16c4-17a20, of which the following is an extract:

Sāvatthi.ūṃmahā.

Tatra kho bhagavā udāna uddhāna:
No c'evam na me stūdā /
na bhavassati na me bhavassati ti /
evam uttāmāni camāno bhikkhu /
chindāyey avinnabhāgayātī samyojanītī ti // ....... //

The general idea of the sūtra is that by destroying the twenty-peaked mountain of satkāyadṛṣṭi (considering rūpa as identical with the ātman, etc.), the ascetic escapes from the fear (trīṣa) which the doctrine of non-self inspires in the non-initiated, and destroys the five ‘lower’ fetters (avarrābhāgīya) binding him to the lower realm, i.e., to kāmādūnā.

The stanza No c'evam, etc., cited here according to the Commentary of the Samyutta, II, p. 275, is obscure. Buddhaghosa explains it as: Sace aham na bhavassatā naa patākhāvā pā na bhavassatā. Sace vā pana me aṭṭhe kamaṃbhāsakhañca nābhavo, ikām me etu ahati khanvaputikacca na bhavassatā. ‘If I myself were not, the unessential would not be in me either. Or rather; If, in the past, there had not been a karmic process on my part, the group of the five aggregates would not exist for me today.

In his Chinese version of the Samyutta (T 99, k. 3, p. 16c8-10), Guanaprāha renders the stanza in a similar way: If there is no ‘me’ (ātman), neither is there any ‘mine’ (ātman); if there truly is no ‘me’, where would the ‘mine’ come from? The bhikṣu who accepts that destroys the lower fetters (avarrābhāgīya samyojanīya).

Later (k. 40, p. 35b18; k. 53, p. 44b2), mention will be made of this Prajñāprātimāṇiparivarta although this title does not appear in the table of contents of T 223. The Treatise is referring here to a passage from the Pañcavimśatī, T 223, k. 14, p. 325b, chap. XLIX entitled Wen-siang-qi’in. The same passage occurs in the Āṣaṅhānārikā, ed. Wogihara, p. 560. Ahō khā aḥākha Śrāvavededicapramukhāḥ kāmāvairācarī rūpāvairācārī ca devaputra brahmakāyākānā ca viniḥsati-devapurvasahārālayi yena Bhagavāṃ toṣasanaḥkāryaṃ Bhavavatā pādu āraṇābhāsanaṃneṣu tathā / ekāntāsthitā ca te kāma-vācārā rūpāvairācārī ca devaputra Bhavavantarām etad avocā / gambhīrā Bhavavatā dharmaṃ prakāśyaante katham Bhavavatā vata laksanaṃ śiḥṣyaante.

264 For the author of the Treatise, the group called ‘utāna’ is represented by the Sanskrit Udāna of Eastern Turkestan consisting of 3 vargas, the first of which deals with anūya and the last with the brāhmaṇa. For Buddhaghosa (Commentary on the Vinaya, p. 1, p. 28.), it is represented by the 82 stūrāsas of the Pāli Udāna.

265 Here nidāna is taken with two different meanings: i) the circumstances of time, place and people in which a sūtra was preached or a rule (iksāṣāda) was promulgated; ii) the series of the twelve conditions determining the dependent origination of phenomena.
VII. AVADĀNA

The avadānas ‘stories’ are amusing little tales (mṛdukathā) such as there are among people in the world. For example:

In the Madhyāgama: the Tich’ang a-po-t’a-na (Dīrgāvadāna),

In the Dīrgāgama: the Ta a-po-t’a-na (Mahāvādāna),

In the Vinaya: the Yi-suel a-po-t’a na (Kotikarnavādāna) and the Eul-che-yi a-po-t’a-na (Kotijumvādāna).

In the two hundred and fifty rules (iikulpada): the Yu a-po-t’a-na (Chandadvādāna) in one book and the P’oua-a a-po-t’a-na (Bodhisattravādāna) in one book.

There are innumerable avadānas of this kind.

VIII. ITYUKTAKA

The sūtras called Jou-che-yu (Iyukataka) ‘thus has it been said’ are of two kinds: <2294>

1) The first kind are those sūtras having as their concluding phrase (kia-kia):

“What I first promised to say has been said.”

2) The second kind is that of the sūtras called Yi-mou (variant tchou-to-kia, i.e., itivuttaka ‘thus did it happen’, a type of sūtra also existing outside of (or extracted from) the Tripiṭaka and the Mahāyānasūtras. Some people call them Mou-to-kia, i.e., yuttaka ‘event’; this name, yuttaka, is that of texts extracted from the Tripiṭaka and the Mahāyānasūtras. And what is it then? It is what the Buddha said. <2295>

of Pen-che king (T 765). Nevertheless, the phrase of conclusion mentioned in the Traitō is not the rule: on the other hand, all the sūtras occurring in this collection begin with the phrase “I myself have heard this ityukataka from the Bhagavāt.”

Also, in his commentary on the Vinaya, I, p. 28, Buddhaghousa calls itivuttakas the 112 suttas which begin with the formula: “This has been spoken by the Blessed One, has been spoken by the Saint: thus have I heard” (vuttam hetam Bhagavatā vuttam arahatā ti me suhant). The 112 suttas in question constitute the collection of itivuttakas making up the fourth place in the fifth Pāli Nikāya.

In terms of this definition, the ityukakas proper would be a sūtra in which this concluding phrase appears, or else a collection of such sūtras, as, e.g., the Ityuktasūtra translated into Chinese by Hsuan-tsang under the name of Pen-che king (T 765). Nevertheless, the phrase of conclusion mentioned in the Traitō is not a rule; on the other hand, all the sūtras occurring in this collection begin with the phrase: “I myself have heard this ityukataka from the Bhagavāt.”

Also, in his Commentary on the Vinaya, I, p. 28, Buddhaghousa calls itivuttakas the 112 suttas that begin with the formula: “This was spoken by the Blessed One, spoken by the Saint: this is how it was heard by me” (vuttam hetam Bhagavatā vuttam arahatā ti me suhant). The 112 suttas in question make up the collection of itivuttakas occupying the fourth place in the fifth Pāli Nikāya.

Ityukataka is, in the etymological sense of the word, the story of an event, but it would be nice to know how it differs from avadāna or jātaka. According to Asaṅga, the ityukataka relates the earlier existences of the noble disciples whereas the jātakas tell the earlier existences of the Bodhisattva (Abhidharmasamuccaya, transl. Rahula, p. 132). Samghabhadra, in his Nyāyānasūtra, T 1562, k. 44, p. 595a, gives another explanation which E. Meydu, in a study entitled Original Meaning of itivuttaka as an ange of navaragabuddhasthānā, summarizes thus: “I have defined itivuttaka as a ‘kind of story in the previous world that begins in the previous world and ends in the previous world’ on the ground of the explanation of Chinese A-p’i-t’a-mo-chouen-tcheng-li-loen (vol. 44). In the same commentary Jātaka is defined as ‘a kind of story that begins in the present world and ends in the previous world’. Owing to this explanation, we can easily distinguish itivuttaka from jātaka... Jātaka was one kind of ityukataka originally. It is remarkable that we cannot find the word ‘ittyukata’ or ‘ittyuktaka’ with the meaning of ityukataka in the Early Buddhist texts in general except in the case of navaragabuddhasthānā. From this reason I can suppose with certainty that the story in the previous world was avadāna.”

Neither the Mahābhārata nor the Traitō entered into these distinctions. In the present passage, the Traitō is content to give an example of itivuttaka. The sacred literature abounds in sentences and stanzas attributed to the Buddha or his disciples. Often one hesitates over the meaning to give them, for one does not know the circumstances in which they were pronounced or the reasons that provoked them. The ityukataka takes on the responsibility of giving them a context: if the Buddha expressed himself ‘thus’, it is because the circumstances occurred ‘thus’. These events were not invented: they can be found in ‘the Tripiṭaka and the Mahāyānasūtras’. But the choice is rather difficult and it happens that the event that is told in prose gives only an inadequate and forced explanation of the stanza. The fact remains that it is ‘extracted’ from the Tripiṭaka and in that capacity it is a speech of the Buddha.

1899  1900
When king Tsing-fan (Śuddhodana) forced some of his subjects to go forth from home (pravrajā) and become disciples of the Buddha, the latter chose five hundred of them capable of fulfilling this function and of attaining bodhi and led them to Śrāvaṇvat. Why? These young men had not yet renounced desire (avāraṇa) and, if they had remained near their relatives and their village, it was to be feared that they would violate the precepts (āśī). This is why the Buddha took them to Śrāvaṇvat and told Śāriputra and Maudgalyāyana to discipline them. During the first and last watches (śūma) of the night, these people endeavored not to sleep and, thanks to their diligence and exertion (vīrya), they attained bodhi.

When they had attained bodhi, the Buddha took them back to their native country. It is a rule among all the endeavored not to sleep and, thanks to their diligence and exertion (vīrya), they attained bodhi. At the moment when the Buddha read their minds, a lion (simha) came to bow at the feet of the Buddha and sat down at one side. For these three reasons, the Buddha spoke the following stanza: <2296>

For the person who stays awake, the night is long; [307c]
For the person who is tired, the league is long;
For the fool who misunderstands samādhi
The Holy Dharma is long.

The stanza which the itivṛttaka gives here as an example is taken from the Udānavaṃga (I, v. 19) corresponding to the Dhammapada (v. 60). The Commentary of the Dhammapada (II, p. 1-12) suggests quite another explanation (cf. E. W. Burlingame, Buddhist Legends, part 2, p. 100-108).

On the forced ordination of 500 young Śākya men, see above, p. 176-177F n., and p. 569F, n. 1. See also Sanghabuddha, I, p. 203-204.

The Buddha’s return to Kapilavastu, his native city, is told in detail in the Mahāvastu, III, p. 101-117; the Samghavastu, I, p. 187 seq.; the Nīlakāṇthā, p. 87 seq. It is represented at Sāncī (Marshall and Foucher, Monuments of Sāncī, I, p. 204-205, pl. 50a1) and on the bas-reliefs of Gandhāra (Foucher, ApôG, I, p. 459-464).

This was a bhāraniya who, at the time of the Buddha Vipaśyā, had wickedly (citirājapradāna) insulted the Community. This insult was an action ending up in animal rebirths (tiryāgvyaptasvavartanā). For five hundred lifetimes, the bhāraniya was reborn among the lions (simhavipāpana).


dīgho jāgṛata vā dīghaṁ śūmaṁ yojanam //
dīgho dīghaṁ samāśrān śaṅdhamān avijñātā //

Dhammapada, v. 60. at the Bālavagga:

dīgho jāgṛato vātī dīghoṁ samāśrān yojanam //

The Buddha said to the bhākṣus: Before you went forth from the world (pravrajāya), your mind was lazy (pramatta) and you slept a lot; this is why you did not perceive the length of the night. Now that you are vigorously seeking bodhi, during the first and third watches of the night, you are reducing your sleep; this is why you find the night very long. – Previously, it was in a chariot that you rode in the forests of Kapilavastu and you did not notice the distances. Now that you are in monks’ robes (cīvara) with begging-bowl (pātra) in hand, your fatigue (tīraṇa) is extreme and you take into account the length of the path. – Finally, this lion here, at the time of the buddha Vipaśyā, was a bhāraniya teacher. Having heard that the Buddha was preaching the Dharma, he went to the Buddha, but at that moment the great assembly who were listening to the Dharma were silent. At once the bhāraniya had a wicked thought (pradastacita) and uttered this harmful speech (pāreyuvadā). “How are these shaven-headed people (mundaka) different from animals? They are nothing but idiots (devāṇāṃprayāśa) who don’t know how to talk.” As a result of this harmful action of speech (pāreyuvadā), for ninety-one kalpas, from the buddha Vipaśyā until now, this bhāraniya has always fallen into animal rebirths (tiryāgvyaptasvavartanā); but at this very moment he obtains bodhi. By his foolishness, he has gone through a very long samāśra; however, today in the presence of the Buddha, his mind has been purified and he will obtain deliverance (sūma). – Sūtras of this kind are called ‘extracts and reasons’. From where <2297> are they extracted? They are called extracts because they are attested in many unrelated languages. On this subject, see M. Hara, “A note on the Sanskrit Phrase Devāṇāṃprayāśa”, Katze Felicitation Volume, part II, p.13-26, Indian Linguistics, Vol. 38 (1989).

A longer version of this jātaka occurs in the Nīlākāṇthā, transcribed into Chinese at Kau-tsang between 414 and 421 by the Indian Dharmakṣema, and later, in 594, incorporated into the Collection of the Mahāsvāmipitā of which it makes up the fifth section. T 594, k. 11, p. 70a23-b18:

Long ago, there was a lion-king (simharkava) living in a deep mountain cave. He always had the thought: “Among all the animals I am the king; I am able to watch over and protect all the animals.” Then, on that mountain, a pair of monkeys (kapī, mokara) bore two babies. One day the monkeys said to the lion-king: “O king who protects all the animals, today we entrust to you our two little ones; we would like to go to look for food and drink.” The lion-king promised to help them, and the monkeys, leaving their two little ones with the king of the animals, went away.

At that time, there was, on the mountain, a vulture-king (gṛdhraśika) called Kī-nī “Keen Sight” (Tikānādīrāna). While the lion-king was sleeping, he took away the two little monkeys and went to perch on a cliff. Having awakened, the lion-king addressed the following stanza to the vulture-king:

Here I send a prayer to the great vulture-king.
Once (bhūtapūrvam) the Bodhisattva was a lion (siṃha) living in the forest. He was joined in friendship with a monkey (kapi, markāta). The monkey –2298– entrusted his two little ones to the lion. Then there came along a famished vulture (grīdhra) in search of food. Finding the lion asleep, he stole the two little monkeys and went to perch at the top of a tree. When the lion awoke, he searched for the babies and did not find them. Seeing the vulture at the top of the tree, he said: “The monkey had entrusted his two babies to me, but while I was watching them, I was not careful; this is how you took them away and now you have them. I have broken my promise and I invite you to make an agreement. I am king of the animals (paśu) and you are king of the birds (pāṇī); our dignities being equal, an exchange can be made.” – The vulture answered: “You do not appreciate the circumstances: today I am hungry and weary; why discuss our similarities and our differences?” – Judging that it was impossible for him to gain satisfaction, with his own claws (tīkṣṇanakha) the lion tore off the flesh of his sides (pārvavālmaṇa) and traded it for the baby monkeys.

My only wish is that he magnanimously grant my prayer:
May he very kindly release these little ones.
May I not be ashamed at having failed in my promise.

The vulture-king replied to the lion-king with this stanza:
By flying, I can pass through space.
Already I have passed through your realm and I am not afraid.
If you truly must protect these two little ones,
You must give up your body to me.

The lion-king said:
Now, in order to protect these two little ones
I give up my body unsurprisingly like some rotten grass.
If I break my word in order to save my life,
How could it be said that I am faithful to my promise?

Having spoken this stanza, the lion climbed up with the intention of jumping off the cliff. At once the vulture-king answered with this stanza:

The man who sacrifices his life for another
Will attain the supreme happiness (anantaravasā).
Now I give you back the two baby monkeys.
May the king of the Dharma not do any harm.

[Then the Buddha said to the bodhisattva Śāγaramatipāraprīcchā]: O son of noble family, the lion at that time was me; the male monkey was Kāṇḍada; the female monkey was the bhiksūṇi Bhadrāpālī; the two baby monkeys were Ānanda and Rāhula; the vulture-king was Śirīputra.

A developed version of the same jātaka also occurs in a new translation of the Sāγaramatipāraprīcchā, T 400, k. 16, p. 515a23-5b9, made at the end of the 19th century.

The story is well known in central Asia. The Khotanese jātakavāsā (ed. M. J. Dresden, 1955, no. 32, p. 436) dedicates a note to it: The vulture with sharp beak seized the young ones, two young monkeys whom the monkey had left in your charge for a refuge. Your mind was most greatly agitated in your compassion. – You tore the delicate skin on your limbs. Great drops of blood, many and thick, a sacrifice, you gave away for them, as a propitiatory ransom, so that then he gave them back to you.


223 The mention of the yellow sickness and the red fish allows us to recognize the avadāna of king Padmaka, told in many sources:
2) In olden times, the Bodhisattva was Padmaka, king of Benares. An autumnal epidemic, the yellow sickness (pāṇḍuroga), broke out in the city. The king himself began to take care of his subjects, but all remedies were in vain. The doctors advised him to capture the fish called Rohita to cure the sickness but no one succeeded in capturing it. Faced with the distress of his subjects, the king sacrificed his life for them by wishing to appear as the great Rohita fish in the Vīrūka river of Benares. He dropped on the terrace of his palace, immediately died and appeared in the river as the great fish “like unto ambrosia (anuṣa)”. The inhabitants of the city ran up with their knives to cut up the still living fish. For twelve years he fulfilled beings with his own flesh and blood, never letting his mind stray from supreme bodhi. When the disease died out, the Rohita fish raised his voice and said: “I am king Padmaka; for you I have sacrificed my own life and have taken on this new form of existence. When I attain supreme perfect bodhi, I will liberate you from the ultimate sickness (ātmanantarāyādhyā) – i.e., saṃsāra – and establish you in nirvāṇa.”
3) Padmaka (transl. Feer, p. 114-116). – Siuan tsi po yuan king, T 200, k. 4, p. 217a1-c4: no. 31: King Lūn-hou (Padmaka) gave up his body and became the red fish.


During an epidemic, the king Po-an (Padmaka?) uprooted and burned the leaves of a tree that caused the sickness, then he threw himself into the water, changed into a fish and invited his subjects to eat him. All the sick people who ate his flesh were cured.

4) Khotanese jātakavāsā. – As King Padmaka, you saw the people in distress, ill with hunger, without refuge, troubled. A red fish you became like a mountain of flesh. The people ate you; they became quite well.

* In yet other circumstances, the Bodhisattva changed into a great fish to save living beings, but it is not a question either of Padmaka or Rohita.

Once in time gone by (bhūtapūrvam atīte ‘dhvani), the entire population was stricken with a disease that turned them yellow and <2300> pallid (paspadurkaroge). The Bodhisattva then changed into the red fish (rohitamattra), gave his own flesh (svaka mūnsa) to the sick people and saved them from this disease.

[The bird that broke a net]24

Once (bhūtapūrvam) the Bodhisattva was a bird (paksin) living in the forest. He saw a man sunk in the deep water, a place not frequented by people. The man (T 380a) had been caught in the net (jāla) of the deity of the waters (adakadesvati). Now whoever is taken by this net does not escape. The bird knew the means to liberate him. He went to the Perfumed Mountain (gandhārāmādāna), took a medicinal plant (osadhi) and spread it over the net; the mesh of the net broke and the man was able to escape.

- There are innumerable stories of this kind where people are saved: they are called Jātakas.

X. VAIPULYA

P'(j)io-lie ‘Vaipulya’. In the language of the Ts’in, it means ‘developed sītra’. These are the Mahāyānasūtras, for example:

- Pan-jo-lo-li king (Prajñāprātimisūtra),
- Lieou-pou-lo-li king (Satprāmīsūtra),
- Houa-cheou king (Kusalamālasampariprāsāsūtra),
- Fa-houa king (Saddharmapundarkāsūtra),
- Fa-pan-k-i-yin-yuan king,
- Yan king (Mehṣāsūtra),
- Ta-yun king (Mahāmeṣāsūtra, perhaps T 387).

- Innumerable and in calculable are the sūtras of this kind preached for the obtaining of supreme perfect enlightenment (amantarā sanyaksambuddhi).

XI. ADBHUTADHARMA

Wei-tz’eng-yen ‘Adbhutadharma’. When the Buddha manifests his many miraculous powers (ṣiddhībala), beings are astonished at these miracles (adbhuta).

Thus, at his birth,223 the Buddha emitted great rays (arcis) that illuminated the tridhārasamhārasahārasamkāda and the dark intermediate places (lokiṃtarikā); he also illuminated the tridhārasamhārasahārasamkāda of innumerable buddhas in the ten directions.

Then, in front of the Buddha’s mother there appeared a beautiful clear pool (adapūra) to bathe the Bodhisattva. Brahmad-devarāja held a parasol (chattram dhārayati), Śakra-devendra washed his body and two Nāgas [each] emitted a stream of water (vārīdhāra).

As soon as he was born, the Bodhisattva took seven steps without anyone’s support (sampratajato bodhisattvāḥ saptapadāni prakṛntaḥ parighito na kacenti); wherever he placed his foot, lotuses grew up

223 The miracles that marked the birth of the Bodhisattva have been mentioned above, p. 6-10F, 1343-1344F.
(arātta yatrā padam <2302> nisipati sa tatva tatva padmāni prādurbhavanti sma). And he said: “I will save all beings from birth (jāti), old age (jarā), sickness (vyādha) and death (marana).”

There was a great trembling of the earth (prabhītiṣāla); the gods rained down flowers; the trees emitted sounds (ghōsa) and heavenly music (divyatārya) began to play. The innumerable marvels of this kind are called adhītadharmā.

**XI. UPADEŚA**

1) The Louen-yi (upadeśa) ‘exegesis’ responds to questioners and explains the ‘why’; furthermore, it broadly explains the meanings (artha).

[Example of Sthavirā upadeśa]

Thus, the Buddha spoke of four truths (sattva).

Which are these truths? – The four noble truths (dīyasatya).

What are these four? – The noble truth of suffering (dukkha), its origin (samsāra), its cessation (nirvāṇa) and the path that leads to it (niruddhagāmānti/pratīpada). That is an upadeśa.

What is the noble truth of suffering? – The eight kinds of suffering: suffering of birth (jāti-dukkha), etc. 226

What is the suffering of birth? In each place where a being is born, he experiences suffering.

- Exchanges such as these and answers broadly explaining the meaning are called Yeou-po-s’i- chó (upadeśa).

[Example of Mahāyānist upadeśa]

Again, in the Mahāyāna, the Buddha spoke of the six perfections (pāramiṭās).

What are these six perfections? They go from the perfection of generosity (dīnapāramiṭā) up to the perfection of wisdom (prajñāpāramiṭā).

What is the perfection of generosity? – The perfection of generosity is of two kinds: i) complete (sampanna); ii) incomplete (asaṃpanna).

What is complete perfection of generosity? – That which is joined to the perfection of wisdom and which is obtained by the <2303> bodhisattva who has reached the tenth abode (visuddha) is said to be complete. 227

What is incomplete perfection of generosity? As long as the bodhisattva who, for the first time has produced the mind of bodhi (prathamamācittopādika), has not obtained the conviction that dharmas do not arise (anusattikā dharmakānti), his perfection of wisdom is not joined to the perfection of wisdom and is said to be incomplete. 228

[In regard to the following perfections], up to and including the perfection of dhyāna, there are similar upadesas.

As for the perfection of wisdom (prajñāpāramitā), it is complete if it [308b] possesses the power of skillful means (upāyakāra); it is incomplete if it does not possess it. 229

2) Moreover, the following are also called upadesa:

a. the Commentaries given by the Buddha,

b. the sutras explained by Mahākātyāyana,230

c. the teachings given in accordance with the Dharma by worldly individuals (prathāgāna) up to the period of the counterfeit Dharma (pravatīpaka dharma).

**FINAL COMMENTS**

[The passage of the Prajñāpāramitāsūtra commented on here spoke of the bodhisattva wishing to hear the twelve-membered speech of the Buddha, “whether or not this speech has been heard by the śrīvakas” (yuc ca śrīvakaḥ śrīnām va na śrīnām vā). Actually there is the speech of the Buddha not heard by the śrīvakas.] <2304>

Speech not heard by the śrīvakas: –

1) Sometimes, the Buddha preached the Dharma only to bodhisattvas and there were no śrīvakas there to hear.

226 In the eighth ground, the bodhisattva obtains anusattikādharma-kānti which destroys the passions (ādesa) but does not completely eliminate their traces (vāsana).

227 In the tenth ground, the bodhisattva attains anūśvāra prajñā.

228 According to the Vinavadātānītīsḍā, French transl., p. 233, cited in the Bhāvanākrama, I, p. 194, wisdom (prajñā) without skillful means (upāyavibhavā) is bound (bhaddhana); furnished with skillful means (upāyavijñāvibhavā), it is free (moke).

229 It happened that the Buddha, having briefly explained the Dharma, went back to his cell. Then, doubting that they understood well, the monks went to Kāśyapa to ask him to explain the words of the Teacher, for, they thought: “This Venerable Mahākātyāyana, praised by the Teacher and venerated by his wise colleagues is able to explain fully the meaning” (ayam kho āyamā Mahākātyānā Satthu c eva samanuṣṭaṃ sambhāvita ca vihōnaṃ sabrahmacāra-yonaṃ, pahoti c āyamā Mahākātyāṇacarim atmaṇaṃ Bhagavatā satkhetena ude vacasā sādāhṛtassā vihārānena athām aviprahātassā vihārānena vihāranām athām vihāraṇām) cf. Majjhima, I, p. 110; III, p. 194, 223; Anguttara, V, p. 256, 259-260. See also Vimanavatītīnītīsḍā, French transl., p. 164-165.

Elsewhere, the Buddha proclaimed Kātyāyana ‘the foremost of those who explain fully the meaning of the concise words of the buddha’ (uṣṭa satkhetena bhāsātita vihārānena athām vihāraṇām). cf. Anguttara, I, p. 23.
2) Transforming himself by the power of his superknowledge (abhijñābala), the Buddha often went to universes accessible to one person only (ekāyana-loka-dhātu) and preached the Dharma there.

3) The Buddha preached to the gods of the desire realm (kāmādeva) and to the gods of the form realm (rūpadhāvva), and as there are no śrāvakas there, the latter did not hear him.

Question. – But there are arhats endowed with the six superknowledge (abhijñās) and when the Buddha preaches, even if they are not there, they can hear him with the divine ear (divyāvītra) and see him with the divine eye (divyacakṣus). If they really know things of the past by means of the memory of their earlier existences (pitūvanvādānasmṛti), how then would they not have heard the Buddha?

Answer. – The power of the abhijñās does not extend that far: that is why they do not hear him.

[Gaṇḍavyūha] – Moreover, when the Buddha preached the Pou’k’o-sseu-<2305> yi-kiat-t’o king (Acintyavimokṣaṇaśīla) to the great bodhisattvas, Śāriputra and Maudgalyāyana who were at the Buddha’s left and right, could not hear because they had not planted the causes and conditions necessary to hear Mahāyāna things. Thus the ascetic in dhyāna who has entered into the absorptions (samāpatti) of the

doubtful translation: see Edgerton, Hybrid Dictionary, p. 154, s.v. ekāyana.

The Buddhas have an ability to have a strong man to extend his bent arm or to bend his stretched arm (saṃkṣāra cā tāhā kṣāra pūrvaśā 

During the seventh year of his public life, Śākyamuni went to spend the rains season in the Tārāyuṇāśā k Sanskrit heaven, one of the six classes of Kāmādeva (cf. p. 2229F, n. 2).

The Buddha Śākīn, leaving the Aruṇavati palace, appeared (pūraṇa abhā) in the Brahmāloka: Saṃyutta, I, p. 155.

The Buddha Śākyamuni, desiring to meet Ika brahmā who was harboring heretical views, left the city of Ukaṭṭhā (in Kosala) where he was and came to the Brahmāloka: Majjhima, I, p. 326.

It is stated in the Samyutta, V. p. 282, that the Buddha went to the Brahmāloka either in a spiritual body (vimalamohakāśikānya) or with a body formed out of the four great elements (mahāvikāśikānyānya) in the Jetavana in Śrīvastī together with an immense crowd of bodhisattvas and śrāvakas, entered into the śaṅkancedātsambhāsādhi and accomplished a whole series of wonders (śīravista). Only the bodhisattvas saw it; the śrāvakas, Śāriputra, Maudgalyāyana, etc., who at the time were at the side of and behind the Blessed One, saw nothing. Indeed, that which is in the range of sight of the bodhisattva is not within the range of sight of the śrāvakas.

According to the Gaṇḍavyūha, also called Acintyavimokṣaṇa, the Buddha who was in the Jetavana in Śrīvastī together with an immense crowd of bodhisattvas and śrāvakas, entered into the śaṅkancedātsambhāsādhi and accomplished a whole series of wonders (śīravista). Only the bodhisattvas saw it; the śrāvakas, Śāriputra, Maudgalyāyana, etc., who at the time were at the side of and behind the Blessed One, saw nothing. Indeed, that which is in the range of sight of the bodhisattva is not within the range of sight of the śrāvakas.

The Buddha who was in the Jetavana in Śrīvastī either in a spiritual body (vimalamohakāśikānya) or with a body formed out of the four great elements (mahāvikāśikānyānya) is not referred to in the four great elements (mahāvikāśikānyānya) or with a body formed out of the four great elements (mahāvikāśikānyānya) in the Jetavana in Śrīvastī together with an immense crowd of bodhisattvas and śrāvakas, entered into the śaṅkancedātsambhāsādhi and accomplished a whole series of wonders (śīravista). Only the bodhisattvas saw it; the śrāvakas, Śāriputra, Maudgalyāyana, etc., who at the time were at the side of and behind the Blessed One, saw nothing. Indeed, that which is in the range of sight of the bodhisattva is not within the range of sight of the śrāvakas.

Tryadhaṃbuddhaprapacanāna

Third Section HEARING THE TEACHINGS OF THE BUDDHAS OF THE THREE TIMES

Sūtra (cf. Pahcarinī, p. 31, l. 8-13; Śatāsahasrika, p. 100, l. 14-102, l. 16). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes to understand, retain, practice and make known [widely] to others everything that the Blessed Buddha has in the ten directions in universes as numerous as the sands of the Ganges have said, are saying, or will say (Punar aparom Śāriputra yat kṣicd daśaṃ dīkṣu gāntānadvikalopamāṃ lokadhiḥtah buddhāh bhagavadādhi bhāṣyām bhāṣyate ca śrutā tat sarvam adgraḥātākāmāṃ bhāṣyātākāmāṃ prajñāpati′kāmāṃ pahṛityāv ca vistārāṃ sāmpākāśayātākāmāṃ bodhisattvāna mahāsattvāna prajñāpāramitāyāṃ śīkṣātyām).

Śūtra. –

Question. – Above (p. 2276F), the Prajñāpāramitāśūtra spoke of the [308c] bodhisattva who, “in order to retain and not forget the words of the Buddhas of the ten directions”, must practice the perfection of wisdom; why does it speak again here about understanding and retaining the teachings of the Buddhas of the three times?

Answer. – Above, the śūtra spoke of the bodhisattva wishing to retain the teachings of the Buddhas of the ten directions and, since one does not know what the teachings were, it specified that it was a matter of the twelve-membered scripture (dāvādālāgopacanāna) which the śrāvakas heard or did not hear.

Above, the śūtra mentioned only the Buddhas in universes as numerous as the sands of the Ganges: here it speaks of the teachings of the Buddhas of the three times as numerous as the sands of the Ganges. Above, it was a matter only of retaining, not forgetting, these teachings, and it was not a question of the benefits coming from this remembering; here the śūtra wants them revealed to other people. This is why the śūtra has returned to this topic.

1909

1910
Fourth Section ASSURING ONE’S OWN GOOD AND THAT OF OTHERS

Sūtra. – Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes to understand what the Buddhas of the past have said and what the Buddhas of the future will say and, having understood it, to assure his own good and that of others (svaparārtha).

Śāstra. –

Question. – Is it possible to understand (udgṛthaṁ) and retain (āhāsattvena) the teachings currently given in the ten directions by the Buddhas of the present; but the teachings of the past have disappeared and those of the future do not yet exist; then how can one understand them?

Answer. – I have already answered that question above, but I must repeat myself here: The bodhisattva possesses a concentration called ‘concentration of seeing the Buddhas of the three times’ (tryadhvabuddhadarśanamsamādhi); the bodhisattva who has entered into this concentration sees all the Buddhas of the three times completely and hears their teaching (dharmaśivāna). Similarly also, some heretics (ārthikā) and eminent hermits (parasārī) see and hear, by the power of their wisdom (prajñābhūta), the things of the past (ātthadhanā) that, however, have neither form (ākār) nor language (avyāvahāra).

Furthermore, the power of the bodhisattvas is inconceivable (acintya) and, although the past has neither form nor language, they are able to see it and hear it either by using the power of the dharmas (cf. Pañcaviṃśatikā), the bodhisattvas of wisdom (samantabhadra), the bodhisattvas (Avalokiteśvara), the things of the past (ātthadhanā) by means of a great brilliance (prajñābhūta) that illuminates everywhere the intermediary worlds, places <2308> of darkness (lokāntarika anudhakāratamisrī). Thus is his miraculous radiance spoken of in many places in the sūtras.

Fourth Section ASSURING ONE’S OWN GOOD AND THAT OF OTHERS

Sūtra. – Furthermore, O Śāriputra, the Bodhisattva comes down from the Tusiṇa heaven into his mother’s womb (yassmin samaya bodhisattvas tuṣṭad devanākāye cyatu mātā kākāv avakāmat), his body emitted a radiance (avabhāsa) that illuminated all the universes (lokākāra) and also the intermediary worlds, the places of darkness (lokāntarika anudhakāratamisrī). In the same way also, at the moment of his birth, his radiance shone everywhere. In the same way also, he emitted a great radiance when he attained supreme perfect enlightenment (yassmin samaya ‘naturāṃ sanyakumodbodhāḥ adhīccharati), when he turned the Wheel of Dharma (yassmin samaye dharmasukrūma pravartiyat) and when he entered into parinirvāna (yassmin samaya ‘nopariṇāmādhiadhūna parinirvāyate).

In other circumstances as well, he manifests his great magical superknowledge (rddhyabhājihā) and emits a great radiance. Thus, when he wishes to preach the Prajñāparamitā, he manifests his great rddhyabhājihā by means of a great brilliance that illumines everywhere the intermediary worlds, places <2308> of darkness (lokāntarika anudhakāratamisrī). Thus is his miraculous radiance spoken of in many places in the sūtras.

Question. – But that is the power of the Buddha; why are you speaking (2309a) about the bodhisattva here?

Answer. – Here it is matter of the bodhisattva “wishing to obtain this power and to practice the perfection of wisdom” for this purpose. There are great bodhisattvas who have this power. Thus the bodhisattva Pien-ki (Samantabhadra), the bodhisattvas Kouan-che-yin (Avalokiteśvara), Tō-ta-che Mahāsthāmaprāpta, Ming-kang (Bhūmiprabhā), Wou-leang-kouan (Amitābha), etc., have that power and their bodies as emitters of an immense brilliance (paranāmpavabhū) illuminating in the ten directions universes as numerous as the sands of the Ganges.

Fifth Section ILLUMINATING THE DARKNESS OF THE INTERMEDIARY WORLDS

Sūtra. (cf. Pañcaviṃśatikā, p. 31, l. 15-19; Śātālāhasrikā, p. 102, l. 16-104, l. 16). - Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes to illumine with his brilliance all the darkness of the intermediary worlds – there where the sun nor the moon shines – in each of the ten directions, in the universes as numerous as the sands of the Ganges (Punar aparāṇ Śāriputra yā daśas tuṣṭān dharmagāna-dvāravikarama lokākāraḥ anudhakāratamisrī yatra

236 Particularly the śrutadharacarini which has been mentioned above, p. 318F, 328F, 1865F.

237 On these four occasions, the Buddha emits a brilliance that illumines all the universes and the intermediary worlds plunged into darkness. The main source of inspiration for the Prajñāparamitā here is a sutta of the Anguttara, II, p. 130-131, already mentioned above, p. 1992F. For these intermediary worlds, see p. 1852F, n. 2.

238 Great Sukhāvatiyālaḥ, ed. A. Ashikaga, p. 49. Tsasmin khala punar ānanda buddhacarṣya ye śrīvācaukā te vyāmāraṇāh, ye bodhisattvān te yojānālakṣatah sa kalyāṇaḥḥasvāناسatatasamādaṇīḥ। – In this buddha field [of Sukhāvati], the lārvakas have a radiance of one armspan, the bodhisattvas have a radiance of hundreds of thousands of millions of leagues, except for the bodhisattvas [Avalokiteśvara and Mahāsthāmaprāpta] by whose light this [Sukhāvati] universe is constantly illuminated.
As is said in a sūtra, there was a preta whose head was like that of a pig (śūka) and foul-smelling insects (ūḍukam) came out of his mouth; however, his body was golden in color (svarnavaravāvahāsa). In a previous lifetime (pūrva jāttamani), this preta had been a bhikṣu, but he insulted a stranger monk with harmful words (pūrṇayāvāda). Since [as a bhikṣu] he had observed the pure precepts (vīśuddhaṣaṇa), his body had radiance; but, having uttered harmful words, stinking insects came out of his mouth.

A sūtra says that, according to the purity of mind (cittaviśuddhi), the radiance is superior (agra), middling (madhyā) or inferior (avara).

The Purāṇabhasa, Aprastānaabhasa, Ābhāsavāra [of the second dhyāna] and the gods of the desire realm (kāmadhātuadeva) possess a radiance ≪2309≫ because, out of the purity of their mind, they make gifts and observe morality.

Moreover, some people, out of compassion for beings, have set lamps (dīpa) in dark places; they have honored the holy images (pratimā) and shrines (caittya); they have offered shining things like pearls (maṇi), windows, mirrors (ūḍāra), etc.; this is why their bodies have radiance.

Moreover, by constantly practicing the mind of loving-kindness (maitrīcitta) and listening to all beings, the mind becomes pure [and the body shines].

Furthermore, by always practicing the concentration of the recollection of the Buddhas (buddhānusmṛtisamādhi) and thinking about the high qualities of the Buddhas, one acquires a great bodily radiance.

Finally, the yogin who constantly practices the sphere of totality of fire (teṣabhāyroṭyayatanā) converts (paripācayati) fools (bala) and people of wrong view (mithyādeṣī) by means of the brilliance of his wisdom.

As a result of such actions, one acquires mentally the lucidity of wisdom (prajñā) and brilliance physically. As a result of such actions, one finds the purity of physical brilliance (kālayuddhavāvahāsasūdhi).

Sixth Section MAKING KNOWN THE NAMES OF THE THREE JEWELS (triratnasabāpakaśāna)

Sūtra (cf. Pañcaviṃśati, p. 31, l. 19-22, l. 1; Śatāśaśasīrīkā, p. 104, l. 16-106, l. 20). – Furthermore, O Śāriputra, in each of the ten directions, there are universes as numerous as the sands of the Ganges where beings hear neither the name of Buddha nor the name of the Dharma nor the name of the Sangha. The bodhisattva-mahāsattva who wishes to establish all these beings in right view and cause them to hear the names of the Three Jewels must practice the perfection of wisdom (Punar aparām Śāriputra yāvanta daśauṣa dīkṣu guṇāṇubhāvakamū-lokaddhātavo yatra na buddhasabdām na dharmasabdām na samghasabdām satrīḥ śrvanti, tatra lokaddhātuses tān sarvasattdvān saṃvydeṣyāṇa pratiṣhāpyaṇukāmena triratnasabdān śīvayātukāmena bodhiṣṭaṇvena mahāṣṭavatvena prajñāpyāramukaddhāyām śīvastuvam).

Sātra, –

In a region where there had previously been no Buddha, no Dharma, no stūpa, the bodhisattva builds a stūpa and, as a result of this action, he obtains, in the course of a rebirth (punarbhava), the perfection of power (balasampad); in regions where there is no Buddha, no Dharma, no Saṅgha, he praises the Three Jewels (trītamaṇḍa), cāya, and helps beings enter into right view (samyagdṛṣṭi). ≪2301≫

It is said in a sūtra: In a region where there is no buddha stūpa, a man built a stūpa and thus gained a brahmic merit (brāhmaṃ pumyaṃ), i.e., an immense merit.240 As a result of that, he quickly attains the dhyānas and, by means of these dhyānas, he acquires an immense superknowledge of magical power (tridhyāvabhiṣīṣā). By its power, he goes in the ten directions and praises the Three Jewels and right view. Those who previously did not know anything about the ≪3096≫ qualities (guna) of the Three Jewels acquire faith in them thanks to this bodhisattva. By means of this faith (itraddhā) in the Three Jewels, they are certain that sin (śaṅkā) and merit (pumya) have action (karman) as their cause and condition. Thus, believing in the efficacy of actions, they understand that samsāra is bondage (bandhana) and nirvāṇa is liberation (mokṣa).

For a eulogy on the Three Jewels, see (p. 1340-1406F) what has been said in regard to the eight recollections (anumṛtā).

Seventh Section HEALING THE SICK AND THE UNFORTUNATE

Sūtra (cf. Pañcaviṃśati, p. 32, l. 4-8; Śatāśaśasīrīkā, p. 106, l. 20). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if [he formulates the following wish] in

Sixth Section MAKING KNOWN THE NAMES OF THE THREE JEWELS (triratnasabāpakaśāna)

Sūtra (cf. Pañcaviṃśati, p. 31, l. 19-22, l. 1; Śatāśaśasīrīkā, p. 104, l. 16-106, l. 20). – Furthermore, O Śāriputra, in each of the ten directions, there are universes as numerous as the sands of the Ganges where beings hear neither the name of Buddha nor the name of the Dharma nor the name of the Sangha. The bodhisattva-mahāsattva who wishes to establish all these beings in right view and cause them to hear the names of the Three Jewels must practice the perfection of wisdom (Punar aparām Śāriputra yāvanta daśauṣa dīkṣu guṇāṇubhāvakamū-lokaddhātavo yatra na buddhasabdām na dharmasabdām na samghasabdām satrīḥ śrvanti, tatra lokaddhātuses tān sarvasattdvān saṃvydeṣyāṇa pratiṣhāpyaṇukāmena triratnasabdān śīvayātukāmena bodhiṣṭaṇvena mahāṣṭavatvena prajñāpyāramukaddhāyām śīvastuvam).

Sātra, –

In a region where there had previously been no Buddha, no Dharma, no stūpa, the bodhisattva builds a stūpa and, as a result of this action, he obtains, in the course of a rebirth (punarbhava), the perfection of power (balasampad); in regions where there is no Buddha, no Dharma, no Saṅgha, he praises the Three Jewels (trītamaṇḍa), cāya, and helps beings enter into right view (samyagdṛṣṭi). ≪2301≫

It is said in a sūtra: In a region where there is no buddha stūpa, a man built a stūpa and thus gained a brahmic merit (brāhmaṃ pumyaṃ), i.e., an immense merit.240 As a result of that, he quickly attains the dhyānas and, by means of these dhyānas, he acquires an immense superknowledge of magical power (tridhyāvabhiṣīṣā). By its power, he goes in the ten directions and praises the Three Jewels and right view. Those who previously did not know anything about the ≪3096≫ qualities (guna) of the Three Jewels acquire faith in them thanks to this bodhisattva. By means of this faith (itraddhā) in the Three Jewels, they are certain that sin (śaṅkā) and merit (pumya) have action (karman) as their cause and condition. Thus, believing in the efficacy of actions, they understand that samsāra is bondage (bandhana) and nirvāṇa is liberation (mokṣa).

For a eulogy on the Three Jewels, see (p. 1340-1406F) what has been said in regard to the eight recollections (anumṛtā).

Seventh Section HEALING THE SICK AND THE UNFORTUNATE

Sūtra (cf. Pañcaviṃśati, p. 32, l. 4-8; Śatāśaśasīrīkā, p. 106, l. 20). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if [he formulates the following wish] in

240 The person who builds a Tathāgata stūpa where there has not previously been one is one of the four persons producing brahmic merit: cf. Ekottara, T 125, k. 21, p. 656b1-9; Vibhūṣaṇa, T 1545, k. 82, p. 425c13-21; Kośa, IV, p. 250.

Samghabhāsadeva, II, p. 206-207. - Catvāri āne brāhmaṃ pumyaṃ prasaṃvanti. Catvāra catvārapāda (1) yah pūjyataḥ apratīṣṭhitaśūrīrvē prthivijayadeśe tathāgataśya ... brāhmaṃ pumyaṃ prasaṃvati, kaḥ pumyaṃ svargesāt maudit. 

Transl. – Four persons produce a brahmic merit: (i) he who builds a stūpa enclosing bodily relics of the Tathāgata in a place on earth where there has not been one; (ii) he who founds a monastery for the Community of monks of the four cardinal directions in a place on earth where there has not been one; (iii) he who re-unites a community of disciples of the Tathāgata where a schism has arisen; (iv) he who embraces this entire world in a mind associated with loving-kindness, a mind free of enmity, free of rivalry, free of malice, developed, increased, immense, well-practiced, and remains therein. These four persons produce a brahmic merit and rejoice in the heavens for a kalpa.
regard to beings in the ten directions in universes as numerous as the sands of the Ganges: “By my power may the blind see, the deaf hear, madmen recover their minds, may naked people receive clothing and may those who are hungry and thirsty be satisfied” (Punar aparāṇa Śāstra) and “by the brilliance of his wisdom, may the blind see, the deaf hear, madmen recover their minds, may naked people receive clothing and may those who are hungry and thirsty be satisfied” (Punar aparāṇa Śāstra).

Śāstra. –

The bodhisattvas who practice the unhindered (apratihāta or anāvāraṇa) prajñāpāramitā become Buddha if they attain unhindered deliverance (vimokṣa). But if they become bodhisattvas with a body born from the fundamental element (dharmaḥdānajñākṣa), like Mahāśīvā, etc., dwelling on the tenth bhinī (vihārabhinī), they are endowed with many perfections of qualities (gunasampadi). Everyone who sees them obtains what they wish for (yathāpratītaḥbhāvanam). Just as with the cintāmāni wishes are all fulfilled, so it is with the bodhisattvas of dharmadhānajñākṣa: everyone who sees them obtains what they desire. Moreover, from his first production of the mind of bodhi (pāramīyakarosa) and during innumerable kalpas, the Bodhisattva has healed the 96 eye diseases;241 for innumerable lifetimes, he has given his eyes to beings; by the brilliance of his wisdom (prajñāvabhāsita), he has destroyed the darkness of wrong views (nayādīśrītītama); out of his great compassion (mahākāraṇa), he wants the wishes of all beings to be fulfilled. As a result of such actions, how would beings not recover their sight on seeing the body of the Bodhisattva? And it is the same for all the other sick people.

Concerning these [miraculous cures], see what has been said above (p. 485-495F) in [the chapter XIV entitled] Fung-kouang (Ratnirpramokṣa).

Manuṣyātmabhāva

Eight Section ASSURING A REBIRTH AMONG HUMANS

Śūtra (cf. Pañcabhimśati, p. 32, l. 8-9; Satadukkhi, p. 109, l. 20-110, l. 4). – Furthermore, O Śāstra, in each of the ten directions, in <2312> universes as numerous as the sands of the Ganges, there are beings in the three bad destinies. The bodhisattva-mahāsattva who wishes that “by his power all those beings may attain a human existence” must practice the perfection of wisdom (Punar aparāṇa Śāstra) ye dasaṇi dīkṣa gayāgamadānāväkṣapamesu lokadhānayuḥ adhātā satrās te mamādūbhāvaḥ, satrās te sarve mamādūbhāvaḥ manuṣyātmabhāvaḥ pratīlapāyanta iti bodhisattvamahāsattvam prajñāpāramitāyuddhīśvaryaṃ).

Śūtra. –

Question. – It is as a result of a good action (kusaladharman) accomplished by oneself that one attains a human existence (manuṣyatmabhāva). Why then does the bodhisattva here wish that, by his power (mamādūbhāvaḥ), beings in the three bad destinies may find a human existence?

Answer. – It does not say that it is because of an action of the bodhisattva that beings obtain a human existence; it states only that it is as a result of the beneficent power (anāvāraṇa) of the bodhisattva that they obtain it. By the power of his superknowledges (abhiṣiktāṃ), his transformations (nirmanāna) and his preaching (dharmaśāna), the bodhisattva makes beings practice the good (kusalaḥ) and thus acquire a human existence.242 See what a śūtra says: <2313>

241 See above, p. 486-487F.

242 Actions are strictly personal and non-communicable; the good as well as the bad actions ripen for their author and for no-one else:

Majjhima, I, p. 203: Kammavesatā sattā kammadyutdāhā kammavini kammabandhā kammapatipassuro. – Beings have actions as their own property, heritage, womb, blood relations and refuge.

Majjhima, III, p. 181: Tāve kho pana te etam pāpakam kammam et eva mūḍhā kātum na bhūtāt kātum na bhūtāt kātum na mūḍhā kātum na bhūtāt kātum na bhūtāt kātum na bhūtāt kātum. – That bad action which is yours was not done by your mother or your father or your brother or your sister or your friends and advisers or your relatives and blood-kin or the monks and bhūtams or the gods. You alone have done this bad action; you alone will gather the fruit of it.

Anguttara, III, p. 186: Ton kammam karussati kalūyam vā pāpakam vā tāvā dāyā bhavaśi. – The man who will be the inheritor of the good or bad actions that he will accomplish.

Action determines births: it projects beings into good or bad destinies:

Majjhima, I, p. 203: Tāve karoti tena upapajjati. – As the work that he accomplishes, such is the existence that falls due to him. [Cf. the Hādanāvatā Upaniṣad, IV, 4, 5 (ed. Foucher, p. 80): Yat karma kurote, tad abhisampatayate, “he reaps according to his actions”.] – Chāndogya Upaniṣad, V, 10, 7 (ed. Foucher, p. 88): Tāya dhātu ramanjocaramitā, abhiśaya ha yut tare manojocam iti āpadevam. “Those who have satisfactory conduct have the future of obtaining a satisfying birth.”

Majjhima, III, p. 203: Kammam satte vibhājati yadiyam ānappannaśvati. – Action separates beings by distributing them among miserable or pleasant destinies.

Anguttara, III, p. 415: Aṭṭha kammam nirāvāscetipassino, kammam tāvāvāscetipassino, aṭṭha kammam pāṭīvāscetipassino, aṭṭha kammam manuṣyātmabhāvino, aṭṭha kammam devakumāraścetipassino, aṭṭha kammam manuṣyātmabhāvino, aṭṭha kammam devakumāraścetipassino, aṭṭha kammam manuṣyātmabhāvino, aṭṭha kammam devakumāraścetipassino, aṭṭha kammam manuṣyātmabhāvino, aṭṭha kammam devakumāraścetipassino. – There are actions that ripen into feeling in the hell realm, among the animals, among the pretas, in the world of humans and finally in the world of the gods; such actions can exist. In the face of the rigidity of this doctrine, how is it that the bodhisattva, in the śūtra, that beings of the three bad destinies may obtain a human existence? Admittedly, it is not easy by carrying out himself an action the fruit of which will be gathered by others. But nothing prevents the bodhisattva from using his power in such a way that the beings of the three bad destinies themselves carry out actions that will permit them to be reborn among humans. Suppose even that the intervention of the bodhisattva turns out to be in vain, it will at least have the benefit of purifying his own mind. The strict application of the law of karma does not prohibit the bodhisattva from formulating good wishes.
[Mahāvedallasutta, etc.]243. – There are two conditions (pratyaya) required for the production of right view (sanyagadgṛṣṭa upadāya): i) externally (bahirāh), the hearing of the Holy Dharma (saddadharmāravāna); ii) internally (adhītyām), right reflecting (yoniso manusikāra).

As in the case of a plant (osadhi), internally there is a seed (bjāta); externally there is moist (sneha) earth and only subsequently, the plant is born (upādāya).244 [309c] Without the bodhisattva, notwithstanding their [good actions], these beings would not be born [in a human existence]. This is how we know how great is the good work carried out by the buddhas and bodhisattvas.

Question. – But how does the bodhisattva make all the beings of the three bad destinies obtain deliverance (vimukti)? The Buddha himself would be unable to do so; how then could the bodhisattva?

Answer. – There is nothing wrong (doṣa) in that the bodhisattva wishes to do that mentally. Moreover, as many beings obtain deliverance, it is said here [hyperbolically] that all obtain it.

The body of the buddhas and great bodhisattvas emits immense rays everywhere (apramāṇaṁ raśmin niścārayati); from these rays there appear innumerable emanation bodies (nirmanakāya) <2314> which penetrate the three bad destinies in the ten directions everywhere [i.e., among the damned (narakas)], the animals (tīryuṣce) and the pretas. Then, the fire is extinguished and the boiling water cools down in the hells (niśrava); the beings who are there and whose minds are purified (cittaviśuddhārūḍa) are reborn among the gods or among humans. – The pretas, whose hunger and thirst (ksūpāpāva) have been satisfied, develop a good mind and they too are reborn among the gods and humans. – The animals (tīryuṣgamii), finding food wherever they wish (yāneccham), drive away their fears (bhaya), develop a good mind and they too are reborn among gods and men. Thus all beings of the three bad destinies obtain deliverance (vimukti).

Question. – But other sutras245 say that these beings “are reborn among the gods or humans” (devamanusyaśārayantya); why does the Prajñāpāramitāśūtra say here only that they “obtain a human existence” (manuṣyaḥḥavān pravatilabhānta)?

Answer. – Among humans, it is possible to cultivate great qualities (mahādhamma) and also find happiness (sukha). On the other hand, the gods are strongly attached to [heavenly] bliss and consequently cannot cultivate the Path (mārga). This is why the bodhisattva wishes that the beings of the three bad destinies “obtain a human birth” only.

Finally, the bodhisattva does not wish that beings find happiness only; he also wants them to obtain deliverance (vimukti) and the eternal happiness of nirvāṇa (nītyasukhānirvāṇa). This is why he does not mention rebirth among the gods here.

243 Majjhima, I, p. 294; Anguttara, I, p. 87: Dve kho paccayā samādānighāṭa upadāya: parato ca ghoso yoniso ca manusikāro.
244 A comparison developed in the Sākātāmasutta cited above, p. 1152-1153F, note.
245 Many sutras say that at the dissolution of the body after death, beings endowed with good bodily, etc., actions, are born in a good destiny [namely, those of gods and humans], in the heavens, in the worlds of the gods (kāyāya bhedāya parāna maranāti suṣattvāv svarge devatokalīpa-padantya): cf. Pāli Concordance, I, p. 248, s.v. arjūnāna amaparadukha.

Ninth Section ESTABLISHING BEINGS IN THE FIVE PURE ELEMENTS

Sūtra (cf. Pahcaviṃśati, p. 32, l. 9-15; Śatasāhasrikā, p. 110, l. 4-13). – The bodhisattva must practice the perfection of wisdom if he wishes, by his own power, to establish (preṣṭhāptā) beings in each of the ten directions in universes as many as the sands of the Ganges in morality (tila), concentration (samādhi), wisdom (prajñā), deliverance (vimukti), knowledge <2315> and the vision of deliverance (vimuktiḥkānakarānasu), and attain the fruit of srotalāpam and the others up to supreme complete enlightenment.

Śāstra. –

Question. – Above (p. 2213F), the five pure elements (andoravakṣamādha) and the fruits of the Path (mārgaḥphala) were already discussed; why speak of them again?

Answer. – Above, it was a matter of the attributes only of the śrāvaka, the fruit of srotalāpam and the others up to nirvāṇa without conditioned residue (nītupadbhītesanirvāṇa), here we are speaking of the three Vehicles all together: śrāvaka, pratyekabuddha [and Buddha] all attaining supreme complete enlightenment.

Tathāgatasyāpatha

Tenth Section IMITATING THE BEARING OF THE BUDDHA

Sūtra (cf. Pahcaviṃśati, p. 32, l. 18; Śatasāhasrikā, p. 110, l. 13-14). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva who wishes to imitate the bearing of the Buddha must practice the perfection of wisdom (Punar aparām Śāriputra bodhisattvaṇa mahāsattvāna tathāgatasyāpathānaṁ iṣṭukāmam prajñāpāramitādyaṁ iṣṭikāsyam).

Śāstra. –

Question. – What is the bearing (ūṭyāpahā) of the Buddha?

Answer. – The bearing is the four physical movements or postures: [walking (caṅkrama), standing (sīhāna), sitting (niśīdana) and lying down (kāya)]246.

246 According to the well-known stock phrase: Caturviṃśatam āryaḥpatham kalpaḥati caṅkramati tīṣṭhati niśīdati kāyāṁ kalpaḥati: Āṭittupāṇī, p. 318; Divyāvadāna, p. 161.
1. Walking (caṅkrama)

Like the king of the elephants (nāgarāja), the Buddha turns his body in order to look.\(^{247}\)

When he walks, his feet are four inches (catturaṅgulasam) above the ground and, although he does not set foot on the ground, the traces of the wheel on his soles are visible [on the earth].\(^{248}\) <2316>

He walks neither too slowly nor too quickly.\(^{249}\)

He does not bend his body.\(^{250}\)

He always raises his right hand to reassure beings.

2. Sitting posture (nīdāhana)

He sits cross-legged with his body upright.\(^{251}\)

3. Lying down posture (sāyāṣī)

[310a] He always lies down on his right side and places his knees one on top of the other.\(^{252}\)

4. Manner of eating (bhōjanau)

When he eats, he is not attached to the taste; for him, good and bad food are the same.\(^{253}\) <2317>

5. Manner of speaking (ghoṣa)

To accept an invitation from people, he keeps silent and does not refuse.\(^{255}\)

His speech is gentle (manju), skillful, beneficial and timely.\(^{256}\)

As for the postures (īrūpāṭha) of the dharmakāya Buddhas, they are: In one single stride (ekena padena), they traverse, in the east, universes as many as the sands of the Ganges, and the sermons (dharamaledana) of their Brahmic voice (brahmavāravu) has the same range.

For the characteristics of the dharmakāya Buddhas, see what has been said above (p. 546f).

Nāgarjuna

Eleventh Section LOOKING IN THE MANNER OF THE ELEPHANT, ETC.

Sūtra (cf. Pahcāviṃśati, p. 32, l. 18-33, l. 9; Śāntaharikā, p. 110, l. 16-18; p. 110, l. 20-111,l. 1, and 111, l. 18-112, l. 7.) - Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes this: “May I look with the gaze of the king of the elephants”. The bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes this: “May I walk four inches above the ground without my feet touching the earth”, and

The mat of grass that he spreads out is well arranged and not disordered.\(^{253}\)

When he eats, he is not attached to the taste; for him, good and bad food are the same.\(^{254}\) <2317>

His speech is gentle (manju), skillful, beneficial and timely.\(^{256}\)
“Surrounded and honored by many thousands of myriads of devas, from the Cāturmāhārājakīlikas to the Akanīṣhas, may I go to the foot of the bodhi tree.” (Bodhitattvavāna mahāsattvavānaṃ upapātikṣamānaṃ ‘kim ity aham nāgārjūvalokitam avalokayetam ‘iti prajñāpāramitāyām āśīryatvam. Bodhīvatvavānaṃ upapātikṣamānaṃ ‘kim ity aham prabhūyaṃ caturāṅgulaṃ asparaṃ padaḥsūnaṃ gacchey ‘iti, ‘kim ity aham cāturmāhārājakīlyadevaś varyād akanīṣhāś anekādevakālonīyatayataśsahasrasyaḥ parivṛttah puruṣekato bodhināramamālaṃ upasaṃkramaṇeyam ‘iti prajñāpāramitāyām āśīryatvam).

Śāstra. -

I. GAZE LIKE THAT OF THE ELEPHANT <2318>

When one swivels one’s body and, in order to look, turns one’s whole body, this is “the gaze like that of the elephant” (nāgāvalokina).257

This is a mark of the Great Man (mahāpraulakṣaṇa). The body (kṣaya) and the mind (citta) are especially united; this is why, when one has something to look at, body and mind turn together. Thus when a lion has seized its prey, it is not because the latter is small that the lion is going to cool its ardor.

It is the same for the Buddha. When he has something to look at or something to say, his body and his mind function together (yugupad varantae) and never are separate. Why? Because for incalculable periods (asamkhyeyakalpa), he has cultivated the faculty of attentiveness (ekacita) and as a result of this action, the bone of his skull (mārūṭaśun) is but one with the body;258 there is no separation between them.

Moreover, from lifetime to lifetime, the Buddha has eliminated pride (mōna); this is why he does not scorn beings and when he looks at them, he turns completely towards them.

257 For anatomical reasons as well as out of politeness, the Buddha, “turning his whole body completely to the right, looks with the look of the elephant.” It is a time-honored expression: in Pali, nāgāvalokitam apalokitam (Dīgha, II, p. 122, I, 4; Majjhima, I, p. 337, l. 3); in Sanskrit, daksinaśrama sarvakāryaṃ nāgāvalokitaḥvalokitayati (Sanskrit Mahāpuriśīvāna, p. 226, a fragment of the Madhyānāgama published by E. Waldeśmit, Traité les Turfan-Sanskrittexten, 1976, p. 146, l. 13-15). In Tibetan: gyur phyogs su sku tams cad phyogs te bai phyogs te bai dar geṣs.

The Chinese version of the Madhyānāgama (T 26, k. 30, p. 622a12) renders nāgāvalokita as long-cho ‘dragon-nāgā’, whereas it is a matter of ‘elephant-nāgā’ (hastināgā). The Commentary of the Majjhima, II, p. 420-421 explains: Tathā nāma kahudhāno ito vā etto vā apalokitakāmā givām aparīvatvārtho sakalāsāren‘ eva nivātītā apalojita, evam sakalāśren‘ eva nivātītā apalojita. – Just as the elephant-nāgā wishing to look around, does not turn its neck but swivels its entire body in order to look, so the Buddha turns his whole body to look.

258 The Buddha swivels his whole body as easily as an ordinary person turns his neck. In the same way the lion is so powerful that it uses as much force to catch a small prey as a big one.

The human body has 360 bones (aśrī) according to the Āśīrāmagrihāra, 3, 3, and Āśīrāghaḍaṇya, 3, 3; 300 bones according to the Sūrīra, 3, 5. In Buddhas, they are fewer because many are fused together and the skull is joined to the trunk. Above (p. 278F, n. 1) we have seen that the Vibhāṣa recognizes only 103 bones in buddhas.

II. LEVITATION

“The Buddha’s feet glide four inches above the ground”. If the Buddha were always flying, beings would suspect him of not being of the human race and would not take refuge (gaurava) in him. On the other hand, if the Buddha’s feet touched the ground, beings would find that he was no different from an ordinary being and would have no respect (gaurava) for him. This is why, while gliding four inches above the ground, the Buddha does not trample the ground but yet the traces of the wheel appear on the ground.

Question. – But the Buddha always emits a radiance one armspan in width (yuddmaprabhā),259 and his feet do not tread on the ground; why then would beings not honor him?

Answer. – For innumerable kalpas, beings have accumulated serious faults and so they have doubts about the Buddha. They say: “The Buddha is a master magician who deceives people with his tricks”,260 or also: “If his feet do not tread on the ground, it is because that is his nature (prakṛtiṣya asayasi); what is so wonderful about a bird flying?” There are beings who, as a result of the gravity of their faults, do not see the physical marks (daksina) of the Buddha and simply say: “The Buddha is a very powerful (śrīmat).” Those who speak in this way are like very sick people who, on the point of dying, consider the remedies (bhāṣajya) and good food as stinking (durgandha) and consequently do not pay [310b] any attention to them.

III. THE PROCESSION TO BODHI

“The Buddha goes to the foot of the bodhi tree surrounded and honored by many thousands of myriads of koti of devas, from <2320> the Cāturmāhārājakīlikas to the Akanīṣhas”: this is a constant rule (dharmaśādi) among the Buddhas.

The Buddha Bhagavat goes to the foot of the bodhi tree in order to destroy two kinds of Māras, the ‘fetter’ Māra (śrīyājanaśāstra) and the lord-god Māra (śrīyājanaśūtrānāma), and also to realize omniscience (sarvaśīla). Why would the crowd of devas not honor him, not accompany him?

259 See p. 1634F, n. 1.
260 This is the ‘usual’ light of the Buddha; cf. p. 277F, 455F.
261 Majjhima, I, p. 375, 381; Anguttara, II, p. 190, 193: Samāno Gotaṇo mūlyāv, āvātanimī mūlyam jāhitā abhiyatātyānam sadāke āvātīti. 262 In the canonical scriptures, the heretics address the Buddha by calling him Samāno Gotaṇa.
Besides, from existence to existence, the devas have always helped and protected the Bodhisattva: already when he was leaving home, the devas made the palace people and the palace women sleep stupidly, and they held their hands over the hoofs of the horse [Kaṇhaka] when he leaped over the remnants; now the devas make sure that they accompany the Bodhisattva to the foot of the bodhi tree.

Question. – Why does the Prajñāparamitāstūtra not say that innumerable people (aprāmyamanuyya), kṣatryas, brāhmaṇas, etc., accompany the Buddha, but speak only of the devas?

Answer. – The Buddha was alone in the deep forest when he began to look for the bodhi tree. But the forest is not a place frequented by people. This is why the stūtra does not speak of people.

Moreover, men do not have the divine eye (divyacakṣus) or the knowledge of another’s mind (paracittajñāna) and consequently did not know that the Buddha was about to attain sambodhi. This is why the stūtra does not speak of men.

Moreover, the devas are higher than men. This is why the stūtra speaks only of devas.

Moreover, the Buddhas always love solitary places (viviktastrāhāna), and as the devas hide themselves and do not show themselves, they do not disturb his solitude. This is why the stūtra speaks only of the presence of the devas.

Finally, seeing that the five bhikṣus had gone away <2322> and abandoned him, the Bodhisattva went alone to the foot of the tree. This is why he made the wish (prasādhāna) [to be accompanied by the devas].

Divyavāstraṃstara

Twelfth Section ATTAINING SAMBODHI ON A BED OF CELESTIAL ROBES

Sūtra. (cf. Pāluvāminī, p. 33, l. 9-12; Śatāśaḥṣirasī, p. 112, l. 7-15). – The bodhisattva-mahāsattva must practice the perfection of wisdom if he envisages the following: “At the time when I sit down at the foot of the bodhi tree, may the gods – from the Citturmahārājīkas to the Akanīṣṭhas – lay down a bed of celestial robes there” (Bodhisattvamahāsattvavemayoparishākāśaṃ k’im iti me bodhīdramantō niṣādatā citturmahārājīkajīdevā dvāv aksaṃkṣiptasaddhākvala kṣitiṣitaṃ). – The gift of grass by Svastika (in Pāli, Sutta) is told in many sources: Śākya king (Vinaya, II, p. 6, 8). Often he expressed the wish to retreat for a fortnight in solitude and no one was to approach him except to bring him food: Icchā ahū bhikkhaṅkar savīyāvattvē kacchāya va samāvattvē (Majjhima, II, p. 33). Often he expressed the wish to retreat for a fortnight in solitude and no one was to approach him except to bring him food: Icchā ahū bhikkhaṅkar savīyāvattvē kacchāya va samāvattvē (Majjhima, II, p. 33). Often he expressed the wish to retreat for a fortnight in solitude and no one was to approach him except to bring him food: Icchā ahū bhikkhaṅkar savīyāvattvē kacchāya va samāvattvē (Majjhima, II, p. 33). Often he expressed the wish to retreat for a fortnight in solitude and no one was to approach him except to bring him food: Icchā ahū bhikkhaṅkar savīyāvattvē kacchāya va samāvattvē (Majjhima, II, p. 33).

265 The Five of the fortunate group, Ājñāta–Kaṇḍinya, etc., who had been present at the mortifications of the future Buddha and who had left him when he took some food: cf. Majjhima, I, p. 247.

266 The Blessed One was a solitary person and a lover of solitude: Bhagavā parivibhīto pravakṣevasa va vanavarā (Majjhima, II, p. 5). Often he expressed the wish to retreat for a fortnight in solitude and no one was to approach him except to bring him food: Icchā ahū bhikkhaṅkar savīyāvattvē kacchāya va samāvattvē (Majjhima, II, p. 33).

Sūtra. – Question. – But according to the sūtras, the Buddha spread out grass (ṛṇa) at the foot of the tree and sitting on that, he attained sambodhi. Why does the bodhisattva wish for celestial garments (divyavastra) as a seat?

Answer. – It is in the sūtras of the āravakas that it is a matter of a bunch of grass;266 the Mahāyānaśtras, on the other hand, refer to <2322> what beings saw: some saw him spread the grass at the foot of the tree, others saw him spread celestial mats; the visions vary according to the lesser or greater merits (punya) of the beings.

Moreover, the Buddhas of body birth (janakāyabhuddha) collect grass at the foot of the tree, whereas the Buddhas of body born from the fundamental element (dharmadhātujākya) use heavenly robes as seat or things higher than these robes.

Finally, the Buddha realizes sambodhi in a deep forest, at the foot of a tree; if there are people in the forest who see him, they offer him grass; if these are noble men (kulaja) who see him, they offer him garments of things higher than these robes.

Finally, the Buddha realizes sambodhi in a deep forest, at the foot of a tree; if there are people in the forest who see him, they offer him grass; if these are noble men (kulaja) who see him, they offer him garments of things higher than these robes.
high quality as seat. But in the forest there are no nobles; therefore it is a nāga and the gods who each present to him a beautiful robe as a seat. ²⁶⁷

The robe of the Cūtumahārājakīrikas weighs two pāla; that of the Trāyastriṃśa, one pāla; that of the Yāma, eighteen dharāṇa; that of the Tuṣitas, ³¹⁰c twelve dharāṇa; that of the Nīrūnaraśītis, six dharāṇa; that of the Paranirvāṇasaṃvartins, three dharāṇa.

The robe of the gods of the form realm (rūpadhātu) has no weight. The robe of the gods of the desire realm (kāmadhātu), being made of tree-tips, has neither warp nor woof: it is like a thin skin of ice, clear with all sorts of colors, pure and of ineffable brilliance.

The Bodhisattva sits down on these precious robes spread out as as a seat and realizes supreme complete enlightenment (anuttarā samyaksaṃbodhi).

Question. – Why does the Prajñāprāmāṇīsūtra speak only of the devas spreading out robes (vastra) and say nothing about the great bodhisattvas of the ten directions who themselves set out thrones (āṣāna) for the Buddha?²⁶⁸ At the moment when the Buddha is going to realize sāmkhya, all the bodhisattvas set out thrones for the Buddha. < 2323> These thrones have a length of one league (yojana) and a width of one league, ten leagues, a hundred leagues, a thousand leagues, an infinite number of leagues; and their height is also in proportion. These precious thrones come from the pure merit (ānsāraṇapunya) of the bodhisattvas. They are invisible to the divine eye and all the more so, they cannot be touched by the hand. The Buddhas of the ten directions (daśakalibuddha) and the three times (tryadhavabuddha), their victory over Mara (mātrāśarṇa), their enlightenment (abhisambodhī), their wonders (yūkṣa) and their Buddha deeds (buddhakārya) are seen clearly as though in a clear mirror (ādāru). Why then does the Prajñāprāmāṇīsūtra not speak of these precious thrones?

Answer. – The Prajñāprāmāṇīsūtra are of two kinds: i) those that are addressed both to the ēṛvākas and to the bodhisattvas and devas; ii) those that concern bodhisattvas possessing the ten bhūmis (daśaśājñāsamāsūga) exclusively. It is in this latter type that the ‘bodhisattvas setting out thrones for the Buddha’ will be discussed. Why? The gratitude (āṛṣṭāya) which the devas have for the Buddha is not as great as that of the great bodhisattvas [separated from Buddhahood] by only one or two lifetimes. Why would such bodhisattvas not be able to use the power of their superknowledges (abhiśākabhala) to honor the Buddha? But in the present passage, the Prajñāprāmāṇīsūtra is addressed also to the ēṛvākas; this is why it does not speak [of the great bodhisattvas, but only of the devas].

Vajramayah pradesāḥ

Thirteenth Section CHANGING THE SURROUNDING GROUND INTO DIAMOND

²⁶⁷ See detail in chapter XX of the Lalitavistāra, p. 290-299: Bodhimandavyūha.
²⁶⁸ Cf. the gift of thrones related in the Vimalakīrtinirdeśa, French transl., p. 247-250.

Śūtra (cf. Pañcaviṃśati, p. 33, l. 12-14; Śatasāhasrikā, p. 113, l. 3-5). – The bodhisattva must practice the perfection of wisdom if he envisages thus: “When I shall have attained supreme complete enlightenment, may every place where I walk, stand, sit or lie down change into diamond” (Bodhisattvavān mahāsaṃvānaśaṃvāna upaparikṣamāne ‘kim tī me ‘nattānum samyaksambodhāṁ atihāsam buddhāya gacchatas tisthato niṣaṇṇayaśayānmyaṁ prthivī/pradīptī varjramayāṁ santiṣṭha’ iti prajñāpāramitāśādhyān śiṣṭaṁ).
Answer. 2) According to some, when the Bodhisattva comes to the foot of the bodhi tree, he sits in this place and attains supreme complete enlightenment (āśrūtya samyaksambodhi). At that moment, the Bodhisattva penetrates the true nature of dharmas (dharmānāṃ dharmatā), and then there is no earth that can support him. 2)

Why? For beings the earth is a deception and exists as retribution (śārīram), and the nether kings offer this solid substance to the Buddha and, as a result of the actions of his earlier lives (ājanāvānimukta), the Buddha has this solid support (susalipatsītikamūla). Moreover, the Buddha transforms the Vajra and the four great elements (mulaśāhāya) into empty space (ākāśa), and this Ākāsa itself is not deceptive. The wisdom (prajñā) of the Buddha is not deceptive either. (Ākāsa and Prajñā are both alike; this is why they can support him.)

Ekakālakāta

Fourteenth Section CARRYING OUT ABHISAMBODHI, PREACHING AND CONVERSIONS ALL IN THE SAME DAY

Śūtra (cf. Patavaisani, p. 33, l. 14-34, i. 5; Śatāshasūrīk, p. 113, l. 5-13). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he envisages this: “When I leave home and go forth, may I realize supreme complete enlightenment and turn the Wheel of Dharma on the same day”, and “When I turn the Wheel of Dharma, may innumerable incalculable beings obtain the purity of the dust-free and stainless eye of Dharma about dharmas; may innumerable and incalculable beings have their minds liberated from impurities by detachment from things; and may innumerable and incalculable beings become non-regressing in their course toward supreme complete enlightenment” (Punar aparām Śāriputra bodhisattvena <2326> mahaśāvatāraṁ upaparāśamantena ‘kim iḥ ahaṁ yatratva divaśa bhūtikāmśrayena tatrataḥ divaśa ‘nuttarāṁ samyaksambdhūṁ abhisancthadhyayena tatriva divaśa dvārmaracāram pravartayeṣu iti, ‘kim iḥ me dvārmaracāram pravartayamānaṁśya-dprameyayāṇaṁ asaṃkhyayāṇaṁ satrāṇāṁ viraṇo vigataśaṇaṁ dharmasya dvārma-cakṣus vāśādhuṁ, aprameyayāṇaṁ asaṃkhyayāṇaṁ satrāṇāṁ anupādiśāyāveśveṣu cintīṁ viścuyantam, aprameyeyāśaṃkhyeyoḥ satrāya avavitaraḥ bhavyaṁ anuttarāyaṁ samyaksambhodhīḥ iti prajñāpāramitāyāṃ śikṣāvāyaṁ).
I. BECOMING BUDDHA AND PREACHING THE DHARMA THE SAME DAY

In unfortunate ages (kalpaśāyā),271 among beings of wrong views (mithyādyṛṣṭi), in order to eliminate the wrong views of beings, some bodhisattvas devoted themselves zealously to very austere practices (dukkhaavasāyā). Thus, in the Uruvilvā forest, the Buddha Śākyamuni ate only one grain of sesame (tīsa), one grain of rice (samādu).272 The heretics (śītīka) said: “Even though he practiced austerities, our former teacher could not follow them for more than six years”,273 and other men said: “The Buddha is undergoing today the painful retribution (dukkhaavipakā) of bad actions (akusalakālam) of his former lives.”274 There are some bodhisattvas who believe that the Buddha really suffered those pains; that is why they say to themselves: “When I go forth, may I realize ablhbodhi on that same day.”

Moreover, there are some bodhisattvas who go forth (ubhīṣṭaśrūṇa) during fortunate times. Thus Tat-saṁvesha (Mahābhūjāṭājana), in search of abhīṣṭamāra, sat cross-legged (parśvamāna lehetu) for ten lesser kalpas (antarukalpa) until <2327> he attained abhīṣṭamāra.275 Learning this, some bodhisattvas say to themselves: “May I attain abhīṣṭamāra on the same day that I go forth.”

There are some bodhisattvas who, after having realized abhīṣṭamāra, do not immediately turn the Wheel of Dharma (na sa-sāto dharmacakram pravṛttaya).a. Thus, for twelve years after he had attained abhīṣṭamāra, the Buddha Anun-teng (Dīpankara) only emitted light rays (rāmaṇī) and, as there was no one to understand him, did not preach the Dharma.276

b. Also, the Buddha Siu-chan-to (Śānta) who was about to become buddha but had no-one to receive his teachings, created a ficate buddha (nirmitabuddha) who, for a whole kalpa, preached the Dharma and saved beings, whereas Śānta himself had already entered parinirvāṇā.277

c. Also, the Buddha Śākyamuni, having become buddha, waited 57 days before preaching the Dharma.278 Learning this, some bodhisattvas say to themselves: “May I turn the Wheel of Dharma immediately when I become buddha.”

II. SIMULTANEOUSLY PREACHING AND CONVERTING279

The Buddha Śākyamuni has already been mentioned above (p. 418F). The Pañcaśārīṇa speaks of him twice:

T 223, k. 21, p. 374a-26:29: Once there was a buddha called Śāluṇī. In order to save bodhisattvas, he created a buddha by emanation (nirmitabuddha), then himself entered into parinirvāṇa. For half a kalpa, this ficate buddha (nirmitabuddha) did the work of a buddha and, after having made the prediction (śūlakasāna), entered into parinirvāṇa. All the beings in the world said that the Buddha was really parinirvānized, but, O Śubhā, ficate beings are really without birth or cessation.

T 223, k. 23, p. 390a-4-6: The Buddha Śāluṇī attained uttarāsamāyaṃabhūthi and, for the followers of the three Vehicles, he turned the Wheel of Dharma. As there was nobody to receive the prediction (śūlakasāna) of Bodhisattva, Śāluṇī created a buddha by emanation, abandoned his life and entered into nirvāṇa without residue.279

See above, p. 419F, n. 1.

To reach nirvāṇa, the ascetic must travel a path of seeing (darsanāmāra) which involves 16 moments of mind, and a path of meditation (bhāvanāmāra) which involves 162 moments of mind. During this course, he enters into possession of four fruits of the path (mārgaphala), also called fruits of the religious life (śrāvanyaphala). He becomes srotālpana at the 16th moment of the darsanāmāra, saktīdhāra, aṅgābodhi and arhat (asaṅkha) at, respectively, the 12th, 18th and 162nd moments of the bhāvanāmāra.

Buddhist texts use a stereotyped formula in describing the acquisition of the fruit of srotālpana: “In the venerable one there arises the eye of Dharma, without dust or stain,” sometimes completed by the saying: “He knows immediately when I become buddha.”

---

271 In his translation of the Lotus (T 262), Kamārāja renders the expression kalpaśāyā of the Sūd. p.ūṇa, p. 43, l. 4; 65, l. 13, by Nge chu. The kalpaśāyā is one of the five corruptions (Kośa, III, p. 195).
272 On the fast and mortifications of Śākyamuni at Uruvilvā, see p. 12F, n. 1.
273 This was the thought of the Fortunate Five: cf. Majjhima, I, p. 247; Saṃghabhadra, I, p. 108, etc.
274 The nine torments endured by the Buddha set a doctrinal problem which has been fully discussed above, p. 507-514F. We may add to the references given in the note on p. 509F the Mālasarvā. Vin., Gilgī Manuscripts, III, part I, p. 211-218. According to the Huśayāśīsa, by these torments and illnesses the Buddha expiated the wrong-deeds of his former existences. For the Mahāyānists and the Tripitā (p. 517F; 1512F), these were apparent faults and fictitious torments simulated by the Buddha for the benefit of others.

276 Vīhāra, T 1545, k. 98, p. 506a34 seq.: The bodily brilliance (vṛshāni) of the tathāgata arhat samayaṃbhuddha Dīpankara shone and illumined the city of Dīpancati. Its perimeter was one yojana. For twelve years there was no difference between day and night. — Ibid., k. 183, p. 916b19-20: The buddha Dīpankara turned the Wheel of Dharma in the city of Dīpancati on Mount Ho-li-to-lo (?).

It follows that, for the twelve years following his enlightenment, Dīpankara did his buddha-work by emitting an especially brilliant light. Then, when he had found listeners capable of understanding, he turned the Wheel of Dharma during a first sermon.

277 In his translation of the Lotus (T 223), Todt renders the expression Siu-chan-to of the Sūd. p.ūṇa, p. 43, l. 4; 65, l. 13, by Nge chu. The Siu-chan-to is one of the five corruptions (Kośa, III, p. 195).
278 Also, the Buddha Siu-chan-to (Śānta) who was about to become buddha but had no-one to receive his teachings, created a ficate buddha (nirmitabuddha) who, for a whole kalpa, preached the Dharma and saved beings, whereas Śānta himself had already entered parinirvāṇā.
279 Also, the Buddha Śākyamuni, having become buddha, waited 57 days before preaching the Dharma.

Learning this, some bodhisattvas say to themselves: “May I turn the Wheel of Dharma immediately when I become buddha.”
There are Buddhas who save beings, but in limited numbers. Thus, when the Buddha Śākyamuni turned the Wheel of Dharma, <2329> Kau-tse-ch’en-jo (Kaundinya) was the only person to obtain the first [fruit of the Path (pratīti samāgāthā), i.e., srotāpatti] and 80,000 devas also obtained the purity of the dust-free and stainless eye of Dharma (vijñapti viṣuddhām). Learning that, some bodhisattvas [as here] make the following wish (pravīšhāhā): “When I turn the wheel of the Dharma, may innumerable incalculable beings obtain the purity of the dust-free stainless Dharma eye.”

When the Buddha Śākyamuni first turned the Wheel of Dharma, a single bhikṣu [namely Kaundinya] and some devas obtained the first [fruit of the path, the srotāpattiphalā], but nobody obtained arhathood or the bodhi of the bodhisattvas. This is why some bodhisattvas, [as here], make the following wish: “When I become Buddha, may the minds of innumerable incalculable beings, by detachment in regard to things, have their minds liberated from the impurities, and may innumerable incalculable beings become irreversible in their course to supreme complete enlightenment.”

Question. – But in all the Buddhas, the magical power (iddhi), qualities (guna) and salvific activity (satīvatātya) are the same;[232] why then do these bodhisattvas make such wishes (pravīšhāhā)?

Answer. – A single Buddha can create innumerable incalculable bodies by transformation (nırmdhāra) and save beings by them. However, in the universes (lokadhāra) some are pure (parātīdīdha) and some are only at the end of the sermon on non-self that his mind was liberated from impurities and he became arhat (cf. Saṃghabhāṣa, I, p. 136, l. 15-16, and p. 138, l.6-7).

The Saṃghabhāṣadavatā of the Mīlasarv. Vīnaiya gives the list of the first 61 arhats and relates the historical detail of their final conversion.

1) The Buddha Śākyamuni.
2) Ājīvaka Kaundinya (I, p. 138).
3-6) The other four members of the Fortunate Group (p. 139).
7) Yatī (p. 143).
8-11) The 50 young men of Benares (p. 148). This list also appears in Catupariṣad (p. 162, 170, 180, 208, 212) and with slight differences, in the Pāli Vinaya (I, p. 14, 18, 19, 20).

These conversions of limited number were never instantaneous and, to bring them to completion, the Buddha himself had to intervene several times with his encouragement and advice. The bodhisattva pictured here by the Prajñāpāramitā wishes that, at his first sermon, innumerable beings would accede instantaneous to the fruits of the path. A bold, not to say unrealizable wish, but quite to the orphic sensibility of the bodhisattva.

The Prajñāpāramitā states that, at his first sermon, innumerable beings would accede instantaneous to the fruits of the path. A bold, not to say unrealizable wish, but quite to the orphic sensibility of the bodhisattva.

232 The Tatsūcī notes Sārvatvāyudhā’s textually, the Catupariṣad, p. 152, and the Saṃghabhāṣa, I, p. 136: Aśvin khalu dharmaparājnye bhāvyam adhunay āśvinīkāntasārjaṃ sāvatvāyudhāṃ sāvatvāyudhāṃ āpajjanam aśvinīkāntaṃ ca deva-vāhasevaṃ. – The Pāli Vīnaiya (I, p. 11, l. 32-35) does not mention the gods, whereas the Mahāvastu (III, p. 333, l. 19,334-1, l. 1) mentions 18 kōṭi of devas.

231 On the similarities and differences among the Buddhas, see Kośa, VII, p. 80-82, and notes.

impure (aparātīdha). The bodhisattvas see or hear it said that some buddhas, by austerity (duṣkaracaryā), have attained abhiṣambodhi with difficulty and have not immediately turned the Wheel of Dharma. Thus, for example, <2340> the Buddha Śākyamuni realized abhiṣambodhi only after six years od austerity and, when he first turned the Wheel of Dharma, nobody obtained the bodhi of the arhats, still less the bodhi of the bodhisattvas.[232] This is why these bodhisattvas, not knowing that the buddhas are equal in power, make the wishes [mentioned here in the Prajñāpāramitāśūtra]. Nevertheless, the magical power (idhi) and the qualities (guna) are identical (sama) and without difference (niḥśiṣyā) in all the buddhas.

Ekadharmadāna

Fifteenth Section BRINGING INNUMERABLE BEINGS TO ARHATHOOD BY A SINGLE SERMON

Śūtra (cf. Pañcaviṃśiṭṭhī, p. 34, l. 5-7; Śatasāhasrikā, p. 113, l. 13-16). – The bodhisattva must practice the perfection of wisdom if he envisages thus: “When I attain supreme complete enlightenment, may there be an immense incalculable saṅgha of śrāvakas, and may a single preaching of the Dharma be enough that, in one single session, [these innumerable incalculable śrāvakas] become arhats (Bodhisattvāna mahāsattvānām upagārhyānumānaṃ ‘kim iti me nattātām saṃyaḥ samyakṣambhuddhān abhisambuddhahāpyaṃpanā ‘saṃkhyeyaḥ śrāvakasāṃgha bhaved ekādhisamudāyasadā cātunmyāya asaṃkhyeyo śrāvaka ekāvāni arhante bhavyaḥ iṃ prajñāpāramitāśūrā nāṣītavyam).

Śūtra. –

1) There are Buddhas whose śrāvakasāṃgha is limited. Thus, the Buddha Śākyamuni had a saṅgha of 125 bhikṣu (ardhatrayodakānā bhikṣuṣāṅgā).<2331>

281 Actually, as we have just seen, after the first sermon of the Buddha at Benares, Kaundinya and the gods obtained just the fruit of srotāpattiphalā.

282 At Uruvela, Śākyamuni conferred ordination to a thousand Ājīvaka, disciples of the three Kāśyapa brothers; soon after, he repeated the ordination at Rājagaha where he admitted into his order 250 disciples of the heretic Sañjaya, brought by Sāriputra and Maudgalyāyana. In the company of these 1250 bhikṣus, the Teacher traveled through Magadha, and this invasion of yellow robes outraged the population: “The ārāma is called Gautama”, they said, “is aiming at bringing about the absence of children, widowhood, the extinction of the family. He has just ordained as monks the thousand Ājīvaka, then the two hundred and fifty parāvīrājaṣ of Sañjaya, and here many young people of good family in the country of Magadha are taking up the religious life under the direction of the ārāma Gautama” (Pāli Vīnaiya, p. 43; Catupariṣad, p. 394; Mahāvastu, III, p. 90).

Many other ordinations were subsequently performed, but it remained understood that Śākyamuni’s saṅgha consisted of 1250 bhikṣus: udāhāretanā bhikṣhusatā (Vin. I, p. 220, l. 20, 224, l. 6, 249, l. 13; Dīgha, I, p. 47, l. 4; 49, l. 13; Saṃyutta, I, p. 192, l. 10).
The Buddha Maitreya will have a first assembly (sannipāta) of 99 koṭi, a second assembly of 96 koṭi and a third assembly of 93 koṭi of listeners. These buddha-samghas, each having their limit and their determined number, are dissimilar. This is why some bodhisattvas wish, [as here],”to have innumerable incalculable śrīvikas as sangha”.

2) There are Buddhas who preach the Dharma to beings [several times]. At the time of the first sermon (dharmanadaṁ), these beings obtain the first fruit of the Path (pratthama mārgaphala), in the course of other sermons they obtain the second, third and fourth fruit of the path.

Thus when the Buddha Śākyamuni preached the Dharma to 500 bhikṣus, the latter first obtained the first [fruit] of the Path and then, on another day, they (Śākyamuni) obtained the bodhi of the arhats.284 Śāriputra first attained the first [fruit] of the Path, then after a fortnight (ardhamānas), he attained the bodhi of the arhats.285  

When Mahākāśyapa saw the Buddha, he obtained the first [fruit] of the Path, then eight days later he became arhat.286  

In their nāmas, the old sūtras often mention the presence of 1250 bhikṣus and perhaps this number is an index of the antiquity of these texts. It may be noted that in the assembly where the Ānanda-hūraka was preached there were 1250 bhikṣus (ardhatrayaścekād bhikṣusatāṁ), whereas those of the Pañcaviṃśati and the Śataśārikā included 5000 (pācaśamānābhī bhikṣusaḥkrama). The three brothers, hermits wearing braided hair and worshippers of fire (jatīkas), lived at Uruvilvā: Uruvilvā-Kāyā, leader of 500 ascetics, Nadī-K, head of 300 ascetics, and Gayā-K, head of 200 ascetics.

By a series of miracles, the Tathāgata first converted Uruvilvā-K, and his 500 disciples. They asked to be received into the order, which makes one think that they had acquired the dust-free stainless purity of Ārya and that they had arrived to the fruit of sotāpanna. The Tathāgata conferred upon them (upasamappad) and they became bhikṣus (cf. Vin. I, p. 33, l. 12-13; Catuṣapati-sūtra, p. 306).

A little later, the 300 disciples of Nadī-K and the 200 disciples of Gayā-K also received ordination. Accompanied by these 1000 Jatīkas now bhikṣus, the Tathāgata went to Mount Gayāśīla, accomplished some miracles there and pronounced the famous Fire Sermon there: “Savam adīlam”. Following this sermon, the minds of these thousand bhikṣus was liberated from the impurities (tasya bhikṣusahare-ānampadālayeva-vyavahāri cītum viṃkam) by detachment, which means, in other words, that they attained arhathood (Vin. I, p. 35, l. 10-12; Catuṣapati-sūtra, p. 322).

The Tathāgata has devoted the entire chapter XVII, p. 621-649f., to the story of Śākyamuni (= Upāsiya) and Mahāvīrya (= Koliya), but here it is necessary to return to three events which made a mark in their lives: the attaining the fruit of sotāpanna (or if you wish, the conversion), the ordination and arriving at arhathood.

1) The attainment of the fruit of sotāpanna. – Those two children friends set out on the search of the deathless, first started in the school of the sage Salīya (= Salīyajī) where they received their ordination.

At Rājagaha, Śāriputra met Aśvājitas, the Buddha’s first disciple and heard from his mouth the famous stanza summarizing the Buddha’s teaching in four lines: Ye dharmā hetuprabhavī... There immediately arose in him the dust-free stainless eye of the Dharma (Vin. I, p. 40, l. 30-34; Catuṣapati-sūtra, p. 378).

Śāriputra went on to communicate this stanza to his friend Mahāvīrya and the latter, in turn, entered into possession of this same fruit of the Path (Vin. I, p. 41, l. 37-42, l. 3; Catuṣapati-sūtra, p. 384).

2) Ordination. – The two friends decided to go to the Buddha who was then at the Venuvana in Rājagaha, and they were accompanied by 250 parivṛjikas. Upon their request, they received, at the Buddha’s call (Ehibhikṣukā, the minor ordination (precaṣamappana), the major ordination (upasamappad) and the status of bhikṣu (Vin. I, p. 43, l. 6-7; Catuṣapati-sūtra, p. 392; Mūla-sūtra, p. 1444, k. 2, p. 1028a(11-23).

3) Arrival at arhathood. – Except for Śāriputra and Mahāvīrya, all the parivṛjikas 250 in number) acceded to the state of arhat (chatupād dve aṣṭasavakā avassai arhatam pāpuṇāma) at the very moment of their ordination.

Seven days after his ordination (pabhajitaśravato satama divasa), Mahāvīrya attained the summit of supreme knowledge of the śrīvikas (śāvakapāramīlokaṃma nattakam patti), i.e., he became arhat. After a week of intense meditation, he was seized by langust-torpor (ātho bhāmaṇḍa), but the Buddha came to preach to him the Puṣṭavatīta of the Anguttara (IV, p. 85-91), and he shook off his sleepiness.

As for Śāriputra, it was only after the fifteenth day following his ordination (pabhajitaśravatottama dhammasamapana atikκamitā) that he attained the summit of supreme knowledge of the śrīvikas. He was then in the neighborhood of Rājagaha in the Silakara cave and had heard Dhīranātha, his sister’s son, speaking with the Buddha, a dialogue recorded in the Vedanāvagīnasutta nātā, better known as the Dhīranāthakutta, Majīhama, I, p. 497-501. Cf. the Dhīranāthakutta of the Aṭṭhakakatīya where it is clearly specified (II, p. 194, l. 1) that Śāriputra at that time was arhamasopasampana ‘ordained for half a month’.

All this is taken from the Commentary of the Dhammapada, 2nd edition, I, p. 79-80; see also Mrs. Blyths Davids, Psalms of the Buddha, p. 341. Nidanakathā, p. 85: Mahāmoggallāna sattathena arhatam pāpuni Śāryānathero arhamasampannaḥ ubho pi ca ne Sattā aggavakatātuḥ ṭhāpese.

Mahāvīrya, III, p. 66-67: Suvacana Śāriputramaha-dharmagayaṃ anukāyam aṣṭamānaṃ adhammaṃ puraṇī nāmaṇeṇa dhārayaṇāya mārassa dhammaṃ puraṇī nāmaṇeṇa dhammaṃ puraṇī nāmaṇeṇa dhārayaṇāya mārassa 

The fact that Śāriputra and Mahāvīrya became arhat later than their companions was not at all because of weakness but, on the other hand, because of the vastness of their supreme śrīvaka knowledge (Dhp. A. I, p. 79, l. 16: śāvakapāramīlokaṃ mahaṁkalyāṇa). In order for Śāriputra to turn the Wheel of Dharma after the Buddha, an interval of a fortnight between his ordination and his accession to arhathood was necessary (see above, p. 633F).

The main source is a passage of the Āvadassutta of the Suttaṅkāya, II, p. 219-221, but it must be complemented by other sources, placed in brackets here.

Disgusted by lay life, Mahākāśyapa made himself an under-robe from pieces of cloth (patapaliśokam samghita)287 (Traut., p. 1399F): This robe was worth a thousand pieces of gold. Wanting to have a lowly beggar’s garment, he searched for rags but was unable to find any. [Like the arhats in this world, he cut his hair and his beard, put on the yellow robe and went forth from home into homelessness.

Having gone forth, half-way he saw the Blessed One seated near the Bahuputta-Cetiya, between Rājagaha and Nalanda. Having seen him, he wanted to bow to him. [Kosāryākhyā, p. 374, l. 11-15: But, they say, all the statues of the gods that Mahākāśyapa bow to broke into pieces due to his great power. Approaching the Blessed One, he did not bow to him out of fear of destroying his body. Knowing his intention, the Blessed One encouraged him, saying: “Kāśyapa, bow to the Tathāgata.” Then he bowed down to him.]
Kāśyapa prostrated to the feet of the Blessed One and said: “The Blessed One is my teacher; I am his disciple” (Suttā me Bhagavā, sāvako ham aṣam). [Kosalabhāy, p. 212, l. 3 and 6: There are ten kinds of ordination (upasampadā)...; the 4th, by recognizing the Blessed One as teacher, in the case of Mahākāśyapa (dassavihāri upasampadā ti... sātther apbhivyapumahākāśyapa)]

The Blessed One encouraged Kāśyapa and, having encouraged him, he arose from his seat and went away. Then Kāśyapa said: “For seven days while I was imperfect, I enjoyed the food [offered] by the land; on the eighth day, perfect knowledge was produced in me.”

This comment confirms the assertion of the Traité in terms of which Kāśyapa, when he saw the Buddha, obtained the first fruit of the Path, then, eight days later, became arhat. Actually, by recognizing the Blessed One as teacher, he ‘entered into the stream of nirvāṇa’ (srotaṇa) and this recognition constituted his ordination. Eight days later, perfect knowledge (cījā) was produced in him and he became arhat.

Kāśyapa’s assertion which Bakkhula will attribute to him (Majjhīma, III, p. 127, l. 7-8) is worded in Pāli as follows: Sattāhām eva kho ahām, āvasso, sānaṁ rāṭṭhipiṇḍum bhūjī, aṭṭha aṭṭham Attam aṭṭhā udāpatti.

‘Enjoying the food of the land’ seems to be out of context, for the quest for food is the job of all monks, perfect as well as imperfect. Sānaṁ, which I [Lamotte] have translated above as ‘imperfect’ is a rare word. According to the Commentary of the Sānyutta, II, p. 199, l. 1, it means, etymologically, sa-Ina, ‘in debt’; in the figurative sense, sa-Vīteva, ‘with passions.’ The commentary does not specify which ones, but as sāna is opposed here to āṭṭhā, the perfect knowledge of the saints, we could take it that it is all the passions to be abandoned by seeing the truths, or dayanunayakoñcikā (cf. Kosā, V, p. 13).

The sāna would be something like a good worldly person (pāthagajana) practicing the three āsāka (high morality, high thought, high wisdom) in view of the destruction of the impurities (saṅkarā). The expression saṅkhaṇa pāthajānajāṅjakika is time-honored (Dīvya, p. 419, l. 17; 429, l. 17).

The Commentary of the Anguttara, I, p. 185, l. 8-10, has it that Kāśyapa had been worldly (pāthagajana) during the seven days that preceded his coming to arhathood (sattīdīvāsamānattā pāṭhajāna bhūtā atithame amase... arahatām pāpuṇa). Judging from the Chinese versions, the assertion made here by Kāśyapa was formulated differently in the Sanskrit Samyutta:

T 99, k. 41, p. 303c1-2: As for myself, for eight days, it was by practicing (āsāka) the Dharma that I received alms-food; on the ninth day, I produced [the fruit] of a āsākā.

T 100, k. 6, p. 418c14-15: As for myself, during eight days, as āsākā, I obtained the [first three fruits: fruits of srotapanna, saṅkāḷagāmin and ānāgāmin], and on the ninth day, I destroyed all the impurities (saṅkarā) and became arhat.

Compare Mahāvastu, III, p. 53, l. 7-9: Sa khaev ahām, āyuṣmanā Ānanda, bhavatāt imaṁ evam evāvadāt asvāham eviśāhāsi āsāka sukaṁ sahāye saṁvāna yevaśāhām ārghyaeyeyey. – And as for myself, O venerable Ānanda, encouraged by this exhortation of the Blessed One, for eight days I was yet a āsāka having still something to be done, and, on the ninth day exactly, I attained perfect knowledge.

– Here, in abridged form, is the rest of the Āisasasāta of the Saṃyutta, II, p. 221. It is Kāśyapa who is speaking:

Then the Blessed One, going off the path, sat down at the foot of a tree. Then I folded into four and spread out my saṅkhati made of pieces of cloth, and I said to the Blessed One: “May the Lord sit here; this will make me happy for a long time!”

Ānanda first obtained the fruit of srotapanna, then after having served the Buddha for twenty-five years and after the Buddha’s parinirvāṇa, he became arhat.27

Thus these arhats did not obtain the four [fruits] of the Path simultaneously. This is why the bodhisattva [here] wishes that innumerable āryavasakas become arhats in a single session (akhātaka) in the course of a single sermon of the Dharma. <2335>

Sixteenth Section LEADING INNUMERABLE BODHISATTAVAS TO THE STATE OF AVAIVARTIKA BY MEANS OF A SINGLE SERMON

Sutta (cf. Pāluvīnasā, p. 34, l. 4-5; Sātsāhasrīka, p. 113, l. 16-17). – “May I have an immense incalculable samgha of bodhisattva-mahāsattvas and, in the course of a single sermon of the Dharma, may innumerable incalculable bodhisattvas become non-regressing” (‘Kim ti me ‘prameyo ‘sāmgha ‘bhavtād ‘sāmgha ‘buddha’ ‘sāmgha ‘buddha’ ‘sāmgha ‘bhavya’ ‘tit’).

Śītra. –

The Blessed One sat down on the indicated seat and said to me: “Your samghīti made of pieces of cloth, O Kāśyapa, is soft.” – “May the lord accept my samghīti out of pity for me!”

Then I gave to the Blessed One my samghīti made of pieces of cloth and I received in return the rags of hempen cloth, so worn-out, of the Blessed One.

27 Ananda moved to the Samyutta, III, p. 105-106 (Sānyutta, T 99, k. 10, p. 66a-b5): At the Jethavana in Śravasti, Ānanda commented to his colleagues how useful (sukha) Pūraṇa Maiṭīrāṇiputtra had been to them by teaching them that the notion of “I am” (asmīti) comes from the five aggregates and by making them see that the latter are impermanent. Ānanda ended his comment by saying: Īdāna ca paṇa me āyataṃ pannasak Maṇḍala pannasak dhammaṁ abhaśītame. “When I had understood this teaching of the Dharma by venerable Pūraṇa Maiṭīrāṇiputtra, the Dharma was understood by me.” The long-winded speech of the Samyutta (l. c.) is more accurate and more complete: “When I had heard this teaching, I obtained the perfectly pure dust-free and stainless eye of the Dharma (vīṣayā vīgaṇītaṃ dhammaṁ vīṣayāvīṣayāvīṣaya) since then, I have always preached this Dharma to the fourfold assembly, and I do not preach it to the anyātharikhas, iramaṇas, brāmatamas and parīvīkṣijjas. This then is the first fruit of the Path, the fruit of srotapanna which Ānanda obtained at that time: see also the Commentaries of the Samyutta, II, p. 308, l. 24:25 and the Theragāthās in Pālins of the Brother, p. 349, etc.

– Ānanda was the Buddha’s attendant (upasādhu) for the last twenty-five years of his life. To the references noted above, p. 94F, n.1, and 167F, n. 1, add Saṃghabeda, II, p. 59-64.

– As we have seen above, p. 100F, Ānanda realized arhathood after the Buddha’s parinirvāṇa, at the time of the Council of Rājagaha.
This is what the bodhisattva wishes here.

1) Most often the Buddhas have śrāvakas as saṃgha and do not have a special saṃgha where śrāvakas and bodhisattvas are mingled. Thus, in the buddhafield of Buddha Amitā, the bodhisattva saṃgha is numerous and the śrāvaka saṃgha is fewer in number.

This is why the bodhisattva wishes [here] “to have and immense saṃgha of śrāvakas and bodhisattvas.”

2) When certain buddhas first turn the Wheel of the Dharma, it happens that nobody becomes ‘non-regressing’ [in the progress to supreme complete bodhi].

This is why the bodhisattva wishes [here] wishes that “in the course of his first sermon of the Dharma, innumerable (aparimita) people become non-regressing.”

Aparimitam śāyupramāṇam

Seventeenth Section OBTAINING THE IMMENSE LONGEVITY AND IMMENSE RADIANCE OF THE BUDDHAS

Sūtra (Paṭhacāvintāti, p. 34, l. 9-10; Śatasāhasrikā, p. 113, l. 18-114, l. 1). – The bodhisattva who wishes to obtain the limitless longevity and limitless radiance [of the Buddha] must practice the perfection of <2336> wisdom (Kim iti me ‘parimītāṃ cāyupramāṇam bhaved ity aparimitā ca prabhāsampad bhaved iti prajñāpramāṇiyāṃ śīkṣayasya).

Śūtra. –

I. APPARENT LONGEVITY OF THE BUDDHAS

The length of life (āyupramāṇa) of the Buddhas is long, or short.286

286 Compare the Sanskrit Mahāvibhāsā, ed. Waldschmidt, p. 69-70 and its Chinese versions, T 1, k. 1, p. 2a4-8; T 2, k. 1, p. 150b27-c5; T 4, p. 159a11-15: Vipāyin 80,000; Śīkha 70,000; Viśvabhuja 60,000; Kāśyaruka 40,000; Kanakamuni 30,000; Kāśyapa 20,000; Śākyamuni 100. – Pīḷi Mahāvibhāsā in Dīgha, II, p. 3-4: Vipassī 80,000; Śīkha 70,000; Vessabhū 60,000; Konāgamana 30,000; Kassapa 20,000, Gotama 100. See also above, p. 269F, 299-300F.

Prī-p’o-che (Vipaśyin), 84,000 years.
Kīu-šaou-souan-t’o (Krakasanda), 60,000 years.
Kīa-na-k’e-meou-ni (Kanakamuni), 30,000 years.
Kīa-chō (Kāśyapa), 20,000 years.
Che-kia-wen (Śākyamuni) a little more than 100 years.
Mi-lō (Maitreya), 84,000 years.289

The ordinary radiance (prabhā) of Buddha Śākyamuni is one armspan (vyūma); that of Maitreya, ten līs.290

II. REAL LONGEVITY OF THE BUDDHAS

The life-span (āyupramāṇa) and radiance (prabhā) of the buddhas are each of two kinds: i) hidden (itavyam), ii) apparent (āśī). [Those that are hidden] are real (bhūta); [those that are apparent] are manifested for the benefit of beings.

The real life-span is limitless (aparimita); the apparent life-span is limited and measured for the benefit of beings.

The real life-span of the buddhas cannot be short (ulpī). Why? Because the buddhas are endowed with causes and conditions that lead to a long life (ādityabhūsamāyurtam). [Bako brhamā suṣṭa]289 – Thus, for having once (piṭramiṃvas) saved the life of so many villagers, P’o-k’e-fan (Bakabrahmā) obtained an immense (aparimēya) incalculable (asamādhyeya) lifespan. <2338>

289 Cf. Mahāyana, T 26, k. 13, p. 510b; Dīvyāvadāna, p. 66, l. 21-22.
291 Bako brhamā suṣṭa of the Sānjugata, I, p. 142-144; Sāmyutta, T 99, no. 1195, k. 44, p. 324b3-c16; T 100, no. 108, k. 6, p. 412b7-c18; Sanskrit fragments in Mahākāmarūpāvalīga, ed. Lévi, p. 34, l. 8-35, l. 14.

In Sanskrit the sûtra is entitled Bakapratyekabrahmaśāstra. The interlocutor of the Buddha is Bakabrahmā, also called (in T 99) Bakabrahmadeva.

This sûtra consists of two parts, one part in prose (which occurs in Mahāyana, I, p. 326) and one part in stanzas.

The following is a summary of the Pīḷi recension:

At that time the Blessed One was at Sāvatthi, in the Jetavana in the garden of Anāthapiṇḍika. At that time, Bakabrahmā conceived a wrong view. He said: “Our realm is permanent (niṣca), solid (ādha), eternal (saśāsita), definitive (devata), not subject to disappearing (acaravahamsya). It is not born, it does not live, does not die, does not disappear and is not reborn; apart from it, there is no exit (from samāra).”

The Blessed One read his mind and in the time it takes for a strong man to extend his folded arm or to fold his extended arm, he disappeared from the Jetavana and appeared in the Brahmukha.
In the world of the Brahmā gods (brahmāloka), the life-span does not surpass a half kalpa;\(^{292}\) and this brahmādeva [Baka] is alone in having an immense longevity. Thus he conceived a wrong view <2339>\(^{-}(nityādṛṣṭi)\) and said: “I alone am eternally subsistent (nityaṃbhūta).”

The Buddha went to him and, to destroy this wrong view, told him a jātaka [from which it emerges] that Bakabrahmā is enjoying such a long life for having formerly saved a village.

All the more reason that the life of the Buddha should be long, the Buddha who, from lifetime to lifetime, has saved innumerable incalculable beings, either by helping them with material goods (ānimśadāraṣṭra) or by exchanging his life for theirs. Then why should not his lifespan surpass one hundred years?

Furthermore, the discipline of abstaining from taking life (prāṇātipadapratītya) is the karmic cause and condition leading to a long life (ārghyadāsamavitānta). In his great loving-kindness (mahāmahān), the Buddha has an affection (prema) for beings which penetrates to the marrow of the bones (ādhibhūmājan). He is constantly dying for beings: why then should he destroy life?

Answer. – Jambudvīpa being bad, the life of the Buddha there must be short. In other places that are good, the life of the Buddha would be long.

Question. – If that is so, the Bodhisattva who is born in the palace <2340>\(^{-} (of)\) King Siddharhana in this Jambudvīpa, who leaves home (abhīnāsākramati) and who realizes enlightenment (abhisamākhyāya) is the

Once there were thieves (causa) who looted and damaged a village (grāma), oppressed and tied up the inhabitants and escaped with great spoils. At the time, you manifested great bravery, saved all the people and as a result, they suffered no damage.

It is to this jātaka that the Tavāṣ is alluding here. It is told in full in the Commentary of the Sanyutta, I, p. 210-211, of which here is the translation:

Another time, the penitent [Baka] built himself a hut of leaves at the edge of the Ganges near a forest village.

Brigands descended on this village one day and went away carrying with them the furniture, the livestock and the inhabitants and escaped with great spoils. At the time, you manifested great bravery, saved all the people and as a result, they suffered no damage.

The village is a river. On its banks, a certain king was seized by his enemy who took him away to the Himavat. This king taken by force with his army and his chariots was about to be put to death. [Baka] who was then a hermit, was beyond birth and death. [Baka] who was then a hermit, was beyond birth and death. [Baka] who was then a hermit, was beyond birth and death. [Baka] who was then a hermit, was beyond birth and death. [Baka] who was then a hermit, was beyond birth and death.

Before taking rebirth in the Brahmaloka, Baka was a Buddhist monastic. It is said in the Tsa pao tsang king, T 203, k. 3, p. 461a13-15: There was an ārya named P'o-k'ie-fan (Baka). Venerable Śāriputra and Mahāgālāyana taught him the contents of the Dharma (duḥkha-dāna) and he became anāgāṁ. After death, he was reborn among the Brahmadāvas and had the name P'o-k'ie-fan (Bakabrahmā). When Kokālika, a disciple of Devadatta, accused Śāriputra and Mahāgālāyana of misconduct, Bakabrahmā came down from the Brahmā heaven to defend his former teachers (see above, p. 807-809f).

Bakabrahmā was assured of an exceptionally long lifespan, but not eternal.

---

\(^{292}\) In the world of the Brahmā gods (brahmāloka), the life-span does not surpass a half kalpa;\(^{292}\) and this brahmādeva [Baka] is alone in having an immense longevity. Thus he conceived a wrong view <2339>\(^{-}(nityādṛṣṭi)\) and said: “I alone am eternally subsistent (nityaṃbhūta).”
The Buddha asked Ānanda: Does the Buddha fulfill his buddha activity by such magical power (ṛddhibala)? - Ānanda replied: Supposing that the Buddha lived only a single day, even the plants (tronkāśha) of the great earth would all be saved, and beings also; all the more reason when he lives for a hundred years.

From that we know that the life-span of the buddhas is limitless (aparimīta) but that, in order to save beings, they manifest either a long life or a short life.

Thus, when the rising sun is reflected (pratibimbata) in a body of water, it is regulated (anusvartate) by the size of the body of water; if it is large, the reflection lasts for a long time; if it is small, the reflection quickly disappears. When the sun lights up a mountain of lapis-lazuli (vaśīkāra), crystal (ṣapāṭika) or pearl (maṇi), its reflection (pratibimba) lasts for a long time. When fire burns plants, if the latter are not numerous, it is quickly extinguished but if they are numerous, it lasts for a long time. On the pretext that there is no more fire in the place where it is extinguished, we cannot say that there were places where burn for a long time.

The interpretation is the same in regard to the dimensions of the Buddha’s radiance (buddhaprabhā).

Let us take a strange universe where the human life-span (āyuḥpramāṇa) is a kalpa; for these people, a buddha of one hundred years would not even have lived for a single one of their days; the people would merely scorn him (avamāna) and would not accept his teaching. The Buddha transforms the kalpa which these beings hold as real as he pleases.

[Śūraṃgasamādhiśūtra:]303 – This is what is said in the Cheou-leng-yen-king (Śūraṃgasamādhiśūtra): The life of the Buddha Chen-t'ōng-pien-tchao (Vikurvanavairocana) is 700,000 incalculable periods (asamkhyeyakalpa). The Buddha [Śākyamuni] said to Mahājñāna: “That buddha is myself”, and the Buddha [Vairocana] in turn said: “The Buddha Śākyamuni is myself.”

From that we know that the life-span (āyuḥpramāṇa) of the buddhas is [312b] truly limitless (aparimīta).

In order to save beings, the buddhas manifest a long life (āḍīrgha) or a short life (alpa) [according to the circumstances]. As you said above (p. 233ff), the Buddha Śākyamuni who saves beings by his magical power (ṛddhibala) does not have an [apparent] life-span different from that of people; there is no need for him to live for a hundred years: in one single day he could perform his buddha activity (buddhakārya).

[Miracle of the multiplication of fictive buddhas:]304 – Thus, one day Ānanda had the following thought: The bhagavat Jan-teng (Dīpankara), the buddha Yi-ts‘e-cheng (Viśvabhā) and the buddha Pi-p‘o-che (Vipaśyin) appeared during favorable ages; their life-spans (āyuḥpramāṇa) were very long and they were able to fulfill their buddha activity (buddhakārya). My Buddha Śākyamuni has appeared in a bad age (kalpakaśāya) and his life-span will be very short. Soon there will be no more Bhagavat and he will not be able to complete fully (paripraś-) his buddha activity.

At that very moment, the Bhagavat entered into the concentration of the rising sun (sāryudayasamādhi) and created innumerable buddhas, as many as the rays (rāmi) of the sun spreading in the ten directions, by emanation (nirmanā) from his body. Each of these fictive buddhas (nirmittabuddha) was in the universes and each one there fulfilled his buddha activity: some preached the Dharma, others manifested the superknowledges (abhijñā), others were in samādhi, others took their meals: in these many ways, they did the work of the Buddha and saved beings.

On emerging from this concentration, the Buddha asked Ānanda: Did you see and hear all these things? - Ānanda answered: Yes, I saw them.

293. CT Śūraṃgasamādhi, French transl., p. 267-270.
294. See p. 531-535ff, 1352-1353ff. The Tract returns here for the third time to this sūtra which I [Lamotte] have not been able to identify exactly.
CHAPTER LII: ELIMINATION OF THE TRIPLE POISON

First Section ELIMINATING THE THREE POISONS

Sūtra (cf. Pañcavimśati, p. 34, l. 10-15; Śataśatikā, p.114, l. 3-10). – The bodhisatta must practice the perfection of wisdom if he envisages the following: “When I have attained supreme complete enlightenment, may there be no desire, no hatred, no delusion in my buddha-field and may even the name of the triple poison be absent” and, “From then on, may all beings be endowed with wisdom so that they recognize: “Good is generosity! Good is discipline! Good is self-mastery! Good is non-violence toward living beings!” (Bodhisattvavāna mahāsattvavānam upapūrtkṣamanena ‘kim iti me ‘nuttaram samyaksambodhiṁ abhīṣambuddhasya tatrū buddhākṣetre rāgadvēsamohāṁ na bhaveyyus triviṣaiabho ’pi na bhaved iti, ‘kim iti sarvasātattva evamūtpayāy prajñātām sannātvyāgatā bhaveyyu evam jātṛanāṃ sādhū dānaṁ sādhū sādhu sāmyamaḥ sādhu brahma-caryam sādhu avihīṃṣāṃ sarvapratibhāteyāḥ’ iti prajñāpratimāṇāyaṃ sūkṣmaayaṃ).

Sūtra, –

Triviṣaiṣayā

I. ELIMINATING THE THREE POISONS FROM THE KŚETRA

Question. – If the universe [in question here] is free of the three poisons (triviṣa) as well as the name (kābda) of these poisons, why is the Buddha born there?

Answer. – Desire (vīrga), hatred (deśa) and delusion (moха) are called the three roots of evil (akusalaṁlabāla).284 These are the dharmas that have the realm of desire (kīmāsthavvācavara) as their domain. When the Buddha speaks of desire, hatred and delusion, it is a question of [the roots of evil] belonging to the desire realm, but when <2344> he speaks of afflicted ignorance (kliśṭāvīdyā), the latter penetrates all three realms.285

There are buddha-fields that contain only (kevalam) men of desire: for these beings the bodhisatta [here] wishes that, at the time when he becomes Buddha, “in his universe there will be neither the three poisons (triviṣa) nor even the name of the three poisons (triviṣaiṣa).” But there are also pure buddha-fields (paritattadhābhudhākṣetra) that contain only non-regressing bodhisattvas (avaiśvārīka) with body born from


285 Afflicted ignorance (kliśṭāvīdyā) is present in the triple world: it is not moха, the root of evil but, more precisely, sammoha, confusion, in regard to the truths: cf. Kośa, V, p. 71.

286 As we have seen above, p. 1760F seq., the traces of the passions (kleśa) persist in the arhat and even in the avaiśvārīka bodhisattvas of the eighth bhūmi; only the Buddha has eliminated them.


Sanskrit: maghaḥau nid anum / troya ime bhikkhuva dhammā samādīyante anisita amanātā lokaya / katame troya/ tathātāt vīghīte ... abbaya vīghīte jātān marayam phālāma ... Pali: teyo bhikkhuva dhammā loke na samādīyeyan na thallāgo loke ... appahāya abbahbo jātān phālāma marayam marayam phālāma ...

Transl. of the Sanskrit. – The story took place in Magadha. There are, O monks, three unpleasant, disagreeable and annoying things for the world. What are these three things? They are sickness, old age and death. If these three things, unpleasant, disagreeable and annoying to the world, did not exist, the Tathāgatas, saints, fully and rightly enlightened, would not be born in the world to throw light on the well-preached doctrine and discipline. But since these three things, unpleasant, disagreeable and annoying to the world, namely old age, sickness and death, do exist, the Tathāgatas, saints, rightly and fully enlightened, are born into the world to bring light to the well-preached doctrine and discipline: if one has not rejected three [other] things, one is incapable of avoiding sickness, old age and death. What are these three things? They are desire, hatred and delusion. If one has not rejected these three things, one is incapable of avoiding sickness, old age and death.

- The Trātiṣṣa has twice already referred to this sūtra: cf. p. 300F, n. 2; p. 543F, n. 1.

288 On these dualistic conceptions formally condemned by the Madhyamaka, see chap. VIII of the Pīrulākātinīdevī, French transl., p. 301-318; the distinction between bandhava and moха is criticized, p. 306 at top of page.
power of right view (samyagdṛṣṭi), they approve of non-violence toward beings (avihimsā sarvaprāṇibhūteṣu). This mundane correct view (laukikā samyagdṛṣṭi) is the root (mūla) of wisdom free of impurities (andikavā prajñā).

This is why the bodhisattva wishes here that the name of the three poisons is not found in his field. Desires (rūpa) is of two kinds: bad desire (mithyāreyγga) and simple desire; hatred (dveṣa) is of two kinds: bad hatred (mithyādveṣa) and simple hatred; delusion (moha) is of two kinds: bad delusion (mithyāmoha) and simple delusion.

Beings who are the victims of the three kinds of bad poisons (mithyāśūṣa) are difficult to convert and save; those who are victims of the three kinds of simple poisons are easy to save. When the Prajñāpāramitāsūtra speaks here of “eliminating the name of the three poisons”, it is a matter of eliminating the name of the three bad poisons.

As for the five expressions: “Good is generosity! (sādhu dūnam), etc.” (used here by the sūtra), see what has been said above (p. 504-506F) in the Fang-kouang chapter (Rāsimpramokṣa).

Saddharmāvipralopa

Second Section PREVENTING THE DISAPPEARANCE OF THE HOLY DHARMA

Sūtra (cf. Pañcaviṃśatisūtra, p. 34, l. 16-17; Śatastāsasrīkā, p. 114, l. 11-12). – The bodhisattva must practice the perfection of wisdom if he wishes that, after his parinirvāṇa, there will be neither the disappearance of the Holy Dharma nor [313a] even the name of this disappearance (“Kim iti me parinirvāṇyasa saddharmāntardhānam na bhaved antardhānaśabdā ‘pi na haved iti prajñāpāramitāyāṃ iśāśītyayam”).

Sūtra. -<2346>

Question. – If even the Buddha who is the king of the Dharma must disappear, why should his Dharma not disappear?

Answer. – As I have already said above, this was a wish (pranāhāna) of the bodhisattva, but is not itself realizable.

The series of approvals introduced by sādhu is a stock phrase, present in the Prajñāpāramitā sūtras in the form of many variations: cf. Pañcaviṃśatisūtra p., 101. 7-8; 34, l. 14-15; Śatastāsasrīkā, p. 19, l. 7-8; 114, l. 8-9. The formula of Samghabhedā, I, p. 73, l. 19-20 (sādhu damaḥ sādhu samayuḥ sādhu arthacaryāḥ sādhu kauśiṣacaryāḥ sādhu kalyāṇacaryāḥ) is almost the same as that of Mahāvīrdinīsūtra, ed. E. Waldschmidt, p. 128. For the Pāli wording, more developed, see Dīgha, II, p. 28, l. 31-33.

1945
1) All conditioned dharmas (saṃskṛtadharma) are the result of a complex of causes and conditions (hetupratyasādībhāvānupatana); how then would they subsist eternally (niyayatha) and not perish?

The Buddha is like the full sun and the Dharma like the light that remains at the setting of the sun; why would this remaining light at sunset not disappear? It is only because the Dharma lasts for a long time and nobody sees it disappear that it is said not to disappear.

2) Moreover, the bodhisattva [of whom the Prajñāpāramitāśāstra is speaking here] sees that among the Dharas preached by the Buddha, some remain for a long time (cirasāttikā) and others do not. Thus the Dharma of Buddha Kāśyapa lasts seven days; the Dharma of Buddha Śākyamuni lasts for a thousand years. This is why the bodhisattva makes the following wish: "Although my Dharma is conditioned (saṃkalpa), I wish that it will be prolonged and not disappear, like fire (agnī) that, on finding fuel (indhama), continues uninterruptedly."

3) Moreover, the Dharma of the Buddha is the true nature of dharmas (dharmadānam dharmatā). Now this true nature is without production (anupaṭṭhā), without destruction (aniruddha), without interruption (anuccheda), without permanence (aṣādvata), without one-ness (aneta), without multiplicity (anāntāra), without coming (āṅgama), without going (anāṅgama). Without grasping (anupādāva), without agitation (ānileśa), without attachment (avairīya), without support (anukāraya), non-existent (āsati), like nirvāṇa. Dhammati being like that, how could it disappear (antarāṅgama)?

Question. – Dhammati being like that, all the buddhadharmsas are necessarily without destruction (aniruddha).

Answer. – Defined in this way, the true nature of dharmas (dharmadānam dharmatā) is indestructible. Nevertheless, there are people who, out of false conceptualization (saṃkalpa), grasp characteristics in things <23495> (dharmasya nimiṇnāta utvedha) - characteristics of cessation, etc. (śīndhādīlakṣaṇa) – and resort to dualistic theories, believing in disappearances (antarāṅgama). But in the true nature of things (dharmadānam dharmatā) there is no disappearance.

4) Finally by practicing the obstacle-free (anuvārasadharma) prajñāpāramitā, the bodhisattva accumulates immense qualities (aprameyaguna) and, conforming to his original vow (pārṇavatāndhama), his Holy Dharma continues [in time] and nobody sees it disappear. However, everything happens like the shooting of the bow and arrow: when the archer shoots an arrow up into the air, the arrow goes far and, even though nobody sees it disappear, it necessarily finally drops down.

Buddhanāmāsāraya

1947

Third Section BRINGING INNUMERABLE BEINGS TO ABHIṢAMBODHI BY HEARING THE NAME OF THE BUDDHAS

PRELIMINARY NOTE

This is the last wish formulated by the bodhisattva presented here by the Prajñāpāramitāśāstra.

This is a bodhisattva who has made the resolution (cittopāda) to attain abhiṣambodhi some day and, by virtue of that, to become fully and completely enlightened. The sūtra gives neither the name of this bodhisattva nor the name he will take once he becomes buddha. The bodhisattva formulates the following wish: "When I shall have attained abhiṣambodhi, may beings living in each of the ten directions in universes as numerous as the sands of the Ganges also be settled into abhiṣambodhi as soon as they hear my name." Only the hearing of the name (nāmaḥkṛṣṇa) is required; there is no question of meditation or of recollection (anuśmaṇa) of the name or of vocal invocation.

In order to realize this wish, the bodhisattva must "practice the perfection of wisdom" (prajñāpāramitāyān śikṣāstham), i.e., conceive it and practice it in the spirit of the prajñāpāramitā.

From the point of view of relative truth, this wish is unrealizable. No buddha has ever saved all beings at one time, whether by the hearing of his name or by any other means. The proof of this is that in the innumerable universes distributed throughout the ten directions, buddhas have appeared, now appear, and will appear forever in order to save beings from old age, sickness and death. If the whole world had been saved once and for all, the appearance of buddhas would be useless.

On the other hand, from the point of view of absolute truth, the wish formulated here by the bodhisattva is completely realizable; furthermore, it has already been realized. How does the bodhisattva practice it? By practicing the prajñāpāramitā. What is there to say? The answer is given to us by the sūtra itself (Pahavānīśa, p. 38, l. 16-39, l. 1; Tātsaśāsaṅkattikā, p. 119, l. 18-20, l. 5):

Tathā hi kṛṣṇo nama pratidharmam / te ca kalpitth / āyantakena nāmadhyena vyavahāryante / tāni bodhisattvāḥ prajñāpāramitāyān caran sarvanāmānuśaya / <2350> na samanupapāsya asamanupapāsya nābhīvāśate / punar aparunā Śāriputra bodhisattvāḥ prajñāpāramitāyān caran evam upapārakṣate nāmadhāram idam yaduta bodhisattvāḥ iti / nāmadhāram idam yaduta bodhiḥ iti / nāmadhāram idam yaduta prajñāpāramitāyān / nāmadhāram idam yaduta prajñāpāramitāyān caritāt /

"Actually the name is fictive; it is an anti-dharma; the things [which it designates] are imaginary and expressed by a sound which is foreign to them. The bodhisattva engaged in the perfection of wisdom does not consider all these names and, not considering them, does not become attached to them. Furthermore, O Śāriputra, the bodhisattva engaged in the perfection of wisdom determines this: bodhisattva is only a name, bodhi is only a name, buddha is only a name, prajñāpāramitā is only a name and the practice of prajñāpāramitā is only a name."
That being so, the bodhisattva who wishes to lead all beings to abhivamsahodhi and buddhahood by the simple hearing of his name is the victim of an illusion, since beings, the budha, abhisamahodhi and the bodhisattva himself are purely imaginary. The prajñapramitā, itself only a name, is the absence of all illusion, or in other words, the destruction of wrong views. That is the truth!

Empty of content though it may be and precisely because it is empty of content, the Truth is liberating: 

\[ \textit{Vetitas liberabit vos. It is omnipotent and there is no wish that it cannot realize, for the good reason that there is no wish to be realized.} \]

The buddhas and the great bodhisattvas of the tenth bhūmi who have the Prajñāpramitā as mother and the Dharmadātu as body are mingled with the Truth and, like it, are all-powerful.

The hearing of the name of the buddhas (nāmaśūraṇa) naturally is followed by a reflection (manasikāra), more or less prolonged, on these same buddhas, and this reflection is often followed by an oral invocation (ākūtanda), “Namo buddhāya”.

The spiritual practice of buddhānamuṣṭī commonly practiced by monks and lay people begins with a setting of the mind (samādhi) on the ten names (adhitacana) of the buddhas (cf. p. 124-144; 1340-1342): it is placed among the dharmas of the Path leading to nirvāṇa.

Pure Land Buddhism has been the subject of much research recently. The Japanese production has reached unimaginable proportions and H. Nakamura has reported on it in \textit{Survey of Mahāyāna Buddhism, Journal of Intercultural Studies, no. 3, 1976, p. 112-120}. The primordial aim of this religious movement has been to assure its adherents a rebirth in the paradise of the buddhas without, nevertheless, excluding access to complete perfect enlightenment at a much later date. The method proposed to realize these objectives is presented as being easy and the names of the buddhas plays a major role in it. In order to take rebirth in Sukhavati, the Western Paradise, it is necessary first to hear the name of the Buddha Amitābha or Amityus, but this is only a prior condition. Next it is necessary - and this is essential - to dedicate to it a mind free of any distraction (avivikṣa). Opinions differ on the length of this reflection (manasikāra) or this commemoration (anumettā): for some, one single thought (ekacittā), i.e., a single mind-moment, is enough; others say that it should continue for ten thoughts, for one day and one \textlangle 2351\textrangle night, for ten days and ten nights, or even that it should be prolonged indefinitely. This commemoration sees its efficacy increase if it takes place at the moment of death (see above, p. 1534-1539) and if the ascetic formulates the vow (prāṇidhāta) to be reborn in Sukhāvati. In return for this, the dying person will see, coming to him, the Buddha Amitābha surrounded by a saṃgha of bhikṣus and bodhisattvas and, after his death, will accede to the Western Paradise. However, this favor will be denied to those who have committed the five sins of immediate retribution (dhanvantara) or who have rejected the Holy Dharma (saddharmapratikṣepa): cf. the Small Sukhāvattvīyāda, ed. U. Wogihara, p. 202, l. 11-19; Large Sukhāvattvīyāda, ed. A. Ashikaga, p. 13, l. 22-14, l. 8.

The Amita soteriology is complex; in it, the hearing of the name and commemoration of the buddhas, the wish to be reborn in the Pure Land, the mind at death, the personal intervention of Amitābha, and the exclusion of the biggest wrong-doings occur in turn. The two Sukhāvattvīyādas, both in their original Indian form as well as in the numerous Chinese and Tibetan versions, have, in time, undergone important revisions, mainly in regard to the number of vows formulated by the bodhisattva Dharmakāra when he ‘adored’ his future buddha-field. This composite character in Amidism poses a mass of delicate questions the description of and often the solution to which may be found in K. Fujita, \textit{Genshi Jījido Shisī na Kenkyū} (Studies on Early Pure Land Buddhism), 1979.

In the Chinese and Japanese extensions of Amidism, a growing importance is attached to the oral invocation of Amita. See P. Demièville, \textit{Sur la pensée unique, in BEFEO, XXIV, 1924, p. 231-246}; G. Renondeau, \textit{Le Bouddhisme japonais, in Encyclopédie de la Pléiade, History of Religions, I, p. 1337-1340: the articles devoted to Amita in Encyclopedia of Buddhism of Ceylon, I, p. 434-463}. – In the 10th century, Kārya (903-972) traveled through Japan proclaiming the name of the Buddha of the West. Incessantly repeated according to Hīnena (1133-1212), piously pronounced only once according to Shinran (1173-1262), accompanied by dance according to Ippen (1239-1289), the \textit{nembutsu} became, solely by the power of Amita and in the absence of any merit, the main if not the only means of salvation. The adept who pronounces it is assured of being reborn after death in the Western Paradise. The \textit{nembutsu} works its effects \textit{ipso facto} and infallibly, like a sacrament.

The bodhisattva whom the Prajñāpramitāśūtra presents here formulates a wish both more simple and more ambitious, more simple in method - for it is a matter of only the hearing of the name (nāmaśūraṇa) – and also more ambitious in method - for the goal is not to be reborn collectively in the Pure Land, but to establish all beings in the abhisaṃbodhi and buddhahood by the

\[ \textit{Namo amitābha śarīro jñāna-rāja nāma-sūtra-nāma dharmadātu jñāna-māra śāstra-buddha-sattva-bhūmi}. \]

The request arose for those who had access to sutras of tendencies as different as, on the one hand, the Prajñāpramitāśūtra and, on the other hand, the Sukhāvattvīyādas. This was the case for the author of the \textit{Treatise} who, throughout \textlangle 2352\textrangle his commentary, cites these texts abundantly. Forced to take a position, he refuses to recognize the unconditional value of a \textit{nembutsu} in the hearing of the name. Here is what his reasoning will be:

1) The hearing of the name is not the unique means of realizing abhisamabhodhi. The buddhas save beings by various means, the most common of which is preaching the Dharma (dharmaśāstra). But there are others: emitting rays, performing miracles, spreading perfumes, producing sounds, etc.

2) None of these means is infallible, for the capacities and dispositions of beings to be converted must be taken into account. Thus, Śākyamuni who appeared in an impure land and at a bad age, increased his preaching but did not always convince his auditors. The inhabitants of Magadha criticized him and his cousin Devadatta accused him of charlatanism.
3) It is not enough to hear the word ‘buddha’ in order to obtain bodhi: in order to come to this final outcome, Sudatta and Sāila had to receive in addition the admonitions and instructions of Śākyamuni.

4) The hearing of the name and access to abhiṣambodhi are not mingled in one single moment of mind: at the best, the hearing will be the immediate antecedent (anantarapravṛṣṭāya) to abhiṣambodhi.

In conclusion, the hearing of the name does not act as a talisman or a magical formula; it is not the unique and infallible means to realize great enlightenment instantaneously. It may be compared to the slight cleavage that makes an already ripe fruit to fall, to the drop of water that makes a vase that is already full to overflow.

***

Śātra (cf. Pāṭcavimśati, p. 34, l. 16-18; Śatasāhasrīkā, p. 114, l. 14-16). – The bodhisattva must practice the perfection of wisdom if he envisages the following: “When I attain supreme complete enlightenment, may beings, in each of the ten directions in universes as numerous as the sands of the Ganges, be established as soon as they hear my name in supreme complete enlightenment” (Bodhisattvena mahāavatvanāvam upaparipāramānena ‘kim ti me nattarām samyaksambodhiṁ abhiṣambuddhayā, saha śrāvanena me nāmadhyayasa, ye dasasu diku gaitgāna-dīvālukopamaniṣu lokadāhate satītā te niyātā bhavyaṛu anuttarāyām samyaksambodhiṁ iti prajñāpāramitāyāṁ sākṣa).”

Śātra. –

I. THE TWO KINDS OF BUDDHA

Question. – Some people are born in a time when one can meet a Buddha and when the Buddha’s Dharma is present; however, sometimes they fall into hell (niraya). This was the case for:

T’p’tö-ta (Devadatta),<sup>387</sup> <sup>3</sup>
Kū-ki-li (Kokālika),<sup>388</sup> <sup>4</sup>
Ho-to che-tseu (Hastaka Śākyaputra),<sup>389</sup> etc.

388 The lies of Kokālika followed by his fall into hell have already been noted, p. 63F, and told in full, p. 806-813FF.
389 Above, p. 693, the Tsāli has already mentioned a certain Ho-to (Hastaka) along with Devadatta. The former, I [Lamotte] think, perhaps wrongly, should be replaced by Udaka Rāmaputra. The transcription Ho-to che-tseu which is found here shows that it is a question of Hastaka Śākyaputra (in Pāli, Hathaka Śakyaputra) distinct from many other Hastakas mentioned in the scriptures and particularly Hastaka Ākāvika whose story is told above, p. 562-565F.

Hastaka Śakyaputra appears in the Vinayas in regard to the first Pāṭiyāntika dealing with lying (Pāli Vin., IV.p. 1-2 (cf. Comm. of the Dharmapada, III. p. 390-391), Mahāśākka Vin., T. 1421, k. 5. p. 37b12-37c6; Dharmaputakatā Vin., T. 1428, K. 11, p. 634a6-634c10; Savatāvādā Vin., T. 1435, k. 9, p. 63b12-64a5. Here is the transd. of the latter source, the most detailed:

They fell into hell because the three bad dharmas <2354> (ākusaladharma) – rāga, dveṣa and moha – covered their minds. But then how can the Prajñāpāramitāśrīya say here that, in the absence of the Buddha, in universes as numerous as the sands of the Ganges, it is enough to hear the name of a buddha (buddhanāmadhyayavairavana) to attain abhiṣambodhi?

The Buddha was dwelling at Śrīvatśa. At that time in southern India, there was a master in the art of debate, his belly was covered with sheets of copper and he wore a lamp on his head. He called to Śrīvatśi and people asked him why he was [armor-clad] in such a way. He answered: “My wisdom is strong and I am afraid that my belly might burst.” He was also asked why he carried a lamp on his head and he replied that it was to light up the darkness. People said: “You foolish brāhmaṇa, the sun lights up the whole continent; why do you talk about darkness?” He answered: “Don’t you know there are two kinds of darkness? One is when the light of the sun and the moon are absent; the other is delusion (moha), when the light of wisdom (prajñā) is absent.” People said: “It is because you have not seen the bhikṣu Ho-to che-tseu (Hastaka Śākyaputra) that you talk that way. If you had seen and heard him, the rising of the sun would be shadows and the night would be the sun-rise.” Then the inhabitants of the city begged the bhikṣu Hastaka Śākyaputra to come and debate with the brāhmaṇa. Hastaka, hearing this invitation, became despondent but could do no other than to start out for the city.

On the way, he saw two rams fighting. He took this as an omen and said to himself: “This ram is the other ram is me.” Seeing that the ram that represented himself was losing, he became more depressed. Following on his way, he saw two bulls fighting and said to himself: “This bull is the brāhmaṇa, the other bull is myself,” here again the bull that represented himself was losing. Continuing on his way, he saw two men fighting and he said to himself: “This man is the brāhmaṇa, that man is myself.” Again the man representing himself was the loser. About to enter the debate hall, he saw a woman carrying a pitcher of water, but the pitcher broke and the water spilled out. He thought: “I see bad omens: I cannot avoid defeat.” Nevertheless, unable to do anything else, he entered the house. There, on seeing the eyes and the face of the debate master, he understood that he would be vanquished, and his grief was extreme. He went to sit down and when it was announced that the debate could begin, he answered: “For the moment I am a little sick; wait until tomorrow.” Having said that, he went to the Jetavana in Śrīvatśa where he had a place to live. In the last watch of the night (ūci yāme), he left to go to Rājagṛha.

The next day, the inhabitants of [Śrīvatśa] gathered together; they waited for Hastaka for a long time but he did not appear. The time having passed, they went to the Jetavana and began to look for him (avṛtaseṣ). The bhikṣu [in Jetavana] told them: “During the last watch of the night, Hastaka took his robe and his bowl (pāraśūram ākāvī) and went away.” Hearing this, the citizens blamed Hastaka in many ways (akṣaṇapāryaṇyā viraṇhanti), saying: “How can a bhikṣu lie thus?” One man told to a second, the second to a third and so on, and so [Hastaka’s] bad name spread throughout the city. Then the bhikṣus of little desire (ālapeca) who were simple (ālapekṣya) and kept the precepts strictly (ākāśatādān) took their robe and bowl and entered the city to beg their food (punṣāya). Hearing about the affair, they were displeased and after their meal they went to tell the details to the Buddha (tair eva prakaranaḥ bhagavato viṣṇumƯvāca). Then, for this reason [and in this circumstance], the Buddha called the assembly of bhikṣus together (ahu bhagavān evaṁ niśāna evaṁ prakaranaṁ samgūṁ sampiṣṭaṁ). He blamed [Hastaka] in many ways, saying: “How can a bhikṣu lie in this way?” Having blamed him in many ways, he said to the bhikṣu: “In view of ten advantages, I promulgate the following rule for bhikṣus (dādāmaṁvā tātāta bhikṣuṁ śākṣād sākṣād prajñāpāramitāyām) and from now on this rule must be worded thus (aṣṭaṁpūrṇe cetāca śākṣaḥ śākṣaḥ uṣṭaṣṭiṣṭaṁ): If a bhikṣu lies knowingly, he commits a pātayantika (saṃprajānamṛṣāvādāt pātayantikā).”

---

1951

---

1952
HEARING THE NAME OF THE BUDDHAS

1. As a rule, Śākyamuni saves by his preaching

Question. – The Buddha Śākyamuni also participates in the body horn of the fundamental element (dharmadhītuṣṭakāya) and is not <2356> different from [the other Buddhas]. Then, since he is present in the world, why are there still people who commit the five sins of immediate retribution (ānantārya), starving people (kṣadhīna), thieves (caura) and other miserable people of the same kind?

Answer. – The original pact (pāvādhhyapagama) of the Buddha Śākyamuni was the following: “I came into a bad age and it is by teaching the Path (mārga) that I wish to save beings: I did not come to provide them the happiness of this world (laukikasukha), riches and honors.” If this Buddha had wanted to use his powers to give them those things, there is nothing he could not have realized.

Moreover, among people [in the bad age], the power of their merits (puṇyabala) is slight and the defilements of wrongdoings are heavy: this is why they do not find deliverance as they wish (śānyati). Moreover, the Buddha at present teaches only pure nirvāṇa and nevertheless, people blame and criticize him:

[Criticisms of the Mithgadhian].

They said: “Why does the Buddha <2357> make so many disciples and convert (nayanti) the populace? That is bondage (bandhūna) as well.”

(nāmadhyakāravaha, etc.) which liberates from the mass of suffering, its memorization (dīvara, etc.) which protects from fire, and its invocation by loud cries (ākṣaraṇā, etc.) which saves from water.

Here the Traité speaks only of those who ‘commemorate’ (anumāramuni, vinn) the name of Avalokiteśvara. In the main meaning of the word, anumetti is a mental act and not a vocal act. The Traité recognizes that those who commemorate the name of the great bodhisattva escape from dangers but, different from the Lotus, it does not say that they are liberated from the mass of suffering (dakshakila), a liberation which is none other than nirvāṇa, visuṃ. Rather, it notes that recourse to Avalokiteśvara, profitable though it may be, is less efficacious than calling upon these depersonalized buddhas that are the dharmadhītuṣṭakāya.

The numerous conversions carried out by the Buddha since his first sermons did not fail to provoke dissolution and criticisms:


sabbe Sañjāyā setvāna, kam su dāni nayanti! //
When the Buddha converts just by preaching the Dharma, people already criticize him; what would they not say if he indiscriminately distributed the happiness of the world (lokasukha)?

[Criticisms of Devadatta]. Wanting to have the mark of the thousand-rayed wheel (sahasrāra caḍra) on the soles of his feet (pādaṭāla), Devadatta had an iron (aṇuṣ) mold made, had it heated and cauterized his

Foucher’s translation. – At that time, many young people of good family in the land of Magadha embraced the religious life one after another under the direction of the Blessed One. The populace murmured and became angry: “The āryanama Gautama aims to bring about the absence of children, to bring about widowhood, to bring about the extinction of the religious life. He has just ordained as monks the thousand anchorettes (jñati), the two thousand and fifty monks of Satīyāja, and now many young people of noble family in Magadha one after another are embracing the religious life under the direction of the āryanama Gautama.” And when these people saw the bhikṣus, they wanted to quarrel with them with this stanza:

“The great āryanama has come
To the capital of the land of Magadha;
He has converted all the disciples of Satīyāja;
Whom will he convert today?”

On the same subject, see also Catusapariśad, p. 394 and Mahāvastu, III, p. 90.

Here the Traité gives a version augmented by an episode told by the Milāsava. Vin.: Samghabheda, II, p. 165-165; T 1450, k. 18, p. 191c20-192a7:

Pumā api devadatattā aśīlāstrorūt karayati: tvam vavīśe pratiṣṭhāṇaṇaḥ: tvam api mān buddhatvam pratiṣṭhāṇaṇaḥ iti; sa kathayati: bhagavatvam caṇkāṅkapādaṭālaṭalāñca laṅkārman asit; tava ca caṇkāṅkapādaṭālaṭalāñcā nāti iti; sa kathayati: abhimān caṇkāṅkapādaṭālaṭalāñca abhinirvāraṇāti iti; tena ayakṣārā udvāt uktih. śakṣaṭyārī māma pādaṭāla caṇkāṅkam kartun iti; te kathayati: ārya ś ca yadi ś śākṣoṇī vedaṇāṃ goḍhun iti; sa kathayati: karata. śākṣamāni iti; te sambālaṇyati: balavān esah; yady evām evvalkīkāh, sthānān evad vyātār yat pārvaṇiprahidvā tvam āṁśāṁ jīvikāḥ yavapaṇopayaṇyati; iti taḥ kāṁṭāṁ cāṇḍāsyāt ivukth. ārya anēna kāntāścevānām pāṇā pravēṣyāti iti; tena kāntāścāveṇām pāṇā pravēṣaṇāt; ayakṣārāvagīvarnam caṇkāṅkam kṛtād pāṇā aṅkitāv; sa dhākām śēvām khrāṁ kāṭūkhe, amundūṁ vedaṇāṁ vyātāraḥ; bhokṣasāḥ khalalāḥ pṛṣṭḥḥ; karā devadattaḥ iti; sa kathayati: amesānān pradeśe caṇkāṅkapādaṭālaṭalāñcāḥ abhinirvāraṇāt iti; bhikṣāvasaṃ taḥ pradeśeṃ gatiḥḥ; taḥ aṣṭa ēkā bhulbhulevedānāḥ vikriṇāḥ: te bhugoruttābāṇām upasunvikriṇāḥ.

Trans. – Furthermore, Devadatta said to Aśīlāstru: “I have established you in kingship; now in turn you establish me in buddhahood!” Aśīlāstru answered: “The Blessed One has the sign of a wheel on the soles of his feet, you do not.” Devadatta replied: “I will make one” and called some ironworkers and asked them: “Can you make me the mark of the wheel on the soles of my feet?” The answered: “Yes, Lord, if you are able to withstand the pain.” – “Do it then”, said Devadatta, “I will withstand it.”

The ironworkers commented as follows: “This man is strong; if we mark him in this way, it is possible that with one blow of his heel, he can take our lives.” And so, having made a hole in the wall, they said to Devadatta: “Lord, put your two feet through this hole in the wall!” This Devadatta did, and the ironworkers heated a wheel white-hot and marked his two feet. Devadatta felt the sharp, violent, biting, unpleasant feeling.

The bhikṣus asked Koṅkilāka: “Where is Devadatta?” Koṅkilāka answered: “In a certain place, he made the mark of the wheel on the soles of his feet.” The bhikṣus went to that place and heard Devadatta who was howling with pain. The bhikṣus went to the Blessed One.

feet with it. Wounded by the cauterization, he was howling with pain. Ānanda heard him, burst into tears and said to the Buddha: “My brother is going to die; may the Buddha save him out of pity!”

The Buddha extended his hand and felt Devadatta’s body, uttering this oath of truth (satyopayaṇanam): “If it is true that I consider Rāhula and Devadatta equal [in my affection], may Devadatta’s suffering disappear.” Immediately Devadatta’s pain disappeared. Devadatta grasped the hand [extended to him], examined it and recognized that it was the hand of the Buddha. Then he made the following statement: “The son of Suddhodana assures his livelihood (jīvitaṃ kalpyati) by this medical trick.”14 The Buddha said to Ānanda: “Do you see Devadatta? How could he be saved when he nourishes such feelings?” [313e]

– The people of the fortunate ages do not have such faults (duṣya), but a being like Devadatta cannot be saved by the happiness of this world (lokasukha). All kinds of stories (nīdāna) on this subject have been told in full above (p. 868-878F).

2. The Buddhas do not save solely by the hearing of their name

Furthermore, the bodies of the Buddhas are innumerable (apramaya), incalculable (aṇaṃkhyeya) and dissimilar in aspect (nīdānadvākhyā): 1955

1) There are Buddhas who, by preaching the Dharma (dharmadeśaṇa) to beings, make them obtain abhisambodhi.

2) There are Buddhas who emit immense rays (apramāṇarūṣaṇaṃ <2359> pramocayantāi) and the beings who encounter them obtain abhisambodhi.1956

1955 Comparesaṃghabheda, II, p. 94: Tato Bhagavatā gaṇaḥbhūṣaṇaḥśri bālum abhipraśāta grahakāśitaṃ parvataṃ bhīvṛtāḥ... karan devadattaśya sthāpyaṇāṃ satyopayaṇam kṛtaṃ... yena satyena yathā rāhulabhadre priye evaṃkārthekā cittum aminānādhikām tathāvita devadatte tena satyena rāmam gagched iti... satyopayaṇamākālamānantaravam eva devadattaśya rāgā prastātām as... bhagavato pāṇām nirvākaṇāḥ...; sa samukṣayati: śāramanyo ghatanuyogam pīṭhāḥ iti... tathāpi buddhamukhyo-piṇḍātāraṇāḥ kathayāḥ: sābhāmin te siddhīrthā vidaṁ ca adhītām: śākṣāya anēna jīvāṃ kalpyaṇām iti.

Trans. – Then the Blessed One extended his arm like the trunk of an elephant, made it pass over Vulture Peak Mountain and placed his hand on Devadatta, uttering this oath of truth: “If it is true that I have exactly the same feelings towards Devadatta as I have for my dear only son Rāhulabhadre, by virtue of this truth may the torment that Devadatta feels be pacified. “As soon as he had uttered these words of truth, Devadatta’s pain subsided. Devadatta examined the hand of the Blessed One and recognized it as that of the monk Gautama. Even though his torment had been pacified by the kindness of the Buddha, Devadatta said to him: “The medical skill, O Siddhārtha, that you have acquired is marvelous; you will be able to ensure your livelihood by it.”

On the Buddha’s gesture of passing his hand across a wall or a rock face to cure Devadatta or to reassure Ānanda frightened by a vulture, cf. Si-yu-ki, T 2087, k. 9, p. 921b-15; Fa hien tchouan, T 2085, p. 862c21-24; A. Foucher, AṣṭG, I, p. 497-499 and Fig. 249.

1956 See p. 456f.
3) There are Buddhas who, by their superknowledge of magic (ṛddhyabhijñā) and their miracles (prātiṣhāya) direct the minds of beings, and the latter obtain abhisambodhi.

4) There are Buddhas who show only their form bodies (ṛṣṇakāya) and beings obtain abhisambodhi.\footnote{Śīkyamuni showed his tongue and his cryptorchidia to the brāhmaṇa Anātha, Brahmāya and Sela (cf. p. 275F, n. 1: 1667?) to his chest and his armpits to the nirāgraha Satyasa (p. 1665–68?, and notes).}

5) There are Buddhas who emit sweet perfumes from all their hair-pores (romaṅkāpa) and the beings who smell them obtain abhisambodhi.\footnote{When the buddha Amitābha, in the form of the bhūkṣa Dhamākara, carried out the bodhisattva practices, a lotus perfume came from all his pores of his skin and all kinds of food and drink flowed from the palms of his hands. Cf. Large Sukhāvatī, ed. A. Ashikaga, p. 25–26: Tūṣāva sarvaromakāpēŚya atpalakhandha vītī sma ...; savāmānapahākhyābhyājulekhaśvarasābhīnirākāśī parvopahpavagurupābhībhīnirākāśī ca pāñcatalāśyām prasaṇdunāt prādhebharavanyāt.}

6) There are Buddhas who, by giving food to beings, make them obtain abhisambodhi.

7) There are Buddhas whom it is sufficient to commemorate (anuṃsamudālantena) to obtain abhisambodhi.

8) There are Buddhas who, by the sounds (śabda) made by plants (ṛṣṇakāyda), do the work of the Buddhas (buddhakāya) and lead beings to obtain abhisambodhi.\footnote{In Anātha’s paradise, the trees shaken by the wind produce articulate sounds, sweet and enchanting, which serve as predictions. Cf. Large Sukhāvatī, p. 32: Viśvā pravịśānāṃ ca yuktānāṃ valumagnajātikāśnaga nīcāratty arcavekno pratiṅkākāravanye.}

9) There are Buddhas whose name people hear (nāmadhyeṣvāravannya), and they thus obtain abhisambodhi. It is in regard to these Buddhas that the bodhisattva says here: When I become Buddha, may those who hear my name find the Way (uttāraṇa).

3. The hearing of the name alone is insufficient to produce abhisambodhi

Moreover, the hearing of the name (nāmadhyeṣvāravannya), by itself, is not enough to obtain abhisambodhi. After having heard the name <2360> [of the Buddhas], one practices the Path and only afterwards does one obtain the way (uttāraṇa).

[Śūdrata’s bodhi].\footnote{Here too may be rendered by ‘safety’ but the translation ‘way’ or ‘passage’ is less compromising. The character tou serves to translate the Sanskrit words pauruṣāti and uttāraṇa: cf. G. M. Nagao, Index to the Śrīvāmanīdīra, II, p. 234a.} … Thus the eminent (śreṣṭhī) Śūdrata (Śūdrata) first heard the name of the Buddha, rejoiced in his heart, went to the Buddha, heard the Dharma and thus obtained bodhi.

\footnote{The conversion of Śūdrata (in Pāli, Seli) is told, partially in the same words, by the Selaṅkota of the Suttanipāta, p. 102–112, and of the Majjhima, II, p. 146. – Also, the Tseng yi a han, T 125, k. 46, p. 798a25–799c16.}

\[Śūla’s bodhi\].\footnote{Also, the brāhmaṇa Che-yi-lo (Śūla) <2361> first heard the name of ‘Buddha’ at the home of the jaill-brāhmaṇa Ki-ni-ye (Kenjya); his mind was overjoyed; he went straight to the Buddha; he heard the Dharma and obtained bodhi. <2362>} — Thus, the brāhmaṇa Che-yi-lo (Śūla) <2361> first heard the name of ‘Buddha’ at the home of the jaill-brāhmaṇa Ki-ni-ye (Kenjya); his mind was overjoyed; he went straight to the Buddha; he heard the Dharma and obtained bodhi. <2362>

— And the fruit of sotāpanna, when, on the next day, the Buddha gave him the graded instructions meant for lay people.


Having come to Rājagṛha on business, Sudatta went to his brother-in-law Rājagṛha and found him in the midst of preparing a fine banquet. He asked if he was celebrating a wedding or if he was getting ready to receive king Bimbisāra. His brother-in-law replied with these words: “I am not celebrating a wedding and I am not receiving king Bimbisāra; however, I am preparing a big sacrifice because tomorrow I have invited the sāṃgha with the Buddha at his head (api ca me mahāyutto paccaupatihī, cvattalasāṃ buddhāramaṇikho sāmgho nimitteyyo).”

“Did you say the Buddha?” asked Sudatta. “Yes, O householder, I did say the Buddha” (buddho ‘i tvam gohapatī vadetī — buddho ‘i tvam gohapatī sudāmḥḥ). This question was asked three times and three times the same answer was given. Then Sudatta ended: “The word ‘buddha’ is indeed rare in the world” (ghoṣa pi kha eva dālabhā lokantarī yad idam buddho buddho ‘ti).”

But as the Trīśūla comments here, Sudatta heard it three times but did not take immediate advantage of it. He wished to go immediately to the Buddha who was then in the Śālavāna near Rājagṛha. Thinking that the time was inopportune, his brother-in-law advised him to wait until tomorrow. Sudatta was so impatient to meet the Teacher that he woke up three times during the night thinking that it was dawn.

Finally the gates of the Śālavāna were opened and Sudatta saw the Buddha who was seated and who invited him to approach. Sudatta fell down at his feet. After exchanging salutations, the Teacher explained the graded teachings to him (anupāketabhiḥ) to speak to him about generosity, morality and heaven; he explained the dangers of desire and the benefits of renunciation; he ended his sermon with the four noble truths. It was only then that the dust-free stainless eye of the Dharma arose in Sudatta (virāja viśvamalā dharmākhandha udaya); this is the expression dedicated to designate, not accession to abhisambodhi or even the bodhi of the arhat, but simply the attainment of the first fruit of the religious life, the fruit of sotāpanna.

It does not appear that in his lifetime Sudatta ever attained arhathood. Proof of this is after that he died he was reborn among the gods: the Anāthaṭṭhipāka of the Samyutta, I, p. 51–56, speaks of a Sudatta devaputta (§ 6) and an Anāthaṭṭhipāka devaputta (§ 10).

Therefore, according to the canonical uttras, it is not sufficient to hear the word ‘buddha’ in order to be seated, by that very fact, in supreme complete enlightenment.
These texts say only that [Sudatta and Śaila] ‘heard the name’. The hearing of the name (nāmadheyaśravaṇa) is a cause and condition (hetupratyaya) for obtaining bodhi but is not bodhi.

4. The hearing of the name and abhissambodhi are not simultaneous

Kenjya had as a friend in Āśrama the learned brāhmaṇa Sela who was a specialist in the Vedas and auxiliary sciences, an expert in interpreting physical signs and learned in mantras which he taught to 300 disciples. The same afternoon, as he was passing by his friend’s home and seeing him so busy, he asked what he was preparing for. Kenjya answered: “The Buddha Bhagavat is in the neighborhood, in the Green Forest, and I have invited him and his samgha to have lunch with me.”

The same dialogue occurred between Sela and Kenjya as between Sudatta and his brother-in-law. “Did you say the Buddha?” asked Sela. “Yes, I did say the Buddha”, answered Kenjya. And Sela cried: “The word ‘buddha’ is indeed rare in the world!”

Again this time, the fact of having heard three times the word ‘buddha’ had no more effect on Sela than it had had on Sudatta. Nevertheless, curious, Sela together with his 300 students went to the Green Forest and respectfully greeted the Buddha. He had plenty of time to discover the thirty-two marks of the Great Man on the body of the Blessed One, including those of the tongue and cryptorchidia (see above, p. 274-276F, 1667F). They knew that anyone bearing the thirty-two marks is destined to become a cakravartin king or a fully and completely enlightened Buddha.

Wanting to be sure that he was indeed in the presence of a Buddha, Sela praised Śākyamuni, for he knew from the very old brāhmaṇas that “if one praises them, those who are truly holy, fully and completely enlightened, will reveal themselves” (ye te bhavanti avahanto sammata-sambuddhā, te sako vaṃ bhalākāmānā aṭṭhānaṃ pātukaṃti).

The pious stratagem worked and, approving of the praises which Sela made in stanzas ringing with piety, Śākyamuni firmly and simply admitted himself to be Āśrama-buddha and, since he was addressing a brāhmaṇa, Brahmabhūtā.

Fully convinced, Sela and his disciples asked to be received into the order and on the spot they were given ordination. This was not yet bodhi, but they entered the Path.

The next day, the Buddha and the samgha went to Kenjya the jatila and took part in the banquet he had offered them. After the meal, the Buddha thanked his host and departed. Shortly afterward, Sela and his companions realized in this very life the supreme goal of the religious life and recognized that they had destroyed rebirth: Khiṇā jāti…. Thus there were on this earth some new arhats (ākāśa-toroto kha pāmāyāmā Sela aparīto avahatam abhūtah).

Sudatta, as we have seen in the preceding note, had to be content with the fruit of āsanāpamā.

Does the fact of having heard the name of Buddha occur in the spiritual conquests? The sūtras say nothing about it. In any way, if the hearing did have a result, it was not immediate. When the new arhat attained the bodhi of the śrāvakas, eight days had elapsed since the hearing of the name of Buddha and their taking refuge (yan tam sarvam āgamaṃ iti aṭṭhānā, caṇhānī; sattaratanaṃ Bhagavantaṃ anāṃ tava sākṣānā).

The hearing of the name and the obtaining of abhissambodhi are not mingled in one and the same moment of mind (aka cittakusma) which, as we have seen above (p. 1983F, n. 1), is infinitesimal in duration. The hearing does not act in the manner of a magical spell instantaneously and infallibly producing its effect.

Question. — However, the Prajñāpāramitāsūtra says here that one hears the name of the Buddha and that “at the same time” (saha iravanana) one obtains abhissambodhi. It does not say that after having heard the name it is necessary to practice the Path in order to finally obtain abhissambodhi.

Answer. — Here the expression “at the same time” (or simultaneously) does not mean ‘in one and the same mind-moment’ (ekacittatvā): it only means that there is no intermediary (antara) between hearing the name and abhissambodhi: that is what the expression “at the same time” means.

[Metta sutta]— As the sūtra says: “When the mind of loving-kindness (maitrīśravaṇa) is cultivated, the seven members of sambodhi (saptasambodhitva) are cultivated at the same time (sahagatā)?”

Objection. — But the meditation of loving-kindness (maitrīśravaṇa) is impure (śravaṇa), for it has beings as object (sattvān ālambate); how then could one cultivate, at the same time, the <2363> seven members of sambodhi (saptasambodhitva) [which themselves are pure (andhravrava)]?

Answer. — After loving-kindness has arisen, one cultivates the seven members of sambodhi. As there are no other dharmas [that are inserted between maitrī and the sambodhīyagga], we say that they arise at the same time (sahagata).

The expression ‘at the same time’ can have two meanings: i) it can designate strict simultaneity (samanālāśa); ii) it can designate posteriority in the long run, provided that no other dharmas comes to be inserted between the two terms. Here, as it is a mind of maitrī and [without any other intermediary (antara)] a practice of the seven sambodhīyagnas, it is said that they arise at the same time (sahagata).

5. Causes other than the hearing of the name occurring in the obtaining of abhissambodhi

122 Adopting the variant āsanā.
123 Samyutta, V., p. 139, l. 3-5: idha bhikkhave bhikkhu mettiyagatam suttisambodhiyagatam bhaveti // tu // mettiyagatam upakkīsābhiyagatam bhaveti vivekanisissuri virajanissuri siddhānussati paccayapaṭihatāmin. – Here, O monk, the bhikkhu [who cultivates maitrī], by that very fact cultivates the unmiśra-sambodhiyagga “going with maitrī”; he cultivates by that very fact the [dhammapaṭipāca, vīrya, pātī, prācīn, sammādhi] and upācāra-sambodhiyagga “going with maitrī”, dependent upon separation, detachment, destruction, and having abandonment as goal.

This sūtra is cited in summary in Kosabhirāma, p. 146, l. 12-14. One cannot take it as an argument to assume the absolute simultaneity of maitrī and the sambodhitva. Indeed, maitrī marrowed by belief in the self is impure, whereas the seven sambodhīyagnas depending on detachment from the world are pure, and the pure practices cannot co-exist with the impure practices. The truth is that the development of the sambodhīyagga follows the development of maitrī immediately and without intermediary (samanātara).

Similarly, the obtaining of abhissambodhi follows the hearing of the name of the Buddha (nāmadheyaśravaṇa) without intermediary, but is mingled with it.

The conquest of abhissambodhi comes about with the help of causes and conditions, the main ones being the merits acquired by the ascetic himself and — according to the Greater Vehicle — the grace of the Buddhas. By itself, the hearing
1) Furthermore, in some beings the merits (puṇya) are ripe (pakva) and the fetters (saṃyojana) are slight (tanu); they will obtain abhisaṃbodhi. If they hear the name of the Buddhas, they will obtain it at once.

2) Moreover, it is by the power (prabhūva) of the Buddhas that they hear and find the way (satūrana).

Thus when an ulcer (gandu) is ripe and there is nobody to prick it, a very small cause is enough for the ulcer to break by itself. When a fruit (phalā) is ripe [314a] and there is nobody to gather it, a small breeze is enough to make it fall by itself. A new piece of cotton cloth (kārpāsa), white and clean, easily takes the dye (rāṇa). In regard to men, the Prajñāpāramitāsūtra says here that by hearing the name of the Buddhas they immediately obtain abhisaṃbodhi. Another example: when a preta who has taken possession of a man hears the exorcism (mantra) of the hermit (rṣi), he abandons his victim and flees. <2364a>

6. How is the name of the Buddhas spread?

Question. – But who now spreads the name of the Buddhas beyond universes as numerous as the sands of the Ganges in a way that beings hear it?

Answer. – 1) By his miraculous power (śādiḥdala), the Buddha emits innumerable rays (vaśrit) from the pores of his skin (romukṣa); on each of these rays there are precious lotuses (raṇamaya padma); on each of these lotuses there sits a Buddha, and each of these Buddhas saves beings by preaching the Holy Dharma (saddharma) and also by saying the name (nāmadheya) of the Buddhas; this is how the beings hear it. See what has been said above (p. 456f) in the chapter on "Fung-kousang (Raimipromoksen)."

2) Moreover, according to their earlier vows (pūrvaṇānātā), the great bodhisattvas go to the places where the Dharma of the Buddhas does not exist and there they proclaim the name of the Buddhas, as has been said in the present chapter: this is how beings hear it.

3) There are also people of great merit who hear the voice of the Buddhas coming from the sky: this was the case for the bodhisattva Sa-śu-pa-sou-louen (Sadāprārutidā). of the name would not be able to realize abhisaṃbodhi; it is, nevertheless, the slight clavus that makes the ripe fruit fall, the drop of water that makes the vases of merits overflow.


227 See also p. 1352-1353f.

228 For Sadāprārutidā, see above, p. 1353f and 1354f.; n. While he was seeking the Prajñāpāramitā and was staying in a forest, he heard a voice coming from the sky (tena ... antarākaṃ nirghoṣaḥ iśtu ṭīṭi) that said to him: “Go, O son of good family, to the east and there you will hear the Prajñāpāramitā.” cf. Āṇḍāśāraśāra, p. 927; Pācauvimśati, T 223, k. 27, p. 414a-b; Śataśāraśāra, T 220, book VI, k. 398, p. 1059a26.

4) The name of the Buddhas is also heard through the intermediary of deities, through the sounds (gloṣa) made by the trees or in dream (svāpta).

5) There are also Buddhas of inconceivable power (acintyaḥdala) who come to proclaim or pronounce it.

6) Finally, there are bodhisattvas who take the oath to save all beings. This is why they say [the following]: “When I attain abhisaṃbodhi, may beings in universes as numerous as the sands of the Ganges, as soon as they hear my name, all realize abhisaṃbodhi.” But in order to do this, they must practice the perfection of wisdom. <2365>

Samāpti

Conclusion

Preliminary note. – In the course of chapters XLII to LII covering volumes IV and V of the present work, the bodhisattva presented by the Palaćavimśati has formulated a series of sixty-two wishes (pranidhāna). The latter are in accord with the twofold aim assigned to the bodhisattva at the moment when he produced the mind of enlightenment (bodhicittotpāda): realizing abhisaṃbodhi, saving innumerable beings and by this fact, assuring his own benefit (svārtha) and that of others (paśārtha).

Most of these vows are realizable by current practices: thus a non-Buddhist can indeed conquer the first three abhisambodhi vows by judicious practice of the mental concentrations. Other vows are not realizable: it is impossible to bring all beings to abhisambodhi by merely making them hear the name of the Buddhas.

The six virtues assigned to the bodhisattva (generosity, morality, patience, exertion, concentration and wisdom) are within the range of any person of good will but, since they are still sullied by errors and desires, they produce only worldly fruits and at best lead only to rebirths in the good destinies, among gods or humans.

To be truly efficacious, these virtues must be practiced in the view of the Prajñāpāramitā which transforms the virtues into ‘perfections’ (pāramitā): thus, a gift is perfect when its author sees neither donor nor beneficiary nor thing given. It is the same for the other virtues: for a wisdom to be perfect it must have overturned the barriers separating the true from the false. Whether they appear to us to be realizable or not, all the vows of the bodhisattva are actually already realized if they are conceived in the perfection of wisdom. This Prajñāpāramitā, also called ‘knowledge of all the aspects’ (sarvākṣaraśāra), is the knowledge of the true nature (dhammatā, dhammaidhāta) of things, whose ‘sole characteristic is the absence of characteristics’ (ekalaksanam yaduṣa alaksanam). All beings (svattva), including the bodhisattvas and the buddhas, are empty of ‘me’ and ‘mine’ (ātmāntyāntyānta), all phenomena (dharma) are empty of inherent nature and specific nature and, consequently, without origination or cessation. The Prajñāpāramitā that sees

1961

1962
them thus does not see them; this wisdom is a non-wisdom. It itself is without inherent nature and character: it is the absence of wrong views. In this capacity, it holds the force of truth: “There is nothing that it does not penetrate, nothing that it does not realize” since there is nothing to penetrate, nothing to realize. In their body of truth (dharmakāya) or, using the words of the Traité, in their body born of the fundamental element (dharmadhātuṣajjātika), the Buddhas and great bodhisattvas who are the replicas of it, are themselves also all-powerful.

The non-seeing of beings and phenomena logically involves the destruction of all speech and all practice (sarvāvadacayoccheda) and, even better, the non-functioning (apavrtti), the pacification (upāsanā) of the mind, which is none other than nirvāṇa. But with the example of the Buddha, the bodhisattva is not only a great sage, he is also a great compassionate one (mahābodhibhām): “When the bodhisattva cultivates the Prajñāpāramitā, he sees that all dharmas are empty and that this emptiness itself is empty; from then on, he abolishes all seeing and acquires the Prajñāpāramitā free of obstacles. Then, by the power of <2366>: his great compassion (mahābodhibhām) and skillful means (upādyā), he returns [to samādhi] to accomplish meritorious actions (prajñākāram) and, as a result of these meritorious actions, there is no wish that he does not fulfill.” As Vimalakīrti says (French transl., p. 233), wisdom without skillful means is bondage (upādyarūpyatā prajñā bhandhaḥ), but wisdom associated with means is deliverance (upādyāsaḥ hits prajñā moṣṣaḥ). The bodhisattva combines the two.

The methods put into use by the bodhisattva must suit the dispositions and capacities of the beings to be converted and are, like the latter, innumerable. The most direct and most efficient method is samādhi which purifies and clarifies the mind. Especially to be recommended is the pratītyāpattatāṃ śāsana which already appears in the mixed Sanskrit stanzas of the Ratnagāṇaśāstra and formulates the wish (cf. p. 1797-98F) and to abhisaṃsāraṃ Ṛṣitaṃ: “If a mother of many sons falls sick, all these sons are saddened and busy themselves around her to tend her. One of them will be the best son in the path, and the father of the Buddhas. The two parents are indispensable but, in the birth, the role of the mother is more painful and more meritorious than that of the father. A bird needs two wings to soar in space; samādhi and prajñā are required to accede to bodhisattvavāyana (cf. p. 1797-98F) and to abhisaṃsāraṃ. In the Mahāyāna they continue to hold the major place that they already occupied in the śrāvaka system as integral parts of the Path to nirvāṇa. A canonical stock phrase (Dīgha, II, p. 81, 84, 91; cf. Sanskrit Mahāpārinirvāṇa, p. 160, 228) emphasizes their importance:

Silāparibhāvānaṃ samādhi mahapphalo hoti mahākutvam, samādhi prajñābodhibhātā mahāprajñābhātā mahaprabhū bhātā mahābhāsāman, paññāparibhāvānaṃ citram sammad eva śārehi vīmucatis. – Cultivated by śīla, samādhi bears great fruits, brings great benefits. Cultivated by samādhi, prajñā bears great fruits, brings great benefits; indeed, the mind cultivated by prajñā is completely freed from impurities. [And the destruction of the impurities is nirvāṇa.]

Buddhism has evolved over the course of time but along the lines drawn by the Buddha at the beginning and without ever re-assessing its premises.

Question. – In the preceding chapters (chap. XLII - LII), the bodhisattva wants to acquire various qualities (guṇa) and formulates the wish (prajñādhāma) for them. All these things are to be realized by a group of various practices (nāṇḍacaryādīrājgraft); why then does the Prajñāpāramitā-stūtra, [in place of detailing these practices], only recommend that he practice the praṇāpāramitā?

Answer. – 1) The stūtra in question is called Prajñāpāramitā and the Buddha wants to explain it. This is why he praises the prajñāpāramitā chapter by chapter (parivarta).

2) Moreover, the prajñāpāramitā is the mother of the Buddhas (buddhānā). <2367> The task (yujna, śramaṇa) of the mother is greater than that of the father. This is why the Buddha considers prajñā as his mother,13 and the Prajñāpāramitāamā as his father. This samādhi can only concentrate the

13 A characteristic trait of the Prajñāpāramitā literature is to present Prajñāpāramitā as ‘the Mother of the Buddhas’. This figure already appears in the mixed Sanskrit stanzas of the Ratnagāṇaśāstra, XII, v. 1 (ed. Yowama, p. 49).

Mūlaka yataḥ bhava samantāgatāya te savī darmanana tatra prajñāyayah / em eva buddha pī dasaditā lokadhitus / imo prajñāpāramitā mūlā samamāḥānāt //

“If a mother of many sons falls sick, all these sons are saddened and busy themselves around her to tend her. In the same way also, the Buddhas in universes of the ten directions busily themselves around the perfection of their mother.”

The medium and the large Prajñā dedicate a chapter to the Mother of the Buddhas, sometimes under the title of Lokasamādhiyamaparivarta, sometimes under that of Buddhānā parivarta:


The following are some extracts from the Aṣṭādiḥ, ed. Wohihara, p. 529 et seq.: Aha bhāte Bhagavadī puran apy ātyantamāvesitā Sambhūtāṃ śanātāṇe nāma / tadyathātāṃ nāma Sambhūte śriyā bhavah pratid bhāreya ... prajñāyayā vā evam āyam Sambhūte prajñāpāramitā mahābhudgatānāvā ... aya lokasya samadhiyaṃ karantā /

Transl. - Then the Blessed One said to venerable Subhuti: O Subhuti, it is like a woman who has many sons; if she falls sick, all her sons expend great effort to remove all danger of death from their mother. Why? Because they say, we have been brought up by her; she has accomplished difficult tasks for us; for us she is the giver of life and the revealer of the Loka (taken here in the sense of “world”). Similarly, O Subhuti, the Tathāgatas have the same regard for this Prajñāpāramitā. Why? Because she is the mother, the parent of the Tathāgatas; for us she is the indicator of Omniscience and the revealer of the Loka (a designation here of the five skandhas). <2368> Subhuti. – How, O Blessed One, is the Prajñāpāramitā the revealer of this Loka for the Tathāgatas, and what is this Loka mentioned here by the Tathāgatas?

The Blessed One. – What is called Loka here by the Tathāgata is the five skandhas, namely, form, feeling, conception, formations and consciousness.
Subhūti. – How, O Blessed One, are the five skandhas designated here by the Prajñāpāramitā of the Tathāgatas, or what ... it should be understood as the revealer of the true nature of the skandhas which is none other than

2) On the other hand, the Mahāyāna sūtras (Saṃskṛta) say that the five skandhas are also suffering (duḥkha), origin (saṃdhyā), Loka, subjects of false views (dhyāna) and existence (bhūva). …”They are Loka insofar as they break up” (loka iti lokā).

On this subject, Hinayānaists and Mahāyānaists are diametrically opposed.

1) The former, with rigorous orthodoxy, believe that the skandhas break up. The Buddha has repeated again and again in the sūtras: That which is impermanent (anitya), suffering (duḥkha), subject to change (viparītacitta) cannot be said to be ‘mine’, cannot be said to be ‘me’. (see references, p. 1919Tf).

He also said: Yann tam jānte bhūtān samabhātam paścakāmānām tam vutvā mā paśajīta, n’etam bhūtām viyattāt: It is impossible that everything that is born, that has become, that is conditioned and subject to be broken, does not break up. Cf. Vin. II, p. 118, 144, 158, 163; Saṃsāri Mahāparinirvāṇa, p. 402, 408. He also said that the Loka, i.e., the skandhas, are called thus because it breaks up (Saṃyutta, IV, p. 52: Lajaśāti kho tasmā Loka ō vaddatti) and that this Loka (rūpa, etc.) is an empty Loka, empty of ‘me’ and ‘mine’ (Saṃyutta, IV, p. 54: Subhā loka … attana vā atass时表示ā).

In a word, starting from impermanence, the ‘breakage’ of the skandhas, the Hinayānaists arrived at their Emptiness (tānta). 2) On the other hand, the Mahāyānaists affirm that the skandhas are called Loka “inasuch as they do not break up and do not disintegrate”. Not that these skandhas are eternal, far from it. These conditioned skandhas do not break up because they never existed, existing only in the imagination of fools. Without intrinsic nature, they have no nature emptiness (tānta), and this emptiness, just like the other unconditioned, ānīmīta, apraṇīta, etc., does not exist at all. <2369>

Also when the Prajñāpāramitā, the mother of the Buddhas, is presented as the ‘revealer of the Loka’ (lokaśamādāryātā), it should be understood as the revealer of the true nature of the skandhas which is none other than distracted mind (vīksiptacitta) in such a way that prajñā is produced, but it cannot see the true nature of things (dharmadānām dharmastu). The Prajñāpāramitā can see dharmas completely and discern their true nature; there is nothing that it cannot penetrate, nothing that it cannot realize; its qualities (guna) are so great that it is called mother. Also, although the yogin who cultivates the six perfections (pāramitā) and a group of many qualities is able to realize all his wishes, the Prajñāpāramitāstātra says only that “he must practice the prajñāpāramitā”.

3) Furthermore, as in a following chapter: “Without the Prajñāpāramitā, the other five pāramitās are not called perfections”. Even by [31h] cultivating all the practices (caryā) one does not completely fulfill (paripṛṣṭh) the wishes: it is like colored drawings which, without glue (gṛṣṭa), are not useable. If even in the course of beginningless (andhakālika-saṃsāra) saṃsāra, beings who cultivate generosity (dāna), morality (śīla), patience (kṣānti), exertion (vīrya) dhyāna and wisdom (prajñā) obtain the mundane fruits of retribution (lokaśīlokapakhāla), these again will revert to nothing. Why? Because prajñāpāramitā is missing in them. But now, it is with the help of the Buddhas (budhāhākāra) and with prajñāpāramitā that these beings cultivate these six things [generosity, morality, etc.,] and this is why these

the absence of any nature. The expression lokasaṃdāryātā is translated literally by Kumārapāla (T 223, p. 323b4): nong-che-sho-kion; Hsuan-tung (T VII, no. 220, p. 224c13) renders it by a peripheral nong che kien tehau fa che siang, which gives in Sanskrit, lokadharmanāmāṃsārayātā ‘reveler of the true nature of the Loka’.

Commenting on this passage, the Traśū (T 1509, k. 69, p. 54ka9-18) comments as follows: Question. – Other sūtras [than those of the Prajñāpāramitā] say that the five skandhas are called ‘loka’ because they break up (lokaṇe) and disintegrate (prajñāpāramitā); Why then is it said here that the Prajñāpāramitā reveals (samanādayati) the non-breakage, non-disintegration, non-arising (anuṣṭāpa), non-cessation (anirodha), etc., of the five skandhas?

Answer. – The other sūtras come under the Hinayāna system whereas this one comes under the Mahāyāna system. The Hinayāna speaks mainly about impermanence (anitya) and then about the emptiness of dharmas whereas the Mahāyāna speaks particularly about emptiness (tānta) of dharmas. The Hinayāna speaks of impermanence so that beings fear saṃsāra, but in the Mahāyāna, it is not like that, and that is why it speaks of non-breakage, non-disintegration, etc. Here the Buddha himself gives us the same reason: emptiness (tānta), signlessness (ānīmīta), wishlessness (aprāṇiṣṭa) “do not break up and do not disintegrate” (na loke jñete vā na prajñāpāramitā vā), and the Prajñāpāramitā states that that indeed is the true nature of the loka (i.e., the skandhas).

1965

1966
are called perfections (pāramitā) and bring about (vādhayanti) abhisambodhi so that the succession of the Buddhas (budhaviparītavānta) will be unbroken (asamuccīna).

4) Moreover, when the bodhisattva cultivates the prajñāpāramitā, he sees that all the dharmas are empty (iddhāya) and that this emptiness itself is empty; from then on he abolishes all seeing (dārśana) and obtains the unhindered (anāvāraṇa) prajñāpāramitā. Then, by the power of his great compassion (mahākaruṇā) and skillful means (upāya), he comes back to accomplish meritorious actions (puṇyakaranam) and because of these very pure actions (paridhāvīkaranam), there is no wish that he cannot fulfill. The other merits (anupuṇyāya) which themselves lack prajñāpāramitā do not possess this unhindered prajñāpāramitā. How then could one say that in order to realize his wishes, it is enough for him to practice the virtue of generosity (dānāpāramitā), etc.?  

5) Finally, when the first five perfections – [generosity, morality, patience, exertion and dhyāna] – are separated from wisdom (prajñā), they do not have the name of perfections (pāramitā). The first five perfections are like blind men (anuḍaḥ); the prajñāpāramitā is like seeing (caṅkṣa). The first five perfections are like an unbaked clay pot (aparipakva ghata); the prajñāpāramitā is like a baked clay pot (paripakva ghata).112 The first five <2371> perfections are like a bird (pākuṣa) without its two wings (pākuṣa); the prajñāpāramitā is like a bird with its wings.113 For these many reasons, the Prajñāpāramitā is able to realize great things. This is why it is said that in order to acquire the qualities (gunas) and [realize] one’s wishes (prajñādhāna), it is necessary to practice the perfection of wisdom. <2373>

112 The example of a baked clay pot and an unbaked clay pot, already used by the Traité. p. 1875F, is taken from the P’i-yu p’īn (Sapunapārīvarta), chapter LI of the Pañcaviśālī (T 223, k. 15, p. 330a; T 220, book VII, k. 444, p. 214a-b).

Compare Aṣṭāṅga..., p. 506: Tadāyathā yām nāma Subhūte sthītrānuprameyam etat Subhūte nāyam ghatasya cātun amuṣṭattaya so anumāṇītya kātya hetvāḥ / yathā yām nāma aparipakvavatād ghatasya

Transl. - Thus, O Subhūti, if a woman or a man takes water in an unbaked clay pot, you must know, O Subhūti, that this pot will not last long, that soon it will break and dissolve. Why? Because this pot has not undergone firing and so it will be reduced to a simple earthen residue.

Thus, O Subhūti, if a woman or a man takes water in a well-baked pot, from a stream, a river, a pool, a well or any other reservoir of water, you must know that, when it is carried, the pot will arrive home in good condition and without being damaged. Why? Because this pot has been well fired.

113 Example used above; p. 1930F.

CHAPTER XX (2nd series): SETTING OUT ON THE MAHĀYĀNA

PRELIMINARY NOTE

In Kumārajīva’s Chinese translation (T 223, k. 6, p. 256c–259c), Chapter XX of the Pañcaviśālīsambhavarikā is entitled Fu-ti’u p’in (Sanprastānaparipārīvarta or ‘Setting out’ on the Mahāyāna). It corresponds to pages 214, 1, 6 to 225, 1, 19 of the Sanskrit text edited by N. Dutt. Under the same title, it is commented on in Chapter XX (2nd series) of the Traité (T 1509, k. 49–50, p. 409c–419c). Given its importance, it is essential to give its translation here.

This chapter deals with the stages in the career of the bodhisattva, a complicated subject which has been the object of many studies for a long time. Although beginning to be out of date, the studies of L. de La Vallée Poussin and of A. Hirakawa, among others, are still instructive: the article Bodhisattva in Hastings’ Encyclopaedia of Religion and Ethics, II, 1909, p. 739-754; La carrière de Bodhisatta, appearing in his translation of the Vijnaptītratāsādhirāja, II, 1928, p. 721-742. Also very useful are the studies dedicated to the Abhisambalāṃkāra and the Prajñā literature: E. Obermiller, The Doctrine of the Prajñāpāramitā as expressed in the Abhisambalāṃkāra of Mātreya, Acta Orientalia, XI, 1932, p. 1-133; Analysis of the Abhisambalāṃkāra, Calcutta Oriental Series, no. 27, 1922-43, p. 149-179; E. Conze, Abhisambalāṃkāra, Serie Orientale Roma VI, 1954; The Large Sūtra on Perfect Wisdom, 1975, p. 163-178.


Over time, the stages of the career of the bodhisattva have been the object of numerous classifications. I will mention only those of which the author of the Traité was aware or may have been aware, namely:

1. the four stages or the four practices (caryā) belonging to the bodhisattvas,
2. the ten grounds (bhūmi) or the ten abodes (vyavasthāna) reserved for the bodhisattvas,
3. the ten stages shared (ṣādhāranaśādhāna) by adepts of the three Vehicles.

I. THE FOUR BODHISATTVĀ STAGES OR PRACTICES
1. Four stages are to be traversed during which the bodhisattva becomes successively: 

1) Prathamacittotpādika (tch'ou fa yi) or Mahāyānasampraptiṣṭha (ṣṭṭha t'cu ta tch' eng): Bs. who produces the mind of Bodhi for the first time and sets out on the Greater Vehicle.  
2) Śaṭā parasākarṣyaptiṣṭha (khi ng pu lo ni): Bs. devoted the practice of the six perfections.  
3) Aśvinivartanīṣṭha (pu ou t'ceu ichouan ou a wei yue tche): Bs. non-regressing up to bodhi.  
4) Ekajāṇīṣṭha (yi cheng pou tch'ou ou yi cheng so hio): Bs. separated by only one lifetime from buddhahood.

This classification first appeared in the Aṣṭasāhasrikā, probably the oldest of the P.P. sūtras; from there it passed into the large P.P. sūtras (Aṣṭādaśa, Pañcaviṃśati, Ṣaṭa) and was repeated with some supplementary explanations in some Mahāyānasūtras.  
 1970

II. THE TEN BODHISATTVA GROUNDS OR ABODES

Many are the Mahāyāna texts that arrange the bodhisattva career into ten grounds (daśabhaṇī, sa hcu, che ti) or ten abodes (daśayavasthānā, rnam par dgod pa hcu, che tchou), but the names attributed the bhūmis and the vyavasthānas vary according the schools. Five lists are to be taken into account:

1. Ten bodhisattvabhūmis, without names or explanations, according to the Mahāyānist avadānas (pen yaun).

Several texts limit themselves to mentioning the ten grounds:

Ta tch'eng pen cheng sin ti kouan king, T III, no. 159, p. 298c1; 299a9; 305a26; 316c27; 320a19; 324c3; 329b4.  
Sieou hing pen k' i king, T III, no. 184, p. 463a25.  
T'ai tseu jouei ying pen k' i king, T III, no. 185, p. 473b12.  

2. Ten bodhisattvabhūmis, not named but analyzed to a large extent according to the large P.P. sūtras in the chapter on the Mahāyāna-sūtras.

This chapter consists of two parts: the first part enumerates the ten bhūmis and, for each of them, indicates the things to be practiced and the things to be avoided; the second part repeats all of these things and comments on them. Nothing leads one to suspect that the commentary is a later addition.

The chapter belongs solely to the Prajñā literature. It does not appear in the Aṣṭasāhasrikā but does appear in all the large P.P. sūtras.  

1. Four stages are to be traversed during which the bodhisattva becomes successively: <2374–

1) Prathamacittotpādika (tch'ou fa yi) or Mahāyānasampraptiṣṭha (ṣṭṭha t'cu ta tch' eng): Bs. who produces the mind of Bodhi for the first time and sets out on the Greater Vehicle.  
2) Śaṭā parasākarṣyaptiṣṭha (khi ng pu lo ni): Bs. devoted the practice of the six perfections.  
3) Aśvinivartanīṣṭha (pu ou t'ceu ichouan ou a wei yue tche): Bs. non-regressing up to bodhi.  
4) Ekajāṇīṣṭha (yi cheng pou tch'ou ou yi cheng so hio): Bs. separated by only one lifetime from buddhahood.

This classification first appeared in the Aṣṭasāhasrikā, probably the oldest of the P.P. sūtras; from there it passed into the large P.P. sūtras (Aṣṭādaśa, Pañcaviṃśati, Ṣaṭa) and was repeated with some supplementary explanations in some Mahāyānasūtras.  
 1970

II. THE TEN BODHISATTVA GROUNDS OR ABODES

Many are the Mahāyāna texts that arrange the bodhisattva career into ten grounds (daśabhaṇī, sa hcu, che ti) or ten abodes (daśayavasthānā, rnam par dgod pa hcu, che tchou), but the names attributed the bhūmis and the vyavasthānas vary according the schools. Five lists are to be taken into account:

1. Ten bodhisattvabhūmis, without names or explanations, according to the Mahāyānist avadānas (pen yaun).

Several texts limit themselves to mentioning the ten grounds:

Ta tch'eng pen cheng sin ti kouan king, T III, no. 159, p. 298c1; 299a9; 305a26; 316c27; 320a19; 324c3; 329b4.  
Sieou hing pen k' i king, T III, no. 184, p. 463a25.  
T'ai tseu jouei ying pen k' i king, T III, no. 185, p. 473b12.  

2. Ten bodhisattvabhūmis, not named but analyzed to a large extent according to the large P.P. sūtras in the chapter on the Mahāyāna-sūtras.

This chapter consists of two parts: the first part enumerates the ten bhūmis and, for each of them, indicates the things to be practiced and the things to be avoided; the second part repeats all of these things and comments on them. Nothing leads one to suspect that the commentary is a later addition.

The chapter belongs solely to the Prajñā literature. It does not appear in the Aṣṭasāhasrikā but does appear in all the large P.P. sūtras.  


This is the chapter on which the Trāśī will comment in the following pages. See also the Āloka, ed. U. Wogihara, p. 99-104.

3. Ten bodhisattvabhūtis, named and explained, according to the Mahāvastu referring to a Dasiabhūtikāśāstra. The names of the ten bhumis are indicated in the Mahāvastu, l. p. 76, l. 13-18; altogether it covers pages 63, l. 16 to 157, l. 13.

1) Durārāhā, bhūtmi difficult of access.
2) Baddhāhantmā, hindered bhūtmi.
3) Puspamāṇḍūṭā, bhūtmi adorned with flowers.
4) Rucārā, delightful bhūtmi.
5) Cittavistarā, stretching the mind bhūtmi.
6) Āvivyavasthānas (tcheng sin): animated by high pure resolve.
7) Avivartya (pou t’ouei): without regressing.
8) Kumārabhūtā (t’oung tchen): crown prince of the Dharma.
9) Yauvarāja (fa wang rwa): quality of crown prince.
10) Abhiṣākta (kouang ting): anointed with crucial anointment.

This classification is derived from the Avataṃsaka and related texts:


Pañcaviṃśati, ed. N. Dutt, p. 214, l. 6-225, l. 19. – T VIII, no. 221, p. 27a14-29b29. – T VIII, no. 222, p. 196b8-199a5; T VIII, no. 223, p. 256c4-259c15. – Tib. trip., vol. 18, no. 731, p. 140-146, fol. 251a8-266a7. – T VII, no. 220, p. 82b21-88c24.

4) Janmaja (cheng kouei): of noble birth.
5) Pūrvayogāsampanna (fang che kiu tsou): without antecedents.

This classification, like the preceding one, is derived from the Avataṃsaka (of which it forms a chapter) and related texts:


1972
Maitreyaparipṛcchā, T XXVI, no. 1525, p. 235c19.

Upadeśa, T XXV, no. 1509, p. 411a27-29; 586a21-22.

In the large P.P. śūtras, some mention is made of this classification: cf. Pañcaviṃśati, ed. N. Dutt, p. 229, l. 24-230, l. 1; T VII, no. 220, p. 119a12-15; 226c3-5. - Śatasāhasrikā in the translation by Hisan-sang, T V, no. 220, p. 1422-24; 23a23-4; 407-8; 67a15-17; 80a28-b3. T VI, no. 220, p. 696b24-27. Even supposing that these comments are authentic, they represent but a few drops in the ocean of the Prajñāpāramitā and had no influence on Buddhist Gnosis.

But the classification into ten bhūmis, Pramuditi, etc., finally supplanted the preceding ones: this is the one that will be retained by the Mahāyāna treatises (e.g., Candrakīrti’s Mahāyānakkīrttana) and by the Yogācāras: cf. Śūtāntarā, ed. S. Lévi, p. 181-183; Madhyāntavibhāga, ed. G. M. Nagao, p.35-36; Ratnagotravibhāga, ed. E. H. Johnston, P. 52; Bodhisattvabhumi, ed. W. U. Goihiro, p. 376-379; Abhidharmasamuccaya, ed. P. Pradhan, p. 92, transl. W. Rahula, p. 159; Mahāyānasmagratha, transl. Lamotte, II, p. 196-211; Siddhi, transl. L. de La Vallée Poussin, p. 613-619.

III. THE TEN GROUNDS SHARED BY ADEPTS OF THE THREE VEHICLES

Here it is no longer a matter of the grounds reserved for bodhisattvas alone but of four groups of grounds occupied by the śrāvakas, the pratyekabuddhas, the bodhisattvas and the Buddhhas, respectively. The list was elaborated in the Prajñā school and presents some similarities with that of the ten bodhisattva-vyavasthānas mentioned above.

1) Śūklavārāntariya (dakor po ram mar mtho na hali sa, tsing kouan); ground of clear seeing. – Variant attested by the Śatasāhasrikā, p. 1563, l. 1, and some Chinese translations: Śūkṣavārāntariya (kan koue): level of dry seeing, i.e., not moistened by absorption. Variant derived probably from a faulty reading: laṣka for laṭka.

2) Gotra (rigs kyi sa, sang or tsrong sing); ground of the spiritual lineage.

3) Aṣṭamakā (bygyad pahi sa, pa jen or ti paa): ground of the eighth saint or of the aspirant srotāpanna.

4) Darśana (mtho hali sa, kiem or kiu kiem): ground of seeing or of srotāpanna.

5) Tanā (bhrat pahi sa, po): ground of the reduction of the passions or of the sakārādāmin.

6) Vīturga (bhad chags dahi bral hali sa, li ya): ground of the saint freed from the passions or of the āgārin.

7) Kṛti (byaas pa brsan hali sa, yi so or yi pan): ground of the saint who has done what had to be done or of the arhat.

8) Pratyekabuddha: ground(s) of the solitary Buddhhas.

9) Bodhisattva: the (ten) grounds of the bodhisattva.

10) Buddha: the ground of the Buddhhas.

In this list, only the śrāvaka grounds, seven in number, are itemized.

The list does not appear again in the Aṣṭasāhasrikā, but does appear in all of the large P.P. śūtras: <2378>


Śatasāhasrikā, ed. P. Ghosa, p. 1473, l. 11-16; 1520, l. 20-22; 1562, l. 12-1563, l. 2. – T V, no. 220, p. 321c20-322a1. – T VI, no. 220, p. 905a15-17; 917b20-22.

Upadeśa, T XXV, no. 1509, p. 191a17; 197b23; 411a26-29; 585c28-586a25; 643a5-6; 657a11.

Compare Āloka, ed. U. Goihiro, p. 104, l. 3-11.

The career of the bodhisattva goes from the first production of the mind of bodhi (pratibhāya caityātītāpā) up to the arrival at supreme complete enlightenment constituting buddhahood. The Prajñā thinkers attribute to it ten stages or ten degrees which they metaphorically designate under the name of ‘grounds’ (bhūmi).

Having established this list reserved for solitary bodhisattvas, they thought to draw up a vaster one, this time including all the adepts of the Holy Dharma, śrāvakas, pratyekabuddhas, bodhisattvas and Buddhhas: this is the list called the list of shared grounds (sūdhāvānabhumī). It also involves ten grounds, those of the pratyekabuddhas, bodhisattvas and Buddhhas each counting as one (numbers 8 to 10) whereas those of the śrāvakas (numbers 1 to 7) counting as seven. Where were they found? In the early scriptures and mainly in the Vinayas and Abhidharmas where these seven śrāvakabhūmis appear in part or in full as has been shown by A. Hirakawa, The Rise of Mahāyāna Buddhism, Memoirs of the Research Department of the Tōyō Bunka, no. 22, 1963, p. 67-68.

The career of the śrāvaka is strictly called the Path of nirvāṇa traveled by the saints or āryas. Leaving aside a preparatory period, it goes from entry into the certainty of acquisition of the supreme good (samyakānyayānāmāvadānāntari) or nirvāṇa up to obtaining the state of arhat. During this career, by means of seeing (darsāna) and repeated meditation (bhūvanī) of the noble Truths, the ārya gathers the four fruits of the religious life (śāramyānapahalā): successively, the fruits of srotāpanna, sakārādāmin, anāgāmin and arhat.

The career of the śrāvaka is punctuated with a certain number of stages which some early sources, rather rare it is true, describe also as grounds (bhūmi) and which may be placed parallel to the grounds of the bodhisattva. As we have just seen, the Prajñāpāramitā enumerates seven, śūklavārāntariya, etc., but the early sources (Vinaya and Abhidharma of the Sarvāstivādins) are usually content to give a much lower number.

1) Two bhūmis: Darśana and Bhāvanā, represented by anāgārthaṃ jātikṣāṃ jñānindriya and aṭṭhāntāṃ jñānindriya respectively. Cf. Mahāvibhāṣa, T XXVII, no. 1545, p. 344a3-4; 909c22. – Vībhāṣa, T XXVIII, no. 1546, p. 256c9.

3) Four bhumis, according to Ghoṣaṇa: Tanū, Viṭarāga, Aśāikṣa and Bhūmimālapa <2370> or Nirvīṇa (cf. Mahāvibbāṇa, T XXVII, no. 1545, p. 137b27-28) or Dārśana, Tanū, Viṭarāga and Aśāikṣa (cf. Viṭabhaṇa, T XXVIII, no. 1546, p. 114a12-13).


5) Six bhumis, according to Kātvyasākṣa: Prayoga, Dārśana, Tanū, Viṭarāga, Aśāikṣa and Bhūmimālapa or Nirvīṇa. Cf. Mahāvibbāṇa, T XXVII, no. 1545, p. 147b29-c3.

6) Six bhumis: Gotta, Āṣṭamaṇḍa, Dārśana, Tanū, Viṭarāga and Kṛtāvi. Cf. Vinayamālakā, T XXIV, no. 1463, p. 801b20-25. It is possible that the large P.P. sūtras may have borrowed this list, putting a śukladāśamālakā before it. Even if that is the case, it would be dangerous to conclude a dependency between the Prajñās and the Vinayamālakā the relationship of which is unknown; for some critics it would be of Haimavata; for others, of Dharmagupāka.

Whatever its origin, the list of the ten shared grounds has complicated the career of the bodhisattva in a strange way. We may recall that this career begins with the first production of the mind of bodhi (pratambasamātiṣṭa) and ends with the arrival at supreme complete bodhi (anuttarā samyakṣambodhi). It involves a certain number of stages or steps designated by the name of grounds (bhūmi). Two groups of grounds are to be distinguished:

1) The grounds proper, i.e., reserved for the bodhisattva. They are ten in number. In the early Prajñās, they are not named, but the Avatamsaka calls them Pramuditā, Vimalā, Prabhākara, Arcimātī, Sudarśanā, Abhimukhi, Dharmagupta, Acala, Siddhattra, Dharmameghī. The shared grounds (sādhibhūmīs) belonging to the disciples of the Buddha altogether divided into three groups: i) the śṛvakas whose grounds are seven in number: Śukladāśamāla (variant, Śuklavārājanā), Gotta, Āṣṭamaṇḍa, Dārśana, Tanū, Viṭarāga, Kṛtāvi; ii) the pratyekabuddhas whose grounds are not specified in number; iii) the bodhisattvas to whom are reserved the ten grounds proper just mentioned.

In the following pages, I [Lamotte] will refer to these two groups of grounds by calling them the ‘grounds proper’ and the ‘shared grounds’.

The bodhisattva has two ways of accomplishing his career. He can travel through the grounds proper (what I [Lamotte] will call the ‘career of grounds proper’, or he can travel though the shared grounds (what I [Lamotte] will call the ‘career of shared grounds’).
So some critics are surprised that the Traité places the Avaivartika in the fourth stage of the bodhisatva’s career. But a distinction is made here: as we will see, the Avaivartika is in the fourth stage (Darsanabhūmi) of the shared levels, but at the eighth stage (Acalabhūmi) of the grounds proper only. The present passage has nothing revolutionary about it; to the contrary, it follows the purest abhidharmaic tradition.

5. The forty-three dhāraṇimukhas (p. 212-214). This result is attained in the course of or at the end of the 7th ground proper, the Dīrghamālam. <2381>

6) Vītarāgabhūmi. – Here, [the śrīvāka] abandons all the passions, desire, etc. (rāgadākhila) of the desire realm: six categories if he is sakārya. – As for the bodhisattva, passing the non-regressing level Avaiśāravatikabhūmi and as long as he has not become buddha [and remains in the grounds proper no. 8 and no. 9, Acalā and Sudarṣaṇī], he destroys all the passions, and the traces (viśaṇī) that remain become very slight (tanūbhavanti).

7) Kṛтивibhūmi. – [Here] the śrīvāka obtains the knowledge of the destruction of the impurities (āsrayukṣajñāna) and the conviction that they will not arise again (anupādajñāna), and he becomes arhat.

8) Pratyekabuddhabhūmi. – In an earlier existence, he has planted the causes and conditions for the bodhi of the pratyekabuddhas; in the present existence, because of a minor event (see above, p. 1068-68F), he has left home (pravrajita) and, having found the profound doctrine of the nidānas (= pratītyasamutpāda), he has realized the bodhi of the pratyekabuddhas. In the language of the T’s’in, Pi-tche-fu is also called Pi-tche-kia-fu.

9) Bodhisattvabhūmi. – This is the [shared grounds] from Śukladarśanabhūmi to Kṛtvīvibhūmi, as has been said above. It is also the [shared grounds] going from the Pramuditibhūmi to the Dīrghamālambhūmi: all are called Bodhisattvabhūmi. Some say that all the grounds from the production of the first mind of bodhi (prathamaṭīcittotpāda) to the diamond-like concentration (vajropamasamādhi) are called Bodhisattvabhūmi.

10) Buddhabhūmi. – These are all the attributes of Buddha, beginning with the knowledge of phenomena in all their aspects (savātādārājñātā).

In his grounds proper, the comportment (pratīpatti) of the bodhisattva is perfect; his vision (vidarṣaṇa) of the grounds of another is perfect. For these two reasons together, the bodhisattva is perfect (ṣampāna).

- Some critics are surprised that the Traité places the Avaivartika in the fourth stage of the bodhisatva’s career. But a distinction is made here: as we will see, the Avaivartika is in the fourth stage (Darsanabhūmi) of the shared levels, but at the eighth stage (Acalabhūmi) of the grounds proper only. The present passage has nothing revolutionary about it; to the contrary, it follows the purest abhidharmaic tradition.
Mahāyāna (mahāyānasamprasthāna) and here also the Buddha answered about the characteristics of this setting out.

The bodhisattva-mahāsattva going in this Vehicle (yāna) knows that from the beginning (ādhita eva) all dharmas are without coming (anilgama), <2383> without going (anirgama), unmoving (acala) and without setting forth (asamprasthāna), because the fundamental element is eternally stable (adhita).

Furthermore, by minds of great compassion (mahākarunācita), by the perfection of exertion (vīryapraṇāmitā) and by the power of skilful means (upāyabala), the bodhisattva returns to practice the good dharmas (kaivaldharma) and, still seeking the higher grounds (uttarabhūmi),135 he does not grasp the characteristics of these grounds (na bhūmiṁ nirūpayāt) and does not see these grounds.

Question. – But [in order to answer Subhūti’s question precisely], the Buddha should have spoken here about the Greater Vehicle (mahāyānasamprasthāna); why then does he speak about setting out for the grounds (bhūmisamprasthāna)?

Answer. – The Greater Vehicle is the grounds; [thus, to speak about the grounds is to speak about the Greater Vehicle]. The grounds are ten in number; to go from the first to the tenth is to ‘start out’ (samprasthāna). Thus a man riding on a horse (āśva) who wants to ride on an elephant (hastin), abandons the horse and gets up on the elephant; and to ride on a dragon (vīḍant), he abandons the elephant and mounts the dragon.

Question. – What are the ten grounds?

Answer. – There are two kinds of grounds: i) the grounds belonging to the bodhisattva (bodhisattva-bhūmi) alone, ii) the shared grounds (saṁbodhisattva-bhūmi). 136

The shared grounds go from the ground of dry seeing (śūkṣvavīraṇībhūmi) to the ground of the Buddhas (buddhabhūmi).

The grounds belonging to the bodhisattva alone are:

1) the joyful ground (prayāyatana bhūmi),
2) the stainless ground (vimāla bhūmi),
3) the shining ground (pabhākāra bhūmi),
4) the ground of fiery wisdom (ārcīśmati bhūmi),
5) the ground difficult to conquer (adudarjayā bhūmi),
6) the ground of presence (abhimukhābhūmi),
7) the far-gone ground (ādirūpamābhūmi),
8) the unshakeable ground (acalābhūmi),
9) the ground of good wisdom (sadhūmati bhūmi)
10) the ground of the cloud of the Dharma (dharmaneṣhābhūmi).

For the characteristics of these grounds, see the full explanation in the Che-ti king (Daiabhirūmiṇa śūtra). <2384>

Blūmi I

1. Sūtra. – Katamaṃ ca bodhisattvavayo mahāsattvavayo bhūmiparipāka / prathamādham bhūmam

vartumāṇena bodhisattvena mahāsattvavano daśābhūmiparipākam karanānī / adhyāśayadrīhattaṁ

ānupalambhayogena /

evam ukta dyāmaṇā subhūtir bhagavantam etad avocat / katamad bhagavan bodhisattvavayo

mahāsattvavyādādhyāśayaparipākam / bhagavan dha / yad bodhisattva mahāsattvāḥ
dsayaḥ kāraṇāt sāryādātāṃśayatāṃ kāraṇāt śayatāt kiṃ samādhyayat?

What is the preparation of the grounds in the bodhisattva-mahāsattva? The bodhisattva-mahāsattva who is in the first ground should fulfill ten preparations:

1) the strength of his high aspiration by means of the method of non-apprehending.

Then the venerable Subhūti said to the Bhagavat: For the bodhisattva-mahāsattva, what, O Bhagavat, is this preparation consisting of a high aspiration? – The Bhagavat answered: By means of resolutions associated with omniscience, the bodhisattva-mahāsattva accumulates the roots of good.

Śāstra (p. 411b1). – In order to enter into the first ground, the bodhisattva must accomplish ten things, from high aspiration (adhyāśaya) up to true speech (sāryācara).137 Subhūti knows this very well, but in order to cut the doubts (sāmāya) of beings on this subject, he questions the Bhagavat and asks him: “What is this high aspiration? ” The Buddha answers: “It is to accumulate the roots of good by means of resolutions associated with omniscience.” In regard to the resolutions associated with omniscience, we may note: When the bodhisattva-mahāsattva produces the mind of supreme complete enlightenment for the first time (praśamapato ‘nattaravasvakṣaḥbhūtidaśaḥ utpādayat), he makes the following vow (praśhūmyā): “May I become Buddha in a future lifetime (anāgatā jānman).” Thus this mind of supreme complete enlightenment constitutes a ‘resolution associated with omniscience’ (sāryādātāṃśayatsaḥ śayatsaḥ) ‘Associated’ (sāṃśayataḥ) insofar as it joins the mind to the wish to become Buddha.

For the bodhisattva of keen faculties (ākṣaṃkṣaṇā) who has accumulated merit (punya) greatly, the passions (kleśa) are slight (tana) and the past wrongdoings (atīṣṭha) are less numerous. When <2385> he

135 Bhūmīs 8 to 10.
136 See the preliminary note to this chapter.
137 Compare Abhisamayālaṃkāra, I, v. 48-50 (p. 7-8); Abh. p. 99. Properly speaking, these ten paripākavayo are to be practiced in the course of the pravayogāṅga preceding entry into the first bhūmi.
produces the mind of bodhi (cittotpāda), he forms the high aspiration (adhyāśaya) which takes pleasure in abhisambodhi and, from lifetime to lifetime, the concerns about worldly things (loka) decrease: this is what is here called ‘resolutions associated with omniscience’ (sarvajñhatampravṛṣīka cittotpāda).

In all the virtues that he practices, generosity (dāna), morality (śīla), concentration (sādāhi), etc., the bodhisattva does not seek either the happiness of this world or that of the other world (upapallikasāsana), or longevity (āyujjñamāṇa) or safety (kṣema); he seeks only omniscience (sarvajñātā). Just as a miser (maṭurin) refuses for any reason to give even a single coin (kārśāpana), saves them and piles them up with the sole desire of becoming rich, so the bodhisattva, whether his merits (punyā) are many or not, seeks nothing other than to save them and pile them up with the view of omniscience.

Question. – But if the bodhisattva does not yet have omniscience and has not yet tasted its flavor (rasa), how can he form the high aspiration (adhyāśaya)?

Answer. – I said above that it is a question of someone of keen faculties (tīkṣṇendrīya), of slight passions, of pure qualities, who is not fond of the world. Without even having heard the Mahāyāna praised, he hates the world: what then if he has heard it praised?

Thus, Mo-ho-kia-chō (Mahākāśyapa) had taken as wife a woman golden in color (suvarnavarne), but as he did not love her, he abandoned her and entered into the religious life. 339

Also seeing in the middle of the night that his courtiers were like corpses, Ye-chō tch’ang-chō-tsu (Yaśā śreṣṭhiputra) left his precious sandals worth a hundred thousand [kārśāpana] on the bank of the river, crossed over the river and went straight to the Buddha (yuṣmānmaṇaṃ marunpādakāyugam nādiyāvṛkāyātāre uṣjhīrvat, naṃnā vāraṇām pratiyujñavyema bhagavānmen temopasankrāntāyā). 340

The noblemen and kings who, out of disgust, thus renounced the five objects of enjoyment (pācikākāmagnan) are innumerable. Why then does the bodhisattva, who has heard speak of the many qualities (guna) of the bodhi of the Buddhas, not at once make the resolution <2386> to penetrate it deeply? Thus, in the chapter Su-t’o-po-louen (Sudāpradūtā-puruṣa) which will follow, 341 the daughter of a nobleman (śrēṣṭhidīrākā), having heard the praises of the Buddha, immediately left her home and went to T’an-wou-kie (Dharmodgata). 342

Moreover, as his five spiritual faculties (pañcendrīya), faith (śraddhā), etc., are complete (paripūrṇa) and ripe (paripūṣa), the bodhisattva is able to acquire the high aspiration (adhyāśaya). A small child whose five organs (pañcendrīya), eye (cakṣus), etc., are not complete, does not discern the five objects (pañcikāra) and does not distinguish what is beautiful and what is ugly; it is the same when the five spiritual faculties, faith, etc., are not complete: one does not distinguish between the bad and the good, one does not know the difference between what is bondage (bandana) and what is deliverance (mokṣa), one loves the five objects of enjoyment (pācikākāmaguna) and one falls into wrong views (mithyādṛṣṭā). But the person whose five spiritual faculties, faith, etc., are complete is able to distinguish good from bad. If already he takes pleasure in the śrīvaka system advocating the ten good paths of action (daśakṣitākarmapāṭhe), why would he not think more deeply yet of supreme bodhi?

As soon as he first produces the mind of supreme bodhi, he has already gone beyond the world; he goes even further when he has perfected [this mind of supreme bodhi].

Furthermore, when the bodhisattva begins to taste the flavor (rasa) of the Prajñāpāramitā, he is able to produce the high aspiration (adhyāśaya). A man closed up in a dark prison who sees the light through a narrow slit, leaps for joy; he thinks and tells others that he alone has seen such a light and, in his joy and happiness, he produces a high aspiration; thinking of this light, he seeks to escape by any means. It is the same for the bodhisattva: closed up in the dark prison of the twelve bases of consciousness (dvādaśāyatana) and of ignorance (avijjā) by his earlier actions (jātvarakaram), everything that he knew and saw was false; but when he has heard the Prajñāpāramitā and tasted its flavor a little bit, he thinks deeply about omniscience (sarvajñātā) and wonders how to get out of the prison of the six sense organs (sadindriya), like the Buddhas and the ārya. <2387>

Finally, when the bodhisattva has produced the mind of supreme complete enlightenment, he acts in conformity with his wish (bhavayam), does not love her, he abandoned her and entered into the religious life. 343

The equality of mind towards all beings by not apprehending any being. – By means of the resolutions associated with omniscience, the bodhisattva produces the four immeasurable [feelings]: loving-kindness, compassion, joy and equanimity.

Śāstra (p. 411c16). – When the bodhisattva has obtained this high aspiration (adhyāśaya), he equalizes his mind in regard to all beings. Being always love their friends and hate their enemies, but, for the bodhisattva who has obtained the high aspiration, enemy and friend are equal; he regards them as the same.

Here the Buddha himself defines the equality of mind (samacittatā) as being the four immeasurable feelings (catunāmāya). When the bodhisattva sees beings experiencing happiness (sukha), he produces minds of loving-kindness (maitrī) and joy (muditā) and formulates the vow (prāṇidhāna) to lead all beings to find the happiness of a Buddha. – When he sees beings undergoing suffering (dukkha), he produces a mind of compassion (karuṇā) and, out of pity for them, he formulates the vow to eradicate the sufferings of

---

339 On the marriage of Mahākāśyapa and Bhadū, soon followed by separation, see above, p. 287f., n. 1.
340 On the conversion of Yaśas, see above, p. 1545f., n. 4. To the references, add Saṁghabhaṭa, I, p. 139-141.
341 Tch’ang-t’i p’in, chapter 88 of the Palacavivāti, T 223, k. 27, p. 416a-421b.
342 In this chapter, the daughter of the śrēṣṭhin went with her father and mother to the bodhisattva Dharmodgata to pay homage to him. – C£. Aṣṭādhaṁrakī, ed. U. Weggihara, p. 955: Aha bhūta vā śreṣṭhidīrākā Dharmodgataṣaya bodhisattvasya mahābhūtvasya pīḍārtham sakārārtham eva prajñāvāt.
all beings. When he sees beings who are neither unhappy nor happy, he produces a mind of equanimity (upekṣā) and formulates the vow of bringing them to renounce any feeling of fondness (anunaya) or aversion (pratigha).

For other explanations of these four immeasurable feelings, see what has been said above (Pañcaviṃśati, p. 156).<ref>2</ref>

3. Śūtra. – Tīkṣgaparikarma dānādāyakapratigrāhakānupalabhdhitām upādāya // yad bodhisattvah sarvasattvebhyo 'vikalpita mitrāṇām dānām dadāti //<ref>2388</ref>

The generosity of not apprehending either gift or giver. – The bodhisattva makes gifts to all beings free of discrimination.

Śāstra (p. 411c28) – Generosity (tyāga) is of two kinds: i) Making a gift by giving up a material object (āmitsa); ii) obtaining bodhi by giving up the fetters (suniyojana). The former is ‘abandoning’ insofar as it rejects avarice (mātyorū); by contrast, the latter, the ‘abandoning’ of the fetters, plays the role of cause and condition (hetupravaya). It is necessary to reach the seventh ground in order to abandon the fetters.

Question. – There are several kinds of abandoning: internal (ādhyātma) or external (ādhyāya) gift, small (laghu) or large (guru) gift, material gift (āmitsaddha) or gift of the Dharma, worldly gift (laukkikādāna) or supraworldly gift (lokottaradāna), etc. Why then does the Buddha speak only of supraworldly gift ‘free of discrimination’ (avikalpita) and free of conceptualization (avamankalpa)?

Answer. – Although generosity is of any type, the Buddha speaks only of great generosity, the generosity that does not grasp the characteristics (nimittodgraha).<ref>142</ref>

Furthermore, the Buddha subscribes to no dharma and therefore teaches the bodhisattva a generosity ‘without adherence’ (nirvīraṣīga), in conformity with the teachings of the Buddha.

Here it would be necessary to speak at length about the generosity free of discrimination (avikalpitaudāna); as for the other kinds of generosity, they have been the object of many explanations already in several places.

4. Śūtra. – Kalyāṇamitravandaparikarma naśmirṇṇāyaḥ upādāya // yoni kalyāṇamitrāṇi sarvajhatāyaṃ sandālpayantāḥ teṣām mirṇṇāṃ sevanābhājanā pariṣuddhānānātirātha //

The good services rendered to good friends by not deriving any pride from them. – Helping, venerating, respecting and listening to good friends who encourage one to omniscience.

Śāstra. – (p. 412a4) – On the good services rendered to good friends, see the explanations given above (Pañcavimśati, p. 156).<ref>2389</ref>

5. Śūtra. – Dharma-parṣytparikarma sarvadharma-nalabhdhitām upādāya // yad bodhisattvah sarvajñatāpratisamyayuktaḥ citotpādaṃ dharmam paryayete na ca ātivakapratyekabuddhābhāmavat patati /

The search for the Dharma by means of the non-apprehension of all the teachings. – The bodhisattva seeks the Dharma with resolutions associated with omniscience and [hence] does not fall to the rank of ātivaka or pratyekabuddha.

Śāstra (p. 412a5) – There are three kinds of Dharma:

1) The supreme Dharma of all (sursev anuttara), i.e., nirvāṇa.
2) The means of attaining nirvāṇa (nirvaṇapratyutpāda), i.e., the noble eightfold Path (ārthāṣṭāṅgārgha).
3) All good words (subhāṣya), truthful words (sātu varaka) promoting the eightfold noble Path. These are: (a) the eighty-four thousand articles of the Dharma (caturālīḥdharmanakanda-rahastra), or (b) the twelve-membered speech of the Buddha (dvādāśāntabuddhavacana), or (c) the four Baskets (cataaṇṭikāta), consisting of (i) the four Āgamas (āgamaaṇṭikāta), (ii) the Abhidharma, (iii) the Vinaya, (iv) the Kaudrakapitaka, plus all the Mahāyānasūtras such as he Mahāprajāpāramitā, etc. All that is called Dharma.<ref>143</ref>

To seek the Dharma (dharma-parṣytya) is to write it, to recite it, to study it and to meditate on it. These texts heal the mental illnesses (cittavyādhi) of beings. The bodhisattva sacrifices his life to gather together these text-remedies.

Thus while still a bodhisattva, the Buddha Śā was called Lo-fā (Dharmaratā). At that time there was no buddha, and this bodhisattva had not yet heard a good word (subhāṣya), but he was searching everywhere for the Dharma and did not relax his exertion (virya); however, he had not yet found it. One day, Māra transformed himself into a brahmaṇa and said to him: “I have a stanza (ghōṇā) spoken by a buddha; I will give it to you if you agree to write it using your skin as parchment, your bone as pen and your blood as ink.” Dharmaratā thought: “During my previous lifetimes I have lost my life an incalculable number of times without ever deriving any benefit from it.” Immediately he flayed his skin, put it out to dry and wrote the stanza on it. <ref>2390</ref>

Māra went to take his life when, at that moment, the Buddha, aware of the extreme resolve of the bodhisattva, arose from the direction of the nādir (adhoṣi) and came to teach him the

<ref>142</ref> Triply pure generosity (trīmandalaparīsaṭādha) where there is total absence of giver, gift and recipient: cf. p. 675-677ff., 724ff.

<ref>143</ref> This brief summary shows that the Traisāsti did indeed use the Sanskrit canon of the Sarvāstivādins as canonical scripture, reserving a separate place for the minor scriptures designated here by the name Tsov-tsong in Chinese, Kaudrakapitaka in Sanskrit or, quite simply, Kaudrakā: cf. p. 341ff., n. 1.
profound Dharma. Immediately Dharmarata obtained the conviction that dharmas do not arise (anapattikadharmakṣṇātīti).

Sa-t’o-po-louen (Sadpraduta) also sought the Dharma by ascetic practices (dukara-caryā).

The bodhisattva Śākyamuni drove five hundred nails into his body in order to find the Dharma.

The king Kin-kien (Kālcandra) perforated his body in five hundred places, [put wicks in the holes] and threw himself into the flames in order to light them.

All these heroes were seeking the Dharma by means of these ascetic practices and deeds in order to teach beings.

Finally, the Buddha himself says here that “by seeking the Dharma [with resolutions associated] with omniscience, the bodhisattva does not fall to the rank of ēryāka or of pratēkabuddha”.

6. Śūtra. – Ābhikṣamakṣramyuparipārakarma gṛñhānapalabhedhitām upādāya // yad bodhisattvah sarvajātīy avyakṣānticīttena niṣkrāmati / tathāgataśāsanā pravrajati / na caiva kaścid antaryād bhavati /

The continual departure from the world by the non-apprehension of the householder life. – From lifetime to lifetime and with an unmixed intention, the bodhisattva goes forth from the world and becomes a monk in the Tathāgata’s order, and is not hindered by anyone.

Śūtra (p. 412a25). – The bodhisattva knows that the householder life (gṛñhāvaśā) is the cause and condition (hetupratyaya) of many wrongs (āpatti). “If I remain at home”, he says to himself, “I myself will be unable to carry out the pure practices (vīśuddhacaryā); how then could I lead others to practice them? If I follow the rules of the householder life, I would have a whip and a stick, etc., and I would be tormenting beings. If I act in conformity with the Holy Dharma, I will violate the rules of the householder life. I have two things to think about: if I do not leave home today, I will, of course, be forced to leave it at the time of death; if I abandon it by myself today, my merit (puṇya) will be great.”

Again the bodhisattva has the following thought: “Kings and noblemen, powerful as gods, seek happiness and do not find it; death takes them away cruelly. As for myself, I am abandoning home for beings in order to embrace the ninety-six kinds of [heretical] doctrines, but only to enter into the Tathāgata’s order (tathāgataśāsanā pravrajitām). Why? Because in the Tathāgata’s order, both kinds of correct seeing (samyagdṛṣṭi) are present: correct worldly (laukika) view and correct supraworldly (lokottara) view.

7. Śūtra. – Buddhakhyasṛṣṭhaparipārakarma laksanānuyājanānapalabhedhitām upādāya // yad bodhisattvah buddhavigramā dṛṣṭvā na kālācād buddhamanasikāreṇa virāhito bhavati yāvin anuttarāṃ sanyaksambhodhitī anupreṣṇītā /

Taking delight in the Buddha’s body by the non-apprehension of the major and minor marks. – Having seen the body of the Buddha, the bodhisattva never ceases thinking about the Buddha until he attains supreme complete enlightenment.

Śūtra (p. 412b8). – The Buddha hears the qualities (guṇa) of the Buddha praised in many ways: the ten powers (bhāva), the four fearlessnesses (vaiśālīrudyā), great loving kindness (mahākarunī), great compassion (mahākārūnī), and omniscience (sarvajña). Moreover, he sees the Buddha’s body adorned with the thirty-two major marks (lakṣaṇa) and the eighty minor marks (āryalakṣaṇa), emitting a great brilliance (mahāprabhā) and unceasingly honored by gods and men, and he says to himself: “In a future lifetime, I too will be like that.” Even if he does not fulfill the causes and conditions required to meet a Buddha, already he is delighted in him, and if he does fulfill them, he is even more pleased. Possessing the high disposition (udbhāvītā), he takes delight in the Buddha, and this is why he always succeeds in meeting a Buddha from lifetime to lifetime.

8. Śūtra. – Dharmavivasānaprakārakarma dharmabhedānapalabhedhitām upādāya // yad bodhisattvah sammukkhiṭhātasya tathāgataśāsanā parinirvāyasa vā sattvebhyyo dharmam deviyāt ayau kalijanaṃ madhye

By contrast with the householder life, the religious life has numerous advantages which have been detailed above, p. 839-8418.

See Majjhima, III, p. 72.
The propagation of the Dharma by the non-apprehension of this Dharma. – Whether a Tathāgata is still present in the world or has already become parinirvāṇized, the bodhisattva preaches the Dharma to beings, the Dharma which is good at the beginning, good in the middle and good at the end, of good meaning and letter, completely pure and perfectly full, namely, the śūtras, etc. up to the Upadeśas.

Śāstra (p. 412b13). – Having sought the Dharma as has been said above, the bodhisattva “preaches it to beings (sattvebhiḥ delaysat).” The lay bodhisattva (grhaśthā) practices material generosity particularly; the monastic (pravrajita) bodhisattva, in his love and respect for the Buddha, always practices the generosity of the Dharma (dharmaśīna).

Whether a Buddha is present in the world or not, the bodhisattva <2393> is well established in morality (śīla) without seeking fame (śīla or pravaśa,lītha). Equalizing his mind toward all beings, “he preaches the Dharma to them” (dharmaṃ delaysat).

This Dharma is “good at the beginning” (ādaśau kalyāṇa) because it praises generosity; it is “good in the middle” (madhye kalyāṇa) because it praises morality (śīla) in detail; it is “good at the end” (parīkṣāṇe kalyāṇa) for, in reward for these two things [- generosity and morality -], the bodhisattva is going to be reborn in a buddha-field (budhaśīna) or become a deity.

Or again, the Dharma is good at the beginning because in seeing the five aggregates of attachment (pañcupātānaskandha) of the triple world (traiḍīkāna) abounding in suffering, one feels disgust (nīvedaditya) towards them. It is good in the middle because one abandons lay life and separates oneself from the world. It is good at the end because the mind is liberated from the disturbing emotions (klesā).

Or finally, the Dharma is good at the beginning because it first explains the Vehicle of the śravakas. It is good in the middle because it explains [next] the Vehicle of the pratyekabuddhas. It is good at the end because it [finally] proclaims the Great Vehicle.

The Dharma is “good in meaning and good in letter” (svartam svayayāna). In the threefold speech, the elocution may be good while the reasoning is mediocre and superficial, or the reasoning may be profound and good while the elocution in imperfect; this is why the sūtra says here that the meaning is good and the letter is good.

The Dharma is “completely pure” (pariśuddha) because, having eliminated the stains of the triple poison, it enunciates only the True Dharma (suddharma), without mixing in false dharma (adharma).

The Dharma is “completely clear” (paripūraṇa) because the noble eightfold Path (ārya asāṅgikāmgāra) and the six perfections (satpāramita) are complete in it.

On the twelve-membered [speech of the Buddha] (dvādaśaṅgabuddhavacana), sūtra, etc., see what has been said above (p. 2286-2303F).

1987

9. Sūtra. – Mānasātambhanirhīdanaparikāraka, adhihiṣṭānyupalabhiḥ dhūtiḥ // yaḥ bodhiṣṭaṁ vyavasthitam ātmanānaṇaṇa na jñātā nīcakaleṣṭapapadyate //

The destruction of pride and vanity by the non-apprehension of any superiority whatsoever. – By the destruction of pride and vanity, the bodhisattva is never reborn into lowly families. <2394>

Śāstra (p. 412b29). – The bodhisattva goes forth from home (pravarṣajit), observes morality (śīla rakṣan), preaches the Dharma (dharmaṃ delaysat) and cuts the doubts of beings (sattvāṇāṃ samayādīnā chinātai); and sometimes he becomes puffed up and experiences pride (māna) and vanity (stambha). In that case, he should make the following reflection: “I have shaved my head. I have put on the yellow robe (kīṭa) and with bowl in hand, I beg for my food. This is of the nature of destroying pride and vanity in me. How could I feel pride and vanity in that?”

Moreover, pride and vanity dwell in the human mind. These faults stifle the qualities, they are detested by men and are the source of a bad reputation. In later lifetimes, the prideful are always reborn among wild animals or, if they are reborn among humans, they are base and lowly in condition.

Knowing that pride and vanity have these immense defects, the bodhisattva destroys this pride and this vanity in order to seek supreme complete enlightenment. If the person who begs for material things should be humble and modest, then what should be said about the person who is seeking the peerless bodhi?

Because he has destroyed pride and vanity, the bodhisattva is always reborn among the nobility and never in lowly families.

10. Sūtra. – Satyavacanaparikāraka vacanānupalabhiḥ upādāya // tatra kutamad bodhisattvāsa satyavacanaparikāraka / bhagavān āha / yaduta bodhisattvāsa yathāvāditā tathākārītā / imāni bodhisattvavā mahāśītan eva prathamādīmyām bhūmau varṇamānena daśaiparikārminānā karatāmyā //

Truthful speech by means of non-apprehension of any speech. – What is truthful speech in the bodhisattva?

– The Bhagavat replied: It is the fact that the bodhisattva “acts as he says”.

These are the ten preparations for accomplishment by the bodhisattva-mahāśīta in the first ground.

Śāstra (p. 412c9). – Truthful speech is the root of all good (kaśāla), the cause and condition of rebirth among the gods; it is believed and accepted by all people. He who puts it into practice does not pretend generosity (ādana), morality (śīla) or wisdom; merely by cultivating truthful speech, he wins immense merit (puṇya). Truthful speech is “acting as one says”.

Question. – There are four [good] vocal actions (vākaranān): [abstaining from lying (mṛyāvāda), from malicious gossip (piśāñuvāda), from harmful speech (pṛṛṣyuvāda) and from idle speech (sambhūtaspalāpa)]108; why does the sūtra not mention “truthful speech” here?

108 See p. 771F.
Some respects constitute a stain on morality (śīlamala), what can be said then (kaḥ punarvādaḥ) of these other doctrines, overtly bad?

Answer. – In the Buddhadharma, truth (satya) is specially honored; this is why the sūtra here speaks of the truth that encompasses (sangṛhṇāti) the four [good] vocal actions. One obtains nirvāṇa by means of the truth.

Furthermore, the bodhisattva who relates to beings will [inevitably] endure harmful words (pārṇayāvāda), idle words (sambhinnapratipāpa) and malicious gossip (patiṣanyāvāda); sometimes he will even commit the grave wrongdoing of false speech (mṛṣyāvāda) himself. He must correct this in the first ground. On the first ground, the bodhisattva is not yet able to practice the four [good] vocal actions fully; this is why the stūtra mentions only “truthful speech” [here]; in the second ground, he will be able to practice it fully.

Question. – Why is it a matter of only the “ten preparations” (daśāparikarma) in the first ground?

Answer. – The Buddha is the king of Dharma, having mastery (ṣṭhāna) over all dharmas. He knows that these ten preparations can produce the first ground. He is like a good physician (vaidya) who knows the number of medicines (bhauṣujya) necessary to cure the sickness, sometimes five, sometimes ten. Therefore there is no objection that can be raised against the number of preparations.

Answer. – The Buddha is the king of Dharma, having mastery (ṣṭhāna) over all dharmas. This is why the sūtra here speaks of the truth that encompasses (sangṛhṇāti) the four [good] vocal actions. One obtains nirvāṇa by means of the truth.

Moreover, O Subhūti, the bodhisattva-mahāsattva on the second ground must think about eight dharmas continually. What are these eight?

1) Purity of morality.

In the bodhisattva, what is the purity of morality? – The bodhisattva-mahāsattva does not think about the concepts of the śrāvakas or the pratyekabuddhas already [in present] have been planted [by us] during earlier lifetimes, why would the fondness and kind feelings of our immorality to be called pure (pariśuddha). If the concepts of the śrāvakas and pratyekabuddhas already [in some respects] constitute a stain on morality (śīlamala), what can be said then (kaḥ punarvādaḥ) of these other doctrines, overtly bad?

2. Sūtra. – Krṣṇajñati kṛtvāparīti // yad bodhisattvo mahāsattvo bodhisattvacaryādṛṣvam caranālāpam apit kṛtim āśumātāraṇ na nāśayati prāg eva bahu/

Acknowledgement and gratitude. – The bodhisattva-mahāsattva traveling on the bodhisattva career does not, until the end of samsāra, forget any favor even if it is small, or, all the more so if it is big.

Śāstra (p. 413c17). – Some people say: “It is because of merits won in my previous existences (piṇṇavāśapaṇṇa) that I have obtained such a benefit”. Others say [to their benefactor]: “I am personally deserving: what benefit have you done for me?”

To speak thus is to fall into wrong views (mithyābhikṣaṇāḥ; bhāg 21.1). – In the first ground, the bodhisattva mainly practiced generosity (dāna); now he knows that morality is superior to generosity. Why? Morality takes in all beings whereas generosity does not include all of them. The domain of morality is immense (upāsya): this is how the morality consisting of not killing living beings (prāṇātipātiprativratī) grants life to all beings. Beings are innumerable and infinite, and the merit [consisting of sparing them] is itself immense and infinite.

Here the stūtra briefly mentions (sankṣepāṇa) the “teachings that create an obstacle to bodhi” (bodhiparipāṇiḥkaruṇa): these are “immoral” doctrines (daunṣṭhāsya). A teaching must be free of any immorality to be called pure (pariśuddha). If the concepts of the śrāvakas and pratyekabuddhas already [in

1989

1990

1989
A man went to the mountains in order to cut wood. He lost his way in a violent rainstorm and at sunset, he was hungry and cold. Poisonous insects and animals came to attack him and so he entered a cave in the rock. In this cave there was a big bear (ṛkṣa); seeing it, the man wanted to run out in fear. The bear said to him: “Don’t be afraid; this cave is warm, you can spend the night here.” The rain lulled, sat down among the elders and told them the full story. The abbot of this community was an arhat. He spoke to the king thus:

“This was not a bear, O great king, but it was the bodhisattva Dyaunidharma. He should be honored by the three worlds and by you too, O best of men.”

The king acknowledged that it was necessary to pay homage to him. The bhikṣu said: “Lord, this is a bodhisattva of the fortunate age; his worship should be organized.” Then Brahmadatta accompanied by his wives, princes, ministers and inhabitants of the city took all kinds of scented wood to the place of the miracle. Having piled up the flesh and bones of the bear, the king said: “Sirs, build a funeral pyre of all kinds of scented wood and set it on fire with great respect.” A great stupa was erected at this place; parasols, standards and banners were placed on it; a lamp was set in place and by those whose works had been accomplished were promised deliverance.

What do you think, O monks? I was that bear at that time and at that era; the ungrateful man was Devadatta at that time and that speech. Then he was an ungrateful man not acknowledging kindnesses; even now he is an ungrateful man not acknowledging kindnesses.

Mahāvīrākṣā, T q1545, k. 114, p. 592b3-29. Almost the same story but with two hunters in place of one.

Kosabhiṣaya, ed. P. Pradhan, p. 270, l. 11-12: ṛṣaṃvyṛṣiṣṭidākṣāryāṇāṃ; the taking as examples of the formulas the Jānakas of the antelope (ṛṣya) and the deer (mṛgya); but the reading is erroneous: ṛṣya should be corrected to ṛkṣa “bear” as shown by the Chinese and Tibetan translations of the Kosiā: hiṃs ān tūng pen cheng (T 1558, k. 18, p. 966b21) and dom dok ri dags sogs pati skyes pa (Tib. Trip. Vo. 115, n. 5591, fol. 260a7). The reading ṛkṣa appears elsewhere in the Kṣayādskyā, ed. U. Wogihara, p. 343, l. 1: 23: ṛṣaṃvyṛṣiṣṭidākṣāryāṇāṃ.


Kalpaṃaṇḍantānikā, T 201, k. 13, p. 332b11-12: When I was incarnated as a bear, <2340> I took pity on a man who was in fear of the snow-storm, you gathered up a man fearing the snow-storm, you served him fruits and roots with great kindness. Now, the hunter who promised him two-thirds of the meat. The man stretched out his hands to grab it; they fell to the ground. Then the hunter cried: “O friend, show me the cave where this bear is.” The man answered: “Friend, never will I go back into the forest, no matter how my life was saved.” But the man was so beguiled by the hunter who promised him two-thirds of the meat that he finally agreed and went with the hunter to show him the way. Gradually they reached the cave where the kind bear, its mind disturbed by the smoke and its eyes clouded by tears, spoke this verse:

“From whom did I take anything while I lived in this cave in the mountain, eating fruits, roots and water, wishing for others’ benefit? Now at the moment of death, what should I do? But corporeal beings must submit [to the fruits] of actions, whether these fruits are desirable or not.”

Having spoken these words, the bear died. Then the two friends cut up the animal and shared the meat. The hunter said to the ungrateful man: “Take two-thirds of the meat.” The man stretched out his hands to grab it; they fell to the ground. Then the hunter cried: “O misfortune!” and abandoning even the share that belonged to him, went away. Having heard about this great wonder, a great crowd gathered there; the king Brahmadatta, curious, went to that place. Somewhere on the mountain there was a monastery. His eyes wide open in amazement, the king took the bear’s skin and went to the monastery to tell the community of monks about the affair. He set the skin at a pool of blue water, the presence of huntsmen. Therefore they destroyed you and parceled out your flesh. For the ingratitude, at once his hands fell upon the ground.


Khotanese source in M. J. Dresden, The Jākātāsava, 36th story, p. 438 and 451: Under the snow’s covering in winter, the man was like to die; was like to die by hunger also. You, as the bear, just as a father cares for his son, cared for him in your arms, precious as your life. This ungrateful, ignoble, avaricious man for greed spoke of you in the presence of huntsmen. Therefore they destroyed you and parcelled out your flesh. For the ingratitude, at once his hands fell upon the ground.

lasted for seven days. The bear constantly offered the man sweet fruits, excellent water and provided him with fresh supplies. After seven days the rain stopped. The bear guided the man, showed him the path and said to him: “I have been a sinner and have many enemies. If anybody asks you, don’t tell them that you have seen me.” The man agreed. But following on his path, this man saw some hunters (śāhādaka). One of the hunters asked him: “Where do you come from; have you seen any game?” The man answered: “I saw a big bear but <2401> this bear has done me favors; I cannot show him to you.” The hunter said: “You are a human and, among humans, we must help one another. Why spare this bear? You have lost your way once; when will you get back home? If you show me the bear, I will give you the biggest share [of the meat].” The man changed his mind, guided the hunter and showed him where the bear lived. The hunter killed the bear and offered him the biggest portion. But just when the man stretched out his hands to receive the meat (mūsa), his two arms fell to the earth. The hunter asked him: “What wrong-doing have you committed?” The man answered: “This bear treated me like a father treats his son; it is for not being grateful for his kind deeds that I suffer this punishment.” Frightened, the hunter did not dare to eat the flesh of the bear and went to offer it to the saṅgha. The abbot (saṅghasthavīra), an arhat possessing the six superknowledges (abhijñā) said to the monks: “This bear was a bodhisattva; in his future existence he will obtain abhisambodhi. Do not eat this meat.” Then the monks built a stūpa and paid homage to the bear. Hearing about this business, the king proclaimed an edict in his kingdom forbidding ungrateful people from living there any longer.

There are many reasons to praise grateful people. They are esteemed in all Jambudvīpa and people place their trust in them.

Moreover, the bodhisattva has the following thought: “Even if a man does me harm, I should save him; all the more reason I should save those who have done me a favor.”

4. Sūtra. – Prāmodyaprītyanubhavanatā // yad bodhisattvasya sarvasatvaparipācanatāyāṃ pramodanatā

Feeling joy and contentment. – The bodhisattva feels joy in ripening all beings.

Śāstra (p. 414a23). – The bodhisattva sees that his body (kāya) and voice (vīcch) have been purified by the observance of morality (sīla) and that his mind (manas) has been purified by his feelings of gratitude (prajñā) and patience (kṣīvā). Since the three kinds of action, [physical, vocal and mental (kāyavāmanaskārman)] are pure (purottattva) in him, “he experiences joy and contentment” (prāmodyapriṇiti anubhavat). A man bathed in perfumed water, clothed in new garments and adorned with necklaces, when he looks in the mirror (śārāma), feels joy and contentment. In the same way also, the bodhisattva is very pleased at having obtained this good dharma (śālasticchādharma) of morality. He says to himself: “Morality is the root of concentration (sādācāra) and wisdom (prajñā). Immense and infinite qualities will be easy to obtain by me who has just acquired this pure morality..” This is why he rejoices.

The bodhisattva established in this morality and this patience ripens (able to be reborn in the presence of the Buddhas of other regions or enjoy happiness among gods and men. Sometimes he even makes them obtain the Vehicles of the āryavakas, pratyekabuddhas and the Buddhas. He considers the attachment of beings as happiness and, just as an adult, seeing little children amusing themselves together plays with them first, then gives them other playthings to make them renounce their qualities will be easy to obtain by me who has just acquired this pure morality,.” This is why he rejoices.

3. Sūtra. – Kuśumbalapratīṣṭhānām // yad bodhisattvasya sarvasatvānām antike ‘vyūdhākā-vihimsācittatā /

Basing oneself on the power of patience. – The bodhisattva has no thought of malice or harm towards beings.

Śāstra (p. 414a19). – See our lengthy explanation on the perfection of patience (kuśumbalapramitā) (p. 865-926f).

Question. – Patience appears in many aspects (prakāra); why is the sūtra limited here to presenting it as “non-malice and non-harming” (avyāpāda-vihimsa)?

Answer. – Because [the absence of malice and harm] is the very essence of patience. [An injured person] first produces a thought of malice and then harms someone by voice <2402> or body (pārvāṃ vyūdhācittām upādāvati, paretā khyena cā vācā vā parān vihimsati).

Here, since it is a matter of a bodhisattva at the beginning of his career (ākāmānika), the sūtra speaks only of patience towards beings (sattvakṣānti) but does not speak of patience towards things.

5. Sūtra. – Sarvasatvāṇiparipācanatā // yad bodhisattvasya sarvasatvānām paripācanatā / <2403>

Do not abandon anyone. – The bodhisattva saves all beings.

Śāstra (p. 414b6). – The bodhisattva who has cultivated well the mind of great compassion (mahākaruṇācāra) has sworn to save beings and his resolve is strong. So as not to suffer the scorn of the Buddhas and āryas, so as not to forget his obligations to beings, he does not abandon them. The man who has promised something to someone and who then does not give it is guilty of deception. For these reasons the bodhisattva does not abandon beings.

6. Sūtra. – Mahākaruṇāyaṃ anukhībhāvaḥ // yad bodhisattvasyaśvām bhavati / ekakāyaṃ sattvasyaḥ gatigunadāvālākṣapamā muñcañ ca yāpya muñcañ cā nubhavayet yāpya na saḥ suṣṭva bodhiyānone pratīṣṭhāpito bhaved nirvāṇādhibhoga vā bhavet / evaṃ yāpya sarveṣāṃ daśādākṣāṇānām kṛte ya uṣāhi 'yam acyute mahākaruṇāyaṃ anukhībhāvaḥ /
Finally, the Buddha has said that it is necessary to depend on good teachers so that morality (śīla), concentration (samaññā), wisdom (prajñā) and deliverance (vimmukti) can increase (vṛddhi); in the same way that the trees (vṛka) that grow on the Himālayas, their roots, trunk, branches, leaves, flowers and fruits are in full bloom. This is why the Buddha said that we must honor our teachers as if they were the Buddha in person.

Question. – But if it is a matter of bad teachers, how could one serve them and trust them? It is impossible to regard good teachers as the Buddha and all the more difficult to regard bad teachers as the Buddha. <2405> Then why does the Buddha here want us to “produce the idea of the Bhagavat toward teachers” (gurinām antike tātāṃsāmyālam)?

Answer. – The bodhisattva should not conform to worldly judgments (apramāṇopaya) of the Prajñāpāramitā; I do not know why he affects this fault.” Thus Sa-t'o-po-louen (Sadaprāṇidhi) heard the voice of the Buddhas of the ten directions say to him from heaven: “Do not think about the deficiencies of the Dharma teacher (dharmaśūnaka); always have respect and fear for him.”

Finally, the bodhisattva has the following thought: “That the Dharma teacher likes what is bad is not my business; what I desire is only to hear the Dharma and derive benefit from it. A clay or wooden statue, which is full of jewels (ratna), and qualities (guna) may be, the bodhisattva would not derive great benefit from them if he lacked respect and veneration for his teachers.

The excellent water at the bottom of a well (udāpāna) cannot be reached without a rope (rajju); in the same way, destroying his pride (mūna) and vanity (stumbhacitta), the bodhisattva must be respectful and obedient (towards his teachers) so that the great benefits (mahārañcā) resulting from his virtues (guna) may come to him. The rain (vṛṣṭī) that falls does not stay at the top of the mountain (girya), but necessarily flows downward; in the same way, if the bodhisattva is prideful and haughty (towards his teachers), the water of the Dharma (dharmadaka) does not enter into him. But if he respects good teachers, the qualities due to him fall on him.

Because the fruits of action are strictly personal and not communicable: see above, p. 2312F, n. 1.

7. Sūtra. – Guruviradhāgauravasaṃśāsana // yaz bodhisattvavāya gurinām antike tātāṃsāmyālam /

Faith, respect and submissiveness to the teachers. – The bodhisattva produces the notion of teacher (i.e., he considers his teachers as being the Buddha in person) towards teachers.

Sūtra (p. 414b10). – On great compassion (mahākārmaṇa), see what has been said above (p. 1705-1717F). As the Buddha says here, from the beginning, the bodhisattva makes the following resolve concerning beings: “For such and such a person in particular, for innumerable periods, I will suffer in his place the torments of hell and I will pursue my effort until I have led him to accumulate the qualities (guna), to become Buddha or to enter into nirvāṇa without residue of conditioning (nirupadhiṣeṣyānirvāṇa).”

Question. – But there is no way of suffering a punishment in place of another; why then does the bodhisattva make such a vow (pranidhāna)?

Answer. – [Without a doubt], but this bodhisattva has such strong resolve and loves beings so deeply that if he had the means of substituting himself for the guilty ones, he would do so without hesitation. Moreover, the bodhisattva sees that, among people, there are sacrifices to the gods (devayāña) where human flesh is used, human blood <2404> and the five human internal organs are offered to the raksasas but where substitutions of people are authorized. Then the bodhisattva says: “In the hells there must be substitutions of this kind and I am determined to take the place of others there.” Learning that the bodhisattva’s great resolve is like that, beings honor him (gurūvaravanti) and respect him (saṁtaravanti). Why? Because the bodhisattva’s concern for beings is so profound that it surpasses even that of a loving mother.
do not take them into account. The bodhisattva himself is not like that: he contemplates the absolute emptiness (atyanutāsanā) of dharmas which from the very beginning (mūlātha eva) are like nirvāṇa without residue of conditioning (niśvāṇapradhīṣesaniśvāṇa); he looks at all beings and sees them as equal to the Buddha. All the more reason that he sees as equal to the Buddha the Dharma teachers (dharmaśāṅkhasītu) who possess the advantages of wisdom (prajñā) and who do the work of Buddha (buddhakārya).

*  

8. Sūtra. – Pāramitādhyayopayāpyeṣṭiḥ // yad bodhisattvamayākācitena pāramitānām paryesuṇāṇāmāvatmaśeyo ime subhāte bodhisattvena māhāsattvena dviṣṭīdyāṃ bhūmau varūṇānādānau dharmāḥ parīpaśayitavyādyah //

The energetic search for the perfections. – The bodhisattva seeks the perfections attentively, without doing anything else.

These are the eight dharmas to be fulfilled by the bodhisattva-mahāsattva in the second ground.

Śāstra (p. 414c24). – The bodhisattva has the following thought: “The six perfections are cause and condition for supreme complete enlightenment (anuttara samyaksambodhi). I will cultivate this cause and condition attentively (ekacittena).”

Merchants (vamśi) who diligently search for the goods asked for by the lands through which they travel, farmers (kārtyaka) who diligently look for the seeds (bhūja) needed for the soil which they are cultivating, cannot fail to succeed in their business. The person who, in the present lifetime, practices generosity (ādana), later obtains great wealth; the person who keeps the discipline (śīla) later obtains noble [rebirths]; the person who practices concentration (samādhi) and wisdom (prajñā) obtains bodhi. It is the same for the bodhisattva: if he practices the six perfections (pāramitā), he succeeds in beoming buddha.

It is a matter here of ‘energetic search’ (udyayopayestiḥ), i.e., of constant attentive and energetic search for the six perfections. Why? Because if slackness (slakṣṇacita) creeps in, one is stifled by the passions (klesa) and overcome by Māra. This is why the Buddha says here in the second ground to relax ‘energetic search’ (udyayopayestiḥ). <2407>

Bhūmi III

1. Sūtra. – Punar aparājaṃ subhāte bodhisattvena māhāsattvena tṛṣṭāṃ bhūmau varūṇānāna paḷcacau dharmeṣu śāktāvyam / katuṃ paḷcacau / yadu ṣāhurute ‘trpatiṣṭhāṃ / utra karumā bodhisattvena māhāsattvena bhāṣūrahute ‘trpatiṣṭhāḥ / yat kīmci buddhaś bhavagadāḥ bhūṣyam itaḥlokadhānā samantād daivala dīkṣa lokadhānāt sa saṃvam dīhārasītyuṣmātyaṇitā / iyam bodhisattvena bāhūṣāhute ‘trpatiṣṭhā / Furthermore, O Subhūti, the bodhisattva-mahāsattva in the third bhūmi should devote himself to five dharmas. What are these five?

1) An insatiable desire for learning.

What is this insatiable desire for learning in the bodhisattva-mahāsattva? – The insatiable desire that makes him say: “I will remember everything that has been said by the blessed Buddhas in this universe and everywhere in the universes of the ten directions”; this is the insatiable desire for learning in the bodhisattva.

Śāstra (p. 415a5). – The bodhisattva knows that learning (bhūṣaya) is the cause and condition for wisdom (prajñā) and that, possessing this wisdom, he will be able to follow the path (mārga) with discernment. Endowed with vision (caikṣumāra), this person travels without any obstacles. This is why the bodhisattva makes the wish to remember completely (antaisas) all the teachings preached by the Buddhas of the ten directions.

He remembers everything by the power of the śūrutadhāraṇā, ‘the dhāraṇā of retaining what has been heard’, by the power of the very pure divine eye (pariśuddha-dītyasīravṛtā) and by the power of the asampramāsadhāraṇā ‘the dhāraṇā of not forgetting’. Just as the great sea collects and retains all the waters flowing from the ten directions, so the bodhisattva collects and retains all the teachings preached by the Buddhas of the ten directions.

*  

2. Sūtra. – Nirūmaśuddhārddhāvivaraṇātydya tayā cāmānuyatayā // yad bodhisattva tena dharmadhānaśuśrutātmā samyaksambodhiḥ api na prakāśhṛṣati prāg evvāyākham //

Choosing the selfless gift of Dharma by preference without deriving any pride. – By way of this gift of Dharma, the bodhisattva does not even wish for supreme perfect enlightenment or any other thing for that matter.

Śāstra (p. 415a11). – Some bad weeds grow among the grain, so the bodhisattva collects and retains all the teachings preached by the Buddha: this is the specific characteristic of generosity of the Dharma.

*  

3. Sūtra. – Buddhakṣetrapariśodhanātydya tayā cāmānuyatayā // sarvadūpārasamāśaṇāmāṃ buddhakṣetrapariśodhanayā pariśodhanam /
The purification of the buddha-fields, without deriving pride from it. - Using all the roots of good for the purification of the buddha-fields.

*
4. Śūtra. – Aparimitasamsāradhāḥbhavāparikhedanatātyāṁ tayā cāmnayanatayā // evamvīdhāḥ kaśalābhiṁ upastabdho yaḥ sattvāṁ ca pariṇāyati buddhakṣetram ca pariṇōdhyati bodhisattva na khedam āpadyate yāvan na sarvajñatām pariṇārayati //

Śāstra (p. 415a15). – For the words buddhakṣetra-pariṇōdhanātā, aparimitasamsāra-dhāḥbhavāparikhedanatā, hṛṣyapātrāgyaṣṭhānātā [appearing in items 3, 4 and 5 of bhūmi III], aranyavādāśparītyāṅgītā, alpecchatāḥ and samāntaḥ [appearing in items 1, 2 and 3 of bhūmi IV], see what has been said above.

Question. – There are many reasons why the bodhisattva “does not tire” (na khedam āpadyate) of dwelling in sāṃśāra; why then does the sūtra mention only two, [namely, his desires to ripen beings (sattvaripārācara) and to purify his buddha-field (buddhakṣetra-pariṇōdhanu)]?

Answer. – When the bodhisattva “dependent on his roots of good” (kaśalābhiṁ upastabdhaḥ) dwells in sāṃśāra, his sufferings and torments are diminished (tuntihāta); he is like a wounded man (svaṣṭiḥ) who has been given a good medicine (ḥhaisajya) and whose sufferings are thus decreased notably.

The bodhisattva has acquired roots of good so pure (pariṇādhaḥ) that the sadness (daurmānya), jealousies (bṛtyā), malicious thoughts (dauryacita) of the present existence are eliminated for him. <2409> When he assumes a new existence (atmayavādhādadi), he gathers the fruits of retribution (vipākaphala) of his roots of good, he himself enjoys happiness, works in many ways for the benefit (hitai) of beings and “purifies his own buddha-field” (buddhakṣetram pariṇādayati) as he wishes (yathecchami). The splendor of the [Buddha] universes surpasses that of the divine palaces (devaśīslam); one never tires of contemplating them. They soothe the minds of the great bodhisattvas and, even more so, those of worldly people. This is why even though the bodhisattva has many reasons [for remaining in sāṃśāra], the sūtra mentions only these two here.

5. Śūtra. – Hṛṣyapātrāgyaṣṭhānātāḥ tayā cāmnayanatayā // yā sarvaśrāvakaprayekabuddhacālitaḥ jagusparitaḥ // eṣu subhāte pradehārmeṇa bodhisattvāṇaḥ mahāsattvānaḥ trītyāyāṁ bhāmāva vartamāṇena śhāsāyām //

Settling into shame, but without deriving any pride from it. – The repulsion [that the bodhisattva should feel] for the state of mind of the śrāvaka and the prayekabuddha.

The bodhisattva-mahāsattva in the third ground, O Subhūti, should hold to these five dharmas.

Śāstra (p. 415a25). – There are several types of shame (hṛṣyapātrāhya); here it is a matter of repulsion (jagusparitaḥ) for the state of mind of the śrāvaka and prayekabuddha. The bodhisattva has made the resolution to save all beings in general. If, [like the śrāvakas] he accepted only a little suffering or, [like the prayekabuddhas], he wanted to go alone to nirvāṇa, this would be shameful on his part. If, after having prepared a feast and invited a crowd of people, a man was seized by an attack of miserliness (mātsurya) and started to eat alone, that would be shameful.

Bhūmi IV

1. Śūtra. – Punar aparāṇaḥ subhāte bodhisattvāṇaḥ mahāsattvāḥ caturdhamma vartamāṇena dāśadharmanām śāmādhyā maṇḍapāt vairājyayām ta ca na pariṇātātyāḥ / katame daśa / yaduśānyavādāśparītyāṅgītā / / tatra katamāḥ bodhisattvāṇaḥ-parītyāṅgītāḥ yā sarvaśrāvakaprayekabuddhāḥ śāmādhyā atikramanatā / / yam bodhisattvāṇaḥ vādāśparītyāṅgītā / <2410>

Furthermore, O Subhūti, the bodhisattva-mahāsattva in the fourth bhūmi should take up the ten dharmas and never give up living. What are these ten?

1) Never giving up living in the forest.

In the bodhisattva, what is this faithfulness to staying in the forest? – Bypassing the stage of all the śrāvakas and prayekabuddhas is not renouncing the stay in the forest.

Śāstra (p. 415a29). – “Staying in the forest” (aranyavāsa) is staying away from crowds and dwelling alone. For the bodhisattva, bypassing the śrāvaka and prayekabuddha stage is staying away from crowds.

2. Śūtra. – Alpecchatāḥ // yād bodhisattvāḥ ‘nuttarāṁ samyaksambodhi apī neccati prāg evaṁvāśyām //

Little desire. – The bodhisattva does not even desire supreme complete enlightenment and, still less, any other thing.

Śāstra (p. 415b2) – By virtue of the emptiness consisting of the non-apprehension of dharmas (sarvadharmaṁ anupalabdhīśanītāḥ), the bodhisattva does not seize any characteristic marks (na nīmnitya adhyakṣānītā) and does not become attached to them. It is the same up to anuttarāṁ samyaksambodhiḥ: he practices detachment of mind (niśśaṃśacitā).

3. Śūtra. – Samsāṛṭāḥ // yād sarvākārajñahatāḥ pratiśyāmbhāḥ //

Satisfaction. – The acquiring of the knowledge of all the aspects.

105. The meaning of kṛtī and aparītya, two mental events of broad meaning (mahābhūmika) are discussed in Kośa, II, p. 170-173.

106. The fifteenth emptiness, p. 2145F.
morality, what is important for him is to cross through the gate-of-deliverance called emptiness (dhammānāṁ dharmatā).

As for satisfaction (saṃtusṣa) in regard to food, clothing, beds, seats (pinḍapātavāra-śayanāsana), etc., it is a cause and condition of good dharmas, but, as it does not consider it to be important, the sūtra does not speak of it here.

* 4. Sūtra. - Dhātugñāṇasatyanātā // yā gambhīrāṇu dharmesu niḥśubhāṇakāntī // <2411>

Not neglecting the ascetic rules. – Patience in meditating on the profound teachings.

Śāstra (p. 415b7). – In a following chapter, the Kiu-mö p’ìn (Mārvabhataparivartā), we will speak about the acquiescence that dharmas do not arise (anupattikadharmakāntī). In the present passage, the sūtra, by dhāta, means this anupattikadharmakāntī. During the course of the preparatory convictions (anulomikā kāntī), the bodhisattva contemplates the anupattikadharmakāntī. The twelve dhātas produce purity of morality (śīla, purity of morality produces concentration (samādhi), and concentration produces wisdom (prajñā). But true wisdom is anupattikadharmakāntī. Therefore anupattikadharmakāntī is the fruit of maturation (vipākaphala) of the dhītas. (Actually, here the sūtra metaphorically is designating the effect by the cause (kārya kāraṇopacārā).

* 5. Sūtra. - Śīkṣāya aparātyāgītī // yah sarvajīvāṇām uparācārah //
The non-abandoning of the moral dictates. – This is the non-observance of all the moral regulations.

Śāstra (p. 415b12). – The bodhisattva who understands the true nature of dharmas (dhammānāṁ dharmatā) sees neither morality (śīla) nor immorality (dauḥśīla). Although, for many reasons he does not violate morality, what is important for him is to cross through the gate-of-deliverance called emptiness (dhammānāṁ dharmatā).

6. Sūtra. – Kāmamajjuyogasatyanātā // yah kāmamattaśyāntypādah //

Disgust for the [five] objects of desire. – Not producing even the idea of desire. <2412>

Śāstra (p. 415b15). – See above. Here the Buddha would say: When one knows that the nature of the mind (cittalakāna) is deceptive and unreal, one no longer produces even the idea of desire (kāmatta) and all the more so, one no longer experiences the [five] objects of desire (kāmagna).

7. Sūtra. – Lokanirvedacittopādah // yah sarvadharmānam anabhīṣaṃskārah //

Śāstra (p. 415b17). – See what has been said above (p. 1457F and following) about the notion of displeasure in regard to the world (sarvaloke ‘ubhīṣitaśāntikā). Here the Buddha wants to talk about the fruit of maturation (vipākaphala) resulting from disgust for the world (lokanirodha), namely, the gate-of-deliverance called wishlessness (upānitiṣṭhitavimokṣaṃkāna).<2413>

* 8. Sūtra. – Sarvastīparāśītīgītī // yādyānīṃkābhāyāṇām dharmānād agraṇṭhāntā //
The rejection of “everything exists”. Not holding either inner dharmas or outer dharmas.<2414>

Śāstra (p. 45b18). See above (p. 2044).

9. Sūtra. – Anavatatticāttī // yad dvīrdhāsaṃ vijñānakṛaṇaḥ bodhisattvaya cittam na tiṣṭhāti /

The mind without dullness. – The bodhisattva’s mind does not remain on duality levels of consciousness.

Śāstra (p. 415b19). – We have already spoken about this above several times. The bodhisattva is informed about the nature of this non-shackening (anavatattatiḥ) and this absence of fear (abhiṣaya) and “does not remain (pou chow, na tiṣṭhāti) on twofold levels of consciousness (vijñānakṛaṇaḥ).” On these twofold planes of consciousness, in the sense that he does not produce <2413> visual consciousness (caṭṭaṭṭhāna) in regard to the eye (caṭṭaṭṭha) and visible (cātra), and so on up to: in regard to the mind (manaḥ) and dharmas, he does not produce mental consciousness (manovijñāna). The bodhisattva remains (tiṣṭhāti) in the non-duality (advayamukha) [of subject and object]. Determining that the objects (jñeya) of the six consciousnesses (sādyājñā) are false and deceptive, he makes the great vow to lead beings to remain in non-duality and to become separated from the six consciousnesses.

361 See p. 1216F.
362 See p. 1219F.
363 Already in the canonical sources, the expression sarvam asri concerns the twelve āyatana, six inner and six outer: Samyutta, IV, p. 15. The first three emptinesses (cf. p. 2044F) counteract them.
leaves home, shaves his head and puts on the yellow robe (kāṣāyastra). Why? Because he always takes pleasure in the company of lay people. These ten dharmas must not be abandoned by the bodhisattva-mahāsattva in the fifth ground.

1. Sūtra. – Pararalamāsthavam parivarjayastrapravartitavam / iha bodhisattvavatam cittam upādayitavam / yan maya satradhānaṁ sukhopadānaṁ karantuṇayā tādev ete satrām tāṁ tasmāi sukhopadānāyaḥ apy akṣaraṁ varṇavakṣavantā nātra mayā mānyastavam apy utpādayitavam //

Avoiding being with lay people, the bodhisattva is able to accumulate the pure qualities (pariṣuddhā dīnapāramitā).

Bhūmi V

1. Sūtra. – Pararalamāsthavam parivarjayastrapravartitavam / iha bodhisattvavatam cittam upādayitavam / yan maya satradhānaṁ sukhopadānaṁ karantuṇayā tādev ete satrām tāṁ tasmāi sukhopadānāyaḥ apy akṣaraṁ varṇavakṣavantā nātra mayā mānyastavam apy utpādayitavam //

Furthermore, O Subhūti, the bodhisattva-mahāsattva in the fifth bhūmi must avoid twelve dharmas. What are these twelve?

1) Avoiding the company of lay people.

In his monastic existences, the bodhisattva passes from buddha-field to buddha-field, each time goes forth from home, shaves his head and puts on the ochre robe: this is his way of avoiding the company of lay people. <2414>

Śāstra (p. 415b29). – In order to embrace the path (mārga), the yogin goes forth from home (pravrajati).

If he continued to keep company with lay people (grhitā), nothing would be changed in his former way of life; this is why the yogin first seeks to save himself and then to save others. If he wanted to save others before saving himself, he would be like the man who, not knowing how to swim, wants to save a drowning person; he would be swept away along with the drowning person.

By avoiding being with lay people, the bodhisattva is able to accumulate the pure qualities (pariṣuddhādīnapāramitā). Recollecting the Buddha intensely, he transforms his body, goes into the buddha-fields,

leaves home, shaves his head and puts on the yellow robe (kāṣāyastra). Why? Because he always takes pleasure in the monastic condition and abhors meeting with lay people.

2. Sūtra. – Bhikṣuṇīsambodhavam parivarjayastrapravartitavam / yad bhikṣuṇyā ārthām acchaśāsamghītānurāgam api na tiṣṭhati na ca tannidānaṁ purīṣaṁsūnācittatām api utpādayat //

Avoiding the company of nuns, the bodhisattva does not stay near a nun even for as little time as a fingernail, and he does not bemoan the fact.

Śāstra (p. 415c6). – See the first chapter.

Question. – The bodhisattva considers all beings with equanimity (samācittatā); why does he not stay near a nun?

Answer. – This bodhisattva is not yet non-regressing (asavisṛtika) and has not yet destroyed all the impurities (kūṭākarana); but he has already accumulated qualities (puruṣa) and is loved by men. This is why he does not stay near women.

Besides, he wants to avoid being slandered, for whoever slanders him would fall into hell. 296

3. Sūtra. – Parakulamānirnāyaṁ parivarjayastrapravartitavam / iha bodhisattvavatam cittam upādayitavam / yan maya sattrāṁ sukhopadānaṁ karantuṇayā tādev ete satrām tāṁ tasmāi sukhopadānāyaḥ apy akṣaraṁ varṇavakṣavantā nātra mayā mānyastavam api utpādayitavam //

Avoiding being envious of others’ families, the bodhisattva should make the following reflection: “I must make others happy and if those people help me in making this happiness, I do not have to feel jealous.” <2415>

Śāstra (p. 415c11). – The bodhisattva makes the following reflection: “I have left my own family (kula) without greed or regret; why would I have greed and envy towards the families of others? It is a rule for the bodhisattvas to lead all beings to find happiness; why feel greed and envy for them? Because of merits (puṇya) from their previous lives, these beings are enjoying some comfort in the present lifetime and thus are making offerings to me; why would I be jealous of them and envy them?”

4. Sūtra. – Samganiśākāhānāṁ parivarjayastrapravartitavam / yatra śrīvaiśvak/Jayaśakumukhādhi bhavyeyam ākṣaraṁ suṣūntasamanyuktaṁ cittotpādayantā nātra bodhisattvavatam na sādhuṣṭāt //

Avoiding meeting places. – The bodhisattva should not go to meeting places where there are śrīvaiśvakas or pratyekabuddhas and where comments would be made about them.

Śāstra (p. 415c15). – These useless conversations are idle speech (samhītānaprakīrṇa) intended to dispouse sadness (śoka) in one’s own mind and in that of others. They tell stories about palaces or thieves, they

945 The ninth emptiness. p. 2083F.

296 Thus Kokālika fell into hell for having slandered Śāriputra and Maudgalyāyana: cf. p. 806-813F
speak about the sea or the mountains, trees, plants, jewels, foreign kingdoms or other similar things. These conversations are of no use to merits (puṇya), of no use to bodhi.

The bodhisatta has pity for beings who have fallen into the fire of impermanence (anītyatā): “I want to save them,” he says. “How would I sit calmly chatting idly about useless things? In the case of a fire, people rush about; how would I remain inwardly calm holding forth on something else?”

Here the Buddha is saying that talking about things concerning the īrāvakas and pratyekabuddhas is already a useless conversation; what then could be said of talking about something [even more useless]?

5. Sūtra. – Vyuḍrādāḥ parivarjyātīryaḥ // yad vyuḍrādācīrtīyaḥ vihimsācīrtīyaḥ vigrhacīrtīyaḥ sāvakālaṃ na dudātī / Avoiding maliciousness. – He does not give free rein to the mind of malice, to the mind of harmfulness, to the mind of hostility.

Śāstra (p. 415c23). – In the mind there first arises a feeling of maliciousness (vyuḍrādā) which is as yet vague (anītya). The maliciousness increases, becomes specific, and then one strikes with a stick (doṇḍa) or an ax. <2416> This is a feeling of harmfulness (vighrācīrtī). Insult (pāsrayavādā) and gossip (paścayavādā) are feelings of quarrelsomeness (kālahacīrtī). Killing, torture, the stick and fetters come from a feeling of hostility (vigrhacīrtī).

In his great loving-kindness (mahāmaṇḍita) and great compassion (mahākarunā) for beings, the bodhisatta does not experience these feelings; he always curbs these bad thoughts and prevents them from having access (avāsukāta).

6. Sūtra. – Parapuṣpaṃsanaṃ parivarjyātīryaṃ // yaduta bāhyādāṃ dharmānāṃ asamapāyanaṇata / Avoiding exhaltation of the self. – Not taking extreme dharmas into consideration.

Śāstra (p. 415c27). – The bodhisatta sees neither inner nor outer dharmas, namely the five aggregates (pañcaśaṅkāra) assumed (upāśīta) to be ‘me’ and the five aggregates not assumed (anupāśīta) to be ‘me’.

8. Sūtra. – Daivaśakalakarmapathāḥ parivarjyātīryaḥ // tathā hi yte daivaśakalakarmapathā dhyāyādāyāgīryaḥ mārgayānādāyāṅkārāḥ prāg evaṁ nātādāyāḥ saṃyaksamobhā / Avoiding the ten bad paths of action. – Actually, these ten bad paths of action are an obstacle to the noble eightfold path and even more so to extreme complete enlightenment.

Śāstra (p. 415c29). – In these ten bad paths of action, the bodhisatta sees multiple causes and conditions of wrong-doings (āśāpaṭiphā), as has been said above.

In the present passage, the Buddha makes it known that the ten bad paths of actions already destroy the Lesser Vehicle (ḥūṇyāna) and all the more so the Greater Vehicle (mahāyāna). <2417>

9. Sūtra. – Adhibhūmāṇaḥ parivarjyātīryaḥ // tathā hi bodhisattva na kāmcid dharman samanupāyati kutaḥ punar adhikām yenaḥkāmnyasya / Avoiding great pride. – Actually the bodhisatta does not see any dharma and still less a superior dharma in which he could take pride.

Śāstra (p. 416a2). – The bodhisatta who cultivates the eighteen emptinesses (śāntiṣya) does not see a definite mark of big or small in any dharma.

10. Sūtra. – Stambhāḥ parivarjyātīryaḥ // tathā hi bodhisattvas tad vartu na samanupāyati yatrātva stumbha upadāyata / Avoiding arrogance. – Actually the bodhisatta does not see anything on which arrogance could arise.

Śāstra (p. 416a3). – For the bodhisatta has eradicated the roots of the sevenfold pride (saptavādhamāna) and loves good dharmas deeply.

11. Sūtra. – Viparyāśāḥ parivarjyātīryaḥ // viparyāśavastītām anupalabhirhūtaḥ upāddāya / Avoiding mistakes. – By means of the non-apprehending of mistakes.

Śāstra (p. 416a4). – Because in all dharmas there is nothing that is eternal (nītya), happy (sukha), pure (śuci), personal (ātman).

12. Sūtra. – Rāgadveśavahāḥ parivarjyātīryaḥ // tathā hi rāgadveśavahānām vartu na samanupāyati // ine sābhūte dvādaśaḥdharmaḥ bodhisattvamahāsaṭṭhavena paścanyamānāḥ vartānānānaḥ parivarjyātīryaḥ / Avoiding desire, hatred and delusion. – Actually, he sees nothing that could be the object of desire, hatred or delusion.

These are, O Subbūti, the twelve dharmas to be avoided by the bodhisatta-mahāsattva in the fifth ground. <2418>

Śāstra (p. 416a5). – On the meaning of the triple poison (viśatāraṇa), see what has been said above. Moreover, the objects (āśālaṃba) of the three poisons have no fixed nature (niyotālaṅkāra).

<2417> The seven minds of pride (śūla) and listed or defined in Śāntiyutta, T 99, k. 7, p. 49a10-11; Ākkottarā, T 125, k. 38, p. 76a29 (whereas the Anguttara, III, p. 430 liśa liśa); Viṅgapa, p. 383; Kośa, V, p. 25-27 Kośānī, p. 284-285.

<2418> The four objects of error (viśpyāśa) are the body, feeling, the mind and dharmas (cf. p. 1150F). Not grasping them is to eliminate belief in the individual (sukāhlādāti) by this means.
Bhūmi VI

Śūtra. – Punar aparāṃ subhūte bodhisattvavena mahāsattvavena saṣṭhyāṃ bhūmau vartamānena śaḍ dharmāḥ pariṣṭhayatiṣyāh / katame saṭ / yad sat pāramātthi pariṣṭhayatiṣvāḥ // tathā hi śrasya saṭa pāramāṭtuḥ sīttvā buddhiḥ bhagavantah śrīvakrapratyekabuddhāḥ ca pāramgatāḥ /

Apare śaḍ dharmāḥ pariṣṭhayatiṣyāh / yad uta

1) śrīvakrapratyekabuddhācātāṃ pariṣṭhayatiṣvām // yad bodhisattvavanyāvaṃ bhavati / yad śrīvakrapratyekabuddhācātāṃ naśa mārgo 'nuttarayai saṃyaksambodhāye /

2) dāne paritarsanācātāṃ pariṣṭhayatiṣvām // tataṃ tasyaṃ bhavati / naśa mārgo 'nuttarayai saṃyaksambodhāye /

3) yūcunākam dṛṣṭvā nīvatācātāṃ upādāya // tataṃ tasyaṃ bhavati / naśa mārgo 'nuttarayai saṃyaksambodhāye /

4) sarvavāstāṃ pariṣṭhayāni // bodhisattvavena prathamacittotpādaṃ upādāya dānam dādatā tad deyaṃ tan na deyaṃ tī na vaṅkam /

5) sarvavāstāṃ pariṣṭhayā na daunmanācātāṃ upādāya // mātrīkaraṇībhāmam upādāya/

6) na gambhūraṃ dharmāṃ viśvicittācātāṃ upādāya // śrāddhāganabalāṃ upādāya / ime subhāte śaḍ dharmāḥ bodhisattvavena mahāsattvavena saṣṭhyāṃ bhūmau vartamānena pariṣṭhayatiṣyāh / aparā śaḍ dharmāḥ pariṣṭhayatiṣyāh /

Furthermore, O Subhūti, the bodhisattva-mahāsattva in the sixth ground should completely fulfill six dharmas. What are these six? They are the six perfections. – Indeed, it is by keeping these six perfections that the blessed Buddha, the śrīvakas and pratyekabuddhas have reached the other shore.

Six other dharmas are to be avoided, namely:

1) The bodhisattva should avoid thinking like the śrīvakas and pratyekabuddhas. – The bodhisattva says to himself that the way of thinking of the śrīvaka and the pratyekabuddha is not the path that leads to supreme complete enlightenment.

2) By giving, he must avoid any sadness. – He says to himself that actually this is not the path that leads to supreme complete enlightenment.

3) Seeing a beggar, he must avoid any discouragement. – He actually says that this is not the path that leads to supreme complete enlightenment. <2419>

4) He must abandon all his possessions [without distinction]. – Practicing generosity since his first production of the mind of bodhi, the bodhisattva should not say: “This may be given away; that may not be given away”.

5) After having given away all his possessions, he must not feel any regret. He does this by the power of his loving-kindness and compassion.

6) He must not have any doubt about the profound teachings. – This due to the quality of his faith. These, O Subhūti, are the six dharmas which the bodhisattva-mahāsattva must fulfill when he is on the sixth ground, and the other six dharmas that he should avoid.

Śāstra (p. 416a6) – For the six perfections (pāramātthāt), see above (chapters VII-XXX). Here the Buddha specifies the six perfections by which the adepts of the three Vehicles all reach the other shore (pāṭīṭa).<sup>268</sup>

Question. – But the present chapter deals with the grounds of the bodhisattva; why then does it speak of the śrīvaka and pratyekabuddha attaining the other shore?

Answer. – Here the Buddha is speaking of the great power held by the six perfections. The Mahāyāna in its system contains the whole Hinayāna, but the Hinayāna does not contain the whole Mahāyāna. Here the bodhisattva in the sixth ground completely fulfills (paripūrṇātāt) the six perfections. He sees the emptiness of all dharmas (sarvadharmaśāntātāt), but, as he does not yet have the power of skillful means (upāyātāt), he risks falling back into the rank of śrīvaka and pratyekabuddha. And so the Buddha, to protect him, orders him here “to avoid the manner of thinking of the śrīvakas and pratyekabuddhas.”

This bodhisattva thinks about beings profoundly, feels great compassion for them (mahākārunicchātāt) and understands the absolute emptiness (ayāntaśāntātāt)<sup>379</sup> of all dharmas. When he gives, he saves nothing; when he sees a beggar, he has neither anger (krodha) nor sadness (daunmanāsa); after having given, he feels no regret. Since his merits are great, the power of his faith (śrāddhābhāsa) <2420> is great as well. In his profound pure faith, he venerates all the Buddha and completely fulfills (paripūrṇātāt) the six perfections.

Although he has not yet acquired [skill] in means (upāyakausikāsa), or the conviction that dharmas do not arise (anupattikadharmaśāntātāt), or the concentration [of the visualization of the Buddha] of the present (paryupanannamsamādātāt), he feels no doubt (vichikṣā) about the profound Dharma (gambhūradharmā).<sup>371</sup> He makes the following reflection: “All teachings (upadeśa) have faults (doṣa); only the wisdom of the Buddha (buddhaprajñā) destroys the futile proliferation (prupalika) and has no lapses (vaśikāla).” And so, thanks to skillful means (upāya), he cultivates the good dharmas (kuśalaadharmā) and this is why he does not doubt.

<sup>268</sup> The Śatāṣṭikā, p. 1465, l. 14-17 is more detailed: Tatthā hi śrasya saṭa pāramātthi sīttvā buddhiḥ bhagavantah śrīvakrapratyekabuddhā ca pariṣṭhayatiṣvāyāṃ pāṭīṭātātāṃ gacchānti gamyaṃyanti ca / katamāyā pariṣṭhayatiṣvā / yadatādvā naṃvāyāṃ pāṭīṭātātāṃ gacchānti gamyaṃyanti // Actually, by keeping these six perfections, the blessed Buddha, the śrīvakas and the pratyekabuddhas attain and will attain the other shore of the fivefold ocean of the knowable, namely, the past, the future the present, the unspoken and the unconditioned.

This is the pariṣṭhayatāṃ pāṭīṭa, five categories of things capable of being known: cf. Kośa, IX, p. 237; Kośabhaṭṭāya, p. 463, l. 1.

<sup>379</sup> Ninth emptiness, p. 2085F.

<sup>371</sup> Upāyakausikāsa and complete anupattikadharmaśāntātāt are acquired in the seventh and eighth grounds respectively.

The bodhisattva of the sixth ground does not yet possess them, but he uses the pariṣṭhayatātāṃ by virtue of which he has no doubts about the profound teachings related to emptiness.

2007 2008
Bhūmi VII

Śūtra. – Punr apaṇaḥ subhāte bodhisattvāḥ mahāsattvāḥ saṃptanāṃ bhūmāu vartamānena viṁśatidharmāḥ na kartavyāḥ /

1) ātmagriṅho na kartavyāḥ // tathā hi ayantatāyātmāḥ na samvidyate /
2) sattvagriṅho na kartavyāḥ /
3) jīvaugriṅho na kartavyāḥ /
4) pūdagaliugriṅho yāvaj jñānaipiyakyugriṅho na kartavyāḥ // tathā hi ete dharmā ayantaratayāḥ na samvidyate /
5) ucchedagriṅho na kartavyāḥ // tathā hi na kaicid dharmā ucchidyate ‘roṇantarāyutpannarvāt sarvadharmāṇām /
6) śāīvatagriṅho na kartavyāḥ // tathā hi yo dharmo noipadyate su na śāīvato bhavati/ 
7) nimittasaṃjñāḥ na kartavyāḥ // tathā hi ayantaratayāṃ sāṃkāśe na sam viyate /
8) hemedṛṣṭī na kartavyāḥ // tathā hi su tāṃ drṣṭiṃ na samanāpiyati /
9) nāmarūpabhinivāṇo na kartavyāḥ / tathā hi nāmarūpaṃ vastulakṣaṇanena na samvidyate /
10) paliṅgaskandhābhinivāṇo na kartavyāḥ /
11) asaṣṭadhaśatvabhuvnivāṇo na kartavyāḥ /
12) dvadashaṣṭantābhuvnivāṇo na kartavyāḥ // tathā ho te dharmāḥ svabhāvena na samvidyante /
13) traiḍāṅgkatve ‘bhūnivāṇo na kartavyāḥ //
14) traiḍāṅgkatve pratiṣṭhānām na kartavyāṃ /
15) traiḍāṅgkatve ‘dhyāvāsadānām na kartavyāṃ /
16) traiḍāṅgkatve ālayo na kartavyāḥ // tathā hi sarvadhmāḥ svabhāvena na samvidyante /
17) buddhanivāryadṛṣṭābhuvnivāṇo na kartavyāḥ // tathā hi na buddhādṛṣṭītātāyāḥ buddhādharānam anupadyate /
18) dharmāniśvrayadṛṣṭābhuvnivāṇo na kartavyāḥ // dharmasyaśṛṣṭātavāt /
19) samghanivārayadṛṣṭābhuvnivāṇo na kartavyāḥ // samghanimittāsamskṛtvāt adināriyavādc ca /
20) īśvanivārayadṛṣṭābhuvnivāṇo na kartavyāḥ // āpattyandṛṣṭātmān anabhinivāṇāt ime viṁśatidharmāḥ na kartavyāḥ /

Moreover, O Subhūti, the bodhisattva-mahāsattva in the seventh ground must avoid twenty things.

1) Avoid belief in a self. – Actually, the self does not exist at all.
2) Avoid belief in existence.
3) Avoid belief in the living being.
4) Avoid belief in the individual, etc., on the subject of who is knowing, who is seeing. – Actually, these dharmas do not exist at all.
5) Avoid belief in extinction. – Actually, no dharma is extinguished since all dharmas are absolutely unborn.
6) Avoid belief in anything eternal. – Actually, a dharma that is unborn is not eternal.
7) Reject the notion of characteristic mark. – Actually, purification [like defilement] does not exist at all.
8) Reject the view of causes. – Actually, the bodhisattva does not consider this view to be correct.
9) Not to be attached to name and form – Actually, name and form do not really exist.
10) Not to be attached to the five aggregates.
11) Not to be attached to the eighteen elements.
12) Not to be attached to the twelve bases of consciousness. – Actually, these dharmas do not exist as inherent nature.
13) Not to be attached to the triple world.
14) Not to take it as a foundation.
15) Not to take it as a term.
16) Not to take it as a home. – Actually, dharmas do not exist as inherent nature.
17) Not to be attached to the view of resorting to the Buddha. – Actually, the [true] seeing of the Buddha does not come from this view. <2422>
18) Not to be attached to the view of resorting to the Dharma. – For the Dharma is invisible.
19) Not to be attached to the view of resorting to the samgha. – For the samgha is unconditioned in itself and does not constitute a support.
20) Not to be attached to the view of resorting to [high] disciplines. – For the bodhisattva is not attached to [distinguishing arbitrarily] between guilt and innocence.

These are the twenty things to be avoided.

Śūtra (p. 417a25). – There are twenty things, the ātman, etc., to which the bodhisattva is not attached (nābhāvinīvāṇa) because they do not exist. The reasons they do not exist have been explained above in many ways.

The views (dyasti) about the ātman, the subject that knows and the subject that sees (numbers 1 to 4), as well as the views about the Buddha and the samgha (numbers 17 and 19) are derived from the emptiness of
beings (sattvaśūnyatā) and cannot be accepted. All the others, from the view of extinction and of eternity (numbers 5 and 6) up to the view about the disciplines (number 20) cannot be accepted because of the emptiness of phenomena (dharmaśūnyatā).\footnote{\textsuperscript{372}}

Question. – The other views are well-known, but what is the view of causes (number 8)?

Answer. – All conditioned dharmas (samskṛtadharma) are cause (hetu) and fruit (phala) in turn. But the mind, being attached to these dharmas and grasping at their characteristics (nimittadograhaṇa), gives rise to the wrong view here called ‘view of causes’ (hetudṛṣṭi); thus for example, one speaks of fruit without cause, or one claims that cause and fruit are identical, different, etc.\footnote{\textsuperscript{373}}

* \textsuperscript{372} Items 17 to 20 are a subtle criticism against the noble disciple inspired by faith in regard to the Buddha, the Dharma and the Sangha and endowed with disciplines dear to the saints (āryaśekhoro budhā dharmaṃ sanghaṃ veyupradāñjena sāmanvīgaḥ, āryakāleśaḥ śīlaḥ sāmanvīgaḥ); Samyutta, IV, p. 272-273; V, p. 364; Anguttara, IV, p. 406-407; V, p. 183; Avadānasūtra, II, p. 92, l. 6-8; Kośa, VI, p. 292-294. The avetupraśiddha is defined in Kosabhadra, p. 387, l. 9: ‘satyābhiktaḥ satyāvahādhyā sāṃpravayaḥ, the faith following upon correct understanding of the truth.’

* \textsuperscript{373} The problem of causality has been fully discussed above, p. 2170-81F.

1. Sūtra. – Ten caiva dharmāḥ pariśūnyātāvyādhiḥ / kataṃ vimsattīt / yad uṣa Śānyatapariśūnyatī // svālakṣaṇaśūnyatā / pariśūnyatā //

This bodhisattva [of the seventh ground] must completely fulfill \( \langle \text{2423} \rangle \) twenty things. What are they? Completely fulfilling emptiness. – This is completely fulfilling the emptiness of specific characteristics.

Sāstra (p. 417b2). – The bodhisattva who practices the eighteen emptinesses completely “completely fulfills emptiness” (śūnyatāṃ pariśūnyayat). Moreover, practicing the two kinds of emptiness, the emptiness of beings (sattvaśūnyatā) and the emptiness of phenomena (dharmaśūnyatā), “to completely fulfill emptiness”. Finally, the bodhisattva who practices the absolute emptiness (āyuktānātānasattva)\footnote{\textsuperscript{374}} but is not attached to it (ṣubhānivivekas) “completely fulfills emptiness”.

Question. – If that is so, why does the Buddha not speak about the emptiness of specific characteristics (svālakṣaṇaśūnyatā) here?\footnote{\textsuperscript{375}}

Answer. – Because the three kinds of emptiness of which we have just spoken are the emptiness of specific characteristics.

When he was in the sixth ground, thanks to his merits (puṇya), the bodhisattva had keen faculties (tiksnavṛtiṣya) and, by means of these keen faculties, he still distinguished dharmas and grasped their characteristics: that is why, now that he is in the seventh ground, the emptiness of specific characteristics constitutes for him “the fullness of emptiness” (śūnyatāṃ pariśūnyatā).

\footnote{\textsuperscript{374} Nāth emptiness, p. 2085F.}

\footnote{\textsuperscript{375} Thirteenth emptiness, p. 2121F.}

Sometimes the bodhisattva sets out the emptiness of the conditioned (samskṛtaśūnyatā) and the emptiness of the unconditioned (asamskṛtaśūnyatā) as being the “fullness of emptiness”; sometimes he propounds the emptiness consisting of non-perception (anupalambhbhūtānātā) as being the “fullness of emptiness”.

* \textsuperscript{2} 2. Sūtra. – śūnyatāṃ pariśūnyatī // yad uṣa sarvanirāntānām amanaskārāḥ //

Attesting to signlessness. That is to say, not thinking about any mark.

Sāstra (p. 417b11). – Signlessness (śūnyatī) is nirvāṇa. It can be vouched for (sākṣītikra), but it cannot be meditated on (bhāvītā). Since it cannot be meditated on, one cannot pretend to know it; since it is immense (apravīma), infinite (ananta) and unimaginable, one cannot claim to fulfill it completely.

* \textsuperscript{3} 3. Sūtra. – apraṇihitaḥ / yad uṣa sālaṃ ca cītām na pravartate / \( \langle \text{2424} \rangle \) //

Knowing what does not deserve to be thought about. – The fact that the bodhisattva’s mind does not function in regard to the triple world.

Sāstra (p. 417b13). – The three things [śūnya, śūnyatā and apraṇihita], although they are penetrations, are knowledges (jñāna); but here the sūtra brings up a modification for the first two and, [in place of calling them knowledges (jñānas)], calls them ‘fullness’ (paripūrṇatī) and ‘attestation’ (sākṣītikāra) respectively. Here apraṇihita is the only one to be called ‘knowledge’ (jñāna).

Above (p. 1216-1232F) I spoke about the three gates of deliverance (vinokṣamukha); I will not repeat it here.\footnote{\textsuperscript{376}}

* \textsuperscript{4} 4. Sūtra. – Trimandalapariśuddhiḥ // yad uṣa viyoga-kunḍa-ātma-pariśuddhiḥ //

Purifying the three groups completely. – That is to say, purifying entirely the ten good paths of action.

Sāstra (p. 417b15). – The “three groups” (trimandalā) are the ten good paths of action (daśa-kusala-karma-puṭṭha); the first three are physical (kīrītika), the next four are vocal (vēcika) and the last three are mental (cattasika).

It is a matter of “purifying them completely” (paripūrṇatī). In some people, the physical acts are pure and the vocal acts impure; in others, the vocal acts are pure and the physical acts are impure; in others still, the physical and vocal acts are pure and the mental acts impure; in yet others, the three kinds of acts are pure but they have not rejected the prejudices (abhinivesa) about them.

Here in the bodhisattva [of the seventh ground], the three kinds of action are pure and he has rejected prejudices about them. This is why it is said that “he has purified the three groups”.

* \textsuperscript{376} In the Taishō edition, this phrase appears in line 16 of p. 417b while it ought to appear in line 15 of the same page.
5. Sūtra. – Sarvavasatuṣṭaṃ kṛṣṭānusayaparipūtāṃ// yaduta mahākārūṇāṃ pratītānāḥ //

Completely fulfilling pity and compassion towards beings. – And he does this by taking possession of great compassion.

Śāstra (p. 417b21). – There are three kinds of compassion (karuṇā): (i) that which has beings as object (satrādālambana), (ii) that which has <2425> things as object (dharmālambana), (iii) that which has no object (anālambana).377 Here it is a matter of great compassion without an object, which is the “fulfillment” (paripūra) of compassion. Since dharmas are empty of inherent nature (svabhāvāntayati) and the true nature of things (dharmatā) itself is empty, the compassion [of the bodhisattva] is called “great compassion without object” (anālambana mahākārūṇā).

The bodhisattva [of the seventh ground] has deeply penetrated the true nature (dharmatā) and then has compassion for beings. He is like a man, father of a single son, who, having found a precious object, wants to give it as a gift to his son out of his profound affection.

6. Sūtra. – Sarvasattvāṃ kṛpaṇaṃ prarupaūriḥ// yaduta mahākaruṇāṃ pratītanāḥ //

Completely fulfilling pity and compassion towards beings. – And he does this by taking possession of great compassion.

Śāstra (p. 417b27). – Question. – If the bodhisattva does not think of beings, how can he purify his buddhafield?

Answer. – By leading beings to establish themselves in the ten good paths of action (dakṣīṇāmukhaṃkarmanuṣṭhāna), the bodhisattva had already purified his buddhafield, but such an adornment was not yet an obstacle-free (aśūravana) adornment. Now [in the seventh ground], the bodhisattva ripens (paripūrcayati) beings but does not grasp the characteristic of being (na satvanimittam udghṛnati). His roots of good (kulaḥkula) and his merits (puṇya) are pure and, because of this purity, he adorns [his buddhafield] without obstacle.

7. Sūtra. – Sarvadharmasamādhiṃ sarvastvāṃ antamatra cānabhiniveśaḥ// yadutamukṣeṣo 'prakṣeṣo sarvadharmāṇāṃ//

Seeing the equality of all dharmas without being attached to it. – This is not adding anything to and not taking away anything from dharmas.

Śāstra (p. 417c2). – See what has been said above (p. 327f) about dharmasamādhiṃ. Here the Buddha himself says that it is not adding anything to (anukṣeṣa) and not subtracting anything (aprakṣeṣa) from dharmas. <2426>

...
Śāstra (p. 417c12). – The bodhisattva established in this non-duality destroys the differentiations [falsely attributed to objects (śīlaṁkāra)] of the qualities of male (purusa) or female (stṛṣ), long (ārghya) or short (hrvava), big (mahat) or small (alpa), etc.

13. Śūtra. – Samādhiśivartah // yāpyamāṇānāṃ samkālaṇāṁ vivaratanātā // The reversal of notions. – This is the reversal of the innumerable false notions.

Śāstra (p. 417c14). – Destroying the false conceptualizations (samkalpa) of the inner mind differentiating dharmas.

14. Śūtra. – Dṛṣṭivivarntah // yā śīrṣvakāhālaye pratyekabuddhāhālaye ca dṛṣṭivivaratanātā // The reversal of [false] views. – This is the reversal of the views formed at the stage of Īrṣvaka and the stage of pratyekabuddha.

Śāstra (p. 417c15). – This bodhisattva has first reversed the wrong views (mithyādṛṣṭi), such as the view of the self (ātmadṛṣṭi), the view of the extremes (antagṛhādṛṣṭi), etc.; next, he has entered into the Path (mārga). Now, [in the seventh ground], he reverses the view of phenomena (dharmadṛṣṭi) and the view of nirvāṇa (nirvāṇadṛṣṭi). [He reverses dharmadṛṣṭi] because dharmas have no fixed nature (niyatakalpaṇa); he reverses nirvāṇadṛṣṭi because in reversing the Īrṣvaka and pratyekabuddha views he goes directly to the bodhi of the Buddhas (abhīṣṭabhūti).

15. Śūtra. – Kleśiśivartah // yā sarvakleśayāh / Reversing the passions. – This is destroying all the passions. <2428>

Śāstra (p. 417c18). – By the power of his merit (puṇya) and his morality (śīla), the bodhisattva has first broken up his coarse passions (audārśikāśīla) and easily followed the Path (mārga); only the subtle passions (śūkṣmakleśa) – affection (ānunaya), views (dṛṣṭi), pride (mūla), etc. – remain in him. Now [in the seventh ground] he also eliminates the subtle passions.1020

Furthermore, the bodhisattva who uses the true wisdom (bhūṣṇaprajñā) sees these passions as being the same as the true nature (dharmatā).1021 He is like a man endowed with the superknowledges (abhijñā) who can change impure things (ānucch) into pure things (ācuci).1022

16. Śūtra. - Śāmanathapāpiyāṇaśamatāhālāmīḥ // yuddata savādākāraśajātapratīlambhāḥ / [Attaining] the state of balance between quietude and introspection. – This is the [gradual] taking possession of the knowledge of things in all their aspects.

Śāstra (p. 417c22). – When the bodhisattva was in the first three grounds, introspection (vīśayāyana) was predominant over quietude (śāmatha) because he was not yet able to concentrate his mind (cittasaṃgrahana); in the following three grounds, quietude was predominant over introspection: this is why he had not had the assurance of attaining bodhisattvahood (buddhaśrayanāma). Now [in the seventh ground], his quietude and introspection in regard to the emptiness of beings (satvānāyatā) and the emptiness of phenomena (dharmānāyatā) are perfectly balanced (śamātā); this is why he can easily (kṣema) travel on his career of [great] bodhisattva.

Starting [from the seventh ground], the level called “non-regressing” (avasaivartikāhāma) he will gradually (kramaḥ) attain the knowledge of all the aspects (svaśākāraśājāta).1023 <2429>

1020 According to the canonical sources, śāmātha (tīning houei in Kumārilaśvas, tche khou in Hsuan-tang) is derived directly from the teaching of the four noble truths: 1) five dharmas should be completely known (pariyājya); the five aggregates of attachment (upādīnakandha), 2) two dharmas should be eliminated (prahātaya), ignorance (avidyā) and the thirst for existence (bhavatānā); 3) two dharmas should be realized (śīlaṁkārasthāya), knowledge (vidyā) and deliverance (vimutti); 4) two dharmas should be cultivated (buddhavivekā, tranquility (śāmatha) and introspection (vīśayāyana). All of these processes result from abhiṣkṛta or superknowledge (Samyutta, V, p. 52).

Śāmātha and viśayāyana constitute he fourth truth, the truth of the Path. Actually the Path arises in the person who practices them (Anguttara, II, p. 157) and they lead to the penetration of a multitude of things: anekāhātāpanāvatvadha (Majjhima, I, p. 494), to the absorption of the cessation of conscious and feeling: samāñaśūkṣmaśūkṣmaśākaraśājātapati (Samyutta, IV, p. 295), to nirvāṇa. A parable (Samyutta, IV, p. 194-195) compares them to a pair of speedy messengers (ādiśēva dītayagama) communicating the message of truth (vathābhihāma vacano, namely nirvāṇa, to the mind (viśiṣṭa).

Although śāmātha and viśayāyana are intimately joined, they can be practiced separately or, preferentially, simultaneously (yogadhamma); by following the Path in this way, the fetters (samoyana) are destroyed and the perverse tendencies (anuṣaya) eliminated (Anguttara, II, p. 157).

The passage of the Pañcaviṃśasūkṣmaśākaraśājāta contained on here transposes the entire system into the Mahāyāna view. The bodhisattva cultivates viśayāyana in particular in the first three grounds and śāmāta in the three following grounds. In the seventh, śāmātha and viśayāyana are perfectly balanced, and the bodhisattva penetrates correctly the twofold emptiness of beings and phenomena. The goal, the final result, will no longer be nirvāṇa but the knowledge of things in all their aspects (svaśākāraśājāta) belonging to the fully and completely enlightened Buddhā. Tranquility and introspection play a great part in the controversy which, in the 7th century, at the Council of Lhasa or Isam yes, opposed the Chinese Saddharm school with the Indian Gradualists. Kanālanīa’s third Bhāvanākrama is dedicated almost entirely to it: cf. the edition by G. Tucci in Minor Buddhist Texts, Part III, Third Bhāvanākrama, Serie Orientale Roma, XLIII, 1971, and the annotated translation by C. Penna, Il terzo Bhāvanākrama di Kanālanīa, Rivista degli Studi Orientali, XXXIX, 1964, p. 211-242.

Interest in this question has not yet flagged and we now have an excellent English translation of it from Tsun-kha-pi’s Lam rin chen mo (1357-1419) in A. Wayman, Calming the Mind and Discerning the Real, 1978.
Taming the mind. – This is not taking delight in the threefold world. The bodhisattva is like a good physician (śāśānaṃ) of the pratyekabuddhas. Now, for several reasons and because the Buddhas of the ten directions escort him and protect him, he changes his mind and wants to save beings. Skillful in the superknowledges, he goes at will (śāśānaṃ) to immeasurably infinite universes without encountering any obstacles. He sees <2432> the buddha-fields, but he does not grasp the mark of buddha-field.

Questions and answers.

Question. – How can the sūtra say that the bodhisattva obtains the eye of the buddhas in this seventh ground?

Answer. – Here one should refer to the buddha-eye (śāśānaṃ): the bodhisattva has no obstacle to any dharma and this is equivalent [to having] the eye of the buddhas.

Question. – Although in the seventh ground he has obtained the power of wisdom (prajñābala), this bodhisattva still keeps his bodily speech (mātāvaśca) out of consideration of his former existences (jīvaupanivāsa). Having entered into concentration (śamanāḥ), he is detached (nirvāśitaḥ); but when he comes out, he has flashes of attachment and, conforming to the visions of his bodily speech (mātāvaśca), when he sees a beautiful person he loves him tenderly. Sometimes also he is attached to wisdom (prajñā), to the reality (ātma) of the seventh ground. This is why the Buddha tells him here to practice indifference (apokṣīṣa) in regard to the six sense objects (ātma).

Bhūmi VIII

1. Sūtra. – Puran aparāma subhāte bodhisattvāna mahāsattvāṇaṃ bhūmāṃ vartamānena paśca dharmāḥ paripūrṇaśayāṅhāṃ, katame <2431> paśca. yadu yuddha sarvasaścānāmupaveśe śāśānaṃ sarvasaścānāmupaveśe / yaḥ bodhisattva ekacittatā sarvasaścānām cittaścānām pratijñānti /

Furthermore, O Subhūti, the bodhisattva-mahāsattva in the eighth bhūmī must completely fulfill five dharmas. What are these five?

1) Penetrating the minds of all beings. – In a single moment of mind, the bodhisattva reveals the minds and mental events of all beings.

Śāstra (p. 418a12). – The bodhisattva in the eighth ground reveals the ways of mind of all beings: he reveals the agitated, reflective or profound minds.

By this knowledge, he distinguishes the beings who will never fulfill the causes and conditions for finding salvation (tīrthaḥ); those who will be saved after innumerable in calculable periods (asamkhyeyakaśā); those who will be saved after one, two and up to ten kalpas; those who will be saved after one or two lifetimes or even in the course of the present lifetime; those who will be saved at this very instant; those who are ripe for salvation (paripūka) and those who are not; those who will be saved by the Vehicle of the śrāvakas or those who will be saved by that of the pratyekabuddhas.

The bodhisattva is like a good physician (śāśānaṃ) who, examining the sick person, knows whether his cure is far off or near at hand, or if he is incurable.

Śāstra (p. 418a26). - Previously, the bodhisattva already possessed the superknowledges (abhijñā); but now that he plays supremely with them, he can go to immense and infinite universes (lokaśānta). When the bodhisattva was in the seventh ground, sometimes he wanted to attain nirvāṇa. Now, for several reasons and because the Buddhas of the ten directions escort him and protect him, he changes his mind and wants to save beings. Skillful in the superknowledges, he goes at will (yathātattvam) and spontaneously (svaścāna) to immense and infinite universes without encountering any obstacles. He sees <2432> the buddha-fields, but he does not grasp the mark of buddha-field (bhūmikā).
3. Sūtra. — Buddhakṣetradarśanatā // yad ekasmin eva buddhakṣetre sthītāparimāṇāṇi buddhakṣetramyāyati / na cāya buddhakṣetramyāyati bhavati /

Seeing the body of the Buddhas in conformity with reality. – It is seeing in conformity with the reality of the dharmakāya. Those are the five dharmas to be completely fulfilled.

Sāstra (p. 418b7). – The bodhisattva sees the bodies of the Buddhas like a magic show (māyā), like a metamorphosis (arūpamātra). This body is not part (tu samṛṅhūta) of the five skandhas (pañcaskandha), the twelve bases of consciousness (dvādasāyatana), the eighteen elements (ṣatā-lakṣālaḥdhī); his dimensions, his various colors [are purely subjective]: they are adjusted to the visions which beings have as a result of actions of their previous lives (pūrva-vājanamkarman).

In the present passage, the Buddha himself says that “seeing the Buddha is seeing the dharmakāya.”

1. Sūtra. – Punar apram subāte bodhisattvavakṣaṇām bhūmau vartamāna puṣča dharmāḥ paripūrṇātī śadvatvam // yadā deve svarupāparāṣṭāṇā // yā dāsau buddhadevaḥ śhvī tad sarvasattvātānām ēndryāparāṣṭāṇā //

Furthermore, O Subhuti, the bodhisattva-mahāsattva in the eighth ground should completely fulfill five dharmas, namely: <2434> knowing the extent of the spiritual faculties. – Established in the ten powers of the Buddha, the bodhisattva knows the faculties of all beings, superior or inferior.

Sāstra (p. 418b12). – As has been said in regard to the ten powers (1541-1545f), the bodhisattva knows first the functioning of the minds (cittapravṛtti) of all beings: he knows those who are of weak faculties (mṛdvinḍriya), those who are of keen faculties (nīkṣendriya), those in whom generosity (ādāna) predominates and those in whom wisdom (prajātī) predominates. Basing himself on these predominances, he saves beings.

2. Sūtra. – Buddhakṣetraparipūrṇaḥatānā // yā tattvātīcitraparipūrṇaḥatā // Purifying the buddha-field. – This is purifying the minds of beings.

Sāstra (p. 418b14). – There are two ways of purifying: (i) the bodhisattva purifies himself; (ii) he purifies the minds of beings to make them follow the pure Path (parisuddhamārga). By means of this twofold purification of others and himself, the bodhisattva can purify his buddha-field as he wishes (satheccham).

3. Sūtra. – Māyāpamasesādhīḥ samādhanam // yatra samādhaḥ sthītaḥ bodhisattvāḥ sarvāḥ kriyāḥ karoti / na cāya cāttaṁ vācicdha dharme pravartate /

Seeing the body of the Buddhas in conformity with reality. – It is seeing in conformity with the reality of the dharmakāya.

In the present passage, the Buddha himself says that “seeing the Buddha is seeing the dharmakāya.”

1. Šāstrī. – Buddhakṣetradarśanatā // yad ekasmin eva buddhakṣetre sthītāparimāṇāṇi buddhakṣetramyāyati / na cāya buddhakṣetramyāyati bhavati /

Seeing the body of the Buddhas in conformity with reality. – It is seeing in conformity with the reality of the dharmakāya. Those are the five dharmas to be completely fulfilled.

Sāstra (p. 418b7). – The bodhisattva sees the bodies of the Buddhas like a magic show (māyā), like a metamorphosis (arūpamātra). This body is not part (tu samṛṅhūta) of the five skandhas (pañcaskandha), the twelve bases of consciousness (dvādasāyatana), the eighteen elements (ṣatā-lakṣālaḥdhī); his dimensions, his various colors [are purely subjective]: they are adjusted to the visions which beings have as a result of actions of their previous lives (pūrva-vājanamkarman).

In the present passage, the Buddha himself says that “seeing the Buddha is seeing the dharmakāya.”

1. Šāstrī. – Punar apram subāte bodhisattvavakṣaṇām bhūmau vartamāna puṣča dharmāḥ paripūrṇātī śadvatvam // yadā deve svarupāparāṣṭāṇā // yā dāsau buddhadevaḥ śhvī tad sarvasattvātānām ēndryāparāṣṭāṇā //

Furthermore, O Subhuti, the bodhisattva-mahāsattva in the eighth ground should completely fulfill five dharmas, namely: <2434> knowing the extent of the spiritual faculties. – Established in the ten powers of the Buddha, the bodhisattva knows the faculties of all beings, superior or inferior.

Sāstra (p. 418b12). – As has been said in regard to the ten powers (1541-1545f), the bodhisattva knows first the functioning of the minds (cittapravṛtti) of all beings: he knows those who are of weak faculties (mṛdvinḍriya), those who are of keen faculties (nīkṣendriya), those in whom generosity (ādāna) predominates and those in whom wisdom (prajātī) predominates. Basing himself on these predominances, he saves beings.

2. Šāstrī. – Buddhakṣetraparipūrṇaḥatānā // yā tattvātīcitraparipūrṇaḥatā // Purifying the buddha-field. – This is purifying the minds of beings.

Sāstra (p. 418b14). – There are two ways of purifying: (i) the bodhisattva purifies himself; (ii) he purifies the minds of beings to make them follow the pure Path (parisuddhamārga). By means of this twofold purification of others and himself, the bodhisattva can purify his buddha-field as he wishes (satheccham).

3. Šāstrī. – Māyāpamasesādhīḥ samādhanam // yatra samādhaḥ sthītaḥ bodhisattvāḥ sarvāḥ kriyāḥ karoti / na cāya cāttaṁ vācicdha dharme pravartate /

In the present passage, the Buddha himself says that “seeing the Buddha is seeing the dharmakāya.”

1. Šāstrī. – Buddhakṣetradarśanatā // yad ekasmin eva buddhakṣetre sthītāparimāṇāṇi buddhakṣetramyāyati / na cāya buddhakṣetramyāyati bhavati /

Seeing the body of the Buddhas in conformity with reality. – It is seeing in conformity with the reality of the dharmakāya. Those are the five dharmas to be completely fulfilled.

Sāstra (p. 418b7). – The bodhisattva sees the bodies of the Buddhas like a magic show (māyā), like a metamorphosis (arūpamātra). This body is not part (tu samṛṅhūta) of the five skandhas (pañcaskandha), the twelve bases of consciousness (dvādasāyatana), the eighteen elements (ṣatā-lakṣālaḥdhī); his dimensions, his various colors [are purely subjective]: they are adjusted to the visions which beings have as a result of actions of their previous lives (pūrva-vājanamkarman).

In the present passage, the Buddha himself says that “seeing the Buddha is seeing the dharmakāya.”

1. Šāstrī. – Punar apram subāte bodhisattvavakṣaṇām bhūmau vartamāna puṣča dharmāḥ paripūrṇātī śadvatvam // yadā deve svarupāparāṣṭāṇā // yā dāsau buddhadevaḥ śhvī tad sarvasattvātānām ēndryāparāṣṭāṇā //

Furthermore, O Subhuti, the bodhisattva-mahāsattva in the eighth ground should completely fulfill five dharmas, namely: <2434> knowing the extent of the spiritual faculties. – Established in the ten powers of the Buddha, the bodhisattva knows the faculties of all beings, superior or inferior.

Sāstra (p. 418b12). – As has been said in regard to the ten powers (1541-1545f), the bodhisattva knows first the functioning of the minds (cittapravṛtti) of all beings: he knows those who are of weak faculties (mṛdvinḍriya), those who are of keen faculties (nīkṣendriya), those in whom generosity (ādāna) predominates and those in whom wisdom (prajātī) predominates. Basing himself on these predominances, he saves beings.

2. Šāstrī. – Buddhakṣetraparipūrṇaḥatānā // yā tattvātīcitraparipūrṇaḥatā // Purifying the buddha-field. – This is purifying the minds of beings.

Sāstra (p. 418b14). – There are two ways of purifying: (i) the bodhisattva purifies himself; (ii) he purifies the minds of beings to make them follow the pure Path (parisuddhamārga). By means of this twofold purification of others and himself, the bodhisattva can purify his buddha-field as he wishes (satheccham).

3. Šāstrī. – Māyāpamasesādhīḥ samādhanam // yatra samādhaḥ sthītaḥ bodhisattvāḥ sarvāḥ kriyāḥ karoti / na cāya cāttaṁ vācicdha dharme pravartate /
These, O Subhūti, are the five dharmas which the bodhisattva-mahāsattva residing in the eighth ground must fulfill completely.

Śāstra (p. 318b29). – The bodhisattva has thus acquired the two kinds of concentration (samādhi) and the two kinds of superknowledge (abhiṣiktā): those that are acquired by practice (bhāvanapratilambhikā) and those that are acquired by retribution (vipākapatilambhikā). He knows that henceforth he will assume a [new] form of existence (ātmabhāva) with such a body, such a voice, such nidāna, by such a path and by such means (upāya). He will even go so far as to assume an animal form of existence in order to convert and save beings. <2436>

Bhūmi IX

1. Sūtra. – Punar aparantabhūte bodhisattvavān mahāsattvavān navamānāṃ bhūmāṃ vartamānāṃ dvādaśadhamāṃ paripūrṇayavāḥ. Katame dvādaśaḥ ...

Furthermore, O Subhūti, the bodhisattva-mahāsattva in the ninth ground must completely fulfill twelve dharmas. What are these twelve? In universes infinite in number, the bodhisattva takes hold of the class of beings capable of being converted (vinayabhūga). – In the innumerable universes of the ten directions, the bodhisattva liberates (vinocayat) the beings capable of being saved in accord with the Buddha’s teachings.

Śāstra (p. 418c4). – In the innumerable incalculable universes (lokadhātu) of the ten directions there are beings in the six destinations (sādga; the bodhisattva [of the ninth ground] ripens (paripūrṇa) those who are capable of being saved and saves them.

There are three kinds of universes (lokadhātu): the pure (parisuddha), the impure (aparisuddha) and the mixed ones (miśra). Of the beings living in these three types of universe, some have the privilege of being able to be saved; it is those that the bodhisattva takes hold of. One lights a lamp (ālāpa) for those who have eyes and not for blind people (anda); in the same way, the bodhisattva [ripen only] those who already fulfill the causes and conditions [of salvation] or who are beginning to fulfill them.

Furthermore, a trisāhasramahāsthārasokładātu [containing a billion universes of four continents (cituruddhāpaka)] constitutes one single lokadhātu. These universes arise and disappear at the same time.

Lokadhātus of the same type present in the ten directions, in number equal to the sands of the Ganges, form one single buddhalokadhātu. Buddhaśalokadhātus of the same type, in number equal to that of the sands of the Ganges, form an ocean (samudra) of buddhalokadhātus.

Oceans of buddhalokadhātus of the same type, present in the ten directions in number equal to that of the sands of the Ganges, form a seed (bija) of buddhalokadhātus.

Concentrating oneself in the magic-like concentration. – Staying in this concentration, the bodhisattva accomplishes all activities, but his mind bears upon none.

Śāstra (p. 418b17). – The magician (māyākara) to some extent fills the universe with magical fictive objects: armies consisting of the four elements (catuṣṭaiṇgabala), palaces and cities, food and drink, singing and dancing, killings and calamities, and so forth.

In the same way also, the bodhisattva established in this concentration fills the universes of the ten directions with his metamorphoses: first he makes gifts (dāna) and satisfies beings; then he preaches the Dharma (dharman desayat), makes conversions (paripūrayat) and destroys the three bad destinies (durgātā); finally he establishes beings in the Three Vehicles (sānātvyā): in all these beneficent activities, not a single one fails.

The mind of the bodhisattva remains motionless (acala) and he no longer grasps objects of the mind (cittamimisṭāti nodgrhyāti).<2435>

* 4. Sūtra. – Abhilaṃkāra samādhi // yo bodhisattvasya vipakṣajñanāṃ samādhiḥ /
Perpetual concentration. – In the bodhisattva, it is the concentration resulting from retribution.

Śāstra (p. 418b24). – Having obtained the concentration like a magic show (māyāparinirmuktā), the bodhisattva accomplishes all his activities [by means of effort] and with its help. Now it is a matter of the [innate] concentration resulting from retribution (vipākāja) at the moment of passing into a [new] existence (bhavasamudrān).186 In the same way that a person sees visibles (ṛipa) without having recourse to the power of the mind, so the bodhisattva who is established in this [innate] concentration saves beings. It easily surpasses the concentration like a magic show, for it spontaneously (svaśrut) accomplishes its role without any help. Thus, even among those who seek for wealth, some obtain it thanks to some help, but others obtain it spontaneously.

* 5. Sūtra. – Yathā yathā sattvānyāṃ kusalamālāparinirnayat bhave tvat tathālahāvāvāṃ paripūrṇat // yad bodhisattva yathā yathā sattvānyāṃ kusalamālāparinirnayat bhave tvat tathā samcintyālahāvāvāṃ paripūrṇat sattvāṃ ca paripūrayat // ime subhāte bodhisattvavān mahāsattvavānāṃ bhūmāṃ vartamānāṃ paicca dharmāṃ paripūrṇayavāḥ /
According to such and such a degree of achievement that the roots of good of beings have, the bodhisattva assumes such and such a form of existence. – According to whether the roots of good of beings have such and such a degree of achievement, the bodhisattva knowingly assumes such and such a form of existence and ripens beings.

186 This is the place to distinguish the samādhis acquired by effort (pravṛtyogika) in the course of the present existence from the innate samādhis (upapattipratilambhikā) inherited from earlier existences as fruits of retribution (vipākāja).

187 See Kōṣa, III, p. 170.
Seeds of the same type, innumerable in the ten directions, form a buddhakṣetra.

In all these lokadhātus, the bodhisattva "takes hold of a class of beings", the class of those who are to be saved by a Buddha. <2437>

2. Sūtra. – Praṇādhanaparigrahah // sannām pāramitaśāntam paripaśnātām /
All obtain according their wishes. – Because of the fullness of the perfections of the bodhisattva.

Śāstra (p. 418c16). – Merits (puṇya) and wisdom (prajñā) are complete (paripūrṇa) in this bodhisattva; this is why there is no aspiration (praṇādhāna) that he does not realize. Learning that in immense and infinite universes there are masses of beings to be saved, one is afraid of not succeeding in doing so. This is why the sūtra here is speaking of the success in aspirations (praṇādhānasamādhāna). [The bodhisattva is assured of success] since, as the Buddha says here the bodhisattva "fulfills the six perfections completely" (sannām pāramitaśāntam paripaśnātām). The first five perfections represent the fulfillment of merits (puṇyaparipūrṇa); wisdom (prajñā) represents the fulfillment of wisdom (prajñāparipūrṇa).

3. Sūtra. – Devanidgakṣagandhvarutajñānam // yadatā niruktipratisaṃvidā /
The knowledge of the languages spoken by the devas, nīgas, yakṣas and gandharvas. – This is by virtue of the unhindered modes of expression.

4. Sūtra. – Pratibhānāntirekajñānam // yadatā pratibhānapratisaṃvidā /
The talent of eloquence. – This is by virtue of the unhindered knowledge of eloquence.

Śāstra (p. 418c21). – I have spoken above of the fulfillment of merits (puṇyaparipūrṇa), the fulfillment of wisdom (prajñāparipūrṇa) and success in aspirations (praṇādhānasamādhāna). Knowing foreign languages is precisely one of the bodhisattva’s wishes.

Furthermore, the bodhisattva whose knowledge of former abodes (pūrvanavājñāna) is very pure knows the languages of all the places he has taken rebirth in. Furthermore, possessing the knowledge resulting from resolution (praṇādhanā), <2438> he knows the nomenclature (nāmaśūdāna) and deliberately makes up all kinds of words (aksara) and expressions (voces).

Furthermore, the bodhisattva who has obtained the combination explaining the language of beings (satvābhilāsapanirmanacanasamādhi) penetrates all languages without harrassance.

Finally, the bodhisattva has himself obtained the four unhindered knowledges (pratisaṃvidā) or he practices the four unhindered knowledges of the Buddha. This is why he knows the languages (abhilāpa) and the sounds (śabda) of beings.

5. Sūtra. – Garbhāvakūntisampat // ikha bodhisattva sarvāsas jātīsāpādāhaka upapadyate /
The excellence of the descent into the womb. – In all his births, the Bodhisattva is born appariitionally.

Śāstra (p. 418c28). – According to some, the Bodhisattva mounted on a white elephant (ivetahasyabhirāhā), surrounded (parivṛtta), venerated (vakrta), respected (gurukṛta), esteemed (māṇa) and served (piṣṭaja) by innumerable Tuṣaṇa gods, penetrated along with them into the belly of his mother (mātrukṣī). According to others, the Bodhisattva’s mother, possessing the concentration like a magic show (māyāramasamādhi) caused her belly to expand inordinately; all the bodhisattvas of the trishastramahābhāṣadrājokhaḥ, the devas, nīgas and asuras were able to enter into it and come out. In this belly there is a palace and a platform. [The deities] set a bed (khurā) there, hung banners (patākā), spread it with flowers and burned incense; all this was the result of the meritorious actions (puṇyakarmam) of the Bodhisattva. Next the Lālitaśāstra comes down and takes his place there and, by the power of his concentration (samādhi), enters <2439> into the womb while staying as previously in the heaven of the Tuṣaṇa gods.

6. Sūtra. – Janamasampat // jñānamātra eva bodhisattavo ‘prameyāntaṁlokadātānam avabhāsaṃ sphurati / na tu nimittāṁ udghrmati /
The excellence of the birth. – As soon as he is born, the Bodhisattva illumines immense and infinite universes with his brilliance but does not grasp the marks.

Śāstra (p. 419a7). – When the Bodhisattva is about to be born, the devas, nīgas and asuras adorn the trishastramahābhāṣadrājokhaḥ. Then lotus seats made of the seven jewels (saptaratnakam padmākha) arise spontaneously (svatāt). From the belly of the mother (mātrukṣī) come forth innumerable bodhisattvas first who go to sit on the lotuses: they join their palms, make praises and wait. The

---

180. Article omitted in the Chinese version, but appearing in the Paličaṁśāti, p. 217, l. 14. The pratisaṃvidā alluded to here are defined above, p. 1616-1624F.
184. Cf. p. 1355F.
bodhisattvas and also the devas, nāgas, asuras, āryas and noble ladies join their palms and wholeheartedly wish to see the birth of the Bodhisattva.

Next, the Bodhisattva comes out of the right side of his mother like the full moon emerging from the clouds. He emits a great brilliance that lights up immense universes. At the same moment, a great voice is heard in the universes of the ten directions that proclaims: “In that place, the Bodhisattva is in his last lifetime (caramabhāvāka).”

Sometimes there are bodhisattvas who arise apparitionally (upapāduka) on the lotuses. In regard to the four worlds (yo), the Bodhisattva is born from the chōron (jārāyuj) or he is of apparitional birth (upapāduka). In regard to the four castes of men (jīti), the Bodhisattva is born either into the kṣatriya caste or in that of the brāhmaṇa, for these two castes are honored by men.

7. Śūtra. – Kulamūrta // yad bodhisattvah kṣatriyakuleṣu brāhmaṇakuleṣu vā pratyajyate /
The excellence of the family. – The Bodhisattva takes birth into a kṣatriya family or a brāhmaṇa family.

Śāstra (p. 419a17). – Brāhmaṇa families have wisdom (prajñā); kṣatriya families have power (bala).

<2440> The brāhmaṇa favors the future life (paraloka); the kṣatriya favors the present life (dhaloka): both families are useful in this world; why is this the Bodhisattva is born among them?

There is also the worthy family of the Dharma (dharmaśāla), that of the non-regressing adepts (avāivartikābhūmi).

Taking birth in these families is the excellence of the family.

* 8. Śūtra. – Gotramūrta // yad bodhisattvāc yasmād gotrāṃ gotrāḥ pūrvakā bodhisattvāḥ abhāvāṃ satra ārave pratyajyate /
The excellence of the clan. – The Bodhisattva is born into the clan coming from the Bodhisattvas of the past.

Śāstra (p. 419a21). – When the Bodhisattva is still in the Tuṣita heaven, he examines (viśālayati) the world, asking himself which clan is the most noble in order to welcome a being; this is the clan in which he takes birth. Thus, among the last seven Buddhas, the first three were born into the Kauṇḍinya clan, the following three into the Kāśyapa clan and the Buddha Śākyamuni into the Gautama clan.

Furthermore, the Bodhisattva who begins with the strength of high aspiration (adhyāsīlayadṛṣṭāḥ) (born) into the clan of the Buddhas (buddhagotra). For the others, acquiring the conviction that dharmas do not arise (anupratyākhyānakāmyagatāntarābhidhā) would be the “clan of the Buddha” for it is then that the Bodhisattva acquires a partial influx of the knowledge of all the aspects (avasāvakāryakātiḥ). Compare this stage with the gotrabhūmi in the īśvāsaka system.

9. Śūtra. – Parāvṛtasamapta // yad bodhisattva maḥāsattvavo bodhisattvavaparidvadā eva bhavati /
Excellence of the entourage. – The Bodhisattva-mahāsattva has an entourage consisting only of bodhisattvas.

Śāstra (p. 419a28). – Those who surround the bodhisattva of the ninth ground are wise men, good men who, from lifetime to lifetime have accumulated merit. In the present passage, the Buddha himself says that the entourage is composed solely of bodhisattvas. Thus, it is said in the Pau-k-o-srov-yti king <2441> (Acintyasūtra, or Gṛndanīṭthā): that Kīśu-p-ye (Gopīyā or Gopī) was a great bodhisattva. The whole entourage is in the level of the non-regressing bodhisattvas (avāivartikābhūmi). These bodhisattvas, by the magical power (vikurva) of the concentration of means (upāyakula), change into men (puruṣa) or women (śrī) and together form the entourage of the bodhisattva of the ninth ground. They are like the treasurer-jewel (gṛhapātiram) of a cakravartin king: he is a yakṣa or an asura, but he takes the form of a man in order to work with men.

381 As we have seen, high aspiration (adhyāsīlaya) is the first of ten preparations (yathākrama) to be fulfilled in the first bhūmi.

382 Sudhana, son of a notable man who had produced the mind of anuttara samākṣamadhi, wanted to know how to attain it definately, so he traveled through various Indian lands and consulted a large number of sages. At Kapilavasti he met Gopī, a daughter of the Śākyas, who gave him some precious information about the practices of the bodhisattva. This meeting is mentioned in the Gṛndanīṭthā, ed. D. T. Suzuki, p. 396 (= Avataṃsaka-T 279, k. 75, p. 406c7-10): Āha bhūte Sudhānāṁ notesāvādakā yena Gopī śākyayukṣām tennasaṃvāpyamā Gopīyāḥ śākyayukṣāḥ kramatattayatāḥ sarvānāṃ pratis utṣitāya purāṇaḥ pratiṣṭhātāḥ sthitam eva / mayyāvat sarvānāṃ samākṣamadhiḥ cattāṁ upādātām na ca jānanti kathām bodhisattvāḥ samālāvā samāyantarīcā ca na līpyantikaḥ /

2025

The bhāvās of the eighth ground.

2026

384 Sudhana, son of a notable man who had produced the mind of anuttara samākṣamadhi, wanted to know how to attain it definitively, so he traveled through various Indian lands and consulted a large number of sages. At Kapilavasti he met Gopī, a daughter of the Śākyas, who gave him some precious information about the practices of the bodhisattva. This meeting is mentioned in the Gṛndanīṭthā, ed. D. T. Suzuki, p. 396 (= Avataṃsaka-T 279, k. 75, p. 406c7-10): Āha bhūte Sudhānāṁ notesāvādakā yena Gopī śākyayukṣām tennasaṃvāpyamā Gopīyāḥ śākyayukṣāḥ kramatattayatāḥ sarvānāṃ pratis utṣitāya purāṇaḥ pratiṣṭhātāḥ sthitam eva / mayyāvat sarvānāṃ samākṣamadhiḥ cattāṁ upādātām na ca jānanti kathām bodhisattvāḥ samālāvā samāyantarīcā ca na līpyantikaḥ /

Gopī (Gopī, Gopīk) knew Śākyamuni when the latter was still living at home and was indulging in pleasure. According to some sources, notably the Traśā (above, p. 1003F), she was one of Śākyamuni’s wives. After her death, she was reborn in the Tuṣāṇīśa heaven where she was known by the name of the devaputra Gopaka. It was in this form that she appears in the Śātvamukamukhāśāstra, French transl., p. 172-178. To Dvīdhama, who asks her why she has changed her woman’s body, she answers that the distinctions between the sexes is purely imaginary, all dharmas being of one taste and without duality. The precise teachings that she gave Sudhana on the ten qualities of the bodhisattva are evidence that she herself was a great bodhisattva of the ninth ground. Having shed her body of flesh, she was clothed with a body born of the fundamental element (dharmaṁśaṇaśākyya), free of marks and particularly of sexual characteristics. But for the good of beings and out of skillful means (upāya), this great bodhisattva appears under the most varied of forms.

The gṛhapātirāma, rendered here by the characters kiu-chau-pu, is the sixth of the seven jewels of a cakravartin king (Dīghā, II, p. 173-177; Majjhima, II, p. 134, III, p. 172-176, Mahāvastu, II, p. 158, 1. 16). This was not strictly speaking
10. Sūtra. – Abhinīkṣaraṇamaṇasampat // yad bodhisattva pravṛtiyāsamaye 'nekaḥ sattvaśrinkṣita-ātmasahasraḥ śārdaḥ abhinīkṣaratāyām gṛhāt / te ca sattva niyāta bhavanti triṣa yānusv / <2442>

Excellence of departure. – The bodhisattva leaving the world goes forth from home with innumerable hundreds of thousands of millions of beings, and these beings are predestined to the Three Vehicles.

Śāstra (p. 419b4). – Thus one night in his palace, the Bodhisattva Mañjuśrī saw that his courtiers were like corpses. The devas and the asuras of the ten directions, bearing banners (jātākā) and flowers (juspa) came to offer them to him and, bearing themselves respectively on meeting him, escorted him outside.

Then Tēchō-ni (Chandaka), despite the orders he had previously received from king Tsung-fan (Śūdhodana), acceded to the wishes of the Bodhisattva and brought him his horse [Kaṇṭhaka].

The four kings, messengers of the gods (devadītā), held the horse’s hoofs in their hands while it leaped over the ramparts and left he city.

It is to destroy the passions (kleśa) and Māra in person that the Bodhisattva, before all the beings, in this way demonstrated his dislike for the householder life, for, if an individual as meritorious and noble as he is abandons his home, what should ordinary people do?

Episodes (mūdā) of this kind illustrate “the excellence of the departure” (abhinīkṣaramaṇa-sampad).


The excellence of the splendor of the tree of enlightenment. – The root of the tree of enlightenment is of gold; its trunk, branches and leaves are made of the seven jewels; the brilliance of the trunk, branches and leaves illumines, in each of the ten directions, incalculable trīṣaḥ-rāṣṭraḥ ātmasahasraḥ-sahāyānāṃ sa[p]hāvat.

Śāstra (p. 419b11). – For the ornamentation of the tree of enlightenment see above (p. 2321-2322F). In the present passage, the Buddha himself says that the root of this tree is made of gold; its trunk, branches and leaves are made of the seven jewels, and the brilliance of the trunk, branches and leaves illumines innumerable incalculable Buddha universes in each of the ten directions.

Śāstra (p. 419b17). – In the seventh ground, the bodhisattva destroys all the passions (kleśa) [and thus assures his own interest]: that is the “excellence of one’s own interest” (śvāraḥ-sampad); in the eighth and ninth ground, he assures the interest of others (parārthā) insofar as he “ripens beings and purifies completely his buddha-field”. In respect to the depth and breadth of the two interests thus assured, the Bodhisattva “exceeds in the accomplishment of all the qualities” (sva-rūṣaṇapāraṁ). The arhats and pratyekabuddhas assure their own interest greatly but neglect the interest of others; therefore they are not complete. The devas and the minor bodhisattvas are useful to others but have not destroyed their own interests: therefore they too are not complete. [The great Bodhisattvas alone have] “fulfilled completely all the qualities.”

Blūmi X

Sūtra. – Daśasyāṃ punaḥ subhāte bhāmāu varūmatāḥ bodhisattvās tathāgata evai vaktavyāḥ // tatra kaham bodhisattvāśa daśāyāṃ bhāmāu uṣṭhāḥ saha tathāgata evai vaktavyāḥ / yadā bodhisattvāsa mahābhāvottaya satprāṇamād paripūrṇāḥ bhavantī / catvāri smṛtyupahānāṃ yāvad uṣṭhād-vānīkā budhiḥ-dharmānāṁ paripūrṇāḥ bhavati / sarvākāṃśāḥ paripūrṇāḥ bhavati / sarvakāṃśāḥ tadosāndānāṁ ca prahīnaḥ bhavati / evam hi bodhisattvā mahābhāvottaya daśāyāṃ bhāmāu uṣṭhāḥ tathāgata evai vaktavyāḥ // iti subhāte bodhisattvā // <2444> mahābhāvottaya daśāyāṃ bhāmāu uṣṭhāḥ uṣṭhāḥ uṣṭhāḥ uṣṭhāḥ uṣṭhāḥ uṣṭhāḥ uṣṭhāḥ / evam hi bodhisattvā mahābhāvottaya daśāyāṃ bhāmāu uṣṭhāḥ uṣṭhāḥ uṣṭhāḥ uṣṭhāḥ uṣṭhāḥ uṣṭhāḥ uṣṭhāḥ //

Some Buddhhas adorn the Buddha tree with the seven jewels of the Bodhisattva, but sometimes this is not the case. Why? Because the magical power (ṛddhihāna) of the Buddhhas is inconceivable (acintya): <2441> it is for beings that they manifest all kinds of splendors (śīla).
Furthermore, O Subhūti, the Bodhisattva on the tenth ground should simply be called Tathāgata. – Why should the Bodhisattva on the tenth ground be called simply Tathāgata? When he completely fulfills the six perfections, when he completely fulfills the four foundations of mindfulness up to and including the eighteen special attributes of the Buddhas, when he completely fulfills the knowledge of all the aspects and when he destroys all the passions and their traces, the Bodhisattva-mahāsattva in the tenth ground should be called simply Tathāgata. Now, O Subhūti, the Bodhisattva-mahāsattva on the tenth ground who, by his skillful means, is practicing the six perfections as well as the four foundations of mindfulness up to and including the eighteen special attributes of the Buddha, this Bodhisattva, I say: exceeds: 1) the ground of the dry view; 2) the ground of the spiritual lineage; 3) the ground of the eighth saint; 4) the ground of seeing; 5) the ground of the diminution of the passions; 6) the ground of the saint freed from desire; 7) the ground of the saint who has done what had to be done; 8) the grounds of the pratykebuddha; 9) the grounds of the bodhisattva. Having exceeded these nine levels, the Bodhisattva is established in the ground of the Buddhas. This is the tenth ground of the Bodhisattva. Therefore, O Subhūti, the Bodhisattva-mahāsattva has "set off well for the Great Vehicle."

Śāstra (p. 419b23). – The Bodhisattva seated under the tree of enlightenment (bodhiyakṣa) penetrates into the tenth ground called ground of the Cloud of Dharma (dharmameghaḥ bhumī). Like a great cloud uninterruptedly pouring out torrential rain, the Bodhisattva’s mind produces by itself (svatā), from moment to moment and infinite in number, immense (aparimīta), infinite (ananta) and very pure (parisuddha) Buddha attributes.

Then, noticing that the mind of Māra, king of the desire realm (kāmadhātuṛaja), has not yet been tamed, the Bodhisattva-mahāsattva shoots forth light from his ūrṇa so that Māra’s palaces, ten million in number, become darkened and disappear. Māra, irritated and vexed, gathers his troops and comes to attack the Bodhisattva.

After the Bodhisattva has vanquished Māra, the Buddhas of the ten directions congratulate him for his deeds; they emit rays from their ūrṇās which penetrate into the Bodhisattva through the top of his head,

At this moment, the merits (puṇya) acquired by the Bodhisattva in the ten grounds are changed into Buddha attributes. The Bodhisattva destroys all the traces of the passions (kleśāvāśana), obtains the unfailing deliveries (apratīthavimokṣa) and acquires the ten powers (bala), the four fearlessnesses (vaśāśraya), the four unhindered knowledges (pratisamvid), the eighteen special attributes (āvenikadharma), great loving-kindness (mahāmaitri), great compassion (mahākaruṇa) and the other Buddha attributes, immense and infinite.

At this moment, the earth trembles in six ways (sadvikāram kampate); the heaven rains down flowers and perfumes; the bodhisattvas, devas and manuṣyas, joining their palms, utter praises.

At this moment, the Bodhisattva emits a great brilliance (mahāprabhaḥ) that illuminates the innumerable universes everywhere in the ten directions. The Buddhas, bodhisattvas, devas and manuṣyas of the ten directions proclaim in a loud voice that in that place, in that land and in that year the Bodhisattva, seated on the seat of enlightenment (bodhimaṇḍa) has realized buddhahood and that this light is his. Thus, in the tenth ground, the Bodhisattva “should be recognized as Buddha”.

Moreover, in the present passage, the Buddha has specified the characteristics of the tenth ground by saying: “By practicing the six perfections and by his skillful means (apḍyakauśalya), the Bodhisattva has exceeded [the nine shared grounds] from the level of dry vision (sasvatadhisthanābhām) up to and including the bodhisattva grounds and is now in the ground of the Buddhas.” This ground of the Buddhas is the tenth ground. The Bodhisattva who thus travels through the ten grounds is said to be “well set out on the Great Vehicle” (mahāyānasamprasthita).

In his translation (T 1509, p. 417a18), Kumāraṇāja carefully distinguishes kleśa (fan-sue) from vāsāmā (sī) by joining them by the conjunction kī, for, according to the Traśū, p. 1781-81F, the kleśas are destroyed in the eighth ground by the acquisition of the anupattiadharmaśānti, whereas the vāsāmās disappear entirely only in the tenth ground, at the moment of abhisaṃbodhi.

This distinction appears clearly in the original Sanskrit and their Tibetan versions:


Tib. Tib., vol 18, no. 731, p. 146, fol. 265b6-7: bag chags kyi mtshams sbyor bahi hon mots pa tams cad spīn pa.