

**THE TREATISE ON THE GREAT VIRTUE OF WISDOM
OF NĀGĀRJUNA**

(MAHĀPRAJÑĀPĀRAMITĀŚĀSTRA)

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**VOL. I
CHAPTERS I – XV**

COMPOSED BY THE BODHISATTVE NĀGĀRJUNA
AND TRANSLATED BY
THE TRIPITĀKADHARMĀCĀRYA KUMĀRAJIVA
OF THE LAND OF KOUTCHA
UNDER THE LATER TS'IN

Translated from the French
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PREFACE	6
ABBREVIATIONS	15
CHAPTER I: EXPLANATION OF ARGUMENTS	28
CHAPTER II: <i>EVAM, MAYĀ, ŚRUTAM, EKASMIN, SAMAYE</i>	65
EVAM	65
MAYĀ	72
ŚRUTAM	74
EKASMIN	77
SAMAYE	79
CHAPTER III: GENERAL EXPLANATION OF <i>EVAM MAYA ŚRUTA</i>	82
CHAPTER IV: EXPLANATION OF THE WORD BHAGAVAT	109
BHAGAVAT	109
TATHĀGATA	116
ARHAT	117
SAMYAKSAMBUDHA	118
VIDYĀCARAṆASAMPAṆNA	119
SUGATA	121
LOKAVID	121
ANUTTARA	122
PURUṢADAMYASĀRATHI	122
ŚĀSTĀ DEVAMANUṢYĀṆĀM	124
BUDDHA	125
SARVANAROTTAMA	131
OTHER EPITHETS	132
THE OMNISCIENT BUDDHA	132
CHAPTER V: RĀJAGRĤHA	145
VIHĀRA	145
RĀJAGRĤHA	146
GRDHRAKŪṬAPARVATA	149
THE BUDDHA'S FREQUENT SOJOURNS IN RĀJAGRĤHA AND ŚRĀVASTĪ	150
BUDDHA'S PREFERENCES FOR RĀJAGRĤHA	157
BUDDHA'S PREFERENCES FOR GRDHRAKŪṬAPARVATA	166
CHAPTER VI: THE GREAT BHIKṢU SAṂGHA	172
SĀRDHAM	172
MAHAT	172
BHIKṢU	173
SAṂGHA	175
PAṆCAMĀTRA BHIKṢUSAHASRA	176
1. ARHAT	176
2. KṢĒṆĀSRAVA	176

3. NIṢKLEŚA.....	177
4. SUVIMUKTACITTA, SUVIMUKTAPRAJÑA	177
5. ĀJĀNEYA	182
6. MAHĀNĀGA	182
7. KṚTAKṚTYA	183
8. APAHṚTABHĀRA, BHĀRASAHA	184
9. ANUPRĀPTASVAKĀRTHA	185
10. PARIKṢĒṆABHAVASAMYOJANA.....	186
11. SAMYAGĀJÑĀSUVIMUKTA	187
WHY THE ARHATS SURROUND THE BUDDHA.....	188
WHY ĀNANDA IS NOT AN ARHAT.....	190
ORIGIN OF THE NAME ĀNANDA.....	192
CHAPTER VII: THE FOUR ASSEMBLIES.....	198
CHAPTER VIII: THE BODHISATTVAS	200
THE PLACE OF THE BODHISATTVAS IN THE ASSEMBLY	200
DEFINITION OF BODHISATTVA.....	204
REGRESSING OR NON-REGRESSING BODHISATTVA.....	206
THE BODHISATTVA IN THE ABHIDHARMA SYSTEM.....	208
1. <i>Definition</i>	208
2. <i>Actions producing the thirty-two marks</i>	209
3. <i>The six virtues</i>	216
4. <i>Sojourn in the Tuṣita heaven</i>	225
5. <i>The four 'vilokanas' and the entry into the womb</i>	226
6. <i>Birth and the thirty-two 'lakṣaṇas'</i>	228
7. <i>Enlightenment and Buddhahood</i>	235
THE BODHISATTVA IN THE MAHĀYĀNA SYSTEM	236
1. <i>Actions producing the thirty-two marks</i>	236
2. <i>The six virtues</i>	246
3. <i>The time of appearance of the Buddhas</i>	247
4. <i>Place of appearance of the Buddhas</i>	249
CHAPTER IX: THE MAHĀSATTVAS	254
CHAPTER X: THE QUALITIES OF THE BODHISATTVAS	259
1. DHĀRANIPRATILABDHA	259
2. SAMĀDHIGOCARA	263
3. SAMATĀKṢĀNTIPRATILABDHA	265
4. ASAṄGADHĀRANIPRATILABDHA.....	267
5. PAÑCĀBHIJÑĀ	268
6. ĀDEYAVACANA.....	271
7. AKUSĪDA.....	272
8. APAGATALĀBHAYAŚAŚCITTA	272

9. NIRĀMIṢADHARMADEŚĀKA	274
10. GAMBHIRADHARMAKṢĀNTIPĀRAMĠATA.....	275
11. VAIŚĀRADYAPRĀPTA	276
12. MĀRAKARMASAMATIKRĀNTA	277
13. KARMĀVARAṆAPRATIPRASRABDHA.....	282
14. PRATĪTYASAMUTPANNADHARMANIRDEŚĀKUŚĀLA	285
15. ASAṆKHYEYAKALPAPRAṆIDHĀNASUSAMĀRABDHA	287
16. SMITAMUKHAPŪRVĀBHILĀPIN	287
17. MAHĀPARṢANMADHYE VAIŚĀRADYASAMANVĀGATA.....	288
18. ANANTAKALPAKOṬIDHARMADEŚĀNĀNIḤSARAṆAKUŚĀLA.....	290
CHAPTER XI: THE TEN COMPARISONS	293
19. THE TEN UPAMĀNAS	293
1. Like a magic show (<i>māyā</i>).....	295
2. Like a mirage (<i>marīci</i>).....	298
3. Like the moon reflected in water (<i>udakacandra</i>).....	298
4. Like space (<i>ākāśa</i>).....	299
5. Like an echo (<i>pratiśrutkā</i>)	301
6. Like a city of the gandharvas	302
7. Like a dream (<i>svapna</i>).....	305
8. Like a shadow (<i>chāyā</i>).....	306
9. Like a reflection (<i>bimba</i>) in a mirror	308
10. Like a metamorphosis (<i>nirmāṇa</i>) [<i>manifestation. appearance</i>].....	311
20. ASAṆGAVAIŚĀRADYAPRATILABDHA.....	315
21. AVATĀRAKUŚĀLA	316
CHAPTER XII: UNHINDERED MIND.....	318
22. APRATIHATA CITTA.....	318
23. ADHIMĀTRAKṢĀNTISAMANVĀGATA.....	320
24. YATHĀTMYĀVATĀRAṆUKUŚĀLA.....	322
CHAPTER XIII: THE BUDDHA-FIELDS	327
25. BUDDHAKṢETRAPRAṆIDHĀNAPARIGHRĤETA.....	327
26. BUDDHĀNUSMṚTISAMĀDHI	330
27. APARIMITABUDDHĀDHYEṢAṆAKUŚĀLA.....	335
28. NĀNĀDRṢṬIPARYAVASTHĀNAKLEŚAPRAŚĀMANAKUŚĀLA	340
29. SAMĀDHIŚĀTASAHASRĀBHINIRHĀRAVIKRĪḌANAKUŚĀLA	342
THE 22 MAIN BODHISATTVAS	344
CHAPTER XIV: EMISSION OF RAYS	347
ACT I	347
ACT II.....	362
ACT III.....	363
ACT IV	365

THE BUDDHA'S JOURNEY TO ŚĀLĀ	366
ACT V	375
ACT VI	401
ACT VII	409
ACT VIII	416
CHAPTER XV: THE ARRIVAL OF THE BODHISATTVAS OF THE TEN DIRECTIONS	418
ACT IX.....	418
OBJECTIONS TO THE PLURALITY OF BUDDHA.....	419
ANSWER TO THE OBJECTIONS	424
ARGUMENTS IN FAVOR OF THE PLURALITY OF BUDDHAS.....	427
LARGE NUMBER OF SAVIORS, BUT SMALL NUMBER OF THE ELECT	430
ACT X.....	454

PREFACE

MAHĀPRAJÑĀPĀRAMITĀŚĀSTRA

NĀGĀRJUNA

ÉTIENNE LAMOTTE

Here is a first attempt at an annotated translation of chapters I to XV of the *Mahāprajñāpāramitā* (abbreviated as Mppś) 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 Tch'ang ngan in the Siao yao Park, in 404 or 405 A.D.¹ I (Lamotte) have used the edition of Taishō Issaikyō, vol. XXV, no. 1509; the numbers in the margins of this translation refer to the pages and columns of this edition².

The Mppś is a commentary on the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* (abbreviated as Pañcaviṃśati) '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 Pañcaviṃśati 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 tsan king* (Taishō, Vol. VIII, no. 222) in 27 chapters (p'in = *parivarta*) and 10 rolls (kiuan) by Dharmarakṣa, dating from 286 A.D.
- ii) The *Fan kouang pan jo king* (Taishō, vol. VIII, no. 221) in 90 chapters and 20 rolls, by Mokṣala 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 Pañcaviṃśati. The translation is by Hiuan tsang and is dated at 660-663.

T. Matsumoto has prepared a useful concordance for these four Chinese translations³.

2. The Tibetan translation is entitled *Śes rab kyi pha rol tu phyin pa ston phrag ñi śu lña pa*; it consists of 76 chapters (leḥu = *parivarta*) and 78 sections (bam po = *khaṇḍa*). The name of the translators is not mentioned. The work is part of the Bkaḥ-ḥgyur, section śer 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 Mppś was not translated into Tibetan but only into Chinese. For the Mppś and Touen-houang and Kharakhoto, see *Bibliographie bouddhique*, vol I, 1930, no. 105; vol. IV-V, 1934, no. 307.

² *The Tripitaka in Chinese, revised, collated, added, rearranged and edited* by J. Takakusu and K. Watanabe, 55 vols., Tokyo, 1924-1929.

³ T. Matsumoto, *Die Prajñāpāramitā-Literatur* (Bonner orientalische Studien, Heft 1). Stuttgart, 1932, p. 38-41.

Peking Bkaḥ-ḥgyur (vol. ñi-di: Tibetan collection of the Bibliotheque Nationale, no. 40-43) and three volumes of the Narthang Bkaḥ-ḥgyur (vol. ka-ga: Tibetan collection of the Bibliotheque Nationale, no. 385-387).

3. The Sanskrit recension which repeats its title at the end of each chapter is entitled: *Āryapañcaviṃśatisāhasrikā bhagavatī prajñāpāramitā abhisamayālamkāraṇusāreṇa saṃśodhitā*. It contains eight chapters (*parivarta*)⁴. As its title indicates and as Dutt has established, it is a reworked recension of the original Sanskrit Pañcaviṃśati, modified with the intention of serving as commentary to the Abhisamayālamkāra⁵.

4. The Tibetan translation of this Sanskrit recension is entitled *Śes rab kyi pha rol tu phyin pa ston phrag ñi śu lña pa*, but its real title, which corresponds word for word with that of the Sanskrit recension, is given by the colophon: *Ḥpags pa bcom ldan ḥdas ma śes rab kyi rol tu phyin pa ston phrag ñi śu lña pa mñon par rtogs paḥi rgyan gyi rjes su ḥbrañs nas dag par gtugs pa*. This work consists of 8 chapters (leḥu = *parivarta*) and 74 sections (bam po = *khaṇḍa*); if the Tibetan indexes are to be believed, it has as author Simhabhadra or Haribhadra, as translator Śantibhadra, and as proofreader Jayaśīla⁶. It is included in the Bsrtan-ḥgyur, Mdo ḥgrel section, vols. III, IV and V (Tibetan material in the National Library, nos. 198-200).

The prologue (*nidāna*) of the Pañcaviṃśati, to which the first 15 chapters of the Mppś serve as commentary, is reproduced in almost identical words at the beginning of other Prajñāpāramitās, such as the Śatasāhasrikā and the Daśasāhasrikā. 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 Matsumoto⁷; here we will limit ourselves to giving the list of the Prajñās in Sanskrit that have already been edited as a note⁸.

⁴ The first chapter has been edited by N. Dutt, *The Pañcaviṃśatisāhasrikā-Prajñāpāramitā, ed. with critical notes and introduction* (Calcutta Oriental Series, no. 28), London, 1934.

⁵ This work has been edited by Th. Stcherbatsky and E. Obermiller, *Abhisamayālamkāra-Prajñāpāramitā-Upadeśa-Śhāstra, the work of bodhisattva Maitreya*. Fasc. I: Introduction, Sanskrit Text and Tibetan Translation (Biblioteca Buddhica, no. XXIII), Leningrad, 1929.

⁶ P. Cordier, *Catalogue du Fonds Tibétain de la Bibliotheque Nationale*, Paris, 1915, III, p. 276.

⁷ M. Lalou, *La version tibétaine des Prajñāpāramitā*, Journal asiatique, July-Sept., 1929, p. 87-102. - T. Matsumoto, *Die Prajñāpāramitā-Literatur*, Stuttgart, 1932, p. 22-25.

⁸ *Śatasāhasrikā P.P.*, ed. Pratāpachandra Ghoṣha (Biblioteca Indica), Calcutta, 1902-1914.

Pañcaviṃśatisāhasrikā P.P., ed. N. Dutt (Calcutta Oriental Series), London, 1934.

Daśasāhasrikā P.P. in Sten Konow, *The two first Chapters of the Daśasāhasrikā, restoration of the Sanskrit Text, Analysis and Index* (Avhandling utgitt av det Norske Videnskaps-Akademi i Oslo), Oslo, 1941.

Aṣṭasāhasrikā P.P., ed. Rājendraśāstra Mitra (Biblioteca Indica), Calcutta, 1888. - This edition, quite faulty, will favorably be replaced by the text of the Aṣṭasāhasrikā incorporated by U. Wogihara in his edition of the *Abhisamayālamkāraḥ*, Tokyo, 1932-1935.

Suvikrāntavikrāmi P.P., in T. Matsumoto, *op. cit.*, as appendix.

The Mppś is attributed to Nāgārjuna: Kumārajīva's version has as its title '*Ta tche tou louen*, composed by the bodhisattva Nāgārjuna and translated by the Tripiṭikadharmācārya Kumārajīva of the country of K'ieou tseu (Kucha) of the later Ts'in'; the *Li tai san pao ki*, a catalogue of the Tripiṭaka compiled in 597 by Fei Tch'ang fang, also notes that the original work is the work of the bodhisattva Nāgārjuna⁹. Nevertheless, it is odd that the Mppś does not appear in the lists of works attributed to Nāgārjuna by the *Long chou p'ou sa tchouan* (Taishō 2047) and the Tibetan historians Bu ston and Tāranātha.

The bodhisattva Nāgārjuna (*Klu sgrub* 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 (*śūnyatā*). 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 absolute¹⁰; on the other hand, Th. Stcherbatsky was of the opinion that Nāgārjuna denied appearance only in order to affirm Being¹¹. After an argument which at times turned into a quarrel, de La Vallée Poussin drew nearer to the position held by Stcherbatsky whereas the latter came very close to adopting the theses defended by de La Vallée Poussin¹². 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 Walleser¹³ and summarized by

Saptaśatikā P.P., ed. G. Tucci, in *Memorie della R. Accademia Nazionale dei Lincei*, vol. XVII, 1923, fasc. I; ed. J. Masuda, in *Journal of the Taishō University*, vol. VII, 1030, p. 186-241.

Vajracchedikā P.P., ed. M. Müller (Anecdota Oxoniensia, Aryan Series, vol. I part I), Oxford, 1881.

Adhyardhaśatikā P.P., ed. E. Leumann, *Zur nordarischen Sprache und Literatur*, Strassburg, 1912, p. 84 seq; ed. S. Toganoo and H. Izumi, *Prajñāpāramitānayaśatapañcsatikā*, Kyoto, 1917.

Prajñāpāramitāhṛdayasūtrā, ed. M. Müller (Anecdota Oxoniensia, Aryan Series, vol. I part III), Oxford, 1884.

⁹ P.C.Bagchi, *Le canon bouddhique en Chine*, T. I, p. 197.

¹⁰ L. de La Vallée Poussin, *Madhyamaka*, *Encyclopedia of Religion and Ethics*, VIII, p. 235-237; *Nirvāṇa*, Paris 1925; *Le dogme et la philosophie du Bouddhisme*, Paris, 1930, p. 113-118; *Madhyamaka*, *Mélanges Chinois et Bouddhiques*, vol. II, 1932-1933, p. 1-59.

¹¹ Th. Stcherbatsky, *Conception of Buddhist Nirvāṇa*, Leningrad, 1927, p. 35-39.

¹² Th. Stcherbatsky, *Die drei Richtungen in der Philosophie des Buddhismus*, *Rocznik Orientalistyczny*, vol. X, 1934, p. 1-37; *Madhyānta-Vibhanga*, Leningrad, 1936, p. VI-VIII.

¹³ M. Walleser, *The Life of Nāgārjuna from Tibetan and Chinese Sources*, *Hirth Anniversary Volume*, London, 1922, p. 421-455.

Winternitz in the second edition of his history of Indian literature¹⁴. Since then, other information has been collected.

Attention has been drawn to a series of predictions relative to Nāgārjuna found in the *Laṅkāvatāra*¹⁵, the *Mahāmeghasūtra*¹⁶, the *Mahāmāyasūtra*¹⁷ and the *Mañjuśrīmūlakalpa*¹⁸.

Apart from Nāgārjuna the Mādhyamika philosopher, there was one other (or several) Nagarjunas, magician, alchemist and writer of tantra. Documents published By G. Tucci¹⁹ and S. Lévi²⁰ may be added to the information we already possess. Moreover, it may have been Nāgārjuna who discovered and revealed to humans the Mahāvairocanasūtra, one of the main texts of Buddhist Vajrayana and of the Shingon sect²¹.

All the sources, in emulation of one another, mention the friendly relations and alchemical collaboration between Nāgārjuna and a king of the Śātavāhana or Śātakarṇi 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 Śuṅga-Kānvas and with the Śakas, before dying out around Dhānyakaṭaka and Amarāvati in Andhra proper²². S. Lévi has collated these different sources and related them to another cycle of legends relating to the rivalry between a Śātavāhana and the Kuṣāṇa king Kaniṣka²³.

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 Teluga language, between the Godāvārī and the lower Kṛiṣṇā. The region abounds in sites made famous by archeology:

¹⁴ M. Winternitz, *History of Indian Literature*, vol II, Calcutta, 1933, p. 341-348.

¹⁵ *Laṅkāvatāra*, ed. B. Nanjio, Kyoto, 1923, p. 286; Taishō 671, k. 9, p. 569a; Taishō 672, k. 6, p. 627c.

¹⁶ *Mahāmeghasūtra* cited in the *Madhyamakāvātāra*, Tibetan version ed. by L. de La Vallée Poussin, Saint Petersburg, 1912, p. 76; transl. in *Le Muséon*, 1910, p. 274. - Chinese translation by Dharmarakṣha, Taishō 387, k. 5, p. 1099-1100, studied by P. Demiéville, *Sur un passage du Mahāmeghasūtra*, *Bull. de l'Éc. fr. d'Extrême-Orient*, vol. XXIV, 1924, p. 227-228. - Tibetan translation of Bkaḥ-ḥgyur ed. by G. Tucci, *Animadversiones indicæ*, *Journal and Proceedings of the Asiatic Society of Bengal*, vol. XXVI, 1930, p. 145-147. - Bu ston, *Chos ḥbyun*, tr. E. Obermiller, II, Heidelberg, 1932, p. 129.

¹⁷ *Mahāmāyasūtra* in Taishō 383, k. 2, p. 1013c. - Cf. J. Przyluski, *Légende de l'empereur Ashoka*, Paris, 1923, p. 163-164.

¹⁸ *Mañjuśrīmūlakalpa*, ed. Ganapati Śāstrī, Trivandrum Sanskrit Series, p. 616-617.

¹⁹ G. Tucci, *Animadversiones indicæ: VI. A Sanskrit Biography of the Siddhas and some questions connected with Nāgārjuna*, *Journal and Proceedings of the Asiatic Society of Bengal*, vol. XXVI, 1930, p. 138-155.

²⁰ S. Lévi, *Un nouveau document sur le bouddhisme de basse époque dans l'Inde*, *Bull. of the School of Or. Studies*, vol. VI, part 2, p. 427-429.

²¹ *Kin kang ting king ta yu k'ie pi mi sin ti fa men yi kue*, Taishō 1798, k. 1, p. 808a-b. - Cf. R. Tajima, *Etude sur le Mahāvairocanasūtra*, Paris, 1936, p. 30-32.

²² For the history of this dynasty, see L. de La Vallée Poussin, *L'Inde aux temps des Mauryas*, Paris, 1930, p. 206-222; and *Dynasties et Histoire de l'Inde*, Paris, 1935, p. 184-185; R. Grousset, *L'Asie orientale des origines au XV^e siècle*, Paris, 1941, p. 53-54, 72-77.

²³ S. Lévi, *Kaniṣka and Śātavāhana*, *Journal Asiatique*, Jan.-Mar. 1936, p. 61-121.

Dhānyakāṭaka, ancient capital on the lower Kṛiṣṇā, corresponding to the actual Dharanīkot, in the district of Guntur, one mile west of the site of Amarāvati; upstream and on the same south bank of the Kṛiṣṇā, Goli and Nāgārjunikoṇḍa; in the north-west, Jaggayyapeta. Nāgārjuna, it is said, constructed a building for the shrine of Dpal ḥbras spuṅs (Śīdhānyakāṭaka)²⁴, surrounded it with a wall and built 108 cells within the wall²⁵. According to the same historians²⁶, he may have established his residence at Śrīparvata, a monastery situated on a rocky cliff overhanging the Kṛiṣṇā, and probably identified with the mountain in the *Po lo mo lo k'i li* (Bhramaragiri or Mountain of the Bees) which king Śātavāhana had hollowed out and fitted out for the bodhisattva Nāgārjuna²⁷. The inscriptions discovered in the area corroborate all this information. The outer balustrade of the Amarāvati stūpa bears the inscription of two kings of the Andhra dynasty, Pulumāyī and Yajñaśrī²⁸ and according to some authors, it is to the latter that Nāgārjuna dedicated his *Letter of Suḥrillekha*. The Bhadanta Nāgārjunācārya himself is mentioned in an inscription found near the stūpa of Jaggayyapeta²⁹. At Nāharallaboḍu, beside the mahācetiya of Nāgārjunikoṇḍa, an inscription mentions the buildings erected by the lay Buddhist Bodhisiri and mentions 'the monastery on Siriparvata to the west of Vijayapurī' which must be the monastery of Śrīparvata where the Tibetan historians say that Nāgārjuna died³⁰. In a more general way, the inscribed pillars at Nāgārjunikoṇḍa³¹ 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, Majjhima and Pañcamātuka), the sects (Caityika, Aparasāila, Pūrvasāila, Bahuśrutīya, Mahāśāsaka and possibly also Mahāsāmghika), 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 up³². They should be compared with the Andhaka theses, the refutation of which is the particular aim of the *Kaṭāvattu*³³. The discovery should also be mentioned of a Buddhist monastery at Hārwan in Kashmir, which the Rājatarāṅgiṇī (I, 173) calls Ṣaḍarhadvana 'The Forest of the Six Arhats', which may have served as residence for Nāgārjuna³⁴. - Finally, according to Bu ston and Tāranātha, Nāgārjuna stayed for a long time at Nālandā, the important center of tantric Buddhism, which he

²⁴ Bu ston, transl. E. Obermiller, II, p. 125.

²⁵ Tāranātha, transl. by A. Schiefner, St. Petersburg, 1869, p. 71.

²⁶ Bu ston, II, p. 127; Tāranātha, p. 73, 81, 303; Dpag bsam ljon bzañ, ed. Candra Das, Calcutta, 1908, p. 86.

²⁷ Hiuan tsang, Si yu ki, T 2087, k. 10, p. 929c. - For the Bhramaragiri-Śrīparvata identification, T. Watters, *On Yuan Chwang's Travels*, vol. II, London, 1905, p. 207-308.

²⁸ L. de La Vallée Poussin, *L'Inde aux temps des Mauryas*, p. 233.

²⁹ J. Burgess, *Notes on the Amarāvati Stūpa*, Madras, 1882, p. 57..

³⁰ L. de La Vallée Poussin, *Dynasties et histoire de l'Inde*, p. 232.

³¹ J. Ph. Vogel, *Prakrit Inscriptions from a Buddhist Site at Nāgārjunikoṇḍa*, Epigraphia Indica, XX, i. p. 1-37.

³² See N. Dutt, *Notes on the Nāgārjunikoṇḍa Inscriptions*, Indian Historical Quarterly, vol. VII, 1931, p. 633-653; L. de La Vallée Poussin, *Notes de Bibliographie bouddhique*, Mélanges Chinois et Bouddhiques, vol. I, 1931-1932, p. 382-383; *Bibliographie Bouddhique*, IV-V, Paris, 1934, p. 135.

³³ See especially R. Śākrtyāyana, *Recherches bouddhiques*, I. Les origines du Mahāyāna, Journal Asiatique, Oct.-Dec. 1934, p. 195-208.

³⁴ R. C. Kak, *Ancient Monuments of Kashmir*, London, 1933, p. 105-111; Annual Bibliography of Indian Archeology, VIII (1933), p. 22; XI (1936), p. 21.

ornamented with monuments and illustrated with his miracles. We may hope that systematic exploration of this site, pursued systematically³⁵, 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 Mppś and its first fifteen chapters of which a brief analysis must be given.

The first part of the Nidāna or Prologue of the Pañcaviṃśati begins, as all sūtras do, with the traditional profession of faith: *Evaṃ mayā śrutam ekasmin samaye*, 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 Bhagavat was dwelling at Rājagrha on Gṛdrakūṭaparvata, together with a great assembly of 500 bhikṣus endowed, except for Ānanda, with eleven excellent qualities, with 500 bhikṣuṇīs, 500 upāsakas and 500 upāsikās, with an immense crowd of bodhisattva- mahāsattvas endowed with 28 qualities and led by the 22 principal ones among them.'

The Mppś 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 (*vihāra*) of the Buddha. - Gṛdrakūṭaparvata. - The frequent sojourns of the Buddha at Rājagrha and Śrāvastī. - The Buddha's preferences for Rājagrha and Gṛdrakūṭaparvata.

Chapters VI-XIII: The assembly surrounding the Buddha

³⁵ See H.D. Sankalia, The University of Nālandā, Madras, 1934; Annual Bibliography of Indian Archeology, I (1936), p. 12-13; III (1928), p. 19-20; VIII (1933), p. 8; IX (1934), p. 4.

Chapter VI: The assembly of bhikṣus: What should be understood by bhikṣu and saṃgha. - The eleven qualities of the bhikṣus who were present. - Why the arhats surround the Buddha. - Why Ānanda is not an arhat. - Origin of his name.

Chapter VII: The assembly of bhikṣuṇīs, upāsakas and upāsikas.

Chapter VIII-XIII: The assembly of bodhisattva-mahāsattvas.

1. Chapter VIII: The bodhisattva: his place in the assembly. - Definition of the word. - Bodhisattva with regression and without regression. - The bodhisattva in the Abhidharma system. - The bodhisattva in the Mahāyāna system.

2. Chapter IX: The epithet mahāsattva applied to the bodhisattva.

3. Chapter X: Qualities of the bodhisattva: no 1 to 18.

4. Chapter XI: Qualities of the bodhisattva: no. 19 to 21.

5. Chapter XII: Qualities of the bodhisattva: no. 22 to 24.

6. Chapter XIII: Qualities of the bodhisattva: no. 25 to 29. - The twenty-two main bodhisattvas.

Chapters XIV and XV comprise the second part of the Prologue. They appear as a play in ten acts of which here is a summary after a short analysis of the Mppś in k. 9, p. 122b24-122c6.

Act I. The Buddha enters into the Samādhirājasamādhi. - He emerges from it and smiles a first time with his whole body (*sarvakāya*). - Light rays come forth from the soles of his feet and the other parts of his body. - He lights up the trichiliocosm and the universes of the ten directions; the beings touched by them are established in bodhi.

Act II. The Buddha smiles a second time by all the pores of his skin (*sarvaromakūpa*); light rays come forth illuminating the trichiliocosm and the universes of the ten directions; beings touched by them are established in bodhi.

Act III. The Buddha, by means of his usual effulgence (*prakṛtiprabhā*), lights up the trichiliocosm and the universes of the ten directions; beings touched by this light are fixed in bodhi.

Act IV. The Buddha stretches out his tongue and covers the trichiliocosm with it; he smiles a third time and light rays are emanated from his tongue; on each of them there appear lotuses on which are seated imaginary Buddhas who preach the six pāramitās; beings who hear them are established in bodhi.

Act V. The Buddha who has entered into Siṃhavikrīḍitasamādhi shakes the trichiliocosm in six ways. - Description of the sixfold shaking of the earth. - The softening of the earth makes beings joyful. - Beings plunged into the bad destinies of the trichiliocosm are reborn among humans or the gods of kāmadhātu. - They turn to the Buddha to pay homage to him. - The same scene is reproduced in the universes of the ten directions. - In the trichiliocosm, the weak, the sick and the crippled are healed. - All beings are filled with brotherly benevolence; they practice the virtues, are celibate, experience great happiness and rejoice in marvelous wisdom.

Act VI. The Buddha manifests his supernatural qualities in the trichiliocosm.

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 Ratnāvātī 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 apologues tirés du Tripiṭaka chinois*, and the rich references gathered by L. de La Vallée Poussin in his translation of Vasubandhu'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 Mpp^s 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

Abhisamayālamkāra	Abhisayālamkāraprajñāpāramitopadeśaśāstra, ed. Th. Stecherbatsky-E. Obermiller (Bibl. Buddh. No. XXIII), Leningrad, 1929.
Acta Or.	Acta Orientalia, Leyden, since 1922.
Āloka	Abhisamayālamkārarāloka, ed. U. Wogihara, Tokyo, 1932-1935.
AM	Asia Major, Leipzig, since 1924.
An. Bibl.	Annual Bibliography of Indian Archeology. Kern Institute, Leyden, since 1928.
Aṅguttara	Aṅguttaranikāya, ed. R. Morris-E. Hardy, 5 vol. (PTS), London, 1885-1900.
- tr. Woodward-Hare	F. L. Woodward-E. M. Hare, <i>Gradual Sayings</i> , 5 vol. (PTS), London, 1932-1936.
- tr. Nyanatiloka	Nyanatiloka, <i>Die Reden des Buddha aus dem A.N. übersetzt</i> , 5 vol., München, s.d.
AO	Achiv Orientalni, Journal of the Czechoslovak Oriental Institute, Prague, since 1929.
Apadāna	ed. M.E. Lilley, 2 vol. (PTS), London, 1925-1927.
AR. Arch. Surv.	Annual Report of the Archeological Survey of India, New Series, since 1874.
Aṣṭasāhasrikā	Aṣṭasāhasrikā Prajñāpāramitā, ed. R. Mitra (Bibl. Ind.), Calcutta, 1888 seq.
Ātānāṭikasūtra	<i>Bruchstücke des Ā.</i> , ed. H. Hoffmann (Klein. Sanskrit-Texte, No. V), Leipzig, 1939.
Atthasālinī	ed. E. Müller (PTS), London, 1897.
-tr. Tin, <i>Expositor</i>	P.M. Tin, <i>The Expositor</i> , 2 vol. (PTS), London, 1921.
Aung, <i>Compendium</i>	S.Z. Aung, <i>Compendium of Philosophy</i> , transl. of the Abhidhammatthasamgaha (PTS), London, 1929.
Avadānakalpalatā	ed. S.C. Das, 2 vol. (Bibl. Ind.), Calcutta, 1888-1918.
Avadānaśataka	ed. J.S. Speyer, 2 vol. (Bibl. Buddh. No. III), St. Petersburg, 1902-1909.
- tr. Feer	L. Feer, <i>Avadānaśataka, Cent légendes bouddhiques</i> (AMG No. XVIII), Paris, 1891.
Bagchi	P.C. Bagchi, <i>Le Canon bouddhique en Chine</i> , 2 vol. (Sino-Indica No. I, IV), Paris, 1927-1938.
Barth, <i>Oeuvres</i>	Oeuvres de Auguste Barth, 5 vol., Paris, 1914-1827.
BCLS	Bulletin de la Classe des Lettres et des Sciences morales et politiques, Académie Royale de Belgique.
Beal, <i>Catena</i>	S. Beal, <i>A Catena of Buddhist Scriptures</i> , London, 1871.
Beal, <i>Romantic Legend</i>	S. Beal, <i>Romantic Legend of Śākya Buddha</i> , London, 1875.

Beckh, <i>Buddhismus</i>	H. Beckh, <i>Buddhismus, Buddha und seine Lehre</i> , 2 vol. (Sammlung Göschen No. 174, 770), 3rd ed., Berlin-Leipzig, 1928.
BEFEO	Bulletin de l'École française d' Extrême Orient, Hanoi, since 1901.
Bhadracarī	ed.-tr. K. Watanabe, Leipzig, 1912.
Bhadramāyākāra	Bhadramāyākāravāyākaraṇā, ed.-tr. K. Regamey (Warsaw Publications, no. III), Varsovie, 1938.
Bhavasamkrānti	Bhavasamkrāntisūtra, ed. N.A. Śhāstrī, Adyar Library, 1938.
Bhavya	tr. in M. Walleiser, <i>Die Sekten des alten Buddhismus</i> , Heidelberg, 1927, p. 78-93.
Bhikṣuṇīprātimokṣa	Bruchstücke des B., ed. E. Waldschmidt (Klein. Sanskrit-Texte No. III), Leipzig, 1926.
Bibl. B.	Bibliographie Bouddhique, Paris, since 1930.
Bigandet, Gaudama	P. Bigandet, <i>Vie ou légende de Gaudama, le Bouddha des Birmans</i> , Paris, 1878.
Bodh. bhūmi	Bodhisattvabhūmi, ed. U. Wogihara, 2 vol., Tokyo, 1930.
Bodhicaryāvatāra	ed. P. Minayeff, St. Petersburg, 1890.
- tr. Lav.	L. de La Vallée Poussin, <i>Introduction à la pratique des futures Bouddhas</i> , Paris, 1907.
- tr. Finot	L. Finot, <i>La marche à la lumière</i> (Classiques de l'Orient, No. II), Paris, 1920.
BS	Buddhistic Studies, ed. B.C. Law, Calcutta, 1931.
BSOS	Bulletin of the School of Oriental Studies, London, since 1917.
Buddhacarita	ed. E.H. Johnston (Punjab Un. Publications No. XXXI), Calcutta, 1936.
- tr. Johnston	E.H. Johnston, <i>Acts of the Buddha</i> (Punjab Un. Publications, No. XXXII), Calcutta, 1936.
Buddhavaṃsa	ed. R. Morris (PTS), London, 1882.
-tr. Law	B.C. Law, <i>Lineage of the Buddha</i> (Minor Anthologies, No. III), London, 1938.
Bukkyo daijiten	2nd ed., Tokyo, 1928.
Burgess, Amarāvati	J. Burgess, <i>The Buddhist Stūpa of Amarāvati and Jaggayyapeṭa</i> , London, 1887.
Burnouf	E. Burnouf, <i>Introduction à l'histoire du Bouddhisme Indien</i> , 2nd ed., Paris, 1876.
Burnouf, Lotus	E. Burnouf, <i>Le Lotus de la Bonne Loi</i> , 2 vol., 1st ed., Paris, 1852.
Bu ston	Bu ton, <i>History of Buddhism</i> , tr. E. Obermiller, 2 vol. (Materialen zur Kunde des Buddhismus No. 18, 19), Heidelberg, 1931-1932.
CAGI	Cunningham's Ancient Geography of India, ed. Majumdar, Calcutta, 1924.
Cariyāpīṭaka	ed. R. Morris (PTS), London, 1882.

- tr. Law B.C. Law, *Collection of ways of conduct* (Minor Anthologies No. III), London, 1838.
- Catuhśataka ed. V. Bhattacharya, Part II (Viśva-Bharati Series No. II), Calcutta, 1931.
- " ed. P. Vaidya, *Études sur Āryadeva et son C.*, Paris, 1923.
- Chavannes Chavannes, *Cinq cents Contes et Apologues extraits du Tripitaka chinois*, 4 vol., Paris, 1910-1934.
- Chavannes Chavannes, *Mémoires sur les Religieux éminents...par I-tsing*, Paris, 1894.
- Chavannes, *Tou-kiue* Chavannes, *Documents sur les Tou-kiue (Turcs) Occidentaux*, St. Petersburg, 1900.
- CHI Cambridge History of India, ed. E.J.Rapson, I, Cambridge, 1922.
- Combaz, *Inde et Orient* G. Combaz, *L'Inde et l'Orient classique*, 2 vol. Paris, 1937.
- Coomaraswamy, *Bodhgayā* A. Coomaraswamy, *La sculpture de Bodhgayā* (Ars Asiatica No. XVIII), Paris, 1935.
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- Daśasāhasrikā Dasasāhasrikā Prajñāpāramitā, ed. S. Konow (Avhandlingar Utgitt Norske Akad. No. I), Oslo, 1941.
- De Groot, *Code* J.J.M. De Groot, *Le Code du Mahāyāna en Chine*, Amsterdam. 1893.
- Dey, *Geogr. Dict.* N. Dey, *Geographical Dictionary of ancient and mediaeval India*, 2nd ed. (COS, no. 21), 1927.
- Dhammapada ed.-tr; C. Rhys-Davids (Minor Anthologies No. I), London, 1931.
- Dhammapadaṭṭha The Commentary on the Dhammapada, ed. H. Smith-H.C. Norman, 5 vol. (PTS), London, 1909-1925.
- tr. Burlingame E.W. Burlingame, *Buddhist Legends*, 3 vol. HOS No. 28-30), Cambridge M., 1921.
- Dhammasaṃgaṇī ed. M. Müller (PTS), London, 1883.
- ed. Rh. D. C. Rhys-Davids, *Buddhist Manual of Psychological Ethics* (Or. Tr. Fund No. XII), London, 1923.
- Dharmasaṃgraha ed. M. Müller-H. Wenzel (An. Ox.-Aryan Series, vol. I, part V), Oxford, 1885.
- Dīgha Dīghanikāya, ed. T.W. Rhys Davids-E.J. Carpenter, 3 vol. (PYS), London, 1890-1911.
- tr. Franke R.O. Franke, *D. in auswahl übersetzt*, Göttingen, 1913.

- tr. Rh. D.	T.W. Rhys-Davids, <i>Dialogues of the Buddha</i> (SBB No. 2, 3, 4). London, 1899-1921.
Dīpavaṃsa	ed.-tr. H. Oldenberg, London, 1879.
Divyāvadāna	ed. E.B. Cowell-R.A. Neil, Cambridge, 1886.
- tr. Zimmer	H. Zimmer, <i>Karman, ein buddh. Legendenkranz</i> , München, 1925.
Dutt, <i>Mahāyāna</i>	N. Dutt, <i>Aspects of Mahāyāna Buddhism</i> (COS No. 23), London, 1930.
EA	Études Asiatiques published on the occasion of the 25th anniversary of l'École française d'Extrême-Orient.
Ecke-Demiéville, <i>Twin Pagodas</i>	G. Ecke-P. Demiéville, <i>The Twin Pagodas of Zayton</i> , Cambridge M., 1935.
EI	Epigraphia Indica, Calcutta, since 1892.
Eliot	C. Eliot, <i>Hinduism and Buddhism</i> , 3 vol., London, 1921.
ERE	<i>Encyclopaedia of Religion and Ethics</i> ed. by J. Hastings, 12 vol., Edinburgh, 1908-1921.
EZ	Epigraphia Zeylanica, Oxford, since 1904.
Fa hien, tr. Legge	J. Legge, <i>A Record of buddhistic Kingdoms</i> , Oxford, 1886.
Feer, <i>Extraits</i>	L. Feer, <i>Fragments extraits du Kandjour</i> (AMG No. V0, Paris, 1883.
Ferguson, <i>Tree and Serpent Worship</i>	J. Ferguson, <i>Tree and Serpent Worship</i> , London, 1873.
FHRI	Fontes historiae religionum indicarum, coll. B. Breloer and F. Bömer, Bonnae, 1939.
Foucher, <i>Art Gréco-bouddhique</i>	A. Foucher, <i>L'Art Gréco-bouddhique de Gandhāra</i> , 2 vol. Paris, 1905-1922.
Foucher, <i>Beginnings of B. Art</i>	A. Foucher, <i>The Beginnings of Buddhist Art</i> , Paris-London, 1917.
Foucher, <i>Iconographie</i>	A. Foucher, <i>Études sur l'Iconographie bouddhique de l'Inde</i> , 2 vol., Paris, 1900-1905.
Gaṇḍavyūha	ed. D.T. Suzuki-H. Idzumi, 4 fasc., Kyoto, 1934-1936.
Geiger	M. u. W. Geiger, <i>Pāli Dhamma</i> (ABayA No. XXXI, 1), München, 1920.
Glasenapp, <i>Buddhismus</i>	H. v. Glasenapp, <i>Der Buddhismus in Indien und im Fernes Osten</i> , Berlin-Zürich, 1936.
Glasenapp, <i>Buddh. Mysterien</i>	H. v. Glasenapp, <i>Buddhistischen Mysterien</i> , Stuttgart, 1940.
Goloubew, <i>Ajañtā</i>	V. Goloubew, <i>Ajañtā. les peintures de la première grotte</i> (Ars Asiatica No. X), Paris, 1927.
Grousset, <i>Asie Orientale</i>	R. Grousset, <i>L'Asie Orientale des origines au XV^e siècle</i> (Histoire Générale. - Moyen Age X), Paris, 1941.
Grousset, <i>Histoire de l'E.-O</i>	R. Grousset, <i>Histoire de l'Extrême-Orient</i> , 2 vol., Paris, 1929.
Grousset, <i>L'Inde</i>	R. Grousset, <i>Les Civilisations de l'Orient</i> , Vol II: <i>L'Inde</i> , Paris, 1930.
Grousset, <i>Philos. Indiennes</i>	R. Grousset, <i>Les Philosophes indiennes</i> , 2 vol., Paris, 1931.

Grünwedel, <i>Buddh. Kultstätten</i>	A. Grünwedel, <i>Altbuddhistische Kultstätten in Chinesisch-Turkistan</i> , Berlin, 1912.
Grünwedel, <i>Myth. d. Buddh.</i>	A. Grünwedel, <i>Mythologie des Buddhismus in Tibet und der Mongolei</i> , Leipzig, 1900.
Guhyasamāja	ed. B. Bhattacharyya (GOS No. LIII), Baroda, 1931.
Hallade, <i>Composition plastique</i>	M.M. Hallade, <i>La composition plastique dans les Reliefs de l'Inde</i> , Paris, 1942.
Hardy, <i>Manual</i>	S. Hardy, <i>Manual of Buddhism</i> , London, 1860.
Hiuan tsang, tr. Beal	S. Beal, <i>Buddhist Records of the Western World</i> , 2 vol., London, 1884.
Hiuan tsang, tr. Watters	T. Watters, <i>On Yuan Chwang's Travels in India</i> , 2 vol., London, 1904-1905.
HJAS	Harvard Journal of Asiatic Studies, Harvard University, since 1936.
Hobogirin	Encyclopedic Dictionary of Buddhism according to Chinese and Japanese sources (Ed.-in-chief, P. Demiéville), Paris, 1929 seq.
Hoernle, Remains	R. Hoernle, <i>Manuscript Remains of Buddhist Literature found in Eastern Turkestan</i> , Vol. I, Oxford, 1916.
Hopkins, <i>Epic Mythology</i>	E.W. Hopkins, <i>Epic Mythology</i> (Grundriss d. IA Phil.), Strassburg, 1915.
Hultsch, <i>Inscr. Of Aśoka</i>	E. Hultsch, <i>Inscriptions of Aśoka</i> (CII, vol. I), Oxford, 1915.
IA	Indian Antiquary, Bombay, since 1872.
IHQ	Indian Historical Quarterly, Calcutta, since 1925.
Itivuttaka	ed. E. Windisch (PTS), London, 1890.
- tr. Seidenstücker	K. Seidenstücker, <i>Itivuttaka</i> , Leipzig, 1921.
JA	Journal Asiatique, Paris, since 1822.
JAOS	Journal of the American Oriental Society, New York, since 1849.
Jātaka	ed. V. Fausböll, 6 vol., London, 1877-1896.
- tr. Cowell	<i>The Jātaka or Stories of the Buddha's Former Births</i> , tr. under the editorship of E.B. Cowell, 6 vol., Cambridge, 1895-1907.
Jātakalamāla	ed. H. Kern (HOS No. I), Boston, 1891.
- tr. Speyer	J.S. Speyer, <i>Garland of Birth Stories</i> (SBB No. I), London, 1895.
Jolly, <i>Recht und Sitte</i>	J. Jolly, <i>Recht und Sitte</i> (Grundriss d. IA Phil.), Strassburg, 1896.
Jouveau-Dubreuil, <i>Archéologie</i>	G. Jouveau-Dubreuil, <i>Archéologie du Sud de l'Inde</i> . 2 vol., (AMG No. XXV!-XXVII), Paris, 1914.
JPTS	Journal of the Pāli Text Society, London, since 1882.
JRAS	Journal of the Royal Asiatic Society, London, since 1834.
Kalpanāmaṇḍitikā	<i>Bruchstücke der K.</i> , ed. H. Luders (Klein. Sanskrit-Texte No. II), Leipzig, 1926.
Kāraṇḍavyūha	ed. S.Y. Samasrami, Calcutta, 1871.
Karmaśhataka	ed.-tr. É. Lamotte, <i>Le Traité de l'Acte de Vasubandhu</i> (Extrait des MCB, IV, 1935-1936).

Karmavibhaṅga	Mahākarmavibhaṅga and Karmavibhaṅgopadeśa, ed. S. Lévi, Paris, 1932.
Karūṇāpuṇḍarika	ed. S.C. Das-S.C. Śāstri, Calcutta, 1898.
Kaśyapaparivarta	ed. A. v. Stael-Holstein, Commercial Press, 1926.
Kathāvatthu	ed. A.C. Taylor, 2 vol. (PTS), London, 1894-1897.
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MSL	Memorial Sylvain Lévi, Paris, 1937.
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RAA	Revue des Arts Asiatiques, Paris, since 1924.
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RHR	Revue de l'Histoire des Religions, Paris, since 1880.
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SPAW	Sitzungsberichte der Preuss. Akademie der Wissenschaften. Philos.-hist. Klasse. Berlin, since 1882.
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T	Taisho Issaikyo, ed. J. Takakusu-K. Watanabe, 2,184 works in 55 vol., Tokyo, 1924-1929.
	Cited in the following way: T = Taisho, followed by the number of the work; - k. = kiuan, followed by the number of the 'roll';
	- p = page followed by the number of the page, the indication of the column and, possibly, the indication of the line. Note that there are three columns per page: upper column a, middle column b, lower column c. Example: T 1509, k. 2, p. 80b14 means: Work no. 1509, second 'roll', page 20 middle column, line 14.
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<i>Toch. Sprachreste</i>	ed. E. Sieg-W. Siegling, T. I, Berlin-Leipzig, 1921.
TP	Y'oung Pao, Leyden, since 1890.
Triṃśikā	ed. S.Lévi (BEHE No. 245), Paris, 1925.
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TSP	E. Beneveniste, <i>Textes sogdiens</i> (Mission Pelliot No. III), Paris, 1940.
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ZB	Zeitschrift für Buddhismus, München from 1920 to 1931.
ZDMG	Zeitschrift des Deutschen Morgenlandischen Gesellschaft, Berlin, since 1847.
ZII	Zeitschrift für Indologie und Iranistik, Leipzig, from 1922 to 1935.

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 merits³⁸

Śaikṣas 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 (*saṃgha*). In the first, the Prajñāpāramitā is closely associated with the praise of the Buddha, for it is the Mother of the Buddhas (cf. Mppś, T 1509, k. 4, p. 93a; k. 34, p. 314a; k. 70, p. 550a. - Mahāprajñāpāramitāsūtra, T 220, k. 441; p. 224c. - Pañcaviṃśati, T 223, k. 14, p. 323b)

³⁷ The view of existence and non-existence (*bhavavibhavadṛṣṭi*) also called view of belief in the extremes (*antagrāhadṛṣṭi*) consists of believing in eternity (*śāśvata*) or extinction (*uccheda*). It has been formally condemned many times by the Buddha and by Nāgārjuna. Cf. Saṃyutta, II, p. 17: *Sabbam atthīti ayam eko anto, sabbam natthīti ayam dutiyo anto. Ete te ubho ante anupagamma majjhena Tathagato dhammam deseti* - Madh. kārikā, XV, 10, p. 272-273:

*astīti śāśvatagrāho nāstīti ucchedadarśanam /
tasmād astitvanāstitve nāsrīyeta vicakṣaṇaḥ //*

³⁸ I.e., the Buddha who is the *puṇyakṣetra* par excellence.

³⁹ The *trṣṇā paunarbhāikī* 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 *satkāyadrṣṭi*.

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 *araṇāsamādhi*.⁴¹

Now, according to my skill, I wish to explain

The true meaning of Mahāprajñāparamitā.

I would wish that all people of great merit and noble wisdom

Give their full attention to my words.

Question. - For what reasons (*hetupratyaya*) did the Buddha preach the *Mo ho pan jo po lo mi king* (Mahāprajñāpāramitāsūtra)?⁴² The Buddhas do not preach the Dharma (*dharmaṃ deśayati*) without a reason (*nidāna*) or for a futile motive (*kārya*). It is like the *Siu mi* (Sumeru), king of mountains (*parvatarāja*), 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 Prajñāpāramitāsūtra?

[p. 58a] Answer. - In the Tripiṭaka, the Buddha developed many kinds of comparisons (*dr̥ṣṭānta*), but when he preached to the śrāvakas, he did not speak about the bodhisattva path (*bodhisattvamārga*). It is only in the *Tchong a han pen mo king* (Pūrvāparāntakasūtra of the Madhyamāgama)⁴³ that the Buddha

⁴¹ The *araṇāsamādhi* is the power to prevent the arising of passion in others. The bibliography for this subject is in Saṃgraha, p. 53. - Subhūti is the foremost of the *araṇavihārins* (Aṅguttara, I, p. 24); see M. Walleiser, *Die Streitlosigkeit des Subhūti*, Heidelberg, 1917.

⁴² By Mahāprajñāpāramitāsūtra, the author probably means the collection of the Prajñā literature and particularly the Pañcaviṃśati of which the Mppś is the commentary.

⁴³ The *Pen mo king* 'Sūtra 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. 508c-511c; 2) the *Kou lai che che king*, T 44, p. 829b-830c; 3) the *Po p'o li king* of Hien yu king, T 202 (no. 57), k. 12, p. 432b-436c. - The Sanskrit title, *Pūrvāparāntakasūtra*, has two citations as evidence from the Karmavibhaṅga, p. 39 and 67; the Tibetan title, *Sñon dan phyi mthaḥi mdo*, is known by a citation from the Maitreyavyākaraṇa, v. 2 - For this sūtra, see also S. Lévi, *Maitreya le consolateur*, ML, II, p. 362-363.

The literature on Maitreya is considerable, but of rather late date:

Pāli sources: Dīgha, III. p. 75 seq.; Suttanipāta, *Ajitasāṇavapucchā*, v. 1932-2039, and *Tissameyyamāṇavapucchā*, v. 1040-1042; Milinda, p. 159; Atthasālini, p. 361, 415, 431; Visuddhimagga, II, p. 434; Mahāvamsa, XXXII, v. 81 seq; Anāgatavamsa, JPTS, 1886.

Sanskrit and Chinese sources; Mahāvastu, I, p. 51; III, p. 246; P'i p'o cha, T 1545, k. 135, p. 135, p. 698b; Chouen tcheng li louen, T1562, k. 38, p. 559a; Kośa III, p. 193; VII, p. 129; IX, p. 269; Kośavyākhyā, p. 21, 293; Siddhi, p. 176, 418, 622, 737, 772; Maitreyavyākaraṇa, ed. S. Lévi, ML, II, p. 381-402; T 348, 349, 1143, 1525.

predicted (*vyākaraṇa*) to bodhisattva *Mi lo* (Maitreya): "Later you will become the Buddha with the name of Maitreya."⁴⁴ But even there, he said nothing about the various bodhisattva practices (*bodhisattvacaryā*). Here the Buddha wishes to explain the bodhisattva practices to Maitreya, etc., and this is why he preaches the Mahāprajñāpāramitāsūtra.

2. Moreover, there are bodhisattvas who cultivate (*bhāvayanti*) the concentration of recollection of the Buddhas (*buddhānusmṛtisamādhi*).⁴⁵ In order that they progress in this samādhi, the Buddha preached the Mahāprajñāpāramitāsūtra to them. Thus, in the first chapter of the Prajñāpāramitā, it is said: "Manifesting the basis of his miraculous power (*rddhipāda*), the Buddha emits golden (*suvaṇarūpa*) rays (*raśmi*) that light up in the ten directions (*daśadiś*) universes as numerous as the sands of the Ganges (*gaṅgānadīvālukopama lokadhātu*). Showing his great body (*mahākāya*) of pure light (*viśuddhāvabhāsa*) and of various colors (*nānāvudharūpa*), he fills all of space (*ākāśa*). In the middle of the assembly (*parśad*), the Buddha is upright (*riju*), beautiful (*abhirūpa*), peerless (*asama*), like Sumeru, king of the mountains, in the center of the great ocean."⁴⁶ The bodhisattvas, seeing this miracle (*prātihārya*) of the Buddha, progress ever further in the recollection of the Buddha. It is for this reason that the Buddha preaches the Mahāprajñāpāramitāsūtra.

3. Furthermore, at the moment of his birth (*janman*), the Bodhisattva⁴⁷ emits great rays of light (*raśmi*) that fill the ten directions (*daśadiś*), takes seven steps (*saptapāda*) and contemplates the four directions (*caturdiśaḥ parikṣate*); proclaiming the lion's roar (*siṃhanāda*), 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 Maitreyasamitināṭaka (*Toch. Sprachreste*, p.254, n.); in Sogdian, the TSP of Benveniste, p. 29, 115.

Modern works: N. Péri, BEFEO, XI, 1911, p. 439-457; P. Demiéville, BEFEO, 1920, XX, p. 158; XXIV, 1924, p. 240-241; Przulski, *Le N.-O. de l'Inde*, p. 58; *Le Parinirvāṇa*, p. 161, 178, 205, 332; *La croyance au Messie dans l'Inde at dans l'Iran*, RHR, vol. C, no. 1, Jul.-Aug. 1920, p. 1-12; *Un dieu iranien dans l'Inde*, RO, VII, 1931, p. 1-9; S. Lévi, *Les seize Arhat*, Extract from JA 1028, p. 14, 53; *Le sūtra du sage et du fou*, JA Oct.-Dec. 1025, p. 320-326; *Maitreya le consolateur*, ML, II, p. 355-492; R. Abegg, *Der Messias-glaube in Indien und Iran*, Berlin, 1928.

⁴⁴ Pūrvāparānatakasūtra, T 26, k. 13, p. 511a: Later, a long time from now, when the duration of human life will be 80,000 years, you will be Buddha with the name Maitreya Tathāgata, arhat - Dīgha, III, p. 75: *asītivassasahassāyukesu bhikkhave manussesu Metteyyo nāma bhagavā loke uppajjissati, araham*; Tch'ang a han, T 1 (no. 6), k. 6, p. 41c.

⁴⁵ For *buddhānusmṛtisamādhi*, see below, k. 7, p. 108c-109b.

⁴⁶ The miracle of the Buddha is described in k. 7, p. 111a.

⁴⁷ This paragraph contains a biography of the Buddha. Short and hackneyed though it is, it contains some revealing details that allow it to be placed in the evolution of the Buddha legend. It is later than the sparse biographical fragments in the Nikāya-Āgama, of which the Nidānakathā is but the development. On the other hand, it presents several points of contact with the following biographies of the Buddha: sections of the Mūlasarvāstivādin Vinaya, Mahāvastu, Lalitavistara, Buddhacarita, Chinese Lives (T 184-192). - Modern works: Becke, *Buddhismus*, I; Kern *Histoire*, I, p. 19-291; Kern, *Manual*, p. 12-46; Oldenberg, *Bouddha*, p. 83-225; Fischel, *Leben*, p. 21-49; Senart, *Légende*; Thomas, *Life of the Buddha*; Waldenschmidt, *Legende*.

I have attained liberation,
Henceforth I will save beings.⁴⁸

⁴⁸ Mus, *Barabudur*, 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 symbolism 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: *Sampatijāto, Ānanda, bodhisatto dāni punabbhavo 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 parasol 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 Dīgha, II, p. 15, the same actions and the same words are attributed to all future Buddhas. By contrast, the corresponding passages of the Chinese Āgamas show significant differences.

3) Tchong a han, 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) Tch'ang a han, T 1 (no. 1), k. 1, p. 4b-c: The Bodhisattva Vipasyin, 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 (*jyeṣṭha*) in heaven and on earth. I will enable beings to pass beyond birth (*jāti*), old age (*jāra*), sickness (*vyādhi*) and death (*maraṇa*)."

- 'To pass beyond' here means 'to escape from', 'to save from'.

In the Vinayas, we include not only the Mūlasarvāstivādin Vinaya but also the Mahāvastu which appears to be the Vinaya of the Mahāsāṃghika Lokottaravada.

5) Ken pen chouo...p'o seng che, 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 (*agra*) of all beings; this is the southern region: I am worthy of the offerings (*pūjā*) of beings; this is the region of the east: I am one of the elect (*niyata*); 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 smṛto sapta padāni kramati/ jātammattro ca ca ūhati //*

Tr.: The Bodhisattva, aware and thoughtful, without hurting his mother, appeared from her right side. 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 Sieou hing pen k'i king, T 184, k. 1, p. 463, translated in 207 by Ta li, and the T'ai tseu jouei ying pen k'i king, T 185, k. 1, p. 473c, translated between 222-229 by Tche 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 (*traiḍhātuka*) is completely suffering. I will pacify it."

By contrast, the various recensions of the Lalitavistara show notable differences. The oldest, that of Dharmarakṣa (T 186) dates from 308, the most recent, that of Divākara (T 187) dates from 683 and is closest to the Sanskrit text.

8) P'ou 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 (*brahmasvara*) heard, he spoke in an extraordinary tone: "I will save heaven and earth. I am the eldest (*jyeṣṭha*) 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 (*asaṃskṛta* = *nirvāṇa*) to all beings."

9) Fang kouang ta tchouang yen king, T 187, k. 3, p. 553 compared with the Sanskrit text of the Lalitavistara, p. 84 (tr. Foucault, p. 78): At the end of ten months, the Bodhisattva came out of his mother's right side, aware and thoughtful, without any stain from his mother's womb. He looked at the universe and saw no-one like himself.

Sanskrit text: *Atha tasmin samaye ... bhaviṣyāmi sarvasattvānām.*

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 Māra 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 tch'ou p'ou sa 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 tsai yin kouo king, T 189, k. 1, p. 627a: The royal prince was born from the right side, came down onto a lotus made of the seven jewels (*saptaratnapadma*) and took seven steps. Raising his right hand, he uttered the lion's roar (*siṃhanāda*): "Among gods and men, I am the eldest, the best (*śreṣṭha*). Endless transmigration is henceforth ended [for me]. My [last] existence will be of use to all, gods and men."

12) Fo pen hing tsi 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." - Beal, *Romantic Legend*, p. 44.

13) Buddhacarita, I, v. 14-15: *anākulānyubjasamudgatāni niṣpeṣavad bhayārthakarīm uvāca //*

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 quarters with the bearing of a lion, he uttered a speech proclaiming the truth: "I am born for enlightenment for the good of the world; this is my last birth in the world of phenomena". - Cf. Fo so hing tsan, T 192, k. 1. p. 1b.

14) The legend of Aśoka relates the birth of the Bodhisattva quite briefly: cf. Divyāvadāna, p. 389: *jātamātreka sa muniḥ ... garbhāvāsāś ca paścimaḥ //* 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 A yu wang tchouan, T 2042, k. 1, p. 103a; A yu wang king, T 2043, k. 2. p. 136c-137a. Cf. Przyluski, *Aśoka*, p. 251.

Later in appearance, the portion of the legend of Aśoka incorporated in the Chinese Saṃyuktāgama, Tsa a han, T 99 (no. 604), k. 23, p. 166b-c: The Tathāgata 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 (*veśyā*) of his harem (*antaḥpura*): their bodies appeared like rotting corpses.⁴⁹ He ordered *Tch'β ni* (Chaṇḍaka) 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 ṛṣi *Po k'ie p'o* (Bhārgava)⁵¹ lived. With a knife, he cut his hair (*asipatṭena cūḍāṃ chinnati*)⁵² and exchanged his

15) The Nidānakathā, p. 53, follows the canonical version: *Evaṃ catasso disā ... nicchārento sīhanādaṃ nadi*.

16) References to the more recent sources in Kern, *Manual*, p. 13-14.

Examination of these sources makes it clear that the Buddha's first words are intimately linked to the walk of seven steps and the examination of the cardinal directions. The group constitutes a legendary theme the symbolism of which, I [Lamotte] am afraid, is closed to us, but the successive transformations of which may be seen at a glance.

The Bodhisattva took seven steps in one single direction, probably the north, (no. 1-4, 6-8), or in four directions (no. 5), or in six (no. 9), or in ten (no. 15). - He took these steps with his feet set flat on the ground (no. 1-8, 13-15), or resting on a lotus (no. 9, 11, 12), or raised above the ground to a height of four inches (no. 10). According to whether he directed himself in one or several directions, the Bodhisattva made a single declaration (no. 1-4, 7-8, 10-15), or four (no. 5), or six (no. 9). In only one text, he was content with laughing (no. 6). - The meaning of these words varies considerably: sometimes he proclaims himself to be the foremost in the world, the conqueror of transmigration (no. 1, 2, 5, 10, 12-15), sometimes he presents himself as the savior of the world (no. 7), sometimes he calls himself both master and savior at the same time (no. 8, 9, 11). These variations are very likely to be attributed to the influence of the schools, rationalist sects (Sthavira, Sarvāstivādin) on the one hand, suprarationalist (Mahāsāṃgika, Mahāyāna) on the other hand. But the representative moments have likewise had a repercussion on the settling of the legend of the Buddha. Cf. Foucher, *Art Gréco-bouddhique*, I, p. 305-308.

⁴⁹ Sleep of the women: Ken pen chouo...p'o seng che, T 1450, k. 4, p. 115b (Rockhill, *Life*, p. 24); Mahāvastu, II, p. 159; Lalitavistara, p. 205-208 (tr. Foucaux, p. 180-183); Buddhacarita, V, v. 43-66 (tr. Johnston, p. 69-74); Lieou tou tsi king, T 152 (no. 78), k. 7, p. 41b-42a (tr. Chavannes, *Contes*, I, T 184-194, tr. Beal, *Romantic Legends*, p. 130).

⁵⁰ Kaṇṭhaka, his famous steed.

⁵¹ The Bodhisattva's halt at twelve *yojanas* from Kapilavastu in the hermitage of the ṛṣi Bārgava (or Vaśiṣṭa) is mentioned in Ken pen chouo...p'o seng che, T 1450, k. 4, p. 117b; Buddhacarita, VI, v.1. - According to the Nidānakathā, p. 64, the Bodhisattva traveled thirty *yojanas* directly as far as the river Anomā; in the Lalitavistara, p. 225, he traversed the land of the Śakyas, the Koḍyas and the Mallas and arrived at daybreak at the city of Anuvaineya of the Maineyas.

⁵² Cutting of the hair; e.g., in Nidānakathā, p. 64-65, tr. Kern, *Histoire*, p. 55-56: He thought: "This rich head-dress is not suitable for a monk; nor would it be suitable for the Bodhisattva to have his hair cut by another; that is why I will cut my hair myself with my sword." Upon which he took his sword in his right hand, his hair in his left hand and, in this way, cut his hair so short that it was a mere two inches long and covered his head, curling to the right. During his whole life, his hair kept this length; his mustache had a corresponding length. From that day on, he never needed to cut his hair or his beard. The Bodhisattva took the hair with the jewel at the top-knot and threw it into the air saying: "If I am destined to become a Buddha, may my hair remain suspended in space; if not, may it fall down to the ground (*sac' āhaṃ Buddho bhavissāmi ākmaṣe tiṭṭhatu, no ce bhūmiyaṃ patatu*)." The hair rose up into the air to the height of a *yojana* and remained suspended there. Indra, the king of heaven, seeing that, caught 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:

beautiful garments (*vastra*) for a rough cloak (*saṃghātī*).⁵³ He practiced asceticism (*duṣkaracaryā*) for six years (*ṣaḍvarṣa*) on the banks of the *Ni lien chan* (Nairāñjanā) river; he ate only one sesame (*tila*) seed or one rice (*taṇḍula*) grain each day.⁵⁴ Nevertheless, he said to himself: "This way of life (*vihāra*) 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 (*bodhidruma*) and sat down on the diamond seat (*vajrāsana*). King

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 topknot with his sword, he threw it to the wind. It was gathered up by Trāyastriṃśa gods and honored; and still today, among the Trāyastriṃśa gods, the festival of the Topknot is held. A caitya was also built there; it is still known today by the name of Cūḍāpratigrahaṇa. - Similar stories in Wou ten liu, T 1421, k. 15, p. 102b; Fo pen hing tsi king, T 190, k. 18, p. 737c.

⁵³ Exchange of clothing: Nidānakathā, p. 65 (tr. Kern, *Histoire*, I, p. 56): Then the Bodhisattva thought: "These garments of fine Benares muslin are not suitable for a monk". However he did not have any other clothes to wear. One of his former companions from the time of Buddhakāśyapa understood this. His name was Ghaṭikāra and he felt a friendship for his former comrade (Jyotipāla, cf. Mahāvastu, I, p. 319] that had not weakened during the thousands of years that had elapsed between the appearance of the two Buddhas. Seeing that his friend had gone forth from home and left his belongings to become a monk, he resolved to go to find and bring him whatever a monk had need of:

Three robes and a begging bowl,
 A knife, a needle, a belt.
 Also a water filter, those are the eight
 Objects necessary for a mendicant monk.

But the Mppś comes rather closer to the story told in the Lalitavistara, p. 225-226 (tr. Foucaux, p. 197). It came into the Bodhisattva's mind: "Why keep these garments from Benares after becoming a wandering monk? If I had ochre robes (*kāśāya*) suitable to live in the forest, that would be good." Then it came to the mind of the Śuddhāvāsakāyika gods: "The Bodhisattva needs some ochre robes." Then a son of the gods, making his divine shape disappear, stood before the Bodhisattva in the form of a hunter clothed in an ochre robe. Then the Bodhisattva said to him: "Friend, if you give me some ochre robes, I myself will give you some garments from Benares..." Then the son of a god gave the Bodhisattva the ochre robes and took the Benares garments and, full of reverence, put these garments on the top of his head with his two hands in order to honor them and returned to the world of the gods... There also a caitya was built and still today this caitya is known as Kāśāyagrahaṇa. - The same main details in the story in Mahāvastu II, p. 195; Buddhacarita, VI, v. 60-63.

⁵⁴ Fast of the Bodhisattva at Uruvilvā on the Nairāñjanā. According to the canonical tradition, Majjhima, I, p. 245 (no corresponding sūtras in the Chinese Āgama), the food of the Buddha consisted of a little soup (*yūsa*) made of beans (*mugga*), vetches (*kulatha*) chickpeas (*kaḷāya*) or peas (*hareṇuka*). - On the other hand, in the Sanskrit tradition, the Buddha successively reduced his food to one kola, to one grain of rice (*taṇḍula*), then to one sesame (*tila*) seed daily; cf. Lalitavistara, P. 254, l. 3; p. 255, l. 8; p. 255, l. 15; Mahāvastu, II, p. 125, l. 10, p. 126, l. 16; p. 128, l. 4. The Mppś and, even more curiously, the Nidānakathā adhere apparently to this tradition, p. 67: *Bodhisatto pi kho koṭippattam paṭikkhipi*. - On the ascetic life of the Buddha, a good study of the sources in J. Dutoit, *Die duṣkaracaryā des Bodhisattva in der buddhistischen Tradition*, Strassburg, 1905. See especially p. 11, 21, 23, 36, for the Buddha's food.

Māra with his troupe of eighteen *navutas* of warriors, came to overcome him, but the Bodhisattva defeated Māra's army (*mārasenā*)⁵⁵ by the power of his wisdom (*prajñā*) and his qualities (*guṇa*). Then he attained supreme perfect enlightenment (*anuttarasamyaksambodhi*). The lords of the trisāhasramahāsāhasralokadhātu, i.e., the Brahmakāyikadevas and their king *Che k'i* (Mahābrahmāsikhin), the gods of Rupadhātu, *Che y'i jouan yin* (Śakradevendra), the gods of Kāmadhātu with the Cāturmahārajikas, went to the Buddha and invited (*adhyeṣayanti*) the Bhagavat to turn the wheel of Dharma (*dharmacakra*). Remembering his former vow (*pūrvapraṇidhāna*) of great compassion (*mahākaruṇā*), the Bodhisattva accepted their invitation [58b] (*adhyeṣanā*) and proclaimed the Dharma, i.e., the profound dharmas (*gambhīradharma*) and the Prajñāpāramitā. This is why the Buddha preaches the Mahāprajñāpāramitāsūtra.⁵⁶

4. Furthermore, there are people who think that the Buddha is not omniscient (*sarvajñā*).⁵⁷ Why? They say: "The dharmas are infinite (*apramāṇa*) and innumerable (*asaṃkhyeya*); how could a single person know them all?"⁵⁸ The Buddha abides in the true (*bhūtalakṣaṇa*) Prajñāpāramitā pure as space (*ākāśasuddha*); in infinite (*apramāṇa*) and innumerable (*asaṃkhyeya*) texts, he himself has given the assurance: "I am omniscient (*sarvajñā*); I wish to destroy the doubts of all beings (*sarvasattvasaṃśayacchedaka*)".⁵⁹ This is why he preaches the Mahāprajñāpāramitāsūtra.

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

⁵⁶ According to the interpretation of the Mppś, when Brahmā 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 Hīnayāna, 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. 74b27.

⁵⁹ The question of the Buddha's omniscience (*sarvajñatā*) 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" (*sabbaññū sabbadassāvī ...paccupaṭṭhitan ti*). Such were, e.g., the claims of Nigaṇṭha Nāthaputta, Pūraṇa Kassapa, etc. (Majjhima, I, p. 92; II, p. 31; Aṅguttara, IV, p. 428). The Buddha is more modest: "Those who affirm", he says to Vacchagotta, "that the monk Gotama is omniscient (*sabbaññū*), clairvoyant (*sabbadassāvī*), do not speak the truth about me... They would be correct to say that the monk Gotama possesses the three knowledges" (*tevijjo 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 Mahāniddeśa, 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

5. Furthermore, there are beings who could be saved. Nevertheless, since the great qualities (*guṇa*) and the great wisdom (*prajñā*) of the Buddha are immense (*apramāṇa*), hard to understand (*durjñeya*) and hard to fathom (*durvigāhya*), these beings are deceived by evil masters. Lapsing into false doctrines (*mithyādharma*), they do not enter into the right path. Towards them, the Buddha produces a mind of great loving-kindness (*mahāmaitricitta*); he grasps them with the hand of his great compassion (*mahākaruṇāhastā*) and introduces them into the buddha-destiny (*buddhagati*). This is why he manifests his marvelous qualities (*guṇa*) and exhibits his great miraculous power (*rddhibala*), as is said in the first chapter of the Prajñāpāramitā: "The Buddha enters into the concentration called 'King of Concentrations' (*samādhirājasamādhi*). Coming out of that concentration and considering the universes of the ten directions with his divine eye, he smiles from all the pores of his skin. Wheels with a thousand spokes mark the soles of his feet; he sends forth six hundred *nayutas* of multicolored rays. From all parts of his body, from the toes of his feet to his cranial protuberance, he sends out six hundred *nayutas* of multicolored rays that, in the ten directions, light up innumerable and incalculable buddha-universes as numerous as the sands of the Ganges. And they were all illuminated."⁶⁰ Coming out of this concentration,

wishes. Describing the perfection of wisdom belonging to the Buddha, Koṣa, VII, p. 832, identifies a fourfold knowledge: 1) untaught knowledge (*anupadiṣṭa jñāna*), 2) universal knowledge (*sarvatra jñāna*), i.e., knowledge of all natures, 3) omniform knowledge (*sarvathā jñāna*), i.e., knowledge of every way of being, 4) spontaneous knowledge (*ayatnajñāna*) knowledge by the simple wish to know.

On the other hand, the Greater Vehicle attributes to the Buddha pure and simple omniscience. The Mppś 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 Prajñās, such as the Abhisamayālamkāra, p. 1-2, and its commentary, the Āloka, p. 5, attribute a threefold knowledge to the Buddha: 1) *sarvākārajñātā*, omniscience peculiar to the Buddha, ultimate and direct knowledge in one single moment of all aspects of existence, absolute and empirical; 2) *mārgajñātā*, omniscience relating to the paths of salvation, Hīnayāna and Mahāyāna; it belongs to the Buddha and the bodhisattvas on the bhūmis; 3) *sarvajñātā*, omniscience relating to things of the empirical world; it represents the knowledge of all the elements from the non-ego point of view; it belongs to the Buddhas and bodhisattvas and is accessible to the Hīnayāna saints. (cf. E. Obermiller, *Doctrine of PP*, p. 62; *Analysis*, 3-6).

The Bodh. bhūmi, p. 404-405, defines the *sarvākārajñāna*, the omniform knowledge, as follows: *tatra yat tathāgatasyānarthopasaṃhiteṣu...ity ucyate*. The *sarvākārajñātā* allows the Buddha to cut through the doubts of all beings. - This comes from a stanza of the Mahāyānasūtrālamkāra, XXI, 58, p. 188.

tribhiḥ kāyair...namo 'stu te //

"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. 303; the commentary proposes four interpretations of the epithet *sarvākāra* applied to the Buddha's knowledge; it concludes by saying: "As for myself, I see the suppression of all obstacles (*sarvāvaraṇaprahāṇa*) in this omniform knowledge: it cuts through all the obstacles to knowledge (*jñeyāvaraṇa*) and suppresses all the impregnations (*vāsanā*). 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 Hbbggin, *Chi*, p. 283-297.

⁶⁰ Free quotation of the Pañcaviṃśati, p. 5-7, that can easily be restored into Sanskrit: *Atha khalu Bhagavān... 'vabhāsītāḥ sphuṭāśh chābhūvan*. - 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 (*saṃśayabandhana*) of all beings. This is why he preached the Mahāprajñāpāramitā.

6. Furthermore, there are evil people, given up to feelings of envy (*īṣyā*), 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."⁶¹ In order to destroy this scornful arrogance and false pride (*mithyāmāna*), the Buddha manifests the immense power (*apramānabala*) of his miraculous power (*ṛddhi*) and wisdom (*prajñā*). About the Prajñāpāramitā he says: "My miraculous power has immense qualities (*apramāṇagūṇa*) and surpasses the threefold world (*traiḍhātukaviśiṣṭa*), it is meant for the welfare of all (*sarvaparitrāṇa*). To form a bad opinion of it is to commit an immense sin (*āpatti*); to give pure faith to it (*viśuddhāśraddhā*) is to be assured of the happiness of gods and men (*devamanuṣyasukha*) and to reach the fruit of nirvāṇa (*nirvāṇaphala*) definitively."⁶²

⁶¹ Heretics have often treated the Buddha as a magician. *Upālisutta*, Majjhima. I, p. 375 = Tchong a han, T 26 (no. 133), k. 32, p. 629a26: *Samaṇo hi bhante....sāvake āvaṭṭeti*: "The monk Gotama is a magician; he knows the hidden magic that seduces others' disciples." Sanskrit fragments of this sūtra may be found in Hoernle, *Remains*, p. 27-35; S. Lévi, *Notes indiennes*, JA, Jan.-Mar. 1925, p. 26-35; Viṃśatikā, p. 10, l. 15. - *Pāṭalisatta*, Saṃyutta IV, p. 340 = Tchong a han, T 26 (no. 20), k. 4, p. 445b: *Sutaṃ me taṃ....māyaṃ jānāti*: "I have heard that the monk Gotama knows magic." - An allusion to this same Pāṭali occurs in Tsa a han, T 99 (no. 119), k. 5, p. 37b, and in P'i p'o cha, T 1545, k. 27, p. 139a: "The tirthika Pāṭali says: Gautama, do you know magic? If you do not, you are not omniscient; if you do, you are a magician." - P'i 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: *Yathānyatīrthya....lokaṃ bhakṣhayātī*: "The heretics criticize the Buddha. These are Maskari, etc. A treatise of the Nirgranthas 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 (exploit) 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, like the Ratnakūta, describe the Buddha as the greatest of magicians and victor of all magic tournaments. Cf. Bhadrāmayākāra, p. 62: "Furthermore, Maudgalyāyana, the magic of the juggler Bhadra, being incomplete, is not the right magic, whereas the magic of the Tathāgata is the right magic, since he has fully realized that all of reality is but magic. If all the beings in the world who are attached to nominal reality each possessed as powerful a magic as the juggler Bhadra, even all of their magic would not reach a hundredth, or a thousandth, or a billionth, or even an incalculably and incomparably small part of the magic of a Tathāgata."

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 santrapatau jinasya...śubhaṃ iv ayatnataḥ //

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 in seconds. But when 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 Praśāntavinīṣayaprātihāryasūtra, cited in Pañjikā, p. 39 and Śikṣāsamucchaya, p. 85: *Yāvanti Mañjuśrī....mayā mahānarakeṣu*.

7. Furthermore, in order that people accept his doctrine, the Buddha says to them: "I am the great teacher (*mahāsāstri*), I possess the ten strengths (*bala*) and the four fearlessnesses (*vaiśāradya*); I am established in the abodes of the saints (*āryavihāra*); my mind enjoys the masteries (*vaśitā*). Uttering the lion's roar, I turn the wheel of the Dharma (*dharmacakra*); in all the universes I am the supreme being."

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. [58c] Why? Because all beings enter into the net of false views (*mithyādr̥ṣṭijāla*): they are all deceived by bad heretical teachers (*pāṣaṇḍamithyāsāstri*). I have escaped from the deceptive 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 (*gambhīradharmapiṭaka*), i.e., the thirty-seven wings of enlightenment (*bodhipakṣya*), etc.; you will gather them as you wish."

9. Furthermore, all beings are afflicted (*kliṣṭa*) by the sicknesses (*vyādhi*) of the fetters (*saṃyojana*). In the course of beginningless transmigration (*anādikālikasamsāra*), 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 (*mahāvaidhyarāja*);⁶³ I have compounded the medicine of the Dharma (*dharmabhaiṣajya*)⁶⁴ 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 (*samsāra*); he really experiences the pains of hunger (*bubhuksā*), thirst (*pipāsā*), cold (*śīta*) and heat (*uṣṇa*), old age (*jarā*) 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 (*vaidyārāja*), master of medicines (*bhaiṣajyaguru*), see below, k. 22, p. 224a; k. 85, p. 657b. For details, see P. Demiéville in Hßbßgirin, *Byß* p. 228, 230-231.- The 'Sūtra of the good physician' or the 'Sūtra on the comparison of the physician' are important, the Sanskrit texts of which may be found in Kośa, VI, p. 121, n. 4; Kośavyākhyā, p. 514; and the Chinese version in Tsa a han, T 99 (no. 389), k. 15, p. 105a-b. - Other sources mentioned by Demiéville: T 276, p. 384c; T 159, k. 8, p. 328c, 330b; T 375, k. 5, p. 631c; T 26, k. 4, p. 442-443; k. 60, p. 804-805, etc. Further references to Pāli and Sanskrit texts: Aṅguttara, III, p. 238: *seyyathā pi bho...abbhatthaṃ gacchanti*. - In a list of epithets applied to the Buddha, (Aṅguttara, IV, p. 340), there is that of *bhisakha*, 'physician'. The Milinda compares the Buddha to a *vejja*, p. 74, and to a *bhisakha*, p. 112, 169, 172. 173. - The Lalitavistara invokes him as *vaiyārāj* or *vaidyārāja*, p. 46, 97, 283, 351, 358. - The Bodhicaryāvatāra calls him the omniscient physician, skilled in curing all suffering (*sarvajñavaidya sarvaśalyāpahārin*, II, v. 37), the best of physicians (*varavaidya*, VII, v. 24). - Similarly, Śikṣyāsamucchaya, p. 148.5, 243.4, 295.1.

⁶⁴ Religious preaching plays an important part in Buddhist therapy; cf. Hßbßgirin, *Byß*, p. 257.

⁶⁵ Like many Mahāyāna sūtras, the Mppś attributes two bodies to the Buddha, one human, the other superhuman. The latter is in question here. Cf. Siddhi, p. 776, 788; Hßbßgirin, p. 178-182.

⁶⁶ Marvellous 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 Theras, who compiled canonical scriptures and elaborated the Sarvāstivādin scholasticism: see Siddhi, p. 764-772; Hßbßgirin, p. 174-177. It is exclusively on these sources, which represent only a part of Buddhism, that H. Oldenburg has based his well-known work, *Le Buddha, sa vie, sa doctrine et sa communauté*.

Brahmā king of the gods, etc., the gods and the ancients, for periods (*kalpa*) as numerous as the sands of the Ganges (*gaṅgānadīvālukopama*) have tried to measure my body and find the range of my voice (*vāc*); they were unable to test it and still less, my wisdom (*prajñā*) and my *samādhi*." Some stanzas say:

The true nature of dharmas,
Brahmā devarāja,
All the gods and princes of the earth,
Misunderstand it, are unable to understand it.
The profound marvelous Dharma,
No-one can test it.
The Buddha has come to reveal it.
Its light is like the brilliance of the sun.

Moreover, when the Buddha turned the wheel of the Dharma (*dharmacakra*), bodhisattvas from foreign regions (*deśantara*) came to examine the Buddha's body⁶⁷ which surpasses space (*ākāśha*) and the immense buddha-fields (*buddhakṣetra*). Having come from the universe of the Buddha *Houa chang* (Padmottara),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 Śākya
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).

If the Buddha's body is immense (*apramāṇa*), so also are his rays (*raśmi*), his voice (*vac*), his morality (*śīla*), his *samādhis*, his wisdom (*prajñā*) and his other buddha qualities (*buddhadharma*). Refer to the three mysteries (*guhya*) explained in the *Mi tsi king* (Guhyakasūtra)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 (*saptapada*) 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 (*sarvalokātikrānta*). But he appears to beings as an ordinary man (*prthagjana*). Ordinarily, in a new-born baby, the limbs (*kāyabhāga*), the faculties (*indriya*) and the mental consciousness (*manovijñāna*) are undeveloped (*siddha, pariniṣpanna*) and thus, the four bodily positions (*īryāpatha*) - sitting (*niśadana*), lying down (*śayyā*), walking (*gamana*) standing (*sthāna*) - going from speech to silence, and all the other human behaviors (*manuṣyadharmā*) are incompletely manifested. With the passing of the days, months and years, the child practices little by little and takes on

⁶⁹ The three mysteries (*guhya*) of the Tathāgata, the mystery of the body (*kāya*), of the speech (*vāc*) and of the mind (*manas*), are explained in the section of the Ratnakūta entitled Assembly of Guhyaka-Vajrapāṇi, *Ta pao tsi king*, T 310, k. 10, p. 53b. - Dharmarakṣa has given a different version in the *Jou lai pou sseu yi py mi ta tch'eng king* (Tathāgatācintyaguhyānirdeśa), T 312, k. 6, p. 716c.- The Tibetan version is called *De bĕin gśegs paḥi gsañ ba bsam gyis mi khyab pa bstan* = Tathāgatācintyaguhyānirdeśa, Dkon brtsegs no, 3 (OKC no. 760.3, p. 231; Csoma-Feer, p. 214). - Below, k. 10, p. 127c, the Mppś refers back to the same text under the name *Mi tsi kin kang king* (Guhyakavakrapāṇi)

⁷⁰ This paragraph contains a short summary of the life of the Buddha, already sketched in paragraph 8. The terrestrial and human existence of Śākyamuni, although real, is not only miraculous but also, in a certain sense, artificial: the Buddha conforms to the world (*lokānuvartana*); he takes on worldly dharmas which in reality are foreign to him. There are several varieties of Lokottaravādas: sometimes the Bodhisattva Śākyamuni is a fictitious body (*nirmāṇakāya*), a phantom (Docetism), sometimes it is a body of birth which, at the time of enlightenment, is paired with a glorious body, a body of dharmadhātu (See Siddhi, p. 773-776; Hbbβgirin, p. 177-185). The Lokottaravāda of the Mppś is largely that of the Mahāvastu, summarized by A. Barth, *Jour. des Savants*, 1890, p. 467-458 (= Oeuvres, V, p. 16): "The Buddhas have absolutely nothing in common with the world (*lokena samam*); everything in them is supernatural (*lokottara*), I, p. 159. If they appear to think, speak, act, suffer like us, it is out of pure compassion, in order to conform externally to our weakness (*lokānuvartana*); they themselves are above all of that and remain strangers to it, I, p. 167-172. To maintain the opposite is heresy, I, p. 96. It goes without saying that our text tells all the miracles of the conception, gestation, birth at great length, but not without adding to it its own note, which is that that all takes place without any natural cause, or rather, as there is no divine cause, it is itself its own cause. In no way are the Buddhas engendered by their father and mother; they are produced by their own energy, they are *svagūṇanirvṛtta*, which is just a simple variant of the brāhmanical *svayambhū*, I, p. 145. Their mothers are virgin (see, however, Lav., *Dogma et philosophie*, p. 57, 186-188; Thomas, *Life of the Buddha*, p. 36); in those existences in which they are to give birth to a Bodhisattva of the last level, the mothers of the Bodhisattva live in complete chastity; not even in mind do they have any connection with their spouses, I, p. 147. They live as virgins for seven days after having given birth, I, p. 199. Their ladies are also virgins; for, in their last two existences, the Bodhisattvas did not give themselves up to sense pleasures. Thus it is directly from heaven that Rahūla entered the womb of his mother Yaśodharā... As for the Bodhisattvas who have reached their last birth, we know that they come into the world leaving their mothers' right side without injuring them; that is because, adds the Mahāvastu, their form (*rūpa*), i.e., their body, is completely spiritual (*manomaya*), I, p. 218."

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 (*upāyabala*): the Buddha manifests human behaviors (*manuṣyadharmā*) and adopts the human positions (*īryāpatha*) so that beings will believe in his profound Dharma. If the Bodhisattva were able to walk and talk as soon as he was born, people would say: "This man that we see is extraordinary (*adbhuta*), he must be a god (*deva*), a nāga or a demon (*asura*). The doctrine which he professes is certainly not within our reach. Transmigrating (*samsārin*) and fleshly (*māmsakāya*) beings as we are, in the grasp (*ākṣipta*) of the activities of the fetters (*saṃyojana*), we do not have the capacity (*vaśitā*) for it; who among us could attain such a profound Dharma?"⁷¹ Victims of their own modesty, these people cannot become firm adepts of the holy Dharma (*āryadharmabhājana*). It is for them that the Buddha is born in the *Lan p'i ni yuan* (Lumbinīvana).⁷² - Although he might have gone directly to the tree of enlightenment (*bodhidruma*) and become Buddha there, he pretended by skillful means (*upāya*) to act as a child (*kumāra*), as an adolescent (*bāla*), as a young man (*dāraka*) and as a grown man. At every age, he successively fulfilled the appropriate rôle: childish play (*kumārakrīda*), study of the arts (*kāla*), householder's duty (*sevanā*), enjoyment of the five objects of desire (*pañca kāmāgūna*).⁷³ - Endowed with human faculties, he contemplates the painful spectacle of old age (*jatā*), sickness (*vyādhi*) and death (*marāṇa*) and experiences revulsion (*saṃvega*)⁷⁴ for them. - In the middle of the night, he passed outside the ramparts, left home (*pravrajati*) and went to the ṛṣis *Yu t'o ie* (Udraka) and *A lo lo* (Ārāḍa). He

⁷¹ The same idea expressed in almost identical words in the Lalitavistara, p. 87-88: *garbhāvasthītaḥ ca...paripūrayitum iti*. - Tr. Foucaux, p. 81-82: It is out of compassion for beings that a Bodhisattva 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, how could 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, Śākyamuni's contemporaries did not know how to characterize him and perplexedly wondered: Is he a man, a god, a gandharva or a yakṣa? Cf. Āṅguttara, II, p. 38 (corresponding passage in Tsa a han, T 99 (no. 101), k. 4, p. 28a-b; Tseng yi a han, T 125, k. 31, p. 717b-c); Majjhima, I, p. 386; Jātaka, I, p. 66.

⁷² The Lumbinīvana, the birthplace of the Buddha, is rarely mentioned in the canonical sources. See, however, Suttanipāta, v. 683 (*Lumbineyya janapada*); Kathāvatthu, p. 97, 559. - But all the biographies of the Buddha, Sanskrit and Chinese, as well as the Pāli exegetical literature, agree in having the Buddha be born at Lumbinī. Mahāvastu, II, p. 18, 145; Lalitavistara, p. 82, 96, 234, 411; Buddhacarita, I, v. 6; Nidānakathā, p. 53, 54; Manoratha, I, p. 16; Cullavaṃsa, LI, v. 10; Ken pen chouo...p'o sang che, T 1450, k. 2, p. 107c, etc. - At Lumbini, actually Rumindei, near the Nepalese village of Paderia, two miles north of Bhagavanpura, there is a column erected by Aśoka 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 Mppś mentions only three encounters (the old man, the sick man and the dead man), like the Buddhacarita, 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 Tch'ou yao king (Tokyo Tripiṭaka, XXIV, 6, p. 43). - But most sources add a fourth, the meeting with a monk: cf. Mahāpadānasutta, Dīgha, II, p. 21-28; Nidānakathā, p. 59; Mahāvastu, II, p. 150-157; Lalitavistara, p. 187-191; Ken pen chouo...p'o sang che, T1350, k. 3, p. 112c-114a; Chinese biographies: T 184, p. 3466-467; 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.

pretended to be their disciple, but did not follow their teaching. Having always had the superknowledges (*abhijñā*), he recalled his former existence (*pūrvajanma*) when, at the time of the Buddha *Kia cho* (Kāśyapa), he followed the path of discipline (*śīlacaryamārga*);⁷⁵ nevertheless, for the moment, he pretended to practice asceticism (*duṣkaracarya*) and searched for the path (*mārga*) for six years. - Although he reigns over the trisāhasramahāsāhasra-lokadhātu, the Bodhisattva pretended to destroy Māra's army (*mārasenā*) and attain the supreme path (*anuttaramārga*).

It is in order to conform to the human condition (*lokadharmānuvartana*) that he manifested all these transformations (*pariṇāma*). But here in the Prajñāpāramitā he manifested the great power of his superknowledges (*abhijñā*) and wisdom (*prajñā*); in that way, people will know that the Buddha's body (*kāya*) is incalculable (*asamkhyeya*) and surpasses all the worlds (*sarvalokātikrānta*).

12. Moreover, there are people who could be saved, but who sometimes fall into [59b] the two extremes (*antadvaya*), whether, out of ignorance (*avidyā*), they seek only bodily pleasures (*kāyasukha*), or whether, by the path of activity (*saṃskāramārga*), they give themselves up to asceticism (*duṣkaracarya*).⁷⁶ From the absolute point of view (*paramārtha*), these people lose the right path of nirvāṇa. In order to extirpate these twofold extremes (*antadvaya*) and introduce people into the middle path (*madhyamā pratipad*), the Buddha preaches the Mahāprajñāpāramitā.

13. Furthermore, he preaches the Mahāprajñāpāramitāsūtra to mark the difference in retribution (*vipāka*) between worship (*pūjā*) of the body of birth (*janmakāya*) and the worship of the body of the Dharma (*dharmakāya*). Refer to the chapter of the Cho li 'ta (Śārīrastuti).⁷⁷

⁷⁵ These two individuals are called Ālāra Kālāma and Uddaka Rāmaputta in Pāli; in Sanskrit, Ārāḍa Kālāma and Udraka Ramaputra (the readings of the Lalitavistara in Lehmann's edition and Foucaux's translation are in error). - Contrary to what the Mppś says here, the Buddha followed the teachings of Ārāḍa before those of Udraka: cf. Majjhima, I, p. 163-167, 249; Dhammapadatta, I, p. 70-71; Nidānakathā, p. 66; Mahāvastu, II, p. 119-120; Divya, p. 392; Lalitavistara, p. 238-239, 243-245; Buddhacarita ch. 12; Tchong a han, T 26 (no. 204), k. 56, p. 776b-c; Ken pen chouo...p'o seng che, T 1450, k. 4, p. 119.

⁷⁶ These are the two extremes of laxism (*kāmasukhallikānuyoga*) and rigorism (*ātmaklamathānuyoga*), condemned by the Buddha who preaches a middle way (*madhyamā pratipād*) in the sermon at Benares. Vinaya, I, p. 10: *dve 'me bhikkhave antā... nibbānāya saṃvattati*. Mahāvastu, III, p. 331: *dvāv imau bhikṣavaḥ pravrajitasya... sambodhāye nirvāṇāye saṃvartate*. Lalitavistara, p. 416: *dvāv imau bhikṣavaḥ pravrajitasāntāv... pratipadā tathāgato dharmam deśayati*.

See also Dīgha, III, p. 113, Majjhima, III, p. 230; Saṃyutta, IV, p. 330; V, p. 421; Nettipakaraṇa, p. 110; Visuddhimagga, p. 5. 32; Mahāyānasūtrālamkāra, p. 53; Saṃgraha, p. 2; Bodh. bhūmi, p. 185, 187. In reality, the literature of the Prajñās understands the middle way not in as moral or disciplinary sense as does the Lesser Vehicle, but rather in a philosophical sense. The two extremes which it attacks are not only laxism 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. avatāra, p. 22 (tr. Lav., Muséon, VIII, 1907, p. 271); Vaidya, *Étude sur Āryadeva*, p. 35-37; Lav., *Madhyamaka*, p. 10; Dutt, *Mahāyāna*, p. 46, 54.

⁷⁷ Śārīrastuti is the title of a chapter (p'in) in the Pañcaviṃśati: T 220, k. 430, p. 151c-166a (chap. 35: *Cho li p'in*); T 221, K. 7, p. 51b-54a (chap. 38: *Cho li p'in*); T 223, k. 10, p. 290b-293c (chap. 37: *Fa tch'eng p'in*). - It is commented on in the Ta tche tou loun, T 1509, k. 59, p. 475b-481b (chap. 35: *Kiao liang cho li p'in*).

14. Furthermore, he preaches the Mahāprajñāpāramitāsūtra in order to teach about the bodhisattva's irreversibility (*avaivartika*) and about the characteristics (*liṅga*) of this *avaivartika*.⁷⁸ 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 (*pūjati*) the Prajñāpāramitā and in order to predict (*vyākaraṇa*) the Three Vehicles (*yānatraya*). Thus the Buddha said to *A nan* (Ānanda): After my nirvāṇa, this Prajñāpāramitā will go to the south (*dakṣhiṇāpatha*); from the south, it will go to the west (*paścimadeśa*); in five hundred years, it will go to the north (*uttarapatha*).⁷⁹

⁷⁸ The Bodhisattva becomes irreversible (*avaivartika*) or predestined to bodhi (*niyata*) when he acquires the body born of the dharmadhātu. Cf. below, k. 4, p. 86b-c; k. 29, p. 273a; k. 74, p. 579c; Siddhi, p. 736-739.

⁷⁹ Quotation from the Pañcaviṃśati according to Kumārajīva's translation, T 223, k. 13, p. 317b: "Śāriputra, after the parinirvāṇa of the Buddha, this profound Prajñāpāramitā will go to the lands in the southern region; there the bhikṣus, bhikṣuṇīs, upāsakas and upāsikās will write this profound Prajñāpāramitā; they will want to keep it, study it, think about it, teach it, meditate on it and practice it. As a result of these roots of good (*kuśalamūla*), they will not fall into the bad destinies (*durgati*) but they will enjoy the happiness of gods and men; they will make progress in the six virtues (*pāramitā*); they will venerate, respect and celebrate the Buddhas. Gradually, by the vehicles of the śrāvakas, pratyekabuddhas and buddhas, they will attain nirvāṇa. - Śāriputra, from the region of the south, this profound Prajñāpāramitā will go to the west; there the bhikṣus, etc. - From the region of the west, it will go to the north; there the bhikṣus, etc. - Śāriputra, at this time this profound Prajñāpāramitā will do the work of the Buddha in the region of the north."

The same itinerary of the Prajñā, south, west, north, occurs in three versions of the Aṣṭasāhasrikā due to the Tche tch'an (T 224, k. 4, p. 446b), to Kumārajīva (T 227, k. 5, p. 555a) and to Dānapāla (T228, k. 10, p. 623b).

Some writers call upon this so-called itinerary to assign a southern origin to the Prajñā: these are mainly G. Tucci, *Il Buddhismo*, Foligno, 1926, p. 116; N. Dutt, *Mahāyāna*, p. 41, L. de La Vallée Poussin, in Siddhi, p. 752; S. Paranavithana, *Mahāyānism in Ceylon*, Ceylon Jour. of Science, Section G, II, 1928, p. 35; T. Matsumoto, *Die P.P. Literatur*, p. 31.

But if there are good reasons to think that the Mahāyānasūtras in general and the Prajñās in particular originate in the south (land of Andhra), it is doubtful that the argument can be based on the cited itinerary. Three comments actually present themselves.

Before going to the south, the Prajñāpāramitā left the east, more precisely the region of Magadha, where it had been preached by the Buddha on Gr̥dhraḥakūtaparvata (Mppś, k. 67, p. 531b): "The Buddha appeared in the region of the west; there he preached the Prajñāpāramitā, destroyed Māra and his people, the heretics (*tīrthika*), and saved innumerable beings. Following that, between two sāla trees at Kuśhinagara, he entered into nirvāṇa. Then the Prajñāpāramitā went from the region of the east to the south." Secondly, the spread of the Prajñā in the four cardinal directions is but an allegory meant to symbolize its success. In the same place (k. 67, p. 531b), the Mppś makes this quite clear: "Then the Prajñāpāramitā went from the region of the west to the region of the south. It is like the sun, the moon, the five stars and the twenty-eight constellations (*nakṣatra*) which consistently go from west to south. From the region of the south, the Prajñāpāramitā will go to the region of the west and, from the west, to the region of the north: thus it makes a circuit around Mount Sumeru. According to the usual customs of pūjā, it makes circumambulation towards the right (*pradakṣiṇa*) around the inhabitants of Jambudvīpa; that is why it goes from east to south and from south to west. Just as the Buddha, out of detachment (*asaktachittatā*), did not stay in one fixed abode, so the Prajñā does not stay definitively in one single place." - What is said here about the Prajñā is true in general about the Buddhisthadharma. The journey of the Prajñā recalls that of the wheel of king Sudarśana which, establishing the Buddhist pentologue wherever it rolled, rolled

There will be many believers there. The sons and daughters of good family will offer flowers (*puṣpa*), incense (*dhūpa*), garlands (*mālya*), standards (*dhvaja*), banners (*patāka*), music (*tūrya*), lamps (*dīpa*), jewels (*maṇiratna*) and other riches (*vasu*). 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 (*yānatraya*) without delay and enter into nirvāṇa-without-residue (*nirupadhiśeṣanirvāṇa*). 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 (*pāramārthika siddhāntalakṣaṇa*). There are four points of view (*siddhānta*): 1) the mundane point of view (*laukika siddhānta*), 2) the individual point of view (*prātipauruṣika siddhānta*), 3) the therapeutic⁸⁰ point of view (*prātipākṣika siddhānta*), 4) the absolute point of view (*pāramārthika siddhānta*).⁸¹ In these four

to the east, dove into the sea, emerged, rolled to the south, to the west and to the north. Cf. *Mahāśudassananasutta*, Dīgha, II, p. 172-173 (tr. Rh. D., II, p. 202-203); Tch'ang a han, T 1 (no. 2), k. 3, p. 21c-22a; Tchong a han, T 26 (no. 68), k. 14, p. 515; Ta tcheng kiu wang king, T 45.

Lastly, we may note that the itinerary south-west-north is not the only one attributed to the Prajñā. Others are also mentioned in the sources:

a. South-north itinerary, in the oldest version of the Pañcaviṃśati due to Mokṣala, T 221, k. 10, p. 72a.

b. South (*dakṣiṇāpatha*) - east (*vartani* = pūrvadeśa) - north (*uttarapatha*) itinerary in the original Sanskrit of the Aṣṭasāhasrikā, ed. R. Mitra, p. 225. Here is this text: *ime khalu punaḥ Śāriputra ṣaṭpāramitāsaṃyuktāḥ....tathāgatena buddhacakṣuṣā*.

c. Itinerary of the land of the Śākya clan (*Che che*: 165 and 13; 83) - east (*Houei to ni*: 73 and 9; 36 and 3; 44 and 2 = *vartani*) - north (*Yu tan yue*: 75 and 22; 30 and 9; 73 = *uttaravati*), according to the version of the Aṣṭasāhasrikā due to the Tche k'ien, T 225, k. 3, p. 490a.

d. Itinerary southeast-south-southeast-northwest-north-northeast, in the latest Pañcaviṃśati and the Aṣṭasāhasrikā by Hiuan tsang, T 220, k. 439, p. 212c-213c; k. 326, p. 808b-c.

It is very likely that the authentic and earliest of these passages has been modified in the course of time.

For the success of the Prajñā in the north, a passage of the Mppś (k. 67, p. 531b) is of interest for the following reason. When the Buddha was in the world, he was able to cut through the doubts of the saṃgha: the Buddha's doctrine was prospering and there could be no fear of its disappearance. But five centuries passed after the Buddha's nirvāṇa; the good law was disappearing little by little, the work of the Buddha was threatened. Then beings of sharp faculties (*tīkṣṇendriya*) will study and meditate [on the Prajñāpāramitā]; they will make offerings of flowers and perfumes. Beings of weak faculties (*mṛdvindriya*) will transcribe it and also make offerings of flowers and perfumes. These two classes of beings will, in the long run, find salvation.... This profound Prajñāpāramitā will spread through the region of the north. Indeed, of all the regions of Jambudvīpa, that of the north is the most vast. Moreover, there are the Snowy Mountains (Himālaya) and, since it is cold there, its plants are able to destroy the poisons [of desire, hatred and delusion]. Because of the grains eaten there, the three poisons do not have such great strength. For this reason, the number of those who practice the Prajñāpāramitā in the north are many."]

⁸⁰ This is the literal translation of Lamotte's French. Monier-Williams gives 'hostile, adverse, contrary' for *prātipākṣa*.

⁸¹ The theory of the four *siddhāntas* appears as a development of the theory of the two truths, relative truth (*saṃvṛtisatya*) and absolute truth (*paramārthasatya*) which is explained in Kathāvatthu Comm. p. 22; P'i p'o cha, T 1545, k. 77, p. 399b-400c (tr. Lav, MCB, V, 1937, p. 161-169; Kośa, VII, p. 130; Madh. vṛtti, p. 492; Madh. avatāra, p. 70 (tr.

points of view are contained, in its entirety, the twelve-membered scriptures (*dvādaśāṅga*) and the eighty-four thousand baskets of the doctrine (*caturaśīti-dharmapīṭakasahasra*). All four points of view are true (*satya*) and do not contradict one another (*ananyonyavyapakṛṣṭa*): in the Buddhadharmā, 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 (*laukika siddhānta*)? Real dharmas resulting from causes and conditions (*hetupratyayasāmagrī*) exist, but do not have a nature distinct (*bhinnaśvabhāva*) [from these causes and conditions].⁸² 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.⁸³ In the same way, the individual exists by the coming together of the five aggregates (*skandha*), but there is no individual distinct from the skandhas. If there were no mundane point of view, the Buddha would be a liar. Why did he actually say: "With my very pure divine eye (*divyacakṣus*), I see that, according to their good or bad actions (*kuśalākuśaladharmā*), beings die here and are reborn there in order to undergo retribution (*vipāka*). Those who have done good actions are reborn among the gods (*deva*) and among men (*manuṣya*); those who have committed [59c] bad actions fall into the three unfortunate destinies (*durgati*).⁸⁴ Moreover, a sūtra says: "A person has been born into this world for the joy, happiness and

Lav, Muséon, VIII, p. 313); Bodhicaryāvataāra, IX, v. 2. It is also discussed in the Mppś, k. 38, p. 336b. See Oltramare, *Théosophie*, p. 300-303; Lav., *Documents d'Abhidharma. Les deux, les quatre, les trois vérités*, MCB, V, p. 159-187. - The first three siddhāntas correspond to the relative truth, the fourth to the absolute truth. *Samvṛttisatya* = 1) *laukika siddhānta* + 2) *prātipauruṣhika siddhānta* + 3) *prātipākṣika siddhānta*.

Paramārthasatya = 4) *pāramārthika siddhānta*.

To my [Lamotte's] knowledge, the theory of the four siddhāntas appears only in the Mppś. However, the Bodh. bhūmi, p. 37, mentions four *tattvas* or realities and four degrees of knowledge:

1) *lokaprasiddhatattva*, common reality, known to the whole world; 2) *yuktiprasiddhatattva*, reality established on proofs, 3) *kleśāvaraṇaviśuddhijñānagocara*, the sphere of knowledge free of any obstacle consistently consisting of passion; 4) *jñeyāvaraṇaviśuddhijñānagocara*, the sphere of knowledge free of any obstacle to consciousness. For the expressions *kleśa-* and *jñeyāvaraṇa*, frequently found in the Vijñānavādin texts, see Triṃśikā, p. 15, Saṃgraha, p. 6; Madhyāntavibhaṅga, index; Siddhi, p. 366. - It is clear that, under these different names, the four *tattvas* of the Bodh. bhūmi correspond exactly to the four *siddhāntas* of the Mppś.

⁸² When the Buddha speaks of the person, the individual, it is from the mundane point of view for, 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, dedicated to the refutation of the *pudgala*.

⁸³ An allusion to the reply of the nun Vajirā (Śilā in the Kośh) to Māra. Cf. Saṃyutta, I, p. 135; Tsa a han, T 99 (no. 1202), k. 45, p. 327a; T 100 (no. 218), p. 454: *Kinno satto ti paccesi... hoti satto to sammuti //*

These stanzas are cited in Kathāvatthu, p. 66, Kośa, IX, p. 249, and Madh. avatāra, p. 257, of which here is the Tibetan version: *bdag ces bya bdud kyi sems...kun rdzob sems can ces byaḥo* The comparison of the chariot is repeated and developed in Milinda, p. 27: *Kim pana mahārāja...tho ti - Na hi bhante ti*.

⁸⁴ This vision of the Buddha arises from the knowledge of the death and birth of beings which he acquired on the second watch of the night of enlightenment. This discovery is described in the same terms in the Sanskrit tradition (e.g., Lalitavistara, p. 344; Mahāvastu, II, p. 283; Daśabalasūtra in Waldschmidt, *Bruchstücke*, p. 221; Bimbasārasūtra, ibid., p. 129-130) and in the Pāli tradition (e.g., Dīgha, I, p. 82; Majjhima, I, p. 23, 348; II, p. 21, etc.):

Sanskrit: *Atha bodhisattvo divyena cakṣuṣā...bhedāt svargalokeṣūpapadyante*.

usefulness of many people. This is the Buddha Bhagavat."⁸⁵ In the same way, the *Fa kiu* (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."⁸⁶ Also, the Buddha has said in the *P'ing cha wang ying king* (Bimbasārārājapratyudgamanasūtra): "The ordinary person (*prthagjana*) does not listen to the Dharma, the ordinary person is attached to the Ātman."⁸⁷ However, in the *Fa eul ye king* (Sūtra of the two nights of the Dharma, or Dharmarātridvyayasūtra), it is said: "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."⁸⁸ Now if the individual did not

Pāli: *So dibbena cakkhunā visuddhena....sugatim saggaṃ lokaṃ upapannā ti.*

⁸⁵ Aṅguttara, I, p. 22: *ekapuggalo bhokkhave loke....arahaṃ sammāsambuddho*; Tseng yi a han, T 125, k. 3, p. 561a9; Kośha, IX, p. 259.

⁸⁶ I [Lamotte] am unable to locate this citation either in the Dhammapada or in the Udānavarga.

⁸⁷ T 26 (no. 62), k. 11, p. 498b10: These *bālaprthagjanas* who have understood (*āsrutavat*) nothing see the self as their self and become attached to the self. But there is no 'me' (*ātman*) and there is no 'mine' (*āmiya*). The 'me' is empty, the 'mine' is empty. - A parallel passage in T41, p. 826a19: Those who call what is not a self a self are fools (*bāla*) who have understood little.

The *Bimbasārasūtra* or *Bimbasārārājapratyudgamanasūtra* is well known:

1) A portion of the Sanskrit original, entitled *Bimbasārasūtra*, has been recovered from central Asia by the Turfan expedition and published in Waldschmidt, *Bruchstücke*, p. 114-148.

2) It is quoted in Kośa, III, p. 84, IX, p. 249 and Kośavyākhyā, p. 299: *bālaḥ prthijanaḥ saṃskāramātram....karma ārabhate.*

3) It has been translated twice into Chinese: a. *P'in pi so lo wang ying fo king* (Bimbasārārāja-pratyudgamanasūtra) in Tchong a han, T 26 (no. 62), k. 11, p. 497b. - b. *Fo chou p'in p'o so lo wang king* (Bimbasārasūtra), translation of Fa hien, T 41, p. 825.

4) There is a Tibetan version entitled: *Mdo chen po gzugs can sñin pos bsu ba ces bya ba* (Bimbasārāpratyudgamanāmahāsūtra), Mdo XXV, 2) Csoma-Feer, p. 275; OKC, no. 955). It has been analyzed by Waldschmidt in *Bruchstücke*, p. 144-148.

5) The Sarvāstivādin Vinaya (Che song liu, T 1435, k. 24, p. 174b) considers the *P'in po cha lo po lo che k'ie mo nan* (Bimbasārāpratyudgamana) as one of the 'great sūtras' known concerning a very learned upāsaka.

Bimbasāra met Śākyamuni twice. A first meeting occurred before the Buddha's enlightenment, at Rājagrha near Paṇḍavapabbata. The Mppś will allude to it below, k. 3, p. 77a. The second meeting was after the enlightenment; Bimbasāra with a numerous retinue went to the Buddha whom he found at the Supatiṭṭhacetiya of Latṭhivanuyyāna. The Bimbasārārājapratyudgamanasūtra refers to this second meeting and it was then that the king was converted along with all his people. This conversion is related in the Vinaya and the Lives of the Buddha: Vinaya, I, p. 35-39 (tr. Rh. D. - Oldenberg, I, p. 136-144) to be compared with Tsa a han, T 99 (no. 1074), k. 38, p. 279a-c, and T100 (no. 13), k. 1, p. 377a-c. - Mahāvastu, III, p. 443-449. - Wou fen liu, T 1421, k. 16, p. 110a. - Sseu feu liu, T 1428, k. 33, p. 707c. - Ken pen chou...p'o seng che, T 1450, k. 7, p. 135 seq. - Dhammapadattṭha, I, p. 88 (tr. Burlingame, *Legends*, I, p. 197). - Nidānakathā, p. 83.

⁸⁸ This so-called "Sūtra of the two nights" is a well-known aphorism found in Dīgha, III, p. 135; Aṅguttara, II, p. 24; Itivuttaka, p. 121; Sumaṅgala, I, p. 66; Tchong a han, T 26 (no. 137), k. 34, p. 645b18: *yañ ca rattim tathāgato....eva hoti mo aññathā.*

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 (*bhūtam 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 (*tathatā*), the nature of phenomena (*dharmatā*), the summit of existence (*bhūtakoti*), 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 (*hetupratyaya*) for the individual exist, the individual exists. Just as when the color (*rūpa*), odor (*gandha*), taste (*rasa*) and tangible (*spraṣṭavya*) that are the causes and conditions for milk (*kṣīra*) exist, the milk exists. If milk did not really exist, the [60a] causes and conditions for milk would not exist either. But since the causes and conditions for milk really do exist, it too must exist.⁸⁹ Since the causes and conditions for a second head (*dvitīya śīrṣa*) or a third hand (*tritīya hasta*) do not exist in humans, it is out of the question (*prajñapti*) for them. Such characterizations (*nimittanāman*) constitute the mundane point of view

b. What is the individual point of view (*prātipauruṣika siddhānta*)? It is to preach the doctrine taking into consideration (*apekṣya*) the state of mind (*cittapravṛtti*) of the individual. The latter understands or does not understand the given subject. Thus a sūtra says: "As a result of actions of different retribution (*saṃbhinnavipākakarma*), one is reborn in different universes (*saṃbhinnalokadhātu*), one experiences different contacts (*saṃbhinnasparśa*) and different feelings (*saṃbhinnavedanā*).⁹⁰ On the other hand, the *P'o k'iun na king* (Phālgunasūtra) says: "There is no-one who undergoes contact; there is no-one who experiences sensation."⁹¹

Question. - How do these two sūtras agree?

Answer. - There are people who doubt the here-after (*amutra*), who do not believe in sin (*pāpa*) or merit (*puṇya*), who commit evil acts (*akuśalacaryā*) and who fall into the wrong view of annihilation (*ucchedadṛṣṭi*). In order to cut these doubts (*saṃśaya*), to suppress these bad practices and uproot this

Later it was accepted that the Bhagavat teaches by an instantaneous emission of voice (*ekakṣaṇagudāhārena*), or even that he does not speak at all (cf. Vasumitra, p. 20; Fo houa yen king, T 279, k. 80, p. 443c; Wei mo kie so chou king, T 475, k. 1, p. 538a; Niraupamyastava by Nāgārjuna, v. 7, in JRAS, 1932, p. 314: *nodāhṛtam tvayā....dharmavarṣeṇa tarpitaḥ*; Hobogirin, p. 215-217; Siddhi, p. 796). The "Sūtra of the two nights" was modified consequently: Madh. vṛtti, p. 366, 539: *yāṃ ca śantamaterātriṃ....nāpi pravayāhariṣyati*. - Pañjikā, p. 419: *yasyāṃ rātrau tathāgato....niścaramaṣṭriṣṇvanti*. - Lañkāvatāra, p. 142-143: *yāṃ ca rātriṃ tathāgato.... avacanam buddhavacanam*.

⁸⁹ The example of milk is repeated in Kośa, IX, p. 239.

⁹⁰ Cf. Aṅguttara, I, p. 134: *Yatth' assa atabhāvo....vā aoare vā pariyāye*. - Tr. When a person is reborn, his action ripens and, when this action is ripe, he undergoes its retribution in this lifetime or another.

⁹¹ Saṃyutta, II, p. 13; Tsa a han, T99 (no. 372), k. 13, p. 102a: *phusatīti ahaṃ na vadāmi....vediyatīti ahaṃ na vadāmi*. - Sanskrit fragments of the Phālgunasūtra in Kośa, IX, p. 260; Kośavyākhyā, p. 707.

wrong view of nihilism, the Buddha asserts that a person is reborn in different universes, with different contacts (*sparśa*) and different sensations (*vedanā*). But Phālguna himself believed in the existence of a soul (*ātman*), the existence of the *purusa*, and had fallen into the wrong view of eternalism (*śāśvatadr̥ṣṭi*). He asked the Buddha: "Venerable One (*bhadanta*), who is it that experiences sensation?" If the Buddha had replied: "It is such and such (*amuka*) a one who experiences sensation", Phālguna 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 (*vedaka*) or a being who touches (*sparśaka*). Characteristics such as these are called the individual point of view.⁹²

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: Samyutta, 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 Brāhmanas 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 Brāhmanas who believe in nihilism. If, Ānanda, when the wandering monk Vacchagotta asked me: "Does the self exist", I had answered: "The self exists", 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." (Oldenberg, *Buddha*, p. 309-310). - Similarly 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 (*āśaya*) 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. *Nirvāṇa*, p. 118-119: "The scholastic likes to say that the Buddha varied his teaching according to the dispositions of his listeners: that some sūtras, of clear meaning (*nīārtha*), must be understood literally; that other sūtras, of implicit and non-inferential meaning (*neyārtha*) 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 tigress 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

c. The antidotal point of view (*prātipakṣika siddhānta*). - There are dharmas that exist as counteragents (*pratipakṣa*) but do not exist as true natures (*bhūtasvabhāva*). Thus hot (*uṣṇa*), fatty (*medasvin*), acidic (*kaṭuka*), salty (*lavana*) plants and foods (*oṣadhyākahāra*) are a counteragent in illnesses of wind (*vāyavyādhi*), but are not a remedy in other sicknesses.⁹³ Cold (*śīta*), sweet (*madhura*), bitter (*tikta*), acrid (*karkaśa*) plants and foods are a counteragent in illnesses of fire (*tejovyādhi*) but are not a remedy in other illnesses. Acidic (*kaṭuka*), bitter (*tikta*), acrid (*karkaśa*) and hot (*uṣṇa*) plants and foods are a counteragent for chills (*śītavyādhi*) but are not a remedy in other illnesses. It is the same in the Buddhadharma, to remedy sickness of the mind (*cetovyādhi*). Contemplation of the disgusting (*aśubhabhāvana*)⁹⁴ is a good counteragent (*kuśala pratipakṣadharmā*) in the sickness of attachment (*rāgavyādhi*); it is not good (*kuśala*) in the sickness of hatred (*dveṣavyādhi*) and is not a remedy (*pratipakṣadharmā*). Why? *Aśubhabhāvana* is the contemplation of bodily defects (*kāyadoṣaparīkṣā*); if a hateful man contemplates the faults of his enemy, he increases the flame of his hatred. - Meditation on loving-kindness (*maitrīcittamaniskāra*) is a good remedy in the sickness of hatred (*dveṣavyādhi*); it is not good, not a remedy, in the sickness of attachment (*rāgavyādhi*). Why? Loving-kindness (*maitrīcitta*) consists of seeking reasons for love for others and contemplating their qualities (*guṇa*). 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 (*hetupratyayaparīkṣā*) is a good counteragent in the sickness of delusion (*mohavyādhi*); it is not good, not a remedy, in the sicknesses of hatred [60b] and attachment (*rāgadveṣavyādhi*). Why? Because it is as a result of previous wrong contemplation (*pūrvamithyāparīkṣā*) that wrong view (*mithyadr̥ṣṭi*) arises. Wrong view is delusion (*moha*).⁹⁵

Question. - In the Buddhadharma it is said that the twelve causes and conditions (*hetuprayaya*) are profound (*gambhīra*). Thus the Buddha said to Ānanda: "This dependent arising (*pratītyasamutpāda*) is profound (*gambhīra*), difficult to see (*duṛidṛṣa*), difficult to understand (*duravabodha*), difficult to discover (*duranubodha*), difficult to penetrate (*duradhigamana*), knowable only by a sage of subtle and skillful

avoids hurting them - with the teeth of the heresy of self as a real thing." The comparison of the tigress is from Kumāralābha, in Kośa, IX, p. 265.

⁹³ For pathogenesis and medical practices, see Hobogirin, Bhṣ, p. 249-262.

⁹⁴ *Aśubhabhāvana*, contemplation of the decomposing corpse, will be studied below, k. 19, p. 198c-199a. - Scriptural sources are not very numerous, e.g., Vinaya, III, p. 68; Dīgha, II, p. 296; Majjhima, III, p. 82; Aṅguttara, III, p. 323. - Pāli scholasticism: Dhammasaṅgaṇi, p.55: *asubhajhāna* (tr. Rh. D., p. 63, n. 2); Visuddhimagga, p. 178; Rh. D., *Brethren*, p. 123; Warren, *Buddhism*, p. 353; Aung, *Compendium*, p. 121, n. 6; Hardy, *Eastern Monachism*, p. 247. - Sanskrit sources: Śikṣāsamucchaya, p. 209 (tr. Bendall-Rouse, p. 202; Bodhicaryāvatāra, VIII, v. 63; Huber, *Sūtrālamkāra*, p. 190-191; Kośa, VI, p. 149; Kern, *Manual*, p. 54; Przulski, *Aśoka*, p. 386.

⁹⁵ The ideas expressed in this line are repeated and developed by Śantideva in his Śikṣāsamucchaya, chap. XII: Contemplation of the horrible (*aśubhabhāvana*) is the antidote (*pratipakṣa*) for rāga (p. 206-212); loving-kindness (*maitrī*) is the remedy for hatred (p. 212-219); the analysis of dependent-arising (*pratītyasamutpādadarśana*) is the antidote for mahānuśaya (p. 219-228). Cf. Tr. Bendall-Rouse, p. 196-215.

mind (*sūkṣma nipuṇapaṇḍitavijñāvedanīya*).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 (*go*) or sheep (*eḍaka*). The fool is a person who is seeking the true path, but who, as a result of wrong thoughts and contemplations, produces all kinds of wrong views (*mithyādr̥ṣṭi*). For him, contemplation of causes and conditions (*hetupratītyaparīkṣā*) is a good counteragent. But for people prey to hatred or passion (*dveṣarāgacarita*) who voluntarily seek pleasure or are angry with their neighbor, such a contemplation is not good, is not a remedy; it is contemplation of the disgusting (*aśubabhāvana*) or contemplation of loving-kindness (*maitrīcchittamanasikāra*) which would be a good remedy for them. Why? Because these two contemplations are able to uproot the poisonous thorn (*viśakaṇṭaka*) of hatred and attachment (*rāga*).

Furthermore, there are beings attached (*abhiniviṣṭa*) to the erroneous thesis of eternalism (*nityaviparyāsa*), who are ignorant of the series of similar moments (*sadr̥śasaṃtāna*) [that constitute a phenomenon].⁹⁷ For such people, contemplation of the transitory nature of the dharmas (lit. *anityaparīkṣā*) is of therapeutic order (*prātipāḥṣika*) and not of absolute (*pāramārthika*) order. Why? Because all dharmas are empty of self nature (*svabhāvasūnya*). Thus a stanza says:

To see the permanent in the transitory,

That is a mistake.

In emptiness, in the point of the transitory,

How could permanence be seen there?⁹⁸

⁹⁶ The words addressed by the Buddha to Ānanda are, rather: *gambhīra cāyaṃ Ānanda paṭiccasamuppādo gambhīrāvabhāso ca*: cf. Saṃyutta, II, p. 92; Dīgha, II, p. 55; Tch'ang a han, T 1 (no. 13), k. 10, p. 60b10; Jen pen yu cheng, T 14, p. 242a; Tchong a han, T 16 (no. 97), k. 24, p. 578b; Ta cen yi, T 52, p. 844b. - The more developed formula, given by the Mppś, was pronounced by the Tathāgata at the foot of the Ajapālanigrodha tree, after his enlightenment: Vinaya, I, p. 4; Dīgha, II, p. 36; Majjhima, I, p. 167; Saṃyutta, I, p. 136, etc.: *adhigato kho me ayaṃ dhammo gambhīro duddaso duranubodho santo paṇito atakhāvacaro nipuṇo paṇḍitavedanīyo*. - The Sanskrit phrase is longer and shows less uniformity; it occurs in Mahāvastu, III, p. 314, l. 15; Mahāvvyutpatti, no. 2914-2927; Lalitavistara, p. 392; Divya, p. 492 (which is very close to the Pāli): *gambhīro me dharmo gambhīrāvabhāso durdr̥śo duranubodho 'tarko 'tarkāvacaro sūkṣmo nipuṇapaṇḍitavijñāvedanīyaḥ*.

⁹⁷ In other words, they ignore the momentary nature of the dharmas (*dharmakṣaṇikatva*). According to the Buddhism of the Lesser Vehicle, the phenomenon perishes from instant to instant and is reborn, similar to itself, from moment to moment. It thus appears as a series (*saṃtāna*, *prabhandha*) of similar moments (*sadr̥śakṣaṇa*). The Sarvāstivāda-Vaibhāṣika and the Sautrāntika schools debate on the duration of the *kṣaṇa* and on the evolution of the *saṃtāna* (Karmasiddhi-prakarāṇa, Introduction, p. 1-30).

⁹⁸ Madh. kārikā, XXIII, 13, p. 460; Tchong louen, T 1564, k. 4, p. 31c10; Pan jo teng louen che, T 1566, k. 14, p. 123a6:

*anitya nityam ity evaṃ grāho viparyayaḥ /
nānityaṃ vidyate śūte grāho viparayayaḥ //*

Question. - All conditioned phenomena (*saṃskṛta*) have a transitory (*anitya*) nature: that is an absolute mark. Why do you say that the transitory is unreal (*asatya*)? Conditioned dharmas (*saṃskṛta*), by virtue of the marks of arising (*utpāda*), duration (*sthiti*) and cessation (*bhaṅga*)⁹⁹, first arise, then last, and finally perish; why do you say that the transitory is unreal?

Answer. - Conditioned dharmas cannot have these three marks (*lakṣaṇa*). 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 (*saṃskṛtalakṣaṇa*).¹⁰⁰ 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 (*bhūtasvabhāva*) were transitory (*anitya*), retribution of actions (*karmavipāka*) could not take place. Why? Because transitoriness is the cessation after arising. Just as a rotten seed (*pūtika bīja*) [60c] cannot produce a fruit (*phala*), thus there would be no action (*karman*) and, the act not existing, how could there be retribution (*vipāka*)? Now every good doctrine (*āryadharmā*)

⁹⁹ The marks of the conditioned dharma (*saṃskṛtadharmalakṣaṇa*) have already been mentioned in the canonical scriptures: (1) two marks, arising (*utpāda*) and cessation (*vyaya*), in Tsa a han, T 99 (no. 49); (2) three marks, arising (*utpāda*) cessation (*vaya*) and change of that which lasts (*ṭhitassa* or *ṭhitānaṃ aññathatta*), in the corresponding Pāli Nikāyas: Saṃyutta, III, p. 37; Aṅguttara, I, p. 152: *katamesam dvuso...paññāyati*; (3) the third mark, *ṭhitassa aññathattam*, is corrected to *sthity-anyathātva* in the corresponding Sanskrit Āgama (*Documents sanskrits de la seconde collection*. A. Stein, JRAS, 1913, p. 573; Madh. vṛtti, p. 145): *trīṇīmāni bhikṣavaḥ saṃskṛtasya...prajñāyate*; - (4) the Abhidharma allows only three marks: Kathāvatthu, I, p. 61; Visuddhimagga, p. 431, 473; Aung, Compendium, p. 25. - Some scholars omit even duration or *sthiti* (cf. Aung, *Points of Controversy*, p. 374-375).

In general, the scholarly treatises speak of four marks: birth (*utpāda*), old age (*jarā*), duration (*stithi*) and impermanence (*anityatā*): P'i p'o cha, T 1545, k. 38, p. 198c9; Kośa, II, p. 222. The marks of the conditioned occur in the definition of *kṣhaṇa*, the instantaneous duration of phenomenon. See the study by Lav., *Notes sur le moment des Vaiibhāṣika et des Sautrāntika*, MCB, V, 1937, p. 134-158. As real entities, they are rejected by the Sautrāntikas (Kośa, II, p. 226-228), the Madhyamikas (Madh. vṛtti, chap. VII: *Saṃskṛtaparīkṣā*, p. 145-179) and the Vijñānavādins (Siddhi, p. 64-68). In its refutation, the Mppś takes its inspiration especially from the Madh. vṛtti.

¹⁰⁰ The argument is taken up in Madh. kārikā, VIII, 2, p. 146: *utpādādyaś trsyo...katham ekadā*.

Tr.: The three marks, arising, etc., taken separately, are incapable of filling the rôle of marks of the conditioned. Taken together, how could they occur in one single category at the same time? - The commentary (p. 146-147) explains: At the time of duration, birth and cessation do not exist. Thus duration belongs to something which lacks arising and cessation. But a category that lacks arising and cessation does not exist. Consequently, duration cannot be applied to a category as nonexistent as a sky-flower... On the other hand, the three marks cannot occur in one single category at the same time, for they are opposite to one another like desire and renunciation or light and shadow. Who could reasonably claim that one and the same category lasts and perishes at the very moment that it is born?

accepts retribution.¹⁰¹ That which should be believed by a person of good knowledge (*kuśhalajñāna*) 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 (*duḥkhe*), of non-self (*anātmaka*), etc.¹⁰² Characteristics of this kind are called the therapeutic point of view.

d. The absolute point of view (*pāramārthikasaddhānta*). - Every essence (*dharmatā*), every category of speech (*upadeśhābhidhāna*), every dharma and adharma, may be subdivided (*vibhakta*), broken into pieces (*bhinna*) and scattered (*prakīrṇa*), one after the other; but the true Dharma (*bhūtaadharma*), the domain (*gocara*) of the buddhas, pratyekabuddhas and arhats can neither be broken apart nor scattered. That which has not been understood (t'ong) in the preceding points of view is completely understood here. What is meant by 'understood'? By 'understood' is meant the absence of any defect (*sarvadoṣavisamṃyoga*), unchangeability (*aparīṇāmatva*), invincibility (*ajeyatva*).¹⁰³ Why? Because if one deviates from the absolute point of view, the other teachings (*upadeśa*), the other points of view (*suddhānta*) are all destroyed. Some stanzas in the *Tchong yi king* (Arthavargīya 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 (*mithyādr̥ṣṭi*) par excellence (Kośa, IV, p. 36, 137, 167). - On the other hand, the Buddha recognized the Jaṭilas, worshippers of fire, and admitted them without novice (*parivāsa*) "because they believe in karma" (Vinaya, I, p. 71).

¹⁰² All dharmas are transitory (*anicca*), perishable (*vayadhamma*), non-self (*anattā*) and of suffering (*dukkha*). Cf. Saṃyutta, III, 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): *rūpaṃ bhikkhave aniccam....anupādāya āsavehi*. - Other references in Rhys Davids - Stede, s. v. *saṅkhāra*, 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 lo mi to king T 220, k. 360, p. 853c10: *tathatā, dharmatā, avitathatā, avikāratathatā, niyāmatā, dharmaniyama, dharmasthiti, ākāśadhātu, bhūtaakoṭi, acintyadhātu*.

2) Pañjikā, p. 421: *bodhir buddhatvam ekānekasvabhāvaiviktam....saṃvṛtim upādāyābhidhīyate*.

3) Long list of synonyms in the Vijñānavādin sūtras. Cf. Saṃdhinimocana, p. 28: *paramārtha, tathatā, dharmatā, dharmadhmatu, bhūtaakoṭi, vijñaptimātra, viśuddhālambana, svabhāvabhiḥsvabhāvātā, dharmanairātmya, śūnyatā*. - Laṅkāvatāra, p. 192-193: *anirodha, anutpāda, śūnyatā, tathatā, satyatā, bhūtaakoṭi, dharmadhātu, nirvāṇa, nitya, samatā, advaya*.

4) All these words are repeated and defined in the Vijñānavādin treatises. Madhyāntavibhanga, p. 49-51: *tathatā bhūtaakoṭiś cānimittam....sāsataḥ*; - Saṃgraha, p. 121: *prakṛtivyavasāna, tathatā, śūnyatā, bhūtaakoṭi, animitta, paramārtha, dharmadhātu*; - Tsa tsi louen, T 1606, k. 2, p. 702b: *tathatā, nairātmya, śūnyatā, ānimitta, bhūtaakoṭi, paramārtha, dharmadhātu*; - Fo ti king louen, T 1530, k. 7, p. 323a24: *tathatā, dharmadhātu, tattva and bhāva, śūnyatā and abhāva, bhūtaakoṭi, paramārtha*.

¹⁰⁴ These *Arthavargiyani sutrāṇi, 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 Khuddhakanikāya, fourth and last collection of the Suttaṭṭakā (cf. Winternitz,

Being based on wrong views (*dr̥ṣṭi*)

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 (*upadeśin*)

Are, in truth, fools.

[61a] If being based on personal views

In order to produce futile nonsense

Constituted pure knowledge,

Literature, II, p. 92-98; Law, *Pāli Literature*, I, p. 232-260). Under the name *Aṭṭhakavaggika* or *Aṭṭhakavaggikāni*, this book is cited in *Vinaya*, I, p. 196; *Samyutta*, III, 12; *Udāna*, p. 59.

There exists in Sanskrit an *Arthavarga*, or rather *Arthavargyāṇi sūtrāṇi*, "Section on Meaning", of which fragments have been found in eastern Turkestan (cf. M. Anesaki, *JPTS*, 1906-1907, p. 50 seq.; R. Hoernle, *JRAS*, 1916, p. 709 seq.; 1917, p. 134). These *Arthavargyāṇi sūtrāṇi* are cited in *Divyāvadāna*, p. 20, 35; in *Bodh. bhūmi*, p. 48, and according to *Kośavyākhyā*, p. 33, they are part of the *Kṣudrakāgama (arthavargyāṇi sūtrāṇi Kṣudrake paṭhyante)*. Under the title *Arthavargyāsūtra*, in Tibetan *Don gyi tshoms kyi mdo*, it is cited in the *Dulva*.

It has been translated into Chinese by Tche k'ien, between 223 and 253, under the name *Yi tsou king* (123 and 7; 157; 120 and 7), literally, "Sūtra of the Feet of Meaning". *T 198*, IV, p. 174-188.

The work is often quoted in the Chinese *Tripiṭaka*, unfortunately under very different titles that often do not permit immediate identification. Here are some references:

(1) Transliterated titles: *A t'o p'o king* (*Arthavargīya sūtra*) in *Mppś*, T 1509, k. 1, p. 63c. - *A t'o po k'i sieou tou lou* (*Arthavargīya sūtra*) in the *Sarvāstivādin Vinaya*, T 1435, k. 24, p. 174b.

(2) Translated titles: *Yi p'in* (Section on meaning or *Arthavarga*) in *Samyuktāgama*, T 99 (no. 551), k. 20, p. 144b and c; *Vibhāṣā*, T 1545, k. 34, p. 176a; Hiuan tsang's translation of the *Kośh*, T 1558, k. 1, p. 3b; *Yogacaryābhūmiśāstra*, T 1579, k. 36, p. 489a.

Yi pou (Section on Meaning or *Arthavarga*) in *Paramārtha's* translation of the *Kośa*, T 1559, k. 1, p. 164a.

Tchong yi king (Sūtra of all Meanings) in *Mppś*, T 1509, k. 1, p. 60c.

Tchong yi p'in (Section of all meanings) in *Vibhāṣā*, T 1545, k. 4, p. 17a; k. 137, p. 706a.

Chouo yi (Explanation of Meaning) in the *P'i ni mou king*, T 1463, k. 3, p. 818a.

Che lieou yi p'in king (Sūtra of the Sixteen Sections of Meaning) in the *Mahīśāsaka Vinaya*, T 1421, k. 21, p. 144b.

Pa po k'i king (Sūtra of the Eight Sections or *Aṣṭavargyāsūtra*) in the *Mahāsāṃghika Vinaya*, T 1425, k. 23, p. 416a.

Che lieou yi kiu (Sūtra of the Sixteen Phrases of Meaning) in the *Dharmaguptaka Vinaya*, T 1428, k. 39, p. 845c.

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 (*dr̥ṣṭi*), on systems (*dharmā*), on theories (*updeśā*) and therefore stir up quarrels (*vivāda*). Futile nonsense (*prapañca*) is the origin of quarrels and futile nonsense gives birth to wrong views (*dr̥ṣṭi*). 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 (*dharmā*), does not accept any nonsense (*prapañca*), 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 acholastic 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 *Cūlavivāhasutta*, the twelfth sutta of the *Aṭṭhakavagga* (Suttanipāta., v. 878-882; tr. Fausböll, p. 167-168; tr. R. Chalmers, *Buddha's Teachings*, Cambridge M, 1932, p. 211). The Pāli text differs considerably from the citation of the Mppś given here, as well as the Chinese translation of Tche k'ien in T 198, k. 2, p. 182a-b).

(1) *Sahaṃ sahaṃ....ahevait do.*

(2) *Evam pi viggayha....kuśhala vadānā.*

(3) *Parassa ce dhammaṃ....ime diṭṭhiparibbasānā.*

(4) *Sandiṭṭhiyāce pana....pi tathā samattā.*

(5) *Na vāham etaṃ....ti paraṃ dahanti.*

Transl. *The Disciple*. - (1) Fixed in personal views, many [masters], quarreling 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) Quarreling 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 'reality' 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: *yā kāc' imā sammutiyo....khanṭim akubbamāno*. - Sanskrit text in Bodh. bhūmi, p.48-49: *yāḥ kāścana samvṛtayo....kāntim asaṃorakurvan*. - 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 Buddhadharma. To act otherwise is to reject the doctrine.

[Second stanza]. - If all of those who do not accept the systems of others (*paradharmā*), who do not know them and who do not adopt them, were ignoramuses, then all the masters (*upadeśin*) would be ignoramuses. Why? Because, taken individually, each one rejects the systems of his neighbors [to adhere to his own]. Actually, a system that affirms itself to be absolutely pure (*paramārthasuddha*) is denigrated by others as being impure. Such, for example, are the mundane penal laws (*daṇḍadharmā*), by virtue of which executioners carry out punishments (*daṇḍa*), executions (*vadha*) and impurities (*aśubha*) of all kinds.¹⁰⁷ Worldly people accept them and hold them to be absolutely pure, whereas others, pravrajitas and āryas, consider them to be impure. According to the customs 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 tseu* (Nirgranthaputras) hold as reasonable, other people call foolishness. In the various systems of the tīrthikas, pravrajitas, śvetābaras, brāhmanas, etc., each considers good what his neighbor denigrates. - In the Buddhist system as well, there are *Tou tseu* (Vatsīputrīya) bhikṣus who say: "Just as there is a dharma 'eye' (*caḥṣus*) by the coming together of the four great elements (*caturmahābhūtasamyoga*), so there is a dharma 'individual' (*pudgala*)¹⁰⁹ from the coming together of the five aggregates (*pañcaskandhasamyoga*).

In the *Tou tseu a pi t'an* (Vātsīputrīyābhīdharmā) it is said: "The five aggregates (*skandha*) are not separate from the pudgala and the pudgala 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

Samyutta, III, p. 138: *nāham bhikkhave lokena....tam athiṭṭi vadaṅgi*. - Sanskrit text in Madh. vṛtti, p. 370: *loko mayā sārđham....tan nāsti samātam*. Tr.: It is the world that argues with me, it is not I who argue with the world. That which is accepted in the world is also accepted by me, that which is rejected by the world is also rejected by me. - Chinese translation in Tsa a han, T99 (no. 37), k. 2, p. 8b.

Madh. vṛtti, p. 57: The silence of the āryas is the absolute (*paramārtha hy āryāṅām tūṣṇīmbhāvah*).

Samdhinirmocana, II, par. 4: Cognizable by intuition, neutral domain, ineffable, destroyer of ordinary experience: that is the absolute. Its nature transcends all speculation.

¹⁰⁷ For penal punishments, see Jolly, *Recht und Sitte*, p. 129-131.

¹⁰⁸ Compare Āryadeva'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.

¹⁰⁹ Belief in the personality or Pudgalavāda, defended by several Buddhist sects (Lav., *Nirvāṇa*, p. 34), is generally attributed to the Vatsīputrīya-Sāmmītiyas (see Kośavyākhyā, p. 699). The only text of the school that has come down to us, the San mi ti pou louen, T 1649, has not yet been studied (cf. Przyluski, *Concile*, p. 73; Lav., Introduction to the Kośa, p. LX-LXII). The Pudgalavāda is especially known by the texts that oppose it and the general works on the Buddhist sects. See Vasumitra, p. 53-57; Bhavya in Walleser, *Sekten*, p. 87; Katthāvatthu, p. 1 (tr. Aung, *Points of Controversy*, p. 8-14); L. de La Vallée Poussin, *La controverse du temps at du Pudgala dans le Vijñānakmaya*, EA, p.358-376; Kośa, chap. IX, p. 227-302 (important document from which later treatises have drawn widely); Sūtrālamkāra, ed Lévi, p. 154-160 (tr. Lévi, p. 259-265); Bodhicaryāvatāra, IX, v. 73, and Pannjikā, p.471-484; Madh. vṛtti, p. 340-481; Madh. avatāra, p. 233-287 (tr. Lav., Muséon, 1911, p. 282-328); Tattvasamgraha, I, p. 125-130 (tr. S. Schayer, *Karmalaśīlas Kritik des Pudgalavāda*, RO, VIII, 1932, p. 68-93; tr. Jha, I, p. 217-226; Siddhi, p. 14-15.

category, an ineffable (*avaktavya*) dharma, contained in the *piṭaka*.¹¹⁰ The adepts of the *Chouo yi ts'ie yeou* (Sarvāstivāda)¹¹¹ say: "The pudgala is not established in any way, in any time, in any text (*dharmaparyāya*). It is non-existent like the horns of a hare (*śaśaviṣaṇa*) or the hairs of a tortoise (*kūrmaroman*). Furthermore, the eighteen elements (*dhātu*), the twelve bases of consciousness (*āyatana*) and the five aggregates (*skandha*) truly exist, but the pudgala is not found among them."¹¹² On the other hand, in the Buddhist system, the adepts of the *Fang kouang* (Vaipulya) say: "All dharmas are unborn (*anutpanna*), non-destroyed (*aniruddha*), empty (*śūnya*) and non-existent (*akiṃcana*)¹¹³. They are non-existent like the horns of [61b] a hare (*śaśaviṣaṇa*) or the hair of a tortoise (*kūrmaroman*)."¹¹⁴ All these

¹¹⁰ The Vātsīputrīyābhidharma has been lost, if the Mpps is to be believed (below, k. 2, p. 70a), at least insofar as it here concerns the Śāriputrābhidharma, T 1548, particularly respected by the Vātsīputrīyas. - But the text cited here is found in the San mi ti pou louen, T 1649, k. 1, p. 465b29: It cannot be said that the skandhas and the ātman are different or non-different... The ātman also is ineffable (*avaktavya*). - Kośa, IX, p. 232: The Vātsīputrīyas accept a pudgala that is neither identical with the elements nor other than the elements: *ibid.* p. 237. The Vātsīputrīya 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 (*pañcavidham jñeyam*): (1-3) conditioned phenomena (*saṃskṛta*) or, in other words, past, present and future phenomena; (4) non-caused phenomena (*asaṃskṛta*), and (5) the ineffable or pudgala. - Madh. avatāra, p. 268: Some maintain the real existence of a pudgala of 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 *vijñānas*; 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 proof of evidence, no proof 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 (*saṃtāna, saṃtati*), of which the elements are in the relationship of cause and effect, subject to the law of causality (*pratīyasamutpāda*). This solution, outlined in the Canon, Dīgha, III, p. 105 (*viññānasota*), Saṃyutta, III, p. 143 (*saṃtāna*), was adopted and developed by all the schools of the Lesser Vehicle which reject belief in a pudgala and profess *nairātmya*. For the school of the Pāli language and its doctrine of *bhavaṅga*, an explanation and some references will be found in Saṃgraha, p. 8-10. For the Sarvāstivādin-Vaibhāṣika 'series' on the one hand and the Sautrāntika 'series' on the other hand, consult Kośa, II, p. 185: good resumé in Lav., *Morals*, p. 196-200: Karmasiddhiprakaraṇa, *Introd.*, p. 15, 23-27.

¹¹² Cf. Kośa, IX, p. 247: The Bhagavat said to a brāhman: "If I say that everything exists, it is a matter of the twelve bases of consciousness (*āyatana*)." The pudgala not being included in these twelve *āyatanas*, it does not exist. - The sūtra to which the Kośa alludes here is in Tsa a han, T 99 (n0. 319), k. 13, p. 91a: Everything, i.e., the twelve *āyatanas*, eye, etc. - Compare Saṃyutta, IV, p. 15, *sabbaṃ* is defined by the enumeration of the twelve *āyatanas*, from the eye up to dharmas; Mahāniddeśa, p. 133: *sabbaṃ vuccati dvādasāyatanāni*; Kośa, V, p. 64.

¹¹³ Nihilistic statements of this type abound in the sūtras of the Greater Vehicle, e.g., Saṃdhinirmocana, VII, v. 1: *niḥsvabhāvāḥ sarvadharmā...prakṛtiparinirvṛtāḥ*. - Tr. All dharmas are without self nature, unborn, non-destroyed, calm from the beginning and essentially nirvāṇic. - Identical phrases in Ratnameghasūtra, cited in Madh. vṛtti, p. 225, and Subhāṣitasamgraha, Muséon, Iv, 1903, p. 394; Sūtrālamkāra, ed. Lévi, XI, v. 51, p. 67; Saṃgraha, p. 128; Gauḍapādakmarikā, IV, 93.

¹¹⁴ The horn of a hare (*śaśaviṣeṇa*) or the hair of a tortoise (*kūrmaroman*) - also the sky-flower (*khapuspa*) or the son of a barren woman (*vandhyāputra*) - are comparisons often used to designate impossibilities. Cf. Jātaka, III, p. 477; Lankāvatāra, p. 41, 51, 52, 53, 61, 104, 188, 291, 341; Kośa, IX, p. 263.

teachers boast about their own system but reject that of others: they say: "This is true, the rest is false (*idam eva saccaṃ mogham aññaṃ*)."¹¹⁵ It is their own system that they accept, it is their own system that they respect (*pūjayanti*), it their own system that they practice (*bhāvayanti*). 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 the absolute good, then there would not be any impure teachers, for they are all of them attached to a system.

Question. - If the views (*dr̥ṣṭi*) are all false, what is the absolute point of view (*pāramārthika siddhānta*)?

Answer. - It is the path that transcends all discourse (*sarvadeśanātikrāntamārga*), the arrest and destruction of the functioning of the mind (*cittappravṛttisthitinirodha*), the absence of any support (*anāśraya*), the non-declaration of the dharmas (*dharmāṇāṃ anidarśanam*), the true nature of the dharmas (*dharmāṇāṃ satyalakṣaṇam*), the absence of beginning, middle and end (*anādimadhyānta*), indestructibility (*akṣayatva*), inalterability (*avipariṇāmatva*). That is what is called the absolute point of view.¹¹⁶ It is said in the *Mo ho yen yi kie* (Mahāyānārthagāthā?):

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 (*abhisamskārasthāna*):

Those are mundane systems.

Speaking about subjects promoting non-action (*anabhisamskārasthāna*):

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.¹¹⁷

¹¹⁵ An old phrase used in arguments as conclusion to a thesis, cf. Majjhima, II, p. 169: *aham etaṃ jānāmi....mogham aññan ti*.

¹¹⁶ For the names of the absolute, see above.

¹¹⁷ Cf. Madh. vṛtti, p. 369: *sarvaṃ tathyaṃ na vā tathyaṃ....etad buddhānuśāsanam*.

In various sūtras of this kind, it is said that the absolute point of view (*pāramārtika siddhānta*) has a profound (*gambhīra*) meaning, difficult to see (*durdrśa*), difficult to understand (*duravabodha*). The Buddha preaches the Mahāprajñāpāramitāsūtra to explain [this meaning].

17. Furthermore, the Buddha has preached the Mahāprajñāpāramitāsūtra because he wanted the brahmacārin *Tch'ang tchao* (Dīrghanakha)¹¹⁸ and other great masters (*upadeśācārya*), e.g., *Sien ni p'o ts'o k'iu to lo* (Śreṇika Vatsagotra)¹¹⁹ and *Sa tchō kia mo k'ien t'i* (Satyaka Nirgranthīputra)¹²⁰ to have faith (*śraddhā*) in the Buddhadharma. These great masters of *Yen feou t'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*).

¹¹⁸ See below for Dīrghanakha, the monk 'Long Nails'.

¹¹⁹ Vatsagotra, Vacchagotta in Pāli, was a *parivrājaka* who became arhat after being converted. He had various conversations with the Buddha, notably on the fourteen unanswerable points (*avyākṛtavastu*, below, k. 2, p. 74c). Pāli canon: *Tevijjhavacchagotta*, Majjhima, no. 71, I, p. 481-483; *Aggivacchagotta*, ibid., no. 72, I, p. 483-489; *Mahāvachchagotta*, ibid. no. 73,, I, p. 489-497; *Vacchagotta*, Aṅguttara, I, p. 160-162; *Vacchagottasamyutta*, Saṃyutta, III, p. 257-263. - It is odd that among the Chinese Āgamas, it is only in the Tsa a han that the above cited Pāli texts have their parallels. Thus T 99 (no. 95), k. 4, p. 26a-b, identical with T 100 (no. 261), k. 12, p. 465c, corresponds to the Vacchagotta of the Aṅguttara, I, p. 160-162. - T 99 (no. 962), k. 34, p. 245b-246a, identical with T 100, (no. 196), k. 10, 444c-445c, corresponds to the Aggivacchagotta of the Majjhima, I, 483. - T 99 (no. 963), k. 34, p. 246a-b, identical with T 100 (no. 197), k. 10, p. 445c-446a, corresponds with Vacchagottasamyutta of the Saṃyutta, III, p. 237. - T 99 (no. 964), k. 34, p. 246b-247c, identical with T 100 (no. 198), k. 10, p. 446a-447b, corresponds with Mahāvachchagotta of the Majjhima, I, p. 489. Thus it is established that the Chinese Saṃyuktāgama has combined into a single section all the passages relating to Vatsagotra found scattered in the Pāli Nikāyas.

It may be noted that the Pāli texts mention only the family name of Vatsagotra: he belonged to a wealthy brahmanical family of the Vaccha clan (comm. of the Theragāthā, I, p. 221; tr. Rh. Davids, *Brethren*, p. 101). The Mppś informs us that his personal name was Śreṇika, like that of Bimbasāra

¹²⁰ *Sa tchō kia mo k'ien t'i* should be corrected to *Sa tchō kia ni k'ien t'i tseu*, the proper reading attested by T 99, k. 5, p. 35a, and T 125, k. 30, p. 715b. The equivalents proposed by Soothill-Hodous, p. 488b, are fanciful; they concern Saccaka Nigaṇṭhīputta. He was the son of a Nigaṇṭha and a well-known Nigaṇṭhī who, unable to win over one another in a discussion, finally were married under the advice of the Licchāvis of Vesālī (Papañca, II, p. 268). He had four sisters, Saccā, Lolā, Paṭācāra and Sivāvatikā whom Sāriputta had converted. Saccaka himself was a great debater (*bhassappavādika*) and did not lack claims to pretension: "I do not see any śramaṇa or brāhmaṇa, founder of a community, at the head of a group of disciples, who, even if he passes as perfectly enlightened, would not tremble in all his limbs, would not be agitated and would not sweat in the arm-pits if he engaged in debate with me ", he said to the people of Vesālī. "Even if I engaged in debate with a post devoid of intelligence, it would tremble and be agitated. What then of a human being?" (Majjhima, p. 227; cf. Mppś, k. 26, p. 251c). That did not prevent him from being shamefully defeated by the Buddha. Reduced to *quia* "like a crab, the claws of which have been broken", he acknowledged his defeat and followed the Buddha. Saccaka appears in two sūtras:

(1) *Cūlasaccaka sutta*: Majjhima, no. 35, I p. 227-237 (tr. Chalmers, I, p. 162-169); Tsa a han, T 99 (no. 110), k. 5, p. 35a-37b; Tseng yi a han, T 125, k. 30, p. 715a-717b.

(2) *Mahāsaccakasutta*: Majjhima no. 36, I p. 237-251 (tr. Chalmers, I, p. 170-179).

Thus the *Chō li fou pen mo king* (Śāriputrāvādānasūtra) says: Śāriputa's uncle (*mātula*), called *Mo ho kiu tch'e lo*¹²¹ (Mahākauṣṭhila), in a [learned] discussion with his sister *Chō li* (Śāri), reflected thus: "My sister is not very strong; she may become pregnant with a sage (*jñānin*) who would borrow his mother's mouth in order to speak.¹²² 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 (*abhmāna*) and, in order to increase his knowledge, he left home and became a brahmacārin. He went to southern India (*dakṣiṇāpatha*) and began to study the great treatises (*śāstra*).¹²³ People asked him:

[61c] "Brahmacārin, what are you looking for, what are you studying?" Dīrghanakha (Kauṣṭhila'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 (*gurulajjā*). For two reasons, I take an oath henceforth not to cut my nails (*nakha*) before I have exhausted the eighteen treatises."¹²⁴ Seeing his long

¹²¹ Mahākauṣṭhila (in Tibetan, *Gsus po che*, 'Big Belly'; in Chinese, *Ta si*, 'Big Knees': cf. Mahāvīyutpatti, no. 1063), later surnamed the monk 'Long Nails' (Dīrghanakha, brahmacārin) was the son of the brāhmin Māthara, the brother of Śārī and the uncle of Śāriputra. He is therefore different from the Mahākotṭhita of the Pāli sources whose father was Assalāyana and mother, Candavatī, but who was himself also especially linked with Śāriputra (cf. Theragāthā, v.1006-8). The documents on Dīrghanakha may be arranged in three categories:

(1) The Dīrghanakhasūtra. - Pāli text in Majjhima, no. 74, I, p. 497-501 (tr. Chalmers, p. 351-353). - Fragments of the Sanskrit text discovered in Chinese Turkestan, published by R. Pischel, *Bruchstücke des Sanskritkanons der Buddhisten aus Idyuktsari*, SPAW, 1904, text p. 814, l. 21-816 l. 7, explanations, p. 822-923. - Chinese transl., Tsa a han, T 99 (no. 969), k. 34, p. 249a-250a; T 100 (no. 203), k. 11, p. 449a-b. - This sūtra is sometimes designated as *Dīrghanakhasūtra* (e.g., Mahāvastu, III, p. 76), sometimes as *Vedanāpariggaha* (Dhammapasatṭha, I, p. 79; Sumaṅgala, III, p. 882; Papñca, IV, p. 87).

(2) The *Dīrghanakhavadāna*, telling the story of Dīrghanakha's voyage in southern India, his discussion with the Buddha and his conversion. - Sanskrit text in Avadānaśataka (no. 99), II, p. 186-196 (tr. Feer, p. 418-430). Chinese transl., Sīuan tsi po yuan king, T 200 (no. 99), k. 10, p. 255a-157a). Same story in Ken pen chouo...tch'ou kia cha, T 1444, k. 1, p. 1023a (voyage of D. in southern India to study the Lokāyata system); k. 2, p. 1028c (conversation of D. and Gautama). See Csoma-Feer, p. 152, 155. - P'i p'o cha, T 1545, k. 98, p. 509b-c. Ta tche tou louen, T 1509, k. 1, p. 61b-62a (full story); k. 11, p. 137c (voyage of D.); tr. Chavannes, *Contes*, III, p. 293-294).

(3) The *Dīrghanakhaparivṛājaparipṛcchā*, of which there exists a Tibetan translation entitled *Kun tu rgyu ba sen einis kyis Ēus pa*, Mdo XXVIII, 2 (OKC no. 1009; Csoma-feer, p. 283); a Chinese translation by Yi tsiang, entitled *Tch'ang tchao fan tche ts'ing wen king*, T 584, vol XIV, p. 968; a Sogdian translation entitled *Brz n'y'n syns'ry wp'rs*, re-edited by E. Benviste in TSP, p. 74-81. It concerns the meritorious actions of the Buddha which merited his physical marks.

¹²² The same idea in the Lieou tou tsi king, T 152 (no. 66), k. 6, p. 35b-36a, tr. Chavannes, *Contes*, I, p. 240-244: "A young child is killed at the moment when he was about to hear the holy book of Prajñāpāramitā recited; he was reborn in the belly of a woman who, while she was pregnant, was able to recite the Prajñāpāramitā; when she was delivered, she lost her knowledge, but the son whom she brought into the world recited the Prajñāpāramitā as soon as he was born."

¹²³ According to T 1444, k. 1, p. 1023a, Kauṣṭhila went to southern India to study the Lokāyata system.

¹²⁴ Cf. P'i p'o cha, T 1545, k. 98, p. 509b: Why did he keep his nails long? Thirsting for practice, he was not in the habit of cutting them. According to others, he followed the custom of the highlanders who never cut their nails and hair. Others

nails, people called him the brahmacārin 'Long Nails' (*dīrghanakha*). By the wisdom that he derived from treatises of all kinds, this man refuted (*nigrhṇāti*) by every means Dharma and Adharma, compulsory and optional, true and false, being and non-being. He confounded the knowledge of his neighbors (*paropadeśa*). Like an enraged mighty elephant (*gaja*) whose raging trampling cannot be directed, the brahmacārin Dīrghanakha, having triumphed (*abhibhavati*) over all the teachers by the power of his knowledge, returned to *Mo k'ie t'o* (Magadha), to *Wang chō* (Rājagṛha) in the public square (*naranigama*). Having come to his birthplace, he asked people: "Where is my nephew (*bhāgineya*) now?" They said to him: "From the age of eight years, your nephew has exhausted the study of all the treatises (*śāstra*).¹²⁵ When he was sixteen, his learning triumphed (*abhibhavati*) over everybody. But a monk of the *Che* clan (Śākya), called *Kiu t'an* (Gautama) made him his disciple." At this news, filled with scorn (*abhimāna*) and disbelief (*āśraddhya*), Dīrghanakha exclaimed: "If my nephew is so intelligent (*medhāvin*), by what trick (*vañcana*) 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 (*ardhamā-sopasaṃpanna*), *Chō li fou* (Śāriputra) was standing behind the Buddha, fan in hand (*vyajanavyagrahastā*), fanning the Buddha. The brahmacārin Dīrghanakha saw the Buddha and having exchanged salutations with him (*kathāṃ vyatisārya*), sat down to the side. He thought: "All treatises can be refuted, all refutation can be confounded and all beliefs can be overcome. Then what is the true nature (*satyalakṣaṇa*) of the dharmas? What is the absolute (*paramārtha*)? What is self nature (*svabhāva*)? What is the specific nature (*lakṣaṇa*), the absence of error (*aviparyāsa*)? Such questions are tantamount to wanting to empty the depths of the ocean. He who attempts them will be a long time without discovering a single reality capable [62a] of affecting the intellect. By what teaching (*upadeśa*) was this Gautama able to win over my nephew?" Having reflected thus, he said to the Buddha: "Gautama, no thesis is acceptable to me (*sarvaṃ me na kṣamate*)." The Buddha said to Dīrghanakha: "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 (*mithyādr̥ṣṭiṣa*). Now expel the traces of this poison (*viśavāsana*).¹²⁶ You say that no thesis is pleasing to you, but this view does not please you? - Then, like a fine horse (*aśva*) which, on seeing the shadow of the whip (*kaśācāyā*), rouses itself and goes back to the proper route, in the face of this shadow of the whip that is the Buddha's speech (*buddavāc*), the brahmacārin Dīrghanakha collected himself and laid aside (*nisrjati*) all pride (*darpa*);¹²⁷ shameful (*lajjamāna*) and with drooping head (*adhomukha*) he thought: "The Buddha is inviting me to choose

say that Dīrghanakha, while still in the world (*grhastha*) 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 brahmacārin 'Long Nails'.

¹²⁵ According to the Avadānaśataka, II, p. 187, Śāriputra, at the age of sixteen years, had studied the grammar of Indra (*aindra vyākaraṇa*).

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

¹²⁷ An allusion to a stanza of the Dhammapada, v, 144, Sanskrit Udānavarga, p. 240: *bhadro yathāśvaḥ kaśayābhitāḍita...prajahati duḥkham*.

between two contradictions (*nigrahasthāna*).¹²⁸ If I say that this view pleases me, that is a gross (*audarika*) *nigrahasthāna* which is familiar to many people. Why then did I say that no thesis is pleasing to me? If I adopted this view, that would be a manifest lie (*mṛṣāvāda*), a gross *nigrahasthāna* known to many people. The second *nigrahasthāna* is more subtle (*sūkṣma*); I will adopt it because fewer people know it." 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 brahmacārin: "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 brahmacārin Dīrghanakha did not know what to answer and acknowledged that he had fallen into a *nigrahasthāna*. He paid homage to the omniscience (*sarvajñāna*) of the Buddha and attained faith (*śraddhācitta*). He thought: "I have fallen into a *nigrahasthāna*. 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 (*snighacitta*). Completely pure (*paramasuddha*), he suppresses all subjects of debate (*abhilāpasthāna*); he has attained the great and profound Dharma (*mahāgambhīradharma*); he is worthy of respect (*arcanīya*). The purity of his mind (*cittaviśuddhi*) is absolute (*parama*)."

And as the Buddha, by preaching the doctrine to him, had cut through his wrong views (*mithyādrṣṭi*), Dīrghanakha at once became free of dust (*viraja*) and defilements (*vigatamala*) and acquired the perfectly pure (*viśuddha*) Dharma-eye (*dharmacakṣus*). Also at that moment, Śāriputra, who had been following this conversation, became an arhat.¹²⁹ The brahmacārin Dīrghanakha left home (*pravrajita*) and became a monk (*śramaṇa*); he became a very powerful arhat. If the brahmacārin Dīrghanakha had not heard the Prajñāpāramitā preached, the powerful doctrine excluding the four alternatives (*cātuḥkoṭīkavarjita*)¹³⁰ and dealing with the absolute (*paramārthasamprayukta*), he would not have had faith. How then would he ever have been able to gather the fruit of the religious life (*pravrajitamārgaphala*)? Therefore it is in order to convert the great teachers (*upadeśacārya*) and men of sharp faculties (*tīkṣṇendriya*) that the Buddha preaches the Mahāprajñāpāramitāsūtra.

18. Furthermore, the Buddhas have two ways of preaching the Dharma: [sometimes] they take into account (*apekṣante*) the minds (*citta*) of their listeners and adapt themselves to the beings to be converted (*vaineya*), [sometimes] they have in view only [the object of their sermon], the nature (*lakṣhaṇa*) of the [62b] dharmas. Here, 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 *Siang pou siang* (Lakṣaṇālakṣaṇaparivarta) that the gods (*deva*) asked the Buddha: "This Prajñāpāramitā is profound (*gambhīra*); what is its nature (*lakṣhaṇa*)?" The Buddha replied to the gods: "It is empty (*śūnya*). It has as its nature existence and non-existence

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

¹²⁹ Cf. Avadānaśataka, p. 194: *athāyuṣmataḥ Śāriputrasayaīṣāṃ.....dharmacakṣur utpannam.*

¹³⁰ The teaching that excludes the four alternatives is that 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; Lav., *Madhyamaka*, p. 19) has already been presented by Śāriputra in the canonical scriptures: Saṃyutta, II, p. 112-115; Tsa a han, Y 99 (no. 288), k. 12, p. 81a-c.

(*bhavābhavalakṣaṇa*), non-arising and non-cessation (*anutpādānirodhalakṣaṇa*), effortlessness (*anabhisamkāralakṣaṇa*), the true eternal innate nature (*nityājātatathātalakṣaṇa*), nirvāṇa (*nirvāṇalakṣaṇa*), etc."¹³¹

19. Again, there are two ways of preaching the Dharma: 1) dealing with argumentative subjects (*araṇasthāna*), 2) dealing with pacifying subjects (*araṇasthāna*). In dealing with argumentative subjects, one will refer back to what has been said in other sūtras¹³². Here, the Buddha preaches the Prajñāpāramitāsūtra to shed light on pacifying subjects: the Prajñāpāramitā has a nature of existence and of non-existence (*bhavābhavalakṣaṇa*); it is both substantial (*bhūta-dravya*) and non-substantial (*abhūta-dravya*), with support (*sāśraya*) and without support (*anāśraya*), offering resistance (*sapratigha*) and not offering resistance (*apratigha*), lower (*sottara*) and higher (*anuttara*), cosmic and acosmic.

Question. - With his predisposition of great loving-kindness and compassion (*mahāmatrī-karuṇācitta*), the Buddha should deal exclusively with pacifying subjects (*araṇasthāna*); why does he also speak about contentious subjects (*raṇasthāna*)?

Answer. - The pacifying (*araṇasthāna*) points of the doctrine are all without nature (*alakṣaṇa*), eternal (*nitya*), calm (*śānta*), ineffable (*avacanīya*). Here, the Buddha preaches on generosity (*dāna*) and the other [virtues], on the transitory (*anitya*) dharmas, suffering (*duḥkha*), emptiness (*śūnya*), etc. All these subjects are calm (*śānta*) and are omitted in fruitless discussions (*niṣprapañca*); that is why he preaches them. People of sharp faculties (*tīkṣṇendriya*) understand the Buddha's intention, do not stir up quarrels (*raṇa*). People of weak faculties (*mṛdvindriya*) do not understand the Buddha's intention; grasping at characteristics (*nimittagrāhi*), attached to their own ideas (*cittābhiniṣṭa*), they seek to quarrel with this Prajñāpāramitā. But since these dharmas are absolutely empty (*atyantaśūnya*), there is no subject to quarrel (*raṇasthāna*) with there.¹³³ If absolute emptiness (*atyantaśūnya*) could be grasped, it would not be absolute emptiness. That is why the Mahāprajñāpāramitāsūtra is called a pacifying subject (*araṇasthāna*), for with its twofold characteristic of existence and non-existence (*bhavābhavalakṣaṇa*), the Prajñāpāramitā is peaceful (*śānta*).

20. Furthermore, the dharmas are often arranged in other sūtras into three categories: good (*kuśala*), bad (*akuśala*) and non-defined (*avyākṛta*).¹³⁴ Here the Buddha wishes to speak about the nature of dharmas which is neither good nor bad nor non-defined; that is why he preaches the Mahāprajñāpāramitāsūtra. It is

¹³¹ This quotation is taken from the Pañcaviṃśati, T 220, k. 510, p. 604c (of vol VII); T 221, k. 11, p. 77b; T 223, k. 14, p. 325b.

¹³² The Saṃdhinirmocana, IV, enumerates a whole series of subjects leading to discussion (e.g., the nature of the *skandhas*, *dhātus*, *ayatānas*; 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 (*ekarasalakṣaṇa*)."

¹³³ The Vajracchedikā, p. 22, expresses the same idea in different words: *yāvāt Subhūte lakṣaṇasampat...tathāgato draṣṭavyaḥ*. -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 (*akuśala*) dharmas is frequent in the Buddhist canon. The Abidharma also distinguishes non-defined (*avyākṛta*) dharmas which are neither good nor bad. Cf. Dhammasaṅgaṇi, p. 1; Vibhaṅga, p. 180; Nettipakarāṇa, p. 191; Milinda, 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 (*naivaśaikṣāśaikṣa*);¹³⁵ 2) dharmas to be abandoned by seeing the truths (*darśanaheya*), dharmas to be abandoned by meditation (*bhāvanaheya*) and the Dharma which is not to be abandoned (*aheya*);¹³⁶ 3) visible dharmas that offer resistance (*sanidarśanāpratigha*), visible dharmas that do not offer resistance (*sanidarśanāpratigha*), invisible dharmas that do not offer resistance (*anidarśanāpratigha*);¹³⁷ 4) lower, middling and superior dharmas; 5) small, great, immense dharmas, etc.

Furthermore, in other sūtras it is a question of the four applications of mindfulness (*smṛtyupasthāna*) conforming to the teachings (*dharmaparyāya*) of the śrāvakas.¹³⁸ During this application, the bhikṣu considers (*anupaśyati*) the thirty-six substances (*dravya*) of his own body (*ādhyātmikakāya*) and expels the sickness of attachment (*rāgavyādhi*), then he considers the body of another (*bāhyakāya*) in the same way, and finally both his own body and that of another (*ādhyātmikabāhyakāya*). Here, in relation to the four *smṛtyupasthānas*, the Buddha wishes to preach the Prajñāpāramitā by analogy¹³⁹ (*paryāyeṇa*). Thus he said: "In considering his own [62c] body, the bodhisattva produces no notion of body (*kāyasaṃjñā*), 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 *kāyasmṛtyupasthāna*, 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 (*rddhipāda*), the four *dhyānas*, the four truths (*satya*) and all other groups of four dharmas.

Furthermore, in other sūtras, the Buddha spoke of the transitory nature (*anitya*), the suffering (*duḥkha*) nature, the empty (*śūnya*) nature and the non-substantial (*anatmaka*) nature of the five aggregates (*skandha*).¹⁴⁰ Here he wishes to preach the Mahāprajñāpāramitāsūtra in analogy with the five *skandhas*.

¹³⁵ Dhammasaṅgaṇi, p. 184-185; Kośa, VI, p. 231.

¹³⁶ In Pāli: *dassanena pahātabhā, bhāvanāya pahātabbā, neva dassanena na bhāvanāya pahātabbā*, Dhammasaṅgaṇi, no. 1002, 1007, 1008, p. 183-183; Vibhaṅga, p. 12, 126, 97; Kośa, p. 78.

¹³⁷ Kośa, I, p. 51.

¹³⁸ The four *smṛtyupasthānas* play an important part in the canonical scriptures: Dīgha, II, p. 290 (tr. Rh. D., II, p. 322-326); Majjhima, I, p. 56, II, p. 11; Saṃyutta, V, p. 9, 1412; Aṅguttara, I, p. 39, 296; II, p. 256; III, p. 450, IV, p. 300, 457: *idha bhikkhave kāye...dhammesu dhammānupassī...* - Sanskrit phrase in R. Pischel, *Bruchstücke des Sanskritkanons aus Idyokutsari*, SPAW, XXV, 1904, p. 1143. - Chinese versions, e.g., Tchong a han, T 26 (no. 98), k. 24, p. 582b; Tsa a han, T 99 (no. 623), K. 24, P. 174a; Tseng yi a han, T 125, k. 5, p. 568a. - The *smṛtyupasthānas* have been studied in detail in the Abhidharma: Aung, *Compendium*, p. 179; Visuddhimagga, p. 239-266; A p'i t'an pa kien tou louen, T 1543, k. 29, p. 905-908; A p'i ta mo fatche louen, T 1544, k. 19, p. 1072-1074; A p'i ta mo fa yun tsou louen, T 1537, k. 5-6, p. 475-479; P'i p'o 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-ā-yā*.

¹⁴⁰ E.g., in Saṃyutta, III, p. 44: *rūpaṃ bhikkhave aniccam...me so attāti*. Corresponding Sanskrit passage in JRAS, 1913, p. 573; in Chinese, Tsa a han, T 99 (no. 84), k. 3, p. 21c. - Other references in Rhys Davids-Stede, s.v. *saṅkhāra*, in

Thus the Buddha said to *Siu p'ou t'i* (Subhūti): "The bodhisattva who attributes an eternal function (*nityapavṛtti*) to color (*rūpa*) is not practicing the Prajñāpāramitā. If he attributes an eternal function to sensation (*vedanā*), to perception (*saṃjñā*), to the formations (*saṃskāra*) and to consciousness (*viññāna*), he is not practicing the Prajñāpāramitā. If he attributes to color a transitory function (*anityapavṛtti*), he is not practicing the Prajñāpāramitā. If he attributes a transitory function to sensation, perception, formation and consciousness, he is not practicing the Prajñāpāramitā." It is the same for the five aggregates of attachment (*upādānaskandha*), the five destinies (*gati*), and all groups of five dharmas. It is the same for all groups of six, seven, eight or an infinite number of dharmas.

Just as the Mahāprajñāpāramitā is infinite (*apramāṇa*) and unlimited (*ananta*), so are the reasons for preaching also infinite and limitless, for such material is vast. Here we have concluded in brief (*samāsataḥ*) the reasons for the preaching.

fine. - According to the Vaibhāṣikas, the four aspects of the truth of suffering are: *anitya, duḥkha, śūnya and anātmaka* (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.

EVAM¹⁴¹

[63a] Question. - Why do Buddhist sūtras begin with the word *evam*, 'thus'?

Answer. - 1. The Buddhadharmā is a great sea (*mahāsamudra*); faith (*śraddhā*) is its entry (*avatāraka*), knowledge (*jñāna*) is its ferryman (*tāraka*). *Evam* is a synonym for faith.¹⁴² The person whose heart is full of pure faith (*śraddhāvīśuddhi*) is able to enter into the Buddha's doctrine; without faith, he cannot. The non-believer says: "It is not so (*tan naivam*)": that is the mark of disbelief (*āśraddhyalakṣaṇa*). The believer says: "That is indeed so" (*evam etat*). The disbeliever is like hard leather (*gocarman*) that cannot be folded (*ākuñcita*); the believer is like supple leather that can be folded for [any] use. Furthermore, it is said in a sūtra: "Faith is like a hand (*hasta*). Endowed with hands, the man who goes to a jewel mountain (*ratnaparvata*) gathers the jewels (*ratna*) at will. In the same way, the believer, penetrating into the Buddha's doctrine - this jewel mountain that contains the pure faculties (*anāsravendriya*), the powers (*bala*), the path of enlightenment (*bodhimārga*) and the *dhyānas* - the believer, I say, is able to take [anything] he wishes. The non-believer is like the person without hands. Without hands, the person who goes to a jewel mountain can take nothing. In the same way, the non-believer, going to the jewel mountain of the Buddha's doctrine, can gain nothing." The Buddha said: "If a man has faith, he can enter the ocean of my great doctrine and attain the fruit of the religious life (*śrāmaṇyaphala*); it is not in vain that he shaves his head and puts on the robes (*kāśāya*). If he has no faith, he cannot enter the ocean of my doctrine. Like a rotten tree (*pūtika vṛkṣa*) that is unable to produce either flowers or fruit, he cannot win the fruit of the religious life. He can shave his head, dye his garments, study all kinds of sūtras and śāstras, he can gain no profit of the Buddhadharmā." This is why the word *evam* occurs at the beginning of Buddhist texts: it refers to faith.

¹⁴¹ In his commentaries on the Nikāyas (Sumaṅgala, I, p. 26; Papañca, I, p. 3; Sārattha, I., p. 4), Buddhagosa mentions all the possible meanings of *evam* along with supporting texts. This adverb can indicate comparison (*upāmā*), information (*upadesa*), approval (*sampahaṃsana*), reproach (*garahāṇa*), acceptance (*vacanasampañiggahāṇa*), style (*ākāra*), designation (*nidassana*) and affirmation (*avadhāraṇa*). In the expression *evam me sutam*, the adverb *evam* expresses manner, designation and affirmation (*svāyaṃ idha ākāranidassanāvadhāraṇesu daṭṭhabbo*). To the author of the Mppś, *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, rôle in the discipline of salvation (Kern, *Histoire*, I, p. 1; *Manual*, p. 50; Lav., *Opinions*, p. 132-139; Oltramare, *Théosophie*, p.341-342; B.M. Barua, *Faith in Buddhism*, BS, XII, p. 329-349).

¹⁴² Faith is often compared to a boat: *saddhāya tarati ogham* (Suttanipāta, v. 184; Saṃyutta, I, p. 214; Sanskrit Udānavarga, p. 113). The Śikṣasamucchaya, p. 62, speaks about the ship of faith (*śraddhānāva*) on which one embarks to go to the treasure island (*ratnavīpa*).

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 (*śraddhābala*). Thus, *Fan t'ien wang* (Brahmādevārāja) invited the Buddha to turn the wheel of the doctrine (*dharmacakra*).¹⁴³ He invited him with this stanza:

In Jambudvīpa, at one time, there appeared

Many 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.

¹⁴³ We have several versions of the invitation (*āyacana*) of Brahmā to the Buddha. - In Pāli: Vinaya, I, p. 5-7 (tr. Rh. D.-Oldenberg, I, p. 84-88). Dīgha, II, p. 36-39 (tr. Rh.D., II, p. 29-33); Majjhima, I, p. 167-169 (tr. Chalmers, I, p. 118-120); Saṃyutta, I, p. 136-138 (tr. Geiger, I, p. 213-217; Rh.D.-Woodward, I, p. 171-174). - In Sanskrit: Mahāvastu, III, p. 314-319; Lalitavistara, p. 392-402 (tr. Foucaux, p. 326-334). - In Chinese: Tch'ang a han, T 1 (no. 1), k. 1, p. 8b-c; Tseng yi a han, T 125, k. 10, p. 593a-b; Wou fen liu, T 1421, k. 15, p. 103c-104a; Sseu fen liu, T 1428, k. 32, p. 786c-787a; Ken pen chouo...p'o seng che, T 1450, k. 6, p. 126b; P'ou yao king, T 186, k. 7, p. 528; Fang kouang ta tchouang yen king, T 187, k. 10, p. 602-605; Kouo k'iu hien tsai yin kouo king, T 189, k. 3, p. 642c-643a; Fo pen hing tsi king, T 190, k. 33, p. 803-807 (tr. Beal, *Romantic Legend*, p. 241-244); Tchong hiu mo ho ti king, T 191, k. 7, p. 952c-953a. - In Tibetan, see Rockhill, *Life*, P. 35; Feer, *Extraits*, p. 14-16.

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; Saṃyutta, I, p. 137: *pāturahosi Magadhesu.... vimalenānubuddham*

Mahāvastu III, p. 317: *prādurahosi samalehi....vimalānubuddham*

Lalitavistara, p. 398: *vādo babhūva....vimalena buddham*

By replacing *Magadhesu* by *Jambudvīpa*, the Mppś seems to have wanted to handle the Magadhan pride with care. The same preoccupation may be noticed in the Mūlasarvāstivādin Vinaya, T 1450, k. 3, p. 126b: "Finally, now there has appeared in Magadha an extraordinary (*adbhūta*) and pure (*śuddha*) doctrine. May the one who has the knowledge of the dharmas open the gates of the immortal." - In T 191, k. 7, p. 953a, Brahmā invites the Buddha to preach, not only because Magadha is the land of impure doctrines but because at one time unsoiled doctrines were taught there. "In Magadha in the past there appeared some stainless doctrines. Open wide the gates of the immortal, spread the doctrine and save beings." The difference between texts is probably due to an old rivalry between Rājagṛha, capital of Magadha, and Benares, where all the Buddhas have preached their first sermon (cf. the *samatimsavidhā dhammatā* of the Buddhas in Malalasekera, II, p. 296). In the Lalitavistara, p. 402, the Buddha explains why he chose Benares in preference to other cities to give his first sermon: "I remember the ninety-one thousands of koṭis of Buddhas who once turned the peerless wheel in this most

Those whose minds are attached to the desire of the triple world (*tribhavatṛṣṇā*)

Are unable to understand it.¹⁴⁵

Brahmādevārāja said to the Buddha: "O Venerable One (*bhadanta*), 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 (*utpala*) in the water: some are born, some ripen, some remain within the water without emerging.¹⁴⁶ If they do not have sunlight (*sūryaprabhā*), they do not [63b] expand (*vikasanti*). The Buddha is like [the sunlight]: sent forth by his great loving kindness and great compassion (*mahāmaitrīkaruṇā*), that he might have pity for beings and preach the doctrine." The Buddha recalled the qualities (*dharma*) of the buddhas of the three times (*tryadvan*), past (*atīta*), future (*anāgata*) and present (*pratyutpanna*), all of whom preached the doctrine in order to save beings: "I too", said he, "must do the same." After having had this thought (*manasikāra*), he accepted Brahmādevārāja's and the other gods' invitation (*adhyeṣaṇā*) 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

beautiful of all forests (Mṛgadāva in Benares). Because of that, I shall turn the peerless wheel in this most beautiful of all forests."

¹⁴⁵ Vinaya, I, p. 5; Dīgha, II, p. 38; Majjhima, I, p. 168; Saṃyutta, I, p. 136: *kicchena me adhigataṃ.... tamokkhandhena āvatā*

Mahāvastu, III, p. 314: *pratisrotagāminam mārgam.... grasitā narāḥ*.

Pratisrotam and *anusrotam* should probably be corrected to *pratisrotam*, 'going upstream', and *anusrotam*, 'going downstream'.

Lalitavistara, p. 397: *pratisrotagāmi mārgo gambhīro.... tasmāt prakāśitum*.

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; Saṃyutta, I, p. 138: *addasa kho bhagavānupalittāni udakena*.

B. Mahāvastu, III, p. 317-318: *atha khalu bhagavān.... lokam abhivilokayanto adrākṣit*.

C. Lalitavistara, p. 399-400: *atha khalu tathāgataḥ.... sattvāms triṣu rāṣiṣu vyavasthitān*.

¹⁴⁷ 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; Saṃyutta, I, p. 138: *apārutā tesam amatassa.... manujesu Brahme Pamuñcantu saddham* may mean either 'that they may reject faith' or 'that they may have faith'; *vihimsasāññi* is unclear, it may be translated as 'fearing injury', without knowing whether the Buddha feared lest he be the doer 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 spake not, Brahmā, despairing of the weary task, to men." He remains faithful to this translation in his *Reden des Buddha*, München, 1922, p. 41: "Der Ewigkeit Tor, es sei jedem aufgetan der Ohren hat. Mag sich dann Glaube regen! Vergebliche Mühe zu meiden hab'ich das edle Wort moch nicht der Welt verkuundet." - R.O. Franke, *Die Suttanipāta-Gāthās*, ZDMH, LXIII, 1909, p. 7, comparing this stanza of the Itivuttaka, v. 84, also translates *pamuñcantu saddham* as "mögen zum Glauben gelangen."

Buddhaghosa, in his commentaries on the Nikāyas (Sumaṅgala, II, p. 471; Papañca, II, p. 181; Sārattha, I, p. 203) interprets the stanza differently: *Apāruta ti, vivatā... nesam saṅkappan ti.* -

All recent translators side with Buddhaghosa's interpretation: T.W. Rhys-Davids, *Dīgha tr.*, II, p. 33: "Open for them the portals to the Undying. Let those that hear renounce their empty faith! Ware of the fret, I uttered not, O Brahmā, Religion good and excellent 'mong men." C. Rhys-Davids, *Kindred Sayings*, I, p. 174: "Open for them the doors stand to Ambrosia. Let those that hear renounce the faith they hold. Foreseeing hurt I have not preached, Brahmā, the Norm sublime and excellent for men." W. Geiger, *Samyutta*, I, p. 216-217: "Aufgeschlossen sind die Tore der Imsterblichkeit für die, die da hören. Aufgegeben sollen sie ihren Glauben, Verletzung vermutend habe ich nicht ausgesprochen die mir vertraute Wahrheit unter den Menschen, o Brahman." The interpretation of Buddhaghosa followed by the modern translators may be based on the version of the Mahāśāsaka Mahāvastu and Vinaya. Mahāvastu, III, p. 319, gives somewhat the commentary of the Pāli stanza: *apāvṛitaṃ me amṛitasya.... magadeṣu pūrvam.*

By correcting *praguṇo* to *apraguṇo* (*praguṇo*) in the fourth pada, my [Lamotte] 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 Magadhans there was a pernicious, inferior, impure doctrine."

The idea is the same in the Mahāśāsaka Vinaya, T 1421, k. 15, p. 104a: "Previously, fearing useless fatigue (cf. the Pāli *vihimsasaññī*), 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 Magadha.

B. But apart from this tradition, which I [Lamotte] would readily call the Pāli 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 (*śraddhāvataḥ* and not *śrotravantaḥ*) will profit from his teaching; this teaching will avoid doing harm to others (different interpretation of the Pāli *vihimsasaññī*). This tradition is represented by a whole series of Chinese texts, among which is the Mppś:

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 (? *sic*) and will manifest the Dharma-eye."

- Dharmaguptaka 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 Muni." - Mūlasārvastivādin 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: *apāvṛitās teṣāṃ amṛitasya.... dharmam magadheṣu sattvāḥ.* "The gates of the immortal, O Brahmā, are open for those who always have ears; they enter, those believers who do not think of harm; they listen to the Dharma, the beings of Magadha."

In this stanza, the Buddha does not say that it is the generous person (*dāyaka*) who will obtain joy, or the person with knowledge (*bahúsruta*), morality (*śīla*), patience (*kṣānti*), energy (*vīrya*), *dhyāna*, or wisdom (*prajñā*). The Buddha is speaking only of the faithful. His intention is the following: My supreme (*parāma*) profound (*gambhīra*) doctrine is subtle (*sūkṣma*), immense (*apramāṇa*), incalculable (*asaṃkhyeya*), inconceivable (*acintya*), immoveable (*acala*), without support (*anāśraya*), without attachment (*nirāsaṅga*) and without perceived object (*anālamhana*). But it is not true that the omniscient one (*sarvajñā*) 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 (*kṣānti*), energy (*vīrya*), *dhyāna* or wisdom (*prajñā*). 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 *Kiu kia li* (Kokālika)¹⁴⁹ etc., not having faith in the Dharma, fell into the evil destinies (*durgati*). These men had no faith in the Buddha's doctrine and were unable to discover it by their own wisdom (*prajñā*). Why? Because the Buddha's doctrine is profound (*gambhīra*). Thus Brahmādevaṛāja uttered this stanza to Kokālika:

You want to measure the incommensurable doctrine.

The wise man has nothing to measure.

He who wants to measure the incommensurable doctrine

¹⁴⁸ Devadatta, cousin and enemy of the Buddha. For the genealogy of this well-known individual, see below, k. 3, p.83c.

¹⁴⁹ Kokālika (Kokāliya) , 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, I, p. 673). - Rightly or wrongly, Buddhaghosa (Suttanipāta, Comm., II, p. 473; Sārattha, I, p. 216), distinguishes him from a Cūla Kokālika, originally from Kokāli, who was thrown into the Padmaniraya for having criticized Śāriputra and Maudgalyāyana (below, k. 13, p. 157b-c; Tsa a han, T 99 (no. 1278), k. 48, p. 351b; Che song liu, T 1435, k. 37, p. 265b-c; Tsa pao tsang king, T 203 (no. 28), k. 3, p. 461a-b; Saṃyutta, I, p. 149; Aṅguttara, V, p. 171; Suttanipāta, III, 10; Jātaka, IV, p. 242 sq.). For the Mppś, these two individuals are apparently one and the same.

Is nothing but a dull worldling.¹⁵⁰

3. Another meaning of *Evam*. - The person whose mind is 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 (*iḥalokasukha*), future happiness (*amutrasukha*), the happiness of nirvāṇa (*nirvāṇasukha*), all happiness has its roots (*mūla*) in very powerful faith.

[63c] 5. Furthermore, all religious heretics (*tīrthikaparivrājaka*) imagine that their own doctrine is subtle (*sūkṣma*) and absolutely pure (*paramasuddha*). These people exalt the doctrine that they practice and denigrate (*nindanti*) that of others. That is why, here below, they quarrel and argue; after death, they fall into hell (*naraka*) 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 (*saṅga*), all false views (*mithyādrṣṭi*), all pride of self (*asmimāna*), is abandoned and cut; one becomes detached from them. Thus the *Fa yu king* (Kolopamasūtra) says: "If you have understood the sermon on the comparison with the raft (*kolopama dharmaparyāya*), you must abandon the holy Dharma and, *a fortiori*, adharma."¹⁵¹ The Buddha himself is not attached to the Prajñāpāramitā, 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 factions (*parapakṣa*). They will seek only freedom from suffering (*duḥkhakṣaya*), deliverance (*vimukti*), the nature of dharmas free of empty discussions

¹⁵⁰ Saṃyutta, I, p. 148: *appameyyaṃ paminanto.... maññe puthujjanaṃ*.

Chinese version in Tsa a han, T 99 (no. 1193), k. 44, p. 323b-c; T 100 (no. 106), k. 5, p. 411b-c. - The Mppś will cite another stanza later, k. 13, p. 157b-c.

¹⁵¹ Majjhima, I, p. 135: *kullūpamaṃ vo bhikkhave ājānantehi.... pag eva adhammā*; Vajracchedikā, p. 23: *kolopamaṃ dharmaparyāyam.... prag evādharmāḥ*; Laṅkāvatāra, p. 17; Tchong a han, T 26 (no. 200), k. 54, p. 764b-c; P'i p'o cha, T 1545, k. 97, p. 513b. - 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; Pañjikā, p. 413; Lav. *Madhyamaka*, p. 31-32; Hobogirin, *Batsuyu*, p. 62.

(*niṣprapañca dharmalakṣaṇa*). Thus in the *A t'a p'o k'i king* (Arthavargitasūtra), *Mo kien t'i nan* (Mākandika) spoke this stanza:¹⁵²

To defined (*viniścita*) dharmas

Various notions are wrongly applied.

Rejecting inner and outer

How will the Path be attained?

The Buddha replied:

It is not by view (*dr̥ṣṭi*), tradition (*śruti*), knowledge (*jñāna*)

Or morality (*śīla*) that it is attained.

It is not by absence of view, tradition, etc.,

Nor by absence of morality that it is attained.

[64a]

It is by abandoning all this chatter,

By also rejecting the 'me' and the 'mine' (*ātmātmīya*),

By not grasping any real nature (*dharmalakṣaṇa*),

That the Path can be attained.

Mākandika said:

If it is not by view, tradition, etc.,

Nor by morality that it is attained,

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

The stanzas cited here are extracted from the Māganditasutta, Suttanipāta, IV, 9, v. 838-841; Yi t'sou king, T 198 (no. 9), k. 1, p. 180. The Pāli text shows some differences.

838. *vinicchayā yāni pakappitāni... paveditaṃ taṃ* (iti Māgandīyo)

839. *na diṭṭhiyā na sutiyā... anissāya bhavaṃ na jappe.* (iti Bhagavā)

840. *no ce kira diṭṭhiyā na... eke paccenti suddhiṃ* (iti Māgandīyo)

841. *diṭṭisu nissāya anupucchamāno... momuhato dahāsi.* (iti Bhagavā)

- For the name Māgandīya, Mākandika in Sanskrit, see S. Lévi, *Langue precanonique du Bouddhisme*, JA, 1912, p. 498. - This person had the presumption to offer his daughter Māgandīyā or Anupamā in marriage to the Buddha. Cf. Suttanipāta Comm., II, p. 542 seq.; Dhammapadaṭṭha, III, p. 193-195 (tr. Burlingame, III, p. 31-33); Sanskrit fragment from East Turkestan described by F.R. Hoernle, JRAS, 1916, p. 709 seq.; Divyāvadāna, chap. 36, p. 515-529: Ken pen chouo... p'i nai ye, T 1442, k. 47, p. 886a-19-887. - This individual is probably identical with the brahmacārin Mākandika, founder of a sect which will be dealt with below, k. 3, p. 82b. - On the other hand, according to Buddhaghosa (Papañca, III, p. 209), the Māgandīya who appears in the Māgandīyasutta of the Majjhima, I, p. 501-513 (= Tchong a han, T 26, k. 38, p. 670-673) and in Milinda, p. 313, was the nephew of the preceding Māgandīya.

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 (*satya*), the other doctrines are deceptive (*mṛṣāvāda*); my doctrine is absolute (*parama*), the others are wrong (*abhūta*)": such is the origin of quarrels (*vivādamūla*). 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 (*samāsataḥ*).

MAYĀ

Let us now speak about the word *Mayā*.¹⁵³

Question. - In the Buddha's doctrine, it is said that all dharmas are empty (*śūnya*) and without a substantial self (*anātmaka*).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 (*saṃvṛtidharma*) and speak of a self (*ātman*). But this ātman is not a true ātman. Thus there is nothing ridiculous in exchanging copper coins (*tāmrakārṣāpaṇa*) for gold coins (*suvarṇakārṣāpaṇa*). Why? Because the rules of commerce (*krayavikrayadharmā*) 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 (*lokasaṃvṛti*), we do not incur any blame. Thus a stanza of the *T'ien wen king* (Devapariṣchāsūtra) says:

¹⁵³ *Mayā* in the expression *evaṃ mayā śrutam* corresponds to *me* in the Pāli phrase *evaṃ me sutam*. *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 (Sumaṅgala, I, p. 28; Papañca, I, p. 4; Sārattha, I, p. 6; Manoratha, I, p. 6), explains that *me*, in the phrase *evaṃ me sutam*, replaces both the instrumental and the dative: *idha pana mayā sutan ti ca sutan ti ca atthadvayaṃ yujjati*. Continuing his explanation, he comments that *me* designates the 'me' (*atta*), the individual (*puggala*), the person endowed with auditory consciousness (*sotaviññāṇasamaṅgi-puggala*).

¹⁵⁴ *Sarve dharmā anātmānaḥ*, in Pāli *sabbe dhammā anattā*, i.e., according to the explanation of the Kośavyākhyā: *na caita ātmasvabhāvāḥ na caiteṣu ātmā vidyata iti anātmānaḥ*. This phrase is found in, e.g., Saṃyutta, III, p. 133; IV, p. 28, 401; Vinaya, V, p. 86; Sūtrālamkāra, XVIII, 101, p. 158; Tsa 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: It is 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.¹⁵⁵

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

2. Furthermore, current language (*lokābhilāpa*) has three roots (*mūla*): (1) wrong views (*mithyādr̥ṣṭi*), (2) pride (*māna*), (3) convention (*saṃketa*). The first two are [64b] impure (*aśubha*), the third is pure (*śubha*). In all worldly people (*prthagjana*), the three types of language, wrong views, pride and convention, exist. In the śaikṣas on the path of seeing (*darśanamārga*), 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 (*saddharma*), they imitate ordinary people and borrow their language. Rejecting the wrong views of the world (*lokamithyādr̥ṣṭi*), they conform to usage (*saṃvṛti*) 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 (*abhiniviṣṭa*) 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 (*anātmaka*), how can you say: 'Thus have I heard'?" But here the disciples of the Buddha do not cling to emptiness (*śūnya*) and the non-existence (*ākimcanya*) of all dharmas. Neither do they cling to the real nature (*bhūtalakṣaṇa*) of dharmas, nor *a fortiori* to the doctrine of *anātman*. That is why they cannot be reproached or asked why they speak of self. Thus, in the *Tching louen* (Madhyamakāśāstra), some stanzas¹⁵⁶ say:

¹⁵⁵ Sutta, entitled *Arahaṃ*, of the Saṃyutta, I, p. 14; Tsa a han, T 99 (no. 581), k 22, p. 154b-c; T 100 (no. 166), k. 9, p. 435c: *yo hoti bhikkhu arahaṃ.... pi so vadeyya* (iti devata). *yo hoti bhikkhu katāvī.... vohāramattena so vohareyya* (iti Bhagavā).

Buddhaghosa interprets this sutta in the same way in the *Sārattha*, I, p. 51.

¹⁵⁶ Of the three stanzas cited here, I [Lamotte] have been able to find only the first in *Madhyamakakārikā*, XIII, 7; *Madh. vṛtti*, p. 245; the Chinese versions of the *Madhyamakāśāstra*: *Tchong louen*, T 1564, k. 2, p. 18c; *Pan jo teng louen che*, T

If there were something non-empty,
There should be something empty;
But if the non-empty does not exist,
How would the empty exist?.¹⁵⁷

The fool (*bāla*) who sees the non-empty
Then sees the empty as well.

Not having positive views (*dṛṣṭi*) or negative views (*adrṣṭi*)
Is truly 'nirvāṇa'.

Non-duality (*advaya*), the gates of security (*yogakṣema*),¹⁵⁸
The destruction of wrong views,
The domain surveyed by the Buddhas,
That is the 'doctrine of anātman'.

The meaning of *Mayā* has been explained in brief (*samāsataḥ*).

ŚRUTAM

Let us now speak about the word *Śrutam*.¹⁵⁹

1566, k. 8, p. 91b. It is possible that the author of the Mppś had at his disposal an augmented edition of the Madhyamakaśāstra.

¹⁵⁷ Madh. vṛitti, p. 245: See Candrakīrti's commentary in the same place and Grousset, *Philosophies indiennes*, I, p. 237.

¹⁵⁸ The Chinese characters *Ngan yin* (170 and 14) or *Ngan wen* (115 and 14) render the Sanskrit word *yogakṣema* (cf. Rosenberg, Vocabulary, p. 139). In Tibetan it is always translated as *grub pa dañ bde ba*, 'perfection-happiness'.

According to Buddhaghosa (Sārattha, I, p. 255; II, p. 164) *yogakkhema* is *catūhi yogehi khemaṃ*, the fact of being free from the four yogas (*kāma-*, *bhava-*, *diṭṭhi-* and *avijjāyoga*), a synonym for *nibbāna* or sainthood (*arahatta*). This expression which has already occurred in the Vedas is frequent in Buddhist texts. See references in Rhys Davids-Stede, s.v., and Saṃgraha, notes and references, p. 4). The translators render it as 'security' (Lévi), 'safety' (C. Rhys Davids), 'innere Frieden' (Weller). See R.B.A. Ray, *Yogakṣema*, BSOS, VII, 1934, p. 133-136 and H. Jacobi, *Triṃśikāvijñapti des Vasubandhu*, Stuttgart, 1932, p. 54.

¹⁵⁹ In his commentaries on the Nikāyas (Sumaṅgala, I, p. 28; Papañca, I, p. 4-5; Sārattha, I, p. 6; Manoratha, I, p. 7), Buddhaghosa enumerates all the possible meanings of *sutaṃ*; but, he adds, in the expression *evaṃ me sutaṃ*, *sutaṃ* designates a perception relating to the auricular orifice (*sotadvārānūsāreṇa upadhāraṇaṃ*)..., it indicates the perception (*gahana*), the activity of the individual (*puggalakicca*) and, by extension, the thing (*dhamma*), the perceived object (*visaya*). According to him, the phrase *evaṃ me sutaṃ* means: By me, an individual endowed with auditory

Question. - What does the word *śrutam* signify? Does it mean by means of the ear-organ (*śrotrendriya*), or by means of the auditory consciousness (*śrotravijñāna*), or by means of the mental consciousness (*manovijñāna*)?¹⁶⁰ If it is the ear-organ that hears, [the objection will be made] that, being without intellect (*avabodha*), the ear-organ cannot hear. - If it is the auditory consciousness that hears, [the objection will be made] that, lasting but a moment (*ekakṣanika*), the auditory consciousness is incapable of concept (*vikalpa*) and cannot hear.¹⁶¹ - If it is the mental consciousness that hears, [the objection will be made] that the mental consciousness, in turn, cannot hear. Why? The first five consciousnesses [visual, auditory, olfactory, gustatory and tactile consciousnesses] recognize the five gross (*sthūla*) objects, [i.e., color, sound, odor, taste and tangible]; it is only afterwards that the mental consciousness recognizes (*vijñānāti*).¹⁶² The mental consciousness is unable to cognize the five gross objects actually present (*pratyutpanna*); it cognizes only those that are past (*atīta*) or future (*anāgata*).¹⁶³ If the mental consciousness could cognize the five gross objects actually present, blind people (*andha*) and deaf people (*badhira*) could cognize colors (*rūpa*) and sounds (*śabda*). Why? Because their mental consciousness is not destroyed.

Answer. - Neither the ear-organ (*śrotrendriya*), nor the auditory consciousness (*śrotravijñāna*), nor the mental consciousness (*manovijñāna*) are able to hear sounds. The coming together of many causes and conditions (*hetuprayayasamnipāta*) is necessary to be able to hear sounds. It cannot be said that one single

consciousness, this was heard by virtue of a consciousness commonly called auditory activity (*mayā savanā kicca viññāṇasamaṅginā puggalena viññāṇavasena laddhasavanā kiccavohārena sutam*).

¹⁶⁰ In order to understand the discussion that follows, it is necessary to recall the division of the elements into eighteen *dhātus*: 1) the six organs (*indriya*): eye, ear, nose, tongue, touch, mind;

2) the six objects (*viśaya*): color, sound, odor, taste, tangible, non-perceptible object (*dharma*);

3) the six consciousnesses (*vijñāna*): visual, auditory, olfactory, gustatory, tactile and mental consciousness. - This division is found in all the manuals, e.g., Stcherbatsky, *Central Conception*, p. 97:

Six <i>indriyas</i>	Six <i>viśayas</i>	Six <i>vijñānas</i>
1. <i>caḥṣus</i>	7. <i>rūpa</i>	13. <i>caḥsurvijñāna</i>
2. <i>śrotra</i>	8. <i>śabda</i>	14. <i>śrotravijñāna</i>
3. <i>ghrāṇa</i>	9. <i>gandha</i>	15. <i>ghrāṇavijñāna</i>
4. <i>jihvā</i>	10. <i>rasa</i>	16. <i>jihvāvijñāna</i>
5. <i>kāya</i>	11. <i>spraṣṭavya</i>	17. <i>kāyavijñāna</i>
6. <i>manas</i>	12. <i>dharma</i>	18. <i>manovijñāna</i>

¹⁶¹ According to the Vaibhāṣikas, the first five *vijñānas* - therefore, the auditory consciousness - possess *svabhāvavikalpa* (*vikalpa* by definition, i.e., *vitarka*), but do not permit the *vikalpa* consisting of examination (*nirūpaṇa*) nor the *vikalpa* consisting of memory (*anusmaraṇa*); that is why it is said that they are without *vikalpa*, just as it is said about a horse that has only one foot that it has no feet. Kośa, I, p. 60-61.

¹⁶² The mental consciousness (*manovijñāna*) always follows the *manas* which serves it as support (*āśraya*) and organ (*indriya*). This *manas* is that one of the six consciousnesses (*vijñāna*) that has just gone past (*saṅṅam anantarātītam vijñānam yad dhi tan manaḥ*, Kośa, I, p. 31). This is the canonical doctrine formulated by the Sarvāstivādin-Vaibhāṣikas. For other theories, see Saṃgraha, Notes and References, p. 5F.

¹⁶³ According to Kośa, I, p. 44, 94, the object of the first five consciousnesses is simultaneous with them, the object of the sixth consciousness is earlier, or simultaneous, or later than it; in other words, it is past, present or future.

dharma hears sounds. Why? The ear-organ, lacking intellect (*avabodha*), cannot hear sounds; the [64c] consciousnesses, both auditory consciousness as well as mental [consciousness], being non-material (*arūpin*), offering no resistance (*apratigha*) and outside of space (*adeśastha*),¹⁶⁴ are not able to hear sounds. Sound (*śabda*) itself, lacking intellect (*avabodha*) and lacking the organ (*indriya*), cannot hear sounds. But if the ear-organ (*śrotrendriya*) 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* (*sthūlamanahsaṃnipāta*) determines the arising of an auditory consciousness (*śrotravijñāna*).¹⁶⁵ Following this auditory consciousness, there arises a mental consciousness (*manovijñāna*) that can analyze (*vikalpana*) all types of causes and conditions (*hetupratyaya*) and succeeds in hearing sounds.¹⁶⁶ This is why the objection cannot be made: "Who hears sound?" In the Buddha's doctrine no dharma is agent (*kāraka*), perceiver (*draṣṭṛi*) or cognizer (*jñānin*). Some stanzas say:

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

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

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

That the Buddha was able to discover.¹⁶⁷

There is emptiness (*śūnya*) but not annihilation (*uccheda*),

Continuity (*prabandha*), but not eternity (*śāśvata*),¹⁶⁸

Sin (*āpatti*) and merit (*puṇya*), and not destruction (*vipraṇāśa*):

¹⁶⁴ The *vijñāna* is *arūpin*, *adeśastha*, *sendriyakakāyāśraya*, Kośa, III, p. 135. It is in contrast to the organs and objects that constitute the *rūpaskandha*. See Kośa, I, p. 27.

¹⁶⁵ 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" (*sotañca paṭicca sadde ca uppajjati sotaviññānam, tiṇṇaṃ saṅgati phasso*. Saṃyutta, II, p. 72; IV, p. 68, 86, etc.). - On the problem of contact (*sparśa*), see Kośa, III, p. 95-101.

¹⁶⁶ Equipped with the *vikalpas* of examination (*nirūpaṇā*) and memory (*anusmaraṇa*), the mental consciousness, by itself, has a clear notion (*saṃjñā*) of the object. The other consciousnesses have only a very vague notion. The visual consciousness cognizes blue (*nīlaṃ jānāti*), but does not know "It is blue" (*no tu nīlaṃ 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.

¹⁶⁷ This stanza is quite in the Madhyamaka spirit. Cf. Madh, vṛtti, p. 328-329: *na pratyayasamut-pannaṃ nāpratyayasamutthitaṃ... kuta eva bhaviṣyati*. "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?"

¹⁶⁸ The views of eternity and annihilation (*śāśvatocchedadrṣṭi*) are two extreme views (*antadvaya*) to be avoided carefully. Cf. Saṃyutta, II, p. 17; III, p. 135; Madh. vṛtti, p. 269; Madh. avatāra, p. 22; Mahāvastu, III, p. 448; P. Vaidya, *Études sur Āryadeva*, Paris, 1923, p. 35-37; Dutt, *Mahāyāna*, 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 (*saṃkhyā*), time (*kāla*), etc., do not exist, because they are not included (*saṃgrhīta*) 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 samaye*)?

Answer. - According to current usage (*lokasaṃvṛti*), there is 'a' time. It is not wrong [to express oneself in that way]. If a piece of carved wood represents the image of a deity (*devapratimā*) 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 'a' time, it is not wrong; even though this time does not really exist, it is in conformity with usage (*saṃvṛti*) that we speak of 'a' time.

Question. - It is impossible that there is not 'a' time'. 1. The Buddha himself said: "When 'a' 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 (*carya*) has no master (*acārya*).

My resolve (*chanda*) is *one* and peerless.

By observing a *single* practice, I have become Buddha.

By myself (*svataḥ*), 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 *skandhas*, twelve *āyatanas* and eighteen *dhātus*.

¹⁷⁰ The cult of images is authorized by virtue of the same principles in Aśokāvadāna (Przyluski, *Aśoka*, p. 361-362), Sūtrālamkāra (tr. Huber, p. 272) and Divyāvadāna, p. 363.

¹⁷¹ Text cited above, n.

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

Vinaya, I, p. 2a-b, 3c-d); Majjhima, I, p. 171: *na me ācariyo atthi.... 'smi nibbuto*.

Mahāvastu, III, p. 326: *na me ācārya asti.... saṃbodhim uttamām*.

Sanskrit Udānavarga, p. 263: *ācārya me na vai.... saṃbodhim uttamām*.

Lalitavistara, p. 405: *ācārya na hi me kaścī.... sūtibhūto nirāsravaḥ*.

Tseng yi a han, 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." - Sseu fen liu, T 1428, k. 32, p. 787c: " 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 (*saṃyoga*) 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 evoke 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 (*saṃyoga*) 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 (*anya*) 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 kia* (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 (*paṭa*), 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 (*viśeṣa*).

2. Furthermore, one-ness being a number-dharma (*saṃkhyādharmā*), the vase also must be a number. Since the nature of the vase (*ghatasvabhāva*) involves five attributes (*dharmā*), one-ness also will involve five attributes. Since the vase is material (*rūpin*) and offers resistance (*sapratigha*), 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, *aneka*]. 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.

Answer. - Numbers begin with one-ness: one-ness is different from the vase; that is why the vase is not one-ness. Since one-ness does not exist, plurality does not exist either. Why? Because one-ness precedes plurality. Thus the difference or the identity [between the vase and one-ness] cannot be established. In both cases, if we look for a dharma 'oneness', we cannot find it and since we cannot find it, [65b] how could it be included in the list of aggregates (*skandha*), elements (*dhātu*) and bases of consciousness (*āyatana*)?

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 (*abhiniviśate*) to it; they know that the dharma 'number' (*saṃkhyādharmā*) has a conventional existence (*saṃketasvabhāva*). This is why, when the Buddhist texts talk about 'a' man (*ekaḥ pudgala*), 'a' teacher (*eka ācāryaḥ*) 'a' time (*ekaḥ samayaḥ*), they do not fall into the error of wrong views (*mithyādr̥ṣṭi*).

We have explained in brief the meaning of *Ekasmin*.

SAMAYE

Let us now speak about *Samaye*.

Question. - In India, there are two words to designate time, *Kia lo (kāla)* and *San mo ye (samaya)*. 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 (*mithyādr̥ṣṭi*) that he said samaya and not kāla. Indeed, some say that all beings in heaven and earth have kāla as cause.¹⁷³ Thus some stanzas in the *Che king* (*Kālasūtra*) say:

Time passes and beings ripen,

Time passes and beings grow,

Time can understand men,

That is why time is cause.¹⁷⁴

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 (*avyaya*). That is why it truly exists. But as the dharma 'time' is subtle (*sūkṣma*), it is invisible (*adr̥ṣya*) and unknowable (*ajñeya*). It is by its effects, flowers (*puṣpa*), fruits (*phala*), etc., that its existence may be known and its characteristics (*lakṣaṇa*) may be seen,

¹⁷³ These are the Kālavādins, cf. Śaḍdarśanasamuccaya, p. 10-11.

¹⁷⁴ Interesting variation of a well-known stanza (Böhtlingk, *Ind. Sprüche*, no. 1688; Madh. vṛtti, p. 386; Śaḍdarśana, p. 11): *kālaḥ pacati bhūtāni.... kālo hi duratikramaḥ*.

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 (*avyaya*), it is eternal (*nitya*)."

Answer. - Present time (*pratyutpanna*) is like a ball of clay (*mṛnpiṇḍa*), past time (*atīta*) like the dust of the earth (*pṛthivīrajas*) and future time (*anāgata*) like the vase (*ghata*). Since time is eternal (*nitya*), the past does not make the future, for 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.¹⁷⁵

Question. - You accept that 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 [65c] falling into the characteristics (*lakṣaṇa*) of the future, it becomes future and then why would it be called past? That is why the past does not exist.

Question. - Why should time not exist? There must necessarily be a time. The present (*pratyutpanna*) has the characteristics (*lakṣaṇa*) of the present, the past (*atīta*) 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 (*svalakṣaṇa*), 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 (*ekaika dharmalakṣaṇa*).

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 (*svalakṣaṇa*) 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 (*utpāda*), 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' (*ekatva*), 'multiplicity' (*nānātva*), 'length' (*dīrghatva*), 'smallness' (*hrasvatva*), etc., come from convention (*nāmasaṃketa*). Fools (*bāla*) cling (*abhiniviśante*) to

¹⁷⁵ On the controversy of time in scholastic Buddhism, see bibliography and documents gathered by L. de La Vallée Poussin, *Documents d'Abhidharma*, MCB, V, 1936-37, p. 1-158; S. Schayer, *Contributions to the problem of Time in Indian Philosophy*, Cracow, 1938. - In the discussion that follows, the Mppś presents some points of contact with the *kālaparīkṣā* of the *Madhyamakasastra* of Nāgārjuna (*Madh. vṛtti*, p. 382-389).

them and say that these are [66a] real dharmas (*sadbhūta*). 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' (*kālabhojana*) and forbidden 'to eat at the wrong time' (*akālabhojana*)?¹⁷⁶ Those are common disciplines (*śīla*)!

Answer. - I have already spoken above about these worldly (*laukika*) and conventional (*saṃketika*) 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 (*paramasatyadharmalakṣaṇa*), for the *ātman* and the dharmas do not really exist (*nopalobhyante*). 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 (*śīla*) the subject of which one should not question whether it is true (*satya*, *bhūta*) or conventional (*nāmasaṃketa*), what is associated (*saṃyukta*) or dissociated (*viprayukta*), what is a dharma with such and such a characteristic (*lakṣaṇa*) 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' (*akālabhojana*), or 'medicine at the proper time' (*kālabhaiṣajya*) or 'robes at the proper time' (*kālavastra*), the word 'kāla' is always used. Why not say 'samaya'?

Answer. - Lay people (*avadātavasana*) do not understand the expression in the Vinaya; how then could the heretics (*tīrthika*) understand it? They would take up wrong views (*mithyādr̥ṣṭi*). Everybody understands the expression 'samaya' in the other texts. Therefore by saying 'samaya', they are prevented from producing wrong views. 'Samaya' is a contrived word, 'kāla' likewise is a metaphorical expression (*prajñapti*). Besides, in the Buddhist texts, the word 'samaya' is often used and rarely the word 'kāla'.¹⁷⁷ Since its use is rare, no objection can be made.

The meaning of the five words *Evaṃ mayā śrutam ekasmin samaye* has thus been explained in brief (*samāsataḥ*).

¹⁷⁶ For the restriction of eating at the wrong time (*akāla-*, *vikālabhojana*), i.e., after noon, see Saṃyutta, V, p. 470; Majjhima, I, p. 180, 268, 448; Aṅguttara, I, p. 212; II, p. 209; III, p. 216, 260, etc.

¹⁷⁷ In his commentaries on the Nikāyas (Sumaṅgala, I, p. 31; Papañca, I, . 8; Sārattha, I, p. 9-10; Manoratha, I, p. 11), Buddhaghosa illustrates the use of *samaya* by many citations from the canonical texts, e.g., Dīgha, I, p. 205; II, p. 254; Majjhima, I, p. 438; II, p. 22; Saṃyutta, 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.

CHAPTER III: GENERAL EXPLANATION OF *EVAM* *MAYA ŚRUTA*

Now let us explain the expression *Evaṃ mayā śrutam ekasmin samaye* as a whole (*sāmānyataḥ*), 'Thus have I heard at one time'.¹⁷⁸

Question - The Buddhas are omniscient (*sarvajñā*); independent and without a teacher (*ācārya*), they do not follow the teaching of others (*paradeśanā*), they do not adopt the doctrines of others (*paradharmā*), they do not use borrowed systems (*paramārga*). They preach the Buddhadharma without having heard it from another. How can they say: "Thus have I heard (*evaṃ mayā Ūrutam*)?"

[66b] 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 (*buddhakaṇṭhokta*); it is also all the truths (*satya*) and all the good words (*subhāṣita*) propagated in the world (*loka*).¹⁷⁹ Skillful words (*nipuṇa*), well spoken (*subhāṣita*) come

¹⁷⁸ Other old commentaries on this phrase have been noted by P. Demiéville, *Les versions chinoises du Milindapañha*, BEFEO, XXIV, 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; *Nirvāṇa*, p. 24.

a. The traditional orthodox point of view is that of the pious Aśoka in the edict of Bairat (Senart, *Piyadasi*, II, p. 208; Hultsch, *Aśoka*, p. 173; Smith, *Aśoka*, p. 172): "All that the Blessed Buddha has said is well said." (*e kechi bhante bhagavatā Budhena bhāsīte sarve se subhāsīte*).

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 sūtra, dedicated to the four great authorities (*mahāpadeśa*), 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 (*thera*) or an individual Elder, it is necessary to see if this text (*padavyañjāni*) occurs in the Sūtras (*sutte otaranti*) and appears in the Vinaya (*vinaye sandissanti*). If yes, it must be accepted as being the word of the Buddha (*bhagavato vacanam*); if no, it must be rejected."

For the expression *mahāpadesa*, see Dīgha, tr. Rh. D., II, p. 123; tr. Franke, p. 220, n. 4; Aṅguttara, tr. Woodward, II, p. 174; L. de La Vallée Poussin, *Mahāpadeśa*, *Kālāpadeśa*, HJAS, III, 1038, 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 Dīrghāgama, Tch'ang a han, T 1, k. 3, p.17c. (cf. T 5, k. 1. p.167a; T 6, k. 1, p. 182c; T 7, k. 1, p. 195c; Ken pen chou... tsa che, T 1451, k. 37, p. 389b-390b). It is quoted in Sūtrālamkāra, ed. Lévi, p. 4: "The characteristic mark of the word of the Buddha is that is found in the Sūtras, that it appears in the Vinaya and that it does not contradict the truth" (*buddhavacanasyedaṃ laṣaṇaṃ yat sūtre vatarati vinaye saṃdrśyate dharmatām ca na vilomayati*). The same principles are repeated in Pañjikā, 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 (*dharmatā*), that is the word of the Buddha and none other" (*yad guruśiṣyaparamparayāmnāyāyātaṃ.... buddhavacanānānyat*). - According to Kośa, IX, p. 252, the dharmatā 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 (*buddhabhāṣita*); 2. that which the disciples of the Buddha have spoken (*śrāvakabhāṣita*); 3. that which the sages have said (*ṛṣibhāṣita*); 4. that which has been said by the gods (*devabhāṣita*); 5. that which apparitional beings have spoken (*upapādukabhāṣita*)."¹⁸⁰ - Furthermore, in

The requirements increase in the Chinese Ekottara, (Tseng yi a han, T 125, k. 20, p. 652b. For this sūtra, the four authorities (*mahāpadeśa*) in the matter of authenticity are the Sūtras, the Vinaya, the Abhidharma and the Precepts (*śīla*).

b. With the development of Buddhist literature, the criterion of authority loses its power. More and more it is the intrinsic value of a text that will decide if it should be accepted or rejected. A sūtra unknown to the Pāli tradition, the Sūtra of the Four Refuges (*pratisarana*), cited below by the Mppś, k. 9, p. 125a, encourages the exegetist to have recourse to the truth in himself, not to authority, whatever it may be, even of the Buddha (*dharmah pratisaranaṃ na pudgalah*). Already the Suttanipāta, III, 3, defines the characteristics that allow recognition of the "Good Word" (*subhāṣita*), the irreproachable word: "It is well said and not badly said (*subhāṣitañ ñeva bhāṣati no dubbhāṣitaṃ*); agrees with salvation and is not contrary to salvation (*dhammañ ñeva bhāṣati no adhammaṃ*); pleasant and not unpleasant (*piyañ ñeva bhāṣita no appiyaṃ*); true and not false (*saccañ ñeva bhāṣati no alikaṃ*)."

c. Finally, the criterion of authenticity is completely abandoned. To accept a sūtra, one need no longer be troubled to know if it was preached by the Buddha in such and such a place to such 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 Mppś resolutely defends this point of view with supporting texts. One could add other citations to the ones it brings. The *Madhyāśayasamcodanasūtra*, cited in Śikṣāsamuccaya, p. 15, and Pañjikāṃ, p. 431-432, says: "Every word of the Buddha may be recognized by four characteristics: it is endowed with usefulness and not hurtfulness; 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, caturbhiḥ kāraṇaiḥ... subhāṣitaṃ sarvaṃ tat buddhabhāṣitaṃ*).

d. When the Greater Vehicle comes to flood the Buddhist literature with its innumerable sūtras, the adepts 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 Mahāyāna 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 Mahāyānasamgraha, p. 9; Sūtrālamkāra, I, v. 7, p. 3; Siddhi, p. 176-178; Hien yang cheng kiao louen, T 1602, k. 20, p. 581b; Dutt, *Mahāyāna*, p. 68-75.

¹⁸⁰ Passage taken from the Sarvāstivādin Vinaya, Che song liu, T 1435, K. 9, p. 71b1-2.. When the Mppś refers to the Vinaya, it always quotes the Sarvāstivādin Vinaya word for word. These two texts, the Sarvāstivādin Vinaya and the Mppś, have both been translated by Kumārajīva and are known to us only as translations by this author.

The text cited here has its correspondent in all the other Vinayas; Pāli Vinaya, IV, p. 15: *dharmo nāma buddhabhāṣito... dhammupasaṃhito*. - Mahāsaṃghika Vinaya, Mo ho seng k'i liu, T 1425, k. 13, p. 336a21: "The doctrine is either what the Buddha has pronounced or else that which he has approved and sanctioned; what the Buddha has approved and sanctioned are his śrāvaka disciples and other men who have pronounced it and the Buddha has approved with his

the *Che t'i tö tao king* (Śakradevendrābhisambodhisūtra), the Buddha said to *Kiao che kia* (Kauśika)¹⁸¹: "The truths (*satya*), good words (*subhāṣita*), words that are skillful and well spoken, spread throughout the world, all constitute my doctrine."¹⁸² Finally, it is said in the *Tsan fa kie* (Buddhastotragātha):

The good words in the world

Are all derived from the Buddhadharma.

These good words are faultless

And are no different from the words of the Buddha.

Although they are found elsewhere

These are good words, faultless.

They are all

Fragments of the Buddhadharma.

Even among heretics

There can be good words.

Thus the insect that gnaws wood

Soon takes on the name [of the wood that it eats].

The doctrine of beginning, middle and end,

sanction." - Dharmagupta Vinaya, Sseu fen liu, T 1428, k. 11, p. 639a16: "The doctrine in padas is what the Buddha has pronounced, what the śrāvakas have expressed, what the ṛṣis have expressed and what the devas have expressed." This passage is identical with the Pāli. - Mūlasarvāstivādin Vinaya, Ken pen chou... p'i nai ye, T 1332, k. 26, p. 771b22: "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 ṛṣis, 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, Kosiya) is a rather rare, it is true, epithet of Indra-Śakra. It occurs already in the R̥gveda (I, 10) and Mahābhārata (3, 9,9 and 135,20). See Macdonell, *Vedic Mythology*, p. 62, and W. Hopkins, *Epic Mythology*, p. 123. - It occurs in Buddhist texts: Dīgha, II, p. 270; Majjhima, I, p. 200, 202, 315, 403. This epithet, which means 'belonging to the Kuśika family', is a survival from the time when Indra was the god of the Kuśika clan, according to Rhys Davids (Dīgha, tr. II, p. 296).

¹⁸² I [Lamotte] have not succeeded in identifying this text, but in Aṅguttara, IV, p. 163-164, there is a conversation between Indra and some bhikṣus where the latter also affirm 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." (*Yaṃ kimci subhāṣitaṃ sabbaṃ taṃ Bhagavato vacanaṃ*).

The destruction of specific and general characteristics

Is like the iron that comes out of the gangue.

Who would think

That a forest of *eraṇḍa*¹⁸³

Could contain the *gośhīrṣha*¹⁸⁴ sandalwood?

Who 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*.¹⁸⁵

Withhold *Mo li chan*

And there would be no more sandalwood.

Similarly, withhold the Buddha

And there would be no further good words.

2. Furthermore,¹⁸⁶ the phrase *Evaṃ mayā śrutam* is an expression used by the disciples of the Buddha such as *A nan* (Ānanda), etc. Since it partakes of the marks (*lakṣaṇa*) of the Buddhadharma, it is called Buddhadharma. Thus the Buddha, at the time of his parinirvāṇa, was at *Kiu yi na kie* (Kuśinagara) between

¹⁸³ *eraṇḍa*, according to Monier-Williams: the castor-oil plant, *Ricinus communis* or *Croton polyandron*; or Palma Christi.

¹⁸⁴ *gośhīrṣha*, 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* (S. Lévi, *Catalogue géographique des Yakṣa*, JA, Jan.-Feb., 1915, p. 41) is most likely Mount Malaya where *gośhīrṣha 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 nirodhasamāpatti. Cf. *Dīgha*, II, p. 156; *Tch'ang a han*, T 1, k. 4, p. 26b28; *Pan ni yuan king*, T 6, k. 2, p. 188b26; *Ta pan nie p'an king*, T 7, k. 2, p. 205a10; *Ken pen chouo... tsaa che*, T 1451, k. 38, p. 309b6.

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 afflictions (*anunaya*), had not yet dispelled or eliminated passion (*rāga*). His heart was plunged into a sea of sadness from which he was unable to come out. Then the sthavira *A ni lou teou* (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 (*prthagjana*). All conditioned dharmas (*saṃskṛtadharmā*) are transitory in nature (*anityalakṣaṇa*). 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 [66c] (*chaṇḍaka*)? What will be our refuge (*uposatha*)? What words will we place at the beginning of our Buddhist texts? You should ask the Buddha about these things to come (*anāgatavastu*)."

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 (*ātmaśaraṇa*), the Dharma will be your refuge (*dharmāśaraṇa*), and you will have no other refuge (*ananyaśaraṇa*). 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 (*kāyam anupaśyati*); he always dedicates to it his full attention (*ekacitta*), his wisdom (*prajñā*), his zeal (*prayatna*), his energy (*vīrya*) and he rejects the worldly desires and resulting dissatisfactions (*loke 'bhidhyādaurmanasya*). In the same way, he considers the body of another, then his own body and that of another at the same time. The same for the *smṛtyupasthānas* of feeling (*vedanā*), 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 *Kiai t'o kiai king* (Pratimokṣasūtra) will be your great teacher (*mahācārya*). You should carry out bodily activities (*kāyakarman*) and vocal actions (*vākkarman*) according to the instructions of the Pratimokṣasūtra. - After my Nirvāṇa, your guide (*chaṇḍaka*), O bhikṣu, will be the punishment according to the rule of Brahmā (*brahmadanḍa*).¹⁸⁸ - If someone is in a state of mind of panic (*abhihatacitta*), he should be taught the

¹⁸⁷ The same sermon on the four *smṛtyupasthānas* was already spoken to Ānanda at Beluva (Dīgha, II, p. 100); Tch'ang a han, T 1, k. 2, p. 15b; Ken pen chou... tsa che, T 1451, k. 30, p. 387b) and at Sāvatti (Saṃyutta, V, p.163) and to the bhikṣus at Mātulā (Dīgha, III, p. 58, 77; Tch'ang a han, T 1 (no. 6), k. 6, p. 391; Tchong a han, T 26 (no. 70, k. 15, p. 520b): *Tasmāt ih' Ānanda attadīpā viharatha.... dhammadīpo dhammasaraṇo anaññasaraṇo*.

¹⁸⁸ *Brahmadanḍa* was inflicted by the Buddha upon Chanda: "Let Chanda say to the bhikṣus whatever he wishes, but let the bhikṣus not speak to him, nor admonish him, nor advise him." (cf. Dīgha, II, p. 154; Vinaya, II, p. 290: *Channo bhikkhu yaṃ icccheyya.... na anusāsitaḥ*).

The same prohibition in Tch'ang a han, T 1 (no. 1), k. 4, p. 26a. The punishment is even more severe in the Mahīśāsaka Vinaya, Wou fen liu, T 1421, k. 39, p. 102a: "It will be forbidden for any *bhikṣu*, *bhikṣuṇī*, *upāsaka*, *upāsikā* to meet him or to speak to him." - See also Sammapadaṭṭha, II, p. 110-12 (Burlingame, *Legends*, II, p. 166) and Rh.D., *Theragāthā*, tr. chap. LXIX.

Chan t'o kia tegan yen king (Saṃthakātyāyanasūtra); then he will be able to obtain the Path.¹⁸⁹ - As for the precious basket of the Dharma (*dharmaratnapīṭaka*) compiled during three incalculable periods (*asaṃkhyeyakalpa*), it must begin with the following phrase: "Thus have I heard at one time (*evaṃ 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]? Sūtras all began with this formula among the Buddhas of the past (*atītabuddha*); sūtras all will begin with this formula among the [67a] Buddhas of the future (*anāgatabuddha*); finally, the Buddhas of the present (*pratyutpannabuddha*), at the moment of their parinirvāṇa, also teach this formula. Henceforth, after my parinirvāṇa, sūtras must also begin with this formula: *Evaṃ mayā śrutam skasmin samaye*.

By that, we know that [the content of the sūtra] was taught by the Buddha, but it is not the Buddha who says: *Evaṃ mayā śrutam*. The Buddha, who is omniscient (*sarvajñā*), independent and without a teacher, cannot say: "Thus have I heard." If the Buddha said: "Thus have I heard", the objection could be made that the Buddha did not know the thing [before having heard it]. At the request of Ānanda, the Buddha has taught this formula, a formula to be pronounced by his disciples. [Therefore] this expression *Evaṃ mayā śrutam* is irreproachable.

3. Furthermore, so that the Buddhadharma may remain in the world for a long time, the *āyusmat*¹⁹⁰ *Mo ho kia chō* (Mahākāśyapa) and other arhats questioned Ānanda, asking him: "Where did the Buddha preach the Dharma for the first time? What dharmas did he preach?" - Ānanda answered: "Thus have I heard at one time (*evaṃ mayā śrutam ekasmin samaye*); the Buddha was dwelling in the country of *Po lo na* (Vārāṇasī), in the residence of *Sien jen* (Rṣipātana) in Mrgadāva; he preached the noble truths on suffering (*duḥkhāryasatya*) to five hundred bhikṣus. At the beginning, I understood nothing about the self. But by

¹⁸⁹ In this sūtra the Buddha praises the good meditation, without content or object, which prepares the way to nirvāṇa. He congratulates Saṃtha Kātyāyana (in Pāli, Sandha or Saddha Kaccāyana): cf. Aṅguttara, V, p. 323; Saṃyutta, II, p. 153) for having no concept whatsoever of what is. And the gods venerate Saṃtha, 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. 323-326; - in Sanskrit, from a citation in Bodhisattvabhūmi, p. 49-50; - in Chinese, in Tsa a han, T 99 (no. 926), k. 33, p. 235c-236b, and T 100 (no. 151), k. 8, p. 430c-431b; from citations in Yu kiu che ti louen by Asaṅga, T 1579, k. 36, p. 189b, and by Ta tch'eng tchang tchen louen by Bhāvaviveka, T 1578, k. 2, p. 276c (tr. L. de La Vallée 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 Saṃtha bhikṣur na pṛthivīm niśritya.... kiṃ tvam niśritya dhyāyasi*. 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. Maitreya-Asaṅga's school thinks that the son of Kātyāyanī meditates on ineffable reality, on the dharma called tathatā which it discovered some centuries after the redaction of the sūtra and of which old scripture knew nothing. Bhāvaviveka says that the son of Kātyāyanī meditates on the void, for only voidness exists in the universe; he makes the son of Kātyāyanī a precursor of Bhāvaviveka... The sūtra teaches nothing other than right meditation." (Lav., *Dogme et Philosophie*, p. 92; see also idem, *Madhyamaka*, MCB, II, 1932-33, p. 55).

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

pondering correctly (*yoniso manasikāra*) on the Dharma, I obtained the eye (*cakṣus*), knowledge (*jñāna*), the ear (*śrotra*) and awakening (*buddhi*)."¹⁹¹

Similarly, it is said at length in the *Tsi fa king* (Dharmasaṃgrahasūtra?)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. Sumeru, 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 wail, the gods lamented, the goddesses choked with their tears. The śaikṣas suffered in silence; the aśaikṣas told one another that all conditioned dharmas (*saṃskṛtadharma*) are transitory (*anitya*). Thus the gods, mānuṣas, yakṣas, rākṣasas, gandharvas, kiṃnaras, mahoragas and nāgas all felt great sadness.

The arhats who had crossed the sea of old age (*jarā*), sickness (*vyādhi*) and death (*marāṇa*) said to one another:

We have crossed the river of worldly passions,

¹⁹¹ In telling this episode of the Council of Rājagṛha, the Mppś, according to its custom, follows the Sarvāstivādin Vinaya word for word (Che song liu, T 1435, k. 60, p. 448b; Przyluski, *Concile*, p. 230).

¹⁹² The *Tsi fa king*, which the Mppś takes as its pattern in the narrative of the first Council, should be very close to the *Kia ye kie king*, T 2027. Przyluski has commented that the account in the Mppś "is rather similar to the *Kia ye kie king*, especially in the verse sections."

The account of the Council in the Mppś has been translated by Przyluski in his well-known *Le Concile de Rajagṛha*, 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. 4b-7a. - *A yu wang king*, T 2043, k. 6, p. 150a-152c7, and *A yu wang tchouan*, T 2043, k. 3-4, p. 112a-114a25. - *Fo pan ni yuan king*, T 5, k. 2, p. 175a-175c21 and *Fan ni yuan king*, T 6, k. 2, p. 190c-191a. - Three short extracts from *Fen pie kong louen*, T 1507; an extract from *Ta pei king*, T 380, k. 5, p. 971b11; an extract from *P'ou sa tch'ou t'ai king*, T 384, k. 7, p. 1058a-b.

2) Among the Vinayas: *Cullavagga*, XI, of the Pāli Vinaya, II, p. 284-293, and *Wou fen liu*, T 1421, k. 30, p. 190b-192a. - *Sseu fen liu*, T 1428, k. 54, p. 966a-968c, and *P'i ni mou louen*, T 1463, k. 4, p. 818. - *Mo ho seng k'i liu*, T 1425, k. 32, p. 490b-493a. - *Che song liu*, T 1435, k. 60, p. 447a-450a.

Przyluski has purposely set aside the narrative of the council in the Mūlasarvāstivādin Vinaya. We will have to rely on the Chinese version of *Ken pen chou... tsa che*, T 1451, k. 39, p. 402c-407c, the Tibetan version of the *Dulwa*, XI, p. 651 sq., the English translation by E. Obermiller 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 Mahāvamsa, tr. Geiger, p. LI-LIV.

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 (*ākāśa*) like the king of the swans (*haṃsarāja*). They manifested all kinds of miraculous powers (*rddhibāla*) so that the multitude of men might obtain pure faith (*śraddhāviśuddhi*). Then, after their parinirvāṇa, the devas, from those of the six realms of desire (*kāmaloka*) up to those of the pure abodes (*śuddhāvāsa*), 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 *dhyāna*, *samādhi*, liberations (*vimokṣa*) and wisdom, their light, too, is extinguished. Beings suffer all kinds of sickness: desire (*rāga*), hatred (*dveṣa*) and stupidity (*moha*). Now that these physicians of the Dharma (*dharmabhaiṣajyācārya*) hasten to enter into nirvāṇa, who then will heal them? Like the lotus (*punḍarīka*), the disciples, arisen in the immense ocean of wisdom, are now withered. The tree of the Dharma (*dharmavṛkṣa*) has been cut down; the cloud of Dharma (*dharmamegha*) has dissipated. The king of elephants (*ajapati*) of great wisdom has withdrawn, the offspring of the elephants (*gajapota*) follow after him. The merchants of the Dharma (*dharmavaṇij*) 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 Mahākāśyapa and uttered this stanza:

Elder! You have given up desire (*rāga*), anger (*āghāta*) and pride (*māna*).

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

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

The clarity of your eye is pure like the lotus.

Having praised him thus, they said to Mahākāśyapa: "O venerable Kāśyapa! Do you know, O Śākya, the ship of the Dharma (*dharmānāva*) is broken. The citadel of the Dharma (*dharmānagara*) is crumbling. The

¹⁹³ These are the four elements. Cf. Mppś, k. 12, p. 145b, the "Sūtra of the Comparison of the Four Venomous Snakes" and the various versions of the apologue entitled "The Man in the Well" (Chavannes, *Contes*, 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.

¹⁹⁴ The parinirvāṇa of the arhats following the Buddha's death and the anxiety of the gods are also mentioned by the Kia ye kie king (*Concile*, p. 3-4), the Legend of Aśoka (*Concile*, p. 27) and the Ken pen chou... tsa che, T 1451, k. 39, p. 402c: "Eighty thousand bhikṣus died at the same time as Śāriputra, seventy thousand at the same time as Maudgalyāyana and eighteen thousand at the same time as the Buddha."

ocean of the Dharma (*dharmadhārā*) is drying up. The standard of the Dharma (*darmapatākā*) is being turned upside down. The lamp of the Dharma (*dharmapradīpa*) 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 (*mahāmaitrī*), it is necessary to found solidly (*avasthāpayati*) the Buddhadharma."¹⁹⁵

Then the Great Kāśyapa, 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 (*jñāna*) and plunged into shadows." Then Kāśyapa the Great, by his silence, accepted their invitation. The devas prostrated at the feet of Kāśyapa the Great; at once they disappeared and returned home.

Then after some time, Kāśyapa the Great thought: "What shall I do so that this great doctrine, acquired with difficulty by the Buddha during three incalculable periods (*asamkhyeya 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 *Sieou tou lou* (Sūtras), the *A p'i t'an* (Abhidharma) and the *P'i ni* (Vinaya) and make the three baskets of the Dharma (*dharmapiṭaka*). 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 (*anukampā*), 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, Kāśyapa the Great went to the top of [67c] Mount Sumeru. He struck the bronze *gaṇḍī*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 *gaṇḍī* and the sound of the words of Kāśyapa the Great spread throughout the entire trichiliomegachilocosm (*trisāhasramahāsahāsrālokadhātu*) and all heard him. The disciples endowed with miraculous powers (*ṛddhibāla*) assembled around Kāśyapa the Great who said: "The Buddhadharma is about to be extinguished. The Buddha, who for three incalculable periods (*asamkhyaya kalpa*), by difficult effort and out of compassion (*anukampā*) for beings, has acquired this Dharma, has entered into parinirvāṇa. Those of his disciples who know the Dharma (*dharmajñā*), retain the Dharma (*dharmadhara*)

¹⁹⁵ In the *Kia ye kie king* (*Concile*, p. 4) and also in the *Legend of Aśoka* (*Concile*, p. 28), the devas and especially Śakra and the four devarājas, invite Kāśyapa to gather up the doctrine.

¹⁹⁶ In the *legend of Aśoka* (*Concile*, p. 28) also, Kāśyapa called the assembly together by striking a *gaṇḍī* which resonated throughout Jambudvīpa and the trichilocosm. - Other sources, *Kia ye king*, *Tchouan tsi san tsang* (*Concile*, p. 5, 95) simply say that Kāśyapa called together the *samgha*. - In the *P'ou sa tch'ou t'ai king* (*Concile*, p. 126) Kāśyapa 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 (*dharmabhānaka*), 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 (*karuṇā*) for beings to come. Having lost the eye of wisdom (*prajñācakṣus*), they will be stupid and blind. In his great kindness and great compassion (*mahāmaitrīkaruṇā*), 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 (*piṭaka*) 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 (*abhijñā*), liberation (*vimokṣa*) complete and without any doubt. All had acquired the three knowledges (*vidyā*), mastery of *samādhi* (*samādhivaśitā*). They could practice the *samādhis* in a forward or reverse direction (*pratilomānulomataḥ*). All were without obstacles (*avyādhāta*). They recited the three baskets (*tripiṭaka*) and understood the inner (*ādhyātmika*) and outer (*bāhya*)¹⁹⁹ sacred scriptures. They recited and knew fully the eighteen kinds of great sūtras of the heretical sects (*tīrthika*)²⁰⁰ and all of them were able to conquer the heterodox (*pāṣaṇḍa*) in debate.

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

Answer - When king *P'in p'o so lo* (Bimbasāra) 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 thousand people."²⁰¹ King *A chō-che* (Ajātaśatru) did not break this rule. Thus Kāśyapa the Great said to himself: "If we continue to beg our food endlessly, the heretics (*tīrthika*) will object to us violently and will suppress our rules (*vidhi*). Presently in the city of *Wang chō* (Rājagṛha), rice is constantly supplied to a thousand men.²⁰² That is where we should dwell in order to recite the baskets of the texts." It was for that reason that one thousand men were chosen and no more. [68a] Then Kāśyapa the Great, accompanied by a thousand men, went to the city of Rājagṛha on the mountain *K'i chō kiue* (Gr̥dhṛakūṭaparvata).²⁰³ He said

197 Also in the legend of Aśoka (*Concile*, p. 32) Kāśyapa forbids the arhats to enter nirvāṇa before they have compiled the scriptures.

198 The first Council brought together five hundred participants according to most sources, one thousand according to the Mahāsāṃghika Vinaya (*Concile*, p. 204) and Hiuan tsang, *Si yu ki*, tr. Beal, II, p. 161; Watters, *Travels*, II, p. 160. The Mppś is aware of these numbers; here it speaks of one thousand members, but later (p. 69c) of five hundred. Therefore its account is not homogeneous, as Przyluski has noted.

199 According to Przyluski, this concerns the canonical and extracanonical scriptures, or else the Buddhist and non-Buddhist scriptures.

200 For these eighteen great sūtras, see Bukkyō daijiten, p. 941b.

201 This command was given by Bimbasāra after his second meeting with the Buddha.

202 Some sources describe the welcome given by Ajātaśatru to the Council members. Cf. Legend of Aśoka (*Concile*, p. 38) and Ken pen chou... tsa che, T 1451, k. 39, p. 404a-b.

203 The Council was held at Rājagṛha, but the sources do not agree on the exact place: the rock-cave Pippalāyana (Ken pen chou... tsa che, T 1451k. 39, p. 404b; Legend of Aśoka in *Concile*, p. 38); Saptaparṇa cave on the side of mount Vaihāra, Vebhāra in Pāli (Mahāvastu, I, p. 70; Mahāvamsa, III, v. 19); the cave of mount *Teh'a a ti* or *Teh'o ti*

to 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 (*varṣā*), the fifteenth day of the third month, at the time of the recitation of the precepts (*śīla*), having gathered together the saṃgha, Kāśyapa the Great entered into *samādhi*. With his divine eye (*divyacakṣus*), he contemplated to see if, in the present assembly, there was someone who had not yet completely subdued the afflictions (*kleśa*) 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 (*kṣīṇāsrava*); they were pure (*viśuddha*) and stainless (*vimala*). 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 baskets of 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 Buddhadharma, arhats must not serve anyone, must not be at the disposal of anyone, must not carry out 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 (*āpatti*).²⁰⁵ 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 *duṣkṛta* fault."²⁰⁶ Ānanda said: "I was sorry for *Kiu t'an mi* (Gautami).

(Mahāsaṃghika Vinaya, T 1425, k. 32, p. 490c; Legge, Fa-hien, p. 85); a cave situated on the north side of mount Dakṣiṇa (Hiuan-tsang in Watters, *Travels*, II, p. 160); the cave of Nyagrodha (Dulwa in Rockhill, *Life*, p. 151).

²⁰⁴ When he was fifty years old, after twenty years of ministry, the Buddha attached Ānanda to himself as an *upasthāyaka*. 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 tchō king* (Upasthāyakasūtra) in Tchong 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 *upasthāyakasūtra* does not have its correspondent in the Pāli canon, but reappears in Buddhaghosa's commentaries 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., *Brethren*, p. 350-352; Hardy, *Manual*, p. 234-235.

²⁰⁵ In all the accounts of the council, Kāśyapa reproached Ānanda with a number of faults: two in the case of the Fen pie kong tō louen (*Concile*, p. 120-122); four in the Tchouan tsi san tsang (*ibid*, p. 97-98); five in the Pāli Vinaya (*ibid*, p. 156-159); six in the Mahīśāsaka Vinaya (*ibid*, p. 148-153), the Sarvāstivādin Vinaya (*ibid*, p. 232-234) and the legend of Aśoka (*ibid*, p. 47-51); seven in the Dharmagupta Vinaya (*ibid*, p. 182-186), the Mahāsaṃghika Vinaya (*ibid*, p. 214-215), the Mūlasarvāstivādin Vinaya and the Parinirvāṇasūtra (*ibid*, p. 83); nine in the Kia kie king (*ibid*, p. 13-15). - The Mppś counts six faults but enumerates only five.

²⁰⁶ 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); Aṅguttara, IV, p. 274; Tchong 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 *Kiu yi na kie* (Kuśinagara). He was suffering from a backache. Four upper robes (*uttarāsaṅga*) 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 *duṣkṛta* 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." Kāśhyapa the Great again said: "Exactly, if the water was impure, the Buddha had miraculous power (*riddhibāla*) strong enough to purify an ocean of impure water. Go and confess your *duṣkṛta* fault."

Again Kāśyapa the Great said: "The Buddha summoned you: a man learned in the practice of the four bases of miraculous power (*rddhibāla*) 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 *duṣkṛta* fault."²⁰⁸ Ānanda said: "Māra

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. 922c; 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 Bhikṣuṅikarmavacana published by C. M. Ridding and L. de La Vallée Poussin in BSOS, I, 1920, p. 124-125.

²⁰⁷ This episode is told in very different ways in the texts:

- 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 Cullavagga.
- 2) Fo pan ni yuan king, T 5, k. 2, p. 168a; Pan ni yuan king, T 6, k. 2, p. 183c; Ken pen chou... tsa che, T 1451, k. 37, p. 391a: At the request of the Buddha, Ānanda went directly to draw water from the river Kakutsthā, but noticing that the water had become disturbed by the passage of 500 chariots, he asked the Buddha to use it only for his ablutions and he went to quench his thirst in the Hiranyavati river which flowed nearby. The Buddha followed this advice.
- 3) Dīgha, II, p. 128-129: Ta pan nie p'an king, T 7, k. 2, p. 197b. The Buddha asked Ānanda to go to find some drinkable water in the nearby brook three times. Ānanda twice objected that the water was disturbed and proposed going to find some in the Kakutsthā river. At the third request, he obeyed and noticed to his great astonishment that the water of the stream had become clear.

In accord with this tradition - probably revised - of the Pāli Dīgha, the Cullavagga, in its story of the first Council, does not blame Ānanda with having refused water to the Buddha.

It would be interesting to compare these different traditions with the Sanskrit text of the Mahāparinirvāṇasūtra recovered in central Asia. Unfortunately, so far we have only short extracts published by E. Waldschmidt, *Beiträge zur Textgeschichte des Mahāparinirvāṇasūtra*, NGGW, Fachgr. III, Band II, Nr. 3, 1939, p. 55-94.

²⁰⁸ This reproach is not the same in all the narratives:

clouded my mind. That is why I did not speak. It was not out of maliciousness that I did not answer the Buddha."

Again Kāśyapa the Great said: "You have stepped on the *saṃghāṭi* of the Buddha. In that you have committed a *duṣkṛta* fault." Ānanda said: "At that time, a great wind arose and there was no-one to help me. While I was holding the robe, the wind blew and it fell beneath my foot. It is not out of disrespect that I stepped on the Buddha's robe."

Again Kāśyapa the Great said: "You showed the women the mark of cryptorchidy (*kośagatavastiguhya*) of the Buddha after he entered into parinirvāṇa. Is that not shameful? In that you have committed a *duṣkṛta* fault." Ānanda said: "At that time I thought: if the women see the Buddha's mark of cryptorchidy, they will feel ashamed of their own female body and want to obtain a male body so as to plant the roots of merit with the view of realizing Buddhahood. This is why I showed the women [his organs]. It is not out of impudence that I have broken the precepts (*śīla*)."

Kāśyapa the Great said: "You have committed six kinds of *duṣkṛta* faults. You must confess (*pratideśana*) these faults completely in the saṃgha." Ānanda said that he agreed and that he would follow the instructions of the *āyuṣmat* Mahākāśyapa and the saṃgha. Then Ānanda fell to his knees, joined his palms together, uncovered his right shoulder (*ekāṃsam uttarāsaṅgaṃ kuritvā*), took off his leather sandals and confessed his six kinds of *duṣkṛta* faults. Kāśyapa the Great took Ānanda by the hand out of the saṃgha and said to him: "Completely destroy your impurities (*āsrava*) and then you can re-enter. Do not return until your last bonds (*bandhana*) are broken." Having spoken thus, he himself shut the door.²⁰⁹

Then the arhats deliberated in these terms: "Who can recite the Vinaya- and the Dharmapiṭaka? The *ayuṣmat A ni lou teou* (Aniruddha) said: "Under *Chö li fou* (Śāriputra), the second Buddha, there was an excellent disciple called *Kiao fan po t'i* (Gavāmpati) [in the Tsin language, 'Ox breath']²¹⁰. Gentle and

1) The legend of Aśoka (*Concile*, p. 50), the Sarvāstivādin Vinaya (p. 233) and the Mppś blame Ānanda with having shown the private parts of the Buddha to women. [For this cryptorchidy, see below, k. 4, p. 90b]. Ānanda excuses himself by saying that he wanted them to desire a male existence.

2) The Mahīśāsaka Vinaya (p. 135), the Dharmagupta Vinaya (p. 186) and the Pāli Vinaya (p. 137) blame Ānanda for having allowed the women to be the first to venerate the body of the Buddha, which they soiled with their tears. To justify himself, Ānanda offered the late hour as an excuse.

3) In the Kia ye kie king (*Concile*, p. 15) and the Mūlasarvāstivādin Vinaya (Rockhill, *Life*, p. 154). these two versions of the same reproach are combined. He is blamed for having shown the private parts of the Buddha and for having allowed the women to be the first to venerate his body.

²⁰⁹ Przulski sees in this judgment on Ānanda "an ancient procedure destined to purify the community by expelling a scapegoat" (*Concile*, p. 268).

²¹⁰ The episode of Gavāmpati is also narrated by the Kia ye kie king (*Concile*, p. 6-11), the legend of Aśoka (p. 29-32), the Tchouan tsi san tsang (p. 96-97), the Fen pie kong tō louen (p. 115-116) and the Mūlasarvāstivādin Vinaya (Rockhill, *Life*, p. 149-150). At the request of Kāśyapa, Aniruddha contemplates the world to see if all the arhats have come to the assembly. He discovers Gavāmpati in the palace of the Śīrīśas. A young bhikṣu called Pūrṇa or Suprabuddha is entrusted with inviting him. Learning of the Buddha's death, Gavāmpati at once entered into nirvāṇa. He cremated himself and four springs, gushing forth from space, watered his ashes and uttered a gāthā.

kind, he dwells constantly in closed retreat. He abides in the calmness of the mind (*cittaśamatha*). He knows the Vinaya- and Dharmapiṭaka. Now he abides in the heavens of the *Che li cha chou yuan* (Śirīṣavana).²¹¹ Let a messenger be sent to ask him to come."

Kāśyapa the Great said to a recently ordained bhikṣu²¹²: "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 Śirīṣavana, to the dwelling of the arhat Gavāmpati." Carried away with joy, the bhikṣu received the orders of the saṃgha. He said to Kāśyapa the Great: "When I have reached the arhat Gavāmpati, what shall I say to him?" Kāśyapa the Great said: "When you arrive there, you will say to Gavāmpati: Kāśyapa the Great and the other arhats who have destroyed the impurities (*kṣīṇāsrava*) have all assembled in *Yen feou t'i* (Jambudvīpa). There is great business for the saṃgha related to the doctrine. Come quickly."

[68c] The recently ordained bhikṣu prostrated himself before the saṃgha (*saṃgham śirasābhivandya*), and circumambulated it three times to the right (*trihpradakṣiṇīkṛtya*). Like the bird with golden wings (*garuḍa*), he took his leave into space. He came to Gavāmpati, prostrated and said to him: "O venerable one, gentle and kind, you have few desires (*alpeccha*), you know how to be content with little (*alpamātreṇa samtuṣṭaḥ*), you are ever in contemplation (*satatsamāhīta*). 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 Gavāmpati had some doubts; he said to this bhikṣu: "Does not the saṃgha have some quarrelsome subject (*vivādavastu*), that it calls upon me? Are there not some schisms in the saṃgha (*saṃghabheda*)? 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." Gavāmpati said: "How quickly has the Buddha entered into nirvāṇa! The eye of the world (*lokacakṣus*) is extinguished! My *upādhyāya Chō li fou* (Śāriputra), 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." Gavāmpati said: "The great teachers are far away. What resources are left for us? *Mo ho mou k'ie lien* (Mahāmaudgalyāyana), where is he now?" The bhikṣu said: "He also has entered into nirvāṇa." Gavāmpati said: "The Buddhadharmā is going to dissolve. The great men are gone. Beings will mourn." He asked: "What is the *āyuṣmat* Ānanda doing now?" The bhikṣu answered: "Since the Buddha's nirvāṇa, the *āyuṣmat* Ānanda weeps with sorrow and despair." Gavāmpati said: "Ānanda's remorse comes from the fact that he is still in the bondage of passion (*anunayabandhana*) and [for him] the separation gives rise to suffering. What has become of *Lo heou lo* (Rāhula)?" He replied: "Having obtained arhathood, Rāhula has neither grief nor sorrow. He contemplates only the nature of impermanence (*anityalakṣaṇa*) of the dharmas," Gavāmpati said: "It is difficult to break the afflictions and having broken them, to be without sadness." Gavāmpati said: "I have lost the great Teacher free of desires (*vītarāga*). What is the use of

For this individual, see Vinaya, I, p. 19; Dīgha, II, p. 356; Theragāthā, v. 38; Sumaṅgala, III, p. 814. Przyłuski (*Concile*, p. 255) identifies him as a god of dryness and of wind.

²¹¹ This is the *serīsakavimāna* of the Pāli sources, a palace in the world of the Cāturmahārājikas. Cf. Dīgha, II, p. 356.

²¹² Pūrṇa or Suprabuddha according to other sources.

remaining in Śīrīṣavana? 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 into parinirvāṇa,"

[69a] Having spoken these words, he entered *samādhi* and leapt into space. His body emitted light rays (*raśmi*) and water and fire.²¹³ With his hands he touched the sun and moon and manifested all kinds of miracles (*prātihārya*). 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:

Gavāmpati 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 (*āsrava*). During the night, he sat in *dhyāna*, 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 and he was very tired, he lay down. Now, on lying down to reach his pillow (*bimbohana*), just as his head touched it, suddenly he attained enlightenment.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 knowledges (*vidya*), 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 (*āsravakṣaya*)." 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 (*ṛddhibala*), he entered by way of the keyhole.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

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

²¹⁴ Cf. Vinaya, II, p. 286: *apattañ ca sīsaṃ bimbohanam bhūmito ca pādā muttā*. This strange detail is noted by almost all the sources: Legend of Aśoka (*Concile*, p. 36); Mahīśāsaka Vinaya (p. 140), Dharmagupta Vinaya (p. 175), Mahāsaṃghika Vinaya (p. 208) and Mūlasarvāsyivādin Vinaya (Rockhill, *Life*, p. 156).

²¹⁵ In the Mahāsaṃghika 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 your former place."

At this time, the saṃgha deliberated in these terms: "Gavāmpati has entered nirvāṇa. Is there anybody else who is able to compile the basket of the Dharma (*dharmapiṭaka*)? The *āyusmat* Aniruddha said: "There is the *āyusmat* 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 *āyusmat* 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 [69b] 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 Buddhadharmā." Then, prostrating before the saṃgha, Ānanda sat down on the lion-seat (*siṃhāsana*). 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 *āyusmat* 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, Kauṇḍinya,
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,
There remains just a name.
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 *āyusmat* 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 Kaśyapa the Great also uttered these stanzas:

The power of impermanence is very great.

Stupid people and wise people, poor and rich,
 [69c] 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.

Kāśyapa the Great said to Ānanda:²¹⁶ "From the *Tchouan fa louen king* (Dharmacakrapravartanasūtra) up to the *Ta pan nie p'an* (Mahāparinirvāṇasūtra), the collection forms the four *A han* (Āgama): 1. *Tseng yi a han* (Ekottarāgama), 2. *Tchong a han* (Madhyamāgama), 3. *Tch'ang a han* (Dīrghāgama), 4. *Siang ying a han* (Saṃyuktāgama). This is what is called the Basket of the Dharma of the Sūtras (*sūtrapiṭaka*).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, *Literature*, 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 Rhys Davids and Oldenberg have placed it. On this subject, see S. Lévi, *Observations sur une langue precanonique du Bouddhisme*, JA, Nov.-Dec. 1912, p. 511; Przyluski, *Concile*, p. 333-365; F. Weller, *Die Ueberlieferung des alteren buddhistischen Schrifttums*, AM, V, 1928-39, p. 149-182; A.B. Keith, *The Home of Pāli*, BS, XXXI, p. 747.

On the literary activity displayed in the course of the Council, the sources are not in absolute agreement; the differences they manifest allow them to be classified perhaps chronologically:

- a. The scriptures are divided into two sections: Dharma and Vinaya. - Upāli recites the Vinaya and Ānanda the sūtras (Pāli Vinaya and Mahīśaka Vinaya, in Przyluski, *Concile*, p. 143-147. - The Fathers receive the Āgamas from Ānanda and write the rules and precepts (ibid p. 211-216).
- b. To the first two piṭakas is added a Māṭṛka or catechesis. - Ānanda recites the Sūtrapiṭaka, Upāli the Vinayapiṭaka, Kāśyapa the Māṭṛka (Legend of Aśoka, ibid p. 39-45).
- c. The scripture is divided into three piṭakas, but their order or their reciters is uncertain.. - Upāli recites the Vinaya, Ānanda the sūtras and the Abhidharma (Sarvāstivādin Vinaya, p. 227-231; Dharmagupta Vinaya, p. 187-195; Mppś).

²¹⁷ According to some authors (S. Lévi, *Les seize Arhat*, JA, 1916, p. 31-32; J. Przyluski, *Concile*, p. 352 sq), the order in which the Āgamas are cited was of importance. Here are some lists where the Āgamas are indicated by their initials (D = Dīgha; M = Madhyama; S = Saṃyukta; E = Ekottara; K = Kṣudraka):

M-D-E-S, in Mahāparinirvāṇasūtra, T 6, k. 2, p. 191a.

S-D-M-E, in Mūlasarvāstivādin Vinaya, T 1451, k. 39, p. 407b-c.

E-M-D-S, in Mppś and Tchouan tsi san tsang, T 2026, p. 3b. [It should be noted that the Mppś, which counts only four Āgamas, is however aware of the Kṣudraka to which it will refer below, k. 5, p. 99b].

S-M-D-E, in Asaṅga's Yogacaryābhūmi, T 1579, k. 85, p. 772c.

D-M-S-E-K, in Pāli canon (cf, Atthasālini, p. 25-26; tr, Tin, *Expositor*, I, p. 31-32; Mahīśāsaka Vinaya, T 1421, k. 30, p. 191a; Mahāsaṃghika Vinaya, T 1425, k. 32, p. 491c.

D-M-E-S-K, in Dharmagupta Vinaya, T 1428, k. 54, p. 968b; the P'i ni mou loun of the Haimavata school, T 1463, k. 4, p. 818a; the relation of Nandamitra, in S. Lévi, *Les seize arhat*, p. 20.

The great arhats asked further: "Who can clearly bring together the basket of the Vinaya (*vinayapiṭaka*)?" They all said: "The *āyusmat Yeou 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 (*siṃhāsana*) and tell us in what place the Buddha first enunciated the Vinaya and collected the precepts (*śīla*)." Upāli received the orders of the saṃgha. Seated on the lion-seat, he said: "Thus have I heard: once the Buddha was at *P'i chō li* (Vaiśālī). At that time, *Siu t'i na* (Sudinna) son of the householder *Kia lan t'o* (Kalanda) conceived a lustful desire for the first time."²¹⁸

(1-3) The Explanations relative to the 250 Precepts (*pañcaśaddviśataśīlasaṃprayuktakārtha*) in three sections (*varga*), (4) the Seven Precepts (*saptadharmā*), (5) the Eight Precepts (*aṣṭadharma*), (6) the *Pi k'ieou ni pi ni* (*bhikṣuṇīvinaya*), (7) the *Tseng yi* (*Ekottara*), (8) the *Yeou p'o li wen* (*Upāliparipricchā*), (9) the *Tsa pou* (*Kṣudrakavarga*), these 80 sections (*varga*) form the Basket of the Discipline (*vinayapiṭaka*).²¹⁹

Again the arhats had this thought: "Who can clearly bring together the basket of the *A p'i t'an* (*Abhidharmapiṭaka*)?" They thought: "Among the five hundred arhats, the *āyusmat Ānanda* is the foremost of those who explain the sūtras. Let us invite him." Then they invited him with these words: "Get up and

E-M-D-S-K, in Fen pie kong tō king (Przyluski, *Concile*, p. 119).

²¹⁸ See Sudinna's wrong-doing in Vinaya, III, p. 10-21 (tr. Horner, I, p. 21-38); Wou fen liu, T 1421, k. 1, p. 2b; Sseu fen liu, T 1428, k. 1, p. 569c; Che song liu, T 1433, k. 1, p. 1a.

²¹⁹ We have already commented several times that the Mppś, when it cites 'the Vinaya in a vague way', almost always refers to the Sarvāstivādin Vinaya, the Chinese translation of which, entitled *Che song liu*, was started in 404 by Puṇyatara, continued by Kumārajīva (translator of the Mppś) and completed by Vimalākṣa (cf. Bagchi, I, p. 177). The Mppś and the *Che song liu* both having been translated by Kumārajīva, it is not surprising that the Mppś, in analyzing the Vinayapiṭaka here, purely and simply reproduces the table of contents of the *Che song liu*. Nevertheless, instead of calling the chapters of this Vinaya *song* (*parivarta*), he calls them *pou* (*varga*). To verify the exactness of the information given here by the Mppś, it is sufficient to compare them with the main divisions of the *Che song liu* (T 1435, vol. 23):

Song 1-3: Untitled but dedicated to the explanation of the 250 precepts	p. 1
Song 4: Ts'i fa (<i>saptadharmā</i>)	p. 148
Song 5: Pa fa (<i>aṣṭadharmā</i>)	p. 206
Song 6: Tsa song (<i>kṣudrakaparivarta</i>)	p. 257
Song 7: Ni liu (<i>bhikṣuṇīvinaya</i>)	p. 302
Song 8: Tseng po li wen fa (<i>Upāliparipricchā</i>)	p. 346
Song 10: Chan song (<i>kuśalaparivarta</i>)	p. 379

The *pou* of the Mppś correspond to these ten *son*, which ends by saying: "These 80 *pou* form the Basket of the Vinaya." The number 80 is obviously an error and should be replaced by 10.

But this error is easily explained, for we know that if, in another passage of the Mppś (k. 100, p. 756c), the Vinaya of the land of Kasmir (*ki pin*), which rejected the Jātakas and the Avadānas, consists of only 10 chapters (*pou* = *varga*), there is a Vibhāṣā in 80 chapters, which comments on it; on the other hand, the Vinaya of the land of Mathurā, with its Avadāna and its Jātakas, consists of 80 chapters. Cf. Przyluski, *Aśoka*, p. 214-215; *Fables in the Vinaya-Piṭaka of the Sarvāstivādin School*, IHQ, vol. V, p. 1-5.

In other sources, the Vinayapiṭaka is analyzed in quite a different way. See references in Przyluski, *Concile*, p. 409.

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 *Chō p'o li* (Śrāvastī). At that time, the Buddha said to the bhikṣus: 'Those in whom the five fears (*bhaya*), the five sins (*āpatti*) and the five hatreds (*vaira*) 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 (*durgatī*). 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 (*sukhavihāra*). What are the five fears that must be discarded? 1. Murder (*prāṇātipāta*), 2. theft (*adattādāna*), 3. illicit sexual relationships (*kāmamithyācāra*), 4. falsehood (*mṛṣāvāda*), 5. alcoholic drinks (*madhyapāna*).'²²⁰ All of this is called the Basket of the Abhidharma (*abhidharmapiṭaka*).

[70a] When the three baskets of the doctrine were brought together, the devas, asuras, nāgas and devīs made offerings of all kinds. They rained down celestial flowers (*puṣpa*), perfumes (*gandha*), banners (*patākā*), 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 hve been collected.

The omniscient one who has the ten strengths (*daśabala*),

The wisdom of his words is the lamp that destroys ignorance.

Question. - What is the origin of the *Pa kien tou a p'i t'an* (Aṣṭagranthābhidharma), the *Lieou fen a p'i t'an* (Ṣaṭpādābhidharma), and the others?²²¹

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* (Aśoka) brought together a great assembly of five hundred (*pañcavarṣapariṣad*) and the great masters of the dharma debated.²²² As a result of their

²²⁰ This recitation of the Abhidharmapiṭaka by Ānanda is taken almost textually from the Sarvāstivādin Vinaya, Che song liu, T 1435, k. 60, p.449a (tr. in Przyluski, *Concile*, p. 231). According to this source, the Buddha preached the Abhidharma for the first time in Śrāvastī. Actually, according to Aṅguttara, III, p. 204-205, it was at Śrāvastī, at Jetavana in the garden of Anāthapiṇḍika, that the Buddha explained the five fears in question here: *Pañca, gahapati, bhāyāni verāni.... vuccati sugatiñ ca upapajjati*.

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 Przyluski, *Concile*, p. 72, translates: 'the Abhidharma in eight *hien tou* (*khaṇḍa*) 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 Sthāvīrya and that of the Mahāsaṃghika. The Mppś is strictly dependent upon the Kashmir tradition represented by:

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

2) Vasumitra's *Samayabhedaparacanacakra*, T 2031, p. 15a-b (tr. J. Masuda, in *Asia Major*, II, 1925, p. 14-15); T 2032, p. 17b-c; T 2033, p. 20a-b.

3) Paramārtha's commentary on the preceding treatise, a commentary extracts of which are incorporated into the *San louen hiuan yi* by Ki tsang (T 1852, p. 8b-c) and the *Sanrongengi ken'yūshū* by Chūkan (T 2300, p. 455b-456b) and translated by P. Demiéville, *L'origine des sectes bouddhiques*, MCB, I, 1931-32, p.30-40.

4) the *Si yi ki* by Hiuan 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 Mahāvibhāṣā.

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 Aśoka, 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 (Sthāvīrya) 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 saints, arhats or srotaāpanna, various imperfections such as the faculty of being physically tainted, doubt, a certain ignorance, etc.... According to the Mahāvibhāṣā, the argument was decided by Aśoka 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 Vibhāṣā, they refused to leave Kashmir (where, later on, according to a tradition which is, however, debatable, the Vibhāṣā itself was composed). According to Paramārtha, they accepted Aśoka'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 *Sde pa tha dad par hbyed pa sañ rban par bśad pa* (Bstan-ḥgyur, Mdo ḥgrel, XC, 12) tr. in Walleser, *Sekten des alten Buddhismus*, Heidelberg, 1927, p.78-93), tells of a twofold tradition: One Council regarding Mahādeva's five points was held at Pāṭaliputra in the 137th year after the nirvāṇa, under kings Nanda and Mahāpadma, and ended in the splitting of the Sthaviras and the Mahāsāṃghikas (Walleser, p.81-82). - In the 160th year after the nirvāṇa, under the reign of Dharmāśoka in Pāṭaliputra, some arguments [on the five points of Mahādeva] provoked a schism in the community which divided the Mahāsāṃghikas and the Sthaviras (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 Vaiśālī in order to condemn ten innovations (*dasa vatthūni*) introduced into the disciplinary rule by the monks of Vaiśālī. The references gathered by W. Geiger in his introduction to the Mahāvamsa, 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 Vaiśālī 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; Muséon, 1905, p. 258-312); Wou fen liu, T 1421, k. 30, p. 192a-194b; Mo ho seng k'i liu, T 1425, k. 33, p. 493a-z (does not give the date); Sseu fen liu, T 1428, k. 54, p. 968c-971c; Samanāpāsikā (in Vinaya III, p. 294 sq, and the Chan kien liu p'i p'o cha, T 1462, k. 1, p. 677c); P'i ni mou king, T 1463, k. 4, p. 819b; Fa hien tchouan, T2085 (tr. Legge, p. 75).

b. The Council of Vaiśālī took place in the 110th year after the nirvāṇa according to the Che song liu, T 1435, k. 60-61, p. 450a-456b; Ken pen chou... tsa che, T 1451, k. 40, p. 411c-414b, with the Tibetan correspondent in Dulwa, XI, p. 323-330, of which there is a translation in Bu ston (Obermiller), II, p. 91-96; Tāranātha, p. 41-42 (who proposes different dates); Hiuan tsang, Si yu ki, T 2087, k. 7, p. 909b (tr. Beal, II, p. 74-75; tr. Watters, *Travels*, II, p. 73-77).

differences, two distinct sects (*nikāya*) subsequently developed²²³, [each] having a name. - Finally a Brahmin monk named *Kia tcham yen* (Kātyāyana), wise and of keen faculties (*tīkṣnendriya*), completely recited the three Baskets (*tripiṭaka*), the inner and outer texts (*ādhyātmikabāhyasūtra*). Wishing to explain the words of the Buddha, he compiled the *Fa tche king pa kien tou* (Jñānaprasthānāṣṭagraṅtha).²²⁴ The

c. According to the Singhalese chronicles, the second Council was held at Vaiśālī in the 199th year after the nirvāṇa under the reign of Kālāśoka (Dīpavaṃsa, IV, v. 44, 47; Mahāvamsa, IV, v. 8) and according to the Dīpavaṃsa (V, v. 30-39), the Vṛjiputrakas who had been excommunicated at the Council, in their turn held a great assembly (*mahāsamgīti*) whence came the Mahāsāṃghika sect. - The Singhalese sources are also the only ones to note the existence of a third Council which was held at Pātaliputra under the chairmanship of Tissa Moggaliputta in the 236th year of the nirvāṇa (Dīpavaṃsa, VII, v. 34-59), which was the seventeenth year of Aśoka's reign (Mahāvamsa, V, v. 280). Tissa had missionaries adopted by the Elders of Kathāvattu (Dīpavaṃsa, VII, v. 41, 56-58; Mahāvamsa, V, v. 278) and sent them everywhere.

If the Kāśmirian tradition is compared with the traditions relating to the Council of Vaiśālī, 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:

(1) The Singhalese chronicles give to Tissa Moggaliputta under Aśoka the same rôle that the Sanskrit Sarvāstivādin sources have Upagupta play under the great monarch (cf. Lav., *Histoire*, II, p. 137; Przyluski, *Aśoka*, s.v. Upagupta).

(2) The Tissa Moggaliputta of the Singhalese chronicles tried to make Aśoka believe that the Buddha was *vibhajyavādin* (Mahāvamsa, V, v. 271; Comm. of the Kathāvattu in Aung, *Points of Controversy*, p. 7). The Vibhajyavāda, characteristic of the school of the Pāli language, is a philosophical position which, by subtle distinction, accepts the existence of a certain past, not of all the past; it is opposed to the Sarvāstivāda, characteristic of the school of the Sanskrit language, which accepts the existence of the three times, including the past. When the Sarvāstivādins in their Abhidharma discuss the existence of the three times, they have as adversary a certain *vibhajyavādin* called Maudgalyāyana (cf. Lav., *La controverse du Temps et du Pudgala dans le Vijñānakāya*, EA, I, p. 343). This Maudgalyāyana of the Sanskrit sources may be the Moggaliputta of the Pāli sources (cf. Lav., II, p. 138).

(3) The Singhalese chronicles list two councils under two different kings Aśoka:

i) the Council of Vaiśālī followed, in the Dīpavaṃsa, by the Mahāsamgīti of the Vajjiputtakas under king Kālāśoka (in the 100th year of the nirvāṇa); *ii*) the Council of Pātaliputra under king Aśoka (in the 236th year of the nirvāṇa). - A part at least of the Kāśmirian tradition, that represented by Paramārtha's commentary on Vasumitra's treatise, also mentions two councils which took place under the same Aśoka, after the 100th year of the nirvāṇa: the council that took place before the departure of the 500 arhats for Kāśmir, and the one that took place after their return to Pātaliputra (cf. P. Demiéville, p. 21).

(4) The five points of Mahādeva expounded in the Kāśmir tradition are discussed in the Kathāvattu, II, 1-6 (ed. Taylor, I, p. 163-204). Cf. L. de La Vallée Poussin, *The Five Points of Mahādeva and the Kathāvattu*, JRAS, 1910, p. 313-423).

²²³ For the development of the sects, W. Geiger, Mahāvamsa, App. B, p. 276-287; R. Kimura, *Intro. to the Hist. of Early Indian Buddhist Schools*, Calcutta, 1925; M. Walleser, *Die Sekten des alten Buddhismus*, Heidelberg, 1927; J. Masuda, *Origin and Dictrines of Early Indian Buddhist Schools*, Asia Major, II, 1925, p. 1-78; P. Demiéville, *L'origine des sectes bouddhiques d'apres Paramārtha*, MCB, I, 1931-21, p. 15-64.

²²⁴ The traditions relating to Kātyāyana are confused:

a. Mahākātyāyana was one of the great disciples of the Buddha, the foremost of those who explain at length the brief aphorisms of the Buddha (Aṅguttara, I, p.23: *aggo saṅkhittena bhāsītassavitthārena atthaṃ vibhajantānam*). He was

originally from Ujjayinī and was the disciple of Avanti (Theragathā, v. 496-501; Comm. in Rh. D., *Brethren*, p. 238-239; Manoratha, I, p. 204-209).

According to concordant information, he may have been the author of the Peṭakopadesa: the Gandhavaṃsa, p. 59, attributes this work to him. - The Mppś, k. 2, p. 70a20-23 says: "Mahākātyāyana, during the lifetime of the Buddha, explained the words of the Buddha and made a *Pi le* (Peṭaka), 'box-collection' in the Ts'in language, which, until today, is used in southern India." - Paramārtha (in P. Demiéville, *Origine des sectes*, p. 49-50) says: "In the time when the Buddha was in the world, Mahākātyāyana expounded a śāstra to explain the Āgama sūtras of the Buddha." (This again concerns the Peṭakopadesa and the Abhidharmajñānaprasthāna).

[The Peṭakopadesa is a well-known work: cf. R. Fuchs, *Specimen des Peṭakopadesa*, Berlin, 1908. According to E. Hardy, *Nettipakaraṇa*, p. VIII sq., 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 Mppś includes it among the Abhidharmas, and the Burmese Buddhists include it, along with the Pettipakaraṇa, the Suttasaṃgaha and the Milindapañha, in the canonical collection of the Khuddakanikāya (cf. M. Bode, *Pāli Literature of Burma*, London, 1909, p. 4 sq.). The Peṭakopadesa is one of the main sources of Buddhagosa's Visuddhimagga and Upatissa's Vimuktimārga (cf. P.V. Bapat, *Vimuttimagga and Visuddhimagga*, Poona, 1937, p. XXV). - According to the evidence of Helmer Smith (in Przyłuski, *Concile*, p. 73, n. 6), it is still in use in Ceylon.

b. Kātyāyāna, author of the Jñānaprasthāna. - Here also (p. 70a10-12) the Mppś tells us that after the Council of Aśoka (therefore, according to its accounting, in the 200th year after the Nirvāṇa. Kātyāyana composed the *Jñānaprasthana*. This date was confirmed by Paramārtha (in Demiévills, p. 50) who informs us "that in the 200 years, Kātyāyāna left Lake Anavatapta, came to the country of Magadha into the Mahāsāṃghika school, where he established distinctions related to the holy teaching of the Tripiṭaka...; those who accepted his teachings formed a separate school called 'the school that enunciates distinctions'; these were the disciples of Mahākātyāna." Actually, Kātyāyana was not a Mahāsāṃghika, but a pure Sarvāstivādin. Paramārthala later corrects himself (p. 53-55) in associating Kātyāyana with the beginnings of the Sarvāstivādin school which was formed at the beginning of the 3rd century after the nirvāṇa. It was as a Sarvāstivādin that he composed the Jñānaprasthana, 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 Mppś locates it after the Council of Aśoka, therefore in the 200 years after the nirvāṇa. - According to the Vibhāṣā (T 1545, k. 5. p. 21c), "when the Bhadanta [Kātyāyana] composed the Jñānaprasthana, he was living in the East; this is why he cites [T 1544, k. 1, p. 918c] the five rivers known in the East." - According to Hiuan tsang, *Si yu ki* (T 2087, k. 4, p. 889c), "three hundred years after the nirvāṇa, the śāstra master Kātyāyana composed the Jñānaprasthāna in Tāmasavana", near Cīnabhukti on the right bank of the Bias (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 Sarvāstivādin 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 Aṣṭaṅgrantha, also called Jñānaprasthāna."

The Mppś designates this work as *Fa tche king pa kien you*. In a pinch, one could take this to mean, as does Przyłuski, "Jñānaprasthāna in eight *kien* (93 and 9) *tou* (*khaṇḍa*)", but Paramārtha, in his Life of Vasubandhu (T 2049, p. 189a) explains that *k'ien* (5 and 10) *tou* is equivalent to *k'ie lan t'a* (9 and 5; 140 and 17; 9 and 3), i.e., *grantha*; this is why I [Lamotte] have restored the title as *Jñānaprasthānaṣṭaṅgrantha*. It is actually known that the *Aṣṭaṅgranthābhidharma*, or the Abhidharma in Eight Volumes, is a synonym of the Jñānaprasthāna (cf. J. Takakusu, *Abhidharma Literature of the Sarvāstivādins*, JPTS, 1905, p. 82, n. 2; Lav. *Introduction to the Kośa*, p. XXX).

The Jñānaprasthāna is cited several times in the Kośavyākhyā of Yaśomitra (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 t'an kien tou louen* (Abhidharmāṣṭaṅgrantha), T 1543, translated at Lo yang in 383 by Saṃghadeva and Tchou fo nien;

first chapter (*skandhaka*) deals with the supreme worldly dharmas (*laukikāgradharma*).²²⁵ Subsequently, his disciples made from it a *Pi p'o so* (Vibhāṣā) for people of ages to come who could not completely understand the Aṣṭaśāstra (or Jñānaprasthāna).²²⁶

2. Some say: In the *Lieou fen a p'i t'an* (Śaṭpādābhidharma)²²⁷ the third part in eight chapters (p'in = *parivarta*) is called *Fen pie che tch'ou* (Lokadhātuprabhedā?); 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

2. *A p'i ta mo fa tche louen* (Abhidharmajñānaprasthānāśāstra), T 1544, translated at Lo yang between 657 and 680 by Hiuan tsang (cf. Bagchi, I, p. 161; II, p. 489).

²²⁵ On the theory of the *laukikāgradharmas* in the Jñānaprasthāna, cf. Lav., *Pārāyaṇa cité dans Jñānaprasthāna*, MI, II, p. 323-327; Intro. to Kośa, p. XXX.

²²⁶ According to some sources, the Vibhāṣā was compiled in the course of a council held under Kaniṣka in the monastery of Kuvana near Jālandhara or at the vihara of Kuṇḍalavana in Kaśmir. Here is a short summary of sources related to this council:

Chinese sources: Paramārtha, *Vie de Vasubandhu*, T 2049, p. 189a (tr. J. Takakasu, TP, 1910; - Hiuan tsang, *Si yu ki*, T 2098, k. 3, p. 886b-887 (tr. Beal, I, p. 151-155; tr. Watters, I., p. 270-278).

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

Works: Kern, *Histoire*, II, p. 392-394; *Manual*, p. 121-122; J. Takakasu, JRAS, 1905, p. 415; JPTS, 1905, p. 123; V. Smith, *Early History of India*, Oxford, 1908, p. 230; Lav., *Histoire*, II, p. 326-327.

This confused collection of indecisive traditions has, as its evident intention, the setting up of Kaniṣka as against Aśoka, and attributing to the Sarvāstivādins a council which would somehow serve as a match for the synod of the Vibhajyavādins presided over by Tissa Moggaliputta. As de La Vallée Poussin has said: "It is likely that Kaniṣka did not call a council and that that there was no council." It is not unreasonable that the Mppś has made no mention of it.

In any case, if a Vibhāṣā was composed under Kaniṣka to serve as commentary for the Jñānaprasthāna of Kātyāyana, it is certainly different from the Mahāvibhāṣā in 200 rolls which has come down to us in the Chinese translation of Hiuan tsang (T 1545). The latter, in effect, tells a story of a eunuch (? is this a misprint in the French – Migme Chodron) and bulls that came, it says, "at one time", under Kaniṣka (cf. T 1545, k. 114, p. 593a).

²²⁷ The Śaṭpādābhidharma, the title of which is attested in the Kośavyākhyā, p. 466, is the Jñānaprasthāna and the six annexed treatises that are its continuation (*anucāra*) or 'feet' (cf. Kośa, I, p. 4, n. 4). There is a list of them in Sanskrit in the Kośavyākhyā, p. 9, and in Tibetan in Buston, I. p. 49 and Taranātha, p. 296: *i*) Prakaraṇapāda by Vasumitra (T 1541 and 1542; *ii*) Vijñānakāya by Devaśarman or Devakṣema (T 1539), *iii*) Dharmaskandha by Śāriputra according to the Tibetan sources, of Maudgalyāyana according to the Chinese sources (T 1537); *iv*) Prajñaptiśāstra by Maudgalyāyana (T 1538); *v*) Dhātukāya by Pūrṇa according to the Tibetan sources, of Vasumitra according to the Chinese sources (T 1540); *vi*) Saṃgītiparyāya of Mahākauṣṭhila according to the Tibetan sources, of Śāriputra according to the Chinese sources (T 1536). - Along with the Jñānaprasthāna, these are the seven treatises of the Sarvāstivādin Abhidharma. The best study of these works is that of J. Takakasu, *On the Abhidharma Literature of the Sarvāstivādin*, 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; Nyanatiloka, *Guide through the Abhidhamma-Piṭaka*, Colombo, 1938.

²²⁸ This is probably the Dharmaskandha (T 1537) attributed to Maudgalyāyana by the Chinese tradition; but in Hiuan tsang's translation, it consists of twenty-one chapters.

chapters (p'in); four are the work of the bodhisattva P'o siu mi (Vasumitra) and four others the work of the arhats of *Ki pin* (Kaśmir)²²⁹. The other five parts are the work of the *Louen yi che* (*upadeśācārya*).

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 *T'ou tseu* (Vātsiputrīya) monks recited [this work]. To this day, this is what is called the *Chou li fou a p'i t'an* (Śāriputrābhidharma).²³⁰

²²⁹ This is a question of the Prakaraṇapāda (T1541 and 1542) which actually consists of eight chapters: Pañcadharmavibhaṅga, Jñānavibhaṅga, Āyatanavibhaṅga, Saptapādārthavibhaṅga, Anuśayavibhaṅga, Saṃgrahavibhaṅga, Sahasrapariṭicchāvibhaṅga, Nirvedavibhaṅga. If the Mppś is to be believed, only the first four would be the work of Vasumitra.

²³⁰ The *Chou li fou p'i t'an louen* (T 1548) was translated into Chinese at the *Che yang sseu* monastery by Dharmayaśas in the years 407-408 (Bagchi, I, p. 175).

Śāriputra, the foremost of the great sages (*mahāpaññānaṃ*: Aṅguttara, I, p. 23) may have composed it in the very lifetime of the Buddha: this is what the Mppś affirms here, probably taking this information from the Vibhāṣā, T 1545, k. 1, p. 1b1-3: "In all of the disciples of all of the Tathāgatas, the rule is that there are two great masters who bear the holy Dharma: in the lifetime of the Buddha, the ārya Śāriputra, and after his nirvāṇa, the ārya Katyāyanīputra (author of the Jñānaprasthāna)." Moreover, we learn from the Atthasālinī, p. 16 (tr. P.M. Tin, *Expositor*, I, p. 20-21) how Śāriputra was familiar with the Abhidharma: When the Buddha was preaching the Abhidharma to the Trāyastriṃśa gods, he went each day to bathe in Lake Anavatapata, then, during his rest-period, he communicated to Śāriputra the content of the sermon he had just preached. Having thus learned the Abhidharma, Śāriputra transmitted it to his five hundred disciples (*Śāriputtatthera pi Sathārā... bhikkhusatānaṃ desesi*). The Pāli school itself claims to hold its Abhidhamma from the Buddha himself, but through the intermediary of Śāriputra. And this explains the close relationship between the Śāriputrābhidharma and the Pāli Abhidhamma, a relationship manifested both in form and in content..

Independent investigations carried on both by L. de La Vallée Poussin (*Introduction to the Kośa*, p. LX-LXII) and by T. Kamura (*Recherches sur l'Abhidharma*, Tokyo, 1922), have shown that the *Śāriputrābhidharma* is not Sarvāstivādin, but expounds a doctrine very close to that of the Pāli Abhidhamma (in particular of the Vibhaṅga and the Puggalapaññati) and maintains the Vibhajyavādin theses expounded in the Vibhāṣā and the Kośa. To review them, it suffices to compare the description of the *rūpadhātu* in the *Śāriputrābhidharma* (T 1548, k. 3, p. 543) with Vibhaṅga, p. 1 and Kośa, I, p. 35; the definition of *dharmadhātu* (k. 2, p. 535) with Vibhaṅga, p. 89 and Kośa, I, p. 30; the definition of *nirodhasatya* (k. 4, p. 553) with Vibhaṅga, p. 103.

The Pāli school divides its Basket of Abhidhamma into seven books, but the Haimavata school which is almost confused with it (cf. W. Geiger, *Mahāvamsa*, p. 278) adopts another division. (k. 4, p. 553): 1) Distinctions with questions (*Saprasānaka*), 2) Distinctions without questions (*Aprasānaka*), 3) Connections (*Samgraha*), 4) Correspondences (*Samprayukta*), 5) Places (*Āyatana*). Cf. P'i ni mou king, T 1463, k. 4, p. 818a28-29 (tr. Przyluski, *Concile*, p. 179). This should be compared with the first three chapters of the *Śāriputrābhidharma*: 1) *Saprasānaka*, 2) *Aprasānaka*, 3) *Samgraha-samprayukta*.

The Mppś adds that "later, the Vātsiputrīya monks recited the *Śāriputrābhidharma*" and Paramārtha, probably on the basis of this assertion, will explain that their founder, the arhat Vatsyaputra, had had Rāhula as his upādhyāya, who himself had had as upādhyāya Śāriputra who had expounded the Abhidharma in nine parts of the Buddha, called the Abhidharma of the Characteristics of the Doctrine or *Dharmalakṣaṇābhidharma* (cf. Demiéville, *Origine des sectes bouddhiques*, p. 57). Actually, the *Śāriputrābhidharma* contains no mention of the pudgala which is the doctrine characteristic of the

4. During the lifetime of the Buddha, Mahākātyāyana explained the words of the Buddha and composed a *Pi le* (*peṭaka*), 'box-collection' in the language of the T'sin. It is used even today in southern India.²³¹

As all these works are commentaries on the words of the Buddha, when it is said: "The five precepts (*śīla*)", [the commentary] says: some are material (*rūpin*), others are non-material (*arūpin*); some are visible (*sanidarśana*), others are invisible (*anidarhana*); some offer resistance (*sapratigha*), others do not offer resistance (*apratigha*); some are impure (*sāsarava*), others are pure (*anāsrava*); some are conditioned (*saṃskṛta*), others are non-conditioned (*asaṃskṛta*); some are with retribution (*vipaka*), others are without retribution; some are good (*kuśala*), others are bad (*akuśala*); some are morally defined (*vyākṛta*), others are morally non-defined (*avyākṛta*). All this is what is called the Abhidharma.

Furthermore, there are seven tendencies of defilement (*anuśaya*):²³² *anuśaya* of attachment to pleasure (*kāmarāga*), *anuśaya* of hostility (*pratigha*), *anuśaya* of attachment to existence (*bhāvarāga*), *anuśaya* of pride (*māna*), *anuśaya* of ignorance (*avidyā*), *anuśaya* of wrong view (*drṣṭi*), *anuśaya* of doubt (*vicikitsā* or *vimati*): these are the seven *anuśayas*. Some are the *anuśayas* of the desire realm (*kāmadhātu*), some are the *anuśayas* of the form realm (*rūpadhātu*), others are the *anuśayas* of the formless realm (*ārūpyadhātu*). Some are abandoned by seeing the truths (*satyadarśanaheya*), others are abandoned by meditation (*bhāvanāheya*); some are abandoned by the seeing of suffering (*duḥkhadarśanaheya*), others are abandoned by seeing the origin [of suffering] (*samudayadarśanaheya*), others are abandoned by seeing the cessation [of suffering] (*nirodhadarśanaheya*); the rest are abandoned [70b] by seeing the Path (*pratipaddadarśanaheya*). Some are complete *anuśayas*, the others are incomplete *anuśayas*.

The ten knowledges (*jñāna*)²³³ are: 1) knowledge of dharma (*dharmajñāna*), 2) subsequent knowledge (*anvayajñāna*), 3) worldly knowledge (*lokasaṃvṛtījñāna*), 4) knowledge of the mind of another (*paracittajñāna*), 5) knowledge of suffering (*duḥkajñāna*), 6) knowledge of its origin (*samudayajñāna*), 7) knowledge of its cessation (*nirodhajñāna*), 8) knowledge of the Path (*mārgajñāna*), 9) knowledge of the cessation [of the defilements] (*kṣayajñāna*), 10) knowledge of no further rebirths (*anutpādayajñāna*). These are the ten knowledges. Some are impure (*sāsrava*) others are pure (*anāsrava*); some are conditioned (*saṃskṛta*), others are unconditioned (*asaṃskṛta*); some are *sāsarava* causes, others are *anāsarava* causes. Some are causes belonging to the desire realm (*kāmadhātu*), some are causes belonging to the form realm (*rūpadhātu*), some are causes belonging to the formless realm (*ārūpyadhātu*), others are causes belonging to no realm (*anavacara*). Some are acquired on the uninterrupted path (*ānantaryamārga*), others on the

Vātsīputrīyas and the Sāmmītiyas. The only book of Abhidharma that teaches the doctrine of the pudgala is the *San mi ti pou louen*, T 1649.

²³¹ For Mahākātyāyana and his *Peṭakopadesa*, see above.

²³² The same list but with different order in Dīgha, III, p. 254; Saṃyutta, V, p. 60; Aṅguttara, IV, p. 9; Vibhaṅga, p. 340, 383; Kathāvatthu II, p. 405 sq; Kośa, V, p. 3; Tsanghan, T 99 (no. 490), k. 18, p. 127a28.

²³³ For the ten *jñānas* and connected problems: Prakaraṇapāda, T 1541, k. 1, p. 628b-c; T 1542, k. 1, p. 693c-694a; Abhidharmāmṛtaraśāstra, T 1553, k. 2, p. 974 (tr. Hobogirin, *Chi*, p. 291); Kośa, VII, p. 11; Mahāvyyutpatti, no. 1234-1243. - Cf. the Pāli sources: Dīgha, III, p. 226-227; Saṃyutta, II, p. 57; Vibhaṅga, p. 328.

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

path of liberation (*vimuktimārga*). When the four fruits (*phala*) are acquired, some are attained, others are lost. .

To analyze (*vibhajana*) all dharmas in this way is what is called Abhidharma.

There are three kinds of Abhidharma. First the main part and the meaning of the Abhidharma; the abbreviated text consists of 320,000 words. Secondly [the Abhidharma] in six parts; the abbreviated text consists of 320,000 words. Thirdly, the Piṭaka: the abbreviated text consists of 320,000 words.

We have explained the general meaning as a whole (*samāsataḥ*) of the expression *Evaṃ mayā śrutam ekasmin samaye*.

CHAPTER IV: EXPLANATION OF THE WORD BHAGAVAT²³⁴

Sūtra: Bhagavat

Śāstra: Now let us explain this word.

BHAGAVAT²³⁵

Why is he called *P'o k'ie p'o* (*bhagavat*)?

1. In the word bhagavat, *bhāga* means quality (*guṇa*) and *vat* indicates its possession: "the one who possesses qualities."²³⁶

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

²³⁴ This chapter is devoted to the synonyms of the name of Buddha. The first ten constitute a traditional formula of praise: *bhagavāms tathāgato 'rham samyaksambuddho vidyācaranasampannaḥ sugato lokavid anuttaraḥ puruṣadamyaśārathiḥ sasta devamanusyanam buddho bhagavām*. Cf. the Dhvajāgrasūtra of which we have the Sanskrit version (Waldschmidt, *Bruchstücke*, p. 47), the Pāli version (Saṃyutta, 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 Nikāyas, e.g., Dīgha, I, p. 49; III, 237; Majjhima, I, p. 37, 69, 179, 285, 290, 344, 356, 401, 412, 502, 521; II, p. 55, 133, 238; Saṃyutta, I, p. 219; II, p. 69; III, p. 85; IV, p. 320; V, p. 197, 343, 445; Aṅguttara, I, p. 168, 207; II, p. 33, 56, 66, 147; III, p. 2, 10, 31053, 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. Tchong a han, T 26 (no. 132), k. 31p. 623a; no. 146, k. 36, p. 656c27; (no. 161), k. 4, p. 685a; Tsa a han, T 99 (no. 546), 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-puṇḍarīka, p. 17, 65, 67, 151, etc.; Mahāvvyutpatti, no. 1 sq.

The early commentators gave etymological explanations of these epithets, imaginary for the most part: see, e.g., the Che hao king (T 782); Buddhaghosa's explanations in Visuddhimagga, I, p. 198-213 (tr. Nyanatiloka, II, p. 313-340) to be compared with Upatiṣya's commentary in Kiai t'o tao louen, T 1648, k. 6, p. 426; Kumārajīva's notes in the Tso tch'an san mei king, T 614, k. 2, p. 277a; Harivarman's commentary in his Tch'eng che louen, T 1646, k. 1, p. 242. - Other references in Hobogirin, *Butsu*, p. 192.

²³⁵ Compare the explanations of the Mahānidessa, p. 142; Cullanidessa, p. 466; Sumangala, I, p. 33-34; Visuddhimagga, I, p. 210-212; Hobogirin, *Bagabu*, p. 46.

²³⁶ Visuddhimagga, p. 210: *yasmā lokiyalokuttarasukhābhiniḥbatthakaṃ... Bhagavā ti vuccati*.

²³⁷ Visuddhimagga, p. 211: *yasmā kusalādīhi bhedehi.... ti vattabe Bhagavā ti vuccati*.

3. Furthermore, *bhāga* means glory (*vaśas-*) and *vat* 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 (*prthagjana*)? Why? The noble cakravartin kings are fettered by bonds (*bandhanasamyukta*): the Buddha has broken the bonds. - The noble cakravartin kings are sunk in the mire of birth (*jāti*), old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*); the Buddha has transcended them. - The noble cakravartin kings are enslaved (*dāsa*) 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 (*caturdvīpa*)²³⁸; the Buddha reigns over countless universes (*apramāṇalokadhātu*). - The cakravartin kings have mastery over wealth (*pariṣkāraśīta*); the Buddha has mastery over mind (*cetovāśita*). - The noble cakravartin kings covet heavenly bliss (*devasukha*); the Buddha covets nothing, having reached the well-being of the summit of existence (*bhavāgrasukha*). The cakravartin kings seek their happiness from others; the Buddha rejoices in his own heart. This is why the Buddha surpasses (*abhibhavati*) the noble cakravartin kings. He also surpasses all the other beings, Indra, Brahmā, the lokapālas who are [70c] even inferior to the noble cakravartin kings.

4. Furthermore, *bhāga* means to crush (*bhaṅga*) and *vat* 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 (*triviṣa*), they have not entirely eliminated the latent predispositions (*vāsanā*) of poison.²⁴⁰ It is like perfume (*gandha*) in a vase (*bhājana*); when the perfume is removed, a trace of the odor remains. Or it is like kindling (*indhana*): the fire burns, the smoke (*dhūma*) disappears, but the ash (*bhasman*) remains, for the strength of the fire is decreased. On the other hand, in the Buddha, the threefold poison (*triviṣa*) 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 [See], for example, the traces of hatred (*dveṣavāsanā*) in

²³⁸ Actually, only the cakravartin of the golden wheel reigns over four continents (*cāturdvīpeśvara*), his life-span being 80,000 years (cf. Kośa, III, p. 197)

²³⁹ Visuddhimagga, p. 210-211: *yasmā pana lobhasosamoha - Bhagavā tena viddati ti.*

²⁴⁰ Although they have destroyed their dominant affliction (*kṣīṇakleśa*), the saints still keep agitation (*auddhatya*) and the other habitual patterns resulting from the persistence of the latencies of the defilements (*kleśavāsanā*). On the other hand, the Buddha possesses *vāsanāsamudghāta*, complete elimination of the latencies. He does not retain any trace of the passions over which he has triumphed. Cf. Āloka, p. 915; Bodhisattvabhūmi, p. 375; Tsi louen, T 1605, k. 7, p. 691c; Tsa tsi louen, T 1606, k. 14, p. 761b15; Sūtrālamkāra, XXI, v. 54; Saṃgraha, p. 299-300.

²⁴¹ Cf. Kośa, III, p. 182-185.

Śāriputra, the traces of attachment (*rāgavāsanā*) in *Nan t'o* (Nanda) and the traces of pride (*māna*) in *Pi ting k'ia p'o ts'o* (Pilindavatsa).²⁴²

They are like a man in fetters who, as soon as he is released, begins to walk unceasingly.

²⁴² Examples of saints who, having eliminated their dominant affliction, still keep the outer gestures. The Samgraha, p. 300, mentions the case of Maudgalyāyana, who had been a monkey for 500 existences and who, having become arhat, still leaped about like a monkey whenever he heard music. The same text also speaks about a pratyekabuddha who, having been a courtesan for numerous existences, continued to put on makeup (cf. Chavannes, *Contes*, I, p. 393; the story of the bhikṣu who flirted before dying). See also the story of the inattentive listeners in the Dhammapadaṭṭha, III, p. 360-362 (tr. Burlingame, *Legends*, III, p. 127-129). The Mppś, which will give more examples later (k. 26, p. 251b; k. 27, p. 260c), is content to mention here the case of Śāriputra, of Pilindavatsa and of Nanda. Since it does not develop the latter, we will summarize it briefly:

Nanda, the half-brother of the Buddha, was affianced to Janapadakalyānī (or married to Sundarī), when the Buddha, by a stratagem, met him at Nyagrodhārāma, near Kapilavastu, and had him forcibly ordained by Ānanda. The memory of his wife continued to haunt Nanda who tried to escape from the monastery. His attempt failed miserably. To cure him of this love, the Buddha transported him to the Trāyastriṃśa gods and showed him the celestial maidens incomparably more beautiful than Janapadakalyānī; he promised him one of these maidens if he would undertake to remain in the monastery for the rest of his life. Nanda agreed willingly. The Buddha returned with him to the Jetavana and told the whole story to the disciples: Nanda was obliged to endure the sarcasm of his colleagues. He succeeded in renouncing his love and quickly became arhat. In the course of an earlier lifetime when he had been a donkey, Nanda had been kept harnessed up by his master, the merchant Kappata, who had promised him a female donkey as reward.

The story of Nanda is one of the best-known of the "Golden Legends" in Buddhism. The artists of Andhra who have depicted it at Nāgārjunikoṇḍa and at Amarāvati - probably Nāgārjuna's homeland - had a marked preference for it. - It is easy to reconstruct it in its entirety by comparing the different sources where it is recorded in full or in part:

Pāli sources: Vinaya, I, p. 82; Udāna, III, p. 21-24 (tr. Seidenstücker, p. 34-38; Nidānakathā, p. 91 (tr. Rh. D., *Buddhist Birth Stories*, p. 128); Saṃgāmaṅgalaṭṭhaka, in Jātaka, II, p. 92-94; Dhammapadaṭṭha, I, p. 96-105 (tr. Burlingame, *Buddhist Legends*, I, p. 217-223); Theragāthā, v. 157-158 (tr. Rh. D., *Brethren*, p. 126-127); Manoratha, I, p. 315-318.

Sanskrit sources: Saundarānanda by Aśvaghōṣa, ed. and tr. E. H. Johnston, Oxford-London, 1928-1932; Avadānakalpalatā, no. X: Sundarīmanadāvadāna, I, p. 308-351.

Chinese sources: P'ou yao king, T 186, k. 8, p. 536b-c; Fo pen hing tsi king, T 190, k. 56, p. 911b-914b (tr. Beal, *Romantic Legend*, p. 369-378); Tsa pao tsang king, T 203 (no. 96), k. 24, p. 739b-740a; Che kia p'ou, T 2040, k. 2, p. 59c-61b (which repeats the P'ou yao king).

Tokharian sources: Sieg and Soebling, *Tocharische Sprachreste*, no. 89-143, p. 51-74.

Iconographical: Gandhāra: Foucher, *Art Gréco-bouddhique*, I, p. 464-473, fig. 234-238. - Amarāvati: Burgess, *The Buddhist Stūpas of Amarāvati and Jaggaṅyapeta*, pl. XLI, 5; A. Foucher, *Les sculptures d'Amarāvati*, RAA, V, 1928, p. 22, pl. XI, 1; A. K. Coomaraswamy, *Rūpam*, nos. 38-39 (April-July, 1929), p. 73, fig. 5. - Nāgārjunikoṇḍa: J. Ph. Vogel: *The Man in the Well and some other subjects illustrated at N.*, RAA, XI, 1937, p. 115-118, pl. XXXIV-XXXV. - Ajantā, cave XVI.

Nanda was known for his beauty; he had a golden-colored body, possessed thirty marks of the Great Man, and his height was only four fingers less than that of the Buddha. These benefits were the reward for his earlier merits. See below, k. 4, p. 92a.

At that time²⁴³, the Buddha, having come out of samādhi, set out to walk followed by *Lo heou lo* (Rāhula). The Buddha asked Rāhula: "Why are you so thin (*kṛśa*)?" Rāhula replied with this stanza:

243 This story is drawn from the Sarvāstivādin Vinaya, Che song liu, T 1435, k. 61, p. 463c-464a: The Buddha was dwelling at Śrāvastī. A vaiśya invited the Buddha and the saṃgha to dine at this house the next day. The Buddha accepted by remaining silent. The vaiśya, having understood that the Buddha had accepted, was silent, arose, prostrated 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 with their robes and begging bowls (*pātracīvaram ādāya*) entered the home of the vaiśya, but the Buddha remained at the monastery (*vihāra*) to take his meal. The vaiśya, seeing the saṃgha well-seated, proceeded with the ablutions, placed abundant and excellent morsels before the elders (*sthavira*), but to the recently ordained monks (*navabhikṣu*) and novices (*śrāmaṇera*) he distributed only rice (*śāli*) cooked for 16 days, a nasty sesame soup (*hou ma = tila*) and cooked vegetables. Having given the vaiśyas and the saṃgha abundant and excellent dishes, he proceeded to the [second] ablutions, took a low seat and sat down in the midst of the saṃgha to hear the Dharma. When the sthāvira 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 bhikṣus 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 vaiśyas and the elders they placed abundant and excellent morsels, but to the recently ordained monks and the novices they gave only rice cooked for sixteen days, a nasty sesame 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 (*taila*) gains strength;

He who eats butter (*ghṛta*) gains fine color;

He who eats sesame and bad vegetables has neither color nor strength.

The Buddha, god among gods, ought to know that.

The Buddha, who knew it, asked Rāhula: "In this community, who is the elder?" Rāhula replied: "It is the *upādhyāya* Śāriputra." The Buddha said: "The bhikṣu Śāriputra does not have the right to eat [better than the others]." When the āyusmat Śāriputra heard that the Buddha had said that he did not have the right to eat, he vomited up his food and went away. Until the end of his life, he refused every invitation to dine and every gift to the saṃgha. He accepted only food that he begged. The prominent people and the vaiśyas nevertheless wished to offer meals to the community. Wanting to have Śāriputra amongst them, they said to the Buddha: "We would like the Buddha to order Śāriputra to accept our invitations again." The Buddha answered them: "Do not ask that Śāriputra accept your invitations again. Śāriputra has a [stubborn] nature. He keeps what he has accepted and abandons what he has rejected. Śāriputra will not go to your house. The stubborn nature that he has now, he had formerly. Listen: Many generations ago, the king of the realm was bitten by a poisonous snake. A master who could cure venomous bites performed the *chō k'ie lo* (*cāgala*) conjuration and forced the venomous snake to come; having previously prepared a large fire, he said to the snake: "Do you prefer to enter the fire or to swallow your venom?" The poisonous snake thought thus: "Since my saliva is exhausted, what use is my life to me? This is why, in regard to your proposal that I take back what I have spit out, I will not swallow it back, I prefer to die in the fire." Having thought thus, it threw itself into the fire. - The Buddha said to the assembled people: "That snake is now Śāriputra. In his past lives, this man kept what he had accepted and abandoned what he had rejected. Now he does the same."

Whoever eats oil (*taila*) gains strength;

Whoever eats butter (*ghṛta*) gains good color;

Whoever eats bad vegetables has neither color nor strength.

The venerable Buddha should know that.

The Buddha asked Rāhula: "Who is the Elder (*sthavira*) in this community?" Rāhula replied: "It is the *upādhyāya* Śāriputra."²⁴⁴ The Buddha said: "Śāriputra eats impure food (*aviśuddhāra*)." Then Śāriputra who had returned and had heard these words, immediately spit up his food and made the following oath: "Starting from today. [71a] I will no longer accept any invitations (*adhyeśanā*)." Then king *Po sseu ni* (Prasenajit) and the *āyuṣmat Siu ta to* (Sudatta)²⁴⁵ went to Śāriputra and said: "The Buddha does not accept invitations without reason. Venerable Śāriputra also does not accept invitations. How will we lay people (*avadātavasana*) acquire the great purity of faith (*śraddhāviśuddhi*)?" Śāriputra answered: "My great teacher, the Buddha, has said that I eat impure food. Henceforth I will accept no further invitations." Then Prasenajit approached the Buddha and said to him: "The Buddha never accepts any invitations and neither does Śāriputra. How will our minds gain great faith (*śraddhā*)? We would like the Buddha to order Śāriputra to accept invitations again." The Buddha replied: "Decisions are firm with Śāriputra. It is not possible to change them." Then, [to explain Śāriputra's stubbornness], the Buddha cited this episode from one of his previous lives (*jātakanidāna*):

"Once there was a king who was bitten by a poisonous snake (*sarpa*). As the king was going to die, doctors were called to cure the poison. The physicians said: "The snake itself must swallow the very last drop [of poison that it has injected]." Then, with the help of magical formulas (*mantra*), the doctors brought to the king the snake that had bitten him and, gathering kindling, they started a fire and ordered the snake to swallow its poison or else to enter into the fire. The snake said to itself: "How could I swallow the poison that previously I spit out? I prefer death!" Thinking this, it persisted in its decision and entered into the fire. This snake was none other than Śāriputra: from age to age, his decisions have been firm (*dhruva*) and unchangeable (*acala*)."

The same story occurs in the Wen fen liu, Mahīśāsaka Vinaya, T 1421, k. 29, but in two separate sections. The complaint of Rāhula to the Buddha is told on p. 179b-c, whereas the apologue of the snake that threw itself into the fire is on p. 173c. The latter has been translated in Chavannes, *Cotes*, II, p. 349-350.

The Visavantajāta of the Pāli collection (Jātaka no. 69, I, p. 310) also mentions the apologue of the snake as proof of Śāriputra's stubbornness, but the introduction is quite different: Some people had brought wheat cakes to the monastery and when the monks who were assembled there had eaten some, it was proposed to keep the remainder for those who were absent. And so it was done. But a young colleague of Śāriputra who came late did not receive his share because Śāriputra had eaten it. In his confusion, Śāriputra swore never to eat wheat cakes again (*ito pathāya piṭṭakhādaniyaṃ na khādissāmi*). To give an example of Śāriputra's stubbornness, the Buddha then told the story of the snake, the Pāli text of which follows: *Atīte Bārāṇasiyaṃ Brahmaḍatto rajjaṃ.... mā kañci viheṭṭhehīti vissajjesi*.

²⁴⁴ Indeed it was Śāriputra who had ordained Rāhula (Vinaya, I, p. 82) and had initiated him into the ascetic practices (Mahārāhulovādasutta in Majjhima, I, p. 421 sq. and Tseng ti a han, T 123, k. 7, p. 581c).

²⁴⁵ Elsewhere called Anāthapiṇḍada.

In his turn, the *āyusmat Pi ling k'ia p'o ts'o* (Pilindavatsa) always suffered from eye disease. To beg his food, he usually crossed the Ganges river (*gaṅgā*). Having come to the edge of the river, he snapped 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 Pilindavatsa: "Apologize for your fault (*deśana kāraṇiyā*) 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, confesses 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 taken birth in a brahmin family; always haughty, he has reviled other men. He has retained the language he formerly used, but his heart is free of scorn."²⁴⁶

Thus, although they have destroyed the fetters (*samyojana*), the arhats still keep the traces (*vāsanā*). But the Buddha Bhagavats, whether their arms are slashed with a knife or whether they are anointed with sandalwood oil (*candana*), do not blink an eye and their heart is as free of hatred (*dveṣa*) as it is of love (*anunaya*), for they [71b] have definitively effaced all traces of [the passions].

The brahmani *Tchan tchö* (Ciñcā) with her wooden disc slandered the Buddha and in the midst of the great assembly (*mahāsaṃgha*) said to him: "You have made me pregnant. Why do you pitilessly refuse me clothing (*vastra*) and food (*āhāra*)?" She did this shamelessly (*lajjā*) to deceive the others. The five hundred brahmin masters at once raised their hands and shouted: "That is true, we know this affair." The Buddha did not change color at this event and did not redden with shame. When this trick was discovered, the earth trembled and the devas honored the Buddha by overwhelming him with praise and with flowers. But when the devas glorified the Buddha's qualities, he did not take on the appearance of joy.²⁴⁷ When the

²⁴⁶ Probable source: Mo ho seng k'i liu, T 1425, k. 30, p. 467c. - In the Pāli sources, it is the monks, his colleagues, whom Pilindavatsa addresses as slaves (*vasala*). Cf. Udāna, III, 6, p. 28-29 (tr. Seidenstücker, p. 43); Dhammapadaṭṭha, IV, p. 181-182 (tr. Burlingame, *Legends*, III, p. 300-301); Manoratha, I, p. 276-278. Here is the story in the Udāna: *evam me suraṃ. ekaṃ samayaṃ bhagavā Rājagahe... brāhmaṇo so samaṇo bhikkhū 'ti.*

²⁴⁷ According to the Dhammapadaṭṭha, wishing to damage the Buddha's reputation, the heretical scholars went to a young nun of their sect, Ciñca, who pretended to go and spend the nights at the monastery of the Buddha and declare to anyone who wanted to listen that she had shared Gautama's room. She went so far as to fake pregnancy by wrapping her belly in linens (*pilotika*), and then attaching a wooden plate (*dārumaṇḍalika*) to her belly. She entered the assembly where the Buddha was in the process of preaching the Dharma and bitterly reproached him for abandoning her and having no interest in the baby that was about to be born. The Buddha remained calm: "Whether what you say is true or false, sister, you and I are the only ones who know." At the same moment, Indra appeared accompanied by four devaputras. The latter transformed themselves into four mice (*mūsika*) and gnawed the cords that held up the wooden disc. The dropping down of the disc uncovered Ciñcā's trick who fled in shame, pursued by the crowd. The earth opened up under her steps, fire enveloped her completely and she fell into the depths of hell. - The other versions of this story show considerable differences. *Ciñcā maṇavikā*, also called *Chaṇḍamanā*, the proud, or the Woman with many tongues, is sometimes a heretic nun, disciple of Keśakambala, sometimes a delinquent Buddhist nun. In some sources, she suffers no punishment,

Buddha ate oats (*yavā*), he expressed no anger²⁴⁸, but when the king of the gods offered him food of one hundred flavors (*āhāra śatarasasampanna*) [as compensation], he felt no joy.²⁴⁹

in others she falls into hell; in one story, she is condemned to be burned, but the Buddha intercedes for her and she is simply banished. Cf. Dhammapadaṭṭha, III, p. 178-183 (Burlingame, *Legends*, III, p. 19-23; Kern, *Histoire*, I, p. 161-164; Jātaka, III, p. 298; IV, , p. 187-189; Apadāna, I, p. 299; Itivuttaka Comm. I, p. 69; Udāna Comm., p. 263 sq.; Cheng king, T 154 (no. 9), k.1, p. 76a-b; Hing k'i hing king, T 197 (no. 8), k. 2, p. 170c; Pen k'i king, T 199, p. 201c19; Ta pao tsi king, T 310, k. 28, p. 154c18; P'ou sa tc'ou t'ai king, T 384, k. 7, p. 1055c; Ken pen chouo... yao che, T 1448, k. 18, p. 95b; Fa hien tchouan, T 2085 (tr. Legge, p. 60); Hiuan-tsang, *Si yu ki*, T 2087, k. 6, p. 900a (tr. Beal, II, p. 9; tr. Watters, *Travels*, I, p. 392).

According to some theories opposed by the Mppś, the slander of Ciñcā was one of the punishments of the nine sins of the Buddha, cf. below, k. 9, p. 121c.

See L. Feer, *Ciñcā-mānavikā Sundarī*, JA, Mar.-April, 1897, p. 288-317.

²⁴⁸ In the twelfth year of his ministry, the Buddha was visited by a brahmin called Verañja in the Pāli sources, or more often Agnidatta 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 Verañja (cf. Vinaya, III, p. 1-6; Aṅguttara, IV, p. 173-179; Tchong a han, T 26 (no. 157), k. 40, p. 679b-680b). When the Buddha, accompanied by 500 monks, went to Verañja, 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 (*aśvavanij-*) gave them some oats (*ma me*), according to the Chinese expression, "dry grain measured in patthas" (*patthapattamūlaka*) according to the Pāli sources. For three months the monks were satisfied with this coarse food, but when the Buddha ate it, the gods gave flavor (*ojā*) to each mouthful that he took. At the end of three months, the Buddha gave notice of his departure to Verañja or Agnidatta. 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 Upadāna, the Buddha was condemned to eating the oats for three months because in the course of one of his previous existences, at the time of the Buddha Phussa, he forbade monks to eat rice and had advised them to eat oats.

This story occurs in many texts but with notable differences. - Pāli sources: Vinaya, II, 1-11 (tr. Horner, I, p. 1-1); Dhammapadaṭṭha, II, p. 153-157 (tr. Burlingame, *Legends*, II, p. 193-194); Cullasukajātaka (Jātaka 430, III, p. 494-495; Apadāna, I, p. 300, v. 25-26; Milinda, p. 231; Samantapāsādikā, I, p. 176 sq.; Suttanipāta Comm., I, p. 154; Udāna Comm., p. 265. - Chinese sources: In the Vinayas, Che song liu, T 1435, k. 26, p. 187b-189a; Wou fen liu, T 1421, k. 1, p. 1-2; Sseu fen liu. T 1328, k. 1, p. 568c-569c; Ken pen chouo... yao che, T 1448, k. 18, p. 96a-13-14. See also Ta fang pien fo pao ngen king, T 156, k. 3, p. 137a6-7; Tchong pen k'i king, T 196 (no. 15), k. 2, P. 162c-163c; Hing k'i hing king, T 197 (no. 9), k. 2, p. 172a-c; Ratnakūta in Ta pao tsi king, T 310, k. 28, p.154c20-21; P'ou sa tch'ou t'ai king, T 384, k. 7, p. 1056a; Ta tche tou louen, T 1509, k. 9, p. 121c; k. 27, p. 261a; k. 38, p. 341b; King liu yi siang, T 2121, k. 5, p. 20a-c.

The same brahmin appears again in another anecdote which we will meet later (Mppś, k. 22, p. 225a-b). For two days in a row, a brahmin filled the Buddha's bowl; the third day, he lost patience. The Buddha in several stanzas praised the continuity of generosity; the brahmin filled his bowl again once, but the Buddha refuses food given to him as a result of a sermon. As nobody else could eat it, the brahmin threw it into the river which began to boil immediately. Struck by this miracle, he became a believer. The Mppś, which places this second story in Śrāvastī in the house of the brahmin *P'o lo touo che* or Bhāradvāja (the name of a famous brahmin clan; cf. Malalasekara, II, p. 373), seems to take its information

[The Buddha] is single-minded (*ekacitta*), without duality (*advaya*). In all things, whatever they may be, food and drink (*āhāra*), robes and clothing (*paṭavasana*), beds and seats (*śayāsana*), praise and blame (*varṇanavijrmbhā*), mistrust and respect (*viṭaṇḍanagaurava*), 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 (*bandhana*) and have found the Path, still retain the traces (*vāsana*) [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 (*guṇa*) of the Buddha are innumerable (*apramāṇa*), 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.

TATHĀGATA²⁵⁰

from the partial translation of the Saṃyuktāgama, T 100 (no. 80), k. 4, p. 401 b-c, where the brahmin is also called *P'o lo t'ou chō* (Bhāradvāja). - On the other hand, in the complete translation of the Saṃyuktāgama, T 99 (no. 1157), k. 42, p. 308 a-b, the hero of the story is the brahmin *Houo yu* (86; 134 and 8) from Rājgrha. Now *Houo yu* is the literal translation of Agnidatta, the name of the brahmin from Verañjā. - Finally, in the corresponding passage in the Pāli Saṃyutta, I, p. 174-174, the same brahmin is called *Udaya*. The result of all this is that Bhāradvāja, Agnidatta-Verañjā and Udaya are all one; Buddhaghosa has already noticed this, and he notes in his Samantapasādikā, I, p. 111, that the real name of the brahmin was Udaya but that he was called Verañjā because he was born and lived in Verañjā.

In short, the brahmin who, at Verañjā, forced the Buddha to eat oats and who, at Śrāvastī or at Rājagrha, ended up by filling his bowl three times, had, as his personal name *Udaya*, as the name of his clan, *Bhāradvāja*, as his surname, *Verañjā* (because he was born and lived in Verañjā), and was called *Agnidatta* (because as brahmin, he worshipped fire).

Finally, we note that the Mahāvastu (III, p. 108, l. 17-109, l. 4) puts into the mouth of Udayīn the stanzas addressed to Udaya in the Saṃyutta, I, p. 174, which is probably an error.

²⁴⁹ The gods often augmented the nutritive value (*ojā*) of the Buddha's food, cf. Milinda, p. 231: *sabbakālaṃ, bhante Nāgasena,.... patte ākianti*. And the Milinda remembers that they maintained Buddha's health in this way at Verañjā. See also Majjhima, I, p. 245; Lalitavistara, p. 264, where the gods suggest to the Bodhisattva that they introduce strength through his pores: *te romakūpair ojaḥ prakṣhepsyāmaḥ*.

²⁵⁰ Eight explanations in Buddhaghosa, Sumaṅgala, I, p. 59-67. Many attempts at interpretation by recent writers. E. W. Hopkins, *Buddha as Tathāgata*, J. Philol., 1911, p. 205-209, mentions the epic use of *tathāgata*, "in so (grievous) a condition", "as good as dead", "dead". - R. Chalmers, *Tathāgata*, JRAS, 1898, p.113-115, comments that this epithet is not applied solely to the Buddha. - Rhys Davids, *Dialogues*, I, p. 73, II, p. 1, notes the confusion that exists between the two concepts, Buddha and Arhat. - R. O. Franke, WZKM, IX, P. 347, n. 1; first translates "zur Wahrheit gelangt"; but in his study on the Tathāgata (*Dīghanikāya in Auswahl*, Gottingen, 1913, p. 287-301): "der so Gegangene", "derjenige, der diesen Weg zurückgelegt hat". - C. Rhys Davids, *Manual of Psychological Ethics*, London, 1923, p. 270: "he who has won truth". In her *Manual of Buddhism for Advanced Students*, London, 1932, p. 116, she remarks that at the beginning, Tathāgata does not designate Śākyamuni particularly, but any disciple whatsoever. - M. Walleser, *Zur Herkunft des Wortes Tathāgata*, Taisho Gakuho, Apr. 1930, p. 21-33: Tathāgata according to Buddhaghosa's interpretation (which glosses *sattva*) means "Mensch" or "Lebewesen" in common language, and it is better translated by "Wiedergekerter" or "Vollendeteter". - L. de La Vallée Poussin, *Dogme et Philosophie*, Paris, 1930, p. 169: In classical Buddhism, the Buddha is

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 (*yogakṣemamārga*), thus (*tathā*) the [actual] Buddha is going (*gata*) and will not go on to new existences (*punarbhāva*).²⁵¹

ARHAT²⁵²

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

1. *Ara* means enemy (*ari*) and *hat* means to kill (*han*). The expression therefore means "killer of enemies".²⁵³ Some stanzas say:

The Buddha has patience (*kṣānti*) as his armor (*varman*),

Energy (*vīrya*) as his helmet (*śīrṣaka*),

Discipline (*śīla*) as his great steed (*mahāśva*),

Dhyāna as his bow (*dhanus*),

Wisdom (*prajñā*) as his arrows (*śara*).

Outwardly, he destroys the army of Māra (*mārasena*).

Inwardly, he destroys the passions (*kleśa*), his enemies.

He is called Arhat.

qualified as *arhat*, but the word *arhat* also designates the disciple who has acquired sainthood. On the other hand, the disciple, the arhat, is never qualified as Buddha. - E. J. Thomas, *Tathāgata and Tathāgaya*, BSOS, VIII, p. 781-788: The words Tathāgata, arhat, are prior to Śākyamuni and Buddhism. Tathāgata is the Sanskritization of a Prākṛit form that has nothing to do with *tathā* and *gata*. Prior to the Singhalese etymologists, there was no thought of explaining, by way of Sanskrit or Pāli, these words which are perhaps aryan. - The Chinese and Tibetan traditions of the epithet "Tathāgata" also merit attention. For the Chinese equivalents, U. Wogihara, *Etymology and Meaning of the word Tathāgata* (in Japanese), Taisho Daigaku Gakuho, Apr. 1930; for the Tibetan equivalents, F. O. Schrader, *On some Tibetan Names of the Buddha*, IHQ, IX, 1933, p.16-48.

²⁵¹ Cf. Sumaṅgala, I, p. 60-62 (second explanation).

²⁵² Cf. Buddhaghosa's explanations. Sumaṅgala, I, p. 146; Visuddhimagga, I, p. 198: *Tattha ārakattā arīṇaṃ... Bhagavā arahāna ti veditabbo* " Because he is far away (*āraka*) [from the passions], because he has destroyed the enemies (*ari*) [i.e., the passions], because he has broken the spokes (*ara*) [of the wheel of existence], because he is worthy (*araha*) of receiving the necessities, because he stays apart from evil actions, for all these reasons the Blessed One is called Arahant." See also Majjhima, I, p. 280; Aṅguttara, IV, p. 145.

²⁵³ Cf. Visuddhimagga, p. 198: *Te ca anena kilesārayo maggena hatā ti arīṇaṃ hatattā pi arahānaṃ*.

2. Furthermore, *A* marks negation and *rahat* means 'to be born'. The expression means, therefore, "unborn". The seeds (*bīja*) of the mind of the Buddha (*buddhacitta*) 'do not arise' in the field of rebirths (*punarbhavakṣetra*), for ignorance (*avidyā*) in him has been dissolved.

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

SAMYAKSAMBUDDHA

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

1. *Samyak* means perfectly, *sam* means fully, and *budh* means understanding. The expression thus means "He who understands all dharmas perfectly and completely".²⁵⁵

Question. - How does he understand perfectly and fully?

Answer. -

He understands suffering (*duḥkha*) as suffering (*duḥkhalakṣaṇa*),

He understands the origin (*samudaya*) as origin,

He understands cessation (*nirodha*) as cessation,

He understands the Path (*mārga*) as the Path.

Therefore he is called Samyaksambuddha.

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

3. Finally, the languages (*adhivacana*) of all the universes (*lokadhātu*), the ten directions (*daśadiś*), the languages of beings (*sattva*) in the six destinies (*gati*), the history of previous lives (*pūrvajanmanidāna*) of beings and their birthplaces (*utpādashāna*) in future generations (*anāgatajanma*), the natures of the mind (*cittalakṣaṇa*) of all beings in the ten directions, their fetters (*saṃyojana*), their roots of good (*kuśalamūla*)

²⁵⁴ Ibid., p. 201: *Aggadakkhiṇeyyattā ca cīvarādipaccaye... na te aññattha pūjaṃ karonti*. - This is the only valid etymological explanation.

²⁵⁵ Cf. Visuddhimagga, p. 201: *sammā sāmañ ca sabbadhammānaṃ pana buddhattā sammāsambuddho*.

²⁵⁶ We know that the Mahāyana schools equate saṃsāra and nirvāṇa. Cf. Madh. vṛtti, XXV, v. 19-20, p. 535 (Stcherbatsky, *Buddhist Nirvāṇa*, p. 205; Lav., *Madhyamaka*, MCB, II, 1933, p. 29; Laṅkāvatāra, p. 42.; Madhyāntavibhaṅga, p. 160; Saṃgraha, p. 127, 265.

and their outcome (*niḥsaraṇa*): all the dharmas of this kind he knows in detail.²⁵⁷ This is why he is called Samyaksambuddha.

VIDYĀCARAṆASAMPAṆNA

He is also called *Pi tch'e tchö lo na san pan na* (*vidyācaraṇasampanna*), i.e., endowed with knowledges (*vidyā*) and practices (*caraṇa*).²⁵⁸ Why is he called thus?

The three knowledges (*vidyā*) are: 1) the memory of former existences (*pūrvanivāsānumṛti*), 2) the divine eye (*divyacakṣus*), 3) the destruction of the impurities (*āsravakṣaya*).²⁵⁹

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

Answer. - The *abhijñā* knows the previous past existences (*atītapūrvajanma*), the *vidyā* knows the past actions (*atītakarman*) that are the cause. - The *abhijñā* knows that such and such a being will die here and be reborn there, the *vidyā* recognizes [in these deaths and rebirths] the unfailing result of the actions (*carita*) that are its cause (*hetupratyaya*). - The *abhijñā* knows that [such and such a being] has destroyed the fetters (*samyojana*), but does not know if he will be reborn again or will never be reborn again; the *vidyā* knows that once the impurities (*āsravakṣaya*) 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 (*paripūrṇa*). In the Buddhas, the knowledge is complete: that is the difference.

Question. - What is incomplete knowledge (*aparipūrṇā vidyā*)? What is complete knowledge (*paripūrṇā vidyā*)?

Answer. - By means of their knowledge of previous existences (*pūrvanivāsānumṛtijñāna*), the arhats and *pratyekabuddhas* know themselves and know others in an incomplete way only. Some arhats remember

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

²⁵⁸ Cf. *Visuddhimagga*, p. 202: *Vijjāhi pana caraṇena ca sampannattā vijjācaraṇasampanno*. For the three *vijjā*, it refers to the *Bhayabheravasutta* (*Majjhima*, I, p. 22) and for the eight *vijjā* to the *Ambaṭṭhasutta* (*Dīgha*, I, p. 100). - For the *dvandva vijjācaraṇa*, *Dīgha*, III, p. 97, 98, 237; *Samyutta*, I, p. 153, 166; II, p. 284; V, p. 197; *Āṅguttara*, II, p. 163; IV, p. 238; V, p. 237; *Suttanipāta*, v. 163, 289, 442.

²⁵⁹ These are the three *vidyās* acquired during the three watches under the Bodhi tree: *Dīgha*, III, p. 220, 275; *Majjhima*, I, p. 22, 248; *Āṅguttara*, V, p. 211. The *Kośa*, VII, p. 108, defines them: *āśaikṣī pūrve... āsravakṣayaññānasākṣātkriyāvidyā*.

²⁶⁰ According to the *Kośa*, VII, p. 108, among the six *abhijñās* cited by these *sūtras* (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.

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 (*divyacakṣurvidya*). [Their knowledge] of future generations (*anāgatajanma*) likewise [is imperfect]. On the other hand, the Buddha knows the time of arising (*utpāda*), duration (*sthiti*) and cessation (*bhaṅga*) contained in a single moment (*ekakṣaṇa*), the time of arising of the fetters (*saṃyojana*), 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 (*duḥkhe dharmakṣānti*) and the patient acceptance of the cognition of suffering (*duḥkhe dharmakṣāntiḥ*). He knows that by freeing oneself thus from the fetters (*saṃyojanavimocanā*), liberation of conditioned dharmas (*saṃskṛtadharmā*) is obtained in such and such a place, and liberation of unconditioned dharmas (*asaṃskṛtadharmā*) is obtained in another place, and so on up to the patient acceptance similar to the Path (*mārgopamakṣānti*) and the fifteen mind-moments of the path of seeing the truths (*satyadarśanamārga*).²⁶¹ All of this is unknown to the śrāvakas and the pratyekabuddhas because their time is limited. It is thus that the Buddha knows the history (*nidāna*) of past beings (*atītasattva*) and the [moment of the] destruction of their impurities (*āsravakṣaya*). 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 (*carāṇa*) we mean here physical and vocal acts (*kāyavācākarman*).²⁶² For the Buddha alone, physical and vocal acts are perfect (*saṃpanna*)²⁶³; in all others, they present faults. He is therefore called Vidyacarāṇasaṃpanna.

²⁶¹ The Path proper is the path of abandonment of the passions (*prahāṇamārga*). It begins with the Path of seeing (*darśansmārga*) consisting of the understanding (*abhisamaya*) 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 (*duḥkhasatya*). At the first moment, the ārya takes hold of the truth of the suffering of kāmādhātu by means of a patient acceptance called *duḥkhe dharmakṣānti*. At the second moment, he cognizes this same truth by means of a knowledge called *duḥkhe dharmajñāna*. By this very fact, he cuts the possession (*prāpti*) of a certain category of afflictions (*kleśa*), 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 rūpa- and ārūpyadhātu, 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 ārya obtains the fruit of entry into the stream (*srotaāpatti*); he is assured of arriving at liberation. But before attaining nirvāṇa, he must still travel the Path of meditation (*bhāvanamārga*) and destroy the passions which the seeing of the truths had not been able to extirpate. - For further details, see Lav., *Note sommaire sur le Chemin*, Kośa, V, p. IV-XI; *Notes sur le chemin du Nirvāṇa*, Bull. de la Cl. des Lettres de l'Ac. Roy. de Belgique, 1924, p. 282-296; 1925, p. 15-34; *Morale*, p. 93-117.

²⁶² By *carāṇa*, the Visuddhimagga, p. 202, means: discipline (*sīlasaṃvara*), sense restraint (*indriyesu guttadvāratā*), moderation in eating (*bhojane mattaññutā*), vigilant zeal (*jāgarīyānuyoga*), the seven virtues (*satta saddahmā*, cf. Aṅguttara, IV, p. 3-7) and the four dhyānas of the material realm (*cattāri rūpāvacarajjhānāni*).

²⁶³ 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 (*sarvakāyavāgmanaskarma jñānapūrvamgama jñānānuparivartī*). This is one of the 18 special attributes of the Buddha (*āveṇika buddhadharma*).

SUGATA²⁶⁴

He is also called *Sieou k'ie t'o* (*sugata*). *Su* means 'good' and *gata* means either 'to go' or 'speaking' (*gad*). Therefore the expression means the 'Well-gone' or the 'Well-spoken'.

The Buddha has transcended by all kinds of deep concentrations (*gambhīra samādhi*) and numberless great wisdoms (*apramāṇā mahāprajñā*). Thus a stanza says:

The Buddha has omniscience (*sarvajñāna*) as his chariot,

By means of the eightfold noble Path, he has gone to nirvāṇa.

This is why he is called Sugata, well-gone.

2. He is Sugata, well-spoken, because he preaches the doctrine according to the true nature (*satyalakṣaṇa*) of the dharmas and without being attached (*abhiniveśa*) to the doctrine. Taking into account the degree of wisdom (*prajñābala*) of his disciples, he uses every skillful means (*upāya*) and the power of his superknowledges (*abhijñā*) to convert them (*parināma*). He alone knows who can be saved, who is sick or weakened, what each one needs to be saved, to whom it is suitable to preach generosity (*dāna*) or discipline (*śīla*) or nirvāṇa, to whom he can expound the system (*dharma*) of the five elements (*pañcaskandha*), the twelve causes (*dvādaśahetupratyaya*) or the four truths (*caturāryasatya*), etc., in order to introduce them into the Path.

It is under aspects such as these that he knows the extent of knowledge (*jñānabala*) of his disciples and that, consequently, he preaches the doctrine. This is why he is called Sugata, well-spoken.

LOKAVID²⁶⁵

He is also called *Lou kia pai* (*lokavid*). *Loka* means world and *vid* means to know. The expression thus means 'Knower of the world'.

Question. - How does he know the world?

Answer. - 1. He knows two kinds of worlds: (i) the animate world (*sattvaloka*), (ii) the inanimate world (*asattvaloka*) in their true nature (*satyalakṣaṇa*). He knows the world (*loka*), its cause (*hetu*), its destruction (*nirodha*) and the supraworldly Path (*lokottaramārga*).

²⁶⁴ Four explanations in Visuddhimagga, p. 203: *Sobhanagamanattā sundaraṃ thānaṃ gatattā sammāgatattā sammā ca gadattā 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 (*gad*) correctly,"

²⁶⁵ Visuddhimagga, p. 204: *Sabbathā pi viditalokattā pana Lokavidū*. The Buddha knows the world of the formations (*sankhāraloka*), the world of beings (*sattaloka*) and the world of space (*okāsaloka*) with all their subdivisions.

2. Furthermore, his knowledge of the world is not like conventional knowledge (*saṃvṛtijñāna*) or like heretical knowledge (*tīrthikajñāna*); he knows that the world is suffering (*duḥkha*) because it is transitory (*anitya*), and non-substantial (*anātmaka*) because it is suffering.

3. Finally, he knows that the world by its nature is neither eternal (*śāśvata*) nor non-eternal (*aśāśvata*), neither finite (*antavat*) nor infinite (*ananta*), neither changing (*cyuta*) nor unchanging (*acyuta*). He is not attached (*abhiniviśate*) to such characteristics (*lakṣaṇa*). Pure (*viśuddha*), eternal (*nitya*), unalterable (*avipraṇāśa*), [the world] is like space (*ākāśasama*). This is why he is called Lokavid.

ANUTTARA²⁶⁶

[72b] 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 (*prajñā*). This is why he is called Anuttara.

3. Furthermore, *A* indicates negation and *uttara* means refutation. All the systems of the heretics (*tīrthika*) can be refuted and destroyed because they are false (*asatya*) and impure (*aviśudda*). But the doctrine of the Buddha cannot be either refuted or destroyed because it escapes any discussion (*sarvavivādasamatikrānta*); it is true (*satya*) and pure (*viśuddha*). This is why he is called Anuttara.

PURUṢADAMYASĀRATHI²⁶⁷

He is also called *Fou leou cha t'an miao so lo t'i* (*puruṣadamyasārathi*). *Puruṣa* 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'.

²⁶⁶ Visuddhimagga, p. 204: *ibid.*, p. 207: *Attanā pana guṇehi viṣiṭṭhatarassa kassaci abhāvato natthi etassa uttara ti Anuttaro* "There is no-one better endowed with qualities than him; no-one surpasses him."

²⁶⁷ Visuddhimagga, p. 207: *Purisadamme sāreti ti pi amanussapurisā pi*. According to this explanation, the *puruṣas* that the Buddha converts are male beings, whether they are animals (*tīracchāna*), human (*manussa*) or *amanuṣyas*. The Visuddhimagga gives as example some conversions of animals: *Apalāla* (Divyāvadana, p. 348, 385; Samanatapāsādikā, IV, p. 742; Mahāvamsa, XXX, v. 84; Hiuan-tsang, tr. Beal, I, p. 122; Fa hien, tr. Legge, p. 29). *Cūlodara* and *Mahodara* (Mahāvamsa, I, v. 45 seq; Samanatapāsādikā, I, p. 120); *Aggisikha* and *Dhūmasikha* (Samanatapāsādikā, I, p. 120); *Āravāla* (Mahāvamsa, XII, v. 9-20; Samanatapāsādikā, I, p. 65); *Dhanapālaka* (this is the well-known elephant (*Nālāgiri*)). - Conversions of *amanuṣyas*, e.g., *Ālavaka* (Sarattha, I, p. 317; Suttanipāta Comm. I, p. 217-240); *Sūciloma* and *Kharaloma* (Samyutta, I, p. 207 seq; Suttanipāta, II, 5). *Sakka* (Dīgha, II, p. 263 sq.).

We will see below that the Mppś gives a broader extension to the word *puruṣa*; it sees in it not only 'males' but any human being whatsoever, male, female or hermaphrodite.

1. With his great loving kindness (*mahāmaītri*), his great compassion (*mahākaruṇā*) and his great wisdom (*mahājñāna*) he uses a voice that is sometimes sweet (*śakṣṇa*), sometimes harsh (*paruṣa*), sometimes lukewarm (*śakṣṇaparuṣa*) 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 (*sārathi*): (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 (*hita*) [of beings] by present happiness (*ihatrasukha*), future happiness (*paratrasukha*) and the happiness of nirvāṇa (*nirvāṇasukha*). 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 (*tche*) men by means of the threefold Path (*mārgatraya*). He never abandons them along the way. Just as the self-nature (*svalakṣaṇa*) of fire (*tejas-*) accompanies fire until it is extinguished (*nirodha*), so the Buddha, who procures good dharmas (*kuśaladharmā*) for men, follows them up to their death and does not abandon them. This is why the Buddha is called *Puruṣadamyasārathi*.

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

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 (*āvaraṇa*): they cannot become cakravartin king, or Śakradevarāja, or Māradevarāja, or Brahmādevārāja.²⁶⁹ This is why the Buddha does not say it [here].

²⁶⁸ Allusion to Kesisutta of the Aṅguttara, II, p. 112 (cf. Tsa a han, T 99, no. 923, k. 33, p. 234b-c): *Ahaṃ kho Kesi.... pi vinemi*.

²⁶⁹ The source is Majjhima, III, p. 65-66 (missing in Tchong a han, T 26, k. 47, p. 723; Aṅguttara, I, p. 28; Vibhaṅga, p. 336; Nettipakarāṇa, 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." (*aṭṭhānam etaṃ anavakāso.... n'etaṃ thānaṃ vijjati*). 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 (*strīsārathi*), this would be disrespectful. By saying that he is [the leader of the [72c] 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 (*parivāra*)²⁷⁰; in the same way, when one speaks of men (*puruṣa*), [mentally] one includes hermaphrodites (*ubhayavyaṅjanaka*), asexual beings (*avyaṅjanaka*) and women (*strī*). This is why [only] men are spoken of [here]. For these reasons the Buddha is called Puruṣadamyasārathi.

ŚĀSTĀ DEVAMANUṢYĀṆĀM²⁷¹

He is also called *Chō to t'i p'o ma neou chō nan* (*śāstā devamanuṣyāṇām*). *Śāstā* means teacher, *deva* means gods and *manuṣyāṇām* 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 (*kuśala*) and what is bad (*akuśala*). Those who follow his instructions do not abandon the doctrine of the Path and acquire liberation from their passions (*kleshavimokṣa*) 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 Saddharmapuṇḍarikā, p. 264, retains this rule, but modifies its formulation slightly: *Pañca sthānāni strī adyāpi... pañcamam avaivartikabodhisattvashānam*. There are exceptions to the rule: thus it is known, p. 263, that the daughter of Sāgara, king of the nāgas "is capable of reaching the state of fully accomplished Buddhahood" (*sā samyaksambodhim abhisambodhiṃ samarthā*).

The Mppś, which is familiar with the case of Sāgara'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 Śakradevendra or Māradevarāja or Brahmādevārāja, but it carefully omits saying that she cannot be Buddha.

²⁷⁰ The same comparison in Atthasālini, p. 67: *Yathā rājā āgato.... yeva āgato ti paññāyati*.

²⁷¹ Cf. Visuddhimagga, p. 208: *Diṭṭhadhammikasamparāvīkaparamatthehi.... c'etaṃ vuttaṃ*.

²⁷² See above the examples of conversions among animals and amanuṣyas. Visuddhimagga, p. 208-209, tells the story of the frog Maṇḍaka which, at Campā, was listening to Buddha preaching, when a cowherder, leaning on his stick, crushed his head; it was reborn among the Trāyastriṃśa gods (cf. Vimānavatthu, V, 1; Vimāna Comm., p. 216 sq.; Milinda, p. 350; Samantapāsādikā, I, p. 121).

2. Furthermore, the fetters (*saṃyojana*) among men (*manuṣya*) are light and detachment (*nirvedacitta*) is easy to attain (*sulabha*). Wisdom (*prajñā*) is sharp (*tīkṣṇa*) among the gods. This is why the Path is easily found in these two states. This is not the case in the other destinies (*gati*).

3. Furthermore, by saying ‘gods’, all the heavenly (*svarga*) beings are included; by saying ‘men’, all the beings on the earth (*pr̥thivī*) are included. Why? Because in the heavens, the gods are the principal (*adhimātra*) beings, and on earth, men are the principal beings. Therefore by saying "gods" all the beings in the heavens are included, and by saying ‘men’ all the beings on the earth are included.

4. Furthermore, among men, moral discipline (*śīlasaṃvara*), the path of seeing the truths (*satyadarśanamārga*), the path of meditation (*bhāvanāmārga*), and the fruits of the path (*mārgaphala*) are found. In the other destinies, these benefits cannot be found according to some or very rare according to others.

On the other hand, they are easy to obtain and very frequent among gods and men. This is why the Buddha is the teacher of gods and men.

5. Finally, among men, the causes of happiness (*sukhahetu*) are frequently cultivated; among gods, the fortunate reward (*sukhavipāka*) is common. The causes [73a] of happiness are all the good dharmas (*kuśaladharmā*); happiness (*sukha*) is the reward (*vipāka*) of these good dharmas. In destinies [other than those of gods and men], the causes of happiness and fortunate reward are rare. This is why the Buddha is the teacher of gods and men.

BUDDHA²⁷³

He is also called *Fo t'o* (*buddha*) [in the language of Ts'in, scholar]. What dharmas does he know? He knows all dharmas, past (*atīta*), future (*anāgatā*) and present (*pratyutpanna*), animate and inanimate (*sattvāsattvasaṃkhyāta*), permanent and impermanent (*nityānitya*). He knew them all completely under the bodhi tree (*bodivṛkṣa*). This is why he is called Buddha.

Question. - Other individuals also know all the dharmas, e. g., *Mo hi cheou lo* (Maheśvara) [in the language of Ts'in, Great Lord]: he has eight arms (*aṣṭabhuja*), three eyes (*trinetra, tryakṣa*) and he is mounted on a white bull (*vṛṣavāhana*) [Nandi]. Or also the god *Wei nieou* (Viṣṇu) [in the language of Ts'in, *Pien wen*, Universal Eye]: he has four arms (*caturbhuja*), holds a conch (*śaṅka*) and a wheel (*cakra*), and rides a golden-winged bird (*garuda*). Or also the god *Kieou mo lo* (Kumāra): he holds a cock (*kukkuṭa*), a bell (*ghaṇṭā*), a red standard (*lohitapatākā*) and is mounted on a peacock (*śikhigata*).²⁷⁴

²⁷³ The Visuddhimagga, p. 209, gives four explanations of which here is the first: *Yaṃ pana kiñci ñeyyaṃ nāma sabbass' eva buddhattā vimokkhabhīkañāṇavasena Buddho*. Cf. Mahāniddeśa, p. 457-458; Paṭisambhida, I, p. 174: *n'etaṃ nāmaṃ mātārā kataṃ... yadidaṃ Buddho ti*. - Hobogirin, *Butsu*, p. 191-192, refers to the definitions of the Mppś, T 1509, k. 70, p. 552b; Nirvāṇasūtra, T 375, k. 16, p. 712b; Kośa, I, p. 1; Buddhahūmiśāstra, T 1530, k. 1, p. 291b; Vibhāṣā, T 1545, k. 143, p. 735b; T 1851, k. 20B, p. 864c.

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

1) Maheśvara or Śīva - Jou ta tch'eng louen, T 1634, k. 2, p. 46b: When one has purified the tenth level, one acquires immense and infinite dhāraṇis and upāyas, one realizes all the pratisaṃvids and all the vaśitas, one becomes Maheśvaradevaputra, one is also the support of all the universes. Question. - Is this Maheśvara of whom you speak the same as or different from the Maheśvara [known] in the world? Answer. - This Īśvara of the pure abodes (*śuddhāvāsa*) is not the Īśvara [known] in the world. He has the same name as your Īśvara but he is not the same individual. There is a Maheśvara of the pure abodes and there is also a demon Maheśvara (*piśacamaheśvara*). - Maheśvara and Viṣṇu are often mentioned together, e.g., in the Nāgārjuna's Madhyamakaśāstra, T 1564, k. 1, p. 1b; Āryadeva's Śataśāstra, T 1569, k. 1, p. 168a (tr. Tucci, *Pre-Dinnāga*, p. 1; the Kośavyākhyā, p. 7. - In his Comm. on the Kośa, T 1821, K. 7, p. 140a, P'ou Kouang, in speaking of Rudra, says: Rudra means violent. This is a synonym for Maheśvara. The god Maheśvara has, as a whole, a thousand names, but here below in the phenomenal world, he has sixty and Rudra is one of them. The heretics *T'ou houei* (Pāṃśupata, Paśupata?) say that Īśvara transcends the three worlds (*trailokyātīkrānta*) and that he has three bodies: (i) a body of the law (*dharmakāya*) which fills the dharmadhātu; (ii) a body of enjoyment (*saṃbhogakāya*) that abides at the summit of the form realm (*rūpadhātu*) in the palace of the Īśvaradevas. In the Buddhist texts, it is said that the god Maheśvara has three eyes and eight arms and that his body is 6000 *yojanas* in height; (iii) an apparitional body (*nirmāṇakāya*) that adapts its form [to beings] of the six destinies (*gati*), teaches them and converts beings in every way. - In his Treatise on the nirvāṇa of the heretics, T 1640, p.157c (tr. Tucci, T'oung Pao, 1925-26, p. 25 sq.), Āryadeva says: The fruit is a result of Maheśvara; Brahmā is the cause; Maheśvara is but one nature of three parts: Brahmā, Nārāyaṇa (= Viṣṇu) and Maheśvara. The earth (*pṛthivi*) is his support. The god Maheśvara is the master of the earth. All animate and inanimate beings in the three worlds have come from the god Maheśvara. Maheśvara's body has space (*ākāśa*) as its head, the waters (*āpah*) as urine, the mountains (*parvata*) as excrement; all beings are the worms in his belly; the wind (*vāyu*) is his vital [breath]; fire (*tejah*) is his warmth; sins and merits (*āpattiṇya*) are his actions. These eight things comprise the body of Maheśvara. The god Maheśvara is the cause of production and destruction. Everything comes from the god Maheśvara and is destroyed by him: he is called nirvāṇa. This is why teachers of the school of Maheśvara say that the god Īśvara produces all things and is the cause of nirvāṇa. - Ki tsang (549-623), of Parthian origin, in his commentary on the Śataśāstra, T 1827, k. 1, p. 244a, adopts these teachings: The beings of the six destinies, gods and terrestrial substances, are the body of the god Īśvara. This is why the god Īśvara manifests in all three bodies: body of Īśvara, body of Nārāyaṇa and body of Brahmādeva. The body of the god Īśvara has eight parts: the ether is his head, the sun and moon are his eyes, etc. [as above]. - The Mahāparinirvāṇasūtra, translated by Dharmarakṣema (385-433) which lasted a long time in Central Asia and Kaśmir, has a text important for the origins of Śaivism, T 374, k. 19, p. 476b: Actually, there is a great teacher called *Kia lo kieou t'o kia tchen yen* (Krakudha-Kātyāyana). He knows everything (*sarvajñā*), sees everything (*savadṛś*) and knows the three worlds. In one instant he could see innumerable infinite universes and so could his disciples (*śrāvaka*). He causes beings to eliminate their faults. Just as the Ganges purifies all sins whatever they may be, inner or outer, so this great kind teacher can efface the inner and outer sins of all beings. He teaches these disciples the following doctrine: If a person kills all beings and experiences no remorse (*hrī*), he will not fall into the evil [destinies]: he is like space (*ākāśa*) impermeable to dust and water. But those who experience remorse will enter into hell (*naraka*): they are like the great oceans that flood the earth. All beings are creatures of the god Īśvara. The god Īśvara is the joy and happiness of beings. He is angry with the sufferings of beings. Sins (*āpatti*) and merits (*puṇya*) of all beings are controlled by this Īśvara. How could one say that men are responsible for sin or merit? When a craftsman constructs a wooden robot, this robot walks, sits and lies down, alone it cannot speak. It is the same for beings: the god Īśvara is like the craftsman, beings are like the wooden robot.

Except for the eight arms, the description of Śīva given here by the Mppś corresponds to the epithets *tryakṣa*, *trinetra*, *ṣaḍardhanayana* "three-eyed god" [Hopkins, *Epic Mythology*, p. 219-220], *Vṛṣavāhana* "Seated on a bull" [Bhagavirīa,

1, 197, 21). 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 (*dhakkā*) and a deer (*mrga*), the two lower arms make the gesture of generosity (*varadahasta*) and absence of fear (*abhayahasta*). 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 crescent moon, a skull - the fifth head of Brahmā - and the siren of the Ganges (R. Grousset, *Civilizations de l'Orient*, II, 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 (*Dvādaśadevpūjākālpa?*), T 1298, p. 386a: In the north-west, the god Īsana, also called Maheśvaradeva. He is seated on a yellowish bull (?) His right hand holds a *kie po pei* (*kapāla*, i.e., a skull) full of blood; his left and holds a *san ki tch'ouang* (*triśula*, 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) Viṣṇu. See below, k. 8, p. 116a; k. 10, p. 128a and Hobogirin, *Bichu*, p. 76-68. - His main hands hold the wheel (iron wheel with a thousand spokes, symbol of the sun); they give him the epithet *Śāṅkhacakradhara* (Mahābhārata, 3, 189, 40). For his physical aspect in the epic, Hopkins, *Epic Mythology*, p. 204-207; for his mount, the garuḍa, *ibid.*, p. 108, 203. Illustrations, *Mythologie asiatique illustré*, p.103 sq.

3) Kumāra. According to Ki tsang, in his commentary on the Madhyamakaśāstra, T 1824, k. 1, p. 14c, Kumāra means 'young man'; this is none other than king Brahmā of the first dhyāna (cf. Kośa, III, p. 2-3), called thus because he has the aspect of a young man. He is also called Nārāyana, that is, the origin of beings. - According to the Pi tsang ki cited in the Bukkyo daijiten, 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 Umā, seated on a peacock and holding a bell and a spear. His birth is told in the Mahābhārata, 9, 43-46. Nursed by the Kṛttikās (Pleiades), he developed six mouths in order to suckle them, hence his epithet of the six-faced god (*ṣaḍānana*, *ṣaṅmukha*).

We may ask why Nāgārjuna talks about three gods here, Maheśvara, Viṣṇu and Kumāra, whereas in the Madhyamakaśāstra (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 Madhyamakaśāstra (T 1824, k. 1, p. 14c) and Āryadeva's Śataśāstra (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 kāyas: Īsvara is the root, like the dharmakāya; Viṣṇu is the enjoyment, like the saṃbhogakāya; Brahmā is produced by emanation in Viṣṇu's navel, and he is comparable to the nirmāṇakāya. But the Mahāprajñāparamitāśāstra teaches three bodies; this is why it mentions three gods. [This is a mistake; the Mppś teaches only two bodies; see Hobogirin, *Busshin*, p. 181]. The Madhyamaka and the Śataśāstra 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 Viṣṇu's navel; there is no need to mention him separately.

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 trinitarianism. The epics formulate the trimūrti only late in time and in a single passage: Mahābhārata, 3, 272, 47. The late epic poems present Viṣṇu and Śiva as two aspects of the same god; they do not try to establish a trinitarian theology (Cf. Hopkins, *Epic Mythology*, p. 231). Similarly in Buddhism, the Hīnayāna 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. 595b.

Answer. - 1. They cannot be omniscient. Why? Because their mind remains attached (*abhiniviṣṭa*) to hatred (*dveṣa*) and pride (*abhhimāna*). 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 (*aiśvarika*) 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

(*issaranimmāna*) no longer have any inclination to act, make no effort to do this and avoid it. - Śāntideva in Bodhicaryāvatāra, IX, v. 119-126 (tr. Lav., p. 135-137): "God is the cause of the world." - What do you mean by 'God'? The elements? Then it's not worth the trouble for a matter of words (*nāmamātra*) to take so many pains to prove the existence of God. – Are you saying that God is too great for us to be able to understand him? His qualities also transcend the mind and how can the quality of maker of the world be attributed to him? Moreover, we will ask what he wishes to create (*sraṣṭum*). Would it be the ātman, the 'self' of the creatures? But this is eternal. Would it be the elements? They are eternal. Would God create himself? He is eternal. Besides, consciousness is not created by God since, at all times, it comes from the object; suffering and pleasure proceed from action. Then what is it that God has created? - If God acts without wishing, he is evidently subject to another; if he acts by wishing, he is subject to desire. Therefore if he acts, he is not sovereign (*īśa*). - The debate in Kośa, II, p. 311-313: V, p. 19, continues as follows: That things are produced by a single cause, by God, Mahādeva or Vāsudeva, is inadmissible for many reasons: (i) If things were produced by a single immutable cause, they would all arise at the same time; but everyone knows that they arise successively. If the order of their production depended on causes external to God, God would no longer be the sole cause. (ii) God creates out of his own satisfaction or for that of his creatures. If he creates for his own satisfaction, he has something to gain and he is not God. If he creates for the satisfaction of beings, how can you explain that the latter are victims of all the sufferings? (iii) To affirm the creative activity of God is to unwarrantedly posit an invisible and uncontrollable Cause and to neglect the visible causes the efficacy of which can be proven.

[On Buddhist atheism, Lav., *Atheism*, ERE, p. 183; *Morale*, P. 12-14; Oltramare, *Théosophie*, p. 228-231].

2) Atheistic insofar as Buddhism rejects any belief in a Supreme Being, it is theistic insofar as it welcomes gods of all kinds into its pantheon. The threefold world is populated with gods. Theologically speaking, it is understood that the deity has but a temporary nature, for the gods are subject to transmigration: an animal can be reborn in a divine form just as a god can reincarnate in the world of humans or animals. But with this exception, Buddhism, the connections of which with popular religions are many, seems to be very favorable towards gods. In his previous existence, the Buddha Śākyamuni was king of the Tuṣita gods. It was at the request of Brahmā Sahāmpati that he agreed to preach the Dharma. During his ministry, he dwelt for three months among the gods in order to preach the Abhidharma to his mother. A quick reading of the Lalitavistara allows one to appreciate the importance of the rôle played by the *devas* and the *devatās* in the biography of the Buddha. They form a backdrop in front of which the heroic achievement of the Buddha is played out. From the beginning, they are represented on religious monuments where the faithful offer them worship. For the Buddhist pantheon, see A. Getty, *The Gods of Northern Buddhism*, Oxford, 1928; Rh. D., *Buddhist India*, p. 210 sq.; Lav., *Dogme et Philosophie*, p. 173); but the oldest texts insist on the existence of the gods and their beneficence to the faithful. - Majjhima, II, p. 212-213: Saṅgārava asks the Buddha: Do the gods exist? "I know with certainty, O Bhāradvāja, that the gods exist" (*thānaso me taṃviditaṃ yaditaṃ atthi devā*). Why did you not say that at the beginning? "Because everybody knows very well (*ucce saṃmataṃ lokasmim*) that the gods exist." - Dīgha, II, p. 88 (cf. Tch'ang a han, T 1, k. 2, p. 12c): Where man has established his dwellings, he supports with his gifts good men who know how to control their senses; he brings offerings to all the gods of that place. The gods, revered and honored by him, honor and revere him in turn. They surround him with their tenderness like a mother to the child born from her womb. The man who enjoys the favor of the gods sees only happiness around himself. - Aṅguttara, III, p. 77: The son of good family with his wealth... honors, respects, reveres and pays homage to the deities who are worthy of his offerings (*balipaṭiggāhikā devatā*). Thus honored, these very kind deities have compassion for him and say: "Long life to you. May your long life be protected." The son of good family, pitied by the gods, can attain prosperity and not decline. - The good deities are all converted to Buddhism. They serve as the messengers of the Buddha (cf. Dīgha, III, p. 14; Majjhima, I, p. 497), and often go to recommend his doctrine to people. Thus they went to find the householder Ugga to tell him: "The Dharma has been well-

2. 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 (*māṃsa*), his head (*śiras-*), his eyes (*nayana*), his marrow (*majjā*) and his brain (*mastaka*) to his enemies (*amitracaura*) who had come to kill him.²⁷⁶

preached by the Buddha." (*svākhāta, gahapati, Bhagavatā dhamma*); Uggā answered them ironically: "O deities, whether you recognize it or not, the Dharma has been well-preached by the Blessed One." [This episode is given by Aṅguttara, IV, p. 211, and the Chinese version of the Madhyamāgama, T 26 (no. 38), k. 9, p. 481a) - In a passage from the *Kṣitigarbhasūtra* cited in the Śikṣāsamuccaya, p. 89, all the gods, from the *devas* to the *piśācas*, give the following assurance to the Buddha: Whoever will 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 Nāgārjuna, it is the foolishness of their sectarians who claim to raise them to the rank of a supreme Being.

²⁷⁶ Miracles of generosity accomplished by the Buddha in his past existences. Similar enumerations, below, k. 12, p. 146b3, 150b2; k. 17, p. 180a23. By borrowing these jātakas from the "Golden Legends" from Northwestern India, the Mppś shows its acquaintance with southern Buddhism. The first four miracles cited here are commemorated in the "four great stupas of northern India" mentioned by Fa hien, T 2085, p. 858c11 (tr. Legge, p. 32). The Chinese pilgrims who passed through Uddiyāna and Gandhāra - Fa hien about the year 400, Dong yun about 520, Hiuan tsang about 630 - did not fail to visit them; their location has been precisely determined by archeologists (cf. Foucher, *Art Gréco-bouddhique*, I, p. 8-9).

(i) The "gift of the body" will be retold by the Mppś, k. 16, p. 170b26-28: Seeing a tigress about to devour her babies, he gave her the gift of his body. From other sources, mainly the Suveṇaprabhāsa, we know that the Bodhisattva was called Mahāsattva, son of Mahāratha, king of the Pañcalas. His brothers were Mahāprāṇada and Mahādeva.

Sanskrit sources: Suveṇaprabhāsa, ch. 18: *Vyāgrīparivarta* (ed. Hokei Odzumi, p. 185-213; ed. Nobel, p. 201-240; Jātakamālā, ch. 1: *Vyāghrījātaka* (ed. Kern, p. 2-8); Avadānakalpalatā, ch. 51, v. 28-59 (ed. Chandra Das, II, p. 53-61).

Chinese sources: Lieou tou tsi king, T 1532 (no. 4), k. 1, p. 32b (tr. Chavannes, *Contes*, I, p. 15-17); P'ou sa pen hing king (T 155, k. 3, p. 119a25; Pen cheng man louen, T 160 (no. 1), k. 1, p. 332b-333b; P'ou sa t'eu sseu ngo hou k'i t'a yin yuan king, T 172, vol. III, p. 424b-428a; Hien yu king T 202 (no. 2), k. 1, p. 352b-353b (tr. Schmidt, *Der Weise und der Thor*, p. 21-26); Kin kouang ming king (T 665 (no. 26), k. 10, p. 450-456; King liu yi suang (T 2121, k. 31, p. 162).

The stūpa of the "gift of the body", on Banj peak in the south-east of Mahaban, was visited by Fa hien, T 2085, p. 858b9 (tr. Legge, pg. 32), by Song yun, T 2092, k. 5., p. 1020b7 (tr. Chavannes, *Voyage de Song Yun*, BEFEO, III, p. 411), and by Hiuan tsang, T 2087, p. 885c14-20 (tr. Beal, I, p. 145-146; Watters, I, p. 253).

Iconography: Mathurā, J. Ph. Vogel, *La sculpture de Mathurā*, Paris, 1930, p. 62 and pl. XX. - Central Asia, A. Grünwedel, *Altbuddhistische Kultstätten*, Berlin 1912, fig. 446. 447; A. von Le Coq - E. Waldschmidt, *Budd. Spätantike*. VI, 24-25. - Formosa, G. Ecke - P. Demiéville, *Twin Pagodas of Zayton*, Cambridge, Mass., 1935, pl 41.

(ii) The "gift of flesh" will be fully told below, k. 4, p. 87c-88.

(iii) The "gift of the head": King Candraprabha of Bhadrāsīlā (according to other sources, King Mahāprahāsa of Vāraṇasī) is renowned for his generosity. The brahmin Raudrākṣa comes to ask him for his head. The ministers Mahācandra and Mahādhara offer him a head made of precious substances; the brahmin does not accept; the king attaches his hair to a tree

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 (*namas-*) [73b] to the Buddha, take the Buddha as teacher and not serve the gods.

SARVANAROTTAMA

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

Sanskrit sources: Divyāvādāna, ch. 22, p. 314-328; Avadānakalpalatā, ch. 5, (vol I, p. 154-175).

Chinese sources: Lieou tou tsi king, T 152 (no. 5), k. 1, p. 2b-c (tr. Chavannes, *Contes*, I, p. 17-19(; P'ou sa pen yuan king, (T 153 (no. 5), k. 2, p. 62c-64c; Ta fang pien fo pao ngen king T 156, k. 5, p. 149b-150b; Yue kouang p'ou sa king, T 166, vol III, p. 406-408 (corresponds to Divyāvādāna); Hien yu king, T 202 (no. 31), k. 6, p. 387b-390b (cf. Schmidt, *Der Weise und der Thor*, p. 174-183); P'i p'o cha, T 1545, k. 114, p. 593a26; King liu yi siang, T 2121, K. 25, p. 137a-c. The stūpa of "the gift of the head" at Takṣaśilā near Shah-Dheri, was visited by Fa hien, T 2085, p. 858b7-8 (tr. Legge, p. 32) and by Hiuan tsang, T 2087, k. 3, p. 884c21-23 (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: Śibijātaka, no. 499 (Jātaka, IV, p. 401-412); Cariyāpiṭaka, I, 8, p. 77-78 (tr. Law, p. 99-100); Milinda, p. 119 sq. (tr. Rh. D., p. 179).

Sanskrit sources: Avadānaśataka, I, p. 182-186 (tr. Feer, p. 124-127); Jātakamalā, chap. 2: *Śibijātaka*, p. 6-14 (tr. Speyer, p. 8-19).

Chinese sources: Siuan tsi po yuan 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 "the gift of the eyes" at Puṣkarmavati near Carsadda was visited by Fa hien, T 2085, p. 858b4-5 (tr. Legge, p. 31) and by Hiuan tsang, T 2087, k. 2, p. 881z23-24 (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. 1, p. 351b (cf. Schmidt, *Der Weise und der Thor*, p. 15; P. E. Foucaux, *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 Lentils (*masūrasaṃghārāma*) at Gumbatai, near Tursak, in Buner, and was visited by Song Yun, T 2092, k. 5, p. 1020b11-14 (tr. Chavannes, BEFEO, III, p. 412) and by Hiuan tsang, T 2087, k. 3, p. 883a12-13 (tr. Beal, I p. 124; Watters, I, p. 233-234). This episode is also told in the Mppś, k. 16, p. 178c and k. 49, p. 412a, but the hero is the brahmin *Ngai fa* (Dhanmarakta) or *Lo fa* (Dhanmarata); besides, he writes the stanza "with his skin as parchment and his blood as ink"; there is no mention of marrow. Thus it is possible that the Mppś, 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 Candraprabha "broke one of his bones and pushed out the marrow to cure a sick man." This deed is told by the Mppś below, k. 12, p. 146b. It is also known to the Ratnakūta where the prince, like the ṛṣi mentioned above is called Utpala (cf. Ta pao tsi king, T310, k. 111, p. 631a; Maitreyapariṣicā, T 349, p. 188c; King liu yi siang, T 2121, k. 10, p. 55b).

Moreover, the Buddha possesses two things: (i) great qualities (*guṇa*) and the power of the superknowledges (*abhijñā*), and (ii) an absolutely pure mind (*paramasuddhacitta*) and the destruction of the fetters (*saṃyojananirodha*). Although the gods have an accumulation of merit (*puṇyasambhāra*) and miraculous power (*rddhibala*), their fetters are not destroyed and consequently their mind is not pure. Since their mind is impure, their miraculous power is decreased. Among the śrāvakas and the pratyekabuddhas, the fetters are destroyed and the mind is pure; nevertheless, as their accumulation of merit (*puṇyasambhāra*) is reduced, their power (*prabhāva*) is weak. In the Buddha, the two qualities [merit and purity of mind] are perfected (*paripurṇa*). 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].²⁷⁷

Lou kia na t'a (lokanātha) [ibid., Protector of the world].

Po lo k'ie (pāraga) [ibid., Having reached the other bank].

P'o t'an t'o (bhadanta) [ibid., Venerable one].

Che li k'ie na (śrīguṇa) [ibid., Perfection of beauty].

These are his innumerable epithets. His parents named him *Si ta t'o* (Siddhartha) [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, Śrīguṇa. Thus, in various ways, names are given to him according to his qualities.

THE OMNISCIENT BUDDHA

²⁷⁷ *Asamasama*, epithet found, e.g., in the *Saddharmapuṇḍarikā*, p. 456, the *Mahāvastu*, III, p. 231, the *Mahāvvyutpatti*, no. 529, 6379. Burnouf 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 dharmakāya is the same (*sama*) 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 unequaled (*asama*) (T 1728, k. 10). In the same way, the six pāramitās are equal to the unequaled Buddha (T 1509, k. 40). These different interpretations have been gathered together in *Hobogirin, Ashamashama*, 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 [flattery] 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 (*prasāda*) and perfection (*ṛjutva*). By his characteristics (*lakṣaṇa*), his qualities (*guṇa*) and his brilliance (*āloka*), he surpasses all men (*sarvanarottama*). Humble people who saw his physical marks (*kāyalakṣaṇa*) recognized him to be omniscient (*sarvajñā*) and, *a fortiori*, the Great Man (*mahāpuruṣa*).

Thus in the *Fang nieou p'i yu king* (Gopālakāvadānasūtra)²⁷⁸, it is said:

The king of *Mo k'ie t'o* (Magadha), *P'in p'o so lo*, invited the Buddha and his five hundred disciples for three months. The king required fresh milk (*navanīta kṣīra*) and cream (*sarpais-*) to offer to the Buddha and the assembly of monks (*bhikṣusamgha*). 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 (*bhaiṣajya*) and military arts (*kṣatradharma*), astronomy (*ḥyotiṣa*),

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

1) The *Mahāgopālakasutta* is attested by two Pāli editions and four Chinese versions:

- (i) Majjhima, I, p. 220-224 (tr. Chalmers, I, p. 157-159; Neumann, I, p. 514-523).
- (ii) Aṅguttara, V, p. 347-353 (tr. Woodward, V, p. 224-227; Nyanatiloka, V, p. 514-518).
- (iii) Chinese Saṃyukta: Tsa a an, T 99 (no. 1248), k. 47, p. 342.
- (iv) Chinese Ekottara: Tseng yi a han, T 125, k. 46, p. 794.
- (v) A single sūtra transl. by Kumārajīva under the title Fang nieou king, T 123, , p. 546.
- (vi) A single sūtra transl. by Hīuan tsang under the title Yuan k'i king, T 124, , p. 547.

2) The *Gopālakāvadāna*, development of the preceding sūtra which has come down to us in Sanskrit fragments and two Chinese collections:

- (vii) Kalpanāmaṇḍitikā, ed. Lüders, p. 177-178
- (viii) Ta tchouang yen louen king, T 201 (no. 61), k. 11, p. 316b-319a (tr. Huber, *Sūtrālamkāra*, p.308-313).
- (ix) Ta tche 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 (Aśvaghōṣa, *Le Sūtrālamkāra 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 (*yajñadharmā*), chants (*gītā*), teaching (*upadeśa*), dialectic (*codyadharmā*): 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* (Veṇuvana) 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 Veṇuvana. The cow-herders could not take their eyes off him; their hearts felt great joy. They said to one another:

This lion of the Śākya,
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 surfeited.
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 *Sūtrālamkāra*, tr. Huber, p. 311-312.

He can fulfill those who contemplate him

And cause them to find supreme happiness.

[74a]By seeing him, one has absolute conviction

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 (*gogaṇa*) prospers (*spātīkr-*), how many rules should he neglect for his herd to decrease and lose its prosperity (*yogaḥṣema*)?" The Buddha answered: "If he observes eleven rules, the cow-herder is able to make his herd prosper (*ekādaśabhir aṅgaih samnvāgato gopālako bhavyo gogaṇaṃ pariharitum spjātīkartum*). What are these eleven rules?²⁸⁰ (1) He knows their colors (*rūpaṃ jānāti*). (2) He knows the distinctive marks (*lakṣaṇāni jānāti*). (3) He knows how to brush them (*āśātikāḥ śātayati*). (4) He knows how to heal their wounds (*vraṇaṃ praticchādayati*). (5) He knows how to make smoke [for them] (*dhūmaṃ kartā bhavati*). (6) He knows the good paths (*vīthiṃ jānāti*). (7) He knows what the herd needs (*pīṭhaṃ jānāti*).²⁸¹ (8) He knows the fords (*tīrthaṃ jānāti*). (9) He knows the good pasturs (*gocaraṃ jānāti*). (10) He knows how to milk them (*sāvaśeṣadohī bhavati*). (11) He knows how to pay respect to the leaders of the herd (*ye ca te ṛṣhabhā gavāṃ patayas tān atirekapūjāya pūjayitā hoti*). 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 (*kuśaladharmā*) progress (*vardhayati*).

(1) How does he know the colors? The cow-herder knows the black (*kr̥ṣṇa*), white (*avadmata*) 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 (*upādāyarūpa*).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 (*pañḍita*), 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 (*śātayati*) them and destroys the insects (*āśātikā*) that drink the blood [of his animals] and aggravate their wounds. In the same way, the

²⁸⁰ I [Lamotte] have borrowed the Sanskrit equivalents of these 11 rules from the Kalpanāmaṇḍitikā, p. 177. They correspond exactly to the Pāli text (Majjhima, I, p. 222; Aṅguttara, V, p. 351; only the order differs: (1) *rūpaññū hoti*, ... (11) ... *atirkapūjāya ekapūjāya pūjetā hoti*.

²⁸¹ *Pīṭhaṃ jānāti*, in Sanskrit, *pīṭhaṃ jānāti*, presents some difficulties. In Pāli, *pīṭha* means drink; and Buddhaghosa (Papañca, II, p. 259) comments on this rule by saying: *gopālakena.... jānāitabbaṃ hoti*. - In Sanskrit, *pīṭha*, which also means 'water' or 'drink', can also mean 'time' or 'epoch'. At least this is the meaning Kumārajīva gives the expression in the various translations he has made of the Sūtra of the cow-herders: T 123: He knows the cows that are in heat (*ngai nieou*). - T 291: He knows the rule that makes the cows go into and out of rut. - T 1509: He knows what the herd needs.

²⁸² Cf. Aṅguttara, V, p. 351: *bhikkhu yaṃ kiñci.... yathābhūtaṃ pajānāti*.

²⁸³ Ibid., p. 351: *bhikkhu kammalakkhaṇo.... pajānāti*.

bhikṣu chases away the insects of perverse views that drink the blood of the roots of good (*kuśalamūla*) and aggravate the wounds of the mind (*cittavaraṇa*). When he has chased them away, there is safety (*yogaḥsema*).

(4) How does he heal their wounds? The cow-herder, with the help of cloth (*paṭa*), herbs (*tr̥ṇa*) or leaves (*par̥ṇa*), heals the small stings caused by mosquitoes (*maśaka*). Similarly, by means of the holy Dharma (read *yi tcheng fa, 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 (*yathāśruta*)²⁸⁴ and drives away the mosquitoes of the fetters (*saṃyojana*). By the smoke of their preaching (*dharmadeśana*) they invite beings to enter into the abode of the non-self (*anātman*), of the true nature (*satyalakṣaṇa*) and of emptiness (*śūnya*).

(6) How does he know the paths? He knows the 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 (*āryāṣṭāṅgika mārga*) that leads to nirvāṇa; he avoids the bad paths of nihilism (*uccheda*) or eternalism (*śāśvata*).

(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 (*viśuddhadharmaveda*) and his roots of good (*kuśalamūla*) 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 (*taraṅga*) and from nasty insects (*kṛmi*). In the same way, the bhikṣu goes to the wise monks (*bahuśruta*) and questions them on the Dharma. Preachers (*dharmabhāṇaka*) who know in advance if the mind (*citta*) of their listeners is keen (*tīkṣṇa*) or dull (*mṛdu*), if their passions (*kleśa*) are light or heavy, [easily] lead them to good fords and have them cross safely (*yogaḥsema*).²⁸⁶

(9) How does he know the pastures? The cow-herder knows the places sheltered from ferocious beasts like tigers (*vyāghra*) and lions (*siṃha*) and nasty insects (*kṛmi*). Similarly the bhikṣu knows the safety (*yogaḥsema*) of the four foundations of mindfulness (*smṛtyupasthāna*) sheltered from the wild beasts that are the passions (*kleśa*) 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 (*vatsā*) 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

²⁸⁴ Ibid., p. 352: *bhikkhu yathāsutam yathāpariyattam dhammam vitthārena paresam desitā hoti*.

²⁸⁵ Ibid., p. 352: *bhikkhu yathāgatappavedite.... pāmujjam*. - According to Buddhaghosa (Papañca, I, p. 173) -*veda*, in the expression *dhammaveda* is synonymous with joy (*somanassa*).

²⁸⁶ Ibid., p. 352: *bhikkhu ye te bhikkū bahussutā.... kankham paṭivinodenti*.

benefitted each day. Similarly, when the farmers (*vaiśya*) and the lay people (*avadātavasana*) give the bhikṣu garments (*cīvara*) and food (*āhāra*), he knows how to stay within bounds (*mātra*) and not deplete them entirely.²⁸⁷ Thus the generous patrons (*dānapati*) are content, their faith (*śraddhācitta*) 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 (*taila*), decorates them rings (*keyūra*, *niṣka*) and gives them an iron horn (*ayaḥśṛṅga*) as a sign. He brushes them, flatters them and calls them [by their name]. In the same way, as is customary (*yathāyoga*), the bhikṣu serves (*satkaroti*) and venerates (*pūjayati*) the high individuals of the community (*saṃgha*) who protect (*pālayanti*) the Buddhadharma, conquer (*abhibhavanti*) the heretics (*tīrthika*) and lead the eightfold community to plant (*avaropaṇa*) the seeds of good (*kuśalamūla*).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 sūtra has been recited here fully. By it, we know that the Omniscient one exists.

Question. - There cannot be an omniscient one in the world. Why? Because nobody has seen the Omniscient one.

Answer. - That is not correct. Just because one cannot see something, one cannot say that it does not exist.

1. A thing really exists, but since it is hidden (*gūḍha*), one does not see it. Thus the origin of the clan (*gotra*) of a man, the weight (*gurutva*) of the Himālayas, the number of grains of sand of the Ganges (*gaṅgānadīvālukāsamkhyā*) really exist but one cannot cognize them.

2. A thing does not exist and, because it does not exist, one does not see it, for example, a second head (*dviṭīya śīrṣaka*) or a third hand (*trīṭīya hasta*); it is not because they are hidden that one does not see them.

Thus, because the Omniscient one is hidden, you do not see him; but nonetheless, he exists. Why is he hidden? [Because those who ought to see him] do not possess the required four kinds of faith²⁸⁹, and their minds are attached (*abhinivīśate*) to error. It is because he is hidden to you that you do not see the Omniscient one.

²⁸⁷ Ibid., p. 352: *bhikkhu saddhā gahapatikā... mattaṃ jānāti paṭiggahaṇāya*.

²⁸⁸ Ibid., p. 353: *bhikkhu ye te bhikkhū therā rattaññā... paccupaṭṭhāpati* √vī c'eva raho ca.

²⁸⁹ These are the four types of faith that accompany the awareness of the Buddhist truths which are called *avetyaprasāda*: faith relating to the Buddha, the Dharma, the Saṃgha and the disciplines held by the saints (*āryakāntāni śīlāni*). Cf. Dīgha, III, p. 227; Majjima, I, p. 37, 46; II, 51; III, p. 253; Saṃyutta, 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; Avadānaśataka, II, p. 92; Madh. vṛtti, p. 487; Mahāvīyutpatti, no. 6823; Bodh. bhūmi, p. 161, 327; Kośa, VI, p. 292; Kośavyākhyā, 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 (*apramāṇa*) 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 (*prajñā*) 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 Buddhadharma, but he has not spoken about the other sciences, medicine (*bhaiṣajya*), geography (*bhūgolavidyā*), astronomy (*jyotiṣa*), arithmetic (*gaṇanā*), politics (*nīti*), 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 (*samāsataḥ*) as being of three types: (i) conditioned phenomena (*saṃskṛtadharma*), (ii) unconditioned phenomena (*asaṃskṛtadharma*), (iii) inexpressible phenomena (*avācyaadharma*). 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?

²⁹⁰ These fourteen difficult questions are often referred to in scholasticism by the term "Fourteen reserved or non-defined points" (*caturdaśāvyākṛtavastūni*). Cf. Madh. vṛtti, p. 446; Madh. avatāra, p. 250-251 (tr. Lav. Muséon, 1911, p. 297-298; Kośa, V, p. 43. The Pāli canon and the Chinese translation of the Madhyamāgama (T 26) list only ten reserved points. (1-2) *Sassato loko, asassato loko*. (3-4) *Antavā loko, anantavā loko*. (5-6) *Taṃ jīvaṃ taṃ sarīraṃ, aññaṃ jīvaṃ aññaṃ sarīraṃ*. (7-10) *Hoti tathāgato paraṃ marāṇā, na hoti tathāgato paraṃ marāṇā, hoti ca na ca hoti tathāgato paraṃ marāṇā, neva hoti na na hoti tathāgato paraṃ marāṇā*. This formula, the most frequent, occurs in Dīgha, I, p. 187-188; Majjhima, I, p. 157, 426, 484; Saṃyutta III, p. 213-216; III, p. 258; IV, p. 280. 391-392; V, p. 418. The same formula is repeated in Tchong a han, T 26 (no. 221), k. 60, p. 804b (corresponding to Majjhima, I, p. 426).

But most of the Chinese Nikāyas are already familiar with these fourteen points. As a general rule, when a Pāli sutta enumerates ten points only, the corresponding sūtra in the Chinese Saṃyukta counts fourteen: Tsa a han, T 99 (no. 962), k. 34, p. 245c (corresponds to Majjhima, I, p. 484); *ibid.*, (no. 963), k. 34, p. 246 (corresponds to Saṃyutta, III, p. 258); *ibid.*, (no. 968), k. 34, p. 248c (corresponds to Aṅguttara, V, p. 186); *ibid.*, (no. 408), k. 16, p. 109a-b (corresponds to Saṃyutta, V, p. 418). - The fourteen points are also in the abridged version of the Chinese Saṃyukta, 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: Tch'ong a han, T 1 (no. 28), k. 17, p. 111a (corresponds to Dīgha, I, p. 187-188). - As do all the treatises of scholasticism, the Mpps adopted the formula of fourteen points. A few rare texts (Dīgha, I, p. 16; III, p. 137; Majjhima, II, p. 233) modify the fourteen point formula by adding *attā* in front of the word *loka* that appears in the first eight points. Thus they say: *sassato attā ca loka ca, asassato attā ca loka*, etc. - This modification has been adopted here by the Mpps. - [There is an aberrant formula in the Chinese version of the Ekottara, Tseng yi a han, T 125, k. 43, p. 784b: Does the self exist? Does it not exist? Does it 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? (*śāśvato lokaś cātmā ca, aśāśvato lokah cātmā ca, śāśvataś cāśāśhvatah ca lokah cātmā ca, naiva śāśvato nāśāśvataś ca lokah cātmā ca*).

(5-9) Are the world and the self finite? Are they infinite? Are they both finite and infinite? Are they neither finite nor infinite? (*Antavān lokaś cātmā ha, anantavān lokah cātmā ca, antavāmh ca lokaś cātmā ca, naivānantavān nānantavāṃś ca lokaś cātmā ca*).

(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 tathāgataḥ paraṃ maraṇān na bhavati tathāgataḥ paraṃ maraṇād bhavati ca na bhavati ca tathāgataḥ paraṃ maraṇāṇ naiva bhavati na na bhavati ca tathāgataḥ paraṃ maraṇāt*).

(13-14) Is the life-principle the same as the body? Is the life-principle different from the body? (*Sa jīvas tac charīram, anyo jīvo 'nyac charīram*).

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 (*śāśvata*) of the dharmas is unnecessary (*ayukta*); their cessation (*uccheda*) is even more unnecessary. This is why the Buddha did not answer. If it is asked how many liters of milk (*kṣīra*) is given by a cow's horn, that is not a proper question and it is not necessary to answer it. Besides, the universe (*lokadhātu*) has no end (*anavastha*): like a chariot wheel (*rathacakra*), it has no beginning and no end (*apūrvācarama*).²⁹¹

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 preoccupy humanity, it is because he had answered in the negative *in petto*. 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 course of time, it thought they could be evaded by condemning them as irrelevant and even dangerous under the pretext that they were not directed towards the discipline of salvation.

²⁹¹ The first point contains the answer to the first two series of questions: "Is the world eternal, etc.", "Is the world finite, etc."

The first question should be rejected because it clashes with the condemnation of the viewpoints of eternalism (*śāśvatadrṣṭi*) and nihilism (*ucchedadrṣṭi*). Cf Udāna, p. 33: *ye hi keci samaṇā vā brāhmaṇā vā... bhavasmā'ti vadāmi*. - The same text is given in the Tibetan Udānavarga XXXII, 40, p. 136: *dge sbyoṅ bram ze sñed pa/... brjod par byal - Madh. vṛtti, p. 530: Ye kecid bhikṣavo bhavena.... vibhave tṛṣṇā ca*.

The second question is also to be rejected because the world does not admit a limit and by that very fact avoids the categories of finite and infinite.

[By 'world' (*loka*) the universe is meant here. 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.²⁹² The Buddha knows that these fourteen difficult points hide the four truths (*catur āryasatya*) and the true nature (*satyalakṣhaṇa*) 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 (*yogakṣema*) and without danger (*anupadrava*) 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 exists, does not call existent that which does not exist; he preaches only the true nature (*satyalakṣhaṇa*) of the dharmas. Why should he not be called omniscient? The sun (*sūrya*) 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 (*prajñāloka*) illuminates all the dharmas. He is like a unique path (*ekamārga*). When people ask the Buddha if the twelve-membered law (*pratīyasamutpāda*) 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 (*jāti*) is the cause and condition (*hetupratyaya*) of old age and death (*jarāmaraṇa*): 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 (*saṃskāra*).

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. Vacchagotta, who believes in the existence of the soul, receives an answer different from Phagguna who disbelieves in it. See above.

²⁹³ Some Buddhists gladly confine themselves to 'the charcoal-burner's faith' without trying to understand the mysteries. Cf. Saṃdhinirmocana, VII, 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 don't know. The preaching of the Tathāgata penetrates into each being according to their various levels of faith." - Ratnakūta cited in the Śikṣasamuccaya, p. 55: *yeṣu cāsya gambhīreṣu buddhir... pravartatata iti*.

²⁹⁴ Later (k. 32, p. 298a), the Mpps will return to this sūtra and will indicate the reference to it: As is said in the Tsa a han (Saṃyuktāgama), 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 dharmas, this subsistence of the dharmas, is stable" (*utpādād vā tathāgatānām anupādād vā tathāgatānām sthitaiveyaṃ dharmāṇām dharmatā dharmasthititā*). 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 asmin satīdaṃ bhavati... duḥkhaskandhasyotpādo 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 (*vandhyāpaṇḍakaputra*)²⁹⁵, that would not deserve an answer, for such a son does not exist.

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

7. Finally, to be silent and not answer is an answer. There are four ways of answering (*vyākaraṇa*): (i) answering in a categorical way (*ekāṃśena vyākaraṇa*): [this is how he answers when it concerns], for example, the Buddha, the absolute (*parama*), nirvāṇa and salvation (*yogakṣema*); (ii) answering by distinguishing (*vibhajyavyākaraṇa*); (iii) answering by asking a question (*pariprcchāvyākaraṇa*); (iv) answering by not replying (*sthāpanīyavyākaraṇa*). 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 (*mṛṣāvāda*). In fact, the Omniscient one exists. Why? Because he has attained the ten powers (*baḷa*), 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 (*sattvendriyavarāvara*), he knows the various kinds of deliverances from desire (*nānāvidharāganirmokṣa*), he knows the innumerable lineages (*śing*, 38 and 5) of all the types of universes (*nānāvidhalokadhātva-pramāṇagotra*), he knows all the abodes (*vihāra*) and their paths (*mārga*); he knows the conduct (*caryā*) and the thoughts (*manasikāra*) [of beings] in their previous existences (*pūrvajanma*), he has acquired the discrimination of the divine eye (*divyacakṣurvyakti*), he knows the cessation of all the impurities (*sarvāsravakṣaya*), he distinguishes

[by the cessation of birth] old age and death, suffering and moaning, sadness, grief and despair cease. This is the cessation of all this mass of suffering (*tatrāvidyānirodhāt ,,,, nirodho bhavati*)."

This sūtra, which is absent in the Pāli Saṃyuttanikāya, has its exact correspondent in the Chinese Saṃyuktāgama (Tsa a han, T 99 (no. 299), k. 12, p. 85b-c) which situates it at *Kiu-lieou-cheou Tiao-nieou-tsiu-lo* (Kuruṣu Kalmāśadamyaniḡama). This sūtra has nothing new in it except its beginning, where the Buddha affirms that the pratītyasamutpāda 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 *utpādād vā tathāgatānām* ... occurs with several variations in Saṃyutta, II, p. 25 (cf. Tsa a han, T 99 (no. 296), k. 12, p. 84b); Aṅguttara, I, p. 286; Visuddhimagga, p. 518; Śalistambasūtra in Lav., *Théorie des douze causes*, Gand, 1913, p. 73; Aṣṭāsāhasrikā, p. 274; Laṅkāvatāra, p. 143; Kośavyākhyā, p. 293; Madh. vṛtti, p. 40; Pañjikā, p. 599; Śikṣāsamuccaya, p. 14. Daśabhūmika, p. 65. – L. de La Vallée Poussin (o.c, p. 109) also has found it in brahmanical sources: Bhāmatī ad II, 2, 19; Tantravārtitika (BSS, p. 163).

²⁹⁵ On this comparison, see above.

²⁹⁶ These four ways of answering a question (*pañhavyākaraṇa*) are mentioned in Dīgha, III, p. 229; Aṅguttara, I, p. 197; Milinda, p. 144; Tch'ang a han, T 1, k. 8, p. 51b1; Tchong a han, T 26, k. 29, p. 609a. These texts distinguish *ekāṃsavyākaraṇīyo pañho*, *vibhajjavyākaraṇīyo pañho*, *paṭipucchāvyākaraṇīyo*, *sthāpanīyo pañho*. The Sanskrit text reproduced here is taken from the Mahāvvyutpatti, no. 1658-1661. - Definitions and examples in Kośa, V, p. 44-47.

NOTE: The lengthy Pāli and Sanskrit quotations have been abbreviated.

clearly between good (*śubha*) and bad, he preaches a supreme doctrine (*agradharma*) in all the universes, he has acquired the taste of ambrosia (*amṛtarasa*), he has found the middle path (*madhyamā pratipad*), he knows the true nature of all conditioned (*samskṛta*) or unconditioned (*asamskṛta*) dharmas, he has rejected forever all desire of the three worlds (*trailokyarāga*). 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 (*mahāpuruṣa*), the one who is venerated in the three worlds (*trailokyajyeṣṭha*): he is called Buddha.

Thus the *Tsan fo kie* (Buddhastotragāthā) say:

First-born (*mūrdhaja*) and king cakravartin,

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

He belongs to the noble line of the Śākya

He is the crown prince of king Śuddhodana.

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 (*adbhuta*) 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 *gandhahastin*.
The power of his *rddhipāda* was extreme,
That of his *prajñā* 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*, *lajjā*, *maitrī* and *karuṇā*,
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 (*vaiśāradya*).

He possesses the eighteen special (*āveṇika*) attributes
And a treasury of immense qualities (*guṇa*).
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.

His name is Bhagavat. The meaning (*artha*) of this word is immense (*apramāna*) and if one wanted to explain it fully, other points would have to be neglected. This is why we have spoken of it in general (*samāsataḥ*).

CHAPTER V: RĀJAGRĪHA

Sūtra: The Buddha was dwelling in the city of Rājagrīha (*rājagrīhe viharati sma*).

Śāstra: This phrase must be explained now.

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

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

VIHĀRA

What is meant by dwelling?

1. The four bodily positions (*īryāpatha*)²⁹⁷: sitting (*niśadana*), lying (*śayyā*), 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 (*pramodante*) and enter into all kinds of *dhyānas*.

2. Furthermore, there are three dwellings: divine abodes (*divyavihāra*), the abode of Brahma (*brāhmavihāra*) and the abode of the saints (*āryavihāra*).²⁹⁸

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

The brāhmavihāras are the abodes of the Brahmā gods, etc., up to the gods who are neither with nor without perception (*naivasamjñānāsamjñāyatanadeva*).

The abodes of the saints are the abodes of the Buddhas, the pratyekabuddhas and the arhats.

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

3. Furthermore, three things, generosity (*dāna*), discipline (*śīla*) and good thoughts (*kuśalacitta*) constitute the divyavihāra.

[76a] The four limitless minds (*apramānacitta*): loving-kindness (*maitrī*), compassion (*karuṇā*), joy (*muditā*) and equanimity (*upekṣā*) constitute the brāhmavihāras.

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

²⁹⁷ On the four *īryāpathas*, see, e.g., Samyutta, V, p. 78; Divyāvadāna, p. 161: *caturvidham īryāthaṃ kalpayati tadyathā caṅkramyate tiṣṭhati niṣīdati sayyāṃ kalpayati*.

²⁹⁸ Dīgha, III, p. 220: *Tayo vihāra: dibbo vihāro, Brahmavihāro, ariyo vihāro*.

4. Finally, there are four kinds of abodes: *divyavihāra*, *brāhmavihāra*, *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 (*śūraṅgama*), the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*), the eighteen special attributes (*āveṇīkadharma*) of the Buddha, omniscience (*sarvajñāna*) and wisdoms (*prajñā*) of all kinds. It is also the 84,000 baskets of the Dharma (*dharmapīṭaka*), 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.

RĀJAGRĤHA

Question. - The great cities such as *Chō p'o t'i* (Śrāvastī), *Kia p'i lo p'o* (Kapilavastu) and *Po lo nai* (Vārāṇasī) are all royal residences (*rājagrha*). Why does this city alone bear the name of Rājagrha?

Answer.³⁰¹ - 1. Some people give the following explanation: A king of *Mo k'ie 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 (*kāntāra*). *Li lo* (Līlā) 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 *Yen feou t'i* (Jambudvīpa). This is why the inhabitants of Jambudvīpa give these mountains the name 'City of the kings' residence' (*rājagrha*).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 (*pañḍita*) 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. Bodh. bhūmi, p. 90: *tatra śūnyatānimitāpraṇihitavihāra.... vihāra ity ucyate*. - Same definition in Samgraha, p. 137.

³⁰⁰ This is the 80,000 or 84,000 dharmaskandhas taught in order to heal the four types of adepts: cf. Mahāsāṃghika Vinaya (Przyluski, *Concile*, p. 155) Theragāthā, v. 1024; Sumaṅgala, I, p. 24; Avadānaśataka, II, p. 155; P'i p'o cha, T 1545, k. 74, p. 385; Kośa, I, p. 45-47.

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

³⁰² These five mountains were called in Pāli Vebhāra, Paṇḍava, Vepulla, Gijjhakūta and Isigli. Cf. Majjhima, III, p. 68 (= Tseng yi 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; Rājagrha is called thus because many kings, such as Mandhātā and Mahāgovinda, lived there.

his palace (*rājakula*) there and settled in the center of this place. This is why this place is called 'City of the king's residence' (*rājagrha*).³⁰⁴

3. Here is another explanation: In times past, there was in this kingdom a king called *P'o seou* (Vasu) who renounced worldly things (*lokadharmanirvinṇa*), went forth from home (*pravrajita*) and became a recluse (*rṣi*). At that time, the brahmins who were still householders (*grhastabrāhmaṇa*) and the hermits who had left the world (*pravrajitarṣi*) had a debate. The *grhastabrāhmaṇas* said: "According to the sacred texts, in the offerings to the gods (*devayajña*), living beings must be killed and their flesh must be eaten (*māmsa*)."³⁰⁵ The *pravrajitarṣis* answered: "When sacrifices are made to the gods, living beings must not be killed and their flesh should not be eaten."³⁰⁶ The debate went on between them. The *pravrajitarṣis* said: "There is a great king here who has left the world to become a recluse. Would you trust (*śraddhā*) him?" The *grhastabrāhmaṇas* replied that they would trust him, and the others said: "We will take this man as arbitrator and tomorrow we will go to question him."

That same night, the *grhastabrāhmaṇas* went in advance to the hermit Vasu and, after having asked him all the questions about customs, they said to him: "In [76b] tomorrow's discussion, you must help us." Thus, the next day at dawn, at the beginning of the discussion, the *pravrajitarṣis* asked the hermit Vasu: "In the sacrifices to the gods, should or should one not kill living beings and eat their flesh?" The hermit Vasu answered: "The rule of the *brāhmins* is that living beings must be killed in sacrifices to the gods and their flesh eaten."³⁰⁷ The *pravrajitarṣis* replied: "According to your own judgment, should living beings be killed and their flesh eaten or not?" The hermit Vasu answered: "As it is a matter of sacrifice to the gods,

³⁰⁴ This tradition is also related by Hiuan tsang, *Si yu ki*, T 2087, k. 9, p. 923a (tr. Beal, II, p. 165-166): Frequent fires erupted at Kuśāgra, former capital of Magadha, which totally destroyed the city. After having rebuilt it many times, king Bimbisāra, on the advice of his ministers, issued an edict banishing any inhabitant in whose house the fire had broken out and forcing him to withdraw into the *Śītavana*, the 'Cold Forest', used until then as a cemetery. A new fire having erupted in his own palace, the king abdicated in favor of his son Ajātaśatru and withdrew into the *Śītavana*. His neighbor, the king of Vaiśālī, judged the time to be propitious to invade Magadha. The frontier princes fortified the *Śītavana* quickly and, as Bimbisāra was the main inhabitant, the new city was called the City of the king (*Rājagrha*). - The old city, which Hiuan tsang called Kuśāgra because of its excellent vegetation, is better known by the name Girivraja (*Vimānavatthu* Comm., p. 82). It is also called Vasumatī (*Rāmāyaṇa*, I, 7, 32). *Bārhadrāpura* (*Mahābhārata*, II, 24, 44), *Bimbisārapurī* and *Magadhapura* (*Suttanipāta* Comm., II, p. 584). - Hiuan tsang (l. c.) and Fa hien in his *Account of the Buddhist Kingdoms* (tr. Legge, p. 81; Giles, p. 49) tell another tradition attributing the founding of *Rājagrha* to Ajātaśatru.

³⁰⁵ *Śāṅkhāyana*, II, 16, 1 permits the killing of animals on the occasion of the ceremony of reception of a host (*madhuparka*) [according to Monier-Williams, *madhuparka* is an offering of honey and milk] or of an offering of soma to the gods. In other cases, the killing of animals is prohibited.

³⁰⁶ On the prohibition of meat in the Vinayas, see the note by P. Demiéville in Benveniste, *Textes Sogdiens*, p. 189, n. 1.

³⁰⁷ "It was an argument of the *brāhmins* that one has the right to kill living beings for sacrifice because the animals thus burned are reborn in the heavens. In the *Mo teng k'ie* king (T 1300) where there is a strange discussion on the equality of the castes, this argument is cast in the teeth of the *brāhmins*: they should see that, in fact, if their claim is true, they ought to be all the more eager to sacrifice themselves or those dear to them since the bliss of the *devas* would thus be assured for them or their dear ones. For an analogous argumentation, see *Sūtrālamkāra*, story 24: Transl. Huber, p. 125-131." (Chavannes, *Contes*, IV, p. 241)

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 pravrajitarṣis exclaimed: "You are greatly mistaken! Your words are untruthful (*mṛiṣāvāda*)!" and they spat upon him, saying: "Criminal, disappear!" Immediately the hermit Vasu sank into the earth up to his ankles (*gulpha*) because he had been the first to open the door to great sins (*mahāpatti*). The pravrajitarṣis 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 (*eḍaka*) and eat their meat when it is done for the gods." Immediately he sank into the earth as far as his knees (*jānu*). In this way, he disappeared gradually as far as his thighs (*kaṭi*), then up to his neck (*kaṇṭha*). The pravrajitarṣis 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 t'o* (Veda) of the brāhmins, 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 pravrajitarṣis 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 recluse 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."³⁰⁸

Vasu's son was called *Kouang tchō* (Vipularatha?). He succeeded his father as king. In turn, he also renounced worldly things but he did not become a monk (*pravrajita*). 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 might render myself guilty of a great sin again. Where then should I go?" At the moment

³⁰⁸ The Ta fang teng t'o lo ni king, T 1339, k. 1, p. 644, gives quite a different version of this story which the Hobogirin, *Baso*, p. 58 summarizes in these words: At the time when the Buddha was dwelling in Tuṣita 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 yakṣas. Each of the merchants promised Maheśvara 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 brāhmin and a monk; the brāhmin 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 Śrāvastī where the Buddha converted them. As for Vasu, he was drawn out of hell by the luminous power of the Buddha *Houa-tsiu* '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 Śāriputra, 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: *va* means 'heaven', *su* 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 (*adbhuta*) 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 (*mṛga*) 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 (*śītadāga*) everywhere presented their purity; this was a marvelous place. On all sides there grew celestial flowers (*divyapuṣpa*) with heavenly perfumes (*divyagandha*) and celestial music (*divyatūrya*) was heard. When the gandharva musicians saw the king, they all withdrew. [The king thought]: "This place is extraordinary (*adbhuta*) and nobody has ever seen its like (*apūrvadṛṣṭa*). 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 with him, 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 Rājagṛha in summary is finished.

GRDHRAKŪṬAPARVATA

Sūtra: [The Buddha was dwelling] on the *K'i chō kiue chan* (Gṛdhra-kūṭa-parvata), the Vulture Peak mountain.

Śāstra: *Gṛdhra* means vulture and *kūta* means peak.

Question. - Why is it called Vulture Peak mountain?

Answer. - 1. The summit of this mountain resembles a vulture and the inhabitants of Rājagṛha, because of this resemblance, agreed to call it Vulture Peak mountain. This is why it is called Gṛdhra-kūṭa-parvata.

2. Furthermore, south of Rājagṛha, in the *Che t'o lin* (Śītavana), there were many corpses;³⁰⁹ vultures commonly came to devour them and then went to perch on the peak of the [nearby] mountain.³¹⁰ The

³⁰⁹ Above, we saw that the Śītavana served as a cemetery of Kuśāgra, the old city. This detail has been confirmed by the *Dīvyavadāna*, p. 264, 268. Going there one day, Anāthapiṇḍika was seized by fear (*Vinaya*, II, p. 155).

³¹⁰ The twofold explanation given here is repeated in many places by Buddhaghosa, e.g., *Papañca*, II, p. 63: *tassa pabbatassa gijjhasadisam.... ti vuccati*.

people then named it Vulture Peak mountain.³¹¹ It is the highest of the five mountains [of Rājagṛha]. It abounds in precious forests and waters. The āryas live there.

THE BUDDHA'S FREQUENT SOJOURNS IN RĀJAGRĤHA AND ŚRĀVASTĪ

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

Ngeou tche ni (Ujjayinī),³¹²

Fou leou na po t'an (Pūrṇavardhana),³¹³

³¹¹ The Gṛdhrakūṭaparvata 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 Śailagiri, two and a half miles north-west of the old city.

³¹² Ujjayinī, in Pāli Ujjenī, in Greek Ozene (Ptolemy, VII, i, v. 63; Periple of the Erythrean Sea, v. 48), capital of Avanti, situated at 77 degrees E and 23 degrees N (Rh. D., *Buddhist India*, p. 40; CAGI, p. 560). Native city of several disciples of the Buddha, it was visited by Hiuan tsang (Beal, II, p. 270; Watters, *Travels*, II, p. 250).

³¹³ Pūrṇavardhana was a city and district of Bengal, the name of which is attested under different spellings;

a. The correct Sanskrit form is *Puṇḍravardhana*, 'Growth of sugar-cane', in Tibetan, *Li kha ra śiñ ḥphel* or *Bu ram śiñ ḥphel* (Mahāvvyutpatti, no. 4113). It is found in the Sumāgadhāvadāna (Mitra, *Nep. Buddh. lit.*, p. 237, 238) and the Mahāvvyutpatti, no. 4113). But it is the corresponding Prakrit form, Puṇḍavardhana, that is most frequent both in the Sanskrit texts and the Chinese transcriptions; cf. Divyāvadāna, p. 21, 402, 427; Mahāmāyūrī in S. Lévi, *Catalogue géographique des Yakṣa*, p. 40., v. 97; Avadānakalpalatā., T II, p. 861, v. 4; Mūlasarvāstivādin Vinaya, T 1447, k. 1, p. 1053; A yu wang king, T 2043, k. 3, p. 140b9 (where Puṇḍravardhana is transcribed as *Fen t'o po t'o*).

b. The Sanskrit form *Puṇyavardhana* 'Increase of merit' is attested by the Chinese translations Fou tseng (113 and 9; 32 and 12) in Sumāgadhāvadāna, T 130, p. 845c17, and *Tcheng tseng tch'ang* (77 and 1; 32 and 12; 168), in A yu wang king, T 2043, k. 3, p. 143b10. - The variant *Puṇṇavardhana* is attested by the following transcriptions:

Fou na p'an to (57 and 2; 163 and 4; 75 and 10; 162 and 9) in A yu wang tchouan, T 2042, k. 2, p. 107b25.

Fen na p'o t'o na (18 and 2; 163 and 4; 38 and 8; 170 and 5; 163 and 4) in A yu wang king, T 2043, k. 3, p. 143b16.

Pen na fa t'an na (37 and 6; 163 and 4; 9 and 4; 57 and 12; 163 and 4) in Hiuan tsang, Si yu ki, T 2087, k. 10, p. 927a15.

The Sanskrit form *Pūrṇavardhana* 'Full growth' is represented by the following transcriptions and Chinese translations:

Fou leou na po t'an (40 and 9; 75 and 11; 163 and 4; 157 and 5; 75 and 13) in Mppś, T 1509, k. 3, p. 76c22.

Fou leou na po t'o na (40 and 9; 75 and 11; 163 and 4; 157 and 5; 170 and 5; 163 and 4) in Saṃyuktāgama, T 99, k. 24, p. 170a2.

The translation *Man fou* (85 and 11; 40 and 9) occurs in the Ekottarāgama, T 125, k. 22, p. 660a5; the Sumāgadhāvadāna, T 128, p. 837c14; and the A yu wang tchouan, T 2042, k. 2, p. 105c1.

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According to the Divyāvadāna, p. 21 and the Mūlasarvāstivādin Vinaya, T 1447, k. 1, p. 1053a, *Puṇḍravardhana* marks the eastern limit of the Madhyadeśa; beyond that are the frontier lands (*pratyanta*) where the Buddhist discipline is more tolerant and allows the use of baths and shoes. By contrast, according to the Pāli sources, (Vinaya, I, p. 197; Jātaka, I, p.

49, etc.), the eastern limit of Madhyadeśa is the villages of *Kajāṅgala* and *Mahāsālā*. The latter information is confirmed by the Sarvāstivādin Vinaya, T 1435, k. 25, p. 182a (tr. Chavannes, *Contes*, II, p. 264-265) which comments: In the region of the East, there is the village of *P'o lo* (38 and 8; 122 and 14 = [Mahā]sālā) whose surname is *K'ie lang* (9 and 5; 163 and 7 = *Kajāṅgala*); beyond *K'ie lang* are the frontier kingdoms (*pratyantajanapada*).³¹⁴ From the Avadānaśataka, II, p. 41, we know that *Kajāṅgala* has, as its Sanskrit correspondent, *Kacaṅgalā*. If one is content with comparing all this information, one is tempted to identify *Puṇḍravardhana* with *Kajāṅgala*. However, such is not the case; Hiuan tsang, who, in 638, visited western Bengal (Irana) and eastern Bengal (*Puṇḍravardhana* and *Karṇasuvarna*), informs us in the *Si yu ki* (T 2087, k. 10, p. 927a) that *Puṇḍravardhana* was 600 *li* farther east than *Kajāṅgala* (transcribed as *K'ie tchou wou k'i lo*: 123 and 10; 75 and 2; 30 and 10; 113 and 4; 122 and 14), and that he had to cross the Ganges to get from one city to the other. The pilgrim lingers over the description of *Puṇḍravardhana*: the region was 4,000 *li* and the city more than 30 *li*. It had 20 Buddhist monasteries sheltering 3000 monks of both the Greater and Lesser Vehicles. It had about 100 temples consecrated to the gods and the Digambara Nirgrantha (Jains) were especially numerous (cf. Beal, *Buddhist Records*, II, p. 194-195; Watters, *Travels*, II, p. 184-185).

For a long time, archeologists have hesitated about the exact site of *Puṇḍravardhana*; they agreed on placing it in the 'Bengal Presidency', but proposed identifying it sometimes with the modern district of Pabna (Cunnungham), sometimes with the present Rangpur (Fergusson). The discovery of an ancient inscription in Brāhmī which mentions the gifts made to the Śaḍvargikas by the inhabitants of *Puṇḍranagara*, has cleared all doubts: *Puṇḍravardhana* is the present Mahāsthān Gaḍ in the district of Bogra. [On this inscription, see D. R. Bhandarkar, EI, XX, 2, p. 83; Idem., *Important fragmentary Inscriptions found at Mahāsthān, Bogr District*, IA, LXII, 1933, p. 177-178; B. M. Barua, *The old Brāhmī Inscription of Mahāsthān*, IHQ, X, 1934, p. 57-66. - For a description of the site, see P. C. Sen, *Puṇḍravardhana - its Site*, IHQ, IX, 1933, p. 722-735].

It is known from many texts that the Buddha, on the invitation of Sumāgadhā, the daughter of Anāthapiṇḍada, came by means of magic to *Puṇḍravardhana*, where he found the arhat Piṇḍola seated in a cave. On this occasion, the Buddha described to his monks a former lifetime of Sumāgadhā: At the time of the Buddha Kāśyapa, there lived Kañcanamālā, daughter of Kṛkin, the king of Benares; to ward off the bad effects of a wicked thought of her father, she offered herself as victim and submitted herself to the judgment of the Buddha Kāśyapa. - This story is the object of the Sumāgadhāvadāna (J. Filliozat, *Catalogue du Fonds Sanscrit*, Paris, 1941, p. 93, no. 156); the four Chinese translations (T 125, k. 22, p. 660a-665b; T 128; T 129; T 130) have been studied by T. M. Tokiwai, *Studien zum Sumāgadhāvadāna*, Darmstadt, 1898. Numerous allusions to this avadāna are found in the texts: *Divyāvadāna*, p. 402; Tsa a han T 99, k. 24, p. 170a; A yu wang tchouan, T 2042, k. 2, p. 105c; A yu wang king, T 2043, K. 3, p. 140b (cf. Przyluski, *Aśoka*, p. 266).

The same sources relate another incident that took place at *Puṇḍravardhana* at the time of Aśoka. The Nirgranthaputras who, as we know from Hiuan tsang were numerous in *Puṇḍravardhana*, had depicted images of the Buddha that showed him prostrating before the Nirgrantha. Aśoka became angry and sent an army of yakṣas and nāgas against them which, on a single day, put to death 18,000 Nirgranthas. Cf. *Divyāvadāna*, p. 427; A yu wang tchouan, T 2042, k. 2, p. 107b; A yu wang king, T 2043, k. 3, p. 143b (Przyluski, *Aśoka*, p. 278).

³¹⁴ The Taisho texts has *A lan tch'ö to lo* (a70 and 5; 140 and 14; 159; 36 and 3; 122 and 14) which S. Lévi, *Alexandre et Alexandrie dans les documents indiens*, MSL, p. 418, n. 1, sees as Alexandria in Egypt. But the whole context indicates that it is not a matter of foreign cities but cities in India which the Buddha may have visited but where he did not reside for a long time. If *A lan tch'ö lo* transcribes Alexandria, it is not a matter of Alexandria in Egypt but some other Alexandria founded by the Macedonian conqueror during his expedition into India: Alexandria of Arie or Herat (Strabo,

XI, 524 sq; XV, 723; Pliny, *Hist. Nat.*, Vi, 61, 93); Alexandria of Arachosia or Kandahār; most likely Alexandria of Caucasia, i.e., of the Hindu-Kush (Arrien, *Anabasis*, III, 28. 4; IV, 22. 3; Diodorus of Sicily, XVII, 83; Quintus-Curcius, VII, 2, 22) which may be located at Parvān, the actual Djebel-Serādj (J. Hachkin, *Recherches archéologiques a Begram*, Paris, 1939, p. 4).

However, it is doubtful that *A lan tcho to lo* transcribes Alexandria. The Han of China knew Alexandria in Egypt under the name of *Li k'an* (93 and 8; 177 and 3) or *Li kien* (93 nd 8; 177 nd 9); on this subject see P. Pelliot in TP, 1915, p. 690; JA, 1921, p. 139. - On the other hand, the *Alasanda* of the Milindapañha (p. 82, 327, 333, 359) is transcribed in the Chinese versions by the three characters *A li san* (170 and 5; 140 and 6; 66 and 8) which implies an original *Alesan* (cf. P. Demiéville, *Les versions chinoises du Milindapañha*, p. 168, n. 2). All of this calls for further research, first of all to verify the spelling of the name. In the oldest manuscripts, Tempyo Mss. (A.D. 729), etc., the city is designated under the name *A hi* (164 and 11) *tchō to lo*, which immediately suggests *Ahicchatra*. This doubt is lifted by the Fan fan yu, T 2130, k. 8, p. 1038a9, which also transcribed *A hi* (30 and 9) *tchō to lo*, and, to avoid any confusion, adds the translation *Che san* (142 and 3; 120 and 12), i.e., 'Serpent-parasol', in Sanskrit, *Ahicchatra*. This city is mentioned in the Mahāmāyūrī, studied by S. Lévi in JA, 1915, p. 19-138.

Ahicchatra, 'capital of northern Pañcala; today Ramnagar, near Aonla, in the Barailly district of Rohilkand; it was part of the kingdom of Drupada, in Mahābhārata (I, 5516). Ptolemy records the Adeisattrois (VII, 1, v. 71) and the city of Adisdara (VII, 1, v. 53)' (S. Lévi, o.c., p. 95). Hiuan tsang visited *Wo hi chi ta lo*: "Outside the main city, there is a nāga pool beside which there is a stūpa built by king Aśoka. It is there that the Tathāgata, while he was still in the world, preached the Dharma for seven days for the benefit of a nagarāja." (Si yu ki, Y 2087, k. 4, p. 893a; tr. Beall, I, p. 200-201; Watters, I, p. 331-332). E. Bazin-Foucher, *Sur une monnaie du Pañcāla*, ML, I, p. 145-153, compared this Buddhist story of the nāga with information given to Cunningham by the brahmins of Rohilkhand: "They told a strange story of a snake... An old tradition going back to the Mahābhārata, has it that Droṇa, the conqueror of Pañcāla, one day found Adi, the founder of the 'fort', asleep in a cradle formed by the hood of a cobra; his future elevation to the throne was then foretold; and it is this extraordinary occurrence that gave the city its name of Snake-parasol." The same writer sees in the form *Ahicchatra* the product of a popular etymology and proposes to read *Adicchatra*, 'Parasol of Adi', based on the reading *Adhicchatra* found in the *List of Brāhmī Inscriptions* of Lüders and on the variant *Adisatra*, attested in a manuscript of Ptolemy (Paris, no. 4805). According to him, the nāga, the appointed protector of Ahicchatra (cf. Divyāvagāna, p. 435 sq.), was represented on a coin from northern Pañcala 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 Ahicchatra is not linked indissolubly with the city bearing his name. In the Dhammapadaṭṭha, III, p. 241-247 (tr. Burlingame, *Legends*, III, p. 63-67), he lives in a great mound of sand (*mahāvālukārāsi*) erected by Aggidatta and his companions at the borders of the lands of the Aṅga-Magadhans and the kingdom of the Kurus (*Aṅgamagadhānañ ca Kururaṭṭhassa ca antara*). Moggallāna, sent by the Buddha to Aggidatta 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, Moggallāna triumphed over the snake and the next day, when Aggidatta and his friends came to the hill to see what had happened to Moggallāna, they found him sitting on the sand; Ahicchata, 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 (*nāgarājā vālukārāsiṃ.... upatī dhāresi*).

³¹⁵ Puṣkarāvātī (Prāṅg, Cārsadda and Rājar), capital of Gandhāra, on the left bank of the Swāt river. This is the Poukelaītis, Peukelaotis or Peukolaītis of the Greeks (cf. P. Chantraine, in Arrien, *L'Inde*, p. 24, n. 1). For the geography

All these great cities are populous and wealthy and nevertheless the Buddha did not reside there.³¹⁶ Why did he stay [so] often in the cities of *Wang chō* (Rājagṛha)³¹⁷ and *Chō p'o t'i* (Śrāvastī)³¹⁸? Although he stayed sometimes at *Po lo nai* (Vārāṇasī)³¹⁹, at *Kia p'i lo po* (Kapilavastu)³²⁰, at *Tchan p'o* (Campā)³²¹, at *So tch'e to* (Sāketa)³²², at *Kin chan pi* (Kauśambī)³²³, at *Kieou leou* (Kuru)³²⁴, etc., nevertheless he

of Gandhāra, refer to A. Foucher, *Sur la géographie ancienne du G.*, BEFEO, I, 1901, p. 322; *Notes sur l'itinéraire de Hiuan tsang en Afghanistan*, in *Études Asiatiques*, 1923, I, p. 236; *De Kāpiśhī a Puṣkaravatī*, BSOS, VI, 2, p. 341. - Puṣkaravatī had a coinage representing, on the obverse side, the goddess of the city with the inscription *Pakhalavadi devada*; on the reverse side, the Indian bull with the inscription *TAYPOC, Uṣabhe*. The goddess bears a mural crown and holds a lotus in her right hand (cf. CHI, p. 557 and pl. VI, 10). - Her temple was outside the city near the western gate and, according to Hiuan tsang, 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 Puṣkāravatī identified her with Artemis, for coins of the Artemis type (Indian bull) were struck by Artemidor and Peukolaos. - Hiuan tsang (l. c.) venerated a great stūpa north of the city (according to Foucher, the mound of Bālā-Hissar), built by Aśoka on the place where the Buddha gave the gift of his eyes.

³¹⁶ According to Dīgha, II, p. 146, the six great cities at the time of the Buddha were Campā, Rājagṛha, Śrāvastī, Sāketa, Kauśambī and Vārāṇasī. According to the Mppś, the Buddha stayed mainly in eight cities, especially in Rājagṛha and Śrāvastī.

³¹⁷ Rājagṛha, 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, *Rājagṛha 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 (Buddhavaṃsa Comm., p. 3).

³¹⁸ Śrāvastī, capital of Kośala (Aoude), the present village of Saheth-Maheth in U.P. Cf. Marshall, *Excavations at Sahet-Mahet*, AR Arch. Surv., 1907-1908, p. 82; 1910-1911, p. 3; B. C. Law, Śrāvastī in Indian Literature, M. Arch. Surv., no. 50, Dalhi, 1935. - For the 45 *varṣas* of his ministry, the Buddha spent 25 at Śrāvastī (See below, k. 9, p. 125c; Buddhavaṃsa Comm., p. 3).

³¹⁹ Vārāṇasī or Kāśī, on the central Ganges, the actual Benares. - It was at Benares in the Deer Park that the Buddha preached his first sermon, the *Dharmacakrapravartanasūtra*. He returned there several times afterwards (cf. Vinaya, I, p. 189, 216, 289; Saṃyutta, I, p. 105; V, p. 406; Aṅguttara, I, p. 110, 279; III, p. 392, 300). There he converted Yasa and many outstanding people (Vinaya, I, p. 15).

³²⁰ Kapilavastu, in Nepal, principal city of the Śākya clan. Its location has been discovered near the village of Paderia, two miles north of Bhavanpur. Cf. P. C. Mukherji, *Antiquities in the Tarai, Nepal: the region of Kapilavastu*, AR Arch. Surv., 1901; V. A. Smith, *Kapilavastu*, in ERE, VII, p. 659. - The Buddha was born in the Lumbinī park (Rumindeī) east of the city; he stayed there until his departure for enlightenment. He returned during the first year of his ministry and made a large number of conversions (Ken pen chou... p'o seng che, T 1450, k. 9, p. 143 sq; Rockhill, *Life*, p. 51 sq.; Feer, *Extraits*, p. 50 sq.; Nidānakathā, p. 87 sq.). He returned again to pacify the conflict between Śākya and Koliya concerning the Rohinī river (Dhammapadaṭṭha, III, p. 254), and during the punitive expedition of Viḍūḍabha (Jātaka, IV, p. 144 sq.).

³²¹ Campā, capital of Aṅga (Bengal), the location of which is probably marked today by the two villages, Campānagara and Campāpura, near Bhagalpur (CAGI, p. 3). The Buddha visited there several times (Vinaya, I, p. 312; Saṃyutta, I, p. 195; Aṅguttara, IV, p. 59, 168; V, p. 151, 189).

³²² Sāketa, a city in Kośala, near Ayodhyā with which it may be confused. Its site has been identified with the ruins of Sukān Koy on the Sai, in the district of Unao of the present province of Aoude (Malasekera, II, p. 1086, It is the Sageda of Ptolemy (VII, 1, 71).

stayed most often at Rājagṛha and Śrāvastī. 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.³²⁵

Answer. - 1. Although the great loving-kindness (*mahāmettā*) of the Buddha [77a] reaches all equally, the great cities like Ujjayinī, etc., are frontier-countries (*pratyantajanapada*). That is why the Buddha does not reside there.³²⁶

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

The sun's rays shine equally [on all];
The mature flowers bloom 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 (*samacitta*) 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 (*tīkṣṇajñāna*), ripe roots of good (*paripakvakuśalamūla*),
Reduced fetters (*saṃyojana*) and reduced afflictions (*kleśa*).

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

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

³²³ Kauśāmbī, capital of the Vatsas, today Kosam on the Jumna, 50 km. from Allahabad. It had several parks, Kukkuṭa and Ghositārāma, where the Buddha frequently stayed.

³²⁴ Kuru is a country rather than a city. It is one of the sixteen Mahājanapadas listed in Dīgha, II, p. 200; Aṅguttara, I, p. 213, etc. The country corresponds to the district of Thānasar, capital of Indraprastha, near the present city of Delhi (CAGI, p. 379). In one of its villages, Kalmāśadāmya, the Buddha preached some of his most important sermons, such as the *Mahānidāna* and the *Mahāsatipathānasutta*.

³²⁵ Woodward, *Kindred Sayings*. V, p. XVIII, has determined that among all the sūtras of the four Nikāyas, 871 were given at Śrāvastī, 9 in the Dīgha, 73 in the Majjhima, 736 in the Saṃyutta, 54 in the Aṅguttara.

³²⁶ Buddhist texts frequently express their distrust towards the frontier lands. Cf. Kāraṇaprajñapti in Lav., *Cosmologie*, p. 335: "Why is the Bodhisattva not born among the barbarian thieves of the frontiers? The people of the frontiers lack manners and doctrine: there would have been no common ground between the Bodhisattva and them." To live in a borderland is one of the conditions making it difficult (*akṣaṇa*) to practice the Buddhadharmā (Dīgha, III, p.263-265; Aṅguttara, IV, p. 225-227).

Answer. - The kingdom of *Kiao sa lo* (Kośala) is the native land of the Buddha. This is why the Buddha one day replied to king *P'in p'o so lo* (Bimbasāra) 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 Śākya 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 *Pu sseu ni* (Prasenajit), lived in the great city of Śrāvastī, 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 Śrāvastī.

Question. - If it is out of gratitude that he often lives in Śrāvastī, 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 (*vāsanā*) of it left. When he goes to visit his parents (*bandhu*), he feels no emotion (*nāsti*

³²⁷ These stanzas are taken from the story of the first meeting between king Bimbasāra 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 Pabbajāsutta of the Suttanipāta, III, i, v. 405-424 (tr. Fausboll, SBE, X, p. 67; Chalmers, p. 100); Nidānakathā, p. 66; Dhammapadaṭṭha, I, p. 85 (tr. Burlingame, *Legends*, I, p. 195); Mahāvastu, II, p. 198-200; Lalitavistara, ch. XVI, p. 237-243 (tr. Foucaux, p. 205-209); Buddhacarita, ch. X (tr. Johnson, p. 141-148); Fang kouang ta chouang yen king, T 187 (no. 16), k. 7, p. 578c-580a; Fo pen hing tsi king, T 190, k. 23, p. 758 (tr. Beal, *Romantic Legend*, p. 178-183); T'chong hui mo ho ti king, T 191, k. 5, p. 947c-948a; Fo so hing tsan, T 192 (no. 10), k. 3, p. 19-20; Ken pen chouo... 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: *Ujū janapado rāja... na kāme abhipatthayam.*

Mahāvastu, II, p. 199: *Nijajanapada rāja... na kāmām abhiprārthaye.*

"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, Śākya by birth. From this family I have gone forth, having no attraction for the sense pleasures."

The corresponding stanzas of the Mūlasarvāstivādin Vinaya are in T 1450, k. 4, p. 118c-119a3.

nānātvasaṃjñā).³²⁸ On the other hand, the majority of his Śākya disciples have not eliminated their desire (*avitārāga*) and, when they go home to their relatives, they feel attachment (*saṅgacitta*).

Question. - Why then does he not protect his disciples who are natives of Śrāvastī [from these emotions] but, on the contrary, often stays in Śrāvastī?

Answer. - *a*. The disciples [native] to Kapilavastu were numerous. When the Buddha returned for the first time to his own country, the [three] Kāśyapa brothers as well as the thousand bhikṣus who originally had followed the brahmanical rule and practiced austerities in the mountains, had a sad appearance. King (Śuddhodana), the Buddha's father, seeing them, found that these monks were not looking bright enough. Then the Bhagavat made a choice among the Śākya dignitaries and they were joined to the other less vigorous monks. Their families sent a message to restrain them from becoming monastics.³²⁹ Some of them, well-disposed, tasted the joy of the Path; others found no joy in it. [Thus] these Śākya monks [from Kapilavastu] were not authorized to return to their [77b] native land, but this was not the case for the disciples originally from Śrāvastī. This is why the Buddha often resided in Śrāvastī but seldom in Kapilavastu.

³²⁸ This absence of emotion is one of the eighteen special attributes (*āveṇikadharmā*) of the Buddha.

³²⁹ To interpret this episode which told here in a very concise way, refer to Sūtrālaṃkāra, tr. Huber, p. 222: Shortly after the Buddha had attained enlightenment, the Buddha converted Uruvilvākāśyapa, his brothers and their followers, a thousand in number. They freed themselves from the kleśas and their hair fell out. [As Jaṭilas, they wore matted hair]. They accompanied the Sublime One to Kapilavastu as has been fully described in the Life of the Buddha. King Śuddhodana was converted and tamed, but the Śākyas were proud of their caste. As for the Buddha Bhagavat, one could never grow weary of looking at him whose body was perfect, neither fat nor lean. But the brahmins and the others who practiced mortification for a long time had become emaciated; inwardly they had intellect but outwardly they were very ugly. They were in no condition to follow the Buddhist practices. At that time, the king, the Buddha's father, had this thought: "If I make the Śākyas enter into the religious life, they will be in a condition to follow the Buddha." Having thought thus, he had the drum beaten and made this proclamation: "You would oblige me by sending one man from each family of the Śākyas to enter into the religious life." - See also the passage of the Mūlasarvāstivādin Vinaya translated by Feer, *Extraits*, p. 62-63.

The first return of the Buddha to Kapilavastu, the city of his birth, is told in detail in Mahāvastu, III, p. 112-117; Ken pen chouo... p'o seng che, T 1450, k. 9, p. 143 sq. It is represented at Sāncī (Foucher, *Beginnings of b. Art.*, pl IX, 2) and on the bas-reliefs of Gandhāra (Foucher, *Art Gréco-bouddique*, I, p. 459-464). Errors excepted, the Pāli sources say nothing of the edict issued by Śuddhodana requiring each family to send one son and that the number of forced recruits rose to five hundred: Mahāvastu, III, p. 176: *rāĀā Śuddhodana āha: kulāto kulāto ekaḥ... abhiniṣkramanti pravrajyāyā*. The same edict is mentioned in the Fo pen hing tsi king, T 190, k. 53, p. 900b (transl. Beal, *Romantic Legend*, p. 353); Tchong hui mo ho ti king, T 191, k. 13, p. 974b; Ta tchouang yen louen king, T 201 (no. 47), k. 8, p. 299b; Ken pen chouo...p'o seng che, T 1450, k. 9, p. 144b (cf. Rockhill, *Life*, p. 53). Hiuan tsang (Watters, *Travels*, II, p. 11) visited the place, near Kapilavastu, where the Buddha admitted "eight princes and five hundred Śhākyas" into the order. But it is probably necessary to distinguish the ordination of the 500 Śākyas from that of the eight princes along with the barber Upāli, which took place not at Kapilavastu but at Anupiya in the country of the Mallas where the Buddha stayed for some time after having left his natal city (Vinaya, II, p. 180; Dhammapadaṭṭha, I, p. 133; IV, p. 127; Manoratha, I, p. 191).

b. Moreover, according to the rules of the anchorites (*pravrajitadharmā*), it is forbidden to have access to one's relatives, for attachment to relatives (*bandhaṅga*) is like a fire (*tejas*) or a snake (*sarpa*). If the disciples of the brāhmins staying at home (*gṛhasthabrāhmaṇa*) are unable to dwell in their native land during their training (*śikṣā*), what then can be said of the śrāmaṇas who have gone forth from their home (*pravrajitaśramaṇa*)?

c. Furthermore, Kapilavastu is not as big as Śrāvastī, 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 (*paripakvaśalamūla*) and their wisdom keen (*tīkṣṇaprajñā*). 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 Śrāvastī, 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 (*tīkṣṇendriya*), 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 (*nānāmithyādrṣṭijāla*); they had served all kinds of teachers (*ācārya*) and venerated all kinds of gods (*deva*). People of mixed practice (*miśracaryā*) were numerous [amongst them]. This is why the Buddha stayed among them for a long time.

If a physician (*vaidya*) who is caring for an ulcer (*ganḍa, visphoṭa*) determines that the ulcer is already ripe (*paripakva*), he breaks it open, extracts the pus (*pūya*) and, having given a medication (*bhaiṣajya*), he goes away. If the ulcer is not yet ripe, he stays for a long time to smear it with ointment (*añjana*). 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 if 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 (*prādurbhavati*), it is precisely to save beings and lead them to the element of nirvāṇa (*nirvāṇadhātu*), to safety (*yogaḥsema*) and to the blissful abodes (*sukhavihāra*). This is why he frequently resides in Śrāvastī and rarely in Kapilavastu.

e. The Buddha attained supreme perfect enlightenment (*anuttarā samyaksambodhi*) and took on (*samanvāgata*) the *dharmakāya* in the kingdom of *Mo k'ie t'o* (Magadha) on the banks of the river *Ni lien cha* (Nairāñjanā) in the village of *Wou leou lou* (Uruvilvā). This is why he frequently resides in Rājagṛha.

BUDDHA'S PREFERENCES FOR RĀJAGRĪHA

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

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

³³⁰ See also below, k. 9, p. 125c. According to Buddhaghosa, Śrāvastī had 57,000 homes (Samantapāsādikā, III, p. 614) and its population was 18 'crores' (Suttanipāta Comm., I, p. 371).

All the teachers who teach (*upadeśācārya*)

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:

[77c] The Buddhas of the past and the future

And the Buddhas of the present

Honor (*pūjayanti*) their dharmakāya

And pay homage (*vandana*) to it and venerate (*gurukāra*) it.

Since the dharmakāya prevails over the body of birth (*janmakāya*), it is at Rājagṛha that the Buddha resides more often.

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

Thus Rājagṛha has five vihāras:

i. *Tchou yuan* (Veṇuvana)³³¹,

³³¹ Actually Rājagṛha had many other stopping places. Besides those cited here, the Sītavana, the Ambavana of Jīvaka, the Pippaliguhā, the Udumbarikārāma, the Moranivāpa with its Paribbājakārāma, the Tapodārāma, the Laṭṭhivana, the Maddakucchi, the Supatitthacetiya, the Pāsāṇakadetiya, the Sumagadhā pool (See Malasekera, s.v.).

The Veṇuvana, or Bamboo Park, was given to the Buddha by king Bimbasāra (Vinaya, I, p. 39 sq.; Kou k'iu hien tsai yin kouo king, T 189, k. 4, p. 651c; Tch'ou fen chouo king, T 489, k. 2, 767a; Sseu fen liu, T 1428, K. 33, p. 798b; Ken pen chouo... p'o seng che, T 1450, k. 8, p. 138b). - When he stayed at Veṇuvana, the Buddha settled by preference at Kalandaka or Karadakanivāpa (cf. Dīvyā, p. 262, 143). According to some sources, this field was the property of a citizen of Rājagṛha called Kalandaka; he had made a gift of it to the heretics, but with the help of the yakṣas, he later recovered it and offered it to the Buddha (Fo pen hing tsi king, T 190, , k. 45, p. 860c-861b; Beal, *Romantic Legend*, p. 314-315; Tchong pen k'i king, T 196, k. 1, p. 163b; Hiuan tsang, in Beal, II, p. 160 and Watters, *Travels*, II, p. 156). - A king fell asleep in this field and, about to be bitten by a snake, awoke in time at the noise of a *kalandaka* (squirrel, jay or magpie). Out of gratitude, he planted the field with bamboo so that the *kalandakas* living there would always have food (*nivāpa*). Hence the expression Kalandakanivāpa. The commentaries on the Udāna, I, p. 60, and on the Suttanipāta, II, p. 410, tell the story without mentioning the name of the king. But we know from the Chinese sources that it was Bimbasāra (Tchong hui mo ho ti king, T 191, k. 11, p. 965b-c; Ken pen chouo... p'o seng che, T 1450, k. 8, p. 137c-138b; Rockhill, *Life*, p. 43).

The Veṇuvana was an ideal place of retreat for the monks, "neither too far nor too close to the city, good for coming and going, easy of access for those who wished to see the Buddha, not too busy during the day, sheltered from noise and shouting during the night, isolated and concealed from people, auspicious for meditation" (Vinaya, I, p. 39; Majjhima, III,

- ii. *Sa to pan na k'ieou ho* (Saptapaṇaguḥā)³³²,
- iii. *Yin t'o che lo k'ieou a* (Indraśilaguḥā)³³³,
- iv. *P'i p'o lo po nou* (Vaibhāravana),
- v. *Sa po chou houen tche kia po p'o lo* (Sarpaśuṇḍaikaprāgbhāra)³³⁴.

The Veṇuvana is located on the flat plain.

There are not as many vihāras in the other places:

a) At Śrāvastī there is a stopping-place called *Tche houan tsing chö* (Jetavanavihāra).³³⁵ There is another called *Mo k'ie lo mou t'ang* (Mṛgāramātrprāsāda).³³⁶ But there is no third stopping-place.

p. 13; Tchong a han, T 26 (no. 145), k. 36, p. 655b). It was surrounded by a wall eighteen cubits high with a gate and towers (Samanata, III, p. 576; Suttanipāta Comm., II, p. 419).

³³² The Vaibhāra was one of the five mountains surrounding Rājagrha. At its foot was the Cave of Seven Leaves, Saptapaṇaguḥā, in Pāli Sattapaṇiguha, where the first Council was held. The Sanskrit reading Saptapaṇaguḥā is attested by the Mahāvastu, I, p. 70, l. 15.

³³³ Indraśālaguḥā, or more likely, Indraśailaguḥā. The reading, *Indrasālaguḥā* ', 'Cave of the Indrasāla [tree]', has, as evidence, the Pāli form, *Indasālaguḥā*, the inscription at Bārhut (2nd century B.C.) *idasālaguḥā*, the inscription of Tch'ang a han T1, k. 10, p. 62c1, *Yin t'o so to k'ou*. - On the other hand, the reading Indraśailaguḥā, '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 lo che che* (Tchong a han, T 26, k. 33, p. 632c29), *Yin t'o lo che lo kiu ho* (Hiuan tsang, Si yu ki, T 2087, k. 9, p. 925b4), *Che k'ou* (Fa hien, in T 203, k. 6, p. 476a). According to Waldschmidt, the Pāli form *Indasāla* should be the proper reading, and *Indraśāla* would be a faulty Sanskritization. Waldschmidt also mentions the reading 'Sālahöhle von Indraśāla' in *Tibetische Lebensbeschreibung*, transl. by Schiefner, p. 255, where the two variants *śāla* and *sāla* are juxtaposed. This combined reading is probably a recent invention and was already known to Buddhaghosa who explained that the cave was between two mountains and an *indasāla* tree grew at its entrance (Sumaṅgala, III, p. 697: *sā dvinnaṃ pabbatānaṃ.... sankhaṃ gatā*). - When the Buddha was in this cave, Sakka (Indra) came to ask him a series of questions that are recorded in the *Sakkapañhasutta*. We have several versions: Sanskrit version in Waldschmidt, *Bruchstücke*, p.58-113); Pāli version in Dīgha, II, p. 263-289; Chinese translations in Tch'ang a han, T 1 (no. 14), k. 10, p. 62b-66a; Tchong a han, T 26 (no. 134), k. 33, p. 632c-638c; Ti che so wen king, T 15; Tsa pao tsang king, T 203 (no. 73), k. 6, p. 476a-478b (tr. Chavannes, *Contes*, III, p. 53-69. - The Chinese pilgrims who visited this cave found fragments of the Sakkapañhasutta engraved on the rock: Fa hien, p. 180; Watters, *Travels*, II, p. 173). - The visit of Indra has been represented on the monuments at Bārhut (Cunningham, *Bhārhut*, pl. XXVIII, 4), at Sāncī (Fergusson, *Tree and Serpent Worship*, pl. XI, XXIX, 1); at Bodhgayā (Coomarasamy, *Bodhgayā*, p. XLVII, 1); at Gandhāra (Foucher, *Art Grécobouddhique*, I, fig. 246, 247; Hallade, *Composition plastique*, pl. XXI, 127; XXIV, 140; at Mathurā (Vogel, *Mathurā*, pl. LO, b; LIII b).

³³⁴ Sarpaśuṇḍikaprāgbhāra is a conjectural form. Only the Pāli reading is attested: *Sappasaṇḍikapabbāra*. The Tsa a han, T 99 (no. 252), k. 9, p. 60c, translated Che t'eu yen (142 and 5; 181 and 7; 46 and 29) or 'Slope of the Serpent's Head'. It is a large cave located in the Śitavana near Rājagrha (Dīgha, II, p. 116; Saṃyutta, IV, p. 40). According to Buddhaghosa (Sārattha, II, p. 368) it was called thus because it resembled the hood of a snake (*sappaphaṇasadisatāya evaṃ laddhanāmaṃ pabbhāraṃ*).

b) In the region of *P'o lo nai sseu* (Vārānasī), there is only one stopping-place, the vihāra of *Lou lin* (Mṛgadāva) called *Li che p'an t'o na* (Rṣipātana).³³⁷

³³⁵ The Jetavana was offered to the Buddha by Anāthapiṇḍada 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 liu, T 1421, k. 25, p. 167b; Sseu fen liu, T 1428, k. 50, p. 939b-c; Che song liu, T 1435, k. 34, p. 244c; Ken pen chouo... p'o seng che, T 1450, k. 8, p. 139c; Nidānakathā, p. 92-93. - It is represented at Sāncī (north toraṇa, left abutment), at Bhārhut (Cunningham, *Bhārhut*, pl. LVII), at Gandhāra (Foucher, *Art Gréco-bouddhique*, I, fig. 239). - The Buddha stayed there for nineteen *varṣas* (Dhammapadātṭha, I, p. 3) and, when the Mṛgāramātrprāsāda was built, he stayed at Jetavana and at Mṛgāramātrprāsāda alternately, spending the day at one and the night at the other (Suttanipāta Comm., I, p. 336). - The Jetavana was visited by Fa hien (tr. Giles, p. 31 sq.) and Hiuan tsang (Watters, *Travels*, I, p. 382) who found it in ruins. - On the actual state of the site, see P. Vogel, *Excavations at Sahet-Mahet*, AR Arch. Surv., 1907-1908, p. 81 sq.

³³⁶ The monastery of Mṛgāramātrprāsāda was built in the Pūrvārāma, east of Śrāvastī by Viśākhā, daughter-in law of Mṛgāra but her 'mother' in the Buddhadharmā.

³³⁷ Rṣipātana or Rṣivadana, on the outskirts of Benares where the Deer Park (Mṛgadāva or Mṛgadāya) is located. It is there that all the Buddhas must give their first sermon (Sumaṅgala, II, p. 424) and the Buddha preached the Dharmacakrapravartanasūtra to the five monks (Vinaya, p. 8); it is one of the four great pilgrimage places, determined by the Buddha (Dīgha, II, p. 140).

In the texts there are various explanations of the terms Rṣipātana, 'Fall of the Sages'.

i. According to Buddhaghosa (Manoratha, II, p. 180; Papañca, II, p. 188; Sārattha, III, p. 296), it is due to the fact that the ṛṣis (i.e., the Buddhas and Pratyekabuddhas) come down there (*patana*) to proclaim their Dharma and celebrate the *uposatha* (*buddhapaccekabuddhasamkhātānaṃ isīnaṃ.... ti attho*).

ii. A legend has been invented to explain the term: Mahāvastu, I, p. 357: "In a big forest half a yojana from Benares, there lived 500 pratyekabuddhas. They entered into parinirvāṇa after having each pronounced a stanza of the Khaggavisāṇasutta (Suttanipāta, v. 35-75). Rising up into the air, they changed into fire (*tejo dhātuṃ samāpadyitvā*) and entered into full parinirvāṇa. In their own fire, their flesh and blood were consumed and their bodies fell to the ground." - Lalitavistara, p. 18-219: "Near Benares, in the Mṛgadāva at Rṣipātana, five hundred pratyekabuddhas who lived there, having heard the voice [announcing the conception of the Bodhisattva], rose up into the sky to the height of seven tāl trees and, having attained the region of 'fire like extinguished torches', entered into full nirvāṇa. Whatever bile, phlegm, sinews, nerves, bones, flesh and blood they had disappeared, completely consumed by the fire; the pure relics (*śarīrāṇi*) alone fell to the ground. And because the ṛṣis fell there in this way, from that time on this place was given the name of Rṣipātana" (tr. Foucaux, p. 20). The Lalitavistara precedes this legend with an identical story applied, not to 500 pratyekabuddhas, but to one single one, the pratyekabuddha Mātāṅga; Fa hien (tr. Legge, p. 94) reproduces the latter version of the legend which he locates, not at the moment of the Buddha's conception, but seven days after his enlightenment. - Finally, the parinirvāṇa of the 500 pratyekabuddhas and the fall of their bodies are also told in the Fo pen hing tsi king, T 190, k. 6, p. 677a (tr. Beal, *Romantic Legend*, p. 25-26). - Luders, *Bhārhut u. d. buddh. Literatur*, p. 41-44, has identified this story on a relief at Bhārhut (Cunningham, *Bhārhut*, pl. XLII, 5). But apart from the reading *Rṣipātana*, there is often the reading *Rṣivadana*, 'Face of the Rṣi', for which no explanation, even legendary, has yet been found. See Mahāvastu, I, p. 43, 161, etc.; Divyāvadāna, p. 393, 464.

In the Rṣipātana there was the Mṛgadāva 'Deer Park' or Mṛgadāya 'Gift of the deer', which Hiuan tsang described minutely in *Si yu ki*, T 2087, k. 7, p. 905b (tr. Beal, II, p. 45; Watters, II, p. 48); the precision of his information has been brought to light by the series *Excavations at Sārnath* published by Marshall and Konow in AR Arch. Surv., 1904-1905.

c) At *P'i ye li* (Vaiśālī) there are two stopping-places: the first is called *Mo ho p'an* (Mahāvāna) and the second *Mi heou tch'e ngan* (Markaṭāhradatīra).³³⁸

d) At *Kieou chan mi* (Kauśāmbī) there is a stopping-place called *K'iu che lo yuan* (Ghoṣilārama).³³⁹

In all these regions, there was either a stopping-place having a vihāra or an empty (*śūnya*) forest. But Rājagrha had many vihāras suitable for meditators (*dhyāyin*), and since these stopping-places were in safe (*yogakṣema*) areas, the Buddha stayed there frequently.

There is a legend explaining the name Mṛgadāva: "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 the turn of 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 Pāli Jātaka, I, p.145 sq.; Mahāvastu, I, p. 359-366; Lieou tou tsi king, T 152 (no. 18), k. 3, p. 12b13a (cf. Chavannes, *Contes*, I, p. 68-71); Ta tchouang yen louen king, Y 201 (no. 69), k. 14, p. 338a-339a (tr. Huber, *Sūtrālamkāra*, p. 411-416); Tsa p'i yu king, T 207 (no. 20), p. 527a (tr. Chavannes, *Contes*, II, p. 35-37); Hiuan tsang, Si yu ki, T 2087, k. 7, p. 906a-b (tr. Beal, II, p. 50-51; Watters, II, p. 54-55).

³³⁸ Vaiśālī is the present-day Besnagar on the Gandaki, in the district of Muzafferpur in Tirhut (Cf. V. Smith, JRAS, 1907, p. 267; J. Marshall, AR Arch. Surv., 1903-1904). Its main monastery was the Kūṭāgārasālā 'Hall of the Belvedere', described at length in Sumāṅgala, I, p. 310; Pāpāñca, II, p. 267. But whereas the Pāli texts locate it in the *Mahāvāna* "Large Forest". The Sanskrit texts place it on the *Markaṭāhradatīra* "Shore of the Monkey Pool". Thus, when a Pāli sutta begins with the phrase: *Bhagavā Vesāliyaṃ mahāvāne kūṭāgārasālāyaṃ*, the corresponding Sanskrit sūtra (known by the Chinese Āgama) begins with *Bhagavān Vaiśālīm upaniṣṛitya viharati markāṭāhradatīre kūṭāgārasālāyām*. (Compare, e.g., Pāli Saṃyutta, I, p. 29, with the Sanskrit Saṃyukta in T 99 (no. 1274), k. 48, p. 359a, and T 100 (no. 272), k. 14, p. 290c, and T 100 (no. 34), k. 2, p. 384b). The same indication Markaṭāhradatīre is also found in the post-canonical texts: Mahāvastu, I, p. 300; Divyāvadāna, p. 136, 200; Avadānaśataka, I, p. 8, 279. - However that may be, the Mppś says nothing here about the Kūṭāgārasālā and mentions only the stops in the *Mahāvāna*, the great forest extending from Vaiśālī to the Himālaya (Sumāṅgala, I, p. 309) and in the *Markaṭāhradatīra*. This pool is thus called because it had been dug out by the Buddha for the monkeys. Hiuan tsang, who visited it (Si yu ki, T 2087, 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 stūpa commemorating the offering of honey to the Buddha by a monkey. This episode is told in the Tchong a han, T 26 (no. 32), k. 8, p. 471a; Ken pen chouo... yao che, T 1448, k. 18; Ken pen chouo... p'o seng che, T 1450, k. 12, p. 163c; Mo ho seng k'i liu, T 1425, k. 29, p. 464a; Hien yu king, T 202 (no. 54), k. 12, p. 420c-430c (cf. I. J. Schmidt, *Der Weise und der Thor*, chap. XL, p. 347); A. Schiefner, *Tibetische Lebensbeschreibung*, p. 302. It is represented at Sanchī (Fergusson, *Tree and Serpent Worship*, pl. X, XII, XXVI), at Bhārhut (Cunningham, *Bhārhut*, pl. XV and XXX), at Gandhāra (Foucher, *Art Gréco-bouddhique*, p. 1, p. 513, f. 254), and in Bepalses miniatures (Id., *Iconographie bouddhique*, pl. VII, X).

The Mppś also fails to mention the *Ambalālivana* given to the Buddha by the well-known courtesan, very close to Vaiśālī (cf. Vinaya, I, p. 231-233; Fa hien, tr. Legge, p. 72; Hiuan tsang, tr. Beal, II, p. 68; Watters, II, p. 69).

³³⁹ Ghoṣila (in Pañcī Ghosaka) and the 500 ascetics of the Himavat whom he maintained had gone to Śrāvastī to invite the Buddha. When the latter accepted their invitation, they built dwellings at Kauśāmbī to receive him and his monks. The construction of Ghoṣila was called Ghoṣilārama, in Pāli, Ghositārāma. Cf. Dhammapadaṭṭha, I, p. 207-208 (tr. Burlingame, *Legends*, I, p. 280); Pāpāñca, II, p. 390.

3. Furthermore, at Rājagṛha there were six heretic teachers, *Fou na lo* (Pūraṇa), who claimed to be omniscient (*sarvajñā*) and were rivals of the Buddha.³⁴⁰ There were also the brahmacāriṇs *Tch'ang chao* (Dīrghanakha), *P'o ts'o sing* (Vatsagotra), *Kiu kia na ta* (Kokanada), etc., all the great heretical teachers (*tīrthikamahopadeśācārya*).³⁴¹ Finally, there was the *āyusmat Che li k'ou to* (Śrīgupta).³⁴² *T'i p'o ta to* (Devadatta), *A chō che* (Ajātaśatru),³⁴³ etc., who wished to harm the Buddha, did not believe in the Buddhadharma and were filled with jealousy (*īrṣyā*).

[78a] Since these individuals were at Rājagṛha, the Buddha often stayed there. In this way, near a place where poisonous herbs (*viṣaṭṛṇa*) grow, there must be a medicinal herb (*oṣadhi*). Some stanzas say:

If the lion (*siṃha*),

King of all the wild beasts,

Roars out against small insects (*prāṇika*),

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

³⁴¹ Dīrghanakha 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 Saṃyukta, Tsa a han, T 99 (no. 962 and 964), k. 34, p. 245b sq. In the Saṃyukta, all these sūtras are located at Rājagṛha, in the Kalandakavenuvana, which confirms the assertion of the Mppś according to which Vatsagotra lived in Rājagṛha. On the other hand, in the Pāli Majjhima, the related suttas on the same individual are located respectively at Vaiśālī, Śrāvastī and Rājagṛha. - Kokanada is a parivrājaka who debated with Ānanda on the eternity of the world and the other reserved points. A Kokanadasūtra has been discovered in central Asia by Grünwedel, published by R. Pischel, *Bruchstücke des Sanskritkanons des Buddhisten aus Idyuktsari* TP, SPAW, XXV, 1904, p. 820. Very close, the Chinese version of Tsa a han, T 99 (no. 967), k.34, p. 248b (cf. S. Lévi, *Le Saṃyuktāgama sanscrit et les feuillets de Grünwedel*, TP, 1904, p. 297-309). The corresponding Pāli sutta is in Aṅguttara, V, p. 196.

³⁴² Śrīgupta, brother-in-law of Jyotiṣka and disciple of Pūraṇa. To avenge his teacher who had been ridiculed by Jyotiṣka, he invited the Buddha and his monks to dine, prepared poisoned food, had a ditch dug filled with hidden fire and threw his wife, Jyotiṣka's sister, into a dungeon. Disregarding the warnings of the devas, the Buddha accepted this invitation. Under his feet, the fire-filled ditch was changed into a pool covered with lotuses. Śrīgupta freed his wife and asked her to intercede for him with the Buddha, then he came himself and asked for pardon. The Buddha reassured him and ordered the monks to chant the *samprakyāta* which renders poisonous food harmless. Śrīgupta is well known to the Sanskrit and Chinese sources: Avadānakalpalatā, ch. VIII, (T i, p. 258-270); Tseng yi ahan T 125, k. 41, p. 773c; Ta tchouang yen louen king, T 201 (no. 67), k. 13, p. 327c-333a (tr. Huber, *Sūtrālamkāra*, p. 361-386); Tō hou tchang tchō king, T 545, vol. XIV, p. 840 sq. (Tibetan correspondent: Dpal sbas, Mdo XVI, 17; Csoma-Feer, p. 262; OKC, no. 883); Che song liu, T 1435, k. 61, p. 464b: Ken pen chouo... mou tō kia, T 1452, analyzed fully by S. Lévi, *Le Sūtrālamkāra et ses sources*, JA, July-Aug. 1908, p. 154-158; Hiuan tsang (tr. Beal, II, p. 151; Watters, II p. 150); Yi tsing (tr. Takakusu, p. 39). - In the Pāli sources, Sirigotta is a lay devotee, filled with devotion to the Buddha and scorned by the Nirgrantha. It is his friend Garahadinnā who offers to the Buddha the poisoned food described above; cf. Dhammapadattā, I, p. 434-447 (tr. Burlingame, *Legends*, II, p. 92-99); Milinda, p. 350.

³⁴³ The traps laid for the Buddha by Devadatta and Ajātaśatru are well known. It suffices here to refer to the handbooks: 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 (*vyāghra*), 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 (*bahuśruta*),
 But amongst them [the Buddha] is foremost.

Since these great sages (*mahāpañḍita*) and great learned one (*bahuśruta*) live at Rājagṛha, the Buddha often stays there..

4. Furthermore, king *P'in p'o so lo* (Bimbasāra) had gone to *K'ie ye sseu chō* (Gayaśīrṣa) to see the Buddha and his followers, the 1000 *Kie fa* (Jaṭilas) who [had become] arhats. Then the Buddha preached to the king who attained the state of *Siu t'o houan* (srotaāpanna, entry into the stream). After that, the king invited the Buddha in these words: "I would like the Buddha and his community (*saṃgha*) to come to my city of Rājagṛha and accept, for their lifetime, the clothing (*cīvara*), leather (*carman*), food (*āhāra*), beds and seats (*śayanāsana*) and medicines (*bhaiṣajya*) that I will furnish for them." The Buddha accepted his invitation and that is why he frequently resides at Rājagṛha.³⁴⁴

5. Furthermore, of the four directions (*dis*) in *Yen feou t'i* (Jambudvīpa), the east (*pūrvā dik*) is the foremost because the sun rises there; next are the south (*dakṣinā dik*), west (*paścimā dik*) and north (*uttarā dik*). In the west, the country of Magadha is the most powerful. In the country of Magadha, the city of Rājagṛha is the most powerful: it contains 120,000 households. After the Buddha's nirvāṇa, king *A chō che* (Ajātaśatru), whose lineage had weakened, abandoned the great city of Rājagṛha and built a small city one *yojana* in size nearby called *Po lo li fou to lo* (Pāṭaliputra).³⁴⁵ If the latter prevails over all the other cities, what then should be said of Rājagṛha?

³⁴⁴ For Bimbasāra's invitation, see above.

³⁴⁵ Pāṭaliputra, presently Patna, below the point where the Gandak from the north and the Sone from the south flow into the Ganges (L. A. Waddell, *Discovery of the exact site of Pāṭaliputra*, Calcutta, 1892; AR, Arch Surv 1912-1913). - In times gone by, the city was called Kusumapura or Puṣpapura "City of flowers" (Hiuan tsang, T 2087, k. 8, p. 910c; Dīpavaṃsa, XI, v. 28; Mahāvāṃsa, IV, v. 31; Mahābodhivaṃsa, p. 153; later it was called Pāṭaliputra following the wedding of a young brāhmin with a branch of *pāṭala* or begonia (Hiuan tsang, ibid., tr. Watters, II, p. 87). - Shortly before his death, the Buddha went to the village of Pāṭaligrāma where the ministers of Ajātaśatru, Sunīdha and Varṣakāra, built a fortress to serve as defense against the Vṛjīs. The Buddha foretold the greatness of that city from that time on, but declaring that it would be menaced by the threefold perils of fire, flood and disharmony. Escorted by the two ministers, he

6. Furthermore, at Rājagṛha there are many intelligent people (*medhāvin*) 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 t'o houan yin* (Śakradevendra) and 80,000 devas should attain the Path at Magadha in the Rock Cave (*śailaguhā*).³⁴⁶ That is why he often stayed at Rājagṛha.

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 Bimbasāra had given orders that food always be provided near his palace for 1000 bhikṣus.³⁴⁷

ii. *Chou t'i k'ie* (Jyotiṣka), born among humans, nevertheless possessed the wealth of a god.³⁴⁸

iii. *A po lo lo* (Apalāla), king of the nāgas, was converted because of a good thought (*kuśalacitta*) and became a disciple of the Buddha. To prevent famines (*durbhikṣa*), 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 the place where he crossed the Ganges received the names of Gautamadvāra 'Gautama's gate' and Gautamatīrtha 'Gautama's ford' respectively (Vinaya, I, p. 226-230; Dīgha, II, p. 84-89); Udāna, VIII, 6, p. 85-90; Chinese versions of Mahāparinirvāṇasūtra, 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 Rājagṛha and became the capital of Magadha under king Udāyin or Udāyibhadra, son of Ajātaśatru, the Kunika of the Jain sources (Vinaya, tr. Rh. D. - Oldenberg, II, p. 102). In any case, Muṇḍa, grandson of Ajātaśatru, made Pāṭaliputra his residence (Aṅguttara, III, p. 57; Tseng yi a han, T 125, k. 24, p. 679a). However, according to Hiuan tsang, T 2087, k. 8, p. 911a. it was a certain Aśoka (Kālāsoka?), great-grandson of Bimbasāra, who changed the capital of Magadha from Rājagṛha to Pāṭaliputra. - Shortly after Kālāsika, the throne of Magadha passed to the Nanda dynasty, then to that of the Mauryas. Megasthenes, ambassador of Seleukos in the service of Candragupta, 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 (3 km.); a moat 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" (Arrien, X, 6; tr. P. Chartraine, *Les belles Lettres*, p. 37). These dimensions hardly agree with the information given by the Mppś which attributes to Pāṭaliputra a circumference of one *yojana*.

³⁴⁶ This is the Indraśailaguhā; see above.

³⁴⁷ See above.

³⁴⁸ For the story of Jyotiṣka and a description of this wealth, refer to the Dhammapadaṭṭha, p. 207-221 (tr. Burlingame, *Legends*, III, p. 319-331); Divyāvadāna, XIX, p. 262-290 (tr. H. Zimmer, *Karma, ein buddhistischer Legendenkrans*, München, 1925, p. 105-174); Fo wou po ti tseu, T 199 (n0. 17), p. 195; Chou t'i k'ie king, T 540, vol. XIV, p. 825; Ta pan nie p'an king, T 375, k. 28, p. 789a; Rockhill, *Life*, p. 65-70, 94-95.

³⁴⁹ Evidently this is the serpent Alāla, protector of Magadha. The story of his conversion is told in the P'ou sa pen hing king, T 155, k. 2, p. 116a-119a, and summarized in Hobogirin, *Aharara*, p. 10, in the following words: The pool of Yeou lien, near Rājagṛha, 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 Rajāgṛha, his beneficent 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

[78b] Thus, after the nirvāṇa of the Buddha, the sthavira *Mo ho kia chō* (Mahākāśyapa), wishing to gather together the scriptures, looked for a wealthy country where begging would be fruitful and where the scriptures could be quickly collected. After reflecting, he thought of Rājagrha where, under the order of king Bimbasāra, food was always prepared for 1000 bhikṣus. True, the king was dead, but this custom had not been abolished. At Rāhagrha food was easy to find and the scriptures could easily be collected there.³⁵⁰ In other countries, this was not always the case: "When the alms-round is made, the heretics (*tīrthika*) would come to engage in debates; if one debated with them, the gathering of the scriptures would suffer; if one did not engage in debate with them, they would say: 'These śramanas are not good for us.' " For all these considerations, Mahākāśyapa chose 1000 great arhats and went to the Grdhrakūṭaparvata to compile the basket (*piṭaka*) of the texts there. For these three reasons, we know that begging was successful in the land of Magadha.

On the other hand, in the Āgamas and in the Vinaya, it is said that at *P'i ye li* (Vaiśālī), there are often famines (*durbhikṣa*).³⁵¹ Similarly, the *Hiang nan t'o p'o nan t'o long wang hiong king*

dragon Sundara and began to ravage the crops, of which he left only the straw, hence his name Palāla 'Without straw'; his wife, changed into a dragon, received the name *Pi cheou ni*, and one of his sons, the name *K'i chan ni*. King Ajātaśatru asked the Buddha for help; aided by Vajrapāṇi, 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 Ekottarāgama, the Fen pie kong tō louen, T 1507, k. 5, p. 559): The brahmin *Fan che*, who had taken birth in the form of the dragon Apalāla and ravaged the crops in Magadha, was transported to the north-west of India: the Mppś, below at k. 9, p. 126b, tells us that the Buddha went to north-western India to the land of *Yue tche* and there subjugated the king of the dragons, Apalāla. A large number of texts tell this legend of the north-west of India: Ken pen chouo... yao che, T 1448, k. 9, p. 40b (tr. in Przyluski, *ibid.*, p. 510): In northern India, the dragon Apalāla, vanquished by the Buddha aided by the yakṣa Vajrapāṇi, was converted along with his wife and children. [The Buddha predicted that one hundred years after his nirvāṇa, the disciple Madhyāntika would convert the poisonous dragon Huruta in Kaśmir]. - Several texts allude to this episode: Divyāvadhāna, p. 348, 385; Tsa a han, T 99 (no. 604), k. 23, p. 165b22; Legend of Aśoka in T 2942, k. 1, p. 102b and T 2043, k. 2, p. 135b.

Huan tsang locates in a pool near the sources of the Śubhāvastu (Swāt) the place where the Buddha, with the aid of Vajrapāṇi's thunderbolt, tamed the dragon Apālala, the reincarnation of the brahmin Gāṅgi. However, in order to assure his livelihood, the Buddha permitted him to raise a storm every twelve years (Si yu ki, T 2087, k. 3, 882b-c; tr. Beal, I, p. 122; Watters, I, p. 229).

Other dragons, also tamed by the Buddha, are possibly identical with Apalāla; for example, the dragon Aravāla that ravaged Kaśmir and was tamed by Madhyāntika (Samantapasādikā, I, p. 65; Mahāvamsa, XII, v. 9-20, tr. Geiger, p. 82; Chan kien p'i p' cha liu, T 1462, k. 2, p. 685a, tr. by Przyluski, *N.-O. de l'Inde*, p. 562), and the dragon *Ho lo* (53 and 10; 122 and 14), [probably Aravāla], converted by the Buddha (Hien kie king, T 425, k. 4, p. 30b). For the monuments, see Foucher, *Art Gréco-bouddhique*, I, p. 544-553.

³⁵⁰ Cf. Vinaya, II, p. 285: *Atha kho therānaṃ bhikkūnaṃ... upgaccheyyun ti*. - The same deliberation in the other Vinayas, cf. Przyluski, *Concile*, p. 140, 172, 20294, 226.

³⁵¹ Famines at Vaiśālī are mentioned in the Vinaya, IV, p. 23; Mahīśāsaka Vinaya, Wou fen liu, T 1421, k. 22, p. 152b. But the city of Rājagrha was not free of them as far as is known: Vinaya, II, p. 175; Ken pen chouo... p'o seng che, T 1450, k. 20, p. 202c.

(Nandopanandāgarājadamanaśūtra)³⁵² says that at *Chō p'o t'i* (Śrāvastī) also there were famines. There were frequent famines in the other countries as well. But this is not the case for Magadha. This is why we know that Magadha is wealthy and that begging there is successful.

9. Finally, between two mountains, Rājagṛha is a well-protected retreat. In the other lands, the monasteries (*vihāra*) are on level ground; numerous crowds enter, leave and come and go as they please. These are not well-protected retreats. In the mountains of Rājagṛha there are many *vihāras*; contemplatives (*dhyāyin*) and āryas who all love sheltered retreats settle there in great numbers. The Buddha, chief of contemplatives and āryas, frequently resides at Rājagṛha.

These are the various reasons why he often stays at Rājagṛha.

BUDDHA'S PREFERENCES FOR GṚDHRAKŪṬAPARVATA

Question. - If it is true that the Buddha resides preferentially at Rājagṛha, why does he dwell more often on the Gṛdhrakūṭaparvata rather than at Veṇuvana?

Answer. - I have already answered that question: the āryas and contemplatives (*dhyāyin*) are happy in sheltered places.

Question. - But at Rājagṛha there are four other mountains: the *Pi p'o lo po nou* (Vaibhāravana). etc. Why does he stay less often there than at Gṛdhrakūṭaparvata?

Answer. - 1. Of the five mountains [of Rājagṛha], the Gṛdhrakūṭaparvata is the best. Why is that? Because its monastery (*vihāra*) is close to the city but difficult of access; this is why the crowds do not go there. But as it is near the city, begging is not tiring. That is why the Buddha resides frequently on the Gṛdhrakūṭaparvata and not elsewhere.

2. Moreover, it is on the Gṛdhrakūṭaparvata that the sthāvira *Mo ho kia chō* (Mahākāśyapa) compiled the three baskets of the Dharma (*dharmapiṭaka*). When he had saved the beings who could be saved, he

³⁵² A short sūtra, the Pāli original of which is reproduced in its entirety by Buddhaghosa in his *Visuddhimagga*, II, p.398-401 (title in *Jātaka*, V, p. 126, l. 22), translated into Chinese by the Scythian Tche k'ien, under the title *Long wang hiong ti king*, T 597, vol. XV, p. 131, and into Tibetan under the name *Kluhi rgyal po dgaḥ bo ñer dgaḥ ḥdul baḥi mdo*, Mdo XXX, 21 (Csoma-Feer, p. 289; OKC, no. 755, p. 228). The Buddha along with 500 bhikṣus went to the Trāyastriṃśa heaven which overhangs the palace of the nāga king, Nandopananda. Angry, the latter wrapped himself seven times around Mount Meru to hide it from the Buddha's sight. Rāstrapāla and Bhādrīka proposed to the Buddha to overcome him, but it was Maudgalyāyana who was charged with this task. A terrible struggle ensued. The nāga finally took to flight but, pursued and being brought back by Maudgalyāyana, he changed himself into a young brahmin who took refuge in the Buddha. - The conversion of Nandopananda, which bears a striking resemblance to that of the dragon Apālāla, is told or simply mentioned in Tseng yi a han, T 125, k. 28, p. 703b sq.; *Saddharmapuṇḍarīka*, p. 4, l. 11; *Dīvyāvadāna*, p. 307, 329, 395; Legend of Aśoka (in Przyluski, Aśoka, p. 257). - Below, the Mppś, k. 32, p. 300a-b, has Nanda and Upananda, two brothers, who want to destroy Śrāvastī.

wanted, like the Buddha, to enter nirvāṇa.³⁵³ In early morning (*pūrvāhṇa*), having taken his bowl and his cloak (*patracīvaram ādāya*), he entered Rājagṛha to beg (*rājagṛhaṃ piṇḍāya prāvīkīsat*). 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 yi a han, T 125, k. 44, p. 789a; Mo ho mo ye king, T383, k. 2, p. 1013b; Mi lö hia löta tch'eng fo king, T 456, p. 433b; Divyāvadāna, p. 61-62 (= Ken pen chouo...yao che, T 1448, k.6, p 25a-b; Ken pen chouo... tsa che, T 1451, k. 40. p. 408c-409c (tr. J. Przyluski, *Le Nord-Ouest de l'Inde*, JA, 1914, p. 522-528); P'i p'o cha, T 1545, k. 20, p. 99b, and especially k. 135, p. 698b; Kośa, VII, p. 120; A yu wang tchouan, T 2042, k. 4, p. 114a-116b (tr. Przyluski, *Aśhoka*, p. 327-340); A yu wang king, T 2043, k. 7-8, p. 152 sq.; Fa hien tchouan, 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 Gṛdhrakūṭaparvata. Having come to the foot of the mountain, peacefully and with slow steps he climbed the *Lang tsi* mountain (94 and 7; 157 and 6; probably *Kukkurapada*, 'Wolf-track Mountain'). Having come to the summit, he tapped the mountain with his toes. Then the great earth shook eighteen times up to the top of the mountain. Maitreya then struck the mountain with two fingers of his hand and, like a cakravartin king, opened the gate of a large city. Then with heavenly-perfumed oil, king Brahmā anointed the head of Mahākāśyapa, struck the great gong *ganḍi* and blew the great conch of the Dharma (*dharmasāṅkha*). Mahākāśyapa awoke from nirodhasamāpatti, threw his upper garment over his shoulder (*ekaṃsam uttarāsaṅgaṃ kṛtvā*), knelt on his right knee (*dakṣiṇaṃ jānumaṅḍalaṃ pṛthivyāṃ pratiṣṭhāpya*) and, with his palms of his hands pressed together (*añjaliṃ praṇamya*), he took the saṃghāṭī of the Buddha Śākyamuni [of which he was the holder] and offered it to Maitreya, saying: "The great Teacher Śākyamuni, tathāgata, arhat samyaksambuddha, 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 Buddha Maitreya said to his great disciples: "Do not scorn this man... it is Mahākāśyapa."

Vibhāṣā, T 1545, k. 135, p. 698b: At the time of nirvāṇa, why does the Buddha not keep the body of emanation (*nirmāṇakāya*) in order to continue to preach the Dharma and benefit beings after his nirvāṇa? Why, on the other hand, does the sthavira Mahākāśyapa, after his parinirvāṇa, keep his body and remain for a long time? The sthavira Mahākāśyapa had gone to Rājagṛha to beg his food and after he had eaten, he climbed the mountain of *Ki tsou* (172 and 10; 157: *Kukkuṭapāda*). This mountain had three peaks and looked like a cock's foot. The sthavira penetrated to the middle and, seated with crossed legs (*paryāṅkaṃ baddhvā*), he made the following declaration: "I wish that my body with my patched robes (*pāṃśukūla*), my bowl (*pātra*) and my staff (*daṇḍa*) may remain for a long time, for 57 koṭis and 60 hundred thousands of years, without decaying. When the Tathāgata Maitreya, the fully enlightened arhat (*samyaksambuddha*), will appear in the world (*pradūrbhūta*), 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 sthavira 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 Śākyamuni who practiced the rules of strict austerity (*dhūtaguṇa*)?" The assembly will answer: "We would like to see him." Then the Tathāgata Maitreya will strike the summit of *Kukkuṭapādaparvata* 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 (*prātihārya*), will cry out at the miracle (*adbhūta*) and their hearts will be moved. The Bhagavat Maitreya will preach the Dharma as is proper and all will be able to see the truths.

ascended Gr̥dhraḥkūṭaparvata³⁵⁴ and said to his disciples; "Today I will enter [78c] nirvāṇa-without-residue (*nirupadhiśeṣanirvāṇa*). Having spoken thus, he entered his house and, seated cross-legged (*paryāṅkam ābhujya*), he perfumed his body with pure absorptions (*anāsravasamāpatti*). The disciples of Mahākāśyapa entered Rājagṛha and said to the officials: "Do you know that the sthāvira Mahākāśyapa has today entered into nirupadhiśeṣanirvāṇa?" At these words, all the officials felt very sad. They said: "The Buddha has already disappeared (*niruddha*) and now Mahākāśyapa who protected (*pālayati*) the Buddhadharma also wants to enter nirupadhiśeṣanirvāṇa!" At twilight, officials and bhikṣus met at the Gr̥dhraḥkūṭaparvata. That same night, the sthāvira Mahākāśyapa came out of his concentration (*samāpatter vyutthāya*), entered the assembly and sat down. He praised impermanence (*anityatā*): "All conditioned dharmas (*saṃskṛtadharmā*), the results of causes and conditions (*pratītyasamutpāṇna*), are impermanent; non-existent yesterday, existent today, tomorrow they return to non-existence; therefore they are impermanent. Being impermanent, they are suffering (*duḥkha*). Being suffering, they are without substance (*anātmaka*). As they are without substance, the sage (*paṇḍita*) should not be attached (*abhinivīśate*) to 'me' and 'mine' (*ādymātmīya*). If he is attached to 'me' and 'mine', he experiences immense sadness and suffering. The mind (*citta*) should experience disgust (*saṃvega*) in the presence of all the universes (*loka*) and seek renunciation (*vairāgya*)." Proclaiming in every way the suffering at the heart of the universes (*lokadhātu*), he freed his mind in order to enter into nirvāṇa. When he had finished preaching, he put on the robe (*saṃghātī*) that he had received from the Buddha³⁵⁵ once more and, taking his robe (*cīvara*), his bowl (*pātra*) and his staff (*daṇḍa*), he rose up into space like the golden-winged bird (*garuḍa*), [assumed] the four bodily postures (*kāyeryāpatha*); seated, lying down, walking and standing. In his one body there appeared innumerable [79a] bodies that filled the universes of the east, then these innumerable bodies

³⁵⁴ He ascended the Gr̥dhraḥkūṭaparvata and still more precisely, according to most of the sources (T 1451, p. 409b; T 1545, p. 698b; T2042, p. 114c; T 2085, p. 863c; T 2987, p. 919b) the mountain 'cock's foot' (*kukkuṭapāda*), probably a mountain chain making up part of the Gr̥dhraḥkūṭaparvata massif; at least this is what may be inferred from the passage from T 456, p. 433b, translated above. Fa hien placed the Kukkuṭapāda three *li* south of the bodhi tree (T 2087, p. 868c), Hiuan tsang placed it 100 *li* east of the *Mo ho* river (T 2087, p. 919b), and Yi tsing, near the bodhi tree (Chavannes, *Religieux éminents*, p. 47). - We know from Hiuan tsang and Yi tsing (l.c.) that this mountain was also called Gurupāda, the mountain of 'Teacher's foot'. - In the place of the reading 'Cock's foot' (Ki tsou: Kukkuṭapāda), three sources at least (T 383, p. 1013b; T 456, p. 433b; T 1861, p. 270c) read 'Wolf-track' mountain (*Lang tsi*). Watters, *Travels*, II, p. 144, followed by Demiéville, *Origine des sectes bouddhiques*, MCB, I, 1931-32, p. 30, propose Kokapāda as the Sanskrit equivalent. I [Lamotte] would assume that the three Chinese versions translated by *Lang tsi* an original Sanskrit having by mistake *Kukkurupāda*, 'Dog's-foot', in place of *Kukkuṭapāda*, 'Cock's-foot'. - Finally we note that two sources, apparently among the oldest (T 125, p. 789a; T 453, p. 422b) locate the nirvāṇa of Kāśyapa at the village of *P'i t'i* (81 and 5; 64 and 9: Videha) in the country of *Mo kie* (Magadha).

³⁵⁵ In the *Saṃyutta*, II, p. 221 (tr. Rh. D., *Kindred Sayings*, II, p. 149; tr. Geiger, II, p. 284), Kāśyapa tells Ānanda how he exchanged his robe made of patches of material (*paṭapilotikānaṃ saṅghātī*) for the tattered used rags (*sāṇāni pāṃsukūlāni nibbasanāni*) of the Buddha. - The same sūtra occurs in the Chinese version of the *Saṃyuktāgama*, T 99 (no. 1144), k. 41, p. 303b; T 100 (no. 119), k. 6, p. 418c. - On the other hand, in Hiuan tsang, T 2087, k. 9, p. 919c, the robe which Kāśyapa had to give back to Maitreya is 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 (*udaka*); then from the upper part there came forth water, while from the lower part there came forth fire.³⁵⁶ And he repeated the same phenomenon in the directions of the south, the west and the north. The community felt disgust for the world (*lokasamvega*) and all its members rejoiced. Then Mahākāśyapa with his robe, his bowl and his staff made the following vow on the summit of Gṛdhrakūṭaparvata: "I wish that my body will not rot. When *Mi lö* (Maitreya) becomes Buddha, my skeleton (*asthisamghāta*) 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.³⁵⁷ In future generations, the human lifespan will be 84,000 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 (*vyomaka*) will be 10 *li*. Then, when beings learn that the Buddha Maitreya has appeared in the world (*prādurbhūta*), all together will embrace the religious life (*pravrajita*) to follow the Buddha. When the Buddha will proclaim the Dharma in the assembly (*samgha*) for the first time, 99 *prabhedas* of human beings will attain the state of arhat and will be endowed (*samanvāgata*) with the six superknowledges (*abhijñā*); in the second great assembly, 96 *prabhedas* of human beings will attain the state of arhat; in the third there will be 93 *prabhedas*.³⁵⁸ These in turn will save innumerable men. At that time, people will often be lazy (*kusīda*) and the Buddha Maitreya, seeing men in that state, will strike Gṛdhrakūṭaparvata with his fingers; then the skeleton of Mahākāśyapa, clothed in his saṃghati, will appear and prostrate at the feet of Maitreya, rise up into space and [once more] manifest the transformations (*pariṇāma*) 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

³⁵⁶ In other words, Kāśyapa, according to the words of T 2042, p. 1145a, accomplished the 18 *pariṇāmas*: these are the *abhijñādharmāṇi* of the Mahāvvyutpatti, no. 210 sq. In mentioning the multiplying and then the reducing to a single one of Mahākāśyapa's body, the Mppś is referring to the sixth and seventh *abhijñākarman*: *eko bhāvā bahudhā bhavati, bahudvā bhūtvāiko bhavati*. - 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 (*yamakaprātihārya*). The Buddha accomplished this on several occasions (cf. Nidānakathā, p. 77, 88, 193; Sumaṅgala, I, p. 57; Mahāvastu, III, p. 115; Divyāvadāna, p. 161, 378) and the saints often produced it at the moment of their entry into nirvāṇa (see above, the nirvāṇa of Gavāmpati). On the mechanism and meaning of this miracle, see Dhammapadaṭṭha, III, p. 214-215 (tr. Burlingame, *Legends*, III, p. 45-47); P'i p'o cha, T 1545, k. 135, p. 698c..

³⁵⁷ According to some sources, when the rock closed up over Kāśyapa, he at once entered into nirvāṇa (Mūlasarvāstivādin Vinaya, T 1451, k. 40, p. 409a; Legend of Aśoka, T 2042, K. 4, p. 115a; Vibhāṣā, T 1545, K. 135, p. 698b; Hiuan tsang, T 2087, k. 9, p. 910). - According to other sources, and the Mppś is one of these, Kāśyapa is merely slumbering or in nirodhasamāpatti and will enter nirvāṇa only after having given the Buddha's robe back to Maitreya (Ekottarāgama, T 125, k. 44, p. 789a; T 456, p. 433b).

³⁵⁸ According to the numerical system adopted by the Mppś (below, k. 5, p. 94b), *wan*, in Sanskrit *prabhedā*, is equivalent to 10,000. - In other sources, the three assemblies of Maitreya are of different numbers: Tseng yi a han, T 125, k. 44, p. 978a, attributes to them 96, 94 and 92 *koṭi*s of members [the *koṭi*, in Chinese *yi*, equals 10,000,000]. These are also the numbers in Maitreyavyākaraṇa, v. 77080 (ed. S. Lévi, *Maitreya le consolateur*, ML, Paris, 1932, II, p. 388: *prathamah saṃnipāto 'sya.... muktānām śāntacetasām*).

disciple of the past Buddha Śākyamuni. He is called Mahākāśyapa, He is the foremost of the bhikṣus who dwell in the forest (*araṇyavāsin*), who have no desire (*alpeccha*), are content [with little] (*saṃtuṣṭa*) and follow the strict observances (*dhūtaguṇavādin*).³⁵⁹ He is a great arhat who possesses the six superknowledges (*abhijñā*) and the deliverances (*vimokṣa*). 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 (*tīkṣṇendriya*)?" Then the disciples, shamefully, will experience great disgust (*saṃvega*) [for the world] and the Buddha Maitreya, conforming with the dispositions of the assembly, will preach all the truths (*dharma*). Some will become arhats, non-returners (*anāgamin*), once-returners (*sakṛdāgamin*), enterers into the stream (*srotaāpanna*); others will plant the roots of good (*kuśalamūla*) [which will make them] pratyekabuddhas; others will acquire the patient acceptance of unborn dharmas (*anutpattikadharmakṣānti*) and will become irreversible bodhisattvas (*avaivartikabodhisattva*); finally, others will be reborn among gods and men (*devamanuṣya*) and enjoy all kinds of happiness. - From that we know that the Gṛdhrakūṭaparvata is a blessed and propitious place. The āryas love to reside [79b] there. The Buddha, the chief of the āryas, frequently resides on the Gṛdhrakūṭaparvata.

3. Moreover, the Gṛdhrakūṭaparvata is the residence of Buddhas of the past (*atīta*), the future (*anāgata*) and the present (*pratyutpanna*). Thus it is said in the *Fou leou na mi ti li tseu king* (Pūrṇamaitrāyaṇīputrasūtra)³⁶⁰: "The Buddha said to Pūrṇa: 'When the trichiliomegachiliocosm (*trisāhasamahāsāhasralokadhātu*) 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 (*samyojanāliṅgita*) and unable to see the qualities (*guṇa*) of the Buddha, beings will not see me.' "

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

³⁵⁹ Cf. Divyāvadāna, p. 61: *ayaṃ śrāvakaḥ Kāśyapo.... agro nirdiṣṭaḥ*. - In the Aṅguttara I, p. 23, Kāśyapa was already proclaimed the foremost of the *dhūtavāda* or *dhūtaṅgadharma*; in the corresponding passage of the Tseng yi a han, T 125, k. 3, p. 557b, he is said to be the foremost of those who practice the twelve dhūtas. - The *dhūtaṅgas* or *dhūtaguṇas* are the very strict rules favored by some Buddhists, in number either twelve or thirteen: Vinaya, V, p. 131, 193; Mahāvīyutpatti, no. 1127-1139; Milinda, p. 359; Dharmasaṃgraha, ch. LXIII, p. 13 (to be compared with Fa tsi ming chou king, T 764, p. 661a); Visuddhimagga, p. 59, to be compared with Kiai t'o tao louen, T 1648, k. 2, p. 404b (cf. P, V, Bapat, *Vimuttimagga and Visuddhimagga*, Poona, 1937, p. 16 sq.). Kern, *Histoire*, II, p. 16-18; *Manual*, p. 75-76, has a good paragraph on the *dhūtaṅgas*.

³⁶⁰ Pūrṇa Maitrāyaṇīputra, in Pāli Puṇṇa Mantānīputta, the most famous of the preachers (Aṅguttara, I, p. 23) plays only an eclipsed rôle in the canonical scriptures: he preaches the pratīyasamutpāda to Ānanda in the Saṃyutta, III, p. 105 (cf. Tsa a han, T 99 (no. 261), k. 10, p. 66a) and debates with Śāriputra in the Rathavinītasutta of the Majjhima I, p. 146 sq. (cf. Tchong a han, T 26 (no. 9), k. 2, p. 430a; Tseng yi a han, T 125, k. 33, p. 733c). On the other hand, he is rather important in the Greater Vehicle; thus, in the Saddharmapuṇḍarīka, the Buddha says that Pūrṇa Maitrāyaṇīputra, having fulfilled the tasks of a bodhisattva, will attain the state of samyaksambuddha after numberless and measureless kalpas, and will be the tathāgata Dharmaprabhāsa who will be born in the very land of the Buddha.

NOTE: The lengthy Sanskrit and Pāli quotations have been abbreviated.

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 Buddhas of the three times and the bodhisattvas of the ten directions praise (*varṇaṃ vadanti*) and honor (*pūjayanti*) this place. The devas, nāgas, yakṣas, garudas, gandharvas, kiṃnaras, mahoragas and other very powerful deities protect (*pālayanti*), honor and venerate (*satkurvanti*) this place. A stanza says:

This Gṛdhrakūṭaparvata

Is the residence of the Buddhas,

The refuge of the ārya:

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 Mahāyānasūtras 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 (*samāsataḥ*) why the Buddha resides on the Gṛdhrakūṭaparvata.

CHAPTER VI: THE GREAT BHIKṢU SAṂGHA

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

*Mahatā bhikṣusaṃghena sārdham pañcamātrair bhikṣusahasraiḥ (1) sarvair arhadbhiḥ (2) kṣīṇāsravair (3) niṣkleśaiḥ (4) suvimuktacittaiḥ suvimuktaprajñair (5) āśleyair (6) mahānāgaiḥ (7) kṛtakṛtyair (8) apahr̥tabhārain bhārasahair (9) anuprāptasvakāthaiḥ (10) parikṣīṇabhavasamyojanaiḥ (11) samyagājñāsuvimuktair, ekapudgalaṃ sthāpayitvā yad utāyusmantam Ānandaṃ śaikṣaṃ srotaāpannam.*³⁶¹

"The Buddha was accompanied by a great saṃgha of five thousand bhikṣus; all were arhats, had destroyed the impurities, were free from the afflictions; their minds were well freed; their minds as well as their wisdom were tamed; they were great 'nāgas'; they were accomplished and complete;³⁶² they had laid down the burden 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."

* * * * *

Sūtra: Accompanied by a great saṃgha of bhikṣus (*mahatā bhikṣusaṃghena sārdham*).

Śāstra:

SĀRDHAM

Sārdham 'accompanied by' indicates the identity of place (*deśa*), time (*kāla*), mind (*citta*), discipline (*śīla*), views (*drṣṭi*), path (*mārga*) and deliverance (*vimokṣa*).³⁶³

MAHAT

Mahat, in the language of the Ts'in, means 'great', numerous (*sambahula*), or superior (*śreṣṭha*).³⁶⁴

1. This saṃgha is great because it surpasses all the others, because it has broken all the obstacles (*āvaraṇa*) and because the gods (*deva*), kings (*rājan*) and other great individuals respect it (*satkurvanti*).

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

3. This saṃgha is superior because it is able to refute the teachings (*upadeśa*) of the 96 heretical sects (read *wai tao* = *tīrthika*).³⁶⁵

³⁶¹ We may notice that this formula departs from the traditional text at certain points: three epithets are omitted, namely, *vaśībhūtaiḥ*, *kṛtakaraṇīyaiḥ* and *sarvacetovaśīparamapāramitāprāptaiḥ*; on the other hand, *bhārasahaiḥ* occurs here only.

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

³⁶³ Cf. Buddhaghosa, *Sumaṅgala*, p. 35: *Tena bhikkhusaṃghena diṭṭhisīlāsamaññasamghātasamkhātena samanāganenā ti attho. Saddhin ti ekato.*

³⁶⁴ Cf. *ibid.*, p. 35: *Mahatā ti guṇamahattena pi mahatā saikhāmahattena pi. So hi bhikkhusaṃgho guṇehi mahā ahoṣi apicchatādiguṇasatasamannāgatastā, samkhāya pi mahā pañcasatasamkhātattā.*

BHIKṢU

[79c] What is a bhikṣu? The bhikṣu is a mendicant.

1. He is called bhikṣu because of his pure means of livelihood (*pariṣuddhājīva*). 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 (*kuḍyaṃ niśrāya nyaṣidat*) to eat. Then a brahmacariṇī named *Tsing mou* (Śucimukhī) came to see Śāriputra and asked him:

³⁶⁵ Cf. Chavannes, *Contes*, I, p. 410.

³⁶⁶ The Śucimukhī sūtra, taken from Saṃyutta, III, p. 238-240 (tr. Woodward, *Kindred Sayings*, III, p. 189-191). The Chinese version is in Tsa a han, T 99 (no. 500), k. 18, p. 131c-132a. Here are the main passages:

1. *Ekaṃ samayaṃ āyasmā Śāriputto Rājagahe viharati Veḷuvane Kalandakanivāpe.*

2. *Atha kho āyasmā Śāriputto pubbaṅhasamayaṃ nivāsetvā pattacīvaram ādāya Rājagahe piṇḍāya pāvīsi. Rājagahe sapadānaṃ piṇḍāya caritvā taṃ piṇḍapātamaññaturamaṃ kuḍḍamaṃ nissāya paribhuñjati.*

3. *Atha kho Sucimukhī paribbājjikā yenayasmā Śāriputto tenupasaṅkami. upasaṅkamiyva āyasmantaṃ Sariputtamaṃ etad avoca.*

4-7. *Kiṃ nu kho samaṇa adhomukho ubbhamukho disārukho vidisārukho bhūñjasīti. Na khvāhaṃ bhagini adhomukho ubbhamukho disārukho vidisārukho bhūñjāmīti.*

8. *Kathañcarahi samaṇa bhūñjasīti.*

9. *Ye hi keci bhagini samaṇabrāhmaṇā vatthuvijjā tiracchānavijjāya micchājīvena jīvikamaṃ kappenti, ime vuccanti bhagini samaṇabrāhmaṇā adhomukhā bhūñjantīti.*

10. *Ye hi keci bhagini samaṇabrāhmaṇā dūteyyapahīṇagamaṇānuyogā miccājīvena jīvikamaṃ kappenti, ime vuccanti bhagini samaṇabrāhmaṇā ubbhamukhā bhūñjantīti.*

11. *Ye hi keci bhagini samaṇabrāhmaṇā dūteyyapahīṇagamaṇānuyoga micchājīvena jīvikamaṃ kappenti, ime vuccanti bhagini samaṇabrāhmaṇā disārukha bhūñjantīti.*

12. *Ye hi keci samaṇabrāhmaṇā aṅgavijjātiracchānavijjāya micchājīvikamaṃ kappenti, ime vuccanti bhagini samaṇabrāhmaṇā vidisārukha bhūñjantīti.*

13. *So khāvaṃ na bhagini vatthuvijjā ... na nakkhattavijjā ... na dūteyyapahīṇagamaṇānuyoga ... na aṅgavijjā tiracchānavijjāya micchājīvena jīvikamaṃ kappemi. Dhammena bhikkhamaṃ pariyesāmi dhammena bhikkhamaṃ pariyesitvā bhūñjāmīti.*

14. *Atha kho Sucimukhī paribbājjikā Rājagahe rathiyāya rathiyamaṃ siṅghāṭakena siṅghāṭakamaṃ upasaṅkamitvā evamaṃ ārocesi. Dhammamaṃ samaṇā sakyaputtīyā dhāraṃ āhārenti anavajjamaṃ samaṇā sakyaputtīyā dhāraṃ āhārenti. detha samaṇānaṃ sakyaputtīyānaṃ piṇḍaṃ ti.*

The Chinese version of the Tsa a han follows the Pāli text closely but at the end adds an interesting detail which the Mppś does not mention: "At that time, some tīrthika pravrajikas heard the tīrthikā Śucimukhī who was praising the śramaṇas, sons of the Śākyas. Out of jealousy, they killed the tīrthikā pravrajikā Śucimukhī. After her death, she was reborn among the Tuṣita gods because she had faith (*śraddhācitta*) in the venerable Śāriputra."

The main differences that we notice between the various redactions of the Sūtra of Śucimukhī oblige us to recognize that the Mppś has borrowed its quotation from a canonical collection departing considerably from the tradition represented by the Pāli Saṃyuttanikāya and the Chinese Saṃyuktāgama.

- O Śramaṇa, are you eating?

- I am eating.

- Śramaṇa, are you eating with your face down (*adhomukho bhujjasi*)?

- No, sister, he answered.

- Are you eating with your face up in the air (*urdhvamukho bhujjasi*)?

- No.

- Are you eating with your face turned in the four cardinal directions (*dirnamukho bhujjasi*)?

- No.

- Then are you eating with your face turned in the four intermediate direction of the horizon (*vidisamukho bhujjasi*)?

- No, not that.

Then Śucimukhī said to him:

- There are four ways to eat. I have asked you and you answer in the negative. I don't understand. You must explain.

Śāriputra said to her:

- There are monks (*pravrajita*) who compound medicinal herbs (*osadhi*), plant grain and cultivate trees, etc. Those who follow these impure means of livelihood (*asuddhājīva*) 'eat with their face down'. - There are monks who observe the stars (*nakṣatra*), the sun and the moon (*sūryacandramas*), the wind and the rain (*vāyuvārṣa*), the clouds and the clear sky (*megavidyut*), the thunder and lightning. Those who follow these impure ways of livelihood 'eat with their face up in the air'. - There are monks who flatter important people, carry their messages in the four directions of the horizon and solicit their favor with specious words. Those who follow these impure ways of livelihood 'eat with their face turned in the four cardinal directions.' - There are monks who study all kinds of magical spells (*mantra*), curses, charms, etc. Those who follow these impure ways of livelihood 'eat with their face turned in the four intermediate directions of the horizon'. As for me, I do not want any of these four impure ways of getting my food; I follow this pure way of livelihood (*parisuddhājīva*) which consists of begging my food (*piṇḍapāta*).

Then, hearing him speak of this pure food conforming with the Dharma (*parisudda dhārmika āhāra*), Śucimukhī rejoiced and had faith (*śraddhā*). Śāriputra attained the [80a] state of srotaāpanna for having preached the Dharma."

Therefore one is called bhikṣu in accordance with this pure means of livelihood which consists of begging one's food.

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 (*upasampad*) onward: "I, the bhikṣu so-and-so, will observe the precepts (*śīla*) for my whole life."³⁶⁸

5. Furthermore, *bhi* means to frighten (*bhī*) and *kṣu* means ability (*kṣam*). The one who has the power to frighten Māra and his followers [is called bhikṣu]. When the monk goes forth from home (*pravrajita*), shaves his head, puts on the saffron robe (*kāśāya*) 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 (*kāśāya*) and resolves (*ekacittena*) to accept the precepts, will know how gradually to cut the bonds (*bandhana*) and decrease suffering: he will enter into nirvāṇa."

SAMḠHA

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 (*hrīmat*), 2) the shameless *saṃgha* (*āhrīkyā*), 3) the assembly of dumb sheep (*eḍamūka*),³⁷⁰ 4) the true *saṃgha* (*bhūta*).³⁷¹

³⁶⁷ *Bhinnakleśatvād bhikṣuḥ* is a traditional etymology; cf. the commentaries of the Vibhaṅga, p. 328, the Vimānavatthu, p. 29, 214, and the Petavatthu, p. 51; Mahāyutpatti, no. 8753; Kośha, IV, p. 97. - More detailed, the Mahāniddeśa, p. 70, which proposes: *sattannaṃ dhammānaṃ bhinnattā bhikkhu*.

³⁶⁸ This is the monk who has received the usual ordination by the fourfold action of public declaration (*ñāpticaturthakakarmanopasampanno bhikṣuḥ*). Cf. Che song liu, T 1435, k. 1, p. 2b9 (= Mahāvyutpatti, no. 8754). - The *ñātticatutthakamma* is described in the Vinaya, I, p. 56, 317 sq.; II, p. 89; III, p. 156; IV, p. 152.

³⁶⁹ According to Buddhaghosa and the Pāli commentators, the *saṃgha* assumes a commonality of views and precepts; cf. Sumaṅgala, I, p. 230: *diṭṭhisīlasaṃghātena saṃghāto ti saṃgho*.

³⁷⁰ The Chinese translation *Ya yang* is an imaginative interpretation of the Sanskrit *eḍamūka* 'deaf-mute', where the word *eḍa* 'deaf' has been combined with *eḍa* 'sheep'. Cf. Hobogirin, *Ayo*, p. 45.

³⁷¹ The Ti tsang che louen king, T 411, k. 3, p. 740c, also distinguishes four types of *saṃgha*:

1) s. in the true sense (*paramārthasaṃgha*). 2) s. in the ordinary sense (*saṃvṛtisaṃgha*), 3) s. of mute sheep (*eḍamūkasamgha*), 4) shameless s. (Wou ts'an khei = *āhrīkyasaṃgha*). The definitions that it gives correspond to those of the Mppś. - The same division of the *saṃgha*, increased by one point, is repeated by Saṃghabhadra in his Chouen tcheng li louen T 1562, k. 38, p. 557c:

1. What is the saṃgha having shame? This assembly observes the precepts (*śīla*) without transgressing them; its [actions of] body and speech (*kāyavakkarman*) are pure (*viśuddha*); it knows how to distinguish the beautiful from the ugly but has not attained the Path.

2. What is the shameless saṃgha? This assembly violates the precepts; its [actions of] body and speech are impure; there is no evil that it does not commit.

3. What is the assembly of dumb sheep? This assembly does not violate the precepts but its faculties are dull (*mṛdvindriya*) and it lacks wisdom (*prajñā*). It is unable to discern the beautiful and the ugly, the light and the heavy, that which is sinful (*āpatti*) and that which is not sinful (*anāpatti*). If there is some business in the saṃgha where two people are arguing, it is not capable of cutting through the question and remains silent without saying a word like a white sheep that cannot make a sound until it is butchered.

4. What is the true assembly? The true assembly is that of the śaikṣas and the aśaikṣas who reside in the four fruits (*phala*) and practice the four paths leading to them.

PAÑCAMĀTRA BHIKṢUSAHASRA

Sūtra: [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. ARHAT

Sūtra: All were arhats.

Śāstra: What does arhat mean?

1. *Ara* 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 (*kṣīṇāsrava*) deserve (*arhanti*) veneration (*pūja*) by the gods and men of all the universes (*loka*).

3. Finally, *a* designates negation and *rahat* designates birth. He who will never again be reborn in future generations is called arhat.

2. KṢĒṆĀSRAVA

1) *āhrikyasaṃgha*, 2) *eḍamūkhasaṃgha*, 3) s. of partisans (P'ong tand seng = *pakṣisaṃgha*), 4) *saṃvṛtisaṃgha*, 5) *paramārthasaṃgha*. - Similar division in a commentary on the Sarvāstivādin Vinaya, T 1440,k. 2, p. 513b: 1) *eḍamūkasaṃgha*, 2) *āhrikyasaṃgha*, 3) *bhinnasaṃgha*, 4) *viśuddhasaṃgha*, 5) *paramārthasaṃgha*.

Sūtra: They have destroyed the impurities.

Śāstra: They are called *kṣhīṅāsrava* because they have completely eliminated the three impurities (*āsrava*) of the threefold world.

3. NIṢKLEŚA

Sūtra: They were free of the afflictions.

Śāstra: They are called *niṣkleśa* because they have destroyed all the fetters (*saṃyojana*), the attachments (*upādāna*), the bonds (*bandhana*), the obstacles (*nīvaraṇa*), wrong views (*dṛṣṭi*) and the envelopment of desire (*paryavasthāna*).

4. SUVIMUKTACITTA, SUVIMUKTAPRAJÑĀ

Sūtra: Their mind was completely liberated as well as their wisdom.

Śāstra: Question. - Why are they *suvimuktacitta* and *suvimuktaprajñā*?

Answer. - 1. The heretics (*tīrthika*) who have renounced pleasure (*virakta*) acquire liberation of mind (*cetovimukti*) on one single point and by a single path, but they are not freed from all the obstacles (*āvaraṇa*). This is why the arhats alone are called *suvimuktacitta* and *suvimuktaprajñā*.

2. Furthermore, the arhats have acquired liberation of mind (*cetovimukti*) by a twofold path: the path of seeing the truths (*satyadarśanamārga*) and the path of meditation (*bhāvanāmārga*); this is why they are called *suvimuktacitta*. As for the Śaikṣas, while they have acquired deliverance of mind, they are not yet completely liberated because they still retain a residue of the fetters (*saṃyojana*).

3. Furthermore, the dharmas auxiliary to the path (*mārgapāṅśikadharmā*) are not complete in the heretics (*tīrthika*). They seek the path by cultivating one single quality (*guṇa*) or two qualities but they are unable to find the path. According to them, the person who is seeking purity (*viśuddha*) by alms-giving (*dāna*) alone or by sacrificing to the gods (*devayajña*) can escape from grief (*daurmanasya*) and be reborn in a land of eternal bliss (*nityasukha*). Others speak about an eightfold path (*mārga*) to go to purity: 1. individual insight (*svābodha*), 2. tradition (*śruti*), 3. study of the texts (*sūtrādhyāyana*), 4. fear of inner suffering (*ādhyātmikaduḥkhabhaya*), 5. fear of suffering inflicted by great beings (*mahāsattvaduhkhabhaya*), 6. fear of suffering inflicted by the gods (*devaduhkhabhaya*), 7. the acquisition of a good teacher (*ācāryalābha*), 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 (*viśuddhimārga*).

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 (*prajñāparyeṣaṇa*). All these paths are incomplete. The person who calls the absence of any quality or just a few qualities purity (*viśuddhi*) will be able to attain liberation of mind (*cetovimukti*) 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 *Siu po t'o fan tche king* (Subhadrabrahmacārisūtra)³⁷² is cited:

"The brahmacārin Subhadra, 120 years old and possessing the superknowledges (*abhijñā*), was on the shore of lake *A na po ta to* (Anavatapta).³⁷³ During the night in a dream he saw everybody without eyes, with bodies naked and deep in shadow; the sun had disappeared, the earth destroyed, the ocean 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 (*kalyāṇamitradevatā*).³⁷⁴ She came down from the sky and said to Subhadra: 'Fear not; there is an omniscient one (*sarvajñā*) called Buddha who, during the last watch of the night, will enter into nirvāṇa without residue (*nirupadhiśeṣanirvāṇa*); the dream which you have had is not about you at all.'³⁷⁵

³⁷² The conversion of Subhadra, to which the Mppś will return later (k. 26, p. 250a) is told in full in a series of texts: Dīgha, II, p. 148-153 (tr. Rh. D., P. 164-169; Franke, p. 239-242); Chinese versions of the Mahāparinirvāṇasūtra: T 1 (no. 2), k. 4, p. 25a-b; T 5, k. 2, p. 171c-172a; T 6, k. 2, p. 187b-c; T 7, k. 2, p. 203b-204b; Ta pan nie p'an king, T 375, k. 36, p. 850c sq.; Tsa a han, T 99 (no. 979), k. 35, p. 253c-254c; Tsen yi a han, T 125, k. 37, p. 752; Ken pen chouo... tsa cho, T 1451, k. 38, p. 396 (cf. Rockhill, Life. p. 138); Avadānaśataka, I, p. 227-240 (tr. Feer, p. 151-159); Suan tsi po yuan king, T 200 (no. 37), k. 4, p. 220c-221b; Hiuan tsang, *Si yu ki*, T 2087, k. 6, p. 903c (tr. Beal, II, p. 35-36; Watters, II, p. 30-34); Dhammapadaṭṭha, III, p. 375-378 (tr. Burlingame, *Legends*, III, p. 130).

³⁷³ In most sources, Subhadra is a citizen of Kuśinagara; the Mūlasarvāstivādin Vinaya (T 1451, k. 38, p. 396a) has him living on the shore of Lake Mandākinī; according to the Mppś and the *Tibetische Lebensbeschreibung* (tr. Schieffner, p. 291), he lived in the north near Lake Anavatapta.

³⁷⁴ In a previous existence when Subadhra was the bhikṣu Aśoka, this deity friend already had informed him of the imminent nirvāṇa of the Buddha Kāśyapa (cf. Avadānaśataka, I, p. 238).

³⁷⁵ In the Mūlasarvāstivādin Vinaya, T 1451, k. 38, p. 396a, it is a fig tree that warned Subhadra: At that time, there was in Kuśinagara a decrepit heretic parivrājaka 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 tche eul* (Mandākinī) on the shore of which there grew a *Wou t'an po* tree (Uḍumbara or *Ficus glomerata*). Once, at the time when the Bodhisattva was dwelling among the Tuṣita 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 form. When he attained supreme enlightenment, it expanded. When the god Brahmā 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 *Kiu yi na kie* (Kuśinagara). He met Ānanda and said to him: 'I have heard that your teacher teaches a new path to nirvāṇa and today, during the [last] watch of the night, he is going to undergo cessation (*nirodha*). I feel some doubts (*kāṅkṣā*) and I would like to see the Buddha so that he can dispel them.'

Ānanda 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 Ānanda answered him in the same way each time.

The Buddha heard this conversation from a distance and he ordered Ānanda: 'Let the brahmacārin Subhadra come here and question me freely. That will be my last talk. He will become my disciple shortly.'

Then Subhadra, admitted into the presence of the Buddha, exchanged friendly salutations (*saṃmodanīm kathāṃ vyatisārya*) and sat down to one side (*ekānte nyausīdat*). He said to himself: 'Some heretics who have renounced desires (*anunaya*) and wealth (*dhama*) and have gone forth from home (*pravrajita*) have not found the Path (*mārga*), Only the śramaṇa Gautama has found it.' Having had this thought, he spoke to the Buddha: 'In the territory of *Yen feou t'i* (Jambudvīpa). six teachers claim each to be omniscient (*sarvajñā*). Is this statement correct?'

The Bhagavat answered with these stanzas:³⁷⁶

filled all the neighborhood. When the Buddha in his compassion had saved all the beings capable of being saved and had retired to Kuśinagara where he lay down for the last time, the fig tree and its flower died, to the great terror of the spectators. Then Subhadra, seeing this transformation, had this thought: "There must be a misfortune at Kuśinagara." At that moment, the protector goddess of the land (*rāṣṭrapāla*) caused it to thunder and proclaimed to the people: "Today, in the middle of the night, the Tathāgata will enter into nirupadhiśeṣanirvāṇa."

³⁷⁶ Here for comparison are the Pāli redaction (Dīgha, II, p. 1521) and the Sanskrit (Avadānaśataka, I, p. 231) of these famous stanzas:

Dīgha: *Ekānatimso vayasā Subhadda.... ito bahiddhā samano pi n'atthi.*

Avadānaśataka: *Ekānatrimśatho vayasā Subhadra.... ito bahir vai śramaṇi 'sti nānyaḥ.*

The only main difference between these two redactions is the variant *pradeśavakta* in the place of *padesavattī*. - These stanzas have tried the sagacity of the translators:

Rhys Davids, *Dialogues*, II, p. 167: But twenty-nine was I when I renounced the world, Subhadda, seeking after Good. For fifty years and one year more, Subhadda, since I went out, a pilgrim have I been, through the wide realm of System and of Law. - Outside of that, there is no samaṇa.

Kern, *Histoire du Bouddhisme dans l'Inde*, p. 232: J'étais âgé de vingt-neuf ans, Subhadra, lorsque je devins moine, recherchant la sainteté. Il y a plus de cinquante ans. Subhadra, depuis que je suis devenu moine, me mouvant sur le terrain de la règle légale, en dehors duquel il n'y a pas d'ascète.

Franke, *Dīghanikāya in Auswahl überzetzt*, p. 240: Ich ward Asket mit neunundzwanzig Jahren, Subhadra, um des Heilsweg zu erfahren, und mehr als funfzig Jahre sind verstrichen, seit ich, Subhadra, bin dem Heim entwichen. Wer meines Wegs ein Stück durchmass als Wanderer, heisst Samaṇa allein mit Recht. Kein anderer!

Of these three translations, that of Kern has the merit of conforming closest to the interpretation of Buddhaghosa in Sumaṅgala, II, p. 590. The Buddha left home (*pravrajita*) at twenty-nine years of age. This date is given by the Pāli and Sanskrit stanzas cited above and confirmed by T 1, p. 25b; T 7, p. 204a; T 26, k. 56, p. 776b; T 99, p. 254b; T 125, p. 752b; T 1451, P. 396c. On the other hand, in the Mppś, the Buddha left home at the age of nineteen years. This is perhaps

‘I was nineteen years old
 When I left home to seek the Path of the Buddhas.
 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 eightfold noble path (*āryāṣṭāṅgika mārga*) does not occur, the first, second, third and fourth fruits (*phala*) are missing; in a system where the eightfold noble path is found, the first, second, third and fourth fruits are present. O Subhadra, in my doctrine, there is the eightfold noble path and consequently the first, second, third and fourth fruits are present. The other systems, those of the heretics (*tīrthika*), are all void (*śūnya*): they contain neither the Path nor the fruits nor the [true] *śramaṇas*, nor the [true] *brāhmaṇas*. Therefore in my great assembly there is the true lion's roar (*siṃhanāda*).³⁷⁷

Having heard this doctrine (*dharma*), the brahmacārin Subhadra immediately attained the state of arhat. He said to himself: ‘I must not enter nirvāṇa after the Buddha.’ Having had this thought, he sat down opposite the Buddha with crossed legs (*paryāṅkam ābhujya*) and then, by means of his miraculous power (*rddhibala*), he emitted fire from his body which consumed it entirely. Thus he attained his cessation (*nīrodha*).³⁷⁸

a simple *lapsus*, but I [Lamotte] do not feel myself authorized to correct the text, since at least three sources fix the departure from home at nineteen years of age: Lieou tou tsi king, T 152, k. 7, p. 41c; Sieou hing pen k'i king, T 184, k. 2, p.467c; T'ai tseu jouei ying pen k'i king, T 185, k. 1, p. 475b. The last two of these even fix the exact date of departure, the 7th day of the 4th month of the 19th year of the Buddha.

³⁷⁷ Compare Dīgha, II, p. 151 and Avadānaśataka, I, p. 232-233.

Dīgha: *Yasmiṃ kho Subadda dhammavinaye.... pi tatha samaṇo na upalabbhati.*

Yasmiñ ca kho Subadda dhammavinaye.... tatha samaṇi upalabbhati.

Imasmiṃ kho Subhadda dhammavinaye.... idha atīyo samaṇo, idha catuttho samaṇo.

Suññā parappavādā samaṇehi aññe.... loko arahantehi assa.

Avadānaśataka: *Yasya Subhadra dharmavinaye.... śramaṇas tatra nopalabhyate.*

Yasmiṃs tu Subhadra dharmavinaye.... caturtaḥ śramaṇas tatropalabhyate.

Asmiṃs tu Subhadra dharmavinaye.... santīto bahiḥ śramaṇā vā brāhmaṇā vā.

Śūnyāḥ parapravādāḥ śramaṇair.... samyak siṃhanādaṃ nadāmi.

The Mppś, which ends the homily by saying: "It is thus that in my great assembly, one can truly utter the lion's roar", is closer to the Sanskrit version where this finale occurs than to the Pāli where it is absent. Apart from this phrase, the three texts agree perfectly.

³⁷⁸ The Mahāparinibbānasutta (Dīgha, II, p. 153) merely says that after the Buddha's homily, Subhadra was admitted directly into the order instead of having to wait the four months of probation imposed on members of a heretical sect, and

This is why the Buddha said: "Without qualities (*guṇa*), or with a few rare qualities, the auxiliary dharmas to the Path (*mārgapākṣikadharmā*) are not complete (*paripūrṇa*); one 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 (*vaidya*) who has only one or two kinds of medicine (*bhaiṣajya*) at his disposal is unable to cure serious sicknesses (*guruvyādhi*), 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 (*traiḍhātuka*) that the mind finds liberation (*vimukti*), why did the Buddha say that the mind finds its deliverance by elimination of grasping (*trṣṇā*)?³⁷⁹

Answer. - *a.* Grasping (*trṣṇā*) is capable of fettering the mind because of 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 (*parivāra*).³⁸⁰ It is the same for grasping. Or again, when the head (*śiras*) 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 (*saṃyojana*) depend (*apekṣante*) on craving (*trṣṇā*) or on wrong view (*drṣṭi*). The afflictions (*kleśa*) that depend on grasping fetter (*āvr̥ṇvanti*) 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 (*cetovimukti*); when ignorance (*avidyā*) is eliminated, all the fetters dependent on wrong view are eliminated and one attains deliverance of wisdom (*prajñāvimukti*).

4. Furthermore, these five thousand arhats are irreversible (*aparihāṇadharman*) and have attained the knowledge relative to non-production of dharmas (*anutpāda jñāna*); this is why it is said that their mind is completely liberated as well as their wisdom (*suvimuktacitta*, *suvimuktaprajñā*), for they do not regress.³⁸¹

attained arhathood. But the majority of sources tell us, along with the Mppś, that Subhadra, not wanting to survive the Buddha, entered nirvāṇa along with him. This detail is given by the four Chinese versions of the Mahāparinirvāṇasūtra (T 1, p. 25b; T 5, p. 172b; T 6, p. 187c; T 7, p. 204b), by the Saṃyuktāgama (T 99, p. 254b-c), the Ekottarāgama (T 125, p. 753c), the Mūlasarvāstivādin Vinaya (T 1451, p. 397a; Rockhill, *Life*, p. 138), the Avadānaśataka, I, p. 234, and by Hiuan tsang.

³⁷⁹ Cf. Saṃyutta, I, p. 39-49: *taṇhāya vipphānena nibbānam iti vuccati, taṇhāya vipphānena sabbaṃ chindati bandhanam*. Cf. Tsang, T 99, k. 36, p. 264b12.

³⁸⁰ Cf. Atthasālinī, p. 67: *Yathā rājā āgato ti vutte... āgato ti paññāyati*: "When it is said 'The king has come', it is clear that he has not come alone, but that he has come with his retinue."

³⁸¹ Of the six types of arhat distinguished by scholastic Buddhism (Kośa, VI, p. 251; Puggalapaññatti, p. 12), five, the parihāṇadarmas, etc., have only fortuitous deliverance (*sāmayiki vimukti*) in view of being continually kept. Only the sixth, the akopyadharmas, possesses an unshakeable (*akopyā*) deliverance of mind independent of the circumstances (*asāmayiki*). The first five are susceptible of falling from deliverance; the sixth is definitively liberated. The five thousand arhats forming the Buddha's entourage here are the unshakeable ones; this is because their mind is completely delivered (*suvimuktacitta*). On the other hand, Godhika, of whom we are about to speak, risked falling from deliverance.

The arhats susceptible of regression (*parihaṇadharman*) obtain [only] an occasional liberation (*samayavimukti*); thus *K'iu t'i kia* (Godhika), etc., although they attained liberation, were not *completely* liberated (*suvimukti*), as a result of the possibility of regression (*parihāṇadharma*).³⁸²

5. ĀJĀNEYA³⁸³

Sūtra: Their minds were tamed.

Śāstra: 1. Their minds remain even (*sama*) and indifferent (*ananya*) to marks of [81b] respect (*arcanā*) and worship (*pūjā*), 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 (*candana*), it is the same and indifferent to them.³⁸⁴

2. Furthermore, their minds are tamed because they have cut passion (*rāga*), hatred (*dveṣa*), pride (*abhimāna*) 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 (*ājāneya*) 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 (*dr̥ṣṭi*) 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. MAHĀNĀGA³⁸⁵

³⁸² Godhika made futile efforts to attain arhathood. He obtained only occasional deliverance of mind (*sāmayikī vimukti*) 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 nirvāṇa. Cf. Samyutta, I, p. 120-122 where the expression *sāmādhikā cetovimutti* which occurs several times should be corrected to *sāmayikā cetovimutti*; Dhammapadaṭṭha, I, p. 431-433 (tr. Burlingame, Legends, II, p. 90-91); Tsa a han, 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 + jan*) is given here linked with the root *ā + jñā*. This is also the explanation of Buddhaghosa and the Pāli commentators, cf. Jātaka, I, p. 181; Dhammapadaṭṭha, IV, p. 4. .

³⁸⁴ See Hobogirin, *Byodo*, p. 272.

³⁸⁵ According to the Dhammapadaṭṭha, *mahānāga* means *kuñjarasamkhātā mahāhatthine*.

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 (*gajapati*), well trained, can destroy a great army (*senā*): it marches right up to it and does not turn back; it does not fear weapons (*āyudha*), does not turn back before water or fire; it does not swerve, it never turns back; when death comes, it does not avoid it. In the same way, the arhats who cultivate the *dhyānas* and wisdom (*prajñā*) are able to destroy Māra's army and the fetters (*saṃyojana*), their enemies. Whether one insults them or strikes them, they feel no anger or hatred. They have no fear and do not dread the fire and water of old age (*jarā*) and death (*maraṇa*). - The great nāga, coming out of the ocean and mounted on a great cloud (*megha*), covers (*praticchādayati*) space (*ākāśa*). Emitting a great lightning bolt (*vidyut*) that lights up heaven and earth, he lets fall an abundant rain (*varṣa*) that waters everything. In the same way, the arhats coming out of the ocean of *dhyāna* and wisdom (*prajñā*), mounted on the cloud of loving-kindness (*maitrī*) and compassion (*karuṇā*), water the beings who can be saved. Manifesting great light (*āloka*) and all kinds of emanations (*pariṇāma*), they proclaim the true nature (*bhūtalakṣaṇa*) of dharmas and rain down on the minds of their disciples so that the latter can bring forth the roots of good (*kuśalamūla*).

7. KṚTAKṚTYA

Sūtra: They were accomplished (so tso = *kṛtya*) and complete (yi pan = *kṛta*).

Śāstra: Question - What is meant by *kṛtya* and what is meant by *kṛta*?

Answer. - 1. They are *kṛtya* because they have obtained the good dharmas [81c] (*kuśaladharmas*) such as faith (*śraddhā*), discipline (*śīla*), equanimity (*upekṣā*), concentration (*samādhi*), etc. - They are *kṛta* because they have obtained the good dharmas, such as wisdom (*prajñā*), energy (*vīrya*), the deliverances (*vimokṣa*), etc. - Having these two types of [good] dharmas in full, they are called *kṛtakṛtya*.

2. Furthermore, the afflictions (*kleśa*) are of two kinds: 1) those that depend on craving (*tṛṣṇāpekṣa*), 2) those that depend on wrong views (*drṣṭapekṣa*). The arhats are *kṛtya* because they have cut the afflictions that depend on craving; they are *kṛta* because they have cut the afflictions depending on wrong views.

3. Furthermore, they are *kṛtya* because they see clearly the material dharmas (*rūpidharma*); they are *kṛta* because they see clearly the non-material dharmas (*ārūpyadharmas*). It is the same for the other pairs of dharmas: visible (*sanidarśana*) and invisible (*anidarśana*), offering resistance (*sapratigha*) and not offering resistance (*apratigha*), etc.

4. Furthermore, they are *kṛtya* because they have cut the bad (*akuśala*) and the morally undefined (*avyākṛta*) dharmas; they are *kṛta* because they meditate on the good dharmas (*kuśaladharmamanasikāra*).

5. Furthermore, they are *kṛtya* because they are endowed (*samanvāgata*) with the wisdom that comes from hearing (*śrutamayī prajñā*) and the wisdom that comes from contemplating (*cintamayī prajñā*); they are

kr̥ta because they are endowed with the wisdom that comes from meditation (*bhāvanamayī prajñā*).³⁸⁶ It is the same for all triads of drams.

6. Furthermore, they are *kr̥tya* because they have attained [the four nirvedhabhāgiyas called] heat (*uṣmagata*), peak (*mūrdhan*), acquiescence or patience (*kṣānti*) and the highest of worldly dharmas (*laukikāgradharma*); they are *kr̥ta* because they have attained the acquiescence or patience producing right knowledge of suffering (*duḥkhe dharmakṣānti*) and the other pure roots of good (*anāsrava kuśalamūla*).

7. They are *kr̥tya* because they have attained the path of seeing the truths (*satyadarśanamārga*); they are *kr̥ta* because they have attained the path of meditation (*bhāvanāmārga*).

8. They are *kr̥tya* because they have acquired the path of the aspirants (*śaikṣamārga*); they are *kr̥ta* because they have acquired the path of the masters (*aśaikṣamārga*).

9. They are *kr̥tya* because they have obtained liberation of mind (*cetovimukti*); they are *kr̥ta* because they have obtained liberation of wisdom (*prajñāvimukti*).

10. They are *kr̥tya* because of destruction of all the impurities (*sarvāsravakṣaya*); they are *kr̥ta* because they have attained total liberation.

11. They are *kr̥tya* because they have destroyed all the fetters (*saṃyojana*); they are *kr̥ta* because they have obtained definitive deliverance (*samayavimukti*).

12. They are *kr̥tya* because they have assured their own personal interest (*svakārtha*); they are *kr̥ta* because they have assured the interest of others (*parārtha*).

These are the meanings of the epithet *kr̥takr̥tya*.

8. APAHṚTABHĀRA, BHĀRASĀHA

Sūtra: They had set down the burden but were capable of carrying it.

Śāstra: The five aggregates (*skandha*) are heavy (*dauṣṭhūla*) and bothersome (*sadāviheṭhaka*); 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 *prajñā* has as its object the name (*nāman*); 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 even 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 *prajñās*, cf. Dīgha, III, p. 219; Vibhaṅga, p. 324-325; Visuddhimagga, p. 439; P'i p'o cha, T 1545, k. 42, p. 217c; Kośa, VI, p. 143.

³⁸⁷ *Bhāraḥ katamaḥ? pañcopādānaskandāḥ*; phrase taken from the *Sūtra* on the burden and the bearer of the burden (*Bhāra* or *Bhārahārasūtra*), of which there are several versions: Pāli version in *Samyutta*, III, p. 25-26; Sanskrit versions in *Kośa*, IX, p. 256; *Kośavyākhyā*, p. 706, *Tattvasaṃgraha*, I, p. 130 (cf. S. Schayer, *Kamalaśīlas Kritik des Pudgalavāda*, RO, VIII, 1932, p. 88); Chinese translations in *Tsa 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: *Sūtrālamkāra*, XVIII, 103, p. 159; *Visuddhimagga*, II, p. 479, 512;

The arhats are also *bhārasaha*, able to bear the burden:

1. In the Buddhadharmā, 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 (*sarvāsravakṣaya*), [82a] definitive deliverance (*vimukti*) and other similar qualities (*guṇa*). The interest of others is faith (*śraddhā*), 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 (*avabodha*) and a path (*mārga*) that is free of defilements (*anāsrava*) can bear the heavy load of the Buddhadharmā. This is why they are called *bhārasaha*.

9. ANUPRĀPTASVAKĀRTHA

Sūtra: 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 (*kuśaladharmacaryā*). Personal disadvantage is the opposite, irreligion (*adharmā*).

2. Furthermore, faith (*śraddhā*), discipline (*śīla*), equanimity (*upekṣā*), concentration (*samādhi*), wisdom (*prajñā*) and the other qualities (*guṇa*) surpass all wealth (*dhana*), win present, future and eternal happiness (*iḥaparatanityasukha*), and lead to the city of immortality (*amṛtanagara*). For these three reasons, they are called personal interest. Thus it is said in the *Sin p'in* (Śraddhāvarga):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 (*paratrasukha*) and the eternal happiness of nirvāṇa (*nirvāṇanīyasukha*) is called personal interest. The rest is personal disadvantage. A stanza says:

Nyāyavārtitīkā (Bibl. Ind.), p. 342. - European interpretations: L. de La Vallée Poussin, JRAS, 1901, p. 308; JA, 1902, p. 266; *Opinions*, p. 83 sq.; *Nirvāṇa*, p. 36; Minayeff, *Recherches*, p. 225; E. Hardy, JTAS, 1901, p. 573; Keith, *Buddhist Philosophy*, p. 82; S. Schayer, *Ausgewählte Kapitel aus des Prasannapadā*, Crakow, 1932, p. X.

³⁸⁸ The Śraddhāvarga is one of the chapters of the Dharmapada. The stanza cited here is missing in the Pāli Dhammapada but occurs in the Sanskrit Udānavarga, X, 9, p. 116: *yo jīvaloke labhate śraddhām.... asyetare dhanam*. This also occurs in the Tibetan Udānavarga, X, 9, p. 36: *m khas gañ ḥtsho baḥi ḥjig rten na de yi nor gEan phal bar zad*.

The world knows all kinds of strange doctrines on the path,

It behaves just like [stray] cattle.

It is necessary to seek the right knowledge and doctrine of the path

In order to escape from old age and death and enter into nirvāṇa.

4. Finally, the noble eightfold path (*āryaṣṭāṅgika mārga*) and the fruit of the religious life (*śrāmaṇyaphala*) are called the personal interest of the arhats. As these five thousand arhats have obtained the Path and its fruit and enjoy this twofold personal benefit, they are described as *anuprāptasvakārtha*.

10. PARIKṢĒṆABHAVASAMYOJANA

Sūtra: 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 (*kāmadhātvacarakarman*), one will be reborn later in this realm to undergo the retribution of these actions (*karmavipāka*): 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 (*parikṣṇabhavasamyojana*) [of this existence]. These fetters (*saṃyojana*) are nine in number: attraction (*anunaya*), aversion (*pratigha*), pride (*māna*), ignorance (*avidyā*), doubt (*vicikitsā*), wrong view (*dṛṣṭi*), unjustified esteem (*parāmarśa*), avarice (*mātsarya*) and envy (*īrṣya*).³⁸⁹ These *saṃyojanas* encompass all of existence and this existence encompasses all the *saṃyojanas*. Hence the expression *parikṣṇabhavasamyojana*.

Question. - The fetters have indeed been broken in the arhats for they have eliminated all the afflictions (*kleśa*), 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 (*āyatana*) 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 (*āyus*-), color (*varṇa*), strength (*bala*), pleasure (*sukha*) and intelligence (*pratibhāna*),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.

³⁹⁰ Aṅguttara, III, p.42: *Bhojanaṃ bhikkhave dadamāno dāyako paṭiggāhakānaṃ pañca thānāni deti. Katamāni pañca? Āyūṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balaṃ deti, paṭibhānaṃ deti.* - Chinese version in Tseng yi a han, T 125, k. 24, p. 681a-b; Che che hou wou fou pao king, T 132, vol II, p. 854c.

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 (*śīlamala*). Actually, women are not the defilers of morality; rather, they are the cause (*hetu*) of defiling of 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 (*parikṣiṇābhavasamyojana*).

11. SAMYAGĀJÑĀSUVIMUKTA

Sūtra: They were completely delivered by means of complete knowledge.

Śāstra. - Compare the brahmacārin *Mo kien t'i* (Mākandika). His disciples were carrying his corpse (*kunapa*) on a litter (*khatvā*) through the city (*nagara*). While they were walking (*haṭṭa*) through the crowd, they proclaimed: "Those who see the body of Mākandika with their eyes will all obtain the path of purity (*viśuddhimārga*), all the more so those who will venerate (*vandanti*) and honor (*pūjayanti*) 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 *Āṅguttara*, III, p. 276-277, gives a list of religious orders contemporaneous with the Buddha: Ājivika, Nigaṇṭha, Muṇḍasāvaka, Jaṭilaka, Paribhājala, Māgaṇḍika, Tedaṇḍika, Avirrhala, Gotamaka and Devadhammika. 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 Māgaṇḍikas, 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 *Mppś* tells us that these Māgaṇḍikas, one of whom are known, are the disciples of the brahmacārin Māgaṇḍika who promenaded the corpse of their teacher and promised salvation to those who contemplated it.

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 (*samyagājñā*).

WHY THE ARHATS SURROUND THE BUDDHA

Question. - The arhats who have done what is needed to be done (*kṛtakṛtya*) 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 (*apramāṇaguṇa*) from the Buddha: knowledge (*jñāna*), destruction of the fetters (*samyojanacheda*), increase in the mind of faith (*śraddhācittabahulikāra*). This is why these very virtuous arhats stay close to the Buddha, to taste the blissful taste of the qualities (*guṇasukharasa*), to venerate him (*pūjayati*), serve him (*satkaroti*) and recognize his benefits. Because they surround the Buddha, their buddha-qualities increase. - The Brahmakāyikadevas surround Brahmā devarāja, the Trāyastriṃśadevas surround Śakra devendra, the asuras surround their god Vaiśramaṇa, 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 (*kṛtakṛtya*) and assured their personal interest (*anuprāptasvakārtha*) have no need to listen to the Dharma. Then why is the Buddha accompanied by five thousand arhats when he preaches the Prajñāpāramitā?

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 (*gambhīraprajñā*). Thus: “The Buddha said to Śāriputra:³⁹²

- In the *Po lo yen king* (Pārāyana), in the question of *A k'i t'o* (Ajitapañhe), it is said (Suttanipāta, v. 1038):

There are all kinds of aspirants (*śaikṣa*)

³⁹² Extract from the Bhūtasutta of the Saṃyutta, II, p. 47 sq. (tr. Rh. D., *Kindred Sayings*, II, p. 36; tr. Geiger, II, p. 69 sq.); Chinese translation in Tsa a han, T 99 (no. 345), k. 14, p. 95b-c:

Ekam samayaṃ Bhagavā Sāvathiyaṃ viharati... ayasmā Sāriputto tuṅhī ahoṣi.

The stanza from the Pārāyana explained in the sūtra is taken from the Suttanipāta, v. 1038. It is also cited in the Nettipakarāṇa, p. 17 and the Jātakas, IV, p. 266.

And people who have experienced the truth (*saṃkhyātdharma*).

The doctrine practiced by these people,

I would like that you to tell it to me precisely.

First, what is an aspirant (*śaikṣa*) and what is a person who has experienced the truth (*saṃkhyātdharma*)?

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 (*bhūtam idam*)....

Śāriputra continued:

- Bhagavat, that which arises... that which arises must also perish (*yad bhūtaṃ tad nirodhadharman iti*). He who practices the teaching of the arising [and the destruction] of the conditioned (*saṃskṛta*) is called śaikṣa. But the one who has found the teaching of the non-production of things (*anutpādadharma*) by means of wisdom is called Saṃkhyātdharma.

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 yet attained the impure or pure dhyānas (*sāsravānāsravasamādhī*) 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 (*abhimukhatāsukha*). Thus, in the *Nan t'o 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'i lou t'i kia king* (Pilotikasūtra), Śāriputra says [83a] to Pilotika:³⁹⁴ "In my Dharma, one never gets enough of listening to the doctrine."

5. Furthermore, if the Buddha, the great teacher (*mahāśāstrī*) himself listens attentively to the Dharma preached by his disciples, it is not necessary to ask why the arhats, quite perfect (*kṛtkṛtya*) 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 (*kṛtakṛtya*), always stay close to the Buddha to hear the Dharma.

6. Finally, the Buddha as well as the arhats dwell (*viharati*) in the state of deliverance (*vimuktidharma*). Endowed with these dharmas of dwelling (*vihāradharmasamprayukta*), they are surrounded (*parivṛṇvanti*) and mutually adorned (*alaṃkurvanti*). Thus it is said in the *Tchan t'an p'i yu king* (Candanopamasūtra):³⁹⁵

³⁹³ Probably this is the Nandakasutta of the Saṃyutta, V, p. 398-399; Tsa a han, T 99 (no. 833), k. 30, p. 213c-214a: Nandaka, a minister of the Licchavis, was listening to a sermon of the Buddha in the Kūtāgāraśālāpartisanat Vaiśālī 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" (*alaṃ dāni etena... idaṃ Bhagavati pasādo*).

³⁹⁴ The parivṛājaka Pilotika was a declared supporter of the Buddha. He appears in the *Cullahatthipadopamasutta*: Majjhima, I, p. 175; Tchong a han, T 26 (no. 146), k. 36, p. 656a.

"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 (*parivāra*)."³⁹⁶ It is the same for the Buddha and the arhats. The Buddha abides (*vihāراتi*) in the good dharmas (*kuśaladharmā*) and in deliverance (*vimukti*) and so do the arhats. Endowed with the dharmas of abiding (*vihāradharmasamanvāgata*), they surround and adorn one another mutually. The Buddha surrounds the great assembly (*mahāsaṃgha*) like Sumeru, king of the mountains, is surrounded by ten precious mountains, like the white king of the elephants in rut (*pāṇḍaragandhahastin*) is surrounded by white elephants in rut, like the king of the lions (*siṃha*) is surrounded by lions. In the same way the Buddha, a field of merit (*lokānuttara*), is surrounded and accompanied by his disciples.

WHY ĀNANDA IS NOT AN ARHAT

Sūtra: Except for Ānanda who, being on the level of the śaikṣas, was [just] a stream-enterer (*ekapudgalaṃ sthāpayitvā yad utāyūṣmananta Ānandaṃ śaikṣaṃ srotaāpannam*).

Śāstra: 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 śaikṣa and has not yet eliminated desire (*vītarāga*).

Question. - The venerable Ānanda is the third patriarch (*ācārya*), head of the great assembly;³⁹⁷ for numberless kalpas he planted the seeds of nirvāṇa (*nirvāṇa bīja*); he always stays near the Buddha; he is the keeper of the baskets of the Dharma (*dharmapiṭakadhara*). How is it that this venerable one, who has with sharp faculties (*tīkṣṇendriya*), has been able to come so far without having eliminated desire and is not yet a śaikṣa?

Answer. - 1. The venerable Ānanda, from the beginning, had made the following vow: "I wish to be the foremost (*agra*) of those who have heard much (*bahuśruta*)."³⁹⁸ [On the other hand], because of their buddha-dharmas, the arhats who have done what needed to be done (*kr̥takṛtya*) can no longer serve or venerate anyone. Having accomplished the 'grand business' in the Buddha-dharma, [namely] the

³⁹⁵ There is a *Tchan t'an chou king* (Candanasūtra), 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. Sūtrālamkāra, tr. Huber, p. 26: "In the thick forest, there are campakas and eraṇḍas growing; although as trees are 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 Kāśyapa to watch over his doctrine; later, Kāśyapa transmitted the Dharma to Ānanda. For these patriarchs, see Przulski, *Aśoka*, chap. II, p. 44-53.

³⁹⁸ According to the Aṅguttara, I, p. 24, and the stories of the first Council (Przulski, *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 (*vimuktikhatvā*).

2. Furthermore, the sthavira Ānanda, who has listened, retained and meditated on all kinds of sūtras,³⁹⁹ has vast wisdom (*prajñā*), whereas his concentration of mind (*cittasamgraha*) 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 (*upasthāyaka*)⁴⁰⁰, and he said to himself: "If I should attain the state that involves the destruction of the impurities (*āsravakṣaya*) too soon, I would distance myself from the Buddha and I could no longer be his servant." This is why Ānanda, [83b] who could have been an arhat, had decided not to take up this state.

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 Gṛdhrahakūtaparvata, the place fixed [for the Council]; the time of the Bhagavat's death had not yet come, the sthavira *P'o k'i tseu* (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 (*dharmāvāda*).⁴⁰¹

5. Finally, the venerable Ānanda is in no way comparable to other men in his disgust (*saṃvega*) for the things of the world (*lokadharmā*). From birth to birth, Ānanda is of royal lineage (*rājamamśa*);⁴⁰² his beauty (*saundarya*) is incomparable (*anupama*) and his merits (*puṇya*) are immense (*apramāṇa*). A close relative of the Bhagavat, he always accompanied the Buddha as servant (*upasthāyaka*). Inevitably he said to himself: "I am the Buddha's servant, I know the precious baskets of Dharma (*dharmapiṭaka*). I am not

³⁹⁹ The depository of the holy words, Ānanda received and retains the totality of the sūtras (cf. Przyluski, *Concile*, p. 39-40); according to the Theragathā, v. 1024, p.92, he had learned 82,000 *dharmas* from the Buddha and 2,000 from his colleagues.

⁴⁰⁰ We have seen above how Ānanda became the *upasthāyaka* of the Buddha.

⁴⁰¹ It was because of these exhortations of Vṛjiputra (Vajjiputta) that, after the Buddha's nirvāṇa, Ānanda made the efforts necessary to become arhat. See Sseu fen liu, T 1428, k. 54, p. 967a; Ken pen chouo... tsa che, T 1451, k. 39, p. 406a (cf. T. Rockhill, *Life*, p. 155); Kia chō kie king, T 2027, p. 6b; *Legend of Aśoka* in T 2042, k. 4, p. 113a; T 2043, k. 6, p. 151a. The stanza of exhortation addressed to Ānanda by Vṛjiputra is told in all these sources with some variations. The Pāli translation is known to us by stanza 119 of the Theragathā, p. 17 (tr. Rh. D., *Brethren*, p. 106):

Rukkhamūlagahanam pasakkiya kiṃ te bilībilīkā karissatīti. This stanza is also found in Saṃyutta, I, p. 199, where it is addressed to Ānanda by a forest deity. See also the Chinese versions of the Saṃyukta, T 99 (no. 1341), k. 50, p. 369c; T 100 (no. 361), k. 16, p. 491b.

⁴⁰² According to the Apadāna, p. 53, in the course of his lifetimes, Ānanda was a king fifty-eight times: *Aṭṭhapaññāsakkhatuṃ ca cakkavatti.... mahiyā kārayissati.*

He actually appears as a king in a series of Jātakas, the list of which may be found in Malalasekara, I, p. 267.

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].

ORIGIN OF THE NAME ĀNANDA

Question. - What is the origin of the venerable Ānanda's name? Is it of ancient origin (*purāṇa*)? Is it a name given to him by his parents? Does it rest on [good] reasons?

Answer. - This name is of ancient origin; it was also given to him by his parents and it rests on good reasons.

1. Why is this name of ancient origin?

a. In one of his earlier lives, the [present] Buddha *Che kia wen* (Śākyamuni) was a potter (*kumbhakāra*) called *Ta kouang ming* (Prabhāsa). At that time, there was a Buddha called Śākyamuni; his disciples were called *Chö li fou* (Śāriputra), *Mou k'ien lien* (Maudalyāyana) and *A nan* (Ānanda).⁴⁰³ The Buddha and his disciples went to the house of the potter to spend the night. On that occasion, the potter gave three things: a seat made of straw (*triṇāsana*), a lamp (*dīpa*) and honey syrup (*madhumaireya*) and he made a gift of them to the Buddha and the community of monks (*bhikṣusamṅha*).⁴⁰⁴ Then he made the following vow (*praṇidhi*): "Later, after five unfortunate generations of old age (*jarā*), sickness (*vyādhi*) and death (*marāṇa*), I will be Buddha. I will be called Śākyamuni like the present Buddha and my disciples will bear the names of the present disciples of the Buddha." By virtue of this vow of the Buddha, [our hero] is named Ānanda.

b. Furthermore, from birth to birth, Ānanda had made the following vow: "Among the disciples of the Buddha, I will be the foremost of those who have heard much (*bahuśrutānām agraḥ*), by the name Ānanda."

c. Finally, from birth to birth, by the virtue of patience (*kṣāntipātmitā*), Ānanda had expelled all hatred (*dveṣa*); this is why he was always reborn very beautiful (*sundara*). Because of this beauty which made all who saw him rejoice, his parents named him Ānanda which, in the language of the Ts'in, means 'Joy'.

This was his name according to the old traditions.

⁴⁰³ According to the Vibhāṣā, 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. Kośavyākhyā, p. 432: *Prabhāsanāmnā praṇidhānaṃ kṛtam*. - The Mahāvastu, 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 (*śreṣṭhin*).

⁴⁰⁴ For more details, see k. 12, p. 150b: "The buddha Śākyamuni, then in his first production of the mind of enlightenment (*prathamacittotpāda*), was the king named *Kouang 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 disciples. Then, when he was reborn, he was the wife of a great śreṣṭhin who offered a lamp to the buddha *Kiao tch'en jo* (Kauṇḍinya). All of these are what is called the lesser gifts of the bodhisattva."

2. Why did his parents give him the name Ānanda?

Once there was a king of the solar clan (*āditagotra*) named *Che tseu kia* (Siṃhahanu). This king had four sons: 1) *Tsing fan* (Śuddhodana), 2) *Po fan* (Śuklodana), 3) *Hou fan* (Droṇodana), 4) *Kan lou wei* (Amṛitārasa).⁴⁰⁵

King Śuddodana had two sons: 1) *Fo*, the Buddha, 2) *Nant'o* (Nanda).⁴⁰⁶

[83c] King Śuklodana had two sons: 1) *Po t'i* (Bhadrika), 2) *Y'i cha* (Tiṣya).

King Droṇodana had two sons: 1) *T'i p'o ta to* (Devadatta), 2) *A nan* (Ānanda).

King Amṛitadana had two sons: 1) *Mo ho nan* (Mahānāman), 2) *A ni lou t'eou* (Aniruddha).

As for his daughter, Amṛitārasa, she had a son called *Che p'o lo* (Dānapāla).⁴⁰⁷

Then the bodhisattva *Si ta t'o* (Siddhārtha) grew up; renouncing the state of cakrvarin king, he went forth from home (*pravrajita*) in the middle of the night and went to the country of *Ngeou leou pi lo* (Uruvilvā) on the banks of the river *Ni lien chan* (Nairāñjana) where he practiced asceticism (*duṣkaracarya*) 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?"⁴⁰⁸ The messenger came back to tell the king: "The bodhisattva is nothing but skin, bones and sinews to hold it all together. He is very weak. 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 Mppś adopts the genealogy of the Mahāvastu I, p. 351.13, 355.19: *Rājñō Siṃhahanusya Śakyaṛājñō catvāri putrā dārikā cā Śuddhodana Śuklodano Dhautodano Amṛtodano Amitā ca dārikā*. - The Fo pen hing tsi king, T 190, k. 3, p. 676a gives the same information. - On the other hand, the Mūlasarvāstivādin Vinaya (Ken pen chou ... p'. seng che, T 1450, k. 2, p. 195a; Rockhill, *Life*, , p. 13, attributes four sons and four daughters to Siṃhahana: Śuddhodana, Śuklodana, Droṇodana, Amṛtodana, Śuddhā, Śuklā, Droṇā, Amṛtā. - According to the Singhalese chronicles (Dīpavaṃsa, III, 45, p. 29; Mahāvāṃsa, II, 20, p. 14), Sīhahanu had five sons and two daughters: Suddhodana, Dhotodana, Sakkodana, Suddhodana, Amitodana, Amitā, Pamitā. - The genealogy proposed by the Che eul yeou 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 Mahāprajāpati who bore Nanda.

⁴⁰⁷ This genealogy is to be compared with that of the Mūlasarvāstivādin Vinaya, T 1450, k. 2, p. 105a:

Śuddhodana had two sons: the Bhagavat and Nanda.

Śuklodana had two sons: Tiṣya and Bhadrīka.

Droṇodana had two sons: Mahānāman and Aniruddha

Amṛtodana had two sons: Ānanda and Devadatta

Śuddha had one son: Suprabuddha

Śuklā had one son: Mallika

Droṇā had one son: Cheng li

Amṛtā had one son: Mahābala

⁴⁰⁸ From the Mahāvastu II, p. 207-209 and the Dulwa (Rockhill, *Life*, p.28-29, we know that Śuddodana sent messengers to his son every day to gather news about him.

But the bodhisattva, renouncing asceticism, partook of the milk soup (*pāyasa*) of a hundred flavors,⁴⁰⁹ and his body recovered its strength. Having bathed in the waters of the Nairāñjanā river, he went to the Bodhi tree, sat down on the diamond seat (*vajrāsana*) and proclaimed the following oath: "I will remain seated with crossed legs until I realize omniscience; until I have attained omniscience, I will not rise from this seat."⁴¹⁰

Then king Māra, at the head of a troop of eighteen koṭis of warriors, came to the Bodhisattva and tried to bring about his ruin. But by the power of his wisdom (*prajñābala*), 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 (*paścime yāme*)."⁴¹¹ At these words, the king was stunned and collapsed on his bed like a fish on hot sand.⁴¹² Weeping miserably, he uttered this stanza:

Ajita lied [in his predictions],
 The good omens are no longer verified.
 My son had the propitious name Siddhartha
 But none of these goals has been realized.

Then the deity of the Bodhi tree (*bodhivṛkṣadevatā*), *Ta houan hi* (Ānanda?)⁴¹³ 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 Senāpati or Senāni. Some texts mention only one maiden, Sujātā (Nidānakathā, p. 68; Dharmapadaṭṭha, I, p. 80; Mahāvastu, II, p. 203-206), or Nandabalā (Buddhacarita, XII, v. 109; T 189, k. 8, p. 639). - In other sources, the offering was made by two maidens, Nandā and Nandabalā (T 184, k. 2, p. 469c-470a; T 190, k. 25, p. 770c; Ken pen chou ... p'o seng che, T 1450, k. 5, p. 121c; Rockhill, *Life*, p. 30; Divyāvadāna, p. 392). - In the Lalitavistara, p. 267 sq., Sujātā is accompanied by nine friends.

⁴¹⁰ The words of this oath are given in many sources: Nidānakathā, p. 71: *Kāmaṃ taco ca nahāru ca aṭṭhi pallamkam bhindissāmi*. - Buddhacarita, XII, v. 120: *Bhinadmi tāvas naitad... yāvāt kṛtakṛtatām*. - Lalitavistara, p. 289: *Ihāsane suṣyatu me śarīraṃ.... naivāsanāt kāyam ataś caliṣyate*. - The oath is not mentioned in the Ariyapariyesanasutta, (Majjhima, I, p. 160-175) where Śākyamuni 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. 204), k. 56, p. 777a12.

⁴¹¹ In the Mahāvastu, II, p. 207-209 and the Nidānakathā, p. 67. it is said that the messengers (or the gods) seeing the Bodhisattva deep in *āsphānaka* meditation and not breathing, thought that he was dead and announced his death to Śuddhodana. But the king refused to believe them. - The Mppś represents a different tradition here.

⁴¹² The same comparison in the Sanskrit Udānavarga p. 10, which compares the unfortunates to fish cooked in hot water (*matsyā ivātīva vipacyamānāḥ*).

⁴¹³ In the P'i p'o cha, T 1545, k. 125, p. 655b, the deity of the Bodhi tree is called *Ti yu* (Satyavāc?); she seduced king Puṣyamitra who was persecuting Buddhism. - In the Lalitavistara, p. 278, the *bodhivṛkṣadevatās* are four in number: Veṇu, Valgu, Sumanas and Ojāpati. 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 Mūlasarvāstivādin Vinaya, of which the following is a translation:

Ken pen chouo... p'o seng che, T 1450, k. 5, p. 124b-c: When Māra pāpimat was conquered by the Buddha, his bow flew from his hands and his banner fell to the ground; his palace was completely destroyed. King Māra, vexed and disappointed, disappeared along with 36 koṭis of warriors. He went to Kapilavastu and said to the crowd: "The bodhisattva Śākyamuni who was practicing asceticism (*duṣkaracarya*) and who was sitting on the diamond seat (*vajrāsana*) on a pile of grass, has just died." Hearing these words, king Śuddhodana, along with his household, ministers and officials, were thrown into consternation as if they had been burned in a fire. The inhabitants and the three great queens (*devī*), Gopikā, etc., remembering the qualities of the Bodhisattva, sank down to the ground lamenting; their faces were washed and they were slowly brought back to life. They wept ceaselessly. The servants and slaves encouraged and massaged them, but their sadness was without limit. Then the deity Pure Faith (Śuddhaśraddhā), seeing that Māra had lied and knowing the Bodhisattva had attained enlightenment, was very joyous and declared everywhere: "You must know that Śākyamuni is not dead but has attained anuttarasamyaksambodhi." Then king Śuddhodana, his entourage and all the citizens of Kapilavastu, hearing this news, leapt with joy. Yaśodharā, learning that the Bhagavat, the Bodhisattva, had attained supreme knowledge, joyfully gave birth to a son. King Droṇodana also had a son. At that moment there was a lunar eclipse; king Śuddhodana, seeing this stroke of good fortune, felt great joy. He ordered the city to remove all rubble, to wash the ground with sandalwood (*candana*) perfumed water, to place incense-burners at the crossroads and to burn precious perfumes, to hang multicolored banners in the streets and to spread fresh flowers on the ground. He set up free clinics at the four gates of the city and in the streets. At the eastern gate, gifts were gathered together; śramaṇas, brāhmaṇas, fīrthikas, brahmacarins, as well as the poor, the orphans and the needy came to beg, and all kinds of gifts were given to them. It was the same at the southern, western and northern gates and the city streets. The king joined his ministers to give a name to Yaśodara's son. The servants of the harem first wished to give him the name of the king, but as the moon was hidden by Rāhu at the birth of this child, it was fitting to call him Rāhula. In his turn, king Droṇodana, for his own son, gave the same gifts as above. He gathered his relatives to give a name for his child and asked them by what name they should call it. His relatives replied: "On the day of his birth, the citizens of Kapilavastu rejoiced (*ānanda*); therefore he should be called Ānanda."

Comparison of this passage from the Mūlasarvāstivādin Vinaya with the information of the Mppś poses a series of interesting questions regarding the parents and the date of birth of Ānanda and Rāhula.

We must give up trying to know who is the father of Ānanda. Three names are suggested:

1) Amṛtodana in the Mūlasarvāstivādin Vinaya (T 1450, k. 2, p. 105a), the Dulwa (Rockhill, *Life*, P. 13, 32), the Che eul yeou king (T 195, p. 146c), the Sumaṅgala, II, p. 492 and the Manoratha, I, p. 292. – 2) Droṇodana in the Mūlasarvāstivādin Vinaya (T 1450, k. 5, p. 124b-c) and the Mppś (T1509, k. 3, p. 83c). – 3) Śuklodana in the Mahāvastu, III, p. 176.14.

According to the Mppś and the passage of the Mūlasarvāstivādin Vinaya translated in the present note, Ānanda was born on the day that Śākyamuni attained enlightenment. - On the other hand, we see Ānanda participating in the test of skill in the arts (*Śilpasamdarśana*) when Śākyamuni was still an adolescent; cf. Lalitavistara, p. 152; Fo pen hing rsi king, T 190, k. 13, p. 710b. - According to some late sources, such as the Burmese biography (Bigandet, p. 43), Ānanda was born on the same day as the Buddha (cf. Kern, *Histoire*, I, p. 28; *Manual*, p. 14); however he is not included in the list of *coetanei* of the Buddha given by the Nidānakathā, p. 54.

According to the Nidānakathā, p. 60, Rāhula was born on the day that Śākyamuni, his father, left home, and the future Buddha went to kiss him before leaving (ibid., p. 62). But it is generally agreed that Yaśodara conceived Rāhula a short time before the departure of the Buddha (Mahāvastu, II, p. 159; Rockhill, *Life*, p. 24), but gave birth to him six years later on the day that the Buddha attained enlightenment. Cf. Tsa pao tsang king, T 203 (no. 27), k. 10, p. 496b (tr. Chavannes,

Your son has attained the Path,
He has scattered the army of Māra.
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 Māra 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 (*mṛṣāvāda*). The god who previously came to tell you the lie that your son was dead was Māra; full of jealousy (*īṣyā*), he came to make you grieve. Today all the devas and nāgas offer [your son] flowers (*puṣpa*) 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 surely attained great benefit and lost nothing." The king's mind experienced great joy (*ānanda*). At that moment a messenger arrived from the palace of king Droṇodana to say to king Śuddhodana: "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 (*abhirūpa*) and graceful (*rāsmadika*) like a clear mirror (*ādarśa*). 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 (*aṃsavastra*).⁴¹⁵ As he gladdened the mind (*citta*) and the eyes (*caḅṣus*) of all who saw him, he was called Ānanda, 'Great Joy'.

On this subject, the *Tsao louen tchō tsan* (Śāstrakṛtstuti) 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.

Contes, III, p. 136); Ken pen chouo ... 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 (*Jātaka*, 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 *Sūtrālamkāra*, 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.⁴¹⁶

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 (*guṇa*) and although he himself was not aśaikṣa, he dwelt among the aśaikṣas; although he had not eliminated desire, he resided among those who had eliminated it (*vītarāga*). 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.

⁴¹⁶ Ānanda managed interviews with the Buddha and when necessary, sent away undesirable visitors. Cf. Malalasekera, I, p. 252.

CHAPTER VII: THE FOUR ASSEMBLIES

Sūtra: The Buddha was also accompanied by five hundred bhikṣuṇīs (nuns), five hundred upāsakas (lay men) and five hundred upāsikās (lay women); all had seen the holy truths (*pañcamātrair bhikṣuṇīśatair upāsakair upāsikābhiḥ ca sārđhaṃ sarvair dṛṣṭāryasatyaiḥ*).

Śāstra: Question. - There were five thousand bhikṣus; why did the other assemblies each consist of five hundred members?

[84b] Answer. - In women (*strī*), wisdom (*prajñā*) is often deficient (*hrasva*) while the afflictions (*kleśa*) and defilements (*mala*) are serious (*guru*). Almost always seeking happiness and pleasure (*nandīrāga*), they are rarely capable of breaking their fetters (*saṃyojana*) and obtaining deliverance (*vimokṣa*). And so the Buddha said: "This teaching of dependent origination (*pratītyasamutpāda*) is supreme (*parama*), profound (*gambhīra*) and difficult to grasp (*durlabha*), but the destruction of all the afflictions (*sarvakleśakṣaya*), renunciation (*vairāgya*) and the attainment of nirvāṇa (*nirvāṇādhigama*) are even more difficult to find (*durdṛśa*). That is why women attain it more rarely than the bhikṣus."

Having families, the upāsakas and the upāsikās have impure (*aśuddha*) minds; unable to destroy their impurities (*āsrava*), they are content with understanding the four noble truths (*āryasatya*) and acting as aspirants (*śaikṣa*). Thus a stanza says:

Despite its splendid body, the peacock (*barhin, mayūra*)

Cannot fly as far as the swan (*haṃsa*).

In the same way, the layman (*avadātavasana*), despite his wealth and nobility,

Is not the equal of the monk (*pravrajita*) whose qualities are eminent.

Thus, although the bhikṣuṇīs have gone forth from home (*pravrajita*) and renounced worldly activities (*lokakarman*), their wisdom is deficient. This is why there are only five hundred bhikṣuṇīs who have attained arhathood (*arhatī*). - 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 tchō 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 (*tīrthika*) would ask why the bhikṣuṇīs [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 (*śrāvaka*) restricted to five thousand bhikṣus and to the groups of five hundred each of bhikṣuṅīs, upāsakas and upāsikās?

Answer. - 1. If the size of the crowd of listeners is restricted, it is because the sūtra is very profound (*gambhīra*) and hard to fathom (*durvigāhya*). In the same way, when a king (*rājan*) possesses real jewels (*ratna*), he does not tell this to ordinary people (*prthagjana*), 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 (*anāsrava avetyaprasāda*).⁴¹⁹ In other sūtras, the auditors (*śrāvaka*) 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 bhikṣuṅīs, the upāsakas, and upāsikās. Being difficult to find (*durlabha*), these 'victorious ones' (*jina*) are not numerous.

⁴¹⁷ The Parīndanāparivarta or 'Chapter of the Final Will' is the 90th and last chapter of the Pañcaviṃśati, T 221, k. 20, p. 146b-c; T 223. 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).

CHAPTER VIII: THE BODHISATTVAS

THE PLACE OF THE BODHISATTVAS IN THE ASSEMBLY

Sūtra: The Buddha was also accompanied by bodhisattva-mahāsattvas (*bodhisattvair mahāsattvaś ca*).

Śāstra: Question. - If the order of seniority is followed, the bodhisattvas come first, then the bhikṣus, the bhikṣuṅīs, the upāsakas and the upāsikās, for the bodhisattvas come right after the Buddha. If the reverse order were followed, first would be placed the upāsikās, then the upāsakas, the bhikṣuṅīs, the bhikṣus and finally the bodhisattvas. Why are the bhikṣus mentioned first here, then the three assemblies [bhikṣuṅī, 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 (*paripakva*); 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 (*abhisamdhidharma*) and the exoteric (*prakāśitadharma*). In the exoteric, the Buddhas, pratyekabuddhas and [85a] arhats are all fields of merit (*puṇyakṣetra*) 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 (*anutpattikadharmakṣānti*), that their defilements are destroyed, that they possess the six superknowledges (*abhijñā*) and that they work for the benefit of beings. It is from the exoteric 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 kāmagaṇa*) 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 upāsikās?

Answer. - 1. Although the four assemblies have not completely destroyed their impurities (*kṣiṇāsrava*), they will destroy them without further delay; this is why they are presented under the name of auditors (*śrāvakaśaṃgha*).

⁴²⁰ For the salvation of beings, the bodhisattvas assume diverse forms of existence; they assume emanation bodies (*nirmāṇakāya*) 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 bhikṣuṇīs, who have received innumerable disciplinary rules (*saṃvara*),⁴²¹ should come after the bhikṣus but before the novices (*śrāmaṇera*); 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 (*guṇa*), the bodhisattvas surpass the arhats and pratyekabuddhas 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 (*mārga*): that of the śrāvakas [Lesser Vehicle] and that of the bodhisattvas [Greater Vehicle]. The four assemblies, bhikṣu, bhikṣuṇī, upāsaka, upāsikā, 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 bodhisattvas; 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 the land of Gayā with a thousand bhikṣus", "The Buddha was dwelling in Śrāvastī 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 (*grhastha*). The *grhastha* bodhisattvas are usually cited among the bhikṣus and bhikṣuṇīs. Why does the sūtra cite them separately here?

Answer. - 1. Although they are usually ranked in the four assemblies, it is fitting to cite them separately. Why? Because if the bodhisattvas are necessarily included in the four assemblies, the four assemblies do not necessarily include the bodhisattvas. Why is that? They include the śrāvakas, the pratyekabuddhas, 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? [85b] 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 (*anutpattikadharmakṣānti*), have suppressed all these names and conventions (*sarvanāmasaṃketa*) that characterize saṃsāra 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 yen* (*pārāyaṇa*) to the Question of *Yeou po che* (Upasīvaparipṛcchā), a stanza says: ⁴²²

⁴²¹ For the monastic precepts, see Kern, *Histoire*, II, p. 121-125; Oldenberg, *Bouddha*, p. 415-419, and above all the comparative study of E. Waldschmidt, *Bruchstücke des Bhikṣuṇīprātimokṣa*, Leipzig, 1926.

⁴²² Suttanipāta, V, 6; Upasīvamāṇavapucchā, v. 1075-1076:

Upasīva: *Atthagato so uda vā so vā so na 'tthi tathā hi te vidito 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 (*sarvavādapatha*);

In one moment he disappears like an extinguished fire.

If the arhats have destroyed all names and conventions (*saṃketa*), all the more so are the bodhisattvas able to destroy all dharmas. Do they not destroy them by knowing their true nature (*bhūtalakṣaṇa*) 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 Buddhas (*buddhayāna*) and the Vehicle of the listeners (*śrāvakāyāna*). The Śrāvakayāna is narrow (*hīna*), the Buddhayāna is broad (*vipula*); the Śrāvakayāna is that of personal interest (*svakārtha*), action for oneself; the Buddhayāna is that of benefit for all.

2. Furthermore, the Śrāvakayāna teaches in particular the emptiness of the individual (*sattvasūnyatā*), whereas the Buddhayāna teaches both the emptiness of the individual and the emptiness of dharmas (*dharmasūnyatā*).

These are the differences that distinguish the two Vehicles. The Mahāyāna sūtras speak of the two assemblies, śrāvaka and bodhisattva. Thus it is said in the *Tsan mo ho yen kie* (Mahāyānastotragāthā):

Bhagavā: *Atthangatassa na pamāṇam atthi; smūhatā vādopathā pi sabbe ti.*

"When the saint has disappeared, can one say that he is no longer, can one say that he is free of pain forever? Please explain this to me, O Sage, because you know. - About the one who has disappeared, there is no means of knowing him; there is nothing more of him by means of which one would speak about him; all the facts that constituted him are abolished; abolished are all the ways of speech."

The same idea is expressed by the Saṃyutta, IV, p. 376-377: "The saint cannot be described as form, feeling, perception, volition, consciousness; in him, all the elements have been suppressed (*pahīna*), uprooted (*ucchinnamūla*), reduced to the state of a palm tree stump (*tālāvattukata*), reduced to nothing (*anabhāvakata*), rendered incapable of later rebirth (*āyatim anuppādakata*). He is profound (*gaṃbhīra*), unmeasurable (*appameyya*), unfathomable (*duppariyagāha*) like the great ocean. One cannot say: he is, he is not, he both is and is not, or he neither is or is not."

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
[85c] Are zealous and untiring.
Their effort (*prayoga*) is ceaseless
Like sailors on the high seas.
The practitioners of the Mahāyāna
Cultivate innumerable samādhis.
Abhijñās, the aryamārga and balas.
They have acquired the pure vaśitās
The practitioners of the Mahāyāna
Discern the characteristics of dharmas;
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 dharmas 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'

[86a] 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 dhāraṇīs 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 (*gopadam udakam*) is compared to the immense waters of the ocean (*mahāsamudro 'parimitajaladharah*) in the same way that the smallest is compared with the greatest. Cf. *Āṅguttara*, IV, p. 102; *Milinda*, p. 287; *Samdhinirmocana*, p. 207-208, *Divyāvadāna*, p. 397.

⁴²⁴ For this entire section, see the excellent article *Bosatsu* in *Hobogirin*, p. 136-142.

Answer. - 1. *Bodhi* is the path of the Buddhas (*buddhamārga*); *sattva* is either a being or a great mind.⁴²⁵ The bodhisattva is the being who is going to obtain the mind, indestructible (*aheya*) and infrangible (*acyuta*) like a diamond mountain (*vajraparvata*), of the qualities (*guṇa*) of the Path of the Buddhas. Such is the great mind. Some stanzas say:

All the Buddha-attributes,
Wisdom (*prajñā*), discipline (*śīla*) and meditation (*samādhi*)
That are profitable to all
Are called 'bodhi'.
The unshakeable (*akṣobhya*) mind,
Able to patiently accomplish the dharmas of the Path,
Indestructible (*aheya*) and infrangible (*acyuta*),

This mind is called 'sattva'.

2. Furthermore, *sat* means to praise (*stava*) the holy Dharma, *tva* means the essential nature (*bhāvalakṣaṇa*) of the holy Dharma. The bodhisattva is so called because his mind is beneficial to himself and to others, because he saves all beings, because he knows the true nature (*bhūtasvabhāva*) of all dharmas, because he travels the Path of supreme perfect enlightenment (*anuttarasamyaksambodhi*) and because he is praised by all the āryas. Why is that? Among all the attributes (*dharma*), that of the Buddha is foremost and because the bodhisattva wishes to attain it, he is praised by the āryas.

3. Furthermore, the bodhisattva is so called because he seeks to gain the Path in order to liberate all beings (*sattva*) from birth (*jāti*), old age (*jarā*) and death (*marana*).

4. Furthermore, three kinds of Paths (*mārga*) are called '*bodhi*': i. the Path of the [86b] Buddhas, ii. the Path of the śrāvakas, iii, the Path of the pratyekabuddhas. That of the pratyekabuddhas and of the śrāvakas, while leading to a *bodhi*, are not, however, qualified as *bodhi*. But the *bodhi* contained in the qualities of Buddha (*buddhaguṇa*) are qualified as *Bodhi*. This is what is called 'bodhisattva'.

Question. - For how many reasons is he called Bodhisattva?

Answer. - The Bodhisattva is so called for three reasons: he possesses the great vow (*mahāpraṇidhāna*), his mind (*citta*) is unshakeable (*acala*, *akṣobhya*) and his energy (*vīrya*) is irreversible (*avaivartika*).

Furthermore, some say that he is called Bodhisattva starting from the first production of the mind of *bodhi* (*prathamacittotpāda*), when he made the vow to become Buddha and to save all beings. A stanza says:

When, at the moment of the first *cittotpāda*,

⁴²⁵ The same interpretation of *sattva* as 'mind' in various Chinese commentaries cited by the Bukkyo daijiten, p. 1626, and by Hobogirin, p.139, which refers to T 1521, k. 2; T 1575, k. 1, T 1718, k. 2. - There is also a good definition of bodhisattva-mahāsattva in the Buddhahūmiśāstra, T 1530, k. 2, p. 300a.

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 (*prathamacittotpāda*) up to the ninth uninterrupted path (*ānantarya*) when he enters into the diamond concentration (*vajrasamādhi*).⁴²⁶

REGRESSING OR NON-REGRESSING BODHISATTVA

There are two kinds of bodhisattvas, with regression (*vaivartika*) or without regression (*avaivartika*)⁴²⁷ as is the case for the arhats who are susceptible of falling back (*parihāṇadharman*) or not susceptible of falling back (*aparihāṇadharman*).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 (*caturvidha mārḡa*)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 Prajñāpāramitā, in the chapter of the *A pi po tche* (Avaivartikaparivarta),⁴³⁰ the Buddha himself defined the characteristics (*lakṣaṇa*): regression has such and such characteristics, non-regression has other characteristics.

⁴²⁶ The ninth *ānantarya* causes the abandonment of the ninth category of afflictions of the *bhavāgra*; as it breaks all the *anuśayas*, it receives the name 'concentration like a diamond' (*vajropamisamādhi*). - The vajropamisamādhi is attained by the bodhisattva in the tenth bhūmi, at the end of the stage of meditation (*bhāvanāvastha*); he cuts the last obstacles (*āvaraṇa*) on the path. Immediately following it (hence its name *ānantarya*), the bodhisattva undergoes the revolution of the support (*āśrayaparāvṛtti*), 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; Sūtrālaṃkāra, XIV, v. 45; Madhyāntavibhaṅga, p. 83, 157; Saṃgraha, p. 273; Siddhi, p. 3, 162, 563, 611, 653, 667, 685.

⁴²⁷ This subject will be taken up again later, k. 74, p. 579c.

⁴²⁸ See Kośa, VI, p. 253.

⁴²⁹ The Path is of four types: preparatory path (*prayoga*), uninterrupted path (*ānantarya*), path of deliverance (*vimukti*) and path of excellence (*viśeṣa*). See Kośa, VI, p. 277-278.

⁴³⁰ This is one of the chapters of the Pañcaviṃṣati entitled *Pou t'ouei tchouan p'in* in Hiuan tsang's translation, chap. 53 (T 220, k. 448, p. 260b-264a), *A wei yue tche p'in* in Mokṣala's translation, chap. 56 (T 221, k. 12, p. 80a-87c), *Pou t'ouei p'in* in Kumārajīva's translation, chap. 55 (T 223, k. 16, p. 339-341b). Very close, chap. 17 of the Aṣṭasāhasrikā, entitled *Avivartanīyakāraliṅganimittaparivarta*, 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 (*kuśaladharmasamuccaya*). It is said that by resolutely (*ekacittena*) accumulating good dharmas, the Buddhas have attained supreme perfect enlightenment (*anuttarasamyaksambodhi*).

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 (*anuttarasamyaksambodhi*)."⁴³¹ And so forth.

⁴³¹ The Mppś will refer to the same text twice again:

At k. 15, p. 173c: When Ānanda was preaching the seven minds of awakening (*kie yi*) 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 am going to lie down for a while." Then the Bhagavat folded his upper garment (*uttarāsa^ogha*) in four, spread it on the ground, and with his cloak (*saṃghātī*) as pillow (*bimbohana*), he lay down. Then Ānanda preached the seven meanings of awakening (*kio yi*). When he came to the awakening of effort (*vīrya*), the Buddha woke up and said to Ānanda: "Are you praising effort?" Ānanda replied: "I am praising it." And this was repeated three times. Then the Buddha said: "Good! good! Those who cultivate effort well will succeed in obtaining anuttarasamyaksambodhi and, all the more so, all the other bodhis." [What the Mppś here calls the seven Minds or the seven meanings of awakening (in Sanskrit *sambodhyaṅga*) are the seven *saddhammas* of Pali scholasticism. They are the possessions of the man of faith (*saddho*) who is reserved (*hirimā*), quiet (*ottappī*), learned (*bahussuto*), energetic (*āradhaviṛiyo*), vigilant and mindful (*upaṭṭhasati*) and endowed with wisdom (*paññavā*). See Dīgha, III, p. 252, 282, Saṃyutta, II, p. 207; Aṅguttara, IV, p. 109 sq.; Majjhima, I, p. 356.]

The sūtras of which the Mppś gives extracts are the *Sekhasutta* (Majjhima, I, p. 353-359) which, error excepted, has no correspondant in the Chinese Āgama. But the version used by the Mppś differs somewhat from the Pāli text, of which here are the main lines: The Buddha was dwelling among the Śākyas at Kapilavastu in the Nyagrodhārāma. Having preached to the Śākyas until late in the night, he said to Ānanda: Explain, O Ānanda, the path of practice (*sekha pātipada*); my back aches, I would like to lie down (*piṭṭhim me agilāyati tam ahaṃ āyamissāmi*). Ānanda obeyed and the Bhagavat, having folded his cloak in four (*catugguṇaṃ saṃghātiṃ paññāpetvā*), lay down on his right side in the lion's pose (*dakkhiṇena passena sīhaseyyaṃ kappesi*), with one foot on top of the other (*pāde pādaṃ accādhāya*), attentive, lucid with his mind fixed on the moment of awakening (*sato sampajāno utṭhānasaññaṃ manasikarivā*). Ānanda then explained to Mahānāman, the Śākyan, how the disciple of the Buddha should be endowed with discipline (*sīlasampanna*), guarding his senses (*indriyesu guttadvāra*), measured in his food (*bhojane mattaññū*), devoted to wakefulness (*jāgariyaṃ annuyutta*), endowed with the seven good dharmas (*sattahi saddhammehi samannāgata*), familiar with the four dhyānas (*catunnaṃ jhānānaṃ nikāmalābhī*). When this sermon was finished, the Buddha arose

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 (*praṇidhāna*) to become Buddha, and this resolution is unshakeable (*acala*) and infrangible (*aheya*) like diamond (*vajra*). 2) His compassion (*karuṇacitta*) for all beings penetrates his bones (*asthi*) and marrow (*majjā*). 3) He has attained the samādhi of wisdom (*prajñāsamādhī*) and sees all the Buddhas of the present (*pratyutpanna*). Thus he is called non-regressing bodhisattva.

THE BODHISATTVA IN THE ABHIDHARMA SYSTEM⁴³²

1. Definition

In the Abhidharma, the disciples of *Kia tchan yen ni tseu* (Kātyāyanīputra) 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.⁴³³ Bodhi is the wisdom (*prajñā*) of the saint who has destroyed the impurities (*kṣīṇāsrava*). The person born from this wisdom, protected by the sages and served by the sages, is called bodhisattva.

and congratulated him: Good, good! Ānanda, you have explained the path of practice well to the Śākyas of Kapilavastu.

Thus, in the Pāli Sekhasutta, the Buddha congratulates Ānanda when his sermon is finished. On the other hand, in the version followed here by the Mppś, he interrupts Ānanda at the moment when the latter was speaking of exertion, i.e., when he arrived at the fifth of the seven good dharmas (*sattasaddhamma*) and when he says (according to the Pāli text (Majjhima, I, p. 356) that the good disciple "rests energetic in order to destroy the bad dharmas and acquire the good ones, remains stable, firm in his demeanor, not rejecting the yoke of the good dharmas" (*āradhaviṛiyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasapadāya, thāmaṇvā dalhaparakkamo anikkhattadhuro kusalesu dhammesu*). 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. 95, 128; Saṃyutta, 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 Sūtrālamkāra, ed. Lévi, p. 115: *sthāmaṇvān vīryavaḥ utsāhī dṛḍhaparākramo 'nikṣiptadhuraḥ kuśaleṣu dharmeṣu*.

⁴³² The Mppś refers to the Abhidharma doctrines here only to counter them in the following section. It draws all its information from the Vibhāṣā, T 1545, k. 176 and 177, p. 883-892. The present account will be taken up again later by Vasubandhu in the Kośa, IV, p. 220-223 and by Saṃghabhadra in the *Chouen tcheng li louen*, T 1562, k. 44, p. 590-591.

⁴³³ Cf. Vibhāṣā, T 1545, k. 176, p. 887c (Hobogirin, p. 137): The being who is capable of actions of retribution producing the wonderful marks is called bodhisattva. Just the person whose enlightenment (*bodhi*) and destiny (*gati*) both are definitively assured (*niyata*) is called a true bodhisattva. Bodhi alone is assured starting from the production of the mind of enlightenment (*cittotpada*), but it becomes the destiny only with the faculty of accomplishing the actions productive of the wondrous marks.

They also say that he is called bodhisattva as soon as he has produced the non-regressing mind (*avaivartikacitta*).

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 (*durgati*) and is always reborn among gods (*deva*) and men (*manuṣya*). 2) He escapes from poverty (*dāridya*), from commoners (*nīcakula*) and always belongs to a noble family (*uccakula*). 3) He is never a female (*strībhava*) but always a male (*pumbhava*). 4) He is free of physical defects and weaknesses (*vaikalya*); his organs are complete (*avikalendriya*). 5) He never has lapses of memory (*saṃpramoṣa*) but remembers his past existences (*jatismara*).⁴³⁴ - Possessing the wisdom (*prajñā*) of his past lives (*pūrvanivāsa*), staying away from evil people, always searching for the path of Dharma (*mārgadharmā*), drawing disciples to himself, he is called bodhisattva.

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 (*dvātriṃśallakṣaṇakarman*).⁴³⁵

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 Vibhāṣā, k. 176, p.887a. – They also occur in a kārikā of the Kośa, IV, p. 222: *sugocculapūrṇākṣaḥ pumān jātismara 'vivṛt*, and repeated in Saṃghabhadra, T 1562, k. 44, p. 590b.

⁴³⁵ Cf. Kośa, IV., p. 220: *Bodhisattvo kuto? - Yāvat lakṣaṇakarmakṛd yathaḥ*.

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: *Cariyāpiṭaka*, I, v. 1; *Jātaka*, I, p. 2; *Visuddhimagga*, 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 bhūmis: *Madh. vṛtti*, p. 431; *Samgraha*, 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 Mahāvvyutpatti; the first two (chap. 246 and 247) are taken from the Buddhāvataṃsaka, T 278. k. 29, p. 586; T 279, k. 45, p. 237; and in Sanskrit in the edition of the Gaṇḍavyūha of D. T. Suzuki, Kyoto, 1934, I, p. 133. - The third computation (Mahāvvyut., chap. 248) is taken from Lalitavistara (ed. Lefmann, p. 147-148). - The fourth (chap. 149) is taken from the Kośa, III, p. 190; it also occurs in Bu ston, I, p. 120-121.

The numbers used in southern Buddhism have been studied by W. Kiefel, *Kosmographie des Inder*, p. 336.

Below at k. 5, p. 94b-c, the Mppś will give an extract from the Acintyasūtra (= Gaṇḍavyūha) containing a long list of numbers increasing each time by one zero starting from ten.

[87a] 1 + 1	= 2
2 x 2	= 4
3 x 3	= 9
10 x 10	= 100
10 x 100	= 1,000
10 x 1,000	= 10,000
1,000 x 10,000	= 10,000,000 or one <i>koṭi</i>
10 million koṭis = one <i>nayuta</i>	
10 million nayutas = one <i>bimbara</i>	
10 million bimbaras = one <i>gata</i>	
Beyond the <i>gata</i> is the <i>asaṃkhyeya</i> .	

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 (*gaṇanā*), 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 na che k'i* (Ratnaśikhin).⁴³⁹ From that time on, the Bodhisattva was free of all female births. - The second *asaṃkhyeya* goes from the Buddha Ratnaśikhin to the Buddha *Jan tang* (Dīpaṃkara). That was when the Bodhisattva offered seven blue lotus blossoms (*nīlotpala*) to the Buddha Dīpaṃkara, laid out his garment of antelope skin (*ajinavāsa*) 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 Vibhāṣā, 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, Ratnaśikhin, Dīpaṃkara and Vipaśyin. Cf. Vibhāṣā, 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 (*brahmacarin*) or novice (*māṇava*) 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 Dīpaṃkara to the Buddha *P'i p'o 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. - In the realm of desire (*kāmadhātu*) and not in the form realm (*rūpadhātu*) or in the formless realm (*ārūpyadhātu*). Of the five destinies (*gati*) of the desire realm, they are accomplished in the human destiny (*manuṣyagati*). Of the four continents (*caturdvīpaka*), they are accomplished in Jambudvīpa. The Bodhisattva accomplished them as a male (*pumān*) 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 (*kāyakarman*), vocal actions (*vākkarman*) or mental actions (*manaskarman*)?

that he would also become Buddha. Then Dīpaṃkara 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:

Pāli: Nidānakathā, p. 2-14 (tr. Rh. D., *Buddhist Birth Stories*, p. 3-31); Dhammapadaṭṭha, I, p. 83-84 (tr. Burlingame, *Legends*, I, p. 193-194); Buddhavaṃsa, p. 6-18 (tr. Law, p. 8-22); Suttanipāta comm., I, p. 49.

Sanskrit: Mahāvastu, I, p. 232-243; Divyāvadāna, p. 246-252 (tr. H. Zimmer, *Karman, ein buddhistischer Legendenzweig*, München, 1925, p.42-60).

Tibetan: Mar me mdszad kyis luñ bstan pa = Dīpaṃkaravyākaraṇa, Mdo XV, no. 8 Cf. Csoma-Feer, p. 258: OKC, no.855, p. 330. Translated in Feer, *Extraits*, p. 305-321.

Chinese: The legend is found in the Āgamas: Tseng yi a han, T 125, k. 11, p. 597a-599c. It is also found in most of the Chinese biographies of Śākyamuni, e.g., Lieou tou tsi king, T 152 (no. 86), k. 8, p. 47c-48b (tr. Chavannes, *Contes*, I, p. 316-321). - A very detailed story in the Dharmagupta Vinaya, Sseu fen liu, T 1428, k. 31, p. 785a (summarized in Chavannes, *Contes*, IV, p. 134).

Iconography: Foucher, *Art Gréco-bouddhique*, I, p. 273-279; E. Waldschmidt, *Gandhāra, Kutscha, Turfan*, Leipzig, 1925, pl. 52; Chavannes, *Mission archéologique dans la Chine septentrionale*, pl. 284; Ecke-Demiéville, *Twin Pagodas of Zayton*, Harvard, 1935, pl. 32, no. 2.

The offering of the future Śākyamuni to the Buddha Dīpaṃkara took place in Nagarahāra, a city of the Lampaka, corresponding to the present Jelal-Ābād. The place was visited by Fa hien (tr. Legge, p. 38) and by Hiuan tsang, T 2087, k. 2, p. 878c (tr. Beal, I, p. 92; Watters, I, p. 183).

Naturally, there are some differences among the various versions of the legend. We will note only that the Pāli sources ignore the meeting with the maiden, whereas the Mahāvastu says nothing about the hair which the Bodhisattva stretched out on the mud. On the other hand, the two episodes are told in the Divyāvadāna which, having its exact parallel in the Chinese Ekottarāgama, seems to be one of the oldest sources.

⁴⁴¹ The Bodhisattva accomplishes these actions in the course of the hundred cosmic ages that follow the three asaṃkhyeyas: Kośa, IV, p. 224; Saṃghabhadra, 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 Same details in the Vibhāṣā, T 1545, k. 177, p. 887c; Kośa, IV, p.223-224; Saṃghabhadra, T 1562, k. 44, p. 590c.

Answer. - They are mental actions and not bodily or vocal actions. Why? Because mental action alone is profitable.⁴⁴³

Question. - Mental action (*manaskarman*) concerns the six consciousnesses (*vijñāna*). Are the actions producing the thirty-two marks accomplished by the mental consciousness (*manovijñāna*) 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 (*supraṭiṣṭhitapāda*), because first it is necessary to be well established in order that the other marks be fixed. According to others, the mark fixed first is that which consists of having deeply set black eyes (*abhinīlanetra*), for it is with an eye of this kind that the One with great loving-kindness (*mahāmaitra*) looks upon beings. These two opinions, whatever may be said about them, are incorrect: When the causes and conditions (*hetupratyaya*) 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 (*cetanā*) 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 adorned (*alamkṛta*) with a hundred merits (*puṇya*).⁴⁴⁵

Question. - What is the extent of each of these merits?⁴⁴⁶

⁴⁴³ Cf. Vibhāṣā, T 1545, k. 177, p. 887b: What is the nature (*svabhāva*) 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 (*tīkṣṇa*), whereas bodily and vocal actions are dull (*mṛdu*). Do the actions that produce the marks belong to the sphere of the *manas* or to the five consciousnesses (*vijñāna*)? - 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 (*nirūpaṇā*); on the contrary, the five consciousnesses are without concept and arise as a consequence of the manas-element (*manodhātu*).

⁴⁴⁴ Of the six consciousnesses, the mental consciousness alone is endowed with the two special *vikalpas* called examination (*nirūpaṇā*) and memory (*anusmaraṇa*); 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; Saṃgraha, p. 19.

⁴⁴⁵ The Kośavyākhyā (cited in Kośa, IV, p. 226) and Saṃghabhadra, 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 Mppś will mention seven: the Vibhāṣā (T 1545, k. 177, p.889c sq.) mentions eleven; the Kośa (IV, p. 227) mentions only three; Saṃghabhadra (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 (*caturdvīpaka*). 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* (Śakra devendra) mastery (*vaśitā*) over two classes of gods.⁴⁴⁷

According to others, each merit is equivalent to that which gives the king of the Paranirmitavaśavartin gods the power over the world of desire (*kāmadhātu*).⁴⁴⁸

According to others, each merit is equivalent to the merit that has as its fruit the enjoyment of all beings with the exception of the bodhisattva close to bodhi (*saṃnikṣṭabodhisattva*).

According to others, each merit is equivalent to the collective merit of all the beings of earth and heaven at the end of a kalpa, merit which has as its retribution the formation of a trichiliomegachilicocosm (*trisāhasramahāsāhasralokadhātu*).

According to others, this merit is immeasurable (*aprameya*), incomparable (*anupama*) and unknowable (*ajñeya*). It is equivalent to that which one person would gain by caring for and healing all the beings of a trisāhasramahāsāhasralokadhātu in the case where these would all be blind (*andha*) and without eyes; or where they had all been poisoned and he took care of them and cured them; or where they were about to die and he was able to save them and deliver them; or where they had all lost their discipline (*śīla*) and he was able to teach them and bring them back to pure discipline (*viśuddhiśīla*) and right view. All of that would be equivalent to only one single merit [producing the marks].

According to yet others, this merit is immeasurable (*aprameya*) and incomparable (*anupama*). When the Bodhisattva has entered the third asaṃkhyeya, his mind (*citta*) and his volition (*cetanā*) have a great activity; he accomplishes the actions producing the thirty-two marks. This is why his merits are immense and only the Buddha can know them.

Question. - During how long a time does the Bodhisattva accomplish the [actions producing] the thirty-two marks?

Answer. - During a hundred kalpas if he goes slowly, during ninety-one kalpas if he goes quickly. The Bodhisattva Śākyamuni realized the thirty-two marks in ninety-one kalpas.⁴⁴⁹

⁴⁴⁷ Śakra commands two lower classes of gods of kāmadhātu: the Caturmahārājikas and the Trāyastriṃśas (cf. Beal, *Catena*, p. 93).

⁴⁴⁸ The Paranirmitavaśavartins are the higher gods of kāmadhātu; their leader, called Vaśavartin in Dīgha, I, p. 210; Mahāvastu, I, p. 263; II, p. 360, is none other than Māra (see below, k. 10, p. 134c; Chavannes, *Contes*, I, p. 123; Huber, *Sūtrālamkāra*, 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. Mahāvastu, III, p. 249: *vīryakāyena sampanno ... nava kalpāni sthāyesi vīryeṇa puruṣottamaḥ*. - Vibhāṣā, T 1545, k. 177, p. 890b; Kośa. IV, p. 225; Saṃghabhadra, 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. Przyluski, *Le Nord-Puest de l'Inde*, JA, 1914, p. 566). Also, as he himself said several times, his natural memory covered only these 91 kalpas: Saṃyutta, IV, p. 324; Dīgha, II, p. 2; Majjhima, I, p. 483;

Thus it is said in a sūtra:⁴⁵⁰

"Once, in times gone by, there was a Buddha named *Fou cha* (Puṣya)⁴⁵¹; at the same time there were two Bodhisattvas; the first named Śākyamuni and the second Maitreya. The Buddha Puṣya wanted to see if the mind (*citta*) of the Bodhisattva [87c] Śākyamuni was pure or not. He examined it and saw that his mind was not pure but that the minds of his disciples were pure. As for the Bodhisattva Maitreya, his mind was pure but that the minds of his disciples were not pure. Then the Buddha Puṣya said to himself: "It is easy to change quickly the mind of a single man, but it is difficult to change quickly the mind of a crowd." Having had this thought, wanting the Bodhisattva Śākyamuni to become Buddha quickly, the Buddha Puṣya climbed the Himavat mountain (*himavantam parvatam abhiruhyā*), found a rock cave filled with jewels (*ratnaguhām praviśya*)⁴⁵² and there entered into the concentration of fire (*tejodhātum samāpannaḥ*).⁴⁵³ At the same time, the Bodhisattva Śākyamuni, who then was a heretical sage (*tīrthikarṣi*), climbed the mountain gathering herbs. He saw the Buddha Puṣya seated in the jewel-cave in the concentration of fire, emitting a great brilliance. At this sight, he experienced great joy (*ānanda*); he had faith and paid homage.

Dīvyāvadāna, p. 282. For more details, see L. de La Vallée Poussin, *Les neuf Kalpa qu'a franchi Śākyamuni pour devancer Maitreya*, TP, 1928, no. 1, p. 17-21.

⁴⁵⁰ This story is told in the Avadānaśataka, no. 97, II, p. 175-177 (tr. Feer, p. 412-414; Fo pen hing tsi king, T 190, k.4, p. 670a (tr. Beal, *Romantic Legend*, p. 14); Siuan tsi po yuan king, T 299 (no. 97), k. 10, p. 253c-254a; P'i p'o cha, T 1545, k. 177, p. 890b; Kośa, IV, p. 229 and Kośavyākhyā, p. 432; Chouen tcheng li louen of Saṃghabhadra, T 1562, k. 44, p. 591c; Fo ti king louen, T 1530, k. 7, p. 327a. Here are a few extracts from the Avadānaśatakā, II, p.175 sq.: *Bhūtapūrvam bhikṣavo 'tīte 'dhvani Puṣyo nāma samyaksambuddho loka udapādi... So 'pareṇa ekāya gāthayā stutvān:*

na divi bhuvi vā nāsmiṃ like na vaiśravaṇālaye....

puruṣavṛṣabha tvattulyo 'nyo mahāśramaṇaḥ kutaḥ //

Atha Puṣya samyakambuddhaḥ sadāt: Sādhu ṣādhu satpuruṣa

anena balavīryeṇa saannena dvijittama /

nava kalpāḥ parāvṛttāḥ samstutyāda tathātagatam. //

⁴⁵¹ The Buddha in question sometimes appears under the name of Puṣya (Mahāvastu, III, p. 240; Avadānaśatakā, 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 Paramārtha and Hiuan tsang). Tiṣya is not, however, synonymous with Puṣya. In the Mahāvastu (III, p. 240-243), the Buddha Tiṣya appears 95 kalpas before Śākyamuni and makes the prediction to Puṣya; the latter appears 92 kalpas before Śākyamuni and gives the prophecy to Vipasyin. 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 (Cancer).

⁴⁵² In most sources, the miracle took place in a jewel cave (*ratnaguhā*); the Vibhāṣā specifies a cave of *vaidūrya*. T 200 locates the scene under a tree.

⁴⁵³ T 1530 and T 1562 confirm this type of concentration adopted by Puṣya. This *tejodhātusamādhi*, concentration on the fire element, also called *jyotisprabhasamādhi*, 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. Mahāvastu, I, p. 556; Divyāvadāna, p. 186; Udāna, 9, p. 93; Przyłuski, *Asoka*, p. 26; *Concile*, p. 10, 31, 66, 116 (the nirvāṇa of Gavāmpati).

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 (*pratyuddāvartate*) nine kalpas and reached supreme perfect enlightenment (*anuttarasamyaksambodhi*) in ninety-one kalpas.⁴⁵⁴

Question. - The Bodhisattva Śākyamuni, intelligent (*medhāvin*) 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 chattering. If he had praised the Buddha with still more stanzas, his mind would now and then have been distracted (*vikṣiptacitta*). 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 (*sattvahita*) and but little with himself, whereas the Bodhisattva Maitreya preoccupied himself much with his own person and little with other beings.

⁴⁵⁴ The various versions of this legend agree in essence and often in detail. They all intend to explain how the Bodhisattva Śākyamuni, by praising the Buddha Puṣya with a stanza repeated for seven days and seven nights, succeeded in outstripping his colleague, the Bodhisattva Maitreya; the merit that he acquired by praising the Buddha freed him of nine cosmic periods and he reached Buddhahood in ninety-one periods instead of one hundred.

One source, however, tells the facts in another way and, as a consequence, has a different import: this is the Suan tsi po yuan king (T 200, k. 10, p. 253c-254a, the Chinese counterpart of the Sanskrit Avadānaśataka). There is no question of any kind of emulation between Śākyamuni and Maitreya. Both address their praise to the Buddha together. Here is the translation of this passage:

"Once, innumerable generations ago, in the land of *Po lo nai* (Vārāṇasī), a Buddha appeared in the world: he was called Puṣya. He was seated under a tree crosslegged. I (Śākyamuni) and Maitreya were two bodhisattvas. We went to this Buddha, made all kinds of offerings (*nānāpījā*) and, standing on one leg for seven days, we praised him with this stanza: "Either in heaven or on earth, nobody is like the Buddha. In the universes of the ten directions, nobody is comparable to him. If one considers everything in the universe, nothing is like the Buddha."

The Mppś is referring probably to this latter source; attaching it below (p. 92c) to refute the Abhidharma doctrines explained here, it will make the following comment: "You believe that only the Buddha Śākyamuni saw the Buddha Puṣya in his jewel cave and praised him with one single stanza during seven days and seven nights. The Avadānaśataka is the only one not to speak of it. If you do not know it, that is not a good enough reason."

During the ninety-one kalpas from the Buddha *P'i p'o che* (Vipaṣyin) to the Buddha *Kia chō* (Kāśyapa), the Bodhisattva [Śākyamuni] accomplished the actions producing the thirty-two marks and, when he had accumulated (*upacita*) them, his six virtues (*pāramitā*) were perfected (*paripūrṇa*).

3. The six virtues

What are the six virtues (*pāramitā*)? The virtues of generosity (*dāna*), discipline (*śīla*), patience (*kṣānti*), exertion (*vīrya*), meditation (*dhyāna*) and wisdom (*prajñā*).

Question. - How does the Bodhisattva fulfill (*paripipartī*) 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 Kalpanāmaṇḍitikā, p. 181, contains fragments, unfortunately very mutilated, of this episode. - The Avadānakalpalatā, II, v. 109 (vol. I, p. 49) alludes to the gift of the eyes, but also to the ransom of the pigeon: *śivijanmani cāndhāya dattam... kapotaḥ śyenakād*. Its chap. LV (vol II, p. 119-135) tells how king Sarvaṃdada (Śibi's surname?), at the price of his flesh bought a pigeon claimed by Indra who was disguised as a hunter. - Finally, the Laṅkāvatāra, p. 251, contains a faithful summary of the episode in its traditional form: *Indreṇāpi ca devādhiptyam..... duḥkena mahatā lambhitāḥ*. "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, Viśvakarman, 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 Pāli Jātaka no. 499 to 'the gift of the flesh'. These texts deal only with 'the gift of the eyes.'

Chinese sources: Lieou tou king, T 152 (no. 2), k. 1, p. 1b (tr. Chavannes, *Contes*, I, p. 7-11); P'ou sa pen hing king, T 155, k. 3, p. 119a24-25; Pen cheng man louen, T 160 (no. 2), k. 1, p. 333b-334a; Ta tchouang yen louen king, T 201 (no. 64), k. 12, p. 321-323 (tr. Huber, *Sūtrālamkāra*, p. 330-341); Hien yu king, T 202, K. 1, P. 351c (cf. Schmidt, *Der Weise und der Thor*, p. 16-20); Tchong 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 Vṛṣadarbha); Kathāsaritsāgara, I, 7: Bṛhatkathāmañjarī, I, 3, v. 81.

Jain sources: Karuṇāvajrāyudha, where the name of the hero is Vajrāyudha (cf. Winternitz, *Literature*, II, p. 548).

The stūpa of 'the gift of the flesh', situated near the village of Girārai on the boundary between the district of Peshawar and Bouner, was visited by Fa hien T 2085, k. 5, p. 1021c15 (tr. Chavannes, BEFEO, III, p. 427) and by Hiuan tsang, T 2087, k. 3, p. 883a14-18 (tr. Beal, I, p. 125; Watters, I, p. 234).

Iconography: Gandhāra (L. D. Barnett, *Antiquities of India*, London, 1913, pl XXII); Mathurā (Vogel, *Mathurā*, pl. XXc); Amarāvātī (A. Foucher, *Les sculptures d'Amarāvātī*, RAA, V, 1928, p. 15, pl VIII, fig 1); Nāgārjunikoṇḍa (J. Ph. Vogel, *Excavations at Nāgārjunikoṇḍa*, An. Bibl., V, 1930 and pl. IIb); Central Asia (Grünwedel, *Buddh. Kultstätten*, fig. 130 and 251); Barabudur (Foucher, *Beginnings of b. Art*, pl. XXXVI, 2).

[88a] In one of his previous lives, the Buddha Śākyamuni was a king named Śibi; this king was reverent (*namas*), had received refuge (*śaraṇa*) and was very energetic (*vīryavat*) and full of loving-kindness (*maitrī*) and compassion (*karuṇā*); he considered all beings with the love of a mother for her child.

At that time there was no Buddha. The life of *Che t'i houan yin* (Śakradevendra) was exhausted and about to end. Śakra said to himself: "Where is there an omniscient Buddha? I have some problems in various subjects and I have not been able to cut through my doubts (*saṃśaya*)." He knew there was no Buddha and, returning to the heavens, he sat down sadly. A skillful magician (*dakṣa nirmātr*)⁴⁵⁶, the god *P'i cheou kie mo* (Viśvakarman) asked him: "Devendra, why are you so sad?" Śakra answered: "I was looking for someone who is omniscient and I have been unable to find him. That is why I am sad." Viśvakarman said to him: "There is a great bodhisattva endowed with generosity (*dāna*), discipline (*śīla*) meditation (*dhyāna*) and wisdom (*prajñā*). Before long, he will be Buddha." Śakra replied with this stanza:

Bodhisattvas who produce the Great Mind,
Eggs of fish and flowers of the mango tree:
These three things are rather common,
But it is rare that they bear fruit.

Viśvakarman replied: "This king Śibi of the *Yeou che na* clan is disciplined, very kind, very compassionate, meditative and wise; before long he will be Buddha." Śakradevendra then said to Viśvakarman: "Let us go to examine him to see if he possesses the marks (*lakṣaṇa*) of a bodhisattva. You will change yourself into a pigeon (*kapota*) and I will be a falcon (*śyena*). You will pretend to be afraid and will take refuge in the king's armpit; I will chase you." Viśvakarman answered: "Why torment the great Bodhisattva in this way?" Śakradevendra replied with this stanza:

I no longer have any bad intentions.
In the same way that real gold must be tested,
It is necessary to test this bodhisattva in this way
And find out if his resolve is strong.

When Śakra had spoken this stanza, Viśvakarman changed himself into a pigeon with red eyes and red feet, while Śakradevendra changed himself into a falcon. The falcon pursued the pigeon swiftly; the latter flew directly to take refuge in the king's armpit: trembling with fear, with troubled eyes, it uttered moans.

Then a numerous crowd
Declared at this sight:
'This king is very kind
All beings trust him.

⁴⁵⁶ Monier-Williams: *nirmātr*, 'creator, artist'.

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 (*tulā*)." 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 (*vitāna*) 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 wisdom 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, piśacas, manuṣyas praised him greatly. They said: "To act in this way for a little pigeon is extraordinary (*adbhuta*)." Then the great earth (*pr̥thivī*) trembled six times, the great sea (*samudra*) swelled its waves (*tarāṅga*), 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 devarṣi 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 Viśvakarman said to Śakradevendra: "Devendra, you who possess miraculous power, you should make this king whole in 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 (*ekacitta*) 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. He will protect us." Then Śakra devendra and Viśvakarman 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 (*śīlapāramitā*)?

Answer. - By not sparing his life when it is a question of keeping the pure precepts (*viśuddhaśīla*). Thus king *Siu t'o siu mo* (Sutasoma), for the sake of the great king *Kie [89a] mo cha po t'o* (Kalmāṣapāda) went so far as to offer his life, but did not violate the precepts.⁴⁵⁷

There was once a king called Sutosoma,⁴⁵⁸ full of energy (*vīryavat*), observer of the precepts (*śīladhara*) and always faithful to his given word (*satyavādin*). One morning he mounted his chariot with his courtesans (*gaṇikā*) and entered a garden (*ārmama*) to walk about. When he left the gates of the city, a certain brahmin who had come to beg said to the king: "The king is very powerful (*mahāprabhāva*) and I am a poor man (*daridra*). May he have pity on me and give me something." The king replied: "I agree. I value the teachings of saints (*tathāgata*) such as yourself; we will make mutual gifts to one another." Having made this promise, the king entered his garden where he bathed and disported himself.

Then a two-winged king named 'Gazelle's Foot' (Kalmāṣapāda)⁴⁵⁹ came swiftly and, from the midst of his courtesans, seized the king and flew away with him: one would have said it was the golden-winged bird

⁴⁵⁷ A well-known Jātaka where Sutosoma is none other than the Buddha, whereas Kalmāṣapāda is Aṅgulimāla:

Pāli sources: Mahāsutasomajātaka, Jātaka no. 537 (V, p. 456-511); Cariyāpiṭaka, III, 12, p. 100-101 (tr. Law, p. 124-125). Sanskrit sources: Jātakamāla, no. 31, p. 207-224 (tr. Speyer, p. 291-313); Bhadrakalpācadāna, chap. 34 (tr. S. Oldenburg, *On the Buddhist Jātakas*, JRAS, 1893, p. 331-334); Laṅkāvatāra, p. 250-251, contains a summary: *Bhūtapūrvam atīte 'dhvani rājabhūt ... āsāditavān māmsahetoḥ*.

Chinese sources: Lieou tou tsi king, T 152 (no. 41), k. 4, p. 22b-24b (tr. Chavannes, *Contes*, I, p. 143-154; Hien yu king, T 202 (no. 52), k. 11, p. 425-427 (cf. Schmidt, *Der Weise und der Thor*, p. 300-326); Kieou tsa p'i yu king, T 206 (no. 40), k. 2, p. 517 a-c (tr. Chavannes, *Contes*, I, p. 405-406); Jen wang pan jo po lo mi king, T 245, k. 2, p. 830; Chinese versions of the Laṅkāvatāra (T 670, k. 4, p. 513c; T 671, k. 8, p. 563a; T 672, k. 6, p. 623c); King liu yi siang, T 2121, k. 25, p. 139a-b.

Iconography: Enamelled brick at Pagan (Grünwedel, *Buddhistische Studien*, fig. 39); frieze at Aurangabad (A. Foucher, *Une représentation du Sutosoma-jātaka sur une frise d'Aurangabad*, ML, I, 261-271 and pl. XXI-XXII); Ajaṅṭā (JA, Apr.-June, 1921, p. 213).

Study: R. Watanabe, *The Story of Kalmāṣapāda*, JPTS, 1909, p. 236-310.

⁴⁵⁸ The Bodhisattva, called Sutosoma in most of the sources, is called *P'ou ming* (Samantaprabhāsa) in T 152 (p. 22b) and T 245 (p. 830a). Sutosoma belonged to a well-known family of the Kauravas (Jātaka, V, p. 457, Jātakamāla, p. 207) and resided at Indapatta (Jātaka, V, p. 457) a city located on the present site of Delhi.

⁴⁵⁹ The anthropophagous Kalmāṣapāda does not have a well-defined identity. In T 152, p. 22c, it is a king named A k'iun (170 and 5; 123 and 7). - In the Pāli Jātaka, it is Brahmadata, king of Vārāṇasī (Benares). - In T 245, p. 830a, it is a young prince, son of the king of T'ien lo (Devala?) - In T 202, p. 425a, it is the son of Brahmadata, king of Benares and a lioness. - In the Sanskrit sources (Jātakamāla, p. 209, Bhadrakalpāvadāna, chap. 34; Laṅkāvatāra, p. 250), he appears as the son of a king and a lioness and, as his father was called Sudāsa, he was named Saudāsa or Simhasaudāsa. - He is more

(*garuḍa*) seizing a serpent (*nāga*) in mid-ocean. The women lamented and wept; in the garden, in the city, within and without, there was turmoil and consternation.

Kalmāṣapāda, carrying the king, traveled through space (*ākāśa*) and came to his home where he set Sutasoma down amidst the ninety-nine kings [whom he had already captured].⁴⁶⁰ 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 (*mṛṣāvāda*). This morning, as I was leaving the gates, a certain brahmin 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 disappoint this [brahmin] 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 brahmin; 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 brahmin 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 want the king to mind his country and to continue his kind protection. He should not worry about Kalmāṣapāda, king of the rākṣasas. We will build an iron castle (*ayogṛha*) 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 (*satyavāda*) 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 tsou* (187 and 6; 157), *Pan tsou* (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 lioness, he had feet marked with spots like a lion's fur. In his *Sumaṅgalavilāsinī*, II, p. 483, Buddhaghosa proposes another explanation: When the anthropophagous king, banished by his subjects, took flight, an acacia spine pierced his foot, and this wound left a scar like a speckled piece of wood (*tassa kira pāde ... hutvā rūhi*).

The village where this man-eater was tamed was called Kalmāṣadamya (in Pāli, Kammāsadamma). 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; *Samyutta*, II, p. 92; *Tch'ang a han*, T 1, k. 10, p. 60a29; *Tchong a han*, T 26, k. 24, p. 578b; *Divyāvādāna*, p. 515, 516.

⁴⁶⁰ 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.

[89b] 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 (*satyavāda*) in every way and disparaged falsehood (*mṛṣāvāda*). Listening to him, Kalmāṣapāda developed pure faith (*śraddhāviśuddhi*) and said to king Sutosoma: "You 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 (*kṣāntipāramitā*)?

Answer. - When people come to insult him, strike him, beat him, slash him, tear off his skin, cut him to pieces and take his life, his mind feels no hatred (*dveṣa*). Thus, when king *Kia li* (Kali) cut off his hands (*hasta*), feet (*pāda*), ears (*karna*) and nose (*nāsā*), the bhikṣu *Tchan* (Kṣānti) kept a strong mind (*dṛḍhacitta*) without emotion (*acala*).⁴⁶¹

⁴⁶¹ The Mpps tells the story of the bhikṣu Kṣānti in the following way: In a great forest, Kṣāntiṛṣi was cultivating patience (*kṣānti*) 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 ṛṣi, paid their respects to him (*vandana*) and sat down at his side. Then the ṛṣi 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 (*asipaṭṭa*) and followed their footsteps. When he found them around the ṛṣi, his lustful jealousy overflowed; with furious eyes, brandishing his sword, he asked the ṛṣi: "What are you doing there?" The ṛṣi 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 (*karna*), your nose (*nāsā*) and your hands (*hasta*) and feet (*pāda*). If you do not get angry, I will know that you are cultivating patience." The ṛṣi 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 ṛṣi 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 ṛṣi made this oath: "If I am truly cultivating loving-kindness and patience, may my blood (*śoṇita*) become milk (*kṣīra*)." At once his blood changed into milk; the king, astounded, departed with his courtesans. But then, in the forest, a nāga-king (*nāgarāja*), taking the side of the ṛṣi, 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 bhikṣu Kṣānti) 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. Thus the bodhisattva *Ta che* (Mahātyāgavat), putting his life at the disposal of all [his friends], swore to empty the water of the ocean until it was completely

Pāli sources: Khantivādajātaka, no. 313 (III, p. 39-43); Jātaka, I, p. 45; III, p. 178; VI, p. 257; Dhammapaddattha, I, p. 149 (tr. Burlingame, *Legends*, I, p. 241); Khuddakapātha Comm., p. 149; Buddhavaṃsa Comm., p. 51; Visuddhimagga, I, p. 302.

Sanskrit sources: Mahāvastu, III, p. 357-361; Jātakamāla (no. 28), p. 181-192 (tr. Speyer, p. 153-168); Avadānakalpalatā (no. 38), I, p. 932-941; Vajracchedikā, v. 14, p. 31; Kośa, IV, p. 229.

Chinese sources: Lieou tou tsi king, T 152 (no. 44), k. 5, p. 25 (tr. Chavannes, *Contes*, I, p. 161-154; Seng k'ie lo tch'a so tsi king, T 194, k. 1, p. 119a; Ta tchouang yen louen king, T 201 (no. 63), k. 11, p. 320a; T 201 (no. 65), k. 12, p. 325c (tr. Huber, *Sūtrāṅkāra*, p. 325, 352); Hien yu king, T 202 (no. 12), k. 2, p. 359c-360b (cf. Schmidt, *Der Weise und der Thor*, p. 60-63); Kin kang pan jo po lo mi king, Y 235, p. 750b; Ta pan nie p'an king, T 374, k. 31, p. 551a-b, Ta fang teng ta tsi king, T 397, k. 50, p. 330b; A yu wang tchouan, T 2042, k. 5, p. 119b; Hiuan tsang, Si yu ki, T 2087, k. 3, p. 882b (tr. Beal, I, p. 121; Watters, I, p. 227); King liu siang, T 2121, k. 8, p. 40b-c.

Khotanese sources: Translation of the Vajracchedikā, Hoernle, *Remains*, p. 282.

Iconography: Sarnath: AR Arch. Surv. 1907-1908; Central Asia: Le Coq-Waldschmidt, *Spätantike*, VI, 11-12; Formosa: Ecke-Demiéville, *Twin Pagodas of Zayton*, pl. 41 above.

In Lüders, *Bhārhut und die buddh. Literatur*, p. 119-121, there is a comparison between the Pāli text of the Jātaka and the Sanskrit text of the Mahāvastu.

The sources enumerated here differ in details. The Bodhisattva tortured by the king is called *Kṣāntivādin* (in the Mahāvastu, *Kṣāntivāda*), *Kṣāntiṛṣi* or *Kṣānti*. He was born, under the name of Kuṇḍaka, into a rich family from Kāsi or Benares (Pāli Jātaka) or into a brahmin family in the city of Fou tan na (Pūtana) in southern India (T 374, p. 551a). The Mahāvastu, III, p. 357, has him coming miraculously from Uttarakuru into the garden (*udyāna*) of king Kalabha of Benares in the Kāśi region (*Kṣāntivādo ṛṣi Uttarakurudvīpāto ṛddhīye āgatvā tahiṃ udyānabhūmīyāṃ āsati*); but it is possible that *udyāna*, 'garden' should be corrected to Uḍḍiyāna, four or five *li* east of *Moung kie li* (Maṅgalapura or Manglaor (Si yu ki, k. 3, p. 882b). - The cruel king who tortured Kṣānti is usually called *Kali*. The reading *Kaliṅgarāja* found in the Vajracchedikā in Sanskrit is a faulty correction that the Chinese translators have not accepted. Apart from *Kali*, the reading *Kalābu* is also found (Pāli sources, T 194, p. 119a; T 374, p. 551a) and *Kalabha* (Mahāvastu). This king reigned in Benares in the Kāśi region (Vārāṇasīye, Kāśijanapade). According to some sources, he himself tortured Kṣānti; according to others (especially all the Pāli sources), he was mutilated by his servants. The sage had excited the anger of the king by preaching the Dharma to his women or also, according to T 152, p. 25, and T 194, p. 119a, by refusing to show him the direction taken by a deer. In the Mahāvastu, as soon as they were cut off, the limbs secreted milk. The Pāli Jātaka and the Jātakamāla state that Kṣānti died of his wounds and went to heaven (*samadhīrūḍha divam*); as for Kali, the earth swallowed him up and he fell into Avīci hell.

dry, and his resolve was firm.⁴⁶² Here again, the Bodhisattva praised the Buddha Puṣya for seven days and seven nights standing on one leg without blinking his eyes.⁴⁶³

Question. - How does the Bodhisattva fulfill the virtue of meditation (*dhyānapāramitā*)?

Answer. - When he obtains mastery (*vaśita*) over all the *dhyānas* of the heretics (*tīrthika*). Thus king *Chang cho li* (Śāṅkhācārya), seated in meditation, had no in- (*āna*) or out- (*apāna*) breath. A bird came and laid her eggs in his top-knot which was in the form of a conch (*śāṅkhaśikhā*); the bodhisattva 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 (*manasikaroti*) and analyses (*vibhanakti*). Thus the brahmin *K'iu p'in t'o* (Govinda), the great minister (*mahāmātya*), divided the great earth (*mahāpṛthivī*) of Jambudvīpa into seven parts; he also divided into seven parts a determined number of large and small cities (*nagara*), of villages (*nigama*) and hamlets (*antarāpaṇa*).⁴⁶⁵ Such is the virtue of wisdom.

⁴⁶² The story of Mahātyāgavat will be told at length at k. 12, p. 151-152. It is also found in the Mahāvastu, II, p. 89-91; Lieou tou tsi king, T 142 (no. 9), k. 1, p. 4a-5a (tr. Chavannes, *Contes*, p. 89-91); Hien yu king, T 202, (no. 40), k. 8, p. 404b-409c (cf. Schmidt, *Der Weise und der Thor*, p. 227-252); King liu yi siang, T 2121, k. 9, p. 47b-48a. The theme of the man who tried to empty the water of the ocean is met again in an anecdote of the Mahāsāṃghika Vinaya, translated by Chavannes, *Contes*, II, p. 308-312, and in the Cheng king, T 154 (no. 8), k. 1, p. 75b-76a.

⁴⁶³ See above.

⁴⁶⁴ The Mppś, k. 17, p. 188a-b, tells this anecdote as follows: Śākyamuni at one time was a ṛṣi named *Chang chō li* (Śāṅkhācārya) with a top-knot in the shape of a conch (*śāṅkhaśikhā*). He always practiced the fourth dhyāna, interrupting his breath (*ānāpāna*); seated under a tree, he remained immobile. A bird, seeing him in this posture, mistook him for a piece of wood and laid her eggs (*aṇḍa*) in his top-knot (*śikhā*). When the Bodhisattva came out of the dhyāna and noticed that he had the bird's eggs on his head, he said to himself: "If I move, the mother will certainly not come back, and if she does not come, the eggs will spoil." Therefore he re-entered dhyāna and stayed there until the little birds flew away.

The case of Śāṅkhācārya is not 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*, III, p. 237-238) tells of a brahmin in contemplation for three hundred years on whose body there grew a tree.

King Śāṅkha is well-known in Buddhist legend. He appears in the Gayāśīrṣasūtra, T 464, p. 481c1, and he is known for his quarrels with his brother Likhita (cf. Chavannes, *Contes*, IV, p. 120, 132).

⁴⁶⁵ Extract of a passage from the Mahāgovindīyasūtra which was summarized by Senart in the following way: "Once there reigned the king Diśāmpati. He had as *purohita* and counsellor the brahmin Govinda. When the latter died, he followed the advice of his son, prince Reṇu, and replaced Govinda by Govinda's son, Jyotipāla, who was called Mahāgovinda. The six kṣatriya royal electors (*rājakartāraḥ*), on the death of Diśāmpati, assured his succession to Reṇu by promising to distribute the kingdom amongst the seven of them. When the time came, it was Mahāgovinda 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 brahmins and seven hundred *snātakas*."

The sūtra of Mahāgovinda is in the Dīgha, II, p. 220-252 (tr. Rh. D., *Dialogues*, II, p. 259-281; Tch'ang a han, T 1 (no. 3), k. 5, p. 30b-34b; Ta kien kou p'o lo men yuan k'i king, T 8, vo, I, p. 207-213.

This is how the Bodhisattva fulfills the six virtues.

4. Sojourn in the Tuṣita heaven.

The Buddha became a disciple under the Buddha Kāśyapa, observed the pure precepts (*viśuddaśiḱṣāpada*),⁴⁶⁶ practiced the qualities (*guṇa*) and was reborn in the heaven of the *Teou chouai* (Tuṣita).

Question. - Why was the Bodhisattva born in the Tuṣita heaven and not above or below it? Possessing great power (*prabhāva*), he could have been reborn wherever he wished.

Answer. - 1. According to some, by virtue of the retribution of actions (*karmavipākahetoḥ*), he had to be reborn in that place.

2. Furthermore, at a level (*bhūmi*) lower than that, the fetters (*saṃyojana*) 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 (*yogakṣema*).

3. Furthermore, the Bodhisattva does not want to miss the time when he is to become Buddha (*buddhapradurbhāvakāla*). If he were born in a lower level where the lifespan (*āyus*) is short (*hrasva*), 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 (*dīrgha*), 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 (*madhyagati*). Now the Tuṣita gods are placed in the middle of the gods [of *kāmadhātu*] augmented by the Brahmakāyikas: they surpass three classes of gods, the Caturmahārājakāyikas, [the Trayastriṃśas and the Yamas] and are below the other three classes, the Nirmāṇaratis, the Paranirmitavaśavartins and the Brahmakāyikas. Having come from the Tuṣitas, the

T. W. Rhys-Davids, *Dialogues*, II, p. 270, gives a list of the cities and the tribes that befell to the share of each of the seven kings; this may be found in *Dīgha*, II, p. 235-236; *Mahāvastu*, III, p. 208; *Tch'ang a han*, T 1, p. 33a:

<i>City</i>	<i>Tribe</i>	<i>King</i>
1. Dantapura	Kālinga	Sattabhu
2. Potana	Assaka	Brahmadatta
3. Māhissatī	Avantī	Vessabhu
4. Roruka	Sovīra	Bharata
5. Mithilā	Videha	Reṇu
6. Campā	Aṅga	Dhataratṭha
7. Bārāṇasī	Kāsi	Dhataratṭha

⁴⁶⁶ The Buddha was called Jyotipala at that time.

⁴⁶⁷ The Tuṣita gods live 4,000 years, but the days that constitute these years are each equal to 400 ordinary years (Cf. *Ānguttara*, I, p. 214; Kirfel, *Kosmographie der Inder*, p. 194).

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 *Kia p'i lo p'o* (Kapilavastu) and after having traveled the Middle Path (*madhyama pratipad*), he attained supreme and perfect enlightenment (*anuttarasamyaksambodhi*); it was the Middle Path that he preached to men; finally, it was in the middle of the night that he entered nirvāṇa without residue (*nirupadhīśeṣanirvāṇa*). Because he loved these 'middles', he was born in the intermediate heaven [of the Tuṣitas].

5. The four 'vilokanas' and the entry into the womb⁴⁶⁹

When the Bodhisattva had taken birth in Tuṣita heaven, he examined the world of men in four ways: I) examination of time (*kālavilokana*), ii) examination of place (*deśanavilokana*), iii) examination of family (*kulavilokana*), iv) examination of mother (*upapattisthāna*).

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 100 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 brahmins, for the kṣatriyas have great power (*prabhāva*) whereas the brahmins have great wisdom (*prajñā*). It is there that the Buddhas are born according to the need of the times.

⁴⁶⁸ The Madhyadeśa in question here is vaster than the Madhyadeśa of the old brahmanical literature. The latter is practically identical with the Āryāvarta whereas the Madhyadeśa of the Buddhist texts includes fourteen of the sixteen Mahājanapadas. For its precise limits, see Malalasekera, II, p. 418-419. Madhyadeśa is the birthplace of noble individuals (*purisājanīyā*), including the Buddha (cf. Sumaṅgala, I, p. 173; Aṣṭasāhasrikā, p. 336).

⁴⁶⁹ The sources are not in agreement on the number of the Bodhisattva's vilokanas:

1. Four vilokanas: Examination of time (*kāla*), continent (*dvīpa*), country (*deśa*) and family (*kula*): Mahāvastu, I, p. 197; II, p. 1; Lalitavistara, p. 19-20 (tr. Foucaux, p. 20-21).

2. Five vilokanas: examination of mother or parents is added (*mātā-*, *janettīvilokana*): Nidānakathā, p. 48-49; Dhammapaddaṭṭha, I, p. 84; Ken pen chou ... p'o seng, T 1450, k. 2, p. 106b-c (cf. Rockhill, *Life*, p. 15).

3. Eight vilokanas, adding to the previous five the examination of the period of gestation (*āyu*), the month of birth (*māsa*) and the date of leaving (*nekkhamma*): Milinda, p. 193.

⁴⁷⁰ According to the Dīgha, II, p. 2-7, the duration of the human lifespan was 80,000 years under Vipāśyin, 70,000 under Sikhin, 60,000 under Viśvabhū, 40,000 under Krakucchanda, 30,000 under Kanakamuni, 100 under Śākyamuni. See Rhys Davids, *Dialogues of the Buddha*, II, p. 6. - These numbers are confirmed by various texts: Tch'an a han, T. 1, k. 1, p. 1; Ts'i fo king, T 2, p. 150; Ts'i fo fou mou sing tseu king, T 4, p. 159; Tseng yi a han, T 125, k. 45, p. 790 [under Vipāśyin, the human lifespan is 84,000 and not 80,000 years]; Tch'ou yao king, T 212, k. 2, p. 615c. - Vibhāṣā, T 1545, k. 135, p. 700c 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.

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 Nārāyaṇa.⁴⁷¹

When this examination is finished, he determines that only the family of king Śuddhodana, 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 (*mātrikukṣi*) without loss of his full-mindedness.

[90a] Question. - Why do all the Bodhisattvas in their last birth (*paścima punarbhava*) come from heaven and not from among men)?

Answer. - 1. Because they have climbed up to the supreme destiny (*agraḡati*) and, of the six destinies (*ḡati*), that of the gods is the highest.

2. Furthermore, coming from heaven, they possess all kinds of beauty (*saundarya*) 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 (*satkurvanti*) the gods.

Question. - All people have a disturbed mind (*samalacitta*) at the moment of reincarnation (*pratisaṁdhi*) when they enter the womb of their mother (*mātrikukṣi*).⁴⁷² 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 (*pratisaṁdhi*), all beings have a disturbed mind (*viparyastamati*); but since the Bodhisattva has no loss of mindfulness (*nāsti bodhisattvasya muṣitā smṛtiḡ*), it is said that he enters his mother's womb with an undisturbed mind. When he is in the intermediate existence (*antarābhava*), 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 (*śuraśoṇita*) coagulate (*saṁmūrchanti*)⁴⁷³. - When he is in the stage of the *Ṅgo feou t'o* (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 *K'ie na* (ghana), he knows that he is in the *ghana* stage, i.e., three weeks after conception, he resembles frozen cream. - When he is in the stage of the *Wou 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.⁴⁷⁴ And so, as he has no loss of mindfulness (*smṛtiḡāni*), it is said that he enters his mother's womb with correct mind.

⁴⁷¹ Nārāyaṇa is the one who has *nārāyaṇabala*, the strength of the seventh term of a series beginning with the elephant in which each term is ten times the preceding one. See P'i p'o cha, T 1545, k. 30, p. 155a; Kośa, VII, p. 73-74.

⁴⁷² Cf. Saṁgraha, p. 55.

⁴⁷³ It is thanks to the vijñāna that the semen and blood coagulate to form the embryo. For this *saṁmūrchana*, see Saṁgraha, p. 13-14.

⁴⁷⁴ The Mppś does not enumerate the five embryonic stages in the traditional order: *kalala*, *arbuda*, *peśin*, *ghana*, *praśakhā*, which are found, e.g., in Saṁyutta, I, p. 206; Milinda, p. 125; Mahāvvyutpatti, no. 4067-4071; Tsa a han, T 99 (no. 1300), k. 49, p. 337c; Kośa, II, p. 255; II, p. 58; IV, p. 119. - Here the Mppś omits the *praśakhā* stage which is also omitted in Milinda, p. 40 and Visuddhimagga, p. 236. - Some texts have eight embryonic stages; 1-5. *kalala ... praśakhā*,

2. Let us take another being [than the Bodhisattva] in the intermediate existence (*antarābhava*). If it is a male (*pumān*), he experiences a lustful mind (*rāgacitta*) for his mother (*mātr*) and says to himself: "This woman and I will make love"; on the other hand, he experiences hostility (*pratigha*) towards his father (*pitṛ*). If it is a female, she experiences a lustful thought for her father and says to herself: "This man and I will make love" and, on the other hand, she experiences hatred for her mother.⁴⁷⁵ The Bodhisattva does not have these thoughts of aversion (*pratigha*) or of attraction (*anunaya*); he knows in advance who his mother and father are. He says: "This mother and father will nourish (*poṣayati*) my body. Being based (*āśritya*) on them, I will take birth and will attain supreme perfect enlightenment (*anuttarasamyaksambodhi*)." It is with this pure mind (*viśuddhacitta*) that he thinks of his parents and, at the moment of reincarnation (*pratisaṃdhi*), he enters into the womb (*garbham avakramate*). Consequently, it is said that he enters his mother's womb (*matṛikukṣi*) 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" (*paścima punarbhava*). King Śuddhodana asked the experts in marks (*lakṣaṇapratigrāhaka*): "Look and see if my son has the thirty-two marks of the Great Man (*dvātriṃśad mahāpuruṣalakṣaṇa*). If he has these thirty-two marks, he will have two possibilities: if he stays at home (*grhastha*), he will be a cakravartin king; if he goes forth from home (*pravrajita*), 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. *Supraṭiṣṭhapādataḥ*. "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. *Adhastāt pādatalayoś cakre jāte sahasrāre sanābhike sanemike tryākāraparipūrṇe*. "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 (*svataḥ*); 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 artisans such as Viśvakarman do not achieve the depth of wisdom (*prajñā*). This mark of the wheel is the reward for good actions (*kuśalakarmavipaka*). Although the divine artisans 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 (*kuśalamūlacaryā*) and wisdom (*prajñā*). The knowledge of a Viśvakarman is

6. *keśalomāvasthā* (appearance of hair and nails), 7. *indriyāvasthā* (appearances of the senses), 8. *vyāñjanāvasthā* (appearance of the organs). Cf. Kośa, III, p. 38, n. 1; Bukkho daijiten, p. 1420c.

⁴⁷⁵ These behaviors of the gandharva, the disincarnate being seeking a womb, are described in almost the same words in Kośa, III, p. 50-51.

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. *Dīrghāṅgulih*: "He has long fingers." His fingers are slender and straight; their arrangement is harmonious and the joints are accentuated.

4. *Āyatapādapārṣṇih*: " He has a broad heel."

5. *Jālāṅgulihastapādaḥ*: "The digits of his hands and feet are webbed." He is like the king of the swans (*hamsa*): when he spreads his fingers, the webs show, when he does not spread his fingers, the webs do not show.⁴⁷⁶

6. *Mṛdutarunapāñipādaḥ*: "His hands and feet are soft and delicate." Like fine cotton cloth (*sūkṣmaṃ karpāsakambalam*), these members surpass the other parts of his body.

7. *Utsaṅgacaraṇaḥ*: "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 networks the lines of a hand "which have always played a part in 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*, IHQ, VI, 1930, p. 717-727. W. F. Stutterheim, *Le jālalakṣaṇa de l'image du Bouddha*, Act. Or., VII, 1928, p. 232-237, referring to a passage of the Śakuntalā, 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*, IHQ, 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*, IHQ, VII, 1931, p. 654-656..

Nevertheless, the texts are explicit. Without saying anything about the stereotyped Tibetan translation: *phyags dan Cabs dra bas h̄brel 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 Senart, *Légende du Bouddha*, p. 145, was perhaps correct to understand 'membrane'. Here are some references:

Dīrghāgama, third mark (T 1, p. 5b: His hands and feet have a netted membrane (*wang man*: 120 and 8; 120 and 11) like the king of the geese (*ngo wang*). - Madhyamāgama, T 26, P. 686b: His hands and feet have a netted membrane (*wang man*) like the king of the geese (*yen wang*). - Mūlasarvāstivādin Vinaya, sixth mark (T 1450, p. 108c): His hands and feet have a netted membrane (*wang man*). - Lalitavistara of Divākara, thirtieth mark (T 187, p. 557a): The digits of his hands and feet all have a membranous net (*wang man*: 120 and 8; 177 and 7). - Abhiniṣkramaṇasūtra, seventh mark (T 190, p. 692c): The space between the digits of the Kumāra's hands and feet is netted (*lo wang*). - Pañcaviṃśati, third mark (T 220, vol. 6, p. 967b): between each of the digits of the Bhagavat's hands and feet there is a netted membrane (*man wang*) like in the king of the geese (*yen wang*). - Daśasāhasrikā, p. 108: *tasya hastapādayor jālāny avanaddhāni yādr̥sam anyapuruṣāṅām nāsti*. - Vibhāṣā, sixth mark (T 1543, p. 888a): His hands and feet are marked with a netted membrane (*wang man*), 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*). - Aloka, p. 918: *rājahaṃsavaj jālāvanaddhāṅgulipāñipādātā*.

The soles of his feet (*pādātala*) 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 (*pravāda*); the toenails (*nakha*) have the color of polished red copper (*tāmra*); the upper side of his feet are golden in color (*suvarṇavarna*) and the hairs (*roma*) covering it are the azure of lapis-lazuli (*vaidūrya*). These colors are marvelous; one would say an assortment of jewels, a varicolored necklace.

8. *Aiṇeyajaṅgaḥ*: "He has the limbs of an antelope." His legs taper gradually (*anupūratanuka*) as in Aiṇeya, the king of the antelopes (*mṛgarāja*).

9. *Sthitānavanatājānupralambabāhuḥ*: "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. *Kośagatavastiguhyah*: "The secret part of his abdomen is concealed within a sheath" as in an elephant of good birth or a high-bred horse (*tadyathā varagoṭra ājāneya hasty, ājāneyo vāśvaḥ*).

Question. - Then why did his disciples see his secret parts when the Bodhisattva attained supreme complete enlightenment (*anuttarasamyaksambodhi*)?

Answer. - He showed them his sexual organs to save beings and dissipate the doubts of the crowd. Besides, according to some, the Buddha manifested (*nirmimīte*) an elephant or a well-bred horse and said to his disciples: "My sexual organs are like that."⁴⁷⁷

⁴⁷⁷ On this subject, the Mppś 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 went 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 (*upadeśācārya*) 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 (*kuśakamūla*) and produce the mind of anuttarasamyaksambodhi."

We know in fact that several times the Buddha exhibited his sex organs and showed his tongue to the brahmins, experts in marks, who had come to examine him. Ambaṭṭha, Brahmāyu and Sela were successively favored with this sight. The episode is always told in the same words in the Pāli sources whereas the Chinese versions introduce some modifications.

Ambaṭṭhasutta in Dīgha, I, p. 106; Tch'ang a han, T 1, k. 13, p. 87c; Fo k'ai kiai fan tche a p'o king, T 20, p. 263b (in the latter text, the Buddha just puts out his tongue).

Brahmāyusutta in Majjhima, II, p. 143; Tchong a han, T 26, k. 41, p. 688b; Fan mo yu king, T 76, p. 885b.

Selasutta in Suttanipāta, III, no. 7; Majjhima, II, no. 92 (same as preceding).

The story is always the same: The brahmin comes to see if Gautama has the thirty-two marks of a Buddha. He easily determines the superhuman marks on the body of the Śākyan with two exceptions: the abnormal arrangement of the sex organ (*kosohita vatthaguhya*, literally, the part to be hidden by clothing enclosed in a sheath, and the hugeness of the tongue, *pahūtajivhatā*). Then the Buddha thought: "This brahmin does indeed see in me the thirty-two marks of the Great

11. *[Nyagrodha] parimaṇḍalaḥ*: Like the nyagrodha tree, the Buddha's body is rounded and is of the same size on all four sides.

12. *Ūrdhvāgraromaḥ*: "His hair rises up." On his body his hair curls upwards (*tasya kāye keśaromāṇi ātāny ūrdhvam ākuñcitāni*).

13. *Ekaikaromaḥ*: From each of his pores there arises a single hair (*tasyaikaromakūpebhya ekaikāni romāṇi jātāni*); his hairs are not disarranged (*avikṣiptāni*); they are blue-black (*nīlāni*), of the color of lapis-lazuli (*vaidūrya*), curved to the right (*pradakṣiṇāvartāni*) and standing up (*ūrdhvāgrāni*).

14. *Suvarṇavarṇaḥ*: "He is golden in color."

Question. - What is this golden color?

Answer. - Placed beside gold (*suvarṇa*), iron (*ayas*) 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 Jambū (*jambūnadasuvarṇa*) has no brilliance. The gold of the river Jambū 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 Trāyastriṃśa gods' necklaces (*keyūra*) has no brilliance. The gold of the Trāyastriṃśa 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 Paranirmitavaśavartin gods has no brilliance. The gold of

Man except for two. He hesitates about these two, he doubts and does not have conviction or certainty (*kaṅkhati vicikicchati nādhimucchati na sampasīdati*), 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 (*tathārūpaṃ iddhābhisaṃkhāraṃ abhisaṃkhāsi*) so that the brahmin saw his sex organ enclosed in a sheath. Then the Bhagavat, putting out his tongue, touched and patted (*anumasi paṭimasi*) his two ears (*kaṅṅasota*), his two nostrils (*nāsikasoti*) and covered his whole forehead with his tongue (*kevalam pi nalāṭamaṇḍalaṃ jivhāya chādesi*).

Such an exhibition shocked Menander deeply: in the Milindapañha (p. 167 sq.), he asks Nagasena how the Buddha was able "to show his cryptorchidy (*kosohita vaṭṭhaguhyā*) to the brahmin 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 Bhagavā guhyam dassesi, iddhiyā pana chāyam dassesi*). And by adding modesty, Buddhaghosa, in Sumaṅgala, I, p. 276, thinks it is proper to add that the apparition thus created was fully clothed in his undergarment (*nivāsananivattha*), girdled with a belt (*kāyabandhanabaddha*), covered with a robe (*cīvarapārūta*), and that it consisted solely of spectral substance (*chāyārūpakamatta*).

But we ask in vain with Rhys Davids (*Dialogues of the Buddha*, I, p. 131, n. 1) how Ambaṭṭha 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 Mppś and believe that the Buddha created a magical elephant or stallion, saying to his disciples "My sex organ is like that."

the Paranirmitavaśavartin gods compared with the gold of the Bodhisattva's body has no brilliance. Such is this mark of the golden color.

15. *Vyāmaprabhaḥ*: "He has an aura the breadth of an armspan." He has an aura the breath 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*).⁴⁷⁸

16. *Sūkṣmacchaviḥ*: "He has fine skin." Dust does not adhere to his body (*rajo 'sya kāye nāvatiṣṭhati*); he is like the lotus leaf (*utpala*) 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. *Saptotsadaḥ*: "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 (*grīvā*) are rounded, of fine color and surpass all other bodies.

18. *Citāntarāṃsaḥ*: "The bottom of his armpits are well-developed." They are without bumps or hollows.

19. *Siṃhapūrvārdhakāyaḥ*: The front part of his body is like that of a lion."

20. *Bṛhadṛjukāyaḥ*: "His body is broad and straight." Of all men, his body is the broadest and the straightest.

21. *Susaṃvṛttasakandaḥ*: "His shoulders are completely rounded." He has no peer amongst those who straighten their shoulders.

22. *Catvāriṃśaddantaḥ*: "He has forty teeth", neither more nor less. Other men have thirty-two teeth; their body consists of more than three hundred bones (*asthi*) and the bones of their skull (*śīrṣakāsthi*) are nine in number.⁴⁷⁹ 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. *Aviraladantaḥ*: "His teeth are closely spaced." No coarse (*sthūla*) or fine (*sūkṣma*) 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. *Śukladantaḥ*: "His teeth are white"; they surpass the brightness of king Himavat.

⁴⁷⁸ This mark constitutes the usual brilliance (*prakṛtiprabhā*) of the Buddha. In the phantasmagoria of the Prajñās, the Buddha first emits rays from all parts of his body, then from all the pores of his skin; then only finally does he manifest his usual brilliance, an armspan in width, to make himself known to the spectators; see below, k. 8, p. 114c.

⁴⁷⁹ The Mppś departs here from the facts of the Vibāṣā, T 1545, k. 177, p. 888c: Other men have only 32 teeth and their body contains 103 bones; the Buddha has 40 teeth; how can it be said that his body contains only 103 bones and not more? Among other men, the bones of the skull are nine in number, whereas in the Bhagavat the skull is only one piece. This is why the Buddha also has 103 bones.

The Buddha's teeth are relics highly sought after: cf. Hobogirin, *Butsuge*, p. 204.

25. *Siṃhahanuḥ*: "He has the jaw of a lion." Like a lion, king of the beasts, his jaw is straight (*sama*) and broad (*vipula*).

[91a] 26. *Rasarasāgraprāptaḥ*: "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 (*gala*) secrete ambrosia (*amṛta*) which concentrates all flavors (*rasa*).⁴⁸⁰ As this food is pure, we say that he possesses the best of all tastes (*rasānām rasāgraḥ*).

27. *Prabhūtajihvaḥ*. "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 mukhamaṇḍalam avacchādayati keśaparyantam*). But when he puts it back in, his mouth is not filled up.

28. *Brahmasvaraḥ*. "He has the voice of Brahmā."⁴⁸¹ 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 (*kalaviṅkabhānin*)": his voice is pleasant (*manojña*) like the song of the kalaviṅka bird.

"He has the voice of a drum (*duṇḍubhisvara*)": his voice is deep and powerful like that of a great drum.

29. *Abhinīlanetraḥ*: "His eyes are deep blue" like a beautiful blue lotus (*nīlotpala*).

30. *Gopakṣmanetraḥ*: "His eyelashes are like those of an ox." Like the king of the oxen, his eyelashes are long (*dīrgha*), beautiful (*abhirūpa*) and well-arranged (*avikṣipta*).

31. *Uṣṇīśāsīrṣaḥ*: "His head is crowned with a protuberance." The Bodhisattva has a bony chignon like a fist on his head.⁴⁸²

32. *Ūrṇā*: "He has a tuft of white hairs." A tuft of white hair grows between his eyebrows (*ūrṇā cāsyā bhruvor madhye jātā*), neither too high nor too low. It is white (*śvetā*), whorled to the right (*pradakṣiṇāvartā*), growing easily and at the height of five feet.⁴⁸³

The experts in marks added: "In earth and heaven, the young prince (*kumāra*) possesses the thirty-two marks of the Great Man (*mahāpuruṣalakṣaṇa*) 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. Hobogirin, *Bonnon*, p. 133-134.

⁴⁸² For this mark. see Foucher, *Art Gréco-bouddhique*, II, p. 289-300; A. K. Coomaraswamy, *The Buddha's cūdā, hair, uṣṇīśā and crown*, JRAS, 1928, p. 815-840; J. N. Banerjea, *Uṣṇīśāsīraskatā in the early Buddhist images of India*, IHQ, VII, 1931, p. 499-514.

⁴⁸³ For the ūrṇā, 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 (*vibhakta*), iii) ineffaceable, iv) perfect, v) deeply marked, vi) conforming with the practice of wisdom (*prajñācaryānusārin*) and not conforming to the world (*lokānusārin*); vii) lasting (*deśastha*). The marks of a cakravartin king do not have these qualities.

Question. - Why are they called marks (*lakṣaṇa*)?

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 (*alaṃkṛta*) with the thirty-two marks is beautiful (*abhirūpa*) and well-arranged (*avikṣipta*). 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 (*śraddhāviśuddhi*) by seeing the bodily marks of the Buddha.⁴⁸⁵ This is why he adorns his body with marks.

2. Furthermore, the Buddhas triumph (*abhibhavanti*) in every way: they triumph by means of their physical beauty (*kāyarūpa*), power (*prabhāva*), clan (*gotra*), family (*jāti*), wisdom (*prajñā*), *dhyāna*, deliverance (*vimukti*), 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 (*anuttarasamyakṣambodhi*) resides in the body of the Buddhas but that if the corporeal marks did not adorn their body *anuttarasamyakṣambodhi* 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, *anuttarasamyakṣambodhi* 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 *anuttarasamyakṣambodhi*.

⁴⁸⁴ See the reply of Pārśva to this question in the Vibhāṣā, T 1545, k. 177, p. 889a.

⁴⁸⁵ This was the case notably for Ambaṭṭha, Brahmāyu and Sela. See above.

⁴⁸⁶ This prosopopeia of the Buddha and *anuttarasamyakṣambodhi* 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 (*abhiniṣkramaṇa*) and practiced asceticism (*duṣkaracarya*) for six years. Then he ate some sweetened milk-broth (*pāyasa*) of sixteen restorative qualities offered to him by the brāhmanī *Nant'o* (Nandā) and, under the tree of enlightenment (*bodhivṛkṣa*), he defied Māra's army of 18,000 koṭis of warriors and attained supreme perfect enlightenment (*anuttarasamyaksambodhi*).

Question. - What qualities must he have to attain in order to be called Buddha?

Answer. - 1. He is called Buddha when he has acquired the knowledge of cessation (*kṣayajñāna*) and the knowledge of non-arising (*anutpādajñāna*).⁴⁸⁷

2. According to others, he is called Buddha when he has acquired the ten strengths (*daśa balāni*), the four fearlessnesses (*catvāri vaiśārayāni*), the eighteen special attributes (*aṣṭādaśāveṇikā buddhadharmāḥ*), the three knowledges (*tisro vidyāḥ*), the [four] penetrations (*catasraḥ pratisamvidāḥ*), 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 (*mahākaruṇā*), the thirty-seven auxiliaries to enlightenment

profound Prajñāpāramitā to realize (*sākṣātkāra*) the true nature (*tathatā*), the summit (*niṣṭhā*) of all dharmas and attain anuttarasamyaksambodhi. That is why it is said that the profound Prajñāpāramitā gives birth to the Buddhas, is 'the Mother of the Buddhas'. - In the chapter dedicated to the Mother of the Buddhas, the Pañcaviṃśati (T 223, k. 14, p. 323b) says that the actual Buddhas of the ten directions contemplate the profound Prajñāpāramitā with their buddha-eye because it gives birth to all the Buddhas who have attained it, that all the Buddhas who have attained it, attain it and who will attain anuttarasamyaksambodhi, attain it thanks to Prajñāpāramitā. - Many sūtras are dedicated to the glorification of the 'Mother of the Buddhas': cf. T 228, 229 and 258. - Many times, the Mppś shows in what sense this metaphor should be taken: k. 34, p. 314a: The Prajñāpāramitā is the Mother of the Buddhas. Among parents, the mother is the most meritorious; this is because the Buddhas consider the prajñā as their mother. The pratyutpannasamādhi (described in T 416-419) is their father: this samādhi can only prevent distractions (*vikṣiptacitta*) so that prajñā may be realized, but it cannot perceive the true nature of dharmas. Prajñāpāramitā itself sees all the dharmas and discerns their true nature. As a result of this great merit, it is called Mother; - k. 70, p.550a: Prajñāpāramitā is the Mother of the Buddhas, this is why the Buddha is supported by being based on it. In other sūtras it is said that the Buddha relies on the Dharma and that the Dharma is his teacher, but here the Buddha declares to Subhūti that this Dharma is the Prajñāpāramitā.

All these metaphors prepare the way for the 'Sakti-ism' of the Vajrayāna which pairs the Buddhas and bodhisattvas with female deities, with Mahiṣīs such as Locanā, Pāndaravāsīnī, Māmaki, Tārā, etc. Cf. H. von Glasenapp, *Buddhistische Mysterien*, p. 154 sq.

⁴⁸⁷ These two knowledges comprise bodhi: by means of the first, one knows in truth that the task has been accomplished; by means of the second, one knows that there is nothing further to be accomplished (Kośa, VI, p. 282; VII, p. 10). But it should not be forgotten that there are three kinds of bodhi and that only the Buddha possesses *anuttarasamyaksambodhi*.

(*saptatrimśad bodhipakṣyadharamāḥ*) and awareness of the general and specific characteristics of everything (*sarvadharmasvasāmānyalakṣaṇa*).⁴⁸⁸

Question. - Why is he called Bodhisattva as long as he has not attained Buddhahood and loses this name when he has acquired Buddhahood?

Answer. – As long as he has not attained Buddhahood, his mind remains subject to [91c] desire (*trṣṇā*) and attachment (*saṅga*); he seeks to secure anuttarasamyaksambodhi; this is why he is called Bodhisattva. But when he has attained Buddhahood and acquired the various great qualities (*guṇa*) of the Buddhas, he changes his name and is then called Buddha. Thus a prince (*kumāra*) is called prince as long as he is not king (*rājan*), but when he becomes king, he is no longer called prince. Since he is king, he is no longer called prince even though he is the son of a king. In the same way, as long as the Bodhisattva has not attained Buddhahood, he is called Bodhisattva, but when he has attained Buddhahood, he is called Buddha.

In the Śrāvaka system, the disciples of Mahākātyāyanīputra 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 Kātyāyanīputra are beings [immersed] in saṃsāra; they do not recite and do not study the Mahāyānasūtras; they are not great bodhisattvas; they do not recognize the true nature (*satyalakṣaṇa*) of dharmas. By means of their keen faculties (*tikṣṇendriya*) and their wisdom (*prajñā*), they have theories about the Buddhadharma: they define the fetters (*saṃyojana*), cognition (*jñāna*), *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?

1. *Actions producing the thirty-two marks*

Answer. - The disciples of Mahākātyāyanīputra have said that one is called bodhisattva after three asamkhyeyas. But already in the course of these three asamkhyeyas, the bodhisattva has experienced no regret in giving his head (*śiras*), his eyes (*nayana*), his marrow (*majjā*) and his brain; such a sacrifice could not be attained by the arhats or the pratyekabuddhas.

Thus at one time, the Bodhisattva, the great chief of a caravan (*Sa t'o p'o, sārthavā*) was voyaging on the ocean. A violent wind having destroyed his ship, he said to the merchants: "Take hold of my head (*śiras*), my hair (*keśa*), my hands (*hasta*) and my feet (*pāda*) and I will take you across." When the merchants took

⁴⁸⁸ See the definition of these various attributes in Saṃgraha, p. 285-305.

hold of him, he killed himself with his knife (*śastra*). As a general rule, the ocean does not retain corpses (*kunapa*); a brisk wind began to blow and brought them to the shore.⁴⁸⁹ Who would dare to deny that this was an act of great compassion (*mahākāruṇika*)?

When he had finished the second asamkhyeya and not yet entered into the third, the Bodhisattva received from the Buddha Dīpaṃkara the prophecy (*vyākaraṇa*) that he would be Buddha. Then he rose up into the sky (*ākāśa*), saw the Buddhas of the ten directions (*daśadigbuddha*) and, standing up in space, he praised the Buddha Dipaṃkara.⁴⁹⁰ The Buddha Dīpaṃkara had said to him: "In one asamkhyeya, you will be Buddha with the name Śākyamuni." Since he did indeed receive this prophecy (*vyākaraṇa*), could one say, without committing a grave error, that he was not already Bodhisattva?

[92a] The disciples of Kātyāyanīputra have said that, during the three asamkhyeyas, the Bodhisattva did not possess the marks (*lakṣaṇa*) of the Buddha and did not yet accomplish the actions producing the thirty-two marks (*dvātriṃśalakṣaṇakarman*). [If this is so], how would they know that he is Bodhisattva? Everything must first manifest its characteristic marks; it is only later that one can recognize its reality. If it has no marks, one does not cognize it.

We Mahāyānist 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 by the Buddha is 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:

Bhūtapūrvaṃ bhikṣavo atītam adhvane jambudvīpe vāṇijakā sarvasatvānāṃ anugrahapravṛtā.

The same story in the Tibetan Karmaśataka, 28, II, 13 (tr. Feer, p. 49-51), where the sārthavāha has the name *Dbyig dga* (Vasunandana) and, as in the Mahāvastu, his companions were saved by holding onto his floating corpse.

In the Hien yu king, T 202 (no. 50), k. 10, p. 42c-422b, the sārthavāha, who lived at the time of Brahmadata, king of Benares, is called *Le na chō ye* (Ratnajaya). - In the Lieou tou tsi king, T 152 (no. 67), k. 6, p. 36b (tr. Chavannes, *Contes*, 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. 963b.

⁴⁹⁰ This phenomenon of levitation is mentioned, among other sources, in the Mahāvastu, I, p. 239: *Samanantaravyākṛto Dīpaṃkareṇa Megho maṇavo.... saptatālān abhyudgataḥ.* - The frieze of Sikri, 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 Dīpaṃkara (cf. Foucher, *Art Gréco-bouddhique*, I, p. 275).

⁴⁹¹ The thirty-two marks adorn the body of the Buddhas and the cakravartin kings. It is said and often repeated that "for a young man endowed with the thirty-two marks, there are two paths and no others; if he remains at home he will be a cakravartin king; if he leaves home, he will be a perfect accomplished Buddha" (among other sources, cf. Dīgha, II, p. 16-17).

These marks are possessed, in full or partially, by yet other individuals: The Kathāvatthu, IV, 7, p. 283, in its refutation of the Uttarāpathakas, uses as an argument the non-bodhisattvas "who partially possess the marks" (*padosalakhaṇehi samannāgatā*). - According to the Yin kouo king, T 189, K. 2, p. 628b, among the Śākyas at the time of the Buddha, there were five hundred young princes endowed with a certain number of marks: three, ten, thirty-one or even thirty-two; in those who possess thirty-two, they were not very distinct (*vyakta*). - The Tsa p'i yu king, T 207, p. 522c, tells of a cakravartin king, father of 999 sons of whom some had twenty-eight marks, some had thirty and others had thirty-one.

devas and also mahārājas produce them by transformation (*nirmāṇa*); *Nan t'o* (Nanda)⁴⁹², *T'i p'o la* (Devadatta)⁴⁹³. etc., possessed thirty; *P'o po li* (Bāvāri)⁴⁹⁴ had three; the wife of *Mo ho kia chō* (Mahākāśyapa) had the mark of 'the golden color' (*suvarṇavarṇa*).⁴⁹⁵ Even people of our generation have

⁴⁹² Nanda had thirty marks. At k. 29, p. 273a, the Mppś 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 Sarvāstivādin Vinaya, Che song liu, T 1435, K. 18, p. 130 (cf. the Tokharian fragment of the same Vinaya in Hoernle, *Remains*, P. 369): "The Buddha was dwelling in Kapilavastu. At that time, the āyusmat 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 arose 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 Ken pen chouo ... tsa che, T 1451, K. 56, p. 912b.

⁴⁹³ Bāvāri had three marks. The Mppś, k. 29, p. 273a, will return to this individual, but the passage presents difficulties. Poussin in *Siddhi*, p. 737, translates it as follows: "When Maitreya was a lay person, he had a teacher named *Po p'o li* (Bāvāri), who had three marks: the ūṛṇā, the tongue covering the face and the cryptorchidy." I [Lamotte] rather would understand it as: "When Maitreya was a 'White-Garment' (*avadātāvasana*), his teacher, Po p'o li, had three marks: the ūṛṇā, the tongue covering his face and the cryptorchidy." This translation is called for not only by the Mppś, k. 4, p. 92a, which attributes three marks to Bāvāri, but also by the Pārāyaṇa (Suttanipāta, v. 1019) which recognizes in him the same quality: *vīsaṃvassasatūṃ āyu.... vedān' pmaragū*. "He is 120 years old, in his family he is Bāvāri; he has three marks on his body; he is learned in the three Vedas." Bāvāri is especially known to the Vatthugāthās of the Pārāyaṇa (Suttanipata, V, 1) and to the 57th story of Hien yu king, T 202, k. 12, p. 432b-436c (see P. Demiéville, BEFEO, XX, p. 158; S. Lévi, JA, Oct.-Dec. 1925, p. 320-322; Mélanges Linossier, II, p. 371-373). In these latter texts, Bāvāri has only two marks: black hair (*asitakeśa*) and the broad tongue (*prabhūtajihvā*)..., he is 120 years old..., he had 500 disciples."

⁴⁹⁴ Devadatta had thirty marks as the Mppś will say later (k. 14, p. 164c28). This detail is known to Hiuan tsang (Si yu ki, T 2087, k. 6, p. 900a), which has him say: "I have thirty marks, a few less than the Buddha; a great assembly follows me; how am I different from the Tathāgata?" - We know that elsewhere Devadatta claimed to be equal to the Buddha in family and superior to him in his magical powers (Tseng yi a han, T 125, k. 47, p. 803a; Che song liu, T 1435, k. 36, p. 257).

⁴⁹⁵ The wife of Kāśyapa had a body golden in color. The Ken pen chouo ... pi tch'ou ni p'i nai yo, T 1443, k. 1, p. 909b, tells about her marriage with Kāśyapa: "When Kāśyapa had grown up, he had a golden statue made and declared to his parents that he would marry only a woman golden in color like the statue. His parents had three other statues made and each of the statues was carried about in one of the four directions so that the maidens would come and wonder at it. When young *Miao hien* (Bhadrā) arrived, she was so beautiful that the brilliance of the statue was eclipsed. Kāśyapa's father made arrangements with *Miao hien's* father and the marriage of the two young people took place." (Chavannes, *Contes*, IV, p. 151) - An analogous account occurs in Tsa p'i yu king, T 207 (no. 9), p. 524a-525a (tr. Chavannes, *Contes*, II, p. 14-20); Fo pen hing tsi king, T 190, K. 45, p. 862b. - The Apadāna, II, p. 578-584, dedicates a chapter to the therī Bhaddā Kāpilāni; it tells her earlier lives and her last lifetime and mentions, in v. 58, her marriage to Kāśyapa: *ghanakañcanabimbena.... vijjitassa me*. - See also the comm. on the Therīgāthā in Rh. D., *Psalms of the Sisters*, p. 47-48, and Manoratha, 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 (*siṃhapūrvārdhakāya*), etc. These various marks are encountered more or less frequently. So why do you attach so much importance to them?

In what sūtra is it said that the Bodhisattva does not accomplish the actions producing the marks during the three asaṃkhyeyakalpas? *Nan t'o* (Nanda) had given a bath to the Buddha *Pi 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 (*prañidhāna*): "I wish to obtain the mark of the golden color (*suvarṇavarṇa*) always." Finally, he built the steps on the stūpa of the Buddha Kāśyapa.⁴⁹⁶ As a result of these three merits (*puṇya*), he enjoyed happiness in all his lifetimes and

⁴⁹⁶ See below, Mppś, k. 29, p. 273a: "In a previous lifetime, Nanda had given a bath to the saṃgha and made the following vow: 'I wish, from existence to existence, to be beautiful (*abhirūpa*) and graceful (*prāsāhika*).'⁷ In the course of another lifetime, having found the stūpa of a pratyekabuddha, he drew the picture of this pratyekabuddha and made the following vow: 'I wish that my body be adorned with the mark of the golden color from lifetime to lifetime.'

Cf. Mahākarmavibhaṅga, p. 38: *yathā āryasundaranandena kila Krakuhhande ca prāptā me suvarṇavarṇatā*.

S. Lévi, who edited this text, found the final stanza in the Fo wou po ti tseu tseu chouo pen k'i king, T 199, p. 199b, also repeated in the Ken pen chouo ... yao che, T 1448, k. 17, p. 87b: "Nanda tells that at the time of the Buddha Vipaśyin, he had given a warm bath-house to the saṃgha (or: baths of warm perfumed water) while pronouncing the wish that he himself and the community be always pure and clean, stainless and without impediments, of irreproachable conduct, and with the color of the lotus. Next he was born among the gods, then among humans, always of marvelous beauty. Later, seeing the stūpa of a pratyekabuddha, he repaired it (or whitewashed it) and covered it with perfumed plaster and pronounced the vow: 'I wish that my organs be always complete, that my body be golden in color.'⁷ And he was reborn in Benares, the second son of king *Kia t'o* or *Tchi wei ni*; seeing the stūpa of the Buddha Kāśyapa, he hung a parasol over it. And the stanza of the Karmavibhaṅga is summarized: 'For having bathed the community, for having plastered a stūpa with golden colored plaster, for having given a parasol to the stūpa, I have attained innumerable blessings'."

S. Lévi refers again to the Fo pen hing tsi king, T 190, k. 57, p. 917, which he briefly summarizes: "The first episode took place at the time of Vipaśyin, at Pāṇḍumatī where the king Pāṇḍu was reigning; later, at the time of the Buddha Kāśyapa, the king of Benares was called *Ki li che* (Kṛṣi). The second son of this king, giving a golden parasol to the stūpa of Kāśyapa, also made the vow of being reborn with a golden colored body."

The Pāli Apadāna, I, p. 57, could also be cited, which does not agree with T 199. Nanda received his golden colored body from having given a robe to the Buddha Padumuttara: *Padumuttarassa bhagavato lokajetthassa.... hemavaṇṇo bhavissasi*. But the more detailed story occurs in the Mūlasarvativādin Vinaya, Ken pen chouo...tsa che, T 1451, k. 12, p. 260c-261c. In view of the repute received by the legend of Nanda since the discoveries at Nāgārjunikoṇḍa (see J. P. Vogel, RAA, vol. XI, 1937, p. 115-118), It seems useful to give the translation:

Having conceived some doubt, the bhikṣus questioned the Great Teacher in order to dissipate them: "Bhadanta, what actions did the bhikṣu Nanda previously perform so as to have a golden-colored (*suvarṇavarṇa*) body, to be adorned with thirty marks (*lakṣaṇa*), to have a body only four inches shorter than the Bhagavat, and so that the Great Teacher, having compassion for a man so attached to pleasures that he drew him out of the ocean of saṃsāra and established him at once into definitive nirvāṇa (*ātyantikanirvāṇa*)? Please explain this to us."

The Buddha said to the bhikṣus: That is due to the ripening of the fruit of actions previously accomplished by the bhikṣu Nanda, etc.... And he spoke this stanza: 'Actions do not perish even after hundreds [of millions] of kalpas. Meeting the

favorable complex of conditions and time, they bear fruit for their creator (*na praṇaśyanti karmāṇi kalpakotiśatair api, sāmagrīṃ prāpya kālaṃ ca phalanti khalu dehinām*).⁷

a. Ninety-one kalpas ago, when the human life-span was 80,000 years, there appeared in the world the Buddha Vipāśyin, tathāgata, arhat, completely enlightened (*samyaksambuddha*), endowed with the knowledges and the practices (*vidyādharanaśampanna*), thus-come (*sugata*), knower of the world (*lokavid*), without superior (*anuttara*), leader of those to be converted (*puruṣadamyasārathi*), teacher of gods and men (*śāstā devamanuṣyāṇām*), buddha, bhagavat. Accompanied by 62,000 bhikṣus, he traveled amongst men. He reached the city of *Ts'in houei* (Bandhumatī), a royal residence, went to the forest and dwelled there. This Bhagavat had a half-brother, very attached to pleasures, whom Vipāśyin, tathāgata, arhat, samyaksambuddha, had drawn out of the ocean of saṃsāra 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 *Yeou ts'in* (Bandhumati): he governed his people justly; his estates were prosperous, opulent, abundant, happy and peaceful; there were no quarrels, no discord, 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 Bandumati 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 Vipāśyin to pay 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 (*grhastu*), I also was very attached to pleasures; fortunately, the Great Teacher [my brother] forced me to abandon them and made me find peace (*kṣema*) 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 really doing him a great service. 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 (*ekāṃsam uttarāsaṅgaṃ kṛtvā*), he joined his palms to the Bhagavat (*yena Bhagavāṃs tenāñjalim praṇamya*) 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 (*saṃvegacitta*) for pleasures. I have asked the Buddha and the saṃgha 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 (*adbhūta*) 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 (*snānopakaraṇa*); 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 (*nandanavana*) of Śakra, 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 Vipāśyin 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 (*anuvyañjana*); 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 (*prañidhāna*): "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 delight in luxuries, 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 (*kṣemapada*).

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 Vipāśyin 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 body golden 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 mahāpuruṣalakṣaṇa?"

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 śreṣṭhin who had many material goods, great wealth and vast and extensive possessions. He had a garden (*udyāna*) full of flowers and fruits, with springs and pools, woods and hills, able to serve as shelter for monks. At that time, there were pratyekabuddhas who appeared in the world and settled in retreats out of compassion for beings; there was no Buddha in the world; these pratyekabuddhas were the only field of merit (*puṇyakṣetra*) at the time. One day a venerable pratyekabuddha, 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 (*tejaḥprabhāsamādhi*). Seeing this, the gardener said to himself: "This Bhadanta 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 Bhadanta has come to spend the night in your garden; he is endowed with marvelous powers and possesses the abhijñās; he emits great rays of light (*raśmi*) that light up the whole garden." At these words, the śreṣṭhin 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 pratyekabuddha accepted. He stayed in the garden where he penetrated the sublime concentrations and the bliss of deliverance (*vimokṣasukha*). Then he said to himself: "My rotting body has wandered [for a long time] in saṃsāra; I have done what had to be done (*kṛtakṛtya*), I must now enter nirvāṇa and realize the unborn (*anutpāda*)." Having this thought, he rose up into the sky, entered into the concentration of the brilliance of fire (*tejaḥprabhāsamādhi*) and manifested all the miracles (*prātihārya*); he sent forth great rays; in the upper part of his body he shone with reddish light; from the lower part of his body there flowed clear water. When he had rejected his body, he realized the unborn and nirvāṇa without residue (*nirupadhiṣṇanirvāṇa*). Then the śreṣṭhin took his corpse, cremated it with aromatics and extinguished the funeral pyre with creamy milk. He gathered the ashes, placed them in a

wherever he was born, he always acquired great beauty. With this stock of merit (*puṇyaśeṣa*), he was reborn at Kapilavastu into the Śākya clan as younger brother [variant *ti*, preferable to *ti tseu*] to the Buddha. He possessed thirty marks of the Great Man and pure beauty. He went forth from home (*pravrajita*) and became arhat. The Buddha has said that of his five hundred disciples, the bhikṣu Nanda was foremost in beauty. These marks are thus easy to obtain (*sulabha*). Then why do you say that the Bodhisattva must 'plant' (*avaropayati*) them during ninety-one kalpas while others obtain them in one single lifetime (*janman*)? That is a serious error.

You [disciples of Kātyāyanīputra] say: "In the course of the first asaṃkhyeyakalpa, the Bodhisattva does not know whether or not he will become Buddha. - In the course of the second asaṃkhyeyakalpa, he does indeed know that he will be Buddha, but does not dare to announce it. - At the end of the third asaṃkhyeyakalpa, he does indeed know that he will be Buddha and he announces it to men." Where did the Buddha say that? In what sūtra did he teach that? Is it in the Three Baskets of the Listeners (*śrāvakadharmatripiṭaka*), or is it in the sūtras of the Greater Vehicle (*mahāyānasūtra*)?

The disciples of Kātyāyanīputra. - Although the Buddha did not say it in the Tripiṭaka, it is reasonable and plausible. Moreover, it is what the *A p'i t'an pi p'o cha* (Abhidharmavibhāṣā) teaches in the chapter on the Bodhisattva (Vibhāṣā, T 1545, k. 176, p. 886c).

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 (*praṇidhāna*) to seek the marks [of the Great Man].

The Buddha added: "Have no doubts, O bhikṣus. The śreṣṭhin is now Nanada. As a result of such faith and respect he has now acquired as reward the thirty marvellous marks."

c. 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 (*bhadrakalpa*) when the human lifespan was 20,000 years, the Buddha Kāśyapa appeared in the world. Endowed with ten appellations [tathāgata, arhat, etc.], he was staying in Vārāṇasī at Rṣipātana, in the Mrgadāva. At that time, the king of the city, *Ki li chi* (Kṛkin) governed the people justly as a great king of Dharma. The king had three sons, the oldest, the second and the youngest. When the Buddha Kāśyapa 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 (*candana*), etc., and extinguished the funeral pyre with perfumed milk. He gathered the ashes (*śarīra*), 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 bhikṣus. 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 (*dvīpaka*) 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 (*aiśvarya*).

The Mahāyānist. - From the first production of the mind of bodhi (*prathamacittotpāda*), the Bodhisattva knows that he will be Buddha. Thus, when the [92b] bodhisattva *A tchō lo* (Acala)⁴⁹⁷, in the presence of the Buddha *Tch'ang cheou* (Dīrghapāṇi?), first produced the mind [of bodhi], he attained the diamond seat (*vajrāsana*) and immediately acquired buddhahood; errors (*viparyāsa*) and impure thoughts (*aviśuddhacitta*) do not arise in him. The four bodhisattvas of the *Cheou leng yen san mei* (Śuraṃgamasamādhi) received the prophecy (*vyākaraṇa*): the first received the prophecy without having produced the thought of bodhi; the second received the prophecy 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 asaṃkhyeyakalpa the Bodhisattva knows the prophecy 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 (*guṇa*) in order to save beings. In these conditions, why do you speak of [only] three asaṃkhyeyakalpas, which are finite and limited?

The disciples of Kātyāyanīputra. - Although it is a matter [of these numberless asaṃkhyeyas] in the Mahāyānasūtras, we do not believe in them entirely.

The Mahāyānist. - That is a grave error, for [the Mahāyānasūtras] are the true Buddhadharma (*saddharma*) coming from the very mouth (*kaṇṭhokta*) of the Buddha. You cannot reject them. Moreover, you derive your origin from the Mahāyāna,⁴⁹⁸ how can you say that you do not entirely believe it?

You [disciples of Kātyāyanīputra] also say: "The Bodhisattva accomplishes the actions producing the thirty-two marks in the desire realm (*kāmadhātu*) and not in the realm of form (*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

⁴⁹⁷ Acala, or Acalanātha, is well-known in Vajrayana Buddhism and the Shingon sect; he is one of the five vidyārājas, 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. Buddh.*, p. 162; W. De Visser, *Ancient Buddhism in Japan*, Leiden, 1935, p. 144 sq.; Glasenapp, *Buddh. Mysterien*, 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 *ādāv avyākaraṇāt* of the Sūtrālaṅkāra, ed. Lévi, p. 3, repeated in Siddhi, p. 176, affirms that the Greater Vehicle is the authentic 'word of the Buddha' because "from its beginning, it coexists in the Lesser Vehicle (*samaprabhṛteḥ*)", and the commentary explains: *samakālam ca Śrāvakayānena Mahāyānasya pravṛttir upalabhyate na paścāt*. - According to some Mahāyānist, the scriptures of the Greater Vehicle, like those of the Lesser Vehicle, must have been compiled after the Buddha's death, and the Mppś, 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 Gṛdhrakūtaparvata immediately after the Buddha's nirvāṇa, the great bodhisattvas, Mañjuśrī, Maitreya, etc., taking Ānanda with them, compiled the Mahāyāna. Ānanda 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.

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 Buddhahood. Why do they not accomplish the actions producing the thirty-two marks?

You also say: "The Bodhisattva accomplishes these actions in his human births (*manuṣyagati*) and not in the other destinies." But he can accomplish them equally in animal or other destinies. Thus *So k'ie tou long wang* (read *So k'ie [lo] long wang tou* = Sāgaranāgarājaduhitā), the daughter of Sāgara, king of the nāgas, is a bodhisattva of the tenth level (*daśamā bhūmi*);⁴⁹⁹ the nāga king *A na p'o ta to* (Anavataptanāgarāja) is a seventh-level bodhisattva (*saptamā bhūmi*)⁵⁰⁰, and the king of the asuras, *Lo heou* (Rāhu) is also a great

⁴⁹⁹ Cf. Saddharmapūṇḍarīka, p. 263-265 (tr. Burnouf, *Lotus*, p. 160-162; Kern, p. 251-253). - Although female and only eight years of age, the daughter of Sāgara, king of the nāgas, had acquired anuttarasamyaksambodhi, which constitutes the state of Buddha. As the bodhisattva Prajñākūṭa and Śāriputra 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 Vimalā; 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 marks, emitting light which spread in the ten directions and teaching the Dharma.

Here is the Sanskrit text of this passage: *Sāgaranāgarājaduhitā... tat strīndriyam anatarhitam puruṣendriyam... spjutivā dharmadeśanām kurvāṇam*. - According to the previous indications, the Mppś is quite correct in making the daughter of Sāgara 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 Sāgara's daughter, the Mppś is referring to the Saddharmapūṇḍarīka; Kumārajīva, the translator of the Mppś, therefore was familiar with this story. This is worthy of note, for the passage referring to Sāgara's daughter was originally missing from the translation of the Sdhp made by Kumārajīva in 406; it was inserted only later, in the time of the Souei, in the form of a special chapter entitled *Devadatta* (cf. T 262, k. 4, p. 34b-35c). A tradition claims that the chapter originally appeared in Kumārajīva's version, but was removed at Th'ang-ngan. However that may be, the *Devadatta* chapter is old since its contents appeared as early as 286 AD in Dharmarakṣa's translation of the Sdgp (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 Sdhp. On this question, see the P. Demiéville's note in *Bibliographie Bouddhique*, VII-VIII, 1937, p. 95-96 on the work of K. Fuse (in Japanese).

⁵⁰⁰ The Mppś 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 Anavataptanāgarāja, Sāgaranāgarāja, etc., obtain Buddhahood. - Anavatapta is one of the eight great nāga-kings; he lives in the Anavatapta pool from which flow the four great rivers of the world (see below, k. 7, p. 114a; k. 8, p. 116a). According to the Tch'ang a han, 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 uncovers it; iii) the garuḍa bird torments them in the midst of their play. According to the Jou lai hing hien king, T 291, k. 2, p. 602c, the rains that emanate from his body make Jambudvīpa fertile. - For more details, see Hobogirin, *Anokudatsu*, p. 33. - Whereas the Mppś makes Anavatapta 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 tan lo* (Uttarakuru), for there men are without individuality (?) (F: personnalité), attached to pleasure (*rakta*) and without sharp faculties (*tīkṣnendriya*). But why could they not accomplish them in the other two continents, *K'iu t'o ni* (Godānīya) and *Fou p'o t'I* (Pūrvavideha) where merit (*punya*), wisdom (*prajñā*) and duration of life (*āyus*) are much greater than in Jambudvīpa?⁵⁰²

You also say: "A volition (*cetanā*) 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 (*sthiti*) nor parts (*vibhāga*);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 (*bahucetanāsamya*) 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' (*śatapunyalakṣana*). 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, that the mind of Bodhisattva Maitreya was impure whereas that of his disciples was pure? Where was that said? We cannot find anything like that in the Tripiṭaka or in the Mahāyāna. This statement is your imagination. You believe that only the Bodhisattva Śākyamuni saw the Buddha Puṣya 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 Puṣya in every way. The *A po t'o na king* (Avadānasūtra or the Avadānaśataka) 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 Saṃyutta, the Candimasutta and the Suriyasutta, which the Mppś will reproduce later (k. 20, p. 136b). The palace of Rāhu is described in the Tch'ang a han, T 1, k. 20, p. 129b. - Rāhu has a city called *Kouang ming*, four parks, four wives called *Jou ying* 'Shadow', *Tchou hiang* 'Perfume', *Miao lin* 'Marvelous Forest' and *Cheng tō* 'Eminent Virtue'; his lifespan is 5,000 years where each day equals 500 human years (Hobogirin, *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 (*vijñāna*) 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..." (Samyutta, II, p. 94-95: Tsa a han, T 99, k. 12, p. 81c). - "Like a mountain river..., there is no *khana*, *laya*, *muhutta* 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 (*āmiṣadāna*) is a lesser gift (*hīnadāna*); to give one's body (*kāyadāna*) is a middling gift (*madhyadāna*); to give anything whatsoever, provided that the mind is detached (*niḥsaṅga*) 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 (*dānapāramitāparipūri*)?

Although its intention (*citta*) may be lofty and full of loving kindness (*maitrī*) and compassion (*karuṇā*), 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 Kātyāyanīputra]. - 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 Mahāyānists]. - Although he sacrifices himself for all beings, his mind (*citta*) is impure (*aviśuddha*), for he does not know that he himself is non-existent (*anātmaka*); he does not know that the one who receives his gift (*pratigrāhaka*) is not a person, is not his teacher; he does not know that the thing given by him (*deyadravya*) is in reality neither the same as (*eka*) or different (*anya*) from him. Since his mind (*citta*) is attached (*sakta*) to the three concepts [of donor, recipient and thing given], it is impure (*aviśuddha*). It is in this world (*lokadhātu*) that he will receive the reward of his merit (*puṇyavipāka*); 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 (*anupalabdha*)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 Kātyāyanīputra], 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] (*prajñāpāramitāparipūri*). But the virtue of wisdom is immense (*apramāna*) and infinite (*ananta*) like the water of the ocean. To divide the earth is only ordinary mathematics (*gaṇanā*); it is a modest part (*hīnabhāga*) of conventional wisdom (*saṃvṛtiprajñā*), like one or two drops of water (*bindu*) in the ocean.

⁵⁰⁴ The highest generosity which constitutes, properly speaking, the virtue of generosity (*dānapāramitā*) rests in essence on knowledge free of concept (*nirvikalpakapāramitā*) which makes it triply pure (*trimaṇḍalapariśuddha*); it consists of making no distinction between the thing given (*deya*), the donor (*dāyaka*) and the recipient (*pratigrāhaka*). Cf. Pañcaviṃśati, p. 264; Śatasāhasrikā, p. 92; Bodhicaryāvatāra, IX, st. 168; Pañjikā, p. 604; Uttaratantra, p. 120, 254; Saṃgraha, p. 185, 225; Siddhi, p. 629 n.

⁵⁰⁵ Cf. Pañcaviṃśati, p. 264: *tatra katamā lokottarā dānapāramitā? tadvipākaṃ ca nopalabhate*. - Cf. Śatasāhasrikā, p. 92.

The true prajñāpāramitā is called the 'mother of the Buddhas' (*buddhamātri*) of the three times (*tryadhvan*); it reveals the true nature of all dharmas (*sarvadharmasatyalakṣaṇa*). This prajñāpāramitā has no point of coming or point of going; it is like a magic show (*māyā*), an echo (*pratiśrutkā*), the moon reflected in water (*udakacandra*) which one sees and which immediately disappears. Out of compassion and, although this wisdom has but a single nature (*ekalakṣaṇa*), the āryas define it using all kinds of conventional expressions (*nāmasaṃketa*) as being the precious treasure of the wisdom of the Buddhas (*buddhaprajñāratnakośa*). You are speaking grave errors.

3. The time of appearance of the Buddhas

You speak of the four examinations (*vilokana*) made by the Bodhisattva: 1) examination of time (*kālavilokana*), 2) examination of place (*deśavilokana*), 3) examination of clan (*kulavilokana*), 4) examination of mother (*upapattisthānavilokana*). You add that that the Buddha appears in the world (*prādurbhavati*) 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 (*oṣadhi*) once swallowed, cures the sickness (*vyādhi*), so the Buddhadharma does not depend on time.

[The disciples of Kātyāyanīputra]. - 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 (*dīrghāyus*) revel in pleasures (*sukha*); their fetters, lust, desire, etc. (*rāgaṭṛṣṇādisaṃyojana*) are heavy (*sthūla*) and their faculties are weak (*mṛdvindriya*). 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 (*alpāyus*) and are overcome with suffering (*duḥkha*): their fetters, hatred, etc. (*dveṣādisaṃyojana*) are thick (*sthūla*). 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 (*mārgalābha*). This is why the Buddhas do not appear [at those times].

[The Mahāyānists]. - 1. The lifespan of the gods is more than 10,000 years; that is because of their previous life (*pūrvajanma*). Although they have plenty of pleasures (*sukha*) and their sensual desires (*rāgaṭṛṣṇa*) are heavy (*sthūla*), 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 (*tīkṣṇendriya*) 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 tseu kou yin wang* (Siṃhadundubhisvararāja), the human lifespan is 100,000 years; under the Buddha *Ming wang* (Ālokarāja), it is 700 asaṃkhyeyakalpas; under the Buddha *A mi t'o* (Amitābha), it lasts innumerable asaṃkhyeyakalpas. How can you say that the Buddhas do not appear when the human lifespan is longer than 80,000 years?

[93b] [The disciples of Kātyāyanīputra]. - These teachings are in the Mahāyānasūtras, but in our system it is not a question of the Buddhas of the ten directions (*daśadīgbuddha*) but only of the one hundred

Buddhas of the past (*atītabuddha*), Śākyamuni, *K'iu tch'en jo* (Krakucchanda), etc., and the five hundred Buddhas of the future (*anāgatabuddha*), Maitreya, etc.⁵⁰⁶

[The Mahāyānists]. - In the Mahāyānasūtras, we speak of the Buddhas of the three times (*tryadhvan*) and the ten directions (*daśadiś*) for various reasons. In the universes (*lokadhātu*) of the ten directions, all the torments rage: old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*), lust, (*rāga*), hatred (*dveṣa*) and delusion (*moha*), etc.; this is why the Buddhas must appear in these regions. It is said in a sūtra: "If old age, sickness, death and the afflictions (*kleśa*) did not exist, the Buddhas would not appear."⁵⁰⁷ Furthermore, wherever there are many illnesses (*vyādhita*), there should be many physicians (*vaidya*).

In one of your Śrāvaka texts, the *Tch'ang a han* (Dīrghāgama), king *P'i cha men* (Vaiśravaṇa) addresses the following stanza to the Buddha:

I bow before the Buddhas, past, future and present;

I take refuge (*śaraṇa*) in the Buddha Śākyamuni.⁵⁰⁸

⁵⁰⁶ For the number and names of the past and future Buddhas, refer to Malalasekera, II, p. 295 and Hobogirin, *Butsu*, p. 195-197.

⁵⁰⁷ Cf. Aṅguttara, V, p. 144: *Tayo bhikkhave dhammā loke na saṃvijjeyyūṃ, Jāti ca jarā ca maraṇañ ca.*

⁵⁰⁸ The same passage of the Dīrghāgama will be cited later at k. 9, p. 126a:

In the Dīrghāgama, a sūtra says: There was a king of the asuras, guardian of the northern region; along with many hundreds of *koṭis* 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 illumined 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 *Ātānāṭikasūtra* 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 Ātānāṭikasūtra*, Leipzig, 1939, p. 33; 2) the Chinese translation by Fa hien, entitled *P'i cha men t'ien sang king*, T 1245, p. 217a; 3) the Tibetan translation of the Bkaḥ ḥgyur, entitled *Kun tu rgyu ba dañ kun tu rgyu ba ma yin pa dañ ḥtun paḥi mdo* (cf. Csoma-Feer, p. 327). In this version, the sūtra takes place in Śrāvastī in the Jetavana, and Vaiśravaṇa addresses two stanzas to the Buddha. - The second version has as proof: 1) the Pāli *Ātānāṭiyasuttanata* of the Dīghanikāya, III, p. 194; 2) the Tibetan translation of the Bhaḥ ḥgyur, entitled *Lcañ lo can gyi pho bran gi mdo* (cf. Csoma-Feer, p. 288). In this second version, the sūtra is located at Rājagrha on Grdhrakūṭaparvata, and Vaiśravaṇa does not address any stanzas to the Buddha.

The extracts given here by the Mpps are taken from the first version. To be convinced of this, a glance at the Sanskrit text published by Hoffmann, l.c., p. 33 is sufficient:

evaṃ mayā śrutam. ekasamayam bhagavāṃ śrāvastyāṃ viharati sma jetavane velāyāṃ gāthāṃ babhāse,

In this sūtra of yours, it is said that the king bows down before the Buddhas of the past (*atīta*), the future (*anāgata*) and the present (*pratyutpanna*) 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 to the Buddhas of the three times, then afterwards take refuge specially (*pr̥thak*) in Śākyamuni? This king had not yet renounced all desire (*avītarāga*), 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 Kātyāyanīputra]. - The Buddha said: "Two Buddhas do not appear simultaneously in the same world (*ekasmin lokadhātu*), 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].

nam'astu te mahāvīra...
tvāṃ cāhaṃsaraṇaṃ gataḥ//

Instead of indicating the title of the sūtra, the Mppś, citing this passage twice, refers only to the collection, the *Dīrghāgama*. The *Dīrghāgama* which it uses is not the Pāli *Dīghanikāya* of the Theravādin-Vibhajjavādins since the *Ātānāṭikasuttanata* found there does not contain the stanzas spoken by Vaiśravaṇa in honor of the Buddha. Neither is it the *Dīrghāgama* translated into Chinese about 412-413 by Buddhayaśas under the name *Tch'ang a han* (T 1) and which actually belongs to the Dharmaguptas (cf. the arguments of Watanabe, Przulski and Waldschmidt, *Bruchstücke buddh. Sūtras*, Leipzig, 1932, p. 229); indeed, this collection does not contain the *Ātānāṭikasūtra*.

We have noticed several times already that the Mppś, citing 'the Vinaya' without any more precision, almost always is referring to the Che song liu (T 1435), the Sarvāstivādin Vinaya. We may therefore assume that the *Dīrghāgama* which is being used here also belongs to the Sarvāstivādin school. The Sarvāstivādins had a collection of eighteen 'great sūtras' of which the sixth, the *A t'cha na kien* (in the Ts'in language: 'Sūtra of the council of the demonic spirits') is none other than the *Ātānāṭikasūtra* (cf. Che song liu, 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 Chotscho in central Asia, in a small anthology of sūtras ed. by E. Waldschmidt, *Bruchstücke buddh. Sūtras*, Leipzig, 1932: these are the *Mahānidāna*, the *Śakraprasna*, the *Bimbasāra* and the *Mahāsamājasūtra*. This anthology is indisputably of SarvaŌtivādin provenance (cf. Waldschmidt, p. 228).

⁵⁰⁹ A phrase which the Mppś will return to later, (k. 9, p. 125a) which is found in several sūtras.

a) In Pāli, e.g., in *Aṅguttara*, I p. 27-28: *Aṭṭhānaṃ etaṃ bhikkhave anavakāso yaṃ acarimaṃ uppajjeyyūṃ n'etaṃ thānaṃ vijjati*.

b) In Sanskrit, e.g., in *Kośavyākhyā*, p. 338: *Asthānam anavakāśo yad apūrvācaramau dvau tathāgatau loka utpadyayeyātām*.

c) In mixed Sanskrit, e.g., in *Mahāvastu*, III, p. 199: *Asthānaṃ khalv etaṃ anavakāśaṃ loka utpadyensuḥ*.

We know from the *Kośavyākhyā* that *asthānam* refers to the present and *anavakāśaḥ* to the future. Thus it may be translated: "It is impossible that in the present, in the future, two Tathāgatas appear in the same world without one preceding and the other following."

The phrase appears in many sūtras, e.g., *Dīgha*, II, p. 225; III, p. 114; *Majjhima*, III, p. 65; *Aṅguttara*, I, p. 27; *Milinda*, p. 236; *Mahāvastu*, III, p. 199; *Tch'ang a han*, T 1, k. 5, p. 31a; k. 12, p. 79a; *Tchong a han*, T 26, k. 47, p. 724a. - The great

[The Mahāyānist]. – 1. No doubt the Buddha said that; but you misunderstand the meaning of his words. The Buddha means that two Buddhas do not appear simultaneously in the same trisāhasramahāsāhasralokadhātu (or trichiliomegachiliocosm); he does not say that in the universes of the ten directions (*daśadiglokadhātu*) there are not actually [several] Buddhas. Thus, two cakravartin kings do not appear simultaneously in the same caturdvīpika (or universe of four continents), for these very powerful beings have no rival in their domain. Consequently, in one caturdvīpaka there is one single cakravartin only. In the same way, two Buddhas do not appear simultaneously in one single trisāhasramahāsāhasralokadhātu. Here the sūtra puts the Buddhas and the cakravartin kings on the same level. If you believe that there are [other] cakravartins in the other caturdvīpakas, why do you not believe that there are [other] Buddhas in the other trisāhasramahāsāhasralokadhātus?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 (*buddhadharma*), who save beings to be converted (*vaineya*), perish as soon as they arise (*jātamātrā nirudhyante*) like the flame that is extinguished when the candle is used up; indeed, conditioned dharmas (*saṃskṛtadharma*) are transitory (*anitya*) and empty of self nature (*svabhāvaśhūnya*). Thus, in the present, there must be yet other Buddhas.⁵¹¹

[93c] 3. Finally, beings are numberless and suffering (*duḥkha*) is immense. This is why there must be magnanimous bodhisattvas and numberless Buddhas who appear in the world to save beings.

[The disciples of Kātyāyanīputra]. - 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 *Ngeou 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.

treatises have tried to interpret it: see, e.g., Kośa, III, p. 198-201; Bodh. bhūmi, p. 92; Madhyāntavibhaṅga, p. 152; and especially Saṃgraha, p. 332-333, 338.

⁵¹⁰ The interpretation given here by the Mahāyānist is recorded in the Madhyāntavibhaṅga, p. 152: *tathāgatayoś cakravartinōś api caturdvīpaka 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 trichiliomegachiliocosm 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-contintents." The Kośavyākhyā, 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 caturdvīpaka or one single trisāhasramahāsāhasralokadhātu."

⁵¹¹ In several places (p. 272-273, 284, 328-329), the Saṃgraha 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 glomerata*) which bears fruit but does not have visible flowers: - Lalitavistara, p. 105: *tadyathā audumbarapuṣpaṃ loke utpadyante*.

Tr. "Just as the Udumbara flower very rarely appears in the world, in the same way very rarely, in the course of many nayutas of koṭis of kalpas, do the Buddha Bhagavats appear in the world." - Sukhāvātīvyuha, v. 2: *tadyathaudumbarapuṣpāṇāṃ loke sudurlabhaḥ prādurbhāvaḥ*. 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 (*āpattipāka*), 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 Kātyāyanīputra]. - 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 (*duḥkha*)?

Udumbara flowers is 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." Saddharmapuṇḍarikā, p. 39: *tadyathāpi nāma udumbārapuṣpaṃ ... dharmadeśanāṃ kathayati*. Tr. "Just as the Udumbara flower appears only at certain times and in certain places, so are the times and places rare where the Tathāgata teaches the Dharma." - Sūtrālamkāra, tr. Huber, p. 396: "The Buddha is like the Udumbara flower which is very hard to find." - The Mppś 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 suttas. Moreover, the Mppś is explicit: "It is said, *in the sūtra*, that the Buddha appears from age to age like the Udumbara 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 *Beitrag 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 Mahāparinibbanasuttānta (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 Saṃgha; 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 Mahāparinirvāṇasūtra in Sanskrit is more detailed. Having reported the negative response of Ānanda, the text continues: *atha bhagavān uttarāsaṅgam ekānte vivṛtya tatra tathāgatasya paścimā vācā*, Tr. "Then the Bhagavat lifted his undergarment 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 Udumbara flower. Well then, O monks, be tranquil! Everything compounded is perishable. Those were the last words of the Tathāgata."

The Mppś is therefore quite right when it tells us that the comparison with the Udumbara flower occurs 'in a sūtra'. As E. Waldschmidt comments, it also occurs in the Chinese versions of the Mahāparinirvāṇasūtra:

T 1, k. 4, p. 26b: "The Tathāgatas appear in the world from age to age like the Udumbara 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 Udumbara 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 Jambudvīpa there is a venerable king of the trees called Udumbara; 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 Udumbara that grew north of Lake Mandākinī blossomed at the same time as the Buddha Śākyamuni and died at the same time he did.

[The Mahāyānist]. - These beings [have accumulated] faults (*āpatti*) and very serious taints (*mala*) for innumerable asaṃkhyeyakalpas. Although they have accrued all sorts of other merits (*punya*), they do not possess the qualities (*guṇa*) 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 (*punya*) 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 nāga 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 Kātyāyanīputra]: [According to you], the Buddha is able to save men full of merits (*punya*) 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 Mahāyānist]: 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 (*daśakuśalanidāna*),⁵¹³ the four limitless ones (*catvāry apramāṇāni*)⁵¹⁴ and the various causes and conditions (*hetupratyaya*) that assure the retribution of sins and merits (*āpattipunyavipāka*) 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 (*kuśalakarmapatha*) will be described below, k. 8, p. 120b.

⁵¹⁴ Loving kindness (*maitrī*), compassion (*karuṇā*), joy (*muditā*) and equanimity (*upekṣā*). See bibliography in Saṃgraha p. 52.

Furthermore, whatever the merits (*puṇya*) and the wisdom (*prajñā*) of men, [94a] if the Buddha did not appear in the world, men would receive their reward (*vipāka*) in this world but they would not be able to find the Path (*mārga*). [On the other hand], if the Buddha appears in this world, men find the Path and this is a great benefit. Thus, although a person has eyes, he sees nothing if the sun (*sūrya*) does not rise; light is necessary so that he can see something. However, he cannot say: "I have eyes; of what use are they to me?" The Buddha has said: "Two causes, two conditions give rise to right vision: 1) hearing the Dharma from another's mouth; 2) reflecting properly oneself."⁵¹⁵ Thanks to these merits, a man can be assured of a wholesome mind (*kuśalacitta*), sharp faculties (*tīkṣṇendriya*) and wisdom (*prajñā*) and thus reflect correctly. This is why we know that men derive their salvation from the Buddha.

These are the various and numerous errors [which we, Mahāyānists, discover among the disciples of Kātyāyanīputra], but as we wish to give the teaching (*upadeśa*) of the Prajñāpāramitā, we cannot expand further on secondary subjects.

⁵¹⁵ Aṅguttara, I, p. 87: *Dve 'me bhikkhave paccayā sammādiṭṭhiyā yoniso ca mansikāro*. - Cited also in Kośavyākhyā, p. 188 and Saṃgraha, p. 65. - The Nettipakaraṇa, p. 8, explains that the wisdom coming from meditation (*bhāvanāmayī paññā*) is the knowledge (*ñāṇa*) produced *parato ca ghosena paccattasamuṭṭhitena ca yonisomanasikārena*.

CHAPTER IX: THE MAHĀSATTVAS

The Sūtra says: Mahāsattva. What is a mahāsattva?⁵¹⁶

Answer. - 1. *Mahā* means great, and *sattva* means being or bravery. The person who is able to accomplish a great work without regressing or turning back in his bravery is called mahāsattva.

2. Moreover, he is called mahā^oattva because he is the chief of many beings.

3. Furthermore, he is called mahā^oattva because he feels great loving kindness (*mahāmaitrī*) and great compassion (*mahākaruṇā*) for many beings; he establishes them (*avasthāpayati*) in the Greater Vehicle, he travels the great Path (*mahāmārga*) and attains a very high place.

4. Furthermore, he is called mahāsattva because he is endowed (*samanvāgata*) with the marks of the Great Man (*mahāpuruṣalakṣaṇa*).

The characteristics (*lakṣaṇa*) of the mahāsattva are described in the *Tsan fo kie* (Buddhastotragāthā):

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,

Homage to the Bhagavat who is unequalled!

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 (*mithyādr̥ṣṭi*) and the afflictions (*kleṣa*), such as great craving (*mahātr̥ṣṇā*), pride (*abhimāna*), great attachment to the self (*ātmasneha*), etc., in all others as well as in himself.

6. Finally, like the great ocean (*mahāsamudra*), beings (*sattva*) are without beginning and without end (*apūrvamadhyacarama*). A skillful teacher of arithmetic (*gaṇanācārya*) who would keep track for numberless years would not reach the end of them. This is what the Buddha said to the bodhisattva *Wou tsin yi* (Akṣayamati): "If all the universes (*lokadhātu*) of the ten directions to the ends of space (*ākāśa*)

⁵¹⁶ 'Mahāsattva' refers to the altruistic virtues of the Bodhisattva, whereas the word 'bodhisattva' indicates rather his personal qualities. At least this is the most current interpretation; cf. Āloka, p. 22: *bodhau sarvadharmāsaktatāyāṃ svārthasampadi sattvaṃ abhiprāyo yeṣāṃ te bodhisattvāḥ. śrāvakā api syur evam ity āha: mahāsattvā iti. mahatyāṃ parārthasampadi sattvaṃ yeṣāṃ te mahāsattvāḥ. mahāsattvaṃ cānyathā 'pi tīrthikasādhujanavat syād iti bodhisattvagrahaṇam.* - The epithet 'mahāsattva' is rendered in Tibetan as *sems dpaḥ chen po* "Great hero of mind", and in Chinese as *Ta che* "Great hero", *Ta tshong cheng* or *Ta yeou ts'ing* "Great being". Other definitions in Hobogirin, *Mahasatsu*, p. 141-142.

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 (*apramāṇa*), incalculable (*asaṃkhyeya*) and inconceivable (*acintya*).⁵¹⁷ The [bodhisattva] wishes to save them all, free them all from suffering and establish them all in the happiness of unconditioned safety (*asaṃskṛtayogakṣemasukha*). He is called mahasattva because he has made this great resolution to save these numerous beings.

Thus, *Ngeou chō na yeou p'o yi* (Āśā, the upāsikā) ⁵¹⁸said to the bodhisattva *Siu ta na* (Sudhana) in the *Pou k'o sseu yi king* (Acintyasūtra):⁵¹⁹

⁵¹⁷ That the number of beings is infinite (*sattakāyo ananto*) is an old teaching. In his note on *Le Buddha éternel*, Siddhi, p. 807-808, de La Vallée Poussin has brought together a few references:

Kośa, III, p. 10: Even if no new being were to appear, even if innumerable Buddhas were to make innumerable beings attain nirvāṇa, the beings of the innumerable universes would never be exhausted.

Mahāvastu, I, p. xxxiii: But, Kāśyapa objects, if so many Buddhas exist and a single one leads an infinite number of creatures to nirvāṇa, soon they would lead all beings there. Kātyāyana answers by means of the immense number of pṛthagjanas which exist following the statement of the Buddha.

Cheou tchang louen, T 1657, p. 505b: Each of the Bhagavats 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 upāsika, Āśā 'Hope' in the original Sanskrit, is transliterated in a bizarre fashion in all the Chinese translations. There is *Ngeou chō na* (85 and 11; 135 and 2; 163 and 4) in the Mppś, k. 4, p. 94b14. - *Hieou chō* (9 and 4; 64 and 8) in T 278, k. 47, p. 697c7, and in T 279, k. 63, p. 342c21-22. - *Yi chō na* (9 and 4; 135 and 2; 163 and 4) in T 293, k. 7, p. 693b21.

Sudhana was addressed by Sāgarasvaja in the following words:

a. Gaṇḍavyūha, p. 99: *gaccha kulaputrehaiva bodhisattvacaryāyāṃ śikṣitavyam*. - Go, then, O son of noble family! Here in the Dakhan there is a region called Samudravetādī where there is a park called Samantavyūha, 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 Samudravetādī, Mitra, *Nep. Buddh. Lit.*, p. 91, reads Samudravelatī 'Shore of the Ocean'.

b. T 278, k. 47, p. 697c: Here in the Dekhan, there is a region called *Hai tch'ao* (85 and 7; 85 and 12: 'Flow of the Ocean'), where there is a park (*udyāna*) called *P'ou tchouang yen* (Samantavyūha); it is there that the upāsikā called *Hieou chō* (9 and 8; Āśā ?) lives. Go and find her and ask her, etc.

d. T 293, k. 7, p. 693b: Go south from here. You will come to the region of *Hai tch'ao* (85 and 7; 85 and 12; Flow of the Ocean). It has a large city called *Yuan man kouang* (41 and 10; 85 and 11; 10 and 4): Mahāprabha). That city has a king called *Miao yuan kouang* (38 and 4; 31 and 10; 10 and 4: Suprabha). East of this city there is a park called *P'ou tchouang yen* (Samantavyūha). The king has a wife called *Yi chō na* (9 and 4; 135 and 2; 163 and 4: (Āśā ?)): she is an upāsikā, she lives in this forest and is engaged in the practices of a bodhisattva. Go there and find her and ask her, etc.

⁵¹⁹ Acintyasūtra, i.e., the Gaṇḍavyūhasūtra, a section of the Avataṃsaka. The passage quoted here occurs: i) in the Sanskrit text of the Gaṇḍavyūha, ed D. T. Suzuki-H. Idzumi, Kyoto, 1934-1936, p. 195-110; ii) in the version by Buddhahadra, T 278, k. 47, p. 698c25 sq.; iii) in the version by Śiṣānanda, T 279, k. 64, p. 344b3 sq.; iv) in the version

"The bodhisattva-mahāsattvas do not produce the thought of supreme perfect enlightenment to save just one man alone (*na khalv ekasamdhāraṇatayā bodhisattvānām mahāsattvānām anuttarāyām samyaksambodhau cittam utpadyate*). Nor to save just two, three, etc., up to ten. Nor to save just 100 (*po = śata*), 1,000 (*ts'ien = sahasra*), 10,000 (*wan = prabheda*), 100,000 (*che wan = lakṣha*), 1,000,000 (*po wan = atilakṣa*), 10,000,000 (*yi = koṭi*), 100,000,000 (*che yi = madhya*), 1,000,000,000 (*po yi = ayuta*), 10,000,000,000 (*ts'ien yi = mahāyuta*), 100,000,000,000 (*wan yi = nayuta*)... [and so on, each term ten times as great as the preceding, up to the 122nd term of the series 1, 10, 100, 1,000... called *anabhilāpya-anabhilāpya* and equal to 1 followed by 121 zeros].

They do not produce the thought of bodhi just to save a number of beings equal to that of the atoms (*paramāṇu*) contained in one country, or in two or three up to ten, or one hundred, a thousand, ten thousand, one *koṭi*, one *ayuta*, one *nayuta* up to *anabhilāpyānanabhilāpya* 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 Godānīya, Uttarakuru and Pūrvavbideha.

[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-cūḍika-lokadhātu (small chiliocosm), or in one dviśāhasra-madhyama-lokadhātu (dichiliocosm, medium universe), or in one trisāhasra-mahāsāhasra-lokadhātu (trichiliomegachiliocosm), or in two, three, up to ten, a hundred, a thousand, ten thousand, one *koṭi*, one *ayuta*, one *nayuta* and up to *anabhilāpyānanabhilāpya* trisāhasramahāsāhasralokadhātus.

They do not produce the thought of bodhi in order to serve and honor (*pūjopasthānatā*) just one Buddha, or a number of Buddhas equal to that of the number of atoms contained in one country, or even a number of Buddhas equal to that of the atoms contained in an *anabhilāpyānanabhilāpya* number of trisāhasramahāsāhasralokadhātus.

They do not produce the thought of bodhi to purify just one single buddhafield (*ekabuddhakṣetrapariśodhana*) or even a number of buddhakṣetras equal to that of the number of atoms contained in *anabhilāpyānanabhilāpya* number of trisāhasramahāsāhasralokadhātus.

They do not produce the thought of bodhi to assure just one single teaching of the Buddha (*ekatathāgataśāsanasamdhāraṇa*) or even a number of *tathāgataśāśana* equal to that of the atoms contained in an *anabhilāpyānanabhilāpya* number of tris....

They do not produce the thought of bodhi to prevent the cessation of one single lineage of Buddhas (*ekabuddhavaṃśachedanāvaraṇa*), or even that of a number of *buddhavaṃśa* equal to that of the atoms contained in an *anabhilāpyānanabhilāpya* number of tris....

They do not produce the thought of bodhi to know in detail just one single vow of Buddha (*ekabuddhapraṇidhānavibhaktiparijñā*), or even a number of *buddhapraṇidhāna* equal to that of the atoms contained in an *anabhilāpyānanabhilāpya* of tris....

of Prajñā, T 293,, k. 8, p. 695c 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 Gaṇḍavyūha which has not come down to us.

They do not produce the thought of bodhi to adorn one single buddhafield (*ekabuddhakṣetravyūhāvatarāṇa*), or even a number of *buddhakṣetra* equal to that of the atoms contained in an *anabhilāpyānabhilāpya* of tris....

They do not produce the thought of bodhi to know in detail one single Buddha assembly (*ekabuddhapaṣanmaṇḍalavibhaktiyavatarāṇa*), or even a number of *buddhapaṣanmaṇḍala* equal to that of the atoms contained in an *anabhilāpyānabhilāpya* number of tris....

They do not produce the thought of bodhi to remember one single preaching of the Buddha (*ekatathāgatadharmacakrasaṃdhāraṇa*), or even a number of *tathāgatadharmacakra* s equal to that of the atoms contained in an *anabhilāpyānabhilāpya* number of tris....

They do not produce the thought of bodhi to cognize (*avatarāṇa*)⁵²⁰ the thoughts of one single being (*ekasattvacitta*), or the faculties of one single being (*ekasattvendriya*), or the succession of the cosmic periods (*kalpaparaṃparā*) in one single trisāhasramahāsāhasralokadhātu.

They do not produce the thought of bodhi in order to destroy the afflictions of just one single being [95b] (*ekasattvkleśasamuccheda*), or even the *kleśas* of a number of beings equal to the atoms contained in an *anabhilāpyānabhilāpya* number of trisāhasramahāsāhasralokadhātu.

But here are the aspirations (*pranidhāna*) of the bodhisattva-mahāsattvas. The bodhisattvas produce the thought of bodhi and realize supreme perfect enlightenment (*anuttarasamyakṣambodhi*) [for the following ten purposes]:

- 1) in order to convert the beings of the ten directions (*anavaśeṣasarvasattvavinayāya*),
- 2) in order to serve and honor all the Buddhas of the ten directions (*anavaśeṣasarvabuddhakṣetrapariśodanāya*),
- 3) in order to purify all the buddha fields of the ten directions (*anavaśeṣasarvabuddhakṣetrapariśodhanāya*),
- 4) In order to retain firmly all the teachings of the Buddhas of the ten directions (*anavaśeṣabuddhaśāsanasaṃdhāraṇāya*),
- 5) in order to know in detail all the buddha fields (*sarvabuddhakṣetrabhaktiyavataṇāya*),
- 6) in order to know in depth all the buddha assemblies (*sarvabuddhapaṣanmaṇḍalāvatarāṇāya*),
- 7) in order to know in detail the minds of all beings (*sarvacittāvagāhanatāyai*),
- 8) in order to cut through the afflictions of all beings (*sarvasattvkleśasamucchedāya*),
- 9) in order to know in depth the faculties of all beings (*sarvasattvendritāvatarāṇarāyai*).

These headings are the main ones (*pramukha*); they summarize the hundred, thousand, ten thousand, ten millions of *asaṃkhyeya* rules relating to the Path (*mārgadharmacaparyāya*) which the bodhisattva must

⁵²⁰ Monier-Williams: *avatarāṇa* = descending, translation.

know and penetrate. By means of this wisdom (*prajñā*) and knowledge (*jñāna*) the bodhisattvas adorn all the buddha fields."

Āśā [also] said: " O son of noble family (*kulaputra*), thus would I like to have a universe (*lokadhātu*) where all beings are completely pure (*viśudda*) and where all the afflictions (*kleśa*) are cut through (*samucchinna*)."

Sudhana asked: "What is deliverance (*vimokṣa*)?"

Āśā answered: "It is the banner of freedom-from-grief and of safety (*aśokayogakṣemadhvaḥ*). I know this single gate of deliverance (*ekavimokṣamukha*), 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 sāgarasamacittāḥ sarvabuddhadharmasampratīcchanatayā*); their mind is unshakeable like Mount Sumeru (*merukalpācalacittāḥ*); they are like the king of physicians for they are able to cure all [the sicknesses] of the afflictions (*bhaiśajarājopamāḥ sarvakleśavyādhipramokṣaṇatayā*); they are like the sun for they are able to scatter all the shadows [of ignorance] (*ādityakalpāḥ sarvāvidyāndhāraavidhamanatayā*); they are like the earth for they are able to support all beings (*dhāraṇīsamāḥ sarvasattvāśrayapratīṣṭhānabhūtatayā*); they are like the wind for they can strengthen all beings (*mārutasadṛśāḥ sarvajagadarthakaraṇatayā*); they are like fire for they can burn away the afflictions of all the heretics (*tejokalpāḥ sarvatīrthikakleśadahanatayā*); they are like cloud for they can make the rain of Dharma (*meghopamā dharmavarṣapravarṣaṇatayā*) fall; they are like the moon for the rays of their merits light up everything (*candropamāḥ puṇyaraśmibhiḥ sarvāloka karaṇatayā*); they are like Śakra devendra for they protect all beings (*śakropamāḥ sarvajagadāraṅgāpratipannatayā*). The practices of the bodhisattvas (*bodhisattvacaryā*) are very profound (*gambhīra*); how could I be know them all?"

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The bodhisattvas are called mahāsattva because they make the great vow (*mahāpraṇidhāna*), because they want to do the great work and because they want to arrive at the great place.

Finally, in the Mahāprajñāpāramitasūtra, [in the chapter entitled] *Mo ho sa to siang* (Mahāsattvalakṣāṇa),⁵²¹ the Buddha himself said that such and such characteristics are the characteristics of the mahāsattvas; and the great disciples such as *Chō li fou* (Śāriputra), *Siu p'ou t'i* (Subhūti), *Fou leou na* (Pūrṇa), etc., each have spoken about this chapter, therefore it was necessary to give it fully here.

⁵²¹ This chapter dedicated to 'Characteristics of the Mahāsattva' is part of the Pañcaviṃśati. It is called *Sarvasattvāgratācittaparivarta* in the Sanskrit text (ed. N. Dutt, p. 169-172); - *Mo ho sa p'in* (Mahāsattvaparivarta) in Mokṣala's version, T 221, chap. XV, k. 3, p. 19c-20a; - *Mo ho sa p'in* (Mahāsattvaparivarta) in Dharmarakṣa's version, T 222, chap. XI, k. 5, p. 178-181; - *Kin kang p'in* (Vajraparivarta) in Kumārajīva's version, T 223, chap. XIII, k. 4, p. 243b-244a.

CHAPTER X: THE QUALITIES OF THE BODHISATTVAS

Text of the sūtra commented on in this chapter (cf. Pañcaviṃśati, p. 4; Śatasāhasrikā, p. 4-5):

Bodhisattvaiḥ sārdhaṃ sarvair (1) dhāraṇīpratīlabdhaiḥ (2) samādhipratīlabdhaiḥ śūnyatā-nimittāpraṇihitagocaraiḥ (3) samatākṣāntipratīlabdhair (4) asaṅgadhāraṇīpratīlabdhair (5) pañcābhijñair (6) ādeyavacanair (7) akusīdair (8) apagatalābhayaśācittair (9) nirāmiṣadharmadeśakair (10) gambhīradharmakṣāntipāraṃgatair (11) vaiśāradyapṛāptair (12) māra-karmasamatikrāntaiḥ (13) karmāvaraṇapratīprasrabdhaiḥ (14) pratītyasamutpannadharmanirdeśakuśalair

(15) asaṃkhyeyakalpapraṇidhānasamārabdhaiḥ (16) smitamukhair pūrvābhilāpibhir (17) mahāparśanmadhye vaiśāradyasamanvāgatair (18) anantakalpakoṭidharmanirdeśaniḥsaraṇakuśalaiḥ.

He was accompanied by bodhisattvas who possessed the dhāraṇīs, who coursed in the concentrations of emptiness, signlessness and wishlessness⁵²², who possessed the equalities and the patiences, who had acquired the unhindered dhāraṇīs, who possessed the five superknowledges, who had words worthy of faith, who were without laziness, who had rejected covetousness and ambition, who preached the doctrine with disinterest, who had crossed over to the other shore of the acceptance of the profound dharmas, who had attained the fearlessnesses, who had gone beyond the works of Māra, who were freed of the action obstacle, who were skilled in teaching dependent origination, who had formulated their vows for incalculable periods; they spoke with smiling faces; in the great assembly, they were endowed with the fearlessnesses; for innumerable *koṭis* of kalpas, they were skilled in preaching the Dharma and in surpassing.

1. DHĀRAṆĪPRATĪLABDHA

[95c] *Sūtra*: All these bodhisattvas possessed the dhāraṇīs, coursed in the concentrations of emptiness, signlessness and wishlessness, possessed the equalities and the patiences. (*Sarvair dhāraṇīpratīlabdhaiḥ śūnyatānimittāpraṇihitasamādhigocaraiḥ*).

Śāstra: Question. - Why does the sūtra then praise the bodhisattva-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 (*gambhīra*) and pure (*viśuddha*) qualities.

2. Furthermore, in the beginning the sūtra mentioned the bodhisattva-mahāsattvas because they possessed the dhāraṇīs, the concentrations (*samādhi*), the patiences (*kṣānti*) and the other qualities (*guṇa*).

⁵²² This is the usual translation for *āpraṇihita*. Monier-Williams gives for *praṇihita* : 'directed towards, committed, resolved, determined, fixed upon, intent upon, one who has his thoughts concentrated on one point', etc.

Question. - We understand the reason for the order followed here, but what is it that is called a dhāraṇī? What is a dhāraṇī?

Answer. - 1. In the Ts'in language, dhāraṇī means 'capable of holding' (*dhāraṇa*) or 'capable of preventing' (*vidhāraṇa*).

a. 'Capable of holding': Joining all sorts of good dharmas (*kuśaladharmā*), dhāraṇī 'holds' them (*dhārayati*) so that they are not dispersed or lost.⁵²³ It is like a good vessel (*bhājana*) filled with water from which the water does not leak out.

b. 'Capable of preventing': Detesting the roots of evil (*akuśalamūla*), dhāraṇī prevents them (*vidhārayati*) from arising. It prevents the committing of evil by those who would want to commit it. That is what is called dhāraṇī.

This dhāraṇī is associated with mind (*cittasamprayukta*) or dissociated from mind (*cittaviprayukta*), impure (*sāsrava*) or pure (*anāsrava*), nonmaterial (*ārūpya*), invisible (*anidarśana*), not offering resistance (*apratigha*); it is contained in one element (*dhātu*), one basis of consciousness (*āyatana*) and one aggregate (*skandha*), namely, dharmadhatu, dharmāyatana and saṃskāraskandha.⁵²⁴

Nine knowledges (*jñāna*) cognize it [Note: it is outside the knowledge of destruction of the afflictions (*kṣayajñāna*)]. One single consciousness (*vijñāna*) is aware of it [Note: the mental consciousness (*manovijñāna*)]. According to the Abhidharma, this is the definition of dhāraṇī.

2. Furthermore, the bodhisattva who possesses dhāraṇī, (*smṛtibala*) is able to retain and not forget all the teachings that he has heard (*śrutadharmā*) by the power of his memory.

3. Furthermore, dhāraṇī accompanies the bodhisattva always. Like a chronic fever, it never leaves him; like a ghost, it always follows him. It is like the good and the bad disciplines (*saṃvara*).

[96a] 4. Furthermore, dhāraṇī prevents the bodhisattva from falling into the two chasms of the earth. It is like the kind father who rescues his son as he is about to fall into a ditch.

5. Finally, when the bodhisattva has the power of the dhāraṇīs, neither king Māra, his family nor his warriors can unsettle him, destroy or conquer him. He is like Mount Sumeru which the worldly wind cannot shake.

Question. - How many types of dhāraṇī are there?

Answer. - There are many types:⁵²⁵

⁵²³ Cf. Lalitavistara, P. 35: *dhāraṇī pratilambho dharmālokaṃ kuṣaṃ sarvabuddhabhāṣitādhāraṇatāyāi saṃvartate*.

⁵²⁴ For these categories, see Kośa, I, p. 30.

⁵²⁵ Among the various types of dhāraṇī, we may note:

a. Mahādharma-dhāraṇī, Siddhi, p. 613-614.

b. Śruta-, vibhajyajñāna- and ghoṣapraveśadhāraṇīs fully defined here and to which the Mppś will return at k. 28, p. 268.

c. Dharma-, artha-, mantra- and kṣāntilābhadhāraṇīs in Bodh. bhūmi, p. 272-273.

d. The twelve dhāraṇīs of the Mahāvīyutpatti, no. 747-758.

1) The first is called *śrutadhāraṇī*. 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 *vibhajyājñānadhāraṇī*. 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 *ghoṣapraveśadhāraṇī*. 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 (*gaṅganadīvālukopamakalpa*) all beings may slander him and abuse him, but he would feel no irritation.

Question. - The impurities (*āsrava*) are not destroyed (*kṣīna*) 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 (*mahājñāna*), keen faculties (*tīkṣhendriya*) and is able to be attentive (*manasikāra*). He chases away any angry thought by saying to himself: "If my ear (*śrotendriya*) did not perceive sounds at such a great distance, to whom would these insult 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 (*prthagjana*) who is attached to the self and who develops hatred (*dveṣa*) by distinguishing 'yes' and 'no'.

4) Moreover, the person who knows that words perish as soon as they arise (*jātamātrā nirudyante*) 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 (*aniyata*), 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, [96b] 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 (*anutpanna*), unceasing (*aniruddha*) and empty of self-nature (*svabhāvaśūnya*). If anyone hates him, insults him, strikes or kills him, he considers that as a dream (*svapna*), as a [magical] metamorphosis (*nirmāṇa*): "Who then gets angry, who is insulting?"

6) Finally, if, during kalpas as numerous as the sands of the Ganges (*gaṅgānadīvalukopamakalpa*), beings praise him and offer him robes (*cīvara*), food (*āhāra*), flowers (*puṣpa*), perfumes (*gandha*) and necklaces (*keyūra*), 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 (*satkāra*) 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 (*kāritra*) and my qualities (*guṇa*), it is out of desire for a reward (*phalavipāka*) 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 (*puṇya*) 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 (*pratiśrutkā*). He asks himself: " Who is praising me? Who is rejoicing? I have not found deliverance (*vimokṣa*) in the threefold world (*tridhātuka*); my impurities (*āsrava*) have not been destroyed (*kṣīṇa*); 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 *ghoṣapraśadhāraṇī*. There are yet other dhāraṇīs:

Tsi mie t'o lo ni (śāntidhāraṇī), *Wou pien t'o lo ni* (anantadhāraṇī), *Souei ti kouan t'o lo ni* (bhūmyanupaśyanādihāraṇī), *Wei tō t'o lo ni* (anubhāvadhāraṇī), *Houa yen t'o lo ni*

(padmavyūhadhāraṇī), *Yin tsing t'o lo ni* (goṣapariśuddhidhāraṇī), *Hiu k'ong tsang t'o lo ni* (gaganagarbhadhāraṇī), *Hai tsang t'o lo ni* (sāgaragarbhadhāraṇī), *Fen pie tchou fa ti t'o lo ni*

(sarvadharmabhūmiprabhedadhāraṇī), *Ming tschou fa yi t'o lo ni* (sarvadharmārthālokadhāraṇī)⁵²⁶ and so on.

In all (*samāstah*), there are five hundred dhāraṇīs. If they were all described in detail, it would be endless. That is why it is said that the bodhisattvas have acquired the dhāraṇīs (*dhāraṇīpratilabdha*).

2. SAMĀDHIGOCARA

The three concentrations (*samādhi*) are those of emptiness (*śūnyatā*), wishlessness (*apraṇihita*) and signlessness (*ānimitta*).⁵²⁷

1) Some say: Śūnyatā is seeing that the five aggregates (*skandha*) are not the self (*anātman*) and do not belong to the self (*anātmya*). - *Apraṇihita* is, within the *śūnyatāsamādhi*, not producing the three poisons (*triviṣa*, namely, passion, aggression and ignorance) in the future.⁵²⁸ - *Ānimitta* has for its object (*ālambana*) the dharma free of the following ten marks (*daśanimittarahita*): a) the five dusts (*rajas*, namely, color, sound, smell, taste and touch); b) male and female; c) arising (*utpāda*), continuance (*sthiti*), cessation (*bhaṅga*).

2) Others say: *Śūnyatāsamādhi* is the concentration in which one knows that the true nature of all dharmas (*sarvadharmasatyalakṣaṇa*) is absolutely empty (*atyantaśūnya*). - When one knows this emptiness, there is *apraṇidhāna*.

What is *apraṇidhāna*? It is not considering dharmas to be empty (*śūnya*) or non-empty (*aśūnya*), existent (*sat*) or non-existent (*asat*), etc. The Buddha said in a stanza from the *Fa kiu* (Dharmapada):

When one considers existence, one is afraid;

When one considers non-existence, one is also afraid.

This is why one should not be attached to existence

⁵²⁶ Except for the *ananta-* and the *padmavyūhadhāraṇī* cited in the Mahāvvyutpatti, 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:

i) The Pāli sources have *suññato samādhi*, *animitto samādhi*, *appaṇihito samādhi*: Vinaya, III, p. 93; Dīgha, III, p. 219; Saṃyutta, IV, p. 360; Milinda, p. 337. Definitions in Atthasālinī, p. 179 sq. - Same order in Kośa, VIII, p. 184.

ii) *Śūnyatāsamādhi*, *apraṇihitasamādhi*, *ānimittasamādhi* in most of the Sanskrit and Chinese sources: Tch'ang a han, T 1 (no. 9), k. 8, p. 50b; Tseng yi a han, T 125, k. 16, p. 630b; P'i p'o cha. T 1545, k. 104, p. 538a; Sūtrālamkāra, XVIII, 77, ed. Lévi, p. 148; Bodh. bhūmi, p. 276, which has good definitions.

⁵²⁸ In *śūnyatāsamādhi*, one knows that whatever is conditioned (*saṃskṛta*) is not the self, does not belong to the self, that it is empty (*śūnya*) without self nature (*svabhāvavena virahita*). As a result, in the next samādhi, the *apraṇihitasamādhi*, one does not form either *praṇidhāna* or *apraṇidhāna* towards them or, in the words of the Mppś, one does not feel passion (*rāga*), aggression (*dveṣa*) or ignorance (*moha*) towards them. *Apraṇihita* thus consists of not producing the three poisons towards future conditioned phenomena. Cf. the definition of Bodh. bhūmi, p. 276: *apraṇihitasamādhiḥ katamaḥ. iha bodhisattvasya ity ucyate.*

Or to non-existence.

This is *aparaṇihitasamādhi*.

What is *ānimittasamādhi*? All dharmas are free of marks (*animitta*). Not accepting them, not adhering to them is *ānimittasamādhi*. A stanza says:

When words (*vāda*) are stopped

The functioning of the mind (*cittapravṛtti*) also ceases.

This is non-arising (*anutpāda*), non-cessation (*anirodha*)

The similarity with *nirvāṇa*.

3) Furthermore, *śūnyatā* is the eighteen emptinesses (*aṣṭadaśaśūnyatā*).⁵²⁹ - *Apraṇihitasamādhi* is not searching for any kind of *bhāva* or existence. (Note: the five *gatis*, *upapattibhava*, *pūrvakālabhava*, *marañabhava*, *antarābhava* and *karmabhava*; cf. Kośa, III, p. 117). - *Ānimittasamādhi* is suppressing all the marks of the dharmas (*sarvadharmanimitta*) and not paying attention to them (*amanasikāra*).

Question. - There are *dhyānas* and attainments (*samāpatti*) of all sorts. Why talk here only about these three concentrations (*samādhi*)?

Answer. - In these three *samādhis*, the attentiveness (*manasikāra*) is close to *nirvāṇa*; as a result, the mind of the person is neither too high nor too low, but evened out (*sama*) and motionless (*acala*). This is not the case in other states [of mind]. This is why we speak here only of these three *samādhis*. In the other *samāpattis*, sometimes it is desire (*kāma*) that predominates, sometimes pride (*māna*), sometimes wrong views (*drṣṭi*); but in these three *samādhis*, it is the absolute (*paramārtha*), the true reality (*bhūtārtha*), the ability to attain the gates of *nirvāṇa*. This is why, among all the *dhyānas* and *samāpattis*, these three emptinesses are the three gates of deliverance (*vimokṣamukha*) and are also called the three *samādhis*, for these three *samādhis* are the true *samādhi*. The other *samāpattis* also have the name 'samāpatti'. Moreover, except for the four principal *dhyānas* (*mauladhyāna*), the concentrations from the *anāgāmya* up to the *bhavāgra* [97a] are called *samāpatti* and also *samādhi*, but not *dhyāna*. As for the four *dhyānas*, they are called *samāpatti* or also *dhyāna* or also *samādhi*. The other concentrations as well are called *samāpatti* or also *samādhi*: for example, the four *apramāṇas*, the four *ārūpyasamāpattis*, the four *pratisamṛhitas*, the six *abhijñānas*, the eight *vimokṣas*, the eight *abhibhāvāyatanas*, the nine *anupūrvasamāpattis*, the ten *kṛtsnāyatanas* 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 Mahāyana is great, there are innumerable *samādhis*, such as:

Pien fa sing tchouang yen san mei, Neng tchao yi ts'ie san che fa to san mei, Pou fen pie tche kouan fa sing ti san mei, Jou wou ti fo fa san mei, Jou hui k'ong wou ti wou pien tchao san mei, Jou lai li hung kouan san mei. Fo wou wei tchouang yen li p'in chen san mei, Fa sing men siuan tsang san mei,

⁵²⁹ List and definition of the 18 *śūnyatās* in Pañcavimsati, ed. N. Dutt, p. 24, 195-198; commentary in Mppś, k. 31, p. 285b-296b.

Yi ts'ie che kiai wou ngai tchouang yen pien yue san mei, Pien tchouang yen fa yun kouang san mei.

The bodhisattva acquires innumerable samādhis of this kind.

Furthermore, in the Prajñāpāramitā, in the *Mo ho yen yi* chapter (Mahāyānārtha)⁵³⁰, the 108 samādhis are enumerated as a whole (*samāsataḥ*: the first is the *Hiu k'ong pou tche pou jan san mei* (Śūraṅgamasamādhi) and the last is the *Hiu k'ong pou tche pou jan san mei* (Ākāśasaṅgavimuktinirupalepasamādhi). If they were to be enumerated in detail, there are innumerable samādhis. This is why the sūtra says that the bodhisattvas have acquired the concentrations (*samādhipratilabdha*) and course in emptiness, wishlessness and signlessness (*śūnyatāprāṇihitānimittagocara*).

Question. - The sūtra says first of all that the bodhisattvas have obtained the concentrations (*samādhipratilabdha*); why does it then say that they course in emptiness, wishlessness and signlessness (*śūnyatāprāṇihitānimittagocara*)? [Is that not a tautology?]

Answer. - First the sūtra 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 samādhis (*bhūtalakṣaṇasamādhi*). Some stanzas say:

He who observes the purity of the precepts (*śīlavissuddhi*)

Is called a true bhikṣu.

He who contemplates emptiness (*śūnyatā*)

Has truly obtained the samādhis.

He who demonstrates zeal (*vīrya*)

Is called a true devotee.

He who has attained nirvāṇa

Is called truly blessed.

3. SAMATĀKṢĀNTIPRATILABDHA

⁵³⁰ This chapter, dedicated to the Meaning of the Mahāyāna and where the 108 samādhis are enumerated, is part of the Pañcaviṃśati. It is entitled *Mo ho yen p'in* (Mahāyānaparivarta) in Mokṣala's version, T 221, chap. XIX, k. 4, p. 22c-24c; - *San mei p'in* (Samādhiparivarta) in Dharmarakṣa's version T 222, chap. XVI, k. 6, p. 188c-193a; - *Wen tch'eng* (Yānaparipṛcchā) in Kumārajīva's version, T 223, XVIII, k. 5, p. 250a-253b. - A Sanskrit list of the 108 samādhis occurs in the Pañcaviṃśati, ed. N. Dutt, p. 142-144; Mahāvīyutpatti, no. 506-623.

The bodhisattvas have acquired the equalities (*samatā*)⁵³¹ 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 (*dharmasamatā*).⁵³² There are also two types of patiences (*kṣānti*), patience towards beings (*sattvakṣānti*) and patience towards dharmas (*dharmakṣānti*).

1) What is *sattvasamatā*? This is to share one's thoughts (*citta*), memories (*smṛti*), affection (*anunaya*) and benefits (*arthakriyā*) equally with all beings.

Question. - By the power of loving-kindness (*maitrī*) and compassion (*karuṇā*) 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 (*satyamārga*), is free of error (*viparyāsa*) and is in accord with the nature of phenomena (*dharmalakṣaṇa*). How could he consider the good person and the evil person, the great man and the small man, a human and an animal (*tiryāṅc*), as identical (*eka*) and equal (*sama*)? In the evil person there is really an evil nature (*akuśalalakṣaṇa*); in the good person there is truly a good nature (*kuśalalakṣaṇa*); 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 (*aśvalakṣaṇa*) 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 (*dharmalakṣaṇa*). 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 (*prthaktva*). This is why your objection is not valid. Some stanzas define the nature of dharmas as follows:

Non-arisen (*anutpanna*), non-destroyed (*aniruddha*),

Unceasing (*anucchinna*), non-eternal (*aśāsvata*),

Neither identical (*eka*) nor different (*anya*),

Without coming or going,

Dharmas resulting from causes (*pratītyasamutpanna*)

Escape from all vain prolixity (*prapañca*).

The Buddha is able to define them;

⁵³¹ For the equalities, see Hobogirin, *Byḅdḅ*, p. 270-276.

⁵³² *Sattvasamatā* and *dharmasamatā* are well described in Bodh, bhūmi, p. 286: *bodhisattvo 'nukampāsahagatena cittena samacittocetasā sarvasattveṣu samacitto viharati.*

I pay homage to him.

Furthermore, in regard to beings, [the bodhisattva] is not attached (*nābhiniśate*) to a nature (*lakṣaṇa*) of any kind of nature; beings are empty of characteristics (*lakṣaṇasūnya*); from this point of view, they are identical (*eka*), equal (*sama*), without difference (*ananya*). Seeing this is *sattvasamatā*. The person who maintains an unfettered equality of mind (*cittasamatā*) toward them enters directly into the absence of regression (*avinivartana*); he is called *samatākṣāntipratilabdha*. The bodhisattva who has acquired the equalities and the patient 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 (*pratiśrutka*)
And bodily actions as reflections (*pratibimba*);
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 (*satyalakṣaṇadharmaparyāya*) in respect to all dharmas, good (*kuśala*) or bad (*akuśala*), impure (*sāsrava*) or pure (*anāsrava*), conditioned (*saṃskṛta*) or unconditioned (*asaṃskṛta*), etc. Then when he has penetrated deeply into the true nature of dharmas (*dharmāṇām satyalakṣaṇam*), his patience of mind (*cittakṣānti*) enters directly into the elimination of controversy (*nirdvandva*) and the absence of obstacles (*anāvaraṇa*). This is what is called *dharmasamatākṣānti*. A stanza says:

Dharmas are non-arisen (*anutpanna*) 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 (*vimokṣapratilabdha*) [Note: deliverance is the suppression of wrong views] reject all vain prolixity (*prapañca*). When the path of discourse (*vādamārga*) is suppressed (*samucchinna*), one penetrates deeply into the Buddha's Dharma. The mind is penetrating, free of obstacles (*anāvaraṇa*), immoveable (*acala*) and non-regressing (*avinivartana*). This is what is called *anutpattika[dharma]kṣānti*. This is why it is said that the bodhisattvas are *samatākṣāntipratilabdha*.

4. ASAṄGADHĀRAṆIPRATILABDHA

Sūtra: These bodhisattvas have obtained the dhāraṇī without obstacles (*asaṅgadhāraṇīpratilabdha*).

Śāstra: Question - The sūtra has already said that the bodhisattvas have obtained the dhāraṇīs (*dhāraṇīpratilabdha*); why does it repeat here that they have obtained the dhāraṇī without obstacles (*asaṅgadhāraṇī*)?

Answer. – 1) Because the *asaṅgadhāraṇī* is very important. Just as the samādhi called 'King of Samādhi' 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' (*asaṅgavimokṣa*) [Note: this is the deliverance acquired when one reaches Buddhahood] is the most important of all the vimokṣas, so the *asaṅgadhāraṇī* is superior to all the dhāraṇīs.

2) Furthermore, the sūtra says first that the bodhisattvas have acquired the dhāraṇīs, but we do not know what kind of dhāraṇī. There are small dhāraṇīs such as those obtained by the cakravartin kings, the ṛṣīs, etc.: for example, the śrutadharadhāraṇī, the sattvaprabhedadhāraṇī, the namaḥsaraṇāparityāgadhāraṇī. Other people can likewise possess the lesser dhāraṇīs of this kind. But this *asaṅgadhāraṇī* cannot be obtained by heretics (*tīrthika*), śrāvakas, pratyekabuddhas and [even] the beginning bodhisattvas (*ādikārmikabodhisattva*). Only the bodhisattvas full of immense merit (*apramāṇapunya*), wisdom (*prajñā*) and great power (*mahābala*) are able to possess it. That is why it is spoken of separately here.

3) Finally, these bodhisattvas who have assured their own interest (*anuprāptasvakārtha*) desire only to benefit beings, preach the Dharma to them and convert them ceaselessly. They use this *asaṅgadhāraṇī* as basis. This is why the bodhisattvas always practice the *asaṅgadhāraṇī*.

5. PAÑCĀBHIJÑĀ

Sūtra: These bodhisattvas possessed all the five superknowledges (*sarvaiḥ pañcābhijñaiḥ*).

Śāstra: The five *abhijñās* are: i) magical power (*ṛddhi*), ii) the divine eye (*divyacakṣus*), iii) the divine ear (*divyaśrotra*), iv) knowledge of others' minds (*paracittajñāna*); v) memory of former lifetimes (*pūrvanivāsānusmṛti*).⁵³³

A. What is *ṛddhi* or magical power?⁵³⁴

1) There are four kinds of *gamana* or movement:⁵³⁵ i) to go by flying like a bird (*yathā śakuniḥ pakṣī*) without encountering any obstacles (*āvaraṇa*);⁵³⁶ ii) to change distance into proximity

⁵³³ The sources for these *abhijñās* are numerous. See Rhys Davids-Stede, s.v. *Abhiñña*; P'i p'o cha, T 1545.p. 727b; Kośa, VII, p. 97-126; Mahāvīyutpatti, np. 202-209; Dharmasamgraha, ch. XX; Pañcaviṃśati. 83-88; Daśabhūmika, p. 34-37; Madh. āvātara, p. 56 (tr. Lav., in Muséon, 1907, p. 301); Śikṣasamuccaya, p. 243; Pañjikā, p. 428; Sūtrālamkāra, ed. Lévi, VII, 1;XXI, 48; Bodh. bhūmi, p. 58; Uttarantra, p. 148. 180, 199; A p'i ta mo tsi louen, T 1605, k. 7, p. 691b; A p'i ta mo tsa tsi louen, T 1606, k. 14, p. 759c. - Among the works, we may mention: P. Demiéville, *La mémoire des existences antérieures*, BEFEO, XXVII, 1927, p. 283-298; L. de La Vallée Poussin, *Le Bouddha et le Abhiññā*, 1931, p. 335-342; S. Lindquist, *Siddhi und Abhiññā, eine Studie über die klassischen Wunder des Yoga*, Uppsala, 1935.

⁵³⁴The main source is the Sūtra of the *Ṛddhyabhijñā*, the Pāli text of which is in Dīgha, I, p. 78; Majjhima, I, p. 34; Aṅguttara, III, p. 280; and the Sanskrit text in Pañcaviṃśati, p. 83; Kośavyākhyā, p. 654; Mahāvīyutpatti, no. 211-230.

(*dūrasyaśannīkaraṇa*) and thus to arrive without going;⁵³⁷ iii) diving and emerging (*nīmajjanaunmajjana*); iv) moving in one moment (*ekakṣaṇagamaṇa*).⁵³⁸

2) *Nirmāṇa* or creation consists of making small what is large, making large what [98a] 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 (*nirmāṇavaśītā*) of the Buddha and his disciples has unlimited duration.

3) The *āryaraddhi* or noble magical power consists of purifying unpleasant and impure substances (*apriyāviśuddhavastu*) constituting the six classes of outer objects (*bāhyāyatana*) by means of a glance: color, sound, etc., or also making pleasant and pure substances (*priyaviśuddhavastu*) impure. Only the Buddha has this *āryaraddhi*.⁵³⁹

Ṛddhyabhijñā is the result of the development (*bhāvanā*) of the four bases of miraculous power (*ṛddhipāda*).⁵⁴⁰ Having a material object (*rūpālambana*), *ṛddhipāda* and *abhijñā* are produced successively and cannot be acquired simultaneously.

B. *Abhijñā* of the *divyacakṣus* or divine eye. A pure form (*rūpaprasāda*) derived from the four great elements (*caturmahābhūtabhautika*) that occurs in the eye is called *divyacakṣus*. It is able to see beings (*sattva*) and substances (*dravya*) that occur in the six destinies (*śaḍgati*) of its own level and of lower levels. The divine eye is never incapable of distinguishing between a nearby (*saṃnikṛṣṭa*) and a distant (*viprakṛṣṭa*) form (*rūpa*), between a coarse (*sthūla*) and a subtle (*sūkṣma*) form.

There are two kinds of *divyacakṣus*, the one that comes from retribution (*vipākalabdha*) and the one that comes from practice (*bhāvanālabdha*). In so far as it makes up part of the five *abhijñās*, the *divyacakṣus* comes from practice and not from retribution. Why? Because it is acquired by continual attentiveness (*satatamanasikāra*) to all types of lights (*āloka*). Furthermore, some say that the bodhisattvas who have

⁵³⁵ The Kośa knows of only three movements: movement of transport, movement of *adhimokṣa*, rapid movement like the mind.

⁵³⁶ See explanations of Visuddhimagga, p. 396.

⁵³⁷ This is done by the power of resolve (*adhimokṣa*). - Paṭisambhidhā, II, p. 209, cited in Visuddhimagga, p. 401: *Sace so iddhiṃ cetovasippatto brahmalokaṃ gantukāmo hoti, dūre pi santike adhiṭṭhāti*: Transl.: If this magician who has acquired mastery of mind wants to go to the world of Brahmā, he does *adhiṭṭhāna* so that what is far away becomes close at hand: "May it be close at hand" and it becomes close.

⁵³⁸ This displacement rapid as thought (*manojava*) belongs to the Buddha; cf. Kośa, VII, p. 113.

⁵³⁹ Dīgha, III, p. 112, has already distinguished *iddhi sāsavā sa-upadhikā "no ariyā"* (the *iddhi* of miracles) from *iddhi asāsavā anupadhikā "ariyā"* which is equanimity (*upekkhā*). This distinction is repeated in Kośa, VI, p. 285.

⁵⁴⁰ Kośa, VII, p. 123, develops this further: Because of a preparatory practice (*prayoga*) consisting of meditation on light and sound (*āloka, śabda*) - the practitioner being supported by the dhyānas - in the practitioner's eye and ear (which are of kamadhātu) a 'pure rūpa' (*rūpaprasāda*, cf. Kośa, I, p. 13), a subtle and excellent substance derived from the great elements (*bhautika*) is caused, having the level of the dhyāna that had been used as point of support. This rūpa constitutes eye and ear; it sees and hears; it constitutes what is called the divine eye, the divine ear. Arising as a result of a substance (*rūpa*) of the level of the dhyānas, the organs are divine in the proper sense of the word.

acquired acquiescence in the doctrine of non-arising (*anutpattikadharmakṣānti*) are not limited to the six destinies (*ṣaḍgati*). It is solely in order to convert beings by virtue of their dharmakāya that they appear in the ten directions (*daśadiś*). In the bodhisattvas of the threefold world (*tridhātuka*) who have not yet attained the dharmakāya, the *divyacakṣus* results sometimes from practice and sometimes from retribution.

Question. - The qualities (*guṇa*) of the bodhisattvas surpass those of the arhats and the pratyekabuddhas. Why praise their divine eye of lesser quality which is shared with ordinary people (*prthagjana*) and not praise their eye of wisdom (*prajñācakṣus*), their Dharma eye (*dharmacakṣus*) or their Buddha eye (*buddhacakṣus*)?⁵⁴¹

Answer. - There are three kinds of gods (*deva*): i) the metaphorical gods (*saṃmatideva*), ii) the gods by birth (*upapattideva*), iii) the pure gods (*viśuddhideva*).⁵⁴² The cakravartin kings and other mahārājas are called *saṃmatideva*. The gods of the caturmahārajakāyika heaven up to those of the bhavāgra are called *upapattideva*. The Buddhas, the dharmakāya bodhisattvas, the pratyekabuddhas and the arhats are called *viśuddhideva*. These obtain the divine eye by practice and this is called the *divyacakṣurabhijñā*. This eye of the Buddhas, the dharmakāya bodhisattvas and the *viśuddhidevas*, cannot be acquired by ordinary people (*prthagjana*) who lack the five *abhijñās*, nor can it be acquired by the śrāvakas and the pratyekabuddhas. Why? The lesser arhats see a sāhasralokadhātu if their intellect is small, a dviśāhasralokadhātu if their intellect is great. The higher arhats see a dviśāhasralokadhātu if their intellect is small, a trisāhasralokadhātu if their intellect is great. It is the same for the pratyekabuddhas.⁵⁴³ - Such is the *divyacakṣurabhijñā*.

C. What is the *abhijñā* of the *divyaśrotra*, or the divine ear? It is a subtle form (*rūpaprasāda*) derived from the four great material elements (*caturmahābhūtabhautika*) which occurs in the ear and which allows all the [98b] sounds (*śabda*) 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 *divyaśrotrabhijñā* obtained? It is obtained by practice (*bhāvanā*), by continually reflecting on all kinds of sounds. Such is the *divyaśrotrābhijñā*.

D. What is the *abhijñā* of the *pūrvanivāsānusmṛti*, 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

⁵⁴¹ These 'eyes' will be defined below, k. 7, p. 112b.

⁵⁴² These three types of gods to which the Mppś will return later, k. 7, p. 112b, have already been mentioned in the canonical literature: Cullaniddesa, p. 307; Vibhaṅga, p. 422: *Tayo devā: sammatidevā, upapattidevā, viśuddhideva arahanto vuccanti.*

Later, at k. 22, p. 227c, the Mppś 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 *T'ien tseu* (Son of god, or devaputra)." According to Lévi, *Devaputra*, JA, Jan-Mar. 1934, p. 11, this is an allusion to the Kuṣāṇa dynasty whose princes Kaniṣka, Huviṣka, Vāsudeva, have always taken the title of *devaputra*. This fact is worth remembering in the matter of dating the Mppś.

⁵⁴³ Kośa, VII, p. 124. The mahāśrāvakas, wishing to see by the divine eye, put forth a great effort, see a *dviśāhasra madhyama lokadhātu*. The pratyekabuddhas see a *trisāhasra mahāsāhasra lokadhātu*. The Buddha bhagavat sees the *asamkhyā lokadhātu*; he sees whatever he wishes.

womb and, finally, past existences:⁵⁴⁴ one lifetime, ten lifetimes, a hundred, a thousand, ten thousand, a *koṭi* of lifetimes. The great arhats and pratyekabuddhas can go back over 80,000 great kalpas. The great bodhisattvas and the Buddhas know an unlimited (*aparmāṇa*) number of kalpas. Such is the *pūrvanivāsānumrtyabhijñā*.

E. What is the *abhijñā* of *paracittajñāna* or knowledge of others' minds? It is knowing if another's mind (*paracitta*) is stained (*samala*) or stainless (*vimala*). The practitioner first considers [his own mind] in its arising (*utpāda*), its duration (*sthiti*) and its destruction (*bhaṅga*). By ceaselessly reflecting on it (*satatamanasikāra*) he succeeds in discerning in others the signs (*nimitta*) of joy (*muditā*), of hatred (*dveṣa*) and of fear (*bhaya*, *viṣāda*). Having seen these signs, then he knows the mind.⁵⁴⁵ This is the first gate of the knowledge of others' minds.

We have finished the explanation of the five *abhijñās*.

6. ĀDEYAVACANA

Sūtra: Their words are worthy of faith (*ādeyavacanaiḥ*).⁵⁴⁶

Śāstra: The devas, manuṣyas, nāgas, asuras and all great men accord faith to their speech and this is the reward (*vipāka*) for their language that is free of frivolity (*asaṃbhinnapralāpa*). The punishment for those of frivolous speech⁵⁴⁷ 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 (*bahuśruta*) and seen much (*bahudṛṣṭa*).

⁵⁴⁴ Kośa, VII, p. 103: the practitioner who wishes to remember previous lifetimes begins by seizing the nature (*nimittam udgrhya = cittaparakāram paricchidya*) of the mind which is about to perish; from this mind, he goes back by considering (*manasikurvan*) the states which immediately succeed one another in the present existence back to the mind at conception (*pratisamdhicitta*). When he reaches a moment of mind of the intermediate existence (*antarābhava*), the *abhijñā* is realized.

⁵⁴⁵ Kośa, VII, p. 102: The practitioner who wishes to know others' minds first considers, in his own series, the nature (*nimitta*) of the body and of the mind: "Such is my body, such is my mind." When he has considered his own body and his own mind, envisaging in the same way the series of another, he takes into account the nature of the body and the mind of another: in this way he knows the mind of another and the *abhijñā* arises. When the *abhijñā* is realized, the practitioner no longer considers the body, the *rūpa*; he knows the mind directly.

⁵⁴⁶ *Ādeyavacanatā* was one of the qualities of Anāthapiṇḍika; cf. Vinaya, II, p. 158. - This virtue is described in Bodh. bhūmi, p. 28-29: *yat puṇaḥ śraddheyo bhavati pratyayitah iyaṃ ucyate ādeyavacanatā*.

⁵⁴⁷ Frivolous speech (*saṃbhinnapralāpa*) is one of the ten akuśalakarmapathas; cf. below, k. 8, p. 120b.

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* = *yaśas*)
And wishes to be believed by people
Should therefore show straightforwardness
And avoid frivolous discourse (*saṃbhinnapralāpa*).

7. AKUSĪDA

Sūtra: They were without laziness (*akusīdaiḥ*).

Śāstra: In householders (*grhastha*), laziness (*kausīdya*) ruins wealth (*dhana*) and merits (*puṇya*); among monastics (*pravrajita*), it ruins celestial happiness (*svargasukha*) and the bliss of nirvāṇa (*nirvāṇasukha*); in both, one's good name (*yaśas*) 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 *akusīda*.

8. APAGATALĀBHAYAŚAŚCITTA

Sūtra: *Apagatalābhayaśaścittaiḥ*; they have renounced greed (*lābhacitta*) and ambition (*yaśaścitta*).⁵⁴⁸

Śāstra: Greed is like a thief; it destroys the root of the qualities (*guṇamūla*). Just as a heavy frost destroys the five grains, so greed and ambition destroy the young shoots (*bīja*) of the qualities (*guṇa*) and prevent them from prospering. The Buddha made the following comparison (*upamāna*): "Just as a horse-hair rope

⁵⁴⁸ There are eight *lokadharmas* with which a person may be especially preoccupied and which lead to his ruin: gain (*lābha*) and glory (*yaśas*) are among them. Cf. Dīgha, III, p. 260; Aṅguttara, 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 (*lābhasakkāra*: cf. Vinaya, II, p. 196; Itivuttaka, p. 73), of gain, honor and fame (*lābhasakkhārasiloka*: cf. Majjhima, I, p. 192; Samyutta, II, p. 227, 237; Anguttara, II, p. 73; II, p. 343, 377).

(*vālarajju*) binds a man, tears his skin (*chavi*) and breaks his bones (*asthi*), so the [98c] greedy man destroys the root of the qualities."⁵⁴⁹ Some stanzas say:

Those who enter into a forest of sandalwood (*candana*)

Gather up only leaves (*parṇa*);

Or who go into the seven-jewel mountain (*saptaratnagiri*)

Collect only crystals (*sphaṭika*).

[In the same way], some men having entered into the Buddha's Dharma

Do not seek the bliss of nirvāṇa

But turn back to the pursuit of wealth and honors:

They are cheating themselves!

This is why the disciple of the Buddha

Who wants to taste the taste of ambrosia (*amṛtarasa*),

Must abandon this blend of poison

And zealously seek the bliss of nirvāṇa.

Just as a heavy frost

Destroys the five cereals,

So the man attached to wealth and pleasures

Destroys respect (*hrī*) and discipline (*dhūta*).

From now on in this life, he burns up the roots of good;

In the next life, he falls into hell.

Like Devadatta

⁵⁴⁹ This comparison occurs in Saṃyutta, II, p. 328, in the *Rajjusutta* which, error excepted, does not appear in the Chinese Tripiṭaka: *Seyyathāpi bhikkhave balavā puriso dalhāya aṭṭhim chetvā aṭṭhimiñjam āhacca tiṭṭhati*. "If a man wraps a strong horse-hair rope around his leg tightly and saws it back and forth, the rope will cut through his skin, flesh, muscles and bones successively, and will not stop until it has pierced the marrow; in the same way, gain, honors and glory successively cut through the skin, etc."

This comparison is repeated in the Ta tchouang yen louen king, T 201 (no, 41), k. 7, p. 293a, but E. Huber, in his translation of the Sūtrālamkāra, has understood it wrongly: "Greed is more terrible than an enemy ... Such is the anguish of the rough rope (as note: We do not know what this anguish consists of) that tears the skin, destroys the flesh and bone and does not stop before having penetrated the marrow." *Mao cheng* is not a "rough rope" but a horse-hair rope (*vālarajju*) with which limbs are sawed off.

Who was lost out of greed.⁵⁵⁰

This is why the bodhisattvas are said to be *apagatalābhayaśaśhcitta*.

9. NIRĀMIṢADHARMADEŚAKA

Sūtra: They preached the Dharma disinterestedly (*nirāmiṣadharmadeśakaiḥ*).

Śāstra: It is out of loving-kindness (*maitrī*) and compassion (*karuṇā*) that they preach the Dharma to beings, without greed for robes (*cīvara*), food (*āhāra*), fame (*yaśas*) or power (*prabhāva*). If they preach the Dharma, it is with great loving-kindness and great compassion because their minds (*citta*) are pure (*viśuddha*) and because they have attained acquiescence in the doctrine of the non-arising of phenomena (*anutpattikadharmakṣānti*). 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 *Aṅguttara*, IV, p. 160: *Aṭṭhahi asaddhammehi abhibhūto etc.*

Is like a great cloud that thunders and rains abundantly.⁵⁵¹

The great leader of the doctrine, guardian of the mirror of the doctrine,
Who illuminates the Buddhadharma, 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.

[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. GAMBHIRADHARMAKṢĀNTIPĀRAMGATA

Sūtra: They have crossed over to the other shore of the patience relating to the profound dharmas (*gambhīradharmakṣāntipāramgataiḥ*).

Śāstra: What are the profound dharmas (*gambhīradharma*)?

1) The twelve causes and conditions (*dvādaśahetupratyaya*) are called *gambhīradharma*. Thus the Buddha said to Ānanda: "The twelve causes and conditions (or *pratīyasamutpāda*) are profound (*gambhīra*), difficult to probe (*durvigāhya*) and difficult to understand (*duranubodha*)."

2) Also, we call *gambhīradharma* the breaking of the thread (*jāla*) of the sixty-two wrong views (*dṛṣṭīgata*) relating to the past (*atīta*) and the future (*anāgata*). Thus the Buddha said to the bhikṣus: "The foolish ignorant person (*bālo 'śrutavān*) 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 (*śīlasuddhi*), renunciation of desire (*vairāgya*), the profound doctrine (*dharma gambhīra*), difficult to sound (*durvigāhya*) and difficult to understand (*duranubodha*)."⁵⁵²

⁵⁵¹ These first four stanzas seem to be a versification of a passage of the Aṅguttara, II, p. 102 (cf. Tseng yi a han, T 125, k. 18, p. 635a) devoted to the four types of rain-clouds (*valāhaka*): The person who speaks and does not act (*bhāsītā no kattā*) is compared to a cloud that thunders and does not rain (*gajjitā no vassitā*); the person who acts but does not speak (*kattā no bhāsītā*), to a cloud that rains but does not thunder (*vassitā no gajjitā*); the person who does not speak and does not act (*n'eva bhāsītā no kattā*), to a cloud that neither thunders nor rains (*n'eva gajjitā no vassitā*); the person who speaks and acts (*bhāsītā ca kattā ca*), to a cloud that both thunders and rains (*gajjitā ca vassitā ca*).

⁵⁵² *Brahmajālasutta* in Dīgha, I, p. 12 (Tchang a han, T 1, k. 14, p. 89c18-21; Fan wang lieou che eul kien king, T 21, p. 266a): *Idaṃ kho taṃ bhikkhave appamattakaṃ sammā vadammanā vadeyyuṃ*. "Such, O monks, are the trifles, the

Here the *Fan wang king* (Brahmajālasūtra) should be discussed fully.

3) The three gates of deliverance (*vimokṣamukha*) are also called (*gambhīradharma*) 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 (*apraṇihita*) and signlessness (*ānimitta*)."

4) The explanation of the nature of all dharmas (*sarvadharmalakṣaṇanirmocana*) is also called *gambhīradharma*: the true (*satya*) nature, indestructible (*akṣaya*) and immutable (*akṣobya, acala*).

5) Finally, we also call *gambhīradharma* the exclusion of inner conceptual knowledge (*adhyātmacittasaṃjñājñāna*) and the fixing of the concentrated mind (*samāhitacittaikāgratā*) on the pure true nature of all dharmas (*sarvadharmaviśuddhasatyalakṣaṇa*). Just as, in the thick of a fog, one sees something that is not yellow as yellow, so by the play of conceptual knowledge one finds dharmas that are merely superficial. Just as a pure eye, not surrounded by fog, sees correctly as yellow that which is yellow, so the pure eye of wisdom (*prajñācakṣurviśuddhi*), freed from conceptual knowledge, sees the true nature of dharmas. - When mixed with a yellow substance, clear water becomes yellow (*pīta*); the water changes color [according to the dye]: blue (*nīla*), red (*lohita*), white (*avadāta*), etc. It is the same for the mind: By the activity of conceptual knowledge, the fool (*bāla*) finds various natures in dharmas. Seeing that the true nature of dharmas is neither empty (*śūnya*) nor non-empty (*aśūnya*), neither existent (*sat*) nor non-existent (*asat*), 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" (*gambhīradharmakṣāntipāraṃgata*). *Pāraṃgata* (in Chinese, *tou*) means "having obtained" the *gambhīradharma*. When [this acquiescence] is full, complete and without obstacle (*asaṅga*), one has "reached the other shore" (*pāraṃgata*).

11. VAIŚĀRADYAPRĀPTA

Sūtra: They have obtained the fearlessnesses (*vaiśāradhyaprāptaiḥ*).

Śāstra: The bodhisattvas are endowed with the four *vaiśāradyas*.

Question. - The bodhisattvas have not 'done what had to be done' (*kṛtakṛtya*) and have not acquired omniscience (*sarvajñāna*); how can the sūtra say that they have acquired the four *vaiśāradyas*?

minute details of the simple morality of which worldly people speak when praising the Tathāgata. But there are other profound dharmas, difficult to see, difficult to understand, peaceful, exquisite, eluding controversy, subtle and cognizable only by the wise. These are the ones which the Tathāgata himself recognized and realized and which he truly propounds; one should speak of these when one wants to praise the Tathāgata properly in a manner conforming to the truth."

Answer. - The *vaiśāradyas*, the fearlessnesses, are of two types: the *vaiśāradya* of the Buddha and the *vaiśāradya* of the bodhisattva.⁵⁵³ These bodhisattvas do not possess the *vaiśāradyas* of the Buddha but they have acquired those of the [99b] bodhisattva. This is why they are called *vaiśāradyaaprāpta*.

Question. - What are the four *vaiśāradyas* of the bodhisattva?

Answer. – 1) He preaches the Dharma in the assembly with assurance because he remembers everything that he has heard, because he has acquired the dhāraṇīs and because he always remembers without forgetting.

2) In the assembly he preaches with assurance because he knows all beings, the means of liberating them, the strength or weakness of their faculties (*indriya*) and, in this way, he preaches the Dharma to them according to their needs (*yathāyogam*).

3) In the assembly he preaches the Dharma with assurance because he sees in the [four] directions - east (*pūrvasyāṃ diśi*), south (*dakṣiṇasyāṃ diśi*), west (*paścimāyāṃ diśi*) and north (*uttarasyāṃ diśi*) - in the four intermediate directions (*vidiś*) and also at the zenith (*upasiṣṭād diśi*) and the nadir (*adhastād diśi*), that there is nobody who can come and make any objection (*codana*) to which he would be unable to reply correctly.

4) In the great assembly he preaches the Dharma with assurance for he authorizes all beings to set objections for him; he answers appropriately according to their wishes and he is able to cut through the doubts (*saṃśayacchedana*) of all beings.

12. MĀRAKARMASAMATIKRĀNTA

Sūtra: They have passed beyond the works of Māra (*māra-karmasamatikrānaiḥ*).

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 parinirmitavaśavartin gods.⁵⁵⁴ 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 (*ekacitta*), by not adhering to any (heavenly) sphere and by entering into the immoveable concentrations (*acalasaṃādhi*), they have destroyed the parinirmitavaśavartin *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 Mahāvīyutpatti no. 131-134; those of the bodhisattva, *ibid.*, no. 782-785. See also Saṃgraha, p. 59, for a short bibliography of the *vaiśāradyas*.

⁵⁵⁴ These four māras are mentioned in Mahāvastu, III, p. 273, 281; Madh, vṛtti, p. 442; Dharmasaṃgraha, ch. LXXX; Śikṣāsamuccaya, p. 198. - The late Pāli sources recognize a further māra, *abhisankhāra-māra*; cf. Malalasekera, II, p. 611-613.

2) Furthermore, in the Prajñāpāramitā, in the chapter on *Kio mo* (Mārāvabodhparivarta),⁵⁵⁵ 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 (*sarvadharmasatyalakṣaṇa*) and the other destructions of this kind are called *māra* as well.

4) Finally, the afflictions (*kleśa*), the fetters (*saṃyojana*), the bonds of desire (*kāmabandhana*), the outburst of attachment (*rāgaparyavasthāna*), the aggregates, the bases of consciousness and the elements (*skandhāyatanaadhātu*), the god Māra (*māradeva*), Māra's people (*mārakāyika*), Māra's servants (*mārajana*), etc., are also called Māra.

Question. - Where is it that the bonds of desire (*kāmabandhana*) and other fetters (*saṃyojana*) are called *māra*?

Answer. - In the *Tsa tsang king* (Kṣudraka),⁵⁵⁶ the Buddha addressed the following stanzas to king Māra:⁵⁵⁷

⁵⁵⁵ This chapter dedicated to Māra is in the Pañcaviṃśati. It is entitled *Kio mo p'in* (Mārāvabodhparivarta) in Mokṣala's version, T 221, chap. XLVII, k. 10, p. 72c-74b; - *Mo che p'in* (Mārakarmaparivarta) in Kumārajīva's version, T 223, chap. XLVI, k. 13, p. 318b-320b. The Mārakarmaparivarta, chap. 21 of the Aṣṭasāhasrikā, 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 āgama* by the words *Tsa tsang*, 'mixed collection [piṭaka]' in order to distinguish it from *Tsa a han*, the traditional designation for the *Samyukta āgama*. But I [Lamotte] doubt whether *Tsa tsang king* restores an original *Kṣudrakāgama*, because the Mppś is familiar with only four *āgamas*, namely, Ekottara, Madhyama, Dīrgha and Samyukta (cf. Mppś. T 1509, k. 2, p. 69c; k. 33, p. 306c), in contrast with Pāli Buddhism which knows five nikāyas, namely, Dīrgha, Majjhima, Saṃyutta, Aṅguttara and Khuddaka. If it then cites a Kṣudraka, it cannot be under the title of *āgama*, but only under the name of a sūtra or group of separate sūtras. This is why, in the manner of the Kośavyākhyā, p. 33 (*Arthavargiyāni sūtrāni kṣudraka paṭhyante*), 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) *Kāmma te paṭhamā senā....*

Kāmās te prathamā senā....

catutthī taṇhaq puvuccati//

trṣṇā senā carurthikā//

437) *Pañcamī thīnamiddhan te....*

Pañcamī styānamiddham te....

makkho thambho te aṭṭhamo//

krodhamrakṣau tathāṣṭami//

438) *lābho siloko sakkāro....*

Lābaślokau ca satkāro....

pare ca avajānati//

yaś ca vai dhvaṃsayet parān//

439) *Esā, Namuci, te senā....*

Eṣā hi Namuceh senā

jetvā ca labhate sukham//

kṛṣṇabandho pratāpinaḥ/

440) *Esa muñjaṃ parihae....*

yañce jīve parājita//

441) *Pagāḷhā ettha na dissanti....*

Atrāvagādhā drśyante

Desires (*kāma*) are your first army (*senā*),
The army of sadness (*arati*) is the second,
The army of hunger and thirst (*kṣutpipāsā*) is the third,
The army of greed (*triṣṇā*) is the fourth.

The fifth is the army of languor and torpor (*styānamiddha*),
The army of fear (*bhaya*) is the sixth.
Doubt (*vicikitsā*) is the seventh army
The army of anger (*krodha*) and hypocrisy (*mraṅśa*) is the eighth.

The ninth army is covetousness (*labdhā*)
And attachment to vain glory (*mithyāyśās*),
The tenth army is self-praise (*ātmotkarṣa*)
And distrust of others (*parāvajñā*).

[99c] These, your armies,

No person in the world
Or any god
Can destroy them.

By the power of wisdom's arrow,

yena gachanti subbhatā//

Ete śramaṇabrāhmaṇāḥ.

442) *Samantā dhajiniṃ disvā....*

Mā maṃ ṭhānā acāvayi//

443) *Yaṃ te taṃ na-ppasahati (sic).... Yā te senā dharṣayati....*

āmaṃ pattam va asmanā//

te āmapātram ivāmbunā//

444) *Vasiṃkaritvā saṃkappaṃ....*

Smṛtiṃ sūpasthitāṃ kṛtvā....

sāvake vinayaṃ puthu//

kiṃ kariṣyasi durmate//

445) *Ty-appamattā pahitattā....*

yattha gantvā na socare//

449) *Tassa sokaparetassa vīṇā....*

(In prose) *Evam ukte Māraḥ*

tatt' ev' antaradhāyatha//

tatraivāntaradhāt.

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 nirvāṇa.
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 (*saṃyojana*).

Question. - Where are the five aggregates (*skandha*), the eighteen elements (*dhātu*) and the twelve bases of consciousness (*āyatana*) named māra?

Answer. - On Mount *Mo kiu lo* (Makula), the Buddha taught [the following] to the disciple *Lo t'o* (Rādha):⁵⁵⁸ "The form aggregate (*rūpaskandha*) is māra; feeling (*vedanā*), perception (*saṃjñā*), formation

⁵⁵⁸ The Mppś seems to attach great importance to the Rādhasūtras to which it often refers (see also k. 31, p. 282a18 and p. 295b28). Rādha appears in the 46 suttas of the Rādhasaṃyutta (Saṃyutta, III, p. 188-201) and in the sūtras no. 111-129 of the Tsa a han, T 99, k. 6, p. 37c-41b. But whereas the Rādhasuttas of the Saṃyutta take place at Sāvattthi, the Rādhasūtras of the Tsa a han are located, as here, on Mount *Mo kiu lo* (64 and 11; 64 and 5; 122 and 14). Two questions arise: Where is *Mo kiu lo*? Is there a connection between *Mo kiu lo* and Śrāvastī?

There is a *Mankulapabbata* in the Comm. of Buddhavaṃsa, p. 3, and a *Makula* or *Maṅkulakārāma* in the legend of Pūrṇa. The traditions relating to this individual are found in Majjhima, III, p. 267-270 (tr. Chalmers, II, p. 307-308); Saṃyutta, 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, 89b-c; Divyāvadāna, p. 24-55 (tr. Burnouf, Introduction, p. 200-245); Ken pen chouo... yao che, T 1448, k. 1, p. 7c-17a; Theragāthā Comm., in Rh. D., *Brethren*, p. 70-71; Karmavibhaṅga, p. 63-64; Papañcasūdanī, V, p. 85-92;

(*saṃskāra*) and consciousness (*vijñāna*) are also *māra*.⁵⁵⁹ Wishing to create for oneself a material existence (*rūpātmabhāva*) in the future (*anāgatajanma*) is to seek an unstable sphere (*calasthāna*); wishing to create a non-material existence (*ārūpyātmabhāva*) is again seeking an unstable sphere; wishing to create an aware, non-aware, neither aware nor non-aware existence (*saṃjñā-asamjñā-naivasamjñānāsamjñā-ātmabhāva*) is still seeking an unstable sphere. This instability is a bond of *Māra* (*mārabandhana*); stability is the elimination of bonds, deliverance from evil." At this place, the Buddha said that the *skandhas*, *dhātus* and *āyatanas* are *māra*.

It goes without saying that the *vaśavartin devaputramāra*, the *mārakāyikas* and the *mārajanas* are *māra*.

Sāratthappakāsinī, II, p. 374-379. - In T 99, p. 89b, *Si fang chou lou na* "Śroṇā of the west"; in T 1448, p. 12a, - Chou na po lo k'ie, "Śroṇāparāntaka". He was born at Śūrpāraka [in Pāli, Suppāraka; - in T 1448, p. 7c, *Chou po lo kia*], at the time of the Greeks the major port of India on the sea of Oman (Périples of the Erythrean Sea, ed. H. Frisk, 52; Ptolemy, ed. L. Renou, VII, i, v. 6). Honored by Aśoka with a rock edict (Hultsch, *Inscr. of Aśoka*, p. 118), but reduced today to the rank of a modest locality by the name of Sopāra in the district of Bombay. A Buddhist stūpa has been discovered here with relics enshrined in stone, silver and gold caskets, as well as a coin from king Andhra Gautamīputra Sātakaṃi.

Pūrṇa, having become a rich merchant, went to Śrāvastī with a large caravan; there he met the Buddha, was converted and entered the Order where he was distinguished by his zeal. One day he requested from the Buddha a short sermon that he could memorize so as to return to the Śroṇāparāntakas; this is when the Buddha preached the Punṇovādasutta (Majjhima, III, p. 267-270). Pūrṇa returned to his compatriots, the Śroṇāparāntakas. According to the Papañcasūdanī and the Sāratthappakmasinī (loc. cit.) he lived in *Ambhattapabbata*, then successively in *Samuddagirivihāra*, and *Mātulagiri*, and finally in *Makula(kā)rāma* (variant *Maṅkulalārāma*). In this monastery, located "not too near and not too far from the mercantile city of Śūrpāraka" (cf. Papañca, V, p. 87: *vāṇijagāmassa nātidūro nāccāsanno*). Pūrṇa gathered around himself a large number of male and female disciples, and with the sandalwood which his brother had given him, he built a *maṅḍalamāla* "circular pavilion" (Papañca, II, p. 377), also called by the Divyāvadāna, p. 43, *candanamāla prāsada*, "monastery or palace with levels or a sandalwood pavilion" (see the explanations by S. Lévi in *Karmavibhaṅga*, p. 63 and 64 as note: this palace is represented on a miniature studied by Foucher, *Iconographie bouddhique*, pl. I, no. 6). The Buddha flew there with 500 arhats and stayed overnight. The Papañca and the Sārattha (loc. cit) tell us that on returning, he stopped near the river Narmadā (in Pāli, Nammadā, the present Nerbudda, which marks the boundary between Uttarapatha and Dakṣiṇāpatha); he was received by the king of the nāgas at whose request he left his foot-print on the bank. - In all likelihood, the Makulapabbata where Pūrṇa had built his monastery is identical with *Mo kiu lo chan* where the Tsa a han and the Mppś locate the Rādhasūtras.

But then why does the Saṃyutta locate the Rādhasuttas at Sāvattī? Would it be out of a spirit of rivalry, in order to make Gangetic India the sole cradle of Buddhist texts and eliminate Aparānta (western India) from the map of holy places? The reason is simpler: Śrāvastī and the big ports of Aparānta were in close touch. Śrāvastī was separated from Śūrpāraka by a distance of 100 to 125 yojanas (cf. Divyāvadāna, p. 44; Dhammapadaṭṭha, II, p. 214) which could be traveled in one night (*ekarattiparivāseṇa*) if the performance of Bāhiva Dārucīriya (Udāna, I, 10, p. 7) is to be believed. We have seen that Pūrṇa, a native of Śūrpāraka, led his caravans to Śrāvastī; we know from the Divyāvadāna, p. 34, that the Śrāvastī merchants brought their wares to Śūrpāraka to load them onto the ships. The latter city was also an export and import port of western India. The Apadāna, II, p. 476 and Jātaka, III, p. 188 tell us that there was regular traffic between Śūrpāraka, Bharukaccha, the actual Broach) and the enigmatic Suvarṇa-bhūmi, the Chrusse Chersonesos of the Greeks. The echo of the Rādhasūtras preached at Śūrpāraka would have been heard at Śrāvastī or vice versa.

⁵⁵⁹ Cf. Saṃyutta, III, p. 195: *Rūpaṃ kho Rādha Māro vedanā viññānam Māradhammo*.

Question. - Why is he called Māra?

Answer. - He is called Māra because he carries off (*harati*) the āyusmat and because he destroys the good root of the dharmas of the Path and of the qualities (*guṇa*). The heretics (*tīrthika*) call him *Yu tchou* (Kāmādhīpati), *Houa tsien* (Kusumāyudha) or also *Wou tsien* (Pañcāyudha).⁵⁶⁰ In the Buddhist texts, he is called Māra because he destroys all good works.

His actions and works are called *māra*karman.

Question. - What are the works of Māra?

Answer. – 1) They are defined in the chapter of the *Kio mo* (Mārāvabodhparivarta).⁵⁶¹

2) Furthermore, if people have had to undergo happiness and misfortune in the course of successive lifetimes, the causes are the fetters (*samyojana*) as well as king Māra, who is called the enemy of the Buddha (*buddhavairin*), the thief of the holy ones (*āryacāra*). Because he destroys [100a] the actions of all who are ascending the current (*pratisrotagāmin*), because he has a horror of nirvāṇa, he is called Māra.

3) Māra has three types of actions: *a*) play (*līlā*), laughter (*hāsyā*), idle chatter (*ālapā*), singing (*gītā*), dancing (*nṛtya*), and everything that provokes desire (*rāga*); *b*) iron fetters (*bandhana*), beating (*ghaṭṭana*), whipping (*kaśa*), wounds (*prahāradāna*), spikes (*kaṇṭaka*), knives (*śāstra*), slashing (*saṃchedana*) and everything that is caused by hatred (*dveṣa*); *c*) [demented mortifications] such as being burned, being frozen, tearing out one's hair (*keśolluñcana*), starving, jumping into the fire, throwing oneself into the water, falling onto spears and everything that results from stupidity (*moha*).

4) Finally, the great hindrances (*ādinava*), impure attachments to the world, that is all the work of Māra. Hatred of the good, scorn of nirvāṇa and of 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*karmasamatikrānta.

13. KARMĀVARAṆAPRATIPRASABDHA

Sūtra: They were liberated from the action-obstacle (*karmāvaraṇapratiprasabdhaiḥ*).

Śāstra: The person who is liberated from all evil actions (*pāpakarman*) is called *karmāvaraṇapratiprasabdha*.

Question. - There are three kinds of obstacles (*āvaraṇa*): i) the obstacle consisting of the afflictions (*kleśāvaraṇa*), ii) the obstacle consisting of action (*karmāvaraṇa*), iii) the obstacle consisting of retribution (*vipākāvaraṇa*).⁵⁶² Why does the sūtra set aside two of these and speak only of the *karmāvaraṇa* here?

⁵⁶⁰ The epithets of Kāma, god of love, are innumerable: *Kusuma*: -*astrah*, -*āyudhaḥ*, -*iṣuḥ*, -*bāṇaḥ*. -*śaraḥ*; *Pañca*: -*iṣuḥ*, -*bāṇaḥ*, -*śaraḥ*. These five armies are: *aravindam aśokaṃ ca cūtaṃ ca navamallikā / nīlotpalaṃ ca pañcaite Pañcabāṇasya sāyakāḥ*.

⁵⁶¹ See above.

⁵⁶² A detailed study of these three obstacles may be found in Kośa, IV, p. 202-205.

Answer. - Of these three obstacles, action is the greatest. Once accumulated (*upacitta*),⁵⁶³ actions last for hundreds of *koṭi* 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, rīm prāpya kālaṃ ca*), they produce their fruit of retribution.⁵⁶⁴

They are like rice grains (*śālibīja*) that have fallen on the ground which, at the proper time, germinate without being lost or deteriorating. That is [the teaching] of the omniscient (*sarvajñā*) buddhas worthy of respect by all. If Sumeru, king of the mountains, cannot reverse his actions, what can be said about an ordinary person (*pṛthagjana*)? Some stanzas say:

The wheel of transmiration (*samsāracakra*) 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

⁵⁶³ Action accomplished (*kṛta*) and action accumulated (*upacitta*) must be distinguished. Action is said to be 'accumulated' because of its intentional nature (*samcetanataḥ*), its completion (*samāptatva*), absence of regret (*kaukrtya*) and counteragent (*pratipakṣa*), its accompaniment (*parivāra*) and retribution (*vipāka*). See Kośa, IV, p. 243-244.

⁵⁶⁴ Paraphrase of a well-known stanza endlessly repeated in the Vinayas and the Avadānas, such as the Divya, the Avadānaśataka, etc.: *na praṇāsyanti ... khalu dehinām*. "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."

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 tch'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 Himavat,
From the Himavat, one can plunge into the ocean:
Nowhere will one escape from action.⁵⁶⁷

⁵⁶⁵ An allusion to a theory of the Sāmittīyas on the mechanism of retribution: good or bad action perishes as soon as born, but it deposits in the series (*saṃtāna*) of the agent a certain entity called *avipraṇāśa* comparable to the page on which debts (*rinapattra*) are recorded. See Madh. vṛtti, p. 317-323 (tr. Lamotte, in MCB, IV, 1935-36, p. 276-280); Madh. avatāra, p. 126, l. 12 (tr. Lav. Muséon, 1910, p. 318); *Karmasiddhiprakaraṇa*, MCB, IV, 1935-36, p. 230, n. 37).

⁵⁶⁶ *K'o li lo tch'a* is the name of a tree according to the Bukkyo daijiten, p. 212a.

⁵⁶⁷ Cf. the stanza of Divyāvādāna, p. 532, 561, and the Sanskrit Udānavarga, p. 98:

naivāntarīkṣe na samudramadhye yatra sthitam na prasaheta karma//

It has its Pāli correspondent in Dhammapada, no. 127:

na antalikkhe na samuddamajjhe yatthaṭṭhito muñceyya pāpakammā//

Action forever follows us,
Never does it leave us.
It goes straight on, it does not miss its time
Like the tide which follows the moon.

This is why, [in order to praise them], it is said that the bodhisattvas are liberated from every action-obstacle (*sarvakarmāvaranapratiprasabdha*).

14. PRATĪITYASAMUTPANNADHARMANIRDEŚAKUŚALA

Sūtra: They were skilled in teaching dependent origination (*pratītyasamutpannadharmanirdeśakuśalaiḥ*).

Śāstra: They are capable of teaching the twelve-membered (*dvādaśāṅgapratītyasamutpāda*)⁵⁶⁸ in different ways (*nānādharmaparyāyaiḥ*).

Affliction (*kleśa*), action (*karman*) and basis (*vastu*) arise one after the other (*krama*) according to a continuous development (*paramparaprabandha*); this is called the twelve-membered *pratītyasamutpāda*.⁵⁶⁹

Three of these [twelve members] are called affliction (*kleśa*): ignorance (*avidyā*), craving (*trṣṇā*) and grasping (*upādāna*); two members are called action (*karman*): formations (*saṃskāra*) and coming into existence (*bhava*); the other seven are called bases (*vastu*).⁵⁷⁰

In general (*samāsataḥ*), the three categories, affliction (*kleśa*), action (*karman*) and suffering (*duḥkha*) are mutual and reciprocal causes and conditions (*paramparānyonyahetupratyaya*): 1) *Kleśa* is cause and condition for *karman* [because *avidyā* precedes the *saṃskāras* and *upādāna* precedes *bhava*]; 2) *karman* is cause and condition for *duḥkha* [because *saṃskāra* precedes *vijñāna* and *bhava* precedes *jāti*]; 3) *duḥkha* is cause and condition for *duḥkha* [because *vijñāna* precedes *nāmarūpa*; *nāmarūpa* precedes *śadāyatana*; *śadāyatana* precedes *sparśa*; *sparśa* precedes *vedanā*; *jāti* precedes *jarāmaraṇa*]; 4) *duḥkha* is cause and condition for *kleśa* [because *vedanā* precedes *trṣṇā*].⁵⁷¹ Since *kleśa* is cause and condition for *karman*, *karman* cause and condition for *duḥkha*, and *duḥkha* cause and condition for *duḥkha*, it is a matter of mutual and reciprocal causes and conditions.

1. *Avidyā*, ignorance, is all the afflictions (*kleśa*) of past existence (*atītyajanma*).

It is often quoted in the Vinayas: cf. Che song liu, T 1435, k. 36, p. 260b; Ken pen chouo ... p'o seng 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 *pratītyasamutpāda*, along with an abundant bibliography. The monograph of L. de La Vallée Poussin, *Théorie des douze causes*, Gand, 1913, is still very instructive.

⁵⁶⁹ Cf. Kośa, III, 68, 116.

⁵⁷⁰ *ibid.*, p. 68.

⁵⁷¹ *ibid.*, p. 69.

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 defiled mind (*samalacitta*), initial cause of the [present] existence. Because it is aware in the way that a calf (*vatsa*) is aware of its mother, it is called *vijñāna*, consciousness.
4. This *vijñāna* produces both the four formless aggregates (*arūpiskandha*) [perception (*saṃjñā*), feeling (*vedanā*), volition (*saṃskāra*), consciousness (*vijñāna*)] and form (*rūpa*) which serves as base them. This is name and form, *nāmarūpa*.
5. From this *nāmarūpa* there arise the six sense organs, eye, etc. (*caḥsurādiṣaḍindriya*). These are the *ṣaḍāyatanas*, the six [inner] bases of consciousness.
6. The meeting (*saṃnipāta*) of organ (*indriya*), object (*viṣaya*) and a consciousness (*vijñāna*) is called *sparśa*, contact.
7. From *sparśa* there arises *vedanā*, sensation.
8. Within *vedanā* there arises an adherence of mind (*cittābhiniveśa*) called craving or thirst, *trṣṇā*.
9. The tendency caused by *trṣṇā* is called *upādāna*, grasping, attachment.
10. From this *upādāna* comes action (*karman*) which brings about the new existence (*punarbhavahetupratyaya*) 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 (*punarbhava*). This is called *jāti*, birth.
12. The decay of the five skandhas coming from this *jāti* is called *jarāmaraṇa*, old-age-and-death. *Jarāmaraṇa* gives rise to dissatisfaction (*daurmanasya*), sorrow [100c] (*parideva*) and all kinds of worries (*śoka*); and thus the mass of suffering (*duḥkhaskandhasamudaya*) accumulates.

If the purity of the true nature of dharmas (*dharmasatyalakṣaṇaviśuddhi*) is considered one-pointedly (*ekacitta*), ignorance (*avidyā*) vanishes. When *avidya* has disappeared, the formations (*saṃskāra*) also vanish and, as a result, [all the members of *pratītyasamutpāda* disappear one after the other] until the entire mass of suffering (*duḥkhaskandhasamudaya*) vanishes. The person who, by means of these soteriological means (*upāya*) and by not being attached to wrong views (*mithyādrṣṭi*), is able to teach people, is said to be skillful (*kuśala*). 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 *pratītyasamutpāda*]. Thus, in the *Prajñāpāramitā* in the chapter entitled *Pou k'o tsin* (Ākṣayaparivarta), the Buddha says to Subhūti: "Avidyā is indestructible (*akṣaya*) like space; the *saṃskāras* are indestructible like space and similarly [all the members of *pratītyasamutpāda*] and the mass of suffering (*duḥkhaskandhasamudaya*) are indestructible 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

twelve-membered pratītyasamutpāda in that way will sit on the throne of bodhi (*bodhimāṇḍa*) and will become omniscient (*sarvajñā*)."⁵⁷²

15. ASAṂKHYEYAKALPAPRAṆIDHĀNASUSAMĀRABDHA

Sūtra: They have formulated the vows since incalculable periods ago (*asaṁkhyeyakalpaprāṇidhānasusumārabdhaiḥ*).

Śāstra: The meaning of the word 'asaṁkhyeya' 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 (*śailaparvata*) four thousand *li* [in size] to which a venerable monk (*āyusmat*) comes once every hundred years (*varṣaśatasyatyayena*), brushing against it with his silk robe (*kāśika vastra*): this great rock mountain would be worn out before a kalpa passes."⁵⁷³ - "Suppose there is a great city (*nagara*) of four thousand *li*, full of mustard seeds (*sarṣapa*), 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."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 (*saṃyojana*) must be cut through and supreme perfect enlightenment (*anuttarasamyaksambodhi*) must be realized. This is what is called vow.

16. SMITAMUKHAPŪRVĀBHILĀPIN

Sūtra: They speak with a smiling face (*smitamukhapūrvābhilāpibhiḥ*).

Śāstra: Because they have uprooted hatred (*dveṣa*), chased away envy (*īrṣyā*), and always practice great loving-kindness (*mahāmetrī*), great compassion (*mahākaruṇā*) and great joy (*mahāmudītā*), because they

⁵⁷² This passage of the Akṣayaparivarta occurs in the Pañcaviṁśati; Mokṣala's transl., T 221, ch. LXVIII, k. 15, p. 106a26-106b8; - Kumaraśīva's transl., T 223, ch. LXVII, k. 20, p. 364b10-24; - Hiuan-tsang's transl., T 220, k. 458, p. 315c3-22.

⁵⁷³ *Pabbatasutta*: Saṃyutta, II, p. 181; Tsa a han, T 99 (no. 949), k. 34, p. 242c; T 100 (no. 342), k. 10, p. 487c; Tseng yi a han, T 125, k. 51, p. 825c; *Seyyathāpi bhikkhu mahāselo pabbato gaccheyya na tv eva kappo*.

⁵⁷⁴ *Sāsapasutta*: Saṃyutta, II, p. 182; Tsa a han, T 99 (no. 948), k. 34, p. 242c; T 100 (no. 3421), k. 16, p. 487c; Tseng yi a han, T 125, k. 51, p. 825b; *Seyyathāpi bhikkhu āyasaṃ nagaraṃ yojanam pariyādānaṃ gaccheyya na tv eva kappo*.

have avoided the four kinds of evil speech (*mithyāvāda*),⁵⁷⁵ 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:

[101a] With such generous inclinations

The state of Buddhahood is quite close.

The person who avoids the four sins of speech;

Lying (*mṛṣāvāda*), slander (*paśunya*),

Harmful speech (*pāruṣya*) and frivolous speech (*saṃbhinnapralāpa*)

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. MAHĀPARṢANMADHYE VAIŚĀRADYASAMANVĀGATA

Sūtra: In the great assembly, they are endowed with the fearlessnesses (*mahāparṣanmadhye vaiśāradyasamanvāgataiḥ*).

Śāstra: As a result of their great merits, their firm qualities and their wisdom, they have acquired a supreme dhāraṇī of eloquence (*niruktidhāraṇī*) and, in the midst of the great assembly, they enjoy the fearlessnesses (*vaiśharadya*). Some stanzas say:

⁵⁷⁵ The four *mithyāvādas* are lies (*mṛṣāvāda*), scandal (*paśunya*), harmful speech (*pāruṣya*) and frivolous speech (*saṃbhinnapralāpa*). 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 (*venu*) 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 (*vajra*)

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

Saṃsāra and nirvāṇa are identical.

Finally, they have acquired only the fearlessnesses belonging to the bodhisattva. Thus, in the *P'i na p'o na wang king*,⁵⁷⁶ it is said that the bodhisattvas acquire only the four fearlessnesses (*vaiśāradya*). This has been said above.

18. ANANTAKALPAKOṬIDHARMADEŚANĀNIḤSARAṆAKUŚALA

Sūtra: For innumerable *koṭi* of kalpas, they have been skilled in preaching the Dharma and in surpassing (*anantakalpakoṭidharmadeśanāniḥsaranakuśalaiḥ*).

Śāstra: They themselves have thoroughly cultivated the roots of good [101b] (*kuśalamūla*), such as zeal (*apramāda*), etc. This was not for just one, two, three or four lifetimes, but indeed for innumerable asaṃkhyeyakalpas that the bodhisattvas have accumulated qualities (*guṇa*) 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 (*asaṃkhyeya*) and immeasurable (*aprameya*) kalpas, the bodhisattvas have cultivated their body, practiced discipline (*śīla*), exercised their mind (*citta*) and their intelligence (*matī*), understood themselves arising (*utpāda*) and cessation (*nirodha*), the bonds (*bandhana*) and deliverance (*vimokṣa*), intractability⁵⁷⁷ (*pratiloma*) and adaptability⁵⁷⁸ (*anuloma*); they understand the true nature of dharmas (*dharmasatyalakṣaṇa*); they possess the three kinds of analysis (*nirmocana*), namely, of text (*śruta*), of meaning (*artha*) and of acquisition (*lābha*); they understand the various sermons (*nānādharmaparyaya*) without difficulty (*pratigha*); in order to preach the doctrine they use the virtue of skillful means (*upāyakauśalyapāramitā*) 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 "rébellion" in French, in English 'intractability'. 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 *koṭi* of kalpas are skilled in preaching the doctrine; why does it also say [that they are skilled] in surpassing (*nihsarana*)?

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 (*tīkṣṇaprajñopadeśa*). 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 *koṭi* of kalpas the bodhisattvas have been skilled in preaching the doctrine and in surpassing.

⁵⁷⁹The Taisho 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 Tch'ang 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 mo k'i kien*. There are several editions of this text, which E. Waldschmidt has studied in detail:

- 1) Sanskrit text, *Mahāsaājasūtra*, occurring in central Asia and published in Waldschmidt, *Bruchstücke*, p. 149-206.
- 2) Pāli text, *Mahāsamayasuttanta*, in *Dīgha* (no. 20), II, p. 253-262. - Cf. Saṃyutta, I, p. 26-27.
- 3) Chinese translations in Tch'ang 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. 105), k. 5, p. 411a.
- 4) Tibetan translations: *Hdus pa chen poḥi mdo* or Mahāsamayasūtra (cf. Csoma-Feer, p. 288; OKC, no. 750, p. 226); *Mdo chen po hdus pa chen poḥo mdo Ces bya ba* or Mahāsamājasūtranāmamahāsūtra, of which there are two versions (cf. OKC, no. 332, p. 112; no. 688, p. 174).

This sūtra is cited under the title of *Mahāsamājyā* in Karmavibhaṅga, p. 156.

Error excepted, the stanza which the Mppś 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; Śatasāhasrikā, p. 5).

(19) *Māyāmarīcidakacandrākāśapratīśrutkāgandharvanagarasvapnachāyāpatibimbānirmāṇopamadharmādhimukatair* (20) *asaṅgavaiśāradypratilabdhaiḥ* (21) *sattvacittacaritajñaiḥ sūksmajñānāvātārakuṣalaiḥ*.

These bodhisattvas accept that dharmas are like a magic show, a mirage, the moon reflected in water, space, an echo, a city of the gandharvas, a dream, a shadow, a reflection in a mirror, a metamorphosis. They have acquired the unhindered fearlessnesses. Knowing the process of mind and the behavior of beings, they are skilled in saving them by means of their subtle wisdom.

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 (*māyāmarīcidakacandrākāśapratīśrutkāgandharvasvapnachāyāpatibimbānirmāṇopamadharmādhimuktaiḥ*).⁵⁸⁰

⁵⁸⁰ According to the teaching of the Prajñās and Nāgārjuna, dharmas or phenomena are empty of self-nature (*svabhāvasūnya*) because they result from causes (*pratītyasamutpanna*). These dharmas that are empty of self-nature, arising from dharmas that are themselves empty of self-nature, really do not arise (*anutpanna*): 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 pudgala and acknowledge a real existence in dharmas, professions of nihilism in the spirit of pure Nāgārjunism may be found here and there in their scriptures. The Mppś will give a specimen of them: this is a stanza taken from the Saṃyutta, III, p. 142, often reproduced in the Pāli texts:

*phenapiṇḍūpamaṃ rūpaṃ vedabā bubbūlupamā,
marīcikūpamā saññā saṅkhārā kadalūpamā,
māyūpamañca viññāṇaṃ dīpitādiccabandunā.*

"Form is like a mass of foam, feeling like a bubble of water, perception is like a mirage, volition is like the trunk of a banana tree, consciousness is like a magic show: this is what the Buddha, a relative of the sun, has taught."

The Dhammapada, v. 170, may also be cited:

*yathā bubbulakaṃ passe, yathā passe marīcikaṃ.
evaṃ lokaṃ avekkhantaṃ maccurājā na passati.*

"See the world as a bubble of water, see it as a mirage. The lord of death does not see the person who considers the world in this way."

Furthermore, most of the comparisons used by the Prajñās already occur in the canon but are presented in a different spirit; see Rhys-Davids-Stede, s.v. *māyā*, *marīci*, etc.

B. In order to explain dharmanairātmya, the Prajñās resort to ten type-comparisons of which the Mppś 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) *dakacandra*, 4) *svapna*, 5) *pratiśrutkā*, 6) *pratibhāsa*, 7) *pratibimba*, 8) *nirmāṇa* (idem in Mahāvvyutpatti, no. 854).

Ibid., Hiuan tsang's tr., T 220, vol. VII, p. 1b22: 1) *māyā*, 2) *marīci*, 3) *svapna*, 4) *dakacandra*, 5) *pratiśrutkā*, 6) *khapuṣpa* (sky flower), 7) *pratibimba*, 8) *chāyā*, 9) *nirmāṇa*, 10) *gandharvanagara*.

Ibid., Mokṣala's tr., T 221, k. 1, p. 1a17: 1) *māyā*, 2) *svapna*, 3) *pratiśrutkā*, 4) *pratibhāsa*, 5) *chāyā*, 6) *nirmāṇa*, 7) *budbuda*, 8) *pratibimba*, 9) *maricī*, 10) *dakacandra*.

Ibid., Kumārājīva's tr., T 223, k. 1, p. 217a: cf. Mppś.

Śatasāhasrikā, Sanskrit text, p. 5: 1) *māyā*, 2) *marīci*, 3) *udakacandra*, 4) *svapna*, 5) *pratiśrutka*, 6) *pratibhāsa*, 7) *gandharvanagara*, 8) *pratibimba*, 9) *nirmāṇa*.

Ibid, p. 1209: The category 'bodhisattva' is also unreal, like the following things: *ākāśasakuni*, *svapna*, *māyā*, *marīci*, *udakacandra*, *pratiśrutkā*, *pratibhāsa*, *bimba*, *tathāgatānirmita*.

The Vajracchedikā, p. 46, puts all of this into verse: *tadyathākāśe*

*tārakā timiraṃ dīpo āyāsvasyāya budbudaṃ/
svapnaṃ ca vidyud abhraṃ ca evaṃ draṣṭavyaṃ saṃskṛtam//*

"The conditioned should be thought to be like a star in space, shadows, a lamp, hoarfrost, a water bubble, a dream, a flash of lightning a cloud. - See the Khotanese commentary in Hoernle, *Remains*, p. 287.

C. The Vaipulyasūtras repeat this entire nomenclature:

The Lalitavistara, p. 181, when listing the qualities of the bodhisattva, ends with the following list: *māyāmarīcisvapnodakacandrapratiśrutkāpratibhāśopamasarvadharmāyāvātīrṇaḥ*. - The Avataṃsaka, T 279, k. 44, p. 232b, repeats it in regard to the ten *kṣāntis*.

D. The great Madhyamaka masters, Nāgārjuna, Deva, Candrakīrti, Śāntideva, explain the ten comparisons in detail: Madh. kārikā and Madh. vṛtti: *māyā*, p. 45, 443, 449; *marīci*, p. 188, 346, 457, 549; *udakacandra* and *ambucandra*, p. 53, 109, 173; *ākāśapuṣpa* and *khapuṣpa*, p. 182; *pratiśrutkā*, p. 215, 518; *gandharvanagara*, p. 334, 340, 419; *svapna*, p. 289; *bimba* and *pratibimba*, p. 345, 495, 540, 544, 545, 591; *nirmāṇa*, p. 334, 552; *alātacakra*, p. 173, 219, 238, 419; *taimirika* (a person suffering from ophthalmia), p. 30, 75, 261, 274, 445, 523.

Catuṣṭāka, XIII, v. 325 (ed. Vaidya, p. 108; ed. Bhattacharya, p. 197):

*alātacakranirmāṇasvapnamāyāmbucandrakaiḥ/
dhūmikāntaḥ pratiśrutkāmarīcyabhraiḥ samo bhavaḥ//*

"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 Vijñānavadin school is derived have adopted these comparisons:

Lañkāvatāra, p. 25:

*māyāsvapnopamaḥ kena kathaṃ gandharvasaṃnibhaḥ/
marīcidakacandrābhaḥ kena loko bravīti me//*

"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 Lañkāvatāra Sūtra*, Kyoto, 1934, s.v. *māyā*, *marīci*, etc.

Samdhinirmocana, 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 (*śūnyadharmā*).

Question. - If all dharmas are empty (*śūnya*) like a magic show (*māyā*), why are they seen (*dr̥ṣṭa*), heard (*śruta*), felt (*ghrāta*), tasted (*āsvadita*), touched (*spr̥ṣṭa*) and known (*vijñāta*)? 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 (*sanidarśana*) and others invisible (*anidarśana*)? Being empty, dharmas are like a finger (*aṅguli*) of which the first nail (*nakha*) 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 (*sanidarśana*) and invisible dharmas (*anidarśana*). Take, for example, magical elephants (*hastin*) and horses (*aśva*) 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.

Daśabhūmika, p. 47: Ninth equality:
sarvadharmamāyāsvapnapratibhāsapratīśrutkodakacandrapratibimbanirmāṇasamatā.

F. The Vijñānavādin masters Vasubandhu, Asaṅga, Hiuan tsang, etc., have used these comparisons.

Vimśikā, p. 1: examples of the taimirika, the gandharvanagara and svapna.

Triṃśikā, p. 35: *Vijñānaṃ ca māyāgandharvanagarasvapnatimirādāv asaty ālambane jayate* (Consciousness arises like a magic show, like a city of the gandharvas, like a dream, like ophthalmia, etc., although its object does not exist.) -

Ibid., p. 40: *tatpṛiṣṭhalabdhenā jñānena māyāmarīcisvapnapratīśrutkodakacandranirmitasamān sarvadharmān pratyeti* (By subsequent knowledge, one understands that all dharmas are like a magic show, a mirage, a dream, an echo, the moon reflected in water, a creation).

Sūtrāmkāra, XI, 29-30, ed. Lévi, p. 62:

māyāsvapnamarīcibimbasadr̥śāḥ vibuddhottamaiḥ// "Like a magic show, a dream, a mirage and a reflection, like an image and an echo, like the moon reflected in water, and like a creation: this is how the formations are and have been elucidated by the Buddhas, the supreme enlightened ones."

Samgraha, p. 122-124, where the dependent nature (*paratantrasvabhāva*) is compared successively to *māyā*, *marīci*, *svapna*, *pratibimba*, *pratibhāsa*, *pratīśrutkā*, *udakacandra* and *pariṇāma*. - The explanations given by the Bhāṣya are especially clear.

Madhyāntavibhaṅga, p. 229: *tathā māyā svātmany avidyamāne na hastyādyātmanā gandharvanagarapratīśrutkādayo veditavyāḥ*.

Siddhi, p. 532, which repeats the explanations of the Samgraha.

⁵⁸¹ Lamotte says: "The meaning of this comparison escapes me."

Thus, in the *Tō niu king* (Therīsūtra) the therī asks the Buddha: "O Bhagavat, is [102a] ignorance (*avidyā*) internal (*ādhyātmika*)?"

"No."

"Is it external (*bahirdhā*)?"

"No."

"Is it both internal and external?"

"No."

"O Bhagavat, does this ignorance come from the previous lifetime (*pūrvajanma*)?"

"No."

"Does it come from the present lifetime (*ihajanma*) and does it pass to the next one (*punarjanma*)?"

"No."

"Does this ignorance have an arising (*utpāda*) 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 (*pratyaya*) for the formations (*saṃskāra*) and so on [for the twelve members of [pratītyasamutpāda] up to this accumulation of this mass of suffering (*duḥkhaskandhasyotpādaḥ*)? O Bhagavat, it is as if a tree has no root (*mūla*): how could it produce a trunk (*skandha*), knots (*granthi*), branches (*śākhā*), leaves (*dala*), flowers (*puṣpa*) and fruit (*phala*)?"

The Buddha replied: "The nature of dharmas is emptiness. However, worldly people (*prthagjana*), ignorant (*aśrutavat*) and without knowledge (*ajñānavat*), produce all kinds of afflictions (*kleśa*) in regard to dharmas, [of which the main one is ignorance]. This affliction is the cause and condition (*pratyaya*) for actions of body, speech and mind (*kāyavāgmanaskarman*) which are the cause of a new existence (*punarjanma*). 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 (*māyākāra*) 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 (*utpāda*) and a cessation (*nirodha*)?"

"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 (*vādya, tūrya*) produced by magic?"

"Yes, I see them and I hear them."

"Then", continued the Buddha, "if the magic show is empty (*śūnya*), deceptive (*vañcaka*) 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 (*saṃskāra*) and so on up to the accumulation of this mass of suffering (*duḥkha-skandhasyotpādaḥ*). When the magic show is over, the products of magic vanish. In the same way, when ignorance is destroyed (*kṣīṇa*), the formations also are destroyed and so on [for the twelve members of *pratīyasamutpāda*] up to the complete disappearance of the mass of suffering."

*** **

Moreover, this example of the magic show demonstrates that, among beings, all conditioned dharmas (*saṃskṛtadharmā*) are empty (*śūnya*) and without solidity (*adhruva*). And so it is said that all the formations (*saṃskāra*) are like a magic show that deceives little children; they depend on causes and conditions (*hetupratyayāpekṣa*), they are powerless and do not last for a long time

[102b] (*acirasthitika*). This is why the bodhisattvas regard dharmas as a magic show.

2. Like a mirage (*marīci*)

When the light of the sun (*sūryāloka*) and the wind (*vāyu*) stir up the dust (*rajas*), there is a mirage; in the desert (*kāntāra*), it appears as if there were gazelles (*ghoṭakamṛga*) and, on seeing them, not knowing, we assume the presence of water (*vāri*). It is the same for the characteristics of male and female (*strīpuruṣa*): when the sun of the fetters (*saṃyojana*) and the afflictions (*kleśa*) has heated up the dust of the formations (*saṃskāra*) and the wind of bad thoughts (*mithyā-manasikāra*) swirls in the desert of transmigration (*saṃsāra*), the person without wisdom asserts the characteristics of male and female (*strīpuruṣa*). This is a mirage.

Furthermore, if the sight of the mirage from afar (*viprakṛṣṭa*) calls up the notion of water (*vārisaṃjñā*), from close up (*saṃnikṛṣṭa*) this notion disappears. In the same way, when the ignorant person is far away from the holy doctrine (*āryadharmā*), he is ignorant of the non-existence of self (*anātman*), the emptiness of dharmas (*dharmasūnyatā*), and attributes to the aggregates (*skandha*), the elements (*dhātu*) and the bases of consciousness (*āyatana*) the characteristics of a person, male or female [which are foreign to it]. But when he has come close to the holy dharma, he discovers the true nature of dharmas (*dharmasatyalakṣaṇa*) and scatters the illusions (*vañcana*) and false notions (*mithyāsaṃjñā*). This is why the bodhisattvas regard dharmas as a mirage.

3. Like the moon reflected in 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 (*bhūṭadharmā*) is in 'the space' of suchness (*dharmatā*) and the peak of existence (*bhūṭakoṭi*), but its 'reflection' - the wrong notions of 'me' and 'mine' (*ātmātmīyanimitta*) - appear in the 'water' of the minds of fools (*bālacitta*), 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 (*atman*): lacking true knowledge, he sees all kinds of dharmas and, having seen them, he is happy and wants to grasp (*udgrhṇati*) the characteristics of male or female (*strīpuruṣa*), 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.

The person who wants to really secure them

Is a fool whom the āryas ridicule.

Finally, it is in clear water that one sees the reflection of the moon; when the water is disturbed, the reflection vanishes. In the same way, it is in the pure water of an ignorant mind (*avidyācitta*) that the pride of self (*asmimāna*) and the reflections of the fetters (*saṃyojana*) appear; but when the stick of wisdom (*prajñādaṇḍa*) stirs up the water of the mind, one no longer sees the self or the other reflections of the fetters. This is why the bodhisattvas think that dharmas are like the moon reflected in water.

4. Like space (*ākāśa*)

Space is just a name (*nāmamātra*) and not a real dharma.⁵⁸² Space is invisible (*adrśya*) but, looking at it from afar, the eye perceives a light blue color. In the same way, dharmas are empty (*śūnya*) and non-existent (*asat*): the person who is still far away from pure true wisdom (*anāsravasatyaprajñā*) does not discover its true nature (*satyalakṣaṇa*) but sees in it ātman, men (*pumaṃs*) and women (*strī*), houses (*grha*) and cities (*nagara*), all kinds of different things (*dravya*), and his mind clings (*abhinivīśate*) to them. When a little child (*bālaka*) 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 [102c] 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 (*svabhāvaviśuddha*), but when it is overcast and covered [by clouds], people say that it is impure (*aviśuddha*). In the same way, the dharmas are always pure by nature, but when they are obscured by desire (*rāga*), hatred (*dveṣa*) and delusion (*moha*), people declare them to be impure. Some stanzas say:

During the summer months (*grīṣma*), 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 it over.

In the same way, the person who has acquired the first or second fruit⁵⁸³

Is still darkened by the defilements of desire.

In a spring (*vasanta*) sky, the sun is about to shine forth,

But is still covered by dark clouds.

⁵⁸² Cf. the refutation of space in Madh. vṛtti. p. 129-130.

⁵⁸³ The *srotaāpattiphala* and the *sakṛdāgāmiphala*.

In the same way, in the person who has renounced desire (*vītarāga*) 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 (*kr̥takṛtya*), 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 dharmas. In the Mahāyāna, the Buddha said to *Siu p'ou t'i* (Subhūti): "Space is beginningless, without middle and without end; and it is the same with dharmas." 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 (*kāritra*) of rising 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*, *āspada*). 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 (*bhūta*) and not empty (*śūnya*) 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 (*śailabhitti*) 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 (*pṛthivī*) has solidity (*khakḥaṭatva*) as its characteristic; water (*ap-*), humidity (*dravatva*); fire (*tejas*), heat

⁵⁸⁴ The *anāgāmiphala*.

⁵⁸⁵ The *arhatphala*.

⁵⁸⁶ For the Sarvāsivādin-Vaibhāṣikas, space is the hole, opening, or the void (*chidram ākāśadhātvaḥkhyam*); it is light (*āloka*) and darkness (*tamas*). For the Sautrāntikas, it is just the absence of a resisting body (*sapratighadravyābhāvamātra*). 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: *nākāśam vidyate kiñcit pūrvam bhāve kramatām kuha lakṣaṇam*. "Space does not exist prior to the nature of space (namely, the absence of an obstacle: *anāvāraṇa*), 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?"

(*uṣṇatva*); wind (*vāyu*), movement (*īraṇatva*);⁵⁸⁸consciousness (*viññāna*), intellection (*viññaptitva*); 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 (*anitya*), but that space is a permanent (*nitya*) 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 (*pratiśrutkā*)

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 (*śabdasparsā*) that there is a new sound called an echo. The echo is empty (*śūnya*) of reality but it is able to deceive the ear organ (*śrotrendriya*). In the same way, when a person is about to speak, there is a wind (*vāyu*) in his mouth (*mukha*) called *Yeou t'o 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 (*abhilāpa*). 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;

⁵⁸⁸ For the nature of the four elements, cf. Majjhima, III, p. 240-241; *Pitṛputrasamāgamasūtra*, cited in Śikṣāsamuccaya, p. 245; Mahāvvyutpatti, no. 1842-1843; Kośa, I, p. 22.

Hesitant, obstinate, he produces *dveṣa* 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 stories⁵⁸⁹ (*kūṭāgāra*), palaces (*rājakula*), 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 (*kṣutpipāsā*), the people who perceive a haze like a herd of gazelles (*ghoṭakamṛga*) 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 (*dhātu*) and the bases of consciousness (*āyatana*) which are empty (*śūnya*) of any reality. Prey to desire (*rāga*), anger (*dveṣa*) and obstinacy (*cittābhīniveśa*), 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 (*viparyāsa*) disappears.

⁵⁸⁹ Lamotte translates *kūṭāgāra* as 'étage'. Monier-Williams gives 'an upper room, apartment on the top of a house'.

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 (*bāla*) 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. – i) We have already answered this question [by saying] that the Mahāyāna is like the waters of the ocean and it contains absolutely all dharmas. Since the Mahāyāna multiplies the arguments (*hetupratyaya*), the large number of comparisons is not a fault.

ii) Moreover, the bodhisattvas have profound and sharp knowledge (*jñāna*); it is by means of all kinds of teachings (*dharmaparyāya*), reasonings (*hetuprayāya*) and comparisons (*upamāna*) that they eliminate dharmas. In order that people should understand, it is necessary to multiply the examples.

iii) Finally, in the texts of the śrāvakas, we never find the example of the city of the gandharvas,⁵⁹⁰ but there are all kinds of other comparisons to illustrate impermanence (*anityatā*). [For example, a sūtra says]: "Form (*rūpa*) is like a ball of foam (*phenapiṇḍa*); feeling (*vedanā*) like a water bubble (*budbudha*); perception (*saṃjñā*) like a mirage (*marīci*), volition (*saṃskāra*) like the trunk of a banana tree (*kadalīskandha*); consciousness (*viññāna*) like a magic show (*māyā*) and a magic net (*māyājāla*)."⁵⁹¹ In the sūtras, these are the comparisons used to illustrate emptiness. Since the city of the gandharvas is a different comparison, it is mentioned here.

Question. - In the śrāvaka texts, the body (*kāya*) is compared to a city,⁵⁹² why is the example of the city of the gandharvas given here?

⁵⁹⁰ Actually, the word *gandhabbanagara* does not appear in the Pāli-English Dictionary of Rhys Davids-Stede.

⁵⁹¹ Stanza from the Pheṇasutta:

a. In Pāli, in Saṃyutta, III, p. 142; Cullaniḍḍesa, p. 680: *phenapiṇḍūpamaṃ rūpaṃ vedanā bubbuḷupamā māyūpamañca viññānaṃ dīpitādiccabandhunā*.

It is commented on in the Visuddhimagga, p. 479 as follows: *phenapiṇḍo viya rūpaṃ māyā viya viññānaṃ , vañcakato*.

b. In Sanskrit, in Madh. vṛtti, p. 41: *phenapiṇḍopamaṃ rūpaṃ vedanā budbudopamā vijñānam uktam ādityabandhanā*.

c. In Tibetan, in Madh. avātāra, p. 22: *gzugs ni sbu ba rdo pa ḥdra ṅi maḥi gñen gyis nkaḥ stsal 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; Choue mo so p'iao king, T 106, p. 502a16-18.

⁵⁹² For example, Saṃyutta, IV, p.195-195 (= Tsa a han, T 99, no. 1175, k.43, p. 315b-316a): *Seyyathāpi bhikkhu rañño paccantimaṃ nagaram dalhuddāpam sammādiṭṭhiyā pe sammāsamādhissā ti*.

[Imagine, O monk, a border city of some king, with solid foundations, with walls and solid towers, having six gates. There is a wise gate-keeper, careful and intelligent, who turns away certain visitors and allows others to enter. Having come from the east, a pair of express messengers speak to the gate-keeper: "Hey, man! Where is the lord of this city?" And the gate-keeper answers: "Gentlemen, he is in the square [within the city]." Then the pair of express messengers give the lord of the city a true message and then go back by the same road they came. Two other pairs of express messengers, coming from the west and the north, do the same.

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 (*prajñaptisat*). 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 (*alātacakra*)⁵⁹³ that deceives the human eye. In the śrāvaka texts, the example of the city is used only to refute the ātman. Here we use the example of the city of the gandharvas so that the bodhisattvas of keen faculties (*tīkṣhendriya*) 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 wear 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 (*samyagdr̥ṣṭi*). The smooth roads are the six inner bases of consciousness (*ādhyātmiḥ ṣaḍāyatana*). The four gates are the four abodes of consciousness (*vijñānasthiti*). The four guards are the four foundations of mindfulness (*smṛtyupasthāna*). The lord of the city is consciousness (*vijñāna*) and [the other] aggregates of attachment (*upādānaskandha*). The messengers are calmness and contemplation (read *tche kouan* = *śamathavipaśyanā* in place of *tcheng kouan*). The true message is the four absolute truths (*paramārthasatya*, which probably should be corrected to *āryasatya*). 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 *yathābhūta vacana*. The text of the Tsa a han has thus been contaminated by the Pāli version.

⁵⁹³ The example of the burning brand flourished in a circle which gives the illusion of a ring of fire (*alātacakra*) is not found in the Pāli scriptures but is used by the Madhyamaka: cf. Madh. vṛitti, p. 173, 219, 238, 49; Catuḥśataka, v. 325. - It is also found in the Laṅkāvatāra, p. 9, 42, 9, 106, 287, and the Kośa, I, p. 93.; III, p. 212; V, p. 23. The Kośavyākhyā defines it as follows: *alāte śīghrasamcārāt tatra tatrotpadyamāne 'lātacakrabuddhir bhavati*. - The brahmanical texts also use this comparison.

7. Like a dream (svapna)

[103c] 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 (*saṃyojananidra*) clings (*abhiniviśate*) 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 (*nidrābala*), the dreamer sees something there where there is nothing. In the same way, by the power of the sleep of ignorance (*avidyānidrā*), a person believes in the existence of all kinds of things that do not exist, e.g., 'me' and 'mine' (*ātmātmīya*), 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. In the same way, beings of the threefold world (*traiḍhātukasattva*), in the sleep of ignorance, are irritated although there is nothing irritating, enjoy themselves although there is nothing enjoyable, and frightened although there is nothing to be afraid of.

Finally, there are five types of dreams: *i*) In the case of physical unbalance (*kāyavaiśamya*), when the hot vapors predominate, one dreams a lot, one sees fire (*tejas*), yellow (*pīṭa*) and red (*lohita*); *ii*) when the cold vapors predominate, one sees especially water (*ap-*) and white (*avadāta*); *iii*) when the windy vapors predominate, one sees particularly flights [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 (*dr̥ṣṭāśruta*), 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 (*gati*) see the ātman in four ways because of their material visions: *i*) the form aggregate (*rūpaskandha*) is the ātman; *ii*) form (*rūpa*) belongs to the self, to the 'me' (*ātmīya*); *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 (*saṃjñā*), the formations (*saṃskāra*) and consciousness (*vijñāna*): this makes 4 x 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.

Question. - You should not say that the dream has no reality. Why? Because every mind depends on causes and conditions (*hetupratyaya*) in order to be produced and, in the dream, consciousness (*vijñāna*) has all sorts of conditions (*pratyaya*). Without these conditions, how could consciousness arise?

Answer. – It's nothing of the sort: in dream, we see something although we should not see it. We see, for example, a human head (*manuṣyaśiras*) with horns (*viśāṇa*) or dead bodies flying through space (*ākāśa*). Actually, people do not have horns and dead bodies do not fly. Thus the dream has no reality.

Question. - But human heads really exist and in addition, horns also exist; it is by a mental confusion (*cittamoha*) that we see a human head with horns. There really is space (*ākāśa*) and there really are beings

that fly; it is by mental confusion that we see dead bodies that fly. It is not on account of that that the dream has no reality.

Answer. - Even though there are truly human heads and even though there are truly horns, a human head with horns is nothing but a false vision.

Question. - The universe (*lokadhātu*) is vast and, in the course of previous lifetimes (*pūrvajanma*), the causes and conditions [that determine these consciousnesses] have been varied. There may be strange lands (*deśāntara*) where the heads of people grow horns, where the people have but one hand or one foot, or where they are but one foot tall, or where they have nine heads. What is strange about humans having horns?

Answer. - It is possible that in other lands people may have horns; but in a dream, one sees only what one knows in this very land where 'people with horns' do not occur.

Moreover, some see in dreams the limits of space (*ākāśa*) or the limits of the directions (*diś*) [104a] and of time (*kāla*). How are such things true? In what place could space, directions and time be absent? This is why in a dream we see as existent things that do not exist.

You were asking how consciousness could be produced in the absence of conditions (*pratyaya*). 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 (*balapravṛtti*) 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 (*dṛṣṭa*), heard (*śruta*) and cognized (*viññāta*). 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.

8. Like a shadow (*chāyā*)

A shadow is visible but cannot be grasped. It is the same for dharmas: the organs (*indriya*) and the sense objects are seen (*dṛṣṭa*), heard (*śruta*), cognized (*viññāta*) 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 (*saṃyojana*) and the afflictions (*kleśa*) hide the light of correct seeing (*saṃyagdr̥ṣṭi*) 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 (*kuśalākūśalakarmaṇ*) moves when the past existence (*pūrvajanma*) moves, but it remains stationary when the present existence (*ihajanma*) is stationary because the retribution of actions (*karmavipaka*) has not been cut. When the sins (*āpatti*) and merits (*puṇya*) 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 (*śūnya*), 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 p'i t'an (Abhidharma): "What is called 'visible'? Blue (*nīla*), yellow (*pīta*), red (*lohita*), white (*avadāta*), black (*kṛṣṇa*), deep red, light blue, light (*āloka*) and shadow (*chāyā*). Moreover, bodily action (*kāyakarman*) and the three kinds of derived matter (*upādāyarūpa*) are called 'visible' or *rūpāyatana*." 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 (*vṛkṣa*); 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 that also possess causes and conditions would not exist either. - Finally, [104b] this shadow has a visible color. Long (*dīrgha*) or short (*krasva*), big (*mahat*) or small (*alpa*), thick (*sthūla*) or thin (*sūkṣma*), crooked (*kuṭīla*) or straight (*riju*); when the shape (*saṃsthāna*) moves, the shadow also moves. All of that is visible. This is why the shadow must exist.

Answer. - The shadow is empty (*śūnya*) 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 mistreat the meaning of

scriptural texts (*dharmaprayāya*) and take their inventions as reality. Thus it is said in the *P'i p'o cha* (Vibhāṣā): "The atoms (*paramāṇu*) are subtle, indestructible and incombustible; therefore they are eternal."⁵⁹⁴ And again, "The dharmas of the three times pass from the future (*anāgata*) to the present (*pratyutpanna*), and from the present to the past (*atīta*) without deteriorating."⁵⁹⁵ : these texts favor eternalism (*śāśvata*). On the other hand, it is also said:

" Conditioned dharmas (*saṃskṛtadharmā*), arising and perishing ever anew, do not last (*asthitika*)."⁵⁹⁶ 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 (*rūpadharma*).

When a *rūpadharma* arises, it necessarily has a smell (*gandha*), a taste (*rasa*), tangibility (*spraṣṭavya*), etc. This is not the case for the shadow. Therefore it does not exist. The jug (*ghaṭa*), for example, is cognized by two organs (*indriya*), the eye organ (*caḥṣurindriya*) 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 'trompe-oeuil' (*caḥṣurvañcana*). If one takes a burning brand and flourishes 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 (*saṃsthāna*) is intact, the shadow is indestructible. This is why it is empty. Finally, since it depends on a screen (*saṃsthānam apekṣate*) and has no independence (*aiśvarya*), 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 (*ādarśa*), nor by the face (*vaktra*), nor by the person holding the mirror (*ādarśadhara*), nor by itself (*svataḥ*); but it is not without causes and conditions (*hetupratyaya*).⁵⁹⁷

⁵⁹⁴ P'i p'o cha, T 1545, k. 75, p. 389c26.

⁵⁹⁵ Ibid., k. 76, p. 303a14-15, referring so as to criticize the opinion of the Dārṣṭāntikas and Vibhajyavādins: "The *saṃskāras* enter 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 (*jāta*), existent (*bhūta*), created (*krta* ?), conditioned (*saṃskṛta*), having an effect (*sakaraṇīya*), produced in dependence (*pratītyasamutpanna*), are by their nature perishable (*kṣayadharman*), doomed to disappear (*vyayadharman*), objects of detachment (*virāgadharman*), doomed to destruction (*nirodhadharman*), doomed to deterioration (*naśyanadharman*). That these dharmas do not deteriorate is out of the question."

⁵⁹⁷ This is the canonical doctrine; cf. *Selāsutta* 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: *nayidam attakataṃ bimbaṃ na ... hetubhaṅgā nirujjhati*.

Kośa, 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 (*apekṣate*) 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 (*svataḥ*), nor by another (*parataḥ*), nor by both together (*ubhayataḥ*); 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 ātman does not exist, because all dharmas come from causes and are not sovereign and because dharmas depend (*apekṣante*) 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 sins and merits (*pāpapuṇyabala*). Creation by another is of two types, good (*kuśala*) or bad (*akuśala*); the good must produce happiness (*sukha*), the bad must produce unhappiness (*duḥkha*). If there is a mixture of bad and good, 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 conditions, 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 (*dāru*), water (*udaka*) from earth (*prthivī*), and wind (*anila*) from a fan (*vījana*). 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 (*pūrvajanma*) are the causes and the good or bad behavior (*sucaritaduścarita*) of the present lifetime (*ihajanma*) are the conditions from which suffering and happiness come. These are the different causes and conditions of suffering and happiness. In truth, there is

⁵⁹⁸ This is the essence of the Nāgārjunian doctrine given in the first stanza of the Madh. kārikā (Madh, vṛtti, p. 12; Tchong louen, T 1564, k. 1., p. 2b):

*na svato nāpi parato na dvābhyāṃ nāpy ahetutaḥ/
utpannā jātu vidyante bhavāḥ kvacana ke cana//*

"Never, anywhere in any case, do substances exist that are born from themselves, or from another, or from both, or without cause."

In conformity with this point of the initial argument, causality by way of itself (*svakṛtatva*) where the identity of cause and effect has been refuted in Madh. vṛtti, p. 13 and Madh. avatāra, p. 82 (tr. Lav., Muséon, 1910, p. 280); causality by way of another (*parakṛtva*), in Madh. vṛtti, p. 36 and 78; combined causality (*ubhayakṛtatva*) in Madh. vṛtti, p. 38 and 233; absence of any causality (*ahetusamutpannatva*) in Madh. vṛtti, p. 38, 182; Madh. avatāra, p. 207 (tr. Lav., Muséon, 1912, p. 260).

no agent (*kāraṅka*) or any enjoyer (*vedaka*). The five aggregates (*pañcaskandha*) are without activity (*kriyā*) or enjoyment (*vedanā*). 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 (*bimba*) in a mirror (*ādarha*), is happy and becomes infatuated with it; but when this well-loved 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 (*śūnya*), without arising (*utpāda*), without cessation (*nirodha*), but it deceives the eyes of fools (*bāla*). In the same way, dharmas are empty, without arising, without cessation, but they deceive the eyes of worldly people (*prthagjana*).

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 (*śūnya*). A truly existent dharma cannot be the result of causes and conditions. Why? If the cause (*kāraṅa*) pre-exists in the cause, there is no effect (*kārya*); if the cause does not pre-exist in the cause, there is no result either. Thus, if cream (*dadhi*) pre-exists in milk (*kṣīra*), 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 (*trṇa*), and thus there are infinite (*ananta*) causes. This is why it cannot be said that the result (*kārya*) exists (*bhavati*) in the cause (*kāraṅa*), or that it does not exist (*na bhavati*) in the cause, or that it 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 (*pratītyasamutpanna*) do not have self-nature (*svabhāva*). They are like a reflection in a mirror. Some stanzas say:

If dharmas come from causes and conditions,

⁵⁹⁹ According to Nāgārjuna, modification (*anyathātvā*) of substances is impossible. He establishes this thesis (Madh, vṛtti, p. 242) in the following way:

tasya ced anyathābhāvaḥ kṣīram eva bhāvānām prasetsyatīti na yuktam etat.

"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 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."

They are truly empty of self-nature;
 If these dharmas were not empty.
 They would not be the result of causes and conditions.
 It is like reflections in a mirror;
 They do not come from the mirror, nor from the face,
 Nor from the person who holds the mirror,
 Nor from themselves; but they are not without cause.
 [Dharmas] are neither existent nor non-existent,
 Not both existent and non-existent:
 To refuse to accept these theses
 Is what is called the Middle Way.

That is why dharmas are like the reflection in the mirror.

10. Like a metamorphosis (*nirmāṇa*) [*manifestation. appearance*]

The fourteen minds of metamorphosis (*nirmāṇacitta*) are: (1-2) In the first dhyāna, two minds, viz. that of kāmādhātu and that of the first dhyāna; (3-5) In the second dhyāna, three minds, viz., that of kāmādhātu, that of the first dhyāna and that of the second dhyāna; (6-9) In the third dhyāna, four minds, viz., that of kāmādhātu and those of the first, second and third dhyānas; (10-14) In the fourth dhyāna, five minds, viz., that of kāmādhātu and those of the first, second, third and fourth dhyānas.⁶⁰⁰

These fourteen minds of metamorphosis accomplish eight kinds of *nirmāṇa*: (1) reducing to the size of an atom (*paramāṇu*), (2) enlarging to the point of filling up space (*ākāśa*). (3) becoming as light as the feather of a crane (*sārasaloman*), (4) exercising sovereignty (*vaśitvakaraṇa*) by growing bigger, shrinking, lengthening, narrowing, etc., (5) possessing the Indrabala, the power that surpasses that of humans, (6) being far distant and coming close, (7) making the earth shake (*kampana*), (8) obtaining whatever one desires: being single and becoming many (*eko bhūtvā bahudhā bhavati*), being many and becoming single (*bahudhā bhūtvā eko bhavati*), passing through stone walls (*tiraḥ kuḍyaṃ gacchati*), walking on water (*udake gacchati*), walking in space (*ākāśe kramati*), touching the sun and the moon with one's hand (*sūryacandramasau pāṇinā āmārṣṭi*), transforming the four great elements, i.e., changing earth (*prthivī*) into water (*ap-*) and water into earth, fire (*tejas*) into wind and wind (*vāyu*) into fire, stone (*śaila*) into gold and gold (*suvarṇa*) into stone.⁶⁰¹

⁶⁰⁰ The fourteen *nirmāṇacittas* are distributed in the four dhyānas according to the following principle: "The *nirmāṇacitta*, the result of a certain dhyāna, is the ground of that particular dhyāna or of a lower ground." See Kośa, VII, p. 115-116.

⁶⁰¹ The Mppś seems to have artificially combined a list of 16 *mahārddhis* with a list of 7 *abhijñākarman*.

There are four other kinds of *nirmāṇa*: (1) In the realm of desire (*kāmadhātu*), substances (*dravya*) can be transformed by means of herbs (*oṣadhi*), precious objects (*ratnadravya*) and magical means; (2) beings endowed with the superknowledges (*abhijñā*) 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 (*rūpadhātu*) can transform substances by the power of concentration (*samādhibala*).⁶⁰²

a. The list of the 16 *mahārddhi* occurs in Saṃgraha, p. 221-222; Bodh. bhūmi, p. 58-63. It mentions the powers of making the earth shake (*kampana*, no. 1), of transforming (*anyathībhāvakaṛaṇa*, no. 5), of concentrating and developing (*saṃkṣepaprathana*, no. 7), which correspond to nos. 7, 8 *sub fine*, 1 and 2, of our list.

b. The list of the *abhijñākarmaṇ* is mentioned in more than 20 places in the Pāli scriptures (Dīgha, I, p. 78; Saṃyutta, II, p. 121; Aṅguttara, I, p. 170) and its Sanskrit version appears in Pañcaviṃśati, p. 83; Kośavyākhyā, p. 654, Mahāvvyutpatti, no. 215-223, 227.

Pāli Version: *So anekavihitam iddhivivham paccanubhoti*: 1) 2) *eko pi hutvāhutvā bahudhā hoti*. 3) *bahudhā pi hutvā eko hoti*. 4) *āvībhāvaṃ tirobhāvaṃ [api paccanubhoti]*. 5) *tirokuḍḍam tiropākṛaṃ tiropabbataṃ asajjamāno gacchati seyyathā pi ākāse*. 6) *paṭhavīyā pi ummujjanimmujjaṃ karoti seyyathā pi udake*. 7) *udake pi abijjamāno gacchati seyyathā pi paṭhavīyaṃ*. 8) *ākāse pi pallāṅkena kamati seyyathā pi pakkhī sakuṇo*. 9) 10) 11) *ime pi candimasuriye evaṃ mahānubhāve pāṇinā parimajjati yāva Brahmaloḷā pi kāyena va saṃvatteti*.

Sanskrit Version: *So 'nekaividham ṛddhividhiṃ pratyanubhavati*: 1) *ṛthivīm api kampayati*. 2) *eko 'pi bhūtvā bahudhā bhavati*. 3) *bahudhāpi bhūtvā eko bhavati*. 4) *āvīrbhāvaṃ tirobhāvaṃ api pratyanubhavati*. 5) *tiraḥkuḍyaṃ tiraḥprākamaṛaṃ tiraḥparvatam apy asakto gacchati tad yathāpi nāma ākāse pakṣī śakuniḥ*. 6) *ṛthivyāṃ spy unmajjanimajjaṃ karoti tadyathāpi nāmodake*. 7) *udake 'bhidyamāno gacchati tad yathāpi nāma ṛthivyam*. 8) *ākāse paryāṅkena kramati tadyathā śakuniḥ pakṣī*.

9) *dhūmayate api prajvalty api tad tathāpi nāma mahān agniskandhaḥ*. 10) *udakam api kāyāt pramuñcati tad yathāpi nāma mahāmeghaḥ*. 11) *imāv api sūryacānararamasau evaṃ mahārddhikau mahānubhāvau pāṇinā parāṃśati yāvad Brahmaloḷād api kāyaṃ vasena vartayati*.

⁶⁰² Kośa, VII, p. 122, lists five kinds of *ṛddhi*: i) produced by meditation (*bhāvanāja*), ii) innate (*upapattilābhika*), iii) realized by magical phrases (*vidyā* or *mantra kṛta*), iv) by plants (*oṣadokṛta*), v) coming from actions (*karmata*).

Like other texts of the Lesser and Greater Vehicles (Avatamsaka, Mahāyānasamgraha, Mahāvībhāṣā, etc.), the Mppś 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 Nāgārjuna, 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 p'ou sa tchouan, T 2047, p. 184a; Hiuan tsang, Si yu ki, T 2087, k. 10, p. 930a; Bu ston, II, p. 13; Tāranātha, p. 73; S. Lévi, *Kaniṣhka et Śhātavahana*, JA, Jan.-Mar. 1936, p. 103-107). From these references to alchemy in the Mppś, we must not conclude, as does O. Stein, *References to alchemy in Buddhist scriptures*, BSOS, VII, 1, 1933, p. 263, that the Chih Tu louen can hardly be earlier than the 8th century. First, it has not been proven that the author of the Mppś is identical with the Nāgārjuna to whom the *Rasaratnākara*, 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 Kāpālikas, is at least as old as Harivarman and Asaṅga. Finally, and this is the decisive point, the Mppś 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 (*sthitī*) and cessation (*bhaṅga*); this is why they are compared to *nirmāṇas*.

Furthermore, the products of *nirmāṇa* have no fixed substance (*anīyatadravya*); [105b] only insofar as they arise from the mind [of metamorphosis] do they have an activity (*kriyā*), 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 (*daurmanasya*), 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 (*daurmanasya*), fear (*bhaya*), etc. This is why they are compared to a *nirmāṇa*.

Moreover, the products of metamorphosis (*nirmāṇajadharmā*) lack beginning, middle and end (*apūrvamadhyacarama*); 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 (*lakṣaṇavisuddha*) like space (*ākāśa*); they are not attached to (*sakta*) nor defiled by (*kliṣṭa*) sins or merits (*pāpapuṇya*). It is the same for the dharmas, for suchness (*dharmatā*), the true nature (*tathatā*) or the summit of existence (*bhūtaakoṭi*) is itself (*svataḥ*) always pure (*nityasuddha*). 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 (*pañca mahānadiyo*) in Jambudvīpa: *Gaṅgā*, *Yamunā* (Jamna), *Sarabhū* (Sarju), *Aciravatī* (Rapti), *Mahī* (Gayā district). Cf. Vinaya, II, p. 237, 239; Saṃyutta, 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; Jñānaprasthāna, T 1543, k. 1, p. 772b; T 1544, k. 1, p. 918c.

Although the Mppś is aware of these *pañca mahānadiyo* which it enumerates at k. 28, p. 266a, here it means the four great rivers which flow out of Lake Anavatapta: *Gaṅgā*, *Sindhu* (Indus), *Vakṣu* (Oxus) and *Sītā* (Tarim). It will describe these fully below (k. 7, p. 114a). The perspective of the Mppś is vaster than that of the canonical scriptures whose horizon was limited to Gangetic India. At least this is the reason given by the Vibhāṣā, T 1543, k. 5, p. 21c-22a: "When the Bhadanta (Kātyāyanīputra) composed this Jñānaprasthāna, he was in the East [i.e., in eastern India]; this is why he cites as example the five rivers commonly seen 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 Sindhu, the Vakṣu and the Sītā." These four great rivers are known and cited in southern Indian Buddhism in preference to the *pañca mahānadiyo*: cf. Dīrghāgama Cosmography (T 1, k. 18, p. 116c; T 23, k. 1, p. 289a; T 24, k. k. 1, p. 313a; T 25, k. 1, p. 368a); the Vibhāṣā (l.c.), the Kośa, III, p. 147;

Question. - It cannot be said that the *nirmāṇas* are empty. Why? Because the mind of metamorphosis [on which it is dependent] comes from the development (*bhāvanā*) of a *samādhi*. It is with this mind [of metamorphosis] that all kinds of *nirmāṇas* are realized. Whether it is a man or a thing, this *nirmāṇa* has a cause (*hetu*) and produces an effect (*phala*). How can it be empty?

Answer. - We must repeat the answer that we have already given with regard to the shadow (*chaya*). Although the cause and condition (*hetupratyaya*) of the *nirmāṇa* exist, the result, viz., the *nirmāṇa*, is empty. It is as empty as the speech (*vāc*) that comes out of the mouth. Even though the mind (*citta*) and the mouth (*mukha*) produce this word, it does not exist by the fact of the mind and the mouth alone. The object designated (*ukta*) by this word may just as well exist as not exist. If we talk about a second head (*dvitīya śīrsaka*) or a third hand (*trītya hasta*), we cannot say that this head or this hand exists even though they arise from the mind [that conceives them] and the mouth [that speaks of them]. Thus the Buddha said: "By examining that which does not arise (*anutpāda*), one is freed from that which arises; by being based on the unconditioned (*asaṃskṛta*), one is freed from the conditioned (*saṃskṛta*)." Although the non-arisen dharma (*anutpannadharma*) does not exist, it can play the rôle of cause and condition (*hetupratyaya*), and it is the same for the unconditioned (*asaṃskṛta*). Although the *nirmāṇa* itself is empty, it can itself give rise to a mind. As with the other nine points of comparison (*upamāna*), magic show (*māyā*), mirage (*marīcī*), etc., it can engender all sorts of minds even though it does not exist.

Furthermore, the *nirmāṇa* cannot be included in the six causes (*hetu*) and the four conditions (*pratya*).⁶⁰⁴ As it is not associated (*samprayukta*) with them, it is empty (*śūnya*).

Finally, empty [things] are not empty because they are invisible (*anidarśana*) but because they lack true activity (*kāritra*). This is why dharmas are compared to a *nirmāṇa*.

the Saddharmasmṛtyupasthāna (in S. Lévi, *Pour l'histoire du Rāmāyana*, JA, Jan.-Feb., 1918, p. 150); Hiuan tsang, *Sī yu ki*, T 2087, k. 1, p. 809b (tr. Watters, *Travels*, I, p. 32-34).

As in the present passage of the Mppś, the Cosmography of the Dīrghāgama (l.c.) and the Sin ti kouan king, T 159, k. 4, p. 307b, attributes 500 tributaries to each of the four great rivers. In contrast, the Vibhāṣā (k. 5, p. 22a) enumerates four tributaries to each of them (cf. Lévi, l. c., p. 151).

Eastern and northern traditions are contrasted in a passage from Milinda: while the Pāli version enumerates (p. 70) the *pañca mahānadiyo* (Gaṅga, Yamunā, Aciravatī, Mahī), the corresponding passage in the Chinese translation cites the four great rivers flowing out of Anavatapta (Gaṅgā, Sindhu, Sītā, Vakṣu) plus a fifth river, still unidentified, the *Che pi yi*, and attributes 500 tributaries to each of these rivers (Cf. Demiéville, *Les versions chinoises du Milindapañha*, BEFEO, 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 *Saptasūryodayasūtra* tells us that at the time of the third [variant; fourth] sun, the 'great rivers' dry up and disappear. In some versions of this sūtra (Pāli Aṅguttara, IV, p. 101; Chinese Madhyamāgama, T 26, k. 2, p. 428c), these rivers are the Gaṅgā, the Yamunā, the Sarabhū, the Aciravatī and the Mahī. On the other hand, in other versions of the same sūtra (Sa po to sou li yu nai ye king, T 30, p. 812a; Chinese Ekottarāgama, T 125, k. 34, p. 736b; Mppś, T 1509, k. 31, p. 290b), the rivers in question are the Gaṅgā, the Sindhu, the Sītā and the Vakṣu.

It is to this latter tradition, the northern tradition, that the Mppś belongs.

⁶⁰⁴ Cf. Kośa, II, p. 245 (six *hetu*); II, p. 299 (four *pratya*).

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 (*nadī*), stone walls (*śailakuḍya*), etc?

[105c] 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 (*cittābhiniveśasthāna*) and those that are not the object of an erroneous judgment (*cittānabhiniveśasthāna*). 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 (*acirasthitika*) 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. ASAṄGAVAIŚĀRADYAPRATILABDHA

Sūtra: They have acquired the unhindered fearlessnesses (*asaṅgavaiśāradyapratilabdhaiḥ*).

Śāstra: Their mind encounters no obstacle (*āvaraṇa*), 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 (*asaṅgavaiśāradya*).

Question. - The sūtra said above that in the midst of infinite assemblies the bodhisattvas are endowed with the fearlessnesses (*anantaparīṇamadhya vaiśāradyasamanvāgataḥ*); why does it repeat here that they have unhindered fearlessnesses?

Answer. – Above, it was a question of the cause (*hetu*) of the *vaiśāradyas*, here it concerns their effect (*phala*). In the assemblies (*saṃgha*), including those of the bodhisattvas, their preaching (*dharmadeśanā*) is inexhaustible (*akṣaya*), their teaching (*upadeśa*) indomitable (*anapakarṣa*) 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 (*sarvaga*, *sarvabhūmika*) and non-universal (*asarvaga*). 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 (*saṃgha*), 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 (*pātra*), the five hundred arhats and the bodhisattvas, Maitreya, etc., were unable to catch hold of it.⁶⁰⁵ In the same way, the bodhisattvas encounter no obstacles in their own power (*bala*), but they do in that of the Buddha's wisdom. It is in this sense that we say that the bodhisattvas have unfettered fearlessness (*asaṅgavaiśāradya*).

21. AVATĀRAKUŚĀLA

Sūtra: Knowing the course (*gati*) of the mind and the conduct (*carita*) of beings, they were skilled in saving them (*avatārakuśala*) by means of their subtle wisdom (*sūkṣmajñāna*).

Śāstra: 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 (*sukha*) or their wisdom succeeds in distinguishing good from bad. Do not follow your inclinations (*saṅgacitta*); 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 (*duḥkha*); you do not see that the world that covets pleasure falls into misfortune and will be reborn in the five destinies (*gati*). Who is able to undo what has been done by the mind? You are like a mad elephant (*gandhahastin*) that tramples, destroys, pillages and demolishes without allowing itself to be controlled. Who will be able to tame you? If you find a skillful tamer, you will escape the torments of the world, you will understand the impurity of the rebirths. The fetter of misfortune is like hell (*niraya*). If one is reborn there, it is old age (*jarā*), sickness (*vyādhi*), death (*marāṇa*), suffering (*duḥkha*), sadness (*daurmanasya*), and all kinds of confusion; if one is reborn in the heavens (*svarga*), one will fall back down in the threefold world (*traiḍhātuka*). There is no peace. Why

⁶⁰⁵ Cf. Lalitavistara, p. 270 (tr. Foucaux, p. 232): When the Bodhisattva had eaten the honey milk-broth (*madhupāyasa*) that Sujāta had offered, not caring about the golden vase (*suvarṇapātrī*), he dropped it in the water. Sāgara, king of the nāgas took it and went to his home. However, Indra, having taken the shape of a garuḍa 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 Trāyastriṃśa heaven to build a caitya for it and to pay homage to it. - This 'theft of the bowl' is represented on a medallion on the balustrade of Amarāvati (see RAA, XI, 1937, pl 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 (*avadya*) 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 (*sūkṣmajñāna*) and what is coarse wisdom (*sthūlajñāna*)?

Answer. - Coarse wisdom is a purely mundane skill (*laukikanaipunya*); 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 (*śīlasamādhiñāna*) is subtle wisdom.

Furthermore, the wisdom of dhyāna is coarse wisdom; dhyāna without bliss (*praśrabdhi*) is a subtle wisdom. [106b]

Furthermore, it is a coarse wisdom that grasps all the characteristics of dharmas (*dharmalakṣaṇa*), 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 (*suvarṇa*), indestructible and unchangeable like diamond (*vajra*), untarnishable 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. Pañcaviṃśati, p. 5, Śatasāhasrikā, p. 5): (22) *apratihatacittair*, (23) *adhimātrakṣāntisamanvāgatair*, (24) *yāthātmyāvātāraṇakuśalaiḥ*.

These bodhisattvas had a mind without obstacles; they were endowed with utmost patience; they excelled in saving appropriately.

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22. APRATIHATACITTA

Sūtra: Their mind had no obstacles (*apratihatacitta*).

Śāstra: How is their mind unhindered?

i) In respect to all people, enemies (*vairin*), relatives (*bandhu*) or neutral ones, their impartiality (*samacittatā*) is complete (*apratigha*).

ii) [This impartiality] is extended to beings of all the universes (*sarvalokadhātusattva*): they feel no hostility (*āghāta*) if someone comes to torment them; they feel no joy (*muditā*) 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 (*apramāṇaviśuddhaprajñā*), their mind is free of obstacles with regard to dharmas.

Question. - But since they have not reached buddhahood, they cannot possess immense wisdom (*apramāṇajñāna*); since they retain a residue of fetters (*bandhana*), they cannot have pure wisdom.

Answer. - The bodhisattvas [in question here] are not the bodhisattvas with fleshly body (*māmsakāya*), who are bound to actions and limited to the threefold world (*traidhātuka*). All of them have acquired the sovereignty of the dharmakāya (*dharmakāyaisvarya*) and transcended old age (*jarā*), sickness (*vyādhi*) and

death (*maraṇa*); out of compassion for beings, they dwell in the universes (*lokadhātu*), move about in and adorn the buddha-fields (*buddhakṣetra*) and convert beings. Having acquired sovereignty (*aiśvarya*), they wish to become Buddha and to succeed therein.⁶⁰⁶

Question. - If the bodhisattvas of the dharmakāya are no 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, how do they possess the immense and pure knowledge (*apramāṇaviśuddhajñāna*)?⁶⁰⁷

Answer. - Although they have attained the dharmakāya and transcended old age, sickness and death, they differ slightly from the Buddha; they are like the moon of the fourteenth day (*caturdaśicandra*) which we wonder whether it is full (*pūrṇa*) or not. Thus the bodhisattvas have not yet become truly Buddha although they act as Buddha and preach the Dharma. The Buddha himself [106c] is like the moon of the fifteenth day (*pañcadaśicandra*) which is undeniably full.⁶⁰⁸

Furthermore, there are two types of immense purity (*apramāṇaviśuddhi*). The first is limited, but those who cannot measure it call it immense; this is, for example, [the number] of drops of water in the ocean (*samudrabindu*), or [the number] of grains of sand in the sands of the Ganges (*gaṅgānadīvālukā*); unable to evaluate it, people describe it as immense. But for the Buddhas and bodhisattvas, there is no limited immensity: the immense and pure wisdom of the bodhisattvas is unlimited. For gods, humans, śrāvakas and pratyekabuddhas, [the wisdom] that cannot be measured is called immense wisdom (*apramāṇajñāna*), but the bodhisattvas, at the moment they find the path of non-arising (*anutpādamarga*), cut through the fetters (*saṃyojana*) and acquire pure wisdom (*viśuddhajñāna*).

⁶⁰⁶ The Mppś distinguishes two types of bodhisattvas: the bodhisattva of fleshly body (*māṃsakāya b.*) who is reborn as a result of his actions; the bodhisattva of dharmakāya (*dharmakāya 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 *samyaktvaniyāma* and acquires the patient acceptance that accepts and understands non-arising (*anutpattikadharmakṣhānti*). Cf. Mppś, k. 30, p. 278a; k. 34, p. 309b; k. 38, p. 340a. These passages have been translated and explained by L. de La Vallée Poussin in Siddhi, p. 780-784.

⁶⁰⁷ For the strict analogy of the Buddhas and bodhisattvas, the Hobogirin, *Bosatsu*, p. 149, has collected a number of references of which several have been taken from the Mppś. In general, it can be said that the great bodhisattva is 'the result of the dharmadhātu' (*dharmakāyaprabhāvita*): cf. Śikṣāsamuccaya, p. 159, citing the Tathāgataguhyasūtra, whereas the Buddha is 'the sovereign of the dharmadhātu' (*dharmakāyavaśavartin*): cf. Laṅkāvatara, p. 70.

⁶⁰⁸ Cf. k. 29, p. 273b (tr. Poussin in Siddhi, p. 737): "If the bodhisattvas are the dharmakāya, teach the Dharma, save beings, in what way do they differ from the Buddhas? The bodhisattvas have great magical powers, reside in the ten bhūmis, possess the dharmas of the Buddha; however, they remain in the world in order to save beings: therefore they do not enter into nirvāṇa and they teach the dharma to people. But they do not really have a body of the Buddha. They liberate beings, but within certain limits; whereas the beings liberated by the Buddha are immeasurable, they have a buddha body but they do not fill up the ten directions. The Buddha-body fills innumerable universes and the beings to be converted all see the body of the Buddha. The bodhisattvas are like the moon on the fourteenth day: they shine, but not as much as the moon of the fifteenth day." At k. 94, the Mppś will make this comparison again: "The bodhisattvas are like the moon of the fourteenth day that does not yet raise the tide; the Buddhas are like the moon of the fifteenth day."

The Ratnakūta, cited in Madh. avatāra, p. 5 (tr. Poussin, Muséon, 1907, p. 255), compares the bodhisattvas to the new moon (*zla ba tshes pa*) and the Buddha to the full moon (*zla ba ṅa ba*).

Question. - If it is at this moment that they cut through the fetters, what do they still have to cut through when they become Buddha?

Answer. - Purity (*viśuddhi*) is of two types: *i*) At the moment when they become Buddha, they expel the bonds (*bandhanāni samudghātayanti*) and obtain real purity completely; *ii*) At the moment when they cast off the fleshly body (*māṃsakāya*) and acquire the *dharmakāya*, they [simply] break the bonds (*bandhanāni chinnanti*): this is the [lesser] purity. It is like a lamp (*dīpa*) that chases away the shadows (*andhakāra*) and fulfills its rôle, but there is a more powerful lamp that shines still more brightly. For the cutting of the fetters (*saṃyojanachchedana*), it is the same for the Buddhas and bodhisattvas: [the fetters] that are broken in the bodhisattvas may be described as 'broken', but in comparison with those that are broken in the Buddhas, they have not completely disappeared. This is what is called the immense and pure wisdom (*apramāṇaviśuddhajñāna*) by virtue of which the bodhisattvas have an unhindered mind towards (*apratihatacitta*) all dharmas.

23. ADHIMĀTRAKṢĀNTISAMANVĀGATA

Sūtra: They were endowed with utmost patience (*adhimātrakṣāntisamanvāgataiḥ*).

Śāstra: Question. - We have already discussed the patience of equanimity (*samatākṣānti*) and the patience with respect to dharmas (*dharmakṣānti*); why does the *sūtra* say again that the bodhisattvas are endowed with utmost patience?

Answer. - The increase (*vr̥ddhi*) of the two patiences you have just mentioned is called utmost patience (*adhimātrakṣānti*).

Moreover, the patience of equanimity (*samatākṣānti*) may be held by beings (*sattva*); the patience consonant with the Dharma (*dharmānulomiki kṣāntiḥ*) is the patience relating to profound dharmas (*gambhīradharma*): the increase (*vr̥ddhi*) of these two patiences realizes (*sākṣātkaroti*) the patience relating to non-arising (*anutpattikadharmakṣānti*).⁶⁰⁹ During his last fleshly existence (*caramamāṃsabhava*), the bodhisattva contemplates the Buddhas of the ten directions (*daśadigbuddha*) 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 śrāvaka system where the increase (*vr̥ddhi*) of heat (*uṣmagata*) is called summit (*mūrdhan*) and the increase of summit is called patience (*kṣānti*): 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 (*adhimātrakṣānti*) and the patience of equanimity (*samatākṣānti*) [which constitute different degrees of the same patience].

⁶⁰⁹ Cf. the three *kṣāntis* in the Suktāvativyūha, p. 55 (v. 32): *ghoṣānugā-*, *anulomikī-* and *anutpattikadharmakṣānti*, as well as the *satyānulomāḥ kṣāntayaḥ* of the Divya, p. 80.

⁶¹⁰ An allusion to the four auxiliaries of penetration or insight (*nirvedhabhāgiya*): heat (*uṣmagata*), summit (*mūrdhānaḥ*), patience (*kṣānti*) and supreme dharma (*laukikāgradharma*).

Although the term *nirvedhabhāgiya* (in contrast to *hīnabhāgiya*) occurs in the canonical scriptures (cf. Dīgha, III, p. 251, 277; Samyutta, V, p. 345; Aṅguttara, III, p. 427; Vibhaṅga, p. 330), the theory of the four auxiliaries of penetration appears only in the scholasticism of the Lesser Vehicle (cf. Divyāvadāna, p. 80; Kośa, VI, p. 169). It concerns the four

Furthermore, there are two kinds of patience: the patience towards beings (*sattvaḥṣānti*) and the patience towards dharmas (*dharmakṣānti*). The patience towards beings relates to beings: if beings as numerous as the sands of the Ganges (*gaṅgānadīvālukopamasattva*) persecute you in every way, you do not feel any anger (*dveṣa*); if they honor you (*arhayanti*) and pay homage to you (*pūjayanti*) in every way, you experience no joy (*muditā*). 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 (*anyonyāpekha*). If they have neither beginning nor end, they have no middle (*madhya*) either.⁶¹¹ When things are seen in this way, one does not fall into the [107a] two extreme views (*antadvaya*) of eternalism (*śāśvata*) and nihilism (*uccheda*); it is by means of the way of safety (*yogaḥṣema*) that one considers beings without producing wrong views (*mithyādrṣṭi*). This is what is called patience towards beings (*sattvaḥṣānti*).

The patience relating to dharmas (*dharmakṣānti*) is the unhindered mind (*apratihatacitta*) relating to profound dharmas (*gambhīradharma*).

Question. - What are the profound dharmas?

Answer. - See the explanation already given for *gambhīradharmakṣānti*. By *gambhīradharma* we mean the following: In the twelve-membered pratītyasamutpāda, the result is produced 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*.

roots of good (*kuśalamūla*) practiced in the path of preparation (*prayogamārga*) immediately preceding the path of seeing (*darśanamārga*). Cf. Kośa, V, p. IV; Obermiller, *Doctrine of P.P.*, p. 20.

The four *nirvedhabhāgiyas* have been adopted by the masters of the Greater Vehicle and make up part of the bodhisattva Path; they must be practiced during the level of activity in faith (*adhimukticyabhūmi*), the stage preparatory (*prayogamārga*) to entry into the bhūmis (cf. Obermiller, o.c., p. 34-37). In the scholasticism of the Greater Vehicle, the four *nirvedhabhāgiyas* correspond to four concentrations (*samādhi*): the acquisition of light (*ālokabhāghiya*), the increase of light (*ālokavṛddhi*), penetration of one part of the truth (*tattvaikadeśanupraveśa*), the concentration immediately preceding the path of seeing (*āntaryasamādhi*). Moreover, in the Vijñānavādin school, these *nirvedhabhāgiyas* and these *samādhis* are connected with a fourfold knowledge: lesser *paryeśanā*, greater *paryeśanā*, lesser *yathābhūtaparijñāna*, greater *yathābhūta-parijñāna*.

Here are some references: In the Prajñā literature: Abhisamaya, p. 5 (v. 26), p. 279V. 1-4); Āloka, p. 36, 63, 663 (cf. Obermiller, *Analysis*, p. 8-9. 63). - In the Madhyamaka literature: Madh. vṛtti, p. 362 n.; Bodhicaryāvatara, IX, v. 41; Pañjika, p. 426. - In the Yogācāra literature: Sūtrālamkāra (ed. Lévi), VI., v. 9: XIV, v. 23-26; Abhidharmasamuccayavyākhyā, T 1606, k. 8, p. 734c; Uttaratāntra, p. 86; Madhyāntavibhaṅga, p. 27; Saṃgraha, p. 161, 169-170; Siddhi, p. 575-584, 602-603.

⁶¹¹ Another paraphrasing from Madh. Kārikā, XI, 2, p. 220-221:

*naivāgraṃ nāvaram yasya tasya madhyam kuto bhavet/
tasmān nātropasasyante pūrvāparasahakramāḥ//*

"How could that which has neither beginning nor end have a middle? Consequently, there is no series consisting of an initial and a final term."

Furthermore, when the three gates of liberation (*vimokṣamukha*), namely, emptiness (*śūnyatā*), signlessness (*ānimitta*) and wishlessness (*apraṇihita*), 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 (*śūnya*) nor non-empty (*aśūnya*), neither with marks (*sanimitta*) nor without marks (*animitta*), neither active (*sakriya*) nor inactive (*akriya*) 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 (*prajñaptisat*),
Are called the Middle path (*madhyamā pratipad*).
If dharmas really existed
They would not return into nothingness.
Not existing after having existed (*bhūtvā abhāva*)
Is what is called annihilation (*uccheda*).
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 (*āvaraṇa*) nor repugnance (*vipratīṣāra*) nor any setback. This is why they are endowed with utmost patience (*adhimātrakṣāntisamanvāgata*).

24. YATHĀTMYĀVATĀRAṆUKUŚALA

Sūtra: They excelled in saving appropriately (*yathātmyāvatārakuśalaiḥ*).

Śāstra: The systems of the heretics (*tīrthikadharmā*), while saving beings, do not save them appropriately, because all kinds of wrong views (*mithyādr̥ṣṭi*) and fetters (*saṃyojana*) 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 (*yathāyogam*), for their adepts, not being omniscient (*sarvajñā*), use only rather rudimentary skillful means (*upāyacitta*). 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 (*taraṇācārya*) is able to use a fisherman's straw raft (*kaivartatṛṇakola*) or a big boat (*nau-*); 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 (*vyādhi*), such as medicinal herbs (*oṣadhi*) or cauterization with a needle; but there is a still more wonderful herb called *Sou t'o chan t'o* (Śuddhaśāntā?) which it suffices that the sick person looks at it and all his ills are cured. Although these remedies seem similar, their quality differs. It is the same for the śrāvakas and pratyekabuddhas in their methods of converting beings: asceticism (*tapas*), *dhūtaṅga*, practice of the three nights (*prathama-madhyama-pāścima-yāma*), exertion (*vīryacitta*) and ecstasy (*dhyāna*). According to the śrāvaka doctrine, one finds the Path by considering suffering (*duḥkha*); according to the bodhisattva doctrine, the mind finds purity (*viśuddhi*) by considering the dharmas as free of bonds (*bandhana*) and free of deliverance (*mokṣa*). Compare the *Wen chou che lo pen yuan* (Mañjuśryavadāna):

Mañjuśrī said to the Buddha: "Bhagavat, once in times gone by, (*bhūtapūrvam atīte 'dhvani*) - [107b] innumerable incalculable periods ago - there was a Buddha called *Che tseu yin wang* (Simhanādarāja). The lifetime of the Buddha and of beings was a hundred thousand *koṭinayuta* years; the Buddha saved beings by the three Vehicles (*yānatraya*); the country was called *Ts'ien kouang ming* (Sahasrāloka). In this land, the trees (*vrkṣa*) were made of the seven jewels (*saptaratna*) and emitted immense and pure sounds of the Dharma (*apramāṇaviśuddhadharmasvara*): the sounds of emptiness (*śūnyatā*), signlessness (*animitta*), wishlessness (*apraṇihita*), non-arising (*anutpāda*), non-cessation (*anirodha*) and nothingness (*ākimcanya*). The beings who heard these sounds found their minds opening up and discovered the Path. When the Buddha Simhanādarāja preached the Dharma to the first assembly, 99 *koṭis* of human beings attained the state of arhat. It was the same for the bodhisattva assembly: all these bodhisattvas had acquiescence of the teaching of non-arising (*anutpattikadharmakṣānti*), they penetrated all sorts of religious texts (*dharmaparyāya*), they saw innumerable Buddhas whom they served (*arcana*) and honored (*pūjā*), they were able to save innumerable and incalculable beings, they possessed innumerable dhāraṇīmukhas, they used innumerable samādhis of all kinds; from the first production of mind (*prathamacittotpāda*), they had crossed through the gate of the Path. It would be impossible to cite and list all these bodhisattvas and describe the beauties (*alaṃkāra*) of this buddha-field (*buddhakṣetra*). Finally, when the Buddha had converted them all, he entered into nirvāṇa-without-remainder (*nirupadhiśeṣanirvāṇa*); his Dharma lasted 60,000 more years and then the trees stopped emitting the sounds of the Dharma (*dharmasvara*).

There were, at that time, two bodhisattva bhikṣus named *Hi ken* (Prasannendriya) and *Cheng yi* (Agramati). The Dharma teacher Prasannendriya, of frank and simple manner, had not renounced 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 (*alpecchāsamtuṣṭi*) to them or the observance of the precepts (*śīlacaryā*) or the practice of the dhūtas. He spoke to them only of the true nature (*satyalakṣaṇa*) of the dharmas which is pure (*viśuddha*). He said to them: 'The dharmas are characterized by desire (*rāga*), hatred (*dveṣa*) and delusion (*moha*), but all these characteristics (*lakṣaṇa*) may be reduced to the true nature (*satyalakṣaṇa*) of the dharmas which is without hindrance (*apratihata*).' It was by these soteriological means (*upāya*) that he instructed his disciples and introduced them into the knowledge of the unique nature (*ekalakṣaṇajñāna*). 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 (*sattvaksānti*); provided with the patience towards beings, they acquired the patience relating to the dharmas (*dharmaksānti*). 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 (*śīlavisuddhi*), practiced the twelve dhūtas, had acquired the four dhyānas and the formless absorptions (*ārūpyasamāpatti*). His disciples were of weak faculties (*mṛdvindriya*) and clung to distinguishing the pure (*śuddha*) [practices] from the impure (*aśuddha*) 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 (*alpecchāsamtuṣṭi*), the practice of solitude (*araṇya*) and the dhyānas. He criticized their teacher Agramati, saying: "This man, who preaches the Dharma and teaches people, introduces them into wrong views (*mithyādrṣṭi*). He says that desire (*rāga*), anger (*dveṣa*) and delusion (*moha*) are not an obstacle (*pratigha*), that people of mixed practices (*miśracaryā*) are not really pure." The disciples of Prasannendriya, who had keen faculties (*tikṣṇendriya*) and the patience relating to [107c] dharmas, asked Agramati:

- O Venerable One, what are the characteristics of desire?

- Desire has affliction as its nature.

- Is this affliction of desire internal (*ādhyātman*) or external (*bahirdhā*)?

- This affliction of desire is neither internal nor external. If it were internal, it would not depend on causes and conditions (*hetupratyaya*) to take birth; if it were external, it would not have anything to do with the self and would be unable to torment it.

People then retorted:

- If desire is neither internal (*adhyatman*) nor external (*bahirdhā*) nor in the [four] directions; in the east (*pūrvasyāṃ diśi*), in the south (*dakṣiṇasyāṃ diśi*), in the west (*paścimāyāṃ diśi*) or in the north (*uttarasāyāṃ diśi*), nor in the four intermediate directions (*vidikṣu*), nor at the zenith (*upariṣṭād diśi*) nor at the nadir (*adhastād diśi*), one might look everywhere for its true nature and one would never find it. This dharma does not arise (*notpadyate*) and does not cease (*na nirudhyate*) and, since it lacks the characteristics of birth and cessation (*utpādanirodhalakṣaṇa*), it is empty (*śūnya*) and non-existent (*akimcana*). How could it torment [the ātman]?

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 (*mithyāmārga*)." This bodhisattva Agramati did not know the *ghoṣapraveśadhāraṇī*; he was happy when he heard the speech of the Buddha and grieved when he heard a heretical (*tīrthika*) word; he was sad when he heard speak of the three evil (*akuśala*) things and rejoiced when he heard speak of the three good things (*kuśala*); he hated speaking about saṃsāra and loved to speak about nirvāṇa. Leaving the dwellings of the vaiśya, he went back to the forest and returned to his monastery (*vihāra*). He said to his bhikṣus: "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 saṃgha 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 ātman
Rāga will lead him to bad destinies.
To distinguish existence (*bhava*) from non-existence (*abhava*)
Is not freeing oneself from them.

[108a] Recognizing their fundamental identity

Is to win the victory and realize buddhahood.

Prasannendriya spoke seventy more stanzas of this kind and at that moment, 30,000 devaputras found acquiescence in the doctrine of non-production (*anutpattikadharmakṣānti*); 18,000 śrāvakas, detached from all dharmas, found deliverance (*vimokṣa*). The bodhisattva Agramati fell into hell (*niraya*) 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 (*āvṛta*). - As for the bodhisattva Prasannendriya, he is the Buddha in the eastern region (*pūrvasyām diśi*) beyond 100,000 *koṭis* of buddha-fields (*buddhakṣetra*): his land is called *Pao yen* (Ratnavyūha) and he himself is named *Kouang yu je ming wang* (Sūryālokasamatikramantarāja).

Mañjuśrī [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." Mañjuśrī 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?" Mañjuśrī 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 (*gambhīrārtha*); 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*).'

CHAPTER XIII: THE BUDDHA-FIELDS

[k. 7, 108a] Text of the sūtra commented on in this chapter [cf. Pañcaviṃṣati, p. 5; Śatasāhasrikā, p. 5-7]:

(25) *Apramāṇabuddhakṣetrapraṇidhānapariḡhūtaiḥ*

(26) *apramāṇabuddhakṣetrabuddhānusmṛtisamādhisatatasamitābhimukhībhūtaiḥ,*

(27) *aparamitabuddhādhyeṣaṇakuśalair* (28) *nānādr̥ṣṭiparyavasthānakleśaprasāmanakuśalaiḥ,*

(29) *samādhiśatasahasrābhinirhāravikrīḍanakuśalair evaṃvidhaiś cāpramāṇair guṇaiḥ samanvāgataiḥ. Tadyathā Bhadrāpālena ca bodhisattvena mahāsattvena Ratnākareṇa ca Sārthavāhena ca Naradattena ca Śubhaguptena ca Varuṇadattena ca Indradattena ca Uttaramatinā ca Viśeṣamatinā ca Vardhamānatinā ca Amoghadarśinā ca Susaṃprasthitena ca Suvikrāntavikramiṇā ca Nityodyuktena ca Anikṣiptadhureṇa ca Sūryagarbheṇa ca Anupamacintinā ca Avalokiteśvareṇa ca Mañjuśriyā ca Ratnamudrāhastena ca Nityokṣiptahastena ca Maitreyeṇa ca bodhisattvena mahāsattvena, evaṃpramukhair anekabodhisattvakoṭīniyutaśatasahasaiḥ sārḍhaṃ sarvair ekajātipratibaddhair bhūyastvena kumārabhūtaiḥ.*

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- mahasattvas Badhrapāla, etc. (see the listing in the text) at the head of countless hundreds of thousands of *koṭīnayutas* of bodhisattvas who were all in a state of uncertainty awaiting succession and were still to accede to Buddhahood.

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25. BUDDHAKṢETRAPRAṆIDHĀNAPARIḠHRĪTĀ

Sūtra: They have taken possession of an infinite number of buddha-fields by means of their aspirations (*apramāṇabuddhakṣetrapraṇidhānapariḡhūtaiḥ*).

Śāstra: Seeing the wondrous infinities (*apramāṇavyūha*) of the buddha-fields (*buddhakṣetra*),⁶¹² these bodhisattvas formed all kinds of aspirations (*praṇidhāna*).

[108b] There is a buddha-field free of all suffering (*duḥkha*) where the question of the threefold evil (*pāpatrya*) has never been heard. The bodhisattva who has seen it formulates 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."

⁶¹² For the buddha-fields, see Hobogirin, *Butsudo*, p. 198-203.

There is a buddha-field adorned with the seven jewels (*saptaratnālaṃkṛta*) which is always bathed in clear light (*viśuddhaprabhā*) although it has neither sun (*sūrya*) nor moon (*candramas*). [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 (*daśakuśala*) 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 (*lakṣaṇa*) and his brilliant light, where there is no question of śrāvakas or pratyekabuddhas and where women (*strī*) 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 marvels (*nānāvidhavyūha*) 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 (*apramāṇabuddhakṣetrapraṇidhānapariḥhīta*)

Question. - But by virtue of the purity of their conduct and their actions (*caritakarmaviśuddhi*), the bodhisattvas automatically obtain good rewards (*śubhavipāka*). 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 (*puṇya*) is ineffective without aspiration (*praṇidāna*). Making the aspiration (*praṇidhānaprasthāna*) is the guide that leads to the result. In the same way, metal-casting requires a master, the crude metal [itself] being formless (*aniyata*). Thus the Buddha said: "Some people cultivate (*bhāvayanti*) 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 Caturmahārājika, Trāyastriṃśa, Yāma, Tuṣita, Nirmānarati and Paranirmitavaśavartin 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 (*viśuddhalokadhātu*) that the bodhisattvas acquire them later. Therefore it is thanks to their aspirations (*praṇidhāna*) that they possess superior fruits (*agraphala*).

⁶¹³ Summary of a sūtra related to *dānūpapattiyo*, 'rebirths due to the practice of generosity', which may be found in *Āṅguttara*, IV, p. 239-241 (tr. Woodward, *Gradual Sayings*, IV, p. 163-164:

Aṭṭh'imā bhikkhave dānūpapattiyo. Katamā aṭṭha? Idha bhikkhave ekacco dānaṃ deti samaṇassa vā brahmaṇassa vā Imā kho bhikkhave aṭṭhadānūpapattiyo ti.

Furthermore, the adornment of the buddha-fields (*buddhakṣetrāḷamkāra*) is important. By itself, cultivation of the qualities (*guṇa*) of the bodhisattva would be unable to realize it; this is why the power of aspiration is necessary. Thus, an ox (*go-*) has the strength to draw a cart (*ratha*) but a driver (*nāyaka*) 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 sins⁶¹⁴ but do not wish for hell (*niraya*) as retribution would not have to suffer hell as punishment [for their faults].

Answer. - Although sin (*āpatti*) and merit (*puṇya*) are necessarily retributed (*niyatavipāka*), only those who formulate aspirations (*prañidhāna*) cultivate (*bhāvayanti*) merit; endowed with the power of the aspirations, they obtain a *great* fruit of merit (*vipākaphala*). As was said above, sin (*āpatti*) has suffering (*duḥkha*) 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 (*apramāṇavipāka*). According to some, even the greatest sinner who has fallen into the Avīci hell will suffer his punishment for one kalpa,⁶¹⁵ whereas the very meritorious person, residing in the sphere of neither perception-nor-nonperception (*naivasamjñānāsamjñāyatana*), will enjoy his reward for 80,000 great kalpas.⁶¹⁶ In the same way, the bodhisattvas who have aspired to the pure universes

⁶¹⁴ The ten evil paths of action (*daśākuśalakarmapatha*), murder (*prāṇātipāta*), etc.

⁶¹⁵ According to the śrāvakas, adherents of the Lesser Vehicle, the damned remain in Avīci hell for one kalpa:

i) The Itivuttaka, II, 18, p. 11, says that the schismatic is cooked in hell for one kalpa: *āpāyika nerayiko kappattho samghabhedaka bhittvāna kammaṃ nirayahi paccan*. "The schismatic falls into the abyss, he falls into hell for one kalpa. Creating schisms, living in irreligion, he falls away from safety. Having destroyed the unity of the community, he is cooked in hell for one kalpa."

ii) The Buddha declared that Devadatta, guilty of schism, would be damned for one kalpa: *Āpāyiko Devadatta nerayiko kappattho atekiccho* "Devadatta has fallen into the abyss, fallen into hell for a kalpa; he is unpardonable." This judgment is repeated in Vinaya, II, p. 202; Majjhima, I, p. 393; Aṅguttara, III, p. 402; IV, p. 160; Itivuttaka, p.85; Tchong a han, T 26(no. 112), k. 27, p. 600c; A neou fong king, T 58, p. 854a.

Vinaya, II, p. 394; Aṅguttara, V, p. 75: *Samaggaṃ kho samghaṃ bhinditvā kappatthikaṃ kibbisam pasavati kammaṃ nirayamhi paccati* "Having broken the unity of the community, he has committed a sin which will last for one kalpa: he will cook in hell for a kalpa."

Later scholasticism discusses the length of the kalpa passed in hell: is it a small kalpa (*antarakalpa*) or a great kalpa (*mahākalpa*): cf. Kathāvatthu, II, p. 476; P'i p'o cha, T 1545, k. 116, p. 601c; Kośa, IV, p. 207. On the duration of the lifespan of the damned, see Kirfel, *Kosmographie der Inder*, p. 205-206.

⁶¹⁶ The lifespan is 20,000 kalpas in ākāśanantyāyatana, 40,000 kalpas in vijñānāntyāyatana, 60,000 kalpas in ākimṇanyāyatana, 80,000 kalpas in naivasamjñānāsamjñāyatana or bhavagra. - The first three numbers are given by Aṅguttara, I, p. 267-268; the fourth is given in Kośa, III, p. 174.

(*viśuddhalokadhātu*) will travel the Path for countless kalpas and will attain nirvāṇa, eternal bliss (*nityasukha*).

Question. - However, look at the sin that consists of criticizing the Prajñāpāramitā, the sin discussed in the *Ni li p'in* (Nirayaparivarta): when the *antarakalpa* [spent in Avīci] 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 *P'ou sa tao = bodhisattvamārga*) and the way of the śrāvaka (*śrāvakamārga*). In the way of the śrāvaka, the Buddha says that the person guilty of the five *ānantarya* 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 *antarakalpa* [in Avīci], will go to yet other hells to undergo innumerable sufferings there (read *k'ou = duḥkha*, in place of *tsouei = āpatti*). According to the theory of the śrāvakas, a single great merit will be rewarded during 80,000 kalpas; according to the theory of the bodhisattvas, it will be rewarded during innumerable asaṃkhyeykalpas.

This is why merit requires aspiration [in order to be truly efficacious]. It is in this sense that the sūtra says that the bodhisattvas are adorned with an infinite number of buddha-fields (*apramāṇabuddhakṣetraprañidhānapariḡhīta*) by means of their aspirations.

26. BUDDHĀNUSMṚTISAMĀDHI

Sūtra: They always turn to the concentration commemorating the Buddhas of numberless buddha-fields (*apramāṇabuddhakṣetrabuddhānusmṛtisamādhisatatasamitābhīmukhībhūtaih*)

Śāstra: The countless buddha-fields (*apramāṇabuddhakṣetra*) are the buddha-fields of the ten directions. - The concentration commemorating the Buddhas (*buddhānusmṛtisamādhi*) is that which, by means of the

⁶¹⁷ The Nirayaparivarta is one of the chapters of the Pañcaviṃśati and the Aṣṭasāhasrikā. The passage alluded to here is in Pañcaviṃśati T 220, k. 435, p. 187c; T 221, k. 9, p. 63a; T 223, k. 11, p. 304c. In the Aṣṭasāhasrika, T 224, k. 3, p. 441b; T 225, k. 3, p. 488a; T 225, k. 3, p. 523a; T 227, k. 3, p. 550c. Here are a few extracts of the Sanskrit text of the Aṣṭasāhasrika, ed. R. Mitra, p. 179-180:

Asyāḥ khalu punaḥ Subhute prajñāpāramitāyāḥ pratyākhyānena pratikṣepena mahanti mahānirayaduḥkhāni pratyanubhaviṣyanti. " By criticizing, by rejecting, by insulting this Prajñāpāramitā, O Subhuti, one criticizes, one rejects, one insults the omniscience of the Buddha Bhagavats. Those [who act in this way] will be banished from the presence of the Buddha Bhagavats, deprived of the Dharma, sent away by the community. For them this will be 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 *koṭinīyutas* of years. They will pass from one great hell to another great hell. When they have thus gone 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 (*tryadvan*) as if they were present.⁶¹⁸

Question. - Then what is the *buddhanusmṛtisamādhi*?

Answer. - It is of two types: *i*) According to the śrāvaka system, it is to see with the eye of the mind one single Buddha filling the ten directions; *ii*) according to the bodhisattva system, 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 *buddhānusmṛtisamādhi*?

Answer. - *i*) Because by commemorating the Buddhas these bodhisattvas reach buddhahood. This is why they devote themselves always to the *buddhānusmṛtisamādhi*.

ii) Furthermore, the *buddhānusmṛtisamādhi* is able to drive away the afflictions (*kleśa*) of all sorts and the sins (*āpatti*) of former lifetimes (*pūrvajanma*). Other samādhis can drive away desire (*rāga*) 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 *buddhānusmṛtisamādhi* is capable of eliminating all the afflictions and all the sins.

iii) Finally, the *buddhānusmṛtisamādhi* has the great merit of being able to save beings and this is precisely what these bodhisattvas want. The *buddhānusmṛtisamādhi* is able to destroy sins quickly, better than all the other samādhis. Here is proof of it:⁶¹⁹ Once there were five hundred merchants who had gone to sea to

⁶¹⁸ Commemoration in general, and especially commemoration of the Buddhas, was practiced already in the Lesser Vehicle. It was applied sometimes to six objects (Dīgha, III, p. 250, 280; Aṅguttara, III, p. 284, 312 seq., 452; V, p. 329 seq.; Patisambhidhā, I, p. 28), sometimes to ten (Aṅguttara, I, p. 30, 42; Lalitavistara, p. 31).

Commemoration of the Buddhas was greatly expanded in the Greater Vehicle; the seven-fold recollection of the dharmakāya in Saṃgraha, p. 314-316, and the ten-fold recollection of the qualities of the Tathāgata in Bodh. bhūmi, p. 91, should be noted.

⁶¹⁹ The story that follows is taken from the legend of Dharmaruci, told in detail in Divyāvadāna, chap. XVIII, p. 228-262 (tr. H. Zimmer, *Karman, ein buddhistischer Legendenkranz*, 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 Mppś.

In the course of his earlier lifetimes, Dharmaruci had met the future Buddha Śākyamuni: *i*) Under the Buddha Kṣemaṃkara, Dharmaruci was a captain in command of a thousand men (*sahasrayodhin*), while Śākyamuni was a merchant who decorated a stūpa in honor of the Buddha Kṣemaṃkara (Divyāvadāna, p. 242-246). - *ii*) Under the Buddha Dīpaṃkara, Dharmaruci was *Mati*, friend of *Sumati*, the future Śākyamuni, who offered lotuses to the Buddha Dīpaṃkara and made his hair into a mat for him. *Mati* was angry at seeing Dīpaṃkara 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, Dharmaruci does not appear always under the name *Mati* but also under the name *Meghadatta* (mainly in the Mahāvastu), while Śākyamuni is called *Sumati*, *Megha* or *Sumedha*. - *iii*) Under the

Buddha Krakucchanda, Dharmaruci was a merchant's son (*vaṇigdāraka*) and became guilty of various crimes: he lived in carnal sin with his mother, poisoned his father, stabbed an arhat, killed his mother and burned monasteries before being welcomed into the Order by a *bhikṣu tripīṭa* 'monk learned in the Tripitaka', who was none other than the future Buddha Śākyamuni (Divyāvadāna, p. 254-262; the same story differing in details in Mahāvastu, I, p. 243-244). - 4) Under the Buddha Śākyamuni, Dharmaruci lived two lives:

a) Whereas his former friend became Buddha, Dharmaruci, as punishment for his crimes, had taken birth as a monstrous fish that swallowed everything that it came across. One day when the fish had opened its mouth about to swallow a ship, the passengers called upon the Buddha for help. On hearing this cry that recalled to him his past existences and crimes, the fish Dharmaruci had remorse and closed its mouth. This is the episode told here.

b) Deprived of food, the fish died of hunger and Dharmaruci was reborn into a family of brahmins in Śrāvastī. While bearing him in her womb, his mother was tormented by ravenous hunger (Divyāvadāna, p. 234). During his youth, he could never get enough to eat (ibid., p. 235); he was on the point of committing suicide when, at the advice of an upāsaka, he became a monk (ibid., p. 236). There again his appetite proved to be ravenous; in order to pacify him a little, a householder (*grhapati*) had him swallow the contents of a wagon loaded with provisions for 500 people (ibid., p.237-239). Finally, the Buddha Śākyamuni took Dharmaruci to the sea-shore near the carcass of a giant fish and told him, to his great amazement, that these fragments of bone (*asthiśakala*) had once belonged to him. Then the Buddha disappeared miraculously and returned to Śrāvastī, to the Jetavana, leaving Dharmaruci in contemplation before his own skeleton (ibid., p. 239-240). In the course of his meditation, Dharmaruci traveled over all the stages of the Path and reached arhathood. Going back over the course of his lives and aware of the favors his old friend had rendered him, he miraculously returned to the Jetavana. When Śākyamuni saw him, he made only a discrete allusion to the former lifetimes they had had together and welcomed him with these simple words: *Cirasya Dharmaruce ...*, *Sucirasya Dharmaruce ...*, *Sucirascirasya Dharmaruce* (It has been a long time, Dharmaruci! It has been a very long time, Dharmaruci! It has indeed been a very long time, Dharmaruci!) And Dharmaruci agreed: *Cirasya Bhagavan*, *Sucirasya Bhagavan*, *Suciracirasya Bhagavan* (Chinese Ekottara, T 125, k. 11, p. 507b; Mahāvastu, I, p. 246; Divyāvadāna, p. 241; Apadāna, II, p. 430, v. 20).

Archeologists became interested in the giant fish because of a Bhārhut medallion depicting a ship with three people about to be engulfed by a marine monster (cf. Cunningham, *Bhārhut*, pl. XXXIV, 2; A. Foucher, *Mémoires concernant l'Asie Orientale*, III, p. 8; B. Barua and K.C. Sinha, *Bhārhut Inscriptions*, Calcutta, 1926, p. 61; Lüders, *Bhārhut und die buddhistische Literatur*, p. 73-79: Die Geschichte von Timitimigila). The sources dealing with it are more numerous than is generally thought:

Sanskrit sources: Divyāvadāna, p. 231-232. - Mahāvastu, I, p. 244-246. - Avadānakalpalatā, II, p. 777-778, v. 16-25.

Pāli sources, hitherto neglected or forgotten: Pāli Apadāna, II, p. 430, v. 13-20, of which the following is the text:

13. *Akarim anantariyaṅ ca ghātayiṃ duṭṭhamānasa*

tato cuto mahāvīciṃ upapanno sudāruṇaṃ.

20. *Disvā disvā muni āha ciraṃ Dhammarucīti maṃ.*

It is Dharmaruci who is speaking: "I committed a heinous sin of immediate retribution and committed murder with an evil mind; I died and was reborn in the cruel great hell. Plunged into the hells, for a long time I wandered unhappily and never met the hero Sumedha, the bull among men. For a kalpa, I was the fish Timiṅgala in the ocean: seeing a ship nearby in the ocean, I approached it. Seeing me, the frightened merchants called upon the excellent Buddha. Gotama, they cried. Hearing the great cry which they uttered, I remembered my former propensities. Then I died and was reborn at Sāvattī 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 *Mo k'ie lo* (Makara), king of the fish (*matsyarāja*):⁶²⁰ the water of the sea rushed into its gaping mouth and the ship was about to be engulfed. The captain (*karnadhāra*)⁶²¹ asked the man in the look-out: "What do you see?" He answered: "I see three suns (*āditya*), ranges of white mountains (*avadātaparvatarāji*) and a waterfall (*jalaprapāta*) at the entrance to a

the age of seven years, to Jetavana and embraced the monastic life. Three times during the day and three times during the night I went to the Buddha and each time he saw me, the Muni said: "It has been a long time, O Dhammaruci."

Chinese sources: Hien yu king, T 202 (no. 23), k. 4, p. 379b (abridged). - Tsa p'i yu king, T 207 (no. 30), p. 529a-b (tr. Chavannes, *Contes*, II, p. 51-53): this version is very similar to that of the Mppś. - King liu siang, T 2121, k. 43, p. 226b.

The story of the Mahāvastu has been influenced by an episode in the legend of Pūrṇa who also rescued his brother and five hundred merchants from Śūrparaka from a storm. He rejoined them miraculously and, seated cross-legged on the edge of the boat, he calmed the storm raised by the yakṣa Maheśvara. The episode is told in Divyāvadāna, p. 41-42 (tr. Burnouf, *Introduction*, p. 228-230) and in the Mūlasarvāstivādin Vinaya, T 1448, k. 3, p. 13a. In other sources, the merchant from Śūrparaka miraculously saved is called, not Dhārukarṇin, but Stavakarṇika (*Avadānaśataka*, II, p. 166; *Buddhacarita*, XXI, v. 22, in E. H. Johnston, *The Buddha's Mission and last Journey*, Extract of Acta Or., XV, 1937, p. 53, where *Rna stod* translates the Sanskrit Stavakarṇika).

⁶²⁰ This fish is called *Mo kie* (Makara) in the Hien yu king and the Tsa p'i yu king; *timitimigila* on the Bhārhuṭ medallion, the Mahāvastu and the Divyāvadāna (where the variant *timigila* also occurs); *timigilagili* (probably to be corrected as *timigilagila*) in the Avadānakalpalatā; *timigala* in the Apadāna.

The proper reading is that of the Avadānakalpalatā: *timigilagila*, in Tibetan *ña-mid mid-par byad-paḥi-ña* 'the fish-that-swallows a fish-swallower'. Three kinds of fish must be distinguished: i) The *timi*, described as follows in the Raghuvamśa, XIII, 10:

*Sasattvam ādāya badīmukhāmbhaḥ saṅgmīlayanto vivṛtānanatvāt/
amī śirbhis timayaḥ sarandhrair ūrdhvaṃ vitanvanti jalapravāhān//*

"See these sharks (*timi*) that suck in the water with the animals in it 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. Renou)

ii) The *timigila*, in Tibetan *ña-mid* 'swallower of *timmi*' Indeed, the Amarakośa, I, 10, 19, has:

timigilas timiṃ girati: gr nigaraṇe.

iii) The *timigilagila*, in Tibetan *ña-mid mid par byed pa*, 'a swallower of *timigila*'.

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 in perfectly with the Hindu concepts of life in the seas. Cf. Divyāvadāna, p. 230. "In the great ocean, the living beings are divided into three size-ranges (*skandha*): 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 Timigila [to be corrected to Timigilagila] 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."

⁶²¹ The captain (*karnadhāra*) or chief of the merchants (*sārthavāha*) is called Sthapakarṇika (variants: *Thapakarṇi*, *Thapakarṇika*, *Sthapakarṇika*) in the Mahāvastu. Cf. the Stavakarṇika of the Avadānaśatakā and the Buddhacarita.

cave."⁶²² 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 (*akṣi*); the white mountains are his teeth (*danta*): the waterfall is the sea water that is rushing into his mouth."⁶²³ Let each of you call upon the gods for help." Then each of the men called upon the god whom he worshipped,⁶²⁴ but with no success.⁶²⁵ Among them there was an upāsaka who observed the five precepts (*pañcaśikṣāpadaparigrhīta upāsaka*)⁶²⁶ who said to the others: "We should all cry out together *Na mo fo (Namo buddhāya)*; the Buddha is unsurpassable (*anuttara*); he will know how to help us." All the passengers unanimously (*ekacittena*) agreed and with one voice (*samaraveṇa*) they cried: *Namo buddhāya* (Homage to the Buddha). Now in an earlier lifetime (*pūrvajanma*), this fish had been a bad disciple of the Buddha (*duḥśīlaśrāvaka*);⁶²⁷ he still had the memory of his former lifetimes (*pūrvanivāsānusmṛtijñāna*). Hearing the name of the Buddha pronounced, he felt remorse, closed his mouth and the sailors were saved.⁶²⁸

If the simple commemoration of the Buddha (*buddhanusmṛti*) can thus efface grave sins and save from danger, what are not [the benefits] of the concentration commemorating the Buddhas (*buddhanusmṛtisamādhi*)?

iv) Moreover, the Buddha is king of Dharma (*dharmarāja*), while the bodhisattvas are but the captains. Worship and respect belong to the Buddha Bhagavat alone; that is why we must always commemorate the Buddhas.

⁶²² In the Divyāvādāna, p. 231, the captain gives the following explanation *Yat tad bhavantaḥ śrūyate timitimingila iti timitimingilabhayam sūryavad avalokyete etāv akṣitāarakau.*

⁶²³ In the Tsa p'i yu king, the look-out says: "I see two suns that appear above; below is a white mountain; in the middle is a black mountain."

⁶²⁴ In the Divyāvādāna, p. 232, the merchants invoked Śiva, Varuṇa, Kuvera, Mahendra, Upendra; in the Mahāvastu, p. 245, Śiva, Vaiśravaṇa, Skandha, Varuṇa, Yama, Dhṛtarāṣṭra, Virūdhaka, Virūpākṣa, Indra, Brahma, Samudradevatā; in the Hien yu king, some invoke the Buddha, the Dharma and the Saṃgha, others call upon the deities of the mountains and rivers, their parents, their wives and children, their brothers [as in the legend of Pūrṇa] and their servants.

⁶²⁵ The Tsa p'i yu king says "The stronger their prayers, the faster the boat went."

⁶²⁶ The Divyāvādāna and the Hien yu king simply say 'an upāsaka'. The Mppś mentions specifically that he held the five precepts; not to kill, not to steal, to abstain from forbidden sexual relations, not to lie and not to partake of alcohol. Scholars discuss the question of knowing if these obligations are essential to the quality of upāsaka. Cf. L. de La Vallée Poussin, *Notes sur le chemin du Nirvāṇa*, BCLS, session 5 Jan, 1925, no. 1, p. 20, n. 2. - In the Tsa p'i yu king, it is the ship's captain the sārthavāha, who advises them to call upon the Buddha. - In the Mahāvastu, p. 245, it is the ayuṣmat Pūrṇaka: hearing the merchants invoking their deities, he arose from the mountain Tuṅḍaturika into the air and stood above the ship. The merchants wished to take refuge in him by calling him Bhagavat. Pūrṇaka told them that he is not the Bhagavat, but a simple śrāvaka; he advised them to cry out as with a single voice *Namo buddhasya*.

⁶²⁷ In the Divyāvādāna, p. 232, the merchants' cry first reached the ears of the Buddha who was at Śrāvastī in the Jetavana, and the Buddha then transmitted it to the giant fish.

⁶²⁸ We have seen above that the fish died of hunger and was reborn at Śrāvastī; this was Dharmaruci's last life; he was converted and attained arhathood.

v) Moreover, by always commemorating the Buddhas, we acquire all kinds of qualities (*guṇa*) and benefits (*artha*). In the same way that a great minister (*mahāmātya*) who has received special favors always commemorates his master, so the bodhisattvas, who owe qualities of all kinds and immense wisdom to the Buddha, feel gratitude and ceaselessly commemorate the Buddha.

[109b] You may ask why the bodhisattvas always commemorate the Buddhas instead of practicing the other *samādhis* as well. But to say that they always commemorate the Buddhas does not mean that they neglect the other *samādhis*; what it does mean is that they practice the *buddhanusmrtisamādhi* more often.

vi) Finally, the sūtra has already mentioned the *samādhis* of emptiness (*śūnyatā*), signlessness (*ānimitta*) and wishlessness (*apraṇihita*), but did not say anything about the *buddhānusmrtisamādhi*. That is why it is spoken of here.

27. APARIMITABUDDHĀDHYEṢAṆAKUŚALA

Sūtra: They excelled in inviting innumerable buddhas (*aparimitabuddhādhyeṣaṇakuśalaiḥ*).

Śāstra: The invitations⁶²⁹ [which they address to the Buddhas] are of two types.⁶³⁰

⁶²⁹ It is understood that, before and after he has entered into the bhūmis, the bodhisattva must cultivate the awakened mind by the practice of the six or ten pāramitās. 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 asaṃkhyeyakalpas (cf. Saṃgraha, 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 theoreticians will attach increasing importance.

A text that makes up part of the Ratnakūṭa, the Ugradattaparipṛcchā (cited in the Śikṣasamuccaya, 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: *Āryogrdattaparipṛcchāyāṃ hi tritrātre tridivasasya ca pāpadeśanāpunyānumodanā-buddhādhyeṣaṇākhyāḥ*.

The Mppś also mentions this threefold practice and, according to the explanations it gives here, it appears that the Triskandha consists of the following practices:

- i) *Pāpadeśana*, confession of sins.
- ii) *Buddhānusmṛti-anumodanā-samādāpana*, commemoration, rejoicing and exhortation of the Buddhas.
- iii) *Adhyeṣanā* and *yācanā*, invitation to the Buddhas to preach the Dharma and prayer to the Buddhas to delay their entry into nirvāṇa.

But it is Śāntideva who recommends these spiritual exercises mainly in his Bodhicaryāvatāra, chap. II-III, and his Śikṣamuccaya, p. 290-291 (tr. Bendall-Rouse, p. 263-265). There 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) *Vandana* and *pūjana*: veneration and worship of the Buddhas, etc.
- ii) *Śaraṇagamana*, taking refuge in the Buddhas, etc., and *pāpadeśana*, confession of sins.
- iii) *Punyānumodanā*, rejoicing in virtue.
- iv) *Adhyeṣanā*, 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 (*ekāṃsam uttarāsaṅgam kṛtvā*), with joined palms (*añjalim praṇamya*), they say to him: "In the buddha-fields (*buddhakṣetra*) of the ten directions (*daśadiś*), countless Buddhas, once they have become buddha, do not turn the wheel of Dharma (*dharmacakra*). 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 (*aparimita-āus*) 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 buddha-fields of the ten directions to remain for a long time in this world, for countless kalpas, 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 buddha-fields 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.

v) *Yācanā*, prayer to the Buddhas to delay their entry into nirvāṇa.

vi) *Pariṇamanā*, dedication of merit for the good of beings.

But, as Śāntideva comments, many of these exercises are mixed up one with another: the *vandana* is included in the *pāpadeśanā*, and the *yācanā* is joined to the *adhyeṣaṇā* (cf. Śikṣāsamuccaya, p. 290). [In Tibetan, this practice is called *Phung-po gsum-paḥi mdo*]

⁶³⁰ Namely, *adhyeṣaṇā*, invitation, and *yācanā*, prayer.

⁶³¹ Formula of the *adhyeṣaṇā* in Bhadracarīpraṇidhāna, v. 10: *Ye ca daśaddiśi lokapradīpa cakru anuttara vartanatāyai.*

"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 Bodhicaryāvatāra, III, v. 4: *Sarvāsu dikṣu saṃbuddhān prārthayāmi mohād duḥkhaprapātīnām.* "With joined palms I request the perfect Buddhas of all the directions to light the lamp of Dharma for those whom delusion has caused them to fall into misfortune."

⁶³² Formula of *yācanā* in the Bhadracarīpraṇidhāna, v. 11: *Ye 'pi ca nirvṛti darśitukāmās sarvajagasya hitāya sukhāya.*

"And so with joined palms, I beg these Buddhas who wish to manifest their nirvāṇa, that they wait for a number of kalpas as large as the number of grains of sand in a [buddha]-field for the good and welfare of the entire world."

In the Bodhicaryāvatāra, III, v. 5: *Nirvātukāmāṃś ca jinān yācayāmi andham idaṃ jagat.* "And I also entreat those Victorious Ones who wish to enter nirvāṇa that they wait for endless kalpas lest this world become blind."

ii) Moreover, if one feels friendship (*maitricitta*) 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* (Saddharmapuṇḍarīkasūtra), the Bhagavat *Yo pao* (Prabhūtaratna), whom nobody had invited [to preach], entered nirvāṇa directly but, later, his fictive *nirmāṇakāya* and his stūpa made of the seven jewels (*saptaratna*) appeared simultaneously in order to confirm the prediction of the Saddharmapuṇḍarīkasūtra.⁶³³ - Similarly also the Buddha *Siu chan to fo* (Suśāntabuddha): as his disciples had not yet ripened the seeds of good (*aparipakvakuśalamūla*) [and were consequently unable to grasp his teaching], he entered directly into nirvāṇa, but, to save beings, he left [behind] a fictive Buddha (*nirmāṇabuddha*) 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. Saddharmapuṇḍarīka, chap. XI: *Stūpasamdarśana*, 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 Prabhūtaratna: *Atha khalu bhagavāṇ Śākyamunis tathāgatas tasyāṃ velāyāṃ svān dharmaparyāyasya śravaṇāyehāgataḥ.*

"Then 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 Prabhūtaratna 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 Pāli Vinaya (vol. I) counts four weeks which the Buddha spent respectively: 1) under the *bodhirukkha* (p. 1); 2) under the *ajapālanigrodha* (p. 3); 3) under the *mucalinda* (p. 3); 4) under the *rājāyatana* (p. 3).

The Nidānakathā (p. 77-80) counts seven weeks that the Buddha spent respectively: 1) at the *mahābodhimaṇḍa*; 2) by the *animisacetiya*; 3) by the *ratanaṅkamacetiya*; 4) by the *ratanaḥaracetiya*; 5) under the *ajapālanigrodha*; 6) with *Mucalinda*; 7) under the *rājāyatana*. - The Dīpavaṃsa, I, v. 29-30, has almost the same details: during the seventh week, the Buddha stayed in the Khīrapāla park.

The Mahāvastu (vol. III) also counts seven weeks. The Buddha passed the first two under the *bodhidruma* (p. 273 and 281); he spent the third in *dūrgha caṅkrama* (p. 281). During the last four, he stayed respectively in the dwelling of the nāga Kāla (p. 300), in the dwelling of the nāga Mucilinda (p. 300), under the *ajapālanigrodha* (p. 301), in the *Kṣīrikāvana* at the Bahudevātā-caitya (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 (*durvighāya*) and difficult to understand (*duranubodha*). Beings attached to worldly things (*ālayārāma*) are unable to understand it."⁶³⁵

[109c] Nevertheless, Śākyamuni did not enter into silence in the bliss of nirvāṇa. At that time, the bodhisattvas and the Śakra devendra and Brahmādevarāja gods came to bow down before him with joined palms (*añjalim praṇamya*) 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 nai* (Vārāṇasī) in the *Lou lin* (Mṛgadāva) 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 (*tīrthika*) 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 (*dharmābhiniveśa*)?" 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 *dīrgha caṅkrama*; during the third, he stayed on the *bodhimaṇḍa*; in the fourth, he accomplished the *dahara caṅkrama*. During the last three, he stayed successively with Mucilinda, under the *ajapālanagrodha*, and finally under the *tārāyaṇa* 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 Brahmā Buddha agreed to preach the Dharma. But according to the Mppś, the first sermon at Benares did not take place until the 57th day. Therefore eight days elapsed between Brahmā'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 Vārāṇasī. According to the Nidānakathā, p. 81, having remained a few more days at the *bodhimaṇḍa*, the Buddha resolved to be at Benares on the day of the full moon of the Āṣāḍha 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 Rṣipatana near Benares. That same evening, he preached the Dharmacakrapravartanasūtra.

⁶³⁵ Cf. Vinaya, I, p. 4: *ayaṃ dhammo gambhīro duddaso duranubdho ālayārāmayāṃ ca prajāyāṃ durdriṣam imaṃ sthānam*; Wou fen liu, T 1321, k. 15, p. 103c; Sseu fen liu, T 1428, k. 31, p. 786c.

On the enigmatic formula *ālayārāma, ālarata, ālayasamṃmudita*, see also Majjhima, I, p. 167; Saṃyutta, I, p. 136; Aṅguttara, II, p. 131. - We know that the Vijñānavādīn school resorted to these texts to prove the existence of the store-consciousness (*ālayavijñāna*) by means of scripture. See Sa^agraha, p. 26; Siddhi, p. 180; S. Lévi, *Autour d'Āśvaghoṣa*, 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 Buddhas 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 Buddhas must await people's invitation to turn the wheel of Dharma.

The heretics (*tīrthika*) 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 (*karuṇā*) 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 (*jarā*), sickness (*vyādhi*) and death (*maraṇa*), he did not engage in controversial questions (*nigrahasthāna*); 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 Mahāpuruṣa: despite his great compassion (*karuṇā*), he does not preach without being invited. If he preached without an invitation, he would be criticized by the heretics (*tīrthika*); 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 (*triskandha*) three times during the day and three times during the night: 1) In the morning, throwing the upper garment over one shoulder (*ekāṃsam uttarāsaṅgaṃ kṛtvā*) and with joined palms (*kṛtāñjali*), 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 (*carita*), their qualities (*guṇa*) and those of their disciples. They praise them (*anumodante*) and exhort them (*samādāpayanti*). 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. NĀNĀDRṢṬIPARYAVASTHĀNAKLEŚAPRAŚAMANAKUŚALA

Sūtra: They excelled in destroying various wrong views, entanglements and afflictions (*nānādrṣṭiparyavasthānakleśaprasāmanakuśalaiḥ*).

Śāstra: A. There are many kinds of wrong views (*drṣṭi*):

1) Two types of *drṣṭi*: the view of eternalism (*śāśvatadrṣṭi*) and the view of nihilism (*ucchedadrṣṭi*).⁶³⁷ *Śāśvatadrṣṭi* is an adherence of the mind (*cittakṣānti*) which holds the five aggregates (*skandha*) to be eternal (*nitya*); *ucchedadrṣṭi* 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 (*madhyamā pratipad*).

2) Two types of *drṣṭi*: the view of existence (*bhavadrṣṭi*) and the view of non-existence (*vibhavadrṣṭi*).⁶³⁸

3) Three types of *drṣṭi*: adherence to all dharmas (*sarvadharmakṣānti*), non-adherence to all dharmas (*sarvadharmeṣv akṣāntiḥ*), both adherence and non-adherence to all dharmas (*sarvadharmeṣu kṣāntyakṣāntiḥ*).

4) Four types of *drṣṭi*: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 (*śāśvato lokāḥ, aśāśvato lokāḥ, śāśvataś cāśāśvataś ca lokāḥ, naivaśāśvataś nāśāśvataś ca lokāḥ*). ii) The world and the self are finite, infinite, both finite and infinite, neither finite nor infinite (*antavān lokaś cātmā ca, anantavān lokāḥ cātmā ca, antavāṃś cānantavāṃś ca lokaś cātmā ca, naivāntavān nānatavāṃś ca lokaś cātmā 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 tathāgataḥ paraṃ maraṇān, na bhavati*

⁶³⁶ Formula of *pāpadeśana* in Bhadracarīprañidhāna, v. 8: *yac ha kṛtaṃ mayi pāpa bhaveyyā taṃ pratideśayamī ahu sarvaṃ*. "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 Bodhicaryāvatāra, I, p. 154; II, p. 240; III, p. 130; Kośa, V, p. 17. IX, p. 265.

⁶³⁷ This is *antagrāhadrṣṭi*: Aṅguttara, I, p. 154; II, p. 240; III, p. 130; Kośa, V, p. 17; IX, p. 265.

⁶³⁸ Cf. Saṃyutta, III, p. 93; Majjhima, I, p. 65; Aṅguttara, I, p. 83; Kośa, IX, p. 265.

⁶³⁹ One falls into these *drṣṭis* when one comes to a decision about the 'fourteen difficult questions'.

tathāgataḥ paraṃ maraṇād, bhavati ca na bhavati ca tathāgataḥ paraṃ maraṇān, naiva bhavati na na bhavati ca tathāgataḥ paraṃ maraṇāt).

5) Five types of *dr̥ṣṭi*:⁶⁴⁰ *i) satkāyadr̥ṣṭi* (view related to the accumulation of perishable things, i.e., the five *skandhas*), *ii) antagrāhadr̥ṣṭi* (view of believing in the extreme theories of eternalism or nihilism); *iii) mithyādr̥ṣṭi* (wrong view which consists of denying that which really does exist), *iv) dr̥ṣṭiparāmarśa* (holding wrong views in high esteem), *v) śīlavrataparāmarśa* (holding morality and disciplinary practices in exaggerated esteem).

These various views increase in number up to 62 *dr̥ṣṭigata*.⁶⁴¹

These views are brought about by various causes and conditions (*hetupratyaya*), are discovered by various sciences (*jñānaparyāya*), are understood by various teachers (*ācārya*); they constitute all kinds of fetters (*samyojana*) under various characteristics and cause diverse sufferings to beings. This is why they are called 'various views' (*nānādr̥ṣṭi*). The meaning of the word *dr̥ṣṭi* will be explained fully later.

B. There are ten manifestly active defilements (*paryavasthāna*):⁶⁴² *i) anger (krodha)*, *ii) hypocrisy (mrakṣa)*, *iii) lethargy (styāna)*, *iv) languor (middha)*, *v) regret (kaukr̥tya)*, *vi) agitation (auddhatya)*, *vii) shamelessness (āhr̥kyā)*, *viii) non-embarrassment (anapatrāpya)*, *ix) avarice (mātsaryā)*, *x) envy, (īr̥shyā)*. - Moreover, because they fetter the mind, all the afflictions are called manifestly active defilements (*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 (*ādhyātmikaśaṅga*) and outer attachment (*bāhyasāṅga*). The *kleśas* of inner attachment are the five *dr̥ṣṭis*, doubt (*vicikitsā*), 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 (*tr̥ṣṇāpatita*) and those that depend on wrong views (*dr̥ṣṭipatita*).

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 (*mohapatita*).⁶⁴³ They are called *kleśa*.

Some people list ten *paryavasthānas*; others, 500.⁶⁴⁴ . The *kleśas* are called 'all the fetters (*samyojana*). There are nine *samyojanas*, seven *anusāyas* and a total of 98 *bandhanas*.⁶⁴⁵

⁶⁴⁰ Kośa, V, p. 15-18.

⁶⁴¹ These 62 *dr̥ṣṭigatas* are described in the Brahmajālasūtra; they have their root in *satkāyadr̥ṣṭi*.

⁶⁴² Kośa, V, p. 90.

⁶⁴³ Kośa, p. 87).

⁶⁴⁴ The Vaibhāṣikas claim 10 *paryavasthānas* (Kośa, V, p. 90, others, 500 (P'i ni mou king, T 1463, k. 8, p. 850, on Hobogirin, *Bonnō*, p. 124).

⁶⁴⁵ There are 6 *anusāyas*: *rāga*, *pratigha*, *māna*, *avidyā*, *dr̥ṣṭi*, *vimati* (Kośa, V, p. 2). - They make 7 by dividing *rāga* into two (Kośa, V, p. 3; Dīgha, III, p. 254, 282; Aṅguttara, IV, p. 9; Saṃyutta, V, p. 60; Vibhaṅga, p. 383; Jñānaprasthāna, T

According to the *K'ia tchan yen tseu a p'i t'an* (Kātyāyanīputrābhidharma), these ten *pariyavasthānas* and 98 *bandhanas* make 108 *kleśas*.⁶⁴⁶ In the *Tou tseu eul a p'i t'an* (Vātsīputrīyābhidharma), the *saṃyojanas* are the same in number, but the *pariyavasthānas* 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 (*veśya*): *Ngan lo p'o li* (Āmrapaḥi) of Vaiśālī, *Siu man na* (Sumanā) of Śrāvastī and *Yeou po lo p'an na* (Utpalavarnā) 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?"⁶⁴⁷ Then they went to the bodhisattva *P'o t'o p'o lo* (Bhadrapāla) to ask him about this. Bhadrāpāla said to them: "All dharmas are indeed like that; they are all the result of mind." Then he skillfully (*upāyena*) explained the emptiness (*śūnyatā*) of dharmas to the three men, and all three became bodhisattvas without regression (*avaivartika*). The bodhisattvas use all kinds of tricks in this way to preach the Dharma to beings and suppress their wrong views (*dr̥ṣṭi*), manifest active defilements (*pariyavasthāna*) and *kleśas*. This is what the sūtra explains by saying: *nānādr̥ṣṭipariyavasthānakleśaprasāmanakuśala*.

29. SAMĀDHIŚATASAHASRĀBHINIRHĀRAVIKRĪḌANAKUŚALA

Sūtra: They excelled in producing and playing with a hundred thousand samādhis (*samādhiśatasahasrābhinirhāravikrīḍanakuśalaiḥ*).

1543, k. 4, p. 784c). - They make 10 by dividing *dr̥ṣṭi* into five (Kośa, V, p. 9). They make 98 by counting the 36 *anuśayas* in kāmadhātu, 31 in rūpadhātu and 31 in ārūpyadhātu (Prakaraṇapāda, k. 3, p. 637c; Jñānaprasthāna, T 1543, k. 4, p. 784c; Kośha, V, p. 9).

⁶⁴⁶ For these 108 *kleśas*, see Przyluski, *Aśoka*, p. 323.

⁶⁴⁷ Example of a story often used in Madhyamaka treatises.

Pitṛiputrasamāgamāsūtra, cited in Śikṣāsamuccaya, p. 252: *Tatra mahārāja māyopamānīndriyāṇi svapnopamā viṣayāḥ vighātasya klamathasya bhāgī syāt*.

Bhavasamkrāntisūtra cited in Madh. avatāra, p. 127 (tr. Lav., Muséon, 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 Bhavasamkrānti, ed. N.A. Sāstrī, p. 10-11.

The Vijñānavāḥins also explain how, in the absence of any object, there can be accomplishment of function (*kr̥tyakriyā*), as in a dream: cf. Viṃśikā, p. 4: *Svapnopaghātavat kr̥tyakriyā siddheti veditavyam śukravisargalākṣaṇaḥ svapnopaghātāḥ*. "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 (*viśuddhaprajñā*) and skillful means (*upāya*), these bodhisattvas produce (*abhinirharanti*) all kinds of samādhis.

What is samādhi? It is the fixing on one point of a good mind (*kuśalacittaikāgratā*), the immobility of the mind (*cittācalatā*).

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 (*kāmadhātvavacara*); *ii*) samādhi connected with the world of form (*rūpadhātvavacara*), *iii*) samādhi connected with the formless world (*ārūpyadhātvavacara*); *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 (*paripūrṇa*) as those of the Buddhas. The bodhisattvas produce them (*abhinirharanti*) by the practice and cultivation of effort (*prayatna*).

Question. - Why do the bodhisattvas produce (*abhinirharanti*) and play with (*vikrīḍanti*) these [110c] hundred thousand samādhis?

Answer. - Beings are innumerable (*apramāṇa*) and the functioning of their minds (*cittapravṛtti*) differs: some have sharp (*tīkṣṇa*) faculties, others have weak (*mṛdu*) faculties; the fetters (*saṃyojana*) 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 (*daridra*) must first gather all sorts of wealth (*vasu*) and provisions (*saṃbhāra*) to be able then to go and help the poor; those who wish to cure sick people (*vyādhi*) must first prepare all kinds of drugs (*bhaṣajya*) 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 (*abhinirhāra*) these samādhis, but they also play (*vikrīḍana*) with them?

The bodhisattvas who produce these samādhis amuse themselves by entering into (*praveśa*) and emerging from (*vyutthāna*) them; this mastery (*vaśita*) of the samādhis is called play (*vikrīḍana*). This play is not attachment to desire (*trṣṇābandhana*); it is a mastery (*vaśita*). Thus the lion (*siṃha*) who appears as a fearless sovereign (*īśvara*) among gazelles (*mṛga*) is called *mṛgarati* (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 sūtra says that they produce a hundred thousand samādhis and play with them.

⁶⁴⁸ See references in Kośa, VIII, p. 183.

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Sūtra: These bodhisattvas were endowed with countless qualities of this type (*evaṃvidhaiś cāpramāṇair guṇaiḥ samanvāgataiḥ*).

Śāstra: As these bodhisattvas surround the Buddha, the person who would like to glorify their qualities (*guṇa*), were he to do so for countless *koṭis* of kalpas. would be unable to exhaust the subject. This is why they are endowed with innumerable qualities.

THE 22 MAIN BODHISATTVAS⁶⁴⁹

Sūtra: These were the bodhisattvas:

1. *P'o t'o p'o lo* or *Chan cheou* (Bhadrapāla)
2. *La na kie lo* or *Pai tsi* (Ratnākara)
3. *Tao che* (Sārthavāha)
4. *Sing tō* (Śubhagupta, according to the Pañcaviṃśati; Guhagupta, according to the Śatasāhasrikā)
5. *Na lo ta* (Naradatta)
6. *Chouei t'ien* (Varuṇadatta)
7. *Tchou t'ien* (Indradatta)
8. *Ta yi* (Uttaramati)
9. *Yi yi* (Viśeṣanati)
10. *Tseng yi* (Vardhamānamati)
11. *Pou hiu kien* (Amoghadarśin)
12. *Chan tsin* (Susamprasthita)

⁶⁴⁹ These principal bodhisattvas constitute merely a stereotypical list and their number is not fixed at 22, even in the versions of the Pañcaviṃśati. Mokṣala's list has 23 (T 221, k. 1, p. 1a-b); the Sanskrit text ed. by N. Dutt (p. 5) and Dharmarakṣa's translation (T 222, k. 1, p. 147a-b) have 24; Hiuan tsang's translation (T 220, k. 401, p. 1c) has 26. The Śatasāhasrikā, p. 6-7) has even more. On the other hand, the first 16 bodhisattvas on the list, all living in the world, make up the homogeneous group of *ṣoḍaśa satpuruṣāḥ*, which appears a number of times in the Greater Vehicle: Wou leang cheou king, T 360, K. 1, p. 265c16; Viśeṣacintābrahmapariṣcchā, T 585, k. 1, p. 1a14; T 586, k. 1, p. 33b9; T 587, k. 1, p. 62b12; Saddharmapuṇḍarīkasūtra, p. 3, l. 10. These are the 16 bodhisattvas of the exoteric tradition (Hien kiao), distinct from the 16 bodhisattvas of the esoteric tradition (Mi kiao).

13. *Che cheng* (Suvikrāntavikramin)
14. *Tch'ang k'in* (Nityodyukta)
15. *Pou chö tsing tsin* (Anikṣiptadhura)
16. *Je tsang* (Sūryagarbha)
17. *Pou k'iue yi* (Anupamacintin)
18. *Kouan che yin* (Avalokiteśvara)
19. *Wen chou che li* or *Miao tö* (Mañjuśrī)
20. *Tche pao yin* (Ratnamudrāhastā)
21. *Tch'ang kiu cheou* (Nityokṣiptahastā)
22. *Mi lö* or *Ts'eu 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] *Śāstra*: All these bodhisattvas accompanying the Buddha were at Rājagṛha on the Gṛdhrakūṭaparvata.

Question. - These bodhisattvas are very numerous; why does the sūtra give the names of only twenty-two?

Answer. - If it 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 (*akṣara*) at their disposal.

Moreover, there are two categories among these bodhisattvas: the lay (*grhastha*) and the monastic (*pravrajita*):

1) These are the lay bodhisattvas, the first 16 on the list, beginning with Bhadrāpāla.

- Bhadrāpāla, of the vaiśya caste, is an old man from *Wang chö* (Rājagṛha).⁶⁵²

- Ratnākara, a young prince (*kumāra*), lives in Vaiśālī.

- Śubhagupta, a merchant's son (*śreṣṭhiputra*), lives in *Tchan po* (Campā).

- Sārthavāha, of the vaiśya caste, lives in *Chö p'o t'i* (Śravastī).

- Naradatta, of the brahmin caste, lives in *Mi t'i lo* (Mithilā).

⁶⁵⁰ The Chinese expression *pou tch'ou* or 'still awaiting succession' imperfectly renders the Sanskrit *ekajātipratibaddha* (Tibetan, *skye ba gcig thogs pa*), which means 'separated from Buddhahood by only one rebirth'.

⁶⁵¹ The Chinese expression *chao tsouen wei rechö* 'who will accede to the noble place' imperfectly renders the Sanskrit *bhūyastvena kumārabhūta* (Tibetan *phal cher gCon nur 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 Bhadrāpālasūtra, T 416, k. 1, p. 872a-b.

- Varuṇadatta is an *upāsaka* bodhisattva.

2) There are the monastic (*pravrajita*) bodhisattvas, Maitreya, Mañjuśrī, etc.

3) The bodhisattva Avalokiteśvara, etc., all come from a buddha-field (*buddhakṣetra*) in a foreign region (*deśantara*).

By citing a few lay people (*grhastā*), the sūtra includes all the lay bodhisattvas; it is the same for the monastic bodhisattvas and the foreign (*deśantarīn*) bodhisattvas.

Question. - What are the special (*viśeṣa*) qualities of the bodhisattva Bhadrāpāla 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 *Pien ki* (Vairocana), *Kouan che yin* (Avalokiteśvara), *Tō ta che* (Mahāsthāmaprāpta), etc. If the least were to be placed on top, you would have to cite first the bodhisattvas of fleshly body (*māṃsakāyabodhisattva*) and those who were about to produce the mind of enlightenment (*prathamacittotpādikabodhisattva*) for the first time.

Answer. - If the bodhisattva Bhadrāpāla 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 (*avadātavaśānabodhisattva*), and because the Buddha went specifically to Rājagṛha to preach the Prajñāpāramitā.

Furthermore, the bodhisattva Bhadrāpāla has immense qualities (*guṇa*) of every kind and, in the *Pan tcheou san mei* (Pratyutpannasamādhī)⁶⁵³ the Buddha praised his qualities.

Question. - If the bodhisattva Maitreya can be said to be 'awaiting succession' (*ekajātīpratibaddha*),⁶⁵⁴ why are the other bodhisattvas also called 'waiting for succession to Buddhahood'?

Answer. - Divided up among the [various] buddha-fields (*buddhakṣetra*) of the ten directions, these bodhisattvas are all awaiting succession (*ekajātīpratibaddha*).

⁶⁵³ This is the Bhadrāpālasūtra known by a Tibetan translation entitled *Da ltar hyi saṅs rgyas mñion sum du bEugs paḥi tin ne ḥdzin* = Pratyutpannabuddhasaṃmukhāvasthitasamādhī, Mdo X, 1 (Csoma-Feer, p. 250; OKC, no. 281, p. 299) and four Chinese translations due respectively to Jñānagupta (t 416), Tche tch'an (T 417 and T 418) and an anonymous translator (T 419).

⁶⁵⁴ In the Lesser Vehicle, it is claimed that the bodhisattva Maitreya, presently in Tuṣita heaven, will immediately succeed Buddha Śākyamuni in the course of a kalpa when the human lifespan will be 80,000 years (cf. Dīgha, III, p. 75; Tch'ang a han, T 1, k. 6, p. 41c; Tchong a han, T 46, k. 13, p. 511a). Maitreya therefore merits the adjective *pou tch'ou* 'awaiting succession'. But how would these innumerable other bodhisattvas also be awaiting succession?

The objection does not stop the Mahāyāna scholars who claim that at the same time there can be several Buddhas, provided that they are in different trichilocosms.

CHAPTER XIV: EMISSION OF RAYS

ACT I

Sūtra: Then, having himself arranged the lion-seat, the Bhagavat sat down cross-legged,⁶⁵⁵ 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 khalu bhagavān svayam eva siṃhāsanaṃ prajñāpya nyaśīdat paryāṅkaṃ baddhvā ṛjukāyaṃ prañidhāyābhimukhīm smṛtīm upasthāpya samādhirājaṃ nāma samādhim samāpadyate sma yatra sarvasamādhayo 'ntargatāḥ*).

Śāstra: Question. - The Buddha has a servant (*upasthāyaka*) and numerous bodhisattvas; why does he arrange the lion-seat (*siṃhāsana*) himself?

Answer. - This seat was created (*nirmita*) by the Buddha himself in accordance with the great assembly; this is why Ānanda [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 *siṃhāsana*? 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 (*puruṣasiṃha*), the seat where he sits down, whether it be on a bed (*āsana*) 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 (*puruṣasiṃha*) and people call the king of the land *puruṣasiṃha*. Just as a lion among animals is strong, fearless and can conquer all (*abhibhavati*), so the Buddha triumphs over all ninety-six heretical systems⁶⁵⁶ and is called *puruṣasiṃha*.

Question. - Sitting postures are numerous; why does the Buddha take just the cross-legged posture (*paryāṅkabandha*)?

⁶⁵⁵ The Buddha should be visualized as seated in *padmāsana*, '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 Mppś the lion-seat should be understood in a symbolic sense as the seat of the lion-man (*puruṣasiṃha*), the Buddha is sometimes represented seated on a *siṃhāsana*, 'a throne supported by lions'. Among other examples, see: a Buddha from Gandhāra, in A. von Le Coq, Von, *Land u. Leuten in Ost-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. *Bukkyō daijiten*, p. 296a-b.

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 (*kāyeryāpatha*), it is the most calming (*kṣema*): it is the posture of ecstasy, the usual position for finding the Path (*mārgalābha*). When king Māra sees it, he is sad and frightened. Sitting in this way is customary for the monastic (*pravrajita*): 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.
Slothfulness 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 praṇidhāya*).

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 (*abhimukhīṃ smṛtiṃ upasthāpayati*); when the mind wanders, he seizes 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 Samādhirājasamādhi.

⁶⁵⁷ For example, in the Satipaṭṭhānasutta (Majjhima, I, p. 56): *Kathaṅ ca bhikkhave bhikkhu kāye kāyānupassī viharati parimukhaṃ satim upaṭṭhapetvā.*

⁶⁵⁸ These postures have been condemned by the Buddha in Dīgha, I, p. 167.

What is the Samādhirājasamādhi? This samādhi is foremost among all the samādhis; [111c] it takes innumerable samādhis at will as object (*ālambate*). Just as the king (*rājan*) 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 samādhis.

Question. - By virtue of the power of the Buddha, all the samādhis [practiced by him] are necessarily foremost. Why do you call only the Samādhirāja foremost?

Answer. - Although all the samādhis practiced by the Buddha are necessarily foremost by virtue of his miraculous power (*rddhibala*), nevertheless there are differences (*viśeṣa*) among them; they do not all have the same value.

Question. - In what absorption (*samāpatti*) is the Samādhirājasamādhi contained (*saṃgrhīta*), and what is its nature (*lakṣaṇa*)?

Answer. - a) Some claim that the Samādhirājasamādhi has mastery (*vaśita*, *aiśvarya*) as its nature, that it is contained in the five good elements (*pañcakuśalaskandha*)⁶⁵⁹ and that it resides in the fourth dhyāna (*caturtha dhyāna*). Why?

It is in the fourth dhyāna that all the Buddhas, travelling on the path of seeing the truths (*satyadarśanamārga*), attain the fruit of *A na han* (anāgamin), and that they attain Buddhahood in eighteen mind-moments.⁶⁶⁰ It is in the fourth dhyāna that the Buddhas abandon life and it is in the fourth dhyāna that they enter into nirvāṇa-without-residue (*nirupadhiśeṣanirvāṇa*).⁶⁶¹ The eight stages (*bhavasthāna*),⁶⁶² the [eight] vimokṣas and the [eight] abhibhāvāyatanas⁶⁶³ are contained in the fourth

⁶⁵⁹ The five pure skandhas are *śīla*, *samādhi*, *prajñā*, *vimukti* and *vimuktijñānadarśana* (Dīgha, III, p. 279; Saṃyutta, 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. 3. - The P'i p'o cha, T 1545, k. 153, p. 780a-b; Kośa, II, p. 206, VI, p. 177, explain how the Bodhisattva comes to bodhi in one session (*ekāsanataḥ*) in dependence on the fourth dhyāna. This session consists of 34 mind-moments:

i) The sixteen moments of the path of seeing (*darśanamārga*) or understanding of the truths (*abhisamaya*) make of the future Buddha an anāgāmin detached from all existence except for the bhavāgra. These sixteen moments have been discussed above.

ii) The eighteen moments (nine *prahāṇas* or 'abandonments', nine *vimuktis* or 'deliverances') of the path of meditation (*bhāvanamārga*) or repeated study (*abhyāsa*) of the truths destroy the passions (*kleśa*) relating to bhavāgra in the future Buddha and assure him the quality of samyaksambuddha.

⁶⁶¹ This detail is noted in the stories of the Parinirvāṇa: *Catutthajjhānaṃ samāpajji; catutthajjhānā vuṭṭhahitbā samanantarā Bhagavā parinibbāyi*: Dīgha, II, p. 156; Saṃyutta, I, p. 158; Chinese translations of the Mahāparinirvāṇasūtra: 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: anabraka, puṇyaprasava, bṛhatphala and the five śuddhavāsikas - in all, seven places for rūpadhātu. This is the opinion of the Bahirdeśakas or Pāścātyas, "Westerners", i.e., Sarvāstivādins from Gandhāra. See Kośa, III, p. 2-3 as a note, where other opinions are mentioned.

dhyāna. The kṛtsnāyatanas are abundant in the fourth dhyāna. The fourth dhyāna is free of disturbances (*āniñjya*); it is not an obstacle (*āvṛṇoti*) to the dharmas of absorption. [On the contrary], in the desire realm (*kāmadhātu*), desire (*kama*) counteracts the mind of absorption (*samāpatticitta*); in the first dhyāna, investigation (*vitarka*) and analysis (*vicara*) stir up the mind; in the second dhyāna, it is great joy (*prīti*) that moves it; in the third dhyāna, it is great pleasure (*sukha*) that moves it. But in the fourth dhyāna, there is no disturbance.⁶⁶⁴

Moreover, the first dhyāna is burned up by fire (*tejas*), the second is flooded by water (*āpas*), the third is blown away by wind (*vāyu*), but the fourth is free of these three torments (*bādhana*),⁶⁶⁵ there is no inbreath or outbreath (*āśvāsa, praśvāsa*);⁶⁶⁶ it is pure in its equanimity and its memory (*upekṣāsmṛtipariśuddha*)⁶⁶⁷ This is why the Samādhirājasamādhi should be in the fourth dhyāna in the same way that a precious object has its place in a treasury.

b) Others say: Who can know the nature (*lakṣaṇa*) of a samādhi of the Buddha? All the dharmas of the Buddha have a unique nature (*ekalakṣaṇa*), without mark (*animitta*), immense (*aprameya*), incalculable (*asaṃkhyeya*), inconceivable (*acintya*). If the other samādhis [of the Buddha] are immense, incalculable and inconceivable, what then could be said of the Samādhirājasamādhi? The Buddha is the only one who knows it. If the basis of his miraculous power (*rddhipada*) and his morality (*śīla*) is inconceivable, what then could be said of the Samādhirājasamādhi?

Moreover, all the samādhis are collected (*antargata*) in the Samādhirājasamādhi; this is why it is called 'king of samādhis'. In the same way, all the rivers and all the streams of Jambudvīpa empty into the great ocean and all the people depend on their king.

Question. - The Buddha is omniscient (*sarvajñā*) and knows everything. [112a] Why does he enter into the Samādhirājasamādhi and what will he know subsequently (*prṣṭham*)?

Answer. - 1) He wishes to show that his wisdom (*prajñā*) is the result of causes and conditions (*hetupratyayasamutpanna*) and astound the six heretic teachers who claim: "Wisdom is always present in us; we always know."⁶⁶⁸ This is why it is said that the Buddha knows because he has entered into the Samādhirājasamādhi and, if he did not enter it, he would not know.

⁶⁶³ The relationships between the *dhyānas* on the one hand and the *vimokṣas* and *abhibhvāyatanas* on the other hand are very complicated: see Kośa, VIII, p. 204 seq.

⁶⁶⁴ See Majjhima, I, p. 454; Tchong a han, T 26, k. 50, p. 743b; Kośa, IV, p. 107; VII, p. 161; Kośavyākhyā, p. 677: *prathamam dhyānam vitarkavicārābhyāṃ kamyate, dvitīyam prītyā, tṛtīyam sukheṇa; naivam ebhiś caturtham kamyate.*

⁶⁶⁵ Kośa, III, p. 215

⁶⁶⁶ In *kāmadhātu* and the first three *dhyānas*, there is inbreath and outbreath (*ānāpāna*) (Kośa, VI, p. 153), but in the fourth *dhyāna*, these two breaths along with the other six *apākṣāla* are eliminated (Kośa, VIII, p. 161).

⁶⁶⁷ *Upekṣāpariśuddhi* is one of the four members of the fourth *dhyāna* (Kośa, VIII, p. 148).

⁶⁶⁸ See, for example, the pretensions to omniscience of Pūraṇa Kassapa, in *Āṅguttara*, IV, p. 428: *Pūraṇo Kassapo sabbāññū sabbadassāvī ñāṇadassanam paccupaṭṭitan ti.* - We have already seen the conceited attitude of Saccaka Nigaṇṭhīputta.

Question. - If that were so, the power of the Buddha would be very reduced!

Answer. - No, because he never has any trouble entering into Samādhirājasamādhi, and it takes him but a moment to do so. It is not the same for the śrāvakas, the pratyekabuddhas and the lesser bodhisattvas⁶⁶⁹ who try in every way (*upāya*) to enter samādhi.

2) Moreover, when he has entered Samādhirājasamādhi, the Buddha, with his six super-knowledges (*abhijñā*), penetrates the ten directions without obstacle or limit.

3) Moreover, when he has entered Samādhirājasamādhi, he manifests his great miraculous power (*rddhibala*) by means of all kinds of metamorphoses (*nirmāṇa*). If he manifested his great miraculous power without entering into Samādhirājasamādhi, some people might think that the Buddha was using the powers of magic (*māyabala*) 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 (*raśmi*) are created (*nirmita*), 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 Samādhirājasamādhi.

4) Moreover, if the Buddha entered some samādhi other [than the Samādhirāja], the devas, śrāvakas 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 Samādhirājasamādhi that no ārya nor even a tenth-bhūmi (*daśabhūmi*) bodhisattva is capable of sounding it out. [Actually, when the Buddha is deep in this Samādhirāja], no one knows what the support (*āśraya*) or what the object (*ālambana*) of the Buddha's mind is. This is why the Buddha enters into the Samādhirājasamādhi.

5) Moreover, there are occasions (*samaya*) when the Buddha emits great rays (*raśmi*) and manifests his great miraculous power (*rddhibala*): when he attains bodhi, when he turns the wheel of Dharma (*dharmacakra*), when a great assembly of devas and āryas gathers, when he astounds the heretics (*tīrthika*).⁶⁷⁰ He emits great rays on all these occasions. Indeed, it is in order to manifest his superiority (*viśeṣa*) that he emits great rays, so that all the beings of the ten directions, human and divine, so that all the arhats, pratyekabuddhas and bodhisattvas might know him by sight. This is why he enters into the Samādhirājasamādhi.

6) Finally, rays (*raśmi*) and miraculous power (*rddhibala*) may be lesser (*avara*), medium (*madhya*) or superior (*agra*): i) spells (*mantra*) and magic (*māyā*) can produce luminous effects (*raśminirmāṇa*) that are lesser; ii) devas, nāgas and asuras, by virtue of retribution (*vipaka*) for their actions, have rays and

⁶⁶⁹ I.e., the bodhisattvas before their entry into the bhūmis.

⁶⁷⁰ The Lalitavistara never fails to mention the lights rays emitted by the Bodhisattva-Buddha on the great occasions: when he leaves Tuṣita heaven (p. 51), when he is born (p. 80), when he goes to the bodhimāṇḍa (p. 278-279), when he gets ready to teach the Dharma at Benares (p. 420). - Corresponding passages in Foucaux' translation, p. 51, 80, 240, 341. - The Pāli scriptures are much more restrained on this subject.

As for the blazing of the Buddha "When a great assembly of devas or aryas gathers and when he astounds the heretics", it is represented frequently on the bas-reliefs, even when the texts find it unnecessary to mention it: see Foucher, *Art Gréco-bouddhique*, I, fig. 246 (Indra's visit); fig. 261 (dispute with the naked heretics).

miraculous power that are medium; *iii*) the one who has entered into samādhi by actual qualities (*guṇa*) and mental power (*cittabala*), is able to emit great rays and manifest great miraculous power that are superior. This is why the Buddha enters into the Samādhirājasamādhi.

Question. - All the samādhis have their own nature (*svalakṣaṇa*); how can they all be included in this [Samādhirājasamādhi]?

Answer. - 1) When one obtains the Samādhirājasamādhi, one obtains all the samādhis [by that very fact]. [112b] This is why 'they enter into it' (*tarāntargata*). By the power of the Samādhirāja, all the samādhis become immense (*aprameya*), incalculable (*asaṃkhyeya*) and inconceivable (*acintya*). This is why it is said that they are contained in it.

2) Furthermore, by entering into the Samādhirājasamādhi, one enters into all the other samādhis if one wishes.

3) Furthermore, when one has entered into the Samādhirājasamādhi, 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 Samādhirājasamādhi, he is able to contemplate all the universes (*lokadhātu*) of the ten directions and also all beings (*sattva*). This is why he enters into the Samādhirājasamādhi.

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Sūtra: 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 (*Atha khalu bhāgavān smṛtimān saṃprajānaṃs tasmāt samādher vyutthāya divyena cakṣuṣā sarvalokadhātuṃ vyavalokya arvakāyat smitam akarot*)

Śāstra: Question. - Having entered into the Samādhirājasamādhi, why does the Buddha leave it immediately and contemplate the universe?

Answer. - The Buddha enters Samādhirājasamādhi; he opens and examines the precious basket (*ratnaṭṭaka*) of all the buddhadharmas. In this samādhi, he contemplates and says to himself: "The basket of my Dharma (*dharmapiṭaka*) is immense (*aprameya*), incalculable (*asaṃkhyeya*) and inconceivable (*acintya*)." Immediately afterwards, he comes out of samādhi and contemplates beings (*sattva*) with his divine eye (*divyacakṣus*). He knows the misery of beings, he knows that the basket of the Dharma which comes from causes and conditions (*hetuprayayasamutpanna*) can also be attained by all beings but that the latter, plunged in the shadows of error (*mohāndhakāra*), do not ask for it and do not seek it. This is why he smiles with his whole body (*sarvakāyāt smitam karoti*).

Question. - The Buddha possesses the buddha-eye (*buddhacakṣus*), the wisdom-eye (*prajñācakṣus*) and the Dharma-eye (*dharmacakṣus*);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 (*māmsacakṣus*) is not great enough. The wisdom-eye (*prajñācakṣus*) knows the true nature (*satyalakṣaṇa*) of the dharmas; the Dharma-eye (*dharmacakṣus*) sees a given person and discovers by what skillful means (*upaāya*) and by what teaching (*dharma*) that person will find the Path; the buddha-eye (*buddhacakṣus*) is the direct insight (*pratyakṣāvagama*) into all dharmas. Here it is the divine eye that considers the universe (*lokadhātu*) and beings (*sattva*) without encountering any obstacles (*anāvaraṇam*). 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 (*māmsacakṣus*) 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 (*kuḍya*) or forests (*vana*). The zealous person (*vīryavat*), disciplined (*śīlavat*) and concentrated (*dhyāyin*), obtains it by the power of practice (*abhisamkārabala*); 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 (*saṃmatideva*), gods by birth (*upapattideva*), and pure gods (*viśuddhideva*). The *saṃmatideva* are [112 c] kings (*rājan*) and princes (*kumāra*). The *upapattideva* are gods like *Che* (Indra), *Fan* (Brahmā), etc. The *viśuddhideva* are the Buddhas, pratyekabuddhas and arhats. The Buddha is the most venerable of the *viśuddhidevas*; this is why it is not wrong to speak of the *divyacakṣus* [concerning him here].

[The sūtra says]: "With his divine eye he contemplates the entire universe." All the beings of this universe always seek happiness (*sukha*); their minds become attached (*abhiniviṣate*) to the ātman, but in reality there

⁶⁷¹ Here the Mpp^s attributes five cakṣus or visual powers to the Buddha. It will refer to them again later at k. 33, p. 305. These are: 1) the fleshly eye (*māmsacakṣus*), 2) the divine eye (*divyacakṣus*), 3) the wisdom-eye (*prajñācakṣus*), 4) the Dharma-eye (*dharmacakṣus*) and the buddha-eye (*buddhacakṣus*). The same list occurs in Mahāvastu, I, p. 158, and Dharmasamgraha, chap. LXVI. Lalitavistara, p. 3, l. 5; p. 413, l. 2, describes the Buddha as *pañcacakṣuhsamanvāgata*. These *cakṣus* were already mentioned in the canonical scriptures, either separately (see Rhys Davids-Stede, s.v. *cakkhu*) or as a group. A list of the first three eyes is in Itivuttaka, p. 52, Kathāvatthu, p. 251; a full list of the five eyes in Cullaniddeśa, p. 235 and Atthasālini, p. 306, but the fourth is designated by the expression *sānatacakkhu* instead of *dhammacakkhu*.

The five eyes are also enumerated in a Sogdian text from the Pelliot mission, ed. by E. Benveniste in TSP, no. 10, p. 126-127.

is no ātman. Beings always are afraid of suffering (*duḥkha*) but they always suffer: they are like blind people (*andha*) 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 sūtra say that the Buddha smiles with his whole body (*sarvakāyāt*)?

Answer. - The Buddha who has obtained mastery (*aiśvarya*, *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 (*sarvaromakūpavivartana*): 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 (*mahāpṛthivī*) 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 (*asamkhyeyasattva*) will continue the Buddha's lineage (*buddhagotra*): that is the grave reason.

2) Furthermore, the Buddha said: "From lifetime to lifetime, I was once a tiny insect (*krmi*), a wretched thing, but little by little I accumulated the roots of good (*kuśalamūla*) and I finally attained great wisdom (*mahāprajñā*). Today I am a Buddha: my miraculous power (*rddhibala*) is immense (*apramāṇa*). 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 (*gatha*) 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 (*anutpanna*) nor destroyed (*aniruddha*), will perform the actions that lead [to Buddhahood]? That is why the Buddha smiles.

4) Furthermore, the Prajñāpāramitā is essentially pure (*viśuddha*): like space (*ākāśa*), it can be neither given nor received. The Buddha, who wants to convert all beings, resorts to various skillful means (*upāya*), such as rays (*raśmi*) and miraculous qualities (*rddhiprabhāva*), 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 (*muditā*) 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 (*anutpanna*), non-ceasing (*aniruddha*), absolutely empty (*śūnya*), unpronounceable (*anakṣara*), unnameable (*anāmaka*), unspeakable (*anabhilāpya*), inexpressible (*anirvācya*); however, they must be given a name (*nāman*) and letters (*akṣara*) must be applied to them when one speaks of them to others in order to lead them to deliverance (*vimokṣa*): 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 (*śuṣkatṛṇa*) 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 (*dharmaśatyalakṣaṇa*) without letting them be burned by the fire of attachment (*saṅgatejas*) 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.

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Sūtra: Wheels with a thousand spokes [imprinted on] the soles of his feet shoot out six hundred prabhedakoṭi of rays (*Tasyādhasṭāt pādatalayoḥ sahasrārābhyāṃ śaṭraśmiprabhedakoṭīśatāni niśceroḥ*)

Śāstra: Question. - Why does he first emit light from his body?

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 (*śraddhāviśuddhi*) and great veneration (*satkāra*): 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 bodily light and beings know that if his bodily light appears, the rays of his wisdom (*prajñāraśmi*) will [soon] be emitted.

3) Finally, all beings are attached (*sakta*) 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 (*sūryacandramas*) illuminate only the four continents (*cāturdvīpaka*); but the rays emitted by the Buddha fill a trisāhasramahāsāhasralokadhātu and, leaving this trisāhasramahāsāhasralokadhātu, they extend as far as the nadir (*adhastād diś*). 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 (*pādātala*)?

Answer. - The body owes its stability (*pratiṣṭhāna*) 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

⁶⁷² This is a matter of the 80,000 or 84,000 *dharmaskandhas*.

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 prabhedakoṭi of rays that escape from the soles of his feet up to and including those that come from his cranial protuberance [113b] (*uṣṇīṣa*) can be counted. If they cannot fill the trisāhasramahāsāhasralokadhātu, how could they then fill the ten directions?

Answer. - The rays from the body [of the Buddha] are a source of light (*āloka*) and the secondary currents coming from this source are innumerable (*apramāṇa*) and incalculable (*asamkhyeya*). Just as the *K'ie lo k'ien lo* insect (?), the body of which is minuscule (*paramāṇu*), 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 (*vineyasattva*), grow to be infinite.

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Sūtra: In the same way, beams of six hundred *prabhedakoṭi* of rays are emitted (*niśceroḥ*) from the ten toes of his feet (*pādāṅguli*), from his two ankles (*gulpha*), from his two thighs (*janghā*), from his two knees (*jānumaṅḍala*) from his two hips (*kaṭi*), from his spine (*prṣṭha*), from his belly (*udara*), from his sides, from his navel (*nābhi*), from the 'śrīvatsa' mark on his chest (*hṛidayaśrīvatsa*), from his shoulders (*aṃsa*)⁶⁷³, from his arms (*bāhu*), from his hands (*hastā*), from his ten fingers (*aṅguli*), from his neck (*grīvā*), from his mouth (*mukha*), from his forty teeth (*danta*), from his two nostrils (*ghrāṇa*), from his two eyes (*caṅśus*), from his two ears (*śrotra*), from his *urnā* and from his *uṣṇīṣa*.⁶⁷⁴

Śāstra. - If the rays that shoot out from the soles of his feet can illuminate the trisāhasramahāsāhasralokadhātu and the universes of the ten directions, why do the other parts of his body also shoot out six hundred prabhedakoṭi of rays?

Answer. - I have said above that the rays from the soles of his feet light up the direction of the nadir (*adhastād diś*), 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 (*pratiṣṭhāna*) of the entire body, are the most important and, for this reason, the Buddha emits six hundred prabhedakoṭi of rays from the soles of his feet. By so doing, he shows beings that, of his thirty-two marks (*dvātriṃśallakṣaṇa*), the foremost consists of having his feet well-planted (*supraṭiṣṭhitapādātala*), but that the other parts of his body have also a miraculous power (*rddhibala*).

Question. - On which samādhi, on which abhijñā and on which dhyāna does the Buddha depend (*āśrita*) to emit his rays?

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).

⁶⁷⁴ Cf. Pañcaviṃśati, p. 6, and Śatasāhasrikā, p. 7-8.

Answer. - Among all the samādhis, he depends on the Samādhirājasamādhi; among the six *abhijñās*, he depends on the *abhijñā* of miraculous power (*rddhyabhijñā*); among the four *dhyānas*, he depends on the fourth *dhyāna*. The fire of the fourth *dhyāna* 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 (*dharmacakra*), the Buddha emitted immense rays that filled the ten directions. Why then would he not emit rays when he preaches the Mahāprajñāpāramitā?

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 Saṃgha.

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Sūtra: From these rays (*raśmi*) came a great light (*avabhāsa*) that illuminated (*parisphoṭati*) the trisāhasamahāsāshralokadhātu. From the trisāhasramahāsāshralokadhātu, it went to illuminate universes in the east (*pūrvasyām diśi*) as numerous as the sands of the Ganges (*gaṅgānudīvālukopamā lokadhātavaḥ*). And it was the same in the south (*dakṣiṇasyām diśi*), in the west (*paścimāyām diśi*) and in the north (*uttarasīyām diśi*), in the four intermediate directions (*vidikṣu*), at the zenith (*upariṣṭhād diśi*) and at the nadir (*adhastād diśi*).⁶⁷⁷ And all the beings touched by this light were settled into supreme perfect

⁶⁷⁵ Cf. Milinda, p. 118: *cakkavattimaṇi samantā yojanaṃ obhāseti*.

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: Pañcaviṃśati, ed. N. Dutt, p. 6; Chinese translations: T 221, p. 1b12-13; T 222, p. 147b25-26; T 223, p. 217b21; Śatasāsrīkā, p. 9; Sukhāvātīvyūha st. 12; Saddharmapuṇḍarīka, p. 243; Mahāvīyūtpatti, no. 8326-8337; Saṃyutta, III, p. 124.

There are ten directions (*diś, disā, phyogs, fang*) subdivided in the following way:

a) The four directions proper:

East (*pūrvā, purimā* or *puratthimā, śar, tong*),

South (*dakṣiṇā, dakkhiṇā, lho, nan*).

West (*paścimā, pacchimā, nub, si*).

North (*uttarā, uttarā, byañ, pei*).

b) The four intermediate directions: *vidiś, vidisā* or *anudisā, phyogs-htsham, wei* (120 and 8) or *yu* (170 and 9):

North-east (*uttarapūrvā, uttaraparimā, byañ-śar, tong-pei*).

South-west (*pūrvadakṣiṇā, purimadakkhiṇā, śar-lho, rong-nan*).

South-east (*dakṣiṇapaścimā, dakkhiṇapacchimā, lho-nub, si-nan*).

North-west (*paścimottarā, pacchimmuttarā, nub-byañ, si-pei*)

c) The two directions above and below (in Pāli, *paṭidissā* in Dīgha, III, p. 176): nadir (*adhaḥ, adhastāt* or *heṣṭhīmā, adho* or *heṭṭhimā, ḥog, hia*).

Zenith (*ūrdhvam, upariṣṭhāt* or *upariṣṭhā, uddham* or *uparimā, steñ, chang*).

enlightenment (*ye ca sattvās tena mahatā raśmyavabhāsenā sphutā avabhāsītās te sarve niyatā abhūvan anuttarāyāṃ samyak sambodhau*).

[113 c] Question. - The nature of fire (*tejas*) is flame which rises upward (*ūrdhvajvāla*), that of water (*āpas*) is moisture which tends to go downward (*adhaḥsnigdhatā*), that of wind (*vāyu*) is sinuous movement (*tiryaggamana*). Therefore the vapor ignited by the rays [of the Buddha] will necessarily go upwards. Why does the sūtra say that that it illuminates everywhere (*parisphoṭati*) the trisāhasramahāsāsrālokadhātu 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 (*sūryakānta*) and the vapor of water of the moon-stone (*candrakānta*).⁶⁷⁸

Although the nature of fire (*tejolakṣaṇa*) 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 (*iṣu*) shot by a bow (*dhanus*) 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 (*sattvacittānuvartanāt*), 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 west or the north, the difficulty would be the same.

Question. - When do the rays disappear?

Answer. - The Buddha uses his miraculous power (*rddhibala*); 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 (*dīpa*) 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.

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Sūtra: 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.

⁶⁷⁸ *Sūryakānta* and *candrakānta*: cf. Milinda, p. 118; Saṃdhinirmochana, p. 268. - The *sūryakānta*, cold to the touch, emits fire when it is exposed to the sun's rays. Cf. Kālidāsa in Śhākuntala, II 7: *śamapradhāneṣu tapodhaneṣu gūḍhaṃ hi ... 'bhibhavād vānti*. "In ascetics among whom tranquility predominates, a burning energy is hidden; they are like the *sūryakānta*, cold to the touch, but which burst into flames when provoked by other fires."

On the other hand, the *candrakānta* streams with water when exposed to the moon's rays. Cf. Bhavabhūti in Uttarāmacarita, VI, p. 12: *vikasati hi pataṅgasyodaye puṇḍarīkaṃ ... candrakāntaḥ* "The lotus blossoms at sunrise, but the moon-stone streams with water when the star with cold rays appears." (tr. N. Stchoupak, p. 117).

Śāstra. - What is a trisāhasramahāsāhasralokadhātu or trichiliomegachiliocosm?

Answer. - The Buddha defined it (*vyākaroṭi*) in the Tsa a han (Saṃyuktāgama).⁶⁷⁹

"A thousand suns (*sūrya*), a thousand moons (*candra*), a thousand Jambudvīpas, a thousand [Avara]godanīyas, a thousand Uttarakurus, a thousand Pūravidehas, a thousand Sumerus, a thousand Cāturmahārājikas. a thousand Trāyastriṃśas, a thousand Yāmas, a thousand Tuṣitas, a thousand Nirmāṇaratis, a thousand Paranirmitavaśavartins, a thousand Bramalokas, a thousand Mahābrahmās: all that is called *sāhasracūḍikalokadhātu* (chiliomicrocosm) or *cūḍika* for short.

A group of a thousand universes of the sāhasracūḍika type is called *dvisāhasramadhyamalokadhātu* (dichiliomesocosm).

A group of a thousand universes of the dvisāhasramadhyama type is called *trisāhasramahāsāhasralokadhātu* (trichiliomegachiliocosm)."

Thus we have the sāhasralokadhātu (= 1,000), then the dvisāhasramadhyama

(= 1,000 x 1,000 or a million), finally the trisāhasramahāsāhasra (= 1,000 x 1,000,000 or a billion). Therefore a billion suns, moons, etc., up to a billion Mahābrahmās is a trisāhasramahāsāhasralokadhātu. The creation (*vivartana*) and the destruction (*saṃvartana*) [of the universes within a group] takes place at the same time.

Some say: The period of duration (*sthiti*) is a kalpa, the period of destruction (*saṃvarta*) is a kalpa, the period of creation (*vivarta*) is a kalpa: that is the trisāhasramahāsāhasralokadhātu.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 (*śāstra*), by plague (*roga*) and by famine (*durbhikṣa*).⁶⁸²

The trisāhasramahāsāhasralokadhātu rests on space (*ākāśa*). [On top of space, the circle of wind (*vāyumaṇḍala*)], on top of wind, [the circle] of water (*abmaṇḍala*); on top of the water, [the golden] earth (*kañcanamayī bhūmi*); on the earth, people. Mount Sumeru has the abodes of two classes of gods, the Cāturmahārājikas and the Trāyastriṃśas. The others, the abodes of the Yāma gods, etc., are lands formed

⁶⁷⁹ The passage that follows is taken from three consecutive sūtras of the Saṃyuktāgama: Tsa a han, T 99 (no. 424-426), p. 111c-112a. There is no correspondent in the Pāli Saṃyutta.

The same passage also occurs in various places in the Chinese Āgamas: in the Cosmography of the Tch'ang 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. 799c).

On the other hand, the Pāli Nikāyas contain only one text relating to the three chiliocosms: it occurs in Aṅguttara, V, p. 59): *Yāvataṃ Ānanda candimasuriyā pariharanti disā bhanti virocanaṃ loko ayaṃ vuccat' Ānanda tisahassī mahāsahassīlokadhātu*.

It is the Greater Vehicle that has specially developed the chiliocosms; see the references gathered by S. Beal, *Catena*, p. 101 seq. See also Kośa, III, p. 170.

⁶⁸⁰ Kośa, III, p. 181-182.

⁶⁸¹ *ibid.* p. 184, 215.

⁶⁸² *ibid.*, p. 207.

of the seven jewels (*saptaratnabhūmi*) 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 trisāhasramahāsāhasralokadhātu 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 (*mūla*) the Buddha's miraculous power (*rddhibala*), and as long as they persist, they will not disappear. Just as in the sea of the nāgas (*nāgahrada*), 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 (*mahānādi*); there are some that surpass even the Ganges. Why do you always use the expression 'as numerous as the sands of the Ganges' (*gagaṇānadīvālukopama*)?

Answer. - 1) Because the Ganges is sandier 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 (*uttarānta*) boundaries and empty into the oceans in the four directions of space (*caturdiśasamudra*).⁶⁸⁴

At the northern boundaries, in the Snowy Mountains (Himavat), there is lake *A na p'o ta to* (Anavatapta); in the lake there is a lotus golden in color and made of the seven jewels (*suvarṇavarṇānisaptaratnamayāni*

⁶⁸³ *ibid.*, p. 138-141.

⁶⁸⁴ The four great rivers of Jambudvīpa have already been mentioned. The main sources are: Tch'ang a han T 1, k. 18, p. 116c; separate versions of the Cosmography of the Dīrgha: T 23, k. 1, p. 279a; T 24, k. 1, p. 313a; T 25, k. 1, p. 368a; Sa po to sou li yu nai ye king, T 30, p. 812a; Tseng yi a han, T 125, k. 21, p. 658b-c, and k.34, p. 736b; Sin ti kouan king, T 159, k. 4, p. 307b; P'i p'o cha, T 1545, k. 5, p.21c-22a; Kośha, III, p. 147; Si yu ki, T 2087, k. 1, p. 869b (tr. Watters, *Travels*, I, P. 32-34). - In his commentaries on the Nikāyas, Buddhaghosa describes at length where these rivers take their source: lake *Anotatta* has four mouths: *sīhamukha*, *katthimukha*, *assamukha* and *usabhamukha*, 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: *āvattagaṅgā*, *kañhagaṅgā*, *ākāsagaṅgā*, *bahalagaṅgā* and *ummaggagaṅgā*. All of this information has been gathered by Malalasekera, s.v. *Anotatta* (I, p. 96) and *Gaṅgā* (I, p. 733). Iconographic study, J. Przulski, *Le symbolisme du pilier de Sarnath*, ML, p. 481-498. (I, p. 733).

padmāni), as large as a chariot wheel.⁶⁸⁵ [Its master], Anavatapata, 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 (*Siang t'eou* = *hastimukha*); *ii*) at the south, the Ox's Mouth (*Nieou t'eou* = *vṛiṣabhamukha*); *iii*) at the west, the Horse's Mouth (*Ma t'eou* = *aśvamukha*); *iv*) at the north, the Lion's Mouth (*Che tseu t'eou* = *siṃhamukha*).

a) In the east, the Elephant's Mouth empties into the *Heng* (Gaṅgā). Its bed consists of golden sand (*suvarānavālukā*).

b) In the south, the Ox's Mouth empties into the *Sin t'eou* (Sindhu). Its bed also consists of golden sand.

c) In the west, the Horse's Mouth empties into the *P'o tch'a* (Vakṣu). Its bed also consists of golden sand.

d) In the north, the Lion's Mouth empties into the *Sseu t'o* (Sītā). 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 (*pūrvasamudra*). - The Sindhu comes from the mountain in the north and empties into the southern ocean (*dakṣiṇasamudra*). - The Vakṣu comes from the mountain in the north and empties into the western ocean (*paścimasamudra*). - The Sītā comes from the mountain in the north and empties into the northern ocean (*uttarasamudra*).

The Ganges 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 (*āpatti*), stains (*mala*) and faults (*pāpa*) of those who bathe there are completely removed.⁶⁸⁸ Since all people venerate and know this river, the sands of the Ganges are taken as comparison.

4) Finally, the other rivers change their name vying with one another, but the Ganges keeps its name from generation to generation; this is why the sands of the Ganges are taken for comparison and not the other rivers.

[114 b] Question. - How many grains of sand are there in the Ganges?

⁶⁸⁵ According to the Si yu ki, l.c., Anavatapta is located at the center of Jambudvīpa, south of the Perfumed Mountain (*Gandhamādana*) and north of the great Snowy Mountain (*Himavat*). This is evidently a mythical lake which would be sought in vain on a map (Watters, I, p. 35); this however did not prevent the kings of Ceylon from trafficking in its waters (Mahāvamsa, XI, v. 30).

⁶⁸⁶ For this nāgarāja, see Hobogirin, s.v. *Anokudatsu*, p. 33; in Si yu ki, he is a bodhisattva of the eighth bhūmi.

⁶⁸⁷ On the identification of the Sindhu, the Vakṣu and the Sītā with the Indus, the Oxus and the Tarim, see references of L. de La Vallée Poussin in Kośa, III, p. 147, 148 as note.

⁶⁸⁸ Cf. Hopkins, *Epic Mythology*, p. 6. Buddhism condemns this superstition (cf. Therīgathā, v. 236-251; tr. Rh. D., *Sisters*, p. 117-119).

Answer. - No mathematician is capable of knowing the number;⁶⁸⁹ it is known only by the Buddhas and dharmakāya bodhisattvas who are able to number the atoms (*paramāṇu*) 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 brahmin 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 brahmin 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 brahmin 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 (*deśanādharmā*), 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 trisāhasramahāsāhasralokadhātu 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 anlightenment (*Atha khalu Bhagavān punar eva sarvaromakūpebhyaḥ smitaṃ kṛtvā rāsmīn niścārayati sma yair ayaṃ trisāhasramahāsāhasraro lokadhātuḥ parisphuto'bhut. taiś ca daśasikṣu*

⁶⁸⁹ The Saṃyutta has already affirmed this (IV, p. 376): *Taṃ kiṃ maññasi mahārāja. atthi te koci gaṇako vā vālukasatasahassānti vā ti. - No hetam ayye.*

⁶⁹⁰ I [Lamotte] know this episode in the Buddha's life only from a mixed Sanskrit stanza from the Lalitavistara, p. 166: *Syamu ṛṣi upagatu puri drumanitlaye tatha tava avitatha samagira racitā*

"Once, having gone to the ṛṣi 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 kouang ta tchouang yen king, T 187, k. 5, p. 566b10, the ṛṣi is called *Chō mo* (37 and 8; 64 and 11), which gives Śyamu in Sanskrit.

gaṅgānadīvālukopamāḥ sarvalokadhātvaḥ parisphutā abhūvan. ye ca sattvās tayā prabhayā spr̥ṣṭās te sarve niyatā abhūvan anuttatāyāṃ samyaksambodhau).

Śāstra: Above, the Buddha smiled with his whole body (*sarvakāyāt*); why does he smile here with all the pores of his skin (*sarvaromakūpebhyaḥ*)?

Answer. - When he smiled with all his body, he was smiling with a coarse part (*sthūlabhāga*); now when he smiles with all his pores, he is smiling with a subtle part (*sūkṣmabhāga*).

Moreover, when he smiled with his whole body, the rays could be counted; now when he smiles with all his pores, his rays are innumerable (*asaṃkhyeya*).

Finally, those who had not been saved by the rays emitted from his body now obtain salvation by encountering the rays emitted from his pores. Thus, when a tree (*vr̥kṣa*) is shaken (*dhumoti*) to gather the fruit, the ripe fruit (*paripakvaphala*) fall at once, but the tree must be shaken again to get the green fruit; the net (*jāla*) [114c] must be cast in order to take fish (*matsya*) and, if it is not full, it must be cast again until the fish are taken.

As for the reasons for smiling, they are the same as above.

ACT III

Sūtra: Then by means of his usual light (*prakṛtiprabhā*) the Bhagavat illumined the trisāhasramahāsāhasralokadhātu; this brilliance extended to all the universes of the east as numerous as the sands of the Ganges, and it was the same in the ten directions. All the beings who were touched by this light were destined to supreme complete enlightenment (*Atha khalu Bhagavān prakṛtiprabhayā trisāhasramahāsāhasraṃ lokadhātum avabhāsayāmāsa. yāvat pūrvasyāṃ diśi gaṅgānadīvālukopamā lokadhātavas tayā prabhayā avabhāsītā abhūvan. yāvat daśasu dikṣu gaṅgānadīvālukopamā lokadhātvas tayā prabhayā avabhāsītā abhūvan. ye ca sattvas tayā prabhayā spr̥ṣṭās te sarve niyatā abhūvan anuttarāyāṃ samyaksambodhau).*

Śāstra: First the Buddha smiled with his entire body (*sarvakāyāti*) then he emitted rays from the pores of his skin (*romakūpebhyaḥ*); 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 (*muditā*) and, recognizing the true light of the Buddha, they finally reach anuttarasamyaksambodhi.

Question. - What is the usual light (*prakṛtiprabhā*) of the Buddha?

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*.⁶⁹¹

Question. - Why is the usual light of the Buddha one armspan in width (*vyāma*) and not larger?

Answer. - The usual light of the Buddha is immense (*apramāṇa*) and lights up the universes of the ten directions. The miraculous bodily light of the Buddha Śhākyamuni is immense; it is the width of one armspan, a hundred armspans, a thousand prabhedakoṭi of armspans and fills up the trisāhasramahāsāhasralokadhātu and the ten directions. However, the Buddhas' custom is to manifest in the world of the five corruptions (*pañcakaṣāyaloka*), where beings are of middling qualities (*guṇa*) and knowledge (*jñāna*), a brilliance of only one armspan (*vyāmaprabhā*). If he showed a larger brilliance, the people today, of little merit (*alpapunya*) and weak faculties (*mṛdvindriya*), would be unable to tolerate the

⁶⁹¹ A number of references to the thirty-two marks have been collected above. In the lists presumed to be the oldest, those of the Nikāyas and the Āgamas, the *vyāmaprabha* mark is missing or is put among the eighty secondary marks (*anuvyañjana*), but it does appear in the later lists: Tchong hiu mo ho ti king, 21st mark (T 191, k. 3, p. 940b); Pañcaviṃśati: 15th mark (T 223, k. 24, p. 395c); Daśasāhasrikā (ed. Sten Konow, p. 110); Bodh. bhūmi, 12th mark (p. 375); Vibhāṣhā, 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 (*siun = 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 Āvadanās, on almost every page, there is a completely stereotyped physical description of the Buddha where this characteristic is always mentioned: cf. Avadānaśataka in 32 different places (e.g., p. 3, 18, 37, etc.); Divyāvadana (e.g., p. 45-47, 75, etc.): *Atha N. Bhagavantaṃ dadarśa dvātriṃśatā samantato bhadrakam*. "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 Śhākyamuni had undergone had dulled his thirty-two marks, but according to the Lalitavistara, p. 270, they reappeared along with the *vyāmaprabhatā* when the future Buddha ate the milk gruel offered to him by Sujātā. Some texts state that this light, one armspan in width, has a circular shape (cf. Divyāvadana, p. 361: *vyāmaprabhāmaṇḍalamāṇḍitaṃ Bhagavato rūpam*).

A. Foucher, *Art Gréco-bouddique*, 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 Śrāvastī 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-bouddique*, 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 Dīpaṃkara, where the future Buddha to whom the prediction is about to be given is represented with a radiating aureole (ibid., I, p. 277, fig. 140); a coin from Kaniṣka 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 (*mukhamaṇḍala*) 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).

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 (*tīkṣhendriya*) and eminent merit (*gurupunya*) that the Buddha shows his immense brilliance (*apamāṇaprabhā*).

Besides, there are people who, seeing the usual light of the Buddha, rejoice (*pramodante*) 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 many lights of the Buddha but, on contemplating his usual light, they are destined to anuttarasamyaksambodhi.

ACT IV

Sūtra: Then the Bhagavat put out his broad tongue and covered the trisāhasramahāsāhasralokadhātu with it. Having lighted it up, he began to smile. From his tongue there shot out innumerable millions of prabhedakoṭis of rays; on each of these rays appeared lotuses of precious jewels with a thousand petals golden in color; on these lotuses sat magical Buddhas cross-legged preaching the six virtues; beings who heard them were established in supreme complete enlightenment (*Atha khalu Bhagavāms tasyāṃ velāyāṃ jihvendriyaṃ nirṇāmayāmāsa. yenemaṃ trisāhasramahāsāhasraṃ lokadhātuṃ jihvendriyenācchādāmāsa. taṃ sphuritvā smitam akarot. tasmāj jihvendriyādanekāni raśmiprabhedakoṭīśhatasahasrāṇi niśceroḥ saśmimukhe caikaikasmin ratnamayāni suvarṇanirbhāsāni sahasrapatṭrāṇi padmāny utpannāny abhūvan. teṣu padmeṣu nirmāṇabuddhāḥ paryāṅkaṃ baddhvā niṣaṅṅā abhūvan ṣaḍpāramitādharmaśānanāṃ deśyantāḥ. ye ca sattvās tāṃ dharmadeśanāṃ śṛṇvanti te niyatā bhavanty anuttarāṃ samyaksambodhau*).⁶⁹²

Śāstra: Question. - The Buddha Bhagavat is venerable (*bhadanta*) and respected (*gurukṛta*). Why then does he put out his broad tongue (*prabhūtajihvā*): one would say out of thoughtlessness?

Answer. - Three times the Buddha shot out rays of light previously that illumined the beings of the ten directions and brought them to deliverance (*vimokṣa*). Now, wishing to preach the Mahāprajñāpāramitā which is profound (*gambhīra*), difficult to sound out (*durvigāhya*), difficult to understand (*duravabodha*) and difficult to believe (*durgrāhya*), he puts out his broad tongue as a test (*sākṣin*), for the words pronounced by such a big tongue are necessarily true.⁶⁹³

⁶⁹² Cf. Pañcaviṃśati, p. 7-8; Śatasāhasrikā, p. 11-12.

⁶⁹³ As we have seen above, the 27th mark, *prabhūtajihvatā*, goes along with the cryptorchidy of the Buddha. Its symbolism seems to have varied in the course of time: according to the Āloka, p. 919, it was a reward for gentleness of words (*ślakṣnādivacanāt prabhūtajihvatā*); in the Mppś and, as we shall see later, the Dīvyāvadana and the Mūlasarvāstivādin Vinaya, it is a proof of truth.

THE BUDDHA'S JOURNEY TO ŚĀLĀ⁶⁹⁴

Once, having spent the Rains Retreat (*varṣa*) in the country of *Chō p'o t'i* (Śrāvastī), the Buddha started out to travel followed by Ānanda and was about to enter a village of brahmins (*brāhmaṇagrāma*). 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 *kārṣāpaṇas*." 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 (*dhautena pātreṇa*).⁶⁹⁵

⁶⁹⁴ In this story the Mppś combines two episodes of the Buddha's life: the first, taken from the *Piṇḍasūtra*, tells about the Buddha's trip to a village of brahmins and his return with an empty bowl; the second, taken from the *Brāhmaṇadārikāvadāna*, 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 āvadāna 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 *Piṇḍasūtra*:

1) Four different versions: *i*) Saṃyutta, I, p. 113-114 (tr. Rh. D., *Kindred Sayings*, I, p. 143-144; Geiger, I, p. 177-178; - *ii*) Tsa a han, T 99 (no. 1095), k. 30, p. 288a; *iii*) Tseng yi a han, T 125, k. 41, p. 772a-c (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 leou souen* is Krakucchana and not Krośa); - *iv*) Dhammapadātṭha, III, p. 257-258 (tr. Burlingame, *Legends*, III, p. 72-73).

2) Numerous allusions: Mppś, T 1509, k. 9, p. 121c; Milinda, p. 154 (tr. Rh. D., I, p. 219); - Legend of Aśoka: Divyāvadāna, p. 350; A yu wang tchouan, T 2042, k. 5, p. 119b; A yu wang king, T 2043, k. 8, p. 159c (tr. Przyluski, *Aśoka*, p. 357); - Ta tchouang yen louen king, T 201 (no. 54), k. 9, p. 308b (tr. Huber, *Sūtrālamkāra*, p. 267); Ken pen chouo... yao che, T 1448, k. 18, p. 94c; - P'i p'o cha, T 1545, k. 76, p. 392a22.

References to the *Brāhmaṇadārikāvadāna*: This is the fourth āvadāna in the Divya, p. 67-72. - It is also in the Mūlasarvāstivādin Vinaya; Ken pen chouo... yao che, T 1448, k. 8, p. 36a3-37a5. - A slightly different story in Kieou tsa p'i yu king, T 206 (no. 31), k. 1, p. 55c-516a (tr. Chavannes, *Contes*, I, p. 393-395).

⁶⁹⁵ In the Sanskrit and Chinese sources, this brahmin village is called *Śālā*; in the Pāli sources, *Pañcasālā* 'the five sālā trees'; it was a place in Magadha (Saṃyutta). The Buddha came there during the visitors' festival (*pāhuṇakāni*) during which the young boys and the young girls exchanged gifts. The villagers refused alms to the Buddha because they were possessed (*anvāviṭṭha*) by Māra pāpimat. The Mppś 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 Saṃyutta is evidently disordered and that of the Tsa 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 (Saṃyutta, I, p. 114; Tsa a han, p. 288a): *Apuññaṃ pasavi Māro na me pāpaṃ 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 Dhammapadātṭha, III, p. 258, assumes that his intention was to ridicule (*hassakeḷi*) the Buddha, but the canonical sources are precise: Māra promises to force the inhabitants to give him alms: "*Ahaṃ karissāmi yathā Bhagavā piṇḍaṃ lacchati*." What is the reason for this about-face? This is given by the

At that time, there was an old woman in a house⁶⁹⁶ [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 (*bhinnamṛdbhājana*) 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 (*lakṣaṇa*), his minor marks (*anuvyañjana*), his golden color (*suvarṇavarṇa*), his *ūrṇa*, his *uṣṇīṣa* and his aureole one armspan in breadth (*vyāmprabhā*) - 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 (*karuṇā*) for all beings." Filled with pure faith (*śraddhāviśuddhi*), 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 benefits and, no longer knowing how to deal with luxury, would always seek for more sensory pleasures. But the Buddha, reading the intentions of the Evil One, refused by the following stanza (Saṃyutta, I, p. 114; Tsa a han, p. 288a): *Susukhaṃ vata jīvāma yeṣhaṃ no devā Ābhassarā yathā ti*. "In perfect joy we live, we who possess nothing. Joy will be our food like the radiant gods."

The A tu wang 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 desirous thoughts, one's mind does not cease to be joyous, like the Ābhāsvara gods" (tr. Przyluski).

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 Bhadrakalpa to the Buddha Krakucchanda who was depending on this city with his 40,000 disciples. Māra pledged the population to refuse to give them any alms. When his monks returned with their empty bowls, Krakucchanda asked them to spurn the four types of human food (*kavaḍḍikāra āhāra, sparśa, manaḥsaṃcetanā, vijñāna*: cf. Kośa, III, p. 119) and seek only the five kinds of superhuman food (*dhyāna, prañidhāna, smṛti, vimokṣa, prīti*). Māra then invited the monks to return to the village and, against their will, he overwhelmed them with alms. Krakucchanda then addressed a sermon to his monks: "Material benefits cause one to fall into the evil destinies and prevent one from attaining *asaṃskṛta* (or *nirvāna*).... The monks who are attached to gain do not realize the fivefold dharmakāya.... One must prevent the arising of the notion of profit..." Māra turned about and disappeared.

⁶⁹⁶ By a device of compilation, the Mppś places the following story also in Śālā, the city of the brahmins. - In the Divyāvadāna, p. 67. the scene takes place in Nyagrodhikā, and the woman who makes the offering to the Buddha is the wife of one of the brahmins who came from Kapilavastu to Nyagrodhikā (*Kapilavastuno brāhmaṇasya dārikā Nyagrodhikāyāṃ niviṣṭā*). - The story in the Mūlasarvāstivādin Vinaya (T1448, k. 8, p. 36a) begins as follows: "Then the Bhagavat left Rājagrha and went to *To ken chou ts'ouen* ('the village of the tree of many roots', or Nyagrodhagrāma). Wearing his robes and carrying his begging-bowl, the Buddha entered this village to beg for alms. At Kapilavastu there was a married woman, etc....." - In the Kieou tsa p'i yu king (T 206, k. 1, p. 515c), the scene took place outside the city of Śrāvastī.

The village of Nyagrodhikā of which the Divya and the Mūlasarvāstivādin Vinaya speak is probably the same as the Nigrodhārāma of the Pāli sources. We must distinguish two Nigrodhārāmas, one near Rājagrha (Dīgha, II, p. 116) the other near Kapilavastu (Vinaya, I, p. 82; Mahāvastu, III, p. 101, etc.). In the latter was the tree at the foot of which the ascetic Kaṇha had practiced his austerities, a tree which bore fruit eternally by decree of the god Sakka. The Buddha, walking by this tree, began to smile and told the Kaṇhajātaka (Jātaka no. 440, IV, p. 6 seq.) to Ānanda who asked him why he smiled. According to the Divya, p. 70, the village of Nyagrodhikā took its name from a marvellous fig tree that could shelter five hundred chariots in its shade.

wanted to make an offering (*pūjā*) to the Buddha; but not having what she would have liked to give, she said, quite confused, to the Buddha: "I would very much like to make offerings to you but I do not have the means. Here is some spoiled food. The Buddha can take what he needs." Knowing the purity (*viśuddhi*) of her mind (*citta*), her faith (*śraddhā*) and her veneration (*arcanā*), the Buddha stretched out his hand and received in his bowl the food which was given to him.⁶⁹⁷

Then he began to smile and emitted rays of five colors that lighted up heaven [115b] and earth and returned to him through his *ūrṇā* (woolly tuft between his eyebrows). Joining his palms together (*añjalim praṇāmya*) and bending his knee (*jānumaṇḍalaṃ pratisthāpya*), Ānanda said to the Buddha: "Bhagavat, I would like to hear the reason why you smile."⁶⁹⁸ The Buddha said to Ānanda: "Do you see this old woman who, out of a mind of faith (*prasādacitta*), has given me some food?" Ānanda replied that he saw her. The Buddha continued: "This old woman who has given food to the Buddha will receive the reward for her merit for fifteen kalpas among gods and humans and will not fall into the bad destinies (*durgati*). Later, she will receive a human male body, will leave home (*pravrajita*) and practice the Path. She will become a pratyekabuddha and will enter nirvāṇa-without-residue (*nirupadhiṣeṣanirvāṇa*)."⁶⁹⁹

⁶⁹⁷ Cf. the story in the Divyāvadāna, p. 67: *adrākṣīt sā brāhmaṇadārikā Bhagavantaṃ dvātriṃśatā mahāpuruṣalakṣaṇaiḥ prasādena Bhagavate śaktubhikṣāṃ dattavatī*.

⁶⁹⁸ Here the Mppś summarizes in two lines a long development about the smile and the prediction of the Buddha which occurs in stereotyped form many times in the Avadānaśataka (to be precise, in 20 places, e.g., p. 4-6, 10-12, 19-21, etc.) and the Divyāvadāna (p. 67-69). Here are the main lines of this development: It is a custom that, at the moment when the Buddha Bhagavats show their smile, blue, yellow, red and white rays (*nīlapītalohitāvadātā arcīṣaḥ*) flash out of the Bhagavat's mouth, some of which go up and some of which go down. Those that go down penetrate into the hells (*naraka*); those that go up penetrate to the gods from the Cāturmahārājikas up to the Akaniṣṭas who cry out: "*anityaṃ duḥkhaṃ sūnyam anātman*" and chant two stanzas. Having travelled through the trisāhasramahāsāhasralokadhātu, the rays return to the Bhagavat from behind (*prṣṭhataḥ prṣṭhataḥ*). According as to whether the Buddha wishes to show such-and-such a thing, the rays return to him by a different part of the body. If they disappear in the back (*prṣṭha*) of the Buddha, it is because he wants to reveal past actions (*atītaṃ karma*); if they disappear into his front (*purastāt*), it is because he wishes to predict the future (*anāgata*). The returning of the rays into the soles of his feet (*pādātala*) of the Buddha predicts a birth in hell (*narakopapatti*); into his heel (*pārṣṇī*), a birth among the animals (*tiryagupapatti*); into the big toe (*pādāṅguṣṭha*), a birth among the pretas; into the knees (*jānu*), a birth among men (*manuṣyopapatti*); into the palm of the left hand (*vāma katātala*), the royalty (*rājya*) of a balacakravartin; into the palm of the right hand (*dakṣiṇa karātala*), the royalty of a cakravartin; into the navel, a birth among the gods (*devopapatti*); into the mouth (*āśya*), the bodhi of the śrāvakas; into the *ūrṇā*, the bodhi of the pratyekabuddhas; into the *uṣṇīṣa*, the anuttarasamyaksambodhi of the Buddhas. Then in prose and verse, Ānanda asks the Buddha the meaning of these rays and smile, and the Buddha answers by applying to a particular case the symbolism just described.

⁶⁹⁹ Cf. Divyāvadāna, p. 69-70: *Bhagavān āha. drṣṭā tavaiṣā Ānanda brāhmaṇadārika nāma pratyekabuddho bhaviṣyati*. The rays returning into the Buddha's *ūrṇā* already showed that this woman would attain the bodhi of the pratyekabuddhas. The Buddha further predicts that for the fifteen kalpas that separate her from this bodhi, she will escape the bad destinies and be reborn among gods and humans. In place of the 'fifteen kalpas', the Divya (p. 69) and the Mūlasarvāstivādin Vinaya (p. 36b) read 'thirteen kalpas'; I [Lamotte] think that the first reading is better: it is that of the Avadānaśataka, I, p. 128, 133..

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 Kṣatriyas,

You are the crown prince of king Śuddhodana,

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 (*prabhūtajihvā*) and, covering his face with it up to his hair-line (*sarvaṃ mukhamaṇḍalaṃ avacchādayati yāvat keśaparyantam*), he said to the brahmin: "You have read the texts (*śāstra*): the person who has such a tongue, would he tell lies (*mṛṣāvāda*)?" The brahmin replied: "The person whose tongue can cover his nose (*ghrāṇa*) tells no lies; what can be said about the person whose tongue reaches his hairline? 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 (*adbhuta*) and rare (*durdṛṣa*)?" The brahmin replied: "I have. Once I was travelling with some other brahmins and I saw a nyagrodha tree (*Ficus indica*) the shade (*chāya*) of which covered five hundred chariots (*śata*) 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 (*kiyatpramāṇaṃ tasya vṛkṣasya bījam*)?" He answered: "It was a third as big as a mustard seed (*sarṣapatṛtīyabhāgamātram*)."⁷⁰² The Buddha said: "Who would believe you when you say that such a big tree could come from such a small seed (*kaś te śraddhāsyati iyatpramāṇasya bījasyāyaṃ mahāvṛkṣo nirvṛtta iti*)?" 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 (*mahāvīpākaphala*), just like a big tree comes from a tiny seed. Besides, the Tathāgata is a field of merit (*puṇyakṣetra*) filled with marvels."⁷⁰²

The brahmin's heart opened and his mind was liberated. Prostrating himself on the ground with all five limbs (*pañcamaṇḍalakena candanaṃ kṛtvā*), he repented of his error and said to the Buddha: "It was

From the Divya and the Mūlasarvāstivādin Vinaya, we know that the pratyekabuddha will have the name Supraṇihita, in Chinese *Chan yuen*.

⁷⁰⁰ This stanza is missing in the other sources.

⁷⁰¹ Cf. Divya, p. 71: *Tato Bhagavatā mukhāj jihvām nirṇamayya samprajmanan mṛṣāvādaṃ bhāseta. no bho Gautama.*

But in the Divya and the Mūlasarvāstivādin 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 āha. kiṃ manyase brāhmaṇa, asti kaścit tvayāścaryādbhuto atha Bhagavān asmīn utpanne gāthāṃ bhāṣate.*

yathā kṣetre ca bījena pratyakṣas tvam iha dvija

evaṃ mayā brāhmaṇa dṛṣtam etad alpaṃ ca bījaṃ mahatī ca sampad iti.

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, srotaāpatti-phala].

Then raising his hand, he uttered a great shout and addressed the villagers thus: "The gates of immortality (*amṛtadvāra*) are open to all beings! Why do you not enter therein?" All the brahmins in the village paid the five hundred *kārṣāpaṇas* 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 *kārṣāpaṇas*?" The inhabitants went in a crowd and the royal edict was abrogated. The king of the brahmins and his ministers (*amātya*) and subjects took refuge (*śaraṇam gataḥ*) in the Buddha and the Dharma. All the villagers attained [115 c] pure faith (*viśuddhaśraddhā*).⁷⁰³

It is thus that the Buddha puts out his broad tongue (*prabhūtajihvā*) to [convert] the unbelievers.

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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 trisāhasramahāsmahasra-lokadhātu?

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 trisāhasramahāsāsrālokadhātu.

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 (*apramāṇasaṃnipāta*) 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 *li* and you assume here that it extends to an entire trisāhasramahāsāsrālokadhātu! Since the eye does not see that far, that is difficult to believe.

Answer. - The Buddha uses his miraculous power (*ṛddhibala*) skillfully (*upāyena*) so that all beings can see his tongue cover the trisāhasramahāsāsrālokadhātu. If the Buddha did not communicate his miraculous power to them, even [the bodhisattvas] of the ten bhūmis would not know the Buddha's mind (*citta*), but if he does communicate his miraculous power, the animals (*tiryagyoni*) 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 tch'ou* (Akṣobhya) and contemplate it face to face.⁷⁰⁴ And when the Buddha had spoken of the various splendors (*alaṃkāravayūha*) of the universe of

⁷⁰³ This last paragraph is peculiar to the Mppś: 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 Akṣobhya; but, continues the Aṣṭāsāhasrikā, p. 465: "when the Bhagavat withdrew his miraculous power, the Bhagavat Akṣobhya, tathāgata, arhat and completely enlightened, was no longer visible" (*pratisaṃhṛte ca Bhagavatā tasmin samyaksambuddhaḥ saṃdṛśyate sma*).

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).⁷⁰⁵ It is the same for seeing the tongue of the Buddha.

With his long tongue, the Buddha covers the trisāhasramahāsāhasralokadhātu, then he begins to smile. The reasons for this smile are the same as above.

Question. - Previously, the Buddha had emitted rays (*raśmi*) 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 (*pravāḍa, vidruma*). 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 (*sahasrapatṛāṇi suvarṇanirbhāsāni ratnamayāni padmāni*). These lotuses, the rays of which shine like the rising sun (*sūryodaya*), come from his tongue.

Question. - Why does the Buddha create precious lotuses of this kind by metamorphosis (*nirmāṇa*) on these rays?

Answer.- Because the Buddha wishes to sit on them.

Question. - He could sit on a mat (*mañca, kaṭvā*); why does he need these lotuses?

Answer. - 1) The mat is the usual seat of worldly (*loka*) people and of lay people (*avadātavasana*) [but not of the Buddha].

2) Furthermore, the lotuses are delicate (*ślakṣna*) and the Buddha wants to manifest his miraculous power (*rddhibala*) by sitting on them without crushing them.

3) He wishes also to adorn the seat of the holy Dharma (*saddharmamaṇḍa*).

4) In general, lotuses are small and do not have the purity of perfume [116 a] (*gandhaviśuddhi*) 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* (Mandākinī) and lake *A na p'o ta to* (Anavatapta),⁷⁰⁶ 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.

- For the Buddha Akṣobhya who already appears in the Prajñā literature and the Saddharmapuṇḍarīka before becoming one of the five dhyānibuddhas, especially venerated in the Shingon sect, see Hobogirin, *Ashuku*, p. 39-40.

⁷⁰⁵ The Mppś is referring here to the Sukhāvativyūha, v. 39 (tr. M. Müller, SBE, XLIX, 2, p. 49-61: *Evam ukta āyusmān Ānanda Bhagavavtam etad avocat taṃ ca bodhisattvagaṇaṃ taṃ ca bhikṣusaṃgham*).

⁷⁰⁶ Mandākinī and Anavatapta are two of the seven large lakes of the Himālaya (Aṅguttara, IV, p. 101; Jātaka, V, p. 415; Sumaṅgala, I p. 164). Anavatapta has already been described; there is a detailed description of Mandākinī in Sārattha, I, p. 281.

5) Finally, after the kalpa fire, everything is empty (*śūnya*); then by the causal power of the merits of beings (*sattvapūṇyahetupratyayabala*), the winds (*vāyu*) come from all the directions and, interacting and mixing with one another, they are able to support the great waters (*mahāpaḥ*). On these waters there is a man with a thousand heads, two thousand arms and two thousand legs called *Wei mieou* (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 t'ien wang* (Brahmādevārāja) who mentally gives birth to eight sons who, in their turn, give rise to the heavens, the earth and people.⁷⁰⁷ Brahmādevārāja has eliminated all sexual desire (*rāga*) and all hatred (*dveṣa*) without residue; thus, when people cultivate (*bhāvayanti*) the pure practice of the dhyānas (*dhyānaśuddhacarya*) and abandon sexual desire (*rāga*), they are said to follow brahmanic conduct (*brahmacarya*).⁷⁰⁸ And the wheel of Dharma which the Buddha put into motion is sometimes called *dharmacakra* and sometimes *brahmacakra*.⁷⁰⁹ This Brahmādevārāja is

⁷⁰⁷ This is the classical myth of the birth of Brahmā, told in the Mahābhārata (3.272.44; 12.207.13) and which gives to Viṣṇu the name *padmanābha*, and to Brahmā the epithets *padma -ja, -jāta, -bhava, -yoni, -sambhava*, etc. Although the usual mount of Brahmā is a swan, the Hindu iconography often shows him seated on a lotus. The Mppś is not the only Buddhist source that tells this Hindu myth; it is also found in another work, also translated by Kumārajīva, the Tsa p'i yu king, T 207 (no. 31), p. 529b (tr. Chavannes, *Contes*, II, p. 53-54). Ki tsang also records it in his Tchung kouan louen chou, T 1824, k. 1, p. 14c.

⁷⁰⁸ The word *brahmacarya* is of brāhmin 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 Manusmṛti, II, v. 249:

*evaṃ carati yo brahmacaryam avuplutaḥ/
sa gacchati uttamaṃ sthānaṃ na cehājāyate punaḥ//*

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: *khinā jāti vusitaṃ brahmacariyaṃ*, etc. but also chastity. The latter meaning is evidenced in the Mppś, k. 8, p. 120c: "There are beings who follow the ten wholesome courses of action (*kuśalakarmapaṭha*) 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 (*nirāmayagandha*): 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 Mppś, k. 20, 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 (*rūpadhātu*); 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; Saṃyutta, II, p. 27; Aṅguttara, II, p. 9, 24; III, p. 417; V, p. 33; Tsa a han, T 99 (no. 348), k. 14, p.98a15; Tseng yi a han, T 125, k. 19, p. 645b29. The Mppś, k. 25, p. 245b (tr. Hobogirin, *Bon*, p. 120), interprets it as follows: "The wheel of Brahmā bears this name because it is pure ... or else because Brahmā means vast (*brhant*); 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) (*brahmavihāra*); 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 venerate 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 (*saṃvṛṭyanuvartanā*), also sits crosslegged on a precious lotus to teach the six pāramitās, and those who listen to this sermon necessarily reach anuttarasamyaksambodhi.

Question. - The Buddha Śākyamuni creates innumerable thousands of prabhedakoṭi of Buddhas by emanation. How can they all preach the Dharma at the same time? It is said in the *A p'i t'an* (Abhidharma): "There cannot be two minds (*citta*) at the same time (*ekakṣaṇa*): when the apparitional (*nirmita*) Buddhas speak, the master who creates them (*nirmātr*) 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?

Dharma to the four Truths (*satya*); or again, we say 'wheel of Brahmā' because the Path is attained by means of the four limitless ones, and 'wheel of Dharma' insofar as it is attained by other dharmas; or again, 'wheel of Brahmā' is used in reference to the four dhyānas and 'wheel of Dharma' in reference to the thirty-seven aids to enlightenment (*bodhipāṅśikadharmā*); or again, 'wheel of Brahmā' is applied to the way of *dhyāna* and *samādhi*, and 'wheel of Dharma' to that of wisdom (*prajñā*)."

The words *brahmacarya* and *brahmacakra* are not the only signs of brahmin influence on the Buddhist vocabulary. The Mppś could also add that, according to Jīvaka, "the Bhagavat is Brahmā" (Kośavyākhyā, p. 578: *eṣa hi Bhagavān Brahmety etad udāharaṇam Jīvakenoṅktam etat*), and that the term *brahmabhūta* 'identified with Brahmā' is applied sometimes to Buddha himself (Dīgha, III, p. 84; Majjhima, I, p. 111; III, p. 193, 224; Saṃyutta, IV, p. 94; Aṅguttara, V, p. 226; Tchong a han, T 26, k. 34, p. 645b24), sometimes to the arhats (Saṃyutta, III, p. 83; Aṅguttara, II, p. 206). - According to Buddhaghosa, the word *brahmā* is used here in the sense of excellent (*seṭṭhatṭhena*); but the explanations of the Bodh. bhūmi, p. 385 are subtler: *svayam adhigamya pareṣām apy anukampayā vistareṇatasmād brāhmaṇi cakram ity ucyate.*

⁷¹⁰ Undoubtedly the Mppś is referring here to the theory of *nirmita* explained in the Kāraṇaprajñapti, which is one of the seven books of the Abhidharma: Che chō louen, T 1538, k. 6, p. 526a: "Why are beings created (*nirmita*) by the Nirmātr, 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 śrāvakas, of fine color, handsome, head shaved, clothed in robes and having the marks of the śramaṇa, speak when the śrāvakas speak and are silent when the śrāvakas are silent? - The Buddha Bhagavat dwells always in samādhi and has mastery of mind (*cetovaśitā*); he enters into samādhi and comes out quickly and with no difficulty; he never abandons the object (*ālambana*) of his mind. This is not the case for the śrāvakas. On the contrary, the Bhagavat is omniscient (*sarvajñā*): he has obtained mastery of knowledge (*jñāna*) and mind (*citta*), and he has reached the other shore (*pāramgata*). 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 śrāvakas... speak when the śrāvakas speak and are silent when the śrāvakas are silent."

This text should be compared to a canonical stanza, the Pāli version of which is in Dīgha, II, p. 212:

*Ekasmiṃ bhāsamānasmīṃ sabbe bhāsanti nimmitā/
ekasmiṃ tuṅhīm āsīne sabbe tuṅhī bhavanti te//*

and the Sanskrit version in Madh. vṛtti, p. 331, and Divyāvadana, p. 166:

*Ekasya bhāsamāṇasya sarva bhāsanti nirmitāḥ/
ekasya tūṣṇīmbhūtasya sarve tūṣṇīmbhavati te//*

"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 (*nirmāṇa*) of the heretics (*tīrthika*) and śrāvakas, but the immense power of concentration (*apramāṇasamādhibala*) inherent in the creations of the Buddha is inconceivable (*acintya*). Thus, when the Buddha speaks, the innumerable thousands of prabhedhakoṭī of apparitional Buddhas speak at the same time as him. - Moreover, the apparitional creations of the tīrthikas and the śrāvakas 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 tīrthikas and śrāvakas cannot make the fictive beings [that they have created] last (*adhitiṣṭhanti*),⁷¹¹ whereas the Buddha, after his own parinirvāṇa, 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 (*dānapāramitā*) would be classed among the perishable dharmas (*kṣayadharmā*) of the world or would lead to the parinirvāṇa 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 (*alaṃkṛtā*) and that which is not adorned. It is like a person who takes coral (*pravāda*, *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 (*parivāra*), 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 śrāvaka 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 Divyāvadana, p. 166, if one applies the corrections proposed by L. de La Vallée Poussin in Kośa, VII, p. 118, n. 3: *yaṃ khalu śravako nirmitam abhinirmūte yadi praśnaṃ pṛcchati. nirmito vyākaroṭi.*

I [Lamotte] am not sure that the Mppś has completely understood its sources: according to it, "when the Buddha speaks, the innumerable thousands of prabhedhakoṭī of apparitional Buddhas speak at the same time as him."

⁷¹¹ For this special meaning of *adhitiṣṭhanti* 'to make last or endure', see Kośa, VII, p. 119, n. 2.

⁷¹² It is thus that, after their parinirvāṇa, the Buddhas Prabhūtaratna and Suśanta left behind an apparitional Buddha, in a way their 'double', in order to convert beings. The śrāvakas are unable to prolong themselves thus after their death, but they can use a certain *adhiṣṭhāna*: thus Kāśyapa, 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 (*rddhibala*) such that innumerable thousands of prabhedakoṭi of fictive Buddhas (*nirmāṇabuddha*) go in the ten directions to preach the six pāramitās and save the entire world, all beings will find salvation and there would be nobody else [to save]!

Answer. - Three obstacles (*āvaraṇa*) [oppose universal salvation]: *i*) beings plunged in the three bad destinies (*durgati*) cannot understand [the teaching of the Buddhas]; *ii*) and *iii*) gods and humans who are too young, too old or too sick, as well as the non-perceptive gods (*asaṃjnideva*) of the formless realm (*ārūpya*) cannot hear or understand [the teaching of the Buddhas].

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 (*saṃyojana*) and the obstacles [constituted by] actions (*karmāvaraṇa*). 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 (*āvaraṇa*), 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 (*karmāvaraṇa*) consisting of the errors and sins of the world or the obstacle constituted by heavy fetters (*stūlasaṃyojanāvaraṇa*) has plunged beings into an epoch after the Buddha, and many people are chained (*āvṛta*) by heavy fetters; sometimes their desire (*rāga*) is small but their hatred (*dveṣa*) 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 (*saṃyojanāvaraṇa*), 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 (*sūrya*) rises (*udati*), blind people (*andhapuruṣa*) who do not see it claim that the world has no sun or moon (*sūryacandramas*); is that the fault of the sun? [116c] When thunder and lightning (*meghavidyut*) shake the earth, deaf people (*badhira*) 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 are not all in a position to hear and to see. Although the Ārya (here, the Buddha) has great loving-kindness (*mahāmatrīcitta*), 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 (*Atha khalu Bhagavāms tasminn eva siṃhāsane niṣaṇṇaḥ siṃhavikrīḍitaṃ nāma samādhiṃ samāpede. tathārūpaṃ ca ṛddhyabhisamkāram abhisamkaroti sma yathāyam trisāhasramahāsāhasralokadhātuḥ ṣaḍvikāram akampata*).

Śāstra: Question. - Why is this samādhi called Lion's Play (*siṃhavikrīḍita*)?

Answer. - 1) Just as the lion (*siṃha*) who has taken a gazelle (*mrga*) plays with it as a master (*aiśvaryena krīḍati*),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 (*yogakṣema*).

3) Finally, the Buddha is called the man-lion (*puruṣasiṃha*) 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 (*mahāprthivī*) to shake in six different ways and all beings deep in the hells (*niraya*) 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 (*mārgatraya*).

Moreover, by means of three kinds of samādhi, the Buddha has already shown his Buddha body but there are people whose faith (*śraddhācitta*) is not profound (*gambhīra*). And so the Buddha [now] shakes the great earth so that these beings, knowing the immensity of the miraculous power (*ṛddhibala*) of the Buddha who shakes external objects, [may be filled] with pure faith (*śraddhāviśuddhi*) and joyful thoughts (*cittamuditā*) and will all escape from suffering.

Question. - But the arhats and devas also can shake the earth. Why speak only about the miraculous power of the Buddha here?

Answer. - The arhats 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 trisāhasramahāsmahasralokadhātu?

Answer. - So that all beings know that everything is empty (*śūnya*) and transitory (*anitya*). There are people who claim that the great earth (*mahāprthivī*), the sun and the moon (*sūryacandramas*), Sumeru and the great ocean (*mahāsamudra*) are all eternal (*nitya*). 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.

[117a] And just as a man who wants to soil his garment (*vastra*) first walks into the dust (*rajas*), so the Buddha first shows his miraculous power to the beings of the trisāhasramahāsāhasralokadhātu; then, when

⁷¹³ Hence the Sanskrit expressions *mrgarāj* and *mrgarāja* 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?

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Sūtra: 1) The east rises up and the west sinks (*pūrvā dig unnamati paścimā dig avanamati*); 2) the west rises up and the east subsides (*paśimā dig unnamati pūrvā dig avanamati*); 3) the south rises up and the north sinks down (*dakṣiṇā dig unnamati uttarā 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 (*madhya unnamati ante 'vanamati*).⁷¹⁴

Śāstra: What are these six tremblings of the earth (*bhūmicāla*)?

Answer. - The trembling of the earth is lesser (*avara*), medium (*madhya*) 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 (*aṣṭāv ime Ānanda ketavo 'ṣṭau pratayā mahataḥ pṛthivīcalasya*)", etc.⁷¹⁵

⁷¹⁴ Cf. Mahāvīyutpatti 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; Aṅguttara, IV, p. 312-313. - Sanskrit sources: Divyāvadana, p. 204-206. - Chinese sources: Versions of the Mahāparinirvāṇasūtra (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 a 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: Tchong a han, T 26, k. 9, p. 377b-478a; Ken pen chouo... tsa che, T 1451, k. 36, p. 389a. Some of the texts have been translated and compared by Przyłuski, *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), at his birth (p. 85), at the moment of enlightenment (p. 352) and at his first sermon (p. 411). - Corresponding passages in the translation of Foucaux, p. 51, 79, 285, 342.

Moreover, some talk about four kinds of trembling of the earth: trembling of fire (*agnicala*), trembling of the dragon (*nāgacala*), trembling of the golden garuḍa (*garuḍacala*), trembling of the king of the gods (*devendracala*).

The moon revolves [around the earth] in 28 days.

I. If the moon enters one of the six following constellations (*nakṣatra*):⁷¹⁶

1. *Mao* (Kṛitikā, Smin-drug): Tauri (Pleiades),
2. *Tchang* (Pūrvaphālgūnī, Gre): Leonis
3. *Ti* (Viśākhā, Sa-ga): Librae,
4. *Leou* (Aśvinī, Tha-skar): Arietis,
5. *Che* (Pūrvabhadrapadā, Khrums-stod): Pegasi,
6. *Wei* (Bharṇī, Bra-ñe): 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 (*T'ien tseu*) is cruel and the great ministers are evil.

II. If the moon enters one of the following six constellations:

1. *Lieou* (Āśleṣā, Skag): Hydrae
2. *Wei* (Mūla, Snrubs): Scorpionis
3. *Ki* (Pūrvāṣṭhādhā, Chu-stod): Sagittarii,
4. *Pi* (Uttarabhadrapadā, Khrums-smad), Pegsi, Andromedae,
5. *K'ouei* (Revati, Nam-gru): Piscium.,
6. *Wei* (Dhaniṣṭhā, Mon-gru): Delphini,

⁷¹⁶ The Mppś 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 Mahāvvyutpatti, no. 3187-3214) and the modern equivalent.

The series of 27 or 28 *nakṣatra* has already appeared in the Vedic literature and has passed from there into the Brahmanical, Buddhist and Jain texts.

Ancient Brahmanical sources: Atharvav., XIX, 7, 1 seq; 8,2 seq; Kāṭhaka-Saṃh., XXXIX, 13; Maitrāyaṇī-Saṃh. II, 13, 20; Taittirīya-Saṃh. IV, 4, 10, seq; Taittirīyabr. I, 5,1; Taittirīyabr. III, 4, 1 seq. - Synoptic table in Kirfel, *Kosmographie der Inder*, p. 36.

Recent Brahmanical sources: Nakṣatrakalpa, etc., in Kirfel, o.c., p. 138-139.

Buddhist sources, in Sanskrit: Mahāvastu, III, p. 305, l. 20-21; p. 306, l. 21; p. 308, l. 2-3, p. 309, l. 2-3; Lalitavistara, p. 389; Mahāvvyutpatti, no. 3187-3214; - in Pāli: Abhidhānappadīpikā, ed. W. Subhuti, Colombo, 1883, p. 58-69 (list in Rhys Davids-Stede, s.v. *nakkhatta*); - 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* (Ārdrā, Lag): Orionis,
2. *Kouei* (Puṣya, Rgyal): Cancri,
3. *Sing* (Maghā, Mchu): Leonis,
4. *Tchen* (Hasta, Me-bĕi): Corvi
5. *K'ang* (Svāti, Sa-ri): Bootis,
6. *Yi* (Uttaraphālgunī, Dbo): 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, Snron): Scorpionis
2. *Kio* (Citrā, Nag-pa): Virginis,
3. *Fang* (Anurādhā, Lha-mtshams): Scorpionis
4. *Niu* (Abhijit, Byi-bĕin): Lyrae,
5. *Hiu* (Śatabhiṣa, Mon-gre): Aquarii.
6. *Tsing* (Punarvasu, Nabs-so): Geminorum,
7. *Pi* (Rohinī, Sanr-ma): Tauri,
8. *Tsouei* (Mṛgaśiras, Mgo): Orionis,
9. *Teou* (Uttarāṣāḍhā, Chu-smad): Sagittarii,⁷¹⁷

then at that moment the earth trembles as if it would collapse and this trembling extends as far as Devendra. Then peace (*yogakṣema*) is plentiful, rain favors the growth of the five grains, the emperor is kind (*śiva*), 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 Jambudvīpa, others one cāturdvīpaka, one sāhasralokadhātu, one dviśāhasralokadhātu or one trisāhasramahāsāhasralokadhātu,

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.]

The small trembling is due to a small cause: when an individual of quality is born or dies, there is a trembling of the local earth; this is the small trembling. The [117b] great trembling is due to a great cause: when the Buddha is born, reaches Buddhahood and is about to enter nirvāṇa, the entire trisāhasramahāsāhasralokadhātu shakes completely; this is the great trembling. Here the Buddha, who wants to gather together all beings, causes the earth to tremble in six ways.

Moreover, in the Prajñāmapāramitā, the Buddha prophecies to the bodhisattvas that they will be Buddhas. The Buddha is the great leader (*mahādhipati*) of heaven and earth. [On learning of the accession of the future Buddhas], the goddess of the earth (*prthivīdevatā*) is filled with joy (*muditā*) [and says to herself]: "I have found a leader." This is why the earth trembles. In the same way, when the leader of a country sets up a minister (*amātya*), the people congratulate him; everyone shouts "Hurray!" and they sing and dance.

Finally, as a result of the merits (*puṇya*) of the beings of the trisāhasramahāsāhasralokadhātu, there are rivers, trees and all kinds of things on this earth, but beings are ignorant of their transitory nature (*anityatā*). This is why the Buddha, by the power of his merit and his wisdom, shakes this universe so that the beings know the futility of it: everything will be destroyed (*nirvṛta*) and will return to nothingness (*anityatā*).

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Sūtra: The earth became soft and gentle so that all beings rejoiced (*prthivī mṛduka snigdhā sarvasattvasukhajanany abhūt*).

Śāstra: Question. - How could a trembling of the earth (*prthivīcala*) inspire beings to a joyful mind?

Answer. - Mind (*citta*) stands in support behind the body (*kāya*); thus when the body is at ease, the mind is joyful. And so (read *jou* in place of *yue tchō*), in the person who has fasted (*upoṣadhika*)⁷¹⁸ has a joyful mind on returning to his normal routine. At present in the trisāhasramahāsāhasralokadhātu, beings with various faults have a coarse (*audarika*) mind deprived of wholesome stimuli; this is why the Buddha shakes the great earth so that soft and gentle minds (*mṛduka-snigdha-citta*) can develop (*vṛddhi*).

Thus, when the gods enter the *Houan lo yuan* (Nandanavana) garden of the king of the Trāyastriṃśa gods, their minds become soft and gentle, they are joyous, content and no gross minds (*sthulacitta*) arise in them. When the asuras come with their armies, they feel no aggressive attitudes (*vigrahacitta*). But it happens that *Che t'i p'o na min* (Śakra devānām indraḥ), at the head of an army of gods, enters the Pāruṣyavana and, because this garden, where the trees, flowers and fruits have an unpleasant smell, is coarse (*paruṣa*), the army of gods [feel] aggressive thoughts arising in themselves.⁷¹⁹ It is the same for the Buddha: Since this

⁷¹⁸ In Sanskrit, the person who fasts is said to be *upoṣadhika* (*Mahāvastu*, ii, p. 9), in Pāli, *uposathika* (*Vinaya*, I, p. 58; IV, 75, 78).

⁷¹⁹ The Trāyastriṃśa gods with Śakra as king live in the city of Sudarśana on the summit of Mount Meru. This city has four parks: *Caitraratha*, *Pāruṣya*, *Miśra* and *Nandana* (*Tch'ang a han*, T 1, k. 20, p. 132b; *Mahāvastu*, I, p. 32;

great earth is coarse and harsh, he transforms (*pariṇāmayati*) it, softens it and causes all beings to have joyous dispositions.

Thus, when certain magical herbs (*mantauśadhi*) are burned under people's noses, violent feelings (*āghātacitta*) are aroused in them and they fight. On the other hand, there is a certain magical herb which inspires joy (*muditā*), happiness (*nanadana*), respect (*satkāra*) and harmony (*samaya*) in people. If a simple magical herb has such power, what can be said [of the Buddha] who makes the ground of the trisāhasramahāsāhasralokadhātu soft and gentle?

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Sūtra: In this trisāhasramahāsāhasralokadhātu, [beings] in the hell realms (*niraya*), in the preta realm, the animal realm (*tiryagoni*) and the eight difficult (*akṣaṇa*) conditions were immediately liberated (*vimukta*) and reborn among the gods dwelling at the Cāturmahārājika stage to the Paranirmitavaśavartin stage.⁷²⁰

Divyāvadāna, p. 219; Lokaprajñāpti in Lav., *Cosmologie*, p. 304-305; Jātaka, VI, p. 278; Kośa, III, p. 161; P'i p'o cha, T 1545, K. 133, p. 692a).

These sources mention the beneficent influence of the *Nanadanavana* and the maleficent influence of the *Pāruśyavana*. - Tch'ang a han, T 1, k. 20, p. 132b: "Why is it called *Pāruśyavana*? Because when one enters it, one's thoughts (*chen t'i*) become harsh (*paruśa*)... Why is it called *Nanadanavana*? Because when one enters it, one is happy and joyful." - Jātaka V, p. 158: *Nandane ti nandijananasanathatāya Nandanavanasamkhāte Tāvimsabhavave*. - P'i p'o cha T 1545, k. 133, p. 692a: "In the *Pāruśyavana*, when the gods want to go to war, armor and weapons appear according to their needs... In the *Nanadanavana*, all kinds of marvels and joys are gathered and they go from one to another without getting tired." - Samyutta, I, p. 5 (cf. Tsa a han, T 99, l. 22, p. 153c) says that those who have not seen the *Nandana* do not know happiness (*Na te sukhaṃ pajānati ye na passanti Nandanam*), and Aṅguttara, III, p. 40 (cf. Tseng yi a han, T 125, k. 24, p. 681a) speaks of those who walk in the *Nandana*, joyous, happy and content among the five sense pleasures (*te tattha nandanti ramanti modare samappitā kāmaguṇehi pañcahi*).

Originally the abode of the Trāyastrimśa, with all its wonders, was shared with the asuras, but when Magha was born as Śakra among the Trayastrimśa 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, suparṇas, kumbhaṇḍas, yakṣas and the Cāturmahārājika gods. Cf. Jātaka, I, p. 201 seq; Dhammapadaṭṭha, I, p. 272 seq (tr. Burlingame, *Legends*, I, p. 319). It is undoubtedly wrong that the Mppś claims that the asuras still had access to the *Nanadanavana*.

⁷²⁰ Here Kumārajīva abridges the text of the Pañcaviṃśati and leaps over an important phrase. In reality, it is not only among the gods of the kāmadhātu (from the Cāturmahārājikas to the Parinirmitavaśavartins) 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 Pañcaviṃśati, p. 8, where rebirth among humans is explicitly mentioned:

Atha khalu kṣanalavamuhūrtena ye 'smiṃs trisāhasramahāsāhasra lokadhātau nirayā vā tiragyonayo devānāṃ sabhāgatāyāṃ uppannāś cābhūvan.

"Then at that very moment, at that minute, at that hour, the hells, the animal destinies and the realms of the dead who were in this trichiliomegacosm were broken open and emptied and all the difficult conditions (*akṣaṇa*) 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

Śāstra: Having entered into the Lion's Play samādhi, if the Buddha causes the damned, the pretas, the animals and the eight other difficult conditions⁷²¹ to be liberated and reborn in the abodes of the Cāturmahārājika gods up to the Paranirmitavaśavartin gods, why is it still necessary to acquire merit (*puṇya*) and practice the good (*kuśala*) in order to obtain the fruit of retribution (*vipākaphala*)?

Answer. - We have said that beings of great merit have seen the Buddha's rays and have thus found salvation; those of profound faults and stains understand it [only] when the earth trembles. When the rising sun lights up a lotus pool (*padmahrada*), the ripe lotuses open at once while the young buds do not; similarly, when the Buddha emits his rays (*raśmi*), beings with ripe merit (*paripakvapunya*) and sharp knowledge (*tīkṣṇajñāna*) attain liberation (*vimokṣa*) at once, whereas those who do not have ripe merit or keen knowledge do not. The Buddha has great loving-kindness (*maitrī*) and compassion (*karuṇā*); he saves everyone alike (*samam*), without feeling aversion (*pratigha*) or affection (*annunaya*) for anyone. When a fruit tree is shaken (*dhunoti*), the ripe fruits (*paripakvaphala*) fall first. Apply that to the Buddha: the trisāhasramahāsāhasralokadhātu is like the fruit tree; it is the Buddha who shakes it; the ripe fruits [that fall] are the beings who are saved; the green fruits [that remain attached to the tree] are the beings who are not saved.

Question. - Why are the beings who have had this good mind (*kuśalacitta*) reborn [only] among the gods of the desire realm (*kāmadhātu*) and not in the form realm (*rūpadhātu*) or the formless realm (*ārūpyadhātu*)?

Answer. - In order to save beings, the Buddha leads them to realize the Path (*mārgasākṣātkāra*). But in the formless realm (*ārūpyadhātu*) where [beings] have no bodies (*kāya*), it is not possible to preach the Dharma to them; in the form realm (*rūpadhātu*) where all feelings of displeasure (*nirvedacitta*) are absent, it is difficult to find the Path because where the pleasure of dhyāna is plentiful, the mind is dulled (*mṛdu*).

Furthermore, when the Buddha makes the ground of the trisāhasramahāsāhasralokadhātu soft and pliable by shaking the universe by means of his [*rddhy*]-*abhijñā*, beings full of faith (*prasādita*) are joyful (*pramuditā*) and consequently are reborn among the gods of the desire realm (*kāmadhātu*). Since they are not practicing the four dhyānas [of the form realm] or the four empty attainments (*śūnyasamāpatti*) [of the

were reborn among humans or among the Cāturmahārājika, Trāyastriṃśa, Yama, Tuṣita, Nirmāṇarati or Paranirmitavaśavartin gods."

Aside from a few unimportant differences, the corresponding text of the Śatasāhasrikā, p. 13-14, is the same.

⁷²¹ The hell, animal and preta destinies constitute the three bad destinies (*durgati*); these are well known and it is not necessary to define them here. By contrast, the *akṣaṇa*, which the Chinese translation renders as 'difficult conditions' asks for some explanation. There are eight (occasionally nine) *akṣaṇa*: belonging to one of the bad destinies, i.e., damned (*naraka*), animal (*tiryagoni*) or preta; being a human, one is lacking an organ (*indriyavaikalya*), is plunged into wrong views (*mithyadarśana*), is living before or after the Buddha (*tathāgatānām anutpādaḥ*), or living in a border region (*pratyanatajanapada*); if one is a god, belonging to the class of the long-lived gods (*dīrghāyūṣo devaḥ*).

These eight *akṣaṇa* (in Pāli, *akkhaṇa*) are listed and defined in Digha, III, p. 263, 265, 287; Aṅguttara, IV, p. 225-227; Tchong a han, T 26 (no. 124), k. 29, p. 613; Tseng yi a han, Y 125, k. 36, p. 747; Mahāvvyutpatti, np. 2299-2306; Dharmasaṃgraha, chap. 134. - Allusion is made to them in Mahāvastu, I, p. 416 (note), II, p. 338, 363; Lalitavistara, p. 412 (*aṣṭākhaṇavarjinā*); Saddharmapuṇḍarīka, p. 96, 163, 434, 451; Avadānaśataka, I, p. 291, 332.

formless realm], they cannot be reborn in the form realm (*rūpadhātu*) or the formless realms (*ārūpyadhātu*).

Question. - The five aggregates (*skandha*) [making up the individual] are transitory (*anitya*), empty (*śūnya*) and non-substantial (*anātmaka*); 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 Prajñāpāramitā, the five skandhas are neither eternal nor transitory, neither empty nor non-empty, neither substantial nor non-substantial. Like the heretics (*tīrthika*), you are looking for a real ātman, but that is non-existent (*anupalabdha*); it is only a designation (*prajñaptipat*). It exists as a result of diverse causes and conditions (*nānāhetupratyayasāmagrī*), but only nominally and conventionally (*nāmasaṃketa*). Thus when a magician (*māyākāra*) 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 (*lokadharmā*), saṃsāra really does exist; but according to the system of the true nature (*bhūtalakṣaṇadharmā*) there is no saṃsāra, transmigration.

Furthermore, if there were a transmigrating being (*saṃsārin*), there would be transmigration, saṃsāra; without a saṃsārin, there is no saṃsāra. Why? Because the Asaṃsārin has destroyed birth by means of his great wisdom

Thus some stanzas say:

Although the Buddha dharmas are empty (*śūnya*)

They are not, however, reduced to nothingness (*ucchinna*).

[118 a] Existent, but non-eternal

Actions are not lost.

Dharmas are like the trunk of a banana tree (*kadalī*):

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 (*kṣaṇika*), they lose their nature.

The person who thinks falls into Māra's net,
The person who does not think finds escape (*niḥsarana*).
Mental discursiveness is not the Path,
Non-discursiveness is the seal of the Dharma (*dharmamudrā*).

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Sūtra: Then remembering their former existences (*pūrvajanmāny anusmṛtya*), these gods and men (*devamanuṣya*) experienced great joy (*prāmodya*). They went to the Buddha and, having bowed down to the Buddha's feet (*bhagavataḥ pādan śirobhir abhivandya*), they stood to one side.

Śāstra.- Question. - When the gods are reborn, they know three things: they know where they have come from (*kutaś cyutāḥ*), they know where they are born (*kutropapannāḥ*) and they know by virtue of what previous merit (*kena pūrvakṛtapuṇyena*).⁷²² But when men are reborn, they are unaware of these three things. [How can it be said here] that they remember their previous existences?

Answer. - 1) It is not a fixed rule (*niyama*) for men (*manuṣyagati*): some remember, some do not remember.⁷²³

2) Furthermore, it is thanks to the miraculous power (*ṛddhibala*) of the Buddha that [those in question here] remember their previous existences.

Question. - The gods, who possess the five superknowledges (*abhijñā*) 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 (*vipāka*), possess the superknowledges (*abhijñā*)⁷²⁴, 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 (*anubhāva*) of the Buddha, beings in the three bad destinies (*durgati*) and the eight difficult conditions (*akṣana*), all obtain deliverance (*vimukti*),

⁷²² Cf. Avadānaśataka, I, p. 292: *dharmatā khalu devaputrasya vā devakany āy ... cyutaḥ kutropapannaḥ kena karmaṇeti*. - Kośavyākhyā, p. 413: *aciropapannasya devaputrayasya trīni cittāni ... kutropapannaḥ kena karmaṇā*.

⁷²³ It is not rare that Indian newspapers report the case of young children who remember their immediately preceding lifetime.

⁷²⁴ Notably the *ṛddhyabala* 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 apparitional beings (*upapāduka*).

2) Pretas are of two kinds, born from a placenta (*jarāyujā*) or apparitional (*upapāduka*).

3) Men (*manuṣya*) and animals (*tiryagyoni*) are of four kinds: born from an egg (*aṇḍaja*), born from exudation (*samsvedaja*), apparitional (*upapāduka*) or born from a placenta (*jarāyujā*).⁷²⁵

a) Born from an egg, e.g., the thirty-two sons of *P'i chō k'ia mi k'ie lo mou* (Viśākhā Mṛgāramātā): 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 Mṛgāra. Viśākhā obtained the fruit of the threefold Path.

b) Born of exudation, for example, *Yen lo p'o li* (Āmrāpālī), chief courtesan (*veśyāgra*) who gave birth to a cakravartin king, etc.⁷²⁷

c) Apparitional beings: thus, when the Buddha was traveling with the four assemblies, in the group of nuns there was a bhikṣuṇī named *A lo p'o* (Ārāmavāsā) who appeared miraculously on this earth.⁷²⁸ Moreover, the people born at the beginning of the cosmic period (*prāthamakalpika*) were all apparitional beings.

d) Born from a placenta: this is the usual birth for humans.

[118 b] People of apparitional birth (*upapāduka*, as an emanation), being full-grown at birth, are able to go to the Buddha. There are people who have obtained the abhijñās as reward (*vipāka*) and 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.

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⁷²⁵ These are the four 'wombs' or yoni which are listed in Dīgha, III, p. 230; Majjhima, I, p. 73; Tch'ang a han, T 1, k. 8, p. 50c; Milinda, p. 146; Visuddhimagga, p. 552, 557; Mahāvīyūtpatti, np.2279-2282. To illustrate these four types of birth, the Kāraṇaprajñapti in Tibetan (Lav., *Cosmologie*, p. 345-346), Vibhāṣā (T 1545, k. 120, p. 626c-627a) and Kośa (III, p. 28) have gathered a long series of examples. The Mpps mentions the cases of Viśākhā, Āmrāpālī and Ārāmavāsā.

⁷²⁶ The thirty-two eggs of Viśākhā: Dulva, III, p. 126- 131 (Csoma-Feer, p. 173-174); Rockhill, *Life*, p. 71; Schiefner-Ralston, *Tibetan Tales*, p. 125.

⁷²⁷ Āmrāpālī was born from the stem of a banana tree as is told at length in the *Nai nin k'i yu yin yuan king*, T 553 (tr. Chavannes, *Contes*, III, p. 325-329); Schiefner-Ralston, *Tibetan Tales*, p. 85. - But Āmrāpālī is the mother of Jīvaka, 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 (*tiryak*) and the other inhabitants of the eight difficult conditions (*akṣaṇa*) were at once liberated (*vimukta*) and reborn among the gods of the six classes.

Śāstra: Question. - Beings, infinite (*apramāṇa*) and innumerable (*asaṃkhyeya*), form a considerable number just in the trisāhasramahāsāhasralokadhātu; why does the Buddha also address himself to beings in the universes as numerous as the sands of the Ganges?

Answer. - The power of the Buddha (*buddhabala*) is immense (*apramāṇa*): it is a trifle for him to save the beings of the trisāhasramahāsāhasralokadhātu: 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 (*paripakva*) at the same time.

2) Furthermore, causes and conditions (*hetupratyaya*) vary for each being. Thus it is said in the system of the śrāvakas: "In the *Chō li fou yin yuan* (Śāriputrāvādāna), disciples become separated from Śāriputra;⁷²⁹ if the Buddhas 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 prabhedakoṭi of Ganges.

4) Finally, universes (*lokadhātu*) 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 Buddhas must save the innumerable universes of the ten directions.

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Sūtra: Then, amongst the beings of the trisāhasramahāsāhasralokadhātu, those who were blind from birth were able to see (*jātyandhāḥ paśyanti sma*), the deaf began to hear (*badhirāḥ śṛṇavanti sma*), the mute began to speak (*mūkā bhāṣanti sma*), the insane became rational (*unmattāḥ smṛtiṃ pratilabhante sma*), the distracted recovered their attentiveness (*vikṣiptacittā ekāgracittā bhavanti sma*), those who were naked received clothing (*nagnaś cīvarāṇi pratilabhante sma*), those who were hungry and thirsty had their bowls

⁷²⁹ This perhaps concerns the schism of Kauśambī in which Śāriputra had to intervene (cf. Vinaya, I, p. 354).

filled (*jighatsitāḥ pūrṇapātrā bhavanti sma*), the sick recovered their health (*rogasprṣṭā vigatarogā bhavanti sma*), the crippled regained their wholeness (*hīnendriyāḥ paripūrṇendriyā bhavanti sma*).⁷³⁰

Śāstra: Beings are subject to hundreds of thousands of sufferings (*duḥkha*); if the Buddha uses miraculous power (*rddhibala*), why does he not liberate them from all of these sufferings?

Answer. - All sufferings are suppressed, but here only the most serious (*sthūla*) ones are spoken of in brief. Similarly, in order to designate all the fetters (*saṃyojana*), 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 (*pūrvajanma*) were great sinners. If great sinners can thus recover their sight, what about minor sinners?

Question. - What grave sin (*sthūlāpatti*) 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 (*samyagdrṣṭicakṣus*) by saying that sin (*āpatti*) and merit (*puṇya*) do not exist. After death, these people fall into hell (*niraya*), then, [being reborn] in the form of humans, their sins make them blind from birth. - Moreover, stealing lights or lamps (*pradīpa*) from a stūpa of the Buddha, arhat [118c] arhat or pratyekabuddha, ruining the lamps in other fields of merit (*puṇyakṣetra*) are also actions of previous lives (*pūrvajanmakarman*) that cause the loss of sight [in the course of a future lifetime].

But one may lose one's sight during the present lifetime (*ihajanma*) as a result of sickness (*vyādhi*) 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* (Jñānakara) could not cure; first he gives them back their sight, then he makes them find the wisdom eye (*prajñācakṣus*). 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 sūtra 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 (*āpatti*) which will result in deafness. To cut off or tear out someone's ear, to ruin a gong (*gaṇḍī*), a bell (*dhantā*), a conch (*śaṅkha*) or a drum (*duṇḍubhi*) of a stūpa of the Buddha of the saṃgha of good men or of any field of merit

⁷³⁰ Similar exposition in Pañcaviṃśati, p. 9-10; Śatasāhasrikā, p. 18-19; Lalitavistara, p.278-279; Suvarṇaprabhāsa, ed. Nobel, p. 8-9; Mahāvvyutpatti, no. 6036-6309.

(*puṇyakṣetra*) are also sins (*āpatti*) which in turn lead to deafness. These various actions of a previous lifetime (*pūrvajanmakarman*) are the causes of deafness in a future lifetime.

2) In the present lifetime (*ihajanma*), one can lose one's hearing as a result of sickness (*vyādhi*), or being beaten (*prahāra*), and other similar things: those are the actual causes.

III. Question. - The mute (*mūka*) cannot speak. What sins (*āpatti*) 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 (*samyagvāc*). 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 sūtra says] that the insane become rational (*unmattāḥ smṛtiṃ pratilabhante sma*); why is one insane?

Answer. - For having committed the following sins in the course of previous lifetimes: molesting someone deep in dhyāna, destroying the monastery of meditators (*dhyāyin*), deceiving people by means of spells (*mantra*) in order to inspire them to hatred, anger or sensual desires.

In the present lifetime (*ihajanma*) [insanity is caused by] the heaviness of the fetters (*saṃyojanagurutā*). Thus the brahmin, who had lost his rice field (read *tao t'ien*, sasyakṣetra, instead of *fou t'ien*) and whose wife had died, had a fit of madness and fled completely naked. - The bhikṣuṇī *Tch'e chō k'ie kiao t'an* (Kṛīśakā gautamī), while she was still a lay-person (*avadātavasanā*), 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 (*mūḍha*), by a sad mistake, cover their bodies with ashes (*bhasman*), tear out their hair (*keśa*), go about naked and eat dung (*purīśa*) in their madness.⁷³² After a serious illness, a sickness of wind (*vāyavyādhi*) or a sickness of fire (*tejoyvādhi*), people become insane. Others are insane because they are possessed by evil demons or because they have stupidly drunk rain

⁷³¹ The story of 'Thin Gautamī', in Pāli, Kisāgotamī, is especially well-known in the Pāli sources: Therīgathā Comm., p. 174 seq (tr. Rh. D., *Sisters*, p. 106-108); Apadāna, II, p. 564-567; Dhammapadaṭṭha, II, p. 270-275; III, p. 432 (tr. Burlingame, *Legends*, II, p. 257-260; III, p. 165-166); Manoratha, I, p. 378-381; Ralston-Schiefner, *Tibetan Tales*, p. 216-226. See J. H. Thiessen, *Die legende von Kisāgotamī*, Breslau, 1880. Kisāgotamī 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 Kisāgotamī, a young girl of Kapilavastu, known also under the name of Mrgī who praised the future Buddha when he returned to his palace, addressing to him the famous stanza: *Nibuttā nūna sā mātā* ... "Blessed truly the mother; blessed truly the father, blessed truly the wife who has such a husband as that." Cf. Nidānakathā, p. 60; Mahāvastu, II, p. 157; Fo pen hing tsi king, T 190, k. 15, p. 724b; Tchong hui mo ho ti king, T 191, k. 4, p. 944c; Ken pen chou... p'o seng che, T 1450, k. 3, p. 114b.

⁷³² An allusion to the religious practices of the Nirgranthas.

water.⁷³³ This is how one loses one's reason, and all these individuals are called insane. But when they succeed in seeing the Buddha, these madmen recover their reason.

V. Question. - [The sūtra adds that] distracted people regain their attentiveness [119a] (*vikṣipticittā ekāgracittā bhavanti sma*) but the insane (*unmatta*) are also distracted. Why is there this distinction?

Answer. - There are people who, without being insane, are often distracted. Attentiveness is like a monkey (*markata*);⁷³⁴ when it is not fixed, there is distraction. Agitated and speedy, mind becomes attached (*abhinivīśate*) to a crowd of objects; then one loses one's mental power (*cittabala*) and is unable to find the Path.

Question. - What are the causes of distraction?

Answer. - The attenuation of the functioning of good thoughts (*kuśalacitta pravṛtti*), the pursuit of evil (*akuśalānugama*): these are [the causes] of distraction.

Furthermore, people do not consider (*na samanupaśyanti*) the transitory nature (*anitya*) of things, or the signs of death (*marañanimitta*)⁷³⁵ or universal emptiness (*lokaśūnya*); they are attached to long life (*dīrghāyus*), think only of their own business and are scattered in many ways: this is why they are distracted.

Finally, they do not enjoy the inner joy (*ādhyātmika sukha*) coming from the Buddhadharmā; they seek the occasions of pleasure outwardly and pursue the causes of pleasure; this is why they are distracted. But when these distracted people come to see the Buddha, their attentiveness is fixed.

VI. Question. - There are two kinds of madmen (*unmatta*), those who are recognized as such and those who, by a sad mistake, are naked without people considering them to be insane.

⁷³³ The Tsa p'i yu king, T 207 (no. 17), p. 526b, (tr. Chavannes, *Contes*, II, p. 31) tells that in a foreign kingdom evil rains having fallen, all those who drank that water became mad after seven days.

⁷³⁴ Canonical reference: Saṃyutta, II, p. 95 (Tsa a han, T 99, k. 12, p. 81c15): 'In the same way that a monkey (*makkata*) playing about in the forest, seizes one branch, then lets it go and seizes another (*sākhāṃ gaṇhati taṃ muñcitvā aññaṃ gaṇhati*), so what is called 'mind' or 'consciousness', appears and disappears in the perpetual alternation of day and night."

⁷³⁵ See Kośa, III, p. 134-136.

It is said that in southern India (*dakṣiṇāpātha*) there was a Dharma teacher (*dharmācārya*) *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 niṣaṇṇaḥ*, which occurs in the Pāli Pāṭimokkha, 69th *sekhiya* (Vinaya, IV, p. 204): *na nīce āsane nisīditvā ucce āsane nissinnassa aḡilānassa dhammaṃ desessāmi*: "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 Sarvāstivādin Prātimokṣa, 92nd śaikṣa (L. Finot, *Le Prātimokṣasūtra des Sarvāstivādin*, Extracts of JA, Nov.-Dec., 1913, p. 75; Mahāvvyutpatti, no. 8603; Che song pi k'ieou po lo y'i mou tch'a kiai pen, T 1436, p. 478a4: *na niccāsane niṣaṇṇā uccāsane niṣaṇṇasyāḡlānasya dharmam deśaayīṣyāmaḥ*.

Therefore a *kao-tso* teacher is a teacher seated on a throne to teach.

We know that the famous translator Dharmarakṣa who came from a family of Scythian origin established at Touen 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 Mppś 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 [Lamotte] 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 Śatavahana. Many sources, more 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 nāgas, 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 (*sarvajñā*)." 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 must 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 brahmins who were on the palace terrace cut their hair and took on the precepts (*śīla*). 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'ou sa rhouan, T 2047, p. 186a-b; it is repeated by later biographies (Fou fa tsang yin yuan tchouan, T 2058, k. 5, p. 318a-b; Fo tsou t'ong ki, T 2035, k. 5, p. 174c; Fo tsou li t'ong tsai, T 2036, 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.330, where the episode is summarized.

The same sources tell also about a brahmin who, in discussion 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 tusks that upset the pool.

In the victory of *Kao tso* over the tīrthikas as it is told here in the Mppś, 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 Mppś, 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 (*mṛdvikā*) 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 (*sādhukāram dadati*), saying: "This is a profound (*gambhūra*) objection. This *Kao tso* with the shaven head (*muṇḍa*) will not be able to answer it for the king's knowledge is sharp (*tīkṣṇajñāna*)." 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 your bodies with ashes (*bhasman*) and you have no shame in going about naked; you fill human skulls (*kapāla*) with excrement (*purīṣa*) and you eat it; you tear out your hair (*keśa*); you sleep on thorns (*kaṇṭaka*); you hang yourselves upside-down and you asphyxiate yourselves; you go into the water in winter; you roast yourselves in the fire in summer. All these practices are not the Path (*mārga*), but signs of madness. According to your rules, selling meat (*māṃṣavikraya*) or selling salt (*lavanavikraya*) are transgressions of the brahmin law; but in your temples, you accept oxen as gifts, you resell them and you claim to observe your law. But the ox is meat! Is it not wrong to deceive people thus? You claim that by going into the sacred rivers (*nadī*), all the stains of sins (*āpattimāla*) are wiped out, but there is no reason [119b] why such a bath constitutes a sin or a merit. What wrong is there in selling meat or salt? You claim that a bath in holy rivers can wipe out sins, but if it wipes out sins, it would also wipe out merits; what is there that is holy in these rivers? These practices have no basis; attempting to justify them is madness. All these signs of madness are yours and it is to spare you that the Dharma teacher has shown you his finger and said nothing."

That is what is called the madness of nudity.

Moreover, some poor people (*daridra*) go about without clothes or their clothes are in tatters (read *lan liu*, 120 nd 21, 120 and 11). It is by the power of the Buddha that they acquire clothing.

VII. [The sūtra says] that the hungry will be satisfied and the thirsty quenched. Why are they hungry and thirsty?

Answer. - As a result of scarcity of merits (*puṇya*). In previous existences (*pūrvajanma*) there was no cause (*hetu*) and in the present existence (*ihajanma*) there is no condition (*pratyaya*) for hunger and thirst

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.

Question. - The cause of it is retribution of actions (*karmavipāka*) which varies for each case. Some people fulfill the causes and conditions required to see a Buddha but do not fulfill the causes and conditions

designating himself not by his name *Long chou* or Nāgārjuna, but by his title: *Fa che kao tso* 'the Dharma teacher on the throne', in Sanskrit *uccāsana dharmācārya*. But this hypothesis is so risky that it hardly merits attention.

required to eat and drink. Others fulfill the causes and conditions required to eat and drink but do not fulfill the causes and conditions required to see a Buddha. It is like the black snake (*kālasarpa*) that sleeps while clasping the jewel at the top of its head (*cūḍāmaṇi*). There are arhats who beg for their food and get nothing.

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 (*śīladhara*), recited the sūtras (*sūtrapāṭhaka*) and practiced dhyāna; the second solicited patrons (*dānapati*) and cultivated meritorious actions (*puṇyakarman*). When Buddha Śākyamuni appeared in the world, the first was born into a merchant's (*śreṣṭhin*) household and the second became a great white elephant (*pāṇḍaragaja*) 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* but, as a result of his restricted merits, he obtained his food with difficulty when he begged. One day he entered into a city, bowl in hand, to beg his food, but he could not obtain anything. Coming to the stable of the white elephant, he saw that the king furnished the latter with everything in abundance.⁷³⁸

He said to the elephant: "You and I together have committed sins (*doṣa, kilbiṣa*)." The elephant was at once remorseful and spent three days without eating. Worried, its keepers set out to look for the monk and, having found him, asked: "What spell (*mantra*) have you placed on the king's white elephant that it is sick and does not eat?" He answered: "In a previous lifetime, this elephant was my younger brother; under the Buddha Kāśyapa we left home (*pravrajita*) together to practice the Path. I was satisfied to keep the precepts, recite sūtras and practice dhyāna, but I did not practice generosity (*dāna*); on the other hand, my brother limited himself to soliciting patrons (*dānapati*) and making gifts; he did not observe the precepts and did not educate himself. Having thus renounced observing the precepts, reciting sūtras and practicing dhyāna, today he is this elephant; but because he was very generous, food (*dhāra*) and amenities [119c] (*pariṣkāra*) come to him in abundance. As for myself, I was content to practice the Path but I was not generous in making gifts; thus today, even though I have attained [the fruit] of arhathood, I am unsuccessful in getting any food when I beg."⁷³⁹

This explains why causes and conditions (*hetupratyaya*) vary [for each individual] and why, although being born in [the golden] age of a Buddha, one may still be hungry and thirsty.

Question. - How did these beings see their bowls filled (*pūrṇapātrā bhavanti sma*)?

Answer. - Some say that the Buddha, by his miraculous power (*rddhibala*), created (*nirmīṭe*) 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 (*cintāmaṇi*): those who think of it have neither hunger nor thirst. What then could be said of those who meet the Buddha?

⁷³⁷ The story of the two brothers here is taken from Tsa p'i yu king, T 207 (no. 3), p. 523a (tr. Chavannes, *Contes*, II, p. 4-6).

⁷³⁸ According to Tsa p'i yu king, 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 Tsa p'i yu king, 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 (*rogaspr̥ṣṭā vigatarogā bhavanto sma*). There are two kinds of sickness (*roga, vyādhi*):⁷⁴⁰

1) All kinds of illnesses are contracted as punishment (*vipāka*) of actions carried out in previous lifetimes (*pūrvajanmakarman*).

2) In the present lifetime, all kinds of illnesses are also contracted following sudden cold (*śīta*), heat (*uṣṇa*) or wind (*vāyu*). In the present lifetime, sicknesses are of two types: *i*) internal sicknesses (*ādhyātmikaroga*): disturbances of the five internal organs, coagulation, sickness due to the stars, etc.; *ii*) external sicknesses (*bāhyaroga*): 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. - 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 (*rddhibala*). What is said is as follows:⁷⁴¹

⁷⁴⁰ See Hobogirin, *Byō*, 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:

Tena kho pano samayena aññatarassa bhikkhuno kucchivikārābādho hoti Ānando pādato uccāretvā mañcake nipātesuṃ.

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; P'ou sa pen cheng man louen, T 160 (no. 11), k. 4, p. 342b-c; Fa kiu p'i yu king, T 211, k. 2, p. 591b-c; Wou fen liu, T 1421, k. 20, p. 139c; 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 ki*, 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 Śrāvastī in most of the sources, but in Rāgagrha 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 Śrāvastī (according to the Si yu ki, l.c.) or NE of Rājagrha (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 Śakra (T 160 and Mppś) or Vaiśramaṇa and Śakra (T125).

d. In three sources (T 154, T 211 and Mppś), 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: *N'atthi te bhikkhave mātā n'atthi pitā so gilānaṃ upaṭṭhaheyya.*

"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."

The Buddha was in the country of *Chō p'o t'i* (Śrāvastī). A vaiśya invited him and the saṃgha 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 (*glānopasthāna*); 5) He wants the monks who have not yet taken the precepts to take the precepta (*śīlasādāna*). Then raising up the door-latch with his hand, the Buddha entered the bhikṣus' cells; he saw a bhikṣu who was sick and had no care-giver (*glānopasthāyika*): 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 (*svabhāvākāraka*) and, when the others were sick, I did not care for them; thus, now that I am sick, the others are not caring for me." The Buddha said to him: "My child, it is I who am going to take care of you." Then *Che t'i p'o na min* (Śakra devānām indrah) brought water (*udaka*) and the Buddha, with his own hands, washed the sick man's body. When the washing was finished, all the sick man's sufferings had disappeared, his body and his mind were at peace (*yogaḥṣema*). Then the Bhagavat helped the sick bhikṣu rise and go out of his cell, gave him clean garments, then he made him go back in, refresh his mattress (*mañcaka*) and sit down. Then he said to the sick bhikṣu: "For a long time you have sought [120 a] indolently to attain that which you have not yet attained, to understand that which you have not yet understood. This is why you have had to undergo these sufferings and you will still have more to suffer." Hearing these words, the bhikṣu said to himself: "The Buddha's loving-kindness is immense (*apramāṇa*), his miraculous power incalculable (*asamkhyeya*). When he washed me with his hand, my sorrows immediately disappeared; my body and my mind rejoiced."

This is how the sick are healed by the miraculous power of the Buddha.

IX. [The sūtra says that] the crippled recover their wholeness (*hīnendritāḥ paripūrṇendriyā bhavanti sma*). Why are they crippled?

1) In the course of their previous existences (*pūrvajanma*), these people had mutilated bodies (*kāya*), cut off heads (*śiras*), hands and feet (*pāṇipāda*) and broken limbs (*kāyabhāga*). Or they had broken a statue of the Buddha (*buddhapratimā*) and torn off its nose (*ghrāna*); they had damaged a picture of a saint or broken the grindstone of their parents. For these sins they are often crippled (*aparipūrṇakāya*) when they take on a body. Furthermore, as punishment for their bad dharmas (*akuśaladharmavipāka*), they are ugly (*virūpa*) from birth.

f. The Mūlasarvāstivādin Vinaya, which does not seem to have this story, nevertheless recommends that the image of the Buddha himself taking care of a sick person (T 1451, k. 17, p. 283b) be painted in the monastery infirmaries. The Mppś once more shows its nature of being a compilation. It borrows its story from the Sarvāstivādin Vinaya, (Che song liu, T 1435, k. 28, p. 205a-b). At the start, it repeats it almost word-for-word until it incorporates a digression into the story where it is a matter of the five reasons why the Buddha, staying in a vihāra, accepts an invitation from outside. Towards the end, it departs from its main source to mention the intervention of Śakra in the care given to the sick man (detail borrowed perhaps from Pen cheng man louen, T 160, or from Tseng yi a han, T 125) and to note that the sickness and the abandonment of the monk were punishments for his past actions (detail borrowed from the Cheng king, Y 154, or from the Fa kiu p'i yu king, T 211).

2) In the present existence (*ihajanma*), they are victims of robbers (*caura*) or butchers (*ghātaka*) and they are crippled because of all this. Or the sicknesses (*vyādhi*) of wind (*vāyu*), cold (*śīta*) or heat (*uṣṇa*) 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 (*jetavanārāmika*) called *Kien ti* (Gaṇḍaka)⁷⁴² [Gaṇḍaka in the Ts'in language means 'cut up']. He was the brother of king *Po sseu ni* (Prasenajit); he was handsome (*abhirūpa*), kind (*bhadra*) and endowed with an excellent heart (*kalyāṇāśaya*). 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 (*gaṇḍagaṇḍam*) and thrown into a cemetery (*śmaśana*). 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 (*mārgatraya*). 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 saṃgha of bhikṣhus." The next day, on hearing of this event, king Prasenajit 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

⁷⁴² *Kien ti* may well conceal an original Sanskrit *Khaṇḍin* which also means 'cut up', but Gaṇḍaka is attested by the Divyāvadāna, p. 155: He was originally called Kāla, but 'as his body had been cut into pieces, his name was changed to Gaṇḍaka.' Indeed, *Kien ti* can easily conceal an original Gaṇḍa, because *Kien* (93 and 9) can as well translate *gan* as *k(h)an*, and *ti* (64 and 5) probably translates a final *di[ka]*: 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 Mūlasarvāstivādin Vinaya, Ken pen chouo ... tsa che T 1451, k. 26, p. 330b-c.

The same Gaṇḍaka, called Gaṇḍa in the Pāli sources, appears also in another story. The gardener of king Prasenajit, he went one day to the palace to offer the king a ripe mango (*ambapakka*). 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 (*aṭṭhi*) to Ānanda to plant in the garden at the gate of the city. A tree grew out of it immediately to the height of one hundred cubits, laden with flowers and fruits. Cf. Jātaka, IV, p. 264-265; Dhammapadaṭṭha, III, p. 206-208 (tr. Burlingame, *Legends*, III, p. 41). It was at the foot of this mango tree, called Gaṇḍamba, that the Buddha accomplished the great miracle of Śrāvastī (cf. Nidānakathā, p. 88, Milinda, p. 349).

⁷⁴³ In the Divyāvadāna and the Mūlasarvāstivādin Vinaya (l.c.), the palace lady threw a garland of flowers (*sragdāma*) from the high terrace that fell onto Gaṇḍaka; the evil-meaning people went to tell the king that Gaṇḍaka had seduced one of his ladies.

⁷⁴⁴ There is no mention of a tiger-wolf in the other sources.

⁷⁴⁵ Here Gaṇḍaka is healed by the Buddha's light and this confirms the thesis to be established, that on contact with the Buddha's rays, the crippled recover their wholeness. But in the Dīvyā and the Mūlasarvāstivādin Vinaya (l.c.) the Buddha does not intervene directly in Gaṇḍaka's healing. He sends Ānanda to restore the young man's hands and feet by pronouncing the phrase "Among all beings ... the Tathāgata is foremost; among all dharmas detachment (*virāga*) is foremost; among all assemblies ... the assembly of the Hearers of the Tathāgata is foremost." Hardly had these words been pronounced than the body of the young man resumed its former condition and he attained the state of anāgamin.

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 (*vipāka*) for faults [that I have committed] during my previous existences (*pūrvanivāsa*). But today I have given my body to the Buddha and the saṃgha; 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 (*hīnendriyāḥ paripūrṇendriyā bhavanti*). They are reestablished as soon as they receive the Buddha's rays.

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[120 b] *Sūtra*: All beings obtained the mind of equanimity (*sarvasattvāḥ samacittā bhavanti sma*) by thinking of one another [with the feelings one would feel] for one's mother (*mātṛ*), one's father (*pitṛ*), one's older brother (*bhrātṛ*), one's younger brother (*kanīyabhrātṛ*), one's older sister (*bhagini*), one's younger sister (*kamīyabhagini*), one's relatives (*jñāti*), or one's spiritual friend (*kalyānamitra*). They practiced the ten wholesome ways of acting (*daśakuśalakarmapathasevinaś ca bhavanti sma*). Pure, remaining celibate, they were without faults (*śucayo brahmacāriṇo nirāmayāḥ*) and were full of bliss like that experienced by a bhikṣu in the third dhyāna (*sarvasukhasamarpitā idṛśaṃ sukhaṃ pratilabhante sma tadyathāpi nāma tṛtyadhyānasamāpannasya bhikṣuḥ*). They approved of wisdom (*prajñā*), keeping the precepts (*śīla*), mastery of the self (*dama*) and non-violence towards beings (*prāṇibhūteṣu avihimsā*).⁷⁴⁷

Śāstra: Question.- These beings had not renounced desire (*avītarāga*), were not concentrated (*asamāhita*) and did not possess the four limitless ones (*apramāṇacitta*);⁷⁴⁸ how could they attain an evenness of mind (*samacittatā*)?

I. Answer. - This evenness (*samatā*) is not that of concentration; it is absence of hostility (*avaira*) and malice (*avyāpāda*) towards all beings. Thanks to this evenness, they consider one another with good feelings. Concerning this mind of evenness (*samacitta*), it is said in a sūtra: "What is *samācitta*? It is to consider one another with the feelings one would feel for one's father or mother."

Question. - Do they consider all beings indiscriminately as their father, mother, elder brother, younger brother, older sister or younger sister?

⁷⁴⁶ The Dīvyāvadāna adds that he will retire into the Buddha's hermitage and that he will be the Buddha's servant (*upasthāyaka*).

⁷⁴⁷ The last phrase translates only imperfectly the original Sanskrit of the Pañcaviṃśati, p. 10 and the Śatasāhasrikā, p. 19: *tasmīn eva ca samaye evaṃrūpayā sādhu prāṇibhūtsv avihimseti*: "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!"

⁷⁴⁸ Namely, loving-kindness (*maitrī*), compassion (*karuṇā*), joy (*muditā*) and equanimity (*upekṣā*).

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 *samācitta*, everybody is considered as a relative (*jñāti*).

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 (*mṛṣāvāda*)?

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 (*satyalakṣaṇa*) of dharmas, there is no father or mother, no elder or younger brother; but people who are submerged in the error of self (*ātmaviparyāsābhiniṣṭa*) 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 (*kuśalacitta*), 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 (*parakalatra*) as a mother,

Consider the welfare of another (*paradhana*) like fire,

Consider all beings as your relatives,

This is what is called the vision of evenness.

II. [The sūtra says that] all beings practice the ten good paths of action (*daśakuśaladharmapathasevino bhavanti sma*).

1) The paths of bodily action (*kāyakarmapatha*) are three in number: abstaining (*virati*) from murder (*prāṇātīpāta*), theft (*adattādāna*), and wrongful sexual relations (*kāmamithyācāra*).

2) The paths of vocal action (*vākkarmapatha*) are four in number: abstaining from falsehood (*mṛṣāvāda*), slander (*paiṣunyavāda*), harmful speech (*pāruṣyavāda*) and thoughtless speech (*saṃbhinnapralāpa*).

3) The paths of mental action (*manaskarmapatha*) are three in number: abstaining from envy (*abhidhyā*), spitefulness (*vyāpāda*) and wrong views (*mīthyādr̥ṣṭi*).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 (*praśamsā*) those who do not kill, rejoicing (*anumodanā*) when one does not kill.

[120 c] 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 *karmapatha* are listed in the same way in Aṅguttara, V, p. 261, 266-267; Tsa a han, T 99 (no. 1052), k. 37, p. 274c; Mahāvīyutpatti, no. 1685-1698; Kośha, IV, p. 168. See Rhys Davids-Stede, s.v. *kammapatha*.

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 (*samāsataḥ*).

III. [The sūtra continues]: "Pure, observing chastity, they are without fault" (*śucayo brahmcāriṇo nirāmayāḥ*).

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 Brahmā (*brahmacarya*, in the sense of chastity). Because they have cut through lust, [the sūtra] 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 (*nirāmaya*).

IV. [The sūtra says] that they were full of bliss (*sarvasukhasamarpita*).

Question. - What is bliss (*sukha*)?

Answer. - This bliss is of two types, internal bliss (*ādhyātimkasukha*) and the bliss of nirvāṇa (*nirvāṇasukha*). This bliss is not the result of the five coarse objects (*rajas-*). This mental bliss (*cittasukha*) is like water from a spring that gushes forth spontaneously from the rocks and does not come from the outside. By practicing the mind of evenness (*samacitta*), by observing chastity (*brahmacarya*), by practicing the ten wholesome paths of action (*daśakuśalakarmapatha*), one is pure (*śuci*) and faultless: this is what is called internal bliss.

Question. - To what realm (*dhātu*) does this bliss belong? Does it belong to the desire realm (*kāmadhātu*), the form realm (*rūpadhātu*) or the formless realm (*ārūpyadhātu*)?

Answer. - This bliss both belongs to and does not belong to the desire realm (*kāmadhātu*); it does not belong to the form realm or the formless realm. The sūtra says that it is 'like that experienced by a bhikṣu entered into the third dhyāna' (*tadyathāpi nāma trīyadhyanasamāpannasya bhikṣoḥ*). If this bliss belonged to the form realm (*rūpadhātu*), the sūtra would not have used this comparison (*upamāna*); 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 (*kāmadhātucitta*) that produces a joy filling the entire body; it is like a warm joy that floods the body, makes it flexible (*snigdha*), soft and happy (*sukha*). Those who are without bonds (*anavacara*) discover the nature (*lakṣaṇa*) of Prajñāpāramitā; they see that all dharmas are unborn (*anutpanna*) and unceasing (*aniruddha*); they acquire real wisdom (*prajñā*) and their mind is without attachment (*asaṅga*). The bliss of the signless (*ānimittasukha*) is the absence of bonds.

Question. - The Buddha has said that nirvāṇa is the supreme bliss (*nirvāṇaṃ paramaṃ sukhaṃ*);⁷⁵⁰ why do you speak here about the bliss of the third dhyāna (*trīyadhānasukha*)?

⁷⁵⁰ For example, in the well-known stanza of the Māgandiyasutta (Majjhima, I, p. 508; Tchong 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 (*pañcaskandha*) are completely eliminated and there is no further rebirth; this is the bliss of nirvāṇa-without-residue (*nirupadhiśeṣanirvāṇasukha*). But the bliss of the mind (*cittānanda*) that suppresses displeasure (*arati*) and the afflictions (*kleśa*) is called pleasant feeling (*sukhavedana*) and the fullness of the pleasant feeling (*sukhavedanāparipūri*) occurs in the third dhyāna. This is why [the bliss which these people experience] is compared to that of the third dhyāna.

Question. - The first and second dhyānas involve a pleasant feeling as well: why does the sūtra speak only of the third dhyāna?

Answer. - Bliss is lesser (*avara*), medium (*madhya*) and greater (*agra*). The lesser bliss is that of the first dhyāna, the medium bliss is that of the second dhyāna, the greater bliss is that of the third dhyāna.

In the first dhyāna 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 (*pañcavijñānasamprayuktaka sukhendriya*) and the faculty of satisfaction associated with the mental consciousness (*manovijñānasamprayuktaka saumansasyendriya*).

[121 a] In the second dhyāna, there is the faculty of satisfaction associated with the mental consciousness (*manovijñānasamprayuktaka saumasyendriya*).

In the third dhyāna there is the pleasure associated with the mental consciousness (*manovijñānasamprayuktaka sukhendriya*).

In all the threefold world (*traidhātuka*), with the exception of the third dhyāna, this faculty of pleasure associated with the mental consciousness is absent. The [first] five consciousnesses (*pañcavijñāna*) are unable to conceive (*vikalpanā*) things; they do not know their names (*nāma*) or their symbols (*saṃketa*) or their marks (*nimitta*). At the moment it is produced, the visual consciousness (*caḅsurvijñāna*) 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 (*pañcavijñānasamprayuktaka sukhendriya*) is unable to perfect (*paripr*) happiness; it is the faculty of pleasure associated with the mental consciousness (*manovijñānasamprayuktaka sukhendriya*) that perfects bliss. Consequently if, in the third dhyāna, the qualities (*guṇa*) are few in number, bliss (*sukha*) abounds. It is not vimokṣa, abhivhāyatana or kṛtsnāyatana which surpasses this third dhyāna, for they themselves lack this bliss. This is why the sūtra compares the [bliss of these beings] to that experienced by a bhikṣhu in the third dhyāna.

V. [The sūtra says]: "They approve of wisdom (*prajñā*), keeping the precepts (*śīla*), mastery of the self (*dama*) and non-violence toward others (*prāṇibhūteṣv avihimsā*)."

Question. - Having spoken of the bliss [which they experience], why does the sūtra say that they approve of wisdom?

*Ārogyaparamā lābhā nibbānaṃ paramaṃ sukhaṃ /
aṭṭhaṅgiko ca maggānaṃ khemaṃ amatagāminam //*

751 For this entire explanation, see Kośa, VIII, p. 150 seq., where there are some references.

Answer. - Those who have not found bliss (*sukha*) can still acquire qualities (*guṇa*); but when they have found it, attachment to bliss (*saṅgasukha*) 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 (*kāyavākkauśalya*) 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 (*śīlaskandha*), the section on concentration (*samādhiskandha*) and the section on wisdom (*prajñāskandha*).⁷⁵² Keeping the precepts constitutes the *śīlaskandha*; mastering oneself constitutes the *samādhiskandha*; not harming others - loving-kindness (*maitrī*) in the course of dhyāna and other qualities (*guṇa*) - constitutes the *prajñāskanda*.

Question. - Nobody boasts about hating the precepts. Why does the sūtra say that the beings [whom it praises here] approve the observing of the precepts?

Answer. - There are some brahmins attached to worldly things (*lokadharmāsakta*) who say: "Leaving home, observing the precepts, those are the deeds of a casteless person. Dedicating one's life to acquiring wealth (*dhana*) and accumulating qualities (*guṇa*), that is what is good. How can a mendicant (*pravrajita*) 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 (*prāṇibhūteṣv avihiṃsā*) 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 *prajñā* are the three elements constituting the Path. See for example *Ānguttara*, I, p. 291.

With evil words like these, they criticize non-violence toward beings.

But the gods and men [with whom the sūtra 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 (*kāyacittayogakṣema*) and the fearlessnesses (*vaiśāradya*); 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 sūtra 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 trisāhasramahāsāhasralokadhātu 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 khalu Bhagavāms tasminn eva simhāsane niṣaṇṇaḥ imaṃ trisāhasramahāsāhasraṃ lokadhātum abhibhūya tiṣṭhati ... ābhayā varṇena śriyā tejasā ca, yāvad daśadikṣu gaṅgānadīvālukupamān lokadhātūn abhibhūya tiṣṭhati. tadyathāpi nāma Sumeruḥ parvatarājaḥ sarvaparvatān abhibhūya tiṣṭhati ... ābhayā varṇenaśriyā tejasā 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 āryas also have power, brilliance and beauty; why speak only of the Buddha's superiority here?

Answer. - Although these āryas have brilliance and beauty, theirs are limited like the stars that are dimmed and disappear at sunrise (*sūryodaya*). For numberless [k. 9, 121c] asaṃkhyeyakalpas the Buddha has accumulated great qualities and all the accumulations (*saṃbhāra*); and because his merits (*hetupratyaya*) are great, his retribution (*vipākaphala*) also is great. This is not the case for other men.

Moreover, from age to age the Buddha has practiced the austerities (*duṣkaracaryā*) beyond measure or limit; unceasingly 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 (*śīla*), patience (*kṣānti*), energy (*vīrya*), dhyāna, and acquired incomparable (*anupama*), pure (*viśuddha*), unchangeable (*avikāta*) and inexhaustible (*akṣaya*) wisdom (*prajñā*), his accumulations (*saṃbhāra*) 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 (*rddhibala*) of the Buddha is immense, if his beauty and grandeur are ineffable (*avāchaya*), why would he have to undergo the retribution of the nine sins (*navāppativipāka*)?⁷⁵³

⁷⁵³ First, here is a series of references to these nine torments of the Buddha of which the majority were illnesses:

1) *Sundarī's slander*. - At the instigation of the heretics, Sundarī went to the Jetavana in the evening, announcing to those who questioned her that she was going to spend the night in the Buddha's cell. Actually, she went to stay in the parivrājakas' monastery, but 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 *Gandhakuṭi* cell of the Buddha. The heretics placed her body on a litter and carried it about in the city of Śrāvastī, crying: "See the work of the Śākya monks!" The bhikṣus 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.

Pāli sources: Udāna, p/ 43-45 (tr. Seidenstücker, p. 66-69); Apadāna, p. 229, v. 6; Jātaka, II, p. 415-417 (tr. Burlingame, *Legends*, III, p. 189-191); Udāna Comm., p. 256; Suttanipāta Comm., II, p. 528.

Chinese sources: Hing k'i hing king, T 197 (no. 1), k. 1, p. 164b-165c; Yi tsou king, T 198 (no. 3), k. 1, p. 176b-177c; Ta pao tsi king, T 310, k. 28, p. 54c18; P'ou sa chou t'ai king, T 384, k. 7, p. 1056b, (where Sundarī is called Sundaranandī); Po king tch'ao, T 790, p. 729b1; Ken pen chou... yao che, T 1448, k. 18, p. 95a5 (where Sundarī is called Mei yong); Hiuan tsang, Si yu ki, T 2087, k. 6, p. 899c (re. Beal, II, p. 7-8; tr. Watters, I, p. 389).

2) *Slander by Ciñcā*. - See above.

3) *Rock thrown by Devadatta*. - Pāli sources: Vinaya, II, p. 193 (tr. Rh. D.- Oldenberg, III, p. 243): *atha kho Devadatto Gijjhakūṭaṃ abhirūhitvāmahantaṃ bhagavato pāde ruhiraṃ uppādesi*. - Apadāna, I, p. 300, v. 136 (tr. Rhys Davids, I, p. 193).

Chinese sources: Hing 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. 1055c; Ken pen chou... yao che T 1448, k. 18, p. 94a13; Fa hien, tr. Legge p. 83; Hiuan tsang in Watters, *Travels*, II, p. 152; Yi tsing in Chavannes, *Religieux éminents*, p. 155.

4) *Wound caused by khadira thorn*. - Daśabala Kāśyapa took care of the Buddha's foot wounded by an acacia thorn. Sanskrit sources: Ṣaḍdarśanasamuccaya, ed. Suall, p. 26: *Sugataḥ kadācid bhikṣam atātyamānaḥ pāde viddho 'smi bhikṣavaḥ*.

Pāli source: Apadāna, I, p. 300, v. 22.

Chinese sources: Hing k'i hing king, T 107 (no. 6), k. 1, p. 168a-170b; Tsa pao tsang 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. 1056b; 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 Virūḍhaka, in Pāli Viḍūḍabha. The Pāli sources, which essentially are confirmed by the Sanskrit and Chinese sources, tell that Pasenadi, king of Kosala, had a son, Viḍūḍabha, whose mother was a young slave named Vāsabhakhattiyā, the natural daughter of Mahānāman, the successor to Suddhodana at Kapilavastu. Vāsabhakhattiyā had been fraudulently affianced by the Śākyas. When the trick was subsequently discovered and Viḍūḍabha was treated as 'the son of a slave' by the Śākyas, he vowed to avenge himself. With the help of his general Dīgha Kārāyana, he dethroned his father Pasenadi, who fled from Śrāvastī to take refuge with his former enemy Ajātasattu. Viḍūḍabha marched against Kapilavastu and, despite the intervention of the Buddha who 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 Sanskrit sources, Viḍūḍabha, his mother Vāsabhakhattiyā and his minister Dīgha Kārāyana, appear under the names of Viruṣaka, Mālikā (or Mallikā) and Dīrgha Cārāyana respectively.

The story of the massacre of the Śākyas may be found: in Pāli, in Jātaka, IV, p. 144-153, and Dhammapadaṭṭha, I, p.337-361 (tr. Burlingame, *Legends*, II, p. 30-46; - in Sanskrit, in Avadānakalpalayā: ch. XI, *Virūḍhakaḥavadāna* (vol. I, p. 352-

393); in Chinese, in Tseng yi a han, T 125, k. 26, p. 690a-693c; Lieou tou tsi king, T 152 (no. 54), k. 5, p. 30b-32a (tr. Chavannes, *Contes*, I, p. 202-212); Fa kiu p'i yu king, T 211, k. 1, p. 583b; Tch'ou yao king, T 212, k. 3, p. 624b-625a; Liaou li wang king, T 513, vol. XIV, p. 783b-785b; Wou fen liu, T 1421, k. 21, p. 141; Ken pen chouo... tsa che, T 1451, k. 8-9, p. 239b-242a; Fa hien, tr. Legge, p. 67; Hiuan tsang, *Si yu ki*, T 2087, k. 6, p. 900b and p. 901b-c (tr. Watters, *Travels*, I, p. 395-396; II, p. 8-9); - in Tibetan in Rockhill, *Life*, p. 112-122.

The headache from which the Buddha suffered on this occasion is mentioned in Apadāna, I, p. 300, v. 24; Udāna Comm., p. 264; Lieou tou tsi king, T 152, k. 5, p. 31b3-4; Hing k'i hing king, T 197 (no. 3), k. 1, p. 166c-167a; P'ou sa chou t'ai king, T 384, k. 7, p. 1056b; Ken pen chouo... yao che, T 1448, k. 18, p. 96c9.

6) *Eating horse feed*. - See above.

7) *Backache*. - The brahmin Devahita had to heal the Buddha when he suffered from a backache caused by a disturbance of the wind element. He had Upavāsa massage him with warm water.

Sources: Saṃyutta, I, p. 174-175 (tr. Geiger, I, p. 173-274); Tsa a han, T 99 (no. 1181), k. 44, p. 4319b; T 100 (no. 95), k. 5, p. 407b; Hing k'i hing king, T 197 (no. 3), k. 1, p. 167c-168a; Ken pen chouo... yao che, T 1448, k. 18, p. 96c23 (tr. Chavannes, *Contes*, II, p. 423-424); Ta tche tou louen, T 1509, k. 26, p. 249c; Dīgha, III, p. 209; Majjhima, I, p. 354; Saṃyutta, IV, p. 184.

8) *Six years of austerities*. - A well-known period in the Buddha's life; see the fine study of the sources by J. Dutoit, *Die Duṣkaracaryā des Bodhisattva*, Strassburg, 1905.

9) *Return with empty bowl*. - See above.

The Mppś will return to these sufferings endured by the Buddha at k. 27, p. 261a.

From this brief summary of the sources, we see that the most authentic texts attribute a series of sufferings and illnesses to the Buddha. How can such a perfect being be subject to suffering? This is a problem which scholasticism has attempted to answer.

a. The first explanation, and the one most conforming to the theory of retribution of actions, is that by these torments and sicknesses, the Buddha was expiating the faults of his previous existences. This is the explanation given in various texts:

The Mūlasarvāstivādin Vinaya, T 1448, k. 18, p. 94-96, tells a series of misdeeds of which the Buddha was guilty in his earlier lifetimes and which, in the course of his last lifetime, earned him the following inconveniences: (1) Rock thrown by Devadatta (p. 94a); (2) Wound caused by a thorn (p. 94b); (3) Return with empty bowl (p. 94c); (4) Slander by Sundarī (p. 95a); (5) Slander by Ciñcā (p. 95b); (6) Eating horse feed (p. 96a); (7) Six years of austerities (p. 96b); (8) Illnesses (p. 96b); (9) Headache (p. 96c); (10) Backache (p. 96c). Same list of misdeeds in the Pāli Apadāna; I, p. 299-301, section no. 387, entitled *Pubbakammapiḷoto*. They earned the Buddha the following punishments: (1) Slander by Sundarī (v. 6); (2) Slander by Ciñcā (v. 9); (3) Rock thrown by Devadatta (v. 16); (4) Hired assassins sent by Devadatta to kill the Buddha (v. 18; cf. Vinaya, II, p. 191-193); (5) Nālāgiri, the elephant, sent against the Buddha by Devadatta (v. 20; a famous often-told episode, e.g., Vinaya, II, p. 194-196; Jatakā, V, p. 333-337; Avadānaśataka, I, p. 177-181); (6) Wound caused by thorn (v. 22); (7) Headache (v. 24); (8) Eating horse feed (v. 26); (9) Backache (v. 27); (10) Dysentery (v. 28); (11) Six years of austerities (v. 30). K'ang Mong siang, a monk of Sogdian birth who went to China to Lo Yang in 194 A.D., translated into Chinese a sūtra entitled Hing k'i hing king (T 197) which, according to some catalogues, is a text of the Saṃyuktapiṭaka. This work contains ten stories telling the earlier actions which the Buddha had to expiate in the course of his last lifetime by ten sufferings: (1) Sundarī's slander (T 197, p. 164); (2) Slander by *Chō mi po* (p. 166); (3) Headache (p. 166); (4) Rheumatism (p. 167); (5) Backache (p. 167); (6) Wound by thorn (p. 168); (7) Rock thrown by Devadatta (p. 170); (8) Ciñcā's slander (p. 170); (9) Eating horse feed (p. 170); (10) Six years of austerities (p. 172).

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.

l) The brahmacārini *Souen t'o li* (Sundarī) slandered (*abhyākhyati*) the Buddha, and five hundred arhats wiped out the slander.

All these texts agree that the Buddha, despite his perfection, remained subject to retribution for his past actions or, as the Divyāvādāna expresses it, "The Victorious Ones themselves are not freed from their actions" (*karmabhis te 'pi Jinā muktāḥ*).

b. But it was not long before such a radical application of the law of karma to the case of the Buddha was shocking. Two compromises have been found:

The first consists of saying that, whatever his experiences may be, the Buddha feels only pleasant feelings. Cf. the Devadahasutta (Majjhima, II, p. 227; Tchong a han, T 25 (no. 19): "If beings feel pleasure or pain as a result of their past actions, then, O monks, the Tathāgata has done good actions since, at the moment, he is experiencing pure and pleasant feelings" (*sace, bhikkhave, sattā pubbekatahetu sukhadukhaṃ anāsavā sukhā vedanā vedeti*).

Another compromise comments that, besides the torments and illnesses resulting from past actions, there are others that are simply due to the present physical conditions. This is what the Buddha himself explained to Sīvaka in Saṃyutta, IV, p. 230-231 (cf. Tsa a han, T 99 (no. 977), k. 35, p. 252c-253a; T 100 (no. 211), k. 11, p. 432b-c). Without saying it explicitly, this sūtra seems to mean that the Buddha is subject only to illnesses resulting from physical conditions (cf. P. Demiéville in Hobogirin, *Byō*, p. 234. This, indeed, is the thesis of the Milinda, p. 134-136, which recalls the Buddha's illnesses - wounding of the foot, dysentery (Dīgha, II, p. 128, body problems (Vinaya, I, p. 178-180), wind sickness (Saṃyutta, I, p. 174) - only to affirm immediately that none of the feelings experienced by the Buddha come from action (*na -tthi Bhagavato kammavipākajā vedana*).

c. For the Greater Vehicle whose ideas the Mppś is expressing here the Buddha's illnesses are simulated illnesses. Superior to the world (*lokattara*), the Buddha conforms to the world (*lokānuvaratana*) and simulates illness in order to console suffering humanity and assure its conversion by this soteriological artifice (*upāya*). A text of the Ratnakūta, T 310, k. 28, p. 134c is especially clear: How do the bodhisattva mahāsattvas understand the intentional teaching (*saṃdhāyabhāṣita*) of the Tathāgata? The bodhisattva mahāsattvas are skillful in precisely understanding the profound and secret meaning hidden in the sūtras. O son of noble family, when I prophecy the attainment of supreme perfect enlightenment to the śrāvakas, that is not correct; when I say to Ānanda that I have a backache, that is not correct; when I say to the bhikṣus: "I am old, you should find an assistant (*upasthāyaka*) for me", that is not correct. O son of noble family, it is not correct that in several places the Tathāgata triumphed over the fīrthikas and their systems one after another; it is not correct that an acacia thorn (*khadirakaṇṭaka*) wounded the Tathāgata in the foot. When the Tathāgata says: "Devadatta was my hereditary enemy, he pursued me ceaselessly and tried to deceive me", that is not correct. It is not correct that the Tathāgata, entering Śrāvastī, made a begging-round in *Chō li ye* (Śālā), the village of the brahmins, and returned with empty bowl. It is not correct that Cīncamāṇavikā and Sundarī, attaching a wooden bowl to her belly [pretending to be pregnant] slandered the Buddha. It is not correct that the Tathāgata, once dwelling in the land of Verañjā where he had accepted the invitation of the brahmin Verañja, spent the three months of varṣa eating only barley (*yava*)." Ibid., k. 108, p. 604b (tr. in Hobogirin, *Byō*, p. 235: "Just as when a pharmacist, able to cure all the sicknesses but who himself is free of them, takes a bitter drug to persuade sick people to take it following his example, so the Tathāgata, although he has destroyed in himself all the sicknesses of the afflictions and has the sovereign mastery of all the dharmas, carries out such and such a bad action to obtain such and such a retribution and actualize such and such a factor, in order that beings avoid every obstacle of action and cultivate the practices of purity." - The same ideas are expressed in the Vimalakīrtinirdeśasūtra, T 475, of which the Mppś will give a lengthy extract.

2) The brāhmaṇī *Tchan chō* (Ciñcā) attached [to her belly] a wooden bowl (*dārumaṇḍalika*) pretending she was pregnant, and slandered the Buddha.

3) *T'i p'o ta* (Devadatta) pushed down a rock (*Ōilā*) to crush the Buddha and wounded him on his big toe (*pādmamaṅguṣṭa*).

4) While walking in the woods, the Buddha hurt his foot.

5) When king *P'i leou li* (Virūdhaka) and his army massacred the Śākya, the Buddha had a headache (*śrīṣadukha*).

6) Having accepted the invitation of the brahmin *A k'i ta to* (Agnidatta), the Buddha had to eat horse feed (*yava*).

7) As a result of a cold wind, the Buddha had a backache (*prṣṭhadukha*).

8) For six months, he practiced austerities (*duṣkaracaryā*).

9) Having gone to a brahmin village (*brāhmaṇagrāma*) to beg for food, he received nothing and returned with an empty bowl (*dhautapātrena*).

Moreover, in winter (*hemanta*), in the eight nights that precede and follow [the full moon],⁷⁵⁴ a cold wind (*śīlavāyu*) smashed the bamboos (*veṇu*). The Buddha took three robes (*tricīvara*) to protect himself against the cold.⁷⁵⁵ During the oppressive heat, Ānanda was behind him and fanned (*vījati*) the Buddha.⁷⁵⁶ The

⁷⁵⁴ The characters *ts'ien heou pa ye* 'the eight nights that precede and follow' translate, without a doubt, the Pāli expression *rattīsu anta' aṭṭhakāsu* which is found, e.g., in Vinaya, I, p. 31, 288; Majjhima, I, p. 79; Aṅguttara, I, p. 136, and which means 'during the nights that extend between the eight (*aṣṭakā*), i.e., between the eighth day before and the eighth day after the full moon. (Cf. Rhys Davids-Stede, s.v. *aṭṭaka*).

⁷⁵⁵ An allusion to an episode told in the Vinayas. According to its custom, the Mppś follows the Sarvāstivādin Vinaya, Che song liu, T 1435, k. 27, p. 195a: Knowing that the bhikṣus had many robes and that these numerous garments hindered their travel, the Buddha wanted to place a limit (*maryādā*) on them. He said to Ānanda: "I would like to travel to the land of Vaiśālī." Ānanda obeyed and followed the Buddha. It was in winter, during the nights [that precede and follow] the *aṣṭakā*; a cold wind was smashing the bamboos. Then the Buddha put on one robe (*cīvara*). During the first watch of the night (*yāma*), the Buddha walked in the desert. In the second watch, the Buddha was cold and said to Ānanda: "Give me a second robe." Ānanda gave a second robe to the Buddha who put it on and continued to walk in the desert. When the third watch came, the Buddha was cold and said to Ānanda: "Give me a third robe." Ānanda gave him a third robe which he put on and continued to walk in the desert. Then he thought: "The bhikṣus should have enough robes." When the saṃgha came together, he said to the bhikṣus: "Starting from today, I allow you to use three robes (*tricīvara*), no more and no less. In having less, that will be a *duṣkita* transgression; in having more, that will be a *niḥsargika pātayantika* transgression."

The agreement in the details (cold wind smashing the bamboo, etc.) reveals the close interconnection between the Mppś and the Sarvāstivādin Vinaya. The other Vinayas tell the story in somewhat the same way:

In the Mahīśhāsaka Vinaya (Wou fen liu, T 1421, k. 20, p. 136a), the Buddha was travelling between Vaiśālī and the Cāpāla cetiya; in the Dharmagupta Vinaya (Sseu fen liu, T 1428, k. 49, p. 856c-857a), he was spending the night in the open air in a retreat, the name of which is not given. The Pāli Vinaya, I, p. 288 (tr. Rh.D. - Oldenberg, II, p. 210-212) tells that the Buddha, who had gone from Rājagrha to Vaiśālī, spent the night in the Gotamaka cetiya, seated in the open air.

Buddha therefore underwent the small sufferings of this world. If the Buddha has immense miraculous power (*rddhibala*), if he dominates the trisāshramahāsāhasralokadhātu and universes as numerous as the sands of the Ganges in the ten directions (*diś-*), the east, south, west and north, in the four intermediate directions (*vidiś-*) and in the zenith and the nadir thus by his brilliance (*ābhā*), his color (*varṇa*), his beauty (*śrī*) and his splendor (*tejas-*), why does he submit to the retribution for his sins (*āpattivipāka*)?

Answer. - 1) Dwelling among men, born from human parents, the Buddha has so much strength that one of his fingers (*aṅgulisamḍhi*) surpasses the strength of a hundred thousand prabedakoṭi of white elephants (*pāṇḍaragaja*); the power of his superknowledges (*abhijñā*) is immense (*apramāṇa*), incalculable (*asamkyeya*) and inconceivable (*acintya*). The son of king Śuddhodana was revulsed by old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*), left home (*pravrajita*) and attained Buddhahood. Can we say that such a man will undergo the retribution of sins and be tormented by cold (*śīta*), heat (*uṣṇa*), etc? If the miraculous power of the Buddha is immense, if he possesses such miraculous qualities (*acintyadharmā*), how could he suffer from cold, heat, etc?

2) Furthermore, the Buddha has two bodies (*kāya*): a body of essence (*dharmatākāya*) and a body born from father and mother (*piṭṛmātṛjakāya*). The essential body fills the ten directions of space; it is immense (*apramāṇa*), infinite (*ananta*), handsome (*abhirūpa*), charming (*prasādika*), adorned with the major and minor marks (*lakṣaṇānūvyañjanālamkṛta*), with immense rays (*apramāṇaraśmi*) and with immense voice (*apramāṇasvara*); the assembly (*saṃgha*) that listens to his preaching also fills space (this assembly is also his essential body and is not [122a] visible to saṃsāric people. Ceaselessly he emits various bodies (*kāya*) with various names (*nāman*), of various births (*janmasthāna*), with various skillful 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 (*janmakāyabuddha*). 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.

3) Furthermore, when the Buddha attains Buddhahood, he eliminates all the bad dharmas (*akuśaladharmā*) within himself and acquires all the good dharmas (*kuśaladharmā*). 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 (*anāgatajanmasattva*) that he resorts to this means (*upāya*) by pretending to suffer the retribution of sins.

Feeling cold, he put on four robes successively and not three as in the other sources. Nevertheless, he allowed the monks only three robes (*ticīvara*): the *saṃghāti*, the *uttarāsāṅga* and the *antaravāsaka*. Here are extracts from this Vinaya:

Atha kho bhagavā anupubbena cārikṃ caramāno yena Vesālī tad avasari, tatra sudaṃ ekacciyam uttarāsāṅgam ekacciyam antaravāsakan ti.

⁷⁵⁶ The Buddha was often fanned by his disciples; the scene is always described in the following words: for example, Avadānaśataka, II, p. 194: *tena khalu amayenāyusmāñ Śāriputro bhagavataḥ pṛṣṭhataḥ shito 'bhūd vyajanaṃ grhītvā bhagavantaṃ vījayan*. Corresponding Pāli phrase, e.g., Majjhima, I, p. 501: *tena kho pana samayena āyasmā Śāriputto bhagavato piṭṭhito ṭhito oti bhaganataṃ vījamāno*.

4) Furthermore, *A ni lou teou* (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 (*māṃsa*), dug into his marrow (*majjā*) to make a gift of it to others, find nothing when he begged for his food and returned with an empty bowl (*dhautapātreṇa*)? 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 (*upāya*)? In the future, in the fivefold assembly, there will be Buddhists (*Śākyaputra*) who, having acquired but little merit by their lack of generosity (*dānapuṇyahīnatvāt*), will get nothing when they go to beg for their means of livelihood (*ājīva*); the lay people (*avadātavasana*) will say to them: "You who cannot obtain robes (*āvāra*) and food (*āhāra*), you cannot cure your own sicknesses (*vyādhi*)! 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 Annabhāra (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 broth. As a retribution for this generosity, he was reborn seven times among the Trāyastriśa gods, was a cakravartin king seven times, and was finally reborn in his last lifetime in a wealthy Śākya family.

Pāli sources: Theragāthā, v. 910-911 (tr. Rh. D., *Brethren*, p.329-330); Theragāthā Comm., II, p. 65; Dhammapadaṭṭha, IV, p. 120-121 (tr. Burlingame, *Legends*, III, p. 264-265).

Sanskrit sources: Karmavibhaṅga, p. 66-67; Kośavyākhyā, p. 424, l. 29. Chinese sources: Tchong a han, T 26 (no. 66), k. 13, , p. 508c-509a (cf. P. Demiéville in BEFEO, XXX, 1920, p. 161); Kou lai che che king, T 44, p. 829b; Tsa pao tang king, T 203 (no. 50, p. 470c-471a (tr. Chavannes, *Contes*, III, p. 51); Kośha, IV, p. 190; P'i p'o cha, T 1545, k. 20, p. 99b; King liu yi siang, T 2121, k. 13, p. 68a-b.

These various texts do not agree on the name of the pratyekabuddha: he is called *Tagaraśikhin* in the Kośavyākhyā, *Upariṣṭha* in the Karmavibhaṅga, *Upariṣṭha* in the Threragāthā and the Dhammapadaṭṭha, *Wou houan* 'Without misfortune' (*Ariṣṭha*) in the Kou lai che che king, *P'i li tch'a* (64 and 5; 75 and 6; 30 and 3) giving a possible Sanskrit *Prekṣa* in the King liu yi siang. - According to the Tsa pao tsang king, this pratyekabuddha was the elder brother of the future Aniruddha.

⁷⁵⁸ In this regard, see the following story told by the Dhammapadaṭṭha, I, p. 134 (tr. Burlingame, *Legends*, I, p. 231): Aniruddha was raised in such luxury that he never heard the word: "There is no more" (*n'atthi*). One day when he was playing ball (*guḷa*) with six Śākya youths, he lost the game and had to pay for the cakes (*pūva*). He asked his mother to send him some. As he continued to lose, his mother's supply was exhausted and his mother had to say to him: "There are no more cakes" (*pūvaṃ n'atthi*). Aniruddha, who did not know the phrase "There are no more", thought that it meant a type of cake and he answered his mother: "Send me some 'there are no more' cakes." To make him understand, his mother then sent him an empty golden bowl (*tuccha suvaṇṇapāṭi*), but the protector deities of the city, wanting to spare Aniruddha any deception, filled it with celestial cakes. After that, each time that Aniruddha asked for cakes, his mother sent him an empty bowl which the gods filled up in passing.

There is a pale reflection of this charming little story in the Tsa pao tsang king, T 203, , k. 4, p. 471a.

(*brāhmaṇagrāma*) to beg his food, got nothing, and returned with an empty bowl (*dhautapātreṇa*); he also was sick; at the massacre of the Śākya, he suffered a headache. All the more reason that we, lesser people with little merit (*alpapuṇya*), [are exposed to the same inconveniences]." Hearing this answer, the lay people will not have any further bad feelings and will grant the bhikṣus the fourfold offering (*caturvidhā pūjā*); the bhikṣus will then enjoy peace (*yogaḥṣema*) and, seated in dhyāna, will find the Path. It is therefore by skillful means and not in actuality that [the Buddha] undergoes [the retribution] for wrongdoings.

Thus it is said in the P'i mo lo k'i king (*Vimalakīrtinirdeśasūtra*)⁷⁵⁹ that the Buddha, dwelling in the land of Vaiśālī, said to Ānanda:

" My body feels a little feverish; I would like to have some cow's milk. Take my bowl (*pātra*) and go to beg for some milk."

Ānanda took the bowl and went to the door of a vaiśya. Vimalakīrti himself was there and seeing Ānanda appear with a bowl, he asked: "Why are you standing there since morning with a bowl?"

Ānanda answered: "The Buddha is a little sick; he needs some cow's milk. That is why I have come here."

"Wait a moment!" cried Vimalakīrti, "Don't slander the Tathāgata. The Buddha, as [122b] Bhagavat, has gone beyond all bad dharmas (*sarvākuśaladharmasamatikrānta*). What sickness might he have? Take care that the heretics (*tīrthika*) do not hear such rude words; they would scorn the Buddha and say: 'This Buddha, who is unable to cure his own illness, cannot save beings'."

Ānanda replied: "That is not my intention. Personally, I have received a request from the Buddha and I must get him some milk."

Vimalakīrti answered: "Despite the Buddha's order, it is a skillful means (*upāya*). If he does use the world of the five corruptions (*pañcakaṣāya*), it is in order to deliver all beings through this fiction. In future generations, when sick bhikṣus will go to ask the lay people (*avadātavasana*) for broths and medicines (*bhaiṣajya*) and the lay people will say to them: 'You cannot cure yourselves, how could you cure others?', the bhikṣus will be able to say: 'If our great teacher himself was subject to sickness, then why should we not be sick, we whose bodies are like the black mustard plant (*aṣṣapa*)?' And so the lay people will offer the bhikṣus broths and medicines and the bhikṣus will enjoy peace (*yogaḥṣema*) and tranquility, will practice the Path. If heretic ṛṣis can cure the illnesses of other people by medicinal herbs (*oṣadhi*) and spells (*mantra*), then why would the Tathāgata who is omniscient (*sarvajñā*) be unable to cure his own

⁷⁵⁹ Vimalakīrtinirdeśa, tr. by Tche k'ien, T 474, k. 1, p. 523b-c; tr. Kumārajīva, T 475, k. 1, p. 542a; Tr. by Hiuan tsang, T 476, k. 2, p. 564a-b. - This Vimalakīrtinirdeśa is also known in a Tibetan translation entitled: *Dri ma med par grags pas bstan pa*, Mdo, XIV, 5 (cf. Csoma-Feer, p. 256; OKC, no. 843, p. 323) and some Sogdian fragments (ed. H. Reichelt, *Die soghdischen Handschriftenreste des Britischen Museums*, I, Heidelberg, 1928, p. 1-13; annotated by F. Weller, *Zum soghdischen Vimalakīrtinirdeśasūtra*, Leipzig, 1937). Some metrical versions of the chapter on illnesses have been found at Touen houang and even in our times the sūtra has undergone some theatrical adaptations. See summary by P. Demiéville in Hobogirin, p. 324.

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 (*prakṛtyatmabhāva*) appear to all the beings of the trisāhasramahāsāhasralokadhātu. At that moment, the Śuddhāvāsakāyika, Brahmakāyika, Paranirmitavaśavartin, Nirmāṇarati, Tuṣita, Yāma, Trāyastriṃśa, Caturmahārājika gods⁷⁶⁰, as well as the manuṣya and the amanuṣya of the trisāhasramahāsāhasralokadhātu, bearing heavenly flowers (*divya puṣpa*), celestial garlands (*divya mālya*), heavenly unguents (*divya vilepana*), celestial powders (*divya cūrṇa*), celestial lotuses, blue (*nīlotpala*), red (*kokaṇada*), white (*puṇḍarīka*), purple (*padma*), and leaves of heavenly trees (*tamālapattra*), gathered around the Buddha (*Atha khalu bhagavān punar eva yādrk trisāhasramahāsāhasralokadhātu sattvānām ātmabhāvaṃ prakṛtam upadarśayāmāsa. Atha khalu śuddhāvāsakmayikā devā brahmakāyikās ca paranirmitavaśavartinās ca nirmāṇaratayaś ca tuṣitās ca yāmās ca trāyastriṃśāḌ ca caturmahārājakāyikās ca ye ca trisāhasramahāsāhasralokadhātu manuṣyāmanuṣyās ca te puṣpamālyavilepanacūrṇāni divyāni nīlotpalakokaṇapūṇḍarikapadmāni divyāni ca tamālapattrāni grhitvā yena tathāgatas tenopasaṃkrāntāh*).

Śāstra: Why does the Buddha make his ordinary body (*prakṛtyātmabhāva*) appear to all the beings of the trisāhasramahāsāhasralokadhātu?

Answer. - 1) Wishing to preach the Mahāprajñāpāramitā, the Buddha first enters the Samādhirājasamādhi. The wheels on the soles of his feet emit rays and [the other parts of his body], including the *uṣṇīṣa*, shine forth with brilliant light. Just as at the end of a kalpa, at the time of the great fire, the mountains such as Sumeru parvatarāja catch on fire and are successively consumed by the fire, so the Buddha's rays fill the entire trisāhasramahāsāhasralokadhātu and reach to the universes of the ten directions as numerous as the sands of the Ganges, which all were illumined by them. The beings who saw these rays attained [122c]

⁷⁶⁰ These are the gods of the kāmadhātu and rūpadhātu. In order to understand the explanations that will follow, one must bear in mind the division of the gods into these two realms:

Kāmadhātu serves as dwelling for six groups of gods: Caturmahārājika, Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati and Paranirmitavaśavartin.

Rūpadhātu with its four dhyānas serves as dwelling place for seventeen groups of gods.

First dhyāna: Brahmakāyika, Brahmapurohita, Mahābrahmānas.

Second dhyāna: Parīttābha, Apramāṇābha, Ābhāsvara.

Third dhyāna: Parīttāsubha, Apramāṇāsubha, Śubhakṛtsna.

Fourth dhyāna: Anabhṛaka, Puṇyaprasava, Bṛhatphala and the five Śuddhāvāsikas: Abṛha, Atapa, Sudṛśa, Sudarśana, Akaniṣṭha.

See the comparative study of the sources in Kirfel, *Kosmographie der Inder*, p. 191-192.

anuttarasamyaksambodhi in the end. Therefore, to preach the Prajñāpāramitā, the Buddha first manifests his miraculous power (*rddhibala*).

2) The Buddha smiles through all the pores of his skin (*sarvaromakūpa*).

3) The Buddha emits his ordinary light (*prakṛtiprabhā*), namely, his aureole which is one armspan in width (*vyāma*).

4) He covers the trisāsramahāsāsralokadhātu with his tongue (*jihvā*) and begins to smile.

5) He enters into the Siṃhavikrīṣitasamādhi, and the trisāhasramahāsāsralokadhātu shakes in six ways.

6) Seated on the siṃhāsana, the Buddha manifests his light, his splendor, his color and his lofty form. By this miraculous power (*rddhibala*), he touches beings profoundly and those who have faith reach anuttarasamyaksambodhi.

7) And finally here, for those who have doubts, he shows his ordinary body (*prakṛtyātmabhāva*) and those who hesitate then attain deliverance by faith (*śraddhāvimukti*) and say to one another: "What I am seeing now is the real body of the Buddha." By the power of the Buddha, these people of the trisāhasramahāsāsralokadhātu, seeing the ordinary body of the Buddha, come near him without confusion; and then the beings of the trisāhasramahāsāsralokadhātu, 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 that is truly the body of the Buddha.

Question. - What is meant by the Śuddhavāsika gods and the Brahmaloaka gods?

Answer. - The fourth dhyāna has eight stages (*bhūmi*):⁷⁶¹ five stages are the abodes (*sthāna*) of the anāgāmins and are called the pure abodes (*śuddhāvāsa*);⁷⁶² three stages are the shared abode of ordinary people (*pṛthagjana*) and saints (*ārya*). Beyond these eight stages are the abodes of the bodhisattvas of the ten bhūmis (*daśabhūmibodhisattva*): these are also called pure abodes (*śuddhāvāsa*), [The Śuddhavāsikas] are called Maheśvaradevarāja.

The gods of the Brahmaloaka have three places of birth (*janmasthāna*):⁷⁶³ *i*) the heaven of the Brahmakāyikas, the birthplace of the lesser Brahmās; *ii*) the heaven of the Brahmapurohitas, the birthplace of the noble Brahmās; *iii*) the heaven of the Mahābrahmās, also called the birthplace of intermediate dhyāna (*dhyānāntara*).⁷⁶⁴

Question. - Renunciation (*vairāgya*) is the same [in all the Brahmās]; why do they have abodes of different quality?

⁷⁶¹ Kośa, III, p. 2.

⁷⁶² For these five classes of anāgāmin: antarāparinirvāyin, etc., see Dīgha, III, p. 237; Kośa, III, p. 38; VI, p. 210 and especially p. 223-225.

⁷⁶³ Kośa, III, p. 2-3.

⁷⁶⁴ Kośa, VIII, p. 180-183.

Answer. - The first dhyāna [where they dwell] is of three kinds: lesser (*avara*), medium (*madhya*) and higher (*agra*). If they cultivate the lesser dhyāna, they are reborn as Brahmākāyikas; if they cultivate the medium dhyāna, they are reborn as Brahmāpurohitas; if they cultivate the higher dhyāna, they are reborn as Mahābrahmās. It is the same for the development of loving-kindness (*maitrībhāvana*). Thus the teacher *Miao yen* (Sunetra) said: "I have preached the Dharma to people and they have all been reborn among the Brahmākāyikas; I should not be reborn in the same place as my disciples; I am going to develop a higher loving-kindness (*uttarā maitrī*)."⁷⁶⁵ because he had developed higher loving-kindness, he was reborn

765 Sunetra's thought. - *Āṅguttara*, IV, p. 104: *Na kho pan' etaṃ paṭitūpaṃ mettaṃ bhāveyyan 'ti*. - Tchong a han, T 26 (no. 8), k. 2, p. 420c9; *ibid.* k. 30, p. 619c10; P'i p'o cha, T 1545, k. 82, p. 425a20.

Sunetra is particularly known by two sūtras, the *Saptasūryodayasūtra* and the *Sunetrasūtra*:

- 1) The story of Sunetra is told by the Buddha at the end of some versions of the *Saptasūryodayasūtra*: *a.* *Āṅguttara*, IV, p. 103-106; *b.* Tchong a han, T 26 (no. 8), k. 2, p. 429b-c; *c.* Ta tche tou louen, T 1509, k. 31, p. 290b-c; *d.* Sa po to sou li yu nai ye king, T 30, p. 812c; *e.* Extract of an anonymous sūtra, probably a version of a *Saptasūryodayasūtra* in the *Vibhāṣhā*, T 1545, k. 82, p. 424c-425a.

"In times past, there was a teacher named Sunetra, a ferryman (*tīrthakara*), who had renounced pleasures (*kāmeṣu vītarāgaḥ*). He had many hundreds of disciples to whom he taught the doctrine of participating in the world of Brahmā (*brahmalokasahavyatā*). Those who had completely understood his doctrine were reborn after death in the realm of Brahmā (*brahmaloka*); the others succeeded at least in being reborn among the gods of the kāmadhātu or in noble families. Not wanting to be reborn in the same world as his students, Sunetra meditated for seven years on the mind of loving-kindness (*maitrīcitta*); thanks to this practice, for seven cosmic periods he avoided returning here and had a long series of rebirths among the Ābhasvara gods, the Mahābrahmāṇas, then as Śakra and finally as a cakravartin king. Nevertheless, he did not escape from birth, old age and sickness because he had not understood the four noble dharmas, i.e., morality (*śīla*), samādhi, wisdom (*prajñā*) and deliverance (*vimukti*)."

We may note that Sunetra is not mentioned in the *Saptasūryodayasūtra* of the Tseng yi a han, T 125, k. 34, p. 735b-738a, or in the extract which the Śhikṣhasamuchchaya, p. 247, gives of this sūtra.

Whereas the *Āṅguttara* and the Tchong a han do not establish any link between Sunetra and the Buddha, the Ta tche tou louen (k. 1, p. 290c) and the Sa po to sou li yu nai ye king, p. 812c18, have the Buddha say: "This tathāgata Sunetra of times gone by was not a pratyekabuddha; he was none other than me." Similarly the Kośa, IX, p. 271, and the Kośavyākhyā, p. 710, cite a *Saptasūryodayasūtra* where the Buddha says: "In the past, the teacher Sunetra was myself" (*Saptasūryodayasūtre 'yam eva bhagavān rṣiḥ Sunetra nāma babhūveti*).

- 2) The *Sunetrasūtra* which is in *Āṅguttara*, III, p. 371-372; *ibid.*, IV, P. 135-136; Tchong a han, T 26 (no. 130), k. 30, p. 619b-c, lists six teachers (*sattḥā*), ferrymen, completely renounced (*vītarāga*), having several hundreds of disciples to whom they taught the doctrine of participating in the world of Brahmā (*brahmalokasahavyatā*). To criticize or insult them would be a grave demerit (*bahuṃ apuññaṃ*). These six teachers are Sunetra, Mugapakkha, Aranemi, Kuddālaka, Hatthipāla Jotipāla.

Buddhaghosa does not comment on this passage, but these six teachers are probably earlier births of the Buddha.

Actually, Sunetra appears among others individuals in the lists of Jātakas of the Buddha: *Rāṣṭrapālāparipīcchā*, p. 23, l. 16; *Laṅkāvatāra*, p. 141; *Karmavibhaṅga*, p. 36-37, where Sunetra appears as an incarnation of Sarvausadhivaidyārāja who is none other than the Buddha: *Saptasūryopadeśe Sunetro nāma mānavo bijñeyah ahaṃ sa bhikṣavas tena kālena Sarvausadhivaidyārājo 'bhūt*.

among the Mahābrahmās. Moreover, it is by virtue of a mind of supreme purity (*paramaviṣuddhicitta*) 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 Śuddhāvāsikas] and not say anything about the second or the third?

Answer. - 1) We speak of the first dhyāna because renunciation (*vairāgya*), 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 brahmaloka is the start of the form realm (*rūpadhātu*), whereas the fourth dhyāna is its summit; this is why they are mentioned in particular (*prthak*).

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 Śuddhāvāsika gods who, out of compassion (*anukampā*) for beings, always invite the Buddhas.

4) Moreover, when the Buddha preaches, the sound of the Dharma (*dharmasvara*) reaches as far as the Brahmā gods. When the Buddha attained Buddhahood, these gods sent the news to the Śuddhāvāsikas. This is why the first and the last [class of gods of rūpadhātu] are mentioned without saying anything about the two intermediate classes.

5) Moreover, the Brahmā gods who are close to kāmadhātu, [dwelling just above it,] and the Śuddhāvāsika gods who are the chiefs of rūpadhātu should be mentioned here. Thus, when a gatekeeper (*dvārapāla*) 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 (*mahāprīti*) and the third dhyāna by great bliss (*mahāsukha*). As joy and bliss imply carelessness, they are not spoken of.

Question. -What is meant by Paranirmitavaśavartin?⁷⁶⁶

Answer. - The gods who take hold of and enjoy desirable objects created by others are called Paranirmitavaśavartin '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 Yāmas are the happy (*subhaga*) gods.

The second category [of gods of rūpadhātu] is that of the Trāyastriṃśa or Thirty-two gods.

Aśvaghōṣa mentions Sunetra is a verse of the Saundarānanda, XI, 57 which M. Johnson considers to be an interpolation: *māitrayā saptavārṣikyā garbhavāsam upeyivān*.

Along with Asama, Sunetra was the first disciple of the Buddha Śobhita: cf. Nidānakathā, p. 35; Buddhavaṃsa, VII, v. 21.

⁷⁶⁶ For these definitions, see Dīgha, 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 Trāyastriṃśas.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, Yāmas, etc., made of seven jewels (*saptaratnamaya*), are situated in space (*ākāśa*) where they are supported by wind.⁷⁶⁹ and so on up to the Pure Abodes (*śuddhāvāsa*).

Seeing the Buddha's body (*buddhakāya*), its purity (*viśuddhi*) and its great rays (*mahāraśmi*). these gods offer him aquatic and terrestrial flowers (*jalasthalajāni puspāni*). Of all the terrestrial flowers, jasmine (*mallikā*) is the most beautiful; of all the aquatic flowers, blue lotus (*nīlotpala*) 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 (*divyapuṣpa*), they gather around the Buddha. These flowers have a beautiful color, a rich perfume; they are soft (*mañju*) 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 (*prativātam vāti*).⁷⁷⁰ Celestial garlands (*divyamālya*) remain suspended above the Buddha; celestial unguents (*divyavilepana*) are spread out on the ground before the Buddha; celestial powders (*divyacūrṇa*) are scattered above the Buddha.

Question. - Celestial lotuses (*divyapadma*) are blue (*nīla*), red (*lohita*) pink (*rakta*) or white (*avadata*). Why are they not yellow (*pīta*)?

Answer. - Because yellow is an attribute of fire (*tejo 'pekṣate*) and fire is foreign to aquatic flowers. These precious celestial lotuses have a stem (*daṇḍa*) of jade (*vaiḍūrya*), a corolla (*vedikā*) of diamond (*vajra*), leaves (*pattra*) of golden sand from the Jambū river (*jāmbūnadasuvarṇa*). They are tender and perfumed. Taking also leaves from the celestial tree (*tamāla* or *Xanthochymus pictorius*), they gather around the Buddha.

Question. - The gods can get celestial flowers (*divyapuṣpa*) as offerings, but how can men (*manuṣya*) and amanuṣya get them?

Answer. - Thanks to the bases of his miraculous power (*rddhibala*), the Buddha emits great rays and the earth trembles in six ways; the gods rain down all sorts [**123b**] of marvellous flowers that fill the trisāhasramahāsāhasralokadhātu as offerings to the Buddha. The manuṣya and amanuṣya can gather these flowers and offer them in turn.

⁷⁶⁷ Kośa, III, p. 161.

⁷⁶⁸ Ibid., p. 141-143.

⁷⁶⁹ These are the *vimāna* "aerial dwellings"; Kośa, III, p. 164.

⁷⁷⁰ Among the Trayastrīṃśa gods, the odor of the magnolia flower (*kovidāra*) called 'pārijātaka' is propagated for a hundred yojanas with the wind, for fifty yojanas against the wind. By contrast, the smell of flowers in the human world does not go 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.

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Sūtra: They scatter (*avakiranti sma*) [all these offerings], from celestial flowers (*divyapuṣpa*) to leaves of the celestial tree (*tamālapattra*), over the Buddha.

Question. - Why do they scatter these flowers on the Buddha?

Answer. - As a sign of respect (*satkāra*) and as offering (*pūjā*). Moreover, when the Buddha's rays shine forth and they see the Buddha from afar, they feel great joy (*ānanda*) and want to pay homage to him; this is why they scatter flowers on him. Finally, the Buddha is the supreme field of merit (*paramapuṇyakṣetra*) in the threefold world (*traiḍhātuka*); this is why they strew flowers on him.

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Sūtra: These precious scattered flowers form a great belvedere high in the firmament having the dimensions of the trisāhasramahāsāhasralokadhātu (*Taiś cāvakīrṇaratnapuṣpair upary antarīkṣe trisāhasramahāsāhasralokadhātupramāṇam ekaṃ kūṭāgāraṃ saṃsthitam abhūt*).

Śāstra: Question. - How can [these few flowers] form such a belvedere in the firmament?

Answer. - These flowers that have been scattered were not numerous, but nevertheless they form a great belvedere. This teaches beings that a small cause (*hetu*) has great effects (*phala*).

Question.- How does this belvedere rest in the air without falling?

Answer. - By his miraculous power (*rddhibala*), the Buddha wishes to show beings that the Buddha is a field of merit (*puṇyakṣetra*), that the reward that he has received is imperishable and that even after having become Buddha, his merits are indestructible.

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Sūtra: From this belvedere hang garlands and bouquets of flowers of different colors (mixture of the five colors): these bouquets and garlands fill the trisāhasramahāsāhasralokadhātu (*tataś ca kūṭāgārāt tāni paṭṭadāmāni puṣpadāmāni miśravarṇāni lambante sma. taiś ca puṣpadāmbhiḥ paṭṭadāmabhiś cāyaṃ trisāhasramahāsāhasro lokadhātuḥ paripūrṇi 'bhūt*).

Question. - If the Buddha himself has miraculous power (*ṛddhibala*), why is it necessary that the flowers scattered [by beings] are transformed into a belvedere?

Answer. - The Buddha wishes that beings have pure faith (*śraddhāviśuddhi*); when these people see their offerings change into a belvedere, they feel great joy (*pramuditā*) and as a result of this joy, they gain great merit (*puṇya*).

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Sūtra: From the enchantment of these bouquets of flowers and garlands, the trisāhasramahāsāhasralokadhātu 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 (*taiś ca puṣpadāmabhiḥ paṭṭadāmabhiś cāyam trisāhasramahāsāhasro lokadhātuḥ suvarṇavarṇena atīvāśobhata. ye ca daśasi dikṣu gaṅgānadīvālukopamā lokadhātava te sphuṭāvabhāsītāś cābhūvan*).

Śāstra: Some say: "The noble cakravartin king is the chief of four universes [i.e., of a caturdvīpaka], Brahmādevārāja is the chief of a chiliocosm (*sāhasralokadhātu*), the Buddha is the chief of a trisāhasramahāsāhasralokadhātu." That is not correct, for the creations (*nirmāṇa*) of the Buddha extend to universes of the ten directions as numerous as the sands of the Ganges.

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Sūtra: Then, among the beings of the trisāhasramahāsāhasralokadhātu 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 trisāhasramahāsāhasre lokadhātava daśasu dikṣu ca teṣāṃ sattvānām ekaikasyaitad abhūt mama purato nānyeṣāṃ tathāgato dharmam deśayatīti*).

Śāstra: Question. - The Buddha appeared simultaneously in the same form to all the beings of the trisāhasramahāsāhasralokadhātu and the ten directions; how then does each of these beings see a Buddha seated face-to-face and preaching the Dharma?⁷⁷¹

Answer. - The miraculous power (*ṛddhibala*) 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 (*dūrataḥ*) 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

⁷⁷¹ This is a classical miracle and the Buddha is not alone in being able to accomplish it. Thus, in the Janavasabhasuttanta (Dīgha, II, p. 211-212), Brahmā Saṅgumāra, going to visit the Tāvātimsa gods, created 33 forms of himself (*tetiṃse atabhāve abhinimminivā*), 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 'yaṃ mama pallaṅke so yaṃ eko va bhāsati*).

a Buddha facing himself (*tatpurataḥ*) preaching the Dharma. In the same way, at daybreak (*sūryodaya*), the shadows (*chāyā*) seem to be a mass of water.

Moreover, all beings are not the same: some find pure faith (*viśuddhaśraddhā*) by seeing the Buddha's body fill the trisāhasramahāsāsrālokaadhātu; others find pure faith, bliss (*sukha*) and joy (*muditā*) 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 trisāhasramahāsāsrālokaadhātu. Thanks to this light, the beings of the trisāhasramahāsāsrālokaadhātu saw the Buddhas and the saṃghas 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 trisāhasramahāsāsrālokaadhātu. 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 bhagavāṃs tasminn eva siṃhāsane niṣaṇṇaḥ punar evasmitam akarot. yena smitāvabhāsenāyaṃ trisāhasramahāsāsrālokaadhātuḥ sphuto 'bhūt. yena ca smitāvabhāsenā ye ca trisāsrālokaadhātau sattvās te sarve pūrvasyāṃ diśi gaṅgānadīvālukopameṣu lokadhātuṣu buddhān bhagavataḥ paśyanti sma saśrāvakaṣaṃghān, tasyāñ pūrvasyāṃ diśi gaṅgānadīvālukopameṣu lokadhātuṣu ye sattvās te sarve 'sminn eva trisāhasramahāsāsrālokaadhātau buddhaṃ Śākyamuniṃ paśyanti sma amardaṃ mahāsaṃghena. evaṃ dakṣiṇasyāṃ diśi paścimāyāṃ uttaraśyāṃ catasriṣuvidiḥsv ūrdhvaṃ adhaḥ cābhūt*).

Śāstra: Question. - Several times already, previously, the Buddha has emitted rays (*raśmi*); 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 (*raśmiṛddhibala*), 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* (Aniruddha), who was the first of the Buddha's disciples to possess the divine eye (*divyacakṣukānām agraḥ*), ordinarily saw a chiliomicrocosm (*sāhasracūḍīkalokadhātu*) and exceptionally a dichiliomesocosm (*dviśāhasramadhyamalokadhātu*). A great pratyekabuddha normally sees a dichiliomesocosm and exceptionally a trichiliomegacosm (*trisāhasramahāsāsrālokaadhātu*). 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

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 (*prajñāsamādhi*), even those who do not have the divine eye (*divyacakṣus*) see the ten directions. The Buddha's eye [124a] (*cakṣus*) and ear (*śrotra*) are free of obstacles (*āvaraṇa*). In the same way that all beings attain samādhi, the divine eye (*divyacakṣus*) and the divine ear (*divyaśrotra*) by themselves (*svataḥ*) at the end of a kalpa at the time of the great conflagration, so the Buddha, by his miraculous power (*rddhibala*), 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 trisāhasramahāsāshasralokadhātu and to contemplate the Buddha Śākyamuni with all his assemblies (*saṃgha*). 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* (Ratnāvātī) where there is a Buddha called *Pao tse* (Ratnākara) who is now teaching the Prajñāpāramitā to the bodhisattva-mahāsattvas (*Atha khalu pūrvasyām diśi gaṅgānadīvālukopamān lokadhātūn atikramya tebhyo yaḥ sarvāvasāniko lokadhātū Ratnāvātī nāma tatra Ratnākaro nāma tathāgatas tiṣṭhati. sa imām eva prajñāpāramitām bodhisattvānām mahāsattvānām dharmam deśayati*).

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 (*sarvāvasāniko lokadhātuh*)? To talk in this way is to fall into the [heretical theory] of a finite world (*antavān lokaḥ*). 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 (*nirupadhiśeṣanirodha*); 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 (*upāyokti*) and not a true doctrine. In the same way, although the saint (*chen* here translates 'tathāgata') does not exist [after death], in practice (*upāyena*) 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 (*antavān lokaḥ*) or to say that the world is infinite (*anantavān lokaḥ*) are both wrong views (*mithyādr̥ṣṭi*). If the universes were infinite [in number], the Buddha would not possess omniscience (*sarvajñāna*), 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 Ratnāvātī 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 Ratnāvātī 'Rich in Jewels'. There are two kinds of jewels: the [124 b] substantial jewel (*dhanaratna*) and the dharma jewel (*dharmaratna*). What are these jewels the abundance of which merits the name Ratnāvātī 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 (*dharmatā*). [Note by Kumārajīva: These jewels, namely the great bodhisattvas, serve as a diadem (*ratnamukūṭa*); 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' (*ratnāvātī*).

There is a Buddha there called Ratnākara 'Jewel Mine'. He is so called because he includes the pure faculties (*anāsaravendriya*), the powers (*bala*), the Path of bodhi and the other jewels of the Dharma (*dharmaratna*).

Question. - If that is so, all the Buddhas should be called Ratnākara. Why reserve the name Ratnākara 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, *Mi lō* (Maitreya) is called 'Loving-kindness' (*maitreya*) although all the Buddhas have the same loving-kindness (*maitrī*), 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 Dīpaṃkarakumāra, '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 Ratnākara: 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 (*daśadigbuddha*) do not exist. Why?

Argument number 1. - The Buddha Śākyamuni with his immense power (*apramāṇabala*) and his immense superknowledges (*apramāṇābhijñā*) is capable of saving all beings [by himself]; there is no need of other Buddhas. It is said⁷⁷² that Ānanda, absorbed with one-pointed mind (*ekacittena manasikurva*), said to

⁷⁷² I [Lamotte] do not know where the following story was taken from, but the miracle of the multiplication of the Buddhas which the Mppś tells here and will tell again in two other places (k. 21, p. 220b, and k. 34, p. 312b) reproduces in several details the Great Miracle at Śrāvastī. The main sources are, in Pāli, the *Sumaṅgalavilāsanī*, I, p. 57; the *Dhammapadaṭṭha*, III, p. 213-216 (tr. Burlingame, *Legends*, III, p. 45-47) and the *Jātaka*, IV, p. 264-265; in Chinese, the *Mulasarvāstivādin Vinaya*, *Kṣudrakavastu*, T 1451, k. 26, p. 332a-b; parallel Sanskrit texts: *Divyāvadāna*, p. 161-162 (tr. Burnouf, *Introduction*, p. 162-164). The reproductions of the Great Miracle on the monuments at Bhārhut, Gandhāra, Benares, Ajaṅṭā, Magadha and Konkan have been minutely described by Foucher, *Beginnings of Buddhist Art*, p. 147-185. According to the *Divya*, the Great Miracle at Śrāvastī is broken down into two parts:

1) The twin miracle (*yamakarātihārya*). - The Bhagavat rose up into the air and appeared there in the four positions (*īryāpatha*), walking, sitting, standing and lying down. He attained the element of fire (*tejodhātu*) and his body emitted

himself: "The Buddhas of the past, Ratnapuṣpa, Dīpaṃkara, 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 (*sūryodaya*), the Buddha, who knew Ānanda's thoughts, entered into the Daybreak samādhi (*sūryodayasamādhi*); then he emitted rays (*raśmi*) from all the pores of his skin (*romakūpa*). Like the sun, he emitted rays the brilliance of which spread successively over Jambudvīpa, the four continents (*caturdvīpaka*), the trisāhasramahāsāhasralokadhātu and finally over all the innumerable universes of the ten directions (*daśadiglokadhātu*). Then the Bhagavat sent forth from his navel (*nābhi*) a precious lotus (*ratnapuṣpa*) described by the following stanzas:

The stem (*daṇḍa*) is of green jade (*vaiḍūrya*),

The petals (*pattra*), a thousand in number, are of yellow gold.

The corolla (*vedikā*) is of diamond (*vajra*)

The trimming is of coral (*musāragalva*).

The stem is flexible, without the usual curves,

Its height is ten armspans (*vyāma*);

[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 (*adhaḥ kāyaṃ prajvālayaty uparimāt kāyāc cītalā vāridhārāḥ standante*). The Bhagavat himself knew that the miraculous power that he was thus manifesting is shared by all the śrāvakas (*sarvaśravakasādhāraṇā rddhi*). 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 (*uttara maṇuṣyadharmaraddhiprātihāryam*). The Dīvyā, p. 162, describes it in the following way: *Nandopanandābhyāṃ nāgarājābhyāṃ Bhagavata upanāmitaṃ anye praśnān pṛcchanty anye visarjayanti*.

"The two nāga kings, Nanda and Upananda, created a golden thousand-petalled lotus the size of a chariot wheel with a diamond stem and came to present it to the Bhagavat who seated himself crosslegged on the corolla of this lotus, body upright in full awareness. Above this lotus, he created another and on this lotus, the Bhagavat was likewise seated. And similarly, in front, behind, all around him, appeared masses of blessed Buddhas, created by himself, rising up to the Akaniṣṭha heaven, forming a buddha-assembly created by the Blessed One. Some of these magical Buddhas were walking, some standing, some sitting, some lying down; some were attaining the fire element and producing miraculous flames, light rays and flashes of lightning; some were asking questions and some were replying." (tr. Burnouf).

There is a striking similarity between the Great Miracle of Śrāvastī and that of the multiplication of Buddhas told here by the Mppś. However, there is a difference in detail that is worth mentioning. At Śrāvastī, the central lotus is created and brought by Nanda and Upananda and in most of the reproductions, the two nāga kings can be seen holding the stem of a lotus. In the account of the Mppś, 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;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;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.⁷⁷⁵

⁷⁷³ This is the number given by the Jñānaprasthāna, cf. Beal, *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 (*dharmasukha*).

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 Sūryodhayasamādhi, asked Ānanda: "Did you see the power of my abhñā during this samādhi?" 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 (*vineyaśrāvaka*) 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 (*guṇa*) and miraculous power (*rddhibala*) 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, Śakradevendra, or Māradevarāja, or Brahmādevārāja. 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 koṭi of kalpas to find one. In 91 kalpas, there have been only three Buddhas. Before the good kalpa (*bhadra kalpa*), during the 91st kalpa, there was a Buddha called Vipasyin, 'Views of All Kinds'; during the 31st kalpa, there were two Buddhas; the first was called Śikhin, 'Fire', and the second Viśvabhū, 'Victorious Over All'. During the good kalpa, there were four Buddhas, Krakucchanda, Kanakamuni 'Golden Sage', Kaśyapa and Śākyamuni. Except for these kalpas, all the others were empty (*śūnya*), lacking Buddhas and miserable."⁷⁷⁶

⁷⁷⁴ In other words, they are accomplishing the *yamakaprātihārya*.

⁷⁷⁵ For these Buddhist hells, see Kirfel, *Kosmographie des Inder*, p. 199-206.

⁷⁷⁶ *Mahāpadānasuttanta* in Dīgha, II, p. 2; Tch'ong a han, T 1, k. 1, p. 1c; Ts'i fo king, T 2, P. 150a; Ts'i fo fou mou sing tseu king, T 4, p. 159b: *Ito so bhikkhave ekanavuto kappo yaṃ Vipassī bhagavāahaṃ etarahi arahaṃ sammāsambuddha loke uppanno.*

Other references about the seven Buddhas in Hobogirin, *Butsu*, p. 193-96.

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 (*apramāṇaraddhibala*), is able to create the apparitional Buddhas (*nirmāṇabuddha*) 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] that assigns a limit to existences (*bhavānta*) and to deny the existence of the Buddhas of the past. Since the number of beings is inexhaustible (*akṣaya*), 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 (*sulabha*), others have a profound (*gambhīra*) meaning, remote (*vipakṛṣṭa*) and difficult to grasp (*durvigāhya*). Thus, at the moment of entering Nirvāṇa, the Buddha said to the bhikṣus:⁷⁷⁷ "Henceforth, you must rely on the truth in

⁷⁷⁷ This is the sūtra of 'the four reliances' (*catvāri pratisaraṇāni*) attested to only recently:

Kośa, IX, p. 246 and Kośavyākhyā, p. 704: *catvārīmāni bhikṣavaḥ pratisaraṇāni. Katamānī jñānaṃ pratisaraṇaṃ na vijñānaṃ.*

Dharmasamgraha, ch. LIII: *catvāri pratisaraṇāni. tadyathā arthaprasaraṇatā na pudgalapratī-saraṇatā.*

Mahāvvyutpatti, no. 1546-1549: *catvāri pratisaraṇāni. arthaprasaraṇana bhavitavyaṃ na neyārthasūtraprasaraṇena.*

Sūtrālaṃkāra, ed. Lévi, p. 138: *prathame pratisaraṇe āṛśadharmapartikṣeptuḥ caturthe sābhlāśasaya jñānasya pratyātmavedanīyasya.*

The Madh. vṛtti alludes to the four pratisaraṇas: p. 43. - *uktaṃ cāryakṣayamatisūtre. katame sūtrāntā neyārthāḥ katame nītārthāḥ na neyārthasūtrāntaprasaraṇatā iti.*- p. 533: *sa kiṃ vijñānena paricchinatti uta jñānena.*

The Bodh. bhūmi, p. 256, gives detailed explanations: *kathaṃ bodhisattaś caturṣu pratisaraṇeṣu prayujyate. 1. iha bodhisattvaḥ arthārthī parato 2. punar bodhisattvaḥ kālmapadeśaṃ bhavati mahāpadeśaṃ 3. punar bodhisattvas tathāgate nivīṣṭasraddho 4. punar bodhisattvaḥ adhiḡamajñāne sāradaṛśī bhavati na pratikṣipati nāpavadati. evaṃ ca punaḥ suporayukto bhavati tatraiṣu caturṣu pratisaraṇeṣu cāḡigamajñānasasya.*

Although to my [Lamotte's] knowledge the sūtra of the four reliances is later than the canonical literature, the theory of the *pratisaraṇa* is already hinted at in the Nikāyas. They make the distinctions between *dharma*, 'doctrine', and *pudgala*, 'authority' (cf. Majjhima, I, p. 265, where the Buddha advises his monks not to adopt the Dharma out of respect for the teacher (*satthugārvena*) but because they themselves have understood, seen and grasped the distinction between *artha*, spirit [or meaning], and *vyañjana*, letter (cf. Vinaya, I, p. 40, where Śāriputra says to Assaji: *appaṃ vā bahuṃ vā bhāssu, atthaṃ yeva me brūhi, atthen' eva me attho, kiṃ kāhasi vyañjanaṃ bahun ti*; Majjhima, II, p. 240: *āyasmantānaṃ me attho, kiṃ kāhasi vyañjanaṃ bahun ti*; Majjhima, II, p. 240: *āyasmantānaṃ kho atthato c'eva sameti byañjanato ca sameti*; between *suttaṃ nītathaṃ* and *suttaṃ neyyathaṃ* (Nettipakaraṇa, p. 21).

itself and not on any authority, whatever it may be (*dharmapratīsarāṇena bhavutayam na pudgalapratīsarāṇena*); you must rely on the meaning (spirit) and not on the letter (*arthapratīsarāṇena bhavitavyam na vyañjanapratīsarāṇena*); you must rely on gnosis and not on discursive knowledge (*jñānapratīsarāṇena bhavitavyam na vijñānapratīsarāṇena*); you must rely on the sūtras of explicit meaning and not on the sūtras of indeterminate meaning (*nītārthasūtra-pratīsarāṇena bhavitavyam na neyārthasūtrapratīsarāṇena*)."

a) Relying on the truth in itself (*dharmapratīsarāṇena*) is keeping to the twelve categories of texts (*dvādaśāṅgadharmā*)⁷⁷⁸ and not keeping to the authority of a person.

b) Relying on the meaning (*arthapratīsarāṇa*), since goodwill or malice, defect or merit, falsity or truth, cannot be attributed to meaning. It is the letter (*vyañjana*) that indicates the meaning (*artha*), 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 doubters 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 (*vyañjana*) is the finger pointing to the meaning (*artha*), but the letter is not the meaning. This is why one should not rely on the letter.

c) Relying on gnosis (*jñānapratīsarāṇa*). - Gnosis (*jñāna*) allows one to appreciate and distinguish between good and evil; discursive knowledge (*vijñāna*) 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 (*nītārthasūtrapratīsarāṇa*). - 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

⁷⁷⁸ The twelve categories of texts are *sūtra*, *geya*, *vyākaraṇa*, etc., which will be defined later, k. 33, p. 306c.

⁷⁷⁹ Cf. *Laṅkāvatārasūtra*, p. 106 (quoted in *Subhāṣitasamgraha*, Muséon, 1903, p. 399): *Na cāṅguliprekṣakena bhavitavyam tadyathā Mahāmate aṅgulyā kaścīti hitvā paramārtha, āgamiṣyati*. - In order to understand this text more precisely, imperfectly rendered by D.T. Suzuki in his translation of the *Laṅkāvatāra*, London, 1932, p. 169, it is useful to look at the Tibetan text of the *Laṅ kar gśegs paḥi mdo*, Tib coll. of the *Bibliothèque Nationale*, No. 66, folio 146b6-8: *Sor mo la lta ba lta bur mu byaḥo [hdis lta ste] blo gros chen po du chud par bya ba ni mi byed do /*

"One must not do as the person who looks at the finger. Mahāmati, it is as if one were pointing out something with one's finger to somebody who persisted in looking only at the end of the finger. Similarly, O Mahāmati, stupid people, ordinary worldlings, like children, remain fixated on the end of the finger, which is called the literal interpretation, and they will die still attached to the end of the finger which is called 'the letter'. Because they have ignored the meaning designated by the end of the finger which they call the literal interpretation, they will never penetrate into the Absolute."

Cf. the Chinese versions of the *Laṅkāvatāra*, T 670, k. 4, p. 507a; Y 671, k. 6, p. 551c; T 672, k. 5, p. 616a.

⁷⁸⁰ According to the extract from the *Bodh. bhūmi* cited above, *adhigamajñāna* is the wisdom coming from meditation (*bhāvanamaya*) while *vijñāna* is the wisdom coming from hearing and reflecting (*śrutacintāmaya*). - See in *Kośa*, IX, p. 248, the references gathered by de La Vallée Poussin that refer to the *Bhagavadgītā*, among other texts.

⁷⁸¹ This concerns the three *agraprajñāpti* proclaiming the superiority of the *Triratna*. See the original Pāli in *Itivuttaka*, p. 87; *Aṅguttara*, II, p. 34; III, p. 35: *Yavatā bhikkhave sattā apadā vā dvipadā tathāgatasāvakaṃgho tesam akkhāyati*.

acquires great merit (*puṇya*)."⁷⁸² "Discipline (*śīla*) 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 (*dharmācārya*) 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*) involves great merit (*mahāpuṇya*), [but it is not so clear] that preaching the Dharma (*dharmadeśana*), which is not a material gift (*āmiśadāna*), is meritorious, as this sūtra would have it. Nevertheless, it is meritorious; for the preacher, by praising generosity in every way, destroys the greed (*mātsarya*) 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 (*anītārtha*)'. 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 trisāhasramahāsāhasralokadhātu; it says only that two cakravartin kings cannot coexist in the same *cāturdvīpaka* (universe of four continents). It is necessary to acquire very pure merit (*puṇyaviśuddhi*) 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 (*īṛsyā*) one against the other, over lifetimes they have accomplished such pure actions that they cannot both appear in the same world (*lokadhātu*), namely, in the same trisāhasramahāsāhasralokadhātu consisting of a million Mount Sumerus, a million suns and moons. In the ten directions, these trisāhasramahāsāhasralokadhātus are as numerous as the sands of the Ganges and each of them constitutes the universe of a Buddha (*ekabuddhalokadhātu*); only one Buddha is found there, never two. In one of these Buddha universes, the single buddha Śākyamuni incessantly creates emanated Buddhas (*nirṇāṇabuddha*) who resort to preaching (*dharmaparyāya*), to apparitional bodies (*kāya*), 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 Avadānaśataka, I, p. 49-50; 329-330. *Ye kecit sattvā apadā vā dvīpadā Tathāgataśrāvakaśaṅghas teṣam agra ākhyātaḥ.*

See development of the phrase in Tseng yi a han, T 125, k. 12, p. 602a.

⁷⁸² See these five advantages in Aṅguttara, III, p. 41.

⁷⁸³ *ibid.*, III, p. 253: *Sīlavā sīlasampanno kāyassa bheda parammaranā sugatīṃ saggaṃ lokaṃ upapajjati.*

⁷⁸⁴ This sūtra attributes the same benefits to preaching as to generosity; the latter are listed in Aṅguttara, III, p. 41: *Pañc 'ime bhikkhave dāne ānisaṃsā sugatīṃ saggaṃ likaṃ 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 exegetists to place the sermon on the five advantages of preaching into the *neyārthasūtra* 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 c] 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 (*anavaropitakuśalamūlā buddhadarśanāya*) when he said: "The appearance of a Buddha is a rare thing, as rare as the appearance of a flower on the udumbara tree (*Ficus glomerata*)". Indeed, these sinners cycle through the three bad destinies (*durgati*), 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 Śrāvastī, 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 Śrāvastī 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 Śrāvastī 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 (*anuvyañjana*) and his rays (*raśmi*), she will experience a joyful mind (*muditācitta*) 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 udumbara tree. With the Buddha, it is like rain-water (*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 śrāvaka texts, but you do not understand these texts.

⁷⁸⁵ We should note that there is no ill will on the part of the woman. The text does not say that she does not want to see the Buddha, but simply that she is incapable of seeing him because her merits are insufficient.

⁷⁸⁶ On the Tantalus-like torment of the pretas, see, e.g., *Sūtrālamkāra*, tr. Huber, p. 99-100.

1) In the *Tsa a han king* (Saṃyuktāgamasūtra),⁷⁸⁷ it is said: "When it is pouring rain, the rain drops (*bindu*) are so close together that they cannot be counted. It is the same for the universes (*lokadhātu*). In the east (*pūrvasyām diś*), 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 (*kāyaduḥkha*), old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*); the threefold mental suffering, desire (*rāga*), hatred (*dveṣa*) and ignorance (*moha*); and the threefold suffering of rebirth (*punarbhavaduḥkha*), rebirth among the damned (*naraka*), the pretas and animals (*tiryagyoni*). All of these universes have three types of men, inferior (*avara*), middling (*madhya*) or [126 a] superior (*agra*). Inferior men are attached (*sakta*) to present happiness, middling men to future happiness, superior men seek the Path; they are filled with loving-kindness (*maitrī*) and compassion (*karuṇā*) 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."⁷⁸⁸ That is because when one sees people tormented by old age, sickness and death, one makes the resolution (*prañidhāna*) 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 all the causes and conditions required for the coming of a Buddha (*buddhaprādurbhāva*). 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 person who says: "Here there is wood, but there is no fire; the ground is wet, but there is no water." It is the same for the Buddha. These beings suffer the pains of old age, sickness and death in their bodies; their minds are subject to the sicknesses of desire (*rāga*), hatred (*dveṣa*) and ignorance (*moha*); the Buddha appears in the world to destroy this threefold suffering and introduce beings into the triple vehicle (*yānayatraya*). How could the Buddha not appear in all the universes where this suffering exists? It would be wrong to say that a single remedy (*agada*) is enough to cure numberless blind people (*andhapuruṣa*) [and consequently, a single Buddha to cure numberless beings]. Therefore the Buddhas of the ten directions must necessarily exist.

2) Furthermore, a sūtra⁷⁸⁹ in the *Tch'ang a han* (Dīrghāgama) 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 koṭi 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 Saṃyutta.

⁷⁸⁸ Aṅguttara, V, p. 144: *Tayo bhikkhave dhammā loke na samvijjeyyūṃ. na Tathāgato loke uppajjeyya araham sammāsambuddho... Katame tayo? Jāti ca jarā ca maraṇañ ca.*

⁷⁸⁹ This is the start of the Āṭṭhānātikasūtra 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 (*atīta*), future (*anāgata*) or present (*pratyutpanna*) 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 śrāvaka texts, the Buddha had spoken of incalculable (*asamkhyeya*) and innumerable (*apramāṇa*) Buddhas of the ten directions, beings would have said: "Since Buddhas are so easy to find, it is not necessary to seek deliverance (*vimokṣa*) zealously. If we won't meet this particular Buddha, we'll meet another one later." Out of laziness (*kausīdya*) they would not diligently seek their salvation. A gazelle that has not been shot at by [126b] 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 (*jarā*), sickness (*vyādhi*) and death (*maraṇa*) 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 śrāvaka 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 (*ānantaryāpatti*). 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 (*apramāṇabuddhasamjñā*), I gain the merit of paying homage to them (*satkārapunya*). Why is that? Because it is good intention (*kuśalacitta*) 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 (*māmsacakṣus*); but if he

affirms their existence out of faith (*cittaprasāda*), his merit (*puṇya*) 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 (*durgati*)?

Answer. - 1) Because the sins (*āpatti*) of these beings are too serious.⁷⁹⁰ Even if the Buddhas and bodhisattvas come [to their aid], these beings would not see them.

2) Moreover, the dharmakāya Buddhas ceaselessly emit rays (*raśmi*) and ceaselessly preach the Dharma but, because of their sins, these beings neither see nor hear them. Thus, when the sun (*sūrya*) rises, blind people (*andha*) do not see it; when thunder (*vajra*) shakes the earth, deaf people (*badhira*) do not hear it; similarly, the dharmakāya 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 (*ādarśa*) is clear or if the water (*jala*) 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.⁷⁹¹ One day he flew to southern India to the home of the vaiśya *Yi eul* (Koṭikarṇa), whose veneration he received.⁷⁹² Another day, he went to northern India to the kingdom of

⁷⁹⁰ Cf. Saṃdhinirmocana, 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 demoniacal 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 Rājagrha and Śrāvastī has already been noted.

⁷⁹² *The journey of the Buddha to southern India and his reception by Koṭikarṇa*. - The legend of Koṭikarṇa 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.; Udāna, p. 37 seq.; Mūlasarvāstivādin Vinaya, T 1447, k. 1, p. 1048c-1053c

the *Yue tche*; there he subdued the nāga-king *A po lo* (Apālāla); then, going to the west of the *Yue tche* kingdom, he subdued the rākṣasī, stayed in her cave (*guhā*) and, even until today, the Buddha's shadow has remained there: those who go

[126 c] 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 ṛṣi *Li po t'o* (Revata); remaining in space, he subdued this ṛṣi, 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 (*nakha*)?" The ṛṣi then built a stūpa to venerate them which still

(corresponding exactly to the Koṭīkarnāvadāna in the Divya, p. 1-24); Sarvāstivādin Vinaya, T 1435, k. 25, p. 178a-182a; Mahīśāsaka Vinaya, T 1421, k. 21, p. 144a; Dharmagupta Vinaya, T 1328, k. 39, p. 845b.

In all these sources, Koṭīkarnā is a disciple of Mahākātyāyana. Teacher and disciple lived in the kingdom of Avanti, capital Ujjayinī, on the Mālva plateau. In the Pāli Vinaya and the Udāna, the kingdom is called *Avanti*; in the Dharmagupta and Mahīśāsaka Vinayas, *Aśpakāvati*; in the Sarvāstivādin Vinaya, *Aśmakāvanti*; in the Mūlasarvāstivādin Vinaya, *Aśma Aparānataka*. - Koṭīkarnā went to visit the Buddha who was staying at Śrāvastī in the Jetavana (or, according to the Dharmagupta Vinaya, at Rājagṛha on the Gṛdhrakūtaparvata). He prostrated before the Buddha and sat down at one side. The Buddha welcomed him in the usual way. Ānanda prepared Koṭīkarnā's bed in the Buddha's cell. The Buddha came to his cell after midnight and Koṭīkarnā followed. At the request of the teacher, Koṭīkarnā recited the Arthavarga and the Buddha congratulated him. Koṭīkarnā 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 Koṭīkarnā once went from Avanti to Śrāvastī (or Rājagṛha) 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 Koṭīkarnā. Nevertheless, the Mppś is explicit: "One day the Buddha flew to southern India to the home of the vaiśya Koṭīkarnā, who paid his respects to him." But the Mppś 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 Koṭīkarnā in Avanti, but it is true that he visited southern India. On the invitation of Pūrṇa and his brothers, he went to Śūrpāraka, capital of Śroṇāparānta (southern Konkan). The voyage is described in the Mūlasarvāstivādin Vinaya, T 1448, k. 3, p. 14b23-17a21; Divyāvadāna, p. 16-55 (tr. Burnouf, *Introduction*, p. 234-245); Papañca, V, p. 90-92; Marattha, II, p. 378-379. The Buddha flew there with five hundred arhats. On the way, he converted five hundred widows, five hundred ṛṣis and the sage Vakkalin. He landed in Śūrpāraka in the sandalwood palace (*candanmāla prāsada*) which he changed into crystal. On returning, he converted the nāga kings Kṛṣṇa and Gautamaka and, according to the Pāli sources, he left the imprint of his foot on the bank of the Nammadā (actually the Nerbudda) river. From there, he went to the Maṛīcika heaven to convert Bhadrakanyā, Maudgalyāyana's mother. Finally at the speed of thought, he returned to Śrāvastī to the Jetavana.

b) There is no doubt that the Mppś 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 Koṭīkarnā when the Buddha was received by Pūrṇa? Probably because Śūrpāraka, Pūrṇa's city, is located in Śroṇāparānta and the surname of Koṭīkarnā is Śroṇa (in Pāli, Soṇa Koṭīkaṇṇa). The Mppś 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, Koṭīkarnā is the disciple of Mahākātyāyana and a native of Avanti. The Mahāsāṃghika Vinaya, T 1425, k. 23, p. 415c, has it that he was a disciple of Pūrṇa and living at *Chou na* (Śroṇāparānta).

exists today; at the foot of this mountain is the monastery (*vihāra*) of *Li yue*, to be pronounced *Li po t'o* (Revata).⁷⁹³

⁷⁹³ *The journey of the Buddha to the north-west of India*. - The Mppś briefly recalls only the more important incidents: the subjugation of the nāga Apalāla, the conversion of the rākṣasī, the miracle of the shadow, the conversion of Revata. - The cycle of Aśoka is hardly any more prolix; it mentions only four incidents:

Tsa a han, T 99, k. 23, p. 165b: "When the Buddha was about to enter into nirvāna, he converted the nāga-king Apalāla, the master-potter (*kumbhakāra*), the caṇḍala, the nāga Gopāli; then he went to the kingdom of Mathurā."

Divyāvādāna, p. 348 (corrupt text): *Yadā Bhagavān parinirvānakālasāmāye 'parlālanāgaṃ vinīya kumbhkarīm Caṇḍālīm Gopālīm cha teṣāṃ Mathurām anuprāptaḥ*.

A yu wang tchouan, T 2042, k. 9, p. 102b, adds some geographical indications: "Once, when the Buddha was in the kingdom of *Ou tch'ang* (Uḍḍiyāna), he subdued the nāga, *A po po* (Apalāla). In the kingdom of K'i pin (probably Kāpiśa, and not Kaśmir as Przyluski, *Aśoka*, p. 245, would have it) he converted the *fan tche* (*brahmacārin*) teacher. In the kingdom of *K'ien t'o wei* (Gandhāra), he converted the *tchen t'o lo* (*caṇḍāla*). In the kingdom of Gandhāra, he subdued the ox-nāga (*gonāga*, i.e., Gopālanāga). Then he went to Mathūra." The voyage is told in detail in the Mūlasarvāstivādin Vinaya, Ken pen chouo... yao che, T 1448, k. 9, p. 40b6-41c1. The judicious comments of S. Lévi in *Catalogue géographique des Yakṣha*, JA, Jan.-Feb., 1914, passim should be added to the translation given by Przyluski, *Le Nord-Ouest de l'Inde*, JA, Nov.-Dec., 1914, p. 510-517.

With some goodwill, one may retrace the major stages of this journey by taking as an outline the Mūlasarvāstivādin Vinaya and introducing into it the information provided by the Mppś, the Kouan fo san mei (T 643) and especially the Chinese pilgrims *Fa hien* (in Kao seng fa hien tchouan, T 2085), *Song yun* (in Lo yang k'ie lan ki, T 2092) and *Hiuan tsang* (in Si yu ki, T 2087 and Ta ts'eu ngen sseu san tsang 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 hien), Chavannes (for Song yun), Sr. Julien, Beal and Watters (for Hiuan Tsang). Despite its late date, the *Avadānakalpalatā*, ch. 34-57 (ed. Mitra, II, p. 110-151) merits all the attention given to it by Demiéville in his study on *Versions chinoises du Milindapañha*, BEFEO, XXIV, 1924, p. 36-43. The splendid Greco-Buddhist discoveries of Foucher and the French archeological 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*, BEFEO, I, 1901, p. 322-369; *Notes sur l'itinéraire de Hiuan tsang en Afghanistan*, Études asiatiques, Paris, 1925; *De Kāpiśt a Puṣkaravatī*, BSOS, VI, p. 341-348; J. Barthoux, *Les Fougilles de Haḍḍa*, Paris, 1933., p. 4: map of the Jelāl-Ābad district.

According to the Mūlasarvāstivādin Vinaya (l.c.), after having crossed the Indus towards the west, the Buddha took eight stages to cross Uḍḍiyāna, the Lampāka, and arrived in the neighborhood of Peshawar.

Ist stage. - In the kingdom of the *Yue tche* (Mppś, p. 126b), in Uḍḍiyāna (A yu wang tchouan, p. 102b), near the sources of the Swat (Si yu ki, p. 882b), he subdued the Nāga Apalāla. We have already studied the legends relating to this nāga and we have seen that except for the P'ou sa pen hing king, T 155, k. 2, p. 116b-c, which locates him in the pool of *Yeou lien*, near Rajāgrha, the other sources locate him in the north-west.

The Mūlasarvāstivādin Vinaya (l.c.) gives a detailed account of the struggle between the Buddha and the nāga: Accompanied by Vajrapāṇi, the Buddha arrives at Apalāla's palace. Furious, the nāga-king rises up in the air and rains down a deluge of hail and clods of earth. Having entered the meditation on 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 Apalāla spreads a cloud of smoke which the Buddha counters with another cloud of perfume. On the Buddha's order, Vajrapāṇi with his club destroys the mountain crest which crumbles and fills up

the nāga's lake. To prevent the latter from fleeing, the Buddha sends out flames everywhere. Apalāla takes refuge close to the Buddha where the earth is quiet and cool. Subdued, he takes refuge in the Three Jewels.

The taming of Apalāla is represented on the Gandhāran bas-reliefs (Foucher, *Art Gréco-bouddhique*, I, fig 270-275) and the Chinese pilgrims Fa hien (p. 858a), Song yun (p. 1020a) and Hiuan tsang (p. 882c) add further details: they note the place where the Buddha dried his kāṣāya wetted by the nāga, the rock where he left his foot-print, the spring where he chewed a willow twig which he planted and which immediately became a big tree.

2nd stage. - Conversions of the ṛṣi and the yakṣa in the villages of *Tsiu lou* (in Tib., *Yul gñis grags su*) and Kanthā, which must certainly be located on the upper Swāt.

3rd stage. - Sojourn in the rice-granary city which is none other than Mangalaor, in Sanskrit, Maṅgalapura, the *Mong kie li* of Hiuan tsang (p. 883b), capital of the Uḍḍiyāna kings. There, according to the Mūlasarvāstivādin Vinaya and Hiuan tsang, the Buddha healed and converted the mother of king Uttarasena.

It seems that after this third stage, the Buddha, either walking or flying south-west, went directly to Lampāka (Lamghan) a district of Afghanistan located on the middle course of the Kubhā river, (Kābul). Its main cities are Nagarahāra (Jelāl-ābād) and Hadda (cf. J. Barthoux, *Les fouilles de Haḍḍa*, I and III, Paris, 1933). Its neighbor to the east is Gandhāra, cradle of Greco-Buddhist art, made famous by the works of Foucher; to the west, Kapiśa, capital Kāpiśī (Begram), illustrated by the French archeological works in Afghanistan (cf. J. Hackin, *Recherches archéologiques a Begram*, 2 vol., Paris, 1939; J. Hackin and J. Carl, *Recherches archéologiques au Col de Khair khanah*, Paris, 1936). Note that Lampāka, long a tributary of Kapiśa (cf. Hiuan tsang, *Si yu ki*, k. 2, p. 878b) is often confused with it in the texts.

4th stage. - City of Revata (Chin., *Ki yi to*, Tib., *Dban ldan*) where the Buddha converted the master potter (*kumbakāra*) as is told at length in the Mūlasarvāstivādin Vinaya (l.c.). We have seen that the A yu sang tchouan locates the conversion of this brahmacārin teacher at *K'i pin*. Pryzluski, *Legende d'Aśoka*, p. 245, thinks that *K'i pin* means here the Kaśmir, but I [Lamotte] have good reason to think that is it rather Kapiśa-Lampāka. This is not impossible because if "it is certain that, in the translations of Buddhist texts prior to the year 600, *Ki pin* always corresponds, when we have a parallel Sanskrit text, to Kaśmir and not to Kapiśa-Lampaka, ... theoretically it is not impossible that *Ki pin* may have originally meant Kapiśī," (P. Pelliot, *Tokharien et Koutchéen*, JA, Jan.-Mar., 1934, p. 39 note). The Mppś tells us that here the ṛṣi 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 his time the vihāra called Revata.

Fa hien (p. 839a) 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 Nagarahāra, Hiuan tsang (*Si yu ki*, p. 879a) found this same stūpa at the north-west side of the cave; it contained, he said, the Buddha's hair and nails. Song yun (p. 1021c) also notes at Nagarahāra 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 stūpa and vihāra are near Nagarahāra and the mountain of *K'i pin* in question here is to be found in Kapiśa-Lampāka and not in Kaśmir

The monastery of Revata (in Chinese *Li yue* or *Li po t'o*) was well-known. In the legend of Aśoka (Divyāvadāna, p. 399; Tsa a han, T 99, k. 23, p. 169a-b; A yu wang tchouan, 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 Kaśmīra or the vihāras of Tāmasavana, Mahāvana and Revataka. The pleasant city of Kaśmīra, as the name indicates, is in Kaśmir; the Tāmasavana and the Mahāvana (Sounigrām) are in Uḍḍiyāna (cf. Hiuan tsang, *Si yu ki*, T 2097, k. 4, p. 889b; k. 3, p. 883a); as for Revataka, we locate it in Kapiśa. The latter enjoyed great veneration by the faithful. The Sūtrālamkāra (tr. Huber, p. 429) mentions the case of a poor man and a poor woman from *K'i pin* (Kapiśa) who went so far as to sell themselves in order to make offerings to the monks of the Revata monastery.

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 Kaśmīra, a Revata or rather a Raivataka, who was the hero of an avadāna told in chap. 103 of the Avadānakalpalatā, ed. S.C. Das, II, p. 979:

*Purā Raivatako nāma Kaśmīreṣu śucivrataḥ /
Bhikṣuḥ Śailavihāre 'bhūt sarvabhūta-dayāśraḥ //*

"Among the Kasmirians in the Craggy Monastery, there once was a monk with pure vows, named Raivataka, the compassionate support of all beings."

The Vibhāṣā, T 1545, k. 125, p. 654c-655b, tells his misadventure at length: Once in the kingdom of *Kia chō mi lo* (Kaśmīra), there was a capital called *Pi lo tch'a* (Bīratha). Not far from this city there was a monastery (*saṃghārāma*), the *Che yai* (Śailavihāra) where there lived a bhikṣu-arhat. One day, he was about to dye his robe when a man approached 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 śramaṇa? 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 the king. A young śramaṇera who had not heard this advice, inwardly cursed the evil city that had imprisoned his master for so many years. An amanuṣya, divining his thoughts, caused a rain of earth to fall that completely destroyed the capital of Kaśmīra.

[Chavannes, who was unaware of the above-mentioned sources, knew the story of the bhikṣu Revata from two tales incorporated in the Kieou tsa p'i yu king, T 206, no. 32, k. 1, p. 516a, and Tsa pao tsang king, T 203, no. 19, k. 2, p. 457b. He translated them in his *Contes*, I, p. 395; III, p. 15-17.]

5th stage. - The city of Green Reeds (Chin. *Lou so*; Tib. *Gsiñ ma can*) where the Buddha converted a yakṣa and his family.

6th stage. - The city of 'Shelter-heap' (Sansk. Kūṭapāla) where the Buddha converted the cow-herder (*gopāla*) and the nāga-king *Sou tchō*. This passage from the Mūlasarvāstivādin 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 Mūlasarvāstivādin Vinaya places the conversion of the nāga-king Gopāla at Kūṭipāla 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 Nagarahāra but say nothing of the conversion of the nāga Gopāla.

c. Hiuan tsang places at Nagarahāra both the conversion of the nāga Gopāla and the Cave of the Buddha's Shadow.

d. The Kouan fo san mei hai king locates at Nagarahāra the conversion of a nāga whose name it does not mention and that of five rākṣasī. It describes at length the circumstances that led to the Buddha leaving his shadow in the nāga's cave.

e. The Mpps places the conversion of the *female* rākṣasī and the Cave of the Buddha's Shadow in the west of the land of *Yue tche*.

No doubt the same legend lies hidden beneath the divergences of detail. Some citations from these sources will convince the reader:

Fa hien tchouan, T 2085, p. 859a3-7: "If one follows the mountain chain to the south-west, half a yojana south of the city of Nagarahāra, there is a rock cave where the Buddha left his shadow. When one looks at it at from a distance of more

than ten paces, it has the appearance of the true shape of the Buddha with his golden color (*suvarṇavarṇa*), his major marks (*lakṣaṇa*) and minor marks (*anuvyañjana*), his rays (*raśmi*) and his light (*prabhā*). 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 Mūlasarvāstivādin Vinaya, T 1442, k. 45, p. 874a-b; Divyāvadāna, p. 547 (tr. Burnouf, *Introduction*, p. 304; San pao kan ying yao lio you, T 2084, k. 1, p. 827-828: Rudrāyaṇa, king of Roruk, made a gift to Bimbisāra, king of Magadhā, 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, Lo yang k'ie lan ki, 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 Nagarahāra where I saw the cave with 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 ki, 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. 229c-230a (tr. Beal, *Life of Huien 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 *Vie* 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 Grousset's *Sur les traces du Buddha*, Paris, 1929, 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 Fa 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 rākṣasīs had built five caves for the great disciples of the Buddha.

The Kouan fo san mei hai king, T 643, k. 2, p. 670b-681b (tr. J. Przyluski, *Le Nord-Oest de l'Inde*, p. 565-568), was translated by Buddhahadra (died 429), perhaps a native of Nagarahāra (Bagchi, I, p. 341, n.3), thus in a good position to tell us the folklore of Lampāka. This very detailed work is perhaps the direct source of the Mppś. Here is a brief summary of it:

The Buddha came to the kingdom of *Na kie ho lo* (Nagarahāra), on the mountain of the old ṛṣi, in the flowering forest of Jambu, at the shore of a poisonous nāga's pool, north of the source of blue lotuses, in the cave of the rākṣas, south of the mountain *A na sseu* (Anāśin). 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. Puṣpabhūti, king of Nagarahāra, invited the Buddha to rid his kingdom of this scourge. Accompanied by Ānanda and four great disciples, the Buddha went to the mountain of the old ṛṣi and, with the help of Vajrapāṇi and Maudgalyāyana, vanquished the nāga and the five

If people who 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 (*maitrī*), 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 (*āpatti*) and stains (*mala*), and do not fulfill the qualities (*guṇa*) needed to see the Buddhas.

6) Moreover, the Buddhas, [before coming], first must know if the roots of good (*kuśalamūla*) of beings are ripe (*pakva*) and their fetters (*saṃyojana*) light. It is only after that that they come here. It is said:

By a preliminary examination, the Buddhas recognize beings

rākṣasīs. At their request, he agreed to stay for a time in the rock cave of the rākṣasīs. When he wanted to leave, the nāgaking asked him to stay with him forever. "If you leave me, I will never see the Buddha again," he lamented. "I will commit bad deeds again and fall back into my evil ways." The Buddha consoled 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 inside 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 Tchhār Bagh. The Buddha and bodhisattvas have also left their shadows in several other places, notably at Kauśāmbī and at Gayā (cf. Kern, *Manual*, p. 90-91). In this latter city, the shadow is represented on a sculpted post: "A rock-hewn cell of the usual type, a stone bed inside shown in very low relief; on the right, two lay people richly clothed, approach with joined palms. Inside the cave, a small standing person had been painted, holding a monk's staff." (Coomarasawamy, *La sculpture de Bodhgayā*, p. 37 and pl. XLVII, 2).

7th stage. - The seventh stage brought the Buddha to the city of Nandivardhana. According to the Mūlasarvāstivādin Vinaya, the Buddha converted king Devabhūti and his family there, the seven sons of the caṇḍāli, the protector yakṣa of the lake, the nāgas Aśvaka and Punarvasu, for whom he left his shadow in a lake close to the city, and finally the two yakṣīs Nalikā and Naḍodayā.

S. Lévi, who has collected a series of references on the city of Nandivardhana (cf. *Catalogue géographique des Yakṣa*, p. 78), locates it between Jelāl-ābād and Peshawar. The A yu wang tchouan (T 2042, k. 1, p. 102b), for what it is worth, restricts the area of search, for it places the conversion of the caṇḍāli in Gandhāra. This event having occurred at Nandivardhana, the city of this name is somewhere between the western border of Gandhara and the city of Peshawar. It is likely that the Buddha, leaving Nagarahāra, crossed Lampāka in an easterly direction and entered Gandhara by the Khyber Pass (or more likely, by flying over the mountains) and arrived at Nandivardhana.

8th and 9th stages. - On leaving Nandivardhana, the Buddha went to the city of Kuntī, where he tamed the yakṣī of the same name; then to the village of Kharjūra where he foretold the building of the great caitya of Kaniṣka. Hiuan tsang (Si yu ki, T 2087, k. 2, p. 879c) tells us that the caitya was near Peshawar; archeologists have found its location in the *tumuli* at Shāh-ki-Dheri. '

Whom no skillful means (*upāya*) can save,
 Those who are difficult to save or easy to convert,
 Those whose conversion will be slow or fast.
 By means of the rays, by the bases of miraculous power (*rddhibāla*),
 By all kinds of means, the Buddhas save beings.
 There are rebels whom the Buddha avoids,
 There are rebels whom the Buddha does not protect.
 He has hard words for the violent who are difficult to convert;
 He has soft words for the gentle who are easy to save.
 Despite his loving-kindness, his compassion and his equanimity,
 He knows the favorable time and, in his wisdom, he uses skillful means.

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 Maitreya, etc., cannot know the wisdom (*prajñā*), power (*bāla*), skillful means (*upāya*) and superknowledges (*abhijñā*) of the Buddha, how could worldlings (*prthaggjana*) 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 Buddhōṣṇīṣa,⁷⁹⁴ there was a man suffering leprosy (*pāman*, *kuṣṭa*), a wind sickness (*vāyuvyādhi*). He went to the statue (*pratimā*) of the bodhisattva *Pien ki* (Samantabhadra); one-pointedly (*ekacittena*) he took refuge in him (*śaraṇam gataḥ*) 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 (*aranyabhikṣu*) who often recited the Mahayāna [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 mahārāja, 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 (*guhā*) reciting the *Fa houa king* (Saddharmapuṇḍarīkasūtra). I saw another man with golden colored rays

⁷⁹⁴ This is the precious relic of the Uṣṇīṣa, a bone formation on the skull of the Buddha; it was at *Hi lo* (Haḍḍa), about five miles south of Nagarahāra (Jelāl-Abād). The Chinese pilgrims never failed to visit it and they describe in detail the festivals that took place there: Fa hien tchouan, 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 tsing, *Religieux éminents*, tr. Chavannes, p. 24, 79, 105.

(*suvarṇavarṇaraśmi*) mounted on a white elephant who, with joined palms (*kr̥tāñjali*), paid homage to the bhikṣu. When I approached, he disappeared. I then asked the venerable one (*bhadanta*) why the man with the rays had disappeared at my arrival. The bhikṣu answered: "That is the bodhisattva *Pien ki* (Samantabhadra); this bodhisattva has made the following vow: 'Each time someone recites the Saddharmapuṇḍarīkasūtra, I will come on a white elephant to teach him (*avavāda*).'⁷⁹⁵ As I was reciting the Saddharmapuṇḍarīkasūtra, the bodhisattva Samantabhadra came in person." [Note by Kumārajīva: *Pien ki* in the *Fa houa king* is called *P'ou hien*, Samantabhadra].

c. Finally, in a certain country, there was a bhikṣu who recited the *A mi t'o fo king* (Amitābhabuddhasūtra) and the *Mo ho pan jo po lo mi* (Mahāprajñāpāramitā). When he was about to die, he said to his students: "Here comes the Buddha Amitābha with his great saṃgha"; 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 (*bhasman*) they discovered the bhikṣu's tongue (*jihvā*) which had not burned up. Because he had recited the Amitābhabuddhasūtra, 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 (*āpatti*), stains (*mala*) and bonds (*bandhana*) are light; they wholeheartedly (*ekacittena*) invoke the Buddha; their faith (*śraddhā*) 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.

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⁷⁹⁵ This promise was made by Samantabhadra when, leaving the buddhafield of the buddha Ratnatejohyudgatarāja, he went to the Sahā universe to visit Śākyamuni on the Gṛdhrakūṭaparvata. It is recorded in the Saddharmapuṇḍarīka, p. 475-476: *ye ca bhagavan paścime kāle paścime samaye paścimāyāṃ pañcaśatyāṃ daṇḍaparihāraṃ kariṣyami viśadūṣaṇaṃ kariṣyāmi.*

"If, at the end of time, in that last era during the last five hundred years [of the kalpa], O Bhagavat, monks 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. Kouan p'ou hien p'ou sa hing fa king, T 277, p. 390a.

⁷⁹⁶ Cf. Hobogirin, *Amida*, p. 25.

Sūtra: At that time. in that universe there was a bodhisattva called *P'ou ming* (Samantaraśmi) - (*Atha tatra lokadhātau Samantaraśmir nāma bodhisattvaḥ*).

Sāstra: For the meaning of the word 'bodhisattva' see Chapter VIII.

Why is this bodhisattva called Samantaraśmi? Because his rays (*raśmi*) illumine all the universes ceaselessly.

Sūtra: Seeing this great brilliance, this great trembling of the earth and the [ordinary] body of the Buddha, he went to the Buddha Ratnākara 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 avabhāsaṃ dṛṣtvā taṃ ca mahāntaṃ pṛthivīcālaṃ taṃ ca mahāntaṃ pṛthivīcālaṃ taṃ ca bhagavataḥ prākṛtam ātmabhāvaṃ dṛṣtvā yena bhagavān Ratnākaras tenopasaṃkrāmad upasaṃkramya taṃ tathāgatam etad avocat. ko bhagavan hetuḥ pratyayo 'sya mahato 'vabhāsasya loke prādurbhāvāya, bhāvasya ca mahataḥ pṛthivīcālasya, asya ca tathāgatasya prākṛtātmabhāvasya saṃdarśanāya*).

Śāstra: 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 (*prajñā*) and the miraculous power (*rddhibala*) of the Buddha; it is like the moon (*candra*) whose light, great though it is, disappears at day-break (*sūryodaya*). This is why he asks the Buddha.

2) Moreover, the bodhisattvas always want to see the Buddha and their hearts are insatiable [127 b] (*asaṃtuṣṭa*). 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 Ratnākara] 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 (*asaṃkhyeya*) innumerable (*aprameya*) 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 (*rddhibala*) or 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 [Ratnāvātī] universe with its youths (*dāraka*) and maidens (*dārikā*); therefore he knows that they cannot ask the Buddha. Just as when a big elephant (*mahāgaja*) uproots a big tree (*mahāvṛkṣa*) 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?"

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Sūtra: The Buddha Ratnākara 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'o* (Sahā). The Buddha named Śākyamuni is there who, at this time, is preaching the Prajñāpāramitā to the bodhisattva-mahāsattvas. These [marvels are caused] by his miraculous power" (*Evam ukte Ratnākaras tathāgataḥ Samantaraśmiṃ bodhisattvam etad avocat. asti kulaputra itaḥ paścimāyāṃ diśi gaṅgānadīvālukopamān lokadhātūn atikramya Sahā nāma lokadhātus tatra Śakramunir nāma tathāgatas tiṣṭati. sa bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitāṃ saṃprakāśayati. tasyāyam īdṛṣo 'nubhāvaḥ.*)

Śāstra. - Question. - The Buddha is like Mount Sumeru which cannot be moved by the waves (*taraṅga*) of the great sea; why does he reply here to Samantaraśmi? That is a mark of agitation (*ijyānimitta*), 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 (*sthūladravya*). But the Buddha cannot have anything coarse.

[127 c] Answer. - 1) Deep in samādhi, the Buddha is not disturbed (*iñjita*) by things of the world; nevertheless, as a result of his great loving kindness (*maitrī*) and great compassion (*karuṇā*), 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 *Souei-lan* winds⁷⁹⁷ 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 (*pañcagati*) 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 (*pūrvajanma*), he utters sounds (*śabda*) and answers in the

⁷⁹⁷ The reading *Souei lan* (170 and 13; 140 and 14) found in the Tseng yi a han, T 125, k. 34, p. 736 under its homophone, *Souei lan* (170 and 13; 46 and 9), is probably in error and should be corrected to *P'i lan* (81 and 4; 140 and 14). It is actually the latter reading which is found in two other passages of the Mppś: 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 kalpa, the *P'i lan* wind arises and blows [upon mount Meru] 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 *P'i lan* winds arise and blow on mount Meru like a pile of straw."

These *P'i lan* winds are the *vairambha* or *vairambhaka* of the Sanskrit texts (Divyāvadāna, p. 90, 105; Kośa, VI, p. 155) and the *verambha* of the Pāli texts (Saṃyutta, II, p. 231; Aṅguttara, I, p. 137; Jātaka, III, p. 255, 484; VI, p. 326). According to the Saṃyutta (l.c.), the *verambha* winds blow in upper space (*upari ākāsa*). When a bird encounters them, the *verambha* winds strike it and its claws, wings, head and body are scattered.

manner of an echo (*pratiśruta*). Like a heavenly musical instrument (*divyatūrya*) that emits sounds automatically (*svataḥ*), like a precious stone (*maṇi*) that automatically gives people everything they desire in the way of clothing (*cīvara*), food (*āhāra*) or music (*vādya*), the Buddha speaks automatically through all the pores (*romakūpa*) of his body and preaches the Dharma according to the wishes [of his listeners] without any action, thought (*manasikāra*) or conception (*vikalpa*) on his part.

Thus it is said in the *Mi tsi kin kang king* (Guhyakvajrapaṇisūtra):⁷⁹⁸ "There are three secrets (*guhya*) in the Buddha: the body secret (*kāyaguhya*), the speech secret (*vāgguhya*) and the mind secret (*cittaguhya*). 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. - They hear the voice of the Buddha at a distance of one *li*, ten, a hundred, a thousand, ten thousand, a hundred thousand *li*, or even at an incalculable (*asaṃkhyeya*) immense (*aprameya*) distance like space. In a given assembly, some hear the Buddha preach on generosity (*dāna*), others on morality (*śīla*), others on exertion (*vīrya*), *dhyāna* or wisdom (*prajñā*). And so the twelve classes of sūtra and the 80,000 *dharmaskandhas* are heard according to the wishes of everyone. Such is the secret of speech.

One day *Mou lien* (Maudgalyāyana)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 Maudgalyāyana [coming from the Sahā universe where people are small] was standing in a begging bowl (*pātra*). 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 (*paścimāyāṃ diśi*), 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 Maudgalyāyana: "Why have you come here?" Maudgalyāyana 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 Mppś gives some extracts from the third part of the Ratnakūta, of which we have two Chinese and one Tibetan translations. Cf. *Mi tsi kin kang li che houei*, T 310, k. 10, p. 53b seq.; De b'ein g'segs paḥi gsañ (Tathāgatacintyaguhyānirdeśa): cf. Csoma-Feer, p. 214; OKC, no. 760, 3, p. 231.

⁷⁹⁹ In the sources mentioned in the preceding note, Maudgalyāyana's experience is told in the following places: T 310, k. 10, p. 56c-57a; T 312, k. 7, p. 720c-721a. Later, the Mppś, k. 30, p. 284a, will refer to it also.

⁸⁰⁰ According to T 310 and T 312 (l.c.), the universe where Maudgalyāyana stopped was called *Kouang ming fan* (Raśmipatākā, 'Banner of Rays'); it was led by the Buddha *Kouang ming wang* (Raśmirāja).

3) Finally, the Buddha appeared in the world and preached the Dharma to destroy the doubts of beings (*sattvasaṃśayasamucchedana*): this cannot be denied. Just as one cannot ask the sun (*sūrya*) why it chases away the shadows (*andhakāta*), in the same way one cannot ask the Buddha why he responds [to questions that are asked of him].

Question. - Being alike one to another (*sama*), the Buddhas are said to be 'alike enlightened' (*sambuddha*); then why speak here about the miraculous power (*rddhibala*) of one [particular] Buddha?

Answer. - 1) Having proclaimed the non-existence of self (*nairātmya*) and [the vanity of distinctions] between this and that, [the Buddhas] have destroyed envy (*īṣyā*) and pride (*māna*).

2) Moreover, in the universe there are gods (*deva*) who claim superiority and, out of their pride (*abhimāna*), claim to be the creators of the beings and the things in heaven and on earth. Thus *Fan t'ien wang* (Brahmadevarāja) said to the Brahmā gods: "It is I who have created you"; and the god *P'i nieou* (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 (*satyavāc*) of the Buddhas does not destroy the law of causation; this is why the sūtra speaks of the miraculous power of a particular Buddha.

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Sūtra: Then the bodhisattva Samantaraśmi said to the Buddha Ratnākara: Bhagavat, I will go [to the Sahā universe] to see the Buddha Śākyamuni, greet him and offer my services; I will also see the bodhisattva-mahāsattvas who will also accede to the state of buddhahood (*bhūyastvena kumārabhūta*), who have attained the dhāraṇīs and the samādhis and acquired mastery over all the samādhis (*Atha khalu Samantaraśmir bodhisattvo Ratnākaraṃ tathāgatuṃ etad avocat. gamiṣyāmy ahaṃ bhagavaṃs tāṃ Sahāṃ lokadhātum taṃ ca Śākyamuniṃ tathāgataṃ darśanāya vandanāya paryupāsānāya tāṃs ca bodhisattvān mahāsattvān bhūyastvena kumārabhūtān dhāraṇīsamādhipratilabdhān sarvasamādhivaśīpāramitāṃ gatān*).

Śhāstra. - Question. - The Buddhas are all equal (*sama*) in regard to morality (*śīla*), samādhi, wisdom (*prajñā*) and skillful means. Why then does the bodhisattva Samantaraśmi want to go to see the Buddha Śākyamuni [when he is already at the side of the Buddha Ratnākara]?

Answer. - The bodhisattvas never tire (*asaṃtuṣṭa*) 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 (*lokadharmā*) 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 (*śuddhāvāsa*), the vaiṣya *Cheou* (Hastaka),⁸⁰² came to see the Buddha; he

⁸⁰² This is Hastaka Āṭavika (in Pāli Hatthaka Āḷavaka). He was called 'Hastaka' because he had been 'passed from hand to hand' (*hatthato hatthaṃ gatattā*); actually, when the yakṣa Āṭavika was about to cut him to pieces, the Buddha intervened and the yakṣa surrendered him to the Buddha who gave him back to his family. The detailed story of this legend will be found in Manoratha, I, p. 388-393; on a bas-relief at Gandhara reproduced by Foucher, *Art Gréco-bouddhique*, I, fig. 252, p. 509, the yakṣa is seen 'with his hair standing on end and his terrifying eyes, giving the spared infant to the Buddha as a pledge of his recent conversion'. Other sources, such as the *Avadānaśataka*, II, p. 147-151, and the *Siuān tsi po yuan king*, T 200, no. 93, k. 19, p. 251, explain this strange name in another way: having been born for five hundred lifetimes without hands for having once refused to wash a vase for his preceptor, Hastaka was finally born "with hands" at the time of the Buddha Śākyamuni. As for the surname Āṭavika-Āḷavaka, it refers to the hero's origin, born in the forest (in Sanskrit *aṭavī*), or living in the city of the same name, Aḷavī (Newal in the Unao district of U.P., or Aviwa, 27 miles NE of Etawah).

Hastaka is a famous Buddhist lay-person (*upāsaka*) who appears in several sūtras:

1) *Sūtra of Āḷavī* (Aṅguttara, I, p. 136-138; Tseng yi a han, T 125, k. 20, p. 650) where the Buddha declares that he is one of those who live happily in the world (*ye ca pana loke sukhaṃ senti ahaṃ desaṃ aññatiro ti*).

2) Hatthakasutta no.1 (Aṅguttara, IV, p. 216-218; Tchong a han, T 26, no. 41, k. 9, p. 484c) where the Buddha praises the eight marvellous qualities (*āścaryādbhūta-dharma*) of Hastaka.

3) Hatthakasutta no. 2 (Aṅguttara, IV, p. 218-220; Tchong a han, T 26, no. 40, k. 9, p. 482c-484b) where Hastaka explains that it is thanks to the practice of the four elements of loving-kindness (*saṃgrahavastu*) that he has succeeded in guiding his five hundred lay disciples.

4) Hatthakasutta no. 3 (Aṅguttara, I, p. 278-279; Tsa a han, T 99, no. 594, k. 22, p. 159a; T 100, no. 188, k. 9, p. 442a-b). It is to this last sūtra that the Mppś refers here. Here is the translation:

a. Tsa a han, T 99, k. 22, p. 159a: Thus have I heard. Once the Bhagavat was in the vihāra in the jungle (*aṭavī*, or the city of Āḷavī). At that time, the jungle *ayuṣmat* (Hastaka) died from a sickness and was reborn among the Avṛṣa gods [first group of Śuddhāvāsika gods]. Born among these gods, he thought: "I must not stay here long; I do not see the Bhagavat here." Having thought thus, like a strong man extending his arm (*seyyathāpi nāma balavā puriso bāhaṃ pasāreti*), he left the heaven of the Avṛṣas and reappeared in front of the Buddha. The celestial body of this devaputra bent down to the ground; he was unable to stand upright; like melted butter (*sarpis*) or oil (*taila*) creeps into the ground, he was unable to stand upright. It is because the heavenly body of this devaputra was subtle (*sūkṣma*) that he was unable to stand. Then the Bhagavat said to the devaputra: "You must change (*pariṇam-*) and make a coarse body (*audarika ātmabhāva*), then you will be able to stand on the earth." At once the devaputra changed his shape, made a coarse body for himself and was able to stand upright. Having bowed down to the Buddha's feet, he sat down to one side. Then the Bhagavat said to the devaputra Hastaka: "Do you still think about the texts (*dharma*) that you once learned (*udgrhīta*) here? Have you not forgotten them?" The devaputra Hastaka answered the Buddha: "Bhagavat, what I once learned, I have not forgotten today. As for the teachings (*śrutadharma*) that I did not receive among men, today I recognize them also: they are harmonious with the holy discourse (*subhāṣita*) of the Bhagavat. The Bhagavat has said: The blissful abodes (*sukhavihāra*) where one can remember the Dharma are not places of unhappiness. This speech is true. When the Buddha dwells in Jambudvīpa, the four assemblies surround him and he proclaims the Dharma; the four assemblies that hear his words welcome them respectfully. It is the same for me in the heaven of the Avṛṣas: when I preach the Dharma to the great assembly of gods, the gods accept my sermon and put it into practice." The Buddha then asked the devaputra Hastaka: "When you were among men, how many dharmas did you never weary of in order to have been reborn among the Avṛṣa gods?" The devaputra Hastaka answered the Buddha: "It is because I never tired of three things that after my

had a subtle (*sūkṣma*) body; he was flexible; like a straw, he could not stand upright. The Buddha said to the vaiśya Hastaka: "Make a coarse body (*audarikam ātmabhāvam abhinirmīhi*) appropriate to this realm for yourself." The vaiśya 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 able to be reborn in the heaven of the pure abodes (*śuddhāvāsa*)?" He replied: "I took rebirth in the heaven of the Śuddāvāsa for never having tired of three things: *i*) I never tired of seeing the Buddhas (*buddhānām ahaṃ darśanāyātrptaḥ*) or of paying homage to them; *ii*) I never wearied of hearing the Dharma (*saddharmaśravaṇayātrptaḥ*); *iii*) I never tired of serving the community (*saṃghasyopasthānāyātrptaḥ*). 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 Śuddhāvāsa gods always follow me, listen to my sermons and question me [128 b] about them."

If the śrāvakas do not tire of hearing the Dharma, what then could be said of the dharmakāya bodhisattvas (*dharmatākāyabodhisattva*)? That is why the bodhisattva Samantaraśmi comes to see the Buddha Śākyamuni and the bodhisattva-mahāsattvas who will accede to the state of Buddhahood (*bhūyastvena kumārabhūta*) and who have obtained the dhāraṇis and the samādhis. 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 samādhis".

Question. - The Buddha is the only one to have obtained mastery (*vaśita*) of all the samādhis. Why do you say here that the bodhisattvas also have obtained mastery of all the samādhis?

Answer. - There are two kinds of samādhi, those of the Buddha and those of the bodhisattva. The bodhisattvas in question have acquired mastery of the bodhisattvas samādhis and not those of the Buddha.

death I took rebirth among the Avṛha gods. What are those three things? I never tired of seeing the Buddha, I never tired of hearing the Dharma, I never tired of serving the community. Because of that, after my death, I took rebirth among the Avṛha gods." Then the devaputra Hastaka spoke these stanzas:

To see the Buddha
 To hear the Dharma
 To serve the community
 I have never wearied of these things.

I have studied the holy Dharma
 I have conquered the stains of avarice (*mātsarya*).
 I am never weary of three things,
 This is why I have been reborn among the Avṛha gods.

[It is evidently from this sūtra of the Sanskrit Saṃyuktāgama, of which the Tsang translation is the translation, that the Mppś has borrowed its citation. This sūtra is absent in the Pāli Saṃyuttanikāya; on the other hand, it is present in the Aṅguttaranikāya. The Pāli version shows slight differences; to allow some comparison, here is the text]:

b. Aṅguttara, I, p. 278-279: *Ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Anāthapiṇḍikassa ārāme Tiṇṇaṃ dhammānaṃ atitto Hatthako Avihaṃ gato ti.*

Thus, in the *Tchou fo yao tsi king* (Buddhasaṃgītīsūtra), ⁸⁰³ it is said: *Wen chou che li* (Mañjuśrī) wanted to see the assembly of the Buddhas (*buddhasaṃgīti*) 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.⁸⁰⁴ 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 (*rddhipāda*), he made the trisāhasramahāsāhasralokadhātu shake but still did not succeed in rousing her.

Then Mañjuśrī said to the Buddha: "Bhagavat, I cannot rouse her." Then the Buddha emitted great rays (*raśmi*) that illumined the universes at the nadir (*adhodiglokadhātu*) and at once a bodhisattva named *K'i tchou kai* (Aparītanīvaraṇa) 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.

Mañjuśhī asked the Buddha: "Why was I, who made the trisāhasramahāsāhasralokadhātu 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 (*cittotpāda*) of anuttarasamyaksambodhi, whereas it is because of the bodhisattva *K'i tchou kai* that this woman has for the first time produced the thought of anuttarasamyaksambodhi. This is why you were unable to rouse her. In regard to the Buddha's samādhi, your power (*anubhāva*) is incomplete (*aparipūrṇa*); you have acquired mastery (*vaśita*) over the bodhisattva's samādhi.

[128 c] Since you have rarely entered the Buddha samādhis, you do not have mastery over them."

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Sūtra: The Buddha said to Samantaraśmi: "Go then; know that the right moment has come." Then the Buddha Ratnākara gave the bodhisattva Samantaraśmi golden lotuses with a thousand petals and said to him: "O son of noble family, scatter these lotuses over the Buddha Śākyamuni. The bodhisattva-mahāsattvas born in the Sahā universe are difficult to vanquish and difficult to attain; be careful when wandering about in this universe (*Bhagavān āha. gaccha tvaṃ kulaputra yasyedānīm kālaṃ manyase. atha khalu Ratnākaraḥ tagāthagataḥ suvarṇāvabhāsānisahasrapatṛāṇi padmāni Samantaraśmaye bodhisattvāya prādāt. etais tvaṃ kulaputra padmais taṃ Śākyamuniṃ tathagātam abhyavakireḥ. durjayā*

⁸⁰³ Tchou fo yao tsi king, T 810, k. 2, p. 765c-766c. - There is also a Tibetan translation of the Buddhasaṃgītīsūtra entitled *Saṅs rgyas bgro ba*, Mdo, XVII, 9 (cf. Csoma-Feer, p. 264; OKC, no. 894, p. 343).

⁸⁰⁴ In T 810, p. 766a14, this woman is called *Li yi* (172 and 11; 61 and 9).

durāsadā ca te bodhisattvā ye tatra Sahāyām lokadhātāv utpannāḥ. samprajānakārī ca tvaṃ bhūyās tasmim lokadhātau caran)

Śāstra: Question. - Why does the Buddha say: "Go now; know that the right moment has come"?

1) Because the Buddha has broken all fondness (*anunaya*) for his disciples and because his heart is free of attachment (*saṅga*) for his disciples.

2) Furthermore, the bodhisattva [Samantaraśmi] who has not yet acquired omniscience (*sarvajñāna*) or the Buddha eye (*buddhacakṣus*) feels some doubts about the qualities (*guṇa*), the worth and the power of the Buddha Śākyamuni. This is why the Buddha Ratnākara says to him: "Go and see him."

3) Furthermore, the bodhisattva [Samantaraśmi] perceives from afar that the Buddha Śākyamuni has a small body and he feels some pride (*māna*) in saying that his Buddha [Ratnākara] is not as small as that. This is why the Buddha [Ratnākara] tells him: "Go and see him without thinking about [the size] of his body or paying attention [to the ugliness] of the Sahā universe. Be satisfied with listening to the Buddha's sermon."

4) Furthermore, the [Ratnāvātī] universe where the Buddha Ratnākara and the bodhisattva Samantaraśmi live is very far away from the Sahā [home of Śākyamuni] for it is located at the eastern borders. The bodhisattva Samantaraśmi heard the Buddha Śākyamuni preaching a Dharma exactly the same as that of Ratnākara and he had to confess that, although the universes were so far apart, the Dharma is the same. This will increase his faith (*śraddhā*) and his convictions will be confirmed.

5) Furthermore, because [of the actions] of his former lives (*pūrvajñma*), the bodhisattva Samantaraśmi is forced to go to hear the Dharma [in the Sahā universe] despite his distant birthplace. He is like a bird (*paṅśin*) tied by its feet: no matter how far it flies, the cord (*rajju*) restrains it and it must return.

6) Finally, the bodhisattvas of the Sahā universe, seeing Samantaraśmi 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 [Ratnākara] says: "Go then, know that the right time has come."

Question. - The Buddhas have the same power (*samabala*) and do not seek to [gain] merit (*puṇyakāma*). If they do not seek [to gain merit], why then does [Ratnākara] send lotuses [to Śākyamuni]?

Answer. - 1) It is to conform to the worldly custom (*lokadharmānuvartana*). 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 (*lokadharmā*), when a messenger (*dūta*) 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 Buddhas make offerings to the Dharma for the Dharma is their teacher (*ācārya*). Why is that? The Buddhas 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 (*dharmaratna*), do not honor the Dharma which they embody in themselves, but honor others. Guardians of the Dharma (*dharmadhara*), Knowers of the Dharma (*dharmajñā*) and interpreters of the Dharma (*dharmanirmocaka*), so the Buddhas, although they have the Dharma in themselves, only honor the Dharma of other Buddhas.

Question. - But the Buddha no longer seeks to [gain] merit (*puṇya*); why does he honor the Dharma?

Answer. - The Buddha, who has cultivated the qualities for innumerable incalculable periods (*asaṃkhyeyakalpa*), 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 (*pūjā*) the Buddhas.

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 (*sūcī*). 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 (*paripūrṇapuṇya*); 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*), fruit (*phala*) and power (*bala*) of these qualities. If I have obtained the foremost place among all beings, it is as a result of these qualities. 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 (*dharmacakṣurvisuddhi*) and his fleshly eyes (*māṃsacakṣus*) 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?

⁸⁰⁵ This anecdote, which the Mppś will repeat at k. 26, p. 249b, is taken from the Śibijātaka as it is told in the Avadānaśataka, I, p. 182-183 (tr. Feer, p. 124-125):

Buddha Bhagavan Śrāvastyaṃ viharati jetavane 'nāthapiṇḍadasyārāme. tena khalu samayena puṇyair labdharamo 'ham bhikṣo puṇyair ato me tṛptir nāsthīti.

In the Suan tsi po yuan king, T 200, no. 33, k. 4, p. 218a, where the anecdote is also told, the blind bhikṣu is called *Che p'o* (44; 38 and 8), i.e., Śiva.

Answer. - So that the bodhisattvas of the [Sahā] universe may receive Samantaraśmi. Moreover, the messengers (*dūta*) sent by the Buddhas have no fear of water, fire, soldiers, poison or the hundred thousand other dangers.

Question. - Why not use precious jewels (*ratna*), profound sūtras (*gambhīrasūtra*), or Buddha or bodhisattva jewels as letter (*pattra*)? [Note by Kumārajīva: 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 (*gambhīrasūtra*).

[129b] 2) Furthermore, these sūtras would have nothing profound for the Buddha [Śākyamuni]. The epithet 'profound' [applied to sūtras] concerns only ordinary people (*bālaḥjana*). 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 (*pūjā*). It is as with human gifts where variety is desirable.

Question. - Why should lotuses be used and not other things?

Answer. - Worship (*pūjā*) uses flowers (*puṣpa*), 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* (Kuśalamūlasamparigrahasūtra)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 (*suvarṇavabhāsāni sahasrapattraṇi padmāni*). 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 Samantaraśmi to scatter (*abhyavakṛ*) these flowers on the Buddha?

⁸⁰⁶ Cf. T 657, k. 1, p. 130c. This sūtra is called Kuśalamūlasamparigrahasūtra in Sanskrit. It was translated into Chinese by Kumārajīva; this version bears different titles: *Houa cheou king* (Puṣpapāṇisūtra) as here, but also *Cheou chen ken king*, or *Cheou tchou fou tō king* (cf. Bagchi, I, p. 187). A Tibetan translation also exists, entitled *Dge baḥi rtsa ba yoṅs su ḥdzin pa*, Mdo IV, 1 (cf. Csoma-Feer, p. 234; OKC, no. 769, p. 275).

Answer. - These objects of worship (*pūjādharma*) are flowers (*puṣpa*), perfumes (*gandha*) and banners (*dhvaja*). Banners must be erected; powdered perfumes (*cūrṇa*) burned; wet perfumes (*vilepana*) spread on the ground; and flowers, thrown.

Question. - Why not present them instead of throwing them?

Answer. - Offering with the hand is a bodily action (*kāyakarman*); speaking in a gentle voice (*snigdhavāc*) is a vocal action (*vākkarman*). The action that gives rise to gesture and voice (*kāyavāksamutthāpakakarman*) is called mental action (*manaskarman*). These three actions produce the solid qualities that give rise to Buddhahood.

Question. - Why does [Ratnākara] say: "Be careful; the bodhisattvas in the Sahā universe are difficult to reach (*durāsada*) and difficult to vanquish"?

Answer. - 1) The Buddhas, pratyekabuddhas, arhats and all the āryas are all very mindful (*saṃprajānakārin*), for Māra, Māra's army (*mārajana*), the inner fetters (*ādhyātmikasaṃyojana*) and the multiform retribution of the sins of previous lifetimes (*nānāvidhapūrvajanmakarmavipāka*) are like many brigands (*caura*) 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 Samantaraśi to be very careful while going about in this universe.

2) Moreover, the human mind (*citta*) is often distracted (*vikṣipta*): it is like a madman or a drunkard. Resolute mindfulness (*saṃprajānakāra*) is the entry way to all the qualities (*guṇa*). By concentrating the mind, one successively obtains dhyāna, real wisdom (*bhūtaprajñā*), deliverance (*vimokṣa*) and finally the destruction of suffering (*duḥkhakṣaya*): those are the advantages of mindfulness (*ekacitta*).

Thus, five hundred years after the Buddha's parinirvāṇa, there was a bhikṣu called *Yeou po* [129 c] *kiu* (Upagupta); he was an arhat with the six abhijñās; at that time he was the great teacher of Jambudvīpa.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. Przyluski, *Aśoka*, 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: *Asyām Ānanda Mathurāyām mama varṣaśataparinirvṛitasya ...arhattvaṃ sāksātkaṛiṣyanti*.

The Mppś has Upagupta as a patriarch (*ācārya*), calling him the great teacher of Jambudvīpa. However, Upagupta appears in the list of the patriarchs only in the Sarvāstivādin sources (Aśokāvadāna, Mūlasarvāstivādin Vinaya, Fou fa tsang yin yuen king) where he is in fourth place, after Mahākāśyapa, Ānanda and Śāṇavāsa-Madhyāntika (cf. Przyluski, *Aśoka*, p. 46-48). The Mahāsāṃghika Vinaya and the Ceylonese chronicles do not include him in the succession of teachers. We may note once again that the Mppś is inspired by the Sarvāstivādin and northern sources.

Upagupta was from the north; his monastery was at Mathurā (cf. Watters, *Travels*, I, p. 306-309; Tāranātha, p. 17) where his relics were preserved.

It was noted a long time ago that Upagupta's role with regard to Aśoka in the Sanskrit sources is the same as that of Tissa Moggaliputta in the Pāli and Ceylonese sources. See Lav., *Histoire*, II, p. 137.

was young.⁸⁰⁸ 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 (*pātra*) 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 knew 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 (*raśmi*). As I bowed before him, a gold pin (*suvarṇasūci*) that I had on my head fell to the ground into a thick bush. Immediately the Buddha illumined 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 (*īryāpatha*) and courtesy of the bhikṣus?" She replied: "At the time of the Buddha, there was a group of six impudent, shameless, wicked monks (*ṣaḍvargīya bhikṣu*). 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.

This is why [Ratnākara] advises {Samantaraśmi}: "Be careful." Mindfulness is the mark of an honest man.

Why does he advise him to be mindful? The bodhisattvas [of the Sahā] universe are difficult to vanquish, to attain, to destroy and to meet. Like the great king of the lions (*mahāsiṃharāja*), they are difficult to vanquish and destroy; like the king of the elephants (*pāṇḍaragajarāja*) or the king of the nāgas (*nāgarāja*) or like a great fire, they are difficult to approach. These bodhisattvas actually have the great power of merit (*puṇya*) and (*prajñā*) wisdom. Those who wish to conquer them and destroy them will not succeed and will risk perishing themselves. This is why they are 'difficult to approach'.

Question. - Given their great qualities, their wisdom and their sharp faculties (*tīkṣhendriya*), all the great bodhisattvas are difficult to approach. Why does the sūtra attribute this difficulty of access to the bodhisattvas of just the Sahā universe?

Answer. - 1) Because this comment refers only to a bodhisattva of the Ratnāvati universe, [namely, Samantaraśmi]. Coming from afar, he will notice that the Sahā universe, different from his own, is full of stones, sand and rubbish; that the bodhisattva is small; in short, that everything there is different; and he will necessarily have suspicions (*avamāna*). This is why his Buddha [Ratnākara] tells him: "Be very careful, for the bodhisattvas of the Sahā universe are difficult to approach."

⁸⁰⁸ The A yu wang tchouan, T 2043, k. 5, p. 121b (tr. Przyluski, *Aśoka*, p. 371-372) and the A yu wang king, T 2043, k. 9, p. 163a, have an arhatī-bhikṣuṇī who constantly bothers 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 Mppś has taken this story, surely taken from life.

[130 a] 2) Furthermore, people born in the blissful abodes (*sukhasthānaja*) often lack exertion (*vīrya*), intelligence (*medhā*) and wisdom (*prajñā*). This is why people of *Yu yan lo wei* (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 Sahā universe, the causes for happiness (*sukhahetupratyaya*) are rare; there are the three unfortunate destinies (*durgati*), old age, sickness, death (*jarāvyādhimaraṇa*), 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 (*daridra*), they know that their poverty is a result due to previous existences (*pūrvajanma*) and their minds feel great distaste. Their wisdom (*prajñā*) and their keen faculties (*tīkṣṇendriya*) come from this [disgust].

By contrast, the [Ratnāvati] universe is made out of seven jewels (*saptaratna*) and full of all kinds of precious trees (*ratnavṛkṣa*); the bodhisattvas have whatever food (*āhāra*) they desire at will. Under these conditions, it is hard for them to feel disgust (*nirvedacitta*); this is why their wisdom is not very sharp (*tīkṣṇa*). If a sharp knife (*tīkṣṇaśāstra*) 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 Sahā universe] have sharp knowledge and are hard to approach (*durāsada*); on the other hand, for those who spare their efforts (*alpayatna*), 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 Sahā 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 (*pūrvajanma*) I offered a thousand human existences in order to save beings, but although I was endowed with qualities (*guṇa*), the six perfections (*ṣaṭpāramitā*) and all the Buddha attributes (*buddhadharma*), 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 Sahā universe are difficult to approach (*durāsada*).

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Sūtra: Then, taking these thousand-petalled golden lotuses from the hands of Ratnākara, the bodhisattva Samantaraśmi went away with innumerable monastic (*pravrajita*) and householder (*grhastha*) bodhisattvas and with youths and maidens (*Atha khalu Samantaraśmir bodhisattvo Ratnākarasya tathāgatasya sakāśāt tān saharapattraṇi suvarṇāvabhāsāni padmāni grhīvā, asaṃkhyeyair bodhisattvaiḥ pravrajitair grhasthaiś ca dārakair dārikābhiś ca sārđhaṃ prakrāntah*).

Śāstra. - Question. - The bodhisattva Samantaraśmi is able to travel by virtue of his great power (*mahābala*) and his abhijñās; but how can the monastic (*pravrajita*) and householder (*grhastha*) bodhisattvas, as well as the youths (*dāraka*) and maidens (*dārikā*), travel about? The Ratnāvati universe

[which they had to traverse in order to get to the Sahā 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 Samantaraśmi, 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 (*avaivartika*) bodhisattvas endowed with the five superknowledges (*pañcābhijñāsamanavāgata*). By means of the four bases of miraculous power (*ṛddhipāda*), they have cultivated the causes and conditions (*hetupratyaya*) that must be fulfilled during earlier lifetimes (*pūrvajanma*) in order to be able now to go to the Buddha Śākyamuni. Therefore they use their own power (*svabala*).

b. They also use the power of the bodhisattva Samantaraśmi. Why? Those whose power is too [130 b] weak travel by means of the power of the bodhisattva Samantaraśmi. Thus, when a cakravartin king wants to fly, his army (*caturāṅgabala*), his officers (*rājakulādhyakṣa*) 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 Samantaraśmi.

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 Samantaraśmi 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 Samantaraśmi 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 (*grhastha*) and monastic (*pravrajita*) bodhisattvas, youths (*dāraka*) and maidens (*dārikā*)?

Answer. - The Buddha's disciples (*buddhaśravaka*) are of seven categories: bhikṣu, bhikṣuṇī, śaikṣa, śramaṇera, śramaṇerī, upāsaka and upāsikā. The upāsakas and upāsikās are the lay people (*grhastha*); 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 (*dāraka*) and maidens (*dārikā*); 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 (*āyus*). The person who lacks qualities (*guṇa*) and practices evil (*akuśaladharmā*) is small despite their great age; the person who has the qualities and practices the good (*kuśaladharmā*) 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 (*pratipad-*) the Buddhadharma, which is different from the heretical sects (*tīrthikadharmā*) where the brahmins alone are able to follow the rules and those who are not brahmins cannot. In the Buddhadharma, there is no old or young, no insiders (*ādhyātmika*) and no outsiders (*bāhya*); everybody can practice the Dharma. In the same way, when medicine (*bhaiṣajya*) 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.

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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 Sahā universe?

Answer. - These bodhisattvas do not pay homage in the manner of gods or men; they carry out the rituals (*pūjādharmā*) current among bodhisattvas. Here is what it consists of: They enter into samādhi and they draw forth innumerable bodies from their own upright body (*ṛjukāyaṃ praṇidhāya*); they create all kinds of objects of worship (*pūjādravya*) and fill the Buddha [130 c] universes with them. They are like the nāga king who, at the moment of acting, raises his body from the water and causes rain to fall over an entire continent (*dvīpaka*).

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 (*pūjā*) 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 (*deśanadharmā*) from them and they have received samādhis, dhāraṇīs and miraculous powers (*ṛddhibala*) of all kinds from them. Out of gratitude, they pay homage to them. Thus, in the *Fa houa king* (Saddharmapuṇḍarīka),⁸⁰⁹ the bodhisattva *Yo wang*

⁸⁰⁹ The bodhisattva Sarvasattvapriyadarśana, who would later become the Buddha Bhaiṣajya-rāja, had heard the Saddharmapuṇḍarīka from the mouth of the Buddha Candrasūrya-vimalaprahāsraṣṭī and acquired, thanks to this teaching, the *sarvarūpasamdarśanasamādhi* "faculty of making all forms appear". Out of gratitude, he cremated his own body to pay homage to the Tathāgata and the Saddharmapuṇḍarīka. The legend is told in the Saddharmapuṇḍarīka, chap. XXII, p. 415-418; here is the original text:

(Bhaiṣajyarāja) who had acquired the samādhi 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 samādhi, rose up into the sky, and by the power of samādhi, caused a rain of lotuses made of seven jewels (*saptaratnapuṇḍarīka*), perfumes (*gandha*), banners (*patākā*) and bouquets (*dāma*) to pay homage to the Buddha. When he came out of samādhi, he felt that it was not enough, so for twelve hundred years he fed on [inflammable] perfumes and drank perfumed oil (*gandhataila*); then he clothed himself in divine white garments and burned his own body (*svaṃ kāyaṃ prajvālayāmāsa*). He made the following vow (*praṇidhāna*): "May the rays of my body illumine Buddha universes (*buddhalokadhātu*) as numerous as the sands of eighty Ganges (*aśītigaṅgānadīvalukāsama*)." In these Buddha universes as numerous as the sands of eighty Ganges, all the Buddhas congratulated him (*sādhukāraṃ dadati sma*): "Good, good, O son of noble family: the offering of the body (*ātmabhāvaparitṛyāga*) is the foremost offering. Abandoning royalty (*rājyaparitṛyāga*), abandoning a wife and children (*bhāryāputraparitṛyāga*), does not equal a thousandth part of it." For twelve hundred years the body [of the bodhisattva] burned without, however, becoming consumed (*tasyātmabhāvasya dīpyato dvādaśavarṣaśatāny atikrāntāny abhūvan na ca praśamaṃ gacchati sma*).

Finally, the worship of the Buddhas (*buddhapūjā*) assures glory (*yaśas*), merit (*puṇya*) and immense benefits (*artha*); all the bad dharmas (*akuśaladharmā*) disappear (*nirudyante*) and all the roots of good (*kuśalamūla*) show progress (*vrddhim āpadyante*); in the present (*iha*) lifetime as in future (*paratra*) 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 (*puṣpa*), incense (*dhūpa*), garlands (*mālyā*), powders (*cūrṇa*), perfumes, aromatics and unguents (*vilepana*), with robes (*cīvara*), flags (*dhvaja*) and banners (*patākā*), he went to the Buddha and, having approached him, bowed his head to the Buddha's feet (*bhagavataḥ pādau śīrasābhivandya*) and stood to one side (*ekānte 'tiṣṭhat*).

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 (*śīras*) is the noblest part of the human body, for it is the seat of the five feelings (*ruci*) and is on top (*ūrdhvam*); the feet (*pāda*) are the lowest part, for they tread an impure soil and are below (*adhaḥ*). 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 (*añjalipāta*); the medium salute, of kneeling (*jānupāta*); and the higher salute, of prostrating (*śīrasā pranīpatanam*). Saluting [someone's] feet with one's head is the highest

Sa ca Sarvasattvapriyadarśana bodhisattvaḥ... sarvarūpasamdarśanaṃ sāma samādhiṃ pratilabhate sma sa paścād dvādaśānāṃ varṣaśatanāṃ atyayāt praśānto 'bhūt.

homage (*pūjā*) there is. This is why, in the Vinaya, the newer bhikṣus (*navabhikṣu*) take the feet of their superior in their two hands and bow their head to them (*śirasābhivandanti*).

Question. - There are four bodily positions (*kāyeryāpatha*); sitting (*āsana*), standing (*sthāna*), walking (*gamana*) and lying down (*śayana*). Why does the bodhisattva stand (*tiṣṭhati*) 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 (*satkāra*) and his homage (*pūjā*), 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 (*satkāra*) and homage (*pūjā*).

Moreover, in the Buddhadharma, mendicant heretics (*tīrthikaparivrājaka*) and all lay people (*avadātavasana*) sit when they come to the Buddha. The heretics, belonging to a foreign (*paradharmā*) sect, sit out of suspicion (*avamāna*) of the Buddha; the lay people sit in their quality of hosts (*āgantuka*). But the five assemblies, attached to the Buddha by body and spirit, remain standing near him. The arhats in possession of the Path (*mārgaprāpta*), such as Śāriputra, Maudgalyāyana, Subhūti, etc., have done what needed to be done (*kṛtakṛtya*); 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 (*bandhana*) have not yet been cut. [The arhats] are like the king's ministers (*rājāmātya*) who, because of their great qualities, have the right to a seat. Even though there may be lay people (*avadātavasana*) amongst these bodhisattvas, they remain standing before the Buddha because they have come from far away to pay homage to him.

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Sūtra: [Samantaraśmi] said to the Buddha [Śākyamuni]: "The tathāgata Ratnākara asks you if you have but little anguish (*alpābādhatā*) and but little suffering (*alpātāṅkatā*), if you are healthy (*yatrā*) and alert (*laghūthānatā*), if you are strong (*bala*) and if you are enjoying your ease (*sukhavihāratā*),⁸¹⁰ he offers to the bhagavat these golden thousand-petalled lotuses" (*Samanatarāsmir bodhisattvo bhagavantam Śākyamunim etad avocat: Ratnākaro bhagavān bhagavantam alpābādadhatam pariṣcchaty alpātāṅkatam yātrām laghūthānatam bālam sukhavihārarām ca pariṣcchati. imāni ca bhagavatā Ratnākarena tathāgatena suvarṇanirbhāsāni sahasrapattrāṇi padmāni preṣitāni bhagavataḥ*).

Śāstra: Question. - The Buddha Ratnākara 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?

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; Aṅguttara, III, p. 65, 103; Milinda, p. 14) as well as in the Sanskrit (e.g., Mahāvastu, I, p. 154; Avadānaśataka, I, p. 168, 325-326; II, p. 90, 93; Saddharmapūṇḍarīka, p. 429; Divyāvadāna, p. 156; Mahāvyyutpatti, no. 6284-6288). In Pāli: *appābādham appatāṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati*.

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 eul* (corr. *ni*) *kia* (Dhanika) had built a hut of red brick (*lohitakaṭhalla*). 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 (*ghaṭabhedanaka*), the monk (*pravrajita*) called Dhanika. He had made a hut of leaves which was destroyed over and over again by the cowherders (*gopālaka*); 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 (*lokadharmānuvartana*). 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 (*jāti*) and death (*maraṇa*); 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 (*samabala*), can question one another.

4) Finally, the Ratnāvati universe is a pure fairy-land (*viśuddhavyūha*); the Buddha [Ratnakara] who governs it has a big body (*kāya*), his color (*varṇa*), his aspect (*saṃsthāna*) and his rays (*raśmi*) are large. If he did not ask Śākyamuni, people would think that he scorned him. Besides, Ratnākara 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 (*rddhibala*). That is why he questions him.

Question. - Why does he ask him if he has but little anguish (*alpābādhata*) and but little suffering (*alpātāṅkata*)?

Answer. - There are two kinds of torments (*alpābādatā*), those having an external cause (*bāhyahetupratyaya*) and those having an internal cause (*ādhyātmikahetupratyaya*). The external torments are cold (*śīta*), heat (*uṣṇa*), hunger (*kṣudh*), thirst (*pipāsā*), armies (*caturaṅgabala*), swords (*asi*), knives (*śastra*), clubs (*daṇḍa*), catastrophes (*patana*), ruins (*avamardana*); all these external accidents of this kind are called torments (*ādādhā*). The inner torments are the 404 illnesses (*vyādhi*) that come from improper food or irregular sleep; all the sicknesses of this kind are called inner sicknesses. Corporeal beings (*dehin*) all have to suffer from these two kinds of illnesses. This is why [Ratnakāra] asks Śākyamuni if he has but little torments and suffering.

⁸¹¹ The story of Dhanika (in Pāli Dhaniya) is told in all the Vinayas in respect to the second pārajikadharmā: Pāli Vinaya, III, p. 40-41 (tr. Horner, I, p. 64-67); Wou fen liu, T 1421, k. 1, p. 5b; Mo ho seng k'i liu, T 1425, k. 2, p. 238a; Sseu fen liu, T 1428, k. 1, p. 572b; Che song liu, T 2435, k. 1, p. 3b; Ken pen chou... p'i nai yo, T 1442, k. 2, p. 633c. As always, it is the Che song liu or the Sarvāstivādin Vinaya that the Mppś 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 nāma tassa moghapurisassa pāṇesu anuddayā anukampā avihesā 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 (*duḥkhamūla*) and that it is never without sickness.⁸¹³ Why? Because the body is an assemblage (*saṃghāta*) of the four great elements (*caturmahābhūta*) and the earth (*pṛthivī*), water (*āpas*), fire (*tejas*) and wind (*vāyu*) that compose it are naturally in disharmony and struggle with one another. Thus an ulcer (*gaṇḍa*, *visphoṭa*) 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 [Ratnakāra] cannot ask [Śākyamuni] if he has no suffering because [he knows that Śākyamuni] is a victim [as everyone is] of these eternal outer torments (*bāhyābādha*) which are wind (*anila*), rain (*varṣa*), cold (*śīta*), heat (*uṣṇa*). Moreover, there are the four bodily positions (*kāyeryāpatha*), sitting (*āsana*), lying down (*śayana*), 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 Ratnakāra 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 (*yātrā*) and alert (*laghūthhānatā*)?

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 (*bala*) and enjoying his ease (*sukhavihārarā*)?

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 (*sukhavihāratā*); 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 (*daridra*), 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 (*ādhyātmika*) and outer (*bāhya*) sicknesses are called bodily sicknesses (*kāyavyādhi*); desire (*rāga*), hatred (*dveṣa*), envy (*īrṣyā*), avarice (*mātsarya*), grief (*arati*), fear (*bhaya*), etc. as well as the 98 *anusāyas*, the 500 *pariyavasthānas* and all types of wishes, hopes, etc., are called sicknesses of the mind (*cittavyādhi*). 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.

⁸¹³ See Hobogirin, *Byō*, p. 232: "The body, this illness."

Question. - We can ask a man (*manuṣya*) these questions but not a god (*deva*), and still less, a Buddha.

Answer. - The body of the Buddha is of two types: 1) the body of emanation (*nirmāṇakāya*), created by the superknowledges (*abhijñā*), 2) the body born from father and mother (*pitṛmātṛjakāya*). Since the body born from father and mother takes on (*ādadāti*) the conditions of human life, it is not like the gods (*deva*) and we can question it according to human customs.

Question. - All noble individuals (*ārya*) have a detached mind (*nirāsaṅgacitta*); they do not cherish their body and do not hope for a long life, do not fear death and do not hope to be reborn; under these conditions, what use is it to ask about their health?

Answer. - It is in order to conform to worldly customs (*lokadharmānuvartana*) that [Samantaraśmi] borrows the rules of human etiquette to question [Śākyamuni]. Sending someone to ask, [as Ratnākara] does], also conforms to human etiquette.

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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 (*Atha khalu bhagavān Śākyamunis tathāgatas tāni sahasrapattrāṇi suvarṇanirbhāsāni padmāni gṛhītvā yena te pūrvasyāṃ diśi gaṇagānadīvālukopameṣu lokadhātuṣu buddhā bhagavantas tena prākṣipat*)

Śāstra: Question. - The Buddha is unsurpassable; why does he throw flowers as offering to the Buddhas of the east? When the Buddha had found the Path, he said to himself: "Men are not worthy of reverence; their capacities are imperfect (*asiddha*). Indeed, who has the right to veneration in heaven and on earth in the ten directions? I, who would like a teacher (*śāstr*), will follow him." Then Brahmā devarāja and the other gods said to the Buddha: "The Buddha has no superior (*anuttara*), no-one surpasses the Buddha." The Buddha himself also saw with his divine eye (*divyacakṣus*) that in the three times (*tryadhvan*), in the ten directions (*daśasiś*), whether in heaven or on earth, that no-one surpassed the Buddha; and he said to himself: "I shall practice the Mahāprajñāpāramitā; now that I have become Buddha that is what I will venerate, that is what will be my teacher. I must respect, honor and serve its Dharma." - There was a tree called *Hao kien* (*Sudṛḍha* ?); this tree was at the center of the earth and had hundreds of branches and leaves; in one day it grew a hundred cubits (*vyāma*). When this tree was fully grown, it sought out [another] big tree to take shelter under it. There was, at that time in the forest, a deity (*devatā*) who said to the *Hao kien* tree: "There is no tree in the world bigger than you; all the trees should take shelter in your shadow." It is the same for the Buddha; for innumerable incalculable periods (*asaṃkhyeyakalpa*), he dwelled in the bodhisattva levels (*bodhisattvabhūmi*); one day when he was seated under the tree of enlightenment (*bodhivṛkṣa*) on the diamond throne (*vajrāsana*), he discovered the true nature of all dharmas (*sarvadharmalakṣaṇa*) and attained the state of Buddha. Then he said: "Who is the venerable individual who can serve [132 a] me as teacher? I wish to honor him, respect him and serve him." Then Brahmā devarāja and the other devas said to the Buddha: "The Buddha has no superior (*anuttara*); nothing surpasses the Buddha."

Question: [If Śākyamuni is truly the greatest of beings], why does he want to worship (*pūjā*) the Buddhas of the east?

Answer. - 1) The Buddha is without superior (*anuttara*); in the three times (*tryadvan*), the ten directions (*daśadiś*), in heaven and on earth, no-one surpasses him; nevertheless, the Buddha can pay worship (*pūjā*) [to what he considers good]. Pūja is higher (*agra*), medium (*madhya*) 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* (Mahāprajāpatī) and her five hundred arhatī-bhikṣuṇīs entered nirvāṇa all at the same time,⁸¹⁴ the upasakas in possession of the threefold Paths set up five hundred beds (*khaṭvā*) for the bhikṣuṇīs and the Cāturmahārājikas set up a bed for Mahāprajāpatī, Buddha's step-mother and nurse (*dhātrī*). The Buddha himself placed before her body an incense-burner to burn perfumes in her honor. He said to the bhikṣus: "Help me to pay homage to the body of my nurse." Immediately, these arhat-bhikṣus, each by virtue of his bases of miraculous power (*rddhipāda*), went to Mount *Mo li* (Malaya) to gather 'cows'-head(?) sandalwood (*gośīrṣacandana*) 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 (*guṇa*) of the Buddhas. A stanza says:

[Only] the wise can esteem the sciences,

The books of the sciences and the joy of 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 (*daśadigbuddha*) from age to age have aided (*upakaroti*) the Buddha Śākyamuni:

⁸¹⁴ Mahāprajāpatī Gautamī, the Buddha's aunt, hearing the Buddha sneeze, wished him a long life. The Buddha remarked that wishing harmony in the saṃgha would be preferable. Then Gautamī made the resolution to enter nirvāṇa before anyone could leave the saṃgha. Five hundred nuns entered nirvāṇa along with her. Gautamī's nirvāṇa is told in the Pāli Apadāna, II, p. 529-543; Tseng yi a han, T 125, k. 50, p. 822b-823b; Ta ngai tao pan ni yuan king, T 144, p. 867a-869b; Fo mou pan ni yuan king, T 145, p. 869b-870c; Ken pen chou... tsa che, T 1451, k. 10, p. 248a-249a (tr. S. Lévi, *Aśvaghōṣa, le Sūtrālaṃkāra et ses sources*, JA, Jul.-Aug. 1908, p. 161-163); Ta tchouang yen louen king, T 201 (no. 68), k. 14, p. 333a-338a (tr. Huber, *Sūtrālaṃkāra*, p. 386-402). - The scene is located either at Kapilavastu in the Nyagrodhārāma (T 1451) or at Vaiśālī in the Kūṭāgāraśālā (T 125, T 144, T 145, and Hiuan tsang, Si yu ki, T 2087, k. 7, p. 908b28).

a. When Śhākyamuni was a bodhisattva of the seventh bhūmi (*saptamabhūmi*),⁸¹⁵ he saw that all dharmas are empty (*śūnya*), nonexistent (*asat*) without birth and cessation (*anutpannāniruddha*); seeing this, his mind became detached from all the universes (*lokadhātu*), he wanted to abandon the practice of the six virtues (*ṣaṭpāramitā*) and enter into nirvāṇa. He was like a man who, in a dream (*svapna*), builds a raft (*kola*) 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 bhūmi, acquired acceptance of the teaching of nonarising (*anupattikadharmakṣānti*), the course of his mind (*cittapravṛtti*) stopped and he wanted to enter into nirvāṇa, [When Śhākyamuni was at this stage], the Buddhas of the ten directions emitted rays (*raśmi*) that illumined the Bodhisattva's body, and with their hands caressing his head, they said to him: "O son of good family (*kulaputra*), do not make that decision; remember your previous vow (*pūrvanidhāna*) which was to save beings. Without any doubt, you know emptiness (*śūnya*), but beings are not liberated (*vimukta*) nevertheless. You must again gather the qualities (*guṇa*) necessary to convert them. [132 b] Do not enter (read *mo jou*) into nirvāṇa. You have not yet acquired the golden-colored body (*suvarṇavarṇakāya*) or the thirty-two major marks (*lakṣaṇa*) or the eighty minor marks (*anuvyañjana*) or the immense rays (*apramāṇaraśmi*) or the thirty-two acts [producing the marks]. You have just attained the Dharma relating to non-production (*anutpādadharmaparyāya*). 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 (*upakara*) 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 (*gambhīra*); beings are stupid (*mūḍha*) and of little merit. What can I do, I who have also been born into the world of the five poisons (*kaṣāya*)?" Having had this thought, [he said to himself]: "Within this single Dharma, I will make three parts (*bhāga*), and these parts will be the three Vehicles (*yāna*) by means of which I will save beings."⁸¹⁶ When he had thought thus, the Buddhas of the ten directions (*daśadigbuddha*) 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 buddhānaṁ*)."⁸¹⁶ 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, [Śhākyamuni] offers flowers to the Buddhas of the ten directions.

The highest [Buddha] qualities do not exceed those of these lotuses. Why? Because these precious lotus bouquets (*padmaratnasamcaya*) are the result of the same Buddha qualities; these are not ordinary lotuses born on the water. Samantaraśmi, a dharmakāya bodhisattva dwelling on the tenth bhūmi, had brought these lotuses and scattered them on the Buddha Śhākyamuni. The latter, knowing that the Buddhas of the ten

⁸¹⁵ The story of the Bodhisattva in the seventh bhūmi is told in the Mahāvastu, 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 Buddhadharmā, there are four types of gifts (*dakṣiṇā*); 1) The donor (*dāyaka*) is pure and the recipient (*pratigrāhaka*) 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.⁸¹⁷ Here the gift is made to the Buddhas of the east; it is doubly pure, both [in its donor and its recipient]; its merit (*puṇya*) 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 (*vipāka*) would be infinite (*apramāna*). But the noble individuals (*ārya*) who renounce entering into nirvāṇa because they know that conditioned dharmas are transitory (*anitya*) and empty (*śūnya*), also renounce this merit. It is like a glowing bubble of molten gold (*hemapiṇḍa*) the beauty of which the eye perceives but which cannot be touched because it would burn the hand.

Those who have an ulcer (*gaṇḍa, visphota*) need an unguent (*vilepana*); those who do not have an ulcer do not need a remedy. Similarly, corporeal beings (*dehin*), ever tormented like an ulcer by hunger (*kṣudh*), thirst (*pipāsā*), cold (*śīta*) and heat (*uṣṇa*), use clothing, coverlets, food and [132 c] a temperate climate, which are like the unguent spread on an ulcer. If, out of love for the remedy, they do not use it to get rid of their ulcer, they would be stupid (*mūḍha*), for when one does not have an ulcer, the remedy is useless. The Buddhas think of the body as an ulcer and, because they have rejected this body-ulcer, they do not rejoice over the reward [for their merits]. This is why, although they have great merits, they do not receive the reward (*vipāka*).

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Sūtra: These lotuses thrown [by Śākyamuni] filled the Buddha universes of the east as numerous as the sands of the Ganges (*taīs ca padmair ye pūrvasyāṃ diśi gaṅghanadīvālukopamā buddhalokadhātavas te paripūrṇā abhūvan*).

Śāstra: Question. - How can these few lotuses fill so many universes?

⁸¹⁷ Here the Mppś 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 tsi fa men king, T 12, k. 1, p. 228c27; Tchong a han, T 26, (no. 180), k. 47, p. 722b28. - Here, acc. to Dīgha (l.c.) is the Pāli formula: *Catasso dakkhiṇāvisuddhiyo. Ath' āvuso dakkhiṇā dmayakato visujjhati visujjhati paṭiggāhakato ca*. - The Majjhima and Aṅguttara explain that, in order to be pure, the donor and the recipient must be moral and of good quality (*sīlavā kalyāṇadhammo*).

Answer. - 1) This is due to the Buddha's abhijñās; 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 which 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 (*anāgatapuṇyavipāka*) 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 (*puṇyakṣetra*) is immense.

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Sūtra: On each of these lotuses there were bodhisattvas⁸¹⁸ sitting cross-legged preaching the six virtues. Those who heard them were settled in supreme perfect enlightenment (*teṣu ca padmeṣu bodhisattvāḥ paryāṅkaṃ baddhvā niṣaṅṅā abhūvan śatpāramitādharmadeśanāṃ deśayantaḥ. yaiś ca sattvaiḥ sa dharmāḥ śrutā te niyatā abhūvan anuttarāyāṃ samyaksaṃbodhau*).

Śāstra: Question. - The Buddha had previously created thousand-petalled lotuses of precious stones by the rays of his tongue; on each of them there was a seated Buddha; why are there bodhisattvas now seated on each lotus?

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 Samantaraśmi; 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.

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Sūtra: These monastic (*pravrajīta*) and lay (*grhastā*) bodhisattvas, youths (*dāraka*) and maidens (*dārikā*), bow their heads down to the feet of the Buddha Śākyamuni. Each of them express their worship (*sampūjā*), obedience (*satkāra*), veneration (*sammāna*) and respect (*gurukāra*). These bodhisattvas, monastic and lay, youths and maidens, one after another, by the power of their roots of good (*kuśalamūla*) and their merits (*puṇya*), pay homage to Śhākyamuni, Buddha, [133a] arhat, samyaksaṃbuddha.

⁸¹⁸ In the Sanskrit text of the Pañcaviṃśati (p. 14), it is Buddha forms (*buddhavigraha*) that are seated on the lotuses.

Śāstra: Here are the stanzas which they spoke:

The Path which the arhats have travelled
The Buddha has followed in the same way (*tathā - āgata*).
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;
This 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 called *Samyak - sam- buddha*.
He has obtained the three subtle sciences (*vidyā*).
He is also endowed with pure practices (*carāṇa*);
This is why we call this Bhavgavat

Vidyā - caraṇa - saṃpanna: "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 saṃpaśyanā,

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 *Puruṣasamyasārathi*: "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 devamanuṣyāṇām*: "Teacher of Gods and Men".

[133 b] 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 (*dakṣiṇasyāṃ diśi*), beyond universes as numerous as the sands of the Ganges (*gaṅgānadīvālukopamān lokadhātūn atikramya*) and at the extreme limit of these universes (*tebhyo yaḥ sarvāvasānikah*), there is the universe called *Li yi ts'ie yeou* (Sarvaśokāpagata); its Buddha is named *Wou yeou tō* (Aśokaśrī) and its bodhisattva *Li yeou* (Vigataśoka). - In the west (*paścimāyāṃ diśi*), 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* (Upaśantā); its Buddha is called *Pao chan* (Ratnārcis) and its bodhisattva *Yi pi* (Cāritramati). - In the north (*uttarasyāṃ diśi*), 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 (*adhastād diśi*), beyond universes as numerous as the sands of the Ganges and at the extreme limit of these universes, there is the universe called *Houa* (Padma),⁸¹⁹ its Buddha is called *Houa tō* (Padmaśrī)⁸²⁰ and its bodhisattva *Houa chang* (Padmottara). - In the region of the zenith (*upariṣṭhād diśi*), beyond universes as numerous as the sands of the Ganges and at the extreme limit of these universes, there is the universe called *Hi* (Nandā); its Buddha is called *Hi tō* (Nandaśrī) and its bodhisattva *Tō hi* (Nandadatta).

In these universes everything occurred just as it did in the east.

Śāstra: Question. - According to the Buddhadharmā, the directions (*diś*) do not really exist. Why? Because they are not included (*saṃgrhīta*) 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 Dharma (*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 (*lokasaṃvṛti*) that we speak of directions; but regardless of the search, their reality cannot be demonstrated.

⁸¹⁹ This universe is called *Chan* "Good" in the Chinese text, but *Padmā* "Lotus" (Chin. *Houa*) in the original Sanskrit of the Pañcaviṃśati, p. 17. This last reading is the proper one (note that the names of all the universes are feminine; this is why *Padmā* ends with 'ā').

⁸²⁰ This Buddha is called *Chan tō* "Beauty of the Good" in the Chinese text (Chin. *Houa tō*), but *Padmaśrī* "Beauty of the Lotus" (Chin. *Houa tō*) in the Sanskrit text of the Pañcaviṃśati, p. 17. This last reading is the proper one.

⁸²¹ Understand: there is no mention of these directions as truly existent things (*dharmā*).

Question. - How can you say that they do not exist? If the directions are not in your four baskets of the Dharma (*dharmapīṭaka*), they are mentioned in my six baskets of the Dharma;⁸²² if they are not contained in your list of skandhas, āyatanas and dhātus, they are contained in my own dhāraṇīs.

Moreover, by virtue of its nature of existence, the dharma '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 western direction; the place where the sun travels to is in the southern direction; the place where the sun does not travel to is in the northern direction." The sun has a threefold conjunction (*saṃyoga*): 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 (*lakṣaṇa*) 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 (*dvīpaka*). When it is noon (*madhyāhna*) in Uttarakuru (northern continent), the sun is rising in Pūrvavideha (eastern continent) because, for the inhabitants of Pūrvavideha, [Uttarakuru] is east. - When it is noon in Pūrvavideha (eastern continent), the sun is rising in Jambudvīpa (southern continent) because, for the inhabitants of Jambudvīpa, [Pūrvavideha] is east.⁸²³ 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 (*lakṣaṇa*) 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 dharmapīṭakas are the Sutrapiṭaka, the Vinayapiṭaka, the Abhidharmapiṭaka and the Mixed Basket (*Tsa tsang*); for this last one, see Przyłuski, *Concile*, p. 119-120. As for the six Baskets, this is the first time I [Lamotte] have heard of them.

⁸²³ These facts are taken from the Cosmology of the Dīrgha, Tch'ang a han, T 1 (no. 30), k. 22, p. 147c: "When it is noon in Jambudvīpa, the sun is setting in Pūrvavideha, rising in Godānīya, and it is midnight in Uttarakuru. - When it is noon in Uttarakuru, the sun is setting in Godānīya, rising in Pūrvavideha and it is midnight in Jambudvīpa. - When it is noon in Pūrvavideha, the sun is setting in Uttarakuru, rising in Jambudvīpa and it is midnight in Godānīya." - See also Kośa, III, p. 157.

⁸²⁴ Tch'ang a han, T 1 (no. 30), k. 22, p. 147c: When Jambudvīpa is east, Pūrvavideha is west. When Jambudvīpa is west, Godānīya is east. When Godānīya is west, Uttarakuru is east. When Uttarakuru is west, Pūrvavideha is east."

Answer. - If, in one single land, the sun enters into conjunction with the east, that is limited (*antavat*); if it is limited, it is not eternal (*anitya*); if it is not eternal, it is not universal (*vyāpin*). This is why the directions have only nominal existence and are not realities.

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Sūtra: Then this trisāhasramahāsāhasralokadhātu was transformed into jewels; it was strewn with flowers, decorated with fabrics, banners and bouquets, adorned with perfume-trees and flowering arbors (*Atha khalo ayaṃ trisāhasramahāsāhasro lokadhātū ratnamayaḥ saṃsthito 'bhūt puṣpābhikīrṇaḥ. avasaktapattadāmakalāpo gandhavṛkṣaiḥ puṣpavṛṣaiś copaśobhita 'bhūt*).

Śāstra: Question. - What is the miraculous power (*rddhibala*) that transforms the earth into jewels?

Answer. - This transformation (*pariṇāma*) is brought about by the immense miraculous power of the Buddha. People versed in spells (*mantra*) and magic (*māya*), the asuras, the nāgarājas, the devas, etc., are able to transform small objects, but no-one other [than the Buddha], including Brahmā devarāja, has the power to transform the trisāhasramahāsāhasralokadhātu into precious jewels. When the Buddha is in the fourth dhyāna, the four minds of metamorphosis (*nirmāṇacitta*) adorn (*alamkṛta*) the trisāhasramahāsāhasralokadhātu, 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 (*caturdvīpa*); if it is Brahmā devarāja, he adorns the trisāhasramahāsāhasralokadhātu. The Buddha himself adorns 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 (*deśantarabodhisattva*) and for the gods and men who have come to visit him. He also wants people, on seeing the fairyland of the metamorphoses (*pariṇāmavyūha*) that he has produced, to produce the great thought of enlightenment (*mahābodhicitta*), feel pure joy (*viśuddhamuditā*), be inspired by the thought of enlightenment to accomplish the great acts (*mahākarma*), obtain a great reward (*mahāvīpākā*) from these great acts, profit from this great reward by producing the great thought once more, and thus, successively (*paramparavṛdhi*) they succeed in attaining supreme perfect enlightenment (*anuttarasamyaksambodhi*). This is why the Buddha adorns this universe and transforms it into jewels.

Question. - What is meant by jewels (*ratna*)?

Answer. - There are four types of jewels: 1) *Kin* (suvarṇa), gold; 2) *Yin* (rajata, rūpya), silver; 3) [134 a] *P'i lieou li* (vaiḍūrya), lapis-lazuli; 4) *P'o li* (sphaṭika), crystal.

There are four more kinds of jewels:⁸²⁵ 1) gold; 2) silver; 3) lapis-lazuli; 4) crystal; 5) *Tch'ö k'iu* (musāragalva) cat's-eye; 6) *Ma nao* (aśmagarbha) emerald; 7) *Tch'e tchen tchou* (lohitamukti), red pearl. [Note by Kumārajīva: This pearl is very precious; it is not *Chan hou* (pravāḍa, vidruma), coral].

There are yet other jewels: 1) *Mo lo k'ie 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* (indranīla), sapphire [pearl of celestial azure]; 3) *Mo ho ni lo* (mahānīla) 'great blue' pearl; 4) *Po mo lo k'ie* (padmarāga), ruby [bright red pearl]; 5) *Yue chö* (vajra) diamond; 6) *Long tchou* (nāgamaṇi), nāga pearl; 7) *Jou yi tchou* (cintāmaṇi), precious stone that grants all the wishes of its owner; 8) *Yu*, jade; 9) *Pei* (śaṅkha) conch; 10) *Chan hou* (pravāḍa, vidruma), coral; 11) *Hou p'e* (ṭṛiṇamaṇi) amber, etc. All these are called jewel (*ratna*).

These jewels are of three types, human jewels (*manuṣyaratna*), divine jewels (*divyaratna*) and bodhisattva jewels (*bodhisattvaratna*).

Human jewels have minimum power and have merely a bright pure color; they combat poisons (*viṣa*), demons (*piśāca*), and shadows (*tamas*); they also combat all the sufferings of hunger (*kṣudh*), thirst (*pipāsā*), cold (*śīta*) and heat (*uṣṇa*).

Divine jewels are larger and more powerful; they always accompnay 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 (*nidāna*), their beginning and their end (*pūrvāparānta*): it is like a clear mirror (*parisuddādarśa*) where a person can contemplate their reflection. Moreover, the bodhisattva jewels can emit the various sounds of the Dharma (*dharmasvara*). As for the crown jewel (*ratnamukuta*) that adorns their head, it rains down flags (*dhvaja*), banners (*patākā*), bouquets of flowers (*puṣpadāma*) and all kinds of offerings (*pūjāpariṣkāra*) 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 (*vastra*), coverlets, beds (*śayana*), seats (*āsana*) and means of livelihood (*ājīva*): it causes everything that answers the needs of beings to rain down and gives them to beings.

These various jewels remove the poverty (*dāridrya*) and the suffering (*duḥkha*) of beings.

Question. - Where do these marvellous jewels come from?

Answer. - Gold (*suvarṇa*) comes from rocks, sand and red copper. - [Red] pearls (*lohitamukti*) come from fish stomachs, bamboo and snakes' heads. - Nāga pearl (*nāgamaṇi*) comes from the heads of nāgas. - Coral (*pravāḍa, vidruma*) comes from petrified trees found in the sea. - Conch (*śaṅkha*) comes from insects. - Silver (*rajata, rūpya*) comes from burned rocks. - The other jewels, lapis-lazuli (*vaidūrya*), crystal (*sphoṭika*), etc., all come from caves. - The *Cintāmaṇi* comes from the Buddha's relics (*buddhaśarīra*);

⁸²⁵ Classic list of seven jewels, occurring in, e.g., Milinda, p. 267; Divyāvadāna, p. 297; Saddharmapuṇḍarīka, p. 151; Sukhāvātīvyūha, v. 16; Saṃgraha, p. 318; Mahāvvyutpatti, 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 (*sphoṭika*) pearls.

All these jewels are the usual jewels found among mankind; but the universes adorned (*alamkṛta*) 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 (*gandhavṛkṣa*) are: 1) the *A k'ie leou* (agaru),⁸²⁶ Agalloche [tree with the perfume of honey]; 2) the *To k'ie leou* (tagaru),⁸²⁷ *Tabernaemonatana coronaria* [very perfumed tree]; 3) the *Tchan t'an* (candana), sandalwood, and other species of perfumed trees.⁸²⁸

The flowering trees (*puṣpavṛkṣa*) are: 1) the *Tchan p'ou* (jambhu), *Eugenia jambolana* [tree with white flowers]; 2) the *A chou kia* (aśoka) *Jonesia asoka* [tree 'without a care']; 3) the *P'o ho kia lo* [tree with red flowers], and others.

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Sūtra: The universe *Houa tsi* (Padmāvati) has been mentioned which belongs [to the Buddha] *P'ou houa* (Samantakusuma), where the bodhisattva *Miao tō* (Mañjuśrī), the bodhisattva *Chan tchou yi* (Susthitamati) and other very powerful bodhisattvas dwell (*tadyathāpi nāma Padmāvati [134 b] lokadhātuḥ Samanatakusumasya tathāgatasya buddhakṣetram yatra Mañjuśrīḥ kumārabhūtaḥ prativasati Susthimitiś ca bodhisattvaḥ anye ca mahaujaskā bodhisattvāḥ*).

Śāstra. - Question. - Why compare [the Sahā universe thus transformed] with the Padmāvati universe?

Answer. - Because the [Padmāvati] 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 (*pūrṇamāsa*).

Question. - But in the ten directions, there are other pure universes (*parisuddhalokadhātu*) such as the *Ngan lo* (Sukhāvati) of the Buddha *A mi t'o* (Amitābha), etc. Why take only the Padmāvati universe as comparison?

Answer. - The universe of the Buddha Amitābha is not like the Padmāvati universe. Why? Although the Buddha [Lokeśvararāja] guided the bikṣu *Fa tsi* (Dharmākara) in the ten directions to contemplate the pure

⁸²⁶ In Sanskrit, *agaru* or *aguru* (cf. Avadānaśataka, I, p. 24; Divyāvadāna, p. 158, 315, 327); in Pāli, *akalu* or *agalu* (cf. Milinda, p. 338). The word also occurs in Hebrew and Greek.

⁸²⁷ Most likely Tagara, attested in Vinaya, I, p. 303; Itivuttaka, p. 68, Milinda, p. 338, Divyāvadāna, p. 158, 327.

⁸²⁸ These *gandhavṛkṣa* furnish precious essences used as perfumes. Milinda, p. 338, tells of a man whose body is anointed with *agaru*, *tagara*, *tālīsaka* (*Flacourtia cataphracta*) and red sandalwood (*akalutāgaratālīsakalajitacandānulittagatto*).

universes, the qualities (*guṇa*) 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 (*sādrśya*) to the Padmāvātī universe. This is why it is compared here to the Padmāvātī universe.

Question. - There are other great bodhisattvas such as *P'i mo lo k'i* (Vimalakīrti), *Kouan che yin* (Avalokiteśvara), *Pien ki* (Samanatabhadra), etc. Why mention only the bodhisattvas who reside in the [Padmāvātī] universe and be limited to citing the bodhisattvas *Wen chou che li* (Mañjuśrī) and *Chan tchou yi* (Susthitamati)?

Answer. - From all the pores of his skin (*ekaikaromakūpa*), the bodhisattva Samantabhadra 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 Mañjuśrī penetrates into the five destinies (*pañcagati*) 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* (Śūraṅgamasamādhisūtra):⁸³⁰ "The bodhisattva Mañjuśrī in the past was the Buddha *Long tchong tsouen* (Nāga...); for 72 koṭi of lifetimes, he was a pratyekabuddha"; his previous abodes [can be listed and described]. But for the bodhisattva Samanatabhadra, 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 sūtra does not mention him here.

Besides, by speaking of 'other very powerful bodhisattvas', the sūtra refers to Samantabhadra and all the great bodhisattvas as a whole (*sāmānyataḥ*).

⁸²⁹ See Mppś, k. 50, p. 418a-b: "The Buddha *Che tseu tsai wang* (Lokeśvararāja) led the bhikṣu *Fa tsi* (Dharmakara) 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 *Sukhāvātvīyūha* (ed. M. Müller and B. Nanjio in *Anecdota Oxoniensis*, vol. I, part II, Oxford, 1883; tr. M. Müller, *Buddhist Mahāyana Sūtras*, SBE, vol. 49, part II) and its six Chinese translations (T 360, 361, 362, 363, 364, 310[5]). The *Hobogirin*, *Amida*, p. 26, summarizes this work as follows: At the time of the Buddha Lokeśvara, the 53rd Buddha after Dīpaṅkara, a king had the thought of enlightenment from 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 Lokeśvararāja 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 to 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 reborn in my realm to the extent of ten thoughts, if they are not reborn there, may I not receive supreme perfect enlightenment, except only for those guilty of the five sins of immediate retribution and slander against the holy Dharma." [In the Sanskrit text, this vow is the 19th and is formulated in v. 8, no. 10 as follows: *Sa ca me bhagavān bodhiprāptasyāprameyāsamkhyeyesu buddhakṣetreṣu samyaksambodhim abhisambuddheyam*. Then he accumulated the practices so that his vows were realized and he became the perfect Buddha Amitāyus in his western paradise where he has already reigned for ten kalpas.

⁸³⁰ *Cheou leng yen san mei king*, T 642, k. 2, p. 644a.

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Sūtra: Then the Buddha knew that all the universes, with the world of the gods (*devaloka*), the world of Brahmā (*brahmaloka*), the śramaṇas and the brāhmaṇas, 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 (*saṃnipatita*).

Śāstra: Question. - The miraculous power (*rddhibala*) of the Buddha is immense (*apramāṇa*). 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.

[134 c] Answer. - It is impossible that they all come. Why? Because the Buddha universes are infinite (*ananta*) and limitless (*apramāṇa*). 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.⁸³¹ 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 Samantaraśmi, these bodhisattvas come on account of Śākyamuni.

Moreover, these bodhisattvas were bound by their previous vow (*pūrvapraṇidhāna*): "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 (*guṇa*) themselves. They also want to give a teaching (*deśana*) to beings, [saying to them]: "We have come from afar to pay homage (*pūjā*) to the Dharma; why do you, who live in this universe, not pay homage to it?"

Question. - The Buddha does not cling (*sakta*) to the Dharma. Why then does he manifest his miraculous power (*rddhibala*) seven times to guide beings to come together as a crowd?

Answer. - The Prajñāpāramitā is very profound (*gambhīra*), difficult to know (*durjñeya*), difficult to understand (*durvigāhya*) and inconceivable (*acintya*). And so, [when the Buddha wants to preach it], he gathers the great bodhisattvas together around himself. Thus the beginners (*navayānasamprasthita*), [seeing these grave bodhisattvas listening to the Buddha], are led to have faith in his teaching, for if people do not believe the words of ordinary men, they should have faith [in the evidence] of grave important people.

⁸³¹ This concerns the 43rd chapter of the Pañcaviṃśati by Kumārajīva, T 223, k. 12, p. 310a: "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 zentih and the nadir, there were groups of a thousand Buddhas of this kind in each of the directions.

Question. - [When the sūtra describes the assembly surrounding the Buddha], why does it mention the world of gods (*devaloka*), the world of Māra (*māraloka*) and the world of Brahmā (*brahmaloka*)? It should simply say "the world of gods and men": that would be enough. Among the ten [traditional] epithets [of the Buddha], there is one that calls him 'Master of Gods and Men' (*śāstā devamanuṣyāṇām*); this is why gods and men should be mentioned here.

Answer. - The gods who have the divine eye (*divyacakṣus*) the divine ear (*divyaśrotra*), keen faculties (*tīkṣhendriya*) 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 devānām indraḥ is the leader of two classes of gods, [the Cāturmahārājika and the Trāyastriṃśa].
- 2) King Māra is the leader of six classes of gods of the world of desire or kāmadhātu: [Caturmahārājika, Trayastriṃśa, Yāma, Tuṣita, Nirmāṇarati and Paranirmitavaśavartin].
- 3) Mahābrahma is the leader of the Brahmaloka.

Question. - The Yāma, Tuṣita 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 devānām indraḥ resides above ground like the Buddha; he is constantly near the Buddha; he is very famous (*yaśas*) and people know him well.

King Māra constantly comes to bother the Buddha and he is leader of the whole world of desire (*kāmādhātu*); the Yāma, Tuṣita and Nirmāṇarati gods all depend on him. Moreover, the gods of the threefold world (*trāidhātuka*) are included (*samgrhita*) in 'the world of gods', and as Māra is leader of [the first of these worlds], namely, the world of desire (*kāmādhātu*), the sūtra mentions [135 a] him separately (*pr̥thak*). Finally, Māra usually torments the Buddha, but today he has come to listen to the Prajñāpāramitā so that the other people may progress (*vr̥dh-*) in their faith (*śraddhā*).

Question. [The second world, i.e.,] the form realm (*rūpadhātu*), 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 (*cittavikṣepa*); they are less well-known. On the other hand, the Brahmaloka, which does involve the four kinds of consciousness (*vijñāna*), is easily known. Besides, the Brahmaloka is closer. Furthermore, Brahmā

⁸³² In order to understand the following discussion, the division of the gods into the six heavens of kāmādhātu and the seventeen heavens of rūpadhātu should be remembered. See, e.g., Kośa, III, p. 1-2; Kirfel, *Kosmographie des Inder*, p. 190-198.

is synonymous with the purity of renunciation (*vairāgyaviśuddhi*); by speaking of Brahmāloka here, we include all the gods of the form realm as a whole (*sāmānyataḥ*).

Furthermore, the other gods have no entourage. At the beginning of the kalpa, when he was born, Brahmā devarāja was dwelling alone in the palace of Brahmā (*brahmavimāna*) 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 (*caḥsurvijñāna*), auditory consciousness (*śrotravijñāna*) and tactile (*kāyavijñāna*) exist in the Brahmāloka.⁸³⁴ This is why the brahmāloka is mentioned separately.

Question. - Why does the sūtra mention only śramaṇas and brāhmaṇas and not speak about kings (*rājan*), householders (*grhapatī*) and other kinds of people?

Answer. - Wise people are of two kinds, śramaṇas and brāhmaṇas. The monastics who have left home (*pravrajita*) are śramaṇas; the lay people who remain at home are called brāhmaṇas.⁸³⁵ Other people give

⁸³³ This episode which illustrates the naive pride of Brahmā is drawn from the Brahmajālasutta: Dīgha, I, p. 17-18, retold in Dirgha, III, p. 28-29); Tch'ang a han, T 1, no. 21, k. 14, p. 90b-c; ibid. no. 30, k. 22, p. 143a; Fan wang lieou ch eul kien king, T 21, p. 266b. Here are some extracts from the Pāli text:

Hoti kho so, bhikkhave, samayo yaṃ kadmāci karahaci dīghassa addhuno mayaṃ pana amhā pacchā upapannā ti."

The corresponding Sanskrit text is cited in full in the Kośavyākhyā, p. 448; here are some extracts:

Bhavati, bhikṣavaḥ, sa samayo yad ayaṃ lokaḥ saṃvartate. Saṃvartamāna loke nirmitāḥ. Eṣo 'smākaṃ asya sattva Ēśvaro yāvat pīrbhūto bhāvanām."

For a discussion of this sūtra, see P'i 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" (*nānātvakāyasaṃjñin*) 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 *vijñānasthiti* in Kośa, III, p. 16. In agreement with these ideas, it should be recalled that, according to the Vijñaptimātrā 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 (cf. Hobogirin, *Bon*, p. 119).

⁸³⁵ The expression 'śramaṇa-brāhmaṇa' is often used in Buddhist texts; sometimes the śramaṇas 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, *Dīghanikāya in Auwahl*, p. 305 seq., the information collected in Hobogirin, *Baramon*, 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 śramaṇas as dissidents and heretics and the brāhmaṇas as orthodox. Actually, - and the present passage of the Mpp's nears this out, -

themselves up to worldly pleasures (*lokasukha*); 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 śramaṇas and brāhmaṇas. We call those of pure family up to seven generations and who have taken the precepts (*śīlasādāna*) at the age of six years brāhmaṇas. - The qualities of the Path and wisdom are found among the śramaṇas 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 Cāturmahārājika and Śakra gods; 'Māra' designated the Paranirmitavaśavartin 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 Yāmas, Tuṣitas, Nirmāṇaratis, 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 Form".⁸³⁶

Question. - Why does the sūtra mention only the gandharvas and not the other asuras or the nāgarājas?

Answer. - The gandharvas are divine artists who accompany the gods;⁸³⁷ their predispositions are gentle (*mañju*) but their merits, their qualities and their power are minimal;⁸³⁸ they are lower than the devas and the asuras.⁸³⁹ They are classed in the asura destiny (*asuragati*), whereas the nāgarājas, 'dragon-kings', are classed in the animal destiny (*tiryaggati*).⁸⁴⁰ The kiṃnaras also are divine artists who depend on the gods. The king of the gandharvas is called *T'ong long mo* (Druma)⁸⁴¹ [in the Ts'in language, 'Tree']. Gandharvas

what distinguishes them are less the opinions which they profess than the style of life they adopt. The śramaṇas are the wandering mendicants (*pravrajita*) while the brāhmaṇas are the pious lay people residing at home (*grhastā*); both groups come into the category of wise people (*prajñāvata*).

⁸³⁶ To my [Lamotte's] knowledge, these *Ngai chen* are not mentioned elsewhere. It must be remembered that originally Buddhism knew only six levels of heavens, occupied by the Cāturmahārājika, Trāyastriṃśa, Yāma, Tuṣita, Nirmaṇarati and Paranirmitavaśavartin gods respectively. In order to reach the auspicious number of seven, the Brahmakāyika gods of the Brahmaloка were added, sometimes followed by the Taduttarideva "the gods who are superior to them" (cf. Kirfel, *Kosmographie der Inder*, p. 190-191). No doubt the addition of the *Ngai chen* responds to a concern of this kind. It was only later that the seven celestial stages were multiplied by three and even by four.

⁸³⁷ They include in their ranks the heavenly musicians, Pañcasikha and Sūriyavaccasā, the daughter of Timbarū (Dīgha, II, p. 264).

⁸³⁸ In order to be reborn among the gandharvas, it is enough to have practiced a lower form of *śīla* (Dīgha, II, p. 212, 271).

⁸³⁹ The gandharvas form the lower group (*sabbanihīna kāya*) of gods (Dīgha, II, p. 212); they are the subjects of Dhṛtrāṣṭra, one of the four Cāturmahārājikadevas (Dīgha, III, p. 197)

⁸⁴⁰ The Aṅguttara, IV, p. 200, 294, 207, places them together in the great ocean: *Puna ca paraṃ bhante mahāsamuddo asurā nāgā gandhabbā*.

⁸⁴¹ Druma, king of the kiṃnaras and not of the gandharvas, is completely ignored in the Pāli sources, but well-known in the Sanskrit sources. He appears in the Drumakiṃnararāja-pariprcchā, of which there are two Chinese translations due respectively to Tche tch'an (T 624) and Kumārajīva (T 625) and one Tibetan translation entitled *Mi ḥam cihi rgyal po ljon*

and kiṃnaras 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 (*caturdvīpaka*) have four different lifespans: those who have a very long life (*atidīrghāyusa*) can live an incalculable number of years, those who have a very short life (*atyalpāyusa*) live only ten years.⁸⁴² The asuras are malevolent (*duṣṭacitta*) by nature and quarrelsome, but they do not break the precepts (*śīla*) 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 *P'i mo tche to p'o li* (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 Eus pa, Mdo XII, 6 (Csoma-Feer, p. 3253; OKC, no. 824, p. 314). The Saddharmapuṇḍarīka, p. 4, knows four kiṃnara kings: Druma, Mahādharmā, Sudharma and Dharmadhara. - But Druma is best known from the adventures of his daughter, the kiṃnarī Manoharā, captured by the hunters of king Sucandrima, wed by prince Sudhanu (Sudhana), pursued by her father-in-law Subāhu, retrieved in the Himālaya by her husband and finally brought back in triumph to Hastīāpura. This story, where Druma plays a very minor rôle, occurs in the following sources:

Sanskrit sources: Mahāvastu, II, p. 94-115; *Śrīkiṃnarījātaka*; - Avadānakalpalatā, ch. LXIV, vol. II, p. 318-413: Sudhanakiṃnaryavadāna; - Bhadrakalpāvadāna, chap. XXIX.

Chinese sources: Lieou tou tsi king, T 152, no. 83, k. 8, p. 44b-46b (tr. Chavannes, *Contes*, 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'archeologie bouddhique*, BEFEO, IX, 1909, p.12-18 and fig. 6-9; - Nāgārjunikoṇḍa: J. Ph. Vogel, *The Man in the Well and some other Subjects illustrated at Nāgārjunikoṇḍa*, RAA, XI, 1937, p. 119-121 and pl. XXXVI.

⁸⁴² In Uttarakuru, the human life is a thousand years; in Godānīya, five hundred years; in Pūrvavideha, 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 Hobogirin, *Ashura*, 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 Mppś 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 Śrāvastī in the Jetavana, in the garden of Anāthapiṇḍada. 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."

Then the Bhagavat replied with these stanzas:

"[The moon] chases away the shadows,
Its rays illumine space
Its brightness (*vairocana*) is pure
And its rays brilliant.
Rāhu conceals you in space:
Quickly release that which has the appearance of a flying hare (*śaśāṃka*)."
Rāhu, the asura,
Immediately released the moon and went away,
Body sweating
Terrified and ill at ease.
Spirit dimmed, mind troubled,
One might have said like a very sick man.

At that time, an asura named *P'o tche* (Vemacitra), seeing the asura Rāhu release the moon quickly and return, said the following stanza to him:

Asura Rāhu,
Why do you release the moon?
Body all asweat
You are like a very sick man.

The asura Rāhu answered with this stanza:

Gautama cursed me with a stanza.
If I did not release the moon immediately,
My head would break into seven pieces,
I would suffer the pain of near death.

The asura Vemacitra continued with this stanza:

That is extraordinary that the Buddha
Knows how to protect the world.
By speaking one stanza, he has forced
Rāhu to release the moon.

When the Buddha had finished this sūtra, Candima devaputra rejoiced at the words he had heard from the Buddha and, having bowed to him, he went away.

Samyutta, I, p. 50: *Sāvattthiyam viharati. Tena kho pana asamayena Candimā dvaputto Rāhunā asurindena gahito no ce muñceyya Candimanti //*

The Tibetan Bkaḥ gyur contains two translations of this sūtra entitled 'zha baḥi mdo'. The first is in Mdo XXVI, 28 (cf. Csoma-Feer, p. 281; OKC, no. 997, p. 384): it is from the Sanskrit and almost corresponds to the translation given by the

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.

As long as I live, I would have no rest.

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.

Tsa a han above; L. Feer has made a French translation in *Extraits*, p. 411-413. The second is translated from the Pāli and occurs in Mdo XXX, 24 (cf. Csoma-Feer, p. 290; OKC, no. 738, p. 228).

Question, - Why does the sūtra not mention the damned (*naraka*), the animals (*tiryagyoni*) and the pretas?

Answer. - The damned (*naraka*), whose minds are distracted (*vikṣepa*) by their great suffering, are not able to receive the Dharma; the animals (*tiryagyoni*), who are stupid (*mūḍha*) and of closed mind (*āvṛcitta*), are not able to undergo conversion; as for the pretas who are burned by the fire of hunger (*kṣudh*) and thirst (*pipāsā*), they do not succeed in receiving the Dharma.

[135 c] Moreover, among the animals and the pretas, a few come to hear the Dharma; they conceive meritorious sentiments but are unable to embrace the Path (*mārga*). This is why the sūtra does not mention them.

Question. -If that is so, then the sūtra should not speak of the gandharvas or the asuras either. Why? Because these beings have already been included (*saṃgrhita*) in the preta destiny.⁸⁴⁸

⁸⁴⁸ In order to understand the discussion which follows, it should be noted that the 'Questioner' assumed here represents the side of Kātyāyanīputra and defends the theories of the Sarvāstivādin Abhidharma. The latter accept only five *gati* or destinies (see, e.g., the Saṃghītiparyāya, T 1536, k. 11, p. 415c); 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; Saṃyutta, V, p. 474; Aṅguttara, IV, p. 459); these are first the three bad destinies (*durgati*) - the damned (*naraka*), the animals (*tiryagyoni*) and the pretas - which must be placed among the eight *akṣaṇa*, the conditions in which it is difficult, if not impossible, to see the Buddha or hear the Dharma; these are the two good destinies (*sugati*), of the gods (*dev*) and of men, humans (*manuṣya*), 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 Vibhāṣā (T 1545, k. 172, p. 867a-c) does the same. Others, such as the author of the Yogacaryābhūmi (T 1570, k. 4), places them among the gods. But most often the asuras belong to several *gati* at the same time, either the preta and the animal (Saddharmasartyupasthāna, T 721, k. 18-21) or preta, animal and gods (Gāthāsūtra, cited in T 1723, k. 2), or preta, human, gods and animal (Śūraṃgamasūtra, T 945, k. 9). These references are from Hobogirin, *Ashura*, p. 42. See also P. Mus, *La lumière sur les six Voies*, p. 155, 175, etc.

The position adopted by the Mppś is quite different. It criticizes the Sarvāstivādin Kātyāyanīputra for wanting to put into the lower destiny of the pretas an asura as pious as Punarvasu's mother, a yakṣa as famous as Vajrapāṇi, a kiṃnara as powerful as Druma. 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 Vātsīputrīyas 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 Andhaka and Uttārāpathaka of the Kathāvattu, VIII, p. 360 (cf. Rh. D., *Points of controversy*, p. 211); the Śaḍgatikārikā, stanza 94, which accepts the asura *gati* (cf. P. Mus, *Six voies*, p. 282; T 726, p. 457b); the Dharmasaṃgraha, v. 135, 346, 372 (but five *gati* on p. 131).

It may be asked if Nāgārjuna of the Mppś, 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. vṛtti, p. 269, l. 9; p. 304, l. 4). On the other hand and contrary to the assertion of Poussin in Kośa, III, p. 11, the Nāgārjuna of the Suḥrillekha 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 *Kia tchan yen tseu* (Kātyāyanīputra), etc. The asuras have a power equal to that of the gods, sometimes in their battles, they even win over the gods.⁸⁴⁹ 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 *Tsa a han* (Saṃyuktāgama), in the chapter about the gods (*devasaṃyukta*), the story of the mother of the asura *Fou na p'o seou* (Punarvasu).⁸⁵⁰ 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* (Punarvasu),

So that I can hear the Dharma and find the path.

You too should find it like me.

This is why we know that, even among the asuras, there are some who obtain the Path.

Furthermore, in the Mahāyāna, the hero (*vīra*) *Mi tsi kin kang* (Guhyaka Vajrapāṇi)⁸⁵¹ prevails over all the bodhisattvas and all the more, over all men.

⁸⁴⁹ The battles between the asuras and the gods are a banal theme told in stereotypical formulas: Dīgha, II, p. 285; Majjhima, I, p. 253; Saṃyutta, I, p. 216, 223; IV, p. 201; V, p. 447; Aṅguttara, IV, p. 432. - References to Chinese sources in Hobogirin, *Ashura*, p. 43.

⁸⁵⁰ The beginning of the *Punabbasuttanta* of which we have the Pāli version (Saṃyutta, I, p. 209-210) and two Chinese translations: *Tsa 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:

Saṃyutta, I, p. 209: *Ekam samayaṃ Bhagavā Sāvathīyaṃ viharati Jetavane Anāthapiṇḍaikassa āramam dhammaṃ sossāmi satthuno //*

Tsa a han, T 99, k. 49, p. 362c: Thus have I heard. Once the Buddha was travelling among the people of the Magadha kingdom with his great assembly. He came to the place where the mother of the young yakṣa Punarva was dwelling and spent the night there. Then the Bhagavat preached a sermon about the noble truths (*āryasatyapratisaṃyuktadharmā*) to his bhikṣus: the noble truths of suffering (*dukkha*), the origin of suffering (*dukkhasamudaya*), the cessation of suffering (*dukkhanirodha*) and the path leading to the cessation of suffering (*dukkhanirodhagaminiṃ pratipat*). At that time, the two young children of the yakṣinī, her son Punarvasu and her daughter Uttarā, began to cry during the night. Then the mother of Punarvasu scolded her son and daughter with these stanzas:

"You, Punarvasu, and you, Uttarā, do not cry

So that I may be able to hear the Dharma preached by the Tathāgata".

Other details may be found in Sārattha, 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.

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.⁸⁵² How could such individuals be unable to obtain the Path?

When the asurarājas and the nāgarājas 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 (*gambhīrārtha*). How can you say that they are unable to obtain the Path?

Question. - Of the five destinies (*pañcagati*), the Buddha, teacher of gods and men (*śāstā devamanuṣyāṇām*), does not include the three bad destinies (*durgati*). 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 ts'ie yeou*⁸⁵³ (Sarvāstivāda), but the school of the *P'o ts'o fou tou lou* (Vātsīputrīya) accepts the existence of six destinies.

Moreover, there must be six destinies. Why? Because the three bad destinies are exclusively (*ekāntena*) places of punishment (*pāpasthāna*). But if the merits are many and the sins (*āpatti*) are rare, as is the case for the asuras, gandharvas, etc., the place of birth (*upapattisthāna*) 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.

⁸⁵² The Mppś 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 *T'ien siu* asked the ayuṣmat Mahākāśyapa: Old man, previously you were foremost among those who observed the twelve *dhutas*: why do you not sit still on your seat? - Mahākāśyapa answerd: "The five desires of the threefold world do not shake me, but the *abhijñā* of the bodhisattva [Druma], by virtue of the fruit of retribution of the qualities (*guṇavipākabalāt*), put me in such a state that I can no longer stay quiet." - This episode is taken from the Drumakiṃnara-para-pariṣicchā, T 624, k. 1, p. 351c; T 625, k. 1, p. 371a.

⁸⁵³ The order of the words should be corrected; I [Lamotte] read: *wou tao tchō che chou yi ts'ie yeou pou seng so chou*.

THE TREATISE ON THE GREAT VIRTUE OF WISDOM

OF NĀGĀRJUNA

(MAHĀPRAJÑĀPĀRAMITĀŚĀSTRA)

ÉTIENNE LAMOTTE

VOL. II

CHAPTERS XVI-XXX

Composed by the Bodhisattva Nāgārjuna and translated by
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INTRODUCTION	490
SUPPLEMENT TO ABBREVIATIONS VOL. II	496
CHAPTER XVI: THE STORY OF ŚĀRIPUTRA	499
I. ŚĀRIPUTRA AT THE FESTIVAL OF GIRYAGRAMASĀJA (p. 621F).....	499
II. ŚĀRIPUTRA AND MAUDGALYĀYANA AT SAÑJAYA (p. 623F).....	500
III. CONVERSION OF ŚĀRIPUTRA AND MAUDGALYĀYANA (630F)	505
IV. ORIGIN OF ŚĀRIPUTRA’S NAME (636F).....	510
V. SARVĀKĀRA (p. 640F).....	513
VI. SARVADHARMA (p. 642F).....	514
VII. WHY DOES ŚĀRIPUTRA QUESTION? (p. 646F)	517
CHAPTER XVII: THE VIRTUE OF GENEROSITY (p. 650F)	520
I. DEFINITIONS OF PRAJÑĀPĀRAMITĀ.....	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.....	529
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
FIRST PART: GENERAL MORALITY	616
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 (SAMĀDĀNAŚILA).....	643

I. Morality of the lay person or avadātavasana	643
II. Morality of the monastic or pravrajita	658
CHAPTER XXIII: THE VIRTUE OF MORALITY (p. 853F)	668
CHAPTER XXIV: THE VIRTUE OF PATIENCE (p. 865F)	676
I. DEFINITION AND DIVISION OF PATIENCE	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 XXV: PATIENCE TOWARD THE DHARMA (p. 902F)	703
I. GENERAL DEFINITION.	703
II. ENDURING OUTER AND INNER SUFFERINGS AND THE AFFLICTIONS.	704
[A. <i>Enduring outer sufferings</i>]. –	704
[B. <i>Enduring inner sufferings</i>]. –	705
III. PATIENCE IN REGARD TO THE BUDDHADHARMA.	710
CHAPTER XXVI: EXERTION (p. 927F)	721
I. EXERTION, FOURTH VIRTUE.	721
II. THE BENEFITS OF EXERTION.	725
III. PROGRESS IN EXERTION.	727
CHAPTER XXVII: THE VIRTUE OF EXERTION (p. 946F)	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.	782
C. Third method: Practicing the five dharmas.	791
III. DEFINITION OF THE VARIOUS DHYĀNAS AND SAMĀPATTIS.	793
IV. QUESTIONS RELATING TO THE DHYĀNAS	802
V. DHYĀNAPĀRAMITĀ.	809
CHAPTER XXIX: THE VIRTUE OF WISDOM (p. 1058F)	819
CHAPTER XXX: THE CHARACTERISTICS OF PRAJÑĀ (p. 1066F)	827
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 Buddhas and bodhisattvas.	830
4. Prajñā of the heretics.	830
III. THE PRAJÑĀ AND THE TEACHING OF THE DHARMA.	833
1. The teaching of the Piṭaka.	833
2. The Teaching of the Abhidharma.	835
3. The teaching of emptiness.	836
IV. UNDERSTANDING IDENTICAL AND MULTIPLE NATURES.	848
1. Identical characteristics in every dharma.	848
2. Multiple natures.	852
3. Characteristics and emptiness of self nature.	854
V. WAYS OF ACQUIRING PRAJÑĀPMARAMITĀ.	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 *Prajñāpāramitāsūtra* (Pañcaviṃśati, p. 17-18; Śatasāhasrikā, p. 55-56), of which the following is a translation:

“Then the Blessed One addressed the venerable Śāriputra: ‘O Śāriputra, the Bodhisattva-mahāsattva who wishes to know all dharmas in all their aspects completely should exert himself in the Prajñāpāramitā.’ Then the venerable Śāriputra 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 Śāriputra: ‘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).”¹

The main interlocutors of the Buddha in the *Prajñāpāramitāsūtra* are Śāriputra and Subhūti; chapter XVI of the Treatise is dedicated to their story: it contains a detailed biography of Śāriputra and a short note on Subhūti (p. 634F). But it may seem strange that the *Prajñāpāramitāsūtra*, 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 Śāriputra and Subhūti who have attained arhathood and destroyed every impurity (*kṣiṇāsrava*) 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 *Tatra khalu Bhagavān āyusmantam Śāriputram āmantrayām āsa: Sarvākāraṃ Śāriputra sarvadharmān abhisamboddhukāmena bodhisattvena mahāsattvena prajñāpāramitāyām yogaḥ karaṇīyaḥ. Evam ukta āyusmān Śāriputro Bhagavantam etad avocat: Kathaṃ Bhagavan bodhisattvena mahāsattvena sarvākāraṃ sarvadharmān abhisamboddhukāmena prajñāpāramitāyām yogaḥ karaṇīyaḥ. Evam ukte Bhagavān āyusmantam Śāriputram etad avocat: Iha Śāriputra bodhisattvena mahāsattvena prajñāpāramitāyām sthitvāsthānāyogena dānapāramitā paripūrayitavyāparityāgayogena deyaḍāyakapratigrāhakānupalabdhitām upādāya, śīlapāramitā paripūrayitavyāpattyanāpattyanadhyāpattitām upādāya, kṣāntipāramitā paripūrayitavyākṣobhaṇatām upādāya, vīryapāramitā paripūrayitavyā kāyikacaitasikavīryāsrāmsasnatām upādāya, dhyānapāramitā paripūrayitavyānāsvādanatām upādāya, prajñāpāramitā paripūrayitavya prajñādausprajñānupalabdhitām (variant: sarvadharmānabhiniveśam) upādāya.*

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 śrāvaka 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 (*sāmānyalakṣaṇa*) of dharmas, impermanence, suffering, emptiness and lack of self. The practice of the virtues occupies only a subsidiary place in the career of the śrāvaka; 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 nirvana for the moment, he seeks to obtain the supreme and perfect enlightenment (*anuttarasamyaksambodhi*) which characterizes the Buddhas, to conquer the knowledge of all things in all their aspects (*sarvadharmāṇām sarvākārajñānam*), 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 śrāvakas, 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” (*tiṣṭaty asthānayogena*). 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 śrāvakas, are of ordinary and mundane (*laukika*) order, become supramundane perfections (*lokottarapāramitā*) 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: is it 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 *dharmakṣānti* 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 unfortunate beings, he will never relax his bodily and mental exertion.

Chapter XXVIII. - For the purification of the mind, the śrāvaka had built up a discipline of rapture (*dhyāna*), 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 (*navānupūrvasamāpatti*) which lead to the destruction of consciousness and sensation (*saṃjñāvedayitanirodha*), 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 dhyāna, the bodhisattva manifests a virtuosity much superior to that of the śrāvaka; 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.

Chapter XXIX-XXX. - Religious heretics, śrāvakas and pratyekabuddhas all boast of possessing wisdom and they actually hold bits and pieces of it, but their wisdoms contradict one another and their partisans accuse one another of madness. If the wisdom of the śrāvakas and the pratyekabuddhas has an advantage over that of the heretics - the advantage of being free of false views - nevertheless it has the error of defining the general characteristics of dharmas and thus laying itself open to debate and criticism. In his Prajñāpāramitā, the bodhisattva knows these wisdoms fully but adopts none of them; his own wisdom is the knowledge of the true nature of dharmas which is indestructible, unchangeable and uncreated. Seen from this angle, the dharmas are revealed as unborn (*anutpanna*), unceasing (*aniruddha*), like nirvāṇa; or more precisely, they do not appear at all. Not seeing any dharma, the bodhisattva thinks nothing of them and says nothing of them. Not recognizing any evidence, not adopting any system, he makes no distinction between truth and falsehood; he does not debate with anyone. The Buddha's teaching presents no obstacle, no difficulty, to the bodhisattva. And yet, what forms this teaching has taken over the course of time! The Abhidharma sets out to define the dharmas and to specify their characteristics; the teaching on emptiness insists on the inconsistency of the atman and dharmas; the Piṭaka defends a point of view sometimes realistic and sometimes nihilistic. Pursued into successive retrenchments, the śrāvaka no longer knows what to believe and goes from one contradiction to another. Penetrating deeply into the threefold teaching of the Piṭaka, the Abhidharma and emptiness, the bodhisattva, free of opinions (*abhiniveśa*), knows that the Buddha's word never contradicts itself. Cognizing the identical and multiple characteristics of all dharmas, he confronts them with the emptiness of their self nature, but this very emptiness he refuses to consider. In order to acquire this Prajñāpāramitā, the bodhisattva is not bound to any practice. The noble practice consists of practicing all the pāramitās together or separately, provided that this is done with a detached mind; better yet, the noble practice is the absence of any practice, for to acquire the Prajñāpāramitā is to acquire nothing.

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This brief summary far from exhausts the doctrinal and religious wealth contained in this second volume, but that would go beyond the framework of this introduction which merely summarizes it. It is sufficient to draw the reader's attention to several particularly interesting passages: the attempts to define the Prajñāpāramitā (p. 650-656F), a well-conducted refutation of the realist doctrine (p. 724-733F) and of the personalist doctrine (p. 734-750F), a comparison of the different prajñās of the śrāvaka, the pratyekabuddha, the bodhisattva and the heretics (p. 1066-1074F), a very thorough analysis of the threefold teaching of the Buddhadharma (p. 1074-1095F), a detailed description of the transmigratory world and, in particular, the Buddhist hells (p. 952-968F).

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Although the Treatise comes under the literature of the Greater Vehicle, the reader will see all the major individuals of early Buddhism pass in front of him. 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 efforts of Yaśodharā to win him back (p. 1001-1008F), the Devāvatāra and the culmination at Sāṃkāśyā (p. 634-636F), the schism of Kauśāmbī (p. 896-898F) 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. 621-633F); it tells the slander of which these two great disciples were the victims on the part of Kokālikā (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 Kāśyapa (p. 654F, 1046-1047F), the ostentatious charity of Velāma (p. 677-688F), the punishment of Devadatta and Udraka (p. 693-694F), Rahula's lies (p. 813-815F), the trickery of the nun Utpalavarṇā, the strange propaganda she carried out for the order of bhikṣuṇīs and her cruel death (p. 634F, 844-846F, 875F; the inquisitive and futile questions of Mālunkyāputra (p. 913-915F), the fabulous wealth of Meṇḍaka and of king Māndhātara (p. 930-931F), the misadventures of the arhat Losaka-tiṣya (p. 931-932F), the laziness and frivolousness of the bhikṣu Aśvaka and Punarvasuka (p. 937F), the visit of king Bimbisāra to the courtesan Āmrāpālī (p. 990-992F), the cruelty of king Udayana towards the five hundred ṛṣis (p. 993F), the punishment incurred by Udraka Ramāputra, immoderately attached to his absorption (p. 1050-1052F), the anxieties of the Śākya Mahānāman (p. 1082-1083F), the humiliating defeat of the brahmacārin Vivādabala reduced to silence by the Buddha (p. 1084-1090F), the entry into the religious life of the brahmacārin Mṛgaśiras (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), Mañjuśrī (p. 754, 903F), Vajrapāṇi (p. 882F), Vimalakīrti (p. 902, 1044F), Dharmasthiti (p. 902F) and Maitreya (p. 930F); it is to the latter and to Mañjuśrī that it attributes, without firmly believing it, the compilation of the Mahāyānasūtras (p. 940F).

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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 Nandikasūtra (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 Velāmasūtra (p. 677-688F) taken from a certain Avadānasūtra, for the Āsīviṣopamasūtra (p. 702-707F) taken from the Ta pan nie p'an king (see note, p. 705F), and for the Kośambaka (p. 896-898F), probably borrowed from the versified account in the Ta tchouang yen louen king.

Although it abundantly cites the sūtras of the Lesser Vehicle, the Treatise occasionally calls upon the Mahāyanasūtras of which it is the interpreter. We will note only a loan from the Saddharmapuṇḍarīka (p. 752F), two quotations from the Vimalakīrtinirdeśasūtra (p. 902, 1044F) and a few vague references to the Pañcaviṃśati (p. 1060F, 1091F, 1112F). However, the Treatise reproduces fully (p. 1060-1065F) the well-known Prajñāpāramitāstotra of Rāhulabhadra, teacher or disciple of Nāgārjuna. As P. Demiéville has noted, the original Sanskrit of this stotra is reproduced at the head of many manuscripts of the Prajñā. 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 Mūlasarvāstivādin 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 Śāriputra (p. 621-633F), Devadatta (p. 868-878F) and Yaśodharā (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, avadānas, fables and apologues. The author has drawn heavily from collections such as the Kalpanāmaṇḍitikā, the Aśokāvadāna, the Vibhāṣā, 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 Puṣkarāvati (p. 672-675F), the Velāmāvadāna (p. 678-688F), the Tittiriyamaṇ brahmacariyaṃ (p. 718-721F), the successive lives of Mahātyāgavat (p. 755-762F), the Utpalavaṃṣajātaka (p. 844-846F), the jātaka of the flayed Nāga (p. 853-855F), the ruse of the Kaśmir arhat (p. 879F) and the story of the impostor brahmacārin confounded by the bodhisattva (p. 980-981F).

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To facilitate references, the pagination of Volume I has been continued here. The division into chapters adopted by Kumārajīva in his Chinese translation has been retained despite their arbitrary nature. To keep track of the content of the chapters, the reader is advised to refer to the table of contents.

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. Demiéville 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.

Louvain, 25 January, 1949.

Ét. Lamotte.

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CHAPTER XVI: THE STORY OF ŚĀRIPUTRA

Sūtra: The Buddha said to Śāriputra (*Tatra khalu Bhagavān āyusmanataṃ Śāriputram āmantrayām āsa*).

Śāstra: Question. – The Prajñāpāramitā is the system (*dharma*) 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*²). 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 (*bahuśruta*) of Śāriputra,”³

I. ŚĀRIPUTRA AT THE FESTIVAL OF GIRYAGRAMASĀJA⁴ (p. 621F)

Furthermore, by his wisdom (*prajñā*) and his learning (*bahuśruta*), Śāriputra possessed great qualities (*guṇa*). 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 t'o* (Magadha): the first was called *Ki li* (Giri) and the second *A k'ie lo* (Agra).⁵ 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 (*caitra*), they went in a crowd to the nāgas to hold a great festival (*mahāsamāja*): they played music (*vādya*) and palavered the whole day. From early times up until today,

² Cf. Aṅguttara, I, p. 23 (= Tseng yi a han, T 125, k. 3, p. 557b): *etad aggaṃ bhikkhave mama sāvakanāṃ bhikkhūnaṃ mahāpaññāṃ yadidaṃ Sāriputto*.

³ Cf. Divyāvadāna, p. 394:

*Sarvalokasya yā prajñā sthāpayitvā Tathāgatam,
Śāriputrasya prajñāyā kalāṃ nārhati ṣoḍaśīm.*

⁴ In this paragraph, the Mppś regards Śāriputra as a child prodigy; but according to other sources, Śāriputra was much older when he was present at the Giryagrasamāja; moreover, he was accompanied by his friend Maudgalyāyana (Kolita). During this festival, the two friends exchanged disenchanted thoughts on the worthlessness of human pleasures and decided with one mind to leave the world and embrace the religious life: cf. Mahāvastu, III, p. 57-59; Dhammapadaṭṭha, I, p. 89-90 (tr. Burlingame, *Buddhist Legends*, I, p. 198-199; Fo pen hing tai king, T 190, k. 48, p. 874a-c (tr. Beal, *Romantic Legend*, p. 325-327); Mūlasarv. Vinaya in T 1444, k. 1, p. 1024 a-b, and Rockhill, *Life*, p. 44-45.

⁵ Misled by the Fan fan yu, T 2130, k. 7, p. 1030b, Akanuma (p. 321a, 7b) restores *Ki li* as Kṛimi and *A k'ie lo* as Agala. But it clearly concerns the nāgas Giri and Agra whose conversion and adventures are told in Ken pen chouo... yao che, T 1448, k. 4, p. 17a seq. In this translation Yi tsing renders Giri as *Chan* (46) “Mountain”, and Agra as *Miao* (38 and 6) “Admirable”.

this assembly was never missed and to this reunion was given the same name as that of the nāgas [namely, *giryagrasamāja*].⁶

On that day, it was customary to set up four high seats (*bṛsī*), the first for the king, the second for the crown prince (*kumāra*), the third for the prime minister (*mahāmātya*) and the fourth for the scholar (*vādin*). 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 (*prasāda*) and beauty of appearance; he therefore mounted the seat of the scholar and sat there cross-legged (*paryāṅkaṃ baddhvā*). 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 (*adbhuta*): "Fools [136b] and wise men, great and small, he confounds (*abhibhavati*) them all." The king quite happily conferred on him a command, the revenue of a village (*grāma*)⁷ which was ceded to him in perpetuity. The king, mounted on an elephant, rang a bell (*ghaṇṭā*) and proclaimed [the news] everywhere; and in the six great cities of the sixteen great countries (*janapada*), there was nobody who did not congratulate him.

II. ŚĀRIPUTRA AND MAUDGALYĀYANA AT SAÑJAYA⁸ (p. 623F)

⁶ According to this explanation, Giryagrasamāja would mean Festival in honor of the Nāgas Giri and Agra: again, a false etymology has given rise to a myth. In reality, Giryagrasamāja (*giryagrasamāja* in Mahāvastu, III, p. 57; *girivalgusamāgama* in Avadānaśataka, II, p. 24; *giraggasamajja* in Vin. II, p. 107, 150; IV, p. 85, 267; Jātaka, III, p. 538; Dhammapadaṭṭha, I, p. 89) means simply a festival reunion on the summit of the mountain. Buddhaghosa was not deceived by it and correctly explains: *Giriggasamajjo ti girimhi aggasamajjo girissa vā aggadese samajjo*. On the nature of this festival, see E. Hardy in *Album Kern*, p. 61-66. It was a great seasonal festival (*Ta tsie houei*) celebrated at Rājagrha 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 Mppś tells us that it lasted the entire day and took place 'in the second month of spring', i.e., the month of Caitra; this indication allows us to correct the reading of the Avadānaśataka, II, p. 24, *girivalgusamāgama* to *giriphālgunasamāgama*: "reunion [of the month] of Phālguna on the mountain". Like all reunions (*samāja*) of this kind, the festival included spectacles, songs, dancing and music (Mahāvastu, III, p. 57; Avadānaśataka, II, p. 24-25; Dīgha, III, p. 183); special seats were reserved for individuals (T 1444, k. 1, p. 1024a).

⁷ This is probably the natal village of Śāriputra, situated a half-yojana from Rājagrha: it was called Nāla or Nālānda (Mahāvastu, III, p. 56, l. 6; Fo pen hing tai king, T 190, k. 47, p. 273c; Ken pen chouo... tch'oukia che, T 1444, k. 1, p. 1022b; Fa hien, tr. Legge, p. 81); *Kālapināka* (Si yu ki, T 2087, k. 9, p. 924c14), or also *Upatissa* (Dhammapadaṭṭha, I, p. 99).

⁸ The conversion of Śāriputra (= Upatiṣya 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 Rājagrha, Śāriputra met the bhikṣu Aśvajit (= Upasena) who taught him one stanza, the Buddhist *credo*: *ye dharmā hetuprabhāvāḥ*; 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 Mppś adheres, Sanjaya appears as a precursor of the Buddha.

I. *Old Tradition*. – Pāli sources: Vinaya, I, p. 39-44 (tr. Oldenberg, I, p. 144-151); Apadāna, I, p. 24-25; Jātaka, I, p. 85; Dhammapadaṭṭha, I, p. 90-95 (tr. Burlingame, Legends, I, p. 199-202); Suttanipāta Comm. I, p. 326 seq.

Sanskrit sources: Mahāvastu, III, p. 59-65.

Chinese sources: Wen fen liu, T 1421, k. 16, p. 110b-c; Sseu fen liu T 1428, k. 33, p. 798c-799b; P'ou yao king, T 186, k. 8, p. 533c; Ta tchouang yen king, T 187, k. 12, p. 613c; Yin kouo king, T 189, k. 4, p. 652a; Fo pen hing tai king, T 190, k. 48, p. 875a seq. (tr. Beal, *Romantic Legend*, p. 27-331); Fo so hing tsan, T 192, k. 4, p. 33b (tr. E. H. Johnston *The Buddha's Mission*, Acta Orientalia, XV, 1937, p. 21-23); Fo pen hing king, T 193, k. 4, p. 81b; Tchong pen 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 preceptor, is none other than *Sañjayaī Vairāṭiputra* (Mahāvastu, III, p. 59, l. 9), *Sañjaya Belaṭṭhiputta* 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 Amarāvikkhepika, crafty sophists who, in debate, 'thrash about like eels' (Dīgha, I, p. 27). Śāriputra and Maudgalyāyana soon surpassed their teacher and the latter entrusted some of his disciples to them (Dhammapadaṭṭha, I, p. 90). Informed about the Buddha by Aśvajit, 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. 63; 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 (Dhammapadaṭṭha, I, p. 94). Finding himself abandoned by Śāriputra, Maudgalyāyana and five hundred other disciples, Sañjaya became sick: "hot blood spurted forth from his mouth" (*uñham lohitaṃ mukhato uggacchi*: Vi., I, p. 42; Dhammapadaṭṭha, 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 Dhammapadaṭṭha, I, p. 95, he recovered and those of the disciples who had abandoned him returned. Subsequently, he engaged in debate with the Buddha (Dīvyāvadāna, p. 145).

II. *More Recent tradition*. – It is represented by several late texts, such as the Mppś (k. II, p. 136b-c; k. 40, p. 350a; k. 42, p. 368b), the Mūlasarvāstivādin Vinaya (T 1444, k. 2, p. 1026a-c; Rockhill, *Life*, p. 44-45) and also perhaps the Tch'ou fen chouo king, T 498, k. 2, p. 768a-b. Sañjaya, the teacher of Ś. and M., has nothing in common with the heretic of the same name. He did not belong to the clan of the Vairāṭi, but to a wealthy family of the Kauṇḍinya (cf. T 1444, k. 2, p. 1026b); far from professing agnostic views, he prepared the paths for Buddhism by preaching the religious life, non-harming (*ahiṃsā*), celibacy (*brahmacarya*) and nirvāṇa. Gravely ill, Sañjaya is cared for with great devotion by Ś. 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 Kapilavastu, recommends that they join him and enter his order. Ś. and M. conduct a splendid funeral for Sañjaya for they suspect him of having discovered the Holy Dharma but of having held it back for himself. It is then that they take an oath to communicate to each other the secret of the Immortal as soon as they have discovered it. It is long after the death of Sañjaya that Ś. will meet Aśvajit, who introduced the two friends to the Buddha.

In summary, in this new tradition, Sañjaya appears as the Buddha's precursor, and we may wonder if the theme of precursor, foreign to early Buddhist hagiography, was not introduced at Kapiśa-Gandhāra and in Kaśmir by

the invasions of the Greco-Bactrians, Śaka-Pāhlava and Yue-tche, with other stories – miracles or parables – which were current at the beginning of our era among circles devoted to oriental gnosis. For this subject, see the significant writing of Foucher, *Art gréco-bouddhique*, II, p. 561-566.

Here is the translation of the passage of the Mūlasarv. Vin. relating to Sañjaya. It is similar in all details to the story of the Mppś.

Ken pen chouo... tch'ou kia che, T 1444, k. 2, p. 1026 a-c: At that time there was a teacher called *Chan che yi* (Sañjaya). Upaṭiṣya (= 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 (*dharmacakṣus*)? What doctrine do you profess? What are your benefits (*viśeṣa*)? What brāhmic conduct (*brahmacarya*) do you practice? What fruition (*phala*) have you received?” He answered: “This is what I see and this is what I say: Avoid falsehood (*mṛṣāvāda*); do no harm to beings (*sattveṣv avihimsā*); do not be born (*anutpāda*), do not die (*amarāṇa*), do not fall (*apatana*) and do not disappear (*anirodha*); be reborn among the two [classes] of Brahmādevas.” 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 (*mūla*) of all the dharmas; the place where there is neither birth nor death, neither falling nor disappearance, etc., is nirvāṇa; to be reborn among the two [classes] of Brahmās is the brāhmic conduct (*brahmacarya*) practiced by the brāhmins: 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 brāhmic 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 (*lābhā*), had this thought: “I used to belong to the *Kiao tchou* (Kaunḍinya) 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. Upaṭiṣya 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 left to look for herbs, roots, stems, flowers, etc.; he gave them to his teacher who ate them. But the illness grew worse.

One day, the master laughed softly. Upaṭiṣya 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 *Kin tcheou* (Suvarṇadvīpa), there was a king called *Kin tchou* (Suvarṇapati); he died and was going to be cremated; his grieving widow threw herself into the fire. People are fools (*mūḍha*) and let themselves be led by desire (*kāma*). This sickness of desire (*rāgavyādhi*) causes them to suffer.” Upaṭiṣya 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 (*pravrajita*) in order to cut transmigration (*saṃsāra*) and the master has welcomed us. We would like him to tell us if he has succeeded in cutting saṃsāra.” Sañjaya answered: “When I left the world, it was for the same purpose as you; but I have obtained nothing. However, during the poṣada of the fifteenth, a group of devas in the sky (*ākāśa*) 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 mou k'ien lien* (Mahāmaudgalyāyana). Śāriputra was his friend. Śāriputra 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 (*lokasamvega*), they left home (*pravrajita*) 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 chö ye* (Sañjaya) by name, who answered: “I myself have spent long years seeking the Path and I do

the family of the *Che* (Śākya), a young prince (*kumāra*) has been born. In the region of the Himālaya, there is a river called Fen lou (Bhāgīrathī); on the bank of this river there is the hermitage of the ṛṣi *Kia pi lo* (Kapila). Brāhmins expert in divine signs and omens have predicted that the young prince would become a cakravartin king, but, if he leaves the world, he will become a Tathāgata, arhat, samyakṣambuddha renowned for his ten powers. You should enter into the religious life in his order and practice *brahmacarya* there. Do not rely on the nobility of your family; practice *brahmacarya*; tame your senses. With him you will find the marvelous fruition and escape saṃsāra.” Following this preamble, the teacher spoke this gāthā (cf. Sanskrit Udānavarga, I, 22, ed. Chakravarti, p. 4; Nettip. P. 146; Mahāvastu, III, p. 152, 153; Divya, p. 27, 100, 486; JA, Jan-Mar. 1932, p. 29):

*Sarve kṣayāntā nicayāḥ patanātāḥ samucchrayāḥ,
saṃyogā viprayogātā maraṇāntaṃ hi jīvitam*

“All that is compounded ends up in destruction; all elevations end up in falling; all unions end up in separation; life ends up in death.”

Shortly afterward, the teacher died and his disciples, having wrapped him with blue (*nīla*), yellow (*pīta*), red (*lohita*) and white (*avadāta*) wrappings, carried him into the forest where they proceeded to cremate him.

One day, a brāhmin from Suvarṇadvīpa named *Kin fa* (Suvarṇakeśa) came to Rājagṛha and met Upaṭiṣya. The latter asked him where he came from and he responded that he came from Suvarṇadvīpa. “Have you seen something wonderful there?” asked Upaṭiṣya. The brāhmin answered: “Nothing but this: when king Suvarṇadvīpa died and was cremated, his mourning widow followed him to the pyre.” Upaṭiṣya asked in what year, what month and what day [that had happened], and the brāhmin replied: “It was such and such a year, such and such a month and such and such a day.” Upaṭiṣya then examined the secret [which Sañjaya had told him]: the words of the master were verified.

Then Kolita said to Upaṭiṣya: “Our teacher had discovered the Holy Dharma but he held it secret and did not reveal it to us. If the teacher had not realized the divine eye (*divyacakṣus*) and the divine ear (*divyaśrota*), he at least knew what was happening in foreign regions.” Kolita then said to himself: “Upaṭiṣya is intelligent (*medhāvin*) and wise (*prajñāvat*). He will have found the Holy Dharma with our teacher, but he has not communicated it to me.” Having had this thought, he said: “Let us take an oath that the first [of us] who finds the Holy Dharma will communicate it to the other.” Having taken this oath, they left together. At that time, the Bodhisattva was twenty-nine years old....

⁹ *Kolita* is also the name of the village where he was born (Mahāvastu, III, p. 56; Dhammapadaṭṭha, I, p. 88); it was located a half-yojana from Rājagṛha. The reading *Kolika* 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.

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. Śāriputra 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 (*lokasamvṛti*) are blind and affected by the emotions (*anunaya*). I see that the king of *Kin ti* (Suvarṇabhūmi) 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 (*karmavipāka*) is different and the places where they will be reborn (*janmasthanā*) will be different (*viśiṣṭa*).” 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 Suvarṇabhūmi came to Magadha, the two friends questioned him discretely; the things their teacher had said had actually occurred.¹⁰ They uttered a sigh of

¹⁰ If this story is correct, it proves that the practice of suttee, the widow offering her life in the flames of the funeral pyre consuming the corpse of her husband, was current in Suvarṇadvīpa 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 Rāmāyāna and the Mahābhārata mention it only exceptionally (cf. J. Jolly, *Recht und Sitte*, 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 Mppś reproduces here almost word-for-word the story in the Mūlasarvāstivādin Vinaya (see below, p. 626F as note); but, while Kumārajīva, translator of the Mppś, locates the fact in *Kin ti*, “Land of Gold” (Suvarṇabhūmi), Yi tsiang, translator of the Mūlasarvāstivādin Vinaya, locates it in *Kin tcheou* “Golden Island” (Suvarṇadvīpa). As it is a matter of the same story, we must conclude – and this is suspected – that Suvarṇabhūmi is synonymous with Suvarṇadvīpa. We know exactly what Yi tsiang means by Suvarṇadvīpa: in two passages of his *Ta t’ang si yu k’ieou fa kao seng tchouan*, 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; p. 186 and 187). But at the time of Yi tsiang (635-713), the state of *Fo che* or *Che li fo che* (Śrīvijaya), as evidenced by the three inscriptions in old Malay dating from 683 to 685 and found at Palembang, Djambi and Bangka, “extended its domination over Palembang (Sumatra), Bangka and the hinterland of Djambi, conquered Malayou (Djambi) about the same time and in 775 left evidence of its domination over the west coast of the Malay peninsula (Ligur)” (G. Coedès, *A propos d’une nouvelle théorie sur le site de Śrīvijaya*, J. Mal. Br. R.A.S., XIV, 1936, pt. 3, p. 1-9; *États hindouisés*, p. 102-105). It must be left to the historians to explain why the Mūlasarv. Vin. and the Mppś insist on establishing a connection between Sañjaya, the preceptor of Ś. and M., and Suvarṇadvīpa. We may recall that Yi tsiang mentions the presence of the Mūlasarvāstivāda, in the 7th and 8th centuries, in the kingdoms of Śrīkṣetra and Śrīvijaya (cf. Coedès, *États hindouisés*, p. 94, 105, 109), and that the name of Sañjaya was made famous in the 8th century by the founder of the Javanese dynasty in Matarām (Id., *ibid.*, p. 109 seq.).

However that may be, the Hindu writers have left only a vague idea of the location of Suvarṇabhūmi (see R. C. Majumdar, *Suvarṇadvīpa*, Dacca, 1937; V. Rangacharya, *The Suvarṇabhūmi and Suvarṇadvīpa*, Aiyangar Comm. Vol., p. 462-482). Gavāmpati, one of the heroes of the first council (cf. Treatise, I, p. 98-99F), before settling permanently in the vimāna of the Śīrīṣa, went to the *pratyantajanapada* or frontier countries, i.e., Suvarṇabhūmi, by the Buddha’s order (Ken pen chouo... tsa che, T 1451, k. 5, p. 228a), and to believe the *Karmavibhaṅga*, p. 62, which claims that, in the Land of Gold, the saint Gavāmpati converted the population for a hundred leagues (*Āryagavāmpatinā Suvarṇabhūmyāṃ yojanaśataṃ janapado ‘bhiprasāditaḥ*). Actually, according to the Burmese tradition: “King Thiri-Matauka had been informed that, after the death of Gaudama, a Rahan named Gambawatti

relief and said: “Perhaps the master hid his secret because we were not worthy.” The two friends exchanged the following oath: ”The first to find the Immortal (*amṛta*) must communicate its flavor (*rasa*) to his friend.”¹¹

III. CONVERSION OF ŚĀRIPUTRA AND MAUDGALYĀYANA¹² (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 Veṇuvana. The two brahmacarin masters (Śāriputra and Maudgalyāyana), hearing that a Buddha had appeared in the world,

(Gavāmpati) had brought thirty-two teeth of the Buddha and placed them in a dzedi (*caitya*) on Mount Ind-Danou north-west of Thatum (in Pāli, capital of Burma, between the mouths of the Sittang and the Salouen).” (Bigandet, *Gaudama*, p. 371). Even today, Gavāmpati, under the name Gavompade, is one of the favorite saints of the Mons and the Talaing of Burma (cf. Duroiselle, cited in Przulski. *Concile*, p. 241). – After the third council at Pāṭaliputra, Soṇa (the Prakrit word for gold) and Uttara went to Suvarṇabhūmi, rid the land of the piśacas and converted many people there (cf. Dīpavaṃsa, VIII, v. 12; Mahāvāṃsa, XII, v. 6, 44 seq.; Samantapāsādikā, I, p. 64. – In the first century of our era, Pomponius Mela (III, 70, Pliny the Elder (VI, 55, 80); the Périple of the Érythrean Sea (§ 56, 60, 63) and Josephus (*Ant. Jud.*, VIII, 6, 4) were only vaguely aware of the Chrysé Chersonesos. “Whereas the Périple (§ 60) places at Kamara (Khabari of Ptolemy = Kāvāri-paṭṭinam at the mouth of the Kaveri), at Podouke (Pondichery) and Sôpatma, the three great ports, close to one another, from which the big ships called kolandia (*kola* in Buddhist Sanskrit texts) set sail for Chryse, Ptolemy (VII, 1, 5) locates further north, near Chicacole, the port of departure (*aphterion*) of travelers destined for the Golden Chersonesos. It is at Tāmralipti (Tamluk at the mouths of the Ganges) that the Chinese pilgrims, Fa hien at the beginning of the 5th century and Yi-tsing at the end of the 7th century embarked in the return voyages from India to China. Without a doubt, it is also at Tamralipti that, at the time of the compilation of the Jātakas, the merchants [Saṃkha and Mahā Janaka] left Benares or Campā, in the Ganges valley, took to sea destined for Suvarṇabhūmi, the land of gold (Jātaka, IV, p. 15; VI, p. 34). Finally it is certain that the great ports of the western coast: Bharakaccha (Greek Barygaza, modern Broach), Śūrparaka (Souppara, Sopara) were connected with the Golden Chersonesos” G. Coedès, *États hindouisés*, p. 35). This is the case notably for the musician Sagga in his search for the beautiful Sussondi, who embarked at Barukaccha destined for Suvaṇṇabhūmi (Jātaka, III, p. 188). The merchants of the Mahākarmavibhaṅga” went down to the great ocean, sailed for the Land of Gold and other countries, visited the Archipelago and made their fortunes (p. 51: *mahāsamudram avatīrya Suvarṇabhūmiprabhṛitīni deśāntarāṇi gatvā dvīpāntarāṇi ca paśyanti dravyopārjanaṃ ca kurvanti*); or also “They visited the Land of Gold, the island of Ceylon, and the rest of the Archipelago” (p. 53: *Suvarṇabhūmiṃ Siṃhaladvīpaṃ ca prabhṛitīni ca dvīpāntarāṇi paśyanti*). 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 paṭhamam amataṃ adhiḡaccchati so ārocetu*; Mahāvastu, III, p. 59: *yo maṃ prathamataṃ svākhyātaṃ dharmavinayaṃ ... tena aparasya ākhyātavyaṃ*.

¹² Cf. the parallel sources noted above, p. 623F, n.2

went to Rājagṛha together to welcome the news. At this time, a bhikṣu named *A chouo che* (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 Śākya clan, disgusted by the sufferings of old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*), has left the world (*pravrajita*), exerted himself on the Path and has attained complete perfect enlightenment (*anuttarasamyaksambodhi*). 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 (*saṃkṣiptena*).”

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 *śrotaāpanna*]. He went back to Maudgalyāyana who, noticing the color of his complexion and his cheerfulness, asked him: “Have you found the taste of the Immortal (*amṛtarasa*)? Share it with me.” Śāriputra communicated to him the stanza he had just heard. Maudgalyāyana 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, *Assaji*) in most of the Chinese and Pāli sources, whereas the *Mahāvastu* (III, p. 60) calls him *Upasena*. He was one of the five *Pañcavargīyabhikṣu*, who were the first to embrace the Buddhadharmā (Vinaya, I, p. 13).

¹⁴ Free translation of the famous stanza of *Pratītyasamutpāda*, the original Pāli of which is in *Vinaya*, I, p. 40:

*ye dhammā hetuppabhavā tesam hetum tathāgato āha
tesaṃ ca yo nirodho evaṃvādī mahāsamaṇo.*

The Sanskrit is in *Mahāvastu*, III, p. 62:

*ye dharmā hetuprabhāvā hetun teṣāṃ tathāgato āha
teṣāṃ ca yo nirodho evaṃvādī mahāśramaṇaḥ.*

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.

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 brahmacārin?” 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 (*rddhipāda*).”¹⁵ 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 Buddhadharma, the leaving of the world (*tchou kia* = *pravrajyā*) and higher ordination (*cheou kiai* = *upsampadā*).”¹⁶ The Buddha said to them: “Come, O bhikṣu (*eta, bhikṣavaḥ*).”¹⁷ At once their beards and hair fell off, they were clothed in monks’ robes, furnished with the robe (*cīvara*) and begging bowl (*pātra*), and they received ordination.¹⁸ A fortnight later, when the Buddha had preached the Dharma to the brahmacārin *Tch’ang tchao*

¹⁵ Here the Mppś follows the version of the Mahāvastu, III, p. 63, which has the Buddha saying: *Prajñapetha bhikṣavaḥ āsanāni ete Śāriputramaudgalyāyanā parivrājakā pañcaśataparivārā āgacchanti tathāgatasyāntike brahmacaryam caritum yo me bhaviṣyati śrāvaṇām agrayugo bhadrayugo eko agro mahāprajñānām aparo agro maharddhikānām*. Tr. - “Set out seats, O monks. Here come the anchorites Śāriputra and Maudgalyāyana surrounded by five hundred disciples who are coming to the Tathāgata to practice brāhmic conduct. For me they will be an excellent pair of disciples. The first will be the foremost of the great sages; the second will be the foremost of those who have great miraculous powers.” This last detail which the Mppś has taken care to note, is absent in the canonical version (Vinaya, I, p. 42), which simply says: *ete bhikkhave dve saḥāyakā āgacchanti Kolito Upatisso ca, etaṃ me sāvakayagam bhavissati aggam bhaddayugan ti*.

¹⁶ As did all the first disciples, Ś. and M. asked for lower ordination (*pravrajyā*) and higher ordination (*upasampadā*) at the same time. Later, a period of four months generally separated these two ordinations (cf. Kern, *Manual*, p. 77; Oldenberg, *Bouddha*, p. 387-391). The request for ordination is formulated differently in the texts. In Pāli: *Labheyāhaṃ bhante bhagavato santike pabbajjam, labheyyam upasampadan ti* (cf. Pāli Vin., I, p. 12, 13, 17, 19, 43, etc.); - in Sanskrit: *Labheyāhaṃ bhadanta svākhyaṭe dharmavinaye pravrajyām upasampadam bhikṣubhāvaṃ careyam ahaṃ bhagavato ’ntike brahmacaryam* (cf. Divya, p. 48, 281, 341; Gilgit Man., III, 2, p. 82).

¹⁷ The Buddha ordained the two candidates by *ehibhikṣukayā upasampadā* or ordination by summoning: “Come, O bhikṣu” (cf. Kośa, IV, p. 60). But here again the formula varies; in Pāli, there is *Ehi bhikkhū ’ti, svākkhato dhammo, cara brahmacariyam sammā dukkhassa anatakiriyaṃ ’ti* (cf. Pāli Vin., I, p. 12, 13, 17, 19, 43, etc.); in Sanskrit, there is *Ehi bhikṣo, cara brahmacaryam*.

¹⁸ Ordination by “*Ehi bhikṣu*” is usually accompanied by the putting on of miraculous robes, of which the Pāli Vinaya says nothing, but which is described in stereotyped terms in all the Sanskrit texts: “The Buddha had no sooner uttered these words than the candidate found himself shaved (*muṇḍa*), clothed in the upper robe (*saṃghātiprāvṛta*), holding the bowl and vase (*pātrakaravyahasta*) in his hand, etc.” (cf. Divya, p. 48, 281, 341). Here the Mppś is in agreement with the Mahāvastu, III, p. 65, and the Mōlasarv. Vin. (T 1444, k. 2, p. 1028a) in mentioning such a miracle; it also reveals its dependence on the Sanskrit sources. However, although the Pāli Vin. says nothing about this taking of the miraculous robes, it is noted in the Dhammapadaṭṭha, I, p. 95; but recent research has established that the Ceylonese commentaries are also themselves largely derivative from the Sanskrit sources.

(Dīrghanakha), Śāriputra attained arhathood.¹⁹ Now he who finds the Path at the end of a fortnight should, following the Buddha, turn the wheel of the Dharma (*dharmacakra*),²⁰ and in the stage of aspirant (*śaikṣabhūmi*), penetrate directly (*abhimukham*) all dharmas and cognize them in all their various aspects (*nānākāraṃ*). This is why Śāriputra attained arhathood at the end of a fortnight. His qualities (*guṇa*) of all kinds were very numerous. And so, although Śāriputra was an arhat [and not a bodhisattva], it is to him that that the Buddha preached the profound doctrine (*gambhīradharma*) of the Prajñāpāramitā.

Question. – If that is so, why does the Buddha preach a little to Śāriputra and then a lot to *Siu p'ou t'i* (Subhūti)?²¹ 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 (*aggo mahapaññānaṃ*), and Subhūti is the first of those who have attained the concentration of tranquility (*aggo araṇasamādhivihārīnaṃ*).²² By this practice of tranquility, he ceaselessly considers (*samanupaśyati*) beings in order to prevent them from experiencing any passion whatsoever [for him], and he always practices great compassion (*karuṇā*). This compassion is like that of the bodhisattvas who take the great vow (*mahāpraṇidhāna*) to save beings. This is why the Buddha directs him to teach.

[137a] 2) [*Subhuti and Utpalavarṇā at Sāṃkāśya*]. – Furthermore, Subhūti excels in practicing the concentration of emptiness (*śūnyatāsamādhi*). Having spent the summer retreat (*varṣa*) among the *Tao li* (*Trāyastriṃśa*) gods, the Buddha came down into Jambudvīpa.²³ Subhūti, who was then in a rock cave

¹⁹ Śāriputra had become srotaāpanna at the time of his meeting with Aśvajit; he became arhat fifteen days after his ordination (*ardhamāsopasampanna*), at the same time as his uncle Dīrghanakha entered the Holy Dharma: cf. Avadānaśataka, II, p. 104, Treatise, I, p. 51.

²⁰ Śāriputra, the second master after the Buddha, the great leader of the Dharma, turned the wheel of the Dharma for the second time; cf. Dīvyāvadā, p. 394: *sa hi dvitīyāśāstā dharmasenādhīpatir dharmacakrapravartanaḥ prajñāvatām agro nirdiṣṭo Bhagavatā*; see also Sūtrālamkāra, tr. Hiber, p. 190.

²¹ In the Prajñā literature, Śāriputra is the first to question the Buddha, but Subhūti is the main interlocutor.

²² For Subhūti, the foremost of the *araṇavihārīn*, see above, Treatise, I, p. 4F, n. 1

²³ After having preached the Abhidharma for three months to his mother, the Buddha “came down from the Trāyastriṃśa heaven to Jambudvīpa in the city of Sāṃkāśya, into the Āpājura enclosure at the foot of the Udumbara” (*avatīrṇo bhagavān devebhyas trayastriṃśebhyaḥ sāṃkāśye nagare āpajjura dāve udumbaramūle*). The Devāvatāra is often represented on the monuments: Cunningham, *Barhut*, p. 17; Marshall-Foucher, *Mon. of Sanchi*, II, pl. 34c; Majumdar, *G. to Sarnath*, pl. 13e; Vogel, *Mathurā*, pl. 51a; Longhurst, *Nāgārjunakoṇḍa*, pl. II, d; Griffiths, *Ajaṅṭā*, pl. 54.

According to one version, welcomed on his descent from the heaven by a great assembly, the Buddha was first greeted by Śāriputra (Dhammapadaṭṭha, III, p. 226), immediately followed by the nun Utpalavarṇa (Suttanipāta Comm. II, p. 570). According to the *Tibetische Lebensbeschreibung*, tr. Schiefner, p. 272, Udayana, king of Kauśambī, received him ceremonially. An apparitional (*upapāduka*) bhikṣu invited the Buddha along with the assembly of bhikṣus and devas to a splendid repast (Tsa a han, T 99, k. 19, p. 134c; Avadānaśataka, II, p. 94-95; Po yuan king, T 200, k. 9, p. 247a-b).

According to some sources, the nun Utpalavarṇā, in order to be the first to greet the Buddha, magically transformed herself into a cakravartin king surrounded by his thousand sons: Cf. Dīvyāvadāna, p. 401: *yadāpi*,

(*śailaguhā*),²⁴ 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 (*prajñācakṣus*), 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 (*samāja*) was more embellished (*alamkṛta*) than ever before. But Subhūti said to himself: “Even though today’s great assembly is quite special (*viśiṣṭa*), its power (*prabhāva*) will not last for a long time. Perishable dharmas (*nirodhadharma*) all return to impermanence (*anityatā*).” Thanks to this consideration of impermanence (*anityatāparīkṣā*), he understood that all dharmas are empty (*śūnya*) and without reality (*asadbhūta*). Having made this consideration, he at once obtained the realization of the Path (*mārgasākṣātkāra*). At that moment, everyone wanted to be the first to see the Buddha and to pay their respect (*satkāra*) and homage (*pūjā*) to him.

In order to disguise her disreputable sex, the bhikṣuṇī *Houa sō* (Utpalavarṇa) transformed herself into a noble cakravartin king with his seven jewels and his thousand sons. When people saw him, they left their

*mahārāja, Bhagavatā deveṣu trayastriṃśeṣu varṣā uṣitvā mātur janayitryā dharmam deśayitvā devagaṇaparivṛtaḥ Sāṃkāśye nagare ‘vatīrṇo ‘haṃ tatkālam tatraivāsan mayā sā devamanuṣyasampadā drṣṭā Utpalavarṇayā ca nirmitā cakravartisaṃpadā iti. See also the Legend of Aśoka (Tsa a han, T 99, k. 23, p. 169c; T 2042, k. 2, p. 105b; T 2043, k. 3, p. 140b), the Dulwa (Rockhill, *Life*, p. 81) and the comment of Fa hien (tr. Legge, p. 49). A panel of the Loriyan-Tangai reproducing the Devāvatāra shows a cakravartin king mounted on an elephant, “a disguise assumed by the nun Utpalavarṇā for the occasion” (Foucher, *Art Gréco-bouddhique*, I, p. 539, fig. 265). – The commentary of the Karmavibhaṅga, p. 159-160, adds that the Buddha reproached her for her excessive zeal, for, said he, “It is not by means of homage rendered to my body that was born from my parents that I am truly honored”: *Utpalavarṇābhikṣuṇyā cakravartinrūpaṃ nirmāya Bhagavān devalokāvatīrīnaḥ prathamam vanditaḥ, sā tuṣṭā mayā Bhagavān prathamam vanditaḥ, tasyāś ca tam jñātvā srotaāpattiphalaṃ prāptam. etad darśayati. na mātāpitṛsaṃbhavena śarīreṇa varṇitena vandito bhavāmi. yena phalaṃ prāptam tenāhaṃ vanditaḥ.**

etadartham eva ca tatra gāthoktā:

*manuṣyapratilābhena svargānāṃ gamanena ca
prthivyaṃ ekarājyaṃ ca srotāpattiphalaṃ param.*

anenāpi kārṇena dharmā eva Bhagavataḥ śarīram.

Yet other texts – and the Mppś is among them – establish a parallel between Utpalavarṇā and Subhūti. This bhikṣu, instead of going to greet the Buddha on his descent from the heaven, remained quietly in his retreat at Rājagṛha where he was meditating on impermanence and the futility of things. He was thus paying homage to the *dharmakāya*. As this meditation greatly overshadowed the salutations addressed by Utpalavarṇa to the Buddha’s birth-body (*janmakāya*), it was said that Subhūti and not Utpalavarṇā had been the first to greet him. Cf. Tseng yi a han, T 125, k. 28, p. 707c15-708a20; Yi tso king, T 198, k. 2, p. 185c; T tch’eng tsao siang kong tō king, T 694, k. 1, p. 792c-793a; Fen pie kong tō louen, T 1507, k. 3, p. 37c-38a; Si yu ki, T 2087, k. 4, p. 893b (tr. Beal, I, p. 205; Watters, I, p. 334).

²⁴ This rock cave, adorned with jewels, is on the Gṛdhṛakūṭaparvata, near Rājagṛha: cf. Tseng yi a han, T 125, k. 6, p. 575b1-2; k. 29, p. 707c12.

seats and moved away [to give him place]. When this fictive king came near the Buddha, he resumed his former shape and became the bhikṣuṇī again. She was the first to greet the Buddha. However, the Buddha said to the bhikṣuṇī: “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 (*pūjā*), the excellent homage. To come to salute my birth-body (*janmakāya*) is not to pay homage to me.”²⁵

This is why we said that Subhūti, who ceaselessly practices the concentration on emptiness, is associated (*saṃprayukta*) 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 (*kṣīṇāsrava*): [thanks to them], they obtain pure faith (*prasāda*). The bodhisattvas have not destroyed the impurities and if they were taken as evidence (*sākṣin*), people would not believe them. This is why the Buddha conversed about the Prajñāpāramitā with Śāriputra and Subhūti.

IV. ORIGIN OF ŚĀRIPUTRA’S NAME (636F)²⁶

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 Rājagṛha; there was a king there named *P’in p’o so lo* (Bimbisāra) and a brāhmin, master of teaching (*upadeśa*) [137b] named *Mo t’o lo* (Māthara). 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 Māthara married and his wife bore a daughter; because the eyes of this young girl resembled those of the *Chō 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* (Kauṣṭhila). After this brāhmin 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 brāhmin, a great master of teaching, named *T’i chō* (Tiṣya); he had penetrated deeply into the eighteen kinds of great holy books. This man came to the city of Rājagṛha; on his head he was carrying a torch²⁷ and his belly was covered with copper sheets; when he was asked the

²⁵ This is also what the Buddha said to Vakkali (Saṃyutta, III, p. 120): “What is the use of seeing this body of rottenness (*pūtīkāya*)? 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 Upatiṣya, was the son of Tiṣya and Śārī. The latter’s father was Māthara, a brāhmin from Nalanda, and her brother was Mahākauṣṭhila, surnamed Dīrghanakha. Cf. Mūlasarv. Vin. (N. Dutt, *Gilgit Ms. of the Vinaya Piṭaka*, IHQ, SIV, 1938, p. 422-423; Ken pen chou... tch’ou kia che, T 1444, k. 1, p. 1022b seq.; Rockhill, *Life*, p. 44): Avadānaśataka, II, p. 186; Po yuan king, T 200, k. 10, p. 255a; Treatise, I, p. 47-51F.

²⁷ On the theme of the brāhmin who carries a torch in full daylight, see Chavannes, *Contes*, I, p. 392-393.

reason for the second peculiarity, he answered: “The holy books which I have studied are extremely numerous; thus I fear lest my belly will burst and that is why I have covered it with metal.” When he was asked why he carried a torch in the daytime on his head, he answered that it was because of the great darkness. “But”, the crowd answered him, “the sun has appeared and illumines us; why are you talking about darkness?” He replied: “There are two kinds of darkness: one is produced when the light of the sun does not illumine us; the other is the evil that comes from the shadows of stupidity (*moha*). Now, although there is the brightness of the sun, the shadows of stupidity are still profound.” The crowd continued: “Have you then not seen the brāhmin Māṭhara? If you see him, your belly will be constricted and your torch will be obscured.” When this brāhmin heard these words, he went to the drum (*duṇḍubhi*) that calls to debate and sounded it.

When the king heard this sound, he asked who had caused it. His ministers said to him: “It is a brāhmin from the south of India named Tiṣya; he is a great master of teaching; he wishes to ask for a subject of debate and that is why he has sounded the drum.” The king was delighted; he gathered the people together at once and said to them: “Let whoever is capable of confounding him debate with him”

When Māṭhara was informed of this, he mistrusted his power, for he said: “I have forgotten everything and I have not busied myself with acquiring new knowledge. I do not know if I am capable of undertaking a debate with this man.” However, he forced himself to go to meet him; on the road there were two bulls that were fighting using their horns; he had this reflection: “This bull here is me; that bull over there is this other man. I shall have a portent of who will be the winner.” It was the first bull that was the winner and Māṭhara felt very sad, for he said to himself: “According to this portent, it is I who will lose.” When he was about to join the crowd, he saw a woman directly in front of him who was carrying a pitcher of water; she stumbled on the ground and broke her pitcher; he thought once again: “That too is not a good omen”, and he was very displeased. When he was in the crowd, he saw the master of teaching whose face and aspect had all the marks of triumph. He recognized then that he was defeated, but as he could not do otherwise, he agreed to debate with him. As soon as the discussion had begun, he fell into contradictions (*raṇasthāna*).

The king, who was very happy, thought: “An intelligent man endowed with great wisdom has come from afar to my kingdom.” He wanted to give him a privilege; but his ministers reprimanded him, saying: “If, because an intelligent man has come, you at once give him as privilege a large village whereas you do not reward your ministers who have served you well and if you reserve all your favors for those who debate, we are afraid that that is not appropriate behavior to ensure the peace of the kingdom and the welfare of your family. Now Māṭhara has been defeated in the debate; you must remove his privilege and give it to the person who has triumphed over him. If another man comes and in turn is victorious, the same privilege should again be given to him.” The king followed this advice and took away Māṭhara’s privilege to give it to the man who had come lately.

Then Māṭhara said to Tiṣya: “You are an intelligent man; I give you my daughter in marriage; my son will be your assistant. As for me, I wish to retire afar in a foreign land to pursue my own projects.” Tiṣya then took this girl as his wife.

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 he 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 surnamed him the Brāhmin with Long Nails (Dīrghanakha).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 t'i chō* (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 *Chō li fou* (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.

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Sūtra: The bodhisattva who wants to cognize all dharmas in all aspects must exert himself in practicing the Prajñāpāramitā (*Sarvākāraṃ Śāriputra sarvadharmān abhisamboddhukāmena bodhisattvattvena mahāsattvena prajñāpāramitāyāṃ yogaḥ karaṇīyah*).

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; Treatise, I, p. 47-48F.

²⁹ The story of Kauṣṭhila, alias Dīrghanakha, has been told above: Treatise, I, p. 47-51F.

Question. – What is it that is called ‘all aspects’ (*sarvākāra*) and what is it that is called ‘all dharmas’ (*sarvadharma*)?

V. SARVĀKĀRA (p. 640F)

Answer. – The doors of wisdom (*prajñāmukha*) are called aspects (*ākāra*).³⁰ [138a] There are people who contemplate dharmas under a single *prajñāmukha*; others contemplate it under two, three, ten, a hundred, a thousand, ten thousand *prajñāmukhas*, even under a number of *prajñāmukhas* as incalculable (*asaṃkhyeya*) as the number of sands of the Ganges (*gaṅgānadīvālukā*). Here, it is by entering by all the *prajñāmukhas* in *all* the aspects that we contemplate all the dharmas. This is what is called contemplating under all the aspects (*sarvākaram*).

1) Among ordinary people (*prthagjana*), there are three kinds of contemplations (*anupaśyanā*). To try to escape from desire (*kāma*) and form (*rūpa*), they contemplate the coarseness (*pāruṣya*), deceitfulness (*vañcana*) and corruption (*kaṣāya*) of the desire realm (*kāmadhātu*) and the form realm (*rūpadhātu*).

2) Among the Buddha’s disciples, there are eight kinds of contemplations (*anupaśyanā*):³¹ [for them, everything is] impermanent (*anitya*), suffering (*duḥkha*), empty (*śūnya*), egoless (*anātmaka*), like a sickness (*roga*), an ulcer (*gaṇḍa*), like an arrow (*śalya*) stuck in one’s body, like an agony (*agha*).

3) These eight kinds of contemplations, applied to the four noble truths (*āryasatya*), make sixteen aspects (*ākāra*) grouped into fours.³² These are:

The four aspects of contemplation on suffering (*duḥkha*): *i*) *anitya*, impermanent; *ii*) *duḥkha*, suffering; *iii*) *śūnya*, empty; *iv*) *anātmaka*, egoless.

The four aspects of the contemplation on the origin of suffering (*duḥkhasamudaya*): *i*) *samudaya*, origin; *ii*) *hetu*, cause; *iii*) *pratyaya*, condition; *iv*) *prabhava*, process.

The four aspects of the contemplation on the cessation of suffering (*duḥkhanirodha*) : *i*) *nirodha*, cessation; *ii*) *śānta*, tranquility; *iii*) *prañīta*, excellence; *iv*) *nihsaraṇa*, deliverance.

The four aspects of the contemplation on the Path (*mārga*): *i*) *mārga*, Path; *ii*) *nyāya*, rational; *iii*) *pratipad*, attainment; *iv*) *nairyāṇika*, definitive release.

³⁰ Actually, the aspects (*ākāra*) by nature constitute the mental factor called *prajñā* or discernment; cf. Kośa, VII, p. 39.

³¹ As the scriptures repeat ad nauseam: *Bhikkhu ... te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati*. See, e.g., Majjhima, I, p. 435, 436, 500; Aṅguttara, II, p. 128; IV, p. 422.

³² For the sixteen aspects of the four truths, cf. Kośa, VI, p. 163; VII, p. 30-34; Mahāvvyutpatti, no. 1190-1205; Obermiller, *Doctrine of P. P.*, p. 18.

4. In the inbreath and the outbreath (*ānāpāna*) there are also sixteen aspects:³³ *i*) attention to the inbreath (*āśvasāmīti prajānāti*); *ii*) attention to the outbreath (*praśvasāmīti prajānāti*); *iii*) attention to the long breath and the short breath (*dīrghaṃ hrasvam āśvasāmi praśvasāmīti prajānāti*); *iv*) [knowledge] that one is breathing in the entire body (*sarvakāyapratisaṃvedy āśvasāmi praśvasāmīti prajānāti*); *v*) [knowledge that one is breathing] while having eliminated the bodily factors (*praśrabhya kāyasamskārān āśvasāmi praśvasāmīti prajānāti*); *vi*) [knowledge that one is breathing] while experiencing joy (*prītipratisaṃvedy āśvasāmi praśvasāmīti prajānāti*); *vii*) [knowing that one is breathing] while experiencing bliss (*sukhapratisaṃvedy āśvasāmi praśvasāmītiprajānāti*); *viii*) [knowledge that one is breathing while feeling the mental factors (*cittasamskārapratisaṃvedy āśvasāmi praśvasāmīti prajānāti*); *ix*) [knowledge that one is breathing] while gladdening the mind (read sin tso hi: *abhipramodayan cittam āśvasāmi praśvasāmīti prajānāti*); *x*) [knowledge that one is breathing while concentrating the mind (*samādadhah cittam āśvasāmi praśvasāmīti prajānāti*); *xi*) [knowledge that one is breathing] while liberating the mind (*vimocayan cittam āśvasāmi praśvasāmīti prajānāti*); *xii*) [knowledge that one is breathing] while contemplating impermanence (*anityānudarśy āśvasmami praśvasāmīti prajānāti*); *xiii*) knowledge that one is breathing] while contemplating disappearance (*vyavānudarśy āśvasāmi praśvasāmīti prajānāti*); *xiv*) [[knowledge that one is breathing] while contemplating renunciation of desire (*vairāgyānudarśy āśvasāmi praśvasāmīti prajānāti*); *xv*) [knowledge that one is breathing] while contemplating cessation (*nirodhānudarśy āśvasāmi praśvasāmīti prajānāti*); *xvi*) [knowledge that one is breathing]while contemplating renunciation (*pratinihsargānudarśy āśvasāmi praśvasāmīti prajānāti*).

5. Furthermore, there are six recollections (*anusmṛti*).³⁴ The recollection of the Buddha (*buddhānusmṛti*): “The Buddha is arhat, samyaksambuddha ...”: ten epithets of this kind [in all]. For the five other recollections, see below.

6. Mundane knowledge (*laukikajñāna*), supramundane knowledge (*lokottarajñāna*), the knowledge of the arhats, pratyekabuddhas, bodhisattvas, Buddhas and the other knowledges of this type cognize dharmas ‘in all their aspects’ (*sarvākāram*).³⁵

VI. SARVADHARMA (p. 642F)

1. The expression *sarvadharmā* means all the dharmas that are the object (*ālambana*) of the consciousnesses (*vijñāna*):

³³ The sixteen aspects of *ānāpānasamṛti* are enumerated in many texts, e.g., Majjhima, I, p. 425; Saṃyutta, V, p.311-312; Pañcaviṃśati, p. 204-205; Tsa a han, T 99, no. 83, k. 29, p. 206a-b; Mahāvīyutpatti, no. 1173-1188: they fully commented on in Visuddhimagga, I, p. 266-293. For a modern adaptation, see G. C. Lounsbury, *La méditation bouddhique*, Paris, 1935, p. 161-169.

³⁴ The six recollections have as object, respectively, the Buddha, the Dharma, the Saṃgha, *śīla*, *tyāga*, and the devatās (cf. Dīgha, III, p. 240, 280; Aṅguttara, 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.

The visual consciousness (*caḥsurvijñāna*) concerns color (*rūpa*); the auditory consciousness (*śrotravijñāna*) concerns sound (*śabda*); the olfactory consciousness (*ghrāṇavijñāna*), odor (*gandha*); the gustatory consciousness (*jihvāvijñāna*), taste (*rasa*); the tactile consciousness (*kāyavijñāna*), touch (*spraṣṭavya*); the mental consciousness (*manovijñāna*), dharmas. [This last one] concerns equally the eye (*caḥsus*), color (*rūpa*) and the visual consciousness (*caḥsurvijñāna*), the ear (*śrotra*) and sound (*śabda*), the nose (*ghrāṇa*) and smell (*gandha*), the tongue (*jihvā*) and taste (*rasa*), the body (*kāya*) and touch (*spraṣṭavya*), and so on up to: it concerns the Manas, dharmas and mental consciousness (*manovijñāna*).³⁶ 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 (*duḥkhajñāna*) knows suffering; the knowledge of the origin (*samudayajñāna*) knows the origin (*samudaya*); the knowledge of cessation (*nirodhajñāna*) knows cessation (*nirodha*); the knowledge of the Path (*mārgajñāna*) knows the Path (*mārga*);³⁷ the mundane knowledge (*laukikajñāna*) knows suffering, the origin [of suffering], the cessation [of suffering] the Path, and also space (*ākāśa*) and the *apratisaṃkhyānirodha*. These are the dharmas that are the object of the knowledges.³⁸

3. Furthermore, the groups³⁹ of two dharmas include (*saṃgrhṇanti*) ‘all dharmas’. These are the dharmas having form (*rūpadharma*) and the dharmas without form (*arūpidharma*); the visible (*sanidarśana*) dharmas and the invisible (*anidarśana*) dharmas; the resistant (*sapratigha*) dharmas and the non-resistant dharmas (*apratigha*); the impure (*sāsrava*) dharmas and the pure (*anāsrava*) dharmas; the conditioned (*saṃskṛta*) dharmas and the unconditioned (*asaṃskṛta*) dharmas; the dharmas associated with the mind (*cittasaṃprayukta*) and the dharmas not associated with the mind (*cittaviprayukta*); the dharmas associated with action (*karmaṣaṃprayukta*) and dissociated from action [138b] (*karmaviprayukta*); 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 simultaneous 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): *saññāṃ anantarātītaṃ vijñānaṃ yad dhi tan manañ*); 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 *caittas*, the 14 *cittaviprayuktas*, the 3 *asaṃskṛtas* and the *avijñapti*): cf. Stcherbatsky, *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; Saṃyutta, 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.” (*pañc’ indriyāni nānāvisayāni nānāgocarāni na aññamañnassa gocaravisayaṃ paccanubhonti ... mano ca nesañ gocaravisayaṃ paccanubhoti*). See W. Geiger, *Pāli Dhamma*, München, 1926, p. 80).

³⁷ On these four knowledges, see Kośa, VII, p. 5.

³⁸ Obviously the mundane knowledge (*laukikajñāna*) acquired consecutively (*prṣṭhalabdha*) to the supramundane knowledge (*lokottarajñāna*); cf. Kośa, VI, p. 142.

³⁹ The Treatise, I, p. 53-54F, has already enumerated these various groups of dharmas.

(*antike dharmāḥ*) and distant dharmas (*dūre dharmāḥ*]. These various groups of two dharmas include all dharmas [Note: close dharmas are present dharmas (*pratyutpanna*) and the *Asaṃskṛta*; distant dharmas are future (*anāgata*) and past (*atīta*) dharmas].

4. Furthermore, the groups of three dharmas include ‘all dharmas’. These are good (*kuśala*), bad (*akuśala*) and indeterminate (*avyākṛta*) dharmas; the dharmas of the *śaikṣa*, the *āśaikṣa* and the *naivaśaikṣanāśaikṣa*; the dharmas to be abandoned by seeing the truths (*satyadarśanaheya*), to be abandoned by meditation (*bhāvanāheya*) and not to be abandoned (*aheya*). There are again three sorts of dharmas: the five aggregates (*skandha*), the twelve bases of consciousness (*āyatana*) and the eighteen elements (*dhātu*). These various groups of three dharmas include all dharmas.

5. Furthermore, there are groups of four dharmas: past (*atīta*), future (*anāgata*), present (*pratyutpanna*) and neither past nor future nor present dharmas; dharmas belonging to the desire realm (*kāmadhātvaṇavacara*), to the form realm (*rūpadhātvaṇavacara*), to the formless realm (*ārūpyadhātvaṇavacara*), 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 (*ālambanapratyaya*), 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 (*citta*), dharmas associated with the mind (*cittasamprayukta*), dharmas dissociated from the mind (*cittaviprayukta*) and unconditioned (*asaṃskṛta*) dharmas. These various groups of five dharmas include all dharmas.

7. There are groups of seven dharmas: dharmas to be abandoned by seeing suffering (*duḥkhadarśanaheya*); dharmas to be abandoned, respectively, by seeing the origin (*samudaya*), the cessation (*nirodha*) and the Path (*mārga*); dharmas to be abandoned by meditation (*bhāvanāheya*) and dharmas not to be abandoned (*aheya*). 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 (*gambhīra*), subtle (*sūkṣma*) and inconceivable (*acintya*). If all beings together do not succeed in cognizing them, how then could a single person claim to cognize them all? It is as though one wanted to measure the earth (*pṛthivī*), count the drops of water (*bindu*) 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 (*mohatamas*) is very painful (*duḥkha*), and the brilliance of wisdom (*prajñāprakāśa*) is very blissful (*sukha*). Now all beings try to avoid suffering and seek only happiness. This is why the bodhisattvas wish above all to have great wisdom (*mahāprajñā*) and wish to know all dharmas from every point of view. The bodhisattvas who have produced the great mind (*mahācittotpādika*) 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 (*vaidya*) takes care of one or two sick people, it is enough for him to use one or two remedies (*bhaiṣajya*); 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 (*sūkṣma*) and innumerable (*apramāna*), 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: [there 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, *araṇi* 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 (*mahāpṛthivī*) has limits (*anta*); but, if one is not omniscient (*sarvajñā*) and one does not have great miraculous power (*ṛddhibala*), one will not know them. On the other hand, if the power of the superknowledges (*abhijñābala*) is great, one knows that the trisāhasramahāsāhasralokadhātu is the limit of the earth, that this great earth rests on [the circle] of diamond (*vajramaṇḍala*) and that at the four sides of the trisāhasramahāsāhasralokadhātu there is space (*ākāśa*).⁴⁰ 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)

Sūtra: Śāriputra said to the Buddha: Bhagavat, how must the bodhisattva-mahāsattva who wishes to know all the dharmas in all the aspects exert himself in practicing the Prajñāpāramitā? (*Evam ukte āyusmān Śāriputra bhagavantam etad avocat: Kathaṃ bhagavan bodhisattvena mahāsattvena sarvākāraṃ sarvadharmān abhisamboddhukāmena prajñāpāramitayāṃ yogaḥ karaṇīyaḥ*).

Śāstra: Question. – The Buddha, who wanted to preach the Prajñāpāramitā, manifested all kinds of miracles (*prātihārya*). 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 (*sūkṣma*), and that this doctrine without characteristics (*alakṣaṇadharmā*) is difficult to understand (*dūrvigāhya*) and difficult to know (*durjñeya*). By the power of his knowledge (*jñānabala*), he meditates on it (*bhāvayati*) in various ways; he wonders if contemplating impermanence (*anityatā*) 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.

⁴⁰ See Kośa, III, p. 138 seq.

[*Avadāna of the pigeon*].⁴¹ - Thus it is told in the *A p'o t'an na king* (Avadānasūtra): The Buddha was in the Jetavana; towards evening (*sāyāhnasamayam*), he started out with Śāriputra walking behind him. At that moment a hawk (*śyena*) was chasing a pigeon (*kapota*); the pigeon fell in front of the Buddha; when the Buddha, continuing his walk, came abreast of it and his shadow covered the pigeon, the bird became calm (*śanta*), 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 free of the three poisons (*triviṣa*). 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 (*vāsanā*) of the threefold poison (*triviṣa*) are not yet destroyed (*kṣīṇa*); that is why, when your shadow covers it, the pigeon's fears do not disappear. Examine the *avadānas* of the pigeon in its previous existences (*pūrvanivāsa*); for how many lifetimes has it been a pigeon?" Then Śāriputra entered into the concentration of knowledge [which has as its object] previous existences (*pūrvanivāsajñānasamādhi*) 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 (*vyutthāya*) 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 (*atītajanman*), try then to see after how many future existences (*anāgatajanman*) the pigeon will escape [from its animal destiny]." Śāriputra then entered into the concentration of the knowledge [that has as its object] aspirations (*prañidhānajñānasamādhi*) 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 of the concentration, he said to 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 (*maryādā*) 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 (*gaṅgānadīvālukopama*). When its sin (*āpatti*) has been expiated, it will come out and will transmigrate (*saṃsāriṣyati*) in the five destinies (*pañcagati*); then it will be a human (*manuṣya*) and, at the end of five hundred [human] existences, it will acquire keen faculties (*tikṣṇendriya*). At that time there will be a Buddha who, having saved innumerable (*apramāṇa*) and incalculable (*asaṃkhyeya*) beings, will enter into nirvāṇa without residue (*nirupadhiśeṣanirvāṇa*), but his spiritual legacy will remain in the world and our man will become a lay adherent observing the five precepts (*pañcaśikṣaparigrāhakopāsaka*); hearing a bhikṣu praise the qualities of the Buddha, he will first produce the mind of bodhicitta (*prathamacittotpāda*), then make the aspiration (*prañidhāna*) to become a Buddha; then for three incalculable periods (*asaṃkhyayakalpa*), he will practice the six virtues (*ṣaṭpāramitā*); finally, when he has attained the tenth bhūmi, he will become Buddha and, after having saved innumerable beings (*apramāṇasattva*), he will enter into nirvāṇa without residue (*nirupadhiśeṣanirvāṇa*)." Then

⁴¹ The *avadāna* of the pigeon is reproduced in the King liu yi siang, T 2121, k. 48, p. 254b-c; Kośa, VII, p. 72 makes a brief allusion to it.

Śāriputra made his confession (*deśanākaraṇa*) before the Buddha and said: “If I do not succeed in understanding the *avadānas* of a bird, how could I understand all the dharmas? Now I know how far the knowledge of the Buddha extends. In order to possess such knowledge, I would be willing to fall into the Avīci hell and suffer torments for innumerable kalpas, and I would not consider that to be difficult.”

It is because he does not understand the dharmas of this kind that Śāriputra asks questions.

CHAPTER XVII: THE VIRTUE OF GENEROSITY (p. 650F)

Sūtra: The Buddha said to Śāriputra: The bodhisattva-mahāsattva who abides in the Prajñāpāramitā by the method of non-abiding (*asthānayogena*) should fulfill the virtue of generosity by the method of refraining (*aparitvāgayogena*), by refraining from distinguishing the donor, the recipient and the gift given (*Evam ukte Bhagavān āyusmantam Śāriputram etad avocat: Iha Śāriputra bodhisattvena mahāsattvena prajñāpāramitāyāṃ sthitvāsthānayogena dānapāmitā paripūrayitavyā aparitvāgayogena dāyakapratigrāhakadeyānupalabdhitām upādāya*).

I. DEFINITIONS OF PRAJÑĀPĀRAMITĀ⁴²

Śāstra: Question. – What is Prajñāpāramitā?

Answer. – 1. Some say: The root (*mūla*) of pure wisdom (*anāsravaprajñā*) 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 (*bandhana*) practice a pure wisdom (*anāsravaprajñā*)?

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 śrāvaka who practices [the four nirvedhabhāgīyas] called heat (*uṣman*), summit (*mūrdhan*), patience (*kṣānti*) and supreme mundane dharma (*laukikāgradharma*): at the beginning, he practices a semblance of the pure dharmas (*anāsravadharma*) and later it is easy for him to produce the acquiescence that gives rise to the knowledge relating to suffering (*duḥkhe darmajñānakṣānti*).⁴³

b. Furthermore, some say that there are two kinds of bodhisattvas: the one who has cut the fetters (*saṃyojana*) and is pure (*viśuddha*), 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 *nirvedhabhāgīyas* are the preparatory path (*prayogamārga*) leading to ‘understanding of the truths’ (*satyābhisamaya*). This understanding is a pure (*anāsrava*) *prajñā* involving sixteen thoughts; the first is *duḥkhe darmajñānakṣānti* 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 (*viśayana*) the buddhafiels (*buddhakṣetra*), nor converted (*vinayana*) beings; this is why he still practices the Prajñāpāramitā.

b. Furthermore, there are two ways of cutting the bonds: 1) cutting the three poisons (*triviṣa*) [of passion, aggression and ignorance] and detaching one's mind from the five objects of enjoyment (*pañca kāmagaṇa*) 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 āyusmat *A ni lou teou* (Anuruddha) was sitting in

⁴⁴ The visit of the Manāpakāyika devatās to Anuruddha is told in a sūtra in the Aṅguttara, IV, p. 262-266 which, errors excepted, has no correspondent in the Chinese Ekottarāgama. Here is a condensed translation:

One day, the Buddha was residing at Kosambī in the Ghosita park, At that time, the venerable Anuruddha had withdrawn and was resting; then numerous deities with charming bodies (*manāpakāyikā devatā*) came to him, greeted him and stood to one side, saying to the venerable Anuruddha: “Venerable Anuruddha, we are the deities of charming body; our sovereignty and our power extend in three areas: We are able spontaneously (*thānaso*) to assume whatever color (*varṇa*) we wish; we are able spontaneously to produce whatever sound (*sara*) we wish; we are able to obtain whatever bliss (*sukha*) we wish. O venerable Anuruddha, we are the deities of charming form and we extend our sovereignty and power in these three areas.”

Then the venerable Anuruddha said to himself: “May these goddesses become all blue (*nīla*), with blue faces, blue garments and blue ornaments.” And these goddesses, knowing his mind, became all blue, with blue faces, blue garments and blue ornaments. Then he thought: “May they become all yellow (*pīta*) ..., all red (*lohita*) ..., all white (*odāta*), 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 (*gāyi*), another danced (*nacci*), yet another snapped her fingers (*accharikaṃ vādesi*) ... But the venerable Anuruddha averted his senses (*indriyāni okkhipi*) from them. At once, understanding that the venerable Anuruddha was displeased, they disappeared.

Other details may be found in the Anuruddhasutta of the Saṃyutta, 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 Sāratthappakāsinī, 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.

Then a certain deity, belonging to the Tāvatiṃsa gods, called Jāminī, who was formerly, in the immediately preceding lifetime, the wife of the venerable Anuruddha, approached the venerable Anuruddha.

Having approached him, she spoke the following stanzas to him:

*Turn your mind to where you have formerly lived,
Among the Tāvatiṃsa gods, whose every wish is fulfilled;
Accompanied and surrounded by the daughters of the gods, you shine.*

[Anuruddha replied]:

*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.*

[Anuruddha 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 (*dhyāna*) in a forest, some goddesses (*devatā*), the beautiful *Ngai* (Tṛiṣṇā), etc., with their beautiful and wonderful pure bodies, came to tempt him. Anuruddha said: “Let these sisters (*bhagini*) become blue (*nīlavarna*) and not show any mixed colors (*miśravarna*).” He wanted to contemplate the impurities (*aśubha*) [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 (*pīta*), red (*lohita*) and white (*avadāta*) 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 (*divyasamsthāna*), the reward of their merits (*puṇyavipāka*) intruded [on Anuruddha] in this way, what could be said about the five objects of enjoyment (*pañca kāmagaṇa*) that are the fruit of retribution (*vipākaphala*) of the immense qualities (*apramāṇagaṇa*) of the bodhisattvas, [except that they solicit the bodhisattva even more]?

[*The Dance of Mahākāśyapa*].⁴⁵ - When [Druma], 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 all started to dance. The assembly surrounding the Buddha, including Mahākāśyapa, could not sit still on their seats. Then the bodhisattva *T'ien siu* asked the āyusmat Mahākāśyapa: “Old man, previously you were foremost among those who observe the twelve *dhutas*; why can you not sit still on your seat?” Mahākāśyapa answered: “The five objects of enjoyment of the threefold world (*traidhātuka*) cannot make me agitated, but the superknowledges (*abhijñā*) of the bodhisattva [Druma], by virtue of the fruit of retribution of qualities (*guṇavipākabalāt*), 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 (*manāpakāyika*) and we take every imaginable shape.” Anuruddha said to himself: “They speak thus; I must test that; may they become all blue (*nīlaka*).” Knowing the venerable’s mind, they became all blue. Then they became yellow (*pīta*), red (*lohita*) and white (*odāta*). They thought: “The venerable one appreciates our beauty”, and they began a show: the first one sang (*gāyi*), the second danced (*nacci*) and the third one snapped her fingers (*accharaṃ pahari*). But the venerable one averted his senses (*indriyāni akkhipi*). 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:

The cycle of births is destroyed; there now is no further rebirth.

On this Jālinī, see also Theragāthā, v. 908; Dhammapadātṭha, II, p. 173-175 (tr, Burlingame, *Legends*, II, p. 201-202).

⁴⁵ On Kāśyapa’s dance to the music of Druma, see above, Treatise, I, p. 615F, n. 2. – On Druma, *ibid.*, p. 609F, n. 4.

[139c] The winds that arise from the four cardinal directions cannot shake mount Sumeru, but, at the end of the great kalpa, the *P'i lan* (Vairambha) winds⁴⁶ arise and blow on mount Sumeru like a pile of straw.

This is why we know that [in the bodhisattva] 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'i t'an* (Abhidharma) explains.

2. Others also say: The Prajñāpāramitā is an impure wisdom (*sāsravaprajñā*). Why? Before the Bodhisattva cut his bonds under the bodhi tree, he already had great wisdom (*mahāprajñā*) and immense qualities (*apramāṇaguṇa*), but his passions (*kleśa*) were not yet cut. This is why they say that the Bodhisattva's Prajñāpāramitā is an impure wisdom (*sāsravaprajñā*).

3. Others also say: During the interval of time between the first production of the mind of bodhi (*prathamacittotpāda*) 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'o ja* (*sarvajñā* or omniscience).

4. Yet others say: Impure wisdom (*sāsravaprajñā*) and pure wisdom (*anāsravaprajñā*) 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 (*anāsrava*). On the other hand, as he has not yet cut the fetters (*saṃyojana*) and thus has not yet done what has to be done (*akṛtakṛtya*), his wisdom must have the quality of being impure (*sāsrava*).

5. Others also say: The bodhisattva's Prajñāpāramitā is pure (*anāsarava*), unconditioned (*asaṃskṛta*), invisible (*anidarśana*) and free of opposition (*apratigha*).

6. Others also say: This Prajñāpāramitā does not have a nature that is perceptible (*anupalabhalakṣaṇa*): [it cannot be said to be] existent (*sat*) or nonexistent (*asat*), eternal (*nitya*) or transitory (*anitya*), empty (*śūnya*) or real (*bhūta, satya*). This Prajñāpāramitā is not included in the list of aggregates (*skandha*), elements (*dhātu*) and bases of consciousness (*āyatana*). It is neither conditioned (*saṃskṛta*) nor unconditioned (*asaṃskṛta*), neither a dharma nor a non-dharma; it is neither grasped (*grhīta*) nor abandoned (*hāta*), neither arisen (*utpanna*) nor ceased (*niruddha*); it eludes the four alternatives (*cātuhkoṭika*) of existence; it encounters no attachment. Just as the flame of a fire (*agnijvāla*) cannot be touched (*spr̥ṣta*) anywhere because it burns the hand, so the Prajñāpāramitā cannot be touched because the fire of false views (*mithyādr̥ṣṭi*) 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 sūtra where five hundred bhikṣus are debating, each in turn, on the two extremes (*antadvaya*) and the Middle Way (*madhyamā pratipad*) 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.

existence would be making a mistake and could 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 (*śānti*), immensity (*apramāṇa*), dharma eluding vain proliferation (*niṣprapañca*). This is why it can [140a] be neither contradicted nor refuted; it is called the true Prajñāpāramitā. It is faultless excellence (*pravara*). Just as a noble cakravartin king subdues his enemies without ever boasting, so the Prajñāpāramitā can contradict all speech (*abhilāpa*) and vain proliferation (*prapañca*) without itself ever being contradicted.

c. Finally, in the following chapters, all kinds of explanations (*arthamukha*) will deal with the Prajñāpāramitā and its true nature.

II. THE METHOD OF NON-DWELLING (p. 656F)

“Abiding in the Prajñāpāramitā by the method of non-dwelling (*asthānayogena*), the bodhisattva is able to perfect (*paripūri*) the six virtues (*ṣaṭpāramitā*).”

Question. – What does this phrase mean?

Answer. – The bodhisattva who sees (*samanupaśyati*) that all dharmas are neither eternal (*nitya*) nor transitory (*anitya*), neither painful (*duḥkha*) nor pleasant (*sukha*), neither empty (*śūnya*) nor real (*bhūta*), neither with self (*ātman*) nor selfless (*anātman*), neither arising-ceasing (*utpannaniruddha*) nor unborn-unceasing (*anutpannāniruddha*), dwells in the profound Prajñāpāramitā without grasping at its characteristics (*nimittodgrahaṇa*). This is called residing in it by the method of non-dwelling (*asthānayoga*); if one grasped the characteristics of Prajñāpāramitā, that would be residing in it by the method of dwelling (*sthānayoga*).

Question. – If one does not grasp the characteristics (*nimitta*) of Prajñāpāramitā, the mind is without attachment (*āsakti*, *adhyavasāna*). Thus the Buddha has said: “All dharmas have desire (*kāma*) as their root.” How can the person who does not grasp [the characteristics] perfect (*paripūri*) the six virtues?

Answer. – Out of compassion (*karuṇā*) for beings, the bodhisattva first makes the vow (*praṇidhāna*) to liberate all beings. By the virtue of exertion (*vīryapāramitā*), and even though he knows that all dharmas are unborn (*anutpanna*), unceasing (*aniruddha*), like nirvāṇa (*nirvāṇasama*), he continues to exert his qualities (*guṇa*) 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.

CHAPTER XVIII: PRAISE OF THE VIRTUE OF GENEROSITY (p. 658F)

Question. – What are the benefits (*anuśamsa*) of generosity (*dāna*)⁴⁷ 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 (*ratnakośa*) 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 who seduces (*saṃgrhṇāti*) honest people [note: generosity captivates honest people, that is why it is said to seduce them]; generosity is a safe haven (*yogaḥsema*): when the end of life approaches, the mind [of the donor] is free of fear (*viśārada*); generosity is a mark of loving-kindness (*maitrīnimitta*), capable of saving all beings; generosity is an accumulation of happiness (*sukhasamuccaya*), capable of destroying suffering; generosity is a great general (*senāpati*), able to vanquish avarice (*mātsarya*); generosity is a wonderful fruit. Loved by gods and [140b] men, generosity is a pure path (*viśuddhimārga*) traveled by the noble āryas; generosity is an accumulation of good (*kuśalasamuccaya*), the entryway to the qualities (*guṇadvāra*); generosity is a good action (*kuśalacarya*), the seed of a marvelous fruit; generosity is a meritorious action (*puṇyakarma*), the mark of an honest man; generosity destroys poverty (*dāridya*) and suppresses the three lower destinies (*durgati*); generosity protects the fruit of merit; generosity is the prime condition (*prathamapratyaya*) for nirvāṇa. Generosity is the rule for entering into a group of honest people; it is a reservoir of praise (*stuti*) and eulogy (*varṇana*); it is the virtue that permits easy entry into assemblies; it is the house where the mind is without regret (*vipratīkāra*); it is the root of good dharmas and of practicing the Path (*mārgacaryā*); it is the jungle of many joys (*nandana*); it is the field of merit (*puṇyakṣetra*) that assure wealth, nobility and safety (*yogaḥsema*); it is the bridge (*setu*) for obtaining the Path (*mārgalabha*) and nirvāṇa; it is the favorite practice of the āryas, of great men (*mahāpuruṣa*) and sages (*jñānin*); it is a model proposed for men of little virtue and little intelligence.

⁴⁷ The five benefits of generosity (*dāna ānisamsā*) have been pointed out by the Buddha in the *Sīhasutta* (Aṅguttara, III, p. 38-41); Tseng yi a han, T 125, k. 24, p. 680c; k. 51, p. 826a); the first four concern the present life (*saditṭhika*), the fifth, the future life (*samparāyika*): the generous teacher of generosity (*dāyaka dānapati*) is cherished and appreciated by many people *bahunō janassa piyo hoti manāpo*, good honest people love him (*santo sappurisā bhajantī*); an excellent repute is attached to his name (*kalyāṇo kittisaddo abbhuggacchati*); whatever assembly he enters, he enters fearlessly and without worry (*yañ ñad eva parisam upasāṅkamati ... viśārado upasāṅkamati amāṅkubhūto*); after the destruction of his body after death, he is reborn in a blessed heavenly realm (*kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajati*).

This chapter of the Mppś develops these five points somewhat; this is one of the homilies on generosity so often encountered; cf. Śikṣāsamuccaya, p. 19-34; Bodhicaryāvatāra, chap. II, v. 2-23; Divyāvadāna, chap. XXXIV, p. 481-483; sermons on generosity, morality, heaven, preached 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 (*matsarin*); 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 (busying 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 (*anitya*) 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 (*śūra*), 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 (*mātsarya*) is, he is capable of subduing it and will inevitably bend it to his wishes. Finding a field of merit (*puṇyakṣetra*) 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 (*satkṛta*) 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 (*vipākaphala*) obtained in the present existence (*ihajanma*): like the flowers and fruits of the trees, they innumerable (*aprameya*). Likewise in the future existence (*pararajanma*), the

⁴⁸ Here the Mppś reproduces the text of the first page of the Tchong king sian tsa p’i yu, T 208, no. 1, k. 1, p. 531 (cf. Chavannes, *Contes*, II, p. 68-69, the translation of which is used here). This compilation is the work of the Indian (?) monk Tao li; 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.

merit [will be rewarded]. When the wheel of saṃsāra 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 (*viṣuddhaphala*), it is due to generosity; if, as an animal (*tiryagyonī*) - 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 (*śīla*) is reborn among the gods; trance (*dhyāna*), knowledge (*jñāna*), purity of mind (*cittaviṣuddhi*) 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 (*ekacitta*); by settling the mind, one contemplates impermanence (*anityatā*) of birth and death (*utpādanirodha*); 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 (*vipāka*) by means of generosity: happiness in the present lifetime (*ihajanma*) and future lifetime (*aparajanma*) is like the shade; the state of śrāvaka and pratyekabuddha is like the flower; the state of Buddha is like the fruit.

These are the various qualities (*guṇa*) of generosity.

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 (*cittasamprayuktakuśalacetanā*). Some say that a physical or vocal action (*kāyavākkarman*) that comes from this good volition is also called *dāna*.⁵⁰

According to others, when there is a person endowed with faith (*śraddhāvat*), a field of merit (*puṇyakṣetra*) and a material object (*āmiśadravya*), and when these three things are brought together, the mind (*citta*) produces a thought of renunciation (*parityāgadharmā*) capable of destroying avarice (*mātsarya*), which is called *dāna*. Just as by means of the dharma of loving-kindness (*maitrīdharmā*), the mind conceives loving-kindness (*maitrī*) by considering the happiness of others (*sattvasukha*), so by means of the mental event (*caitta* or *caitasikadharmā*) called generosity, when the three things come together, the mind produces a dharma of renunciation (*parityāgadharmā*) that is able to destroy greed (*mātsarya*).⁵¹

⁵⁰ 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 *Aṅguttara*, III, p. 45: *Cetanāhaṃ bhikkhave kammaṃ vadāmi, cetayitvā kammaṃ karoti kāyena vācāya 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. *kārikā*, XVII, v, 2-3: *Cetanā cetayitvā ca karmakṛtāṃ paramarṣiṇā ... tatra yac cetanety uktāṃ karma tan mānasam smṛtam, cetayitvā ca yat tūktam tat tu kāyikavācikaṃ*: “Volition and action-after-having-willed, the supreme Sage has said ... On the one hand, the action called volition is called mental (*mānasa*); on the other hand, the action-after-having-willed is physical (*kāyika*) 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 (*cetanā*) associated with just the mental consciousness (*manovijñāna*) is called ‘mental action’ (*mānasaṃ karman*). However, the second, called ‘action-after-having-willed’ (*cetayitvā karman*) is, for its part, physical (*kāyika*) 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; Athasālinī, p. 88; Karmasiddhiprakaraṇa, p. 8, 63; Madh. *avatāra*, p. 190 (tr. Muséon, 1911, p. 245; Pañjikā, p. 472; Kośa, IV, p. 1-2. – Modern works: Lav. *Morale bouddhique*, p. 122-126.

⁵¹ In other words, when there is a donor (*dāyaka*), a thing to give (*deya*) and a recipient (*pratigrāhaka*), in the donor’s mind there is produced a dharma of renunciation (*parityāgadharmā*), i.e., a willingness to give which

II. VARIOUS KINDS OF GENEROSITY

1. Gifts belonging to the three realms.

There are three types of gifts: those that belong to the desire realm (*kāmadhātva*vacara), those that belong to the form realm (*rūpadhātva*vacara) and those that do not belong to any realm (*anavacara*).

Generosity, a dharma associated with mind (*cittasamprayuktadharmā*), functions with the mind (*cittaparivartin*) and arises with it (*cittasahaja*). This is not a substantial dharma (*rūpadharma*) playing the rôle of condition (*pratyaya*); it is not an action (*karman*) or an associate of action (*karmasamprayukta*) 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 (*viśuddhadāna*) and impure generosity (*aviśuddhadāna*). 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 (*abhimāna*) and the desire to elevate oneself (*ātmoṭkarṣa*), 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

constitutes the gift properly speaking. The merit produced by means of abandoning (*tyāgānvayapūṇya*) 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 (*paribhagānvayapūṇya*), the merit that results from the enjoyment, by the person who receives, of the object given (cf. Kośa, 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 (*maitrī*) 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 (Kośa, IV, p. 244-245).

⁵² The various motivations that can inspire the giver are listed in a list of eight *dānavastus* that may be found, with some variations, in Dīgha, III, p. 258; Aṅguttara, IV, p. 236-237; Kośa, IV, p. 239. According to the latter source, the following should be distinguished: *i*) the *āsadya* 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” (*adān me dānam iti dānam*); *iv*) the gift given “so that he will give to me” (*dāsyati*); *v*) the gift given “because my father and my grandfather gave” (*dattapūrvam me pitṛbhiḥ ca pitāmahaḥ ceti dānam*); *vi*) the gift given to attain heaven (*svargārtham*); *vii*) the gift given with an eye to repute (*kīrtyartham*); *viii*) the gift given to adorn the mind (*cittālaṃkāṛārtham*) of the *ṛddhis*; to ripen the mind (*cittapariṣkāṛārtham*) of members of the Path; to equip with the view of practice (*yogasambhārārtham*); to attain the supreme goal (*uttammarthasya prāptaye*),

Pure generosity is that which shows characteristics opposite to those just mentioned. Furthermore, pure generosity is the gift made in view of the Path (*mārga*); having arisen from a pure mind, (*viśuddhacittotpanna*), free of the fetters (*saṃyojanarahita*), not looking for happiness here below or up above (*ihaparatrasukha*), 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 (*sukhavipāka*) [in the world of men (*manuṣya*) and of gods (*deva*)]. The perfume (*vāsanā*) 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 (*puṣpamukūṭa*) barely opened and not yet faded. The Buddha said: “In the world, there are two men hard to find (*durabhisambhava*): *i*) among the mendicants (*pravrajita*), a definitively liberated (*asamayavimukta*) bhikṣu; *ii*) among the householders (*gṛhasthāvadātavasana*), a man who knows how to practice pure generosity.”⁵⁴ This pure generosity extends over innumerable lifetimes (*aprameyajānman*); 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 (*pratyayasāmagrī*) and favorable time (*kāla*);⁵⁶ it is like the tree (*vṛkṣa*) that, in season, produces leaves

i.e., to attain the quality of arhat or nirvāṇa. – See also Aṅguttara, IV, p. 61. – Only the gift made in view of the Path and of nirvāṇa is truly pure; its ten aspects are described in Bodh. bhūmi, p. 133-135.

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 (*śraddhāya*), with respect (*satkṛtya*), with his hand (*svahastena*) at the right time (*kālena*), without harming anyone (*parān anupahatya*). Cf. Dīgha, II, p. 357; Aṅguttara, III, p. 172; Kośha, IV, p. 235.

⁵⁴ Aṅguttara, I, p. 49: *Dve ‘māni bhikkhave padhānāni durabhisambhavāni lokasmiṃ. Katamāni dve? Yañ ca gihīnaṃ agāraṃ ajjhāvasataṃ cīvarapiṇḍapātasenāsanagilānapaccay-abhesajjaparikkhārānuppādānatthaṃ padhānaṃ, yañ ca agārasmā anagāriyaṃ pabbajitānaṃ sabbūpadhipaṭṭinisaṅgattāya padhānaṃ*.: “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 Sāmmittīyas to illustrate their doctrine on the ‘non-cessation’ (*avipraṇāśa*) of actions; cf. Madh. vṛtti, p. 317-318: “When action arises, it engenders a non-cessation (*avipraṇāśa*) of itself in the series of the agent, an entity dissociated from the mind and comparable to the page on which debts (*ṛṇapattra*) are recorded. Therefore we know that the *avipraṇāśa* is like the page and the action giving rise to this entity called *avipraṇāśa* 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 *avipraṇāśa* 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 *avipraṇāśa* – whether it exists or no longer exists – is incapable of causing a new retribution, like an expired debt.” On this theory, which almost all the Buddhist schools reject, see also Madh. avatāra, p. 126, l. 12 (tr. Muséon, 1910, p. 318); Karmasiddhiprakaraṇa, p. 86 seq.; above, Treatise, I, p. 347F.

⁵⁶ A reminiscence of the well-known stanza of the Vinayas, the Divyāvadāna and the Avadānaśataka:

*na praṇāśanti karmāṇi kalpakotiśatair api,
sāmagrīṃ prāpya kālaṃ ca phalanti khalu dehinām.*

(*parṇa*), flowers (*puṣpa*) and fruit (*phala*); even though the season has not come, the cause (*hetu*) 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 (*saṃyojananirodha*). Now, when generosity is practiced, the afflictions (*kleśa*) diminish.⁵⁷ Thus generosity favors nirvāṇa. Actually, *i*) by sacrificing the thing to be given (*deyadravya*), greed (*mātsarya*) is opposed; *ii*) by honoring the receiver of the gift (*pratigrāhaka*), envy (*īrya*) is opposed; *iii*) by giving with the right mind, hypocrisy (*mraṅśa*) is opposed; *iv*) by giving resolutely (*ekacitta*), discursiveness (read *Tiao*, 64 and 8 = *auddhatya*) is opposed; *v*) by giving after deeply reflecting (*gambhīramanasikāra*), regret (*kaukr̥tya*) is opposed; *vi*) by appreciating the qualities of the receiver, lack of respect (*anarcanā*) is opposed; *vii*) by concentrating the mind, shamelessness (*āhrīkyā*) is opposed; *viii*) by knowing the fine qualities (*guṇa*) of people, impudence (*anapatrāpya*) is opposed; *ix*) by being detached from material goods (*āmiśadravya*), 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 dharmas, ignorance (*avidyā*) is opposed; *xiii*) by believing in the fruit of retribution (*vipākaphala*), wrong view (*mithyādr̥ṣṭi*) is opposed; *xiv*) by knowing the inevitability (*niyama*) of retribution (*vipāka*), doubt (*vicikitsā*) is opposed. All these kinds of bad afflictions are decreased when generosity is practiced and all kinds of good dharmas are acquired.

[141b] When generosity is practiced, the six sense organs (*ṣaḍindriya*) are purified (*prasanna*) and a good mind of desire (*kuśalakāmacitta*) is produced. When this is produced, the inner mind (*adhyātmacitta*) is purified. When the virtues (*guṇa*) of the fruit of retribution (*vipākaphala*) are considered, a mind of faith (*śraddhacitta*) is produced. The body (*kāya*) and the mind (*citta*) become softened (*mṛdutaruṇa*), joy (*ānanda*) arises. Joy having arisen, a ‘single-mindedness’ (*ekacitta*) is obtained, thanks to which real wisdom (*bhūtaprajñā*) is produced: these are the good dharmas that are acquired.

Furthermore, when generosity is practiced, the mind realizes a type of eightfold noble Path (*āṣṭāṅgikamārga*).⁵⁸ *i*) by believing in the fruit of generosity (*dānaphala*), right view (*saṃyagdr̥ṣṭi*) is obtained; *ii*) because the thinking (*manasikāra*) inherent in this right view is not disturbed, right concept (*samyaksamkalpa*) is obtained; *iii*) because physical activities are purified (*kāyacaryā*), right action is obtained (*samyakkarmanta*); *v*) because reward (*vipāka*) is not sought after, right livelihood (*samyagājīva*) is obtained; *vi*) because one gives with diligence, right effort (*samyagvyāyāma*) 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.”

⁵⁷ Great fruits are promised for the generosity accomplished by a person endowed with morality (*śīlavat*) who, according to the Aṅguttara, 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 (*vyāpāda*); laziness (*styāna*) and languor (*middha*); agitation (*auddhatya*) and regret (*kaukr̥tya*) and finally, doubt (*vicikitsā*) are borrowed from the list of *pariyavasthānas* which the practice of generosity helps to eliminate. The Mppś has already given a complete list of the (cf. Treatise, I, p. 424F).

⁵⁸ This *āṣṭāṅgikamārga* is frequently mentioned and explained in the canonical scriptures; see Rhys Davids-Stede, s.v. *magga*.

vii) because one is not scattered in thinking about generosity, right attention (*samyaksmṛti*) is obtained; viii) because the settling of the mind (*cittasthiti*) is not disturbed, right concentration (*samyaksamādhi*) is obtained. – In the same way, when generosity is practiced, something similar to the thirty-seven good dharmas (*kuśaladharmas*)⁵⁹ are produced in the mind.

Furthermore, some say that generosity is the cause and condition (*hetupratyaya*) for obtaining the thirty-two marks (*dvātriṃśallakṣaṇa*).⁶⁰ Why is that?

1) When one gives, it is with a firm mind (*dṛḍhacitta*) and one obtains the mark consisting of having the feet well-planted (*supraṭiṣṭhitapādātala*).

2) When one gives, one provides five things to the receiver⁶¹ and, as a result of these provisions (*parivāra*), one obtains the mark consisting of having wheels on the soles of the feet (*adhastāt pādātalaḥ cakre jāte*).

3) By giving with heroic strength (*mahāśūrabala*), one obtains the mark consisting of having a broad heel (*āyatapādapārṣṇi*).

4) Because generosity wins people over (*saṃgrhṇati*), one obtains the mark consisting of having webbed hands and feet (*jālāṅgulihastapāda*).

5-6) Because one gives tasty food (*madhurasāhāra*), one obtains the marks consisting of having soft and delicate hands and feet (*mṛdutaruṇapāṇipāda*) and the seven parts of the body well-rounded (*saptotsada*).

7-8) Because the gift serves to maintain life, one obtains the marks consisting of having long fingers (*dīrghāṅguli*) and the body tall and straight (*bṛhadṛjukāya*).

9-10) When one gives, one says: “May I be useful”, and the generous disposition (*dānacitta*) increases; this is why one obtains the marks consisting of having a high instep (*utsaṅgacaraṇa*) and hair standing up (*ūrdhvāgraroma*).

11) Before giving, one listens attentively (*ekacittena*) to what the supplicant is asking and, as one takes care that he acquires it quickly, one obtains the mark consisting of having limbs like an antelope (*aiṇeyajāṅgha*).

12) As one does not become irritated and one does not treat the supplicant lightly, one obtains the mark consisting of having the arms come down to the knees (*jānupralambabāhu*).

⁵⁹ These are the thirty-seven *bodhipāksikadharmas*, listed and discussed in, e.g., *Visuddhimagga*, p. 678 seq.

⁶⁰ The thirty-two marks of the Great Man have already been described in detail in the Mppś (cf. *Treatise*, I, p. 272-279F). That generosity favors their attainment has been noted by the *Lakkhaṇasutta* of the Dīgha, III, p. 145, 146, which notes that by distributing gifts (*dānasamvibhāge*), one obtains the mark consisting of having the soles of the feet well-planted on the ground; that by making gifts with all their accessories (*saparivāraṃ dānaṃ*), one obtains the mark of having wheels on the soles of the feet, etc. But we should not forget that other virtues also contribute to the production of the thirty-two marks; see among other texts, *Abhisamayālaṃkāraloka*, ed. Wogihara, p. 918-919.

⁶¹ “The generous donor, by giving food, gives five things: life, color, strength, pleasure and intelligence”; passage from *Āṅguttara*, III, p. 42, already cited by the Mppś (c. *Treatise*, I, p. 218F).

13) As one gives according to the wishes of the supplicant and without waiting for him to speak, one obtains the mark consisting of having [one's privy parts] enclosed in a sheath (*kośagatavastiguhya*).

14-15) As one gives fine garments (*vastra*), seats (*śayanāsana*), gold and silver (*suvarṇarajata*), pearls and jewels (*maṇiratna*), one obtains the marks consisting of having a golden-colored (*suvarṇavarṇa*) body and fine skin (*sūkṣmacchavi*).

16-17) As one gives in such a way that the recipient (*pratigrāhaka*) alone enjoys full ownership (*aiśvarya*), one obtains the marks consisting of having a hair growing from each of one's pores (*ekaikaroma*) and a tuft of white hair between the eyebrows (*ūrṇā bhruvor madhye jātā*).

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 (*siṃhapūrvārdhakāya*) and perfectly rounded shoulders (*susamvṛttaskandha*).

20-21. Because one has given medicines (*bhaiṣajya*) to the sick (*glāna*) and food (*āhāra*) to those who are hungry and thirsty, one obtains the marks consisting of having the bottom of the armpits plump (*citāntarāma*) and obtaining the best of tastes (*rasarasāgraprāpta*).

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 (*uṣṇīśāṣīrṣa*) and the body rounded like the nyagrodha tree (*nyagrodhaparimaṇḍala*).

24-26) When one agrees to give what the supplicant wants and if one expresses oneself delicately with gentleness in true words (*satyavāda*), without resorting to lying (*mṛṣāvada*), one obtains the marks consisting of having a broad tongue (*prabhūtajihvā*), a brahmic voice (*brahmasvara*) and a voice pleasant like that of the sparrow (*kalaviṅkabhāṇa*).

[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 (*siṃhahanu*).

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 (*śukladanta*) set very close together (*aviraladanta*).

30) When giving, if one expresses oneself truthfully (*satyavāda*) in coherent speech (*samghātvāda*), one obtains the mystical mark of having forty teeth (*catvāriṃśaddanta*).

31-32) While giving, if one is not irritated, is detached, has an even mind (*samacitta*) while thinking about one's neighbor, one obtains the marks consisting of having blue eyes (*abhinīlanetra*) with eyelashes like those of the king of the oxen (*gopakṣmanetra*).

Thus generosity plants the causes and conditions (*hetupratyaya*) for the thirty-two marks.

Finally, by means of the generosity of the seven jewels (*saptaratna*): people (*jana*), vehicles (*yāna*), gold and silver (*suvarṇarajata*), lamps (*dīpa*), houses (*grha*), perfumes (*gandha*) and flowers (*puṣpa*), one becomes a cakravartin king furnished with the seven jewels.⁶²

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Furthermore, the reward (*vipāka*) attributed to generosity increases (*vardhate*) in the following cases.⁶³

1) When the gift is made at the appropriate time (*kāladāna*). The Buddha said: “Giving to the one who is going afar (*gamika*), giving to the one who has come from afar (*āgantuka*), giving to the sick (*glāna*), giving to the care-giver (*glānopasthāyaka*), giving during difficult times of wind (*vātalikā*) or cold (*śītalikā*): these are gifts given at the desired time (*kāladāna*).⁶⁴

⁶² The seven jewels of the cakravartin are the wheel (*cakra*), the elephant (*hastin*), the horse (*aśva*), the treasure (*maṇi*), the queen (*strī*), the majordomo (*grhapati*) and the minister (*pariṇāyaka*). They are listed in Dīgha, II, p. 16 seq.; II, p. 172 seq., III, p. 59; Majjhima, III, p. 172; Saṃyutta, V, p. 99; Lalitavistara, p. 14-18; Mahāvastu, I, p. 108.

⁶³ The question of the increase of merit (*puṇyavṛddhi*) is studied in *Mahācundasūtra*, which has nothing in common with the *Mahācundasutta* of the Aṅguttara, III, p. 355 seq, nor with the *Cundasutta* of the Suttanipāta, verse 83-90, but has been preserved for us in the Kośavyākhyā, 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 (*aupadhika puṇyakriyāvastu*) ... : when a faithful person (*śraddha*), a son or daughter of noble family, is invested with them, whether he is walking, standing, sleeping or waking, the merit increases (*abhivardhate*) with unceasing intensity (*satatasamita*); the merit adds up (*upajāyate eva puṇyam*). 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 (*cāturdīśaya bhikṣusamghāyārāma pratipādayati*); 2. builds a monastery in this garden (*tasminn svārāme vihāraṃ pratiṣṭhāpayati*); 3. provides seats for this monastery (*tasminn eva vihāre śayanāsanam prayacchati*); 4. provides generous alms for this monastery (*tasminn eva vihāre dhruvabhikṣāṃ prajñāpayati*); 5. gives gifts to strangers and travelers (*āgantukāya gamikāya vā dānam dadāti*); 6. gives gifts to the sick and to the care-taker (*glānāya glānopasthāyākāya vā dānam dadati*); 7. when it is cold (*śītalikā*), windy (*vātalikā*) or raining (*varṣikā*), he provides and gives food, sweets or boiled rice (*bhaktāni vā tarpanāni vā yavāgāpānāni vā tāni samghāyābhinirhrtyānuprayacchati*) to the Assembly.”

In the explanation that follows, the Mppś will mention more of these material virtuous acts.

⁶⁴ In this definition of *kāladāna*, the Mppś mentions the fifth, sixth and seventh material meritorious actions listed in the preceding note. – Another definition occurs in Aṅguttara, III, p. 41: *Pañc’imāni bhikkhave kāladānāni. Katamāni pañca? Āgantukassa dānam deti, gamikassa dānam deti, glānassa dānam deti, yāni tāni navasassāni navaphalāni, tāni paṭhamam sīlavantesu patiṭṭhāpati*: “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 (*vīryavat*) people; only afterwards does one eat them oneself.”

- 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 (*ārāma*), pools (*hrada*), etc., to the good people of the monasteries (*vihāra*).
- 8) When one gives to the Community (*saṅgha*).
- 9) When the giver (*dāyaka*) and the receiver (*pratigrāhaka*) are both virtuous.⁶⁵ [Note: if these are the buddhas and bodhisattvas who give out of loving-kindness (*maitrīcitta*), they are the 'donors'; but if it is to the buddhas and bodhisattvas, the arhats and pratyekabuddhas that one is giving, they are the 'recipients'.]
- 10) When one honors the recipient in all manners of ways.
- 11) When one gives rare (*durlabha*) things.
- 12) When one gives absolutely all that one has.

⁶⁵ In Majjhima, III, p. 257, it is said that the gift given by a detached person to a detached person is the best of material gifts (*yo vītarāgo vītarāgesu dadāti ... taṃ va dānaṃ āmisadānaṃ vipulan ti brūmi*). See also Kośa, IV, p. 238.

[*The complete gift of the painter Karṇa*].⁶⁶ - Thus in the city of *Fou kai lo* (Puṣkarāvati)⁶⁷ of the Ta Yue tche, there was a painter (*citrakāra*) named *Ts'ien na* (read *Kie na* = Karṇa)⁶⁸ who went to the kingdom of *To tch'a che lo* (Takṣaśilā)⁶⁹ of the eastern region (*pūrvadeśa*). Having painted there abroad for thirty years,

⁶⁶ The story of Karṇa is told in the following sources: A very mutilated fragment of the Kalpanāmaṇḍitikā, ed. Lüders, p. 148-149; Ta tchouang yen louen king, T 201, no. 21, k. 4, p. 279a-280a (tr. Huber, *Sūtrālamkāra*, p. 117-119); Tsa pao tsang king, T 203, no. 42, k. 4, p. 468a-b (tr. summarized in Chavannes, *Contes*, III, p. 40); Ling liu yi siang, T 2121, k. 44, p. 228c (reproducing the present passage of the Mppś).

⁶⁷ Karṇa was a native of Puṣkarāvati (T 201), “of the country of Gandhāra and the city of Puṣkarāvati” (T 203). Here the Mppś is more precise: Karṇa is a native of the city of Puṣkarāvati ‘of the Ta Yue-tche’; he came to the kingdom of Takṣaśilā ‘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 Mppś. A text that situates Takṣaśilā in the eastern direction can hardly have been composed anywhere but in Kapiśa or in Gandhāra. According to the Chinese custom, Kumārajīva, the translator of the Mppś, here means, by Ta Yuen-tche, the Kuṣāṇa monarch. Actually, whereas “various countries all call [this land] the country of the king of Kouei chouang (Kuṣāṇa), the Chinese, departing from the old name, [continue to] say the Ta Yue-tche” (Heou-Han chou, , tr. P. Pelliot, *Tokharien et Koutchéen*, JA, Jan.-Mar. 1934, p. 38). The story of Karṇa takes place at a time when the Kuṣāṇa already reigned in Gandhāra but did not yet extend their sovereignty over Takṣaśilā. Thus we are in the reign of the Kuṣāṇa monarch Kujula Kadphises. Actually, *K'ieou tsieou k'io* (Kujula Kadphises) is the sovereign who “invaded the *Ngan-si* (Parthia), seized the territory of *Kao-fou* (Kapiśa) and conquered *P'ou-ta* and *Ki-pin* (Kaśmir)” (cf. E. Chavannes, *Les pays d'Occident d'après le Heou-Han chou*, T'oung pao, series II, VIII, p. 190 seq.). A little later, the same monarch added Gandhāra and probably also Takṣaśilā to his crown; the inscription of Panjītār (south of Mahāban, in eastern Gandhāra) tells us that: “In the year 122, the first day of the month of Śrāvaṇa, under the reign of the great king Guṣāṇa, the eastern region of [Ka ?]sua was made propitious ground by Moika, son of Urumuja” (Sten Konow, CII, II, p. 70). Although this inscription uses the era of Azes I (57 B.C.), it establishes that in the year 122-57, i.e., the year 65 A.D., Gandhāra belonged to the great Kuṣāṇa king Kujula Kadphises (cf. R. Ghirshman, *Bégram*, Cairo, 1946, p. 106, 124).

⁶⁸ The name of the painter was indeed Karṇa, as the fragment of the Kalpanāmaṇḍitikā, p. 148 (*ahaṃ Karṇa iti*) 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, l.c.

⁶⁹ The Tsa pao tsang king (l.c.) does not mention Takṣaśilā; it says only that Karṇa worked abroad for three years. According to the Ta tchouang yen louen king (l.c.), Karṇa had decorated a vihāra in the kingdom of Che che (112; 40 and 6); in these two characters which mean ‘House of stones’, Huber (*Sūtrālamkāra*, index, p. 473) sees *Aśmaka* or *Aśmaparānta*; others see Tashkent (Foucher, *Art Gréco-bouddhique*, II, p. 644; Ghirshman, *Bégram*, p. 149), but comparison with the *Fa tch'a che lo* transcription of the Mppś indicates that *Che che*, the first character of which means ‘stone’ (in Sanskrit, *śilā*) conceals an original Takṣaśilā.

Here Kumārajīva renders Takṣaśilā by *To tch'a che lo* (36 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. 282c19-20), he uses the more usual transcription *Tö tch'a che lo* (60 and 8; 20 and 1; 44; 122 and 14) which also occurs in the Chinese Ekottara (T 99, k. 23, p. 162c29) and in the legend of Aśoka (T 2042, k. 1, p. 100c2; T 2043, k. 1, p. 133a6). Hiuan tsang (T 2087, k. 3, p. 884b28) uses the characters *Ta tch'a ch lo* (30 and 5; 29 and 1; 38 and 5; 122 and 14). Besides these transcriptions, there are also *Tso 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 (*takṣaṇa*) in T 2043, k. 10, p. 166c12; *Sio che* (18 and 7; 112) ‘Cut stone’ in T 190, k. 38, p. 831b11.

he received thirty ounces of gold. Returning with it to his own native land, Puṣkarāvātī, he heard the drum being beaten to announce a great gathering (*mahāpariṣad*). He went to see the assembly (*saṃgha*) and in the purity of his faith (*śraddhācittaviśuddhi*) he asked the *karmadāna*.⁷⁰ “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 (*puṇyakṣetra*).” His wife asked what was this field of merit. He replied: “I gave it to the Assembly (*saṃgha*).” Then his wife bound him in 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 (*pūrvajanman*), I had never practiced virtue (*guṇa*) and that is why, in the present lifetime (*ihajanman*), I am poor (*daridra*) and suffer all the hardships (*ārta*). In the course of this lifetime, I have come across a field of merit (*puṇyakṣetra*): if I had planted nothing in it, I would still be poor during my future lifetimes and my successive poverty (*dāridryaprabandha*) would never come to an end. Wanting to escape poverty, I have given all my gold to the Assembly.” The great judge was an upāsaka and his faith in the Buddha was pure; having heard the painter’s reply, he congratulated him: “That was the deed of a hero: the small sum that you so painfully earned, you have given it all to the Assembly, You are an honest man.” Then the judge removed his necklace (*mukuta*) and gave it to the poor man along with the horse that he rode and a village (*grāma*). Then he said to him: “You have just made a gift to the Assembly; the Assembly has not yet eaten; the seeds have not yet been sown; but when the shoots come forth, you will have a great fruition in future lifetimes.”⁷¹

Takṣaśilā (the Greek Taxila, the actual Saraikala, 26 miles northwest of Rawalpindi), was the capital of eastern Punjab. Its long history is mixed up with that of all of India. Sir John Marshall who excavated there for about thirty years, has recorded his results in a work of three volumes (cf. JRAS, 1947, p. 3). See also Marshall’s *Guide to Taxila*, Delhi 1936; Cumming, *India’s past*, p. 142-146.

⁷⁰ The *karmadāna* is the monk who ‘assigns the jobs’. The Pāli sources do not mention him, but the Sanskrit sources do so (cf. Mahāvīyutapatti, no. 9362) and also the Chinese sources, where this word is transcribed by *Kie mo t’o na*, or translated by *Tche che* (111 and 3; 6 and 7) ‘director of business’. Here the Mppś designates him by the characters *Wei na* (120 and 8; 163 and 4), a hybrid expression consisting of *wei* which means ‘law, rule’, and the Sanskrit ending *na*. Cf. Yi tsing in Chavannes, *Religieux éminents*, p. 89, and Takakusu, *Record of Buddhist Religion*, p. 148; S. Lévi, *Quelques titres énigmatiques dans la hiérarchie ecclésiastique*, JA, 1915, p. 202, 204, 210.

⁷¹ According to the Mppś and the Tsa pao tsang king, Karṇa was acquitted by the judge and richly rewarded; the Kalpanāmaṇḍitikā and the Ta tchouang yen louen king (l.c.) add that he went home clothed in rich garments and riding a horse. His wife and his relatives did not recognize him, but he explained that his generosity had borne fruit in this life, and that the wealth the judge had bestowed on him was the reward of his generosity towards the

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 (*āryavarṇitadāna*) and the generosity disapproved of by the āryas (*āryāvarṇitadāna*), the generosity of the buddhas and bodhisattvas (*buddhabodhisattvadāna*) and the generosity of the śrāvakas (*śrāvakadāna*).

1) What is mundane generosity (*laukikadāna*)? Mundane generosity is the generosity of ordinary people (*prthagjanadāna*) and also the generosity used by the āryas with an impure mind (*sāsravacitta*). 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 fetters (*saṃyojana*) are cut (*chinna*). Why? Because these āryas have obtained the concentration of non-thought (*apraṇihitasamādhi*).⁷²

Furthermore, mundane generosity is impure (*aviśuddha*), whereas supramundane generosity is pure (*viśuddha*).⁷³ There are two kinds of fetters (*saṃyojana*): *i*) those that depend on craving (*tṛṣṇāpekṣa*); *ii*) those that depend on wrong views (*drṣṭyapekṣa*).⁷⁴ When these two kinds of fetters are present, the generosity is mundane; when they are absent, the generosity is supramundane.

When the three obstacles (*āvaraṇa*)⁷⁵ fetter the mind, the generosity is mundane. Why? Dharmas, resulting from causes and conditions (*hetupratyaya*) are truly without substantial self (*anātmaka*); 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 (*aniyatasthāna*): sometimes it is the self that is taken as

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 (*anitya*), impure (*aśubha*), empty (*śūnya*) and without substantial self (*anātmaka*). The supramundane generosity, which the Mppś has described above (Treatise, I, p. 297F), the ‘higher gift’, is based essentially on knowledge without concept (*nirvikalpakajñāna*) which makes it triply pure (*trimaṇḍalapariśuddha*) and which consists of making no distinction between giver (*dāyaka*), the thing given (*deya*) and the recipient (*pratiḡrāhaka*). Cf. Pañcaviṃśati, p. 264; Śatasāhasrikā, p. 92; Bodhicaryāvatāra, IX, st. 168; Pañjikā, p. 604; Uttaraṅtra, p. 120, 254; Saṃgraha, 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” (*trimaṇḍalapariśuddha*). See also below, p. 724F.

ātman and not as other; sometimes it is other that is taken as ātman and not as self.⁷⁶ As a result of this imprecision, there is no true ātman. Moreover, the thing given (*deyadravya*) exists solely as a result of the complex of causes and conditions (*hetupratyayasāmagrī*) and all the dharmas are in themselves nonexistent (*anupalabdha*). They are like a cloth (*paṭa*) 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] (*animittalakṣaṇa*); they are eternally empty of self nature (*svabhāvalakṣaṇa*). But people have hallucinations (*abhiprāya*) 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 (*āvaraṇa*), the characteristic of dharmas (*lakṣaṇadharmā*) 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 (*āryavarṇitadāna*); mundane generosity is the generosity disapproved of by the āryas (*āryāvarṇitadāna*).

Moreover, pure (*viśuddha*) generosity free of stains (*vimala*) and conforming to the true nature (*bhūtalakṣaṇa*) of dharmas is the generosity approved of by the āryas; the impure (*aviśuddha*) generosity, mixed with fetters (*samyojana*), errors (*viparyāsa*) and obstinacy (*cittasaṅgha*) is the generosity disapproved of by the āryas.

Finally, the generosity associated with the knowledge of the true nature (*bhūtalakṣaṇaprajñā*) 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 (*bhūtalakṣaṇa*) of dharmas, but only for the purpose of escaping from birth (*jāti*), old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*), this is the generosity of the śrāvakas. When one gives for all beings or again in order to know the true nature of dharmas, this is the generosity of the Buddhas or bodhisattvas.

When one is incapable of fulfilling (*paripūrṇa*) all the qualities (*guṇa*) [required for true generosity] but one is seeking to obtain a small portion of them, this is generosity of the śrāvakas. When one wishes to fulfill all the qualities, this is generosity of the Buddhas or bodhisattvas.

When one gives out of fear of old age, sickness and death, this is generosity of the śrāvakas; when one gives to acquire buddhahood, to convert beings and without fear of old age, sickness and death, this is generosity of the Buddhas or bodhisattvas.⁷⁷ At this point, the story of the *P'ou sa pen cheng king* (Bodhisattvajātakasūtra) should be told.

⁷⁶ One of the four errors (*viparyāsa*) consists precisely of taking as self that which is not the self (*anattani attā ti vipallāso*); cf. *Āṅguttara*, 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 sumptuous alms of Velāma*].⁷⁸ - The *A p'o t'o na king* (Avadānasūtra) tells the following: Once in Jambudvīpa, there was a king named *P'o sa p'o* (Vāsava); at the same time, there was a brahmin-

⁷⁸ The sumptuous alms of Velāma to which the Mppś will return later (k. 33, p. 304c22-24) are described in the *Velāmasutta* of the *Āṅguttara*, IV, p. 392-396 (tr. Hare, *Gradual Sayings*, IV, p. 262-265), of which there are five Chinese versions: two of these versions have been incorporated into the collections of the Tchong a han, T 26, no. 155, k. 39, p. 677a-678a, and the Tseng yi a han, T 125, k. 19, p. 644b-645a respectively; the other three have been the object of separate translations, entitled *San kouei wonkiaï ts'eu sin yen ti king* (T 72), *Siu ta king* (T 73) and *Tchang tchö che pao king* (T 74) respectively. – The same sūtra, scarcely modified, has been incorporated into the *Lieou tou tsï king*, T 152, no. 17, k. 3, p. 12a-b (tr. Chavannes, *Contes*, I, p. 65-68). – The story of Velāma is told in detail in the *Manoratha*, IV, p. 180-183: son of a chaplain (*purohita*) of Benares, he accompanied the crown prince to the university of Takṣaśilā, where he pursued the course of a famous master. Having in turn become teacher, he had 84,000 crown princes among his students. Having returned to Benares, he became the king's chaplain. Each year, the 84,000 princes went to Benares to greet the king. The people grumbled about their expensive visits and, at the king's request, Velāma assigned a province to each of the 84,000 princes, who then lived each off their own domain. The *Manoratha* does not mention the name of the king of whom Velāma was the chaplain; according to the Mppś, he was called Vāsava, a name well known in early legends (cf. *Divyāvadhāna*, p. 62 seq.; T 152, k. 8, p. 48a; T 184, k. 1, p. 461; T 190, k. 3, p. 664a; T 1428, k. 31, p. 782a; T 1448, k. 6, p. 25b). – References to Velāma or to the *Velāmasūtra* occur in the texts: *Jātaka*, I, p. 228; *Saumaṅgala*, I, p. 234; *Papañca*, I, p. 135; *Manoratha*, I, p. 56; *Khuddhakapāta* Comm., p. 222; *Vibhaṅga* Comm. p. 414; *Karmavibhaṅga* Comm., ed. Lévi, p. 163; *P'i p'o cha*, T 1545, k. 32, p. 165a4; k. 130, p. 678a23. Finally, there are also the *Vailamikadānas* in the inscriptions of *Nagarunikoṇḍa*: cf. J. Ph. Vogel, *Prakrit Inscriptions from a Buddhist site at Nagajunikoṇḍa*, EI, XX, 1, p. 33.

The *Velāmasutta* is easy to interpret: In one of his earlier existences, Śākyamuni was the brahmin Velāma (*ahaṃ tena samayena Velāma brāhmaṇa ahoṣiṃ*): he made sumptuous gifts; but when he gave alms, there was nobody worthy of receiving this gift; there was nobody to sanctify this gift (*tasmīṃ na koci dakkhiṇeyyo ahoṣi, na taṃ koci dakkhiṇaṃ visodheti*). Now the magnitude of the merit inherent in the gift depends not only on the qualities of the donor or the importance of the object given but also on the excellence of the “field of merit”, i.e., the recipient (cf. *Kośa*, IV, p. 234). The alms of Velāma were not very fruitful because there was nobody worthy to receive them. And the Buddha himself, in the *Velāmasutta*, established the conditions which would have made Velāma's alms fruitful: “If Velāma had fed a single person endowed with right view, his generosity would have been fruitful”, etc.; the best gift would have been to nourish a tathāgata-arhat-samyaksambuddha and to take refuge in him.

We must interpret the story of Velāma, such as it is told by the Mppś, differently. The bodhisattva Velāma, who was one day to become the Buddha Śākyamuni, in order to accomplish generosity truly worthy of a bodhisattva, would have to fulfill two conditions: *i*) he would have to give for the benefit of beings and from compassion for them; *ii*) he would have to give in view of attaining buddhahood one day. From the start, he fulfilled the second condition for, as he will explain to a brahmin magically created by the Śuddhāvasika gods, it is not in order to become a cakravartin king, an Indra or a Brahmā that he made gifts, but in order to attain buddhahood some day. As for the first condition, Velāma did not fulfill it immediately: when he had prepared his gifts, he wanted to distribute them to an assembly of brahmins because, he thought, “they were worthy of receiving his respects.” Now, only a Buddha or a future Buddha was worthy to receive them. Velāma understood when he tried to transfer the ownership of all his goods to the brahmins by a symbolic act customary in India which consists of emptying water from a golden basin (*suvarṇabhṛṅgāra*) held in the right hand of the donor onto the hands of the recipient. Velāma

bodhisattva named *Wei lo ma* (Velāma): he was the king's teacher (*śāstri*) and he taught him to follow the rule of the noble chakravartin kings.

Velāma, who was immensely rich (*dhana*) and whose treasury was full, thought one day: "People call me noble, my wealth is immense; for the benefit of beings (*sattvārthakriyā*) now is the time to make great gifts. Wealth and nobility are pleasant things, but everything is impermanent (*anitya*). The common [victim] of the five classes⁷⁹ causes the human mind to be scattered, to run wild, without ever staying steady, like a monkey (*markaṭa*) that cannot be still in one place for an instant⁸⁰; a person's life passes and disappears like a flash of lightning; the human body is perishable (*anitya*); it is the reservoir of all the sufferings. This is why it is necessary to practice generosity."

Having thought thus, he opened his hands and proclaimed everywhere, to all the brahmins and all the monks (*pravrajita*) in Jambudvīpa: "I would like all of you to condescend to come to my house; I would like to spread out fine gifts." For twelve years, he distributed floods of cream (*dadhi*), mountains of grain (*yava*) and waves of oil (*taila*); garments (*vastra*), food (*āhāra*), seats (*śayanāsana*) and medicines (*bhaisajya*), all of which were excellent. At the end of twelve years, he set out to make great gifts: 84,000 white elephants (*pāṇḍarahastin*) with [142c] armor of rhinoceros skin (*gaṇḍavarman*) and golden ornaments (*suvarṇālamkāra*), with great golden banners (*suvarṇadvaja*) covered with jewels and a necklace made of the four jewels (*ratnacatuṣkālankāra*); 84,000 horses (*aśva*), also with armor of rhinoceros skin, golden ornaments and a necklace made of the four jewels; 84,000 chariots (*ratha*) adorned with gold (*suvarṇa*), silver (*rūpya*), beryl (*vaidūrya*) and crystal (*sphuṭika*), covered with lion skins, tiger skins and leopard skins (*siṃhavyāghradvīpicarmaparivāra*), provided with magnificent hangings

was unable to do it; first, the water held back by the Śuddhāvāsika gods refused to flow; then, when Velāma had thrown it up in the air, instead of falling down onto the hands of the brahmins, it poured down into Velāma's own left hand, thus proving he alone was worthy of receiving such sumptuous gifts and thereby announcing that he would one day become Buddha. The water having thus given him a sort of prediction (*vyākaraṇa*), Velāma understood that the brahmin assembly "was incapable of receiving his gifts." Thus it was no longer out of esteem for this assembly but "out of compassion that he made the gifts that he had prepared." Velāma thus fulfilled the first condition of the generosity of the bodhisattva, namely, giving out of compassion, with the view of the welfare of beings.

⁷⁹ The characters *Wou kia so kong*, which literally mean 'the entire five classes', probably translate the Sanskrit compound *pañcasādhāraṇa* 'the community of the five'. The expression indicates the collection of wealth of the world envied by the five classes of beings which the Mppś will mention below at k. 13, p. 156c2-3: the king (*rājan*), thieves (*caura*), fire (*agni*), water (*udaka*) and the prodigal heir (*apriyadāyāda*). This may be compared with a text in Aṅguttara, III, p. 259 which has no correspondent in the Chinese sources: *Pañc'ime bhikkhave bhogasū. Katame pañca? Agghisādhāraṇā bhogā, udakasādhāraṇā bhogā, vājasādhāraṇā bhogā, corasāddhāraṇā bhogā, appiyehi dāyādehi sādāraṇā bhogā*: "There are, O monks, five drawbacks to wealth. What are these five? Wealth is exposed to fire, to water, to the king, to robbers and to bad heirs." See also the *Aputtakasutta* of the Saṃyutta, I, p. 90, where it is said that if wealth is not used well, kings seize it (*rājana vā haranti*), thieves steal it (*corā vā haranti*), fire burns it (*aggi vā dahati*), water carries it away (*udakaṃ vā vahati*) or bad heirs waste it (*appiyā vā dāyāddā haranti*). – The Bodhisattvabhūmi, p. 140, speaks of the protection assured to beings against various dangers: *vividheybhyaś ca siṃhavyāghrarājacorodakāgnyādikebhyo vicitrebhyo bhayasthānebhyaḥ sattvānām āraṅka*.

⁸⁰ The distractions of the mind are often compared to the gamboling of a monkey; cf. Treatise, I, p. 489F.

(*parivāra*) of white linen (*pāṇḍukambala*) and other varied ornaments; 84,000 palanquins (*paryāṅka*) with ribbons of various colors (*miśravarañajāla*) and all kinds of rugs (*āṣṭaraṇa*), soft and fine, as ornaments; cushions of red silk (*lohitapadhāna*) were placed at both ends of the palanquins, cloths and precious garments were also piled there; 84,000 golden vases filled with silver (*suvarṇapātrārūpyapūrṇa*); 84,000 silver vases filled with gold (*rūpyapātra suvarṇapūrṇa*); 84,000 vases of beryl filled with crystal (*vaidūryapātra sphaṭikapūrṇa*); 84,000 crystal vases filled with beryl (*sphaṭikapātra vaidūryapūrṇa*); 84,000 cows (*dhenu*) giving a bucketful of milk at one milking (*kāṃsyopadohana*), 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 (*āmuktamaṇiratnakuṇḍala*).⁸¹ This is a summary of [the great gifts made by Velāma]; the details could not be described. Simultaneously, king

⁸¹ Part of this description is directly taken from the *Velāmasutta* of the *Aṅguttara*, IV, p. 393-394: *So evarūpaṃ dānaṃ adāsi mahādānaṃ: caturāsīti suvaṇṇapātisahassāni adāsi rūpiyapūrāni, caturāsīti rūpiyapātisahassāni adāsi suvaṇṇpūrāni, caturāsīti kaṃsapātisahassāni adāsīhiraṇṇpūrāni, caturāsīti hatthisahassāni adāsi sovaṇṇālaṃkāraṇi sovaṇṇadhajāni hemajālasaṅchannāni, caturāsīti rathasahassāni adāsi sīhacamma-parivārāni vyagghacamma-parivārāni dīpicamma-parivārāni paṇḍukambala-parivārāni sovaṇṇālaṃkāraṇi sovaṇṇadhajāni hemajālasaṅchannāni, caturāsīti dhenusahassāni adāsi dukūlasathanāni kaṃsūpadhmarāṇāni (to be corrected to kaṃsupadohanāni, according to all the Chinese versions), caturāsīti kañṇāsahassāni adāsi āmuktamaṇikuṇḍalāyo, caturāsīti pallaṅkasahassāni adāsi gonakathatāni paṭīkatthātāni paṭālikatthātāni kadālimigapavarapaccattharaṇāni sa-uttaracchādāni ubhatolohitakūpadhānāni, caturāsīti vatthakoṭīśahassāni adāsi khomasukhumānaṃ koseyyasukhumānaṃ kambalasukhumānaṃ kappāsikasukhumānaṃ; ko pana cādo annassa pānassa khajjassa leyyassa peyyassa najjo mañṇe vissandati.*

“He made the following great gifts: 84,000 golden vases filled with silver, 84,000 silver vases filled with gold; 84,000 bronze vases filled with precious metal; 84,000 elephants with golden ornaments, golden banners and covered with golden ribbons; 84,000 chariots with coverings of lion, tiger and leopard skins, with coverings of white wool, with golden ornaments, golden banners and hangings of gold thread; 84,000 cows with tethers (?) of jute fiber, giving a full bronze bucket of milk; 84,000 young maidens adorned with rings of precious pearls; 84,000 palanquins laden with long fleecy covers of white wool embroidered with flowers, with carpets and magnificent antelope skins, screened at the top and with red cushions at each end of the palanquin; 84,000 measures of fine linen, fine silk, fine wool and fine cotton, to say nothing of the food and drink, snacks and candies, solid and liquid, which flowed like rivers!”

[Note: In the translation of the epithet *kaṃsūpadhāreṇa*, applied to the milk-cows, I [Lamotte] have departed from Buddhaghosa’s interpretation: *rajatamayakhīrapaṭicchaka* “having milk-buckets made of silver” and the translations proposed by T. W. Rhys-Davids (*Dialogues*, II, p. 221): “with horns tipped with bronze”, Nyanatiloka (*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 *kaṃsūpadohana* “giving a full bucket of milk at one time”, proposed by H. Kern, *Toevoegselen op ‘t Woordenboek 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; Saṃyutta, III, p. 144-145; Aṅguttara, IV, p. 94. The description of the palanquins occurs even in the Sanskrit *Sukhāvātvyūha*, § 41, but in a very corrupted form.]

Vāsava (read *P'o sa p'o*) and the 84,000 minor kings, together with the ministers (*amātya*), the people, soldiers and merchants, each offered a hundred thousand gold pieces.

When Velāma had made the usual offering (*dharmayajñā*)⁸² and prepared these gifts, *Che t'i p'o na min* (Śakra devānām 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 (*śuddhāvāsadeva*), 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 (*anukampā*) for beings,
And in view of attaining buddhahood.

Then the gods had this thought: “We will block up his golden vase (*suvarṇabhṛṅgāra*) in such a way that the water cannot flow out of it. Why? Although there is a donor (*dāyaka*) here [namely, Velāma], there is no field of merit (*puṇyakṣetra*) [i.e., an individual worthy of receiving his gifts].”⁸³

Then king *Mo* (Māra) said to the Śuddhavāsika gods: “But all the brahmins [invited here by Velāma to receive his gifts] have all gone forth from home (*pravrajita*), observe the pure precepts (*śīlaśuddhi*) and have entered the Path (*marga*). How can you say that they are not a field of merit?” The Śuddhavasika gods said: “The bodhisattva [Velāma] is giving gifts with the view of obtaining buddhahood, whereas all these men are [blinded] by wrong views (*mithyadr̥ṣṭi*). 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 Śuddhavasika gods created, by metamorphosis (*nirmāṇa*), a brahmin carrying a golden vase (*suvarṇabhṛṅgāra*) and holding a golden rod (*suvarṇadaṇḍa*) who approached the bodhisattva Velāma and said: “What benefits do you hope to obtain by means of these great gifts, by renouncing [143a] things that are difficult to give up? Do you want to become a noble cakravartin king, possessing seven jewels, a thousand sons and ruling the four continents (*cāturdvīpaka*)?” The bodhisattva answered that he was not seeking that. – “Are you seeking to become *Che t'i p'o na min* (Śakra devānām indra), the husband of eight

⁸² Velāma’s alms are often designated by the name ‘the great sacrifice of Velāma’ (*Velāmamahāyāñña*).

⁸³ The brahmins to whom Velāma’s generosity was addressed were a bad field of merit because they did not practice the eightfold Path of nirvāṇa. Cf. Aṅguttara, IV, p. 237: *Idha bhikkhave samaṇabrāhmaṇā micchādiutthikā honti micchāsāṅkappā micchāvācā micchākammantā micchāvMayāmā micchāsātino micchāsamādhino. Evaṃ aṭṭhaṅgasamānāgatesu bhikkhave samaṇabrāhmaṇesu dānaṃ na mahāphalaṃ hoti na mahānisamsaṃ na mahājutikaṃ na mahāvippāraṃ.*

thousand *nayuta* of goddesses (*devī*)?” Velāma answered no. – “Do you want to become king of the six classes of gods of the desire realm (*kāmadhātudeva*)?”⁸⁴ – Velāma replied no. – “Do you want to become Brahmādevarāja who rules the trisāhasramahāsāhasralokadhātu and who is the grandfather of beings (*sattvapitāmaha*)?” Velāma again answered no. – “Then what do you want to become?” 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 (*nirmitabhṛāmana*) answered: “Master of generosity (*dānapati*), buddhahood is difficult (*durlabha*) to attain and demands great hardships (*ārta*). Your mind is soft (*mṛduka*), accustomed to pleasure, and is certainly not capable of aspiring to that state. As I said before, the states of noble cakravartin king, of Śakra devānām indra, of king of the six classes of Kāmadhātudeva and of Brahmādevarāja are easy to obtain. It’s not necessary to seek buddhahood.” The bodhisattva answered: “Listen then to my fully considered oath (*ekacittapraṇidhi*):

Even if a wheel of burning iron (*uṣṇāyaścakra*)⁸⁵
 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.

⁸⁴ Māra is king of the Paranirmitavaśavartins and consequently the head of the six classes of gods of the desire realm; cf. above, Treatise, I, p. 340F, 695F.

⁸⁵ A well-known punishment which Maitrakanyaka (Maitrayajña) once saw in front of him, himself becoming the victim of it; cf. Divyāvadā, p. 604; Avadānaśataka, I, p. 202; Karmavibhaṅga, p. 53. Here is the description of the punishment in the Avadānaśataka, I. c.; *puruṣaṃ mahāpramāṇaṃ mūrdhni cāsyāyomayam cakraṃ bhramaty ādīptaṃ pradīptaṃ samprajvalitam ekajvālībhūtaṃ, tasyaśiraso yat pūyaṣoṇitaṃ pragharati so ‘syāhāraḥ*: “Maitrakanyaka saw a tall man on whose head a red-hot iron wheel, all aflame, was spinning; the pus and blood flowing onto this man’s head constituted his food.” – See also Chavannes, *Contes*, I, p. 135; III, p. 11. The punishment is represented on the frescos of Chinese Turkestan (cf. Waldschmidt, *Gandhara ...*, pl. 32b, 33b).

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 (*virya*) is great,
Your have compassion for all beings.
Your wisdom (*prajñā*) is free of hindrances (*āvaraṇa*)
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 (*brāhmaṇasthavira*) [of all those who had been invited] and, with his golden vase (*suvarṇabhṛṅgāra*), wanted to pour the water over him [meaning to transfer full ownership over all the benefits that he was distributing to the brahmin by means of this libation,]⁸⁶; but the water was blocked and did not flow out. The crowd was astonished: “All kinds of great gifts have been prepared and the virtues of the patron (*dānapati*) are also great. Then why does not the water flow out?” The bodhisattva said: “It is not their fault. Was not my mind impure (*avisuddha*)? Have I not kept something back that I should have given? Why is this happening to me?” He consulted the treatises on sacrifice (*yajñasūtra*) and the sixteen volumes [and he saw] that his purity (*viśuddhi*) was faultless. Then the gods said to the bodhisattva: “Don’t worry: there is nothing that you have [143b] not planned for. The fault is with these bad impure brahmins [whom you wished to gratify].” Then the gods spoke this stanza:

In men, the net of wrong views (*mithyādrṣṭijāla*)
And passions (*kleśha*) have destroyed right knowledge (*samyagjñāna*).
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.

⁸⁶ In order to make the transfer irrevocable, the donor pours a little water over the hands of the receiver (cf. Jolly, *Recht und Sitte*, p. 112). See, e.g., the gift of the Jetavana in Nidānakathā, p. 93: *Anāthapiṇḍiko... suvaṇṇabhīṅkāraṃ ādāya Dasabalassa hatthe udakaṃ pāte tvā “imaṃ Jetavanavihāraṃ āgatānāgatassa cātuddisassa buddhapramukhassa saṃghassa dammūti” adāsi*; - the gift of the Veṇuvana in Vinaya, I, p. 39: *Atha kho rājā Māgado Seniyo Bimbisāro sovaṇṇamayam bhīṅkāraṃ gahetvā bhagavato oṇjesi “etāhaṃ bhante Veḷuvanaṃ uyyānaṃ buddhapamukhassa bhikkhusaṃghassa dammūti”*; - the gift of his wife by Ugra in Aṅguttara, IV, p. 210: *Atha khvāhaṃ taṃ purisaṃ pakkosātevā vāmena hattena pajāpatiṃ gahetvā dakkhiṇena hatthena bhīṅgāraṃ gahetvā tassa purissassa oṇjesiṃ*. – Lacking the golden vase, Viśvaṃtara used a gourd to give his two children to a brahmin; cf. Jātakamālā, p. 62: *Bodhisattvo... ‘bhiprasārīte brāhmaṇasya pāṇau kamaṇḍalum āvarijjāyāṃ āsa, tasya yatnānurodhena papātāmbu kamaṇḍaloḥ*. – The vase that serves to accomplish the ritual of aspersion is often represented on Buddhist monuments; cf. Foucher, *Art Gréco-bouddhique*, I, p. 474, 475, 487, 491.

At that moment, the six classes of gods of the realm of desire (*kāmadhātudeva*) 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 marvelous 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 (*praṇidhi*) 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.⁸⁷

⁸⁷ In the Manoratha, IV, p. 183, there is no fictive brahmin and things happen in a more simple way: *Velāmo sabbālaṃkārahūsito dānavīmaṃsanatthāya phalikavaṇṇassa udakassa suvaṇṇabhīṅgāraṃ pūretvā “imasmiṃ loke sace imaṃ paṭiggahetuṃ yuttarūpā dakkhiṇeyyā puggalā atthi, idaṃ udakaṃ nikkhamitvā paṭhaviṃ gaṇhātu; sace n’ atthi, evam eva tiṭṭhatū” ‘ti saccakiriyaṃ katvā bhīṅgāraṃ adhomukham akāsi. Udakaṃ dhammakarakena gahitaṃ viya ahoṣi. Bodhisatto “suñño vata bho Jambudīpo, ekapuggalo pi dakkhiṇaṃ paṭiggahetuṃ yuttarūpo n’atthi” ‘ti vipaṭisāraṃ akatvā “sace dāyakaṃ vsenāyaṃ dakkhiṇā visujjhissati, udakaṃ nikkhamitvā paṭhaviṃ gaṇhātu” ‘ti contesi. Phalikavaṇṇasādisaṃ udakaṃ nikkhamitvā paṭhaviṃ gaṇhi. Idāni dānaṃ dassāmī ti... divase divase dānaṃ dīyati... Dāne dīyamāne yeva sattavassāni sattamāsā atikantā.*

Tr.: “Velāma, clothed in all his adornments, wished to test his generosity: having 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.”

Seeing this wonder, king Vāsava felt great respect (*arcanā, satkāra*) and spoke this stanza:

Great master of brahmins
Water the color of pure beryl (*vaiḍūrya*)
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 (*traiḍhātukapunya*);
They are for [the benefit] of all beings
And in order to seek for Buddhahood.

When he had said this, the great earth (*mahāpṛthivī*), the mountains (*parvata*), the rivers (*nadī*) and the trees (*vṛkṣa*) trembled in six different ways (*ṣāḍvikāram akampanta*).⁸⁸

At the beginning, Velāma had given alms to the assembly [of brahmins] with the idea that they were worthy of receiving his homage (*pūjā*); 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

Jātakas and avadānas of this type relating to all kinds of gifts could be cited at length here. Those are outer gifts (*bāhyadāna*), but what are inner gifts (*ādhyātmikadāna*)?⁹⁰

4. Inner generosity

Inner generosity consists of giving one's life (*āyus*) to others without any regret, as is told in the Jātakas and Avadānas.

⁸⁸ On this sixfold trembling of the earth, see above, Traité, I, p. 473-474F.

⁸⁹ See the interpretation proposed above, p. 679F, note.

⁹⁰ Outer and inner gifts are defined in Bodh. bhūmi, p. 114-115: *tatra sarvadānaṃ katamat. sarvam ucyate samāsato dvididhaṃ deyavastu. ādhyātmikaṃ ca bāhyaṃ ca. tatr' ā majjñāḥ svadehparityāgo bodhisattvasya kevalādhyātmikavastuparityāga ity ucyate. yat punar bodhisattvo vāṃtaśijīvināṃ sattvānām arthe bhuktvā bhuktvā annapānaṃ vāmati tat saṃsṛṣṭam ādhyātmikabāhyavastudānaṃ bodhisattvasyety ucyate. etad yathoktaṃ sthāpayitvā pariśiṣṭadeyavastuparityāga bāhyadeyavastuparityāga evety ucyate.*

1. [The king who set fire to his body so as to hear a Buddhist stanza].⁹¹ – The Buddha Śākyamuni

⁹¹ Condensation of a long jātaḱa told in detail by the Ta feng pien fo pao ngen king, T 156, k. 2, p. 131c-132b: A cakravartin king, whose name is not given, met a brahmin in a small frontier kingdom who knew the well-known stanza summarizing the Buddha's teaching: *anityā bata saṃskārā utpādayayadharmiṇaḥ, utpadya hi nirudhyante teṣāṃ vyutpaśamaḥ sukham* (cf. Dīgha, II, p. 157; Saṃyutta, I, p. 6, 158, 200; II, p. 193; Theragāthā, no. 1159; Jātaka, I, p. 392; Visuddhimagga, p. 527; a stanza endlessly reproduced in Buddhist inscriptions: cf. E.I., IV, p. 64). To obtain this stanza from the brahmin, the king had the upper part of his body cut in a thousand places by a caṇḁāla, the wounds filled with oil with cotton wicks inserted in them. When the brahmin had revealed the second part of the stanza, the king set fire to these wicks. Then, in the presence of Indra, he testified that his sacrifice had no other purpose than to obtain supreme complete enlightenment. He said: "If I speak the truth, may my blood turn into milk and may my wounds be healed." Immediately, the desired miracle was accomplished and Indra announced to the king that before long he would be Buddha. – The same jātaḱa with a few variations occurs in the P'ou sa pen hing king, T 155, k. 1, p. 112c-113c; Hien yu king, T 202, k. 1, p. 349b-350a (repeated in King liu yi siang, T 2121, k. 25, p. 136b-c): The king called *Tou chō na sie li* (in T 155), or *K'ien chō ni p'o li* (in T 202) – perhaps Kāñcanaśrī – cut a thousand lamps into his own body in order to obtain from the brahmin *Lao tou tch'a* (*Raudrākṣa*) another famous stanza: *sarve kṣayāntā nicayāḥ patanānatāḥ samucchrayāḥ, saṃyogā viprayogāntā maraṇāntaṃ hi jīvitam* (cf. Sanskrit Udānavarga, I, 22, ed. Chakravarti, p. 4; Nettip., p. 146; Mahāvastu, III, p. 152, 183; Divya, p. 27, 100, 486; JA, Jan.-Mar. 1932, p. 29).

Buddhists have always loved the stanzas: in the Greater Vehicle, the greatest rewards have been promised to the sons and daughters of good family who learn, repeat, understand or explain to others even one four-lined stanza taken from the Prajñāpāramitā (Vajracchedikā, p. 46: *itaḥ Prajñāpāramitāyā dharmaparyāyād antaśaś catuṣpādikāṃ api gāthāṃ udgrhya dhārayed uddeśayed vacayet paryavāpnuyāt parebhyas ca vistareṇa saṃprakāśayet*).

A whole series of exploits accomplished by the future Buddha in order to obtain one stanza could be cited: we limit ourselves to mention several: -Ta tch'eng pen cheng sin ti kouan king, T 159, k. 1, p. 194a; Ta pan nie p'an king, T 374, k. 14, p. 449b-451b; T 375, k. 13, p. 691b-693b; King liu yi siang, t 2121, k. 9, p. 43a-c: A young brahmin, practicing austerities on Mount Himavat, strongly wished to know the Buddhist doctrine. Wanting to test the sincerity of his wish, Indra appeared to him in the form of a hideous rākṣasa and recited the first part of the stanza to him: *anityā bata saṃskārāḥ*. The brahmin, enchanted, requested the second part, but the rākṣasa, before continuing, demanded that the brahmin give him his body as food. The brahmin agreed and after the second part of the stanza had been recited to him, he climbed up into a tree and threw himself down at the feet of the rākṣasa, but the latter, resuming his form as Indra, caught him in his fall and paid homage to him. Hiuan Tsang who summarizes this exploit (T 2087, k. 3, p. 882c24) locates it 400 li south of *Mong kie li* (Maṅgalapura), on the mountain *Hi lo* (Ham, 2500 m. high, in Buner. The jātaḱa is depicted on the Formosan pagodas (cf. Ecke-Demiéville, *Twin Pagodas*, p. 42 and pl. 32. 1) and on the Tamamushi altar.

- P'ou sa pen hing king, T 155, k. 2, p. 119b15-16; Hien yu king, T 202, k. 1, p. 350a-b; King liu yi siang, T 2121, k. 25, p. 136c-137a: King *P'i leng kie li* drove a thousand nails into his body to obtain from the brahmin Raudrāka the Buddhist stanza: *anityā bata saṃskārāḥ*.

- Avadānaśataka, no. 35, I, p. 187-193 (tr. Feer, p. 128-131); Suan tsi po yuan king, T 200, no. 34, k. 4, p. 218c-219b; Dvāviṃśatyavadāna, ch. 23; Hien yu king, T 202, k. 1, p. 349a-b; King liu yi siang, T 2121, k. 25p. 140a-b: The king of Benares, Surūpa (variant Kurūpa) offered his son, his wife and his own body as food to Śakra transformed into a yakṣa, in order to hear the stanza: *priyebhyo jāyate śokaḥ, priyebhyo jāyate bhayam; priyebhyo*

was once a bodhisattva. At one time when he was [143c] the king of a great country, there was neither Buddha nor Dharma nor Saṃgha of monks. Having gone forth four times to seek the Buddhist Dharma, the king understood that he would not find it. A brahmin said to the king: “I know a stanza of the Buddha (*buddhagāthā*); if you pay homage (*pūjā*) to me, I will give it to you.” The king asked: “What homage do you want?” The brahmin replied: “If you give the upper part of your body (*pūrvakāya*) and cut the flesh into the shape of a wick (*dīpavarti*) and pay homage to me with it, I will surely give you [the stanza].” The king said to himself: “My body is fragile and impure; from one lifetime to the next, it experiences innumerable sufferings. On the other hand, the Buddhist Dharma is a rare thing (*adbhuta*); today when I am beginning to be able to use it, why should I regret its loss?” Having thought thus, he called on outcaste (*caṇḍāla*) who cut the upper part of his body, made a wick out of it, bound his flesh with white cotton and poured oil (*taila*) over it. At once the [king’s] body burst into flame and [the brahmin] gave him the stanza.

2. [*Jātaka of the Pigeon*].⁹² – The Buddha was once a pigeon (*kapota*) living in the Snow Mountains (*himālaya*). On stormy day, a man lost his way; miserable (*daridra*) and exhausted (*ārta*), hunger (*bubhukṣā*) and cold (*śīta*) had brought him to his last moments (*muhūrta*). Seeing this man, the pigeon

vipramuktānāṃ nāsti śokaḥ, kuto bhayam (cf. Dhammapada, v. 212; Av. śataka, I, p. 191). – According to the Mahāvastu, II, p. 225-257, the same (?) Surūpa, head of a herd of antelope, gave up his own body to Śakra disguised as a hunter for the price of the gāthā: *sataṃ pādarajaḥ śreyo na giri kāñcanāmayam; so rajo śokahānāya sa giri śokavardhanaḥ*.

- Avadānaśataka, np. 38, I, p. 213-222 (tr. Feer, p. 142-138); Suan tsi po yuan king, T 200, no. 35, k. 4, p. 219b-220b: The son of Brahmadata, king of Benares, Dharmagaṇeśin or Subhaṣitagavaśin, threw himself into blazing coals to hear from the mouth of Śakra, disguised as Guhyaka, the stanza: *dharmam caret sucaritam nainam duścaritam caret; dharmācārī sukham śete asmim loke paratra ca* (cf. Dhammapada, v. 169; Av. śataka, I, p. 220).

- King liu yi siang, T 2121, k. 8, p. 41b-c, which refers to P’ou sa kiue ting king, ch. 1: The bodhisattva *Chan sin* learned that a woman from the east kept the memory of half of a Buddhist stanza once preached by a Buddha. He went out to seek her and having miraculously crossed a vast morass, he discovered at the back of a cave near the city of *Chan tchou* (Supratistita) an ugly woman who agreed to recite the beginning of the stanza: *sabbapāpassa akaraṇam kusalassa upasampadā, sacittapariyodapanam eta Buddhāna sāsasam* (cf. Digha, II, p. 49; Dhammapada, v. 183; Nettipakaraṇa, p. 43, etc.)

- Ling liu yi siang, T 2121, k. 3, p. 42c-43a: A man living at the foot of a precipice knew a Buddhist stanza. The bodhisattva *Lo fa* (Dharmatrata), in exchange for this stanza, promised him his golden cloak and his pearl necklace and, to prove the sincerity of his intention, had no hesitation in throwing himself over the precipice. The Cāturmahārājika devas caught him in his fall.

- Below, T 1509, k. 16, p. 178c: A bodhisattva, whose name varies according to the sources, used his skin as parchment, one of his bones as brush and his blood as ink to write the stanza: *dharmam caret sucaritam*.

- Tsa pao tsang king, T 203, no. 49, k. 4, p. 469c-470a (tr. Chavannes, *Contes*, III, p. 43-46): The Buddha himself shows how much he appreciated the value of one stanza: four brothers having given him offerings, he teaches each of them a phrase incomplete in itself; but by joining these four phrases, the brothers succeeded in reconstructing the Buddhist creed: *anityā bata saṃskara*.

⁹² This jātaka is repeated in King liu yi siang, T 2121, k. 48, p. 254b.

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 (*śīras*), his eyes (*nayana*), his marrow (*majjā*) and his skull (*mastaka*) to beings.⁹³ It would be necessary to list fully the various Jātakas and Avadānasūtras here. All of that is called inner generosity. The immensity of these inner (*ādhyātmika*) and outer (*bāhya*) gifts is the nature of generosity.

⁹³ See references in *Traité*, I, p. 143F, n. 1.

CHAPTER XX: THE VIRTUE OF GENEROSITY AND GENEROSITY OF THE DHARMA (p. 692F)

I. GENEROSITY OF THE DHARMA⁹⁴

Question. - What is meant by generosity of the Dharma (*dharmadāna*)?

Answer. - Here are various opinions:

1. All speech well-spoken (*subhāṣita*), all useful (*arthasahita*) speech constitutes generosity of the Dharma.
2. Generosity of the Dharma consists of preaching the Holy Dharma (*saddharma*) explained by the Buddha (*buddhakaṅṭhokta*) to people.
3. Generosity of the Dharma consists of teaching people the threefold Dharma: 1) the *Sieou tou lou* (Sūtra); 2) the *P'i ni* (Vinaya); 3) the *A p'i t'an* (Abhidharma).
4. Generosity of the Dharma consists of teaching people the four Baskets of the Dharma (*dharmapiṭaka*): 1) the *Sieou tou lou tsang* (Sūtrapiṭaka); 2) the *P'i ni tsang* (Vinayapiṭaka); 3) the *A p'i t'an tsang* (Abhidharmapiṭaka); 4) the *Tsa tsang* (Saṃyuktapiṭaka).⁹⁵
5. Generosity of the Dharma consists of teaching in brief form the twofold Dharma: 1) the śrāvaka Dharma; 2) the Mahāyāna Dharma.

⁹⁴ The distinction between material (*āmiṣadāna*) generosity and generosity of the Dharma (*dharmadāna*) is of canonical origin: cf. Aṅguttara, I, p. 91; Itivuttaka, p. 98; Tseng yi a han, T 125, k. 7, p. 577b. To these two types of generosity, the Mahāyāna treatises, especially those of the Vijñānavādin school, add a third, namely, the generosity of safety (*abhayaḍāna*): cf. Dharmasaṃgraha, chap. CV; Saṃdhinirmocana, IX, § 12; Saṃgraha, p. 190-191; Abhidharmasaṃmuccayavyākhyā, T 1606, k. 12, p. 749c; Siddhi, p. 620; Bodh. Bhūmi, p. 133: *āmiṣadānaṃ dharmadānaṃ abhayaḍānaṃ ca samāsataḥ ihāmutrasukhaṃ āmiṣadānaṃ dharmadānaṃ abhayaḍānaṃ casamāsataḥihāmutrasukhaṃ dānaṃ sattvānāṃ veditavyaṃ.. tat punar āmihadānaṃ praṇītaṃ śucikalpitaṃ vinīya mātsaryamalaṃ saṃnidhimalaṃ ca dadāti. tatra mātsaryamalavinayaḥ cittāgrahaparityāgāta, saṃnidhimalavinayo bhogāgrahaparityāgād veditavyaḥ, abhayaḍānaṃ siṃhavyāgragrāharājachorodakādibhayapartirānatayā veditavyaḥ. dharmadānaṃ aviparītadharmadeśanā nyāyopadeśaḥ śikṣāpadasamādāpanatā ca; Madhyāntavibhāga, p. 206-207: *pūjānuagrahakāṅkṣhayā bāhyādhyātмикavsatuniravadayāt pratyupakāravipākādinirapekṣo yayā cetanayā parityajati kāyavākkarmaṇā ca pratipādayatīdaṃ bodhisattvasyāmiṣadānaṃ... sattvānupaghātakānām ājīvaśāstrakalānīpuṇānām karuṇāpūrvakānām upadeśaḥ sugatimokṣamārgopadeśaś ca dharmadānaṃ... rājacauradāyadavyālādibhir āghrātānām tebhyo vimokṣaṇam abhayaḍānaṃ.**

⁹⁵ The question has already been raised (*Traité*, I, p. 596F) of the four Dharmapiṭakas; on the fourth “the Mixed Basket”, see Przulski, *Concile*, p. 119-120.

Question. – But *T'i p'o ta* (Devadatta), *Ho to* (Hatthaka, should be Udraka)⁹⁶, etc., have also taught people⁹⁷ the Tripiṭaka, the four Baskets, the Dharma of the śrāvakas and that of the Mahāyāna; nevertheless, they fell into hell (*niraya*). Why?

Answer. – The sins of wrong view (*mithyādr̥ṣṭiyāpatti*) in Devadatta were [144a] numerous; in *Ho to*, the sins of falsehood (*mṛṣāvāda*) were numerous. [Their sermons] did not constitute a gift of the pure Dharma (*viśuddhadharmadāna*), made with the Path (*mārga*) in view; they sought only honors (*yaśas*), wealth (*lābha*), the signs of respect (*satkāra*, *arcanā*) and homage (*pūjā*). Because of these bad intentions, Devadatta was reborn in the hells (*niraya*).⁹⁸

Furthermore, it is not enough to preach to fulfill generosity of the Dharma. In order for it to be true generosity of the Dharma, it is necessary to teach everyone with a pure mind (*viśuddhacitta*) and good intention (*kuśalacetanā*). Just as the material gift (*āmiṣadāna*) is not meritorious if it is not inspired by a

⁹⁶ *Ho to* (30 and 5; 36 and 3) may transcribe an original *Hattaka* (cf. Akanuma, p. 222a); but the censure addressed here to *Ho to* does not fit in any way the famous disciple of the Buddha Hatthaka Ālavaka (cf. *Traité*, I, p. 562-565F); it actually does apply to Udraka. First of all, the Mppś blames Devadatta and *Ho to* of giving alms, not in view of the Path, but to acquire benefit, honor and fame (*lābhasatkāraśloka*, cf. Majjhima, I, p. 192, etc.). Now we know, from the Adhyāśayasamcodanasūtra, cited in the Śikṣasamuccaya, p. 105, that “the search for profits and honor causes men to fall into the hells, into the animal destinies or into the world of Yama, and makes him similar in conduct to Devadatta and Udraka” (*narakatiryagyoniyamalokaprapātano lābhasatkāraḥ, devadattodrakasamācāro lābhasatkāraḥ pratyauveṣitavayaḥ*). Secondly, the Mppś will record that in *Ho to* “the sins of lying are numerous”; now this is precisely the reproach that could be addressed to Udraka Rāmaputra, whose teachings the Buddha had followed when he was still the Bodhisattva. The Buddha was full of respect for his old teacher and, if he had been still alive, it was to him and to Ālāra Kālāma 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 Saṃyutta, IV, 83: *Taṃ kho panetaṃ bhikkhave uddako Rāmaputto avedagū yeva samāno vedagusmīti bhāsati; asabbajī yeva samāno sabbajismīti bhāsati; apalikhitaṃ yeva gaṇḍamūlaṃ palikhitaam me gaṇḍamūlan ti bhāsati*: “Although Uddaka 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 Mahāvuyutpatti, no. 3516, places Udraka Rāmaputra in the list of the Tīrthikas.

⁹⁷ A sermon of Devadatta is mentioned in the *Tsa a han*, t 99, no. 499, k. 18, p. 131; Aṅguttara, IV, p. 402-403; Candikāputta summarizes it for Sariputta in these words: *Devadatto āvuso bhikkhūnaṃ evaṃ dhammaṃ deseti: yato kho āvuso bhikkhuno cetasā cittaṃ paricitaṃ hoti tass’etaṃ bhikkhunokallaṃ veyyākaraṇāya: khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā ti pajānāmi ti*: “Here is how Devadatta preaches the Dharma to the monks: When the mind of a bhikṣu, O monks, is full of understanding, he is allowed to say: Rebirth is destroyed, sainthood is fulfilled, duty is accomplished; there is no further return to this world.” We may add that the orthodoxy of this sermon is indisputable.

Udraka taught the doctrine professed by his father Rāma, a doctrine that led to the state of neither perception nor non-perception (*naivasamjñānā-samjñāyatana*); but, finding it insufficient, the Buddha renounced it (cf. Majjhima, I, p. 165 sq.; Dhammapadaṭṭha, I, p. 85; Mahāvastu, II, p. 200; Lalitavistara, p. 244).

⁹⁸ See references in *Traité*, I, p. 407, note.

good mind (*kuśalacitta*), so also the gift of the Dharma is not generosity of the Dharma without a pure mind and good intention. Moreover, preaching the Dharma (*dharmadeśana*) 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 (*āryasatya*), converts beings and introduces them to the Buddhist path (*buddhamārga*): this preaching constitutes the authentic generosity of the Dharma.

Finally, in brief (*samāsataḥ*), preaching the Dharma (*dharmadeśanā*) is of two types: the first, which avoids tormenting beings (*sattvān anupahatya*) and is inspired by a good mind (*kuśalacitta*) and compassion (*karuṇā*), is the cause and condition for reaching Buddhahood; the second, which perceives (*samanupaśyati*) 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 (*mahāparṣad*) with feelings of compassion (*karuṇā*), without aiming at fame (*yaśas*), wealth (*lābha*) or honors (*satkāra*), one is practicing generosity of the Dharma of the pure Buddhist path (*viśuddhabuddhamārga*).

[*Aśoka and the bhikṣu with the pleasant breath*]⁹⁹ -

It is said: King *A chou k'ie* (Aśoka) built eighty-four thousand Buddhist stūpas one day.¹⁰⁰ 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 (*dharmācārya*) who preached the Dharma to him. There was a young tripiṭakadharmācārya, intelligent (*medhāvin*) and handsome (*abhirūpa*); 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

⁹⁹ This anecdote is borrowed from the Ta tchouang yen louen king, T 201, no. 55, k. 10, p. 309c-310b (tr. Huber, *Sūtrālamkāra*, p. 273-278), which in turn is derived from the A yu wang tchouan, T 2042, k. 7, p. 128b-c (tr. Przyłuski, *Aśoka*, p. 411-412). In the latter source, the bhikṣu is named Utpala. – A slightly different version is in the Tchong king aiuan tsa p'i yu king, T 208, no. 41, k. 2, p. 541c-542a (tr. Chavannes, *Contes*, II, p. 130-133): King Aśoka had taken away from Kaśmir the wife of an upasaka; having become queen, she burst into tears on smelling a beautiful flower that reminded her of the perfume of her former husband who, in the meantime, had become a śramaṇa and had attained arhathood. The king had him come into his presence and determined that the body of this monk was more perfumed than the lotus. In a previous lifetime, this monk had paid homage to a bodhisattva who was reciting sacred texts and had burned incense in his honor; the pleasant smell that he exhaled was the reward of this offering. – It is not impossible that Aśoka had a Kaśmirian woman among his queens: the Rājatarāṅgiṇī, I, v. 108 sq., knows of a Jalauka, son of Aśoka, who reigned in Kaśmir. – Besides, it is a well-known theme of Buddhist hagiography that a pleasant smell came from the bodies of saintly individuals; this was the case of the Sugandhas or Sugandhins mentioned in the Avadānaśataka, I, p. 350-353; Kalpadrumāv., chap. 16; Theragathā, v. 24 (tr. Rh. D., *Brethren*, p. 28-29); Apadāna, II, p. 459-463.

¹⁰⁰ On these 84,000 stūpas of Aśoka, cf. Divya, p. 381; Tsa a han, T 99, k. 23., p. 165a; A yu wang tchouan, T 2042, k. 1, p. 102a (tr. Przyłuski, *Aśoka*, p. 243-244); A yu wang king, T 2043, k. 1, p. 135a; Dīpavaṃsa, VI, v. 96; Mahāvamsa, V, v. 175-176.

this perfume, he will trouble my palace people.” And speaking to the bhikṣu, he 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 Kāśyapa
I have had this perfume;
It has lasted since then
And seems always to be renewed.

The king said: “Bhadante, you speak [too] briefly (*samāsataḥ*), I do not understand; explain more fully (*vistarahaḥ*).” The bhikṣu replied: “O king, listen carefully (*ekacittena*) to my words. Once, at the time of the Buddha Kāśyapa, I was a bhikṣu preacher (*dharmadeśaka*). In the great assembly (*mahāparṣad*), I always had great pleasure in describing the immense qualities (*apramāṇaguṇa*) of the bhagavat Kāśyapa as well as the true nature (*bhūtalakṣaṇa*) of dharmas; in innumerable sermons (*dharmaparyāya*) 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 (*apatrāpa*) and joy (*prīti*), said to the bhikṣu: “It is wonderful (*adbhuta*) that the virtue of preaching (*dharmadeśanāguṇa*) 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 (*samāsataḥ*), its fruits are ten in number: listen well, O king.” And the bhikṣu spoke these stanzas:

1) Great renown (*mahāyaśas*),
2) beauty (*prasāda*),

- 3) The conquest of happiness (*sukhalābha*),
 - 4) the signs of respect (*satkāra*),
 - 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: “Bhadanta, 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 (*punya*),
 I made them obtain the place of happiness (*sukhāvati*).
 As a result of this merit,
 I enjoy *happiness* and am always content.

In celebrating the power of the Buddha’s qualities,

I overcame all their hearts.
Because of this merit,
I ceaselessly gather the *signs of respect*.

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 (*saṃśayasenā*) with the arrows of knowledge (*jñānaśara*).”

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 Nidānas 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 (*dharmadāna*)?

Answer. – As the Buddha has said: “Of the two generousities, generosity of the Dharma is more important.”¹⁰¹ 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 (*traiḍhātuka*) or above the threefold world.¹⁰²

2) Moreover, words (*vac*) that are pure (*viśuddha*) reach the central point of the reasoning (*yukti*) and the mind (*citta*) attains it also. This is why they surpass the threefold world.

3) Moreover, material generosity is limited (*sapramāṇa*), whereas generosity of the Dharma is limitless (*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 (*mala*), whereas the retribution of generosity of the Dharma has few stains and great purity.

5) Moreover, carrying great gifts requires (*apekṣate*) 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

¹⁰¹ Aṅguttara, I, p. 91; Itivuttaka, p. 98; Tseng yi a han, T 125, k. 7, p. 577b: *Dve ‘māni bhikkhave dānāni. Katamāni dve? Āmiṣadānañ ca dhammadānañ ca. Imāni kho bhikkhave dānāni. Etad aggaṃ bhikkhave imesaṃ dvinnaṃ dānānaṃ yadidaṃ dhammadānaṃ ti.*

¹⁰² Compare Bodh. Bhūmi, p. 133: *āmiṣabhayaḍānaṃ saprabhedam ihasukham, dharmadānaṃ puṇaḥ saprabhedam amutrasukham.*

(*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 (*patana*) or by transforming themselves (*pariṇāma*).¹⁰³

8) Moreover, material gifts can be derived from generosity of the Dharma, and one can equal the śrāvakas, pratyekabuddhas, the bodhisattvas and even the Buddhas.

9) Finally, generosity of the Dharma can analyze (*vibhaj-*) all dharmas: impure (*sāsrava*) and pure (*anāsrava*) dharmas, material (*rūpidharma*) and immaterial (*ārūpyadharmā*) dharmas, conditioned (*saṃskṛta*) and unconditioned (*asaṃskṛta*) dharmas, good (*kuśala*), bad (*akuśala*) and indeterminate (*avyākṛta*) dharmas, permanent (*nitya*) and impermanent (*anitya*) dharmas, existent (*sat*) and non-existent (*asat*) dharmas. The true nature (*bhūtalakṣaṇa*) of all dharmas is pure (*viśuddha*), indestructible (*abhedyā*) and unchangeable (*avyaya*). The brief explanation (*saṃkṣepa*) of all these dharmas makes up the eighty-four thousand Baskets of the Dharma (*caturaśhīdharmapitaka*): the developed (*vistara*) explanation is limitless (*apramāṇa*). All these dharmas are analyzed (*vibhakta*) and cognized (*vijñāta*) thanks to the generosity of the Dharma; this is why generosity of the Dharma is the higher gift.

These two generousities, [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 [k. 12, p. 145a] more so, to other states.

Question. – Four kinds of abandonings (*tyāga*) constitute generosity, namely: abandoning material goods (*āmiṣatyāga*), the gift of the Dharma (*dharmatyāga*), the gift of safety (*abhayatyāga*) and abandonment of the afflictions (*kleśatyāga*). Why mention only the [last] two *tyāgas* here?

Answer. – Because the gift of safety (*abhayatyāga*) 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 abandonment of the passions (*kleśatyāga*) here. If we were not going to deal with the six virtues (*pāramitā*), it would be necessary to mention these four abandonments together.

II. VIRTUE OF GENEROSITY

Question. – What is meant by *Dānapāramitā* (Virtue of generosity)?

¹⁰³ On the pratyekabuddhas, see L. de La Vallée Poussin, *Pratyekabuddha*, ERE, X, p. 152-154; Malalasekera, II, p. 94-96.

Answer. – The meaning of *dāna* (generosity) has been explained above (chap. XIX). As for *pāramitā*, here:

1) *Pāra*, in the language of Ts'in, means "the other bank"; *mi*, in the language of Ts'in, means to "arrive at". Therefore the expression means: "To cross over the river of generosity (*dānanadī*) and to attain the other shore."¹⁰⁴

Question. – What is meant by: "Not attaining the other shore"?

Answer. – Not to attain the other shore is, e.g., beginning to cross a river and turning back before arriving.

[*Śāriputra renounces the Greater Vehicle*].¹⁰⁵ - Śāriputra, who had practiced the bodhisattva path for sixteen kalpas,¹⁰⁶ wanted to cross over the river of generosity. One day a beggar came to him and asked for his eye (*nayana*). Śāriputra said to him: "My eye will be of no use to you; why do you want it?" But if you asked me for my body (*kāya*) or my goods (*āmiśadravya*), I would give them to you immediately." The beggar answered: "I do not need your body or your goods; I only want your eye. If you really practice generosity, you will give me your eye." Then Śāriputra tore out one of his eyes and gave it to him. The beggar took it and, in front of Śāriputra, he sniffed it, spat upon it with disgust, threw it on the ground and stamped on it with his feet. Śāriputra said to himself: "People as vicious as this are hard to save. My eye was of no use to him at all but he demanded it violently and, when he got it, he threw it away and stamped on it. What can be more vicious? Such people cannot be saved. It is better to tame oneself; one will free oneself sooner from saṃsāra." Having had this thought, Śāriputra left the bodhisattva path and returned to the Lesser [145b] Vehicle (*hīnayāna*). This is what is called not reaching the other shore. But if one travels one's path directly without turning back (*avinivartana*) and reaches Buddhahood, that is called reaching the other shore.

2) Furthermore, having done what had to be done (*kr̥takṛtya*)¹⁰⁷ is "to reach the other shore". [Note: In India, it is commonly said of someone who has accomplished that which had to be done, that he has reached the other shore.]

3) Furthermore, "This shore" [the shore from which one is departing], is greed (*mātsarya*); the river is generosity; and "the other shore" is Buddhahood.

4) Furthermore, "this shore" is the wrong view of existence and non-existence (*bhavavibhavadṛṣṭi*)¹⁰⁸; "the other shore" is wisdom (*prajñā*) which destroys the wrong view of existence and non-existence; the river is the diligent practice of generosity.

¹⁰⁴ For the etymology of the word *pāramitā*, see Kośa, IV, p. 231; Madh. avatāra, p. 30 (tr. Lav., Muséon, 1907, p. 277); Saṃdhinirmocana, IX, §13; Sūtrālaṃkāra, ed. Lévi. XVI, 15; Saṃgraha, p. 186; Abhidharmasamuccayavyākhyā, T 1606, k. 11, p. 748a; Siddhi, p. 628.

¹⁰⁵ 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.

¹⁰⁶ On the sixteen kalpas of Śāriputra's career, cf. P'i p'o cha, T 1545, k. 71, p. 366c; k. 101, p. 525b.

¹⁰⁷ For this expression, see above, *Traité*, I, p. 212-215F.

¹⁰⁸ Cf. *Traité*, I, p. 423F, n.1.

5. Finally, there are two types of gifts: the gift of Māra and the gift of Buddha. Māra's gift is accompanied by fetters (*saṃyojana*), theft (*haraṇa*), sadness (*daurmanasya*), confusion (*upāyāsa*) 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 Paramitā.

[*Āsīviṣopamasūtra*]¹⁰⁹. -

¹⁰⁹ The *Āsīviṣopamasūtra* is taken from the *Saṃyutta*, IV, p. 172-174 (tr. Woodward, *Kindred Sayings*, IV, p. 107-110). It also occurs in the *Saṃyukta* and the Chinese *Ekottara*: Tsa a han, T 99, n0. 1172, k. 43, p. 313b-315a; Tsing yi a han, T 125, k. 23, p. 669c-670. These two versions correspond in essence to the Pāli text.

The Pāli *Saṃyutta* and the Tseng yi a han place the *Āsīviṣopamasūtra* in Śrāvastī, in the Jetavana in the Anāthapiṇḍadārāma, while the Tsa a han places it at Kauśāmbī in the Ghositārāma.

The Chinese versions have some details lacking in the Pāli text but which appear in the Mppś. The Tsa a han and the Tseng yi a han note that the four venomous snakes are in a trunk (*k'ie*) or a chest (*han*), symbolizing the human body, the receptacle of the four great elements. Moreover, the Tseng yi a han, like the Mppś, has a king ordering the hero of the story to feed and bathe the snakes at a certain time.

In the Pāli *Saṃyutta* and the two Chinese versions, the hero, in his flight, successively meets five deadly enemies (*pañcavadhakā paccatthikā*), a sixth individual the burglar assassin (*chaṭṭha antaracaravadhaka*), an empty village (*suñña gāma*), robber pillagers of villages (*corā gāmaghārakā*), a vast expanse of water (*mahā udakaṇṇava*). In the Mppś, the adventures are slightly different: the hero successively meets five hired assassins sent by the king to catch him, a false friend, an empty village, a good counsellor, a great river. – Moreover, the interpretation of the parable varies from one source to the other: the Pāli *Saṃyutta* 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 (*diṭṭhi*) and ignorance (*avidyā*), whereas the Mppś sees, in the great river, a figure indicating thirst (*trṣṇā*).

These significant differences show that the Mppś instead of being directly inspired by the canonical texts of the Pāli *Saṃyutta*, the Tsa a han or the Tseng yi a han, has borrowed its parable from other sources. In fact, the *Āsīviṣopamasūtra*, as told here by the Mppś, is taken almost textually from a chapter of the *Mahāparinirvāṇasūtra* (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 (*āsīviṣa*) snakes and commanded a man to feed them, put them to sleep and wake them, rub their bodies. He ordered: "If anybody infuriates 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, our man became frightened, abandoned the trunk and fled. At once the king ordered five *caṇḍālas* to draw their swords and pursue him. Looking back, our man saw them and fled even 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 (*grāma*) where he tried to hide. Coming into the village he furtively inspected all the houses, but saw no one; he took some containers (*bhājana*) 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 (*mahācaura*) 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

In the *Fo chouo tou che yu king* (Āsīviṣopamasūtra), it is said:

A man who had committed an offence against the king was commanded by the latter to take a *chest* containing *four venomous snakes* and to guard them and take care of them. The man said: “It is dangerous to come near these four snakes; they kill anyone who approaches them. It is impossible to feed even one of these snakes, let alone four at once.” Then he threw away the chest and fled. The king ordered five *men* to take their swords and pursue him. Thereupon, an *individual*, of attractive speech but inwardly hostile, said to the man: “It would be reasonable to feed these snakes; that would not cause any harm.” Smelling a rat, our man went his own way and saved his life by fleeing. He came to an empty village where an *honest man* skillfully (*upāyena*) said to him: “Although this village is empty, it serves as a stopping-place for thieves. If you stay here, you should watch out for the robbers. So don’t stay here.” Then our man came to a *great*

the victim of the four poisonous snakes, the five caṇḍālas, 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 (*kṣema*) and safety; his mind (*citta*) was calmed and his fears disappeared.

The Mahāparinirvāṇasūtra 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 caṇḍālas, the five skandhas; the false friend, *rāgaṭṣṇā*; the empty cillage, the six *ādhyātmikāyatanas*; the river, the *kleśas*; the raft, *vimukti*, *jñāna-darśana*, the six *pāramitās* and the thirty-seven *bodhipākṣikadharmas*; the other shore, *nityasukhanirvāṇa*.

The Āsīviṣopamasūtra seems to have been particularly well-known in north-west India, a region with which the Mppś shows so much acquaintance. According to the Samantapāsādikā, I, p. 66, the Chan ken liu p’i p’o cha, T 1462, k. 2, p. 685b; and the Mahāvamsa, XII, v. 26, the sthavira Madhyānyika (thera Majjhantika) preached it to the nāga king Aravāla and the people of Kaśmīra-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 Āsīviṣopamasūtra is not mentioned in the Sarvāstivādin texts dealing with the conversion of Kaśmīra by Madhyāntika: Ken pen chou... tsa che, T 1451, k. 49, p. 410c-411b (tr. Przyluski, *Le Nord-Ouest de l’Inde*, JA, 1914, p. 533-537); A yu wang tchouan, T 2042, k. 4, p. 116b-c (tr. Przyluski, *Aśoka*, p. 340-342); A yu wang king, T 2043, k. 7, p. 156a-b.

The *Āsīviṣopamasūtra* should not be confused with the *Āsīvisasutta* of the Aṅguttara, II, p. 110-111) tr. Woodward, *Gradual Sayings*, II, p. 115-116) another important sūtra, which has no parallel in the Chinese Tripiṭaka, but which is often cited in the Pāli sources; cf. Puggalapaññatti, p. 48; Suttanipāta, comm., p. 458.

Finally, we note that the four great elements entering into the bodily composition are often compared to poisonous snakes; cf. *Traité*, I, p. 8iF; *Sūtrālaṃkāra*, tr. Huber, p. 153, 387; *Vimalakīrtinirdeśasūtra*, T475, k. 1, p. 539b28. Gold, particularly deadly, recalls the same comparison: *Sūtrālaṃkāra*, tr. Huber, p. 171.

The apologue of the four poisonous snakes, contained in the Āsīviṣopamasūtra, 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. Chavannes, *Contes*, 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 (*sukhāvātī*), 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, Sukhāvātī, free of torment.

The *king* is king Māra; the *chest* is the human body; the *four poisonous snakes* are the four great elements (*caturmahābhūta*); the *five solders with drawn swords* are the five aggregates (*pañcaskandha*); the *individual with fine words but bad intentions* is attachment (*saṅga*); the *empty village* is the six attractions (*ruci*); the *thieves* are the six sense objects (*ṣaḍbāhyāyatana*); the *honest man* who addresses him with compassion is the good teacher; the *great river* is thirst (*trṣṇā*); the *raft* is the Noble eightfold Path (*āṣṭāṅgikāryamārga*); paddling with *hands and feet* is exertion (*vīrya*); *this shore* is the world (*loka*); the *other shore* is nirvāṇa; the *man who crosses over* is the arhat who has destroyed the defilements (*kṣīṇāsrava*).

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 (*trimaṇḍalapariśuddha*) 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 (*mātsarya*), etc. – and attachment (*saṅga*) and lead them to the other shore.

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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 Buddhas and the bodhisattvas]. Why? Because they are not able to give everything (*sarva*) at all times (*sarvatra*) in every way (*sarveṇa*). Even supposing they do give, they are not motivated by the great mind [of Bodhi]. Practicing generosity, sometimes with a neutral mind (*avyākṛtacitta*), sometimes with a good but impure mind (*sāsravakuśalacitta*), sometimes with a pure mind that lacks compassion (*anāsravacitta mahākaruṇārahita*), they are unable to “give for all beings”. But when the bodhisattvas give, they know that the gift has no birth (*anutpanna*), does not perish (*aniruddha*), is free of stains (*anāsrava*), is unconditioned (*asaṃskṛta*) and like nirvāṇa (*nirvāṇasama*), and they know they are giving for all beings. This is what is called dānapāramitā.

¹¹⁰ See above, p. 676F, n. 2.

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 (*akṣayatva*) constitutes dānapāramitā. Why? When one knows that the thing given (*deyadravya*) is absolutely empty (*atyantaśūnya*), like nirvāṇa (*nirvāṇasama*), and in this spirit, one gives alms to beings, the reward of generosity (*dānavipāka*) is called dānapāramitā. Just as a sage (*rṣi*) having the five supernatural powers (*abhijñā*) hides a precious object in the rock and, to preserve it, he crushes diamond 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 (*apramāna*) 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 (*dānaparipūri*)?

Answer. – As we have said above, the bodhisattva practices all the generousities. Whether it is a matter of inner (*ādhyātmika*) goods or outer (*bāhya*) goods, great (*mahat*) or small (*parīta*), numerous (*sambahula*) or few (*alpa*), coarse (*sthūla*) or subtle (*sūkṣma*), valued (*adhyavasita*) or scorned (*anadhyavasita*), useful (*arthika*) or useless (*aparīthika*), the bodhisattva abandons all of these. His mind is without regret (*vipratīṣāra*) 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 (*pravrajita*) and not to lay people; one should give to humans (*manuṣjya*) and not to animals (*tiryagoni*).” He gives to all beings with [146a] perfect equanimity (*samacittatā*); he gives without seeking any reward (*vipāka*) and realizes the true nature (*bhūtalakṣaṇa*) of generosity. This is what is understood by perfection of generosity.

Furthermore, he keeps no count of time (*kāla*), day (*ahar*) or night (*rātri*), winter (*hemanta*) or summer (*grīṣma*), 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 (*prathamacittotpāda*) up to the thirty-four minds under the Bodhi tree,¹¹¹ the generosity practiced by the bodhisattva is perfect generosity.

¹¹¹ For these thirty-four minds, of which sixteen are *darśanamārga* and eighteen are *bhāvanāmārga*, see above, *Traité*, I, p. 434, n. 2.

Furthermore, in the seventh bhūmi (*saptamabhūmi*),¹¹² the bodhisattva obtains the knowledge of the true nature (*satyalakṣaṇa*) of dharmas. From then on, he adorns (*alaṃkaroti*) the buddhafiels (*buddhakṣetra*) converts (*vinayati*) beings, worships (*pūjayati*) the Buddhas and acquires great miraculous powers (*mahābhijñā*): he divides his own body into innumerable bodies and rains down the seven jewels (*saptaratna*), flowers (*puṣpa*), perfumes (*gandha*), banners (*patakā*) and garlands (*nicaya*) from each of these bodies; he transforms himself into a great lamp (*dīpa*), 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 (*pūja*), respects (*satkāra*) and welcomes them (*pratyudgamana*).

He causes a rain of all kinds of food (*āhāra*) and clothing (*vastra*) to fall on innumerable lands of the hungry ghosts (*pretaviṣaya*) of the ten directions, enough to fill them fully. Having been filled to satisfaction (*trpti*), all the pretas produce the mind of supreme and perfect enlightenment (*anuttarasamyaksambodhi*).

Then he goes to the animal realm (*tiryagyoni*); he commands the animals to improve themselves and to cast aside all feelings of mutual hostility; he chases away their fears (*bhaya*) and each is gratified according to their needs. Having obtained satisfaction, all the animals produce the mind of anuttarasamyaksambodhi.

Among the damned (*naraka*) plunged in the immense torments of the hells, he causes the extinction of the hell fires and the cooling of the boiling water. When their punishment has ceased and their hearts are healed, the damned feel neither hunger (*bubhukṣā*) nor thirst (*pipāsa*); they obtain rebirth among the god or humans and that is why they produce the mind of anuttarasamyaksambodhi.

To the poor people (*daridra*) of the ten directions, the bodhisattva gives good fortune; as for the rich (*dhanya*), he rejoices them by satisfying them with various flavors (*rasa*) and colors (*rūpa*); this is why they all produce the mind of anuttarasamyaksambodhi.

The bodhisattva goes to the gods of the desire realm (*kāmadhātudeva*) and makes them renounce their heavenly sense pleasures (*kāmasukha*); he rejoices them by giving them this wondrous jewel that is the bliss of the Dharma (*dharmasukha*); this is why they all produced the mind of anuttarasamyaksambodhi.

Finally, he goes to the gods of the form realm (*rūpadhātudeva*) and destroys their attachment to pleasure of meditative concentration (*samādhisukhāsvadana*); he rejoices them by means of the *dhyānas* appropriate to bodhisattvas. This is why these gods produce the mind of anuttarasamyaksambodhi.

This [activity] which is continued until the tenth bhūmi (*daśamabhūmi*) is called the perfection of the virtue of generosity (*dānapāramitāpūri*).

¹¹² For the conduct of the bodhisattva in the seventh bhūmi, called “Far-Gone” (*dūraṃgamā bhūmi*), see Daśabhūmikasūtra, p. 55-63 and Introduction by J. Rahder. Other references in Saṃgraha, p. 38-39.

Furthermore, the bodhisattva has two kinds of bodies (*kāya*): 1) a body born from bonds and actions (*bandhanakarmajakāya*) and 2) a body of the Dharma (*dharmakāya*).¹¹³ The perfection of the virtue of generosity that he practices in these [146b] two bodies is called *paripūrṇadānapāramitā*.

Question. – What is meant by virtue of generosity belonging to the body born of bonds and actions?

Answer. – Without having attained the Dharmakāya and without having broken his fetters (*kṣīnasamyojana*), the bodhisattva is able to give all his precious goods (*ratnadravya*) unreservedly, his head (*śiras*), his eyes (*nayana*), his marrow (*majja*), his skull (*mastaka*), his kingdom (*rājya*), his wealth (*dhana*), his wife (*dāra*), his children (*putra*), his internal (*ādhyātmika*) or external (*bāhya*) possessions, without his mind feeling emotions.

[*Viśvantarajātaka*¹¹⁴]. – Thus the prince (*kumāra*) *Siu t'i na* (Sudinna?), in the language of Ts'in “Excellent Generosity”, gave his two children (*putra*) to a brahmin, and then he gave his wife, without his heart being upset by emotion.

¹¹³ To understand this text and the developments that follow, it is useful to compare other passages of the Mppś that deal with the two bodies of the Bodhisattva, Some have already been listed in Hobogirin, p. 141, and in the appendix to the Siddhi, p. 780f. In order to justify my [Lamotte] translations, I would like to mention that de La Vallée Poussin, *Notes bouddhiques*, VIII, BCLA, 1929, p. 218, has established that the *fa-sing* (61 and 4) of Kumārajīva which, in Hiuan-tsang's versions, corresponds to *dharmāḥ*, translates *dharmadhātu* here. Dharmadhātu may be translated as Absolute; according to the explanation of the Saṃgraha, p. 121, it is called thus because it is the cause (*dhātu = hetu*) of pure dharmas (*vaiyavadānika*).

T 1509, k. 28, p. 264b: We have already said that the Bodhisattva entering into the *dharmavasthā*, abiding in the *avaivartikabhūmi*, acquires a body born of the Absolute (*dharmadhātujakāya*) when his last fleshly body (*māṃsakāya*) is exhausted, because, although he has cut all the afflictions (*kleśa*), the perfuming (*vāsanā*) of the afflictions remains; thus he takes a *dharmadhātujakāya*, not an existence in the threefold world (*trai dhātukajāti*).

T 1509, k. 30, p. 283a-b: Although the Bodhisattva has not attained either acquiescence of non-production (*anutpādakānti*) or the five *abhijñās*, his fleshly body of birth and death (*cyutupapattimāṃsakāya*, or *saṃsāramāṃsakāya*) possesses a mind of great compassion (*mahākaruṇācitta*) and is able to give beings all the inner and outer goods that he possesses.

T 1509, k. 30, p. 284a: When the Bodhisattva enters into *nyāma*, he abandons the body of birth-and-death (*cyutupapattikāya* or *saṃsārakāya*) and acquires the true form of the Absolute (*dharmadhātu*).

¹¹⁴ The Mppś will return to this jātaka later (k. 33, p. 304c): “The bodhisattva *Siu ti nien na* (Sudhinna) gave a fine white elephant to an enemy family; withdrawn into the depths of the mountains, he gave twelve ugly brahmins his two dear sons; then he gave his wife and his eyes to a fictive brahmin. Then the earth shook violently, the heavens rolled with thunder and the ether rained down a rain of flowers.”

We are dealing with a quite special recension of the well-known Viśvantarajātaka. Whereas Viśvantara is elsewhere called *Sudāna* “Excellent generosity” (T 152, k. 2, p. 7c29; T 171, p. 418c16), *Sudanta* or *Sudāṃṣhṭra* “With Beautiful Teeth” (T 2087, k. 2, p. 881b8; Rāṣṭrapālapariṣcchā, p. 22., l. 18; Lalitavistara, p. 167, l. 21), here he is surnamed Sudinna “Excellent Generosity”. In the other sources, it is to a single brahmin that he gives his children and not to, as here, “twelve ugly brahmins”. Finally, the mention of the gift of the eyes, after that of the wife, occurs only here.

The story is well known: “Viśvantara, or Vessantara, was a young prince who had a passion for generosity. He had a white elephant endowed with the magical power of bringing the rains. A neighboring king whose land was afflicted with aridity, asked for the animal. Viśvantara gave it to him; his countrymen were furious and demanded his punishment. The generous prince had to leave in exile, accompanied by his wife Madrī who wanted to share his exile and their two children, Jālin and Kṛṣṇājīnā. On the way, two brahmins demanded the horses of his chariot: he gave them away; a third demanded the chariot itself: he gave it. At the cost of a thousand sufferings, the exiled family finally arrived at the forest of Vaṅka chosen for his exile. They lived there in a hut, eating roots and wild fruits. The trees, moved by compassion, bent down their branches to offer their fruit to the two children of Viśvantara and Madrī. But a new brahmin named Jūjaka arose and demanded that the father give him the two children to be his servants. Despite their terror, despite the desolation, he gave them. The god Indra, disguised as an ascetic, came and demanded his wife as slave: he gave her also. Finally Indra made himself known and gave back to the hero his family and his goods.” (R. Grousset).

Here is a summary of the main sources:

Pāli sources: Jātaka no. 547, VI, p. 479-596; Cariyāpiṭaka, I, no. 9, p. 78-81 (tr. Law, p. 100-105). – Many allusions or references: Jātaka, I, p. 47; Milinda, p. 112, 274; Samantapāsādikā, I, p. 245; Dharmapadaṭṭha, I, p. 69; Vibhaṅga Comm., p. 414; Mahāvamsa, XXX, v. 88; Cōlavamsa, XLII, v. 5. Avadānakalpalatā, no. 23, vol. I, p. 646-551. Allusions in Rāṣṭrapālāpariprechā, p. 22, l. 18; Lalitavistara, p. 167, l. 21.

Tibetan sources: Dulwa, tr. Schiefner-Ralston, *Tibetan Tales*, no. 16, p. 257-272; J. Bacot, *Drimedkundan, Une version Tibétaine dialoguée du Vessantara Jātaka*, JA, 1914, p. 221-305.

Chinese sources: Lieou tou tsi king, T 152, no. 14, k. 2, p. 7c-11a; T'ai tseu siu ta na king, T 171, p. 418c-424a (tr. Chavannes, *Contes*, III, p. 362, 395; Ken pen chou... yao che, T 1448, k. 14, p. 64c-69a; Ken pen chou... p'o seng che, T 1450, k. 16, p. 181a-184b; King liu yi sinag T 2121, k. 31, p. 164c-166c. – The Chinese pilgrims described at length the places sanctified by Viśvantara's sacrifice: Song Yun, Lo yang k'ie lan ki, (tr. Chavannes, BEFEO, III, 1903, p. 413-414; 419-420); Hiuan tsang, Si yi ki, T 2087, k. 2, p. 881b (tr. Beal, I, p. 111-113; Watters, I, p. 217-218); they locate, respectively, the legend at *Fo cho fou* and at *Po lou cha*, which Foucher locates at Shāhbāz-garhī.

Sogdian sources: É. Benveniste, *Vessantara Jātaka, Texte sogdien*, 1946.

In Cambodia: A. Leclerc, *Le livre de Vésandar, le roi charitable, d'après la leçon cambodgienne*, L. Finot, BEFEO, III, 1903, p. 320-334.

In Laos: S. Karpèles, *Chronique de l'École Française d'Extrême-Orient*, Laos, BEFEO, 1931, p. 331 (local holiday at Vieng Chan in honor of the reading of the Vessantarajātaka).

Iconography: for Bhārhut, see *Mémoires concernant l'Asie orientale*, III, pl. 2,1); Barua, Barhut, III, pl. 91; JRAS, 1928, p. 390-398. – Marchall-Foucher, *Mon. of Sanchi*, I, p. 225-226; II, pl. 23a 1, 25 (1), 29 (3), 31 (1). – Foucher, *Art Gréco-bouddhique*, I, p. 284, fig. 144; AR Arch. Surv., 1907-1910, pl. 17 (a, c). – Sīvaramamurti, *Amarāvartī*, p. 260-262; pl. 63(5). – Ramchandran, *Sculptures from Goli*, p. 7-12, pl. IV-VI; - Ajaṅṭā, cave XVII.

[*Sarvadajātaka*].¹¹⁵ 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 came to beg alms of him. The king, whose kingdom was lost, his home destroyed and who was in hiding by himself, took pity on the fatigue (*ārta*) of this man who had come so far without receiving anything, and said to this brahmin: “I am king Sarvada; the new king has enlisted men to search for me and places great importance [on my capture].” At once he chained himself and gave himself up to the brahmin who led him to the new king and was given a big reward.

[*Candraprabhajātaka*].¹¹⁶ - Again, prince (*kumāra*) *Yue kouang* (Candraprabha) went out for a ride one day. A leper (*pāmavat*) saw him, stopped his chariot and said to him: “I am gravely sick (*glāna*), tired (*ārta*) and in pain. Will the prince, who rides for pleasure, be the only one to enjoy himself? I would like him, with a mind of great compassion (*mahākaruṇācitta*), to cure me.” Having heard this, the prince questioned his physician (*vaidya*) who told him: “The blood (*śonita*) and marrow (*majjā*) are needed of a man who, from his birth up to his adolescence, has never been angry (*dveṣa*); we will smear {the sick man with this marrow} and give him to drink [this blood]; then he will be cured.” The prince said to himself: “Supposing such a man existed, he will hold onto his life and preserve it. What can be done? It is impossible to find someone who will sacrifice his body spontaneously.” Then the prince commanded a caṇḍāla to cut into his flesh, break his bones (*asthi*), extract the marrow (*majjā*), smear the sick man with it and give him his blood to drink.

¹¹⁵ Later, at k. 33, p. 304c, the Mppś will return to this jātaka; here the king has the name *Sa p'o ta to* (Sarvaṃdada). The same jātaka is taught in the Ta tchouang yen louen king, T 201, no. 70, k. 15, p. 339b-340a (tr. Huber, *Sūtrālamkāra*, 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 tsi king, T 102, no. 10, k. 1, p. 5a06a (tr. Chavannes, *Contes*, I, p. 8-45), the good king is put to dath by the usurper. In the same collection, T 153, no. 11, k. 2, p. 6a-c (tr. Chavannes, *Contes*, I, p. 46-49), the good king, called *Po ye* 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 P'ou sa pen yuan king, T 153, k. 1, p. 55sq; King liu yi snag, T 2121, k. 26, p. 141b-142b. – Hiuan tsang, Si yu ki, T 2087, k. 3, p. 883a (tr. Beal, I, p. 124; Watters, I, p. 232-235), locates the feat of Sarvaṃdada at the Mahāvana monastery on the side of a mountain two hundred *li* south of Maṅgalapura; archeologists place Mahāvana at Sounigrām,

¹¹⁶ Here the Mppś seems to have grouped into a single story two jātakas from the Ratnakūta (cf. Ta pao tai king, T 310, k. 111, p. 640c9-631a22; Maitreyapariṣcchā, T 349, p. 188b21-188c8; see also Ling liu yi snag, T 2121, k. 10, p. 55b17-55c2): the first jātaka tells how prince *Kien yi ts'ie yi* (Sarvārthadarśana) took his own blood to give a sick man a drink; the second, how prince *Miao houa* or *Lien houa* (Utpala) broke one of his bones and took the marrow to smear over a sick man. The Mppś attributes both of the exploits to prince Candraprabha, also mentioned in the Ratnakūta (T 310, k. 111, p. 631a25-631b12; T 349, p. 188c9-18) as having given his eyes to a blind man. However, Utpala 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, I, 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 (*pratyaya*) and that, if one looked for a reality in them, one would find nothing: [indeed] everything is pure (*viśuddhi*) and like nirvāṇa. Until he attains the acquiescence of the non-production of things (*anutpattikadharmakṣanti*), this is how his body born of bonds and actions (*bandhanakarmajakāya*) practices the perfection of generosity (*dānapāramitāparipūri*).

Question. – How does the Dharmakāya bodhisattva practice the perfection of generosity?

Answer. – Having reached the end of the fleshly body (*māṃsakāya*), the bodhisattva attains the acquiescence of the teaching of the non-production of things (*anutpattikadharmakṣanti*); he abandons his fleshly body and acquires the body of the Dharma (*dharmakāya*). In the six realms (*ṣaḍgati*) of the ten directions, he converts beings by means of emanated bodies (*nirmāṇakāya*) and avatars (*avatāra*); he gives all kinds of pearls and jewels (*maṇiratna*), clothing (*vastra*) and food to all; he gives his head (*śīras*), his eyes (*nayana*), his marrow (*majjā*), his skull (*mastaka*), his kingdom (*rājya*), his wealth (*dhanā*), his wife (*dāra*), his children (*putra*), his inner (*ādhyātmika*) and outer (*bāhya*) possessions unreservedly. [*Ṣaḍdantajātaka*].¹¹⁷ - The Buddha Śākyamuni was once a white elephant with six tusks

¹¹⁷ For this well-known jātaka, see the following sources: Pāli sources: Jātaka, no. 514, vol. V, p. 36-37.

Sanskrit sources: Kalpadrumāvadānamalā, no. 22 (cf. Mitra, *Nep. Buddh. Lit.*, p. 301-302); Avadānakalpalatā, no. 49, but this *avadāna* is absent from the Paris MS (J. Filliosat, *Catalogue du Fonds Sanskrit*, p. 4, no. 8) and in the edition of the Avadānakalpalatā in the Bibliotheca Indica by S. C. Das and H. M. Vidhyabhusana, 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: Lieou tou tsi king, T 152, no. 28, k. 4, p. 17a-c (tr. Chavannes, *Contes*, I, p. 101-104); Ta tchouang yen louen king, T 201, no. 68, k. 14, p. 336b-338a (tr. Huber, *Sūtrālamkāra*, p. 403-411); tsa pao tsang king, T 203, no. 10, k. 2, p. 453c-454b (tr. Chavannes, *Contes*, IV, p. 100-102); Mo ho seng k'i liu, T 1425, k. 2, p. 240b-241a (tr. Chavannes, *Contes*, II, p. 289-293); Ken pen chouo... 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, p. 224; II, pl. 15, 29, 55; Coomaraswamy, *Bodhgayā*, p. 27-28, pl. 48 (1); Sivaramamurti, *Amarāvati*, pl. 26 (2), but see note p. 218; Ramadhandram, *Sculptures from Golī*, pl. I (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. Feer, *Le Chaddantajātaka*, 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: Stanzas from the Pāli jātaka.

2) The hunter cuts the elephant's tusks with a saw: Bhārhut medallion (2nd century B.C.), Amarāvati medallion, fresco from grotto X at Ajantā and Gandhāran bas-relief (2nd century A.D.), Golī frieze (3rd century A.D.). Lieou tou tsi king (translated into Chinese in 280).

3) The elephant himself saws off his tusks: Pāli prose commentary 5th century).

(*ṣaddantapāṇḍragajapota*); a hunter (*ludhaka*) who was on the lookout for him shot him with a poisoned arrow (*viṣaśara*); the other elephants ran up with the intention of killing the hunter by trampling him under their feet, but the white elephant pushed them away with his body; he protected this man and had compassion for him as for his own son; after having sent away the herd [146c] of elephants by his exhortations, he quietly asked the hunter: "Why did you shoot me with an arrow?" The hunter answered: "I need your tusks." At once the white elephant wedged his tusks into a hole in a rock [and broke them off] so that the blood and the flesh ran out at the same time; then he took the tusks in his trunk and gave them to the hunter.

Although here it is a matter of an elephant, a thought imposes itself: we should know that this elephant is not an ordinary animal (*tiryak*) [the existence of which is due] to retribution for actions (*saṃskāravipāka*); and as the same greatness of spirit is not found among the arhats, we should know that this elephant is a Dharmakāya bodhisattva.

4) The elephant himself breaks his tusks against a rock (Kalpadrumābadāna, Mahāprajñāpāramitāśāstra (translated into Chinese between 402 and 405).

5) The elephant himself breaks his tusks against a tree: Tsa pao tsang king (translated into Chinese in 472).

6) The elephant himself tears out his tusks with his trunk: Sūtrālamkāra (translated into Chinese about 410), fresco in cave XVII at Ajantā (6th century). For the Bhārhut medallion, see also Lüders, *Bhārhut und buddh. Lit.*, p. 155-159.

[*Tittiriyaṃ brahmacariyaṃ*]¹¹⁸. There was a time when the men of Jambudvīpa were unaware of the

¹¹⁸ This well-known apologue is entitled “Religious life of the Pheasant”, *Tittiriyaṃ brahmacariyaṃ* in Pāli, *Tche fan hing* in Chinese. The Buddha preached it to his monks to encourage them to practice respect towards their elders. The apologue has three or four animals, a bird, a monkey and an elephant, to which some sources add a hare. The bird is sometimes a pheasant (*tittiriya* in Pāli; *tche* (172 and 8) in Chinese), sometimes a francolin (?) (*kapiñjala*), sometimes also the *To*-bird (36 and 3, or 196 and 8), a kind of pigeon that lives in the Gobi desert. In order to determine their respective ages, these three animals went to a large tree, either a nyagrodha (*Ficus indica*) or a pippala (*Ficus religiosa*) which some sources locate on the side of the Himavat, 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 Mahīśasaka Vin. (T 1421, k. 17, p. 121a), the Dharmaguptaka Vin. (T 1421, k. 17, p. 121a) as well as the Tch'en yao king (T 212, k. 14, p. 686a) present the apologue in the form of a simple fable.

2nd The Mahāsāṃghika Vin. (T 1425, k. 27, p. 446a-b) presents the exploits of the pheasant 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 Vimaya, the elephant was none other than the Buddha.

3rd The Sarvāstivādin Vin. (T 1435, k. 34, p. 242b-c) and the Mppś (T 1509, k. 12, p. 146c) both show the story in the form of a jātaka, but identify the pheasant as the Buddha this time. Moreover, they develop the apologue considerably, the three animals, perched on top of the other, go to preach to the other animals and to people.

4th The Tittirajātaka of the Pāli Vin. I, p. 218-219 reproduces, almost word for word the text of the Pāli Vin., but adopts the *samodhāna* of the Sarvāstivādin Vin. in identifying the elephant as Maudgalyāyana, the monkey as Śāriputra and the pheasant as the Buddha.

5th The Mūlasarvāstivādin Vin. (original version in Gilgit Manuscripts, III, part 3, p. 125-131); Tibetan version in Schiefner-Ralston, *Tibetan Tales*, p. 302-307) has four animals: a francolin (*kapiñjala*), a hare (*śaśa*), a monkey (*markaṭa*) 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 Hiuan tsang also relate this jātaka with Benares. According to the *Life* (T 2053, k. 3, p. 235c) and the *Memoirs* (T 2087, k. 7, p. 906a) of this pilgrim, there was a stūpa built to commemorate the virtuous pheasant in the neighborhood of Benares.

See a comparative study of the various recensions in *La conduite religieuse du faisan dans les textes bouddhiques*, Muséon, LIX, 1946, p. 641-653. See also Ecke-Demiéville, *Twin Pagodas*, p. 58 and pl. 39 (1).

Most of the Vinayas add that the elephant places the monkey on his head and the monkey placed the pheasant on his shoulder; they walked together from village to village preaching the Dharma. The Sarvāstivādin Vin. continues: Earlier, these three animals enjoyed killing living beings (*prāṇātipāta*), stealing (*adattādāna*), engaging in sex (*kāmaṃithyācāra*) and lying (*mṛṣāvāda*). 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 pheasant was propagated and spread, it was manifested among gods and men. People thought: “Why do the animals do good deeds and not pillage 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

respect due to the venerable aged ones (*vrddhabhadanta*); it was impossible to convert them by words. Then the Bodhisattva changed himself into a *kia p'in chō lo* bird (*kapiñjala* or francolin). This bird had two friends (*mitra*), a great elephant (*mahāhastin*) and a monkey (*markaṭa*); 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 (*udara*) 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 (*pūrvajanmapauraṇa*) gives me the right of respect (*pūjā*).” 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 (*satkāra*) and homage (*pūjā*) to the elders.” The birds and animals accepted the lesson and began to respect [their elders]; they stopped invading the fields of the 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 (*lubdhaka*) 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 Dharmakāya Bodhisattva.

Finally, in the space of a moment, the Dharmakāya Bodhisattva transforms himself (*pariṇamate*) into innumerable bodies (*asaṃkhyeyakāya*) and pays homage (*pūjayati*) to the Buddhas of the ten directions (*daśhadigbuddha*); in one moment, he can create immense riches (*apramāṇadhana*) 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 (*agramadhyāvāraśabda*); and the Bodhisattva follows these practices until he sits under the Bodhi tree (*bodhivṛkṣa*). It is by means of these kinds of practices that the Dharmakāya Bodhisattva practices the perfection of the virtue of generosity (*dānapāramitāparipūri*).

Furthermore, there are three kinds of generosity: 1) material generosity (*dravyadāna*), 2) the generosity of homage and respect (*pūjāsatkāradāna*); 3) the generosity of the Dharma (*dharmadāna*). What is material generosity? Material [147a] generosity consists of giving unreservedly all the inner (*ādhyatmika*) and outer (*bāhya*) goods that one possesses, such as precious stones and jewels (*maṇiratna*), clothing (*vastra*), food (*āhāra*), head (*śiras*), eyes (*nayana*), marrow (*majjā*) and skull (*mastaka*). – The generosity of respect consists of shows of respect (*satkāra*) and veneration (*vandana*) inspired by pure faith (*prasādacittaviśuddhi*): to accompany (*parivāra*) someone, to go to meet them (*pratyutgamana*), to load them with praise (*varṇana*), to pay homage to them (*pūjana*) and other things

the code of the pheasant widely and carefully observed the five precepts (*pañcaśīla*). After their death, they were reborn in the heavens.

of this type. – The generosity of the Dharma, having as object the beauty of the Path (*mārga*), consists of instructing (*uddeśa*), teaching (*upadeśa*), explaining (*bhāṣaṇa*), discoursing (*lapana*), removing hesitations (*vicikitsāniḥsarana*), replying to questions (*praśnavyākaraṇa*) 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 (*prasādacittaviśuddhi*); 2) the material object (*āmiśadravya*); 3) the field of merit (*punyaḥṣetra*).¹¹⁹

a. There are three kinds of minds: compassion (*karuṇā*), respect (*satkāra*), and respect joined with compassion. Giving to the poor (*daridra*), to the humble (*hīna*) and to animals (*tiryagyoni*) is a generosity inspired by compassion (*karuṇādāna*); to give to the Buddha and bodhisattvas is a generosity inspired by respect (*satkāradāna*); to give to the arhats and pratyekabuddhas, to the elderly (*vrddha*), the sick (*glāna*), the poor (*daridra*) and the exhausted (*ārta*) is a generosity inspired by both respect and compassion.

b. The object given (*deyadravya*) is pure (*viśuddha*) when it is neither stolen, nor pilfered but given at the proper time (*kāle*), without seeking for renown (*vaśas*) or gain (*labha*).

c. The greatness of the merit (*punya*) obtained comes either from the mind (*citta*), or from the field of merit (*punyaḥṣetra*) 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 (*samatācitta*) or the meditative stabilization of the recollection of the Buddha (*buddhānusṛtisamādhi*).¹²⁰ Thus, when the [Bodhisattva] gives his body to the tigress (*vyāghri*),¹²¹ it is the mind that provides the greatness of his merit.

There are two kinds of fields of merit (*punyaḥṣetra*): 1) the pitiful field of merit (*karuṇāpunyaḥṣetra*), 2) the venerable field of merit (*satkārapunyaḥṣetra*). 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* (Aśoka), [“Without Care” in the language of Ts'in], when he gave to the Buddha the gift of earth (*pāṃśupradāna*).¹²²

¹¹⁹ In other words, three factors concur in the production of generosity: 1) the donor (*dāyaka*) who is inspired by motivations of compassion, respect or compassion joined with respect; 2) the thing given (*deya*) which may be more or less pure; 3) the recipient (*pratigrāhaka*), here called “field of merit” because it is in him that the donor plants merit; this recipient provokes the gift either by inspiring compassion due to his misfortune, or by inspiring respect by his moral qualities.

¹²⁰ Above, I, p. 325-327) the Treatise has defined the evenness of mind and the recollection of the Buddhas (I, p. 409-415).

¹²¹ For the “gift of the body” to the famished tigress, see the references in Treatise, I, p. 143, n. 1.

¹²² One day, the Buddha was walking with Ānanda in the streets of Rājagṛha. In passing, they saw two little boys, Jaya and Vijaya, who were at play, building a city of earth, making houses and granaries and making the grain which

Finally, [the greatness of the merit] is derived from the object given. Thus the woman whose wine (*madya*) had disturbed her mind and who heedlessly gave her necklace made of the seven jewels (*saptaratnamayakeyūra*) to the stūpa of the buddha Kāśyapa, was reborn among the Trayastriṃśa gods by virtue of this merit. Gifts of this kind are called material gifts (*dravyadāna*).

IV. NON-EXISTENCE OF THE THING GIVEN

Question. – Generosity is the renunciation of wealth (*dhanaparityāga*); why then do you say that the perfect gift (*paripūra*) involves a thing to be abandoned (*parityaktadharmā*)?

Answer. – 1. There are two kinds of generosity, supramundane (*lokottara*) and that 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 (*anupalabdha*): this object is empty (*śūnya*) in the future (*anāgata*) and the past (*atīta*); in the present (*pratyutpanna*), it has no defined property (*niyatadharmā*). This is why we say that there is no renunciation.

3. Moreover, the agent (*kāraka*), when he renounces his riches, says to himself: “My alms have great value (*mahāguṇa*)” and thereby gives rise to pride (*abhimāna*) and bonds of thirst (*trṣṇābandhana*). 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 (*dāyaka*), mundane (*laukika*) donor and supramundane (*lokottara*) donor. The mundane donor renounces his riches (*dhana*) 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 make offerings. The Buddha accepted the handful of earth which the little boy offered him and began to smile. He explained to Ānanda who asked for the reason for the smile: “A hundred years after my Nirvāṇa, this little boy will be a holy cakravartin king, master of one of the four continents. In the city of Kusumapara (Pātaliputra), he will be a king of the true Dharma with the name of Aśoka. Having divided up my relics, he will build 84,000 precious stūpas for the benefit and prosperity of beings.”

This anecdote, known under the name of the the gift of the earth (*pāṃśupradānāvadana*) is told in Divyāvadana, p. 364-382; Tsa a han, T 99, no. 604, k. 23, p. 161b-165b; A yu wang tchouan, T 2042, k. 1, p. 131b-135b; Hien yu king, T 202 (no. 17), k. 3, p. 368c-369a. – Iconography: Foucher, *Art Gréco-bouddhique*, I, p. 517; fig. 255, 256; Longhurst, *Nāgārjunakoṇḍa*, p. 37; pl. 35b.

¹²³ See above p. 675F,

(*dāna*), whereas the supramundane donor renounces both his riches and his generosity. Why? Because the material object (*āmiṣadrvaya*) and the concept of generosity (*dānacitta*) are both non-existent (*anupalabdha*). 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 (*anupalabdha*), namely, the object given (*āmiṣa*), 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 Pañcaviṃśati, p. 264, relative to lokottara dānapāramitā: *Tatra katramā lokottarā dānapāramitā yaduta trimaṇḍalapariśuddhiḥ. tatra katamā trimaṇḍalapariśuddhiḥ. tatra katamā trimaṇḍalapariśuddhiḥ. iha bodhisattvo mahāsattvo dānaṃ dadat nātmānam upalabhate pratigrāhakaṃ nopalabhate dānaṃ ca nopalabhate.*

¹²⁵ In this section, the Mppś argues against the realism of the Lesser Vehicle (Sarvāstivādin and Sautrāntika) which believes in the existence of *rūpas* or material objects. Two types of *rūpa* should be distinguished: 1) subtle *rūpa*, i.e., the atoms (*paramāṇu*), 2) massive *rūpa* or coarse matter consisting of atoms. According to the Sautrāntika, the subtle *rūpa* alone is real, but the massive *rūpa*, which does not exist apart from the subtle *rūpa*, is fictive (*sāṃvṛta*); according to the Sarvāstivādins, both *rūpas* are real.

The Mppś begins by attacking massive *rūpa*, accepted by the Sarvāstivādins who, adopting the positions of certain heretics, Vaiśeṣika and others, claim that massive *rūpa* (e.g., a piece of cloth) is real (*a*) because it bears a name (*nāman*) 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 Sautrāntikas, the Mppś 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 Mppś goes on to attack these ultimate atoms which, the Sautrāntikas claim, are not 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 Sarvāstivādins, 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 Sautrāntikas, the atom, which entails spatial division (*dibhāgabhedā, digvibhāga*), is extended, and the atoms touch one another as a result of their extension (Kośa, I, p. 89). It is this last definition which the Mppś opposes mainly; it shows that the concept of an extended atom is intrinsically contradictory,

Finally, in the spirit of the Greater Vehicle, the Mppś shows that the object, being capable of giving rise to different contradictory concepts, has only subjective value and is essentially empty (*śūnya*).

(*dānapāramitāparipūrī*) if not the presence of a material object (*āmiśadravya*), a donor (*dāyaka*) and a recipient (*pratigrāhaka*)? Why do you say that these three things are non-existent? The cloth (*paṭa*) that is offered as a gift nevertheless really exists. Why?

1st Argument. – Since the cloth has a name (*nāman*), a reality, cloth (*paṭadharmā*), exists. If the reality cloth did not exist, the name cloth would not exist either; but since the name exists, there is necessarily the cloth.

2nd Argument. – Moreover, the cloth is long (*dīrgha*) or short (*hrasva*), coarse (*sthūla*) or fine (*sūkṣma*), white (*avadāta*), black (*kṛṣṇa*), yellow (*pīta*) or red (*lohita*); it has causes (*hetu*) and conditions (*pratyaya*); it has a maker (*kāraṇa*) and a destroyer (*bhedaka*); it has an effect (*phala*) and, according to the properties it possesses, it arouses concepts. – Indeed, it is long if it is ten feet, short if it is five feet; it is coarse if its threads (*tantu*) are heavy, fine if its threads are thin; it has the color that the dye gives it; it has threads as cause and weaving as condition; these causes and conditions being brought together, there is cloth. For maker, it has the professional weaver, for destroyer, the person who tears it; for effect, it protects the body from cold (*śīta*) and heat (*uṣṇa*). The person who finds it experiences joy (*muditā*); the person who loses it experiences sadness (*daurmanasya*); the person who gives it as a gift gains merit that will be of profit on the Path (*mārga*); the person who steals it is killed, exposed in the market place, and after death, falls into hell (*niraya*). For all these reasons, we know that the cloth exists and we assume a dharma cloth.

ANSWER:

Refutation of the 1st argument. – You say that the thing exists because the name exists: this is not correct (*ayukta*)! Why? There are two kinds of names: the kind that corresponds to a reality and the kind that does not correspond to a reality. Thus, there is a plant (*trṇa*) called *Tchou li* (*cauri*) – *Caurī*, in the language of Ts'in, means “thief”; although this plant does not rob, does not pilfer, and is not really a thief, nevertheless it is called “the thief”. Again, the horn of a rabbit (*śaśviṣāna*) and the hairs of a tortoise (*kūrmaroma*) are only names and have no reality. Although the cloth is not non-existent in the same way that the horn of a rabbit or the hair of a tortoise, it exists [only] as a result of the complex of causes and conditions (*hetupratyayasāmagrī*) and, when these causes and conditions disappear, it no longer exists. It is the same for the forest (*vana*), the chariot (*ratha*), etc., which all have a name but have no reality. In a mannekin (*kāṣṭhapuruṣa*) that is, however, given the name of a man (*puruṣa*), human properties (*puruṣadharmā*) cannot be found; similarly, in the cloth, that also is given a name, no reality cloth can be found. In the human mind, the cloth can produce the causes and conditions (*hetupratyaya*) productive of a concept since, when someone finds the cloth, they are happy whereas, when someone loses the cloth, they are sad. But the cloth is only the cause and condition generating a concept [and there is no cloth in itself].¹²⁶

¹²⁶ On the relationships between the name and the thing that it designates, see Saṃgraha, p. 118, 174, 237; Tattvasaṃgraha, I, p. 274-366 (*Śabdaparīkṣā*); Vigrahavyāvartanī, text in J. Bihara and Orissa, XXIII, 1937, Part III (appendix) and translation by S. Yamaguchi, JA, Jul.-Sept., 1929, p. 1-86; or G. Tucci, *Pre-Diñṅaga*, p. 1-77.

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 (*svapnadṛṣṭa*), the moon reflected in water [147c] (*udakacandra*)¹²⁷ or the tree-stump seen in the darkness and mistaken for a man. Such names come from non-realities but are able to provoke the arising of a concept. 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.

Refutation of the 2nd argument. – Furthermore, there are three kinds of existence (*bhāva*): 1) relative existence (*parasparāpekṣikabhāva*), 2) nominal existence (*prajñaptibhāva*), 3) real existence (*dharmabhāva*).

1) For example, length (*dīrghatva*) and shortness (*hrastva*), 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 existences; no true reality is found there and they are not comparable to colors (*rūpa*), smells (*gandha*), tastes (*rasa*) tangibles (*spraṣṭavya*), etc.

2) Nominal existence (*prajñaptibhāva*), milk, for example, which has four factors: color (*rūpa*), smell (*gandha*), taste (*rasa*) and touchable (*spraṣṭavya*). 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 (*pratīyasamutpannadharmā*) exist; the milk does not exist, but not in the way that the horns of a rabbit (*śaśviṣāṇa*) or the hair of a tortoise (*kūrmaroma*) are non-existent. It is only as a result of the complex of causes and conditions (*hetupratyayasāmagrī*) that we commonly say that milk exists.¹²⁸ 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 (*paramāṇu*) that particles of hair (*romabhāga*) 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 (*tantu*); as a result of thread, there is cloth (*paṭa*); 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.

¹²⁷ For *svapna* and *udakacandra*, see above, *Traité*, I, p. 364F, 373F.

¹²⁸ Compare *Kośa*, IX, p. 239.

2. Debate with the Atomist.

The Atomist. – It is impossible that every object (*dravya*) exists indiscriminately only by virtue of the complex of causes and conditions (*hetupratyayasāmagrī*). Thus, the ultimate atoms, because of their extreme subtlety (*paramaśukṣmatvāt*), have no parts (*bhāga, avayava*) and, having no parts, have no complex (*samāgrī*). Being coarse (*sthūla, audārika*), cloth is susceptible to being torn (*rūpaṇa*), 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 (*sthūlatva*) and subtleness (*sūkṣmatva*) are relative concepts (*parasparāpekṣika*). 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 (*rūpa*) in the state of ultimate atom (*paramāṇu*), it would entail tenfold spatial division (*daśadighbhāgabhedā*);¹²⁹ 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.¹³⁰

¹²⁹ In his *Wei che eul che louen* (T 1599, p. 76a15), Hiuan tsang renders the expression *dighbhāgabhedā* of the *Viṃśikā* (ed. Lévi, p. 7, l. 19) as *Fang fen* (70; 18 and 2). Here the Mppś speaks of *daśadighbhāgabhedā*, tenfold spatial division in reference to the four cardinal directions, the four intermediate directions, the zenith and the nadir (cf. *Traité*, I, p. 446F, note). – We have just seen that, according to the Sautrāntikas (cf. Kośa, I, p. 92), the atom entails spatial division or “extension”

¹³⁰ The concept of material atom is intrinsically contradictory. The atom, not susceptible to deterioration, not susceptible to resistance (*pratighāta*) is, by definition, free from breakage (*rūpaṇa*) and is indivisible (cf. Kośa, I, p. 25). Matter (*rūpa*), on the other hand, is essentially subject to deterioration, breakage, by virtue of the definition *rūpaṇād rūpam* (Kośa, I, p. 24).

If, as the Sautrāntikas would have it (cf. Kośa, I, p. 89), the atom is extended, i.e., entails spatial division, it is divisible and thus is not an atom.

If, as the Sarvāstivādins would have it (cf. Kośa, I, p. 89; Siddhi. P. 39), the atom is not extended, it will appear like space, like emptiness, and will no longer be able to be called *rūpa*.

Compare *Viṃśikā*, p. 7: *dighbhāgabhedo yasyāsti tasyaikatvaṃ na yujyate. anyo hi paramāṇoḥ pūrvadighbhāgo yāvad adhodighbhāga iti dighbhāgabhedesati katham tadātmakasya paramāṇor ekatvaṃ yokṣyate*: “That which has spatial division constitutes a unity. If the ultimate atom has a part oriented to the east (another to the west), up to a part oriented to the nadir, how could the unity of the ultimate atom be possible with such diversity of orientations?”

The atomic theories of the Lesser Vehicle are explained and refuted in Siddhi, p. 44-47.

3. Furthermore, if the ultimate atom existed, it would have spatial subdivision (*ākāśaparicheda*);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 (*sparṣavya*) would occur as a function of the parts (*bhāga*); but it cannot be a question of the ultimate atom there 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 (*audārika*) or subtle (*sūkṣma*), inner (*adhyātman*) or outer (*bahirdhā*), if considered generally, is transitory (*anityā*) and non-substantial (*anātmaka*)”,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 (*sūnyatādarśin*), matter exists as a function of the mind (*cittanuparivartin*). Thus these contemplatives (*dhyāyin*) see matter as being earth (*pṛthivī*), water (*ap-*), fire (*tejas*) or wind (*vāyu*), as being blue (*nīla*), yellow (*pīta*), red (*lohita*) or absolutely empty

¹³¹ There is *ākāśa-fen-ts'i* (18 and 2; 210), i.e., *ākāhaparihedha* or *ākāśaprabhāga*, according to Suzuki, *Index to the Lañkāvatāra*, 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.

¹³³ Cf. Vinaya, I, p. 14; Saṃyutta, II, p. 252, 253; III, p. 47, 68, 80, 89; IV, p. 332: *Yaṃ kiñci rūpaṃ atītānāgatapaccuppannam ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā pañītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ n' etaṃ mama, n' eso 'ham asmi, na so attā 'ti.*

¹³⁴ This paragraph seems to take its inspiration in part from the “Sūtra of Four Knowledges”, popular in the idealist school; cf. Saṃgraha, p. 104-105, 250-252, 421-423. The bodhisattva who possesses the four knowledges takes into account the non-reality of outer objects:

1) *Viruddhaviññānamittavajñāna*: he knows that one and the same object can give rise to absolutely opposite concepts.

2) *Anālambanaviññāptyupalabdhitvajñāna*: he knows that one may have concepts that do not conform to any reality.

3) *Aprayatnāvīparītatvajñāna*: he knows that if the object were real, his consciousness would require no effort and would not be subject to error.

4) *Trividhajñānānukūlatvajñāna*: 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 (*cetovaśītā*); (b) to appear to yogins endowed with *śamatha* and *vipaśyanā* at the moment when they think of it; (c) to not appear at all to the saints who have acquired concept-free knowledge (*nirvikalpakajñāna*).

(*atyantaśūnya*).¹³⁵ And in the same way they can contemplate the ten views of the object as totality of the object (*kṛtsnāyatana*).¹³⁶

[*Dārukhandhakasutta*].¹³⁷ - The Buddha, who was dwelling on Grdhrakūṭāparvata, went one day to the city of Rājagṛha along with the assembly of bhikṣus. Seeing a large piece of wood (change *ta houei* “great water” to *ta mou* “big piece of wood” or “*mahādāruskandha*”) in the middle of the path,¹³⁸ the Buddha spread out his mat (*niṣadana*), sat down and said to the monks: “A bhikṣu entered into trance (*dhyānapraviṣṭa*) and, endowed with mastery of mind (*cetovaśiprāpta*), would be able to change this big piece of wood (read *ta mou*) into earth (*pṛthivi*) 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 (*tejas*) into wind (*vāyu*), into gold (*suvarṇa*), into silver (*rājata*) and into all kinds of precious substances (*nānāvidharatnadravya*); and they would all be real. Why? Because the elements (*dhātu*) 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 mithyācārin*) who sees her, takes her to be a pure wonder and his heart clings to her; the ascetic given to contemplation of the disgusting (*aśubhabhāvana*), on looking at this woman, finds all sorts of defects without any beauty; her rival, when she sees her, feels jealousy (*īṣyā*) hatred (*dveṣa*) 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

¹³⁵ The contemplatives (*dhyāyin*) who practice the trance states (*dhyāna*) obtain mastery of mind (*cetovaśhta*), a mental capability (*cittakarmāyatā*) that makes them able to cause whatever they wish to appear by the power of their aspiration (*adhimuktibala*) alone; they change earth into water, etc. Cf. Madh, avatāra, p. 163 (tr. Lav., Muséon, 1916, p. 346-347); Saṃgraha, p. 106, note. – The power of the contemplative is described by the Bodh. bhūmi, p. 352, in the following way: *yatepsitaṃ ca sarvaddhikāryaṃ karoti, sarvaprāṇidhānani cāśya yathākāmaṃ samṛdhanti, yayad eva vastu yathādhimucyate tat tathaiḥva 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.”

¹³⁶ The ten *kṛtsnāyatanas* are studied in Kośa, VIII, p.213-215.

¹³⁷ Cf. the *Dārukhandhakasutta* of Aṅguttara, 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 Śāriputra and not by the Buddha.

¹³⁸ The reading of the Taisβ: *Ta houei* (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 Tempyu *Ishiyama-dera* monastery Mss; besides, it is the reading adopted in the Pāli and Chinese versions of the *Dārukhandhakasutta*.

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 neither attraction nor repulsion: it is as if he was looking at a piece of wood. If this beauty were truly pure, the four men who were looking at it should all see it as fine (*śubha*); if it were truly ugly, all should see it as ugly (*aśubha*). But, [as this is not the case], we know that beauty and ugliness are in the mind (*citta*) and outwardly (*bahirdhā*) there is nothing fixed (*niyata*). It is as if one were looking at the void (*śūnya*).

3. Finally, because the eighteen emptinesses (*aṣṭadaśaśūnyatā*) are found in matter, it appears as empty (*śūnya*) on being examined; being empty, it is non-existent (*anupalabdha*). In the same way, all wealth (*āmiśadravya*) resulting from causes and conditions (*pratīyasamutpanna*) is empty (*śūnya*) and absolutely non-existent (*atyantānupalabdha*).

V. NON-EXISTENCE OF THE DONOR.¹⁴⁰

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 Saṃgraha, p. 106, note, and in the Sarvadarśana-saṃgraha, ed. of the Ānandāśrama, p. 12, says:

*Parivrāṭkāmukaśunām ekasyāṃ pramadātanau /
kuṇapaḥ kāmīnī bhakṣya iti tisro vikalpanāḥ //*

“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 Saṃgraha, p. 105, n.: “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 to bathe in it. As for the gods in the sphere of the infinity of space, they see only space there, for they have no physical sensations. Now, it is impossible to have so many opposing consciousnesses on one and the same thing if this thing were real.” The same example is given in Madh. avatāra, p. 164, l. 12 (tr. Muséon, 1910, p. 348), the Viṃśika, p. 4, l. 2-6; the Nyāyavārtitika, p. 528, l. 12.

¹⁴⁰ In this section, the Mppś argues against the belief in a soul (*ātmavāda*), the belief in individuality (*pudgalavāda*) which finds adherents, not only among heretics, but also among certain Buddhists, mainly the Vātsīputrīya-Sāmmītiyas (cf. above, *Traité*, I, p. 43F, n.) In the refutation presented here by the Mppś, we have changed slightly the banalities current among the opponents of the Ātmavāda who plagiarize one another at every opportunity:

Canonical and post-canonical sources: Vinaya, I, p. 13-14; Milinda, p. 25 sq; Kathāvatthu, I, p. 1. Sarvāstivādin and Vaibhāṣhika: Vijñānakāya in L. de La Vallée Poussin, *La Controverse du temps et du Pudgala dans le Vijñānakāya*, EA, p. 358-376; Kośha, IX, p. 227-302.

Madhyamika: Madh. kārikā and vṛtti, p. 340-381; Chatuḥśataka, ed. P. Vaidya, p. 83-89 (tr. p. 138-142), ed. Bhattacharya, p. 19-101; Madh. āvatāra, p. 233-287 (tr. Lav., Muséon, 1911, p. 282-328); Bodhicaryāvatāra, IX, v. 73, and Pañjikā, p. 471-484.

Vijñānavādin: Sūtrālamkāra, ed. Lévi, p. 154-160 (tr. Lévi, p. 259-265); Siddhi, p. 14-15; Tattvasaṃgraha, I, p. 125-130 (tr. S. Schayer, *Kamalaśīlas Kritik des Pudgalavāda*, RO, VIII, 1932, p. 68-93; tr. Jha, I, p. 217-226).

It should be noted that the Mppś, attributed rightly or wrongly to Nāgārjuna, shows no special resemblance in its refutation of the ātman to the Madh. kārikā of Nāgārjuna, and, in a word, seems to ignore it whereas, in other

Why is the donor (*dāyaka*) non-existent? Because, like the cloth (*paṭa*), he exists as a result of the complex of causes and conditions (*hetupratyayasāmagrī*). If we examine the cloth part by part (*bhāgaśaḥ*), we see that it is non-existent; it is the same for the donor. We call a portion of space (*ākāśa*) enclosed within the four great elements (*mahābhūta*) body (*kāya*); when this body thinks, moves about and acts, when it walks, stops, sits down or arises, we commonly (*prajñaptitah*) call it a man (*puṅgava*). But considering it part by part, it is non-existent (*anupalabdha*).

Moreover, the ātman is absent in all the aggregates (*skandha*), elements (*dhātu*) 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 (*nāmasaṃketa*): man (*manuṣya*), god (*deva*), male (*puruṣa*), female (*strī*), donor (*dāyaka*), recipient (*pratigrāhaka*), suffering person (*duḥkhasaṃvedin*), fortunate person (*sukhasaṃvedin*), animal (*tiryagyoni*), etc.; there are only names (*nāman*), there is no true reality in them (*bhūtadharmā*).

[148b] Question. – If the donor does not exist, who is this bodhisattva who is practicing the virtue of generosity (*dānapāramitā*)?

Answer. – He is a simple name (*nāmasaṃketa*) existing as a result of the complex of causes and conditions (*hetupratyayasāmagrī*), but with no more reality than a house (*grha*) or a chariot (*ratha*).

NON-EXISTENCE OF THE ĀTMAN

1. The ātman is not an object of consciousness.

Question. – Why does the ātman not exist?

Answer. – We have already said above [when we were explaining the phrase] *Evaṃ mayā śrutam ekasmin samaye* (cf. *Traité*, I, p. 67-69F), but we will repeat it.

The Buddha spoke of six consciousnesses (*viññāna*): 1) the eye consciousness (*caḥsurvijñāna*) and the dharmas associated with the eye consciousness (*caḥsurvijñānasamprayukyakadharmā*) together take color (*rūpa*) as object (*ālambana*), but are not concerned with houses (*grha*), cities (*nagara*) and other nominal fictions of all kinds; 2-5) similarly, the consciousnesses of ear, nose, tongue and body (*śrotraghrāṇajihvākāyavijñāna*) [are concerned with sound (*śabda*), smell (*gandha*), taste (*rasa*) and touchable (*spaṣṭavya*) respectively]; 6. the mental consciousness (*manovijñāna*) and the dharmas associated with the mental consciousness (*manovijñānasamprayuktakadharmā*) cognize the eye (*caḥsus*),

places, it frequently has recourse to it (cf. *Traité*, I, p. 36F, 37F, 69F, 367F, 378F, 396F). We have already determined above, *Traité*, p. 614F, n., that the Mppś, at certain places, departs from the doctrines of the Madh. kārikā.

color (*rūpa*), the eye consciousness (*cakṣurvijñāna*), and so on up to : they cognize the mind (*manas*), dharmas and the mental consciousness (*manovijñāna*).¹⁴¹

The things that are the object (*ālambana*) of these consciousnesses (*vijñāna*) are all empty (*śūnya*), impersonal (*anātman*) and perish after their arising (*utpannaniruddha*); they are not independent (*svatantra*).

Neither can an ātman cannot be attributed to unconditioned dharmas (*asaṃskṛtadharmā*)¹⁴², for they experience neither suffering (*duḥkha*) nor happiness (*sukha*). If an ātman were needed in all of that, there must be a seventh consciousness to cognize this ātman; but this is not the case. Therefore we know that there is no ātman.

2. Debate with the Personalist.

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 (*ādhyātma*) ātman, (given that) the cognition of colors arises and perishes from moment to moment (*kṣaṇotpannaniruddha*), how does one distinguish and recognize the color blue (*nīla*), yellow (*pīṭa*), red (*lohita*) or white (*avadāta*)?

3rd Argument. – If there is no ātman, and since the evolving human consciousnesses (*pravṛttivijñāna*), 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 suffering (*duḥkha*) or happiness (*sukha*)? Who is liberated (*vimukta*)?

For all of these reasons, we know that the ātman exists.

¹⁴¹ According to the Kośa, IX, p. 238, the Vātsīputrīyas believe 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 (*chakusurvijñeyāni rūpāṇi pratītiya pudgalaṃ pravivibhāvayati*). – Here the Mppś 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 *kliṣṭamanas*. Stained by belief in a self, this *kliṣṭamanas* has the store-consciousness (*ālayavijñāna*) as object which it wrongly takes to be an ātman (cf. Saṃgraha, p. 16-22; Triṃśikā, p. 22-24; Siddhi, p. 225-288).

¹⁴² These *asaṃskṛta dharmas* are space (*ākāśa*), cessation (= nirvāṇa) due to wisdom (*pratisaṃkhyānirodha*) and the cessation not due to wisdom (*aprasaṃkhyānirodha*); cf. Kośa, I, p. 8.

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.¹⁴³

2. Furthermore, arising from causes and conditions (*pratītyasamutpāna*), the five aggregates (*skandha*) are empty (*śūnya*) and are not ātman.¹⁴⁴ But because of ignorance (*avidyā*), the twenty kinds of *satkāyadr̥ṣṭi* (belief in “me” and “mine”) arise.¹⁴⁵ This *satkāyadr̥ṣṭi* 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 (*vāsanā*) of [ignorance].

3. Furthermore, if there were any ātman [whatsoever], 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 (*haśviṣāṇa*), should answer that they are like the horns of a horse (*aśvaviṣāṇa*). 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 (*avyakta*), 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 (*vyāpin*) 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’s person proves the existence of the ātman.

¹⁴³ Āryadeva meets this objection in his *Catuhśataka*, v. 228 (cited in Madh. vṛtti, p. 199):

*yas tavātmā mamānātmā tenātmā niyamān na saḥ,
nanv anityeṣu bhāveṣu nāma jāyate.*

“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 (*viññāna*). A synonymous expression is “name-and-form” (*nāmarūpa*) which the Mppś will use later. *Nāman* is the four non-material skandhas, perception, feeling, formations and consciousness; *Rūpa* is the material skandha, the body or substance.

¹⁴⁵ *Satkāyadr̥ṣṭi*, the etymology of which is obscure (cf. Kośa, V, p. 15, n. 2) means the belief in “me” and “mine” (*ātmātmīyagrāha*). See Majjhima, III, p. 17; Saṃyutta, III, p. 16; Vibhaṅga, p. 364; Dhammasaṅgaṇī, p. 320; Paṭisambhidā, I, p. 143-149; Mahāvvyutpatti, no. 1684-4704; P’i p’o cha, T 1545, k. 8, p. 36-49 (tr. J. Rahder, *La satkāyadr̥ṣṭi d’après Vibhāṣā*, 8, in MCB, I, 1931-32, p. 227-239; Kośa, V, p. 15-17; Siddhi, p. 348

The *satkāyadr̥ṣṭi* 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 Mahāvvyutpatti and Vibhāṣā (*l.c.*) and is more complicated.

5. Furthermore, there are people in whom the idea of atman arises in reference to something [other than themselves]: thus, heretic contemplatives (*tīrthikadhīyāyin*), practicing the seeing of the totality of earth (*pṛthivīkṛtsnāyatana*), 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 (*viparyāsa*) that the idea of ātman is conceived in reference to another.

6. Moreover, there are circumstances (*samaya*) where the idea of self is conceived in reference to another.

[*The man whose limbs were replaced by those of a corpse*].¹⁴⁷ Thus, a man who had undertaken to go on a long journey spent the night alone in a deserted house. In the middle of the night, a demon, carrying a dead man on his shoulder, was about to set the corpse down in front of him; then another demon angrily chased the first one saying: “That dead man belongs to me; why are you bringing him here?” The first demon replied: “He is my property; it is I who took him and brought him here myself.” The second demon continued: “No, it was I who brought that dead man here.” Each seizing the corpse by one hand, the two demons argued with each other. The first demon said: “There is a man here and we can ask him.” The second demon began to question him. The man thought: “These two demons are very strong; whether I tell the truth or I lie, my death is certain; in either case, I can’t escape. What is the use of lying?” Then he answered that it was the first demon that had brought [the corpse].

Immediately, very angry, the second demon seized the man by the hand which he tore off and threw on the ground; but the second demon took an arm of the corpse which he fitted onto the man by slapping it on. In the same way he substituted the two arms, the two legs the head and the sides [of the corpse]. Together, the two demons devoured the man’s body which they had replaced [by that of the corpse], and after wiping their mouths, they went away.

Then the man thought: “With my own eyes, I saw the demons devour the body which my mother and father gave to me; now my present body consists completely of another’s flesh. Do I really have a body now, or am I only a corpse? If I think I have body, it is entirely another’s body; if I think I don’t have one, there is, however, a body that is visible.” Having had these thoughts, he was very worried and became like a man who has lost his mind.

The next morning, he resumed his journey. Having arrived at the kingdom that was his destination, he saw an assembly of monks around a Buddhist stūpa, and he asked them whether his body existed or not. The monks asked him: “Who are you?” He answered: “I don’t even know if I am a man or not.” He told

¹⁴⁶ On the power of these contemplatives, see above, p. 731F.

¹⁴⁷ In its version of this macabre story, the Mppś is very close to Tchong king siuan tsa p’i yu king, 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, p. 241a-b. – According to the legend of Aśoka, 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 arhathood: cf. A yu wang tchouan, T 2042, k. 6, p. 122b (tr. Przysluski, *Aśoka*, p. 381-382); A yu wang king, T 2043, k. 9, p. 165b.

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.”

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 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 (*bhūtasvabhāva*) of the ātman cannot be established with precision (*niyama*); one cannot establish whether it is eternal (*nitya*) or transitory (*anitya*) independent (*svatantra*) or dependent (*asvatantra*), [149a] active (*kāraka*) or inactive (*akāraka*), substantial (*rūpin*) or non-substantial (*arūpin*), and other characteristics (*nimitta*) of this kind. Where there are characteristics (*nimitta*), there is reality (*dharma*); but without characteristics, there is no reality. Since the ātman has no characteristics, we know that it does not exist.

a. If the ātman were eternal (*nitya*), the sin of murder (*vadhāpatti*) 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 (*ātmavadha*) is not murder?¹⁴⁸ Sin (*āpatti*) and merit (*puṇya*) result from evil done to another (*paraviheṭhana*) or good done

¹⁴⁸ I [Lamotte] 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 Vallée Poussin, in his article *Suicide* in ERE, XII, p. 25, claimed the contrary. In fact, the third Pārājika, 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 Prātimokṣasūtra des Sarvāstivādin*, JA, Nov.-Dec., 1913, p.477-478).

As the Mppś comments here, suicide, which harms no one else, is not a sin since sin consists of harming others, just as merit consists of doing good to others. But although suicide itself is not to be condemned, that does not mean that it should be recommended to all. A reasonable action in some, in others it can be madness.

Among successful suicides, we may cite that of the Buddhas 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” (*kṛtakṛtya*); 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 (*āyusāṅkhkāraṃ assaji*: 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

to another (*parahita*) respectively. It is not by taking care of one's own body or by killing one's own body that one gains merit or commits a sin. This is why the Vinaya says that suicide is not a sin of murder but is tainted with ignorance (*moha*), desire (*rāga*) and hatred (*dveṣa*).

If the ātman were eternal, it would not die and would not be reborn. Why? Because according to your system, the ātman which is eternal, completely fills the five destinies (*gati*); how would there be birth and death? Death (*cyuti*) consists of leaving this place, and birth (*upapatti*) consists of appearing in that place. This is why it cannot be said that the ātman is eternal.

If the ātman were eternal, it would be unable to experience sorrow (*duḥkha*) and happiness (*sukha*). Why? When sorrow prevails, one is sad, and when happiness prevails, one is joyful. But that which is modified (*vikṛta*) by sorrow and joy is not eternal.

If the ātman were eternal, it would be like space (*ākāśasama*); rain would not moisten it and heat would not dry it up. There would be no hither (*ihatra*) or thither (*paratra*) in it. If the ātman were eternal, it could not be reborn over there or die here.

If the ātman were eternal, the view of self (*ātmadṛṣṭi*) would exist permanently and one would never be able to attain nirvāṇa.

If the Ātman were eternal, it would be without arising (*utpāda*) and ceasing (*nirodha*) and there would be no falsehood or error, for there must be non-self (*anātman*) and impermanence (*anitya*) for there to be forgetfulness and error.

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 (*apāpika*), recited the Buddhist credo for the last time and stabbed himself (Saṃyutta, III, p. 119-124; Tsa a han, T 99, no. 1265, k. 47, p. 346b-347b; Tseng yi a 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 (cf. *Traité*, I, p. 211F, n.). Mahāprajāpati Gautamī and her friends voluntarily entered nirvāṇa with the Buddha's permission (*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 Śākyamuni (*Traité*, I, p. 143-144F, n.), the deed of the bodhisattva Sarvasattvapriyadarśana who, to celebrate the Buddha and the Saddharmapuṇḍarīkasūtra, 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 saintly 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 benefits. Sihā, 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 (Therīgāthā, v. 77-81). Sappadāsa, 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; Manorathha, I, p. 248-251; Dhammapadaṭṭha, IV, p. 118-119; tr. Burlingame, *Legends*, III, p. 262-263; Theragāthā Comm. in Rh.-D., *Brethren*, p. 197-199).

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 (*anitya*), there would, again, be neither sin (*āpatti*) nor merit (*puṇya*). The body being impermanent and likewise the ātman, both would perish together [at death] and final annihilation (*ucchedānta*) would be reached. Swallowed up in this annihilation, one would not go on to future existences (*parajanman*) and undergo there [the retribution] of sins and merits. If this annihilation were *nirvāṇa*, it would not be necessary to cut the bonds (*bandhanadamuccheda*), 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 (*kāraka*), 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 (*tiryagyonidurgati*).

Furthermore, every being hates suffering (*duḥkha*); but whoever seeks happiness (*sukha*) 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 (*puṇyabhāvana*) out of fear of punishment?

Finally, beings do not realize their wishes (*manoratha*); they are pulled about (*ākṣipta*) by the afflictions (*kleśa*) and the bonds of craving (*trṣṇābandhana*). For many reasons of this kind, we know that the ātman is neither independent nor active.

d. Is the ātman dependent (*asvatantra*) and inactive (*akāraka*)? No, those are not the characteristics of the ātman. What is called the ātman is not different from the six consciousnesses (*ṣaḍvijñāna*).

Moreover, if the ātman is inactive, why does king *Yen lo* (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. It is not correct that the ātman is substantial (*rūpin*). Why? Because all substance is transitory (*anitya*).

Question. – Why do people say: substantiality is one of my own characteristics?

Answer. – Some say that the ātman resides in the mind (*citta*) and that it is as fine (*sūkṣma*) as a mustard grain (*sarṣapa*); pure (*viśuddha*), it is called subtle material body (*prasādarūpakāya*). According to other opinions, it is like a grain of wheat (*yava*), a bean (*māṣa*, *masūra*) half an inch high (*ardhāṅguṣṭha*), an

¹⁴⁹ Yama, king of death and the hells in Hindu mythology (cf. Macdonell, *Vedic Mythology*, p. 171-174; Hopkins, *Epic Mythology*, p. 107-116): he plays only a minor role in the Buddhist pantheon (see Malalasekera, II, p. 680-681; Akanuma, p. 777a).

inch high (*aṅguṣṭha*).¹⁵⁰ As soon as it takes on a body, it resumes its former form, the way the skeleton of an elephant (*gajāsthī*), 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 (*mahābhūta*); being the result of causes and conditions (*pratītyasamutpanna*), 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 (*sthūlaśarīra*) and the subtle body (*sūkṣmaśarīra*). 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 (*gati*).¹⁵¹

Answer. – This subtle body does not exist (*nopalabhyate*). 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 (*paramasūkṣma*). 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 (*abhijñā*) 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*),¹⁵² there is no relationship of anteriority or posteriority between the

¹⁵⁰ Here we have a very clear allusion to the speculations of the Upaniṣads which often contrast the Brahman, world soul, with the brahman, the psychic principle; as such the Being dwells in the citadel of the body (*puriśayah puruṣaḥ*: Praśna Up., V, 5), in the lotus of the heart (*daharaṃ puṇḍarikāṃ puruṣaḥ*: Cāndogya Up. VIII, 1, 1). It is tiny (*vāmana*: Katha Up. V, 3) a span in length (*pradeśamātra*: Cāndogya Up. V, 18, 1), an inch high (*aṅguṣṭhamātra*: Katha Up. IV, 12), smaller than a grain of rice, than a grain of wheat, than a millet seed *añiyayān vrīher yavād vā sarsapād vā śyāmākataṇḍulādd vā*: Śvetāś. Up. III, 14, 3), the size of a needle-point (*ārāgramātra*: Cāndogya Up. V., 8). It is the vital wind (*prāṇa*: Kauṣitakī Up. III, 9), the witness (*sākṣin*), the person who appears in the pupil of the eye (*ya eṣo 'kṣaṇi puruṣo dr̥śyata*: Cāndogya Up. IV, 15, 1).

In the Buddhist texts references are rarely found as clear as in the rantings of the Upaniṣads.

¹⁵¹ The Vedānta accepts the existence of this subtle body; at the same time as the *indriyas*, the seeds of the organs of the coarse body, the soul carries with it at death the subtle body composed of subtle particles of the elements, which will be the seeds of a new coarse body. The subtle body is material but transparent; thus no one can see it when it exits. The animal heat belongs to it: if the corpse is cold, it is because the subtle body, enveloping the soul and the organs, has abandoned the coarse body. Cf. Śaṅkara ad Brahmasūtra, I, 4, 1: IV, 2, 9; P. Deussen, *Das System des Vedānta*, 1883, p. 399-404. – The Sāṅkhya also believe in the existence of a subtle body that does not come from the parents but results from a projection; cf. Sāṅkhyapravachanabhāṣya, III, 7, ed. R. Garbe, p. 89; Sāṅkhyasūtra, V, 103, ed. R. Garbe, p. 241.

¹⁵² Some Buddhists are of the opinion that between existence-death and existence-birth there is an intermediate existence (*antarābhava*) – a body, five skandhas – that goes to the place of rebirth; this theory is proposed mainly by

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 (*upapattibhava*). 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 (*dīpa*) characterized by a succession of productions and disappearances (*utpādanirodha-prabandha*), without permanence (*śāśvata*), but also without interruption (*uccheda*).¹⁵³

[149c] Finally, the Buddha said: “Whether past, future or present, coarse or subtle, all substance is transitory.”¹⁵⁴ 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 (*arūpin*). The four aggregates (*skandha*)¹⁵⁵ and the three unconditioned (*asaṃskṛta*) factors are non-substantial. The four aggregates in question, being impermanent (*anitya*), dependent (*asvatantra*), dependent on causes and conditions (*hetupratyayāpekṣa*) 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 (*upātta*). For many reasons of this kind we know that the ātman is not non-substantial.

the Sāṃmitīyas (cf. Kathāvatthu, II, p. 361). But most of the sects do not agree, deny this *antarābhava* (see Kośa, III, p. 32, n) for the good reason that birth immediately follows the death.

¹⁵³ In its reasoning and its examples, the Mppś seems to take its inspiration directly from the Madh. vṛtti, p. 544: *tatrabimbapratibimbanyāyena svādhyāyadīpamudrāpratimudrādīnyāyena vā maraṇāntikeṣu skandheṣu nirudhyamāneṣv ekasminn eva kṣaṇe tulādaṇḍanāmonnāmanyāyenaiva avpapattiyāṃśikāḥ skandhā yathākarmākṣepata upajāyante*: “In the example of 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 pans 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 (*bimbapratibimba*), see Kośa, III, p. 34: for the example of the seal and the impression (*mudrāpratimudrā*), Lalitavistara, p. 176, l. 15; Madh. vṛtti, p. 428, 551; for the example of the pans of a balance (*tulādaṇḍa*), Madh. avatāra, p. 94 (tr. Lav., Muséon, 1910, p. 291-292).

Also according to the Visuddhimagga (p. 604), birth immediately follows death and there is no intermediary (*tesaṃ antarikā natthi*).

¹⁵⁴ Cf. Vinaya, I, p. 14; Saṃyutta, II, p. 252, 253; III, p. 47, 68, 80, 89; IV, p. 382: *Yaṃ kiñci rūpaṃ atīlāgatapaccuppannam ajjhataṃ vā bahiddhā vā oḷārikaṃ vā hīnaṃ vā pañītaṃ vā yaṃ dāre sātīke vā, sabbhaṃ rūpaṃ n’ etaṃ mama n’ eso ‘ham asmi na me so attāti*.

¹⁵⁵ I.e., *saṃjñā*, *vedanā*, *saṃskārā* 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 (*tryadhva*) or the ten directions (*daśadiś*), you will never find it anywhere. Only the coming together of the twelve bases of consciousness [*dvādaśāyatana*, i.e., the six sense organs and their respective objects] produce the six consciousnesses (*ṣaḍvijñāna*). The coming together of the three [*trisamnipāta*, or the coming together of the organs, the objects and the consciousnesses] is called contact (*sparśa*). Contact produces feeling (*vedanā*), concept (*saṃjñā*), the act of attention (*cetanā*) and other mental dharmas (*caitta*, *caitasikadharmā*).¹⁵⁶ According to the Buddhist system (*ihadharma*), it is by the power of ignorance (*avidyā*) that *satkāyadr̥ṣṭi* (belief in me and mine) arises. As a result of *satkāyadr̥ṣṭi*, the existence of ātman is affirmed. This *satkāyadr̥ṣṭi* is destroyed by seeing the truth of suffering (*duḥkhasatyadarśana*, the knowledge of the law relating to suffering (*duḥkhe dharmajñāna*) and the subsequent knowledge relating to suffering (*duḥkhe 'nvayajñāna*). When *satkāyadr̥ṣṭi* is destroyed, one no longer believes in the ātman.

Refutation of the 2nd argument. – Above (p. 736F) you said: “If there is no inner (*adhyātma*) ātman, given that the consciousness of colors arises and perishes from moment to moment (*kṣaṇotpannaniruddha*), 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 (*āśrī*) on the visual consciousness (*caḥsurvijñāna*) to be able to cognize it. If that is so, the ātman is futile (*niṣprayajana*). 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 (*samskṛta*) dharma; although it perishes and disappears, this memory is capable of cognizing.¹⁵⁷ In the same way that the ārya, by the power of his wisdom (*prajñābala*), is able to cognize future things (*anāgatadharmā*), so successive moments of memory are able to cognize past moments (*atītadharmā*). 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 (*pravṛttikṣṇatvāt*) 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 evolving human consciousnesses (*pravṛttivijñāna*), 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 (*duḥkha*) or enjoys the happiness (*sukha*)? Who is liberated (*vimukta*)?” Now we will reply.

¹⁵⁶ Extract of a sūtra the Sanskrit version of which is known to us by the Vijñānakāya (tr. Lav., EA, I, p. 370) and Kośa, III, p. 105; IX, p. 245: *caḥsuḥ pratītya rūpāṇi copadyate caḥsurvijñānam, trayāṇāṃ samnipātaḥ sparśaḥ vedanā saṃjñā cetanā*. The Pāli version which is slightly different occurs in Saṃyutta, II, p. 72; IV, p. 33, 67-69, 86-87, 90: *cakkhuṃ ca paticca rūpe ca uppajjati cakkhuvijñānaṃ, tiṇṇaṃ saṃgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇha, ayaṃ kho dukkhassa samudayo*.

¹⁵⁷ For the problem of memory, see Kośa, IX, p. 273 sq.

1. In the person who has not yet obtained the true Path (*mārga*), the afflictions (*kleśa*) cover over (*āvṛṇvanti*) the mind (*citta*); he performs actions (*karman*) that are the causes and condition for his rebirth (*jātihetupratyaya*); after death, the five aggregates [of the future existence] arise from the series of five aggregates (*pañcaskandhasaṃtāna*) of the present existence in the same way that one lamp lights another. And in the same way that, in the production of rice (*śāli*), three causes and conditions intervene, namely, soil (*bhūmi*), water (*vāri*) and seed (*bīja*), so for a future existence to be produced, a body (*kāya*), defiled actions (*sāsravakarman*) and the fetters (*saṃyojana*) are necessary. Of these three causes and conditions, the body and actions cannot be cut through, cannot be suppressed; only the fetters can be cut through. When the fetters are cut through, even though a body and actions remain, one can obtain liberation [150a] (*vimukti*). If there is a rice seed (*śālibīja*) and earth (*bhūmi*), but water (*vāri*) is missing, the rice will not grow. Similarly also, despite the presence of a body (*kāya*) and despite the presence of actions (*karman*), one is not reborn when the water of the fetters (*saṃyojana*) has dried up. Thus, even though there is no ātman, one can obtain liberation (*vimukti*). Bondage (*bandhana*) is due to ignorance (*avidyā*); liberation is due to wisdom (*prajñā*); the ātman plays no part.

2. Finally, the complex of name-and-form (*nāmarūpasāmagrī*) is commonly (*prajñaptitaḥ*) called pudgala (person, individual). This pudgala is chained by all the bonds (*bandhana*); but when it has found the tab of pure wisdom (*anāsravaprajñānakha*), it unties all the knots; from that time onward, this person has found liberation (*vimukti*). It is like a rope which one knots or unknots (*rajjuninirmocana*): the rope is the knot, and the knot is not something distinct (*bhinnadharmā*); but in common usage (*loka*), we say: to tie the rope, to untie the rope. It is the same for name-and-form (*nāmarūpa*): the coming together of these two things, i.e., name (*nāman*) and form, is commonly called (*prajñaptitaḥ*) pudgala, but the fetters are not something different from name-and-form. With regard to name-and-form, it is just a matter of being chained [by the fetters] or liberated [from the fetters].

It is the same for receiving punishment or reward. Although no dharma is truly pudgala, it is by means of name-and-form that one gathers the fruit of sins and merits; and yet the pudgala has the name of the gatherer. It is like the chariot (*ratha*) that carries goods: by examining it piece by piece, there is no real chariot [distinct from its constitutive parts]; nevertheless, the chariot has the name of the transporter of goods. In the same way, the pudgala receives punishment and reward [in the sense that] name-and-form receive punishment or reward, whereas the pudgala has [merely] the name of receiver. It is the same for what feels suffering or happiness.

For many reasons of this kind, the ātman is non-existent. [Here] ātman means the donor (*dāyaka*), but it is the same for the recipient (*pratigrāhaka*). According to you, the ātman is the pudgala. This is why the pudgala who gives is non-existent and the pudgala who receives is non-existent. For many reasons of this kind, it is said that the thing given, the donor and the recipient do not exist.

Question. – If, among all the dharmas, the gift has as the true nature as its characteristic (*tathatālakṣaṇa*), if it is indestructible, non-perishable, unborn and uncreated, why do you say that the three elements [of which it is constituted], namely gift, donor and recipient] are broken and non-existent?

Answer. – If ordinary people (*prthagjana*) [think] they see a donor, a recipient and a gift, that is an error (*viparyāsa*) and a wrong view (*mithyādr̥ṣṭi*); they are reborn in this world (*loka*) and enjoy happiness here; but when their merit (*punya*) is exhausted, they go backward. This is why the Buddha wants to lead the bodhisattva to follow the true Path (*satyamārga*) and obtain the true fruit of reward (*vipākaphala*). The true fruit of retribution is Buddhahood. To destroy wrong views, the Buddha says that the three things (donor, beneficiary and gift) do not exist and are truly indestructible. Why? Because from the very beginning (*āditah*), all dharmas are absolutely empty (*atyantaśūnya*). For innumerable reasons of this kind, they are non-existent, and that is what is meant by perfection of the virtue of generosity.

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 (*madhya*) 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 (*audārikadravya*) with gentleness (*mṛducitta*) is lower generosity.

[150b] Advancing in the practice of generosity (*dānabhāvanāvardhana*) and giving garments (*vastra*) and [other] precious objects (*ratnadravya*) is middling generosity, the result of lower generosity. Progressing in the generous motivation (*dānacittavardhana*) without sparing anything, giving one's head (*śiras*), one's eyes (*nayana*), one's blood (*śoṇita*), one's flesh (*māṃsa*), one's kingdom (*rājya*), one's wealth (*dhana*), one's wife (*dāra*) and children (*putra*) unreservedly, this is higher generosity, coming from middling generosity.

[Gifts practiced by Śākyamuni in his jātakas].¹⁵⁸

[I. Lesser gifts]. – Thus, when the Buddha Śākyamuni produced the Bodhi mind (*pratamacittotpādakāle*) for the first time, he was a great king called *Kouang 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

¹⁵⁸ In the course of his previous existences, Śākyamuni made countless offerings to the Buddhas, seeking for enlightenment in order to liberate beings. The Mppś 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).

his saṃgha.¹⁵⁹ – Then when he was reborn, he was the wife of a great merchant (*mahāsreṣṭhibhāryā*), who offered a lamp to the buddha *Kiao tch'en jo* (Kauṇḍinya). Various deeds of this kind are called lesser gifts of the Bodhisattva.

[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* (Mahāghoṣa) and built ninety stūpas to him after his parinirvāṇa. – Then, when he was reborn, he was the great king who offered to the buddha *Che tseu* (Siṃha) garlands made of the seven jewels (*saptaratnamayanica*). – Finally, when he was reborn, he was the great merchant (*mahāsreṣṭhin*) who offered to the buddha *Miao mou* (Sunetra) an excellent palace and lotuses made of the seven jewels (*saptaratnamayapadma*). Deeds of this kind are called middling gifts of the Bodhisattva.

[3. *Higher gifts*]. – In a previous existence, the buddha Śākyamuni was a recluse (*rṣi*) who, seeing the grace and beauty of the Buddha *Kiao tch'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* (Sarvasattvapriyadarśana) who offered his body as a lamp to the Buddha *Je yue kouang tō* (Candrasūryavimalaprabhāśrī).¹⁶⁰ Various deeds of this kind, where the Bodhisattva sacrifices his body (*kāyajīvita*) 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 (*prathamabodhicittotpāda*), make gifts to beings; first, they give food (*āhāra*); then their generous intentions increasing (*dānacittavardhana*), they give them the flesh of their body (*kāyamāṃsa*). First, they give all kinds of excellent drinks; then, their generosity increasing, they give them their body's blood (*kāyaśonita*). First they give them paper, ink and canonical texts, then they give the dharma teachers the fourfold offering (*pūjā*) of garments, robes, food and drink; finally, having obtained the *dharmakāya*, they preach all kinds of sermons (*dharmā*) to countless beings (*aprameyasattva*), thus practicing generosity of the Dharma (*dharmadāna*). 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 (*śīlapāramitā*)? 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 (*adattādāna*) will arise in him; in the course of these thefts, he will commit murder (*prāṇātipāta*). As a result of his poverty, he will have insufficient pleasure; since these pleasures are insufficient, he will engage in illicit lovemaking (*kāmamithyācāra*).

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 Bhaiṣarāja is fully described in the *Saddharmapuṇḍarīka*, p. 405-408. See text, *Traité*, I, p. 579.

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 (*akuśalakarmapatha*).¹⁶¹ [On the other hand], if he practices generosity, he will be reborn wealthy, and having riches, he will not commit sins (*adharmā*). Why? Because one has no needs, then the five objects of enjoyment (*pañca kāmagaṇa*) are assured.

[*The snake, the frog and the rat*]¹⁶². – In a previous existence, *T'i p'o ta* (Devadatta) was once a snake (*sarpa*). This snake lived in a pool (*hrada*) in friendship along with a frog (*maṇḍūkā*) and a tortoise (*kūrma*). In time, the water of the pool dried up completely, but there was nobody the snake could blame for the famine (*duribhikṣa*) 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 (*dauḥśīlya*); it increases the mind of morality (*śīlacitta*) and brings about its strengthening (*dr̥ḍhatva*). Thus generosity is the cause and condition (*hetupratyaya*) that advances (*vardhana*) morality.

Furthermore, the bodhisattva who gives always feels sentiments of goodwill (*maitrī*) and compassion (*karuṇā*) towards his beneficiary. Detached from riches, unsparing 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

¹⁶¹ The ten good and bad paths of action have been listed above, *Traité*, I, p. 501F.

¹⁶² This jātaka occurs in a shorter form in King liu yi siang, T 2121, k. 48, p. 257a (cf. J. Hertel, ZDMG, 1914, p. 67). A more developed form in Mūlasarvāstivādin Vinaya (Ken pen chou... p'o seng che, T 1450, k. 17, p. 188c-189a, tr. Chavannes, *Contes*, II, p. 398-400; Dulwa in Schiefner-Ralston, *Tibetan Tales*, p. 308) which has, not a snake, a frog and a tortoise, but a mongoose, a rat and a snake. These three animals took refuge in the same burrow. A famine breaks out; the rat Gaṅgādatta goes to look for food, in his absence, the mongoose declares that he will eat him if he returns without bringing anything back; the snake Nadasena sends a letter to the rat to warn him of the danger. The rat announces that he will not return because in times of famine, beings listen only to their bellies and lose all feeling of kindness; he does not want to be the victim of the mongoose.

thoughts of miserliness (*mātsaryacitta*) are suppressed, and henceforth morality (*śīla*), patience (*kṣānti*), zeal (*vīrya*) and the other [virtues] are readily practiced.

[*The gift of Mañjuśrī*]. – *Wen chou che li* (Mañjuśrī) 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 (*śatarasamodaka*). In the town, a little boy insistently asked him for one of [these cookies] but Mañjuśrī did not give him any. However, having come to a stūpa of the Buddha, Mañjuśrī 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 Saṃgha, I will give them to you as a gift.” They agreed and the boy made a gift of one cookie to the Saṃgha. Then in the presence of Mañjuśrī 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 one has no needs. Under these conditions, one [easily] keeps morality. Besides, as reward for generosity, the mind becomes gentle; the gentleness of the mind gives birth to morality; thanks to this morality, one can maintain one’s mind free of bad dharmas (*akuśaladharmā*).

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 (*kṣāntipāramitā*)?

[151a] 1) If the bodhisattva gives a gift and his recipient (*pratigrāhaka*) rebuffs him, either by asking for too much or by asking at an inopportune time (*akāle*), 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 (*ādhyātmikabāhyadhana*); I relinquish that which is hard to abandon. Then why should I endure vain insults (*śūnyaśabda*)? If I did not have patience, the gifts that I would be making would be impure (*aśuddha*). Giving without patience is to act in exactly the same way as a white elephant (*pāṇḍaragaja*) 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 produces the mind of Bodhi (*prathamachittotpāda*) for the first time, his resources (*guna*) are not great. And so, when he wants to practice the twofold generosity and gratify the wishes of all beings, since his resources (*dravya*) are insufficient, he is forced to acquire wealth (*dhana*) so as to give sufficiently.

[*The lives of Mahātyāgavat*]¹⁶³

¹⁶³ The bodhisattva *Neng-che* (Capable of giving) definitely is the bodhisattva *Ta che* (Great liberality) whom the Mppś has already praised (cf. *Traité*, I, p. 265) as a hero of vigor. The same individual also appears, under the name *P'ou che* (Universal liberality) in the Lieou tou tai king and, under the transcription *Mo ho chō kia fan* (Mahātyāgavat), in the Hien yu king.

The acts of the bodhisattva Mahātyāgavat are well-known in the following sources: Mahāvastu, II, p. 89-91; Lieou tou tsi king, T 152 (no. 9), k. 1, p. 4a-5a (tr. Chavannes, *Contes*, I, p. 30-38); Hien you king, T 202 (no. 40), k. 8, p. 404b-409c (cf. Chavannes, *Contes*, IV, p. 90-91; Schmidt, *Der Weise u. d. Thor*, p. 227-252); King liu yi siang, T 2121, k. 9, p. 47b-48a. – In summary, Mahātyāgavat, the son of the brahmin Nyagrodha, 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 Mahātyāgavat who alone sets out to look for the *cintāmaṇi* pearl in the palace of the nāgas. Having triumphed over the poisonous serpents and the rākṣasas, Mahātyāgavat 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 Mahātyāgavat as they appear in the aforementioned sources are reproduced here incompletely by the Mppś which is silent about the marriage of Mahātyāgavat 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, here it introduces a series of episodes as the deeds of Mahātyāgavat that earlier are foreign to him; thus, after a shipwreck, during a period of seven weeks, Mahātyāgavat 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 Mahātyāgavat, the legend of the two brothers Kalyāṇakārin and Pāpakārin, of which the following is a summary: The king of Vārāṇasī had two sons, Kalyāṇakārin and Pāpakārin. The king of another land, Li che Po (Rṣabha) promised his daughter in marriage to Kalyāṇakārin who was a hero of generosity and who, in order to satisfy his leanings, went to seek his fortune beyond the seas; his brother Pāpakārin 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. Kalyāṇakārin obtained from the nāga the *cintāmaṇi* pearl, but his brother stole it from him after having put out his eyes. The brother returned first and made pretensions to the throne. The blind Kalyāṇakārin 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; Kalyāṇakārin regained his sight and, having driven away his brother, the usurper, mounted the

The Buddha Śākyamuni in one of his previous existences (*pūrvajanman*) was a great physician-king (*mahāvaidyārāja*) who healed all the sick people (*vyādhi*), not with pride (*śloka*) or self-interest (*lābha*) but with compassion (*anukampā*) 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 (Trāyastriṃśa). Then he thought: “Here I have become a god; but by enjoying the reward of my merits (*puṇyavipāka*) 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 kia t’o* (correct *So k’ie lo* = Sāgaranāgarāja; cf. *Traité*, I, p. 294F, 288F) as nāga-prince (*nāgakumāra*). 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 (*garuḍa*). The bird carried him away and devoured him at the top of a cottonwood tree (*śālmālī*). His parents wept, moaned and lamented.

After his death, the nāga-prince took rebirth in Jambudvīpa as the crown prince of a great king (*mahārājakumāra*). He was called *Neng che* (Tyāgavat) 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? In my previous existences (*pūrvanivāsa*), I always loved to give and I surpassed everyone by my gifts.” Hearing these words, his mother repeated them to people, and everyone returned. His mother raised him with love. When he had grown up, he gave [151b] away everything he possessed; then he went to find his father and asked him for riches to distribute. His father gave him a portion, and he spent it also in liberality. Seeing how many people in Jambudvīpa were poor (*daridra*) and unfortunate (*ārta*), he still wished to give to them, but his wealth was not enough. He began to weep and asked people: “By what means (*upāya*) could one get enough wealth for everyone?” The astrologers answered: “We have heard at one time that there is a *cintāmaṇi* (philosopher’s stone); if one could get it,

throne. – The story of the two brothers is found in the following sources, collated by Chavannes: Hien yu king, T 202 (no. 42), k. 9, p. 410a-415b (cf. Schmidt, *Der Weise u. d. Thor*, p. 261-282); Ta fang pien fo pao ngen king, T 156, k. 3, p. 142c-147a; Dharmagupta Vin., Sseu fen liu, T 1428, k. 46, p. 910c-913a; Mūlasarvāstivādin Vin. in T 1450, k. 15, p. 178c-180a (tr. Chavannes, *Contes*, II, p. 389-397), and Schiefner-Ralston, *Tibetan Tales*, p. 279-285; C. Huart, *Le conte bouddhique des deux frères, en langue turque et en caractères ouïgours*, JA, Jan.-Feb. 1914, p. 5-58; P. Pelliot, *La version ouïgours de l’histoire des princes Kalyānāṃkara et Pāpaṃkara*, T’oung Pao, 1914, p. 225-272. – See also the *Mahājanakajātaka*, Pāli Jātaka, VI, p. 30-68.

But the cycles of Mahātyāgavat and that of the two brothers are not enough to account for all the episodes told by the Mpps which, from borrowed bits and pieces, succeeds in giving its own tale the aspect of an original story. Indeed, all the tales of sea voyages use the same themes; only the choice and arrangement of the anecdotes differ a little. Another story of travel, built up with the same action, is that of Maitrakanyaka, otherwise Maitrāyājña, in Pāli Mittavindaka, to which S. Lévi has brought abundant documentation in his edition of the Karmavibhaṅga, p. 51.

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 *cintāmaṇi* 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;¹⁶⁴ 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 (*anujñā*). 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 *cintāmaṇi* 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 (*andhapuruṣa*)¹⁶⁵ named *T'o chō* (Dāsa), who seven times previously had been on the high seas¹⁶⁶ 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: “ If 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 *cintāmaṇi*. 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?” Dāsa 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 (*suvarṇavālukādvīpa*) that is in the middle of the great ocean.”¹⁶⁷

When the gear for the voyage had been gathered together, they cut the seventh anchor¹⁶⁸; the ship set forth, pitching and heeling and arrived at the island of precious stones. The merchants argued about the seven kinds of jewels (*saptaratna*) and, when each had had enough, they asked the bodhisattva why he did not take any. The bodhisattva answered: “What I want is the *cintāmaṇi*; 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. Dāsa said to the bodhisattva: “Let us

¹⁶⁴ Parents always try to discourage their children from the business of the sea; cf. *Mahājanakajātaka*, Pāli Jātaka, VI, p. 34

¹⁶⁵ Supāraga, the master mariner from Bharakaccha, 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; Jātakamālā, p. 88.

¹⁶⁶ Seven voyages on the high seas are a record, since, as Pūrṇa comments 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 *Suvarṇadvīpa* 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, *Contes*, II, p. 243; IV, p. 90, 129.

keep the dinghy separately and we will go another route. Let us wait seven days for the wind.¹⁶⁹ We will sail along the southern coast; we will reach a dangerous place; there will be a craggy shore with a forest of jujube 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.”

As he had said, the wind arose and they sailed off. They came to the craggy shore and according to Dāsa’s advice, the bodhisattva tried to grab a branch and succeeded in saving himself. He took Dāsa’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 (*kaṇṭha*); for seven days he waded in water up to his thighs (*kaṭi*); for seven days he waded in water up to his knees (*jānu*); for seven days he walked in mud (*kardama*). Then he saw beautiful lotuses (*utpala*), 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 (*āsīvīṣa*) and he said: “These poisonous snakes are very formidable”; he entered into the meditative stabilization of loving-kindness (*maitrīcittasamādhi*) 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.¹⁷⁰ When he had overcome these obstacles, he found a city made of the seven kinds of jewels (*saptaratnamayanagara*) fortified by seven moats; three great nāgas guarded the gates. Seeing this handsome (*abhirūpa*), graceful (*prāsādika*) bodhisattva adorned with the major and minor marks (*lakṣaṇānuvyañjan-ālamkṛta*) who had overcome all the obstacles to come to them, these nāgas thought: “This is not an ordinary man (*prthagjana*); this must be a bodhisattva, a man of great merit (*mahāguṇapuruṣa*).” 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 (*abhijñā*), recognized that this was her son, and the milk spurted from her breasts.¹⁷¹ She asked him to be seated and said to him: “You are my son; when you left me, where did you take rebirth?” The bodhisattva who, for his part, kept the memory of his previous existences (*pūrvanivāsānismṛti*), recognized that these were his parents and answered his mother: “I took birth in Jambudvīpa as the crown prince of a great king (*mahārājakumāra*). Out of compassion (*anukampā*) for the poor (*daridrā*) who are unable to overcome the suffering of hunger (*bubhuṅṣā*) and cold (*śīta*), I have come here to look for the *cintāmaṇi*.” His mother said to him: “There is a [152a] *cintāmaṇi* on your father’s head as an ornament (*cūdāmaṇi*), but it will be difficult to

¹⁶⁹ The favorable wind was known by the name *irā*, the propeller; cf. Chavannes, *Contes*, II, p. 243.

¹⁷⁰ Usually it is at the end of seven days and after sailing seven hundred leagues that the ship is shipwrecked (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 Sseu fen liu, T 1428, k. 46, p. 912a14.

¹⁷¹ This is the theme of *The Mother’s Milk*; cf. Chavannes, *Contes*, 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 (*miśraratna*); 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 to visit the great king in order to look for the *cintāmaṇi* which is on his head. If he understands my compassion [for beings], he will give it to me; if he does not want to give it to me, I have no need of anything else." The nāga king replied: "I have only this single stone which always serves me as head-adornment (*cūḍāmaṇi*); the inhabitants of Jambudvīpa are unfortunate and miserable; you should not go back to them." The bodhisattva replied: "But that is why I endured so many dangers and braved death to come so far. The inhabitants of Jambudvīpa are unfortunate and miserable and I want to fulfill their desires with the *cintāmaṇi*." Then with a sermon on the Buddhist path (*buddhamārgaparyāya*), the bodhisattva converted his father. The nāga king, giving him the stone, formulated one condition: "Here, I give you the stone; but when you are dead, you will return to me." The bodhisattva answered: "I will conform with the king's words with respect."

Taking the stone, the bodhisattva flew up into the sky (*ākāśa*) and in the time it takes to stretch out one's arm, he returned to Jambudvīpa. His human parents, the king and queen, seeing their son return safe and sound, joyfully embraced him and asked: "What have you found?" He answered: "I have found the *cintāmaṇi*." – "Where is it?" – "In the lining of this garment." – "How big is it?" – "Because of its marvelous qualities, it does not take up much space." And the bodhisattva said to his parents: "Command that the inside and outside of the city be cleaned and that incense be burned, that banners (*patākā*) be hung, that the fast (*poṣadhavāsa*) and the vows be observed (*śīlasādāna*)." The next day, early in the morning, he set up a great pole as a monsternce and attached the pearl to its summit. Then the bodhisattva made the following vow (*prañidhāna*): "If I attain buddhahood and save all beings, may this stone obey my wishes and make all precious things (*ratnadravya*) appear; may it fulfill all the needs of people." Immediately a dark cloud spread and rained down all kinds of precious objects, garments (*cīvara*), food (*āhāra*), beds and seats (*śayāsana*), medicines (*bhaiṣajya*) and all the materials (*pariṣkāra*) 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 (*lobha*). Having eliminated avarice and envy by this generosity, he fixes his attention (*ekacitta*) 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 (*āsṛitya*) of generosity that the mind (*citta*) goes from the first *dhyāna* up to the *dhyāna* of the absorption of the cessation (*nirodhasamāpatti*).¹⁷³ 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 (*viśuddhacitta*). 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 (*daridra*), he recalls the previous existences of this poor person [and says to himself]: “It is because he has committed errors (*akuśala*), because he has not concentrated his mind (*ekacitta*) or practiced meditation that he is at present (*ihajanman*) poor.” As a result of that, [the bodhisattva] himself tries to practice the good, to fix his attention, and he enters into the *dhyānas* and the absorptions.

[*Mahāsudassanasuttanta*].¹⁷⁴

This is what has been told: The eighty-four thousand vassals of the noble king *Hi kien* (Sudarśana)¹⁷⁵ 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 (*punya*).” 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

¹⁷² These are fully studied below, chap. XXVIII.

¹⁷³ These are the nine *anupūrvavihāra* listed in *Dīgha*, II, p. 156; III, p. 265, 290; *Aṅguttara*, IV, p. 410. They include the four *dhyānas*, the four *ārūpyasamāpattis* and the *saṃjñāveditanirodhasamāpatti*.

¹⁷⁴ The *Mahāsudassanasuttanta*, of which the present passage is a somewhat variant version, is a separate sūtra in the Pāli *Dīgha*, II, p. 169-199 (tr. Rh. D., II, p. 198-232), whereas the Chinese *Dīrghāgama* and related sources incorporate it into the *Mahāparinirvāṇasūtra*: cf. Tch’ang a han, T 1, no. 2, k. 3, p. 21b-24b; Fp pan ni yuan king, T 5, k. 2, p. 169c-171a; Pan ni yuan king, T 6, k. 2, p. 185b-186c; Ta pan nie p’an king, T 7, k. 2 and 3, p. 200c-203a; Ken pen chou... tsa che, T 1451, k. 37, p. 393a-394b. – However, an independent version of the Mahāsudassana is in the Tchong a han, T 26, no. 68, k. 14, p. 515b-618c; and Ta tcheng kiu wang king, T 45, p. 831a seq.

The story of Sudassana is also summarized in *Dīgha*, II, p. 146-157; *Samyutta*, III, p. 144; Pāli *Jātaka*, I, p. 391-393.

¹⁷⁵ 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 Mahāsaṃmata from which the Buddha came: cf. *Dīpavaṃsa*, III, v. 8; *Mahāvamsa*, II, v. 5; *Mahāvastu*, I, p. 348; *Mahāvvyutpatti*, no. 3570; Tch’ang a han, T 1, k. 22, p. 149a8; Ken pen chou... p’o seng che, T 1450, k. 1, p. 101c27. – In mythical times, he reigned in Kuśāvātī, in the actual location of Kuśinagara. This city and its splendid palaces are fully described in the various versions of the *Mahāsudassanasuttanta* mentioned above; see also *Divyāvadāna*, p. 227; *Divyāvadāna*, p. 227; P’o p’o cha, T 1545, k. 76, p. 395c. The Dharmaprāsāda was built following to the model of the cakravartin’s city; cf. Przyłuski, *La ville du Cakravartin*, *Rocznik Orjent.*, V, 1927, p. 165-185.

ourselves.” Thereupon, they set to work together to build a palace (*prāsāda*) made of the seven jewels (*saptaratnamaya*); they planted rows of trees (*vrkṣapaṅkti*)¹⁷⁶ made of the seven jewels and built pools (*puṣkiriṇi*)¹⁷⁷ made of the seven jewels. In this palace they built eighty-four thousand floors (*kūṭāgāra*)¹⁷⁸ made of the seven jewels; on each floor was a bed (*paryāṅka*) made of the seven jewels; cushions of different colors (*miśravaraṇopadhāna*) were placed at the two ends of the bed; they had banners (*dhvaja*) and flags (*patākā*) hung and incense (*dhūpa*) was spread on the ground.

When all was ready, they said to the great king: “We would like you to accept this Dharma-palace (*dharmaprāsāda*) 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 (*sajjana*), śramaṇas and brāhmaṇas to be the first to enter the ceremonies (*pūjā*); only afterwards will I myself live there.”¹⁷⁹ Then he joined the holy men who were the first to enter into the precious palace, filled with offerings of all kinds (*nānāvidhapūjā*) and splendid accessories (*pariṣkāra*).

When these men had gone, the king entered the precious palace¹⁸⁰, ascended to the floor of gold (*suvarṇakūṭāgāra*), sat down on the silver bed (*rūpyaparyāṅka*) and, meditating on generosity, eliminated the five hindrances (*pañcanīvaraṇa*), concentrated his six organs (*ṣaḍyātmikāyatana*), swept away the six sense objects (*ṣaḍbāhyāyatana*), experienced joy (*prīti*) and happiness (*sukha*) and entered into the first dhyāna (*prathamadhyāna*). – Then he ascended to the floor of silver (*rūpyakūṭāgāra*), sat down on the golden bed (*suvarṇaparyāṅka*) and entered the second dhyāna (*dvitiyadhyāna*). – Then he ascended to the floor of beryl (*vaidūryakūṭāgāra*), sat down on the crystal bed (*sphaṭikaparyāṅka*) and entered into the third dhyāna (*trītyadhyāna*). Finally, he ascended to the crystal floor (*sphaṭikakūṭāgāra*), sat down on the beryl bed (*vaidūryaparyāṅka*) and entered into the fourth dhyāna (*caturthadhyāna*): he spent three months in solitary meditation.¹⁸¹

The queen *Yu niu pao* (Strīratna)¹⁸² and her eighty-four thousand followers (*upasthāyikī*) who had all adorned their bodies with the White Pearl jewel (*maṇiratna*) 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

¹⁷⁶ Seven rows of palm trees (*tāla*); 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 (*dhammuṣata*); each pool had four staircases (*sopāna*) and two balustrades (*vedikā*), of which the uprights (*stambha*), the crosspieces (*sūci*) and the handrails (*uṣṇīṣā*) were of different metals; cf. Dīgha, II, p. 178-179.

¹⁷⁸ For these stories (*kūṭāgāra*), 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 *brāhmavihāras* and only after that did he receive the queen. On the other hand, in the Mppś, the king first practiced the four dhyānas then repulsed the requests of the queen; after her departure, he devoted himself to the practice of the four *brāhmavihāras*.

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.

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 does 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 (*anityatā*), know that the body is like a magic show (*māyā*), cultivate merit (*puṇya*), cultivate the good (*kuśala*) 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 (*suvarṇakūṭāgāra*), sat down on the silver bed (*rūpyaparyāṅka*) and practiced the absorption of loving-kindness (*maitrīsamādhi*). – Then he went to the floor of silver (*rūpyakūṭāgāra*), sat down on the golden bed (*suvarṇaparyāṅka*) and practiced the absorption of compassion (*karuṇāsamādhi*). – He went up to the floor of beryl (*vaiḍuryakūṭāgāra*), sat down on the bed of crystal (*sphaṭikaparyāṅka*) and practiced the concentration of joy (*muditāsamādhi*). – He went up to the floor of crystal (*sphaṭikakūṭāgāra*), sat down on the bed of beryl (*vaiḍuryaparyāṅka*) and practiced the concentration of equanimity (*upekṣasamādhi*).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 (*vipākaphala*) and he is free of doubts (*saṃśaya*, *vicikitsā*); he destroys wrong views (*mithyādr̥ṣṭi*) and ignorance (*avidyā*). This generosity gives rise to the virtue of wisdom.

2) When the bodhisattva cultivates generosity, he knows clearly that an immoral (*duḥśīla*) 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 (*tiryagyonisaṃsthāna*) 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 (*gurukṛta*) 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.

¹⁸³ This royal manner of practicing the *four brāhmvihāras*, *maitrī*, etc., is described in Dīgha, II, p. 186-187; cf. Kośa, VIII, p. 196-203; *Traité*, I, p. 163F. – King Mahāsudassana, having cultivated the four *brāhmvihāras*, died soon after and was reborn in the Brahmaloḥa, cf. Dīgha, II, p. 196.

He knows that a proud man, but one who practices generosity even though it be ostentatiously (*abhimāna*), is reborn among the golden-winged birds (*garuḍa*), where he will always have power (*aiśvarya*), possess the philopher's stone (*cintāmaṇi*) in place of a ring (*keyūra*), succeed in having all his needs satisfied, suffer nothing contrary to his wishes, and can manage everything.

He knows that a minister (*amātya*) who wrings money out of people and plunders them of their goods illegally, but one who practices generosity, is reborn among the *Kouei chen* (asura) where he is the demon *Kieou p'an tch'a* (Kumbhāṇḍa),¹⁸⁴ who enjoys himself by carrying out multiple transformations (*pariṇāma*) on the five outer objects (*pañcabāhyāyatana*).

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 tch'a*, the terrestrial yakṣas (*bhūmya*), where he always has varied pleasures, fine music (*vādyā*) and good food (*āhāra*).

He knows that an unfeeling and violent man, but one who who satisfies by gifts [his army, for example] his chariots (*ratha*), his cavalry (*aśva*) and his infantry (*pattika*), is reborn among the heavenly yakṣas (*vihāyasayakṣa*),¹⁸⁵ 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 (*grha*), beds and seats (*śayāsana*), clothing (*vastra*) and food (*āhāra*), will be reborn among the yakṣas who fly about in palaces and temples where they enjoy all kinds of pleasures and material advantages.

That is what the bodhisattva knows completely when he cultivates generosity. Therefore, generosity gives rise to the virtue of wisdom in bodhisattvas.

[153a] Furthermore, when one gives food (*bhojana*), one obtains strength (*bala*), beauty (*varṇa*), long life (*āyus*), happiness (*sukha*) and good servants (*upasthāḥ*). – By giving clothing (*vastra*), from birth one knows modesty and honor (*hrīrapatrāpya*), power (*anubhāva*), beauty (*prasāda*) and comfort of body and mind (*kāyacittasukha*). – By giving a house (*grha*), one obtains a palace made of the seven jewels (*saptaratnamayarājakuta*), and one possesses the enjoyment of the five pleasurable objects (*pañcakāmaguṇa*) automatically (*svataḥ*). – By giving a well (*kūpa*), a pool (*taḍāga*), a spring (*udbhida*), water (*udaka*) or any kind of juices, at birth one obtains freedom from hunger (*kṣudh*) and thirst (*pipāsā*) and the five pleasurable objects (*pañcakāmaguṇa*) are assured. – By giving a bridge (*setu*), a ship (*nau*) or shoes (*upanāh*), at birth one obtains a whole set of chariots and horses (*rathāśvasaṃbhāra*). – By giving a pleasure-garden (*ārāma*), one gets to be an eminent servant of refuge for all (*sarvāśraya*), and one receives [one's share] of beauty of body (*kāyaprasāda*), joyous mind (*cittasukha*) and freedom from sadness. These are the various benefits obtained by generosity in human existences.

¹⁸⁴ Class of demons listed along with the yakṣas, asuras and nāgas. They live in the south and their king is Virūḍha (Dīgha, II, p. 257; III, p. 198). They are so called because their genitals (*aṇḍa*) are as large as pots (*kumbha*): cf. Sumaṅgala, III, p. 964.

¹⁸⁵ The Mppś distinguishes three kinds of yakṣas: terrestrial (*bhūmya*) yakṣas, heavenly (*vihāyasayakṣa*) yakṣas and the yakṣas who haunt palaces and temples. Other types are mentioned in Dīgha, II, p. 156-257. The Pathavatthu Comm., p. 45, 55, calls them *bhummadevatā*, terrestrial divinities.

The person who cultivates (*bhāvayati*) merits (*puṇya*) by his gifts, who abhors the conditioned (*saṃskṛta*) and conditioning (*saṃskāra*) life, is reborn in the Cāturmahārājika heaven. – The person who, by his gifts, increases the care (*pūjā*) for his parents, his uncles and aunts and his brothers and sisters, the person who, without anger (*dveṣa*) or hatred (*pratigha*), abhors arguments (*kalaka*) and is unhappy to see people who are arguing, is a person who obtains rebirth among the Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati and Paranirmitavaśavartin gods. The bodhisattva 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 (*asaktacitta*), out of distaste for the world (*lokanirveda*), 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 bodhisattva knows all these gifts, and this is how generosity gives rise to the virtue of wisdom.

4) Moreover, when the bodhisattva gives, he reflects (*manasikaroti*) on the true nature (*bhūtalakṣana*) 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.

5. Finally, omniscience (*sarvajñā*), 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 (*prathamābodhicittotpādakāle*), were in the process of offering something to the Buddha [who was their contemporary]: one offered a lotus (*utpala*), another a garment (*cīvara*), a third a tooth-pick (*dantakāṣṭha*); 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 (*Śīlapāramitā pūrayitvyā āpattyanāpattiyana-dhyāpattitām upādāya*).

I. DEFINITION OF DISCIPLINE¹⁸⁶

Śāstra: *Śīla* (discipline), in the language of Ts'in, is called innate goodness (*prakṛtikauśalya*). Wholeheartedly following the good Path (*kuśalamārga*) without allowing any faults (*pramada*) is what is called *śīla*. Practicing the good (*kuśala*), whether one has taken the precepts (*samādānaśīla*)¹⁸⁷ or not, is called *śīla*.

In brief (*samāsatah*), the [ethical] discipline of body and speech (*kāyavāksamvara*) is of eight kinds: 1) abstaining from killing (*prāṇātipātavirati*), 2) from theft (*adattādāna*), 3) from forbidden love (*kāmamithyācara*), 4) from falsehood (*mṛṣāvāda*), 5) from slander (*paiśunyaavāda*), 6) from harmful speech (*pāruṣyavāda*), 7) from idle gossip (*sambhinnapralāpa*), 8) from the use of liquor (*madhyapāna*); and to resort to pure ways of life (*parisuddhājīva*).¹⁸⁸ these are the characteristics of discipline (*śīlanimitta*).¹⁸⁹

¹⁸⁶ Discipline (*śīla*) is the virtue that consists of abstaining (*virati*) from sin, wrong-doing. There are two kinds of discipline: general discipline, natural honesty which consists simply of avoiding sins, or, as the Chinese translate it, of “observing the precepts” (*tch'e kii*: 64 and 6, 62 and 3); pledged morality (*samādānaśīla*); in Chinese, *cheou kiai*: 29 and 6, 62 and 3), resulting from a previous vow: in Buddhism, it is encountered among the lay adherents (*upāsakam upavāsatha*) as well as in the monastics (*śrāmaṇera* and *śrāmaṇerī*, *śikṣamāṇā*, *bhikṣuṇī* and *bhikṣu*) who, when they take their vows or at ordination, formally pledge themselves to adopt certain rules of life (*prātimokṣa*). The Chinese characters *cheou kiai* (29 and 6, 62 and 3) give the Sanskrit expression *samādānaśīla* (pledged discipline), but they are also used to denote the monastic ordination (*upasampadā*) conferred on monks after their “leaving the world” (Sanskrit, *pravrajyā*; Chinese, *tch'ou kia*: 17 and 3, 40 and 7). See above, p. 632F, n. 2.

This chapter is concerned only with general discipline, the pledged discipline being treated in detail in the following chapter. For the Lesser Vehicle *śīla*, consult the Pāli sources indicated in Rhys Davids-Stede, s.v. *śīla*, and mainly the detailed description in *Paṭisambhidā*, Im p. 42-48, and the *Visuddhimagga*, I, p. 6-58 (tr. Nyanatiloka, I, p. 11-85). For the *śīla* of the Mahāyāna, refer to the texts studied in Hobogirin, *Bosatsukai*, p. 142 seq. as well as explanations in Madh. avatāra, p. 32-45 (tr. Lav., Muséon, 1907, p. 280-293), Bodh. bhūmi, p. 137-188; Śikṣāsamuccaya, p. 69-72 (tr. Bendall-Rouse, p. 73-77); Bodhicaryāvatāra and Pañjikā, chap. V (tr. Lav., p. 30-48); Bodhisattvapṛātimokṣasūtra (ed. N. Dutt, IHQ, VII, 1931, p. 259-286). – Works: L. de La Vallée Poussin, *Le Vinaya et la pureté d'intention*, BCLS, June 1929, p. 201-217; *Morale bouddhique*, p. 46; *Opinions*, p. 302, 334; *Oltramare*, *Théosophie*, p. 379; Dutt, *Mahāyāna*, p. 290.

¹⁸⁷ I.e., whether or not one has pledged to avoid sins.

¹⁸⁸ General morality, simple innate honesty (*prakṛtikauśalya*) forbids to everyone the eight sins listed here and in *Āṅguttara*, IV, p. 247-248 (tr. Hale, *Gradual Sayings*, IV, p. 169) taken up again partially in the Sanskrit

To violate these precepts, to neglect them, is immorality (*dauḥśīlya*); the person who violates the precepts falls into the three bad destinies (*durgati*).

II. VARIOUS KINDS OF MORALITY¹⁹⁰

By means of lower morality (*hīnaśīla*), one is reborn among humans (*manuṣya*); by middling morality (*madhyaśīla*), one is reborn among the six classes of gods of the desire realm (*kāmadhātudeva*); by superior (*prañītaśīla*) morality, one courses through the four *dhyānas* and the four absorptions of emptiness (*śūnyasamāpatti*) and one is reborn among the pure gods (*śuddhāvāsadeva*) of the form realm (*rūpadhātu*) and the formless realm (*ārūpyadhātu*).

Superior morality (*prañītaśīla*) is of three kinds: 1) as a result of lesser pure morality (*hīnapariśuddhaśīla*), one becomes arhat; 2) by medium pure morality (*madhyapariśuddhaśīla*), one becomes pratyekabuddha; 3) by higher pure morality (*prañītapariśuddhaśīla*), one obtains buddhahood. Detachment (*asaṅga*), disinterestedness (*aniśraya*), absence of transgression (*abhedana*) and absence of defect (*avaikalya*), so lauded by the holy men (*ārya*) [in the cultivation of morality], constitute the superior pure morality.¹⁹¹ If one has loving-kindness (*maitrī*) and compassion (*karuṇā*), if one wants to save beings and if one understands the true nature (*satyalakṣaṇa*) of the precepts, the mind is completely disinterested (*nirāsaṅga*): 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.

Karmavibhaṅga, p. 33. These eight precepts are repeated and developed in the various rules (*prātimokṣa*) of the “pledged discipline”. The Mppś thinks it proper to add, from now on, the moral pledge to resort exclusively to pure ways of life (*pariśuddhājīva*), i.e., to avoid dealing in arms, in living beings, in flesh, intoxicating drinks, poison, etc.

¹⁸⁹ Cf. Aṅguttara, IV, p. 247, or Karmavibhaṅga, p. 33, where it is said that killing, etc., practiced and repeated, leads to hell, to an animal or hungry ghost rebirth (*prāṇātipātāḥ sevito bahulīkṛto nirayasamvartanīyo bhavati, tiryagyonisamvartanīyo bhavati, pretaviṣayasamvartanīyo ‘pi bhavati*): those are the three “bad destinies”.

¹⁹⁰ 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 (*citta*), energy (*virīya*) or insight (*vīmaṃsā*); the morality that pursues a goal of fame (*yasakāmatā*); the morality that is aimed at exalting oneself and putting down someone else (*attukkāmsana-paravambhana*); the morality that results from the desire for profit or wealth (*bhavabhoga*). – “Middling” is the morality that seeks to gather reward for good actions (*puññaphalakāmatā*), worldly (*lokiya*) morality, the morality that is aimed at individual liberation (*attano vimokkha*). – “Superior” is the morality that results from the spirit of duty and holiness (*kattabham ev ‘idan ti ariyabhāva*); supramundane (*lokuttara*) morality, morality that aims to assure the salvation of all (*sabbasattvavimokkha*).

These three moralities are rewarded differently in the human world and in the heavenly realms described above: cf. *Traité*, I, p. 517F, 605-607F.

¹⁹¹ The Greater Vehicle insists above all on the altruistic nature of morality. See Hobogirin, *Bosatsukai*, p. 142.

The person who wants great benefits must keep the precepts firmly as if he were guarding a precious treasure (*kośa*) or defending his life (*kāyajīvita*). Why? Just as everything (*sakaladravya*) on this great earth (*mahāpṛthivi*) that has form subsists by being supported (*āśritya*) by the great earth, so morality is the seat (*āspada*, *adhiṣṭhāna*) of all good dharmas (*kuśaladharmā*). 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 good fruits [of the Path] without morality.

The person who has rejected morality, even if he is an ascetic¹⁹² in the mountains (*parvatatapasvin*), eating fruits (*phala*) and grasses (*ośadhi*)¹⁹³, is no different from the animals (*tiryagyoni*).¹⁹⁴ Some men have as their rule of conduct the custom of swallowing [153c] nothing but water (*udaka*), milk (*kṣīra*) or air (*dhūma*);¹⁹⁵ they cut their hair, wear it long or keep only a little bit of hair on their head; they wear the yellow robes (*kāṣāya*) [of the Buddhists] or the white robes (*śvetāmbara*) [of the Jains], wear a garment of grass (*kuśacīvara*) or of tree bark (*valkalacīvara*);¹⁹⁶ in winter (*hemantu*), they go in the water; in summer (*grīṣma*), they roast themselves at the fire;¹⁹⁷ they throw themselves over cliffs; they wash in the Ganges;

¹⁹² In this passage the Mppś is arguing against the views of certain brāhmaṇas and śramaṇas (mainly the Nirgranthas and the Ājīvikas) who, denying the precepts of the moral law, believe that purity consists only of purely external practices, such as food, hair-dress, 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 supramundane qualities of the noble knowledge of noble vision” (*nājjhagamam uttarim manussadhammā alamariyañāṇadassana-visesam*) and he condemned them later in many sūtras: cf. Dīgha, I, p. 168 seq.’ Majjhima, I, p. 77 seq., 238, 342; II, p. 161; Tch’ang a han, T 1, no. 25, k. 16, p. 103; Tseng yi a han, T 125, k. 23, p. 670c-672a; Lalita, p. 248-250 (tr. Foucaux, p. 214-216).

Without listing all the ascetic practices condemned by the Buddha in the texts cited, the Mppś limits itself to mentioning the most characteristic.

¹⁹³ Dīgha, I, p. 166: “He eats vegetables (*sāka*), wild rice (*sāmāka*), nīvāra seeds, peelings (*daddula*), the water plant called ‘haṭa’, the fine powder adhering to seeds of rice inside the spike (*kaṇa*), the scum from boiled rice (*ācāma*), the starch of oily seeds (*piñṇāka*), grass (*tiṇa*), cow manure (*gomaya*), forest roots and fruits (*vanamālaphala*), windfalls (*pavattaphala*).”

¹⁹⁴ This passage is to be taken literally because according to the Majjhima, I, p. 387 and the Lalita, p. 248, certain ascetics vowed (*vrata*) to live like cows, gazelles, dogs, wild bears, monkeys or elephants.

¹⁹⁵ Lalita, p. 249: They drink hot water (*uṣṇodaka*), rice water (*taṇudulodaka*), filtered through felt (*parisrāvitakāmbalika*), boiled in a cauldron (*sthālīpānīya*)... ; they drink milk (*pāyasa*), curds (*dadhi*), better (*sarpiḥ*)... ; they drink smoke (*dhāmapāna*).

¹⁹⁶ 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.

¹⁹⁷ By practicing the *pañcatapas* or the austerity of the five fires: cf. Tseng yi a han, T 125, p. 671b; Lalita, p. 249; Sūtrālamkāra, tr. Huber, p. 48.

they bathe three times per day,¹⁹⁸ they make repeated offerings to the fire (*agniparicarya*),¹⁹⁹ with many sacrifices (*yajña*) and magical formulas (*mantra*), they carry out ascetical practices (*duṣkacarya*). But because they have no morality [all these efforts] are vain and futile. – Other people, living in great palaces or great houses (*gr̥ha*), 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 (*hīna*), small (*hrasva*) or great (*mahat*), 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 be reborn at will (*yathākāma*) in the blessed abodes (*sukhavihāra*).

Furthermore, the immoral (*duḥśīla*) man is like a clear pool (*prasannataḍāga*) filled with venomous snakes (*āsiviṣa*): one does not bathe there. He is like a tree bearing beautiful flowers (*puṣpa*) and fine fruits but full of cruel thorns (*kaṇṭaka*). Although born into a noble family (*uccaiḥkula*), with fine body (*abhirūpakā*), learned (*paribhāvita*) and wise (*bahuśruta*), the man who does not conform to morality does not know the loving-kindness and compassionate mind (*maitrīkaruṇācitta*) [of the saint]. As a stanza says:

Nobility without knowledge (*jñāna*) is a failure;
 Knowledge increased by pride (*abhimāna*) 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

¹⁹⁸ A practice known as *udakorchana* that consists of bathing three times a day; cf. Dīgha, I, p. 167; Saṃyutta, I, p. 182; Aṅguttara, i, p. 296. The Udakorahakas form a class of ascetics: Majjhima, I, p. 281; Saṃyutta, IV, p. 312; Aṅguttara, V, p. 263.

¹⁹⁹ On the brāhmanical cult of Fire, see Majjhima, I, p. 32; Aṅguttara, V, p. 263; Dhammapadaṭṭha, II, p. 232.

²⁰⁰ Literally, the perfume of flowers and the scent of woods, but *Mou hiang* (75; 186) “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 *Gandhasutta* (Aṅguttara, I, p. 226; Dhammpada, v. 54; Dhammapadaṭṭha, I, p. 422; Jātaka, III, p. 291; Milinda, p. 333; Koṣha, III, p. 163; Sanskrit Udānavarga, p. 71; Tibetan Udānavarga, p. 26):

*Na prpphagandho paṭivmatam eti,
 Na candanaṃ tagaraṃ mallikā vā;
 satañ ca gandho paṭivātam eti,
 sabbā disā sappuriso pavāti.*

In Sanskrit:

Na puṣpagandhoḥ prativātam eti

The moral person (*śīlavat*) is full of happiness (*sukha*); he is famed (*kīrtiśabda*) 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 (*dīrghāyus*) 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 (*muditā*) thereby. On the other hand, seeing the good person (*satpuruṣa*) obtain fame (*kīrti*), 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 (*jīvitpariyavasāna*), when the knife (*śāstra*) and wind (*vāyu*) dissolve the body (*kāya*) and the veins (*sirā*) are broken,²⁰¹ the moral man has awareness of the purity of his discipline (*śīlaviśuddhi*) and his mind is without fear (*bhaya*). Thus a stanza says:

In great sickness (*vyādhi*), discipline is a remedy (*bhaiṣajya*);

In great terror (*bhīṣaṇa*), it is a guardian (*pāla*);

In the darkness of death (*maraṇa*), it is a lamp (*pradīpa*);

In evil rebirths (*durgati*), it is the girder of a bridge;

In the ocean of death (*maraṇasamudra*), it is a great ship (*nau*).

[154a]Furthermore, In the present lifetime (*ihajanman*), the moral man will receive people’s homage (*pūjana*); his mind (*citta*) will be joyful and without worry (*avipratisāra*); he will never lack clothing

*na vāhniḥ tagarāc candanād vā
satām tu gandhaḥ prativātam eti
sarvā diśaḥ satpuruṣaḥ pravāti.*

The Gandhasutta from which this stanza is borrowed explains that plant perfumes go with the wind and not against the wind (*anuvātam gacchati na paṭivātam*), whereas the perfume of a virtuous man who observes the five *sīla* goes with the wind, against the wind and in both directions at the same time (*anuvātam pi gacchati, paṭivātam pi gacchati, anuvātaṭapaṭivātam pi gacchati*). We have seen above (*Traité*, I, p. 523F) that among the Trāyastriṃśas, the perfume of the Pārijātaka flowers is propagated a hundred yojanas with the wind, fifty against the wind.

The *Gandhasutta* has come down to us in several versions: Aṅguttara, I, p. 225- 226; Tsa a han, T 99, no. 1073, p. 278c-279a; T 100, no. 12, k. 1, p. 376c-377a; Tseng yi a han, T 125, k. 13, p. 613b-c; Kiai tō hiang king, T 116, p. 507b-c; Kiai kiang king, T 117, p. 508a-b.

²⁰¹ The end of a cosmic age (*kalpanirgama*) is marked by three scourges: the knife (*śāstra*), sickness (*roga*) and famine (*durbhikṣa*): cf. Aṅguttara, I, p. 159; Dīgha, III, p. 70 (which mentions only the first scourge); Kośa, III, p. 207. – The disappearance (*saṃvartana*) of the world is caused by fire (*agni*), water (*ambu*) and wind (*vayu*): cf. Kośa, III, p. 184, n. 4; 187, n. 4; 209-210.

(*cīvara*) and food (*āhāra*); 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. [*The Vase of miracles*]²⁰². – Thus, there was a man who constantly made offerings (*pūjā*) to a god; this man was poor (*daridra*); having made offerings wholeheartedly for twelve years, he asked for wealth and power. The deva took compassion on him and, taking a visible form, came to ask him: “What do you want?” The man answered: “I want wealth and power. I would like to get everything my mind desires.” The deva gave him a vase (*bhājana*) called the Vase of miracles (*bhadraghaṭa*), saying: “The things that you need will come from this vase.” Then the man was able to obtain, as he fancied, everything he wished for; when his desires were realized, he made a fine house, elephants, horses and chariots appear; the seven jewels (*saptaratna*) were given to him in abundance; he entertained guests (*atithi*) without lacking anything. His guests asked him: “Formerly you were poor; how does it happen that today you have such riches?” He answered: “I have

²⁰² The Vase of miracles (*bhadraghaṭa*), also called the vase of abundance (*pūrṇaghaṭa*) is a theme of universal and Indian folklore. Like the Tree of desire and the Philosopher’s stone (see above, p. 758F), it is supposed to fulfill all the desires of its possessor: the Pāli Jātaka, II, p. 432, defines it as *sabbakāmadada kumbha*. As a result of their wondrous effects, certain doctrines or certain practices are compared to the Vase of miracles; this is the case mainly of bodhicitta (Gaṇḍavyūha, T 279, k. 78, p. 430a, cited in Śikṣāsamuccaya, p. 6; Pañjika, p. 23), the worship of the four great disciples, Mahākātyānana, etc. (T 1796, k. 8, p. 665a) and the Dharma of the Three Vehicles (T 411, k. 5, p. 748b); cf. Hobogirin, p. 267.

The Vase of abundance is used in cult ceremonies (Atharvaveda, III, 12, 8), feasts and consecrations (ibid., XIX, 53, 3); the Jains place it among the eight amulets (*aṣṭamaṅgala*); the Buddhists use it to enhance their feasts and decorate their houses (Jātaka, I, p. 62; Dīpavaṃsa, VI, v. 65; Sumaṅgala, I, p. 140). The Vase of abundance has thus become one of the main decorative motifs of Buddhist and Indian art. Its form is essentially that “of a flower vase combining an inexhaustible spring of water with an eternal vegetation or with the tree of life”; it occurs on almost all the Buddhist monuments at Sanchi, Mathurā, Amarāvātī, Sarnāth, Anurādhapura, Deodhar, Borobudur, etc. (cf. A. Coomaraswamy, *Yakṣas*, II, 1931, p. 61-64, and pl. 28-33; Vogel, *Mathurā*, p. 28, and pl. 7a and b). The vase with the lotus or with spouting water is represented from the earliest times in all eastern art and later in western art (cf. Combaz, *Inde et Orient*, I, p. 174-177; II, pl. 119-122).

The Vase of miracles also occurs in fables (cf. Kathāsāritsāgara, Tawney, II, 2). The apologue related here by the Mppś has as its theme: “The vase of miracles broken by the frivolousness of its owner.” It is found, told in similar words and detail in Tchong king siuan tsa p’i yu, T 202, no. 4, k. 1, p. 532a-b (tr. Chavannes, *Contes*, II, p. 74-76). The *Bhadraghaṭajātaka*, no. 291 of the Pāli collection (II, p. 431-432), is a variation on the same theme: In one of his previous existences, the Bodhisattva was a rich merchant, father of a single son. After his death, because of his merits he was reborn in the form of Śakra, king of the gods. His son who was still alive spent all of his fortune and so Śakra gave him the gift of a miraculous vase, warning him to take care of it. But one day, in a fit of drunkenness, the son amused himself by throwing the vase up and catching it; the vase fell out of his hands and broke.

Another theme is that of the “Hidden Vase”, which is found in a tale of the King liu yi siang, T 2121, k. 44, p. 232c-233a (tr. Chavannes, *Contes*, III, p. 256-257). A man receives as a gift from a monk a miraculous vase that gives him everything he wishes. A king takes it away by force. The monk gives the man another vase that spouts forth stones and weapons that kill all the king’s men. The iniquitous king is forced to restore the vase to its lawful owner.

a heavenly vase; this vase can produce all sorts of things and that is how I am rich now.” His guests continued: “Bring us this vase and show us how it produces things.” He brought the vase and made it produce all kinds of things; in a fit of pride (*abhimāna*), this man danced on the upper part of the vase; the vase broke and everything [it had produced] disappeared in an instant.²⁰³

It is the same for the moral man: he has at his disposal marvelous pleasures and there is no wish (*praṇidhī*) that he does not realize; but if he violates the precepts, his pride puffs up, he becomes licentious and is like the man who broke his vase and lost all his treasures.

Moreover, the perfume of glory (*yaśogandha*) of the moral man, here (*ihatra*) and in the hereafter (*paratra*), extends everywhere (*samantāt*) in the heavens and among men.

Moreover, the moral man is pleased with generosity (*dāna*) and is unsparing of his riches (*vasu*); even though he does not follow after ordinary interests (*laukikārtha*), he lacks nothing; he is reborn among the gods; in the presence of the Buddhas of the ten directions (*daśadibuddha*), he enters the path of the Threefold Vehicle (*yānatraya*) and attains liberation (*vimokṣa*). Many wrong views (*mithyādr̥ṣṭi*) disappear after taking the precepts.

Furthermore, without going forth from the world (*pravrajita*), 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 (*samādhi*) and wisdom (*prajñā*) seeks to free himself from the misfortunes of old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*): he will necessarily realize this wish (*praṇidhāna*).²⁰⁴

Even though the moral man has no weapons (*āyudha*), wicked people do not attack him. Morality is a treasure (*vitta*) that cannot be lost; it is a parent (*jñāti*) 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 (*kāyajīvita*) 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 wealth, This is why pure discipline must be observed.

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?

²⁰³ In the T'chong king s'uan 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.

²⁰⁴ 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), *samādhi* (meditative stabilization) and *prajñā* (wisdom) will escape from old age, sickness and death and will attain nirvāṇa.

The immoral person is not respected (*sakṛta*) by people; his house is like a cemetery (*śmaśāna*) into which people do not go; he loses all his virtues (*guṇa*) like a rotten tree that people despise; he is like a frozen lotus that gives people no pleasure to see; filled with evil thoughts (*duṣṭacitta*), he is dreadful like a demon (*rakṣasa*); people do not turn to him, no more than a thirsty (*pipāsita*) man goes to a poisoned well (*kūpa*); his mind is always disturbed like a guilty man who always fears the approach of punishment; he is like a field (*kṣetra*) covered with hailstones over which nobody can venture; he is like bad grain, having the outer appearance of good seed but which is inedible; he is like a den of thieves (*cauranigama*) where it is not good to stop; he is like a great sickness (*vyādhita*) which no one dares to approach; he does not succeed in avoiding suffering; he is like a bad path difficult to travel on; he is dangerous to visit like an evil thief whom it is difficult to befriend; he is like a big ditch (*garta*) that people who walk avoid; he is bad company like a poisonous snake (*āsviṣa*); he is impossible to approach like a great fire; he is like a wrecked ship on which it is impossible to set sail; he is like vomit that cannot be swallowed back. In an assembly of good men, the immoral man is like a bad horse in the midst of good horses, like a donkey in a herd of cows (*go-*). In an assembly of vigorous men (*vīryavat*), he is like a weak child among robust men. Even though he has the external appearance of a bhikṣu, one would say he is a corpse (*kunapa*) in the midst of sleepers. He is like a false pearl (*maṇi*) among real pearls, like a castor-bean tree (*eraṇḍa*) in a sandalwood (*canadana*) forest. Even though outwardly he looks like an honest man, inwardly he is without good qualities (*kuśaladharmā*). Even though he is called bhikṣu because he has a shaved head (*muṇḍa*), the yellow robe (*kāśāya*) and presents his ‘ticket’ (*śalākāṃ grhṇāti*) in the proper order (*anukrameṇa*),²⁰⁵ in reality he is not a bhikṣu.

If the immoral man takes the monastic robes, these are like burning brass for him, like an iron ring around his body; his alms bowl (*pātra*) is like a jar (*bhājana*) filled with melted copper; when he takes his food, it is as if he were swallowing balls (*piṇḍa*) of burning iron or drinking boiling brass; the people paying homage (*pūjā*) to him with their offerings (*dāna*) are like the guardians of hell (*narakapāla*) watching over him; when he enters the monastery (*vihāra*), it is as though he were entering the great hell (*mahāniraya*); when he sits on the monastic benches (*saṃghakañcaka*), it is as if he were taking his place on a bed of burning iron.

[154c]Finally, the immoral person is always fearful (*bhaya*), like a sick man who constantly fears the approach of death, or a person guilty of the five sins leading to immediate (*ānantarya*) damnation and who always says he is the enemy of the Buddha. He hides himself and lies like a brigand fearful of being taken. Years, months and days pass; he never finds any safety (*yogakṣema*). Although the immoral man may get honors (*pūjā*) and benefits (*lābha*), his happiness (*sukha*) is impure: it is as though madmen had dressed and adorned a corpse (*kunapa*), and wise people, who know it, do not want to look at it. These are the many (*nānāvidha*) innumerable (*apramāṇa*) punishments of immorality; all of them could not be enumerated. The ascetic will therefore carefully (*ekacittena*) observe the precepts.

²⁰⁵ The *śalākā* 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 *śalākāṃ grhṇāti*, ‘to hold one’s ‘ticket’’: cf. Vinaya, I, p. 117; II, p. 199, 205; Aṅguttara, I, p. 24.

CHAPTER XXII: THE NATURE OF MORALITY (p. 782F)²⁰⁶

²⁰⁶ *Preliminary note.* – In order to understand the technical explanation which follows, it is useful to define the notion of sin, wrong-doing (*pāpā*, *akuśala*) and of morality or discipline (*śīla*) in the Sarvāstivādin-Vaibhāṣika system from which the Mppś is derived.

1. Sin (murder, theft, lust, falsehood, drunkenness) and the state of sin resulting assumes three things:

a. A mental action (*manaskarman*) consisting of an evil volition (*akuśalacetanā*), the resolution to kill, to lie, etc.

b. A bodily action (*kāyakarman*) or vocal action (*vākkarman*) – 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” (*vijñapti*).

c. A substance derived from the five great elements (*upādāyarūpa*), 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” (*avijñapti*). 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 (*virati*) of sin, and by physical or vocal actions directly opposed to its nature.

2. 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 no occasion for it, or because his condition renders him incapable of committing a fault. Secondly, there is a conscious and willed abstention, e.g., from simple innate taste or out of more or less noble motives, *by oneself* one makes the resolution to avoid sin in general or a particular sin. Finally and thirdly, abstention from sin may be derived from religious motives and from a public formal pledge in the course of a ceremony of taking vows: this third kind of morality characterizes Buddhist practitioners, lay (*avadātavasana*) as well as monastic (*pravrajita*).

In Buddhism there are two kinds of lay people and four kinds of monastics.

Among the lay people, the following should be distinguished: 1) those who undertake to observe, for their entire life, the “fivefold discipline” (*pañcaśīla*) incumbent on the upāsaka (lay adept); 2) those who pledge to observe the eight precepts of the “one day and one night discipline” (*rātridivasasaṃvara*) incumbent on the *upavāsthana* (faster) every fourth, sixth or fifteenth day of the month.

Among the monastics the following are to be distinguished: 1) those who undertake to observe, for their entire life, the “ten precepts” (*daśaśikṣāpada*) incumbent on the *śrāmaṇera* or *śrāmaṇerī* (novice); 2) those who undertake to observe, for their entire life, the “six articles” (*ṣaḍdharma*) or rules of the *śikṣamānā* (probationer); 3) those who undertake to observe, for their entire life, the “five hundred articles” (*pañcaśatadharmā*) of the *bhikṣuṇī* (nun) rules; 4) those who undertake to observe, for their entire life, the “two hundred and fifty articles” of the rules of the *bhikṣu* (monk).

The process resulting in the creation of an upāsaka, upavāsthana, śrāmaṇera or bhikṣu is exactly parallel with that which makes a man a murderer or a liar:

a. The candidate for the religious state of upāsaka, etc., mentally makes the resolution (*cittotpāda*) to avoid the sins that are contrary to that state.

b. At the time of the initiation or ordination (*upasampadā*) ceremony, by means of certain gestures and certain words, he pledges publicly and solemnly to avoid sin: this is the “pledge” morality which was mentioned above.

FIRST PART: GENERAL MORALITY

Question: - Knowing the various marvelous fruits (*nānāvidhaguṇavipāka*) of morality, what is its nature (*lakṣaṇa*)?

Answer. – The nature of morality is the cessation of sin, wrong-doing (*pāpāsamatha*) and its non-reappearance. The suppression of sins of body and speech (*kāyavākpāpāsamitā*), whether it be the making of a resolution (*cittotpāda*), a verbal promise (*vāgukti*) or a pledge before a third person (*parataḥ samādanam*), constitutes the nature of morality (*śīlalakṣaṇa*),.

I. Abstaining from murder.

1. Required conditions for murder.²⁰⁷

c. This ritual pledge induces in him a “non-information” (*avijñapti*) of a special kind, material substance, but invisible, called “discipline” (*saṃvara*) which, according to the pledges made by him, make him an upāsaka, an upavāsastha, a śramaṇera or a bhikṣu. 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 upāsaka who commits murder, a bhikṣu who lacks chastity ceases to be an upāsaka or bhikṣu, 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 (*prātimokṣasaṃvara*): this is the morality of the realm of kāmadhātu, the morality of beings of this world; 2) the discipline produced by heavenly *dhyāna*, the morality of rūpadhātu; 3) pure (*anāsrava*) discipline which arises from the Path, pure morality.

The theories summarized here which are the basis for the laborious studies of the Mpps are those of the Sarvāstivādin-Vaibhāśikas; they are explained in detail in Kośa, IV and in the introduction of the Karmasiddhiprakaraṇa. They are not accepted by all the Buddhist schools. Thus the Sautrāntikas deny the existence of the *avijñapti* as a material substance. For them, sins or renunciation of sins (*virati*) induce a subtle change (*saṃtānapariṇāmaviśeṣa*) and it is precisely of this transformation that the quality of sinner or of monastic consists (cf. Kośa, IV, p. 22; Karmasiddhiprakaraṇa, p. 88-89).

²⁰⁷ According to traditional Buddhism, five conditions must be present for there to be murder. These are explained in the Daśakuśalakarmapathāḥ, attributed by the Kanjur (Mdo, XXXIII, 39 and XCIV, 23) to Aśvaghoṣa, found in a Nepalese manuscript published by S. Lévi, *Autour d’Aśvaghoṣa*, JA, Oct-Dec. 1929, p. 268-269:

Tatra katham prāṇātipātī bhavati, prāṇī ca bhavati, prāṇasaṃjñī ca bhavati, vādhakacittam ca bhavati, upakramam ca karoti, jīvitādvayavropayati: etāḥ pañca [saṃbhārāḥ] prāṇāpāte: “How is one a murderer? There is

What is sin (*pāpa*, *akuśala*)? If there is really a living (*prāṇa*) being, if one knows that there is a living being, if one makes the decision to kill it, and if one takes its life (*jīvita*), one is committing a physical act (*kāyakarman*) consisting of derived matter (*upādāyarūpa*)²⁰⁸ which is called murder (*prāṇātāpatti*). All the rest, such as being put under arrest (*bandhana nirodha*) and flogging (*kaśaprahāra*) [that accompany killing] are auxiliaries of murder.

Moreover, to commit murder, it is necessary to kill another person (*paropaghāta*); to kill oneself (*ātmopaghāta*) is not murder.

For there to be murder, it is necessary to kill that which one thinks is a living (*prāṇa*) being. If in the dark, one takes a man to be a tree-stump and one kills him [believing him to be a tree-stump], the destruction of this living being is not murder. This is not unreasonable because in order for there to be murder, it is necessary to kill in full awareness. Distraction (*vikṣepa*) or error (*moha*) exclude guilt.

For there to be murder, it is necessary that the vital organ (*jīvitendriya*)²⁰⁹ [of the victim] be cut. The bodily action that inflicts only a wound (*vraṇa*) is not murder; a word of command alone, an encouragement alone [to kill] is not murder; the resolve [to kill] alone is not murder.

These are the [conditions] for there to be murder. Abstaining from this sin is called morality (*śīla*).

2. The vow not to kill.

Sometimes a person pledges [publicly to observe] morality (*śīlam samādadāti*) and expresses his resolve (*cittotpāda*) 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 (*prāṇātipātaprativiratiśīla*).²¹⁰

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 Sumaṅgala, I, p. 69-70; Atthasālinī, p. 97 (tr. Tin, *Expositor*, I, p. 129): *Tassa pañca sambhārā honti: pāṇo, pāṇasaññitā, vadhakacittam, upakkamo, tena maraṇan ti. Cha payogā: sāhatthiko, ānattiko, nissaggiko, thāvaro, vijjāmayo, iddhimayo 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 Kośa, IV, p. 153; Tibetan Karmaprajñapti, Mdo 62, chap. XI; Hardy, *Manual*, p. 461; Bigandet, *Gaudama*, p. 417.

²⁰⁸ On the nature of this bodily *vijñapti*, matter derived from the great elements, see Kośa, IV, p. 4; Karmasiddhiprakaraṇa, p. 64-68.

²⁰⁹ Murder assumes the destruction essentially of the vital organ (*jīvitendriya*), which has been discussed in Kośa, II, p. 105, 123; IV, p. 154.

²¹⁰ The solemn statements in the course of the refuge (*śaraṇagamana*) 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. Hobogirin,

According to some, this abstention from murder is sometimes good (*kuśala*), 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 (*sarvaśīlasaṃvara*) is good (*kuśala*); why is it said here that it is [sometimes] neutral (*avyākṛta*)?

Answer. – It is in the Kātyāyanīputra 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 (*labdhamārgapuruṣa*) and would never fall into the bad destinies (*durgati*). This is why there can be the case where abstaining from murder is neutral; being neutral, it does not involve any fruit of retribution (*vipākaphala*) and therefore does not lead to rebirth among the gods (*deva*) or men (*manuṣya*).

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 (*duṣṭacittotpāda*).

[155a] Answer. - 1) Abstention from murder produces an undefined merit (*apramāṇakuśala*) because, whether there is action (*kriya*) or abstention (*kriya*), a merit (*puṇya*) always results. If one commits a slight error (*kṣudrāpatti*), [the resulting demerit] will be quite limited (*saparyanta*) and quite definite (*sapramāṇa*). Why? Because [the demerit] is proportional to a determinate [fault] and not to an indeterminate fault. This is why we know that abstention from murder is sometimes neutral.

2) Moreover, there are people who pledge to observe the precepts and who limit themselves to formulating mentally (*cittena*) 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 (*dhātu*) does abstention from murder belong?

Bosatsukai, p. 142); later, they had a separate ceremony, otherwise closely copied from the ritual of the Lesser Vehicle (cf. Bodhisattvaprātimokṣasūtra, ed. N. Dutt, IHQ, VII, 1931, p. 259-286).

²¹¹ If I [Lamotte] correctly understand 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 (*samādāna*) but which is tainted by a wrong notion, is not capable of directly and absolutely opposing sin. Thus, infidels (*bāhya*) can possess the morality of pledge, but as they remain in the false view of existence (*bhavasamniśrita*), they are incapable of rejecting, of absolving from sin. Therefore it is not really good. Cf. Kośa, 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 (*kuśala*).

Answer. – In the Kātyāyanīputra Abhidharma it is said that all morality of pledge (*samādānaśamvara*) belongs to the desire realm (*kāmadhātuvacara*); but the other Abhidharmas say that it belongs to the desire realm or that it belongs to no realm (*anavacara*). To speak truthfully, it is of three kinds: it belongs either to the desire realm (*kāmadhātuvacara*), or to the form realm (*rūpadhātuvacara*), or to the pure realm (*anāsravacara*).

The killing of living beings (*prāṇātipāta*) 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 (*anāsrava*) realm which, by pushing it away (*vipakṣṭatvāt*), 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 (*avyakṛta*), 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 Kātyāyanīputra Abhidharma, it is said that abstention from killing is a bodily or vocal action (*kāyavākkarman*), sometimes with derived matter (*upādāyarūpa*), sometimes without derived matter; sometimes concomitant with mind (*cittānuvartin*), sometimes non-concomitant with mind. It is not the reward (*vipāka*) of actions carried out in previous existences (*pūrvajanmakarman*). It is of two kinds, i.e., practice (*bhāvanā*) or intended to be practiced (*bhāvitavya*), and realization (*sākṣātkāra*) or intended to be realized (*sākṣātkartavya*) ...

[The moral discipline] of ordinary people (*bāla*) and the āryas is a material dharma (*rūpadharma*), sometimes visible (*sanidarśana*), sometimes invisible (*anidarśana*); sometimes offering resistance (*sapratigha*), sometimes non-resistant (*apratigha*); it is a dharma that involves retribution (*savipāka*) and involves fruit (*saphala*); it is a defiled (*sāsrava*) conditioned (*saṃskṛta*) dharma which has others beneath it (*sottara*); it is not an associated cause (*samprayuktakahetu*). These are the categories that constitute the morality of abstention from murder.

Question. – In the Noble eightfold Path (*āryāṣṭāṅgamārga*), morality (*śīla*) also consists of the banning of the killing of living beings.²¹² Why do you speak only of the morality of abstention from murder which involves retribution (*vipāka*) and defilement (*āsrava*)?

²¹² The eightfold Buddhist Path, by prescribing right speech (*samyakvāc*), right action (*samyakkarmānta*) and right means of livelihood (*samyagājīva*) 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 (*anāsravasamvara*) 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 (*samādānaśīlasaṃvara*); 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 (*kāyavākkarman*); not being concomitant with mental action (*cetaḥkarmānuvartin*), sometimes it involves retribution (*vipāka*), sometimes it does not involve retribution; not being associated with mind (*cittasaṃprayukta*), sometimes it is impure (*sāsrava*), sometimes it is pure (*anāsrava*). 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 disputation (*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.

6. Benefits resulting from abstention from murder.

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 (*lābha*) does he find in not killing living beings?

Answer. – 1) He derives confidence (*vaiśaradya*), happiness (*sukha*) and fearlessness (*abhaya*). [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 (*jīvin*) around him (*parivāra*) 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 (*jīvitpariyavasāna*), the moral person has a peaceful heart and is not worried or afraid. Whether he is reborn among the gods (*deva*) or among men (*manuṣya*), he will have a long life (*dīrghāyus*) which is the cause and condition (*hetupratyaya*) of obtaining the Path (*mārgalābdha*); having reached Buddhahood, the length of his life is limitless (*apramāṇa*).

4) Moreover, in the present (*iha*) lifetime and in future (*paratra*) 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 (*satpuruṣa*) 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 (*tiryagyonigati*). If he were to reappear 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 decried by good people nor envied 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 (*prāk*) 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 (*garisṭha*) 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 (*vaṇij-*) who had gone to sea and gathered precious substances were about to set sail again when their ship was wrecked. Their precious stones (*maṇiratna*) 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 (*vitta*) 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, (*daśākuśalakarmapatha*), the sin of murder takes first place and, of the five precepts (*śīla*), that [which prohibits] murder also is in first place.²¹³

The person who, in many ways, practices (*bhāvayati*) 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 (*dūrghāyus*), 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 (*loka*), anxiety for life is primordial. How do we know that? All people suffer punishments (*daṇḍa*) willingly, ruin, house-search, pillage, provided that they can preserve their life.

8) Moreover, the person who pledges to observe morality (*samādānaśīla*) 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 (*mahādāna*). 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.”²¹⁴

²¹³ The Buddha put murder at the top of the list of the ten *akuśalakarmapatha* (cf. *Traité*, I, p. 501F), and abstention from murder is the first obligation that he imposed on all his adepts, lay as well as monastic: *prāṇātipātavirati* is the first of the *pañcaśīla* and the *daśaśīla*.

²¹⁴ Extract from sūtra in *Aṅguttara*, IV, p. 246, which does not seem to have a correspondent in the Chinese canon.

“Monks, there are five great gifts, known from the beginning, known for a long time, known to tradition, ancient, unadulterated; not having been adulterated in the past, they are not now and never will be adulterated; they are not despised by monks and enlightened brāhmanas. What are these five?

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 (*tryadhvan*) and the ten directions (*daśadiś-*), veneration of the Buddha is primordial. Now, as the Buddha said to the upāsaka *Nam t'i kia* (Nandika),²¹⁵ the killing of living beings has ten punishments.²¹⁶ What are these ten?

- 1) The mind is always infected by poison (*viṣa*) 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 (*sarpa*) or a tiger (*vyāghra*).
- 5) During sleep (*middha*) his mind is disturbed; when awake (*avabodhi*), he is not at peace.
- 6) He always has bad dreams.
- 7) At the end of his life (*jīvitaparyavasāna*), 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 confidence, friendliness and kindness. This, monks, is the first gift, the first great gift, known from the beginning... Such, monks, is the fourth result in merit and kindness, the food of happiness, heavenly, rewarded by happiness, leading to the heavens, leading to [all] that is pleasant, lovely, admirable good. Next, monks, the noble disciple renounces theft and abstains from theft..., renounces forbidden love and abstains from it..., renounces falsehood and abstains from it..., renounces the use of intoxicants, , the causes of weakness, and abstains from them..."

Towards the end of the 10th century, the present extract was translated into Chinese by *Che hou* (Dānapāla) a monk who was native of Uḍḍiyāna in northern India, who acted as translator in K'ai fong from 982. The work is entitled *Wou ta che king* (T 706).

²¹⁵ There are numerous references in the Buddhist texts to the *Nandikasūtra* (cf. Kośa, IV, p. 85; Kośavyākhyā, p. 380, 381; Karmavibhaṅga, p. 33, 42). However, the original Sanskrit is lost and the sūtra is known only by a Tibetan translation entitled *Dgaḥ ba can gyi mdo* (Kanjur Mdo XXVI, no. 31: cf. OKC, no. 1000; Csoma-Feer, p. 281). One of the Karmavibhaṅgas in Chinese, the *Fen pie chan ngo pao ying king*, T 81, is very close in content to the *Nandikasūtra*.

The upāsaka Nandika (in Pāli Nandiya) belonged to the family of the Śākya; he had at least two conversations with the Buddha; one, on the various kinds of disciples, took place in Kapilavastu in the Nyagrodhārāma (Saṃyutta, V, p. 397, 403; Tsa a han, T 99, no. 855, k. 30, p. 217c; T 99, no. 856, k. 30, p. 218a; Nan t'i cho king,

T 113, p. 505b); the other, on the eleven conditions needed to destroy evil, took place at Śrāvastī, during the rainy season (Aṅguttara, V, p. 334; Tsa a han, T 99, no. 858, k. 30, p. 218b).

²¹⁶ Cf. *Nandikasūtra* in Feer, *Extraits*, p. 244-245; T 81, p. 899b12-15.

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 (*jīvitaparyavasāna*), 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 (*jīvin*),= including insects (*kṛimi*) 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 (*śikṣate*) the virtues (*dharma*) of Great Men (*mahāpuruṣa*). Of all the Great Men, the Buddha is the greatest. Why? He is omniscient (*sarvajñā*), he has the fullness of the ten powers (*daśabalaparipūrīsamānvāgata*), he can save beings and always practices loving-kindness (*maitrī*) and compassion (*karuṇā*). By observing morality and abstaining from murder, he has become Buddha; he also teaches his disciples (*śrāvaka*) 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 (*viheṭhana*), violence (*bādhana*) and insults (*abhibhavana*), 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 (*manasikṛ-*) to the benefits of safeguarding morality or safeguarding one’s life, to the drawbacks (*hāni*) 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 (*jarā*), sickness (*vyādhi*) and death (*maraṇa*) 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 (*manasikāra*), one thinks: “Before as after, I have sacrificed my life for innumerable existences, in the form of a brigand (*caura*) or an animal (*tiryagyoni*), following only the evil goal of enriching myself. Today, having succeeded in keeping pure morality (*parisuddhaśīla*), I will not spare my body. I will renounce my life in order to keep morality. [By acting thus], I will surpass a hundred times, a thousand times, ten thousand times, those who violate their vows (*vrata*) in order to save their lives.“ It is necessary to sacrifice one’s life thus resolutely to keep pure morality.

[*The suicide of the Caṇḍala*]. – A certain srotaāpanna had taken rebirth in an outcaste (*caṇḍala*) family. Time passed and he attained a man’s years. When he had to practice his family’s craft, he refused to kill living (*prāṇa*) beings. His parents gave him a knife (*śāstra*) and closed him up in a room with a sheep (*eḍaka*), saying: “If you do not kill this sheep, you will not be allowed to go out to see the light of day (read: *je ming*) 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 (*ekāntena*) 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.²¹⁷

Taking what is not given (*adattādāna*), knowing that an object belongs to another (*paraparigrahītasamjñā*), forming the intention to steal it

(*steyacetanāsamutthāpana*), taking the object (*dravyagrahaṇa*) and leaving the original place, saying: “This object belongs to me”: that is theft (*steya*). Not doing that is abstaining from theft. The rest, viz., stratagems (*upāya*), plots (*nirūpana*), up to the fact of laying hands on some land that is not abandoned (*aparityaktabhūmi*) are auxiliary to theft (*steyopakāra*).

There are two kinds of wealth (*vasu*), that which belongs to another (*paratantra*) and that which does not belong to another (*aparatntra*). The fact of taking (*grahaṇa*) an object belonging to another constitutes the sin of theft (*steyāpatti*).

²¹⁷ See the canonical definition of theft in Majjhima, I, p. 286; II, p. 46, 54; Aṅguttara, V, p. 264; Tsa a han, T 99, no. 1039, k. 37, p. 271b: *Adiññādāyī hoti: yan taṃ parassa paravittāpakaraṇaṃ gāmagataṃ vā araññagātaṃ vā, taṃ adinnaṃ theyyasaṃkhātāṃ ādātā hoti*: “The thief, with stealthy 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 Daśakuśalakarmapathaḥ of Aśvaghōṣa, JA, Oct.-Dec., 1929, p. 269: [*Tatra katham adatta*]dāyī bhavati: *parakīyaṃ ca bhavati, paraparigrahītasamjñī ca bhavati, steyacittaṃ ha patyupasthitambhavati, upakramaṃ ca karoti, sthānāc ca ..., nvāgataḥ adattādāyī 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 Sumaṅgala, I, p. 71; Atthasālinī, p. 98 (tr. Tin, *Expositor*, I, p. 130): *Pañca sambhārā honti: parapariggrahītaṃ, parapariggrahītasāññitā, theyyacittaṃ, upakkamotenāharaṇaṃ ti. Chappayayogā sāhatthikādayo va. Te ca kho yathānurūpaṃ theyyāvahāra pasayhāvahāro paṭicchannāvahāro parikappāvahāro kusāvahāro ti imesaṃ avahārānaṃ vasena pavattā*: “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.

There are two kinds of objects belonging to another (*paratantradravya*): *i*) that which is in a village (*grāma*) and *ii*) that which is in a forest (*araṇya*).²¹⁸ Taking them with the intention of theft (*steyacitta*) is committing a sin of theft (*steyāpatti*). If the object is in the forest, an enquiry (*nirūpaṇa*) should be made to know which kingdom it is neighboring and, if this object has an owner, it is forbidden to take it.

In the Vinaya, all kinds of renunciations of theft that are characteristics (*lakṣaṇa*) of honesty are dealt with.

2. Benefits of renouncing theft.

Question. – What are the benefits of not stealing?

Answer. – A man's life (*manuṣyajīvita*) has two aspects, *i*) inner (*ādhyātmika*) and *ii*) outer (*bāhya*). To take his wealth (*vasu*) is to deprive him of his outer life (*bāhyajīvita*). Why? Because life is maintained thanks to (*āsṛitya*) 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:

All beings subsist

Thanks to clothing and food.

To take them away or to steal them

Is to deprive them of life.

[156b] This is why the wise man (*jñānin*) 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 *adattadāna*.

In regard to *adattādāna*, theft (*steya*) is more serious. Why? Because it is very vile (*aśubha*) to commit burglary (*saṃdhiçchedana*) or to steal (*steya*) the wealth (*dhana*) which people need to live. Why? Because it is stealing from weak people (*nirbala*) who are threatened by death. Of all plundering, theft is the most serious. Thus a stanza says:

²¹⁸ See the preceding note that distinguishes the goods of another *gāmagataṃ vā araṇṇagataṃ vā*. Buddhaghosa in Papanca, II, p. 329, explains: *gāmagataṃ vā ti antogāme vā ṭhapitaṃ, araṇṇagataṃ vā ti araṇṇe rukkhagga-pabbatamatthakādisu ṭhapitaṃ*.

In time of famine (*durbhikṣa*), when the body is starved

And one is suffering great torment,

The wealth of others must remain untouchable

Like a great mass of blazing coals.

If one takes another's wealth.

The owner weeps and mourns;

Even if he were the king of the gods

He would feel as much torment.

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.²¹⁹

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 (*akuśalanimitta*). Although brigandage has special (*viśeṣa*) characteristics, it itself is bad. It is like good food mixed with poison (*viśasaṃkīrṇa*) 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 (*tejas*) 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 (*ihaparatra*), of the retribution (*vipāka*) of merits (*puṇya*); lacking loving-kindness (*maitricitta*), when they see people using force to encroach upon one another and rob another's wealth, they praise the violence. The Buddhas and the saints (*ārya*) who are full of love and compassion (*karuṇā*) for the entire world understand well that the misfortune of the three times (*tryadhvaduḥkha*) [which threatens thieves] is inevitable and there is nothing in brigandage to boast

²¹⁹ The Hindus are impressed by the immorality of certain foreign customs: the Vibhāṣā (T 1545, k. 116, p. 605c17) mentions the existence in the West of Mleccha, called *Mou kia* (109; 162 and 5); in Sanskrit Maga, 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 Kośavyākhyā, p. 394, blame the Pārasīka (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: *pratyateṣu janapadeṣu dharmataivaiṣā yām eva pitādhigacchati tām eva putro 'py adhigacchati*. But, as the Mppś comments here, there is no country in which theft is not condemned.

about. This is why we know that brigandage is bad; good people (*satpuruṣa*) and ascetics (*yogin*) do not indulge in it.

3. Punishments for theft.

As the Buddha said, theft (*adattādāna*) 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 inopportunistically (read: *fei che hing*) 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 (*dāridrya*).

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” (*pañcasādhāraṇa*)²²¹ will be the prey of the king (*rājan*), thieves (*caura*), fire (*agni*), water (*udaka*) or the prodigal son (*apriyadāyāda*); even [treasures] buried in the earth are lost.

III. Abstention from illicit love.

1. Definition of illicit love.²²²

²²⁰ Nandikasūtra in Feer, *Extraits*, 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; Aṅguttara, V, p. 264; Tsa a han T 99, no. 1029, k. 37, p. 271b: *Kāmesu micchācārī kho pana hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā dhammarakkhitā sassāmikā saparidaṇḍā, antamaso mālāguṇaparikkhitā pi, tathārūpāsu cārittaṃ āpajjitā 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 Daśakuśalākarmapathā, JA Oct.-Dec., a929, p. 269; Kośa, IV, p. 157-158; the Śikṣāsamuccaya, p. 76; Mahāvīyutpatti, ch. 280; and in part, Samaṅgala, I, p. 72 and Atthasālinī, p. 98 (tr. Tin, *Expositor*, I, p. 130) consider as illicit:

“Illicit practice of sexual activity” (*kāmamaithyācāra*):

1) If a woman (*strī*) is under the protection of a father (*pitṛrakṣitā*), a mother (*mātr-*), a brother (*bhrātṛ-*), a sister (*bhaginī-*), a husband (*pati-*) or a son (*putrarakṣitā*), or under the protection of the people’s laws (*lokadharmā*) or the king’s laws (*rājadharmā*) and one has intercourse with her, that is illicit sexual activity.

Even if a woman has no protector, the law holds her under protection. Who are the women protected by law? All women who have gone forth from the world (*pravrajitāstrī*) and those who, still staying at home (*grhasthā*) have taken the “morality of a day and night” (*rātridivasaśīla*)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 (*vañcana*).

2) If one has intercourse with one’s own wife (*kalatra*) when she has taken a vow (*samādānaśīla*), is pregnant (*garbhīṇī*) 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 (*gaṇikā*, *veśyā*) crowned with a flower garland (*mālāguṇaparikṣiptā*)²²⁴ as a sign of being betrothed, is called the practice of illicit sexual activity. Not to do any of that is *kāmamithyācāravirati*.

a. Intercourse with a forbidden woman (*agamyā*), - Kośa: Another’s wife, mother, daughter, paternal or maternal relative; - Daśakuś.: *Sarvā parastrī, dharmadhvajā, gotrarakṣitā, grhūtapanyā veśyā, krītisambhadhinī*. “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;” – Mahāvvyut., no. 9456-9463, continues the canonical list from *pitṛrakṣitā* up to *mālāguṇaparikṣiptā*; - Sumaṅgala and Atthasālinī (*l.c.*) consider as illicit ten classes of unmarried women and ten classes of married women.

Intercourse with animals is included as illicit also along with intercourse with prohibited women; cf. Daśakuś., Śikṣasamuccaya, p. 76.

b. Intercourse with one’s own wife in a prohibited way (*amārga*, *anaṅga*), i.e., anything that is not the *yoni*. – Daśakuś.: *mukha, varcomārga, dāradārikājaghanarandhra, hasta*; - Mahāvvyut., no. 9226-9227: *praviṣṭaḥ sparśasvīkṛtau, prasrāvakarāṇe, prastāvakarāṇasya mukhe, varcomārga vā*.

c. Intercourse in an inappropriate place (*adeśa*): - Daśakuś.: *bodhisattvālaya-ācāryopādhyāyadakṣiṇīyamātrpitṛgurusamnidhiḥ*. “In the dwelling of a bodhisattva, of a mother, father or a guru”: - Kośa (*l.c.*); In an open place, a temple (*caitya*) an hermitage (*araṇya*).

d. Intercourse at an inappropriate time (*akāla*): - Kośa: When the woman is pregnant, when she is nursing her baby, when she has taken the vow of an upavāsa

²²³ This is the vow of one day and one night, or upvāsa, taken for twenty-four hours, six days per month; see below, p. 826F.

²²⁴ *Mālāguṇaparikṣiptā* is an accepted expression: cf. Majjhima, I, p. 286; III, p. 46, 54; Aṅguttara, V, p. 264; Mahāvvyutpatti, no. 9463: Tsa a han, T 99, k. 37, p. 271b24-25; Vibhāṣhā, T 1545, k. 113, p. 585b4. – According to the explanation of Buddhaghosa in Papañca, 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 (*dharmarakṣitā*) and the law is violated, [all intercourse with her] merits the name of illicit sexual activity (*kāmamithyācāra*); but if it is her own husband (*bhāryā, kalatra*), what intercourse is illicit?

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 (*dharmarakṣitā*).

2) The pregnant wife (*garbhinī bhāryā*) 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 (*stanya*) 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*).²²⁶ 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 (*kāmamithyācāravirati*).

Question. – But if the husband (*pati*) does not see, does not know, or does not deplore [the unfaithfulness of his wife], of what is the lover guilty?

Answer. – 1) It is as a result of a basic mischief (*mityātva*) that illicit sexual activity (*kāmamithyācāra*) is spoken of; this mischief is not gotten rid of [by the ignorance or the silence of the husband]; therefore there is a fault.

2) Moreover, it involves all kinds of guilt: the pleasure of the married couple is to be two bodies in one and the same flesh; to remove that which the other loves and destroy this deep feeling (*maulacitta*) is a crime,

2. Punishments for prohibited sexual activity.

[This sin] involves serious punishments: bad reputation, bad name, people's hatred, few pleasures and many fears; one is afraid of being chastised and insulted. Since one is afraid of being discovered by the husband or the companions, one multiplies the lies (*mṛṣāvāda*). Blamed by the āryas, [prohibited sexual activity] is the sin of sins.

simple garland in the idea that she will become his wife (*esā mebhariyā bhavaissatī ti saññāya tassā upari kenaci mālāguṇaṃ khipantena mālāguṇamattenāpi parikkhattā hoti*).

²²⁵ Cf. Kośavyākhyā, p. 406: *garbhinīgamane garbhparodhaḥ. pāyayantistanyopobhogāvasthāputrikā strī; abrahmacaryakarane hi tasyāḥ stanyaṃ kṣīyate, bālakasya vā puṣṭaye tat stanyaṃ ca bhavati*: “In intercourse with a pregnant woman, there is danger for the fetus. The woman who is nursing (*pāyayantī* or *āpyayantī*) 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 profligacy destroys the happiness of the present existence (*ihajanman*) and future existences (*aparajanman*).” – [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 *Kien chou ti yu* (Asipattraniraya)²²⁷ where massive 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 (*upadrava*) like a poisonous snake (*āsīviṣa*) or a great fire (*mahāgni*); if it is not quickly avoided, misfortune and suffering will ensue..

According to the Buddha, there are ten punishments for illicit sexual relations:²²⁸

- 1) The deceived husband seeks revenge.
- 2) The libertine has a badly kept wife who always quarrels (*vivāda*) with him.

²²⁷ Cf. Suttanipāta, v. 673:

*Asipattavanaṃ pana tiṅhaṃ
taṃ pavisanti samacchidagattā;
jivhaṃ baḷisena gahetvā
ārajayātajayā vihananti.*

“Next they go into the cutting forest the leaves of which are swords and their limbs are cut off. [The guardians] seize their tongue with a hook and rain blows upon it.”

In their dictionary, Rhys Davids-Stede present Asipatta as “a late feature in the descriptions of ‘Purgatory’ in Indian speculative theology.” Actually this hell is an integral part of the early Indian cosmography, whether Brāhmanical, Buddhist or Jain (cf. Kirfel, *Kosmographie*, p. 148, 151, 152, 156-158, 162, 165, 167-172 for Brāhmanism; p. 200, 204, for Buddhism; p. 326 for Jainism). As far as Buddhism is concerned, Asipattavana is mentioned in sources as early as the Suttanipāta, v. 673, and the Devadūtasutta (Majjhima, III, p. 185; Tchong han, T 26, no. 64, k. 12, p. 505b10; Teng yi a han, T 125, k. 24, p. 676a9). According to the latter sūtra, the great hell (*mahāniraya*) has four gates that each open onto four secondary hells: Gūthaniraya, Kukkulaniraya, Sumbalivana and Asipattavana. The latter is defined: *Tassa vāteritāni pattāni hatthaṃ pi chindadanti pādaṃ pi chindanti hatthapādaṃ pi chindanti kaṇṇaṃ pi chindanti nāsaṃ pi chindanti kaṇṇanāsaṃ. So tattha dukkhā tippā kaṭukā vedanā vedati na ca tāva kālaṃ yāva na taṃ pāpaṃ kammaṃ byantihoti*: “The leaves of this forest, agitated by the wind, cut the hands, feet, ears, nose and nostrils. The tortured criminal experiences painful feelings, sharp and bitter, but he does not die before having expiated his sin.” – In later cosmography, the Asipattavan is part of the sixteen *utsāda* situated, four by four, at the cardinal directions of the eight hells: cf. Kośa, III, p. 150-151; Przuluski, *Aśhoka*, p. 132-136; below, k.16, p. 176c-177a.

²²⁸ Nandikasutta, in Feer, Extraits, p. 245-246; T 81, p. 899b19-23.

- 3) The bad dharmas (*akuśaladharmā*) increase from day to day and the good dharmas (*kuśaladharmā*) diminish from day to day.
- 4) He is unable to defend his life; his wife (*bhāryā*) and children (*putra*) are left alone.
- 5) His wealth (*dhana*) is spent in one day.
- 6) His business goes badly; he is always suspected by people.
- 7) He is not loved by his relatives (*jñāti*), his neighbors (*parivāra*) and his friends (*mītra*).
- 8) He plants the karmic causes and conditions (*karmahetupratyaya*) that produce disrupted homes.
- 9) At the destruction of the body (*kāyasya bheda*) at the end of his life (*jīvitaparyavasāna*), 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 (*kāmamithyācāravirati*).

IV. Abstention from falsehood.

1. Definition of falsehood.²²⁹

²²⁹ See the canonical definition of a liar in Majjhima, I, p. 226; III, p. 47, 55; Aṅguttara, V, p. 264; Tsa a han, T 99, no. 1039, k. 37, p. 271b: *Musāvādī hoti: sabhāgato vā parisagato vā ñātimojjhagato vā pūgamajjhagato vā rājakulamajjhato vā abhinīto sakkhipuṭṭho: evaṃ bho purisa yaṃ jānāsi taṃ vādechīti, so ajānaṃ vā āha: jānāmīti, jānāṃ vā āha: na jānāmīti, apassaṃ vā āha: passāmi, passaṃ vā āha: na passāmi, iti attahetu vāparahetu vā āmisakiñcikkahetu vā sampajānamusā bhāsītā 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; he says 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: Daśakuś., JA, Oct-Dec. 1929, p. 269: *Tatra kathaṃ mṛṣāvādī nāma: vastu ca bhavati, vastupattitaṃ ca bhavati, vithasaṃjñī ca bhavati, vitathacittaṃ cha bhavati, mṛṣāvādaṃ ca bhāṣate: ebhiḥ pañcabhir aṅgaiḥ samanvāgato mūṣāvādī bhavati: “How is one a liar? There is something true, there is something false, he knows that it is false, he has the intention to deceive and he speaks a lie: the person who fulfills these five conditions is a liar.”* – Buddhaghosa in Sumaṅgala, I, p. 72; Atthasalinī, p. 99 (tr. Tin, *Expositor*, I, p. 131): *Tassa cattāro sabhārā honti: Atathaṃ vatthu visaṃvādanacittaṃ, tajjo vāyāmo, parassa tadatthavijānanan ti. Eko payogoāhatthiko. So kāyena vā kāyapaṭi addhena vā vācāyo vā paravisaṃvādakiriyāya karane daṭṭhabbo: “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” (*mṛṣāvāda*). – With an evil intention (*aśubhacitta*), wishing to deceive another, concealing the truth (*satya*), offering words different [from the truth]: this is called falsehood (*mṛṣāvāda*). The sin of lying arises in dependence on the intelligibility (*samavabodha*) of the words pronounced, for if these are not understood, there could be an incorrect comment (*vitathavākhyā*), but it would not be a lie.²³⁰ “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.”²³¹

Not to act in this way is to abstain from falsehood (*mṛṣāvādavirati*).

2. Punishments for falsehood.

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 (*anṛtasatyaviparyāsa*) prevents the gathering of good dharmas (*kuśaladharmā*); it is like a closed vase (*praticchannaghaṭa*) where water cannot penetrate. The mind of the liar is without shame (*apatrāpya*) or modesty (*hrī*); he closes the door to the divine destinies (*devagati*) and to nirvāṇa. When one thinks about these punishments, one does not lie anymore.

Consider also true speech (*satyavāk*) and how great are its advantages (*anuśaṃsa*): these advantages arise by themselves and are easy to obtain: they are the power of all monastics (*pravrajita*); virtuous lay people (*gūṇin grhastha*) 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. – If falsehood brings such punishments, why do people lie?

Answer. – There are fools (*mūḍha*), 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 (*ihajanman*); 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, *Gaudama*, 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 (*sambhinnapralāpa*) but not a lie.

²³¹ Free quotation from a sūtra on the sixteen “vocal conducts” (*vyavahāra*): - eight bad (*anārya*) ones: not having seen heard, known, felt, to say that one has seen heard, known, felt; - eight good (*ārya*) ones, the opposite of the preceding. Cf. Dīgha, III, p. 232; Majjhima, III, p. 29; Aṅguttara, II, p. 246, IV, p. 307; Tch’ang a han, T 1, k. 8, p. 50b; Tchong a han, T 26, k. 49, p. 732b-c; Vibhāṣhā, T 1545, k. 171, p. 861c; Kośa, IV, p. 159-160: *cattāto anariyavohārā: adīṭṭhe diṭṭhavādītā, assute sutavādītā, amute mutavādītā, aviññāte viññātavādītā. Apare pi cattāro anariyavohārā: diṭṭhe adīṭṭhavādītā ...*

(*aparañña*) 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 (*rāga*) hatred (*dveṣa*) 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 *Kiu k'ie li* (Kokālika), the disciple of *T'i p'o t to* (Devadatta), looked for the faults (*ādīnava*) of *Chō li fou* (Śāriputra) and *Mou k'ien lien* (Maudgalyāyana).

1. [*Kokālika proclaims the misconduct of the two disciples everywhere*].²³³ – One day, when the summer retreat (*varṣa*) was over, these two men were traveling through the land²³⁴ and were caught in a great rainstorm. Having come to the house of a potter (*kumbhakāra*),²³⁵ they spent the night there. In this house,

²³² For this KokaĒika (in Pāli, Kokāliya) see above, *Traité*, I, p. 62F. – According to Buddhaghosa (Suttanipāta Comm., II, p. 473: Sārattha, I, p. 216), this is Kokāliya-the-lesser, son of Kokāli-seṭṭhi and a resident of the monastery of Kokāli; he is different from Kokāliya-the-great, a brāhmin by origin and a 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 Mppś has brought together several sūtras and avadānas about Kokālika, so as to present a complete story. I [Lamotte] have distinguished three parts to this story and have given distinct references for each of them.

²³³ 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. 461a-b (summarized in Chavannes, *Contes*, III, p. 25); Tch'ou yao king, T 212, k. 10, p. 664b-665b; Pi nai ye, T 1464, k. 4, p. 868b-c.

On the other hand, it does not seem to be known to the Pāli sources (Jātaka, IV, p. 242 seq.; Dhammapadaṭṭha, IV, p. 91 seq.) which explains the origin of the conflict between Kokālika and the two holy disciples differently: Śāriputra and Maudgalyāyana, 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 Śrāvastī to the Buddha where, notwithstanding the Buddha's remonstrances, he began to speak ill of the two disciples (cf. Malalasekera, I, p. 674)

²³⁴ Rājagṛha 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 sseu*, or *chen miao* = caitya) in T 212.

there already was a woman²³⁶ who spent the nights there secretly, but the two disciples did not see her. During the night, this woman had a dream (*svapna*) 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 bhikṣus.” 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 (*īrṣya*); then he went everywhere, in the cities and the villages, proclaiming what he had seen. He went up to the Ganges divulging this slander.

2. [*Intervention of the god Brahmā*]²³⁸ – In the meantime, *Fan T'ien wang* (Brahmā devarāja) came to see the Buddha. But the Buddha had gone into his silent cell to practice meditation in solitude,²³⁹ 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 (*samādhi*); 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! Śāriputra and Maudgalyāyana have pure, sweet and gentle minds (*viśuddhamṛdutaruṇacitta*). Do not say anything bad against them for, during the Long Night (*dīrgharātra*) you will suffer.” – Kokālika asked him: “Who are you?” – He answered: “I am Brahmā devarāja.” – Kokālika said: “The Buddha said that you had attained the state of non-returner (*anāgāmin*). Why then have you returned here?” – King Brahmā thought and spoke the following stanza:

To want to measure the immeasurable Dharma,
 When one is unable to grasp its nature (*nimittagrahaṇa*)!
 The person who wants to measure the immeasurable Dharma

²³⁶ A cowherd (*gopālī*) according to T 203, 212 and 1464.

²³⁷ T 212, p. 664b6, [in Latin] “emisit semen super terram”, mirum sane in femine, sed omnino consentaneum antiquis traditionibus buddhicolorum. Etenim prohibitio emissionis seminalis (lingua sanscrita, *śuraviṣṭi*; lingua sinica, che tsing: 37 and 2; 119 and 8) a primo saṃghāvaṣeṣadharmā, quae continetur in regula religiosorum (*bhikṣuprātomokṣa*), reassumitur a regula religionum (*bhikṣuṇīprātimokṣa*) in CLXXV pātayantikadharmā juxta recensionem Sarvāstivādinorum: cf. Che song liu, T 1435, k. 47, p. 344b27-28: *Yā punar bhikṣuṇī saṃcintya śukraṃ visarjayet svapnāntarāt pātayantikā*: “Si qua religiosa voluntarie semen emiserit, aliter ac in somno, erit pātayantikā.”

²³⁸ The elements of the second portion are found in three small sūtras of Saṃyutta, I, p. 148-149 (*Kokālika*, *Tissako* and *Tudubrahmā*), the extreme disorder of which reveals the activity of awkward diascevals. In the Chinese Saṃyukta, these three small sūtras are joined into one single story in which the lucidus ordo leaves nothing to be desired: cf. Tsa a han, T 99, no. 1193, k. 44, p. 323b-c; Pie tsa a han, T 100, no. 106, k. 5, p. 411b-c.

²³⁹ Cf. Saṃyutta, I, p. 148: *tena kho pana samayena Bhagavā divāvihāragato hoti paṭisallīno*.

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.²⁴⁰

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 pādaḥ śirasā vanditvaikānte ‘sthāt*). The Buddha said to Kokālika: “Śāriputra and Maudgalyāyana have pure sweet and gentle minds (*viśuddhamṛdutaruṇacitta*). Say nothing bad about them for, during the Long Night (*dīrgharātra*) you will suffer.” – Kokālika said to the Buddha: “I dare not disbelieve the Buddha’s word (*buddhavacana*); 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 (*utthāyāsānāt*), he went away.

When he went back to his cell, pustules (*piḍakā*) appeared on his body: the size of a grain of mustard seed (*sarṣapa*) at first, they grew bigger and bigger to the size of a bean (*mudga*), a jujube (*kola*), a mango (*āmalaka*). When they were as large as a *bilva* fruit, they exploded all together (*prabhid-*) 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.”

²⁴⁰ Cf. Saṃyutta, I, p. 148, 149:

*Appameyyaṃ paminanto
ko dha vikappaye.
appameyyaṃ pamāyinaṃ
nibutaṃ maññe akissavaṃ ti.*

²⁴¹ This third part reproduces textually the Kokālikasutta of the Saṃyutta, I, p. 149-153 (tr. Rh, D., *Kindred Sayings*, I, p. 188-191; Geiger, I, p. 234-239); Aṅguttara, V, p. 170-174 (tr. Woodward, *Gradual Sayings*, V, p. 113-116); Suttanipāta, III, 10 (tr. Chalmers, p. 156-163; Hare, *Woven Cadences*, p. 97-102); Pāli Jātaka, IV, p. 242 seq.; Tsa a han, T 99, no. 1278, k. 48, p. 351b-352a; T 100, no. 276, k. 14, p. 470a-b; Tseng yi a han, T 125, k. 12, p. 603b-c.

When the night had passed, the Buddha asked the community (*saṃgha*) to assemble and said: “Do you want to know how long is the life (*āyuhpramāna*) 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 (*tīla*), 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 feou t’o* (Nirarbuda) hell. – Twenty stays in the Nirarbuda hell equals one stay in the *A lo lo* (Aṭaṭa) hell. – Twenty stays in the Aṭaṭa hell equals one stay in the *A p’o p’o* (Hahava) hell. – Twenty stays in the Hahava hell equals one stay in the *Hieou hieou* (Huhuva) hell. – Twenty stays in the Huhuva 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* (Puṇḍarīka) hell. – Twenty stays in the Puṇḍarīka hell equals one stay in the *Mo ho po t’eu mo* (Mahāpadma) hell. Kokālika has fallen into the Mahāpadma hell.²⁴²

His great tongue (*mahājīhvā*) 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

²⁴² These are the cold hells (*śītaniraya*). The Pāli sources (Saṃyutta, I, p. 152; Aṅguttara, V, p. 173; Suttanipāta, III, 10) list ten whereas the Mppś and the other 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. Divya, p. 67; Avadānaśatka, I, p. 4, l. 9; Vibhāṣā, T 1545, k. 172, p. 266a; Kośa, III, p. 154; Dharmasaṃgraha, ch. 122; Mahāvvyutpatti, no. 4929-4936. - On the other hand, the cosmography of the Chinese Dīrghāgama (T 1, k. 19, p. 125c; 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 Dīrghāgama belongs to the Dharmagupta school (cf. Watanabe in Hoernle, *Remains*, p. 18; Bagchi, *Le canon bouddhique*, I, p. 202-203; Przyluski, *Concile*, p. 354, seq.; F. Weller, *Die Ueberlieferung des älteren buddhistischen Schrifttums*, Asia Major, 1928, p. 180). According to corroborating accounts, (Dīpavaṃsa, V, v. 45, 47; Mahāvāṃsa, V, v. 6, 8; Kathāv. Comm., p. 3; Vasumitra, p. 16; Paramārtha, in P. Demiéville, *L’origine des sectes*, MCB, I, 1931, p. 23, 59-62; Bhavya in Walleser, *Sekten*, p. 81, Yi tsing, tr. Takakusu, p. 20), the Dharmaguptas descend in direct line, by the intermediary of the Mahīśāsaka, from the early Buddhism of the Sthaviras whose Pāli scriptures are supposed to represent the authentic traditions. The similarities between the Pāli scriptures and those of the Dharmagupta are thus naturally explained; this has already been noted for the Vinaya (cf. E. Waldschmidt, *Bruchstücke des Bhikṣuṇī-Pratimokṣa des Sarvāstivādins*, LLL1926, p. 187; Przyluski, *Concile*, p. 314-315).

²⁴³ Cf. T 125, k. 12, p. 603b25: “A hundred oxen were plowing his tongue”; and Suttanipāta, v. 673b-c: *jihvaṃ balisena ahetvā, ārajayārajayā vihananti*.

²⁴⁴ Saṃyutta, I, p. 149, 152; Aṅguttara, V, p. 171, 174; Suttanipāta, v. 657; Nettipakarāṇa, p. 132:

Purisassa hi jātassa

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.²⁴⁵

If he is reborn in the Arbuda,
For thirty-six
And five more existences
He will undergo the poison of sufferings.²⁴⁶

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.²⁴⁷

*kuṭhārī jmayate mukhe,
yāya chindati attānaṃ
bālo dubbhāsitaṃ bhaṇaṃ.*

²⁴⁵ Saṃyutta, I, p. 149, 152; Aṅguttara, II, p. 3; V, p. 171, 174; Suttanipāta, v. 658; Nettip., p. 139.

*Yo nindiyam pasamsati,
tam vā nindati yo pasamsiyo,
vicināti mukhena so kalim,
kalinā tena sukham na vindati.*

²⁴⁶ Saṃyutta, I, p. 149, 152; Aṅguttara, II, p. 3; V, p. 171, 174; Suttanipāta, v. 660; Nettip. P. 132.

*Sataṃ sahasānaṃ Nirabbudānaṃ,
chattimsa ca pañca ca Abbudani,
yam ariya nirayam upeti
vācam manañ ca pañidhāya pāpakam.*

²⁴⁷ The story of Kokālika has a sequel, told by the Tseng yi a han, T 125, k. 12, p. 603b19 seq. in these words: Then Maudgalyāyana said to the Bhagavat: “I would like to go to this hell to convert this man.” The Bhagavat answered: “Maudgalyāyana, one should not go there.” Again Maudgalyāyana said to the Bhagavat: “I would like to go to this hell to convert this man.” Then the Bhagavat remained silent and did not oppose him. At once the venerable Maudgalyāyana, as quickly as a strong man bends his arm (*seyyathāpi nāma balavā puriso bāhaṃ pasmareyya*), left Śrāvastī and came to the great Padmaniraya. At that time, the bikṣu Kokālika was being burned and a hundred oxen were plowing his tongue. Seated in the air with crossed legs (*paryāṅka ābhujya*), Maudgalyāyana snapped his

If by consciously (*saṃcintya*) nourishing defamatory suspicions in this way, one ends up by persuading oneself (*niścaya*), 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.

[*Exhortations to Rāhula*].²⁴⁸

fingers to speak to the bhikṣu who looked at him and said: “Who are you?” Maudgalyāyana answered: “Kokālika, I am a disciple of the buddha Śākyamuni; I am called Maudgalyāyana, of the Kolita family.” Immediately, the bhikṣu, looking at Maudgalyāyana, spat this insult at him: “Now that I have fallen into this bad destiny, at least could I not avoid your presence?” Hardly had he said these words when a thousand oxen were working on his tongue. Seeing this, Maudgalyāyana became even more sorrowful and felt remorse. He disappeared and returned to Śrāvastī to the Bhagavat; having bowed his head down to the Buddha’s feet, he stood to one side. Then Maudgalyāyana told this story to the Bhagavat who said to him: “I told you that you should not go to see that wicked man.”

²⁴⁸ In the Calcutta-Bairāt rock-edict (Hultsch, *Inscr. of Aśoka*, p. 172-174), Aśoka ventures to “show what, in the scriptures, will contribute to the long life of the Dharma.” He recommends seven holy texts, of which (no. 7): “the Sermon to Rāhula on falsehood pronounced by the Blessed Buddha”.

The present passage of the Mppś answers to this definition perfectly, better than the *Ambalaṭṭhikā-Rāhulavādasutta* (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 Ambalaṭṭhika 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 (*pariṭṭaṃ udakāvasesaṃ udakhādhane thapetva*), 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 (*evaṃ pariṭṭaṃ tesāṃ sāmāññaṃ yesāṃ na ‘tthi sampajānamusāvāda lajjā*). – Then he emptied out a thin stream of water (*taṃ pariṭṭaṃ udakāvasesaṃ chaḍḍetvā*) 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 (*udakādhānaṃ nikujjitvā*) and said: “Do you see this upside-down basin? So inverted is the faith of those who are unashamed of a deliberate lie.” Finally he placed the basin upright (*udakādhānaṃ ukkujjitva*) and said: “Do you see this empty (*rittaṃ tucchāṃ*) 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 *Ambalaṭṭhikā-Rāhulovāda* is in Tchong a han, T 26, no. 14, k. 3, p. 436a-437b, which S. Lévi has translated in *Notes sur diverses inscriptions de Piyadasi*, JA, May-June, 1896, p. 475-485. The two recensions are essentially identical. R. Senart, *Les inscriptions de Piyadasi*, II, 1886, p. 206, comments: The sūtra 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 sūtra.

But comparison between Majjhima, no. 61 and Tchong a han, no. 14, does not exhaust the problem: 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 Tch’ou yao king, T 212, k. 11, p. 668a and the Fa kiu p’i

When *Lo heou lo* (Rāhula) was a child, he was careless about his speech. [When the Buddha was present] and someone came to ask Rāhula: “Is the Buddha here?”, Rāhula answered mischievously: “He is not here.” When the Buddha was absent and someone asked Rāhula: “Is the Bhagavat here?”, he answered mischievously: “The Buddha is here.” Some people reported this to the Buddha, who said to Rāhula: “Go and get some water in a basin (*udākadhāna*) and wash my feet.” – When Rāhula had washed his feet, the Buddha said to him: “Put a cork in the basin (*chanda tam udakādhānam*).” Rāhula obeyed this order and put a cork in the basin. The Buddha said: “Pour out the water.” When Rāhula had emptied the water, he asked him: “Has the water come out?” Rāhula answered: “It has not come out.”- Then the Buddha said to Rāhula: “In those who have no shame (*lajjā*) falsehood (*mṛṣhāvāda*) empties the mind and the elements of the Path (*mārgadharmā*) cannot penetrate it.” It is the same here.

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As the Buddha said, falsehood has ten punishments.²⁴⁹ What are these ten?

- 1) The mouth has a foul odor,
- 2) The good deities avoid the liar; the Aṃaṣṣayas use him as their messenger.
- 3) Even when he tells the truth (*satyavac*), people do not believe him.
- 4) He never takes part in the councils of the wise.
- 5) He always meets with criticism (*abhyākhyāna*) and his bad reputation spreads everywhere.

king, T 211, k. 3, p. 599c-600a. There also the Buddha uses his basin to instruct his son but, whereas T 212 has roughly the same scope as the *Rāhulavāda* of the Majjhima, the T 211 contains no formal condemnation of lying:

“When Rāhula had washed his feet, the Buddha said to him: Do you see the water in which you washed my feet in this basin? – Rāhula answered that he saw it. – The Buddha continued: Could this water be used again to drink or to wash? – Rāhula answered: This water cannot be used again. Why? Although this water was initially pure, it has been soiled by washing the feet; this is why it cannot be used again. – The Buddha said to Rāhula: It is the same for you. Although you are my son and grandson of the king [Śuddhodana], although you have renounced worldly pleasures to become a monk, you have not applied yourself zealously to guard your body and your speech; the defilements of the three poisons (*triviṣa*) fill you up and enmesh you; like this water, you cannot be used for anything.”

The fundamental subject of the Ambalaṭṭhikā-Rāhulavāda is the reflection which the monks should bring to all his actions, physical, vocal or mental (*paccavekkhītvā kāyena vācāya manasā kammaṃ kattabbam*).

Under these conditions, can it reasonably be assumed that by recommending to monastics and lay people of both sexes to study and meditate on the “Sermon to Rāhula on falsehood”, the emperor Aśoka had in mind the Ambalaṭṭhikā-Rāhulavāda? Winternitz in *History of Indian Literature*, 1933, p. 607, says that by specifying “on falsehood”, Aśoka meant to contrast Majjhima no. 61 and Majjhima no. 62 (which also has the title of *Rāhulavāda*) and that “consequently Aśoka must have known both texts.”

On the other hand, the exhortations to Rāhula told here revolve exclusively around falsehood and answer perfectly to the Bairāṭ summary.

²⁴⁹ Nandikasūtra, in Feer, *Extraits*, p. 246; T 81, p. 899b23-26.

- 6) People have no respect for him and even if he has some authority, nobody obeys him.
- 7) He is always sad (*daurmanasya*).
- 8) He plants karmic causes and conditions [which will merit his] being criticized.
- 9) At the dissolution of the body (*kāyasya bhedāt*) at the end of life (*jīvitaparyavasāne*), he will fall into the hells (*niraya*).
- 10) If he is reborn among men, he will always suffer criticism.

Not committing all these lies is “to abstain from falsehood” (*mṛṣāvādavirati*), and this is called the proper discipline of speech (*vāksamvara*).

V. Abstention from liquor.²⁵⁰

1. Various kinds of drinks.

“Not to drink wine” (*madyavirati*). – There are three kinds of wine: *i*) cereal wine (*surā*), *ii*) fruit wine (*phalamadya*), *iii*) herb wine (*oṣadhimadya*).

Fruit wine. – Grapes (*drākṣā*), berries of the *A li tcha* (*ariṣṭaka*) tree, and other similar fruits give fruit wine.

[158b] Herb wine. – Any herb mixed with rice flour (read *mi mien* = *saktu*) or sugarcane (*ikṣurasa*) juice can change into wine. Also the wine derived from the milk (*kṣīra*) of hoofed animals: any fermented milk can give wine.

Briefly (*samāsataḥ*), liquors, dry or wet, clear or cloudy, that cause excitation (*kampana*) or weakness (*pramāda*) in the human mind are called wine.

They should not be consumed, and this is what is called abstaining from liquor (*madyavirati*).

Question. – Wine can combat cold (*śīta*), strengthen the body and rejoice the mind. Why not drink it?

²⁵⁰ The classical formula (e.g., *Āṅguttara*, IV, p. 248; *Mahāvvyutp.* no. 8505) is: *surāmaireyamadyapramādashānavirati*, i.e., renouncing fermented rice drink (*surā*) and the fermented drink of ingredients (*maireya*) when they are still intoxicating (*madya*); because they are the cause of all failings (*pramādashāna*); cf. *Kośha*, IV, p. 85-86.

The Mppś recognizes three kinds of intoxicating drinks:

a. The liquor of grains, in Sanskrit *sūra*, in Tibetan, *hbruḥi chañ* (*Mahāvvyutp.*, no. 8505 is, in the strict sense, the fermented drink of rice (*annāsava*), arack.

b. The wine from fruits, extract of raisins (*drākṣā*) or berries.

c. The intoxicating drink from any fermentation process whatsoever, such as sugar-cane juice (*ikṣurasa*).

Answer. –The benefits of wine for the body are very rare, but the damages (*upaghāta*) are very numerous. This is why it should not be drunk. Wine is like excellent food into which poison has been mixed. What are these poisons?

2. Disadvantages of liquor.

As the Buddha said to the upāsaka *Nan t'i kia* (Nandika), wine has thirty-five disadvantages.²⁵¹ What are these thirty-five?

- 1) In the present (*iha*) lifetime, wealth (*vasu*) is exhausted. Why? When one drinks wine and becomes intoxicated, the mind loses any moderation (*mātra*) and one spends without reckoning.
- 2) Drink is the door to all illnesses (*sarvavyādhidvāra*).
- 3) It is a source of quarreling and disputes (*vigrahavivādamūla*).
- 4) The drunkard is not ashamed of being seen naked (*nagna*).
- 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 (*guhya*).
- 9) He misses all kinds of business and realizes nothing.
- 10) Drunkenness is a source of grief (*śakamūla*). Why? Drunkenness involves many lapses (*hāni*) and when one awakens, there is shame (*hrī*), confusion (*apatrāpya*), sadness (*daurmanasya*) and grief (*śoka*).
- 11) Physical strength (*kāyabala*) progressively diminishes.
- 12) Beauty (*rūpa*) changes.
- 13) The drunkard no longer respects his father.
- 14) He does not respect his mother.
- 15) He does not respect monastics (*śramaṇa*).
- 16) He does not respect brāhmanas.
- 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.

²⁵¹ Cf. Nandikasūtra, in Feer, *Extraits*, p. 247; T 81, p. 899b26-c12.

- 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 (*bhadra*) and wholesomeness (*kuśala*).
 - 23) He becomes an immoral person (*duḥśīlapuruṣa*).
 - 24) He has neither shame (*hrī*) nor embarrassment (*apatrāpya*).
 - 25) He does not guard his six sense organs.
 - 26) He lets himself go (read *tsong ki*: 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 (*jñāti*) and his friends (*mitra*).
 - 29) He cultivates bad dharmas (*akuśaladharmā*).
 - 30) He abandons good dharmas (*kuśaladharmā*).
 - 31) He does not enjoy the trust (*prasāda*) of intelligent (*medhāvin*) and learned (*pañḍita*) people. Why? Because of the lapses (*pramāda*) due to wine.
 - 32) He is far from nirvāṇa.
 - 33) He plants the causes and conditions (*hetupratyaya*) for madness (*unmāda*).
 - 34) At the destruction of the body (*kāyabheda*) at the end of his life (*jivitaparyavasāna*), he falls into the bad destinies (*durgati*), into hell (*niraya*).
- [158c] 35) If he succeeds in being reborn as a man, he will always be mad (*unmatta*).

These are the various faults of drink. This is why one should not drink. Some stanzas say:

Wine wastes the intellect (*buddhi*),
 Beauty (*rūpa*) is changed and is ruined,
 The mind is agitated and disturbed
 Shame (*hrī*) is diminished.

Wine ruins memory (*smṛti*) and excites anger (*krodha*),
 It ruins joy (*muditā*) and breaks up families.
 What is called “drinking”
 Really is taking the poison of death (*mṛtyuviṣa*).

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 (*guṇa*).
The person who has self-respect does not drink.

SECOND PART: THE MORALITY OF PLEDGE (SAMĀDĀNAŚILA)²⁵²

I. Morality of the lay person or avadātavasana

§ 1. – The fivefold discipline of the upāsaka.

1. *The Pañcaśīla.*

Abstention from the five sins (*āpatti*), [murder, theft, illicit sex, use of intoxicating drinks], constitutes excellent physical discipline (*kāyakuśalasamvara*); abstention from falsehood (*mṛṣāvāda*) constitutes the excellent discipline of speech (*vākkusālasamvara*); the whole thing is called ‘discipline of fivefold morality characteristic of the lay practitioner’ (*upāsakapañcaśīlasamvara*).

Question. – If the eightfold discipline (*aṣṭavidhasamvara*) and the means of pure livelihood (*pariśuddhājīva*) constitute morality (cf. p. 771F), why is not the upāsaka, in his discipline of speech

²⁵² For the upāsaka, the main text is the *Mahānāmasūtra* (Aṅgittara, IV, p. 220-222; Saṃyutta, V, p. 395; Tsang, T 99, no. 927, 928, k. 33, p. 236b-c), widely cited by Buddhaghosa in *Sumaṅgala*, I, p. 235; by the *Kośa*, IV, p. 70; and by the *Kośavyākhyā*, p. 376-377. – In all the manuals, it concerns the important rôle played by the upāsaka in the Buddhist community; we may note particularly de La Vallée Poussin, *Notes sur le chemin du Nirvāṇa*, § 3. – *Les fidèles laïcs ou Upāsaka*, BCLS, 1935, p. 15-34; *Buddhism*, in *Legacy of India*, 1937, p. 165-170.

(*vāksamvara*) 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 (*pariśuddhajīva*)?

Answer. – 1) Lay people (*avadātavasana*) residing at home (*grhastha*) who enjoy worldly pleasures (*lokasukha*) and at the same time cultivate fully both wealth (*vitta*) and virtue (*guṇa*) 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 (*caturvidhavākkarman*), [lying, slander, harmful speech and frivolous speech], lying is the most serious (*gariṣṭa*).

3) Moreover, lying is [always] cultivated (*kou tso* = saṃskṛita) by the [wicked] intention (*cittotpāda*) [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 (*kuśaladharmā*), truth (*satya*) takes first place. Speaking true words (*satyavāk*) is observing entirely the four kinds of right speech (*samyagvāk*).

6) Finally, lay persons [*avadātavasana*] 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 (*pāruṣyavāda*). 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 (*samādāna*) these five precepts (*śīla*) which makes five kinds of upāsakas: 1) upāsaka of a single practice (*ekadeśakārin*), 2) upāsaka of limited practice (*pradeśakārin*), 3) upāsaka of developed practice (*yadbhūyaskārin*), 4) upāsaka of complete practice (*paripūrṇakārin*), 5) upāsaka who has renounced sexual activity (*samucchinnarāga*).

1) The *ekadeśakārin* takes (*samādādāti*) only one of the five precepts (*pañcaśīla*) and does not pledge to observe the other four.

2) The *pradeśakārin* takes either two or three precepts.

3) The *yadbhūyaskārin* takes four precepts.

4) The *paripūrṇakārin* takes all five precepts.

²⁵³ This distinction is taken from *Mahānāmasūtra* in its Sanskrit version; cf. Kośa, IV, p. 73; Kośavyākhyā, p. 377. See also Mahāvvyutpatti, no. 1609-1613.

According to the Mppś, 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.

5) The *samucchinnarāga* is the person who, having taken the five precepts, makes the following oath (*praṇidhāna*) in the presence of the teacher (*āchārya*): “I will not have sexual relations with my own wife.”

These are the five precepts (*pañcaśīla*).

3. *The reward of the upāsaka.*

[159a] Some stanzas say:

Not killing, not stealing,
Abstaining from forbidden sex,
Telling the truth, not drinking wine,
Living correctly (*samyagjīva*) 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 (*mālya*) and necklaces (*keyāra*).
The red flowers are like the brightness of a torch (*dīpajvāla*),
All the colors are intermingled in them.

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*, *grīṣma*, *varṣā*, *śarad*, *hemanta* and *śiśira*. See G. Thibaut, *Astrologie, Astronomie und Mathematik*, 1899, p. 10-11; Yi tsiang, transl. Takakusu, p. 102.

²⁵⁵ This is the Pārijātaka

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 (*mani*), ear-rings

Precious rings to ornament the hands and feet

At will, all these desirable things

Are given by the heavenly tree.

Golden lotuses (*suvarāpadma*) with stems (*danḍa*) of vaiḍūrya,

With diamond (*vajra*) stamens,

Tender and fragile, with penetrating perfume

Are produced by the celestial pools.

*K'in che, Tcheng and K'ouang heou*²⁵⁶ 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

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.

King of all the heavenly trees,
Is found in the *Houan hi* (Nandanārāma) garden.
There is none like it.

Observing morality is working the field
In which the heavenly tree grows.
Heavenly food has the taste of ambrosia (*amṛtarasa*);
Taking it chases away hunger and thirst.

The heavenly maidens (*apsaras*) have no eunuchs to guard them;
They are free of the problems of pregnancy.²⁵⁸
Pleasure and debauchery are but joys for them.
After a meal, one does not have a bowel movement.

He who observes morality, always concentrating his mind
Can be reborn in the land (*bhūmi*) of his choice.
He is free of difficulties and problems
And will always enjoy the four happinesses.

With the gods, he enjoys sovereignty (*aiśvarya*);
Sadness and grief no longer arise for him.
The objects of his desires arise as he wishes,
The light of his body illuminates the shadows.

²⁵⁷ The Pārijātaka (in Pāli, *pāricchattaka*) is a magnolia (*kovidāra*) that grows in the Nandanavana of the Trāyastriṃśa 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 *pāriyātraka* also occurs (cf. Divyāvadāna, p. 194, 195, 219). Here are some references to this tree: Vinaya, I, p. 30; Aṅguttara, IV, p. 117; Jātaka. I, p. 40, 202; II, p. 20; VI, p. 265, 278; Dhammapadaṭṭha, I, p. 273; Atthasālini, 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, 397); Ting cheng sang yin yuan king, T 165, k. 3, p.398b; Tsie wa, nang, fa t'ien tseu king, T 595, p. 129b.

²⁵⁸ Actually, all the gods are “apparitional” (*upapāduka*); see Kośa, III, p. 27, 165.

All these various joys

Result from generosity and morality.

[159b] Whoever wishes to have such a reward

Should exert themselves zealously.

Question. – Here it is a matter of the virtue of morality (*śīlapāramitā*) by means of which one attains buddhahood; then why praise heavenly happiness (*divyasukha*) [which rewards simply morality and nothing else]?

Answer. – The Buddha said: “Three things (*vastu*) necessarily and inevitably bring fruit of retribution (*vipākaphala*): by means of generosity, great wealth (*mahādhanya*) is obtained; by morality (*śīla*), rebirth in fortunate places is obtained; by meditation (*bhāvanā*), deliverance (*vimokṣa*) is obtained.”²⁵⁹ When one limits oneself to practicing morality, one is reborn in fortunate places; when meditation (*bhāvanā*), wisdom (*prajñā*) and loving-kindness (*maitrīkaruṇā*) are joined, one obtains the path of the threefold Vehicles (*yānatrayamārga*). Here we are limited to praising morality [which ensures], in the present lifetimes, virtue (*guṇa*), knowledge (*bahuśrutya*) 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 (*prañidhāna*) to arrive at buddhahood. This is how morality (*śīla*) engenders the virtue of morality (*śīlapāramitā*).

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 (*svargānityatā*), he will feel distaste (*nirveda*) and will seek for deliverance (*vimokṣa*). Finally, when he hears about the infinite virtues (*apramāṇaguṇa*) of the Buddhas, he will develop loving-kindness (*maitrī*) and compassion (*karuṇā*) and, based on the virtue of morality (*śīlapāramitā*), 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.²⁶⁰

²⁵⁹ *Dāna*, *śīla* and *bhāvanā* make up the three meritorious actions (*puṇyakriyāvastu*) studied in Dīgha, III, p. 218; Aṅguttara, IV, p. 241; Itivuttaka, p. 51; Nettipakaraṇa, p. 50, 128; Kośa, IV, p. 231.

²⁶⁰ In the Vedas, *upavasatha* 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, *upoṣadha* (Mahāvastu, I, p. 155, l. 13; II, p. 177, l. 20; III, p. 97, l. 20; III, p. 98, l. 2; Avadānakalpalatā, VI, v. 76, p. 197), and, more frequently, *poṣadha* (Lalitavistara, p. 25, 41, 55, 76; Divyāvadāna, p. 116, l. 21; 121, l. 18; Mahāvvyutpatti, no. 9101, 9287). In Jaina Prakrit, there is *posaha*. Hence the traditional Tibetan translation *gso-sbyon* “that which nourishes

Question. – For the lay person (*avadātavasana*) living at home (*grhastā*), 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” (*rātrādivasāśīla*). If it is observed during the six fasting days (*upavāsādivasa*) of the month, the merit (*puṇya*) is immense (*apramāṇa*).²⁶¹ If one pledges (*samādādāti*) 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 (*jānumaṇḍalaṃ pratiṣṭhāpya*) and joining one’s palms together (*añjaliṃ praṇamya*), one should say the following:

(gso = poṣa) the merits and which washes (sbyon = dhav) sins”. The person who is practicing *upavāsa* is called *upośadhika* (Mahāvastu, I, p. 205, l. 7; II, p. 8, l. 20), *pośadhika* (Mahāvvyutpatti, no. 8726), *pośadhoṣita* (Divyāvadāna, 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 order on 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 (*avadātavasana*) often took it upon themselves to fast and observe some limitations. This practice is called ‘discipline of a day and a night’ (*rātrīdivasāśīla*), for it is taken for 24 hours only on the 4th, 6th or 15th days of the month; it is also called eightfold morality (*aṣṭāṅgaśīla*) for the lay person pledges to observe eight interdictions other than the fast (*upavāsa*).

It is this morality that is in question here. The main text is the Aṅguttara, I, p. 205-215 (tr. Woodward, *Gradual Sayings*, I, p. 185-195), summarized in the Tseng yi a han, T 125, k. 16, p. 624b-526a. – See also P’i p’o cha, T 1545, k. 125, k. 124, p. 647b; Kośa, IV, p. 64-69.

²⁶¹ The Mppś 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 (*kālapakṣa*), the 8th and the 15th of the bright fortnight (*śuklapakṣa*): see Yi tsiang, 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. Watters, I, p. 304; Chavannes, *Contes*, I, p. 24, n. 2; Demiéville, *Versions chinoises de Milindapañha*, XXIV, 1924, p. 77

²⁶² This was the half-month *upośadha* of the Bhagavat, in Mahāvastu, III, p. 97. The lengthened fast is of Jain inspiration.

²⁶³ The Mppś here adopts the ceremony in use by the Sarvāstivādins, a ceremony recorded in the Che song kie mo pi k’ieou yao yong, T 1439, p. 496b 3-20. 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 (*amukha*) today, for one day and one night, take refuge in the Buddha, take refuge in the Dharma, take refuge in the Saṃgha. – 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 Saṃgha. – This is to be repeated a second and a third time.

Today, with a sincere heart, I, so-and-so, confess (*pratisēśayāmi*) 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 (*samādadāmi*) to observe the eightfold discipline (*aṣṭāṅgaśīla*) that constitutes the upavāsa [in the language of Ts'in: 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.

[159c] 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 abstain from lying.

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 abstain from drinking wine.

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 wear flower garlands, did not anoint their bodies with perfume, did not wear perfumed clothes, so I too, so-and-so, for a day and a night, will not wear flower garlands, will not anoint my body with perfume and will not wear perfumed clothes.

8) Just as the Buddhas, to the end of their life, did not sing or dance, did not play music and did not go to shows, so I too, so-and-so, for a day and a night, will not sing or dance, will not play music, and will not go to shows.²⁶⁵

After having undertaken the eightfold discipline (*aṣṭāṅgaśīla*), [he continues]:

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.²⁶⁶

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 form, occur in Aṅguttara, I, p. 211-212 (Tseng a han, T 125, k. 16, p. 625b-c); Aṅguttara, IV, p. 255-256 (Tchong a han, T 26, no. 202, k. 55, p. 770b-c; Tchai king, T 87, p. 911a-b; Yeou p'o yi to chō kia king, T 88, p. 912b-c; Pa kouan tchai king, T 89, p. 913a-b.)

I, so-and-so, pledge (*samādadāmi*) to observe the eightfold discipline and to imitate (*anusīkṣ-*) the qualities of the Buddha. This is the upavāsa: making the vow of observing it is meritorious: during successive lifetimes, one will not fall into the three unfortunate destinies (*durgati*) or into the eight difficult situations (*akṣaṇa*).²⁶⁷

I no longer seek the worldly happiness of a noble cakravartin king, of a Brahmā or a Śakradevendra. I wish for the cessation of my afflictions (*kleśa*), I wish to arrive at omniscience (*sarvajñāna*) and to attain Buddhahood.

2. The taking of vows of the upāsaka.²⁶⁸

²⁶⁶ In agreement with the Sarvāstivādin-Vaibhāṣikas, 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 (*upavāsāṅga*). The Sautrāntikas do not hold this opinion for, they say, according to the sūtra, 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.

²⁶⁷ For these eight *akṣaṇas*, see *Traité*, I, p. 479F, n. 2.

²⁶⁸ Here also the Mppś adopts the ceremony used by the Sarvāstivādin school which is more complicated than the old ceremony.

a. Originally, it seems that one became upāsaka simply by taking refuge: cf. Aṅguttara, IV, p. 220; Saṃyutta, V, p. 395; Sumaṅgala, 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 Saṃgha.”

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 Sanskrit version of the *Mahānāmasūtra* (cited in Kośavyākhyā, p. 376, 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: *upāsakaṃ māṃ dhāraya* “Consider me as an upāsaka”. Similarly in Dīgha, I, p. 85; Saṃyutta, IV, p. 113; Aṅguttara, I, p. 56; Vinaya, II, p. 157, the candidate says: *Ahaṃ bhagavantam saraṇaṃ gacchāmi dhammaṃ ca bhikkhusaṅghaṃ ca; upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇṇupetaṃ saraṇaṃ gataṃ*: “I take refuge in the Buddha, the Dharma and the Saṃgha; may the Bhagavat consider me as an upāsaka from this day on as long as I live (*paṇchi upetaṃ*), [as] an upāsaka who has taken refuge.”

b. The ceremony is more complicated and the vows more strict in the Sarvāstivādin sect, as may be seen according to present passage of the Mppś, taken from the Sarvāstivādin 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; 2) He declares that he has taken the triple refuge and asks to be considered as an upāsaka; 3) 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 further vowed to observe the five precepts. This distinction is made in the Āloka, commentary on the Aṣṭasāhasrikā, ed. Wogihara, p. 331, l. 22: One is an upāsaka because one has taken the triple refuge or because one has [further] 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

Question. – How is the fivefold discipline (*pañcaśīla*) taken?

Answer. – Here is the ceremony for taking the fivefold discipline:

Bending one's knee (*jānumaṇḍalam pratiṣṭhāpya*) and joining one's palms (*añjaliṃ prāṇamya*), one says:

I, so-and-so, have taken refuge in the Buddha, have taken refuge in the Dharma, have taken refuge in the Saṅgha. – to be repeated a second and a third time.

I am an upāsaka of the Buddha Śākyamuni: may I be considered as someone who has taken refuge from today until the end of my life.

The master of discipline (*śīlācarya*) then says:

You, the upāsaka, listen: The Tathāgata, arhat, samyakṣaṃbuddha, who knows and sees beings, has set five precepts for the upāsaka; you will observe these rules for the rest of your life. What are these five?

1) It is a rule for upāsakas, as long as they live, not to kill living beings. This is why, as long as you live, you will no longer consciously kill living beings.

If the upāsaka is capable of observing this rule, he should say yes.

2) It is a rule for upāsakas, as long as they live, not to steal. This is why, as long as you live, you will no longer steal.

If the upāsaka is capable of observing this rule, he should say yes.

3) It is a rule for the upāsakas, as long as they live, to abstain from illicit sexual relations. This is why, as long as you live, you must abstain from forbidden sexual relations.

If the upāsaka is capable of observing this rule, he should say yes.

4) It is a rule for upāsakas, as long as they live, to abstain from lying. This is why, as long as you live, you should no longer tell lies.

If the upāsaka is capable of observing this point, he should say yes.

[160a]5) It is a rule for upāsakas, as long as they live, not to drink wine. This is why, as long as you live, you must not drink wine.

If the upāsaka is capable of observing this rule, he should say yes.

has taken the triple refuge”, or else, “May the master consider me as an upāsaka who has taken the triple refuge and who has taken the five precepts.”

d. Hence the discussion amongst the scholars. The Aparātakas (scholars from Konkan) and the Sautrāntikas, basing themselves on the old formulas brought together under *a*, think that one becomes upāsaka just by taking refuge. On the other hand, the Sarvāstivādins and the Vaibāṣhikas from Kaśmir, reasoning from their more complicated ceremonial, are of the opinion that one can only be 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 Saṃgha of bhikṣus; he will exert himself energetically in meritorious actions (*puṇyakarman*) and so reach the state of Buddhahood.

3. *Why celebrate the upavāsa of six days of fasting.*

Question. – Why are the six fasting days (*upavāsāsivasva*) chosen to take the eightfold discipline (*aṣṭāṅgaśīla*) 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 (*aśiva*) 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 (*puṇya*) [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 (*prādurbhūta*), he gave people the following advice: “For one day and one night (*rātridivasa*) you should observe the eightfold discipline in imitation of the Buddhas and you should abstain from eating past mid-day.”²⁶⁹

Such virtue will lead people to nirvāṇa.

[*The Caturdevarājasūtra*].²⁷⁰

Thus the Buddha said in the *Sseu t'ien wang king* (Caturdevarājasūtra):

²⁶⁹ Fasting and observation of the Sabbath had a popular origin; they were adopted by various religious Hindu orders before becoming a Buddhist institution. The Buddha distinguished three kinds of *uposātha*: that of the cowherd (*gopālaka*), being inspired by self-interest; that of the Jains (*nirgrantha*), formal rather than sincere; that of the saint (*ārya*), consisting of a purification (*pariyavadāna*) of the entire being (cf. Aṅguttara, I, p. 205-207; Tchong a han, T 26, no. 202, k. 55, p. 770a-b). Moreover, as the parivrājakas and the tīrthikas took advantage of the fast days to recite their scriptures in public, the Buddha followed their example: he ordered his monks to dedicate their fast days to recite the Prātimokṣa together, to read the Dharma and to preach (cf. Vinaya, I, p. 101-102).

²⁷⁰ This sūtra is part of the Chinese Āgamas: Tch'ang a han, T 1, no. 30, k. 20, p. 134b14-135b7; Tsa a han, T 99, no. 1117, k. 40, p. 295c-296a; T 100, no. 46, k. 3, p. 389a-b; Tseng yi a han, T 125, k. 16, p. 624b-625a (incomplete). It is reproduced in the Li che a p'i t'an louen, T 1644, K. 2, p. 184b9-185b13. Furthermore, it was subject to a separate translation entitled *Sseu t'ien wang king*, T 590 by the efforts of Tche yen and Pao yun, who visited Kaśmir in 394 and 397 respectively, then returned to China where they worked at Tch'ang ngan. – The corresponding Pāli version is in two consecutive sūtras incorporated in Aṅguttara, I, p. 142-145.

During the monthly six days of fast,²⁷¹ the messenger-princes (*dūtakumāra*) and the four kings of the gods (*caturdevarāja*)²⁷² 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 (Trāyastriṃśa) and inform *Ti che* (Śakra); Śakra and the gods²⁷³ are unhappy (*anāttamanas*) 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 (*bahu*), 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.²⁷⁴

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;²⁷⁵ How could he claim that by

²⁷¹ Whereas the Caturdevarājasūtra speaks of a fortnight (*paṅsa*), the Mppś 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 sūtra, 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 *pañṇarasika* uposatha.

²⁷³ Śakra and the Trayastriṃśa gods assemble for the occasion in the *Sudharmā*, the meeting hall, situated south-east of the city Sudarśana, on the summit of Mount Meru. For *Sudharmā*, see Dīgha, II, p. 268; Majjima, II, p. 79; Saṃyutta, I, p. 221; 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 yi a han, T 125, k. 26, p. 697b; Mahāvastu, I, p. 32; III, p. 198; Divyāvadāna, p. 220; P’i p’o cha, T 1545, k. 133, p. 692a; Kośa, III, p. 163.

²⁷⁴ This stanza is repeated four times in Aṅguttara, I, p. 144-146:

*Chātuddasī pañcadasi yāva pakkassa aṭṭhami
pāṭihāriyapakkhañ ca aṭṭhaṅgasusamāgataṃ
uposatham upavaseyya yo passa mMadiso naro ti.*

With the exception of the last line, it also occurs in Saṃyutta, I, p.208; Suttanipāta, v. 402; Therīgathā, v. 31, p. 126; Dhamadaddatṭha, IV, p. 21. – “He who observes the uposatha with its eight aspects, on the 14th, 15th and 16th day and during the *pāṭihāriyapakkha* ...“ *Pratihāriyapakṣa* is translated into Chinese as *chen pien yue* (113 and 5; 149 and 16; 74) in T 99, p. 296a7; as *chen tsou yue* (113 and 5; 157; 74) in T 1509, p. 160a18; according to the suggested explanations of Buddhaghosa (Sāratha, I, p. 307), it is the additional fasts preceding (*paccugamana*) 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 (*puṇyavipāka*)? The man who undertakes to observe this discipline will definitely (read *pi*, 61 and 2, instead of *sin*, 61) be like the Buddha: this is true (*satyavāc*). As for the great gods, because of the joy that they experience, they will obtain an increase of merit (*puṇyavardhana*).”

*** **

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 (*yogakṣema*). 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 do the evil demons choose these six days to trouble people?

Answer. – The *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*

[160b] (Brahmādevarāja) who was father of the demons and who practiced the asceticism (*duṣkaracaryā*) of the *brahmacārin*. For twelve heavenly years, he spent the six days in carving up meat, drawing blood and offering them to the fire (*agni*); this is why the evil demons had a sudden renewal of power (*sthāma*) during these six days.

²⁷⁵ According to the Caturdevarājasūtra, more detailed, the five obstacles would be *jāti*, *jarā*, *marāṇa*, *śoka*, *parideva*; and the three poisons, *rāga*, *dveṣa* and *moha* (see text above, p. 844F, as n.). However, *wou chouai*, “five obstacles” may mean the five signs of death among the lower gods: see Kośa, III, p. 136.

²⁷⁶ By *T'ien ti pen k'i king* “Sūtra on the origin of heaven and earth: the Mppś means the Buddhist Cosmogony, the original Sanskrit of which is lost, but which is known by four Chinese versions, one connected to the *Tch'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 t'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 *Dīrghanikāyan* or the *Dīrghāgama* of the Sarvāstivādins contain this Cosmogony. If it did have it, the Mppś, according to its custom, would be referring to the *Dīrghāgama* 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 of the *Āṭānāṭikasūtra* twice, it refers its reader simply to the *Dīrghāgama* (see *Traité*, I, p. 300F, 544F).

On the other hand, this Cosmogony has been incorporated into the Chinese *Dīrghāgama*, or *Tch'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 hi cheou lo* (Maheśvara)²⁷⁷ 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 30th day are dedicated (*apekṣante*) 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 (*upavāsadivasa*); 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 (*rṣi*), the rule about worship (*pūjā*) 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 (*anuvartana*) 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 *pañcaśīla* of the *upāsaka* and the *aṣṭāṅgaśhīla* of the *upavāsastha*.

Question. – Which is preferable, the fivefold discipline [of the *upāsaka*] or the [eightfold] discipline of one day [taken by the *upavāsastha*]?

Answer. – There are two reasons (*hetupratyaya*) for considering the two disciplines as equivalent.

1) Only the fivefold discipline (*pañcaśīla*) is observed for one’s entire life (*yāvajjīvam*), whereas the eightfold discipline (*aṣṭāṅgaśhīla*) 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].

²⁷⁷ On Maheśvara or Śiva, see references in *Traité*, 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, [*pañcaśīla* of the upāsaka and *aḥṭāṅgaśīla* of the upavāsastha], make up the rules (*dharma*) for upāsakas living at home (*grhastha*). The morality of the householder is of four kinds: lower (*avara*), middling (*madhya*), higher (*agra*) or absolutely highest (*atyagra*):

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 enjoyment of future happiness to a man.

3) The superior man observes morality in order to reach nirvāṇa, to know the universal impermanence (*anityatā*) of all dharmas, to escape from suffering and to enjoy the unconditioned (*asaṃskṛta*) 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 (*satyajñāna*); having true knowledge, he experiences revulsion (*nirvedacitta*) [for the world]; feeling this revulsion, he acquires renunciation (*vairāgya*); having renunciation, he acquires deliverance (*vimokṣa*); having deliverance, he reaches nirvāṇa: thus morality is the root of all good dharmas (*sarvakuśaladharmamūla*). Finally, morality is the gateway (*āyatana*) of entry into the eightfold Buddhist path (*āryāṣṭāṅgamārga*); by working with it, one necessarily arrives at nirvāṇa.

Question. – In [the list] of the eight branches of the Path, right speech (*samyakvāk*) and right action (*samyakkarmānta*) [which constitute morality or *śīla*] are placed in the middle [in 3rd and 4th place, respectively], whereas right vision (*samyagdr̥ṣṭi*) and right intention (*samyaksamkalpa*) [which constitute wisdom or prajñā] are placed first [1st and 2nd place, respectively]. Then why do you say that morality is the doorway of entry into the eightfold Buddhist Path?

Answer. – In the list [of the eight branches of the Path], the most important is put first, namely, right vision (*samyagdr̥ṣṭi*). Moreover, before undertaking the Path, it is first necessary to 'see'. But in the order of things (*dharmasamkrama*), 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 (*durgati*) and does not seek happiness. The absolutely superior person practices morality for all these reasons.

In general (*sāmānyataḥ*), this fourfold discipline is called the morality of the upāsaka.

II. Morality of the monastic or pravrajita.

There are four kinds of disciplines (*śīla*) among monastics (*pravrajita*):

1) discipline of the śrāmaṇera (novice) and śrāmaṇerikā, 2) discipline of the śikṣamāṇā (probationer). 3) discipline of the bhikṣuṇī (nun), 4) discipline of the bhikṣu (monk).

1. Superiority of the monastic vows over the lay vows.²⁷⁸

²⁷⁸ Can the upāsaka obtain the fruits of the religious life (*śrāmaṇyaphala*), reach arhathood and obtain nirvāṇa? Or are these benefits reserved for the monastic alone, for the bhikṣu? For this question, see Oldenberg, *Bouddha*, p. 358-359; Rh. D., *Dialogues of the Buddha*, III, p. 5; Oltramare, *Théosophie*, II, p. 131; L. de La Vallée Poussin, in Kośa, IV, p. 69, n. 2; Demiéville, *Les versions chinoises de Milindapañha*, BEFEO, XXIV, 1934; N. Dutt, *Place of laity in Early Buddhism*, IHQ, XXI, 1945, p. 180-183.

We are asked to distinguish between the Theravādin position and that of the Sarvāstivādins, 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:

The saṃgha of lay upāsakas is based on the view of nirvāṇa, just like that of the bhikṣus: “Just 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” (cf. Majjhima, I, p.493, and T 99, k. 34, p. 247a16: *Seyathā pi Gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā ... evam evāyaṃ Gotamassa parisā sagahaṭṭhapabbajitā nibbānaninnā nibbānapoṇā nibbānapabbhāra*).

It is a matter of course that the ordinary upāsaka, no different from the bhikṣu of middling virtue, will not attain nirvāṇa 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: *bhīyyo va ye gihī gihisaṃyojanamappahāya kāyassa bhedaṃ saggūpagā tī*); and we have seen above (p. 822F) that celestial bliss and particularly rebirth in the paradise of the Trāyastriṃśa 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 srotaḥpanna, sakṛdāgamin and anāgamin:

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: *bhīyyo va yeu upāsakā mama sāvakā gihī odātavaṣanā kāmabhogino ... satthusāsane viharanti*). Such a person “breaking the three fetters (*kāyadr̥ṣṭi*, *vicikitsā* and *śīlavrataparāmarga*) 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. 247a5-7: *tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyano*).

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. 246c29-247a1: *tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃtanuttā sakadāgāmi sakid eva imaṃ lokaṃ āgantvā dukkhass’ antaṃ karissati*).

c. Finally, many are the upāsakas, disciples of the Buddha, householders, wearing the white robe, but *observing chastity* who, by breaking the five coarse fetters (*kāyadr̥ṣṭi*, *vicikitsā*, *śīlavrataparāmarśa*, *kāmacchanda* and *vyāpāda*) 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. 246c19-20: *bhīyyo va ye upāsakā mama sāvakā gihī odātavaṣanā brahmacārino pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tatthapariniḥḥāyino anāvattidhammā tasmā lokā*).

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 Uttarāpathakas in the Kathāvatthu, I, p. 167: “The lay person can become arhat” (*gihī ‘ssa arahā ti*). But the Theravādins hesitate, quibble and disagree with a text of the Majjhima, 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’atthi koci gihī ghisamyojanaṃ appahāya kāyassa bhedā dukkhass’ antaṃ karoti*). 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 it is possible if not easy is what the Theravādins themselves implicitly recognize; actually, in their Aṅguttara, II, p. 45, they list about twenty lay people, Trapuṣa and Bhallika at the head of the list, who have attained cessation (*niṣṭha*), immortality (*amṛta*), without ever having being ordained. In Saṃyutta, V, p. 410 and Tsa a han, T 99, no. 1128-1129, k. 41, p. 298c, 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 bhikṣu – 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 Āyupāla 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” (Suttanipāta, v. 60 seq). The monastic life offers immense benefits to those who thirst for salvation; they are fully described in

Question. – If the morality practiced by those who remain at home (*grhasthaśīla*) already allows rebirth in the heavens (*svarga*), of finding the Path

[161a] of the bodhisattvas and of reaching nirvāṇa, why resort to the monastic discipline (*pravrajitaśīla*)?

Answer. – 1) Salvation is found by these two moralities, but with greater or lesser ease. Those who remain at home (*grhastha*) are overloaded with business during their lifetime; if they want to apply their minds to things of the Path (*mārgadharmā*), 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 (*pravrajita*) who has renounced the world and made a break with all the causes of restlessness, practicing the Path by exclusive exertion (*aikāntikodyama*) is easy.

2) Besides, those who remain at home are troubled with many cares and preoccupations; [these are] a cause of fetters (*saṃyojana*) and an occasion for faults that constitute a problem. The monastic is like a person who has withdrawn into the forest (*araṇya*) beyond any human habitation; he can fix his mind one-pointedly (*cittaikāgratā*); when he has neither thought (*cintanā*) nor speculation (*tarka*), his inner consciousness (*ādhyātmikasamjñā*) vanishes and outer objects (*bāhyavastu*) disappear. Some stanzas say:

Withdrawn into the forest,

Alone, he wipes out his faults.

In calm and rest, he attains single-mindedness (*ekacitta*);

His happiness is greater than divine.

People seek wealth, nobility and profit,

Fame, garments and comfortable beds,

But their happiness is not peace (*yogakṣema*):

The search for profit is insatiable.

detail in the Sāmaññaphalasutta (Dīgha, I, p. 47-86). Very rare are the lay people who reach sainthood while remaining in the world. Besides, if they reach this sainthood, which is the aim of monastic life, they are not strictly speaking lay people but truly monastics: the Milinda (p. 264-265) claims that at the moment when the lay person attains arhathood, he enters into an ascetic brotherhood. The Mppś, which is here examining the respective values of the two moralities, monastic and lay, is of the opinion that “one finds salvation by these two moralities, but with greater or lesser ease.” In his journey to sainthood, the lay person encounters more difficulties than the monastic: he is loaded with material responsibilities and exposed to the committing of many faults. The monastic, on the other hand, is freed of any material worries; he dwells in concentration, 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.

He who wears the robes (*pāṃśukūlika*) and begs his food

Does not know restlessness; his mind is always fixed.

With the eye of wisdom (*prajñācakṣus*)

He contemplates the True [nature] of dharmas.

Into all kinds of sermons (*dharmaparyāya*)

He penetrates with the view of sameness (*saṃpaśyanā*).

Wisdom (*ājñāna*) and peace of mind (*cittaśānti*)

Have no equal in the threefold world (*traiḍhātuka*).

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 (*apramāṇakuśalasamvara*) and the fulfillment of all the equipment for salvation (*sarvasambhāraparipūri*). This is why the lay person (*avadātavasana*) likewise should leave the world (*pravraj-*) in order to acquire perfect morality (*paripūrṇaśila*).

4) Besides, in the Buddhadharma, the monastic life (*pravrajya*) is extremely difficult to practice (*paramaduṣkara*).

[*Jambukhādakasūtra*].²⁷⁹

Thus the brahmacārin *Yen feou k'ia* (Jambukhādaka) asked Śāriputra:

“What is most difficult in Buddhism?”

Śhāriputra replied: “The religious life is difficult.”

Jambukhādaka continued: “But where is the difficulty?”

- “For the monastic, compliance with the Dharma (*dharmābhirati*) is difficult.

The cultivation of all the good dharmas (*sarvakuśaladharmabhāvanā*)²⁸⁰ is difficult.”

This is why the religious life should be embraced.

²⁷⁹ This sūtra, entitled *Dukharam* “Difficulty”, is taken from a chapter of the Saṃyutta, the Jambukhādakasamyyutta, telling about a conversation between Śāriputra and his nephew, the *channaparibhājaka* Jambukhādaka. In the Chinese version (T 99, no. 490, k. 18, p. 126a), the *Dukkarastanta* is at the beginning of the chapter; in the Pāli version (Saṃyutta, 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 *dhammānudhammapaṭipatti*, meaning “conduct in harmony with the Dharma”. Cf. Geiger, *Pāli Dhamma*, p. 115.

5) Moreover, when a person becomes a monastic (*pravrajati*), king Māra, 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 saṃgha (*saṃgharatna*).”

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 (Utpalavarṇābhikṣuṇījātakasūtra) says:

When the Buddha was living in this world, this bhikṣuṇī had become an arhatī possessing the six superknowledges (*ṣaḍabhijñā*). She was dwelling in the house of a [161b] nobleman and endlessly praised the monastic life (*pravrajyā*). 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 bhikṣuṇī 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 Utpalavarṇa and said to her: “In hell one suffers punishment; why should we fall into hell?”

The bhikṣuṇī replied: “I remember my previous lives (*pūrvamivāsānusmṛti*). Once I was an actress (*krīḍānikā*) 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 Kāśyapa, I myself became a bhikṣuṇī. Proud of my noble lineage and my beauty, I developed pride (*abhimāna*) 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 (*abhijñā*). 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 Utpalavarṇa who has already been considered above, p. 636F, and about whom there is a lot of information; cf. Malalasekera, I, p. 418-421; Akanuma, 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 Dhammpadaṭṭha, I, p. 147:

“Having seen his [criminal] state, the Tathāgata 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

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.

[*Ordination of an intoxicated brāhman*]. - While the Buddha was at *Tche houan* (Jetavana), a drunk brāhman 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 brāhman was frightened, did not want to be a bhikṣu any longer and fled. The monks asked the Buddha: "Why did you allow this drunk brāhman to become a bhikṣu?" The Buddha replied: "For numberless kalpas, this brāhman did not even have the idea of becoming a monastic. Today, as a result of his drunkenness, he made a small resolution (*sūkṣmacittotpāda*) 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 (*avadātavasana*), even though he has the fivefold discipline (*pañcaśīla*) is not like a monastic (*pravrajita*).

The discipline (*saṃvara*) of the monastic is of four kinds, namely, the discipline of the śrāmaṇera (novice) and the śrāmaṇerikā, that of the śikṣamāṇā (probationer), that of the bhikṣuṇī and, finally, that of the bhikṣu (monk).

2. Morality of the śrāmaṇera.²⁸³

How do the śāmaṇeras and śrāmaṇerikās take the precepts (*śīlaṃ samādadati*) when they leave the world (*pravrajyā*)?

The lay person who wishes to leave the world should find two masters: *i*) a preceptor (*upādhyāya*), *ii*) a tutor (*ācaryā*).²⁸⁴ The *upādhyāya* will take the place of father for him and the *ācārya*, 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 Aṭṭhissara."

²⁸³ In its description of the ordination of the śrāmaṇera, the śikṣamāṇā, the bhikṣuṇī and the bhikṣu, the Mppś is directly inspired by the Sarvāstivādin Vinaya (T 1535) which contains an entire ordination ritual, a summary of which may be found in the Che song kie mo pi k'ieou yao yong, T 1439, p. 496 seq.

²⁸⁴ The novice then becomes the *sārdhavihārin* of the upādhyāya and the *antevasin* of the ācāryā, but we do not know what distinguishes these two teachers. The duties of the *sārdhavihārin* towards the upādhyāya (Pāli Vinaya, II, p. 222-231) are exactly the same as those of the *antevasin* towards the ācāryā (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. Przyluki, *Aśoka*, p. 46-48), but have not transmitted the names of ācāryas to posterity. In Brāhmanism, on the other hand, the ācārya was more important than the upādhyāya (Manu, II, 145; Yajñavalkya, I, 35). – Cf. Oldenberg, *Vinaya Texts*, I, p. 178, n. 2).

Having put on the yellow robes (*kāsāyāni vatthāni acchādāpetvā*) and having cut one's hair and beard (*kesamassuṃ ohārāpetvā*), with his two hands he should grasp [161c] the feet of his upādhāya (*upajjhāyassa pāde vandapeti*).²⁸⁶ Why grasp the feet? In India, it is the custom to grasp the feet as a sign of respect and supreme veneration (*paramārcanapūjā*).

The *ācārya* should teach (*śikṣate*) him the ten rules (*daśaśikṣāpada*)²⁸⁷ according to the ordination rite (*upasampadādharma*).

It is the same for the *śrāmaṇerikā* except that [in place of a bhikṣu] she has a bhikṣuṇī as *upādhyāyikā*.

3. Morality of the *śikṣamāṇā*.²⁸⁸

The *śikṣamāṇā* pledges to observe the six rules (*ṣaḍdharma*) for two years.²⁸⁹

Question. – The *śrāmaṇera*, possessor of the ten precepts (*daśaśikṣāpada*), is able to directly take the full discipline of the bhikṣu (*paripūrṇasīla*) [without passing through an intermediate stage]. Why must [the *śrāmaṇerikā*], in the career of the bhikṣuṇī, go through a stage of *śikṣamāṇā* in order to take the full discipline [of the bhikṣuṇī later]?

Answer. – When the Buddha was in this world, the wife of an eminent man (*śreṣṭhidaharā*), unknowingly pregnant (*garbhīṇī*), left the world and took on the full discipline [making her a bhikṣuṇī]. Subsequently when her pregnancy became noticeable, all the nobles blamed (*jugupsā*) this bhikṣuṇī. Because of that, it was established that, for two years, women should practice the discipline (*śīlaṃ śikṣ-*) by taking the six precepts [of the *śikṣamāṇā*] and only after that could they take the full discipline of the bhikṣuṇī.²⁹⁰

²⁸⁵ Cf. Vin. I, p. 60: *ācariyo bhikkhave antevāsikamhi puttacittam upaṭṭhāpessati, antevāsiko āchariyamhi pitucittam upaṭṭhāpessati.*

²⁸⁶ Ceremony of pravrajyā which, in early times was confused with that of upasampadā (cf. I, p. 22).

²⁸⁷ The ten *śikṣāpada* of the novice are well known in the texts: cf. Vin. I, p. 83-84). The novice must refrain from: 1) killing (*pāṇāpāta*); 2) theft (*adinnādāna*); 3) impurity (*abrahmacariya*); 4) falsehood (*musāvāda*); 5) intoxicating liquors (*surāmerayamajjapamādauttāna*); 6) eating outside of the proper time (*vikālabhojana*); 7) attending worldly entertainments (*naccagītavādītavisākadassana*); 8) using unguents, perfumes and ornaments on the body (*mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhāna*); 9) sleeping on a high or wide bed (*uccāsayanamahāsayana*); 10) accepting gold or silver (*jātarūparajatapaṭṭiggahaṇa*).

²⁸⁸ Cf. T 1439, p. 497a.

²⁸⁹ The six rules of the *śikṣamāṇā* are the same as the first six *śikṣāpada* of the *śrāmaṇera*. Thus the *śikṣamāṇā* 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 bhikṣuṇī is told in Pāli Vin, IV, p. 317; Mahīśāsaka Vin. T 1421, k. 12, p. 92a-b; Dharmagupta Vin. T 1428, k. 27, p. 754b; Mūlasarvāstivādin Vin., T 1443, k. 18, 1005c. According to the latter text, it concerned the bhikṣuṇī Sthūlanandā, known in the Vinaya for her breaches of all kinds of disciplines. See E. Waldschmidt, *Bruchstücke des Bhikṣuṇī-Pratimokṣa des Sarvāstivādins*, 1926, p. 135.

Question. – But if she is blameworthy, why does not the śikṣamāṇā wipe out the blames [in the same way as the bhikṣuṇī]?

Answer. – Because the śikṣamāṇā has not taken the full discipline. She is like a child or a servant whom people do not blame even if they misbehave. In the śikṣamāṇā, this is the taking of the six rules.

There are two kinds of śikṣamāṇā: i) those who take the six rules when they are young girls of eighteen years of age (*paripūrṇāṣṭadaśa kumārikā*); ii) those who take the six rules when they are women having ten years of married life (*grhoṣitā daśavarśā*).²⁹¹

4. Morality of the bhikṣuṇī.²⁹²

When a woman wants to take full ordination [which will make her a bhikṣuṇī], in the presence of the two assemblies (*ubhayasaṃgha*),²⁹³ she must be furnished with the fivefold robes (*pañcacīvara*),²⁹⁴ the begging

²⁹¹ In the Pāli Vin, the 71st and 72nd pācittiya condemn those who confer ordination on a girl less than twenty years of age (*ūnavisātivassaṃ kumāribhūtaṃ vuṭṭhāpeyya*) or who, being already twenty years old, has not followed, for two years, the six rules imposed on the śikṣamāṇā (*paripunṇavāṣṭativassaṃ kumāribhūtaṃ dve vassāni chasu dhammesu asikkhitasikkhaṃ vuṭṭhāpeyya*). Cf. Pāli Vin., IV, p. 327-328, and for the other Vinayas, Waldschmidt, *Bhikṣuṇīprātimokṣa*, p. 140-141.

In the same Pāli Vin., the 65th and 66th pācittiya condemn those who give ordination to a woman with less than twelve years of married life (*ūnadvādasavassaṃ gihigataṃ vuṭṭhāpeyya*) or who, having been married for twelve years has not, for two years, followed the six rules imposed on the śikṣamāṇā (*paripunṇadvādasavassaṃ gihigataṃ dve vassāni chasu dhammesu asikkhitasikkhaṃ vuṭṭhāpeyya*). Cf. Pāli Vin., p. 322-323.

Thus there are two kinds of śikṣamāṇā according to whether it is a matter of a girl of less than eighteen years or a married woman who has been married less than ten years. Since the śikṣamāṇā stage lasts for two years, it follows that one can become a bhikṣuṇī at twenty years old if it concerns a girl, after twelve years of married life, or if it concerns a married woman. Actually, the Sanskrit fragment of the Bhikṣuṇīvācanā published by C. M. Ridding and de La Vallée Poussin, in BSOS, I 1920, p. 133, l. 2 distinguishes two kinds of bhikṣuṇī, namely, the *grhoṣitā dvādaśavarśā* and the *kumārikā paripūrṇaviṃśativarśā*.

²⁹² Cf. T 1439, p. 498; Bhikṣuṇīkarmavācanā, BSOS, I, 1920, p. 123-143; Pāli Vin. II, p. 271-274.

²⁹³ Ordination must be sought from the twofold assembly, that of the bhikṣuṇīs and that of the bhikṣus; cf. Vin., II, p. 255: *ubhatosaṃghe upasampadā pariyesitabhā*. – An ordination is not complete if it has not been conferred by the bhikṣu assembly; cf. Vin., II, p. 257: *anujānāmi bhikkhave bhikkūhi bhikkhuniyo upasapādetum*. – At the time of her ordination, the future nun, after having been received into the community of nuns, comes before the community of monks and says: “I, so-and-so, wishing to receive ordination from you, having already been ordained before the assembly of bhikṣuṇīs (*ekatoupasampannā bhikkhunīsaṃgha*) and having been declared pure of any hindrance, ask for ordination from your assembly”: cf. Vin., II, p. 273-274; Bhikṣuṇīkarmavācanā, p. 133.

²⁹⁴ The five robes of the bhikṣuṇī are: 1) the *saṃghaṭī* (coat), 2) the *uttarāsaṅga* (upper robe), 3) the *antaravāsa* (lower robe), 4) the *saṃkaksikā* (garment covering the sides),

5) the *kusūlaka* (skirt). – Cf. Vin. II, p. 272; Bhikṣuṇīkarmavācanā, p. 130, l. 9-10; Mahāvīyutpatti, no. 8922-8936; Wou fen liu, T 1421, k. 29, p. 187c19; Mo ho seng k’i liu, T 1426, k. 30, p. 472b21-22; Sseu fen liu, T 1428, k. 48, p. 924c13-14; Che song liu, T 1435, k. 41, p. 296a5; Yi tsing, tr. Takakusu, p. 78-79.

bowl (*pātra*), a bhikṣuṇī as preceptress (*upādhāyikā*) and tutor (*ācāriṇī*), a bhikṣu as “master of discipline” (*śīlācārya*), etc., in accordance with the ordination ritual (*upasamṣadadharmā*).

Generally (*samāsataḥ*), the discipline of the bhikṣuṇī consists of 500 rules; in detail (*vistarataḥ*), of 80,000 rules.²⁹⁵

After the third official proposal (*ṭṛtīyā karmavācanā*)²⁹⁶ she obtains the immense discipline (*apramāṇasaṃvara*) that makes her a bhikṣuṇī.

²⁹⁵ 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 Sarvāstivādin: 257 (bhikṣu); 365 (bhikṣuṇī)

Sanskrit Sarvāstivādin: 263; --

Chinese Mūlasarvāstivādin: 245; 354

Tibetan “ : 262; 371

Mahāvīyutpatti “ : 255; --

Mahīśāsaka: 251; 380

Mahāsamghika: 218; 290

Dharmagupta: 250; 348

Pāli: 227; 311

²⁹⁶ The bhikṣu and bhikṣuṇī receive ordination by means of the *jñapticaturthakakarman*, “the ecclesiastical act where the motion (*jñapti*) is fourth (*caturtha*)”, which means: the (threefold) act which, with the motion, makes four. The act of ordination consists of a motion (*jñapti*) followed by three proposals (*karmavācana*) 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 (*karmavācana*) is repeated three times. After the third proposal (*ṭṛtīyā karmavācana*), 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 Mūlasarv.*, JA, 1938, p. 50; Oldenberg, *Bouddha*, p. 390.

In acts of lesser importance, the motion may be followed by a single proposal instead of three; this is called *jñaptidvītyakarman*, “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.*²⁹⁷

As for the bhikṣu, he [must] have the three robes (*tricivara*), the begging bowl (*pātra*),²⁹⁸ three masters and a chapter of ten monks (*daśavarga*)²⁹⁹ conforming to the ordination ritual (*upasampadādharma*).

On the whole, the discipline of the bhikṣu involves 250 rules; in detail, 80,000 rules.³⁰⁰

After the third proposal (*tṛtīyā karmavācana*),³⁰¹ he obtains the immense discipline [that makes him a bhikṣu].

In general, that is what is called morality or śīla.

²⁹⁷ Cf. T 1439, p. 500c-503a: Pāli Vin., I, p. 56, 94-97; F. Spiegel, *Kammavākya, Liber de officiis sacerdotum buddhicorum*, 1841.

²⁹⁸ The tradition of the begging bowl and the three robes is part of the ritual; cf. Vin., I, p. 94: *paṭhamaṃ upajjhaṃ gāhāpetabbo, upajjhaṃ gāhāpetvā pattacīvaraṃ acikkhitabbaṃ, ayaṃ te patto, ayaṃ saṃghāti, ayaṃ uttarāsaṅgo, ayaṃ antaravāsako, gaccha amumhi akāse tiṭṭhāhīti*.

²⁹⁹ The Chinese character *seng* (9 and 13) is the usual equivalent of the Sanskrit *saṃgha*, but when preceded by a number, it renders the Sanskrit *daśavarga* “chapter of ten monks.” Cf. J. Filliozat, *Fragments du Vin. des Sarv.*, JA, 1938, p. 50, n. 4.

According to the Vinaya, the chapter must consist of ten monks to confer ordination (Vin., I, p. 319); however, in central India (*majjhima janapada*) where there are fewer monks, a chapter of five monks can validly confer ordination (Vin., I, p. 197, 319).

³⁰⁰ See above, p. 850F, n. 2.

³⁰¹ See above, p. 850F, n. 3.

CHAPTER XXIII: THE VIRTUE OF MORALITY (p. 853F)

[162a] Question. – Now that we know the characteristics of morality (*śīlalakṣaṇa*), what is the virtue of morality (*śīlapāramitā*)?

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'o sou mo wang king* (Sutasomarājasūtra)³⁰², the bodhisattva sacrifices his life to keep the precepts.

[*Jātaka of the flayed Nāga*].³⁰³ – In a previous lifetime, the Bodhisattva was a very powerful poisonous dragon (*viśanāga*). 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 (*rātridivasaśīla*), this nāga started to look for a retreat and entered the forest. Having remained in meditation (*manasikāra*) 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 (*saṃsthāna*) of a snake. The body of the nāga bore an inscription in which the seven jewels (*saptaratna*) mingled their brilliance. Some hunters (*vyādha, lubdhaka*), seeing him, were astonished and said: “Such a skin (*tvac-*) is extraordinary (*adbhuta*) and rare (*durlabha*); should we not offer it to the king as an adornment?”

³⁰² The Sutasomajātaka has been recounted fully above, *Traité*, I, p. 260-263F. In addition to the references already given, we may add Rāṣṭrapālapariṣcā, ed. Finot, p. 22; P'ou sa pen hing king, T 155, k. 2, p. 119b; Che teou sou t'o so king, T 164, p. 392.

³⁰³ This jātika shows some resemblance to the Campeyya (no. 506) and especially to the Bhūridattajātaka (no. 543): there too the nāgas are practicing the *uposathakamma* and offer to those who want them their skin, their muscles, their bones and their blood (cf. Pāli Jātaka, VI, p. 169); their deeds are presented as illustrations of śīlapāramitā (cf. Cariyāpiṭaka, p. 85-86; tr. Law, p. 108-109). However, the present tale seems to evoke a famous site near Bāmyān, 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 jātika 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 *li* to the east (correction?, to the west) of the royal city, in a saṃghārāma, 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 jātika of the flayed nāga has passed into Muslim legend as the dragon Ajdahā, a legend which archeologists have collected on the spot from the natives of Bāmyān: the rocky crest is none other than the corpse of Ajdahā, 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 (*rddhika*); 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 (*anukampā*) 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 (*krmi*) 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 (*dharmadāna*).” After taking this oath (*praṇidhāna*), his body dried up and he died. He was then reborn in the second heaven (*svarga*), that of the Trāyastriṃśā.

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 (*praṇidhāna*): "I wish to save beings; I am not seeking the happiness of the present existence nor of future existence (*ihaparātrasukha*); I do not seek glory (*yaśas*) or fame (*praśamsā*). I do not seek to enter nirvāṇa later; I have in view only the beings fallen into the great stream (*mahāśrotas*) [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 (*satpuruṣa*); meeting good people, I will give rise to wisdom (*prajñā*); giving rise to wisdom, I will come to practice the six virtues (*ṣaṭpāramitā*); 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 (*pariśuddha*); 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 (*vāsayati*) 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 (*mahākaruṇācitta*) 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 (*saṃvaraśīla*) [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 (*anāsravaśīla*). 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 (*āmiṣadāna*), *ii*) the gift of the Dharma (*dharmadāna*), and *iii*) the gift of fearlessness (*abhaya-dāna*).

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 (*punya-kṣetra*) for all beings; thus all beings, [being inspired by my example], will earn immense merit (*apramāṇapunya*).” 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 (*devarāja*), 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 Māra 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 (*jatā*), sickness (*vyādhi*) and death (*maraṇa*).” This is how morality gives rise to the virtue of generosity.

c. How does generosity give rise to patience (*kṣhānti*)? 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 (*kāyavākṣānti*), 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 (*samāsataḥ*), this morality involves eighty-four thousand items; in detail (*vistararah*), an immense number (*aprameya*) 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 (*vīrya*)? The moral person excludes all carelessness (*pramāda*); by personal effort, he cultivates the peerless Dharma (*anuttaradharmā*); 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 (*lokaduḥkha*) 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 (*śṛgāla*) was living in a forest with the lions (*siṃha*) and tigers (*vyāghra*), 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 (*rahasisthāna*) 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 [163a] 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 (*karna*) 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 (*puccha*), 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 (*jarā*) 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 (*maraṇa*) 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 (*pañcakāmaguṇa*). 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 (*dhyāna*); 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 (*dhyāna*)? There are three actions (*karman*) by which a person does good; if the physical action (*kāyakarman*) or the vocal action (*vākkarman*) is good, the mental action (*manaskarman*) tends spontaneously (*svataḥ*) towards the good. A twining plant (*kuṭilatṛṇa*) growing in the midst of hemp is stunted in its growth; thus the power of morality can destroy all the fetters (*saṃyojana*). How does it destroy them? When one does not observe morality, as soon as a reason for hatred (*dveṣavastu*) arises, a thought of killing (*atipātacitta*) 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 (*dhyāna*) 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 (*apramāda*); this is why he obtains rapture [163b] and concentration easily.

Moreover, the moral person obtains rebirth among humans, then among the six classes of gods of the desire realm (*kāmadeva*), then in the form realm (*rūpadhātu*); if he breaks the characteristic marks of matter (*rūpanimitta*), he is reborn in the formless realm (*ārūpyadhātu*); if his morality is pure (*parisuddha*) he breaks all the fetters (*saṃyojana*) and attains arhathood; if he observes morality with the great mind [of Bodhi] and has compassion for all beings, he is a bodhisattva.

Moreover, morality moderates coarse (*sthūla*) appetites and rapture accommodates subtle (*sūkṣma*) appetites.

Moreover, morality governs body and speech while rapture stops distractions (*vikṣiptacitta*). Just as a man whose room is upstairs cannot get up to it without a staircase so, without the ladder of morality, one cannot reach rapture.

Finally, the wind of the fetters (*saṃyojanavāyu*) is violent and scatters the mind in the person who transgresses morality; his mind being scattered, he does not reach rapture. In the moral person, the wind of the passions (*kleśavāyu*) is weak and does not scatter the mind too much; rapture and concentration are easy to obtain.

For all these reasons, morality gives rise to rapture.

f. How does morality give rise to wisdom (*prajñā*)? The moral person sees the characteristics of morality and knows from where it derives its existence. He knows that it derives its origin from sins (*āpatti*) for, if there were no sins [killing, etc.], there would be no morality [abstention from killing, etc.]. Such is the nature of morality: it is the result of causes and conditions (*hetupratyaya*). Then why become attached (*abhiniveśa*) to it? It is like the lotus (*utpala*): it comes from the foul mud; beautiful as its colors may be, its place of origin is impure; from that we understand that one should not be attached to it. This is how morality gives rise to wisdom.

Moreover, the moral person says to himself: “We claim that morality is noble (*praṇīta*) and that we should keep it, that immorality is vile (*hīna*) 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 keen knowledge (*tīkṣṇajñāna*), seeks common occupations and keeps busy in every way finding means of livelihood; the organ of knowledge (*jñānendriya*) 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 (*samanupaśyati*) the absence of characteristics (*animitta*) which makes up the true nature of all dharmas. Even though originally he has only weak faculties (*mṛdvindriya*), [his knowledge] becomes sharper gradually. 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 (*kāṅkṣā*) and doubt (*saṃśaya*); he does not aspire personally for nirvāṇa; he observes morality solely in the interests of all beings, in order to reach buddahood 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” (*āpattyanāpattyanadhyāpattitām upādāya*), and this constitutes the virtue of morality.

[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 (*mithyādrṣṭi*) nor gross conception (*sthūlacitta*); 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 (*prajñācakṣus*) that sin (*āpatti*) does not exist. If sin does not exist, its opposite, absence of sin (*anāpatti*) does not exist either. Besides, if the being does not exist, the sin of killing (*atipātāpatti*) 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 fleshly eye (*māṃsacakṣus*) is not right seeing (*darśana*); if one uses the eye of wisdom (*prajñāhacakṣus*), one will see that there are no beings. As was said above (p. 724F) in regard to generosity, there is neither donor (*dāyaka*) nor recipient (*pratigrāhaka*) nor thing given (*deya*); it is the same here.

Moreover, if the being (*sattva*) 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 (*utpanna*) and perish (*niruddha*) are

of impermanent nature (*anityalakṣaṇa*), whereas the being's nature is to pass from one existence to the next by accumulating sins (*āpatti*) and merits (*puṇya*) in the three worlds (*trai dhātuka*). If the five skandhas are confused with the being, the latter would be like plants (*trṇa*) and trees (*kāṣṭha*) which, arising spontaneously and perishing spontaneously, are unaffected by the bond of sin (*āpattibandhana*) 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 (*ātmadṛṣṭi*) 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 (*jāti*) and death (*maraṇa*). 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 (*pañcagati*). 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 (*hetupratyaya*), just as the dharma 'hand' exists as a result of the five fingers (*aṅguli*).

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 (*caḥṣus*) sees color (*rūpa*), the ear (*śrotra*) hears sound (*śabda*), the nose (*ghrāṇa*) smells odor (*gandha*), the tongue (*jihvā*) tastes flavor (*rasa*), the body (*kāya*) feels touch (*spraṣṭavya*) 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 (*tīrthika*), 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 the mind that 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 venerable disciple. The people who claimed he was 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 him; 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 (*jñānin*) or who sees (*darhin*).

Furthermore, if the being existed in the five skandhas as in its causes and conditions (*hetupratyaya*), the five skandhas being transitory, the being also would be transitory. Why? Because there is a similarity

(*sādrśya*) between result (*phala*) and its cause (*hetu*). Being transitory, this being would not go on to a future existence (*aparajanman*).

Furthermore, if, as you claim, the being existed eternally from the very beginning, then the being would have to give birth to the five skandhas, whereas the five skandhas could not give birth to the being. Now as causes and conditions, the five skandhas give rise [only] to a metaphor of being (*sattvanāmasaṅketa*), and the fool chases after this name in search of a reality. This is why the being is really non-existent. Since the being does not exist, there is no sin in murder, and since murder does not exist, there is no discipline (*śīla*) to forbid it.

Furthermore, if one examines the five skandhas deeply, one will know by the analysis that they are empty (*śūnya*) like visions in a dream (*svapnadarśana*), like reflections in a mirror (*ādarśanabimba*). In killing a vision in a dream or reflection in a mirror, one is not committing murder. Similarly, by killing a being, i.e., the five skandhas that have emptiness as nature (*śūnyatānimitta*), one does not commit a fault.

Finally, the person who hates sin (*āpatti*) and is attached to its opposite (*anāpatti*), feels scorn (*avamāna*) and pride (*abhimāna*) when he sees someone transgress the precepts; he feels affection (*anunaya*) and respect (*satkāra*) when he sees an honest man observing the precepts. Such a morality is a generating cause (*āpattisamutthāpakahetupratyaya*) of sin. Consequently we say [with the sūtra] that it is necessary to fulfill the virtue of morality by being based on the non-existence of sin and its opposite.

CHAPTER XXIV³⁰⁴: THE VIRTUE OF PATIENCE (p. 865F)

[164b] *Sūtra*: It is necessary to fulfill the virtue of patience by being based on non-turbulence of the mind (*kṣāntipāramitā paripūrayitavyā akṣobhanatām upādāya*).

I. DEFINITION AND DIVISION OF PATIENCE

Śāstra. – Question. – What is *kṣānti*?

Answer. – In the language of Ts'in, *kṣānti* means patience.

There are two kinds of patience: *i*) the patience toward beings (*sattvakṣānti*); *ii*) the patience toward the Dharma (*dharmakṣānti*). The bodhisattva who practices patience toward beings acquires immense merit (*apramāṇapunya*); the bodhisattva who practices patience toward the Dharma acquires immense wisdom (*apramāṇaprajñā*). Endowed with these two benefits, merit and wisdom, he obtains the realization of all his wishes (*yatheṣṭasiddhi*): he is like the person who, having eyes and feet, can go wherever he wishes. The bodhisattva who encounters insult or injury, who is struck by sword or stick, knows, on thinking about it, that the cause of it is his [previous] actions, that the dharmas, both internal (*adhyātmam*) as well as external (*bāhyam*) are absolutely empty (*atyantaśūnya*), without substantial self (*anātman*), not possessed by a “me” (*anātmya*). The threefold seal of the Dharma (*dharmamudrā*)³⁰⁵ is imprinted on all dharmas and, although they have the power to bring a painful retribution, the bodhisattva withstands them without feeling annoyance (*duṣṭacitta*) or speaking abusively.

At the same time, patience is called the production of a certain mental event (*caitasikadharmā*): when one has it, patience and knowledge become stable, like a painting owes its resistance to the glue.

³⁰⁴ The virtue of patience does not play a large rôle in the Lesser Vehicle: a short praise in Dīgha, II, p. 49: *khantī paramaṃ tapo titikkhā nibbānaṃ paramaṃ vadanti Buddhā*, and in Saṃyutta, I, p. 226: *khantiyā bhīyyo na vijjati*; a brief definition in Dhammasaṅgaṇī, 230: *Yā khantī khamanatā adbhivāsanaṭā acaṇḍikkaṃ anasuropo attamanatā cittasa, ayaṃ viccati khantī*. But the opposite sin, anger, hatred or aversion (*krodha, dveṣa, pratigha*) is often condemned.

The Greater Vehicle, on the other hand, attaches great importance to patience: it distinguishes three main kinds: *parāpakāraṃsaṅkṣānti*, pardoning injuries; *duḥkhādhivāsanaṅkṣānti*, withstanding suffering; *dharmānidhyānādhimokṣakṣānti*, meditating on the Dharma and adhering to it. See, among other sources, Sūtrālamkāra, ed. Lévi, p. 108; Bodh. bhūmi, p. 189-199; Śikṣāsamuccaya, p. 179-188 (tr. Bendall-Rouse, p. 175-183); Bodhicaryāvatāra and Pañjikā, ch. VI (tr. Lav. O. 49-69); Saṃgraha, p. 191; Siddhi, p. 621; Ta fang kouang, T 279, k. 44, p. 232b sq.

³⁰⁵ The three seals of the Dharma will be defined below, k. 15, p. 170a.

Some say that there are two kinds of good minds (*kuśalacitta*), one coarse (*sthūla*), the other subtle (*sūkṣma*), the former being patience, the latter, rapture (*dhyāna*). As long as one has not acquired rapture, spiritual joy (*prīti*) is only able to mask (*praticchādana*) sins: this is called patience; when one has acquired rapture, this joy can avoid all sin: this is called rapture.

Patience is a mental event (*caitasikadharmā*) associated with the mind (*cittasamprayukta*) and accompanying the mind (*cittānusārin*); it is not an action (*karman*) or the retribution of an action (*karmavipāka*) but a companion of action (*karmānusārin*).

According to some, it belongs to two realms (*dhātudvayāvācāra*) (desire realm and form realm]. According to others, it belongs only to the desire realm (*kāmadhātuvācāra*) or to no realm (*anavācāra*); [it would be foreign to the form realm] for there are no external annoyances to be withstood in the form realm (*rūpadhātu*).

Patience is impure (*sāsrava*) or pure (*anāsrava*), for it is found among worldly people as well as in the saints (*ārya*).

The patience that puts an obstacle (*āvṛṇoti*) to the bad instincts of one's own mind or the mind of another (*svaparacittākuśaladharmā*) is said to be good (*kuśala*). Since it is good, there is suppression (*samuccheda*) or non-suppression (*asamuccheda*) of thinking (*manasikāra*). All this is fully analyzed in the Abhidharma.

II. PATIENCE TOWARD BEINGS

Question. – What is patience toward beings (*sattvaḥṣānti*)?

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 (*anunayapatita*); *ii*) those that depend on aversion (*pratighapatita*). Respect and veneration do not give birth to aversion but lead to affection (*anunaya*) and attachment (*ahiniveśa*); 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 (*anityatā*) and [by knowing] that they are a source of fetters (*saṃyojanopapattisthāna*). Thus the Buddha said: “Profit and honors (*lābhasatkāra*) are a deep wound (*vraṇa*). Just as a wound cuts through the skin (*chavi*) into the flesh (*māṃsa*) to the bone (*asthi*), breaks the bone and penetrates to the marrow (*asthimiñja*), so the man

attached to profit and honors cuts the skin of morality (*śīlacchavi*), breaks the flesh of rapture (*dhyānamāmsa*), crushes the bone of wisdom (*prajñāsthī*) and loses the marrow of the subtle good mind (*sūkṣmakuśalacittamiñjā*).³⁰⁶

[164c] [*Devadatta, the victim of profit and honors*]³⁰⁷

³⁰⁶ Actually, the Buddha did not compare greed and ambition to a wound but to the torture of a hair-rope (*vālarajju*): see the Rajjusutta of Saṃyutta, II, p. 238, which the Mppś has cited more accurately above, *Traité*, p. 234F.

³⁰⁷ The story of Devadatta is of considerable interest from the point of view of the formation of Buddhist legends and scriptures; see Kern, *Histoire*, I, p. 186-206; *Manual*, p. 38-40; T. W. Rhys-Davids, *Devadatta*, ERE, IV, p. 676-677. Thomas, *Life of Buddha*, p. 131-138. Here is a brief account of the sources:

1) The Suttapiṭaka makes only brief allusions to Devadatta: the Dīgha has not a single word about him; the Majjhima and the Saṃyutta know him as a man of evil desires (Sam., II, p. 156), lost in greed and ambition (Maj., I, p. 192); Sam., II, p. 240-242), condemned to hell (Maj., I, p. 392). The Aṅguttara is better informed; but, except for a single passage (Añ., IV, p. 402 seq.), all the places dealing with Devadatta seem to be borrowed word for word from the Pāli Vinaya (Añ., II, p. 73 = Vin., II, p. 188; Añ., II, P, 123 = Vin., II, p. 185; Añ., IV, p. 160, 164 – Vin., II, p. 202) and may be considered as interpolations. Similarly, the Udāna, p. 60, is taken from Vin., II, p. 198; Ittivuttaka, p. 85 is taken from Vin., II, p. 203.

The Chinese Āgamas do not seem to know the famous heretic any better, except for the Ekottara of late date and encyclopedic nature, which tells the story of Devadatta in full detail (T 125, k. 47, p. 803b-806a).

The Mahāśṃghikas are limited to presenting Devadatta as the Buddha's cousin and rival in childhood (cf. Mahāvastu, II, p. 74; III, p. 176 seq.; Fo pen hing tsi king, T 190, k. 12, p. 705b-c), but seem to be unaware of the schism he provoked in the community; according to them, Devadatta was not part of the order because the Buddha had refused to ordain him: cf. Mahāvastu, III, p. 181, l. 3; T 190, k. 59, o. 923c (tr. Beal, *Romantic Legend*, p. 380). It may be that the Mahāśṃghikas separated from the Sthaviras before the legend of Devadatta was completed.

2) The Vinayas and the sources that depend on them give us plenty of information on the collusion between Devadatta and Ajātaśatru, the schism which he caused in the community, the plots which he concocted against the Buddha, as well as his fall into hell. But here again it is necessary to distinguish between two groups of Vinaya:

a. The Pāli Vinaya (II, p. 182-203; tr. Rh. D-Oldenberg, III, p. 224-265) as well as its two tributaries, the Vin of the Mahīśāsakas (T 1421, k. 25, p. 164a-166b) and that of the Dharmaguptas (T 1428, k. 46, p. 909b-910c), know the main features of the legend only. It seems that in the Pāli language these became congealed in the Vinaya, for later sources such as the Jātaka II, p. 355-358; IV, p. 158-159; V, p. 333-337; VI, p. 129-131, and the Dhammapadaṭṭhakathā, I, p. 133-150) show no appreciable evolution.

b. On the other hand, the Sarvāstivādin sources developed the story of Devadatta considerably and inserted a number of unedited episodes. To be convinced of this, it is enough to glance at the lengthy pages which the Sarvāstivādin Vinaya and related texts have dedicated to him: Sarvāstivādin Vin, T 1435, k. 257a-271a; Mūlasarvāstivādin Vin., T 1450, k. 13-14, p. 168a-174c; k. 20, p. 203; T 1464, k. 2, p. 859a-860a (cf. Rockhill, *Life*, p. 83-87, 92, 94, 106-107). From these developed sources, the Mppś has borrowed the complete biography of

[*Vocation*]. – 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 brahmacārins; since they had been worshippers of fire (*agni*), their appearance was miserable; since they had practiced fasting and asceticism, their bodies were emaciated. King *Tsing fan* (Śuddhodana) said to himself: “My son’s companions (*parivāra*), although animated by pure intention (*cittaviśuddhi*), 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 Śākya to leave home and go forth (*pravrajyā*).³⁰⁸ It was then that Devadatta, son of king *Hou fan* (Droṇodana),³⁰⁹ left home practiced the Path and recited the 60,000 items of the Dharma (*dharmaskandha*)³¹⁰. For twelve years he pursued his efforts zealously.³¹¹

Devadatta of which it gives a summary here. The Memoirs of Hiuan Tsang repeat it in almost the same words: Cf. Si yu ki, T 2087, k. 5, p.899a-900a (tr. Beal, II, p. 8-9; Watters, I, p. 390).

³⁰⁸ On the forced vocation of 500 young Śākya, see above, *Traité*, I, p. 176-177F and the notes. Śuddhodana’s intervention was unfortunate for , among these young men, “some of them, well disposed, tasted the joy of the path, others found no joy in it.” The Buddha did not approve of his father’s initiative; three times he advised Devadatta to remain in the world, but the latter “shaved his head and beard and put on the *kāsāya* of the monk”; then he studied with the bhikṣu *Sieou lo t'o* (Surādha) who taught him the precepts and the discipline (*śīlasāṃvara*) and the bases of miraculous power (*ṛddhipāda*): Tseng yi a han, T 125, k. 47, p. 802b-c.

³⁰⁹³⁰⁹ According to the Mppś (T 1509, k. 3, p. 83c1; k. 14, p. 164c7) and Hiuan tsang (T 2087, k. 6, p. 900a2), Devadatta was the son of Droṇodana. Other sources say that his father was Suprabuddha (Mahāvamsa, II, v. 21, p. 14; Dhammapadaṭṭha, III, p. 44), Amṛtodana (K’i che king, T 24, k. 10, p. 364b5-6; K’i che yin pen king, T 25, k. 10,p. 419b7-8; Che eul yeou king, T 195, p. 146c9-10; Ken pen chouo ... p’o seng che; T 1450, k. 2, p. 105a18; Rockhill, *Life*, p. 13) or Śuklodana (Wou fen liu, T 1421, k. 14, p. 101b17).

³¹⁰ Thus he knew three-quarters of the Dharma which consists of 80,000 items (see Kośa, I, p. 46). The Tch’ou yao king, T 212, k. 14, p. 687b11, also attributes 60,000 items to Devadatta, but Hiuan tsang (T 2087, k. 6, p. 900a3-4) says 80,000.

³¹¹ Devadatta’s efforts lasted twelve years. This detail is also found in Che song liu, T 1435, k. 36, p. 257a8, and Si yu ki, T 2087, k. 6, p. 900a2.

[*Conquest of the supernatural powers*].³¹² Later, coveting honor (*satkāra*) and gain (*lābha*), he went to find the Buddha to ask him to teach him the supernatural powers (*abhijñā*).³¹³ The Buddha said to him: “Gautama, consider the impermanence of the five aggregates (*pañcaskandhānityatā*): this is how you will be able to 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 Śāriputra, 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 (*paracittajñāna*); 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.

[*Connection with Ajātaśatru*]. – Once in possession of these five powers, he said: “Who should be my benefactor (*dānapati*)? Prince *A chō che* (Ajātaśatru) has the marks (*nimitta*) of a great king; I want to make him my friend.”

At once he went to the heaven [of the Trāyastriṃsas] and took the celestial food (*divyāhāra*),³¹⁴ on his return, he went to the *Yu tan lo yue* (Uttaravātī) and gathered the rice [growing there] spontaneously,³¹⁵ finally he came to the *Yen feou* (Jambuvana) forest and there he gathered the fruit of the rose-apple (jambuphala). He gave all of these to prince Ajātaśatru as a gift.

³¹² One day when the Buddha was at Rājagṛha, a famine broke out. The bhikṣus who had magical powers went to various mythical regions, Jambudvīpa, Pūrvavideha, Aparagodāna, Uttarakuru, the Trāyastriṃśa 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, Śāriputra, 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 song liu, T 1435, k. 36, p. 257a-b, which the Mppś 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 Mūlasarvāstivādin 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. 802c, it is the bhikṣu *Sieou lo t’o* (Surādha).

This episode does not occur in the Pāli sources: the Vinaya, II, p. 183, notes only that Devadatta had acquired the ordinary magical powers (*pothujjanika iddhi*).

³¹³ These have been defined above, *Traité*, I, p. 328-333F.

³¹⁴ Ambrosia (*amṛta*) or soma, according to the previously cited sources.

³¹⁵ The inhabitants of Uttarakuru had a marvelous rice, growing without the need of work or seed, without being husked, naturally perfumed and delicious in taste; To cook it, one placed it in a vessel which is set on ‘glowing stones’; these stones flame up at once and as soon as the rice is cooked, they become extinguished: cf. Dīgha, III, p. 199; Āṭṭhānātikasūtra, ed. Hoffman, p. 46-47; Divyāvādāna, p. 216; Dhammapadaṭṭha, IV, p. 209 (tr. Burlingame, *Buddhist Legends*, III, p. 321-322. – This marvelous rice is represented at Bharhut: cf. A. Foucher, *Sur l’interprétation de quatre bas-reliefs de Barhut*, RAA, XIII, 1939, p. 1-9.

He transformed himself several times³¹⁶, changing into a marvelous elephant (*hastiratna*) or a marvelous horse (*aśvaratna*) and disturbing the prince's mind. One day he changed into a child (*kumāraka*) and came to sit on the prince's lap; the prince took him in his arms, kissed him and gave him some spit.³¹⁷ Each time Devadatta stated his name so that the prince recognized him.

Devadatta moved Ajātaśatru's mind by means of these transformations (*pariṇāma*); the prince lost his head. He built a large monastery (*vihāra*) in the *Ngai yuan* (Ambavana);³¹⁸ nothing was missing in it, not the

³¹⁶ 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 Ajātaśatru adorned with a belt of snakes. Ajātaśatru 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 Ajātaśatru, begging bowl in his hand, clothed in his monks' robes. See also Dhammapadaṭṭha, I, p. 139 (tr. Burlingame, *Legends*, I, p. 235); Tseng yi a han, T 125, k. 47, p. 802c; Tch'ou yao king, T 212, k. 14, p. 687c; P'i p'o cha, T 1545, k. 85, p. 442a.

There were yet other metamorphoses that the Sarvāstivādin 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 Mppś follows closely: Devadatta changed into a precious elephant in prince Ajātaśatru'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 spat into his mouth. The same story with details almost the same in Ken pen chouo... p'o seng che, T 1450, k. 13, p. 168c (cf. Rockhill, *Life*, p. 86); Pi nai ye, T 1464, k. 2, p. 859b; Pie yi tsa a han, T 100, k. 1, p. 374c.

³¹⁷ This disgusting detail, unknown to the Pāli sources is mentioned in almost all the Chinese versions. Here is the explanation which the Mppś will give later

(T 1509, 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 (*lābha*) and honors (*satkāra*), changed into a little boy of celestial beauty and appeared in the arms of king Ajātaśatru. 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 Vibhāṣā, T 1545, k. 85, p. 442a: First, Devadatta possessed the raptures (*dhyāna*); thanks to his *abhijñā* 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 Ajātaśatru'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 reprimanded him, saying: "You are carrion, eating human spit." When Devadatta had swallowed this spit, he came out of his rapture, but quickly resumed his body of metamorphosis."

³¹⁸ Many places are known with the name of Ambavana (cf. Malalasekera, I, p.160): actually, the monastery built for Devadatta was at Gayaśrīṣa (cf. Jātaka, I, p. 185, 508; II, p. 38). All the sources enviously describe the gifts that Ajātaśatru piled on Devadatta: Saṃyutta, II, p. 242; Vinaya, II, p. 185, 187; Tsa a han, T 99, k. 38, no. 1064. , k. 33, p. 276b-c; Che song liu, T 1435, k. 36, p. 257c; Ken pen chouo... p'o seng che, T 1450. k. 13, p. 168c; k. 14, p. 173b (cf. Rockhill, *Life*, p. 86).

fourfold *pūjā*, not the most varied furnishings. He made a gift of this monastery to Devadatta and, each day, leading his great ministers (*mahāmātya*), Ajātaśatru brought five hundred cauldrons of rice soup.

[*First sin: the schism*].³¹⁹ – Although Devadatta received so many offerings, his community was limited. He said to himself: “I have thirty marks of the Great Man (*mahāpurusalakṣaṇa*),³²⁰ a few less than the Buddha [who has thirty-two]; but my disciples are not numerous. If I had a large community (*mahāsaṃgha*) [165a] around me, in what way would I be different from the Buddha?” Having had this thought, he provoked a schism in the assembly (*saṃghabheda*) 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.

³¹⁹ 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 Veṇuvana where the Buddha was preaching the Dharma. Respectfully bowing to the teacher, he made the following statement: “Lord, you are already old; entrust the assembly to me: I will take care of it.” The Buddha refused three times: “I would not entrust 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. 188-189; Che song liu, T 1435, k. 30, p. 258b; Ken pen chouo... p’o seng che, T 1450, k. 14, p. 169b (cf. Rockhill, *Life*, P. 86); Pi nai ye, T 1464, k. 2, p. 860a; Dhammapadaṭṭha, I, p. 139-140.

It was undoubtedly after these events that Devadatta tried to foment discord in the Saṃgha. He persuaded Kokālika, Katamoraga-tiṣya, Khaṇḍradavya and Samudradatta 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 rags 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. Vṛji, natives of Vaiśālī, who, since they had only recently entered into the community, were ignorant of the rules. – Cf. Vinaya, 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 chouo... p’o seng che, T 1450, k. 14, p. 70b seq. (cf. Rockhill, *Life*, p. 87); Dhammapadaṭṭha, I, p. 141-142.

Surrounded by his supporters, Devadatta went back to the monastery of Gayaśīrṣa. 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 Kokālika, when Devadatta learned what had just taken place, hot blood flowed from his mouth. – Cf. Vinaya, II, p. 199-200; Sseu fen liu, T 1428, k. 46, p. 909c-910a; Che song liu, T 1435, k. 37, p. 265b-c; Ken pen chouo... 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; Dhammapadaṭṭha, I, p. 143.

³²⁰ For these thirty *mahāpurusalakṣaṇa* of Devadatta, see above, *Traité*, I, p. 286F, n. 2.

[*Second sin: Wound inflicted on the Buddha*].³²¹ – Then Devadatta conceived a dire plan (*duṣṭacitta*): he pushed down a rock to crush the Buddha. But *Kin kang li che* (Vajrapāṇi) with his thunderbolt (*vajrakīla*) threw the rock far away. However, a rock splinter split off which wounded the Buddha’s toe.

[*Third sin: Mortal wounding of an arhatī*].³²² – When the bhikṣuṇī (Utpalavarṇā) reproached him, Devadatta struck her with his fist. At that moment, her eyes fell out of [their orbits] and she died.

³²¹ Actually, Devadatta made not one but three attempts against the Buddha:

i) He hired assassins to kill him; ii) he caused a rock to roll down to crush him;

iii) he loosed the mad elephant Nālāgiri against him. In the Pāli sources (Vinaya, II, p. 191-196; Dhammapadaṭṭha, I, p. 140-141; Jātaka, V, p. 333-3370, these attempts immediately preceded the schism instead of following later as is the case here.

³²² This last crime was invented at a late date in order to be able to attribute to Devadatta a third *ānantarya* sin. The Pāli sources are completely ignorant of this and the Chinese sources give at least three different versions:

a. After his conversion, Ajātaśatru forbade entry into his palace to Devadatta and his followers and reserved his gifts for the Buddha and his disciples. Seeing himself rejected, Devadatta stood behind the palace door: one day he saw the bhikṣuṇī Utpalavarṇā coming out of the palace with her bowl full of food; attributing his blighted hopes to the intrigues of this “shaved woman”, he came before her and struck her. The nun protested her innocence in vain: never had she wanted to offend Devadatta, “brother of the Buddha, member of the Śākya family and a monk”. Without listening to her protests, Devadatta struck her head with his fist and broke her skull. In a burst of energy, Utpalavarṇā succeeded in getting back to the nunnery and when her sister nuns asked about her adventure, she said: “Sisters, all that lives is transitory, all dharmas are without self, nirvāṇa is peace (*śanta*). Devadatta has just committed his third *ānantarya*. As for me, today is the very day I will enter into nirvāṇa.” Then in the presence of the community of nuns, she manifested all kinds of miraculous transformations and entered into *nirupadhiśeṣanirvāṇadhātu*. – This first version is summarized in the Mūlasarvāsivādin Vinaya, Ken pen chouo... p’o seng che, T 1450, k. 10, p. 147c-148a (cf. Rockhill, *Life*, p. 106-107).

b. According to the Pi nai ye, T 1464, k. 2, p. 857c, Devadatta assaulted Utpalavarṇā at the beginning of his criminal career when, after twelve years dedicated to studying the sūtras and practicing the Path, he began to harbor bad feelings against the Buddha and to violate the precepts. This Vinaya says: “In all the rooms of the monastery, mats (*niṣadana*) had been laid down on the ground and the Buddha had proposed a precept forbidding entry into the monastery without having washed one’s feet. One day, Devadatta entered without washing his feet. The bhikṣuṇī Utpalavarṇā said to him: “Hey, Devadatta, the Bhagavat has forbidden entering without washing your feet!” – “Wicked nun”, replied the latter, “do you know the precepts better than I do?” – And, with the colossal strength (*vīrabala*) of his fist, he struck the bhikṣuṇī on the head, killing her. The bhikṣus brought the matter to the Buddha who said: “Have pity on this poor nun; he committed an *ānantarya* sin ; as for the bhikṣuṇī, she has attained arhathood.”

c. In the Tseng yi a han, T 125, k. 47, p. 803, Devadatta lifted his hand, not against Utpalavarṇā, but against the nun *Fa che*, probably Dharmadinnā, a well-known nun, who appears in the Majjhimā, I, p. 299; Aṅguttara, I, p. 25, and Therīgāthā, v. 12. It was in vain that Devadatta, with the complicity of Ajātaśatru, loosed the mad elephant Nālāgiri against the Buddha. The plot failed miserably and Ajātaśatru was about to repent. Worried and displeased, Devadatta left Rājagrha, Seeing him from afar, the bhikṣuṇī Dharmadinnā said to him: “What you did was very bad; the regret that you feel today is slight; tomorrow it will perhaps be heavier.” Hearing these words, Devadatta’s anger increased and he answered: “Bald slave, what is this error, the regret for which, slight today, will

Thus Devadatta committed three sins of immediate retribution (*ānantarya*).³²³

[*Connection with the heretics*]. – He joined in friendship with bad teachers, the heretic *Fou lan ma* (Pūraṇa), etc.; he destroyed all the roots of good (*kuśalamūla*) unashamedly.

[*Attempt to poison the Buddha and fall into hell*].³²⁴ – Finally, Devadatta dipped his fingernails into poison (*viṣa*) 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 (*akuśalamūla*).” – Then Devadatta, inflamed with anger, struck her with his hand and killed her.

³²³ There are five *ānantarya* sins, so called because the person who commits them falls immediately into hell (*samanantaram narakeṣupapadyate*): 1) *mātrghāta*,

2) *pitṛghāta*, 3) *arhadghāta*, 4) *sa^ogahbheda*, 5) *tathāgatasyāntike duṣṭacittarudhirotpādanam*. The sources do not always give the same order and they are sometimes given mixed in with other sins: cf. Vinaya, II, p. 193; Aṅguttara, I, p. 27; III, p. 436; Vinaya, I, p. 168, 321; Vibhaṅga, p. 378; Mahāvvyutpatti, no. 2324-2328; Dharmasāmgraha, LX; Kośa, IV, p. 201. – Devadatta was guilty of no. 3-5; cf. Ken pen chouo... p’o seng che, T 1450, k. 10, p. 148b: “He has committed three *ānantarya*: i) He struck the Bhagavat from afar with a big rock and spilled the blood of the Tathāgata 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.”

³²⁴ The Pāli Vinaya is silent on the death of Devadatta; the Buddha just said that he will go to hell for a kalpa. – The Milinda 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 Dhammapadaṭṭha, 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 Śrāvastī to the Jetavana. 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 Tseng yi a han, T 125, k. 47, p. 804a, which otherwise is 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 śrāmaṇa Gautama: you must help me go to him.” Then Devadatta dipped his ten fingernails in poison and said to his disciples: “Carry me to the śrāmaṇa.” 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 (*jīvitendriya*) 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 buddhasya*. But he did not reach the end of this invocation; hardly had he pronounced *Namo* than he fell into hell.

According to this text, we see that Devadatta did not have a chance to scratch the Buddha with his poisoned nails; the Mppś also seems to indicate that he did not put his hand on the Buddha: “He had hardly arrived in Rājagṛha than the earth opened up.” According to the Mūlasarvāstivādin 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 Yaśodharā], full of shame, Devadatta left the palace. Seeing his anger and pain, the Śākyaas 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 (*satkāra*).

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Furthermore, there are three kinds of honors (*pūjā*): *i*) One is respected (*satkṛta*) by people as a result of merit (*puṇya*) acquired in the course of previous existences (*pūrvajanman*); *ii*) One is respected by people as a result of qualities (*guṇa*) of which one has given evidence in the present lifetime (*ihajanman*) in practicing morality (*śīla*), rapture (*dhyāna*) and wisdom (*prajñā*); *iii*) By falsehood (*mṛṣā*) 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 (*darpa*)? 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 (*abhiniveśa*) nor pride (*abhimāna*).

2) If the honors that he enjoys are due to the 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 (*satyalakṣaṇa*) of dharmas and that I have cut through the fetters (*saṃyojana*); 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 śrāmaṇa 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 (*ṛddhibala*), 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. 60; Hiuan tsang, tr. Watters, I, p. 390), as well as to the Tibetan tradition (cf. Schiefner, *Tibetische Lebensbeschreibung*, p. 278 seq.).

qualities (*guṇa*) 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*].³²⁵ – A bhikṣu, native of *Ki pin* (Kaśmir), learned in the three baskets (*tripiṭaka*),³²⁶ who followed the rules of the forest-dwellers (*araṇyadhṛma*), went to the royal palace one day where a great reception was being prepared. The gate-keeper (*dvārapāla*), 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 (*upāya*); 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 to his robe and, as the guests asked him why he was doing that, he answered: “I came several times and was refused entry. Today, thanks to this robe, I am able to take part in the reception and get all these fine foods. Since it is actually to my robe that I owe them, I am giving them to my robe.”

The ascetic who obtains honors while practicing virtue (*guṇa*), 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 (*mṛṣā*) 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 (*vipralambhāpatti*).”

Not feeling any affection for the people who cover one with all kinds of honors, not exalting oneself, constitutes patience toward beings (*sattvaḥṣānti*).

2. Indifference toward benefactors.

Question. – For those who have not yet found the Path, food and clothing are necessary. By what means (*upāya*) can one find patience, not be attached and not love one’s benefactors?

³²⁵ The Kaśmirian bhikṣu whom the Mppś presents here is without a doubt the well-known arhat *K’i ye to* who, “seven hundred years after the Buddha, appeared in the kingdom of *Ki piu*” and was visited by emperor Kaniṣka. Three stories are dedicated to him in the *Tsa pao tsang king*, T 203, no. 91-93, k. 7, p. 483a-484b (tr. S. Lévi, *Notes sur les Indo-Scythes*, JA, 1896-97, p. 24-33). This arhat was known for his scorn for washing; warned of the visit of Kaniṣka, he refused to arrange his garments: “I have heard the words of the Buddha: the monk who has gone forth considers his appearance vulgar; virtue is his only occupation; why should I go out to meet the king with elegant garments?” Calmly and silently, he remained seated stiffly and did not go outside (c. T 203, K. 7, p. 484a20-23). – He is presented here in the same spirit in coarse garments in the king’s palace.

³²⁶ A monk who knows the three baskets is called *tripiṭa* in Sanskrit (cf. *Avadāna-jātaka*, I, p. 334; *Divyāvadā*, p. 61, 505) and more rarely, *tripiṭaka* (*Divyāvadāna*, p. 54. In Pāli, he is called *tipiṭaka* (*Milinda*, p. 18; *Jātaka*. IV, p. 219).

Answer. – Thanks to wisdom (*prajñā*): by considering the impermanent nature (*anityalakṣaṇa*), the painful nature (*duḥkhalakṣaṇa*) and the selfless nature (*anātmakalakṣaṇa*) of things, one will feel a perpetual disgust (*udvega*) for them. When a criminal is about to be executed, one may put tasty dishes in front of him, his family may come to console him, but he thinks only of death; even if he eats the tasty dishes, he does not experience their flavor. Similarly, the ascetic who constantly considers impermanence and suffering can receive honors, but he is not attached to them at all. A gazelle (*mrga*), pursued relentlessly by a tiger will not care for tender grass or delicious water even if it finds some. Similarly, the ascetic, whom the tiger of impermanence (*anityatāvyaḅhra*) pursues with not a moment of respite, and who meditates on the suffering [of everything], cares not at all for the savory delicacies that he may encounter. This is why the ascetic is able to control himself before those who gratify him.

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*].³²⁷

³²⁷ The intervention of the three daughters in Māra's first attack against the Bodhisattva should be noted. These three girls were called Tanhā, Arati and Ragā (Saṃyutta, I, p. 124); Tantrī, Arati and Ratī (Mahāvastu, III, p. 286); Rati, Arati and Tṛiṣṇā (Lalitavistara, p. 378); Arati, Priti and Tṛṣ (Buddhacarita, XIII, v. 3).

Māra launched three main assaults against the Buddha: 1) Immediately before the enlightenment, when the Bodhisattva was sitting under the pipala 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 (*bhūmisparśamudrā*), 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 ajapālanayagrodha 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 assaults, 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: Suttanipāta, III, 2 (v. 425-449; Jātaka, I, p. 71-75; Mahāvastu, II, p. 404-414; Buddhacarita, ch. XIII; Fo so hing tsan, T 192, k. 3, p. 25a. There are also representations where Māra's daughters do not appear: the bas-reliefs of Gandhāra (cf. Foucher, *Art Greco-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 Sārnāth (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: Saṃyutta, I, p. 124; Tsa a han, T 99, no. 1092, k. 39, p. 286b-287c; T 100, no. 31, k. 2, p. 383a-384a; Jataka, I, p. 78; Dhammapadaṭṭha, III, p. 195-197; Mahāvastu, III, p. 281-286; Fang kouang ta tchouang yen king, T 187, k. 10, p. 601a-b.

While the Buddha was under the Bodhi tree, king Māra, out of spite (*daurmanasya*) sent him the three princesses, *Lo kien* (Ragā), *Yue pei* (Arati) and *K'o ngai* (Trṣṇā).. 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 (*kumārika*), others women of a ripe age (*madhyastrī*); some like them big, others small; some like them black, others blonde; each of these types has its lovers.”³²⁸ Then the three maidens each changed into five beautiful women and each of these five women underwent innumerable metamorphoses (*pariṇāma*).³²⁹ 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 kang* (Guhyaka Vajrapāni), 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 ti*)

Loses his beauty and that his beard has faded?

The clear limpid water of the ocean

Is drying up today out of bitterness.

2. A second group of sources, unaware of or ignoring the second assault, make Māra’s daughters appear in the first assault where they dance and speak: Sieou hing pen k’i king, T 184, k. 2, p. 470c; T’aitseu jouei pen k’i king, T 185, k. 1, p. 477a; P’ou yao king, T 186, k. 6, p. 519a; Kouo 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 chouo... p’o seng 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 bhūmisparśamudrā of the Bodhisattva appear as well as the daughters of Māra; cf. Marshall-Foucher, *Mon. of Sanchi*, II, pl. 29 (center); Vogel, *Maturā*, pl. 51a (above t right); three sculptures at Amarāvati (in Foucher, *Art Gréco-Bouddhique*, I, p. 179, fig. 68, above center; II, p. 563, fig. 506b; II, p. 565, fig. 508); two steles at Sārnāth (Foucher, *ibid.*, I, p. 413, fig. 209b; II, p. 563, fig. 507b); Longhurst, *Nāgārūnakonḍa*, pl. 22b, pl. 29a; Goloubev, Ajaṅṭā, pl. 23; a Ambodian stele (in Foucher, *ibid.*, p. 407, fig. 205); Krom, *Life of B on Barabuḍur*, 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. Foucaux, p. 315-316), and for the Mppś: 1st assault (here, k. 14, p. 165b-c); 2nd assault (below, k. 17, p. 180c-181a).

³²⁸ Cf. Jātaka, I, p. 79: *uccāvacaḥ kho purisānaṃ adhippāyā, kesañcikumārikāsu pemaṃ hoti kesañci paṭhamavaye ṭhitāsu kesañci majjhimavaye ṭhitāsu, yan mayaṃ nānappakmarehi palobheyyāma*. – Lalitavistara, p. 321: *kāscit mumārīrūpāṇy aprasūtīrūpāṇi madhyastrīrūpāṇi copadarśayanti sma*.

³²⁹ The thirty-two tricks of female magic (*dvātriṃśadākārā strīmāyā*) that these maidens used are described in Lalitavistara, p. 320-321.

Do you not know that the sun is becoming dim,
That the *P'o seou* (Vasudevātā)³³⁰ 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 (*viśuddhadevakāya*)." 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.

³³⁰ The Vasū are a class of gods of whom Śakra (whose surname is Vāsava) is the head: cf. *Dīgha*, II, p. 260.

³³¹ For the beginning of his stanza, cf. *Lalitavistara*, p. 328:

*Paśyāmi kāyamedhyam aśuciṃ kurimikulabharitam,
jarjaramitvaram ca bhiduram asukhaparigatam.*

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.

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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 (*asi*), fire (*agni*), lightning (*vidyut*), thunderbolt (*vajra*), enemy (*vaira*), poisonous snake (*āsīviṣha*); one cannot come up to the woman who is miserly, jealous, angry, flattering, tricky, dirty, aggressive, quarrelsome, lustful and envious. Why? Girls are vulgar, short-tempered and of little [166a] 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 (*kuśalamūla*) 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:³³²

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:

*Sallape asihatthena [pisācena pi sallape
āsīvisam pi āsīde yena daṭṭho na jīvati,
na tveva eko skāya mMatugāmena sallape.*

*Muṭṭhassatiṃ tā bandhanti pekkhitena mhitena ca
atho pi dunnivatthena mañjunā bhaṇitena ca
n'eso jano svāsisaddo api ugghātito mato.*

*Tesaṃ kāmoghāvūṭhānaṃ kāme aparijānataṃ
kālaṃ gatiṃ bhavābhavaṃ saṃsārasmiṃ purakkhatā.*

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.³³³

*Ye ca pariññāya caranti akutobhayā
te ve pārāgatā loke ye pattā āsavakhayan ti.*

“Speak with a man who holds a sword in hand; speak with a meat-eating demon; come near a poisonous snake whose bite is fatal! Never speak to a woman alone.

They enchain the thoughtless one with a look or a smile, or again by a disordered dress or sweet talk. Happy (?) though he may be, this man will never be looked upon as skillful.

The five sense objects appear in the female body, color, sound, taste, smell and touch: the charm the mind.

Those who are carried away by the torment of the passions and who does not know the passions will, at the proper time and because of their previous actions, take on all the forms of existence in the world of transmigration.

But those who understand the passions go forth fearless of whatever may be; they have reached the other shore of this world and have attained the destruction of the impurities.”

³³³ Cf. also Aṅguttara, III, p. 68: *Ithi, bhikkhave, gacchantī [pi ... thitā pi nisinnā pi sayānā pi hasantī pi bhñantī pi gāyantī pi rodantī pi ugghātītā pi matā pi purisassa cittaṃ pariyādāya tiṭṭhati.*

A swordsman marching against the enemy
Can still be conquered;
The female enemy, tormenter of men,
Cannot be stopped.

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 afflictions (*kleśa*) 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.³³⁴ Why? Because it is a characteristic of woman that she has

³³⁴ This phrase is reminiscent of the Saundarānada of Aśvaghoṣa, VIII, v. 36:

Pradahan dahano 'pi grhyate
viśarīraḥ pavano 'pi grhyate,
kupito bhujago 'pi grhyate
pramadānāṃ tu mano na grhyate.

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 meou t'euou* (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 has fallen sick; his fate seems to be not to live long. I would like it if you would grant him a compassionate thought and give him back his life." The king's daughter replied: "On the fifteenth day of the month, let him stand behind the statue of the god in the sanctuary of such-and-such a deity." The mother returned and announced to her son: "Your wishes are realized." Then she advised him, in accordance with what has been said above, to bathe, clothe himself in new garments and stand behind the statue of the god.

When the time had come, the princess said to the king, her father: "I am under an evil influence. I must go to the sanctuary of the god to ask for an auspicious fortune." The king agreed and she went with a suite of five hundred chariots to the temple of the god. When she arrived there, she gave this command to her followers: "Stay by the gate; I will go into the sanctuary alone."

However, the god had this thought: "This affair is not suitable; the king is my benefactor (*dānapti*); I cannot allow this lowly man to dishonor his daughter." At once he overwhelmed the young man with fatigue and made him fall sleep without being able to wake up. When the king's daughter had entered and

³³⁵ This little story has been translated by Chavannes, *Contes*, III, p. 294-296. His translation is reproduced here.

saw him sleeping, she shook him several times without succeeding in bringing him back to his senses; then she left him a necklace worth a hundred thousand ounces of gold and went away. When she had gone, the young man was able to wake up and saw the necklace; he asked the people who were there and learned that the princess had come; not having been able to get the satisfaction of his desires, he fell into deep grief; the fire of his passion burst forth within him and he died.

From this example, we can know that women's hearts make no distinction between nobles and serfs and that they let themselves be guided only by their sensual desires.

Furthermore, once there was a king's daughter who pursued a caṇḍala and committed sin with him. Likewise, the daughter of ṛṣi pursued a lion. The hearts of all women are without discernment. For all these diverse reasons, [the bodhisattva] sets aside all affection and desire for women and succeeds in not loving them at all.

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 (*ihajanman*) I have done nothing [that merits reprisals] still I am now expiating the wrong caused in my previous lifetimes (*pūrvajanman*). 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 (*maitricitta*) is compelled to withstand torments that are inflicted on him patiently.

[*The patience of Kṣāntirṣi*]³³⁶

The ṛṣi *Tch'an t'i* (Kṣāntirṣi) was practicing patience (*kṣānti*) and loving-kindness (*maitrī*) in a great forest. One day, king *Kia ki* (Kali) with his courtesans (*gaṇikā*) 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 ṛṣi and went to pay their respects (*vandana*) to him. Then the ṛṣi 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 (*asipattra*) and follow their footprints. When he saw them standing by the ṛṣi, his jealousy broke out; with furious eyes and brandishing his sword, he asked the ṛṣi: "What are you doing here?" The ṛṣi 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 (*karṇa*), nose (*nāsa*), hands (*hasta*) and feet (*pāda*). If you do not

³³⁶ The exploit of Kṣāntirṣi 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 your 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 (*śonita*) become milk (*kṣīra*).” 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.

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Furthermore, the bodhisattva cultivates compassion (*karuṇācitta*). All beings are ceaselessly under the stress of all the sufferings (*duḥkha*): in the narrow space of the womb (*kukṣi*), they feel a great deal of pain; at the time of birth (*jāti*), 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 (*jarā*), sickness (*vyādhi*) and death (*maraṇa*). 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 (*samsārasrotas*); I must go against the current and dry up the source and enter the path to nirvāṇa. All ordinary people (*prthagjña*) 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 (*mahākaruṇācitta*) 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 (*anunaya*) and respect (*satkāra*). 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 (*anādika*) and the universes (*lokadhātu*) are infinite (*ananta*); I have endlessly transmigrated through the five destinies (*pañcagatī*); 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.”³³⁷ 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 (*buddhavamśa*)³³⁸ 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,³³⁹ 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 (*akusalavipāka*), 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 devānām 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 (*viṣamūla*)?

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 Saṃyutta, II, p. 89-190 (Tsa a han, T 99, no. 945, k. 34, p. 241c-242a; T 100, no. 338, k. 16, p. 487a: *Anamataggāyaṃ bhikkhave saṃsāro pubbakoṭi na paññāyati avijjānīvaraṇaṃ Manam sattānaṃ taṇhāsamojjanānaṃ sandhāvataṃ saṃsaratam. Na do bhikkhave satto sulabharūpo yo na mātā-pitā-bhagini-putta-bhūtapubbo iminā dīghena addhunā*: “The transmigration of beings, O monks, 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 avadāna of the pigeon.

³⁴⁰ *Chetvā sutta* in Saṃyutta, I, p. 237 (cf. Tsa a han, T 00, no. 1116, k. 40, 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.

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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 (*guṇa*), 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 beats 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 (*pūrvajanman*); 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 (*daurmanasya*) 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 (*prathamacittotpāda*), I have decided that they should find joy.

Furthermore, in this world, beings are constantly tormented by illness (*vyādhi*); a cruel death (*maraṇavaira*) 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 (*doṣatvā*) of hatred (*dveṣa*, *pratigha*); of the three poisons (*triviṣa*), it has no equal; of the 98 fetters (*saṃyojana*), it is the most solid; of all the sicknesses of the mind (*cittavyādhi*), it is the most difficult to cure. The hateful man does not distinguish between good (*kuśala*) and bad (*akuśala*), 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 beneficent (*subhāṣita*) 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 (*prajñācakṣus*), he devotes himself particularly to tormenting others.

This is how a ṛṣi who possessed the five supernatural powers (*abhijñā*) destroyed a whole country in the manner of an outcaste (*caṇḍala*) simply out of hatred, even though he practiced pure asceticism (*viśuddhayaoga*).³⁴¹

³⁴¹ Reference is made to this event in a passage in the *Upālisutta* of the *Majjhima*, I, p. 378, reproduced textually in *Milinda*, p. 130: “Have you heard, O householder, how the forest of Daṇḍaka, the forest of Kāliṅga, the forest of Mejjha and the forest of Mātaṅga have been deserted and emptied of inhabitants? – I have heard, O venerable one, that it was be the mental misdeed of ṛṣis.”

The Sanskrit version of this passage occurs in a fragment of the *Upālisūtra* 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 Daṇḍaka, of Kāliṅga and Mātaṅga have been completely emptied leaving only the spaces in the forests? Thereupon Upāli, the householder, remained silent. Later, Upāli replied: “I have heard, O Gautama, that the cause was the mental anger of the ṛṣis.” – 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 *Vimśikā*, ed. Lévi, p. 10. For the Tibetan version, see L. de La Vallée Poussin, *Vimśakakārikāprakaraṇa*, 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: Kāliṅga is actually Orissa; Daṇḍaka covered the entire region of the Vindhya from the Vidarbha to the Kāliṅga (cf. B. C. Law, *India as described in early texts of Buddhism and Jainism*, 1941, p. 106) The *Majjhārañña* of the Pāli version may be a faulty reading of the Sanskrit version: *araṇyi śunyāni medhyībhūṭani*. It should not be forgotten that the Pāli texts have been revised according to a Sanskrit norm (cf. J. Bloch, *L'Indo-Aryen*, 1934, p. 8).

S. Lévi, *Pour l'histoire du Rāmāyaṇa*, *JA*, Jan-Feb. 1918, p. 97, has looked into the story of the destruction of the Daṇḍakāraṇya in the *Rāmāyaṇa*, VII, 81B; the ṛṣi Uśanas, furious at the violence used by the king Daṇḍa 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 Daṇḍaka is well known in the Buddhist tradition:

1) The Pāli texts (*Jātaka*, III, p. 463; V, p. 133 seq., 267; *Papañca*, III, p. 60-65) tells the following: Kisavaccha, disciple of Sarabhaṅga, in search of solitude, was established in King Daṇḍaki's park, near the city of Kumbhavatī in Kāliṅga. One day when King Daṇḍaki was leaving to suppress a revolt, he thought he could make himself lucky by spitting on Kisavaccha and throwing his tooth-pick at him. The gods were indignant, killed the king and destroyed the whole country. Only three people escaped death: the ṛṣi Kisavaccha, 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 Daṇḍakārañña.

2) The *Mahāvastu*, III, p. 363, tells another version which is of some interest: A pupil of the ṛṣi Kāśyapa, called Vatsa, surrounded by five hundred disciples, lived at Anuhimavat in a hermitage on the shore of the Ganges; they all possessed the five powers, practiced the four trances, 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 Anuhimavat, went away to the Dékhan, to the city of Govardhana. King Daṇḍaki, 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 ṛṣi Vatsa, he buried this peaceful, harmless

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.

[*The schism of Kauśāmbī*]³⁴²

The bhikṣus of the kingdom of *Kiu chan mi* (Kauśāmbī) [were quarreling amongst themselves] for futile reasons; the feelings of anger increased and they were split into two groups. An end [to the schism] was attempted but after three months there was no success. The Buddha went to their community and, raising his right hand marked with the sign of the wheel, he [tried to] stop them, saying.³⁴³

You others, O bhikṣus,

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 Vighusta, pulled the still living ṛṣi from under the pile of earth, prostrated before him and begged for pardon: “O venerable one, I do not approve the violence the king has done to you; I beg you to show your indulgence.” The ṛṣi said to him: “Go as far away as you can from this kingdom, O minister; in seven days I shall die and, after my death, there will be intense panic in this kingdom.” Hearing the words of the ṛṣi Vatsa, the minister with his children, his wife, his entourage and all his relatives left the kingdom of Daṇḍaki and went to another kingdom. At the end of seven days, the ṛṣi Vatsa died and immediately after his death, there was a great upheaval of all the elements so that the entire kingdom was reduced to ashes in one night.

³⁴² For the schism of Kauśāmbī and particularly the last quarrel that caused the Buddha to leave the city, see:

Pāli sources: Majjhima, III, p. 152-154; Vinaya, I, p. 341-342, 349-350; Jātaka, III, p. 486-490; Dhammapaddaṭṭha, I, p. 53-56 (tr. Burlingame. *Legends*, I, p. 176-178); Sārattha, II, p. 304.

Sanskrit sources: Kośambakavastu, Gilgit MS, III, 2, p. 181-186.

Chinese sources: Tchinga a han, T 26, no. 72, k. 17, p. 53b-c; Tseng 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 tchouang yen louen king, T 201, no. 51, k. 9, p. 304a-305b (tr. Huber, *Sūtrālaṃkāra*, 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 Sūtrālaṃkāra, tr. Huber, p. 246-247.

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 (*dharmasvāmin*), remain humble and silent (*alpotsukas tūṣṇīmbhūtas 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 (*upari vihāyasā prakrāntaḥ*) in the very midst of the assembly³⁴⁵ and went away. He entered into a forest³⁴⁶ [and there [entered into] meditative stabilization of tranquility (*śamathasamādhi*).

³⁴⁴ Cf. Vinaya, I, p. 349; Majjhima, III, p. 153: *Aññataro bhikkhu Bhagavantaṃ etad avoca: Āgametu, bhante, Bhagavā dhammassāmi; apposukko, bhante, Bhagavā diṭṭhadhammasukhavihāraṃ amuyutto viharatu; mayama etena bhaṇḍanena kalahena viggahena vevādena paññāyissāmā ti*: “A certain monk said to the Bhagavat: Lord, let the Blessed One, the teacher of the Dharma, 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 ukte Kośambakā bhikṣavo Bhagavatam etadavocan: Dharmasvāmī Bhagavān dharmasvāmī Sugataḥ. Ete ‘smākaṃ vakṣyanti duruktāni durbhāṣitāni, vayam eṣāṃ kimarthaṃ marṣhayāma iti*: “The monks of Kauśambī said to the Bhagavat: “The Blessed One is the teacher of the Dharma, the Well-gone One is the teacher of the Dharma, 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. 882c25. The Pāli sources do not give this detail.

³⁴⁶ In the forest of Pārileyyaka, where a lone elephant brought him food and drink; cf. Saṃyutta, III, p. 95; Udāna, p. 41-42; Vinaya, I, p. 352-353; Jātaka, p. 489; Dhammapadaṭṭha, I, p. 58-60; Tchong 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 (*karuṇā*); thanks to these, one reaches Buddhahood.

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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 impatient person is scorned by the saints (*ārya*) and by honest people (*sajjana*), whereas the patient person is scorned only by common people. Of the two despisals, 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, impatience]. This is why one should practice patience.

Furthermore, even without practicing generosity (*dāna*) or rapture (*dhyāna*), the patient person always attains marvelous qualities (*guṇa*); he is reborn among the gods or among men and later will attain buddhahood. Why?

Because his mind is gentle (*mṛdu*) and tender (*taruṇa*).

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 irons 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 (*prathamacittotpāda*), I have sworn, in the interest of others, to heal all their mental sicknesses (*cittavyādhi*). Today, this man is sick with anger (*pratighasamyojanena vyādhi*); 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 (*bhaiṣajyaguru*) 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” (*dveṣakleśa*), 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 (*tiryagyoni*), 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 (*hita*) 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 (*prathamacittotpāda*), 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 (*hetupratyayasāmagrī*) that is metaphorically (*prajñapti*) 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 (*śoṇita*), skin (*chavi*) 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 (*mūḍha*) 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 (*gāṅgānadīvālūkāsama*), followed the bodhisattva path, they first practiced patience toward beings (*sattvaloka*) and then patience toward the Dharma (*dharmakṣānti*). I, who am today following the Path of the Buddha, must imitate the qualities of the Buddhas and not feel aversion (*pratigha*), as that is the mark of Māra (*māradhātudharma*). This is why I must be patient."

He is patient for all these reasons. This is patience toward beings (*sattvakṣānti*).

CHAPTER XXV: PATIENCE TOWARD THE DHARMA (p. 902F)

I. GENERAL DEFINITION.

[168b] What is meant by patience toward the Dharma (*dharmakṣānti*)?

To endure sycophants and flatterers as well as violent and lustful people constitutes patience toward beings (*satvākṣānti*); to endure adulation (*satkāra*) and flattery (*pūjā*) as well as violence (*viheṭhana*) and lust (*kāmamithyācāra*) constitutes patience in regard to the Dharma (*dharmakṣānti*).

Furthermore, *dharmakṣānti* consists of not feeling any of the six inner attractions (*ṣaḍādhyātmikaruci*), not seizing any of the six outer objects (*ṣaḍāhyasthūla*), and not making any distinction (*vikalpa*) between the two categories. Why? Because inner (*ādhyātmikanimitta*) is mixed with outer (*bāhyanimitta*) 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 (*hetupratyayasāmagryapekṣa*) and are really empty (*sūnya*). The nature of all dharmas is eternal purity (*nityaviśuddhi*), the true nature (*tathatā*), the limit of existence (*bhūtakoṭi*), the real nature (*dharmatā*). Dharmas are included in non-duality (*advayapatita*), 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 *dharmakṣānti*. Thus, in the *P'i mo lo k'i king* (Vimalakīrtinirdeśasūtra), the bodhisattva *Fa tchou* (Dharmasthiti) said: "Arising and cessation are two; the absence of arising (*anutpāda*) and the absence of cessation (*anirōdha*) is the teaching on entering into non-duality (*advayapraveśadharmaparyāya*)." 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 the entry into non-duality." [Questioned in turn about non-duality], Vimalakīrti remained silent and said nothing; and all the bodhisattvas congratulated him, saying: "Good, good! That is the true teaching on the entry into non-duality."³⁴⁷

³⁴⁷ Summary of the ninth chapter of the Vimalakīrtinirdeśasūtra, entitled *Advayadharmaparyāyapraveśa* (in Tib., Gñis su med paḥi chos kyi skor ḥjug pa): cf. Wei mo kie king, T 474, k. 2, p. 530c; Wei mo kie so chou king, T 475, k. 2, p. 550b; Chou wou keou tch'eng king, T 476, k. 4, p. 577a. – Here are the passages of T 375 to which the Mppś is referring here: At that time, Vimalakīrti said to the bodhisattvas: "Sirs, how does the bodhisattva enter into the teaching of nonduality (*advayadharmaparyāya*)? Let each speak as he will." In the assembly there was a bodhisattva named *Fa tseu tsai* (Dharmeśvara) who said: "Sirs, arising (*utpāda*) and cessation (*nirōdha*) are two. Dharmas that do not arise in the very beginning do not actually cease; subscribing to the doctrine of non-arising (*anutpattikadharmakṣānti*) 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: *i*) beings (*sattva*), *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: *i*) mental things (*cittadharmā*), *ii*) extra-mental things (*acittadharmā*). – Among the extra-mental things, some are inner (*ādhyātmika*) and others are outer (*bāhya*). Cold (*śīta*), heat (*uṣṇa*) wind (*anila*), rain (*varṣa*), etc., are outer; hunger (*kṣudh*), thirst (*pipāsa*), old age (*jarā*), 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*, *vyāpāda*), sadness (*daurmanasya*), doubt (*saṃśaya*), etc.; *ii*) lust (*rāga*), pride (*abhimāna*), etc.: these two categories are mental things. Whether it is a question of mental things or extra-mental things, the bodhisattva endures them both without flinching; this is what is called *dharmakṣānti*.

[A. Enduring outer sufferings]. –

Question. – With regard to a being (*sattva*), 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 experiencing annoyance or anger as a result of them is fatal to the bodhisattva's career; this is why it is necessary to endure them.

2) Moreover, in killing, the sin consists not in the very fact of killing a being but rather in the evil intention (*duṣṭacitta*) which is the cause of the killing. Why is that? To kill a being, provided that it is without a predetermined intention (*avyākṛtacitta*), does not constitute a sin, but to nourish benevolence for a being, even though this being derives 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 having bad feelings toward them. Therefore they should be endured.

3) Finally, the bodhisattva knows that it is as a result of his previous faults (*pūrvāpatti*) that he has taken birth in this sorrowful place (*duḥkhavihāra*); he says to himself: "What I myself have done I must myself endure." Thanks to this reflection, he is able to endure [cold and the other outer sufferings].

(*praśna*) and answers (*vyākaraṇa*).” 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 (*akṣara*) nor speech (*abhilāpa*), that is truly entering into the teaching on nonduality.” (p. 551c).

[B. Enduring inner sufferings.] –

1) Moreover, the bodhisattva says to himself: “There are two kinds of fields (*kṣetra*), those that are pure (*viśudda*), those that are impure (*aviśuddha*). 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 (*prañidhāna*) [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*)³⁴⁸ 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 (*vyādhi*) and death (*maraṇa*). 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 (*mārgapunya*), of entering the monastic life (*pravraj-*) or of renunciation (*viraj*). 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 (*pravrajita*) or lay (*grhastā*), 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 (*anityatā*) 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 (*aprameyakalpa*), I have ceaselessly undergone all the sufferings without getting 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 (*prañidhāna*) to endure the sufferings of the *A pi* (*avīci*) 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 withstand the great sufferings?

³⁴⁸ The *lokadharmas* are eight in number: gain (*lābdha*), loss (*alābha*), etc.; cf. Dīgha, III, p. 260; Aṅguttara, IV, p. 156 seq.; V, p. 53.

The enduring of these many outer inconveniences is called *dharmakṣānti*.

[C. 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 (*bandhana*), 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 (*saṃyojana*), I would have nothing else to endure. Besides, hunger, thirst, cold and heat are Māra's outer army (*mārabāhyasenā*); the fetters (*saṃyojana*) and the afflictions (*kleśa*) are Māra's inner army (*mārādhyātmikasenā*). 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.

[*Padhānasutta*].³⁴⁹

It is said that when the Buddha was practicing the six years of austerity (*duṣkaracaryā*), king Māra came to see him and said: “Noble kṣatriya, of the thousand parts (*sahasrabhāga*) that are in you, only one is still alive. Get up! Return to your land; win merit by generous gifts and you will find the path of human and divine happiness in this and future lifetimes. It is impossible for you to increase this painful effort. If you do not listen to my fond advice (*ślakṣṇavāc*), if you persist in your mistake and do not get up, I will bring my great armies here and I will come to destroy you.”³⁵⁰

³⁴⁹ Cf. the *Padhānasutta* of *Suttanipāta*, III, 2 (v. 425-449) designated above by the *Traité*, I, p. 341F under the name of Tsa tsang king (*Kṣudraka*). See the parallel texts there of the *Suttanipāta*, v. 436-449 and of the *Lalitavistara*, p. 262-263

³⁵⁰ Cf. *Suttanipāta*, v. 426b-428; *Lalita*, p. 261.

Suttanipāta
Kiso tvam asi dubbaṇṇo;
santike maraṇan tava.

Lalitavistara
Kṛīso vivarṇo dīnas tvam,
antilo maraṇam tava.

Sahassabhāgo maraṇassa,
ekaṇso tava jīvitam.
Jīva bho! Jīvitam seyyo;
jīvam puññāni kāhasi.

Sahasrabhāge maraṇam,
ekabhāge cha jīvitam.

Carato ca te brahmacariyam
agghuttañ ca jāhato,
pahūtaṃ cīyate puññam;
kiṃ padhhānena kāhasi.

Dadataḥ satataṃ dānam
agnihotraṃ ca juhvataḥ,
bhaviṣyati mahatpuṇyam;
kiṃ prahāṇe karihyasi.

The Mppś comes closest to the version of the *Lalita* here.

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 (*senā*)
Sadness (*arati*) is the second,
Hunger and thirst (*kṣutpipāsa*) are the third army,
Greed (*trṣṇā*) is the fourth.

Laziness-torpor (*styānamiddha*) is the fifth army.
Fear (*bhaya*) is the sixth.
Doubt (*vicikitsā*) is the seventh army,
Anger (*krodha*) and hypocrisy (*mraṅka*) are the eighth.

Cupidity (*labha*) and vainglory (*mithyāyaśas*) are the ninth,
Glorification of the self (*ātmatkāra*) and scorn of others (*parāvajñā*) are the tenth.
It is into those armies
That monastics (*pravajita*) are plunged.

By the power of my meditation and my wisdom
I will crush your armies.
Having attained Buddhahood
I will save all people.³⁵¹

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The bodhisattva who has not yet crushed all these armies puts on the armor of patience (*kṣāntivarman*), grasps the sword of wisdom (*prajñākhaḍga*), takes the buckler of rapture (*dhyānaphalaka*) and arrests the arrows of the afflictions (*kleśeṣu*): this is called inner patience.

³⁵¹ See these stanzas above, *Traité*, I, p. 341-343F.

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 (*saṃyojana*).

Question. – How is he able to not follow his passions without having previously cut them?

Answer. – By correct reflection (*saṃyagmanasikāra*), while still having afflictions, he succeeds in not following them. By reflecting, he contemplates the empty impermanent nature of everything (*śūnyānityanimitta*) and, although the five desires (*pañcakāma*) are still subtly present in him, he no longer produces any bond (*bandhana*).

[*The corpulent sheep without fat*]. - A king had a prime minister (*mahāmātya*) 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 (*samanupaśyati*) the wolf of impermanence (*anityatā*), suffering (*duḥkha*) and emptiness (*śūnya*) in such a way that the fat of the passions (*saṃyojanameda*) melts while the flesh of the qualities (*guṇamāṃsa*) becomes solid.

3) Moreover, an immense reward (*apramāṇavipāka*) is attached to the qualities (*guṇa*) and merits (*puṇya*) of the bodhisattva; this is why his mind is gentle (*mṛdu*) and tender (*taruṇa*), his fetters are slight and it is easy for him to cultivate patience. He will act in the manner of the royal lion (*siṃharāja*); 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 (*śārdūla*), 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 dharmas (*dharmalakṣaṇa*) 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 dharmas:

[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 *dharmakṣānti*.

7) Moreover, the bodhisattva knows that all the dharmas are of a single nature (*ekalakṣaṇa*), non-dual (*advaya*).³⁵²

a. All dharmas are intelligible (*viññātalakṣaṇa*) and consequently “one”. The eye consciousness (*cakṣurvijñāna*) understands color (*rūpa*), and so on up to the mental consciousness (*manovijñāna*) which understands dharmas. As a result of this characteristic of intelligibility, all dharmas are proclaimed “one”.

b. All dharmas are knowable (*jñātalakṣaṇa*) and consequently “one”. The *duḥkhe dharmajñāna* and the *duḥkhe 'nvayajñāna* cognize the truth of suffering (*duḥkhasatya*); the *samudaye dharmajñāna* and the *samudaye 'nvayajñāna* cognize the truth of the origin of suffering (*samudayasatya*); the *nirodha dharmajñāna* and the *nirodhe 'nvayajñāna* cognize the truth of the cessation of suffering (*nirodhasatya*); the *mārga dharmajñāna* and the *mārga 'nvayajñāna* cognize the truth of the Path (*mārgasatya*).³⁵³ Finally, excellent worldly knowledge (*kuhala laukikajñāna*) also cognizes suffering (*duḥkha*), its origin (*samudaya*), its destruction (*nirodha*), the path of its cessation (*mārga*), space (*ākāśa*) and cessation not due to knowledge (*apratisamkhyanirodha*). As a result of this nature of cognizability, all dharmas are proclaimed “one”.

³⁵² The identical and multiple characteristics of the dharmas will be studied in detail below, k. 18, p. 194b-195c.

³⁵³ For these knowledges which precede the *laukikāgradharma* and whose subjects are the four noble Truths, cf. Saṃyutta, II, p. 58; Vibhaṅga, p. 293, 329; Kośa, VI, p. 179-185; Mahāvvyut., no. 1217-1232.

c. All dharmas are capable of being object (*ālambhana*) and consequently “one”. The visual consciousness (*caḅsurvijñāna*) and the things associated with it (*saṃprayuktakadharma*) are concerned with color (*rūpa*). In the same way, the auditory consciousness (*śrotrav.*), olfactory (*ghrāṇav.*), gustatory (*jihvav.*) and tactile (*kāyav.*) consciousnesses [are concerned with sound, smell, taste and the tangible] respectively. The mental consciousness (*manovijñāna*) and the things associated with it are concerned with the eye (*caḅsus*), color (*rūpa*) and the visual consciousness (*caḅsurvijñāna*) as well as all the others, including the mind (*manas*), dharmas and the mental consciousness (*manovijñāna*). As a result of this nature of objectivity, all dharmas are declared “one”.

d. Moreover, some claim that all dharmas, 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 (*prajñapti*) to speak of thousands and tens of thousands.

e. Finally, in all dharmas there is a characteristic that makes them to be declared “one”; they are one by means of this same characteristic. Every object (*sarvadravya*) 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 *dharmakṣānti*.

8) Moreover, the bodhisattva sees everything as duality. What is duality? Duality is inner nature (*ādhyātmikanimitta*) and outer nature (*bāhyanimitta*). 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 dharmas are dual by virtue of their nature of existence (*bhāva*) and their nature of nonexistence (*abhāva*). They are empty (*śūnya*) and non-empty (*aśūnya*), eternal (*nitya*) and transitory (*anitya*), personal (*ātman*) and non-personal (*anātman*), material (*rūpa*) and non-material (*ārūpya*), visible (*sanidarśana*) and invisible (*anidarśana*), resistant (*sapratigha*) and non-resistant (*apratigha*), impure (*sāsrava*) and pure (*anāsrava*), conditioned (*saṃskṛta*) and unconditioned (*asaṃskṛta*), mind (*hitta*) and non-mind (*acittaka*), of mental order (*caitta*) and of non-mental order (*acitta*), associated with mind (*cittasaṃprayukta*) and dissociated from mind (*cittaviprayukta*). [The patience that consists] of destroying uniqueness by means of innumerable categories of this type without, however, becoming attached to duality, is called *dharmakṣānti*.

9) Moreover, sometimes the bodhisattva sees all dharmas as triple. What is this triplicity? [All the dharmas] are lower (*avara*), middling (*madhya*) or higher (*agra*); good (*kuśala*), bad (*akuśala*) or indeterminate (*avyākṛta*); existent, non-existent, neither existent nor non-existent; to be abandoned by seeing the truths (*darśanaheya*), to be abandoned by meditation (*bhāvanāheya*), not to be abandoned (*aheya*); pertaining to the student (*śaikṣa*), pertaining to the teacher (*aśaikṣa*), pertaining to neither the student or the teacher (*naivaśaikṣanāśaikṣa*); involving retribution (*savipāka*), not involving retribution, involving neither retribution nor the absence of retribution. [The [170a] patience consisting] of destroying unity by means of innumerable ternary categories of this type without, however, being attached to multiplicity (*nānātva*) is called *dharmakṣānti*.

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 (*saṃyojana*), he is able to adhere to the pure holy Dharma (*anāsravāryadharmā*) as well as the three seals of the Dharma (*trividhadharmamudrā*). First seal: “All conditionings are transitory” (*anityaḥ sarvasaṃskāraḥ*); second seal: “All dharmas are devoid of substantial self” (*anātmānaḥ sarvadharmāḥ*); third seal: “Nirvāṇa is reality” (*satyaṃ nirvāṇam*).³⁵⁴ The saints (*ārya*) who have obtained the Path (*prāptamārga*) 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 (*caturdaśāvyākṛtavastu*): is the world eternal, is it not eternal, etc. [see above, *Traité*, I, p. 155F, 423F]: meditating on these questions without encountering obstacles (*āvaraṇa*) or losing the Middle Path (*madhyamā pratipad*), the ability to maintain such a position constitutes *dharmakṣānti*.

[*Cūḷamāluṅkyasutta*].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 (*mohapurusa*): “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 (*jarā*), sickness (*vyādhi*) and death (*maraṇa*). These fourteen difficult questions are subject for debate (*vigrahassthāna*); they are of no use to the Dharma and are only futile proliferation (*prapañca*). 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 (*saviśaśalya*); his relatives and his companions (*jñātiparivāra*) have called a physician (*bhiṣaj-*) 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 (*nāman*), 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 (*dhanus*) is of mountain wood or animal horn; finally, I want to know where the antidote

³⁵⁴ Cf. the three *dharmamudrā* of the *dharmodānacatuṣṭaya* in *Sūtrālaṃkāra*, ed. Lévi, p. 149: *sarvasaṃskārā anityāḥ, sarvasaṃskārā duḥkhāḥ, sarvadharmā anātmānaḥ, śāntaṃ nirvāṇam*.

³⁵⁵ Cf. *Cūḷamāluṅkyasutta* in *Majjhima*, I, p. 426-432 (tr. Chalmers, I, p. 304-307; Oldenberg, *Bouddha*, p. 311-312; Tchong a han, T 26, no. 221, k. 60, p. 804a-805c; Tsien yu king, T 94, p. 917b-918b.

As in *Milinda*, p. 144-145, the Buddha responded to Māluṅkyāputta by not answering him at all (*sthāpamīya vyākaraṇam*).

comes from and what is its 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 (*mithyadr̥ṣṭisālya*) dipped in the poison of thirst (*tṛṣṇāviṣa*) 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 (*prajñājīvita*); you will die like an animal and fall into the shadows.” Gradually the bhikṣu

[170b] understood the words of the Buddha deeply and later attained arhathood.

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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 Buddhadharmā is very profound (*gambhīra*), pure (*viśuddha*) and subtle (*sūkṣma*); it is expressed in innumerable sermons of all kinds. To adhere to it wholeheartedly without hesitation (*saṃśaya*) or regret (*vipratīṣāra*) constitutes *dharmakṣānti*. As the Buddha said, dharmas, although empty (*śūnya*), are neither cut (*samucchinna*) nor destroyed (*niruddha*). Arising from a series of causes and conditions (*hetupratyayasamṭāna*), they are not eternal (*nitya*). Although the dharmas are impersonal (*anātman*), one does not escape from sin (*āpatti*) or merit (*puṇya*). The mind lasts for only an instant (*ekakṣaṇika*); material dharmas (*rūpidharma*), the senses (*indriya*), the intellect, perish ceaselessly; without lasting until the next moment (*pr̥ṣṭhakṣaṇa*), 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 (*dhātu*) and the bases of consciousness (*āyatana*) [that make up beings] are empty (*śūnya*) and without self (*anātman*), beings wander in the five destinies (*pañcagatī*) and undergo transmigration. Such is the Buddhadharmā, multiple (*nānāvidha*), profound (*gambhīra*) and subtle (*sūkṣma*); 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 (*sarvajñāna*); out of compassion (*karuṇā*) 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 (*avikāra*) 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 (*cittapravṛtti*) is stopped; eternally unborn (*anutpanna*) and unceasing (*aniruddha*), dharmas are like nirvāṇa. 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 (*āpatti*) or merit (*puṇya*), killing (*vadha*) or giving of life, asceticism (*yoga*) or kind deeds (*hita*), bondage (*bandhana*) or freedom (*vimokṣa*): the world would be nirvāṇa. For all these reasons, dharmas cannot be eternal.

If dharmas were transitory (*anitya*), they would be annihilated (*ucchinna*) and there would be no sin or merit, no increase or decrease; virtues (*guṇa*), 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 (*śāśvata*) and impermanence (*uhcheda*) are equally unreal; but that is wrong.

[170c] Why? In the Buddhadharma, eternity is real and impermanence is also real. Cessation due to knowledge (*pratisamkhyānirodha*), cessation not due to knowledge (*apratipsamkhyānirodha*) and space (*ākāśa*) are eternal.³⁵⁶ they are eternal because they are not born, they do not perdure and they do not perish. The five aggregates (*skandha*) are impermanent: they impermanent because they are born (*utpāda*), they perdure (*sthiti*) and they perish (*nirodha*). Then why do you say that eternity and impermanence are equally unreal?

Answer. – The saint (*ārya*) has two types of language (*abhilāpa*): *i*) an artificial language (*upāyābhilāpa*), *ii*) a true language (*samyagabhilāpa*). In the artificial language, he will speak of the eternal [principle] or the transitory [principle] according to whether the listener holds the individual (*puḍgala*) 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” (*prātipākṣika siddhānta*) [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 unborn dharma, one escapes from dharmas that are born;

³⁵⁶ These are the three *asaṃskṛitas*; cf. Kośa, I, p. 8.

By seeing the unconditioned dharma, one escapes from conditioned dharmas.

Why is rebirth (*punarbhāva*) called the complex of causes and conditions (*hetupratyayasāmagrī*)? Non-eternal (*anitya*), non-independent (*asvatantra*), coming from causes and conditions (*hetupratyayāpekṣa*), it possesses a nature of old age, sickness and death (*jarāvyādhimaraṇalakṣaṇa*), a nature of deception (*vipralambhanalakṣaṇa*) and a nature of destruction (*avadāraṇalakṣaṇa*). This is called rebirth; it is a conditioned dharma (*saṃskṛtadhṛma*). 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 (*śūnya*), there is neither existence (*bhāva*) nor non-existence (*abhāva*). Emptiness (*śūnya*) excludes existence, and the emptiness of emptiness (*śūnyaśūnyatā*) prevents non-existence; this adds up to the fact that there is neither existence nor non-existence. Why accuse that of being a foolish argument?

Answer. – The Buddhadharma in its true nature transcends every belief (*grāha*) and every opinion (*abhiniveśa*). By believing in dharmas that are neither existent nor non-existent, you are holding a foolish argument. To affirm both non-existence and not non-existence is a debatable and refutable thesis; it is a theoretical position (*cittotpādasthiti*) and an occasion for dispute (*vivādasthāna*). The Buddhadharma is not like that. Even though there are reasons for affirming non-existence and not non-existence, the Buddhadharma does not express an opinion (*abhiniveśa*) 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 (*śarīra*), 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 (*dr̥ṣṭigata*).³⁵⁷ He avoids them all; he believes in the pure unalterable nature (*viśuddhāvikāralakṣaṇa*) of the Buddhadharma; his mind is free of regret and functioning. This is what is called *dharmakṣānti*.

[171a] Furthermore, existence (*bhāva*) and non-existence (*abhāva*) are two extremes (*anta*). If one considers dharmas at the time of their arising (*utpāda*) and of their duration (*sthiti*), one has the view of existence (*bhāvadṛṣṭi*); if one considers dharmas at the time of their aging (*jarā*) and their cessation (*vibhaṅga*), one has the view of non-existence (*abhāvadṛṣṭi*). Beings of the threefold world (*traiḍhātukasattva*) are often attached (*abhiniviśante*) to these two views, but these two concepts are wrong

³⁵⁷ These are the 62 *dr̥ṣṭigata* the root of which is *satkāyadṛṣṭi*; 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 abhāva*) is to undergo destruction (*ucchedapātana*; such a destruction is impossible (*ayukta*).

Furthermore, all dharmas are said to exist by reason of the complex of names and conventions (*nāmasaṃketasāmagrī*). This is why dharmas coming from the complex of names and conventions do not exist (*nopalabhyante*).

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 (*citta*) 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 (*khakkhaṭatva*) of earth (*pīthivī*)³⁵⁸ is cognized by the body organ (*kāyendriya*) and the body consciousness (*kāyavijñāna*); 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 (*āpas*) is liquidity (*dravatva*) but, by the action of cold, it solidifies. Many things lose their characteristics in this manner.

Furthermore, the teachers of the Dharma (*upadeśācārya*) can transform existence into nothingness and nothingness into existence. [p. 920F, l. 10-11]. Saints (*ārya*) and great meditators (*dyāyin*) can change earth (*pīthivī*) into water (*āpas*) and water into earth.³⁵⁹ All these dharmas are transformable as has been said in regard to the ten views as totality (*krtsnāyatana*).³⁶⁰

Furthermore, this view of existence (*bhāvadṛṣṭi*) arises from desire (*rāga*), hatred (*dveṣa*), delusion (*moha*), the bonds (*bandhana*) or disputes (*vivāda*). Now any position (*sthāna*) that gives rise to desire, hatred, etc., is foreign to the Buddhadharma. Why? Because the Buddhadharma, by its very nature, is good (*kuśala*) and pure (*śuddha*). Therefore [this view of existence] is false.

³⁵⁸ 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.

³⁵⁹ For this power of transformation, see above, *Traité*, I, p. 383F, n. 1 and below, p. 731F.

³⁶⁰ See Kośa, VIII, p. 214.

Furthermore, all dharmas are grouped into two categories: *i*) material dharmas (*rūpidharma*), and *ii*) non-material dharmas (*arūpidharma*). Material dharmas can be divided down to the subtle atom (*paramāṇu*) and endless dispersion, as we have seen in regard to the refutation of the gift given (*dehadrvaya*) in the chapter on Danāpāramitā [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 (*manasutpādasthitibhaṅgaparīkṣā*) that we know that the mind (*citta*) is composed of parts (*sabhāga*). Since it consists of parts, it is transitory (*anitya*); being transitory, it is empty (*śūnya*); being empty, it is nonexistent (*asat*). In the time of a finger-snap (*acchaṭāmātreṇa*), there are sixty moments (*kṣaṇa*);³⁶¹ in each *kṣaṇa*, the mind is born (*utpāda*) and ceases (*bhaṅga*); but as it arises in a series (*prabandhenotpādat*), we know that this is a mind of desire (*rāgacitta*), that, a mind of anger (*dveṣacitta*), or a mind of delusion (*mohacitta*), [171b] a mind of faith (*prasādacitta*), or a pure mind (*viśuddhacitta*) of wisdom (*prajñā*) or rapture (*dhyāna*). The ascetic considers the arising and cessation of the mind to be like a water torrent (*aghavāri*) or the flame of a lamp (*dīpajvāla*): this is called crossing the threshold of knowledge of emptiness (*śūnyatājñānavārapraveśa*). Why? If the mind arises in one moment (*ekakṣaṇa*) and perishes in another moment (*anyakṣaṇa*), this mind would be eternal (*anitya*). 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 (*saṃskṛtadharmā*). If the arising, duration and cessation of the mind occupied

³⁶¹ The *kṣaṇa*, moment, is the shortest time. Buddhists of the Lesser Vehicle agree in saying that dharmas are *kṣaṇika*, momentary, but disagree on the meaning of this epithet. Pāli scholars and the Sarvāstivādin-Vaibhāsikas, who accept the existence of the past and the future and who recognize in the *kṣaṇika* dharma two, three or four characteristics of the conditioned dharma (*saṃskṛtadharmalakṣaṇa*), see above, *Traité*, I, p. 36F, n. 2), are of the opinion that the dharma arises, perdures and perishes in the space of one *kṣaṇa* (cf. Visuddhimagga, p. 431, 473; Abhidhammaṭṭhasaṅgha, tr. Aung, , *Compendium*, p. 25; P'i p'o cha, T 1545k. 39, p. 201b-c; Kośa, II, p. 222-226; Saṃghabhadra, T 1562, k. 13, p. 409b-c). – The Sautrāntikas who deny the past and the future and reject the characteristics of the conditioned dharma, birth, etc., (cf. Kośa, II, p. 226-230), see, in the *kṣaṇa*, “the nature of the thing which is to perish immediately [and spontaneously] after it has been born” (cf. Kośa, IV, p. 4; Tattvasaṃgraha, p. 142). – Following them, the Mādhyamikas and the Vijñānavādins reject the characteristics of the conditioned dharma; cf. Madh, vṛtti, p. 145-179; 545-547; Mppś, k. 1, p. 60b (*Traité*, I, p. 37F); Siddhi, p. 64-68. – See the Sarvāstivādin-Sautrāntika argument in L. de La Vallée-Poussin, *Note sur le “moment” des bouddhistes*, RO, VIII, 1931, p. 1-13; *Sarvāstivāda*, MCB, V, 1937, p. 151-158.

Scholars have tried to establish the relative duration of the *kṣaṇa* relative to the *takṣaṇa*, *lava*, *muhūrta*, etc. Cf. Divyāvadāna, p. 645; P'i p'o cha, T 1545, k. 136, p. 701b; Kośa, III, p. 179. “In the time that a strong man snaps his fingers” (*acchaṭāmātra* or *acchaṭāsamghātāmātra*), the Mppś counts 60 *kṣaṇas* here; the Vibhāṣhā (T 1545, k. 136, p. 701b14) counts 64; the Kośa (III, p. 178), Saṃghabhadra (T 1562, k. 32, p. 521c13-14) and the Madh. vṛtti (p. 547) count 65.

– The original phrase is known in the Madh vṛtti, p. 547: *balavatpuruṣācchaṭāmātreṇa pañcaśaṣṭiḥ kṣaṇā atīkrāmanti*. The expression *acchaṭā* or *acchaṭāsamghāta* (in Pāli, *accharā*, *accharāsamghāta*) indicates the gesture of snapping the fingers; it is found, e.g., in Aṅguttara, I, p. 10, 34, 38; Milinda, p. 102; Dīvyā, p. 142, 555; Mahāvvyut., np. 2802, 826.

[altogether] only a single moment, why does arising of necessity precede cessation? Could it not just as well follow it? Moreover, if the mind at first existed and then had birth, it would not depend on birth [to exist]. Why? Because the mind would be existent 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 (*caitasikadharmā*); if there is no mental dharma, there is no dharma dissociated from the mind (*cittaviprayukta*); since conditioned dharmas (*saṃskāra*), namely, material dharmas (*rūpidharma*) and non-material dharmas (*arūpidharma*) do not exist, unconditioned dharmas (*asaṃskṛta*) 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 (*nopalabhyate*).

Furthermore, among the eternal dharmas of which the heretics (*tīrthika*) and the disciples of the Buddha speak, some are the same whereas others are different. The ones that are the same are space (*ākāśa*) and nirvāṇa. The heretics accept a soul (*ātman*), time (*kāla*), direction (*diś*), the subtle atom (*paramāṇu*), darkness (*tamas*) and other categories of the same type, different [from those of the Buddhists].³⁶² Moreover, the disciples of the Buddha say that cessation not due to knowledge (*apratisaṃkhyānirodha*) is eternal; they also say that uncaused dharmas (*apratītyasamutpanna*) are eternal, whereas dharmas resulting from causes and conditions (*pratītyasamutpanna*) are transitory. In the Mahāyāna, permanence (*nityatā*), the nature of things (*dharmatā*), the true nature (*tathatā*), the summit of existence (*bhūtaḥkoṭi*) and other [synonyms] of this type are called eternal dharmas, space (*ākāśa*) and nirvāṇa, as was said before in the chapter dedicated to the praise of the Bodhisattva (cf. *Traité*, 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 (*vibhaṅga*):

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 (*pratyaya*). 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 (*āpatti*) and merits (*puṇya*) being suppressed, and if there is no longer any difference between the poor (*daridra*) and the rich (*dhanya*),

³⁶² Here the Mppś is attacking the Vaiśeṣikas who accept the *ātman*, *kāla*, and *diś* among their nine substances and establish the existence of the *paramāṇu*; the mention of *tamas* refers probably to the Sāṃkhyas who make darkness one of the three *guṇas* of the Prakṛti.

between the noble (*praṇīta*) and the humble (*hīna*), then one ends up in the unfortunate destinies (*durgati*) and in the animal (*tiryagyoni*) realms.

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 (*nirodha*) and the path to its cessation (*mārga*). If one suppresses the four Truths (*satya*), the Jewel of the Dharma (*dharmaratna*) no longer exists. If the Jewel of the Dharma no longer exists, the eightfold noble Path (*aṣṭāṅgāryamārga*) disappears. If the Jewel of the Dharma (*dharmaratna*) and the Jewel of the Saṃgha (*saṃgharatna*) 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 (*āpatti*) or merit (*puṇya*), 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 (*viparyāsa*), 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. By not falling into views of existence and non-existence (*bhāvābhābadṛṣṭi*), one gains the middle Path (*madhyamā pratipad*), the true nature [of things].

How can one know the truth?

By complying with what has been identified (*jñāta*) and said (*ukta*) by the Buddhas and bodhisattvas of the past (*ātīta*) numerous as the sands of the Ganges (*gaṅgānadīvālukāsama*), with what will be identified and said by the Buddhas and bodhisattvas of the future (*anāgata*) numerous as the sands of the Ganges, with what is identified and said by the Buddhas and bodhisattvas of the present (*pratyutpanna*) numerous as the sands of the Ganges. If the mind of faith (*prasādacitta*) is great, one escapes from doubt (*saṃśaya*) and regret (*vipratīṣāra*); if the power of the faith (*prasādabala*) is great, one can grasp and adopt the Dharma: that is called *dharmakṣānti*.

Furthermore, by the power of rapture (*dhyānabala*) one hears speak of the true nature of the dharmas with a gentle (*mṛdu*), tender (*taruṇa*) and pure (*viśuddha*) mind, and one incorporates the Dharma into one's mind. By the adhesion of faith (*prasādhābhīniveśa*), the mind penetrates deeply in the absence of doubt and regret. Why is that? Doubt and regret are the bonds of the desire realm (*kāmadhātubandhana*); if they are heavy (*sthūla*) there is no access to this gentleness and tenderness of the mind (*mṛdutaruṇacittatā*) which is called *dharmakṣānti*.

Finally, by the power of wisdom (*prajñācitta*), 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 *dharmakṣānti*.

The bodhisattva also says to himself: Under the virulent action of ignorance (*avidyaviṣa*), worldly people (*prthagjana*) attribute a contrary characteristic (*lakṣaṇa, nimitta*) to all the dharmas in particular: they take what is impermanent (*anitya*) 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.³⁶³ 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 (*avidyāviṣa*), to understand the true nature of dharmas (*dharmasatyasatyalakṣaṇa*), to acquire the wisdom of impermanence (*anitya*), suffering, emptiness (*śūnya*) and the non-self (*anātman*), [then] to reject it without being attached to it (*abhiniveśa*), and finally being able to endure such a doctrine, this is what is called *dharmakṣānti*. Finally, the bodhisattva considers all dharmas as eternally empty (*śūnya*) from the very beginning (*āditah*) and also actually empty. To believe and accept this doctrine is *dharmakṣānti*.

Question. – [Believing] in original and eternal emptiness as well as actual emptiness is a wrong view (*mityādrṣṭi*)! Why do you call that *dharmakṣānti*?

Answer. – If the bodhisattva had in mind the absolute emptiness (*atyantaśūnyatā*) of dharmas, by grasping at the nature (*nimittodgahaṇa*) and [172a] adhering to it in his mind (*chttābhiniveśa*), that would be a wrong view; but if he considers emptiness without subscribing to it or producing wrong view, that is *dharmakṣānti*.³⁶⁴ 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 (*prajñādvāra*) 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 (*svārtha*) and that of others (*parārtha*): this is what is called *dharmakṣānti*.

This *dharmakṣānti* 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 *dharmakṣānti*. For this reason, the sūtra 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” (*bodhisattvena prajñāpāramitāyāṃ sthitvā kusāntipāramitā paripūrayitavyā akṣobhaṇatāmupādāya*). What is this immobility (*akṣobhaṇatā*) and this absence of withdrawing (*avivartana*)? Not feeling hatred (*dveṣa*, *pratigha*), 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 (*abhiniveśa*) about them. When a man comes to insult

³⁶³ For these mistakes (*viparyāsa*), cf. Aṅguttara, II, p. 52; Kośa, V, p. 21; Śikṣasamuccaya, p. 198.

³⁶⁴ For the correct way of taking emptiness, by using it without adhering to it, see below, k. 18, p. 193c.

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.

CHAPTER XXVI: EXERTION (p. 927F)

Sūtra: The bodhisattva must fulfill the virtue of exertion³⁶⁵ by means of non-slackening of bodily and mental exertion (*vīryapmaramitā paripūrayitavyā kāyikacaitasikavīryāsraṃsanatām upādāya*).

Śhāstra: *P'i li ye* (*vīrya*), in the language of the Ts'in: exertion.

I. EXERTION, FOURTH VIRTUE.

Question. – Exertion is the root (*mūla*) of all good dharmas (*kuśaladharmā*): it should be first; why is it here placed in fourth place?

Answer. – 1) Generosity (*dāna*), morality (*śīla*) and patience (*kṣānti*) always exist in the world (*loka*).

The householder, as a guiding principle, gratifies his guests (*atithi*) and examples of generosity are found even among animals. People give for various reasons: they give in view of the present lifetime (*ihajanman*), or in view of the future lifetime (*aparamajanman*), or in view of the Path (*mārga*). 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 frightened and do not dare to violate [the rules of morality]. Also there are naturally good people (*prakṛtikuśala*) who do not commit sins. Some people, learning that the evil committed in the present lifetime finds its punishment in the future lifetime, feel fear and observe morality. Others, learning that it is possible by means of morality to escape from birth (*jāti*), old age (*jāra*), sickness (*vyādhi*) and death

³⁶⁵ The Lesser Vehicle heaps endless praises on the vigorous man, defined in these words: *sthāmavān vīryavān utsāhī driudhaparākramo snikṣhipadhuraḥ kuśhaleṣhu dharmeṣhu*: cf. *Dīgha*, III, p. 237, 268, 285; *Majjhima*, I, p. 356.; II, p. 95, 128; *Samyutta*, V, p. 197, 225; *Aṅguttara*, I, p. 117, 244-246.; II, p. 250; III, p. 2, 11, 65, 152, 155; IV, p. 3, 110, 153, 234, 352-353, 357; V, p. 15, 24, 27-28, 90-91; *Udāna*, p. 36; *Sūtrālamkāra*, ed. Lévi, p. 15. The faculty of exertion (*vīryendriya*) is mentioned or defined in *Dīgha*, III, p. 239, 278; *Samyutta*, V, p.196 seq.; *Dhammasaṅgaṇi*, p. 11 (tr. Rh. D., p. 13); *Vibhaṅga*, p. 123; *Nettipakaraṇa*, P. 7, 15, 19. The opposite vice, laziness (*kausīdya*, Pāli: *kosajja*), is actively combated: cf. *Samyutta*, V, p. 277-280; *Aṅguttara*, IV, p. 195; V, p.146 seq; *Milinda*, p. 351; *Visuddhimagga*, p. 132.

The Greater Vehicle distinguishes three types of exertion: *saṃnāhvīrya*, exertion to arm oneself; *prayogavīrya*, exertion to endeavor; *alīnam akṣobhyam asaṃtuṣṭivīrya*, exertion without timidity, withdrawal or satiation; or else, *saṃnahavīrya*, exertions in producing the great vow; *kuśaladharmasaṃgrāhakavīrya*, exertion to acquire spiritual benefits; *sattvārthakṛtāyai vīrya*, exertion for the service of beings: cf. *Dharmasaṃgraha*, ch. CVIII; *Sūtrālamkāra*, ed. Lévi, p. 108, 114; *Bodh. bhūmi*, p. 200-201; *Śikṣāsamuccaya*, p. 51; *Bodhicaryāvatāra* and *Pañjikā*, chap. VII (tr. Lav., p. 70-83); *Samgraha*, p. 191-192; *Siddhi*, p. 622.

(*marāṇa*), take the vows at once and proclaim: “Starting from today onward, I will not kill (*prāṇātipāta*, etc.”

Is exertion needed to observe this morality?

[172b] 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 (*satpuruṣadharmā*) 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 (*dhyāna*), the rapture that is the gateway to true wisdom, Now, in order to practice rapture, diligence (*ūrijā*), exertion (*vīrya*) and one-pointedness (*ekacitta*) are necessary.

2) Furthermore, by means of generosity, morality and patience, great merit (*mahāpunya*), great peace (*yogaśema*) and great joy (*prīti*) 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 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 (*dvāra*) for arriving at buddhahood, namely, merit (*puṇya*) and wisdom (*prajñā*). The practice of generosity, morality and patience is the *puṇyadvāra*; the understanding of the true nature of dharmas, or the great virtue of wisdom, is the *prajñādvāra*. The bodhisattva who enters by the *puṇyadvāra* and avoids all the sins (*āpatti*) realizes all his aspirations (*praṇidhāna*). If he does not realize his aspirations because his faults (*āpatti*) and defilements (*mala*) counteract them, he enters into the *prajñādvāra*; then he has no distaste (*nirveda*) for saṃsāra or attraction (*rati*) for nirvāṇa, for both are but one thing. Now he wants to produce the great virtue of wisdom which depends on rapture (*dhyāna*); *dhyāna* [in turn] requires great exertion of effort (*mahāvīryabala*). Why? Because, if the mind is distracted (*vikṣipta*), it cannot see the true nature of dharmas. Thus, a lamp burning in the full wind cannot light up anything; but if the lamp is placed in a closed room, it will give off plenty of light. Rapture (*dhyāna*) and wisdom (*prajñā*) cannot be carried on by meritorious actions (*puṇya*), and cannot be obtained by means of gross considerations (*sthūladarśana*). In order to attain them, bodily and mental effort (*kāyikacaitasikābhoga*) and unrelaxing eagerness (*asraṃsama*) are needed. Thus the Buddha said: ”May my blood, flesh, fat and marrow dry up, may I be reduced to skin, bone and tendons, but never will I abandon exertion.”³⁶⁶ This is how one acquires rapture and wisdom; when one has these two, one possesses

³⁶⁶ A stock phrase found in several sūtras: Majjhima, I, p. 481; Aṅguttara, I, p. 50; Tsa a han, T 99, no. 348, k. 14, p. 98a21: *Kāmaṃ taco ca nahāru ca aṭṭhī avasissatu, sarīre upasussatumāṃsalohitaṃ, yan taṃ purisatthāmena purisaviriyrna purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā viriyassa santhānaṃ bhavissatīti*: “May my skin, nerves and bones alone remain (later variant: *avasussatu*: 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.”

all. 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.

Question. – Some say that only by practicing generosity, morality and patience can one acquire great merit (*mahāpunya*), and that one’s aspirations (*prañidhāna*) are realized by the power of these merits; as for rapture and wisdom, they will come by themselves (*svataḥ*) [without the help of exertion]. Then what use is the virtue of exertion?

Answer. – Buddhahood is profound (*gambhīra*) and difficult (*durlabha*) to [172c] 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 (*apramāṇabuddhadharma*). If one does not practice exertion, one does not produce rapture; if rapture is not produced, it is not possible to be reborn in the Brahmādevārāja heaven and, *a fortiori*, to aspire to Buddhahood.

Thus,³⁶⁷ the vaiśya *Min ta* (Meṇḍaka) who wanted to get innumerable precious substances (*ratnadravya*) obtained everything at will.³⁶⁸ King *Ting cheng* (Mūrdhaja) reigned over the four continents (*cāturdvīpaka*); the heavens rained down [on him] the seven jewels (*saptaratna*) and the things he needed; Śakra devānām indra shared his seat with him and made him sit [beside him]; nevertheless, despite all his wealth, he was unable to obtain the Path.³⁶⁹ The bhikṣu *Lo p’in tchou* (Losaka-tiśya), although he was an

A similar sermon was given by Śākyamuni immediately before the enlightenment, as soon as he took his seat of Bodhi. See above, *Traité*, I, p. 228F, n. 1.

³⁶⁷ 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 Meṇḍaka and king Mūrdhaja. On the other hand, one could have the fruits of the path and even arhathood while being seen to refuse the most legitimate desires: his was the case for Losaka-tiśya.

³⁶⁸ Meṇḍaka was a rich householder, native of the city of Bhadaṃkara (Pāli, Bhaddiyanagara) in Bengal. When the Buddha visited the city, Meṇḍaka gave him and the saṅgha shelter and, having heard his sermons, he obtained the fruit of *śrotaḥpanna*. The story of this conversion is told in detail in the Vinayas: Pāli Vinaya, I, p. 240-245 (tr. Rh. D.-Oldenberg, II, p. 121-129); Wou fen liu, T 1421, k. 22, p. 150b; Sseu fen liu, T 1428, k. 42, p. 872b; Che song liu, T 1435, k. 26, p. 191a seq.; Divyāvādāna, p. 123-130. As a result of the merits of their previous lives, Meṇḍaka, his wife Candapadumā, his son Dhanañjaya, his grand-daughter Sumandevī and his slave Puṇṇaka possessed great miraculous powers which are described in the previously cited sources and in yet other texts: Vinaya, I, p. 240: - “When he had bathed his head and swept out his granary, he was able to sit outside and refill the granary by making showers of grain fall from the sky.” - Dhammapadaṭṭha, III, p. 372: “One day this merchant wanted to prove the power of his merit; he had his twelve hundred and fifty granaries cleaned, bathed his head, sat at the door of each of the granaries and looked up into the sky; at once these granaries were filled with red rice of the type described above.” – Visuddhimagga, p. 383: “When the merchant had washed his head, he looked up into the sky and his twelve thousand five hundred granaries became full of red rice coming from above.” – Divyāvādāna, p. 123: “When he looked at his treasuries and his empty granaries, they became filled in the wink of an eye.”

³⁶⁹ Māndhātara, surnamed Mūrdhaja because he was born from a bump on his father’s head, reigned in the western kingdom and successively conquered those of the south, the east and the north. He possessed the seven jewels of a cakravartin king and, when he closed his left hand and touched it with his right hand, the sky rained down a shower

arhat, begged for his food for seven days without receiving anything and returned with empty bowl (*dhautapātreṇa*); then he burned his own body in the fire of rapture (*dhyānatejas*) and attained parinirvāṇa.³⁷⁰

of the seven kinds of jewels, which accumulated up to the height of his knees. He went to visit the world of the gods and reigned first over the heaven of the CaturmahārāĀikas. From there, he went to the heaven of the Trāyastriṃśa gods: Śakra took him by the hand and made him sit beside him. Māndhatar then sought to take over Śakra's throne, but he was sent back at once to earth where he died of sickness.

Māndhatar is often mentioned in Indian texts, Buddhist as well as brahmanical. The major sources are:

Pāli: Jātaka (no. 258), II, p. 311-34; Sumaṅgala, II, p. 481-482; Papañca, I, I, p. 225-226; Dhammapadaṭṭha, III, p. 240.

Sanskrit: Buddhacarita, I, 10; X, 31; XI, 13; Mahāvastu, I, p. 348; Divyāvadāna, p. 210-226; Avadānakalpalatā (no. 4), I, p. 122-153; Mahābhārata and Rāmāyaṇa, references in Hopkins, *Epic Mythology*, p. 139.

Tibetan: Dulwa, in Schiefner-Ralston, *Tibetan Tales*, p. 1-20.

Chinese: Tchong a han, T 26 (no. 60), k. 11, p. 494b-496a; Ting cheng wang kou king, T 39, p. 822b-824a; Wen t'o kie wang king, T 40, p. 824a-825a; Lieou tou tsi king, T 152 (no. 40), k. 4, p. 21c-22b (tr. Chavannes, *Contes*, I, p. 137-142); Ting cheng wang yin yuan 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 Thor*, p. 369-377); Tch'ou yao king, T 212, k. 4, P. 631c seq.; Ken pen chouo... yao tche, T 1448, k. 11, p. 51c; k. 12, p. 56b; Ken chouo... p'o sen che, T 1450, k. 1, p. 100c; Tsang so che louen, T 1645, k. 1, p. 231a; Tch'eng che louen, T 1646, k. 5, p. 277c.

Iconography: Sivaramamurti, *Amarāvati*, p. 222-224, pl. 33 (1); Longhurst, *Nāgārjunakoṇḍa*, p. 47-48, pl. 43; Foucher, *Buddh. Art*, p. 225-230 (south-west corner of Borobudur).

³⁷⁰ The Mppś will return to this individual later (k. 30, p. 278c): The bhikṣu *Lo p'in tcheou* (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 Maudgalyāyana: "You have great miraculous power; watch over his food so that he can get it." Maudgalyāyana 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 food for him; 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 (*saṃskṛtadharma*) are suffering", and preached the four truths to him. Immediately the bhikṣu's impurities were destroyed (*kṣīṇāsrava*) and his mind was liberated (*svivimuktacitta*): he obtained arhathood.

The story of Losaka is unknown to other sources, but, with some modifications, it has passed into the Pāli Jātaka, 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 Śrāvastī 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 (*pattapūra catumadhura*) and brought it himself to Losaka. He asked Losaka to eat this food at once, saying: "Venerable Tissa, I will stay by you and hold this bowl in my hand; you must sit down and eat,

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 (*anuśaṃsa*) 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 (*vīryastutigāthā*) 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.

It is not due to a deity (*deva*) or to luck (*ahetuka*)

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.³⁷¹

The wise and decisive man

Can manage to escape from it.

This is why the Buddha taught

Right exertion to Ānanda.

Thus, avoiding laziness (*kausīdya*)

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.

³⁷¹ Cf. Saṃyutta, I, p. 133:

*Sabbo ādipito loko, sabbo loko pahhūpito,
sabbo pajjalito loko, sabbo loko pakampito.*

The same stanza in hybrid Sanskrit, occurs in Mahāvastu, I, p. 33:

*Sarvaṃ ādīnaṃ lokaṃ, sarvaṃ lokaṃ ādīpitaṃ,
sarvaṃ prajvalitaṃ lokaṃ, sarvalokaṃ prakampitaṃ.*

For the idea of the world on fire, see also Pāli Vinaya, I, p. 34; Buddhavaṃsa, II, 12, p. 7.

Moreover, exertion is the root (*mūla*) of all the good dharmas (*kuśaladharmā*); it can give rise to all the good dharmas, including supreme perfect enlightenment (*anuttarasamyaksambodhi*), 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 (*bīja*), 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 beings undergo all the sufferings, including those of the Avīci hell (*nīraya*). 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 teou* (Croton tiglium) because without this *Pa teou*, one does not have the strength to swallow the medicine, so the foundations of mindfulness (*smṛtyupasthāna*), the bases of miraculous powers (*ṛddhipāda*), the faculties (*indriya*), the powers (*bala*), the factors of enlightenment (*bodhyaṅga*) and the Path (*mārga*) depend necessarily on exertion³⁷² and, if the latter is absent, all matters are unworkable. Morality (*śīla*) occurs only in the eightfold Path (*aṣṭāṅgamārga*) and not elsewhere; faith (*prasāda*, *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 (*avidyānuśaya*) that occurs in all the latent defilements (*anuśaya*), but which separately forms independent ignorance (*āveṇikī avidyā*).³⁷³

III. PROGRESS IN EXERTION.

Question. – The bodhisattva wishes to acquire all the attributes of the Buddha, save all beings, destroy the afflictions (*kleśa*); 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.

³⁷² *Vīrya* appears in the various categories of *bodhipāṅśikadharmā*: it is an essential element in the four *smṛtyupasthānas* and the four *samyakprahānas* (Kośa, VI, p. 283); it is the third *ṛddhipāda* (Mahāvīryū, no. 969); *indriya* no. 2 or *vīryendriya* (ibid., no. 978); *bala* no. 3 or *vīryabala* (ibid., no. 984); *bodhyaṅga* no. 3 or *vīryasambodhyaṅga* (ibid., no. 991); *mārgaṅga* no. 6 under the name of *samyagvyāyāma* (ibid., no. 1002). – The list of the 37 *bodhipāṅśikas* is found in Dīgha, II, p. 120; Cullaniddeśa, p. 263; Vinaya, III, p. 93; Paṭisambhidā, II, p. 166; Divya, p. 208; detailed study in Kośa, VI, p. 281.

³⁷³ *Āveṇikī avidyā* is the independent ignorance that does not accompany the other *anuśayas*, *rāga*, etc.: cf. Kośa, III, p. 84; V, p. 31; Saṃgraha, p. 17, 21; Siddhi, p. 276-277.

Answer. – From the time of his first resolution (*prathamacittotpāda*), the bodhisattva has made the vow (*praṇidhāna*) 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 (*kausīdya*) and is joyfully attached to exertion. Laziness is a black cloud that hides clear wisdom; it engulfs the qualities (*guṇa*) and cultivates evil (*akuśala*). The lazy person at first feels a little joy, but later suffers greatly. Laziness is like poisoned food (*viṣāhāra*) 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:

[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 (*tamas*),

He has no importance (*anubhāva*) 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 (*kausīdya*).

Although he hears speak of progress (*vardhana*)

He does not succeed in rousing himself.

All these faults

Come from laziness.

He does not put any order into his actions

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 (*trivarga*) of the lay life:

Sense pleasures (*kāma*), wealth (*artha*)

And virtue (*guṇa*) disappear at the same time.

If he has gone forth (*pravrajita*) as a monk.

He does not realize the twofold advantage of the religious life:

Rebirth among the gods and nirvāṇa.

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 bhikṣus *Ma* (Aśvaka) and *Tsing* (Punarvasuka)³⁷⁵,

³⁷⁴ I.e., for the lay person as well as for the monastic.

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 (*buddhamārga*) and nirvāṇa all result from exertion.

Moreover, knowing that all dharmas are empty (*śūnya*) and nonexistent (*asat*), the bodhisattva refrains from attaining (*sakṣātkṛi*) nirvāṇa but collects all the good dharmas (*kuśaladharmā*) for compassion (*karuṇā*) 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 Māra's army (*mārasenā*) and thus reach buddhahood. Once having become Buddha, he knows that all the dharmas are of a single characteristic (*ekalakṣaṇa*), free of marks (*animitta*) and truly empty (*śūnya*); he teaches these dharmas to beings by all kinds of speech (*nānāvidhanāmasaṃketa*) and all kinds of skilful means (*nānāvidhopāya*); he saves [173c] beings from the sufferings of birth (*jāti*), old age (*jarā*), sickness (*vyādhī*) and death (*maraṇa*). When he is on the point of entering nirvāṇa, he entrusts the "body of the dharma" (*dharmakāya*) to the bodhisattva-mahāsattva *Mi lō* (Maitreya), to *Kia chō* (Kāśyapa), to *A nan*

³⁷⁵ The character *tsing* (7 and 2), signifying a well, serves also to designate the constellation of Punarvasu; cf. Rosenberg, *Vocabulary*, p. 18c; Mahāvīyutpatti, no. 3101; *Traité*, I, p. 476F. *Ma Tsing* here signifies two bhikṣus, known in Sanskrit, by the name of *Aśvapunarvasukau* (Pāli, *Assajipunabbasukā*). They had five hundred disciples and were part of the much-disparaged group of Śaḍvargiyas (Samanatapāsādikā, p. 579, 614; Papañca, III, p. 186). They lived at Kiṭṭāgiri, a village situated on the road from Benares to Śrāvastī. They indulged in various condemnable practices: they grew flowers, made bouquets and garlands of them and sent them to women and girls in the neighborhood to enter into relationships with them; they violated the precept forbidding meals at improper times; they used perfumes, were present at and participated in spectacles. – See:

1) The *Kiṭṭāgirisutta*: Majjhima, I, p. 473-481 (tr. Chalmers, I, p. 334-339); Tchong a han, T 26 (no. 195), k. 51, p. 749c-752c.

2) The 13th *Saṅghādesesa*: Pāli Vinaya, III, p. 178-185, tr. Horner, I, p. 314-327); Wou fen liu, T 1421, k. 3, p. 21c; Mo ho seng k'i liu, T 1425, k. 7, p. 287b; Sseu fen liu, T 1428, k. 5, p. 596c; Che song liu, T 1435, k. 4, p. 26b; k. 40, p. 290a; Ken pen chouo... p'i nai ye, T 1442, k. 15, p. 705a; Chan kien liu, T 1462, k. 14, p. 770a; Pi nai ye, T 1464, k. 5, p. 873c.

3) The *Kammakhaṇḍa*: Pāli Vinaya, II, p. 9-15 (Tr. Rh. D.-Oldenberg, II, p. 347-354; Gilgit Manuscript, III, 3 (*Pāṇḍulohitakavastu*), p. 15-19; Mo ho seng k'i liu, T 1426, k. 16, p. 356b; Ken pen chouo... yao che, T 1448, k. 9, p. 41a; P'i ni mou king, T 1453, k. 4, p. 822c; Pi ani ye, T 1464, k. 2, p. 857c-858a; Fa tche louen, T 1544, k. 1, p. 919a; Tchong a han, T 26, k. 8, p. 472a; Ta pao tsi king, T 310, k. 2, p. 11b; Dhammapadaṭṭha, II, p. 108-110 (tr. Burlingame. *Legends*, II, p. 165).

(Ānanda). etc.,³⁷⁶ then he enters into the diamond concentration (*vajropamasamādhī*) and breaks the bones of his body into pieces the size of mustard seed (*sarṣapa*). Thus, he never abandons the power of exertion in order to save beings.

³⁷⁶ By “body of the Dharma”, here we should understand the body of the scriptures. The Mppś seems to accept a twofold compilation of the Buddhist scriptures immediately after the Buddha’s death: the Hīnayāna texts were recited by the śrāvakas at the council of Rājagṛha presided over by Mahākāśyapa (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 especially was an historic individual? This is the opinion of certain historians such as H. Ui, *Maitreya as an Historical Personage*, Mélanges Lanman, 1928, p. 95-102; ZII, 1928, p. 215; G. Tucci, *Some aspects of the doctrines of Maitreya[nātha] and Āsaṅga*, 1930. Actually, the compiling of the Mahāyānasūtras seems to be pure fiction invented entirely with a sectarian goal by adepts of the Mahāyāna.

When the Mahāyānasūtras began to spread in the Buddhist communities at the beginning of our era, some śrāvakas rejected them as apocryphal. 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 dharmatā, 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 *dharmanairātmya* is already taught in the Saṃyuttanikāya, II, p. 17, III, p. 142 (Madh. avatāra, p. 22); the doctrine of the multiple teaching of the master, in conformity with current ideas (*lokānuvartana*) is already proposed by the Pūrvaśaila Hīnayānists (Madh. avatāra, p. 134); the Pūrvaśilas had the Prajñāpāramitāsūtra written in Prakrit, and the Mahāvastu, of Hīnayāna origin, already taught the stages in the career of the bodhisattva and the practice of the pāramitās (Grub mthaḥ of Mañjuḥṣa in Wassilieff, *Buddhismus*, p. 264): the theory of the Ālayavijñāna, the central piece of the Idealist school, was already proposed in the Ekottarāgama, the āgamas of the Mahāśāṃghika and the Mahīśāsaka, and in the sūtras of the Ceylon school of the Tāmaparṇīya (Saṃgraha, p. 26-28; Karmasiddhiprakaraṇa, p. 106; Siddhi, p. 178-182). 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 (Karmasiddhiprakaraṇa, p. 108).

As these subjective arguments seemed too weak, the Mahāyānists had recourse to historical fictions in order to establish their scriptures.

a. The Māhayāna sūtras, they said, are as old as those of the Hīnayāna for the two vehicles co-exist: *samaprvṛttheḥ* (Sūtrālaṃkāra, I, 7, ed. Lévi, p. 3; Siddhi, p. 177). Immediately after his enlightenment, the Buddha preached the Greater Vehicle to the deities of the Trāyastriṃśa heaven and to the bodhisattvas (Foucher, *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 Prajñāpāramitāsūtra, he spoke implicitly of the non-reality of the elements of existence (*lakṣaṇaniḥsvabhāvatā*); finally, in other sūtras such as the Saṃdhinirmocana, he clearly and explicitly taught the non-reality of the elements from the absolute point of view (*paramārthanīḥsvabhāvatā*): cf. Saṃdhinirmocana, VII, § 30, p. 206; Obermiller, *Doctrine of P.P.*, p. 93, seq.

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 Vimalasvabhāva, south

of Rajgir; the compiling of the scriptures is attributed sometimes to the bodhisattva Vajrapāṇi, sometimes to Maitreya, assisted by Ānanda.

Mppś, k. 100, p. 756b: “Some say that Mahākāśyapa, at the head of the bhikṣus, compiled the Tripiṭaka on Mount Gṛdhrakūṭa and that after the Buddha’s death, the great bodhisattvas Mañjuśrī 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 śrāvakas [of weak faculties].”

Tarkajvāla, Mdo XIX, 180a2-4: “The scriptures of the Mahāyāna are the words of the Buddha. The main compilers were Samanatabhādra, Mañjuśrī, Guhyakādhipati [or Vajrapāṇi], Maitreya and others. The śrāvakas were not the principal compilers of our (Mahāyānist) canon since the latter is not accessible to them.”

The same fiction has been repeated by the Tibetan historians Bu ston, II, p. 101, and Tāranātha, p. 62: Traditions says that, on the mountain called Vimalasvabhāva, south of Rājagṛha, in an assembly of a million bodhisattvas, Mañjuśrī repeated the Abhidharma; Maitreya, the Vinaya; and Vajrapāṇi the sūtras” (Bu ston). – “At the time [of Kaṇiṣka], in different areas there appeared an innumerable crowd of holy individuals who taught the Mahāyāna; they had all heard the teaching from Āryāvālokiteśvara, Guhyādhipati, Mañjuśrī, Maitreya, etc.” (Tāranātha).

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, just like the śrāvakas, they called upon these sūtras in order to attribute to a given bodhisattva the compilation of their scriptures and the chairmanship of the alleged council. In this regard, a passage of Haribhadra in his Āloka, ed. Wogihara, p. 5, is especially instructive. Here is the text and the translation:

Tathāgataguhyānirdeśādihikāreṇa sarvathā bhādrakalpikasarvatathāgānām rūpakāyasaddharmakāyarakṣāyām kṛtādihikāratvād, Vajrapānyabhiṣekādaḥ pratyarpitāsāsanatvāc, cānyeṣāṃ viśeṣavacanābhāvād, Aḍakavatīnivāsī daśabhūmiśvaro Mahāvajradharaḥ sarvalokānugrahāya Prajñāpāramitāsūtrasaṃgṛhīṃ pratyadhīṣṭavanatam āryaMāitreyādīmahābodhisatvagaṇam “evam” ityādy āheti Pūrvācāryāḥ. Anye tv atraiva parīndanāparivarte “yatheyam Jambudvīpe Prajñāpāramitā pracariṣyati” tyādinā pratyarpitaprajñāpāra, itatvād āryānandaḥ saṃgṛhīkāra itī manyante: “In a chapter of the Tathāgataguhyānirdeśa (T 312), responsibility is given [to Vajrapāṇi] to protect in every way the doctrinal Body [revealed by] the material body of all the Tathāgatas of the Blessed Era; at the beginning of the Vajrapānyabhiṣeka, the preaching [of this doctrine] was entrusted to him; finally, among the others adequate eloquence was absent; this is why the Elder masters say that it is [Vajrapāṇi], the great thunderbolt-bearer living in Aḍakavatī and master of the ten levels, recited, for the benefit of the entire world, beginning with the word *evam* [mayā śrutam], the Prajñāpāramitāsūtras to the group of great bodhisattvas, Maitreya, etc., who 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 Jambudvīpa.”

We may add, in order not to be incomplete, that according to a Japanese tradition of no historical value, Mañjuśrī and Maitreya released the Mahāyāna 116 years after the parinirvāṇa, and about 200 years after the parinirvāṇa, the edition of the Avataṃsaka had completed this revelation. All these events would have been prior to Nāgārjuna (cf. R. Fujishima, *Le Bouddhisme japonais* 1888, p. 54).

c. When the great Mahāyāna scholars brought out their treatises, they resorted to various subterfuges to give more weight to their teachings. Nāgārjuna passed as, or was considered to be, a reincarnation of Ānanda (Laṅkāvatāra, ed. Nanjio, p. 286, and his Chinese translations T 671, k. 9, p. 569a; T 672, k. 6, p. 627c; Mahāmeghasūtra, T 387, k. 5, p. 1099-1100, studied by P. Demiéville in BEFEO, XXIV, 1924, p. 227-228, and

[*Sekhasutta*].³⁷⁷ - 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*).³⁷⁸ 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.

reproduced with variants in Madh. avatāra, p. 76, and Bu ston, II, p. 120); he received the Prajñās or the Avataṃsaka from the Nāgas whom he visited in their subterranean palace (Harṣacarita, p. 250; Long chouo p’ou sa tchouan, T 2047, p. 184c, tr. M. Walleser, *The Life of Nāgārjuna*, Asia Major, Introd. Vol., p. 336-447).

According to Tāranātha, p. 58, the bodhisattva Mañjuśrī took the form of a bhikṣu and went to the palace of the king Candragupta in the land of Oudiviśa; there he left a book thought to be the Aṣṭasāhasrikā or the Tattvasaṃgraha.

More widespread is the opinion according to which the great Mahāyāna teachers wrote under the inspiration of bodhisattvas. Asaṅga used the supernatural powers of the Lesser Vehicle to go to Tuṣita heaven where the bodhisattva Maitreya was dwelling; he questioned him and received from him the teaching on emptiness according to the Greater Vehicle (Paramātha, *Vie de Vasubandhu*, T 2049, p. 188c); Asaṅga taught in a monastery in the neighborhood of Ayodhyā during the night, he went to the palace of the Tuṣita gods and received from Maitreya the holy texts, notably the Yogacaryābhūmi, the Mahāyanasūtrālaṃkāra and the Madhyāntavibhaṅga (Hiuan tsang, *Si yu ki*, T 2087, k. 5, p. 896b; tr. Beal, I, p. 226; Watters, I, p. 355-356). The Tibetans, who have kept and developed this tradition (cf. Bu ston, II, p. 137-139; Taranātha, p. 110-112) consider Maitreya to be the real author of the works composed by Asaṅga (Bu ston, I, p. 53).

But the bodhisattvas who inspire the Mahāyāna scholars are nowhere presented as being historical individuals who actually existed. They do not leave the bhūmis where they dwell and are content to send, on some occasions, emanated bodies to teach their disciples. Here too, Haribhadra puts things very precisely in his Āloka, ed. Wogihāra, p. 75: “This is the interpretation given by masters, Asaṅga, etc.; it is authoritative. According to tradition, although he knew the meaning of all of scripture and had obtained experience of it, Asaṅga was unable to understand the meaning of the Prajñāpāramitā due to the large number of repetitions and, there where there are no repetitions, because he did not see how to separate the various members [of the compounds]. He was very sad about it. Then the bhagavat Maitreya commented on the Prajñāpāramitā for him and gave him the treatise called Abhisamayālaṃkāra. Having understood this treatise, ārya Asaṅga, master Vasubandhu, etc., made a commentary on it. But enough tedious passages!”

³⁷⁷ A slightly different version from the *Sekhasutta* of the Pāli tradition of Majjhima, I, p. 353-359. See above, *Traité*, I, p. 244F, n. 1.

³⁷⁸ Vīrya is often combined with other good qualities: *chanda*, *virīya*, *citta*, *vīmaṃsā* (Dīgha, III, p. 77); *kusalānaṃ*, *dhammānaṃ*, *uppādāya chandaṃ janati vmayamati viriyam ārabhati*, etc. (Dīgha, III, p. 221; Aṅguttara, II, p. 15; IV, p. 462).

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 dharmas 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 (*tailapātra*) is able to pass through a large crowd [without spilling any oil], his attentiveness and his carefulness are worthy of praise and profit (*ślokalābha*). 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 (*upāya*), by always practicing non-slackening, it is able to destroy the mountain of afflictions (*kleśa*) and fetters (*samyojana*).

Moreover, the bodhisattva has the following three thoughts (*manasikāra*): If I myself do not act, I will not obtain the reward (*vipākaphala*); that which I myself will not have done will not come to me from others; that which I will have done myself will never be lost. Thanks to these reflections, he will inevitably be energetic; to attain Buddhahood, he will be diligent, active and conscientious.

[*The lazy bhikṣu admonished by a demon*].³⁷⁹ – A young forest monk (*āraṇyaka*), 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

³⁷⁹ Cf. the avadāna of a disciple of Upagupta, in A yu wang tchouan, T 2042, k. 6, p. 122c (tr. Przyluski, *Aśoka*, p. 384); A yu wang king, T 2043, k. 10, p. 166a: This disciple loved to sleep and was unable to obtain the path: Upagupta made him go to the *araṇya* and sit in *dhyāna*; the disciple fell asleep at once; Upagupta made a seven-headed piśaca appear in the air upside down. The disciple did not dare to sleep out of fear of the piśaca; he reflected on the nature of the Dharma, understood completely and became an arhat.

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.

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Moreover, by means of exertion, while sacrificing his life, the bodhisattva earns a reward (*vipākaphala*); in the four postures (*īryāpatha*) – sitting (*niṣadana*), lying down (*śayyā*), 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 (*rṣi*), taught this stanza to his disciples:

By means of decisiveness (*niścaya*) 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 (*duṣkaracaryā*) 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 (*kṣānti*), exertion (*vīrya*), wisdom (*prajñā*) and the power of skilful means (*upāyabala*), it is suffering to undergo [torments]; how much more painful for those stupid people (*mūḍha*) 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 (*vīryalakṣaṇa*)?

[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 (*kāyikacaitasikāśramsanatā*).

[*Pañcāvudhajātaka*].³⁸⁰ – 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

³⁸⁰ In its version of the *Pañcāvudhajātaka*, the Mppś follows closely the version of Tsa pao tsang 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 *Kia che* (Kāśi) and the kingdom of *Pi t’i hi* (Videha) where there lived a wicked demon called *Cha tch’a lou* (85 and 4; 30 and 2; 108 and 11 = Śleṣaloma, and not Ṣaḍaru as Chavannes suggests), who blocked the road so that nobody could pass. There was a merchant named *Che tseu* (Siṃha) who, leading five hundred merchants, wanted to go on this road.” Then follows the story of the struggle between the demon and Siṃha: Siṃha 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, Siṃha replied with the *gāthās*: “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 *Siṃha* was the Buddha, and *Cha tch’a lou* was the demon of that desert region.

A more developed version, but without indication of place or of individuals, occurs in the Kieou tsa p’i 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 Mppś has passed into the King kiu yi siang, T 2121, k. 43, p. 225b, word for word.

Finally, the legend has been incorporated into the Pāli jātaka, *Pañcāvudhajātaka* (no. 55), I, p. 272-275, of which here is a brief summary: The bodhisattva was the son of king Brahmadata; he was called Pañcavudha ‘Five-weapons’ because on the day of his birth, eight brāhmanas had predicted that he would owe his fame to his feats of arms. He studied at Takṣaśilā, 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 Takṣaśilā and Benares, in the middle of the jungle, he met the yakṣa Silesaloma ‘Sticky Hairs’. He fought with him and in succession launched his arrows (*sara*), his sword (*khagga*), his lance (*kaṇaya*) and his club (*muggara*); but all his weapons remained stuck in the yakṣa’s hair (*lomesu alliyimsu*). Pañcavudha then engaged him body to body; stuck 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 Pañcāvudha here, is called Siṃha, ‘Lion’, in the Tsa pao tsang king. Actually, Siṃha is the surname given to the bodhisattva by the yakṣa who, in congratulating him, compared him to a man-lion: *Māṇava, purisasīho tvam!*

him, saying: “Stop! Do not move; I do not allow you to go on.” The chief of the merchants struck him with his right fist, but his fist remained glued to the demon and could not be detached; then he 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 butted 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 (*kuśaladharmā*). During the first, second and fourth quarters of the night, he recites the sūtras, practices meditation and seeks the true nature of dharmas. Not obstructed by fetters (*saṃyojana*), 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 (*cittānusārin*) and arises with it (*cittasahaja*). Sometimes it includes investigation and analysis (*savitarkasavicāra*); sometimes it does not involve investigation, but only analysis (*avitarka savicāramātra*); sometimes it involves neither investigation nor analysis (*avitarkāvicāra*). As is said fully in the Abhidharma, diligent and relentless cultivation of all the good dharmas is called exertion. Among the five faculties (*indriya*), it is called the faculty of exertion (*vīryendriya*); the progression of the faculties (*indriyavardhana*) is called power of exertion (*vīryabala*); inasmuch as it opens the mind, it is called enlightenment of exertion (*vīryasambodhi*); inasmuch as it comes to buddhahood and nirvāṇa, it is called right effort (*samyagyāyama*); inasmuch as it diligently fixes the mind on the four foundations of mindfulness (*smṛtyupasthāna*), it is called the factor of exertion (*vīryāṅga*); among the four infallible knowledges (*pratisaṃvid*), it is the gateway of energy (*vīryadvāra*); among the four bases of miraculous power (*ṛddhipāda*), exertion is zeal (*chanda*); among the six virtues, it is the virtue of exertion (*vīryapāramitā*).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 (*prathamacittotpāda*), 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 it is only the exertion of the bodhisattva that is called virtue?

Answer. – Virtue (*pāramitā*) indicates arrival at the other shore (*pāram ita*). Now people of the world (*loka*), śrāvakas and pratyekabuddhas cannot practice the virtues completely. Therefore there is no virtue of exertion in them.

Moreover, these people do not have great loving-kindness (*mahāmetrī*) or great compassion (*mahākaruṇā*); they abandon beings and do not seek the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*), the eighteen special attributes (*āveṇikadharmā*), omniscience (*sarvajñāna*), the infallible knowledges (*pratisamvid*), the liberations (*vimokṣa*), the immense body (*apramāṇakāya*), the immense rays (*apramāṇarāśmi*), the immense sounds (*apramāṇasvara*), the immense morality, concentrations and wisdom (*apramāṇasīlasamādhiprajñā*). This is why 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 *Hao che* (Mahātyāgavat)³⁸² seeking the philosopher's stone (*cintamani*), filtered the water of the ocean using his nerves and his bones, and did not stop working before having found this philosopher's stone; he gave it to beings to ease their sufferings. The bodhisattva thus accomplishes difficult things; this is his virtue of exertion.

Moreover, when the bodhisattva who considers exertion as fundamental (*pradhāna*) also practices the other five virtues, his is truly practicing the virtue of exertion of the bodhisattva. Just as a whole collection of medicines (*sarvabhaiṣajyasāmagrī*) is needed to cure a serious illness, so exertion alone [is not enough] for the bodhisattva. If he uses his exertion alone without practicing the other five virtues, he would not be exercising “the virtue of exertion” [which characterizes] the bodhisattva.

Moreover, by practicing exertion, the bodhisattva does not lean on material benefits (*āmiṣārtha*), wealth, nobility or power (*sthāma*); he does not pursue his own personal interest, or rebirth among the gods, cakravartin kings, as Brahmā or as Śakradevendra; he does not seek nirvāṇa 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 *Hao che* or *Ta che* (Mahātyāgavat), see references above, *Traité*, I, p. 265F, n. 1.

Finally, in the energy that characterizes the bodhisattva, knowledge of the true nature of things (*satyalakṣaṇajñāna*) 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

[175a] non-fabricated (*anabhisamskṛta*). 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 (*maulapraṇidhāna*) and his great compassion (*mahākaruṇā*), 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-manufactured (*anabhisamskṛta*), like nirvāṇa (*nirvāṇasama*), without one-ness (*aneka*) or duality (*advaya*). 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].³⁸³

Moreover, the bodhisattva sees that the beings of the threefold world (*traiḍhātuka*) and the five destinies (*pañcagati*) are, each of them, deprived of happiness.

God realm. – The gods of the formless realm (*ārūpyadhātu*), 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 (*rūpadhātu*), having fallen from the pure abodes (*śuddhāvāsa*), will again conceive sensual desire and will abide in the impure spheres. Finally, the six classes of gods of the desire realm (*kāmadhātu*), attached to the five desirable objects, will fall into the hells (*niraya*) and be subjected to all the sufferings.

Human realm. – In the human destiny (*manuṣyagati*), 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 (*tiryak*) 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 trussed them up, whipped them or been guilty of crimes of this kind, assume the animal form of an elephant (*haja*), a horse (*aśva*), a cow (*go*), a sheep (*eḍaka*) or a deer (*mṛga*). – If sensual desires (*kāmarāga*), passion and

³⁸³ This picture of Buddhist transmigration presents several points of contact with the *Ṣaḍgatikārikā* of Dhārmika Subhūti, edited, translated and compared with the Pāli, Tibetan and Chinese versions by P. Mus, *La Lumière sur les Six Voies*, 1936. Compare also Karmavibhaṅga, chap. XV-XXII, ed. Lévi, p. 44-47.

ignorance (*avidyā*) were predominant in them, they are reborn as goose (*haṃsa*), a duck (*kāraṇḍava*), a peacock (*barhin*, *matūra*), a cakra bird (*cakravāka*), a pigeon (*kapota*), a cock (*kukkuta*), a parrot (*śuka*) 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 (*dveṣa*, *pratigha*) is predominant, they take the form of a poisonous snake (*āsiviṣa*), a scorpion (*vṛścika*), a spider (*lūtā*), a bee (*madhukara*), a myriapod (*śatapadī*) or a poisonous insect. – If delusion (*moha*) is abundant, they are reborn as a kind of worm (*kīta*), a butterfly, a dung-beetle, an ant (*pipilika*), an owl (*ulūka*), among the insects and stupid birds. – If pride (*abhimāna*) and anger abound, they take the form of a savage beast: lion (*siṃha*), tiger (*vyāghra*) or leopard (*dvīpin*). – As a result of stupid conceit (*mithyāmāna*), they are reborn as an ass (*gardabha*), a pig (*sūkara*) or a camel (*uṣtra*). – As a result of greed (*mātsarya*), envy (*īrṣyā*), impulsiveness and haste, they take the form of an ape (*markaṭa*), a long-tailed monkey (*vānara*) or a bear (*rikṣa*). – Guilty of evil desires (*mithyārāga*), hatred and jealousy (*īrṣyā*), they take the form of a cat (*mārjāra*), fox or field-tiger. – As a result of shamelessness (*anapatrāpya*), lack of self-respect (*āhrīkya*) and gluttony (*grddhiva*), they take the form of a bird such as a crow (*kāka*), a magpie, an owl or a vulture (*grdhra*). – If they have deceived honest people (*sajjanāvamāna*), they take the body of a rooster (*kukkuta*), a dog (*kukkura*), a jackal (*śhrigāla*), etc. – Very generous (*mahādātṛi*) but short-tempered (*krodhana*) and crafty (*kuṭilacitta*), they take the form of a nāga. – Very generous (*mahātyāgin*), if they have tormented beings by their arrogance (*cittonnati*) and their tyranny (*darpa*), they take the form of a golden-winged bird (*garuḍa*). – As a result of all these passions [175b] (*saṃyojana*) and all these actions (*karman*), they undergo the sufferings reserved for animals (*tiryak*), birds (*pakṣin*) or quadrupeds (*paśu*).

Courses through the five destinies. – The bodhisattva who possesses the divine eye (*divyacakṣus*) sees beings wander through the five destinies and whirl about in them. They die among the gods and are reborn among men; they die among men and are reborn among the gods; they die among the gods and are reborn in hell; they die in hell and are reborn among the gods; they die among the gods and are reborn among the pretas; they die among the pretas and are again reborn among the gods; they die among the gods and are reborn among the animals; they die among the animals and are reborn among the gods; they die among the gods and again are reborn among the gods. And it is the same for those in hells (*nāraka*), the pretas and the animals.

Courses through the three realms. – They die in kāmadhātu and are reborn in rūpadhātu; they die in rūpadhātu and are reborn in kāmadhātu; they die in kāmadhātu and are reborn in ārūpyadhātu; they die in ārūpyadhātu and are reborn in kāmadhātu; they die in kāmadhātu and are reborn in kāmadhātu. It is the same for rūpadhātu and ārūpyadhātu.

Courses through the hells. – They die in Saṃjīva hell and are reborn in Kālasūtra hell; they die in Kālasūtra hell and are reborn in Saṃjīva hell; they die in Saṃjīva hell and are again reborn in Saṃjīva hell. And it is the same for the other hells from Saṃghāta up to Avīchi.

They die in the hell of blazing coals (*kukūla*) and are reborn in the hell of excrement (*kuṇapa*); 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 (*madīptavana*) up to the Mahāpadma.

Courses through the five wombs. – In the course of their successive rebirths, they die among the aṇḍaja (beings born from eggs) and are reborn among the jarāyuja (beings born from the chorion); they die among the jarāyuja and are reborn among the aṇḍaja; they die among the aṇḍaja and are again reborn among the aṇḍaja. And it is the same for the jarāyuja, the Sṣmsvedaja (beings born from moisture) and the upapāduka (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 Aparagodānīya and Uttarakuru.

Courses through the classes of gods. – They die among the Cāturmahārājikas and are reborn among the Trāyastriṃśas; they die among the Trāyastriṃśas and are reborn among the Cāturmahārājikas; they die among the Cāturmahārājikas and are again reborn among the Cāturmahārājikas. And it is the same [for the other gods of kāmadhātu], from the Trāyastriṃśas to the Paranirmitavaśavartins.

They die among the Brahmakāyikas and are reborn among the Brahmapurohitas; they die among the Brahmapurohitas and are reborn among the Brahmakmayikas; they die among the Brahmakmayikas and are again reborn among the Brahmakāyikas. And it is the same for the Brahmapurohita, [Mahābrahman]; Parīttabha, Apramāṇābha, Ābhāsvara; Parīttasubha, Apramāṇasubha, Śubhakarṭana; Anabhraka, Punyaprasava, Bṛhatphala; [gods belonging] to the place of infinite space (*ākāśānantyāyatana*), to the place of infinite consciousness (*viññānānantyāyatana*), to the place of nothing at all (*ākimcanyāyatana*) and to the place of the neither with perception nor without perception (*naivasamjñānasamjñāyatana*) 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 (*mahākaruṇācitta*): “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 bodhisattva.

*Preta destiny.*³⁸⁴ – Then the bodhisattva considers the pretas. As a result of the hunger (*ksudh-*) and thirst (*pipāsā*) 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

³⁸⁴ For the torments of the pretas, see Saṃyutta, II, p. 255 (tr. Woodward, *Kindred Sayings*, II, p. 270). The Milinda, p. 294, distinguishes four kinds of pretas: 1) those who eat vomit (*vantāsikā*); 2) those who are hungry and thirsty (*khuppipāsino*); 3) those who are consumed by thirst (*nijjhāmatanḥikā*); 4) those who live on alms (*paradatt’ āpajīvino*).

with blows from iron rods or, if there are no guardians,³⁸⁵ 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*), spit (*niṣṭhivana*), vomit (*vānta*) or the left-over water from laundry; sometimes they go to latrines and stand on guard there waiting for impure (*aśuci*) 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 (*sūcicchidra*); 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 (*kālagiri*) around their neck; hitting their head on the ground, they ask for pity and take refuge near their guardians (*bandhanapālaka*). – There are pretas who, in their previous existences, spoke harmful words (*pāruṣyavāda*) and made coarse 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.*³⁸⁶ – The bodhisattva sees the eight great hells and the ten thousand types of torments [encountered there].

³⁸⁵ The existence of the demon guardians is the subject of debate; see Kośa, III, p.152-153.

³⁸⁶ Buddhist concepts of the hells vary over time:

A. The early and canonical sources of the Theravādins, such as the *Bālaṇḍita* and the *Devadūtasutta*, accept the following:

1) There are seven great hells, the names of which are not given except for the Avīci: Majjhima, III, p. 166-167; 182-183; Aṅguttara, I, p. 141.

2) The great hell (*mahāniraya*) has four gates each opening onto four secondary hells: Gūthaniraya, Kukkukāniraya, Sīmbalivana, Asipattavana: they are all surrounded by the river Khārodakā: Majjhima, III, p. 184-186.

[For the corresponding Chinese sources, some of which show an evolution in the ideas, see Tchong a han, T 26, no. 199, k. 53, p. 760a-761a; *ibid.*, no. 64, k. 12, p. 504c-505a; T'ie tch'eng ni li king, T 42, p. 827c-828b; Ni li king, T 86, p. 907-908b; Tseng yi a han, T 125, k. 24, p. 675b-676b].

3) Finally there are ten cold hells, the names of which are known and cited in the following order: Abbuda, Nirabbuda, Ababa, Aṭaṭa, Ahaha, Kumuda, Sogandhika, Uppala, Puṇḍarika, Paduma: cf. Saṃyutta, I, p. 152; Aṅguttara, V, p. 173; Suttanipāta, III, 10, p. 126. – This list of ten cold hells is repeated by the Cosmography annexed to the Chinese Dīrghāgama (T 1, k. 30, p. 125c) and related texts (T 23, k. 2, p. 286c; T 24, k. 4, p. 329a). This is not surprising; actually, the Chinese Dīrghāgama is a text of the Dharmagupta school (cf. Watanabe, in Hoernle, *Remains*, I, p. 18; Bagchi, *Canon bouddhique*, I, p. 202-203; Przyluski, *Concile*, p. 354; F. Weller, *Der Ueberlieferung des älteren buddhistischen Schrifttums*, Asia Major, V, 1928, p. 180). On the other hand, the Dharmagupta school descends in a direct line, by the intermediary of the Mahīśāsakas, from the old sthavira Buddhism, the Pāli scriptures of which are regarded as representing the authentic traditions (cf. Dīpavaṃsa, V, v. 45, 47; Mahāvaṃsa, V, v. 6, 8; Paramārtha, in P. Demiéville, *L'origine des Sectes*, MCB, I, 1931, p. 23, 59-62; Bhavaya in Walleser, *Sekten*, p. 81; Yi tsing, tr. Takakusu, p. 20). It is, therefore, quite natural that a text of the Dharmagupta school would have adopted the list proposed by the Theravādins.

B. An evolution in the ideas on hell is marked by the more recent sources, notably the Sanskrit sources derived from the Sarvāstivādin-Vaibhāṣika 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, Saṃjīva, Kālasūtra, Saṃghāta, Raurava, Mahāraurava, Tapana, Pratāpana and Avichī: cf. Divyāvadana, p. 67; Avadānaśataka, I, p. 4; Dharmasamuccaya, chap. 121; Mahāvvyutpatti, no. 4920-4927; Kośa, III, p. 149.- This list of the eight great hells was adopted by the Cosmography of the Dīrghāgama and related texts (T 1, k. 19, p. 121c5-8; T 23, k. 2, p. 283b16-19; T 24, k. 2, p. 320c3-5). – It has also passed into the Ceylonese sources, but with several variants in the order and nomenclature; cf. Pāli Jātaka, V, p. 266, 271: Sañjīva, Kālasutta, Saṅghāta, Jālaroruva, Dhūmaroruva, Mahāvīci, Tapana, Patāpana.

2) Each of these eight great hells opens into sixteen secondary hells, called *utsada* (thus there are 8 x 16 = 128 *utsadas*). But the distribution of these sixteen *utsadas* differs according to the source:

a. At the four cardinal points of each hell there are four *utsadas*: i) the *kukūla*, blazing coals; ii) the *kuṇapa*, mire of excrement; iii) three places of suffering forming a single *utsada*: *kṣuramāra*, path of knives; *asipattravana*, forest the leaves of which are swords; *ayaḥśalmalīvana*, forest of spines; iv) the river Vaitaraṇī of boiling water. Cf. Mahāvvyutpatti, no. 4937-4942; P'i p'o cha, T 1545, k. 172, p. 855a; Kośa, III, p. 150-151; Li che a p'i t'an louen, T 1644, k. 8, p. 211c.

b. Each great hell is completed by sixteen small *utsada* hells, each having a different name: Black sand; Boiling excrement; Five hundred nails; Hunger; Thirst; Copper pot; Many copper pots; Iron millstone; Pus and blood; Proofing fire; River of ashes; Ball of iron (*ayoguḍa*); Beheading axe; Wolf; Forest of swords; Cold water. Cf. Cosmography of the Chinese Dīrghāgama and related texts: T 1, k. 19, p. 121c8; T 23, k. 2, p. 283c; T 24, k. 2, p. 320c6.

3) Finally, the Sanskrit texts list eight cold hells (instead of ten) and the sūtra texts have consequently been modified. These *śītaniraya* are called: Arbuda, Nirarbuda, Aṭaṭa, Hahava, Huhuva, Utpala, Padma and Mahāpadma. Cf. Tsa a han, T 99, no. 1278. k. 48, p. 351c; Pie tsa a han, T 100, no. 276, k. 14, p. 470b (which corresponds to Suttanipāta, III,10; p. 126); Divyāvadana, p. 67; Avadānaśataka, I, p. 4; Mahāvvyutpatti, no. 4920-4936; Dharmasamuccaya, chap. 122; Kośa, III, p. 154; Mppś, T 1509, k. 13, p. 158b; k. 16, p. 176c-177a; P'i p'o cha, T 1545, k. 172, p. 866a. In the present passage, the Mppś seems to be derivative from Sarvāstivādin-Vaibhāṣika sources listed above under B, but does not follow them slavishly. Like the Mahāvastu, I, p. 244, l. 19, it accepts eight great hells and sixteen *utsada* or small hells. The eight great hells are the Saṃvida, etc.; the sixteen small hells are made up of the traditional eight cold hells, Arbuḍa, etc., and the eight hot hells, the names of which may be restored as: *Kukūla*, blazing coals; *Kuṇapa*, excrement; *Ādīptavana*, burning forest; *Asipattravana*, forest of swords; *Kṣuramārga*, path of knives; *Ayaḥśalmalīvana*, forest of iron spines; *Khārodakanadī*, salty river; *Tāmraṣṭambha*, copper stake.

Other sources not listed here also show a certain interest in the study of the Buddhist hells; not to forget the Śaḍgatikmarikā, st. 1-37, ed. Mus, p. 216-243, we also mention Divyāvadāna, p. 375-376; Mahāvastu, I, p. 4-27 (Maudgalyāyana's visit to the hells); Kāraṇḍavyuha, ed. S. B. Samasrami, 1873 (Maitreya's visit to the hells); a passage from the Saddharmasmṛtyupasthāna cited in Śikṣasamuccaya, p. 69-76; Nāgārjuna's Suhrlekha, T 1674, p. 753a (tr. H. Wenzel, *Friendly Epistle*, JPTS, 1886, p. 21-24; S. Beal, *The Suhrlekha 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; Kirfel, *Kosmographie*, p. 198-206; Przulski, *Aśoka*, p. 120-160.

1) In the great Saṃjīva 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.³⁸⁷ 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 Saṃjīva. When they revive (*prakṛtistha*) they again undergo the [same] torments. Beings who, in their previous existences, 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 Kālasūtra hell. Wicked rākṣasas, guardians of the hell (*nirayapāla*) and worker-demons ceaselessly [176a] measure the damned with a black cord (*kālasūtra*); with an iron axe (*kūṭhāra*) they put them to death and cut them to pieces; they shorten what is long (*dūrgha*), they lengthen what is short (*hrasva*); they round off what is square (*varga*), they square off what is round (*vr̥tta*); they cut their arms and legs, tear out their ears and noses and cut off their hands and feet with a great iron saw (*krakaca*); 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 (*mṛṣāvāda*), harmful words (*pāruṣyavāda*), malicious gossip (*paiśunyaavāda*) and idle comments (*saṃbhinnapālāpa*). 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 Saṃghāta hell³⁸⁸ where wicked rākṣasas, guardians of hell (*nirayapāla*), take on all kinds of shapes: they become oxen (*go*), horses (*aśva*), pigs (*sūkara*), sheep (*edaka*), deer (*mṛga*), dogs (*kukkura*), foxes (*lomaśin?*), tigers (*vyāghra*), wolves (*vr̥ka*), lions (*simha*), donkeys, big birds, eagles (*garuṣmat*), and vultures (*gr̥dhra*). Having thus taken on the heads of birds and animals, they come to devour, gnaw at and tear up the damned. – Two mountains come together and a great hot iron wheel rolls in a groove on top of the damned who are broken into pieces. – Then, in a hot iron mortar they are beaten and crushed like grapes (*drakṣā*) or peaches that are squeezed or like pressed oil (*taila*). 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 unfortunates had frequently killed oxen, horses, pigs, sheep, deer, does, rabbits, tigers, wolves, lions, donkeys and big birds, and so all these animals that harbor 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

³⁸⁷ Here the Mppś does not mention the torture of the five bonds (*pañcavidhabandhana*) that characterizes the first hell according to Majjhima, III, p. 166; Divyāvādāna, p. 376; Tchong a han, T 26, k. 53, p. 760b.

³⁸⁸ Saṃghāta means “accumulation, assemblage, squeezing”. That is why three punishments are imagined in this hell: the damned are assembled in a mass (*saṃghāta*) and massacred (cf. Śaḍgatikārikā, no. 10); they are crushed between two mountains which come together (*saṃhan*); they are pounded in an iron mortar (these last two torments in Suhr̥lekha, 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 Mahārauva. The damned who are in these great hells have as guardians *rākṣasas* with heads yellow (*pīta*) like gold; their eyes shoot out fire and they are clothed in red cloaks (*lohitavastra*); 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 (*triśūla*) 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 slash them and cut them up; when their bodies are completely burned, they put them in an iron room where thick smoke suffocates them. These unfortunates push and rush against one another and wonder why [176b] they are being pushed around; but, just as they are about to find the exit, the door closes. Then they utter an unending great cry (*raurava*). - In their previous lives, these unfortunate ones had traded with false weights and measures and given unjust sentences; they had not returned the supplies entrusted to them and had robbed their inferiors; they had tormented the poor (*daridra*), making them cry and weep; they had destroyed cities and neighborhoods, ravaged villages, killed and looted; in their perverse hatred against [certain clans], they had called to them from near the ramparts and then, by means of their tricks and deceitfulness, they had brought the people together and then massacred them. It is for all these crimes that they suffer all these punishments.

In the Mahāraurava hell, the damned are put into gas chambers: they are shut in prisons or in dark smokey holes and gassed. Or else they are thrown into wells. It is for having stolen others’ goods or for similar reasons that they suffer the torments of the Mahāraurava hell.

6-7) The sixth and seventh [great hells] are the Tapanā and Pratāpanā. There are two great copper cauldrons there; the first is called *Nan t’o* (Nanda) and the second *Po nan t’o* (Upananda); in the language of Ts’in, “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 (*kukūla*) or into the excrement (*kuṇapa*), 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, *śrāmaṇas* and *brāhmaṇas*; they had tormented honest people and fields of merit (*puṇyakṣetra*) to the point of arousing their anger; for these reasons they suffer the torments of the Tapanā 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.³⁸⁹ The rākṣasa guardians hammer the damned with great iron hammers like blacksmiths 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 utsada annexed to the Avīci.*³⁹⁰ – 1) They are forcibly pushed into the glowing coals (*kukūla*)³⁹¹ and made to carry the glowing coals.

2) They come out by the river of excrement (*kunapa*) 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 (*kṣuramārga* or *kṣuradhāramārga*)³⁹² 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* (Śabala),³⁹³ fierce beasts with iron gullets, tear at the sinews and bones of these damned. These dogs are as strong as tigers and as fierce as lions.

Then there is the forest [of iron] spines (*ayaḥśalmalivana*)³⁹⁴ where the damned are pushed and forced to climb the trees. When the damned climb up, the spines turn downward; when they come down, the spines turn upward. Huge poisonous snakes (*āsiviṣa*), scorpions (*vṛścika*) and poisonous insects come to chew on the damned; big long-beaked birds breaks their heads and feast on their brains.

³⁸⁹ For this hell, see Kośa, III, p. 148-149; Hobogirin, *Abi*, p. 6.

³⁹⁰ Here the Mppś continues its description of the Avīci by describing its *utsadas*.

³⁹¹ This brazier of glowing coals is the *kukkula* of the Pāli sources and the Mahāvastu, I, p. 11., the *kukūla* of the Kośa, III, p. 151. The damned are pushed into it up to their knees: their feet decompose when pushed into the glowing coals, revive as soon as they leave it.

³⁹² The path of knives is the *kṣuramārga* of the Kāraṇḍavyuha, 38, and the *khuradhāra* of the Pāli Jātaka, V, p. 269.

³⁹³ In Kośa, III, p. 151, these dogs are located in the *asipattravana*.

³⁹⁴ The forest of iron spines corresponds to the *simbalivana* of Majjhima, III, p. 185 and the *ayaśalmalivana* of the Kośa, III, p. 151.

4) The damned enter the salt river [Khārodakā nadī or Vaitaraṇī],³⁹⁵ which they enter and are swept downstream. When they emerge, they tread on a ground of burning iron (*ayomayā lhūmy ādīptā*). Walking on iron spines (*ayaḥkhaṅṭaka*) and sitting on iron spikes (*ayaḥstambha*)³⁹⁶ that enter them from behind. The guardians open their mouths with pliers (*viṣkambhenena mukhadvāram viṣkambhya*) and pour in molten copper (*kvathitam tāmramāsyē prakṣipanti*); they make them swallow flaming balls of iron (*ayugudān ādīptān āsyēprakṣipanti*);³⁹⁷ these balls enter and burn their mouth (*mukha*), penetrate into and burn the throat (*kaṅṭha*); they penetrate into and burn the belly; the five viscera (read *tsang*, 130 and 18) having been burned, they fall to the ground (*adhaḥ pragharanti*).

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 (*pāñcānatarya*); they destroyed the roots of good (*kuśalamūla*); 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 (*adriṣṭāśruta*) severity.

The eight hells of fire and flame are: the blazing coals (*kukūla*); excrement (*kuṅapa*); the blazing forest (*ādīptavanat*); the forest of swords (*asipattravana*); the path of knives (*kṣuramārga* or *kṣuradhāramārga*), the forest of iron spines (*ayaḥśalmalivana*); the salt river (*Khārodaka nādī* or *Vaitaraṇī*); the copper stake (*tāmrastambha*).

The eight hells of cold water are: *Ngo feou t’o* (Arbuda) ‘having many holes’; *Ni lo feou t’o* (Nirarbuda), ‘not having holes’; *A lo lo* (Aṭṭa), groan

[177a] [uttered by the damned] under the biting cold; *A p’o p’o* (Hahava), another groan caused by the cold; *Heou heou* (Huhuva), another groan caused by the cold; *Ngeou po lo* (Utpala), because the outer walls of this hell are like blue lotus (*nīlotpala*); *Po t’eu mo* (Padma), punishment that makes the damned look like red lotuses; *Mo ho po t’eu mo* (Mahāpadma).

The eight hot hells: *i*) People have violated the pure precepts (*viśuddhaśīla*) and the monastic code (*pravrajitadharmā*); they have induced laypeople (*avadātavasana*) 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

³⁹⁵ This river is the *khārodakā nadī* of the Majjhima, III, p. 185. the *kṣāranaādi* of the Saddharmasmṛtyupasthāna, cited in Śikṣasamuccaya, p. 75; the *vaitaraṇī*, “fordless river” of the Kośa, p. 151 and the Sūhṛllekha, v. 73, 79.

³⁹⁶ The punishment of the iron or copper spikes is listed in Sūhṛllekha, v. 79.

³⁹⁷ On the punishment of molten copper and iron balls, see, among other sources, the detailed descriptions on Mahājima, III, p. 186; Divyāvadāna, p. 375; Śikṣasamuccaya, p. 73.

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 śrāvakas, brāhṃṃas, or ‘fields of merit’ (*puṇyakṣetra*) 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 (*parisuddhājīva*) and derived their subsistence from evil ways of living (*mithyājīva*). 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 (*ādīptavana?*) 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 secret confided to them in good faith by a friend. For all these reasons, they fall into the hell of the forest 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 (*kāka*), vultures (*grdha*) and evil dogs (*śvan-*) 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 ruined a path, taken away a bridge; they have destroyed the path of the Holy Dharma (*saddharmamārga*) by substituting the path of adharma for it; they fall into the hell of the path of knives (*kṣuramārga*); 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 (*sukhaparśana*). For all these reasons, they fall into the forest of iron spines (*ayaḥśalmalīvana*). At the top of spiny trees, one *yojana* in height, are huge poisonous snakes (*āsīviṣa*) transformed into beautiful women; they invite the damned to climb up and take their pleasure with them; besides, the guardians of hell (*nirayapāla*) force the damned to climb the trees. Immediately the spines 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.³⁹⁸

³⁹⁸ The Saddharmasmṛtyupasthāna, cited in Śikṣāsamuccaya, 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.

vii) After a long time, when the damned come out of the forest of burning iron spines, they see in the distance a river (*Khārodakā nadī* or *Vaitaraṇī*) 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 unfortunates 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 ice-water. They suffer this punishment for all these evil acts.

viii) In the hell of the copper cauldron (*tāmrastambha*), 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 (*kṣudh*) and thirsty (*pipāsā*) ” When they say they are thirsty, the guardians chase the damned with whip-lashes and make them sit on a red-hot copper stake (*tāmrastambha*); they open their mouths with pliers (*viṣkambhena mukhadvārṇ viṣkambhya*) and pour in molten copper (*kvathitaṃ tāmram āsye prakṣipanti*). If they say they are hungry, the guardians make them sit on a copper stake and make them swallow iron balls (*ayoguḍa*) which enter and burn the mouth, penetrate and burn the throat (*kaṇṭha*), penetrate and burn the stomach (*antra*); having burned the five internal organs (read *Tsang*, 130 and 18), they fall down onto the ground (*adhaḥ pragharanti*).³⁹⁹ In their previous lives, these unfortunates 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 (*madhu*); without discipline (*śīla*), concentration (*samādhi*) and wisdom (*prajñā*), they had accepted many gifts and hurt people with slander (*pāruṣyavāda*). 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 unfortunates had stripped 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 committed grave sins by their four actions of speech. For all these reasons they fall into the Arbuda hell.

ii) It is the same in the Nirarbuda hell. But whereas the Arbuda hell has several “holes” (*arbuda*)⁴⁰⁰ by which one can sometimes leave or enter, the Nirarbuda hell has no holes, and there is no means by which one can leave or enter.

iii-v) In the three hells, Aṭata, Hahava and Huhuva, the damned shiver in the biting cold wind, unable to open their mouths, and these hells are named after the groans which are heard there.

³⁹⁹ Cf. *Majjhima*, III, p. 186.; *Dīvyāvadāna*, p. 375; *Śikṣasamuccaya*, p. 74.

⁴⁰⁰ 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.

[177c] vi) In the Utpala hell, the ice and mud are like a blue lotus (*nīlotpala*).

vii) The shape of the Padma hell is like a red lotus.⁴⁰¹

viii) The Mahāpadma hell is the dwelling-place of *Kiu kia li* (Kokalīka).⁴⁰²

The sage (*jñānin*) who hears [about these hells] cries out in fear: “Alas! It is because of ignorance (*avidyā*), hatred (*pratigha*) and attachment (*anunaya*) 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 (*pāramitā*) 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 of them 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 goods, he never ceases to give them all away.

2. Moreover, the bodhisattva observes the precepts (*śīla*) energetically; whether they are great (*mahat*) or lesser (*kṣudra*), 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 (*kṣānti*). Whether one strikes him with a knife or a stick, whether one harms him or insults him, whether he is covered with veneration (*satkāra*) or worship (*pūjā*), he endures all of it and remains indifferent and detached. In the face of the profound Dharma (*gambhīradharma*)⁴⁰³ 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 *sseu wou liang sin: paramāṇa citta*), the [eight] liberations (*vimokṣa*), the spheres of mastery

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 Kokalīka, see above, p. 806F.

⁴⁰³ The *gambhīradharmas* 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 (*guṇa*), he obtains the four foundations of mindfulness (*smṛitypasthāna*) 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 (*dharmaparyeṣaṇā*); he uses body and mind to pay homage to Dharma teachers (*dharmācārya*); 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 (*manasikāroti*), meditates (*cintayati*), calculates (*pramāṇayati*) and speculates (*vikalpayati*); he looks for causes and conditions (*hetupratyaya*); he distinguishes between identity and difference (*sāmānyaviśeṣa*); he seeks to understand the true nature (*satyalakṣaṇa*) 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 (*bhāvalakṣaṇa*), the nature of non-existence (*abhāvalakṣaṇa*) and the essential nature (*tathatālakṣaṇa*). The absence of decrease (*asamlayana*) 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 (*pāramitā*), see what has been said above. In addition, the exertion of the bodhisattva is the only one to be called [178a] virtue of exertion (*vīryapāramitā*); the exertion of other people does not merit the name of virtue.

Question. – What is meant by perfection of exertion (*vīryapariṇī*)?

Answer. – When the bodhisattva, in his body of birth (*janmakāya*) and his essential body (*dharmadhātukāya*),⁴⁰⁴ unites all the qualities (*guṇa*), there is the perfection of the virtue of exertion (*vīryapāramitāpariṇī*). For the meaning of *pariṇī*, 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 (*caitasikadharmā*). Does the sūtra speak of bodily exertion (*kāyikavīrya*)?

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 (*pañcavijñānasamprayogāt*), 'mental sensation' (*caitasikavedanā*) when it is associated with the mental consciousness (*manovijñānasamprayogāt*).⁴⁰⁵ It is the same for exertion: when one expends physical force either by

⁴⁰⁴ As we have seen above, *Fa sing*, for Kumārajīva, gives *dharmadhātu* and not *dharmatā*.

⁴⁰⁵ See in *Milinda*, p. 253, the distinction between *kāyika* and *cetasikavedanā*.

giving with the hand or vocally reciting religious texts and preaching the Dharma, it is a question of bodily or vocal exertion (*kāyikavācīkavīrya*).

Moreover, exertion is bodily when it is practicing generosity (*dāna*) or morality (*śīla*); it is mental when it is practicing patience (*kṣānti*), meditation (*dhyāna*) and wisdom (*prajñā*).

Moreover, exertion is bodily when it is practiced on outer things (*bāhyavastu*); it is mental when there is effort special to oneself (*ādhyātmikaprayoga*).

Finally, gross exertion (*sthūlavīrya*) is bodily; subtle exertion (*sūkṣmavīrya*) 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 cittotpāda (resolution) until the attainment of anutpattikakṣānti (acceptance of non-production) for, until then, he has not yet given up his body of birth (*janmakāya*). [Starting from the moment when], obtaining the anutpattikadharmā, he rejects his body of flesh (*māmsakāya*) and attains the essential body (*dharmadhātukāya*) up until the moment he becomes Buddha, it is a matter of mental exertion.⁴⁰⁶

When the bodhisattva is in his first resolution (*prathamacittotpāda*), his qualities (*guṇa*) are not complete; he is then planting the causes and conditions of the threefold merit (*tripuṇyahetupratyaya*). When his generosity (*dāna*), morality (*śīla*) and good intention (*kuśalacitta*) 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 (*mahākaruṇā utpādayati*): 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 (*jāti*), old age (*jarā*), sickness (*vyādhi*) and death (*maraṇā*). Therefore I will use great skillful means (*mahopāya*) 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, stalactites or precious gems (*maṇiratna*) and he gives them to beings. Or else, he becomes the leader of a caravan (*sārthavāha*) 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 (*ośadhi*) and magical spells (*mantra*), he can transform copper into gold; by means of these many transformations (*pariṇāma*), 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.

⁴⁰⁶ In other words, it is in the eighth bhūmi (*acalā bhūmi*) that the bodhisattva attains *anutpattikadharmakṣānti* (patience that consists of accepting and understanding that dharmas do not arise), the *nyāma* (predestination for Bodhi), the *avivartana* (assurance of not regressing); then he exchanges his body of birth (*janmakāya*) or body of flesh (*māmsakāya*) for the body of the Dharma (*dharmakāya*), and his exertion, bodily (*kāyika*) as it was before, becomes mental (*caitasika*). 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 (*janmakāya*) practices the six virtues, this is bodily exertion; when he bodhisattva of essential body (*dharmadhātukāya*) 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 *dharmakāya*, 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 (*asraṃsanatā*) in seeking *dhyāna* and wisdom (*prajñā*) is mental exertion.

Finally, bodily exertion consists of not drawing back in the difficult efforts that one undertakes.

[*Nigrodhamigajātaka*].⁴⁰⁷

It is told that, in the kingdom of *Po lo nai* (Vārāṇasī), the king *Fan mo ta* (Brahmadatta), while hunting in the jungle (*araṇya*), saw two herds of deer (*mṛgayūtha*): 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 Śākyamuni; the other leader was Devadatta.

The Bodhisattva, king of the deer, on seeing king Brahmadatta killing his herd, felt great compassion (*mahākaruṇacitta*) 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

⁴⁰⁷ This well-known Jātaka, undoubtedly invented to explain the name of Mṛgadāva, "Deer Park", or Mṛgadāya, "Gift to the deer", is told in the following sources:

Pāli sources: Jātaka no. 12, I, p. 149-152; Dhammapadaṭṭha, III, p. 148 (Bulingame, *Legends*, II, p. 359).

Sanskrit source: Mahāvastu, I, p. 359-366.

Chinese sources: Lieou tou tsi king, T, 152 (no. 18), k. 3, p. 12b-13a (tr. Chavannes, *Contes*, I, p. 68-71); Ta tchouang yen louen king, T 201, (no. 69), k. 14, p. 338a-339a (tr. Huber, *Sūtrālamkāra*, p. 411-418); Tsa p'i yu king, T 212, k. 14, p. 685b-c; Hiuan tsang, Si yu ki, T 2087, k. 7, p. 906a-b (tr. Beal, II, p. 50-51; Watters, II, p. 54-55); King liu yi siang, T 2121, k. 11, p. 58c-59b.

Iconography: Cunningham, *Barhut*, pl. XLIII, 2; Griffiths, *Ajañṭā*, p. 139; Ecke-Demiéville, *Twin Pagodas*, p. 39, 4.

The Mppś follows the version of Ta tchouang yen louen king, from which it borrows a stanza.

In the Mahāvastu and the Pāli Jātaka, the two deer-kings are called Nyagrodha (Nigrodha) and Viśākha (Sākha). In the samodhāna pf the Pāli jātaka, the Bodhisattva is identified with Nigrodha, Devadatta with Sākha, Kunāra Kassapa with the little deer, his mother with the doe, and Ānanda with king Brahmadatta.

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 inhumane; 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 Brahmadata; 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 (*abhayadāna*),
You may reassure your mind.

The deer rejoiced in peace and the king found loving-kindness and faith.

[*Dharmarakta sacrifices himself for a stanza*].⁴⁰⁸

The brahmacārin *Ngai fa* (Dharmarakta) 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 Buddhadharma also had disappeared. There was a brāhmin⁴⁰⁹ who said to him: “I possess a stanza of the holy Dharma; if you truly love the Dharma, I will give it to you.” Dharmarakta 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.” Dharmarakta agreed to these orders: he broke a bone, flayed his skin and wrote the following stanza with his blood:

Practice the Dharma,

⁴⁰⁸ This story is told in several sources, but the texts do not agree in the name of the bodhisattva:

In the P’ou sa pen hing king, T 155, k. 2, p. 119b, the king *Yeou to li* (9 and 15; 36 and 3; 75 and 7), in order to obtain a stanza, flays his skin to use as paper, breaks a bone to use as a pen, and uses his blood as ink.- In the Hien yu king (Chinese version, T 202, k. 1, p. 351b; Tibetan version edited by Foucaux, *Grammaire ds la langue tibétain*, 1858, p. 195-197), the ṛṣi *Yu to lo* (75 and 22; 36 and 3; 122 and 14), i.e., Utpala, “flays his skin for paper, breaks a bone for a pen and uses his blood as ink.” – The Mppś attributes the same deed here to a brahmacārin *Ngai fa* (61 and 9; 85 and 5 = Dharmarakta) and later, at k. 49, p. 412a, to the bodhisattva *Lo fa* (75 and 11, 85 and 5 = Dharmarata) who has already been discussed, P. 690 as note.

In none of these stories is there a question of marrow, whereas marrow plays an important part in the version told by the Chinese pilgrims Song Yun, T 2092, k. 5, p. 1020b11-14 (tr. Chavannes, BEFEO, III, p. 412) and Hiuan tsang, T 2087, k. 3, p. 883a12-13 (tr. Beal, I, p. 124; Watters, I, p. 233-234). Both locate the scene in the ‘monastery of the lentils’ (Masūrasaṃghārāma) at Gumbatai, near Tursak, in BunĪr. According to Song Yun, where the bone was broken, the marrow that ran out fell onto the rock; the color of the fat is as creamy as if it were quite fresh. Hiuan tsang also saw this rock; he says it is yellowish-white and always covered with a rich moistness.

The present jātaka should not be confused with that of prince Candraprabha (alias Utpala) who broke one of his bones and used the marrow to cure a sick man; this other deed has been told above, p. 715F.

For the value attached to the stanzas, see above, p. 689, note.

⁴⁰⁹ According to the Mppś, k. 49, p. 412a, this was king Māra, disguised as a brāhmin.

Do not adopt adharma!

In this world and in the other

The Dharmacārin dwells in peace.⁴¹⁰

[*The pheasant extinguishing a jungle fire*].⁴¹¹

There was once a jungle fire consuming the forest in which there lived a [179a] pheasant (*kapiñjala*) 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* (Śakra) 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 relatives and all the living beings are fond of it. I have the strength; why would I be lazy (*kusīda*) in saving it?” 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 (*prañidhāna*): “If my heart is sincere and my faith true, may this fire be extinguished.” At once, a god of the pure abodes (*śuddhāvāsadeva*) 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.

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⁴¹⁰ This is verse no. 169 in the Dhammapada:

*Dhammaṃ care sucaritaṃ na saṃ duccharitaṃ care,
dharmacārī sukhaṃ seti asmim̐ loke paramhi ca.*

The Sanskrit recension occurs in the Avadānaśataka, I, p. 220:

*Dharmaṃ caret sucaritaṃ nainaṃ duścaritaṃ caret,
dharmacārī sukhaṃ śete asmim̐ loke paratra ca.*

The two stanzas given by the Hien yu king, T 202, p. 351b-c, are different; they recommend avoiding the ten evil actions.

⁴¹¹ The bird's actions are told, with some variants, in Seng k'ie lo tch'a so tsi king, T 194, k. 1, p. 120a-b; Tsa pao tsang king, T 203, k. 2, p. 455a-b; Kieou tsa p'i yu king, T 206, k. 1, p. 515a (tr. Chavannes, *Contes*, I, p. 385-386); Hiuan tsang, Si yu ki, T 2087, k. 6, p. 903b-c (tr. Beal, II, p. 33-34; Watters, II, p. 29); King liu yi siang, T 2121, K. 11, p. 60b-c. – Iconography: Ecke-Demiéville, *Twin Pagodas*, p. 61 and pl. 40, 3.

In the Mppś and the Si yu ki, the bird is a pheasant (*kapiñjala*); elsewhere it is a parrot (*śuka*). According to T 203, the fire broke out because two bamboos, shaken by the wind, caught on fire by friction; the parrot was called *Houan hi cheou* (76 and 18; 30 and 9; 185) which may be restored in the Sanskrit as Nandikaśrīṣha. According to Hiuan tsang, it was not a Śuddhāvāsadeva who extinguished the fire, but Śakra himself; he took a little water in the hollow of his hand and poured it onto the fire; the stūpa commemorating the action of the bird was in the neighborhood of Kuśinagara, close to the place where the Buddha entered into nirvāṇa.

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 *nidānas* told in the Jātakasūtras are derived from bodily exertion.

Cultivation of the good dharmas (*kuśaladharmabhāvana*), confident faith ignoring doubt (*niḥsamśāyaprasāda*), absence of laziness (*akausīdya*), insatiability in searching for the Dharma (*dharmaparyeṣaṇasamtuṣṭi*) 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 (*samtuṣṭi*) 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 (*laukikapamāna*). 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 (*asamtuṣṭi*).

Furthermore, the exertion and the aspirations (*praṇidhāna*) of the bodhisattva are vast; he has sworn to save all beings. Now beings are inexhaustible in number.⁴¹² 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 (*āveṇikadharmā*), zealouslyness (*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 (*asthānayogena*):⁴¹³ 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 (*cyutupapattikāya*, *samskārakāya*) fills living beings with wonderful things. In turn, beings respond to praises (*varṇana*) with malicious gossip (*paśūnyavāda*), to signs of respect (*satkāra*, *arcanā*) with scorn

⁴¹² According to an early theory, the number of beings is infinite; cf. Siddhi, Appendix, p. 807-808..

⁴¹³ This method has been defined above, p. 656F.

(*avamāna*), to friendly feelings (*maitrīcitta*) with looking for faults; they even plan to wound him. Deprived of power (*sthāma*), these beings come to torment the bodhisattva, who makes vast aspirations (*praṇidhāna*) for these beings: “When I have attained buddhahood, I will save these beings, even the most wicked.” His mind unrelentingly feels great compassion (*mahākaruṇā*) 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 (*sarvatra*).

Question. – If the bodhisattva practices the virtue of discipline (*śīlapāramitā*) and somebody comes to ask for his three robes (*tricīvara*) or his bowl (*pātra*), he is violating a precept if he gives them, for the Buddha has forbidden [making a gift of them].⁴¹⁴ On the other hand, if he refuses, he is lacking the virtue of generosity (*dānapāramitā*). Therefore how can exertion practice the five virtues “on all occasions”?

Answer. – The beginning bodhisattva (*ādikārmikabodhisattva*) 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 (*mahākaruṇā*) and gave her his body.⁴¹⁵ 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.⁴¹⁶

[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 (*puṇya*).

⁴¹⁴ 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: Vinaya, I, p. 94.

⁴¹⁵ Vyāghrjātaka or the “gift of the body” to the starving tigress; see references in *Traité*, I, p. 143F, and above, p. 723F.

⁴¹⁶ This epilogue of the Vyāghrjātaka 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 (*saṃvṛtaprajñā*) and withholds his kindly and compassionate feelings (*maitrīkaruṇācitta*).

[*The impostor brahmācārin 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 brahmācārin 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 (*aścarya*), 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 (*adbhuta*). 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 brahmācārin 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 brahmācārin to betray himself. He perfumed a blue lotus (*nīlotpala*) with all kinds of medicinal herbs (*nānāvidhauṣadhi*) and next morning, when the brahmācārin came to the palace and seated himself beside the king, the prince took the lotus and offered it to the brahmācārin. The brahmācārin 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 neither 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 brahmācārin wanted to withdraw. The prince said to him: “Brahmācārin, you do not eat, why do you want to go to defecate?” The brahmācārin 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 (*saṃvṛtaprajñā*), the Bodhisattva was trying only to fulfill wisdom, suspend his kindness and compassion (*maitrīkaruṇācitta*) and does not fear people’s anger.

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When the bodhisattva, on some occasions (*syātkāla*) practices supramundane wisdom (*lokottaraprajñā*), he has neither the desire (*rāga*) nor concern (*abhiniveśa*) to observe morality (*śīla*) or to practice generosity (*dāna*). Why? Because the donor (*dāyaka*), the recipient (*pratigrāhaka*) and the thing given (*deya*) do not exist; because sin (*āpatti*) and merit (*anāpatti*), anger (*krodha*) and gentleness (*akrodha*), exertion (*vīrya*) and laziness (*kausīdya*), concentratedness of mind (*cittasamgraha*) and distraction (*cittavikṣepa*) do not exist (*nopalabhyante*).

Moreover, when the bodhisattva practices the virtue of exertion, he is faced with unborn (*anutpanna*) and unceasing (*aniruddha*), non-eternal (*anitya*) and non-transitory (*ananitya*), non-suffering (*aduḥkha*) and non-happy (*asukha*), non-empty (*aśūnya*) and non-real (*asatya*), non-ātman and non-anātman, non-unique (*aneka*) and non-different (*ananya*), non-existent (*asat*) and not [180a] nonexistent (*anasat*) dharmas. He knows perfectly well that all these dharmas [are derived] from the complex of causes and conditions (*hetupratyayasāmagri*), that they are only names and conventions (*nāmasaṃketa*) and have no real nature (*satyalakṣaṇa*). The bodhisattva who has made this examination knows that everything conditioned is deceptive (*mṛṣā*) and his mind rests in the unconditioned (*asmṣkṛta*); he wants to destroy (*nirudh-*) his mind and holds only nirvāṇa to be [true] salvation (*yogaḥṣema*). But then he remembers his original vow (*mūlapraṇidhāna*) and, out of compassion (*karuṇā*) for beings, he returns to the practice of the dharmas of the bodhisattva and accumulates all the qualities (*guṇa*). 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 (*lakṣaṇa*) and the eighty minor (*anuvyañjana*) marks of the Buddhist path, omniscience (*sarvajñāna*), great loving-kindness (*mahāmaitrī*), great compassion (*mahākaruṇā*), the [four] unhindered knowledges (*pratisaṃvid*), the [eight] liberations (*vimokṣa*), the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*), the eighteen special attributes (*āveṇikadharmā*), the three sciences (*trividya*) and the innumerable attributes of the Buddhas. As soon as he has attained these attributes, all beings find purity of faith (*śraddhāviśuddhi*); they can taste the practices, are pleased with the Buddhadharmā 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 (*eka*), equal (*sama*), without any difference (*nirvikalpa*). He uses the state of buddhahood sought by him to save beings. He does not think of beings as ‘this shore’ (*apara*), or the state of buddhahood as ‘the other shore’ (*pāra*). He rejects everything done by body and mind; he considers it to be the fiction of a dream (*svapna*), 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 (*svapna*) or a magic show (*māyā*). The equality of all dharmas (*sarvadharmasamatā*) 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 (*kṣānti*) and meditation, I lived in the

mountains and forests and my body dried up; sometimes I observed fasting (*upavāna*); sometimes I broke away from the tastes of pleasure; sometimes I underwent the torment of curses, dishonor, the knife and the stick; this is how my body wasted away. Always in meditation, exposed to the sun and the morning dew, I painfully sought wisdom (*prajñā*); I recited [the sūtras], meditated, questioned and discoursed; by my knowledge, I divided dharmas into good and bad, coarse (*sthūla*) and subtle (*sūkṣma*), false and true, frequent and rare; I paid reverence (*pūjā*) to innumerable Buddhas. With zeal and exertion, I sought the qualities [180b] (*guṇa*); I wanted to perfect (*paripūrṇa*) the five virtues. But at that time I attained nothing and I did not acquire the virtues of generosity, morality, patience, exertion, trance, and wisdom. I then met the Buddha *Jan teng* (Dīpaṃkara); I cast five lotuses at him and spread out my hair on top of the mud [as a carpet for him],⁴¹⁷ then I attained the patience of dharmas free of arising (*anutpattikadharmakṣānti*) and at once the six virtues were completed (*paripūrṇa*) by me; rising up into the air,⁴¹⁸ I praised the Buddha Dīpaṃkara 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 (*cittasamatā*) and, as a result of this equality of mind, I found the equality of all dharmas (*sarvadharmasamatā*).

These various causes and characteristics constitute the virtue of exertion.

⁴¹⁷ For the offering to Dīpaṃkara, see above, *Traité*, I, p. 248F, 410F n.

⁴¹⁸ For this phenomenon of levitation, see *Traité*, I, p. 284F, note 2.

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 (*dhyānapāramitā paripūrayitavya avikṣepaṇatām anāsvādanatām upādāya*).

I. NECESSITY FOR MEDITATION.

Śāstra: 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 (*śantavihāra*), he seeks concentration (*samādhi*) and gains true wisdom (*bhūtaprajñā*) to save all beings. When one takes a drug (*bhaṣajya*) 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 the power of meditation; when he has obtained the power of the superknowledges (*abhijñābala*), he returns to people and, amongst them, becomes a father, mother, wife or son, master, servant or school-teacher, god, human or even an animal; and he guides them with all sorts of teachings (*deśana*) and skillful means (*upāya*).

Furthermore, the bodhisattva practices generosity (*dāna*), morality (*śīla*) and patience (*kṣānti*), three things that are called 'gates of merit' (*puṇyadvāra*). For innumerable lifetimes he has been [Brahmā]devarāja, Śakradevendra, cakravartin king, king of Jambudvīpa, and ceaselessly gives beings garments made of the seven jewels (*saprtaratnamaya vastra*). In the present lifetime and in future existences, he abundantly enjoys the five objects of desire (*pañcabhiḥ kāmagaṇaiḥ samarpito bhavati*). It is said in the sūtra: "The cakravartin king⁴¹⁹ who [180c] has taught his people the ten good actions, is later reborn in heaven." From existence to existence he works for the benefit (*hita*) of beings and leads them to happiness (*sukha*). But this happiness is transitory (*anitya*); following it, suffering (*duḥkha*) is experienced. And so the bodhisattva produces a mind of great compassion (*mahākaruṇācittam utpādayati*), he wants to benefit beings by assuring the eternal happiness of nirvāṇa (*nityasukhanivāṇa*), and true wisdom comes from concentration of the mind (*cittāgrya*) and meditation (*dhyāna*). Light a lamp (*dīpa*); bright as it is, you cannot use it if you leave it in the full wind; put it in a sheltered place, it will be very useful to you. It is the same for wisdom in

⁴¹⁹ Cf. Rājasuttanta (Saṃyutta, V, p. 342; Tsa a han, T 99, no. 835, k, 30, p. 214a): *Rājā cakkavati catunnaṃ dīpānaṃ issariyādhipaccaṃ rajjaṃ kMaretvā kāyassa bhedaṃ parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati devānaṃ Tāvatiṃsānaṃ saḥavyataṃ*: "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 Trāyastriṃśa 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 (*varti*) 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 (*vikṣiptacittasaṃgrahaṇa*). 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 (*markaṭa*); 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 (*punyaśetra*) of the qualities (*guṇa*).

Dhyāna is the pure water (*viśuddhajala*)

That can wash away the dust of desire (*rāgarajas*).

Dhyāna is the diamond armor (*vajravarman*)

That stops the arrows of the afflictions (*kleśeṣu*).

Even if one has not attained nirupadhiśeṣanirvāṇa,

One has already partially obtained it.

When one has the diamond concentration (*vajrsamādhi*)⁴²⁰

One breaks the mountain of the fetters (*saṃyojanagiri*),

One obtains the power of the six superknowledges (*abhijñā*),

One is able to save innumerable beings.

A heavy rain can penetrate

⁴²⁰ This concentration is produced when the ascetic abandons the ninth and last category of the passions that attach him to the highest sphere of existence, the fourth *ārūpyasamāpatti*, also called *bhavāgra*.

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 (*iṣi*) 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*].⁴²¹ – 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 have 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 (*vītarāga*); 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 (*dhyānapāramitā*) 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 (*pañcakāmaguṇanigarhaṇa*) should be condemned by saying: Alas! Beings are always tortured by the five objects of desire and yet they seek them endlessly. 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 (*vivāda*) 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 (*abhūta*) like profit made in a dream; they are as short as a short-term loan.⁴²⁴ Foolish people are attached to the five objects of desire and will arrive at their death

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 *Sieou si 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 “*Panc' ime bhikkhave kāmaguṇā...*” that defines attraction (*assāda*) for the desires, their disadvantages (*ādīnava*) 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; *Aṅguttara*, III, p. 411; IV, p. 415, 430, 449, 458; *Tchong a han*, T 26, k. 25, p. 584c; *Tseng yi a yhan*, T 125, k. 12, p. 604c.

⁴²⁴ To the bhikṣu Ariṭṭha, the Buddha compared the desires to a skeleton (*aṭṭhikaṅkala*), a piece of tainted meat (*mamsapesi*), a grass fire (*tin' ukkā*), a trench of glowing charcoal (*aṅgārakāsu*), a dream (*supina*), beggary (*vācīta*), the fruit of a poisonous tree (*rukkhaṭṭhala*), a slaughterhouse (*asisūna*), a sharpened stake (*sattisūla*), the head of a snake (*sappasira*): cf. *Vinaya*, II, p. 25; *Majjhima*, I, p. 130; *Aṅguttara*, III, p. 97. - The Chinese sources also mention this conversation with Ariṭṭha: *Tchong a han*, T 26, k. 54, p. 763c; *Wou fen liu*, T 1421, k. 8, p. 56c; *Mo ho*

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 (*madhvāliptaśāstra*): 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 upāsaka tempted by a goddess*].⁴²⁵ – An upāsaka 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 white snow covers the mountain,
All the animals have gone away,
I am alone and without refuge,
I want only your sympathy.

[181b] The upāsaka 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.

seng k'i liu, T 1425, k. 17, p. 367a; Sseu 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.

⁴²⁵ 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 (*rūpa*), sounds (*śabda*), perfumes (*gandha*), tastes (*rasa*) and tangibles (*spraṣṭavya*). By seeking meditation (*dhyāna*), 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 (*abhiniviśate*) to colors, the fire of the fetters (*saṃyojana*) 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 (*aniyata*). 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 Āmrāpālī's home*].⁴²⁶ – Thus king *P'in p'o so lo* (Bimbisāra), for the beauty of a woman, entered an enemy kingdom and stayed alone in the chamber of the courtesan (*veśya*) *A fan p'o lo* (Āmrāpālī).

⁴²⁶ *A fan p'o lo* is a rare and defective transcription for Āmrāpālī; see Fan fan yu, T 2130, k. 5, p. 1017c. Āmrāpālī (in Pāli, Ambapālī) was the rich courtesan of Vaiśālī 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 Ambapālīvana; this event is told in the sūtras (Dīgha, II, p. 95-98; Tch'ang a han, T 1, k. 2, p. 13b-14c; T 5, k. 1, p. 163b-164b; T 6, k. 1, p. 178c-179b), in the Vinaya (Pāli Vin, I, p. 231-233; Wou fen liu, T 1421, k. 20, p. 135b-136a; Sseu fen liu, T 1428, k. 40, p. 856a; Ken pen chou ... tsa che, T 1451, k. 36, p. 385c-387c), and also elsewhere (e.g., Tchong pen k'i king T 196, k. 2, p. 161b). -Āmrāpālī was born miraculously in the flower of a mango-tree belonging to a brāhman in Vaiśālī. The brāhman adopted Āmrāpālī 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 Licchavi of Vaiśālī, surreptitiously entered the city, penetrated into the tower where Āmrāpālī was shut up and amused himself with her for a week. Āmrāpālī bore him a son who later became the famous physician Jīvaka: cf. Nai niu k'i yu yin yuan king, T 553, p. 896-902 (tr. Chavannes, *Contes*, III, p. 325-361; Nai niu k'i p'o king, T 554, p. 902-906; Wen che si yu tchong seng king, T 701, p. 802c-803c. According to the Sarvāstivādin Vinaya, the son of Bimbisāra and Āmrāpālī 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, Vimala-Kondañña is given as the son of Bimbisāra and Āmrāpālī (Theragāthā Comm., I, p. 146): Jīvaka's father was Abhaya-Rājakumāra – one of Bimbisāra's sons – and his mother, a courtesan of Rājagṛha called Sālavati (Manoratha, I, p. 399). The meeting between Bimbisāra and Āmrāpālī, to which the Mppś 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 Āmrāpālī 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 *Cīvaravastu* of the Mūlasarvāstivādin Vinaya (cf. Dulwa in Rockhill, *Life*, 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 Āmrāpālī, 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 Licchavi 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 Āmrāpālī'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 Āmrāpālī: "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 Āmrāpālī became

[*Udayana and the five hundred ṛṣis*].⁴²⁷ – Out of attachment to female beauty (*rūpasāṅga*), king *Yeou t'ien* (Udayana) cut off the hands and feet of five hundred ṛṣis.

For all these reasons, desire for colors (*rūpakāmaguṇa*) 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 only; 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 (*godhā*) and finger-guards (*angulitrāṇa*) set out to chase Bimbisāra. Gopa saw 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 can fight 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.”

⁴²⁷ Episode borrowed from the *Vibhāṣhā* (cf. P’i p’o cha, T 1545, k. 61, p. 314b-c; A p’i t’an p’i p’o cha, T 1546, k. 32, p. 237b) and repeated in *King liu yi siang*, T 2121, k. 39, p. 208b-c: Once there was a king called *Wou t’o yen na* (Udayana) who, at the head of his household, went to Mount *Chouei tsi* (85; 157 and 6, “Traces of Water”, transcribed in T 1646, p. 237b1 as *Yu tou po t’o* (75 and 22; 80 and 4; 85 and 5, 170 and 5), probably Udrakapada, corresponding to *Udakavana* in the Pāli sources: cf. *Suttanipāta* Comm. II, p. 514-515; *Sārattha*, II, p. 393]. He dismissed all the men, keeping only the women with whom he indulged in the five pleasures: he frolicked with them at will; there was fine music and the air was perfumed. The king ordered the women to dance naked. At that time, five hundred ṛṣis who had renounced the pleasures (*vītarāga*), riding on their *abhijñā* of miraculous power (*ṛddhi*) came by upon this scene. Some saw the beauty of the women, others heard the wonderful sounds, yet others breathed 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 ṛṣis.” The king asked: “Have you attained the basic absorption (*maulasamāpatti*) called ‘place of neither unconsciousness nor non-unconsciousness’ (*naivasamjñāsamjñā-Ātana*)?” The ṛṣis 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 very unfitting!” Immediately he took out his sword and cut off the hands and feet of the five hundred ṛṣis.

Udayana (in Pāli Udena) was about to renew this act of cruelty in yet other circumstances: One day he discovered that his palace ladies had given Ānanda five hundred costly robes; fortunately, Ānanda was able to explain that gifts made to the community were never lost, and the king, satisfied with this explanation, in turn gave five hundred robes; cf. Pāli *Vinaya*, II, p. 291 (r. Rh. D.-Oldenberg, III, p. 382-384); *Dhamapadaṭṭha*, I, p. 218-220 (tr. Burlingame, *Legends*, I, p. 287-288). – Another day, walking in his park *Udakavana*, (cf. at the beginning of this note, the mountain *Udakapda*, mentioned in the *Vibhāṣā*), Udayana saw that his women had given their robes to the bhikṣu Bhāradvāja. He questioned the monk about the good based on their generosity, but the monk remained silent. Angry, Udayana tried to have him eaten by red ants, but Piṇḍola vanished into the sky; cf. *Suttanipāta* Comm., II, p. 514-515; *Sārattha*, II, p. 393-395; *Jātaka*, IV, p. 375. – Compare also *Yi tsou king*, & 198, k. 1, p. 175c-176b.

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 (*anityatva*), change (*pariṇamatva*) and disappearance (*hāni*), finds a futile pleasure in sounds (*ghoṣa*) and, when the sound has disappeared, he remembers it and is attached to it.

[*The kiṃnarī and the five hundred ṛṣis*].⁴²⁸ – Thus five hundred ṛṣis lived on the mountain. A *tchen t'o lo niu* (*kiṃnari*) was bathing in a pool in the Snow Mountains (*Himavat*) and when they heard her song, the ṛṣis lost their meditation (*dhyāna*): 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 (*mṛdu*), 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 (*guṇa*) and in the following lifetime, they fell into a bad destiny (*durgati*).

The sage considers that sound arises and ceases from moment to moment (*kṣaṇakṣaṇam upannaniruddha*), that the previous moment is not joined to the later moment and that there is no continuity (*prabandha*); knowing that, they do not have any attachment (*abhinivesa*) for sounds. If the music of the gods cannot trouble such a sage, how could the human voice succeed in doing so?

It is for all these reasons that desire for sounds (*śabdakāmaguṇa*) is condemned.

3. Rejection of pleasant smells.

Why condemn smells (*gandha*)? Some claim that being attached to smells is a slight fault; but attachment to smells opens the door to the fetters (*saṃyojana*). Even if one has maintained discipline (*śīla*) for a hundred years, one moment is enough to violate it.

[*The śrāmaṇera who became a nāga*].⁴²⁹ – Thus there was an arhat who always went to the palace of a nāga to eat. [One day], when the arhat had finished eating, he gave his bowl to a śrāmaṇera to wash it. Inside the bowl there were several grains of rice remaining; the śrāmaṇera smelled them and found them very strongly perfumed; he ate them and found their taste exquisite. He had recourse to a trick (*upāya*); he crept under the webbing of his teacher's bed and when his teacher left, he entered the palace of the nāgas. The nāga said [to the teacher]: “This man has not yet obtained the Path; why have you brought him with you?” The teacher answered: “I did not notice [that he came with me].”

⁴²⁸ See also below, p. 1046F.

⁴²⁹ The same story occurs in the Kieou tsa p'i yu king, T 206, no. 6, k. 1, p. 511c-512a (tr. Chavannes, *Contes*, I, p. 358-360); Tchong king sian tsa p'i 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.

The śrāmaṇera received some rice and ate it; moreover, he saw a nāgī 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 (*pradakṣiṇā*) the temple (*caitya*), some water appeared under his feet;⁴³⁰ 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 *kāṣāya* 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 (*saṃgha*) 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.

⁴³⁰ As Chavannes has noted, it was from the oozing of his hands that the śrāmaṇera of the Divyāvadhāna, p.346, noticed that he was becoming a nāga.

[*Padumapupphasutta*].⁴³¹ - There was a bhikṣu living in the forest. Walking along the banks of the lotus pool, he smelled the perfume (*gandha*) of the lotuses; his mind rejoiced and, passing by, he experienced feelings of fondness. The goddess of the pool said to him: “Why have you abandoned the foot of your tree, the place where you were sitting in meditation, and have come to steal my perfume? Because of your attachment to perfumes, the fetters (*saṃyojana*) that were asleep in you are awakened.” At the same time, a man came, went into the pool, gathered a mass of the lotuses and went away with his load. The goddess of the pool was silent and said not a word. The bhikṣu then said to her: “That man destroys your pool, takes your lotuses and you say nothing. I just walked along the pool and as soon as you saw me, you insulted me

⁴³¹ *Padumapuppha* or *Puṇḍarīkasutta* in *Saṃyutta*, I, p. 204:

A certain bhikṣu who was living among the Kośalas was in the forest. Having returned from his alms-round after his meal, he washed in a pool and smelled a lotus. The goddess of the forest had compassion for the bhikṣu and, wanting to benefit him, came to him and, with the idea of making him feel ashamed, she said: “This water flower which was not given to you and which you are smelling, this is one of the things that can be stolen; you are a robber of perfume!”

The bhikṣu said: “I am not taking it, I am not breaking it, I am only breathing the perfume of this flower from afar. By what right am I being treated as a perfume thief? The person who tears up the roots and eats the flowers of the lotus and acts in such a disorderly way, why is he not called a thief?”

The goddess said: “The person [you are speaking of] is full of cruelty and stained like a nurse’s robe; my speech is not directed to him; however, I dare to say this: For a stainless man who always seeks purity, a sin as tiny as the tip of a hair appears to be as big as a cloud.”

The bhikṣu replied: “Truthfully, O yakṣa, you recognize me and you have compassion for me. Tell me again if you see anything like that, O yakṣa.”

She answered: “I see nothing to your detriment and you have nobody to act for you. You alone, O bhikṣu, must know how you will attain a good destiny.”

Inspired by this goddess, the bhikṣu was overcome with emotion.

The corresponding version in the *Saṃyuktāgama* is known by the Chinese tradition of the *Tsa a han*, T 99, no. 1338, k. 50, p. 369a-b (see also T 100, no. 358, k. 16, p. 490c). Like the *Mppś*, besides the bhikṣu and the goddess, it deals with a third individual who goes down into the water and “tears up the roots of the lotus and goes away heavily loaded.” It is he and not the bhikṣu who is satisfied with smelling the flowers who, it would seem, deserves the title of thief. Hence the comment of the bhikṣu: “He who tears up the roots and eats the flowers, is he not called a thief?” – The version of the *Tsa a han* also differs from the Pāli in the introduction and the conclusion: “One day, she said, the Buddha was dwelling in Śrāvastī in the garden of Anāthapiṇḍada. A certain bhikṣu, living among the Kośalas and staying in the forest had sore eyes. His teacher told him to smell a lotus flower. Having received this advice, he went to the bank of a river of lotuses. He settled himself on the river-bank facing the wind, smelling the perfume brought by the wind, etc.” – The story ends as follows: “The bhikṣu, having listened to the goddess’ words, rejoiced, left his seat and went away. Retiring in solitude, he meditated zealously, cut his kleśas and became an arhat.”

The *Padumapupphasutta*, transformed into a jātaka by a well-known literary process (cf. Winternitz, *Literature*, II, p. 115, n. 2), is repeated in the *Bhisapupphajātaka*, Pāli Jātaka no. 392, III, p. 308-310. Like the *Tsa a han* and the *Mppś*, the Pāli jātaka introduces, besides the bodhisattva and the devatā, a third individual whom the Pāli sutta does not mention.

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 (*gandhakāmaguṇa*) 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 (*kvathitāmra*) into my mouth, I will swallow balls of burning iron (*ādīptāyoguḍa*). 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 (*aśucikṛima*).

[*The śrāmaṇera who loved cream*].⁴³² – There was a śrāmaṇera who loved cream and was always thinking about it; each time the generous donors (*dānapati*) distributed cream to the community (*saṃgha*), 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 śrāmaṇera had attained the state of arhat. One day when the community was sharing some cream, he said to [the bhikṣus]: “Gently, gently! Do not hurt the śrāmaṇera who loved cream.” The monks said to him: “That’s an insect; why are you talking to us about the śrāmaṇera who loved cream?” The teacher answered: “This insect was once my śrāmaṇera, 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*].⁴³³ – In a kingdom ruled by king *Yue fen* (Candrabhāga), there was a crown prince (*kumāra*) 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 (*Gandhmādana*), 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.

⁴³² Reproduced in the King liu yi siang, T 2121, k. 22, p. 121b.

⁴³³ Compare the *Kimpakajātaka*, Pāli Jātaka no. 85, I, p. 367: Certain members of a caravan, despite the warnings of the bodhisattva, ate fruit from the *kimpaka* tree which they mistook for mangoes; they were poisoned and died, victims of their own gluttony.

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 (*sparṣṭavya*)? Touch is a flame that gives rise to all the fetters (*saṃyojana*); 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 (*kāyavijñāna*); its place of arising (*utpattisthāna*) being vast, it produces a lot of passions (*saṅga*), 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 (*nirvedacitta*); 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 (*niraya*). 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 (*mahātamasa*), the most dangerous path of all.

[THE STORY OF YAŚODARĀ]⁴³⁴

⁴³⁴ The wife of the Buddha, mother of Rāhula, is called called in the Pāli sources Rāhulamātā (Vin., I, p. 63), Bhaddakaccā[nā] (Buddhavaṃsa, XXVI, 15; Mahāvaṃsa, II, 24), Yasodharā (Buddhavaṃsa Comm., p. 245), Bimbādevī (Jātaka, II, p. 392; Sumaṅgala, II, p. 422) and Bimbāsundarī (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).

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 (*śilpasamdarśana*); in these sources, the Buddha's wife is designated sometimes by the name of *Yaśodharā* (Fang kouang ta tchouang yen king, T 187, k. 4, p. 561c; Yin kouo king, T 189, k. 2, p. 629b; Fo pen hingtsi king, T 190, k. 13, p. 712c; Tchong hui mo ho ti king, T 191, k. 4p. 942c; Buddhacarita, II, v. 26; Mahāvastu, II, p. 48 seq.), sometimes as *Gopā* or *Gopī* (Sieou hing pen k'i king, T 184, k. 1, p. 465b; T'ai tseu jouei ying pen k'i king, T 185, k. 1, p. 475a; P'ou yao king, T 186, k. 3, p. 500c; Yi tch'ou pen k'i king, T 188, p. 619a; Lalitavistara, 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 Mppś, Śākyamuni has two wives, Yaśodhara and Gopā. – The Mulasarv. Vin. attributes three wives to him, Yaśodhara, Gopā and Mrgajā, each surrounded by 20,000 courtesans (Ken pen chouo ... p'i nai ye, T 1442, k. 18, p. 720c12-13; P'o seng che, T 1450, k. 3, p. 114b24-26). 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. 111c; 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, Mrgajā (Kisāgotami in the Pāli sources, Mrgī in the Mahāvastu): cf. *Traité*, I, p. 488 F as n.), spoke the famous stanza to him: *Nibuttā nānasā mātā*; thanking her, Śākyamuni threw her his necklace; seeing this, Śuddhodana took Mrgajā 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 Pāli Jātaka, 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 Mahāsāṃghikas 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, p. 172; T'ai tseu jouei yin gi pen k'i king, T 185, k. 1, p. 475a20; Fo pen hing tsi king, T 190, k. 55, p. 908a14-15; Tsa pao tsang king, T 202, no. 117, k. 10, p. 496b26; 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. 159a8-9). Thus Rāhula was six years old when he first saw his father and was ordained by him (Fo pen hing tsi king, T 190, k. 55, p. 906b26-28; Mppś, 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; 909c24, 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 śrāmaṇera.

[1. *Yaśodharā's lengthy pregnancy*].⁴³⁵ – Moreover, in the *Lo heou lo mou pen cheng king*

⁴³⁵ For this episode, compare the following sources:

Mahāvastu, III, p. 142-143: Learning of Buddha's return to Kapilavastu, Yaśodharā prepared a cake (*modaka*) and gave it to Rāhula, telling him to offer it to his father and reclaim the paternal heritage. The Buddha told him to enter the order and then he would receive the paternal heritage. This offer and promise prove that Rāhula is truly the son of the Buddha and that Yaśodharā is without blame.

Fo pen hing tsi king, T 190, k. 55, p. 906c (tr. Beal, *Romantic Legend*, p. 360): When the Buddha arrived in Kapilavastu, Yaśodharā sent Rāhula to greet his father, and Śuddhodana asked the Buddha if Rāhula is truly his son. The Buddha answered: "Yaśodharā is perfectly pure and innocent: this one is indeed my son."

Tsa pao tsang king, T 203, no. 117, k. 10, p. 496b seq. Summarized in Chavannes, *Contes*, III, p. 136): As a result of her prolonged pregnancy, Yaśodharā was suspected of adultery by her father-in-law and the Śākya. They dug a ditch filled with flaming wood and threw Yaśodharā into it. She called upon the Buddha, the flaming ditch was instantaneously transformed into a pool of pure water, in the middle of which Yaśodharā with Rāhula in her arms was sitting on a lotus flower. The Śākya were convinced of her innocence and Rāhula became the favorite of his grandfather. Six years later the Buddha returned to Kapilavastu and Rāhula recognized his father unhesitatingly among the 1250 bhikṣus who resembled him perfectly. The Buddha caressed his sons's head.

Finally, here is the translation of a passage from the Mūlasarv. Vin (T 1450, k. 12, p. 158c-150a): The Buddha was dwelling in Rājagṛha. At the time when the Bodhisattva left his (native) city, Yaśodharā was pregnant (*garbhīṇī*). When the Bodhisattva was practicing austerities (*duṣkaracaryā*) for six years, Yaśodharā was also practicing austerities in her palace; this is why her pregnancy escaped being noticed. Then, understanding the futility of his ascetic practices, the Bodhisattva took his ease and breathed deeply as he pleased; he took good food and regained his strength; he anointed his body with oil and bathed in warm water. Hearing that, Yaśodharā in her palace also relaxed her physical and mental efforts to conform to the conduct of the Bodhisattva; her womb and belly began to develop and enlarge under her joyfulness. Seeing this, the Śākya jeered at her and said: "While the Bodhisattva, away from the palace, gave himself up to austerities, you in your palace were secretly meeting another man. Now you are pregnant and your belly is getting big!" Yaśodharā swore that she was not guilty. Shortly afterwards, she gave birth to a son, at the very moment when the (demon) Rāhu was eclipsing the moon. Her retinue (*parivāra*) gathered together to congratulate her. They were invited to give a name to the baby, and being consulted, they said: At the moment when this child was born, Rāhu was holding the moon with his hand; he must be given the name of Rāhula." The Śākya, discussing together, claimed that this child was not the son of the Bodhisattva. Hearing that, Yaśodharā wept. Holding Rāhula in her arms, she made an oath; she took Rāhula and set him down on the "Bodhisattva", i.e., on a rock which was once in the palace and which [was consulted] to resolve enigmas. She set this "Bodhisattva" in the pool, making the following vow: "If this child is truly the son of the Bodhisattva, may he float; if he is not, may he sink to the bottom." She spoke, and Rāhula as well as the rock on which he was placed floated easily. Then Yaśodharā said: "I wish that they go from this shore to the other shore and then come back here", and it went according to her wish. Seeing that, the crowd cried out at the miracle. Taking up her son, she thought: "The Buddha Bhagavat has practiced austerities for six years; he has attained enlightenment and, since then six more years have passed. Twelve years having passed, he must return here. I will arrange it so that everyone will see the truth with their own eyes." Then the Bhagavat returned to Kapilavastu; one day he dined in the king's house; the next day he dined at the palace. Yaśodharā said to herself: Let us find a way that the Bhagavat will bend to my wishes." At that time there was in the city a heretic woman skillful at making love potions. Yaśodharā sent her five hundred pieces of gold, asking her to make a potion and bring it to her. This

(Rāhulamātrijātaka): 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* (Yaśodharā) or *Ye chou t'o lo heou lo mou* (Yaśodharā Rāhulamātā). Gopā, being sterile (*bandhya*), had no children. Yaśodharā knew she was pregnant (*garbhiṇī*) the same night that the Bodhisattva left home (*pravrajita*). After his departure, the Bodhisattva practiced asceticism (*duṣkaracaryā*) for six years; Yaśodharā was pregnant also for six years without giving birth. The Śākyas asked her: “The Bodhisattva has left home; whose fruit are you bearing?” Yaśodharā 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 [Śuddhodana] to inflict a suitable punishment on her. Gopā said to the king: “I would like you to absolve Yaśodharā; I have always stayed with her, I am her witness (*sākṣin*) 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 Yaśodharā with indulgence.

[In the meanwhile], the Buddha had completed his six years of austerities; the very night that he became Buddha, Yaśodharā gave birth to Rāhula. Seeing that he resembled his father, the king was overjoyed and

woman made a little cake (*modaka*) 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, Yaśodharā had been attacked; he wanted to put a stop that very day to the slander. Knowing that, the Bhagavat produced by metamorphosis (*nirmāṇa*) 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 (*punarbhava*), that he will realize the fruits of the (Noble) Path (*āryaphala*) 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 (*pūrvaprañidhāna*), 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 Śuddhodama, the palace people, the retinue and all the Śākyas, seeing this prodigy, were filled with respect for Yaśodharā. They understood the futility of the blame they had thrown on her previously. Free of all blame, Yaśodharā was satisfied.

The visit of the Buddha to Yaśodharā is represented on a stūpa discovered near the village of Goli, (Guntur District): cf. T. N. Ramchandran, *Buddhist Sculptures from a Stupa near the village of Goli*, Bull Mus. Madras, a929, p. 5-7, pl. II(F). Rāhula, easily recognized by his head-dress, is represented 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' (*modaka*) that Yaśodharā 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 Ramchandran, the Rāhula of the center panel was playing ball; but the round object he holds seems rather to be the *modaka* that he was told to offer to his father according to the story of the Mahāvastu and the Mūlasarv. Vin. (l. c.)

forgot his anger; he said to his ministers: “Although my son has gone, today he has a son completely like him.” Although Yaśodharā had avoided the shame of punishment, her bad reputation had spread in the kingdom; she sought to wash away this bad name. When Śākyamuni, having attained Buddhahood, returned to *Kia p’i lo p’o* (Kapilavastu) to convert the Śākya, king Śuddhodana and Yaśodharā invited him at once to come to dine at the palace. Then Yaśodharā took a potion-cake (*modaka*) of a hundred flavors and gave it to Rāhula to offer to the Buddha. [182c] At the same time, by his miraculous power (*ṛddhibala*), 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 (*dhautapātreṇa*), whereas the bowl of the Buddha was the only one that contained a potion-cake. Yaśodharā said to the king: “This proves that I have committed no sin.” Yaśodharā then asked the Buddha why she had been pregnant for six years.

[2. *Jātaka explaining this prolonged pregnancy*].⁴³⁶ – The Buddha said to her: In a previous lifetime, your son, Rāhula, was the king of a country. At that time, a ṛṣi possessing the five superknowledges (*abhijñā*) 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 ṛṣi replied: “I have entered your kingdom and have stolen (*adattādāna*): 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

⁴³⁶ This well-known jāataka appears in the *Mo ho seng k’i liu*, T 1425, k. 17, p. 365c12-15, where the king who is accused of theft is called Li po (75 and 7; 85 and 6). It is told at length but without precise details in the *Lieou tou tsi king*, T 152, no. 53, k. 5, p. 30a-b (tr. Chavannes, *Contes*, I, p. 197-201); it is put into verse in the *Fo wou po ti tseu king*, T 199, no. 25, p. 199a-b, and reproduced textually in the *King kiu yi siang*, 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 tsi king*, T 190, k. 55, p. 907a-908a (tr. Beal, *Romantic Legend*, p. 360-363): Sūrya and Candra were sons of a brāhman-king of Mithilā (called *Jen t’ien*, Maṇusyadeva (?) in T 190). The throne becoming vacant, Sūrya 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. Candra, 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 Sūrya. Rāhula was at that time Candra, the Buddha was Sūrya (summarized by E. Senart).

To explain the six years of bearing Rāhula, the *Mūlasarv. Vin.* resorts to the same jāataka, but changes the names of the individuals: cf. *Ken pen chouo ... p’o seng che*, T 1450, k. 12, p. 162b-c, summarized in Chavannes, *Contes*, IV, p. 120: Not far from the city of Vārāṇasī, two brothers lived as hermits in the forest; one was called *Chang k’ie* (Śhāṅkha), the other *Li k’i to* (Likhita). The latter drank all the water from his brother’s flask so that he had nothing to drink when he went out to beg. Likhita was accused before the king of having stolen the water from his brother. The king, who was leaving for the hunt, ordered him to wait without moving, then he forgot about him for six days. – For Śāṅkha and Likhita, see also a story in *Ken pen chouo... yao che*, T 1448, k. 16, p. 77c, which shows striking resemblance to Chavannes, *Contes*, no. 79, and the *Mātaṅgajātaka* 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 ṛṣi 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 ṛṣi 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 ṛṣi: “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 (*durgati*) 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 Yaśodharā had not committed any crime.

[3. *Yaśodharā tries to win back the Buddha*].⁴³⁷ – When the Bhagavat had finished eating, he left [the palace], and Yaśodharā was annoyed with him: “Such a handsome man is rare (*adbhuta*) in this world. I was able to meet him, but now I have lost him forever. When the Bhagavat was seated, he looked fixedly without moving his eyes; when the Bhagavat left, I followed him with my eyes, but he has gone and that is all.” Yaśodharā was very annoyed: each time the thought of him came to her, she sank to the ground, her breathing stopped, her companions sprinkled her with water and she began breathing again. Always alone, she wondered: “Who is skillful enough here in mantra to change his feelings and make him regain his original feelings so that we could be happy (together) as before?” Then she filled a golden bowl with the seven jewels (*saptaratna*) and precious jewels (*maṇi*), and offered it to anyone [who could advise her]. A brahmācārīn accepted it and said: “I can place a spell [on the Buddha] so that his feelings change. It is necessary to make a little cake of a hundred flavors (*saptarasanamaya modaka*), mix in medicinal herbs (*oṣadhi*) [183a] and ‘bind’ it with a spell (*mantra*); his mind will change and he will certainly come back.” Yaśodharā followed the instructions of the brahmācārīn, then sent someone to invite the Buddha: she wanted to reduce him completely under her power in front of the assembly (of monks). The Buddha entered the king’s palace, Yaśodharā offered him the cake of a hundred flavors which she put in his bowl (*pātra*) and the Buddha ate it. Yaśodharā hoped that, according to her desire, they would be happy as before; but the food taken by the Buddha had no effect; his mind and his eyes remained serene and calm. Yaśodharā said: “For the time, he doesn’t move; perhaps the strength of the herbs has not yet worked. But when their power will manifest, he will surely be as I wish.” The Buddha, his meal finished, chanted, got up from his seat and departed. Yaśodharā still hoped that the power of the herbs would act in the afternoon and that the Buddha would certainly come back to the palace [to find her]. However, the Buddha’s meal was like all the others; his body and mind were not changed. The next day at meal-time, the monks put on their robes, took

⁴³⁷ The Mahāvastu, III, p. 143, tells that Yaśodharā put on all her jewels to persuade the Buddha to remain in the world, but to no avail. In the Mūlasarv. Vin. (T 1450, k. 12, p. 160c; Dulwa, in Rockhill, *Life*, p. 56-57), Yaśodharā, Gopā, Mṛgajā 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. Gopā, Mṛgajā and the 60,000 courtesans entered the Path, but Yaśodharā, 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.

their bowls and entered the city to beg their food. Hearing this story told, their respect [for the Buddha] increased; they said: “The Buddha’s power is immense; his mind miraculous (*rddhicitta*) is difficult to sound (*durvighāhya*) and inconceivable (*acintya*). The cake prepared by Yaśodharā had very great power; nevertheless, the Buddha ate it without his body and mind being modified.” Their meal over, the monks left the city and went to consult the Bhagavat about this affair. The Buddha said to the bhikṣus: “It is not only during the present lifetime that this Yaśodharā has tried to seduce me with a cake (*modaka*); in previous lifetimes, she had tempted me with a cake.” Then the Bhagavat told the bhikṣus the Jātakanidāna that follows:

[4. *Isiṅgajātaka*].⁴³⁸ – In times gone by, there was a recluse (*ṛṣi*) in the mountains in the kingdom of *P’o lo ni* (*Vārāṇasī*); in the second month of autumn, he was urinating into his wash-basin when he saw some bucks and does mating; he became lustful and his semen dripped into the basin; a doe drank it and immediately became pregnant; at the end of her time, she bore a child that looked quite human but had a horn on his head and his feet were like those of a deer. When the doe was about to give birth, she went to the hermit’s dwelling and bore him there; seeing that her baby was human, she entrusted him to the hermit and went away. When the hermit came out, he saw the doe’s baby; he thought about the early causes for it and understood that this was his own son, and so he gathered him up in his arms and raised him. Then, when the child grew up, he set himself to teach him.

⁴³⁸ The story of the hermit unicorn, *Rṣyaśṛṅga* or *Ekaśṛṅga*, seduced by a maiden (princess *Nalinī*, the courtesan *Śātā* or the goddess *Alambuṣā*) belongs to universal and Indian folklore. The characteristic feature of the story is that of the victorious woman, perched on the back of the ascetic she has seduced. Without specifying the many variations of the various versions of the story, we limit ourselves to the main sources.

Pāli sources: Jātaka no. 523 (V, p. 152-161): *Alambusājātaka*; Jātaka no. 526 (V, p. 193): *Nalinikājātaka*; *Sumangala*, II, p. 376; *Samantapāsādikā*, I, p. 214.

Sanskrit sources: *Mahāvastu*, III, p. 143-152; *Buddhacarita*, IV, v. 19; *Avadānakalpalatā* no. 65 (II, p. 413-455): *Ekaśṛṅgāvadāna*.

Chinese sources: *Cheng king*, T 134, no. 52, p. 105a-c; *Fo pen hing tso king*, T 190, k. 6, p. 726b (tr. Beal, *Romantic Legend*, p. 124); *Mo ho seng k’i lin*, T 1425, k. 1, p. 232b- 233a (tr. Chavannes, *Contes*, II, p. 282-287); *Mūlasarv. Vin.* (T 1451, k. 10, p. 161a-c; *Dulwa*, in Schiefner-Ralston, *Tibetan Tales*, p. 253-256); *King liu yi siang*, T 211, k. 39, p. 209-210 (tr. Chavannes, *Contes*, III, p. 233-237); *Hiuan tsang*, *Si yu ki*, T 2087, k. 2, p. 881b (tr. Beal, I, p. 113; Watters, I, p. 218) who places the hermitage of *Ekaśṛṅga* at the foot of the mountains of *Swāt*.

Buddhist iconography: Cunningham, *Bārhut*, pl. 26 (7); Marshall-Foucher, *Mon. of Sañchī*, I, p. 225; II, pl. 27 (1); Foucher, *Représentations des Jātakas*, Mémoires concernant l’Asie orientale, III, p. 23 and pl. II (3 and 4), IV (3); Id., *Deux jātaka sur ivoire... au Bégrām, India Antiqua*, p. 17- 130; Fergusson, *Tree and Serpent Worship*, pl. 86; Ecke-Demiéville, *Twin Pagodas*, p. 64 and pl. 41 (2).

Brahmanical sources: *Mahābhārata*, III, 110, 23-113, 25; *Padma-Opurāṇa*, I. IV; *Parīśiṣṭaparvan*, ed. H. Jacobs, Calcutta, 1891, I, 90-258 (story of *Valkalacīrin*); *Daśakumāracarita*, ed. Godbole, Bombay, 1928, p. 75-89 (story of *Marīci*).

Works: H. Lüders, *Die Sage von Rīshyaśṛṅga*, NGGW, 1897, p. 90-91, and 1902, p. 28-56. – On the curious western versions, *Lai of Aristotle*, *Decameron*, *Brother Philip’s geese*, *Barlaam and Josaphat*, see Chavannes, *Contes*, IV, p. 231-233.

[The young man] understood the great holy books of the eighteen types; he practiced meditation (*dhyāna*); he practiced the four superknowledges (*abhijñā*). 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 *tchβng*, 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 Vārāṇasī 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 Unicorn (*Ekaśṛṅga*): 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 (*abhijñā*) and become an ordinary subject of mine." There was, at that time in the kingdom of Vārāṇasī, a courtesan named *Chan t'o* (*Śāntā*) of unequalled beauty; she came in answer to the king's appeal. She asked people whether or not [*Ekaśṛṅga*] 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 (*parṇasāla*) near the hermit's dwelling and stayed there.

The recluse *Ekaśṛṅga*, 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 drink 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 (*abhijñā*) 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 skillful means (*upāya*); 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 (*dhyānasukha*) 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 (*abhijñā*).

The Buddha said to the bhikṣus: “The hermit Ekaśṛṅga was myself; the courtesan was Yaśodharā. 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 (*sūkṣmaṃḍusparśana*) can trouble recluses and, all the more so, worldly people (*prthagjāna*). For these reasons, subtle desires are condemned.

B. Second method: removing the obstacles.⁴³⁹

⁴³⁹ In order to succeed in the first stage of meditation, it is not enough to keep way from desires (*vivice’ eva kāmehi*). It is also necessary to stay away from bad dharmas (*vivicca akusalehi dhammehi*); the latter constitute the five obstacles to *dhyāna*, which are envy, malevolence, laziness-torpor, excitement and regret, doubt. Cf. Dīgha, I, p. 71, 246; II, p. 300; III, p.234; Majjhima, I, p. 144; Saṃyutta, V, p. 60; Aṅguttara, III, p. 16: *Pañca nīvaraṇāni: kāmacchandānīvaraṇaṃ, vyāpādānīvaraṇaṃ, thīnamiddhanīvaraṇaṃ, uddhaccakukkuccānīvaraṇaṃ vicikicchānīvaraṇaṃ*. – A canonical passage endlessly repeated, praises the complete freedom of mind of the ascetic who has destroyed these obstacles: cf. Dīgha, I, p. 71; Majjhima, I, p. 181, 269, 274, 347; III, p. 136; Aṅguttara, 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 (*mārgapraviṣṭa*), 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.

[184a] If a famous man

Richly dressed and with body adorned
Went to beg for clothes and food,

The Mppś develops these ideas here. They will be found in Vibhāṣhā, T 1545, k. 38, p. 194c; k. 48, p. 249c; 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.

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 (*trṣṇā*).

Modesty (*hrī*), restraint (*apatrāpya*) 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?

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 (*aśubhabhāvana*),

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 (*kāmacchandanivaraṇa*).

2. Removing malevolence.

The obstacle of malevolence (*vyāpādanīvaraṇa*) is the origin of the loss of all good dharmas (*kuśaladharmahāni*), the cause of falling into the unfortunate destinies (*durgati*), the enemy of all happiness (*sukha*), the abductor of good minds (*kuśalacitta*), the reservoir of all kinds of harmful speech (*pāruṣyavāda*).

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 (*vyāpādanīvaraṇa*).

3. Removing laziness-torpor.

The obstacle of laziness-torpor (*styānamiddha*) 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 (*niṣṭhasukha*) 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?

[184c] 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 (*styānaniddhanīvaraṇa*) is condemned.

4. Removing excitement (restlessness) and regret.

The obstacle of excitement (*auddhatya*) and regret (*kaukṛtya*). – Excitement is a dharma that harms the mind of the monastic (*pravrajyācitta*): if a person with concentrated mind (*saṃgrhitacitta*) cannot remain faithful, then what can be said of a person with a scattered mind (*vikṣiptacitta*)? 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 (*kaukrtya*) 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 (*auddhatyakaukrtyanīvarana*),

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 Buddhadharmas. Thus the man who goes to a mountain of jewels (*ratnagiri*) 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.⁴⁴⁰

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 *Madhyāsāyasamcodanasūtra* cited in *Traité*, I, p. 82F as note. On the other hand, the speech of the Buddha does not contradict the nature of dharmas (*dharmatām 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 (*vicikitsānīvaraṇa*).

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 (*dhūma*), cloud (*abhra*), dust (*rajas*), fog (*mahikā*) or the hand of the āsura Rāhu intercepts them, they cannot shine;⁴⁴¹ similarly, when a person's mind is covered by the five obstacles (*nīvaraṇa*), 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 (*kāmaguṇa*) and remove the five obstacles (*nīvaraṇa*), the ascetic practices the five dharmas: 1) aspiration (*chanda*), 2) exertion (*vīrya*), 3) mindfulness (*smṛti*), 4) clear seeing (*saṃprajñāna*), 5) concentration of mind (*cittaikāgratā*); by practicing these five dharmas, he acquires the first *dhyāna* furnished with five members (*pañcāṅgasamanvāgata*).

1) *Chanda* is zeal in *kāmadhātu*; when it is produced, the first *dhyāna* is obtained.

2) *Vīrya* (exertion) in the observance of the precepts (*śīla*), in leaving family life, concentrated zeal without laziness (*kausīdya*) during the two watches of the night, limited food (*mitabhojana*) and one-pointedness of mind (*cittasaṃgrahaṇa*) without distraction (*vikṣepa*).⁴⁴²

⁴⁴¹ Cf. *Upakkilesasutta* (Aṅguttara, II, p. 53; Tseng yi a han, T 125, k. 20, p. 650a: *Cattāro 'me bhikkhave candimasuriyānaṃ upakkilesā yehi upakkilesehi upakkiliṭṭhā candimasuriyā na tapanti na bhāsanti na virocanti. Katame cattāro? Abhaṃ... mahikā... dhūmarajo... Rāhu asurindo hena upakkilesena upakkikiṭṭhā sandimasuriyā na tapanti na bhāsanti na virocanti*, - This sūtra appears accounts of the second council: Vinaya, II, p. 295; T 1421, k. 30, p. 192c; T 1428, k. 54, p. 969a-b; cf. Hofinger, *Concile de Vaiśhalī*, p. 34, 36, 39.

⁴⁴² This exertion manifests in the pursuit of the four qualities that make a monk incapable of falling back (*abhabbo parihānāya*) and close to *nirvāṇa* (*nibbānass' eva santike*): observance of morality (*śīlasaṃpatti*), guarding the senses (*indriyeṣu guptadvāratā*), moderation in eating (*bhojana mātrājñutā*) and effort in the vigil (*jāryām*

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.

6) *Cittaikāgratā* consists of always fixing the mind on one object (*ālamabana*) and preventing scattering.

Furthermore, in pursuing the first *dhyāna*, one rejects the sense pleasures (*kāmasukha*), 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 (*samanuṣāsyāmi*) of the desires (*kāma*); the desires are cause and condition (*hetupratyaya*) of fear (*bhaya*), of sadness (*daurmanasya*) and of suffering (*duḥkha*); the desires bring little pleasure (*alpāsvāda*), but much pain (*bahuduḥkha*)."⁴⁴³ Desire is Māra's net (*javāla*) and fetter (*kāśa*) from which it is difficult to escape; it is like a forest burning on all four 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 (*kvathitatāmra*) 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 [185b] 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 crow in among kites, a blind man on the edge of a ditch, a fly above boiling oil, a sick man in the army, a crippled 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*.

anuyoga). These qualities are defined in *Āṅguttara*, II, p. 39-10; see also *Samyutta*, II, p. 219; *Āṅguttara*, I, p. 113; Tseng yi a han, T 125, k. 12, p. 603c; *Mahāniddeśa*, II, p. 483-484.

⁴⁴³ Cf. *Cūladukkakkhandhasutta* in *Majjhima*, I, p. 91-92; Tchong a han, T 26, k. 25, p. 586b22: *Mayhaṃ pi kho, Mahānāma, pubbe va sambodhā anabhisambuddhassa bodhisttass' eva sato "appassādākāmābahudukkhā bahupāyasā, ādīnavo ettha bhīyyo" ti etaṃ yathābhūtaṃ sammappaññāyasudiṭṭhaṃ ahoṣi*: "I too, Mahānāman, before my enlightenment, had indeed seen, with correct knowledge and in harmony with the truth, that the passions have little delight, many problems, much suffering and that the disadvantages therein are multiplied." The same condemnation *appassādā kāmā*. etc., is repeated for the bhikkhu Ariṭṭha in *Vinaya*, II, p. 25; *Majjhima*, I, p. 130; *Āṅguttara*, III, p. 97. – The present passage of the Mppś precedes this verdict with a statement on *kāma*, the cause of fear and suffering: it occurs in *Āṅguttara*, IV, p. 289: *Bhayan ti bhikkhave kāmānaṃ etaṃ adhivacanāṃ, sukkhan ti nhikkhave kāmānaṃ etaṃ adhivacanāṃ*, etc.

Question. – The absorptions and concentrations, such as the eight liberations (*vimokṣa*), the eight spheres of mastery (*abhibhvāyatana*), the ten spheres of totality (*krtsnāyatana*) and the four immeasurables (*apramāna*) are never described as virtues (*pāramitā*). Why is *dhyāna* the only one to be described as the ‘virtue’ of *dhyāna* (*dhyānapāramitā*)?

Answer. – 1. The qualities (*guṇa*) of all these absorptions are of the order of reflection (*cinta*) and meditation (*bhāvana*). In the language of the Ts’in, *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 *anāgāmya* (preliminary absorption preceding the first *dhyāna*), knowledge (*jñāna*) overcomes absorption (*samāpatti*) whereas, in the formless absorptions (*ārūpyasamāpatti* following the *dhyānas*), 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 (*samacitta*), the five *abhiññās*, the *vimokhas*, the *abhibhvāyatanas*, the *krtsnāyatanas*, the concentration hindering the arising of the passions in others (*araṇāsamādhi*), the knowledge resulting from vows (*prañidhāna*) the summit *dhyāna* (*prāntakoṭidhyāna*), the sovereign concentration (*īśvarasamādhi* ?), *dhyāna* brought to its maximum (*vṛddhikāśṭhāgata dhyāna*), the four magically creative minds (*nirmānacitta*), the *Pan tcheou pan* (*pratyutpannasamādhi*),⁴⁴⁴ all the Bodhisattva’s *samādhis*, the Hero’s Walk (*śūramgama*), etc., which number 120, all the Buddha’s *samādhis*, Unmovable, etc., which number 108,⁴⁴⁵ the attainment of wisdom by the Buddhas and their renouncing of life (*āyuhparityāga*): all these various absorptions occur in the *dhyānas*; 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

⁴⁴⁴ All these qualities will be defined below, p. 1041F seq. The *pratyutpannasamādhi* is the subject of the Bhadrāpālasūtra; cf. *Traité*, I, p. 430F, n. 1.

⁴⁴⁵ For these 108 *samādhis*, see references in *Traité*, I, p. 324F, n. 1

⁴⁴⁶ This section is limited to commenting on a very old *Dhyānasūtra* where the nine successive absorptions (*navānupūrvasamāpatti*) 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; Saṃyutta, II, p. 210, 216, 221; III, p. 225; IV, p. 225, 26, 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 Lalitavistara, p. 129; Pañcaviṃśati, p. 167, Daśasāhasrikā, p. 98-99; Mahāvīyutpatti, no. 1478-1481, 1492-1495; extracts in Kośavyākhyā, p. 665, 666, 673.

Question. – You have already said that the first *dhyāna* is obtained by condemning the five desires (*kāma*), by avoiding the five obstacles (*nivāraṇa*) 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 (*aśubhabhāvana*) and mindfulness of breathing (*ānāpānasmṛti*), etc.⁴⁴⁷

Thus, it 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 (*savitarka*) and judgment (*savicāra*),

Coming from detachment (*vivekaja*), 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 sphere of infinite space. – Surpassing the sphere of infinite space, he penetrates successively 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 *dhyana*, 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. 269c 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 (*adhyātmāsamprasāda*),

He finds joy (*prīti*) and happiness (*duḥkha*) 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,
Duḥkha (suffering) and *sukha* (happiness) still remain to be cut,
Purified by equanimity and reflection (*upakṣasmṛtipariśuddha*),
The mind penetrates into the fourth *dhyāna*.

The *sukha* present in the third *dhyāna*,
Transitory (*anitya*) 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 (*śīlaviśuddhi*), solitude in retreat, guarding the senses, intensive meditation during the first and last watch of the night,⁴⁴⁹ the ascetic avoids external pleasures and takes pleasure in meditation. He avoids desires (*kāma*) and the bad dharmas (*akuśaladharmā*). Depending on the *anāgāmya* (the preliminary

⁴⁴⁹ See above, p. 1020F, n. 2.

[186a] absorption preceding the first dhyāna),⁴⁵⁰ he acquires the first *dhyāna*.

[2. *First dhyāna*]. – The first dhyāna is defined in the Abhidharma: There are four types of dhyāna: *i*) dhyāna associated with rapture (*āsvādanasamprayukta*); *ii*) pure *dhyāna* (*śuddhaka*); *iii*) stainless *dhyāna* (*anāsrava*); *iv*) the five skandhas obtained by retribution (*vipākaja*) and constituting the first *dhyāna*.⁴⁵¹ Here the ascetic enters into the pure (*śuddhaka*) and the stainless (*anāsrava*) [dhyāna]; it is the same for the second, third and fourth *dhyānas*.

According to the Buddha's definition: "Having avoided desires and the bad dharmas, the bhikṣu enters into the first, furnished with examination, furnished with judgment, coming from detachment, which is joy and happiness." (Dhyānasūtra, *l.c.*: *Viviktaṃ kāmair viviktaṃ pāpakair akuśalair dharmaiḥ savicāraṃ vivekaṃ prītisukhaṃ prathamam dhymanam upasampadya viharati*).

'Desires' (*kāma*) are the five sense objects (*pañca kāmagaṇa*), colors (*rūpa*), etc., to which one becomes attached. By means of reflection and analysis, these desires are condemned, as has been said above.

The 'wicked bad dharmas' (*pāpaka, akuśaladharmā*) are the five obstructions (*pañca nīvaraṇa*), greed (*kāmacchanda*), etc. By becoming detached from these two categories, of which the one is external (*bāhya*) and the other internal (*ādhyātmika*), the first *dhyāna* is acquired.

The [five] characteristics of the first *dhyāna* are: examination (*vitarka*), judgment (*vicāra*), joy (*prīti*), happiness (*sukha*) and one-pointedness of the mind (*cittaikāgrata*).⁴⁵²

It is '*savitarka* and *savicāra*': by acquiring the good dharmas (*kuśaladharmā*) and the qualities (*guṇa*) not previously acquired, in the first dhyāna the mind experiences great fear. When [a person] who has ceaselessly been burned by the fires of desire attains the first dhyāna, it is as if he were entering a pool of cold water. Or else he is like a poor man (*daridra*) who suddenly finds a treasure: the ascetic, who has meditated and analyzed the disadvantages of kāmādhātu and who sees the importance of the benefits and qualities of the first dhyāna, feels great joy (*prīti*): this is why it is called *savitarka* and *savicāra*.

Question. – Are *vitarka* and *vicāra* one and the same thing or are they two different things?

Answer. – They are two different things.⁴⁵³ *Vitarka* is the first moment of a coarse mind (*sthūlaprathamakṣaṇa*), *vicāra* is a more subtle (*sūkṣma*) analysis. Thus, when a bell is struck, the first sound is strong, the subsequent sound is weaker; this is *vicāra*.

⁴⁵⁰ For this term, see Kośa, VIII, p. 179, n. 6.

⁴⁵¹ Cf. Kośa, VIII, p. 144. – The *dhyāna* of rapture is soiled by desire (*trṣṇā*); the pure *dhyāna* is of mundane order and practiced by ordinary people; the *anāsrava dhyāna* is supramundane and practiced by the āryas; the *dhyāna* 'of the five skandhas' means the spheres of rūpadhātu inhabited by the seventeen classes of gods, from the Brahmakāyikas to the Akaniṣṭhas (see Kośa, III, p. 2): the gods of rūpadhātu are still constituted by five skandhas; those of Ārūpyadhātu have only four because *rūpa* is absent there.

⁴⁵² Cf. Majjhima, I, p. 294: *Paṭhamam jhānam pañcaṅgikaṃ; idh' āvuso paṭhamam jhānam samāpannassa bhikkhuno vitakko ca vattati vicāro ca pīti ca sukhaṃ ca cittaḡgatā ca*. – See also Kośa, VIII, p. 147.

⁴⁵³ On the difference between *vitarka* and *vicāra*, cf. Vasubandhu's Pañcaskandhaka, cited in Kośavyākhyā, p. 64: *Vitarkaḥ katamaḥ? Paryeṣako manojalpaḥ cetanāprajñāviṣeṣaḥ yā citasyauddārikatā. Vicarāḥ katamaḥ?*

Question. – In the Abhidharma it is said that, from *kāmadhātu* until the first *dhyāna*, a 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 are not simultaneous: at the moment of *vitarka*, the *vicāra* is blurred (*apaṭu*); at the moment of *vicāra*, the *vitarka* is blurred. Thus, when the sun rises, the shadows disappear. All the minds (*citta*) and all the mental events (*caitasaikadharma*) 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 avarice (*mātsarya*).”⁴⁵⁴ Really, it should be said that the five fetters of lower rank (*avaraṃbhāgīya saṃyojana*) must disappear in order that one may become an *anāgāmin*.⁴⁵⁵ 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 (*samādhicitta*); by mental renunciation (*cittavairāgya*), 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” (*Dhyānasūtra*, *l.c.*: *Vitarkavicārāṇāṃ vyūpaśamād adhyātmaṃ saṃprasādac cetasa ekotībhāvam avitarkam avicāraṃ samādhijam prītisukhaṃ dvitīyam dhyānam upasampadya viharati*).

Pratyavekṣaka manojalpaḥ, tathaiva yā cittauddrikatā. – Here the Mppś is accepting a specific difference (*jātibheda*) between *vitarka* and *vicāra*; this is the thesis of the *Vaibhāṣikas*; the *Sautrāntikas* are of the opposite opinion, cf. *Kośa*, II, p. 174 seq.; *Kośavyākhyā*, p. 139. The *Pāli* sources themselves have attempted definitions: cf. *Dhammasaṅgani*, p. 10; *Atthasālinī*, p. 114-115; *Milinda*, p. 62-63; *Visuddhimagga*, I, p. 142-143; S. Z. Aung, *Compendium*, p. 17, 40.

⁴⁵⁴ See a passage in *Aṅguttara*, III, p. 272, where it is said that, in order to attain the four *dhyānas* and realize the four fruits of the Path (*srotaāpatti*phala, etc.), it is enough to have cut the fivefold avarice: *āvāsa-*, *kula-*, *lābha-*, *vaṇṇa* and *dhammacchāriya*.

⁴⁵⁵ By saying that it is enough to cut one single fetter, avarice, in order to become *anāgāmin*, 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: *Pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tatthapariniḥḥāyī anāvattidhammo tasmā 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 (*vitarkavicāraṇām vyupaśamāt*), they have disappeared because the ascetic knows their defects. This *dhyāna* is ‘inner peace’ (*adhyātmasamprasāda*)⁴⁵⁶ for, by entering into this profound absorption, the ascetic has given up the *vitarka* and *vicāra* of the first *dhyāna* by means of faith (*prasāda*): 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” (*cetasa ekotibhāva*).

[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 (*daurmansaya*) 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*” (free and faulty translation of the *Dhyānasūtra*, *l.c.*: *Prīter virāgād upekṣako viharati smṛtimān samprajānan sukhaṃ ca kāyena pratisamvedayati yat tad āryā ācakṣate “Upekṣakaḥ smṛtimān sukhavihāriti” niṣprītikaṃ tṛtiyaṃ dhyānam upasampadya viharati*).

He remains ‘in equanimity’ (*upekṣah*), for he abandons any feeling of joy (*prīti*) and feels no regret; he remains “reflecting” (*smṛtimān*) and ‘fully aware’ (*samprajānan*), for, having obtained the bliss of the third *dhyāna*, he prevents bliss from arousing torments; he experiences ‘physical happiness’ (*sukham kāyena pratisamvedayati*), 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 (*prthagjana*) 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 (*cittāiṅjyatā*) is very superior to that, for wherever there is movement, there is suffering (*duḥkha*). 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” (*Dhyānasūtra*, *l.c.*: *Sukhasya ca prahāṇād duḥkasya ca prahāṇāt pūrvam eva saumansyadaurmansayayor astamgamādadhuhkāsukham upekṣhāsmṛtipariśuddhaṃ caturthaṃ dhyānam upasampadya viharati*).

⁴⁵⁶ For *adhyātmasamprasādha* which is faith (*śraddhā*), see Kośa, VIII, p. 158.

⁴⁵⁷ The third *dhyāna* has five members: 1) *upekṣā*, 2) *smṛti*, 3) *samprajāna*, 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 (*praśrabdhi*), 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’.⁴⁵⁸ 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” (*asuḥkhāsukha*).

[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” (Dhyānasūtra, *l.c.*: *Sa sarvaśo rūpasamjñāṃ samatikramān, nānātvasamjñāṃ amanasikārāt, pratighasamjñāṃ astamgamād “Ānantam ākāśam iti” ākāśānantyāyatanam upasampadya viharati*).

The ascetic thinks thus: “Wherever matter is absent, there one escapes from the sufferings of hunger (*kṣudh*) and thirst (*pipāsā*), cold (*śīta*) and heat (*uṣṇa*); physical matter is coarse, bad, deceptive and unreal: it is as a result of the complex of causes and conditions (*hetupratyayasāmagrī*) 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 [186c] longer sees the body. And the same for external matter (*bāhyarūpa*) as for the inner bodily space. Then the ascetic can contemplate immense infinite space (*apramāṇānantākāśa*). 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 *ākāśasamāpatti*.

[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 (*vedanā*), notions (*saṃjñā*), formations (*saṃskāra*) and consciousnesses (*viññāna*)⁴⁵⁹ which seem to him to be a sickness (*roga*), an ulcer (*gaṇḍa*), a wound (*āghāta*) and an arrow (*śalya*), transitory (*anitya*), painful (*duḥkha*), empty (*śūnya*) and non-self (*anātman*), an accumulation of deceits without true reality.⁴⁶⁰ Thinking in this way, he abandons the *ākāśa* object and holds only the consciousness (*viññāna*). Does he hold the present (*pratyutpanna*), the past (*atīta*), future (*anāgata*) consciousness, or the immense, infinite consciousness (*apramāṇānantaviññāna*)? He holds the immense and infinite consciousness.⁴⁶¹ Since this

⁴⁵⁸ It would be tempting to translate *Chō nien ts'ing tsing* by “purity in renunciation and reflection”; but these four characters give the Sanskrit expression *upekṣāsmṛtipariśuddhi*: 1) *upekṣāpariśuddhi* is indifference for whatever the object may be (*anābhogalakṣaṇa*); 2) *smṛtipariśuddhi* consists of not losing sight of the *nimitta* (the motive, the reason) for this indifference (*upekṣānimittasampramoṣa*): cf. Kośa, VIII, p. 148.

⁴⁵⁹ Whereas the *dhyānas* are accompanied by the five skandhas, the *samāpattis* consist of only four (*vedanā*, *saṃjñā*, *saṃskāra* and *viññāna*), for 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. Majjhima, I, p. 436: *So yad eva attha hoti vedanāgataṃ saññāhataṃ saṅkhāragataṃ viññāṇagataṃ te dhamme aniccato dukkhato rogato gaṇḍato allato aghato ābādhato parato palokato suññato anattato samanupassati*.

⁴⁶¹ Cf. Vibhaṅga, p. 262: *Anantaṃ viññāṇan ti, taṃ yeva ākāśaṃ viññāṇena phutaṃ manasikaroti anantaṃ pharati tena vuccati anantaṃ viññānanti*. – Commentary in Visuddhimagga, I, p. 332.

consciousness is immense and infinite like *ākāśa*, the absorption is called the absorption of the sphere of infinite consciousness (*vijñānānantyāyatanasamāpatti*).

[8. *Third samāpatti*]. – This immense and infinite *vijñāna* is perceived by the intellect; this vast object distracts the ascetic and can destroy his absorption. On contemplating this consciousness, the ascetic perceives sensations (*vedanā*), notions (*saṃjñā*), formations (*saṃskāra*) and consciousnesses (*vijñāna*) which seem to him to be a sickness (*roga*), ulcer (*gaṇḍa*), wound (*āghāta*) and an arrow (*śalya*), transitory (*anitya*), painful (*duḥkha*), empty (*śūnya*) and non-self (*anātman*), an accumulation of deceit, without true reality. Thinking this way, he destroys the image of *vijñāna*, rejects the *vijñānāyatana* and praises the sphere of nothingness (*ākīṃcanyāyatana*). Destroying the images of the *vijñāna*, he fixes his mind on nothingness, and this is what is called the absorption of sphere of nothingness (*ākīṃcanyāyatanasamāpatti*).

[9. *Fourth samāpatti*]. – In this *ākīṃcanyāyatana*, he perceives sensations (*vedanā*), notions (*saṃjñā*), formations (*saṃskāra*) and consciousnesses (*vijñāna*) that seem to him to be a sickness (*roga*), an ulcer (*gaṇḍa*), a wound (*āghāta*), an arrow (*śalya*), transitory (*anitya*), painful (*duḥkha*), empty (*śūnya*) and non-self (*anātman*), an accumulation of deceit, without true reality. While he is meditating thus, the sphere of non-consciousness (*asaṃjñāyatana*) seems to him to be an ulcer (*gaṇḍa*) and the sphere of consciousness (*saṃjñāyatana*) 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 *naivasamjñānāsamjñāyatana* involves sensations (*vedanā*), notions (*saṃjñā*), formations (*saṃskāra*) and consciousnesses (*vijñāna*): why do you call it neither discernment nor non-discernment?

Answer. – There is discrimination (*saṃjñā*) in this sphere, but as it is very subtle (*sūkṣma*) and hard to perceive (*durvabodha*), we speak of ‘non-discrimination’; on the other hand, since there is discrimination, we add ‘not non-discrimination’.⁴⁶² Ordinary people (*prthagjana*) claim to attain the true nature of dharmas in this sphere and identify it with nirvāṇa; 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 (*asaṃjñīsamāpatti*),⁴⁶³ *ii*) the absorption of the cessation of discrimination and feeling (read *Mie siannng*

⁴⁶² On the point of knowing whether or not there is *saṃjñā* in the sphere of neither discrimination nor non-discrimination, cf. Aṅguttara, IV, p. 427; Kathāvatthu, I, p. 263 (tr. Rh. D., p. 155); Kośa, VIII, p. 144.

⁴⁶³ *Asaṃjñīsamāpatti*, its preparation, conditions and fruit are studied in Kośa, II, p. 132, 200, 211, 310; IV, p. 200.

cheou ting = *saṃjñāvedayitanirodhasamāpatti*,⁴⁶⁴ iii) the non-discriminating gods (*asaṃjñīdeva*).⁴⁶⁵ The worldly person who wants to destroy his mind enters into the *saṃjñāvedayitanirodhasamāpatti*.

IV. QUESTIONS RELATING TO THE DHYĀNAS

[*Pure and impure Path*].⁴⁶⁶ – There are two kinds of *dhyānas* and *samāpattis*: impure (*sāsrava*) and pure (*anāsrava*). The *sāsrava* type is practiced by worldly people (*prthagjana*) as has already been said; the *anāsrava* type consists of the sixteen aspects of the noble truths (*ṣoḍaśāryākāra*).

⁴⁶⁴ For *saṃjñāvedayitanirodha*, which is confused in practice with *nirvāṇa* on earth, see Majjhima, I, p. 160, 301; III, p. 45; Saṃyutta, II, p. 212; Aṅguttara, I, p. 41; IV, p. 454; Kathāvatthu, I, p. 202; Kośa, II, p. 203-214; VII, p. 96; VIII, p. 193, 207, 215. – Lav., Nirvāṇa, p. 77, 80, 157.

⁴⁶⁵ The *asaṃjñīsattva*, non-discriminating gods, are defined in Kośa, II, p. 199-200; VIII, p. 136.

⁴⁶⁶ 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 inherent in *kāmadhātu*, by the four *dhyānas* 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 *ānantaryamārga*, and nine mental actions by means of which one takes possession of this detachment, which is the *vimuktimārga*. The process thus involves eighteen mental actions for each sphere, and 144 mental actions for the entire eight spheres. To attain *nirvāṇa*, 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 (*naivasaṃjñānāsaṃjñāyatana*) or the summit of existence (*bhavāgra*).

The absorptions can be practiced according to the worldly path (*laukikamārga*) or the supramundane path (*lokottaramārga*).

1. The worldly path, also called impure path (*sāsravamārga*), is followed by ordinary people (*prthagjana*) 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 (*sāmantaka*) absorptions which serve as passage-ways to the four *dhyānas* and the four *samāpattis*, in order to eliminate, in turn, the passions of *kāmadhātu*, the four *dhyānas* 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 *anāgamya*; the other seven bear the generic name of *sāmantaka*. The impure (*sāsrava*) concentrations of the worldly path are described as pure (*śuddhaka*) insofar as they are opposed to the concentrations associated with enjoyment (*āsvābadasamprayukta*), tainted by desire; this is a regrettable terminology liable to trouble the reader.

When one is following the *sāsravamārga*, one relies on the preliminary concentration (*sāmantaka*) of the level immediately above in order to abandon the passions of the lower level. When one is following the *anāsravamārga*, 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 *bhavāgra* [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 (*sāmantaka*) leading to a higher sphere.

When the disciple of the Buddha wishes to abandon the desires (*kāma*) and passions (*kleśa*) of *kāmadhātu*, by means of meditation he cuts the nine categories of passions, strong (*adhimātra*), medium (*madhya*) and weak (*mṛdu*), 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 *dhyāna* by the *sāsravamārga*. In this case, in the *anāgamya* (preliminary concentration preceding the first *dhyāna*), in the course of nine *ānantaryamārgas* (successive abandonments of the nine categories of passions of the lower level) and eight *vimuktimārgas* (taking possession of these successive abandonments), he first practices the *sāsravamārga*, then the *sāsrava* or *anāsravamārga*. In the course of the ninth *vimuktimārga*, in the *anāgamya*, he first practices the *sāsravamārga*; then the *sāsrava* or *anāsravamārga* of the *anāgamya*, and

2. The supramundane path (*lokottaramārga*), also called pure path (*anāsaravamārga*), is followed by the saints (*ārya*) endowed with pure wisdom, who have “seen” the four holy truths (*āryasatya*) and have understood the sixteen aspects (*ṣoḍaśākāra*) 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 (*sāmantaka*) 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 cuts the passions of his level directly without resorting to any *sāmantaka* 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 *kāmadhātu* of the four *dhyānas* 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 (*ṣoḍaśākāra*) 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 *bhavāgra* which he did by the nine mental actions of *ānantaryamārga* that detached him from these passions and nine 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 *ānantaryamārga* of *bhavāgra*, nine for the *vimuktimārga* of the same *bhavāgra*. 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-xi; *Morale bouddhique*, p. 71-97.

the *sāsrava* of the *sāmantaka* of the first *dhyāna*. If he wishes to attain the first *dhyāna* by way of the *anāsravamārga*, he will do the same.

If he abandons the passions of the first *dhyāna* by means of the *sāsravamārga*, in the *sāmantaka* of the second *dhyāna*, during nine *ānantaryamārgas* and eight *vimuktimārgas*, he first practices the *sāsrava* of the *sāmantaka* of the second *dhyāna*, then the *sāsravamārga* of the *sāmantaka* of the second *dhyāna* as well as the first *anāsrava dhyāna* and its sequel. During the ninth *vimuktimārga*, in the *sāmantaka* of the second *dhyāna*, he first practices the *sāsravamārga* of the *sāmantaka* of the second *dhyāna*, then the *sāmantaka* of the second *dhyāna*, then the *anāsrava* of the first *dhyāna* and its sequel, the second *śuddhaka* or *anāsrava dhyāna*.

If he abandons the passions of the first *dhyāna* by means of the *anāsravamārga*, during the course of nine *ānantaryamārgas* and eight *vimuktimārgas*, he first practices the *anāsravamārga* of his own level, the *sāsrava* or *anāsrava* of the first *dhyāna* and its sequel. In the course of the ninth *vimuktimārga*, he first practices the *anāsravamārga* of his own level, then the *sāsrava* or *anāsravamārga* of the first *dhyāna* and its sequel.

It is the same in the practice of the other concentrations from the second *śuddhaka* or *anāsrava dhyāna* up to the abandonment that characterizes the *ākīṃcanyāyatana*. In the abandonment that characterizes the *naivasamjñānāsamjñāyatana*, during the nine *ānantaryamārgas* and eight *vimuktimārgas*, he practices just the universal *anāsravamārga*. In the course of the ninth *vimuktimārga*, he practices the roots of good of the threefold world (*trāidhātukakuśalamūla*) and the *anāsravamārga*; thus he drives out absorption without mind (*acittakasamāpatti*).

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[*Development of the dhyānas*]. – 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 *dhyānas* and the *samāpattis*.

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[*Types of concentration*]. – In brief, the characteristic traits (*nimitta*) of the *dhyānas* and the *samāpattis* are twenty-three in number: eight concentrations of enjoyment (*āsvādāna*), eight pure (*śuddhaka*) concentrations and seven *anāsrava* concentrations.

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[*Causes and conditions in the concentrations*]. – There are six kinds of causes (*hetu*): 1) associated causes (*saṃprayuktaka*), 2) mutual cause (*sahabhū*), 3) similar cause (*sabhāga*), 4) universal cause (*sarvatraga*), 5) ripening cause (*vipāka*), 6) nominal cause (*nāmahetu*).⁴⁶⁷ Taken one by one, the seven *anāsrava* are similar [187b] causes; the associated and mutual causes, the previous ‘dhyāna of enjoyment’ and its causes, the subsequent ‘dhyāna of enjoyment’ and its causes go in the same level. It is the same for the *śuddhaka dhyānas*.

The four conditions (*pratyaya*) are: 1) the causal condition (*hetupratyaya*), 2) the antecedent equal and immediate condition (*samanantarapratyaya*), 3) the object condition (*ālamabanapratyaya*). 4) the governing condition (*adhipatipratyaya*).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 *anāsrava dhyāna* can produce after itself six concentrations:

1-2) *śuddhaka* and *anāsrava* concentration of the first *dhyāna*; 3-6) *śuddhaka* and *anāsrava* concentration of the second and third *dhyāna*.

The second *anāsrava dhyāna* can produce after itself eight concentrations:

1-2) *śuddhaka* and *anāsrava* concentration of the same level; 3-4) *śuddhaka* and *anāsrava* concentration of the first *dhyāna*; 5-8) *śuddhaka* and *anāsrava* concentration of the third and fourth *dhyāna*.

The third *anāsrava dhyāna* 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 *dhyāna* and the *ākāśānanatyāyatana* also [can produce after themselves ten concentrations.]

The *anāsrava vijñānānantyāyatana* 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, *śuddhaka* and *anāsrava* concentration of the *ākīṃcanya*, *śuddhaka* of the *naivasamjñānāsamjñāyatana*].

The *anāsrava ākiṃchanyāyatana* 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 *śuddhaka* concentrations of the *naivasamjñānāsamjñāyatana*].

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 *naivasamjñānāyatana* 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 *śuddhaka* concentrations.

Moreover, these concentrations increase all the delight (*āsvādana*) of their own level: immediately after the delight of the first dhyāna, there follows the delight of the second, and so on up to the *naivasamjñānāsamñāyatana*.

3. [In regard to the object condition,⁴⁷⁰ we may note that] the *śuddhaka* and *anāsrava dhyānas* always have as object (*ālambana*) the *dhyāna* of delight; they are concerned with the enjoyment of their own level; they are also concerned with pure desire (*viśuddhatṛṣṇā*). As they do not have a stainless object, they are not concerned with the *anāsrava*.

The fundamental non-material concentrations (*maulārūpyasamāpatti*), *śuddhaka* and *anāsrava*, are not concerned with the *sāsrava* of the lower levels.

4. As nominal cause (*nāmahetu*) and governing cause (*adhipatipratyaya*), the *dhyānas* enter into:

- a. the four boundless ones (*apramāṇacitta*),⁴⁷¹
- b. the [first] three liberations (*vimokṣa*),⁴⁷²
- c. the eight spheres of domination (*abhibhvāyatana*),⁴⁷³
- d. the [first] eight spheres of totality (*kṛtsnāyatana*), those that are concerned with kāmadhātu,⁴⁷⁴
- e. the [first] five superknowledges (*abhijñā*) are concerned with kāma- and rūpadhātu.⁴⁷⁵

The other concentrations are each adapted to its own object; the *saṃjñāvedayitanirodhasamāpatti* has no object.

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⁴⁷⁰ For the object of the dhyānas and the samāpattis, see detail in Kośa, VIII, p. 176-177.

⁴⁷¹ The four *apramāṇas* are the four *brāhmavihāras* mentioned above, *Traité*, I, p. 163. – Detailed study in Kośa, VIII, p. 196-203.

⁴⁷² There are eight *vimokṣamukhas*, described in a sūtra quoted in full in the Kośavyākhyā, p. 688; only the first three belong to the *dhyānas*, the other five fall within the *samāpattis*; cf. Kośa, VIII, p. 204-210.

⁴⁷³ All eight *abhibhvāyatanas* belong to the dhyānas; cf. Kośa, VIII, p. 212-213.

⁴⁷⁴ There are ten *kṛtsnāyatanas*, the first eight being concerned respectively with water, fire, wind, blue, yellow, red and white, belonging to the four dhyānas, bearing upon space and vi

⁴⁷⁵ There are six *abhijñās*; the first five, which have been described above (*Traité*, p. 328-333F), rely on the four dhyānas; the sixth, called knowledge of the cessation of the vices (*āsravakṣayañāna*), belongs only to the arhat: cf. Kośa, VII, p. 98-115.

[*Perfecting the dhyānas*]. – In all four *dhyānas*, there is the principle of perfecting (*vardhanadharmā*). By perfecting the *sāsrava* by means of the *anāsrava*, mastery of the mind (*cetovaśita*) of the fourth *dhyāna* is obtained. By means of the fourth *anāsrava dhyāna*, the fourth *sāsrava dhyāna* is perfected. Similarly the third, second, and first *dhyāna* can perfect the *sāsrava* of their own level by means of the *anāsrava* of the same level.

Question. – What is the perfecting of the *dhyāna* called?

Answer. – The saints (*ārya*) are pleased with the *anāsrava* concentration and do not like the *sāsrava*; at the time of abandoning the passions (*vairāgya*), the *śuddhaka* and *sāsrava dhyānas* displease them and when they are obtained, they try to eliminate the impurities: they resort to the *anāsrava* to perfect them. Just as melting rids the gold ore from its dross, so the *anāsrava* perfects the *sāsrava*. From the *anāsrava dhyāna*, one enters into the *śuddhaka dhyāna*, and the repetition of this practice constitutes a kind of melting.

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[*Prāntakoṭika dhyāna*].⁴⁷⁶ – Among the *dhyānas*, there is one that reaches the summit (*prāntakoṭa*). What is meant by summit? There are two kinds of arhat: the arhat capable of regressing (*parihāṇadharmā*) and the arhat incapable of regressing (*aparihāṇadharmā*). The arhat incapable of regressing who has attained mastery (*vaśita*) over all the profound *dhyānas* and *samāpattis* is able to produce the *prāntakoṭidhyāna*; possessing this *dhyāna*, he is able to transform [187c] his longevity into wealth and wealth into longevity.

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[*Praṇidhijñāna*, etc.] – Among the concentrations, there are also the knowledge resulting from resolve (*praṇidhijñāna*), the four infallible knowledges (*pratisaṃvid*) and the concentration preventing anyone from harming you (*araṇāsamādhi*).

*Praṇidhijñāna*⁴⁷⁷. – If he wishes to know the objects of the threefold world, he knows them according to his wish. The *praṇidhijñāna* is of two levels, *kāmadhātu* and the fourth *dhyāna*.

The four *pratisaṃvids*.⁴⁷⁸ – The infallible knowledge of teaching (*dharmaprasaṃvid*) and that of the voice (*nirukti-pratisaṃvid*) are of two levels, *kāmadhātu* and the first *dhyāna*; the other two *pratisaṃvids*, [of things (*artha*) and of eloquence (*pratibhāna*)] are of nine levels: *kāmadhātu*, four *dhyānas* and four *ārūpyasamāpattis*.

⁴⁷⁶ The *prāntakoṭika* is none other than the fourth *dhyāna* taken to its maximum. It is defined in Kośa, VII, p. 95-96.

⁴⁷⁷ *Praṇidhijñāna*, in Kośa, VII, p. 88-89.

⁴⁷⁸ *Pratisaṃvid*, in Kośa, VII, p. 89-94.

*Araṇāsamādhi*⁴⁷⁹ is a concentration preventing someone from harming you. It is of five levels, kāmadhātu and four *dhyānas*.

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[*Acquiring the dhyānas*]⁴⁸⁰. – Question. – Does the acquisition of the *dhyānas* involve other modalities?

Answer. – The absorptions of delight (*āsvādanasamāpatti*) are acquired by birth (*upapatti*) or by regression (*hāni*). The pure (*śuddhaka*) *dhyānas* are acquired by birth or by abandonment (*vairāgya*). The *anāsrava* concentrations are acquired by abandonment or by regression.

The *anāsrava* concentrations of nine levels, namely, the four *dhyānas*, the [first] three *ārūpyasamāpattis*, the *anāgamya* and the *dhyānānantara* are able to cut the fetters (*saṃyojana*). Actually, the *anāgamya* and the *dhyānānantara* are associated with the sensation of equanimity (*upekṣendriya*).

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[*Creation minds*].⁴⁸¹ – When a person possesses a *dhyāna*, he also possesses the creation minds (*nirmānacitta*) of the lower levels. In the first *dhyāna* he thus possesses two *nirmānacittas*, that of the first *dhyāna* and also that of kāmadhātu; in the second *dhyāna*, three; in the third, four; in the fourth, five *nirmānacittas*.

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 Brahmaloḥa [i.e., of the first *dhyāna*]; when this consciousness disappears, the perception stops.

The four apramāṇas, the five abhijñās, the eight vimokṣas, the eight abhivhāvātanās, the ten kṛtsnāyatanaś, the nine anupūrvasamāpattis, the nine saṃjñās [of the aśuhabhāvanā]⁴⁸², the three samādhis,⁴⁸³ the three vimokṣas, the three anāsravendriyas, the thirty-seven bodhipākṣikadharmas and all the qualities of this type come from the virtue of dhyāna; here they must be explained fully.

⁴⁷⁹ *Araṇāsamādhi*, 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 (*vairāgya*) which makes the passing from a lower level to a higher level; regression (*hāni*) which causes the passing from a higher concentration to a lower concentration of the same level. The ideas developed here occur in the Vibhāṣā (cited by the Kośavyākhyā, p. 678); Kośa, VIII, p. 164-167, summarizes them in the following kārīkās: *Atadvān labhate śuddhaṃ vairāgyeṇopapattitaḥ; anāsravaṃ tu vairāgyat; kliṣṭaṃ hānyupapattitaḥ.*

⁴⁸¹ The *nirmānacittas* have been studied above (*Traité*, I, p. 381-382F); see also Kośa, VIII, p. 115-116.

⁴⁸² They are listed in Mahāvvyutpatti, no. 1156-1164.

⁴⁸³ The *śūnyatā*, *apraṇihita* and *ānimittasamādhi* 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 (*bāhyadharmā*), impure and painful. The bodhisattva feels great compassion (*mahākaruṇācitta*) 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 relish any enjoyment (*āsvādāna*), does not seek any reward (*vipāka*) 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 (*prajñopāya*), 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 (*āśraya*) and his object (*ālambana*), for this mind is not disturbed by what is seen, heard, thought or cognized (*dr̥ṣṭāsrutamatavijñāta*).⁴⁸⁴ Thus, in the [188a] *P'i mo lo k'i king* (*Vimalakīrtinirdeśasūtra*), *Vimalakīrti* explains quiescence (*pratisamlayanasdharma*) to Śāriputra: “Do not rely on the body (*kāya*), do not rely on the mind (*citta*), do not rely on the threefold world (*trāidhātuka*); in the threefold world, not to obtain either body or mind is quiescence.”⁴⁸⁵

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 (*karuṇā*), purity of mind (*cittaviśuddhi*) 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 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 a person who, having at his disposal such marvelous objects, cannot know of their existence and goes to beg from others.

⁴⁸⁴ This expression designates all the data of sense and mental experience; cf. *Dīgha*, III, p. 135, 232; *Suttanipāta*, v. 1086, 1122; *Itivuttaka*. P. 121; *Cullaniddesa*, p. 156; *Kośa*, IV, p. 160.

⁴⁸⁵ *Vimalakīrtinirdeśa*, tr. by Tche 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.

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 (*āsvādāna*). 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 (*mahākaruṇā*) 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 (*sthūla*) 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 and bodhisattvas acquire all the *dhyānas* and *samāpattis*. There are three kinds of faults in the tīrthika *dhyāna*: attachment to enjoyment (*āsvādanābhīveśa*), wrong view (*mithyadr̥ṣṭi*) and pride (*abhimāna*). In the śrāvaka *dhyāna*, loving-kindness (*maitrī*) and compassion (*karuṇā*) 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 Śaṅkhācārya towards animals*].⁴⁸⁶ – Thus the Buddha Śākyamuni, in a previous lifetime, was a ṛṣi with a conch-shaped head-dress (*śaṅkhaśikhā*) named *Chang chö li* (Śaṅkhācārya). He was always practicing the fourth *dhyāna*: interrupting his respiration (*ānāpāna*), 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 (*aṇḍa*) in his top-knot (*śikhā*). 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*;⁴⁸⁷ 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 (*mṛdutaruṇa*).

⁴⁸⁶ See above, *Traité*, I, p. 266, n. 2.

⁴⁸⁷ Before entering into the first *dhyāna*, it is necessary to enter into the *anāgāmya* and abandon the passions of *kāmadhātu*.

8) Moreover, other people eliminate the passions (*vairāgya*) by means of a knowledge concerned with the general characters of things (*sāmānyalakṣaṇa*), such as seeing the transitory (*anitya*), painful (*duḥkha*) impure (*aśubha*) nature. The bodhisattva, by contrast, has eliminated the passions by analysis of the specific characteristics (*bhinnalakṣaṇa*).

[*The Kiṃnarī and the five hundred ṛṣis*].⁴⁸⁸ – Thus, five hundred ṛṣis who, while flying about, heard the song of a *Tchen t'o lo niu* (Kiṃnarī); their minds became enraptured; they lost the bases of all their miraculous powers (*ṛddhipāda*) and fell to earth all at once.

[*Druma's action on the śrāvakas*].⁴⁸⁹ – Some śrāvakas heard *T'ouen louen mo* (Druma), king of the *Kin t'o lo* (Kiṃnara) playing the lute, singing and praising the Buddha according to the true nature of dharmas. Then Mount Sumeru and all the trees shook; the great disciples of the Buddha, Mahākāśyapa, etc., were unable to sit still on their seats. The bodhisattva *T'ien siu* asked Mahākāśyapa: “You are very old and the foremost among those who observe the *dhutās*; why cannot you control your mind and keep still?” Mahākāśyapa answered: “My mind would never be disturbed by pleasures divine or human; but here there are marvelous sounds, the reward for immense merits of this bodhisattva; when he produces these sounds by metamorphosis (*nirmāṇa*), there is no means to resist. When the winds of the eight directions arise, they are unable to shake Mount Meru; but when the *P'i lan* wind (Vairambhavāyu)⁴⁹⁰ comes at the end of the kalpa, it blows away Mount Meru like straw. “

This is why we know that the bodhisattva succeeds in eliminating his passions by the vision of the specific characteristics of all dharmas. All other people obtain only the *dhyānas* themselves, but do not obtain the *dhyānapāramitā*.

9) Moreover, other people know the mind of entry into concentration (*dhyānapraveśacitta*) of a bodhisattva and the mind of leaving the concentration (*dhyānavyutthānacitta*), but cannot cognize the mind of the bodhisattva in the course of the concentration (*dhyānasthiticitta*): they are ignorant of its object (*ālambana*), its extent and depth of the dharmas that it cognizes. If the arhats and pratyekabuddhas are unable to know this mind, what can be said of other men? It is like the elephant (*gajarāja*) 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 *naivasamjñānāsamjñāyatana*.

⁴⁸⁸ See above, p. 994f.

⁴⁸⁹ Episode told in the Drumakiṃnararājaparipicchā: see references above, *Traité*, I, p. 615F, n. 2. – Here the Mppś presents Druma as king of the Kiṃnaras; above he was presented as king of the Gandharvas (cf. *Traité*, I, p. 609F, n. 4).

⁴⁹⁰ For this wind, see above, *Traité*, I, p. 559F, n. 1.

10) Furthermore, in the course of the concentration of the leap (*vyutkrāntakasamādhi*),⁴⁹¹ the ascetic jumps from the first *dhyāna* to the third, from the third *dhyāna* to *ākāśāntyāyatana*, from *ākāśāntyāyatana* to *ākīṃcanyāyatana*. In the Vehicles of the śrāvakas 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*, *vijñāna*, *ākīṃcanya* or *naivasamjñānāsamjñāyatana*, or into the *samjñāvedayitanirodhasamāpatti*. On leaving the *samjñāvedayitanirodhasamāpatti*, the bodhisattva enters into either the *ākīṃcanyāyatana*, or the *vijñāna*, or the *ākāśāyatana*, or finally into *dhyānas* 4 to 1; sometimes he leaps over one level, sometimes over two and sometimes even over nine. On the other hand, the śrāvaka cannot leap over more than one level. Why? Because his wisdom (*prajñā*), his qualities (*guṇa*), the power of his concentration are slight. The śrāvaka and the bodhisattva are like two kinds of lions (*siṃha*), 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*.

11) Furthermore, at the time that the bodhisattva, always steady in *dhyāna*, concentrates his mind, is not moved, he produces neither examination (*vitarka*) nor judgment (*viḥāra*), yet he still addresses himself to all the beings in the ten directions, preaches the Dharma to them in immense sounds (*paramāṇasvara*) and converts them. This is called *dhyānapāramitā*.

Question. – However, a sūtra says: “Having first examined and judged, then one is able to preach the Dharma.”⁴⁹² But having entered into *dhyāna*, one is without *vitarka* and *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?

Answer. – The person in saṃsāra, having entered into *dhyāna*, must at first resort to *vitarka* and *vicāra* of speech in order to be able later to preach the Dharma. But the dharmakāya Bodhisattva, who has stripped off the body of transmigrition (*saṃsārakāya*), cognizes all dharmas, is always in accord with the images of concentration (*dhyānasamāpattinimitta*) and perceives no contradiction; this dharmakāya Bodhisattva, transforming his immense body, preaches the Dharma to beings, although his mind remains without concept (*nirvikalpa*).

⁴⁹¹ According to the Atthasālinī, p. 187 (tr. Tin, *Expositor*, I, p. 251), commented on by Visuddhimagga, II, p. 374, there are four ways of traveling through the successive concentrations (four *dhyānas*, four *ārūpyasamāpattis*, and *nirodhasamāpatti*); in ascending order (*jhānānulomato*), in descending order (*jhānapaṭilomato*), in ascending then descending order (*jhānānulomapaṭilomato*), or leaping over a level (*jhānukkatito*). The last method is described in Sanskrit as the concentration of the leap (*vyutkrāntakasamāpatti*): see Kośa, II, p. 210; VIII, p. 173; Mahāvīyut., no. 1496.

⁴⁹² A well-known phrase, cited in Majjhima, I, p. 301; Saṃyutta, IV, p. 193; Tsā a han, T 99, no. 568, k. 21, p. 150a28-29: *Pubbe kho vitakketvā vocāretvā pacchā vācaṃ bhindati*. – The corresponding Sanskrit formula seems to have been: *Vitarkya vicārya vācaṃ bhāṣate nāvitarkeya nāvīcārya*: cf. Kośa, II, p. 174, n. 3; VII, p. 93; Kośavyākhyā, II, p. 139, l. 10; Arthaviniścaya, p. 557.

Thus, the lute of the asuras constantly produces sounds and plays at will without anyone plucking it. This lute has neither a distracted mind (*vikṣiptacitta*) nor a concentrated mind (*saṃgrhitacitta*), for it constitutes a reward for the asuras' merits (*asurapuṇyavipākaja*); it produces its sounds according to people's wish. It is the same for the dharmakāya Bodhisattva: he is without concept (*vikalpa*), free from distractions (*vikṣiptacitta*), without [*vitarka* and *vicāra*, the] factors of preaching (*dharmadeśanānimitta*); but as a result of his immense merits (*apramāṇacitta*), his concentration and his wisdom, he produces the many sounds of the Dharma (*nānāvidhadharmasvara*) in conformity with the needs of people (*yathāyogam*). The miserly man (*matsarin*) hears a sermon on generosity (*dāna*); the lustful, the angry, the lazy, the distracted and the foolish hear, respectively, a sermon on morality (*śīla*), patience (*kṣānti*), exertion (*vīrya*), *dhyāna*, and wisdom (*prajñā*). Having heard this sermon, each goes back home and gradually finds deliverance by means of the three Vehicles (*yānatraya*).

12) Furthermore, the bodhisattva knows that all dharmas, distraction (*vikṣepa*) as well as concentration (*samāpatti*) are free of duality (*advaya*). 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*].⁴⁹³ – Thus, the ṛṣi *Yu t'o lo k'ie* (Udraka) who

⁴⁹³ This Udraka is certainly the Udraka Rāmaputra who taught Gautama the path of *naivasamjñānāsamjñāyatana*; finding this teaching inadequate, the future Buddha abandoned it (cf. Majjhima, I, p. 165 seq.; 240 seq.; Jātaka, I, p. 66; Dhammapadaṭṭha, I, p. 85; Mahāvastu, II, p. 119, 200; Divyāvdaṇa, p. 392; Lalitavistara, p. 243-245;). 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 *naivasamjñānāsamjñāyatana* (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; Sseu fen liu, T 1428, k. 32, p. 787b; Mahāvastu, III, p. 322; Lalitavistara, p. 403).

The story that the Mppś devotes to Udraka tells us that this ascetic took rebirth in the sphere of neither discrimination nor non-discrimination before falling into hell. The text of the Mppś is reproduced without any changes in the King liu yi sinag, T 2121, k. 39, p. 208b. A more detailed version of the same story occurs in the Vibhāṣā in 60 scrolls, T 1546, k. 32, p. 237b (reproduced in T 2121, k. 39, p. 208c-209a) and in the Vibhāṣā in 200 scrolls, T 1545, k. 61, p. 314c-315a. Here is the translation of the latter source, by which the Mppś was probably inspired:

Once there was a ṛṣi named *Mong Hi tseu* (cf. Rosenberg, *Vocabulary*, p. 319: Udraka Rāmaputra); he was invited at meal-time by king *Cheng kiun* (Prasenajit) and, mounted on his power of *abhijñā*, he flew like a royal swan (*rājahaṃsa*) 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 ṛṣi put away his bowl, made his ablutions and, having blessed the king, returned flying through space. One day the king wished to go abroad for state reasons; he thought: “When I am gone, who will welcome the ṛṣi in my place? Having a violent nature, the ṛṣi will curse me (*śāpayati*) and make me lose my throne; or else he will take my life; or else again, he will kill my subjects.” The king then spoke to his young wife: “When I am gone, would you be able to entertain the ṛṣi in place of me?” His wife replied that she could. The king insistently recommended his wife to honor the ṛṣi 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 ṛṣi, flying through the air, came to the palace; the king's wife received him and placed him on the golden bed. The ṛṣi's renunciation (*vairāgya*) was incomplete, and when he felt the woman's gentle touch, he lost his *abhijñās*. 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 ṛṣi 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 reached no success. The ṛṣi knew that at Śrāvastī the people thought that, if a great ṛṣi trod on the ground, all should pay homage (*pūjā*) to him by taking hold of his feet (*pādābhivandana*). Pretending to false claim, the ṛṣi said to the queen: “Announce in the city that today a ṛṣi will go out of this city treading on the ground, and that everything necessary should be done.” The queen obeyed this order and at 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 ṛṣi 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 nāga 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 (*śīla*) and asceticism (*duṣkaracaryā*), 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 (*praṇidhāna*), his wrath (*viṣacitta*) 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 [placiing their head at his feet (*pādaū śirasābhivandana*). The queen having touched him with her hand, the ṛṣi lost his abhijñās. [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 ṛṣi 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 (*naivasamjñānāsamjñāyatana*). 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 (*durgati*). This [sad fate] was caused by his attachment to the *dhyānas* and *samāpattis*. It will be the same for heretics [immoderately attached to the *dhyānas*].

[*Punishment of a bhikṣu who confused dhyāna and fruits of the Path*].⁴⁹⁴ – Among the disciples of the Buddha, there was a bhikṣu who, possessing the four *dhyānas*, conceived great pride (*abhimāna*) therefrom: he claimed from that very fact to have obtained the four [fruits of the] Path. He said: “By the first *dhyāna*, *srotaāpanna* is obtained; by the second, *sakṛdāgamin*; by the third, *anāgamin*; 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*;⁴⁹⁵ he produced a wrong view (*mithyādrṣṭi*) and claimed that *nirvāṇa* 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 *Avicī* hell and, his life being over, he was reborn in *Avicī* hell.

[first] eight levels; as a result he was reborn in the sphere of neither discrimination nor non-discrimination (*naivasamjñānāsamjñāyatana*) which is the absorption of the summit of existence (*bhavāgra*) and the door to the immortal (*amṛtadvāra*). 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 (*tapovana*); 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 *Avicī* hell where he suffered all these torments that are so difficult to escape.

⁴⁹⁴ I [Lamotte] am unaware of the source of this sūtra. We may only note that the *Brahmajālasutta* (*Dīgha*, I, p. 37) condemns as heretics those who claim that it is enough to enter into the *dhyānas* to obtain “supreme *nirvāṇa* in this visible world” (*paramadīṭṭhadhammanibbāna*). – A young man, native of Mathurā and disciple of Upagupta, committed the same harmful error of identifying the four *dhyānas* with the four fruits of the Path, *srotaāpattiphala*, etc.; in the course of a series of events evoked by his teacher, he had to account for the fact that the practice of the *dhyānas* did not assure him any fruit of the Path: cf. *Ayu wang tchouan*, T 2042, k. 6, p. 125c-126a (tr. Przyluski, *Aśoka*, p. 390); *Ayu wang king*, T 2043, k. 10, p. 167c.

⁴⁹⁵ Actually, the five *skandhas* are present in the *dhyānas* and, after death, go on to new existences; in the *ārūpyasamāpatti*, four *skandhas* are present, for *rūpa* is lacking. *Nirvāṇa* alone entails the disappearance of all the *skandhas* of existence; cf. *Samyutta*, I, p. 136; *sabbasankhārasamatho nibbānaṃ*.

The bhikṣus 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 Avicī hell.” Frightened and astounded, the bhikṣus 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 (*punarbhava*); the Buddha is an impostor!’. It was then that he saw the *skandhas* relating to Avicī hell and, his life being over, he took rebirth in Avicī hell.” Then the Buddha pronounced this stanza:

By knowledge, morality and dhyāna

One does not obtain the stainless (*anāsrava*) 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 (*vikṣepanimittodgrahaṇa*), the affliction of anger, etc., (*dveṣāsikleśa*), can be produced, and that by grasping the characteristic marks of concentration, attachment (*abhiniveśa*) is experienced. The bodhisattva does not perceive either the characteristic marks of distraction or of concentration, for distraction and concentration have only one and the same characteristic (*ekanimitta*): this is what [189b] is called *dhyānapāramitā*.

In the first *dhyāna*, desires (*kāma*) are expelled, the obstacles (*nīvaraṇa*) are chased away and the mind is fixed one-pointedly. But because of his keen senses (*tīkṣṇendriya*), wisdom (*prajñā*) and insight (*samanuṣāyanā*), the bodhisattva does not have to detach himself from the five obstacles nor grasp the images of the *dhyānas* and *samāpattis*, since all dharmas are empty by nature (*lakṣaṇaśūnya*). 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 (*bahirdhā*) nor both.⁴⁹⁶ 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 (*pūrvajanman*), 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 (*aparajanman*); it does not come from the directions (*diś-*); 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 (*rajas*) 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,

⁴⁹⁶ For these alternatives to be rejected back to back, see above, *Traité*, 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 (*hetupratyayasāmagri*). Now, dharmas arisen from such a complex are empty of self nature (*svabhāvasūnya*). 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 (*anutpanna*) are also without cessation (*aniruddha*). As they are without birth or cessation, concentration and distraction do not exist. Thus we see that the obstacle of envy (*kāmacchandanivaraṇa*) is one with the *dhyāna*, 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 *dhyānas* and that the true nature of *dhyāna* is the five desires (*kāma*), the five obstacles (*nivaraṇa*). The bodhisattva knows that the five desires, the five obstacles, the *dhyānas* and the *samāpattis* have all the same nature (*ekalakṣaṇa*) and are without support (*anāśraya*): to enter concentration in this way is *dhyānapāramitā*.

13) Furthermore, by practicing the *dhyānapāramita*, the bodhisattva lends his support to the other five *pāramitās*: this is *dhyānapāramitā*.

[189c] 14) Furthermore, the bodhisattva who, thanks to *dhyānapāramitā* has mastered the superknowledges (*abhijñā*), in one moment of thought and without going into absorption, is able to pay homage (*pūja*) to the Buddhas of the ten directions with flowers (*puṣpa*), incense (*gandha*), jewels (*maṇi*) and all kinds of offerings.

15) Moreover, the Bodhisattva, by the power of his *dhyānapāramitā*, transforms his body in innumerable ways, enters into the five destinies and converts beings there by means of the Dharma of the three Vehicles (*yānatraya*).

16) Furthermore, entering into the *dhyānapāramitā*, the bodhisattva expels the bad [desires] and bad dharmas and enters [into the nine concentrations], from the first *dhyāna* up to *naivasamjñānāsamjñāyatana*. His mind, disciplined and supple, practices great loving-kindness (*mahāmaitrī*) and great compassion (*mahākaruṇā*) 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 *dhyānapāramitā*, the bodhisattva, by means of his divine eye (*divyachakṣus*) contemplates beings plunged into the five destinies of the ten directions; he sees those who have taken birth in rūpadhātu taste the enjoyments (*āsvādana*) of the *dhyānas* and then return into an animal destiny (*tiryagoni*) 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 (*kuṇapaniraya*);

he sees wise men (*bahuśruta*) and men learned in the worldly sciences (*laukikajñāna*) 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 (*mahākaruṇā*); 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 *dhyānapāramitā*. Thus the Buddha said to Śāriputra: “The bodhisattva dwelling in the virtue of wisdom must fulfil the virtue of dhyāna by being based on the non-existence of distraction and enjoyment.” (P.P. sūtra, above, p. 984F; *bodhisattvena mahāsattvena prajñāpāramitāyāṃ sthitvā dhyānapāramitā paripūrayitavyā avikṣepanatām anāsvādanatām upādāya*).

Question. – What is distraction (*vikṣepa*)?

Answer. – There are two kinds of distraction, subtle (*sūkṣma*) and coarse (*sthūla*).

Subtle distraction is of three types according to whether it abounds in attachment (*āsaṅgabahula*), pride (*abhimānabahula*) or wrong view (*drṣṭibahula*). What is abounding in attachment? Having obtained the bliss of concentration, the ascetic’s mind becomes attached to it and he enjoys the taste (*āsvādana*). – What is abounding in pride? Having obtained the concentration, the ascetic tells himself that he has attained a very difficult thing and praises himself (*ātmānam utkarṣayati*). – What is abounding in wrong view? This is to enter into concentration with the wrong view of the self (*ātmadrṣṭi*), etc.; to make distinctions (*pravibhāga*) and grasp at characteristics (*nimittodgrahaṇa*) saying: “This is true, the rest is false” (*idam evasaccaṃ mogham aññan ti*). These three distractions are subtle distractions. Because of that, one falls out of the concentrations and produces the threefold poison (*rāga, dveṣa* and *moha*) that constitutes the coarse distraction (*sthūlavikṣhepa*).

Enjoyment (*āsvādana*) consists of becoming passionately attached with one’s whole mind (*ekacitta*) to the concentration once one obtains it.

Question. – All the afflictions (*kleśa*) are adherence (*abhiniveśa*): why do you reserve the name of attachment (*āsaṅga*) for enjoyment?

Answer. – Because attachment (*āsaṅga*) and *dhyāna* resemble each other. How is that? *Dhyāna* is the fixing of a concentrated mind (*saṃgrhītacittaprasthāpana*), and attachment also is an exclusive adherence, difficult to eliminate (*abhiniveśa*). As soon as one seeks *dhyāna*, one wishes to [190a] obtain it absolutely; becoming attached to it is as natural as pursuing the objects of desire (*kāmaguṇaparyeṣaṇā*). [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 (*prajñāpāramitā paripūrṇayitavyā sarvadharmānabhiniveśam*⁴⁹⁷ *upādāya*).

Śāstra. – Question. – What is *prajñāpāramitā*?

Answer. – From the first production of the mind of Bodhi (*prathamacittotpāda*), 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 *prajñāpāramitā*.

Question. – If that is so, this wisdom should not be called virtue (*pāramitā*). Why? Because it does not reach the end (*na pāram ita*)⁴⁹⁸ 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 (*kāraṇā*). 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*);⁴⁹⁹ 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 (*vāsanā*) and whose eye of wisdom (*prajñācakṣus*) is pure, can truly understand the true nature of dharmas and this true nature is *prajñāpāramitā*; but the bodhisattva has not destroyed the impurities (*akṣīṇāsrava*) 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 (*saṃkṣepokti*) 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, who has not destroyed the impregnations of passions (*kleśavāsana*) 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 also brought, the illumination is increased and it is noticed that the darkness dissipated by this new big

⁴⁹⁷ In place of *sarvadharmānabhiniveśam* there is, in the Pañcaviṃśati, p. 18: *prajñādausprajñānupalabdhitām*; in the Śatasāhasrikā, p. 56: *sarvadharmānupalabdhitām*.

⁴⁹⁸ *Pāramitā*, derived from the adjective *parama*, simply means superiority. The etymology *pāram ita* “that which goes to the other shore” or *pāra-mita* “that which attains the other shore” is purely fantasy. For the etymology of the word, see Kośa, IV, p. 231; Madh. avatāra, p. 30 (tr. Muséon, 1907, p. 277); Saṃdhanirmocana, IX, par. 13; Sūtrālamkāra, XVI, p. 101; Saṃgraha, p. 186; Siddhi, p. 628; T 1606, k. 11, p. 747c21. – F. W. Thomas, JRAS, 1904, p. 547.

⁴⁹⁹ For *sarvākārajñāna*, see above, p. 640F.

lamp still remained with the first lamp. The first lamp, which co-existed with a certain amount of darkness, illumined the objects, however, [up to a certain point] because, if this first lamp had chased away all the darkness, the second lamp would be useless.⁵⁰⁰ It is the same for the wisdom of the Buddha and the bodhisattvas. The wisdom of the bodhisattva which co-exists with the impregnations of passions is, however, able to understand the true nature of dharmas: it is like the first lamp that lights up the objects [slightly]. The wisdom of the Buddhas that has eliminated the impregnations of the passions also understands the true nature of dharmas: it is like the second lamp that illuminates twofold.

Question. – What is the true nature of dharmas?

Answer. - Each being defines this true nature of dharmas and considers their own definition to be true. But here the true nature (*bhūtalakṣaṇa*) is indestructible (*avikāra*), eternally subsisting, unchangeable and without creator. In a following chapter, the Buddha says to Subhuti: “The bodhisattva sees all dharmas a being neither eternal nor transitory, neither painful nor happy, neither with self nor without self, neither existent nor non-existent, etc.”⁵⁰¹ abstaining from these views is the bodhisattva’s *prajñāpāramitā*. This subject avoids all views, destroys all speech (*abhilāpa*), expels all functioning of the mind (*hittapavṛtti*). From the very beginning, dharmas are unborn (*anutpanna*), unceasing (*aniruddha*), like *nirvāṇa* (*nirvāṇasama*) and all their natures are of the same type: this is the true nature of dharmas. The stanzas of the *Tsan pan jo po lo mi* (*Prajñāpāramitāstotra*)⁵⁰² say:

⁵⁰⁰ On this argument, see also Mjñh., III, p. 147 (cf. Tchong a han, T 26, k. 19, p. 550b12): *Seyyathāpi puriso sambahulānitelappadīpāni ekaṃ gharaṃ paveseyya, tesam gharaṃ pavesesitānaṃ accinānattam hi kho paññāyetha, no ca ābhānānattam*: “ It is like when a man brings several oil lamps into a house; a difference is recognized in the flame of these lamps brought into the house, but not a difference in the brightness.”

⁵⁰¹ Pañcaviṃśatī, p. 257: *Bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran rūpaṃ na nityam ity upaparīṣate nānityam iti na sukham iti na duḥkhamiti nāmeti nānāmeti na śāntam iti nāśāntam iti na śūnyam iti nāśūnyam itina nimittam iti nānimittam iti na prañihitam iti nāprañihitam ity upaparīṣate, na viviktam iti nāviviktam ity upaparīṣate.*

⁵⁰² The *Prajñāpāramitāstotra* serves as preface to several *Prajñās*: Pañcaviṃśatī, ed. N. Dutt, p. 1-3; Aṣṭasāhasrikā, ed. R. Mitra, Bibl. Ind., p. 1-3 (see also R, Mitra, *Sanskrit Buddhist Lit. of Nepal*, p. 190-192); Suvikrāntavikrāmi, ed. T. Matsumoto, *Die P.P. Literatur*, Stuttgart, 1932, appendix, p. 1-4. But it is found only in the Sanskrit manuscripts of these *Prajñās* and not in the Chinese versions or the corresponding Tibetan versions.

This stotra, consisting of about twenty ślokas, is the work of Rāhulabhadra. Actually, Haraprasād Shāstrī in 1907 found a Nepali manuscript of the stotra bearing the comment: *ḥrtir iyaṃ Rāhulabhadrasya* (cf. J. Proc. Asiatic Soc. Bengal. VI, no. 8, 1910, p. 425 seq.). On the other hand, in his Tchong kouan louen chou (T 1824, k. 10, p. 168c4-5), says: “The stanzas of the *Prajñāpāramitāstotra* found in the 18th scroll of Nāgārjuna’s Ta tche tou louen are the work of the dharmācārya *Lo ho* (Rāhula)”; cf. H. Ui, *Indo-Tetsugaku-Kenkiu*, I, 1934, p. 431 seq.; Matsumoto, *Die P.P. Literatur*, p. 54.

Rāhulabhadra, alias Saraha, appears in the lists of magicians (*siddha*); for the Tibetan tradition, he was the teacher of Nāgārjuna; for the Chinese sources, he was his disciple: cf. G. Tucci, *Animadversiones indicæ*, J. Proc. Asiatic Soc. Bengal. XXVI, 1930, p. 141.

The Sanskrit text of the stotra corresponding to the stanzas of the *Mppś* are found in the notes that follow.

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.⁵⁰³

Immaculate like space,
Free of speech and designation:
To see Prajñā in this way
Is also to see the Buddha.⁵⁰⁴

Seeing the Buddha, the Prajñā and nirvāṇa
According to the rules,
These three things are identical;
There is no difference among these realities.⁵⁰⁵

⁵⁰³ *Nirvikalpa namas tubhyaṃ
prajñāpāramite 'mite,
yā tvam sarvānavadyāṅgi
nirvadayair nirīkṣyaso.*

“Homage to thee, O inconceivable, immense Prajñāpāramitā! With irreproachable members, you are contemplated by the irreproachable ones.”

⁵⁰⁴ *Ākāśam iva nirlepāṃ
niṣprapañcaṃ nirakṣarām,
yas tvāṃ paśyati bhāvena
sa paśyati tathāgatam.*

“Immaculate like space, free of speech and designation; he who sees you in truth sees the Tathāgata.”

⁵⁰⁵ *Tava cāruaguṇādhyāya
buddhasya ca jagadguroḥ,*

Of Buddhas and bodhisattvas
Who carry out the benefit of all beings,
Prajñā is the mother:
She gives birth to them and nourishes them.⁵⁰⁶

[190c] The Buddha is the father of beings

Prajñā is the mother of the Buddha.
Thus, the Prajñā is the grandmother
Of all beings.⁵⁰⁷

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.⁵⁰⁸

*na paśyanty antaram santaś
canracaditikayor iva.*

“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.”

⁵⁰⁶ *Sarveṣāṃ api vīrāṇāṃ
parārthe niyatātmanām,
poṣikā janayitrī cha
mātā tvam asi vatsalā.*

“Of all the heroes who have dedicated themselves to the good of others, you are the nourisher, the generator and the tender mother.”

⁵⁰⁷ *Yad buddhā lokaguravaḥ
putrās tava kṛpālavaḥ,
tena tvam asi kalyāṇi
sarvassattvapitāmahī.*

“ Since the Buddhas, the compassionate teachers of the world, are your own sons, you are, thus, O virtuous one, the grandmother of all beings.”

⁵⁰⁸ *Vineyaṃ janam āsāsyā
tatra tatra tathāgataiḥ,
bahurūpā tvam evaikā
sānānmamabhir īḍyase.*

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

“Singular although multiform, you are invoked everywhere under various names by the Tathāgatas, in the presence of beings to be converted.”

⁵⁰⁹ *Prabhāṃ prāpyeva dīptāṃśor
avaśyāyobindavaḥ,
tvāṃ prāpya pralayaṃ yānti
doṣa vādāḥ ca vādinām.*

“Like dew-drops in contact (with starlight) at the blazing rays, the faults and opinions of the theoreticians dissolve at your touch.”

⁵¹⁰ *Tvam eva trāsajanānī
bālānāṃ bhīmadarśanā,
āśvāsajanānī cāsi
viduṣāṃ saumyadarśanā.*

“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 tvayy apy abhiṣvaṅgas
tvannāthasya na vidyate,
tasyāmba katham anyatra
rāgadveṣau bhaviṣyataḥ.*

“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?”

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

⁵¹² *Nāgacchasi kutaścītvam
na ca kvacana gacchasi,
sthāneṣu apī ca sarveṣu
vidvadbhir 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 badhyate paśyann
apaśyann apī badhyate,
tvām eva mucyate paśyann
apaśyann apī mudhyate.*

“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 *Aho vismayanīyāsi
gambhīrāsi yaśasvinī,
sudurbodhḥasi māyeva
driśyase na ca driśyase.*

“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.⁵¹⁵

Their language is conventional:
Having pity for all beings,
They speak of dharmas in metaphors;
Speaking [about the Prajñā], they say nothing.⁵¹⁶

The Prajñāpāramitā
Is like the flame of a great fire:
Ungraspable from any direction,
Without holding or not holding.

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

⁵¹⁵ *Buddhaiḥ pratyekabuddhaiśca
śrāvakaś ca niṣevitā,
mārgas tvam eko mokṣasya
nāsty anya iti niścayaḥ.*

“You are cultivated by the Buddhas, pratyekabuddhas and śrāvakas. You are the single path to salvation; there is no other: it is certain.”

⁵¹⁶ *Vyavahāraṃ puraskṛtya
prajñāptyaśthaṃ śarīriṇām,
kṛpayā lokanāthais tvam
ucyuase ca na cocyase.*

“Having recourse to ordinary language to make (embodied) beings understand, the Teachers of the world, out of compassion, speak about you and say nothing.”

And surpasses any speech.

It occurs unceasingly.

Who can praise its qualities?⁵¹⁷

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 (*niḥsaraṇa*).⁵¹⁸

⁵¹⁷ *Śaktas kas tvām iha statum
nirmittāṃ nirañjanām,
sarvavāgviṣayātītā yā
tvam kvacid aniḥśrtā.*

“Who here is able to praise you, you who are without characteristic or nature? You surpass all praise, you who have no support anywhere.”

⁵¹⁸ *Saty evam api saṃcṛtyā
vākpāthair vayam īdṛśīḥ,
tvām astutyām api atutvā
tuṣṭūṣantaḥ sunirvṛtāḥ.*

“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 Prajñāpāramitā 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 ita*). 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 their summit (*niṣṭāgata*).⁵¹⁹ In all the universes (*lokadhātu*), the Buddhas of the ten directions (*daśaśi-*) and the three times (*tryadhvan*) 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 (*mahāvīpākaphala*) to beings, an immense (*apramāna*), indestructible (*akṣaya*), eternal (*nitya*) and unchangeable (*avikāra*) fruit, namely, nirvāṇa. The other five pāramitās do not have such power for, without the Prajñāpāramitā, the virtues of generosity (*dāna*), etc., can give only fruits of worldly retribution (*laukavīpākaphala*): this is why they are not called great.

II. PRAJÑĀ AND THE PRAJÑĀS

Question. – What is the Prajñā?

Answer. – The Prajñāpāramitā encompasses (*saṃgrhṇāti*) all the wisdoms (*prajñā*). Why? The bodhisattva who seeks Buddhahood must practice (*śikṣ-*) all the dharmas and acquire all the prajñās, i.e., the prajñās of the śrāvakas, the pratyekabuddhas and the Buddhas.

1. Prajñā of the śrāvakas.

⁵¹⁹ For the etymology of *pāramitā*, see above, p. 1058F, n. 2.

These prajñās are of three kinds according to whether they belong to the śaikṣa (the saint who is not an arhat), the aśaikṣa (the saint who is an arhat) or someone who is neither śaikṣa nor aśaikṣa (*naivaśaikṣanāśaikṣa*).⁵²⁰

1) The knowledges of those who are neither śaikṣa nor aśaikṣa are, e.g., in the levels of unproductive wisdom, the meditation on the disgusting (*aśubhabhāvanā*), attention to the breath (*ānāpānasmṛti*), the four foundations of mindfulness (*smṛtyupashthāna*) of the world of desire (*kāmadhātva vacara*), and the [four *nirvedhabhāgīyas*]: heat (*uṣmagata*) summits (*mūrdhan*), patience (*kṣānti*) and the supreme worldly dharmas (*laukikāgradharma*).

2) The knowledges of the śaikṣa go from the *duḥkhe dharmajñānakṣānti* up to the prajñā of the diamond concentration (*vajropamasamādhi*) which the future arhat obtains during the ninth *ānantaryamārga* [of the bhavāgra].

3) The knowledges of the aśaikṣa are the *prajñā* that marks the ninth *vimuktimārga* of the arhat and all the *aśaikṣa prajñās* that follow, e.g., the knowledge of cessation (*kṣayajñāna*), the knowledge of the non-production of defilements (*anutpādayjñāna*), etc.

These are the knowledges of the aśaikṣa, but it is the same for the *prajñās* of those who seek the state of pratyekabuddhahood.

⁵²⁰ Here the Mppś lists the various prajñās characterizing the Path of the śrāvakas in its various phases:

1) the *sambhāramārga*, “path of accumulation of merit” and the *prayogamārga*, “preparatory path”, are characterized by the *naivaśaikṣanāśaikṣa*, such as: acquisition of the roots of good (*kuśalamūla*), acquisition of noble lineages (*āryavaṃśa*), meditation on the disgusting (*aśubhabhāvanā*) and mindfulness of breathing (*ānāpānasmṛti*), foundations of mindfulness (*smṛtyupashthāna*), and finally, acquisition of the four roots of good leading to penetration (*nirvedhabhāgīya*). These last constitute the preparatory path par excellence; they are studied in Kośa, VI, p. 163 seq.

2) The *darśanamārga* ‘path of seeing the truths’ and the *bhāvanamārga* ‘path of meditation’ are characterized by the *śaikṣa* knowledges.

a. The *darśanamārga* consists of eight moments of patience (*kṣānti*) and eight moments of knowledge (*jñāna*) in order to arrive at full understanding (*abhisamaya*) of the four noble truths (by reason of four moments for each truth).

b. The *bhāvanamārga* has as result the destruction of the nine categories of passions of each of the nine levels: kāmadhātu, four *dhyānas* and four *ārūyasamāpattis*. The destruction of each category of passions involving two moments – a moment of abandoning (*prahāṇa* or *ānantaryamārga*) and a moment of deliverance (*vimuktimārga*) – 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 *naivasamjñānāsamjñāyatana* or *bhavāgra*), bears the name of vajropamasamādhi (cf. Kośa, VI, p. 228). The 144th moment is a *vimuktimārga* that makes the ascetic an arhat or aśaikṣa.

3) The *niṣṭhāmārga* “final path”, attained by the arhat, is characterized by the *aśaikṣa* knowledges, the main ones of which being the knowledge of the destruction of the defilements (*āsravakṣayajñāna*) and the knowledge of the non-production of defilements (*āsravanūtpādayjñāna*): they are defined in Kośa, VI, p. 230 seq.

For more details on the śrāvaka path, see Kośa, V, p. IV-XI; Obermiller, *Doctrine of P.P.*, p. 18-26.

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 (*pūrvajanmahetupratyaya*), 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 courtesans, 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 (*anitya*) and perishable like this forest.” As soon as he had this thought, the mind of the pure path (*anāsravamārga*) 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 (*punya*) and vows (*prañidhāna*) 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 the 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 (*nidāna*). 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.

There are two kinds of self-enlightened pratyekabuddhas: *i*) First he was a śaikṣa, born among humans; at a time when the Buddha and his Dharma had not yet disappeared, he was a srotāpanna; since then, at the end of seven lifetimes without an eighth, he himself attains Bodhi. This person is not called Buddha, is not

⁵²¹ The text distinguishes two kinds of pratyekabuddhas, namely, those who live in a group (*vargacārin*) and those who live alone, like a rhinoceros (*khagaviṣāṇakalpa*).

The vargacārins are former śrāvakas who have attained the fruits of srotāpanna or sakṛdāgamin under the reign of a Buddha at a time when the holy Dharma still existed. Later, at a time when the Buddha and the holy Dharma have disappeared, they realize the quality of arhat by themselves. Cf. Mahāvvyutpatti, no. 1007; Kośa, III, p. 195.

The khagaviṣāṇakalpa has practiced the preparatory practices of Bodhi for one hundred kalpas. He attains enlightenment alone, without help from any teaching. He works for his own salvation without converting others. Cf. Suttanipāta, v. 35-75 (*Khaggaviṣāṇasutta*); Visuddhimagga, I, p. 234; Mahāvastu, I, p. 357; Divyāvdaṇa, p. 294, 582; Śikṣāsamuccaya, p. 194; Mahāvvyutpatti, no. 1006; Kośa, III, p. 195; VI, p. 176-177.

called arhat; he is a minor pratyekbuddha 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 kalpas, have practiced the qualities and increased (*vardhana*) 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 (*sāmānyalakṣaṇa*) and the specific characteristics (*bhinnalakṣaṇa*) inherent in the profound dharmas (*gambhīradharma*); they cultivate (*bhāvayanti*) the absorptions (*samāpatti*) 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 (*praṇidhāna*) 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 pāramitās, to destroy Māra’s army and the kleśas, to obtain omniscience (*sarvajñāna*) and to realize the state of Buddha.” Until they enter into nirvāṇa without residue (*nirupadhiśeṣanirvāṇa*), they observe their initial vow. From that moment on, all their wisdoms (*prajñā*) and all their knowledges (*jñāna*) of general characteristics (*sāmānyalakṣaṇa*) and specific characteristics (*bhinnalakṣaṇa*) 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 (*subhāṣita*) that is found elsewhere than [in the three Vehicles] all come from the Buddhadharmas,⁵²² but they are not the Buddhadharmas. When first heard, they seem excellent, but long [191c] afterwards they are revealed as harmful. It is like the milk of the cow (*gokṣīra*) and that of the ass (*aśvatarīkṣīra*): they both have the same color, but the cow’s milk when churned gives butter (*sarpis*) whereas the ass’s milk when churned gives

⁵²² This idea has already been developed above, *Traité*, 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 (*cittasamgrahaṇa*), renouncing desires (*vairāgya*) and contemplating emptiness (*śūnyasamanuṣāyanā*), 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 (*ātmadr̥ṣṭi*). If the ātman 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 (*gocarman*); 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 (*nitya*). If it were eternal, suffering (*duḥkha*) would not torment it and happiness (*sukha*) would not delight it. The ātman 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 (*anitya*); transitory, it would escape from sin (*āpatti*) and merit (*puṇya*).

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 (*ātmacitta*) and who are full of desire (*tr̥ṣṇā*), wrong views and pride (*abhimāna*), 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 reject all dharmas; why do you say then that they do not reject all dharmas and consequently do not have true wisdom?

Answer. – In contemplating emptiness, heretics grasp at the characteristic of emptiness (*dharmasūnyatā*); they do not accept the emptiness of self (*ātmasūnyatā*) for they are attached to the wisdom contemplating emptiness.

Question. – The heretics (like the Buddhists) possess the absorption of non-discrimination (*asaṃjñīsamāpatti*) where mind (*citta*) and mental events (*caitta*) are destroyed. By reason of this destruction, they can no longer commit the fault of grasping at characteristics (*nimittodgrahaṇa*) or being attached to wisdom (*prajñāsaṅga*).

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 (*viparyāsa*). 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 (*saṃjñā*) 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 (*naivasamjñānāsamjñāsamāpatti*) 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 (*saṃjñā*) has disappeared by the power of wisdom.

Answer. – No! In this absorption there is still concept,⁵²³ 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 *ārūpyasamāpatti*].⁵²⁴ These four *skandhas*, which depend on causes and conditions (*hetupratyaya*), are transitory (*anitya*); being transitory, they are painful (*duḥkha*); being transitory and painful, they are empty (*sūnya*); being empty, they are without self (*anātmaka*); being empty and selfless, they should be rejected (*heya*). By becoming attached to this wisdom, you will not obtain nirvāṇa.

The caterpillar (*trīṇajalāyukā*) 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.⁵²⁵ In the same way, these heretics, depending on the first dhyāna, reject the desires of the lower level (the desires of *kāmadhātu*) and so on; finally, depending on the *naivasamjñānāsamjñāsamāpatti*, they reject the *ākīṃcanyāyatana*; but, as there is nothing above the *naivasamjñānāsamjñāsamāpatti*, no level on which they can depend, they are unable to leave the *naivasamjñānāsamjñāsamāpatti* for, having no further support (*āśraya*), they are afraid of being lost or falling into nothingness.⁵²⁶

Furthermore, there are sūtras of the heretics that allow killing (*prāṇātipāta*), theft (*adattādāna*), sexual misconduct (*kāmaṃkathācāra*), lying (*mṛṣāvāda*) and the use of wine. They say: 1) In sacrifices to the gods (*devayajña*), killing is not wrong because it is the practice of religion; if one is in difficulties, it is not wrong to kill an ordinary person to save one's life, for in difficulties, it is to follow the right path. – 2) Except for gold, it is permitted to steal in order to save one's life. Later, the heretics will suppress this residue of fault. – 3) Except for the consort of one's teacher (*guru*), the wife of the king, the wife or daughter of a spiritual friend (*kalyāṇamitra*), it is permitted to violate other women and to have sex with them. – 4) It is permitted to lie in the interest of one's teacher, one's parents, one's own life, one's cattle, or

⁵²³ See above, p. 1034F.

⁵²⁴ Namely, the four non-material skandhas, *vedanā*, *saṃjñā*, *saṃskāra* and *vijñāna*. See above, p. 1032F, n. 2.

⁵²⁵ Cf. Bṛihadār, Up. IV, 3: *Tad yathā trīṇajalāyukā trīṇasyāntaṃ gatvā, anyam ākramam ākrāmya, ātmānam upasaṃharati*: “Just as a caterpillar coming to the end of a blade of grass, draws back for a new advance... “(noted by P. Demiéville”.

⁵²⁶ The mundane or impure path (*sāsravamārga*), followed by the heretics, does not let them go beyond the *naivasamjñānāsamjñāsamāpatti* to attain the *saṃjñāvedayitanirodhasamāpatti* and nirvāṇa. See above, p. 1036F.

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 (*maitrīcitta*) and equanimity (*samacitta*) 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 (*sūci*) and thread (*tantu*), even more so, a valuable object. – 3) It is forbidden to touch a courtesan (*veśya*), the more so another man's wife (*parakalatra*). – 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 (*kleśamautthāpaka*); 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 (*sarvakuśaladharmasamgrāhaka*), sometimes it teaches that all dharmas are inactive by essence. Such are the multiple 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 (*trividha dharmaparyāya*) 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 (*śūnya*).

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 yen* (Mahākātyāyana);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 (*vivāda*) for all kinds of different teachings (*nānāvidhaparyāya*), such as teaching by implication (*anuvartana*), teaching by opposition (*pratipakṣa*), etc.

⁵²⁷ This subject has been treated above: *Traité*, I, p. 32F, n. 2.

⁵²⁸ This is Mahākātyāyana, author of the Peṭakopadeśha and not Kātyāyana, author of the Jñānaprasthāna. See above, *Traité*, 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 (*caitasikadharmā*)”, but he just said: “Purify one's mind”: this is because we know that the mental events have already been treated by him. How is that? By having the same characteristic (*lakṣaṇa*) and the same object (*ālambana*) [as the mind].

When the Buddha speaks about the four foundations of mindfulness (*smṛtyupasthāna*), he does not mean to separate them from four right efforts (*samyakpradhāna*), the four bases of miraculous power (*rddhipāda*), 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 (*samādhi*) are the four bases of miraculous power; the five kinds of good dharmas (*kuśaladharmā*) 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 (*āryastaya*), the Buddha deals with only one, two or three. Thus the stanza addressed by the bhikṣu *Ma sing* (Aśvajit) to Śāriputra:

My teacher, the noble king, has told

The cause of all dharmas arisen from a cause.

And he has also revealed

Their suppression.⁵³⁰

⁵²⁹ Frequently cited stanza: cf. Dīgha, II, p. 49; Dhammapāda, v. 183; Nettipakarāṇa, p. 43, 81, 171, 186:

*Sabbapāpassa akaraṇaṃ
kusalassa upasampadā
sacittapariyodapanam
etaṃ buddhāna sāsanaṃ..*

The Sanskrit version in Mahāvastu, III, p. 420:

*Sarvāpāpsyākaraṇam
kuśalasyopasampadā
svacittaparyādmāpanam
etaḍ buddhānuśasanam.*

⁵³⁰ This is the Buddhist “credo”: “*Ye dhammā hetuppabhavā*” 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 should be known that the [fourth truth], the Truth of the Path (*mārgasatya*) 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 (*pratipakṣaparyāya*). – Sometimes the Buddha speaks only of the four errors (*viparyāsa*): taking as permanent (*nitya*) 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 (*śuci*) 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 (*bhaiṣajya*), it is that you already know the sickness (*vyādhi*) 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 (*mithyālakṣaṇa*); if he speaks of the four errors, know that he has already spoken about the fetters (*saṃyojana*). 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 (*triviṣa*); 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 *prajñā*]; when he speaks of the three poisons, we should know that he has already treated the poisons of all the passions (*sarvakleśaviṣa*), namely, the five kinds of thirst (*trṣṇā*) that constitute the poison of *rāga*, the five kinds of anger (*krodha*) that constitute the poison of *dveṣa*, and the five kinds of ignorance (*avidyā*) that constitute the poison of *moha*. Wrong views (*mithyādrṣṭi*), pride (*abhimāna*) and doubt (*vicikitsā*) depend on ignorance (*avidyā*), and all these fetters (*saṃyojana*) 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 *prajñā*]. When the Buddha speaks of the eightfold Path, we should understand that he has already spoken of the thirty-seven wings of enlightenment (*bodhipākṣikadharmā*). All these subjects treated in this way are called ‘teaching by contrast’.

The teachings of this type are called Teaching of the Piṭaka.

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 (*nāman*) 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 (*saṃskṛtadhammā*) and if he wants to obtain the supreme worldly dharmas (*laukikāgradharma*), that will be impossible for him. If he has not obtained the supreme worldly dharmas and he wants to enter into the perfect state (*samyaktva*), that will be impossible for him. If

⁵³¹ Cf. Aṅguttara, II, p. 52; Vibhaṅga, p. 376; Kośa, V, p. 21; Śikṣāsamuccaya, p. 198, l. 11.

he has not entered into the perfect state and he wants to become a srotaāpanna, a sakṛdāgamin, an anāgamin 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 srotaāpanna, sakṛdāgamin, anāgamin, or arhat.⁵³² This is the direct statement of the Buddha; but he did not define the characteristics (*lakṣaṇa*) and the meaning (*artha*) of these supreme worldly dharmas. To say what world (*dhātu*) they belong to, what is their cause (*hetu*), their object (*ālambana*) and their fruit of retribution (*vipākaphala*); to make known, apart from these supreme worldly dharmas, the various practices (*carita*) of the śrāvaka up to his reaching nirvāṇa without residue (*nirupādhiśeṣanirvāṇa*); 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 (*pudgalaśūnyatā*) and the emptiness of dharmas (*dharmasūnyatā*).⁵³³

⁵³² In the Prajñā system, the higher (*adhimātra*) laukikāgradharmas consist of the absence of concept during the concentration, all dharmas having ceased to exist for the bodhisattva (*sarvadharmāvidyamānatvena samādher avikalpanam*): cf. Pañcaviṃśati, p. 145; Obermiller, *Doctrine of P.P.*, p. 36; *Analysis*, I, p. 75. In possession of the *laukikāgradharma*, the ascetic enters into the Path of seeing (*darśanamārga*); he exchanges his quality of worldly person for that of śaikṣa; he enters into the *samyaktvaniyama*, the state of complete predestination (*niyama*) for nirvāṇa (*samyayaktva* = nirvāṇa): cf. Kośa, VI, p. 180-182. The theory of the laukikāgradharmas has not been formulated clearly in the canonical scriptures; however, the scriptural text cited here by the Mppś, contains a rough outline. This text may be compared with a passage of Saṃyutta, III, p. 225, which says: *Yo bhikkhaveime dhamme evaṃ saddahati adhimuccati... okkanto sammattaniyamaṃ sappurisabhūmiṃ okkanto vītivatto puthujjanabhūmiṃ. abhabbo taṃ kammaṃ kātumyaṃ kammaṃ katvā nirayaṃ vā tiracchManayiniṃ vā pettivisayaṃ vā uppajjeyya. abhabbo ca tāva kālaṃ kmatuṃ yāva na sotāpattiphalaṃ sacchikaroti*: “He who believes and accepts these doctrines [according to which all dharmas are transitory (*anicca*), changing (*vipariṇāmin*) and perishable (*aññathābhāvin*)] has entered into predestination 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.”

The theory of the nirvedhabhāgiyas and the laukikāgradharmas was first formulated in clear terms in the Abhidharma. The Jñānaprasthāna of Kātyāyana begins with a study of the laukikāgradharmas: cf. T 1544, k. 1, p. 918 (tr. L. de La Vallée Poussin, *Pārāyaṇa* cited in *Jñānaprasthāna*, Mélanges Linossier, II, p. 323-327). The theory has already been taken studied in the treatises of the Sarvāstivādin-Vaibhaṣikas, as well as in all the works of the Greater Vehicle: see the bibliography on the nirvedhabhāgiyas in Saṃgraha, p. 34.

⁵³³ We may recall that the emptinesses or śūnyatā both refer to dharmas: 1) no dharma is in any way pudgala or ātman, none belongs to an ātman = *pudgalaśūnyatā*; 2) no dharma is absolutely a dharma = *dharmasūnyatā*. Both Vehicles agree on the pudgalaśūnyatā, but the Greater Vehicle alone formulates the dharmasūnyatā clearly.

[1. *Emptiness of beings in the Lesser Vehicle*]. – Thus, in the *P'in p'o so lo wang ying king* (Bimbasārarājapratyudgamanasūtra),⁵³⁴ 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 (*saṃskāra*) 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 (*ihajanman*) to the future existence (*aparajanman*); there is only a nominal and conventional being (*nāmasaṃketasattva*) resulting from a complex of causes and conditions (*hetupratyayasāmagrī*). Worldly people (*prthagjana*) and fools (*mohapuruṣa*) pursue a name (*nāman*) in the search for reality.”⁵³⁵ The Buddha proclaimed the emptiness of beings in sūtras of this type.

[2. *Emptiness of dharmas in the Lesser Vehicle*]. – Let us move on to the emptiness of dharmas:

However, the Mādhyamikas are of the opinion that the dharmaśūnyatā is already taught in the sūtras of the Lesser Vehicle; cf. Madh, avatāra, p. 19 (tr. Lav., Muséon, 1907, p. 268; Madh. vṛtti, p. 41; Bodhicaryāvarāra, IX, 49; Pañjikā, p. 442; *Traité*, I, p. 370-371F. The Vijñānavādins, on the other hand, think that the saints of the Lesser Vehicle did not rise up to the level of knowing the emptiness of dharmas: cf. Siddhi, p. 590.

⁵³⁴ The Bimbasārarājapratyudgamanasūtra was spoken on the occasion of the second meeting between the Buddha and the king of Magadha. To the references given above (*Traité*, I, p. 30F) add Tseng yi a han, T 125, k. 26, p. 694a-696a; P'in p'i so lo wang ti fo kongyang king, T 133, p. 855c-857a.

⁵³⁵ Cf. Tchong a han, T 26, no. 62, k. 11, p. 498b: “The *bālaprthagjanas* who have understood nothing take the Self for their self and become attached to the self. But there is no Self (*ātman*) and there is no ‘mine’ (*ātmīya*). The Self is empty and ‘mine’ is empty. Dharmas arise as soon as they arise, perish as soon as they perish, all as a result of causes (*hetupratyaya*). 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, dharmas arise from the union.” – For other versions, see Waldschmidt, *Bruchstücke*, p. 126-128.

a. In the *Ta k'ong king* (Mahāsūnyatāsūtra),⁵³⁶ the Buddha said: “The twelve causes (*dvādaśa nidāna*) go from ignorance (*avidyā*) to old age and death (*jarāmaṇa*). The person who asks what is old age and death or to whom does old age and death belong has erroneous view (*mithyādr̥ṣṭi*). And it is the same [for the other causes, namely]: birth (*jāti*), the act of becoming (*bhava*), attachment (*upādāna*), thirst (*tr̥ṣṇā*), sensation (*vedanā*), contact (*sparśa*), the six internal bases of consciousness (*ṣaḍāyatana*), name and form (*nāmarūpa*), consciousness (*viññāna*), the formations (*saṃskāra*) and ignorance (*avidyā*). If someone thinks that the vital principle is the same thing as the body (*sa jīvas tac* [193a] *charīram*) or if someone thinks that the vital principle is different from the body (*anyo jīvo 'nyac charīram*), 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 dharmas (*dharmasūnyatā*). 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’ (*pudgalaśūnyatā*). If someone asks “What is old age and death?”, they should know that this question is wrong and that there is ‘emptiness of dharmas’ (*dharmasūnyatā*). 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 Mppś refers here to the *Avijjāpaccayāsutta* in the Samyutta, II, p. 60-63 (cf. Tsa a han, T 99, no. 357, k. 14, p. 99-100). Having formulated the doctrine of the twelve causes, the sūtra continues: *Katamaṃ nu kho bhante jarāmaṇaṃ , kassa ca panidaṃ jarāmaṇanti. – no kallo pañhoti, Bhagavā avoca: Katamaṃ jarāmaṇaṃ kassa ca panidaṃ jarāmaṇanti iti vā bhikkhu yo veadyya, aññaṃ jarāmaṇaṃ aññaṃ capanidaṃ jarāmaṇanti iti vā bhikkhu yo vadeyya, ubhayaṃ etaṃ ekattaṃ vyañjanaṃ eva nānaṃ. Taṃ jīvaṃ taṃ saīranti vā bhikkhu dīṭṭiyā sati beahmacariyavāso na hoti, aññaṃ sarīranti vā bhikkhu dīṭṭhiyāsati brahmacariyavāso na hoti. Ete te bhikkhu ubho ante anupagamma majjhena Tathāgato dhammaṃ deseti: Jatipaccayā jarāmaṇanti: “[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 Tathāgata 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 Mppś sees the affirmation of the twofold emptiness: the emptiness of dharmas, because it is wrong to ask to whom does old age and death belong. However, the *dharmasūnyatā* is more clearly taught in other sūtras of the Lesser Vehicle: the *Nalakalāpiya* (Samyutta, II, p. 112) teaches that old age and death, as the other members of *pratiṭyasamutpāda*, is not produced by oneself (*sayaṃkatam*), produced by oneself and another (*sayaṃkatañca paraṃkatañca*) nor produced spontaneously without action by oneself or by another (*asayaṃkāram aparaṃkāram adhicca samuppannaṃ*). – The *Pheṇasutta* of the Samyutta (cf. *Traité*, I, p. 358F, 370F) proclaims the emptiness of the five skandhas in a very vivid way. – Finally, the *Kolopamasūtra* (cf. *Traité*, I, p. 64F, n. 1) enjoins the rejection of dharmas

b. Furthermore, in the *Fan wang king* (Brahmajālasūtra),⁵³⁷ the Buddha defined the sixty-two wrong views (*dr̥ṣṭigata*): “To say that the self and the world are eternal (*śāśvato lokaś cātma ca*) is wrong view; to say that the self and the world are non-eternal (*aśāśvato lokaś cātma ca*) is wrong view; to say that the self and the world are both eternal and non-eternal (*śāśvataś cāśāśvataś ca lokaś chātmā ca*) or that the self and the world are neither eternal nor non-eternal (*naiva śāśvato nāśāśvataś ca lokaś cātmā 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 (*viparyāsa*) 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 (*saṃskṛtadharmā*) 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,⁵³⁸ that the contemplation (*samanuṣāyanā*) of the non-eternal (*anitya*), painful (*duḥkha*) empty (*sūnya*) and non-self (*anātman*) nature of conditioned dharmas (*saṃskṛta*) allows a person to obtain the Path. Why do you claim that the non-eternity [of the world] is to be ranged among the wrong views?

Answer. – If the Buddha spoke of the non-eternity in several places, he also spoke elsewhere about the indestructibility (*anirōdha*).

[*Mahānāmasutta*].⁵³⁹ - Thus, *Mo ho nan* (Mahānāman), king of the Śākya, went to find the Buddha one day and said to him: “The population of Kapilavastu is great. Sometimes it happens, when I meet a

⁵³⁷ Cf. Brahmajālasutta in Dīgha, I, p. 22-24. – See references to the fourteen *avyākṛtavastu* in *Traité*, I, p. 154F, 423F.

⁵³⁸ E.g., Saṃyutta, V, p. 345: *Idha tvam, Dīghāvu, sabbesaṅkhāresu aniccānupassī viharāhi, anicce dukkhasaññī, dukhe snattasaññī pahānasaññī virāgasaññī nirodhasaññī.*

⁵³⁹ *Mahānāmasutta*, the various recensions of which show interesting variations: cf. Saṃyutta, V, p. 269-271 (tr. Woodward, *Kindred Sayings*, V, p. 320-321); Kośa, III, p. 95, and Kośavyākhyā, p. 303, l. 32: *Mṛtasya khalu kālam gatasya*, etc.; Tsa a han, T 99, no. 930, k. 33, p. 237b-c; T 100, no. 155, k. 8, p. 432b; Tseng yi a han, T 125, k. 35, p. 744a-c.

In the Pāli sutta and the Tseng yi a han (T 125, p. 744a18), the Buddha backs up his sermon with the example of a pot of butter (*sappikumbha*) or a pot of oil (*telakumbha*), broken at the bottom of a pool, the contents of which float necessarily to the surface: a classic example frequently used (cf. also Saṃyutta, IV, p. 313). The Chinese versions of the Saṃyuktāgama (T 99, p. 237b29; T 100, p. 432b23), faithfully followed here by the Mppś, prefers 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 *Rukkhasutta* of the Saṃyutta, V, p. 47-48: *Seyyathāpi bhikkhave rukkho pācīnaninno pācīnapoṇo pācīnapabbhāro, so mūle chinno katamena papātena papateyyā ti. – Yena bhante ninno yena poṇo yena pabbhāro ti.*

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 (*durgati*), but you will certainly be reborn in the blissful abodes (*sukhavihāra*). 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 dissolution of the body after death, the honest man whose mind (*citta*), spirit (*manas*) and consciousnesses (*vijñāna*) have for a long time been perfumed (*paribhāvita*) by faith (*śraddhā*), morality (*śīla*), learning (*śruta*), generosity (*tyāga*) and wisdom (*prajñā*), will certainly find his benefit (*viśeṣagāmin*) and will be reborn above (*ūrdhvagāmin*) in the heavens.”

If, [as you say], all dharmas, arising and perishing from moment to moment (*kṣaṇakṣaṇotpannaniruddha*), are non-eternal, why does the Buddha say that by perfuming the mind with all the virtues (*guṇa*), one 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;⁵⁴⁰ In order to destroy the error that assumes an eternal principle (*nityaviparyāsa*), he preached non-eternity. [On the other hand], to people who do not know or who do not accept rebirth (*punarbhava*), he taught that: “The mind goes to new existences and is reborn above in the heavens”⁵⁴¹ or that: “Guilty or meritorious, actions do not perish even after millions of cosmic periods.”⁵⁴² The true nature of dharmas is neither eternal nor non-eternal, and in many places, the Buddha has spoken of the emptiness of dharmas (*dharmasūnyatā*). In the emptiness of dharmas, there is no non-eternity; this is why affirming the non-eternity of the world is wrong view. Therefore there is ‘emptiness of dharmas’.

⁵⁴⁰ On this subject, cf. *Traité*, I, p. 32F, n. 3: above, p. 1074F.

⁵⁴¹ Phrase repeated in the previous sūta, *Samyutta*, V, p.370: *Yañca khvassa cittaṃ... paribhāvitaṃ, tam uddhagāmi hoti viśeṣagāmi*.

⁵⁴² This is the stanza: *Na praṇaśyanti karmāṇi kalpakoṭīśatair api*. endlessly repeated in the texts: ten times in the *Dīvyāvādāna*, more than fifty times in the *Avadānaśataka*. See also *Traité*, I, p. 347F.

c. [Parūrasutta].⁵⁴³ – Moreover, in *P'i ye li* (Vaiśālī) there was a brahmacārin named *Louen li* (Vivādabala?). The *Li tch'ang* (Licchavi) 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 Licchavis, he went to the Buddha. He asked the Buddha: “Is there one definitive Path (*ātyantikamārga*) 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 (*tīrthika*) 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 (*mithyādrṣṭyabhiniviṣṭa*) do not merit the name of definitive path.” Again the Buddha asked the brahmacārin: “[According to you,] did the brahmacārin *Lou t'sou* (Mṛgaśiras)⁵⁴⁴ find the (true) Path?” Vivādabala replied: “Mṛgaśiras is the foremost

⁵⁴³ The individual here called Vivādabala “Power of argument” is none other than the parivrājaka Pasūra of the Pāli sources (cf. Suttanipāta, v. 824-834; Suttanipāta Comm., II, p. 538 seq).

According to the Suttanipāta Comm., he was a great debater who went from place to place, holding a jambu branch in his hand. He would set it down in the place he stopped and those who wanted to engage in debate with him were invited to pick it up. One day, at Śrāvastī, Śāriputra took up the challenge and picked up the branch. Accompanied by a great crowd, Pasūra went to him and the debate began: the parivrājaka was shamefully beaten. Later Pasūra entered the order under the direction of Lāludāyī. Having vanquished his teacher in a discussion, he returned to the heretics still keeping his monastic robes. In this outfit he went to debate with the Buddha himself. As soon as he arrived, the goddess who was protector of the garden, made him mute and it was impossible for him to reply to the Buddha’s questions. On this occasion the Teacher preached the Pasūrasutta, the stanzas of which are reproduced in the Suttanipāta in the Aṭṭhaka chapter.

The Yi tsou king, Chinese translation of the Arthavarga, introduces these stanzas by the following story (T 198, k. 1, p. 179c): The Buddha was dwelling at Śrāvastī towards the end of the retreat season, in the Jetavana, the garden of Anāthapiṇḍada. At that time, in the land of *To cha* (Vaiśālī), the sons of the gr̥hapatis all praised a brahmacārin named *Yong ts'e* (Prasūra). They sent him to put objections to the Buddha and bring back victory; [to this end] they gave him five hundred *kārṣāpaṇas*. The brahmacārin studied five hundred objections, some of which were new, for three months and he claimed that nobody could beat him. At the end of the retreat season, the Buddha wished to go to the land of Vaiśālī with his bhikṣus. Traveling through all the villages and preaching the Dharma, he finally arrived at Vaiśālī at the shore of the Monkey Pool (*markaṭahradatīta*) in the hall of the belvedere (*kūṭāgārasalā*). Learning that the Buddha and his bhikṣus had come to their land, five hundred sons of the gr̥hapatis came together. The brahmacārin declared: “The Buddha has come to our land; we must go to put our objections to him.” So the brahmacārin at the head of the sons of the gr̥hapatis went to the Buddha and, having exchanged greetings with him, sat down at one side. Some among the sons of the gr̥hapatis paid homage to the Buddha with joined palms and silently approached his seat. Having carefully gazed at the Buddha’s majesty and magnitude, the brahmacārin did not dare to address him; inwardly seized with fear, he was unable to respond. Knowing which arguments the brahmacārin and the sons of the gr̥hapatis set store by, the Buddha preached this sūtra of the Arthavarga, etc.

⁵⁴⁴ Mṛgaśiras, in Chinese *Lou t'eou* or *Mi li ngo che lo*, seems to be unknown to the old canonical tradition and appears only in relatively late texts; however his reputation is well established: among the Buddha’s disciples, he excelled in analysis of knowledge and the accuracy of his memory (Tseng yi a han, T 125, k. 3, p.558c13); he

skillfully explained the omens in human relationships (A lo han kiu tō king, T 126, p. 832b7). – His story is fully described in Tseng yi a han, T 125, k. 20, p. 650c-652b, and in the *Cīvaravastu* of the Mūlasarvāstivādin Vin (*Gilgit Man.*, III, 2, p. 79-83); from there it undoubtedly passed, with some variations, into the Theragāthā Comm., I, p. 305 seq (tr. Rh. D., *Brethren*, p. 138-139). Here is a translation of the text of the Gilgit Man.:

The Buddha Bhagavat was swelling at Rājagrha in the Bamboo Park at Kalandakanivāpa. At that time there was a hermitage belonging to a hermit endowed with the five superknowledges. The latter, walking near the hermitage, urinated on the muddy ground. A thirsty doe happened to come to that place; tormented by thirst, she drank the hermit's urine and then sniffed at her own vulva. The retribution for the actions of beings is inconceivable! The doe became pregnant and later came to the same place to give birth, giving birth to a male child. The doe sniffed him and since he was not of her own species, she left him on the ground and went away. However, the recluse, while walking around his hermitage, saw the baby and took it upon himself to find out whose son this was. Finally he recognized himself to have been the father and so he took the baby in, gave it food and drink and raised it. As the child's head was like a deer, he was named Mṛgaśiras or 'Deer's Head'. The hermit later died; Mṛgaśiras learned the divination that consists of striking the cranium with one's finger; by doing this, he discovered everything. If the cranium gives out a rough sound, [its owner] is destined to a higher sphere and a rebirth among the gods; if the cranium gives off a somewhat [rough] sound, its owner is destined to a high sphere and rebirth among humans: this is the mark of a fortunate destiny. Now here is the mark of an unfortunate destiny: if the cranium emits a hesitant sound, [its owner] is destined to a lower sphere and a rebirth in hell; if the sound is middling, he is destined to a lower sphere and an animal rebirth; if the sound is weak, he is destined to a lower sphere and a rebirth among the pretas.

However, the Buddha, judging the time had come to convert Mṛgaśiras, said to venerable Ānanda: "Go to him, Ānanda, with four crania belonging (respectively) to a srotaāpanna, a sakṛdāgamin, an anāgamin and an arhat." – "Certainly, Lord", answered Ānanda and he obeyed. Taking four skulls, he went to the recluse and asked him to explain them. Striking the srotaāpanna's skull, Mṛgaśiras announced that he had taken rebirth among the gods; he did the same with the sakṛdāgamin and the anāgamin. But striking the cranium of the arhat, he perceived nothing. He thought: "What's this? Am I frustrated by my own knowledge? Was I not born into a noble family; or else, the characteristics (of this skull) are such that I cannot perceive their manifestation?" Ānanda said to him: "You are not so adept in all the sciences that you are unaware of a manifestation of this kind; then learn the whole science and then you will teach it to people." Mṛgaśiras asked: "Is there someone learned in all the sciences that you know of?" Ānanda replied: "There is; it is the Tathāgata, saint, the completely enlightened one who has attained the other shore of all the sciences. Then Mṛgaśiras went to the Bhagavat and said to him: "I know the destiny of a man among the animals, pretas, humans, gods and the hells; but by lack of science, I do not understand the ultimate destiny of beings. Tell me, O Lord, about the shore stretching (beyond) the great ocean of the threefold world. O conqueror of all arguments, is this ultimate destiny unknown?"

The Bhagavat answered: "Even by striking it with an iron hammer, we do not know where the brilliant flame goes when it gradually is extinguished. In the same way we have no idea of the fate that falls to those who are completely liberated and who, going beyond the muddy torrent of the desires, have attained endless rest."

At these words, Mṛgaśiras said to the Bhagavat: "Lord, I would like to take ordination and become a monk in the well-preached religious discipline; I would like to practice celibacy in the presence of the Bhagavat." The Bhagavat then conferred ordination on him. Having done that, the Bhagavat remained in Rājagrha as he wished and then left to travel to Śrāvastī; wandering by stages, he reached Śrāvastī. There he stayed in the Eastern Park, in the palace of Mṛgāramātā. Walking about outside, he saw that the stars were mixed up and he asked the venerable

of all those who have found the Path.” Now at that time, the venerable Mṛgaśīras, 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 brahmacārin recognized [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).⁵⁴⁵

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.⁵⁴⁶

These people enter into debate.

Discussing their reasons

Mṛgaśīras: “See for how long a time it will rain.” – Mṛgaśīras 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 Mṛgaśīras 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 (*piṭaka*) caused by the insects (read *utpādaka*, insects in place of *utpāda*). And so, O Mṛgaśīras, the stars are moveable and unstable; life, too, is moveable and unstable.” Thus addressed, Mṛgaśīras was favorably disposed towards the Bhagavat, thus disposed, he realized arhatness. Then experiencing the joy and happiness of deliverance, he spoke this stanza:

“The refuge of the gazelles is sloping land (*pavana*, a Prakrit word for *pravāṇa*); 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. Parivāra, VIII, 2, 55; Tibetan Udānavarga, XXVI, 10 (ed. Beckh, p. 87); Chinese Dharmapada (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)].

⁵⁴⁵ On the identification *Yi p'in* = Arthavarga, see above, *Traité*, I, p. 40F as note. The Mppś 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 k'i kin* (*Traité*, I, p. 65F). The five stanzas cited here largely correspond to the ten stanzas of the *Pūrasutta* of the Pāli Aṭṭhakavagga (Suttanipāta), v. 824-834.

⁵⁴⁶ Cf. Suttanipāta, v. 824:

“*Idh' eva suddhi*” *ti vādiyanti,*
nāññesu dhammesu visuddhim āhu;
yaṃ nissitā, tatha subhaṃ vadānā
paccekasaccesu puthā nivijjhā.

“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 declaim 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

⁵⁴⁷ Ibid., v. 825:

*Te vādakāmā parisam vīgayha
bākaṃ dahanti mithu aññamaññaṃ;
vadanti te aññasitā kathojjaṃ
pasamskamā kusalā cadānā.*

“Desirous of dispute, having forced a gathering, they accuse one another of being fools; attacking others, they engage in quarreling, desirous of praise and affirming themselves (alone) as capable.”

⁵⁴⁸ Ibid., v. 827a, c; 829a, c; 830 c, d:

*Yam assa vādaṃ parihīnam āhu
paridevati socati hīnavādo,
Pasamsito vā pana tattha hoti
so hassati uṇṇamicca tena.
Etam pi disvā na vivādayrtha,
na hi tena suddhiṃ kusalā vadanti.*

“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

*Visentikatvā pana ye caranti
diṭṭhī diṭṭhiṃ avirujjhamānā,
tesu tvaṃ kiṃ labhetho, Pasūra,
yes’ īdha n’atthi param uggahītaṃ.*

“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.

[193c] Thus, in many places, in the sūtras of the śrāvakas, the Buddha taught the emptiness of dharmas.

3. *The teaching of emptiness according to the Mahāyāna.*⁵⁵⁰ – By nature and eternally, all dharmas are empty in self nature (*svabhāvaśūnya*); it is not by virtue of an artificial philosophical point of view (*prajñopāyadarśana*) that they are empty. Thus the Buddha, speaking to Subhūti about form, said: “Form (*rūpa*) is empty in self nature; feeling (*vedanā*), perception (*saṃjñā*), formations (*saṃskāra*) and consciousnesses (*viññāna*) are empty by self nature. The twelve doors of consciousness (*āyatana*), the eighteen elements (*dhātu*), the twelve causes (*nidāna*) the thirty-seven wings of enlightenment (*bodhipakṣika*), the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*), the eighteen special qualities (*āveṇikadharmā*), great loving-kindness (*mahāmaitrī*), great compassion (*mahākaruṇā*), omniscience (*sarvajñāna*) and even supreme complete enlightenment (*anuttarasamyaksambodhi*), all are empty in self nature.”⁵⁵¹

⁵⁵⁰ This paragraph takes us right to the very heart of the Mādhyamika philosophy: the way of conceiving emptiness. The modern exegetists have brooded over the problem: see especially L. de La Vallée Poussin, *Madhyamaka*, ERE, VIII, p. 235-237; *Dogme et Philosophie*, p. 113-118; *Madhyamaka*, MCB, II, 1932-33, p. 1-59; *Buddhica*, HJAS, III, 1938, p. 146-158; R. Grousset, *Les Philosophies indiennes*, I, p. 236-238; T. Stcherbatsky, *Conception of Buddhist Nirvāna*, p. 35-39; *Die drei Richtungen in der Philosophie der Buddhismus*, *Rocznik Orjentalistyczny*, X, 1934, p. 1-37; *Madhyanta-Vibhaṅga*, p. vi-viii.

⁵⁵¹ *Pañcaviṃśati*, p. 138: *Rūpaṃ śūnyaṃ rūpasvabhāvena, tasya nāpi jātir nāpi niryāṇam upalabhyate*, and the same for *saṃjñā, saṃskārāḥ, viññānam. evaṃ vistareṇavyastasamasteṣu skandhadhātāvātanapratītyasamutpādeṣu kartavyaṃ yāvad bhūtakoṭiḥ bhūtakoṭisvabhāvena, tasyā nāpi jātir nāpi niryāṇam upalabhyate*. The author wants to show that the Śūnyavādin does not fall into the wrong views (*dṛṣṭi*) of eternalism (*śāśvatavāda*) 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 (*asti yad svabhāvena*) cannot not exist, and from that, one must conclude that it is eternal (*śāśvata*); if something no longer exists now but did exist previously (*nāstidanīm abhūt pūrvam*), 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 (*yasya tu bhāvasvabhāvānupalambhāt*).”

Question. – [To claim] that all dharmas by nature are eternally empty of self nature, empty of reality, non-existent (*anupalabdha*), is that not falling into wrong view (*mithyādr̥ṣṭi*)? Wrong view is denying sin (*āpatti*), denying merit (*puṇya*), denying the present life (*ihajanman*) and the future life (*aparajanman*). Your position is no different than these [heresies].

Answer. – The person who denies sin and denies merit does not deny the present lifetime but only the future lifetime. [According to him], man is born and disappears in the same way that plants and trees grow spontaneously and perish spontaneously; everything is limited to the present (*pratyutpanna*) and there is no rebirth (*punarbhava*). However, [this nihilist philosopher] does not know and does not see that everything that exists within him and outside him is empty of self-nature (*svalakṣaṇa*). He is different from us in that respect.

Furthermore, the person of wrong view commits many sins and omits all good actions; on the other hand, the supporter of emptiness, even if he does not wish to do good, wishes still less to commit evil.

Question. – There are two kinds of wrong views (*mithyādr̥ṣṭi*):

i) Denying cause (*hetu*) and denying result (*phala*); *ii*) Denying result without denying cause. – [The nihilist philosopher] of whom you have just spoken denied the result, [namely, the retribution of actions], but did not deny the cause, [namely, meritorious and demeritorious actions]. There are philosophers who deny result and deny cause: on the one hand, they claim that there is neither cause (*hetu*) nor condition (*pratyaya*), neither sin (*āpatti*) nor merit (*puṇya*): that is denying cause; on the other hand, they claim that there is neither present existence (*ihajanman*) nor future existence (*aparajanman*) where sins and merits will be retributed: that is denying result. How are you different from these philosophers, you who are a supporter of emptiness, you who posits universal emptiness and for whom sin and merit, cause and effect do not exist?

Answer. – The person with wrong view ends up in emptiness by suppressing all dharmas, whereas I, a practitioner of the Mahāyāna, hold dharmas as empty of any reality, indestructible (*apraheya*) and unchangeable (*avikāra*).

Question. – There are three kinds of wrong view: *i*) Denying the retribution of sins and merits without denying sin and merit, denying the fruit of retribution of causes and conditions without denying causes and conditions, denying the future existence without denying the present existence; *ii*) Denying the retribution of sins and merits and also sin and merit, denying the fruit of retribution of causes and conditions and also denying the causes and conditions, denying the future lifetime and also denying the present lifetime;

However, the author keeps from hypostatizing emptiness, from assuming a *śūnyatā* in itself by virtue of which there are empty things. Cf. Madh, kārikā, p. 245: If something of non-emptiness existed, there would indeed be an emptiness (by virtue of the law of interdependence of opposites); but since there is nothing that is non-empty, how could emptiness exist? *Śūnyatā* thus does not exist: it is valid only as a method of argumentation and not as a philosophical principle: cf. Mad. kārikā, p. 247: “The Buddhas have said that *śūnyatā* is the exit (*niḥsarāṇa*) of all views, but those who believe in *śūnyatā* are incurable (*asādhya*).”

Before Nāgārjuna, the literature of the Prajñā and the Ratnakūṭa (Kāśyapaparivarta) had already refused to make an absolute out of *śūnyatā*. See references gathered by Lav., *Madhyamaka*, p. 32.

avoiding, however, the denial of all dharmas; *iii*) Denying all dharmas to the extent of rendering them non-existent (*asat*). [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 (*dharmāṇaṃ śūnyalakṣaṇam udgrhṇāti*) 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.⁵⁵²

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 unshakeable (*āniñjya*, *akṣobhya*), the fetters (*samyojana*) do not arise where normally they would arise. In the same way that space (*ākāśa*) 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 (*trṣṇā*) 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 (*apramāṇacitta*) and pure dharmas (*viśuddhadharma*), because their object (*ālambana*) 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 (*mithyādiṣṭi*); the correct seeing of emptiness is called right view (*samyagdrṣṭi*). 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 (*viṣauṣadhi*), nectar (*sudhā*), the food of the gods, and rotten garbage.

6) Furthermore, in true emptiness there is the concentration of the emptiness of emptiness (*śūnyatāśūnyatāsamādhi*).⁵⁵³ 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 (*mṛdutarauṇacitta*) and his fetters (*samyojana*) are light; later he will obtain true emptiness. These

⁵⁵² The grasping of characteristics (*nimittodgrahaṇa*) is the attribute of perception (by trying to imagine emptiness, the nihilist hypostatizes it. The Śūnyavādin knows emptiness but does not imagine it.

⁵⁵³ *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.

advantages are absent in [the person] of wrong view: he wants to grasp (*grahaṇa*) emptiness only by means of speculation, analysis and wrong concepts.

[*The fool who swallowed pure salt*].⁵⁵⁴ – 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 (*śūnyatāvimokṣamukha*) does not develop the qualities (*guṇa*) but wants only to obtain emptiness: that is a wrong view that destroys all the roots of good (*kuśalamūla*). This is what should be understood by the ‘teaching on emptiness’.

The person who enters into the three teaching [of the Piṭaka, 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 (*āvaraṇa*) 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 Piṭaka teaching,

[194b] [sometimes] 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 multiples characteristics (*nānāvidhalakṣaṇa*); 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.

⁵⁵⁴ This apologue occurs in Po yu king, T 209, k. 1, p. 543a (tr. Chavannes, *Contes*, II, p. 153).

[1. *Existence.*] – The bodhisattva finds in every dharma an identical (read: *yi siang*) characteristic, namely, the characteristic of existence (*bhāvalakṣaṇa*). 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 (*abhāvalakṣaṇa*). 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 (*ekatva*) 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 (*saHetuka*). They are impermanent (*anitya*) like the human body. How is that? By virtue of the characteristics of birth (*utpāda*) and destruction (*bhaṅga*). All dharmas exist inasmuch as they have a cause. – Furthermore, all dharmas exist without cause (*aHetuka*). 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 (*salakṣaṇa*), for there is no dharma without nature. Thus earth (*pṛthivī*) has solidity (*khakkaḥatva*) and heaviness (*gurutva*) as nature; water (*ap-*) has coldness (*śīta*) and wetness (*dravatva*) as nature; fire (*tejas*) has heat (*uṣṇatva*) and light (*avabhāsa*) as nature; wind (*vāyu*) has lightness (*laghutva*) and movement (*samudhiraṇatva*) as nature;⁵⁵⁵ space (*ākāśa*) has the fact of not impeding (*anāvṛti*) as nature;⁵⁵⁶ consciousness (*vijñāna*) has the imprint relating to each object

⁵⁵⁵ See this definition of the four great elements in the *Garbhāvakraṅtisūtra* cited by the Śikṣāsamuccaya, p. 244; cf. also Kośa, I, p. 22-23; Mahāvvyupatti, no. 1842-1844.

⁵⁵⁶ The Vaibhāṣikas believe in the reality of space or *anāvṛti* “which does not hinder” (Kośa, I, p. 8); but the existence of this principle is denied by the Sautrāntikas (Kośa, II, p. 279) and the Madhyamika (Catuḥśataka, no. 205; Madh, vṛtti, p. 505).

(*prativijñapti*) 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 (*puṇya*) has a pure and good disposition in favor of beings as nature; bondage (*bandhana*) has attachment to dharmas (*dharmābhīniveśa*) as nature; liberation (*vimokṣa*) has detachment from [194c] dharmas as nature; the Buddha has as nature the actual unimpeded 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 (*alakṣaṇa*). Actually, all the characteristics are coming from a complex of causes and conditions (*hetupratyayasāmagrī*) and, as they have no self nature (*svabhāva*), they do not exist. Thus, although there is earth (*pṛthivī*), the coming together is needed of four dharmas, color (*rūpa*), smell (*gandha*), taste (*rasa*) and touchable (*spraṣṭavya*);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 (*caḥṣus*) perceives color (*rūpa*), the nose (*ghrāṇa*) smells odors (*gandha*), the tongue (*jihvā*) tastes flavors (*rasa*) and the body (*kāya*) feels tangibles (*spraṣṭavya*). If earth were different from the four dharmas [color, etc.]. there must be a special organ (*indriya*) and a special consciousness (*viñāna*) to cognize it. Since there is neither special organ or 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 (*pṛthivī*) is a substance derived (*upadāyarūpa*) from the four great elements (*mahābhūta*); just the element-earth (*pṛthivīdhātu*) has solidity as nature (*khakkhaṭvalakṣaṇa*); earth, in the ordinary sense of the word, is a visible color (*sanidarśanarūpa*).”⁵⁶⁰

⁵⁵⁷ The definition *viñānam prativijñaptiḥ* 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 (*pṛthivīdhātu*) --, 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 objector is defending the Vaibhāṣika thesis which carefully distinguishes the element earth (*pṛthivīdhātu*, rendered here by *ti 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 (*khakkhaṭva*), 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 (*udakacandra*), a reflection in a mirror (*ādarśabimba*), a piece of straw; thus it would have no solidity. Being solid, it is known to the touch (*sparsā*) by the organ of the body (*kāyendriya*).

Furthermore, if the visibility of earth were confused with its solidity, the visibility of the element-earth (*pṛthivīdhātu*) would also be confused with the wetness (*dravatva*) of water and the heat (*uṣṇatva*) of fire, and would constitute the element-water (*abdhātu*) and the element-fire (*tejodhātu*). In that case, there would be no distinction between wind (*vāyu*) and the element-wind (*vāyudhātu*) which, however, it is appropriate to distinguish.⁵⁶¹

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 difference.

Question. – The four great elements are inseparable from one another; in earth there are the four elements (*dhātu*); 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 (*saukṣmya*), we would say that it would be no different from [pure and simple] non-existence. It is necessary that a coarse (*sthūla*) element be perceived in order that one could thereby deduce a subtle (*sukṣma*) element; but without coarse element, [195a] there is no subtle element.

For these various reasons, the specific nature of earth is non-existent (*nopalabhate*) 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.

(*bhautika*), which depends on it (*upādāyarūpa*). 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 (*dhṛti*), cohesion (*saṃgraha*), burning (*pakti*) and expansion (*vyūhana*) (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 (*saṃghātāṇu*) of matter existing in the isolated state entails at least eight substances, namely, the four great elements (*mahābhūta*) and four derived substances (*bhautika*): color, odor, taste, tangible, Kośa, II, p. 145). The Mppś makes a point here of refuting this theory.

⁵⁶¹ 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 (*vāyudhātu*) is the dharma that has as its nature movement (*īraṇa*); 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 *ānimittānimittasamādhi*⁵⁶³ 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 (*saṁsthāna*), non-resistant (*apratigha*), ineffable and unspeakable, of unique nature (*ekalakṣaṇa*), i.e., without nature.

These are the identical natures (*ekalakṣaṇa*) found in every dharma; now how does the bodhisattva see the multiple natures?

2. Multiple natures.⁵⁶⁴

[*Groups of two dharmas*]. – All dharmas are classed into two categories: name (*nāma*) and form (*rūpa*); material (*rūpya*) and non-material (*ārūpya*); visible (*sanidarśana*) and invisible (*anidarśana*); resistant (*sapratigha*) and non-resistant (*apratigha*); impure (*sāsrava*) and pure (*anāsrava*); conditioned (*saṁskṛta*) and unconditioned (*asaṁskṛta*), 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 (*kṣānti*) and harmony (*samāgama*); veneration (*satkāra*) and worship (*pūjā*); material generosity (*āmiśadāna*) and generosity of the Dharma (*dharmadāna*); speculative power (*vikalpanabala*) and power of practice of the Path (*mārgabhāvanabala*); perfection of morality (*śīlaparipūri*) and perfection of right view (*samyagdr̥ṣṭīparipūri*); simplicity-sincerity (*rjutva*) and gentleness-kindness (*mṛdutaruṇatva*); concentrations (*samādhi*) and knowledge (*jñāna*); intelligence (*yukti*) and eloquence (*nirukti*); worldly dharma (*laukikadharmā*) and absolute Dharma (*paramārthadharmā*); thought and skillfulness; experiential truth (*saṁvṛtisatya*) and absolute truth (*paramārthasatya*); temporary liberation (*sāmayiki vimukti*) and liberation not destroying mind; sopadhīṣeṣha and mirupadhīṣeṣhanirvāṇa;

⁵⁶³ The *ānimittānimittasamādhi* has as object the *apratisaṁkhyānirodha* 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 (*karmānta*) and end of wish (*praṇīdhānta*); seeing knowledge (*jñānadarśana*) and seeing cessation (*nirodhadarśana*); conformity with meaning (*arthasamyoga*) and literal conformity (*vyāñjanasamyoga*); moderation in desires (*alpecchā*) and satisfaction (*saṃtuṣṭi*). easy nourishment and easy filling; Dharma and activity conforming to the Dharma (*anudharmapratipatti*); knowledge of cessation of vices (*kṣayajñāna*) 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 (*darśanamārga*) of meditation (*bhāvanamārga*) and of the arhat (*āśaikṣamārga*); 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 of the Buddhas, the pratyekabuddhas and the śrāvakas; the three Vehicles (*yāna*): Vehicles of the Buddhas, the pratyekabuddhas and the śrāvakas; the three [195b] refuges (*pratisaraṇa*): the Buddha, the Dharma and the Saṃgha; the three abodes (*vihāra*), abodes of Brahma, deva and ārya; three exaltations (*utkarṣa*): exaltation of self, other and the Dharma; the three things not requiring secrecy (*arakṣya*): bodily action (*kāyakarman*), speech (*vākkarman*) and mental action (*manaskarman*); the three sources of merit (*puṇyakriyāvastu*): generosity (*dāna*), morality (*śīla*) and meditation (*bhāvana*); the three equipments: hearing (*śravaṇa*), renunciation (*vairāgya*) 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 (*vimokṣamukha*): emptiness (*śūnyatā*, signlessness (*ānimitta*) and wishlessness (*apraṇihita*), 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 (*smṛtyupasthāna*) the four right efforts (*saṃyakpradhāna*), the four bases of miraculous power (*rddhipāda*), the four Noble Truths (*āryasatya*), the four families of saints (*āryavaṃśa*); the four fruits of the religious life (*śramanaphala*), the four knowledges, the four beliefs, the four paths, the four means of winning over others (*saṃgrahavastu*), the four supports (*āśraya*), the four good roots of penetration (*prativedhakuśalamūla*), the four paths, the four wheels of gods and men, the four solidities, the four fearlessnesses (*vaiśāradya*), the four limitless ones (*apramāṇacitta*) as well as innumerable fourfold dharmas of the same type.

[*Groups of five dharmas*]. – He also knows the groups of five dharmas: the five āśaikṣas, the five exits (*niryāna?*), the five liberations (*vimukti*), the five senses (*indriya*), the five powers (*bala*), the five great gifts (*mahādāna*), the five knowledges (*jñāna*), the five anāgamins, the five heavens of the Śuddhāvāsadevas, the five antidotes (*pratipakṣa*), the concentration of the five knowledges (*pañcājñānika samyaksamādhi*), the concentration of the five noble members (*pañcāryāṅgasamādhi*), 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 (*satyadarśanamārga*), the six recollections (*anusmṛti*), the six samādhis, 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 (*bodhyaṅga*), the seven riches (*dhana*), the seven supports (*āśraya*), the seven conscious absorptions, the seven good dharmas, the seven knowledges, the seven destinies of good people (*saptapurusaḡati*), the seven purities (*viśuddhi*), the seven meritorious material works (*aupadhika puṇyakriyāvastu*) and the seven non-material meritorious works, the seven auxiliary absorptions, as well as innumerable sevenfold dharmas of the same type.

[*Groups of eight dharmas.*] – He also knows the eightfold noble Path (*aṣṭāṅgāryamārga*), the eight liberations (*vimokṣa*), the eight spheres of mastery (*abhibhvāyatana*), the eight minds of the Great Man, the eight kinds of exertion (*vīrya*), the eight Puruṣas, 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 (*anupūrvasamāpatti*), the nine [members of the causal chain] starting from name-and-form (*nāmarūpa*) up to birth (*jāti*) and death (*maraṇa*), the nine pure knowledges (*anāsravajñāna*) leading to the knowledge of the destruction of the vices (*āsravakṣayajñāna*), the nine pure levels or the Path of meditation (*bhāvanamārga*) of nine stages (six *dhyānas* and three *ārūpyas*), as well as innumerable dharmas classified into nines.

[*Groups of ten dharmas.*] – He also knows the ten dharmas of the śāikṣa, the ten aspects of a corpse (*saṃjñāgata*), the ten knowledges (*jñāna*), the ten spheres of totality (*kṛtsnāyatana*), the ten mental events accompanying every good mind (*kuśalamahābhūmika*), 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 (*nidāna*), the thirteen exits (*niryāṇadharmā*), the fourteen minds of transformation (*nirmāṇacitta*), the fifteen minds of the Path of seeing the truths (*satyadarśanamārga*), the sixteen practices related to breathing (*ānāpāna*), the seventeen noble practices, the eighteen special attributes (*āveṇikadharmā*), the nineteen levels of separation, the 162 mārgas in the course of the Path of meditation (*bhāvanāmārga*) necessary to break up the passions; the 178 [195c] fruits of the religious (*śramaṇaphala*) – 89 conditioned fruits (*saṃskṛtaphala*) and 89 unconditioned fruits (*asaṃskṛtaphala*) – 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 (*svabhāvaśūnyatā*) and experiences no attachment (*saṅga*, *abhiniveśa*) for dharmas; he surpasses the levels of the śrāvakas and pratyrekabuddhas; 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 (*mahākaruṇā*) and the power of his skillful means (*upāyabala*). Thus, a skillful artisan, by the power of remedies (*oṣadhi*), 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 (*abhiniviśya*). If emptiness could be grasped and accepted, the bodhisattva would not speak of the various distinctive characteristics (*nānāvidhabhinnalakṣaṇa*) of dharmas. But an ungraspable emptiness (*anupalacaśūnya*) is not an obstacle (*āvaraṇa*). 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 (*maitrī*) and compassion (*karuṇā*) is the power of Prajñāpāramitā; the true nature of dharmas about which he undertakes to speak is Prajñāpāramitā.

Question. – But all the ordinary books (*lokasaṃvṛtigraṇtha*) and the ninety-six kinds of religious works⁵⁶⁵ all speak of the true nature of dharmas; in the śrāvaka Piṭaka 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 (*tīrthikaparivrājaka*), who fall into wrong views (*mithyādrṣṭi*) 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 (*anitya*), suffering (*duḥkha*), emptiness (*śūnya*) and non-self (*anātma*). Since their wisdom is imperfect (*aparipūrṇa*) and dull (*atīkṣṇa*), they are unable to help beings or to acquire the qualities of the Buddhas. They 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 (*prathamacittotpāda*), the arhats and pratyekabuddhas do not have the great vows (*mahāpraṇidhāna*), do not have great loving-kindness (*mahāmaitrī*) or great compassion (*mahākaruṇā*), do not seek all the qualities (*guṇa*) [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 (*jarā*), sickness (*vyādhi*) and death (*maraṇa*). 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 (*mahātīkṣṇajñāna*) and seek the true nature of dharmas, they expel all kinds of opinions, namely, opinions regarding pure and impure (*śucyaśuci*), emptiness and reality (*śūnyasadbhūta*), the self and the non-self (*ātmānātman*). 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 (*lokasaṃvṛtidharma*): they are not absolute (*pāramārthika*), are neither completely pure

⁵⁶⁵ Works relating to the 96 heretical sects; cf. Chavannes, *Contes*, I, p. 410.

(*trimaṇḍalaparīśuddha*) nor irrefutable (*ahārya*) nor infallible (*avikāra*). The [completely neutral] position adopted by the saints (*ārya*) is called Prajñāpāramitā.

V. WAYS OF ACQUIRING PRAJÑĀPMARAMITĀ.

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 (*animitta*) and non-perception (*anupalabdhi*); how does the ascetic (yogin) acquire it?

Answer. – The Buddha preaches the Dharma by skillful means (*upāya*), 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 (*prathamacittotpāda*), the bodhisattva hears it said by the Buddha, by a disciple or in a sūtra that all dharmas are absolutely empty (*atyantaśūnya*), that they have no defined nature (*aniyatasvabhāva*) to which one can adhere or in which one can believe, that the absolute (*paramārtha*) Dharma destroys all futile proliferation (*prapañca*) 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 (*punya*), my qualities (*guṇa*), my knowledge and the power of my superknowledges (*abhijñābala*) are still imperfect (*aparipūrṇa*); 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 (*āmiśadāna*), he gains great wealth; by the gift of the Dharma, he acquires great wisdom (*mahāprajñā*). By practicing these two generosityes, he can guide poor people (*daridrā*) and introduce them into the Trip0le 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 (*kṣānti*), he avoids the poison of anger (*krodhaviṣa*), 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 (*kausīdya*) now and in the future in acquiring the merits of the Path; thus he obtains a vajra body and an unshakeable mind (*achalacitta*). With this body and mind, he destroys the pride (*abhimāna*) of worldly people and makes them obtain nirvāṇa.
5. By means of *dhyāna*, he destroys distraction (*vikṣiptacitta*). 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 sūtra 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 (*kāmadhātu*) abounds in sins of avarice (*mātsarya*) 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 (*kuśalakarmapatha*). – 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 (*kṣānti*). 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 (*vipākaphala*) 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 (*ratnamāṇi*) 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 sūtra 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.”⁵⁶⁶ 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 (*kṣānti*) 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 (*prthak*). [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

⁵⁶⁶ Cf. the well-known phrase (Majjhima, I, p. 425, etc.): *Idha bhikkhu araṇṇagato, vā rukkhamūlagato vā suñṇāgārato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim ipaṭṭhapetvā*. – For the sermon on the ascetic who took it upon himself to keep this position until the final result, see above, p. 929F, n. 1.

elements (*mahābhūtasamghata*); although the four great elements are inseparable (*avisamyukta*), it is the predominant element that imposes its name [on the conglomerate].⁵⁶⁷ 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 (*anuttarasamyaksambodhi*) practices generosity (*dāna*), he tries to discover the characteristic (*lakṣaṇa*) 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 (*abhiniveśa*), they provoke controversy (*vivāda*). 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 not cause harm to beings, they must practice fundamental equality in regard to all dharmas (*dharmasamatā*). 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 (*dharmakṣānti*), 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 *dharmakṣānti*: there is no tormenter, no insulter, no victim; I alone must undergo the punishment (*vipākaphala*) for the mistakes (*viparyāsa*) of my earlier existences (*pūrvajanman*).” 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 (*atyantaśūnya*); this is *dharmakṣānti*. Endowed with this *dharmakṣānti*, he will never again torment beings. The wisdom associated with this *dharmakṣānti* 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

⁵⁶⁷ The four elements are present in the lump of earth, for the earth possesses dampness, heat and movement; but as the element-earth (*prthivīdhātu*), characterized by solidity (*khakkhaṭatva*), predominates in the lump, we speak of ‘a lump of earth’. See above, p. 1099F.

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 (*dr̥ṣṭa*), heard (*śr̥vita*), thought (*mata*) and known (*viññāta*). Why? Because the six senses and their six coarse objects are all deceptive and result from 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 Buddhas in the course of incalculable periods (*asamkhyeyakalpa*). Since this wisdom depends on *dhyāna* and careful consideration of the true nature of dharmas we can say that *dhyāna* 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 (*śravaṇa*), study (*adhyayana*), reflection (*manasikāra*) or calculation (*gaṇana*): the knowledge of means (*upāyajiñāna*) 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 (*mārgaphala*) 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 (*duḥkhasatya*) 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 (*rāga*) I guarantee that you will obtain the state of anāgamin; if you cut desire, know that hatred (*dveṣa*) and delusion (*moha*) will indeed be cut by that very fact.”⁵⁶⁸ It is the same for the six virtues: to destroy the dominant fault of avarice (*mātsarya*), 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 (*akuśaladharmā*) 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.

⁵⁶⁸ For this text, see above, p. 1029F, n. 1.

Question. – If that is so, why did the Buddha preach the three practices, namely, the brāhmanic practice (*brahmacarya*), the godly practice (*divyacarya*) and the noble practice (*āryacarya*)?⁵⁶⁹

Answer. – The noble practice consists of practicing the absence of all practice. Why? Because during all noble practice, one never departs from the three gates of liberation (*vimokṣamukha*). The brāhmanic and the divine practices arise insofar as they grasp the characteristics of beings (*sattvanimittodgrahaṇa*); although they do not show defects at the time they are being practiced, they will show them later on and the realities they actually pursue will all appear to be false. However, the saint (*ārya*) who practices these two kinds of practice with a detached mind (*asaktacitta*) does not commit any fault.

For the person who practices the absence of practice thus, nothing exists any longer: errors (*viparyāsa*), deceptions (*vañcana*) and the afflictions (*kleśa*) no longer arise for they are purified like space (*ākāśasuddha*). He acquires the true nature of dharmas by holding his non-acquisition (*anupalabdhi*) as an acquisition. It is said in the non-acquired Prajñā: “Dharmas, form (*rūpa*), etc., are not empty as a result of emptiness; they are originally and eternally empty in themselves; dharmas, form, etc., are not non-perceptible because wisdom does not reach them: they are originally and eternally non-perceptible in themselves.”⁵⁷⁰ This is [197b] why we should not ask how many virtues must be practiced to obtain Prajñāpāramitā. Out of loving-kindness and compassion to beings, the Buddhas teach the practices in order to be in harmony with common usage (*saṃvṛti*), but there is nothing absolute (*paramārtha*) there.

Question. – If Prajñāpāramitā can be neither acquired nor practiced, why does the ascetic seek it?

Answer. – There are two kinds of things that cannot be acquired:

i) Worldly pleasures, which can be sought but which do not respond to the attempt, cannot be acquired; ii) The true nature of dharmas, the definite notice (*niyattanimitta*) of which escapes perception, cannot be acquired. Not being non-existent, they include merit (*puṇya*) and increase the roots of good (*kuśalamūla*). Worldly people (*pṛthagjana*) who speculate about worldly affairs (*lokadharmā*) have profit (*lābha*), etc.;

⁵⁶⁹ These are the three practices (*caryā*) or the three abodes (*vihāra*) defined above, *Traité*, I, p. 162-163F.

⁵⁷⁰ A vague and inexact reference to a classical passage in the Prajñā literature: cf. Pañcaviṃśati, ed. Dutt, p. 37-38 (Chinese transl. by Hiuan tsang, T 220, k. 402, vol. 7, p. 11b26-11c16; by Mokṣala, T 221, k. 1, p. 4c18-28; by Dharmarakṣa, T 222, k. 1, p. 152a16-152b2; by Kumārajīva, T 223, k. 1, p. 221b25-221c10); Śatasāhasrikā, p. 118 seq, 81 seq, 932 seq. – The sūtras and the śāstras of the Greater Vehicle often used this text, citing it more or less faithfully: cf. Kāśyapaparivarta, p. 94, § 63; Madh. vṛtti, p. 248; Sūtrālaṃkāra, ed. Lévi, p. 76; Saṃgrayha, p. 116-118; Siddhi, p. 521, 531. Here are some extracts from the Pañcaviṃśati version:

Iha bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran, bodhisattva eva san bodhisattvaṃ na samanupaśyati... rūpaṃ api na samanupahyati... Tathā hi rūpaṃ rūpasvabhāvena śūnyam... Na śūnyatayā rūpaṃ śūnyam... nānyatrarūpac śūnyatā... rūpaṃ eva śūnyatā... śūnyatāiva rūjpaṃ... Nāmamātramidaṃ yad idaṃ rūpaṃ... Tathā hi māyopamaṃ rūpaṃ... māyā ca nāmamātram... Māyādarśanasvabhāsyā hi notpādo na nirodho na saṃkleśo na vyvadānam... Tathā hi kṛtrimaṃ nāma... Tāni bodhisattvaḥ prajñāpāramitāyāṃ caran sarvanāmāni na samanupaśyati, asamanupaśyan nābhiniśate.

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.

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 is 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
(MAHĀPRAJÑĀPĀRAMITĀŚĀSTRA)**

ÉTIENNE LAMOTTE

VOL. III

CHAPTERS XXXI-XLII

Composed by the Bodhisattva Nāgārjuna and translated by
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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 SARVĀSTIVĀDIN BY TRAINING	878
A. Sarvāstivādin Sūtrapīṭaka.	878
C. Sarvāstivādin Kṣudrakapīṭaka.....	880
D. Sarvāstivādin Abhidharmapīṭaka.....	881
E. Postcanonical Literature.....	884
F. Heretical Literature.....	886
3. THE MAHĀYĀNIST BY CONVICTION	886
A. The Mahāyāna.	886
B. The Mahāyānasūtras.	891
C. The Madhyamaka.....	895
III. THE CHINESE TRANSLATION OF THE <i>TRAITÉ</i>	900
1. KUMĀRAJIVA'S TRANSLATION	900
2. NĀGĀRJUNA SEEN FROM TCH'AND-NGAN.....	905
IV. SUBJECT AND SOURCES OF VOLUME III.....	909
SUPPLEMENT TO BIBLIOGRAPHY.....	914
CHAPTER XXXI: 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 smṛtyupasthānas	926
2. The 4 samyakpradhānas.....	927
3. The 4 ṛddhipādas.	927
4. The 5 indriyas.....	928
5. The five balas	930
6. The 7 sambodhyaṅgas	930
8. The 8 mārgaṅgas.....	931
III. THE AUXILIARIES IN THE ABHIDHARMA.....	933
IV. THE AUXILIARIES IN THE MAHĀYĀNA	934
1. The Madhyamaka viewpoint	934
2. The Vijñānavādin 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
III. THE SEVEN CLASSES OF AUXILIARIES	945
IV. ORDER OF THE THIRTY-SEVEN AUXILIARIES.....	945
V. DETAILED STUDY OF THE AUXILIARIES.....	947
1. The Four Foundations of Mindfulness.....	947
A. <i>Foundations and mistakes</i>	947
B. <i>Foundation of mindfulness on the body</i>	948
C. <i>Mindfulness of feeling (p. 1158F)</i>	953
D. <i>Mindfulness of mind</i>	956

<i>E. Mindfulness of Dharmas</i>	960
<i>F. Mindfulness itself, by connection with or as object</i>	961
<i>G. Inner, outer and mixed mindfulness</i>	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 MAHĀYĀNA	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 dharmas	980
II. – III. THE FOUR RIGHT EFFORTS AND THE FOUR BASES OF MAGICAL POWER	981
IV. THE FIVE FACULTIES	981
V. THE FIVE POWERS	986
VI. THE SEVEN FACTORS OF ENLIGHTENMENT	986
VII. THE EIGHT MEMBERS OF THE PATH	988
CHAPTER XXXII: 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 MAHĀYĀNA	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	
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

5. Differences between loving-kindness and joy	1031
6. Reasons for practicing equanimity	1033
7. Limit to the salvific action of the immeasurables	1034
8. Is the idea of salvation is purely conventional?	1034
9. Differences between ‘happiness’ and ‘compassion’	1037
III. FRUITS OF THE IMMEASURABLES	1038
Second Section THE FOUR FORMLESS ABSORPTIONS (p. 1274F)	1046
I. THE FORMLESS ABSORPTIONS ACCORDING TO THE ABHIDHARMA	1046
1. Defiled absorptions, acquired by birth, acquired by effort.	1046
2. Process of access to the absorptions	1047
3. Transcending ideas	1048
4. Moral qualities of the absorptions	1049
II. THE FORMLESS ABSORPTIONS ACCORDING TO THE MAHĀYĀNA	1049
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. KAṢĪNA IN PĀLI SCHOLASTICISM	1054
III. VIMOKṢA, ABHIBHU AND KṚTSNA ACCORDING TO THE ABHIDHARMA	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	1064
B. The first abhibhu	1065
C. The second abhibhu	1066
D. The third and fourth abhibhus	1067
E. The four last abhibhus	1067
3. The Ten Totalities	1068
4. Objects and Distribution of the Vimokṣas, Abhibhus 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. AŚUBHĀ IN THE CANONICAL TEXTS	1072
II. THE TEN ASUBHASAÑÑĀ IN THE PĀLI ABHIDHAMMA	1073
III. THE NINE AŚUBHASAṂJÑĀS IN THE SANSKRIT ABHIDHARMA	1073
First Section THE NINE NOTIONS ACCORDING TO THE ABHIDHARMA	1075
I. THE POSITION OF THE NINE NOTIONS	1075
II. HOW TO MEDITATE ON THE NINE NOTIONS	1075
1. Reflection on death	1075
2. Vyādmātakasaṃjñā	1077
3. Vidhūtakaṣaṃjñā	1077

4. Vilohitakasamjñā.....	1077
5. Vinīlakasamjñā.....	1077
6. Vipūyakasamjñā.....	1078
7. Vikhāditakasamjñā.....	1078
8. Vikṣiptakasamjñā.....	1078
9. Asthisamjñā.....	1078
10. Vidagdhakasamjñā.....	1079
III. CONNECTION BETWEEN THE NINE AND THE TEN NOTIONS.....	1080
IV. RESULTS OF THE NINE 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 MAHĀYANA (p. 1327F).....	1086
CHAPTER XXXVI: THE EIGHT RECOLLECTIONS (p. 1329F).....	1088
PRELIMINARY NOTE.....	1088
I. LISTS OF RECOLLECTIONS.....	1088
II. CANONICAL DEFINITIONS OF THE SIX ANUSMṚTI.....	1089
1. Buddhānusmṛti.....	1089
2. Dharmānusmṛti.....	1089
3. Saṃghānusmṛti.....	1090
4. Śīlānusmṛti.....	1090
5. Tyāgānusmṛti.....	1091
6. Devatānusmṛti.....	1091
First Section POSITION AND RESULTS OF THE RECOLLECTIONS (p. 1335F).....	1092
I. POSITION OF THE RECOLLECTIONS IN THE PRAJÑĀPĀRAMITĀ.....	1092
II. ALL THE RECOLLECTIONS DRIVE AWAY FEAR.....	1094
Second Section THE EIGHT RECOLLECTIONS ACCORDING TO THE ABHIDHARMA (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 (anāsravaskandha).....	1103
II. RECOLLECTION OF THE DHARMA.....	1113
1. Dharma skillfully 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

4. Community consisting of four pairs and eight classes of individuals.....	1136
5. Other qualities of the Community	1139
THE DĀNAPATI WHO EXCLUDED THE ŚRĀMAṆERAS FROM HIS INVITATION	1139
IV. RECOLLECTION OF THE MORALITIES.....	1151
1. The various kinds of morality.....	1151
2. Qualities of the Moralities to be recollected	1152
3. The position of morality among the Path members	1153
4. Impure morality	1155
V. RECOLLECTION OF ABANDONMENT	1156
1. Material generosity	1156
2. Generosity of the Dharma.....	1159
3. Abandonment of the afflicting emotions	1161
VI. RECOLLECTION OF THE DEITIES	1161
1. Recollection of the gods–by-birth	1161
2. Recollection of gods of native purity.....	1163
VII. RECOLLECTION OF BREATHING.....	1163
VIII. RECOLLECTION OF DEATH.....	1163
IX. LOGICAL ORDER OF THE EIGHT RECOLLECTIONS	1167
Third Section THE RECOLLECTIONS ACCORDING TO THE MAHĀYĀNA	1170
CHAPTER XXXVII: THE TEN CONCEPTS	1172
PRELIMINARY NOTE (p. 1431F).....	1172
I. THE CONCEPT OF IMPERMANENCE.....	1174
II. THE CONCEPT OF SUFFERING	1178
III. THE CONCEPT OF NON-SELF	1186
IV. LINKS BETWEEN IMPERMANENCE, SUFFERING AND NON-SELF	1190
V. THE CONCEPT OF REVULSION TOWARD FOOD.....	1191
VI. LOGICAL ORDER OF THE TEN CONCEPTS	1194
VII. THE CONCEPT OF DISSATISFACTION TOWARD THE ENTIRE WORLD	1194
1. Evils and wickedness of beings	1195
2. Wretchedness of lands	1196
VIII. THE CONCEPTS OF DEATH AND IMPURITY.....	1197
IX. THE CONCEPTS OF RENUNCIATION, DETACHMENT AND CESSATION	1198
CHAPTER XXXVIII: THE ELEVEN KNOWLEDGES, THE THREE MEDITATIVE	
STABILIZATIONS AND THE THREE FACULTIES (p. 1465F)	1200
First Section THE ELEVEN KNOWLEDGES	1200
PRELIMINARY NOTE	1200
I. THE TEN KNOWLEDGES IN THE SŪTRAPITAKA	1200
II. THE TEN KNOWLEDGES IN THE SANSKRIT ABHIDHARMA	1201
III THE ELEVEN KNOWLEDGES IN THE MAHĀYĀNA.....	1203
1. Lists of Eleven Knowledges in the Prajñāpāramitās in Sanskrit.....	1203
2. Lists of the eleven knowledges in the Chinese Prajñāpāramitās.....	1204
A. <i>Definition of the eleven knowledges in the Prajñāpāramitās</i>	1205
B. <i>The Ten Knowledges According to the Abhidharam</i>	1208
C. <i>The Eleven Knowledges According to the Mahāyāna</i>	1215
Second section THE THREE MEDITATIVE STABILIZATIONS	1218
I. THE THREE CONCENTRATIONS ACCORDING TO THE ABHIDHARMA.....	1219
1. The three kinds of concentration	1219

2. Vitarka and Vicāra.....	1219
3. Dharmas with vitarka, etc.....	1221
4. Levels with vitarka, etc.....	1221
II. THE THREE CONCENTRATIONS ACCORDING TO THE MAHĀYĀNA.....	1222
Third section THE THREE FACULTIES OF UNDERSTANDING.....	1223
PRELIMINARY NOTE.....	1223
I. THE THREE FACULTIES OF UNDERSTANDING.....	1223
II. THE TWENTY-TWO FACULTIES (INDRIYA).....	1224
1. The Three Faculties of Understanding According to the Abhidharma.....	1225
<i>A. Definition.....</i>	1225
<i>B. Excellence of the three faculties of understanding.....</i>	1226
<i>C. Levels, objects, associates and causality of the three faculties.....</i>	1228
2. The Three Faculties of Understanding According to the Mahāyāna.....	1229
<i>A. In the Darśanamārga.....</i>	1229
<i>B. In the bhāvanāmārga.....</i>	1231
<i>C. In the Aśaikṣamārga.....</i>	1231
CHAPTER XXXIX: THE TEN POWERS OF THE BUDDHA ACCORDING TO THE	
ABHIDHARMA.....	1232
PRELIMINARY NOTE.....	1232
I. THE DAŚABALASŪTRA.....	1232
II. LISTS OF JÑĀNABALAS.....	1234
First Section GENERAL QUESTIONS.....	1235
I. ATTRIBUTES OF THE ŚRĀVAKA AND ATTRIBUTES OF THE BUDDHA.....	1235
II. ATTRIBUTES TO BE FULFILLED AND ATTRIBUTES TO BE COGNIZED.....	1238
III. DEFINITION OF THE TEN POWERS ACCORDING TO THE DAŚABALASŪTRA.....	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.....	1245
II. THE KNOWLEDGE OF THE RETRIBUTION OF ACTIONS.....	1248
III. THE KNOWLEDGE OF THE DHYĀNAS, ETC.....	1259
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
Third Section APPENDICES TO THE TEN POWERS.....	1280
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 UNOBSTRUCTED	
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 VAIŚĀRADYAS 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
7. Nature and Order of the Fearlessnesses	1312
Second Section THE TEN POWERS AND THE FOUR FEARLESSNESSES ACCORDING TO THE MAHĀYĀNA	1313
PRELIMINARY NOTE	1313
I. THE EMPTINESS OF NONEXISTENCE	1317
II. THE TEN POWERS OF THE BODHISATTVA.....	1320
III. THE FOUR FEARLESSNESSES OF THE BODHISATTVA	1321
Third Section THE FOUR UNHINDERED KNOWLEDGES (p. 1614F).....	1322
PRELIMINARY NOTE	1322
I. THE PRATISAMVIDS ACCORDING TO THE ABHIDHARMA.....	1323
1. Arthapratisaṃvid	1323
2. Dharmapratisaṃvid	1324
3. Niruktipratisaṃvid.....	1325
4. Pratibhānapratisaṃvid	1325
5. Levels, knowledges and types of pratisaṃvid	1326
II. THE PRATISAMVIDS ACCORDING TO THE MAHĀYĀNA.....	1327
1. Arthapratisaṃvid	1327
2. Dharmapratisaṃvid	1328
3. Niruktipratisaṃvid.....	1328
4. Pratibhānapratisaṃvid	1329
CHAPTER XLI: THE EIGHTEEN SPECIAL ATTRIBUTES OF THE BUDDHA.....	1331
PRELIMINARY NOTE.....	1331
I. THE EIGHTEEN ĀVENĪKADHARMAS OF THE BUDDHAS	1331
II. THE EIGHTEEN ĀVENĪKADHARMAS OF THE BODHISATTVAS	1334
First Section MAHĀYĀNIST LIST OF THE EIGHTEEN SPECIAL ATTRIBUTES OF THE BUDDHA	1335
I. TEXT OF THE LIST ACCORDING TO THE PRAJÑĀPĀRAMITĀ	1335
II. DETAILED COMMENTARY ON THE LIST	1337
1-2. The Buddha has no bodily or vocal defect	1337
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
Digression on a case brought against the Buddha	1361
1. The Accusation.....	1362
2. The Defense.....	1362
<i>A. Meeting With The Heretics.....</i>	1363
<i>B. Display of His Breast</i>	1365
<i>C. Display of His Tongue and His Cryptorchidia.....</i>	1366
<i>D. Insults to the Disciples.....</i>	1366
<i>E. Insults to Devadatta</i>	1368
<i>F. Use of a Stone Bowl</i>	1371
<i>G. Silence on the Fourteen Difficult Questions</i>	1377
<i>H. Simultaneous Teaching of the Self and the Non-self.....</i>	1379
<i>I. Simultaneous Teaching of Existence and Non-existence.....</i>	1380
16-18. The Buddha penetrates the past, the future and the present.....	1383
<i>A. Sarvāstivādin-Sautrāntika Debate on Time.....</i>	1384
<i>B. The Non-existence of Time According to the Mahāyāna.....</i>	1387
Second Section REFUTATION OF THE SARVĀSTIVĀDIN THEORIES ON THE SPECIAL ATTRIBUTES OF THE BUDDHA	1389
I. REFUTATION OF THE FIRST SARVĀSTIVĀDIN LIST	1389
II. REFUTATION OF THE SECOND SARVĀSTIVĀDIN LIST	1390
Third Section CLASSIFICATION AND DISTRIBUTION OF THE EIGHTEEN SPECIAL ATTRIBUTES OF THE BUDDHA RECORDED IN THE MAHĀYĀNIST LIST	1392
CHAPTER XLII THE GREAT LOVING-KINDNESS AND THE GREAT COMPASSION OF THE BUDDHAS	1394
PRELIMINARY NOTE.....	1394
I. GREAT LOVING-KINDNESS AND GREAT COMPASSION ACCORDING TO THE ŚRĀVAKAYĀNA.....	1394
II. GREAT LOVING-KINDNESS AND GREAT COMPASSION ACCORDING TO THE MAHĀYĀNA.....	1396
1. Great loving-kindness and great compassion	1398
2. Degrees of loving-kindness and compassion.....	1398
3. Epithet 'great' reserved for loving-kindness and compassion.....	1400
4. Epithet 'great' refused for the wisdom of the Buddhas	1401
5. Loving-kindness and compassion are pure among the Buddhas	1402

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 *Traité*. An entire book would be needed to describe them in detail, which would delay further the publishing of the present volume. These introductory pages¹ will be limited to providing some detailed information on the *Traité* 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 *Traité* is a voluminous commentary on a lengthy version of the *Prajñāpāramitāsūtra*. The short version that first appeared consisted of 8000 *ślokas* or units of 32 syllables and was entitled *Aṣṭasāhasrikā 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 *Mahāprajñāpāramitāsūtra* were three or possibly four in number:

1. The *Aṣṭādaśasāhasrikā* 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 *Pañcaviṃśatisāhasrikā* in 25,000 *ślokas*, the history of which is more complicated:
 - a. T 222: *Koung-tsang-king*, by Dharmarakṣa in 286 A.D.
 - b. *Fang-kouang-pan-jo-king*, by Mokṣala in 291.
 - c. *Mo-ho-pan-jo-po-lo-mi-king*, by Kumārajīva in 403-404.
 - d. T 220, no. 2: *Ta-pan-jo-po-lo-mi-king*, by Hiuan-tsang in 660-663.
 - e. Tib. Trip. 731: *Śes-rab-kyi pha-rol-tu phyin-pa ston-phrag-ñi-śu-lia-pa*, by unknown translators.

A modified version serving as commentary to the *Abhisamayālaṃkāra* of Maitreya also exists in Sanskrit and Tibetan.

a. *Āryapañcaviṃśatisāhasrika bhagavatī prajñāpāramitā, abhisamayālaṃkāranusāreṇa saṃśodhitā*, partially edited by N. Dutt in 1934.

¹ 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*.

b. Tib. Trip. 5188: *Śes-rab-kyi pha-tol-tu phyin-pa ston-phrag ñi-śu-lña-pa*, translated by Śi-ba bzañ-po and Tshul-khrims rgyal-ba.

3. The *Śatasāhasrikā* 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 *Prajñāpāramitās*: there are still many other shorter texts of which the author of the *Traité* was unaware. E. Conze has recorded them for us in his work *The Prajñāpāramitā Literature*, 1960.

The *Traité* was a commentary in Sanskrit on the *Mahāprajñāpāramitāsūtra*, in the present case the original version of the *Pañcaviṃśatisāhasrikā*, a copy of which was in Kumārajīva's possession and which he translated at the same time as the *Traité* in 403-404: this is the Taisho 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 *Traité*, the only evidence of which is the abridged Chinese translation made by Kumārajīva 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 *Mahāprajñāpāramitāsāstra*, "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 Touen-houang and especially *Mo-ho-po-lo-mi-to-king-che-louen*: "The latter (also denoted in the *K'ai-yuan-lou*, 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 *Tch'ou-sang-ki-tsi* (T 2145, k. 10, p. 74c11). This title is probably the older one and could correspond to the Sanskrit *Mahā-prajñāpāramitā-upadeśa-[-śāstra]*: the word *upadeśa* is, furthermore, given in transcription in the Chinese biographies of Nāgārjuna which must emanate from Kumārajīva: in one of these biographies we read that 'Nāgārjuna made an *upadeśa* in ten thousand *gāthās*³ 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 (*dvādaśaṅgabuddhavacana*) which is frequently mentioned in the Sanskrit texts of the two

² *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna*, JA, 1950, p. 375, n. 1

³ Read: 'ten myriads of *gāthās*.'

⁴ Mochizuki, *Cyclopedica*, p. 227b; A. Hirakawa, *A Study of the Vinaya-Piṭaka*, Tokyo, 1960, p. 348-352.

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-t'i-chō*, or else he translates it as *louen-yi*.

And yet at kiuan 20, p. 208b16, 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-viṃśati-sāhasrikā*.

The works of scholastic Buddhism often have the title of *Upadeśa*: thus Vasubandhu composed *upadeśas* on the *Saddharmapuṇḍarīka* (T 1519, 1520), the *Sukhāvātīvyūha* (T 1524), the *Ratnacūḍa* (T 1526), the *Dharmacakrapravartana* (T 1533), etc.

At kiuan 33, p. 308a, the *Traité* will explain what it means by *upadeśa*: "Louen-yi (*upadeśa*) means to reply to questions (*praśnavyākaraṇa*), to explain why and then to explain broadly the meanings (*artha*). When the Buddha preached the four truths (*satya*), he was asked what they are, and the reply was that they are the four noble truths (*āryasatya*). 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 (*pratipad*): that is what the louen-yi (*upadeśa*) is. He was asked what is the noble truth of suffering (*duḥkhāryasatya*), and the reply was that it is the eight kinds of suffering, suffering of birth (*jātiduḥkha*), etc. He was asked what is the suffering of birth, and the reply was that beings, in every place of birth (*jātisthāna*), undergo suffering. Giving such answers to questions and broadly explaining the meanings is what is called yeou-po-t'i-chō (*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 anātman 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 *Madhyamakaśāstra*, the *Dvādaśamukhaśāstra*, the *Catuḥśatakaśāstra* or the *Śatakaśāstra*. 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 Candragupta. 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, Arie, Sýistan and Arachosia; the eastern Greek empire extending over Kapiśa, 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 Śakas of Mauès (90-53 B. C.) and the Pahlavas of Gondopharesia (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 *Tou-houo-lo* by the Chinese, *Tokharoi* and *Thagouroi* by the Greeks, *Tochari* and *Togarii* by the Romans, *Tukhāra*, *Tusāra* and *Turuška* by the Indians, *Tho-Kar* and *Thod-Kar* by the Tibetans, *Tokhrī* by the Ouigours, *Ttaugara* or *Ttaudāgara* 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 Séistan, 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 Kuśāna 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 Kaniška, Vāṣiska, Kaniška II, Huviška and Vāsudeva. The date of Kaniška'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 Kuśāna empire became decadent with the accession to the Persian throne of the Sassanides (227-651): about 226, its founder, Ardahīr-i-Bābegān invaded Kapiśa, Gandhāra and the eastern Punjab.

Reigning over populations of very different race, language and religion, the Kuśānas were wise enough to respect them all. Their coins bore inscriptions in Indian, Iranian and even Greek; on the reverse side, they

⁶ Cf. *Papers on the Date of Kaniška*, ed. by A. L. Basham, 1968.

showed Iranian deities, Sun, Moon, Wind, Fire, Mithra, Anaïtis; some Indian, Śiva, Mahāsena, Skandha, Budha (sic!) and also Serapis, Horus, Heracles, Selene, Helios and even Roma.

Kaniška favored Buddhism by building near Puruṣapura, 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. Hargreaves have unearthed an inscribed reliquary surmounted by three figures representing the Buddha between Brahmā 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 Miiro and Mao of the coins. It appears from many inscriptions in Kharoṣṭhī and Brāhmī that the great emperor promoted the building of stūpas and vihāras. His successors followed his example, and the founding and endowment of a magnificent monastery at Jamālpur Mound near Mathurā is attributed to Huviška.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 Saṃgharakṣa, Aśvaghōṣa, Jeyata, Pārśva, Vasumitra and Pūrṇa. 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 *Traité* definitely lived at the time of the Great Kuṣāṇas since he makes frequent allusions to the Greater and Lesser Yue-tche or Tukhāras (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 *devaputra*, 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 Kuṣāṇas remained outsiders to the native population. The author of the *Traité* does not conceal his scorn for the borderlands (*pratyantajanapada*) which he considers to be places of lowly birth, and he adds to them not only the foreign kingdoms such as Tukhāra, 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 aryanized capitals such as Ujjayinī (p.174F, 1584-1586). In his eyes, the Buddhist Madhyadeśa 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 Kuṣāṇa 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 persistence 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, published in Indian Prakrit, in Aramaic and in Greek.⁸ After this psychological preparation, the missionary Madhyāntika, sent

⁷ H. Lüders, *Mathurā Inscriptions*, 1961, p. 57 seq.

⁸ Inscriptions at Shāhbāzgarhi (Peshāwār district) and at Mānsehra (Hazāra district) in chancellery Prakrit and Kharoṣṭhī script; Aramaic inscription at Pūl-i-Darunteh in Lampaka; bilingual Greco-Aramaic at Qandahār (JA,

by Moggaliputtatissa, 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 Śākyamuni. The stūpas of the old style – described by Hiuan-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 Śākyamuni, 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 the time, more precisely, of the Kuṣāṇas, the stupa 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 Śākyamuni across the north-west of India where he may have left traces of his passage. Accompanied sometimes by Ānanda, sometimes by the yakṣa 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 Pālitakūṭa, near Tchahār-Bāgh (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 it was when the Buddha was alive. One hundred years later, king Aśoka called together a great quinquennial (*pañcavarṣa*) 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 Saṃgha split into two big parts, that of the Sthaviras “Old Ones”, partisans of a more strict orthodoxy, and that of the Mahāsāṃghikas “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 Kuṣāṇa epoch, two sects, the Mahāsāṃghika and the Sarvāstivādin, contended with one another over the north-west. The former, represented at Mathurā and Kapiśa, used a hybrid language, a mixture of the Prakrit jargon and correct Sanskrit. The latter, derived from the Sthavira branch, resolutely opted for the

1958, p. 1-48); Greek inscription, also at Qandahār (JA, 1964, p. 137-157). – For the Bactrian inscriptions which themselves are not of Buddhist inspiration, see E. Benveniste, *Inscriptions de Bactriane*, JA, 1961, p. 13-152; W. B. Henning, *The Bactrian Inscriptions*, BSOAS, XXIII, 1960, p. 47-55; D. Schlumberger, *Aī Khanouem, une ville hellénistique en Afghanistan*, CRAI, 1965; L. Robert, *De Delphe à l’Oxus, Inscriptions grecques nouvelles de la Bactriane*, CRAI, 1968, p. 416-457. Some new discoveries have just been announced to the Académie des Inscriptions by A. Dupont-Sommer.

use of Sanskrit as the religious language, They were by far the more powerful, and inscriptions in Karoṣṭhī and Brāhmī indicate their presence at Mathurā, Kalwan, Shāh-jī-Ḍherī, Zeda, Kurram (either in Afghanistan, Punjab and Sindh) with off-shoots as far away as Śrāvastī and Sārnāth.

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 śrāvakas. 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 Hīnayāna, '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 (*saddharma*), refused to come to terms with the Mahāyāna, rejected its scriptures as false and charged the new movement with being the Counterfeit Dharma (*pratirūpakadharmā*): disciples they were, disciples they meant to remain. But beside these reactionary śrāvakas, 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 Hīnayāna sects (Sthavira, Mahāsāṃghika, 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 Mahāsāṃghikas whom he mentions only once in his work suggests that he wore 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 Shāh-jī-Ḍherī, Shāh-Ḍherī, Shahr-ī-Bahlol, Sanghao, Takht-ī-Bahai, Hamal-Garhī, 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 Tripiṭaka 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 Mahāyānasūtras must have made an impression on him, and study of the early Mādhyamikans (Nāgārjuna, Āryadeva, Rāhulabhadra) convinced him of the cogency of the new ideas. He went over to the Mahāyāna without, however, giving up his scholastic habits. In the form of a commentary on the *Pañcaviṃśatisāhasrikā*, 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 Tripiṭaka, contrary to its name, had four: 1. the *Vinayapiṭaka*, the basket of discipline, 2. the *Sūtrapiṭaka*, the basket of dogmatic texts incorporating four “traditions” (*āgama*), 3. the *Abhidharmapiṭaka*, the scholastic basket, 4. the *Kṣudrapiṭaka*, the basket of minor texts.⁹ This is mentioned on p. 692-693F of the *Traité* and p. 412a of the Chinese translation.

A. Sarvāstivādin Sūtrapiṭaka.

It comprised four *āgamas* listed in the following order: 1) *Ekottarāgama* or *Ekottarika*, 2) *Madhyamāgama*, 3) *Dīrghāgama*, 4) *Samyuktāgama*.¹⁰ 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 *Madhyama* (p. 4F, 103F, 307b, 456b), the *Dīrgha* (p. 103F, 300F, 544F) and the *Samyukta* (p. 103F, 447F, 542F, 614F, 288a, 295b, 298a, 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 *Madhyamāgama* and the *Samyuktāgama* of which Taisho 26 and 99 are the translations. In regard to the *Ekottarāgama* and the *Dīrghāgama*, he used originals slightly different from Taisho 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 Vijñānavādins 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. Bareau has decisively established the Dharmaguptaka origin of the *Dīrghāgama* translated into Chinese by Buddhayaśas and Tchou Fo-nien (T 1).

The never-ending recourse to old canonical sūtras has the psychological effect of immersing the author in the past and making him relive 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 Vinayaṭaka

The *Traité* is rather confused on the history of the Vinaya (p. 104F, 756c) but may be complemented thanks to information given by the Kaśmirian tradition and collected in the 5th and 6th centuries by Kumārajīva, Seng-yeou and Houei-kiao.¹²

At the council of Rājagṛha presided over by Kāśyapa at the death of the Buddha, Upāli recited the Vinayaṭaka. As there were 80 repetitions of reciting this Vinaya, this last one will be called the ‘Vinaya of 80 recitations’. The first five patriarchs, Kāśyapa, Ānanda, Madhyāntika, Śāṇavāsa 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.*, *Mahīśāsaka Vin.* (T 1431), *Mahāsāṃgika 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’ (*Daśadhyāya*): 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 Skandhakas; section 7 explained the rules of the bhikṣuṇīs; sections 8 to 10 were reserved for appendices: *Ekottara*, *Upālipariṭṭhā*, *Kṣudrakavarga* and *Kuśaladharmā*. Some original fragments have come down to us and have been published by J. Filliozat and H. Kung¹³ and by V. Rosen.¹⁴ Introduced into Kaśmir, this Vinaya was also designated by the name ‘Vinaya of Kaśmir’. Kumārajīva translated it at Tch’ang-ngan in 404-405 under the name Che-song-liu (T 1435) and subsequently, after 409, Vimalākṣa completed it and enriched it with a preface.

Later, according to the *Traité* (p. 756c), there was a *vibhāṣā* in 80 chapters that commented on it. This *vibhāṣā* should not be confused with the primitive Vinaya which itself also consisted of 80 sections. Although the sources lack precision in this regard, this *vibhāṣā*, also composed in Kaśmir, is undoubtedly identical with the *Mūlasarvāstivādin Vinaya*,¹⁵ definitely subsequent to the advent of the great Kuṣāṇas

¹² HBI, p. 191-192.

¹³ *Fragments du Vinaya des Sarvāstivādin*, JA, 1938, p. 21-64.

¹⁴ *Der Vinayavibhaṅga zum Bhikṣuprātimokṣa der Sarvāstivādins*, 1959.

¹⁵ HBI, p. 187-188.

since it contains a prophecy relating to Kaniṣka.¹⁶ The Indian original has come down to us almost complete: various Sanskrit texts, such as the *Dīvyāvādāna* and the *Avadānaśataka* reproduce long passages of it; an apparently complete copy, written on birch-bark, was discovered at Gilgit in Kaśmir in 1931 and published by N. Dutt.¹⁷ Between the discovery and the editing, several sheets were misplaced, notably the major part of the *Samghabhedavastu* 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 Buddhadharmā (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 Dharmaruci (p. 410-414F), Buddha's journey to Śāla (p. 457-463), slander about the gardener Gaṇḍaka (p. 497-499), the nine or ten torments 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 Kaśmir (p. 546-548F), the story of Śāriputra and Maudgalyāyana (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 Bimbasāra and the courtesan Āmrāpālī (p. 990-992F), etc.

The author has an interesting comment on the value of the Vinaya (p. 648b): 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 Saṃgha; it imposes precepts (*śīla*) but does not explain the nature of things (*dharmatā*).

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 *Khuddakanukāya*. It consists of

¹⁶ Mūlasarv.Vin, in *Gilgit Manuscripts*, III, part 1, p. 2; T 1448, k. 9, p. 41b28.

¹⁷ *Gilgit Manuscripts*, III, 1942-50.

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 us¹⁸ 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).
- 3) *Pārāyana* (p. 220F, 237F, 295c).
- 4) *Satyadr̥ṣṭa*.
- 5) *Śailagāthā*.
- 6) *Sthaviragāthā* and *Anavataptagāthā* (p. 287F, 1363-1364F, 1386F, 1388F, 1426-1437F, 1439F, 1543F, 1546F).
- 7) *Arthavargyāṇi sūtrāṇi* (p. 39F, 65F, 1089F).

The more recent editions of these minor texts are mentioned in the Supplement to the Bibliography annexed to the present Introduction.

D. Sarvāstivādin Abhidharmapiṭaka.

This basket is the masterpiece of the Sarvāstivādin school; it shows but vague similarities with the Ceylonese Theravādin *Abhidhammapiṭaka*. 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 sources¹⁹ do not fully agree on the names of the supposed authors.

- 1) The *Samgītiparyāya*, composed by Śāriputra (T 1536) or by Maudgalyāyana, is a commentary on a sūtra of the Dīrghāgama, the *Samgītiparyāya*, 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 Śrāvastī and briefly commented by canonical quotations.
- 3) The *Prajñaptiśāstra* by Mahāmaudgalyāyana (T 1538; Tib. Trip. 5587) shows some resemblance to the cosmological sūtra of the *Dīrghāgama* (T 1, no. 30) and the *Li-che-a-p'i-t'an-louen* (T 1644) which itself also shows all the characteristics of a sūtra.
- 4) The *Vijñānakāya* by Devakṣema (T 1539) or by Devaśarman was composed at Viśoka near Śrāvastī in the century following the Parinirvāṇa.

¹⁸ HBI, p. 177-178.

¹⁹ HBI, p. 203.

²⁰ Kusum Mittal and V. Stache-Rosen, *Dogmatische begriffsreihen im älteren Buddhismus*, 1968.

5) The *Dhātukāya* is attributed to Vasumitra by the Chinese (T1540), to Pūrṇa by the Tibetans: both authors are considered to be contemporaries of Kaniṣka.

6) The *Prakaranapāda* (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 Apories, the work of the Kaśmirian arhats.

7) The *Jñānaprasthāna*²¹ is the latest in date and by far the most important of the Sarvāstivādin Abhidharma. It is the body (*śārira*) whereas the six preceding ones are the feet (*pāda*): this is why the Basket in question, although it consists of seven books, is entitled *Ṣaṭpādābhidharma* ‘Abhidharma of Six Feet’.

Its author was Kātyāyanīputra, 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 Mahāvibhāṣā has it that he composed his work ‘in the East’, but Hiuan-tsang locates him at Tāmasavana near Cīnabhukti in Kaśmir on the right bank of the Bias. According to Paramārtha, he went to Kaśmir with five hundred arhats and five hundred bodhisattvas to compile the Abhidharma of his school, and the result of this compilation was the *Aṣṭaskandha*, also called *Jñānaprasthāna*. 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 *Jñānaprasthāna* was in Sanskrit: Vasubandhu’s *Kośabhāṣya* and Yaśomitra’s *Kośavyākhyā* cite 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 Koutcha by B. Pauly²³: these last were identified by P. Demiéville.²⁴

The work has been the object of two Chinese translations: 1. the *Abhidharmāṣṭaskandhaśāstra* (T 1543) translated in 383 at Tch’ang-ngan by Saṃghadeva and Tchou Fo-nien with a preface by Tao-ngan; 2. the *Abhidharmajñānaprasthānaśāstra* (T 1544) translated by Hiuan-tsang at Tch’ang-ngan in 657 to 660.

In the course of time, many commentaries have been made on the *Jñānaprasthāna*. According to Tao-ngan,²⁵ three arhats, Che-t’o p’an-ni, Ta-si and Pi-lo-ni, each dedicated a *vibhāṣā* to it; only the first is known to us. Later, five hundred great arhats in turn commented on it. Actually we have three *vibhāṣās* on the *Jñānaprasthāna*:

²¹ HBI, p. 203-207.

²² *Note sur des manuscrits sanscrits provenant de Bāmiyān et de Gilgit*, JA, 1932, p. 1-13.

²³ *Fragments sanscrits de Haute Asie*, JA, 1960, p. 509-519.

²⁴ *Un fragment sanskrit de l’Abhidharma des Sarvāstivādin*, JA, 1961, p. 461-475.

²⁵ *Tch’ou-san-tsang-ki-tsi*, T 2145, k. 10, p. 73b.

1) *Vibhāṣāśāstra* by Che-t'o-p'an-ni (T1547) or by Kātyāyanaputra himself (?), translated at Tch'ang-ngan in 383 by Saṃghabhadra, Dharmanandin and Buddharaḥṣa, and perhaps revised at Lo-yang by Saṃghadeva.²⁶

2) *Abhidharmavibhāṣāśāstra*, by five hundred arhats (T 1546), translated at Leang-cheou from 437 to 439 by Buddhavarman on the basis of an Indian mnauscript found by Tao-t'ai west of the Mountain of Onions (Pamir). It consisted of a hundred *kiuan*, 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.²⁷

3) *Abhidharmamahāvibhāṣāśāstra* by five hundred arhats (T 1545) translated by Hiuan-tsang at Tch'ang-ngan in 656-659.

But these facts tell us nothing about the date of the original Sanskrit texts. We know only that the *Mahāvibhāṣā* is later than Kaniṣka since it tells the well-known story of the eunuch and the bulls (T 1545, k. 114, p. 593a), placing it as 'once in Gandhāra, under Kaniṣka'.

Although the *Traité* contends with the *Sarvāstivādin Abhidharma*, its author reveals himself as an outstanding specialist in this Abhidharma and I [Lamotte] personally think that before his conversion to the Mahāyāna, he professed the Vibhāṣā in some monastery in Kaśmira-Gandhāra. As may be observed in reading the present volume, the explanation of the abhidharmic doctrines take up ten times as much space as their refutation, and the author is careful to say that his explanation is only a summary that could be further extended (p. 1186F, 1225F, 1232F, 1236F, 1273F, 1279F, 1309F, 1362F, 1483F, 1486F, 1492F).

Among the texts and authors that he mentions, the following may be noted:

1) The *Ṣaṭpādābhidharma* (p. 106F, 111F, 536a, 752b), the *Abhidharmasūtra* (p. 576c, 586b), the *Abhidharmapiṭaka* (p. 105F, 693F), the *Abhidharmavibhaṅga* (P. 1236F, 1702F, 1703F).

2) The *Prakaraṇapāda* (p. 11F) and its chapter on the Thousand Aporias (p. 1101F, 1171F, 1181F).

3) Kātyāyanīputra or simply Kātyāyana (p. 109F, 614F, 1383F, 1697F), his disciples (p. 245F, 285F, 330a), his work called *Jñānaprathānāṣṭaskandha* (p. 109F), *Kātyāyana-* or *Kātyānanīputrābhidharma* (p. 424F, 786F, 787F).

4) The *Vibhāṣā* (p. 110F, 377F), the *Abhidharmavibhāṣā* (p. 292F, 343a, 579c), the *Kātyānīputrābhidharmavibhāṣā* (p. 273a) and the Vibhāṣā scholars called Abhidharmavibhāṣopadeśācārya (p. 341c). According to some citations (p. 272F, 377F, 728F, 993F), it seems that the author of the *Traité* made use of a complete version of the *Great Vibhāṣā* by five hundred Kaśmirian arhats. For the same reason, he was probably aware of the Abhidharmāmṛitarasa by Ghoṣaka (T 1553) and the Abhidharmasāra by Dharmasrī (T 1550, by Upaśānta (T 1551) and perhaps also by Dharmatrāta (T 1552).²⁸ At times he was inspired by some *Dhyānasūtras* such as the *Tch'an-yao-king* (T6090, etc. (p. 1025F, 1322-1323F,

²⁶ Cf. R. Shih, *Biographie des moines éminents*, 1968, p. 53, n. 196.

²⁷ Idem, *ibid.*, p. 120.

²⁸ According to the Chinese sources, Dharmasrī lived in the 3rd century A.D., and Dharmatrata at the beginning of the 4th: cf. Lin Li-kouang, *L'Aide-Mémoire de la Bonne Loi*, p. 51, 351.

1422F, 1547F, 264c, 705b), but the question of borrowings is obscure and would require an in-depth inquiry.

The *Traité* does not mention the Dārṣāntika-Sautrāntikas often evoked in the *Mahāvibhāṣā*, but it was certainly familiar with the controversy on time which set them in opposition to the Sarvāstivādins (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 Śākyamuni, 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 É. Chavannes judiciously chose for his fine work *Contes et apologues du Tripiṭaka chinois*. In contrast to Vasubandhu, Saṃgharakṣa, Asaṅga, 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 Jātakas that he preferred are the tales where the future Buddha “sacrificed his body, his flesh, his head, his eyes, his marrow and his skull to his enemy” (p. 143F, 691F, 716F, 750F, 945F, 983F, 1654F, 1712F, 502c, 606b, 624c). These stories concern events situated by the ‘Golden Legend’ in north-west India and commemorated by the building of great stūpas which the Chinese pilgrims such as Fa-hien in about 630 did not fail to visit.

At Nagarahāra (Jelāl-ābād), Śākyamuni received the prediction of the Buddha Dīpaṃkara after having offered him seven blue lotuses and having spread his hair under his feet (p. 248F, 284F, 983F). – At Puṣkarāvātī (Shāh-Ḍheti), Śibi made the gift of his eyes to a beggar. – At Varṣapura (Shāhbāzgarhī), Sudinna or Viśvantara gave to an insatiable brahmin his white elephant, his kingdom, his chariot, his wife and his children (p. 713-714F, 304c). – At Mingora-Butkara), the bhikṣu Kṣhāntivādin gave himself up without complaint to the blows of king Kali (p. 264F, 889-990F, 1670F). – At Mahāvana (Sounigrām), 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 Masūrasaṃghārāma (Goumbatai, near Tousak in the Bouner), the brahmacārin Dharmarakta or Dharmatrata, 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. 975-976F). – At Girārai, on the boundary between Peshāwār and Bouner, king Śibi, 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,

979F). - At Kāpiśī (Bāmiyān), the Bodhisattva let himself be flayed by hunters and devoured by insects in order to remain faithful to his vows (p. 853-855F).

The least that can be said is that the geography of the north-west plays a large part in the *Traité*. It places among the populated and wealthy cities of its time the city of Puṣkarāvati (Prāng, Chārsadda and Rājar), the former Peukelaotis of the Greeks identified by them with Artemis, the tutelary goddess of the city, but which, at the time, belonged to the Ta Yue-tche (p. 172F, 672F). It mentions the miraculous healing of a leper by the bodhisattva Samantabhadra at Haḍḍa (near Jelāl-ābād) at the monastery of Buddhōṣṇīṣa. It was familiar with the large Himalayan lakes of Anavatapta (p. 206F, 450F, 466F, 290b, 481a) and Mandākinī (p. 466F), and for it, the great rivers of India are not only the Ganges, the Yamunā, the Sasabhū, the Aciravatī and the Mahī listed in the canonical sources (p. 266a), but also, and in particular, the northern rivers - the Ganges, Sindhu (Indus), Vakṣu (Oxus) and Sītā (Tarim) which flow out of Lake Anavatapta by the Mouths of the elephant, ox, horse and lion respectively (p. 385F, 450F, 290b, 348b, 611c).

As will be seen from the notes (incomplete, alas) appended to the French translation, the author of the *Traité* has taken the stories and apologues with which his explanation is sprinkled from an enormous mass of documents. Among the postcanonical sources that he preferred, the following texts may be mentioned: the *Aśokasūtra* and the *Aśokāvadāna* from which he borrowed the *avadāna* of the gift of earth (p. 723F, 277a, 301b), the story of Vītaśoka (p.1263-1264F) and probably also the macabre adventure of the man whose limbs were replaced by those of a corpse and who ended up doubting whether he still belonged to the world of the living (p. 738-740F); the *Avadānaśataka* from which was taken the deed of the future Śākyamuni who praised the Buddha Puṣya with a single stanza for seven days and seven nights (p. 253-255F, 297F), , the incident of the blind bhikṣu for whom the Buddha threaded a needle (p. 5690570F), 1645-1646) and the *jātaka* of the deer that sacrificed itself (p. 1651-1652).

Some texts used by the *Traité* are of an era in which the Buddhist legend about Kaniṣka was already stereotyped and were translated into Chinese at a late date. This was the case particularly for the *Tsa-pao-tsang-king* (T203), which dedicated four stories to Kaniṣka and was translated only in 472 under the Pei Wei by Ki-kia-ye and T'an-yao. From it the *Traité* borrows the story of the Kaśmirian arhat K'i-ye-to (Jeyata?) who lived 700 years after the Buddha and who, invited by Kaniṣka, categorically refused to get dressed (p. 879F).

The *Kalpanāmaṇḍitikā* by Kumāralāta, considered by the Chinese to be the teacher of Harivarman, also dedicates two stories to emperor Kaniṣka. It was translated, or rather adapted, only in the 5th century by Kumārajīva who named it *Sūtrālaṃkāraśāstra* and attributed it to Aśvaghōṣa (T 201). The *Traité*, without ever designating it by name, borrows from it a good dozen stories as though they were autonomous *avadānas*: the artist from Puṣkarāvati (p. 672-674F); the outcaste Nītha converted by the Buddha (p. 1634F, 310a); the monastic quarrels at Kauśambī (p. 896-898F); king Aśoka and the monk who exhaled a sweet perfume (p. 695-698F); the Buddha disowns Śāriputra (p. 1526F); the Buddha and the cowherds (p. 146-153F); the Śibijātaka (p. 255-260F); Jyotiṣka and Śrīgupta (p. 184F, 1634F); Gautamī's nirvāṇa (p. 587F); the white six-tusked elephant (p. 716-718F); the bodhisattva deer-king (p. 972-975); the bodhisattva king

who gave himself up to his enemy (p. 714F); the Dharma teacher who condemned the brahmanical institutions (p. 489-492F).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 (*tīrthika*) and, in its general meaning, he includes all wandering monks (*parivrājaka*) 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 Vedaṅgas without, however, neglecting the profane sciences (p. 1623-1624F). He enters into debate at times with those who profess the six brahmanic darśanas, those of the Sāṃkhya (p. 546c) and the Vaiśeṣika (p. 728F, 923F, 1449F). He knows the Hindu iconography and mythology with its great gods like Viṣṇu-Nārāyaṇa, Maheśvara-Śiva, Kumāra, Mahābrahmā 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 MAHĀYĀNIST BY CONVICTION

Monk and Abhidharma specialist, the author of the *Traité* ended up by 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 *Kalpanāmaṇḍikā*, 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 (*sāmānyalakṣaṇa*) 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 (*asaṃskṛta*) 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 and despite its demands, by monks retreating into solitude or within the confines of monasteries; it was beyond the reach of the lay person living in the world and prey to all the cares of the times. Accustomed to supporting their fellows and, moreover, to furnishing the Community with food, clothing and shelter, the lay people practiced 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 upāsakas and the upāsikās for the Jātakas or stories of previous existences in the course of which 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 stiff 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 Buddhahood.

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 (*arhattva*) but also the possession of supreme perfect awakening (*anuttarāsamyaksambodhi*), 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 (*praṇidhāna*) to conquer supreme awakening in order to devote himself to the welfare and happiness of all beings; *ii*) the attainment of the said awakening (*sambodhipratilābha*) 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 activity 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 (*asaṃkhyeyakalpa*), he traverses the ten stages (*bhūmi*) of his career, accumulating the meritorious actions and practicing the six or ten perfections (*pāramitā*), namely, generosity (*dāna*), morality (*śīla*), patience (*kṣānti*), exertion (*vīrya*), meditation (*dhyāna*), wisdom (*prajñā*), skillful means (*upāyakauśalya*), vows (*praṇidhāna*) 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’ (*devātideva*) and to surround him with a crowd of *dīi minores et maiores* as powerful disciples.

The Hināyāna sects had already upheld this process of sublimation, the Sarvāstivādins by filling the legend of Śākyamuni with marvels, the Mahāsāṃghikas 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 Maitreya, 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 *bhūmi*, 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 Amitabha or Amitāyus reigning in the west over Sukhāvati, Akṣobhya in the east governing his universe Abhirati, Bhaiṣajyaguru, also in the east, exercising his activity as healer. The most famous bodhisattvas were Maitreya waiting in Tuṣita heaven for the time to succeed Śākyamuni; Avalokiteśvara residing on Mount Potalaka before manifesting in China as the female deity Kouan-yin; Mañjuśrī, 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 (*dharmakāya*), 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

(*nirmāṇakāya*) 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 śrāvakas had proclaimed the non-existence of the individual (*pudgalanairātmya*); the Mahāyānists, by a later step, further professed the non-existence of things (*dharmanairātmya*).

Belief in the self (*satkāyadṛṣṭi*) 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. Śrāvaka and Mahāyānist agree in condemning the belief in a self (*ātmagrāha*) and the belief in mine (*ātmīyagrāha*): 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 śrāvakas were the first to deny the self, they did recognize some sort of reality in things. The great schools of the Sarvāstvādins and the Sautrāntikas prepared long or short lists of conditioned things (*saṃskṛtadharma*), 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 (*lakṣaṇa*): short-lived and transitory, but nevertheless realities.

For the Mahāyānists, on the other hand, dharmas, as arising from causes, do not exist in themselves; they are empty of self nature (*svabhāvasūnya*) and empty of specific characteristics (*lakṣaṇasūnya*).

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 ‘nirvāṇic’ from the beginning, nirvāṇa being none other than peace.
- iii) Dharmas, being without exception peaceful and nirvāṇic, are all equal and involve no duality.

This is why the Mahāyāna adept, the bodhisattva, does not grasp them and, as the *Pañcaviṃśatisāhasrikā* says (p. 146F), if he does not grasp them, it is due to their absolute purity, namely, non-production, non-manifestation, non-activity, non-existence (*anupalambha*).

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, nirvāṇa”, but as suffering is unborn, nirvāṇa is acquired by rights, and saṃsāra, 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

³⁰ These ideas will be masterfully set forth, p. 1381-1382F.

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 Mahāyānists 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 (*akimcid*), a ‘simple non-existence’ (*abhāvamātra*). 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 Mahāyānists are not nihilists: nihilists deny what they see; Mahāyānists, 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 Mahāyānists themselves posed this objection and found an answer to it in the theory of the twofold truth: the conventional or provisional truth (*saṃvṛtisatya*) and the absolute truth (*paramārthasatya*). Without living a daily life according to the customary norms, one does not grasp the true nature of things (*dharmatā*); 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 nirvāṇa 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 (*pāramitā*). 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 (*sarvavādacaryoccheda*) 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 Mahāyānist stays equidistant between affirmation and negation,

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 Parinirvāṇa.

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 śrāvakas the famous Sermon at Benares dealing with the four Noble Truths. A little later, at Rājagṛha on Gṛdhrakuṭaparvata, he taught the *Prajñāpāramitā*, soon followed by other Mahāyānasūtras, to a chosen assembly of bodhisattvas and eminent śrāvakas such as Ānanda, Śāriputra and Subhūti. This last revelation remained unknown to the ordinary public and the śrāvakas 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 (*dvitīyaṃ dharmacakrapravartanam*) (p. 517a).
2. After the Buddha’s death, Mahākāśyapa gathered a great council at Rājagṛha, and a thousand arhats compiled the texts of the Hīnayāna Tripiṭaka (p. 90-106F). Also, but in another place, on Mount Vimalasvabhāva as it will be told later, the great bodhisattvas Mañjuśrī 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 śrāvakas who were incapable of understanding (p. 938-941F; 756b).
3. Conforming to a prediction, after the Buddha’s Parinirvāṇa, 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 Parinirvāṇa, it reached the north (*uttarapatha*) 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 Saṃgha: the Buddhadharma prospered and there was no fear that it might disappear. But five hundred years after the Buddha’s Parinirvāṇa, 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 (*mṛdvindriya*) 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 (*rāga*), hatred (*dveṣa*) and ignorance (*moha*). As a result of

the grains that are eaten, these three poisons have no great 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 *Prajñāpāramitasūtras* that tells the circumstances in which the bodhisattva Sadāprarudita found a manuscript of the Prajñā written on gold leaf with molten beryl and sealed with seven seals at Gandhāra in the city of Gandhavatī (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 śrāvaka system has value” (p. 1698F); “This is a big mistake, for the Mahāyānasūtras are the true Buddhadharmā, 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 Kātyāyanīputra expresses himself in that way and that is indeed why he is called the son of Kātyāyanī; if he were really a Śākyaputrīya, he would not say that” (p. 1697F).

In commenting on the *Pañcaviṃśatisāhasrikā*, the *Traité* does not draw its explanations solely from the Prajñā literature, 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, I [Lamotte] have not been able to make a complete list of them. Since the Indian originals were never dated, I [Lamotte] have adopted a chronological order here based, for want of anything better, on the dates of the first Chinese translations of them.

1. *Prajñāpāramitāsūtra*, cited *Pan-jo-po-lo-mi-king*: see references in Taisho Index no. 13, p. 146-147.

a. *Aṣṭasāhasrikā*, T 224, tr. Tche Tch’an in 179 (cf. T225 to 228; Tib. 734). Cited *Tao-hing-king* = *Sarvākārajñātācaryā*, (title of chap. 1 of the translation by Tche Tch’an), p. 529b; *Siao-p’in* = *Kṣudrakaparivarta*, p. 620a.

b. *Pañcaviṃśatisāhasrikā*, T222, transl. Dharmarakṣa and Gītamitra in 286 (cf. T 221, 223; Tib. 731). Cited *Kouang-tsan* = *Rāsmipramokṣa* (title of chap. 1), p. 529b, 620a.

c. *Pañcaviṃśatisāhasrikā*, T 221, transl. Mokṣala and Tchou Chou-lan in 291. Cited Fang-kouang = *Rāsmipramokṣa* (title of chap. 1), p. 314a, 529b, 620a.

2. *Pratyutpannabuddhasaṃmukhāvasthitasamādhisūtra*, T 418, transl. Tche Tch’an in 179 (cf. T 416, 417, 419; Tib. 801). Cited *Pan-tcheou-king* = *Pratyutpannasūtra*, p. 306a; mentioned without title, p. 245F, 425F, 430F, 526F, 1023F, 276a, 314a, 320a, 335b, 416a.

3. *Śūraṅgamasamādhidūtra*, transl. Tche Tch'an in 186, lost (cf. T 642; Tibet. 800). Cited *Cheou-leng-yen-san-mei-king*, p. 602F, 349a; *Mo-ho-yen Cheou leng-yen-king*, p. 1647F, *Cheou-leng-yen-king*, p. 273b, 303b, 312a, 586b; mentioned without title, p. 1611F.
4. *Drumakimnararājaparipṛcchā*, T 624, transl. Tche Tch'an (cf. T 625; Tib.824). Mentioned without title, p. 609F, 615F, 654F, 1046F).
5. *Ajātaśatrukaukṛtyavinodana*, T 629, transl. anonymously between 265-316 (cf. T 626 to 628; Tib. 882).³² Cited *Fang-po-king*, p. 340c.
6. *Ṣaṭpāramitāsūtra*, T 778, transl. Yen Fo-t'iao between 181 and 188. Cited *Lieou-po-lo-mi-king*, p. 308a, 394b.
7. *Vimalakīrtinirdeśasūtra*, transl. Yen Fo-t'iao in 188, lost (cf. T 474 to 476; Tib. 843). Cited *P'i-mo-lo-kie-king*, p. 515F, 902F, 1044F, 267c, 278b, 284a, 657b, 709a, 727a, 744b; *Pou-eul-jou-fa-men = Advayapraveśadharmaparyāya* (title of ch. 8), p. 903F, 1635F.
8. *Amitābhavyūha* or *Greater Sukhāvātīvyūha*, T 362, transl. Tche K'ien between 222-229 (cf. T 360, 361, 363, 364; Tib. 760, no. 5) Cited *A-mi-t'o-fo-king*, p. 556F; *A-mi-t'o-king*, p. 708c; mentioned without title, p. 300F, 465F, 601F, 276a, 309a, 311c, 343a, 712a.
9. *Nandopanandanāgarājadamanasūtra*, T 597, transl. Tche K'ien between 222 and 229 (cf. Tib. 755). Cited *Hiang-nana-t'o-p'o nan-t'o-long-wang-hiong-wen-king*, p. 189F mentioned without title, p. 1359F.
10. *Tathāgatajñānamudrā-[samādhi]*, T 632, transl. Tche-K'ien between 222-229 (cf. T 633, 634; Tibe. 799). Cited *Tche-yin-king = Jñānamudrāsūtra*, p. 744b.
11. *Tathāgataguhyasūtra* or *Tathāgatācuntyaguhyānirdeśa*, T 312, transl. Dharmarakṣa in 280 (cf. T 310, no. 3; Tib. 760, no. 3). Cited *Mi-tsi-kin-king = Guhyakasūtra*, p. 19F, 1638F, 284a, 466b, 684a; *Mi-tsi-kin-kang-king = Guhyakavajrapāṇisūtra*, p. 560F. Mentioned without title, p. 1587F.
12. *Viśeṣacintibrahmaparipṛcchā*, T 585, transl. Dharmarakṣa in 286 (cf. T 586, 587; Tibe. 827). Cited Tch'e-sin-king = *Viśeṣacintisūtra*, p. 1714F, 275a, 297c, 534a, 604a, 631a; *Wang-ming* (or *Ming-wang*)-p'ou-sa-king = *Jālinīprabhabodhisattvasūtra*, p. 1268F, 1417F, 267a.
13. *Saddharmapuṇḍarīka*, T 263, tr. Dharmarakṣa in 286 (cf. T 262; 264; Tib. 781). Cited *Fa-houa* or *Fa houa-king*, p. 417-418F, 555F, 578F, 280a, 299b, 300b, 303b, 339a, 394b, 420b, 466b, 619b, 648c, 713b, 714a, 754b, 756b; mentioned without title, p. 294F-295F.
14. *Samvṛtiparamārthasatyānirdeśa*, T 460, transl. Dharmarakṣa in 289 (cf. T 1489, 1490; Tib. 846). Cited *Tsing-king = Praśantasūtra*, p. 1562F.
15. *Tathāgatamahākaraṇānirdeśa*, T 398, tr. Dharmarakṣa in 291 (cf. T 397, no. 1-2). Cited *Ta-pei-king*, p. 756b.

³² There is an older translation by Tche Tch'an (T 626), but judging from the title it adopts, the *Traité* is referring to the anonymous translation (T 629).

16. *Daśabhūmikasūtra*, T 285, transl. Dharmarakṣa in 297; T 286, transl. Kumārajīva between 402 and 409 or 413 (cf. T 278, no. 22; 279, no. 26; 287; Tib. 761). Cited *Tsien-pei-king* (title abridged from the transl. by Dharmarakṣa), p. 272a; *Che-ti-king* (title from the transl. by Kumārajīva), p. 411a, 712c; *Fa-yun-king* = *Dharmameghasūtra* (name from the 10th bhūmi of the *Daśabhūmika*), p. 308a, 76b.
17. *Bhadrakalpikasūtra*, T 425, transl. Dharmarakṣa in 300 (cf. Tib. 762). Cited *Hien-kie-king*, p. 271a, 395a; *Hien-kie-san-mei* = *Bhadrakalpasamādhi*, p. 498a.
18. Maitreyapariṣcchā, T 349, tr. Dharmarakṣa in 303 (cf. T 310, no. 42). Cited *Mi-lö-wen-king*, p. 394b.
19. *Akṣayamati[nirdeśa]sūtra*, T 403, transl. Dharmarakṣa in 308 (cf. T 397, no. 12; Tib. 842). Cited *Wou-tsin-yi-p'ou-sa-wen* = *Akṣayamaibodhisattvapariṣcchā*, p. 1245F, 1272F; *Wou-tsin-yi-king* = *Akṣayamatisūtra*, p. 1716F; *A-tch'a-mo-king* = *Akṣatamatisūtra* (title of transl., by Dharmarakṣa), p. 442a.
20. *Anavataptanāgarāpariṣcchā*, T 635, transl. Dharmarakṣa in 308; Tib. 823). Mentioned without title, p. 294F, 450F, 344a, 384b.
21. *Buddhasaṃgīti*, T 810, transl. Dharmarakṣa (cf. Tib. 894). Cited *Tchou-fo-yao-tsi-king*, p. 566F.
22. *Śrīmatībhrāhmaṇīpariṣcchā*, T 567, transl. Dharmarakṣa (cf. T 568; Tib. 837). Cited *Tö-niu-king* = *Śrīmatīsūtra*, p. 61-363F, 697a.
23. *Upāyakaṣālyapariṣcchā*, T 345, transl. Dharmarakṣa (cf. T 310, no. 38, 346, Tib. 927). Cited *Fang-pien-king* = *Upāyasūtra*, p. 756b.
24. *Gaṇḍavyūha*, T 294, transl. Cheng kien, between 388-408 (cf. T 278, no. 34; 279, no. 39; 293, 295; Tib. 751, no. 64). Cited *Pou-k'o-sseu-yi-king* = *Acintyasūtra*, p. 311F, 317a, 419a.
25. *Kuśalamūlasaṃparigrahasūtra*, T 657, transl. Kumārajīva between 402 and 409 or 413 (cf. Tib. 769). Cited *Houa-cheou-king* (title of transl. by Kumārajīva), p. 571F, 308a, 394b, 756b.
26. *Sarvadharmāpravṛttinirdeśa*, T 650, transl. Kumārajīva between 402 and 409 or 413 (cf. T 651, 652; Tib. 847). Cited *Tchou-fa-wou-hing-king* (title of transl. by Kumārajīva), p. 1635F.
27. *Vikurvaṇarājapariṣcchā*, T 420, transl. Kumārajīva between 402 and 409 or 413 (cf. T 421; Tib. 834). Mentioned without reference, p. 1611F.
28. *Mahāmeghasūtra*, T 87, transl. Dharmakṣema between 424 and 421 (cf. Tib. 898). Cited *Ta-yun-king*, p. 308a, 394b, 756b.
29. *Ratnaketu[dhāraṇī]sūtra*,³³ T 397, no. 9, transl. Dharmakṣema between 414 and 421 (cf. Tib. 402; Tib. 806). Cited *Pao-ting-king* = *Ratnaketusūtra*, p. 266c.

³³ See fragments of the Indian original in R. Hoernle, *Manuscript Remains*, p. 100-103; N. Dutt, *Gilgit Manuscripts*, IV, p. 1-138.

30. *Ratnameghasūtra*, T 658, transl. Mandrasena in 503 (cf. T 659, 660, 489; Tib. 897). Cited *Pao-yun-king*, p.756b; mentioned without reference, p. 1613F. Perhaps the same as *Yun-king* = *Meghasūtra*, cited p. 308a, 394b.
31. *Amitāyurbuddhānusmṛtisūtra*, T 365, transl. Kālayaśas between 424 and 432 or 442. Msntioned without references, p. 1361F.
32. *Mañjuśryavadāna*: not identified. Cited *Wen-chou-che-li-pen-yuan*, p. 398F.
33. *Asurarājapariprcchāsūtra*: not identified. Cited *A-siu-lo-wang-wen-king*, p. 746b.

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 *Ratnakūṭa* or the *Mahāsamnipāta*.

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’ (*anutpattikadharmakṣānti*) with all its consequences. From the religious point of view, they turn the spotlight on certain Buddhas, certain bodhisattvas: Akṣobhya is the preference of the *Prajñāpāramitās*, Samantabhadra of the *Pratyutpannasamādhis*, Amitabhā of the *Sukhāvātīvyūhas*, Vajrapāṇi of the *Tathāgataguhyas*, etc.

At one time the need was felt to condense the teachings of the Mahāyānasūtras. This was the work of the first Mādhyamika ‘philosophers of the Middle’ and partisans of emptiness (*śūnyavāda*), Nāgārjuna, Āryadeva and Rāhulabhadra. In technical perfect Sanskrit in the manner of Aśvaghōṣa, they wrote opuscles as memorial verses (*kārikā*).

The goal of Nāgārjuna and his disciple Āryadeva is to reduce to the absurd (*prasaṅga*) the realist and pluralist views of the philosophical systems current at their time, notably Sarvāstivādin Buddhism, brahmanical Sāṃkhya and Vaiśeṣika. They show that the facts or basic categories of the old Buddhism escape any preaching: existence, non-existence, 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

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 Kaniška and the Śātavāhanas may be found in Venkata Ramanan's work, *Nāgārjuna's Philosophy as presented in the Mahā-Prajñāpāramitā-Śāstra*, 1966. Here I [Lamotte] will limit myself to documenting a passage from the *Si-yu-tche* 'Description of the Western Lands' by *Tao-che Tao-ngan* (312-385) reproduced in the *Fa-yuan-tchou-lin* by *Tao-che* (T 2122, k. 38, p. 589a).³⁴ To my knowledge [Lamotte], it is the oldest mention of Nāgārjuna; it has him living five hundred year after the Parinirvāṇa, but contrary to most later sources, it places him, not in Dakṣiṇakosala or Vidarbha, but in northern Kosala (capital Śrāvastī) and in the kingdom of Kāśī (Benares) which, at the time of the Buddha, was governed by king Prasenajit:

The *Si-yue-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 Parinirvāṇa of the Buddha, the bodhisattva Nāgārjuna went into the ocean to convert a nāgarāja. The nāgarāja 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 flowery 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 *Ni-lien-tchan-na* = Nairāñjana), more than a thousand stūpas were built; every five hundred years (*pañcavarṣa*), a great free assembly is convened."

It was Kumārajīva who 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 *Śātakasāstra* by Āryadeva with commentary by Vasu (T 1659) and, during the 11th *hong-che* year (409), the *Madhyamakaśāstra* by Nāgārjuna with commentary by Piṅgala (T1564),³⁵ two works known to and cited by the author of the *Traité*.

1. He took his inspiration mainly from Nāgārjuna's *Madhyamakaśāstra* from which he reproduces many extracts sometimes by mentioning the title (p. 69F, 1142F, 1609-1620F, 338c), sometimes without naming

³⁴ Other citations of the *Che Tao-ngan Si-yu-tche*, thought to be identical with the *Che-che Si-yu-ki*, have been collected by L. Petch in an article entitled "Description des Pays d'Occident" de *Che Tao-ngan* (Mélanges de Sinologie offerts à P. Demiéville, I, 1966, p. 167-190.

³⁵ Cf. the preface by T'an-ying, T 2145, k. 11, p. 77b8-9; *K'ai-yuan*, T 2154, k. 4, p. 513a6.

it (p. 36F, 45-46F, 72F, 396-397F, 922F, 1204-1207F, 1436F, etc.).³⁶ He refers twice (p. 36F, 1638F) to the well-known dedicatory *kārikā* where Nāgārjuna summarizes his doctrine in a series of eight ‘No’s’: *Anirodham 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 *Ātmapraṭiṣedhaprakaraṇa* (see below, p. 1370-1375F as note).

3. He cites almost in its entirety the *Prajñāpāramitāstotra* by Rāhulabhadra whom the Chinese tradition unanimously gives as disciple of Āryadeva, himself the disciple of Nāgārjuna.³⁷

From these investigations we may conclude that the author is later than the first Madyhamikas and should not be identified with Nāgārjuna the author of the *Madhyamakaśāstra*. 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 Siang, 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 Kaśmir-Gandhāra of Sarvāstivādin persuasion. He devoted himself passionately to the study of the Tripiṭaka and specialized in the *Śatpādābhidharma* and its various *Vibhāṣās*. 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 alms-rounds: he had a sufficient rather than schematic acquaintance with Vedic literature, of the Brahmanic systems, especially the Sāṃkhya and Vaiśeṣika, as well as the Hindu doctrines (Śivaism and Viṣṇuism). He took part in internal debates between the Sarvāstivādin-Vaibhāṣikas and the Dārṣāntika-Sautrāntikas of Kumāralāta 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 Sarvāstivādin 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

³⁶ In his introduction to the *Suvikrāntavikrāmin*, p. LXX, R. Hikata notes several Nāgārjunian stanzas in T 1509 that have escaped me [Lamotte]: p. 61b11-12 = XVIII, 7; p. 64c9-10 = XVII, 20; p. 96c13-14 = XVIII, 7; p. 97b = I, 1 (*anirodham anutpāda...*); p. 107a13-14 = XV, ii.

³⁷ For Rāhulabhadra, see below, p. 1373-1375. Contrary to the Chinese tradition of the 6th century, Candrakīrti and the Tibetan historians make him the teacher of Nāgārjuna, probably under the influence of the chronicles of Nālandā which, in their lists of siddhas, give the following sequence: Rāhulabhadra (or Rāhula), Nāgārjuna, Āryadeva: cf. Dpag-bsam ljon-bsan (tr. S. Pathak, *Life of Nāgārjuna*, IHQ, XXX, 1954, p. 93); Bu-ston, *History of Buddhism*, tr. E. Obermiller, II, p. 123; J. Naudou, *Les bouddhistes kaśmiriens au Moyen Age*, p. 82.

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 turnabout 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 (*hīnāyāvarte*) 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 fantasy and exaggerations of the texts of lengthy development with the tidy and methodical texts of the Tripiṭaka, 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 sibylline *kārikās* of a 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 Kātyāyanīputra and the Kāśmir arhats, these opuscles, 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 Mahāyānāprajñāpāramitāsūtra, an exegetical treatise that would be the Mahāyānist replica of the Sarvāstivādin 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 individuals borrowed from Śākyamuni’s following. In this way, mixing the old and the new, he reveals, according to the fortunate phrase of Hiuan-tsang, a Sthavira-Mahāyāna. On the questions discussed, he begins by explaining, with complete objectivity, the opinions of the Sarvāstivādin masters; then he moves on to criticize them, frequently but not always, by taking his inspiration from two or three skillfully introduced and clearly explained Nāgārjunian *kārikās*.

In his work, the explanation of the Abhidharmic 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 (*samvṛtisatya*) 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 (*paramārthasatya*), before the ‘true nature of dharmas’, an expression rendered in Chinese by the four characters *Tchou-fa-che-siang*. For the sake of being literal, I [Lamotte] have usually restored it as *sarvadharmāṇām bhūtalakṣaṇam*, but in Kumārajīva’s translations, it may have, as its Indian correspondent, *dharmalakṣaṇa*, *tattva*, *bhūtanaya* and, most frequently, *dharmatā*. The expression is not very frequent in the Chinese version of the *Pañcaviṃśatisāhasrikā* (T 223, p. 231b, 244a, 257b, 392a, 416c) and appears only once in the Chinese *kārikās* of the *Madhyamakaśāstra* (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, 1229, 1231, 1232, 1245, 1253, 1261, 1278,

1240, 1378, 1407,1408, 1427, 1500 1501, 1503, 1519, 1610, 1611, 1612, 1622, 1636, 639, 1654, 1699, 1703F).

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 existent 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 *bhūtalakṣaṇa* as criterion of the truth, the author of the *Traité* carves 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 *Pañcaviṃśatisāhasrikā* (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 *Madhyamaakaśāstra* aroused lively interest and was commented upon at least eight times: by Nāgārjuna himself (which is doubtful), Buddhapālita, Bhavya, Candrakīrti, Devaśarman, Guṇaśrī, Gunamati and Sthiramati. On the other hand, the *Traité* went unnoticed in India. Candrakīrti himself, the best commentator on the *Madhyamakaśāstra* 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 *Madhyamakaśāstrastuti* the original Sanskrit of which was found by G. Tucci,³⁸ he notes in stanza 10 only eight Nāgārjunian works:

- 1) *Sūtrasamuccaya* (T 635; Tib. 5330).³⁹
- 2) *Parikathā Ratnāvalī* = *Rāja-parikathā-ratnāvālī* (Tib. 5658).
- 3) *Samstuti* = *Catuḥstava: Niraupamyastava* (Tib. 2011). *Lokātītastava* (Tib. 2012), *Cittavaḥjastava* (Tib. 2013), *Paramārthastava* (Tib. 2014).
- 4) *Śāstragaditāḥ kārīkāḥ* = *Madhyamakaśāstra*.
- 5) *Yuktyākhyā ṣaṣṭikā* = *Yuktiṣaṣṭikā* (Tib. 5225).

³⁸ In *Oriens Extremus*, IX, 1962, p. 47-56

³⁹ On the authenticity of this work, see J. Fililiozat, *Śikṣāsamuccaya et Sūtrasamuccaya*, JA, 1964, p. 473-478.

6) *Vidalā* = *Vaidulyasūtra* (Tib. 5226) and *Vaidulyaprakaraṇa* (Tib. 5230).

7) *Śūnyatāsaptati* (Tib. 5227).

8) *Vigrahasya... vyāvartanī* = *Vigrahavyāvartanī* (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 *Traité*⁴⁰ 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* = *Dvadaśanikāyaśāstra* or *Dvādaśamukhaśāstra* (T 1568) in 408-409, with preface by Seng-jouei.

3) *Tchong-louen* = *Madhyamakaśāstra* (T 1564) in 409-410, with preface by Seng-jouei.

4) *Che-tchou-p'i-cha-louen* = *Daśabhūmikavibhāṣāśāstra* (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 Hiuan-tsang certainly knew the existence of it, but beyond his stay in India between 629 and 645, he collected no information on this subject.

⁴¹ Biographies of Kumārajīva and Seng-jouei in J. Nobel, *Kumārajīva*, Sitzungsberichte der preuss. Akad. d. Wissens, XX, 1927, p. 206-233. On Kumārajīva, see also Kao Seng Tchouan, transl. R. Shih, p. 60-81; on Seng-jouei, A. Wright, *Seng-juī alias Hui-juī*, Liebhenthal Festschrift, Santiniketan, 1957, p. 272-292; on Seng-tchao, W. Liebhenthal, *Chao Lun*, Hong Kong, 1968, p. 6-7.

⁴² The attribution of this text to Nāgārjuna is discussed among Japanese scholars: cf. A. Hirakawa, *L'auteur du Daśabhūmikavibhāṣāśāstra*, Jour. Indian and Buddhist Studies, V, 1957, p. 176-180; R. Hikata, Introduction to *Suvikrāntavikrāmin*, p. 52, 55, 73, 74.

The translation of the *Traité* went hand in hand with that of the *Mahāprajñāpāramitāsūtra* (T 332) of which the *Traité* is a commentary. The documentation of these two texts has been gathered and critiqued by P. Demiéville⁴³ 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'ang-ngan in the year 3 of the *hong-che* period of the Ts'in, *sin-tch'eou* cyclic order, the 20th day of the 12th moon (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 509) for the emperor [Yao] Hing. The translation was finished on the 27th day of the 12th moon of the 7th year (February 1, 406).⁴⁴ During this period he also published:

1. the *King-pen* 'Sūtra Text',⁴⁵
2. the *Tch'an-king* 'Dhyāna Sūtra',⁴⁶
3. the *Kiai-liu* 'Vinaya',⁴⁷
4. the *Po-louen* 'Treatise in a century',⁴⁸
5. the *Tch'an-fa-yao-kiai* 'Summary explanation of the method of Dhyāna',⁴⁹ consisting of almost 500,000 *yen* 'words or syllables'.

⁴³ Account in *Journal Asiatique*, 1950, p. 375-395.

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 moon of the 6th year of the *hong-che* period (May 23 or June 23, 404) at Siao-yao-yuan. Seng-jouei did the brush-calligraphy and added the preface. See the *Eul-ts'in-lou* [catalog compiled between 309 and 415 by Seng-jouei 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'in. – The *K'ai-yuan* (T 2154, k. 4, p. 513a4) adopts the date proposed by the colophon.

⁴⁵ This is the *Mahāprajñāpāramitāsūtra* (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 p'In* 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!

⁴⁶ T 614: *Tso-tch'an san-mei-king* "Sūtra on the practice of Dhyāna and Samādhi", a compilation drawn by Kumārajīva mainly from works of the Indian patriarchs of the Kaśmir school, work begun on February 14, 402 and revised in 407 (cf. P. Demiéville, *La Yogācārabhūmi de Saṃgharakṣa*, BEFEO, XLIV, 1954, p. 355-356).

⁴⁷ T 1435: *Che-song-liu* or *Sarvāstivādinaya*, partially translated in 404.

⁴⁸ T 1569: *Po-louen* or *Śatakaśāstra* by Āryadeva, with commentary by Vasu, translated in 404-405.

⁴⁹ T 616: *Tch'an-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.⁵⁰

Information taken from the preface by Seng-jouei to the *Ta-tche-tou-louen* (T 1509, p. 57, or T 2145, k. 10, p. 74c-75b).

Ma-ming (Aśvaghōṣa) was born at the end of the Authentic Dharma (*saddharma*), and Long-chou (Nāgārjuna) at the end of the Counterfeit Dharma (*pratirūpakadharmā*)...⁵¹ At the end of the Authentic Dharma it was easy to propagate [the doctrine]; thus Aśvaghōṣa 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 Nāgas 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 *Prajñā[pāramitāsūtra]* 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 Ābhidharmikas ?] and mentions the differences in order to exhaust their beauty, but finally he recommends detachment (*anabhiniveśa*) 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] (*madhyamā 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-tsang to Tch'ang-ngan. The Ts'in emperor [Yao Hing] for a long time humbly nourished the hope

⁵⁰ P. Demiéville, *Journal Asiatique*, 1950, p. 388.

⁵¹ The Dharma of the Buddha went through two or three phases, each lasting 500 years: the Authentic Holy Dharma (*saddharma* proper), the Counterfeit Dharma (*pratirūpakadharmā*), the final Dharma (*paścimadharmā*): cf. HBI, p. 211 seq.

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 śramaṇas 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 [*Prajñāpāramitā*]sūtra (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 *kiuan* of the Chinese translation. In the 300,000 words of the *Ta-tche-[you-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 conciseness. If he had translated the entire text, that would have come to at least 1000 *kiuan*.⁵³

From this somewhat confused 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 *Mahāprajñāpāramitāsūtra* (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'ou* (T 2145, k. 8, p. 53b), the translation of the Sūtra began on the 23rd day of the 4th moon of the 5th *hong-che* year (May 29, 403) and finished on the 5th day of the 12th moon of the same year (January 13, 404); after which, the Chinese texts was again revised up to the 23rd day of the 4th moon of the following year (May 18, 404).

b. According to the *Tch'ou* (T 2145, k. 2, p. 10c16) and the *K'ai-yuan* (T 2154, k. 4, p. 512b4), the translation of the Sūtra began on the 23rd day of the 4th moon of the 5th *hong-che* year (May 29, 403) and finished on the 23rd day of the 4th moon of the 6th year (May 18, 404).

⁵² However, in his preface to the *Mahāprajñāpāramitāsūtra* (Tch'ou, T 2145, k. 8, p. 53b13), Seng-jouei states that the text of the *sūtra* 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 (*kiuan*) 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 (*kiuan*) varied considerably in the course of successive editions. In some of the Touen-houang manuscripts they are completely missing.⁵⁵

In the actual Taisho edition, the *Mahāprajñāpāramitāsūtra* (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, critiqued 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), *puruṣadamyasārathi* (p. 133), *śāstā devamanuṣyāṇām* (p. 135F), *buddha* (p. 137F), *saṃgha* (p. 202F), *dhāraṇī* (p. 317F), Bhadrāpāla and Ratnākara (p. 428), Gaṇḍaka (p. 497), Vipaśyin, Śikhin and Viśvabhū (p. 535F), Kauṣṭhika (p. 637F), *pāramitā* (p. 701F), Sudinna (p. 713-714), Aśoka (p. 723F), *śīla* (p. 770F), *kṣānti* (p. 865F), *vīrya* (p. 927F), Arbuda and Norarbuda (p. 963F)

⁵⁴ Unfortunately their number is not given precisely.

⁵⁵ Cf. P. Demiéville, *l. c.*, p. 391.

⁵⁶ P. Pelliot, BEFEO, VIII, p. 509-510.

⁵⁷ R. Hikata, Introduction to the edition of the *Suivikrāntavikrāmin*, p. LIII seq.

mahāprajñāpāramitā (p. 1066F), *vimokṣa* (P. 1291F), *samādhi* (p. 1487F), *ārṣa sthāna* (p. 1593F), *saṃskāra* (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 brāhmins (p. 1267F); Iśana and Varuṇa are at Indra's left and right respectively (p. 1338F); according to the rule of the Indian language, the combining 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 *lakṣaṇas* and 80 *anuvyañjanas* in order to conform to Indian taste (p. 684b). etc.

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 Kaniṣka and a friend of a Śatavāhana', 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'ANG-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 5th century in silence.

As we have seen above, Kumārajīva considered Nāgārjuna to be the author of the *Upadeśa*, of the *Dvādaśanikāya*, the *Madhyamakaśāstra* and the *Daśabhūmikavibhāṣā* of which he provided the translation.

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'ou-sa-tchouan* (T 2047) in V. Vassilief, *Le bouddhisme, ses dogmes, son histoire et sa littérature*, 1865, p. 212-213, *Tāranātha's Geshichte des Buddhismsa* translated by A. Schiefner, 1869, and the *Si-yu-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 Kumāralabdha (= Kumāralāta), the founder of the Sautrāntika school, we read in the *Si-yu-ki* (T 2087, k. 12, p. 942a16-18): "At that time, there was Aśvaghōṣa in the east, Deva in the south, Nāgārjuna in the west and Kumāralabdha in the north; they are called the four suns illuminating the world." And since legend attaches Aśvaghōṣa to Kaniṣka, it has been deduced that the four 'suns' appeared simultaneously in the 1st or the 2nd centuries of our era according to the date that is assigned to Kaniṣka. This is to give too much importance to a comment that is only a stylistic symbol.

But we know that Kumārajīva, who ‘forgot small details’⁵⁹, did not look very carefully: perhaps he carelessly attributed Kumāralata’s *Kalpanāmaṇḍitikā* to Aśvaghōṣa.

According to customary usage, he dated Nāgārjuna in post-Nirvāṇa years. In China until the beginning of the 6th century, the birth of Śākyamuni was placed at the 8th day of the 4th moon of the 10th year of King Tchouang (687 B. C.).⁶⁰ But Kumārajīva brought a correction to this computation.

In a note dated 568 A. D. in the *Eul-kiao-louen* by Tao-ngan⁶¹ cited by Tao-siuan (596-667) in his *Kouang-hong-ming-tei* (T 2103, k. 8, p. 142a18-20), we read:

According to the chronology of the dharmācārya Che (Kumārajīva) and the *Che-tchou-ming* (inscribed pillar in the Wou-hin region) in agreement with the *Springs and Autumns* (Chronicles of the Lou principality), the Tathāgata 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 Tchouang, *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 Aśvaghōṣa, Nāgārjuna, Āryadeva and Harivarman in his commentary on the *Śatakaśāstra* (T 1827), the *Madhyamakaśāstra* (T 1824) and the *Three Treatises* (T 1852):

T 1827, k. 1, p. 233a8-14: The teacher [Seng]-jouei, in the preface to the *Satyasiddhiśāstra* [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 (Aśvaghōṣa) was born; in 530 Long-chou (Nāgārjuna) was born.” He also said: “Aśvaghōṣa illustrated the end of the Authentic Law (*saddharma*); Nāgārjuna *appeared at the beginning of the Counterfeit Law (pratirūpakadharmā)*”... [Seng]-tchao and [Seng]-jouei say that T’i-p’o (Āryadeva) was born in the 800th year or later.⁶²

T 1824, k. 1, p. 18b23-25: At what time in the Counterfeit Law (*pratirūpakadharmā*) was Nāgārjuna born? The master [Seng]-jouei, in his preface to the *Satyasiddhiśāstra*, cites some words of his teacher Lo-che (Kumārajīva) who says: “Aśvaghōṣa was born in the year 350, and Nāgārjuna was born in the year 530.”

⁵⁹ *Kao-seng-tchouan*, T 2059, k. 2, p. 330c11.

⁶⁰ Cf. E. Zürcher, *Buddhist Conquest of China*, p. 271-272.

⁶¹ This is not the well-known Tao-ngan of the 4th century.

⁶² Information confirmed by Seng-tchao’s preface to the *Śatakaśāstra* by Āryadeva (T 1569, p. 167c12; *Tch’ou*, T 2145, k. 11, p. 77b12).

T 1852, p. 3c10-14: Once the dharmācārya Lo-che [Kumārajīva], after having translated the *Satyasiddhiśāstra*,⁶³ asked Seng-jouei to comment on it. After the death of master Kumārajīva, Seng-jouei wrote down his last teachings and composed the preface to the śāstra; he said: “The *Satyasiddhiśāstra* was composed by Harivarman, the most famous of Kumāralāta’s disciples, a scholar of the Hīnayāna from the land of Ki-pin (Kaśmir) in the 800th year after the Buddha’s Parinirvāṇa.”

As the preface to the *Satyasiddhiśāstra* has disappeared, it is difficult to verify the sayings of Ki-tsang. But it is wrong that Seng-jouei placed Aśvaghōṣa 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 Aśvaghōṣa 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 Aśvaghōṣa 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 Aśvaghōṣa at 350 years and Nāgārjuna at 530 years after the Parinirvāṇa. We must understand that Aśvaghōṣa was born at 350 post-nirvāṇa (which gives 637-350 = 287 B.C.) and Nāgārjuna 530 years after Aśvaghōṣa (which gives 637- (350+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 Aśvaghōṣa

243 A.D.: Birth of Nāgārjuna who was followed by Āryadeva

253 A.D.: Publication of the *Satyasiddhiśāstra* by Harivarman, the disciple of Kumāralāta.

This information probably came from Kaśmir where Kumārajīva had been educated and with which he remained in contact. It may be compared with a passage from the *Rājatasanginī* (I, v. 168 and 173) by the Kaśmirian historian Kalhaṇa (12th century) in whose words a bodhisattva of the first *bhūmi*, the glorious Nāgārjuna, lived at Ṣaḍarhadvana (Hārvan) in the reigns of the last great Kuṣāṇas, Huṣka (Huviṣka?) and his successors.

Nevertheless, no historian will accept that an interval of almost 500 years separated Aśvaghōṣa from Nāgārjuna. In a note incorporated by Seng-tchao in his *Commentary on the Vimalakīrti* (T 1775, k. 8, p. 399b), Kumārajīva himself places Pārśva and Aśvaghōṣa in the 600 years post-nirvāṇa.

⁶³ According to the *Li-tai* (T 2034, k. 8, p. 78c22), Kumārajīva translated the *Satyasiddhiśāstra* 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 9th 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).

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 *Suhrillekha* "Friendly Letter",⁶⁴ of which three Chinese and one Tibetan translation exist:

1) T 1672: *Long-chou-p'ou-sa wei Tch'an-to-kia-wang chou-fa-yao-kie* "Summary of the Dharma in verse by the bodhisattva Nāgārjuna on behalf of king Jantaka", translated in 431 at Nankin by Guṇavarman.

2) T 1673: *K'iu-an-fa tchou-wang yao-kie* "Summary in verse to encourage kings", translated in 434 at Nankin by Saṃghavarman, disciple and successor to Guṇavarman.

3) T 1674: *Long-chou-p'ou-sa k'iu-an-kaiai-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. 227c13-15) Yi-tsing specifies that this letter was dedicated by Nāgārjuna to his former *dānapati* called Che-yin-tō-kia (Jantaka), king of southern India, called So-to-p'o-han-na (Śatavāhana).

4) Tib. 5409 and 5682: *Bśes-paḥi phrin-yig* "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 Saṃghavarman 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 *Tch'ou-san-tsang-ki-tsi* (T 2145, k. 2, p. 12b23; k. 14, p. 104c25) 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-sa-tchouan* (T 2047) and published under Kumārajīva's name was circulated. It has been translated into English by M. Walleser.⁶⁵ It probably collected some information previously furnished by Kumāramjīva,⁶⁶ but he was not the author.

Firstly, the first catalogue to mention it was the *Li-tai-san-pao-ki* (T 2034, k. 8, p. 79a7) compiled at Tch'ang-ngan in 597 by Fei Tchang-fang and, contrary to his custom, this editor was unable to refer to any earlier catalogue.

⁶⁴ For detail, see S. Lévi, *Kaṇiṣka et Śātavāhana*, JA, 1936, p. 107-110.

⁶⁵ *Life of Nāgārjuna from Tibetan and Chinese Sources*, Asia Major, Hirth Anniversary Volume, 1923, p. 445-448.

⁶⁶ A note by Kumārajīva incorporated by Seng-tchao 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-sa-tchouan* (T 2047, p. 185a, 186a) and from there passed into the *Fou-fa-tsang-yin-yuan-tchouan* (T 2058, k. 5, p. 318a-b).

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 Buddhas 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 Brāhmins 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 Buddhas appeared in the bas-reliefs. But in the view of the Prajñāpāramitā, these virtues are raised to the level of perfections (*pāramitā*) insofar as the bodhisattva ‘keeps them and does not keep them’ (*asthānayogena tiṣṭhati*) in the sense that he practices them with the deep conviction (*kṣānti*) that beings do not exist and that things are unborn. From the perspective of their true nature (*bhūtalakṣaṇa*, *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 Prajñāpāramitāsūtra (*Pañcaviṃśatisāhasrikā*, p. 19-21); *Śatasāhasrikā*, p. 56-66). This part, the most technical and without a doubt the most interesting part of the *Traité*, has as its subject the practices forming the Path of Nirvāṇa and the attributes of the Buddhas.

⁶⁷ Cf. T 2047, p. 184c18-21; 186b9-12. The same list appears in T 2058, k. 5, p. 318b16-19. – This “Śāstra on the absence of fear” has been compared with the *Mūlamadhyamakavṛtti-akutoḥbhayā* attributed to Nāgārjuna and appearing in the Tib, Trip, no. 5229, but the the comparison is forced

⁶⁸ One could ask if the *Upadeśa*, like the *Mahāvibhāṣā* which it opposes, was not another collective work. This is a question to which I [Lamotte] am unable to respond.

Such a subject is somewhat unexpected. The bodhisattva delays his entry into nirvāṇa indefinitely and remains in saṃsāra 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’ (*paripūrayati*) 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 sākṣātkaroti*) 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 Buddha, they are still beyond the reach of the bodhisattva. But although he has not ‘fulfilled them completely’, he is ‘anxious to understand them’ (*parijñmatukāma*). This is why it is necessary to speak of them. The division into chapters as presented in the Taisho 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 *samyakpradhānas*.
3. Four *ṛddhipādas*.
4. Five *indriyas*.
5. Five *balas*.
6. Seven *saṃbodhyaṅgas*.
7. Eight *mārgāṅgas*.

II. The eight complementary classes of dharmas of the Path (chap. XXXII-XXXIV):

1. Three *samādhis*.
2. Four *dhyānas*.
3. Four *apramāṇas*.
4. Four *ārūpyasamāpattis*.
5. Eight *vimokṣas*.
6. Eight *abhibhvāyatanas*.
7. Ten *kṛtsnāyatanas*.
8. Nine *anupūrvasamāpattis*.

III. Six other classes of dharmas of the Path (chap. XXXV- XXXVIII):

1. Nine *aṣubhasaṃjñās*.
2. Eight *anusmṛtis*.
3. Ten *saṃjñās*.
4. Eleven *jñānas*.
5. Three *samādhis*.
6. Three *indriyas*.

SECOND PART: The attributes of the Buddhas (chap. XXXIX-XLII):

1. The eight *balas* according to the Abhidharma (chap. XXXIX).
2. The four *vaiśāradyas* according to the Abhidharma (chap. XL).
3. The ten *balas* and the four *vaiśāradyas* according to the Mahāyāna (chap. XL).
4. The four *pratisaṃvids* according to the Abhidharma and according to the Māhāyāna (chap. XL).
5. The eighteen *āveṇikadharmas* according to the Mahāyān list (chap. XLI).
6. The eighteen *āveṇikadharmas* according to the Sarvāstivādin lists (chap. XLI)
7. *Mahāmaitrī* and *mahākaruṇā* (chap. XLII).

For each of these subjects, the *Traité* first explains the theories of early Buddhism according to the interpretation of the Abhidharma and the Sarvāstivādin-Vaibhāṣika-Vibhāṣā; then it presents the contrasting view of the *Prajñāpāramitāsūtra* and the other *Mahāyānasūtras*, taking its inspiration most frequently from refutation of arguments condensed in the *Madhyamakāśāstra*.

A clear distinction is made in the account between the Abhidharmic theories and the Mahāyānist criticism. 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 *Traité*, 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 Tripiṭaka, 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: Ājñātakaṇḍinya (p. 1426F, 1576F), Ambaṭṭha (p. 1576F), Ānanda (p. 1352F, 1547F, 1589F, 1631F, 1649F, 1676F), Anavataptaṇāgarāja (p. 1343F), Aṅgulimāla (p. 1542F, 1579F), Aniruddha (p. 1405F, 1558F, 1630F), Apalāla (p. 1578F), Asita (p. 1344F), Āṭavaka (p. 1578F), Bakkula (p. 1386F, 1530F), Bhāradvāja (p. 1401F), Bimbisāra (p. 1577F), Brahmadaṭṭa (p. 1577F), Brahmā devarāja (p. 1343F, 1583F), Brahmāyus (p. 1577F), Caṇḍa Pradyota (p. 1577F), Cāturmahārājakāyikadeva (p. 1679F), Cūḍapanthaka (p. 1543F), Devadatta (p. 1545F, 1662F, 1671F seq.), Dīrgha the yakṣa (p. 1405F), Dīrghanakha (p. 1576F, 1688F),

Elapatra (p. 1579F), Gavāmpati (p. 1659F), Īśāna (p. 1338F), Jambuka (p. 1363F), the Jaṭilas (p. 1576F), Jīvaka (p. 1677F), Kimbila (P. 1405F), Kṣānti (p. 1670F), Kūṭasanta (p. 1577F), Lavaṇabhadrika (p. 1439F), Madhuvāsiṣṭha (p. 1659F), Mahāgautamī (p. 1403F), Mahākāśyapa (p. 1355F, 1399F, 1547F, 1577F), Mahākātyāyana (p. 1531F), Makhādeva (p. 1583F), Māndhātṛ (p. 1583F), Māra (p. 1582F), Maudgalyāyana (p. 1355F, 1426F, 1530F, 1543F, 1575F, 1576F, 1631F, 1632F), Meghika (p. 1675F), Nāgasamāla (p. 1675F), Nandika (p. 1405F), Nandopananda (p. 1359F), Nītha

(p. 1634F), Pilindavatsa (p. 1439F), Pilotika (p. 1576F), Piṇḍola Bhāradvāja (p. 1631F), Prasenajit (p. 1577F), Pukkusāti (p. 1531F, 1577F), Pūrṇa (p. 1631F), Puṣkarasārin (p. 1577F), Rādha (p. 1675F), Rāhula (1546F), Revata Khadiravaniya (p. 1547F), Sāgara nāgarāja (p. 1343F), Sāgara the king (p. 1583F), Śaivala (p. 1546F), Śakra devendra (p. 1343F, 1583F), the 100,000 Śākyas (p. 1577F), Śāriputra (p. 1355F, 1426F, 1439F, 1543F, 1547F, 1575F, 1576F, 1631F, 1632F, 1694F, 1713F), Satyaka Nirgranthīputra (p. 1355F, 1576F, 1662F, 1665F), Saundaranada (p. 1545F, 1641F), Śibi (p. 1713F), Śreṇikavatsagotra (p. 1356F), Śrīgupta (p. 1634F), Śrītvṛddhi (p. 1526F), Śroṇa Koṭivimśa (p. 1387F), Subadhra (p. 1650F, 1652F), Sudarśana (p. 1583F), Śuddhodana (p. 1344F), Sumana (p. 1426F), Sunakṣatra (p. 1545F, 1675F), Sundarī (p. 1572F), Udayana (p. 1577F), Upāli (p. 1547F), Urubilva the nāga (p. 1359F), Uruvilvākāśyapa (p. 1355F, 1576F), Vakkali (p. 1546F), Varuṇa (p. 1338F), Vemacitrin (p. 1583F), Virūdhaka (p. 1529), Viśvakarman (p. 1578F), Yaśas (p. 1545F). –The only bodhisattvas mentioned in the present volume are Sadāprarudita (p. 1353F, Avalokiteśvara, Mañjuśrī and Maitreya (p. 1694F).

More than the two previous volumes, Volume III is loaded with canonical quotations of which here is a provisional list:

1. *Hināyāna sūtras cited with their titles.* – *Bahudhātuka* (p. 1524F, 1525F), *Devatāparipṛcchā* (p. 1633F), *Dhyāna* (p. 1268F, 1547F), *Dīrghanakhabrahmcāri*

(p. 1688F), *Ekottara* (p. 1268F), *Karmavibhaṅga* (p. 1534F), *Kātyāyanāvavāda* erroneously cited as *Kāśyapaparipṛcchā* (p. 1684F), *Romahaṣṇiṇya* (p. 1554F), *Sarvāsrava* (p. 1590F), *Sundarī-sūtra* (p. 1572F).

2. *Hināyāna sūtras mentioned without title.* – *Ādumā* (p. 1350F, n. 1), *Āmrāṇi* (p. 1397F, n. 2), *Anātman* (p. 1448F, n. 1), *Anityatā* (p. 1438F, n. 1), *Āryadharmamudrā* (p. 1368F, n. 1), *Āśiviṣopama* (p. 1419F, n. 1; 1422F, n. 4), *Āsvāda* (p. 1328F, n. 3), *Bhūtam idam* (p. 1630F, n. 2), *Cātuma* (p. 1575F, , n. 1; 1532F, n. 2), *Caturmahāpadeśa* (p. 1621F, n. 2), *Catuṣpratisaraṇa* (p. 1621F, n. 1), *Cīvara* (p. 1399F, n. 1), *Cūḍasatyaka* (p. 1665F, n. 4), *Cūḍavedalla* (p. 1184, n. 1), *Dahara* (p. 1397, n. 1), *Dakṣiṇāvibhaṅga* (1403F, n. 2), *Dakṣiṇīya* (p. 1392F, n. 1), *Daśabala* (p. 1515-1517F), *Devatānusmṛti* (p. 1420F, n. 1), *Dharmacakrapravartana* (p. 1458, n. 1), *Dhvajāgra* (p. 1335, n. 1), *Etad agram* (p. 1630, F, n. 2), *Gārava* (p. 1425F, n. 2), *Gośṛṅga* (p. 1405F, n. 1), *Haliddavassana* (p. 1270F, n. 1), *Kolopama* (p. 1397F, n. 1), *Laṭukikopama* (p. 1488F, n. 3), *Maitrā* (p. 1247F, n. 3), *Maraṇasmṛti* (p. 1424F, n. 1), *Markaṭa* (p. 1165F, n. 1), *Na tāvakam* (p. 1145F, n. 1), *Nanda* (p. 1641F, n. 2), *Rahogataka* (p. 1159F, n. 1; 1446F, n. 1); *Rūpasamgraha* (p. 1277F, n. 1), *Śaikṣa* (p. 1640F, n. 3), *Śalyatvena* (p. 144F, n. 2), *Śramaṇasatyā* (p. 1663F, n. 2), *Subhadra* (p. 1550F, n. 2), *Susīma* (p. 1483F, n. 2), *Udaya-* and *Sundarika* (p. 1400F, n. 2), *Upāsakaśīla* (p. 1559F, n. 1), *Vaiśaradya* (p. 1570F seq.), *Vyādhisūtra* (p. 1515F, n. 1).

3. *Mahāyānasūtras cited with their titles*:⁶⁹ - *Akṣayamatīnirdeśa* cited *Akṣayamatibodhisattvapariṣcchā* (p. 1245F), *Akṣayamatipariṣcchā* (p. 1272F) or *Akṣayamatisūtra* (p. 1716F), *Saddharmapuṇḍarīka* (p. 1646F), *Samvṛtiparamārthasatyamirdeśa* cited *Praśantasūtra* (p. 1562F), *Sarvadharmāpravṛttinirdeśa* (p. 1535F), *Śūraṅgamasamādhi* cited *Mahāyāna-Śūraṅgamasūtra* (1647F), *Tathāgatācintyasuhyanirdeśa* cited *Guhyakasūtra* (p. 1538F) or *Guhyayakavajrapāṇisūtra* (p. 1681F), *Vimalakīrtinirdeśa* cited *Advayapraveśadharmaparyāya* (p. 1645-1636F, n. 1). *Viśeṣacintibrahmapariṣcchā* cited *Jālinībodhisattvasūtra* (p. 1268F, 1417F0 or *Viśeṣacintisūtra* (p. 1714F).

4. *Mahāyānasūtras mentioned without titles*. – *Akṣayamatinirdeśa* (p. 1250, n. 1), *Amitayurbuddhānusmṛti* (p. 1361, n. 2), *Pratyutpannabuddhasaṃmukhāvasthiti-samādhi* (p. 1361, n. 2), *Ratnamegha* (p. 1513F, n. 1), *Śūraṅgamasamādhi* (p. 1611, n. 2), *Tathāgatācintyaguhyānirdeśa* (p. 1587F, n. 1), *Vikurvaṇarājapariṣcchā* (p. 1613, n. 1).

The references to the *Madhyamakaśāstra* by Nāgārjuna and to the *Catuḥāataka* by Āryadeva have been noted above, p. XXXIXF-XLF.

*** **

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Étienne Lamotte

Louvain, May 17, 1970

⁶⁹ As they are too numerous, the explicit and implicit references to the *Mahāprajñāpāramitāsūtras* are not given here.

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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 (*duḥkhanirodhagāminī pratipad*). It 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’, *bodhipakkhika* or *bodhipakkhiya* in Pāli, *bodhipākṣika*, *bodhipakṣika*, *bodhipakṣya* or *bodhipakṣa dharma* in Sanskrit.

Definition of the Vibhāṣā (T 1545, k. 96, p. 496b18-21): “ Why are they called *bodhipākṣika*? The two knowledges of the saint, the knowledge of the cessation of the impurities (*āsravaṣayajñāna*) and the knowledge that they will not arise again (*anutpādayajñāna*) 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 *bodhipākṣika*.”

Definition of the Kośa, (VI, p. 282-284): “*Kṣayajñāna* and *anutpādayajñāna* are Bodhi which, due to the difference of the saints who attain it, is threefold: *śrāvakabodhi*, *pratyekabodhi*, *anuttarā samyaksambodhi*. Indeed, ignorance is completely abandoned (*aśeṣāvidyāprahāṇāt*) 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 (*tadanulomyataḥ saptatrimśat tu tatpakṣāḥ*)... All these auxiliaries to Bodhi are also a group of pure (*anāsrava*) or impure (*sāsrava*) qualities of hearing (*śruta*), reflecting (*cintā*) and meditating (*bhāvanā*), arising from practice (*prāyogika*).”

But the classical list of the thirty-seven auxiliaries to enlightenment (*saptatrimśad bodhipākṣikādharmāḥ*) was slow in being formulated:

1. In the Nikāyas and the Āgamas the term *bodhipākṣika dharma* is rather rare and still poorly defined. The Aṅguttara, III, p. 70, 300 (cf. Vibhaṅga, p. 244) includes among them: the guarding of the senses (*indriyeṣu guttadvārātā*), sobriety (*bhojane mattaññutā*) and heedfulness (*jāgariy’ āmyoga*). For the Saṃyutta, V, p. 227, 239, the *bodhipākṣika* are the five spiritual faculties (*indriya*); for the Vibhaṅga, p. 249, they are the seven members of enlightenment (*sambojjhaṅga*).

2. In the Canon there is frequently a list of 37 dharmas divided into seven classes: 1) the four foundations of mindfulness (*smṛtyupasthana*), 2) the four right efforts (*samyakpradhāna*), 3) the four bases of magical powers (*ṛddhipāda*), 4) the five spiritual faculties (*indriya*), 5) the five strengths (*bala*), 6) the seven members of enlightenment (*sambodhyaṅga* or *bodhyaṅga*), 7) the seven members of the path (*mārgāṅga*).

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. Waldschmidt, p. 196, 224); Dīgha III, p. 102, 127; Majjhima, II, p. 238-239; III, p. 296; Aṅguttara, 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. – Madhyamāgama, T 26, k. 8, p. 476c20-21; k. 9, p. 479a18-19; k. 52, p. 753c6-7; Saṃyuktāgama, 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. 696c9; 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. Paracanonical or postcanonical texts, whether Pāli or Sanskrit, the sūtras 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 Nettippakaraṇa, p. 197, 261; Milinda, p. 30; Visuddhimagga, ed. Warren, p. 582-583; commentaries by Buddhaghosa on the Saṃyutta, I, p. 104; II, p. 139; III, p. 136; and on the Aṅguttara, I, p. 85; II, p. 11; III, p. 56; IV, p. 111; Compendium of Philosophy, p. 179.

For the Sanskrit-Chinese sources, see an infinity of texts on the two Vehicles: Divyāvadāna, p. 350, 616; Avadānaśataka, I, p. 340; Vibhāṣā, T 1545, k. 96, p. 495c27-28; Kośa, VI, p. 281; Abhidharmadīpa, p. 57 seq.; Lalitavistara, p. 9; Pañcaviṃśati, T 223, k. 18, p. 350b9; Kāśyapaparivarta, p. 75; Saddharmapuṇḍ., p. 458; Vimalakīrti, p. 117, 139, 144, 201-202, 216, 378; Sūtrālaṃkāra, p. 140-146; Madhyantavibhāga, p. 89-94; Yogācārabhūmi, T 1579, k. 28, p. 439c-440a (for the śrāvakas): Bodh. bhūmi, p. 259 (for the bodhisattvas); Dharmasaṃgraha, ch. 43; Arthaviniścaya, p. 569-575; Mahāvīyut., 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 Nettippakaraṇa, which notes (p. 31, 261) the list of 37, mentions (p. 112, 237) a list of 43 *bodhipakkhiyas* beginning with six *saññā*: *anicca, dukkha, anatta, pahāna, virāga* and *nirodhasaññā*.

b. In his commentary on the Anguttara (I, p. 85) Buddhaghosa mentions as heretical (*adhamma*) a list of 38 *bodhipakkhiyas*, consisting of 3 *sati*, 3 *padhāna*, 3 *iddipāda*, 6 *indriya*, 6 *bala*, 8 *bojjhaṅga* and 9 *maggāṅga*.

c. According to the Vibhāṣā (T 545, k. 86, p. 499a14-15), the Vibhajyavādins have a list of 41 *bodhipākṣikas*, by adding the four *āryavaṃśas* ‘Ārya stock’ - being content with clothing, food and seat, and taking delight in cessation and the Path - to the 37 traditional ones.

d. According to Bhavya (M. Walleser, *Die Sekten des alten Buddhismus*, 1927, p. 90: A. Bareau, *Trois Traités*, JA 1956, p. 186) place the four *apramāṇas*, also called *brahmavihāras*, loving-kindness, etc., among the *bodhyaṅgas*.

[In Kośa, VI, p. 281, note, de La Vallée Poussin comments that the Anguttara, I, p. 53, recognizes only six *bodhyaṅgas*, memory being omitted. This is wrong, for memory (*satisaṃbojjāṅga*) is mentioned in the first line on p. 53.]

II. CANONICAL DEFINITIONS OF THE 37 AUXILIARIES

1. The 4 *smṛtyupasthānas*

Pāli formula in Dīgha, II, p. 290; Majjhima, I, p. 55-56; Saṃyutta, V, p. 141, 167, 185; Vibhaṅga, p. 193. *Ekāyano ayaṃ bhikkhave maggovuneyya loke abhijjhādomanassaṃ..* – Sanskrit formula in Pañcaviṃśati, p. 204; Śatasāhasrikā, p. 1427; Daśabhūmika, p. 38. *Sa ... kāye kāyānupaśyi* (var. *kāyānudarśi*) ... *vinīyā loke 'bhidhyādaurmanasye*.

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.

Pāli formula: Dīgha, II, p. 216, 292-306; Majjhima, I, p. 56-57, 59; Anguttara, III, p. 450; Saṃyutta, V, p. 143, 294, 296; Vibhaṅga, p. 193, 195, 197. *Iti ajjhataṃ vā kāye kāyānupassī ... dhammesu dhamānupassī viharati*. – Sanskrit formula: Pañcaviṃśati, p. 204 seq; Śatasāhasrikā, p. 1427 seq.; Daśabhūmika, p. 38. *Evam adhyātmaṃ kmye kāyānupaśyi* (var. *anudarśi*) ... *bahirdhā dharmeṣu dharmānupaśyī viharati*.

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 feeling in the 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 *yañ dag par spoñ ba*, but glossed as *samyakpradhāna* in the Kośavyākhyā, p. 601, l. 29. The Chinese translations give a choice between *tcheng cheng* or *tcheng k’in* on the one hand, and *tcheng touan* on the other hand.

Pāli formula in Dīgha, III, p. 221; Majjhima, II, p. 11; Saṃyutta, IV, p. 364-365; V, p. 244; Anguttara, II, p. 15; IV, p. 462; Paṭisambhidā, II, p. 15, 17. *Cattāro sammappadhānā: 1. Idha bhikkhu anupannānaṃ pāpakānaṃ ... ārabhati cittaṃ paggaṇhāti padahati.* – Sanskrit formula in Pañcaviṃśati, p. 307; Śatasāhasrikā, p. 1435-36; Daśabhūmika, p. 38; Mahāvvyut., no. 958-965. *Catvāri samyakprahāṇāni: 1. Anupannānāṃ pāpakānāṃ akuśalānāṃ ... pragrṇhāti samyak pradadhāti* (var. *praṇidadhāti*).

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 ṛddhipādas.

Pāli formula: Dīgha, II, p. 213; III, p. 77, 221; Majjhima, I, p. 103; Saṃyutta, IV, p. 365; V, p. 254, 263-264; 278; Anguttara, I, p. 30, 297; II, p. 256; III, p. 82; IV, p. 464; Vibhaṅga, p. 216; Paṭisambhidā, I, p. 111, 113; II, p. 205. *Cattāro iddhipādā: 1. Idha bhikkhu ... iddhipādaṃ bhāvati.* – Sanskrit formula:

Pañcaviṃśati, p. 207-208; Śatasāhasrikā, p. 1436; Daśabhūmika, p. 38-39; Mahāvīyut., no. 967-975. *Catvāra ṛddhipādāḥ: 1. Chandasamādhīprahāṇasamskārasamanvāgatam ... vyavasargapariṇatam.*

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.

[The formula *vivekanīśritam*, etc., that does not appear here in the Pāli wording, however, does occur.

Definition of the four *samādhis* constituting the bases of magical power. – Pāli wording: Saṃyutta, V, p. 268; Vibhaṅga, p. 216. 1. *Chandaṃ ce bhikkhu nissāya* (var. *adhipatiṃ karitvā*) ... *vuccati vīmaṃsāsamādhi* – Sanskrit wording: Kośavyākhyā, p. 601-602. 1. *Chandaṃ cāpi bhikṣur adhipatiṃ ... 'sya bhavati mīmāṃsāsamādhiḥ.*

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.

Vibhaṅgasutta of the Saṃyutta, V, p. 196-197, to be compared to the Tsa a han, T 99, no. 647, k. 26, p. 182b-c:

Pañcimāni bhikkhave indriyāni. katamāni ...idaṃ vuccati bhikkhave paññindriyaṃ.

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

sciences and methods, well-come, knower of the world, peerless, leader of men to be tamed, teacher of gods and men, the Buddha and Blessed One. This is called the faculty of faith.

2. What is the faculty of exertion? Here the noble disciple dwells actively energetic in destroying the bad dharmas and producing the good dharmas; he is firm, of proven courage, and does not reject the burden of the good dharmas. This is called the faculty of exertion.

3. What is the faculty of attention? Here the noble disciple is attentive, endowed with vigilance and supreme discrimination, unceasingly recalling and remembering what was done and what was said a long time ago. This is called the faculty of attention.

4. What is the faculty of concentration? Here the noble disciple, making renunciation the object of his mind, acquires concentration, acquires the application of mind to a single object. This is called concentration.

5. What is the faculty of wisdom? Here the noble disciple is provided with wisdom: He is endowed with wisdom to determine the rising and falling of things, wisdom that is noble, penetrating, leading to complete cessation of suffering.

Daṭṭhabbā suttā of the Saṃyutta, V, p. 196 (cited in Nettippakaraṇa, p. 19), corresponding to Tsa a han, T 99, no, 646, k. 26, p. 182b:

1. *Kattha ca bhikkhave saddhindriyaṃ ... ettha paññindriyaṃ daṭṭhabbā.*

Transl. – 1. Where, O monks, is the faculty of faith to be found? In the four members of entry into the stream. That is where the faculty of faith is found.

2. Where is the faculty of exertion to be found? In the four right efforts. That is where ...

3. Where is the faculty of attention to be found? In the four foundations of mindfulness. That is where ...

4. Where is the faculty of concentration to be found? In the four trances. That is where ...

5. Where is the faculty of wisdom to be found? In the four noble truths. That is where ...

This outline is developed in the *Vibhaṅgasutta*, no, 2, of the Saṃyutta, V, p. 197-198, where the *viriyindriya* is defined in exactly the same terms as the four *sammāpadhāna*.

I [Lamotte] have searched in vain in the Sanskrit sources for a text corresponding to the Pāli sources cited here. The Mahāvīyūtpatti, no. 977-981, mentions the five *indriyas* but does not give a definition; the Arthaviniścaya, p. 571-572, gives a definition borrowed, it seems, from the Akṣayamatisūtra cited in the Śikṣāsamuccaya, p. 316-317, but its wording has nothing in common with the old canonical sources.

5. The five balas

Pāli formula: Aṅguttara, III, p. 10; Majjhima, II, p. 12; Saṃyutta, IV, p. 366. *Pañc' imāni bhikkhave ... samādhibalaṃ paññābalaṃ..* - Sanskrit formula: Pañcaviṃśati, p. 208; Śatasāhasrikā, p. 1437; Daśabhūmika, p. 39. *Sa śraddhābalaṃ ... samādhibalaṃ, etc., prajñābalaṃ, etc.*

Except for the *samādhibala*, the Anguttara, III, p. 10-11, uses exactly the same terms to define the five *balas* as the Saṃyutta, 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 *bala* and *indriya*. Cf. Saṃyutta, V, p. 220: *Evaṃ eva kho bhikkhave yaṃ saddhinriyaṃ taṃ saddhābalaṃ, yaṃ saddhābalaṃ taṃ saddhindriyaṃ. pe. yaṃ paññindriyaṃ taṃ paññābalaṃ, yaṃ paññābalaṃ taṃ paññindriyaṃ:* “Similarly, O monks, the faculty of faith is the power of faith, and the power of faith is the faculty of faith. And so on up to: the faculty of wisdom is the power of wisdom, and the power of wisdom is the faculty of wisdom.”

This identity is confirmed by the Vibhāṣā, T 1545, k. 141, p. 726b13-20; Kośa, VI, p. 286.

6. The 7 saṃbodhyaṅgas

Pāli wording: Majjhima, I, p. 11; II, p. 12; III, p. 275, etc. *1. Idha bhikkhu satisambojjhaṅgaṃ ...bhāveti,* etc.– Sanskrit wording in Pañcaviṃśati, p. 208; Śatasāhasrikā, p. 1438; Daśabhūmika, p. 39; Mahāvvyut. no. 989-995. *1. Sa smṛtysaṃbodhyaṅgaṃ ...Upekṣāsaṃbodhyaṅgaṃ bhāvayati,* 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 *saṃbodhyaṅgas*: cf. Majjhima, III, p. 86-87; Saṃyutta, V, p. 67-69, 331-332, 337-339; Vibhaṅga, p. 227:

1. Yasmiṃ samaye, bhikkhave, bhikkhuno ... bhāvanāparipūriṃ 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 mārṅaṅgas

Pāli wording: Vinaya, I, p. 10; Dīgha, I, p. 157; II, p. 251, 311; Majjhima, I, p. 15, 49, 299; II, p. 82-83; III, p. 231; Saṃyutta, II, p. 42-44, 57, 59; III, p. 159; IV, p. 133, 233; V, 8, 347-348, 421, 425; Anguttara, I, p. 177, 217; III, p. 4121; Paṭisambhidā, I, p. 40, II, p. 86; Vibhaṅga, p. 104, 235, 236: *Ariyo aṭṭhaṅgiko ... sammāsati sammāsamādhī*. – Sanskrit wording: Catuspariṣad, p. 142; Mahāvastu, III, p. 331; Lalitavistara, p. 417; Pañcaviṃśati, p. 208: *Āryāṣṭāṅgo mārṅas ... samyaksmṛtiḥ samyaksamādhīḥ*.

Transl. – The noble eightfold Path, namely, right view, right concept, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Pāli wording: Saṃyutta, IV, p. 367-368: 1. *Idha bhikkhu sammādiṭṭhiṃ ... vossaggapariṇāmiṃ*. – Sanskrit wording: Śatasāhasrikā, p. 1438-1439; Daśabhūmika, p. 39: 1. *Samyagdr̥ṣṭiṃ ... vyavasargaparīṇatam*.

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 *mārṅāṅgas*; it occurs frequently in the Pāli Nikāyas, e.g., Dīgha, II, p. 311-313; Majjhima, III, p. 252-252; Saṃyutta, V, p. 8-10; Vibhaṅga, p. 235-236. The Sanskrit Āgamas do not reproduce it exactly: cf. Tchong a han, T 26, k. 7, p. 469a15-b 29:

Ayam eva ariyo aṭṭhaṅgiko maggo, ... catutthajjhānaṃ upasampajja viharati ...

Transl. – Here is the eightfold noble Path: 1. right view; 2. right resolve; 3. right speech; 4. right action; 5. right livelihood; 7. right mindfulness; 8. 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-maliciousness, 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 *samyagvyāyāma* (no. 6) and *samyaksmṛti* (no. 7) given here are the same, respectively, as the definitions given above of the four *samyakpradhānas* and the four *smṛtyupasthānas*.

For an original definition of the eight *mārgāngas*, see Arthaviniścaya, p. 573-575.

III. THE AUXILIARIES IN THE ABHIDHARMA

Of the eighteen treatises contained in the Pāli Vihaṅga, the eighth, ninth, tenth and eleventh are dedicated to the five classes of *bodhipākṣikas* respectively: the *smṛtyupasthānas* (p. 193-207), the *samyakpradhānas* (p. 208-215), the *ṛddhipādas* (p. 216-226), the *saṃbodhyaṅgas* (p. 227-234) and the *mārgāṅgas* (p. 235-243). Each treatise is made up of three parts: 1) the *suttantabhājanīya* or literal explanations of the canonical sources; 2) the *abhidhammabhājanīya* or scholastic explanations of the same sources; 3) the *pañhāpucchaka* 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. Ñānamoli, p. 792-796).

But in the second part of the present chapter, the *Traité* takes its inspiration solely from the Sarvāstivādin-Vaiḥāṣika sources and enunciates theories already described in the Śaṭpādābhidharma (T 1553-1554), the Vibhāṣā (T 1545), the Amṛtasāra (T 1550-1552), the Abhidharmāmṛtarasa (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 Difficulties’.

The Sarvāstivādin Abhidharma shows considerable progress in elaborating the doctrine of the auxiliaries in regard to the number of elements (*dravya*) entering into the constitution of the *bodhipākṣikas*, their successive appearance in the course of practice of the Path and their distribution in the levels (*bhūmi*) 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 *samyakprahāna*, *vīryendriya*, *vīryabala*, *vīryasaṃbodhyaṅga* and *samyagvyāyāma*, 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 Vibhāṣā (T 1545, k. 96, p. 496a-b) hesitates between ten, eleven or twelve constitutive elements; the Abhidharmāmṛtarasa (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 Abhidharmadīpa (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 *samyakprahāna*, *vīrendriya*, *vīryabala*, *vīryasaṃbodhyaṅga* and finally *samyagvyāyāma*.

Since then, the authors of the Abhidharma were brought to determining 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 (*prayogamārga*) or the practice of the four roots of good (*kuśalamūla*) ‘leading to penetration’ (*nirvedhabhāgīya*): 1) The four *samyakpraghānas*, in the Heat (*uṣmagata*); 2) the four *ṛddhipādas* in the Summits (*mūrdhan*); 3) the five *indriyas* in the Patiences (*kṣānti*); 4) the five *balas* in the Supreme worldly dharmas (*laukikāgradharma*).
- 6) The sixth class, that of the seven *sambodhyaṅgas*, develops in the Path of meditation (*bhāvanamārga*).
- 7) The seventh and last class, that of the eight *mārgāṅgas*, appears in the Path of seeing (*darśanamārga*).

Here, the *Traité* will not mention this classification although it appears in the Vibhāṣā (T 1545, k. 96, p. 496c22-497a2), the Kośa (VI, p. 287-288), the Abhidharmadīpa (p. 362), etc.

3. *Distribution of the bodhipāṅśikas in the levels.* – On the other hand, the *Traité* borrows textually from the Vibhāṣā the paragraph on the distribution of the *bodhipāṅśikas* in the levels (*bhūmi*). This distribution is also accepted by the Abhidharmāmṛta (T 1553, k. 2, p. 977c21-26; Reconstruction of Sastri, p. 117), the Kośa, VI, p. 291-292, and the Abhidharmadīpa, 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 śrāvakas 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 *bodhisapāṅśikas* concern the bodhisattvas as well as the śrāvakas and pratyekabuddhas and consequently are relevant to the three Vehicles.

Some arguments drawn from scripture and reasoning support this thesis:

1. In the Great Prajñās (Pañcaviṃśati, p. 194-223; Śatasāhasrikā, p. 1405-1473), there is a long chapter dedicated to the constitutive elements of the Mahāyāna. These are the six *pāramitās*, the twenty *sūnyatās*, the one hundred and twelve *samādhis*, the twenty-one practices, the forty-three *dhāraṇīmukhas* and the ten *bhūmis*. The seven classes of *bodhipāṅśikas* are placed at the head of the twenty-one practices

(Pañcaviṃśati, p. 203-308; Śatasāhasrikā, 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 Avataṃsaka (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 *saṃgrahavastus* and the thirty-seven *bodhipākṣikas*. In its section on the Daśabhūmika (p. 38-39, 42, 57), the same Avataṃsaka comments that the bodhisattva practices (*bhāvayati*) 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 Bodh. bhūmi (p.342) section of the Yogācārabhūmi, describes the Arcismatī, the fourth bodhisattva level, as the level ‘associated with the auxiliaries’ (*bodhipākṣhyapratīsamūyukta*).

2. 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 (*mārgabhāvana*) with all the auxiliaries of bodhi (*bodhipākṣika dharma*). It is thus necessary that the bodhisattva fulfill them completely (*paripūr*) himself in order that he can teach them to others. But although he fully completes them (*paripūrayati*), he does not realize (*na sākṣātkaroti*) 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 saṃsāra for a long time in order to ripen (*paripācana*) the greatest possible number of beings. Established in the perfection of wisdom (*prajñāpāramitā*), he knows that saṃsāra 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’ (*upāyasahitā prajñā, prajñāsahita 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 śrāvaka 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 Prajñās are involved here:

1. Pañcaviṃśati, p. 146-147; Śatasāhasrikā, p. 841-842. - The bodhisattva clings (*nopalabhate*) to no dharma in general nor to any class of *bodhipākṣika* in particular because of their absolute purity (*atyantaviśuddhitām upādāya*). This purity is a non-arising (*anutppāda*), a non-manifestation (*aprādurbhāva*), an absence of clinging (*anupalambha*), a non-activity (*anabhisamkāra*). Things do not exist (*na saṃvidyante*) as worldly fools would like to believe (*yathā bālaprthagjanā abhiniviṣṭāḥ*); things exist by not existing (*yathā na saṃvidyante tathā saṃvidyante*). Consequently, because they exist only out of ignorance, they are called (the result) of ignorance (*evam asaṃvidyamānās tenocyate ‘vidyeti*).

2. Śatasāhasrikā, p. 56-57. – Dharmas in general and the seven categories of *bodhipākṣikas* in particular must be completely fulfilled (*paripūrayitavya*) by the bodhisattva who abides in the perfection of wisdom

by a method of non-abiding (*bodhisattvena prajñāpāramitāyām sthitvāsthānayogena*) basing himself on the impossibility of their being apprehended (*anupalabdhitām upādāya*).

The *Traité* has defined the method of non-abiding (*asthānayoگا*) above (p. 656F): it consists of not grasping any characteristic (*nimitta*) in things. The translation of *anupalabdhi* and *anupalabdhitā*, rendered in Tibetan by *mi dmigs pa* and in Chinese by *wou so tö*, is very tricky. In his Materials for a Dictionary, p. 35, Prof. E. Conze proposes different translations such as no(n)-apprehension, impossibility of apprehending, that cannot be got at, etc., and he cannot be blamed for sticking to the purely literal meaning. However, I [Lamotte] think that the understanding of the term is much vaster than may be given to it by understanding the etymology. A dharma is *anupalabhda*, non-apprehended, not only because it is not grasped by any faculty whatsoever, but also as a result of its basic non-existence which puts it beyond the range of any clinging. For my part, the ultimate meaning of *anupalabdhi* and *anupalambha* is pure and simple non-existence. We may cautiously say, with J. May (*Candrakīrti*, p. 167) that the *anupaladhasvabhāva* dharma is that which is not perceived as existing in itself.

The two passages of the Prajñās that have just been presented permit the attitude of the bodhisattva towards the thirty-seven *bodhipāṣikas* to be defined:

1. For the śrāvakas and pratyekabuddhas, the ātman, the individual, does not exist in itself, but things (*dharma*) exist as they are produced by causes. For the bodhisattva, on the other hand, there is neither ātman nor dharma, and it is from the twofold perspective of pudgala- and dharmanairātmya that he ‘completely fulfills’ (*paripūrayati*) the auxiliaries of bodhi ‘by being based on their non-existence’ (*anupalabdhitām upādāya*).

The *Traité* as well will dedicate the third section of the present chapter to showing that the *bodhipāṣikas* operate within emptiness. The body, feelings, mind and dharmas, the objects of the four *smṛtyupasthānas*, are not only without self (*anātman*) and without ‘mine’ (*anātmīya*), but also non-existent (*asat*). The four *samyakpradhānas* and the four *ṛddhipādas* are empty (*śūnya*) and without basis (*apraṭiṣṭhāna*). The five *indriyas* and the five *balas* are applied to empty (*śūnya*) dharmas, without characteristics (*ānimitta*) and are of no interest (*apranihita*). The seven *saṃbodhyaṅgas* illuminate the True nature (*bhūtalakṣaṇa*) of things, namely, pure and simple non-existence. Finally, the eight *mārgāṅgas* lead to total absence of mind, speech and action.

2. The śrāvakas and pratyekabuddhas who aspire to bodhi and nirvāṇa ‘realize’ (*sāksātkurvanti*) the *bodhipāṣikas* regarded as leading to it. On the other hand, the bodhisattva, wishing to remain in saṃsāra 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 (*paripūrayati*), 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 śrāvakas. For the bodhisattva, the *bodhipāṣikas* 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, *prajñā* accompanied by *upāya* and vice versa.

2. The Vijñānavādin viewpoint

In contrast to the Prajñāpāramitā and the Madhyamaka of which the *Traité* is here the spokesman, the Vijñānavādin school is of the opinion that the True nature of dharmas is not pure and simple non-existence but a True manner of being (*bhūtatathatā*) and that the practice of the *bodhipākṣikas* allows its attainment.

To illustrate this point of view, a passage from the Bodh. bhūmi, p. 259, is cited:

Bodhisattva upāyaparigrhītena jñānena ... iyam asya pāramārthikī kāyānupaśyanā.

Transl. – By means of wisdom incorporating skillful means, the bodhisattva understands fully the thirty-seven auxiliaries but does not realize them; and he understands them fully from the point of view of both Vehicles, namely, the point of view of the śrāvaka Vehicle and the point of view of the Greater Vehicle.

From the point of view of the śrāvaka Vehicle, he understands precisely those that have been explained completely in (the chapter) on the śrāvaka level to which reference will be made (T 1579, k. 21-34, p. 395c-477c; cf. A. Wayman, *A report on the Śrāvaka-Bhūmi and its Author Asaṅga*, J. Bihar research Soc., XLII, 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 Mādhyamikas]; but he understands exactly the manner of existence of the inexpressible nature of the body [which is the viewpoint of the Vijñānavādins]. That is the bodhisattva's consideration of the body in the absolute sense.

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[k. 19, p. 197b] (p. 1137F)

Sūtra (cf. Pañcaviṃśati, p. 19, l. 12-15; Śatasāhasrikā, 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] (*Prajñāpāramitāyaṃ sthitvā bodhisattvena mahāsattvenāsthānāyogenānutpādanataḥ paripūrayaitvyāḥ*):

1. the four foundations of mindfulness (*catvāri smṛtyupasthānāni*),
2. the four right efforts (*catvāri samyakpradhānani*),
3. the four bases of magical power (*catvāra ṛddhipādāḥ*),
4. the five faculties (*pañcendriyāni*),

5. the five strengths (*pañca balāni*),
6. the seven members of enlightenment (*sapta bodhyaṅgāni*),
7. the eight members of the Path (*aṣṭāṅgamārga*).

Śāstra. –

First Part THE AUXILIARIES BELONG TO THE GREATER VEHICLE AS WELL

Question. – The thirty-seven auxiliaries (*pākṣika*) 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 (*śuṣka-* or *śuklavipāśyanābhūmi*) up to the level of the Buddhas (*buddhabhūmi*). He must practice (*śikṣitavyam*) the first nine levels but not realize them (*sakṣātkartavyam*); as for the level of the Buddhas, he must practice and realize it.”⁷⁰

⁷⁰ Free quotation of the Prajñāpāramitā in the Daśabhūmiparivarta (cf. Pañcaviṃśati, p. 225; Śata., p. 1473: *Yad bodhisattvo mahāsattva upāyakaūśalyena sarvāsu pāramitāsu caran saptatrimśad bodhipākṣeṣu dharmeṣu śikṣito ‘pramāṇadhyānārūpyasamāpattiṣu caran daśatathāgatabalapratiṣṭhāsv aṣṭādaśāvenikeṣu buddhadharmeṣu caran śuklapāśyanābhūmiṃ goṭrabhūmiṃ darśanabhūmiṃ tanubhūmiṃ vītarāgabhūmiṃ kṛtāvibhūmiṃ śrāvakabhūmiṃ pratyekabuddhabhūmiṃ bodhisattvabhūmiṃ bodhisattvo mahāsattvo ‘tikramya etā navabhūmīr atikramya buddhabhūmau pratiṣṭhate, iyaṃ bodhisattvasya mahāsattvasya daśamī bhūmiḥ.*

Transl. – “When 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] unhindered knowledges and the eighteen special attributes of the Buddhas, 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 Buddha, that is the level of the bodhisattva-mahāsattva.”

The ten levels cited here are the levels common (*sāddhāraṇabhūmi*) to both vehicles. On this subject, see *Śūramgamasamādhi*, 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.

2. Moreover, where is it said that the thirty-seven auxiliaries are the qualities of śrāvakas and pratyekabuddhas alone and do not constitute the path of the bodhisattva? In this Prajñāpāramitāsūtra, in the chapter entitled Mahāyāna, the Buddha says that [the thirty-seven auxiliaries], from the four foundations of [197c] mindfulness (*smṛtyupasthāna*) up to the eight members of the noble path (*āryāṣṭāṅgamārga*) are contained in the Three Baskets (*tripiṭaka*) 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 (*mahāmaitrī*), the Buddha preached the thirty-seven auxiliaries that are the path to nirvāṇa. In accordance with the vows (*praṇidhāna*) of beings, in accordance with karmic causes and conditions (*hetupratyaya*), each finds his own path. The person who seeks (*pariyeṣate*) to be a śrāvaka finds the śrāvaka path; the person who has planted the roots of good (*kuśalamūla*) of the pratyekabuddha finds the pratyekabuddha path; the person who seeks the bodhi of the Buddhas finds the Buddha path.

According to his previous vows (*pūrvapraṇidhāna*) and the sharpness (*tīkṣṇa*) or dullness (*mṛḍu*) of his faculties (*indriya*), the person has great compassion (*mahākaruṇā*) or does not have great compassion. Similarly, when the nāga king (*rāja*) makes rain (*vr̥ṣṭi*) to fall, it rains on the earth everywhere indiscriminately (*nirviśeṣam*); the big trees (*mahāvṛkṣa*) and the large plants (*mahātr̥ṇa*) receive a lot of rain because of their big roots (*mūla*); the small trees (*alpavṛkṣa*) and the small plants (*alptr̥ṇa*) 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 pratyekabuddhas and are not the path of the bodhisattvas, but it can be known by rational induction. The bodhisattva who remains in saṃsāra and the five destinies (*pañcagati*) for a long time does not get nirvāṇa quickly. And yet the thirty-seven auxiliaries are presented only as adjuvants to nirvāṇa, whereas the perfections (*pāramitā*) 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 saṃsāra for a long time, he must know the True Path (*bhūtamārga*) and the false paths (*abhūtamārga*), the world (*saṃsāra*) and nirvāṇa. Knowing that, he makes his great vow (*mahāpraṇidhāna*): “Beings are worthy of compassion; I must save them and bring them to unconditioned (*asamskṛtapada*) safety.” The bodhisattva who practices the perfections (*pāramitā*) is able, by means of this true dharma (*bhūta-dharma*), to reach the Bodhi of the Buddhas. 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 (*ūrdhvaṃ kāṇḍaṃ kṣipati*): the arrows support each other so that they do not fall to earth. In the same way, the bodhisattva, taking the arrow of the Prajñāpāramitā, shoots it into the air at the three gates of deliverance

⁷¹ Actually the Prajñāpāramitā, in the chapter on the Mahāyāna, mentions the thirty-seven *bodhipākṣikas*, from the four *smṛityupasthānas* to the *āṣṭāṅgamārgas*, among the Mahāyāna practices (cf. Pañcaviṃśati, p. 203-208; Śata. P. 1427-1439).

(*vimokṣamukha*); then, taking the arrow of skillful means (*upāya*), he shoots it at the arrow of Prajñā so that it does not fall on the ground of nirvāṇa.”⁷²

⁷² Aṣṭasāhasrikā, p. 374 (ed. U. Wogihara, p. 755): *Tadyathāpi sāma Subhūte balavān iṣvastrācārya iṣvastraśikṣikṣāyāṃ suśikṣitaḥ supariniṣṭhitaḥ. sa ūrdhvaṃ kāṇḍaṃ kṣīped ūrdhvaṃ kāṇḍaṃ kṣiptvā tadanyaiḥ kāṇḍais tat kāṇḍaṃ bhūman patat pratinivārayed vārayet, tasya paurvakasya kāṇḍasya kāṇḍaparamparayā bhūmau patanaṃ na dadyāt. tāvat tat kāṇḍaṃ bhūmau na patet yāvan nākāṅkṣed aho batedaṃ kāṇḍaṃ bhūmau pated iti. evam eva Subhūte bodisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann upāyakaśalyaparigrhītas tāvat tāṃ paramāṃ bhūtakoṭiṃ na sākṣātkaroti yāvan na tāni kuśalamūlāny anuttarāyāṃ samyaksambodhau paripakvāni suparipakvāni. yadā tāni kuśalamūlāny anuttarāyāṃ samyaksambodhau paripakvāni bhavanti suparipakvāni, tadā tāṃ paramāṃ bhūtakoṭiṃ sākṣātkaroti.*

Transl. – “It is, O Subhūti, as if a powerful master archer, well practiced and well versed in the practice of shooting the bow, shot an arrow into the air and, having shot one arrow into the air prevented, by means of other arrows, this arrow from falling to the ground, by means of a series of arrows, prevented the first arrow from falling to the ground: this first arrow would not fall to the ground as long as the master archer did not consent to its falling to the ground. In the same way, O Subhūti, the bodhisattva-mahāsattva, progressing in the perfection of wisdom and endowed with skillful means, does not realize the supreme summit of the real (i.e., nirvāṇa) as long as these roots of good are not ripe, are not indeed ripened by supreme complete enlightenment. But when these roots of good are ripe, are indeed ripened for supreme complete enlightenment, then he realizes this supreme summit of the real.”

The example of the master-archer appears in every version of the Prajñā: Aṣṭasāhasrikā T 224, k. 7, p. 458c16; T 225, k. 4, p. 497c10; T 226, k. 5, p. 531c11; T 227, k. 7, p. 560a16; T 228, k. 18, p. 649c8; Pañcaviṃśati, T 221, k. 14, p. 94c21; T 223, k. 18, p. 350c3; T 220, t. VII, k. 452, p. 281a9; Aṣṭādaśa, T 220, t. VII, k. 517, p. 646c19.

The same example is summed up in the Ratnaguṇasaṃcaya, XX, 9-10, p. 74, as follows:

*Iṣvastraśita yathā puruṣordha kāṇḍaṃ
kṣepitva anyā puna kāṇḍaparampareṇa/
patanāya tasya purimasya na deya bhūmiṃ
ākāṅkṣamāṇa puruṣasya pataye kāṇḍaṃ//*

*Evam eva prajñāvarapāramitāṃ caranto
prajñā-upāyabalaṛddhivicāramāṇo/
tāvan na tāṃ paramaśūnyata prāpuṇotī
yāvan na te kuśalamūla bhavanti pūrnāḥ//*

Transl. – “It is as if a man practiced in shooting the bow shot an arrow into the air and then, by means of a series of other arrows, did not allow the first arrow to fall: but if the man so wished, the arrow could fall. In the same way, the person who practices wisdom, the best perfection, and who practices wisdom and skillful means, the strengths and magic, would not take this supreme emptiness as long as these roots of good are not fulfilled.”

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 (*nānavidha kāyikacaitasikaduḥkha*). If he has not attained true knowledge (*bhūtajñāna*), how could he endure these things? This is why the bodhisattva-mahāsattva seeks the auxiliaries to enlightenment (*bodhipāṅsika*) and true knowledge. From then on he can transform (*pariṇāmitum*) the world (*saṃsāra*) into the fruits of the path (*mārgaphala*) and into nirvāṇa by the power of Prajñāpāramitā. Why? The threefold world (*traiḍhātuka*) is the result of a complex of causes and conditions (*sāmagrīja*). That which is born from this complex has no intrinsic nature (*svabhāva*); having no intrinsic nature, it is empty (*śūnya*). Empty, it is ungraspable (*agrāhya*). 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 (*smṛtyupasthāna*).”⁷³

3. Furthermore, in the śrāvaka and praykabuddha 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 śūnyataiva rūpam*); feelings (*vedanā*), ideas (*saṃjñā*), formations (*saṃskāra*) and consciousnesses (*viññāna*) are emptiness, and emptiness is feelings, ideas, formations and consciousnesses. Emptiness is nirvāṇa and nirvāṇa is emptiness (*śūnyataiva nirvāṇam, nirvāṇam eva śūnyatā*).”⁷⁴

The Madhyamakaśāstra 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.⁷⁵

Having found this True nature (*bhūtalakṣaṇa*), the bodhisattva-mahāsattva is not disgusted with saṃsāra and not pleased with nirvāṇa. The thirty-seven auxiliaries are the ground of true knowledge (*bhūtajñānabhūmi*).

⁷³ Pañcaviṃśati, p. 1137.

⁷⁴ Pañcaviṃśati, p. 38: *Rūpam eva śūnyatā, vedanaiva śūnyatā, saṃjñāiva śūnyatā, saṃskārā eva śūnyatā, viññānam eva śūnyatā; śūnyataiva rūpam, śūnyataiva vedanā, śūnyataiva saṃjñā, śūnyataiva saṃskārāḥ, śūnyataiva viññānam.*

This is a stock phrase endlessly repeated in the Prajñās: Pañcaviṃśati, 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. vṛtti, p. 535; T 1564, k. 4, p. 36a4-11:

*Na saṃsmarasya nirvāṇāt kiṃcid asti viśeṣaṃ/
na nirvāṇasya saṃsārāt kiṃcid asti viśeṣaṇam//
nirvāṇasya ca yā koṭiḥ saṃsaraṇasya ca/
na tayor anstaraṃ kiṃcid susūkṣmam api vidyate//*

*** **

Second part THE AUXILIARIES ACCORDING TO THE ABHIDHARMA (p. 1143F)

I. NUMBER OF AUXILIARIES

Question. – Since the four foundations of mindfulness (*smṛtyupasthāna*) suffice to obtain the path (*mārga*),⁷⁶ why talk about thirty-seven auxiliaries? Would it be for the sake of abridgment (*saṃkṣiptena deśanā*) that you speak of the four foundations of mindfulness and for the sake of expansion (*vistareṇa deśana*),⁷⁷ that you speak of the thirty-seven auxiliaries? Then that is not correct (*ayukta*) because, if one wants to expand, there would be innumerable (*apramāṇapakṣa*) auxiliaries.

Answer. – 1. Although the four foundations of mindfulness are sufficient to attain the path, the four right efforts (*samyakpradhāna*) and the other auxiliary dharmas must also be preached. Why? Among beings, minds (*citta*) are multiple (*nānāvidha*) and varied (*viśama*); their fetters (*samyojana*) and the things that they love and those to which they are unattached also are multiple.

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 (*aṣṭāṅgamārga*) preached by the Buddha but also the thirty-seven auxiliaries to enlightenment (*bodhipākṣika*) 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:

Ehāyano ayaṃ bhikkhave sattānaṃ visuddhiyā sokaparividdavāvaṃ satikkamāya dukkhadomanassānaṃ atthagamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā 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 four foundations of mindfulness.”

But the objection does not hold, for although the *smṛtyupasthānas* 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 (*saṃkṣiptena*) 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 (*saṃbhinnadeśana*): twelve classes of texts (*dvādaśāṅgadharmaprayacana*) and eighty-four thousand dharmas (*caturśītisahasradharmaskandha*).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 (*duḥkha*) and love happiness (*sukha*), the Buddhas preach the four truths: 1) physical and mental dharmas, etc. (*kāyikacaitasikādidharma*) are all suffering and have no happiness (*sukha*); 2) the causes and conditions (*hetupratyaya*) of this suffering are craving (*trṣṇā*) and the other passions (*kleśa*); 3) the cessation of this suffering (*duḥkhanirodha*) is called nirvāṇa; 4) the way to reach nirvāṇa is the Path (*mārga*).

There are beings who, as a result of worries (*bahucintā*), distractions (*vikṣiptacitta*) and misunderstanding (*viparyāsa*), cling (*abhinivīśante*) to the body (*kāya*), feelings (*vedanā*), the mind (*citta*) and things and lead a bad life (*mithyācāra*). For these people the Buddhas preach the four foundations of mindfulness (*smṛtyupasthāna*). 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 (*bhaiṣajyaguru*) who cannot cure all sickness with a single drug (*bhaiṣajya*): sicknesses (*vyādhi*) 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 (*cittavyādhi*) 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 tāvakam, tan 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’ (*ātmīya*); 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 (*śīla*), concentration and wisdom. Sometimes by four things, the four foundations of mindfulness (*smṛtyupasthāna*).

[198b] Thus, although the four foundations of mindfulness are enough to attain the Path, there are other dharmas that differ in practice (*ācāra*), concepts (*vikalpa*), quantity and point of view. This is why the four right efforts (*samyakpradhāna*) and the other [auxiliary] dharmas must also be preached.

2. Furthermore, the bodhisattva-mahāsattvas have a power of faith (*śraddhābala*) so great that they save all beings, and so the Buddha preaches the thirty-seven auxiliaries to them simultaneously. And although he

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.

⁷⁹ *Natumhākasutta* in Samyutta, III, p. 33-34, and Tsa a han, T 99, no, 269, k. 10, p. 70b, repeated in the *Alagaddūpamasutta* in Majjhima, I, p. 140-141: *Yaṃ bhikkhave na tumhākaṃ taṃ pajahatha, taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Kiñ ca bhikkhave na tumhākaṃ: Rūpaṃ bhikkhave na tumhākaṃ, taṃ pajahatha, taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati. Vedanā pe. Saññā pe. Saṅkhārā pe, Viññānaṃ pe.*

preaches other dharmas favorable to the Path, such as the ten concepts (*daśasaṃjñā*)⁸⁰, etc., all are included (*saṃgrhīta*) in the thirty-seven auxiliaries. These thirty-seven are a collection of all the remedies (*sarvabhaiṣajyasasamsarga*) that can cure all the illnesses (*vyādhi*) 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 (*dravya*)⁸¹ as roots (*mūla*). What are these ten? 1) Faith (*śraddhā*), 2) morality (*śīla*), 3) thought (*saṃkalpa*), 4) exertion (*vīrya*), 5) mindfulness (*smṛti*), 6) concentration (*samādhi*), 7) wisdom (*prajñā*), 8) relaxation (*praśrabdhi*)⁸², 9) joy, (*prīti*), 10) equanimity (*upekṣā*).

1) Faith (*śraddhā*) constitutes: *a.* the faculty of faith (*śraddhendriya*); *b.* the power of faith (*śraddhābala*).

2) Morality (*śīla*) constitutes: *a.* right speech (*samyagvac*); *b.* right action (*samyakkarmānta*); *c.* right livelihood (*samyagājīva*).

3) Thought (*saṃkalpa*) constitutes: right thinking (*samyaksaṃkalpa*.)]

4) Exertion (*vīrya*) constitutes: *a.* the four right efforts (*samyakpradhāna*); *b.* the faculty of exertion (*vīryendriya*); *c.* the power of exertion (*vīryabala*); *d.* the factor-of-enlightenment called exertion (*vīryasambodhyaṅga*); *e.* the [factor-of-the path] called right effort (*samyagvyāyāma*).

5) Mindfulness (*smṛti*) constitutes: *a.* the faculty of mindfulness (*smṛtīndriya*); *b.* the power of mindfulness (*smṛtibala*); *c.* the factor-of-enlightenment called mindfulness (*smṛtisambodhyaṅga*); *d.* the [factor-of-the-path] called right mindfulness (*samyaksmṛti*).

6) Concentration (*samādhi*) constitutes: *a.* the four foundations of magical power (*rddhipāda*); *b.* the faculty of concentration (*samādhīndriya*); *c.* the power of concentration (*samādhībala*); *d.* the factor-of-enlightenment called concentration (*samādhīsambodhyaṅga*); *e.* the [factor-of-the-path] called right concentration (*samyaksamādhi*).

⁸⁰ See below, chap. XXXVII.

⁸¹ According to the Vibhāṣā (T 1545, k. 96, p. 496*a-b*), the thirty-seven auxiliaries consist of ten, eleven or twelve constitutive elements: according to the Abhidharmāmṛta (1553, k. 2, p. 977*c*11-12) and Kośa (VI, p. 283-284), ten; according to the Abhidharmatīpa (p. 358), eleven.

⁸² This is *cittapraśrabdhi*, ‘the dharma by means of which the mind is skillful, light, capable’: cf. Kośa. II, p. 157. Kumārajīva renders *praśrabdhi* here by *tch'ou* ‘to get rid of?’; the translation *k'ing-ngan* ‘lightness-peace’ adopted by Hiuan-tsang in his version of the Kośa (T 1558, k. 2, p. 7*c*7; k. 4, p. 19*b*6; k. 12, p. 67*a*1-2; k. 25, p. 132*b*11; k. 28, p. 147*a*13) seems preferable.

7) Wisdom (*prajñā*) constitutes: *a.* the four foundations of mindfulness (*smṛtyupasthāna*); *b.* the faculty of wisdom (*prajñendriya*); *c.* the power of wisdom (*prajñābala*); *d.* the factor-of-enlightenment called discernment of dharmas (*dharmapravacayasambodhyaṅga*); *e.* the [factor-of-the-path] called right view (*samyagdr̥ṣṭi*).

8) Relaxation (*praśrabdhi*) constitutes the factor-of-enlightenment called relaxation (*praśrabdhisambodhyaṅga*).

9) Joy (*prīti*) constitutes the factor-of-enlightenment called joy (*prītisambodhyaṅga*).

10) Equanimity (*upekṣā*) constitutes the factor-of-enlightenment called equanimity (*upekṣāsambodhyaṅga*].⁸³

III. THE SEVEN CLASSES OF AUXILIARIES

1. The dharmas where mindfulness (*smṛti*) is focused (*upatiṣṭhati*) on the objects of knowledge (*prajñālabhāna*) are called ‘foundations of mindfulness’ (*smṛtyupasthāna*).

2. Those that destroy bad dharmas and move in the right path (*samyagmārga*) are called ‘right effort’ (*samyakpradhāna*).

3. When the concentrated mind (*pragr̥hītacitta*) stops worrying (*āśvasiti*) about things (*ālabhāna*), there is ‘foundations of magical power’ (*rddhipāda*).

4. When a mind of dull knowledge (*mṛdujñānacitta*) is acquired, there is ‘faculties’ (*indriya*).⁸⁴

5. When a mind of sharp knowledge (*tīkṣṇajñānacitta*) is acquired, there is ‘powers’ (*bala*).⁸⁵

6. By the practice of the path of meditation (*bhāvanāmārgavyāpāra*), there is ‘[factors] of enlightenment’ (*sambodhyaṅga*).

7. By the practice of the path of seeing (*darśanamārgavyāpāra*), there is ‘[factors] of the path’ (*mārgāṅga*).

IV. ORDER OF THE THIRTY-SEVEN AUXILIARIES

Question.⁸⁶ – First we must speak about the [factors] of the path (*mārgāṅga*). 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 (*viparyāsa*) do you first speak of the four foundations of mindfulness (*smṛtyupasthāna*) and only at the end, of the eight factors of the path (*mārgāṅga*)?

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 *ken* and *li*.

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.

Answer. – It is not a mistake (*viparyāsa*). 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 (*ācārya*) and hears the teaching on the Path (*mārgadharmā*) from him, first he uses his mindfulness (*smṛti*) to retain (*dhāraṇa*) 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 (*phalaparyeṣin*) practices with exertion (*vīryeṇa prayuñjate*): this is called ‘right effort’ (*samyakpradhāna*).

3. As a result of this expenditure of energy (*bahuvīrya*), his mind is distracted (*vikṣipta*). He concentrates his mind (*cittaṃ pragṛhṇāti*) and controls it (*damayati*): this is called ‘foundation of magical power’ (*ṛddhipāda*).

4. His mind being tamed (*dānta*), he produces the ‘five faculties’ (*pañcendriya*).

a. The True nature (*bhūtalakṣaṇa*) of dharmas is very profound (*atigambhūra*) and difficult to probe (*durvigāhya*), but by means of the faculty of faith (*śraddhendriya*), he believes in it: this is called the ‘faculty of faith’ (*śraddhendriya*).

b. He does not spare his own life (*kāyajīvita*) and seeks enlightenment (*bodhiṃ paryeṣate*) wholeheartedly (*ekacittena*): this is called ‘faculty of exertion’ (*vīryendriya*).

c. He constantly thinks about the Bodhi of the Buddhas and does not think about anything else: this is called the ‘faculty of mindfulness’ (*smṛtīndriya*).

d. He always concentrates his mind on Bodhi: this is called the ‘faculty of concentration’ (*samādhīndriya*).

e. He considers (*samanuṣāsyati*) the four truths and the True nature (*bhūtalakṣaṇa*): this is called the ‘faculty of wisdom’ (*prajñendriya*).

5. When the five faculties (*pañcendriya*) have been developed (*vṛddha*), [198c] they are able to intercept the afflictions (*kleśa*): this is like the power of a big tree (*mahāvṛkṣa*) that is able to block off water. These five faculties, when they have been developed, are able to gradually penetrate the profound Dharma (*gambhīradharma*):⁸⁷ this is called ‘power’ (*bala*).

6. Having obtained the powers (*bala*), the yogin distinguishes the dharmas [of the path of meditation (*bhāvanamārga*)]:

There are three factors (*aṅga*): 1) the [second] factor-of-enlightenment called discernment of dharmas (*dharmapṛavicayasambodhyaṅga*); 2) the [third] factor-of-enlightenment called exertion (*vīryasambodhyaṅga*); 3) the fourth factor-of-enlightenment called joy (*prītisambodhyaṅga*). If the mind sinks when one is practicing the Path, these three factors (*aṅga*) raise it up again (*samutthāpayanti*).

[There are three other factors]: 1) the [fifth] factor-of-enlightenment called relaxation (*praśrabdhisambodhyaṅga*); 2) the [sixth] factor of enlightenment called concentration

⁸⁷ Defined above, p. 337-338F.

(*samādhisaṃbodhyaṅga*); 3) the [seventh] factor-of-enlightenment called equanimity (*upekṣaḥasāṃbodhyaṅga*). If the mind is distracted (*vikṣipyate*) when one is practicing the Path, these three factors settle it (*pragrhṇanti*) 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 (*dauvārika*) 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 (*gāmitvāt*), 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 (*nirvāṇasaṃskṛtanagara*).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*)?⁹⁰

Answer. – The foundation of mindfulness on the body (*kāyasmṛtyupasthāna*) and the foundations of mindfulness on feeling (*vedanā*), mind (*citta*) and dharmas are the four foundations of mindfulness. The yogin considers (*anupaśyati*) these four things in four ways: 1) he considers the impurities of the body (*kāyāśuci*); 2) he considers the painfulness of feelings (*vedanāduḥkha*); 3) he considers the impermanence of the mind (*cittānityatā*); 4) he considers the non-self of dharmas (*dharmanairātmya*).

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; Saṃyutta, IV, p. 194; Anguttara, IV, p. 107, 110; V, p. 104: *Seyyattā pi rañño paccantimaṃ nagaraṃ daḥhuddāpaṃ daḥhapākāratoranaṃ ekadvāraṃ, tatr’ assa dovāriko paṇḍito viyatto medhāvī aññātānaṃ ñātānaṃ pavesetā*. – See also the Nāgasenasūtra in BEFEO, XXIV, 1924, p. 113.

⁸⁹ The ‘City of nirvāṇa’ is a canonical expression: cf. Tch’ang a han, T 1, k. 4, p. 30a19 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 the City of nirvāṇa are the three *vimokṣamukha*.

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 (*viparyāsa*): 1) the mistake that consists of taking what is impure to be pure (*aśucau śucir iti viparyāsa*); 2) the mistake that consists of taking what is suffering to be happy (*duḥkhe sukham iti viparyāsa*); 3) the mistake that consists of taking what is impermanent to be permanent (*anitye nityam iti viparyāso*); 4) the mistake that consists of taking what is not a “self” to be a “self” (*anātmany ātmeti viparyāsa*).⁹¹

In order to destroy these four mistakes, the Buddha preached the four foundations of mindfulness: 1) to destroy the mistake about purity (*śuciviparyāsa*), he preaches the foundation of mindfulness on the body (*kāyasmṛtyupasthāna*); 2) to destroy the mistake on happiness (*sukhaviparyāsa*), he preaches the foundation of mindfulness on feelings (*vedanāsmṛtyupasthāna*);

3) to destroy the mistake on permanence (*nityaviparyāsa*), he preaches mindfulness on the mind (*cittasmṛtyupasthāna*); 4) to destroy the mistake on the self (*ātmapariyāsa*), he preaches the foundation of mindfulness on dharmas (*dharmasmṛtyupasthāna*). It is for this reason that he preached four, no more and no less.⁹²

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 (*viśuddhaśīla*) and is practicing exertion (*vīrya*) wholeheartedly (*ekacittena*) considers (*anupaśyati*) the fivefold impurity of the body (*kāyāśuci*). What are these five impurities? 1) The impurity of birthplace (*jātiśthānāśuci*); 2) the impurity of seed (*bījāśuci*); 3) the impurity of intrinsic nature (*svabhāvāśuci*); 4) the impurity of intrinsic characteristics (*svalakṣaṇāśuci*); 5) the impurity of the final outcome (*paryavasānaśuci*).

1. What is the impurity of the place of birth (*jātiśthānāśuci*)? Head (*śiras*), feet (*pāda*), belly (*udara*), back (*pr̥ṣṭha*), thighs (*pārśva*), that which is called a woman’s body (*strīkāya*) is a collection of impure things (*aśuddhavastusamāgrī*).

Inwardly (*adhyātman*), it contains a stomach (*āmāśaya*), a belly (*pakvāśaya*), excrement (*viṣ*), urine (*mūtra*)⁹³ and [other] impurities (*aśuci*). Outwardly (*bahirdhā*), there is a wind (*vāta*) conditioned by the afflictions (*kleśa*) and actions (*karman*), a wind that blows on the seed-consciousness (*vijñānabīja*)⁹⁴ and

⁹¹ On these mistakes (*viparyāsa*), see Anguttara, II, p. 52; Vibhaṅga, p. 376; Kośa, V, p. 21; Śikṣāsamuccaya, p. 198; *Traité*, p. 925F.

⁹² The contrast between *viparyāsa* and *smṛtyupasthāna* has already been noted above, p. 1076F.

⁹³ See also Mahāvvyut., nos. 4026, 4027, 4065, 5063.

⁹⁴ The *vijñāna-bīja* “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 (*nāmarūpa*). This is what descends into the mother’s womb and is the first seed of the new being. This

vijñāna was the subject of a conversation between the Buddha and Ānanda (Dīgha, II, p. 63: Kośavyākhyā, p. 669; Madh. vṛtti, p. 552).

Transl. – If the *vijñāna*, O Ānanda, did not descend into the mother’s womb, would the *nāmarūpa* (i.e., the entire living individual) coagulate as an embryo? – No, Lord.

If the *vijñāna* went away after having descended into the mother’s womb, would the *nāmarūpa* come into existence? – No, Lord.

If the *vijñāna* were to be cut off in the child, boy or girl, would the *nāmarūpa* grow and develop? – No, Lord.

The technical term *vijñānabīja* used here by the *Traité* 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 Pañjikā, 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 arūpyadhātu did not exist, existence (*bhava*) in one of these three realms would not manifest.” The Sūtra continues by saying:

Iti kho Ānanda kammaṃ khettam, viññānaṃ bījaṃ, taṇhā sineho avijjānīvaraṇānaṃ sattānaṃ taṇhāsamyojanānaṃ hīnāya... majjhimāya... pañitāya dhātuyā viññānaṃ patiṭṭhitam. “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* exists in a Chinese version in the Ts’i tch’ou san kouan king (T 150a, no. 42, p. 881c), an anthology of 47 sūtras translated by Ngan Che-kaio, the first year of the *yuan-kia* period (151A. D.). Tan-ngan claims that these sūtras are extracts from the Saṃyuktāgama (cf. Li-tsi, T 2034, k. 4, p. 50b1), but actually, only two sūtras – the *Sattaṭṭhāna* (no. 1) and the *Puggala* (no. 30) – come from the Saṃyukta, and all the others are borrowed from the Ekottara. The anthology is entitled *Ts’i tch’ou* ‘The Seven Subjects’, after the title of the first sūtra *Sattaṭṭhāna* (cf. K’ai-yuan, T 2154, k. 1, p. 479c16).

It is quite characteristic that the *Bhava-sutta*, dealing with the *vijñāna-bīja*, 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 Kośa, III, p. 25, 26, 124, 26); it is the basis of the Vijñānavādin psychology

introduces it within the two viscera. During eight or nine months, the seed-consciousness dwells in a pit of excrement and urine (*vinmūtragarta*). Thus it is said:

This body is foul and revolting:

It is not from a flower that it is born,

[199a] Neither does it come from Campaka,

And it does not come from a jewel mountain.

This is what is called the impurity of the place of birth.

2. The impurity of the seed (*bījaśuci*). – By means of the wind (*vāta*) of deceptive concepts (*mṛṣāvikalpa*) and wrong thoughts (*mithyāmanasikāra*), the father and mother (*mātāpitṛ*) blow upon the fire (*agni*) of sexual desire (*rāga*); blood (*rudhira*), marrow (*majjan*) and fat (*vasā*) escape, get hot and are changed into sperm. The seed-consciousness (*viññānabīja*) conditioned by previous actions (*pūrvakarman*) settles in the blood (*śoṇita*) and whitish sperm (*śukra*). That is what is called the seed of the body (*kāyabīja*). Thus it is said:

The seed of the body is impure,

It is not a precious substance,

It has not come from pure innocence,

It has come only from the urinary pathways.

That is what is called the impurity of the seed.

3. The impurity of intrinsic nature (*svabhāvāśuci*). – From head to toe and on all four sides, the body is a lowly rag. Everything in it is full of impurities. Decorate it with garments, bathe it with perfumed water, nourish it with the best dishes and food of many flavors, at the end of one night all of it will be impure.⁹⁵ Even if that you clothe it in celestial garments (*divyavastra*) and feed it with celestial food (*divyāhāra*), because of the body itself, all of it will become impure. Then what can be said if you give it only human garments and human clothes? Thus it is said:

which made the ālayavijñāna, the consciousness-receptacle ‘provided with all the seeds’ (*sarvabījaka*) the support of the knowable (*jñeyāśraya*); cf. Mahāyānasamgraha, p. 12 seq.

⁹⁵ Reminder of a canonical topic: Dīgha, I, p. 76, 173, 209; Majjhima, I, p. 144, 500; II, p. 17; Saṃyutta, IV, p. 83, 194, 202; V, p. 370; Aṅguttara, IV, p. 386: *Ayaṃ kāyo rūpī cātummahābhūtikō mātāpettikasambhavo odanakummāsupacayo anico*’

ucchādanaparimaddanabhedanavidhamsanadhammo: “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; Kāśyapaparivarta, § 152, shows asome 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 (*svalakṣaṇāsūci*). – This body with its nine gates (*nanadvāra*) is always secreting impurity: the eyes (*akṣi*) spill out rheum (*akṣigūthaka*) and tears (*aśru*); the ears (*kaṇa*) produce wax (*kaṇagūthaka*); the nose (*nāsā*) contains snot (*siṃghāṇaka*); the mouth (*mukha*) has saliva (*lālā*) and vomit (*vāntikṛta*); the anus (*guda*) and the urethra (*mūtramārga*) constantly empty out excrement (*viṣ*) and urine (*mūtra*); and the hair-pores (*romakūpa*) 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 *Vijayasutta* of the Suttanipāta, p. 34, verse 197-198:

*Ath' assa navahi sotehi asūci sabbadā/
akkhimhā akkhiḡūthako, kaṇḡagūthako//
siṃghāṇikā ca nāsāto, mukhena vanat' ekadā/
pittaṃ semhañ ca vamaṭi, kāyamhā sedajallikā//*

“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:

*Allacammaṭicchasno navadvāro mahāvaso /
samantato paggharati asuci pātiganhiyo//*

“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 (*chidra*) or wounds (*vraṇa*) 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 yuan 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 kouan king, T 150, p. 880b5; Sieou hing pen k'i king, T 184, k. 2, p. 466c16; Ta tchouang yen louen king, T 201, k. 12, p. 324b28 (tr. E. Huber, *Sūtrālamkāra*, p. 346); Fa kiu king, T 210, k. 2, p. 573c27; Śikṣasamuccaya, p. 82, l. 1 (*navavraṇamukha*).

5. The impurity of the final outcome (*paryavāsanāśuci*). – Thrown on the fire (*agni*), the body becomes ash (*bhasman*); devoured by insects (*kurmi*) it becomes dung (*purīṣa*); 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 (*kuṇapa*), that of man is the most impure: his impurities (*aśucidharma*) will be explained at length in reference to the nine concepts (*navasamjñā*).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 (*jāti*) 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 (*mahāsamudra*), 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 (*udarasamudra*), 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 (*mahāduḥkha*). This body is the place of arising (*upapattisthāna*) of all the suffering. Just as water (*ap*) arises from the earth (*pṛthivī*), wind (*vāyu*) from the ether (*ākāśa*) and fire from wood (*dāru*), so all the inner (*ādhyātmika*) and outer (*bāhya*) suffering comes from the body. The inner sufferings are old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*); the outer sufferings are the knife (*asi*), the stick (*daṇḍa*), cold and heat (*śītoṣṇa*), hunger and thirst (*kṣutpipāsā*), etc. It is because there is a body that these sufferings exist.

Question. – The body is not suffering alone basically (*duḥkhasvabhāva*); happiness (*sukha*) also comes from it. If there were no body, who would experience the five objects of enjoyment (*pañcakāmaguṇa*) as they like?

Answer. –The suffering which the four noble truths [mention] the saint cognizes truly as suffering, but worldly people (*pṛthagjana*) call it happiness. It is necessary to rely on the noble truth (*āryatattva*) and reject error (*moha*) and doubt (*kāñkṣā*). This body is really suffering because it rests on the ‘Great Suffering’ (*mahāduḥkha*) [of saṃsāra], and it is only a lesser suffering (*parīttaduḥkha*) that constitutes happiness. Thus, when a man condemned to death undergoes punishment (*daṇḍa*) instead of being

⁹⁷ The nine concepts, objects of meditation on the horrible (*aśubhabhāvanā*), 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 (*navaduḥkha*) is ‘happiness’ (*sukha*) [in contrast] to the old suffering (*pūrvaduḥkha*) which is ‘suffering’. Thus, when one sits down (*sīdati*) one feels happiness, but when this position persists, it gives rise to suffering. At the beginning, walking (*caṅkrama*), standing (*sthāna*) and lying down (*śayyā*) are happiness, but in the end they too are suffering. Whether one is bending (*saiñjite*) or one is stretching (*prasārite*), whether one is bowing the head or raising it, whether one looks straight ahead (*ālokite*) or to the side (*vilokite*), whether one is breathing out (*praśvasite*) or breathing in (*āśvasite*),⁹⁹ suffering always follows the body. From conception (*garbhāvakrānti*) and birth (*jāti*) to death (*maraṇa*), there is not a single moment of happiness.

You enjoyed pleasures (*rāga*) as if they were happiness; when the sickness of lust (*abrahmacaryavyādhi*) increases, you seek women outside, but the more you find, the more your torment increases. It is like when one suffers from scabies (*kacchū*), 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 *kieou*) 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 act thus, feeling pity (*karuṇā*) for them. The person who has renounced desire (*vītarāga*) has the same feelings towards the lustful: he has compassion for these angry madmen, burned by the fire of desire (*kāmadagdha*) who suffer more than they enjoy. For many reasons of this kind, we know that the body has the nature of suffering (*duḥkhalakṣaṇa*) and is the cause of suffering (*duḥkhaḥetu*).

The yogin knows that the body is mererly impure (*aśuci*), impermanent (*anitya*) and suffering (*duḥkha*) 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 (*ātmaja*) 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 (*svatantra*). It is like a man sick with an illness of wind (*vāyavyādhi*), 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 [199c] the body is not independent. If a man has something, he uses it as required. This is not the case for the body; as it escapes from all influence, we know that it is not ours.

It is in this way that the yogin meditates on the body, the impure (*aśuci*), impermanent (*anitya*), painful (*duḥkha*), empty (*śūnya*), selfless (*anātman*) body possessing innumerable defects of the same type. The various considerations on the body are called mindfulness of the body (*kāyasmṛtyupasthāna*).

C. Mindfulness of feeling (p. 1158F)

⁹⁹ Expressions borrowed from a canonical stock phrase listing various bodily positions: *abhikkante paṭikkante, ālokite vilokite, sammiñjite pasārite*, etc.: cf. *Dīgha*, I, p. 70; II, p. 95, 292; *Majjhima*, I, p. 57, 181, 269, 274, 346; III, p. 3, 90, 135; *Samyutta*, IV, p. 211, V, p. 142; *Anguttara*, II, p. 210. V, p. 206; *Pañcaviṃśati*, p. 204; *Śatasahasrika*, p. 1428.

In possession of this consideration called *kāyasmṛtyupasthāna*, the yogin pursues his reflections and asks himself why beings are attached (*abhiniviśante*) to this body. It is because of pleasant feeling (*sukhavedanā*). How? From the meeting between the six internal organs (*ādhyātmikendriya*) and the six outer objects (*bāhyaviṣaya*) the six kinds of consciousnesses (*viññāna*) arise. From these six consciousnesses arise the three kinds of feelings (*vedanā*), unpleasant feeling (*dukkhavedanā*), pleasant feeling (*sukhavedanā*), neither unpleasant nor pleasant feeling (*aduḥkikhāsukhavedanā*). 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 (*pravrajita*).

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.¹⁰⁰

Out of error (*moha*), mistake (*viparyāsa*) 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’ (*bhūtasukha*) is free of errors (*viparyāsa*). 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

¹⁰⁰ Cf. Majjhima, I, p. 315, 365; II, p. 260; Saṃyutta, II, p. 99; IV, p. 172, 188; V, p. 170, 353: *Puriso jīvītukāmo amarītukāmo sukhakāmo dukkhapaṭikkūlo*: “Man wants to live, fears death, loves happiness and abhors suffering.”

¹⁰¹ See the *Rahogataka-suttanta* of the Saṃyutta, 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., *dukkhasmiṃ = dukkha-sannissitaṃ*): it is 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 (*rāgacitta*).

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 (*laukikasukha*)], having error (*viparyāsa*) as cause and condition (*hetupratyaya*), is suffering (*duḥkha*). But the concentrations (*samādhi*) practiced by the saints (*āryapudgala*) give rise to a pure happiness (*anāsravasukha*) which itself is real happiness. Why? Because this happiness is not derived from delusion (*moha*) or mistake (*viparyāsa*). How then could it be suffering?

Answer. – It is not suffering. Although the Buddha said: “All that is impermanent is suffering” (*yad anityaṃ tad duḥkham*),¹⁰² it was only in regard to impure dharmas (*sāsravadhṛma*) that he was speaking of suffering. Why? Worldly people (*prthagjana*) are mentally attached to impure dharmas, and as these impure dharmas are impermanent (*anitya*) and perishable (*vyaya*), they give rise [200a] to suffering. But the mind does not become attached (*nābhiviśate*) to pure dharmas and, although they are impermanent (*anitya*), they do not produce sadness (*daurmanasya*), lamentation (*parideva*), suffering (*duḥkha*), torment (*vihetḥana*), etc. That is why they are not called suffering. And besides, the bad contaminants (*anuśaya*) 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 (*saṃgrhīta*) in the truth of suffering (*duḥkhasatya*).¹⁰⁴

Question. – “There are two kinds of happiness (*sukha*): impure (*sāsrava*) happiness and pure (*anāsrava*) 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

¹⁰² Anguttara, V, p. 187-188.

¹⁰³ Of the 98 *anuśayas*, 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.

¹⁰⁵ Anguttara, I, p. 80-81: *Dve ‘māni bhikkave sukhāni. Katamāni dve? Sāsavaṇ ca sukhaṃ anāsavaṇ ca sukhaṃ... Etadaggaṃ bhikkhave imesaṃ dvinnaṃ sukhānaṃ yadidaṃ anāsavasukhaṃ ti.*

become attached preferentially to the excellent happiness in the same way that one would prefer to be attached to precious objects of gold (*hemaṇ*) or silver (*rajata*) rather than to straw (*ṭṛṇa*) or to wood (*kāṣṭha*).

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 (*saṃyojana*), thirst (*ṭṛṣṇā*), etc., that abound, and thirst is the root of attachment (*abhiniveśamūla*). The true wisdom (*bhūtaprajñā*) [inherent in pure happiness] is able to eliminate attachment. That is why it is not attached to [the pure happiness].

Furthermore, pure wisdom (*anāsravaprajñā*) always considers (*anupaśyati*) universal impermanence (*sarvānityatā*) and because it considers impermanence it does not produce the fetters (*saṃyojana*), thirst (*ṭṛṣṇā*), etc. It is like a sheep (*eḍaka*) that is kept near a tiger (*vyāghra*): 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 (*anāsravasukha*), the saints nevertheless contemplate impermanence (*anityatā*) and emptiness (*śūnya*) and that is why they do not produce the ‘fat’ of desire (*rāgamedā*).

Furthermore, pure happiness (*anāsravasukha*) is inseparable from the sixteen noble aspects (*ṣoḍaśāṅkāra*) of the three concentrations (*samādhi*)¹⁰⁷ and is always without the mark of a self (*sattvanimitta*). If it were endowed with the mark of a self, it would produce minds of attachment (*abhiniveśacitta*). Thus pure happiness, although excellent, does not give rise to attachment.

For many reasons of this kind, the yogin considers pleasant worldly feeling (*laukikā sukhavedanā*) as suffering.

He considers unpleasant feeling (*duḥkhavedanā*) as an arrow (*śalya*); as for the neither unpleasant nor pleasant feeling (*adhuḥāsukhavedanā*), he considers its impermanent and perishable nature (*anityavyayanimitta*).

Thus he does not experience desire (*rāga*) for pleasant feeling; he does not experience hatred (*dveṣa*) for unpleasant feeling and he does not experience delusion (*moha*) for neither unpleasant nor pleasant feeling.

That is what is called mindfulness of feeling (*vedanāsmṛtyupasthāna*).

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 (*vedayati*) this happiness?” Having reflected, he knows that feeling (*vedanā*) comes from the mind (*citta*). It is following mental elation (*cittakṣepa*) and a misunderstanding (*viparyāsa*) that beings experience a given happiness. The yogin must take into account that the mind which is transitory (*anitya*)

¹⁰⁶ See the apologue 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 *śūnyatā*, *ānimitta* and *apraṇihita*: 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 (*utpādabhaṅgalakṣaṇa*) 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 (*anya*) mind. There is no connection between happiness and the mind. How could it be said that the mind experiences happiness?

The past mind (*atītacitta*), being already destroyed (*bhagna*), does not experience the happiness; the future mind (*anāgatacitta*), being not yet born (*utpanna*), does not experience the happiness; the present mind (*pratyutpannacitta*), being momentary (*ekakṣanika*) and fleeting (*kṣipra*), 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 (*anityalakṣaṇa*), all dharmas have no span of duration (*sthitikāla*). 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 (*saṃskṛtadharmalakṣaṇa*), 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.

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. Nidānasamyukta, p. 139, cited in Vibhāṣā, T 1545, k. 39, p. 199c22-23; Kośa, II, p. 223; Kośavyākhyā, p. 171; Madh. vṛtti, p. 145): *Trīṇīmāni bhikṣavaḥ saṃskṛtasya saṃskṛtalakṣaṇāṇi. Katamāni trīṇi. Saṃskṛtasya bhikṣava utpādo 'pi prajñāyate, vyayo 'pi prajñāyate, sthityanyathātvam apīti*: “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.”

Pāli version (Anguttara, I, p. 152; Saṃyutta, III, p. 37): *Tīṇ' imāni bhikkhave saṅkhatassa saṅkhatalakṣaṇāṇi. Katamāni tīṇi. Uppādo paññāyati, vayo paññāyati, thitassa* (variant: *thitānaṃ aññathattaṃ paññāyati*).

The Pāli reading *thitassa* (or *thitānaṃ*) *aññathattaṃ* ‘change while it (they) endure(s)’ is in contrast with the Sanskrit reading *sthityanyathātvam* 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 Saṃyutta, III, p. 37) mentions only *utpāda* and *vyaya*; the Tseng yi a han, T 125, k. 12, p. 607c15 (corresponding to Anguttara, I, p. 152) has *utpāda*, *anyathātvā* and

Furthermore, if dharmas suffered a destruction *a posteriori* (*uttareṇa*), we would know that they possessed it already *a priori* (*pūrveṇa*). Thus, when a person clothes himself in a new garment (*navavastra*), 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 always 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 (*sthitikāla*). 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 (*cittaprabandha*).

Question. – How do you know that all conditioned dharmas (*saṃskṛtadharma*) 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 (*hetupratyayāpekṣa*), 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 (*anityatālakṣaṇa*)¹⁰⁹ always follows (*anusarati*) conditioned dharmas. Conditioned dharmas have neither increase (*upacaya*) nor decrease (*apacaya*), and finally, all conditioned dharmas are mutually destroyed (*parasparaviheṭhaka*): therefore they are impermanent.

Furthermore, a twofold old age (*dvividhajarā*) always follows (*anusarati*) conditioned dharmas: *i*) primary old age (*mūlajarā*); *ii*) the old age of old age (*jarājarā*).¹¹⁰ A twofold death (*dvidhamaraṇa*) always

vyaya; the Tsa a han, T 99, k. 12, p. 83c16 (corresponding to Nidānasamyukta, p. 139) subdivides the *sthiyanyathātva* of the original and thus has four characteristics: *utpāda*, *sthitī*, *anyathātva* and *vyaya*.

d. The Pāli Abhidhamma accepts only three characteristics: *uppāda*, *vaya* and *ṭhitānaṃ aññathatattam* (Kathāvatthu, p. 61; *Compendium*, p. 25, 125).

e. The Sanskrit Abhidharma of the Sarvāstivādins, while referring to the canonical sources that accept three characteristics, nevertheless puts forth four: birth (*jāti*), old age (*jarā*) duration (*sthitī*) and impermanence (*anityatā*) according to the Vibhāṣā (T 1545, k. 39, p. 200c10-12) and Kośa, II, p. 222; *jāti*, *jarā*, *nāśa* according to the Abhidharmadīpa, p. 104.

f. For the Sautrāntikas and for Vasubandhu, the four characteristics of the conditioned, being the *viprayuktasaṃskāras*, are not real entities (cf. Kośa, II, p.226-234).

¹⁰⁹ Fourth *saṃskṛtalakṣaṇa* according to the Sarvāstivādin Abhidharma (see preceding note).

¹¹⁰ According to the Sarvāstivādin Abhidharma whose theories the *Traité* reproduces here, the four primary characteristics (*mūlalakṣaṇa*) of the conditioned, namely *jāti*, *jarā*, *sthitī* and *anityatā*, have secondary characteristics (*anulakṣaṇa*) in their turn: birth-of-birth (*jātijāti*), old-age-of-old-age (*jarājarā*) duration-of-duration (*sthitisthitī*) and impermanence-of-impermanence (*anityatānityatā*): cf. Kośa, II, p. 224-225). – But Nāgārjuna refuted the theory of the anulakṣaṇas in Madh. Kārikā, VII, 3 (Madh. vṛtti, p. 147): *Utpādashthitibhaṅgānām anyat saṃskṛtalakṣaṇam / asti ced anavasthaivam; nāsti*

follows them: *i*) death by oneself (*ātmanā maraṇam*); *ii*) being put to death by another (*pareṇa maraṇa*).¹¹¹ This is why we know that all conditioned dharmas are impermanent.

Among the conditioned dharmas, the impermanence of the mind (*cittānityatā*) is very easy to detect. Thus the Buddha said: “Sometimes worldly people (*prithgjana*) recognize the impermanence of the body (*kāyānityatā*) but do not recognize the impermanence of the mind (*cittānityatā*). 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 (*ekakṣaṇalavamuhūrte*), 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 (*bhūtalakṣaṇa*) of such a magical thing (*māyāvastu*) is ungraspable (*anupalabdha*).

cet te na saṃskṛtāḥ //: “If production, duration and destruction have a secondary characteristic, there is infinite regression; if they do not have a secondary conditioned characteristic, they are not conditioned.”

¹¹¹ Dīgha, III, p. 231; Anguttara, II, p. 159: *Atth’ āvuso attabhāvapaṭilābho yasmiṃ attabhāvapaṭilābhe attasaṃcetanā yeva kamati no parasamcetanā. Atth’ āvuso attabhāvapaṭilābho yasmiṃ attabhāvapaṭilābhe yeva kamati no attasaṃcetanā*: “There is an occasion in life life [note, p. 1165F] in the course of which it is one’s own volition that acts, not the volition of another. There is an occasion in life during the course of which it is the volition of another that acts and not one’s own volition.”

According to the explanations of Anguttara (l. c.) summarized in Kośavyākhyā, p. 170, in the first case, death is due to one’s personal will (*ātmanā maraṇam*), in the second case, to the will of another (*pareṇa maraṇam*). Kośa, II, p. 218, cites several examples of these two kinds of death.

¹¹² Beginning of the *Markaṭasūtra* of the Saṃyukta (Nidānasamṃyukta, p. 115-120; Tsa a han, T 99, no. 289, k. 12, p. 81c), entitled *Assutavato* in the Saṃyutta, II, p. 94-95.

Transl. of the Sanskrit. – 1. A foolish and unlearned worldly person, O monks, can indeed become disgusted with it, detached from it, and liberated from the body formed of the four great elements.

2. Why? We notice, O monks, that this body formed by the four great elements gets bigger, gets smaller, is taken and rejected. [This is why one can become disgusted with it.]

3. But in regard to the ‘mind’, or the ‘consciousness’, the foolish and unlearned worldly person is incapable of becoming disgusted with it and liberated from it.

4. Why? During the long night [of saṃsāra], this [mind] has been cared for, guarded, assimilated, espoused, adopted by the foolish unlearned worldly person, who says to himself: “It belongs to me, it is me, it is my self.”

This is why the foolish unlearned worldly person is incapable of becoming disgusted with it, detached from it, liberated from it..

5. And moreover, O monks, it would be preferable that the foolish unlearned worldly person considers as his self the body formed by the four great elements rather than the consciousness.

6. Why? We notice that the body formed by the four great elements, when it is maintained [in health], lasts for ten, twenty, thirty, forty, fifty, a hundred years, or even a little longer.

For innumerable reasons of this kind, we know that the mind is impermanent. That is what is called mindfulness of mind (*cittasmṛtypasthāna*).

E. Mindfulness of Dharmas

The yogin asks himself on whom does the mind depend (*apekṣate*) 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 (*hetupratyayasāmagrī*) 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 (*citta*) 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 (*rāṣṭreśvara*) controls the general (*senāpati*) and the general controls the soldiers (*patti*), 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 (*pañcakāmaguṇa*).

2) Moreover, as each person possesses his own mind (*ātmacitta*), we know that there really is an ātman. If it were only due to a mistake (*viparyāsa*) 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 regress (*anavasthā*); as there would be still someone to control the ātman, there would be two ātmans.

If there is no ātman to control the mind, there can only be the mind to control the body. You consider the mind to be dependent on a soul (*pudgalāpekṣa*), but in the absence of the mind, the soul has no object of consciousness (*jñeya*) and, having no object of consciousness, how would it control the mind? If the soul had the characteristics of a knowledge (*jñānalakṣaṇa*), why resort again to the mind? This is why we know that only the mind presents the characteristics of a consciousness (*vijñānalakṣaṇa*). Therefore it is able to control the body and does not depend on a soul (*pudgalaṃ nāpekṣate*). It is like fire (*agni*) which, by its nature, burns things without the intervention of a person (*puruṣa*).

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.’

¹¹³ 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 (*vijñānalakṣaṇa*), it is not controlled without the soul (*pudgala*).

Answer. – Dharmas exist insofar as they have their own characteristics (*lakṣaṇa*). Not having any characteristics, the soul does not exist. You consider the inbreath and the outbreath (*ānāpāna*), suffering and happiness (*duḥkhasukha*), 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 (*nigrahasthāna*). Why? Because the soul (*puruṣa*) is the person (*pudgala*) and you cannot compare the person with the person.

2) Moreover, you said: “Each one possessing his own mind (*ātmacitta*), we know that there really is an ātman. If it were only due to a mistake (*viparyāsa*) about the body and the mind that an ātman is assumed, why not produce the idea of an ātman in regard to another?”

Without knowing if the ātman exists or does not exist, you are asking why one does not produce the idea of the ātman in regard to another.¹¹⁴ [The distinctions] between one’s own body (*ātmakāya*) and another’s body (*parakāya*) exist as a function of the ātman. But the ātman is non-existent (*nopalabhyate*). [The characteristics attributed to it]: having form (*rūpin*) or formless (*arūpin*), permanent (*nitya*) or impermanent (*anitya*), finite (*antavat*) or infinite (*ananta*), moveable (*gantr*) or motionless (*agantr*), cognizant (*jñātr*) or ignorant (*ajñātr*), active (*kāraka*) or inactive (*akāraka*), autonomous (*svatantra*) or non-autonomous (*asvatantra*): all these characteristics of the ātman do not exist (*nopalabhyante*), as we have said above in the chapter on the ātman.

For many reasons of this kind, the yogin considers that dharmas come from complexes of causes and conditions, that there are no real dharmas endowed with ātman. That is what is called mindfulness of dharmas (*dharmasmṛtyupasthāna*).

F. Mindfulness itself, by connection with or as object.

The four foundations of mindfulness (*smṛtyupasthāna*) are of three kinds: *i*) mindfulness in itself (*svabhāvasmṛtyupasthāna*); *ii*) mindfulness by connection (*saṃsargasmṛtyupasthāna*); *iii*) mindfulness as object (*ālambanasmṛtyupasthāna*).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 (*smṛter upasthānam*): it is a wisdom (*prajñā*) by which the attention is fixed (*smṛtir anayopatiṣṭhate*) on the body, the feelings, the mind, dharmas. The person who possesses this *prajñā* becomes an *anupaśyin*: hence the phrase: *kāye kāyānupaśyī smṛta upasthitasmṛtiḥ*.

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 dharmas is mindfulness of dharmas. This is mindfulness in itself.

ii) What is mindfulness by connection (*samsarga*)? When they consider the body at the head of the list, the dharmas of the Path [other than *prajñā*], coming from causes and conditions (*hetupratyaya*), impure (*sāsrava*) or pure (*anāsrava*), are mindfulness of the body. – When they consider feelings, the mind or dharmas as head of the list, the dharmas of the Path [other than *prajñā*], coming from causes and conditions, impure or pure, are mindfulness of feelings, mind or dharmas [respectively]. This is mindfulness by connection.

iii) What is mindfulness as object (*ālambana*)?¹¹⁶ All dharmas with form (*rūpadharma*), namely, the ten bases of consciousness (*daśāyatana*) and a small part of the *dharmāyatana*¹¹⁷ are mindfulness of body. – The six kinds of feelings, namely, feeling arising from contact with the eye (*cakṣuḥsaṃsparśajā vedanā*) and the feelings arising from contact with the ear (*śrotra*), nose (*ghrāṇa*), tongue (*jihvā*), body (*kāya*) and mind (*manas*) respectively¹¹⁸ - The six kinds of consciousnesses, namely, consciousness of the eye (*cakṣurvijñāna*) and consciousnesses of the ear, nose, tongue, body and mind¹¹⁹ are mindfulness of mind. – The notion aggregate (*saṃjñāskandha*), the volition aggregate (*saṃkāraskandha*) and the three unconditioned (*asaṃskṛta*)¹²⁰ are mindfulness of dharmas. That is mindfulness as object.

Mindfulness in itself (*svabhāva*), having wisdom (*prajñā*) as nature, is formless (*arūpin*), invisible (*anidarśana*), non-resistant (*apratigha*), sometimes impure (*sāsrava*) and sometimes pure (*anāsrava*)...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, dharmas – to which the attention is applied are *smṛtyupasthāna* as object. In this sense, *kāyasmṛtyupasthāna* should be analyzed as *kāyah 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 *ādhyātmikāyatana*s or organs: *cakṣus*, *śrotra*, *ghrāṇa*, *jihvā* and *kāya*; five *bāhyāyatana*s or objects: *rūpa*, *śabda*, *gandha*, *rasa*, *spraṣṭavya*; and the material part of the *dharmāyatana*, namely, *avijñāpti* (cf. *Kośa*, I, p. 20).

¹¹⁸ The six *vedanākāyas* (cf. *Samyutta*, III, p. 60).

¹¹⁹ The six *vijñānakāyas* (cf. *Samyutta*, III, p. 61).

¹²⁰ The six *saṃjñākāyas* (*Samyutta*, III, p. 60), the six *cetanākāyas* (*Samyutta*, *ibid.*) and the three *asaṃskṛtas* - *ākāśa* 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.

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 (*saṃgrhita*) in the inner and outer body, why does the sūtra¹²³ speak again about the consideration of both the inner and outer body (*adhyātmabahirdhākāyānupaśyanā*)?

Answer. – One's own body (*svakāya*) is inner; another's body (*parakāya*) is outer.

One's own body is of two kinds: *i*) the impurities (*aśuci*) inside the body; *ii*) the skin (*tvac*), the hairs (*roman*), the nails (*nakha*), the hairs of the head (*keśa*), etc., outside.

¹²² Prakaraṇapāda, T 1541, k. 8-9, p. 667c-672a; T 1542, k. 11-12, p. 739b-743c.

The *Traité* cites the Ts'ien-nan (p'in) 'Chapter of the thousand Aporias' three times: k. 18, p. 195a15-16 (see above, p. 1101F); k. 19, p. 202a5; 203a8. It is the seventh chapter of the [Abhidharma]-Prakaraṇapāda-[śāstra] entitled in the Chinese versions *Ts'ien wen louen p'in* (T 1541, k. 8, p. 663a5) or *Pien ts'ien wen p'in* (T 1542, k. 10, p. 733a17) corresponding to a Sanskrit original like Sahasrapariṣcchā-varga 'Chapter of the Thousand Aporias'.

The Prakaraṇapāda, also called Prakaraṇagrantha or simply Prakaraṇa, is part of the Śaṭpādābhidharma of the Sarvāstivādins made up of the Jñānaprasthāna of Kātyāyanīputra and six annexed treatises (see above, p. 111F, n. 1).

The Sanskrit sources (Kośavyākhyā, p. 9), Tibetan sources (Bu ston, I, p. 49; Tāranātha, p. 296) and the Chinese sources attribute the Prakaraṇapāda to Vasumitra who composed it at Gandhāra, not far from Puṣkarāvati (Si-yu-ki, T 2087, k. 2, p. 881a15-16). But according to the *Traité* (above, p. 111-112F), only the first four chapters were by Vasumitra, the last four of which are the *Ts'ien-nan p'in* were the work of the Kaśmir arhats.

According to the modern exegetists, the Prakaraṇapāda belonged to the Abhidharma of the late period and shows affinities with the Vibhaṅga of the Pāli Abhidhamma: cf. Kogen Mizuno, *Abhidharma Literature*, Ceylon Enc., I, p. 70-71; A. C. Banerjee, *Sarvāstivādin Literature*, 1957, p. 62-64; B. C. Law, *History of Pāli Literature*, I, 1933, p. 340.

The Prakaraṇapāda is often cited by Vasubandhu in his Kośa, by Yaśomitra in his Kośavyākhyā and by Saṃghabhadra in his Nyāyānusāra (cf. Taisho Index, 16, p. 174).

Two Chinese translations of the Prakaraṇapāda have been made:

a. Tchong che fen a-p'i-t'an louen (T 1541) by the Indian Brahmin Guṇabhadra (394-468) and his disciple Bodhiyaśas (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'i-ta-mo p'in tsou louen (T 1542) by Hiuan-tsang. The translation was started in the Yun-kouang hall at Yu-houa sseu the 1st of the 9th month of the 5th *hien-k'ing* 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 (*mṛtaśarīra*), bloated (*vyādhmātaka*) and rotting (*vipūyaka*), he grasps the characteristics (*nimittāny udgrhṇāti*) 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” (*sa imam eva kāyam upasaṃharati: ayam api khalu kāya evaṃdharma evaṃbhāvī etad anatīta iti*),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 (*abhirūpastrī*), becomes attached to her in his mind and then considers the impurities (*aśuci*) 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 (*caḡṣus*), etc., are inner body whereas the five objects (*viṣaya*), color (*rūpa*), etc., are outer body.

The four great elements (*mahābhūta*) are inner body whereas the matter derived from the four great elements (*bhautikarūpa*) 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 (*svakāya*) and the organs (*indriya*), eye (*caḡṣus*), etc., are inner body; one’s wife (*bhāryā*), son (*putra*), wealth (*dhana*), 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 (*kāyasmṛtyupasthāna*).

First the yogin examines the inner body (*adhyātmakāya*) to find out if he can find a pure (*śuci*), eternal (*nitya*) and happy (*sukha*) ātman there, but he examines thoroughly and can find no ātman, as has been said above (p. 1167F) in regard to the examination of dharmas.

But if he finds no ātman when he examines the inner [body], perhaps this ātman is outside (*bahirdhā*). Why? Because outer things (*bāhyavastu*) are an object of attachment (*abhiniveśasthāna*) for all beings.¹²⁵ But when the yogin examines the outer body, the ātman is not found there either.

Then the yogin makes this reflection: “When I examined inwardly (*adhyātmam anupaśyan*), I did not find the ātman and [I wondered] if it was not on the outside (*bahirdhā*), but when I examined [things] on the outside, I did not find it either. I wonder if the ātman is not a delusion (*bhrānti*). Now I must examine internally and externally simultaneously (*yugapat*). Examining internal and external are two distinct operations (*bhinna*); examining [internal and external] at the same time (*ekakāle*) and simultaneously (*sārdham*) are conjunct operations!” But although he examines [internal and external] conjointly or separately, the ātman is not found anywhere (*nopalabhyate*): the examination is therefore ended.

[2. In regard to *vedanāsmṛtyupasthāna*.] – Question. – In regard to mindfulness of the body (*kāyasmṛtyupasthāna*), it might be a matter of the inner [body] and the outer [body]. But here, all the

¹²⁴ Canonical expression: cf. Dīgha, II, p. 297; Majjhima, I, p. 58: *Ayam pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto ti*.

¹²⁵ Therefore capable of being taken for the ‘self’ or ‘mine’

feelings (*vedanā*) are included (*saṃgrhīta*) in the external bases of consciousness (*bāhyāyatana*);¹²⁶ so how can there be a difference between inner feelings (*ādhyātmikavedanā*) and outer feelings (*bāhyavedanā*)?

Answer. – The Buddha said: “There are two kinds of feelings: bodily feeling (*kāyikī vedanā*) and mental feeling (*caitasikī vedanā*).”¹²⁷ Bodily feeling is outer (*bāhya*) and mental feeling is inner (*ādhyātmika*).

Furthermore, the feelings associated with the [first] five consciousnesses (*pañcavijñānasamprayuktavedanā*) are outer, and the feelings associated with the mental consciousness (*manovijñānasamprayuktavedanā*) are inner.

The feelings arise in dependence on the twelve bases of consciousness [202b] (*dvādāśāyatana*). The group of the six inner bases (*ādhyātmikāyatana*) produce feelings that are inner; the outer six bases (*bāhyāyatana*) produce feelings that are outer.

Coarse (*audārika*) feeling is outer; subtle (*sūkṣma*) feeling is inner.

There are two kinds of suffering (*duḥkha*): inner suffering and outer suffering.

a. Inner suffering (*ādhyātmika duḥkha*) is of two types: physical suffering (*kāyika duḥkha*) and mental suffering (*caitasika duḥkha*).¹²⁸ Physical suffering is the four hundred and four sicknesses (*vyādhi*), bodily pains (*kāyavyādhi*), headaches (*śirovyādhi*), etc.¹²⁹: those are physical suffering. – Mental suffering is grief (*daurmanasya*), sadness (*śoka*), hatred (*dveṣa*), fear (*bhaya*), jealousy (*īrṣyā*), doubt (*vicikitsā*), etc.: those are mental suffering. These two sufferings together are inner suffering.

b. Outer suffering (*bāhyaduḥkha*) is of two types: i) the king (*rājan*), the victorious enemy (*vijetr*), the wicked thief (*caura*), the lion (*siṃha*), tiger (*vyāghra*), wolf (*vṛka*), snake (*sarpa*) and other nuisances (*viheṭhana*); ii) the wind (*vāta*), rain (*vṛṣṭi*), cold (*śīta*), heat (*uṣna*), thunder (*meghagarjita*), 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 (*aduḥkhāsukhavedanā*).

Furthermore, the feeling that takes as object (*ālambate*) 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 (*śeṣa*) are outer feelings.

¹²⁶ The six organs, eye, etc.

¹²⁷ Saṃyutta, IV, p. 231: *Katame ca bhikkhave dve vedanā. Kāyikā ca cetasikā ca.*

¹²⁸ Cf. Majjhima, I, p. 302: *Yaṃ kho āvuso kāyikaṃ vā cetasikaṃ vā dukkhaṃ asātaṃ vedayitaṃ ayaṃ dukkhā vedanā.*

¹²⁹ See above, p. 494-495F, 583-585F.

¹³⁰ The canonical sources distinguish two, three, five, six, eighteen, thirty-six, and one hundred and eight kinds of *vedanā*: cf. Saṃyutta, IV, p. 231-232; Tsā a han, T 99, no. 485, k. 17, p. 123c-124b. Later the *Traité* (k. 36, p. 324b4-8) will return to this subject.

[3. In regard to *cittasamṛtyupasthāna*.] – Question. – The mind is included (*saṃgrhita*) in the inner bases of consciousness (*ādhyātmikāyatana*): how can the sūtra say that [the yogin] “also considers the mind outwardly” (*bahirdhā vā citte cittānupaśyī viharati*)?

Answer. - Although the mind is included in the inner bases of consciousness, when it takes as object (*ālambate*) 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 (*pañcavijñāna*) are outer minds.

The concentrated mind (*saṃkṣiptacitta*) that penetrates into meditation (*dhyānapraviṣṭa*) is an inner mind; the distracted mind (*vikṣiptacitta*) is an outer mind.

The mind associated (*saṃprayukta*) with the five inner obstacles (*ādhyātmikanīvaraṇa*)¹³¹ or with the inner seven factors of enlightenment (*ādhyātmikabodhyaṅga*) is an inner mind; the mind associated with the five outer obstacles (*bāhyaṇīvaraṇa*) or with the seven outer factors of enlightenment (*bāhyabodyaṅga*) is an outer mind.

For various reasons of this kind, we distinguish inner mind, outer mind and both inner and outer mind.

[4. In regard to *dharmasmṛtyupasthāna*.] – Mindfulness of dharmas (*dharmasmṛtyupasthāna*) is included (*saṃgrhita*) in the outer bases of consciousness (*bāhyāyatana*): how can [the sūtra] say that [the yogin] “also considers dharmas inwardly” (*ādhyātmaṃ vā dharmeṣu dharmānupaśyī viharati*)?

Answer. – Outside of feeling (*vedanāṃ sthāpayitvā*), there are other mental dharmas (*caitasika dharma*). Mental dharmas that have as object (*ālambante*) an inner dharma are inner dharmas; mental dharmas that have as object an outer dharma, the unconditioned (*asaṃskṛta*) or the formations dissociated from the mind (*cittaviprayuktasaṃskāra*)¹³² are outer dharmas.

Furthermore, the dharmas that are the object (*ālambana*) 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 āśrityotpadyate manovijñānam*).” Here, except for feeling (*vedanāṃ sthāpayitvā*), the other mental dharmas (*caitasika dharma*) are inner dharmas, whereas the other formations dissociated from the mind (*cittaviprayuktasaṃskāra*) and the unconditioned dharmas (*asaṃskṛtadharmas*) are outer dharmas.

2. The Four Right Efforts

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.

¹³² Kośa, II, p. 178 and foll.: cf. the *cittaviprayutta* of the Pāli scholasticism: *Dhammasaṅgaṇī*, p. 210, 254.

The four right efforts (*samyakpradhāna*) are of two kinds: *i*) right efforts in themselves (*svabhāvasamyakpradhāna*); *ii*) right efforts by connection (*saṃsargasamyakpradhāna*).

Right effort in itself develops four kinds of exertion (*vīrya*) in view of the path (*mārga*): it eliminates the two types of bad dharmas (*akuśaladhama*), [namely, those that have not yet arisen and those that have already arisen], and it brings together the two types of good dharmas (*kuśaladhama*), [namely, those that have not yet arisen and those that have already arisen.]

During the examination (*anupaśyanā*) characteristic of the four foundations of mindfulness (*smṛtyupasthāna*), when [the yogin] feels some laziness (*kausīdya*), when the five obstacles (*pañcanīvaraṇa*) and the other passions (*kleśa*) cloud the mind and he strays away from the five kinds of roots of good, faith, etc. (*śraddhādihikuśalamūla*), then he makes an effort (*vyāyacchate*) and develops exertion (*vīryam ārabhate*) for: 1) eliminating the bad dharmas that have already arisen (*utpannānām akuśaladharmāṇāṃ prahāṇāya*); 2) preventing the arising of the bad dharmas that have not yet arisen (*anutpannānām akuśalānām dharmāṇāṃ anutpādāya*); 3) making the good dharmas, faith, etc., that have not yet arisen, arise (*anutpannānām śraddhādihikuśaladharmāṇāṃ utpādya*); 4) developing the good dharmas that have already arisen (*utpannānām kuśaladharmāṇāṃ bhūyobhāvāya*).¹³³ When these [four] exertions are abundant during the four foundations of mindfulness (*smṛtyupasthāna*), they take the name of right efforts (*samyakpradhāna*). [202c]

Of the seven categories of dharmas [auxiliary to enlightenment (*bodhipakṣika*)], why are these four called right efforts and the last eight, [namely, *samyagdrṣṭi*, etc.] not described as right (*samyak*)?

Answer. – Because these four kinds of exertion (*vīrya*), of spiritual energy (*cittābhyusāha*) or efforts (*ārambha*) are easily damaged by error (*bhrānti*), they are called right efforts. Because the [eight] factors of the Path, [*samyagdrṣṭi*, etc.] take pleasure in the Dharma and are easily damaged by falling into bad doctrines (*mithyādhama*), they are called right Path.

[The right efforts] in themselves (*svabhāva*) are the four kinds of exertions (*caturvidhavīrya*). [The right efforts] by connection (*saṃsarga*) 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 (*caturvidhavīrya*) in question. They are impure (*sāsrava*) or pure (*anāsrava*), with form (*rūpin*) or formless (*arūpin*), 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 (*vikṣipta*); 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 (*mīmāṃsā*). These concentrations are called bases of magical power (*rddhipāda*).

¹³³ Canonical formula already cited above, p. 1123F.

Thus, when good food (*praṇītāhāra*) is under-salted, it lacks flavor (*rasa*), but when salt (*lavaṇa*) is added, the taste is sufficient and is in accord with what is desired (*yatheṣṭa*). Or again, when a person who has two legs finds a good horse (*aśva*) or a good chariot (*ratha*), he comes to his destination as desired.

Similarly, when the yogin has obtained the true wisdoms that are the four foundations of mindfulness (*smṛtyupasthāna*) and these right exertions (*samyagvīrya*) that are the four right efforts (*samyakpradhāna*), his wisdom (*prajñā*) is increased (*vardhate*) by means of these exertions; however, the strength of his concentration (*samādhibala*) remains weak. But when he obtains the four kinds of concentration (*caturvidhasamādhi*) and therefore fixes his mind (*cittam pragrhnati*), the strength of his wisdom (*prajñā*) and concentration (*samādhi*) are equal (*sama*) and his vows (*praṇidhāna*) 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 yogin did not realize his wishes (*praṇidhāna*) as he desired. [In the bases of magical power], there are four kinds of concentrations:

i) The concentration obtained by giving predominance to zeal (*chandam adhipatiṃ kṛtvā*).¹³⁴

ii) The concentration obtained by giving predominance to exertion (*vīryaṃ adhipatiṃ kṛtvā*).

From these concentrations as causes and conditions there arise [the practices of] the Path, impure (*sāsrava*) or pure (*anāsrava*).

iii) The concentration obtained by giving predominance to the mind (*cittam adhipatiṃ kṛtvā*)

iv) The concentration obtained by giving predominance to examination (*mīmāṃsām adhipatiṃ kṛtvā*).

From these concentrations as causes and conditions there arise [practices of] the Path, impure or pure.

Together with the five good elements (*kuśalaskandhasamsargāt*) these practices are called [bases of] magical power by connection (*samsargaḍdhipāda*).

The four kinds of concentrations under the predominating influence of zeal (*chanda*), etc., are called [bases of] magical power in itself (*svabhāvarddhipāda*).¹³⁵

¹³⁴ Formulas appearing in the Vibhaṅga, p. 216, and Kośavyākhyā, p. 601-602; 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 (*sāsrava*), having only meritorious value (*punya bhāgīya*) and bearing fruit only in this world (*upadhivaipkaya*); 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 (*pañcendriya*):¹³⁶

1. Believing in the Path (*mārga*) and in the good dharmas adjuvant to the Path (*mārgapākṣika kuśaladharmā*) is the faculty of faith (*śraddhendriya*).
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 (*smṛtīndriya*).
4. When he meditates attentively (*ekacittena*) and without being distracted (*avikṣepam*), that is the faculty of concentration (*samādhīndriya*).
5. When, in view of the Path and the dharmas adjuvant to the Path, he considers (*anupaśyati*) the sixteen aspects of the truths (*ṣoḍaśākāra*),¹³⁷ impermanence (*anitya*), 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 *dharmakkhandha* of the Dīgha, III, p. 229, 279, Itivuttaka, p. 107; the *lokottaraskandha* of the Dharmaguptaka, § 23; the *asamasamāh skandhāḥ* of the Mahāvvyut., no. 103-108) – namely, *śīla*, *samādhi*, *prajñā*, *vimukti*, *vimuktijñānadarśana* –, these four concentrations ‘by connection’ (*samsarga*) are the right views of the nobles (*ārya*), pure (*anāsrava*), supraworldly (*lokottara*) and linked to the Path (*mārgāṅga*); 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 (*śraddhā*), rather, would have the Buddha as object.

On the order of the *indriyas*, cf. Kośa, VI, p. 287.

¹³⁷ See above, p. 641F.

The five faculties and the five strengths come under the aggregate of volition (*saṃskāraskandha*), are always associated (*sadāsaṃprayukta*), are mental events (*caitasikadharmā*) accompanying the mind (*cittānuparivartin*); they arise with the mind, endure with the mind and perish with the mind.

When one possesses them, the mind is in right concentration (*samyaksamādhi*); 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 (*sapta sambodhyaṅga*), 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 (*anidarśana*), non-resistant (*apratigha*), pure (*anāsrava*), conditioned (*saṃskṛta*), resulting from causes and conditions (*hetupratyaya*), included in the three times (*tryadhvasaṃgrhīta*), included in name (*nāmasaṃgrhīta*), included in the outer bases of consciousness (*bāhyāyatanaṃgrhīta*) and not to be destroyed by seeing (*na darśanena prahātavya*), things to be cultivated (*bhāvanādharmā*) and non-defiled things (*asaṃskliṣṭadharmā*), being fruit (*phala*) and involving a fruit (*saphala*), being neither feeling (*na vedanā*) nor matter derived (*bhautika, upādāya rūpa*) from the four great elements, nor cause associated with existence (*na bhavanasaṃprayuktahetu*). Two sections of the good (*kuśala*) 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 (*akuśala-avyākṛta-āsrava-sāsravadharma-viprayukta*). Two sections of the anāsrava include the seven members of enlightenment and the seven members of enlightenment include two sections of the anāsrava.

These various things have been discussed fully in the *Ts'ien-nan* 'The Thousand Aporias'.¹³⁹

¹³⁸ There is only a difference in intensity between the five *indriyas* and the five *balas*: see above, p. 1127F; Vibhāṣā, T 1545, k. 141, p. 726b13-20; Kośa, VI, p. 286.

¹³⁹ Prakaraṇapāda, T 1541, k. 10, p. 679c9 foll.; T 1542, k. 15, p. 753a. – Cf. Vibhaṅga, p. 232-234.

On the Chapter of the Thousand Aporias, see above, p. 1171F, note 1.

7. The Eight Members of the Path

On the eight members of the noble Path (*āryāṣṭaṅgamārga*), see what has been said above (p. 1150F).

1. [The first member], right view (*samyakdrṣṭi*), is the wisdom mentioned in regard to the four foundations of mindfulness (*smṛtyupasthāna*), the faculty of wisdom (*prajñendriya*), the strength of wisdom (*prajñābala*) and the member of enlightenment called discernment of dharmas (*dharmapraṇicayasambodhyaṅga*).

2. [The second member], right thought (*samyaksaṃkalpa*), is, at the time of contemplating the four truths (*satyānupaśyanā*), associated with a pure mind (*anāsravacittasamprayukta*): it is a reflection (*tarka*), an enquiry (*vitarka*), an understanding (*avabodha*), an examination (*mīmāṃsa*).

3. [The sixth member], right effort (*samyagvyāyāma*) has already been mentioned in regard to the four right efforts (*samyakpradhāna*), the faculty of exertion (*vīryendriya*), the strength of exertion (*vīryabala*) and the member of enlightenment called exertion (*vīryasambodhyaṅga*).

4. [The seventh member], right attentiveness (*samyaksmṛti*), has already been mentioned in regard to the faculty of attentiveness (*smṛtīndriya*), the strength of attentiveness (*smṛtibala*) and the member of enlightenment called attentiveness (*smṛtisambodhyaṅga*).

5. [The eighth member], right concentration (*samyaksamādhi*) has already been mentioned in regard to the bases of magical power (*rddhipāda*), the faculty of concentration (*samādhīndriya*), the strength of concentration (*samādhībala*) and the member of enlightenment called concentration (*samādhīsambodhyaṅga*).

Now it is necessary to speak [of the three remaining members]: right speech (*samyagvāc*), right action (*samyakkarmānta*) and right livelihood (*samyagājīva*).

6. [The third member or *samyagvāc*]. – With the exception of the four bad ways of livelihood (*mithyājīva*),¹⁴⁰ fixing vocal actions (*vākkarmapragrahaṇa*) and, by means of a pure wisdom (*anāsravaprajñā*), rejecting and eliminating bad vocal actions (*vāṇmithyākarmaṇ*).

7. [The fourth member or *samyakkarmānta*.] – For right action (*samyakkarmānta*), it is the same [allowing for a few minor variations].

8. [The fifth member or *samyagājīva*.] – By means of a pure wisdom (*anāsravaprajñā*), to reject and eliminate the five bad ways of livelihood is right livelihood (*samyagājīva*).

Question. – What are the five bad ways of livelihood (*mithyājīva*)?¹⁴¹ Answer. – *a*. Out of love for profit (*lāhalobha*), to manifest all kinds of wonders (*āścarya*) by cheating (*kuhāna*).

¹⁴⁰ These will be discussed in regard to the fifth member or *samyagājīva*.

¹⁴¹ The five bad ways of livelihood are formulated in sybilline terms which have severely tested the wisdom of translators. Besides, the texts show many variations:

b. Out of love for profit, to boast about one's own qualities (*svagūṇalapanā*).

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 (*prabhāva*) in order to frighten people and make them respect oneself.

a. Pāli sources. – Majjhima, III, p. 75: *Katamo ca bhikkhave micchā-ājīvo. Kuhanā, lapanā, nemittakatā, nippesikatā, lābhena lābham nijigimsanatā*. – Transl. I. B. Horner, *Middle Length Sayings*, III, p. 118: 'Trickery, cajolery, insinuating, dissembling, rapacity for gain upon gain'. Scholarly notes justify this translation.

Dīgha, I, p. 8, 67; Anguttara, III, p. 111: *Kuhakā ca honti, lapakā ca, nemittikā ca, nippesikā ca, lābhena ca lābham nijigimsitaro iti*. – Transl. L. Renou, *Canon bouddhique pāli*, vol. I, fasc. 1, 1949, p. 8: 'They become swindlers, boasters, soothsayers, jugglers, seeking to gain profit upon profit.'

The Pāli commentaries pile synonym upon synonym and are not of much help: cf. Vibhaṅga, p. 352-353 (reproduced in Visuddhimagga, ed. Warren, p. 19); Sumaṅgalavilāsinī, I, p. 91-92: Papañcasūdanī, IV, p. 134; Manorathapūraṇī, III, p. 273, 412.

b. Sanskrit sources. – Kośavyākhyā, p. 420: 1) *kuhanā*, 2) *lapanā*, 3) *naimittikatā*, 4) *naiṣpeṣitā*, 5) *lābhena lābhaniścikīrṣā*.

Bodh. bhūmi, p.168: 1) *kuhanā*, 2) *lapanā*, 3) *naimittikā*, 4) *naiṣpeṣikatā*, 5) *lābhena lābham niścikīrṣutā*.

Abhidharmadīpa, p. 309: 1) *kuhanā*, 2) *lapanā*, 3) *naimittikatā*, 4) *naiṣpeṣikatā*, 5) *lābhena lābhasya niścikīrṣatā*.

Mahāvvyut., no. 2493-97: 1) *kuhanā* = ṇan pa, 2) *lapanā* = kha=gsag, 3) *naiṣpeṣikatva* = thob kyis ḥjal ba, thob ciñ ḥjal ba, 4) *naimittikatva* = gĕog sloñ, 5) *lābhena lābhaniṣpādanatā* = rñed pas eñed pa sgrub pa. – For the Chinese translations, see Hiuan-tsang (T 1579, k. 41, p. 518a7), preferable to the translations adopted by the editions of the Mahāvvyutpatti.

In the *Lexicalisches* annexed 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 *Traité* may be found mainly in the Abhidharmadīpa, p. 310: *Abhūtaguṇadarśanārtham īryāpathavikalpakṛe caittaviṣeṣaḥ kuhanā. Lābhārtham eva guṇapriyalapanakṛl lapanā. Upakaraṇārthitvanimittadarśanakṛc caittaviṣeṣo naimittikatā. Paraguṇavad doṣavacananiṣpeṣanakṛd eva caitasiko naiṣpeṣikatā. Labdhālābhakhyāpanenānyālābhaniścikīrṣaṇatā lābhena lābhasya niścikīrṣatā.*

The five bad ways of livelihood are thus special mental evenrs (*caittaviṣeṣa*). *Kuhanā*, cheating, resorts to various attitudes to show qualities that one does not have. *Lapanā*, 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. *Naiṣpeṣikatā*, extortion, to snatch a favor by means of threats. *Lābhena lābhaniścikīrṣatā*, to try to grab new profit by virtue of a profit previously won.

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 (*samyagājīva*)], make up the class of morality (*śīlaskandha*).

b. Three others, [right effort (*samyagvyāyāma*), right mindfulness (*samyaksmṛti*) and right concentration (*samyaksamādhi*)], make up the class of concentration (*samādhiskandha*).

c. Two, finally, [right view (*samyagdr̥ṣṭi*) and right thinking (*samyaksamkalpa*)], make up the class of wisdom (*prajñāskandha*).¹⁴²

The class of wisdom and the class of concentration are as above. Now we must talk about the class of morality.

The class of morality (*śīlaskandha*) has form (*rūpasvabhāva*), is invisible (*anidarśana*), non-resistant (*apratigha*), pure (*anāsrava*), conditioned (*samskṛta*), non-retribution (*avipāka*), the result of causes and conditions (*hetupratyaya*), included in the three times (*tryadhvasamgrhīta*), included in form (*rūpasamgrhīta*), not included in name (*na nāmasamgrhīta*), included in the outer bases of consciousness (*bāhyāyatanasamgrhīta*), not to be destroyed by meditation (*na bhāvanayā prahātavya*) and not to be destroyed by seeing (*na darśanena prahātavya*), something to be cultivated (*bhāvanādharma*) and something non-defiled (*asamkliṣṭadharma*), being fruit (*phala*) and involving a fruit (*saphala*), not being either feeling (*na vedanādharma*) nor derived from the four great elements (*na bhautika*), not something of subordinate rank (*na sottaradharma*) nor a cause associated with existence (*na bhavasamprayuktahetu*).

One section of the good (*kuśala*) includes (*samgrhīta*) 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 (*akuśala-avyākṛta-sāsrava-sāsravadharma-viprayukta*).

One dharma of the anāsrava includes three [other members of] the right path, and these three members also include one dharma of the anāsrava.

These various explanations are presented in full in the Abhidharma.

¹⁴² *Cūḷavedallasutta* of the Majjhima, I, p. 301 (Tchong a han, T 26, k. 58, p. 788c9-12), cited in Atthasālinī, p. 305: *Na kho Visākha ariyena aṭṭhaṅgikena dhammā paññākhande saṅgaṭṭā ti.*

For these three elements (*skandha*) of the eightfold path, see also Dīgha, I, p. 206; Anguttara, I, p. 125, 291; II, p. 20; III, p. 15-16; V, p. 326; Itivuttaka, p. 51; Nettippakaraṇa, p. 64, 126.

8. Distribution of the Auxiliaries in the Stages¹⁴³

1. The thirty-seven auxiliaries of enlightenment (*bodhipakṣikadharmā*) are all present in the stage of the first dhyāna (*prathamadhyāna*).
2. In the stage of the *ānāgāmya* [preliminary absorption of the first dhyāna], there are thirty-six auxiliaries, excluding the member of enlightenment called joy (*prītiśambodhyaṅga*).
3. In the second dhyāna (*dvitīyadhyāna*), there are also thirty-six auxiliaries, excluding [the member of the path] called right thinking (*samyaksaṃkalpamārgaṅga*).
4. In the intermediate dhyāna (*dhyānāntara*) [subdivision of the first dhyāna], in the third dhyāna (*trītyadhyāna*) and in the fourth dhyāna (*caturthadhyāna*), there are thirty-five auxiliaries, excluding the member of enlightenment called joy (*prītiśambodhyaṅga*) and excluding the [member of the path called] right thinking (*samyaksaṃkalpamārgaṅga*).
5. In the [first] three formless absorptions (*ārūpyasamāpatti*), there are thirty-two auxiliaries, excluding the member of enlightenment called joy (*prītiśambodhyaṅga*) and [the members of the path (*mārgaṅga*) called] right thinking (*samyaksaṃkalpa*), right speech (*samyagvāc*), right action (*samyakkarmānta*) and right livelihood (*samyagājīva*).
6. In the summit of existence (*bhavāgra*) [or fourth formless absorption], there are twenty-two auxiliaries, excluding the seven members of enlightenment (*sambodhyaṅga*) and the eight members of the noble path (*āryamārgaṅga*).
7. In the desire realm (*kāmadhātu*), there are also twenty-eight auxiliaries [excluding the *sambodhyaṅgas* and the eight *mārgaṅgas*].

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) *anāgāmya* or preliminary absorption (*sāmantaka*) of the first *dhyāna*
- 3) first *dhyāna*
- 4) *dhyānāntara*, higher type of the first *dhyāna*
- 5-7) second, third and fourth *dhyānas*
- 8-11) the four *ārūpyasamāpattis*, formless absorptions, the fourth of which is also listed under the name of *bhavāgra*, 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 *Traité* adopts the views here of the Vibhāṣā, T 1545, k. 96, p. 497c4-15, which will be taken up again in the Abhidharmāmṛta, T 1553, k. 2, p. 977c21-26 (reconstr. Sastri, p. 117), Kośa, VI, p. 291-292 and Abhidharmadīpa, p. 365.

This information is valid for the system of the śrāvakas.

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. Mindfulness of body

He contemplates his inner body as impermanent, suffering, like a sickness, like an ulcer (*so 'dhyātmakāyam anityato duḥkhato rogato gaṇdataḥ samanupaśyati*),¹⁴⁴ a mass of rotting flesh (read *jou tsiu*), filled with impurities (*aśuciparipūrṇa*), oozing from nine gates (*navadvāra*)¹⁴⁵ 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' (*asthisamkalikā samāśalohitā snāyusambandhā*),¹⁴⁶ this leather bag, that has as causes and conditions (*hetupratyaya*) the impure actions (*sāsravakarman*) of earlier lives (*pūrvajanman*), is provided in this life (*ihajanman*) with baths (*snāpana*), flowers (*puṣpa*) perfumes (*gandha*), clothes (*vastra*), food (*āhāra*), beds and seats (*śayasana*), remedies and medicines (*glānapratyayabhaiṣajya*), etc. It is like a two-wheeled cart (*dvicakra ratha*) which, when drawn by the power of an ox (*gobala*), 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 (*vijñāna*), it turns, goes forwards and backwards.

¹⁴⁴ Canonical reminiscence: cf. Majjhima, I, p. 500: *Ayaṃ kāyo rūpī... aniccato dukkhato rogato gaṇdato sallato aghato ābādhato parato palokato suññato anattato samanupassitabbo*. Same wording in Majjhima, I, p. 435.

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-śakatā*.

This body formed by of the complex of the four great elements (*caturmahābhūtasāmagrī*) is not real (*abhūta*) and without substance (*asāra*), like a ball of foam (*phenaṇiṇḍu*).¹⁴⁷

This body is impermanent (*anitya*) and must perish after a time. The physical characteristics (*kāyalakṣaṇa*) are not found inside the body, nor outside, nor in between the two (*na te 'dhyātmaṃ na bahirdhā nobhayam antareṇopalabhyante*).

The body itself does not know itself: it is ignorant (*ajñā*), inactive (*akāraka*), like the tiles (*kaṭhalla*) and stones (*śilā*) of a wall (*kuḍya*).

In this body there are no definite physical characteristics (*kāyanimitta*). There is no person who makes the body nor anyone who makes him make it. In this body there is no earlier term (*pūrvānta*) nor later term (*aparānta*) nor middle term (*madhyānta*).

Eighty thousand types of worms (*kr̥mikula*),¹⁴⁸ innumerable sicknesses (*vyādhi*), hunger and thirst (*kṣutpipāsā*), cold and heat (*śītoṣṇa*) and weaknesses always torment the body.

¹⁴⁷ The *phenaṇiṇḍūpamaṃ rūpaṃ* of Saṃyutta, III, p. 142; see above, p. 370F.

¹⁴⁸ According to the Visuddhimagga, ed. Warren, p. 193-194, the body is inhabited by eighty families of worms (*kikikula*) 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 Milindapañha, 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 Udayanavatsarājaparipṛcchā, cited in the Śikṣāsamuccaya, p. 81, actually says: *Aśītiṃ krimikulasaahasrāṇi yāni tiṣṭhanti antare*.

The wise person puts up with their presence. According to the Ratnakūṭa (T 310, k. 114, p. 645b4-6), the forest-dwelling monk (*araṇyabhikṣu*), 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 (*pānabhोजना*), 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 (*avinivartanīya* or *avaivartika*) does not have to formulate such intentions, for one of his numerous privileges is to be completely free of worms. In the Aṣṭasāhasrikā, p. 326, we read: *Yāni khalu punar anyeṣāṃ sattvānām aśītiḥ kurmikulasahasrāṇi*

The bodhisattva-mahāsattva who considers the body in this way knows that there is neither his own body (*ātmakāya*) nor the body of another (*parakāya*). There is neither master (*īśvara*) nor agent (*kāraka*) who makes this body. Empty of characteristics (*lakṣaṇasūnya*), the body arises from unreal causes and conditions (*abhūtahetupratyaya*): this body that has but nominal existence (*prajñaptisat*) depends on previous actions (*pūrvakarman*) 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’ (*anātmīya*), this body is empty (*śūnya*). Being empty, it does not have any male (*puruṣa*) or female (*strī*) characteristics. Being without characteristics (*animitta*), it is not to be wished for (*apraṇihita*).” [203c]

Thinking thus, the bodhisattva enters into the gate of knowledge (*jñānamukha*) called ‘wishlessness’ (*apraṇihita*). 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 (*hetupratyayasāmagrī*). But these causes and conditions that produce the body also come from mistakes (*bhrānti*) and errors (*viparyāsa*). 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 (*anutpāda*).

Reflecting thus, the bodhisattva knows that the body, from the beginning, is without the nature of arising (*utpādalakṣaṇa*). He knows that this body, without characteristics (*animitta*), is ungraspable (*agrāhya*). Since it is not born, it is without characteristics and, not having any characteristics, it is not born. Only stupid worldly people (*bālapṛthagjana*) speak about the body.

When the bodhisattva considers the true nature (*bhūtalakṣaṇa*) of the body in this way, he eliminates all desire (*rāga*) and all attachments (*saṅgacitta*) and, always fixing his attention on the body, he pursues the examination of the body. That is what is called mindfulness of body (*kāyasmṛtyupasthāna*) for the bodhisattva.

It is the same in regard to the consideration of the outer body (*bahirdhākāya*) and the consideration of the inner and outer body (*adhyātmabahirdhākāya*).

kāye sambhavati tāni tasya kāye sarveṇa sarvathā sarvaṃ na sambhavanti. tat kasya hetoḥ. tathā hi tasya tāni kuśalamūlāni sarvalokābhyugatāni bhavanti: “Moreover, these eighty thousand types of worms that are in the bodies of other beings are never found in his body. Why? Because for him these roots of good transcend the entire world.” This privilege of the *avaivartika* is mentioned in all the versions of the Prajñā: cf. Pañcaviṃśati, T 223, k. 16, p. 339c27; Mahāprajñāpāramitā, T 220, k. 326, p. 666b4-5; k. 448, p. 261c26-28; k. 514, p. 627b13-14; k. 549, p. 826b10-11; k. 562, p. 901a16. Note also, that according to Taoist ideas, grain takes birth in the bodies of the worms which eat away at vitality. On this subject, see H. Maspero, *Mélanges Posthumes*, I, 1950, p. 98 seq.

2. Mindfulness of feeling

How does the bodhisattva consider feelings (*vedanā*)? He considers inner feeling (*adhyātmavedanā*). This feeling is of three kinds: unpleasant (*duḥkha*), pleasant (*sukha*) neither unpleasant nor pleasant (*aduḥkhāsukha*). These feelings do not come from anywhere and, once destroyed, do not go anywhere. They arise only from error (*bhrānti*), mistakes (*viparyāsa*) and thought-construction (*vikalpa*). They are fruit of retribution (*vipākaphala*), depending on causes and conditions (*hetupratyaya*) constituted by the actions of previous lifetimes (*pūrvajankarman*).

In this way, the bodhisattva considers these feelings that are neither in the past (*atīta*) nor in the future (*anāgata*) nor in the present (*pratyutpanna*). He knows that these feelings are empty (*śūnya*), without ‘I’ (*anātman*) or ‘mine’ (*anātmīya*), impermanent (*anitya*) and changing (*vipariṇāmadharman*). Considering the feelings distributed in the three times (*tryadhvan*) as empty (*śūnya*), without characteristics (*ānimitta*) and unworthy of being considered (*apraṇihita*), he penetrates into the gates of deliverance (*vimokṣamukha*).¹⁴⁹

He also considers the arising (*utpāda*) 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 (*anutpādamukha*).

He knows that feelings do not arise, are without characteristics (*ānimitta*) 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 (*duḥkha*), pleasant feeling (*sukha*) or a neither unpleasant nor pleasant feeling (*aduḥkhāsukha*), his mind does not feel it (*na vedayati*), is not attached to it (*nābhiniviśate*), does not rest on it (*nāśrayate*).

Considering feelings in this way (*etena paryāyena*) is what is called mindfulness of feelings (*vedanāsmṛtyupasthāna*) for the bodhisattva.

It is the same in regard to the consideration of outer feeling (*bahirdhāvedanā*) and the consideration of both inner and outer feeling (*adhyātmabahirdhāvedanā*).

3. Mindfulness of mind

What is mindfulness of mind (*cittasmṛtyupasthāna*) for the bodhisattva? The bodhisattva considers the inner mind (*adhyātmacitta*). This inner mind has three characteristics (*lakṣaṇa*): arising (*utpāda*), duration (*sthiti*) and cessation (*bhāṅga*). 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 (*adhyātmabahirdhāhetupratyayasāmagrī*).”

¹⁴⁹ The three *samādhis* which will be studied in the following chapter.

This mind has no fixed and real nature, has no real birth, duration or cessation (*utpādashthitibhaṅga*); it does not occur in past (*atīta*), future (*anāgata*) or present (*pratyutpanna*) existence.

This mind is neither inner nor outer nor between the two (*na tad adhyātmaṃ na bahirdhā nobhayam antareṇopalabhyate*).

This mind is also without intrinsic nature (*niḥsvabhāva*) and without characteristics (*nirmitta*) and there is nothing that arises or anything that makes it arise. Outwardly, there are various (*nānāvidha*) mixed (*miśra*) causes and conditions (*hetupratyaya*), namely, the six objects (*viśaya*); inwardly, there are erroneous notions (*viparītasamjñā*). But due to the succession of births and cessations (*utpādanirodhaprabandha*), the name of mind (*citta*) is habitually given to all of that.

The true nature of the mind (*cittasya bhūṭalakṣaṇa*) does not exist (*nopalabhyate*) in this mind. In its intrinsic nature (*svabhāvena*), the mind is not born (*notpadyate*) and does not cease (*na nirudhyate*). This mind is always [204a] luminous (*prabhāsrava*) but, because of adventitious passions (*āgantuka kleśa*), we [wrongly] speak of the soiled mind (*upakliṣṭacitta*).

The mind does not recognize itself. Why? Because this mind is empty of characteristics of mind (*cittalakṣaṇasūnya*). 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 (*pūrvānta*) nor a posterior term (*aparānta*) nor a middle term (*madhyanta*). It has neither color (*rūpa*), shape (*saṃsthāna*) nor resistance (*pratigha*). It arises only from mistakes (*viparyāsa*) and error (*bhrānti*).

This mind is empty (*sūnya*), without ‘I’ (*anātman*), without ‘mine’ (*anātmīya*), impermanent (*anitya*) 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’ (*anutpattikadharmā*). Why? Because this mind is without birth (*utpāda*), without intrinsic nature (*svabhāva*) and without characteristics (*lakṣaṇa*). The wise person (*jñānin*) can know it. And although the wise person considers the characteristics of birth (*utpāda*) and cessation (*nirodha*) of this mind, he will find no true birth, no true cessation. Not finding any defilement (*saṃkleśa*) or purification (*vyāvadan*) in it, he discovers this luminosity of the mind (*cittasya prabhāsvara*), a luminosity by virtue of which the mind is not defiled by the adventitious passions (*na khale āgantukair upakleśair upakliṣyate*).¹⁵⁰

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, it is transitory, suffering and impersonal.

However, we find, in the Canon, some passages that seem to attribute to the mind a more stable, almost transcendental, value. Actually, in *Anguttara*, I, p. 10 and in *Atthasālinī*, p. 140, we read: *Pabhassaraṃ idaṃ bhikkhave cittaṃ tañ ca āgantukehi upakkileseshi upakkiliṭṭaṃ... tañ ca kho āgantukehi upakkilesehi vippamuttaṃ*: “This mind is luminous, but sometimes it is defiled by adventitious passions; sometimes it is free of these adventitious passions.”

This is how the bodhisattva considers the inner mind (*ādhyātmacitta*), and it is the same in regard to the outer mind (*bahirdhācitta*) and the both inner and outer mind (*adhyātmabahirdhācitta*).

4. Mindfulness of dharmas

How does the bodhisattva practice mindfulness of dharmas (*dharmasmṛtyupasthāna*)? He considers that all dharmas are neither on the inside nor on the outside nor in between (*na te 'dhyātmaṃ na bahirdhā nobhayam antareṇopalabhyante*); they they are not in the past (*atīta*) lifetime, the future (*anāgata*) lifetime, or the present (*pratyurpanna*) lifetime. They arise only from the complex of causes and conditions (*hetupratyayasāmagrī*) and wrong views (*mithyādr̥ṣṭi*). 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*)¹⁵¹. The

Basing themselves on this passage, certain sects of the Lesser Vehicle say that the mind is originally and naturally luminous (*cittaṃ prabhasvaram*) but that it may be soiled (*kliṣṭa*) by the passions (*kleśa*) or liberated (*vipramukta*) from the passions. The latter are not the original nature of the mind and are described as adventitious (*āgantuka*).

Among the sects advocating this maximalist interpretation, one may cite the Mahāsāṃghika (cf. A. Bareau, *Les Sectes bouddhiques*, p. 67-68, no. 44), the Vibhajyavādin (ibid., p. 175, no. 23; Vibhāṣā, T 1545, k. 27, p. 140b25-26), the practitioners of the Śāriputrābhidharma (ibid., p. 194, no. 6; Śāriputrābhidharma, T 1548, k. 27, p. 697b18) and the Andhaka (Kathāvatthu, p. 238-241).

But the major schools of the Lesser Vehicle resolutely rejected this interpretation. No, the mind is not naturally and originally pure; on the contrary, it is originally defiled by passion and action, and the efforts of the candidate for sainthood consist precisely of eliminating defiled minds (cf. Atthasālinī, p. 140, l. 24-29; Vibhāṣā, T 1545, k. 27, p. 149b-c; Kośa, VI, p. 299; Nyāyānusaraśāstra, T 1562, k. 72, p. 731c).

For the Greater Vehicle in general and the Prajñāpāramitā in particular, the alleged luminous mind of which the Anguttara spoke is in reality a non-mind (*cittam acittam*), the pure and simple non-existence of the mind (*cittābhāvamātra*): that which does not exist cannot be defiled nor purified (cf. Aṣṭasāhasrikā, p. 5-6; Pañcaviṃśati, p. 121, l. 12-122, l. 11; Śatasāhasrikā, p. 495, l. 3-21; āloka, p. 38, l. 24-26; 40, l. 6; Suvikrāntavikrāmin, p. 85, l. 15-86, l. 6).

This is the position which the *Traité* is defending here, reserving itself to return to the subject later (k. 41, p. 363a20 seq).

For further details, see introduction to Vimalakīrti, p. 51-60.

¹⁵¹ These two examples are part of the stock phrases of the ten comparisons explained above, like space, p. 364-368F; like a magic show, p. 358-363F.

purity of nature (*svabhāvaviśuddhi*) of dharmas¹⁵² has no contact with defilement (*saṃkleśa*). Dharmas are not felt (*vedita*) because feelings (*vedanā*) do not exist; dharmas are not cognized (*jñāta*) because the mind (*citta*) and mental events (*caitasikadharmā*) are deceivers.

Considering things in this way, the bodhisattva sees neither identity (*ekatva*) nor difference (*anyatvā*) 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 (*tattvaśūnya*). Being empty of reality, they have no characteristics (*animitta*). Not having characteristics, they are not to be taken into consideration (*apraṇihita*). Not being taken into consideration, one does not see any dharma that is born, that perishes or that lasts. In this wisdom (*prajñā*), the bodhisattva penetrates into the gateway of ‘conviction that dharmas do not arise’ (*anutpattikadharmakṣānti*).

From that time on, even if he notices birth (*utpāda*) or cessation (*nirodha*) among dharmas, he enters into the gateway of ‘signlessness’ (*ānimitta*). Why? Because all dharmas are without characteristics. That is what is understood by the wise person (*jñānin*).

Considering things in this way, he is not attached to objects of the mind (*cittā lambana*) and, while submitting (*anugacchan*) to the characteristics of dharmas (*dharmalakṣaṇa*), he does not think about the body (*kāya*) or about feeling (*vedanā*) or about the mind (*citta*) or about dharmas. He knows that these four things are without a basis (*apraṭiṣṭhāna*).¹⁵³

That is mindfulness of inner dharmas (*adhyātmadharmā*). It is the same for mindfulness of outer dharmas (*bahirdhādharmā*) and mindfulness of both inner and outer dharmas (*adhyātmabahirdhādharmā*).

II. – III. THE FOUR RIGHT EFFORTS AND THE FOUR BASES OF MAGICAL POWER

The four right efforts (*samyakpradhāna*) and also the four bases of magical power (*rddhipāda*) should be analyzed in the same way and considered as empty (*śūnya*) and without basis (*apraṭiṣṭhāna*).

IV. THE FIVE FACULTIES

What are the five faculties (*indriya*) as practiced by the bodhisattva? The bodhisattva-mahāsattva considers (*anupaśyati*) and cultivates (*bhāvayati*) the five faculties.

¹⁵² We have just seen that this purity of nature is a pure and simple (*cittabhāvamātra*) non-existence.

¹⁵³ For the *apraṭiṣṭhāna* of all dharmas, see *Vimalakīrti*, p. 47-51, 269-271, 283.

1. The faculty of faith (*śraddhendriya*). – The bodhisattva believes that all dharmas arise from causes and conditions (*hetupratyaya*), arise from mistakes (*viparyāsa*) and wrong views (*mithyādr̥ṣṭi*), like a fire-brand brandished in a circle [204b] (*alātrackara*),¹⁵⁴ like a dream (*svapna*), like a magic show (*māyā*).

He believes that dharmas are impure (*aśuddha*), impermanent (*anitya*), suffering (*duḥkha*), without self (*anātmaka*), like a sickness (*roga*), like an ulcer (*gaṇḍa*), like a thorn (*śalya*), subject to deterioration and ruin.

He believes that all dharmas are non-existent (*asat*), like an empty fist deceiving little children (*bālollāpanariktamuṣṭivat*).¹⁵⁵

He believes that there are no dharmas in the past (*atīta*) or in the future (*anāgata*) or in the present (*pratyutpanna*), that they come from nowhere and, once destroyed, they go nowhere.

He believes that dharmas are empty (*śūnya*), without characteristics (*ānimitta*), not to be considered (*apraṇihita*), unborn (*anutpanna*) and non-destroyed (*aniruddha*). Despite this wishlessness (read *wou-tso*) and this signlessness, he believes [in the five pure elements or (*anāsravaskandha*)]: *i*) morality (*śīla*), *ii*) concentration (*samādhi*), *iii*) wisdom (*prajñā*), *iv*) deliverance (*vimukti*), *v*) knowledge and vision of deliverance (*vimuktijñānadarśana*).

Because he has acquired this faculty of faith, the bodhisattva is non-regressing (*avaivartika*). 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 (*ekacittena*). He depends on the retribution of the fruit of action (*karmaphalavipāka*), rejects wrong views (*mithyādr̥ṣṭi*), no longer believes in the words of others (*paravacana*). He accepts only the Buddha's teachings; he believes in the Community (*saṃgha*) and he becomes established in the true Path (*mārga*). He is of right mind (*r̥jucitta*), gentle (*mṛdu*) and patient (*kṣamavat*). His supernatural powers (*abhijñā*) are unhindered (*apratigha*), immobile (*acala*) and indestructible (*akṣaya*); he acquires mastery of powers (*balavaśitā*).

This is called the faculty of faith.

¹⁵⁴ For the *alātacakra*, see above, p. 372F, n. 1.

¹⁵⁵ This comparison is unknown to the Tripiṭaka I [Lamotte] think, but is frequent in the Mahāyānasūtras: Lalitavistara, p. 176, l. 4; 212, l. 14 (cited in Śikṣāsamuccaya, p. 238, l. 2; Pañjikā, p. 532, l. 10): *bālollāpana riktamuṣṭivat*.

Suvikrāntavikrāmin, p. 92, l. 23: *riktamuṣṭisamā hi sarvadharmā vaśikasvabhāvalakṣaṇatayā*.

See also Mahāvvyut., no. 2831; Fo pen hing tsi king, T 190, k. 18, p. 737a4; Sūtra of the sermon given by Piṇḍola Bhāradvāja to king Udayana, T 1690, k. 1, p. 786b11; *Traité*, T 1509, k. 20, p. 211a5; l. 43, p. 375a14.

The Ratnakūṭā (T 310, k. 90, p. 519a7-8) explains the comparison: It is as if one were fooling a little child with an empty fist; one opens one's hand, but there is nothing in the empty fist; then the child weeps and cries.

2. The faculty of exertion (*vīryendriya*). – Day and night (*aharniśam*), the bodhisattva always develops exertion (*vīrya*). He rejects the five obstacles (*pañcanivarāṇa*) and protects the five faculties (*pañcendriya*). He wants to find, understand, practice, read, study and hear the profound teachings (*gambhīradharma*) of the sūtras.

When evil bad dharmas (*pāpaka akuśala 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 (*kuśaladharmā*) 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 (*naivakuśalānakuśaladharmā*).

Dedicating equal exertion to good dharmas, he advances directly and straight to the point. He develops right exertion (*samyagvīrya*) and, due to his concentrated mind (*samāhitacitta*), the latter is called the faculty of exertion (*vīryendriya*).

3. The faculty of mindfulness (*smṛtīndriya*). – The bodhisattva is always attentive (*smṛtimat*) and reflective (*saṃprajānat*). Wishing to perfect generosity (*dāna*), morality (*śīla*), meditation (*dhyāna*), wisdom (*prajñā*) and deliverance (*vimukti*), wishing to purify bodily, vocal and mental actions (*kāyavāñmanaskarman*), he is ever attentive and reflective in his knowledge pertaining to the arising (*utpāda*), disappearance (*vyaya*) and duration-change (*sthityanyathātva*) of dharmas.

He reflects attentively [on the four noble truths] on suffering (*duḥkha*), 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 (*saṃbodhyaṅga*) and the absorptions (*samāpatti*), deliverance (*vimukti*), arising (*utpāda*) and cessation (*nirodha*), entering and exit.

He reflects attentively on unborn (*anutpanna*), non-destroyed (*aniruddha*), ineffective (*anabhisamskāra*) and inexpressible (*anabhilāpya*) dharmas in order to attain the knowledge of non-production (*anutpādajñāna*) and to realize fully the teachings of the Buddha.

He reflects attentively and prevents the concepts of the śrāvakas from being introduced.

The bodhisattva always reflects and never forgets. Thanks to these very profound (*gambhīra*), pure (*viśuddha*) dharmas acquired by meditation and practice (*bhāvanācāraprāpta*), he attains this sovereign attentiveness (*vibhūtasamṛti*) called the faculty of mindfulness (*smṛtīndriya*).

4. The faculty of concentration (*samādhiṅdriya*). – 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 (*samādhimukha*); he knows how to enter into concentration (*samādhipraveśa*), how to remain in concentration (*samādhivihāra*) and how to come out of concentration (*samādhivyutthāna*).

He is not attached to concentration (*na samādhim abhiniviśate*), does not savor it (*nāsvate*) and does not emphasize it (*nāśrayate*).¹⁵⁶ He knows well the object (*ālambana*) of the concentrations and the destruction of this object.¹⁵⁷

He also knows the objectless concentration (*anālambanasamādhi*). Without conforming to the words of another (*paravacana*), without conforming to any [204c] particular absorption, he practices his mastery (*vaśita*) of it and enters it and comes out of it without obstacle.

That is what is called the faculty of concentration (*samādhīndriya*).

5. The faculty of wisdom (*prajñēndriya*). – In order to exhaust suffering (*duḥkha*), the bodhisattva is endowed with a noble wisdom (*āryaprajñāsaṃpanna*), a wisdom that eliminates the dharmas and realizes nirvāṇa. With this wisdom, the bodhisattva considers the impermanence (*anityatā*) of the threefold world (*traiḍhātuka*) burning with the fire of the three rottennesses and the three poisons (*viṣayatraya*).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 (*vimokṣamukha*), namely, emptiness (*śūnyatā*), wishlessness (*apraṇihita*) and signlessness (*ānimitta*). He seeks the Buddhadharmas attentively as if his hair were on fire (*ādīptaśira-upama*).¹⁵⁹

Nothing can destroy this wisdom of the bodhisattva: it has no support (*āśraya*) in the threefold world, and his mind constantly avoids the five objects of enjoyment (*pañcakāmaguṇa*) as he wishes (*yatheṣṭam*).

By the power of wisdom (*prajñābala*) the bodhisattva accumulates innumerable qualities (*guṇa*) and, without hesitation or difficulty, penetrates directly into the true nature (*bhūtalakṣaṇa*) of dharmas. He has neither grief (*daurmanasya*) in saṃsāra nor joy (*saumansaya*) in nirvāṇa.

The possession of this sovereign wisdom (*vibhūtaprajñā*) is what is called the faculty of wisdom (*prajñēndriya*).

¹⁵⁶ In other words, he avoids the concentrations associated with enjoyment (*āsvādanasaṃprayukta*) in order to practice only the pure (*śuddhaka*) concentrations without defilements (*anāsrava*): see above, p. 1027F.

¹⁵⁷ On the object of the *dhyānas* and *samāpattis*, 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 Gayaśīrṣa (Vinaya, I, p. 34; Catuspariṣad, p. 322): *Sarvaṃ bhikṣava ādīptam... Kenādīptam? Rāgāgninī dveṣāgninī mohāgninīādīptam..*

As for the three (or five?) decays (*chouai*), they have been discussed above, p. 834F.

¹⁵⁹ The expression in the Sanskrit texts is usually *ādīptaśiraścaīlopama* ‘like someone whose head or clothes are on fire’: cf. Gaṇḍavyūha, p. 493, l. 2; Śikṣasamuccaya, p. 54, l. 3-4; Mahāvīyūtpatti, no. 1802.

The Pāli texts resort preferentially to a periphrasis: *Seyyathāpi bhikkhave ādittacelo vā āditasīso vā, tass’ eva celassa vā sīsassa vā nibbāpanāya adhimattaṃ chandañ ca vāyāmañ ca ussāhañ ca ussoḷhiñ ca appaṭivāniñ ca satin ca sampapajaññañ ca kareyya*: cf. Anguttara, II, p. 93; III, p. 307; IV, p. 320; V, p. 98; Saṃyutta, V, p. 440.

[*Altruism in the practice of the faculties*].¹⁶⁰ – The bodhisattva in possession of the five faculties understands well (*prajānāti*) the various faculties of beings.

He understands the faculties of beings with desire (*sarāga*) or without desire (*vītarāga*), hateful (*sadveṣa*) or without hatred (*vītaḍveṣa*), stupid (*samoha*) or without stupidity (*vītamoha*).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 (*mṛdvindriya*) or of sharp faculties (*tīkṣṇendriya*). He understands beings of superior (*agra*), medium (*madhya*) or lower (*avara*) faculties.

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 (*kāmadhātu*), in the form realm (*rūpadhātu*) or in the formless realm (*ārūpyadhātu*).

He understands the faculties of beings of coarse (*sthūla*) or fine (*sūkṣma*) roots of good (*kuśaladharmā*).

He understands the faculties of beings predestined to salvation (*samyaktvaniyata*), predestined to ruin (*mithyātvaniyata*) or without predestination (*aniyata*).¹⁶²

He understands the faculties of careless or impetuous people. He understands the faculties of beings bearing the burden (*bhārasaha*).¹⁶³

He understands the faculties of miserly (*matsarin*) or generous (*tyāgavat*) people, respectful people or disrespectful people, people of pure morality (*viśuddhaśīla*) or of impure morality (*aviśuddhaśīla*), angry (*vyāpanna*) or patient (*kṣamin*) people, energetic (*vīryavat*) or lazy (*kuśīda*) people, people of distracted

¹⁶⁰ Whereas the śrāvaka practices the *bodhipakṣikas* in his own interest, the bodhisattva practices them for the benefit of others: this is an essential difference.

¹⁶¹ Common canonical locutions: cf. Majjhima, I, p. 59.

¹⁶² These are the three categories of beings (*sattvarāśi*): 1) *samyaktvaniyatarāśi*, those who have entered onto the Path and will quickly reach nirvāṇa; 2) *mithyāniyatarāśi*, those who, having committed grave sins, will definitely go to the bad destinies and who, coming out of these bad destinies, will go into the third *rāśi*; 3) *aniyatarāśi*, those who do not belong to either the first or the second *rāśi* and may enter either the first or the second.

These three *rāśi* are mentioned in Dīgha, III, p. 217; Tseng yi a han, T 125, k. 13, p. 614b24; k. 27, p. 698c; Kathāvatthu, II, p. 611; Dhammasaṅgani, p. 186; Nettippakarāṇa, p. 96; Mahāvastu, III, p. 318; Lalitavistara, p. 5400; Pañcaviṃśati, T 223, k. 23, p. 384a26-27.

According to the Sukhāvatīyūha, p. 44, the last two *rāśi* are absent in Amitābha's paradise.

In the later sources, the system of the *rāśi* is mixed with that of the *gotras* 'race, family'; certain eternal or acquired mental dispositions that cause a person to obtain nirvāṇa: on this subject, see *Vimalakīrti*, appendix, p. 425-430.

¹⁶³ On the 'burden', see above, p. 215-216F.

mind (*vikṣiptacitta*) or of concentrated mind (*samgrhūtacitta*), stupid people (*mūḍhā*) or wise people (*prajñāvat*), fearless (*nirbhāya*) or fearful (*sabhaya*) people, prideful people (*abhimānika*) or people without pride (*nirabhimāna*), people of right conduct (*samyakpratipanna*) or of wrong conduct (*mithyāpratipanna*), controlling their senses (*guptendriya*) or not controlling their senses.

He understands the faculties of people who seek the path of the śrāvakas, that of the pratyekabuddhas, or that of the Buddhas.

In this knowledge of the faculties of beings, the bodhisattva shows his mastery (*vaśita*), skillfulness (*upāya*) 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 [205a] conviction that dharmas do not arise (*anutpattikadharmakṣānti*): this is what is called the five powers or strengths (*bala*).

Moreover, as the god Māra and heretics (*tīrthika*) are unable to destroy them, they are called powers or strengths.

VI. THE SEVEN FACTORS OF ENLIGHTENMENT

Here are the seven factors of enlightenment (*sambodhyaṅga*):

1. The bodhisattva no longer thinks about or reflects on any dharma: this is the factor of enlightenment called attentiveness (*smṛtisambodhyaṅga*).
2. Looking among the dharmas for good (*kuśala*), bad (*akuśala*) or neutral dharmas (*avyākṛta*), the bodhisattva finds nothing: this is the factor of enlightenment called discernment of dharmas (*dharmapraṇicayasambodhyaṅga*).
3. Without entering into the threefold world (*traiḍhātuka*), the bodhisattva reduces the characteristic traits (*lakṣaṇa*) of all worlds into pieces: this is the factor of enlightenment called exertion (*vīryasambodhyaṅga*).
4. In regard to all the formations (*saṃskāra*), the bodhisattva produces no attachment (*abhiniveśa*) or pleasure (*sukha*) and, as all signs of grief (*daurmanasya*) and joy (*prīti*) have been overcome in him, this is the factor of enlightenment called joy (*prītisambodhyaṅga*).
5. In all dharmas, there is nothing but an object of mind (*cittā lambana*): this is the factor of enlightenment called relaxation (*praśrabhisambodhyaṅga*).

6. The bodhisattva knows that all dharmas, which have as their characteristic being always concentrated (*sadāsamāhita*), are not [sometimes] scattered (*vikṣipta*) and [sometimes] concentrated (*samāhita*): this is the factor of enlightenment called concentration (*samādhisambodhyaṅga*).

7. The bodhisattva is not attached to any dharma (*na dharmam abhiniviśate*), does not rest there (*nāśrayate*) and no longer sees them (*na paśyati*): this mind of equanimity (*upekṣacitta*) is the factor of enlightenment called equanimity (*upekṣāsambodhyaṅga*).

This is how the bodhisattva considers the seven factors of enlightenment as empty (*śūnya*).

Question. – Why explain these seven factors of enlightenment so briefly (*saṃkṣepena*)?

Answer. – Of these seven factors of enlightenment, [four, namely] attentiveness (*smṛti*), wisdom (*prajñā*), exertion (*vīrya*) and concentration (*samādhi*) 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 (*prītisambodhyaṅga*) considers this joy as unreal (*abhūta*). Why? This joy arises from causes and conditions (*hetupratyayaja*). These are the formations (*saṃskāra*), conditioned dharmas (read: *yeou tso fa*: saṃskṛtadharmas), impermanent (*anitya*) dharmas that produce (read *cheng* in place of *k'o*) attachment (*abhiniveśa*). But if the thing that produces attachment is impermanent (*anityalakṣaṇa*), once it has disappeared, it arouses grief (*daurmanasya*). Worldly people (*prthagjana*) are attached to it out of error (*viparyāsa*), but if they know that dharmas are empty of reality (*tattvaśūnya*), they correct themselves at once and say: “I made a mistake (*bhṛanti*).”

It is like a man in the darkness (*andhakāra*) tormented by hunger and thirst (*kṣutpipāsāpīḍita*) 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 (*bhūtaprajñā*): this is true joy (*bhūtaprīti*).

2. Having acquired this true joy, first he eliminates unwholesome physical states (*kāyadauṣṭhulya*), then he eliminates unwholesome mental states (*cittadauṣṭhulya*), 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 (*praśrabhisambodhyaṅga*).

3. Since he has attained joy (*prīti*) and relaxation (*praśrabdhi*), he disregards any form of examination (*anupaśyanā*), namely, examination of impermanence (*anityānupaśyanā*), examination of suffering (*duḥkhānupaśyanā*), examination of emptiness and non-self (*śūnyānāmānupaśyanā*), examination of arising and cessation (*utpādanirodhānupaśyanā*), examination of existence (*sadanupaśyanā*), examination of non-existence (*asadanupaśyanā*), examination of what is neither existence nor non-existence (*naivasannāsadanupaśyanā*). The bodhisattva abandons all futile proliferation (*prapañca*) 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 (*upekṣā*), there would still be arguments (*raṇa*). Indeed, those who hold the existent (*sat*) to be true consider the non-existent to be false (*moha*); those who hold the non-existent (*asat*) to be true consider the existent (*sat*) to be false; and those who hold to be true what is neither existent nor non-existent (*naivasannāsat*) 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 (*daurmanasya*) and joy (*prīti*). Why not disregard all that?

When the bodhisattva has attained this [real] joy (*prīti*), this relaxation (*praśrabdhi*) and this equanimity (*upekṣā*), the seven factors of enlightenment are complete (*paripūrṇa*).

VII. THE EIGHT MEMBERS OF THE PATH

As for the eight members of the noble Path (*āryamārgāṅga*), [the first] or right view (*samyagdr̥ṣṭi*), [the sixth] or right effort (*samyagvyāyāma*), [the seventh] or right mindfulness (*samyaksmṛti*) and [the eighth] or right concentration (*samyaksamādhi*) have already been explained above (p. 1181F). Now we must [205b] speak of right thought (*samyaksaṃkalpa*).

[*Second member*]: right thought (*samyaksaṃkalpa*). – In the course of right thinking, the bodhisattva who is established in the emptiness (*śūnya*) and non-existence (*anupalabdhī*) of dharmas examines the characteristics of right thought (*samyaksaṃkalpalakṣaṇa*). He knows that all thoughts (*saṃkalpa*) are false conceptions (*mithyāsaṃkalpa*), up to and including those concerning nirvāṇa and the Buddha. Why? The cessation of all kinds of conceptions (*sarvasaṃkalpaprabhedhanirodha*) is called right thought. All types of conceptions come from falsities, errors (*bhrānti*) and mistakes (*viparyāsa*): this is why they differ. But the characteristics of the conceptions are all non-existent, and the bodhisattva established in this right thinking (*samyaksaṃkalpa*) no longer sees what is correct (*samyak*) and what is wrong (*mithyā*) and bypasses (*atīkrāmati*) all kinds of thinking (*sarvasaṃkalpaprabheda*): this is right thinking. For him, all types of conceptions are the same (*sama*) 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 (*samyagvāc*). – The bodhisattva knows that all words (*vāc*) come from error (*bhrānti*), falsities, mistakes (*viparyāsa*), imaginings that seize the characteristics (*nimittodgrahaṇavikalpa*). Then the bodhisattva reflects in this way: In speech, the characteristics (*lakṣaṇa*) of speech do not exist and all vocal actions (*vākkarman*) have ceased (*niruddha*). Understanding the true nature (*bhūtalakṣaṇa*) of words is right speech (*samyagvāc*).

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

(*parisuddhavākkarman*). 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 (*samyakkarmānta*). – The bodhisattva knows that all actions (*karman*) are false, erroneous, unreal, having non-activity as nature (*anabhisamskāralakṣaṇa*). 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 (*dāna*), etc., is a good action (*kuśalakarman*), murder (*prāṇātīpāta*), etc., a bad action (*akuśalakarman*), and other things, gestures (*ceṣṭa*), are neutral actions (*avyākṛtakarman*)?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 gate*), there is no motor activity (*gamikriyā*). When the time of the movement has not yet been accomplished (*agate*, i.e., future), there is no motor activity either. When the time of the movement is present (*pratyutpanna*), 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*); but 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 (*sahabhūprataya*), we

¹⁶⁴ See the paragraph dedicated to the eloquence of the bodhisattva in the *Śūraṅgamasamādhi*, p. 188-189.

¹⁶⁵ Reference to a sūtra often cited, but without any other identification, in the Abhidharma: *Uktaṃ hi sūtre: trīṇi karmāṇi: kuśalam akuśalam avyākṛtaṃ ca*: cf. Kośa, IV, p. 105; Nyāyānusāra, T 1562, k. 43, p. 584c3; Abhidharmadīpa, p. 136.

¹⁶⁶ Almost textual citation from Madh. kārikā, II, 1 (p. 92):

*Gataṃ na gamyate tāvad agataṃ naiva gamyate /
gatāgatavinirmuktaṃ gamyamānaṃ na gamyate //*

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. kārikām, II, 2 (p.93):

*Ceṣṭā yatra gatis tatra gamyamāne ca sā yataḥ /
na gate nāgate ceṣṭā ganyamāne gatis tataḥ //*

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.”

cannot say that that the seat of present movement involves movement (*gamyamānaṃ gamyate iti nopadyate*).

Furthermore, if the seat of present movement had motor activity (*gamikriyā*), there should be a seat of present movement outside of the motor [205c] 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 (*samakāla*) and, if there were two motor activities, there would be two agents of movement (*dvau gantārau*). Why? Because movement does not exist without an agent of movement (*gantāraṃ hi tiraskṛtya gamanaṃ nopapadyate*). Without agent (*gantrī*), 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 (*gantrī*).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 (*nāsty anyo gantur agantuś cakaścit tṛtīyo gaccheta*).¹⁷¹

168 The answer to the objection is a paraphrase of Madh, kārikā, II, 3-4 (p. 94-95):

*Gamyamānasya gamanaṃ kathaṃ nāipapatsyate /
gamyamānaṃ vigamanaṃ yadā naivopapadyate //
Gamyamānasya gamanaṃ yasya tasya prasajyate /
rte gater gamyamānaṃ hi gamyate //*

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):

*Gamyamānasya gamane prasaktaṃ gamanadvayam /
yena tad gamyamānaṃ ca yac cātra gamanaṃ punaḥ //
Dvau gantārau prasajyete prasakte gamanadvaye /
gantāraṃ hi tiraskṛtya gamanaṃ nopapadyate //
Gantāraṃ cet tiraskṛtya gamanaṃ nopapadyate /
gamane ‘sati gantātha 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 agentā naiva gacchati /
anyo gantur agantuś ca kas tṛtīyo gacchati //*

Question. – It is right that the non-agent does not move (*agantā na gacchatīti yujyate*). But why does the agent not move?

Answer. – Without motor activity, the agent does not exist (*gamikriyām tiraskṛtya, gantā nopapadyate*),¹⁷² and without agent, motor does not exist (*gantāraṃ tiraskṛtya, gamikriyā nopapadyate*).

This emptiness of all action (*sarvakarmaśūnyatā*) is called right action (*samyakkarmānta*). The bodhisattvas who penetrate into the equality of all actions (*sarvakarmasamatā*) do not consider bad action (*mithyākarman*) as bad and do not consider right action (*samyakkarmānta*) as good (*kuśala*). Without activity (*anabhisamkāra*), they do not perform right actions and they do not commit bad actions. That is true wisdom (*bhūtaprajñā*); that is right action.

Moreover, among the dharmas, none is right (*samyak*) 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 (*samyakkarmānta*).

[*Fifth member*]: right livelihood (*samyagājīva*). – All foods (*bhojana*), all means of subsistence (*jīvitapariṣkāra*) are right (*samyak*) and are not bad (*mithyā*). Established in a knowledge free of futile proliferation (*niṣprapañcajñāna*), 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 (*mithyādharma*), but he remains always in pure knowledge (*viśuddhajñāna*). 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 (*bhūtaprajñā*) is what is called right livelihood (*samyagājīva*) [in the bodhisattva].

The bodhisattva-mahāsattva who conceives the thirty-seven auxiliaries of enlightenment (*saptatrimśad bodhipakṣikadharmā*) in this way surpasses the levels (*bhūmi*) of the śrāvakas and pratyekabuddhas, penetrates into the state of bodhisattva (*bodhisattvanīyāma*) and gradually (*kramaṇa*) realizes the knowledge of things in all their aspects (*sarvākārajnatā*).¹⁷³

Transl. J. May, p. 60: “The agent of movement does not move; neither does the agent; and what ‘third’ other than agent and non-agent would be able to move?”

¹⁷² Madh. kārikā, II, 9 (p. 98):

*Gantā tāvad gacchatīti katham evopapatsyate /
gamanena vinā gantā yadā naivopapadyate //*

Transl. – The objection: “The agent itself, at least, moves”, is not logical whereas in the absence of movement, the agent is completely illogical.”

On the problem of movement closely linked with that of action, there are useful notes and a complete bibliography in J. May, *Candrakīrti*, p. 51-77.

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 (*bodhipāṅśikadharmā*) 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 (*paripūritavya*) or cultivated (*bhāvitavya*) by him.

Having mentioned the seven classes of *bodhipāṅśika*, the Prajñāpāramitāsūtra 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 (*samādhi*) and the four trances (*dhyāna*).

Chapter XXXIII will deal with the third and fourth group: the four immeasurables (*apramāna*) and the four formless absorptions (*ārūpyasamāpatti*).

Chapter XXXIV will deal with the next four groups: the eight liberations (*vimokṣa*), the eight spheres of mastery (*abhibhvāyatana*), the ten spheres of totality (*kṛtsnāyatana*) and the nine successive absorptions (*anupūrvasamāpatti*).

Except for the three meditative stabilizations (*samādhi*) which, as gates of liberation (*vimokṣamukha*), constitute the goal of the Path, the other classes are lower than the seven classes of *bodhipāṅśika* dharmas discussed in the preceding chapter. In general, it may be said that they prepare for and facilitate the practice of the *bodhipāṅśikas*.

From the Abhidharma point of view, the seven classes of *bodhipāṅśikas* 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.

[206a] *Sūtra* (cf. Pañcaviṃśati, p. 19, l. 15-18); Śatasāhasrikā, p. 57, l. 10-58, l. 9) - [The bodhisattva-mahāsattva must completely fulfill]:¹⁷⁴

1. the meditative stabilization of emptiness (*śūnyatāsamādhi*), the samādhi of signlessness (*ānimittasamādhi*), the samādhi of wishlessness (*apranīhtasamādhi*),
2. the four trances (*catvāri dhyānāni*),
3. the four immeasurables (*catvāry apramāṇāni*),
4. the four formless absorptions (*catasra ārūpyasamāpattayah*),
5. the eight liberations (*aṣṭau vimokṣāḥ*),
6. the eight spheres of mastery (*aṣṭāv abhibhvāyatanāni*),
7. the nine successive absorptions (*navānupūrvasamāpattayāḥ*),
8. the ten spheres of totality (*daśa kṛtsnāyatanāni*).

Śāstra. – Question. – After the thirty-seven auxiliaries (*pakṣa*), why does [the Prajñāpāramitāsūtra] 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 (*nirvāṇagara*). The city of nirvāṇa has three gates (*dvāra*), emptiness (*śūnyatā*), signlessness (*ānimitta*) and wishlessness (*apranīhita*). 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 ārūpyasamāpattis*]. – The four trances (*dhyāna*), 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 (*dhyāna*) of the form realm (*rūpadhātu*) and on the absorptions (*samāpatti*) of the formless realm (*ārūpyadhātu*).

3. [*Apramāṇas, vimokṣas, abhibhvāyatanas, navānupūrvasamāpattis and kṛtsnāyatanas*]. – In the four immeasurables (*apramāṇa*), the eight liberations (*vimokṣa*), the eight spheres of mastery (*abhibhvāyatana*), the nine successive absorptions (*anupūrvavihārasamāpatti*) and the ten spheres of totality (*kṛtsnāyatana*), the yogin is testing his mind to see whether it is flexible (*mṛdu*), powerful (*vibhu*) and docile (*yatheṣṭa*). It

¹⁷⁴ These eight classes of supplementary dharmas must be ‘completely fulfilled’ (*pūrayitavya*) according to the Śatasāhasrikā, or ‘cultivated’ (*bhāvitavya*) according to the Pañcaviṃśati, but they cannot be ‘realized’ (*sākṣātkartavya*) 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.

is like the nomad (*sārthavāha*) 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 (*anupaśyati*) and seizes (*udgrhṇāti*) a blue color (*nīlavarna*), big (*apramāṇa*) or small (*parīta*); then he looks at objects wanting them to be all blue, or else all yellow (*pīta*), all red (*lohita*), all white (*avadāta*).

Furthermore, in the eight spheres of mastery (*abhibhvāyatana*), he rules as sovereign (*abhibhu*) over objects (*ālambana*).

In the first and the last liberation (*vimokṣa*), he considers the body as disgusting (*aśubha*), but in the third liberation, on the other hand, he considers it as fine (*śubha*).

In the four immeasurables (*apramāṇa*), by means of loving-kindness (*maitrī*), he sees¹⁷⁵ all beings as happy (*sukhita*); by means of compassion, he sees (*karuṇā*) all beings as suffering (*duḥkhita*); 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 (*pratigha*) or affection (*anunaya*) for them.

[Subjective or objective consideration]. – Furthermore, there are two types of consideration (*pratyavekṣā*): i) the subjective consideration (*adhimutipratyavekṣa*); ii) the objective consideration (*bhūtapratyavekṣā*).

The objective consideration is the thirty-seven auxiliaries of enlightenment (*bodhipākṣikadharmā*). 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 (*ānimitta*) and wishlessness (*apraṇihita*).

The canonical sources present them under various names:

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; Saṃyutta, IV, p. 360; Anguttara, I, p. 299; Tch'ang-a-han, T 1, k. 8, p. 50b1-2; k. 9, p. 53a23-24; k. 10, p. 59c5-6; Tseng-yi-a-han, T 125, k. 16, p. 630b4; k. 39, p. 761a5-6.

2. The three *vimokṣa*, liberations, or *vimokṣamukhas*, gates of liberation: Paṭisambhidā, II, p. 35; Atthasālinī, p. 223; Visuddhimagga, ed. E. Warren, p.564-565.

3. The three *sparśas* 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 *cetovimukti* or liberations of mind: Majjhima, I, p. 297; Saṃyutta, IV, p. 296; Tsa-a-han, T 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 *rāga*, *dveṣa* and *moha* (Anguttara, I, p. 299); they are the path of the *asamskṛta* or of nirvāṇa (Saṃyutta, IV, p. 360. 303; Tch'ang-a-han, T 1, k. 10, p. 50c5-6), the gates of nirvāṇa (Saddharmapuṇḍ., p. 136, l. 13).

But satisfactory definitions are rare in the early sources. The clearest are in the Ekottara (Tseng-yi a-han, T 125, k. 16, p. 630b), the original Sanskrit of which is reproduced in the Pañcaviṃśati, p. 208 (cf. T 223, k. 5, p. 254c14-18) and Śatasāhasrikā, p. 1440 (cf. T 220, k. 415, p. 80a18-28): *Katame trayahaḥ samaādhayaḥ. śūnyatānimittāprañihitaḥ ... ayam ucyate 'prañihitasamādhīḥ.*

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 Pāli Abhidhamma gives only a relatively modest place to the three *samādhis* (cf. Paṭisambhidā, II, p. 35, 48; Dhammasaṅgaṇī, p. 70-73; Atthasālinī, p. 223; Nettippakaraṇa, p. 90. 119, 126; Milinda, p. 413; Visuddhimagga, ed. Warren, p. 564-565).

On the other hand, the Abhidharma of the Sarvāstivādin-Vaibhāṣikas gives them a important role. Among the numerous sources, there are Vibhāṣā (T 1545, k. 104, p. 538a-541c), Abhidharmāmṛta (T 1553, k. 2, p. 975c1-9); Reconstruction by bhikṣu Sastri, p. 90), Kośa (VIII, p. 184-192), Abhidharmadīpa (p. 424), etc.

For these sources, the three *samādhis* are really wisdoms, but *samādhis* 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

(*vimokṣasamukha*). According to whether they are mundane (*laukika*), i.e., still attached to the threefold world, or supramundane (*lokottara*), they appear in eleven or nine levels (*bhūmi*).

The entire system is summarized admirably by Ghoṣaka in his *Abhidharmāmṛta* (l.c.):

“The three *samādhis* are *śūnyatā*-, *apraṇihita*- and *ānimittasamādhi*. It is because the mind takes the Anāsrava as object that they are called *samādhi*.

When concentrated, the ascetic sees the five aggregates of attachment (*upādānaskandha*) as empty (*śūnya*), without ‘me’ (*anātman*) or ‘mine’ (*anātmīya*): this is *śūnyatāsamādhi*.

Having entered into this *samādhi*, he no longer wishes for desire (*rāga*), hate (*dveṣa*), ignorance (*moha*) or rebirth (*punarbhava*): this is *apraṇihitasamādhi*.

There is a *samādhi* the object (*ālambana*) of which is free of ten characteristics (*nimitta*). What are these ten? The five objects, substance, etc, (*rūpādipañcaviṣaya*), maleness (*puruṣa*), femaleness (*strī*), birth (*jāti*), old age (*jarā*) and impermanence (*anityatā*). This is *ānimittasamādhi*.

Śūnyatāsamādhi has two aspects (*ākāra*), emptiness (*śūnya*) and non-self (*anātman*).

Apraṇihitasamādhi has ten aspects: impermanence (*anitya*), suffering (*duḥkha*), and [the eight] aspects [of the truth] of the origin (*samudaya*) and [of the truth] of the Path (*mārga*).

Ānimittasamādhi has the four aspects [of the truth] of cessation (*nirodha*) of suffering.”

Having described the Sārvāstivādin system objectively, the *Traité* 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 (*pudgalanairtmya*) as do the śrāvakas, but also from the twofold non-existence of beings and of things (*pudgaladharmanairātmya*) as the Mahāyānist 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 (*nimitta*) 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 (*bhūtalakṣaṇa*) 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 Mahāyānasūtras.

I. THE THREE MEDITATIVE STABILIZATIONS ACCORDING TO THE ABHIDHARMA

1. Definitions of the Three Meditative Stabilizations

a. *Śūnyatāsamādhi*.

Question. – What is the gate of nirvāṇa called emptiness (*śūnyatā*)?

Answer. – It considers dharmas as empty (*śūnya*), without ‘me’ (*ātman*) or ‘mine’ (*ātmīya*). Dharmas being the result of a complex of causes and conditions (*hetupratyayasāmagryutpanna*), there is neither agent (*kāraka*) nor patient [206b] (French, *sic*) (*vedaka*)¹⁷⁷. 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. *Ānimittasamādhi*.

Knowing that there is neither ‘me’ nor ‘mine’, why do beings become attached mentally (*cittēnābhiniṣānta*) 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 (*nimitta*)¹⁷⁸ 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 (*anupalabdha*). Whether it is a matter of the male characteristic (*puruṣanimitta*) or of the female characteristic (*strīnimitta*), the characteristics of identity or difference (*ekatvānyatanimitta*), etc., the reality of these characteristics does not exist (*nopalabhyate*). 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 (*upādāyarūpa*) limit [the element] space (*ākāśa*), we say there is a body (*kāya*). Then, within a complex of causes and conditions (*hetupratyayasāmagrī*) with the inner and outer bases of consciousness (*ādhyātmikabāhyāyatana*), there

¹⁷⁷ Monier Williams: *vedaka* = making known, announcing, proclaiming, restoring to consciousness

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 (*nimitta*) of which the Ānimitta is free, it adds to the ten traditional marks (*pañcaviṣaya-strī-puruṣa-trisamskṛtalakṣaṇāni daśa*) those of identity (*ekatva*) and difference (*anyatva*).

arises the consciousness element (*viññānadhātu*) and the body, making use of this grouping of elements (*dhātusāmagrī*), 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

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 (*prthividhātu*) [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 (*viññānadhātu*). 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 (*siṃha*), neither can they do so taken together, for that is not their nature.

Question. – Why would there not be male and female? Although the individuals (*puruṣa*) are not different, the parts of the body (*kāyāvayava*) themselves differ and there are sexual distinctions.¹⁸⁰ 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 (*avayavin*) called body. The body parts, foot, etc., are different from the body, and it is the body that has the male or female characteristics.

Answer. – The individual has already been refuted above (p. 736F) and I [Kumārajīva] have also refuted the characteristics (*nimitta*) of the body. Now I must repeat myself.

If there were a whole (*avayavin*) called body (*kāya*), 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 (*śīras*). Why? Because in the head there is an entire body. If

¹⁷⁹ The human being consists of six elements (*dhātu*) – 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. Majjhima, III, p. 239: *Chadhāturo ayaṃ, bhikkhu, puriso to iti kho pan' etaṃ vuttaṃ. Kiñ c' etaṃ paṭicca vuttaṃ? Paṭhavidhātu āpodhātu tejodhātu vāyodhātu ākāsadhātu viññānadhātu.*

For these six elements, see also Anguttara, I, p.176; Vibhaṅga, p. 82-85; Tch'ang a han, T 1, k. 8, p. 52a6-7; Tchong 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 Upasenasūtra*, Nach. Göttingen, 1957, No. 2, p. 38, ; 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;

Pitāputrasama, T 320, k. 16, p. 964b21-22, the original Sanskrit of which is cited in Śikṣāsamuccaya, p. 244, and Pañjikā, p. 508. – See also Madh. avatāra, p. 262 (tr. L. de La Vallée Poussin, Muséon, 1911, p. 307-308); Garbhābakraṅtisūtra cited in Kośa, I, p. 66.

¹⁸⁰ The problem of the whole and its parts (*avayavin, avayava*), 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 (*avayavin*) 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. [206c]

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 (*hetupratyayasāmagrī*) 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 (*samiñīte*) or stretch (*prasārite*),

Stand up (*sthite*), go forth (*pratīkrānte*) or return (*abhīkrānte*),

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 (*kṣayadharman*)

And it exists no longer from one moment to the next moment.

The distinction

Between male and female

Comes from my mind.
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*).

c. *Apraṇihitasamādhi*.

There is wishlessness (*apraṇihita*) when, having knowledge of the non-existence of characteristics, there is no longer any reaction.¹⁸¹ This is the gate of wishlessness (*apraṇihitadvāra*).

2. Nature of the Three Concentrations

Question. – But it is by means of wisdom that these three things contemplate *śūnyatā*, *ānimitta* and *apraṇihita* 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 (*unmattaprajñā*); many people would fall into pernicious doubts (*mithyāśaṅkhā*) 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 (*bhūta-dharma*) of dharmas.

¹⁸¹ Or any effort (*abhisamkāra*).

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 (*samāpatti* 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 saṃsāra. 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 (*dhyāyin*).

The mindful (*smṛtimat*), vigorous (*ātāpin*), energetic (*vīryavat*) person

Is called the real yogin.

The foremost of all happiness (*sukha*)

Is cutting desires (*trṣṇā*) 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 (*vimokṣamukha*). [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 (*nirupadhiśeṣanirvāṇa*); 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 (*kāyamānasikaduḥkha*). Nirvāṇa with residual conditioning (*sopadhiśeṣanirvāṇa*) is the gate to it

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 pleasure and displeasure, whose bed and seat are isolated (*prāntśayanāsana*), who is settled in purity who is based in mindfulness (*apramāda*), will uproot the perverse tendency of the desire for existence.

and, although these three concentrations are not nirvāna [proper], they are the cause (*hetu*) of nirvāna and that is why they are called nirvāna. In the world, it is common usage to designate the cause by the effect and the effect by the cause.

Śūnyatā, *ānimitta* and *apraṇihita* are concentrations (*samādhi*) by nature (*svabhāva*). The mind and mental events associated with these concentrations (*samādhisamprayukta-cittacaittasikadharmā*), bodily actions (*kāyakarman*) and vocal actions (*vākkarman*) that arise following them, the formations dissociated from the mind (*cittaviprayuktasamskāra*) that come forth, form a complex (*sāmagrī*) called concentration. Thus, when the king (*rājan*) arrives, with him, of necessity, come the prime minister (*mahāmātya*) and some soldiers (*sainika*).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 (*hita*).

3. Aspects of the Three Concentrations¹⁸⁵

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 (*prayogamārga*) by the practice of the four roots of good ‘leading to penetration’ (*nirvedhabhāgīya*), heat (*uṣmagata*), etc. (cf. Kośa, VI, p. 163). But the three *samādhis* are alone in penetrating them completely.

The Vibhāṣā (T 1545, k. 104, p. 538c7-10), the Abhidharmāmṛta (T 1553, k. 2, p. 975c1-9; Reconstruction by bhikṣu Sastri, 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 (*śūnya*) and non-self (*anātman*) as constituting the 3rd and 4th aspects respectively of *duḥkhasatya*.

Ānimittasamādhi perceives the four aspects of *nirodhasatya*.

Apraṇihitasamādhi perceives impermanence and suffering constituting respectively the 1st and 2nd aspect of *duḥkhasatya* plus the four aspects of *samudayasatya* plus the four aspects of *mārgasatya*: 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 202c24; 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; Anguttara, II, p. 128; IV, p. 422-424) may be thought of as a rough draft of the theory of the sixteen aspects: *Dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati*: “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 (*samanupaśyati*) the five aggregates of attachment (*pañca upādānaskandha*) as having neither sameness (*ekatva*) nor difference (*anyatva*), it is ‘empty’ (*śūnya*).
 - 2) Because it considers the ‘me’ (*ātman*) and the ‘mine’ (*ātmīya*) as non-existent (*anupalabdha*), it is ‘without self’ (*anātmaka*).
- B. The meditative stabilization of signlessness (*ānimittasamādhi*) has four aspects:
- 1) Because it considers nirvāṇa as the cessation of all types of suffering (*nānāvidhaduḥkhanirodha*), it is ‘cessation’ (*nirodha*).
 - 2) Because it considers it as the extinctions of the fires of the threefold poison (*triviṣa*) and the other defilements (*kleśa*), it is ‘peace’ (*śanta*).
 - 3) Because it considers it as the foremost of all dharmas, it is ‘excellent’ (*praṇita*).
 - 4) Because it considers it as separated from the world (*lokaviṣamyukta*), it is ‘exit’ (*niḥsarāṇa*).
- C. The meditative stabilization of wishlessness (*apraṇihitasamādhi*) has two aspects:
- 1) Because it considers the five aggregates of attachment (*pañcopādānaskandha*) as coming from causes and conditions (*hetupratyayaja*), it is ‘impermanent’ (*anitya*).
 - 2) Because it considers them as the torments of the body and mind (*kāyikamānasikaviheṭhana*), it is ‘suffering’ (*duḥkha*).
- Next, insofar as it considers the causes (*hetu*) of the five skandhas of attachment (*upādānaskandha*), it has four more aspects:
- 3) Because the complex of defilements and impure actions (*kleśasāsravakarmasāmagrī*) produces a fruit of suffering (*duḥkhaphala*), it is ‘origin’ (*samudaya*).
 - 4) Because the six causes (*hetu*)¹⁸⁶ produce a fruit of suffering (*duḥkhaphala*), it is ‘cause’ (*hetu*).
 - 5) Because the four conditions (*pratyaya*)¹⁸⁷ produce a fruit of suffering (*duḥkhaphala*), it is ‘condition’ (*pratyaya*).

in the Paṭisambhidā, I, p. 118, there are analyses growing out of the four noble truths. But the specification of the sixteen aspects (Mahāvīyut., no. 1189-1205) is an innovation of the Sarvāstivādins.

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 Abhidharmāmṛta (T 1553, k. 1, p. 973a1-9; Reconstruction by bhikṣu Sastri, p. 83), the Abhidharmadīpa (p. 329), the Kośakārikābhāṣya by Saṃghabhadra (T 1563, k. 35, p. 950c27-951a12) have also their individual interpretations.

¹⁸⁶ See above, p. 386F, 1038F.

¹⁸⁷ See also p. 386F and 1038F.

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 aggregates of detachment (*anupādānaskandha*), it has four more aspects:

7) Because the eight members of the noble [path (*āryamārgāṅga*) can lead to nirvāṇa, it is ‘path’ (*mārga*).

8) Because [this path] is free of errors (*viparyāsa*), it is ‘reasonable’ or ‘practical’ (*nyāya*).

9) Because all saintly people (*āryapudgala*) make use of this path, it is ‘path’.

10) Because the defilements (*kleśa*) that depend on thirst (*trṣṇāpatita*) and those that depend on wrong views (*drṣṭipatita*)¹⁸⁸ do not obscure this path, it is ‘definitive exit’ (*nairyānika*).

4. Distribution of the Three Concentrations in the Levels.¹⁸⁹

The three gates of liberation (*vimokṣamukha*) occur in nine levels (*bhūmi*):

1) – 4) the four trances (*dhyāna*),

5) the level of *anāgāmya* [the preparatory trance of the first *dhyāna*]

6) the *dhyānāntara* [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 (*anāsravasvabhāva*).

Some say that the three gates of liberation (*vimokṣamukha*) are absolutely pure (*atyantam anāsrava*), whereas the three concentrations (*samādhi*) are sometimes impure (*sāsrava*), sometimes pure (*anāsrava*).

For those who say this, the concentrations occur in eleven levels:

1)- 6) the six *bhumis* [namely, the four *dhyānas*, the *anāgāmya* and the *dhyānāntara*].

7) – 9) the [first] three *ārūpya*.

10) the desire realm (*kāmadhātu*).

11) the sphere of the summit of existence (*bhāvagra* or 4th *ārūpya*).

When the three *samādhis* are impure (*sāsrava*), they are linked (*baddha*) to these eleven levels. When they are pure (*anāsrava*), 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 (*upekṣendriya*).¹⁹⁰

Beginners (*ādikārmika*) in the practice of the three concentrations are in [207b] the desire realm (*kāmadhātu*), the advanced (*pariniṣpanna*) are in the form realm (*rūpadhātu*) or the formless realm (*ārūpyadhātu*). 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. *Śūnyatāsamādhi*.

Furthermore, there are two ways of understanding emptiness according to whether one considers all dharmas as empty of existence (*sattvaśūnya*) or empty of dharmas (*dharmasūnya*).¹⁹¹

Emptiness of existence (*sattvaśūnyatā*) is what we have just explained [according to the Abhidharma system]. The emptiness of dharmas (*dharmasūnya*) is the fact that all dharmas are empty of intrinsic nature (*svalakṣaṇasūnyatā*), as the Buddha said to Subhūti:

“Form (*rūpa*) is empty of the nature of form (*rūpatvā*), and feelings (*vedanā*), concepts (*saṃjñā*), volitional formations (*saṃskāra*) and consciousnesses (*viññāna*) are empty of the natures of [feeling, concept, volitional formation] and consciousness.”¹⁹²

Question. – One can think about the emptiness of beings (*sattvaśūnyatā*) and the non-emptiness of things (*dharmāṇām aśūnyatā*). It is inconceivable that dharmas are empty of intrinsic nature (*svalakṣaṇasūnya*). Why? If dharmas were empty of intrinsic nature, they would be without arising (*anutpanna*) 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 (*dharmasūnyatā*) 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 (*svabhāva*), they would be indestructible (*avināśa*), their intrinsic nature and their characteristic (*lakṣaṇa*) not coming from causes and conditions (*hetupratyayaja*). If they do come from causes and conditions, then it is only that they are formations (*saṃskāra*) [i.e., conditioned dharmas, *saṃskṛtadharmā*].

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 Pañcaviṃśati, 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, 3373c3-4), Śatasāhasrikā, p. 554, l. 6-18: *Rūpaṃ rūpatvena śūnyam, vedanā yāvād vijñānam vijñānatvena śūnyam*.

It is essential that the intrinsic nature of dharmas be conditioned (*saṃskṛta*) 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 (*ayukta*). [By definition], the intrinsic nature is an unconditioned dharma (*asaṃskṛtadharmā*) and exists independently of causes and conditions. Dharmas existing by themselves (*svabhāvena*) are without arising (*anutpāda*) since they exist in themselves before arising.¹⁹³ Being without arising (*utpāda*), they are without cessation (*nirodha*). Since arising and cessation do not take place, there is neither sin (*āpatti*) nor merit (*punya*). If there is no sin or merit, why still practice on the Path?

If beings had a true intrinsic nature (*bhūtasvabhāva*), 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 (*karmavipāka*).

There is no nature of emptiness (*śūnyatālakṣaṇa*) in the emptiness of dharmas (*śūnyatālakṣaṇa*).¹⁹⁴ It is because you assume an emptiness of dharmas and you become attached to it that you raise these objections.

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 *Traité* 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, *Candrakīrti*, Introduction, p. 18-21, and my [Lamotte's] Introduction to *Vimalakīrti*, p. 94-97: "Emptiness is not an entity."

In the present passage, the *Traité* seems to draw inspiration from the Ratnakūṭa in the Kāśyapaparivarta, § 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; Ratnagotravibhāga, p. 28, l. 11-13; Laṅkāvatāra, p. 146, l. 12-13: *Yan na śūnyatayā dharmān śūnyān karoti; api tu dharmā ... yasya khalu punaḥ śūnyatataiva drṣṭis tam aham acikitsyam 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 Kaśyapa, 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 Kaśyapa, 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 Sumeru’ 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. 471b8-10, the Buddha says to Ānanda: ”He who produces the view of emptiness (*śūnyatādr̥ṣṭi*), I declare him to be incurable (*acikitsya*). If a person is attached to a view of the self (*pudgaladr̥ṣṭi*) as high as Sumeru, I am not surprised by that and I do not condemn him. But if a fool (*abhimānika*) is attached to a view of emptiness (*śūnyatādr̥ṣṭi*) as minute as the sixtieth part of a single hair, that I cannot allow.”

In this regard, a passage from the Bodh. bhūmi, p. 46-47, should be cited, hostile as it is toward the Mādhyamika doctrines: *Idam ca samdhyāyoktam Bhagavatā. Varam ihaikatyasya pudgaladr̥ṣṭir na tv evaikatyasya durgr̥hītā evambhūtam vastu apavadamānaḥ pranaṣṭo bhavaty asmād dharmavinayāt.* Transl. – “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 deceive 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. bhūmi manifestly quarrels with the Mādhyamikan whom it wrongly confuses with the nihilist. But the *Traité* has already given the answer (p. 1090-1094F): “The nihilist denies the things that he sees; the Mādhyamika-Śūnyavādin denies nothing because there is nothing and he sees nothing.” See also Madh. vṛtti, p. 159-160, with the translation and note of J. May, *Candrakīrti*, p. 122-124. The Bodhisambhāraśāstra (T 1660, k. 6, 539c25-28), the author of which may have been Nāgārjuna and commentator the bhikṣu Ívara, continues the Mādhyamika position in the following way:

“We resort to emptiness in order to stamp out the great mass of ignorance (*mahāvīdyāskandha*), 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 and refute those who are difficult to convert and who profess the wrong view of the self (*satkāyadr̥ṣṭi*), for those who are prey to wrong views (*dr̥ṣṭicarita*) can escape from them only by emptiness. But those who are attached to the view of emptiness (*śūnyatādr̥ṣṭyabhiniṣṭa*) 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 (*trṣṇāsaṃyojana*) and destroy wrong views (*mithyādrṣṭi*).

Furthermore, the true nature (*bhūtalakṣaṇa*) of dharmas destroys suffering (*duḥkha*): it is the true domain (*bhūtāvacara*) of holy individuals (*āryapudgala*). If the emptiness of dharmas (*dharmasūnyatā*) 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 (*udgrhṇāti*) the empty nature (*sūnyalakṣaṇa*) of dharmas, he produces the fetters of pride, etc. (*abhimānādisaṃyojana*) by that very fact, and he says: “I have understood the true nature of dharmas.” It is then that he must practice the gate of signlessness (*ānimittadvāra*) in order to destroy his grasping onto the empty nature (*sūnyanimittodgrahaṇa*).

c. Wishlessness.

When the yogin gives himself up to futile proliferation (*prapañca*) in regard to signlessness (*ānimitta*), when he is about to imagine something as desirable, when he becomes attached (*abhinivīśate*) to

The last word in this matter remains with Śāntideva whose three well-known stanzas, IX, v. 33-35) cut through the problem:

*Śūnyatāvāsanād dhānād dhīyate bhāvavāsanā /
kiṃcin nāstīti cābhyāsāt sāpi paścāt prahīyate // 33 //
Yadā na labhyate bhāvo yo nāstīti prakalpyate /
tadā nirāśrayo ‘bhāvaḥ kathaṃ tiṣṭhen mateḥ puraḥ // 34 //
Yadā na bhāvo nābhāvo mateḥ saṃtiṣṭhate puraḥ /
tadānyagatyabhāvena nirālambā praśāmyati // 35 //*

Transl. by L. de La Vallée Poussin. – When one assumes the idea of emptiness, when one is saturated with it, the idea of existence disappears; and later, by the habit of this mind that ‘nothing exists’, the idea of emptiness itself is eliminated.

Indeed, when one no longer perceives [as a consequence of the elimination of the idea of existence] an existence that one is able to deny, how then would the non-existence henceforth deprived of support arise to the mind?

And when neither existence nor non-existence present themselves to the mind, then the mind is pacified, no longer having any form [to affirm or deny], which are these two modes of action.

- According to Tāranātha (p. 165), Śāntideva, in the middle of stanza 35, rose up into the air and disappeared, but these words came to the ears of the monks who were able to concentrate until the end of the Bodhicaryāvatāra.

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 (*vāc*) and mind (*manas*). One should not have *prañidhāna*, ‘desire for’. One should consider this nature of wishlessness (*aprañihitalakṣaṇa*) to destroy the three poisons (*triviṣa*). One should not be producing actions, bodily, vocal or mental. One should not be seeking rebirth in the threefold world (*trailokya*).” By reflecting in this way, the yogin enters into *aprañihitavimokṣamukha*.

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 *ānimitta*. When there is no place in the presence of this signlessness to experience ‘desire for’ or rebirth in the threefold world, this *ānimitta* changes its name and is called *aprañihita*.

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 (*bhūtalakṣaṇa*) of dharmas is the City of nirvāṇa (*nirvāṇagara*). This City has three gates, Śūnyatā, Ānimitta and Aprañihita.

¹⁹⁵ However, even in the Lesser Vehicle, there was a suspicion of the identity of three *samādhis* also called *vimokṣamukha* and *cetovimukti*. On this subject, see Saṃyutta, IV, p. 296-297; Tsa a han, T 99, k. 21, p. 149c: *Ya cāyaṃ āvuso appamāṇā cetovimutti yā ca ākiñcañña cetovimutti ... ekaṭṭhā, byañjanam eva nānaṃ.*

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 (*akuśalamūla*) that create standards (*pramāṇakaraṇa*) [Fr., measures, p. 1230F, n.] constitute obstructions (*kiṃcana*) and produce signs (*nimittakaraṇa*). The result is that in their unchangeable (*akopya*) 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.

If a person enters the *śūnyatā* gate, does not hypostatize this *śūnyatā* and no longer grasps at characteristics (*nimitta*), 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 *ānimitta* gate.

If his mind becomes attached to the characteristics of *ānimitta* and he gives himself up to futile chatter (*prapañca*), then he stops grasping the characteristics of *ānimitta* and goes through the *apraṇihita* gate.

3. Single Object of the Three Concentrations

In the system of the Abhidharma, the emptiness gate of liberation (*śūnyatāvimokṣamukha*) has as its object (*ālambate*) the truth of suffering (*duḥkhasatya*) and comprises (*saṃgrhṇati*) the five *skandhas*.¹⁹⁶ The signlessness gate of liberation (*ānimittavimokṣamukha*) has as its object a single dharma, the *pratisaṃkhyānirodha* [or disjunction from impure dharmas obtained by understanding the truths].¹⁹⁷ The wishlessness gate of liberation (*apraṇihitavimokṣamukha*) has as its object three truths [a part of the truth of suffering (*duḥkhasatya*), the truth of the origin of suffering (*samudayasatya*) and the truth of the cessation of suffering (*nirodhasatya*)]; it comprises five aggregates (*skandha*).

In the Mahāyāna, these three gates of liberation (*vimokṣamukha*) pertain to the true nature (*bhūtalakṣaṇa*) of dharmas. By means of these three gates of liberation, the ascetic sees that saṃsāra and nirvāṇa are the same. Why? Because nirvāṇa is empty (*śūnya*), without characteristics (*ānimitta*), not worthy of being taken into consideration (*apraṇihita*), and saṃsāra 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 (*vineya*) are of three kinds: those who abound in craving (*trṣṇābahula*), those who abound in wrong views (*dṛṣṭibahula*) 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 (*anitya*), suffering (*duḥkha*), the result of causes and conditions

¹⁹⁶ Whoever enters into *samādhi* necessarily possesses the four formless aggregates depending on mind and mental events, namely, *saṃjñā*, *vedanā*, *saṃskāra* and *vijñāna*, plus the ‘discipline (*saṃvara*) of concentration’ which is *rūpa*. 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 (*ekaṃ amatadvāram*) mentioned in the Sūtras: Majjhima, I, p. 353; Aṅguttara, V, p. 346.

(*hetupratyaya*), have no intrinsic nature (*svabhāva*); not having intrinsic nature, they are empty (*śūnya*). By means of this emptiness, wrong views (*dṛṣṭi*) are stopped.

To those who abound in craving, the *apraṇihitavimokṣamukha* is preached. In this way they will see that all dharmas are impermanent, suffering, the result of causes and conditions. Having seen in this way, they will be mentally detached from thirst and will enter into the Path.

To those in whom craving and wrong views are balanced, the *ānimittavimokṣamukha* is preached. Learning that the characteristics of male and female do not exist, they will cut through craving. Learning that the characteristics of sameness (*ekatva*) and difference (*anyata*) do not exist, they will cut through wrong views.

Sometimes the Buddha preaches two gates of liberation at the same time, sometimes he preaches three at the same time. Since the bodhisattvas must [208a] always exert themselves in knowing all the paths, he preaches the three gates to them.

We could say yet other things, but the question of the three gates of liberation is treated here in summary (*saṃkṣepeṇa*).

Third section THE FOUR TRANCES (p. 1233F)

I. THE FOUR TRANCES ACCORDING TO THE ABHIDHARMA

The four dhyānas are of two types: *i*) *śuddhaka*, pure in the mundane order of purity; *ii*) *anāsrava*, pure in the supramundane order of purity.¹⁹⁹

What is called *dhyāna śuddhaka*? The five impure but good aggregates (*sāsravakuśala*).²⁰⁰

What is called *dhyāna anāsrava*? The five pure aggregates (*anāsrava*).²⁰¹

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 (*saṃvara*) of *dhyāna* which is *rūpa*: cf. Kośa, VIII, p. 128 and n. 4.

²⁰¹ The five *anāsravaskandha*, also called *dharmaskandha* or *lokottaraskandha*: morality (*śīla*), concentration (*samādhi*), wisdom (*prajñā*), liberation (*vimukti*), wisdom and vision of liberation (*vimuktijñānadarśana*): cf. Dīgha, III, p. 279; Majjhima, I, p. 145, 214, 217; Saṃyutta, I, p. 99-100, 139; V, p. 162; Anguttara, I, p. 162; III, p. 134, 271; V, p. 16; Itivuttaka, p. 107-108; Kośa, VI, p. 297 n.; Kośavyākhyā, p. 607.

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 (*anidarśana*), without resistance (*apratigha*), sometimes *sāsrava*, sometimes *anāsrava*. Those that are *sāsrava* are the five *kuśala-sāsrava skandhas*; those that are *anāsrava* are the five *anāsrava skandhas*. The *sāsrava* belong to the desire realm (*kāmadhātuvacara*); the *anāsrava* do not belong to any realm.

The *dhyānas* include bodily actions (*kāyakarman*), vocal actions (*vākkarman*) and formations dissociated from the mind (*cittaviprayuktasamskāra*) that are neither mind (*citta*) nor mental events (*caitasika dharma*), nor associated with the mind (*cittasamprayukta*).

The *dhyānas* also contain the feeling aggregate (*vedanāskandha*), the discrimination aggregate (*saṃjñāskandha*) and the volition aggregate (*saṃskāraskandha*) associated with it. The mental events (*caitasika dharma*) also are 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 (*cittānuparivartin*) and non-associated with feeling (*na vedanāsamprayukta*).
- 2) things associated with feeling (*vedanāsamprayukta*) and not accompanying mind (*na cittaparivartin*).
- 3) things accompanying mind (*cittānuparivartin*) and associated with feeling (*vedanāsamprayukta*).
- 4) things not accompanying mind (*na cittānuparivartin*) and non-associated with feeling (*na vedanāsamprayukta*).

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 (*cittaviprayuktasamskāra*) but accompanying mind (*cittānuparivartin*).
- c. feelings (*vedanā*).

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 (*saṃjñāsamskāra*)
- b. the ‘associated’ aggregate of volition (*samprayukta saṃskāraskandha*)

There are things not accompanying the mind and non-associated with feeling. Actually, with the exception of the formations dissociated from the mind (*cittaviprayuktasamskāra*) but accompanying the mind

(*cittānuparivartin*) – formations contained in the four *dhyānas* -, these are all the other formations dissociated from the mind (*cittaprayuktasamskāra*) and associated with the discrimination aggregate (*samjñāskandhasamprayukta*).

Of the four *dhyānas*, the [last] three are not endowed with investigation (*na vitarkaḥuparivartin*) and are not associated with analysis (*na vicārasamprayukta*).

In the first *dhyāna*, there are:

- 1) things accompanying investigation (*vitarkānuparivartin*) but non-associated with analysis (*na vicārasamprayukta*)
- 2) things associated with analysis (*vicārasamprayukta*) but not accompanying investigation (*na vitarkānuparivartin*)
- 3) things accompanying investigation (*vitarkānuparivartin*) and associated with analysis (*vicārasamprayukta*)
- 4) things not accompanying investigation (*na vitarkānuparivartin*) 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 (*cittaviprayuktasamskāra*) and accompanying investigation (*vitarkānuparivartin*)

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 (*caitasika 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 (*cittaviprayuktasamskāra*) that accompany investigation (*vitarkānuparivartin*), they are all the other formations dissociated from mind.

The four *dhyānas* are all causes and conditions (*hetupratyaya*) and constitute all the causes and conditions.

In the first of the four *dhyānas*, there are:

1) things that follow upon an antecedent (*samanantara*) and constitute an antecedent condition (*samanantarapratyaya*),

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 (*caitasika 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 (*atīta*) 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 (*asaṃjñīsamāpatti*), 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 (*cittaviprayuktasaṃskāra*) 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 (*cittaviprayuktasaṃskāra*); some constitute conditions (*pratyaya*) and do not have conditions. Others both have conditions and constitute conditions.²⁰²

These four *dhyānas* are also dominating conditions (*adhīpatipratyaya*) and constitute dominating conditions.²⁰³ All this is fully explained in the *Abhidharmavibhāga*.

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 (*dhyānīpāya*),²⁰⁴ the characteristics of trance (*dhyānanimitta*)²⁰⁵ and the factors of trance (*dhyānāṅga*).²⁰⁶ This has all been fully explained already in the context of the *dhyānapāramitā* (p. 1043-1057F).

Question. – In the present Prajñāpāramitāpadeśa,²⁰⁷ you speak only of dharmas empty of characteristics (*lakṣaṇasūnya*); then how is the bodhisattva able to produce trance (*dhyāna*) or absorption (*samāpatti*) on empty dharmas?

Answer. – The bodhisattva knows that the five objects of enjoyment (*pañcakāmaguṇa*) and the five obstacles (*pañcanīvaraṇa*) are the result of causes and conditions (*hetupratyaya*) without intrinsic nature (*niḥsvabhāva*), empty (*sūnya*) 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 *dhyāna*.

The bodhisattva experiences great compassion (*mahākaruṇā*) for these beings and practices (*bhāvayti*) trance and concentration:

1) Being attached to the object of mind (*cittāmbana*), he avoids the five objects of enjoyment (*pañcakāmaguṇa*), rejects the five obstacles (*pañcanīvaraṇa*) and enters into the first *dhyāna* which is great joy (*mahāprīti*).

2) Suppressing investigation (*vitarka*) and analysis (*vicāra*) and concentrating his mind, he penetrates deeply into inner peace (*adhyātmasaṃprasāda*), obtains a subtle and wonderful joy (*prīti*) and enters into the second *dhyāna*.

²⁰⁴ The bodhisattva uses the *dhyānas* as salvific skillful means (*upāya*) to convert beings: this perfection of trance (*dhyānapāramitā*) 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 *aṅgas* are 28 in number:

First *dhyāna*: *vitarka, vicāra, prīti, sukha, samādhi*.

Second *dhyāna*: *adhyātmasaṃprasāda, prīti, sukha, samādhi*.

Third *dhyāna*: *upekṣā, smṛti, saṃprajanya, sukha, samādhi*.

Fourth *dhyāna*: *upekṣā, upekṣapariśuddhi, smṛtipariśuddhi, samādhi*.

For details, see Vibhāṣā, T 1545, k. 80, p. 412a21-412b3; Kośa, VIII, p. 147;

Abhidharmadīpa, p. 407-409. Cf. Viduddhimagga, ed. Warren, p. 71.

²⁰⁷ The seven Chinese characters *Pan-jo-po-lo-mo-louen-yi* appearing here remove any doubt about the exact title of the present work, [*Mahā*]Prajñāpāramitopadeśa and not [*Mahā*]Prajñāpāramitāsāstra. 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 *dhyāna*.

4) Destroying all suffering and all happiness, rejecting all sadness (*daurmanasya*) and all satisfaction (*saumanasya*) as well as inhalation and exhalation (*ānāpāna*), he adorns himself with a pure and subtle equanimity (*upekṣā*) and enters into the fourth *dhyāna*.²⁰⁸

This bodhisattva knows well that dharmas are empty (*śūnya*) and without characteristics (*animitta*), but as beings themselves do not know it, he resorts to the signs of *dhyāna* (*dhyānanimitta*) in order to convert them.

If the emptiness of dharmas (*dharmasūnyatā*) truly existed in itself, we would not call it emptiness and it would not be necessary to abandon the five objects of enjoyment (*pañcakāmaguṇa*) to obtain *dhyāna* since, existing substantially, this emptiness would involve neither abandoning (*tyāga*) nor acquiring (*lābha*). [208c] 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 *dhyānas*, 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 Vibhaṅga, 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 Kaśmir who compiled the Mahāvibhāṣa (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 *mūḍha* ‘fool’, *śava* ‘corpse’, and *khetāsika* ‘eater of spit’. Those who recalled the kiss exchanged between Devadatta and Ajātaśatru could not help but see an allusion to this repugnant action. This is why the translators of the afore-mentioned sources translated *khetāsika* as follows:

- a. *Tan t’o* ‘eater of spit’ (Sarv. Vin., T 1435, k. 36, p. 258b7),
- b. *Che t’o tchō*, ‘eater of spit’ (Mūlasarv. Vin., T 1450, k. 13, p. 169b26).
- c. *Che jen t’o tchō*, ‘eater of human spit’ (Mahāvibhāṣā, T 1545, k. 85, p. 442a6-7).
- d. *Seou 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 Ajātaśatru’s spit, and the Buddha spoke only the truth.

Now in the Majjhima, I, p. 395, the Buddha said: *Yañ ca kho Tathāgato vMacam jānmati bhūtaṃ... tatra kālaññā Tathāgato hoti tassā vācāya veyyākaraṇāya*: “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 *khetāsika* and the accusation against the Buddha does not hold. In the words of the 14th *āveṇikadharmā*, every word of the Buddha is preceded by knowledge and accompanied by knowledge.

Furthermore, the bodhisattva practices *dhyāna* without being attached to grasping characteristics (*animittodgrahṇabhiniveśāt*). And in the same way that a man swallows medicine (*bhaiṣajya*) to eliminate sickness (*vyādhi*) and not because of its taste, so the bodhisattva practices *dhyāna* for the purification of morality (*śīlaviśodhana*) and the perfecting of wisdom (*prajñāsampādana*).

In each *dhyāna*, the bodhisattva cultivates great loving-kindness (*mahāmaitrī*). In *dhyāna*, the contemplation of emptiness (*śūnyatāsamanupaśyanā*) does not take place. Since it is a matter [of overcoming] the five objects of enjoyment (*pañcakāmaguṇa*), gross errors and mistakes (*viparyāsa*), it is necessary to resort to subtle (*sūkṣma*) but false (*vitatha*) subterfuges to destroy them, in the same way that a poison (*viṣa*) 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 (*maitrī* or *maitrā*), compassion (*karuṇā*), joy (*muditā*) and equanimity (*upekṣā*). These are the four limitless ones (*apramāṇa*), the four liberations of the mind (*cetovimukti*) or the four abodes of Brahmā (*brahmavihāra*). This last term is by far the most frequent in the post-canonical Sanskrit texts and in the Mahāyāna sūtras and śāstras.

A stock phrase endlessly repeated in the Tripiṭaka defines the four immeasurables. The Pāli wording shows almost no variation: Dīgha, I, p. 250-251; II, p. 186-187, 242, 250; III, p. 49-50, 78, 223-224; Majjhima, I, p. 38, 27,, 283, 297, 335, 351, 369-370; II, p. 76, 195; III, p. 146; Saṃyutta, IV, p. 196, 322, 351-356; V, p. 115-116; Anguttara, I, p. 183, 192, 196; II, p. 128-130, 184; III, p. 225; IV, p. 390; V, p. 299-301. 344-345. - On the other hand, the Sanskrit wording, imperfectly reproduced in the Prajñāpāramitā editions, has many variants: Sanskrit Mahāparinirvāṇa, p. 350; Mahāvastu, III, p. 213; Pañcaviṃśati, p. 181; Śatasāhasrikā, p. 1444; Daśabhūmika, o. 34; Mahāvvyut., no. 1504-1509.

Pāli: *So mettāsahagatena cetaasā skam disaṃ pharitvā viharati, thatā duriyam Upekḥāsahagatena cetasā - pe – pharitvā viharati.*

Sanskrit: Sa *maitrī*sahagatena cettena vipulena mahadgatenādvayenāpramāṇenāvaireṇā-sapatnenāvvyāvadyena ... spharitvopasampadya viharati.

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 Abhidharmas comment at greater or lesser length on this canonical formula. For the Pāli Abhidhamma, see Vibhaṅga, chap. XIII, p. 272-284; Atthaālinī, p. 192-197; Vidhuddhimagga, ed. Warren, chap. IX, p. 244-270 (transl. Nanamoli, p. 321-353); Vimyyimaggā, transl. Ehara, p. 181-197. For the Sanskrit Abhidharma, see Vibhāṣā, T 1545, k. 81-83, p. 420b-431b;

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 Sarvāstivādin 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 platonic wishes: it is not enough to wish (*adhimuc-*) that beings be happy, free of suffering or full of joy for this wish to be realized.

There are, however, three differences between the Hinayāna 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 ārūpyadhātu) 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 Mahāyanist invention. In the following pages, the *Traité* does not fail to exploit it.

I. DEFINITION OF THE IMMEASURABLES (p. 1242F)

The four immeasurable feelings (*apramāṇacitta*) 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 (*yogaḥsema*) and happy things (*sukhvastu*) 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 (*kāyikaduḥkha*) and mental suffering (*caitasikaduḥkha*).

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 (*pratigha*) or fondness (*anunaya*).

Maitrī is practiced to remove²⁰⁹ hostility (*vyāpāda*) toward beings.

Karuṇā is practiced to remove harm (*vihimsā*) toward beings.

Muditā is practiced to remove dissatisfaction (*arati*) toward beings.

Upekṣā is practiced to remove sensual attachment (*kāmarāga*) and hostility (*vyāpāda*) toward others.²¹⁰

Question. –The four immeasurables (*apramāṇa*), [the four formless absorptions (*ārūpyasamāppati*), the eight liberations (*vimokṣa*), the eight masteries (*abhibhvāyatana*), the nine successive absorptions (*anupūrvasamāpatti*) and finally the ten spheres of totality (*krtsnāyatana*) are already contained in the four trances (*dhyāna*). Why speak of them separately here?

²⁰⁹ It should be noted that, for the Vibhāṣā, T 1545, k. 83, k. 427b10-24, the Kośa, VIII, p. 200-201 and the Kośavyākhyā, p. 687), the passions are merely removed (*dūrīkṛta*) or weakened (*viṣkambhita*), not abandoned, by the *apramāṇas*.

²¹⁰ This is the canonical doctrine: cf. Dīgha, III, p. 248-249 (cited in Visuddhimagga, ed. Warren, p. 264): *Nissaraṇaṃ h'etaṃ, āvuso, byāpādassa, yad idaṃ mettā cetovimutti...Nissaraṇaṃ h'etaṃ, āvuso, vihesāya, yad idaṃ karuṇā cetovimutti... Nissaraṇaṃ h'etaṃ, āvuso, aratiyā, yad idaṃ muditā cetovimutti... Nissaraṇaṃ h'etaṃ, āvuso, rāgassa, yad idaṃ upekkhā cetovimutti.*

The corresponding Sanskrit phrases are cited in the Abhidharmadīpa, p. 442, l. 3-6: *Maitry āsevītā bhāvitā bahulīkṛtā vyāpādaprahāṇāya samvartate, karuṇā vihiṃsāprahāṇāya, aratiprahāṇāya muditā, kāmarāgavyāpādaprahāṇāyopekṣā.*

See also Kośa, VIII, p. 196; Kośavyākhyā, p. 686, l. 6-8; Lalitavistara, p. 442, l. 3-5; Sūtrālaṃkāra, p. 181, l. 10-11; Bodh, bhūmi, p. 98, l. 18-19, p. 204, l. 24.

Answer. – Although all these things are contained in the four *dhyānas*, if they are not mentioned separately by name, their particular virtues (*guṇa*) 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 (*mahāpunya*),²¹¹ one should talk about the four immeasurables (*apramāṇa*).

2) In order to inspire disgust for visibles (*rūpanirveda*), like spending time in prison (*kārāgrha*), one should talk about the four formless absorptions (*ārūpyasamāpatti*).

3) To those who cannot obtain mastery (*abhibhava*) over objects (*ālambana*) so as to see objects at will (*yatheṣṭam*), one should speak about the eight masteries (*abhibhvātana*).

4) To those who take blocked paths (*pratiṣiddhamārga*) and do not succeed in freeing the obstacles, one should speak of the eight liberations (*vimokṣa*).

5) To untamed minds (*adāntacitta*) that cannot merge from one trance (*dhyāna*) in order to enter into the others successively, one should speak of the nine successive absorptions (*anupūrvasamāpatti*).

6) To those who do not possess complete illumination (*kṛtsnāvabhāsa*) on all objects (*ālambana*) in order to liberate them at will, one should speak of the ten totalities (*kṛtsnāyatana*).

When one thinks about the beings of the ten directions, wishing them to obtain happiness, a mental event (*caitasika dharma*) occurs called *maitrī*. The aggregates associated with this *maitrī*, feelings (*vedanā*), concepts (*saṃjñā*), formations (*saṃkāra*) and consciousnesses (*viññāna*), give rise to bodily actions (*kāyakarman*), vocal actions (*vākkarman*) and formations dissociated from the mind (*cittaprayuktasaṃskāra*): the group of these dharmas (*dharmasāmagrī*) is called *maitrī*. Since they are loving-kindness or arise with loving-kindness as dominant (*adhipatī*), these dharmas are given the name of *maitrī*. In the same way, all [209a] minds (*citta*) and all mental events (*caitasika 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.²¹²

It is the same for *karuṇā*, *muditā* and *upekṣā*.

²¹¹ See above, p. 323-324F, 1040F.

²¹² 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: *Cetanāhaṃ bhikkhave kammaṃ vadāmi; cetayitvā kammaṃ karoti kāyena vācāya manasā*: “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. 600a24; Kathāvatthu, p. 393; Atthasālinī, p. 88; Kośa, IV, p. 1-2; Karmasiddhiprakāraṇa, MCB, IV, p. 152, 207-208; Madh, vṛtti, p. 305-306.

This *maitrī* occurs in the form realm (*rūpadhātu*);²¹³ it is impure (*sāsrava*) or pure (*anāsrava*), to be destroyed (*prahātavya*) or not to be destroyed (*na prahātavya*). It also occurs in the [four] root trances (*mauladhyāna*) and again in the *dhyānāntara* [variation of the first *dhyāna*].²¹⁴ Associated with the three sovereign organs (*indriya*), it excludes the faculty of unpleasantness (*duḥkhendriya*) and the faculty of dissatisfaction (*daurmansayendriya*).²¹⁵ This is all explained in detail in the Abhidharma.

When *maitrī* still grasps (*udgrhṇāti*) 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 (*bhūtalakṣaṇa*) of dharmas, it is pure (*anāsrava*). This is why the *Wou-tsin-yi p'ou-sa-wen* (Akṣayamatibodhisattvapariṣcchā)²¹⁶ says:

²¹³ This is then a *maitrī* in the non-concentrated state, in *kāmadhātu*.

²¹⁴ Cf. Vibhāṣā, T 1545, k. 81, p. 421a1-6: "The four *apramāṇas* occur in *kāmadhātu*. As for the levels (*bhūmi*), *maitrī*, *karuṇā* and *upekṣā* occur in seven levels: *kāmadhātu*, the four *dhyānas*, the *anāgamyā* and the *dhyānāntara*. Some say that they occur in ten levels: the four *dhyānas*, four *sāmantakas*, the *dhyānāntara* and *kāmadhātu*. The *āpramāṇa* of *muditā* occurs in three levels: *kāmadhātu*, first and second *dhyānas*. Other teachers say that the first and second *dhyānas* do not have the *apramāṇa* of *karuṇā*. Why? Because the first and second *dhyānas* have a strong feeling of joy."

Cf. Kośabhāṣya, p. 453, l. 12-18: *Prathamadvitīyadhyanayor muditā, saumamasyatvāt. Anyāni trīṇy apramanāṇi ṣaṭsu bhūmiṣu: anāgamyā, dhyānāntare, dhyāneṣu ca, saprayogamaulagrahaṇāt. Kecit punaḥ anāgamyam hitvā pannācasv etānīcchanti. Daśasv ity apare, kāmadhātuṃ sāmantakāni ca prakṣipyā samāhitāsamāhitamaulaprayogagrahaṇāt. – "Muditā is of the first and second *dhyāna*, for it is satisfaction [and satisfaction is absent in the other *dhyānas*]. The other three *apramāṇas* occur in six levels: *anāgamyā*, *dhyānāntara* and the [four] *dhyānas*, thus including the root *dhyānas* with their preparatory stages. However, some teachers, excluding *anāgamyā*, distribute these *apramāṇas* into five levels. Still others, into ten levels by adding [to the six] the [four] *sāmantakas* [of the higher *dhyānas*] and attributing [the *apramāṇas*] to both the state of non-concentration and that of concentration, to the preparatory states as well as to the main *dhyānas*."*

²¹⁵ Of the twenty-two *indriyas* of which the Sūtra speaks, five are faculties of feeling (*vedanendriya*). *Maitrī* is associated with the feeling of pleasure (*sukhendriya*), the faculty of satisfaction (*saumanasyendriya*), and the feeling of equanimity (*upekṣendriya*). On the other hand, it is without the feeling of displeasure (*suḥkhendriya*) and the feeling of dissatisfaction (*daurmanasyendriya*).

For these five *indriyas*, see Saṃyutta, V, p. 209; Kośa, II, p. 112-15.

²¹⁶ The *Akṣayamatibodhisattvapariṣcchā*, which will be cited again below, p. 1272F and which is mentioned in the Mahāvīyut., no. 1400, forms the 45th section of the Chinese Ratnakūṭa and the 44th section of the Tibetan Ratnakūṭa:

1) *Wou-tsin-houei 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 Eus pa*, OKC, no. 760 (44), translated and revised by Śurendrabodhi and Ye-śes-sde.

“There are three kinds of *maitrī*: *i*) that which has beings as object (*sattvālabhana*), *ii*) that which has things as object (*dharmālabhana*), *iii*) that which has no object (*anālabhana*).²¹⁷ “

II. ASPECTS OF THE IMMEASURABLES

1. Loving-kindness, compassion and joy

Question. – What are the aspects (*ākāra*) of these four immeasurables (*apramāṇa*)?

Answer. – As the Buddha said everywhere in the sūtras: “With a mind associated with loving-kindness (*maitrīśahagatena cittena*), free of enmity (*avaireṇa*), free of hostility (*anupanāhena*), free of rivalry (*asapatnena*), free of malice (*avyāvadhyaena*), extended (*vipulena*), expanded (*mahadgatena*), immense (*apramāṇena*) and well cultivated (*subhāviteṇa*), the bhikṣu intentionally includes in this mind of loving-kindness (*maitrīcittēnādhimucya sphaṛati*) the beings of universes in the eastern direction (*pūrvā diś*), then he intentionally includes in this mind of loving-kindness the beings of the universes of the ten directions: those of the south (*dakṣiṇā*), the west (*paścimā*), the north (*uttarā*), of the four intermediate directions (*vidiś*), of the zenith (*upariṣṭāt*) and the nadir (*adhastāt*). And in the same way, he includes them by means

But the passage cited here does not belong to the *Akṣayamatibodhisattvapariṣcchā*: it comes from the *Akṣayamatinirdeśasūtra* or simply *Akṣayamatisūtra*, of which there are two Chinese translations and one Tibetan translation:

1) *A-tch'a-mo p'ou-sa king*, T 403, translated by Dharmarakṣa between 265 and 313.

2) *Wou-tsin-yi p'ou-sa p'in*, translated by Dharmakṣema between 414 and 421 and later incorporated in the Mahāsaṃnipāta 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 sūtra, under the name *Akṣayamatisūtra*, is cited in the Śikṣāsamuccaya, p. 11, 21, 33, 34, 117, 119, 158, 167, 183, 190, 212, 233, 236, 271, 278, 285, 287, 316; in the Pañjikā, p. 81, 86, 118, 173, 522, 527; and the *Traité* will refer to it later (k. 53, p. 442a2), calling it *A-tch'a-mo king*. It is also cited under the name *Akṣayamatinirdeśasūtra* in the Pañjikā, p. 20, and the Mahāvvyut., no. 1344.

²¹⁷ *Akṣayamatinirdeśa*, T 403, k. 4, p. 500a13-17; T 397, k. 29, p. 200a15-18. The original Sanskrit is cited in Śikṣāsamuccaya, p. 212: *Sā [maitrī] trividhākṣayamatisūtre 'bhihitā: sattvārambaṇā maitrī prathamacittotpādikānāṃ bodhisattvānāṃ; dharmārambaṇā caryāpratipannānāṃ bodhisattvānāṃ; anārambaṇā maitrī anutpattikadharmakṣātipratilabdhanāṃ bodhisattvānāṃ iti*. – “In the *Akṣayamatisūtra*, 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 sūtras and śāstras.

of a mind associated with compassion (*karuṇāśahagatena*), associated with joy (*muditāśahagatena*) and associated with equanimity (*upekṣāśahagatena cittena*).²¹⁸

a. maitrīśahagatena cittena.

“With a mind associated with loving-kindness.” – *Maitrī* is a mental event (*caitasika dharma*) capable of counteracting the corruptions (*kaṣāya*) contained in the mind, namely, hatred (*dveṣa*), hostility (*upanāha*), avarice (*mātsarya*), lust (*rāga*), and the other passions (*kleśa*). Thus, when the purifying pearl (*maṇi*) is placed in dirty water, it becomes clear.

b. avaireṇānupanāhena cittena.

“With a mind free of enmity and free of hostility.” – Let us suppose that, with or without reason, one hates someone. If one wants to insult him, curse him, strike him or rob him, this is enmity (*vaira*). If one waits for the proper moment and, given the chance, one torments him with all one’s strength, this is hostility (*upanāha*). Since *maitrī* counteracts both these things, it is said to be free of enmity and hostility.²¹⁹

c. asapatnenābyāvadhya cittena.

“With a mind free of rivalry and free of malice.” – Hostility (*upanāha*) is rivalry (*sapatnatā*). The first offensive movement (*āghāta*) is of hostility (*upanāha*). In time, hostility becomes rivalry (*sapatnatā*). When one inflicts torment (*vyābādha*) by means of physical and vocal actions (*kāyavākkarman*), this is malice (*vyāvadhya*).

Furthermore, the fetter ‘hostility’ (*pratighasamyojana*) is called enmity (*vaira*). When enmity increases, is prolonged and becomes attached to but not yet fixed (*niyata*) in the mind, it takes the name of hostility (*upanāha*) and also rivalry (*sapatnatā*). When the mind is determined and no longer has any scruples, this is called malice (*vyāvadhya*).²²⁰

Because the power of *maitrīcitta* rejects, abandons and leaves behind these three things, it is said to be ‘free of enmity, free of hostility, free of rivalry and free of malice’. The Buddha praised *maitrīcitta* in regard to this fourfold exemption.²²¹

²¹⁸ Here the *Traité* 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 *apramāṇas* include not the directions but the beings in these regions. It insists on the voluntary nature of their action, for the ascetic voluntarily (*adhimucaya*) 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 (*avera*) inasmuch as it destroys malice and hostility (*byāpādapaccatthikappahānena*)

²²⁰ On the other hand, for the Visuddhimagga, p. 256, the mind is *abyāpajjha* ‘without affliction’, because it destroys sadness (*domanassappahānato*). The expression then would mean absence of suffering (*niddukkha*).

²²¹ Notably in the Mettasutta of the Suttanipāta, p. 26, v. 149-151:

Mātā yathā niyaṃ puttam

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 (*smṛtimat*), brave (*ātāpin*) and full of energy (*vīryavat*) to practice this meditative stabilization, and this is why they are ‘without enmity, without hostility, without rivalry and without malice.’

d. vipulena, mahadgatenāpramāṇena cittena.

“With a vast, expanded, immense mind”.²²² – This mind is single, but as its magnitude differs, there are three attributive adjectives used.

This mind is vast (*vipula*) when it includes one single region, extended [209b] (*mahadgata*) when it goes far and high, immense (*apramāṇa*) when it includes the nadir (*adhastād diś*) and the other nine regions.

Furthermore, if it is low (*avara*), *maitrī* is called vast (*vipula*); middling (*madhya*), it is called extended (*mahadgata*); higher (*agra*), it is called immense (*apramāṇa*).

*āyusā ekaputtam anurakkhe /
evam pi sabbabhūtesu
mānasam bhāvaye aparimāṇaṃ //*

*Mettañ ca sabbalokasmiṃ
mānasam bhāvaye aparimāṇaṃ /
udhaṃ adho ca tiriyañ ca
asambādhaṃ averaṃ asapattaṃ //*

*Tiṭṭhaṃ caraṃ nisinno vā
sayāno vā yāvat’ assa vigatamiddho /
etaṃ satiṃ adhiṭṭheyya,
brahmam etaṃ vihāraṃ idha-m-āhu //*

Transl. - “As a mother, during her entire life, protects her own son, her only son, so should everyone nourish an immense friendliness for all beings.

Let him nourish an immense friendliness and loving-kindness for the entire world, above, below and across, free of any obstacle, enmity or rivalry.

Standing, walking, sitting or lying down, as long as he is awake, let him be filled with this feeling, for this, they say, is the abode of the Brahmā gods.”

²²² Cf. Visuddhimagga, p. 256: *Vipulenā ti attha ca pharaṇavasena vipulatā daṭṭhabbā. Bhūmivasena pana etaṃ mahaggataṃ. Paṇavasena ca appamāṇasattārammaṇavasena ca appamāṇaṃ*: “By vast here we should understand its amplitude as inclusion. It is also *expanded* in regard to the levels in which it is applicable [from kāmadhātu up to rūpadhātu included]. It is *immense* in regard to its competence and to the fact that it has innumerable beings as object.”

Furthermore, if it bears upon the beings of the four main directions (*diś*), *maitrī* is called vast (*vipula*); if it bears upon the beings of the four intermediate directions (*vidiś*), it is said to be extended (*mahadgata*); if it bears upon the beings of the zenith and the nadir, It is said to be immense (*apramāṇa*).

Furthermore, if it destroys²²³ the minds of enmity (*vairacitta*), *maitrī* is called vast (*vipula*); if it destroys the minds of rivalry (*sapatnacitta*), it is called extended (*mahadgata*); if it destroys the minds of malice (*vyāvadyacitta*) it is called immense (*apramāṇa*).

Furthermore, all the defiled minds (*kliṣṭajñāna*) cultivated by vile individuals giving rise to evil things are called vile (*hīna*). The most vile of them are enmity (*vaira*), rivalry (*sapatnatā*) and malice (*vyāvadya*). Since *maitrī* destroys these vile minds, it is called vast (*vipula*), extended (*mahadgata*) and immense (*apramāṇa*). Why? Because great causes and conditions are necessary to destroy vile things. The ‘vast’ mind (*vipulacitta*) that fears sin (*āpatti*), that fears falling into hell, eliminates the bad dharmas from the mind; the ‘extended’ mind (*mahadgatacitta*) that believes in the retribution of merits (*punya vipāka*) eliminates the bad thoughts; the ‘immense’ mind (*apramāṇacitta*) that wants to attain nirvāṇa eliminates the bad thoughts.

Furthermore, when the yogin observes the purity of the discipline (*śīlavisuddhi*), this is a ‘vast’ mind; when he is endowed with trance and absorption (*dhyānasamāpattisampanna*), this is an ‘extended’ mind ; when he is endowed with wisdom (*prajñāsampanna*), this is an ‘immense’ mind.

When the yogin, by means of this mind of loving-kindness (*maitrīcitta*), thinks about the noble people (*āryapudgala*) 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 (*āvāsa*) of gods and men, this is an ‘extended’ mind. When he thinks about lower beings (*hīnasattva*) and the three unfortunate (*durgati*) destinies, this is a ‘vast’ mind.

When he thinks with loving-kindness about a being that is dear to him (*priyasattva*) and 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 (*madhyastha puruṣa*), this is an ‘extended’ mind. When he thinks with loving-kindness about his enemies (*vaira*) and thus his merits (*guṇa*) are many, this is an ‘immense’ mind.²²⁴

²²³ 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 loving-kindness. This is called ‘breaking the barriers (*sīmasambheda*). Cf. Visuddhimagga, p. 246: *Bhikkhunā... sīmasambhedam katthkāmena... atippiyasahāyake, atippiyasahāyakato majjhatte, majjhattato veripuggate mettā bhāvetabbā. Bhāventena ca ekekasmiṃ koṭṭāse muduṃ kammaniyaṃ cittaṃ katvā tadanantare tadanantare upasamharitabbaṃ*: “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 very 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 (*ādikmarmika*) should practice loving-kindness, see also Vibhāṣā, 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.

e. subhāvitena cittena.

By a ‘well-cultivated’ mind is meant a strong (*dr̥ḍha*) mind of loving-kindness (*maitrīcitta*). 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 (*priyapudgala*), enemies (*vairipudgala*) and neutrals (*madhyastha*), to look upon beings in the five destinies (*pāñcagati*) 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 (*hita*) 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 *Traité* 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 sūtras and śāstras, especially in the Akṣayamatisūtra cited above, p. 1245F. Here are some other texts where they are mentioned:

Mahāyana Mahāparinirvāṇasūtra (T 374, k. 15, p. 452c; T 375, k. 14, p. 694c): O son of noble family, there are four other brahmanical conducts: *maitrī*, *karuṇā*, *muditā* and *upekṣā*. – The bodhisattva Kāśyapa said to the Buddha: O Bhagavat, if one practices *maitrī* well, one destroys malice (*vyāpāda*), and if one practices *karuṇācitta*, one also destroys malice. Then why speak of four *apramāṇa cittas*? By examining the meaning, there should be three. Bhagavat, there are three kinds of *maitrī*: 1) that which has beings as object (*sattvāḷambana*); 2) that which has things as object (*dharmāḷambana*); 3) that which has no object (*anāḷambana*). It is the same for *karuṇā*, *muditā* and *upekṣā*. Consequently, the *apramāṇas* should be three in number and not four. The *maitrī* 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, *maitrī* concerns poor beings (*daridrasattva*), but the Tathāgata, the great Teacher, is always free of poverty and enjoys absolute happiness (*paramasukha*). Thus, although it concerns beings, *maitrī* does not concern the Buddha. It is the same for the *maitrī* that concerns objects. O Bhagavat, the *maitrī* 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 *maitrī* that has things as object does not see the father, mother, wife, son, relative; it sees all the things that result from causes and conditions (*pratītyotpanna*): we say that it has things as object. The *maitrī* 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 *karuṇā*, *muditā* and *upekṣā*. Therefore the *apramāṇas* should be three and not four.

Buddhabhūmisūtraśāstra, T 1530, k. 5, p. 314b8-13: There are three kinds of *maitrī*: 1) that which has beings as object (*sattvāmbana*); 2) that which has things as object (*dharmāmbana*); 3) that which has no object (*anāmbana*).

Bodhisattvas at the stage of those who have just produced bodhi mind (*prathamacittopādikāvasthā*) practice mainly the *maitrī* that has beings as object. This is most frequently impure (*sāsrava*) for its realm (*gocara*) is purely conventional (*saṃvṛtisat*) things.

Bodhisattvas at the stage of those who are cultivating the practices (*caryāpratipannāvasthā*) mainly practice the *maitrī* that has things as object. This one also is impure (*sāsrava*) most frequently, for its realm (*gocara*) is the Mahāyāna teachings.

Bodhisattvas who have acquired the conviction that dharmas do not arise (*anutpatikadharmakṣāntipratilabdha*) practice *maitrī* mainly without object. Even though it has an object, the fundamental element (*dharmadhātu*), it is, like the dharmas of retribution (*vipākadharmā*), eye, etc., without thought-construction (*vikalpa*), makes no effort (*prayoga*) and functions spontaneously (*svaraseṇa pravartate*). This is why it is called ‘great *maitrī* without object’ (*anāmbana*), associated with the knowledge of equality (*samatājñānasamprayukta*). Another meaning: as it bears upon the fundamental element (*dharmadhātu*) only and is always without thought-construction (*vikalpa*), as it does not bear upon either beings or things, it is called the *maitrī* without object.

The Sūtrālamkāra, p. 121, also mentions these three kinds of *apramāṇa*. Those that have no object, it says, concern suchness (*tathatā*): they are without object insofar as they are without thought-construction (*te hy avukapatvād anāmbanāḥ*).

Bodh. bhūmi, p. 241-242 (T 1579, k. 44, p. 535c7-18). Transl. – In short, the bodhisattva develops the four *apramāṇas* 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 (*adhimokṣa = adhimuktisaṃjñā*: 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 *maitrī* of bodhisattvas having things as object.

Finally, the bodhisattva cultivates this loving-kindness by not even imagining things. This is the bodhisattva’s *maitrī* without object.

It is the same for *karuṇā*, *muditā* and *upekṣā*.

1) The mind of loving-kindness (*maitrīcitta*) of which we have just spoken is that which has beings as object (*sattvālabhana*). It is found mainly among worldly people (*prthagjana*) practicing the trances or in adepts on the path of practice (*śaikṣa*) who have not yet destroyed the impurities (*akṣīṇasrava*).

2) There are those who practice a loving-kindness that has things as object (*dharmālabhana*); these are the arhats who have destroyed the impurities [209c] (*kṣīṇāsrava*), the pratyekabuddhas and the Buddhas. Having destroyed the concept of self (*ātmasamjñā*) and eliminated notions of identity and difference (*ekatvānyatvasamjñā*), these holy individuals (*āryapudgala*) consider only the objects of enjoyment (*kāmaguṇa*) continually (*prābandika*) coming from causes and conditions (*hetupratyaya*). When they think about beings with loving-kindness, they think only of the emptiness (*śūnya*) 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 (*dharmāśūnyatā*) and, with their whole heart, always want to find happiness (*sukha*). The holy individuals (*āryapudgala*) 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 (*saṃvṛtita*). This is what is called loving-kindness having things as object (*dharmālabhana*).

3) As for the loving-kindness that has no object (*anālabhana*), this is the one that only the Buddhas possess. Why? The mind of the Buddhas does not rest on the conditioned (*saṃskṛta*) or on the unconditioned (*asaṃskṛta*); it does not rest on the past (*atīta*), the future (*anāgata*) or the present (*pratyutpanna*). The Buddhas know that all objects (*ālabhana*) are not real, are erroneous and deceptive: this is why their mind is without object (*anālabhana*). Beings do not know the true nature (*bhūtalakṣaṇa*) of things; they wander through the five destinies (*pañcagati*), their minds are attached (*abhinivīśate*) 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 (*vasu*) objects to a needy person (*daridra*), precious things of gold or silver (*suvarṇarūpyamayaratnadravya*) and [finally] the precious wish-fulfilling gem: it is the same for the

It may be noted that the sources cited here have adapted the theory of the three kinds of *maitrī* to the ultimate point of their philosophy. Thus the Mahāyana Mahāparinirvāṇasūtra which accepts the innateness of buddha-nature in all beings makes the Tathāgata the object of the *maitrī* called ‘without object’. For the Buddhahūmisūtra, the Sūtrālamkāra and the Bodh, bhūmi, which come under the idealist school of the Vijñānavādins, the object of the *maitrī* ‘without object’ is the fundamental element (*dharmadhātu*), suchness (*tathatā*), a mind where subject and object of consciousness are mixed, or rather, a mind where there is neither subject nor object.

The *Traité*, which represents pure Madhyamaka, clearly cannot go along with the conclusions of monist Buddhism or of idealist Buddhism. For the *Traité*, the object of *maitrī* ‘without object’ is the true nature of things (*dharmāṇāṃ bhūtalakṣaṇam*), i.e., pure and simple non-existence as has been explained.

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 (*samkṣepeṇa*) defines the meaning of the mind of loving-kindness. It is the same for the mind of compassion (*karuṇācitta*): 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 (*avaira*), free of hostility (*anupanāha*), free of rivalry (*asapatna*), free of malice (*avyāvadhya*),” 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 (*sukhita*), such as the gods and a small portion of humans (*manuṣyāṇām prabheda*); *ii*) those who undergo suffering (*duḥkhita*), such as the beings of the three unfortunate destinies (*durgati*) and a small portion of humans; *iii*) those who experience neither suffering nor happiness (*aduḥkhāsukhita*), 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 (*praṇidhāna*): “I wish that beings may experience all kinds of happiness.”²²⁷ Having in this way grasped (*udgrhya*) the character of the happy man (*sukhitanimitta*), he concentrates his mind (*cittaṃ pragrhṇāti*) and enters into *dhyāna*. This nature increases gradually (*krameṇa vardhate*) and then the yogin sees all beings as experiencing happiness.

Thus, when one is making fire by friction (*mathana*), first the flame takes fire on the soft grass (*mṛdutrṇa*) and dried cow dung (*śuṣkagomaya*) and, as the strength of the fire increases, it is able to consume big pieces of moist wood (*sasnehakāṣṭha*).²²⁸ It is the same for the concentration of loving-kindness (*maitrīsamādhi*): at the beginning, when one make the vows for loving-kindness (*maitrīpraṇidhāna*), one applies them only to one’s friends (*mitra*); but when the mind of loving-kindness has grown, enemies (*amitra*) and relatives (*bandhu*) 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 *cintāmaṇi*, respectively.

²²⁷ We may recall that the practice of the *apramāṇas* is limited to formulating and extending to infinity purely platonic vows: cf. Abhidharmadīpa, p. 428: *Sukhitā vata santu sattvā iti manasi kurvan maitrīm samāpadyate, dhuḥkhitā vata sattvā iti karuṇām, modantām vata sattvā iti muditām, sattvā ity eva manasi kurvann upekṣām samāpadyate mādhyaṣṭhyāt*. See also Kośa, VIII, p. 198.

²²⁸ Cf. Majjhima, I, p. 240: *Api nu... puriso allam... kaṭṭham sasneham udake nikkhittam uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya tejo pātukareyyāti*. – “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 (*karuṇā*), joy (*muditā*) and equanimity (*upekṣā*).

4. Object and merit of equanimity

Question. – In the course of the mind of compassion (*karuṇācitta*), one takes hold of the character of the unhappy man (*duḥkhanimittam udgrhṇāti*); in the course of the mind of joy (*muditā*) one takes hold of the character of the joyful man (*muditānimitta*). What character does one take hold of in the course of the mind of equanimity (*upekṣanimitta*)? [210a]

Answer. – One takes hold of the character of the neither unhappy nor happy man (*aduḥkhāsukhita*). 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 (*duḥkha*), and in the time of suffering, they are unhappy (*duḥkhita*). Finding a state without either suffering or happiness would be safety for them (*yogakṣema*).” 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 (*abhiśvaṅgacitta*) arises in him; when he practices the mind of compassion (*karuṇā*), it may happen that a feeling of sadness (*daurmansayacitta*) arises in him. His mind is distracted (*vikṣipta*) 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 (*viśeṣa*) that exist between the mind of compassion (*karuṇācitta*) 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 (*sukhita*) and the mind of joy (*muditācitta*) wishes that all beings be joyful (*muditā*). What difference is there between happiness (*sukha*) and joy (*muditā*)?

²²⁹ An advantage for the person who is practicing it, but not for the person who is the object of it.

Answer. – Happiness is bodily happiness (*kāyika sukha*); joy is mental happiness (*caitasika sukha*).

We call happiness the happiness associated with the first five consciousnesses (*pañcaviññānaṣaṃprayutasukha*);²³⁰ we call joy the happiness associated with the mental consciousness (*manovijñānaṣaṃprayuktasukha*).

We call happiness the happiness that arises in regard to the first five [external] bases of consciousness (*pañcāyatana*);²³¹ we call joy the happiness that arises in regard to the base made up of mental objects (*dharmāyatana*).

First the yogin formulates vows of happiness (*sukhapraṇidhāna*) 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 (*ratnadravya*): that is ‘happiness’; next, he invites the poor person to trade it for money so that he can enjoy the five objects of enjoyment (*pañcakāmaguṇa*): that is ‘joy’.

Furthermore, we call happiness the happiness of the desire realm (*kāmadhātusukha*) which one is wishing for beings; we call joy the happiness of the form realm (*rūpadhātusukha*) which one is wishing for beings.

Furthermore, we call happiness: *i*) the happiness associated with the five consciousnesses (*pañcaviññānaṣaṃprayuktasukha*) in the desire realm (*kāmadhātu*); *ii*) the happiness associated with the three consciousnesses (*trivijñānaṣaṃprayuktasukha*) in the first *dhyāna*; *iii*) all the happiness in the third *dhyāna*.²³² – We call joy: *i*) the happiness associated with the mental consciousness (*manovijñānaṣaṃprayuktasukha*) in the desire realm (*kāmadhātu*) and the first *dhyāna*; *ii*) all the happiness in the second *dhyāna*.

We call happiness coarse (*audārika*) happiness; we call joy subtle (*sūkṣma*) happiness.

‘Happiness’ refers to the time of the cause (*hetukāla*); ‘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 (*bahīrdā*) by way of singing, dancing and leaping about, that is called ‘joy’. Thus when one starts to swallow a medicine (*bhaiṣajya*), 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 (*pragrhīta*) 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.

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.

Question. – If that is so, why does [the sūtra]²³³ not mention loving-kindness (*maitrī*) and joy (*muditā*) one after the other [but interposes compassion]?

Answer. – When the mind of loving-kindness is being practiced, one loves beings as one's son and one wishes to bring them happiness. But having emerged from the concentration of loving-kindness, one sees beings undergoing all kinds of suffering. Then, producing a mind of deep love, one has compassion for [210b] beings and makes them obtain deep happiness.²³⁴

Just as parents who love their son at all times, nevertheless redouble their affection for him when he falls sick, so the bodhisattvas who have entered into minds of compassion (*karuṇācitta*), considering the sufferings of beings, develop a feeling of pity (*anukampācitta*) and grant them profound happiness. This is why the mind of compassion takes an intermediate place [between the mind of loving-kindness and the mind of joy].

6. Reasons for practicing equanimity

Question. – If one loves beings so deeply, why practice the mind of equanimity (*upekṣācitta*) in addition?

Answer. – The yogin sees things in the following way: he never abandons beings and he thinks only of abandoning the three minds [of loving-kindness, compassion and joy]. Why? First of all, to put an end to other dharmas.²³⁵

Then, by the mind of loving-kindness (*maitrīcitta*), he wished that beings be happy, but he did not succeed in making them happy. By the mind of compassion (*karuṇācitta*), he wished that beings could escape from suffering, but he did not succeed in making them free of suffering. When he practiced the mind of joy (*muditācitta*) he did not succeed in causing them to experience great joy either. All of that was mere mental activity (*manakāra*) without any real reality (*bhūtārtha*). And so, wishing to make beings find the real truth, the yogin makes the resolve (*cittam utpādayate*) to become Buddha. He practices the six perfections (*pāramitā*) and perfects within himself the attributes of Buddha so that beings may find true happiness. This is why the yogin abandons the three minds [of loving-kindness, compassion and joy] so as to enter into the mind of equanimity (*upekṣācitta*).²³⁶

Finally, the minds of loving-kindness, compassion and joy are minds of love so deep that it is hard to abandon beings. [On the other hand], if one enters into the mind of equanimity, it is easy to separate from them.

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 (*upekṣā*), the yogin removes sensual attachment (*kāmarāga*) and hostility (*vyāpāda*) towards beings: see above, p. 1242F.

²³⁶ This mind of equanimity is indispensable to becoming Buddha.

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 (*mahāpraṇidhānāny utpādayati*); as a result of these great vows, he gains great merit (*mahāpuṇya*) and, as the reward of this great merit, he is able to do great good for worldly people (*prthagjana*).

When the śrāvakas practice the four immeasurables (*apramāṇa*), it is to tame themselves (*ātmadamanāya*), for their own welfare (*svahitāya*), and they think about beings in vain.²³⁷ The bodhisattvas, however, practice the mind of loving-kindness 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 (*pravrajanti*), practice the *dhyānas*, guide beings and teach them how to practice the *dhyānas* to be reborn in pure universes (*śuddhalokadhātu*) and there enjoy the happiness. Finally, when they become Buddha, they enter into nirvāṇa without residue (*nirupadhiśeṣanirvāṇa*) with immeasurable and incalculable beings (*apramāṇāsamkhyeyasattva*). Compared to the mind of emptiness (*śūnyatācitta*), their vows (*praṇidhāna*) are much more salutary, and still other things, including their relics (*śarīra*), 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 (*anāgate*) Buddhas, the lineage of the Buddhas (*buddhavaṃśa*) would be interrupted (*samucchinna*) 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 (*sattvasvabhāva*) is only a product of error (*mohaja*): 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?

²³⁷ In the sense that beings will derive no benefit, for the vows formulated by the śrāvakas profit only themselves.

Question. – If [the beings] who are empty [of intrinsic nature] cannot all be saved (*trāta*), a small number of beings will be equally empty. Then how do [the Buddhas] save a small number of them?

Answer. – I have just said that if the Buddhas of the three times and the ten directions went to look for beings, they would find not a single one and, consequently, that there is no one to save. If you object: “Why do they not save them all?”, you fall into a questionable position (*nigrahasthāna*), a position from which you cannot extricate yourself. And if you object: “Since the categories of few and many do not apply to beings, how could the Buddhas save a small number of them?”, you fall into an even more questionable position.

Furthermore, from the absolute point of view (*paramārtha*), the true nature (*bhūtalakṣaṇa*) of things, there are no beings (*sattva*) and there is no salvation (*trāṇa*). It is merely conventionally that we affirm the existence of salvation. As for you, you seek the absolute (*paramārtha*) in the conventional (*saṃvṛti*), which is inadmissible (*nopapadyate*). It is as if you were looking for a precious pearl (*maṇiratna*) in a brick or a stone: never would you find it there.

Furthermore, all the qualities acquired by the Buddhas in the interval of time between their first production of the mind of awakening (*prathamacittotpāda*) until the disappearance of the Holy Dharma (*saddharmavipralopa*), all these qualities are formations (*saṃskāra*), limited (*saparyanta*), measurable (*sapramāṇa*), having a beginning (*ādi*) and an end (*pariyavasāna*). This is why the number of beings to be converted (*vaineyasattva*) must also be measurable. It is not possible, with measurable qualities, fruits of retribution [of a given number] of causes and conditions, to completely save beings without number in their totality.

It is like a strong man (*balavān puruṣaḥ*): no matter how powerful his bow (*dhanus*) and no matter how far his arrow (*iṣu*) can fly, it will necessarily finally fall down. Or it is like the great fire (*mahāgni*) at the end of the kalpa (*kalpasamvartana*)²³⁸ that burns the *trisāhasralokadhātu*: its brilliance (*arcis*) is immense, but although it burns for a long time, it is finally extinguished. It is the same for the bodhisattva become Buddha. From his first production of the mind of awakening, he holds the bow of exertion (*vīryadhanus*) in his hand, wields the arrow of wisdom (*prajñeṣu*), penetrates deeply into the Buddhadharmā and accomplishes the great deeds of the Buddhas (*buddhakārya*), but he also must end up becoming extinguished. When the bodhisattva has won the knowledge of dharmas in all their aspects (*sarvakārajñāna*), his body emits rays (*raśmi*) that light up innumerable universes (*apramāṇalokadhātu*); each of these rays creates numberless bodies (*apramāṇakāya*) that save numberless beings (*apramāṇasattva*) in the ten directions by metamorphosis (*nirmīte*). After his nirvāṇa, the eighty-four thousand articles of the Dharma that he has taught (*caturśītisahasra dharmaskandha*) and his relics (*śarīra*) convert (*paripācayanti*) beings. But, like the fire at the end of the kalpa, having shone for a long time, he too must become extinguished.

²³⁸ Cf. Kośa, III, p. 184, 209-210.

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*):²³⁹

1) The true immeasurable (*bhūtāpramāṇa*) which cannot be measured by any holy individual (*āryapudgala*). Space (*ākāśa*), nirvāṇa and the true nature of being (*sattvabhāva*) cannot be measured [in any way].

2) Measurable things (*prameyadhama*) which only weak people are incapable of measuring; for example, the weight (*gurutva*) of Mount Sumeru, or the number of drops of water (*bindu*) 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 (*vinītasattva*) 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 (*hetupratyayasāmagrī*), have no intrinsic nature (*niḥsvabhāva*). Since their intrinsic nature does not exist, they are eternally empty (*śūnya*) and, in this eternal emptiness, the being does not exist (*sattva nopalabhyate*). Thus the Buddha said:

When I was seated on the sphere of enlightenment,²⁴⁰

My wisdom was non-existent.

Like the empty fist that deceives little children,²⁴¹

I have saved the entire world.

The true nature (*bhūtalakṣaṇa*) of things

Is the mark of beings (*sattvanimitta*).

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 *bodhimaṇḍa*, in its proper sense, the diamond seat (*vajrāsana*) at Gayā where Śākyamuni 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. Vimalakīrti, p. 199-200, note.

²⁴¹ *Bālollāpana riktamuṣṭivat*: 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 (*māraṅgāla*).
Not moving, not standing still
That is really the seal of the Dharma (*dharmamudrā*).

9. Differences between ‘happiness’ and ‘compassion’

Question. – If ‘happiness’ (*sukha*) is subdivided into two parts, the mind of loving-kindness (*maitrīcitta*) and the mind of joy (*muditācitta*), why is not the mind of compassion (*karuṇācitta*) that contemplates suffering (*duḥkha*) 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 (*duḥkha*), which nobody loves, which nobody commemorates, is not divided into two parts.

Furthermore, when happiness is experienced, the mind is soft (*mṛdu*); but when suffering is endured, the mind is hard (*dr̥ḍha*).

[*The story of Vītaśoka*]. – When *Wei-t’o-chou* (Vītaśoka), the younger brother of King Aśoka, was king of Jambudvīpa for seven days, he was permitted to indulge in the five objects of enjoyment (*pañcakāmaguṇa*) on a grand scale. At the end of the seven days, king Aśoka asked him: “As king of Jambudvīpa, did you experience happiness (*sukha*) and joy (*muditā*)?” Vītaśoka answered: “I saw nothing, heard nothing, noticed nothing. Why? Because each morning, some caṇḍālas 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 (*daurmanasya*) and my suffering (*duḥkha*) were so great that I heard nothing and saw nothing.”²⁴²

²⁴² The story of Vītaśoka, also called Vigataśoka, Sudatta or Sugātra, is told fully in Aśokavadāna, T 2042, K. 2, p. 106a-107c (transl. Przyluski, *Aśoka*, p. 270-280); Aśokasūtra, T 2043, k. 3, p. 141b-44a; Divyāvadāna, p. 419-429 (transl. Burnouf, *Introduction*, p. 370-379); Tchou yao king, T 212, k. 6, p. 641a-c (transl. Chavannes, *Contes*, III, p. 297-302); Fen pie kong tō louen, T 1507, k. 3, p. 39c. – Vītaśoka, the younger brother of king Aśoka, 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, Aśoka resorted

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 (*sukhabala*) is so weak that two parts²⁴³ are needed to make it strong; that of suffering (*duḥkhabala*) is so strong that it needs only one part.

III. FRUITS OF THE IMMEASURABLES

Question. - What fruits of retribution (*vipālahala*)²⁴⁴ does the person who is practicing the four immeasurables (*apramāṇa*) receive?

to a trick. While the king was bathing, his ministers, in connivance with him, invited Vītaśoka to try on the royal crown which the chances of succession might someday lead him to wear. Vītaśoka 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 caṇḍalas, ordering him to be put to death. However, in order to permit him to repent, he allowed Vītaśoka to reign effectively for seven days after which he would be executed. Thus Vītaśoka enjoyed all the royal prerogatives, but each morning, the caṇḍalas, counting off the days remaining to him, reminded him of his forthcoming death. When the seventh day had passed, Vītaśoka was led into the presence of his brother the king. Aśoka questioned him about his impressions during the days of his reign. Vītaśoka answered: “All the sense pleasures with which I was loaded were spoiled by the perspective of my imminent death. Tormented by the fever of death, I remained sleepless for the entire time.” Embracing his brother, Aśoka said to him: “I will not put you to death; I wanted you to have faith in the Buddha’s Dharma and explain how his disciples, while abstaining from the arduous practices imposed on the Brahmins, turn away from sense objects, the complete vanity of which they calculate.” Convinced by this experience, Vītaśoka became a śramaṇa.

In the Ceylonese tradition, the hero of this story is Tissa-kumāra, brother of Aśoka and his vice-regent (Mahāvamsā, V, v. 151-60); for Hiuan-tsang, it was Mahendra (the Maninda of the Pāli sources), wrongly presented as the king’s brother, whereas he was his son (Si-yu-ki, T 2087, k. 8, p. 912a; transl. Watters, II, p. 93-94).

²⁴³ Namely, happiness (*sukha*) and joy (*muditā*).

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. Kośa, III, p. 2-4, note) but which the *Traité* has already presented above, p. 517F, 519F, 954F:

1) Kāmadhātu is the abode of six groups of gods: *i*) Caturmahārājika, *ii*) Trāyastriṃśa, *iii*) Yāma, *iv*) Tuṣita, *v*) Brahmaloaka, *vi*) Paramirnitavaśavartin.

2) Rūpadhātu, also called Brahmaloaka, world of the Brahmā gods, with its four *dhyānas*, is the abode of seventeen groups of gods.

First *dhyāna*: *i*) Brahmakāyika, *ii*) Brahma-purohita, *iii*) Mahābrahman.

Second *dhyāna*: *i*) Parittābha, *ii*) Apramāṇābha, *iii*) Ābhāsvara.

Third *dhyāna*: *i*) Parittaśubha, *ii*) Apramāṇaśubha, *iii*) Śubhakṛtsna.

Fourth *dhyāna*: *i*) Anabhṛaka, *ii*) Puṇyaprasava, *iii*) Bṛhatphala, and the five Śuddhāvāsikas, *iv*) Avṛha, *v*) Atapa, *vi*) Sudṛśa, *vii*) Sudarśaṇa, *viii*) Akaniṣṭha.

3) Ārūpyadhātu, formless realm, has no abodes: it is inhabited, one might say, by formless beings belonging to four spheres: *i*) ākāśanantyāyatana, *ii*) vijñānānantyāyatana, *iii*) ākiṃcanyāyatana, *iv*) naivasamjñānāsamjñāyatana.

In principle, the ascetic who has practiced the *apramāṇas* is reborn in the two higher realms, rūpadhātu and ārūpyadhātu, 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; Paṭisambhidā, II, p. 130; Milindapañha, p. 198; Visuddhimagga, p. 253, 258-260. – If he does not penetrate any higher, the person who practices *maitrī* gains Brahmaloḥa (*uttariṃ appaṭivijjhanto brahmalokūpago hoti*). ‘If he does not penetrate any higher’ means: if he is incapable of attaining the state of arhat (*arahattaṃ adhigantum asakkonto*).

2) Dīgha, I, p. 251; Majjhima, II, p. 195 (T 26, k. 6, p. 458b1); Majjhima, II, p. 207, 208. – The practice of *maitrī*, of *karuṇā*, of *muditā* or of *upekṣā* is the path leading to rebirth in the company of the Brahmā gods (*Brahmānaṃ saḥavyatāya maggo*).

3) Anguttara, II, p. 130. – The good man who practices *maitrī*, *karuṇā*, *muditā* or *upekṣā*, when his body dissolves after death, is reborn in the company of the Śuddhāvāsa gods (*kāyassa bhedaṃ paraṃ Śuddhāvāsānaṃ devānaṃ saḥavyatam uppaṭṭhanti*). These gods constitute the five classes of Brahmā gods occupying the summit of the 4th dhyāna in rūpadhātu.

4) Tseng yi a han (T 125, k. 21, p. 656b1-9); Vibhāṣā (T 1545, k. 82, p. 425c13-23); Nyāyānusāra (T 1562, k. 44, p. 594c3-6); Kośa, IV, p. 250; Kośavyākhyā, p. 438 (Sanskrit original). – The person who practices the *apramāṇas* is one of the four individuals ‘who gain brahmic merit’ (*brāhmaṇaṃ puṇyam prasavanti*).

According to Anguttara, V, p. 76, the holder of brahmic merit ‘rejoices in the heavens for a kalpa’ (*kappaṃ saggamhi modati*), 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 Brahmāpurihitas.

5) Anguttara, II, p. 129. – The person who practices *maitrī* is reborn in the company of the Brahmakāyikas whose lifespan is one kalpa. The person who practices *karuṇā* is reborn among the Ābhāsvara whose lifespan is two kalpas. – The person who practices *muditā* is reborn among the Śubhakṛtsnas whose lifespan is four kalpas. – The person who practices *upekṣā* is reborn among the Bṛhatphalas whose lifespan is five hundred kalpas.

[But the sources do not agree on the lifespan of the various classes of gods: c. W. Kirfel, *Die Kosmographie der Inder*, 1920, p. 194; add Vibhāṅga, p. 424-425; Kośa, III, p. 173-174].

Answer. – The Buddha said: “He who enters into the concentration of loving-kindness (*maitrīsamādhi*) receives, at the present, five benefits (*anuśamsa*): *i*) he is not burned if he enters fire (*agni*); *ii*) he does not die if he swallows poison (*viṣa*); *iii*) the soldier’s sword (*śastra*) does not wound him; *iv*) he will not die a violent death (*asammūḍhaḥ kālaṃ karoti*); *v*) the good gods protect him (*devatā rakṣanti*). Having been of benefit to innumerable beings (*apramāṇasattva*), he receives immense merit (*apramāṇapunya*). By virtue of this immeasurable mind of impure order (*sāsravāpramāṇacitta*) that has beings as object (*sattvālambaṇa*), he is reborn in a pure place (*śuddhasthāna*), namely, the form realm (*rūpadhātu*).²⁴⁵

6) Saṃyutta, V, p. 119-121; Tsa a han, T 99, k. 27, p. 197c11-13; Vibhāṣā, T 1545, k. 83, p. 430c22-24; Nyāyānusāra, T 1562, k. 79, p. 770b24-26; Visuddhimagga, ed. Warren, p. 269. – The person who practices *maitrī* ends up at best in the Śubhas (according to the Chinese versions, in the Śubhakṛtsnas). – The person who practices *karuṇā* ends up at best in the ākāśanantyāyatanas. – The person who practices *muditā* ends up at best in the vijñānānāntyāyatanas. – the person who practices *upekṣā* ends up at best in the ākiṃcanyāyatanas.

The Sarvāstivādin-Vaibhāṣikas have expended a wealth of ingenuity in order to harmonize all these discrepancies. The *Traité* has not ignored them, but, refusing to enter into these subtleties, it concludes that the *apramāṇas*, dealing with all the beings of the ten regions without exception, receive their reward in ārūpyadhātu as well as in the rupadhātu of the Brahmā gods.

²⁴⁵ Five benefits in the sūtra cited by the Vibhāṣā, T 1545, k. 83, p. 427a6-7; eight benefits according to Anguttara, IV, p. 150; eleven benefits according to Anguttara, V, p. 342; Vinaya, V, p. 140; Paṭisambhidā, II, p. 130; Milinda, p. 198; Visuddhimagga, p. 253.

Anguttara, V, p. 342 (Tseng yi a han, T 125, k. 47, p. 806a17-806b3; Che yi siang sseu nien jou lai, T 861a23-b-7): *Mettāya cetovimuttiyā āsevitāya... ekādasānisamsā pātikanhā... Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussāsaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā viṣaṃ vā satthaṃ vā kamati, tuvaṭaṃ cittaṃ samādhiyati, mukavaṇṇo vipasādati, asammūḍho kālaṃ karoti, uttariṃ appativijjhanto brahmalokūpago hoti.*

Transl. – If the liberation of the mind consisting of loving-kindness is observed and cultivated, eleven benefits are in store: 1) The benevolent person sleeps happily; 2) he awakes happy; 3) he has no bad dreams; 4) he is dear to humans; 5) he is dear to non-humans; 6) the gods protect him; 7) fire, poison and the knife do not harm him; 8) his mind becomes concentrated quickly; 9) his face is serene; 10) he dies without worry; 11) if he goes no higher, [after death] he wins the world of the Brahmā gods.

The reservation *uttariṃ appaṭijjhanto* ‘if he does not penetrate any higher’, i.e., ‘if he is incapable of attaining the state of arhat’ (*arahattaṃ adhigantaṃ asakkonto*) 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 āgamas.

The sūtra on the eleven benefits of *maitrī* is fully commented on, with supporting stories, in Visuddhimagga, ed. Warren, p. 258-260. See also Manorathapūraṇi, V, p. 82-84.

Question. – Why did the Buddha say that the reward (*vipāka*) for loving-kindness is to be reborn in the Brahmā heavens?²⁴⁶ [211b]

Answer. – Because the Brahmadevas 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 brahmins in whose religion virtuous men were all reborn among the Brahmadevas.²⁴⁷ When they learn that the devotees of loving-kindness (*maitrācārin*) are reborn among the Brahmadevas, beings have great faith (*śraddhā*) and are ready to practice loving-kindness. This is why the Buddha said that devotees of loving-kindness are reborn among the Brahmadevas.

Furthermore, the gods who have cut through sexual desire (*rāga*) are all called Brahmā, and it is said that these Brahmās dwell in the form realm (*rūpadātu*). And so the fact of having cut through sexual desire is called *brahmacarya* ‘celibacy’ and those who have cut through are called *brāhmaṇas*.

When the Buddha speaks here of the ‘Brahmā heavens’, he means not only the four dhyānas [of rūpadhātu, inhabited by the Brahmadevas] but also the four ārūpyasamāpattis [formless absorptions of ārūpyadhātu, inhabited by the formless deities]. Investigation (*vitarka*) and analysis (*vicāra*), [which are eliminated in the dhyānas of ārūpyadhātu], are so difficult to destroy that the Buddha does not speak here about the levels higher than these dhyānas [namely, the four ārūpyasamāpattis]. In the same way, when he spoke about the discipline of speech (*vāksamvara*) which is part of the fivefold discipline (*pañcaśīla*) of the upāsaka, the Buddha mentioned only one [abstention], the abstention from lying (*mṛṣāvādavairamaṇa*), but he implied the other three abstentions [regarding slander (*paśūnyavāda*), harmful speech (*pāruṣyavāda*) and idle chatter (*sambhinnapralāpa*)].²⁴⁸

Question. - So loving-kindness brings the five benefits (*anuśamsa*) in question; but why did the Buddha say nothing about the benefits brought by compassion, joy and equanimity?

Answer. - Refer to the above comparison (*upamāna*): 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 (*rājan*); the other three immeasurables that accompany it are like the people (*jana*). Why? First, the yogin, by the mind of loving-kindness (*maitrīcitta*), wants beings to find happiness (*sukha*). Seeing that there are some

²⁴⁶ Anguttara, III, p. 225: *So ime cattāro brahmavihāre bhāvetvā kāyassa bhedā parammaraṇā sugatiṃ brahmalokaṃ upapajjati*. – See also Dīgha, I, p. 251; Majjhima, II, p. 195, 207-208, where the practice of the *apramānas* is given as the path leading to rebirth in the company of the Brahmā gods: *ayaṃ pi kho Brahānaṃ saḥavyatāya maggo*.

²⁴⁷ This comment which is evidently addressed to Chinese readers is not attributable to the author of the *Traité*, Nāgārjuna or others; it is probably a gloss of the translator Kumārajīva.

²⁴⁸ In regard to the fivefold morality (*pañcaśīla*), it is enough to say ‘lying’ and by that to include the other three misdeeds of speech: see above, p. 820F.

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 (*muditācitta*). Feeling neither aversion (*pratigha*) nor fondness (*anunaya*) nor sorrow (*daurmanasya*) towards these three things, he produces the mind of equanimity (*upekṣācitta*).

Finally, it is loving-kindness that gives happiness (*sukha*) to beings.

Moreover, in the *Tseng yi a han* (Ekottarāgama), the Buddha spoke about the mind of compassion (*karuṇācitta*) ‘endowed with the five benefits (*anusāmsa*)’.²⁴⁹

In many places in the Mahāyānasūtras, he spoke about the benefits it presents. Thus, in the *Wang-ming p’ou-sa king* (Jālinīprabhabodhisattvasūtra or Viśeṣacintibrahmapariṣcchā),²⁵⁰ he said: “The bodhisattva practices the thirty-two kinds of compassion (*karuṇā*) among beings. The former increase gradually and change into great compassion (*mahākaruṇā*). Great compassion is the root of the qualities (*guṇamūla*) of all the Buddhas and bodhisattvas; it is the mother (*matrī*) of Prajñāpāramitā and the grandmother (*mahāmatrī*) of the Buddhas. By means of great compassion, the bodhisattva attains Prajñāpāramitā and, having acquired Prajñāpāramitā, he becomes Buddha.”²⁵¹ He praises great compassion in every way.

²⁴⁹ Unidentified passage.

²⁵⁰ A sūtra in which the brahmarājan Viśeṣacintin, the bodhisattva Jālinīprabha and the bodhisattva Mañjuśrī appear. The *Traité* cites it impartially under the name of *Jālinīprabhabodhisattvasūtra* (k. 20, p. 211b19; k. 22, p. 227b4; k. 28, p. 267a16) or under the name of *Tch’e sin king = Viśeṣacintisūtra* (k. 27, p. 257b2; k. 29, p. 275a18; k. 32, p. 279c9; k. 66, p. 524a24; k. 77, p. 604a23; k. 81, p. 631a18). The Mahāvīyutpatti mentions the bodhisattva Jālinīprabha (no. 705) and a Brahmaviśeṣacintipariṣcchā (no. 1367).

The Viśeṣabrahmapariṣcchā is known to us by three Chinese versions and one Tibetan version:

1) *Tch’e-sin fan-t’ien so wen king* (T585) by Dharmarakṣa; 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 Kumārajīva; translated at Tch’ang-ngan, in the garden of Siao-yao, the 1st day of the 12th month of the 14th hong-che year (January 9, 403): cf. Li ti san pao ki, T 2034, k. 8, p. 77c12. Seng-jouei wrote the preface.

3) *Cheng-sseu-wei fan-t’ien so wen king* (T587) by Bodhiruci; translated at Lo-yang in the 1st chen-kouei year (518): cf. Li tai san pao king, T 2034, k. 9, p. 85c20. – A *Cheng-sseu-wei king louen* (T 1532), commentary by Vasubandhu (?) on this pariṣcchā was translated by this same Bodhiruci in the 1st p’ou-t’ai year (531): cf. Li tai san pao ki, T 2034, k. 9, p. 86a15.

4) *Tshais-pa khyad-par-sems-kyis śus-pa* (OKC 827), translated by Śakyaprabha, etc.

²⁵¹ Viśeṣacintin, T 585, k. 1, p. 9b24-10a16; T 586, k. 2, p. 41c6-42a25; T 587, k. 2, p. 72b26-73b9. – The same passage also appears in two Chinese versions of the Ratnameghasūtra: T 660, k. 5, p. 302a9-302c19; T 489, k. 8, p. 723a8-723c11; and its original Indian is in the Mahāvīyutpatti, no. 154-186.

It is not a matter of the thirty-two kinds of *mahākaruṇā* but of the thirty-two reasons impelling the Tathāgata to practice. Here is the first: *Nairātmyāḥ sarve dharmāḥ sattvās ca nairātmyaṃ nādhimucyante. atas tathāgatasya sattveṣu mahākaruṇoṭpadyate*: “All dharmas are without self and yet

Also in other places, he praises the mind of joy (*muditācitta*) and the mind of equanimity (*upekṣācitta*), but as loving-kindness and compassion are very important, the Buddha praises their advantages (*anuśaṃsa*) by preference: loving-kindness because of its qualities (*guṇa*) is difficult to get, and compassion realizes great deeds.

Question. – However, in explaining the benefits (*anuśaṃsa*) of the four immeasurables (*apramāṇa*) the Buddha said: “The mind of loving-kindness, properly observed, properly developed, ends up at best [in a rebirth] among the Śubhakarṣna gods (*maitrīcittam āsevitam subhāvitam Śubhakarṣnebhya devebhyah samvartate*). – The mind of compassion (*karuṇācitta*), properly observed, properly developed, leads at best to the sphere [of the infinity] of space (*ākāśānantyāyatana*). – The mind of joy (*muditācitta*), properly observed, properly developed, ends up at best in the sphere [of the infinity] of consciousness (*viññānānantyāyatana*). – The mind of equanimity (*upekṣācitta*), properly observed, properly developed, leads at best to the sphere of nothing at all (*ākīñcayāyatana*).”²⁵²

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 XLII.

²⁵² An extract from the *Haliddavasanasutta* of Saṃyutta, V, p. 119-121 (Tsa a han, T 99, no. 743, k. 27, p. 197c11-13). – Some bhikṣus were paying a morning visit to the Parivrājaka heretics established at Haliddavasana, a Koliya village. The latter stated that they taught the same ‘liberations of mind’ (*cetovimutti*), i.e., the same *apramāṇas*, as the Buddha, and asked the bhikṣus how the Buddha’s teaching differed from their own. The bhikṣus, unable to answer, came to consult the Buddha, and this is what he told them:

Subhāparamāhaṃ, bhikkhave, mettā cetovimuttiṃ vadāmi... Ākāśānañcayatanāparamāhaṃ, bhikkhave, karuṇā cetovimuttiṃ vadāmi... Viññānāmañcātaranāparamāhāṃ, bhikkhave, cetovimuttiṃ vadāmi... Ākiñcaññāyatanāparamāhaṃ, bhikkhave, upekkhā cetovimuttiṃ vadāmi. – “I state, O monks, that the liberation of mind which is loving-kindness has the Śibha [in the Chinese versions, the heaven of the Śubhakarṣnas] as supreme as supreme goal. That which has compassion has the sphere of infinity of space as its supreme goal. That which is joy has the sphere of infinity of consciousness as supreme goal. That which is equanimity has the sphere of nothing at all as supreme goal.”

Among the four ultimate goals, only the first, namely the heaven of the Śubhakarṣnas belongs to the form realm (*rūpadhātu*), also called the world of the Brahmās (*brahmaloka*). The other three belong to the formless realm (*ārūpyadhātu*).

The *Haliddavasanasutta* is the only sūtra 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 Brahmāloka”, i.e., in the form realm.

These contradictory teachings naturally struck the old exegetists, and both Sanskrit and Pāli scholars have brooded over the *Haliddavasanasutta*. See especially Visuddhimagga, ed. Warren, p. 269; Comm. of Saṃyutta, III, p. 172; Vimuttimagga, tr. Ehara, p. 195; Vibhāṣā, T 1545, k. 83, p. 430c22-24; Nyāyānusāra, T 1562, k. 79, p. 770c3-8.

[The three spheres in question belong to the ārūpyadhātu and not to rūpadhātu which forms the Brahmaloaka.] 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 Brahmā heavens’?

Answer. – 1. The teaching of the Buddhas is inconceivable (*acintya*).²⁵³ He speaks in this way in order to conform to the needs of those to be converted (*vaineyasattvānuvartanāt*).

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 Śubhakarṣna gods occupy]. – On emerging from the concentration of compassion (*karuṇāsamādhi*), it is easy to enter into the ākāśānāyātana. – On emerging from the concentration of joy (*muditāsamādhi*), it is easy to enter the vijñānānantyāyatana. – On emerging from of the concentration of equanimity (*upekṣāsamādhi*), it is easy to enter into the ākiṃcanyāyatana.

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 (*trāidhātuka*), the Śubhakarṣna gods are the happiest.²⁵⁴ This is why the Buddha says that ‘the mind of loving-kindness’ leads at best to rebirth among the Śubhakarṣna gods. – By means of the mind of compassion, the yogin sees beings who are old, sick, weak, tormented and suffering. A feeling of pity (*anukampaācitta*) arises in him and he wonders how he can liberate these beings from suffering (*duḥkha*): actually, if one eliminates the internal suffering (*ādhyātmikaduḥkha*), the external sufferings (*bāhyaduḥkha*) go away and if one eliminates the external suffering, the internal suffering goes away. The yogin then says: Those who have a body (*dehin*) necessarily encounter suffering; only those who have no body meet up with no suffering. And yet the ākāśa excludes all form (*rūpa*) 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 ākāśānāntyāyatana. – By means of the mind of joy, the yogin wants to bring beings the spiritual happiness (*viññānasukha*) called ‘joy’. In this spiritual happiness, the mind (*citta*), freed from the body (*kāya*), is like a bird (*paḥṣin*) that has escaped from its cage (*pañjara*).²⁵⁵ In the ākāśānāntyāyatana, the mind, although free of the body, was still attached to space (*ākāśa*). The vijñānānantyāyatana is immense (*apramāṇa*): it is consciousness in all the phenomena, and this consciousness enjoys unlimited sovereignty (*aiśvarya*). This is why the Buddha said that joy ends up at best in the vijñānānantyāyatana. – By means of the mind of equanimity, the yogin remains neutral (*upekṣante*) to the suffering (*duḥkha*) and the happiness (*sukha*) of beings and, since he ignores suffering or happiness, he attains true equanimity (*bhūtopekṣādharma*), namely, the ākiṃcanyāyatana. This is why the Buddha said that the mind of equanimity ends up at best in the ākiṃcanyāyatana.

These four immeasurables are acquired only by the noble individuals (*āryapudgala*) and not by the worldly people (*prthagjana*).

²⁵³ Anguttara, II, p. 80: *Buddhānaṃ, bhikkhave, budhavisayo acinteyyo na cintetabho yaṃ cintento ummādassa vigātassa bhāgī assa.*

²⁵⁴ See above, p. 499F, 504F.

²⁵⁵ Similar considerations have been developed above, p. 1032F.

4. Finally, the Buddha knew that, in future times (*anāgate 'dhvani*), because they were of weak faculties (*mṛdvindriya*), 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 (*ālambana*), are exclusively impure (*sāsrava*), concern the desire realm (*kāmadhātu*) exclusively and do not exist in the formless realm (*ārūpyadhātu*).”²⁵⁶

In order to destroy the wrong views (*mithyādrṣṭi*) 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-tsin-yi p'ou-sa wen* (Akṣayamatipariṣcchā): “Loving-kindness is of three kinds: *i*) that which has beings as object (*sattvālambana*); *ii*) that which has things as object (*dharmālambana*); *iii*) that which has no object (*anālambana*).” The śāstra explains: “That which has beings as object is impure (*sāsrava*); that which has no object is pure (*anāsrava*); 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 *Traité* counters the Sarvāstivādin-Vaibhāṣika theses according to which the *apramāṇas* have beings as object (*apramāṇāḥ sattvālambanāḥ*) and, more precisely, that their domain is the beings of the desire realm (*kāmasattvās tu gocaraḥ*): cf. Kośa, VIII, p. 199; Abhidharmadīpa, p. 429. The Mahāyānasūtras and particularly the Akṣayamatīnirdeśa, cited here for the second time, state that they also can have things as object and even no object.

²⁵⁷ Quotation from the Akṣayamatīnirdeśa and not from the Akṣayamatipariṣcchā: 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 (*ākāśānantyāyatana*), *ii*) the sphere of infinity of consciousness (*vijñānānantyāyatana*), *iii*) the sphere of nothing at all (*ākimcanyāyatana*), *iv*) the sphere of neither-discrimination-nor-non-discrimination (*naivasamjñānāsamjñāyatana*).

1. Defiled absorptions, acquired by birth, acquired by effort.

These four formless absorptions are each of three kinds: stained (*samala*), acquired by birth (*upapattiprātilambhika*) or acquired by effort (*prāyogika*).²⁵⁸ [212a]

1) The thirty-one bad propensities (*anuśaya*) contained in the four *ārūpyas*²⁵⁹ and the formations associated with the mind (*cittasamprayuktasamskāra*) arising within these propensities are stained (*samala*).

2) Acquired by birth (*upapattiprātilambhika*). – Those who have practiced the four immaterial absorptions (*ārūpyasamāpatti*) are reborn by virtue of ripening of these actions (*karmavipāka*) in the formless realm (*ārūpyadhātu*) and obtain four clear (*viśpaṣṭa*) and morally undefined (*avyākṛta*) skandhas.²⁶⁰

²⁵⁸ Like the *dhyānas*, the *samāpattis* may be *samāpattis* of enjoyment (*āsvādana*) associated with craving (*saṭṣṇa*) or pure *samāpattis* (*śuddhaka*), but of worldly order (*laukika*) 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 (*upapattiprātilambhika*) 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 (*ārūpyadhātu*). Finally, the *samāpattis* may be acquired by effort (*prāyogika*) as is the case for ascetics who momentarily become concentrated on these spheres: cf. Kośa, VIII, p. 134.

²⁵⁹ There are six *anuśayas*: 1) *rāga*, 2) *pratigha*, 3) *māna*, 4) *avidyā*, 5) *drṣṭi*, 6) *vimati*. These six make ten by dividing *drṣṭi* into five. These ten *anuśayas* constitute the thirty-six *anuśayas* of *kāmadhātu*, thirty-one of *rūpadhātu*, the thirty-one of *ārūpyadhātu*, in all ninety-eight *anuśayas*: cf. Jñānaprasthāna, T 1544, k. 5, p. 943a, discussed by Kośa, V, p. 9.

²⁶⁰ Whereas the *dhyānas* are accompanied by the five *skandhas*, the *samāpattis* have only four, because all *rūpa* (*dhyānasamvara*, *anāravasamvara*) is absent there (*anuparivartakarūpābhāvāt*). This is why the four *samāpattis* as well as the preliminary absorptions (*sāmantaka*) of the three higher *samāpattis* are called *vibhūtarūpasamjñā* ‘having overcome the notion of form’. The *sāmantaka* of the first *samāpatti*, the *ākāśānantyāyatana*, 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 (*jarā*), sickness (*vyādhi*), death (*maraṇa*) and all kinds of suffering, the yogin considers it ‘as a sickness, as an ulcer, as a poisoned arrow’ (*rogato gaṇdatah śalyatah samanupaśyati*).²⁶¹ He tells himself that all of it is deception (*vañcana*) and falsehood (*mṛṣāvāda*) 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 sarvaśo rūpasamjñānāṃ samatikramāt pratighasamjñānām astamgamān nānātvasamjñānām amanasikārād ākāśānatyāyatanasamāpattiṃ praviśati*).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 (*samjñā*), all coming from a complex of causes and conditions (*hetupratyayasāmagrī*), are without intrinsic nature (*niḥsvabhāva*) 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 (*bhāgaśaḥ*) and finally no longer exist. This is why, if they do not exist later, neither do they exist now. Under the influence of error (*viparyāsa*), beings seize the characteristics of identity (*ekatva*) and difference (*anyatva*) 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 (*bhūtavastu*) 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 (*viśuddhaśīla*); my mind is secure (*yogakṣema*); I have no more fear.

2) Putting away desires (*kāma*), evil and wicked dharmas (*pāpā akuśala dharmāḥ*), I obtained the first *dhyāna*. joy and happiness (*prītisukha*), the result of detachment (*vivekaja*),

3) By suppressing enquiry and analysis (*vitarkavicārāṇāṃ vyutpaśamā*), by inner purification (*adhyātmaṃ samprasādāt*), I obtained the second *dhyāna* where there is great joy and happiness (*mahāprītisukha*).

is actually in this *samantaka* that the ascetic overcomes the notion of matter (*rūpasamjñānām atikrāmati*) and connected notions. See Kośa, VIII, p. 134-135; Abhidharmadīpa, p. 412.

²⁶¹ Cf. Majjhima, I, 436, 500; Anguttara, IV, 422-423: *So yad eva tattha hoti... te dhamme aniccato dukkhato rogato gaṇdato sallato aghato ābādhato parato palokato suññato anattato samanupassati.*

²⁶² The overcoming of these notions takes place in the preliminary (*sāmantaka*) of the first *ārūpyasamāpatti*.

²⁶³ Here the *Traité* repeats the old canonical phrases already quoted above, p. 1025, n.

4) By renouncing joy (*prīter virāgāt*), I found myself in the third *dhyāna* which is by far the happiest.

5) Suppressing this happiness (*sukhasya prahāṇāt*), 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 (*rūpasamjñām atikrāmati*), destroys the notion of resistance (*pratighasamjñām nirodhayati*) and no longer thinks about the notion of multiplicity (*nānātvamjñām na manasikaroti*)’.

3. Transcending ideas

The Buddha spoke of three kinds of form (*rūpa*): “1) There is form that is visible and resistant (*asti rūpam sanidarśanam sapratigham*); 2) There is invisible resistant form (*asti rūpam anidarśanam sapratigham*); 3) There is invisible non-resistant form (*asti rūpam anidarśanam apratigham*).”²⁶⁴

When the yogin ‘transcends the notion of matter (*rūpasamjñā*)’, this concerns visible resistant form (*sanidarśana-sapratigha*); when he ‘destroys the notion of resistance (*pratisamjñā*)’, this concerns invisible resistant form (*anidarśana-sapratigha*); when he ‘no longer thinks about the notion of multiplicity (*nānātvamjñā*)’ this concerns invisible non-resistant form (*anidarśanāprtigha*).

Furthermore, by the destruction of visibles seen by the eye (*cakṣus*), the yogin ‘transcends matter’; by the destruction of the ear (*śrotra*) and sounds (*śabda*), the nose (*ghrāṇa*) and smells (*gandha*), the tongue (*jihvā*) and tastes (*rasa*), the body (*kāya*) and tangibles (*spraṣṭavya*), 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 *Rūpasamgrahasūtra* cited in Kośavyākhyā, p. 352; Pāli correspondent, Dīgha, III, p. 217; Vibhaṅga, p. 13, 72, 89; Dhammasaṅgaṇī, p. 125, 146-147, 244-245.

²⁶⁵ An obscure and possibly corrupt passage. For the Kośavyākhyā, the *rūpasanidarśana-sapratigha* is the *rūpa* to be cognized by the eye consciousness; the *rūpa anidarśana-sapratigha* is the eye, etc. and also the nine material bases of consciousness; the *rūpa anidarśana-apratigha* is the *avijñapti*.

For the Visuddhimagga, ed. Warren, p. 273-274, the *rūpasamjñās* are the *dhyānas* of subtle form mentioned here under the name of ‘notion’, and things that are their object (*rūpasaññānan ti saññāsīsena vuttarūpavacarajjhānānañ c’eva tadārammaṇānan ca*). The *pratighasamjñās* are the notions of resistance coming from the contact between the physical bases of consciousness, eye, etc., and their respective objects, color, etc. (*cakkhādīnaṃ vatthūnāṃ rūpādīnaṃ ārammaṇāñ ca paṭighātena samuppannā paṭighasaññā*). The *nānātvamjñās* are the notions that function with variety as their domain (*nānatte vā gocare pavattā saññā*) or that are varied themselves (*nānattā vā saññā*). The Visuddhimagga is here inspired by the Vibhaṅga, p. 261-262.

Seeing this, the yogin eliminates the defilements (*saṃkleśa*) of the form realm (*rūpadhātu*) and obtains the ākāśānantyāyatana. In regard to the causes and methods of obtaining the other three ārūpyas, refer to what was said in the chapter on the Dhyānapāramitā (p. 1032-1034F).

4. Moral qualities of the absorptions

Of the four formless (*ārūpya*) [absorptions], one, namely, the [212b] naivasamjñānā-samjñāyatana, is always impure (*sāsrava*).²⁶⁶ For the other three, one can single out: the ākāśānantyāyatana is sometimes impure (*sāsrava*) and sometimes pure (*anāsrava*). If it is impure, this ākāśāyatana contains four impure aggregates (*sāsravaskandha*); if it is pure, it contains four pure aggregates. It is the same for the vijñānānantyāyatana and the ākiṃcanyāyatana.

All these absorptions are conditioned (*saṃskṛta*) and good (*kuśala*). If it is impure, the ākāśāyatana involves retribution (*savipāka*) and is morally indeterminate (*avyākṛta*); if it is pure, it does not involve retribution (*avipāka*). It is the same for the vijñānāyatana and the ākiṃcanyāyatana.

If it is good, the naivasamjñānā-samjñāyatana involves retribution and is morally indeterminate, but [in itself] it does not involve retribution.²⁶⁷

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 (*bhūtalakṣaṇa*) of dharmas.

Question. – What is the true nature of dharmas?

Answer. – It is the fact that dharmas are empty of intrinsic nature (*svabhāvasūnya*).

Question. – We accept that material dharmas (*rūpidharma*) composed of and coming from various causes and conditions are empty; but why would non-material dharmas be empty?

Answer. – If the coarse (*audārika*) substances (*rūpa*), seen by the eye and heard by the ear, can be accepted as empty, then why would non-material invisible, non-resistant (*apratigha*), experiencing neither suffering nor happiness, not be empty?

²⁶⁶ In this āyatana, also called the bhavāgra ‘Summit of existence’, awareness is so weak that in it one cannot meditate on the Path: cf. Kośa, VIII, p. 145.

²⁶⁷ Here the *Traité* continues with a series of technical considerations which I [Lamotte] do not translate. The reader may find a similar set of analyses in the Vibhaṅga, p. 269-271.

Furthermore, material dharmas that can be analyzed as far as their subtle atoms (*paramāṇu*) are scattered, perish and return to the void. [But the non-material dharmas are still less consistent]: these minds (*citta*) and mental events (*caitasikadharmā*) do not exist (*nopalabhyante*) for a month (*māsa*), a fortnight (*parvan*), an hour (*muhūrta*), a minute (*lava*) or even a single second (*kṣaṇa*).²⁶⁸

This is the significance of the four formless absorptions and all of this summarizes (*saṃkṣepataḥ*) the four immeasurables.

²⁶⁸ Cf. Anguttara, I, p. 10: *Nāhaṃ, bhikkave, aññaṃ ekadhammaṃ pi samanupassāmi yaṃ lahu-parivattaṃ yathayidaṃ cittaṃ*: “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 *khaṇa*, *laya*, or *muhutta* when the river stops” (Anguttara, IV, p. 137).

According to the Atthasālionī, p. 60: *Yāva paṇ’ uppannaṃ rūpaṃ tiṭṭhati tāva soḷassa ciitāni uppajjivā bhijjanti*: “Sixteen moments of mind arise and perish during the time a material dharma lasts.”

See L. de La Vallée Poussin, *Notes sur le moment ou kṣaṇa des bouddhistes*, Rocznik Orjentalistyczny, VIII, 1931, p. 1-9; *Notes sur le moment des Vaibhāṣika et des Sautrāntika*, MCP, V, 1936-37, p. 123-158.

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 *aṣṭau vimokṣāḥ*; Pāli *aṭṭa vimokkhā* (& *vimokkhā*); Tibetan *rnam par thar ba brgyad*; Chinese *pa pei chō* or *pa kiai t'ouo*.

2) Eight spheres of mastery: Sanskrit *aṣṭāv abhivhāvātana*; Pāli *aṭṭa abhivhāvātāni*; Tibetan *gzil gyis gnon paḥi skye mched brgyad*; Chinese *pa tch'ou tch'ou* (or *jou*) or *pa cheng tch'ou*.

3) Ten spheres of totality: Sanskrit *daśa kṛtsnāyatanāni*; Pāli *dasa kasiṇāyatanāni*; Chinese *che yi tsie tch'ou* (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

I. THE EIGHT VIMOKṢAS. – Pāli formula in Dīgha, II, p. 70-71; 111-112; III, p. 261-262; Majjhima, II, p. 12-13; Anguttara, IV, p. 306; Vibhaṅga, p. 342. – Sanskrit formula in Daśottarasūtra, p. 92-94; Kośavyākhyā, p. 688; Daśasāhasrikā, p. 98; Śatasāhasrikā, p. 1445; Mahāvvyut., no. 1510-1518.

Pāli: *Aṭṭh vimokkhā: 1. rūpī rūpāni passati: ayam ... viharati: ayam aṭṭhamo vimukho.*

Sanskrit: *Aṣṭau vimokṣāḥ: 1. rūpī rūpāni paśyaty ayam ... viharaty ayam aṣṭamo vimokṣa 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.

2. THE EIGHT ABHIBHVĀYATANAS. - Pali formula in Digha II, p. 110-111; III p. 260-261; Majjhima, II, p. 13-14; Anguttara, IV, p. 305-306; V, p. 61-62. –

Pāli: *Aṭṭha abhibhāyatanāni: 1. ajjhattaṃ rūpasaññī eko bahiddhā ... evaṃsaññī hoti. idam aṭṭhamam abhibhāyatanam.*

Sanskrit formula in Daśottarasūtra, p. 95-97; Kośavyākhyā, p. 690-691; Abhidharmadīpa, p. 431-432; Daśasāhasrikā, p. 101-102; Mahāvīyut., no. 1520-1527. Sanskrit: *Aṣṭāv abhibhvāyatanāni: 1. adhyatmaṃ rūpasamjñā bahirdhā ... ca bhavati. idam aṣṭamam abhibhvāyatanam.*

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 cognizes these visibles by mastering them, he sees them by mastering them and he is aware of them; this is the first abhibhu.

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 abhibhu. 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 abhibhu.

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 abhibhu.

5) Not having the notion of inner visibles, he sees outer visibles blue, 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 cognizes 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 *karnikāra* 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 *bandhujīvaka* 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 Benares muslin, white in color, white in aspect, white in luster, in the same way, not having the notion of inner visibles, he sees outer visibles white (etc. as in 5); this is the eighth abhinhu.

3. THE TEN KṚTSNĀYATANAS.- Pāli formula in Dīgha, III, p. 268; Majjhima, II, p. 14-15; Anguttara, V, p. 46, 60: *Dasa kaṣiṇāyatanāni: 1. paṭhavīkaṣiṇam eko sañjānati ... adho tiriyaṃ advayaṃ appamāṇaṃ.*

Sanskrit formula in Mahāvvyut., no. 1528-1540: *Daśa kṛtsnāyatanāni: 1. pṛthivīkṛtsnāyatanam. ... 10. vijñānakṛtsāyatanam.*

Transl. of the Sanskrit. – The ten spheres of totality: 1) Totality of earth; 2) totality of water; 3) totality of fire; 4) totality of wind; 5) totality of blue; 6) totality of yellow; 7) totality of red; 8) totality of white; 9) totality of space; 10) totality of consciousness. This totality of earth, water, fire, wind, blue, yellow, red and white, he recognizes them above, below, on the side, without duality and limitless.

The last two kaṣiṇas are sometimes omitted in the lists of the Paṭisambhidā (I, p. 49, 143-144, 149-150) or replaced by the *āloka-* and the *paricchinna' ākāsa-* in the Visuddhimagga, ed. Warren, p. 89.

The kṛtsnas are not objective observations but ‘voluntary seeings’: *adhimuktimanasikāra* (Kośa, II, p. 325). This is well-explained in the Daśasāhasrikā, p. 102: *Sarvadhātūn pṛthivīdhātāv adhimucya sarvam apī pṛthivīdhātur evaikhātur bhavati*: “When one ‘wills’ all the elements into the element earth, everything becomes a single element, namely, the ‘earth’ element. In the same way, when one ‘wills’ all the elements into the element water, fire, wind, blue, yellow, red, white, space or consciousness.” And the Daśasāhasrikā concludes: “We call sphere of totality the fact [that as a result of ‘voluntary seeing’] everything becomes a single element: earth, water, etc.”

II. KAṢĪNA IN PĀLI SCHOLASTICISM

Of the three classes of supplementary dharmas, the ten *kaṣīnas* have captured the attention of Pāli scholasticism: cf. Paṭisambhidā, I p. 6, 95; Dhammasaṅgaṇi, p. 42; Nettipakaraṇa, p. 89. 112: and especially Visuddhimagga, ed. Warren, p. 96-144 (transl. Nanamoli, p. 122-184) which describes fully the process of the earth *kaṣīna*. As in the subsequent seven, it is a process of autosuggestion to reach the dhyānas. 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 (*kasitaṭṭhāna*) or a threshing area (*khalamaṇḍala*). Most frequently, on the advice of a teacher, he makes an earthen disc (*mattikamaṇḍala*) of dark color, without the intrusion of blue, yellow, red or white color that could cause confusion with the other *kaṣīnas* and thus contaminate the earth *kaṣīna*. 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 (*uggahanimitta*). – Having vowed to eliminate sense desires that are so unpleasant (*appassādā kāmā*), the monk looks calmly at the earth disc without resting on its color (*varṇa*) or its nature (*lakkhana*) but by fixing his mind on the nominal concept (*paññattidhamma*) of ‘earth’ the different names of which he recites mentally: *paṭhavī, mahī, medinī, bhūmi*, etc. Sometimes with his eyes open and sometimes with his eyes closed (*kālena ummīletvā kālena nimīletvā*), 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 (*uggahanimitta*) 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 (*paṭibhāganimitta*). – There comes the time when the five obstacles (*nīvarana*) to the *jhāna* (see above, p. 1012-1020F) disappear and when the factors (*aṅga*) of the *jhāna* (see above, p. 1237F) manifest. In the first case, the ascetic enters into the samadhi of approach (*upacārasamādhi*); in the second case, he enters into the mental stabilization of absorption (*appanāsamādhi*). But the entry into samadhi coincides with the appearance of the counter-sign (*paṭibhāganimitta*):

“The difference between the sign of learning (*uggahanimitta*) and the counter-sign is the following: In the sign of learning, any defect (*dosa*) of the *kaṣīna* (intrusion of foreign colors?) is evident; but the counter-sign, the sign of learning having come to an end, is somehow removed from it and 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 (*varṇa*) nor shape (*saṅghana*), 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

(*upacārasamādhi*).” In the samādhi of approach (*appanāsamadhi*) which follows, the factors of the samādhi appear and grow.

4) Protection of the counter-sign (*paṭighātanimittarakkhaṇa*) 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 (*āvāsa*), his domain (*gocāra*), his words (*bhassa*), the people (*puggala*) he meets, his food (*bhojana*), the atmosphere (*utu*) and the postures (*iriyāpatha*) he takes. Thus, thanks to the earth *kaṣiṇa*, he attains the first dhyāna and abides there.

5) Extension of the counter-sign (*paṭighātanimittavaddhana*). – 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 (*abhibhāyatanapaṭilabdha*). – This complete mastery over the sign assures the ascetic a complete mastery over things and gives him magical powers. This is how the earth *kaṣiṇa* allows him to multiply himself when he is one, etc. (cf. above, p. 382F, n. 2).

The other nine *kaṣiṇas* progress in the same way as the earth *kaṣiṇa*. Here it is sufficient to determine their respective ‘signs’ and to specify the type of ‘mastery’ they will exert upon things.

In the water *kaṣiṇa*, the sign of learning is moving (*calamāna*) and the counter-sign is inert (*nippariṭṭhanda*), 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 *kaṣiṇa*, the sign of learning is like a spark of fire that becomes detached and falls; the counter-sign is motionless (*niccala*) 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 parinirvāṇa, burn his body by the fire element.

In the wind *kaṣiṇa*, 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 (*sannisinna*) and motionless (*acala*). From this *kaṣiṇa* come the powers of walking with the speed of wind and causing wind storms.

The four color *kaṣiṇas* 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 *abhibhāyatana* (spheres of mastery of colors) as well as the 3rd *vimokha*, namely the *subhavamokha* or pleasant liberation.

The *kaṣiṇa* of light (*āloka*) and that of limited space (*paricchinnākāśa*) have as their respective counter-signs a mass of light (*ālokapuñja*) and the circle of space (*ākāśamaṇḍala*). 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, ABHIBHU 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.; Saṃgītiparyāya, T 1536, k. 18-20, p. 443a26- 446a18, 447a25-452c11; Saṃyuktābhidharmasāra, T 1552, k. 7, p. 96b-929a; Abhidharmāmṛta, T 1553, k. 2, p. 976117-b16 (reconstruction by Sastri, p. 103-107); Vibhāṣā, T 1545, k. 84-85, p. 434b15- 442b14; Kośa, VIII, p. 203-218; Nyāyānusāra, T 1562, k. 80, p. 771b-775a; Abhidhamadīpa, p. 429-432; Satyasiddhiśāstra, T 1646, k. 12-13, p. 5339a16-340b16, 346b14-c22; Abhidharmasamuccahaya (of the Vijñānavādins), T 1605, k. 7, p. 680c23-691a22 (reconstructed by Pradhan, p. 95-96).

Here is a summary of the Abhidharma scholasticism.

In general, the vimokṣas are the gateway into the abhibhus, which in turn are the gateway into the kṛtsnas. The vimokṣas are ‘complete emancipation’ (*vimokṣamātra*) from the object. The abhibhus exert a twofold mastery (*abhibhavana*) over the object, entailing the view of the object as one wishes it (*yatheṣṭam adhimokṣaḥ*) and the absence of the negative emotion provoked by the object (*kleśānutpatti*). The kṛtsnas embrace the object without a gap and in its totality (*nirantarakṛtsnaspharaṇa*). All are derived from the *dhyānas* and the *samāpattis*.

A. *Vimokṣas 1-3, eight abhibhus and kṛtsnas 1-8.*

- 1) In nature they are the five skandhas and they have as object the visibles of kāmadhātu.
- 2) Vimokṣas 1-2 and abhibhus 1-4 are contemplations of the horrible (*aśubhabhāvana*), 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 (*varṇarāga*) of kāmadhātu; when practiced in the second, they counteract attachment to color of the first dhyāna.
- 3) In vimokṣa 1 and abhibhus 1-2, the ascetic still has the notion of inner visibles, those of his own body; in vimokṣa 2 and abhibhus 3-4, he no longer has them. But in all cases, he contemplates unpleasant outer visibles (*amanojñā*), less numerous (*parīta*) in abhibhus 1 and 3, numerous (*mahodgata* or *paramāna*) in abhibhus 2 and 4.
- 4) Vimokṣa 3, abhibhus 5-8 and kṛtsnas 1-8 are contemplations on the beautiful (*śubhabhāvana*) and are practiced exclusively in the 4th dhyāna. No longer having the notion of inner visibles, the ascetic contemplates the outer pleasant visibles (*manojñā*) of kāmadhātu: in vimokṣa 3, the beautiful (*śubha*) in

general, which he actualizes (*kāyena sākṠdātkaroti*); in abhibhus 5-8 and kṛtsnas 5-8, the four pure colors (blue, yellow, red and white); in kṛtsnas 1-4, the four great elements (earth, water, fire and wind).

B. *Vimokṣas 4-7 and kṛtsnas 8-10.*

1) Being formless, in nature they are the four *skandhas* with the exception of *rūpaskandha* and are practiced in the formless absorptions (*ārūpyasamāpatti*): vimokṣa 4 and kṛtsna 9 and the ākāśānantyāyatana; vimokṣa 5 and kṛtsna 10 in the vijñānānantyāyatana; vimokṣā 6 in the ākimcanāyatana; vimokṣa 7 in the naivasamjñānāsamjñāyatana.

2) For object they have the suffering of their own level and a higher level (*svabhūmyūrdhvabhūmikam duḥkham*), the cause and cessation of this suffering (*taddhetunirodhau*), the Path relative to the totality of the *anvayajñāna* (*sarvānvayajñānapakṣomārgaḥ*), the *apratisaṃkyānirodha* and the *ākāśa*.

C. *Eighth vimokṣa.*

This is the absorption of cessation of concepts and feelings (*saṃjñāveditanirodhasamāpatti*), [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 (*āśraya*) the mental series of a worldly person (*pṛthagjana*) 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 (*aṣṭau vimokṣāḥ*): [k. 21, p. 215a]

1) Having [the notion] of inner visibles, he also sees outer visibles, this is the first vimokṣa (*adhyātman rūpasamjñī bahirdhā rūpāṇi paśyaty ayaṃ prathamo vimokṣaḥ*).²⁶⁹

2) Not having [the notion] of inner visibles, he sees outer visibles, this is the second vimokṣa (*adhyātman arūpasamjñī bahirdhā rūpāṇi paśyaty ayaṃ dvitīyo vimokṣaḥ*).

3) He physically actualizes the pleasant vimokṣa, this is the third vimokṣa (*śubham vimokṣam kāyena sākṣātkaṛoty ayaṃ tṛtīyo vimokṣaḥ*).

²⁶⁹ In place of the canonical phrase *rūpī rūpāṇi paśyati*, the *Traité* substitutes this new wording borrowed from the definition of the first abhibhu. Harivarman does the same in his *Satyasiddhiśāstra*, T 1646, k. 12, p. 339a17.

4-8) – The four formless absorptions (*catasra ārūpyasamāpattayah*) and the absorption of cessation of concept and feeling (*saṃjñāveditanirodhasamāpatti*) are the [last] five vimokṣas.

In all, eight vimokṣas. They ‘turn the back’ (*pei*) on the five objects of enjoyment (*kāmaguṇa*) and [they ‘reject’ (*chō*)] or eliminate the mind of attachment (*saṅgacitta*) towards them; this is why they are called ‘turning the mind and rejecting’ (*pei-chō*, in Sanskrit vi-mokṣa).²⁷⁰

B. The first two vimokṣas

The yogin has not destroyed inner and outer visibles: he has not suppressed the notion of both [his own] inner and outer visibles (*rūpasamjñā*) and he sees these visibles with a feeling of horror (*aśubhacitta*):²⁷¹ this is the first vimokṣa.

The yogin has destroyed the inner visibles and suppressed the notion of inner visibles (*adhyātmaṃ rūpasamjñā*), but he has not destroyed outer visibles nor suppressed the notion of outer visibles (*bahirdhā rūpasamjñā*) and it is with a feeling of horror that he sees outer visibles: this is the second vimokṣa.

These two vimokṣas both contemplate the horrible (*aśubha*): 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 (*sattva*) have two kinds of behavior (*pratipad*):²⁷² sensualism (*trṣṇācarita*) and rationalism (*drṣṭicarita*). The sensualists (*trṣṇābahula*) are attached to happiness (*sukharakta*) and are bound (*baddha*) by outer fetters (*bāhyasaṃyojana*). The rationalists (*drṣṭibahula*) are strongly attached to the view of the individual (*satkāyadrṣṭi*), etc., and are bound by inner fetters (*adhyātmasaṃyojana*). This is why the sensualists [usefully] contemplate the horrors of outer visibles (*bāhyarūpāśubha*), whereas the rationalists [usefully] contemplate the horrors (*aśubha*) and corruption (*vikāra*) of their own body.

Furthermore, at the beginning of the practice, the yogin’s mind lacks sharpness (*asūkṣma*) and at the start it is difficult for him to fix his mind on a single point [viz., outer visibles]. That is why he disciplines his mind and tames it by gradual practice (*kramābhyāsa*) 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 Kumārajīva aimed at justifying the translation of vimokṣa by the Chinese characters *pei-chō*.

For the Indian exegesis, see Athasālinī, p. 191-192: *Āraṇṃmane adhimuccanaṭṭhena paccanīkadhammehi vimuccanaṭṭhena vimokkho ti vuttam*; Kośavyākhyā, p. 689: *sarvasaṃskṛtavaimukhyād vimoṣaḥ, samāpattiyāvaraṇavimokṣaṇād vimokṣa iti*.

²⁷¹ Actually, during the first two vimokṣas, 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, see Nettippakaraṇa, p. 7, 109; Kośa, IV, p. 174, 208; V, p. 82; Kośavyākhyā, p. 427.

Answer. – This is a matter of a subjective method (*adhimuktimārga*)²⁷³ and not an objective method (*bhūtamārga*). The yogin thinks about his future corpse burned by the fire (*vidagdhaka*), devoured by insects (*vikhāditaka*), buried in the ground and completely decomposed. Or, if he considers it at present, he analyzes this body down to the subtle atoms (*paramāṇu*), all non-existent. This is how ‘he sees outer visibles, not having the notion of inner visibles’.

Question. – In the [first] two abhibhāvāyanas, the yogin sees inner and outer visibles; in the [last] six abhibhāvāyanas he sees 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 (*marāṇanimitta*), he grasps the future characteristics of death; as for the actual body, in it he sees, to a lesser degree, the disappearance (*nirodhalakṣaṇa*) of the outer four great elements (*mahābhūta*). Therefore, since [215b] it is difficult for him to see that they do not exist, the [Sūtra] does not speak of the destruction of the visibles. Besides, at the time when the yogin will have transcended the form realm (*rūpadhātu*)²⁷⁴, he will no longer see outer visibles.

C. The third vimokṣa

“He actualizes the pleasant vimokṣa” (*śubhaṃ, vimokṣaṃ kāyena sākṣātkaroti*). – This is a pleasant meditation in regard to unpleasant things (*aśubheṣu śubhabhāvanā*), as is said about the eight abhibhāvāyanas.

The first eight kṛtsnāyanas contemplate, in the pure state (*śuddha*),²⁷⁵ 1) earth (*pṛthivī*), 2) water (*ap*), 3) fire (*tejas*), 4) wind (*vāyu*), and also 5) blue (*nīla*), 6) yellow (*pīta*), 7) red (*lohita*), 8) white (*avadāta*).

The [fifth] sees visibles as blue (*rūpāṇi nīlāni*) like the blue lotus flower (*nīlotpalapuṣpa*), like the *kin-sing-chan*,²⁷⁶ like the flax flower (*umakapuṣpa*) or like fine Benares muslin (*saṃpannaṃ vā vārāṇaseyaṃ vastram*). It is the same for the visions of yellow (*pīta*), red (*lohita*) and white (*avadāta*), 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 kṛtsnāyanas [under the pain of repeating oneself].

²⁷³ An *adhimuktimanasikāra* or *adhimuktisaṃjñāna* or ‘voluntary seeing’ of the object; see Kośa, VIII, p. 198-199 and notes.

²⁷⁴ I.e., in the five vimokṣas and the two kṛtsnas called ārūpya.

²⁷⁵ 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’ (*paṭihāganimitta*) of the object: see above, p. 1287F.

²⁷⁶ This must be a flower or a blue metal. However, there is a mountain in Kiang-Si with this name.

Answer. – The vimokṣas are the initial practice (*prathamacaryā*); the abhivhāvāyatanas are the intermediate practice (*madhyamacaryā*) and the kṛtsnāyatanas are the long-standing practice.²⁷⁷

The meditation of the horrible (*aśubhabhāvātana*) is of two types: *i*) unpleasant (*aśubha*); *ii*) pleasant (*śubha*). The [first] two vimokṣas and the [first] four abhivhāvāyatanas are of the unpleasant type. One vimokṣa, [i.e., the third], the [last] four abhivhāvāyatanas and the [first] eight kṛtsnāyatanas are of the pleasant type.

Question. – When the yogin takes as pleasant (*śubha*) that which is unpleasant (*aśubha*), he is making a mistake (*viparyāsa*).²⁷⁸ Then why is the meditation that he practices in the course of the pleasant vimokṣa not erroneous?

Answer. – The error is in seeing wrongly as pleasant a woman's beauty which is unpleasant, but the meditation practiced during the pleasant vimokṣa is not a mistake due to the extension (*viśālatva*) of all true blue color, [etc].

Moreover, in order to tame the mind (*cittadamanārtham*), the pleasant meditation presupposes a lengthy practice of the meditation on the horrible (*aśubhabhāvātana*) and on mental revulsion (*cittanirveda*): this is why practicing the pleasant meditation is not a mistake and there is no desire (*lobha*) in it.²⁷⁹

Moreover, the yogin begins by contemplating the horrors of the body and fixes his mind on all the inner and outer horrors in bodily things. Then he feels revulsion (*nirveda*): [his negative emotions], lust (*rāga*), hatred (*dveṣa*) and stupidity (*moha*) decrease; he becomes frightened and understands: “I do not possess these characteristics as a person at all: it is the body that is like that. Then why am I attached to it?”

He concentrates his mind and really meditates so as not to commit mistakes. As soon as his mind becomes disciplined and gentle, he avoids thinking of the horrors of the body, such as skin (*tvac*), flesh (*māṃsa*), blood (*lohita*) and marrow (*asthimajjan*): for him there are only white bones (*śvetāsthika*) and he fixes his mind on the skeleton (*kaṅkāla*). If his mind wanders outward, he concentrates and gathers it back. Concentrating his mind deeply, he sees the diffused light of the white bones (*śvetāsthika*) like a conch-shell (*śaṅkha*),²⁸⁰ like shells (*kapardaka*), lighting up inner and outer things. This is the gateway of the pleasant vimokṣa.

Then, noting the disappearance of the skeleton, the yogin sees only the light of the bones (*asthiprabhā*) and grasps the characteristics (*nimitta*) of outer and inner visibles. For example:

1) diamond (*vajra*), pearl (*maṇi*), precious golden and silver objects (*hemarajataratnavastu*),²⁸¹

²⁷⁷ Cf. Kośa, VIII, p. 215.

²⁷⁸ The third of the four errors consisting of taking what is impure to be pure (*aśucau śucir iti viparyāsaḥ*).

²⁷⁹ The third vimokṣa is the root of good, *alobha*: cf. Kośa, VIII, p. 206; Abhidharmadīpa, p. 430.

²⁸⁰ Cf. the *aṭṭikāni satāni saṅkhavaṇṇūpanibhāni* about which the canonical sources speak: Dīgha, II, p. 297; Majjhima, I, p. 58,59; III, p. 93; Anguttara, III, p. 324.

²⁸¹ The contemplation of these precious objects is not mentioned in the traditional list of the kṛtsnas.

- 2) very pure (*supariśuddha*) earth (*pṛthivī*):²⁸² [first kṛtsna],
- 3) pure water (*ap*): [second kṛtsna],
- 4) pure fire (*tejas*) without smoke (*dhūma*) or kindling (*indhana*): [third kṛtsna],
- 5) pure wind (*vāyu*), without dust (*rajas*): [fourth kṛtsna],
- 6) blue visibles (*rūpāṇi nīlāni*), like the *kin-tsing-chan*: [fifth abhibhu and fifth kṛtsna],
- 7) yellow visibles (*rūpāṇi pītāni*), like the ginger flower (*campakapuṣpa*): [sixth abhibhu and sixth kṛtsna],
- 8) red visibles (*rūpāṇi lohītāni*), like the flower of the red lotus (*padmapuṣpa*): [seventh abhibhu and seventh kṛtsna]. 9) white visibles (*rūpāṇy avadātāni*), like white snow (*hima*): [eighth abhibhu and eighth kṛtsna].

Grasping these characteristics (*nimittāny udgrhṇan*), the yogin fixes his mind on the pleasant meditation (*śubhabhāvana*) on the pure light (*pariśuddhaprabhā*) belonging to each of these visibles. Then the yogin experiences joy (*prīti*) and happiness (*sukha*) filling his entire body (*kāya*): this is what is called the pleasant vimokṣa (*śubha vimokṣa*). Since it has pleasant things as object (*ālambana*), it is called ‘pleasant’ vimokṣa. Since the ascetic experiences this [215c] happiness in his whole body, it is said that the yogin ‘actualizes it physically’ (*kāyena sākṣātkaroti*). Having obtained this mental happiness (*cittasukha*), the yogin ‘turns his back and rejects’ (*vi-muc*) the five objects of enjoyment (*kāmaguṇa*) and is henceforth without joy (*prīti*) or happiness (*sukha*):²⁸³ this is indeed a vimokṣa.

As the yogin has not yet destroyed the impurities (*akṣīṇāsrava*), it happens that, from time to time, passionate thoughts (*saṃyojanacitta*) arise in him and he becomes attached (*anusajate*) to pleasant visibles (*śubharūpa*). Then he vigorously (*ātāpin*) and energetically (*vīryavat*) cuts this attachment (*tam āsaṅgam samucchinatti*). Actually, this pleasant meditation is a result of his mind. And just as a master magician (*māyākāra*), in the face of objects that he has created magically, knows that they come from him, so the yogin is no longer attached (*āsaṅga*) and no longer pursues objects (*ālambana*). Then the vimokṣa ‘liberation’ changes its name and is called ‘sphere of mastery over the object’ abhibhvĀatana.

Although the yogin thus masters (*abhibhavati*) the pleasant meditation (*śubhabhāvana*), he is still incapable of extending it (*vistārayitum*). Then he returns to grasp the pleasant characteristics (*śubhanimitta*):

²⁸² Cf. the first eight counter-signs (*paṭibhāganimitta*) defined by the Visuddhimagga in the chapters on the kasiṇas (above, p. 1288F)

²⁸³ This is explained by the fact that the third vimokṣa and consequently the eight abhibhus 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 sākṣātkṛtvā* is absent in the Pāli canonical sources and is used by the Sanskrit sources only in regard to the fourth and eighth vimokṣa. This is due to their excellence (*prādhānya*) and because they are in the final stages of rūpadhātu and ārūyadhātu respectively: cf. Kośa, VIII, p. 210-211; Kośavyākhyā, p. 690.

a. Using the power of the vimokṣas and the power of the abhibhāvāyatanas, he grasps the nature of pleasant earth (*śubhapṛthivī*) and gradually extends it (*kramaṇa vistārayati*) to all the empty space (*ākāśa*) of the ten directions. He does the same with water (*ap*), fire (*tejas*) and wind (*vāyu*).²⁸⁴

b. He grasps the nature of blue (*nīlanimitta*) and gradually extends it to all the space of the ten directions. He does the same with yellow (*pīta*), red (*lohita*) and white (*avadāta*).²⁸⁵

Now the abhibhāvāyatanas are transformed and become the kṛtsnāyatanas ‘spheres of totality of the object’.

These three, [namely the vimokṣas, the abhibhāvāyatanas and the kṛtsnāyatanas], are one and the same thing (*ekārtha*), with three name-changes.

Question. – The [first] three vimokṣas, the eight abhibhāvāyatanas and the ten kṛtsnāyatanas are either objective considerations (*bhūtapratyavekṣā*) or subjective considerations (*adhimuktiṇṇapratyavekṣā*).

If they are objective considerations, since the body still contains skin (*tvac*) and flesh (*māṃsa*), how can one see only white bones (*śvetasthika*) in it? Besides, the body is constituted by an assemblage of thirty-six substances (*ṣaṭtriṇṣṭhādhātusāmagrī*);²⁸⁶ why distinguish them and consider them separately? The four great elements (*mahābhūta*) [entering into the constitution of the body] each have their own nature (*svalakṣaṇa*);²⁸⁷ why exclude three of them [water, fire and wind] and consider just the earth element

²⁸⁴ In the course of kṛtsnas 1 to 4.

²⁸⁵ In the course of kṛtsnas 5 to 8.

²⁸⁶ In the Sanskrit sources of both the Lesser and the Greater Vehicles, physical substances are 26 in number (cf. Tseng yi a han, T 125, p. 687b9; k. 27, p. 712b7; k. 49, p. 815c5; Kalpanāmaṇḍitikā, T 201, k. 5, p. 285b1; Po yu king, T 209, k. 4, p. 555b15; Tch’ou yao king, k. 212, k. 1, p. 612b17; k. 5, p. 632c22; k. 17, p. 699c7; k. 26, p. 749c16). They are listed, with many faulty readings, in the Sanskrit editions of the Pañcaviṃśati, p. 205, l. 16-19 (T 223, k. 5, p. 253c26-29) and the Śatasāhasrikā, p.1431, l. 9-13 (T 220, k. 53, p. 298b26-28).

The Pāli suttas list 31 (Dīgha, II, p. 293; III, p. 104; Majjhima, I, p. 57; III, p. 90; Saṃyutta, 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, keśa*); 2) hairs (*loma, roman*). 3) nails (*nakha*); 4) teeth (*dānta*); 5) skin (*taca, tvac*); 6) flesh (*maṃsa, māṃsa*); 7) tendons (*nhāru, snāyu*); 8) bone (*aṭṭhi, asthi*); 9) marrow (*aṭṭhimiṇṇa, asthimajjan*); 10) kidneys (*vakka, vrkka*); 11) heart (*hadaya, hrdaya*); 12) liver (*yakana, yakṛt*); 13) pleura (*kilamaka, kloman*); 14) spleen (*pihaka, plīhan*); 15) lungs (*papphāsa, pupphusa*); 16) intestines (*anta, antra*); 17) mesentery (*antagiṇa, antraguṇa*); 18) stomach (*usatiya, udara*); 19) excrement (*karīsa, karīṣa*); 20) brain (*matthaluṅga, mastuluṅga*); 21) bile (*pitta*); 22) phlegm (*samha, śleṣman*); 23) pus (*pubba, pūya*); 24) blood (*lohita*); 25) sweat (*seda, sveda*); 26) fat (*meda or medas*); 27) tears (*assu, aśru*); 28) suint (*vasā*); 29) saliva (*khela, kheṭa*); 30) snot (*siṅghāṇikā, saṅghāṇaka*); 31) synovial fluid (*lasikā*); 32) urine (*mutta, mūtra*).

²⁸⁷ The nature of the four great elements is, respectively, solidity (*khakkhatatva*), moistness or fluidity (*dravatya*), warmth (*uṣṇatva*) and movement (*īraṇatva*).

(*pr̥thivīmahābhūta*)?²⁸⁸ The four colors are not blue (*nīla*) exclusively; why then practice meditation just on blue (*nīlabhāvana*)?²⁸⁹

Answer. – [In these considerations] there is an objective consideration (*bhūtapratyavekṣā*) as well as a subjective consideration (*adhimuktipratyaavekṣā*).

Bodily characteristics (*kāyanimitta*), objectively, are unpleasant (*aśubha*): that is an objective consideration. Among outer things (*bāhyadharmā*), there are all kinds of colors of pleasant nature (*śubhalakṣaṇa*): this is also an objective consideration. The pleasant (*śubha*) and the unpleasant (*aśubha*) 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,²⁹⁰ when one chooses the single element water and extends it to see everything as water,²⁹¹ when one chooses the small amount of blue that exists and extends it to see everything as blue²⁹² 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 (*ārūpyasamāpatti*).²⁹³ 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 (*ākāśānantyāyatana*) ‘turns the back on and rejects’ material objects (*rūpyālambana*).

Question. – If it is the same for the formless absorptions, how do [the formless vimokṣas] differ?

Answer. – The worldly person (*pr̥thagjana*) who acquires the formless absorptions is *arūpin* [‘without form’ or without the concept of form]. But when the saint (*āryapudgala*) with high resolve (*adhyāśaya*) 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 (*vijñānānantyāyatana*), nothing at all (*ākīmcanyāyatana*) and neither identification nor non-identification (*naivasamjñānāsamjñāyatana*).

E. The eighth vimokṣa

288 This is done in the first kṛtsna.

289 This is done in the fifth abhibhu and the fifth kṛtsna.

290 In the course of the third vimokṣa.

291 In the course of the second kṛtsna.

292 In the course of the fifth abhibhu and the fifth kṛtsna.

293 See above, p. 1274F seq.

Turning the back on and suppressing feelings (*vedita*) and concepts (*saṃjñā*) as well as all mind (*citta*) and all mental events (*caitasikadharmā*) is what is called ‘liberation consisting of the cessation of feeling and concept’ (*saṃjñāveditanirodhavimokṣa*).

Question. – Why is the absorption of non-identification (*asaṃjñāsamāpatti*) not a vimokṣa?²⁹⁴

Answer. – Because when beings with wrong view (*mithyādarśin*) who do not discern the defects (*doṣa*) of dharmas enter into the absorption [216a] [of non-identification], they identify it with nirvāṇa and when they emerge from of this absorption, they feel regret (*vipratīṣāra*) and fall back into their wrong views (*mithyādṛṣṭi*). This is why the absorption [of non-identification] is not a vimokṣa.

On the other hand, by the cessation of feeling and concept that suppresses all distraction (*vikṣiptacitta*), the yogin penetrates into a nirvāṇa-like²⁹⁵ cessation (*nirodha*). Since he acquires it by attaching to it [just] his body, the Sūtra says that he ‘actualizes it physically’ (*kāyena sāṅgātīkaroṭi*).

2. The Eight Masteries

A. General definition

The eight spheres of mastery (*aṣṭāv abhībhvāyatanāni*):

1) Having the notion of inner visibles, he sees outer visibles, few in number, beautiful or ugly, and he cognizes these visibles by mastering them, he sees them by mastering them; this is the first abhībhū (*adhyātmam rūpasamjñī bahirdhā rūpāṇi paśyati parītāni suvarṇadurvarṇāni, tāni khalu rūpāṇy abhībhūya jānāty abhībhūya paśyatīdam prathamam abhībhvāyatanam*).

2) Having the notion of inner visibles, he sees outer visibles, numerous, beautiful or ugly, and he cognizes these visibles by mastering them, he sees them by mastering them; this is the second abhībhū (*adhyātmam rūpasamjñī bahirdhā rūpāṇi paśyaty adhimātrāṇi suvarṇadurvarṇāni, tāni khalu rūpāṇy abhībhūya jānāty abhībhūya paśyatīdam dvitīyam abhībhvāyatanam*).

3-4) It is the same for the third and fourth abhībhvāyatana, with the only difference that, *not* having the notion of inner visibles, he sees outer visibles (*adyātmam arūpasamjñī bahirdhā rūpāṇi paśyati*).

5-6) [In these āyatanas], not having the notion of inner visibles, the yogin sees outer visibles blue, yellow, red or white (*adhyātmam arūpasamjñī bahirdhā rūpāṇi paśyati nīlapītalohitāvadātāni*).

These are the eight abhībhvāyatanas.

²⁹⁴ The yogin who has entered into cessation is *dṛṣṭadharmanirvāṇaprāpta*: in the present lifetime (*dṛṣṭe janmani*) is in the nirvāṇa with residue of conditioning (*sopadhīśeṣanirvāṇastha*).

²⁹⁵ The absorption of non-identification is practiced by worldly people (*prthagjana*) who identify non-identification with true liberation. The saints (*ārya*) do not practice it; they reserve their efforts for the absorption of cessation which they consider to be the peaceful absorption: cf. Kośa, II, p. 201-214.

B. The first abhibhu

“Having the notion of inner visibles, he sees outer visibles “ (*adhyātmaṃ rūpasamjñī bahirdhā rūpāni paśyati*): himself unhurt, he sees outer objects (*bāhyā lambana*).

“He sees few of them” (*parītāni*): 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” (*suvarṇadurvarṇāni*). At the start of the practice, the yogin fixes his mind on an object (*ālam, bana*), the space between the eyebrows, the forehead or the end of the nose. With the notion of unpleasant inner visibles (*adhyātmaṃ aśubhasamjñī*) and the notion of unpleasant things in his own body, the yogin sees outer visibles which sometimes will be beautiful (*suvarṇāni*) by virtue of the retribution for good actions (*kuśalakarmavipāka*), sometimes ugly (*durvarṇāni*) by virtue of retribution for bad actions (*akuśhalakarmavipāka*).

Furthermore, when the yogin, following the instructions of his teacher, grasps and sees all kinds of unpleasant things (*nānāvidhāny aśubhāni*) in outer objects (*bāhyā lambana*), this is a matter of ‘ugly visibles’ (*durvarṇāni rūpāṇī*). But sometimes when, by loss of attentiveness (*smṛtihāni*), the yogin conceives a pleasant notion (*śubhasamjñā*) and sees pleasant visibles (*śubhāni rūpāṇī*), this is then a matter of ‘beautiful visibles’ (*suvarṇāni rūpāṇī*).

Furthermore, when the yogin by himself fixes his mind on a given place, he sees two kinds of visibles (*dvividhāni rūpāṇī*) 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 (*śubhāni rūpāṇī*) described here as beautiful (*suvarṇāni*); those that give rise to hatred are unpleasant visibles (*aśubhāni rūpāṇī*) described here as ugly (*durvarṇāni*).

The yogin is master (*vaśavartin*) over these objects (*ā lambana*):²⁹⁶ “He cognizes them by mastering them, he sees them by mastering them” (*abhibhūya jānāty abhibhūya paśyati*). Faced with beautiful visibles

²⁹⁶ Although the vimokṣas liberate from the object, the abhibhus exert a real mastery (*aiśvarya*) over it. According to the Kośa, VIII, p. 213, this domination (*abhibhavana*) over the object is twofold: *i*) *yatheṣṭam adhimokṣaḥ*: the voluntary seeing of the object as one wants it to be; *ii*) *kleśānutpatti*: the absence of negative emotion evoked by the object. Here the *Traité* particularly stresses this second point: the ascetic in possession of the abhibhus no longer feels any lust (*rāga*) for pleasant objects or any hatred (*dveṣa*) toward unpleasant objects.

But the abhibhus 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 (*cittaṃ abhinīharati*) to the supernatural powers (*abhijñā*) and especially toward magical power (*rddhi*)” (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

(*abhirūpa*) 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 (*mahābhūta*) and from a complex of causes and conditions (*hetupratyayasāmagrī*) are lacking in substance (*asāra*) like a water bubble (*budbuda*).²⁹⁷ That is how it is for beautiful and ugly visibles.

In this abhibhvāyatana, the yogin stays on the threshold of the [meditation] on the horrible (*aśubhabhāvana*). When the fetters of lust, hate, etc. (*rāgadveṣādīsaṃyojana*) 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 (*asucau śucir iti viparyāsa*) and the other defilements (*kleśa*).

Question. – While having the notion of inner visibles (*adhyātmaṃ rūpasamjñā*), how does the yogin see outer visibles (*bahirdhā rūpāṇi paśyati*)?

Answer. – The eight abhibhvāyatanas 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 (*aśubha*) of his own body and [216b] also sees the horrors of outer visibles.

The contemplation of the horrible (*aśubhabhāvana*) is of two types: *i*) that which contemplates all kinds of impurities (*nānāvidhāśuci*), such as the thirty-six bodily substances (*dravya*), etc.; *ii*) that which, disregarding in one's own body as in others' bodies, the skin (*tvac*), flesh (*māmsa*) and the five internal organs,²⁹⁸ contemplates only the white bones (*śvetāsthika*), like a conch-shell (*śaṅkha*), like snow (*hima*). The sight of the thirty-six bodily substances is called 'ugly' (*durvarṇa*); the sight of the conch or snow is called "beautiful" (*suvarṇa*).

C. The second abhibhu

At the time he is contemplating inner and outer [visibles], the yogin is distracted (*vikṣiptacitta*) and only with difficulty can he enter into dhyāna. Then he excludes notions of his own body (*ādhyatmikasaṃjñā*) and considers only outer visibles (*bāhyarūpa*). As is said in the Abhidharma, the yogin who possesses vimokṣa contemplates and sees the dead body: after death, the latter is picked up and taken to the charnel-ground (*śmaśāna*) where, burned by fire (*vidagdḥaka*) and devoured by insects (*vikhāditaka*), it

have the effect of creating yellow forms (*pīṭakarūpanimmānaṃ*), the volition that something be golden (*suvaṇṇan ti adhimuccanā*), etc. This creative power of 'volitional seeing' (*adhimokṣa*) is mentioned in the canonical sources, e.g., Saṃyutta, I, p. 116: *Ākaṅkhamāno Bhagavā Himavantam pabbatarājam suvaṇṇam tv eva adhimucceyya, suvaṇṇañ ca pabbat' assā tī.*

²⁹⁷ See above, p. 359, n.

²⁹⁸ A typically Chinese expression appearing in the canonical versions, although the Indian originals show no trace of it: cf. Fo pan ni yuan king, T 5, k. 1, p. 163c15; k. 2, [. 171a16; Fo k'ai kiai, T 20, p. 262a3; Hong chouei, T 33, [. 817b3; Ni-li, T 86, p. 908b15; Tseng yi a han, T 125, k. 25, p. 6587b12; k. 51, p. 828c18. The five viscera are the kidneys, the heart, the liver, the lungs and the spleen. The Commentary to the Vihhaṅga, p. 249, also speaks of the *vakkapañcaka* "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” (*adhyātmam ārūpasamjñī bahirdhā rūpāṇi paśyati*).

In accordance with instructions, the yogin perceives and looks at the body as a skeleton (*kaṅkāla*). 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 (*sūkṣmāmbana*), and that is why the sūtra said [in regard to the first abhibhu that the yogin sees only] visibles “few in number” (*rūpāṇi parītāni*). 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’ (*rūpāṇy adhimatrāṇi*).

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 rūpāṇy abhibhūya jānāty abhibhūya paśyati*).

And since, the yogin is able at will (*yatheṣṭam*) to master the concept of man and woman (*puruṣastrīsamjñā*) and the concept of beauty (*śucīsamjñā*) in regard to the five objects of enjoyment (*kāmaguṇa*), that is indeed a ‘sphere of mastering the object’ (*abhibhvāyatana*).

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 (*aśubhabhāvāna*), he is able to do a lot with just a little, and do a little with a lot: that is an abhibhvāyatana. He is also able to destroy his enemies, the five objects of enjoyment (*kāmaguṇa*); that also is an abhibhvāyatana. 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 abhibhvāyatanas.

D. The third and fourth abhibhus

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 abhibhu.

E. The four last abhibhus

When, having concentrated his mind, the yogin deeply penetrates into the absorptions (*samāpatti*), suppresses [the concept] of inner body (*adhyāyama*), sees outer objects perfectly pure (*bāhyapariśuddhāmbana*), blue (*nīla*) and blue in color (*nīlavarṇa*), yellow (*pīta*) and yellow in color (*pītavarṇa*), red (*lohita*) and red in color (*lohitavarṇa*), white (*avadāta*) and white in color (*avadātavarṇa*), this is a matter of the last four abhibhvāyatanas.

Question. –What is the difference between the last four abhibhvāyatanas and the last four kṛtsnāyatanas of color, blue, etc., that are part of the ten kṛtsnāyatanas?

Answer. – The kṛtsnāyatana of blue grasps absolutely everything as blue; the corresponding abhibhvāyatana sees a large number or a small number of objects only as blue, at will (*yatheṣṭam*), without, however, eliminating foreign thoughts. Seeing and mastering these objects, it is called abhibhvāyatana.

Thus, for example, whereas the noble cakravartin king totally dominates the four continents (*cāturdvīpaka*), the king of Jambudvīpa dominates only a single continent. In the same way, whereas the kṛtsnāyatanas totally dominate all objects, the abhibhvāyatanas see only a small number of visibles and dominate them but are unable to include all objects.

This is a summary (*saṃkṣepeṇa*) explanation of the eight abhibhvāyatanas.

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 vimokṣas and the abhibhvāyatanas. They are called ‘spheres of totality’ because they embrace their object in its totality (*ālabhanakṛtsnaspharaṇāt*).²⁹⁹

Question. – [Of the four formless spheres (*ārūpyāyatana*), only the first two, ākāśānantyāyatana ‘sphere of infinite space’ and vijñānāntyāyatana ‘sphere of infinite consciousness’, are kṛtsnāyatanas. Why are [the other two formless spheres], namely, ākiṃcanāyatana ‘sphere of nothing at all’ and naivasamjñānāsamjñāyatana ‘sphere of neither identification nor non-identification’] not kṛtsnāyatanas as well?

Answer. – The kṛtsnāyatanas are subjective views (*adhimokṣamanasikāra*) and, of the formless spheres, only two, those of infinity of space and infinity of consciousness, lend themselves of subjective extensions.

“Safety (*yogaṣema*), happiness (*sukha*), vastness (*viśāla*), immensity (*apramāṇa*) 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 (*ākiṃcanyāyatana*), there is no substance (*dhātu*) 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. Kośavyākhyā, p. 692: *Nirantarakṛtsnasspharaṇād iti nirantaram kṛtsnānām prthivyādīnam spharaṇād vyāpanāt kṛtsnāyatanānīty ucyante*. – Vibhāṣā, T 1545, k. 85, p. 40b18-23: They are called kṛtsnāyatana for two reasons: *i*) because they are without intervals (*nirantara*) and *ii*) because they are extended (*viśāla*). Because deliberate reflection (*adhimokṣamanasikāra*) 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 (*gocara*), they are ‘extended’. The Bhadanta says: Because their object (*ālabhana*) is vast and extended, because there are no intervals-gaps, they are called kṛtsnāyatanas.

In the sphere of neither identification nor non-identification (*naivasamjñānāsamjñāyatana*), the mind is dull (*mṛdu*) and it is hard for it to grasp a concept (*nimittodgrahaṇa*) and extend it to infinity, as is the case for the kṛtsnas].

Furthermore, the ākāśāyatana is close to the form realm (*rūpadātu*) and it can still be concerned with visibles (*rūpa*). The vijñānāyatana also can be concerned with visible objects. Besides, coming out of the vijñānāyatana, one can leap into the fourth dhyāna and, on coming out of the fourth dhyāna, one is able to leap into the vijñānāyatana.³⁰⁰ On the contrary, the ākimcanāyatana and the naivasamjñāyatana [as the higher spheres of the ārūpyadhātu] are very distant in formlessness: this is why they are not kṛtsnāyatanas.

4. Objects and Distribution of the Vimokṣas, Abhibhus and Kṛtsnas

Every utilization of these three types of dharmas realizes a mastery over the object (*ālambanābhibhavana*).

1) The kṛtsnāyatanas are impure (*sāsrava*).

The first three vimokṣas, the seventh and eighth vimokṣas are impure. The others are sometimes impure (*sāsrava*), sometimes pure (*anāsrava*).³⁰¹

2) The first two vimokṣas and the first four abhibhvāyatanas are contained (*saṃgrhīta*) in the first and second dhyānas.

The śubhvimokṣa (3rd vimokṣa), the last four abhibhvāyatanas and the first eight kṛtsnāyatanas are contained in the fourth dhyāna.³⁰²

³⁰⁰ A possibility that may be verified during the *vyutkrāntakasamāpatti* or the 'absorption of the leap': see above, p. 1048F, and, for detailed description, see Hobogirin, IV, p. 353-360, article *Chβjβ* by J. May.

³⁰¹ We may recall that the absorption of worldly order practiced by ordinary people (*pṛthagjana*) is *śuddhaka*, i.e., *kuśala sāsrava* 'good but mixed with impurities'. The absorption of supraworldly order practiced as Path by the saints (*ārya*) who have seen the Buddhist truths is *anāsrava* 'free of impurities'. See above, p. 1027F, 1035-36F, and Kośa, VIII, p. 145, n.

³⁰² Thus the eight vimokṣas are distributed over eleven levels: cf. Kośavyākhyā, p. 689: "These vimokṣas occur in the other eleven levels, except for the seven threshold absorptions, viz., 1) the desire realm, 2-3) the *anāgamya* and the *dhyānāntara*. 4-11) the eight levels made up of the [four] dhyānas and the [four] *samāpattis*." – See also Vibhāṣā, T 1545, k. 84, p. 434c-435a: The first two vimokṣas occur in the first two dhyānas, the *anāgamya* and the *dhyānāntara*... The third vimokṣa occurs in the fourth dhyāna... The fourth vimokṣa is in the ākāśānāntāyatana... The fifth vimokṣa is in the vijñānānāntāyatana... The sixth vimokṣa is in the ākāśānāntāyatana... The seventh vimokṣa is in the naivasamjñānāsamjñāyatana... The Vimokṣa of samjñāveditanirodha also.

Why are there no vimokṣas in the third dhyāna? On this point see Kośa, VIII, p. 209.

3) The first two kṛtsnāyatana are called ākāśāyatana. The ākāśāyatana contains the vijñānāyatana.³⁰³ The vijñānāyatana contains the first three vimokṣas, the eight abhibhāvāyatanas and the [first] eight kṛtsnāyatana, all of which have as object (*ālambana*) the visibles of the desire realm (*kāmadhātūrūpa*).

The four next vimokṣas (nos. 4-7) have as object the formless realm (*ārūpyadhātu*), the marvelous qualities of pure dharmas (*anāsravadharma*) and the good (*kuśala*: read *chan* instead of *jo*) in [the four] fundamental [absorptions] (*maulasammāpatti*), because the fundamental formless absorptions (*ārūpyamaulasamāpatti*) do not concern the levels lower than them.

The absorption of the cessation of concepts and feeling (*saṃjñāveditanirodhasamāpatti*) constituting the eighth vimokṣa), being neither mind (*citta*) nor mental event (*caitasikadharmā*), has no object (*anālambana*).

The seventh vimokṣa, namely, the absorption of neither identification nor non-identification (*naivasamjñānanāsamjñāyatana*) alone has as its object the four formless aggregates (*ārūpyaskandha*) and the pure dharmas (*anāsravadharma*).³⁰⁴

Second Section THE NINE SUCCESSIVE ABSORPTIONS (p. 1308F)

PRELIMINARY NOTE

Designated by the name *anupūrvavihāra* (Dīgha, III, p. 265; Anguttara, IV, p. 410), *anupūrvā-samāpatti* (Divya, p. 95), *anupūrvā-vihāra-samāpatti* (Saṃyutta, II, p. 216; Anguttara, IV, p. 410; Pañcaviṃśati, p. 19; Śatasāhasrikā, p. 58, 1445; Vibhaṅga, p. 343; Mahāvīyut., no. 1498), *anupūrvā-samādhi-samāpatti* (Dharmasamgraha, §82), the nine successive absorptions are the four dhyānas of the rūpadhāru, the four *samāpattis* of the ārūpya, plus the *saṃjñāveditanirodhasamāpatti*.

To define them, the Pāli and Sanskrit texts (df. Dīgha, III, p. 265-266; Anguttara, IV, p. 410-414; Śatasāhasrikā, p. 1445-1446) repeat the words of the old Dhyānasūtra, 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 cessations (*nirodha*) eliminating in turn: 1) bad desires (*kāma*), 2) investigation and analysis (*vitarkavicāra*), 3) joy (*prīti*), 4) inhalation and exhalation (*āśvāsapraśvāsa*) or indifference and happiness (*upekṣāsukha*), 5) the concept of substance (*rūpasamjñā*), 6) the notion of infinite space (*ākāśānanatāyatana*), 7) the concept of infinite consciousness (*vijñānānantyāyatana*), 8) the concept of nothing at all (*ākīṃcanyāyatana*), 9) the concept of neither identification nor non-identification (*naivasamjñānanāsamjñāyatana*) and finally, all concept (*saṃjñā*) 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 Vibhāṣā, 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 (*kuśala*) or defiled (*saṃkliṣṭa*). [From the dhyāna into the samāpatti], the yogin continues in this way until the absorption of cessation of concept and feeling (*saṃjñāveditanirodhasamāpatti*).

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 (*guṇa*); this is why they are not successive. But here, lofty resolve (*adhyāśaya*) and wisdom (*prajñā*) are sharp (*tīkṣṇa*); 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 (*mṛduka*) and easily cuts through desire (*trṣṇā*): this is why the minds succeed one another.

Of these successive absorptions, two are impure (*sāsrava*) and the other [217a] seven are sometimes impure and sometimes pure (*anāsrava*). On the other hand, the dhyānantara ‘variation of the first dhyāna’ and the anāgamyā ‘threshold absorption of the first dhyāna’ are without stability (*asāra*).³⁰⁵

Moreover, [the successive absorptions] are acquired by the āryas only, and their great benefits are not found in the samānantaka ‘threshold absorptions’: this is why the latter are not ‘successive’ (*anupūrvā*).

The eight vimokṣas, the eight abhibhāvāyanas, the ten kṛtsnāyanas and the nine anupūrvasamāpattis have been explained in brief (*samāsatas*) according to the śrāvaka system.

³⁰⁵ For detail, see Kośa, VIII, p. 178-181.

CHAPTER XXXV: THE NINE HORRIBLE NOTIONS (p. 1311F)

PRELIMINARY NOTE

By Navasamjñā, the *Traité* means the nine notions of the horrible (*navāśubhasamjñā*) cultivated by the ascetic in the course of the contemplation of the decomposing corpse.

I. AŚUBHĀ IN THE CANONICAL TEXTS

The Pāli canon contains three suttas entitled *Asubha*: Samyutta, V, p. 132; Aṅguttara, II, p. 150-152; Itivuttaka, p. 80-81.

Aśubhā or *āsubhasamjñā* also appears in the canonical lists:

1. List of three dharmas: Anguttara, III, p. 446.
2. List of four *saṃjñās*: Anguttara, IV, p. 353, 358; Tchong a han, T 26, k. 10, p. 492b23-25.
3. Lists of five *saṃjñās*: *i*) Anguttara, II, p. 150, 151, 55, 156; III, p. 83, 142-143; *ii*) Anguttara, III, p. 79, 277.
4. Lists of seven *saṃjñās*: *i*) Dīgha, II, p. 79; III, p. 253; Anguttara, IV, p. 24, 148; *ii*) Anguttara, IV, p. 46, 148; *iii*) Tch'ang a han, T 1, k. 2, p. 11c26-29.
3. Lists of nine *saṃjñās*: *i*) Dīgha, III, p. 289-290; Anguttara, IV, p. 387, 465; *ii*) Tch'ang a han, T 1, k. 9, p. 56c22-24.
4. Lists of ten *saṃjñās*: *i*) Dīgha, III, p. 291; Samyutta, V, p. 132-133; Anguttara, V, p. 105, 309; *ii*) Anguttara, V, p. 109.
5. List of twenty *saṃjñās*: Anguttara, I, p. 41-42.

But *āsubha* 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 (*puḷuvaka*), turning blueish (*vinīlika*), torn apart (*vicchiddaka*), bloated (*uddhumātaka*), 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.

There is an almost complete list in a Sanskrit sūtra cited in the Kośavyākhyā, p. 55, l. 1-2: *i) vinīlaka, ii) vipūyaka, iii) vyādhmāta, iv) vipaṭumaka, v) vilohitaka, vi) vikhāditaka, vii) vikṣiptaka, viii) asthi, ix) asthisamkalikā.*

II. THE TEN ASUBHASAÑÑĀ IN THE PĀLI ABHIDHAMMA

The Abhidhamma, its commentaries and related treatises fix the number of *asubhasaññās* at ten and cite them in the following order:

i) Bloated corpse (uddhumātaka), ii) blueish (vinīlaka), iii) rotten (vipubbaka), iv) torn apart (vicchiddaka), v) devoured (vikkhhāyitaka), vi) scattered (vikkhittaka), vii) chopped up and scattered (hatavikkhittaka), viii) bloody (lohitaka), ix) infested with worms (puḷuvaka), x) reduced to bone (aṭṭhika).

These terms are cited and commented upon in Dhammasaṅgani, p. 55 (tr. Rhys Davids, p. 63 and n. 3); Atthasālinī, p. 197-198 (tr. Tin, p. 264-267); Visuddhimagga, ed. Warren, p. 89, 145-146 (tr. Nanamoli, p. 185-186); Vimuttimagga, tr. Ehara, p. 132-139. The Visuddhimagga, ed. Warren, p. 146-158 (tr. Nanamoli, p. 186-200) deals at great length with the manner of practicing the first *asubhabhāvana*. As in the *kasinas*, the ascetic must apprehend a twofold sign, the sign of learning (*uggahanimitta*) and the counter-sign (*paṭibhāganimitta*). To this end, he goes to a charnel-ground and contemplates with extreme attentiveness the ten stages of decomposing corpses, the bloated corpse, etc. The pertinent *uggahanimitta* appears to him as a unit (*paripuṇṇa*). See two fine articles in *Ceylon Encyclopedia*, II, p. 270-281.

III. THE NINE AŚUBHASAṂJÑĀS IN THE SANSKRIT ABHIDHARMA

The Sanskrit Abhidharma and, following it, the Mahāyāna sūtras 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 Vibhāṣā, T 1545, k. 40, p. 205a-210a; Kośa, VI, p. 148-153; VIII, p. 197, 205; Kośavyākhyā, p. 526-537; Nyāyānusāra, Y 1562, k. 59, p. 671a; Abhidharmadīpa, 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. *aśubha*) has tried to correct them. Perhaps it is more useful to reproduce here the texts of the editions, simply noting the variants:

Pañcaviṃśati, p. 19, l. 19-20, l. 2; p. 165, l. 7: *i) ādhmātaka, ii) vidhūtaka (var. vipaṭumaka), iii) vipūyaka (var. vipūryaka), iv) vilohitaka, v) vinīlaka, vi) vikhāditaka, vii) vikṣiptaka, viii) vidagdḥaka, ix) asthi-saṁjñā.*

Śatasāhasrikā, p. 59, l. 2-18: *i) dhyātaka, ii) vipadāka, iii) vipūtika, iv) vilohitaka, v) vinīlaka, vi) vikhāditaka, vii) vikṣiptaka, viii) asthi, ix) vidagdḥaka-saṁjñā.*

Śatasāhasrikā, p. 1258, l. 6-8 (very defective text): *i) vyāgatika, ii) niruttamaka, iii) vipūtika, iv) vilohataka, v) vilīnaka, vi) vivādaka, vii) vikṣiptaka, viii) asmi, ix) vidagnaka.*

Chinese translation of the Pañcaviṃśati by Kumārajīva (T223, k. 1, p. 219a9-10): *i) vyādhumātaka, ii) vidhūtaka, iii) vilohitaka, iv) vipūyaka (or vipūtika), v) vinīlaka, vi) vikhāditaka, vii) vikṣiptaka, viii) asthi. ix) vidagdhaka-saṃjñā.*

The Chinese translation of the Mahāprajñāpāramitā by Hiuan-tsang systematically adopts the following list in various places (T220, vol. V, k. 3, p. 12a13-15; vol. VII, k. 402, p. 7b24-26; k. 479, p. 429c17-19): *i) vyādhmātaka, ii) vipūyaka, iii) vilohitaka, iv) vinīlaka, v) vikhāditaka. vi) vikṣiptaka, vii) asthi, viii) vidagdhaka, ix) vidhūtaka (?)*

Three other lists should also be mentioned:

Bhikṣuṇīkarmavacana, p. 139, l. 13-16: *i) vinīlaka, ii) vipūyaka, iii) vipaṭumaka, iv) vyādhmātaka, v) vikhāditaka, vi) vilohitaka, vii) vikṣiptaka, viii) asthi, ix) śūnyatā-pratyavekṣaṇa-saṃjñā.*

Abhisamayālamkāravṛtti, p. 22, l. 11-13: *i) ādhmātaka, ii) vidhūtaka, iii) vipāyaka, iv) vilohitaka, v) vinīlaka, vi) vikhāditaka, vii) vikṣiptaka, viii) asthika, ix) vidagdhaka-saṃjñā.* See C. Penna, *Note di lessicografia buddhista*, Rivista degli Studi Orientali, XXXIX, 1964, p. 61-53.

Mahāvvyut., no. 1156-1164: *i) vinīlaka, ii) vidhūtaka-(vipūyaka), iii) vipaṭumaka, iv) vyādhmātaka, v) vilohitaka, vi) vikhāditaka, vii) vikṣiptaka, viii) vidagdhaka, ix) asthi-saṃjñā.*

Sūtra (cf. Pañcaviṃśatī, p. 19, l. 18-20, l. 2; Śatasāhasrikā, p. 59, l. 2-18). – The [bodhisattva-mahāsattva must cultivate] the nine notions (*navasaṃjñā*)³⁰⁶ of the horrible:

- 1) that of the bloated corpse (*vyādhmātakasamjñā*),
- 2) that of the torn-up corpse (*vidhūtakasamjñā*),
- 3) that of the bloody corpse (*vilohitakasamjñā*),
- 4) that of the rotting corpse (*vipūyakasamjñā*).
- 5) that of the corpse turning blueish (*vinīlakasamjñā*),
- 6) that of the devoured corpse (*vikhāditakasamjñā*),
- 7) that of the scattered corpse (*vikṣiptakasamjñā*),
- 8) that of the corpse reduced to bones (*asthisamjñā*),
- 9) that of the burned corpse (*vidagdhakasamjñā*).

Śāstra. –

³⁰⁶ Here and in the following pages, the variant *kieou siang* will be adopted by preference.

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 Prajñāpāramitāsūtra] 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 samāpattis] 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 (*kaukr̥tya*), and thus he will easily find the meditation subjects (*bhāvanadharmā*) to destroy the enemies (*amitra*) that are the negative emotions, lust, etc. (*rāgādikleśa*).

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:

When death comes, neither rich nor poor,
Neither benefactors nor criminals,
Neither nobles nor lowly people
Neither old nor young can escape it.

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 (*ṣaḍindriya*), 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 (*sūnyagrha*). This body had fine features (*lakṣaṇa*): 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 a swollen thing: where has its beauty gone? The characteristics of man or woman (*puruṣastrīnimitta*), they too, are unrecognizable.”

Having made this meditation, the yogin condemns any attachment to lust (*rāgādhyavasāna*). Indeed, this bloated sack of rotten excrement is detestable; how could it evoke any lust?

3. Vidhūtakasaṃjñā

With the heat of the wind, the corpse gets bloated and lies on the ground, split open and broken up (*vidhūta*). The five viscera ooze forth excrement (*viṣ*), urine (*mūtra*), pus (*pūya*) and blood (*śoṇita*) 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 very foolish to allow myself to be seduced by this fine skin, a simple sack of excrement. Like moths (*adhipātika*) flying into the fire,³⁰⁷ 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 (*puruṣastrīnimitta*) have disappeared. Everything that I was attached to is nothing but that.”

4. Vilohitakasamjñā

When the corpse is torn up, a ‘jumble of flesh and blood’ (*māṃsavilohitaka*) spreads out.

5. Vinīlakasaṃjñā

³⁰⁷ See also below, k. 37, p. 333b17. This is a canonical comparison: cf. Udāna, p. 72: *Patanti pajjotam iv’ādhipātā, diṭṭhe sute iti h’eke niviṭṭhā*: “Like moths that fall into the flame of a lamp, some people become attached to what they see and hear.”

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 (*kāntāra*), it is ‘devoured’ (*vikhāditaka*) by the birds and beasts. The crows (*kāka*) tear out the eyes; the dogs (*śvan*) share its hands and feet amongst themselves; the jackals (*śrgāla*) and wolves (*vṛka*) tear up the belly, and the corpse is completely torn to pieces.³⁰⁸

8. Vikṣiptakasaṃjñā

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’ (*vikṣiptaka*), 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

³⁰⁸ Cf. Majima, I, p. 58: *Sarīraṃ sīvathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ supāṇehi vā khajjamānaṃ sigālehi vā khajjamānaṃ vividehi vā pānakajātehi khajjamānaṃ.*

When the birds and animals have gone, when the wind has blown it about and the sun has heated it up, the tendons (*snāyu*) become detached and the bones (*asthi*) are scattered, each in a different place. The yogin says to himself: “Once I saw the bodily elements, the combination (*sāmagrī*) 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 (*śvetāsthika*) scattered in various places. When the birds and beasts have devoured the corpse, there is nothing but bones. When one contemplates this skeleton (*asthisamkhalikā*), there is the ‘notion of the corpse reduced to bones’ (*asthisamjñā*).

There are two kinds of skeletons (*asthisamkhalikā*): *i*) the skeleton in which the tendons and bones are still attached (*snāyvasthisambandha*); *ii*) the skeleton in which the tendons and bones are separated (*apagatāsthisnāyusambandha*).³⁰⁹ The skeleton in which the tendons and bones are still attached already excludes the notions of male or female (*puruṣastrī*), of tall or short (*dīrghahrasva*), of fine colors, of slenderness and gentleness (*sūkṣmaślakṣaṇa*). That in which the tendons and bones are separated excludes the original notion (*maulasamjñā*) of human being (*sattva*).

Furthermore, there are two kinds of bones (*asthi*): *i*) beautiful (*śubha*) bones, and *ii*) ugly (*aśubha*) bones. The beautiful bones are those that are always white, free of blood (*lohita*) 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. Vidagdhakasamjñā

The yogin goes to a charnel-ground (*śmaśāna*) 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 becomes blackened; it is truly dreadful. In a moment (*muhūrta*), the corpse becomes ashes (*bhasman*). The yogin grasps this ‘notion of the burned corpse’ (*vidagdhakasamjñā*) and says to himself: “Before he died, he bathed this body in perfumes and gave himself up to the five objects of enjoyment (*kāmaguṇa*); now it is burned in the fire, it is worse than if he had suffered the soldier’s sword (*śastra*). Immediately after death, this corpse still resembled a man, but as soon as it is burned, its original marks (*maulanimitta*) have all disappeared. All physical (*dehin*) beings end up in impermanence (*anityatā*). I too will be like that.”

³⁰⁹ Cf. Dīgha, II, p. 296; Majjhima, I, p. 58, 89; III, p. 92; Saṃyutta, II, p. 255; Anguttara, III, p. 324: *Sarīraṃ sīvathikāya chaḍḍitaṃ, aṭṭhikasāṅkhalikaṃ samaṃsalohitaṃ nahārusambandhaṃ, aṭṭhikasāṅkhalikaṃ nimmaṃsaṃ lohitaṃ akkhitam nahārusambandhaṃ, aṭṭhikasāṅkhalikaṃ apagatamaṃsalohitaṃ nahārusambandhaṃ, aṭṭhikāni apagatasambadhāni.*

These nine notions destroy the negative emotions (*kleśa*) and are very powerful in destroying lust (*rāgaprahāṇāya*). It was to destroy lust that [the Buddha] preached the nine notions.³¹⁰

III. CONNECTION BETWEEN THE NINE AND THE TEN NOTIONS

Question. – What do the ten notions (*daśasaṃjñā*)³¹¹ beginning with the notion of impermanence (*anityasaṃjñā*) destroy?

Answer. – They also serve to destroy the three poisons (*triviṣa*), lust (*rāga*), etc.

Question. – If that is so, how do these two groups differ?

Answer. – 1) The nine notions prevent those who have not attained the dhyānas and the samāpattis from being enveloped (*praticchanna*) 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 (*pūrvāsikṣā*). The ten notions are a perfected practice (*saṃpannaśikṣā*).

4) Of the ten notions, [the seventh], that of the horrible (*aśubhasaṃjñā*), includes (*saṃgrhṇāti*) 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 (*aśucisaṃjñā*), the notion of the loathsome nature of food (*āhāre pratikūlasaṃjñā*) and the notion of displeasure in regard to the world (*sarvaloke 'nabhiratisaṃjñā*), include the nine notions.

Others say that the ten and the nine notions are equally detachment (*vairāgya*) and, together, nirvāṇa.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 (*aśubhā bhāvetabbā rāgassa pahānāya*). The fact remains that the horrible does not destroy the negative emotions but merely weakens them (Kośavyākhyā, p. 526: *Nāśubhayā kleśaprahāṇaṃ viṣkaṃbhaṇamātram tu bhavati*), for, as an act of attention on an imaginary object (*adhimuktimanasikāra*), it is impure (*sāsrava*) 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 saññā bhāvitā bahukīkatā mahaohalā honti mahānisaṃsā aamatohadhā*

1. When the first signs of death appear, in the time it takes to say it, one is dead already. The body swells up, putrefies, 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 *duhkha*, suffering, [the second of the ten notions].

3. Being impermanence and suffering, it cannot be independent (*svatantra*): thus it is *anātman*, non-self, [the third of the ten notion].

4. Being impure (*aśuci*), impermanent (*anitya*), suffering (*duhkha*) and non-self (*anātman*), it is *anabhirata*, an object of displeasure, [the fifth of the ten notions]. This is the meditation on the body (*kāyabhāvana*).

5. When food (*āhāra*) is in the mouth (*mukha*), the cervical saliva (*siṅghāṇaka*) runs down and, together with the mucus (*kheṭa*), becomes flavor (*rasa*), but swallowing (*abhyavahāra*) is no different from vomiting (*vāntīkṛta*), and penetrates the stomach (*udara*): hence *āhāre pratikūlasaṃjñā*, 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 (*anitya*), changing (*vipariṇāmadharman*) body that perishes from moment to moment (*kṣaṇaniruddha*), there is *maraṇasaṃjñā*, the notion of death, [the sixth of the ten notions].

7. When the yogin uses the nine notions to become disgusted with the joys of the world (*lokanirvedāya*) and knows that suppression of the negative emotions (*kleśaprahāna*) is salvation (*yogakṣema*) and peace (*kṣānti*), there is *prahāṇasaṃjñā*, the notion of cutting, [the eighth of the ten notions].

8. When the yogin uses the nine notions to oppose the negative emotions (*kleśapraṭiśedhāya*), there is *vairāgyasaṃjñā*, the notion of detachment, [the ninth of the ten notions].

9. When, by using the nine notions, the yogin becomes disgusted with the world (*lokanirvinna*) and knows that the destruction of the five aggregates (*pañcaskandhanirodha*) and the fact that they will not re-arise (*apunarbhava*) constitutes abiding (*vihāra*) and salvation (*yogakṣema*), there is *nirodhasaṃjñā*, the notion of suppression,³¹³ [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 [Prajñāpāramitāsūtra] speaks of the nine notions first and then the ten notions.

amatapariyosānā: “These notions have great results if they are cultivated and gathered, they present great benefits, they plunge one into immortality, they lead to immortality.”

³¹³ Cf. Saṃyutta, V, p. 133: *Nirodhasaññā bhikkhave bhāvitā bahulikā mahato atthāya saṃvattati, mahato yogakkhemāya saṃvattati, mahato samvegāga saṃvattati, mahato phāsuvihārāya saṃvattati*:

“The notion of destruction, if cultivated and increased, leads to great benefit, to great security, to great discipline, to comfortable abiding.”

6) Finally, the nine notions are the outer gate (*bāhyadvāra*) while the ten notions are the inner gate (*ādhyātmikadvāra*). This is why the sūtras speak of the two gates of the immortal (*amṛtadvāra*), i.e., that of meditation on the horrible (*aśubhabhāvana*) and that of attention to the breath (*ānāpānasmṛti*).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 (*saptavidha rāga*) in people.³¹⁵

1) There are people who are attached to colors (*varṇa*), red (*lohita*), white (*avadāta*), reddish-white (*śvetarakta*), yellow (*pīta*), black (*kṛṣṇa*).

³¹⁴ Cf. Itivuttaka, p. 80: *Asubhānupassī bhikkhave kāyasmim viharatha ... vitakkāsyā vighātapakkhikā te na honti*. “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 perverse tendencies to beauty will be suppressed and if attention to the breath is inwardly well established in you, the perverse 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 Nyāyānusāra (T 1562, k.59, p. 671a), “Entry into *bhāvanā* occurs by contemplation of the horrible or attention to the breathing” (*tatrāvātāro ‘śubhayā cānāpānasmṛtena ca*). Those of passionate nature (*rāgādhika*) enter by way of *aśubha* which is directed outwardly (*bahirmukha*); those who are of rational nature (*vitarkādhika*), by way of *ānāpānasmṛti* which, not being directed outwards, cuts *vitarka*.

³¹⁵ Vibhāṣā, T 1545, k. 40, p. 207c10-13: “Although *aśubhabhāvanā* concerns only visibles (*rūpa*), it counteracts lust (*rāga*) in regard to the six sense objects. Thus, those who are prey to lust for visibles (*rūpa*) eliminate the latter by practicing *aśubhabhāvanā*; those who are prey to lust for sounds (*śabda*) eliminate the latter by practicing *aśubhabhāvanā*, etc.”

Kośa, VI, p. 149; Kośavyākhyā, p. 526; Nyāyānusāra, T 1562, k. 59, p. 671a18-20: The nine notions are in opposition to fourfold *rāga*: lust for colors (*varṇa*), shapes (*saṁsthāna*), touch (*sparśa*) and honors (*upacāra*).

Here the *Traité* departs from classic scholasticism: for it, the nine notions are horrors opposed to the seven kinds of *rāga*: lust for colors (*varṇa*), shapes (*saṁsthāna*), postures (*īryāpatha*), fine language (*vāda*), pleasant touch (*sparśa*), of all five at once, and finally of the human appearance. Undoubtedly the *Traité* was inspired by the *Tch’an yao king* ‘Summary sūtra on the dhyānas’ (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 *rāga* is adopted by Kumārajīva in his *Tch’an fa yao kiai* ‘Summary explanation of the dhyāna 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 *Traité*. On this subject, see P. Demiéville, *La Yogācārabhūmi de Saṅgarakṣa*, 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 (*īryāpatha*), 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 (*pañcakāmaguṇa*) so esteemed by the world so as 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 (*maraṇasaṃjñā*) eliminates lust for postures (*īryāpatharāga*) and lust for fine language (*vādarāga*) in particular.
2. The notion of the bloated corpse (*vyādhmātakasaṃjñā*), the notion of the torn-up corpse (*vidhūtakasaṃjñā*) and the notion of the scattered corpse eliminate lust for shapes (*saṃsthānarāga*) in particular.
3. The notion of the bloody corpse (*vilohitakasaṃjñā*), the notion of the blueish corpse (*vinīlakasaṃjñā*) and the notion of the rotting corpse (*vipūyakasaṃjñā*) eliminate the lust for colors (*varṇarāga*) in particular.
4. The notion of the corpse reduced to bones (*asthisamjñā*) and the notion of the burned corpse (*vidagdhakasaṃjñā*) eliminate the lust for fine and gentle touch (*sūkṣmaślakṣṇaspraṣṭavayarāga*) 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 (*vikhāditakasaṃjñā*), the notion of the burned corpse (*vidagdhakasaṃjñā*) and the notion of the corpse reduced to bones (*asthisamjñā*) 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 (*śvatāsthika*).

³¹⁶ 'Soft' is one of the eleven kinds of touch: cf. Kośa, I, p. 18.

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 (*moha*) are also decreased. If one is attached to the body, it is because of delusion (*moha*), an error consisting of taking what is impure to be pure (*aśucau śucir iti viparyāsaḥ*).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 (*mohacitta*) 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 (*aśuci*) of his own body and is disgusted (*nirvinna*) 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 (*triviṣa*) [of lust, hate and delusion] decreases, the entire mountain of the ninety-eight perverted tendencies (*anuśaya*) is shaken and the yogin gradually (*kramaśas*) progresses towards Bodhi. Finally, by the diamond-like concentration (*vajropamasamādhi*),³¹⁸ he breaks the mountain of the fetters (*saṃyojana*) to pieces.

Although the nine notions are meditations on the horrible (*aśubhabhāvanā*), one depends on them to realize great benefits (*mahānuśamsa*). 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 (*saṃgrhīta*)?³¹⁹

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 Vibhāṣā, T 1545, k. 40, p. 206c; Kośa, VI, p. 152; Nyāyānusāra, T 1562, K. 59, p. 672b. *Aśubhā* has as its nature the absence of desire (*alobha*). The ascetic can produce it in ten levels: kāmādhātu, dhyānantara, the four dhyānas and their four respective sāmāntakas. The object of *aśubhā* is the visible – color and shape – in the realm of rūpadhātu. 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 (*adhimuktimanasikāra*), it is impure (*sāsrava*). Finally, it may be acquired either by detachment

Answer. – As their nature, they have the grasping of characteristics (*nimittodgrahaṇa*); they are contained in the aggregate of form (*rūpaskandha*).

They are also contained in a small part of the foundation of mindfulness on the body (*kāyasmṛtyupasthāna*),³²⁰ in the desire realm (*kāmadhātu*) or also in the first, second and fourth dhyāna.

The person who has not yet renounced desire (*avītarāga*) and who has a distracted mind (*vikṣiptacitta*) belongs to the domain of the desire realm (*kāmadhātvavacara*); the person who has renounced desire (*vītarāga*) belongs to the domain of the form realm (*rūpadhātvavacara*).

Eight notions, those of the bloated corpse (*vyādmātaka*), etc., are contained in *kāmadhātu* and the first and second dhyānas. The notion of pure bone (*asthisamjñā*) is contained in *kāmadhātu*, the first second and fourth dhyānas. As there is a great deal of happiness (*sukha*) in the third dhyāna, this one is exempt from the notion of horror.

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 (*kāyasmṛtyupasthāna*). 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 (*bodhipāḥṣhika dharma*). The thirty-seven auxiliaries to enlightenment open the gate to the city of nirvāṇa.³²¹ Entering into nirvāṇa, the suffering of sadness, sorrow, etc. (*śokadaurmanasyādiduḥkha*) are eliminated and, as the process of interdependency of the five aggregates (*pañcaskandhapartīyasamutpāda*) has been destroyed, one enjoys the eternal bliss of nirvāṇa (*nirvāṇanīyasukha*).

(*vairagyā*) or by practice (*prayoga*). The *Kośakārikā*, VI, II, condenses all this into one line: *alobho daśabhūḥ kāmadṛśyālabhā nṛjāśubhā*.

³²⁰ This is why the meditation on the horrible is found in the sūtras dedicated to the *smṛtyupasthānas*, e.g., *Majjhima*, I, p. 58.

³²¹ On the city of nirvāṇa, see above, p. 1150F, 1231F.

Second Section THE NINE NOTIONS ACCORDING TO THE MAHĀYANA (p. 1327F)

Question. –The śrāvaka who meditates [on the nine notions] in this way experiences disgust (*nirveda*) and wants to enter nirvāna 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 nirvāna 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 (*triviṣa*) [passion, aggression and ignorance], beings experience mental and physical suffering (*caitasikakāyikaduḥkha*) in the present lifetime (*iha janmani*) and in the future lifetime (*paratra*). 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 (*ādhyātmikabāhyakāyanimitta*) 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 (*rāgaviṣa*) 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 (*bhaiṣajya*) to cure them. To beings who love colors (*varṇarakta*), the bodhisattva preaches the notion of the blueish corpse (*vinīlakasaṃjñā*) 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 (*aśubhabhāvanā*). [218c]

Furthermore, the bodhisattva who is practicing these nine notions with a mind of great compassion (*mahākaruṇācitta*) has the following thought: “Not completely possessing all the attributes of the Buddha, I do not enter into nirvāna: this would be using only one gate of the Dharma (*ekadharmadvāra*); 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 (*nirvedacitta*) rise up in him and he may say: “This horrible body is hateful and miserable: I want to enter nirvāna.” Then the bodhisattva has the following thought: “The Buddhas of the ten directions have said that all dharmas are empty of nature (*lakṣaṇaśūnya*). But in emptiness, there is no impermanence (*anitya*): then how (*kaḥ punarvādah*) could there be impurities (*aśuci*)? This meditation on the horrible is practiced only to destroy the error consisting of taking [what is impure] to be pure (*aśucau iti viparyāsaḥ*). These horrors (*aśubha*) that come from a complex of causes and conditions (*hetupratyayasāmagrī*) are without any intrinsic nature (*niḥsvabhāva*) and all end up in emptiness. And so I cannot cling (*udgrah-*) to these horrors (*aśubhadharma*) that come from a complex of causes and conditions and are without intrinsic nature to allow me to enter into nirvāna.”

[*Āsvādasūtra*] – Moreover, it is said in a sūtra: “If there were no satisfaction (*āsvāda*) derived from the visible (*rūpa*), beings would not be attached to the visible; but because there is satisfaction deriving from the visible, beings are attached to the visible. If there were no defects (*ādīnava*) in the visible, beings would not be revolted by the visible; but because there are defects in the visible people are revolted by the visible. If there were no exit (*niḥsaraṇa*) from the visible, beings would not come out of the visible; but because there is an exit from the visible, beings come out of the visible.”³²²

Therefore satisfaction (*āsvāda*) is the cause and condition of pure notions (*śubhasamjñā*). This is why the bodhisattva does not pay attention to the horrible and abstains from entering nirvāṇa prematurely.³²³

This ends the explanations of the nine notions.

³²² Assādasutta, no. 3, in Saṃyutta, p. 29-30. Tsa a han, T 99, no. 13, k. 1, p. 2b15-c10): *No cedam bhikkhave rūpassa assādo abhaviṣṣa ... rūpassa nissaraṇam, tasmā sattā rūpasmā nissaranti.*

³²³ By considering pleasant visibles and then determining their defects (*ādīnava*), the bodhisattva accounts for the fact that they are completely empty (*śūnya*), 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 visibles. Briefly, preaching the horrible is one of the skillful means (*upāya*) used by the bodhisattva to ripen beings.

CHAPTER XXXVI: THE EIGHT RECOLLECTIONS (p. 1329F)

PRELIMINARY NOTE

The tenth class of supplementary dharmas to be fulfilled (*paripūrayitavya*) 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; Saṃyutta, 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 (*aveccappasādena samannāgata*), 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; Saṃyutta, 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.

C. FIVE ANUSSATI in Anguttara, I, p. 207-211: 1) *Buddha-*; 2) *Dhamma-*; 3) *Sangha-*; 4) *Sīla-*; 5) *Devatā-anussati*.

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) *Sīla-*; 5) *Cāga-*; 6) *Devatā-anussati*.

E. TEN ANUSSATI in Anguttara, I, p. 30, 42: 1) *Buddha-*; 2) *Dhamma-*; 3) *Sangha-*; 4) *Sīla-*; 5) *Cāga-*; 6) *Devatā-*; 7) *Ānāpāna-*; 8) *Maraṇa-*; 9) *Kāyagata-*; 10) *Upasama-anussati*.

The six and the ten *anussati* are mentioned in the Paṭisambhidā, I, on p. 28 and 95 respectively. They are commented on at length in Visuddhimagga, ed. Warren, p. 189-243 (transl. Nanamoli, p. 204-320).

The Prajñāpāramitā literature has the following lists:

A. EIGHT ANUSMṚTI in Kumārajīva's translation of the Pañcaviṃśati (T 223, k. 1, p. 219a10-11):

1) *Buddha-*; 2) *Dharma-*; 3) *Samgha-*; 4) *Śīla-*; 5) *Tyāga-*; 6) *Devatā-*; 7) *Ānāpāna-*; 8) *Maraṇa-anusmṛti*.

B. EIGHT ANUSMṚTI in N. Dutt's edition of the Pañcaviṃśatī, p. 20, l. 2-5: 1) *Buddha-*; 2) *Samgha-*; 3) *Śīla-*; 4) *Tyāga-*; 5) *Devatā-*; 6) *Ānāpāna-*; 7) *Udvega-*; 8) *Marāṇa-anusmṛti*.

C. TEN ANUSMṚTI in the translation of the Pañcaviṃśatī by Kumārajīva (T223, k. 5, p. 255a22-23): 1) *Buddha-*; 2) *Dharma-*; 3) *Samgha-*; 4) *Śīla-*; 5) *Tyāga-*; 6) *Devatā-*; 7) *Kuśala-*; 8) *Ānāpāna-*; 9) *Kāya-*; 10) *Marāṇa-anusmṛti*.

D. TEN ANUSMṚTI in N. Dutt's edition of the Pañcaviṃśatī, p. 210, l. 6-8: 1) *Buddha-*; 2) *Dharma-*; 3) *Samgha-*; 4) *Śīla-*; 5) *Tyāga-*; 6) *Devatā-*; 7) *Urdhvaga-*; 8) *Marāṇa-*; 9) *Kāya-*; 10) *Ānāpāna-anusmṛti*.

E. NINE ANUSMṚTI in the edition of the Śatasāhasrmikā by P. Ghosa, p. 59, l. 20-60, l. 15:

1) *Buddha-*; 2) *Dharma-*; 3) *Samgha-*; 4) *Tyāga-*; 5) *Devatā-*; 6) *Ānāpāna-*; 7) *Udvega-*; 8) *Marāṇa-*; 9) *Kāya-anusmṛti*.

F. TEN ANUSMṚTI in the same edition, p. 1443, l. 5-10: 1) *Buddha-*; 2) *Dharma-*; 3) *Samgha-*; 4) *Śīla-*; 5) *Tyāga-*; 6) *Devatā-*; 7) *Ānāpāna-*; 8) *Udvega-*; 9) *Marāṇa-*; 10) *Kāya-anusmṛti*.

G. TEN ANUSMṚTI in the translation of the Mahāprajñāpāramitāsūtra by Hiuan-tsang, T 220, vol. V, k. 3, p. 12a17-18; vol. VII, k. 402, p. 7b27-29: 1) *Buddha-*; 2) *Dharma-*; 3) *Samgha-*; 4) *Śīla-*; 5) *Tyāga-*; 6) *Devatā-*; 7) *Ānāpāna-*; 8) *Udvega-*; 9) *Marāṇa-*; 10) *Kāyagata-anusmṛti*.

II. CANONICAL DEFINITIONS OF THE SIX ANUSMṚTI

1. Buddhānusmṛti

Pāli formula: Anguttara, III, p. 285; V, p. 329: *Idha ariyasāvako Tathāgataṃ anussarati ... devamanussānaṃ buddho bhagavā ti.*

Sanskrit formula: passim. *Iti hi sa Bhagavān tathāgato 'rhān ...śāstā devamanuṣyānaṃ buddho bhagavān.*

Transl. – First the holy disciple recollects the Tathāgata, saying: Yes, this Blessed One, fully and completely enlightened, endowed with knowledge and practice, well-come, 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 paraṃ ariyadhammaṃ anussarati ... paccattaṃ veditabbo viññūhī ti.*

Sanskrit formula: Mahāvastu, III, p. 200, 1.9-11; Mahāvvyut., no. 1291-1297: *Svākhyāto Bhagavato dharmah sām̐dr̥ṣṭiko ... pratyātmavedanīyo vijñaiḥ.*

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 Manorathapūraṇī, II, p. 256, 333.

3. Saṃghānusmṛti

Pāli formula: Anguttara, III, p. 186; V, p. 330: *Puna ca paraṃ ariyasāvako saṅghaṃ ... anuttaraṃ puññakkhettaṃ lokassā ti.*

Sanskrit formula reconstituted by the help of the Mahāvvyut., no. 1119, 11220, 1121, 1122, 1772, 1773: *Supratipanno Bhagavataḥ śravakaṃgaḥ ... ‘nuttaraṃ puṇyakṣetraṃ 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. Śīlānusmṛti

Pāli formula: Anguttara, III, p. 286; V, p. 330: *Puna ca paraṃ ariyasāvako attano sīlāni ... aparāmaṭṭhāni samādhisaṃvattanikāni.*

Sanskrit formula reconstituted according to the Sanskrit Mahāparinirvāṇasūtra, p. 132 and the Mahāvvyut., no. 1619, 1621, 1622-27: *Śīlāny akhaṇḍāny acchidrāny ... vijñaprasastāny agarhitāni vijñaiḥ.*

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: Anguttara, III, p. 287; V, 331: *Puna ca paraṃ ariyasāvako attano cāgaṃ ... yācayogo dānaśaṃvibhāgarato 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, p. 331-332: *Puna ca paraṃ ariyasāvako devatānussatiṃ bhāveti ... mayhaṃ pi tathārūpā paññā śaṃvijjatī ti.*

Transl. - Furthermore, the holy disciple practices the recollection of the deities, saying: There are the Caturmahārājika, Trāyastriṃśa, Yāma, Tuṣita, Nirmānaratin, Paranirmitavaśavartin gods. There are the Brahmakāyika 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.

Sūtra (cf. Pañcaviṃśati, p. 20, l. 2-5; Śatasāhasrikā, p. 59, l. 20-60, l. 15). – [The following should be cultivated (*bhāvitavyā*) by the bodhisattva]:

- 1) recollection of the Buddha (*buddhānusmṛti*),
- 2) recollection of the Dharma (*dharmānusmṛti*),
- 3) recollection of the Community (*saṃghānusmṛti*),
- 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 (*maraṇānusmṛti*).

Śāstra. -

I. 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 (*aranya*), 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 (*adhyātmabahirdhāśubhahāvanā*) feel disgust for the body and say to themselves: “Why do we carry around this vile and horrible sack of excrement (*viṣ*) and urine (*mūtra*)?” They are pained and frightened by it. Also there is wicked Māra (*Māra pāpīyat*) 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.

[*Dhvjāgrasūtra*].³²⁴ – Thus, in a sūtra, the Buddha said to the bhikṣus: When you are meditating in a forest, an empty house, a charnel-ground, a mountain, a woods or a desert, and you experience fear (*bhaya*), trembling (*chambitatva*) or exasperation (*romaharṣa*), then recollect the Buddha, thinking: [219a] Yes, he is the *Tathāgata* ‘thus come’, *Arhat* ‘worthy of homage’, *Samyaksambuddha* ‘completely and fully enlightened’, [*Vidyācaraṇasaṃpanna* ‘endowed with knowledge and practice’, *Sugata* ‘well-come’, *Lokavid* ‘knower of the world’, *Anuttaraḥ puruṣadamyasārathiḥ* ‘supreme leader of beings to be tamed’,

324 The Sūtra on the “Top of the Standard” is well known. At Śrāvastī in the Jetavana in the garden of Anāthapiṇḍada, the Buddha advised the monks who were afraid of solitude to recollect the Buddha, the Dharma or the Saṃgha, a recollection the nature of which could dispel their fear. For this purpose, he related to them how once the god Śakra advised his devas who were in battle against the Asuras to think of his standard or that of Īśāna 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, *Bruchstücke buddh. Sūtras*, p. 43-54:

A. *Dhvjāgrasūtra*, restored on the basis of manuscripts from Central Asia by E. Waldschmidt, *Kleine Brāhmī-Schriftrolle*, Nachrichten der Akad. der Wissenschaften in Göttingen, 1959, no. 1, p. 8-18.

B. *Tch'ouang king*, in Tsa a han, T 99, no. 981, k. 35, p. 255a25-b14.

C. *Mdo chen po rgyal mtshan dam pa* (*Dhvjāgranāmamahāsūtra*), OKC no. 959 (Tib. Trip., vol. 38, p.285-5-1 to 285-3-5).

D. *Dhvjaggasutta*, in Saṃyutta, I, p. 218-220.

E. *Kao tch'ouang king*, in Tseng yi a han, T 125, k. 14, p. 615a6-b6.

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 Vṛji, the Buddha stayed at Vaiśālī at the Markaṭahrada, in the Kūṭāgāraśālā. 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 Saṃgha in order to conquer their fears. To this end, he reminded them of the advice once given by Śakra 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* “Sūtra of the Vaiśālī merchants”, in Tsa a han, T 99, no. 980, k. 35, p. 254c2-255a24.

G. *Mdo chen po rgyal mtshan mchog* (*Dhvjāgranāmamahāsūtra*), 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 Śakra to the devas; in sources D and E, it is the reverse.

The version of the Dhvjāgrasūtra given here by the *Traité* is very close to sources A and B, but slightly more developed.

Śāstā devamanuṣyāṇām ‘teacher of gods and men’, *Buddha* ‘awakened’ and *Bhagavat* ‘blessed’. Your fears will immediately disappear.³²⁵

If you do not recollect the Buddha, you should recollect the Dharma saying: The Dharma of the Buddha is pure (*pariśuddha*), skillfully announced, well said (*svākhyāta*), receiving its retribution in the present lifetime (*sāṃdrṣṭika*), offering itself to be shared (*veditavyo vijñāitḥ*). If you recollect the Dharma thus, your fear will immediately disappear.

If you do not recollect the Dharma, you should recollect the Saṃgha, saying: The Community of disciples of the Buddha (*buddhaśrāvakaśaṃgha*) cultivates the proper path (*rjupratipanna*) and acts in accordance with the instructions (*sāṃcīpratipanna*). In this Community, there are arhats and candidates for the fruit of arhat (*arhatphalapatipannaka*) and so on, down to srotaāpannas and candidates for the fruit of srotaāpanna (*srotaāpannaphalapatipannaka*): thus four pairs of individuals (*catvāri puruṣayugāni*) or eight classes of individuals (*aṣṭau puruṣapudgalāḥ*). This Community of disciples of the Buddha is worthy of offerings (*dakṣiṇīya*), worthy of being greeted with joined palms (*añjalikaraṇīya*), venerated (*arcanīya*), saluted and welcomed: for the world, it is the supreme field of merit (*anuttaraṃ puṇyakṣetraṃ 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 (*saṃgāma*), 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 saptaratnamayo dhvajah samanumartavyaḥ*) and immediately your fear will disappear. If you do not recollect my standard, recollect the precious standard of devaputra *Yi-chō-na* (Iśāna) [Kumārajīva’s note: the devaputra who is on the left of Indra-Śakra]. At once your fear will disappear. If you do not recollect the precious standard of Iśāna, recollect the standard of devaputra *P’o-leou-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 [*Dhvajāgra*]-*sūtra* mentions only three recollections, [those of the Buddha, the Dharma and the Saṃgha] as the means to drive away fear. Are the other five recollections also able to drive away fear?

³²⁵ In the Pāli sutta, Śakra advises the devas to look at his own standard and, that lacking, that of the Prajāpati gods, Varuṇa and Iśāna. In sources E, F, G and here in the *Traité*, only his own standard and that of Iśāna and Varuṇa are mentioned. Indra, Soma, Varuṇa, Iśāna, Prajāpti, Brahmā, Mahārddhi and Yama are deities invoked by the Brahmins.

Answer. – 1-2) If the bhikṣu thinks about his own virtues of abandonment (*tyāga*) and discipline (*śīla*), his fear also disappears. Actually, immoral (*duḥśīla*) beings fear falling into hell (*niraya*) and misers (*matsarin*) fear being reborn among the hungry ghosts (*preta*) or among poor people (*daridra*). The bhikṣu himself remembers that he has pure morality (*parisuddhaśīla*) and generosity-abandonment (*tyāga*). 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 (*kṣīṇa*), I will still increase my virtues (*guṇa*) 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 (*śīlānasmṛti*) and the recollection of renunciation (*tyāgānasmṛti*) can also prevent fear from arising.

3) The bhikṣu remembers that the higher heavens (*uttamasvarga*) are the fruits of retribution (*vipākaphala*) resulting from abandonment (*tyāga*) and discipline (*śīla*) and that if the deities (*devatā*) have taken rebirth there, it is precisely because of these merits (*puṇya*). “I too”, he says to himself, “possess these merits.” This is why the recollection of the deities (*devatānasmṛti*) also can prevent fear from arising.

4) When the bhikṣu recollects the sixteen ways of breathing (*ānāpāna*),³²⁶ even the subtle discursiveness (*sūkṣmavitarka*) disappears; then what can be said (*kaḥ punar vādaḥ*) of the coarse thoughts (*audārikavitarka*) [such as fear]?

5) In the recollection of death (*marañānasmṛti*), the bhikṣu says to himself: “The group of the five aggregates (*pañcaskandhakāya*) 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 *Dhvajāgrasūtra*]; nevertheless, they too can drive away fear. Why [did the Buddha not speak of them]? When we think about the qualities (*guṇa*) 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 *Dhvajāgrasūtra*].

Second Section THE EIGHT RECOLLECTIONS ACCORDING TO THE ABHIDHARMA (p. 1340F)

I. RECOLLECTION OF THE BUDDHA

1. The ten names³²⁷

³²⁶ See above, p. 641-642F.

³²⁷ These ten traditional names (*adhivacana*) have been studied above, p. 126-144F. Here the *Traité* adds some new explanations.

Question. - How does one recollect the Buddha?

Answer. –

[1. *Tathāgata*.] – The yogin thinks of the Buddha one-pointedly (*ekacittena*): The Buddha has acquired right knowledge (*yathābhūtajñāna*); he is endowed with great loving-kindness and great compassion (*mahāmaitrīmahākaruṇāsamanvāgata*). This is why his words (*āgata*) are infallible (*aviparīta*): whether they are coarse (*audārika*) or subtle (*sūkṣma*), numerous (*bahula*) or few (*alpa*), profound (*gambhīra*) or superficial, there is nothing false in them. Since all his words (*āgata*) are true (*tathā*), the Buddha is called TATHĀGATA ‘of true speech’.³²⁸

Past (*atīta*), future (*anāgata*) or present (*pratyutpanna*), the Buddhas of the ten directions feel great compassion (*mahākaruṇā*) for beings, practice the six perfections (*pāramitā*) and discover the [true] nature of dharmas: they have reached (*āgata*) the *anuttarasamyakṣambodhi*. The present Buddha too has arrived (*āgata*) there in the same way (*tathā*): this is why he is called TATHĀGATA ‘thus come’.

The body of the Buddhas of the ten directions in the three worlds emits great rays (*raśmi*) that illumine the ten directions and drive away the shadows (*tamas*); from their minds there come rays of knowledge that destroy the shadows of ignorance (*avidyā*) in beings; their virtues (*guṇa*) and their glory (*yaśas*) also fill the ten directions: they have gone to nirvāṇa. The present Buddha has also gone (*gata*) in the same way (*tathā*): this is why he is called TATHĀGATA ‘thus gone’.

[2. *Arhat*.] – Because he possesses such qualities (*guṇa*), the Buddha is entitled (*arhati*) to the supreme worship (*pūjāviśeṣa*) of all gods and men: this is why he is called ARHAT ‘entitled to’.

[3. *Samyakṣambuddha*.] – Some ask why only the Buddha “speaks in accordance with the truth” and “has gone” in the same way [as his predecessors] and is “entitled to” supreme worship. It is that the Buddha has obtained *samyak-sam-bodhi* ‘complete perfect enlightenment’: *samyak* ‘perfect’ insofar as it accords with the immovable indestructible nature (*acalākāṣasalakṣaṇa*) of all dharmas; *sam* ‘complete’ because, instead of concerning merely one or two dharmas, it completely cognizes all dharmas without exception. This is why the Buddha is called SAMYAKSAMBUDDHA ‘fully and perfectly enlightened’.

[4. *Vidyācaraṇasaṃpanna*.] – This *samyakṣambodhi* has not been obtained without cause (*ahetu*) or without condition (*apratyaya*). Here it is by depending on the perfection (*sampad*) of knowledge (*jñāna*) and moral discipline (*śīlasaṃvara*) that the Buddha has obtained *samyakṣambodhi*.

By knowledge (*jñāna*) we mean the sciences (*vidyā*) that the bodhisattva possesses from the time of the first production of the mind of Bodhi (*prathamacittotpāda*) until reaching the diamond-like samādhi (*vajropamasamādhi*). Moral discipline (*śīlasaṃvara*) is the fact that for the bodhisattva, from the first production of the mind of Bodhi until the diamond-like samādhi, his bodily actions (*kāyakarman*) and his vocal actions (*vākkarman*) are pure (*viśuddha*) and accomplished as he wishes (*yatheṣṭam*).

³²⁸ This etymology is valid only in the hypothesis that ‘Tathāgata’ is an erroneous reading for ‘Tathāgata’: cf. Sumaṅgala, p. 66: *Evaṃ tathavādītāya Tathāgato. Api ca āgadanam āgato vacanan ti attho. Tatho aviparīto āgato assāti da-kārassa ta-kāram katvā Tathāgat ti.*

This is why the Buddha is called VIDYĀCARAṆASAMPAṆNA ‘endowed with sciences and practices’.

[5. *Sugata*]. – Going along with this twofold course [of sciences and practices], the Buddha makes good progress (*sugati*), like a chariot (*ratha*) that runs well when it has two wheels (*cakra*). 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. *Lokavid*]. – If someone tells us that the Buddha, using his own qualities (*svaguṇa*), 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 (*lokasamudaya*), the cessation of the world (*lokanirodha*) and the path that leads to the cessation of the world (*lokanirodhagāminīpratipad*)³²⁹ that the Buddha is called LOKAVID ‘knower of the world’.

[7. *Anuttaraḥ puruṣadamyasārathiḥ*]. – Knowing the world, the Buddha tames (*damayati*) beings, and of all the kinds of teachers (*ācārya*), he is truly [219c] without superior (*anuttara*): this is why he is called ANUTTARAḤ PURUṢADAMYASĀRATHIḤ ‘supreme leader of those beings to be tamed who are humans’.

[8. *Śāstā devamanuṣyāṇām*]. – By means of the three kinds of paths, the Buddha is able to destroy the threefold poison (*triviṣa*) and make beings travel on the paths of the Three Vehicles (*yānatrāya*): this is why he is called ŚĀSTĀ DEVAMANUṢYĀṆĀM ‘teacher of gods and men’.

[9. *Buddha*]. – If someone asks us how the Buddha, who is able to assure his own good (*svahita*) without limit, is able to assure the good of others (*parahita*), we answer: Being endowed with omniscience (*sarvajñānasamanvāgata*), the Buddha cognizes clearly and fully the past (*atīta*), the future (*anāgata*) and the present (*pratyutpanna*), perishable things and imperishable things (*kṣarākṣara*), moveable things and immoveable things (*calācala*), the whole world: this is why he is called BUDDHA.

[10. *Bhagavat*]. – The Buddha who possesses these nine kinds of names (*adhivacana*) has great glory (*mahāyaśas*)³³⁰ filling the ten directions: this is why he is called BHAGAVAT ‘the blessed one’.

In the sŪtras, the Buddha himself said that it is necessary to recollect him under these ten names (*adhivarana*).

2. The miracles of his birth

Furthermore, all the various qualities (*guṇa*) are found in full in the Buddha:

³²⁹ Anguttara, II, p. 23: *Loko bhikkhave Tathāgatena abhisambuddho ... lokasamudayo ... lokanirodha ... lokanirodhagāminī pratipadā Tathāgatena abhisambuddhā.*

³³⁰ Among the six meanings of the word *bhaga*, the Visuddhimagga, ed. Warren, p. 174, l. 25, also mentions that of glory (*yaśas*).

1) The Buddha is of the lineage of *Mo-ho-san-mo-t'o* (Mahāsammata), 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 *Yen-fou-t'i* (Jambudvīpa) in the clan (*gotra*) of the noble *Kiao-t'an* (Gautama).

2) At the time of his birth, rays (*raśmi*) illumined the *trisāhasramahāsāhasralokadhātu*. Brahmā Devarāja held a precious parasol (*ratnacchattra*) and Śakra Devendra received him on celestial precious garments (*divyaratnavāstra*).³³² The nāgarāja *A-na-p'o-ta-to* (Anavatapta) and the nāgarāja *P'o-k'ie-to* [read *So-k'ie-lo* (Sāgara)] bathed him with warm perfumed water.³³³

³³¹ He was of the solar race and appears in most of the genealogies of the Buddha: cf. *Dīpavaṃsa*, III, v. 3; *Mahāvamsa*, II, v. 1; *Mahāvastu*, I, p. 348,4.

³³² According to the old canonical tradition (*Dīgha*, II, p. 14; *Sanskrit Mahāvādāna*, 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 Mahābrahmās of pure mind received the Bodhisattva on a golden net (*suvaṇṇjāla*), the four heavenly Maharājas on antelope skins (*ajinappaveṇi*), and finally humans on a roll of fine linen cloth (*dukūlacumbatāka*). - According to the *Lalitavistara*, p. 83, Śakra Devendra and Brahmā Sahāpati covered him with a heavenly garment made of Benares cloth (*divyakāsikavāstra*). 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 Buddha*, p. 49-50, comments, the tradition of the bath is very variable:

1) Two currents of water (*vāridhāra*), one cold, the other warm, fell like rain from heaven to bathe the Bodhisattva and his mother: cf. *Dīgha*, II, p. 15; *Majjhima*, III, p. 123; *Sanskrit Mahāvādāna*, p. 91; *Nidānakathā* in *Jātaka*, I, p. 53, l. 5-7; *Mahāvastu*, I, p. 222, l. 12; II, p. 24, l. 20.

2) Two currents of water (*vāridhāra*), arising from the earth, filled two pools (*udapāna*) to bathe the infant, like a golden statue: cf. *Mahāvastu*, I, p. 220, l. 19-221, l. 2; II, p. 23, l. 4-7.

3) The nāgarājas Nanda and Upananda, appearing half-way from the sky, created two currents of water (*vāridhāra*), cold and warm, and bathed the Bodhisattva. Śakra, Brahmā, the Lokapālas and many other devaputras bathed the Bodhisattva with all kinds of scented water: cf. *Lalita*, p. 83, l. 21-84, l. 3.

4) Remaining in the sky, Brahmā and Śakra bathed the leader par excellence with pure scented water. Also the nāga kings (*uragarāja*) 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, l. 1-5.

5) The nāgarājas 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 (*sapta padāni vikramate*) calmly like the king of the elephants and, having regarded the four directions (*caturdiśaṃ vilokya*), he uttered the lion's roar (*siṃhanādam anadat*) and proclaimed: I will have no further rebirths (*iyaṃ 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 Lumbinī, 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 ki, T 2087, k. 6, p. 902a28-902b5.

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. 209a, left).

We may ask why here the *Traité* replaces the two traditional nāgas, Nanda and Upananda, by two of their fellows, Anavatapta and Sāgara. 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 nāgarājas were practically interchangeable and it was permissible to choose freely from the list of the eight most important of them: Nanda, Upananda, Sāgara, Vāsukin, Takṣaka, Manasvin, Anavatapta, Utpalaka (cf. *Saddharmapuṇḍ.*, p. 4, l. 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 Caturmahārājikadeva heaven. In the Sanskrit sources, he was a native of Dakṣiṇāpatha, the son of the Brahmin Ujjayinī and spent his leisure time between Mount Vindhya 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 Trāyastriṃṣa 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 cakravartin 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 ārupyadhātu. And so, having rejoiced, Asita burst into tears. He was, however, consoled at the thought that his

1) On the soles of his feet are [two] wheels with a thousand spokes (*adhas tasya pādayoś cakre jāte sahasrāre*); his toes are joined by a web (*jālāvanaddhānguli*); he will be able to be firmly established in the Dharma (*dharme supraṭiṣṭitaḥ*) and nobody can shake him or destroy him.

2) His hands are marked with the śrīvatsa (*śrīvatsalakṣitapāṇi*) and adorned with a web (*jālālamkṛta*): with these hands he will be able to reassure beings and prevent them from being fearful.³³⁶

Continuing his examination, [Asita also noted the following marks]:³³⁷

3) On his head there is a fleshy bone (*uṣṇīśaśiraskatā*) like the top of a mountain of blue pearls; rays of blue light radiate on all sides from it.³³⁸

4) On his head there is the mark of the cranium, the height of which cannot be seen (*anavalokitamūrdhatā*);³³⁹ among gods and men, nobody will be able to surpass him.

nephew, Nālaka 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:

Pāli sources: Suttanipāta, p. 131-139: Commentary on the Suttanipāta, II, p. 483-501; Nidānakathā in Jātaka, I, p. 54-55.

Sanskrit sources: Mahāvastu, II, p. 30-45; Buddhacarita, I, verses 49-81; Lalitavistara, p. 101-112.

Chinese sources: Sieou hing pen k'i king, T 184, k. 1, p. 464a28; Ying pen k'i king, T 185, k.1, p. 474a4-5; Lalitavistara, T 186, k. 2, p. 495b6; Abhiniṣkramaṇasūtra, T 188, p. 618a27; Yin kou 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, 723c14; k. 17, p. 734c17; Fo pen hing king, T 103, k. 1, p.60b19; Tchong pen k'i king, T 196, k. 1, p. 155c16; Mahīśāsakavinaya, 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; 109b4; 19 and 21; k. 3, p. 109c4; 110a7; T 1451, k. 20, p. 298a19 and 21; 298c24; 299b9; 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. 323, fig. 165a); Swāt (Facenna, II, 2, pl. 63, no. 4276; II, 3, pl. 467, no. 922); Nāgārjunakoṇḍa (Longhurst, pl. 20a; pl. 21a on right); Ājaṅtā (Griffiths, pl. 45); Barabudūr (Krom, pl. 31).

³³⁶ Here the *Traité* limits itself to citing the first of the 32 *lakṣaṇas* and the 84th and last of the *anuvyañjanas* according to the order established by the Pañcaviṃśati, T 223, k. 24, p. 395b28-396b9.

Above, p. 272-279F, it has commented fully on the 32 *lakṣaṇas*, to which the reader is referred.

³³⁷ In the lines that follow, the *Traité* draws attention to twelve of the marks, namely, nine *lakṣaṇas* and three *anuvyañjanas*.

³³⁸ 32nd *lakṣaṇa*.

³³⁹ *Anavalokitamūrdhatā* 'Invisible cranial summit', in Chinese *wou kien ting siang*, in Tibetan, *spyi gtsug bltar mi mthoñ ba*. This *anuvyañjana* does not appear in the lists of marks given by the canonical

scriptures or the early biographies of the Buddha mentioned above (p. 271 and 272 as note) and seems to be an invention of the Mahāyāna.

The Sanskrit word *anavalokitamūrdhatā* is attested in the Suvikrāntavikrāmin, p. 114, l. 11 and the Bodh. bhūmi, p. 381, l. 2-3. In the editions of the Gaṇḍavyūha, p. 65, l. 18, the reading *avalokitamūrdhitā*, reproduced in Edgerton, *Dictionary*, p. 74, is faulty.

In the Pañcaviṃśati, T 223, k. 24, p. 395c28, *anavalokitamūrdhatā* is the first *anuvyañjana*; in the Śatasāhasrikā, T 220 (vol. VI), k. 381, p. 968c18-19, it is the 66th *anuvyañjana*. This minor mark appears again in numerous Mahāyāna sūtras and śāstras: Bimbisārarāja, T 41, p. 825b7; Brahmāyus, T 76, p. 884a18; Karuṇāpuṇḍarīka, T 157, k. 2, p. 177c4-5; Avataṃsaka, T 278, k. 6, p. 432c5; k. 17, p. 508a13; k. 46, p. 691b5-6; T 279, k. 27, p. 146a7 and 16; k. 62, p. 335c21; Śraddhābalādhānāvārā, T 305, k. 5, p. 955a25-955b25; Che tchou touan kie, T 309, k. 4, p. 997b29-997c1; Ratnakūṭa, T 310, k. 10, p. 54b9; Tathāgataguhyā, T 312, k. 8, p. 724a16; Bodhisattvapiṭaka, T 316, k. 27, p. 851b11; Amitāyurbuddhānusmṛti, T 365, p. 344a9; Wou chang yi king, T 669, k. 2, p. 474c24; Upāsakaśīla, T 1488, k. 1, p. 10293-6; Upadeśa, T 1509, k. 26, 256a9 and 17; king kang sien louen, T 1512, k. 5, p. 831b29; k. 9, p. 863a4-5; Yogācaryābhūmi, T 1579, k. 49; p. 567a2-3; 568a17-19; Mahāyānasamgraha and its commentaries, T 1594, k. 3, p. 149c1; T 1597, k. 9, p. 371c29; T 1598, k. 9, p. 437c27-28; Comm. on the Houan wou leang cheou by Tche li, T 1751, k. 6, p. 227a7-8.

We know that the 80 *anuvyañjanas* are supplementary to the 32 *lakṣaṇas*. In fact, the *anavalokitamūrdhitā* is a property of the 32nd lakṣaṇa of the Buddha, the cranial protuberance (*uṣṇīṣa*). This is what the Bodh. bhūmi says, p. 381: *Tatroṣṇīṣasiraskatānavalokitamūrdhatā caikamahāpurusalakṣaṇaṃ veditavayaṃ tadvyatirekeṇānupalambhāt*: “The two make up a single mark of the Great Man; there is no difference between them.”

When the *Traité* says here that nobody can see the top of the Buddha’s cranium and that nobody among gods and men can surpass him, it should be taken literally: the *uṣṇīṣa* of the Buddha is invisible and nobody can go above it This explains several mysterious episodes in the Buddha’s life:

When the recluse Asita wanted to examine the new-born Buddha, the baby’s feet turned upside-down and placed themselves on the chignon of the recluse (*bodhisattvassa pādā parivattitvā tāpasassa jaṭāsu patitṭhajimsu*): cf. Nidānakathā in Jātaka, I, p. 54, l. 25-26.

“When Gautama travels, heavenly gifts, precious parasols and flowers rain down like snow. The devas, nāgas and flying birds do not dare to fly above him for, among beings of the threefold world, none can see the summit [of his cranium]”; cf. Brahmāyusūtra, T 76, p. 884a16-18.

Sātāgira and Hemavata who were flying to an assembly of yakṣas were stopped in full flight and forced to land because, if they had continued on their route, they would have passed above the Buddha: cf. Comm. on the Suttanipāta, I, p. 221-223; Comm. on the Udāna, p. 64.

Near Rājagṛha, at Yaṣṭivana ‘Perch Forest’: “Once a Brahmin, having heard that the Buddha’s body was sixteen feet high, persisted in doubting and did not believe it. He wanted to measure the Buddha with a bamboo rod sixteen feet long, but the Buddha’s body constantly rose above the top of the rod and surpassed sixteen feet. He continued growing so that the Brahmin, quite unable to reach the true height, threw away his stick and went away. As a result of this event, the bamboo stick remained planted

- 5) A tuft of white hair grows between his eyebrows (*ūrṇā cāsya bhruvor madhye jātā*) the white brilliance of which surpasses that of crystal (*sphotika*).³⁴⁰
- 6) He has clear eyes (*viśuddhanetra*), wide eyes (*viśalanetra*), the color of which is deep blue (*abhinīlanetra*).³⁴¹
- 7) His nose is high (*tuṅganāsa*), fine (*śucināsa*) and pleasing.³⁴²
- 8) His mouth has forty teeth (*catvāriṃśaddanta*), white (*suśukla*), pure, sharp and wondrous.³⁴³
- 9) His four canine teeth are very white (*śukladaṃṣtra*) and very shiny.³⁴⁴
- 10) His upper and lower lips (*aṣṭha*) are equal (*sama*), neither too big nor too small, neither too long nor too short.³⁴⁵
- 11) His tongue is thin and long (*tanuprabhūtajihva*); it is soft (*mṛdu*), red (*lohitavarṇa*), like a heavenly lotus (*divyapadma*).³⁴⁶
- 12) His brahmic voice (*brahmasvara*) is deep (*gambhīra*) and carries afar; those who hear him rejoice and are never tired of listening.³⁴⁷

in the ground and took root there.” This anecdote is told by Hiuan-tsang in the Si-yu-ki, T 2087, k. 9, p. 920a7-12, and is represented on the bas-reliefs at Agnadhāra (Foucher, *Agb.* 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 *pudgala*: *Mā puggalesu pamāṇikā ahuvatthu ... yo vā pan’assa madiso*. “Do not be one of those who measure men, for the person who takes the measure of men wounds himself. 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; Tsa a han, T 99, k. 35, p. 258a23-25; 258c7-8; *Śūraṃgamasamādhi*, p. 208; Śikṣāsamuccaya, p. 92).

Like all the *lakṣaṇas* and *anuvyañjanas*, the *anavalokitamūrdhatā* 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” (Upāsakaśīla, 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’Anavalokitamūrdhatā*, *Indian and Buddhist Studies*, XVI, p. 1967, p. 443-450.

³⁴⁰ 31st *lakṣaṇa* according to the list of the Prajñāpāramitā.

³⁴¹ 29th *lakṣaṇa*.

³⁴² 2nd *anuvyañjana*.

³⁴³ 22nd *lakṣaṇa*.

³⁴⁴ 24th *lakṣaṇa*.

³⁴⁵ 29th *anuvyañjana*.

³⁴⁶ 27th *lakṣaṇa*.

13) The color of his body (*kāyavarṇa*) is marvelous, more beautiful than the gold of the Jāmbu river (*jāmbunadakāñcana*).³⁴⁸

14) A halo one arm-span in width (read *tchang kouang* = *vyāmaprabha*) 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 (*sarvajñāna*) and will become Buddha.

This is how the physical qualities (*kāyaguṇa*) of the Buddha should be [220a] recollected.

Moreover, the qualities (*guṇa*) and the physical strength (*kāyabala*) of the body of the Buddha surpasses ten myriads of white gandhahastins:³⁵⁰ this is physical power inherited from his parents. His supernatural powers (*abhijñā*), his qualities and his strength are immense and limitless. The body of the Buddha is adorned with the thirty-two marks (*dvātrimśallakṣaṇa*) and the eighty minor marks (*aśītyanuvyañjanāni*); 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 (*pañcakāmaguṇa*) 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. *Śīlaskandha*]. – Furthermore, in the Buddha, maintenance of morality (*śīla*) is perfect (*saṃpanna*) and complete (*pariṣuddha*). From the first production of the mind of Bodhi (*prathamacittotpāda*), he practices morality and accumulates it without measure. Endowed with the mind of compassion (*karuṇācitta*), he does not seek the fruit of retribution (*vipākaphala*). He does not lean toward the Bodhi of the śrāvakas or of the pratyekabuddhas. He is without fetters (*saṃyojana*). He maintains discipline from birth to birth only for the purification of his own mind (*svacittapariśodhana*) and so as not to harm beings. Thus, when he obtains the Bodhi of the Buddhas, his morality is perfected.

³⁴⁷ 28th *lakṣaṇa*.

³⁴⁸ 40th *lakṣaṇa*.

³⁴⁹ 50th *lakṣaṇa*: see above p. 277F, 453-456F.

³⁵⁰ The Buddha has the physical strength of Nārāyana, equal to myriads of white elephants in rut. See Tseng yi a han, T 125, k. 36, p. 749b23-749c13; Vibhāṣā, T 1545, k. 30, p. 155a-b; k. 83, p. 428c20; k. 191, p. 957a26; Kośa, VII, p. 72-74; Nyāyānusaāra, T 1562, k. 75, p. 748b; Abhidharmadīpa, p. 388-389.

³⁵¹ Thus at the moment of his death, the disciple Vakkali had nothing to blame himself for, but he felt one cruel regret; he confessed: "For a long time I wanted to go to the Buddha to contemplate him, but I did not have the strength in my body to go to visit him." (Saṃyutta, III, p. 120).

³⁵² For these five *anāsravaskandha*, see references above, p. 1233, n. 3.

This is how one should recollect the aggregate of morality (*śīlaskandha*) of the Buddha.

[2. *Samādhiskandha*]. – Furthermore, the aggregate of samādhi (*samādhiskandha*) is perfected in the Buddha.

Question. – We can know that the Buddha is disciplined because his bodily and vocal actions (*kāyavakkarman*) are pure; we can know that he is wise because he explains the Dharma in detail and cuts through the doubts (*samśaya*) 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 (*saṃpanna*), it must be concluded that his dhyānas and his absorptions (*samāpattis*) are perfected. Similarly, when we see that the lotus flowers (*padmapuṣpa*) are large, we agree that the pool (*hrada*) must also be large. When we see that the light of the lamp (*dīpāloka*) is large, we agree that there is also abundant oil (*taila*). And so, since the supernatural powers (*abhijñā*) and the prodigious strength (*prātihāryabala*) of the Buddha 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 dhyānas 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 *A-t'eou-mo* (Ādumā), seated in meditation under a tree (*niṣaṇṇaḥ pratisaṃlayanāya*). Suddenly there was a heavy rainstorm with lightning and thunder. Four cowherds (*gopālaka*) and two workmen (*kārśaka*)³⁵⁴ were so frightened by the noise that they died. A few moments later, calm returned and the Buddha went out to walk (*caṅkrame caṅkramyate*).

³⁵³ Meeting the Buddha between Kuśinagarī and Pāpā, a minister of the Mallas called Putkasa spoke to him about his teacher Ārāḍa Kālāma and his extraordinary power of concentration: one day when he was deep in meditation, Ārāḍa 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, Ātumā).

This miracle appears in the various recensions of the Mahāparinirvāṇasūtra: Sanskrit Mahāparinirvāṇa, p. 272-276; Mahāparinibbāna in the Dīgha, II, p. 131-132; and various Chinese translations: T 1, k. 3, p. 19a21; T 5, k. 2, p. 168b13-21; T 6, k. 2, p. 183c23-184a3; T 7, k. 2, p. 198a17-198b4 (see E. Waldschmidt, *Lebensende 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. 42c23-29 (tr. Chavannes, *Contes*, I, p. 281) and Mūlasarv. Vin., T 1451, K. 37, p. 391b3-18. Here is the Sanskrit version of the Mahāparinirvāṇasūtra:

Eko 'yaṃ Putkasa samaya Ādumāyāṃ viharāmi bhūtāgāre. pūrvāhṇe nivasya pātracīvaram ādāyādumāṃ piṇḍāya ... sphoṭatyāḥ śadbam. Prasannaś ca me puruṣo vaśīkṛtaḥ.

³⁵⁴ Most other sources say four oxen (*balivardaka*) and two workmen (*kārśaka*).

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 (*asaṃjñīsamāpatti*)?

The Buddha: No, I was conscious (*saṃjñy eva sammanah*), and I was just in meditative stability.

The vaiśya exclaimed: That is wonderful (*āścaryam bata*)! The dhyānas and the samāpattis of the Buddha are great and profound (*mahāgambhīra*). Being in meditation, fully conscious and fully awake (*saṃjñy eva samāno jāgram*), he did [220b] not hear this great noise!

In other sūtras, the Buddha said to the bhikṣus: “The samādhis into which the Buddha enters and comes out of, Śāriputra and Maudgalyāyana do not even know the names of them.”³⁵⁵ How then (*kiṃ punar vādaḥ*) would they know their nature?

See, for example, the samādhi of the King of Samādhi (*samādhirājasamādhi*),³⁵⁶ the samādhi of the Lion's Play (*siṃhavikrīḍitasamādhi*),³⁵⁷ etc.: when the Buddha enters them, he makes the universes of the ten directions shake in six ways; he emits great rays (*raśmi*) 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 (Dīpaṃkara), people were good, had long life (*dīrghāyuṣa*) and were easily converted. Today, under the Buddha Śākyamuni, people are actually bad, have a short life (*alpāyuṣa*) and are hard to convert. Is Śākyamuni going to enter into nirvāṇa without having completed his work as Buddha (*buddhakārya*)?

³⁵⁵ Mūlasarv. Vin, Bhaiṣajyavastu, in *Gilgit Manuscripts*, III, Part I, p. 171, l. 14-19: *Api tu yāsāṃ dhyānavimokṣasamādhīsamāpattīnāṃ lābhī Tathāgatas tāsāṃ pratyakabuddhā nāmāni na jānanti. yāsāṃ pratyekabuddhā lābhinas tāsāṃ bhikṣuḥ Śāriputro nāmāni na jānīte. yāsāṃ lābhī Śāriputro bhikṣus tāsāṃ Maudgalyāyano bhikṣur nāmāni na jānīte*: “The trances, the liberations, the concentrations and the absorptions that the Tathāgata obtains, the bhikṣu Śāriputra does not know their names. Those that Śāriputra obtains, the bhikṣu Maudgalyāyana does not know their names.

³⁵⁶ Fully described above, p. 433-438F.

³⁵⁷ See above, p. 472F, 479F, 518F, and below, k. 41, p. 361a9-10.

³⁵⁸ An event closely analogous to the great miracle at Śrāvastī which the *Traité* has already related in detail above, p. 531-535F.

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 (*romakūpa*) rays were emitted that illumined universes of the ten directions as many as the sands of the Ganges (*gaṅgaḷadīvālukopama*).

From each of these rays arose lotus flowers with a thousand petals made of the seven jewels (*saptaratnamayāni sahasrapatṛāṇī padmāni*). 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 (*ṛddhiprātihārya*), 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 (*bhagavataḥ prabhāvena*), Ānanda saw all these things. Then the Buddha withdrew the bases of his magical power (*ṛddhipādān punar eva pratisamharati sma*), emerged 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 (*atyantam*) his task as Buddha (*buddhakārya*).” And Ānanda exclaimed: “It is truly wonderful (*adhbhutaṃ bata*), 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 (*saṃpanna*).

[3. *Prajñāskandha*]. – Furthermore, the wisdom aggregate (*prajñāskandha*) is perfected (*saṃpanna*) in the Buddha. From the first production of the mind of Bodhi (*prathamacittotpāda*) and during incalculable periods (*asamkhyeyakalpa*), there is no dharma that he has not practiced. From existence to existence, he has accumulated qualities (*guṇa*). Mindful (*smṛtimat*) and resolute (*ātāpin*), he sacrificed his life to find wisdom (*prajñā*), as was the case for the bodhisattva *Sa-t’o-po-louen* (*Sadāprarudita*).³⁵⁹

³⁵⁹ This bodhisattva found a manuscript of the *Prajñāpāramitā* at Gandhāra in the city of Gandhavatī in the middle of a tower where the bodhisattva Dharmodgata 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 (*prajñāskandha*). Other people do not have this great compassion, and even if [220c] 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 (*dharmasaṅgha*) and suppressed the sixty-two kinds of wrong view (*dr̥ṣṭigata*). He does not fall into the pairs of extremes (*dvāv antau*):³⁶⁰ a life attached to the five objects of enjoyment and pleasure (*pañcakāmaḡeṣu kāmasukhallikānuyoga*) or a life of personal mortification (*ātmaklamathānuyoga*), nihilism (*ucchedadr̥ṣṭi*) or eternalism (*śāśvatadr̥ṣṭi*), existence (*bhava*) or non-existence (*vibhava*), and other extremes of this kind.

Furthermore, the Buddha's wisdom is peerless (*anuttara*) and his penetration (*prativedha*) without equal (*asama*), for they are all the result of very deep concentrations (*gambhīrasamādhi*) and are not disturbed by coarse or subtle emotions (*sthūlasūkṣmakleśa*). He practices well the thirty-two auxiliaries to enlightenment (*bodhipāḡśikadharmā*), the four trances (*dhyāna*), the four formless absorptions (*ārūpyasamāpatti*), the eight liberations (*vimokṣa*), the nine successive absorptions (*anupūrvavihārasamāpatti*) and the other qualities (*guṇa*); he possesses the ten strengths (*bala*), the four fearlessnesses (*vaiśaradya*), the four unhindered knowledges (*pratisamvid*), and the eighteen special attributes (*āveṇikadharmā*); he has obtained the unhindered and inconceivable liberations (*asaktācintyavimokṣa*):³⁶¹ this is why the wisdom aggregate of the Buddha is perfected (*sampanna*).

Furthermore, the Buddha has vanquished the great heretical scholars (*tīrthikamahopadeśācārya*), namely:

the seven jewels. To pay homage to bodhisattva Dharmodgata, Sadāprarudita '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" (*tīkṣṇaṃ śastraṃ ḡrhitvā svākāyaṃ samantato viddhvā taṃ prthivīpradeśaṃ svarudhireṇa sarvaṃ asiñcat*).

The adventures of Sadāprarudita are told at length in various recensions of the Prajñāpāramitā:

1) Aṣṭasāhasrikā: Sanskrit text, chap. 30 and 31. p. 481-526 (transl. Conze, p. 201-223); Chinese versions, T 224, k. 9-10, p. 470c-477b; T 225, k. 6, p. 503c-507c; T 227, k. 10, p. 580a-586b.

2) Pañcaviṃṣati, T 221, k. 20, p. 141b-146b; T 223, k. 27, p. 416a-423c.

3) Śatasāhasrikā, T 220 (vol. V), k. 498-400, p. 1059a-1073a.

But the chapters on Sadāprarudita and Dharmodgata are not part of the original edition of the Prajñāpāramitā. Actually, the Ratnagūṇasaṃcayagāthā 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 gnosis of the beginning of our era. See E. Conze, *The Composition of the Aṣṭasāhasrikā*, BSOAS, XIV, 1952, p. 251-262.

The *Traité* will comment fully on the two chapters in question (k. 96-100, p. 731a-753c) and will often evoke the spirit of Sadāprarudita's sacrifice (k. 30, p. 283a20; k. 34, p. 314a12; k. 49, p. 412a20, 414c13).

³⁶⁰ See above, p. 23F and note, 396F, 655F and below, k. 25, p. 246a.

³⁶¹ For these *acintyavimokṣa* of the bodhisattva, see *Vimalakīrti*, p. 250-258.

Yeou-leou-p'in-li kia-chö (Urubilvākāśyapa),³⁶²
Mo-ho-kia chö, Mahākāśyapa,³⁶³
Chö-li-fou (Śāriputra),
Mou-k'ien-lien (Maudgalyāyana),³⁶⁴
Sa-tchö Ni-k'ien-tseu (Satyaka Nirgranthīputra),³⁶⁵
P'o-ts'o-cheou-lo,³⁶⁶
Tch'ang-tchao (Dīrghanakha),³⁶⁷ etc.

³⁶² The same year as his enlightenment, the Buddha went to Urubilvā to convert the thousand Jaṭilas, fire worshippers, led by Urubilvākāśyapa, a venerable old man aged one hundred and twenty years, and his two brothers, Nadī- and Gatākāśyapa. To impress these heretics, the Buddha performed no less than eighteen miracles, beginning with the taming of a venomous snake. Finally convinced of not having attained sainthood (*arhattva*) and that he did not even know the Path, Urubilvākāśyapa asked to be received into the Buddhist order and his five hundred disciples made the same request. The Buddha agreed and the newly converted threw their garments of hide and their religious objects into the river in order to put on the Dharma robe.

Nadī- and Gayākāśyapa, further downstream, saw the cast-off garments of their co-religionists and fearing that some misfortune had occurred to them, they rushed to find out what had happened. They found their friends already shaven and wearing the saffron robes of the disciples of the Buddha. Influenced by this example, they too asked to be accepted into the Saṃgha of monks.

For these conversions, see Catuspariṣad, p. 304-315; Pāli Vin, I, p. 32-34; Mahīśāsaka Vin. T 1421, k. 16, p. 109a27-109b22; Dharmagupta Vin., T 1428, k. 33, p. 796b1-797a11; Mūlasarv. Vin. T 1450, k. 7, p. 133b25-134b2; Mahāvastu, III, p. 425-432; Nidānakathā in Jātaka, I, p. 82; Buddhacarita (Tib.), XVI, v. 23-38; Ying pen k'I king, T 185, k. 2, p. 482c2-483a8; Yin kouo king, T 189, k. 4, p. 649b6- 650a22; Tchong hiu mo ho ti king, T 191, k. 9-10, p. 960b27-962a10; Tchong pen k'I king, T 196, k. 1, p. 151c4-28.

For the miracles and the conversion of Urubilvā, see the list of sources in E. Waldscmidt, *Vergleichende Analyse des Catuspariṣarsūtra*, 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. 217-220; a study of the foundations in Bareau, *Recherches*, p. 253-320.

³⁶³ For Mahākāśyapa, see above, p. 87-103F, 190-196F, 287F and n.

³⁶⁴ The conversion of Śāriputra and Maudgalyāyana has been told above, p. 621-640F

³⁶⁵ For Satyaka Nirgranthīputra, see above, p. 48F and n.; below, k. 25, p. 242c7; k. 26, p. 251c10.

³⁶⁶ Perhaps Śrenika Vatsagotra, already mentioned, p. 32F note, 46F, 184F. See below, k. 37, p.334b4; k.77, p. 602b13.

³⁶⁷ Dīrghanakha (or Mahākauṣṭhila): see above, p. 46-51F, 184F, 633F, 639F; below, k. 25, 242c7; k. 26, p. 254b10.

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 (*tripiṭaka*), the twelve classes of texts (*dvādaśāṅgabuddhavacana*) and the eighty-four thousand articles of the Dharma (*caturśītisahasradharmaskandha*), we see how numerous were the words of the Buddha (*buddhavacana*): this is why we know that his wisdom also is great.

Thus, a vaiśya, seeing at dawn a place where there had been a lot of rain, said to the people: “Last night, the power of the rain-dragon (*varṣa-nāga*) 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 (*mahādharmavarṣam abhivarṣati*) rain down; he vanquishes the great scholars (*mahopadeśācārya*) 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 (*asaktavimokṣa*) over everything, their wisdom is unhindered.

Furthermore, this wisdom of the Buddha is completely pure (*pariśuddha*) and surpasses all ordinary analysis (*vicāra*). He does not see any nature in dharmas that is eternal (*nitya*) or non-eternal (*anitya*), finite (*antavat*) or infinite (*anantavat*), mobile (*gamika*) or immobile (*agamika*), existent (*sat*) or non-existent (*asat*), impure (*sāsrava*) or pure (*anāsrava*), conditioned (*saṃskṛta*) or unconditioned (*asaṃskṛta*), arising and perishing (*utpanna-niruddha*) or non-arising non-perishing (*anutpanna-aniruddha*), empty (*śūnya*) or non-empty (*aśūnya*). The eternal purity (*nityaviśuddhitā*) of dharmas is immense (*apramāṇa*), like space (*ākāśasama*)! This is why his wisdom is unhindered (*asakta*).

Those who see arising and cessation (*utpādanirodha*) [in dharmas] cannot see non-arising and non-cessation (*anutpādānirodha*) 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 (*evaṃvidhavicāra*). As the Buddha has unhindered wisdom (*pratisaṃvid*) [on this subject], we know that his wisdom is perfected.

[4. *Vimuktiskandha*]. – Furthermore, one recollects the perfection of the deliverance skandha (*vimuktiskandhasaṃpad*) 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 (*akṣaya*). Since he is endowed with omniscience (*sarvajñānasamanvāgata*), it is ‘unhindered deliverance’ (*asaktavimukti*). Since he has the eight liberations (*vimokṣa*) and these are profound (*ganbhīra*) and universal (*vyāpin*), it is ‘complete deliverance’ (*saṃpannavimukti*).

Furthermore, since the Buddha has left [the lower stages] of those who are liberated by chance (*samayavimukta*) and those liberated by wisdom (*prajñāvimukta*), he realizes the twofold deliverance

(*ubhayabhāgavimuti*) perfectly.³⁶⁸ As he has these [two] deliverances, it is ‘perfected deliverance aggregate’ (*saṃpannavimuktiskandha*).

Furthermore, the Buddha has obtained deliverance because he has destroyed Māra’s armies (*mārasenā*),³⁶⁹ eliminated the negative emotions (*kleśa*), rejected the dhyāna systems, and also because he enters into and comes out of samādhi supremely and without obstacle.

Finally, in the path of seeing the truths (*satyadarśanamārga*),³⁷⁰ the Bodhisattva attained sixteen profound deliverances (*vimukti*):

(i) [The first vimukti] was a conditioned deliverance (*saṃskṛtavimukti*) associated with *duḥkhe dharmajñāna*. [Commonly called *duḥkhe dharmajñānakṣānti*].

(ii) [The second vimukti] was an unconditioned deliverance (*asaṃskṛtavimukti*)³⁷¹ resulting from the abandonment (*prahāṇa*) of the ten fetters (*saṃyojana*) relating to the suffering [of kām dhātu]. [Commonly called *duḥkhe dharmajñāna*.]

And so on up to [the sixteenth Vimukti] called *mārga* ‘*nvayajñāna*’.

Then, in the path of meditation (*bhāvanāmārga*), the Bodhisattva obtained eighteen deliverances:

(i) [The first vimukti] was a conditioned deliverance (*saṃskṛtavimukti*) associated either with *anvayajñāna* or with *dharmajñāna*.

(ii) [The second vimukti] was an unconditioned deliverance (*asaṃskṛtavimukti*) resulting from the abandonment of the three fetters to meditation (*bhāvanāsaṃyojana*) in ārūpyadhātu.

And so on up to the eighteenth vimukti where there is a conditioned deliverance associated with the destruction of the impurities (*āsravakṣayajñāna*) and an unconditioned deliverance resulting from the

³⁶⁸ Of the six kinds of arhats, five are liberated as a result of chance (*samayavimukta*): their deliverance of mind (*cetovimukti*) is thus by chance (*sāmayikī*) 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.

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 (*prajñāvimukta*): cf. Anguttara, IV, p. 452-453; Kośa, VI, p. 274, 276, 297; VII, p. 97; VIII, p. 181.

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 (*vimokṣāvaraṇa*), is said to be doubly delivered (*ubhayatobhāgavimukta*): cf. Anguttara, I, p. 73; IV, p. 10, 77; Kośa, II, p. 205; VI, p. 273, 276.

³⁶⁹ Above, p. 341-343F.

³⁷⁰ An allusion to the enlightenment of Śākyamuni who attained Bodhi in thirty-four moments of mind: sixteen of *darśanamārga* and eighteen of *bhāvanāmārga*: see above, p. 130F note, and especially p. 1036F note.

³⁷¹ On the difference between conditioned *vimukti* and unconditioned *vimukti*, see Kośa, VI, p. 2906.

abandonment of all the fetters (*sarvasaṃyojanaprahāṇa*). These two deliverances together constitute the ‘perfection of the deliverance aggregate’ (*vimuktiskandhasaṃpad*).

[5] *Vimuktijñānadarśanaskandha*. – Furthermore, one recollects the perfection of the aggregate of the Buddha called knowledge and seeing deliverance (*vimuktijñānadarśanaskandha*). 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 (*āsravaḥṣayajñāna*) to work: from his own experience (*adhyātmasākṣātkāra*) 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” (*duḥkhaṃ me parijñātaṃ, samudayo me prahīṇo, nirodho me sākṣātkṛto, mārgo me bhāvita iti*):³⁷² this is the *vimuktijñānadarśanaskandha* consisting of the knowledge of the destruction of the impurities (*āsravaḥṣayajñāna*).

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” (*duḥkhaṃ me parijñātaṃ na punaḥ parijñātavyaṃ, samudayo me prahīṇo na punaḥ prahātavyo, nirodho me sākṣātkṛto na punaḥ sākṣātkartavyo, mārgo me bhāvito na punar bhavitavya iti*):³⁷³ this is the *vimuktijñānadarśana* consisting of the knowledge that the impurities, once destroyed, will not arise again (*āsravānutpādajñāna*).

ii) The Buddha knows that this particular person will find deliverance by entering the concentration of emptiness (*śūnyatā*), another person by entering into the concentration of signlessness (*ānimitta*), yet another into the concentration of wishlessness (*apraṇihita*). 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 (*saṃbhinnapralāpa*). One individual will find deliverance if he sees miracles (*rddhibala*), another if the Dharma is preached. The person in whom lust predominates (*rāgabahula*) finds deliverance if his desire (*rāga*) is increased; the one in whom hatred predominates (*dveṣabahula*) finds deliverance if his hate is increased, as was the case for the nāgas *Nan-to*³⁷⁴ and *Ngeou-leou-p'in-louo* (Urubilva).³⁷⁵

³⁷² Mahāvuyut., no. 1321-1324; Kośavyākhyā, p.600, l. 7-9. Compare the canonical passage on the three turnings of the Wheel of the Dharma and on the twelve aspects (*dharmacakraṃ triparivartam dvādaśākaram*): Vinaya, I, p. 11; Saṃyutta, V, p. 422, 436; Paṭisambhidhā, II, p. 150 seq.; Catuspariṣad, p. 146-148.

³⁷³ Kośavyākhyā, p. 600, l. 11-14.

³⁷⁴ One day the Buddha accompanied by five hundred monks went to the Trāyastriṃśa gods but, in order to do so, he had to fly over the home of the nāga king Nandopananda. Fearing that the dust from the feet of these shaven monks might fall on his head, the nāga wanted to prevent them from passing overhead. He wound his coils seven times around Mount Meru in order to hide the Trāyastriṃśa heaven

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 *vimuktijñānadarśanaskandhasaṃpad*. [221b]

Furthermore, one recollects the Buddha who knows all (*sarvajñā*), who sees all (*sarvadarśin*), his great loving-kindness (*mahāmaitrī*), his great compassion (*mahākaruṇā*), 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.

This story is in the *Nandopanandanāgarājadamanaśūtra*, of which three versions exist: A Pāli version in *Visuddhimagga*, ed. Warren, p. 336-337 (transl. Nanamoli, p. 436-438); a Tibetan translation entitled *Kluḥi rgyal po dgaḥ bo ṅerdgaḥ ḥdul baḥI mdo*, OKC, no. 755 (Tib. Trip., vol, 21, p. 304-3-7); a Chinese translation by Tche K'ien, entitled *Long wang hiong to king*, T 597, p. 131.

Elsewhere there are frequent allusions to the discomfiture of Nanda: *Divyāvadāna*, p. 395; *Legend of Aśoka* (T 99, k. 23, p. 168a; T 2042, k. 2, p. 104b13; T 2043, k. 2, p. 138b9; Tseng yi a han, T 125, k. 28, p. 703b24; *Jātaka*, V, p. 126. The *Traité* will return to it later, k. 32, p. 300a29; k. 100, p. 752b12.

375 This is the nāga of Urubilvā on the Nairājanā who occupied the Fire House (*agnyāgāra*) of the Jaṭilas. Urubilvākāśyapa, 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.

Pāli sources: *Vinaya*, I, p. 24-25; *Nidānakathā* in *Jātaka*, I, p. 82; *Manorathapūraṇī*, I, p. 299.

Sanskrit sources: *Catuṣpariṣad*, p. 238-244; *Mahāvastu*, III, p. 428-429.

Chinese sources: *Mahīśāsaka Vin.*, T 1421, K. 16, p. 108a8-24; *Dharmagupt. Vin.*, T 1428, K. 32, p. 793b16-c9; *Mūlasarv. Vin.*, T 1450, k. 6, p. 131a12-131b19; *Ting pen k'I king*, T 185, k. 2, p. 480c20-281a18; *Yin kou king*, T 189, k. 4, p. 646a13-b16; *Abhiniṣkramaṇa*, T 190, K. 40-41, P. 958a6-b7; *Tchong penk'I king*, T 196, k. 1, p. 150b1-c3.

Illustrations: *Sañcī* (Marshall-Foucher, p. 210, pl. 51-52); *Ganbdhāra* (Foucher, *Agb.*, I, p. 446-453, fig. 223-226; II, p. 343, fig. 461).

fearlessnesses (*vaiśāradya*) his four unhindered knowledges (*pratisaṃvid*) his eighteen special attributes (*āveṇikadharmā*), etc.

Recollecting the immense and inconceivable qualities (*apramāṇācintya-guṇa*) is what is called ‘recollection of the Buddha’ (*buddhānusmṛti*).

This recollection takes place in seven stages (*bhūmi*). Sometimes it is impure (*sāsrava*), sometimes it is pure (*anāsrava*). If it is impure, it entails retribution (*savipāka*); if it is pure, it does not entail retribution (*avipāka*). It is associated with three *indriyas* (*indriyatrayasaṃprayukta*), namely, the indriyas of happiness (*sukha*), satisfaction (*saumanasya*) and indifference (*upekṣā*).³⁷⁶

It is acquired by effort (*prāyogika*) or by retribution (*vaipākika*). 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 *Wou-leang-cheou* (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 (*dharmānusmṛti*). – The Buddha said: “The yogin should recollect the Dharma, skillfully presented, obtaining its retribution in the present lifetime (*sāṃdrṣṭika*) without fear of burning

³⁷⁶ These three *indriyas* ‘sovereign organs’ in fact make up the members (*aṅga*) of dhyāna: see above, p. 1237F, n. 3; Kośa, VIII, p. 147.

³⁷⁷ The inhabitants of Sukkhāvātī, the buddhafield of Buddha Amitāyus, spontaneously and effortlessly recollect the Buddha, because it is precisely by the practice of *anusmṛti* that they are reborn in Sukkhāvātī. See Amitāyurbuddhānusmṛtisūtra, T 365, p. 344c13-17: “There are three kinds of beings who will reborn in Sukkhāvātī. Who are these three? 1) Beings with loving-kindness of mind (*maitrīcitta*), 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 (*ṣaḍānusmṛti*). If in applying these merits (*puṇyaparīṇāmanā*) they express the wish to be reborn in this buddhafield and they fulfill these qualities (*guṇa*) in one to seven days, they will be reborn in Sukkhāvātī.”

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 tcheou san mei* (Pratyutpannasamādhi, T 318): The bodhisattva who enters this samādhi sees the Buddha Amita. 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 has always practiced the *buddhānusmṛtisamādhi* and his mindfulness was infallible that he obtains rebirth in my buddhafield.”

(*nirjvara*),³⁷⁸ independent of time (*akālika*), leading to the good place (*aupanāyika*), the penetration into which is unhindered.”³⁷⁹

1. Dharma skillfully presented

It is skillfully presented because it is not contradictory to the two truths (*satyadvayāvirodhāt*), i.e., the conventional truth (*saṃvṛtisatya*) and the absolute truth (*paramārthasatya*). The wise man (*viñña*) cannot refute it and the fool (*bāla*) cannot criticize it.

This Dharma is also free of the pairs of extremes (*antadvaya*), i.e., a life attached to the five objects of enjoyment and pleasure (*pañcakāmaguṇeṣu kāmasukhallikānuyoga*) or a life of personal mortification (*ātmaklamathānuyoga*).³⁸⁰

It is free of other pairs of extremes: eternalism (*śāśvata*) and nihilism (*uccheda*), self (*ātman*) and non-self (*anātman*), existence (*bhava*) and non-existence (*abhava*). 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 (*svadharmotkarṣa*) and denigrate the systems of others (*paradarmapaṃsaka*) cannot express themselves skillfully.

2. Dharma, obtaining its retribution in the present lifetime

The Dharma obtains its retribution in the present existence (*saṃdr̥ṣṭika*): 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 (*mithyādr̥ṣṭi*), 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

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 Udānavarga, 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 (*śīlaviśuddhi*), the yogin has no regrets (*kaukr̥tya*). His mind being without regrets, he produces the joy inherent in the Dharma (*dharmopasaṃhitaprāmodya*). By means of the joy of the Dharma, his body and mind have pleasure (*praśrabdhi*) 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 (*yathābhūtaṃ prajñanāti*). Understanding in accordance with the truth, he finds disgust (*nirveda*). Finding disgust, he becomes detached from desire (*virajyate*). Detached from desire, he obtains deliverance (*vimukti*), he obtains the fruit of retribution (*vipākaphala*) of deliverance, he obtains nirvāna.³⁸²

As for the heretics (*tīrthika*), their Dharma is void (*śūnya*), painful (*duṣkaracārin*) 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 (*kṛtakṛtya*), I have become arhat.³⁸³

³⁸² Phrases borrowed from the stock of *nava prāmodyapūrvakā dharmāḥ*: Mahāvvyuty., no. 1586-1595: *Prītimuditasya prītir jāyate, prītimanasaḥ kāyah ... vimukto 'smīti jñānadarśanaṃ bhavati.*

Samyutta, IV, p. 79; II, p. 95: *Pamuditassa pīti jāyati, pītimanassa kāyo ... vimuccati, vimuttasmiṃ vimuttamhīti nāṇaṃ hoti.*

³⁸³ Theragāthā, p. 34, v. 283-286: *Pañcapaññāsa vassāni rajojallaṃ adhārayim / ... tisso vijjā anuppattā, kataṃ buddhassa sāsanan ti //*

Transl.- “For fifty-five years I covered myself 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,

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 (*vipāka*). In the same way, the sick person (*glāna*) 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 (*dauḥśīlyā*) and his distractions (*cittavikṣepa*) 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 (*kramaśas*), 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 (*mandam*) and other quickly (*śīghram*).³⁸⁴ Thus the Dharma ‘obtains its fruit in the present existence’ (*sāṃdrṣṭika*).

3. Dharma without torment of burning

The Dharma is without the torment of burning (*nirjvara*). These sufferings of burning are of two kinds: torments of the body (*kāyopāyāsa*) and torments of the mind (*cittopāyāsa*). The torments of the body are fetters, prison, beatings, being put to death, etc. The torments of the mind are sadness (*daurmanasya*), fear

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 Rājagṛha. As a child, he refused all normal food and ate his own excrement; when he was grown, he went quite naked and slept on the ground. His parents put him in the hands of the Ājivikas, naked ascetics, who accepted him into their order. But Jambuka refused to follow his colleagues on their alms-rounds. When they were far away, he went into the public latrines to eat excrement. When he felt someone watching him, he stood on one foot and turned his open mouth into the wind. Among those who questioned him, he passed as a great ascetic, an eater of wind, refusing all food. Once a month, however, he accepted putting on his tongue a bit of butter and honey on the end of a piece of *kuśa* grass: such condescension, he said, would assure the spectators eternal salvation. He lived thus for fifty-five years. One day the Buddha came to stay in a near-by cave and Jambuka noticed that, during the night, the four kings of the gods, Śakra and Brahmā came to serve the Teacher. To his astonishment, the Buddha explained that he was superior to these great deities. Jambuka converted and attained arhathood.

This story should be compared to the Jāmbālāvadāna contained in the Avadānaśatsks, I, p. 279-288 (transl. Feer, p. 190-194) and translated into Chinese as the Suan tso po yuan king, T 200, k. 5, p. 227a-228a.

³⁸⁴ Unidentified passage. On the superiority of the monastics’ morality, see above, p. 839-846F.

(*bhaya*), etc., caused by desire (*rāga*), hatred (*dveṣa*), avarice (*mātsrya*) or jealousy (*īrṣyā*). In the Dharma of the Buddha, since morality is pure, the body escapes from the torments of fetters, prison, beatings, being put to death, etc. Since the mind has eliminated the five objects of enjoyment (*pañcakāmaguṇa*), eliminated the five obstacles (*pañcanīvaraṇa*) and obtained true bodhi, it escapes from the torments of desire, hatred, avarice, jealousy, doubt (*vicikitsā*), etc., and as there are no torments, there is no burning (*jvara*).

Moreover, the trances (*dhyāna*) and the pure absorptions (*samāpatti*) produce joy and happiness including all the physical sensations (*kāyavedanā*): this is why all the burning has gone away. Thus, when a man tormented by great heat (*gharmārta*) reaches a clear cool pool (*taḍāga*), the cold revives him and he no longer suffers from the heat.

Moreover, whether they depend on wrong views (*dṛṣṭyapekṣa*) or whether they depend on thirst (*trṣṇāpekṣa*),³⁸⁵ 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 (*akālika*). The Dharma of the Buddha acts [222a] independently of time and gives its fruit (*phalaṃ dadāti*) independently of time. Among the heretics (*tīrthika*), 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 (*āryāṣṭāṅgikmārga*), one attains nirvāṇa. Just as fire (*agni*) burns when it finds kindling (*indhana*), so pure wisdom (*anāsrava 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 (*kālabhaiṣajya*), of clothing at the proper time (*kālavasana*), of food at the proper time (*kālabhojana*),³⁸⁶ and the good roots that are not yet ripe (*aparipakvakuśalamūla*) will ripen in a person when they meet up with the favorable time. How can you say that [the Dharma] is independent of time (*akālika*)?

Answer. – In these cases, when speaking of time, the Buddha is speaking in accord with worldly usage (*lokasaṃvṛti*) 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 (*samādhi*) 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” (*anujānāmi bhikkhave pañc bhesajjāni kāle paṛiggahetva kāle paribhuññitum*): cf. Vinaya, I, p.200. Similarly, he carefully distinguished meals at the proper time (*kālabhojana*) from meals outside the proper time (*vikālabhojana*): cf. Saṃyutta, V, p. 470.

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 (*saṃpanna*), 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 (*rañjana*) 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 he obtains the purity of the Dharma eye (*dharmacakṣurvisuddhi*). Therefore the Dharma is ‘independent of time’ (*akālika*).

5. Dharma leading to the good place

The Dharma leads to the good place (*upanayika*). The thirty-seven pure auxiliaries of Bodhi (*saptatrimśad anāsrava bodhipākṣikadharmāḥ*) 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 (*anyatīrthika*) which the Omniscient One (*sarvajñā*) did not preach that are full of wrong views (*mithyadrṣṭi*) 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 (*upanetr*) 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 abandonment (*anāsrvakūśalaprahāṇa*) of the five aggregates of existence (*pañcaskandha*) – aggregates to which is given the power of the name of being (*sattva*) – lead to nirvāṇa in the same way that the wind (*vāyu*) blows the dust (*rajas*) or the water (*vāri*) carries away straw (*trṇa*). Even without a leader, there can be progress (*gamana*).

Moreover, in the complex of causes and conditions (*hetupratyayasāmagri*), there is neither agent (*kāraka*) nor leader (*upanetr*) who exercises control (*vaśita*) over the causes and conditions on which the retribution depends.

6. Dharma of unhindered penetration

³⁸⁷ Canonical comparison: cf. Saṃyutta, IV, p. 179: *Samuddaninno bhikkhave Gaṅgāya nadiyā soto samuddapoṇo samuddapabbhāro*.

The Dharma 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 *Traité* means three fundamental characteristics of things preached by the Buddha: *Sarvasaṃskārā anityāḥ, sarvadharmā anātmānaḥ, śāntaṃ nirvāṇam*, “All formations (i.e., all dharmas coming from causes) are impermanent; all dharmas are without self, peaceful is nirvāṇa”: cf. K. 15, p. 170a2-4 (above, p. 912F); k. 22, p. 222a28-b1; k. 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 Saṃyuktāgama translated into Chinese by Guṇabhadra (436-443), there is an *Āryadharmamudrāsūtra*, T 99, no. 80, k. 3, p. 20a25-b28. 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’ang* 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 Mādhyamikans: it is cited in the Vibhāṣā (T 1545, k. 104, p. 541c10; T 1546, k. 46, p. 359a23), the Che tchou p’i p’o cha louen (T 1521, k. 1, p. 25a17; k. 10, p. 73b23), the Maitreyapariṣchopedeśa (T 1525, k. 2, p. 240b15) and the Satyasiddhiśāstra (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 Mahāyānasūtras: cf. Saddharmapuṇḍ., p. 28, l. 8, 92, l. 13; Avataṃsaka, T 279, k. 5, p. 22c1; k. 18, p. 97a17-18; Ratnolkādhāraṇi, T 299, k. 2, p. 891a24; Ratnakūṭa, T 310, k. 6, p. 35a11; k. 6, p. 36a1; k. 25, p. 141a; 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 saṅkhārā aniccā, sabbe dhammā anattā*: cf. Saṃyutta, III, p. 132, l. 26; 133, l. 1 and 31; 134, l. 3.

B. THREE STATEMENTS. – *Sabbe saṅkhāra aniccā, sabbe saṅkhāra dukkhā, sabbe dhammā anattā*: cf. Anguttara, I, p.286, l. 8, 14 and 20.

The postcanonical Pāli sources call Tilakkhaṇa ‘Three Natures’ impermanence, 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. – *Sarvasaṃskārā anityāḥ, sarvadharmā anātmānaḥ, śāntaṃ nirvāṇam*: cf. Saṃyukta, T 99, k. 10, p. 66b14; 66c7 and 21; Vibhāṣā, T 1545, k. 9, p. 45a21; Northern Mahāparinirvāna, T 374, k. 13, p. 443a2-3.

D. The same statements, but with the name *Sa fa yin* ‘Three Dharmamudrās’. – *Sarvasaṃskārā anityāḥ, sarvadharmā anātmanāḥ, śāntaṃ nirvāṇam*: cf. Mūlasarv. Vin., T 1442, k. 9, p. 670c2-3; Satyasiddhiśāstra, T 1646, k. 1, p. 243c17-18; Lien houa mien king, T 386, k. 2, p. 1077a23-24 and 26-27; Mahāyānāvātāra, T 1634, k. 1, p. 38c23.

As we have seen at the beginning of this note, this is the formula adopted by the *Traité*.

E. FOUR STATEMENTS, entitled *Sseu fa pen* or *Sseu fa pen mo* ‘Fourfold beginning and end of dharmas’ which may be reconstructed in Sanskrit as *Dharmapūrvāparānta: Sarvasaṃskārā anityāḥ,*

Question. – What are the seals of the Buddha’s Dharma?

Answer. – There are three kinds of seals of the Buddha’s Dharma: *i*) All conditioned dharmas (*saṃskṛtadharmā*) arising and perishing from moment to moment are impermanent (*anitya*); *ii*) All dharmas are without self (*anātman*); [222b] *iii*) Peaceful is nirvāṇa (*śāntaṃ nirvāṇam*).

[1. *Sarvasaṃskārā anityāḥ*]. – The yogin knows that the threefold world (*trai dhātu*) is entirely composed of arisings and ceasings governed by causes (*saṃskṛtā utpādanirodhāḥ*). The formations (*saṃskāra*) that previously existed no longer exist; those that exist now will not exist later. These instantaneous arisings and cessations (*kṣaṇikā utpādanirodhāḥ*) coming forth like a series (*saṃtānasādrśya*) may be seen and cognized in the way that one cognizes and sees a series of similar [moments] (*sadrśasaṃtāna*) in the water of a river (*nadījala*), the flame of a lamp (*dīpajvāla*) 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 (*anitye iti viparyāsaḥ*), people speak about a changeable (*gantṛ*) [entity] lasting forever.³⁸⁹ That is the seal confirming the impermanence of all formations (*saṃskārānityatā*).

[2. *Sarvadharmā anātmānaḥ*]. – All dharmas are without self. In dharmas there is neither lord (*īśvara*, *svāmin*), nor agent (*kāraka*), knower (*jānaka*), seeing subject (*paśyaka*), living object (*jīva*), or doer of actions. All dharmas depend on causes and conditions (*hetupratyayāpekṣa*); 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 (*ātmalakṣaṇaṃ nopalabhyate*), as is said in the *P’o-wo-p’in*

sarvasaṃskārā duḥkhāḥ, *sarvasaṃskārā anātmānaḥ*, *śāntaṃ nirvāṇam*:: cf. Ekottara, 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. – *Sarvasaṃskārā anityāḥ*, *sarvasaṃskārā duḥkhāḥ*, *sarvadharmā anātmānaḥ*, *śāntaṃ nirvāṇam* (cf. *Sūtrālaṃkāra*, p. 149, l. 1-3), or the variant *Anityāḥ sarvasaṃskārāḥ*, *duḥkhāḥ sarvasaṃskārāḥ*, *anātmānaḥ sarvadharmāḥ*, *śāntaṃ nirvāṇam* (cf. Bodh. bhūmi, p. 277, l. 5-10).

These four statements are variously named:

1) *Sseu fa pen* ‘Fourfold root of dharmas’: cf. Ekottara, T 35, k. 23, p. 668c3-8;

2) Fourfold *dharmamudrā*: cf. *Tathāgataguhyasūtra*, T 312, k. 17, p. 741b7-12;

Bodhisattvapiṭaka, T 316, k. 7, p. 794c21-24.

3) Fourfold *dharmoddāna* ‘Summary of dharmas’ (in Chinese, *Sseu fa yeou t’o na*): cf.

Vimalakīrtinirdeśa, T 476, k. 6, p. 586c14; *Sūtrālaṃkāra*, p. 17, l. 3; 55, l. 6; 73, l. 22; Bodh. bhūmi, p. 277, l. 5 (T 1579, k. 46, p. 544a6).

G. FIVE STATEMENTS. – *Anityāḥ sarvasaṃskārāḥ*, *duḥkhāḥ sarvasaṃskārāḥ*, *śūnyāḥ sarvadharmāṃ anātmānaḥ sarvadharmāḥ*, *śāntaṃ nirvāṇam*: cf. *Vimalakīrti*, p. 165.

H. TEN STATEMENTS. – *Che fa-yin* ‘The ten dharmamudrās’: cf. *Avataṃsaka*, T 279, k. 41, p. 218a6-15.

³⁸⁹ This is fully explained in *Kośa*, IX, p. 279-281.

(Ātmapraṭiṣedhapraḥaraṇa) ‘Chapter on the refutation of the self’.³⁹⁰ This is the seal of non-self (*anātmamudrā*).

³⁹⁰ Tenth chapter (*prakaraṇa*) of the *Catuḥśataka* ‘The Four Hundreds’ by Āryadeva. As its name indicates, this work consisted of 400 stanzas (*kārikā*) divided up into 16 chapters of 25 stanzas each.

The work exists completely only in Tibetan translation:

1) *Bstan bcos bĕi brgya pa ĕes baĥi lehur byas pa* (*Catuḥśatakaśāstrakārikā*), translated by Sūkṣmajāna in India and revised by Sūryakīrti of the Pa-tshab: cf. Tib. Trip., vol. 95, no. 5246, p. 131-1-1 to 139-5-3.

2) *Byañ chub sems dpahi ĥbyor spyod bĕi paĥi rgya cher ĥgrel pa* (*Bodhisattvayogacaryācatuḥśatakaṭīkā*), commentary by Candrakīrti, also translated by Sūkṣmajāna and Sūryakīrti: cf. Tib. Trip., vol. 98, no. 5266, p. 183-4-4 to end.

Sanskrit fragments of the work have been found and edited by Haraprasad Sastri in *Memoirs of the Asiatic Society of Bengal*, III, no. 8, 1914, p. 449-514. See also P. Vaidya, *Études sur Āryadeva et son Catuḥśataka*, 1923, p. 69-167; G. Tucci, *La versione cinese del Catuḥśaka... confrontata col testa sanscrito e la traduzione tibetana*, *Rivista degli Studi Orientali*, X, 1925, p. 521-567; L. de La Vallée Poussin, *Le Nirvāṇa d’après Āryadeva*, *MCB*, I, 1931-32, p. 130-135; Vidhushekhara Bhattacharya, *The Catuḥśataka of Āryadeva*, Chap. VII, *Proceedings and Transactions of the 4th Oriental Conference*, II, 1926, p. 831-871; *The Catuḥśataka of Āryadeva, Sanskrit and Tibetan Texts with copious Extracts from the Commentary of Candrakīrti*, reconstructed and edited, Part II (*Visvabharati Series No. 2*, 1931).

The Chinese also translated just the last chapters of the *Catuḥśataka*:

1) *Kouang po louen pen*, T 1570. Translation of *kārikā* no. 291-400 made by Hiuan-tsang at Ta ts’eu ngen sseu, the 10th day of the 6th month of the 1st *yong-houei* year, i.e., July 13, 650 (cf. K’ai-yuan, T 2154, k. 8, p. 556b21).

2) *Ta tch’eng kouang po louen che louen*, T 1571. Translation of the same *kārikās* with commentary by Dharmapāla, 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 *Traité* refers here is part of the chapter conserved in the three languages. It is dedicated to refutation of the ātman and entitled *Yogācārecatuḥśatake ātmaśuddhyupāyaśaṃdarśanaṃ nāma daśamaṃ prakaraṇam* in the Sanskrit fragments (cf. Vaidya, o.c., p. 89), *Bdag dgag pa bsgom pa pstan pa* (*Ātmapraṭiṣedhabhāvanāśaṃdarśana*) 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’in* (*Ātmapraṭiṣedhapraḥaraṇa*) 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’in* that the *Traité* cites it here.

In the *Madh. vṛtti* on Nāgārjuna’s *Mūlamadhyamakakārikā*, Candrakīrti refers to the *Catuḥśataka* by Āryadeva in various ways: *Uktam Āryadevena* (p. 16, 199), *Uktam Āryadevapādih* (p. 220, 359, 376), *Uktam Śatake* (p. 173, 351, 372, 378, 396, 505), *Śatakaśāstre* (p. 506), *Śatakaśāstre cāryadevapādair* (p. 552). All these references have been identified by L. de La Vallée Poussin in his edition of the *Mūlamadhyamakakārikā* with comm. by Candrakīrti, 1903 and foll. This is indeed the *Catuḥśataka*. But the fact of having omitted the numeral *catuḥ* might lead to confusion because, besides

the *Catuḥśataka* ‘Four Hundred’, Āryadeva also composed a *Śatakaśāstra* ‘Treatise in a hundred [kārikās]’, totally unknown in the Sanskrit and Tibetan traditions but which was authorized in China in the school of the Three Treatises.

This *Śatakaśāstra* by Āryadeva, with a commentary by Vasu-bodhisattva, was translated into Chinese by Kumārajīva under the title of Po louen: T 1569. The translation was done at Tch’ang-ngan in the 6th *hong-che* year, i.e., in 404 (cf. Tch’ou, T 2145, k. 2, p. 11a21; Li-tai, T 2134, K. 8, p. 79a5). The work has been fully translated into English by G. Tucci, *Pre-Diinnāga Buddhist Texts on Logic from Chinese Sources* (Gaekwad’s Oriental Series, vol. 49), 1929, and partially into French by L. de La Vallée Poussin, *Le Nirvāna d’après Āryadeva*, MCB, I, 1931-2, p. 128-130. Kumārajīva’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-tchao (384-414): “Eight hundred and some years after the Buddha’s nirvāna, a great monastic scholar named *T’i-p’o* (Deva) composed a treatise in a hundred stanzas, the *Śatakaśāstra*. This treatise consisted of twenty chapters (*prakarṇa*) of five stanzas each. It was commented on by *P’o-seou k’ai-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.” Kumārajīva, the Indian śramaṇa, translated the last ten chapters of this treatise (i.e., stanzas 51-100).”

It may be noted that the ten chapters of the *Śatakaśāstra* translated by Kumārajīva deal with the same subject as the eight chapters of the *Catuḥśāstra* translated by Hiuan-tsang and often carry the same titles. Thus the second chapter of the *Śatakaśāstra*, entitled *P’o chen p’in* (T 1569, k. 1, p. 170c11-174b21) correspond to the second chapter of the *Catuḥśataka* entitled *P’o wo p’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’in*, the *Traité* does not refer to a chapter of the *Prajñāpāmitā* as I [Lamotte] first thought, for no chapter of this name appears in the *Tables Comparatives des versions des Prajñāpāramitā* prepared by Hikata and added to his edition of the *Suvikrāntavikrāmaparipṛcchā*. Neither does the *Traité* refer here to a chapter of the *Mūlamadhyamakakārikā* (or *Madhyamaśāstra*) of Nāgārjuna, for chapter XVIII which deals with the ātman is entitled ‘Examination of the ātman’ (*Ātmaparīkṣā* in Sanskrit, *Bdag brtag pa* in Tibetan, *Kouan-wo* in Chinese). The only chapter that enters into consideration here is the *Ātmapratishedhaprakaraṇa* of the *Catuḥśataka* 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 *Traité* and consequently the latter is later than them:

1) The *Mūlamadhyamakakārikās* (or *Madhyamakaśāstra*) of Nāgārjuna are, with the *Prajñāpāramitā*, the main source of inspiration for the *Traité*. Sometimes the latter cites entire passages without referring to it by name (e.g., p.1204F seq.), sometimes it gives the title: *Madhyamakaśāstra*; 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 *Catuḥśataka* 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*.

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 Nalandā several centuries later (see above, Vol, I, p, XIF, notes 8 and 9).

In the introduction to *Vimalakīrti*, p. 70-71, I [Lamotte] have tried to interpret the facts given in the 5th century by Kumārajīva, his disciples Seng-tchao 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 *Catuḥśataka*, Candrakīrti (c. 600-650 C.E.) tells us: “Āryadeva was born in the island of Siṃhala (Ceylon) and was the son of the king of the land. After having been crown prince, he renounced the world, went to Dakṣina (Dekkan), became a disciple of Nāgārjuna and followed his teachings.”

The Ceylonese chronicles of the *Dīpavaṃsa* (XXII, v. 41 and 50) and the *Mahāvāṃsa* (XXXVI, v. 29) make mention of a mahāthera Deva who lived in Ceylon at the time of the heresy of the Vetullavāda, i.e., of the Mahāyāna which spread in the island. Deva attracted the good graces of kings Vohārikatissa (260-282 C.E.) and Saṃghatissa (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, Hiuan-tsang found traces of his passage from Śrughna 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 Pāṭaliputra (k. 8, p. 912c), at Dakṣiṇakosala (k. 10, p. 929a-c) 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 Pāṭaliputra, capital of Magadha. The Ceylonese monk embraced the ideas of the old man and became a convinced Mādhyamikan. His many adventures and his physical traits explain the large number of nicknames that serve to designate him: Kāṇadeva, Nīlanetra, Piṅgalanetra, Piṅgalacakṣus, Karṇatipa, etc. Among his works that he published, apparently after his teacher’s death in the first years of the 4th century C.E, the *Madhyamakaśāstra* (T 1564), commentary on the *Mūlamadhyamakakārikās* of Nāgārjuna, and the ‘Hundreds’ (*Catuḥśataka* and *Śatakaśāstra*), 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 *Oriens Extremus*, IX, 1962, p. 49-51, Candrakīrti summarizes the activity of the early Mādhyamikans in the following way:

*Spaṣṭaṃ Rāhilabhadrapādasahito Nāgārjunō tanmatam
Devedāpy anugamyamānavacanaḥ kālaṃ ciraṃ diṣṭavān /
tacchāstrapravivekamiścitadhiyas thirthyās vijityākhilāṃs
tacchisyā api śāsanam munivarasyādiṣṭavantaś ciraṃ // 6//*

“In the presence of the Venerable Rāhulabhadra, Nāgārjuna, whose words were followed also by Deva, has explained clearly and fully the mind of this [Buddha]. The disciples of this [Nāgārjuna] also, having their opinions determined by examination of the treatise by this [Nāgārjuna] and having vanquished all the heretics, have fully explained the doctrine of the best of Munis, [i.e., the Buddha].”

The term *Rāhulabhadrapādasahita*, in Tibetan, *Sgra gcan ḥdzin ni bzan poḥi Cal sna dan bcas*, literally means ‘endowed with the feet of Rāhulabhadra’, but after a proper name, *pāda* is a title of respect; this is why I [Lamotte] have translated it as in the presence of the ‘Venerable’ Rāhulabhadra. Nevertheless, *pāda* has other meanings than that of ‘feet’, mainly that of ‘verse, line with a 4-strophe’. Candrakīrti, by a play of words of which the Indians are so fond, perhaps chose the expression to suggest to the minds of his readers the famous ‘strophes’ of which Rāhulabhadra was the author, namely the twenty strophes of the *Prajñāpāramitāstotra* appearing as the heading to the Sanskrit manuscripts of the *Prajñāpāramita* (*Aṣṭasāhasrikā*, ed. R. Mitra; *Pañcaviṃśatisāh.*, ed. N. Dutt; *Suvikrātavikrāmin*, ed. R. Hikata) and cited fully by the *Traité* (p. 1969-1965F).

In any hypothesis, it seems that to Candrakīrti’s eyes Rāhulabhadra was Nāgārjuna’s inspiration and preceded him in time.

But the problem is not that simple. Information equally as old in date but coming, it is true, from the Chinese, make Rāhulabhadra a contemporary of Nāgārjuna and a commentator of his works.

Ki tsang (549-623) of the San louen sect says: “The dharmācārya Rāhula was a contemporary of Nāgārjuna and explained the eight negations” (Tchong kouan louan chou, T 1824, k. 3, p. 40c16-17).

Tchan jan (711-782) of the T’ien t’ai sect, mentions four basic works in regard to Nāgārjuna: “There is the commentary of Piṅgalanetra called *Madhyamakaśāstra* which was translated by Kumārajīva of the Heou Ts’in (T 1564). Secondly, the commentary of Asaṅga called *Chouen Tchong Louen* which was translated by Bodhiruci of the Heou Wei (T 1565): there are only two rolls of it. The others have not been published. Thirdly, the commentary of the dharmācārya Rāhula, also called *Madhyamakaśāstra*; Paramārtha of the Leang translated it but we have only one chapter on the *hetupratyaya*. Fourthly, the commentary of the bodhisattva Bhāviveka, called *Prajñāpraīpaśāstra*; the Tripiṭaka master Po p’o (Prabhāmitra) of the T’ang translated it (T 1566); it is in sixteen rolls” (Tche kouan fou hing tchouan hong kiue, T 1912, k. 1, p. 140c1-5).

Rāhulabhadra appears here in appropriate place but it is especially his stotras that made him famous. In the words of Mochizuki, *Encyclopaedia*, p. 1953, E. Kawaguchi has brought from Tibet a manuscript of the *Saddharmapuṇḍarīka* with twenty stanzas of homage written by Rāhulabhadra in honor of this text. Other stanzas attributed to Rāhula or Rāhulabhadra are also cited by Sāramati in his *Mahāyānāvātārasāstra* (T 1634, k. 2, p. 48a15 and 48c12) and by Asaṅga in the *Chouen Tchong Louen* (T 1565, k. 1, p. 40b18).

Like the other famous Mādhyamikas, Rāhulabhadra was drawn by the Chinese into the cycle of the patriarchs where he occupies the 15th or 16th place, after Nāgārjuna and Kānadeva: cf. Fou fa tsang yin yuan tchouan, T 2058, k. 6, p. 319c14-329a1; Fou tsou t’ong ki, T 2035, k. 5, p. 175b2-17; Fou tsou tai t’ong tsi, T 2036, k. 4, p. 504c8-505b2). He appears again in the lists of siddhas (cf. G. Tucci, *A Sanskrit Biography of the Siddhas and some questions connected with Nāgārjuna*, Jour. and Proc. of the

Question. – How is it that only the conditioned dharmas (*saṃskṛtadharmā* or *saṃskāra*) are impermanent (*anitya*) whereas ‘all’ dharmas are non-self (*anātman*)?

Answer. – Unconditioned dharmas (*asaṃskṛtadharmā*), being without causes (*ahetuka*) or conditions (*apratyaya*), 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 (*cittābhīniveśa*) or error (*viparyāsa*) toward unconditioned dharmas; this is why they are not said to be impermanent (*anitya*) but they can be said to be non-self (*anātman*). People say that the ātman is eternal (*nitya*), universally extended (*vyāpin*) and endowed with knowledge (*jñānin*); this is why [the sūtra] speaks of non-self in regard to ‘all’ dharmas.

[3. *Śāntam nirvāṇam*]. - Peacefulness is nirvāṇa because the fire of the three poisons (*triviṣa*) and the threefold degeneration is destroyed in it. This is the seal of peace (*śāntamudrā*).

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 (*pañcaskandha*); 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 (*sarvasaṃskāra anityāḥ*), the five outer objects of enjoyment (*bāhyakāmaguṇa*) considered as belonging to a self (*ātmīya*) are destroyed. [By saying] that all dharmas are without self (*sarvadharmā anātmānaḥ*), the inner self (*adhyātman*) is destroyed. The ‘I’ and the ‘mine’ being destroyed, there is *śāntam nirvāṇam*.

Considering the impermanence of the formations (*saṃskārānityatā*), 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

Asiatic Soc. of Bengal, XXVI, 1930, p. 138-155). In turn, the Tibetan historians introduce him into the Nālandā cycle: Bu-ston (II, p. 123, 135) and make him the teacher of Nāgārjuna, whereas Tāranātha (p. 85-86) gives him as student of and successor to Āryadeva.

It is not impossible that Nāgārjuna would have cited him, but death prevented him from referring to the works of his close or distant successors such as Āryadeva or Rāhulabhadra. The first was certainly his disciple and the *Śātakas* of which he was the author, while remaining in the lineage of the teacher, show a style and concerns that are quite different.

The *Traité*, which loosely quotes Nāgārjuna’s *Mūlamadhyamakārikās*, Āryadeva’s *Śataka*, and Rāhulabhadra’s *Stotra*, is not therefore the work of Nāgārjuna but, as has already been suspected by P. Demiéville, “the work of Sarvāstivādin adepts of the Lesser Vehicle converted to the Greater Vehicle of the Mādhyamika school” (JA, 1951, p. 282).

Otherwise, if the chronology presented here is correct, if the activity of Nāgārjuna is placed in the middle of the 3rd century and that of Āryadeva between the end of the 3rd and the beginning of the 4th centuries, the compilation of the *Traité* should cover the first decades of the 4th century of our era

self (*sarvadharmā anātmānaḥ*). Analyzing the five aggregates (*skandha*), the twelve bases of consciousness (*āyatana*), the eighteen elements (*dhātu*) and the twelve causes (*nidāna*) inwardly and outwardly (*adhyātmabahirdhā*) 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 (*prapañca*) and, having no other refuge (*niśraya*), he takes refuge only in cessation (*nirodha*): hence the seal of *śāntam nirvāṇam*.

Question. – In the Mahāyāna it is said: “Dharmas do not arise, are not destroyed and have but one single nature (*ekalakṣaṇa*), viz., the absence of nature (*alākṣaṇa*).”³⁹¹ Why is it said here that all conditioned dharmas are impermanent and that that is a seal of the Dharma? Are these two teachings not contradictory (*virodha*)? [222c]

Answer. - To consider impermanence (*anityatā*) is to consider emptiness (*śūnyatā*). If one considers form (*rūpa*) as momentary (*kṣaṇika*) and impermanent (*anitya*), one knows that it is empty (*śūnya*). The past substance (*atītam rūpam*), being destroyed, it is invisible (*adrśya*) and thus without the nature of substance. The future substance (*anāgatam rūpam*), not yet being born, is without activity, without function and invisible, thus without the nature of substance. The present substance (*pratyutpanna rūpam*) also is without duration, invisible and non-discernible, thus without the nature of substance. Absence of substance is emptiness; emptiness is non-arising and non-cessation. Non-arising (*anutpāda*) and non-cessation (*anirodha*), arising (*utpāda*) and cessation (*nirodha*) are in reality (*tattvena*) 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 (*sthiti*). As I have said in regard to the four smṛtyupasthānas (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 (*utpāda*) but, as it is subtle (*sūkṣma*), 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 (*pādukā*): if these were new from the very first day, they would never wear out; afterwards (*paścat*), they would always be new and there would be no ageing. Having no ageing, they would be eternal (*nitya*). From the fact of this eternity, there would be no sin (*āpatti*) and no merit (*punya*):³⁹² and, as there would be no more sin or merit, the usual rules of the Buddhist Path (*mārga*) would be overturned (*vikṣipta*).

³⁹¹ Pañcaviṃśati, p. 164, l. 8-9 (T 223, k. 4, p. 242c2-4; k. 8, p. 278c1-2): *Sarva ete dharmā... ekalakṣaṇā yadutālakṣaṇāḥ*.

³⁹² Cf. Madh. vṛtti, p. 324: If action did not exist in itself (*svabhāvata*), 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 (*utpādabhaṅgalakṣaṇa*) always go along with the formations (*saṃskāra*), 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 (*ekakṣaṇe sthitiḥ*) is characteristic of the formations (*saṃskāra*).

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:³⁹³ *i*) the Buddha’s speech (*buddhavacana*), namely, the Three Baskets (*tripiṭaka*), the twelve-membered Buddha’s words (*dvādaśāṅgabuddhavacana*) and the eighty-four thousand articles of the Dharma (*caturaśīti dharmaskandhasahasrāṇi*); *ii*) the meaning of the Dharma (*dharmārtha*) preached by the Buddha, namely the eightfold noble Path (*āryāṣṭāṅgamārga*) with [its three elements], discipline (*śīla*), concentration (*samādhi*), wisdom (*prajñā*) and the fruit of deliverance (*vimukti-phala*) 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 (*bhūtalakṣaṇa*); 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 (*upekṣā*), *iv*) cessation (*nirodha*).

It is irrefutable because it uses four ways of responding to questions (*praśnavyākaraṇa*):³⁹⁴ *i*) responding in a categorical way (*ekāṃśena vyākaraṇam*), *ii*) responding by distinguishing (*vibhajya vyākaraṇam*), *iii*) responding by means of a question (*paripṛcchāvvyākaraṇam*), *iv*) responding by not answering (*sthāpanīya vyākaraṇam*).

explained. Why? Because an eternal entity cannot be accomplished (*yasmāt kriyate na hi śāśvatam*).

That which possesses a real existence is ‘eternal’. That which is real eludes accomplishment (*karāṇa*) and consequently does not depend on a cause. Even without having accomplished good or bad action, every person would be rewarded.

³⁹³ See above, p. 1074F seq.

³⁹⁴ See references above, p. 158F, n. 2.

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 (*saṃvṛtidharma*), 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 (*hita*): 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 (*nirdoṣa*).

The speech of the Buddha is in accord with the holy Dharma (*saddharmam anuvartate*), but is not attached to it (*saddharma nābhinivīṣate*).³⁹⁵ 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 (*apraṭiṣṭhāna*).³⁹⁶

There is nothing to be added to and nothing to be removed (*anūnādhika*) from the speech of the Buddha: whether it is summarized (*saṃkṣipta*) or developed (*vistṛṇa*), it is good at the beginning (*ādau kalyāna*) and good throughout.

The speech of the Buddha is abundant, but the flavor of the meaning (*artharasa*) is not abated: It attracts people's hearts but does not allow them to get attached (*saṅga*); 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 (*romaharṣa*) 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, mindful (*smṛtimat*) and energetic (*ātāpin*), enter the Path. For those who hear it, it is as if they were tasting ambrosia (*amṛtarasa*), 'good at the beginning, good in the middle and good at the end' (*ādau kalyāna, madhye kalyāna, paryavasāne kalyāna*).

Furthermore, in the great assemblies, each person wants to hear something, and the Buddha answers him with a single sound (*ekasvareṇa*).³⁹⁷ Each makes sense out of it and each thinks the Buddha has spoken for

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; *Śūraṅgamasamādhi*, 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.³⁹⁸ In the great assemblies, whether the listener is far or near, the sound reaches him with the same intensity; it fills the *trisāhasramahāsāhasralokadhātu* and reaches innumerable universe in the ten directions. The beings who are to be converted (*vainryasattva*) hear it, those who are not to be converted do not hear it. It is as if a thunderbolt (*aśani*) struck the earth: the deaf (*badhira*) do not hear it but those who hear it understand what it is.

The Buddha preached the Dharma in various ways (cf. *Vimalakīrti*, p. 109-110) and notably by a single sound (*ekasvareṇa*) or by vocal emission in a single moment (*ekakṣaṇavāgudāhāreṇa*). 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 Vibhajyavādins produced a stanza of praise of the Buddha (*tsan fo song*) cited in the Vibhāṣā (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 Bhagavat uses the same language as I do, that is why he enunciates a certain meaning for me alone.” – For the Mahāsāṃghikas as well, the Buddha enunciates all dharmas by means of a single sound (cf. Bareau, *Sectes*, p. 58, thesis 4).

But the Sarvāstivādins (Bareau, *ibid.*, p. 145, thesis 54) rejected this doctrine and the Vibhāṣā (T 1545, k. 79, p. 410b25) comments that the previously cited stanza does not belong to the Tripiṭaka and gives (p. 410c8-9) a toned-down interpretation of it: “Even though the sounds of the Buddha are numerous and varied, they are equally useful, and that is why they are said to be one single sound.”

The Mahāyānasūtras enthusiastically adopted the doctrine of one single sound.

The Prajñāpāramitā considers the single sound to be a secondary characteristic of the 18th lakṣaṇa, ‘the brahmic voice’, and places it in its list of *anuvyañjanas*: cf. Pañcaviṃśati, T 223, k. 24, p. 396b5; T 220, vol. VI, k. 381, p. 968c26-27; Cheng t’ien wang, T 231, k. 7, p. 723c1; Jen wang jou kouo, T 246, k. 2, p. 842c29

Avatamsaka, T 278, k. 60, p. 787a27; T 279, k. 30, p. 164b18-19; k. 34, p. 182b4-5; k. 52, p. 275c23-24; k. 73, p. 401a11; k. 80, p. 443c28; Daśabhūmika, p. 79, l. 27-29; Bhadradarīprañidhāna, v. 30 (= T 293, k. 39, p. 843b11).

Ratnakuṭa, T 310, k. 62, p. 361b8-10; K. 100, p. 593b18; k. 102, p. 573b17-18; Bodhisattvapiṭaka, 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 (*āvenikaguṇa*) 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...”

Sukhāvātīvūha, T 364, k. 2, p. 333b12-21.

Great Parinirvāṇa, T 374, k. 10, p. 423c10-14; T 375, k. 9, p. 665a2.

Vimalkakīrti, p. 108-110; 342.

³⁹⁸ Allusion to the passage of the Pañcaviṃśati 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 (*dharmārtha*)? It is faith (*śraddhā*), morality (*śīla*), generosity (*tyāga*), learning (*śruta*), concentration (*samādhi*) and wisdom (*prajñā*) constituting the Path, all the good dharmas, and also the three seals of the Dharma (*dharmamudrā*) already discussed above (p. 1368F) in regard to penetration (*prativedha*): “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 (*upadeśācārya*) and, no matter how many the tirades, no one can transform this nature of things (*dharmatā*), not even if one transforms cold (*śīta*) into heat (*uṣṇa*).

The nature of things (*dharmatā*) is irrefutable. 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 controversial [223b] subjects (*vivādasthāna*) that all rest on wrong views (*mithyādr̥ṣṭi*). In the same way, the person endowed with sight (*cakṣuṣmat*), seeing blind men (*andha*) 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 (*dharmamudrā*), but when one understands them, they make four, and when one summarizes them, they make one:

a. Impermanence (*anitya*) is the account of the truth of suffering (*duḥkhasatya*), the truth of the origin (*samudayasatya*) and the truth of the Path (*pratipatsatya*).

b. Non-self (*anātman*) is the account valid for every dharma.

c. Peace-nirvāṇa (*śantaṃ nirvāṇam*) is the truth of the cessation of suffering (*nirodhasatya*).

Furthermore, conditioned dharmas are impermanent because they arise and perish from moment to moment. Depending on causes and conditions (*hetupratyayāpekṣa*), they have no independence (*asvatantra*). Being without autonomy, they are non-self (*anātman*). 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 *śantaṃ 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 *Śantaṃ nirvāṇam*. It is the object of the concentration recollecting the Dharma (*dharmanusmṛtisamādhi*), the object of knowledge (*jñānālambana*) that exhausts all the qualities of the bodhisattvas and pratyekabuddhas.

³⁹⁹ See above, p. 1376F, n. 1.

Question. Why does the recollection of the Buddha (*buddhānusmṛti*) have as object (*ālambate*) only the qualities of *śāikṣa* present in the Buddha's body? Why does the concentration of the recollection of the Community (*saṃghānusmṛtisamādhi*) have as object the dharmas of the *śāikṣa* and *śāikṣa* present in the bodies of the Buddha's disciples (*buddhaśrāvaka*)? And why are all the other good pure dharmas (*kuśalānāsravadharma*) the object (*ālambana*) of the concentration on the recollection of the Dharma (*dharmānusmṛtisamādhi*)?⁴⁰⁰

Answer. – It was *Kia-tchen-yen-ni-tseu* (Kātyāyanīputra) who said that, but [we others], the Mahāyānists, say this:

i) The object of *buddhānusmṛtisamādhi* is the qualities (*guṇa*) and magical powers (*ṛddhibala*) used by the Buddhas of the three times and the ten directions, and all the Buddhas in general during the period from their first production of the mind of bodhi (*prathamacittotpāda*) until the disappearance of their holy Dharma (*dharmavipralopa*).

ii) The object of *dharmānusmṛtisamādhi* is: a. the words of the Buddha (*buddhavacana*); b. the meaning of the Dharma (*dharmārtha*) preached by the Buddha. [The words of the Buddha] form a single metre (*pāda*), a single stanza (*gāthā*) up to the eighty-four thousand articles of the Dharma (*caturśīti dharmaskandhasahasrāṇi*). [The meaning of the Dharma preached by the Buddha] is the good dharmas (*kuśaladharmas*), faith (*śraddhā*), morality (*śīla*), generosity (*tyāga*), study (*śruta*), concentration (*samadhi*), wisdom (*prajñā*), etc., up to and including nirvāna-without-residue (*nirupādiśeṣanirvāna*).

iii) The object of *saṃghānusmṛtisamādhi* is the Community of bodhisattvas, pratyekabuddhas and śrāvakas, the Communities and qualities (*guṇa*) of all the other saints (*ārya*) excluding the Buddha.⁴⁰¹

III. RECOLLECTION OF THE COMMUNITY

⁴⁰⁰ The objector puts forth here the Sarvāstivādin-Vaibhāṣika theories on the threefold taking of refuge. One takes refuge in the dharmas of the *śāikṣa* or the arhat which constitute a Buddha and not in the material body (*rūpakāya*) of the Buddha which remains that of a bodhisattva. One takes refuge in all the Buddhas and not in one single Buddha. One takes refuge in the dharmas of the *śāikṣa* and the *śāikṣa* which constitute the Saṃgha, the latter including among its members non-arhats and arhats. One takes refuge in the Dharma, i.e., in pratisaṃkhyānirodha or nirvāna. These theories are explained in Vibhāṣā. T 1545, k. 34, p. 177a seq.; Kośa, IV, p. 76-79; Nyāyānusāra, T 1562, k. 38, p. 555c seq.; Abhidharmadīpa, p. 125-127.

Kośakārikā, IV, v. 32 says: *Buddhasaṃghakarān dharmān śāikṣān ubhayāṃś ca saḥ / nirvāṇaṃ caiti śaraṇaṃ yo yāti karaṇatrayam:*

“He who takes the triple refuge takes refuge in the dharmas of the *śāikṣa* which make up the Buddhas, in the dharmas of the two kinds [dharma of the *śāikṣa* and of the *śāikṣa*] which make up the Saṃgha, and in nirvāna.”

⁴⁰¹ The Buddha does not appear in the recollection of the Saṃgha because he is recollected separately.

Recollection of the Community (*saṃgānusmṛti*). – “The Community of disciples of the Buddha (*śrāvakaśaṃgha*) is completely endowed with the discipline element (*śīlaskandhasaṃpanna*), is completely endowed with the concentration element (*samādhiskandha*), the wisdom element (*prajñāskandha*), the deliverance element (*vimuktiskandha*), and the ‘knowledge and vision of deliverance’ element (*vimuktijñānadarśanaskandha*).⁴⁰² It includes the four pairs of individuals (*catvāri puruṣayugāni*) or the eight individuals (*aṣṭau puruṣapudgalāḥ*). It is worthy of alms (*dakṣiṇīya*), worthy of homage (*pūjanīya*), worthy of veneration (*arcinīya*). It is the supreme field of merit for the world (*anuttaram puṇyakustram lokasya*).”

The yogin should recollect the Community celebrated by the Buddha in these words and meditate on the qualities (*guṇa*) of the śrāvakaśaṃgha, the pratyekabuddhaśaṃgha and the bodhisattvaśaṃgha making up the Holy Community (*āryasaṃgha*).

1. Community endowed with the five pure skandhas

The perfection of these five elements (*skandhasaṃpad*) 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? [223c]

Answer. – Here the praise of this perfection is about the five pure elements (*anāśravaskandha*) insofar as they are possessed by the disciples.

The perfection is of two kinds: *i*) real perfection (*bhūtasamāpad*); *ii*) nominal perfection (*nāmasamāpad*). If one praises the perfection to be obtained or already obtained by the disciples of the Buddha,⁴⁰³ 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 (*mithyādr̥ṣṭi*), their asceticism (*duṣkacaryā*), their ties (*saṅga*), their wisdom (*prajñā*), their teachings (*upadeśa*) and their critics (*vivāda*). Here, in recollecting the community of monks, speaking about discipline (*śīla*), concentration (*samādhi*) and wisdom (*prajñā*) would not be enough. This is why the Buddha himself celebrates all the qualities (*guṇa*) of the śrāvakaśaṃgha, its origins (*maula*), its establishment (*āvastha*), the perfection of its discipline (*śīlaskandhasaṃpad*) and so on up to the perfection in knowledge and vision of deliverance (*vimuktijñānadarśanaskandhasaṃpad*).

⁴⁰² These five *anāśravaskandhas* are not mentioned in the canonical formulation of the *saṃgānusmṛti*.

⁴⁰³ The Saṃgha actually includes both *śaikṣas* and *āśaikṣas* in its ranks.

Based on the discipline element (*śīlaskandhāśrita*), the Saṃgha is unshakeable (*acala*). – It bends the bow of concentration (*samādhidhanus*). – It lets fly the arrow of wisdom (*prajñeṣu*). – It destroys the enemies, the disturbing emotions (*kleśāmitra*) and obtains deliverance (*vimukti*). – It produces knowledge (*jñāna*) and vision (*darśana*) in regard to this deliverance.

In the same way, a strong man (*balavān puruṣaḥ*) 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’ (*dakṣiṇīya*) thanks to the perfection of the qualities (*guṇasampad*) 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 (*ādhyatā*),⁴⁰⁴ deliverance (*vimukti*), knowledge and vision of deliverance (*vimuktijñānadarśana*), this Community, I say, is ‘worthy of offerings’ (*dakṣiṇīya*), ‘worthy of homage’ (*pūjanīya*), ‘worthy of salutation’ (*añjalikaraṇīya*), ‘worthy of veneration’ (*arcanīya*).

3. Community, the best field of merit

The Community is ‘the best field of merit for the world’ (*anuttaraṃ puṇyakṣetraṃ lokasya*).

There are two types of patrons (*dānapati*): the poor (*daridra*) and the rich (*ādhyā*). The poor *dānapati* is rewarded for his homage (*vandana*), his signs of respect (*satkāra*) and his eagerness (*pratyutdgamana*) 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 (*āmiṣadāna*). This is why the Community is ‘the best field of merit of the world.’”

Worked, plowed, planted at the proper time, watered and freely irrigated, a good field (*sukṣetra*) necessarily gives an abundant crop. It is the same for this field of merit, the Community. The plow of wisdom (*prajñāhala*) is used to plow up the roots of the fetters (*saṃyojanamūla*); the four immeasurables (*apramāṇacitta*) are taken to break it up and soften it; the *dānapati* sows the seeds of faith (*śraddhā*) and of generosity (*dāna*); he waters it with the water of the recollection of generosity (*tyāgānumṛti*), respect

⁴⁰⁴ This mention of wealth is completely misplaced.

(*satkāra*) and pure mind (*viśuddhacitta*). In the present lifetime (*ihajanma*) or in the next lifetime (*parajanamani*), he obtains an immense worldly happiness (*apramāṇalaukikasikha*) and obtains the fruits of the three Vehicles (*yānatrayaphala*).

[*Avadāna of Bakkula*]. – Thus, at the time of the Buddha *Pi-p'o-che* (Vipaśyin), the bhikṣu *Po-kiu-lo* (Bakkula) offered a *a-li-lō* (*harītakī*) 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 Śākyamuni, he went forth from [224a] home (*pravrajita*), destroyed his impurities (*kṣīṇāsrava*) and became arhat.⁴⁰⁵

⁴⁰⁵ Anavataptaḡāthḡa, ed. Bechert, p. 144-145; tr. Hofinger, p. 227-229; Fo wou po ti tseu, T 199,p. 194b16-c11; Mūlasarv. Vin., *Gilgit Man.*, III, part 1, p. 192-193, and T 1448, k. 17, p. 82c5-28: *Bandumatyāṃ rājadhyānyāṃ gāndhiko 'hām ... glānam abhijanāmi tāvatkālikam apy aham*. Transl. – In the capital of Bandhumatī, 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 (*harītaki*). 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 śaikṣa, 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 *Traité* will return later to this bhikṣu: cf. k. 24, p. 238a5; k. 29, p. 271b18; k. 38, p. 341c3. This is a well-known monk called *Bakkula*, *Vakula* and *Vākula* in Sanskrit; *Bakkula*, *Bākula* and *Vakkula* in Pāli. The name means ‘Two families’ (*dvakkula*, *dvikkula*): actually, during his last lifetime, Bakkula had taken birth in a wealthy family in Kauśambī, but when his nurse was bathing him in the Yamunā, he was swallowed by a fish. The animal was sold to the wife of a merchant in Benares and 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:

Pāli sources. – Majjhima, III, p. 124-128; Anguttara, I, p. 25; Theragāthā, p. 29; Apadāna, p. 28-330; Commentaries on the Majjhima, IV, p. 190-197; on the Anguttara, I, p. 304-310; on the Theragāthā, p. 87; on the Apadāna, p. 481-483; Milinda, p. 215-217.

[*Avadāna of Koṭivimśa*]. – Thus, at the time of the Buddha Vipāśyin, the śramaṇa *Eul-che-yi* (Koṭivimśa) built a house (*layana*), covered the floor with rugs (*dūṣya*) and offered it to the Community. For ninety-one kalpas he enjoyed happiness among the gods and among men. His feet did not tread on the ground. When he was born, on the soles of his feet (*pādataḷa*) he had hair two inches long, soft and fine (*romāṇi dvyāṅgulāni mṛdusaṃsparśāni śubhāni*). Seeing this, his father rejoiced and gave him twenty koṭi ounces of gold. Koṭivimśa saw the Buddha, heard the Dharma and became arhat. Of the disciples, he was foremost in exertion (*ārabdhavīryāṇām agryaḥ*).⁴⁰⁶

Sanskrit sources. – Mahākarmavibhaṅga, p. 75 (where Bakkula is given as the son of Dharmayaśas, king of Kaśmir); Divyāvadāna, p. 396.

Chinese sources. – Hien yu king, T 202, k. 5, p. 385b5-386a4; Vibhāṣā, T 1545, K. 181, p. 906c-907a; Fen pie kong tō louen, T 1507, k. 4, p. 45c17-46a28; Tchouwei mo kie king, T 1775, k. 3, p. 359b10; King liu yi siang, T 2121, k. 37, p. 201a1-9 (transl. Chavannes, *Contes*, III, p. 229-230).

⁴⁰⁶ Cf. Anavataptaḡāthā, ed. Bechert, p. 116-127; tr. Hofinger, p. 207-210; Fo wou po ti rseu, T 199, p. 191c24-192a16; Mūlasarv. Vin., *Gilgit Man.*, III, part ip. 181-182, and T 1448, k. 19, p. 80a1-26; Pāli Apadāna, p. 2898, copied closely from the Sanskrit stanzas (cf. Hofinger, l.c., p. 208 as note):
Cāturdiśasya saṃdhasya mayaikaṃ layanaṃ kṛtam ... arhattvaṃ ca mayā prāptaṃ śītībhūto 'smi nirvṛtaḥ.

Transl. – I built a single house for the community in the capital of Bandhumati, at the time of Vipāśyin. I spread out scattered carpets over the floor of this house and then, with joyous mind and happy spirit, I uttered the following vow: May I serve the perfect Buddha and receive ordination! May I reach nirvāṇa, supremely peaceful and unageing! By virtue of this merit, I have transmigrated for ninety-one kalpas; as god or as man, by the strength of my merit, I was well known. Then, thanks to the residue of my action, in the course of my last lifetime I was born at Campā, the only son of a high nobleman. When he learned of my birth, my father uttered the following: “I will give this child a fortune of twenty koṭis.” On the soles of my feet I had hair four inches long, fine, soft to touch, beautiful, like cotton-down. For the ninety-one kalpas that passed, I do not remember having set my bare foot on the ground. I have served the Leader of the caravan, the perfect supreme Buddha. I have attained arhathood; I am cool and at peace.

The *Traité* will return three times (k. 26, p. 253b8-9; k. 29, p. 271b20-21; k. 32, p. 301b13) to this śramaṇa Koṭivimśa, whose full name was Śroṇa-koṭi-vimśa, in Pāli Soṇa-kolivīsa. He came from a rich family in Campā, capital of Bengal. Summoned to Rājagṛha by king Bimbāsāra, he met the Buddha there and having heard the preaching of the Teacher, he asked for and received ordination as a monk. He retreated to the Sītavana to meditate but did not succeed in concentrating himself. Restless and tormented, he walked to and for so long and so hard that the especially tender soles of his feet became lacerated and bled profusely. The Buddha came to find him and preached the *Vīnūpamovādasūtra* to teach him to moderate his ardor and temper his exertion. On this occasion he authorized Koṭivimśa to wear furred boots and soon extended this favor to all the bhikṣus. This anecdote is told in all the Vinayas: Pāli Vin, I, p. 179-185 (cf. Anguttara, III, p. 374-379); Mahīśāsaka Vin. T 1421, k. 21, p.

Since gifts as small [as those of Bakkula and Koṭṭivimṣa] produce such great fruits of retribution (*vipākaphala*), [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 (*catvāri puruṣayugāni*) or eight classes of individuals (*aṣṭāu puruṣapudgalāḥ*).”⁴⁰⁷

145a13-146b15; mahāsāṃghika Vin., T 1425, k. 31, p. 481a2- 182a1; Dharmagupta Vin., T 1428, k. 38, p. 843b12-145a25; Sarv. Vin., T 1435, k. 25, p. 183a15-b3; Mūlasarv. Vin., T 1447, k. 2, p. 1055c14-1056a15; T 1450, k. 16, p. 184b25-187c20.

The Buddha proclaimed Koṭṭivimṣa the foremost of those who practice exertion (Anguttara, I, p. 24). According to the Si yu ki (T 2087, k. 11, p. 934c-935a), this śramaṇa made a statue of Maitreya in sandalwood, worked miracles and conversions in Koṅkan where Aśoka dedicated a stupa to him.

Śroṇa-koṭṭi-vimṣa should not be confused with the arhat Śroṇa Koṭṭikarṇa, in Pāli Soṇa Koṭṭikarṇa, the foremost of the fine orators (*aggam kalyāṇavākkaraṇānam*), disciple of Mahākātyāyana and apostle of Avanti.

⁴⁰⁷ In contrast to the *prthagjana* ‘the worldly’, the *āryas* who have entered onto the Path and who make up the holy Community, are arranged into various groups:

A. TWO GROUPS: the *śaikṣa* ‘those who are still in training’ and the *āśaikṣa* ‘those who no longer train’, i.e., the *arhat* ‘saints’.

B. EIGHT GROUPS OF INDIVIDUALS (*aṣṭāu puruṣapudgalāḥ*), namely:

1. *Prathamaphalapratipannaka*, candidate for the first fruit of the religious life.

2. *Srotaāpanna*.

3. *Dvītīyaphalapratipannaka*, candidate for the second fruit.

4. *Sakṛdāgamin*.

5. *Tṛtīyaphalapratipannaka*, candidate for the third fruit.

6. *Anāgamin*.

7. *Arhattvaphalapratipannaka*, candidate for the fruit of arhat.

8. *Arhat*.

C. FOUR PAIRS OF INDIVIDUALS (*catvāri puruṣayugāni*) formed by the eight preceding groups taken in pairs.

D. TWENTY-SEVEN INDIVIDUALS, made up of eighteen types of *śaikṣa* (*aṣṭādaśa śaikṣāḥ*) and nine types of *āśaikṣa* (*navāśaikṣāḥ*).

The eighteen types of *śaikṣa* are:

1. *Prathamaphalapratipanna*, candidate for the first fruit.

2. *Srotaāpanna*.

3. *Dvītīyaphalapratipanna*, candidate for the second fruit.

-
4. *Sakṛdāgamin*.
 5. *Tritīyaphalapatipanna*.
 6. *Anāgamin*.
 7. *Arhattvaphalapatipanna*, candidate for the fruit of arhat.
 8. *Śraddhānusārin*, pursuing [the truth] because of faith.
 9. *Dharmānusārin*, pursuing [the truth] by means of dharmas, i.e., the twelve-membered Scripture.
 10. *Śraddhādhimukta*, convinced by faith.
 11. *Dṛṣṭiprapta*, in possession of the speculative view.
 12. *Kulaṃkula* (Pāli: *kolaṅkola*), passing from family to family [among gods and men and attaining nirvāṇa after two or three rebirths].
 13. *Ekavīcika* (in Pāli *ekabījin*; in Chinese *yi tchong* for Kuārajīva, *yi kien* for Hiuan-tsang), separated from nirvāṇa [by one rebirth].
 14. *Antarāparinirvāyin*, [anāgāmin obtaining] nirvāṇa in the intermediate existence.
 15. *Upapadyaprinirvāyin*, [anāgāmin obtaining] nirvāṇa as soon as he is reborn.
 16. *Sābhisamskāraparinirvāyin*, [anāgāmin obtaining] nirvāṇa with effort.
 17. *Anabhisamskāraparinirvāyin*, [anāgāmin obtaining] nirvāṇa effortlessly.
 18. *Ūrdhvasrotas*, [anāgāmin] with upward movement. [Not obtaining nirvāṇa in the place where he is reborn on leaving Kāmadhātu, but moving upward to the Akaniṣṭha or in Bhavāgra].

The nine kinds of *āsaikṣa* are:

19. *Parihāṇadharman*, [arhat] likely to fall
20. *Cetanādharman*, [arhat] likely to end his existence
21. *Anurakṣaṇadharman*, [arhat] likely to keep [what he has acquired]
22. *Sthitākampya*, [arhat] likely to remain [in the fruit] and not moving
23. *Prativedhanābhavya*, [Arhat] likely to penetrate effortlessly into the Unshakeables.
24. *Akopyadharmā*, unshakeable [arhat not likely to fall]
25. *Cetovimukta*, {arhat} possessing deliverance of mind
26. *Prajñāvimukta*, [arhat] delivered by wisdom
27. *Ubhayatobhāgavimukta* (*kong kiai t'o* for Kumārajīva; *kiu kiai t'o* for Hiuan-tsang), [arhat] doubly delivered [from the obstacle of the disturbing emotions (*kleśāvaraṇa*) and the obstacle opposing the eight liberations (*vimokṣāvaraṇa*)].

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., *Samyutta*, V, p. 202. – For nos. 8 to 11, see *Dīgha*, III, p. 105; *Majjhima*, I, p. 478-479; *Anguttara*, I, p. 64. – For nos. 12 and 13, see *Samyutta*, V, p. 205; *Anguttara*, I, p. 233; IV, p. 380-381; *Nettipakaraṇa*, p. 189. – For nos. 14 to 18 (five types of anāgāmin), see *Dīgha*, iii, p. 237; *Samyutta*, 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; *Samyutta*, I, p. 191; *Anguttara*, I, p. 73; IV, p. 10. 77. For the group, cf. *Puggalapaññatti*, p. 14-16; *Nettipakaraṇa*, p. 189-190.

It is due to these eight noble individuals (*aṣṭāv āryapudgalāḥ*) that the Buddha speaks of it as the ‘best field of merit for the world’.

Question. – [In the *Dakṣiṇīyasūtra*] the Buddha said to the vaiśya Ki-kou-tou (Anāthapiṇḍada): “In the world there are two fields of merit (*puṇyakṣetra*), the śaikṣas and the āśaikṣas.”⁴⁰⁸ [According to this same sūtra, “the śaikṣas are eighteen in number and the āśaikṣas 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 (*vistareṇa*), he spoke of ‘eighteen plus nine’; but here, where he is summarizing (*saṃkṣepeṇa*), he mentions only eight. However, these twenty-seven are included (*saṃgrhīta*) in these eight:

1-2) The śraddhānusārin and the dharmānusārin are included in the srotaāpattiḥalapratiṭipannaka, or in the sakṛdāgāmiphalaḥalapratiṭipannaka, or in the anāgāmiphalaḥalapratiṭipannaka.

3) The kulamkula is included in the sakṛdāgāmiphalaḥalapratiṭipannaka.

4) The ekavīcika is included in the anāgāmiphalaḥalapratiṭipannaka.

5-9) The five kinds of anāgāmin, [namely, *i*) antarāparinirvāyin, *ii*) upapadyaparinirvāyin, *iii*) sābhisaṃskāraparinirvāyin, *iv*) anabhisamskāraparinirvāyin, *v*) ūrdhvasrotas] are included in the arhattvaphalaḥalapratiṭipannaka.

The list of the twenty-seven individuals is one of the masterpieces of the Sarvāstivādin-Vaibhaṣika Abhidharma which, with the help of the canonical sources, has located them precisely along the Path to nirvāṇa: Vibhāṣā, T 1545, k. 77, p. 397a; k. 53, p. 274c-277b; Saṃyuktābhidharmasāra, T 1552, k. 6, p. 910c-914a; Abhidharmāmṛta, T 1553, k. 1, p. 973a27-c26 (reconstr. By Sastri, p. 85-88); Kośa, VI, p. 193-217, 2541-255, 277.

The Prajñāpāramitās have used the preceding sources broadly to establish their twenty 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 *anuttarasamṃyaksambodhi*.

The description of this career may be found in the Pañcaviṃśati, p. 60-73 (transl. Conze, p. 33-41) and the Śatasāhasrikā, p. 266-281; a short description is in Abhisamayālaṃkāra, I, v. 23-24 (transl. Conze, p. 11-13); clear and precise definitions in Āloka, p. 35-36 (transl. Obermiller, *Analysis*, I, p. 51-56).

Later (k. 54, p. 447a), the *Traité* will return to these categories of saints.

The Vijñānavādins 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 *Dakṣiṇīyasūtra* in the Tchong a han (T 26, k. 30, p. 616a8-11) corresponding to Anguttara, I, p. 62-63.

⁴⁰⁹ Ibid. p. 619a11-13, cited in Kośavyākhyā, p. 566, l. 25-26.

10-11) When they pass into the path of meditation (*bhāvanāmārga*), the śraddānusārin and the dharmānusārin are given the names of śraddhādhimuktika and dr̥ṣṭiprāpta. This śraddhādhimuktika and dr̥ṣṭiprāpta are included in the [first] fifteen classes of Śaikṣas.

The nine fields of merit [of the aśaikṣa] are included in the arhattva.

5. Other qualities of the Community

1) Moreover, the yogin should recollect the Community [by saying}: the Community are my true companions (*sahāyaka*) 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 (*āryapudgala*) as companions, I go in safety to nirvāṇa. The Buddha is like the king of physicians (*vaidyarāja*), the Dharma is like good medicine (*bhaiṣajya*) and the Community is like a nurse (*glānopasthāyaka*).⁴¹⁰ I must obtain pure discipline (*viśuddhaśila*) and right thought (*yoniso mansikāra*). 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 (*bandhanavyādhi*): 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 (*śīlasamādhiprajñāsampad*) and the depth of its virtues cannot be plumbed (*durvigāhya*).

THE DĀNAPATI WHO EXCLUDED THE ŚRĀMAṆERAS 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 (*kuśalamūla*) are the medicinal herb; the good friend (*kalyānamitra*) is the nurse. Furnished with these three things, the sick man is quickly cured.”

Kośa, VI, p. 294 and Kośavyākhyā, p. 606: *Vaidyabhūto Bhagavān anuttaro bhiṣak śalyaharteti sortāt, dharmabhaiṣajyadaiśikatvāc ca. bhaiṣajyabhūto dharmah kleśavyādhibhaiṣajyatvāt. nirvāṇārogyasamprāpakatvāc copasthāyakabhūtaḥ saṃgho nirvāṇārogyaprāptaye parasparopasthānāt.* “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 (*śreṣṭhin*) who had faith in the Community (*saṃghe prasannah*) said to the steward (*vaiyāvṛtyakara*)⁴¹² of the Saṃgha: “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 (*śrāmaṇera*), the steward did not allow them to accept the invitation. The śrāmaṇeras said: “Why do you not allow us to accept the invitation?” He replied: “ Because the patron [224b] (*dānapati*) 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 dānapati likes to invite.

Now these śrāmaṇeras were all great arhats. Like lions struck on the head, they leaped up from their seats and spoke these stanzas:

This dānapati 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 gāthās:

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 *Sūtrālamkāra* by *Aśvaghōṣa*. In this regard, see the Gopālakāvadāna (above, p. 146-152F), the ‘Complete gift of Karṇa the painter’ (p. 672-675F), ‘Aśoka and the bhikṣu with the sweet breath’ (p. 695-698F), the *Ṣaḍḍantajātaka* (p. 716-718F), the *Nigrodhamogajātaka* (p. 972-975F), etc. The anecdote of the ‘Dānapati excluding the śrāmaṇeras from his invitation’, an anecdote that will be told in the following pages, is taken directly from the *Kalpanāmaṇḍikā*, ed. H. Lüders, p. 139-140, or from the *Ta tchouang yen louen king*, 3rd narrative, k. 1, p. 261a19-262c3 (transl. E. Huber, *Sūtrālamkāra*, p. 22-30). The translation of the *Traité* is closer to the *Kalpanāmaṇḍitīkā* than to the *Sūtrālamkāra*. Few works have been as thoroughly studied as this said *Sūtrālamkāra of Aśvaghōṣa*, and it is rather surprising to note that the important loan made here by the *Traité* has not yet been acknowledged.

⁴¹² *Vaiyāvṛtyakara*, or also *vaiyāpṛtyakara*, *vaiyāpatyakara*; in Pāli *veyyāvaccakara*: 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 dānapati 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 (*bhrūlamabhir avaguṇṭhitākṣa*); their skin was wrinkled like waves; their spine was bent like a bow (*dhanur iva vakrapṛṣṭha*) and they walked leaning on a stick (*yaṣṭiviṣaktapāṇi*). According to their turn (*anukrameṇa*), they received their invitation and started out, all faltering with unsteady pace: one would have said they were white poplars shaken by the wind.⁴¹⁵

Seeing them coming, the dānapati rejoiced, went to meet them, greeted them and made them sit down. When they were seated, they resumed their youthful forms. Startled, the dānapati said to them:

These distinguished old men

Have recovered their youth

⁴¹³ Dhammapada, v. 260; Udānavarga, XI, v. 11, p. 189.

⁴¹⁴ Dhammapada, v. 267; Udānavarga, XI, v. 12, p. 189; Mahāvastu, III, p. 422.

⁴¹⁵ Cf. the fragment of the Kalpanāmaṇḍikā, p. 138: *Te sarve palitavidyotitaśirogaṇḍapārśvabhṛulomabhir avaguṇṭhitākṣi... dhanurvakrapṛṣṭīvamśā yaṣṭiviṣaktapāṇayah pavanabalapracalitā supuṣpitāḥ sindhuvāritagulmāḥ.*

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 (*amānuṣa*). You wanted to measure (*pramāṇīkartum*) 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 (*apramāṇa*) 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 (*sthavira*).

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 (*mahārṇavam avagāhitum*) with his finger-tip (*aṅgulyagra*), 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 nāvajñeyāḥ*): *i*) the crown prince (*kumāra*), 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

⁴¹⁶ Ibid., p. 139: *Rasāyanam iva prāśya punar bālatvam āgatāḥ*.

⁴¹⁷ Ibid., p. 139: *Apy eva gādham varuṇālayasya svatuṅḍasūcyā maśako labheta na tv eva lokāḥ sacarācaro 'yam saṃghā...* “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.”

venom and cannot be despised. *iii*) a small fire, if it is badly tended, is able to burn down the forest and cannot be despised; *iv*) the śrāmaṇera, young as he is, is able to attain the noble supernatural powers (*āryābhijñā*) and absolutely cannot be despised.”⁴¹⁸

[*Āmrasūtra*]. – The Buddha also said: “There are four kinds of individuals like the mango (*catvāra ima āmropamāḥ puruṣāḥ*): *i*) a mango that is green but seems to be ripe (*āmam pakvavarṇi*), *ii*) a ripe mango that seems to be green (*pakvam āmavarṇi*); *iii*) a green mango that seems to be green (*āmam āmavarṇi*), *iv*) a ripe mango that seems to be ripe (*pakvam pakvarṇi*).”⁴¹⁹

It is the same for the disciples of the Buddha (*buddhaśrāvaka*): *i*) some are endowed with noble qualities (*āryaguṇasamanvāgata*), but by their postures (*īryāpatha*) and their speech (*vacana*) do not seem to be good people; *ii*) others seem to be good people by their postures and their speech, but they are not endowed with good qualities; *iii*) still others do not seem to be good people by their postures and their speech and they are not endowed with noble qualities; and finally, *iv*) others seem to be good people by their postures and speech and are endowed with noble qualities.

Why do you not remember these words and want to measure the Saṃgha? By wanting to hurt the Saṃgha, you hurt yourself.⁴²⁰ You have committed a great fault; it is a thing of the past and it cannot be blamed in retrospect. Therefore return to wholesome thoughts, send away doubts (*samśaya*) and regrets (*kaukrtya*) and listen to these stanzas that we address to you:

The noble Saṃgha is immeasurable,

Difficult to understand in its positions (*īryapatha*).

It cannot be measured either on the basis of its background (*kula*)

Or on the basis of learning (*bahuśruta*),

Or on the basis of majesty (*anubhāva*)

Or on the basis of age (*vayas*)

Or on the basis of its bearing

Or on the basis of eloquence (*vagviśuddhi*):⁴²¹

The noble Saṃgha is a great ocean

⁴¹⁸ *Daharasutta* in Saṃyutta, I, p. 68-70 (cf. Tsa a han, T 99, no. 1226, k. 46, p. 334c13-334b8; Pie tsa a han, T 1000, no. 53, k. 3, p. 391c2-392a25; Tseng yi a han, T 125, k. 25, p. 683b26-c6).

⁴¹⁹ *Ambānisutta* in Anguttara, II, p. 106-107 (cf. Tseng yi a han, T 125, k. 17, p. 634a17-b17).

⁴²⁰ The Kalpanāmaṇḍitikā, p. 139 is slightly different: *Kṣaṇyate pudgalaḥ pudgalasya pramāṇam udgrhṇan*: “The person who takes the measure of another person hurts himself.” This is a canonical dictum: cf. Anguttara, III, p. 350, l. 6; 351, l. 14; V, p. 140, l. 20; 143, l. 17: *Khaññati h’ Ānanda puggalo puggalesu pamāṇam gaṇhanto*.

⁴²¹ Kalpanāmaṇḍitikā, p. 139: *Neryāpthena na kulena na ca śrutena na... na vayasā na ca vāgviśuddhyā śakyam pramātum iha kenacid āryasaṃghaḥ*.

The qualities of which are very deep.

The Buddha has praised this Saṃgha in hundreds of ways.

Whatever little one gives, it produces abundant fruit.

This third jewel enjoys wide renown;

This is why one should venerate the Saṃgha.⁴²²

[225a] 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 eraṇḍa or the śāla trees.

When you meditate on the Saṃgha

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: *Taṃ tuṣṭuve padaśatataiḥ svayam eva buddho yatrālpam apy upakṛtaṃ bahutām upaiti. Ratnaṃ tṛtīyam iti yat prathitaṃ pṛthivyām arcyah sa Śākyamuniśiṣyagaṇaḥ samagraḥ*: “The Buddha himself praised this Saṃgha 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 *Cīvarasutta* in Saṃyutta (II, p. 219-222), Mahākāśyapa says that in order to become a monk, he had a *paṭapilotikāṃ saṅghāṭi* made, ‘an undergarment made of pieces of cloth’. According to the Commentary of Saṃyutta (II, p. 180), Kāśyapa meant the *saṅghati* which was made by cutting up his garments of great value (*Iti mahārahāni vatthhāni chinditvā kataṃ saṅghāṭiṃ sandhāya paṭapilotikānaṃ saṅghāṭin ti vuttam*). The Buddha admired the quality of the material: *Mudukā kho tyāyaṃ Kassapa paṭapilotikānaṃ saṅghāṭi*. “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 use by the Blessed One” (*So khv āhaṃ paṭapilotikānaṃ saṅghāṭiṃ Bhagavato pādāsi, ahaṃ pana Bhabavato sāṇāni paṃsukūlāni nibbasanāno paṭipajjiṃ*).

It is the same for the noble Saṃgha:
If one looked there for the lowliest 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 Saṃgha is a great sea
Whose moral discipline is the shore.
If an immoral (*duḥśīla*) monk were to be found there
He would end up by not being counted in the number of the monks
For the Saṃgha is like the great ocean
Which refuses the company of corpses.”⁴²⁴

Hearing these words and seeing the magical power (*rddhibala*) 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 (*āpattiṃ pratideśayāmi*): I am but a common man (*prthagjana*) 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 (*prasannacitta*) toward the Jewel of the Buddha or pure faith toward the Jewel of the Saṃgha?”⁴²⁵

In the corresponding sūtra in the Saṃyuktāgama (Tsa, T 99, k. 41, p. 303b22; Pie tsa, T 100, k. 6, p. 418b6), it is stated that Kāśyapa’s saṃghāṭi was worth one hundred thousand ounces of gold.

According to the legend related above (p. 190-196F), Kāśyapa actually remains at Rājagṛha within the Gṛdhra-kūṭaparvata. 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: *Mahāsamuddo na matena kuṇapena saṃvasati; yaṃ hoti mahāsamudde matam kuṇapam, tam khippam nēva tīraṃ vāheti thalam ussāreti*: cf. Vinaya, II, p. 237; Anguttara, IV, p. 198, 201; Udāna, p. 53,55. See also Daśabhūmika, p. 97, l. 9-10.

The śrāmaṇeras answered: “We see no difference between the Jewel of the Saṃgha and the Jewel of the Buddha. Why?”

[*Udaya and Sundarikasutta*].⁴²⁶ – The Buddha was begging his food one day in Śrāvastī. There was a brahmin from the *P’o-lo-to-che* clan (*Bhāradvāja*) who lived there. Several times the Buddha went to his him to beg alms. The brahmin had the following thought: “Why does this śramaṇa come repeatedly as if he were a creditor (*ṛṇa*)?”⁴²⁷

Then the Buddha spoke these stanzas:

The seasonal rains always fall anew,

The five grains always grow anew.

The fields are cultivated always anew,

The harvest is reaped always anew.

One takes rebirth always anew,

And one dies always anew.

⁴²⁵ A scholastic problem to which there are three theses:

1) The gift to the Buddha and the gift to the Saṃgha each give a great fruit of retribution:

Theses 170 and 171 of the Theravādins (Bareau, *Sectes*, p. 233; Kathāvatthu, 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 Saṃgha as ‘the best field of merit for the world’: Thesis 5 of the Vetullakas (Bareau, *Sectes*, p. 255; Kathāvatthu, XVII, 10, p. 555-556); Thesis 21 of the Mahīśāsakas (Bareau, *ibid.*, p. 185).

3) The gift to the Saṃgha does not give a great fruit of retribution because the Saṃgha is lower in merit than the Buddha and because the Sūtra (Majjhima, III, p. 254) gives the Buddha as the best field of merit: Thesis 4 of the Vetullakas (Bareau, *ibid.*, p. 255; Kathāvatthu, XVII, 9, p. 553); Thesis 1 of the Dharmaguptakas (Bareau, *ibid.*, p. 192).

See also Kośa, IV, p. 283, note; Nyāyānusāra, T 1562, k. 38, p. 558c. For the *Traité*, both kinds of gifts are equally fruitful.

⁴²⁶ Here the *Traité* is apparently combining two sutras from the Saṃyukta: 1) the *Udayasutta* of the Saṃyutta, 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 Saṃyutta, I, p. 167-170 (Tsa, T 99, no. 1184, k. 44, p. 320b21-321a23; Pie tsa, T 99, no. 98, k. 5, p. 408b25-c26).

⁴²⁷ Saṃyutta, I, p. 173-174: Sāvatti nidānaṃ. *Atha kho Bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena Udayassa ... Pakatṭho yaṃ samaṇo Gotamo punappuaṃ āgacch ati ti.*

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 (*pātra*), 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 (*alpaharite*) or in the water where there are no insects (*aprāṇaka 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 (*ṛddhibala*) contained in this food should be so great.” He returned to the Buddha, bowed down before the Buddha’s feet, confessed his sin (*āpattiṃ pratyadeśayat*), asked for the going-forth (*pravrajya*) and received the precepts (*śīla*). The Buddha said to him: “Good! Come!” At that moment, the brahmin’s beard and hair fell off by themselves and he became a śramaṇa.⁴³² Gradually he cut through his fetters (*saṃyojana*) and attained the Bodhi of the arhats.

⁴²⁸ Saṃyutta, I, p. 174.

⁴²⁹ Saṃyutta, 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 Saṃyutta, I, p. 173; Suttanipāta, p. 14, 85. – For *gāthābhigīta*, see Edgerton, *Dictionary*, p. 50.

⁴³⁰ Saṃyutta, I, p. 168-169: *Atha kassa cāhaṃ imaṃ havyasesaṃ dammī ti... vā chaḍ dehi appāṇake vā udake opilāpehi ti*. This is a stereotyped phrase: cf. Vinaya, I, p. 157, 158, 225, 352; II, p. 216; Majjhima, I, p. 13, 207; III, p. 157.

⁴³¹ Saṃyutta, I, p. 169: *Atha kho... brāhmaṇo taṃ havyasesaṃ appāṇake udake opilāpasi... divasamtatto udake pakkhitto*.

⁴³² In contradiction to the sources that it uses, the *Traité* has the brahmin being ordained by means of *ehibhikṣukā upasaṃpadā*, 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 ehibhikṣukayā ābhāṣitaḥ, shi bhikṣo cara brahmacaryam iti. Bhagavato vācāvasānaṃ eva muṇḍaḥ saṃvṛtaḥ saṃghāṭīprāvṛtaḥ pātrakaravyagrahastāḥ saptāhāvaropitakeśaśmasrur varṣāsatopasaṃpannasya bhikṣor uryāpathenāvasthitaḥ*: “He was summoned with the phrase *Ehi bhikṣukā* by the Blessed One who said to him: ‘Come, O monk, practice

[*Dakṣiṇāvibhaṅgasūtra*]. - There was also *Mo-ho-kiao-t'an-mi* (Mahāgautamī) who offered upper and lower precious robes, golden in color to the Buddha. Knowing that the Saṃgha could use them, the Buddha said to Gautamī: “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 dānapati 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 Bhāradvaja?”

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 *Dakṣiṇāvibhaṅgasutta* in *Majjhima*, III, p. 253: *Ekam samayaṃ Bhagavā akkesu viharati Kapilavattusmiṃ Nogrodhāra āme. Atha kho Mahāprajāpatī Gotamī navam dussayugaṃ ... saṃghe te dinne ahañ c’eva pūjito bhavissāmi saṃgho cati.* Transl.— One day the Blessed One was at Kapilavastu among the Śākya, in the Nyagrodha monastery. Then Mahāprajāptī, the Gautamī, 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 Mahāprajāpatī the Gautamī: “Gautamī, give it to the Saṃgha, if you give it to the Saṃgha, I will be honored and the Saṃgha also.”

This is Mahāprajāpatī Gautamī, born to Devadaha, of the Śākya Añjana. Her brothers were Daṇḍapāṇi and Suprabuddha and her sister was Mahāmāyā, mother of the Buddha. The latter had died eight days after the birth and Mahāprajāpatī took the place of mother to the Buddha. Like her sister, she was the wife of Śuddhodana to whom she had born a son, the handsome Nanda. The Buddha accepted his aunt into the Buddhist order with her five hundred companions. Her entry into nirvāṇa, particularly glorious, has been noted above (p. 587-588F). According to some sources, Mahāprajāpatī presented only one robe to the Buddha, a yellow robe with gold thread (Tchong a han, 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. 434a6-15); a *vassikasātikā*, i.e., a rain-cloak (Milindapañha, 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 (*dussayuga*), and the *Mahīśāsaka Vin.* (T1421, k. 29, p. 185b17-23) also speaks of two new robes offered to the Buddha by Mahāprajāpatī. 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 share: “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; *Nyāyānusmara*, 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 (*mahārddhibala*), 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 (*bhaiṣajyaguru*) wants to try out a poisoned drug (*viṣauṣadhi*), he gives it first to a chicken (*kukkuṭa*); then, when the chicken has died, he swallows the poison himself so that we know how great is the power (*anubhāva*) 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 buddhakṣetra*) with faith, you will before long attain Bodhi. Why?”

The learned (*bahuśruta*), the virtuous (*śīlavat*).

The sages (*prajñā*) and the ecstasies (*dhyāyin*)

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,

[225c] So all good people

Are found in the ranks of the Saṃgha.

[*Gośṅgasūtra*]. – Finally, have you not heard that one day the Buddha, speaking to *Tch’ang* (Dīrgha), the general of the Yakṣas (*yakṣasnānī*), praised the three good disciples *A-ni-lou-t’o* (Aniruddha), *Nan-t’i-kia* (Nandika) and *Tch’e-mi-lo* (Kimbila)? The Buddha said [to Dīrgha]: “If the entire world with its gods and

men thinks about these three sons of noble family (*etān trīn kulaputrān prasannacittenānusmaret*) with faith, it will obtain immense benefits during the long night (*dīrgharātram*).”⁴³⁴

It seems that it would be better still to honor the Saṃgha, for these three men did not constitute a Saṃgha,⁴³⁵ and if the Buddha attributes such fruits to recollecting these three men, then how much more fruitful still to recollect the whole Saṃgha 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 Māra, our enemy;
It is our companion on the way to nirvāṇa.

⁴³⁴ *Cūḷagosīṅgasutta* in Majjhima, I, p. 205-211 (Tchong a han, T 26, k. 48, p. 729b-731a). Being in Nādikā in the Giṅjakāvasatha, the Buddha paid a visit to three of his disciples, Anuruddha, Nandiya and Kimbila, who were meditating in the Gosīṅgālavama. 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 (Vṛji) that the Tathāgata stays among them and that these three venerable disciples are also present.” It is then that that the Buddha answered Dīgha with the phrase alluded to here by the *Traité*: *Sadevako ce pi Dīgha loko samārako sabhahmako sassamaṇabrāhmaṇI pajā ... sadevamanussāya dīghaarattaṃ hitāya suchāya*. “If the world with its devas, māras and Brahmās, if the population with its monks and brahmīns, 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 *Gosīṅgasutta* occur in Majjhima III, p. 155-157 and the perfect harmony (*sāmaggi*) 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: *Āṭānāṭiyasuttanta* (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: *Tayo janā sambahulā ti vuccanti, tato paraṃ saṃgho*: “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 bhikkṣus. For the proper procedure of ordination, the Saṃgha must be composed of a minimum of ten members (*dasavagga bhikkhusaṃgha*). 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 (*ārysatya*) and attained the fruit of srotaāpanna,

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 (*śīla*): *i*) impure morality (*sāsravaśīla*); *ii*) pure morality (*anāsravaśīla*).

Firstly, impure morality is of two kinds: *i*) the morality of discipline (*saṃvaraśīla*); *ii*) the morality connected with the meditative stabilizations (*samādhisahāgataśīla*).⁴³⁶

During his early practices, the yogin recollects these three kinds of morality. Having practiced all three, then he recollects only the pure morality (*anāsravaśīla*).

The morality of discipline (*saṃvaraśīla*) prevents the sins (*pāpa*) and corruption from gaining power. The morality of trance and concentration dissipates all the negative emotions (*kleśa*). Why?

When one has attained the inner happiness (*adhyātmasukha*) [of the meditative stabilizations], one no longer seeks worldly happiness (*lokasukha*). Pure morality (*anāsravaśīla*) uproots the roots of sins (*pāpa*) and negative emotions (*kleśa*).

Question. – Why recollect the moralities?

Answer. – As I have said above (p. 1393F) in regard the recollection of the Saṃgha, the Buddha is like the king of physicians (*vaidyārāja*), the Dharma is like good medicine (*bhaiśajya*), the Community is like the nurse (*glanopasthāyaka*) 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 (*triratna*) 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 (*śīla*).“

Furthermore, morality is the support (*adhiṣṭhāna*) 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 (*bhūtalakṣaṇa*). It is also the foremost gate

⁴³⁶ Cf. Kośakārikā, IV, 13:

*Avijñaptis tridhā jñeyā saṃvarāsaṃvaretarā /
saṃvaraḥ prātimokṣākhyo dhyānaḥ nāsravas tathā //*

⁴³⁷ The guide is simply the one who indicates the path (*mārgakhyāyin*): it is not up to him whether one follows his advice or not. Comparison already used by the Majjhima, III, p. 5-6.

(*prathamadvāra*) for monastics (*pravrajita*), the stick (*daṇḍa*) on which all monastics lean, the primary cause and condition (*hetupratyaya*) of reaching nirvāṇa (*nirvāṇādhigama*). As it is said: “Thanks to keeping morality, the mind is free of regret (*kaukrtya*), and finally deliverance (*vimukta*), nirvāṇa, is attained.”

2. Qualities of the Moralities to be recollected

The yogin recollects pure morality (*viśuddhaśīla*).

[According to the sūtras]: “The faultless moralities (*śīlāny akhaṇḍāni*), the moralities without cracks (*acchidrāṇi*), the moralities without rifts (*aśabalāni*), the unvarying moralities (*akalmāṣāṇi*), the liberating moralities (*bhujīṣyāṇi*), the [226a] moralities without careless attachment (*aparāmrṣṭāni*), the moralities praised by the sages (*vijñāprasāstāni*) and without defects (*agarhitāni*)⁴³⁸ are pure morality.”

[1-2] *Śīlāny akhaṇḍāny acchidrāṇi*}. – What are the faultless (*akhaṇḍa*) moralities?

a. If, with the exception of the four grave offenses formulated in the fivefold discipline (*pañcaśīla*), one violates all the other serious precepts, this is a violation ‘with faults’ (*khaṇḍa*). The other wrongdoings are ‘cracks’ (*chidra*).

b. Moreover, the physical wrongdoings (*kāyikāpatti*) are called ‘defects’ and the vocal wrongdoings are called ‘rifts’.

c. Finally, the great sins are called ‘defects’ (defeats?) and the small wrongdoings are called ‘cracks’.

[3] *Śīlāny aśabalāni*. – If the good mind (*kuśalacitta*) is turned toward nirvāṇa and prevents the fetters (*saṃyojana*) and the various faulty examinations (*vitarka*) and subtle analyses (*vicāra*) from gaining access, there is morality ‘without rifts’ (*aśabala*).

[4] *Śīlāny akalmāṣāṇi*. – If the mind goes [alternately] in two directions, sometimes toward nirvāṇa and sometimes toward saṃsāra, there is ‘varying’ morality (*kalmāṣa*). [If the mind goes exclusively toward nirvāṇa, there is ‘unvarying’ morality (*akalmāṣa*)].

[5] *Śīlāni bhujīṣyāṇi*. – Following morality, not following after external conditions (*bāhyapratyaya*), like the independent (*svatantra*) unfettered man, observing pure morality without being enslaved by desire (*trṣṇādāsyā*), this is ‘liberating morality’ (*bhujīṣyā*).

[6] *Śīlāny aparāmrṣṭāni*. – In the face of morality, the yogin does not undergo the fetter of lust (*rāga*), pride (*māna*), etc. He knows the true nature (*bhūtalakṣaṇa*) of morality (*śīlaninittani nodgrhṇāti*). If he grasps the characteristics of morality, he would be like a prisoner held by manacles who, even after having been pardoned, remains attached to his golden manacles. The person attached [to his own morality] by the

⁴³⁸ See the preliminary note to the present chapter, p. 1332F. Here Kumārajīva translates the canonical terms rather freely. The latter are explained literally in Visuddimaggā, ed. Warren, p. 182-183.

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 (*anāsravahetupratyaya*) does not experience this attachment [to morality itself] and is liberated, free of fetters: this is what is called morality ‘without thoughtless attachment’ (*aparāmrṣṭa*).⁴³⁹

[7) *Śīlāni vijñāpraśastāni*]. – These are the moralities praised by the Buddhas, the bodhisattvas, the pratyekabuddhas and the śrāvakas. If the yogin practices such morality, uses such morality, these are the moralities ‘praised by the sages’ (*vijñāpraśasta*).

The moralities of the heretics (*tīrthikaśīla*) are the moralities of the bull (*gośīla*), the deer (*mṛgaśīla*), the dog (*kukkuraśīla*),⁴⁴⁰ the flesh-eating demons (*rākṣasaśīla*), the mute (*mūkaśīla*), the deaf (*badhiraśīla*): 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 (*anāsravaśīla*) is praised by the sages. It is indestructible, unchanging and, by 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 (*samyagvāc*), right action (*samyakkarmānta*) and right livelihood (*samyagājīva*).⁴⁴¹ The meaning of this threefold activity has been explained (p. 1182F) in regard to the eightfold noble Path (*āryāṣṭāṅgika 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 (*samādhi*) and if meditative stability is cause and condition for wisdom (*prajñā*), why is wisdom placed at the beginning (*ādau*) of [the list] of the eightfold noble Path, morality at the middle (*madhye*) and meditative stability at the end (*paryavasāne*)?⁴⁴²

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

⁴³⁹ The Buddha several times has condemned the unjustified trust in the efficacy of rituals and vows (*śīlavrataparāmarśa*): 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 Puṇṇa who was a *govatika*, a Seniya who was a *kukkuruvatika*, etc. See also Dīgha, III, p. 6-7; Comm. On the Majjhima, III, p. 100; Nettipakarāṇa, p. 99.

⁴⁴¹ Majjhima, I, p. 301: *Yā c’āvuso Visakha sammāvācā yo ca sammākammanto yo ca sammā ājīvo, ime dhammā sīlakkhandhe saṅgahītā.*

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 *śīlaskandha* and the last three *samādhiskandha*.

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 (*samyagdr̥ṣṭi*).

1) First, with right wisdom, one considers the five aggregates of attachment (*upadānaskandha*) which are always painful: this is what is called [the truth] of suffering (*duḥkha*). Suffering is the result of a group of fetters (*saṃyojana*), affection (*anunaya*), etc.: this is what is called the origin (*samudaya*). The cessation of the fetters (*saṃyojananirodha*), affection, etc., is called nirvāṇa. Considering the eight members (*aṣṭāṅga*) in this way is called Path. All of that is [226b] right view (*samyagdr̥ṣṭi*).

From that moment, the yogin whose mind is firm knows that samsāra is false and should be abandoned, that nirvāṇa is true and should be followed. This clear seeing of things (read *kiue-ting* = *vyavasāya*, *nirṇaya*) is called right view (*samyagdr̥ṣṭi*).

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 (*samyaksamkalpa*).

3-5) His wisdom being fervent, he wants to express it in words. This is why he then practices right speech (*samyagvāc*), right action (*samyakkarmānta*) and right livelihood (*samyagājīva*).

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 (*rūpārūpyasamādhi*). This is called right exertion (*samyagvyāyāma*).

7) Using right view, he contemplates the four Truths (*catuḥsatya*). He never forgets that all the disturbing emotions (*kleśa*) are enemies (*amitra*) to be destroyed, that right view, etc., are friends to follow. This is called right mindfulness (*samyaksmṛti*).

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 (*rūpārūpyasamādhi*) but wholeheartedly moves toward nirvāṇa. This is called right meditation (*samyaksamādhi*).

At the beginning [during the preparatory Path], the yogin obtains the good-impure (*kuśalāsrava*) good roots called heat (*uṣmagata*), summits (*mūrdhan*) and patience (*kṣānti*),⁴⁴³ which are developed in beginning, intermediate and final minds.

When he penetrates into the pure mind (*anāsravacitta*) [constituting the first moment of the Path of seeing], he is perfected quickly in one instant.⁴⁴⁴ Here there is no distinction between initial, intermediate and final minds.

⁴⁴³ *Uṣmagata*, *mūrdhan*, *kṣānti* and *laukikāgradharma* are the four auxiliaries of the stage of penetration (*nirvedhabhāgīya*) of the Buddhist Truths and are practiced during the preparatory Path (*prayogamārga*) immediately preceding the Path of seeing the truths (*darśanamārga*): see above, p. 395F, n.

Right view (*samyagdr̥ṣṭi*) is associated with right conceptualizing (*samyaksaṃkalpa*), right effort (*samyagyvyāyāna*), right mindfulness (*samyaksmṛti*), right concentration (*samyaksamādhi*); and the threefold morality [consisting of *samyagvāc*, *samyakkarmānta* and *samyagājīva*] functions in concomitance with these five members (read *wou fen*):

- 1) Right view (*samyagdr̥ṣṭi*) distinguishes the beautiful and the ugly and deals with the good (*hita*).
- 2) Right intention (*samyaksaṃkalpa*) deals with encouraging right view.
- 3-5) Right speech (*samyagvāc*), etc., [namely, *samyakkarmānta* and *samyagājīva*] maintains all the qualities (*guṇa*) of this wisdom so that they are not lost.
- 6) Right effort (*samyagyvyāyāma*) encourages wisdom so that it advances rapidly and does not stop.
- 7) Right mindfulness (*samyaksmṛti*) recalls and never forgets the seven things to be done.
- 8) Right concentration (*samyaksamādhi*) makes the mind pure, free from stains (*kaṣāya*) and distraction (*vikṣepa*). It assures the success (*siddhi*) of right view and the seven [preceding] members. It is like a lamp (*dīpa*) inside a house sheltered from the wind that burns brightly.

In this way pure morality (*anāsravaśīla*) occurs in the eightfold noble Path and is praised by the sages (*viḡāpraśasta*).

4. Impure morality

Question. – We accept that pure morality (*anāsravaśīla*) must be praised by the sages; but why praise impure morality (*sāsravaśīla*)?

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 (*kleśa*) are in the ramparts of the threefold world (*traidhātukanagara*)?

These roots of good (*kuśalamūla*) constituting impure morality (*sāsravaśīla*) that are called heat (*uṣmagata*), summits (*mūrdhan*), patience (*kṣānti*) and supreme worldly dharmas (*laukikāgradharma*) are indeed superior to other [good]-impure (*kuśalasāsrava*) dharmas. This is why the yogin uses them: it is thanks to them that he can destroy the brigands that are the disturbing emotions (*kleśa*) and that he can obtain the precious pure dharma (*anāsravadharma*) that is the *duḡkhe dharmajñānakṣānti*. That is why [this impure morality] is praised by the sages.

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 *duḡkhe dharmajñānakṣānti*, the ascetic becomes an Ārya, a candidate for the first fruit. See above, p. 1067F.

This is the recollection of morality (*śīlānusmṛti*).

V. RECOLLECTION OF ABANDONMENT

In regard to the recollection of abandonment (*tyāgānusmṛti*), there are two kinds of abandonment (*tyāga*): *i*) abandonment consisting of generosity (*dānatyāga*); *ii*) abandonment of all the disturbing emotions (*sarvakleśatyāga*). [226c] Abandonment consisting of generosity is of two kinds: *i*) material gifts (*āmiśadāna*); *ii*) gift of the Dharma (*dharmadāna*) or preaching. Altogether these three kinds of abandonment (*trividhatyāgasāmagrī*) make up abandonment (*tyāga*).⁴⁴⁵

1. Material generosity

Material generosity (*āmiśadāna*) is the root (*mūla*) of all good dharmas.

The yogin has the following thought: It is thanks to the first four recollections (*anusmṛti*) that I will succeed in curing the sicknesses of the disturbing emotions (*kleśavyādhi*). 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 (*anādiko lokadhātu*), beings are ignorant of generosity to the Three Jewels: this is why their merits (*puṇya*) 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 (*anitya*) and wealth (*dhana*) 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 (*samādhi*), 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 (*puṇyakṣetra*)?

[*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.

⁴⁴⁵ These kinds of generosity have been mentioned above, p. 700F.

But the two brothers came to themselves and felt remorse (*kauṛtya*): “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.

[227a] 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: *Dadaṃ piyo bhajanti naṃ bahū ...devānaṃ saḥavyagatā ramanti te.*

Their Sanskrit correspondent is in the Sanskrit Mahāparinirvāṇasūtra, p. 189-190: *Dadat priyo bhavati bhajanti taṃ janāḥ ... devānāṃ svabhāvagatā ramanti te.*

Condemning avarice (*mātsarya*) in many ways and praising generosity (*dāna*) is called ‘recollection of material generosity’ (*āmiśadānānusmṛti*).

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 (*śrāvaka*) of the Buddha have found the Path.

Moreover, the Buddha said: “Of the two kinds of generosity, generosity of the Dharma is foremost.”⁴⁴⁷ Why?

The retribution (*vipāka*) for material generosity (*āmiśadāna*) 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 (*traiśvāloka*) 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 (*mahāmetrī*) and great compassion (*mahākaruṇā*), if he saves beings from the suffering of birth, old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*), then this is ‘pure generosity of the Dharma’ (*viśuddhadharmadāna*). 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.⁴⁴⁸

Material generosity remedies only hunger and thirst (*kṣutpipāsā*), sicknesses (*vyādhi*) of cold, heat (*śītoṣṇa*), etc.; generosity of the Dharma can drive away the sicknesses of the ninety-eight defilements (*kleśa*).⁴⁴⁹ [227b]

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.

⁴⁴⁷ Anguttara, I, p. 91, etc., cited above, p. 699F, n. 1.

⁴⁴⁸ This consideration has already been developed above, p. 699-700F.

⁴⁴⁹ The 98 *anuśayas*: cf. Kośa, V, p. 9.

For all these reasons, a distinction is made between material generosity and generosity of the Dharma. The yogin should reollect 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 (*dvādaśāṅgabuddhavacana*)⁴⁵⁰ with a pure mind and in view of merit (*puṇya*).

Futhermore, generosity of the Dharma is also the fact of using magical power (*ṛddhibala*) so that people may find the Path. Thus it is said in the *Wang-ming p'ou-sa king* (Jālinīprabhabodhisattvasūtra or Viśeṣacintibrahmapariṣchā): “People who see the brilliance of the Buddha find the path and are reborn among the gods.”⁴⁵¹

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 (*cittasvabhāva*) of beings, the greater or lesser number of their defilements (*kleśa*), the sharpness (*tīkṣnatā*) or dullness (*mṛduta*) 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 (*bhaiṣajya*) is regulated for the sickness (*vyādhi*) for which it is efficacious.

There are people who are especially lustful (*rāgabahula*), especially hateful (*dveṣabahula*), especially stupid (*mohabahula*), combining two of these tendencies, or mixing all three. For the lustful, contemplation of the horrible (*aśubhabhāvanā*) is preached. For the hateful, loving-kindness (*maitrīcitta*) is preached; for the stupid, the profound co-dependent production of phenomena (*gamabhīrapratītyasamutpāda*) is preached; for those who combine 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 (*sattva*) are taught that only the five aggregates (*pañcaskandha*) exist, and that there is no ātman in them. Those who deny the existence of beings are taught the renewing of the five skandhas serially (*pañcaskandhasaṃtāna*) so that they do not fall into [the wrong view] of nihilism (*ucchedavāda*).⁴⁵² To those who seek wealth, generosity is preached. To those who wish to be reborn among the gods, morality (*śīla*) is preached. To those who are afflicted, the things of the gods are preached. To unfortunate lay people (*grhastā*), the regulations of the monks (*pravrajita*) are

⁴⁵⁰ For a detailed description, see above, p. 692-693F.

⁴⁵¹ Viśeṣacintin, T 585, k. 1, p. 1b20-22; T 586, K. 1, p. 33c14-15; T 587, k. 1, p. 62c24-26. In this last version, we read: “The Tathāgata has a brilliance called *tchou-yi* ‘stable profit’. When the Buddha walks to and fro, the soles of his feet shine and beings are touched by this light. Those who encounter this light are reborn after their death among the gods.”

For the *Viśeṣacintibrahmapariṣchā*, see above, p. 1268F, n. 2.

⁴⁵² In this first series of cases, the sermon is from the therapeutic point of view (*prātipakṣika* *siddhānta*): see above, p. 33-35F.

preached. To lay people who love money, the fivefold discipline (*pañcaśīla*) of the upāsaka is preached. To those who hate saṃsāra, the three seals of the Dharma (*dharmamudrā*), impermanence (*anitya*), non-self (*anātman*), nirvāṇa, are preached.⁴⁵³

Being based on the doctrine of the sūtras, the preacher himself shows the meaning (*artha*) and the logic (*nyāya*) and adorns the gift of the Dharma with comparisons (*avadāna*) 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 (*saṃyojana*)⁴⁵⁴ up to the ninety-eight latent tendencies (*anuśaya*) is called ‘abandonment’ (*tyāga*). By recollecting the rejection of these things as one rejects venomous snakes (*āśvīṣa*)⁴⁵⁵ or like shackles, one acquires salvation (*yogakṣema*) and joy (*prāmodya*).

Furthermore, recollection of the abandoning of the disturbing emotions (*kleśatyāgānusmṛti*) also enters into recollection of the Dharma (*dharmānusmṛti*).

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 (*cāru*), difficult to acquire (*durlabha*), peerless (*anuttara*) and immense (*paramāṇa*); 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 to recollect the Dharma of the Buddha, the foremost of all good dharmas. To recollect abandonment is to recollect the disturbing emotions (*āpatti*) and sins (*āpatti*) 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 (*abhimāna*).⁴⁵⁶

VI. RECOLLECTION OF THE DEITIES

1. Recollection of the gods—by-birth

⁴⁵³ In this second series of cases, the sermon is from the individual point of view (*prātipauruṣika* *siddhānta*): see above, p. 31-32F.

⁴⁵⁴ *Satkāyādṛṣṭi*, *śīlavrataparāmarśa* and *vicikitsā*: cf. Kośa, V, p. 85; Pañcaviṃśati, p. 79, l. 8-9.

⁴⁵⁵ See the apologue of the four venomous snakes in the *Aśvīṣopamasūtra*: see above, p. 702-707F; *Vimalakīrtinirdeśa*, p. 136-137, note.

⁴⁵⁶ See Kośa, V, p. 27.

In this recollection of the gods (*devatānusmṛti*), it is a question [of the six classes of gods of *kāmadhātu*], from the *Cāturmahārājakāyikas* up to the *Paranirmitavaśavartidevas*.

Question. – The disciples (*śrāvaka*) 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 *Cāturmahārājikadevas* are born in their paradise as a result of five good qualities (*kuśaladharmā*), namely, faith (*śraddhā*) in [the retribution] of sin (*āpatti*) and merit (*puṇya*), the observance of morality (*śīla*), hearing the holy Dharma (*saddharma*), the practice of generosity (*tyāga*) and the practice of wisdom (*prajñā*). I too possess these five qualities and I rejoice, for it is said that the deities, as a result of these five qualities, have taken birth in the blessed abodes. I too who possess these qualities could be reborn there if that is what I wanted. But as the happiness of the paradises is transitory, I will not do so.’ And the disciple will reason in the same way [for the other five groups of deities] up to and including the *Paranirmitavaśavartindevas*.”⁴⁵⁷

Question. – In the threefold world (*traiśvāhātuka*), there are many pure deities [occupying *rūpadhātu* and *ārūpyadhātu*]. Why recollect only the gods of the desire realm (*kāmadhātu*)?

Answer. – It is in the *śrāvaka* system that it is a matter of just recollecting [only the deities of *kāmadhātu*; but in the *Māhayāna* it is forbidden to recollect the deities of the threefold world.

The yogin who has not yet attained the Path very often is still attached in mind to the five objects of enjoyment (*pañcakāmaguṇa*) belonging to the world of men. This is why the Buddha recommends recollecting the deities. If the yogin has been able to cut through lust (*rāga*), he will be reborn among the gods of the two higher realms [*rūpadhātu* and *ārūpyadhātu*]. If he has not been able to cut through lust, he will be reborn among the six classes of gods of the desire realm [*kāmadhātu*] where the five objects of enjoyment (*pañcakāmaguṇa*) are excellent (*praṇīta*), subtle (*sūkṣma*) and pure (*visuddha*).

The Buddha does not want people to be reborn again and enjoy the five objects of enjoyment; but there are beings who are unable to enter into *nirvāṇa*, and it is these beings that the Buddha tells to recollect the deities.

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 *Brahmakāyika* 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:⁴⁵⁸ *i*) metaphorical gods (*saṃmatideva*), *ii*) gods by birth (*upapattideva*), *iii*) pure gods (*viśuddhideva*), *iv*) gods of native purity (*upapattiviusuddhideva*):

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 Cāturmahārājikas up to the neither-discriminating-nor-non-discriminating gods (*naivasamjñānāsamjñā deva*) are gods by birth (*upapattideva*).

iii) All the holy individuals (*āryapudgala*) born among humans are gods by purity (*viśuddhideva*).

iv) All the holy individuals born among the gods of the threefold world (*traidhātuka*) are gods by native purity (*upapattiviśuddhideva*), namely:

a. The *srotaāpanna* called *kulaṃkula* and the *sakṛdāgāmin* called *ekavīcika* who, in the paradises, sometimes attain the state of *anāgāmin* or *arhat* are the *upapattiviśuddhideva*.

b. In the form realm (*rūpadhātu*), there are five kinds of *anāgāmin* who are no longer reborn in this realm [i.e., *kāmadhātu*] but attain the state of *arhat* in *rūpadhātu*.

c. In the formless realm (*ārūpyadhātu*), there is a kind of *anāgāmin* who, being detached from the form realm (*rūpadhātu*), is reborn in the formless realm (*ārūpyadhātu*), 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 (*upapattiviśuddhideva*).

VII. RECOLLECTION OF BREATHING

On recollection of inhalation and exhalation (*ānāpānusmṛti*) see what is said in the *Tch'an king* (*Dhyānasūtra*).⁴⁵⁹

VIII. RECOLLECTION OF DEATH

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.

In regard to recollection of death (*maraṇānussmṛti*), there are two kinds of death: *i*) death by oneself (*ātmanā maraṇam*), *ii*) death by another (*pareṇa maraṇam*).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 (*acchāsaṃghitātamātram*) can one believe that this conditioned dharma (*saṃskṛtadharmā*) which is the body will not die. At all times within this body, death is present without even waiting for old age (*jarā*). One cannot be based on this mass of sorrows (*śoka*), sufferings (*upāyāsa*) and decrepitude (*parijūnya*). The desire for life makes us hope for safety (*yogakṣema*) and immortality (*amṛta*), 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 (*āśviṣa*),⁴⁶² how can the wise think of safety?

That exhalation (*praśvāsa*) should be followed by inhalation (*āśvasa*), that inhalation should be followed by exhalation, that awakening (*nidrā*) should follow sleep (*prabodha*), all these things are difficult to guarantee. Why? Because internally as well as externally, the body has many enemies (*vairin*). 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

⁴⁶⁰ According to the sūtra, there are four ways of taking on a new existence (*ātmabhāvavratilamba*): 1) that in which one's own volition (*ātmasaṃcetanā*) is acting and not that of another (*parasamcetanā*); 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 (*kālamaraṇa*) resulting from exhaustion of merit (*puññakkhaya*), from exhaustion of the lifespan (*āyukkhaya*) or both, and death at abnormal time (*akālamaraṇa*) resulting from an action putting an end to the action producing life.

⁴⁶¹ For "the end of life is death" (*maraṇantaṃ hi jīvitam*): Dhammapada, v. 148.

⁴⁶² See the apologue of the four venomous snakes in the *Āśviṣoṣopamasūtra*, above, p. 702-707F; *Vimalakīrtinirdēśa*, p. 136-137, note.

⁴⁶³ Cf. Suttanipāta, v. 576, p. 113:

*Phalānam iva pakkānaṃ pāto papatanā bhayaṃ /
evam jatānaṃ maccānaṃ niccaṃ maraṇato bhayaṃ //*

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.
There 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 In the *Visuddhimagga*, p. 190, death appears as a butcher (*vadhaka*) 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 samyaksambuddhas themselves do not escape death, how could a man like me do so (*mādiseṣu kathā va kā*)? Cf. *Visuddhimagga*, p. 192-193.

⁴⁶⁶ Cf. *Dhammapada*, v. 128:

*Na antalikkhe, na samuddamajjhe
na pabbatānaṃ vivaraṃ pavissa /
na vijjatī so jagatippadeso
yatratthitaṃ nappasahetha 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.

[*Maraṇasmṛtisūtra*].⁴⁶⁷ – One day when the Buddha was speaking to the bhikṣus on the meaning of death (*saraṇasamjñārtha*), a certain bhikṣu, having arranged his upper robe over his left shoulder (*ekāṃsam uttarāsāṅgaṃ kṛtvā*), 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 (*marāṇasamjñā*).”

⁴⁶⁷ A slightly different version of the *Maraṇasutta I* of the *Anguttara*, III, p. 303-306, or IV, p. 316-319, partially quoted in the *Visuddimagga*, ed. Warren, p. 196 which has its correspondent in the *Ekottarāgama* (Tseng yi a han, T 125, k. 35, p. 741c27-742b2). The Pāli sources place this sūtra at Nāndika in Giṅjakāvasatha; the Sanskrit sources place it at Śrāvastī in the Jetavana in the garden of Anāthapiṇḍada.

Here are translations of a few extracts from the *Maraṇasatisutta*: *Maraṇasati bhikkhave bhāvitā bahukulīkatā mahapphalā ... ahaṃ bhante bhāvemī maraṇasatin 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 (*dīvasam*), for the time of one meal (*ekaṃ piṇḍapātam*), or for the time of eating and swallowing four or five morsels (*cattāro pañca ālope*), respectively.

The Buddha declared that these four monks live unmindfully (*pamattā viharanti*) and practice a lazy ‘recollection of death’ for destroying impurities (*dandhaṃ maraṇasatiṃ bhāventī āsavānaṃ khayāya*).

Finally, two other monks came who wished to live the time of eating and swallowing a single morsel (*ekaṃ ālopam*) or even the time between an inbreath and an outbreath, or the time of a single inhalation (*yadantaraṃ assasitvā vā passasāmi passasitvā vā assasāmi*) in order to meditate on the Buddha’s teaching on death.

The Buddha declared that these two monks lived without unmindfulness (*appamattā viharanti*) and practiced a ‘recollection of death’ effective in destroying the impurities (*tikkhaṃ maraṇasatiṃ bhāventī khayāya*).

According to the *Ekottarāgama* (l.c., 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 (*eka piṇḍapāta*). The Buddha declared: “You also are meditating unmindfully on the meaning of death.”

Finally a bhikṣu, having arranged his upper robe over his left shoulder, said to the Buddha: “[I hope to live only as long as the time needed] for an outbreath (*yāvāt prāśvasāmi*) without waiting for the next inbreath, or the time required for an inbreath (*yāvād āśvasāmi*) 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 (*saṃskṛtadharmā*) arise and perish from moment to moment. Their time of duration (*sthitikāla*) is very brief. They are like a magic show (*māyopama*), deceiving the ignorant yogins.”⁴⁶⁸

It is for these many reasons that one recollects death.

IX. LOGICAL ORDER OF THE EIGHT RECOLLECTIONS

Question. – The Dharma is the teacher (*ācārya*) of all the Buddhas of the three times.⁴⁶⁹ Why then recollect the Buddha first? What is the order (*anukrama*) of the eight recollections?

Answer. – 1-3) Although the Dharma is the teacher of the Buddhas of the three times (*tryadhvan*) 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 (*ratnagiri*) at the summit of which there was a precious wish-fulfilling stone (*cintāmaṇiratna*) 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 (*mahāśopāna*). 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 (*yatheṣṭam*).

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 heretics⁴⁷⁰ cannot reach it; even Brahmā Devarāja who seeks the true nature of dharmas

⁴⁶⁸ Ekottarāgama (l.c., p. 742a27-29): “All formations (*saṃskāra*) are empty (*śūnya*) and calm (*praśānta*). That which is born and that which dies is a magical creation, without true reality.”

⁴⁶⁹ Shortly after his enlightenment, the Buddha looked in the heavens and on earth for someone to venerate and serve. Finding nobody worthy of his homage, he chose the Dharma as his teacher. See the *Gāravasutta* of the Saṃyutta, I, p. 138-149 (T 99, no. 1188, k. 44, p. 321a27; T 100, no. 101, k. 5, p. 410a3-b9). This sūtra has been quoted above, p. 586F.

⁴⁷⁰ See above, p. 432F, n. 1, and later k. 27, p. 261a15-16; k. 36, p. 325c11; k. 40, p. 349b22; k. 49, p. 412b5; k. 74, p. 581b18. Except for the Ekottarāgama, in the canonical scriptures no mention is made of these 96 sects.

cannot find it. What then could be said for other people? In his great loving-kindness (*mahāmaitrī*) and great compassion (*mahākaruṇā*), the Buddha has pity on beings. Endowed with the six perfections (*pāramitā*) and possessing omniscience (*sarvajñāna*), wisdom (*prajñā*) and skillful means (*upāya*), he preaches the ‘ladder’ of the twelve classes of texts (*dvādaśaṅgabuddhavacana*) and the eighty-four thousand articles of the Dharma (*caturaśītidharmaskandhasahasra*). *A-jo-kiao-tch'en-jou* (Ājñātakaṇḍinya),⁴⁷¹ *Chō-li-fo* (Śāriputra), *Mou-k'ien-lien* (Maudgalyāyana), *Mo-ho-kia-chō* (Mahākāśyapa) and even śrāmaṇeras of seven years, *Sou-mo*⁴⁷² (Sumana), all obtained the pure dharmas (*anāsravadharma*), the faculties (*indriya*), the powers (*śakti*), the [factors] of enlightenment (*sambodhyaṅga*) and the true nature (*bhūtalakṣaṇa*). 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 Saṃgha. Since the Saṃgha 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 Saṃgha can: this is why it is described as a Jewel (*ratna*).

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 Saṃgha.

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 Saṃgha.

4) The yogin wonders how to obtain the Jewel of the Dharma. By including himself in the ranks of the Saṃgha, he will avoid all misdeeds (*duṣkṛta*), gross (*audārika*) or subtle (*sūkṣma*) of body (*kāya*) or speech (*vāc*). This is why morality (*śīla*) is listed next. [228c]

⁴⁷¹ One of the first five disciples of Śākyamuni who witnessed the austerities of the Buddha and benefited from the Sermon at Benares: Vinaya, I, p. 12; Catuspariṣad, p. 152. The *Traité* has mentioned him above, p. 102F.

⁴⁷² Below, k. 20, p. 271b27-c2, the *Traité* will return to this Sumana, also called Sumanas or Karṇasumana: “The bhikṣu Karṇasumana, in a previous lifetime, saw the stūpa of the Buddha Vipaśyin 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 Karṇasumana. Then, disgusted with the world, he went forth from home and obtained the Bodhi of the Arhats.”

For this legend and others connected to him, see the Anavatapta-gāthā, ed. Bechert, p. 109-115; transl. Hofinger, p. 205-207; Fo wou po ti tseu, T 199, p. 191b23-191c22; Mūlasarv. Vin., Gilgit Man., III, part 1, p. 180-181, and T 1448, k. 16, p. 79c1-29; Pāli Apadāna, p. 117; Theragāthā, p. 38, 46; Mahākarmavibhaṅga, p. 101; Avadānaśataka, II, p. 67-71 (200, k. 9, p. 245a3-b2); Commentary of the Dhammapada, IV, p. 120-137; Milindhapaṇha, p. 115, 291, 350.

When he was but seven years of age, Sumana was ordained by Aniruddha (Comment. on Dhammapda, 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; Dīpavaṃsa, IV, v. 51; Mahāvaṃsa, 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]?⁴⁷³

Possessing morality (*śīla*), the yogin wants to avoid the sins of mind (*cittaduṣkṛta*), [namely, covetousness (*abhidhyā*), malice (*vyāpāda*) and wrong view (*mithyādr̥ṣṭi*).

a. Recollecting generosity (no. 5), he destroys greed (*abhidhyā*).

b. Wanting the recipients of generosity (*pratigrāhaka*) to find happiness, he destroys malice (*vyāpāda*).

c. Thinking of merit (*punya*) and its fruit of retribution (*vipākaphala*), he destroys wrong view (*mithyādr̥ṣṭi*).

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 (*daśakuśalakarmapatha*)⁴⁷⁴ and escapes from the ten bad paths of action (*daśākuśalakarmapatha*).

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 (*viśuddhadeva*) [of rūpa- and ārūpyadhātu].

b. those who practice them in a medium way are reborn among the gods [of kāmdhātu].

This is why the yogin recollects the deities (no. 6) after morality (no. 4) and generosity (no. 5).

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 outbreath, he is able to destroy bad investigations (*vitarka*) like the rain dampens the dust.⁴⁷⁵

⁴⁷³ The yogin who practices the recollections of the Buddha, the Dharma, the Sa^agha and śīla who is being considered here seems to be confused with the seven categories of the Buddha's disciples who, inspired with perfect faith (*āveṭyaprasāda*), recollect the same subjects daily (cf. Dīgha, II, p. 93-94; III, p. 227; Saṃyutta, II, p. 69-70; V, p. 343. 365, 386-387; Anguttara, IV, p. 406-407; V, p. 183-184.).

The seven categories of disciples of the Buddha have been enumerated by the *Traité* above, p. 577F. These are the bhikṣu, bhikṣuṇī, śikṣamāṇā, śrāmaṇa, śrāmaṇerikā, upāsaka and upāsikā (for details, see Vibhāṣā, T 1545, k. 123, p. 643c).

What distinguishes the yogin from these seven categories of disciples is that he does not limit himself to recollecting the Buddha, the Dharma, the Sa^agha and śīla, but also abandonment (*tyāga*). The first four recollections destroy only the first seven *akuśalakarmapathas*, namely, the sins of body and speech, whereas recollection of abandonment destroys also the last three *akuśalakarmapathas*, namely, the sins of mind.

⁴⁷⁴ Listed above, p. 501F.

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 (*ānāpānānasmṛti*).

8) Finally, the yogin recollects death (*maraṇa*). It may happen actually that, conscious of possessing the first seven recollections and basing himself on their virtues (*guṇa*), the yogin becomes lazy (*kausīdya*). 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-ni-liu* (Aniruddha) said:

Conditioned dharmas are like clouds:

The wise man should not be proud of them.

When the thunderbolt of impermanence (*anityatāvajra*) 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 free only from old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*), whereas in the bodhisattvas they perfect the qualities (*guṇa*) of omniscience (*sarvajñāna*). These are the differences (*viśeṣa*).

Furthermore, here in the Prajñāpāramitasūtra (above, p. 650F), the Buddha said to Śāriputra: “The bodhisattva-mahāsattva who abides in the Prajñāpāramitā by the method of non-abiding (*asthānayogena*) should fulfil the perfection of generosity (*dānapāramitā*) and the other qualities up to the eight recollections (*anasmṛti*) by basing himself on their non-existence (*anupalabdhitām upādāya*).”

⁴⁷⁵ *Ānāpānasmṛti* is the antidote to *vitarka*: see Kośa, VI, p. 153.

⁴⁷⁶ The recensions of the Mahāparinirvāṇasūtra, Sanskrit (ed. Waldschmidt, p. 400) as well as Pāli (Dīgha, 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 Nikāyas, there are two different lists of ten *saññās*: the first, in Dīgha, III, p. 291; Saṃyutta, V, p. 132-133; Anguttara, V, p. 105, 309; the second in Anguttara, V, p.109.

1 st list	2 nd list
1. <i>asubha-</i>	1. <i>anicca-</i>
2. <i>maraṇa</i>	2. <i>anatta-</i>
3. <i>āhāre paṭikkūla-</i>	3. <i>asubha-</i>
4. <i>sabbaloke anabhirati-</i>	4. <i>ādīnava-</i>
5. <i>anicca-</i>	5. <i>pahāna-</i>
6. <i>anicce dukkha-</i>	6. <i>virāga-</i>
7. <i>dukkhe anatta-</i>	7. <i>nirodha-</i>
8. <i>pahāna-</i>	8. <i>sabbaloke anabhirati-</i>
9. <i>virāga-</i>	9. <i>sabbasaṅkhāresu anicca-</i>
10. <i>nirodha-saññā.</i>	10. <i>ānāpānasati-saññā.</i>

The *saññās* 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 Prajñāpāramitā, the Sanskrit list in Pañcaviṃṣati (ed. Dutt, p. 20, l. 5-8) mentions ten *saṃjñās*; on the other hand, the Sanskrit list in the Śatasāsrīkā (ed. Ghosa, p. 60, l. 15-61, l. 6) mentions only six:

Pañcaviṃṣati	Śatasāsrīkā
1. <i>anitya-</i>	1. <i>anitya-</i>
2. <i>duḥkha-</i>	2. <i>duḥkha-</i>
3. <i>anātma-</i>	3. <i>anātma-</i>

4. <i>aśuci-</i>	4. <i>aśubha-</i>
5. <i>maraṇa-</i>	
6. <i>sarvaloke 'nabhirati-</i>	5. <i>sarvalokānabhirati-</i>
7. <i>sarvaloke 'viśvāsa-</i>	6. <i>aviśvāsa-saṃjñā.</i>
8. <i>patijaya-</i>	
9. <i>saṃvṛti-</i>	
10. <i>yathāruta-saṃjñānam.</i>	

3. Ten *saṃjñās* also appear in the Chinese version of the Pañcaviṃśati by Kumārajīva (T 223, k. 1, p. 219a11-13) and in the Chinese versions of *all* the Prajñāpāramitās by Hīuan-tsang (T 220, col. V, k. 3, p. 12a22-23; T 220, vol. V, k. 37, p. 204a18-19; T 220, vol. VII, k. 402, p. 7c1-3):

Kumārajīva	Hīuan-tsang
1. <i>anitya-</i>	1. <i>anitya-</i>
2. <i>duḥkha-</i>	2. <i>duḥkha-</i>
3. <i>anātma-</i>	3. <i>anātma-</i>
4. <i>āhāre pratikūla-</i>	4. <i>aśuci-</i>
5. <i>sarvaloke 'nabhirati-</i>	5. <i>maraṇa-</i>
6. <i>maraṇa-</i>	6. <i>sarvaloke 'nabhirati-</i>
7. <i>aśuci</i>	7. <i>āhāre pratikūla-</i>
8. <i>prahāṇa-</i>	8. <i>prahāṇa-</i>
9. <i>virāga-</i>	9. <i>virāga-</i>
10. <i>nirodha-saṃjñā.</i>	10. <i>nirodha-saṃjñā.</i>

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 Sarvāstivādin-Vaiḥṣika Abhidharmas (Jñānaprasthāna, T 1543, k. 27, p. 894b27-29; T 1013, k. 18, p. 1013c18-20; Vibhāṣā, T 1545, k. 166, p. 836c20-22):

1. *anityā-*, 2. *anitye duḥkha-*, 3. *duḥkhe 'nātma-*, 4. *aśuci-*, 5. *āhāre pratikūla-*, 6. *sarvaloke 'nabhirati-*. 7. *maraṇa-*, 8. *prahāṇa-*, 9. *virāga-*, 10. *nirodha-saṃjñā.*

[229a] *Sūtra* (cf. Pañcaviṃśati, p. 20, l. 5-9; Śatasāhasrikā, p. 60, l. 15-61, l. 6). – [The bodhisattva-mahāsattva should completely fulfill] the ten concepts (*daśa saṃjñāḥ*), namely:

1. impermanence (*anityasaṃjñā*),
2. suffering (*duḥkhasaṃjñā*),
3. non-self (*anātmasaṃjñā*),
4. the disgusting nature of food (*āhāre pratikūlasaṃjñā*),
5. distaste for the entire world (*sarvaloke 'nabhiratisaṃjñā*),
6. death (*maraṇasaṃjñā*),
7. impurity (*aśucisaṃjñā*),
8. abandonment (*prahāṇasaṃjñā*),
9. detachment (*virāgasamjñā*),
10. cessation (*nirodhasamjñā*).

Śāstra.-

I. THE CONCEPT OF IMPERMANENCE

Question. – Why are all the practices sometimes called knowledges (*jñāna*), sometimes recollections (*anusmṛti*) and sometimes concepts (*saṃjñā*)?

Answer. – When one begins to practice the good dharmas so as not to lose them, they are called recollections (*anusmṛti*); when one develops the object (*nimitta*) and develops the mind (*citta*), they are called concepts (*saṃjñā*); when one understands precisely (*niyata*) without feeling any doubts (*vicikitsā*), they are called knowledges (*jñāna*).

The concept associated with the wisdom (*prajñāsaṃprayuktasaṃjñā*) that considers all conditioned dharmas (*saṃskṛtadharmā*) to be impermanent (*anitya*) is called the concept of impermanence (*anityasaṃjñā*).⁴⁷⁷

All conditioned dharmas (*saṃskṛtadharmā*) are impermanent because they arise and perish incessantly, because they depend on causes and conditions (*hetupratyayāpekṣa*) and because they do not entail any

⁴⁷⁷ Cf. Anguttara, V, p. 109: *Idho bhikkhu araṇṇagato... pañcasu upādānakkhandhesu aniccānupasī viharati.*

accumulation (*upacaya*). Furthermore, at the moment of their arising, they come from nowhere and, at the moment of their cessation, do not go anywhere: this is why they are said to be impermanent.

Furthermore, they are said to be impermanent because the two kinds of worlds (*loka*) are impermanent: beings (*sattva*) are impermanent and the universe (*lokadhātu*) is impermanent. Thus it is said:

The great earth and its plants and trees disappear.

Mount Sumeru crumbles and the ocean dries up,

The abodes of the gods are entirely consumed:

Is there anything then in the universe that is eternal?

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 (*āryapudgala*), 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 (*anitye nitya iti viparyāsaḥ*) undergo the mass of suffering and do not succeed in escaping from saṃsāra.

[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 Brahmā in the Sanskrit Mahāparinirvāṇa, p. 400:

*Sarvabhūtāni loke 'smin
nikṣepsyanti samucchrayam /
evamvidho yatra śāstā
lokeṣv apratipudgaḥ /
tathāgatabalaprāptaḥ
cakṣuṣmān parinivṛtaḥ //*

⁴⁷⁹ The fire at the end of the kalpa.

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 (*āryasatya*) are the supreme and wondrous teaching of the Buddha; of these Truths, the first is the truth of suffering (*duḥkhasatya*), and the aspect of impermanence (*anityākāra*) is the first aspect [of the truth of suffering].⁴⁸⁰ 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 consoled him: “The king is endowed with the power of knowledge (*jñānabala*) 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 (*saṃyojana*). How can you say that impermanence calls forth disgust (*udvega*) and breaks the fetters?

Answer. – Seeing impermanence in that way is to understand only a small part of it (*kaṃcid eva pradeśam*) and not to realize it completely. You will be no different than the animals that see impermanence in this way. This is why, [here in the *Prajñāpāramitasūtra*], the Buddha tells Śāriputra that ‘the concept of impermanence must be completely perfected’ (*anityasaṃjñā paripūrayitavyā*).

Question. – Then what is this ‘perfect’ concept of impermanence?

Answer. – It is observing that conditioned dharmas (*saṃskṛtadharmā*) arise and perish from moment to moment like dust blown by the wind, like water rushing down from the mountain, like the flame that is extinguished. Conditioned dharmas are without solidity or vigor; they cannot be grasped or retained; like magical fabrications (*nirmāṇa*), they deceive worldlings (*prthagjana*).

Thanks to this impermanence, the yogin succeeds in breaking through the threshold of emptiness (*śūnya*) and, since no dharma exists in emptiness, it too is nonexistent. How is that? Birth (*utpāda*), duration (*sthiti*) and destruction (*bhaṅga*) do not co-exist in one and the same moment (*kṣaṇa*); at the moment of birth, duration and destruction cannot exist; at the moment of duration, birth and destruction cannot exist; at the moment of destruction, birth and duration cannot exist.⁴⁸¹ Birth, duration and destruction are mutually opposed (*virodha*) to one another in their characteristics (*lakṣaṇa*) and their nature (*svadbhāva*); they do not exist together. Since they do not exist, neither does impermanence (*anitya*) exist.

Question. – If there is no impermanence, why did the Buddha speak of impermanence in regard to the truth of suffering (*duḥkhasatya*)?

⁴⁸⁰ *Anitya* is the first of the sixteen aspects (*ākāra*) characterizing the noble truths: see above, p., 641F.

⁴⁸¹ Reasoning borrowed from Madh. *kārikā*, VIII, 2, p. 146; see above, p. 37F and note.

Answer. – Worldly people (*pṛthagjana*) who produce wrong views (*mīthyādr̥ṣṭi*) have claimed that the world is eternal (*nitya*). The Buddha spoke of impermanence in order to destroy this eternalistic view (*śāśvataḍṛṣṭi*) 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 (*kleśamūla*), the Buddha speaks of impermanence.

Furthermore, heretical systems (*tīrthikadharmā*) speak of deliverance (*vimukti*) when one is only apparently liberated from the five objects of enjoyment (*pañca kāmagaṇa*), 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*).”⁴⁸²

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 (*śīla*) is the most important. Why? Because in dependence on morality one obtains the cessation of the impurities (*āsravaḥṣaya*). – Others say that learning (*bahuśruta*) 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.”⁴⁸² – Others say that the twelve strict observances (*dhūtaguṇa*)⁴⁸³ are the most important. Why? Because they purify the practice of morality.

This is how each one, maintaining his own practice as the most imp[ortant, does not seek nirvaṇa diligently. But the Buddha said: “These qualities (*guṇa*) all lead to fractions of nirvaṇa; however, the consideration of the impermanence of dharmas (*anityānupaśyanā*) is the true path to nirvaṇa.”⁴⁸⁴

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

⁴⁸² Cf. Anguttara, II, p. 45: *Samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārārya... nāṇadassanapaṭilābhāya saṃvattati.*

⁴⁸³ Twelve *dhūtaguṇa* according to the Sanskrit sources (Mahāvvyut., no. 1127-1139); thirteen *dhūtanga* according to the Pāli sources (Vinaya, V, p. 131, 193; Visuddhimagga, p. 48-67).

⁴⁸⁴ Cf. Anguttara, IV, p. 46: *Satt’ imā saññā bhāvitā bahulīkatā mahapphalā honti mahānisaṃsā amatogadhā amatapariyosānā.*

mindfulness (*catvari smṛtyupasthānāni*), sometimes he called it the four Truths (*catvāri satyāni*), sometimes the notion of impermanence.

[*Anityatāsūtra*]. – This is what is said in a sūtra:

“If the notion of impermanence is properly cultivated, it destroys all attachment to desire (*kāmarāga*), all attachment to subtle matter (*rūparāga*), all attachment to the formless (*ārūpyarāga*), all pride (*asmimāna*) and all ignorance (*avidyā*).”⁴⁸⁵

Thus it eliminates the fetters of the threefold world (*traidhātukasamyojana*). This is why it is synonymous with Path.

This concept of impermanence is sometimes impure (*sāsrava*) and sometimes pure (*anāsrava*). When it understands impermanence correctly, it is pure; when it begins to study impermanence, it is impure.

In the Mahāyāna, the bodhisattvas with vast mind convert beings in many ways: this is why their notion of impermanence is both impure and pure.

If it is pure, it occurs in nine levels (*bhūmi*); if it is impure, it occurs in eleven levels.⁴⁸⁶

It has as object (*ālambate*) the five aggregates of attachment (*upādānaskandha*) of the threefold world. It is associated with four dominant organs (*indriya*), except that of unpleasantness (*duḥkendriya*).⁴⁸⁷

For all the reasons given here, worldly people (*prthagjana*) and the saints (*ārya*) extol the qualities (*guṇa*) of the concept of impermanence.

II. THE CONCEPT OF SUFFERING

In regard to the concept of suffering (*duḥkhasaṃjñā*), the yogin says to himself that all conditioned dharmas (*saṃskṛtadharmā*), being impermanent (*anitya*), are painful (*duḥkha*).⁴⁸⁸

⁴⁸⁵ Literal citation from a sūtra in Saṃyukta (T 99, no. 270, k. 10, p. 70c6-7) entitled *Chou king* ‘Sūtra of the Tree’. Its correspondent is the *Aniccatāsutta* of Saṃyutta, III, p. 156, the wording of which is only slightly different: *Aniccasaññā bhikkhave bhāvita bahulikatā sabbam kāmarāgaṃ pariyādiyati sabbam rūparāgaṃ pariyādiyati sabbam bhavarāgaṃ pariyādiyati sabbam avijjaṃ pariyādiyati sabbam asmimānaṃ pariyādiyati samāhanti*.

⁴⁸⁶ The term *kāma-*, *rūpa-* and *ārūpya-rāga* designates attachment in regard to the threefold world. According to Kośa, V, p. 8, *kāmarāga* means attachment to kāmadhātu; *bhavarāga*, attachment to the two higher realms, rūpa- and ārūpyadhātu.

⁴⁸⁷ See Kośa, I, p. 101.

⁴⁸⁸ The notion of suffering must bear upon all formations without distinction (*sabbasaṅkhāresu anodhiṃ karitvā*): Anguttara, III, p. 443.

Question. – If conditioned dharmas, as impermanent, are painful, are the dharmas of holy persons (*āryapudgala*), conditioned but pure (*saṃskṛtānāsravadharma*), 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-ling-k'ie-p'o-ts'o* (Pilindavatsa) suffered from eye disease,⁴⁹⁰ and *Lo-p'o-na-po-t'i* (Lavaṇabhadrika) [Note by Kumārajīva: ‘the foremost of the children who bawl a lot’: Rāvaṇabhadrika?] suffered from hemorrhoids.⁴⁹¹ Why do you say that they have no suffering?

⁴⁸⁹ According to the Vinayas, Śāriputra suffered from *kāyaḍāha* ‘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 *dhātuvaṣāmya* ‘unbalanced humors’ (Mūlasarv. Vin., Gilgit Man., III, part 1, p. 239, l. 18-240, l. 22), of wind and hot blood (Mūlasarv. Vin., T 1440, k. 4, p. 528c18-23). He was cured by fibers and roots (*bisa*) of the lotus plant (*muḷālikā*), lotus sap (*bisakṣīra*) or also by wheat broth and wheat juice. Another time when he was suffering from stomach wind (*udaravāta*), he was cured by garlic (*laśuna*): cf. Pāli Vin., II, p. 140.

⁴⁹⁰ Pilindavatsa’s eye disease has already been noted above, p. 121F, but actually this arhat also suffered from migraines (*sīsabhitāpa*), a wind ailment (*vātābhāda*), rheumatism of the legs (*aṅgavāta*), articular rheumatism (*pabbavāta*), etc: Cf. Pāli Vin., I, p. 204-206.

⁴⁹¹ The Turfan manuscripts, confirmed by the Mahāvvyut., no. 1061, have transmitted to us the correct name of this arhat: Lavaṇabhadrika and not Lāvānyabhadrika as Hofinger proposes. The previous lives and last lifetime of this disciple are summarized in the Anavatapta-gāthā (ed. Bechert, p. 184-187; transl. Hofinger, p. 272-274; Fo wou po ti tseu, T 199, p. 200a22-b21; Mūlasarv. Vin., T 1448, k. 17, p. 89c11-90a11). The similarity of the stories of the previous lives of this arhat found in the Anavatapta-gāthā and in the Apadāna, II, p. 489-491 allow the identification of the Lavaṇabhadrika of the Sanskrit sources with the Lakuṇṭabhaddiya ‘the good dwarf’ of the Pāli sources; Saṃyutta, Iip. 279; Anguttara, I, p. 23 (where the Buddha proclaimed him to be foremost among those with gentle voices (*aggam mañjussarānam*); Udāna, p. 76; Theragāthā, 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 Lakuṇṭaka (Dhammapada, v. 294-295; Gāndhārī Dharmapada, p. 120, v. 12; Udānavarga, p. 377, v. 24; p. 494-495, v. 61-62; Nettippakaraṇa, p. 165):

*Mātaraṃ pitaraṃ hantvā rājāno dve ca khattiye /
raṭṭhaṃ sānucaraṃ hantvā anīgho yāti brāhmaṇo //*
*Mātaraṃ pitaraṃ hantvā rājāno dve ca sotthiye
veyyagghapañcamaṃ hantvā anīgho yāti brāhmaṇo //*

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

Answer. – There are two kinds of suffering: *i*) bodily suffering (*kāyika* [230a] *duḥkha*), *ii*) mental suffering (*caitasika duḥkha*). By the power of their wisdom (*prajñābala*), the holy individuals (*āryapudgala*) have no further mental suffering like sadness (*daurmanasya*), jealousy (*īrṣyā*), malice (*vyāpāda*), etc. On the other hand, because they have received a body composed of the four great elements (*mahābhūtamaya*) as a result of actions in their previous existences (*pūrvajanmakarman*), they still have bodily sufferings such as old age (*jarā*) and sickness (*vyādhi*), hunger and thirst (*kṣutpipāsa*), cold and heat (*śītoṣṇa*), 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 (*ṛṇa*) 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 (*duḥkhavedanā*) is a mental event (*caitasika dharma*) co-existing with the mind (*citta*). The body, like grass or wood, is disjunct from the mind and without reasoning (*vitarka*). How can you say that the holy person feels (*vedayati*) only bodily suffering?

Answer. – When the worldly person (*prthagjana*) feels suffering (*duḥkham vedayati*), his mind creates a pang of grief (*daurmanasya*) stimulated by the *anuśaya* (negative propensity) of hostility (*pratigha*); his mind is turned only toward the five objects of enjoyment (*pañcakāmaguṇa*). As the Buddha said:

[*Śalyatvena sūtra*]. – Worldly people do not know that, outside of the five objects of enjoyment, there is another way of getting out of suffering (*na hi prajānati prthagjano 'nyatra pañcakāmaguṇebhyo duḥkhasya niḥsaraṇam*). In pleasant feeling (*sukhavedanā*), he is stimulated by the propensity of lust (*rāgānuśaya*); [in unpleasant feeling (*duḥkhavedanā*), he is stimulated by the propensity of hatred (*pratighānuśaya*); in the feeling that is neither unpleasant nor pleasant (*aduḥkhāsukhavedanā*), he is stimulated by the propensity of ignorance (*avidhyānuśaya*).⁴⁹² When the worldly person feels suffering,

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.

These stanzas are specimens of intentional language (*abhisamḍhi*, *abhiprāya*, *saṃdhābhāṣya*): cf. Abhidharmasamuccaya. ed. Pradhan, p. 106-107. They have taxed the ingenuity of interpreters: see the note of Bhikkhu Nānamoli, *Nettipakarāṇa*, tr., p. 218, and the detailed study of F. Bernhard, *Zur Textgeschichte und Interpretation der Strophen: Dhammapada 294, 295*, Festschrift für Wilhelm Eilers, 1968, p. 511-526.

In an appendix *Sur le moine Lo-siun-yu*, Lin Li-kouang (*L'Aide-Mémoire de la Vraie Loi*, 1949, p. 278-290) has grouped, under the general theme of a deformed monk, a whole series of arhats of various names among whom Lavaṇābhadrīka appears as well as the bhikṣu Lo p'in tchou or Lo p'in tcheou mentioned above (p. 931-932F and note) by the *Traité*.

⁴⁹² The bad propensities of lust (*rāga*), hatred (*pratigha*) and ignorance (*avidyā*) often form a separate group (cf. Majjhima, III, p. 285; Saṃyutta, IV, p. 205), but also appear in the lists of six (Kośa, V, p. 2) or seven *anuśaya* (Dīgha, III, p. 254, 282; Saṃyutta, V, p. 60; Anguttara, IV, p. 9).

inwardly (*adhyātman*) he undergoes the suffering of the threefold poison (*triviṣaduḥkha*) – [namely, desire (*rāga*), hatred (*dveṣa*) and delusion (*moha*) -], and outwardly (*bahirdhā*) he suffers cold and heat (*śītoṣṇa*), the whip and the stick, etc., just as an inwardly feverish man also is burning externally. “

The [same] sūtra says: “When the worldly person loses a loved object, both his body and his mind suffer from it: it is as if he was being pierced by two arrows (*tadyathainam dvābhyāṃśalyābhyāṃ vidheyuḥ*). The saints, however, do not have the suffering of pangs of grief (*daurmanasya*): they have only the bodily suffering (*kāyikaduḥkha*) and no other suffering.”⁴⁹³

⁴⁹³ Extracts from the *Sallattena sutta* of the Saṃyutta, IV, p. 207-210 (Tsa a han, T 99, no. 470, k. 17, p. 119c28-120b14): *Assutavā bhikkhave puthujjano dukkhāya vedanāya phuṭṭho samāno socati kilamati ... dutiyena sallena anuvijjheyuṃ, evaṃ hi so bhikkhave puuriso ekasallena vedanaṃ vediyati.*

Transl. – When the ignorant worldly person, O monks, is touched by an unpleasant feeling, he is upset, he is troubled, he laments, he beats his breast and becomes confused. Thus he is feeling two sensations, one bodily and the other mental. It is as if a man were pierced with one arrow and then pierced with a second arrow: this man feels the pain of both arrows.

Thus, O monks, the ignorant worldly person, being touched by an unpleasant feeling, is upset, troubled, laments, beats his breast and becomes confused. Then he feels two sensations, one physical and the other mental. Being touched by an unpleasant feeling, he is full of hatred. As he is full of hatred for the unpleasant sensation, the propensity of hatred for the unpleasant feeling lies within him. And this man, being touched by the unpleasant feeling, wishes for the happiness of pleasure. Why? Because the ignorant worldly person does not know that the exit from unpleasant feeling can be other than in the happiness of the pleasures. .

Since he wishes for the happiness of the pleasures, the propensity of the lust for pleasant feeling lies within him, He does not properly know the origin and cessation of these feelings, their flavors, their disadvantages and the way to exit from them. .

Since he does not correctly know the origin and cessation of feelings, their flavors, their disadvantages or the way of exit from them, the propensity of ignorance toward the feeling that is neither unpleasant nor pleasant lies within him.

If he experiences a pleasant feeling, he feels it like an obedient slave; if he experiences an unpleasant feeling, he feels it like an obedient slave; if he experiences a feeling neither pleasant nor unpleasant, he feels it like an obedient slave. This means, O monks, that the ignorant worldly person is subjugated by birth, death, sorrows, lamentations, sufferings, sadness, torments: I say that he is subjugated by suffering.

But the noble learned disciple, being touched by an unpleasant feeling, is not grieved, is not troubled, does not lament, does not beat his breast and does not fall into trouble. He experiences only one feeling, namely, bodily sensation and not mental sensation. It is as if a man were pierced by one arrow but not pierced by a second arrow: this man feel the pain of just one arrow.

The same reasoning is taken up again by the *Milindapañha*, p. 44 (transl. Horner, I, p. 61). See also P. Demiéville, *Les versions chinoises du Milindapañha*, p. 120-121.

Furthermore, suffering is associated with the five consciousnesses (*pañcaviññānaprayukta*), 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 (*saṃskṛtānāsravadharma*) are not suffering because [the saints] are not attached to them. But the body of holy individuals is impure (*sāsrava*). Since impure dharmas (*sāsravadharma*) 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?⁴⁹⁴

Answer. – The aphorism “All that is impermanent is suffering” applies to the five aggregates of attachment (*upādānaskandha*), but the Path, although impermanent insofar as it is formation (*saṃskāra*), is not called suffering. Why? Because it destroys suffering and does not create attachment (*abhiniveśa*). United with the wisdoms of emptiness (*śūnya*) and non-self (*anātman*), 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.⁴⁹⁵

When the Buddha entered nirvāṇa, Ānanda and the disciples not yet detached from passion (*avītarāga*), who had not yet cultivated the eightfold noble Path (*āryāṣṭāṅgamārga*), wept and lamented; the anāgāmins, detached from desire (*vītarāga*) were all frightened; the arhats whose impurities were destroyed (*kṣīṇāsrava*) remained impassive and only said: “The Eye of the world has disappeared too soon” (*atikiṣipraṃ cakṣur lokasyāntarhitam*).⁴⁹⁶

⁴⁹⁴ In the hypothesis imagined, how could one drive away the suffering of saṃsāra by the suffering of the Path?

⁴⁹⁵ A well-known stanza:

*Nābhinandāmi maraṇaṃ, nābhisandāni jīvitam /
kālañ ca paṭikañkhāmi sampajāno patissato ti //*

It is frequently repeated with the variant *nibbisaṃ bhatako yathā* at the end. The Theragāthā, v. 1002, the Milinda, p. 45 and the Comm. on the Dīgha put it in the mouth of Sāriputta, but it was also pronounced by the theras Nisabha (Theragāthā, v. 196), Saṃkicca (v. 607), Revata (v. 655) and Aññākoṇḍañña (v. 686).

⁴⁹⁶ Cf. Dīgha, II, p. 157-158, 162: *Parinibbute bhagavati tattha ye te bhikkhū avītarāgā appekacce bāhā paggayha kandanti chinnapapātaṃ papatani āvaṭṭanti vivaṭṭanti: atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahitam ti. Ye pana te bhikkhū vītarāgā te satā sampajānā adhivāsenti: aniccā saṃkhārā taṃ kut’ettha labbhā ti.*

[238b] 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 (*apramāṇaguṇa*) 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 (*upadānaskandha*) are suffering. Why? Because one clings to them, because they are impermanent and insecure.

Here in regard to the meaning of suffering (*duḥkhārtha*), what has been said above (p. 1158F) concerning *vedanāsmṛtyupasthāna* should be fully repeated.

Furthermore, those who possess a body (*dehin*) are always suffering (*sadā duḥkhita*),⁴⁹⁷ 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.

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 formations. How could they not disappear?”

The version of the Sanskrit Mahāparinirvāṇasūtra, p. 400-402, 406-408, differs slightly: *Tatraikatya bhikṣavaḥ pṛthivyām āvartante parivartante. ekatyā bāhūn pragṛhya prakrośanti. evaṃ cāhuḥ: atikṣipraṃ bhagavān parinirvṛtaḥ. atikṣipraṃ sugataḥ parinirvṛtaḥ. atikṣipraṃ cakṣur lokasyānatarhitaḥ. ekatyās cetoduḥkhasamarpitās tiṣṭhanti. ekatyā dharmatām eva pratismaranti: prāg evāsmākaṃ bhagavatākhyātāṃ sarvair iṣṭaiḥ kāntaiḥ priyair manāpair nānābhāvo bhaviṣyati vinābhāvo viprayogo viśaṃyogaḥ. kuta etal labhyaṃ yat taj jataṃ bhūtaṃ kṛtaṃ saṃskṛtaṃ vedayitaṃ pratīyasamutpannaṃ kṣayadharmāṃ vyayadharmāṃ vibhavadharmaṃ virodhadharmaṃ pralokadharmāṃ na prarujyate nedaṃ sthānaṃ vidyate.*

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.

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” (*pañcopādānaskandhā duḥkham*),⁴⁹⁸ but it is as a result of a [subjective] notion of suffering (*duḥkhasamjñā*) that they are suffering. Actually, if everything is suffering, why did the Buddha say: “There are three kinds of feeling: pleasant feeling (*sukhavedanā*), unpleasant feeling (*duḥkhavedanā*) and feeling that is neither unpleasant nor pleasant (*aduhkhāsukhavedanā*)?”⁴⁹⁹ And if suffering comes from a [subjective] notion of suffering, how can you say that the [holy] truth of suffering (*duḥkhasatya*) concerns a real suffering?

Answer. – Yes, the five aggregates of attachment are suffering, but ordinary people (*prthagjana*), under the influence of the fourfold error (*viparyāsa*) and urged on by desire (*kāmapīḍita*), consider the five objects of enjoyment as happiness (*sukha*). It is as though someone smeared ointment onto a man’s ulcer (*gaṇḍa*) 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 (*tattvena*) there is no happiness there.⁵⁰⁰ If there were truly happiness in the five aggregates of attachment

⁴⁹⁸ *Samkṣiptena pañcopādānaskandhā duḥkham*: aphorism taken from the Sermon at Benares: Nidānasamyuktam p. 194; Catuḥpariṣad, p. 158; Pāli Vinaya, p. I, 10; Dīgha, II, p. 307; Saṃyutta, V, p. 421.

⁴⁹⁹ Dīgha, III, p. 275; Saṃyutta, II, p. 53, 82; IV, p. 207; Anguttara, III, p. 400; Itivuttaka, p. 46: *Tisso vedanā: sukā vedanā, duḥkhā vedanā, adukkhamasukhā vedanā.*

⁵⁰⁰ In the Rahogatakasutta of Saṃyutta, IV, p. 216-217 (tsa a han, T 99, no. 476, k. 17, p. 121c), the Buddha explain to a bhikṣu: *Tisso imā bhikkho vedanā vuttā mayā sukha vedanā dukkhā vedanā adukkhamasukhā vedanā, imā tisso vedanāvuttā mayā. Vuttaṃ kho pantaṃ bhikkho mayā: Yaṃ kiñci vedayitaṃ taṃ dukkhasmin ti. Taṃ kho panetaṃ bhikkhu mayā sankhārrānaṃ yeva aniccatam sandhāya bhāsitaṃ: Yaṃ kiñci vedayitaṃ taṃ dukkhasmin ti.*

(*upādānaskandha*), why did the Buddha say: “The destruction of the five aggregates of attachment is happiness” (*pañcopādānaskandhanirodhaḥ sukham*)?”⁵⁰¹

Furthermore, since the mind of happiness (*sukhacitta*) arises in relation to the loved object, happiness is not assured definitively (*niyata*). If happiness were assured, it would not depend on attachment of the mind (*cittābhiniveśa*) 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 (*apramāṇaduḥkhaḥphala*) in the present lifetime and in the future lifetime (*ihaparatra*): this is why it is called suffering. Just as a little bit of poison (*viṣa*) poured into the water of a big river cannot change the water,⁵⁰² 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.

[230c] 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 sūtra is cited in Kośavyākhyā, p. 519, l. 18-20: *Samskārānityatām Ānanda samdhā mayā bhāṣitaṃ saṃskāravipariṇāmatām: Yat kiṃcid veditam idam atra duḥkhasyeti*: O Ānanda, it is 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 (*duḥkhapratikāra*), sometimes a modification of the suffering (*duḥkhavikalpa*).

⁵⁰¹ *Upādānanirodhā... sokaparidevadukkhadomanassupāyāsā nirujjanti*: Pāli Vin, I, p. 1; Saṃyutta, II, p. 7; III, p. 14; Anguttara, I, p. 177.

⁵⁰² Cf. Anguttara, I, p. 250: *Seyyathāpi bhikkhave puriso loṇaphalaṃ Gangāya nadiyā pakkhipeyya. Taṃ kiṃ maññatha bhikkhave. Api nu sā Gangā nadī amunā loṇaphalena loṇā assa apeyyā ti. – No h’etaṃ bhante.*

He is alarmed in vain: that is useless.

The concept of suffering (*dukkhasaṃjñā*) concerns the same objects as the concept of impermanence (*anityasaṃjñā*).⁵⁰³ Analysis of suffering in these many different ways is called the concept of suffering.

III. THE CONCEPT OF NON-SELF

Concept of non-self (*anātmansaṃjñā*). – “That which is suffering is non-self” (*yad dukkhaṃ tad anātmā*).⁵⁰⁴ Why? The five aggregates of attachment (*pañcopādānaskandha*) are all suffering and have no independence (*aiśvarya, vibhitba*). If they have no independence, they are non-self (*anātman*). If they had an independent self, “it would be impossible for the body to feel suffering” (*na kāyo vyābādhāya saṃvarteta*).⁵⁰⁵ 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,⁵⁰⁶

And, nevertheless, it does all kinds of things.

From the six organs (*indriya*) and the six objects (*viśaya*)

Arise the six kinds of consciousnesses (*vijñāna*);

⁵⁰³ Namely, the five *upāsānaskandha*.

⁵⁰⁴ The entire explanation that follows turns upon the canonical formula: *Yad aniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tad anattā, yad anattā taṃ netaṃ mama neso haṃ asmi na meso attā ti*: “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 me.” Cf. Saṃyutta, II, p. 22, 82, 84.; IV, p. 1.

⁵⁰⁵ Implicit reference to the Sūtra on the non-self which follows the sūtra on the four noble Truths (cf. Pāli Vin, I, p. 13-14; Saṃyutta, III, p. 66-68; Catuspariśad, p. 162-164; Mahāvastu, III, p. 335-337: *Rūpañ ced ātmabhaviṣyad rūpaṃ na vyābādhāya dukkhāya saṃvarteta, labhjeta ca rūpasya: evaṃ me rūpaṃ bhavate evaṃ mā bhād iti*.

⁵⁰⁶ Adopting the variant *tchou* in place of *cheng*.

From the coming together of the three (*trikaṣaṃnipāta*)
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 (*saṃtanaśādrśya*)
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 (*dhūma*) and we feel heat (*uṣṇa*), we know there is a fire (*vahni*). Because there are differences [in characteristics] between the five sense objects (*viśaya*), 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 (*caitasikadharmā*). But since the ātman has no characteristic, we know it does not exist.

Question. – However, there is breathing (*ānāpāna*) which is a characteristic of the ātman, and also the looking straight ahead and sideways (*ālokitavilokita*), life (*āyus*), mind (*citta*), suffering or happiness (*duḥkhasukha*), affection or aversion (*icchādveṣa*), 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 this happiness, this affection or this aversion, this will, etc.? Thus we know that there is an ātman moving internally and that the life (*āyus*) and mind (*citta*) are properties of the ātman. ⁵⁰⁹

If there were no ātman, one would be like an ox (*go*) without an oxherd (*sārthvāha*). But since there is an ātman, it can govern the mind, penetrate things without any loss of attentiveness (*pramāda*).

⁵⁰⁷ According to the Pāli Abhidamma (Atthasālinī, p. 109) and the Sarvāstivādins (Kośa, III, p. 96), contact (*sparśa*), the sixth link in the *pratītyasamutpāda* chain (above, p. 350F), are six in number and arise from the coming together of the three (*trikaṣaṃnipāta*), 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 (*guṇa*): cf. Vaiśeṣikasūtra (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 (*sūkṣma*), 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 (*viññānalakṣaṇa*)! It is because there is consciousness that there is breathing, looking straight ahead or sideways, life, etc., and when the consciousness leaves the body, all of that disappears.⁵¹⁰ According to your concept of an eternal (*anītya*) and omnipresent (*vyāpin*) ātman, the corpse (*kuṇapa*) itself should still possess respiration, the ability to look straight ahead and sideways, life, etc.

Furthermore, breathing (*ānāpāna*), etc., are material dharmas (*rūpidharma*) moving on the wind of the mind: these are characteristics of consciousness (*viññāna*) and not characteristics of the ātman. As for life (*āyus*) which is a formation dissociated from mind (*cittaviprayuktasamkāra*), this also is a characteristic of consciousness.

Question. – When one enters into the absorption without mind (*acittakasamāpatti*)⁵¹¹ and possibly one sleeps without dreaming, the breathing (*ānāpāna*) continues and life (*āyus*) 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 (*duḥkhasukha*), affection and aversion (*icchādveṣa*), will (*prayatna*), etc., are associated with the mind (*cittasamprayukta*), mutual conditions (*sahabhūpratyaya*) and accompanying the mind (*cittānuparivartin*): 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 (*nītya*) or non-eternal (*anītya*). But, as is said:

⁵¹⁰ The Buddha indeed said:

*Āyur uṣmātha viññānāṃ yadā kāyaṃ jahaty amī /
apaviddhaḥ tadā śete yathā kāṣṭham acetanaḥ //*

“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 Kośavyākhyā, p. 668, l. 16-17, and for the canonical sources, Majjhima, I, p. 206, l. 9-11; Saṃyutta, III, p. 13=43, l. 4-5.

⁵¹¹ Absorption without mind, also called absorption of non-discrimination (*asaṃjñīsamāpatti*), 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 (*vedaka*).

To abandon the ‘me’ (*ātman*) and the ‘mine’ (*ātmīya*)
Is then to attain nirvāṇa.
But if there 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.⁵¹²

⁵¹² In an inaugural dissertation at Munich, M. Saigura has identified these three stanzas as Mūlamadhyamakārikā VIII, 12; XVIII, 2: XVIII, 4, of which here are the text and translation:

*Evaṃ vidyād upādāṃ vutsargād iti karmaṇaḥ /
kartuś ca karmakarṭṛbhyāṃ śeṣān bhāvān vibhāvayet //
Ātmany asati cātmīyaṃ kuta eva bhaviṣyati /
nirmamo nirahaṃāraḥ śamād ātmātmanīnayoḥ //
Mamety aham iti kusīṇe bahirdhādhyātmam eva ca /
Nirudhyata upādānaṃ tatkusayāj janmanaḥ kṣayah //*

Transl.- 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 (*jānaka*) 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 (*anātmasaṃjñā*).

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 anityaṃ tad duḥkham, yad duḥkham tad anātma*)? [231b]

Answer. – It is just one and the same thing, namely, the correct grasping of impure dharmas (*sāsravadharmapratigraha*) but, since the points of view differ, there are three distinct [terms]:

1) *Anityasaṃjñā* is associated with the aspect of impermanence (*anityākārasaṃprayukta*). – *Duḥkhasaṃjñā* is associated with the aspect of suffering (*duḥkhākārasaṃprayukta*). – *Anātmasaṃjñā* is associated with the non-self aspect (*anātmākārasaṃprayukta*).⁵¹³

2) *Anityā* does not penetrate into the threefold world (*traidhātuka*). – *Duḥkha* makes known the defects (*doṣa*) of the threefold world. – *Anātman* is rejection of the world (*lokaparityāga*).

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” (*pañcopādānaskandhā anityāḥ*). – Concerning *duḥkha*, the Buddha said: “That which is impermanent is suffering” (*yad anityaṃ tad duḥkham*). – Concerning *anātman*, the Buddha said: “That which is suffering is non-self” (*yad duḥkhaṃ tad anātmā*).

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 kārikās 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

⁵¹³ *Anitya*, *duḥkha* and *anātmaka* along with emptiness (*śūnya*) comprise the four aspects of the first noble Truth: above, p. 641F.

5) Concerning *anitya*, the Buddha spoke of the destruction of the five aggregates of attachment. – Concerning *duḥkha*, the Buddha said that it pierces the heart like an arrow (*śalya*). – Concerning *anātman*, the Buddha spoke of rejection (*utsarjana*).

6) Concerning *anitya*, he said that it destroys desire (*trṣṇā*). – Concerning *duḥkha*, he said that it destroys pride of self (*asmimāna*). – Concerning *anātman*, he said that it destroys wrong views (*mithyādrṣṭi*).⁵¹⁴

7) *Anitya* dispels the view of eternalism (*śāśvatadrṣṭi*). – *Duḥkha* dispels the view in which there is the happiness of nirvāṇa in the present lifetime. – *Anātman* dispels any possibility of attachment (*abhiniveśasthāna*).

8) *Anityā* is addressed to those who are attached to permanent things. – *Duḥkha* is addressed to those who imagine a possibility of happiness. – *Anātman* is addressed to those who imagine a stable Self.

[*Anitya*, *duḥkha* and *anātman*] are one notion with three different aspects.

The notion of non-self (*anātmasaṃjñā*) takes as its object (*ālambate*) the multiplicity of things (*nānātva*): see what was said with regard to the notion of suffering (*duḥkhasaṃjñā*).

V. THE CONCEPT OF REVULSION TOWARD FOOD

When one notices that food arises from disgusting causes and conditions (*aśubhahetupratyaya*), this is the notion of revulsion toward food (*āhāre pratikūlasaṃjñā*).⁵¹⁵

Thus, meat (*māmsa*) comes from sperm (*bīja*), blood (*śoṇita*) and urine (*mūtra*); it is the seat of pus (*pūya*) and worms (*kṛmi*). Ghee (*ghṛta*), milk (*kṣīra*) and curdled milk (*dadhi*), products of a transformation of blood, are nothing but rotteness.

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 (*siṅghāṇaka*) that runs down from two channels, joins with the mucus

⁵¹⁴ Saṃyutta, IV, p. 147-148, expresses itself in an analogous manner: Understanding and seeing the six senses, the six objects, the six consciousnesses and the six contacts as *aniccato* suppresses wrong views (*micchādiṭṭhi*); seeing them as *dukkhato* suppresses the belief in the ‘I’ (*sakkāyadiṭṭhi*); seeing them as *anattato* suppresses all speculation on the self (*attānudiṭṭhi*).

⁵¹⁵ Cf. Anguttara, IV, p. 49: *Āhāre paṭikūlasaññaparicitenā bhikkuno cetasā bahulaṃ viharato rasataṅhāya cittaṃ paṭīliyati paṭikuṭati paṭivaṭṭati na sampasārīyati, upekkhā vā pāṭikkulyatā vā saṅthāti*: “When a monk devotes himself deeply to reflection filled with disgust towards food, his mind escapes from desire for flavors, withdraws, shrivels up and is not released; indifference or repugnance is established.”

(*kheṭa*)⁵¹⁶ and then produces flavor (*rasa*). The food is thus formed like vomit (*udara*) where it is solidified by the earth [element] (*pṛthivī*), moistened by the water (*ap*), stirred by the wind (*vāyu*) and cooked by the fire (*tejas*).⁵¹⁷ In the same way, when boiled rice (*yavāgū*) is cooked in a pot (*sthālī*), 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 (*viṣ*) and the cleanliness into urine (*mūtra*).

The kidneys have three orifices.⁵¹⁸ By means of the [internal] wind, the fatty juice spreads throughout the hundred veins (*asirā*), joins with the blood, coagulates and is changed into flesh (*māṃsa*).

From this new flesh arise fat (*meda*), bone (*asthi*) and marrow (*majjam*).

From that comes the organ of touch (*kāyendriya*). 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 (*pañcavijñāna*). From the five consciousnesses arises the mental consciousness (*manovijñāna*) which analyzes and grasps characteristics (*nimittāny udgrhṇāti*) and distinguishes the beautiful from the ugly.

Next there arise the ideas of ‘me’ (*ātman*) and ‘mine’ (*ātmiya*), negative emotions (*kleśa*) and bad actions (*nigha*).

This is how the yogin meditates on food, the first and last causes of which involve many impurities (*aśubha*). He knows that his internal (*ādhyātmiya*) four great elements (*mahābhūta*) are not different from the external (*bāhya*) four great elements, and it is only from the wrong view of the self (*ātmadrṣṭi*) 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, [231c] 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 (*niraya*) where I will have to swallow red-hot iron balls (*ayoguḍā ādīptāḥ*).⁵¹⁹ Having come out of hell, I will become an animal

⁵¹⁶ Salivary secretion influenced by the vegetative nervous system. The parotid or salivary glands are meant here, the excretory channel of which is called the *Stenon channel*, opening by a distinct orifice on either side (note by Dr. C. Harvengt).

⁵¹⁷ The internal four great elements give the body solidity, liquidity, movement and warmth, respectively.

⁵¹⁸ Rather than kidneys, what is meant here is the bladder which has three orifices, two upper orifices, the ureters which bring in the urine excreted by the kidneys, and a lower orifice, the urethra, by means of which it expels this urine outside at intervals at greater or lesser intervals (note by Dr. C. Harvengt).

⁵¹⁹ Punishment reserved for a particular hell described above, p. 963F and note.

(*tiryagyonī*), 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 (*sūkara*), a dog (*kukkura*) and I will always eat excrement.”

Thinking of food in this way engenders the notion of disgust (*udvegasaṃjñā*) and, by means of this disgust for food, one becomes disgusted with the five objects of enjoyment (*pañcakāramguṇa*).

[*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 uncleanliness? 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 (meal, 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 (*rūpa*) and their taste. The brahmin asked the old woman what was the reason for this. She replied: “It is because the canker (*gaṇḍa*) 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 (*ghṛta*) and sweet herbs (*yaṣṭimadhu*) to it.⁵²⁰ The canker ripened, the pus (*puya*) 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 (*aśubha*). Later when he has to undergo the painful retribution (*duḥkhavipāka*), how great will be his repentance (*kaukrīya*)! If he can see the beginning and the end (*pūrvāparānta*) of food, he produces a mind of disgust (*udvegacitta*) and, eliminating the desire for food (*āhāratṛṣṇā*), he rejects the five⁵²¹ objects of enjoyment (*pañcakāmaguṇa*). Completely detached (*virakta*) from the happiness of the world of desire (*kāmadhātu*), he cuts through these five objects and is also free from the five fetters of lower rank (*pañcāvarabhāgiyasamyojana*).⁵²²

⁵²⁰ Mahāvīyut., no. 5802.

⁵²¹ Adopting the variant *wou* in place of *sseu*.

⁵²² The five fetters favorable to “the lower part”, i.e., to *kāmadhātu*, either prevent one from leaving of this world or make one return to it. These are belief in the self (*satkāyadr̥ṣṭi*), unjustified trust in the efficacy of rituals and vows (*śīlavrataparāmarśa*), doubt (*vicikitsā*), love of pleasure (*kāmacchanda*) 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 (*āhāre pratikūlasaṃjñā*).

VI. LOGICAL ORDER OF THE TEN CONCEPTS

Question. – *Anityasaṃjñā*, *duḥkhasaṃjñā*, *anātmasaṃjñā* are associated with a pure wisdom (*anāsravaprajñā*) whereas the four following concepts, *āhāre pratikūlasaṃjñā*, [*sarvaloke 'nabhiratisaṃjñā*, *marāṇasaṃjñā* and *aśucisaṃjñā*] are [232a] associated with an impure wisdom (*sāsravaprajñā*). Why does [the sūtra] speak of them secondly?

Answer. – The Buddhist doctrine consists of a twofold path: *i*) the path of seeing the Truths (*darśanamārga*) and *ii*) the path of meditation (*bhāvanāmārga*).

In the path of seeing the Truths, by using the three notions [of *anitya*, *duḥkha* and *anātman*], the yogin destroys wrong views (*mithyādr̥ṣṭi*), obtains the quality of ārya, but is not yet detached from desire (*virakṭa*).

It is with this detachment (*vairāgya*) in mind that, after having spoken of the first three notions, the sūtra now speaks of the four intermediate notions: *āhāre pratikūlasaṃjñā*, [*sarvaloke 'nabhiratisaṃjñā*, *marāṇasaṃjñā* and *aśucisaṃjñā*] by means of which the yogin succeeds in freeing himself from the afflictions, lust, etc. (*rāgādīkleśa*).

Thus the first three notions are features of the path of seeing the Truths (*satyadarśanamārga*), the four intermediate notions are features of the path of meditation (*bhāvanāmārga*) and the last three notions [*prahāṇasaṃjñā*, *vairāgyasaṃjñā* and *nirodhasaṃjñā*] are features of the path of the saints who have nothing more to train in (*aśaikṣamārga*).

In starting to practice the foundation of mindfulness of the body (*kāyasmṛtyupasthāna*), the yogin still has some notion of revulsion toward food but, as he rarely uses it, the Buddha did not speak of it.⁵²³ Here, so that the srotaāpannas and sakṛdāgamins can escape from desire, the Buddha, having spoken about *anātmasaṃjñā* [the third notion on the list], now speaks of the four [intermediate] notions beginning with *āhāre pratikūlasaṃjñā*.

VII. THE CONCEPT OF DISSATISFACTION TOWARD THE ENTIRE WORLD

malice (*vyāpāda*): cf. Dīgha, I, p. 156; II, p. 92, 252; III, p. 234; Majjhima, I, p. 432; Samyutta, V, p. 61, 69; Anguttara, IV, p. 459; V, p. 17.

⁵²³ An allusion to the *Satipaṭṭhānasutta* of Majjhima, I, p. 55-63, which is silent about revulsion toward food.

Notion of dissatisfaction toward the entire world (*sarvaloke 'nabhirati*). – If one thinks about the world, its sense pleasures (*kāmaguṇa*), sweet tastes (*rasa*), chariots, fine garments, warm rooms, gardens, houses and all kinds of pleasant things, one has a notion of contentment (*abhiratisaṃjñā*). If one thinks of the misfortunes and misdeeds of the world, the mind has a notion of dislike (*udvegasaṃjñā*). What are the ills of the world?

The ills of the world are of two types *i*) beings (*sattva*); *ii*) lands (*pradeśa*).

1. Evils and wickedness of beings

a. Beings have eight kinds of evils and torments: 1) birth (*jāti*), 2) old age (*jāra*), 3) sickness (*vyādhi*), 4) death (*maraṇa*), 5) being separated from what one loves (*priyaviprayoga*), 6) gaining what one does not love (*apriyasaṃprayoga*), 7) not getting what one wants (*yad apīcchan paryeṣamāṇo na labhate*), 8) in short, the five aggregates of attachment are suffering (*saṃkṣiptena pañcopāpādanaskandhā duḥkham*).⁵²⁴

b. As for the wickedness of beings:

Out of excessive lust (*rāgabāhulyāt*), they do not differentiate between beauty and ugliness; they do not follow the teachings of their parents and teachers; they have no shame (*hrī*) or modesty (*apatrāpya*) and are not different from the animals.

Out of excessive hatred (*dveṣabāhulyāt*), they do not differentiate between the light (*laghu*) and the heavy (*guru*); enraged by the poison of anger (*krodhaviṣa*), 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 (*durgati*); they inflict violent beatings; they do not care about others' sufferings and, entering into the great shadows (*mahātamas*), they see nothing more.

Out of excessive ignorance (*mohabāhulyāt*), 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 (*kṣīra*) from a horn (*viṣāṇa*).⁵²⁶

Enveloped by ignorance (*avidhyāvṛta*), even if they are in the light of the sun, they will never see anything.

Out of excessive greed (*mātsaryabāhulyāt*), their house is like a tomb which nobody comes near.

⁵²⁴ Excerpt from the Sermon of Benares: Pāli Vinaya. I, p. 10; Catuspariṣad, p. 158; Mahāvastu, III, p. 332; Lalitavistara, p. 417; Mahāvastu., no. 2223-2240.

⁵²⁵ Rejection of the holy Dharma (*saddharmapratikṣepa*) is a particularly serious fault: cf. Sarvadharmavaipulyasaṃgrahasūtra cited in Śikṣāsamuccaya, p. 95, and Pañjikā, p.147.

⁵²⁶ Canonical comparison (Majjhima, III, p. 141: *Seyyathāpi puriso khīratthiko khīragavesī khīrapariyesanañ caramāno gāviṃ taruṇavacchaṃ visāṇato āviñjeyya... abhabho khīrassa adhigamanāya*).

Out of excessive pride and haughtiness (*mānastambha*), they do not honor the saints (*ārya*) and do not venerate their parents.

Careless (*pramatta*), they ruin themselves and have no honesty.

Out of excessive wrong views (*mithyādr̥ṣṭībāhulyāt*), they do not believe in the present existence (*ihajanman*) or in the future existence (*parajanman*), they do not believe in sin (*āpatti*) or merit (*puṇya*), and it is impossible to live with them.

All these afflictions abounding in them, these wretched people have no uprightness. Their sins are numerous, they commit the five heinous crimes of immediate retribution (*pañcānantarya*): sometimes they kill their father and mother; sometimes they wound the saints; sometimes they demand special honors, they slander faithful and celibate people and they are an offense to their kinsmen.

Furthermore, of the beings inhabiting the world, honest people (*sādhu*) are rare and evil people (*durjana*) are numerous.

It may be that people of good conduct are poor, lowly and ugly, 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 [232b] 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 (*śītoṣṇa*), hunger and thirst (*kṣutpipāsā*), 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 (*kāyika duḥkha*) and mental suffering (*caitasika duḥkha*); 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 (*durbhikṣa*),

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 ills of the desire realm (*kāmadhātu*) are such [as we have spoken of], but when one dies in the two higher realms [rūpa- and ārūpyadhātu] 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 *anitya*, *duḥkha* and *anātmasaṃjñā* on the one hand and *sarvaloke 'nabhiratisaṃjñā* on the other hand, and why speak of them separately?

Answer. – There are two kinds of consideration (*anupaśyanā*): *i*) a general consideration (*samastānupaśyanā*), *ii*) a specific consideration (*bhinnānupaśyanā*). 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 (*dharmānupaśyanā*), and *ii*) consideration about beings (*sattvānupaśyanā*). 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 (*anāsravamārga*),⁵²⁸ whereas the concept of the world belongs to the impure path (*sāsravamārga*).

Finally, the first three notions are of the path of seeing the Truths (*satyadarśanamārga*) whereas the concept of the world is of the path of meditation (*bhāvanāmārga*).

Thus there are many differences. The concept of dissatisfaction in regard to the entire world (*sarvaloke 'nabhiratisaṃjñā*) is included in all the levels (*sarvabhūmisaṃgrhīta*) and bears upon the dharmas of the threefold world.

VIII. THE CONCEPTS OF DEATH AND IMPURITY

⁵²⁷ The concepts of *anitya* and *duḥkha* include all conditioned dharmas (*saṃskṛta*) and the concept of *anātma* 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 (*pradeśa*).

⁵²⁸ Because they involve detachment in regard to the threefold world.

On the concept of death (*maraṇasaṃjñā*), see what has been said above (p. 1422F) about maraṇānumṣṛti. – On the concept of impurity (*aśucisaṃjñā*), see what has been said above (p. 1151F) about kāyasmṛtyupasthāna.

IX. THE CONCEPTS OF RENUNCIATION, DETACHMENT AND CESSATION

[232c] The concepts of renunciation (*prahāṇasaṃjñā*), detachment (*virāgasamjñā*) and cessation (*nirodhasamjñā*) have the characteristics (*nimitta*) of nirvāṇa as object (*ālambante*).⁵²⁹ Because the latter cuts through the fetters (*saṃyojana*), 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 (*praṇīta*) dharma not yet attained previously (*apūrvaprāpta*), it is praised in diverse ways: hence the notions of renunciation (*prahāṇasaṃjñā*), detachment (*virāgasamjñā*) and cessation (*nirodhasamjñā*).

Furthermore, as nirvāṇa cuts through the three poisons (*triviṣa*), it is called abandonment (*prahāṇa*); as it abandons desire (*rāga*), it is called detachment (*virāga*), and as it suppresses all suffering to the point that it no longer arises, it is called cessation (*nirodha*).

Furthermore, during the preparatory path (*prayogamārga*) consisting of heat (*uṣmagata*), summits (*mūrdhan*), patience (*kṣānti*) and the supreme worldly dharmas (*laukikāgradharma*),⁵³⁰ the yogin who has

⁵²⁹ Anguttara, V, p. 110-111, defines these three concepts in the following way: *Idh’ Ānanda bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti vyantīkaroti ...taṇhakkhayo nirodho nibbānaṃ ti. Ayaṃ vucac’ Ānanda nirodhasaññā.*

Transl. – Here, O Ānanda, the monk refuses, abandons, removes, destroys and suppresses the thoughts of desire, malice, harm and wicked bad dharmas when they arise: this is the concept of abandonment.

Then the monk, withdrawn into the forest, under a tree or in an empty house, reflects and says to himself: The pacification of all the formations, the rejection of all conditionings, the destruction of desire, cessation, nirvāṇa, is a good thing, is an excellent thing: this is detachment.

Finally, the monk, withdrawn into the forest, etc. ... : this is the concept of cessation.

Note that this sūtra defines detachment and cessation in the same terms. These concepts are synonyms of nirvāṇa.

⁵³⁰ The four aids to insight (*nirvedhabhāgīya*) 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 (*virāgasamjñā*). – Obtaining the pure path (*anāsravamārga*), he cuts the fetters (*samyojana*): that is the notion of renunciation (*prahāṇasamjñā*). – When he enters into nirvāṇa, he suppresses the five aggregates of attachment (*pañcopādānaskandha*) that will be continued no longer: that is the notion of cessation (*nirodhasamjñā*).

The notion of renunciation is nirvāṇa-with-residue (*sopadhiśeṣanirvāṇa*); the notion of cessation is nirvāṇa-without-residue (*nirupadhiśeṣanirvāṇa*); the notion of detachment is the means (*upāya*), the door, to both nirvāṇas.

These three concepts, sometimes impure (*sāsrava*) and sometimes pure (*anāsrava*), are included (*saṃgrhīta*) 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, *ñāṇa*) 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 suttas of the *Ñāṇassa vatthūni* of the Saṃyutta, II, p. 56-60 (Tsa a han, T 99, no. 356-357, k. 14, p. 99c19-100a11) propose two classes of *ñāṇa*, 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 *jarāmaraṇa* to *saṅkhāra* – four knowledges relating to suffering, its origin, its cessation and the path to its cessation, which gives a total of $4 \times 11 = 44$. The second class results from attributing seven more knowledges to each of the same members, so $7 \times 11 = 77$.

2. Other more important groupings are also given by the Sūtrapitāka:

a. Four knowledges concerning: *i*) things (*dhamme ñāṇaṃ*), *ii*) consequences (*anvaye ñāṇaṃ*), *iii*) analysis of another's mind (*paricchede ñāṇaṃ = paresaṃ cittaparicchede ñāṇaṃ*), *iv*) conventions (*sammutiñāṇaṃ*), respectively: cf. Dīgha, III, p. 226, 277; Vibhaṅga, p. 315, 330.

b. Four other knowledges, altogether constituting right view (*sammādiṭṭhi*) and concerning *i*) suffering (*duḥkhe ñāṇaṃ*), *ii*) its origin (*samudaye ñāṇaṃ*), *iii*) its cessation (*nirodhe ñāṇaṃ*), *iv*) the path to its cessation (*mārga* or *nirodhagāminiyā paṭipadāya ñāṇaṃ*): cf. Dīgha, II, p. 312; III, p. 227; Majjhima, III, p. 251; Saṃyutta, V, p. 8-9, 430; Paṭisambhidā, I, p. 41, 118, 133; Vibhaṅga, p. 104, 235, 293, 315, 328; Dhammasaṅgaṇī, p. 189.

c. Two knowledges, belonging to the arhat, concerning cessation of the impurities (*khaye ñāṇaṃ*) and their non-rearising in the future (*anuppāde ñāṇaṃ*) 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-Vaibhāisika school. These are:

- 1) *dharmajñāna*,
- 2) *anvayañāna*,
- 3) *paracittajñāna*,
- 4) *saṃvṛtījñāna*,
- 5) *duḥkhajñāna*,
- 6) *samudayañāna*,
- 7) *nirodhajñāna*,
- 8) *mārgajñāna*,
- 9) *kṣayañāna*,
- 10) *anutpādayñāna*.

This list, the order of which is sometimes slightly modified, appears on the following texts:

1. Vasumitra's Abhidharmaparakaraṇapāda, 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. Kātyāyanīputra's Abhidharmajñānaprathāna, T 1543, K. 12, p. 829c; T 1544, k. 9, p. 963c.
3. Dharmatrāta's Saṃyuktābhidharmasāra, T 1552, k. 6, p. 817a11-b5.
4. Ghoṣaka's Abhidharmārtarasa, T 1553, k. 1, p. 974a5-6 (reconstr. Sastri, p. 89, l. 3-4).
5. Skandhila's (?) Abhidharmāvatāraparakaraṇa, T 1554, k. 2, p. 985b12-13.
6. Harivarman's Satyasiddhiśāstra, T 1646, k. 16, p. 371c21-372c28.
7. Mahāvibhāṣā by the Five Hundred great Arhats, T 1545, k. 106, p. 549b21-c10.
8. Kośa, VII, p. 11.
9. Saṃghabhadra's Nyāyānusāra, T 1562, k. 73, p. 735c8-10.
10. Abhidharmadīpa, p. 374.
11. Mahāvvyutpatti, no. 1234-1243.

In these texts there are precise definitions of these ten *jñāna*: those of the Abhidharmaparakaraṇapāda (T 1542, p. 693c23-694a15) partially cited in the Kośavyākhyā, p. 616, l. 29-617, l. 27 are presented here:

1. *Dhamrajñānaṃ katamat. kāmapratisaṃyuktesu saṃskāreṣu yad amāsravaṃ 8. ... jñānaṃ idam icyate 'nvayajñānaṃ.*

9-10. Missing in the Sanskrit version.

Transl. from the Chinese. – 1. What is the knowledge of things (*dharmajñāna*)? 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 (*anvayajñāna*)? 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 (*paracittajñāna*)? Realized by cultivation of the knowledges (*jñānabhāvanā*), it is the support (*niraya*) of the fruit of this cultivation. Obtained by this cultivation, it is an unimpeded knowledge (*apratihatajñāna*) concerning another's mind (*citta*) and mental events (*caitta*) associated with the desire realm and also in part with the pure (*anaāsrava*) mind and mental events of another.

4. What is conventional knowledge (*saṃvṛtījñāna*)? It is all the impure knowledges (*sarvasāsravajñāna*).

5. What is the knowledge of suffering (*duḥkhajñāna*)? 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 (*samudayajñāna*)? 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 (*nirodhajñāna*)? 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 (*mārgajñāna*)? 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 (*kṣayajñāna*)? 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.

10. What is the knowledge of the non-rearising of the impurities (*anutpādayjñāna*)? It is the pure knowledge produced when one thinks: “The suffering perfectly known by me is no longer to be known; the origin abandoned by me is no longer to be abandoned; the cessation realized by me is no longer to be realized; the path practiced by me is no longer to be practiced”: 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 Pañcaviṃśati, 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 Aṣṭādaśasāhasrikā, ed. E. Conze, p. 193, l. 18-23, and the Śatasāhasrikā, ed. P. Ghosa, p. 61, l. 6-62, l. 16; p. 1440, l. 10-13.

List A	List B
1. <i>duḥka-</i>	1. <i>duḥkha-</i>
2. <i>samudaya-</i>	2. <i>samudaya-</i>
3. <i>nirodha-</i>	3. <i>nirodha-</i>
4. <i>mārga-</i>	4. <i>mārga-</i>
5. <i>kṣaya-</i>	5. <i>kṣaya-</i>
6. <i>anutpāda-</i>	6. <i>anutpāda-</i>
7. <i>dharmā-</i>	7. <i>dharmā-</i>
8. <i>anvaya-</i>	8. <i>anvaya-</i>
9. <i>saṃvṛti-</i>	9. <i>saṃvṛti-</i>
10. <i>parijaya-</i>	10. <i>paricaya-</i>
11. <i>yathāruta-jñāna</i>	11. <i>yāthāruta-jñāna.</i>

The last two numbers are problematic:

Paricaya- or *parijaya-jñāna*. – For the meaning of the word, see Edgerton, *Dictionary*, p. 322; Conze, *Materials*, p. 245. The Pañcaviṃśati defines it as *pratipatparijayajñāna* ‘cognition of the mastery of the path’ according to Conze. The Śatasāhasrikā, 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 *paricaya* or *parajayajñāna*, whichever the orthography of the word, can here only designate the *paracittajñāna* ‘knowledge of another’s mind’ rendered in the Pāli sources given above by the terms *paricchede ñānaṃ* or *cittaparicchede ñānaṃ*.

Yathārutajñāna. – Taken out of context, the expression can only mean ‘knowledge that conforms to the expression’. But the Pañcaviṃśati, p. 209, l. 9 and the Śatasāhasrikā, p. 1441, l. 21, defines it as *tathāgatasya sarvākārajñānatājñānam* ‘knowledge of the consciousness of all aspects [of things], belonging to the Tathāgata’. If this explanation is valid, then I [Lamotte] think the reading *yathārutajñāna* should be corrected to *yathābhūtajñāna* ‘consciousness conforming to reality’, the variant attested by some Chinese versions.

2. Lists of the eleven knowledges in the Chinese Prajñāpāramitās

List A appears in the Pañcaviṃśati translated by Kumārajīva, T 223, , k. 1, p. 219a13-15; and in the Pañcaviṃśati by Hiuan-tsang, T 220, vol. VII, k. 415, p. 80b1-3.

List B appears in Kumārajīva’s Pañcaviṃśati, T 223, k. 5, p. 254c19-21, and the translations of Hiuan-tsang in the Śatasāhasrikā (T 220, vol. V, k. 3, p. 12a25-27), the Pañcaviṃśati (T220, vol. VII, k. 402, p. 7c4-6), and the Aṣṭādaśasāhasrikā (T 220, vol. VII, k. 479, p. 429c24-26; ik. 489, p. 487c24-25).

It should be noted that Kumārajīva calls the eleventh knowledge *yathābhūtajñāna* whereas Hiuan-tsang always give it the reading *yathārutajñāna*.

List A

1. *dharmā-*
2. *anvaya-*
3. *paracitta-*
4. *saṃvṛti-*
5. *duḥkha-*
6. *samudaya-*
7. *nirodha-*
8. *mārga-*

List B

1. *duḥkha-*
2. *samudaya-*
3. *nirodha-*
4. *mārga-*
5. *kṣaya-*
6. *anutpāda-*
7. *dharmā-*
8. *anvaya-*

9. *kṣaya-*

9. *saṃvṛti-*

10. *anutpāda-*

10. *paracitta-*

11. *yathābhūtajñāna* in K;

11. *yathābhūtajñāna* in K;

yathārutajñāna in H-t.

yathārutajñāna in H-t.

A. Definition of the eleven knowledges in the Prajñāpāramitās

This will be found in the following recensions:

1. Pañcaviṃśati, p. 209, l. 1-9; T 223, k. 5, p. 254c21-255a4; T 220, vol. VII, k. 415, p. 80b3-21.

2. Aṣṭadaśasahāsrikā, T 220, vol. VII, k. 489, p. 487c26-488a15.

3. Śatasāhasrikā, p. 1440, l. 13-1441, l. 22.

Here I [Lamotte] limit myself to restoring the Pañcaviṃśati translated by Kumārajīva, T 223, k. 5, p. 254c21-255a4, into Sanskrit:

1. *Tatra katamad duḥkhajñānam. yad duḥkhasyānutpādajñānam idam ucyate ... 11. ... tathāgatasya sarvākārajñātajñānam 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 Mahāyānist 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.

[k. 23, p. 232c]

Sūtra (cf. Śatasāhasrikā, p. 61, l. 6-62, l. 16). – [The bodhisattva-mahāsattva must fulfill completely] the eleven knowledges (*ekādaśa jñānāni*):

1. the knowledge of things (*dharmajñāna*),
2. subsequent knowledge (*anvayajñāna*),
3. the knowledge of another's mind (*paracittajñāna*),
4. conventional knowledge (*saṃvṛtijñāna*),
5. the knowledge of suffering (*duḥkhajñāna*),
6. the knowledge of the origin of suffering (*samudayajñāna*),
7. the knowledge of the cessation of suffering (*nirodhajñāna*),
8. the knowledge of the path of the cessation of suffering (*mārgajñāna*),
9. the knowledge of the cessation of the impurities (*kṣayajñāna*),
10. the knowledge of the non-rearising of the impurities (*anutpādayajñāna*),
11. the knowledge conforming to reality (*yathabhūtajñāna*).

Śāstra. – I. DEFINITION OF THE ELEVEN KNOWLEDGES

1. The knowledge of things (*dharmajñāna*) is:

a. the pure knowledge concerning things associated with the desire realm (*kāmadhātusamprayukteṣu dharmeṣu yad anāsravaṃ jñānam*).

b. the pure knowledge concerning the cause of things associated with the desire realm (*kāmadhātusamprayuktānaṃ dharmāṇāṃ hetau yad anāsravaṃ jñānam*).

c. the pure knowledge concerning the cessation of things associated with the desire realm (*kāmadhātusamprayuktānāṃ dharmāṇāṃ nirodhe yad anāsravaṃ jñānam*).

d. the pure knowledge concerning the path leading to the cessation of things associated with the desire realm (*kāmadhātusamprayuktānāṃ dharmāṇāṃ prahāṇāya mārga yad anāsravaṃ jñānam*).

e. also the pure knowledge concerning the knowledge of the things themselves and its stage (*api khalu dharmajñāne dharmajñānabhūmau ca yad anāsravaṃ jñānam*).

2. It is the same for the subsequent knowledge (*anvayañāna*) concerning [things associated] with the form realm and the formless realm (*rūpārūpyasahātusamprayukteṣu dharmeṣu*).

3. The knowledge of another's mind (*paracittajñāna*) cognizes:

a. the mind (*citta*) and mental events (*caitasikadharmā*) relating to the desire realm and the form realm (*kāmarūpadhātusamprayukta*) presently belonging to others,

b. also a small part of their pure minds and mental events (*anāsravacittacaitta*).

4. Conventional knowledge (*saṃvrtijñāna*) is all of the impure knowledges (*sarvasāsravajñāna*).

5. The knowledge of suffering (*duḥkhajñāna*) is the pure knowledge produced when the five aggregates of attachment are considered as impermanent, suffering, empty and without self (*pañcopādānaskandhān anityato duḥkhataḥ śūnyato 'nātmataś ca manasikurvato yad anāsravaṃ jñānam*).

6. The knowledge of the origin of suffering (*samudayajñāna*) is the pure knowledge produced when the cause of impure dharmas is considered as cause, origin, successive and associated causation (*sāsravahetukaṃ hetutaḥ samudayataḥ prabhavataḥ pratyayataś ca manasikurvato yad anāsravaṃ jñānam*).

7. The knowledge of the cessation of suffering (*nirodhajñāna*) is the pure knowledge produced by considering this cessation as cessation, peaceful, excellent and bringing salvation (*nirodhaṃ nirodhataḥ śāntataḥ prañītaḥ niḥsaraṇataś ca manasikurvato yad anāsravaṃ jñānam*).

8. The knowledge of the path of cessation (*mārgajñāna*) is the pure knowledge produced by considering this path as path, logical, attainment and ultimate exit (*mārgaṃ mārgato nyāyataḥ pratipattito nairyāṇikataś ca manasikurvato yad anāsravaṃ jñānam*).

9. The knowledge of the cessation of the impurities (*kṣayajñāna = āsravakṣayajñāna*) is the pure knowledge produced by thinking: "Suffering is completely known by me (*duḥkhaṃ me parijñātam*); the origin has been abandoned by me (*samudayo me prahīnaḥ*); cessation has been realized by me (*nirodho me sāḥṣātkṛtaḥ*); the path has been practiced by me (*mārgo me bhāvitaḥ*)"; it [223a] is a wisdom (*prajñā*), a seeing (*darśana*), a knowing (*vidyā*), an understanding (*buddhi*).

10. The knowledge of the non-rearising of the impurities (*anutpādayajñāna*) is the pure knowledge produced by thinking: "The suffering completely known by me is no longer to be known (*duḥkhaṃ me parijñātam na parijñātavyam*); the origin abandoned by me is no longer to be abandoned (*samudayo me prahīno na prahātavyaḥ*); the cessation realized by me is no longer to be realized (*nirodho me sāḥṣātkṛto na sāḥṣātkartavyaḥ*); the path practiced by me is no longer to be practiced (*mārgo me bhāvito nabhāvitaḥ*)": it is a wisdom (*prajñā*), a seeing (*darśana*), a knowing (*vidyā*), an understanding (*buddhi*).

11. The wisdom conforming to reality (*yathābhūtajñāna*) is a knowledge conforming exactly to reality and free of obstacles (*apratihata*) concerning the general characteristics (*sāmānyalakṣaṇa*) and specific characteristics (*svalakṣaṇa*) of all dharmas.

B. The Ten Knowledges According to the Abhidharam

1. Objects of the ten knowledges⁵³¹

1) *Dharmajñāna* has as object (*ālamabate*): *a.* things associated with the desire realm (*kāmadhātusamprayuktā dharmāḥ*); *b.* the cause of things associated with the desire realm (*kāmadhātusamprayuktānāṃ dharmāṇāṃ hetuḥ*); *c.* the cessation of things associated with the desire realm (*kāmadhātusamprayuktānāṃ dharmāṇāṃ nirodhaḥ*); *d.* the path leading to the cessation of things associated with the desire realm (*kāmadhātusamprayuktānāṃ dharmāṇāṃ prahāṇāya mārgaḥ*).

2) *Anvayajñāna* is similar, [with the difference that it concerns the things of rūpa- and ārūpyadhātu, their cause, their cessation and the path to their cessation].

3) *Samvṛtījñāna* has as object all the dharmas.

4) *Paracittajñāna* has as object the mind (*citta*) and mental events (*caitasikadharmā*), impure (*sāsrava*) or pure (*anāsrava*), occurring in the mind of another.

5-6) *Duḥkhajñāna* and *samudayajñāna* have as object the five aggregates of attachment (*upādānaskandha*).

7) *Nirodhajñāna* has as object the cessation (*nirodha*) [of suffering].

8) *Mārgajñāna* has as object the five pure elements (*pañcānāsravaskandha*).

9-10) *Kṣayajñāna* and *anutpādayajñāna* together have as object the four truths (*catuḥsatya*).

2. Pure and impure knowledges⁵³²

Of the ten knowledges, one is impure (*sāsrava*), [namely, *samvṛtījñāna*], eight are pure (*anāsrava*) and one, namely, *paracittajñāna*, 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 knowledges⁵³³

1) *Dharmajñāna* contains (*saṃgrhṇāti*):

a. dharmajñāna [properly called],

⁵³¹ Compare Prakaraṇapāda, T 1542, k. 1, p. 694b4-c4; Kośa, VII, p.5seq.; Abhidharmadīpa, p. 377, l. 1-378, l. 6.

⁵³² Cf. Kośa, VII, p. 4.

⁵³³ Cf. Prakaraṇapāda, T 1542, k. 1, p. 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 *kṣayajñāna* and of the *anutpādayajñāna*.

2) *Anvayajñāna*, the same [replacing ‘the part relating to kāmadhātu’ with ‘the part relating to rūpa- and ārūpyadhātu’].

3) *Samvṛtijñāna* contains:

a. *saṃvṛtijñāna* [properly called],

b. a small part of *paracittajñāna*, [namely, the impure part (*sāsrava*) 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 *saṃvṛtijñāna*, of *mārgajñāna*, of *kṣayajñāna* and of *anutpādayajñāna*.

5) *Duḥkhajñāna* contains:

a. *suhkhajñāna* [properly called],

b. a small part, [that which has as object the truth of suffering], of *dharmajñāna*, of *anvayajñāna*, of *kṣayajñāna*, and of *anutpādayajñāna*.

6-7) *Samudayajñāna* and *nirodhajñāna* are explained on the same principle.

8) *Mārgajñāna* contains:

a. *mārgajñāna* [properly called],

b. a small part, [that which has the truth of the path as object], of *dharmajñāna*, of *anvayajñāna*, of *paracittajñāna*, of *kṣayajñāna*, and of *anutpādayajñāna*.

9) *Kṣayajñāna* contains:

a. *kṣayajñāna* [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) *Anutpādayajñāna* is explained according to the same principle.

4. *The associates of the ten knowledges*

[a. The faculties (*indriya*).]

i) Nine knowledges are associated (*saṃprayukta*) with eight faculties (*indriya*), excluding the faculty of wisdom (*prajñendriya*), the faculty of dissatisfaction (*daurmanasyendriya*) and the faculty of displeasure (*duḥkhendriya*).⁵³⁴

ii) *Samvṛtijñāna* 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 (*śūnyatāsamādhi*).

ii) *Dharmajñāna*, *anvayajñāna*, *nirodhajñāna*, *kṣayajñāna* and *anutpādayajñāna* are associated with the samādhi of signlessness (*ānimittasamādhi*).

iii) *Dharmajñāna*, *anvayajñāna*, *paracittajñāna*, *duḥkhajñāna*, *samudayajñāna*, *mārgajñāna*, *kṣayajñāna* and *anutpādayajñāna* are associated with the samadhi of wishlessness (*apraṇihitasamādhi*).

[c. The concepts (*saṃjñā*).]

i) *Dharmajñāna*, *anvayajñāna*, *saṃvṛtijñāna*, *duḥkhajñāna*, *kṣayajñāna* and *anutpādayajñāna* are associated [with three concepts from the group of the ten concepts mentioned on p. 1433F]: the concept of impermanence (*anityasaṃjñā*), the concept of suffering (*duḥkhasaṃjñā*) and the concept of non-self (*anātmasaṃjñā*).

ii) *Samvṛtijñāna* is associated with the four intermediate concepts [of the same group, namely, the concept of the repugnant nature of food (*āhāre pratikūlasaṃjñā*), the concept of displeasure in respect to the whole world (*sarvaloke 'nabhiratsaṃjñā*), the concept of death (*marāṇasaṃjñā*) and the concept of impurity (*aśucisaṃjñā*)].

iii) *Dharmajñāna*, *anutpādayajñāna*, *nirodhajñāna*, *kṣayajñāna* and *anutpādayajñāna* are associated with the three final concepts [of the same group, namely, the concept of abandonment (*prahāṇasaṃjñā*), the concept of detachment (*virāgasamjñā*) and the concept of cessation (*nirodhasamjñā*)].

Some say that *saṃvṛtijñāna* is sometimes associated with the concept of detachment (*virāgasamjñā*).

5. Mutual consciousness of the ten knowledges.⁵³⁵

Dharmajñāna has as object (*ālambate*) nine knowledges, excluding *anvayajñāna*. The same for *anvayajñāna*, [excluding *dharmajñāna*].

Samvṛtijñāna, *paracittajñāna*, *kṣayajñāna* and *anutpādayajñāna* have as object the ten knowledges. [233b]

Duḥkhajñāna and *samudayajñāna* have as object *saṃvṛtijñāna* and the impure (*sāsrava*) *paracittajñāna*.

⁵³⁴ See definitions in Kośa, I, p. 101.

⁵³⁵ Cf. Saṃyuktābhidharma, T 1552, k. 6, p. 920b10-25; Abhidharmāmṛta, T 1553, k. 2, p. 974c8-12 (reconstred by Sastri, p. 92, l. 9-14); Kośa, VII, p. 43; Abhidharmadīpa, p. 377, l. 1-9.

Nirodhajñāna does not bear upon any knowledge.

Mārgajñāna has as object nine knowledges, excluding *asmṛtijñāna*.

6. Aspects of the ten knowledges⁵³⁶

Dharmajñāna and *anvayajñāna* have the sixteen aspects (*ṣoḍaśakāra*) [of the four noble Truths (p. 641F)].

Paracittajñāna has four aspects: [those of the truth of the Path (*māragasatya*)].

Duḥkha-, *samudaya-*, *nirodha-* and *mārgajñāna* have each of the four aspects [of their respective truths].

Kṣayajñāna and *anutpādayajñāna* both have fourteen aspects, excluding the empty aspect (*śūnyākāra*) and the non-self aspect (*anātmakākāra*).

Samṛtijñāna, when it occurs in heat (*uṣmagata*), summits (*mūrdhan*) and patience (*kṣānti*), has sixteen aspects. When it occurs in supreme worldly dharmas (*laukikāgradharma*), *saṃvrtijñāna* has four aspects, [those of the truth of the path (*mārgasatya*)].⁵³⁷

7. Acquisition of the ten knowledges in the darśana- and āśaikṣamārga⁵³⁸

A. In the darśanamārga.

1) Entering into the first pure mind (*prathame 'nāsravacitte*), [i.e., *duḥke dharmajñānakṣānti*], the saint (*ārya*) acquires one single knowledge, the *saṃvrtijñāna*.

2-3) In the second mind [i.e., *duḥkhe dharmajñāna*], he adds *duḥkhajñāna* and *dharmajñāna*.

4) In the fourth mind [i.e., *duḥkhe 'nvayajñāna*], he adds *anvayajñāna*.

5) In the sixth mind [i.e., *samudaye dharmajñāna*], he adds *samudayajñāna*.

6) In the tenth mind [i.e., *nirodhe dharmajñāna*], he adds *nirodhajñāna*.

⁵³⁶ Cf. *Samyuktābhidharma*, T 1552, k. 6, p. 918b11-c6; *Abhidharmāmṛta*, T 1553, k. 2, p. 974a26-b5 (reconstructed Sastri, p. 90, l. 12-17; *Kośa*, VIII, p. 15-16, 27-28.

⁵³⁷ This is a matter of the *saṃvrtijñāna* practiced in the preparatory path (*prayogamārga*) during the four *nirvedhabhāgiyas*: 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 (*satyadarśanamārga*) 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 *āśaikṣa*). For a brief summary, see Lamotte, *Histoire du Bouddhisme 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 darśana- and the āśaikṣamārga, cf. *Samyuktābhidharma*, 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., *māрге dharmajñāna*], he adds *mārgajñāna*.

But if he is already free of desire (*vītarāga*), [i.e., if, before entering into the supramundane path (*lokottaramārga*) of the darśanamārga, he has already been freed from desire by means of the worldly path (*laukikamārga*) of detachment], then the saint (*ārya*) also adds *paracittajñāna*.

B. In the aśaikṣamārga.

9) In the path of the one of no further training (*aśaikṣamārga*), the arhat adds *kṣayamārga*.

10) If he has attained unshakeable deliverance (*akopyā vimukti*), he adds also *anutpādayajñāna*.

8. Development of the ten knowledges in the threefold Path⁵³⁹

A. In the darśanamārga.

1) In the first pure mind (*anāsravacitta*), [i.e. *duḥkhe dharmajñānakṣānti*], the yogin does not develop (*na bhāvayati*)⁵⁴⁰ knowledge.

2) In the second mind, [i.e., *duḥke dharmajñāna*], he develops two knowledges, present (*pratyutpanna*) and future (*anāgata*).

3) In the fourth moment, [i.e., *duḥkhe 'nvayajñāna*], 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 'nvayajñāna*], he develops two present knowledges and three future knowldges.

6) In the tenth mind, [i.e., *nirodhe 'nvayajñāna*]. he develops two knowledges, present and future.

7) In the twelfth mind, [i.e., *nirodhe 'nvayajñāna*], he develops two present knowledges and three future knowledges.

8) In the fourteenth mind, [i.e., *māрге dharmajñāna*], he develops two knowledges, present and future.

⁵³⁹ Cf. Saṃyuktābhidharma, T 1552, k. 6, p. 918c28-919c27; Abhidharmāmṛta, T 1553, k. 2, p. 974b5-c8 (reconstr. Sastri, p. 90, l. 18-92; l. 8: in line 18 of p. 90, the word *asamāpattimadhyamadyānabhūmyoḥ* should be corrected to *anāgamadyānāntarabhūmyoḥ*; Vibhāṣā, T 1545, k. 107, p. 552a6-554b23; Kośa, VII, p. 48-50 and 54-59; Abhidharmadīpa, p. 379-381.

⁵⁴⁰ Cf. Kośavyākhyā, p. 632, l. 14-15: *Iha dvividhā bhāvanādhikṛtā pratilaṃbhabhāvanā niṣevaṇabhāvanā; pratilaṃbhabhāvanā prāptitah, niṣevaṇabhāvanā sammikhakhībhāvataḥ*: “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 (*pratyutpanna*) and future (*anāgata*) knowledges.

9) In the sixteenth mind, [i.e., *māрге* 'nvayajñāna], he develops two present knowledges [*mārgajñāna* and *anvayajñāna*], and develops six future knowledges [*dharmajñāna*, *anvayajñāna*, *duḥkhajñāna*, *samudayajñāna*, *nirodhajñāna* and *mārgajñāna*]. If he is detached (*vītarāga*), he develops seven knowledges [by adding *paracittajñāna* to the preceding six].⁵⁴¹

B. In the *bhāvanāmārga*.

10) The *srotaāpanna* who wishes to become detached from the fetters (*saṃyojana*) of *kāmadhātu* develops seven knowledges, excluding *paracittajñāna*, *kṣayajñāna* and *anutpādayajñāna*, 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*],⁵⁴³ he develops four knowledges, excluding *kṣayajñāna* and *anutpādayajñāna*.

When, [by cessation of the fifth category of passions of *kāmadhātu*],⁵⁴⁴ the person inspired by faith (*śraddhadhimukta*) becomes informed by possession of the view (*drṣṭipratpa*), he develops six knowledges in the twofold path⁵⁴⁵, excluding *paracittajñāna*, *saṃvṛtijñāna*, *kṣayajñāna* and *anutpādayajñāna*.

⁵⁴¹ Cf. Kośabhāṣya, p. 407, l. 17 – 408, l. 2: *Avitarāgasya ṣoḍaṣe mārgānvayajñānakṣaṇe dve jñāne pratyutpanne: mārgajñānamārgānvayajñāne, purāgatani ṣaḍ bhavyante: dharmānvayaduḥkhasamudayanirodhamārgajñānāni. Vītarāgasya paracittajñānaṃ saptamaṃ bhāvyaṭe.*

It is at the sixteenth mind-moment of the *darśanamārga*, 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 *srotaāpanna*.

⁵⁴² See Kośabhāṣya, p. 408:

Sarāgabhāvanāmāрге tadūrdhvaṃ saptabhāvanā //
ṣoḍasāt kṣaṇād ūrdhvaṃ bhāvanāmāрге yāvan na vītarāgo bhāvati tāvat sarveṣu
prayogānantaryavimuktiviśeṣamāргеṣu sapta jñānāni bhāvyaṭe:
dharmānvayaduḥkhasamudayanirodhamārgasaṃvṛtijñānāni. laukikaś ced bhāvanāmārgaḥ
saṃvṛtijñānaṃ pratyutpannam. lokottaraś cec caturṇāṃ dharmajñānāṃ anyatamat.

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: *dharmā-*, *anvaya-*, *duḥkha-*, *samudaya-*, *nirodha-*, *mārga-* and *saṃvṛti-jñāna*. If the path of meditation is mundane, *saṃvṛtijñāna* is developed; if the path of meditation is supramundane, another of the four *dharmajñāna* 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*.

⁵⁴⁴ By cessation of the fifth category of passions of *kāmadhātu*, one becomes *śraddhadhimukta* or *drṣṭiprāpta* 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 (*bhūmi*), [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 *prahāṇamārga*), he develops seven knowledges, excluding *paracittajñāna*, *kṣayajñāna* and *anutpādayajñāna*.

b. in the paths of deliverance (*vimuktimārga*), he develops eight knowledges, excluding *kṣayajñāna* and *anutpādayajñāna*.⁵⁴⁶

13) When the saint is detached from the passions of the summit of existence (*bhavāgra* or the fourth *samāpatti* of ārūpyadhātu), the following should be distinguished:

a. in the [nine] uninterrupted paths (*ānantaryamārga* or *prahāṇamārga* of this sphere), he develops six knowledges, excluding *paracittajñāna*, *saṃvṛtijñāna*, *kṣayajñāna* and *anutpādayajñāna*.

b. in the [first] eight paths of deliverance (*vimuktimārga*), he develops seven knowledges, excluding *saṃvṛtijñāna*, *kṣayajñāna* and *anutpādayajñāna*.⁵⁴⁷

Kāmavacarapañcaprakāraśāprahāṇena dvitīyaphalapatipannako mṛdutīkṣendriya evaikaḥ śraddhādr̥ṣṭiprāptaḥ.

⁵⁴⁵ In the unstoppable paths (*ānantarya* or *prahāṇamārga*) 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. Kośabhāṣya, p. 408:

*Saptabhūmijayābhijñānakopyāptyākīrṇabhāvite/
ānantaryapatheṣūrdhvamuktimārāṣṭake 'pi ca //*

sapta jñānāni bhāvante iti ... anvayajñānānāṃ dvayoś ca dharmajñānanayor anyatamat.

Transl. – “In the uninterrupted paths of conquest over the seven levels, of acquisition of the supernatural powers and unshakeable 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 unshakeability and in the mixed meditation, all the unstoppable paths practiced by the śaikṣa entail the development of seven knowledges, the same as the preceding. If the path of meditation is worldly, *saṃvṛtijñāna* is cultivated. If the path is supramundane, one of the four *anvayajñānas* and one of the two *dharmajñānas* are developed. But in the quality of unshakeability, *saṃvṛtijñāna* is not developed because it is not opposed to Bhavāgra. Here *kṣayajñāna* is the seventh knowledge.

Above the detachment from the seven levels, in the detachment from bhavāgra, during the [first] eight paths of deliverance, seven knowledges also are developed: *dharmā-*, *anvaya-*, *duḥkha-*, *samudaya-*, *nirodha-* *mārga-* and *paracittajñāna*. *Saṃvṛtijñāna* is not developed because it is not opposed to bhavāgra. But one of the four *anvayajñānas* and one of the two *dharmajñānas* are actually cultivated

⁵⁴⁷ Cf. Kośabhāṣya, p. 408-409:

Śaikṣottāpanamuktau vā ṣaṣṭsaprtajñānabhāvanā /

C. In the *śāikṣamārga*.

14) In the first mind of ‘the one who has nothing further to practice’ (*śāikṣasya prathamacitta*), a mind coinciding with the ninth and last deliverance (*vimukti*) of *bhavāgra*,

a. the arhat who is unconditionally liberated (*asamayavimukta*) develops the ten knowledges and all the impure and pure roots of good (*sarvāstavanāsravakuśalamūla*).

b. the arhat who is conditionally liberated (*samayavimukta*) develops nine knowledges [excluding *anupādajñāna*], and all the impure and pure roots of good.⁵⁴⁸

All of these distinctions are fully explained in the *A-p’i-t’an-men* (*Abhidharmamukha?*).

C. The Eleven Knowledges According to the Mahāyāna

1. Knowledge conforming to reality

The knowledge conforming to reality (*yathābhūtajñāna*) has a special characteristic (*viśeṣalakṣaṇa*): it will be fully explained in the following chapters of [233c] the *Prajñāpāramitā*.⁵⁴⁹

ānataryapathe ṣaṇṇām.

Śāikṣasyendriyottāpanāyām vimuktimārge sarāgasya ṣaṇṇāṃ bhāvanā: ... sarvānantaryamārgapratīṣiddhatvāt. kim arthaṃ pratīṣidhyate. apratīpakṣatvāt.

Transl. “For the *śāikṣa*, in the path of deliverance of perfecting the faculties, there is the development of six or seven knowledges; in the uninterrupted path, development of six knowledges.”

In the path of deliverance, during the development of the faculties, the *śāikṣa* who still has the defilements develops six knowledges: *dharma-*, *anvaya-*, *samudaya-*, *nirodha-* and *mārgajñāna*. If he is detached from desire, he develops seven, adding *paracittajñāna* to the previous ones.

Whether or not he is detached from desire, in the uninterrupted path of perfecting the qualities, he develops the six knowledges mentioned above, but not *saṃvṛtījñāna*, because [perfecting the faculties] is like the path of seeing; not *paracittajñāna* because this knowledge is excluded from any path of seeing. Why is this knowledge excluded? Because it does not counteract [the passions].

⁵⁴⁸ Cf. *Kośabhāṣa*, p. 409:

Akopyasya daśabhāvanā, tatsaṃcāre ‘nantyamuktau ca / yas tv akopyadharmā bhavati tasya ... vimuktimārge daśānām bhāvanā.

Transl. – “In the Unshakeable, ten knowledges are developed, and also during the passing into the quality of the unshakeable in the last path of deliverance.”

The person who has the quality of unshakeability develops the ten knowledges, and also the person who passes into the state of unshakeability develops the ten knowledges in [the ninth] and last path of deliverance [of *bhavāgra*].

The saint whom the *Traité* speaks of as definitively delivered (*asamayavimukta*) corresponds to the Unshakeable one of whom the *Kośa* speaks.

2. The eleven knowledges

Some say:

1) The knowledge of things (*dharmajñāna*) cognizes the five aggregates of attachment (*pañcopādānaskandha*) as impermanent (*anitya*), painful (*duḥkha*), empty (*śūnya*) and without self (*anātmaka*). It knows that dharmas are all the result of a complex of causes and conditions (*hetupratyayasāmagryapekṣa*) in the sense that ‘actions have ignorance as condition’ (*avidyāpratyayāḥ saṃskārāḥ*) and so on up to ‘old age and death have birth as condition’ (*jātipratyayaṃ jarāmaraṇam*).

Thus the Buddha said to the brahmacārin *Siu-che-mo* (Susīma): “First it is necessary to use the knowledge [of the causality] of things in order to analyze dharmas, then to use the knowledge concerning nirvāṇa.”⁵⁵⁰

2) Subsequent knowledge (*anvayañāna*). – Knowing that the present five aggregates of attachment (*pratyutpannopādānaskandha*) are impermanent (*anitya*), painful (*duḥkha*), empty (*śūnya*) and non-self (*anātmaka*), one deduces that, in the past (*atīta*) and the future (*anāgata*) and in the form realm (*rūpadhātu*) and the formless realm (*ārūpyadhātu*) as well, the five aggregates of attachment are likewise impermanent, suffering, empty and without self.

Thus, if we notice that presently fire (*agni*) warms and burns, we know by induction (*anumāna*) that fires past 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 (*caitasikadharma*) 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 [and not the knowledge of the mind and mental events of others]?

Answer. – The mind being sovereign, it is sufficient to call it the knowledge of another’s mind: by saying mind, we know that the mental events are understood as well.

4) Conventional knowledge (*saṃvṛtijñāna*) is a purely knowledge of designation (*prajñaptijñāna*). The saint knows that, in regard to reality (*tattva*), worldly people (*prthagjana*) know it only verbally (*prajñaptitah*). This is why this knowledge is called knowledge of designation (*prajñaptijñāna*). In the same way, those for whom a house (*grha*) is just a word-list of boards (*phalaka*), posts (*sthūṇā*), pillars (*stambha*) and walls (*bhitti*) only understand these materials and do not understand the real meaning (*bhūtārtha*) of a house. That is conventional knowledge (*saṃvṛtijñāna*).

5) The knowledge of suffering (*duḥkhajñāna*) brings into play a knowledge about suffering in order to reprimand the five aggregates of attachment (*pañcopādānaskandha*).

⁵⁴⁹ Pañcaviṃśati. T 223, k. 5, p. 255a2; k. 21, p. 376b19. The *Traité* will comment on these passages: T 1509, k. 48, p. 406c7; k. 84, p. 647b14; 650c21-23; k. 99, p. 749a14. The *yathābhūtajñāna* summing up the entire knowledge of the Mahāyāna coincides with the *sarvākārajñāna* discussed above, p. 640-642F.

⁵⁵⁰ Susīmasutta in Saṃyutta, II, p. 134 (Tsa a han, T 99, k. 14, p. 97b6): *Pubbe kho Susīma dhammaṭṭhiñānaṃ pacchā nibbāṇe ñānaṃ ti*.

Question. – The five aggregates of attachment are both impermanent (*anitya*), painful (*duḥkha*), empty (*śūnya*) and non-self (*anātmaka*). 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 (*sukhakāma*) and enemies of suffering (*duḥkhapratikūla*), the Buddha's lament that everything in the world is suffering (*loke sarvaṃ 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 *duḥkhajñāna* is sometimes impure (*sāsrava*), sometimes pure (*anāsrava*):

a. It is impure [in the preparatory Path], when it is in heat (*uṣmagata*), summits (*mūrdhan*), patience (*kṣānti*) and supreme worldly dharmas (*laukikāgradharma*).⁵⁵²

b. It is pure when the ascetic penetrates into the Path of seeing the truths (*satyadarśanamārga*).

Why is that? From there on up to the supreme worldly dharmas, 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 (*duḥkhajñāna*) cognizes that suffering nature (*duḥkhākāra*) does not really arise. – The knowledge of the origin [234a] (*samudayajñāna*) cognizes that dharmas are disjunctive and without conjunction. – The knowledge of cessation (*nirodhajñāna*) cognizes that dharmas are forever peaceful (*ādiśānta*) and like nirvāṇa (*nirvāṇasama*). – The knowledge of the path (*mārgajñāna*) cognizes that dharmas are forever pure (*nityaśuddha*), without rectitude or evil.⁵⁵³

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 (*nirvedhabhāgīya*) developed in the preparatory Path (*prayogamārga*): see above, p. 395F, n., and Kośa, VI, p. 163-168.

⁵⁵³ This paragraph condenses the Mahāyānist interpretation of the four holy Truths into a few words.

9) The knowledge of the elimination of the impurities (*kṣayajñāna*) cognizes that all dharmas are non-existent (*anupalabdha*).

10) The knowledge of the non-rearising of the impurities (*anutpādayajñāna*) cognizes that dharmas, being unreal (*abhūta*) and indeterminate (*aniyata*), do not arise (*anutpanna*).

11) The knowledge conforming to reality (*yathābhūtajñāna*) is that which can be cognized by the ten preceding knowledges. By means of this knowledge in accordance with reality, the characteristics (*nimitta*), conditions (*pratyaya*), special features (*prabheda*) and considerations (*anupaśyanā*) 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 (*dharmacakṣus*) and the eye of wisdom (*prajñācakṣus*); 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 (*aśāthyadharmā*); 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 (*saṃkṣiptena*). A note in red says that the eleven knowledges are finished here.

Second section THE THREE MEDITATIVE STABILIZATIONS

Sūtra (cf. Pañcaviṃśati, p. 20, l. 9-11; Śatasāhasrikā, p. 62, l. 17-63, l. 4). – [The Bodhisattva-Mahāsattva must fulfill completely the three meditative stabilizations (*samādhi*):

1. the concentration with both conceptualization and analysis (*savitarkaḥ savicāraḥ samādhiḥ*).
2. the concentration without conceptualization and with analysis only (*avitarko vicāramātraḥ samādhiḥ*),
3. the concentration with neither conceptualization or analysis (*avitarko 'vicāraḥ samādhiḥ*).

Śāstra. –

⁵⁵⁴ The five eyes (*māṃsa-*, *divya-*, *prajñā-*, *dharmā-*, *buddhacakṣus*) are defined in Pañcaviṃśati, p. 77-83: Śatasāhasrikā, p. 290-301).

I. THE THREE CONCENTRATIONS ACCORDING TO THE ABHIDHARMA

1. The three kinds of concentration

All the trances (*dhyāna*) and all the absorptions (*samāpatti*) that concentrate the mind are called concentration (*samādhi*), ‘sphere of action of right thought’ in language of the Ts’in. During this beginningless universe (*anādikālika lokadhātu*), the mind is always wandering (*kuṭila*) 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 (*kāmadhātu*), the preparatory concentration (*anāgāmya*) of the first trance and the first trance (*dhyāna*), the concentration is associated with conceptualization (*vitarka*) and analysis (*vicāra*) and consequently is called ‘furnished with conceptuality and analysis’ (*savitarkaḥ savicāraḥ*).

2) In the *dhyānāntara*, [a variety of the first trance, the concentration is associated with analysis alone and is consequently called ‘without conceptuality but with analysis only’ (*avitarko vicārammatraḥ*).

3) From the second trance (*dvitīyadhyāna*) up to the level of the summit of existence (*bhavāgra*, or the fourth *ārūpyasamāpatti*), the concentration is associated with neither conceptuality nor analysis and consequently is called ‘without conceptuality or analysis’ (*avitarko vicāraḥ*).

2. Vitarka and Vicāra.⁵⁵⁶

Question. - The mind (*citta*) and mental events (*caitasikadharmā*) associated with concentration (*samādhisaṃprayukta*) are as many as twenty.⁵⁵⁷ Why mention only two here, namely, conceptualization (*vitarka*) and analysis (*vicāra*)?

Answer. – *Vitarka* and *vicāra* cause disturbance (*vicakṣuḥkaraṇa*) in concentration: this is why we limit ourselves to mentioning two here. Even if they are good (*kuśala*), they are enemies to meditative stabilization and it is difficult to escape from them. Some even say that a mind furnished with *vitarka* and

⁵⁵⁵ Cf. Daśottara, p. 58; Dīgha, III, p. 219. 274; Majjhima, III, p. 162; Saṃyutta, IV, p. 362-363:

Anguttara, IV, p. 300: Paṭisambhidā, I, p. 48; Vibhaṅga, p. 228; Kathāvatthu, p. 413; Tchong a han, T 26, k. 17, p. 538c3-6; k. 18, p. 543c20-21; Kośa, VIII, p. 183.

⁵⁵⁶ Two mental events already defined above, p. 1028-1029F. See also Kośa, I, p. 59; II, p. 173-175.

⁵⁵⁷ Cf. Kośa, II, p. 167.

vicāra is not concentrated. This is why the Buddha stated that the concentration with *vitarka* and *vicāra* lacks solidity.⁵⁵⁸

When the power of *vitarka* and *vicāra* is minimal, it is possible to obtain concentration. *Vitarka* and *vicāra* are able to produce concentration and are also able to destroy it. They are like the wind (*vāyu*) which is able to bring rain [234b] (*varṣa*) and also able to destroy it. Good *vitarka* and *vicāra*, 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 *vicāra* that have caused great joy (*mahāprīti*), the mind is distracted (*vikṣipta*) and loses concentration. That is why only *vitarka* and *vicāra* are mentioned here.

Question. – What are the differences between *vitarka* and *vicāra*?

Answer. – *Vitarka* is the coarseness of mind (*cittaudārikatā*) and *vicāra* is the subtlety of mind (*cittasūkṣmatā*)⁵⁵⁹. *Vitarka* is the first movement of the mind toward its objects (*prathamam svālabane cittasyohanam*); the *vicāra* that follows is an analysis (*vibhaṅga*), a judgment on the beautiful and the ugly (*suvarṇadurvarṇa*).

There are three kinds of coarse (*audārika*) *vitarka*: i) the mind of lust (*kānavitarka*), ii) the mind of malice (*vyāpādavitarka*), iii) the mind of harmfulness (*vihimsāvitarka*).⁵⁶⁰

There are three kinds of good (*kuśala*) *vitarka*: i) the mind of renunciation of desire (*naiṣkramyavitarka*), ii) the mind of non-malice (*avyāpādavitarka*), iii) the mind of non-harmfulness (*avihimsāvitarka*).⁵⁶¹

There are three kinds of subtle (*sūkṣma*) *vitarka*: i) thinking of one's relatives (*jñātivitarka*), ii) thinking of one's country (*janapadavitarka*), iii) thinking of not dying (*amaraṇavitarka*).⁵⁶²

⁵⁵⁸ *Laṭṭhikopamasutta* of Majjhima, I, p. 454 (Tchong a han, T 26, k. 50. p. 743b2-3): *Idaṃ kho ahaṃ. Udāyi iñjitasmiṃ vadāmi. kiṃ ca tattha iñjitasmiṃ. yad eva tattha vitakkavicārā aniruddhā honti idaṃ tattha iñjitasmiṃ*: “Wherever *vitarka* and *vicāra* have not been destroyed, there is agitation.”

Kośabhāṣya, p. 227, l. 14-15: *Nanu ca trīṇi dhyānāni señjitāny uktāni bhagavatā. yad atra vitarkaṃ vicāraritam atrāryā iñjitam ity āhuḥ*: “Did not the Bhagavat say that the [first] three *dhyānas* are agitated? And the Āryas have said that [the first *dhyāna*] where there is *vitarkita* and *vicārīta* is agitated.”

⁵⁵⁹ *Atthasālinī*, p. 114: *Vitakkanaṃ vā vitakko ūhanam ti vuttaṃ hoti. svāyaṃ ārammane cittaṃ abhīniropanalakkhaṇo, so hi ārammaṇo cittaṃ āropeti*.

⁵⁶¹ In regard to these two classes of *vitarka*, cf. Majjhima, I, p. 114 (Tchong a han, T 26, k. 25, p. 589a14-18) where the Buddha said: *Yan nūnāhaṃ dvidhā katvā dvidhākarvā vitakke vihareyyan ti. So kho ahaṃ bhikkhave yo cāyaṃ kānavitakko yo ca byāpādavitakko yo ca vihiṃsāvitakko imaṃ ekabhāgaṃ akāsiṃ, yo cāyaṃ nekkhamavitakko yo ca abyāpādavitakko yo ca avihimsāvitakko imaṃ bhāgaṃ akāsiṃ*.

This classification appears frequently in the canonical texts, e.g., *Anguttara*, I, p. 275; II, p. 76; III, p. 429

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 *samadhi*. It is like the wind (*vayu*) 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* or *vicāra*.⁵⁶³

They also speak of the levels (*bhūmi*) with *vitarka* and with *vicāra*, without *vitarka* and with *vicāra*, with neither *vitarka* nor *vicāra*.⁵⁶⁴ Why speak here of the concentrations with *vitarka*, etc., only?

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 *anāgāmya* (preparatory concentration of the first *dhyāna*), and in the first *dhyāna*. These dharmas are good (*kuśala*), bad (*akuśala*) 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* or *vicāra* are deprived of *vitarka* and *vicāra*, namely: *a.* all matter (*sarvaṃ rūpam*), *b.* formations dissociated from the mind (*cittaprayuktasaṃskāra*), *c.* unconditioned dharmas (*asaṃskṛtadharmā*).

4. Levels with *vitarka*, etc.

⁵⁶² These three *vitarkas* are taken from Saṃyutta, T 99, k. 16, p. 109c4-6. They appear in the Pāli sources also: *ñātivitakka*, *janapadavitakka* and *amaravitakka* (Mahānidesa, p. 501, l. 21-22; Vibhaṅga, p. 346, l. 18-20, but the last one is sometimes replaced by *anavaññapaṭisaṃyutta vitakka* ‘the worry of not being mistaken’ (Anguttara, I, p. 254). On this last word, see also Itivuttaka, p. 72; Vibhaṅga, p. 356.

⁵⁶³ Vibhaṅga, p. 434-435 gives the complete list.

⁵⁶⁴ The *samādhis* should not be confused with their respective levels. Whether it is a question of *dhyāna* or *samāpatti*, the *samādhis* are of two types: *i*) the *samādhi* proper, namely, the concentrations raising the ascetic momentarily to certain psychic planes of *rūpa*-or *ārūpyadhātu*; *ii*) the *samadhi* spheres of existence where the gods of *rūpa*- or *ārūpyadhātu* have taken birth for a determined lifespan. The first are called cause-*samādhi* (*kāraṇasamādhi*), the second are called existence-*samādhi* (*upapattisamādhi*) or effect-*samādhi* (*kāryasamādhi*). See Kośa, VIII, p. 128.

1) The levels (*bhūmi*) with both *vitarka* and *vicāra* are: *a.* *kāmadhātu*, *b.* *anāgāmya* (preparatory concentration of the first *dhyāna*), *c.* part of the *brahmaloka* (namely, the first two stages of the first *dhyāna* inhabited by the *Brahmakāyikas* and the *Brahmapurohitas* respectively).

2) The level without *vitarka* but with *vicāra* is the *dhyānantara* (higher stage of the first *dhyāna*). Those who develop this level thoroughly are the *Mahābrahmarājās*.

3) The levels with neither *vitarka* nor *vicāra* are the levels [inhabited by the following gods]:⁵⁶⁵ *a.* All the *Ābhāsvaras*, (namely, the *Parittābhas*, the *Apramāṇābhas* and the *Ābhāsvaras* occupying the three stages of the second *dhyāna*), *b.* all the *Śubhakṛtsnas*, (namely, the *Parittaśubhas*, the *Apramāṇāśubhas* and the *Śubhakṛtsnas* occupying the three stages of the third *dhyāna*), *c.* all the *Bṛhatphalas*, (namely the *Anabhrakas*, the *Puṇyaprasavas* and the *Bṛhatphalas* occupying the first three stages of the fourth *dhyāna*),⁵⁶⁶ *d.* all the formless gods: *Ārūpya* (belonging to the four *dhyānas* of *ārūpyadhātu*: *ākāśānantyāyatana*, *vijñānānantatyāyatana*, *ākīṃcanyāyatana* and *naivasamjñāsamjñā āyatana*, also called *bhavāgra*).

II. THE THREE CONCENTRATIONS ACCORDING TO THE MAHĀYĀNA

Here [in the *Prajñāpāramitāsūtra*], it is a matter of much higher things, namely, the meditative stabilizations (*samadhi*):

What are these concentrations?

1) The concentrations of the arhats and pratyekabuddhas, from the three concentrations of emptiness, etc. (*śūnyatāsamādhi*) up to the diamond concentration (*vajrasamādhi*).⁵⁶⁷

2) The concentrations of the Buddhas, from the concentration contemplating the Buddhas of the ten directions (*daśadigbuddhasamādhi*) up to the concentration of the hero's progress (*śūraṅgamasamādhi*),

⁵⁶⁵ The first three *dhyānas* each entail three stages or levels (*bhūmi*), the fourth entails eight. Each stage is inhabited by a class of gods. Here, out of concern for conciseness, the *Traité* designates the group of deities of a *dhyāna* by giving the name of their highest category.

⁵⁶⁶ The fourth *dhyāna* is inhabited by eight categories of gods: 1) *Anabhraka*, 2) *Puṇyaprasava*, 3) *Bṛhatphala*, the only ones mentioned here, plus five categories of *Śuddhāvāsikas*: 1) *Avṛha*, 2) *Atapa*, 3) *Sudṛṣa*, 4) *Sudarśana*, 5) *Akaniṣṭha*. See *Kośa*, III, p. 2.

⁵⁶⁷ The meditative stabilizations of emptiness (*śūnyatā*), signlessness (*ānimitta*) and wishlessness (*apraṇihita*), also called the three *vimokṣamukhas*, have been studied above, p. 1209-1232F. The *vajrasamādhi* or more correctly the *vajropamasamādhi*, is the path of abandonment (*prahaṇamārga*) by means of which the ascetic abandons the ninth category (weak-weak) of the *kleśas* that attach him to the highest sphere of existence – the fourth *samāpatti* or *bhavāgra*

from the concentration eliminating all doubts (*sarvasaṃśayasamucchedasamādhi*) up to the king of concentrations (*samādhirājasamādhi*).⁵⁶⁸

These explanations briefly outline (*saṃkṣiptena*) the meaning of the three concentrations. It is finished!

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 (*anāsrava*) 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” (*anājñātamāsyāmīndriya*).
2. The faculty of understanding assuring the understanding of these truths (*ājñēndriya*).
3. The faculty belonging to the saint who has understood the truths (*ājñātāvīndriya*).

These three faculties which form a homogeneous group have already been mentioned in the canonical sources: Dīgha, III, p. 219; Saṃyutta, V, p. 204; Itivuttaka, p. 53; T’ch’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:

Anājñātamājñāsyāmīndriyaṃ yac chaikṣāṇāṃ pudgalānāṃ anabhisamitānāṃ ... pudgalānāṃ arhatāṃ pratyekabuddhānāṃ bodhisattvānāṃ tathāgatānāṃ arhatāṃ samyaksambuddhānānāṃ śraddhendriyaṃ, etc., up to prajñēndriyaṃ.

Translation. – The *anājñātamājñāsyāmīndriya* 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 *ājñēndriya* are the same faculties in individuals who are still practicing but who already possess the understanding of the truths. The *ājñātāvīndriya* 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.

⁵⁶⁸ These are the 108 or 120 samādhis belonging to the bodhisattvas and the Buddhas. A list accompanied by brief explanations of them is given by Pañcaviṃśati, p. 142-144, 198-203, and Śatasāhasrikā, p. 825-835, 1412-1426. See also Mahāvvyut., no. 505-623.

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, I, p. 101 and the Abhidharmadīpa, p. 44, the Buddha taught it “in a sūtra”: *Dvāviṃśatir indriyāṇi. katāni dvāviṃśatiḥ. cakṣurindriyam...* According to Vibhāṣā, T 1545, k. 142, p. 729a3; 730a7, the Buddha was speaking on that occasion to the brahmin *Cheng-wen*, i.e., to the brahmin Jātiśroṇa according to the Kośavyākhyā, p. 90, l. 25 and 28. We may, however, note that the Chinese characters *Cheng-wen* are often known in Pāli under the name of Jāṇussoṇī (cf. Akanuma, p. 240).

The list of twenty-two *indriyas*, cited here in the order most often adopted, appear in all the Abhidharmas which devote long explanations to them: Paṭisambhidā of the Khuddakanikāya, I, p. 7, l. 23-24; Vibhaṅga, p. 122; Kathāvatthu, p. 13; Visuddhimagga, p. 417; Prakaraṇapāda, T 1542, k. 15, p. 753c9; Jñānaprasthāna, T 1544, k. 14, p. 991b23-26; Vibhāṣā, T 1645, k. 152, p. 728c7-10; Abhidharmāmṛta, T 1553, k. 1, p. 871b28-c1 (rec. Sastri, p. 74); Satyasiddhiśāstra, T 1646, k. 1, p. 251b2-18; Kośa, p. 101; Kośavyākhyā, p. 90-91 Nyāyānusāra, T 1562, k. 8, p. 377a14-17; Abhidharmadīpa, p. 44.

These twenty-two *indriyas* are constituted by the organs, the sensations or the faculties as follows:

1. sight (*cakṣus*), 2. hearing (*śrotra*), 3. smell (*ghrāna*). 4. taste (*jihvā*), 5. touch (*kāya*), 6. mind (*manas*), 7. male organ (*puruṣendriya*), 8. female organ (*strīndriya*), 9. vital organ (*jīvitendriya*), 10. sensation of pleasure (*sukha*), 11. sensation of displeasure (*duḥkha*), 12. sensation of satisfaction (*saumanasya*), 13. sensation of dissatisfaction (*daurmanasya*), 14. sensation of indifference (*upekṣā*), 15. faculty of faith (*śraddhā*), 16. faculty of energy (*vīrya*), 17. faculty of mindfulness (*smṛti*), 18. faculty of concentration (*samadhi*). 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 (*paramaiśvarya*), with control (*ādhipatyā*). The twenty-two dharmas in question have the characteristic of being dominant in regard to the living being (*sattva*) in that which concerns: 1. his primary constitution (*mauladravya*), 2. his distinctiveness (*vikalpa*), 3. his duration (*sthiti*), 4. his moral defilement (*saṃkleśa*), 5. his purification (*vyavadāna*). Indeed:

1. The point of support of the mind (*cittāśraya*) is made up of the six organs of consciousness, from the organ of sight to the mental organ (*indriyas* no. 1-6).

2. This point of support is distinguished by the two sexual organs (*indriyas* no. 7-8).

3. It lasts for a given time due to the vital organ (*indriya* no. 8).

4. It is defiled 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 *Traité* will explain in turn the viewpoint of the Sarvāstivādin Abhidharma and the view-point of the Mahāyāna concerning the three faculties of understanding, the only ones that are absolutely pure (*anāsrava*) and supramundane (*lokottara*). The difference between the two systems resides in the fact that, for the Abhidharma, understanding concerns the four noble Truths (*suhkha, samudaya, nirodha, mārga*), whereas for the Mahāyāna, it concerns the true nature of all dharmas.

Sūtra (cf. Pañcaviṃśati, p. 20, l. 11-12; Śatasāhasrikā, p. 63, l. 4-6). – [The bodhisattva-mahāsattva must completely fulfill] three faculties (*trīṇīndriyāṇi*):

- 1) the faculty signifying: I will understand that which I do not understand (*anājñātamājñāsyāmīndriya*)
- 2) the faculty of understanding (*ājñēndriya*)
- 3) the faculty of that which has been understood (*ājñātāvīndriya*).

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” (*anājñātamājñāsyāmīndriya*) is a group of nine pure faculties (*navānāsravendriyasāmagrī*).

In the individual who follows the truth as a result of faith (*śraddhānusārin*) or who follows the truth as a result of scripture (*dharmānusārin*)⁵⁶⁹ and who is on the Path of seeing the truths (*satyadarśanamārga*), this group is called *anājñātamājñāsyāmīndriya* and includes [the following nine *indriyas*]:

1-5) the five faculties, namely, faculty of faith (*śraddhendriya*), [faculty of energy (*vīryendriya*), faculty of mindfulness (*smṛtīndriya*), faculty of concentration (*samādhīndriya*) and faculty of wisdom (*prajñēndriya*)].

6) the sensation of satisfaction (*saumansayendriya*).

7) the sensation of pleasure (*sukhendriya*).

8) the sensation of indifference (*upekṣendriya*).

⁵⁶⁹ These terms have been defined above, p. 1390F.

9) the mental organ (*manasindriya*).⁵⁷⁰

2. In the person liberated by faith (*śraddhādhimukta*) or in the view-attainer (*dr̥ṣṭiprāpta*)⁵⁷¹ who is on the path of meditation (*bhāvanāmārga*), this [group] of nine *indriyas* changes its name and is called faculty of understanding (*ājñendriya*). [234c]

3. In the path of those of no more learning (*asaikṣamārga*), this [group] of nine *indriyas* is called the faculty of those who have understood (*ājñatāvīndriya*).

B. Excellence of the three faculties of understanding

Question. – Of all the twenty-two *indriyas*, why does [the Prajñāpāramitāsūtra] choose these three *indriyas* [of understanding]?

Answer. –We call *indriya* [from the root *ind*] that which has a penetrating and obvious nature of dominance (*ādhipatyā*).⁵⁷² But this characteristic of dominance is not completely perfected (*paripūrṇa*) 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 (*tīkṣṇa*) and lead directly to nirvāṇa.⁵⁷³ Dominant (*adhipati*) among all the conditioned dharmas (*saṃskṛtadharma*), they hold sovereignty (*ādhipatyā, aiśvarya*) and surpass all the other *indriyas*.

⁵⁷⁰ Cf. Kośabhāṣya, p. 42: *Manasukhasaumanasyopekṣāḥ śraddhādini ca pañca tāni navendriyāṇi triṣu mārgeṣu trīṇīndriyāṇy apy ucyante: darśanamārge anājñātamājñāsyamīndriyam, bhāvanāmārge ājñendriyam, asaikṣamārge ājñatāvīndriyam*: “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 *anājñātamājñāsyamīndriya*; in the path of meditation, the *ājñendriya*; in the path of the *asaikṣas*, the *ājñatāvīndriya*.”

But it should be noted that the three *indriyas* of understanding made up in theory of these nine *indriyas* actually consist of seven because the sensations of pleasure, satisfaction and indifference never co-exist: the sensation of satisfaction is present in the first two dhyānas; the sensation of pleasure, in the third dhyāna; the sensation of indifference in the anāgāmya, the dhyānantara, the fourth dhyāna and the first three ārūpyasamāpattis.

⁵⁷¹ Terms defined above, p. 1390F.

⁵⁷² Cf. Kośabhāṣya, p. 38: *Kaḥ punar indriyārthaḥ. idi paramaiśvārye. tasya indantīti indriyāni. atha ādhipatyārtha*. See also Vibhāṣā, T 1545, k. 142, p.730c6-10; Abhidharmamṛta, rec. Sastri, p. 75, l. 3; Visuddhimagga, p. 417-418.

⁵⁷³ The three faculties of understanding are dominant as to the ascending acquisitions (*uttarottarasamprāpti*), to nirvāṇa, etc.: cf. Kośabhāṣya, p. 40; Abhidharmadīpa, p. 49, l. 1-2.

Furthermore, [among the other nineteen *indriyas*], ten are exclusively impure (*sāsrava*) and therefore are of no benefit.⁵⁷⁴ [These are: 1) the eye organ (*cakusurindriya*), 2) the ear organ (*śrotrendriya*), 3) the nose organ (*ghrānendriya*), 4) the tongue organ (*jihvendriya*), 5) the body organ (*puruṣendriya*), 6) the female organ (*strīndriya*), 7) the male organ (*puruṣendriya*), 8) the vital organ (*jīvitendriya*), 9) the sensation of displeasure (*duḥkhendriya*), 10) the sensation of dissatisfaction (*daurmansayendriya*)].

[Further, among the other nineteen *indriyas*], nine are morally indeterminate (*aniyata*), sometimes impure (*sāsrava*) and sometimes pure (*anāsrava*). [These are: 1) the mental organ (*manaindriya*), 2) the sensation of pleasure (*sukhendriya*), 3) the sensation of satisfaction (*saumanasyendriya*), 4) the sensation of indifference (*upekṣendriya*), 5) the faculty of faith (*śraddhendriya*), 6) the faculty of energy (*vīryendriya*), 7) the faculty of mindfulness (*smṛtīndriya*), 8) the faculty of concentration (*samādhīndriya*), 9) the faculty of wisdom (*prajñendriya*).]

[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 (*daśasaṃjñā*) 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. (*śraddhādīndriyasamanvāgata*)? The person who has not cut the roots of good (*samaucchinnakuśalamūla*).”⁵⁷⁶

Furthermore, when these five faculties become clear and pure (*anāsrava*), they are included in the three faculties [of understanding].

In the three faculties of understanding, there is inevitably the mental organ (*manaindriya*), and of the three sensations (*vedanā*) – [pleasure (*sukha*), satisfaction (*saumanasya*) and indifference (*upekṣā*)] – there is one

⁵⁷⁴ On the division of the twenty-two *indriyas* into three moral categories, see Kośabhāṣya, p. 42, commenting on the kārikā, II, 8: *Amalaṃ trayam, rūpīni jīvitam duḥkhe sāsravāṇi, dvidhā nava*: “The three faculties of understanding are pure (*amala* = *anāsrava*); 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 ārya 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 *Ekabhiññasutta* in Saṃyutta, V, p. 204-205, the Sanskrit recension of which is in Kośavyākhyā, p. 103, l. 1-9.

⁵⁷⁶ As a result, the person who retains some roots of good, absence of desire (*alobha*), absence of hatred (*adveṣa*) and absence of error (*amoha*), has so far not entered onto the Path of nirvāṇa.

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 (*akuśala*) and indeterminate ones (*avyākṛta*).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 (*saṃgrhita*) in the aggregate of feeling (*vedanāskandha*), the aggregate of volition (*saṃskāraskandha*) and the aggregate of consciousness (*vijñānaskandha*).

2) The *anājñātāmājñāsyāmīndriya* occurs in six levels (*bhūmi*), [namely, the four dhyānas, the anāgāmya and the dhyānantara]. – The *ājñātāvīndriya* occurs in nine levels [adding the first three ārūpyasamāpattis to the preceding levels].⁵⁷⁹

3) The three faculties [of understanding] take as object (*ālambante*) the four noble Truths (*catuḥsatya*).

4) The three faculties [of understanding] are associated (*saṃprayukta*) with six concepts: *i*) the concept of impermanence (*anityasaṃjñā*), *ii*) the concept of suffering (*duḥkhasaṃjñā*), *iii*) the concept of non-self (*anātmasaṃjñā*), *iv*) the concept of abandonment (*prahāṇasaṃjñā*), *v*) the concept of detachment (*virāgasamjñā*), *vi*) the concept of cessation (*nirodhasamjñā*).

5) The *anājñātāmājñāsyāmīndriya* is cause (*hetu*) of three *indriyas*: [itself and the two following ones].⁵⁸⁰

The *ājñēndriya* is cause of two *indriyas*, [itself and the following one].

The *ājñātāvīndriya* is cause of *ājñātāvīndriya* only.

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 (*daurmanasya*) is good or bad. The mental organ (*manāindriya*) and four sensations (*sukha*, *duḥkha*, *saumanasya* and *upekṣa*) are good (*kuśala*), bad (*akuśala*) or indeterminate (*avyākṛta*). The five material organs, sight, etc., the vital organ and the sexual organs are indeterminate (*avyākṛta*): cf. Kośabhāṣya, p. 46; Abhidharmāmṛta, rec. Sastri, p. 75, l. 20-24; Vibhaṅga, p. 125 (differs).

⁵⁷⁹ Cf. Abhidharmadīpa, p. 53: *Anājñātāmājñāsyāmīndriyaṃ ṣaṭsu bhūmiṣu: caturṣu dhyāneṣv anāgāmye dhyānāntarikāyāṃ ca... Ājñēndriyaṃ ājñātāvīndriyaṃ ca navasu bhūmiṣu: āsv eva ṣaṭsu triṣu cādyāsv ārūpyabhūmiṣu.*

⁵⁸⁰ Here, by cause we should understand ‘dominant condition’ (*adhipatipratyaya*). The three faculties of understanding are dominant with regard to their own ascending acquisitions (*uttarottarasamprāpti*) 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. Kośabhāṣya, p. 40, l. 3-4.

6) The *anājñātāmāsyāmīndriya* in its turn produces two *indriyas*.

The *ājñēndriya* produces in its turn either an impure (*sāsrava*) *indriya* or the *ājñēndriya* or the *ājñātāvīndriya*.

The *ājñātāvīndriya* produces either an impure *indriya* or the *ājñātāvīndriya*.

This is fully explained in detail in the Abhidharma.

2. The Three Faculties of Understanding According to the Mahāyāna

A. In the Darśanamārga

The faculty signifying “I will understand that which I do not understand” (*anājñātāmājñāsyāmīndriya*) concerns the true nature (*bhūtalakṣaṇa*) of dharmas. Wishing to understand that which he has not yet understood, [the yogin] produces the five faculties, faith, etc. (*śraddhādīndriya*) 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 (*kāyēndriya*) and *ii*) the vital organ (*jīvitēndriya*). 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 (*saṃpanna*), 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 (*prathamacittotpāda*) 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 (*prañidhāna*) for it and wants to know the true nature (*bhūtalakṣaṇa*) 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 (*caḥṣus*). What we call ‘eye’ is an assemblage of the four great elements (*mahābhūta*) and a [subtle] matter derived from the four great [235a] elements (*mahābhautikarūpa*).⁵⁸¹ 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 (*caḥsurīndriya*).

Similarly, every person who has not broken the roots of good (*asammucchinnaakuśalamūla*) possesses faith (*śraddhā*), but as the latter is not clear, it is not yet [a real] faculty of faith (*śraddhendriya*).⁵⁸²

⁵⁸¹ On the distinction between the four great elements (*mahābhūta*) and the subtle matter derived from the four great elements (*upādāya rūpa, bhautika, rūpaprasāda*), see Kośa, I, p. 22, 63-66.

⁵⁸² Here the *Traité* 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. (*śraddhendriya*), he will then be able to believe in the true nature (*bhūtalakṣaṇa*) of dharmas. This nature is unborn (*anutpanna*) and unceasing (*aniruddha*), neither defiled (*asaṃkliṣṭa*) nor purified (*avyavadāta*), neither existent nor non-existent (*naivasan nāsat*), neither accepted (*anupātta*) nor rejected (*aparityakta*), always at peace (*śānta*), perfectly pure, like space (*ākāśasama*), ineffable (*anirdeśya*), inexpressible (*anabhilāpya*); it is the cessation of all ways of speech (*sarvavādamārgagoccheda*), it surpasses the realm of all the minds and mental events (*sarvacittacaitasikadharmagocarasamatikrānta*); it is like nirvāna; it is the Dharma of the Buddhas.⁵⁸³

2) Using the power of the faculty of faith (*śraddhendriya*), the bodhisattva acquires the faculty of energy (*vīryendriya*); he progresses energetically without regressing or straying.

3) By the power of the faculty of mindfulness (*smṛtīndriya*), he prevents bad dharmas from entering and gathers all the good dharmas.

4) By the power of the faculty of concentration (*samādhīndriya*), when his mind is distracted (*vikṣipyate*) by the five objects of enjoyment (*pañcakāmaḡuṇa*), he concentrates it on the true nature (*bhūtalakṣaṇa*).

5) By the power of the faculty of wisdom (*prajñēndriya*), he obtains a greater or lesser participation in the wisdom of the Buddhas, the taste (*rasa*) of which cannot be destroyed.

6-9) The support of these five faculties (*pañcendriyāśraya*), his mental faculty (*manāindriya*) is inevitably joined with the sensations (*vedanā*): sensation of satisfaction (*saumansaya*), pleasure (*sukha*) 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 (*bodhisattvaniyāma*).⁵⁸⁴ But as long as he has not obtained

⁵⁸³ Compare the definitions of ‘the true nature of all dharmas’ in Pañcavimsāti, 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 Acalā, the ‘Unshakeable One’. According to most sources, the Acalā marks an important turning point in the bodhisattva’s career:

1) It is at this point that he enters into definitive possession (*pratilābha*, *pratilambha*, *pratilambhatā*) of the conviction or the certainty that dharmas do not arise (*anutpattikadharmakṣānti*): Sūtrālamkāra, p. 122, l. 2; 131, l. 17; Madhyāntavibhāga, p. 105, l. 11; Bodh. bhūmi, p. 350, l. 27; 351, l. 13-14.

2) The possession of this *kṣānti* is accompanied by the Great Prophecy (*mahāvīyākaraṇa*) regarding the final triumph of the Bodhisattva: Lalitavistara, p. 35, l. 21; Daśabhūmika, p. 71, l. 24; Saddharmapund., p. 266, l. 1-2; Sūtrālamkāra, p. 20, l. 15; 141, l. 27; 165, l. 12; Madhyāntavibhāga, p. 190, l. 18; 192, l. 1. .

3) From that time on, the Bodhisattva’s destiny is assured (*niyāma*: see below, k. 27, p. 262a18-b2). He is determined as to his future buddhahood: *niyato bhavaty anuttarāyāṃ samyaksambodhau* (Sūtrālamkāra, p. 83, l. 24); *trīṭhyanīyatipātapatito bhavati* (Bodh. bhūmi, p. 367, l. 12).

the fruit resulting from the conviction that dharmas do not arise (*anutpattikadharmakṣānti*), it is not yet a matter of the *añjñātamañjñāsyāmīndriya*, the faculty signifying “I will understand that which I do not yet understand”.

B. In the bhāvanāmārga

Here the Bodhisattva cognizes the true nature (*bhūtalakṣaṇa*) of dharmas and, because he understands it well, it is a matter of the *ājñēndriya*, the faculty of understanding.

From the time when he has obtained the fruit attached to the conviction that dharmas do not arise (*anutpattikadharmakṣāntiphala*), when he is installed in the irreversible level (*avaivartikabhūmi*), when he has received the prophecy (*vyākaraṇa*), up to the time when he completes the ten levels (*daśabhūmi*), when he is seated on the seat of enlightenment (*bodhimaṇḍa*) and when he obtains the diamond concentration (*vajrasamādhi*), all of this is included in the interval called *ājñēndriya*.⁵⁸⁵

C. In the Aśaikṣamārga

Finally, the bodhisattva cuts through all the habitual propensities (*sarvakleśavāsanā*) and obtains supreme perfect enlightenment (*anuttarā samyaksambodhi*). Because he has understood and completely fulfilled everything to be known (*sarvajñeyadharmā*), this is called *ājñātāvīndriya* ‘faculty of that which has been understood’.

In other words, he is a non-regressing (*avaivartika*) bodhisattva having non-regressing conviction (*avaivartikakṣāntipratilabdha*: Saddharmapuṇḍ., p. 259, l. 13). As well, the eighth bhūmi is also called *Niyatabhūmi* ‘Determined Level’ (Bodh. bhūmi, p. 367, l. 11); *Avivartyabhūmi*, *avinivartanīyabhūmi*, *avaivartikabhūmi* “Level without regression’ (Daśabhūmika, p. 71, l. 12; Sūtrālamkāra, p. 176, l. 22; Bodh. bhūmi, 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; Bodh. Bhūmi, p. 290, l. 21).

4) Finally and in particular in the eighth bhūmi, the Bodhisattva’s activity is practiced spontaneously, without action (*abhisamkāra*) or mental changing (*ābhoga*), for it is unaffected by objects or notions: this is why it is called *anabhisamkārahogavihāra* or *anābhoganirnimittavihāra*: Madhyāntavibhāga, p. 105, l. 18-21; Sūtrālamkāra, p. 178, l. 3; Bodh. Bhūmi, p. 367, l. 11; Saṃgraha, p. 202.

⁵⁸⁵ The functioning of the *ājñēndriya* extends from the eighth to the tenth *bhūmi*. The latter is called *Dharmamegha* ‘Cloud of Dharma’ (Saṃgraha, p. 202-203), *Paramavihāra* ‘Ultimate abode’ (Bodh. bhūmi, p. 367, l. 13), *Sarvajñānābhīṣekabhūmi* ‘Level of consecration into omniscience’ (Daśabhūmika, p. 82, l. 8) or *Abhiṣekāvasthā* ‘State of consecration’ (Madhyāntavibhāga, p. 190, l. 24). According to the Pañcaviṃśati, p. 225, l. 8 and Āloka, p. 104, l. 8-9: *Bodhisattvo daśamyām sthītaḥ saṃs Tathāgataeveti vaktavyo na tu Samyaksambuddhaḥ*: “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 (*paripūrayitavya*) by the bodhisattva were discussed. They constitute the essentials of his career provided that he fulfills them by ‘the method of non-dwelling’ (*asthānayogena*), without grasping the characteristics (*na nimittodgrahaṇa*).

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 śrāvakas 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’ (*sākṣātkartavya*) by the śrāvakas but merely completely ‘fulfilled’ (*paripūrayitavya*) or ‘cultivated’ (*bhāvitavya*) by the bodhisattvas. The intention of the bodhisattva is to convert beings and introduce them into the Greater Vehicle, the Vehicle of the Buddhas. 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 śrāvakas 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 Buddhas. 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’ (*jñātukāma*), the ‘desire to attain them’ (*prāptukāma*).

In the present chapter, the *Traité* 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 DAŚĀBALASŪTRA

Pāli recension. – Anguttara, V,p. 32-36; Majjhima, I, p. 69-71; Paṭisambhida, II, p. 174-176.

Dasa yimāni bhikkhave tathāgathassa tathāgatabalāni yehi balehi samannāgato tathāgāto āsabhaṇ ṭhānaṃ ... sacchikatvā upasampajja viharati ... yam pi bhikkhave tathāgato ...

Sanskrit recension (attesting to many variations) cited in Kośavyākhyā, p. 641, l. 14-642, l. 26. Add numerous fragments of Central Asian provenance: S. Lévi. *Textes sanscrits de Touen-houang*, Jour. Asiatique, X, 16 (1910), p. 440-444; L. de La Vallée Poussin, *Documents sanscrits de la Seconde Collection M.A. Stein*, Jour. Roy. Asiatic Soc., 1911, p. 1063-1064; E. Waldschmidt, *Bruchstücke buddhistischer Sūtras aus dem zentralasiatischen Sanskritkanon*, Leipzig, 1932, 207-225; *Ein zweites Daśabalasūtra*, Mitteilungsdes Instituts für Orientforschung. VI, 1958, p. 382-405.

Daśemāni bhikṣavas tathāgatasya balāni yaiḥ samanvāgatas tathāgato 'rhan samyaksambuddha udāram ārṣabhaṃ ...karaṇīyaṃ nāparam asmād bhāvaṃ prajñānānīti. yat tathāgaḥ ...

Translation of the Sanskrit. – These, O monks, are the ten powers of the Tathāgata, endowed with which the holy One, the fully and completely enlightened One who claims the noble place, the place of the bull, turns the wheel of Brahmā and utters the true Lion's Roar in the assembly. What are these ten?

1. First, the Tathāgata cognizes, in accordance with reality, the possible as possible and the impossible as impossible.

That the Tathāgata cognizes, in accordance with reality, the possible as possible and the impossible as impossible is the first power of the Buddha, endowed with which, the Tathāgata, the holy One, the fully and completely enlightened One who claims the noble place, the place of the bull, turns the wheel of Brahmā and utters the true Lion's Roar in the assembly.

2. Furthermore, the Tathāgata cognizes, in accordance with reality, actions of the past, future and present according to their place, their cause, their object and their retribution. That the Tathāgata...

3. Furthermore, the Tathāgata cognizes, in accordance with reality, the defilement, the purification, the types and the purity of the trances, liberations, concentrations and absorptions. That the Tathāgata...

4. Furthermore, the Tathāgata cognizes, in accordance with reality, the degree of the moral faculties of other beings, other individuals. That the Tathāgata...

5. Furthermore, the Tathāgata cognizes, in accordance with reality, the diverse aspirations of other beings, other individuals. That the Tathāgata...

6. Furthermore, the Tathāgata cognizes, in accordance with reality, the world with its various acquired dispositions, with its many acquired dispositions. That the Tathāgata...

7. Furthermore, the Tathāgata cognizes, in accordance with reality, the route that leads to the various destinies. That the Tathāgata...

8. Furthermore, the Tathāgata remembers many previous abodes, for example, one lifetime, two, three, four, five, ten, twenty, thirty, forty, fifty lifetimes, one hundred lifetimes, one thousand lifetimes, one million lifetimes, one hundred million lifetimes, several hundred lifetimes, several thousand lifetimes, several hundreds of thousands of lifetimes, one period of disappearance, one period of creation, one period of disappearance-creation, several periods of disappearance, several periods of creation, several periods of disappearance-creation, several periods of creation, several periods of disappearance-creation. He thinks: "I had such and such a name, such and such a family, such and such a clan, such and such food among beings

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...

9. 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...

10. 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, that 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 sūtra. 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. Vibhaṅga, p. 335-3444 (with a long commentary).
4. Kathāvatthu, p. 228-238.
5. Mahāvibhāṣā, T 1545, k. 30, p. 156c seq.
6. Kośa, VII, p. 67-72; Kośavyākhyā, p. 641, l. 10-14.
7. Nyāyānusāra, T 1562, k. 75, p. 746a seq.
8. Abhidharmadīpa, p. 382 seq.
9. Pañcaviṃśati, p. 210, l. 11-23; Satasāhasrikā, p. 1446, l. 16-1448-l. 5.
10. Āloka, p. 455, l. 15-19.
11. Saṃgaha, p. 286.

12. Abhidharmasamuccaya, rec. Pradhan, p. 98, l. 1-5..

13. Bodh. bhūmi, p. 384.

14. Mahāvvyut. no. 120-129.

15. Arthaviniścaya, p. 577-579.

Here is the list from Kośa (l.c.): 1. *sthānāsthāna-*, 2. *karmavipāka-*, 3. *dhyānavimokṣasamādhisamāpatti-*, 4. *indriyaparāpara-*, 5. *nānādhimukti-*, 6. *nānādhātu-*, 7. *sarvatragāminīpratipad-*, 8. *pūrvanivasānasmṛti-*, 9. *cyutpapāda-*, 10. *āsravakusayajñānabala*.

[k. 24, p. 235b]

Sūtra. – Furthermore, O Śāriputra, the bodhisattva-mahāsattva who wishes to know completely the ten powers of the Buddha, the four fearlessnesses, the four infallible knowledges, the eighteen special attributes, great loving-kindness and great compassion, must exert himself in the Perfection of Wisdom (*punar aparaṃ Śāriputra bodhisattvena mahāsattvenā daśa tathāgabalāni catvāri vaiśāradyaṇi catasraḥ pratisaṃvido 'ṣṭadaśāveṇikān buddhadharmān mahāmaitrīṃ mahākaruṇāṃ parijñātukāmena prajñāpāramitāyaṃ śikṣitavyam*).

Śāstra. –

First Section GENERAL QUESTIONS

I. ATTRIBUTES OF THE ŚRĀVAKA AND ATTRIBUTES OF THE BUDDHA

[235b] Question. – The ten powers (*bala*), the four fearlessnesses (*vaiśāradya*), etc., are the peerless attributes reserved for the Buddhas. They should therefore be treated first. Why does [the Prajñāpāramitā] speak first of the nine concepts (*navasaṃjñā*) [in chapter XXXV], the eight recollections (*aṣṭānusmṛtayaḥ*) [in chapter XXXVI], etc.?

Answer. – The Prajñāpāramitā first spoke [in chapters XVII to XXX] of the six perfections (*pāramitā*) to be practiced by the bodhisattva. The thirty-seven auxiliaries of enlightenment (*saptatrimśad bodhipākṣikadharmāḥ*) and the other qualities including the three pure faculties (*anāsravendriya*) [which were the object of chapters XXXI to XXXVIII] 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 Buddhas. This is why he criticizes these dharmas of the Lesser Vehicle (*hīnayāna*) of abandoning all beings and being of no benefit.

The śrāvakas say to the bodhisattva: “You are a worldly person (*pṛthagjana*) who has not yet destroyed the impurities (*akṣīṇāsrava*) and, because you are unable to practice these qualities, you criticize them rashly.” That is why [here, in the Prajñāpāramitā], the Buddha said: “The thirty-seven auxiliaries of enlightenment (*bodhipāṅśikadharmā*) and the other qualities of the śrāvakas should be completely fulfilled by the bodhisattva, but only by basing himself on their non-existence (*anupalabdhitām upādāya*).”⁵⁸⁶

Although the bodhisattva practices these qualities, he considers them to be non-existent (*anupalabdha*): it is for beings devoted to bad practices (*duṣcarita*) 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 (*nirvāṇasākṣātkāra*).

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 (*duṣkaracaryā*) 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 Buddhas, he criticized this path of austerities and everyone believed him.⁵⁸⁷ 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’ (*paripūrayati*) all the Buddha qualities. As he uses the knowledge of the emptiness of non-existence (*anupalambhaśūnyatā*)⁵⁸⁸ [for this purpose], these śrāvaka qualities are also called bodhisattva qualities.

⁵⁸⁶ See above, p. 1137F.

⁵⁸⁷ Described, among other sources, in the Duṣkaracaryāparivarta of the Lalitavistara, p. 243-260. The comments made by A. Foucher, *La Vie du Bouddha*, p. 134, 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. The one is a life of pleasure, devoted to pleasures and enjoyment (*kāmeṣu kāmasukhallikānuyoga*): it is base, ignoble, contrary to the spirit, unworthy, vain. The other is a life of mortification (*ātmaklamathānuyoga*): this is sad, unworthy, vain... The flawless one has found the middle way (*madhyamā partipad*)...” (cf. Vinaya, I, p. 10; Catusparisaḍ, p. 140; Mahāvastu, III, p. 331; Lalitavistara, p. 416).

⁵⁸⁸ Knowledge about the fifteenth of the eighteen *śūnyatās* postulated by the Prajñāpāramitā: Pañcaviṃśati, p. 197, l. 15; Śatasāhasrikā, p. 1473, l. 1-2. This is the fact that dharmas past, future and present do not exist (*nopalabhyante*). The translation ‘unascertainable emptiness’ is guilty of timidity.

Question. – If the bodhisattva completely fulfills the thirty-seven auxiliaries of enlightenment (*bodhipāṅśikadharmā*), why does he not enter into the predestination of the śrāvakas (*śrāvakanīyāma*)?⁵⁸⁹

Answer. – When we say that he ‘fulfills completely’ (*paripūrayati*), we mean that he sees them and knows them completely but without taking on their realization (*sākṣātkāram nopagrhnāti*). 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 (*ārūpyadhātu*) who have no body. Neither does it hold true for the realm of subtle form (*rūpadhātu*) where, there are bodies but no whip or rod. In the desire realm (*kāmadhātu*), it is not valid for the Buddhas, the noble cakravartin kings, the Yāma gods and other higher deities who have nothing to fear from a beating. It is in reference to those [235c] 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 śrāvaka qualities]: ‘fulfilling them completely’ is not to seek to realize them (*sākṣātkṛ*) or to be attached to them.

Furthermore, as has been said above, the bodhisattva does not abandon beings and [although he fulfills completely the śrāvaka qualities], it is by joining them with the knowledge bearing upon the emptiness of non-existence (*anupalambhaśūnyatā*).⁵⁹¹ This is why he does not fall into the class of the śrāvakas.

⁵⁸⁹ The *śrāvakanīyāma* is the assurance of the śrāvaka as to his future attainment of nirvāṇa, The śrāvaka is called *samyaktvaniyāvākṛānta* (*samyaktva = nirvāṇa*); as soon as he has this guarantee, he is an ārya. In a similar way, *bodhisattvaniyāma* 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 daṇḍasya bibhyanti, saveṣāṃ jīvitam priyam /
ātmānam upamāṃ kṛtvā, naiva hanyān na ghātayet //*

“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:

*Sabbe tasanti daṇḍassa, sabbesaṃ jīvitam piyam /
attānam upamaṃ katvā, na hanyya na gātaye //*

The same stanza will be cited later, k. 30, p. 278b23-24.

⁵⁹¹ See above, p. 153F, n.

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’ (*paripūrayitavya*); why will it speak from now on of qualities which the bodhisattva is ‘desirous of obtaining’ (*prāptukāma*) or ‘desirous of knowing’ (*jñātukāma*) and in view of which ‘he must practice the perfection of wisdom’ (*prajñāpāramitāyāṃ śikṣitavyam*)?

Answer. – The śrāvaka 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’ (*paripūrayitva*). But from now on in what follows, it will be a matter of profound (*gambhīra*) and immeasurable (*apramāṇa*) 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’ (*prāptukāma*) or ‘desirous of knowing’ (*jñātukāma*), and in view of which he must exert himself in the perfection of wisdom.

Furthermore, as the śrāvaka qualities are easily penetrated, easily understood, the *Prajñāpāramitā* calls them ‘to be completely fulfilled’ (*paripūrayitavya*). 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 śrāvaka qualities [concern] the general characteristics (*sāmānyalakṣaṇa*) of things. The śrāvakas understand suffering (*duḥkha*), the origin of suffering (*duḥkhasamudaya*), the cessation of suffering (*duḥkhanirodha*) and the path leading to the cessation of suffering (*duḥkhanirodhagāminī pratipad*) only.

For example, take two physicians (*bhīṣaj*). The first understands only the sickness (*ābādha*), the cause of the sickness (*ābādhasamutthāna*), the cure for the sickness (*ābādhaprahāna*) and the remedy (*bheṣaja*) 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.

⁵⁹² Compare the Vyādhyādisūtra in Saṃyukta (T 99, k. 15, p. 105a-b, the original Sanskrit of which is cited by Kośavyākhyā, p. 514: *Caturbhir aṅgaiḥ samanvāgato bhīṣak śalyapahartā rājārhaś ca bhavati tājayogyaś rājāṅgatve ca saṃkhyāṃ gacchati. katamaiś caturbhiḥ. ābādhakuśalo bhavati, ābādhasamutthānakuśalo bhavati, ābādhaprahāṇakuśalaḥ prahīnasya cābādhasyāyatyām anuṭpādakuśalaḥ.*

For the comparison of the physician, see also P. Demiéville in Hobogirin, *Byß*, 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’ (*parpūrayitavya*), whereas those of the bodhisattva should be ‘practiced’.

III. DEFINITION OF THE TEN POWERS ACCORDING TO THE DAŚĀBALASŪTRA⁵⁹³

The Buddha has ten powers (*bala*):

- 1) He knows, in accordance with reality, that which is possible (*sthāna*) and impossible (*asthāna*): this is the first power.
- 2) He knows the actions (*karmasamādāna*), past, future and present, of beings and he knows them according to place (*sthānatas*), cause (*hetutas*) and retribution (*vipākatas*): this is the second power.
- 3) He knows, in accordance with reality, the defilements (*saṃkleśa*), the purity (*vyāvadāna*) and the modalities (*vyavasthāna*) of the trances (*dhyāna*), liberations (*vimokṣa*), concentrations (*samādhi*) and absorptions (*samāpatti*): 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 (*nānādhimukti*) of other beings: this is the fifth power.
- 6) He knows the world (*loka*) with its diverse and numerous acquired dispositions (*dhātu*): this is the sixth power.
- 7) He knows the route (*pratipad*) that leads to the different destinies (*sarvatragāmin*): this is the seventh power.
- 8) He remembers his many previous abodes (*pūrvanivāsa*) with their aspects (*ākāra*) and their causes (*nidāna*), namely, one existence (*jāti*), two existences and so on up to a hundred thousand existences and many periods of [236a] creation (*vivarta*) and disappearance (*saṃvarta*) 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 (*duḥkha*), such and such happiness (*sukha*), such and such longevity (*dīrghāyus*). 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.

⁵⁹³ Here the *Traité* quotes the *Daśabalasūtra*, taking some liberties, the text of which was given above, p. 1506-1508F.

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 (*suvarṇa*) or ugly (*durvarṇa*), 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 (*yathākarmaṇa*), suffering the appropriate retribution (*vipāka*). As a result, these beings, burdened with misdeeds of body (*kāyaduścarita*), burdened with misdeeds of speech (*vāgduścarita*), burdened with misdeeds of mind (*manoduścarita*), slandering the saints (*āryāṇām apavādaka*), having wrong views (*mithyādr̥ṣṭi*), acting badly because of these wrong views (*mithyādr̥ṣṭikarmasamādāna*), for this cause and this reason, at the dissolution of the body after death enter into a bad destiny (*durgati*) 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 reborn in heaven (*svarga*): this is the ninth power.

10) By the cessation of the impurities (*āsravāṇām kṣayāt*), having realized, in the present existence (*dr̥ṣṭa eva dharme*) by his own knowledge (*svayam abhijñāya*), the pure liberation by wisdom (*prajñāvimukti*), the Buddha cognizes in accordance with reality: Birth is exhausted for me (*kṣīṇā me jātiḥ*), the religious life has been practiced (*uṣitaṃ brahmacaryam*), that which had to be done has been done (*kṛtaṃ karaṇīya*), I see no other existence for myself (*nāparam asmād bhāvam iti*): this is the tenth power.

IV. WHY TEACH THE TEN POWERS?

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 (*lābhā naḥ sulabdhāḥ*) and have received an unlimited benefit.” Thanks to the purity of their faith (*śraddhācittaviśuddhi*), they enter into the path of cessation of suffering (*duḥkhaḥkṣayamārga*).

As for the bodhisattvas who hear about these powers, they diligently cultivate the bodhisattva 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 (*buddhānusmṛtisamādhi*), do not recollect merely the Dharmakāya with 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’ (*sarvajña*).

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 cognizes 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’ (*mahāmaitrīmahākaruṇā*).

He possesses great loving-kindness and great compassion: this is why he is called ‘Savior of the world’ (*lokarātr*).

He comes by a path that is in accord with the truth (*yathābhūtamārgena gacchati*): this is why he is called ‘Tathāgata’.

He has the right (*arhati*) to receive the worship (*pūjā*) of the entire world this is why he is called ‘Arhat’.

He is endowed with a wisdom free of error (*aviparītāprajñā*): this is why he is called ‘Samyakṣambuddha’.

His morality (*śīla*), his concentration (*samādhi*) and his wisdom (*prajñā*) are complete (*saṃpanna*): this is why he is called ‘Vidyācaraṇasaṃpanna, endowed with sciences and practices’.

He does not turn back: this is why he is called ‘Sugata’.

He cognizes the general characteristics (*sāmānyalakṣaṇa*) and the specific characteristics (*svalakṣaṇa*) of the world: this is why he is called ‘Lokavid, knower of the world’.

[234b] He skillfully preaches the path of supramundane salvation (*lokottarakṣemamārga*): this is why he is called ‘Anuttarapuruṣadamyasārathi, supreme leader of beings to be converted’.

He saves beings by the threefold teaching (*śāsana*): this is why he is called ‘Śāstā devamanuṣyāṇām, 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’.

He is endowed with all the aspirations (*sarvaprāṇidhānopeta*): this is why he is called ‘Bhagavat, endowed with qualities’.

He is endowed with the ten powers (*daśabalasaṃpanna*): this is why he is called ‘Dhīra, strong’.⁵⁹⁴

He has obtained the four fearlessnesses (*caturvaiśāradyaprāpta*): this is why he is called ‘Puruṣasiṃha, man-lion’.

He has obtained immense profound knowledge (*jñāna*): this is why he is called ‘Mahāguṇasāgara, great ocean of qualities’.⁵⁹⁵

⁵⁹⁴ Mahāvīyut., no. 35.

⁵⁹⁵ Ibid., no. 36.

All these statements are without obstacles (*apratihata*): this is why he is said to be like the wind (*vāyusama*).

He has neither aversion (*pratigha*) nor fondness (*anunaya*) for all that is beautiful (*suvarṇa*) or ugly (*durvarṇa*): this is why he is said to be like the earth (*pr̥thivīsama*).

He burns the kindling of all the fetters (*sarvasaṃyojananendhana*): this is why he is said to be like fire (*tejaḥsama*).

He has skillfully destroyed all the lingering traces of the afflictions (*sarvakleśavāsana*): this is why he is said to be fully liberated (*vimukta*).

His abode being supreme (*uttarāvasatha*), he is called ‘Bhagavat’.

Since the Buddha possesses such qualities, one should recollect the Buddha. This is why the bodhisattva-mahāsattva who wants to attain the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*) and the eighteen special attributes (*āveṇikadhṛma*) of the Buddhas should practice the Prajñāpāramitā.

3) Furthermore, at Rājagṛha on the Gṛdhṛakūṭaparvata, when the Buddha was preaching the Prajñāpāramitā, the four communities (*catuspariśad*) and a great crowd of heretics (*tīrthika*), lay people (*gr̥hastha*), monastics (*pravrajita*), devas, yakṣas, etc., gathered together. The Buddha entered into the concentration of the King of Samādhis and emitted great rays of light (*raśmi*) that illumined universes as numerous as the sands of the Ganges (*gaṅgānadīvālukopama lokadhātu*); the earth trembled in six ways (*pr̥thivī ṣaḍvikāram akampata*);⁵⁹⁶ 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 (*saṃśayajāta*) 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 (*jñānabala*) of the true nature (*bhūtalakṣaṇa*) 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 (*pr̥tīhārya*) and even surpass those that have been done.” This is why it is said [in the *Prajñāpāramitā*] that the bodhisattva who wants to attain the ten powers must exert himself in the perfection of wisdom.

4) Furthermore, some disciples of the Buddha (*buddhaśrāvaka*) who have planted the roots of good (*avaropitakuśalamūla*) lifetime after lifetime can, out of some fault, fall into heresy. Now heretics (*tīrthika*) often say: “The Buddha does not really have the power of the qualities (*guṇabala*): it is by magical powers (*māyabala*) that he seduces (*āvartayati*) the minds of beings.”⁵⁹⁷ And the disciples of the Buddha who have fallen into heresy have doubts and wonder if indeed the Buddha is not the Great Man (*mahāpuruṣa*). Wanting to counteract this insult (*abhyākhyāna*), the Buddha said: “I truly possess the ten powers (*bala*) and the four fearlessnesses (*vaiśāradya*) with which I save beings: it is not magic (*māyā*).”

⁵⁹⁶ Events described and commented on above, p. 431F seq.

⁵⁹⁷ A spiteful insinuation often found in the mouths of heretics (Majjima, I, p. 375, 381; Anguttara, II, p. 190, 193): *Samaṇo hi bhante Gotamo māyāvī, āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭeti*.

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 (*kausīdyā*). This is why the Buddha says to them: “Practice the ten powers and you will obtain an immense fruit of retribution (*vipākaphala*).”

[236c] It is like the leader of a caravan (*sārvathavāka*) who encourages his merchants by saying: “Be careful and avoid fatigue (*klamatha*): by means of energy, diligence effort and strength, you will arrive at the jewel mountain (*ratnagiri*) and there you will find the seven jewels (*saptaratna*) 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 (*sthānāsthānājñānabala*), the Buddha distinguishes (*vibhanakti*) and evaluates (*tulayati*) those beings who can be converted (*vaineyasattva*) and those who cannot be converted (*avaineya*).

2) By the power of the knowledge of retribution of actions (*karmavipākajñānabala*), 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*, *vimokṣas*, *samādhis* and *samāpattis*, he distinguishes and evaluates those who are attached to the flavors of trance (*rasarakta*) and those who are not attached to them.

4) By the power of the knowledge of the moral faculties (*indriyaparāparajñānabala*), he distinguishes and evaluates the degree of peoples’ strength of knowledge.

⁵⁹⁸ By *āvaraṇa* is meant that which is an obstacle to the Path and to the roots of good preparatory to the Path (*nirvedhabhāgīya*). 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 (*abhīkṣṇika*) and violent (*tīkṣṇa*) 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. bhūmi, p. 79.

5) By the power of the knowledge of the various aspirations of beings (*nānādhimuktijñānabala*), he distinguishes and evaluates what is loved by beings.

6. By the power of the knowledge of the various dispositions acquired by beings (*nānādhātujñānabala*), he distinguishes and evaluates the progression of profound thoughts (*gambhīracitta*) of beings.

7. By the power of the knowledge of the route leading to the various destinies (*sarvatragāminīpratipajñānabala*), he distinguishes and evaluates the doors to deliverance (*vimokṣamukha*) among beings.

8. By the power of the knowledge of previous abodes (*pūrvanivāsajñānabala*), he distinguishes and evaluates the earlier comings and goings of beings.

9. By the power of the knowledge of birth and death (*cyutyupapādajñānabala*), he distinguishes and evaluates the places of birth of beings (*upapattisthāna*), beautiful (*suvarṇa*) or ugly (*durvarṇa*),

10. By the power of the knowledge of the cessation of the impurities (*āsravaḥṣayajñānabala*), 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 (*sampanna*). 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) Futhermore, 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 (*pratyakṣam*), but they do not *know* it. How then would they know the fruit of retribution (*vipākaphala*) caused by the mind and mental events (*caitasikadharmā*)? The Buddha, however, knows clearly and fully the fruit of retribution in its inner and outer causes (*adhyātmabāhyahetupratyaya*): thus this is a ‘power’.⁵⁹⁹

The Buddha knows the beings who are bound (*baddha*) by actions (*karman*) and defilements (*kleśa*) and the beings who are freed (*mukta*) by the pure *dhyānas*, *samāpattis*, *samādhis* and *vimokṣas*. 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 *dhyānas*, *samāpattis*, *samādhis* and *vimokṣas* of all beings and the causes for their liberation (*vimukti*): this is thus a ‘power’. [237a]

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 (*upacinvanti*). 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 (*dhātu*), the Buddha knows fully and completely the progress of the profound thoughts (*gambhīracitta*) of beings: thus this is a ‘power’.

7. By reason of their various acquired dispositions (*dhātu*), beings follow two types of paths (*pratipad*), 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 (*pūrvanivāsajñāna*) and the knowledge of death and rebirth (*cyutyupapādajñāna*).

10. To know the causes and results of the past and the future and, being fully aware of skillful means (*upāya*), to break the continuity (*prabandha*) of the mechanism of cause and effect, this is the power of the cessation of impurities (*āsravaḥṣayabala*). The Buddha knows the twofold causality of the three times, distinguishes and evaluates the moral faculties (*indriya*), the aspirations (*adhimukti*) and the acquired dispositions (*dhātu*) 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 (*āsravaḥṣaya*).

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 (*hetupratyaya*) and the mechanism of the fruit of retribution (*vipākaphalāniyāma*): 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?

[*Bahudhātukasūtra*].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” (*aṭṭhānam etaṃ anavakāso yaṃ itthi rājā assa cakkavattī, n’ etaṃ thānaṃ vijjati*). Why? Because any woman dependent on a man cannot obtain sovereignty (*aiśvarya*). 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 (*svataḥ*).⁶⁰¹

“It is impossible that two noble cakravartin kings appear simultaneously in the world” (*aṭṭhānam etaṃ anavakāso yaṃ ekissā lokadhātuyā dve rājāno cakkavattino apubbaṃ acarimaṃ uppajjeyyūṃ, n’ etaṃ thānaṃ vijjati*). Why? Because a cakravartin king never encounters any rivalry (*pratyarthikatva*). 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] retribution.” (*aṭṭhānam etaṃ anavakāso yaṃ kāyavacīmanoduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, n’ etaṃ thānaṃ vijjati*). And if a bad action cannot bring worldly happiness (*laukikasukha*), how then could it bring supramundane happiness (*lokottarasukha*)?

“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” (*atthānam etaṃ anavakāso yaṃ kāyavacīmanoduccaritasamaṅgī tannidānā tappaccayā kāyassa bhedaṃ paramaṃ maraṇā sugatiṃ saggamā lokam uppajjeyya, n’ etaṃ thānaṃ vijjati*). 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 (*pañcāvaraṇa*) cover the mind, one is distracted (*vikṣipta*) and, without developing the seven factors of enlightenment (*sambodhyaṅga*), 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 śrāvakas, 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 śrāvakas.

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 (*durgati*), that the fetters (*saṃyojana*), once destroyed by

⁶⁰⁰ An extract of the *Bahudhātukasutta* 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., Vibhaṅga, p. 335-338; Kathāvatthu, p. 172; Puggalapaññatti, p. 11, 12.

the path of seeing the truths (*satyadarśana*), re-arise, that the saints hide their faults, and that the srotaāpannas are reborn twenty-five times.⁶⁰⁴ See what has been said at length in the classification of the saints (*āryavibhaṅga*).

It is impossible that people guilty of the five heinous crimes of immediate retribution (*ānantarya*), the five types of eunuchs (*pañcavidhasandha*), beings in the four bad destinies (*caturdurgatipatitasattva*), the inhabitants of Uttarāvati and the retinue of Māra (*māraparivāra*), being hindered by the three obstacles (*āvaraṇa*),⁶⁰⁵ can attain the Path...⁶⁰⁶ [237c]

There are innumerable impossibilities (*asthāna*) of this kind and it is the same for the possibilities. The Buddha knows the possible things and the impossible things; he distinguishes (*vibhanakti*) them and evaluates (*tulayati*) them. For beings able to be converted (*vaineyasattva*), he preaches the Dharma; for beings unable to be converted, it is the [free] play of causes. The Buddha is like a good physician (*vaidya*) who understands the curable and incurable illnesses.

On the other hand, the śrāvakas and pratyekabuddhas know very few things. Sometimes they want to convert beings unable to be converted, as was the case for the *Cheou-lo* (Asura?); sometimes they do not convert beings who ought to be converted, as was the case [for Śrīvṛddhi] who was not converted by Śāriputra.⁶⁰⁷

⁶⁰⁴ The srotaāpanna is *saptakṛtvah paramaḥ*, i.e., he will be reborn a maximum of seven times: cf.

Anguttara, I, p. 233, l. 13; IV, p. 381, l. 13; Nettippakaraṇa, p. 169, l. 27; p. 189, l. 28; Visuddhimagga, p. 611, l. 26; Kośa, VI, p. 200.

⁶⁰⁵ The obstacle consisting of action (*karmāvaraṇa*) bars the Path to people guilty of the five *ānantaryas*; the obstacle consisting of passion (*kleśāvaraṇa*) bars it to eunuchs; the obstacle consisting of retribution (*vipākāvaraṇa*) bars it to beings in the four unfortunate rebirths (*nāraka*, *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. Kośabhāṣya, p. 412-413: *Sthaviraśāriputreṇa pravrajyāprekṣapurūṣapratyākhyānam*:

“Śāriputra rejected a man who asked for the going-forth from home.”

The Kośavyākhyā, p. 644, tells the circumstances for this refusal: *Āryaśāripureṇa kila kasyacit pravrajyāprekṣasya puruṣasya ... dhatupāṣāṇivare nilīnam iva kāñcanam //*

Transl. – It is said that a man asked for admission into the monastic Order. The noble Śāriputra 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 arhathood 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:

The Buddha himself makes no blunders. [His knowledge of the possible and the impossible] is intact (*avyāhata*) and invincible (*prajānāti*) and, since he knows fully and completely (*prajānāti*), 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 (*samādānaśīla*),⁶⁰⁸ of bad actions, of actions to be carried out during one day and one night⁶⁰⁹, 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 all beings the retribution of which is also past, the past actions the retribution of which is taking place in the present (*pratyutpanna*), the past action the retribution of which is in the future (*anāgata*), the past actions the retribution of which is in the past and the present, 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.

a. P'ou-sa pen-cheng man louen, T 160, k. 4, p. 343c23-344b28. – On this work, see J. Brough, *The Chinese Pseudo-Translation of Ārya-Śūtra's Jātaka-Mālā*, Asia Major, XI, 1964, p. 27-53.

b. Kalpanāmaṇḍikā, T 201, no. 57, k. 10, p. 311b24-312b13 (transl. E. Huber, *Sūtrālamkāra d'Āśvaghoṣa*, p. 283-287).

c. Hien yu king, T 202, no. 23, k. 4, p. 376b2-380a10.

The hero of the story was called *Fou-tseṅ* or *Che-li-li-t'i* (restored by P. Pelliot as Śrīvṛddhi). After having been refused by Śāriputra 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 buddhāya*.

It is perhaps of Śrīvṛddhi that the authors of the Vibhāṣā (T 1545, k. 102, p. 530c19-27) were thinking when they noted the following: The Buddha and the venerable Śāriputra were walking somewhere and someone approached them. The Buddha asked Śāriputra: Can you see where this person was your friend? Then Śāriputra, passing from the first to the fourth dhyāna resorted to memories of his earlier abodes (*pūrvanivāsānanusmṛti*) 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 Śāriputra: 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 śrāvakas or of pratyekabuddhas; this is why you cannot know him.

⁶⁰⁸ Discipline of vow, see above, p. 819-852F.

⁶⁰⁹ Also called discipline of *upavāsastha*: cf. p. 825-929F.

2) Furthermore, among the good minds (*kuśalacitta*), there are those that undergo the retribution of good (*kuśala*), bad (*akuśala*) or indeterminate (*avyākṛta*) actions.⁶¹⁰ It is the same for bad (*akuśala*) minds and indeterminate (*avyākṛta*) minds.

3) Furthermore, as a result of a salutary (*kṣema*) action, one undergoes a pleasant retribution (*iṣṭavipāka*); as a result of a pernicious (*akṣema*) action, one undergoes an unpleasant retribution (*aniṣṭavipāka*); as a result of an action that is neither salutary nor pernicious (*naivakṣemanaākṣema*) action, one undergoes a neither unpleasant nor pleasant retribution.⁶¹¹

As a result of an action to be experienced in the present lifetime (*dr̥ṣṭadharmavedanīya*), one undergoes a retribution in the present lifetime; as a result of an action to be experienced after having been reborn (*upapadyavedanīya*), one undergoes a retribution after having been reborn [i.e., in the very next lifetime to come]; as a result of an action to be undergone later (*aparaparyāyavedanīya*), one undergoes a retribution in a later existence [from the third onward].⁶¹²

As a result of an impure (*aśubha*) action, one undergoes a retribution of torment; as a result of a pure (*śubha*) action, one undergoes a retribution free of torment. As a result of a mixed (*sambhinna*) action, one undergoes a mixed retribution.

⁶¹⁰ Vibhāṣā, T 1545, k. 51, p. 263a6; Kośabhāṣya, p. 227, l. 5: *Kuśalam akuśalam avyākṛtaṃ karmati.*

⁶¹¹ Kośabhāṣya, p. 227, l. 7-9: *Kṣemaṃ karma kuśalaṃ yad iṣṭavipākaṃ nīrvāṇaprāpakaṃ ca duḥkharitrānāt tatkālam atyantam ca. akṣemaṃ akuśalaṃ kṣemapratidvandvabhāvena yasyāniṣṭo vipākaḥ. tābhyām itarat karma naivakṣemanaākṣemaṃ yat takuśalākuśalābhyām itarat veditavyam.*

Transl. – Good action is salutary whether it brings a pleasant retribution or whether it makes one obtain nīrvāṇa; 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 (*niyatavedanīya*). It is of three kinds: cf. Kośabhāṣya, p. 229-230: *Niyataṃ trividham dr̥ṣṭadharmavedanīyam upapadyavedanīyam aparaparyāyavedanīyam... tatra dr̥ṣṭadharmavedanīyam yatra janmani kṛtam tatraiva vipacyate. upadyavedanīyam dvitīye janmani. aparaparyāyavedanīyam tasmāt pareṇa:* “Determinate 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.”

That is the canonical doctrine: cf. Anguttara, III, p. 415: *Tividdhāhaṃ bhikkhave kammānaṃ vipākaṃ vadāmi: diṭṭh’ eva dhamme upapajjam vā pariyāye.* See also Majjhima, III, p. 214-215; Anguttara, V, p. 294, 297; Visuddhimagga, p. 515; L. de La Vallée Poussin, *Morale bouddhique*, 1927, p. 177-181.

4. Furthermore, there are two kinds of actions: the action that must necessarily be experienced (*niyatavedanīya*) and the action that will not necessarily be experienced (*aniyatacedanīya*).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 (*apekṣate*) on the time (*kāla*), a person (*pudgala*) and the place (*sthāna*) in order to undergo its retribution.

Thus a person who is to enjoy 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 (*suvarṇa*) or ugly [238a] (*durvarṇa*), they present themselves without being sought. Thus for the person who has taken birth in the paradises, the happiness resulting from merit (*puṇyasukha*) appears by itself, and for the person who is in hell (*niraya*), the suffering resulting from the sin (*āpattiduhkha*) follows him by itself. These actions do not depend on causes and conditions because they are especially serious (*guru*).⁶¹⁴

As actions inevitably to be experienced (*niyatavedanīya*), see for example the army of *P'i-lieou-li* (Viruḍhaka) 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 (*pañcaśikṣāpada*).⁶¹⁵

See also the great magicians (*mahārddhika*) like *Mou-lien* (Maudgalyāyana), etc., who could not be saved.⁶¹⁶

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 Śākya, Viruḍhaka (Viḍudabha 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 siuan tsa p'i yu, T 208, no. 15, k. 1, p. 535a23-b4); 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 (*śāli*, *taṇḍula*) and in his cooked rice (*odana*) there was an emulsion of a hundred flavors (*ojaḥ śatarasam*).⁶¹⁸

Good or bad, actions of this kind are to be experienced (*niyatavedanīya*) necessarily; the others do not necessarily have to be experienced (*aniyatavedanīya*).

5) The desire realm (*kāmadhātu*) is the place (*sthāna*) where one undergoes the retribution (*vipāka*) for three kinds of actions, namely, action to be experienced pleasantly (*sukhavedanīya*), action to be experienced unpleasantly (*duḥkhavedanīya*) and action to be experienced neither unpleasantly nor pleasantly (*aduḥkhāsukhavedanīya*).

The form realm (*rūpadhātu*) is the place where one undergoes the retribution of two types of actions, namely, the action to be experienced pleasantly (*sukhavedanīya*) and the action to be experienced neither unpleasantly nor pleasantly (*duḥkhāsukhavedanīya*).

(transl. Burlingame, II, p. 304-307); W, Rockhill, *Life of the Buddha*, p. 109-110; P. Bigandet, *Vie en Légende du Gaudama*, p. 266-267.

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 the latter, finding himself 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 on the sheet and did not die. .

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 (*śatarasa*), see above, p. 125F, note 1. The *Mūlasarv. Vinaya* (*Gilgit 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 (*yava*) at Verañja, 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 here he eats barley growing in holes! The Bhagavat said to him: Ānanda, do you want to eat these barley grains stuck between the teeth of the Tathāgata? When Ānanda said yes, he gave him one of these grains and said: This, O Ānanda, is the very pure food of the Tathāgata; it eclipses the the best of all flavors. If the Tathāgata eats no matter how coarse a food, this food changes for the Tathāgata into food of a hundred flavors (*yadi tathāgataḥ prakṛtam apy āhāraṃ paribhunkte tad api tathāgatasyānnaśatarasam samparivartate*).

The formless realm (*ārūpyadhātu*) is the place where one undergoes the retribution of one single kind of action, namely, the action to be experienced neither unpleasantly nor pleasantly (*adhukhāsukhavedanīya*).⁶¹⁹

6) There are retributions dependent on an object (*vastupekṣa*) and it is thanks to this object that one obtains the retribution of action. Thus, in the pools (*taḍāga*) of king *Fou-kia-lo-p'o* [erroneous transcription for *Fou-kia-lo-so-li* = Pukkusāti⁶²⁰] there grew thousand-petaled golden lotuses (*sahasrapatṭrāṇīsuvarṇāvabhāsani padmāni*), as large as chariot wheels⁶²¹ 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 (*kāmadhātu*), the form realm (*rūpadhātu*) or the formless realm (*ārūpyadhātu*).

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 (*manuṣya*), he knows in what continent (*dvīpaka*); 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 (*nigama*); if it is in a vihāra, he knows in what place; if it is in a city (*naga*), he knows in what quarter (*vāṭa*), in what street (*vīhi*), in what house (*prāsāda*) and in what room (*sthāna*).

8) The Buddha knows at what time a given action 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 (*karmavipākaphala*) 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 (*śastra*), a stick (*daṇḍa*), an order for an execution (*vadhasāsana*), 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 (*dāna*) and what disciplines (*śīla*) have been cultivated.

⁶¹⁹ All of this is fully explained in Kośa, IV, p. 109.

⁶²⁰ Pukkusāti, king of Takṣaśilā, a contemporary and friend of Bimbisāra, king of Magadha. Having read the description of the Three Jewels on a golden plaque sent to him by Bimbisāra, Pukkusāti 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 Bhaggava. The Buddha himself joined him there and during the night preached the *Dhātuvibhaṅgasūtra* (Majjhima, III, p. 237-247) to him. Pukkusāti 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 Pukkasāti had attained the fruit of anāgamin and has taken rebirth in the Avṛha 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 (*gr̥ha*), a garment (*cīvara*), food (*piṇḍapāta*), medicine (*bhaiṣajya*), a bed or seat (*śayanāsana*), an object made of the seven jewels (*saptaratnamaya vasu*).

In regard to discipline (*śīla*), the Buddha knows if it is a discipline of vow (*samādānaśīla*), a discipline acquired naturally (*dharmatāprātilambhikaśīla*),⁶²² a discipline of mental order (*caitasikaśīla*), a discipline of speech (*vākśīla*), an *ekadeśakārin* discipline, a *pradeśakārin* discipline, a *yadbhūyaskārin* discipline, a *paripūrṇakārin* discipline,⁶²³ a discipline of a single day (*ekadivasaśīla*),⁶²⁴ a discipline of observing the seven good paths of action (*saptakuśalakarmapatha*),⁶²⁵ a discipline observing the ten precepts fully (*daśaśikṣāpada*), or a discipline joined with concentration (*samādhi*).

12) In regard to meritorious works (*puṇya*), the Buddha knows those who cultivate the first, second, third or fourth *dhyāna*, the four immeasurables of loving-kindness (*maitrī*), compassion (*karuṇā*), 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 (*mithyādr̥ṣṭi*), [238b] bad friends (*pāpamitra*), etc. He knows the various causes and conditions of good actions such as faith (*śraddhā*), compassion (*karuṇā*), respect (*satkāra*), trance (*dhyāna*) and absorption (*samāpatti*), wisdom (*prajñā*), good friends (*kalyāṇamitra*), etc.

Actions are dominant (*adhipati*): 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

⁶²² See the list of disciplines in Pañcaviṃśati (T 223, k. 23, p. 390b13-14; T 220, vol. VII, k. 467, p. 15-17). As the Kośa says, the discipline of vow (*samādānaśīla*) depends on a *vijñāpti*, on an information, whereas the discipline acquired naturally (*dharmatāprātilambhikaśīla* or *dharmatāśīla*), i.e., arisen from *samādhi*, is just *avijñāpti*, 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: Pratimokṣa discipline) and the *dharmatāprātilambhikaśīla*, 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 *kāmadhātu*) or by entering into the Path (pure discipline involving abstention from certain actions).

⁶²³ These four disciplines, *ekadeśakārin*, 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.

⁶²⁶ The comparison of the creditor is canonical: cf. Saṃyutta, I, p. 170, 171: *Paccūsamhi ṇayikā detha dethā ti codenti*.

When the action meets the combination of causes and conditions (*hetupratyāyasāmagrī*), it produces its fruit of retribution (*vipākaphalaṃ dadāti*), like a seed (*bīja*) planted in the soil, encountering the complex of causes and conditions and the right time (*hetupratyāyasāmagrīm prāpya kālaṃ 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 (*karmadāyāda*) 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 (*palpoddāha*).

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 (*citrakmara*) 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. [*Mahākarmavibhaṅgasūtra*].⁶²⁹ – Moreover, in the *Fen-pie-ye-king* (Karmavibhaṅgasūtra), the Buddha said to Ānanda: “[It may happen] that a man who does bad deeds is reborn in a good place (*sugatim utpadyate*) and that a man who does good deeds is reborn in a bad place (*durgatim utpadyate*).”

Ānanda asked: ”How is that possible?”

The Buddha replied: “If the bad action (*pāpakarman*) done by the evil man during the present lifetime (*dṛṣṭa eva dharme*) has not yet ripened (*aparipakva*) and if a good action done by him during a previous

⁶²⁷ Paraphrase of the classical stanza:

*Na praṇaśyanti karmāṇi kalpakotiśatair api /
sāmagrīm prāpya kālaṃ ca phalanti khalu dehinām //*

⁶²⁸ Cf. Saṃyutta, II, p. 101-102; III, p. 152: *Seyyathāpi bhikkhave rajako vā cittakāro vā sati rajanāya vā lākkhāya vā haliddiyā vā nīliyā vā mañjeṭṭāya vā supariṃaṭṭhe va phalake bhittiyā vā dussapaṭṭe vā itthirūpaṃ vā abhinimmineyya sabbaṅgapaccaṅgaṃ...* “Just as a painter, using colors, lacquer, ginger, indigo or madder, using a well-polished piece of wood, a wall or a cloth, draws a picture of a woman or man with all its members and limbs...” so action, which is mind (*citta*), in imitation of the painter (*citraka*), creates all the destinies of beings.

The Saddharmasmṛtyupasthāna (T721, k. 5, p. 23b18-c25) is inspired by this canonical passage in the parable dedicated to the mind of the painter. This parable has been commented learnedly and fully by Lin Li-Kouang, *L’Aide-mémoire de la Vraie Loi*, 1949, p. 65 seq.

⁶²⁹ Sutta from Majjhima, III, p. 207-215 (Tchong a han, T 26, k. 44, p. 706b12-708c28).

lifetime (*pūve kṛtaṃ kalyānakarma*) 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 (*maraṇakāle*), a good mind (*kuśalacitta*) and good mental events (*kuśalacaitasikadharmā*) 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 (*kalyāṇakarman*) done by the honest man during the present lifetime (*dr̥ṣṭa eva dharme*) has not yet ripened (*aparipakva*) and if a bad deed done by him during an earlier lifetime (*pūve kṛtaṃ kalyānakarma*) 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 (*maraṇakāle*), a bad mind (*akuśalacitta*) and bad mental events (*akuśalacaitasikadharmā*) 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, yvāyaṃ puggalo idha pānātipātī adinnādāyī – pe – micchādiṭṭhī, kāyassa bhedaṃ param maraṇā sugatiṃ saggam lokam uppajjati, pubbe vā ‘ssa kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ, peccā vā ‘ssa taṃ kataṃ kalyāṇakammaṃ sukhavedanīyaṃ, maraṇakāle vā ‘ssa hoti sammādiṭṭhī samattā samādiṇṇā; tena so kāyassa bhedaṃ param maraṇā sugatiṃ saggam lokam uppajjati. Sace kho so idha pānātipātī hoti adinnādāyī hoti – pe – micchādiṭṭhī hoti, tassa diṭṭhe va dhamme vipākaṃ paṭisaṃvedeti uppaajjam apare vā pariyāye.*

Transl. – 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 view, 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. 4-14: *Tatr’ Ānanda, yvāyaṃ puggalo idha pānātipātā paṭivirato adinnādānā paṭivirato – pe – sammādiṭṭhī, kāyassa bhedaṃ param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppajjati, pubbe vā kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchāvā ‘ssa taṃ kataṃ, maraṇakāle vā ‘ssa hoti micchādiṭṭhī samattā samādiṇṇā; tena so kāyassa bhedaṃ param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppajjati. Yañ va kho so idha pānātipātā paṭivirato hoti adinnādānā paṭivirato hoti – pe – sammādiṭṭhī hoti, tassa diṭṭhe va dhamme vipākaṃ paṭisaṃvedeti uppaajjam vā apare vā pariyāye.*

Transl. – 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 (*aparipakva*) is acceptable. But how can the mind at death (*maraṇacitta*), 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 Milinda to Nagasena in the Milindhapañha, p. 80: *Tumhe evaṃ bhaṇata: yo vassasataṃ akusalaṃ kareyya maraṇakāle ca ekaṃ Buddhagataṃ satim paṭilabheyya so devesu uppajjeyyāti; etaṃ na saddahāmi*: 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’ (*maraṇacitta*). We read in the Bhagavadgīta, 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 (*upapatticitta*) is the continuation of the mind at death (*maraṇacitta*). 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 (*anicca*) unstable (*addhuva*) situation destined to pass away (Saṃyutta, IV, p. 302-304).

The Buddha entrusts to the Upasāka the duty of consoling the sick and maintaining the dying (Saṃyutta, V, 408-410). “Have you not heard”, he asks his cousin Mahānāman, “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 (*aveccappasāda*) 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 (colors, sounds, smells, tastes and tangibles), he is asked to renounce these human pleasures, scorned 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 (*sakkāyapariyāpanna*). Finally, a pressing invitation is made: “Lift you mind up and apply it to the cessation of the self (*cittaṃ vuṭṭāpetvā sakkāya nirodhe cittaṃ upasamhara*).” Indeed, the Buddha has stated that there is no difference as to the deliverance of the mind between such an upāsaka and a bhikṣu whose mind is liberated from the afflictions. If the upāsakas must assist one another, what can be said of residential monks (*āvāsika bhikṣu*) 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 (*adhisīla*). 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

properly, for their coming is an occasion to gain merit. He eats good or bad food offered to him in order not to spoil a gift given in faith.”

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 Nakulamātā 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 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.”

c. In Ceylon at the time of Buddhaghosa (cf. Visuddhimagga, 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 (*tav’ athāya Buddhapūjā kariyati, cittaṃ pasādehi*). Five kinds of offerings are prepared: flowers, garlands, flags and banners for the eye, 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 pietism, 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 Bhaiṣajyaguru: “At the time of their death, eight bodhisattvas miraculously present themselves and show them the path” (Bhaiṣajyagurusūtra cited in Śikṣasamuccaya, p. 175: *teṣāṃ maraṇakālasaye ‘ṣṭau bodhisattvā rddhyāgatya mārgam upadarśayanti*). Surrounded by magical monks, Amitabha 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 (Sukhāvativyūha, p. 48: *te tena tathāgatadarśanaprasādāmbanena samādhināpramuṣitayā smrtyā cyutās tatraiva buddhakṣetre pratyājaniṣyanti*). 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 Kāraṇavyūha, you will wander in saṃsāra no longer; there will be no further birth, old age or death for you” (Kāraṇavyūha, 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 (*marañāvasthā*) is physically and mentally lifeless (*mandika*), 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 (*paṭu*). It is like fire (*agni*) or poison (*viṣa*) that, although small, can accomplish great things. The mind at death is so determinate (*niyata*) and so strong (*dhṛta*) that it prevails over the power of action (*saṃskārabala*) extending over a century.

This last mind is called ‘the great mind’ (*mahācitta*) for it has, as its urgent task, the abandoning of the body (*svadehaparitāga*) and the organs (*indriya*).⁶³³ Thus the man in battle (*raṇa*), who does not spare his life, is called a hero (*śūra*), and the arhat, who gives up attachment to life, attains arhathood. [238c]

Those are the various retributions of sinful and meritorious actions as well as their functioning (*pravṛtti*).

The śrāvakas know only that bad action is punished and good action rewarded, but they are unable to analyze the problem with such clarity.⁶³⁴ The Buddha himself understands fully and completely both action and the retribution of action. The power of his knowledge (*jñānaprabhāva*) is without obstacle (*avyāhata*), is indestructible (*akṣaya*) and invincible (*ajeya*): 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 falls 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 actions are rewarded, we are reduced to hypotheses. A stanza by the sthāvira Rāhula cited by the Kośabhāṣya, p. 477, l. 20-21, and commented on in Kośavyākhyā, p. 719, presents it as follows:

*Yad guru yac cāsannaṃ yac cābyastaṃ kṛtaṃ ca yat /
pūrvam pūrvam pūrvāṃ vipacyate karmasaṃsāre //*

In other words, the following are rewarded in order: the grave (*guru*) action; in its absence, the recent (*āsanna*) action that perfumes the dying mind; in its absence, the habitual (*abhyasta*) action; lacking the preceding ones, an action from an earlier life (*pūrvakṛtam*) the efficacy of which has been delayed by those of more serious actions.

This present note is especially inspired by the works of L de La Vallée Poussin on the last mind: see *Death* in HERE, IV, p. 448-449; *Notes bouddhiques*, Bull. Cl. Lett. Acad. Roy. De Belgique, 1925, p. 18-20; *Morale bouddhique*, 1927, p. 55, 181, 233.

On “One Mind” in Amidism, see P. Demiéville, *Les versions chinoises du Milindapañha*, BEFEO, 1924, p. 166, 231-246.

⁶³³ See Kośa, II, p. 133.

⁶³⁴ The Buddha declared that the retribution of actions is incomprehensible and forbids trying to understand it: *Kammavipāko bhikkhave acinteyyo na cintetabbo yaṃ cintento ummādaṃ vighātassa bhāgī assa* (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 (*dhyānavimokṣasamādhisamāpattīnāṃ saṃkleśo vyavadānaṃ vyavasthānam*).

By trance (*dhyāna*) is meant the four *dhyānas*.

The Buddha knows these dharmas auxiliary to the Path: he knows their name (*nāman*) and their characteristics (*lakṣaṇa*), their order and their practice; he knows if they are impure (*sāsrava*) or pure (*anāsrava*), in the course of being practiced (*śikṣita*) or already practiced (*aśikṣita*), purified (*vyavadāta*) or defiled (*saṃkliṣṭa*), with flavor (*sarasa*) or without flavor (*arasa*), profound (*gambhīra*) or superficial, and other distinctions of this kind.

The eight liberations (*vimokṣa*) have been explained in detail in reference to the *dhyānas* (above, p. 1291F). The *dhyānas* include all the meditative stabilizations of the form realm (*rūpadhātu*); the liberations include all the absorptions (*samāpatti*) and the perfection of trance (*dhyānapāramitā*).⁶³⁵ The *vimokṣas*, *dhyānas*, *samāpattis* and *samādhis* are ‘concentrations’, and by concentrations is meant the non-distraction of the mind (*cittāvikṣepa*).

[The Buddha knows their defilement] and by defilement (*saṃkleśa*) is meant the conflicting emotions (*kleśa*) such as affection (*anunaya*), wrong view (*drṣṭi*), pride (*māna*), etc.

[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 (*vyavasthāna*): 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 easy to enter, 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 (*aśubhabhāvana*) if one is full of hate, the meditation on the finite and infinite (*antānantabhāvana*) if one is stupid, the use of the knowledge and discrimination of dharmas 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 (*duṣkaracaryā*): “Now I am incapable of producing a meditative stabilization.” Also, places where there are crowds are not desirable places to practice concentration.

⁶³⁵ The text here seems to be corrupt.

Furthermore, the Buddha knows the loss (*dhvaṃsa*) of the *dhyānas*, the duration (*sthiti*) of the *dhyānas*, the increase (*vardhana*) 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.⁶³⁶

The Buddha knows that such and such a man should obtain such and such a *dhyāna*. He knows that such and such a man who has lost the *dhyāna* is enjoying the five objects of enjoyment (*pañcakāmaguṇa*). He 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 fully these *dhyānas*, *vimokṣas*, *samādhis* and *samāpattis*, and as this knowledge is intact (*avyāhata*) and invincible (*ajeya*) [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 (*parapudgalānām indriyaparāparajñānabalām*). - The Buddha knows the beings who are of sharp faculties (*tīkṣṇendriya*), of weak faculties (*mṛdvindriya*) or of medium faculties (*madyendriya*). The strong knowledge (*tīkṣṇajñāna*) is called superior (*para*); the weak knowledge (*mṛdujñāna*) is called inferior (*apara*). [239a]

Using this awareness of the degree of the faculties of beings, the Buddha distinguishes (*vibhanakti*) 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 (*ihajanma*), obtain only the first fruit (*phala*), i.e., the fruit of srotaāpanna, 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 (*saṃjñāvedayitanirodhasamāpatti*).

Such and such an individual will become conditionally liberated (*samayavimukta*); such and such another individual will become unconditionally liberated (*asamayavimukta*)⁶³⁷.

⁶³⁶ In Saṃyutta, III, p. 272, the Buddha distinguishes four kinds of meditators (*jhāyin*): the person who is skillful in staying in concentration and unskillful in coming out of concentration (*samādhismiṃ ṭhitikusalo na samādhismiṃ vuṭṭhānakusalo*), 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 (*pāramitā*), can obtain supreme perfect enlightenment (*anuttarā samyaksambodhi*).

Knowing all this, the Buddha also knows those who pass to the other shore (*pāraga*) if [the Dharma] is preached to them in brief (*saṃkṣepeṇa*), fully (*vistareṇa*), or in brief and fully at the same time. He knows which beings are to be instructed by means of gentle words (*ślakṣṇavacana*), which by means of rough words (*paraśavacana*), 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 (*śraddhendriya*); such and such another should act so as to produce the faculties of exertion (*vīrya*), mindfulness (*smṛti*), concentration (*samadhi*) and wisdom (*prajñā*).

By using his faculty of faith (*śraddhendriya*), such and such an individual enters into certitude [of the acquisition] of the supreme good (*samyaktvaniyāmam avakrāmati*); such and such another individual, by using the faculty of wisdom (*prajñendriya*), enters into the certitude [of the acquisition] of the supreme good.

These people, of keen faculties (*tīkṣṇendriya*), are hindered by the fetters (*saṃyojana*): for example *Yang-k'iu-li-mo-lo* (Aṅgulimāla),⁶³⁸ etc. Certain others, of keen faculties, are not hindered by the fetters, for example *Chō-li-fou* (Śāriputra), *Mou-lien* Maudgalāyana), etc.

⁶³⁸ Aṅgulimāla, son of the brāhmin Bhaggava, chaplain of king Pasenadi of Kosala, studied at the university of Takkasilā 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 acquit himself of his debt, the young man lay in ambush in the Jālinī 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 Aṅgulimāla, 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, Aṅgulimāla 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 Aṅgulimāla showed himself to be an exemplary monk.

Quite a body of literature has grown up around Aṅgulimāla, but the main source remains the *Aṅgulimālasutta* in Majjhima, p. 97-105, translated many times into Chinese: Tsa a han, T 99, no. 1077, k. 38, p. 280c18-281c2; Pie 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 kiue mo king, is by Dharmarakṣa.

The Buddha knows the individuals of weak faculties (*mṛdvindriya*) but who are not hindered [by the fetters], for example *Tcheou-li-pan-t'o-k'ie* (Cūḍapanthaka).⁶³⁹ But there are people of weak faculties who are hindered by the fetters.

Āṅgulimāla 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 Theragāthā, (tr. Rhys Davids, *Brethren*, p. 318-325); of the Jātakas, V, p. 456 seq.

In the neighborhood of Śrāvastī, a stūpa marked the place where Āṅgulimāla 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-gāthā (ed. Bechert, p. 163-166; transl. Hofinger, p. 249-250); Fo wou poi tseu, T 199, p. 197c16-198a3; Mūlasarv. Vinaya, T 1448, k. 17, p. 85b21-c12). His last life and his earlier existences are told in full in the Cūḍapanthakāvadāna in the Mūlasarv. Vinaya (Dīvyavadāna, p. 483-515; T 1442, k. 31-32, p. 794c26-803c21), a northern source in which H. Bechert (l.c.) has revealed a borrowing from the golden legend of the Jains.

Mahāpanthaka and Cūḍapanthāka were born from the union of a wealthy young girl in Rājagṛha and a slave. They were born at the side of a great highway which is why they were named Great Path and Lesser Path respectively. Raised by their grandparents, they embraced the Buddhist faith. Mahāpanthaka was the first to become a monastic and, shortly thereafter, welcomed his brother into the Order. Entrusted with his religious instruction, he gave him a very simple stanza to learn by heart: *Pāpaṃ na kuryān manasā na vācā*, etc., but Cūḍapanthaka was so dim-witted (*duṣprajñā*) that at the end of three months, he had not yet succeeded in memorizing it. Then he passed into the service of the *ṣaḍvargīya* monks, which did not make him any smarter. At the instigation of the latter, he requested a subject of study (*svādhyāyanikā*) from this elder brother, but Mahāpanthaka, judging that he would be cured only by scorn, grabbed him by the neck and threw him out of the monastery. Weeping, Cūḍapanthaka went to the Buddha and confided the reason for his tears: “I am neither a monk nor a lay-man; I am a great idiot (*paramacūḍa*), a great fool (*paramadhandha*).” The Buddha replied: “There is no fool but the one who thinks he is smart” (cf. Udānavarga, XXV, v. 22), gave him two lines to meditate on “I remove the dust, I remove the dirt” (*rajo harāmi malaṃ harami*) and sent him to clean the monks’ shoes (*upanāhān poñcchitum*), an important detail which the *Traité* will mention below (k. 28, p. 268a6-7).

While he was busy with this simple task, Cūḍapanthaka discovered the mystery: To remove the dust is to suppress desire (*rāga*), hatred (*dveṣa*) and ignorance (*moha*). At once, all his passions were cut through and he attained arhathood.

To test his new qualities, the Buddha appointed him instructor (*avavādaka*) of the nuns. Those who thought him to be a fool were expecting the worst, but the new arhat accomplished such feats of magic and preached the Dharma with such eloquence that they were forced to change their minds. Swept along by his zeal, he kept his listeners until late in the night, a violation which the Buddha condemned by proclaiming the 22nd *pācittiya* (see Pāli Vinaya, IV, p. 54-55; Dharmaguptaka Vin. T 1428, k. 12, p. 647b9-648a17; Sarv. Vin., T 1435, k. 11, p. 80b2-81a11).

The Buddha knows the people whose [passions] have been destroyed by seeing the truths (*satyadarśana*) and whose faculties are weak, the people whose [passions] have been destroyed by meditation (*bhāvanā*) 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 (*mṛdu*) or equally keen (*tīkṣṇa*); 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 (*bandhana*), finds liberation (*mukti*); another person while searching for liberation, finds bondage. Thus, Aṅgulimāla, who wanted to kill his mother and torment the Buddha, found liberation, whereas a bhikṣu who had obtained the four *dhyānas* and developed pride (*abhimāna*) because of that, fell into hell.⁶⁴⁰

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 Cūḍapanthaka became a monk, the famous physician Jīvaka invited the Buddha and the Saṃgha except for Cūḍapanthaka whom he deemed to be too stupid. The Buddha accepted the invitation, but noticing that the Saṃgha was not complete, he refused to partake of the meal. Jīvaka sent someone to look for Cūḍapanthaka 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 Cūḍapanthaka 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 *Cūḍapanthakāvadāna*, 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 Vibhāṣā (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 Cūḍapanthaka. Among the main texts, we may mention the Theragāthā, v. 557-566; the Apadāna, I, p. 58; the commentaries of the Jātakas, I, p. 114-20, of the Anguttara, I, p. 209-220, and above all of the Dhammapda, I, p. 239-255 (transl. Burlingame, I, p. 299-310).

⁶⁴⁰ See above (p. 1052-1053F) the story of the bhikṣu who confused *dhyāna* and fruits of the Path and fell into the Avīci hell.

The Buddha knows fully and completely (*prajānāti*) all these various degrees of the faculties of beings and since this knowledge is intact (*avyāhata*) [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 (*nānādhimuktijñānabala*). -

By aspiration (*adhimukti*) is meant trusting joy (*prasāda*), inclinations (*ruci*).

[Beings] love the five objects of enjoyment (*pañcakāmaguṇa*), as did *Souen-t’o-lo-nen-t’o* (Saundarananda).⁶⁴¹

They love fame (*yaśas*), as did *T’i-p’o-ta* (Devadatta).⁶⁴²

They love worldly goods (*lokadhana*), as did *Siu-mi* (var. *na*)-*tch’a to-lo* (Sunakṣetra).⁶⁴³

They love the life of a monk (*pravrajyā*), as did *Ye-chö* (Yaśas).⁶⁴⁴

[239b] They love faith (*śraddhā*), as did *Po-kia-li* (Vakkhali).⁶⁴⁵

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 Vaiśālī, who entered into the Order and for a time was the Buddha’s assistant (*upasthāyaka*), but who later became attached to the bad teachers, Khorakkhattiya, Kandaramasaka and Pāṭiputta. 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 *śreṣṭhin* [of Benares], having seen in the middle of the night that all the courtesans resembled corpses, left his precious sandals (*manipādukā*) worth a hundred thousand *kārṣāpanas* 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 Yaśoda, taught by the Buddha, attained arhathood and entered into the Order while his aged parents entered into the lay community. Cf. *Catuṣpariśad*, p. 172-202; *Mūlasarv. Vinaya*, T 1450, k. 6, p. 128c-129b; *Pāli Vinaya*, I, p. 15-18; *Mahīśasaka Vin.*, T 1421, k. 15, p. 105; *Dharmaguptaka Vin.*, T 1428, k. 32, p. 789b-790a; *Mahāvastu*, III, p. 402-413; *Nidānakathā*, p. 82; *Comm. on Dhammapada*, I, p. 87; *Yin kouo king*, T 189, k. 4, p. 645; *Fo pen hing tsi king*, T 190, k.35, p. 815-824; *Tchong hui mo ho ti 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), Vakkhali, whose name means ‘Clothed in bark’, was a ṛṣi dwelling on Mount Musalaka, not far from Śūrparaka in Aparānta. Having seen the Buddha from the top of this mountain, he felt great admiration for him and

They love the rules (*śikṣā*), as did *Lo-heou-lo* (Rāhula), etc.

They love generosity (*dāna*) as did *Che-po-lo* (Śaivala),⁶⁴⁶ [a note in red says that he was the son of *Kan-lou* (Amṛtā, aunt of the Buddha)].⁶⁴⁷

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 śraddhādhimuktānām*).

The same episode is told in the Pāli sources (Aparādāna, 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 brāhmin native of Śrāvastī who, long after his ordination, threw himself from the top of Gṛdhra-kūṭaparvata 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 Rṣigiri. The next day at dawn, he “took the knife” (*satthaṃ āharesī*) and killed himself. The Buddha revealed to the monks that Vakkhali had entered nirvāṇa.

Vakkhali’s suicide is told in the canonical sources: Saṃyutta, 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.

⁶⁴⁶ Śaivala, Sivali in Pāli, was proclaimed by the Buddha (Anguttara, I, p. 24) to be the foremost of those who receive (*aggamaṃ lābhīnam*) and his generosity equaled his wealth. In the Anavatapta-gāthā (ed. Bechert, p. 142), he explains the ‘fabric’ of his actions:

*Abhāvaṃ jyeṣṭhaputro ‘ham Kṛkirājīṇo yaśvinaḥ /
prathamam ca mayā chattraṃ jinastāpaṃ pratiṣṭham //
tat karma kuśalaṃ kṛtvā yatra yatropapannavān /
devabhūto manuśyad ca kurtapuṇyo virocitaḥ //
bhavāmy ādhyo mahābhāgas tāsū tāsūpattiṣu /
mahādānapatiś cāhaṃ bhavāmi dhanadhānyavān //*

Transl. – I was the eldest son of the glorious king Kṛkin (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.

⁶⁴⁷ See above, p. 227F, where it is said that Amṛtā, daughter of Saṃhahanu and sister of Śuddhodhana, had a son named *Che p’o lo* (Śaivala, and not Dānapāla as I [Lamotte] have erroneously

They love the strict observances (*dhūta*) and solitude (*viveka*), as did *Mo-ho-kia-chō* (Mahākāśyapa).

They love solitary meditation (*pratisaṃlayana*), as did *Li-po-to* (Revata).⁶⁴⁸

They love wisdom (*prajñā*), as did *Chō-li-fou* (Śāriputra).

They love learning (*bahuśrautya*), as did *A-nan* (Ānanda).

They love to understand the discipline (*vinaya*), as did *Yeou-p'o-li* (Upāli), etc.

All these disciples of the Buddha each had their preferences, and the worldly people (*prthagjana*), they too, each have their own tastes: some are pleased with desire (*rāga*), others with hatred (*dveṣa*).

Furthermore, the Buddha knows those who abound in lust (*rāgabahula*), those who abound in hatred (*dveṣabahula*) and those who abound in ignorance (*mohabahula*).

Question. –What are the characteristics (*lakṣaṇa*) of those who abound respectively in lust, hatred or ignorance?

Answer. – Here it is necessary to cite fully the characteristics of the threefold poison (*triviṣa*) described in the *Tch'an king* (Dhyānasūtra). Knowing these characteristics, the Buddha corrects especially lustful people by means of a sermon (*paryāya*) on the horrors of the body (*aśubha*); he corrects those who are especially hateful by means of a sermon on the mind of loving-kindness (*maitrīcitta*); and he corrects those who are especially stupid by means of a sermon on dependent origination (*pratītyasamutpāda*).

In this way, he preaches the Dharma according to the aspirations (*adhimukti*) of beings. If these aspirations are good (*kuśala*), he preaches in accordance with the minds of the beings, like a boat going along with the current (*naur anusrotogāminī*); if these aspirations are bad (*akuśala*), 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 Budha dans les Vinayapīṭaka anciens*, Oriens Extremus, IX, 1962, p. 8-11.

According to the Pāli sources (Udāna, 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), Sīvali was the son of Suppavāsā, princess of the Koliyas, who carried him in her womb for seven years. At his birth, the baby was able to speak. Śāriputta 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 srotaāpanna, sakṛdāgāmin, anāgāmin and finally arhat.

⁶⁴⁸ Revata surnamed Khadiravaniya “Of the acacia forest”. He was the youngest brother of Śāriputra, and the Buddha proclaimed him to be the foremost of those who live in the forests (*aggam āraññikānaṃ*): cf. Anguttara, I, p. 24. His taste for retreat was well known. A lay disciple named Atula, accompanied by five hundred upāsakas, visited him one day in hopes of receiving his teachings. Revata who was enjoying meditation like a solitary lion (*paṭisallānārāmo sīho viya ekacāro*) did not gratify their wishes with even a single word (Comm. on Dhammapada, III, p. 326).

(*paruṣavacana*) according to the method of driving out a peg by means of a counter-peg (*āṇīpratyāñīnirhārayogena*).⁶⁴⁹

⁶⁴⁹ An expression recorded in the Mahāvīyutpatti (ed. Sakaki, no. 6865; ed. Wogihara, chap. 245, no. 460). The meaning presents no problem. It results from a passage in Majjhima, I, p. 119: *Seyyathā pi bhikkhave dakkho palagando vā palagandantevāsi vā sukhumāyaāṇīyā oḷārikaṃ āṇīṃ abhinīhaneyya abhinīhareyya abhinivarajjeyya...* “Jut as, O monks, a skillful carpenter or his apprentice, by means of a small peg, is able to take out, drive out, tear out, a big peg... .”

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 smoothes it out to make it straight.”

Chinese scholars have always rendered the expression *āṇīpratyāñīnirhārayogena* by means of the characters *jou yi sie tch'ou sie fang pien* “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 Hiuan-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:

Mahāvīyut., ed. Sakaki, no. 6865: *khye ḥus khye ḥu ḥbyun baḥI tshul du*.

Transl of the Saṃdhinirmocana ed. in *Explication des Mysteres*, 1935, p. 115, l. 28-30: *khye ḥus khye ḥu dbyun tshul du*.

Transl of the Mahāyanasamgraha ed. in *Somme du Grand Véhicule*. I, 1938, p. 70, l. 26-27: *khe ḥus khye ḥu dbyun baḥI tshul du*, with the variant *khyi ḥus khyi ḥu sbyun haḥi tshul du*.

But *khye ḥu* means a boy and *khyi ḥu* 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. *khiḥuḥi-khyiḥu*.

My [Lamotte] respected colleague, Walter Simon, has examined the question and proposes to correct *khye ḥu* by *ke ḥu*, “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] As an alternative for consideration, I would like to suggest that *khye ḥu* 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 ḥu*. Both Tashi and Pasang Khambache 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 use is known to all Tibetans I have asked as ‘*tsab*’ This word is given as *rtsabs* on pg. 957 of Lama Dawa Ssamdup Kazi’s English-Tibetan

These aspirations are fully and completely known (*prajānāti*) by the Buddha and as this knowledge is intact (*avyāhata*) and invincible (*ajeya*) [in him], it is called the fifth ‘power’.

VI. THE KNOWLEDGE OF ACQUIRED DISPOSITIONS

The power of the knowledge of acquired dispositions (*dhātuṅjñānabala*). The Buddha knows the world with its many varied acquired dispositions (*nānādhātukaṃ lokam anekadhātukaṃ prajānāti*).

By acquired disposition (*dhātu*) is meant an accumulated habitual pattern (*ācītavāsanā*). The characteristics (*lakṣaṇa*) arise from the *dhātu*. The aspiration (*adhimukti*) functions in accordance with the *dhātu*. Sometimes the *dhātu* results from the *adhimukti*. Habitual patterns (*vāsanā*) and aspirations (*adhimukti*) realize the *dhātu*. *Dhātu* is the lofty resolution (*adhyāśaya*), *adhimukti* arises as a result of the conditions (*pratītyasamutpanna*). These are the differences between *adhimukti* and *dhātu*.⁶⁵⁰

The Buddha knows “the world with its many various acquired dispositions”; indeed, each being has many dispositions, infinite (*apramāṇa*) and incalculable (*asaṃkhyeya*) dispositions. This is what is called the many dispositions of the world.

There are two kinds of world (*loka*): the world as universe (*lokadhātu*) and the world of beings (*sattvadhātu*). Here it is a question of the world of beings only.

The Buddha knows that beings have such and such acquired dispositions (*dhātu*), such and such aspirations (*adhimukti*) and that they come from such and such a place (*sthāna*). He knows the beings endowed with good roots (*kuśalamūla*) or bad roots (*akuśalamūla*), those who are able to be converted (*vaineya*) or incapable of being converted (*avaineya*), determinate (*niyata*) or indeterminate (*aniyata*), destined or not

Dictionary which also has *ka-ru* and *skyeg-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 *āṅṅipratyāññirhārayogena* which appears on p. 91 is interpreted as ‘by homosexual procedure’.

⁶⁵⁰ Kośavyākhyā, p. 385: *Pūrvajanmasu guṇadoṣavidyāśilpakarmābhyaṣebhyo yā vāsana tās khale iha dhātavo viśeṣeṇa boddhavyāḥ*: “Here in particular, by *dhātu* we should understand the traces resulting from the qualities, faults, sciences and arts, actions and habitual patterns in the course of previous rebirths.”

Dhātu should be interpreted in the same way in the canonical passage (Saṃyutta, II, p. 154, 157): *Dhātuso sattā saṃsandanti samenti*: “It is because of their acquired dispositions that beings come together, marry.” The *hīnādhimuktikas* join with the *hīnādhimuktikas*, the *kalyānādhimuktikas* with the *kalyānādhimuktikas*.

There is a slight difference between *adhimukti*, *dhātu* and *āśaya*, 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 (*saṃyojana*).

Among them, attachment rules aspiration, aspiration rules defiled mind (variant: profound), defiled mind rules direction, direction rules evaluation, [239c] 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 (*mithyādr̥ṣṭi*) and those who have right views (*samyagdr̥ṣṭi*), those who are attached to the past (*atīta*) or the future (*anāgata*), attached to nihilism (*uccheda*) or eternalism (*śāśvata*), attached to the view of existence (*bhavadr̥ṣṭi*) or the view of non-existence (*vibhyavadr̥ṣṭi*), 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 (*samsarga*) or solitude (*parivarjana*), those who indulge especially in pleasures (*rāgacaritra*) or those who indulge especially in wrong views (*dr̥ṣṭicarita*); 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 (*tikṣhendriya*), of weak faculties (*mṛdvindriya*) or of medium faculties

⁶⁵¹ According to the principle *Vitarkya vicārya vācaṃ bhāṣate nāvitarkya nāvicārya*. Cf. Majjhima, I p. 301; Saṃyutta, IV, p. 293.

(*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 (*dhātu*), the twelve-membered dependent origination (*dvādaśāṅgapratītyasamutpāda*), the things that are possible (*sthāna*) and the things that are impossible (*asthāna*), suffering (*duḥkha*), its origin (*samudaya*), its cessation (*nirodha*) and the path to its cessation (*mārga*); who understand well how to enter [240a] into meditative stabilization (*samādhipraveśa*), come out of it (*vyuṭṭhāna*) or remain in it (*sthitī*).

Furthermore, the Buddha knows the beings belonging to the desire realm (*kāmadhātu*), the form realm (*rūpadhātu*) or the formless realm (*ārūpyadhātu*); the beings [in the realms of the] damned (*naraka*), animals (*tiryagyoni*), hungry ghosts, humans (*manuṣya*) or gods (*deva*): born from eggs (*andaja*), from the womb (*jarāyuja*), from moisture (*saṃsvedaja*) or of apparitional birth (*upapāduka*); with form (*rūpin*) or formless (*arūpin*); aware (*saṃjñika*) or unaware (*asaṃjñika*); of short life (*alpāyuṣa*) or of long life (*dīrghāyuṣa*); simple ordinary people (*pṛthagjana*) who have not yet destroyed desire (*avītarāga*) or ordinary people who have destroyed the desire of the lower levels (*avarabhūmi*) but have not yet destroyed the desire of the *dhyānas*. The Buddha knows all these beings up to and including the beings who are neither discriminating nor non-discriminating (*naivasamjñānāsamjñā*), the holy candidates [for the fruits] of the path (*mārgaphalapratiṣṭhāna*) or in possession of the fruits of the path (*phalaprājñā*), the pratyekabuddhas or the buddhas at unhindered liberation and various other categories of this type: the five destinies (*gati*), the four modes of birth (*yoni*), the three categories (*rāśi*),⁶⁵² the designations (*prajñapti*), the obstacles (*āvataṇa*), the aggregates (*skandha*), the bases of consciousness (*āyatana*), the elements (*dhātu*), the roots of good (*kuśalamūla*), the roots of bad (*akuśalamūla*), the fetters (*samojjana*), the levels (*bhūmi*), actions (*karman*), the fruits (*phala*), the beings capable of being converted (*vaineya*) 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 deliverance is without obstacle. The Buddha knows completely and fully these many diverse dispositions and, since this knowledge is intact (*avyāhata*) and invincible (*ajeya*) [in him], it is called the ‘sixth power’.

⁶⁵² The category predestined for salvation (*samyakvāniyatārāśi*), the category predestined to bad rebirths (*mithyāvāniyatārāśi*), the category foreign to the two previous ones (*āniyatārāśi*): see Dīgha, III, p. 217; Dhammasaṅgaṇī, p. 186; Kośa, III, p. 137.

VII. THE KNOWLEDGE OF THE WAY LEADING TO THE VARIOUS DESTINIES

The power of the knowledge of the way leading to the various destinies (*sarvatragāminīpratipajñānabala*).⁶⁵³

1) Some say that action (*karman*) is this way (*pratipad*). Why? It is because of action that one circulates through the destinies (*pañcagati*). 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 (*anāsravacetanā*). 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 (*anāsravasamādhi*) and the five factors of trance (*dhyānāṅga*).] 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 (*kuśalacitta*), concentrated (*samāhita*), free of distraction (*avikṣipta*), collected (*saṃgrhita*), all enter into the fourth *dhyāna*.⁶⁵⁵

4) Others say that mindfulness of the body (*kāyasmṛtyupasthāna*) is the way leading to the various destinies (*sarvatragāminī pratipad*), for it is the origin (*mūla*) of the benefits (*upakāra*) resulting from the Path.

⁶⁵³ *Pratipad*, ‘way’, should be understood as the cause determining the five destinies (*naraka*, *tiryagoni*, *preta*, *manuṣya*, *deva-gati*) and nirvāṇa: cf. Vibhaṅga, p. 339. l. 8-10. We may note, with Kośa, VII, p. 70, that *pratipad* is the cause of the destinies but not of *nirodha*.

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; Saṃyutta, IV, p. 125; V, p. 68, 76, 331, 332; Anguttara, I, p. 148, 282; II, p. 14; Itivuttaka, p. 119-120: *Āraddhaṃ kho pana me viriyaṃ ahosi asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāradhho, samāhitaṃ cittaṃ ekaggaṃ. So kho ahaṃ... pathamaṃ... dutiyaṃ... tatiyaṃ... catutthaṃ jhānaṃ upasampajja vihāsim*: “There opened within me an energy without laziness; present, an unflinching 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 (*pratipad duḥkhā dhandhābhijñā*), *ii*) the difficult way for quick intellects (*pratipad duḥkha kṣiprābhijñā*), *iii*) the easy way for slow intellects (*pratipad sukhā dhandhābhijñā*), *iv*) the easy way for quick intellects (*pratipad sukhā kṣiprābhijñā*). And the Kośabhāṣyā, p. 382, explains: *Caturdhyāneṣu mārgaḥ pratipad aṅgaparigrahaśamathavipaśyanāsamatābhyām ayatnavāhitvāt*: “The path followed in the *dhyānas* is the easy path for it proceeds effortlessly, being furnished with the factors [of the *dhyānas*] and having a complete balance of quietude and insight.”

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 (*yatheṣṭam*).

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* (Romaharṣaṇīyasūtra).⁶⁵⁶

The Buddha knows all of this fully and completely (*prajānati*) and, since this wisdom is intact (*avyāhati*) and invincible (*ajeya*) [in him], it is called the ‘seventh power’.

VIII. THE KNOWLEDGE OF FORMER ABODESS

The power of the knowledge of former abodes (*pūrvanivāsajñānabala*).

Former abodes⁶⁵⁷ 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 (*karmahetupratyayabandha*) provoked them.

⁶⁵⁶ The Hair-raising Sūtra, understood here not as a sign of fear but as a sign of joy. This is the *Mahāsīhanāda* of the Majjhima, I, p. 68-83. At the end of this text, Nāgasamāla asks the Bhagavat how to name this sūtra, and the Buddha gives him the title, in Sanskrit, *Romaharṣaṇīyasūtra*, cf. Karmavibhaṅgopadeśa, p. 158, l. 11), in Pāli, *LomahaŌanapariyāya* (cf. Majjhima, I, p. 83, l. 25; Milindapañha, p. 396, l. 2) or *Lomahaṃsanasutta* (Sumaṅgala, I, p. 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 *Mahāsīhanāda*, alsias *Lomahaṃsana*, has been the object of several Chinese translations, the oldest of which were incomplete: Tsa 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. 776b14-777a14; k. 48, p. 811a29-812b13; Chen mao hi chou king, T 757, p. 591c-600b; Sin kiai tcho li king, T 802, p. 747a-748c.

This sūtra alludes to a number of śrāmaṇas and brahmaṇas searching for the path of deliverance and purity (*śuddhi*) in food (*āhāra*), saṃsāra, rebirths (*upapatti*), dwellings (*āvāsa*), sacrifice (*yajña*) or sacrifices (*agniparicāraṇa*). 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 (*pūrvanivāsa*) 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 *jñānabala* (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] (*samudayasatya*), the śrāvaka knows clearly the sequence of causes and conditions from which the previous abodes derived. This is why the śrāvaka has the awareness (*abhijñā*) and the knowledge (*vidyā*) of them.

If at the start, when he was still an ordinary person (*prthagjana*), the śrāvaka had awareness of his previous abodes and later, having entered into the path of seeing the truths (*satyadarśanamārga*), he recognized the causes and conditions of their origins, it is during the eighth pure mind (*aṣṭamaḥ nāsravacitte*) that he succeeds in cutting off wrong views (*dṛṣṭi*) 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 (*darśanamūla*).

On the other hand, if the śrāvaka 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 (*ākimcanyāyatana*) and finally entered into the noble path [of seeing the truths].⁶⁵⁸ [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 (*prthagjana*). 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, *Candrakīrti*, 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 (*pūrvanivāsa*), also called the divine eye (*divyacakṣus*).

On the acquisition of the three knowleges by the bodhisattva, see Majjhima, I, p. 22, l. 9-23, l. 28; p. 117; p. 247, l. 36-249, l. 22; Tchong a han, T 26, k. 25, p. 589c14-23; Tsaeng yi a han, T 125, k. 23, p. 666b22-666c20; Dharmagupataka Vin., T 1428, k. 31, p. 781b5-c11; Mūlasarv. Vin., T 1450, k. 5, p. 124a9-b7; Mahāvastu, II, p. 283, l. 13-285, l. 21; Lalitavistara, p. 344, l. 5-345, l. 22.

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 (*pūrvanivāsajñāna*) 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 (*vidya*) [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 (*prajānati*), and as this knowledge is intact (*avyāhata*) and invincible (*ajeya*)⁶⁶⁰ in him, it is called the 'eighth power'.

IX. THE KNOWLEDGE OF DEATH AND REBIRTH

The power of the knowledge of death and rebirth (*cyutyupapādajñānabala*). Using the divine eye, the Buddha sees the place of deaths and rebirths of beings.

The worldly person (*prthagjana*) using the divine eye sees, at the maximum, one universe of four directions (*caturdvīpaka*). The śrāvaka, at the maximum, sees about a small chiliocosm (*sāhasracūḍika lokadhātu*); he sees it entirely from top (*ūrdhvam*) to bottom (*adhas*).⁶⁶¹

⁶⁶⁰ According to the variant no. 9 in the Taisho edition, p. 240.

⁶⁶¹ Cf. Kośabhāṣya, p. 419-430: *Kiyad dūraṃ punar divyena cakṣuṣā paśyati. yasya yādṛśaṃ cakṣur bhavati. śrāvakaṃ pratyekabuddhabuddhās tv anabhisamskāreṇa sāhasradvisāhasrakān lokadhātūn yathāsamkhyam paśyanti... savābhisamskāreṇa saha śrāvakaḥ 'pi dvisahasraṃ lokadhātum divyena cakṣuṣā paśyati, trisāhasra ṃ khadgaviṣāṅkalpaḥ, buddhas tu bhagavān asaṃkhyeyān lokadhātūn paśyati yāvadevecchati.*

Transl. – To what distance does one see with the divine eye? That depends on who possesses the eye and the eye itself. The śrāvakas, pratyekabuddhas and the Buddhas, without any effort, see *sāhasra*, *dvisāhasra* and *trisāhasra* universes respectively. With effort, with the divine eye, the śrāvaka sees up to one *dvisāhasra*, the rhinoceros-like [pratyekabuddha] sees a *trisāhasra*, and the Buddha Bhagavat sees as many innumerable universes as he wishes.

The *sāhasra*, *dvisāhasra* and *trisāhasra* universes have been defined above, p. 337-448F.

Question. – But the great Brahmārāja, he too is able to see a chiliocosm. How does the śrāvaka differ from him?

Answer. – The great Brahmārāja, standing in the middle (*madhya*) of the chiliocosm, sees it all, but standing at the edge (*pārśve*), he does not see the other parts. This is not so for the śrāvaka: wherever he is, he always sees [all of] the chiliocosm.⁶⁶²

The pratyekabuddha sees a hundred thousand universes (*lokadhātu*); the Buddhas see innumerable (*apramāṇa*) and infinite (*ananta*) universes.

In worldly people (*prthagjana*), the knowledge of the divine eye (*divyacakṣurjñāna*) is an awareness (*abhijñā*) but not yet a knowledge (*vidya*). He sees only the things (*vastu*) that exist, but he cannot see for what karmic causes and conditions (*karmahetupratyaya*) 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 (*caturmahābhautikarūpa*) of the form realm – the matter constituting his divine eye – was only semi-pure (*prasanna*). 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 (*samadhi*) in which he is dwelling (*viharati*) 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 (*śavitarkasavicārasamādhi*), of concentration without investigation but with analysis (*śavitarka vicāramātra samādhi*), or of concentration with neither investigation or analysis (*śavitarkāvicārṣamādhi*). On the contrary, as soon as he enters (*praviśati*) 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 (*samādhicitta*) 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 (*avyāhata*) and invincible (*ajeya*) [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 (*āsravakṣayajñānabala*).

⁶⁶² Being natural and acquired by birth, the divine eye of the gods, including Brahmārāja, is defiled by eleven *apakṣāla*; as it is acquired by *abhijñā*, the eye of the śrāvaka is free of defilement and is very pure (*suviśuddha*). Cf. Kośavyākhyā, p. 279, l. 5-9.

Question. – There are differences in the degrees of knowledge for the first nine powers: [namely, of the śrāvakas, the pratyekabuddhas or the Buddha]; but here the destruction of the impurities (*āsravakṣaya*) is the same [for all]. How is [the knowledge of the Buddha] different here from that of the śrāvaka and the pratyekabuddha?

Answer. – Although the destruction of the impurities (*āsravakṣaya*) is the same [in all], the various knowledges (*jñānaviśeṣa*) [which recognize them] is very different.⁶⁶³

In the śrāvaka, the very strong fetters to be destroyed by meditation (*bhāvanāheyaśamyojana*) are destroyed at three times: *i*) the time of arising (*utpādashāyā*), *ii*) the time of duration (*sthitiśāyā*) and *iii*) the time of disappearance (*bhāṅgashāyā*). This is not the case in the Buddha: it is at the very moment of their arising that they are completely destroyed.

⁶⁶³ It is acknowledged in both Vehicles that liberation (*vimukti*), in other words, the destruction of the impurities (*āsravakṣaya*), is the same in the śrāvaka, the pratyekabuddha and the Buddha (cf. Vibhāṣā, 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 Mahīśāsaka), p. 64 (thesis 3 of the Dharmaguptaka); Saṃdhanirmocana. X, §2; Sūtrālaṃkāra, XI, v. 53 (*vimokṣatulyatva*); Saṃgraha, p. 327-328; Buddhahūmiśāstra, T 1530, k. 5, p. 312b7-15.

No matter that there are many differences between the *bodhi* of the śrāvakas and the pratyekabuddhas on the one hand and the *anuttarasamyakasaṃbodhi* of the Buddhas on the other hand. They are noted in many texts: Vibhāṣā, T 1545, k. 143, p. 735b; *Traité* here and at k. 53, p. 436b. The latter is perhaps inspired by the Upāsakaśīlasūtra, T 1488, k. 1, p. 1038a-c (analysed in Hobogirin, p. 87):

The śrāvakas obtain bodhi by debating, the pratyekabuddhas by reflecting, and they understand only a part of the truth; the Buddhas understand everything without a teacher, without listening, without meditating, as a result of their practices.

The śrāvakas and pratyekabuddhas know the general characteristics (*sāmānyalakṣaṇa*) of things; the Buddhas know the specific characteristics (*svalakṣaṇa*) and only they are omniscient.

The śrāvakas and pratyekabuddhas know the four noble truths (*satya*) but not causes and conditions (*hetupratyaya*); the Buddhas know the causes and conditions. The water of the Ganges being compared to the river of *pratītyasamupāda*, 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 (*vāsanā*); 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 (*bhāvanāheyasaṃyojana*) 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 *darśanamārga*] for the first time, the moment of entry (*praveśakāla* consisting of the *duḥkhe dharmajñānakṣānti*) 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 (*praveśa*) and the understanding (*abhisamaya*) occur. He obtains omniscience (*sarvajñāna*), destroys all the obstacles (*āvaraṇa*) 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 (*dharmāvaraṇavimukti*). 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 *bhāvanāheyakleśa*, *bhāvanākleśa* or also *savastukakleśa* ‘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-weak, medium-strong... (Kośa, VI, p. 199). Thus there are in all 81 categories of *bhāvanāheyakleśa* of which each is destroyed by one moment of abandoning or expelling (*prahāna* or *ānantaryamārga*) 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 *darśanaheya*, *dr̥gheya* or also *avastuka* ‘passions without point of support’ In their nature they are ‘wrong view’ (*dr̥ṣṭi*), 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 acceptance (*kṣānti*) and by two moments of knowledge (*jñāna*): in all, sixteen moments of mind. The mental acceptances are the path of destruction (*prahānamārga*) or the uninterrupted path (*ānantaryamārga*) 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 *bhāvanamārga* is long, whereas the *darśanamārga* 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 (*kleśāvaraṇa*) and only a part of the obstacle to knowledge (*jñeyāvaraṇa*), that which opposes awareness of the Dharma and the four noble truths. The Buddha is free of the obstacle consisting 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 (*svatas*) that the Buddha attains wisdom (*prajñā*). The śrāvakas, on the other hand, obtain it by following the teachings (*deśanā*) 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 (*ādīptāyoguḍā*) set down on a cotton cloth (*tūlapaṭṭikā*) 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* (Prašāntasūtra).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; Vibhaṅga, p. 341). The Adhyadhaśatikā (T 240, k. 1, p. 776b6-7; T 243, k. 1, p. 784b14; T 244, k. 1, p. 786c22-23) and the Laṅkāvatāra, p. 241, propose another triad: *kleśa-*, *karma-*, and *dharma-āvaraṇa*, but do not define the last one.

⁶⁶⁶ A sūtra presenting, beside the Buddha, the bodhisattva Mañjuśrī and the devaputra Praśāstavinayeśvara (in Tibetan, *Rab tu Ēi ba rnam par dul baḥi dbaḥ phyug*), a name usually misinterpreted in Chinese as Prāśanta-vinaya-avara: *Tsi chouen liu yin* according to Dharmarakṣa, (T460, p. 448b3), *Tsi tiao fou yin* according to Kumārajīva (T 1489, p. 1075c10), *Tsi tiao yin* according to Fa hai, (T 1490, , p. 1081a19). The Chinese have maltreated the name of Avalokiteśvara in the same way, which they most often render as Avalokita-svara. The sūtra in question here deals with conventional and absolute truth (*saṃvṛtiparamārthasatya*) 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 li tsing liu king* (Mañjuśrīpraśantavinayasūtra), tr. by Dharmarakṣa of the Si Tsin. The colophon of this translation is preserved in the Tch'ou (T 2145, k. 7, p. 51b8-13): The śramaṇa Tchou Fa-hou (Dharmarakṣa), at the capital (Lo-yang), met Tsi-tche of the Western Land who issued this sūtra orally. The sūtra still contained 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, Dharmarakṣa corrected and completed the translation on the 8th day of the 4th month of the *t'ai-k'ang* year (May 14, 289) at the Po-ma sseu [of Lo-yang]. Nie Tao-tchen wrote it down with the brush.”

This translation was listed in the Tchong king lou (419) of Tchou Tao-tsou (Li, T 2034, k. 6, p. 63a11-12; K'ai, T 2154, k. 2, p. 495a1-2).

2) T 1489: *Ts'ing-tsing p'i-ni fang-kouang king* (Praśantavinayavaipulyasūtra), 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* (Prašāntavinayasūtra): 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 (*anuśaya*)⁶⁶⁷ and their ninety-six errors (*paryavasthāna*).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 *duḥkhe dharmajñāna*, the *duḥkhe 'nvayajñāna* and so on up to the *mārge 'nvayajñāna*. Similarly, he knows [the fetters] destroyed by meditation (*bhāvanāhīna*) in the course of the nine moments of liberation (*vimuktimārga*).⁶⁶⁹

The Buddha knows these things about beings fully and completely (*prajānāti*). The little that the śrāvaka 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 (*āsravakṣayajñānaprabhāva*) and, since this knowledge is intact (*avyāhata*) and invincible (*ajeya*) [in him], it is called the 'tenth power'.

At the end of the sūtra (T 1489, p. 1081a7-9), Ānanda asks the Buddha what he should call it, and the Buddha proposes three titles to him: *i) Tsi tiao fou yin t'ien tseu so wen* (Prāśāntavinayasvaradevaputrapariṣcchā); *ii) Ts'ing tsiing p'i ni* (Prāśāntabinaya); *iii) Yi ts'ie fo fa* (Sarvabuddhadharma).

3) T 1490: *Tsi tiao yin so wen king* (Prāśāntavinayasvaraparipṛcchāsūtra), tr. by Che Fa hai of the Lieou 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 ts'ing tsiing tiao fou king* (Tathāgatoktaṃ Prāśāntavinayasūtram): cf. Nei, T 2149, k. 4, p. 261b26; K'ai, T 2154, k. 1, p. 484c3-4; 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 paḥi bden pa bstan pa* (Saṃvṛtiparamārthasatyanirdeśa. – In Mahāvvyut., no. 1368: Paramārthasaṃvṛtisatyanirdeśa), tr. by Śākyaprabha, Jinamitra and Dharmatāśhila, in the first quarter of the 9th century.

On p. 113, fol. 279a3, the Buddha proposes as the only title of the sūtra: *Kun rdzob dan don dam paḥI bden pa bstan pa*.

This sūtra contrasts the śrāvaka Vinaya with that of the bodhisattva and it particularly notes: "Personally cutting one's own bonds of the passions (*kleśabandhana*) is the Śrāvakavinaya; 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 *Traité*.

⁶⁶⁷ Cf. Vibhāṣā, T 1545, K. 46, p. 237b-238a; Kośa, V, p. 9.

⁶⁶⁸ For this expression, see Kośa, V, p. 3-5 and notes.

⁶⁶⁹ The Buddha knows the *darśanaheyakleśa* that are destroyed during the sixteen moments of mind of the Path of seeing, and the *bhāvanāheyakleśa* from which the practitioner is liberated during the 81 *vimuktimārga* of the Path of meditation, nine *vimuktimārgas* 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 (*śreṣṭha*) 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 (*āsravakṣaya*) is the greatest because it contributes to the attainment of nirvāṇa.
- 3) Some scholars say that the ten forces together constitute the root (*mūla*) of unhindered liberation (*avyāhatavimukti*) 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 (*ihajanmani*), none of his disciples (*śrāvaka*) is able to obtain them.⁶⁷⁰ Then why does the Buddha speak of them?

Answer. – The Buddha wants to cut off peoples' doubts (*saṃśaya*) about these ten powers, to strengthen the minds of the ignorant and lead the fourfold assembly (*catuspariṣad*) 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 (*tīrthika*) say: “The śramaṇa Gautama dwells always in peace (*vyupaśama*) and his wisdom (*prajñā*) is decreasing.” This is why the Buddha makes this statement of truth (*satyavacana*): “In me, the ten powers (*jñānabala*) and the four fearlessnesses (*vaiśāradya*) are well-established (*supraṭiṣṭha*) and complete (*saṃpanna*).” In the great assembly, the Buddha speaks of his perfect wisdom (*saṃpannaprajñā*), converts beings (*sattvān paripācayati*), utters the lion's roar fully (*samyak siṃhanādaṃ nadati*) and turns the wheel of Brahmā (*brahmacakram pravartayati*) 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 Sarvāstivādins which the *Traité* refrains from discussing. As will be seen the following chapter, the *Traité* 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 (*kaḥ punarvādah*) could a being free of egotism boast of his ten powers? Indeed, it is said:

To boast about oneself (*ātmoṅkarṣaṇa*), to blame oneself (*ātmapaṃsana*),

To boast about another (*paraṅkarṣaṇa*) and to blame another (*parapaṃsana*)

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 (*sārvathavāha*), 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 (*satyavādin*); do not follow these hypocrites (*śaṭha*)!” And also, when charlatans are deceiving the sick (*glāna*), the good physician (*vaidya*), out of compassion for these [sick people], tells them: “I have the good remedy (*bhaiṣajya*) and I am able to cure your illness; do not believe these impostors! You will become even more sick.” [341b]

Furthermore, the qualities (*guṇa*) 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 (*raśmiprabhasa*) 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 (*aiśvarya*) over all the dharmas, just as the great master of a kingdom gets sovereignty over the ministers, the people and the populace.

This has been a brief explanation of the ten powers according to the śarāvaka system.⁶⁷¹

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 Sarvāstivādin Abhidharma. The present chapter consists of three sections:

1. The four fearlessnesses (*vaiśāradya*) 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 (*pratisaṃvid*) according to the Abhidharma, then according to the Mahāyāna.

I. THE VAIŚĀRADYASŪTRA

The basic canonical text is the sūtra 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:

Cattār' imāni Śāriputta tathāgatassa vesārajjāni yehi vesārajjehi samannāgato tathāgato āsabhan thānaṃ ... dukkhakkhayāyāti, tatra vata maṃ...na samanupassāmi... etaṃ p'ahaṃ... viharāmi.

2. Sanskrit wording in Kośavyākhyā, p. 645, l. 30– 646, l. 13; Pañcaviṃśati, p. 211, l. 1-15; Śatasāhasrikā, p.1448, l. 6–1449, l. 17; Arthaviniścaya, p. 578-579:

Catvārīmāni Śāriputra tathāgatasya vaiśāradyaṇi yair vaiśāradyaiḥ samannāgatas tathāgato'rhan ... na samanupaśyāmi, idam ātra nimittam... sahadharmeṇa.

3. Chinese translations: Tseng yi a han, T 125, k. 19, p. 645b17; k. 42,p. 776c21-777a2; Vibhāṣā, T 1545, k. 31, p. 158a17-b13; Pañcaviṃśati, T 223, k. 5, p. 155b23-c20; T 220, vol. VII, k. 415, p. 81a-b20.

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 brahmana, a god, Māra, Brahmā or anyone in the world can legitimately object that such and such dharmas 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. 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 brāhmaṇa, 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 dharmas 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, brāhmaṇa, god, Māra, Brāhma 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 sūtra of the fearlessnesses. Here I [Lamotte] will limit myself to indicating the ones that seem to me to be most instructive:

1. Among the Sarvāstivādin treatises: Saṃyuktābhidharmasāra, T 152, k. 6, p. 922c; Abhidharmāmṛta, T 1553, k. 2, p. 974c20-23 (reconstr. Sastri, p. 93, l. 4-8); Vibhāṣā, T 1545, k. 31, p. 158a17-159b13; Kośa, VII, p. 74-75; Kośabhāṣya, p. 414; Nyāyānusāra, T 1562, k. 75, p. 748b23-749a15; Abhidharmadīpa, p. 389-390.

2. Among the Yogācāra treatises: Sūtrālamkāra, XXI, v. 52 (p. 186); Bodh. bhūmi, p. 402; Saṃgraha, p. 286-287, 298-299; Abhidharmasamuccaya, T 1605, k. 7, p. 691c4-14 (reconstr. Pradhan, p. 98, l. 6-14); T 1606, k. 14, p. 760c13-761a18.

In the Kośa (*l.c.*) the four vaiśāradyas are designated in the following way:

1. *Sarvadharmābhisambodhivaiśāradya*.

2. *Sarvāsravakṣayajñānavaiśāradya*.

3. *Āntarāyikadharmavyākaraṇavaiśāradya*.

4. *Nairyānikapratipadvyākaraṇavaiśāradya*.

Compare the readings in Dharmasaṃgraha, § 77, and in Mahāvīyut., no. 131-134.

1. Definition of the Four Fearlessnesses in the Vaiśāradyasūtra

Here are the four fearlessnesses (*vaiśāradya*):

1. The Buddha makes the following proclamation (*pratijñā*): I am fully and completely enlightened (*samyaksaṃbuddha*) and I see not the slightest reason to fear that a śramaṇa, a brāhmaṇa, a god, Māra, Brahmā or anyone else can say truthfully that I do not know certain dharmas. This is why I have obtained security (*kṣemaṃprāpta*), I have obtained absence of fear (*abhayaṃprāpta*), I occupy the place of the Holy Teacher (*viharāmy ārṣaṃ sthānam*) like that of the royal bull (*ārṣabha*),⁶⁷² in the great assemblies I utter the lion's roar (*pariṣatu siṃhanādaṃ nadāmi*) and I turn the Wheel of Brahmā (*brāhmaṃ cakram pravartayami*) which no śramaṇa, brāhmaṇa, god, Māra, Brahmā or anyone [241c] else is truly able to turn. This is the first fearlessness.

2. The Buddha makes this proclamation: I have destroyed the impurities (*kṣīṇāsrava*) and I see not the slightest reason to fear that a śramaṇa, brāhmaṇa, deva, 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, brāhmaṇa, deva, Māra, Brahmā or anybody else is truly able to turn. This is the second fearlessness.

3. The Buddha makes this proclamation: I have expounded the dharmas that create obstacles (*āntarāyikadharmā*) and I do not see the slightest reason to fear that a śramaṇa, brāhmaṇa, god, Māra, Brahmā, or anyone else can say truthfully that these dharmas which create obstacles are not obstacles to the Path. This is why I have obtained security, I have obtained absence of fear, I occupy the place of the holy Teacher like that of the bull-king, in the great assemblies I utter the lion's roar and I turn the wheel of Brahmā that no śramaṇa, brāhmaṇa, deva, Māra, Brahmā or anyone else can truly turn. This is the third fearlessness.

4. The Buddha makes this proclamation: The noble path shown by me can lead out of the world (*yā mayā pratipad ākhyatā āryā nairyāṇikī niryāti*) and the one who follows it is able to destroy all the sufferings (*taikarasya samyag duḥkhaṣayāyāyati*), and I see not the slightest reason to fear that a śramaṇa, brāhmaṇa, god, Māra, Brāhma or anyone else can say truthfully that the one who follows this path cannot get out of the world or destroy suffering. This is why I have obtained security, I have obtained the absence of fear, I

⁶⁷² Here the *Traité* is juxtaposing the two readings *ārṣa* and *ārṣabha* mentioned above.

occupy the place of the holy Teacher like that of the king-bull, in the great assemblies I utter the lion's roar, and I turn the wheel of Brāhma which no śrmamṇa, brāhmaṇa, deva, Māra, Brāhma or anyone else is able truly 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 omnivoyant (*sarvadarśin*). But in the world, there are infinite treatises, arts (*kalā*), sciences (*vidhi*), knowledges (*jñāna*), crafts (*śilpa*), methods (*upāya*). 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 (*tīrthika*) in various ways deceived people who were searching for the Path or seeking merit. There were those who ate all kinds of fruits (*phala*), all kinds of vegetables (*vyañjana*), all kinds of plants (*trṇa*) and roots (*mūla*), 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.⁶⁷³ In the course of these different austerities (*duṣkaracaryā*), they were seeking paradise (*svarga*) or they were seeking nirvāṇa. They also recommended their disciples not to renounce these practices and, by leading people of little intelligence in this way, they collected homage (*pūjā*).

As long as the sun (*sūrya*) has not risen, the firefly (*khadyotaka*)⁶⁷⁴ gleams somewhat; but when the sun has risen and is shining, the moon (*candra*) and stars (*tāraka*) 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 (*mahājñānāloka*) and none of them

⁶⁷³ The austerities described here are those of the naked ascetics (*acelaka*) already described by the Buddha in the Udumbarika-Sīhanādasuttanta (Dīgha, III, p. 40-42; Tch'ang a han, T 1, k. 8, p. 47c; Ni keou t'o fan tche king, T 11, k. 1, p. 223b; Tchong a han, T 26, k. 26, p. 592b).

⁶⁷⁴ The example of the firefly or the shining worm (Sanskrit *khadyotaka*, Pāli *khajjopanaka*) is classic: cf. Majjhima, II, p. 34, 41; Visuddhimagga, p. 347; Pañcaviṃśati, p. 41.

receive homage.⁶⁷⁵ Having lost homage and profits, they increase their lies (*mṛṣāvāda*) against the Buddha and his disciples.

[*Sundarīsūtra*].⁶⁷⁶ - As has been said in the *Souen-t'o-li-king* (*Sundarīsūtra*), 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 (*guṇa*) 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 (*āsrava*) 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 (*nirvāṇamārgāntarāyikadharmā*) 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 (*duḥkhanirodhapratipad*) that leads to nirvāṇa and nobody can ruthfully say that this path does not lead to nirvāṇa. The Buddha does not fear that.”

In summary (*saṃkṣepeṇa*), here is the nature of these four fearlessnesses:⁶⁷⁷

1. Complete knowledge of all the dharmas (*sarvadharmābhisambodhi*).
2. Destruction of all the impurities (*sarvāsravakṣaya*) and their traces (*vāsanā*).
3. A report of the dharmas that create obstacles to the path (*mārgāntarāyikadharmavyākaraṇa*).
4. A report of the path of the cessation of suffering (*duḥkhanirordhapartipadvyākaraṇa*).

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.

⁶⁷⁵ Considerations already developed in the Pāli Udāna, p. 12.

⁶⁷⁶ See references above, p. 507F note; add Arthapadasūtra, transl. Bapat, p. 22-24.

⁶⁷⁷ Cf. Kośa, VII, p. 75; Dharmasaṃgraha, § 77; Mahāvvyut., no. 131-134.

⁶⁷⁸ Sūtrālaṃkāra, p. 186: *Atra jñānaprahāṇakāarakatvena svārthe, niryāṇaviḥnadesīlatvena ca parārthe, nirādhr̥ṣyatvād anyatīrthyair bhagavato yathākramaṃ caturvidhaṃ vaiśāradyam udbhāvitam*. See also Bodh. bhūmi, p. 402.

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 (*guṇa*) of the Buddha are explained at length (*vistareṇa*), 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 (*saṃśaya*) nor difficulty (*duṣkara*), this is *vaiśāradya*.

When wisdom (*prajñā*) is accumulated, this is *bala*; when ignorance (*avidyā*) is dispersed, this is *vaiśāradya*.

Accumulating good dharmas (*kuśaladharma*) is *bala*; destroying bad dharmas (*akuśaladharma*) 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 (*saptaratnasamanvāgata*), this is *bala*; having obtained these seven jewels, when he travels through the four continents (*caturdvīpa*) subduing the entire world, this is *vaiśāradya*.

Similarly also, when the good physician (*vaidyā*) knows the remedies (*bhaiṣajya*) 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 (*suvidhijñatā*) is *bala*; the application of this knowledge is *vaiśāradya*.

Omniscience (*sarvajñatā*) and the awareness [of things] in all their aspects (*sarvākārajñatā*) is *bala*; the manifestation of this omniscience and this awareness of all the aspects is *vaiśāradya*.

⁶⁷⁹ Cf. Saṃyuktābhidharmasāra, T 1552, k. 6, p. 922c12 seq.; Vibhāṣā, T 1545, k. 31, p. 159a23 seq.; Nyāyānusāra, T 1562, k. 75, p. 749a6 seq.

The eighteen special attributes (*āveṇīkadharma*) of the Buddhas are *bala*; the outward manifestation of these eighteen special attributes is *vaiśāradya*.

Completely penetrating the nature of things (*dharmatā*) is *bala*; if one asks all kinds of questions (*praśna*) and does not think any more and if one replies in the very same moment, this is *vaiśāradya*.

Possessing the Buddha eye (*buddhacakṣus*) is *bala*; seeing beings to be converted (*vaineya*) with this Buddha eye and preaching the Dharma to them is *vaiśāradya*.

Obtaining the [first] three unobstructed knowledges (*pratisamvid*) is *bala*; obtaining the unobstructed knowledge of elocution (*pratibhānapratisamvid*) is *vaiśāradya*.

Mastery of omniscience (*sarvajñatāvaśita*) is *bala*; adorning one's speech with all kinds of stories (*avadāna*) and apologues (*nidāna*) and preaching the Dharma is *vaiśāradya*.

Destroying the troops of Māra is *bala*; destroying the heretics (*tīrthika*) and the scholars (*upadeśācārya*) is *vaiśāradya*.

These are the various ways of distinguishing *bala* and *vaiśāradya*.

Question. – What is fearlessness called?

Answer. – The absence of doubt (*niḥsaṃśaya*), the absence of fear (*nirbhaya*), the non-decline of wisdom, not becoming discouraged (*anālīnatā*), not becoming exasperated (*aromaharṣa*), acting in all ways as has been said (*yathāvādī tathākārī*), all that is *vaiśāradya*.

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 [242c] words.

Thus, one day the Buddha sent Śāriputra and Maudgalyāyana away but then, out of compassion (*karuṇā*) received them back again.⁶⁸⁰

⁶⁸⁰ *Cātimasutta* in Majjhima, I, p. 456-457 (Tseng yi a hab, T 125, k. 41, p. 770c; Chō li fou... yeou sseu k'iu king, T 137, p. 860a-b):

One day the Bhagavat was in Cātumā, in the Myrobalan Garden. At that time, five hundred bhikṣus headed by Śāriputra and Maudgalyāyana came to Cātumā to see the Bhagavat. The newcomers exchanged greetings with the resident monks, prepared their lodgings, arranged their bowls and robes, uttered loud cries and shouted at the tops of their voices (*uccāsaddā mahāsaddā ahesuṃ*). Then the Bhagavat asked Ānanda: What are these loud shouts, these loud cries? One would say they were fishermen catching fish (*kevaṭṭā maññe macchavilopa*). [Chinese transl.: One would say that somebody was cutting wood or stones.]

2) There were formidable people, such as these scholars (*upadeśācārya*) who were absorbed in the height of pride (*mānastambha*). 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* (Ambaṭṭha), *Tch'ang-tchao* (Dīrghanakha), *Sa-tchō-tche Ni-k'ien* (Satyaka Nirgranthīputra), *P'i-lou-tch'e* (Pilotika), etc.⁶⁸¹

The Buddha subdued all these scholars. Had he been afraid, this would not have been the case.

The five wandering mendicants (*parivrājaka*) beginning with *Kiao-tch'en-jou* (Kaunḍinya),⁶⁸² the thousand Jaṭila *ṛṣis* beginning with *Ngeou-leou-p'in-louo Kia-chō* (Uruvilva Kāśyapa),⁶⁸³ Śāriputra, Maudgalyāyana, Mahākāśyapa, etc., all entered into religion (*pravrajita*) in the Buddha's Dharma.

A hundred thousand *Che-tseu* (Śākya) who all were great kings in Jambudvīpa, king *Po-sseu-ni-che* (Prasenajit), king *P'in-p'o-so-lo* (Bimbisāra), king *Tchan-t'o Po-chou-t'i* (Caṇḍa Pradyota), king *Yeou-t'ien* (Udayana), king *Fou-kia-lo-p'o-li* (Pukkusāti), king *Fan-mo-to* (Brahmadatta), etc., 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 paṇāmemi vo, na vi mama santike vatthabbaṃ*).”

Below (k. 26, p. 247c), the *Traité* will return to this event. Yet another time, five hundred monks meeting at Śrāvastī were similarly driven away by the Buddha (cf. Udāna, p. 24-25).

⁶⁸¹ Ambaṭṭha was a young brāhmin of the Ambaṭṭha clan, versed in the three Vedas and auxiliary sciences. He lived at Ukkaṭṭhā in Kosala and had as teacher Pokkharasādi. The Buddha preached the Ambaṭṭhasutta for him (Dīgha, I, p. 87-110), but in contrast to his master, he was not converted.

For Dīrghanakha, also called Mahākauṣṭhila, 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.

Pilotika, already mentioned above (p. 221F) was a parivrājaka sage (Majjhima, I, p. 175 seq.).

⁶⁸² Ājñāta Kaunḍinya, the foremost of the group of five (*pañcavargīya*) who were witnesses of the Buddha's austerities and were present at the sermon at Benares. They became arhats when the Buddha preached the *Anattalakkhaṇasutta* to them (Vinaya, I, p. 14; Catuspariṣad, p. 170). The *Traité* has already mentioned them above, p. 102F, 1426F.

⁶⁸³ See above, p. 1355F, note 2.

⁶⁸⁴ According to some sources mentioned above (p. 177F, note) five hundred Śākyas were forced to enter the religious life by an edict of king Śuddhodana.

Prasenajit, king of Kosala, became upāsaka after the preaching of the *Daharasutta* (Saṃnyutta, I, p. 70; Mūlasarv. Vin, T 1450, k. 9, p. 142b-143a). The *Traité* has already mentioned this king and will return to him later, k. 27, p. 261a18; k. 33, p. 305a8; k. 58, p. 470b15.

Bimbisāra, king of Magadha, had two well-known meetings with the Buddha. The second took place at the Supatiṭṭhacetiya of the Laṭṭhivanuyyāna; it was then that the king was converted with all his

Brāhmin householders (*gr̥hsatha*), having gone through all the worldly sciences and respected by great kings such as *Fan-mo-yu* (Brahmāyus), *Fou-kia-lo-p'o-li* (Puṣkarasārin), *Kieou-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 srotaāpanna (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 Kauśāmbhī, during a friendly visit to the disciple Piṇḍola Bhāradvāja, was converted and entered into the brotherhood of the upāsakas (Saṃyutta, IV, p. 110-113).

For Pukkhusāti, king of Takṣaśilā before his entrance into the religious life, see above, p. 1531F.

Brahmadatta is the dynastic 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 Prasenajit reigned over both countries.

⁶⁸⁵ Brahmāyus was a brāhmin from Mitilā in Videha. He was versed in the three Vedas and the auxiliary sciences. At the age of 108 years, he sent his disciple Uttara 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 Mithila and settled at Makhādevambavana. Brahmāyus went to visit him and confirmed *de visu* 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, Brahmāyus died and the Buddha declared that the old brāhmin had found the fruit of anāgāmin. – This is told in the *Brahmāyusutta* of the Majjhima, II, p. 133-146 (Tchong a han, T 26, k. 41, p. 685a-690a; Lao p'o lo men king, T 75). See also Vibhāṣā, T 1546, k. 1, p. 3a4; Mahāvastu, II, p. 76-82.

Puṣkarasārin according to the Divyāvadāna, p. 620, Pokkharasāti or Pokkharasādi according to the Pāli sources, was a brāhmin of high lineage, famed for his science, his wealth and his beauty. He lived at Ukkatṭhā in Kosala on some property that he had been given by king Prasenajit. He presided over the brāhmin assemblies and had many disciples, Ambatṭha, Vaseṭṭha, Dubha Todeyya, etc. Wanting to find out the real merit of the Buddha, he sent his disciple Ambatṭha to him, but as the latter had presented himself in a boorish manner to the Teacher, Puṣkarasārin 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 srotaāpanna (Dīgha, I, p. 110). – Puṣkarasārin appears in various sūtras: *Ambatṭha* (Dīgha, I, p. 87-110), *Subha* (Majjhima, II, p. 200-201), *Vāseṭṭha* (Suttanipāta, p. 115), *Tevijja* (Dīgha, I, p. 235); he is mentioned in Vibhāṣā, T 1545, k. 16., p. 77b26-27.

Kūṭadanta, another learned brāhmin dwelling at Khānumata in Magadha, was a feudatory of king Bimbisāra. The Buddha, passing through that area, was interrogated by the brāhmin on the way of

Great yakṣas such as *A-lo-p'o-kia* (Āṭavaka),⁶⁸⁶ *Pi-cho-kia* (Viśvakarman?),⁶⁸⁷ etc., great nāga-kings such as *A-po-lo* (Apalāla),⁶⁸⁸ *Yi-lo-po-to-lo* (Elapatra),⁶⁸⁹ etc., evil men such as *Yang-k'iun-li-mo-lo* (Aṅgulimāla). etc., submitted and took refuge in him.

correctly carrying out “the sacrifice with its threefold methods and its sixteen accessory instruments” (*tividhayaññasampadam soḷasaparikkhāram*). The Teacher preached the *Kūṭadantasutta* (Dīgha, I, p.127-149) for him and, at the end of the sermon, Kūṭadanta obtained the fruit of srotaāpanna.

⁶⁸⁶ Dwelling in the Āṭavī forest, between Śrāvastī and Rājagṛha, 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 (Saṃyutta, I, p. 213-215; Suttanipāta, p. 31-33). Satisfied with this solution, Āṭavaka was converted and attained the fruit of srotaāpanna. 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 surnamed Hastaka Āṭavika (see above, p. 562-565F and note).

⁶⁸⁷ If this transcription is correct, this would be Viśvakarman, in Pāli Vissakamma, the architect appointed by the Devas: cf. Akanuma, p. 774.

⁶⁸⁸ The *Traité* has already twice mentioned the nāga Apalāla whom it places sometimes in Magadha (p. 187-188F) and sometimes in the north-west of India, in the kingdom of the Yue-tche (p. 547F). To tame him, the Buddha called upon the yakṣa Vajrapāṇi. For details, see my [Lamotte’s] article *Varapāṇi en Inde*, in *Mélanges de Sinologie offerts à Paul Demiéville*, I, 1966, p. 130-132.

⁶⁸⁹ A famous nāgarāja, called *Elapatra*, *Elāpatra*, *Airāvaṇa* in Sanskrit, *Erapata* in the inscriptions at Bhārhut, Erāpatha, Erakapatta, Erāvana, Erāvaṇa in Pāli, a name invoking both the *eraka* plant, ‘cardamom’, used to make blankets, and Airāvaṇa, 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, *Bhārhut*, p. 165 seq.; J. Ph. Vogel, *Indian Serpent Lore*, p. 207 seq.; and especially the *Bhārhut 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. *Elapatra* 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 Ganges, passed by a thicket of cardamom (*eraka*) 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 Ganges 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 buddha 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 grove of seven *sīriṣa* trees not far from Benares and heard that a young brāhmin, Uttara, had resolved to attempt it and, wanting to help him, he revealed the correct answers to him. Uttara 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, but for his animal shape, he would have attained the fruit of srotaāpanna.

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 brāhmin who communicated the solution of the enigma to Elapatra was not Uttara but his brother Nārada (Naradatta), nephew of Asita and sometimes identified with Kātyāyana. Among these sources are:

1. Abhiniṣkramaṇasūtra, T 190, k. 37-38, p. 825a138-831b9 (transl. Beal, *Romantic Legend*, p. 275-280).
2. Mahīśāsaka Vin., T 1421, k. 15, p. 106a14-107a11.
3. Dharmagupta Vin., T 1428, k. 32, p. 791a6-792c15.
4. Mūlasarvast. Vin., T 1451, k. 21, p. 303a6-305a17 (cf. Rockhill, *Life*, p. 46-47).
5. Fou kai tcheng hing so tsi king, T 1671, k. 11, p. 741b6-742a9, sūtra attributed to Nāgārjuna.

The legend is represented on the balustrade of the Bhārhut stūpa with two inscriptions: *Erapato nāgarājā* and *Erapato nāgarājā bhagavato vadate*; cf. *Bhārhut Inscriptions* (Corpus), p. 110, pl. 19 and 39; A. Coomaraswamy, *La sculpture de Bhārhut*, p. 48-49, pl. 8, fig. 25 center. It appears also on a bas-relief at Gandhāra; Foucher, *Art Gréco-bouddhique*, I, p. 505, fig. 251a.

Prof. Waldschmidt has pointed out the complete agreement between the Bhārhut 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, Śāriputra's younger brother; the texts about the death of an anonymous bhikṣu; a passage of the Mūlasarvāstivādin Vinaya.

I. Texts about the death of Upasena.

1. *Upasenasutta*, of Saṃyutta, 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 (*bhūsamuṭṭhi*).

2. Hien yu king, T 202, k. 10, p. 417b10-418a5. – Story of the death of Upasena along with a jātaka giving an explanation.

3. *Upasenasūtra* of Saṃyuktāgama, T 99, no. 252, k. 9, p. 60c14-61b28; original Sanskrit published By E. Waldschmidt, *Das Upasenasūtra, ein Zauber gegen Schlangenbiss aus dem Saṃyuktāgama*, 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 (*mantapada*).

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) *Dhṛtirāṣṭra*, 2) *Airāvaṇa*, 3) *Chibbāputra*, 4) *Kaṃbalāśvatara*, 5) *Karkoṭaka*, 6) *Kṛṣṇagautamaka*, 7-8) *Nandopananda*.

The magical syllables are a *dhāraṇī*: *Oṭumbile*, *tumbile*, etc.

4. Mūlasarv. Vinayavibhaṅga, T 1442, k. 6, p. 654b28-657b22. – Corresponds essentially with no. 3, with the same *gāthā* and the same *mantrapada*.

5. Souei jong tsoen tchö king, p. 773. – Same comment as for the preceding.

II. Texts about the death of the anonymous bhikṣu.

1. Anguttara, II, p. 72-73. – At Sāvatti, a bhikṣu whose name is not given is bitten by a snake and dies. The Buddha declares that he would not have died if he had included in his loving-kindness four families of snake-kings (*ahirājakula*): 1) *Virūpakka*, 2) *Erāpatha*, 3) *Chabyaputta*, 4) *Kaṇhāgotamaka*. The Buddha then formulates a Parittā ‘charm’ to ward off snake bites.

2. Vinaya, II, p. 109-110. – Same as preceding.

3. Mahīśāsaka Vin., T 1421, k. 26, p. 171a16-28. – Similar to the two preceding texts with the difference that eight, not four, families of snakes must be invoked: 1) *Dhṛtirāṣṭra*, 2) Tan-tch’e (?), 3) *Airāvaṇa*, 4) *Chibbā*, 5) *Kaṃbalāśvatara*, 6) *Virūpākṣa*, 7) *Gautamaka*, 8) *Nandopananda*.

4. Dharmagupts Vin., T 1428, k. 42, p. 870c22-871a7. Here also eight families of snakes are to be invoked: 1) *Virūpākṣa*, 2) K’ie-ning (?), 3) *Gautamaka*, 4) *Chibbāmitra*, 5) To-che *Airāvaṇa*, 6) *Kalambalāśvatara*, 7) *Dhṛtirāṣṭra*, 8) (missing).

All these texts propose *gāthās* to be recited as Parittā, but none make any mention of *mantrapada*.

III. A passage of the Mūlasarvāst. Vin., in *Gilgit Manuscripts*, III, Part 1, p. 285, l. 8-2888, l. 20.

The hero of the story is a newly ordained monk named Svāti (cf. *Anavataptagāthā*, 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 (*vikṛtabhojana*), 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 *nāgarāja* to be conjured by these stanzas, advised Ānanda to memorize and to go and recite the *Mahāmāyūrī vidyā* near the sick monk. It consisted of an homage to the Buddha, the Dharma and the Community, followed by a *dhāraṇī*: *amale*, *vimale*, *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 Mṛgadāva in Benares, but Elapatra had his usual home in the north-west of India. The evidence of Huian-tsang (T 2087, k. 3, p. 884c4-12) is formal: The pool where the *nāga*-king Elapatra lives is more than 70 *li* north-west of Takṣaśilā. This *nāga* is the bhikṣu who, at the time of the Buddha Kāśyapa, had torn off a caradamom (*eraka*) leaf. From then on, when the native people pray for rain or fine weather, they should go to the pool in question with a śramaṇa: 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 Aśoka 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 Baoti Pind (cf. Marshall, *Taxila*, I, 1951, p. 348).

The four great treasures (*mahānidhāna*, *mahānidhi*) which the Buddhist tradition speaks of bear the names of their guardians, the *catvāra mahārājās caturmahānidhisthāḥ* (Divyāvadāna, p. 61, l. 1-2) or *catvāro nidhānādhipatayo nāgārājānaḥ* (Mahāvastu, III, p. 383, l. 20). 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 stanza locates them:

Piṅgalaś ca Kaliṅgeṣu, Mithilāyāṃ ca Pāṇḍukaḥ /

Elāpatraś ca Gāndhāre, Śaṅkha Vārāṇasīpure //

Cf. Divyāvadāna, p. 61, l. 3-4; Mūlasarv. Vin., T 1448, k. 6, p. 25a12-15; Maitryavyākaraṇa, T 455, p. 426c1-4.

2) As in 1), except that Piṅgala is placed at Surāṣṭra: cf. Tseng yi a han, T 125, k. 44, p. 788a14-18; k. 49, p. 818c6-18; 819a16-17; Maitryavyākaraṇa, T 453, p. 421b19-22; T 454, p. 424a25-28; T 456, p. 430a10-13.

3) As in 1), except that Pāṇḍuka is located at Bcom-brlag = Mathurā: cf. the Tibetan version of Maitryavyākaraṇa, ed. S. Lévi, *Mélanges Linossier*, II, p. 384, v. 25; ed. N Dutt, *Gilgit Manuscripts*, IV, p. 194, l. 13-14.

4) As in 1), except that Pāṇḍuka is located at Vidiśa: cf. Upāsakaśīlassūtra, T 1488, k. 5, p. 1063.a.

5) As in 1), except that Elapatra is located at Takṣaśilā: cf. Mahāvastu, III, p. 383, l. 18-19: *catvāro mahānidhayo: Saṅkha Vārāṇasyāṃ, Mithilāyāṃ Padumo, Kaliṅgeṣu Piṅgalo, Takṣaśilāyāṃ Elapatro.*

6) Elāpatra in the northern region, at the city of Takṣaśilā; Pāṇḍuka in the land of the Kaliṅgas in the city of Mithilā; Piṅgala in the land of Vidiśā, in the city of Surāṣṭra; Śaṅkha in the country of Kāśī in the city of Vārāṇasī: cf. Sūtra of the conversion of the seven sons by Anāthapiṇḍada, T 140, p. 862b.

7) Treasure of gold at Gandhāra, guarded by the nāga Elāpatra; treasure of silver guarded by the nāga Pāṇḍuka; treasure of *maṇi* at Surāṣṭra guarded by the nāga Piṅgala; treasure of vaiḍūrya at Vārāṇasī: cf. Maitryavyākaraṇa, T 457, p. 434c.

8) Simple mention of four treasures in Pūrvāparāntasūtra in the Tchong a han, T 26, k. 14, p. 53a15.

According to the *Vimalakīrtinirdeśa*, p. 278, the four great inexhaustible treasures (*akṣayamahānidhāna*) were also found in the house of Vimalakīrti in Vaiśālī. The same text compares the bodhisattvas as well to inexhaustible treasures.

Daridrāṇāṃ ca satvānāṃ nidhānā bhonti akusayāḥ /

teṣāṃ dānāni datvā ca bodhicittaṃ janenti te //

This is a well-known stanza often quoted by the Madhyamika scholars such as Śāntideva (Śikṣāsamuccaya, 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 (*siṃhāsana*) at the foot of a tree.

When he was about to attain supreme complete enlightenment (*anuttara samyaksambodhi*), king Māra and his army (*senā*) created heads of lions (*siṃha*), tigers (*vyāghra*), wolves, bears (*rakṣa*): 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.⁶⁹⁰ The Buddha struck the earth with his fingers (*mahīm parāhanati sma*) and in the blink of an eye, everything vanished.⁶⁹¹

He guided the minds of the great asuras such as *Pi-mo-tche-ti-li* (Vemacitrin),⁶⁹² *Che t'i p'o-na-min* (Śakra devānām indra), *Fan-t'ien-wang* (Brahmā devarāja), 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 (*viśārada*).

3) Furthermore, the Buddha is the most venerable and the highest of all beings. He has reached the other shore of all the dharmas (*sarvadharmāṇām pāraṃ gataḥ*). Having obtained great glory (*yaśas*), he himself proclaimed his *vaiśāradya*. [243a]

4) But let us put aside these [supernatural] qualities of the Buddha. In regard to his mundane qualities (*laukikaguṇa*), 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 (*nīcakulajanman*); *ii*) a low place of birth (*nīcajātisthāna*); *iii*) ugliness (*durvarṇatā*); *iv*) lacking right attitudes (*īryāpatha*); *v*) coarse speech (*pāruṣyavāda*).⁶⁹³

i). Birth in a low family (*nīcakulajanman*). – Those of the śūdras 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 (*ādita eva*) has always taken birth in the lineage of noble cakravartin kings. He was born into the families of the lineage of 'sun kings': king *Ting-cheng* (Māndhātṛ

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.

⁶⁹¹ *Mahāvastu*, II, p. 342, l. 1-2; *Lalitavistara*, p. 318, l. 16; *Nidānakathā*, p. 74, l. 23-24. The earth-touching gesture (*bhūmisparśamudrā*) is often reproduced in Buddhist iconography.

⁶⁹² Vemacitra asurinda: see above, p. 610-612F and notes.

⁶⁹³ Variation on a canonical theme (*Samyutta*, I, p. 93; *Anguttara*, I, p. 107; II, p. 85; III, p. 385): *Idha ekacco nīce kule paccājāto hoti caṇḍalakula vā nesādakule vā veṇakule vā rathakārakule vā pukkusakule vā dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati; so ca hoti dubbaṇṇo...* "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 Mürdhāta), 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 (*nīcajātisthāna*). – For example:

Ngan-t'o-lo (Andhra),⁶⁹⁵

Cho-p'o-li (Śavara). – [Note by Kumārajīva: The Land of the Naked Ones].

Chö-k'ie'lo (Tukhāra).⁶⁹⁶

⁶⁹⁴ All these names appear in the genealogy of king Mahāsaṃmata listed, among other sources, by the Dīpavaṃsa, III, v. 1-50, and the Mahāvāṃsa, II, v. 1-33. On Māndhātṭ or Mürdhāta, see above, p. 930-931F; later, k. 73, p. 576b21.

⁶⁹⁵ The territory included between the Godāvāri basin and the Kistna basin, occupied by people of Dravidian race and of Telugu language and called Andhradeśa nowadays. The Śavara are probably represented by the Saravālu or Saura of the Vizagapatam mountains and the Savari of the Gwalior 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 Śrīparvata, and had friendly relations with the Śatavāhana or even the Ikṣvākus 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 Andhradeśa by putting it at the top of the list of bad places to be born.

⁶⁹⁶ The Tukhāras were designated by Hiuan-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 Tokharien*, JA, 1933, p. 1-30 and commented upon by P. Pelliot, *Tokharien et koutchéen*, 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., Bactriana. Nevertheless, as Sseu-m 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 Tukhāras". I [Lamotte] would like to add a comment: Kumārajīva here does not mean the Tukhāras speaking a language foreign to and unaffected by Buddhism, not these Tukhāras 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 Kuṣāṇa built a powerful empire extending from the Oxus to the Ganges with Bactriana and Kabul as center and extensions into Sogdiana and Central Asia. They

Sieou-li (Sòli, Sogdiana).⁶⁹⁷

Ngan-si (Arsak, Persia).⁶⁹⁸

Ta-Ts'in (Mediterranean west).

Those who are born in the border-lands (*pratyantajanapada*)⁶⁹⁹ 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 Kaniṣka 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 'devaputras 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 *Tuṣāsa*, variant of *Tukhāra* (Prediction to Kātyāyana, T 2029, p. 11b12; T 2028, p. 8c24; Aśokāvadāna, T 2042, k. 6, p. 126c; Saṃyuktāgama, T 99, k. 25, p. 177c; Candragarbhāsūtra, T 397, k. 56, p. 377b; sources translated in *Histoire du bouddhisme indien*, p. 217-222).

⁶⁹⁷ The *Sieou-li* of the *Traité*, of the north of the *Tukhāra* domain, are the Sogdians, the *Sou-li* of Hiuan-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 dynasty. Buddhists have not hidden their scorn for the Persians (Pārasīka) and their seers (the *Mou-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 *gotra* (cf. Vibhāṣā, T 1545, k. 116, p. 605c17-22; 606a17-22; Kośabhāṣya, p. 240, l. 23; 241, l. 8; Kośavyākhyā, p. 394, l. 6; T 1558, k. 16, p. 85b23-24; T 1559, k. 12, p. 241a25-27; Nyāyānusāra, 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 *Ngan-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 (*madhydeśa*) 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 Āryāvarta, was limited in the east by the Puṇḍravardhana (northern Bengal) and the city of Kacaṅgalā (see above, p. 170F note), to the south by the Śarāvātī river, to the west by the villages of the Sthūnopasthūṅka brāhmins, to the north by the Śīragiri (cf. Vinaya, I, p. 197; Dharmagupta Vin., T 1428, k. 30, p. 846a; Sarvāstivād. Vin., T 1435, k. 25, p. 181c; Mūlasarv. Vin. in *Gilgit Manuscripts*, III, part IV, p. 190, and Divyāvadāna, p. 21; Yeou-pou-p'i-ko-che, T 1447, k.1, p. 1053a; E. Waldschmidt, *Zur Śronakoṭīkarna-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 inhabitants were

virtuous; noble persons, including the Buddhas, gladly chose it as a cradle (cf. *Sumaṅgala*, I, p. 173; *Jātaka*, III, p. 115-116; *Comm. on Dhammapada*, p. 248). It included seven major cities: Śrāvastī, Sāketa, Campā, Vārāṇasī, Vaiśālī, Rājagṛha and Kauśāmbī (*Dīgha*, II, p. 146; *Sanskrit Mahāparinirvānasūtra*, p. 304; *Tch'ang-a-han*, T 1, k. 3, p. 21b; T 5, k. 2, p. 169c; T 6, k. 2, p. 185b; T 7, k. 2, p. 200c).

In my introduction to *Vimalakīrti*, I [Lamotte] think I was able to show that Kumārajīva and the Kāśmīr school, Nāgārjuna, the author of the *Madhyamakāśāstra*, must have lived in the 3rd century, between 243 and 300 C.E., and everything leads one to believe that, strictly based on these works, the *Traité* must have been produced during the 4th century. At that time, the religious map of India had been transformed considerably and Buddhist propaganda had reached central Asia and China. Its spokesmen were not only Indians but also the foreign Yue-tshe, Sogdians and Parthians. Under the Han, during the second half of the 2nd century C.E., missionaries and translators who worked at Lo-Yang consisted of a true mosaic of nationalities: it consisted of two Parthians, the bhikṣu Ngan Che-kaio and the upāsaka Ngan Hiuan; three Yue-tshe, Tche Leou-kia-tch'an (Lokakṣema?), Tche Yuan and Tche Leang, two Sogdians, K'ang Mong-siang and K'ang kiu; and three Indians Tchou Fo-che, Tchou Ta-li (Mahābala?) and T'an-kouo (Dharmaphala?).

Later, at the time of the Three Kingdoms (220-280), the Wou empire, in the Blue River basin, welcomed the Yue-tshe Tche K'ien, the Sogdian K'ang Seng-houei and the Indians Wei-k'i-nan (Vighna?) and Tchou Tsiang-yen to Wou-tch'ang and Kie-ye (Nanking). The Wei empire in the Yellow River basin did not lag behind and at Lo-yang had the Indian T'an-ko-kia-lo (Dharmakāla), the Sogdian K'ang Seng-k'ai (Dharmavarman) and the two Parthians T'an-wou-ti (Dharmastaya?) and Ngan Fa-hien (Dharmabhadra?).

It is impossible that the disciples of Nāgārjuna, writers of the *Traité* - and especially Kumārajīva, his official translator-annotator - were unaware of this internationalization of the Buddhist propaganda in the first centuries of our era. If they passed over in silence this passage on the merits of the foreigners with which we are here concerned, it was from an Indian reaction. From their point of view, the Buddhist Madhyadeśa is purely Indian; the frontier regions where Aryan is not spoken are low places of birth (*nīcajātisthāna*). A list of foreign languages appears in the three versions of the *Vibhāṣā* which have come down to us: 1) translation by Saṃghabhadra made at Tch'ang-ngan in 383 (T 1547, k. 9, p. 482c18-21); 2) translation by Buddhavarman and his group made at Leang-tcheou in 435 (T 1546, k. 41, p. 306c26-29); 3) translation by Hiuan-tsang made at Tch'ang-ngan (T1545, k. 79, p. 410a19-21). These languages are the *tche-na* (Chinese), *cho-kia* (Śaka, Scythian), *ye-fa-na* (Yavana, Greek), *ta-la-t'o* (Drāvidian), *mo-lo-p'o* (Mar-po, perhaps Ladakh: cf. Si-yu-ki, T 2087, k. 4, p. 890a9), *k'ie-cha* (Kāśgar), *tou-houo-lo* (Tukhāra), *po-ho-lo* (Bakhla, Bactrian).

There is some similarity between this list of foreign languages and the list of low places of birth presented by the *Traité*.

It goes without saying that the ideas developed here lose their value if the passage under discussion is an interpolation attributable to an author unaware of affairs in India and leading a life of luxury in Kucha or in China as was the case for Kumārajīva. This is the opinion of R. Hikata (*Suvikrāntavikrāmin*, Introduction, p. LV).

The Buddha himself, who was born at *Kia-p'i-lo-p'o* (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 (*suvarṇavarṇa*) and his brilliance (*prabhā*) is like the fire that illumines 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.

v) Coarse speech (*pāruṣyavāda*). – There are people who pronounce badly, stammer, repeat themselves and lack coherence. As they displease people, they have fear.

The Buddha has no such fear. Why? The voice of the Buddha (*buddhavāc*)⁷⁰⁰ is truthful (*satya*), gentle (*mṛduka*), continuous (*sahita*), easily understood, neither too fast nor too slow, neither too concise nor too prolix, without subsiding (*alīna*), stainless (*vimala*), without bantering. It surpasses the (harmonious) sounds of the *kia-ling-p'i-k'ie* bird (*kalaviṅka*).⁷⁰¹ Its letter (*vyāñjana*) and its meaning (*artha*) are clear (*vispaṣṭa*); it causes no harm. Free of passion (*rāga*), it is without blemish (*anupalīpta*); having destroyed hatred (*dveṣa*), it is without conflict (*apratigha*); having eliminated error (*moha*), it is easy to penetrate. Since it increases joy in the Dharma (*dharmarati*), it is pleasant (*premañīya*). Since it opposes wrong-doing (*āpatti*), it is safety (*kṣema*). It follows another's mind (*paracitta*) and favors liberation (*vimukti*); its meaning (*artha*) is profound (*gambhīra*) and its expression (*vyāñjana*) marvelous. Having its reasonings, it is logical (*yukta*). Thanks to its examples (*upāmā*), 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*).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 (*laukikadharmā*), the Buddha is without fear, what can be said then about his supramundane attributes (*lokottaradharmā*)? This is why it is said that the Buddha possesses the four fearlessnesses (*vaiśāradya*).

⁷⁰⁰ In the list that follows, the *Traité* is inspired in part by a topic related to “The Speech of the Tathāgata endowed with sixty aspects” (*tathāgatasya ṣaṣṭyākāropetā vāk*), a subject appearing in the Tathāgataciṅtyaguhyānirdeśa (T 310, k. 10, p. 55c20-56a5; T 312, k. 7, p. 719c7-720a29) of which the original text is preserved in the Sūtrālaṅkāra, p. 79-81 and the Mahāvīyut, no. 445-504.

For other qualities of the Buddha's voice, see Hobogirin, s.v., *Bonnon* (p. 133-135); *Butsugo*, p. 207-208; *Button*, p. 215-217.

⁷⁰¹ A bird with melodious song, not to be confused with the *kācilindika* famed for the softness of its down (cf. *Śūraṅgamasamādhi*, p. 261 note).

⁷⁰² 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): *Seyyathā pi mahāsamuddo ekaraso loṇaraso evam eva ayaṃ dhammavinayo ekaraso vimtiraso*: “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 (*vaiśāradya*)? If they do contain the fearlessnesses, one should not speak only of four fearlessnesses, [but of of ten]. If they also contain the subjects of [243b] fear, why is it said that the Buddha is endowed with fearlessnesses (*vaiśāradyasamanvāgata*)?

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 (*vaiśāradya*).

[The first power], the knowledge of things possible and things impossible (*sthānāsthānajñāna*) and [the tenth power], the knowledge of the cessation of the impurities (*āsravaḥśayajñāna*) constitute the first fearlessness [i.e., *sarvadharmābhisaṃbodhi*] and the second fearlessness [i.e., *sarvāsravaḥśaya*] respectively.

Although the other eight powers are extensive, it is said that they are mixed up with the third fearlessness [*mārgāntarāyikadharmavyākaraṇa*] and the fourth fearlessness [*duḥkhanirodha-pratipadyākaraṇa*].

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 (*viparyāsa*), fully (*samyak*) and unmistakably, in the same way as the other Buddhas of the past. He is therefore called Samyaksambuddha.

Thus the Buddha said to Ānanda: “That which is unknown to the entire world with its gods and men, the Buddha himself knows completely: this is why he is called Samyaksambuddha.”

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:⁷⁰³ heretical sūtras, grammars (*vyākaraṇa*), arithmetical (*saṃkhyā*), Vedas, etc.

For others, it is the weight of Mount Sumeru, the thickness of the great earth (*mahāprthivī*) and the total number of plants.

For others, it is the fourteen difficult points to which the Buddha has not replied (*avyākṛtavastu*): is the world eternal (*śāśvata*) or non-eternal (*aśāśvata*), finite (*antavat*) or infinite (*anantavat*), etc.⁷⁰⁴

For others, it is material dharmas (*rūpin*) or non-material dharmas (*arūpin*), visible (*sanidarśana*) or invisible (*anidarśana*), resistant (*sapratigha*) or non-resistant (*apratigha*), impure (*sāsrava*) or pure (*anāsrava*), conditioned (*saṃskṛta*) or unconditioned (*asaṃskṛta*), 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 śrāmaṇa, brāhmaṇa, deva, Māra, Brahmā, or some one else...*], *śramaṇa* means a monk who has gone forth from home (*pravrajita*); *brahmāṇa* 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 Devarāja 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 dharmeṇa*).

Seeing none, I claim to occupy the place of *a-li-cha* (*ārṣaṃ sthānam*). [Note by Kumārajīva: In the language of the Ts’in, *Cheng-tchou*, ‘Holy Teacher’].

B. “I have destroyed all the impurities”

The Buddha proclaims: “I have destroyed all the impurities (*kṣīṇāsrava*).” If people say that he has not destroyed them, he is not afraid.

What are the impurities (*āsrava*)? These impurities are of three kinds: *i*) lust impurity (*kāmāsrava*); *ii*) existence impurity (*bhavāsrava*); *iii*) ignorance impurity (*avidyāsrava*).⁷⁰⁵

⁷⁰³ The eighteen great holy texts of the heretics already mentioned above, p. 48F, 92F, 637F, 639F. See Mochizuki, *Cyclopedia*, 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; Saṃyutta, IV, p. 256; V, p. 56, 189; Itivuttaka, p. 49.

Furthermore, the impurities are mental events (*caitasika dharma*) associated with defiled minds (*saṃkliṣṭacittasamprayukta*) arising in regard to the six sense organs (*ṣaḍindriya*).

Finally, see the *Yi-ts'ie leou-tchang king* (Sarvāsravasūtra) which distinguishes seven kinds of impurities.⁷⁰⁶

C. “I have stated the dharmas that constitute an obstacle”

[243c] By *dharmas that constitute an obstacle to the path* (*āntarāyika*) is meant the impure actions (*sāsravakarman*), the conflicting emotions (*kleśa*) to be remunerated in the bad destinies (*durgati*) and, insofar as they are worldly (*laukika*),⁷⁰⁷ generosity (*dāna*), morality (*śīla*), the observing of the ten good paths of action (*kuśalakarmapatha*) and the enjoyment of the dhyānas of delight. In short (*saṃkṣepeṇa*), everything that puts an obstacle to nirvāṇa, whether it be good (*kuśala*) or undefined (*avyākṛta*) is called ‘dharma constituting an obstacle to the path’ (*mārgāntarāyikadharmā*).

D. “The noble path indicated by me can lead to exit from the world”

Some say that this way (*pratipad*) is two things: the holy concentration (*āryasamādhi*) and the holy wisdom (*āryaprajñā*) and that these two things lead to nirvāṇa.

Others say that it is the path with its three elements (*triskandhaka mārga*): morality (*śīla*), concentration (*samādhi*) and pure (*anāsrava*) wisdom (*prajñā*).

Others say that it is four things: the four noble truths (*āryasatya*).

Others say that it is the five supramundane faculties (*lokottarendriya*).

Others say that it is the six elements leading to emancipation (*niḥsaraṇīya dhātu*).⁷⁰⁸

⁷⁰⁶ *Sabbāsavasutta* of Majjhima, I, p. 7 (Tchong a han, T 26, k. 2, p. 432a10; Yi ts'ie lieou chö cheou yin king, T 31, p. 813b5; Tseng yi a han, T 125, k. 34, p. 740b1): There are impurities to be destroyed (*āsavā pahātabbā*) by visions (*dassana*), by control (*saṃvara*), by right usage (*paṭisevana*), endurance (*adhivāsana*), avoidance (*parivajjana*), elimination (*vinodana*) and meditation (*bhāvanā*).

⁷⁰⁷ I.e., insofar as they still constitute an attachment to the world.

⁷⁰⁸ *Dīgha*, III, p. 247-250; *Anguttara*, III, 290-292; Tch'ang a han, T 1, k. 8, p. 52a8-16; 54b1-9: *Chā nissāraṇīyā dhātuyo... Nissaraṇaṃ h'etaṃ vyāpādassa yadidaṃ mettā cetovimutti... Nissaraṇaṃ h'etaṃ vihesāya yadidaṃ karuṇā cetovimutti... Nissaraṇaṃ h'etaṃ aratiyā yadidaṃ muditā vetovimutti... Nissaraṇaṃ h'etaṃ rāgassa yadidaṃ upekhā cetovimutti... Nissaraṇaṃ h'etaṃ subbanimittānaṃ yadidaṃ animittā cetovimutti... Nissaraṇaṃ h'etaṃ vicikicchākathāṃkathāsallassa yadidaṃ asmīti mānasamugghāto.*

Transl. – There are six elements leading to emancipation: emancipation from malice is liberation of the mind by means of loving-kindness; emancipation from harm is liberation of the mind by means of compassion; emancipation from sorrow is liberation of the mind by means of joy; emancipation

Others say that it is the seven factors of enlightenment (*sambodhyaṅga*).

Others say that it is the eight members of the noble path (*āryāṣṭāṅgamārga*) leading to nirvāṇa.

Some scholars (*upadeśācārya*) say that it is all the pure paths (*anāsravamārga*) leading to nirvāṇa.

“I see not the slightest reason to fear that a śramaṇa, brāhmana, etc., can say according to the truth that that is not true. Not seeing anyone, I claim to occupy the *ārṣa sthāna*.”

E. “I hold the place of Holy Teacher”

Question.- Why does the Buddha claim that he occupies the *ārṣa sthāna*?⁷⁰⁹

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; Mahāvvyut., no. 1596-1602.

⁷⁰⁹ A canonical expression showing some interesting variations:

1. In the Pāli texts: *āsabhaṃ thānaṃ* (*āsabhanthānaṃ*, *āsabhaṭṭhānaṃ*) *paṭijānāti*: “He lays claim to the place of the bull”: cf. Majjhima, I, p. 69; Saṃyutta, II, p. 27; Anguttara, II, p. 8,9; III, p. 417; V, p. 33; Vibhaḍḍa, p. 317, 344; Paṭisambhidā, II, p. 174.

The commentary of Majjhima, II, p. 26 explains: *Āsabhaṃ thānaṃ ti seṭṭhaṭṭhānaṃ, uttamaṭṭhānaṃ. Āsabhā vā pubbabuddhā, tesam thānaṃ ti attho*: “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: *Udāram ārṣabhaṃ sthānaṃ pratijānāti*: “He lays claim to the noble place of the bull”: cf. fragments of the Daśabalasūtra (L. de La Vallée Poussin, *Documents sanscrits de la seconde collection M. A. Stein*, JRAS, 1911-1912, p. 1063; E. Waldschmidt, *Bruchstücke budd. Sūtras*, p. 209, 211, 215; Mitteilungen des Instituts für Orientforschung, VII, 3, 1958, p. 400); Avadānaśataka, II, p. 105, l. 15; Kośavyākhyā, p. 645, l. 31-32; Pañcaviṃśati, p. 211, l. 5; Śatasāhasrikā, p. 1448, l. 12; Bodh, bhūmi, p. 386, l. 13.

Ārṣabha is an adjective derived from *ṛṣabha* ‘bull’.

2. The variant *ārṣam sthānaṃ partijānāti* “he lays claim to the place of the Ṛṣi” is vouched for by the Bodh. bhūmi, 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. bhūmi explains: *Āryāṣṭāṅga mārgena labhyatvāt sarvopadravabhayāpagatvāc cārṣam ity ucyate. ātmanas tadadhigamapatijñānāt pratijānātīty 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 Ṛṣi’. As he maintains that he has acquired it himself, he lays claim to it.”

Ārṣa is an adjective derived from *ṛṣi* and means ‘related to the sage, archaic’.

3. The Chinese versions of the Āgamas do not come out in favor of either variant. Guṇabhadra renders the phrase by *sien fo tchou tch’ou*, ‘place of the earlier Buddhas’ (Tsa a han, T 99, k. 14, p.

Answer. – His own qualities (*guṇa*) are complete (*sampanna*) and, moreover, he makes beings find happiness (*sukha*) and the good (*hita*).

If the Buddha obtained a pleasant abode (*sukhavihāra*) for himself but did not bring about the good of others, he would not occupy the *ārṣa sthāna*.

If he brought about only the good of beings but did not fulfill his own qualities completely, he would not occupy the *ārṣa sthāna* either.

But since he himself has the qualities and also brings about the good of beings, he lays claim (*pratijānāti*) to occupy the *ārṣa sthāna*.

Furthermore, the Buddha has destroyed evil for himself and also destroys evil for others. Destroying these two evils, he is absolutely pure (*paramaviśuddha*). Preaching the Dharma in a wondrous way, he occupies the *ārṣa 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 (*triparivarta*) and twelve aspects (*dvadaśākāra*).⁷¹⁰ This is why he affirms that he occupies the *ārṣa sthāna*.

Finally, as he has driven away all doubts (*saṃśaya*) and wrong views (*mithyādr̥ṣṭi*), the Buddha is able to answer all the most profound questions (*atigambhīra praśna*). This is why he occupies the *ārṣa sthāna*.

[Note by Kumārajīva: *Ārṣa* means absolute, supreme, very high. Not falling back, not refusing, not collapsing, completely fulfilling the qualities, not having any weakness is called *ārṣa sthāna*.]

F. “In the assemblies I utter the lion’s roar”

In the assemblies, I utter the roar of the lion. – By assemblies (*parśad*) is meant the eight assemblies: *i*) assembly of śramaṇas, *ii*) assembly of brāhmaṇas, *iii*) assembly of warriors (*kṣatriya*), *iv*) assembly of

98a15), and Gautama Saṃghadeva by *yu chen kien so tchō*, ‘without attachment for the world’ (T 125, k. 19, p. 645b28; k. 42, p. 776a19-20).

On the other hand, Kumārajīva and Hiuan-tsang resolutely favor the variant *ārṣaṃ sthānam*:

The former transcribes it as *a-li-cha tch’ou* (*Traité*, T 1509, k. 25, p. 243b25) and translates it as *cheng-tchou tch’ou* ‘the place of the holy Teacher’ (ibid., and Pañcaviṃśati, T 223, k. 5, p. 255b28; k. 24, p. 395a22). The latter, resorting to the equivalence *ṛṣi* = *sien*, translates it as *ta sien tsouen wei*, ‘the place of the great immortal’ (Mahāprajñāpāramitā, T 220, vol. VII, k. 415, p. 81b9; Vibhāṣā, T 1545, k. 31, p. 158a22; Abhidharmasamuccayavyākhyā, T 1606, k. 14, p. 760c21).

⁷¹⁰ See *Vimalakīrti*, p. 107, note.

devas, v) assembly of Cāturmahārājikas, vi) assembly of Trāyastriṃśa devas, vii) assembly of Māra, viii) Brahmā assembly.⁷¹¹

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 (*siṃhanādaṃ nadati*) 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 (*sarvajña*). 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 (*siṃharāja*).

[*Prosopeia of the Buddha-lion*].⁷¹² – 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 forepart 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 (*āryavaṃśa*).⁷¹⁴ He lives in the high mountain of cessation (*nirodha*) and the deep valley of the *dhyānas* and the *samāpattis*. The acquisition of the knowledge of all the aspects

711 These eight assemblies are mentioned in the canonical sources: Dīgha, II, p. 109; III, p. 260; Majjhima, I, p. 72; Aṅguttara, IV, p. 307-308; Sanskrit Mahāparinirvāṇa, p. 138, 142, 300. The lists show some variations.

712 Prosopeia using canonical texts; cf. Manorathapūraṇī, III, p. 65-72.

713 Cf. Aṅguttara, II, p. 33; Saṃyutta, III, p. 84-85.

714 Dīgha, III, p. 224-225.

(*sarvākārajñāna*) is his head. The accumulation of the roots of good (*kuśalamūla*) is his muzzle. The pure right vision (*anāsrava samyagdr̥ṣṭi*) is his brilliant eye. The practices of concentration (*samādhi*) and wisdom (*prajñā*) are his high wide eyebrows. The four fearlessnesses are his white sharp canine teeth. The unhindered liberations (*apratihatavimokṣa*) are his perfect muzzle. The four right efforts (*samyakpradhāna*) are his strong chin. The thirty-seven auxiliaries of enlightenment (*bodhipāḥṣika*) are his sharp teeth, joined and pointed. The practice of the meditation on the horrible (*aśubhabhāvana*) is his pink tongue. Mindfulness (*smṛti*) and wisdom (*prajñā*) are his pricked-up ears. The eighteen special attributes (*āveṇikadharmā*) are his dazzling shiny mane. The three gates of deliverance (*vimokṣamukha*) are the fore-part of his body with firm flesh. The three wonders (*prātihārya*)⁷¹⁵ are his long spine. The perfection of the sciences and practices (*vidyācaraṇasampad*) is his invisible belly. Patience (*kṣānti*) is his narrow waist. The practice of solitude (*praviveka*) is his long tail. The four foundations of magical power (*rddhipāda*) are his well-planted paws. The five faculties (*indriya*) of the *āsaikṣa* are his sharp claws. The ten powers (*bala*) are his enormous strength. The collection of the pure dharmas (*anāsravadharma*) is his perfect body. The royal concentrations of the Buddhas (*buddhasamādhirāja*) are the den out of which he comes. It is with the four unhindered knowledges (*pratisamvid*) that he stretches out (*vijṛmabhati*). It is on the earth of the dharmas that he strikes the paw of his unhindered liberations (*ānantaryavimokṣa*). 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 the heretics (*tīrthika*), the scholars (*upadeśācārya*) and the heterodox. He awakens to the four truths those who have been sleeping. He humbles the pride and haughtiness (*mānastambha*) of those who are attached to the five aggregates (*pañcaskandha*) as their self. He opens the way through the theories (*upadeśa*) and wrong views (*mithyādr̥ṣṭi*) of the heretics (*pāsanda*). Bad people (*mithyācarita*) are afraid and good faithful people (*adhimukta*) rejoice. He spurs on the lazy, he comforts his disciples and he destroys the heretics (*tīrthika*). The gods of long life (*dīrghāyusa*) who for ages have enjoyed heavenly bliss finally recognize impermanence (*anityatā*). Thus, beings who hear the lion's roar of the four truths all experience a mind of disgust (*nirvedacitta*) for the world; being disgusted, they withdraw from it; being withdrawn from it, they enter into nrvāṇa.

This is the meaning of the expression: *In the assemblies, I utter the lion's roar.*

Moreover, there are differences between the roar of the Buddha and the roar of the lion.

When the lion roars, all the animals (*paśu*) fear either death or the sufferings of coming close to death. When the Buddha roars, it is to abolish the fear of death.

When the lion roars, he causes the fear, from age to age, of the sufferings of death. When the Buddha roars, he announces death in the present lifetime and the absence of all later suffering.

When the lion roars, his voice is rough and unpleasant and nobody likes to hear it because it brings fear of saṃsāra. When the Buddha roars, his voice is sweet (*mṛduka*): those who hear it do not tire of it and

⁷¹⁵ Dīgha, III, p. 220.

everybody is deeply happy. It is heard everywhere at a distance and can bring two kinds of happiness: *i*) the happiness of a rebirth among the gods and *ii*) 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 (*ātmacittābhiniṣṭa*), hoping for the happiness of this world (*lokasukhādhimukta*), bound by the errors (*viparyāsa*) consisting of believing to be eternal [that which is not eternal], having their minds disturbed by wrong views (*mithyādr̥ṣṭi*): these are the ones who are afraid [when they hear the Buddha's preaching]. Thus it is said in a sūtra:

“When the Buddha preaches the four truths (*satya*), even the higher gods are afraid and think: ‘So we too are impermanent (*anitya*), full of suffering (*duḥkha*), impersonal (*anātman*) and empty (*śūnya*). As a result of what mistake have we believed in eternal bliss?’ ”⁷¹⁶

This is the difference.

Furthermore, all those who hear the roar of the lion are afraid except those who have renounced desire (*vītarāga*). 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] prolix; 4) it has the accents of Brahmā; 5) it is wondrous (*adbhūta*); 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 (*prthagjana*) enter into the noble Path; 19) those who have entered the noble Path obtain

⁷¹⁶ Sīhasutta of Saṃyutta, III, p. 85 and Anguttara, II, p. 33: *Ye pi te bhikkhave devā dīghāyuskā vaṇṇavanto sukhabahulā uccesu vimānesu ciraṭṭhitikā te pi kho Tathāgatassa dammadesanaṃ sutvā yebhuyyena bhayaṃ samvegaṃ santāsaṃ āpajjanti. Aniccāva kira bho mayaṃ samānā nicc'amhā ti amaññimha, addhuvā kira bho mayaṃ samānādhuv'amhā ti amaññimha, asassatā va kira bho mayaṃ samānā sassatā tiamaññimha. Mayaṃ hi kira bho aniccā addhuvā asassatā sakkāyapariyāpannā ti.*

complete destruction of the impurities (*āsravaḥ*); 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 (*sādhāraṇalakṣaṇa*) and its specific characteristics (*svalakṣaṇa*) 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 (*buddha prajñā*) and of the Dharma associated with his wisdom (*tatprajñāsamprayuktadharmā*) is called 'Wheel'. Because those who adopt it follow the Dharma (*anudharmaṃ caranti*), it is a wheel.⁷¹⁷

[*The Wheel of Brahmā*]. – This wheel has the four perfect foundations of mindfulness (*smṛtyupasthāna*) as its hub (*nābhi*). The five spiritual faculties (*indriya*) and the five strengths (*bala*) are its spokes (*ara*). The four foundations of magical power (*ṛddhipāda*) are its solid rim (*nemi*) and the right efforts (*samyakpradhāna*) are the joints. The three liberations (*vimokṣa*) are its pegs (*ānī*). Concentration (*samādhi*) and wisdom (*prajñā*) are the coachman. Pure morality (*anāsravaśīla*) is the perfume with which it is sprinkled. The seven factors of enlightenment (*sambodhyaṅga*) are the varied flowers with which it is ornamented. Right view (*samyagdrṣṭi*) is its turning to the right. Purity of faith (*cittaprasāda*) is its beauty. Right exertion (*samyagvīrya*) is its speed. The fearless lion's roar is its pleasant sound which frightens Māra's wheel, breaks the twelve-membered wheel [of dependent origination] (*dvādaśāṅgapratītyasamutpada*), destroys the wheel of saṃsāra, drives away the wheel of the passions (*kleśa*), derails the wheel of karma, stalls 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.*

[*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.⁷¹⁸

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 (*vaṃśa*). In accordance with his family (*kula*), his actions are perfect. All the physical signs (*lakṣaṇa*) 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 (*mūrdhābhīṣikta*), he takes up his royal rank and reigns over the four continents (*caturdvīpa*). 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

⁷¹⁷ More details will be found in Manorathapūraṇī, 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.

(*saṃgrahavastu*) 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 prefects, 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, Dīpaṃkara, Ratnapuṣpa, etc. – takes birth in the pure family of the Buddhas. He actualizes the bodily positions (*īryāpatha*) of the previous Buddhas. He possesses all of the thirty-two physical marks (*lakṣaṇa*) that serve him as [245a] adornments. His attitudes as Holy Teacher (*ārṣeryāpatha*) being perfect, he turns the true Wheel of Dharma. He receives the crucial anointment with the elixir of wisdom (*prajñārasāyana*): he is the elder in the triple world (*jyeṣṭha*). He destroys the bandits that are the conflicting emotions (*kleśa*). None dare to transgress the precepts (*śīla*) that he has put in place; the assemblies of śaikṣas and aśaikṣas 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 (*dharmaskandha*) are his troops. By means of the four supraworldly means of captivating (*lokottara saṃgrahavastu*), he wins over beings. He knows the skillful means (*upāya*), he preaches the Dharma of the four noble truths (*āryasatyā*): that is the attitude of a king of Dharma. Great generals (*senāpati*) such as Śāriputra,⁷²⁰ Maitreya, etc., govern the Buddha's kingdom well. He loves to share his most precious wealth: the pure spiritual faculties (*indriya*), the powers (*bala*), the [factors] of enlightenment (*saṃbodhyaṅga*). He carefully seeks for the good of beings and the mindfulness that he keeps is firm.

These are the similarities.

Furthermore, the Buddha is superior to the noble cakravartin king.

The noble cakravartin king has not eliminated all the passions (*kleśa*); the Buddha has eliminated them definitively.

The noble cakravartin king is plunged in the mud (*pañka*) of old age (*jarā*) and death (*maraṇa*); 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 saṃsāra; the Buddha has transcended it.

The noble cakravartin king is immersed in the shadows of error (*mohatamas*); the Buddha lives in the supreme light (*paramāloka*).

The noble cakravartin king reigns over a maximum of four continents (*caturdvīpa*); the Buddha reigns over innumerable and infinite universes.

⁷²⁰ Śāriputra was called *dharmasenāpati* 'general of the Dharma') Apadāna, I, p. 29, 44; Theragāthā, p. 96), while Ānanda bore the title of *dharmabhāṇḍāgmarika* '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 (*viṣa*); 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 (*vihetḥana*); those who encounter the Wheel of the Dharma of the Buddha see the calamities and the torments of all wrong views (*mithyādrṣṭi*) and all doubts (*viciktsā*) disappear.

The king with his wheel governs four continents (*caturdvīpa*); 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 (*dharmavaśita*).

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 (*triviṣāgni*); the Wheel of the Dharma extinguishes the fire of the three poisons.

The jewel of the wheel is impure (*sāsrava*); the Wheel of the Dharma is pure (*anāsrava*).

The jewel of the wheel is connected to the happiness resulting from the five objects of enjoyment (*pañcakāmaguṇa*); the Wheel of the Dharma is connected to the happiness of the Dharma.

The jewel of the wheel is a basis for fetters (*saṃyojanasthāna*); 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 (*apramāṇagocara*).

The jewel of the wheel can be acquired from lifetime to lifetime thanks to [245b] a single purity of mind (*cittaviśuddhi*) or 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 (*asaṃkhyeyakalpa*).

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 (*vaiṇeyasattva*).

[*Wheel of Brahmā or Wheel of the Dharma.*] – Moreover, [in the expression Brahmacakra], *brahma* means vast (*brhat*), 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 Ājñāta Kauṇḍinya 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.⁷²¹

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 (*paramāṇacitta*), 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 (*bodhipākṣikadharmā*). The Wheel of Brahmā teaches the path consisting of the practice of concentration (*samādhibhāvanā*), and the Wheel of the Dharma teaches the path consisting of the cultivation of wisdom (*prajñābhāvanā*).

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 (*vaiśārdya*)?

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 (*abhaya-jñāna-saṃprayuktadharmā*), dharmas called fearlessnesses.⁷²² Similarly also [the dharma] associated with the four immeasurables is called *maitra*.

⁷²¹ See references above, p. 467F, note 2.

⁷²² The Kośabhāṣya explains, p. 414, l. 8: *Jñānakṛtaṃ vaiśārdyaṃ yujyate, na jñānam eva*: “Fearlessness is the result of knowledge, but it is not knowledge.”

Question. – What is the order (*krama*) of these four fearlessnesses?

Answer. – In the first fearlessness, the Buddha declares that he knows all dharmas (*sarvadharmābhisambodhi*). Since he knows all dharmas, he affirms that he has destroyed the impurities (*āsravakṣaya*). Since he has destroyed the impurities, he claims to know the dharmas that are obstacles to the Path (*mārgāntarāyikadharmā*). Since he has destroyed these dharmas that are obstacles, he preaches the Path (*mārgavyākaraṇa*).

Furthermore, the first fearlessness is like the master physician (*bhaiśajyaguru*) in possession of all the remedies (*ośadhi*). The second proclaims the destruction of all sicknesses (*vyādhikṣaya*). 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 [of things] under all their aspects (*sarvakārajñāna*). In the second fearlessness, he speaks of the absence of all the passions (*kleśa*) and their traces (*vāsanā*). 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.

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 (*paramārthasatya*) and the relative truth point of view (*samvṛtisatya*).

1. From the absolute point of view, the *balas* and the *vaiśāradyas* are without distinctive natures and, like all other dharmas, come within the emptiness of non-existence (*anupalambhaśūnyatā*) in terms of which “dharmas, whether past, future or [present, do not exist at all” (Pañcaviṃśati, p. 197, l. 15-16: *ye dharmā atītānāgatapratyutpannās te nopalabhyante*).

Bala and Vaiśāradya fall under the judgment of the Prajñāpāramitāsūtras (Pañcaviṃśati, p. 146, l. 9-20; Śatasāhastikā, p. 839, l. 13-842, l. 17):

“The bodhisattva does not grasp (*nopalabhate*) the ātman, whatever the names by which it is designated: *sattva, jīva, poṣa, puruṣa, pudgala, manuṣa, mānava, kmaraka, vedaka, jānaka, paśyaka*. He does not grasp things, *skandha, dhātu, āyatana*, or their *pratītyasamutpāda*. He does not grasp the noble truths, *duḥkha*,

samudaya, nirodha, mārga. He does not grasp the threefold world, *kāma-*, *rūpa-* and *ārūpyadhātu*. He does not grasp the levels of concentration, *apramāṇa*, *dhyāna* and *ārūpyasamāpatti*. He does not grasp the thirty-seven auxiliaries of enlightenment, *smṛtyupasthāna*, *samyakpradhāna*, *ṛddhipāda*, *indriya*, *bala*, *bodhyaṅga* and *mārga*. He does not grasp the Buddha attributes, *daśabala*, *caturvaiśāradya*, *aṣṭādaśāveṇika*. He does not grasp the categories of saints, *srotaāpanna*, *sakṛdāgamin*, *anāgamin*, *pratyekabuddha*, *bodhisattva*, *buddha*. If he does not grasp them, it is because of their absolute purity (*atyantaviśuddhitā*). What is this purity? Non-production (*anutpāda*), non-manifestation (*aprādurbhāva*), non-existence (*anupalambha*), non-activity (*anabhisamkāra*).”

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 *āveṇikabuddhadharmas*.

The sūtras and the Hīnayāna Abhidharmas 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 Pañcaviṃśati (p. 203-212), setting out to define the Mahāyāna, suggest twenty-one practices to be completely fulfilled (*paripūrayitavya*) or to be imitated (*śikṣitavya*). The first seventeen are dharmas of the śrāvaka: 1) four *smṛtyupasthānas*, 2) four *samyakpradhānas*, 3) four *ṛddhipādas*, 4) five *indriyas*, 5) five *balas*, 6) seven *bodhyaṅgas*, 7) eight *mārgāṅgas*, 8) three *samādhis*, 9) eleven *jñānas*, 10) three *indriyas*, 11) three *samādhis*, 12) ten *anusmṛtis*, 13) four *dhyānas*, 14) four *apramānas*, 15) four *samāpattis*, 16) eight *vimokṣas*, 17) nine *anupūrvavivihāras*. The last four are Buddha dharmas: [18) ten *tathāgatabalas*, 19) four *vaiśāradyas*, 20) four *pratisamvids*, 21) eighteen *āveṇikabuddhadharmas*]. Nowhere is there any mention made of dharmas belonging strictly to the bodhisattva.

But in a later approach, other Mahāyānasūtras 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 *āveṇikadharmas*.

Although the *Traité* presents itself simply as a faithful commentary on the *Prajñāpāramitāsūtra*, it does not hesitate to borrow these lists of bodhisattva dharmas from the more recent Mahāyānasūtras. 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 Mahāyanist production has been intercalated between the Prajñāpāramitāsūtras and the *Traité*.

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 *pratisaṃvids*, 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:

Ś = Śūraṅgamasamādhisūtra.

V = Vikurvaṇarājaparipṛcchasūtra

A = Buddhāvataṃsaka.

R = Ratnameghasūtra.

Vyut = Mahāvvyutpatti, dependent on the preceding ones.

1. First list of ten *bodhisattvabalas*:

Ś. – T 642, k. 2, p. 643a25-b3 (p. 254-255 in my [Lamotte's] translation of the *Śūraṅgamasamādhi*). – Tib. Trip., vol. 32, no. 800, fol. 330b2-4.

V. – T 420, k. 2, p. 932c13-27. – T 421, k. 2, p. 945b8-25. – Tib. Trip., vol. 33, no. 834, p. 263, fol. 213b1-214a2.

It is this first list that the *Traité* will adopt here.

2. Second list of ten *bodhisattvabalas*:

A. – T 278, k. 39, p. 649c5-14. – T 279, k. 56, p. 295b29-c10; Tib. Trip., vol. 26, no. 761, p. 84, fol. 204b1-8.

R. – T 660, k. 4, p. 301b14-17. – T 489, k. 7, p. 722b7-11. – Tib. Trip., vol. 35, no. 897, p. 192, fol. 50b6-7.

Vyut, no. 760-769.

List I

1. *dṛḍhādhyāśayabala*
2. *sarvasattvāparityāgabala*
3. *mahākaruṇābala*
4. *mahāvīryabala*
5. *samādhibala*

List II

1. *āśayabala*
2. *adhyāśayabala*
3. *prayogabala*
4. *prajñābala*
5. *prañidhānabala*

6. <i>prajñābala</i>	6. <i>yānabala</i>
7. <i>saṃsāraparikhedabala</i>	7. <i>caryābala</i>
8. <i>anupattikadharmakṣāntibala</i>	8. <i>vikurvaṇabala</i>
9. <i>vimuktibala</i>	9. <i>bodhibala</i>
10. <i>pratisaṃvidbala</i>	10. <i>dharmacakrapravartanabala</i>

3. List of four *bodhisattvavaiśāradyas*:

V. – T 420, k. 2, p. 932c27-933a7. – T 421, k. 2, p. 945b-c10.– Tib.Trip., vol. 33, no. 834, p. 263, fol. 214a2-8.

R. – T 660, k. 4, p. 301b17-25. – T 489, k. 7, p. 722b11-19. – Tib. Trip., vol. 35, no. 897, p.192, fol. 50b7-51a3.

Vyut., no. 782-785.

This is the list adopted by the *Traité* here.

4. List of ten *bodhisattvavaiśāradyas*:

A. – T 278, k. 39, p. 649c16-650b24. – T 279, k. 56, p. 295c11-296b17.- Tib. Trip., vol. 26, no. 761, p. 84-85, fol. 204b8-207b1.

5. First list of eighteen *āveṇikabodhisattvadharmas*:

V. – T 420, k. 2, p. 933a7-934b3. – T 421, k. 2, p. 945c11-947b4. – Tib. Trip., vol. 33, no. 834, fol. 214b1-218b4.

6. Second list of eighteen *āveṇikabodhisattvadharmas*:

R. – T 660, k. 4, p. 301b25-c12. – T 489. k. 7, p. 722b19-c4. – Tib. Trip., vol. 35, no. 897, p. 192, fol. 51a3-51b2.

Vyut., no. 787-804.

7. List of ten *āveṇikabodhisattvadharmas*:

A. – T 278, k. 40, p. 650c4-651b21. – T 279, k. 56, p. 296b20-297b1. – Tib. Trip., vol. 26, no. 761, p. 85-86, fol. 207b2-210b2.

8. List of ten *bodhisattvasamādhis*:

R. – T 660, k. 4, p. 301a11-17. – T 489, k. 7, p. 722a7-12. – Tib. Trip., vol. 35, no. 897, p. 192, fol. 50a1-3.
Vyut., no. 737-745.

9. List of twelve *bodhisattvadhāraṇīs*:

R. – T 660, k. 4, p. 301a18-25. – T 489, k. 7, p. 722a12-17. – Tib. Trip., vol. 35, no. 897, p. 192, fol. 50a3-6.
Vyut., no. 747-758.

10. List of six *bodhisattvābhijñās*:

R. – T 660, k. 4, p. 301a25-28. – T 489, k. 7, p. 722a17-20. – Tib. Trip., vol. 35, no. 897, p. 192, fol. 50a6-7.

11. List of ten *bodhisattvavaśītas*:

R. – T 660, k. 4, p. 301a28-b14. – T 489, k. 7, p. 722a20-b7. – Tib. Trip., vol. 35, no. 897, p. 192, fol. 50a7-50b5.

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 *Ratnameghasūtra*: 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 *balas*, the four *vaiśāradyas* and the eighteen [245c] *āveṇīkadharmas*, are all empty (*śūnya*).⁷²³ Why then do you distinguish the characteristics here?

Answer. – In the *Buddhadharma*, 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

⁷²³ *Pañcaviṃśati*, p. 146, l. 9-20; *Śatasahāsrikā*, p. 839, l. 13-842, l. 17; passage cited above, p. 1605F.

of the Buddha or of the twelve classes of texts (*dvādaśāṅgabuddhavadāna*). 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 (*vaiśāradya*), it is not that we are grasping characteristics (*nimittodgrahaṇa*) or that we are attaching our mind (*cittābhīniveśa*) to them; we want only to save beings, for knowing that the being comes from causes and conditions (*hetupratyayotpanna*) [and is not independent] is to obtain deliverance (*vimukti*). In the same way, the medicinal plant (*ośadhi*) is used only to cure the sickness and not at all to investigate the characteristics (*nimitta*) of the medicinal plant.

See what is said by the *Tchong-louen* (Madhyamakaśāstra):

If you believe in the emptiness of dharmas

You are in agreement with logic.

If you do not believe in the emptiness of dharmas,

Everything becomes contradictory.⁷²⁴

If one rejected emptiness,

There would be nothing more to do.

Activity would exist without being undertaken,

One would be agent without being active.⁷²⁵

⁷²⁴ Madh. kārikā, XXIV, 14, p. 55; Tchong louen, T 1564, k. 4, p. 33a22-23:

*Sarvaṃ ca yujyate tasya śūnyatā yasya yujyate /
sarvaṃ na yujyate tasya śūnyam na yujyate //*

Transl. J. May, *Candrakīrti*, p. 234: “If emptiness is logical, everything is logical; if it is absurd, everything is absurd.”

The translator compares this stanza of the *Vigrahavyāvartanī*, ed. Johnston and Kunst, p. 150:

*Prabhavati ca śūnyateyaṃ yasya prabhavanti tasya sarvārthāḥ/
prabhavati na tasya kiṃcinna prabhavati śūnyatā yasya //*

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 (*pratītyasamutpāda*) equals emptiness (*śūnyatā*) and, in this regard, Candrakīrti, in his Madh. vṛtti, p. 500, cites the well-known stanza:

*Yaḥ pratīyayair jāyati sa hy ajāto na tasya utpāda svabhāvato 'sti /
yaḥ pratīyādhinu sa śūnya ukto yaḥ śūnyatam jānmati 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.⁷²⁶

Eliminate the views of existence and non-existence
And the mind will be exhausted inwardly by itself.⁷²⁷

Question. – This is how the śrāvaka system speaks of the ten powers (*bala*) and the four fearlessnesses (*vaiśāradya*). How does the Mahāyāna distinguish them in its turn?

Answer. – An exhaustive knowledge, a universal knowledge, is contained in these ten *balas* and four *vaiśāradyas*, and it is in this regard that the ten *balas* and four *vaiśāradyas* are spoken of in the Mahāyāna.

⁷²⁵ Madh. kārikā, XXIV, 37, p. 513; Tchong louen, T 1564, k. 4, p. 34b18-19:

*Na kartavyam bhavet kiñcid anārabdhā bhavet kriyā /
kāraḥ syād akurvāṇaḥ śūnyatām pratibādhatas //*

“There would be nothing 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 (*akṛtābhyāgama*) to an innocent person and to considering as nothing and non-existent every accomplished action (*kṛtavuprañāśa*): cf. Madh. vṛtti, p. 325, l. 3, and note; Pañjikā, p. 469, l. 9; Mahāvvyut., no. 7529-7530.

⁷²⁶ Madh. kārikā, XVIII, 7, p. 365; Tchong louen, T 1564, k. 3, p. 24a3-4:

*Nivṛttam abhidhātavyam nivṛtte cittagocare /
anutpannāniruddhā hi nirvāṇam iva dharmatā //*

“All that can be named is destroyed if the object of the mind is destroyed. Indeed the [true] nature of things is unborn, not destroyed, like nirvāṇa.”

⁷²⁷ Unidentified stanza, but several centuries later, Śāntideva expressed himself in almost the same terms (Bodhicaryāvatāra, IX, st. 35):

*Yadā na bhāvo nābhāvo mateḥ samtiṣṭhate puraḥ /
tadānayagatyabhāvena nirālambā praśāmyati //*

“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.

Question. – But in the śrāvaka system it is also a question of this exhaustive knowledge, this universal knowledge.⁷²⁸ Why does the Mahāyāna return to it?

Answer. – The scholars (*upadeśācārya*) say the following: That the Buddha cognizes in an exhaustive way, a universal way, was not said by the Buddha himself; it is here in the Mahāyāna and in regard to the ten *balas* and the four *vaiśāradyas* that the Buddha himself declares that he cognizes in an exhaustive way, in a universal way.

Furthermore, when he preaches the ten *balas* and four *vaiśāradyas* to the śrāvakas, it is in connection with the four truths (*catuḥsatya*), the twelve causes (*dvādaśasnidāna*) and other śrāvaka theories all serving to arrive at nirvāṇa. But here in the Mahāyāna, when he preaches the ten *balas* and four *vaiśāradyas*, it is in connection with great compassion (*mahākaruṇā*), the true nature (*bhūtalakṣaṇa*) of dharmas and the doctrine of non-arising (*anutpāda*) and non-cessation (*anirodha*).

II. THE TEN POWERS OF THE BODHISATTVA⁷²⁹

Question. – The Buddha possesses ten powers (*bala*) and four fearlessnesses (*vaiśāradya*). 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 resolve (*dr̥ḍhādhyāśayabala*).
- 2) Because he is endowed with great loving-kindness (*mahāmaitrīśamanvāgata*), he possesses the power of not abandoning beings (*sarvasattvāparityāgabala*).
- 3) Because he does not seek any benefit by way of worship (*pūjā*) or veneration (*satkāra*), he possesses the power of great compassion (*mahākaruṇābala*). [246a]
- 4) He believes in all the attributes of the Buddha and his mind never tires in order to reproduce them completely in himself; this is why he possesses the power of great exertion (*mahāvīryabala*).
- 5) He is mindful (*smṛtimat*) and he conducts himself intelligently⁷³⁰ and does not transgress the attitudes (*īryāpatha*); this is why he possesses the power of the concentrations (*samādhibala*).
- 6) He avoids the pairs of extremes (*antadvaya*), he acts in conformity with the twelve-membered [pratīyasamutpāda], he destroys false views (*mithyādr̥ṣṭi*), he suppresses all thought (*manasikāra*), all

⁷²⁸ Actually, in the definition of the ten *balas*, the canonical texts cited above, p. 1506F, each time use the word *pratijānati* to insist on the exhaustive and universal nature of these knowledges.

⁷²⁹ Here the *Traité* adopts the first list of 10 *bodhisattvabalas* already prepared by the Śūraṅgamasamādhi and the Vikurvaṇaparipṛcchā: see references cited above, p. 1606F.

⁷³⁰ Adopting the variant *houei hing*.

discursiveness (*vikalpa*) and all idle proliferation (*prapañca*); this is why he possesses the power of wisdom (*prajñābala*).

7) He ripens beings (*sattvān paripācayati*), he takes on innumerable births and deaths (*apramañāni jātimaraṇāny ādadāti*), he relentlessly accumulates the roots of good (*kuśalamūlāny ācinoti*), he knows that the whole world is like a dream (*svapnasama*): this is why he possesses the power of being tireless in the voyage through transmigration (*samsārāparikhedabala*).

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 (*adhimucyate*) that dharmas do not arise, are unborn: this is why he possesses the conviction that things are unborn (*anutpattikadharmakṣāntibala*).

9) He has passed through the gates of liberation (*vimokṣamukha*), namely, emptiness (*śūnyatā*), signlessness (*ānimitta*) and wishlessness (*apraṇihita*); he knows and sees the liberation of the śrāvakas and pratyekabuddhas: this is why he possesses the power of deliverance (*vimuktibala*).

10) He has mastery over the profound dharmas (*gambhīradharmavaśita*), he knows the wanderings of the mind and the behavior of beings (*sattvavittacaritragati*): this is why he possesses the power of the unhindered knowledges (*pratisaṃvidbala*).

These are the ten powers of the bodhisattva.

III. THE FOUR FEARLESSNESSES OF THE BODHISATTVA⁷³¹

What are the four fearlessnesses (*vaiśāradya*) of the bodhisattva?

1) He retains all that he has heard (*śruta*), he possesses the *dhāraṇīs* and he suffers no loss of memory (*smṛtīhāni*): this is why [he possesses] the fearlessness of preaching the Dharma in the assemblies (*parṣatsu dharmanirdeśavaiśāradya*).

2) He has obtained liberation in all things (*sarvadarmeṣu vimukti*), he distinguishes, cognizes and uses all the remedies of the Dharma (*dharmabhaiṣajya*) 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 (*mahāparṣatsu anukūladharmanirdeśavaiśāradya*).

3) Having driven away every fear definitively, 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.

⁷³¹ Resuming the definitions already given above, p. 339F, the *Traité* here adopts the list of the 4 *bodhisattvavaiśāradyas* from the Vikurvaṇarājaparipṛchā and the Ratnamegha, a list also repeated in Mahāvvyutpatti: see references above, p. 1607F.

4) He allows everyone to come and question him, and to each question he replies without the slightest hesitation (*saṃśaya*): 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 *pratisaṃvids*, literally ‘special knowledges’, in Pāli, *paṭisambhidā*, in Tibetan *so so yan dag par rig pa*, in Chinese *ngai kiai, wou nagi tche, wou, ngai pien*, ‘explanations, knowledges or unhindered speech’ are the unimpeded, unfailing knowledges (*asaktam avivartyaṃ jñānam*) that make a good preacher.

The *pratisaṃvids* are four in number:

1. *Arthapratīsaṃvid*: knowledge of the thing designated (*bhāṣitārtha*) or more precisely, knowledge of its self-nature (*svalakṣaṇa*): for example, knowing the thing designated by the word ‘earth’ the intrinsic nature of which is solidity.
2. *Dharmapratīsaṃvid*: knowledge of the designation (*bhāṣitadharmā*), or the names (*nāman*), phrases (*pada*), syllables (*vyañjana*) used to designate the thing: for example, knowing that the name ‘pṛthivī’ serves to designate the earth.

From the Buddhist perspective, dharma represents the teaching (*deśanādharmā*), the word of the Buddha having nine or twelve members: sūtra, geya, vyākaraṇa, etc., and especially the eight-membered Path (*aṣṭāṅgamārga*) that constitutes its essence.

3. *Niruktipratisaṃvid*: knowledge of vocal expression (*vāc, adhvācana*). 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, *niruktipratisaṃvid* is none other than the knowledge of languages.

4. *Pratibhānapratīsaṃvid*: knowledge of elocution or, more simply, eloquence. This is the ability to speak in a precise and easy way (*yuktamuktapṛtibhāna*) resulting from mastery in regard to the Path (*mārgavaśita*) and unfailing attentiveness.

The *pratisaṃvids* 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 *pratisaṃvid* of the śrāvaka, the bodhisattva or the Buddha if this is not in the mind or intention governing their practice.

It is often a question of the *pratisaṃvids* 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:

1) In the Nikāyas and the āgamas: Anguttara, I, p. 24, l. 29; II, p. 160; III, p. 113, 120; Tseng yi a han, T 125, k. 21, p. 656c26-657a17; Mahāniddeaa, I, p. 234; Paṭisambhīda, I, p. 88, 119, 132; II, p. 150, 157-158, 185, 193.

The Buddha accepts that bhikṣus can have the *pratisaṃvids* and gives Mahākaṣṭhila as an example. But Śāriputra, the wisest of all, held them in only a limited way (*odhiso*) and in a manner of speaking (*vyañjanaso*); in these conditions, those who wish clarifications should speak to the Buddha rather than to him.

2) In the Pāli Abhidhamma: Vibhaṅga, p. 293-305, commented on in Visuddhimagga, ed. Warren, p. 372-376 (transl. Nanamoli, p. 485 seq.). The theory is well summarized in a note appearing in the appendix to *Points of Controversy*, p. 379-381).

3) In the Sarvāstivādin Abhidharma and śāstras: Prakaraṇapāda, T 1542, k. 5, p. 712b11-12; Jñānaprasthāna, T 1544, k. 18, p. 1018b; Vibhāṣā, T 1545, k. 180, p. 903c-906b; Kośa, VII, p. 89-94; Kośabhāṣya, p. 418-421 (very clear explanation); Abhidharmadīpa, p. 393.

4) In the Mahāyānasūtras: for example Pañcaviṃśati, p. 211, l. 15-16; Śatasāhasrikā, p. 1449, l. 18-21; Daśabhūmika, p. 77. – Brief commentary in Āloka, p. 455, l. 25 seq.

5) In the Vijñānavādin treatises: Sūtrālaṃkāra, p. 138-139; Saṃgraha, p. 293, with commentary as note; Bodh. bhūmi, p. 258, l. 4-17; Abhidharmasamuccayavyākhyā, 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 *bhāṣitārtha*],⁷³² *ii) dharmapratisaṃvid* [bearing on the designation or *bhāṣitadharmā*], *iii) niruktipratisaṃvid* [bearing on vocal expression or *nirukti*], *iv) pratibhānapratisaṃvid* [bearing on elocution or *pratibhāna*].⁷³³

1. Arthapratisaṃvid

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 Hiuan-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 Hiuan-tsang to translate *artha* taken in the meaning of *viśaya*, ‘object’ (e.g., in his translation of the Kośa, T 1558, k.1, p. 2b7, corresponding to Kośabhāṣyā, p. 5, l. 20).

⁷³³ The *Traité* will put forward here the Ābhidhārmikas’ definitions for the main part: cf. Vibhaṅga, p. 293, l. 4-6; Visuddhimagga, ed. Warren, p. 372, l. 29-52; Vibhāṣā citing the Prakaraṇapāda, T 1545, k. 180, p. 904a8-13; Kośabhāṣya, p. 419, l. 17-18; Nyāyānusāra, T 1562, k. 76, p. 751a2 seq; Abhidharmadīpa, p. 393, l. 6-12; Āloka, p. 455, l. 25 seq.

The pratisaṃvid of the designated thing. – Things (*vastu*) expressed with the help of names (*nāman*) and by the voice (*vāc*) each have their own nature (*lakṣaṇa*): for example, the nature solidity (*khakkhaṭalākṣaṇa*).⁷³⁴

In this example, the solid nature (*khakkhaṭalākṣaṇa*) of the earth (*pṛthivī*) is the *artha* 'the thing designated'; the name (*nāman*) 'earth' is the dharma 'designation'; to say 'earth' using the voice (*vāc*) is the *nirukti* 'expression'; the ease of speaking (*muktābhipāpitā*), the mastery (*vaśitva*) over these three kinds of knowledge is the *pratibhāna* 'elocution'. Penetrating these four things without difficulty constitutes the pratisaṃvid 'unhindered knowledge'.

The solidity (*khakkhaṭatva*) characterizing earth (*pṛthivī*), the moistness (*daratva*) characterizing water (*ap*), the heat (*uṣṇatva*) characterizing fire (*tejas*), the movement (*īraṇatva*) characterizing wind (*vāyu*), the intelligent nature of the mind (*citta*), the impermanent (*anitya*) painful (*duḥkha*) and empty (*śūnya*) nature of the five aggregates of attachment (*pañcopadānaskandha*), the non-self nature (*anātmaka*) of all dharmas, those are general characteristics [246b] (*sāmānyalakṣaṇa*) and specific characteristics (*svalakṣaṇa*). Distinguishing them in this way is called *arthapratīsaṃvid* 'unhindered knowledge of the [designated] thing'.

2. Dharmapratīsaṃvid

The pratisaṃvid of designation. – Knowing the name (*nāman*) of the thing (*artha*), knowing that solidity is called earth (*pṛthivī*) and having no difficulty in distinguishing all the names of this type, is called *dharmapratīsaṃvid* 'unhindered knowledge of the designation'.⁷³⁵

⁷³⁴ The object of *arthapratīsaṃvid* is the *artha* for the Vibhaṅga, the Kośa and the Nyāyānusāra; the *paramārtha* for the Vibhāṣā; the *dharmalakṣaṇa* for the Āloka. We can say with the *Traité* that it is the real thing, constituted by its own nature and capable of being designated.

⁷³⁵ The object of *dharmapratīsaṃvid* is the *dharma* [taken in the sense of *deśana*] for the Vibhāṣā; the *paryāya* 'preaching' for the Āloka; the *nāman* for the Nyāyānusāra; the *nāma-pada-vyañjana-kāya* 'groups of names, phrases and syllables' for the Vibhāṣā and the Kośa. It is a question therefore of a knowledge bearing upon the designation, the preaching. But in the Buddhist perspective, this designation, this preaching, is limited to the speech of the Buddha. This is why the Vibhaṅga, p. 294, l. 22-24, specifies: *Idha bhikkhu dhammaṃ jānāti suttaṃ geyyaṃ veyyākaraṇaṃ gmathaṃ udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ: ayaṃ vuccati dhammapaṭisaṃbhidaṃ*.

This is all well summarized in the definition in the Abhidharmadīpa (l.c.):

Dvādaśāṅgasamgrhīteṣu vakṣyamāṇārthasambandhiṣu vivakṣiteṣu nāmakāyādiṣu yad avivartyaṃ jñānaṃ sā dharmapratīsaṃvid: "The unfailing knowledge of the groups of names, etc., contained in the twelve-membered [speech of the Buddha] referring to things to be expressed and brought into discussion is the *dharmapratīsaṃvid*."

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 (*dharma*) comes immediately after the thing (*artha*).

Question. – Is the thing (*artha*) joined with the name (*nāman*) or separate from the name?⁷³⁶ 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 (*saṃvṛti*), 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 *dharma* [here].

3. Niruktiṭṛatisaṃvid

But what has to be done in order that beings can obtain the consciousness of this name (*nāman*) and this thing (*artha*)? Recourse must be made to expressions (*nirukti*), to various ornamentations, so that people can comprehend them.⁷³⁷ Penetrating these processes without difficulty is called *niruktiṭṛatisaṃvid* ‘unhindered knowledge of expression’.

4. Pratibhānapṛatisaṃvid

⁷³⁶ A problem already asked by Plato at the beginning of the *Cratylus* (383A) and which preoccupied the sophists of his time: do words have a natural pertinence – which Cratylus, 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 *Niruktiṭṛatisaṃvid* has as object the *atthadhammaniruttābhilāpa* ‘the expression of language relating to the thing designated and to the designation’ according to the Vibhaṅga; the *vāc* ‘voice’ according to the Vibhāṣā, the Kośa and the Nyāyānusāra; the *janapadabhāṣā* ‘the speech of the region’ according to the Āloka.

By voice the Kośabhāṣya, p. 410, l. 17-18 means the [correct] expression of singular, dual, plural, masculine, feminine, etc. (*ekadvibahustrīpuruṣādyaadhivacan*). But *nirukti* also means the etymological explanation (*nirvacana*): for example *rūpyate tasmād rūpam*.

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 (*samādhivaśitā*), there is then an ease [of speech] called *pratibhānapratiṣamvid* ‘unhindered knowledge of elocution.’⁷³⁸

5. Levels, knowledges and types of pratiṣamvid

1) The first and the fourth *pratiṣamvid* occur in nine levels: [kāmadhātu, four dhyānas and four samāpattis].

The second and third *pratiṣamvid* occur in kāmadhātu and the four Brahmā heavens, [i.e., in the four dhyānas].⁷³⁹

2) The second and third *pratiṣamvid* are worldly knowledges (*saṃvṛtijñāna*).

The first *pratiṣamvid* is ten knowledges (*daśajñāna*).

The fourth *pratiṣamvid* is nine knowledges [by excluding the knowledge of cessation of suffering (*nirodhajñāna*)].⁷⁴⁰

⁷³⁸ For the Vibhāṣā, the Kośa and the Nyāyānusāra (l.c.), *pratibhānapratiṣamvid* is the knowledge of correct and easy elocution and of mastery in regard to the path (*mārgavaśita*), which presupposes that the orator has mastery over the concentrations.

⁷³⁹ Cf. Kośabhāṣya, p. 418-419: *Sā punar arthapratīṣamvid sarvabhūmika... Dharmapratīṣamvid pañcabhūmikā kāmadhātucaturthadhyānasamgrhītā, ūrdhvaṃ nāmakāyābhāvāt... Niruktiṣamvid kāmadhātuprathamamadyānabhūmikā, ūrdhvaṃ vitarkābhāvāt... Sarvabhūmikā [pratibhānapratiṣamvit] kāmadhātu yāvad bhavāgre vānmārgayor anyatarālanāt. – “The arthapratīṣamvid arises in all the levels... The dharmapratīṣamvid is in five levels, in kāmadhātu and the four dhyānas; the nāmakāya is absent above [and consequently the pādakāya and vyañjanakāya also]... The niruktiṣamvid had the kāmadhātu and the first dhyāna as levels; vitarka is absent above... The pratibhānapratiṣamvid is in all the levels from kāmadhātu to bhavāgra, since it has as object either the voice or the Path.”*

But according to the information of the Vibhāṣā, T 1545, k. 180, p. 904a25-b2, this opinion is not unanimous.

⁷⁴⁰ Cf. Kośabhāṣya, p. 418-419: *Dharmaniruktiṣamvidau saṃvṛtijñānasvabhāva nāmakāyādivāgālanasvabhāvāt... Arthapratībhānasamvit [should be corrected to: arthapratīṣamvit] sarvadharmās ced artha daśa jñānāni, nirvāṇaṃ śaḍ jñānāni dharmānvayanīrodha-kṣayānutoādasamvṛtijñānāni... Navajñānasvabhāvā pratibhānapratiṣamvid anyatta nirodhajñānāt. – “The dharma- and the niruktiṣamvid are conventional knowledge because they have as object the nāmakāyas, etc., and the voice... The arthapratīṣamvid, if by artha is meant all dharmas, is ten knowledges; but if by artha is meant nirvāṇa, it is six knowledges: dharma, anvaya, nirodha, kṣaya, anutpāda and saṃvṛtijñāna. The pratibhānapratiṣamvid is nine knowledges, excluding the nirodhajñāna.”*

3) The *pratisaṃvids* are higher (*agra*), middling (*madhya*) or lower (*avara*): higher among the Buddhas, middling among the great bodhisattvas, lower among the great arhats.

Question. – The *balas*, the *vaiśāradyas* and the *pratisaṃvids* are all knowledges (*jñāna*). Having the *balas* inwardly and the *vaiśāradyas* outwardly would be complete (*paripūrṇa*). Why speak further of the *pratisaṃvids*?

Answer. – The *balas* and the *vaiśāradyas* have been explained. There are people who, while fearlessly preaching the Dharma in the great assemblies, still have hesitations.⁷⁴¹ This is why particularly the *pratisaṃvids* are spoken of. The *pratisaṃvids* ‘adorn’ the *vaiśāradyas* and the *vaiśāradyas* adorn the *balas*.

Moreover, when we speak of the *vaiśāradyas*, some people have doubts and ask how anyone would not experience any fear in the great assemblies. But the Buddha first experiences the ten *balas* and finally the four *pratisaṃvids*. This is why, in the great assemblies, he has no fear of preaching the Dharma.

This completes the explanation of the four *pratisaṃvids*.

II. THE PRATISAṂVIDS ACCORDING TO THE MAHĀYĀNA

Question. – Are there also four *pratisaṃvids* of the bodhisattva in the Mahāyāna?

Answer. Yes.⁷⁴² They are as follows:

1. Arthapratisaṃvid

Pratisaṃvid of the thing designated. – The thing designated (*artha*) is the true nature (*bhūtalakṣaṇa*) of all dharmas, which is inexpressible (*anabhilāpya*).

The thing designated (*artha*), the name (*nāman*) and the voice (*vāc*) are not different (*abhinna*), and this is so at the beginning (*ādau*), at the end (*paryavasāna*) and in the middle (*madhya*): that is the *artha*.⁷⁴³ Apart from name (*nāman*) and voice (*vāc*), there can be no *artha*. It is as a result of the identity of the three things (*vastutrayasamatā*) that there is *artha*.

See also Vibhāṣā, T 1545, k. 180, p. 904b14-23, which mentions other opinions also.

⁷⁴¹ Hesitations about their capacity to preach the Dharma.

⁷⁴² Note that, in contrast to the *balas* and the *vaiśāradyas*, the *pratisaṃvids* of the Buddhas, the bodhisattvas and the śrāvakas bear the same names but are practiced in a different spirit.

⁷⁴³ This is not a theory on the nature of language. If the word is mixed up with the thing, it is not that it is naturally tied to it, but because, from the point of view of the true nature of dharmas, words and things are alike empty and non-existent.

Furthermore, knowing clearly and penetrating without difficulty the [246c] reality (*artha*) of all dharmas is called *arthapratiṣaṃvid* ‘unhindered knowledge of the thing designated’.

2. Dharmapratiṣaṃvid

Pratiṣaṃvid 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 *dharmapratiṣaṃvid*, the bodhisattva always believes the [authentic] teaching but does not believe in the person who is teaching (*dharmāya śraddhadhāti na tu pudgale śraddhadhāti*);⁷⁴⁴ he takes refuge in the truth and does not take refuge in error (*dharmapratisaraṇa na tv adharmapratisaraṇaḥ*). 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 (*svalakṣaṇahita*).

Finally, by this *pratiṣaṃvid*, the bodhisattva distinguishes the three kinds of Vehicles (*yānatraya*), but while distinguishing them, ‘he does not contradict the fundamental element (*dharmadhātuṃ na vilomayati*).’⁷⁴⁵ Why? “Because the fundamental element has but a single nature, namely, the absence of nature” (*dharmadhātur ekalakṣaṇo yadutālakṣaṇaḥ*).⁷⁴⁶ The bodhisattva who uses his voice (*vāc*) to preach the Dharma knows that the voice is empty (*śūnya*) like an echo (*pratiśrutkāsama*).⁷⁴⁷ The Dharma that he preaches to beings leads them to believe and recognize one and the same fundamental element (*dharmadhātu*).

Penetrating the names (*nāman*) and voices (*vāc*) to be uttered deeply and without difficulty, that is *dharmapratiṣaṃvid* ‘unhindered knowledge of the designation’.

3. Niruktipratiṣaṃvid

Pratiṣaṃvid of expression. – Using the voice (*vāc*), the bodhisattva expresses names (*nāman*) and things (*artha*). Adorning his discourse in various ways (*nānāprakāreṇa*) and in harmony with the needs of the

⁷⁴⁴ According to the Sūtra of the four refuges (*catvāri pratisaraṇāni*): *dharmapratisaraṇena bhavitavyaṃ na pudgalapratisaraṇena*. See above, p. 536-539F.

⁷⁴⁵ According to the Sūtra of the four great teachings (*mahāpadeśa*) where it is said, more or less, in the Sanskrit version (Mahāyānasūtrālamkāra, p. 4; Pañjikā, p. 431): *Buddhavacanasyedaṃ lakṣaṇaṃ yat sūtre vatarati vinaye samdr̥śyate dharmatām ca na vilomayati*. – “The characteristic mark of the Word of the Buddha is that it is found in the Sūtra, appears in the Vinaya and does not contradict the nature of things.” – For detail see: *La critique dans le bouddhisme*, India Antiqua, Leyden, 1947, p. 218-222.

⁷⁴⁶ See references in footnote 74 above.

⁷⁴⁷ Comparison developed at length in *Vimalakīrti*, p. 148-149 and *Śūraṅgamasamādhi*, p. 188-189.

circumstances, he makes beings find an understanding of all languages (*nirukti*): the language of the devas; the languages of the nāgas, yakṣas, gandharvas, asuras, garuḍas, mahoragas and other amanuṣyas; the languages of Śakra, Brahmā, Cāturmahārājika 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 (*artha*). His discourses all aim at the true nature (*bhūtalakṣaṇa*) of dharmas. That is called *niruktipratisaṃvid* 'unhindered knowledge of expression'.

4. Pratibhānapratisaṃvid

Pratisaṃvid of elocution. – In a single phoneme (*akṣara*) the bodhisattva can express all the phonemes; in a single word (*ghoṣa*), 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 (*vaineya*).

To those who like sūtras, he preaches sūtras; to those who like *geyas*, he preaches *geyas*; to those who like *vyākaraṇas*, he preaches *vyākaraṇas*; to those who like *gāthās*, *udānas*, *nidānas*, *avadānas*, *ityuktas*, *jātakas*, *vaipulyas*, *adbhutadharmas* 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](*śraddhendriya*); if they like exertion, he preaches to them the faculty of exertion (*vīryendriya*); if they like mindfulness, he preaches to them the faculty of mindfulness (*smṛtyīndriya*); if they like concentration, he preaches to them the faculty of concentration (*samādhīndriya*); if they like wisdom, he preaches to them the faculty of wisdom (*prajñendriya*). And he does likewise for all the roots of good (*kuśalamūla*) 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

⁷⁴⁸ Daśabhūmika, p. 77: *Sarvadharmaprajñāptyavyavacchedena dharmam deśayati*.

⁷⁴⁹ On these 84,000 (or 80,000) *dharmaskandhas* 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, T 1562, k. 3, p. 346c; Satyasiddhiśāstra, Y 1656, k. 9, p. 314a.

to these faculties, the bodhisattva speaks about the series of counteragents (*pratipakṣadharmā*): this is his ‘elocution’ (*pratibhāna*).

There are 21,000 faculties of the hateful person (*dveṣacarita*), etc.

There are 21,000 faculties of the foolish man (*mohacarita*), etc.

There are 21,000 faculties of the person with mixed passions, and on this subject the Buddha preached the 84,000 topics of the Dharma that counteract them: this is his ‘elocution’.

This is what is called *pratibhānapratisaṃvid* ‘unhindered knowledge of elocution’.

Furthermore, using this *pratisaṃvid*, during the course of a kalpa or half a kalpa, the bodhisattva adorns his preaching of the Dharma (*dharmanirdeśa*) but ‘does not contradict the nature of the fundamental element’ (*dharmadhātum na vilomayati*).

Sometimes this bodhisattva hides and becomes invisible, but preaches the Dharma through all his hair-pores (*romakūpa*),⁷⁵⁰ and, while adapting himself to the needs [of beings to be converted], he does not fail in his original practices (*pūrvacarya*).

The wisdom (*prajñā*) of the bodhisattva is immense: no scholar (*upadeśācārya*) is able to exhaust it or, even less, destroy it.

When, in possession of this *pratisaṃvid*, the bodhisattva transforms himself and takes on rebirths, he spontaneously and completely understands (*svataḥ saṃjānīte*) the holy texts (*sūtra*), the mantras, the knowledges (*jñāna*) and the arts (*kalā*) possessed by sages having the five supranormal powers (*pañcābhijñārsi*): for example, the four Vedas, the six Vedaṅgas, the Atharva, the [Jyotiṣka] dealing with the sun, the moon and the five planets, oniromancy [??], earthquakes, the language of the yakṣas, 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 *pratisaṃvids*, his beauty, his power, his brilliance surpass those of the Brahmās. The Brahmās honor him, love him and respect him, but his mind is detached (*asakta*), Respected and honored by all these gods, he is without attachment. He produces only the ideas of impermanence (*anitya*), of suffering (*duḥkha*), of emptiness (*śūnya*) and of non-self (*anātman*). By means of his supranormal powers (*abhijñā*) he encourages the gods, leads them to aspire ardently and preaches them the Dharma inexhaustibly [247b] and impeccably. He destroys their doubts and establishes them in ‘*anuttarā samyaksambodhi*’.

According to the Mahāyāna, this is the power of the four *pratisaṃvids* of the bodhisattva, a power capable of saving beings, This is the meaning of the four *pratisaṃvids*.

⁷⁵⁰ Daśabhūmika, p. 80: *Sarvaromakūpebhyo ghoṣān niścārayati*.

⁷⁵¹ Adopting the variant *cheou yu*.

CHAPTER XLI: THE EIGHTEEN SPECIAL ATTRIBUTES OF THE BUDDHA

PRELIMINARY NOTE

I. THE EIGHTEEN ĀVEṆIKADHARMAS OF THE BUDDHAS

By special attributes (*āveṇikadharmā*) 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 *Brahmāyuhṣūtra* of the Madhyamāgama by Tche K'ien (T 76, p. 885b17-18).

On the other hand, eighteen āveṇikabuddhadharmas, the details of which are not given, are frequently mentioned in the Hīnayānist post-canonical literature and the Mahāyānasūtras. Most often they are cited equally with the ten *balas* and the four *vaiśāradyas* to which other categories of attributes came to be added, such as the three *vidyās*, the four *pratisamṃvids*, *mahāmaitrī*, *mahākaruṇā*, the *sarvajñānas*, etc.

In the Hīnayāna literature, see: Lieou tou tsi king, T 152, k. 7, p. 43b5-6; P'ou sa pen hing king, T 155, k. 1, p. 108c25; Hien yu king, T 202, k. 10, p. 418c29-419a1; k. 12, p. 433a9; Tsa pao tsang king, T 203, k. 10, p. 496b16; Abhiniṣkramaṇasūtra, T 190, k. 47, p. 871a2-3.

In the Mahāyānist or semi-Mahāyānist literature, see: 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; Pañcaviṃśati, T 223, k.1, p. 219a17-19; k. 2, p. 228a19-20; 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 Mahāyānasūtras.

The Pāli texts, with the exception of those of late date, are practically silent about the Buddha's *āveṇikas*, but the Milindapañha should be mentioned which three times notes (p. 105, 216, 285) the 18 attributes of the Buddha (*aṭṭārasabuddhadahmmā*) without, however, giving any further explanations.

When the sources do detail the 18 *āveṇikas*, we find three different lists, two of Sarvāstivādin or Vaibhāṣika origin and the third of Mahāyānist, probably Mahāsāṃghika, origin.

The first Sarvāstivādin list. – It is by far the best established and what is special about it is that it considers the 18 *āveṇikas* 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 *vaiśāradyas*, 3 *smṛtyupasthānas* and *mahākaruṇā*, making up 18 *āveṇikas*. The *balas* and the *vaiśāradyas* have already been dealt with in the preceding chapters; as for the three *smṛtyupasthānas* belonging to the Buddha, they are also found “in the sūtra” (Pāli version in Majjhima, III, p. 221; Sanskrit version in Kośavyākhyā, p. 646, l. 34-647, l. 19).

This list is customary in the Sarvāstivādin Abhidharmas and the Vaibhāṣika Śāstras: Vibhāṣā, T 1545, k. 17, p. 85a26-27; k. 120, p. 624a14-15; k. 143, p. 735c16-18; T 1546, k. 37, p. 277b13-14; Saṃyuktābhidharmasāra, T 1552, k. 6, p. 922c15-17; Kośa, VII, p. 66-67; Kośabhāṣya, p. 411; Kośavyākhyā, p. 640, l. 33-34; Nuāyānusāra, T 1562, k. 75, p. 746a11-12; Kośakārikāvibhāṣā, T 1563, k. 36, p. 955b2-3.

The Dīvyāvādāna, p. 182, l. 20; 268, l. 4, also mentions the 10 *balas*, 4 *vaiśāradyas*, 3 *smṛtyupasthānas* and *mahākaruṇā* as a group, but does not describe them as *āveṇikabuddhadharmas*.

A somewhat aberrant list is in Mañjuśrīpariṣecchā (T 468, k. 2, p. 505a28-29: the 18 *āveṇikas* are the 10 *balas*, the 4 *vaiśāradyas* plus the 4 great *apramāṇas* (*maitrī*, *karuṇā*, *muditā* and *upekṣā*).

The second Sarvāstivādin list. – Here the *āveṇikabuddhadharmas* 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 Tripiṭaka or in any of the other sūtras.

The Mahāyānist list. – Here also it is a matter of 18 *āveṇikabuddhadharmas* 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 Mahāyānasūtras. Its title shows some divergences and the 18 *āveṇikadharmas* are not always cited in the same order.

The Sanskrit version of this list appears in the Prajñāpāramitāsūtras and especially in the Pañcaviṃśati, p. 211, l. 17-212, l. 7, and the Śatasāhasrikā, p. 1449, l. 22-1450, l. 14. The text of the editions contain some misprints which I [Lamotte] will take the liberty of correcting:

Punar aparāṃ Subhūte bodhisattvasya mahāsattvasya mahāyānaṃ yad
uthāṣṭādaśāveṇikabuddhadharmāḥ. katame 'ṣṭādaśa. Yāñ ca rātriṃ Subhūte tathāgato 'rhan anuttarāṃ
samyaksambodhim abhisambuddho yāñ ca rātrim anupādāya parinirvāsyaty etasminn antare Subhūte.

1. *nāsti tathāgasya skhalitaṃ,*

2. *nāsti ravitaṃ,*

3. *nāsti muṣitasmṛtitā,*

4. *nāsti nānātvasaṃjñā,*

5. *nāsty asamāhitaṃ cittaṃ,*

6. *nāsty apratisaṃkhyāyopekṣa,*

7. *nāsti chandaparihāñir,*

8. *nāsti vīryaparihāñir,*

9. *nāsti smṛtiparihāṇir, <nāsti sammadhiparihāṇir>*,
10. *nāsti prajñāparihāṇir*,
11. *naŌti vimuktiparihāṇir*,
12. *nāsti vimuktijñānadarśanaparihāṇir*,
13. *sarvaṃ tathāgatasya kāyakarma jñānapūrvvaṃgamam jñānānuparivarti*,
14. *sarvaṃ vākkarma jñānapūrvvaṃgamam jñānānuparivarti*,
15. *sarvaṃ manaskarma jñānapūrvvaṃgamam jñānānuparivarti*,
16. *atīte 'dhvany apratihataṃ asaṅgaṃ darśanam*,
17. *anāgate 'dhvany apratihataṃ asaṅgaṃ jñānaṃ darśanam*,
18. *pratyutpane 'dhvany apratihataṃ asaṅgaṃ jñānaṃ darśanam*.

For the corresponding Chinese versions, see Kumārajīva's translation in Pañcaviṃśati (T 223, k. 5, p. 255c25-256a5; k. 24, p. 395b20-28) and Hiuan-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 Mahāyānasūtras where it is discussed at length, e.g., in the Ratnakūṭa, section of the Bodhisattvapiṭaka (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 Dharmarakṣa: 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 Kośavyākhyā next to the first list of the Sarvāstivādins, p. 640, l. 34-641, l. 8.
- 4) It is repeated in the Vijñānavādin treatises: Sūtrālaṃkāra, XXI, 57, p. 187; Saṃgraha, p. 288-290, 302; Abhidharmasamuccayavyākhyā (T 1606, k. 14, p. 761c5-762a27) where it is commented on at length; Yogācārabhūmi, T 1579, k. 79, p. 738b18-c25. – We may note, however, that beside these 18 *āveṇikas*, the Yagācārabhūmi also accepts 40 others (T 1579, k. 50, p. 574b4; Bodh. bhūmi, p. 375, l. 3).
- 5) Glossaries such as the Dharmasaṃgraha, chap. 79, the Mahāvvyutpatti, no. 136-151 and the Arthaviniśacaya, 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 Jinālaṅkāra, and Moggallāna (12th cent.) author of the Abhidānappadīpikā: cf. Burnouf, *Lotus*, p. 649; Kern, *Histoire*, I, p. 283.

In the pages that will follow, the *Traité* will unreservedly adopt this Mahāyānist list and will criticize the two Sarvāstivādin lists which, in its opinion, include attributes not exclusively belonging to the Buddha himself.

II. THE EIGHTEEN ĀVEṆIKADHARMAS OF THE BODHISATTVAS

In the preceding chapter we have seen that the *Traité*, on the basis of various Mahāyānasūtras, juxtaposed the *balas*, *vaiśāradyas* and *pratisaṃvids* of the bodhisattva to the *balas*, *vaiśāradyas* and *pratisaṃvids* 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 Ratnameghasūtra (cited at k. 100, p. 756b7-8) contained a list of 18 *āveṇikabodhisattvadharmas* (T 660, k. 4, p. 301b25-c12; T 489, k. 7, p. 722b19-c4; Tib. Trip., vol. 35, no. 897, fol. 51a3-51b2), the original Sanskrit of which has been reproduced by the Mahāvvyut., no. 787-804. Here is the text and the translation:

1. *Bodhisattvā anupadiṣṭadānāḥ*
2. *anupadiṣṭaśīlāḥ,*
3. *anupadiṣṭakṣāntayāḥ,*
4. *anupadiṣṭavīryāḥ,*
5. *anupadiṣṭadhyānāḥ,*
6. *anupadiṣṭaprajñāḥ,*
7. *saṃgrahavastusarvastvasaṃgrāhakāḥ,*
8. *pariṇānāmanavidhijñāḥ,*
9. *upāyakausaly[ena] sarvastvacaritādhipat[a]ya[h] paramayayānaniryāṇasaṃdarśakāḥ*
10. *mahāyānācyutatāḥ,*
11. *saṃsāranirvāṇamukhasaṃdarśakāḥ,*
12. *yamakavyatyastāhārakuśalāḥ,*
13. *jñānapūrvamaṅgā [a]nabhisamskāranirvadye[na] sarvajanmābhimukhapravṛttāḥ,*
14. *daśakuśalopetakāyavagmanaskarmāntāḥ,*
15. *sarvaduḥkḥaskandhasaha[mā]nātmopadānā[t] sarvasattvadhātvarityāgināḥ,*
16. *sarvajagadabhirucisaṃdarśakāḥ,*
17. *kiyatkr̥cchrabālaśraāvakamadhy[e] śubhavyūharatnakalpavṛkṣa[sama]dṛḍhasarvajñatā-cittāsaṃpramuṣitāḥ,*
18. *sarvadharmapaṭṭābhīṣekaprāpti[to] buddhadharmasaṃdarśanānirvṛttāḥ.*

Transl. – 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

skill in skillful 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 Kalpavṛkṣa ‘the wish-fulfilling tree’; 18. having acquired the crown and the anointing of all the dharmas, they never cease to preach the Buddhadharma.

Above (p. 1607F) I [Lamotte] have mentioned the other lists of *āveṇīkabodhisattvadharmas*.

First Section MAHĀYĀNIST LIST OF THE EIGHTEEN SPECIAL ATTRIBUTES OF THE BUDDHA

[k. 26, p. 247b]

I. TEXT OF THE LIST ACCORDING TO THE PRAJÑĀPĀRAMITĀ

Here are the eighteen special attributes (*aṣṭādaśāveṇīkadharma*):

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 muṣitasmṛitā*).
4. He has no notion of variety (*nāsti nāmātvasaṃjñā*).
5. He does not have an unconcentrated mind (*nāsty asamāhitam cittam*).
6. He does not have thoughtless indifference (*nāsty apratisaṃkhyāyopekṣā*).
7. He has no loss of zealousness (*nāsti chandaparihāṇih*).
8. He has no loss of exertion (*nāsti vīryaparihāṇih*).
9. He has no loss of mindfulness (*nāsti smṛtiparihāṇih*).
10. He has no loss of wisdom (*nāsti prajñāparihāṇih*).
11. He has no loss of liberation (*nāsti vimuktiparihāṇih*).
12. He has no loss of the knowledge and vision of deliverance (*nāsti vimuktijñānadarśanaparihāṇih*).

13. Every bodily action of the Tathāgata is preceded by knowledge and accompanies knowledge (*sarvaṃ tathātagatasya kāyakarma jñānapūrvaṅgamaṃ jñānānuparivartī*).

14. Every vocal action is preceded by knowledge and accompanies knowledge (*sarvaṃ vākkarma jñānapūrvaṅgamaṃ jñānānuparivartī*).

15. Every mental action is preceded by knowledge and accompanies knowledge (*sarvaṃ manaskarma jñānapūrvaṅgamaṃ jñānānuparivartī*).

16. He has non-attached and unobstructed knowledge about past time (*atīte 'dhvany asaṅgam apratihataṃ jñānaṃ darśanam*).

17. He has non-attached and unobstructed knowledge about future time (*anāgate 'dhvany asaṅgam apratihataṃ jñānaṃ darśanam*).

18. He has non-attached and unobstructed knowledge about the present time (*pratyutpanne 'dhvany asaṅgam apratihataṃ jñānaṃ darśanam*).

Question. - Thirty-six attributes⁷⁵² are all attributes of the Buddha. Why are just these eighteen special?

Answer. – The śrāvakas and pratyekabuddhas possess some of the eighteen first attributes, but they do not 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 (*dharmadhātu*).⁷⁵³

Aniruddha was the foremost of those who possess the divine eye (*divyacakṣukāṇām agryaḥ*).⁷⁵⁴

⁷⁵² A first group of 18 buddha attributes consisting of the 10 *balas* (discussed in chap. XXXIX), the 4 *vaiśāradīyas* and the 4 *pratisaṃvids* (discussed in chap. XL) plus a second group of 18 attributes that are the object of the present chapter. The Sarvāstivādins 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. Nidānaśāmyukta, p. 203-204 (Tsa a han, T 99, k. 14, p. 95c8-16); Saṃyutta, II, p. 54 and 56): Śāriputra says: *Saced ekaṃ divasam, ekaṃ rātrīdivisam, saptāpi praśnaṃ prṣṭo vyākurvām*: “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 *vaiśāradīyas*. Therefore the *vaiśāradīyas* are not attributes exclusively reserved for the Buddha.

⁷⁵⁴ Anguttara, I, p. 23: *Etad aggaṃ mama sāvakānaṃ bhikkhūnaṃ dibbacakkukāṇām yadidaṃ anuruddho*.

Such śrāvakas all shared the four fearlessnesses (*vaiśāradya*), and since they shared them, the Buddha said: “Among my disciples who utter the lion’s roar (*siṃhanādika*), the foremost is *Pin-t’ou-lo P’o-lo-to-che* (Piṇḍola Bhāradvāja).”⁷⁵⁵

Śāriputra affirmed of himself: “For seven nights and seven days I was able to expand on the same subject”, so inexhaustible his knowledge on the four ways of answering (*catvāriyākaraṇāni*).

The arhats Śāriputra, Maudgalyāyana, Pūrṇa, Ānanda, Kātyāyana, etc., also know things (*artha*), names (*nāman*), expressions (*nirukti*) and elocution (*pratibhāna*).⁷⁵⁶

This is why the eighteen first attributes [of the Buddha] do not merit the [247c][name of ‘special attributes of the Buddha’.

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 (*skhalita*) or vocal defect (*ravita*)?

Answer. – For innumerable incalculable periods (*asaṃkhyeyakalpa*) the Buddha has observed purity of morality (*śīlaviśuddhi*): 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 (*gambhīrasamādhi*), he has obtained all the marvelous knowledges and has properly cultivated the mind of great compassion (*mahākaruṇācitta*): 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: *i*) lust (*rāga*), *ii*) hatred (*dveṣa*), *iii*) (*bhaya*), *iv*) ignorance (*moha*). The Buddha has uprooted these root causes and their traces (*vāsanā*). The arhats and pratyekabuddhas, although they have uprooted the causes of the wrongdoings, have not eliminated the traces (*vāsanā*): this is why they sometimes have faults. The Buddha himself knows all these dharmas fully and completely,

⁷⁵⁵ Ibid., p. 23: *Etad aggaṃ mama sāvakānaṃ bhikkhūnaṃ sihanādikānaṃ yadidaṃpiṇḍola-Bhāradvājo.*

One cannot utter the lion’s roar without having the *vaiśāradyas*. The fact that Piṇḍola utters it shows that the Buddha is not alone in possessing the *vaiśāradyas*.

⁷⁵⁶ If these disciples know these four things, it is because they had the four *pratisaṃvids*; therefore the Buddha is not alone in having them.

⁷⁵⁷ Cf. Vibhāṣā, T 1545, k. 71, p. 366c11-12; k. 101, p. 525b19.

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 (*anṭhasīmā*) and the outer limits (*bāhyasīmā*).⁷⁵⁸ This was reported to the Buddha who said: When one leaves the residence (*āvāsa*) 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 (*uccaśabdā mahāśabdā abhūvan*). Then the Buddha chased them away (*praṇāmayati 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 (*aviśuddhāhāra*).⁷⁶⁰

Thus, therefore, [the arhats] had bodily and vocal faults. But the Buddha who has eliminated the traces of the passions (*kleśavāsanā*) has no such faults.

Finally, in the Buddha, all the bodily and vocal actions accompany knowledge (*jñānānuparivartin*): 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 skhalitam*) and no defect of speech (*nāsti ravitam*).

3. The Buddha has no lapse of mindfulness

There is no failure of mindfulness (*nāsty muṣitasmṛtitā*). Indeed, during the long night (*dīrgharātram*) he developed the mind of the four foundations of mindfulness (*smṛtyupasthāna*), he developed the profound concentrations (*gambhīrasamādhi*), his mind was without any distractions (*avikṣipta*), he eliminated the thirst of desires (*kāmatṛṣṇā*) and joy of the dharma (*dharmaprīti*), his mind was not attached to any dharma and he attained the supreme safety of mind (*paramacittakakṣemavihāra*). If the mind is fearful or hasty, there are lapses of mindfulness; but the mind of the Buddha has none of these faults: this is why he has no lapses.

Furthermore, by means of the [memory of] former abodes (*pūrvanivāsānusmṛti*), 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 (*smṛtīndriya*) is of immense and inexhaustible power, his memory has no lapses.

⁷⁵⁸ These are the precepts relating to the boundaries of the parishes (*sīmā*) and the celebration of the Upoṣāda 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 (*sarvaṃ manaskarma jñānānuparivartī*): 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 wen king* (Devatāparṛchāsūtra).⁷⁶¹

[The deity asked]:

Who is the man without fault?

Who is the man with unfailing mindfulness?

Who is the ever-attentive man (*smṛtimat*)

Who accomplishes what he must do?

[The 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 (*nāsti nānātvasaṃjñā*). The Buddha has no point of distinctions (*vibhaṅga*) 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 (*mahākaruṇāraśmi*) 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 *Ni-t'o* (Nītha): the Buddha converted him and he became a great arhat.⁷⁶²

⁷⁶¹ *Arahaṃ suttā* of the Saṃyutta, I, p. 14, already cited above, p. 67-68F and notes.

⁷⁶² Nītha (?) 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 Rājagrha, Nītha, 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, Nītha entered the religious life and became an arhat.

See also the vaiśya *Tō-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 (*triviṣa*) and extinguished the fire of wrong views (*mithyādr̥ṣṭi*) in him.⁷⁶³

Such examples show that the Buddha has no notion of variety (*nānātvasaṃjñā*).

Furthermore, the Buddha has no fondness (*anunaya*) for the practitioners of his doctrine such as Śāriputra, the bodhisattva Maitreya, etc.; he has no aversion (*pratigha*) either for people of wrong view such as Devadatta or the six heretic masters, Pūraṇa, etc. As the Buddha has formed his mind [in total impartiality] for innumerable incalculable periods (*asaṃkhyeyaklpa*), 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” (*trī rātres trir divasasya ṣaṭkṛtvo rātriṃdivasena buddhacakṣuṣā lokam vyavalokayati*)⁷⁶⁴ and never allows the time of asking himself who can be converted (*vaineya*) to pass by. Considering beings impartially, he has no notion of variety.

Furthermore, the Buddha has praised the good dharmas (*kuśaladharmā*) in many ways (*anekaparyāyeṇa*) and criticized the bad dharmas (*akuśaladharmā*) in many ways. However, faced with good or with bad, his mind shows no increase or decrease (*anūnādhika*): 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-ts'ie-pou-hing king* (Sarvadharmāpravṛttinirdeśa):⁷⁶⁵ “The Buddha considers all beings as his own self, as having fulfilled their role (*kṛtya*) and having neither beginning, middle or end (*anādimadhyaparyavasmana*).”⁷⁶⁶ That is why he has no notion of variety.

The name of the dung-sweeper is poorly established: *Nītha* or *Nīhi* in the fragments of the Kalpanāmaṇḍitikā, *Sunīta* in Pāli, *Ni-t'o* and *Ni-t'i* in the Chinese transcriptions. His story is told in the following sources:

Kalpanāmaṇḍitikā, p. 158-160 (very mutilated fragments) and Sutrālamkāra said to be by Aśvaghōṣa, 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. 19, p. 710a1-c1.

Nītha is also mentioned in passing in the Hien yu king, T 202, k. 4, p. 377a12, and the Sarvāstivādinayavibhaṅga, T 1442, k. 42, p. 858a28-29.

⁷⁶³ For Śrīgupta, see above, p. 184F, note 4.

⁷⁶⁴ Stock phrase: cf. Divyāvadāna, p. 95, 124, 265; Avadānaśataka, I, p. 16, 30, 72, etc.

⁷⁶⁵ The correct title is indeed *Sarvadharmāpravṛttinirdeśa* (cf. Śikṣāsamuccaya, p. 6, l. 16; 90. l. 19; 99. l. 3; Mahāvīyut. no. 1362) ‘Teaching of the non-functioning of all dharmas’ and not *Sarvadharmappravṛttinirdeśa* 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 fa wou hing king, transl. by Kumārajīva.

Furthermore, the Buddha sees that all beings and all things are, from the beginning, unborn (*anutpanna*), unceasing (*aniruddha*), always pure (*śuddha*) and like nirvāṇa: thus he has no notion of variety.

Finally, the *Pou-eul-jou fa-men* (Advayapraveśadharmaparyāya) or the ‘Teaching on the entry into non-duality’⁷⁶⁷ is the doorway to the true nature of dharmas (*dharmāṇām bhūtalakṣaṇa*). Variety (*nānātva*) is duality (*dvaya*), and duality is wrong view (*mithyādr̥ṣṭi*). But the Buddha is not a deceiver (*amāyāvin*) and cannot commit a deception (*māyā*). He always applies the Teaching on the entry into non-duality, and deception 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 (*nāsty asamāhitacittam*). Concentration (*samādhi*) is the non-distraction of the mind (*cittāvikṣepa*). 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 (*dīpa*) 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 (*nirodhasamāpatti*). When one enters into these absorptions, it is impossible to assert any physical action (*kāyakarman*) or vocal action (*vākkarman*). Hence, if the Buddha is always concentrated (*samāhita*) and has no non-concentrated mind, how can he travel through the kingdoms, take up the four positions (*īryāpatha*) and preach the Dharma to the great assemblies with all kinds of *nidānas* and *avadānas*? Whether these actions are of the domain of the desire realm (*kāmadhātva*) or of the Brahmā 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 Souei 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: Ta tch’eng souei tchouan chou tchou fa king, transl. under the Pei Song (960-1127) by Chao tō and others.

4) OKC 847: Chos thams cad ḥbyuñ ba med par bstan pa, transl. by Rin chen mtsho.

⁷⁶⁶ Cf. Tchou fa wou hing king, T 650, k. 1, p. 751a28-29: “Beings are Bodhi; Bodhi is beings. Bodhi and beings are one and the same thing, namely, the Bhagavat.”

⁷⁶⁷ According to the practice somewhat current at its time, the *Traité* here refers to the *Vimalakīrtinirdeśasūtra* by citing the title of one of its chapters instead of the title of the sūtra itself. It refers to chapter VIII: ‘Introduction to the doctrine of non-duality’ (p. 301-318 of my [Lamotte’s] translation of the *Vimalakīrtinirdeśa*).

Being concentrated means being fixed on the good dharmas with a mind that is always absorbed (*sadāsamgrhītacittena*). Now the Buddha is fixed on the true nature (*bhūtalakṣaṇa*) of dharmas and never strays from that. Therefore he does not have a non-concentrated mind.

Furthermore, in the desire realm (*kāmadhātu*) there are some concentrations where those who have entered into them are able to preach the Dharma. Thus, in the Abhidharma it is a question of [concentrations] belonging to the desire realm (*kāmadhātvavacara*), such as the four levels of saints (*āryavaṃśa*),⁷⁶⁸ the four foundations of mindfulness (*smṛtyupasthāna*), the four right efforts (*samyakpradhāna*), the four bases of magical power (*ṛddhipāda*), the five faculties (*indriya*), the five strengths (*bala*), the concentration preventing being attacked by others (*araṇāsamādhi*),⁷⁶⁹ the knowledge resulting from aspiration (*prañidhīñāna*),⁷⁷⁰ and the four unhindered knowledges (*pratisamvid*). There are marvelous qualities of this kind in which the Buddha is established while entering into the world of desire: this is why he has no non-concentrated mind.

When the śrāvakas and pratyekabuddhas emerge from concentration (*samādher vyūthitāḥ*), they enter into an undefined mind (*avyākṛtacitta*), they enter into a good mind (*kuśalacitta*) or they enter into a defiled mind (*samalacitta*). But when the Buddha comes out of concentration and enters into a concentration of the desire realm (*kāmadhātusamādhi*),⁷⁷¹ he has not a single moment of distracted mind (*vikṣiptacitta*): this is why he has no non-concentrated mind.

Furthermore, according to the śrāvaka system, when the magically created beings (*nirmita*) preach the Dharma, their creator (*nirmātr*), [namely, the śrāvaka, does not speak, and when the creator speaks, the magically created beings do not speak. It is not so with the Buddha: the magically created beings and their creator, [namely, the Buddha,] preach the Dharma together.⁷⁷² [In the śrāvakas, the mind in concentration (*samādhicitta*) is necessarily different [from the mind of creation (*nirmānacitta*)] and when the śrāvaka enters into concentration, he does not speak. The Buddha himself, while remaining in concentration, is able to preach the Dharma and to walk about (*caṅkramitum*). This is what is said in the *Mi-tsi king* (Guhyasūtra,

⁷⁶⁸ Being content with clothing (*cīvara*), food (*piṇḍapāta*), beds (*śayanāsana*) and delighting in renunciation and meditation (*prahānabhāvanā*): 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 *bodhipākṣikadharmas*.

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 Tathāgatācintyaguhyānirdeśa), in regard to the Secret of the mind (*cittaguhyā*):⁷⁷³ “The mind of the Buddhas is always in concentration”, but they are still able to preach the Dharma.

Furthermore, distractions (*vikṣiptacitta*), fetters (*saṃyojana*), doubts (*vicikitsa*) do not exist in the Buddha. Although he has no doubts concerning the four truths (*catuḥsatya*), 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 (*kleśavāsanā*) and is capable of regressing (*parihāṇadharmān*) has distractions. The Buddha who, in his omniscience, has complete knowledge, has no distractions. He is like a vessel (*ghaṭa*) full of water where there is neither sound (*svara*) nor movement (*īraṇa*). The Buddha is the only person who can be called free of deception (*amāyāvīn*);⁷⁷⁴ he is the foremost of the three strong individuals (*dr̥ḍhapudgala*).⁷⁷⁵ His mind remains unchanged in suffering as in happiness.

All the characteristics of things (*dharmalakṣaṇa*), unity (*ekārtha*), multiplicity (*nānārtha*), production (*utpāda*), cessation (*nirodha*), interruption (*uccheda*), permanence (*śāśvata*), coming (*āgama*) and going (*nirgama*) are deceptions, [248c] the formation (*saṃskāra*) of a collection of falsehoods.⁷⁷⁶ Since the Buddha is well established (*supraṭiṣṭhita*) in the true nature (*bhūtalakṣaṇa*) of dharmas, his mind is never non-concentrated and, being never non-concentrated, it does not change.

Moreover, among the five incomprehensible things (*acintyadharmā*), the attributes of the Buddha are the most incomprehensible:⁷⁷⁷ these eighteen special attributes (*āveṇikadharmā*) are the profound treasure

⁷⁷³ Cf. T 310, k. 11, p. 59c8 and seq; T 312, k. 9, p. 724c14 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 Tathāgatācintyaguhyānirdeśa, one of the sources of the *Traité*, see above, p. 10F, note 3; p. 560F; and later, k. 26, p. 253b3; k. 30, p. 284a17-18; k. 57, p. 466b6; k. 88, p. 684a22.

⁷⁷⁴ However, the bhikṣu who has destroyed the impurities (*kṣīṇāsvara*) is also without cheating or deceit (*asaṭho hoti amāyāvī*): cf. Majjhima, I, p. 97; II, p. 95, 25; Anguttara, III, p. 65; V, p. 15.

⁷⁷⁵ According to the Tseng yi a han (T 125, k. 12, p. 607a2-5), the three individuals worthy of homage (*pūjā*) 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).

⁷⁷⁶ The eight characteristics in question are rejected by Nāgārjuna in the dedication to his *Madhyamakakārikā* (cf. *Madh. vṛtti*, p. 3, l. 11:

*Anirodham anutpādam anucchedam aśāśvataṃ /
anekārtham anānārtham anādamam anirgamaṃ //*

These are the eight well-known Nāgārjunian negations.

⁷⁷⁷ The *Traité* lists five *acintyas*: cf. k. 30, p. 383c17-20: “The sūtra speaks of five incomprehensible things, namely: *i*) the number of beings, *ii*) retribution of action (*karmavipāka*), *iii*) the strength of a man

(*gambhīranidhāna*) 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 (*audārikacitta*) of investigation (*vitarka*) and analysis (*vicāra*) and, having incomprehensible knowledge (*acintyajñāna*), he can preach the Dharma.

The heavenly musical instruments (*divyatūrya*) make all sorts of sounds dear to the gods, and they do so while being without mind (*citta*) or consciousness (*viññāna*) by virtue of the merits (*punya*) acquired by the gods.⁷⁷⁸ 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 (*nāsty apratisamkhyopekṣā*). – Beings have three types of sensations (*vedanā*): unpleasant (*duḥkhavedanā*), pleasant (*sukhavedanā*), neither unpleasant nor pleasant

in trance (*dhyāyibala*), *iv*) the strength of the nāgas (*nāgabala*), *v*) 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.698b20; k. 93, p. 714a21; k. 98, p. 743b14. – The same list is repeated by T’an louan (476-542) in his notes on the Amitāyuhṣūtra, T 1819, k. 2, p. 836b7-10.

However, the canonical sūtras list only four *acintyas* (in Pāli, *acinteyya*):

1) Anguttara, II, p. 80: *Cattar’ imāni bhikkhave acinteyyāni na cintetabbāni yāni cintento ummādassa vighātassa bhāgī assa. katamāni cattāri? Buddhānaṃ buddhaviṣayo... jhāyissa jhānaviṣayo... kammavipako... lokacintā*: “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. 6406-9: *i) lokadhātu, ii) sattva, iii) nāgaviṣaya, iv) buddhaviṣaya.*

3. Ibid., k. 21, p. 657a2-21: *i) sattva, ii) lokadhātu, iii) nāgaviṣaya, iv) buddhaviṣaya.*

4) Ratnakūṭa, T 310, k. 8, p. 43c16-18; k. 86, p. 493c16-19: *i) karmaviṣaya, ii) nāgaviṣaya, iii) dhyānaviṣaya, iv) buddhaviṣaya.*

Contrary to the *Traité*, the Vibhāṣā (T 1545, k. 113, p. 586b24; T 1546, k. 22, p. 163a8-9) considers that, of the five *acintyas*, *karmavipāka* is the most profound.

Finally, in the Hien yang cheng kiao louen (T 1602, k. 6, p. 510c2-6), Asaṅga postulates six *acintyas*: *i) ātman, ii) sattva, iii) loka, iv) sarvasattvakarmavipāka, v) dhyānasākṣātkāra* and *dhyānaviṣaya. vi) buddha* and *buddhaviṣaya*.

⁷⁷⁸ See above, p. 1049F, the comments on the lute of the Asuras.

(*adhkkhāsukhavedanā*). The unpleasant sensation produces hatred (*dveṣa*), the pleasant sensation produces love (*rāga*), the neither unpleasant nor pleasant produces confusion (*moha*). Of these three kinds of sensation, the unpleasant sensation produces suffering (*dukkha*), 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 (*mṛdvindriya*) 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 (*upekṣā*) for it: they are fettered by the fetter of confusion (*mohasamyojana*). The Buddha, on the other hand, knows completely the moment of arising (*utpāda*), the moment of duration (*sthiti*) and the moment of cessation (*bhaṅga*) 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 (*upekṣā*) here? Is it the absence of suffering and happiness which is *upekṣā*, or is it a matter of the *upekṣā* that is one of the seven factors of enlightenment (*sambodhyaṅga*), or again is it the *upekṣā* that is one of the four immeasurables (*apramāṇacitta*)?

Answer. – The absence of suffering and of happiness constitutes the twofold domain (*sthānadvaya*) of *upekṣā* and the abandoning [of this domain] is also called *upekṣā*. 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 (*utpāda*), of duration (*sthiti*) and cessation (*bhaṅga*) of this sensation: it takes a long time for them to notice it. But the Buddha cognizes [these three moments] completely each successive moment.

Upekṣā is also part of the seven factors of enlightenment (*sambodhyaṅga*); when the mind is completely balanced, when it is not sinking (*nāvālīyate*) or being scattered (*na vikṣipyate*), this is when equanimity (*upekṣā*) 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 (*cittasaṃgrahaṇasaṃjñā*).

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 bhikṣus about *Nan-t'o*, 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 (*saṃjñā*) and investigations (*vitarka*)”? [Is that not a privilege reserved to the Buddha?]

Answer.- There are two ways of being conscious: [249a]

1) When a *dukkhavedanā* ‘unpleasant sensation’ arises, knowing that a *dukkhavedanā* is arising; when a *dukkhavedanā* continues, knowing that a *dukkhavedanā* is continuing; when a *dukkhavedanā* ceases, knowing that a *dukkhavedanā* is ceasing. When a *sukhavedanā* ‘pleasant sensation’ arises, knowing that a

sukhvedanā is arising; when a *sukhavedanā* continues, knowing that a *sukhavedanā* is continuing; when a *sukhavedanā* ceases, knowing that a *sukhavedana* is ceasing. *The same for a duḥkhāsukhavedanā* ‘neither unpleasant nor pleasant sensation’. This is knowing only the general characteristics (*sāmānyalakṣaṇa*), but not the specific characteristics (*svalakṣaṇa*) 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-*, *sukha-* and *aduḥkhāsukha-vedanā* succeeding one another from moment to moment (*kṣane-kṣaṇā*) and not ignoring the mental events (*caitasikadharmā*) 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 (*pratisaṃlayitum*) 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 (*apratisaṃkhyāyipekṣā*) 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; Saṃyutta, V, p. 12-13, 320, 325. The Buddha always used the following expression to tale leave: *Iceham’ ahaṃ addhamāsaṃ* (or *temāsaṃ, cattāro māse*) *paṭisallīyitum, n’amhi kenaci upasaṃkamitabbo aññatra piṇḍapātānīhārakena*: “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, Śāriputra, Ānanda or Maudgalyāyana, to continue with the teaching. The episode is always related in the following words:

Dīgha, III, p. 209; Majjhima, I, p. 354; Saṃyutta, IV, p. 184; Anguttara, V, p. 126: *Atha kho Bhagaā... āyasmantaṃ sārīputtaṃ āmantesi: Vigatathīnamiddho kho Sārīputta bhikkhusaṃgho, paṭibhātu taṃ Sārīputta bhikkhūnaṃ dhammaikathā. Pitthi me āgilāyati, tam ahaṃ āyamissāmīti. – Evam bhante to kho āyasmā Sārīputto Bhagavato paccassosi. – Atha kho Bhagavā catugguṇaṃ saṃghāṭiṃ paññāpetvā dakkhiṇena passena sīhaseyyaṃ kappesi, pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikarivā.*

“Then the Blessed One said to venerable Śāriputra: ‘The community of monks is free of langor and torpor, O Śāriputra; 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 Śāriputra 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 (*naiṣkrāmya*).

When, as a bodhisattva, he was in his mother's womb (*māṭṛkuṣi*), his mother loved solitude as well, and it was at forty *li* from the capital, in the forest of *Lan-pi-ni* (Lumbinīvana) she gave birth to him.⁷⁸¹

When the Buddha attained Bodhi, it was in the forest of *Ngeou-leou-p'in lo* (Uruvilvāvana) 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 tchou-tch'ou* (Rṣipātana) in the forest of *Lou-lin* (Mṛgadāva).⁷⁸³

When he entered nirvāṇa, it was in the forest of *So-lo* trees (Śālavana) under two trees.

Thus, during the long night (*dīrgharātram*), he liked to practice solitude: this is why he entered into concentration.

Furthermore, the Buddha always has the mind of solitude (*naiṣkrāmyacittasamanvāgata*): that is why he entered into concentration.

Furthermore, the Buddha avoided crowds (*saṃsarga*) and places of unnecessary speech (*saṃbhinnapralāpasthāna*) and, by contemplating his own treasury of Buddha qualities (*buddhaguṇanidhāna*), he experienced happiness of supreme purity (*paramasuddhasukha*): that is why he entered into concentration.

Furthermore, when the Buddha finished preaching the Dharma, he always advised the bhikṣus to practice solitary meditation (*pratisaṃlayana*) in the manner of having no regret (*paścāttāpa*) and, as he himself applied the advice that he gave (*kaṅthokta*), he entered into concentration.

Furthermore, he disliked homage (*pūjā*) but, when he knew there were beings to be converted (*vaineya*), he entered into concentration and created fictive beings (*nirmitapuruṣa*) to come to save them.⁷⁸⁴

Furthermore, there are beings whose concentrations (*samādhi*) 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

For the corresponding Sanskrit wording, see Sanskrit Mahāparinirvāṇasūtra, p. 264, 286: *Prṣṭhī ma āvilāyati tām tāvad āyāmayiṣye...Atha bhagavān gaṇaguṇāṃ saṃghātiṃ śirasi pratiṣṭhāpya dakṣiṇena pārśvena śayyāṃ kalpayati pāde pādān ādhāyālokaṃjñī pratismṛtaḥ saṃprajāna utthānasamjñāṃ manasi kurvāṇaḥ.*

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.

Furthermore, when the Buddha wished to preach the Dharma to the devas, he went to a solitary place (*vivikte sthāne*).⁷⁸⁶

Furthermore, it is in order to establish a rule for future generations that the Buddha meditated and, when he turned the Wheel of Dharma, he passed this custom on to his disciples: this is why he entered into concentration.

Furthermore, the Buddha has shown a twofold path for gathering beings (*sattvasaṃgrahāya*): that of concentration (*samādhi*) and that of wisdom (*prajñā*). When the Buddha preaches the Dharma in the great assemblies, he illustrates the path of wisdom (*prajñāmārga*); but when he concentrates his mind in a solitary place (*vivikte sthāne cittaṃ saṃgrhṇāti*), he illustrates the path of concentration (*samādhimārga*).

[249b]

Finally, in the face of the six sense objects (*ṣaḍviśaya*), beings have three kinds of reactions (*saṃskāra*): i) seeing beautiful colors (*rūpa*), they experience the happiness of joy (*prītisuklha*); ii) seeing ugly colors, they experience the suffering of sadness (*daurmanasyaduḥkha*); iii) seeing neither unpleasant nor pleasant colors, they experience a feeling of indifference (*upekṣacitta*). And it is the same for [the other sense objects] on up to dharmas. The Buddha, however, has control (*vaśita*) over the six sense objects (*ṣaḍviśaya*): in the face of pleasant or unpleasant objects, he is able to produce a feeling of indifference as has been said in regard to his holy magic (*ṛddhi*).

These are the various reasons why he enters into concentration and does not have any unconsidered indifference.

7. The Buddha has no loss of zeal

He has no loss of zeal (*nāsti chandaparihāṇiḥ*). – Knowing the value of the good dharmas (*kuśaladharmā*), the Buddha always wants to accumulate the good dharmas and since his mind never tires of cultivating the good dharmas, he has no loss of zeal.

[*The Buddha helps a blind bhikṣu thread his needle.*]⁷⁸⁷ – Thus there was once an partially blind old bhikṣu who was repairing his cloak (*saṃghāṭī*). Unable to thread his needle (*sūcī*), he said to people: “Would someone who wants to gain merit thread my needle for me?” The Buddha appeared before him and said: “I am someone who loves merit without ever tiring of it. Bring your needle.” Full of respect, the bhikṣu caught a glimpse of the Buddha’s radiance and recognized his voice. He said to the Buddha: “The Buddha

⁷⁸⁶ Thus Śakradevendra was converted in the Indraśailaguhā (above, p. 180F, note 2), and the four Caturmahārājakāyikadevas, on the shores of lake Mandākini (Sarvāstivādin Vin., T 1435, k. 26, p. 193a; Mūlasarv. Vin., in *Gilgit Manuscripts*, III, I, p. 256-259; Tch’ou yao king, T 212, k. 23, p. 734b; Vibhṣā, T 1545, k. 79, p. 410a; T 1546, k. 41, p. 306c; T 1547, k. 9, p. 482c).

⁷⁸⁷ Anecdote taken from the Śibijātaka of the Avadānanaśataka, I, p. 182-183 which the *Traité* has already related above, p. 569-570F.

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 bhikṣu: “The reward of the qualities (*guṇavipāka*) 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 (*chandacitta*) for merit is not yet satisfied (*atrpta*): 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 (*guṇeṣv atrptaḥ*), what would it be for other people?” The Buddha preached the Dharma to the bhikṣu and at once his fleshly eye (*māmsacakṣus*) was enriched with the pure eye of wisdom (*prajñācakus*).

Question. - But the Buddha had previously eliminated the zeal for all the good dharmas (*sarveṣu kuśaleṣu dharmeṣuchandah*); why is it said here that he has not lost zeal (*nāsti chandapariāṇiḥ*)?

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” (*anutpannānām kuśalānām dharmāṇām utpādāya chandam janayanti*) or who “are zealous so that good dharmas already obtained should develop” (*upannānām kuśalānām dharmāṇām bhūyobhāvāya chandam janayanti*).⁷⁸⁸ But the Buddha does not have that type of zeal. Completely endowed with all the qualities (*sarvagūṇasampanna*), 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 not come to a stop.

In the horse-jewel (*aśvaratna*),⁷⁸⁹ 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 (*mahākalpoddāha*) has burned and consumed the trisāhasramahāsāhasralokadhātu,⁷⁹⁰ 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 (*kleśa*) and illumined all things, the zeal associated with this wisdom (*prajñāsamprayuktachanda*) 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* (Saddharmapuṇḍarīkasūtra):

788 Two of the four *samyakpradhānas*.

789 One of the seven jewels of the cakravartin king.

790 Cf. Kośa, III, p. 184.

791 In the view of the Mahāyāna, the nirvāṇa of the Buddha is not an historical fact but simply skillful means (*upāya*), a fiction destined to convert beings.

“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 (*mrdvindriya*) 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 Śūraṅgamasamādhisūtra): “In the Pratimaṇḍitā universe, the Buddha has a life-span of seven hundred incalculable periods (*asaṃkhyeyalkalpa*) during which he saves beings.”⁷⁹³ This is why it is said that the Buddha has no loss of zeal (*chandaparihāṇi*).

⁷⁹² Saddharmapuṇḍarīka, p. 322, l. 5-6 (cf. Transl. of Kumārajīva, T 202, k. 6, p. 43a27-28: *Sa (vaidyapuruṣa) evaṃ tān putrān upāyakauśalyenānuśiṣyānayataram janapadapradeśaṃ prakrāntaḥ*.

A physician, having returned from a voyage, found his sons sick from a poisonous drink. He offered them an antidote. Some of his sons took it and were cured at once. Others, repulsed by the smell and taste of the remedy, refused to drink it. In order to make these recalcitrants take the potion, the physician resorted to a skillful stratagem. He gave them the antidote again, then he left for a foreign land. From there, he spread the rumor of his death, and his afflicted sons, in memory of their father, finally took the remedy and were cured. Knowing that his sons were free of their illness, the physician showed himself to them again.

Similarly, the Buddha preaches the path of salvation, but some of his listeners refuse to take it. Then the Buddha pretends to enter into nirvāṇa so that the obstinate ones, grieved by his death, finally consent to be converted. Actually this nirvāṇa is just a skillful stratagem.

⁷⁹³ T 642, k. 2, p. 644c16-645a13; Tib. Trip., vol. 32, no. 800, fol. 336a6-337b2; my [Lamotte] translation of the *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 Sahā universe, who entered nirvāṇa at the age of 48 years, with the buddha Vairocana of the Pratimaṇḍitā 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 (*āveṇīkadharma*) are no longer eighteen in number [but just seventeen]. Furthermore, in the list of mental events (*caitasikadharma*), 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” (*chandamūlakāḥ sarve dharmāḥ*).⁷⁹⁵ Zeal is like a thirsty man who wants to find something to drink; exertion is like the means (*upāya*) used to seek something to drink. Zeal is mind (*citta*), desire to find; exertion serves to realize the thing. Zeal comes from a mental action (*manakarman*); exertion comes from three actions: [mental action, vocal action and physical action]. Zeal is internal; exertion is external. These are the resemblances and the differences.

In the passage in question, the bodhisattva Dṛḍhamati asks Śākyamuni: “How long is your life-span and when will you enter nirvāṇa?” Śākyamuni answers: “My life-span is exactly the same as that of the buddha Vairocana of the Pratimaṇḍitā.” Dṛḍhamati then goes to this universe to ask Vairocana who replies that his life-span will be exactly seven hundred incalculable periods like that of the buddha Śākyamuni. Returning to the Sahā universe, Dṛḍhamati communicates this information to the disciples of Śākyamuni and the latter finally acknowledges: “The buddha Vairocana is myself who, under a different name, assures the welfare and the happiness of all beings.”

The result is that the zeal of Śākyamuni is not limited to 45 years but extends over seven hundred incalculable periods.

Nevertheless, it would be a complete misunderstanding of the intent of the Mahāyāna to identify Śākyamuni with one or another Buddha in particular: in reality, he is mixed up with all the Buddhas whose true way of existing (*tathatā*) is an inconceivable ‘non-existence’.

In another passage (p. 129-131 of the translation), the Śūraṅgamasamādhi states that the Tathāgatas are non-existent in the past, the present and the future, and that they are identical in that they are like magic and a mirage, without coming or going. And the Vimalakirtinirdeśa (p. 355-359) in turn affirms that the true manner of seeing the Tathāgata is ‘to see him as if there was nothing to see’.

⁷⁹⁴ The Pāli Abhidhamma (cf. *Compendium of Philosophy*, p. 237 and seq.) lists 52 mental events (*cetasika*); the Sarvāstivādin Abhidharma (cf. Kośa, II, p. 150-165) has 46. Both make a distinction between *chanda*, defined as ‘desire for action’ (*kartukamatā*) and *vīrya*, defined as ‘endurance in the mind’ (*cetaso ‘bhyutsāhaḥ*).

⁷⁹⁵ Anguttara, IV, p. 339, l. 4; V, p. 107, l. 6; Tchong a han, T 26, k. 28, p. 602c4: *Chandamūlakā, āvuso, abbe dhammā*.

Moreover, exertion is loved by the Buddhas: it is in this way that the Buddha Śākyamuni skipped over nine kalpas⁷⁹⁶ and quickly attained *anuttara samyaksambodhi*.

[*Śaikṣasūtra*.] – Moreover, it is said that one day the Buddha said to Ānanda: “Preach the Dharma to the bhikṣus; my back hurts (*prṣṭhī ma āvilāyati*); I am going to rest for a while.” Then the Bhagavat folded his upper garment in four (*caturguṇam uttarāsaṅgaṃ prajñāpya*), spread it on the ground and with his cloak (*saṃgātī*) as a pillow (*bimbohana*), lay down. Ānanda preached the seven factors of enlightenment (*saptasambodhyaṅga*). When he had come to the factor ‘exertion’ (*vīryasambodhyaṅga*), the Buddha arose with a start and said to Ānanda: “Ānanda, are you praising exertion?” (*pratibhātaṃ ta 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 āsevitam anuttarasamyaksambodhaye*) and all the more so to the other Bodhis.”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 (*gambhīrasamādhi*) and he saves beings by means of all kinds of bodies (*kāya*), by all kinds of voices (*vāc*), by all kinds of means (*upāya*). Sometimes he borrows dangerous paths; sometimes he eats bad food;⁷⁹⁸ sometimes he suffers cold and heat (*śītoṣṇa*); sometimes he encounters wicked objections (*mithyācodana*), harmful words (*pāruṣyavāda*) and curses. He endures them patiently without disgust. Although he has mastery (*vaśita*) over all dharmas, the Buddha accomplishes these things without producing laziness (*kausīdya*).

[*Conversion of Subhadra*.]⁷⁹⁹ – Thus, after having saved beings, when the Buddha had lain down in the *So-lo-lin* (Śālavana) under two trees, the brahmacārin *Siu-p-t’o* (Subhadra) said to Ānanda: “I have heard that this very night (*adya rātryām*) the Omniscient One (*sarvajñā*) 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 (*klānta*).” The Buddha overheard and said to Ānanda: “Let Subhadra approach: he will be the last of my disciples (*ayaṃ me paścimo bhaviṣyati śrāvānām*).” Subhadra was able to approach, questioned the

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. 286-288, 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 Verañjā 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 (*anupadhiśeṣa nirvāṇa*), the bhikṣus said to the Buddha: “Bhagavat, it is wonderful (*adbhuta*) that, right at the end, you had compassion for this brahm-cārīn heretic and you spoke with him.” The Buddha said: “It is not just in the present lifetime (*ihajanman*) that I have saved him as I was dying. In an earlier lifetime (*pūrvajanman*), when I had not yet obtained Bodhi, I saved him as I was dying.”

[*Jātaka of the deer who sacrificed himself.*]⁸⁰⁰ – Once, innumerable and incalculable periods (*asaṃkhyeyakalpa*) ago, there was a great tree in the forest that sheltered many birds and animals. A forest fire (*dāva*) broke out which blazed on three sides at once: only one direction was saved, but it was blocked off by a river (*nadī*). All the animals crowded in there miserably without finding a way to save their lives by flight.

At that time there was a deer (*mṛga*) 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 (*pr̥ṣṭha*). My skin (*tvac*) and my flesh (*māṃsa*) were completely torn, but by the power of my compassion (*karuṇā*), I supported them up to my death.

At the end, there was one hare (*śaśaka*) 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.

⁸⁰⁰ This Jātaka exists in three different versions: The first appears in the Tibetan version and the Chinese version of the Mūlasarv. Vinaya (T 1451, k. 38, p. 397b21-c13), the one edited and the other translated by E. Waldschmidt in the Sanskrit Mahāparinirvāṇasūtra (p. 476-478). The original Sanskrit occurs in the Avadānaśataka, I, p. 235-236 (tr. Feer, p. 157-158): *Bhūtapūrvam bhikṣavo 'tīte 'dhvani anyatarasyāṃ parvatadaryāṃ m r̥gayūthapaḥ prativasati ... kauśināgarā Mallā mṛgataśavako 'yam Subhadraḥ.*

The second version is that of the *Traité*. It differs slightly from the preceding. The herd of deer is not controlled by the king, but is forced to flee by a fire. The last animal to pass on the deer-king's back is not a baby deer but a hare. Finally the first animals to cross are not the actual Mallas of Kuśinagara but the actual disciples of the Buddha.

The third version, even more aberrant, is in the *Lieou tou tsi king*, T 152, no. 57, k. 6, p. 32c11-33a5 (transl. Chavannes, *Contes*, I, p. 218-220). Here a herd of five hundred deer is encircled; the deer-king stands on the rope that encircles them and lets all the other deer escape by passing over on his back. There is no fire and no little animal that is the last.

Also, the deer is one of the favorite animals of Buddhist folklore and often appears in other Jātaka tales such as the Ruru and the Nigrodhamiga Jātaka (see above, p. 972-975F).

Therefore it is from lifetime to lifetime that the Buddha likes to use exertion, and it is not just today that he never stops. This is why it is said that he has no loss of exertion.

9. The Buddha has no loss of mindfulness

He has no loss of mindfulness (*nāsti smṛtiparihāṇiḥ*). – Since he is endowed with all the knowledges (*sarvajñāna*) of the things of the three times (*tryadhvadharmā*), his memory (*smṛti*) is perfect (*sampūrṇa*) and without lapse (*aparihāṇi*).

Question. – First it was said that the Buddha has no failure of mindfulness (*muṣitasmṛtitā*) and now it is said that he has no loss of mindfulness (*smṛtiparihāṇi*). 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 (*viśeṣa*) consist of?

Answer. – Failure of mindfulness (*muṣitasmṛtitā*) is a mistake (*viparyaya*); loss of mindfulness (*smṛtiparihāṇi*) is a defect (*abhibhava*). Failure of mindfulness is an error in the postures (*īryāpatha*), the way one holds one's head, comes or goes; non-loss of mindfulness is the mindfulness lasting during the concentrations (*samādhi*) and the superknowledges (*abhijñā*), the unhindered penetration (*apratītaprativedha*) of the past and the present. [250b]

Question. – Why is just non-loss of mindfulness (*smṛtyuparihāṇi*) itself a special attribute of the Buddha?

Answer. – The śrāvakas and pratyekabuddhas who practice the four foundations of mindfulness (*smṛtyupasthāna*) well have strong mindfulness; but, strong as it is, it still has lows (*ānatva*) and obstacles (*viḥṅva*) and does not penetrate deeply. As I have said in regard to the power of the mindfulness of former abodes (*pūrvanivāsānusmṛtijñānabala*),⁸⁰¹ the śrāvakas 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 (*satyadarśanamārga*), 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 śrāvakas and pratyekabuddhas do not possess this power of memory (*smṛtibala*) and other people still less.

Finally, the Buddha guards his mindfulness by his unobstructed deliverance (*apratīhatavimukta*) 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. 1555F.

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 (*tryadvajñāna*) is unobstructed, he has no loss of wisdom.

Moreover, he is endowed with the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*) and the four unhindered wisdoms (*pratisaṃvid*): this is why he has no loss of wisdom. If the oil (*taila*) is plentiful and the wick (*vartikā*) is clean, the flame of the lamp (*dīpajvāla*) is excellent.⁸⁰² It is the same for the Buddha who has concentrations such as the Samādhirājasamādhi as oil and, as clean wick, the absence of loss of mindfulness. This is why the radiance of his wisdom is immense and uneclipsed.

Moreover, since his first production of the mind of awakening (*prathamacittotpāda*) and for innumerable and incalculable periods (*asaṃkhyeyakalpa*), the Buddha has accumulated all the wisdoms and, in accordance with his high resolution (*adhyāśaya*), he has sacrificed his head (*śiras*), his eyes (*nayana*), his marrow (*majjā*) and his skull (*mastaka*), 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 (*saṃvṛtidharma*) or the Buddha dharma, coarse (*audārika*) or subtle (*sūkṣma*), good (*kuśala*) or bad (*akuśala*), 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 (*anutpāda*), non-cessation (*anirodha*), non-defilement (*asaṃkleśa*), non-purification (*avyavadāna*), non-action (*anabhisamskāra*), non-functioning (*asamudācāra*). He makes no distinction between true knowledge and false knowledge.⁸⁰⁴ He knows that the dharmas are identical and equally pure (*viśuddha*), without

⁸⁰² Cf. Saṃyutta, II, p. 86: *Seyyathāpi bhikkhave telam ca paṭicca vaṭṭim ca paṭicca telappadīpo jhāyeyya.*

⁸⁰³ These deeds of the future Buddha have been told in preceding pages (143-144F, 688-691F, 714-720F, 755-766F, 889-890F, 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.

defilement (*akliṣṭa*) and without stain (*nirupalepa*) like space (*ākāśa*). Disregarding all duality, he acquires the [true] nature of the Dharma, i.e., [250c] entry into non-duality (*advayapraveśa*). This entry into non-duality, 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 vimukti-parihāṇih*). – Deliverance (*vimukti*) is twofold: *i*) conditioned (*saṃskṛta*) and *ii*) unconditioned (*asaṃskṛta*).⁸⁰⁵ Conditioned deliverance is the deliverance associated with pure wisdom (*anāsravaprajñāsamprayukta*). 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 śrāvakas 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 (*āsravakṣayabala*), there are differences between the deliverance of the Buddhas and that of the śrāvakas. 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 śrāvakas 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 vimuktijñānadarśanaparihāṇih*). – 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*, *vīrya*, *smṛti*, *prajñā*, *vimukti* and *vimuktijñānadarśana* mentioned in the special attributes no. 7 to 12] 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*) *vīrya* 'exertion' is capable of acting; *iii*) *smṛti* 'mindfulness' mounts guard like a gatekeeper (*dauvārika*): it lets the good enter but keeps out the bad; *iv*) *prajñā* 'wisdom' illumines all the teachings (*dharmamukha*) and destroys

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*) *vimuktijñānadarśana*, ‘knowledge and vision of deliverance’. The meaning of *vimukti* has been defined above. As for *vimuktijñānadarśana*, it is by using it that one understands the two kinds of deliverance, i.e., conditioned deliverance (*saṃskṛta*) and unconditioned deliverance (*asaṃskṛta*), and one also understands the other kinds of deliverance; occasional deliverance (*sāmayikī vimukti*), non-occasional deliverance (*asāmayikī vimukti*), deliverance of mind (*cetovimukti*), deliverance by wisdom (*prajñāvimukti*), twofold deliverance (*ubhayatobhāgavimukti*), destructible deliverance (*bhedayavimukti*), indestructible deliverance (*abhedyavimukti*), the eight liberations (*vimokṣa*), the inconceivable liberations (*acintyavimokṣa*), the unobstructed liberations (*avyāhatavimokṣa*), etc.

The Buddha distinguishes all these deliverances, solid or non-solid: that is why ‘he has no loss of the knowledge and the vision of deliverance.’

As has been said above (p. 1358F) in regard to the recollection of the Buddha, among the five elements of sainthood (*āśaikṣaskandha*), the latter possesses the element consisting of the knowledge and vision of deliverance (*vimuktijñānadarśanaskandha*). 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 (*raju*): 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 wisdoms (*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 (*āsravakṣayajñāna*), the knowledge of non-arising (*anutpādayajñāna*) and the knowledge associated with the [251a] first five consciousnesses (*pañcavijñānasamprayuktajñāna*). Those that involve vision and not knowledge are the eight *kṣāntis* [of the path of seeing the truths], right worldly vision (*laukikā samyagdrṣṭi*) and the five wrong views (*mithyadrṣṭi*). Those that involve both knowledge and vision are all the other wisdoms.”⁸⁰⁶

[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 (*saṃpanna*).

Moreover, whatever is conceived (*vikalpita*) and determined (*vicārita*) as a function of the teachings of a third person is called knowledge (*jñāna*); what one realizes by oneself (*svataḥ śākṣātkrta*) is called vision (*darśana*). Similarly, if the ear hears something but still has doubts, that is called knowledge; on the other

⁸⁰⁶ See the detail in Vibhāṣā, T 1545, k. 95, p. 490b-c.

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 (*mithyadr̥ṣṭi*), the Buddha said that the saints (*āryapudgala*) 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 (*sarvajñmarā*), they are not endowed with an absolutely superior wisdom (*nādhimātraprajñendriyasamvāgata*) and they cannot recognize the various special characteristics (*bhinnalakṣaṇaviśeṣa*) of things, [namely], the moments of instantaneous arising and cessation (*kṣaṇikotpādanirodha*).

The Buddha, on the other hand, is endowed with an absolutely pure faculty of wisdom (*adhimātraprajñendriyasamvāgata*) and cognizes the instantaneous arisings and cessations (*kṣaṇikotpādanirodha*) 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 (*dharmacakṣurviśuddhi*) 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 (*śūnyatāvimokṣamukha*) or by the gate of deliverance of signlessness (*ānimittavimokṣamukha*) or by the gate of deliverance of wishlessness (*apraṇihitavimokṣamukha*). He knows those who see the five aggregates (*skandha*), the twelve bases of consciousness (*āyatana*) and the eighteen elements (*dhātu*), and who, by these various teachings (*nānāvidhadharmamukha*), 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 (*sarvāṇi kāyavāgmanaskarmāṇi jñānānuparivartini*). - In the Buddha, all bodily, vocal and mental actions are preceded by knowledge (*jñānapūrvamgama*) and, subsequently, accompany knowledge (*jñānānuparivartin*).

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 Buddhas, even the outbreath (*praśvāsa*) and the inbreath (*āśvāsa*) 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 (*ānāpāna*) of the Buddha obtain pure faith (*cittaprasāda*) and love the Buddha. The gods who breathe the perfume of his breath renounce the five objects of desire (*pañcakāmaguṇa*) 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 afterwards by means of bodily or vocal actions.⁸⁰⁷ Sometimes even their mental action (*manaskarman*) is indeterminate (*avyākṛta*) and is produced without accompanying knowledge. [If that is so for [251b] them], what can be said for other people?

Take for example the bhikṣu *Kiao-fan-po-t'i* (Gavāmpati): although he was arhat, he spit up his own food and then swallowed it again.⁸⁰⁸ Such an action does not accompany knowledge.

See also the bhikṣu-arhat *Mo-t'eou-po-sseu-tcho* (Madhuvāsiṣṭha) who climbed onto scaffolding (*gosāraka*), walls (*bhitti*) and trees (*vrkṣa*).⁸⁰⁹

⁸⁰⁷ According to the principle: *Cetanāhaṃ, bhikkhave, kammaṃ vadāmi; cetayitvā kammaṃ karoti kāyena manasā*: “I say that action is volition, and it is after having willed that one does an action by the body, speech or mind” (Anguttara, III, p. 415; Kathāvatthu, p. 393; T'chong a han, T 26, k. 27, p. 600a24). 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.

⁸⁰⁸ For Gavāmpati, see above, p. 97F and n. 2. In his earlier existences, he had been a ruminant and later, becoming an arhat, he always re-swallowed his food.

⁸⁰⁹ Unknown in the Pāli sources, the legend of Madhuvāsiṣṭha, ‘Excellent Honey’, appears in fragmentary state in the Chinese texts, but can easily be reconstituted:

- A. T'chong a han, T 26, k. 8, p. 471a16-29.
- B. Mahāsāṃghika Vin., T 1425, k. 29, p. 464a13-27.
- C. Mūlasarv. Vin., T 1450, k. 12, p. 163c8-164a12.
- D. Anavatapatagāthā (ed. Bechert, p. 188-191; transl. Hofinger, p. 275-278): Mūlasarv. Vin., Bhaiṣajavastu, T 1448, k. 18, p. 90a12-b27; Fo wou po ti tseu, T 199, p. 200b22-201a6.
- E. Hien yu king, T 202, no. 54, k. 12, p. 429c10-430c3; Dzan-lun, transl. I.J. Schmidt, *Der Weise und der Thor*, chap. XL.
- F. Mahāvastu, T 1545, k. 99, p. 514c29-515a14.
- G. Vibhāṣā, T 1546, k. 49, p. 372a13-27.
- H. *Traité*, T 1508, k. 26, p. 251b2-4; k. 38, p. 337a6-8; k. 84, p. 649c10-13.
- I. Si-yu-ki, T 2087, k. 4, p. 890b19-c3 (transl. Watters, I, p. 309).
- J. *Ibid.*, T 2087, k. 7, p. 908b16-21 (transl. Watters, II, p. 65).

Once, at the time of the buddha Kāśyapa, a young bhikṣu, on seeing another śramaṇa leaping over a canal, shouted: “This man is as agile as a monkey!” Bad luck overtook him: this irreverent comment brought him rebirth in the form of a monkey for five hundred lifetimes (sources E, H).

It was only during his last lifetime as a monkey that he met the Buddha Śākyamuni. A Brahmin named Vasiṣṭha was grieving because he had no son and the heretical teachers whom he consulted held out no hope for him. On his wife’s advice, he went to find the Buddha and offered him a new robe. The Teacher consoled him and predicted that he would soon have a son called to high destinies. Full of gratitude, 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 Markaṭāhradatīra ‘Edge of the Monkey Pool’ in the Kūṭāgāraśāla ‘Hall of the Belvedere’ (sources A, D, F, J).

The shore of the *Li-k’i-tcho* river, not otherwise identified (source B).

Nādikā Kuñjikāvasatha (in Pāli, *Nādika Giñjikāvasatha*), i.e., ‘Nādikā, in the Tiled House’, a village in the land of the Vṛjis between Koṭigrāma and Vaiśālī (sources C, G).

Śrāvastī (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 *śāla* 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 latter 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 Trāyastriṃśa 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 the day of his 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-Vāsiṣṭha (sources C, E).

At the required age, Madhuvavāsiṣṭha, triumphing over the resistance of his parents, entered the religious life, and the Buddha gave him ordination according to the quick procedure of *ehibhikṣukā* (source E). He practiced *brahmacarya* 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 Saṃgha 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 (*kleśavāsanā*) 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* (Pilindavatsa) who insulted the Ganges and treated it as a little slave (*vatsala*)⁸¹⁰⁸¹¹

Such bodily and vocal actions are not preceded by knowledge (*jñānpūrvamgama*) and do not accompany knowledge (*jñānāparivartin*). The Buddha himself has none of these things.

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Digression on a case brought against the Buddha⁸¹²

It has long been noticed that, in the Si-yu-ki, Hiuan-tsang locates the monkey's offering at a dried-up pool near Mathurā (source I) and locates farther east, at Vaiśalī, the place where *the monkeys* dug the pool that bears their name (*markaṭahrada*) and, not far from there, filled the Buddha's bowl with honey (source J). The dividing up of the legend and the multiplying of the monkeys poses a twofold problem which has been resolved wisely by A. Foucher (*AgbG*, I, p. 512-515; *La Vie du Bouddha*, p. 291-293).

The offering of the monkey has been identified on the following monuments: 1) North gate of the great stūpa of Sañcī (*Monuments of Sanchi*, I, p. 219; II, pl. 36c2). 2) Stūpa of Sikrī (*AgbG*, I, p. 513, fig. 254; Lyons and Ingholt, *Gandhāran Art in Pakistan*, p. 82, fig. 115). 3) Stela in Gupta style at Benares (*AgbG*, II, p. 539, fig., 498; Majumdar, *Guide to Sārṇāth*, pl. XIII). 4) Medieval sculpture at Magadha (*AgbG*, II, p. 545, fig. 500). 5) Nepalese miniatures (Foucher, *Iconographie bouddhique*, I, p. 168 and pl. VII 1 and X 4).

⁸¹⁰ [Note by Migme Chodron: Edgerton's Dictionary gives *vatsa* = 'dear little child'.

⁸¹¹ See above, p. 121-122F and notes.

⁸¹² Above (p. 507-517), there was a accusation against the Buddha: it was asked if the nine or ten torments that the Buddha had to suffer were not the punishment for faults committed by him in the course of his previous lifetimes. To the references collected at that place should now be added a Sanskrit fragment related to torments 5 to 8, published in *Gilgit Manuscripts*, III, part I, p. 211-218.

But here it is a matter of an infinitely more serious case concerning the alleged bodily, vocal or mental faults which Śākyamuni may have committed after his enlightenment when he was already buddha. If these grievances proved to be justified, they might cause the validity to be disputed of the *āveṇikadharmas* numbers 13 to 15 in the words of which: "Every bodily, vocal or mental dharma of the Buddha is preceded by knowledge and accompanied by knowledge."

I [Lamotte] do not think that the criticisms raised against Śākyamuni here are the deeds of heretics trying to sully the memory of the last Buddha to have appeared on this earth. They might have come from sincere disciples, but the reading of some texts had made them perplexed and anxiously wondering if the Buddha had not acted badly in such and such a circumstance.

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

1. The Accusation

Question. – So be it! But the Buddha sometimes has physical and vocal actions (*kāyavākkarman*) that do not seem to accompany knowledge (*na jñānānuparivartin*). How is that?

1. He goes into the assemblies of heretics (*tīrthikapariṣad*) to preach the Dharma, but nobody believes him or accepts him.
2. One day when he was preaching the Dharma in the great assembly (*mahŌaṃgha*), he bared his breast and showed it to *Ni-k'ien-tseu* (Nirgranthīputra).
3. When some doubted the two physical marks (*lakṣāṇa*) that were not visible to them, in the middle of the great assembly the Buddha showed the mark of his tongue (*jihvālakṣāṇa*) and the mark of his cryptorchidia (*kośagatavastiguhya*).
4. He insults his disciples and treats them like foolish men (*mohapurusa*).
5. He insults Devadatta and says to him: “You are a fool (*mūḍha*), a corpse (*śava*), a spit-swallower (*kheṭāsika*).”
6. The Buddha forbids the possession (*dhāraṇa*) of eight kinds of begging-bowls (*pātra*) and authorizes the bhikṣus to use only two kinds of bowls: *i*) fired clay (*mṛttikāpātra*) and *ii*) iron (*ayaḥpātra*) but he himself uses a stone bowl (*śailapātra*).
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 ātman 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 dharmas.

Such physical and vocal actions do not seem to accompany knowledge and since physical and vocal actions (*kāyavākkarman*) are inseparable from mental action (*manaskarman*), the result is that his mental actions, as well, did not accompany knowledge. Then why is it said that his actions always accompany knowledge (*sadājñānānuparivartin*)?

2. The Defense

that of the Sarvāstivādin, have reviewed and corrected the Āgamas and the Vinayas in such a way as to be able to justify the actions of Śākyamuni on every point and to answer in advance any blame to which he might have been exposed.

Answer. – That does not hold (*ayuktam etad*). In all of those circumstances, all of the Buddha’s actions were preceded by knowledge (*jñānapūrvamgama*) and accompanied knowledge (*jñānānuparivartin*). Why is that?

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 (*ihajanman*), but he wanted to plant great roots of good (*mahānidāna*) 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 (*mahākaruṇā*), 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:

[*Śramanasatyasūtra*.]⁸¹³- Seeing at a distance a great assembly of heretics (*tīrthikapariṣad*)⁸¹⁴ who were debating in loud voices (*uccaśabda*), the Buddha wanted to go elsewhere and was turning around to leave.

The scholars (*upadeśācārya*) who had seen the Buddha approaching from afar said to their assembly: “Be quiet! The Buddha is a person who likes solitude (*vivekakāma*). If you look quiet and are silent, perhaps he

813 This sūtra has come down to us in numerous very divergent versions and bears various titles:

A. Samaṇasaccasutta, in *Anguttara*, II, p. 176-177.

B. Brāhmaṇaparivṛājakasūtra, in *Tsa a han*, T 99, no. 972, k. 35, p. 251a20-b19. Sanskrit fragments of this version have been published by R. Pischel, *Bruchstücke des Sanskritkanons... aus Idykutsari*, 1904, p. 817-818.

C. Pie yi tsa a han, T 100, no. 206, k. 11, p. 450c5-451a10.

D. Vibhṣā, T 1545, k. 77, p. 400b5-c12 (transl. L. de La Vallée Poussin, *Les deux vérités*, MCB, V, 167-169.

E. Nyāyanusāra, T 1562, k. 58, p. 667c2-21 (transl. Idem, *ibid.*, p. 183-185.

The comparison with *Tseng yi a han*, T 125, k. 18, p. 639a1-11, proposed in the edition of Taisho, is to be avoided.

814 These were very illustrious Paribbājakas, living on the banks of the Sappinī river in Paribbājakārama, namely, Antabhāra, Varadhara, Sakuludāyin, and other famous mendicants. Version A. Versions B and C locate them at Magadha on the shores of the Sumangādā pool.

will come here.” [251c] The assembly maintained silence. The Buddha entered into this assembly and preached the three truths of the brāhmaṇas (*brāhmaṇasatyā*).⁸¹⁵

The heretic assembly remained silent (*tūṣṇīmbhūta*). The Buddha thought: “These angry people are in Māra Pāpīmat’s grasp. This teaching is so wondrous that none of them will try to become my disciple.”⁸¹⁶ 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 marvelous Dharma; how can we profit from it?” At once they went to the Buddha, became his disciples, found the Path and escaped from suffering.⁸¹⁷

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; III, p. 37, 39; *Majjhima*, I p. 514; II, p. 2, 3, 30; *Anguttara*, V, p. 185, 190): *Appasaddā bhonto hontu, mā bhonto saddamakathā. Ayaṃ Samaṇo Gotamao āgacchati, appasaddakāmo kho pana so āyasmā, appasaddassa vaṇṇavādī, appeva nāma appasaddaṃ parisam veditvā upasamkamitabbaṃ maññeyyāti.*

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. *Udānavarga*, 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: *Brāhmaṇo evam āha: 1) Sabbe pāṇā avajjhā ti..., 2) Sabbe kmama aniccā dukkhā vipariṇāmadhammā ti..., 3) Sabbe bhavā aniccā dukkhā vipariṇāmadhammā ti..., 4) Nāhaṃ kvacana kassaci kiñcana tasmim na ca mama kvacana katthaci kiñcanaṃ n’ atthīti.* – “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 *Vibhṣā* (*l.c.*), the brāhmins sacrifice cattle and sheep, accept nihilism or eternalism, and practice continence in order to be reborn in heaven and enjoy heavenly pleasure.

⁸¹⁶ This disillusioned reflection is also noted in versions B and C.

⁸¹⁷ The *Pie yi Tsa a han* (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 *Summagadhā* pool pronounced these gāthās: “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’.⁸¹⁸

It is for all these wise reasons that the Buddha enters into the assemblies of the heretics.

B. Display of His Breast

[*Cūḍā-Satyakasūtra*.]⁸¹⁹ – Moreover, *Sa-tchö-k’i (tche) Ni-k’ien-tseu* (Satyaka Nirgranthīputra), his breast covered with copper plates, proclaimed: “There is no one who, engaged in debate with me (*mayā vādena vādam samārabdhah*), 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.”⁸²⁰

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 (*uttarāsaṅga*) and asked: “Where is the sweat?”

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.⁸²¹ 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.

Hearing the deity of the pool pronounce these gāthās, the brāhmaṇas quickly went to join the Buddha and asked to be allowed to enter the religious life. The Buddha accepted them and, having gone forth from the world, they cultivated the Path with exertion and obtained arhathood.

⁸¹⁸ The characters *tao tsi* are often used to render the expression *dharmābhisamaya* ‘understanding of the Dharma’ (cf. T 1462, k. 2, p. 688c5).

⁸¹⁹ *Cūlasaccasutta* of the Majjhima, I, p. 227-237; Tsa a han, T 99, k. 5, p. 35a-37b; Tseng yi a han, T 125, k. 30, p. 715a-717b.

⁸²⁰ Cf. Majjhima, I, p. 227.

⁸²¹ According to Majjhima (*l.c.*), the Bhagavat, in this assembly, uncovered his golden-colored body (*Bhagavā tasmim parisatiṃ suvaṇṇavaṇṇaṃ kāyam vivari*). – According to the Tsa a han, T 99, k. 5, p. 36b23, he opened his upper garment (*uttarāsaṅga*) and showed his breast. – According to the Tseng yi a han, T 125, k. 30, p. 716b4-5, he removed his three robes (*tricīvara*) and said to Nirgrantha: “Determine if the arm-pits of the Tathāgata have any sweat.”

C. Display of His Tongue and His Cryptorchidia ⁸²²

The Buddha showed the mark of his tongue (*jīhvālakṣaṇa*) and the mark of his cryptorchidia (*kośagatavastiguḥya*). 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 his doubts. Scholars (*upadśācārya*) say that, [by acting in this way], the Buddha was manifesting his great compassion [252a] (*mahākaruṇā*) for, if a man sees the Buddha's cryptorchidia, he is able to accumulate the roots of good (*kuśalamūla*) and produce the thought of *anuttarasamyaksambodhi*. And those who can rejoice greatly and produce a mind 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 (*parāmarśa*) or prejudice (*abhiniveśa*) towards the moral precepts (*śīla*).

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*).⁸²³

⁸²² According to the sources noted above (p. 275-276F), the Buddha showed these two secret marks to Ambaṭṭha, 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, *moghaparisa*). The adjective is so commonplace that it makes up the formulaic style and is the custom in stock phrases (cf. Vinaya, I, p. 45, 58, 60, 78, 154, 159-160, 189, 301, 305; II, p. 1, 14, 105, 161; III, p. 20-21, 45, 111, 188): *Kathaṃ hi nāma tvaṃ moghapurisa...*; *m'etaṃ moghapurisa appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhāvāya*. - "How then, you

There are two kinds of hard words: *i*) insult coming from an evil intention (*duṣcitta*); *ii*) insult out of compassion for beings and with the intention of converting them (*paripācana*).

In the person detached from desire (*virakta*), 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 (*paripācanārtham*) that the Buddha had these strong words.

There are beings who are not introduced into the path by gentle words (*ślakṣṇavāc*) 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 (*kaśācchāyā*) or the stupid donkey (*gardabha*) who starts walking only when he receives a blow. There are wounds that are cured only by a gentle herb (*mṛḍvośadhi*), by saliva (*kheṭa*) 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 (*saṃbhinnapralāpa*).
- 2) Harmful speech (*pāruṣyavāda*) plus idle speech (*saṃbhinnapralāpa*).
- 3) Harmful speech (*pāruṣyavāda*) plus idle speech (*saṃbhinnapralāpa*) plus falsehood (*mṛṣāvāda*).
- 4) Harmful speech (*pāruṣyavāda*) plus idle speech (*saṃbhinnapralāpa*), falsehood (*mṛṣāvāda*) plus malicious gossip (*paiśunyaavāda*).
- 5) Hard speech coming from a pure mind (*akliṣṭacitta*) the aim of which is to teach beings to distinguish the good (*kuśala*) from the bad (*akuśala*) 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 (*śrāvaka avadātavasana*) who has obtained the first or the second paths [i.e., the state of srotaāpanna or sakṛdāgāmin] uses harmful speech (*pāruṣyavāda*) to command his slaves (*dāsa*), for him this is not a bad path of action (*akuśalakarmapatha*).⁸²⁴

He who has accepted the discipline (*samāttasaṃvara*) is capable of committing two kinds [of harsh words]: either merely idle speech (*saṃbhinnapralāpa*) (cf. no. 1) or harmful speech (*pāruṣyavāda*) plus idle speech (cf. no. 2).

foolish man, can you...; that does not contribute, O foolish man, to the conversion of unbelievers or the increase of believers.”

The Buddha cannot be blamed for having used this strong language. In the view of the two Vehicles, all the words of the Buddha, rough as well as gentle, have only the purpose of benefiting beings; in the perspective of the Greater Vehicle, the Buddha never loses the view of the twofold non-existence of beings and of things (*pudgala* and *dharma nairātmya*): there is no one to be insulted and there is nothing to be blamed for; see *Vimalakīrtinirdeśa*, p. 171-176, on this subject.

⁸²⁴ See above, p. 820F.

The anāgamins and the arhats utter harmful words (*pāruṣyavāda*) without any passion (*kleśa*); only with pure intention and when reproach is needed to convert beings do they speak harmful words (*pāruṣyavāda*) and idle words (*sambhinnaṣṭāpa*). 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 (*duṣṭacittena*). 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 (*triviṣa*), he was the ṛṣī named *Tch'an-t'i* (Kṣānti) 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 *anuttarasamyaksambodhi*, destroyed the three poisons (*triviṣa*) and is endowed with great loving-kindness (*mahāmaitrī*) and great compassion (*mahākaruṇā*), can one still ask if he has bad feelings and rough words?

Moreover, when the Buddha treats [the bhikṣus] as fools (*mohaṣuruṣa*), it is gentle speech (*ślakṣṇavāc*) and true speech (*satyavāc*). These disciples are fools, under the power of the threefold poison (*triviṣa*): 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 (*anātmajñāna*) and, in regard to external things, he always contemplates the emptiness of dharmas (*dharmasūnyatā*). In these conditions [where there is nobody to speak to and nothing to say], why would the Buddha have harmful words (*pāruṣyavāda*)?

But beings who do not understand the mind of the Buddha seek out faults in his words. If beings knew with what good intentions (*adhyāśaya*) 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 (*gharmārta*) throws himself into a clear 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 *Kṣāntijātaka* 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* (*kheḷāsika*, *kheḷopaka*) in

the Pāli Vinaya (II, p. 188, 333), *kheḷāsaka* in the Samantapāsādikā (VI, p. 1275), *kheḷāsika* in the Commentary of the Dhammapada (I, p. 118).

In his Samantapāsādikā (I.c.), Buddhaghosa has the following explanation: *Kheḷāsako ‘ti micchājīvena uppannapaccayā ariyehi vantabbā kheḷasadisā, tathārūpe paccaye ayam ajjhoharatī ‘ti katvā keḷāsako ‘ti bhagavatā vutto*: “The foods which are procured by wrong livelihood must be spat out up by the Noble Ones like spit. In regard to the fact that Devadatta ate such food. Devadatta was treated by the Lord as *kheḷāsaka* ‘to be spat out like spit’. Hence the translation of ‘evil-living’ proposed by Rhys-Davids and Oldenberg (*Vinaya Texts*, III, p. 239) and the translation ‘to be vomited like spittle’, better and more literal, given by I. B. Horner (*The Book of the Discipline*, V, p. 264). Thus it would seem to be just a ‘swear word’ not corresponding to an actual fact.

Nevertheless, taken literally, the expression *kheḷapaka* or *kheḷāsika* can mean ‘eater of spit’ and Rhys Davids-Stede in their *Pāli-English Dictionary* render it as ‘an abusive term meaning eating phlegm’.

I. In the case with which we are dealing here, the accusation claims that Devadatta never swallowed spit and as a result, treating him as *kheḷāpaka* is an unwarranted insult and a falsehood. The accusation can be based on an entire series of canonical texts:

1) According to the Pāli Vinaya (II, p. 184-185), the Dhammapada Commentary (I, p. 118), the Mahīśāsaka Vinaya (T 1421, k. 3, p. 17c21-25), the Dharmaguptaka Vinaya (T 1428, k. 4, p. 592a9-18) and the Ekottarāgama (T 125, k. 47, p. 802c21-24), Devadatta, in order to win over prince Ajātaśatru, transformed himself into a youth clothed with a waistband of snakes and appeared on the lap of the prince. The latter, frightened, asked who he was, and Devadatta made himself known. The prince said: “If you are really Devadatta, take your original form.” Putting off the form of a youth, Devadatta reappeared dressed in monastic robes and carrying a begging bowl in his hand. From then on, the favors of Ajātaśatru were granted to him.

2) According to the same sources, several days later, Devadatta asked the Buddha to retire and hand over the Community to him. The Buddha, indignant, said to him: “I would not entrust the Community even to Śāriputra and Maudgalyāyana, so why should I entrust it to you, you corpse (*chava*), to be spat out like spit (*kheḷāsaka*).” – This is the version of the Pāli Vinaya (II, p. 188-189) and it is confirmed by the Mahīśāsaka Vinaya (T 1421, k. 3, p. 18b20) which, in the edition of the Souei and the Ming, render the expression *kheḷāsaka* by *jou sien t’o*, ‘like spit’, as does the Dharmaguptaka Vinaya (T 1428, k. 4, p. 592b13-14) which translates it as *t’i t’o tche chen* ‘a mass of tears and spit’.

Nothing in Devadatta’s previous conduct seems to justify such an outrage. Thus the accusation would seem to be an unwarranted insult and lie. However, the matter is more serious in that the Buddha himself said in the Majjhima, I, p. 395: *Yaṃ Tathāgato vācaṃ jānāti abhūtaṃ... na taṃ Tathāgato vācaṃ bhāsati*: “The Tathāgata never pronounces a word that is false”, no matter whether that word is pleasant or unpleasant to others.

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

The Buddha said to Devadatta: “You are a fool (*mūḍha*), a corpse (*śava*), a swallower of spit (*kheṭāsika*).”

established that Devadatta really had swallowed Ajātaśatru’s spit and that consequently the Buddha, treating him as *kheṭāsaka* (in Sanskrit *kheṭāsika*) 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 Ajātaśatru 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 Ajātaśatru 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 Saṃyuktāgama 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 Sarvāstivādin Vinaya (T 1435, k. 36, p. 257c4-12) translated between 404 and 405 by Kumārajīva, and the Mūlasarvāstivādin Vinaya (T 1450, k. 13, p. 168c7-16) of which an incomplete translation was made by Yi-tsing between 700 and 712.

It was to this evidence that the great exegetists of the 4th century turned, the five hundred Kāśmīrian arhats who compiled the Mahāvibhāṣā (T 1545, k. 85, p. 443a1-8) 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 *mūḍha* ‘fool’, *śava* ‘corpse’ and *kheṭāsika* ‘eater of spit’. Those who remembered the kiss exchanged between Ajātaśatru and Devadatta could not help but see an allusion in it to this repugnant action. This is why the translators of the previously cited sources translated *kheṭāsika* by the following characters:

- a. *Tan t’o* ‘eater of spit’ (Sarv. Vin, T 1435, k. 36, p. 258b7),
- b. *Che t’o tchō* ‘eater of spit’ (Mūlasarv. Vin., T 1450, k. 13, p. 169b26).
- c. *Che jen t’o tchō* ‘eater of human spit’ (Mahāvibhāṣā, T 1545, k. 85, p. 443a6-7).
- d. *Seou 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 took Ajātaśatru’s spit, and because the Buddha spoke only the truth.

In the Majjhima, I, p. 395, the Buddha stated: *Yañ ca kho Tathāgato vācaṃ jānāti bhūtaṃ..., tatra kālaññāTathāgato hoti tassā vācāya veyyākaraṇāya*: “Every word that the Buddha knows to be true, he waits for the opportunity to offer it”, whether it be pleasant or unpleasant for someone else.

In this case, the Buddha had the perfect right to treat Devadatta as *kheṭāsika* and the accusation made against him is invalid. In the words of the 14th *āveṇīkadharma*, all vocal actions of the Buddha are preceded by knowledge and accompanied by knowledge.

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 (*kuśalanūla*). With his shaved head and his monk’s robes, one would have said he was a saint (*āryapudgala*), 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 (*duṣṭacitta*) increased, his evil tendencies (*pāpākuśalacitta*) grew from day to day, and he finally committed three sins of immediate retribution (*ānantarya*):⁸²⁷ he was therefore a corpse.

He was also a ‘swallower of spit’. Devadatta, coveting gain (*lābha*) and honor (*satkāra*), changed himself into a young boy (*kumāraka*) of heavenly appearance and appeared in the arms of prince Ajātaśatru. 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 (*duṣṭacitta*) were deep, but his faculties were keen (*tīkṣhendriya*). 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’.

Furthermore Devadatta said to the Buddha: “The Buddha is worn out [252c] (*jīrṇa*). Since he has always loved retreat (*viveka*), let him go into the forest and enjoy dhyāna there and let him entrust the Community to me.” The Buddha replied: “Śāriputra 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?”⁸²⁸

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*).”⁸²⁹

⁸²⁷ He fomented a schism, injured the Buddha’s foot and mortally struck the nun Utpalavarnā: see above, p. 873-876F.

⁸²⁸ Ibid., II, p. 188: *Sāriputtamogallānānaṃ pi kho ahaṃ, Devadatta, bhikkhusaṃghaṃ na nissajjeyyaṃ. Kim pana tuyhaṃ chavassa kheḷāpakassā ‘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 bhikṣus: “Starting from

[Bowls 1-4]: Precious bowls of gold (*suvarṇa*), silver (*rūpya*), [beryl (*vaidūrya*) and pearl (*maṇi*)]. – Since people covet precious things, since the latter are hard to find (*durlabha*) and because people are attached to them, the Buddha prohibits the keeping (*dhāraṇa*) of these precious substances.

He does not allow even touching (*sparsāna*) that which is ‘precious’ and neither does he allow keeping it.⁸³⁰ If such a gift is made [to the bhikṣus], he allows them to realize their value, but not too expensive.⁸³¹

[Bowl 7]: The wooden (*dāru*) 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 [copper (*tāmra*), tin (*trapu*) and stone (*śaila*) do not have such disadvantages.

Question. – But the baked clay (*mṛttikā*) bowl and the iron (*ayas*) bowl [permitted by the Buddha] also retain grease and are no different from the wooden bowl. Why does the Buddha allow them?

Answer. – If the baked clay bowl and the iron bowl are not steamed (*vāsita*), the Buddha does not permit them either, for they should be steamed in order not to retain grease.

As for the stone (*śaila*) bowl, it is thick (*audārika*) 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 bhikṣus 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 (*gandhahastin*); this is why [the stone bowl] does not seem heavy for him, but out of compassion (*karuṇā*) for the bhikṣus, he does not allow them to keep them.

Question. – But the assistants (*upasthāyaka*) such as *Lo-t'o* (Rādhā), *Mi-hi-kia* (Meghika), *Siu-na-tch'a-to-lo* (Sunakṣetra), *Na-k'ie-so-p'o-lo* (Nāgasamāla), *A-nan* (Ānanda), etc., who followed the Buddha, brought him his utensils.⁸³² Why did the Buddha not have pity on them?

today on, I forbid you to have (*dhāraṇa*) eight kinds of bowls (*pātra*); bowls made of gold (*suvarṇa*), silver (*rūpya*), beryl (*vaidūrya*), pearl (*maṇi*), copper (*tāmra*), tin (*trapa*), wood (*dāru*) and stone (*śaila*). He who keeps (*dhārayati*) such a one commits a duṣkṛta. But I allow you to keep two kinds of bowls: iron (*ayas*) and baked clay (*mṛttikā*)”. - Compare Pāli Vinaya, II, p. 112; Mahīśasaka Vin., T 1421, k. 26, p. 169c-170a; Mahāsāṃghika Vin., T 1425, k. 29, p. 462a; Mūlasarv. Vin., T 1451, k. 2, p. 213c.

⁸³⁰ The 18th naiḥsargikā pāyantika of the Sarvāstivādins: *Yaḥ punar bhikṣuḥ svahastam rūpyam udgrhṇīyad vā udgrāhayed vā nikṣiptam vā sādhayen niḥsargikā pātayantikā*: “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 Mahāsāṃghikas*, p. 18.

⁸³¹ For this bit of casuistry, see Sarv. Vinayavibhaṅga, p. 103; P. Demiéville, *A propos de Concile de Vaiśālī*, T'oung Pao, p. 272-275.

⁸³² Each Buddha had his assistant (*upasthāyaka*), 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 (*prātihāryabala*) 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 (*śailapātra*) because fine ones (*sūkṣma*) are hard to find (*durlabha*) and because thick ones (*audārika*) 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 Vipaśyin, Kṣemakāra for Śikhin, Upāśanta for Viśvabhuj, Bhadrīka for Krakasunda (or Krakucchanda), Svastika 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: never 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. *Upasthāyakasūtra* of the Tchong a han, T 26, k. 8, p. 471c-475a; Mūlasarv. 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; Tch’ou tch’ou king, T 730, p. 526a-b; Vinayavinhāṣā, 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 Mahāparinirvāṇasūtra, p. 192; Sanskrit Mahāvādānasūtra, p. 78; Divyāvadāna, p. 612). – Ānanda fulfilled his mission with the greatest devotion for the last twenty-five years of the Teacher’s life (Tch’ang a han, T 1, k. 3, p. 19c5; T 5, k. 2, p. 169a15; *Traité*, 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) Nāgasamāla (cf. Majjhima, I, p. 83, l. 19); 2) Nāgita (Dīgha, I, p. 151, l. 8); 3) Upavāna (Dīgha, II, p. 139, l. 1; Saṃyutta, I, p. 174, l. 25); 4) Sunakkhatta (Jātaka, I, p. 389, l. 16); 5) the novice Cunda (Saṃyutta, V, p. 161, l. 23); 6) Sāgata (Vinaya, I, p. 179, l. 26); 7) Meghiya (Udāna, p. 34, l. 4).

On the other hand, the Vinayamātrkā of the Haimavatas (T 1463, k. 5, p. 827c12-14) knows of eight disciples who, “fan in hand, fanned the Buddha”. These were: 1) Kāśyapa; 2) Hāludāyin; 3) Sāgata; 4) Meghiya; 5) Nāgasamāla; 6) [Mahā]cunda; 7) Sunakṣatra; 8) Ānanda.

In the present passage, the *Traité* mentions, by way of example, only five *upasthāyakas*, 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 (*upasthāyaka*) and Kāludāyin as playmate (*sahakrīḍanaka*: cf. Mahāvastu, III, p. 91; Jātaka, I, p. 86); his wives Gopiyā, Yaśodharā, etc., were his close entourage (*abhyantaraparivāra*). – Having left home, during the six years of austerity (*duṣkaracaryā*), he had the group of five [Kaunḍinya, etc.] as assistants. – Having once attained enlightenment (*abhisambuddha*), Meghiyā, Rādha, Sunakṣatra, Ānanda, Guhyaka the Malla, etc., formed his close entourage (*abhyantaraparivāra*).”

(*cāturmahārājakakāyikadeva*) 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 (*bhājana*) himself. Seeing the Buddha use a special bowl, people's veneration (*gurukāra*) and respect (*satkāra*) is increased and they develop pure faith (*cittaprasāda*).

Question. – If it is 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, Jīvaka 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, cut 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 saṃsāra, 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 (*śatarasabhojana*).”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, Jīvaka received a great raincoat (*brhatikāprāvaraṇa*) worth a hundred thousand *kārṣāpanas* from the king of the Videhas. It was in fact a piece of impermeable cloth. Jīvaka 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 (*tricīvara*) for the Buddha, an upper and a lower garment (*sāntarottara*) for himself and a cloak (*kusūlaka*) for Rāhula. The rest, hundreds of pieces (*paṭaśatāni*), 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 dirtied them.”

All this is told in the *Cīvaravastu* of the Mūlasarv. Vinaya (*Gilgit Manuscripts*, III, part 2, p. 48): *Jīvakaḥ kumārabhṛto Bhagavantam idam avocat. ācaritaṃ bhadanta mama yasya rājño vā rājāmātyasyaanujānaṃI bhikṣubhir grhaticīvarakāni śastralūnāni durvarṇikṛtya dhāraitavyāni.*

⁸³⁵ In fact, it was after another event that the Buddha permitted his monks to wear fine robes offered to them by householders. This event is told in most of the Vinayas:

Sarvāstivādin Vinaya, T 1435, k. 27, p. 194b25-c11: Jīvaka, wearing a robe of *chen-mo-ken* (material not yet identified) worth a hundred thousand [kārṣāpanas], 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 Jīvaka: “The Tathāgatas, arhat and

allowed [the bhikṣus to wear one similar to his].⁸³⁶ His bowl [was unique of its type] and he never allowed [the bhikṣus to have a similar one].

Answer. – Here we must repeat what has been said before (p. 1676F) in regard to the stone bowl (*śailapātra*). 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 (*cāturmahārājakāyikadeva*) brought four bowls and offered them to him.⁸³⁷ Among the Buddhas of the

samyaksambuddha, are *atīkrāntavara* [i.e., have unsurpassed favors, or, do not grant favors without knowing what it is about]”. Jīvaka said to the Buddha: It is something fitting (*yad kalpati*) that I beg you to grant me.” The Buddha said to Jīvaka: “What favor are you asking?” Jīvaka answered: “Bhadanta, here is a garment of *chen-mo-ken* worth a hundred thousand [kārṣāpanas]: I would like the Buddha to accept it out of compassion for me.” In silence, the Buddha accepted it. Knowing that the Buddha accepted silently, Jīvaka gave to the Buddha the garment of *chen-mo-ken* worth a hundred thousand [kārṣāpanas], then, having bowed his head to the Buddha’s feet, he went away. Because of this, the Buddha called the Saṃgha together and, having gathered the Saṃgha, he said to the bhikṣus: “This very day Jīvaka has given me a garment of *chen-mo-ken* worth a hundred thousand [kārṣāpanas]. From today on, if someone gives a garment of this kind to a bhikṣu, he will be able to wear it as he wishes. From today on, if a bhikṣu wishes to wear rags gathered from the dust-heap (*pāṃśukūla*), I permit him; but if he wishes to wear [fine] robes received from the householders (*grhapatīcīvarāṇi*), I permit that likewise.”

Other Vinayas (Pāli Vin., I, p. 280; Mahīśāsaka 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 Jīvaka of the precious garment, or rather two pieces of cloth coming from the land of the Sivi (*Siveyyakam dussayugam*). In Pāli (Vin. I, p. 280; III, p. 172) the rule stated by the Buddha was formulated as follows: *Anujānāmi bhikkhave gahapatīcīvaraṃ, yo icchati paṃsukūliko hotu, yo icchati gahapatīcīvaraṃ sādīyatu.*

⁸³⁶ A passage from the Samantapāsādikā, V, p. 1119, noted by Horner, Book of the Discipline, IV, p. 296, remarks that, during the twenty years 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 Kāśyapa.

⁸³⁷ See Catuspariṣatsūtra, p. 84-87, and the many similar texts collected by E. Waldschmidt: When the merchants Tripusa and Bhallika 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 (*pāśānamayāt parvatāt*) four stone bowls (*catvāri pātrāṇi*) made and crafted by non-human beings (*amanuṣyakṛtāny amanuṣyasniṣṭhitāni*), completely transparent (*svacchāni*), pure (*śucīni*), with no bad odors (*niṣpratigandāni*), 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, *AgbG*, I, p. 420, the three lines that encircle the upper rim of the bowl on many bas-reliefs at Gandhāra

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 (*saṃgha*) 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 (*guṇa*) secret.⁸³⁸ 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 Saṃgha, the Buddha receives magnificent garments offered to him by the dānapatis, 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 (*dāyaka*) [so generous] and the rarity of recipients (*pratigrāhaka*) [so lucky]. People do not give [such fine clothing] to impure bhikṣus: as for the pure (*śuddha*) bhikṣus⁸³⁹, as they had few desires (*alpeccha*) and were content with their lot (*saṃtuṣṭa*), they did not wear [those that had been given to them].

It is to cut people’s doubts (*saṃśayacchedana*) 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. – It is said in the sūtras: “The Buddha, who has a diamond body (*vajrakāya*), has no need of food.” Then why did he keep a bowl?

Answer. – The Buddhadharma consists of two Paths: *i*) the path of the śrāvakas; *ii*) the path of the Buddha. In the śrāvaka system, the Buddha conforms to human customs and needs food; in the Mahāyāna system, he resorts to skillful means (*upāya*) to save beings; this is why he appears to eat whereas in truth he does not eat.

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 (*amanuṣya*) 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

⁸³⁸ See, for example, Pāli Vinaya, II, p. 112: *Na bhikkhave gihīnaṃ uttarimanussadhammaṃ iddhipāṭihāriyaṃ dassetabbaṃ.*

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.”

of the Buddha.” Their mind becomes very joyful (*mahāmuditā*), and as a result of this joy, they welcome the Buddha’s words with faith.

It is like a great sovereign who is invited to dine by his ministers and subjects. The king has no need for it, but to win over his people, he eats enough so they they are made happy. For similar reasons, the Buddha takes nourishment.

Question. – If the Buddha does not eat, where is the food that he does accept? [253b]

Answer. – The workings of the Buddha (*buddhakārya*) are inconceivable (*acintya*): they should not be investigated.

Furthermore, there are people who are saved when they find food for the Buddha; there are others who are saved when they hear his sounds (*śabda*), see his color (*rūpa*), touch his body (*kāya*) or smell his smell (*gandha*). If they need [the Buddha’s] food to be saved, the Buddha gives it to them.

It is said in the *Mi tsi kin kang king* (Guhyakavajrapāṇisūtra or Tathāgatacintyaguhyā-nirdeśa): “When the Buddha brings food to his mouth, there are devas seeking the Buddhist Path who carry it to the ten directions and distribute it.”⁸⁴⁰

Question. – If that is so, what did you mean when you said above (p. 1402F) in regard to Saṃghānusmṛti⁸⁴¹ that nobody can eat the Buddha’s food?

Answer. – When the Buddha does not give his food away, it is because nobody is capable is able to eat to eat it, but here, if he gives it, it is because it can be eaten. How do we know that?

When the Buddha ate oats (*yava*), he gave this food to Ānanda,⁸⁴² and when the śramana *Eul-che-yi-eul* (Śroṇa Kotīviṃśa) offered the Buddha some good soup (*yūṣa*), the latter gave the leftovers to king Bimbāsāra.

Thus we know that if the Buddha makes a gift of his food after having accepted it, it is that one is able to eat it; if he does not make a gift of it, it is that it one cannot digest it.

Furthermore, if food is offered to the Buddha and the latter does not eat it, people would be unable to digest it, but if, after having eaten, the Buddha gives the leftovers, it is that people are able to digest it. Therefore, actually, the Buddha does not eat, but in order to save beings, he pretends to accept food and he keeps a bowl (*pātraṃ dhārayati*) [for that purpose].

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.

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 (*paripṛcchāvvyākaraṇam*); *iv*) answering by not replying (*sthānanīyavyākaraṇam*).⁸⁴⁴ Now these fourteen difficult questions had to be answered by not replying.

Moreover, when it is useful, the Buddha does answer. But questions asked by the heretics (*tīrthika*) do not lead to *nirvāṇa* (*na nirvāṇāya saṃvartante*) and increase doubt (*saṃśayān vardhayanti*). 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 (*saṃskṛtadharma*), *ii*) unconditioned things (*asaṃskṛtadharma*) and *iii*) inexpressible things (*avācyadharmā*): in doing this, he has spoken of all dharmas.

Furthermore, being based (*āsritya*) on the eternalist view (*śāśvatadr̥ṣṭi*) or the nihilist view (*ucchedadr̥ṣṭi*), the heretics asked the questions of eternalism or nihilism, but since any real nature (*satyalakṣaṇa*) is absent in them, the Buddha did not reply. The eternal nature (*nityalakṣaṇa*) and the non-eternal nature (*anityalakṣaṇa*) seen by these heretics have no reality. Why? The heretics grasp (*udgr̥hṇanti*) these natures and become attached to them (*āsajyante*), saying: “This is eternal, that is nothingness.” As for the Buddha, he too speaks of eternal nature and non-eternal nature, but merely by way of refutation (*pratipakṣa*).

Furthermore, people say: “Nothingness (*nāstitva*) exists; existence (*astitva*) does not exist.” They are making a mistake, and the Buddha does not make a mistake by not answering.

The sun (*sūrya*) 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 (*jātipratyayaṃ jarāmaraṇam*), etc. [253c] on up to: the formations have ignorance as condition (*yāvad avidyāpratyayāḥ saṃskārah*). Whether there is a Buddha or there is no Buddha, this causality (*idaṃpratyayatā*), this nature of things (*dharmatā*), is always present in the world. Buddhas appear in the world in order to teach this Dharma to beings.”⁸⁴⁵

Furthermore, if the Buddha talked about eternalism (*śāśvata*) or nihilism (*uccheda*), 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 (*vandhyāṣaṇḍhaputra*), 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.

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: Tsā a han, T 99, no. 296, k. 12, p. 84b-c. See above, p. 157F, note 1 and references to be added from the *Nidānasamyukta*, 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 (*prajñapti*) 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 (*ucchedadr̥ṣṭi*), the Buddha says to him: “There is an ātman which, in future existences, undergoes [the retribution] of its wrongdoings (*āpatti*) and its merits (*puṇya*).” On the other hand, if a person is about to fall into the view of eternalism (*śāśvatadr̥ṣṭi*), 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 (*pañcaskandha*).”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 (*dharmamudrā*) say: “All conditioned dharmas are impermanent; all dharmas are without self; nirvāṇa is peace” (*sarvasaṃskārā anityāḥ, sarvadharmā anātmānaḥ, śantaṃ nirvāṇam*).⁸⁴⁹ Now the Dharma seal called nirvāṇa is the true nature (*bhūtalakṣaṇa*) of dharmas. But if someone has not yet planted the roots of good (*anavaropitakuśaladharmā*), if his wisdom is not yet sharp (*atīkṣṇaprajñā*), the Buddha does not preach the profound doctrine of anātman (*gambhīrānātmadharmā*) to him because, if he did, this person would fall into the view of nihilism (*ucchedadr̥ṣṭi*).

Question. – So be it. But in the *Kia-chō-wen* (Kāśyapapariprcchā), the Buddha said: “The ātman is one extreme, the anātman is the other extreme: avoiding these two extremes is called the Middle Way” (*ātmety ayam eka antaḥ, anātmety ayam dvitīya antaḥ. ity etāv ubhāv antāv anupagamya madhyamā pratipad 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 (*upāyappravacana*)?

Answer. – 1) The partisans of anātman (*anātmavādin*) are of two kinds: *i*) those who grasp (*udgrhṇanti*) at the nature of anātman (*anātmalakṣaṇa*) and cling (*āśjyante*) to the anātman; *ii*) those who destroy the ātman

⁸⁴⁶ Monier-Williams: *vedaka* = proclaiming, making known

⁸⁴⁷ These two apparently contradictory sūtras have been cited above, p. 32F, notes 1 and 2.

⁸⁴⁸ A peremptory affirmation which ought to draw the attention of western literary circles trying desperately to introduce the notion of a soul into Buddhism.

⁸⁴⁹ See above, p. 1369F.

⁸⁵⁰ Cf. Saṃyutta, II, p. 17; III, p. 135: *Sabbam atthīti kho Kaccāyana ayam eko anto, sabbam natthīti ayam dutiyo anto. Ete te Kaccāyana ubho ante anupagamma majjhena Tathāgato dhammaṃ deseti.*

without, however, grasping at the anātman or clinging to it so that the anātman disappears by itself (*svataḥ*).

For the first, the anātman is an extreme (*anata*); for the second, the anātman is the Middle Way (*madhyamā pratipad*).

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 (*saṃvṛtitaḥ*), there is an ātman; *ii*) if he is speaking from the absolute point of view (*paramārthataḥ*), 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 (*astitā*) and non-existence (*nāstitā*): existence is ātman and non-existence is anātman. Why return [to a subject already dealt with]?

Answer. – 1) That is not correct (*ayuktam etad*). In the Buddhadharmas there are two kinds of emptiness (*śūnyatā*): *i*) the emptiness of beings (*sattvaśūnyatā*); *ii*) the emptiness of things (*dharmasūnyatā*).

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 (*prajñaptilakṣaṇa*) is not clinging to the ātman; saying that there is an ātman within the five aggregates (*pañcaskandha*) 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 (*ucchedadrṣṭi*):

a. “There is no future existence (*aparajanman*) where one undergoes suffering (*duḥkha*) 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 (*ihajanman*) to the future existence (*aparajanman*), undergoes the retribution for wrongdoings and merits.

b. “All dharmas are empty (*śūnya*) and without attachment (*nirāsaṅga*).” This is a wrong view (*mithyādrṣṭi*) and, for these people, it is said: “There are [two kinds of] dharmas, namely conditioned (*saṃskṛta*) dharmas and unconditioned (*asaṃskṛta*) dharmas.

3) For beings of dull faculties (*atīkṣhendriya*), it is said that there is no ātman; for beings of sharp faculties (*tīkṣhendriya*) and deep wisdom (*gambhīraprajñā*), 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 (*āśraya*) to things; to speak about anātman 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.”⁸⁵¹

5) Moreover, the existent ātman, existent dharmas, parents, wrongdoings (*āpatti*) and merit (*punya*), greater or lesser karmic retribution, are spoken of particularly to lay people (*grhastha*). Why? Because lay people generally do not seek nirvāṇa but cling 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 (*pravrajita*). 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. (*śraddhādīndriya*) 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. (*śraddhādīndriya*) are already ripe (*paripakva*) and who seek no perceptible [benefit] (*upalabdha*) in dharmas; they seek only to avoid the saṃsāric destinies. For these people the Buddha teaches emptiness (*śūnyatā*) and the non-existence (*anupalabhdhitā*) of dharmas.

Both teachings are true (*satya*). Thus the ring finger (*aṅguli*) is both long (*dīrgha*) and short (*hrasva*); compared to the middle finger (*madhyamā*), it is short and compared to the little finger (*kaniṣṭhā*), it is long; its longness and its shortness are both true. It is the same for the doctrine of existence (*astitvāvāda*) and the doctrine of non-existence (*nāstitāvāda*). To speak of existence is sometimes conventional (*saṃvṛti*) and sometimes absolute (*paramārtha*); to speak of non-existence is sometimes conventional and sometimes absolute. That the Buddha [254b] speaks of ātman or of anātman, both are true.

Question. – If both these things are true, why, as a general rule, does the Buddha praise emptiness (*śūnyatā*) and criticize existence (*astitā*)?

Answer. – Emptiness (*śūnyatā*), non-existence (*anupalabhdhitā*) is the treasure of the Dharma (*dharmanidhāna*) of the Buddhas of the ten directions, noble amongst all. Thus it is said in the

⁸⁵¹ For this idea, see Saddharmapuṇḍ., p. 40: *Ekam evāhaṃ Śāriputra yānam ārabhya sattvānāṃ dharmam deśayāmi yadidaṃ buddhayānam. na kiṃcic Śāriputra dvitīyaṃ vā tṛtīyaṃ samvidyate.*

Prajñāpāramitā, in the *Tchou-lei-p'in* (Parīdanāparivarta): “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 (*sattvapariṭācanārtham*) 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*) is not bodhi”?

Answer. - It is said in the Prajñāpāramitā that existence and non-existence do not exist.

[*Dīrghanakhasūtra*.]⁸⁵³ – Similarly the *Tch'ang-tchao fan-tche king* (*Dīrghanakha-brahmacārisūtra*) says:

There are three kinds of wrong view: *i*) everything exists; *ii*) nothing exists, *iii*) things are partly existent and partly non-existent.⁸⁵⁴

The Buddha said to the brahmacārin *Dīrghanakha*: 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.⁸⁵⁵

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.”⁸⁵⁶

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.⁸⁵⁷ Not taking up any view, he enters into the path.

⁸⁵² Pañcaviṃśati, 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.

⁸⁵³ An extract from the *Dīrghanakhasutta* 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 *Avadānaśataka*, II, p. 187 seq.

⁸⁵⁴ *Avadānaśataka*, II, p. 188.

⁸⁵⁵ *Ibid.*, p. 188-189.

⁸⁵⁶ *Ibid.*, p. 189-190.

⁸⁵⁷ *Ibid.*, p. 190

If one does not cling to the emptiness of dharmas, the mind does not arouse debate (*vivāda*) and merely drives out the fetters (*saṃyojana*): this is true knowledge. But if one grasps (*udgrhṇāti*) the empty nature (*śūnyanimitta*) 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 (*abhinivāsante*) or do not cling to them 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’ (*jñānapūrvamgama*) and ‘accompany knowledge’ (*jñānānuparivartin*).

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Question. – You said at the beginning that the Buddha has neither physical defect nor vocal defect nor mental defect (cf. *āveṇikadharmas* no. 1-3), and here [254c] you say again that his bodily, vocal and mental actions accompany knowledge (cf. *āveṇikadharmas* no. 13-15). What is the difference in meaning (*arthaviśeṣa*)?

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 (*jñānānuparivartin*). 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 (*parisuddhakarman*), three kinds of pacified actions (*praśantakarma*), three kinds of actions not requiring secrecy (*āraṅgyakarman*).⁸⁵⁸ Some people wonder why the Buddha has such actions and this is why the Buddha says: “All my bodily, vocal and mental acts (*kāyavāgmanaskarman*) are preceded by knowledge (*jñānapūrvamgama*) and accompany knowledge (*jñānānuparivartin*).”

16-18. The Buddha penetrates the past, the future and the present

The Buddha knows the past (*atīta*), the future (*anāgata*) and the present (*pratyutpanna*) by means of his knowledge, and his penetration is without obstacle (*apratihata*).

⁸⁵⁸ The physical, vocal and mental conduct of the Buddha being perfectly pure, he has no bodily, vocal or mental misdeeds to be hidden for fear that somebody should find it out: these are the three or four *arakkheyya* (*ārakkheyya*) in Pāli (Dīgha, III, p. 217; Anguttara, IV, p. 82-84), the *araksya* (*araksana*, *araksanīya*, *āraksya*, *āraksana*) in Sanskrit: Mahāvvyut., no. 192-195; Bodh, bhūmi, p. 403; Sūtrālaṃkāra, XXI, v. 53; Saṃgraha, p. 287, 299; Abhidharmasamuccayavyākhyā, T 1606, k. 14, p. 761b14; Āloka, p. 915.

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 *āveṇīkadharmas*. 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 Mādhyamikan 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 Hīnayāna schools and a controversy had opposed the Sarvāstivādin-Vaibhāṣikas to the Sautrāntikas, a debate fully set forth in the *Vibhāṣā*, the *Abhidharmakośa* and the *Nyāyānusāra*, wisely translated and commented on by L. de La Vallée Poussin in his translation of the *Kośa*, V, p. 50-65 and in his article entitled *Documents d'Abhidharma*, MCB, V, 1936-37, p. 7-158.

The Sarvāstivādins affirmed 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 (*samskrta*) 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 *āveṇīkadharmas* can legitimately claim that the Buddha knows the past, the future and the present.

2) By means of s second procedure and by referring particularly to the *Prajñāpāramitāsūtras*, 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 ungraspable emptiness (*anupalambhaśūnyatā*). 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 Sautrāntikan.] – Past dharmas, already destroyed, no longer exist; future dharmas, not yet come, are not formed; the present which lasts but an instant (*ekakṣaṇika*) 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 (*apramāṅguṇa*) such as the ten knowledges (*daśajñāna*) or the ten [powers (*daśabala*). 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 (*catuḥsatya*) and, in the truth of suffering (*duḥkhasatya*), he saw the aspects of impermanence, etc. (*anityādyākāra*). Impermanence (*anityatā*) is death after birth, ruin (*vipariṇāma*), 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 (*śāśvatadrṣṭi*). Why? If the dharma exists in the future, it necessarily exists in the present and from the present it goes into the past. If a man were to leave one house to enter another, we would not say that he has disappeared.

[The Sarvāstivādin.] – What is wrong in saying that he has not disappeared?

[The Sautrāntika.] – If there were no impermanence (*anityatā*), there would be neither sin (*āpatti*) nor merit (*puṇya*), neither birth (*jāti*) nor death (*maraṇa*), neither bondage (*bandhana*) nor liberation (*mokṣa*).

Sins (*āpatti*) are the ten bad paths of action (*daśākuśalakarmapatha*), killing (*prāṇātīpāta*), etc. If there were no impermanence [in other words, if the victim of the killing were eternal], there would be no sin of killing, etc., and, as is said in the *Fen-pie-sie-kien* (Mithyādrṣṭivibhaṅga): “A knife driven into the body and impaling the seven places would do no harm.”

Merits (*puṇya*) are the ten good paths of action (*daśakuśalakarmapatha*), abstaining from killing (*prāṇātīpātavirati*), etc.

Impermanence (*anityatā*) is the distinct births and deaths. If there were no [255a] impermanence, there would be neither birth nor death, there would be neither bondage (*bandhana*) nor deliverance (*mokṣa*). These are the innumerable errors (*apramāṇadoṣa*) [resulting from the eternalist system].

[The Sarvāstivādin.] – The dharmas of the three times each have their own characteristic (*lakṣaṇa*): the past dharma has the characteristic of the past, the future dharma has the characteristic of the future, the present dharma has the characteristic of the present. If the past and the future had the characteristic of the present, there would be the difficulties [that you have raised], but here past, future and present each have their own characteristic.

Furthermore, if there really was neither past nor future, the condition of being a monastic (*pravrajitasamvara*) would not exist either. Why? As soon as he would be in a bad state of mind

(*duṣṭacitta*) and would break his earlier commitments (*śīla*), this monk would no longer be a bhikṣu. And as soon as a saint (*āryapudgala*) would return in mind to worldly things (*lokasamvṛti*), he would be just an ordinary person (*prthagjana*) since, [according to your hypothesis], there is neither past nor future nor present.

In the same way, sins (*āpatti*) also, beginning with the five *ānantarya* ‘sins of immediate retribution’, would not exist. Why? It is necessary for the five *ānantaryas* to be actions already past (*atītakarman*) and for their doer to be dead, for the latter to enter into hell (*naraka*). Now if these five *ānantaryas* are still to come (*anāgata*), there is no action (*karman*) and, as a result, no retribution (*vipāka*); and, in the present existence (*pratyutpannātmabhāva*), 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 *ānantarya* sins and, still less, any other sins. The same reasoning holds for merits (*puṇya*).⁸⁶⁰ To deny the existence of sin and of merit is a bad view (*mithyādrṣṭi*) 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 (*smṛti*) and of giving birth to a mind (*citta*) and mental events (*caitasikadharmā*).

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 (*indhana*), 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 (*pratyutpannacitta*) is instantaneous (*kṣaṇika*) and without duration (*asthitika*), it re-arises in series (*saṃtāna*) and is able to recognize dharmas. Inwardly (*adhyātmam*) using the actual mind (*manas*) as cause (*hetu*) and outwardly (using the dharmas as object (*ālambana*), a mental consciousness (*manovijñāna*) takes up its job.⁸⁶¹ This mental consciousness, which is

⁸⁶⁰ Kośabhāṣya, p. 295, summarizes the debate thus: *Yadi cātītaṃ na syāt śubhāśubhasya karmaṇaḥ phalam āyatyāṃ katham syāt. na hi phalotpattikāle vartamāno vipākahetur astīti, tasmād asty evātītānāgatam iti Vaibhāṣikāḥ.* – “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 Vaibhāṣikas say that the past and the future exist.”

⁸⁶¹ Kośabhāṣya, p. 295, presents the argument thus: *Dvayaṃ pratītya vijñānasyotpāda ity uktam. dvayaṃ katamat. cakṣu rūpaṇi yāvan mano dharmā iti. asati vātītānmagate tadālambanam vijñānaṃ dvayaṃ pratītya na syāt.* - Paraphrased translation: It is said by the Buddha (Saṃyutta, 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 (*dharma*) 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 (*pratyutpanna*) 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 (*tryadhvan*) have but a single nature (*ekalakṣaṇa*), namely, the absence of nature (*alākṣaṇa*).”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 (*dharmanirdeśa*): *i*) first, analysis of the dharmas (*dharmavibhāṅga*); *ii*) then, the preaching of unlimited emptiness (*atyantaśūnyatā*).⁸⁶⁴

When the Buddha claims that he penetrates dharmas of the three times without any obstacle, this is an analytical teaching (*vibhājya nirdeśa*). When he says that the three times have but a single nature, namely, the absence of nature, he is teaching unlimited emptiness (*atyantaśūnyatā*).

Moreover, those who are not omniscient (*sarvajñā*) come up against obstacles (*pratigha*) in the consciousness of the three times. Thus saints such as [255b] Avalokiteśvara, Mañjuśrī, 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 (*mithyadrṣṭi*) in regard to the three times and who say: “Past (*atīta*) dharmas and beings (*sattva*) 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

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 Pañcaviṃśati speaks of the *adhvaśūnyatā* ‘emptiness of time’, excluding any beginning (*pūrvānta*), any end (*āparānta*) and any present (p. 49, l. 5-19): it proclaims the *tryadhvasamatā* ‘the identity of the three times’ (p. 242, l. 6, 10, 19) and concludes from it that all dharmas are without characteristics: *Sarva ete dharmā na saṃyuktā ni viśaṃyuktā arūpiṇo 'nidarśanā apratighā ekalakṣaṇā yadutālakṣaṇāḥ*.

⁸⁶⁴ The ninth of the eighteen emptinesses. The Pañcaviṃśati, p. 196, l. 17-18, defines it thus: *Tatra katamātyantaśūnyatā. yasya anto nopalabhyate tad atyantam atyantena śūnyam akūṭasthāvināśitām upādāya. tat kasya hetoḥ. prakṛtir asya eṣā*. Kumārajīva translates (T 223, k. 5, p. 250c2-4): What is *atyantaśūnyatā*? *Atyanta* means that the limit of dharmas is ungraspable because they are neither eternal (*akūṭasthā*) nor destroyed (*avināśita*). Why? Because that is their nature.

If they do not have a beginning (*pūrvānta*), neither do they have an end (*aparānta*), they have neither end nor middle (*madhyānta*). 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 (*sattva*) and things (*dharma*) are without beginning, they are also without middle and without end and, since the three times (*tryadhvan*) do not exist, there is nothing (*akiṃcid*).⁸⁶⁶

Furthermore, if there is no beginning, how can there be this Omniscient One (*sarvajñā*) who, in order to destroy all these wrong views, declares that "the dharmas of the three times (*tryadvadharmā*) 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 (*antavat*)!

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 alakṣaṇe nimittāny udgrhṇīyād alakṣaṇam na syāt*). By absence of nature we mean the ungraspable emptiness (*anupalambhaśūnyatā*). 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 (*pratipad*):⁸⁶⁷

1. The path of merit (*puṇyapratipad*), if a person, hearing about the ten powers (*bala*) of the Buddha, his four fearlessnesses (*vaiśāradya*), his four unhindered knowledges (*pratisamvid*) and his eighteen special attributes (*āveṇikadharmā*), produces minds of veneration (*satkāra*) and faith (*prasāda*).
2. The path of wisdom (*prajñāpratipad*), if a person hearing that dharmas coming from the complex of causes and conditions (*hetupratyayasāmagryutpanna*) are without self-nature (*niḥsvabhāva*), abandons all these dharmas, but does not become attached in mind to emptiness.

Thus the moon (*candra*) moistens objects (*vastu*) and the sun (*sūrya*) ripens them, and thanks to this twofold action, everything prospers. The path of merit (*puṇyapratipad*) and the path of wisdom (*prajñāpratipad*) 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 (*mithyādrṣṭyabhīniveśa*).

This is why, although he preaches the limitless emptiness (*atyantaśūnyatā*) of dharmas, the Buddha also speaks of his unhindered penetration of the three times; there is nothing wrong in this.

⁸⁶⁵ An absurd consequence, for the transmigration of beings has had no beginning (*anamataggāyam bhikkave saṃsāro*) and conditioned dharmas by definition are the result of causes and conditions (*hetusaṃpanna, hetuppabhāva, idappaccayatāpaṭicasamuppanna*).

⁸⁶⁶ Cf. Pañcaviṃśati, p. 240: *Nāsya yānasya pūrvānta upalabhyate nāparānta upalabhyate na madhya upalabhyate. tryadivasamaṃ tad yānaṃ. tasmād mahāyānaṃ mahāyānam ity ucyate.*

⁸⁶⁷ For this twofold path, see below, k. 29, p. 274a10.

This is a brief explanation (*samkṣepanirdeśa*) of the meaning of the eighteen special attributes of the Buddhas.

Second Section REFUTATION OF THE SARVĀSTIVĀDIN THEORIES ON THE SPECIAL ATTRIBUTES OF THE BUDDHA

I. REFUTATION OF THE FIRST SARVĀSTIVĀDIN LIST⁸⁶⁸

[The Sarvāstivādin]. – If that is so, why did Kātyāyanīputra give the name *āveṇikadharmā* to the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*), the great compassion (*mahākārūṇā*) and the three special equanimities (*āveṇikasmṛtyupasthāna*) of the Buddha? If the eighteen special attributes that you mentioned above, [namely, *nāsti tathāgatasya skhalitam*, etc.] were really true, why did Kātyāyanīputra list others?

[The Mahāyānist]. – This is why he is called Kātyāyanīputra ‘son of Kātyāyanī’. If he was truly Śākyaputrīya ‘son or disciple of the Buddha’ [like [255c] us], he would not say that. The Śākyaputrīyas 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 studied in chapter XLI] are, amongst all the Buddha’s attributes, like a drop of water (*bindu*) in the great ocean (*mahāsamudra*). The attributes of the Buddha are not rare. Why enumerate eighteen [like Kātyāyanīputra]?

Moreover, the arhats, pratyekabuddhas and bodhisattvas [share to some degree in the ten *balas* that Kātyāyanīputra 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 *samāpattis* (*bala* no. 3) and they reach *āsravakṣayajñāna* (*bala* no. 10). Under these conditions, how could [Kātyāyanīputra] 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

⁸⁶⁸ For this first list prepared by Kātyāyanīputra, see references above, p. 1626F.

and what is impossible (*sthānāsthāna*), etc. Those who have spoken of his ‘exhaustive and universal knowledge’ are the scholars (*upadeśācarārya*).

[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 Kātyāyanīputra 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: *nāsti tathāgatasya skhalitam*, 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: *nāsti tathāgatasya skhalitam*, 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 (*ayuktam 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 (*āveṇika*). And you who do not believe in the Mahāyāna reject the eighteen truly special attributes [proposed in our Mahāyānist list: *nāsti tathāgatasya skhalitam*] and you count the ten powers (*bala*) [in the list of attributes drawn up by your Kātyāyanīputra]. This procedure is inadmissible!

Then look at these 80 secondary physical marks (*aśīty amuvyañjanāni*) of the Buddha in which you believe but which are not mentioned in the Tripiṭaka. Why not reject them [since you reject the powers, etc., in your list of special attributes]?

II. REFUTATION OF THE SECOND SARVĀSTIVĀDIN 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 (*sarvajñā*).

2. The nature of the qualities (*guṇa*) of the Buddha is difficult to probe (*durvigāhya*): thus his qualities are immense.
3. Animated by a lofty aspiration (*adyāśaya*), he thinks of others lovingly: thus he is greatly compassionate (*mahākaruṇika*).
4. He has acquired incomparable knowledges (*asamajñāna*): thus he has mastery in knowledge (*jñānavāśita*).
5. He penetrates well the nature of the mind (*cittalakṣaṇa*): thus he has mastery of concentration (*samādhivaśita*).
6. He has found the means (*upāya*) of saving beings: thus he has mastery in metamorphosis (*nirmāṇavaśita*).
7. He knows well the causes and conditions (*hetupratyaya*) of dharmas: [256a] thus his teaching (*vyākaraṇa*) is immense.
8. He preaches the true nature (*bhūtalakṣaṇa*) of dharmas: thus his teaching is not wrong.
9. He speaks by distinguishing (*vibhajya*) and evaluating (*mitvā*): thus he has no vocal fault (*nāsti tathāgatasya ravitam*).⁸⁶⁹
10. He has attained the perfection of the ten powers (*daśabalasampad*): thus he has no loss of wisdom (*prajñāparihāni*).⁸⁷⁰
11. In every conditioned dharma (*samskṛtadharmā*) he sees only a mass of things (*dharmasaṃcaya*) and non-self (*anātman*): thus his actions are always generous.
13. Knowing the favorable occasion (*kāla*) and the unfavorable occasion (*vikāla*), he has established the threefold Vehicle (*yānatraya*) for he always sees beings.
14. He is always mindful (*sadāsmṛtimat*): thus he has no lapses (*muusitasmṛtitā*).⁸⁷¹
14. For innumerable incalculable periods (*asamkhyeyakalpa*) he has deepened the good minds (*kuśalacitta*): thus he is free of traces of the disturbing emotions (*kleśavāśana*).
15. He has attained perfectly pure knowledge (*parisuddhajñāna*): thus there is nobody who can legitimately (*saha dharmeṇa*) find any faults in him.⁸⁷²
16. From lifetime to lifetime, he has venerated honorable individuals: thus the top of his head is invisible (*anavalokitamūrdhatā*).⁸⁷³

⁸⁶⁹ This is the 2nd attribute in the Mahāyānist list.

⁸⁷⁰ This is the 10th attribute in the Mahāyānist list.

⁸⁷¹ This is the 3rd attribute in the Mahāyānist list.

⁸⁷² This is equivalent to introducing the four *vaiśāradyas* into the list of special attributes.

⁸⁷³ This is the first of the 80 *anuvyañjanas* according to the list drawn up by the Prajñāpāramitāsūtras: see above, p. 1346F.

17. He cultivates the mind of great loving-kindness (*mahāmaitrī*) and great compassion (*mahākaruṇā*): thus he brings down his feet quietly, the soles of his feet are soft and delicate (*mṛdutaruṇapādātala*)⁸⁷⁴ and beings who meet him find happiness.

18. He has acquired the supernatural powers (*abhijñā*) and the perfections (*pāramitā*): 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 (*vikurvaṇabala*).

[The Mahāyānist]. – 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 śrāvakas and the scholars (*upadeśācārya*) gather a few from everywhere to celebrate the qualities (*guṇa*) of the Buddha.

Thus the absence of vocal fault (*nāsti tathāgatasya ravitam*), the non-loss of wisdom (*nāsti prajñāparihāṇih*) and the absence of memory lapses (*nāsti muṣitasmṛtitā*) [mentioned in no. 9, 10 and 13 of your list] are borrowed from the eighteen special dharmas of Mahāyānist origin [no. 2, 10, and 3 of our list], and having chosen them, you comment on them.

The invisible top of the head (*anavalokitamūrdhatā*) and the soft and delicate soles of the feet (*mṛdutaruṇapādātala*) [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 (*jñāna*) as essence and there can be no question there either of the physical strength (*kāyabala*) of the Buddha – a strength comparable to that of ten myriads of perfumed white elephants (*śvetagandhajastin*)⁸⁷⁶ – or of the strength of his supernatural powers (*abhijñābala*). This is why we must know that, in the eighteen special attributes, it is only a matter of the qualities of knowledge (*jñānaguṇa*) and not attributes consisting of the automatic fruits of retribution (*vipākaphala*).⁸⁷⁷

Third Section CLASSIFICATION AND DISTRIBUTION OF THE EIGHTEEN SPECIAL ATTRIBUTES OF THE BUDDHA RECORDED IN THE MAHĀYĀNIST LIST

⁸⁷⁴ This is the 6th of the 32 *lakṣaṇas* according to the list prepared by the Prajñāpāramitāsūtras 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 marks’ (*dvātriṃśallakṣaṇakarman*) accomplished by the Bodhisattva during the hundred kalpas following the three *asaṃkhyeyakalpas* of his career: see above, p. 246-255F.

1. According to the *A-p'i-t'an-fen-pie* (Abhidharmavibhaṅga), the eighteen special attributes [of the Mahāyāna list] are included (*saṃgrhīta*) in the five aggregates (*skandha*):

a. The absence of physical fault (no. 1) and of vocal fault (no. 2), the physical action accompanying knowledge (no. 13) and the vocal action accompanying knowledge (no. 14) are included in the aggregate of form (*rūpaskandha*).

b. The absence of the concept of variety (no. 4) is included in the aggregate of concept (*saṃjñāskandha*).

c. The absence of non-concentrated mind (no. 5) is included in the aggregate of consciousness (*viññānaskandha*).

d. The other attributes are included in the aggregate of volition (*saṃskāraskandha*).

2. All the attributes are in the fourth *dhyāna* for it is in the fourth *dhyāna* that the Buddha attained enlightenment (*saṃbodhi*) and attained nirvāṇa.

3. Some say that the four material special attributes (no. 1, 2, 13, 14) are included in the desire realm (*kāmadhātu*) and the form realm (*rūpadhātu*) and that the other attributes are included in the nine levels [*rūpadhātu*, 4 *dhyānas*, 4 *samāpattis*].

4. All the attributes are good (*kuśala*) and are pure dharmas (*anāsravadharma*).

5. The four material dharmas (no. 1, 2, 13, 14) are the result of two conditions (*pratyaya*): the causal condition (*hetupratyaya*) and the governing condition (*adhipatipratyaya*). – The other attributes are the result of four conditions [by adding to the previous two the immediately preceding condition (*samanantarapratyaya*) and the object condition (*ālambanapratyaya*).

6. Four attributes (no. 1, 2, 13, 14) are without object (*anālabana*); the other four have an object (*sālabana*).

7. Four attributes are accompaniments to mind (*cittānuparivartin*) but are non-associated with mind (*na cittasamprayukta*). – Thirteen attributes are associated with mind (*cittasamprayukta*) and accompany mind (*cittānuparivartin*). - [256b] One attribute is non-associated with mind (*na cittasamprayukta*) and does not accompany mind (*na cittānuparivartin*).

All of this is explained in the Abhidharmavibhaṅga. To understand this is to penetrate into the Perfection of Wisdom (*prajñāpāramitā*) and the true nature (*bhūtalakṣaṇa*) of dharmas. All these dharmas have a single nature (*ekalakṣaṇa*), namely, the absence of nature (*alakṣaṇa*): in the mind of the Buddha, they have one characteristic, namely, pacification (*śanta*).

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 (*apramāṇa*) also called *brahmāvihāras* 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 śrāvakas 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 (*mahāmetri*) and great compassion (*mahākaruṇā*) 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 ŚRĀVAKAYĀNA

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 Ekottarikāgama, 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 Balasūtra (T 125, k. 31, p. 717b13-23), reviewing the characteristic strengths of beings, it states that the strength of a young boy are tears (*ruṇḍa*), that of women is anger (*krodha*), that of śramaṇas and brāhmanas patience (*kṣānti*), that of kings pride and inflexibility (*mānastambha*), that of arhats effort (*vyāyāma*), and finally, that of the Buddha Bhagavats *mahāmetrī* and *mahākaruṇā*. – This latter comment does not appear in the correspondent *Balasūtra* of the Saṃyuktāgama (T 99, k. 26, p. 188a2-7) and of the Anguttaranikāya (IV, p. 223).

The Paṭisambhidāmagga (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 Avadānāśataka (I, p. 16-17; 30-31; 72-73. etc), there is a stock phrase in honor of these great compassionate ones (*mahākaruṇika*) 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 in a day and night, look at the world with their Buddha-eye (*trī rātre trirdivasasya śatkr̥tvo rātriṃdivasena buddhacakṣuṣā lokam vyavalokayanti*) and ask themselves: In whom should I plant seeds of good not yet planted (*kasyānavaripitāni kuśalamūlāny avaropayāmi*), in whom should I make the roots of good grow that are already planted (*kasyāvaropitāni kuśalamūlāni vivardhayāmi*), etc?

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 Kātyāyanīputra and his disciples to fix the position of the Sarvāstivādin-Vaiśiṣṭika school in regard to the great compassion of the Buddhas and to note the similarities and differences in the *karuṇā* 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 Mahāvibhāṣā (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 Nyāyānūsāra (T 1562, k. 75, p. 749b7-29) and the Kārikāvibhāṣā (T 1563, k. 36, p. 957b13-c7).

a. *Karuṇā* and *mahākaruṇā* are by nature conventional knowledge (*saṃvṛtījñāna*), therefore impure (*sāsrava*), because they concern beings conventionally and not really existing.

b. *Mahākaruṇā* is ‘great’ for five reasons: i) by its accessories (*saṃbhāra*) for it is produced by a great accumulation of merit and knowledge (*mahāpunyajñānasam̐bharasamudāgamāt*); ii) by its aspect (*ākāra*) for it considers things under the aspect of the three sufferings (*triduh̐khatākaravāt*), namely, the suffering of suffering (*duh̐khaduh̐khatā*), the suffering of existence (*saṃskāraduh̐ihatā*) and the suffering of change (*pariṇāmaduh̐khatā*); iii) by its object (*ālambana*) for it has as object the beings of the threefold world (*traidhātukālambanāt*); iv) by its equality (*amatava*) for it concerns all beings equally; v) by its superiority (*adhimātratva*) for no other compassion is superior to it.

c. *Karuṇā* and *mahākaruṇā* differ in their nature (*svabhāva*), their aspect (*ākāra*), their object (*ālambana*), the level (*bhūmi*) on which they are noticed, the mental series (*saṃtāna*) in which they dwell, their mode of acquisition (*lābha*), the protection (*paritrāṇa*) which they exert or do not exert, and finally, the extent to which their impartiality (*tulyatva*) is extended.

Karuṇā is the absence of hatred (*adveṣa*); *mahākaruṇā* is the absence of delusion (*amoha*).

Karuṇā takes the aspect of a single suffering, namely, the suffering of suffering (*duḥkhaduḥkhatā*); *mahākaruṇā* takes the aspect of the threefold suffering, i.e., suffering of suffering, suffering of existence (*saṃskāraduḥkhatā*), suffering of change (*pariṇāmaduḥkhatā*).

Karuṇā has as object the beings of the world of desire (*kāmadhātu*); *mahākaruṇā* has as object the beings of the threefold world (*traiḍhātuka*).

Karuṇā is practiced in the anāgāmya, the dhyānāntara and the four dhyānas; *mahākaruṇā* is practiced in the fourth dhyāna alone.

Karuṇā dwells in the mental series of pṛthagjanas, śrāvakas and pratyekabuddhas; *mahākaruṇā* arises only in the mental series of Buddhas.

Karuṇā is obtained by detachment from the desire realm (*kāmadhātu*); *mahākaruṇā* by detachment from the threefold world including the sphere of bhavāgra.

Karuṇā, the simple feeling of pity, does not protect beings; *mahākaruṇā* is an efficacious compassion and protects beings from the terror of saṃsāra.

Karuṇā is a partial pity that sympathizes only with suffering beings; *mahākaruṇā* 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 (*guṇa*) 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 MAHĀYĀNA

Taken separately or together, the *mahāmaitrī* and *mahākaruṇā* of the Buddha literally invade the Mahāyāna sūtras where they appear on almost every page. It will suffice here to refer to the citations collected by Śāntideva in his Śikṣāsamuccaya, 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 Abhidharmasamuccayavyākhyā, T 1606, k. 14, -p. 761c1-4, the Bodh. bhūmi, p. 247-248, and above all, the Upanibandhana on the Saṃgraha, p. 301-302 as note. The Two Vehicles agree on an essential point: the lesser *karuṇā* practiced in the course of the *apramānas* is of no use to beings, whereas the *mahākaruṇā* of the Buddhas and bodhisattvas is an efficacious skillful means.

There are, however, important points on the subject of which the Hināyāna and Mahāyāna scholars disagree:

1) The Mahāyānists did not know or, in any case, did not retain the 82 miseries of human society given by the Paṭisambhidā (I, p. 126-131) as bringing forth the great compassion of the Buddhas. In their place, they have a list of 32 *Tathāgatasya mahākaruṇāḥ* drawn up by the Brahmaviśeṣacintipariṇcchā (T 585, k. 1, p. 9b23-10a16; T 586, k. 2, p. 41c6-42a25; T 587, k. 2, p. 72b26-73b9) and reproduced in the Mahāvvyut., no. 154-186.

2) In contrast to the Sarvāstivādins, they do not accept that the great compassion of the Buddhas is a conventional (*saṃvṛtijñāna*) and impure (*sāsrava*) knowledge on the pretext that it deals with non-existent beings. For the Mahāyānists, all the attributes of the Buddha are pure (*anāsrava*).

The Sūtrālamkāra, p. 127 says: *Mātāpitṛprabhṛtīnāṃ hi tṛṣṇāmayāḥ snehaḥsāvadyāḥ, laukikakarūṇāvihāriṇāṃ niravato 'pi laukikaḥ, bodhisattvānāṃ tu karūṇāmayāḥ sneho niravadyaś ca laukikātikrāntaś 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 supraworldly.

The Bodh. bhūmi, p. 247-248, says in turn: *Suviśuddhā ca bhavati tadyathā niṣṭhāgatānāṃ bodhisattvānāṃ bodhisattvabhūmiviśuddhyā tathāgatānāṃ ca tathāgatabhūmiviśuddhyā.* – “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 Sarvāstivādins take the great compassion and omniscience of the Buddhas to be conventional knowledges, 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 Akṣayamatisūtra (see above, p. 1245F, 1272F), apart from the *mahākaruṇā* having beings and things as object, there is a *mahākaruṇā* without object (*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, Acalā, is rightly called *anabhisamskārānābhogavihāra* or *anābhoganirmittavihāra* (cf. Sūtrālamkāra, p. 178; Bodh. bhūmi, p. 367; Saṃgraha, 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 *mahāmaitrī* and *mahākaruṇā* in the fourth dhyāna as the Sarvāstivādins do, place it in the great samādhis of the Buddhas, the Samadhirājasamādhi and Simhaviḥārīdiṭṭasamādhi.

These are the ideas which the *Traité* is going to develop in the following pages.

Sūtra. – [The bodhisattva-mahāttva who wishes to cognize perfectly] great loving-kindness and great compassion must practice the Perfection of wisdom (*bodhisattvena mahāsttvena mahāmaitrīṃ mahākaruṇāṃ pariññātukāmena prajñāpāramitāyāṃ śikṣitavyam*).⁸⁷⁸

Sāstra. –

1. Great loving-kindness and great compassion

Great loving-kindness (*mahāmaitrī*) and great compassion (*mahākaruṇā*) have already been explained above (p. 1242F seq.) in the chapter entitled ‘The Four Immeasurables’ (*caturapramāṇacitta*). Here we will repeat it briefly (*saṃkṣepeṇa*).

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 (*kārā*) about to undergo great torture.⁸⁷⁹ If their father, with loving-kindness and compassion, uses some skillful means (*upāya*) to prevent their suffering, that is great compassion; if, having freed them from suffering, he then gives his sons the five objects of enjoyment (*pañcakāmaguṇa*), 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 (*apramāṇacitta*) are lesser; but here the loving-kindness and compassion that are concerned in the eighteen special attributes (*āveṇikadharmā*) 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 Pañcaviṃśati (ed. Dutt, p. 21, l. 4-5) where it is said that *mahāmaitrī*, *mahākaruṇā*, *mahāmudītā* and *mahopekṣā* should be cultivated by the bodhisattva.

⁸⁷⁹ Adopting the variant *p’i* in place of *tsouei*.

⁸⁸⁰ In this section, the *Traité* partially adopts the Sarvāstivādin views on lesser and great compassion: see above, p. 1717F.

Question. – If that is so, why is it said that the bodhisattva practices great loving-kindness and great compassion?

Answer. – The great loving-kindness of the bodhisattva is lesser compared with that of the Buddha, but compared with that of adepts of the two Vehicles [śrāvaka and pratyekabuddha], it is great. The magnitude is a question of words (*prajñāpti*).⁸⁸¹ The great loving-kindness and great compassion of the Buddha are truly very great.

Furthermore, lesser loving-kindness gives happiness to beings only in theory; actually, it has no happy effect. Lesser compassion considers the various physical and mental sufferings of beings and has pity on them, but is incapable of freeing them from suffering. On the other hand, the great loving-kindness not [256c] only wishes that beings find happiness, but also assures them of happy things; and great compassion not only has pity for the suffering of beings but also frees them from sufferings.⁸⁸²

Furthermore, in worldly people (*pṛthagjana*), śrāvakas, pratyekabuddhas and bodhisattvas, the loving-kindness and compassion are described as lesser, whereas in the Buddhas they attain the epithet of great.

Furthermore, great loving-kindness arises in the mind of great men (*mahāpuruṣa*), appears suddenly within the great dharmas which are the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*) the four unobstructed knowledges (*pratisaṃvid*) and the eighteen special attributes (*āveṇikadharmā*): it is able to destroy the great sufferings of the three bad destinies (*durgati*)⁸⁸³ and can bring the three kinds of great happiness: *i*) happiness of the gods (*divyasukha*), *ii*) human happiness (*manuṣyasukha*), *iii*) the happiness of nirvāṇa (*nirvāṇasukha*).⁸⁸⁴

In addition, this great loving-kindness is extended to all the beings of the ten directions and three times, including insects (*prāṇin*).⁸⁸⁵ Loving-kindness penetrates the marrow of the bones (*asthimajjan*) and the mind never renounces it.

Suppose that the beings of the *trisāhasramahāsāhasralokadhātu* had fallen into the three bad destinies (*durgati*) and in their place a single man underwent the sufferings of each of them; suppose that after having repaid these sufferings, this man took the happiness of the five objects of enjoyment (*pañcakāmaguṇasukha*), the happiness of the trances and absorptions (*dhyānasamāpattisukha*), the supreme happiness of this world (*laukikāgrasukha*) and distributed them liberally to beings to make up for it. Well then! This man would not reach the ten-millionth part of the loving-kindness and compassion

⁸⁸¹ Since coarseness and subtlety, big and small, are relative notions (*parasparāpekṣika*), as has been said above (p. 729F, 1687F).

⁸⁸² See above, p. 1707F, 1709F.

⁸⁸³ The *tisso dukkhatā*, namely, *dukkhadukkhatā*, *saṃkhāradukkhatā* and *vipariṇāmadukkhatā*: cf Dīgha, III, p. 216; Saṃyutta, IV, p. 259; V, p. 56.

⁸⁸⁴ Cf. Commentary of the Dhammapada, III, p. 51 which also distinguishes *manussasukham*, *dibbasukham* and *paramatthabhūtaṃ nibbānasukham*.

⁸⁸⁵ In contrast to the lesser loving-kindness which bears upon only beings of Kāmadhātu

of 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. - All that resides in the mind of the Buddha is great; why do you say that only his loving-kindness and compassion are great?

Answer. – All the qualities (*guṇa*) belonging to the Buddha are necessarily great.

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 (*saṃbodhi*) of the Buddhas. Why is that?

The bodhisattva sees beings tormented by all the sufferings (*duḥkha*): suffering of birth (*jāti*), old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*), bodily suffering (*kāyika*), and mental suffering (*caitasika*), suffering in this life and in the next life (*ihaparatraduḥkha*). Feeling great loving-kindness and great compassion, he comes to save beings from these sufferings, and subsequently he forms the resolution (*cittam utpādayati*) of seeking *anuttarā 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 nāvalīyate*). By the power of his great loving-kindness and his great compassion and although he could have attained nirvāṇa long ago, he does not give the evidence of it (*na sākṣātkaroti*).⁸⁸⁶ 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 nirvāṇa 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 (*viśuddhasukha*), he abandons it and does not keep it. He goes into the villages (*grāma*) 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 (*ghoṣa*); 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 *apraṭiṣṭhita nirvāṇa*: cf. Sūtrālaṃkāra, p. 41, 47, 147, 171; Madhyāntavibhāga, p. 4, 108, 200.

Beings have heard speak of the many marvelous attributes of the Buddha and they know that the Buddha, in order to save beings, can accomplish austerities (*duṣkaracaryā*) 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 (*kārā*) 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 (*śiras*), eyes (*naṇana*) marrow (*majja*) and skull (*mastaka*) for beings.⁸⁸⁷ Beings hearing and seeing these things in one accord have called him the great loving-kindness one and the great compassionate one.

[*Śibijātaka*]⁸⁸⁸. – As king *Che-p'i* (Śibi), 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 (*pr̥thivī ṣaḍvikāram 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 (*guṇa*) 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 (*dharmanirdeśa*), 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 abandons the bliss of the concentrations⁸⁸⁷ in order to save beings and this everyone knows. The Buddha’s wisdom is cognizable by induction (*anumaya*), 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 (*siṃhanāda*) several times.

Furthermore, the Buddha’s wisdom is subtle (*sukṣma*) 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

⁸⁸⁷ For this detail, see above, p. 143-144F and n.

⁸⁸⁸ Jātaka told in full above, p. 255-260F.

and audible and people can believe them and accept them. The wisdom of the Buddha is so subtle that it cannot be probed (*durvigāhya*).

Furthermore, great loving-kindness and great compassion are loved by everyone: they are like a delicious medicine (*oṣadhi*) 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 (*hita*) 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 (*anukampā*) and service (*upakāra*) to beings. [257b] 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 *Tch'e-sin king* (*Viśeṣacintisūtra* or *Brahmaviśeṣacintipariṣṭhā*) it is said that great loving-kindness and great compassion have thirty-two ways of acting on beings.⁸⁸⁹ On the extent (*saṃgraha*), nature (*lakṣaṇa*) and object (*ālambana*) 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 (*guṇa*) of the Buddha should not be multiplied. The system of Kātyāyana tries to distinguish the natures (*lakṣaṇa*), and great scholars, basing themselves on Kātyāyana's system, comment on these distinctions:⁸⁹⁰ all of that should not be accepted. Why?

Kātyāyana says that great loving-kindness (*mahāmaitrī*), great compassion (*mahākaruṇā*), omniscience (*sarvajñatā*) are impure dharmas (*sāsravadharma*), bonds (*grantha*), worldly dharmas (*laukikadharmā*). 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 (*sāsravadharma*), bonds (*grantha*), worldly dharmas (*laukikadharmā*)?

⁸⁸⁹ See references above, p. 1269F, n. 1.

⁸⁹⁰ See the preliminary note to the present chapter.

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 (*pañka*), we cannot, however, describe the mud as marvelous. 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 (*anāsrava*).

Answer. – As long as the bodhisattva has not become Buddha, his great loving-kindness and great compassion can be called impure (*sāsrava*) 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 (*śuddha*); 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 (*saṃśaya*) on this subject have not been destroyed and this is why their mind is impure. The Buddhas 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 (*sāsrava*).⁸⁹¹

Answer. – The power (*prabhāva*) of the Buddhas is inconceivable (*acintya*). The śrāvakas and pratyekabuddhas feel loving-kindness and compassion without being able to eliminate the notion of being (*sattvasaṃjñā*), whereas the Buddhas 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’ (*daśadiksattvanimitta*) does not exist (*nopalabhyate*) and yet, when they feel loving-kindness and compassion, they grasp the nature of being (*sattvanimittam udgrhṇanti*). The Buddhas 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 (*sattvanimittam nodgrhṇanti*).

This is what is said in the *Wou-tsin-yi king* (Akṣayamatisūtra): “There are three kinds of loving-kindness and compassion: *i*) those that have beings as object (*sattvālabhana*); *ii*) those that have things as object (*dharmālabhana*); *iii*) those that have no object (*anālabhana*).”⁸⁹²

Finally, Buddha is the only one among all beings to cultivate the non-deceptive Dharma exclusively (*aśathyadharmā*). 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 (*atyāntanupalabdha*).

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 (*nimittāny udgrhṇanti*) and sometimes they do not grasp them.

⁸⁹¹ Impure in that they still involve belief in the individual (*satkāyadrṣṭi*).

⁸⁹² A passage already referred to above, p. 1245F, 1272F.

It is impossible to make the objection to us that the Buddha does not cultivate the non-deceptive Dharma. His omniscience (*sarvajñāna*) destroys all the impurities; it can come from impure dharmas (*sāsrava*) and itself play the part of a pure cause (*anāsrava*). How could such an attribute be impure (*sāsrava*)?

Question. – The pure knowledges (*anāsravajñāna*) each have their object (*ālambana*); there is not one that can completely bear upon all dharmas. Only conventional knowledge (*saṃvṛtijñāna*) bears upon all dharmas.⁸⁹³ This is why we say that omniscience is impure (*sāsrava*).

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 (*anāsravaprajñā*) bear upon all dharmas? This impure knowledge [this conventional knowledge (*saṃvṛtijñāna*) which, according to you, bears upon all dharmas] is conventional (*saṃketika*), deceptive (*mṛṣāvādin*) 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 (*yathābhūtajñāna*)’.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 (*anāsravajñāna*). In the same way, the rivers (*nadi*) 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 (*saṃgrhīta*) in the Samādhirājasamādhi and the Simhaviṅḍitasamādhi of the Buddhas.

This briefly (*saṃkṣepa*) explains the meaning of great loving-kindness and great compassion.

⁸⁹³ For the Sarvāstivādiins, *saṃvṛtijñāna* 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 Mahāyānist to the traditional ten knowledges has been defined above, p. 1483,F, 1486F.

⁸⁹⁵ *Mahāsamuddo ekaraso loṇaraso*: cf. Anguttara, IV, p. 199, 203.

**THE TREATISE ON THE GREAT VIRTUE OF WISDOM
OF NĀGĀRJUNA
(MAHĀPRAJÑĀPĀRAMITĀŚĀSTRA)
with a study on Emptiness**

ÉTIENNE LAMOTTE

VOL. IV

CHAPTERS XLII (continuation) – XLVIII

Composed by the Bodhisattva Nāgārjuna and translated by
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INTRODUCTION.....	1412
CHAPTER XLII (continued) THE GREAT LOVING-KINDNESS AND THE GREAT COMPASSION OF THE BUDDHAS.....	1425
First Section ACQUIRING THE KNOWLEDGES OF THE PATHS AND THE ASPECTS OF THE PATHS	1425
I. KNOWLEDGE OF THE PATHS	1426
II. KNOWLEDGE OF THE ASPECT OF THE PATHS	1429
1. The aspect of the paths is absence of nature	1430
2. Worldly path and supraworldly path are mingled into one single non-existence	1430
Second Section WINNING OMNISCIENCE AND THE KNOWLEDGE OF ALL THE ASPECTS	1431
I. DIFFERENCE BETWEEN OMNISCIENCE AND THE KNOWLEDGE OF ALL THE ASPECTS	1432
II. KNOWLEDGE OF THE PATHS LEADING TO OMNISCIENCE.....	1434
III. DHARMAS KNOWN BY OMNISCIENCE	1435
1. The two bases of consciousness	1435
2. Names and forms (or five aggregates).....	1436
3. Groups of two dharmas.....	1437
4. Groups of three dharmas.....	1437
5. Groups of four dharmas.....	1438
6. Groups of five dharmas	1438
7. Groups of six dharmas	1438
8. Other groups of dharmas	1438
IV. TRUE OMNISCIENCE BELONGS TO THE BUDDHA.....	1439
V. ETYMOLOGY OF SARVAJÑATĀ.....	1440
VI. THE KNOWLEDGE OF ALL THE ASPECTS IS PRACTICED AFTER OMNISCIENCE	1441
Third Section DESTROYING THE TRACES OF THE CONFLICTING EMOTIONS	1441
I. THE KNOWLEDGE OF THE ASPECTS LEADS IMMEDIATELY TO THE DESTRUCTION OF THE TRACES OF CONFLICTING EMOTIONS.....	1444
II. CONFLICTING EMPTIONS AND THE TRACES OF CONFLICTING EMOTIONS	1445
III. THE TRACES OF PASSION PERSIST IN THE SAINTS	1446
IV. THE TRACES OF PASSION ARE DESTROYED IN THE BUDDHA	1447
V. WHY THE BUDDHA ELIMINATES THE TRACES	1458
VI. WHERE THE DESTRUCTION OF THE TRACES IS LOCATED	1459
1. Report on and criticism of four wrong theories	1459
2. Report on the correct theory	1463
3. Criticism of two Mahāyāna theories.....	1463
Fourth Section ENTERING INTO THE ASSURANCE OF BODHISATTVA	1465
I. POSITION OF BODHISATTVA	1471
II. ‘POSITION’ AND ‘POSITION OF SALVATION’	1475
III. PREPARATORY PRACTICES FOR THE BODHISATTVANIYĀMA	1476
1. Production of the mind of bodhi	1478
2. Carrying out practices.....	1478
3. Great compassion	1478
4. Skillful means.....	1478
IV. SKILLFUL MEANS AND WISDOM.....	1479
Fifth Section SURPASSING THE LOWER VEHICLES AND ACCEDING TO THE IRREVERSIBLE GROUND.....	1480
I. SURPASSING THE STAGE OF ŚRĀVAKA AND PRATYEKABUDDHA.....	1480
II. BECOMING ESTABLISHED ON THE IRREVERSIBLE GROUND	1482
III. THE TWO KINDS OF IRREVERSIBLE BODHISATTVAS.....	1483
CHAPTER XLIII (p. 1809F) THE PURSUIT OF THE SIX SUPERKNOWLEDGES.....	1486
First Section BECOMING ESTABLISHED IN THE SIX SUPERKNOWLEDGES.....	1486
NOTE ON THE ABHIJÑĀS.....	1486
1. Canonical definition of the abhijñās	1486
2. The Abhijñās in the Abhidharma.....	1489

3. The Abhijñās in the Prajñāpāramitāsūtras	1490
I. QUALITIES OF THE SIXTH SUPERKNOWLEDGE	1491
II. ORDER OF THE SUPERKNOWLEDGES	1492
1. Order generally accepted by the canonical sūtras	1493
A. Abhijñā of magical power	1493
B. Abhijñā of divine hearing	1495
2. Order proposed by the Dhyānasūtra	1495
3. Order followed by the Buddha on the night of bodhi.	1497
Second Section DISTINGUISHING THE MOVEMENTS OF MIND OF ALL BEINGS.....	1499
I. DIFFERENCE BETWEEN THE KNOWLEDGE OF ANOTHER'S MIND AND THE AWARENESS OF THE MOVEMENTS OF MIND OF ALL BEINGS	1500
II. THE MOVEMENTS OF MIND ARE COGNIZED BY AN INFALLIBLE LIBERATION.....	1501
III. ARE THE BEINGS TO BE KNOWN INFINITE IN NUMBER?.....	1504
Third Section OUTSHINING THE KNOWLEDGE OF ALL THE ŚRĀVAKAS AND PRATYKABUDDHAS	1509
I. KNOWLEDGE OF THE ŚRĀVAKAS.....	1509
II. KNOWLEDGE OF THE PRATYKABUDDHAS.....	1512
III. EMINENT KNOWLEDGE OF THE BODHISATTVA.....	1513
IV. OUTSTANDING QUALITIES OF THE BODHISATTVA.....	1521
Fourth Section OBTAINING THE GATES OF RECOLLECTION AND CONCENTRATION	1522
NOTE ON DHĀRAṆĪ	1522
1. Weak dhāraṇī.....	1524
2. Middling dhāraṇī	1527
3. Higher Dharanī.....	1528
I. GATES OF REMEMBRANCE (DHĀRAṆIMUKHA).....	1532
1. Śrutadharadhāraṇī 'dhāraṇī for retaining what one has heard'	1532
2. Ghoṣapraveśadhāraṇī.....	1533
3. Akṣarapraveśadhāraṇī 'the dhāraṇī of penetrating the phonemes'	1534
II. GATES OF CONCENTRATION (SAMĀDHIMUKHA).....	1536
1. Śrāvaka concentrations	1536
2. Mahāyāna concentrations	1537
III. DIFFERENCES BETWEEN DHĀRAṆIMUKHA AND SAMĀDHIMUKHA	1541
IV. SILENCE OF THE ŚRĀVAKAS ON THE DHĀRAṆIS	1541
CHAPTER XLIV SYMPATHETIC JOY AND TRANSFER OF MERIT	1543
First Section SURPASSING THE HIGH QUALITIES OF THE ŚRĀVAKAS	1544
I. DEFINITION OF SYMPATHETIC JOY	1544
II. SUPERIORITY OF SYMPATHETIC JOY OVER GOOD ACTION.....	1545
III. SUPERIORITY OF THE BODHISATTVA OVER THE OTHER DISCIPLES.....	1546
Second Section SURPASSING THE HIGH CONCENTRATIONS OF THE ŚRĀVAKAS	1548
I. HIGHER CONCENTRATIONS.....	1548
II. CONCENTRATION OF THE DOUBLY LIBERATED SAINT.....	1549
III. WISDOM, INSEPARABLE FROM CONCENTRATION.....	1551
IV. THE MIND OF SYMPATHETIC JOY CAN BE DIRECTED TO THE CONCENTRATIONS	1552
CHAPTER XLV (p. 1891F) APPLICATION OF MERIT	1553
First Section OBTAINING EASILY AN IMMENSE QUALIFICATION.....	1553
I. THE ESSENCE OF THE PERFECTIONS RESIDES IN THE MIND	1553
II. THE PRACTICE OF THE 'MINOR' PERFECTIONS	1554
1. Lesser practice of generosity	1554
2. Efficacy of the application of merit	1556
3. Minor practice of the other perfections.....	1558
Second Section PRACTICING THE SIX PERFECTIONS	1561
I. RELATIONSHIP BETWEEN PRAJÑĀ AND THE OTHER PERFECTIONS	1561
II. PRAJÑĀ AND GENEROSITY	1562
1. Impure generosity	1562
2. Pure generosity	1562

III. POWER OF PRAJÑĀ.....	1563
Third Section POSSESSING A BODY ENDOWED WITH THE MARKS	1564
I. THE PHYSICAL MARKS ARE NOT ‘PLANTED’ JUST AT THE END OF THE CAREER ...	1564
II. THE BODHISATTVA IS ABLE TO CREATE FOR HIMSELF A BODY ENDOWED WITH THE MARKS	1565
III. BODHISATTVA BODY AND BUDDHA BODY.....	1566
IV. THE PERFECTIONS ARE CAUSES AND CONDITIONS OF THE MARKS.....	1567
V. BODY WITH MARKS AND BODY WITHOUT MARKS.....	1570
VI. JUSTIFICATION OF THE NUMBER OF MARKS.....	1573
VII. WHY IS THE BUDDHA ADORNED WITH NON-EXISTENT MARKS?	1574
Fourth Section BEING BORN INTO THE FAMILY OF THE BODHISATTVAS, ETC.	1576
I. BEING BORN INTO THE FAMILY OF THE BODHISATTVAS.....	1576
II. OBTAINING THE LEVEL OF THE KUMĀRAKA.....	1578
III. NEVER BEING SEPARATED FROM THE BUDDHAS.....	1579
1. Benefits of the presence of the Buddhas.....	1579
2. Subjective nature of the appearance of the Buddhas	1582
CHAPTER XLVI (p. 1931F) VENERATING WITH THE ROOTS OF GOOD	1586
First Section HONORING ALL THE BUDDHAS.....	1586
I. THE DESIRE TO OFFER	1586
II. METONYMICAL MEANING OF ‘ROOTS OF GOOD’.....	1587
III. SIGNS OF HONOR, RESPECT, VENERATION AND PRAISE.....	1588
IV. HAVING OFFERINGS AT ONE’S DISPOSAL AS ONE LIKES	1588
Second Section FULFILLING THE WISHES OF ALL BEINGS.....	1590
I. WHAT IS FULFILLING THE WISHES?.....	1590
II. DO THE BUDDHAS AND BODHISATTVAS FULFILL WISHES WITHOUT EXCEPTION?	1592
III. MATERIAL BENEFITS GRANTED BY THE BODHISATTVA.....	1597
IV. GENEROSITY INFORMED BY THE PERFECTION OF WISDOM	1599
Third Section ESTABLISHING BEINGS IN THE SIX PERFECTIONS.....	1599
I. ESTABLISHING IN THE SIX PERFECTIONS.....	1600
II. BEINGS TO BE ESTABLISHED IN THE SIX PERFECTIONS	1601
1. Their number	1601
2. The various categories of beings	1601
3. The destiny of the asuras	1603
III. EXHORTATIONS TO THE PRACTICE OF THE PERFECTIONS	1608
1. Perfection of generosity.....	1608
2. Perfection of morality.....	1609
3. Perfection of patience.....	1610
4. Perfection of exertion	1611
5. Perfection of trance.....	1613
6. Perfection of wisdom.....	1614
Fourth Section PLANTING INEXHAUSTIBLE ROOTS OF GOOD	1615
I. ONE SINGLE ROOT TO BE PLANTED IN THE FIELD OF THE BUDDHAS	1615
II. ‘INEXHAUSTIBLE’ ROOT	1617
CHAPTER XLVII PRAISES MADE BY THE BUDDHAS.....	1620
First Section WINNING THE PRAISES OF THE BUDDHAS	1620
I. CONVENTIONAL NATURE OF THE DESIRE FOR PRAISE	1620
II. VALUE OF THE PRAISES GIVEN BY THE BUDDHAS	1620
III. ALTHOUGH NON-EXISTENT, THE BODHISATTVA MERITS SPECIAL PRAISES.....	1621
Second Section ACCEDING TO INNUMERABLE UNIVERSES.....	1626
I. MAGICAL POWERS OF MULTIPLICATION AND DISPLACEMENT.....	1626
II. THE POWER OF THE BUDDHA IS DEPENDENT ON THAT OF THE BODHISATTVA....	1627
Third Section SPEAKING TO INNUMERABLE UNIVERSES BY MEANS OF A SINGLE SOUND	1628
I. RANGE OF VOICE OF THE BUDDHAS AND BODHISATTVAS.....	1628
II. THE THREEFOLD VOICE OF THE BUDDHAS AND THE BODHISATTVAS.....	1629

III. WHO CAN HEAR THE VOICE OF THE BUDDHAS?	1630
Fourth Section ASSURING THE CONTINUITY OF THE BUDDHA UNIVERSES	1630
I. PRECISE RANGE OF THIS WISH	1631
II. PURELY SUBJECTIVE RESULT OF THIS WISH	1631
III. LIMITS TO THE SALVIFIC ACTION OF THE BUDDHAS	1632
IV. HOW TO PREVENT THE INTERRUPTION OF THE BUDDHA FIELDS	1633
V. VALUE OF THE BUDDHA FIELDS	1633
CHAPTER XLVIII THE EIGHTEEN EMPTINESSES	1636
First Section NOTE ON EMPTINESS	1636
I. THE TWOFOLD EMPTINESS IN THE CANONICAL SŪTRAS	1636
1. Sattvaśūnyatā or Puḍgalanairātmya	1636
A. The worldly point of view (<i>laukika siddhanta</i>)	1641
B. The individual (<i>prātipaurusika</i>) and therapeutic (<i>prātipakṣika</i>) point of view	1643
C. The refused questions	1644
2. Dharmaśūnyatā	1647
A. Sūtra concerning the emptiness of things	1647
B. Supremacy of samādhi	1647
C. Interpretation of the Middle Way	1648
II. EMPTINESS IN THE HINAYĀNIST SECTS	1650
1. The Personalists (<i>puḍgalavādin</i>). –	1651
2. The Realists. –	1651
3. The Nominalists	1654
III. EMPTINESS ACCORDING TO THE MADHYAMAKA	1655
1. Rejection of realism	1657
2. Rejection of nihilism	1660
3. Emptiness and the Middle Way	1661
4. Progression to silence	1663
IV. THE EMPTINESSES IN THE GREAT PRAJÑĀPĀRAMITĀSŪTRAS	1669
1. Some partial lists	1670
2. Related lists of eighteen and four emptinesses	1671
A. Lexicographical indications	1671
B. Tibetan-Sanskrit synopsis	1673
C. Translation from the French	1675
D. Comparative table of recensions (p. 2040F)	1679
Second Section EMPTINESSES 1-3: EMPTINESSES OF INNER, OUTER AND BOTH INNER AND OUTER DHARMAS	1681
I. SUMMARY DEFINITION OF THE THREE EMPTINESSES	1681
II. WHY DISTINGUISH EIGHTEEN EMPTINESSES	1681
III. RELATIONSHIP BETWEEN THE PERFECTION OF WISDOM AND THE EIGHTEEN EMPTINESSES	1682
IV. THE FIRST THREE EMPTINESSES AND THE FOUR FOUNDATIONS OF MINDFULNESS	1683
V. THE THREE EMPTINESSES RESULT FROM CONCENTRATION	1690
VI. RELATIONSHIPS OF THE FOUR GENERAL CHARACTERISTICS OF CONDITIONED DHARMAS AND THE FOUR VIEW-POINTS OF THE FOUNDATIONS OF MINDFULNESS	1691
VII. THE PROBLEM OF THE WHOLE AND THE PART	1692
VIII. EMPTINESS ACCORDING TO THE TWO VEHICLES	1693
IX. METHOD OF TEACHING EMPTINESS	1695
Third Section EMPTINESS 4: EMPTINESS OF EMPTINESS	1696
I. DEFINITION OF THE EMPTINESS OF EMPTINESSES	1696
II. DIFFERENCE BETWEEN EMPTINESSES AND EMPTINESS OF EMPTINESSES	1698
Fourth Section EMPTINESS 5: GREAT EMPTINESS OR EMPTINESS OF THE TEN DIRECTIONS	1699
I. GREAT EMPTINESS IN THE TWO VEHICLES	1699
II. SIZE OF THE DIRECTIONS	1700
III. THE DIRECTIONS EXIST ONLY IN RELATIVE TRUTH	1701

IV. WRONG VIEWS DESTROYED BY GREAT EMPTINESS	1702
Fifth Section EMPTINESS 6: EMPTINESS OF THE ABSOLUTE OR OF NIRVĀṆA.....	1703
I. DEFINITION AND SYNONYMS OF THE ABSOLUTE.....	1703
II. EMPTINESS OF NIRVĀṆA	1705
Sixth Section EMPTINESSES 7 AND 8: EMPTINESS OF THE CONDITIONED AND EMPTINESS OF THE UNCONDITIONED	1708
I. THE TWOFOLD EMPTINESS OF THE CONDITIONED.....	1708
II. CONDITIONED AND UNCONDITIONED ARE INTERDEPENDENT IN EMPTINESS.....	1710
III. EMPTINESS OF THE UNCONDITIONED	1712
IV. THE EMPTINESS OF THE UNCONDITIONED IS NOT WRONG VIEW.....	1713
Seventh Section EMPTINESS 9: ABSOLUTE EMPTINESS	1714
I. EVERYTHING IS COMPLETELY EMPTY	1714
II. ABSOLUTE EMPTINESS DOES NOT LEAD TO RENOUNCING NIRVĀṆA	1715
III. ABSOLUTE EMPTINESS DOES NOT LEAD TO ANY REALITY	1716
1. Falsity does not create truth.....	1716
2. Dharmas are empty even in their causes and conditions.	1717
3. Magician and magical object likewise are empty	1717
4. Nothing is taken away from emptiness.....	1718
5. Difference between impermanence and absolute emptiness.....	1720
Eight Section EMPTINESS 10: EMPTINESS OF DHARMAS WITHOUT BEGINNING.....	1721
I. DHARMAS ARE WITHOUT BEGINNING	1722
II. THE CONCEPT OF DHARMA WITHOUT BEGINNING IS ABSURD.....	1723
III. FALSE IN ABSOLUTE TRUTH, THE NOTION OF DHARMA WITHOUT BEGINNING IS USED FOR SALVIFIC PURPOSES	1724
1. Sūtras mentioning dharmas without beginning.....	1725
2. These sūtras pursue a salvific goal	1726
3. If it is useful, a false doctrine is justified.....	1728
4. Why are dharmas with beginning not expressly refuted?.....	1728
Ninth Section EMPTINESS 11: EMPTINESS OF DISPERSED DHARMAS.....	1730
I. EMPTINESS OF ASSEMBLED DHARMAS	1731
II. EMPTINESS OF DISPERSED DHARMAS	1731
Tenth Section EMPTINESS 12: EMPTINESS OF ESSENCES	1734
I. THE CONCEPT OF PRAKṚTI.....	1734
II. EMPTINESS OF PRAKṚTI AND ABSOLUTE EMPTINESS.....	1738
III. SHARED PRAKṚTIS AND SPECIFIC PRAKṚTIS	1738
IV. ABSURDITY OF THE SHARED PRAKṚTIS	1738
V. ABSURDITY OF SPECIFIC PRAKṚTIS	1740
VI. LONG DURATION IS NOT ETERNITY	1742
Eleventh Section EMPTINESS 13: EMPTINESS OF SPECIFIC CHARACTERISTICS	1742
I. THE TWO TYPES OF CHARACTERISTICS	1742
II. CONNECTIONS BETWEEN CHARACTERISTICS AND ESSENCES	1743
III. SHARED CHARACTERISTICS	1744
1. Impermanence	1744
2. Suffering.....	1744
3. Empty	1744
4. Without self.....	1745
IV. SPECIFIC CHARACTERISTICS.....	1746
V. WHY INSIST ON THE EMPTINESS OF ‘SPECIFIC’ CHARACTERISTICS?.....	1746
VI. WHY CARRY ON ABOUT EMPTY DHARMAS?	1747
Twelfth Section EMPTINESS 14: EMPTINESS OF ALL DHARMAS.....	1747
I. UNITARY CATEGORIES IN EVERY DHARMA	1747
II. GROUPS OF SEVERAL DHARMAS.....	1750
III. WHAT IS THE USE OF MAKING LISTS OF EMPTY DHARMAS?	1750
IV. NEW CONTROVERSY IN REGARD TO EMPTINESS.....	1751
1. The specific characteristics of conditioned dharmas are empty and indeterminate	1751
2. Unconditioned dharmas are without characteristics	1752
3. Even the dharmas known by the saints are empty	1753

4. Emptiness itself is empty	1754
6. The non-self leads logically to emptiness of dharmas	1757
7. The Buddha adapts his teaching to the preferences and capacities of beings	1757
8. Canonical sūtras teaching the emptiness of dharmas	1758
Thirteenth Section EMPTINESS 15: EMPTINESS CONSISTING OF NON-PERCEPTION	1762
I. VARIOUS DEFINITIONS OF NON-PERCEPTION	1762
II. IF DHARMAS ARE NOT PERCEIVED, IT IS BECAUSE THEY DO NOT EXIST	1762
III. USEFULNESS OF THE EMPTINESS OF NON-PERCEPTION	1763
IV. THE NON-PERCEPTION OF DHARMAS	1763
Fourteenth Section EMPTINESSES 16 TO 18: EMPTINESS OF NON-EXISTENCE, OF EXISTENCE ITSELF, OF BOTH NON-EXISTENTENCE AND EXISTENCE ITSELF	1765
I. FIRST EXPLANATION	1765
II. SECOND EXPLANATION	1766
III. THIRD EXPLANATION	1767

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 (*bodhipakṣikadharmā*) 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 (*śikṣā*) 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 utpādayati*) by forming the intention of some day arriving at supreme perfect enlightenment (*anuttarā samyakṣambodhi*) to save the infinite world of beings, to free them from the suffering of saṃsāra and establish them in the supreme knowledge of omniscience (*anuttara sarvajñāna*). 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’ (*bhūmi*). It is only in the tenth level, that of Cloud of Dharma (*dharmamegha*), that he will accede to *anuttarā samyakṣambodhi*, to the omniscience (*sarvajñatā*) belonging to the Buddhas involving the knowledge of things in all their aspects (*sarvākārajñatā*) and leading to the destruction of the disturbing emotions (*kleśa*) and their residues or ‘traces’ (*vāsanā*).

Having reached Buddhahood, the bodhisattva would be led straightaway 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 samyakṣambodhi*, 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 (*sarvajñatā*) bearing upon all the aspects of things (*sarvākārajñatā*) and eliminating the disturbing emotions (*kleśa*) as well as their traces (*vāsanā*), 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 a result of the latter that the bodhisattva, abandoning his fleshly body (*māṃsakāya*), takes on a body arisen from the fundamental element (*dharmadhātujakāya*) and appears in the most varied forms in innumerable universes of the ten directions in order to ‘ripen’ beings (*sattvapariṣkāna*).

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 *anutpattikadharmakṣānti*, a cryptic expression the exact meaning of which has long escaped western exegesis. This *kṣānti* is the conviction, the certitude, that dharmas do not arise, that things deprived of birth and, as a result, of destruction, are not subject to becoming. By means of this *kṣānti*, the bodhisattva penetrates the single nature of dharmas, namely, absence of natures (*alakṣaṇa*), the true nature of dharmas (*dharmatā, bhūtalakṣaṇa*) “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” (*Traité*, p. 1501F).

The practitioner definitively acquires this *kṣānti* in the eighth level, the Unmoveable Stage (*acalā*). That is where he takes up the assured position of bodhisattva (*bodhisattvanīyāma*). Certain of his future buddhahood, for three more levels he will pursue his salvific activity, but spontaneously and effortlessly (*anābhogena*), for his mind will no longer be disturbed by objects <vii> or concepts. Quite rightly, the sūtra considers entry into *niyāma* (*niyāmāvakrānti*) as the great conquest of the bodhisattva: this position where wisdom (*prajñā*) and skillful means (*upāyakauśalya*) are perfectly balanced is the beginning of supreme perfect enlightenment (*anuttarā samyaksaṃbodhi*) 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 Mahāyānist invention. Some are repeated from the old canons, such as the wish to become established in the six abhijñās (p. 1809F), to possess a body endowed with the marks (p. 1905F), to hold extensive magical powers (p. 1982F), or even to assure the continuity of the Buddha universes (p. 1988F). Others, by adapting them, take up the doctrines already formulated by the Hināyānist schools during the five centuries following the parinirvāṇa of the Buddha. But in this area, the problem of the influences is especially delicate for it cannot be decided whether the Mahāyāna borrowed from the śrāvakas 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 Vinayas, had already established a distinction between the disturbing emotions (*kleśa*) and the traces (*vāsanā*) of disturbing emotions which the Buddhas have eliminated but which still persist in the saints (p. 1756F). The Mahāsāṃghika canon includes a basket of magical spells (*mantrapīṭaka*), distant beginnings of the dhāraṇi of the Mahāyāna (p. 1862F) and the Dharmaguptakas used the magical syllabary of the Arapaṇa for didactic ends (p. 1868F). The Mahāsāṃghikas, Andhakas, Uttarapāthakas and Vātsīputrīyas accepted the existence of a sixth destiny, that of the asuras (p. 1956F). The Vibhajyavādins and the Mahāsāṃghikas believed in the possibility of preaching the Dharma by means of a single sound (p. 1380F, 1985F). The Prajñaptivādins had 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 *Traité* to put some order into this important section of the sūtra.

In my [Lamotte] introduction to volume III of the *Traité* (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 (Śaṭpādābhidharma and Mahāvibhāṣā); later, having become aware of the Mahāyānasūtras, in particular the Prajñā sūtras and the philosophical treatises composed by the first Mādhyamikas (Nāgārjuna, Āryadeva and Rāhulabhadra), 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 Pañcaviṃśatisāhasrikā.

He noted that the doctrines of this sūtra in no way contradicted the canonical sūtras of the Tripiṭaka 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 Kātyāyanīputra's Jñānaprasthāna. 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 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 *Traité* 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 Śaṭpāda and the Vibhāṣā, he decided to teach the doctrines of the Prajñā according to the explanatory techniques customary in the Abhidharmas. 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 Madhyamakaśāstra or an Abhisamayālaṃkāra. 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' (*nirvedhabhāgīya kuśalamūla*) practiced by the śrāvaka 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 (*samyaktvaniyāma*) of the śrāvaka, there is the predestination to Dharma (*dharmaniyāma*) of the bodhisattva; before their respective predestinations, both risk *mūrdhabhyaḥ pāta*, or 'falling back from the summits' (p. 1790-93F); by an act of taking pleasure

(*anumodanā*) in a good action, the bodhisattva gains merit infinitely superior to that of the śrāvaka who performs this good action (p. 1880F); the advised practice of the four foundations of mindfulness (*smṛtyupasthāna*) leads favorably to meditation on the first three emptinesses (p.2047-55F).

We cannot avoid the impression that by writing his *Traité*, the author, an Abhidharmika who has gone over to the Mahāyāna, had set himself the main goal of converting the Sarvāstivādins.

Here, as in the preceding volumes, the *Traité* revives the world of the gods and men who moved around Śākyamuni from his first appearance on earth: king Ajātaśatru (p. 1767F), the brāhmaṇa Ākrośaka-Bhāradvāja (p. 1762), the recluse Asita (p. 1915), the emperor Aśoka in his previous lifetime (p. 1934F), Bakkula (p. 1984F), Bāvari (p. 1906F), the vaiśya Bindu (p. 1938F), Brahmā Devarāja (p. 2079F), the brāhmiṇa Ciñcā (p. 1764F), Cūdapanthaka (p. 1865), Devadatta (p. 1767F), the buddha Dīpaṅkara (p. 1775, 1777, 1921, 1931F), Gavāmpati (p. 1761F), the buddha Kāśyapa (p. 1778F), the śramaṇa Koṭṭiṃśa (p. 1894F), Lopitcheou, perhaps Losaka-tiśya (p. 1944F), Madhuvāsiṣṭha (p. 1761F), Mahākāśyapa (p. 1761F), the demon Māra (p. 1776, 1825, 1937F), Maudgalyāyana (p. 1944, 1985F), the buddha Nāgavaṃśāgra (p. 1907F), Nanda (p. 1760, 1905, 1910F), the Pāpīyaka bhikṣus (p. 1837F), Pilindavatsa (p. 1761F), king Prasenajit (p. 1774F), Rādha (p. 2108, 2143F), Rāhu, king of the asuras (p. 2091F), Rāhula (p. 1767F), Śakra Devendra (p. 2090F), Śāriputra (p. 1746, 1760, 1849, 1944F), the parivrājaka Śreṇika (p. 2141-42F), king Śuddhodana (p. 1826, 1915F), the bhikṣu Sumana or Karṇasumana (p. 1894-95F), Sumati *alias* Sumedha or Megha (p. 1775, n. 1; 1931F), Sundarī (p. 1764F), Sunetra (p. 2092F), the bhikṣu Uttara (p. 1778F), the brahmaṇa from Verañja (p. 1767F), the buddha Vipśyin (p. 1894, 1895F). <x>

Among the rare bodhisattva appearing in the present volume, we may mention Samantapūṣpa (p. 1849-52F), Vimalakīrti (p. 1852F), Mañjuśrī (p. 1907F), Sadāprarudita (p. 1977F) and, mentioned together, Mañjuśrī, Vimalakīrti, Avalokiteśvara, Mahāsthāmaprāpta and Samantabhadra (p. 1982F).

Volume IV makes use of the same sources as the preceding volumes: the canonical Sūtrapīṭaka, the Mahāyānasūtras and especially the Mahāprajñāpāramitāsūtra (Pañcaviṃśatisāhasikā), the Abhidharmas of the various schools and the śāstras of the first Mādhyamika masters.

1. The canonical sūtras known by the author solely in their Sanskrit version, that of the Āgamacatuṣṭaya and the Kṣudrakapīṭaka, contain the teachings of the last Buddha Śākyamuni and, in this capacity, enjoy incontestable authority recognized by all Buddhists, whatever their Vehicle. It is to them that the author resorts preferentially in order to support his arguments. His work literally swarms with canonical *logia* and frequently cites whole sūtras, with greater or lesser accuracy.

Canonical sūtras cited by their titles. – *Arthavargyāṇi sūtrāṇi* (p. 1749,2143-44F), *Daśabala* (p. 2116F), *Dharmapada* (p. 1943F), *Jātaka* (. 1853F), *Kātyāyana* (p. 2109F), *Kolopama* (p. 2094, 2143F), *Mahāsūnyatā* (p. 2094, 2143F), *Pārāyaṇa* (p. 2143F), *Preta* (p. 1950F), *Rādha* (p. 2143F), *Saptasūryodaya* cited *Saptasūryopama* (p. 2091-92F).

Canonical sūtras mentioned without title. – *Acchariyā adbhutadhammā* (p. 1992F), *Akkosa* (p. 1762F, n. 1), *Ākāvaka* (p. 1765F, n. 1), *Anamatagga nakha* (p. 2142F, n. 1), *Assu* (p. 1837F, n. 3, no. 1; 2099F, n. 1), *Dīghanakha* (p. 2142F, n. 1), *Kevaddha* (p. 2079F, n. 2), *Khīra* (p. 1837F, n. 3), no. 2; 2099F, n. 2), *Laṭukikopama* (p. 1899, n. 2), *Mūla* (p. 2074F, n. 3), *Paramārthaśūnyatā* (p. 1831F, n. 2; 2135F, n. 2), *Pasāda* (p. 1753F, n. 1; 2075F, n. 2), *Paṭhavī*, called *Mrdgulika* in Sanskrit (p. 2100F, n. 1), *Phena* (p. 2053-54F, n. 3; 2062F, n. 1), *Puṇṇamā* (p. 2107F, n. 3), *Sabba*, called *Hastatāḍopama* in Sanskrit (p. 1748F, n. 2), *Samgīti* (p. 1946F, n. 1), *Samṛddhi* called *Suṇa* in Pāli (p. 2112F, n. 1), *Satta* (p. 2108F, n. 1; 2143F, n. 2), *Sīha* (p. 1960F, n. 1), *Śreṇīkaparivṛājaka* called *Kutūhasālā* in Pāli (p. 2141F, n. 1), *Susīma* (p. 1839, n. 3), *Tiṃsamattā* called *Lohita* in Sanskrit (p. 1835F, n. 4; 20998F, n. 2), *Tiṇakatṭha* (p. 2099F, n. 4); *Veraṇja* (p. 1767F).

2. A convinced and professed Mahāyānist, the author of the *Traité* could not help but recognize the authenticity of the Mahāyānasūtras. 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 (*kaṇṭhokta*) 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 (*mahāvīdyā*) assuring their readers spiritual and material benefits (cf. 1862-1863F).

In the present volume, the author cites long extracts from the Mahāprajñāpāramitāsūtra, in this case the Pañcaviṃśatisāhasrikā in order to expand his commentary and, in general, mentions the title of the chapter (*parivarta = p'in*) from which the extract 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. 1; 1832F, n. 2; 1880F, n. 2; 1892F, n. 2; 1904F, n. 1; 1910F; 1975F, n. 1; 2046F, n. 3; 2060F, n. 1; 2102F, n. 1; 2146F, n. 2.

Other Mahāyānasūtras cited by their titles. - *Bhadrakalpika* (p. 1892F), *Daśabhūmika*, the Chinese title of which is borrowed from Dharmarakṣa's translation (p. 1897F),

Pratyutpannabuddhasaṃmukhāvasthitasamādhi cited as *Pratyutpannasamādhi* (p. 1927F); see also p. 1789F, n. 1), *Ratnakūṭa* (p. 1843F), *Saddharmapuṇḍarīka* (p. 1957F), *Śūraṃgamasamādhi* cited as *Śūraṃgamasūtra* (p. 1907F), *Tathāgatācintyaguhyānirdeśa* cited as *Guhyakasūtra* (p. 1985F),

Vimalakīrtinirdeśa cited as *Vimalakīrtisūtra* (p. 1852F, 1942F, 1984F), *Viśeṣacintibrahmapariṣcchā* cited as *Jālanīprahasūtra* (p. 1848F), *Viśeṣasūtra* (p. 1921F).

3. As we have seen in the Introduction to volume III of the *Traité* <xii> (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 Kātyāyanīputra 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 Abhidharmaprakaraṇapāda (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 Kaśmir 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 Ṣaṭpādābhidharma of the Sarvāstivādins, but earlier than the Jñānaprasthāna of Kātyāyanīputra. Be that as it may, the Prakaraṇapāda always enjoyed a special esteem. It is the most frequently cited Abhidharma in the Saṃgītiparyāya (cf. Taisho Index, no. 15, p. 213c), the Mahāvibhāṣā (Taisho Index, no. 14, p. 313c), the Kośa and the Nyāyānusāra (Taisho Index, no. 16, p. 174b; Kośa Index, p. 242 under *Prakarāṇa*).

4. In the chapter dedicated to the eighteen emptinesses, the author is inspired mainly by Nāgārjuna’s *Madhyamakāśāstra*. He even introduces into his prose two Mūlamadhyamakakārikās 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 naïve 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 *Madhyamakāśāstra*. 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 *Madhyamakāśāstra* and that he was <xiii> significantly later than the first Mādhyamika 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 Mahāyānasūtras (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 *Prajñāpāramitāstotra* 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

Prajñāpāramitāsūtra? But no chapter in the *Tables Comparatives des versions des Prajñāpāramitā* prepared by Professor Hikata in his edition of the *Suvikrāntavikrāmapariṣcchā* bears this name. Could it be a chapter of the *Mūladmadhyamakakārikā* of Nāgārjuna? De Jong (Asia Major, XVII, 1972, p. 109): “It is certainly possible that *P’o-wo-p’in* refers to the eighteenth chapter of the *Mūlamadhyamakakārikā*.” Alas, this eighteenth chapter bears the title *Ātmaparīkṣā* ‘Examination of the Self’. I [Lamotte] accept and still believe that the *P’o-wo-p’in* in question designates the chapter of the *Catuḥśataka* by Āryadeva entitled *P’o-wo-p’in* in the two Chinese versions (T 1570, k. 1, p. 182c18; T 1571, k. 2, p. 194a27), *Bdag dgag par bsgom pa bstan pa* in the Tibetan version (Tib. Trip., vol. 95, no. 5246, p. 137-1-5). According to the Chinese versions, the Sanskrit title would have been *Ātmapariṣedhaprakaraṇam* ‘Chapter on the Refutation of the Self’.

A new piece of information may now be added to the file. From a letter dated May 14, 1976, two young Danish scholars, C. Lindtner and P. Sorensen inform me [Lamotte] that they have discovered two stanzas of the Āryadeva’s *Catuḥśataka* in my [Lamotte] French translation of the *Traité*, p. 69F and 1686F.

1. On page 69F (cf. T 1509, k. 1, p. 64b11-18), the writer expresses himself as follows:

In the *Tchong-louen* (*Madhyamakaśāstra*) some stanzas say:

If there were something non-empty
 There would have to be something empty.
 But if the non-empty does not exist,
 How would the empty exist?

The fools who see non-emptiness
 Then also see emptiness.
 Not having positive views (*drṣṭi*) or negative views (*adrṣṭi*),
 That is truly *nirvāṇa*.

Non-duality, the door to bliss,
 The destruction of wrong views,
 The realm traveled by all the Buddhas
 That is what is called Non-self.

Only the first two stanzas are taken from the *Madhyamakaśāstra*. The first is *Madhyamakakārikā* XIII, 7 (Madh. vṛtti, p. 245):

Yady aśūnyam bhavet kiṃcit
syāc śūnyam iti kiṃcana/

*na kiñcid asty aśūnyaṃ ca
kutaḥ śūnyaṃ bhaviṣyati//*

The second may be compared to the Madhyamakakārikā V, 8 (Madh, vṛtti, p. 135):

*Astitvaṃ ye tu paśyanti
nāstitvaṃ cālpabuddhayaḥ/
bhāvānaṃ te na paśyanti
draṣṭavyopaśamaṃ śivam//*

“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 Āryadeva’s Catuḥśataka, chap. XII, stanza 13 (ed. P. L. Vaidya, no. 288, p. 99; ed. V. Bhattacharya, no. 288, p. 151):

*Advitīyaṃ śivadvāraṃ
kudṛṣṭīnāṃ bhayaṃkaram/
viśayaḥ sarvabuddhānāṃ
iti nairātmyam ucyate//*

“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 Āryadeva’s Catuḥśataka, 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 ñid du bdag sñam du /
de ltar gañs gnas pa //*

de ni yod pas ga la dgaḥ /
med pas hjiḡs par ga la hgyur //

V. Bhattacharya (l. c.) restores the Sanskrit as follows:

Tattvato nairātmyam iti
yasyaivaṃ vartate matih /
tasya bhāvāt kutaḥ prītir
abhāvena kuto bhayam //

“He who considers the non-self to be real, how could he experience joy in the face of existence, fear in the face of non-existence?”

Thus the discovery of Lindtner and Sorenson adds to and confirms our earlier conclusions. The author who cites Nāgārjuna’s *Madhyamakaśāstra*, Aryadeva’s *Catuḥśataka* and Rāhula’s *Stotra* postdates the first line of great Mādhyamika scholars and cannot be identified with any of them. Indeed, he is considerably later than them for, by referring to a mass of Mahāyāna sūtras, he is from an epoch where the Madhyamaka had already undergone a long elaboration.

If, as its translator Kumārajīva would have it, the author of the *Traité* went under the name of Nāgārjuna, this was not the Nāgārjuna of the *Madhyamakaśāstra*, but one of the many other ‘Nāgārjunas’ known to the literary tradition. On this subject, see the comments of G. Tucci, in *East and West*, vol. 22 (1972), p. 366-367. <xvi>

Professor Jacques May of the Université de Lausanne, a great specialist of the Madhyamaka, has dedicated an entire week of his precious time to rereading with me the translation of chapter XLVIII which deals with the eighteen emptinesses, and Professor Robert Shih of the Université de Louvain has made valuable suggestions in regard to the same chapter. My former pupil, Marcel Van Velthem, graduate in philology and eastern history, has spontaneously offered to help me in correcting the proofs and his assistance has been very efficient. I give my heartiest thanks to these friends, as devoted as they are wise.

For more than fifteen years, I benefited from the care and favors of the Fondation Universitaire de Belgique. After having subsidized most of my earlier publications, it has generously intervened in the fresh printings of the present volume. The debt of gratitude that I owe to the members of this great institution and to its distinguished Secretary General, Marcel Grosjean is great indeed.

My gratitude also goes to Emmanuel Peeters, director of the Imprimerie Orientaliste of Louvain whose judicious advice considerably facilitated the execution of the present work.

Étienne Lamotte

Louvain, August 15, 1976.

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ed. = edition; rec. = reconstruction of Sanskrit; tr. = translation.

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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 (*duḥkhanirodhagāminī pratipad*) or the noble eightfold path (*āryāṣṭāṅgikamārga*) that leads to nirvāṇa. Later, on many occasions (Dīgha, II, p. 81, 84; Itivuttaka, p. 51) he defined its three elements, namely, morality (*śīla*), concentration (*samādhi*) and wisdom (*prajñā*). This supraworldly (*lokottara*) 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 (*śrotaāpattiṭṭhāna*). From then on, the śrāvakas know the Path in its fourfold aspect of path (*mārga*), reasoning (*nyāya*), acquisition (*prāpti*) and exit from the world (*nairyāṇika*): cf. Saṃyuktābhidharmasāra, T 1552, k. 6, p. 918a-b; Vibhāṣā, T 1545, k. 79, p. 408c; Kośa, VI, p. 163; VII, p. 30-34; Mahāvvyut., 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 by this 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 (*alākṣaṇa*).

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 (*mārgākmarajñatā*), which is empty of any nature.

Sūtra (cf. Pañcaviṃśati, p. 21, l. 6-7; Śatasāhasrikā, 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 (*Mārgajñatām anuprāptukāmena bodhisattvena mahāsattvena prajñāpāramitāyām yogah karaṇīyaḥ. Mārgajñatayā mārgākmarajñatām <1736> paripūrayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyām yogah karaṇīyaḥ.*)

I. KNOWLEDGE OF THE PATHS

[1. Simple Path]. – There is a simple path (*ekayāna*) to go directly to nirvāṇa: this is mindfulness (*smṛti*) and heedfulness (*apramāda*) applied to the good dharmas, the path conforming to mindfulness of body (*kāyasmṛtyupasthāna*).¹

[2. Twofold paths] – There are also twofold paths: 1) bad path (*akuśalamārga*) and good path (*kuśalamārga*); 2) worldly path (*laukikamārga*) and supraworldly path (*lokottaramārga*); 3) path of concentration (*samādhimārga*) and path of wisdom (*prajñāmārga*); 4) impure path (*sāsravamārga*) and pure path (*anāsravamārga*); 5) path of those who practice (*śaikṣamārga*) and path of those who no longer practice (*aśaikṣamārga*); 6) path of seeing (*darśanamārga*) and path of meditation (*bhāvanāmārga*); 7) path of those who seek the truth as a result of faith (*śraddhānusārin*) and path of those who seek the truth as a result of scripture (*dharmānusārin*); 8) path of those who are candidates for the fruit of the religious life (*phalapatipannakamārga*) and path of those who are in possession of these fruits (*phalaprāptamārga*); 9) path of expulsion of the conflicting emotions (*ānantaryamārga*) and path of deliverance from the conflicting emotions (*vimuktimārga*); 10) path of those who are convinced by means of faith (*śraddhādhimuktamārga*) and path of those who have the speculative view (*dsṛṭiprāptamārga*); 11) path of those who are delivered by means of wisdom (*prajñāvimuktamārga*) and path of those who are doubly delivered (*ubhayatobhāgavimuktamārga*).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 (*tiryāṇimārga*) 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 [258a] emaciated pretas, the pretas that eat filth and the divine pretas.⁴

2) Three kinds of good paths (*kuśalamārga*): the path of humans (*manuṣyamārga*), 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 (*puṇya*) and those who seek nirvāṇa, There are three other kinds of humans: those who taste the objects of desire

¹ Cf. Dīgha, II, p. 290; Majjhima, I, p. 55, 63; Saṃyutta, V, p. 141, 167-168; Kathāvatthu, p. 158: *Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā sokapariddavānaṃ samatikkamāya dukkhadomanassānaṃ atthagamāya ñāyassa adhighamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā.*

² For these various categories of saints, see above, p. 1389-1391F, n.

³ The hells have been described above, p. 955-968F.

⁴ For the pretas, see p. 954-955F.

(*kāma*) 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 gods: gods of the desire realm (*kāmadeva*), gods of the realm of subtle form (*rūpadeva*) and gods of the formless realm (*ārūpyadeva*).

There are three kinds of paths of nirvāṇa: the path of the śrāvakas, the path of the pratyekabuddhas, and the path of the Buddhas. The path of the śrāvakas is of three kinds: the path of those who practice (*śaikṣamārga*), the path of those who no longer practice (*aśaikṣamārga*) and the path of those who are neither the one nor the other (*naivaśaikṣanāśaikṣamārga*). It is the same for the path of the pratyekabuddhas. The path of the Buddhas is of three kinds: the path of the perfections (*pāramitāmārga*), the path of skillful means (*upāyamārga*) and the path of the pure lands (*viśuddhakṣetramārga*). The Buddhas have three other paths: the path of the first production of the mind of awakening (*prathamacittotpādamārga*), the path of the practice of benefit (*kuśalacaryāmārga*) and the path of converting beings (*sattvapariṣkānamārga*).

There are three other threefold paths: the path of morality (*śīlamārga*), the path of meditative stabilization (*samādhimārga*) and the path of wisdom (*prajñāmārga*). There are innumerable threefold paths of this kind.

[4. Fourfold paths]. – There are also fourfold paths: 1) the path of worldly people (*prthagjanamārga*), the path of the śrāvakas, the path of the pratyekabuddhas and the path of the Buddhas; 2) the path of the śrāvakas, the path of the pratyekabuddhas, the path of the bodhisattvas and the path of the Buddhas; 3) the path of the śrāvakas is of four kinds: the path of suffering (*duḥkhamārga*), the path of the origin (*samudayamārga*), the path of the cessation (*nirodhamārga*) and the path of the way (*pratipannamārga*); <1738> 4) the paths of the four fruits of the religious life (*catuḥśramanyaphalamārga*); 5) the path contemplating the true nature of the body (*kāyadharmatānupaśyanamārga*) and the paths contemplating the true nature of feeling, the mind and things (*vedanācittadharmadharmatānupaśyanāmārga*);⁵ 6) the four paths by means of which evil bad dharmas that have not yet arisen may not arise (*anutpannānām pāpakānām akuśalānām dharmānām anutpādāya*), so that the bad wicked dharmas already arisen may be destroyed (*utpannānām pāpakānām akuśalānām dharmānām prahāṇāya*), so that good dharmas that have not yet arisen may take birth (*anutpannānām kuśalānām dharmānām utpādāya*) and so that the good dharmas that have already arisen may increase (*utpannānām kuśalānām dharmānām vaipulyāya*);⁶ 7) the four paths predominating respectively in zealotry (*chanda*), exertion (*vīrya*), mind (*citta*) and examination (*mīmāṃsā*);⁷ 8) the paths of the four lineages of saints (*āryavaṃśa*) consisting of losing interest in clothing (*cīvara*), food (*piṇḍapāta*), beds (*śayanāsana*) and medicines (*bhaiṣajya*) and taking enjoyment (*rāmatā*) in the cessation of suffering (*duḥkhaprahāṇa*) and the practice of the Path (*mārgabhāvanā*);⁸ 9) the paths of the four ways (*pratipad*): the difficult way of slow understanding (*duḥkhā*

⁵ The four *smṛtyupasthāsa*: cf. p. 1150-1176F, 1187-1194F.

⁶ The four *samyakpradhāna*: cf. p. 1176-1177F.

⁷ The four *ṛddhipāda*: cf. p. 1177-1179F.

⁸ The four *āryavaṃśa*; cf. Dīgha, III, p. 224; Anguttara, II, p. 27-28; Kośabhāṣya, p. 336.

pratipad dhandhābhijñā), the difficult way of quick understanding (*duḥkhā pratipat kṣiprābhijñā*), the easy way of slow understanding (*sukhā pratipad dhandhābhijñā*), the easy way of quick understanding (*sukhā pratipat kṣiprābhijñā*);⁹ 10) the four paths of meditation (*bhāvanāmārga*) aimed at happiness in the present lifetimes (*ihasukha*), knowledge of births and deaths (*cyutyupapādañāna*), destruction of the impurities (*āsravakṣaya*) and analytical knowledge (*vibhaṅgajñāna*) respectively; 11) the four divine paths (*devamārga*), namely, the four trances (*dhyāna*); 12) the four kinds of paths: paths of the devas, the Brahmās, the āryas and the Buddhas. There are innumerable four paths of this type.

[5. Fivefold paths]. – There are also fivefold paths: 1) path of the damned (*nārakamārga*), path of the animals (*tiryāṇmārga*), path of the pretas, path of humans (*manuṣyamārga*) and <1739> path of the gods (*devamārga*); 2) paths of the five elements belonging to those who no longer practice (*aśaikṣaskandhamārga*), from the *aśaikṣaskandha* of morality (*śīla*) up to the *aśaikṣaskandha* of the cognition and vision of deliverance (*vimuktijñānadarśana*);¹⁰ 3) paths of the five kinds of Śuddhāvāsikadeva;¹¹ 4) paths of the five objects of desire (*kāmaguṇa*);¹² 5) five paths of words in harmony with the Dharma and five paths of words of adharmā; 6) five paths: those of the pṛthagjanas, the śrāvakas, the pratyekabuddhas, the bodhisattvas and the Buddhas; 7) paths of the five [258b] destinies (*gati*) 8) paths analyzing material things (*rūpa*), the mind (*citta*), mental events (*caitasika*), dharmas disassociated from the mind (*cittaviprayuktasamskāra*) and the unconditioned dharmas (*asamskṛta*) respectively; 9) five paths concerning things to be destroyed (*praheya*) by the truth of suffering (*duḥkhasatya*), the truth of the origin (*samudayasatya*), the truth of cessation (*nirodhasatya*), the truth of the path (*pratipatsatya*) and meditation (*bhāvanā*) respectively. There are innumerable fivefold paths of this kind.

[6. Sixfold paths]. – There are also sixfold paths: 1) path of the damned (*nārakamārga*), path of the animals (*tiryāṇmārga*), path of the pretas, path of humans (*manuṣyamārga*), path of the gods (*devamārga*) and path of the arhats; 2) paths of abandonment of the six objects (*ṣaḍviṣayaparityāga*); 3) paths of the six comities (*sārāyaṇīya*);¹³ 4) paths of the six superknowledges (*abhijñā*);¹⁴ 5) paths of the six kinds of arhats;¹⁵ 6) paths of development of the six stages (*bhūmi*); 7) paths of the six meditative stabilizations (*samādhi*); 8) paths of the six perfections (*pāramitā*), each of them including six paths in turn. There are innumerable sixfold paths of this kind.

[7. Sevenfold paths]. – There are also sevenfold paths: 1) paths of the seven factors of bodhi (*saṃbodhyaṅga*); 2) pure paths (*anāsravamārga*) of the seven stages (*bhūmi*); 3) meditation paths <1740>

⁹ The four *pratipad*: cf. Dīgha, III, p. 106, 228; Anguttara, II, p. 149, 154; V, p. 63; Kośabhāṣya, p. 382.

¹⁰ The five *aśaikṣaskandha* also called *anāsrava-*, *dharmā-* or *lokottara-skandha*: cf. p. 1233F, n. 3, 1349 -1361F.

¹¹ Deities dwelling on the five upper stages of the fourth dhyāna.

¹² Adopting the variant *wou yu tao*.

¹³ These are the *cha sārāṇīya dhammā* of the Pāli sources: cf. Dīgha, III, p. 245; Majjhima, I, p. 322; II, p. 250; Anguttara, III, p. 288. See the dictionaries of Rhys Davids (s.v. *sārāṇīya*) and Edgerton (s.v. *sārāyaṇīya*).

¹⁴ For the five and six *abhijñā*, cf. p. 328-333F.

¹⁵ The six kinds of arhats, *parihāṇadharman*, etc.; cf. Kośa, VI, p. 251, 253, 266.

of the seven notions (*saṃjñā*);¹⁶ 4) paths of the seven purities (*viśuddhi*);¹⁷ 5) paths of the seven virtuous people (*satpuruṣa*);¹⁸ 6) paths of the seven riches (*dhana*);¹⁹ 7) paths of the seven riches of the Dharma (*dharmadhana*);²⁰ 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 (*āryāṣṭāṅgamārga*);²¹ 2) paths of the eight liberations (*vimokṣa*).²² There are innumerable eightfold paths of this kind.

[9. Ninefold paths]. – There are also ninefold paths: 1) path of the nine successive absorptions (*anupūrvasamāpatti*);²³ 2) pure paths (*anāsravamārga*) of the nine stages (*bhūmi*); 3) paths of cessation (*prahāṇamārga*) of the nine views (*drṣṭi*); 4) paths of the nine classes of arhat;²⁴ 5) nine paths of the bodhisattvas, namely, the six perfections (*pāramitā*), skillful means (*upāya*), conversion of beings (*sattvaparipācana*) and the purification of the buddhafields (*buddhakṣetrapariśodhāna*). There are innumerable ninefold paths of this kind.

[10. Tenfold paths]. – There are also tenfold paths: 1) paths of the ten *āśaikṣas*;²⁵ 2) paths of the ten notions (*saṃjñā*);²⁶ 3) paths of the ten bases of the spheres of totality (*kṛtsnāyatana*);²⁷ 4) the ten bad paths of action (*akuśalakarmapatha*), the ten good paths of action (*kuśalakarmapatha*);²⁸ and so on <1741> up to 162 paths.²⁹ These are the innumerable headings concerning the paths.

II. KNOWLEDGE OF THE ASPECT OF THE PATHS

¹⁶ On the group of the seven *saṃjñā*, see references above, p. 1311F.

¹⁷ The seven *viśuddhi*, *śīla*, etc.: cf. Majjhima, I, p. 148; Tchong a han, T 26, k. 2, p. 430b-c.

¹⁸ The *sapta satpuruṣagatayaḥ*: cf. Anguttara, IV, p. 70 seq; Tchong a han, T 26, k. 2, p. 427a; Kośavyākhyā, p. 270.

¹⁹ The *sapta dhanāni*, *śraddhā*, etc.: f. Dīgha, III, p. 163, 251; Anguttara, IV, p. 4; Mahāvvyut., no. 1566-1572; Tchong a han, T 26, k. 35, p. 649c22-23.

²⁰ Probably the *sapta aupadhikāni punyakriyāvastāni*, meritorious material works: cf. Tchong a han, T 26, k. 2, p. 428a-b; T 125, k. 35, p. 741b-c; Kośavyākhyā, p. 352-354.

²¹ Cf. p. 1181-1185F, 1203-1207F.

²² Cf. p. 1291-1299F.

²³ Cf. p. 1308-1309F.

²⁴ Cf. Kośa, VI, p. 273.

²⁵ Cf. Kośa, VI, p. 295.

²⁶ Cf. p. 1431-1463F.

²⁷ Cf. p. 1474-1483F.

²⁸ Cf. p. 501F.

²⁹ The 162 *mārga* (81 *prahāṇa* or *ānantaryamārga* and 81 *vimuktimārga*) practiced in the course of the *bhāvanāmārga* to break the conflicting emotions: cf. p. 1104F

The exhaustive knowledge, the complete knowledge of these various paths is the knowledge of the aspect of the paths (*mārgakārajñatā*).

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 (*ekalakṣaṇam yadutālakṣaṇam*).³⁰ Why then speak of the various paths?

Answer. – These paths all end up in a single path (*ekayāna*), namely, the true nature (*bhūtalakṣaṇa*) of dharmas. At the beginning of the practice, they show many particularities, but at the end, they are all equal and alike and no longer show any differences (*viśeṣa*). In the same way, at the time of the final conflagration (*kalpoddāha*), all existing things are gathered into empty space (*ākāśa*).

However, in order to convert beings (*sattvapariṣkānanārambham*), 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 (*alakṣaṇa*), distinguish a worldly path and a supraworldly path?

Answer. – That which is called world (*loka*) comes from an erroneous thought (*viparyastamanasikāra*) 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 [258c] has been false from the beginning. In reality, it does not arise, it does not act; it comes only from causes and conditions (*hetupratyaya*) consisting of the coming together (*saṃnipāta*) between the six inner organs (*adhyātmendriya*) and the six outer objects (*bahirdhāviśaya*). But in order to conform to the prejudices (*abhiniveśa*) of worldly folk, we speak of the world. The many wrong views (*mithyādr̥ṣṭi*) about the world are like tangled threads (*jāla*): whoever clings to them wanders in saṃsāra eternally. That is how to know the world.

What is the supraworldly path (*lokottaramārga*)? Knowing the world in conformity with reality is the supraworldly path. Why? The wise person has looked very hard for the world and the supraworld: these two things do not exist (*nopalabhyante*). Since they do not exist, we should know that the world and the supraworld are only denominations (*prajñapti*).

³⁰ Pañcaviṃśati, p. 164, l. 8-9 (T 223, k. 4, p. 242c2-4; k. 8, p. 278c1-2). A pithy phrase often cited by the *Traité* (p. 676F, 938F, 1376F, 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 (*niyatalakṣaṇa*) in things of this world is non-existent.

Thus the yogin does not find the world (*lokaṃ nopalabhate*) and does not cling to the supraworld either (*lokottaraṃ nābhiniśate*). If he does not find the world, he is not attached to the supraworld. Having destroyed affection (*anunaya*) and aversion (*pratigha*), he does not debate with the world (*na lokena sārthaṃ vivadati*).³¹ Why? Because, knowing for a long time that the world is empty (*śūnya*), non-existent (*asat*) and deceptive (*mṛṣā*), the yogin no longer has memory (*anusmaraṇa*) or thought construction (*vikalpa*).

By world (*loka*) we mean the five aggregates (*skandha*). But even if the Buddhas of the ten directions looked for the nature (*lakṣaṇa*), they would not find it, for the aggregates are without a starting point (*āgamasthāna*), without a resting point (*stītiṣṭhāna*) and without a point of departure (*nirgamasthāna*). 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 (*saṃyoga*) 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 adopting the supraworld, this is the supraworld.

But the bodhisattva who knows this can, in the interest of beings, make distinctions between worldly path and supraworldly path. Nevertheless, whether they are impure (*sāsrava*) or pure (*anāsrava*), the paths of all dharmas come together in a single nature (*ekalakṣaṇa*), [namely, the absence of nature]: this is what is called the knowledge of the aspect of the paths (*mārgakārajñatā*).

Second Section WINNING OMNISCIENCE AND THE KNOWLEDGE OF ALL THE ASPECTS

The bodhisattva aspires to omniscience (*sarvajñatā*), 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 (*sāmānyalakṣaṇa*) and their specific characteristics (*svalakṣaṇa*). The general characteristics of dharmas are three or four in number: all dharmas are impermanent (*anitya*), suffering (*duḥkha*), empty (*śūnya*) and selfless (*anātman*). The specific characteristics are

³¹ Canonical reference: Saṃyutta, III, p. 138; Madh. vṛtti, p. 370. See above, p. 42F, note.

infinite in number: these are, for example, the solidity (*khakkhatva*) of the earth element, the moistness (*dravatva*) of the water element, etc., etc.

Perfect omniscience belongs only to the Buddhas: it is called omniscience (*sarvajñatā*) in the full sense of the word or also knowledge of all the aspects (*sarvākārajñatā*) to show that it extends to the specific characteristics of the dharmas.

2. As well, there are imperfect or incomplete omnisciences 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’ (*sarvajñā*): the proof of this is that the wisest of them were unable to answer all the difficult questions they were asked.

Buddha, arhat and pratyekabuddha have access to their respective omnisciences 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 (*mārgajñatā*) or the knowledge of the aspect of the paths (*mārgākārajñatā*). Indeed, they say: “The path already practiced by me is no longer to be practiced” (*mārgo me bhāvito na pounar bhavitavyaḥ*): cf. above, p. 1359F.

This is not the case for the bodhisattvas who, from their first *cittotpāda* 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 *bodhipākṣikadharmas*, the *pāramitās*, the *balas*, the *vaiśāradyas*, 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.

Śāstrā. –

I. DIFFERENCE BETWEEN OMNISCIENCE AND THE KNOWLEDGE OF ALL THE ASPECTS

Question. – What are the differences between *sarvajñatā* ‘knowledge of everything’ and *sarvākārajñatā*³² ‘knowledge of all the aspects’?

Answer. – Some say there is no difference and that [either] *sarvajñatā* or *sarvākārajñatā* is said. [259a]

Others say that *sarvajñatā* is the knowledge of the general characteristics (*sāmānyalakṣaṇa*) and *sarvākārajñatā* is the knowledge of the specific characteristics (*svalakṣaṇa*).

Sarvajñatā is cause (*hetu*); *sarvākārajñatā* is effect (*phala*).

Sarvajñatā is a concise expression (*saṃkṣepeṇokti*); *sarvākārajñatā* is a verbose expression (*vistareṇokti*).

Sarvajñatā generally destroys the ignorances (*avidyā*) about all the dharmas; in regard to multiple statements of the Dharma (*dharmaparyāya*), *sarvākārajñatā* destroys the ignorances. Thus for example, there is *sarvajñatā* when one preaches the four truths (*catuḥsatya*); there is *sarvākārajñatā* when one preaches the implications (*artha*) of the four truths. <1745>

³² *Sarvākārajñatā* has already been defined above, p. 640-642F.

There is sarvajñatā when one preaches the truth of suffering (*duḥkhasatya*); there is sarvākārajñatā when one preaches the eight characteristics of suffering (*duḥkhalakṣaṇa*).

There is sarvajñatā when one preaches the suffering of birth (*jātiduḥkha*); there is sarvākārajñatā when one preaches the various places of the birth (*jātisthāna*) of beings.

Furthermore, by ‘all dharmas’, [the twelve bases of consciousness (*āyatana*)] from eye (*caḥṣus*) and colors (*rūpa*) up to mind (*manas*) and things (*dharma*) is understood.

The arhats and pratyekabuddhas know the general characteristics (*sāmānyalakṣaṇa*).³³ impermanence (*anityatā*), suffering (*duḥkha*), emptiness (*śūnya*) and selflessness (*anātman*), and, since they know these twelve bases (*āyatana*), they are said to be ‘omniscient’.

The śrāvakas and pratyekabuddhas do not know the specific characteristics (*svalakṣaṇa*) in an exhaustive manner; they do not know the place of birth (*jātisthāna*) of a given being, his beauties and his uglinesses, the exact number of his actions, [not only in the past] but also in the future (*anāgata*) and the present (*pratyutpanna*). How then would they not be ignorant of those of *all* beings?

They do not know the names used to designate gold (*suvarṇa*) in a single Jambudvīpa. How then would they know the many sounds used to designate a single thing in the *trisāhasramahāsāhasralokadhātu*, and in the languages of the gods, in the language of the nāgas, etc.? Not knowing the many sounds used to designate gold, how then would they know the causes and conditions (*hetupratyaya*) of the various aspects] of gold, the various deposits of gold, their qualities or their respective values? How would they know the causes required to gain merit (*puṇya*), commit sin (*āpatti*) or find the Path? Not being able to cognize things that are so obvious, how then would they cognize the minds (*citta*) and mental events (*caitasikadharmas*), such as the trances (*dhyāna*), absorptions (*samāpatti*), wisdom (*prajñā*) and the other [invisible] dharmas?

The Buddha, on the other hand, cognizes the general characteristics (*sāmānyalakṣaṇa*) and the specific characteristics (*svalakṣaṇa*) of all <1746> the dharmas in an exhaustive manner. This is why he is called ‘knower of all the aspects’ (*sarvākārajñatā*).

Finally, in a later chapter [of the Prajñāpāramitāsūtra], the Buddha himself says: “Omniscience (*sarvajñatā*) is the concern of śrāvakas and pratyekabuddhas; knowledge of the paths (*mārgajñatā*) is the concern of bodhisattvas; knowledge of all the aspects (*sarvākārajñatā*) is the concern of the Buddhas.”³⁴

The śrāvakas and pratyekabuddhas have general omniscience (*sāmānyasarvajñatā*) only and do not have the knowledge of all the aspects (*sarvākārajñatā*).

Moreover, although they have a partial knowledge of specific characteristics (*svalakṣaṇa*), śrāvakas and pratyekabuddhas do not know them fully. It is because of their knowledge of the general characteristics (*sāmānyalakṣaṇa*) that they are called omniscient (*sarvajña*). In the Buddhas, sarvajñatā and sarvākārajñatā

³³ The śrāvakas and pratyekabuddhas know all the general characteristics plus some specific characteristics; only the Buddha knows all the specific characteristics.

³⁴ Pañcaviṃśati, *San-houei-p'in*, T 223, p. 375b25-27.

are real knowledges, whereas in the śrāvakas and pratyekabuddhas they are just the name. Their omniscience is like a lamp drawn³⁵ [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 Śāriputra three times, the latter was unable to answer.³⁶ If he had had real omniscience, why did [259b] he not reply? It is because he had only the name of omniscient, as he did not surpass ordinary people (*prthagjana*),³⁷ 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 *sarvajña* and sometimes *sarvākārajña*,

In summary (*samkṣepeṇa*), this sets forth sarvajñatā, sarvākārajñatā and their many differences.

II. KNOWLEDGE OF THE PATHS LEADING TO OMNISCIENCE

Question. – The [Prajñāpāramitā]-sūtra has said that by practicing certain dharmas such as the six perfections (*pāramitā*), the thirty-seven auxiliaries of enlightenment (*bodhipāḥṣika*), the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*), etc., omniscience (*sarvajñatā*) is obtained.³⁸ Why does it say here that it is only by using the knowledge of the aspect of the paths (*mārgākārajñatā*) 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 (*kuśaladharmā*) included between the first production of the mind of awakening (*prathamacittotpāda*) and sitting on the seat of enlightenment (*bodhimaṇḍaṇiṣadana*) together comprise the Path. Practicing these Paths by distinguishing them and meditating on them constitutes the knowledge of the paths. The [Prajñāpāramitā]-sūtra 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?

³⁵ Adopting the variant *houa teng*.

³⁶ Śāriputra was unable to reply to the Buddha's question about the past and future existences of a pigeon found at the edge of a road: see above, p. 647-649F, the Avadāna of the pigeon.

³⁷ Actually, in knowledge Śāriputra surpassed not only ordinary people but also all the arhats; only the Buddha was superior to him. Cf. Comm. on the Dhammapda, III, p. 228 seq., and Comm. on the Suttanipāta, II, p. 570 seq.

³⁸ Pañcaviṃśati, T 223, k. 5, p. 247c12-15.

Answer. – The arhats and pratyekabuddhas have also completed the practice of their own paths.³⁹ This is why for them there is no question of knowledge of the paths, for the nature of the Path (*mārga*) is practice (*caryā*).

Furthermore, the sūtra in question speaks of the śrāvakas and the pratyekabuddhas, and [the path] of the śrāvakas does not consist of three Vehicles.⁴⁰ This is why [knowledge of the paths] is not their concern. Being great, <1748> the path of the Buddhas [and that of the bodhisattvas] includes the knowledge of the paths; those of the śrāvakas and the pratyekabuddhas, being small, does not include it.

Finally, the bodhisattva-mahāsattva himself practices the paths and also teaches beings 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 obtains omniscience.

III. DHARMAS KNOWN BY OMNISCIENCE

Question. – What are all these dharmas cognized by omniscience?

Answer. –

1. The two bases of consciousness

[*Sabbasutta*]. – The Buddha said to the bhikṣus: “I will teach you ‘all dharmas’ (*sarvam = sarve dharmāḥ*). What are all these dharmas? The eye (*cakṣus*) and colors (*rūpa*); the ear (*śrotra*) and sounds (*śabda*); the nose (*ghrāṇa*) and smells (*gandha*); the tongue (*jihvā*) and tastes (*rasa*); the body (*kāya*) and tangibles (*spraṣṭavya*); the mind (*manas*) and things (*dharma*). These twelve bases of consciousness (*āyatana*) are all dharmas.”⁴¹

³⁹ By at least virtual possession of nirvāṇa, the arhat has nothing more to follow or to know.

⁴⁰ The śrāvaka 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.

⁴¹ *Sabbasutta* 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 *Kośabhāṣya* (p. 4, l. 2-3) and the *Abhidharmadīpa* (p. 271, l. 17-272, l. 2), but the individuals are different and the sūtra is entitled *Hastatāḍipama*.

Pāli: *Sabbaṃ vo bhikkhave dessissāmi, taṃ suṇātha. Kiñca bhikkhave sabbaṃ. Cakkhuṃ ceva rūpa ca, sotañca saddā ... kissa hetu. Yathā taṃ bhikkhave aviśayasmin ti.*

Sanskrit: *Sarvam astīti brāhmaṇa yāvad eva dvāṣaśāyatanāni. Etāvat sarvaṃ yaduta cakṣū rūpaṃ ... uttare vā saṃmoham āpadyeta. Yathāpi tad aviśayatvāt.*

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

2. Names and forms (or five aggregates)

Furthermore, ‘all dharmas’ are names and forms (*nāmarūpa*).⁴²

[*Arthavargīyāṇi sūtrāṇi*] – Thus in the Li-tchong king

(*Arthavargīyāṇi sūtrāṇi*)⁴³ 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.⁴⁴

everything”, 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.

⁴² In the expression *nāmarūpa*, *nāman* represents the four formless skandhas (*vedanā*, *saṃjñā*, *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 (*svalakṣaṇa*), whether these dharmas are classified into five skandhas, twelve āyatanas or eighteen dhātus. The Commentary on the Anguttara, II, p. 259, l. 4-5 says: *Sabbadhammā vuccanti pañcakkhandhā dvādasāyatanāni aṭṭhārasa dhātuyo*.

⁴³ The Sanskrit sources place the *Arthavargīyāṇi sūtrāṇi* in the Kṣudrakāgama or Kṣudrapīṭaka “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 Khuddakanikāya.

In his translation of the *Traité*, Kumārajīva designates the *Arthavargīyāṇi sūtrāṇi* under various names: *Tchong-yi king* (see above, p. 39F), *A t’a p’o k’i king* (p. 65F), *Yi-p’in* (p. 1089F) and also here, *Li-tchong king*, a translation which will be adopted later (k. 31, p. 295c; k. 45, p. 389a, where *Li-chong-chen king* should be read as *Li-tchong king*).

⁴⁴ Cf. *Aṭṭhakavagga* of the Suttanipāta, v. 909, p. 177 and Yi-tsou king, T 198, k. 2, p. 183b3-4:

*Passaṃ naro daakkhiti nāmarūpaṃ,
disvāna vāññassati tāni,-eva
kāmaṃ bahuṃ passatu appakaṃ vā,
ma hi tena suddhiṃ kusalā vadanti.*

“The clear-sighted man sees names and forms and, having seen them, just recognizes them. Supposing he sees a very great number of them or 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 Mahānidesa, II, p. 325 and the Commentary on the Suttanipāta, II, p. 560. E. M. Hare, *Woven Cadences of Early Buddhists*, London, 1944, p. 133 translates it as:

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 dharmas⁴⁵

‘All dharmas’ is also dharmas with form (*rūpin*) and without form (*arūpin*); visible (*sanidarśana*) and invisible (*anidarśana*); resistant (*sapratigha*) and [259c] non-resistant (*apratigha*); impure (*sāsrava*) and pure (*anāsrava*); conditioned (*saṃskṛta*) and unconditioned (*asaṃskṛta*); mind (*citta*) and non-mind (*na citta*); associated with mind (*cittasaṃprayukta*) and non-associated with mind (*na cittasaṃprayukta*); coexisting with mind (*cittasahabhū*) and non-coexisting with mind (*na cittasahabhū*); resulting from mind (*cittānuparivartin*) and not resulting from mind (*na cītānuparivartin*); taking its origin from mind (*cittasamutthāna*) and not taking its origin from mind (*na cittasamutthāna*). Numberless similar groupings of two dharmas contain all the dharmas. See the Abhidharma, in the *Chō-fa p'in* (Dharmasamgrahaparivarta).⁴⁶

4. Groups of three dharmas

‘All dharmas’ is also the good (*kuśala*), the bad (*akuśala*) and indeterminate (*avyākṛta*) dharmas; the dharmas to be destroyed by seeing <1751> the truths (*satyadarśanaheya*), to be destroyed by meditation (*bhāvanāheya*) and not to be destroyed (*aheya*); the dharmas with retribution (*svapāka*), without retribution (*avipāka*), 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 Abhidharmaparakaraṇapāda, in the beginning of chapter VI, entitled *Fen-pie-chō p'in* in Guṇabhadra’s version (T 1541, k. 4, p. 644b5-644c23) and *Pien-chō-teng p'in* in Hiuan-tsang’s version (T 1542, k. 5, p. 711b6-711c26). 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 (*anāgata*), present (*pratyutpanna*), neither past, future nor present ; dharmas belonging to the world of desire (*kāmadhātva*), belonging to the world of form (*rūpadhātva*), belonging to the formless world (*ārūpyadhātva*), not having any membership (*anavacara*); dharmas coming from a good cause (*kuśalahetusamutthāna*), coming from a bad (*akuśala*) cause, coming from an indeterminate (*avyākṛta*) 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 (*citta*), mental (*caitasika*), a formation dissociated from mind (*cittaprayuktasaṃskāra*) or unconditioned (*asaṃskṛta*); the four truths (*satya*) and the indeterminate-unconditioned (*avyākṛtasaṃskṛta*). 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 (*asaṃskṛta*); the dharmas to be destroyed by the truth of suffering (*duḥkhasatya*), by the truth of the origin (*samudayasatya*), by the truth of cessation (*nirodhasatya*), by the truth of the path (*mārgasatya*), by meditation (*bhāvanā*), 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]-vibhaṅga.⁴⁷

‘All dharmas’ is thus all existing (*sat*) or non-existing (*asat*), empty (*śūnya*) or real (*satya*), objects (*ālambana*) or subjects (*ālambaka*), 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 (*catuṣkoti*), such as ‘empty (*śūnya*), non-empty (*aśūnya*), arising and perishing, neither arising nor perishing’ dharmas, there are also pentalemmas of the same kind.⁴⁸

All the dharmas are included in these innumerable and incalculable groupings. Knowing the said dharmas in an exhaustive and complete way with unhindered wisdom (*apratihātaprajñā*) is called omniscience and knowledge of all aspects (*sarvākārajñatā*).

IV. TRUE OMNISCIENCE BELONGS TO THE BUDDHA⁴⁹

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.

[*Pasādasutta*.] – 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.”⁵⁰

Just as Mount Sumeru is foremost among the mountains, just as fire (*tejas*), of all the four great elements (*mahābhūta*) has the power to illuminate and to burn, so, of all beings, the Buddha is foremost. This is why he obtains sarvajñatā.

Question. – Why is the Buddha alone the foremost of beings?

Answer. – As I have just said, because he possesses sarvajñatā. But I must repeat myself here.

⁴⁸ For the Madhyamaka method, which uses and abuses reduction to absurdity (*prasaṅga*), the tetralemma (*catuṣkoti*) and fivefold argumentation, see J. May, *Candrakīrti*, p. 16, 51 (n. 7), 66 (n. 68), 183 (n. 597), 221 (n. 761).

⁴⁹ This subject has already been discussed above, p. 146-161F.

⁵⁰ Beginning of the *Pasādasutta* of the Anguttara, II, p. 34 (Tseng-yi-a-han, T 125, k. 12, p. 602a1-3) often reproduced in other suttas (Anguttara, III, p. 35; V, p. 21; Itivuttaka, p. 87):

Yāvatā bhikkhave sattā apadā dipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā Tathāgato tesam aggam akkhāyati araham sammāsambuddho.

The corresponding Sanskrit formula is in Divyāvadāba, p. 154, and Avadānaśataka, I, p. 49, 329:

Ye kecit sattvā vā dvipadā vā [catuṣpadā vā] bahupadā vā rūpino vā arūpino vāsaṃjñino vā asaṃjñino vā naivaṣaṃjñino nāsaṃjñinas Tathāgato ‘rhan samyaksambuddhas teṣaṃ sattvānām agra ākhyāyate.

The Buddha, who assures both his own good (*svahita*) and the good of others (*parahita*), is the foremost of beings.

Thus, the sun (*āditya*) is the foremost of all lights (*prabhā*); the noble cakravartin king is the foremost of all humans; the blue lotus (*nīlotpala*) is the foremost of the lotuses; the jasmine (*sumanā*) is the foremost of all flowers growing on land; the ox-head sandalwood (*gośīrṣa candana*) is the foremost of all perfumed wood; the wish-fulfilling pearl (*cintāmaṇi*) is the foremost of jewels (*maṇi*); the morality of the saints (*āryaśīla*) is the foremost of moralities; the indestructible deliverance (*abhedyavimukti*) is the foremost of the deliverances (*vimukti*); the liberations (*vimokṣa*) are the foremost of the purities (*viśuddhi*); the consideration of emptiness (*śūnyatānupaśyana*) is the foremost of all considerations (*anupaśyanā*);⁵¹ <1754> 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 (*prathamacittotpāda*), the Buddha is adorned with great vows (*mahāpraṇidhāna*) 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 (*guṇa*) 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.⁵³

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 (*rūpin*), etc. The Buddha knows all these dharmas in their characteristics, single or diverse, impure (*sāsrava*) or pure (*anāsrava*), conditioned (*saṃskṛta*) or unconditioned (*asaṃskṛta*), etc.

Each of these dharmas has their characteristics (*lakṣaṇa*), their power (*bala*), their causes and conditions (*hetupratyaya*), their fruit of retribution (*vipākaphala*), their nature (*prakṛti*), their acquiring (*prāpti*) and

⁵¹ Adopting the variant *kouan*.

⁵² Similar lists of ‘statements of primacy’ (*agraprajñapti*) in Majjhima, III, p. 6-7; Saṃyutta, III, p. 156; Anguttara, III, p. 364-365; V, p. 21-22.

⁵³ Adopting the variant *teng-yi*.

⁵⁴ A Chinese gloss incorporated into the translation.

their loss (*vināśa*). It is by the power of sarvajñātā 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 bodhisattva who wants to fulfill omniscience completely by means of the knowledge of the aspect of the paths (*mārgākārajñatā*) should exert himself in the Prajñāpāramitā. If he wants to fulfill completely the knowledge of all the aspects (*sarvākārajñata*), 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 (*sarvākārajñatā*) by means of his knowledge of the paths (*mārgajñatā*). 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 (*viśaya*) 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 (*kleśaprahāna*), the elimination of love, hate and ignorance (*rāgadveśamohakṣaya*), the final goal of the religious life. It constitutes arhattva, 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; Saṃyutta, V, p.410; Anguttara, III, p. 34: *Ettha kho nesahaṃ na kiñci nānākaraṇam vadāmi, yadidaṃ vimuttiyā vimuttiṃ*).

The enlightenment of the Buddha has been the object of many accounts (cf. E. Waldschmidt, *Die Erleuchtung des Buddha*, in Festschrift Krause, 1960, p. 214-229). They say that Śākyamuni attained anuttarā samyaksambodhi and broke through his last *kleśa* at the end of the third watch of the night. For the Sarvāstivādins who have carefully worked out the timing of the night of the enlightenment (Vibhāṣā, T 1545, k. 153, p. 780b29-c6; Kośa, II, p. 205-206; VI, p. 177; *Traité*, p. 1036), it was at the thirty-fourth <1756> mind-moment that the Sage acceded to sambodhi and detached himself from the ninth category of

conflicting emotions of the summit of existence (*bhavāgra*). 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 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* or *bhāvita*) long ago, long after the flowers have disappeared.

Anantavarman, a commentator on the Mahāvibhāṣā, defined the *kleśavāsanā* in these words: “In every śrāvaka who previously was subject to an emotion, a special potentiality is created by this emotion in his mind which is the cause of a distortion in his physical and vocal conduct: this potentiality is called ‘trace’ (*vāsanā*). The trace is a mind of a special kind, morally undefined (*avyākṛta*): (Kośavyākhyā, p. 647: *Śrāvakāṇām yo hi yatkleśacaritaḥ pūrvaṃ tasya tatkrtaḥ kāyavākceṣṭāvikārahetuṣāmarthyaviśeṣaś citte vāsanety. avyākṛtaś cittaviśeṣo vāsaneti.*

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 Vibhāṣā (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 irrefutable 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 śrāvakas do not eliminate the traces of the emotions whereas the Buddhas 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 Buddhas, the *vāsanās* are destroyed; in the [adepts] of the two Vehicles, [śrāvaka and pratyekabuddha], they are not. Thus the bhikṣu Gavāmpati was always chewing the cud because from existence to existence he had been a cow; although he had destroyed his impurities (*kṣīṇāsrava*) the bhikṣu (Nanda?) was always admiring himself in the mirror because from lifetime to lifetime he had been a courtesan; yet another bhikṣu (Madhuvāsiṣṭha?) 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 *vāsanās* of emotions in the Buddhas, which the early biographies mention in passing, take on the weight of dogma in some Hīnayānist sects strongly marked by supernaturalistic and docetic tendencies. Here the evidence of Mahāvibhāṣā (T 1545, k. 173, p. 871c2-7; k. 44, p.229a17-20; k. 76, p. 391c27-392a3) may be called upon: “For the Vibhajyavādins and the Mahāsāṃghikas, the body of birth (*janmakāya*) of the Buddha is without impurities (*anāsrava*). 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 loka jāto samvadaḍḍho lokam abhibhuyya viharati anupalitto 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 *kleśas* and their traces (*vāsanā*); how then could his body of birth have impurities?’ ”

The Mahāyānist have resolutely adopted the lokottaravāda of the Vibhajyavādins and the Mahāsāṃghikas and try to define more precisely the relationship between the *kleśas* and the *kleśavāsanās* and the conditions of their respective eliminations.

The *kleśas* are bad dharmas that pollute the mind; the *vāsanās* are the natural results of emotional actions. Unpleasant or ridiculous though they may be, the *vāsanās* are morally undefined (*avyākṛta*) and do not involve any responsibility.

Affecting the mind, *kleśa* 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 (*sāmānyalakṣaṇa*) of things and that belongs to the śrāvakas and pratyekabuddhas suffices to destroy the *kleśas*. A higher wisdom concerned with the specific characteristics (*svlakṣaṇa*) as well and, for this reason, called ‘knowledge of all the aspects’, destroys the *kleśas* and the *vāsanās*. 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 *kleśas* and the destruction of the *vāsanās* 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 Mahāyānasūtras and especially in the Mahāprajñāpāramitāsūtra 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 (*kleśaprahāna*). However, the Tathāgatas, arhats and samyaksambuddhas have entirely and definitively cut all the conflicting emotions (*kleśa*) and the traces that result from them (*vāsanānusaṃdhi*). The śrāvakas and pratyekabuddhas themselves have not yet definitively cut the *vāsanānusaṃdhi*... These *vāsanās* are not really *kleśas*. After having cut the *kleśas*, the śrāvakas and pratyekabuddhas still retain a small part of them: semblances of love (*rāga*), hate (*dveṣa*) and ignorance (*moha*) still function in their body (*kāya*), speech (*vāc*) and mind (*manas*): this is what is called *vāsanānusaṃdhi*. In foolish worldly people (*bālapṛthagjana*), the *vāsanās* call forth disadvantages

(*anartha*), whereas among <1758F> the śrāvakas and pratyekabuddhas they do not. The Buddhas do not have all these *vāsanānusam̐hi*.”

But where in the career of the bodhisattva is the destruction of the kleśas and the destruction of the *vāsanās* located? Are they simultaneous or consecutive? The question lends itself to controversy, but the Pañcaviṃśatisāhasrikā, 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 15th, the overcoming of the passions (*kleśavivarta*). – What is the overcoming of the passions by the bodhisattva? It is the destruction of all the passions (*sarvagleśaprahāṇa*).

T 223, k. 6, p. 259c8-10: The bodhisattva who completely fulfills the knowledge of all the aspects (*sarvākārajñatā*) and has destroyed all the traces (*sarvagleśavāsanā*) is a bodhisattva-mahāsattva who is on the tenth bhūmi and should be considered simply as a Buddha (*tathāgata eva veditavyaḥ*).

Sūtra (Pañcaviṃśati, p. 21, l. 9-11; Śatasāhasrikā, 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 (*Sarvākārajñatayā kleśavāsanāḥ prahātukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ yogāḥ karaṇīyaḥ. Evam eva Śāriputra bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. THE KNOWLEDGE OF THE ASPECTS LEADS IMMEDIATELY TO THE DESTRUCTION OF THE TRACES OF CONFLICTING EMOTIONS

Question. - The bodhisattva obtains omniscience (*sarvajñatā*), the knowledge of all the aspects (*sarvākārajñatā*) and destroys all the traces of conflicting emotion (*sarvagleśavāsanā*) in one and the same moment of mind. Why does [the Prajñāpāramitāsūtra] 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 knowledges⁵⁵ are acquired simultaneously, but here [the Prajñāpāramitāsūtra] expresses itself in this way in order to bring people to believe in the Prajñāpāramitā.

⁵⁵ Adopting the variant *yi ts'ie tche*.

Besides, in a <1759> following chapter, the *Tch'a-pie p'in*⁵⁶ (Viśeṣaparivarta), he wants beings to acquire pure mind (*viśuddhacitta*) 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 (*utpāda*) which conditions duration (*sthiti*) and duration which conditions disappearance (*vyaya*).⁵⁷ And this is so for the mind (*citta*), mental events (*caitasikadharmā*), formations dissociated from the mind (*viprayktaśaṃskāradharmā*), physical actions (*kāyakarman*) and vocal actions (*vākkarman*).

By means of the knowledge of the paths (*mārgajñatā*), the bodhisattva completely fulfills (*paripūrayati*) omniscience (*sarvajñatā*); by means of omniscience, he completely fulfills the knowledge of all the aspects (*sarvākārajñatā*); by means of the knowledge of all the aspects, he destroys the traces of the passions (*kleśavāsanāḥ prajahāti*).

I said above (p. 1744F) that the knowledge of all the aspects (*sarvākārajñatā*) is the same as omniscience (*sarvajñatā*). The knowledge of the paths (*mārgajñatā*) is synonymous with the diamond concentration (*vajrasamādhi*).⁵⁸ [In possession of the latter,] the Buddha first⁵⁹ produces a mind which is none other than omniscience or the knowledge of all the aspects and immediately his traces of the passions (*kleśavāsanā*) are destroyed. <1760>

II. CONFLICTING EMPTIONS AND THE TRACES OF CONFLICTING EMOTIONS

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 (*sarvakleśaprahāṇa*)? [260c]

⁵⁶ Adopting the variant *Tch'a-pie p'in*. This is the LXXXIVth chapter of the Chinese Pañcaviṃśati (T 223, k. 26, p. 411b15), the chapter entitled *Tch'a-pie p'in* (Viśeṣaparivarta) in the Korean edition adopted by the Taisho, *Sseu-ti p'in* (Catuṣṣatyaparivarta) 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 (*sarvākārajñatā*) and to destroy all the traces of the passions (*kleśavāsanā*). The bodhisattva will attain this attribute whereas the Buddha, by means of a wisdom associated with a single moment of mind (*ekakṣaṇasamprayuktaprajñā*), already knows all the dharmas and has acquired *anuttarā samyaksambodhi*. 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 (*phalapratiṣannaka*) and the holder of this same fruit (*phalaprāpta*): 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 *tch'ou fa*.

In brief, the passions (*kleśa*) are the three poisons (*triviṣa*) – [desire (*rāga*), hatred (*dveṣa*), ignorance (*moha*)]; at length, these are the ninety-eight perverse tendencies (*anusaya*) of the three worlds. The traces of the passions (*kleśavāsanā*) are the residual emanations of passion.

If certain physical or vocal actions are not in accordance with wisdom (*na jñānānuparivartin*), they seem to come from the passions (*kleśa*), and those who do not know the minds of others (*paracitta*) see them as such and experience a feeling of horror (*aśuci*). 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 (*cittamala*) in the saint are like the passions and, even though he has washed his passions with the water of wisdom, the traces (*vāsanā*) 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),⁶⁰ as a result of the traces of lust (*rāgavāsanā*), 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 (*krodhavāsanā*), when the Buddha accused him of eating impure food, *Chō-li-fou* (Śāriputra) spat out his food <1761> and never again accepted an invitation.⁶¹ 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.⁶²

Out of traces of hatred (*dveṣavāsanā*), after the Buddha's nirvāna when the Dharma was being compiled, *Mo-ho-kia-chō* (Mahākāśyapa) ordered Ānanda to confess six *duṣkṛta* misdeeds, then, taking him by the

⁶⁰ Saundarananda: see p. 117-118F, 286-287F, 1545F.

⁶¹ This incident has been told in full above (p. 118-122F, 1632F) supported by a jātaka. See also Vibhāṣā, T 1545, k. 16, p. 77b1-2.

⁶² This stanza concerns the vaiśya who had inconsiderately reserved some fancy tidbits for Śāriputra.

hand, he expelled him from the assembly, saying: “We cannot compile the Dharma with you, unclean man, whose impurities have not been destroyed.”⁶³

Pi-ling-kia-p'o-ts'o (Pilindavatsa) was always insulting the deity of the Ganges treating her like a slave (*vr̥ṣala*).⁶⁴

Out of traces of monkey antics, *Mo-t'eou-p'o-ho-tcha* (Madhuvāsiṣṭha) sometimes leapt from coat-rack to beam, from beam to shed and from shed to the tower.⁶⁵

Out of bovine traces (*govāsanā*), *Kiao-fan-po-t'i* (Gavāmpati) was always spitting up his food and then swallowing it back again.⁶⁶

While having destroyed their impurities (*kṣṇāsrava*), 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 *trisāhasramahāsāhasralokadhātu* 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 (*vāsanā*). <1762>

Thus, when a brāhman addressed five hundred harmful words (*pāruṣyavāda*) to the Buddha in the full assembly, the Buddha neither changed color nor feeling. And when the same brāhman, his mind having been tamed, retracted and praised the Buddha with five hundred eulogies, the Buddha [261a] manifested neither pleasure (*prīti*) nor satisfaction (*āttamanas*).⁶⁷ <1764> In blame (*nindā*) as in praise (*praśamsā*), his feelings and his color remain unchanged.

⁶³ On the wrangles between Mahākāśyapa and Ānanda during the First Council, see above, p. 93-97F.

⁶⁴ Pilindavatsa: cf. p. 121-122F, 1439F, 1661F, and later, k. 84, p. 649c14-17.

⁶⁵ Madhuvāsiṣṭha: cf. p. 1659-1660F and later k. 84, p. 649c10-13.

⁶⁶ Gavāmpati: cf. p. 1659F. See also Tch'ou tch'ou king, T 730, p. 527a2-4.

⁶⁷ This concerns a young brāhman of the Bhāradvāja clan whose name was *Piṅgika* or *Paiṅgika* in Sanskrit, *Piṅgiyānin* in Pāli and whose surname was *Ākrośaka*, the insulter. The *Traité*, which will speak of him again at k. 84, p. 649c18-21, tells that he spoke five hundred insults and five hundred praises to the Buddha in succession. It repeats the version of the Vibhāṣā (T 1545, k. 76, p. 392a28-b2) where it is said: “The Buddha was insulted directly in five hundred strophes by a Bhāradvāja brāhman: example of blame (*nindā*); and this same brāhman, at the same time, returned these five hundred strophes and directly praised the Buddha: example of praise (*praśamsā*).” But for the canonical sources, blame and praise were pronounced at two different occasions and were the object of two distinct sūtras, the *Akkosasutta* of the Saṃyutta and the *Piṅgiyānisutta* of the Anguttara.

I. *Akkosasutta* of the Saṃyutta, I, p. 161-163:

The Buddha was dwelling at Rājagaha at the Veļuvana in the Kalandakanivāpa. Akkosaka-Bhāradvāja came to find him and, furious to learn that his brother Samaṇa had just entered the bhikṣu community, he insulted and outraged the Blessed One with coarse and harmful words (*bhagavantam asabbhāhi pharusāhi vācāhi akkosati paribhāsati*). 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. Akkosaka 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 brāhman. 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 brāhman (*tav-ev-etam brāhmaṇa hoti*).

Akkosaka 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 Theragāthā, 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, Akkosaka expressed his admiration for the Buddha, took refuge in the Three Jewels and asked to leave the world (*pabbajjā*) and for ordination (*upasampadā*). In a short while he reached the summit of religious life and attained arhathood.

For the Commentary to the Saṃyutta, I, p.229, Akkosaka-Bhāradvāja had come to insult the Buddha in five hundred strophes (*pañcagāthāsatehi Tathāgatam akkosanto āgato*), which means that he insulted the Buddha 'by means of the ten bases of insults' (*dasahi akkosavattūh akkosati*) the details of which are in Vin. IV, p. 7 and the Commentary to the Dhammapada, I, p. 211-212: "You are a thief (*cora*), a fool (*bāla*), a silly thing (*mūḷha*), a camel (*oṭṭha*), an ox (*goṇa*), an ass (*gadhabha*), a hell being (*nerayika*); you have only a bad destiny in view (*duggati yeva tuyham pāṭikanikhā*)." According to the Anguttara, III, p. 252, a bhikṣu who pronounces such insults would be guilty of the five heinous crimes.

The Pāli *Akkosasutta* has its Sanskrit correspondents in the Āgamas: Saṃyukta, 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 Rājagṛha, but at Śrāvastī in the Jetavana in the garden of Anāthapiṇḍada; they designate the brāhman not by the name Ākrośaka but under his personal name: the māṇava *Pin-k'i-kia* (Piṅgika) or *Pei-yi* (Piṅgiya); finally and in particular, they are silent about the conversion of the brāhman, his entry into religion and his reaching arhathood. In T 99, *l.c.*, the brāhman is pardoned only for his coarseness by the use of the commonplace phrase: *atyayo Gotama yathā bālo yathā mūḍho, yatjāvyakto yathākuśalo...*

II. *Piṅgiyānisutta* of Snguttara, III, p. 239-240:

One day the Blessed One was dwelling at Vesālī at Mahāvana in the Kūṭṭāgārasālā and five hundred Licchavis came to pay their respects to him. Among them, the brāhman Piṅgiyānin (var. Piṅgiyāni) had a sudden illumination (*paṭibhā*) and the Buddha asked him to explain it. The brāhman then addressed a stanza of homage appropriate to the occasion to the Lord:

*Padumaṃ yathā kokanadaṃ sugandhaṃ
pāto siyā phullam avītagandhaṃ /
aṅgīrasaṃ passa virocamaṇaṃ
tapantaṃ ādiccam iv' antalikkhe //*

When the brāhmaṇa *Tchan-tchō* (Ciñcā) attached a wooden disk to her belly (*udare dārumaṇḍalikāṃ baddvā*), [pretending to be pregnant], and slandered the Buddha, the latter did not redden with shame (*hrī*) and, once the trick was revealed, did not redden with joy (*prīti*).⁶⁸

“As the red lotus flower with sweet perfume expands in the morning without having lost its perfume, see how the Aṅgīrasa shines and how he glows like the sun in the firmament.” [Stanza also cited in *Samyutta*, I, p. 81; *Jātaka*, I, p. 116; *Visuddhomagga*, ed. Warren, p. 326.]

Then the Licchavis covered the brāhmaṇa Piṅgiyānin with their five hundred lower cloaks (*uttarāsaṅgha*) and the latter in turn covered the Buddha with them.

Finally, the Buddha revealed to the Licchavis the five jewels (*ratana*) rarely appearing in the world.

The episode told here by the *Piṅgiyānisutta* is reproduced with a some variants in many Sanskrit-Chinese sources:

- a. Sanskrit Mahāparinirvānasūtra, ed. E. Waldscmidt, p. 182.
- b. Dīrghāgama, T 1, k. 2, p. 14a11-25.
- c. Fo pan ni yuan king, T 5, k. 1, p. 164a13-20.
- d. Pan ni yuan king, T 6, k. 1, p. 179b15-c2.
- e. Mahīśāsaka Vin., T 1421, k. 20, p. 135c18-136a2.
- f. Dharmaguptaka Vin., T 1428, k. 40, p. 856b3-18.
- g. Mūlasarv. Vin., T 1448, k. 7, p. 28c14-29a2.
- h. Ibid., T 1451, k. 36, p. 386b10-22.

In all these texts, the brāhmaṇa is called *Paṅgika* or *Piṅgika*. Source *a* reproduces it literally; sources *b* to *f* designate it by transliteration by means of the Chinese characters *Ping-ki*, *Pin-tseu*, *Ping-ki*, *Pin-k'i-ye*, *Pin-k'i-yang-t'ou*; sources *g* and *h* translate it as *Kouang-che* ‘Vast ornament’ and *Houang-fā* ‘Yellow hair’ respectively.

In the same texts, *Piṅgika* addresses several stanzas to the Buddha whereas the *Piṅgiyānisutta* mentions only one.

III. *Pañcarājānosutta* of the *Samyutta*, I, p. 79-81:

This sutta takes place in Sāvathī. Five kings, led by Pasenadi, entered into a discussion in regard to the five objects of sense enjoyment (*kāmaguṇa*), 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 Candanaṅgalika present in the assembly reproduces exactly the same words and gestures of Piṅgiyānin 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 *Samyuktāgama* correspond to this Pāli 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 *Pei-yi*, i.e., Piṅgiya.

In addition, the *Ekottara* (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 Piṅgiya.

⁶⁸ On the trick and punishment of Ciñcā, see p. 123F, 509F.

When the Buddha turned the Wheel of Dharma (*dharmacakra*) and a cry of admiration arose from the ten directions, the mind of the Buddha was not thrilled.⁶⁹

At the death of *Souen-t'o-li* (Sundarī), when evil rumors were spread in regard to the Buddha, his mind knew no despondency.⁷⁰

In the land of *A-lo-p'i* (Āḷavi), a cold wind (*śītavāta*) was blowing and there were many thorny broom plants, but the Buddha sat and lay down there without feeling any discomfort.⁷¹

During the summer retreat (*varṣa*) when he was staying in the [Trāyastriṃśa] heaven in the *Houan-hi-yuan* (Nandanavana), he was seated on the *Kien-p'o-che* (Kambalaśilā), soft and pure like the gods' silk ribbons, but he felt no pleasant sensation (*sukhavedanā*).⁷² <1766> And when the great devarājas, on their knees, offered him celestial foods (*divyāni bhakṣyabhojyāni*), he did not consider them to be exquisite.

⁶⁹ After the sermon at Benares, the terrestrial yakṣas uttered a cry of joy that was taken up by all the deities of the desire realm and the form realm, from the Caturmahārājikas up to the Brahmakāyikas: cf. Pāli Vin., p. 11-12; Mahīśāsaka Vin., T 1421, k. 15, p. 104c; Dharmagupta Vin., T 1428, k. 32, p. 788b-c; Mūlasarv. Vim., T 1450, k. 6, p. 128a; Catuspariśatsūtra, p. 154-156; Lalitavistara, p. 401; Mahāvastu, III, p. 334-335.

The Vibhāṣā, T 1545, k. 76, p. 392a23-26, also comments: At the moment of the Buddha's birth, his name went up to the Paranirmitavaśavartins; at the moment of his enlightenment, up to the Akaniṣṭha gods; at the time of turning the Wheel, up to the palaces of the Mahābrahmas.

⁷⁰ On the murder of Sundarī falsely imputed to the Buddha, cf. p. 507F, 1572-73F; later, k. 84, p. 649c23-25.

⁷¹ Āḷavaka sutta of Anguttara, I, p. 136-138 (Tseng-yi-a-han, T 125, k. 20, p. 650a20-c11): *Evaṃ me sutam. Ekaṃ samayaṃ Bhagavā Āḷaviyaṃ viharati Gomagge Śiṃsapāvane paññanthāre. Atha kho Hatthako Āḷavako jaṅghāvihāraṃ ... sukhaṃ senti ahaṃ tesam aññataro ti.*

Transl. – Thus have I heard. Once the Blessed One was staying in Āḷavi at the Ox Path in the Śiṃśapa (*Dalbergia sisu*) forest, on the ground strewn with leaves.

Then Hastaka of Āḷavi who was walking about saw the Blessed One at the Ox Path in the Śiṃśapa 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 Āḷavi 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. 649c27-28, the *Traité* will come back to this episode. For Hastaka Āḷavika, see above, p. 562-565F and notes.

⁷² In the seventh year of his public ministry, the Buddha, who has just carried out the great miracle at Śrāvastī, following the example of his predecessors, went to preach the Dharma (some texts specify the Abhidharma) in the

Trāyastriṃśa heaven where his mother Māyā had taken rebirth. In the shadow of a *Pārikāta kovidāra* tree (*Erythrina indica*), seated on Śakra's throne, the *Pāṇḍukambalaśilā* (Stone of white wool), he prolonged his teaching for the three months of the summer season (*varṣa*). Seven days afterwards, escorted by Brahmā on his right and Śakra on his left, he descended from the heavens of the Trāyastriṃśas by way of a wondrous triple staircase and set foot on earth at Sāṃkāśya, in the Āpajjura forest, at the foot of the *Udumbara* tree (*Ficus glomerata*).

All these details are summarized in the *Avadānaśataka*, II, p. 89, l. 4-6; 94, l. 15-16.

The second part of this miracle designated in the texts by the name *Devāvatara* "Descent from the gods" or *Samkassanagare orohaṇam* "Descent into the city of Sāṃkāśya" has already been studied above (p. 634-636F and n.), but we must return to the first part, the Sermon to the Trāyastriṃśa gods.

All these details are summarized in the *Avadānaśataka*, II, p. 89, l. 4-6; 94, l. 15-16: *Buddho bhagavān... deveṣu trayastriṃṣeṣu varṣā upagataḥ pāṇḍukambalaśilāyām ...nagare Āpajjure dāve Udumbaramūle*.

The second part of this miracle designated in the texts under the name of *Devāvatāra* 'Descent from the gods' has already been studied above (p. 634-636F and n.), but we should return to the first part, the Sermon to the Trāyastriṃśa gods.

The suttas of the Pāli Vinaya do not mention it. The *Samyutta*, V, p. 367, mentions an appearance of the Buddha in the Trāyastriṃśa heaven but without giving the circumstances. On the other hand, the *Ekottarāgama* (T125, k. 29, p. 346a14-347b26) dedicates lengthy pages to this miracle of which the *Samyuktāgama* also was aware. The *Arthapadaśūtra* (T 198, k. 2, p. 184c24-186c26), which is part of the Basket of the Kṣudrakas, has the nun Utpalavarṇa welcoming the Buddha on his descent from the heaven, and cites a few stanzas which have their correspondents in verses 955 to 964 of the Pāli *Suttanipāta*.

The postcanonical literature gives a prominent place to the occasion with which we are concerned. Among the Sanskrit-Chinese sources may be mentioned the *Légendes d'Asoka* (*Divyāvadāna*, p. 394, l. 3-5; T 99, k. 23, p. 169c22-24; T 2042, k. 2, p. 104a23-24; T 2043, k. 2, p. 138a9-10) and especially the *Avadānaśataka*, II, p. 89-97 and its abridged Chinese translation in T 200, k. 9, p. 247a-b. Among the Pāli sources may be mentioned the *Mahāniddeśa*, II, p. 447-448; the commentaries of the *Suttanipāta*, p. 570, the *Jātakas*, IV, p. 265 and especially the *Dhammapada*, III, p. 216-223 (tr. Burlingame, III, p. 47-52).

Most of these sources insist on the enormous dimensions of the *Pāṇḍukambakaśilā*, Śakra's throne, on which the Buddha was sitting. The *Commentary of the Dhammapada* (III, p. 217) attributes sixty leagues in length and fifty leagues in width, but when the Buddha occupied it, it was reduced to the size of a drum (*nīcapīṭhaka*). The unusual shape of this throne has permitted A. Foucher (*Art gréco-bouddhique du Gandhāra*, I, p. 483-486) to recognize, on a bas-relief of the Sikri stūpa, a representation of the Sermon to the Trāyastriṃśa gods: the Buddha, seated in *padmāsana*, his right hand raised in *abhayamudrā*, is sitting in the shade of the *Pārijāta* on the *Kambalaśilā*. He is surrounded by six individuals who may be recognized, from bottom to top, as two orants, *Vajrapāṇi* and *Māyā*, *Brahmā* and *Śakra*. Much more numerous are the representations of the Descent into Sāṃkāśya. A few have been noted above (p. 634F, n.): a sculpture at Butkara may be added (D. Facenna, II, 2, pl. CCXXXIII) reproducing the three staircases, the gods *Brahmā* and *Śakra*, the nun *Utpalavarṇā* and three leafy trees on three superimposed levels: the *Pārijāta* and the *Kovidāda* adorning the Trāyastriṃśa heaven, and the *Udumbara* growing at Sāṃkāśya.

When he ate oats (*yava*) at *P'i-lan-jo* (Vairambhya, Verañja), he did not find that to be painful.⁷³ 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 (*brāhmaṇagrāma*), he had to return with an empty bowl (*dhautena pātreṇa*), but he did not consider that to be a loss.⁷⁴

When *T'i-p'o-to* (Devadatta) pushed a rock down from the height of Gṛdhrakūṭaparvata to crush the Buddha, he did not feel any hatred (*pratigha*).⁷⁵ 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 (Ajātaśatru) unleashed drunken elephants intending to kill the Buddha, but the latter was not afraid and tamed the mad elephants.⁷⁶ Their respect doubled (*gurukāra*), the inhabitants came out with perfumed flowers and ornaments (*ābharāṇa*) to offer to the Buddha, but the latter experienced no joy.

- During the *t'ai-che* period (265-274), Dharmarakṣa translated a long sūtra of clearly Mahāyānist tendency entitled in Chinese *Fo cheng t'ao li t'ien wei mou chou ha king* 'The Buddha went up to the Trāyastriṃśa gods and preached the Dharma to his mother' (T 815). Later (k. 32, p. 3012b16-c5), the *Traité* refers to it under the name of *San-che-san-t'ien-p'in king* 'Sūtra on the section of the gods of the Thirty-three', and will cite a long extract.

⁷³ To the references given above (P. 124F, n. 1), add the Mūlasarv. Vin. in Gilgit Manuscripts, III, part I, p. 24, l. 8-48, l. 4 and its Chinese version in T 1448, k. 10-11, p. 45a-48c9.

⁷⁴ See above (p. 457-463) the detailed story of the Buddha's alms-round at Śāla.

⁷⁵ Cf. p. 874, n. 3.

⁷⁶ A brief allusion to the miracle of the subjugation of the elephant Nālāgiri or Dhanapāla. The stories of this miracle can be arranged into three groups: 1) the sources that present it as a miracle of loving-kindness; 2) those that make it into a miracle of magic; 3) the late versions, somewhat aberrant, where the meaning of the miracle does not appear clearly.

I. *The subjugation as a miracle of loving-kindness*

The earliest sources have it that the Buddha converted the animal by means of the radiation of his loving-kindness (*maitrī*). There is an old belief that fierce animals, especially snakes, are sensitive to the good feelings expressed towards them.

1. Pāli Vinaya, II, p. 194-196:

In Rājagṛhā at that time there was the elephant Nālāgiri, fierce (*caṇḍa*) and a killer of men (*manussaghātaka*). Devadatta went to find its mahouts and, taking advantage of his influence over king Ajātaśatru, ordered them to loose 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 (*saṇḍaṃ ussāpetvā*), ears and tail rigid (*pahaṭṭhakaṇṇavāla*), 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 (Nālāgiri).

Then the Blessed One penetrated Nālāgiri with a mind of loving-kindness (*Nālāgiriṃ mettēna cittaṇa pharī*) and, lowering its trunk (*soṇḍaṃ oropetvā*), the animal stopped in front of the Buddha who caressed its forehead with his right hand (*dakkhiṇeṇa hatthēna hatthissa kumbhaṃ parāmasanto*), 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 (*mada*) and laziness (*pamāda*); 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 chanted the following stanza (see also Majjhima, II, p. 105; Theragāthā, v. 878):

Some tame them with blows of the stick, with pitchforks or with whips;

With neither stick nor weapon was the elephant tamed by the Great Sage.

2. Jātaka, V, p. 333-337:

The *Cullahamsajātaka* (no. 533) reproduces the preceding source, not without adding numerous details. When the Buddha made his entry into Rājagrāhā, 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, Śāriputra, etc., suggested that they would tame the animal, but the Buddha refused their 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 Saṃgha. However, the Ceylonese Theravādins were aware of it by way of an indiscretion (?) of the *Milindapañha*, the Pāli version of an original Prakrit 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.

3. Mahīśāsaka Vinaya, T 1431, k. 3, p. 19b24-c26:

This source is very close to the Pāli Vinaya, but here it is King Ajātaśatru 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. Kāśmirian Vinaya, T 1464, k. 5, p. 871c20-872b17; Sarvāstivādin Vinaya, T 1435, k. 36, p. 262a11-263a6: 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 (*indrakīla*) of a city: the elephants trumpet (*hastinaḥ kroñcanti*), the horses neigh (*aśvā heṣante*), the bulls bellow (*ṛṣabhā garjanti*), etc., etc. This is a stock phrase occurring frequently in the texts (*Divyāvadāna*, p. 250-251; 364-365; *Avadānaśataka*, I, p. 109; *Mahāvastu*, I, p. 308). To convert the elephant Dhanapāla, the Buddha entered into the concentration on loving-kindness (*maitrīsamādhī*), caressed its forehead and taught it the Dharma. Finally, for the edification of the crowd who were cheering him, he entered into the

concentration of the brilliance of fire (*tejodhātusamādhī*) and, emitting all kinds of rays, he accomplished the twin miracle (*yamakaprātihārya*) of water and fire. This miracle, accomplished by the Buddha in other circumstances, is described here in stereotyped terms: see, e.g., Catuspariṣatsūtra, p. 318; Divyāvadāna, p. 161; Mahāvastu, III, p. 115-116; Sumaṅgalavilāsini, I, p. 57.

For the Theravādins, only the Buddhas are able to perform the *yamakaprātihārya*: it is a privilege they do not share with the śrāvakas: *asādhāraṇaṃ sāvakehi* (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 see a disciple accomplish this miracle. For the Sarvāstivādins, on the other hand, the *yamakaprātihāra* is common to the Tathāgata as well as all the śrāvakas: *Tathāgatasya sarvaśrāvakasādharaṇā ṛddhiḥ* (Divyāvadāna, p. 161, l. 13; Mūlasarv. Vin., T 1451, k. 26, p. 332a27, and in the Sanskrit sources, many disciples accomplish it: Yaśas or Yaśodha (Mahāvastu, III, p. 410, l. 5-10), Kālodāyin (P'ou yao king, T 186, k. 8, p. 534c6-15), Urubilvākāśyapa (Saṃyukta, T 99, k. 38, p. 279b29-c5; Catuspariṣatsūtra, p. 348), Panthaka (Divyāvadāna, 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, *l.c.*, has it that once it was converted, it abstained from eating grass for seven days and, after its death, it was reborn among the Cāturmahārājikas.

6 and 7. Buddhacartita by Aśvaghōṣa (T 192, k. 4, p. 40a2-41b3; E. H. Johnson, *The Buddha's Mission and Last Journey*, Acta Orientalia, XV, 1937, p. 57-60) and Buddhacarita compiled by Saṃgharakṣa (T 194, k. 2, p. 136a21-c5).

In their poetic tales of the deeds of the Buddha, these two authors, supposedly contemporaries of Kaniṣka, again insist on the miraculous power (*prabhāva*) of the Buddha's loving-kindness.

II. *The subjugation as a miracle of magic.*

In his *Vie du Buddha*, 1949, p. 289, A. Foucher makes the following comment: "Count on the devotees to spoil all the charm (of this episode) while claiming to embellish it. According to the informants of Hiuan-tsang, as also according to the Nepali miniatures and the Chinese drawings, it was the five lions that sprang from the outstretched fingers of Śākyamuni that were charged with keeping the elephant at bay. Neither can the deeds and the mind of the Great Being be basely betrayed nor be exalted."

I [Lamotte] share the indignation of my illustrious teacher, but I am somewhat less severe in respect to the humble cicerones of Rājagṛha who, by informing Hiuan-tsang in this way were only repeating a lesson based on a long literary tradition.

Indeed, there are numerous texts that have it that Śākyamuni tamed Dhanapāla, not so much by his spiritual power, but by the brute force of his magic. To support this new version of the facts, it sufficed for them to use a banal cliché in the words of which the Blessed One tamed wild animals "by making five hairy maned lions appear, with two masses of fire on the right and on the left and above a huge iron rock" or else a fiery ditch. The cliché often appears in the Sanskrit collections of tales such as the Avadānaśataka, I, p. 331, l. 12-13: *Tato bhagavatā purastāt pañca keśariṇaḥ satadhāriṇaḥ simhā nirmitā vāme dakṣiṇe ca pārśve dvāv agniskandhāv supariṣṭān mahaty ayomayī śīlā.*

The sources that exploit this cliché - mostly Sarvāstivādin in origin - do not fail to insist on the flight of the arhats and on Ānanda's devotion; they are also interested in the fate of the elephant after its conversion.

1) Mūlasarvāstivādin Vinaya. – The episode of Dhanapālaka in its original text appears in the manuscript of the Saṅghabhedavastu (fol. 491b-493b) found by G. Tucci in Pakistan in 1957. He was kind enough to send me [Lamotte] a copy prepared by the care of Prof. Raniero Gnoli, to both of whom I am indebted for their kindness. The essence of the story has been translated into Italian by G. Tucci, *Il trono di diamante*, 1967, p. 265-266. See also the Chinese translation by Yi-tsing in T 1450, k. 19, p. 197b28-198c6.

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 Ajātaśatru 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 ribbons 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 svastika, 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, *sarvasaṃskārā anityāḥ*, 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 mahouts (*hastidāmakā*) 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 bhagavantam upaśyam pādena śuṅḍām avaṣṭabhya kālagataḥ*).

Dhanapālaka was reborn among the Cāturmahārajika gods and, in this paradise, went to the Veṇuvana to meet the Buddha again and covered him with flowers. The Blessed One preached the Dharma to him and this 'son of the gods who had been an elephant' (*nāgapūrvī devaputraḥ*) saw the noble Truths and obtained the srotaṅgattiphalā.

2) Mahāvibhāṣā, T 1545, k. 83, p. 429a12-b2:

On the invitation of a vaiśya, accompanied by a crowd of monks, the Blessed One came down from Gṛdhrakūṭaparvata and went to Rājagṛha. King Ajātaśatru, instigated by Devadatta, loosed the mad drunken elephant Dhanapāla 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 elephant looked everywhere, but the Buddha everywhere magically created burning fires. Only near the Buddha was there any coolness and calm. (*tato bhagavatā dakṣiṇe karatale pañca siṃhāḥ kesariṇaḥ paṭṭadhāriṇo ... pādamūlaṃ śantaṃ śantibhūtaṃ adhiṣṭhitaṃ*). . The elephant awoke from its drunkenness, approached slowly and the Buddha made the five lions disappear. The elephant rubbed the Buddhas feet with its

trunk, the Buddha caressed its forehead and, borrowing the language of elephants, preached the Dharma to it: *sarvasaṃskārā anityāḥ*, etc.

Dhanapāla became disgusted with its animal destiny and abstained from eating and drinking. He died and was reborn among the Trāyastriṃśa 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.

[For the punishment of the flaming wheel of fire (*jvalitānalam cakram āyasaṃ*) armed with double-edged swords (*asidharam*) turning above the head of the guilty, see the legend of Maitrakanyaka (Maitrāyajña) in Divyāvādāna, p. 605; Mahākarmavibhaṅga, ed. S. Lévi, p. 54; Avadānaśataka, I, p. 202, etc.]

3) Ekottarāgama, T 125, k. 9, p. 590a8-591a7:

The Buddha was at Rājagrha in the Kalandaka Veṇuvana and was expecting to go the next day into the city on his begging-round. Devadatta proposed to king Ajātaśatru 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 Veṇuvana; 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 where he described the entire cosmic system from the Caturdvīpaka up to the Trisāhasramahāsāhasralokadhātu. He concluded: “If the Airavaṇa elephants, equal in number to that of all the plants and trees, filled all these universes and came to attack the Tathāgata, they would be unable to shake a single hair on his body. The magic power (*ṛddhibala*) of the Tathāgata is inconceivable.

The next day, accompanied by five hundred monks, the Buddha went on his alms-round to Rājagrha. Thousands of myriads of deities came to join him: the four Caturmahārājikadevas (Dhṛtarāṣṭra, Virūḍhaka, Virūpakṣa, Vaiśravaṇa), Śakra and Brahmā Devarāja, accompanied by their respective entourages. The fourfold community of Rājagrha went to welcome him and the sound of their shouts reached the king’s ears. When the Buddha entered the city gate, the heaven and the earth trembled and from the skies the deities threw flowers.

However, the elephant Nālāgiri, drunk on arack and holding a sword in its trunk, rushed against the Buddha. The five hundred monks fled headlong and the good Ānanda, not keeping to his place, took refuge behind the Buddha. To the left and right of Nālāgiri, the Buddha made lions appear by metamorphosis, (the number is not given) and behind him, a fiery pit. The animal urinated 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, *sattakā vātā*), died and was reborn in the palaces of the Caturmahārājakāyikas.

[In the present sūtra, the Ekottarāgama 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 *Traité* seems to be referring in its brief allusion to the miracle of Rājagrha, 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 Ajātaśatru. 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 Ajātaśatru, impressed by the magic miracle, excuses himself to the Buddha by placing the blame onto Devadatta.

1) Ta feng pien fo pao ngen king (Chinese translation made under the Heou (Han), T 156, k. 4, p. 147b23-c7:

At that time, a messenger from king Ajātasatru came to invite the Tathāgata. The Buddha and five hundred arhats accepted the king's invitation and entered the city of Rājagrha. Then the king loosed five hundred drunken elephants. They attacked savagely, breaking trees, upsetting walls and, with loud bellows, 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 Ajātaśatru 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 Wiegner, *Les vies chinoises du Buddha*, Cathasia, 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. Instigated by Devadatta, Ajātaśatru had prevented the inhabitants of Rājagrha from offering anything at all to the Buddha and the Saṃgha. Not receiving anything, Śāriputra, Maudgalyāyana, Subhūti, Prajāpati and their disciples had gone to foreign lands. But the Buddha and his five hundred arhats remained on Gṛdhrakūṭaparvata.

3) Tsa pao tsang king, T 203, k. 8, p. 488c25-489a2: 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 Rājagrha, at the beginning of the 5th and the first part of the 7th century respectively, the two Chinese masters, Fa-hien and Hiuan-tsang, 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 Swat: G. Tucci, *Il trono di diamante*, p. 267.

At Amarāvati and at Andhradeśa: A. Foucher, *AgbG*, II, p. 571, fig. 510, or *Revue des arts Asiatiques*, V, no. 1, pl. X, 2. – D. Barret, *Sculpture of Amarāvati in the British Museum*, London, 1954, pl. XIVa. – A. H. Longhurst, *The*

Ninety-six heretics (*tīrthya*) once came together, all claiming to be omniscient (*sarvajñamānin*). They came to Śrāvastī to debate with the Buddha. Then the Buddha, using the bases of his miraculous powers (*ṛddhipāda*), sent forth many rays (*raśmi*) from his navel (*nābhi*) on each of which there appeared an emanated buddha (*nirmitabuddha*). The king of the land, Po sseu-ni (Prasenajit), also ordered the heretics to go to the top [of a building] but they were unable to move and still less debate with the Buddha. Seeing the heretics coming as enemies, the Buddha made no movement to turn back and destroyed the heretics. The gods and men redoubled their respect (*gurukāra*) and veneration (*satkāra*), but the Buddha felt no attraction.⁷⁷

From all these stories (*nidāna*), it is evident that when someone wanted to harm him, the Buddha remained impassive. Just as the gold of the Jāmbhū river (*jāmbhūnadasuvarṇa*) does not change when it is beaten, melted or broken,⁷⁸ so the Buddha undergoes criticism, derision, denigration, slander and debates without moving or changing. This is how we know that the traces of the emotions (*kleśavāsanā*) have been destroyed in him without residue.

V. WHY THE BUDDHA ELIMINATES THE TRACES

Question. – But the śrāvakas and pratyekabuddhas likewise, having at their disposal pure wisdom (*anāsravajñāna*), eliminate the traces of the passions. Is this completely or incompletely?

Answer. – Previously (p. 1761F) I said that the power of their knowledge (*jñānabala*) 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 (*kalpoddāha*). Here I must repeat myself:

The śrāvakas and pratyekabuddhas have accumulated the qualities (*guṇa*) [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 (*asaṃkhyeyakalpa*); long ago he vaporized the perfume of the good dharmas (*kuśaladharmā*): this is why he no longer has even a trace of *kleśavāsanā*.

Buddhist Antiquities of Nāgārjunakoṇḍa, MASI, no. 54, 1938, pl. XXXIIb. – T. N. Ramachandran, *Nāgārjunakoṇḍa*, MASI, no. 71, 1938, pl. VIIA5 (identification doubtful). – Idem, *Buddhist Sculptures from a Stūpa near Goli village*, Bull. Madras Gov. Museum, I, 1929, pl. IIIH.

Stela from Benares, Gupta style, representing the eight Great Miracles: A. Foucher, *AgbG*, p. 539, fig. 498; *Beginnings of Buddhist Art*, 1917, pl. XIX. – B Majumdar, *A Guide to Sārnāth*, 1937, pl. XIIIId.

Stela from Magadha, Pāla style, showing the eight great amiracles: A. Foucher, *AgbG*, II, p. 545, fig. 500.

Nepali miniatures from the 11th century: A. Foucher, *Étude sur l'iconographie bouddhique de l'Inde*, I, 1900, pl. X 5.

⁷⁷ For the Great Miracle at Śrāvastī, see references above, p. 531-532F, n.

⁷⁸ Canonical image: compare *nekkham jambonadassa* of the Anguttara, I, p. 181; II, p. 8, 29.

Moreover, the Buddha has accumulated and exhausted all the qualities to the extent that the traces of passion have been eliminated definitively without residue. <1775> 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 (*lokatṛṣṇā*) and enter directly into nirvāṇa.

Finally, the Buddha has cut the fetters (*saṃyojana*) 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 (*pratisaṃvid*) 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 Buddha tears up and eradicates these powerful enemies that are the conflicting emotions so that there is nothing left.

This is why [the Prajñāpāramitāsūtra] 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 (*vāsanāprahaṇa*) also eliminating the passions (*kleśacchedana*)?

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 Dīpaṃkara, at the end of the second asaṃkhyeyakalpa.] – Others say: already, The Buddha has long ago withdrawn from the desires (*rāga*). Thus the Buddha said: “When I saw the buddha *Ting-kouang* (Dīpaṃkara), I had already eliminated the desires.”⁷⁹ Therefore it was by the power of his salvific skillful 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 *anutpattikakṣānti* is obtained.] - Others say: Starting from the time when the Bodhisattva obtained the certainty that things do not arise

⁷⁹ In the course of an earlier lifetime, when he was the young brahmacārin Sumedha, Megha or Sumati, the future buddha Śākyamuni met the Buddha Dīpaṃkara and received from him the prediction that he would become buddha. This meeting took place at the end of the second asaṃkhyeyakalpa of his career: cf. p. 248F and n. 2.

(*anutpattikadharmakṣānti*)⁸⁰ 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 (*prathamacittotpāda*) for the first time, he had passions, but when he sat down on the seat of enlightenment (*bodhimaṇḍa*) and during the last watch of the night (*paścime 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 (*kaṇṭhokta*), none of them is incorrect. [But they must be interpreted.]

[Criticism of the first theory.] – In the śrāvaka system, the Buddha, by the power of his skillful means (*upāya*), pretends to assume human qualities: he undergoes birth (*jāti*), old age (*jarā*), sickness (*vyādhi*), cold and heat (*śītoṣṇa*), hunger and thirst (*kṣutpipāsā*), etc.⁸¹ 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 Māra's armies (*mārasenā*); 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 tell us: “For a long time already the Buddha is without passion. When he <1777> met the buddha *Jan-teng* (Dīpaṃkara) or acquired the conviction that things do not arise (*anutpādakṣānti*), he destroyed his passions completely.”⁸² But this is again skillful [261c] 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 (*samyojanaprahāṇa*) is only one. He still has to purify the buddhafields (*buddhakṣetrapariśodhana*), ripen beings (*sattvapariṇāpana*), 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”⁸³? How can a man who no longer has any fetters be reborn?

Question. – When he acquired the conviction that dharmas do not arise (*anutpattikadharmakṣānti*), he always acquires a body born of the fundamental element (*dharmadhātujakāya*)⁸⁴ and becomes transformed.

⁸⁰ This conviction is definitively acquired in the eighth bodhisattva bhūmi, the Acalā.

⁸¹ Docetic theory advocated by some Hīnayāna schools, especially the Mahāsāṃghikas and their subjects. 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 antimā jāti, n'atthi dāni punabhavo*: Vinaya, I, p. 11, etc.

⁸⁴ On the *dharmadhātujakāya* as opposed to the *māṃsakāya*, see above, p. 392-393F, 711-712F and notes.

Answer. – As to transformation, it is the rule that first there is a master of emanation (*nirmātr*) and only then an emanation. If [the future Buddha] cut all the fetters (*saṃyojana*) at the time when he acquires *anutpattikadharmakṣānti*, he would be abandoning his fleshly body (*māṃsakāya*) 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 *anutpattikadharmakṣānti*, 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 (*bodhimaṇḍa*). This is a serious error. Why? In your system, it is said that the Bodhisattva, after having traveled through the three asaṃkhyeyakalpas [of his career], must travel through a further [additional] hundred <1778> kalpas.⁸⁵ However, even in possession of the knowledge of his former abodes (*pūrvanivāsajñāna*), he remembers that at the time of the buddha *Kia-chō* (Kāśyapa), he was the bhikṣu *Yu-to-lo* (Uttara) and was already practicing the attributes of the buddhas.⁸⁶ <1779>

⁸⁵ According to the Sarvāstivādins, the career of the bodhisattva involves three asaṃkhyeyakalpas 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 refuted on pages 283-397F.

⁸⁶ This Uttara is none other than Śākyamuni himself in one of his earlier lifetimes where the Buddha Kāśyapa had made his prediction. Cf. Mūlasarv. Vin., in Gilgit Manuscripts, III, part 4, p. 47, l. 16-18 T 444, k. 2, p. 1030a5-7; Divyāvādāna, p. 347, l. 10-12, (the text of which is corrupt): *Bhagavatā Kāśyapena samyaksambuddhenottaro nāma mānava vyākṛto bhaviṣyasi tvam mānava varṣaśatāyūṣi prajāyām Śākyamunir nāma tāthagato 'rhan samyaksambuddha iti*. – “The blessed perfectly and fully enlightened Kāśyapa made the prediction to a young Brāhman 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’ “.

Here is his story as the *Traité* will tell it (k. 38, p. 340c23-341a26):

Why did the buddha Śākyamuni, while he was still a Bodhisattva, have criticism and abuse in regard to the buddha Kāśyapa? I have already spoken about this affair above. The dharmakāya bodhisattvas 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 Kāśyapa 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 Kāśyapa. The younger brother was the teacher of Kṛkin, king of Jambudvīpa. He had five hundred disciples. He taught the brāhmanical books to these brāhmins for the latter did not like the Buddhist doctrine.

There was at that time a master potter (*kumbhakāra*) named Nandapāla; he was a disciple of the buddha Kāśyapa; he was devoted to the fivefold discipline (*pañcaśīla*) and held the threefold path. He was the *kalyānamitra* 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 (*duṣkaracārya*), 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 anuttarā 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 (*dharmāṇām dharmatā*) and entered into the wisdom using supreme skillful means (*anuttaropāya*) 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 (*muṇḍaka*) be able to attain sambodhi?”

Immediately, Nandapāla, his kalyānamitra, 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 (*prabhālakṣaṇa*), 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 *dhāraṇīmukha*, and all the *samādhimukha* opened up for him; the five hundred disciples produced the mind of anuttarā 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 skillful 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 *ekajātīpratibaddha* bodhisattva cannot be angry with a worldly person, still less with a Buddha.

- Elsewhere *Uttara māṇavaka* is designated by the name *Jyotipāla* or *Jyotiṣpāla*, while Nandapāla, the potter, is also called *Ghāṭikāra*. In any case, it is the same jātaka, well known to the canonical and postcanonical sources.

Sanskrit-Chinese sources: Madyamāgama, T 26, k. 12, p. 499a-503a; Mahāvastu, I, p. 317-335; Mūlasarv. Vin., T 1450, k. 11, p. 157a-b; Hing-k’i-hing king, T 197, k. 2, p. 172c-174b.

Pāli sources: Majjhima, II, p. 45-54; Buddhavaṃsa, XXV, v. 10 seq.; Jātaka, I, p. 43; Milindapañha, p. 221-224.

The village where the buddha Kāśyapa gave the prediction to Uttara, alias Jyotipāla, was called *Veruḍḍiṅga* in Sanskrit, *Vebhaḷiṅga* in Pāli, but was designated elsewhere as *Māraḷaṇḍa*. It was on the site of the present Sāmāth near Benares, and in the 7th century, Hiuan-tsang was still able to visit it. He was shown the exact spot on which the prediction had occurred (cf. Si-yu-ki, T 2087, k. 7, p. 905c14-18).

A bas-relief at Gandhāra shows Nandapāla (alias Ghāṭikāra) pulling his childhood friend Uttara (alias Jyoyipāla) by the hair to lead him to the buddha Kāśyapa (cf. A. Foucher, *AgbG*, II, p. 327, fig. 458 above).

(*taṇḍula*) every day?⁸⁷ The Bodhisattva in his last lifetime (*caramabhāvika*) 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 (*āśīviṣa*); hunters (*vyādha*, *lubdhaka*) flayed him without him feeling the least hatred.⁸⁸ How then would he have hated the group of five (*pañcavargīya*) in his last lifetime?

Thus we know that the śrāvakas interpret the mind of the Buddha wrongly. It is out of skillful means (*upāya*) that he wanted to destroy the heretics and that he gave himself up to austerities for six years. You claim that he was 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 (*anutpattikadharmakṣānti*),⁸⁹ his passions (*kleśa*) have already been exhausted, but his traces (*vāsanā*) 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 (*dharmadhātujakāya*), he can transform himself at will. Out of loving-kindness (*maitrī*) and compassion (*karuṇā*) for beings and also in order to fulfill his earlier vows (*pūrvapraṇidhāna*), he returns to this world to perfect or acquire yet other Buddha attributes. Once the tenth bhūmi has been completed (*paripūrṇa*), he sits on the seat of enlightenment (*bodhimāṇḍa*) and, by the power of his unhindered liberation (*asaṅgavimokṣa*), he attains omniscience (*sarvajñatā*), the knowledge of all the aspects (*sarvākārajñatā*) and destroys the traces of the passions (*kleśavāsanā*).

3. Criticism of two Mahāyāna theories

⁸⁷ 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 pernicious 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 as he did in the sermon at Benares.

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., Makkhima, I, p.245; Mahāvastu, II, p. 125-129; Lalitavistara, p. 254-255; Mūlasarv. Vin., T 1450, k. 5, p. 121a, etc.

⁸⁸ See the Jātaka of the flayed naga above, p. 853-855F.

The text says simply: ‘the five men’. This concerns evidently the five mendicants, Ājñāta-Kaunḍinya, 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.

⁸⁹ The definitive attainment of this *kṣānti* is realized in the eighth bodhisattva *bhūmi*.

[First theory: Passions and traces are destroyed simultaneously on the obtaining of *anutpattikakṣānti*.] – Some Mahāyānist say: “At the moment when the Bodhisattva obtains the conviction that dharmas do not arise (*anutpattikadharmakṣānti*), all his passions (*kleśa*) and traces of passion (*kleśavāsanā*) are destroyed.” This also is wrong. In fact, if were all destroyed, the Bodhisattva would not be different from the Buddha and, furthermore, would not assume a body born from the fundamental element (*dharmadhātujakāya*). [262a] Why? Because it is at the moment when the Bodhisattva obtains the *anutpattikadharmakṣānti* that he abandons his body of birth (*janmakāya*) and obtains the body born of the fundamental element.

[Second theory: Passions and traces are destroyed simultaneously the night of enlightenment.] – If someone tells us: “The Bodhisattva should be seated on the seat of enlightenment (*bodhimanda*) for all his passions (*kleśa*) and traces of passion (*kleśavāsanā*) to be destroyed”, this statement would be wrong as well. Why? If, [at the moment of his enlightenment], the Bodhisattva still retained the three poisons (*viśatraya*) [desire (*rāga*), hatred (*dveṣa*) and delusion (*moha*)], how could he have [previously] gathered innumerable Buddha attributes (*buddhadharma*)? He would be like a poisonous pot from which nobody eats even if it is filled with nectar (*amṛta*). In fact, the Bodhisattva accumulates the very pure qualities (*pariśuddhaguṇa*) at the moment when he becomes Buddha. If, [at that moment], he were still mixed with the three poisons, how would he be able to perfect the pure attributes of the Buddhas?

Question. – By contemplating the true nature (*bhūtalakṣaṇa*) of <1782> dharmas and by cultivating the mind of compassion (*karuṇācitta*), he ‘weakened’ the three poisons and then was able to accumulate the pure qualities.

Answer. – By weakening (*tanutva*) the three poisons, he could only obtain an existence (*ātmabhāva*) as a noble chakravartin king or king of the gods (*devarāja*), but that would be insufficient to acquire the mass of Buddha qualities. It is necessary to destroy the three poisons but not to have eliminated the traces, in order to be able to accumulate the qualities.

Moreover, there is a weakening [of the three poisons] in the person detached from desire (*vītarāga*) who has destroyed the fetters related to the lower level (*avarabhāgīya saṃyojana*) but who still keeps the fetters relative to the higher levels (*ūrdhvbhāgīya saṃyojana*).⁹⁰ There is also weakening [of the three poisons] in the srotaṅgī who has suppressed the fetters to be destroyed by the seeing of the truths (*satyadarśanaheya saṃyojana*), but has not suppressed the fetters to be destroyed by meditation

⁹⁰ There are ten *saṃyojana*. Five are *avarabhāgīya* “favorable to the lower part”, i.e., to Kāmadhātu; these are: *i*) the belief in the individual (*satkāyadrṣṭi*), *ii*) the unjustified belief in the efficacy of observances and rituals (*śīlavrataparāmarśa*), *iii*) doubt (*vicikitsā*), *iv*) love of pleasure (*kāmacchanda*), *v*) maliciousness (*vyāpāda*). Five are *ūrdhvbhāgīya* ‘favorable to the higher part’, i.e., to rūpa- and ārūpyadhātu; these are: *i*) desire for the form realm (*rūparāga*), *ii*) desire for the formless realm (*arūparāga*), *iii*) pride (*māna*), *iv*) excitement (*audhatya*), *v*) ignorance (*avidyā*). See Saṃyutta, V, p. 61, 69; Anguttara, V, p. 17; Kośa, V, p. 84-87.

The saint who has destroyed the five *avarabhāgīya* has simply ‘weakened’ and not ‘destroyed’ the three poisons (*viśa*) or the three bonds (*bandhana*), namely, *rāga*, *dveṣa* and *moha*.

(*bhāvanāheya saṃyojana*).⁹¹ Finally, as the Buddha said: “One is sakṛdāgāmin by means of the destruction of three fetters, desire, hatred and delusion (*rāgadveṣamohānām ca tanutvāt*).”⁹² 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 (*anutpattikadharmakṣānti*), he destroys the passions (*kleśān prajahāti*), and at the moment when he becomes buddha, he destroys the traces of passion (*kleśavāsanāḥ prajahāti*): this is the correct theory.

Fourth Section ENTERING INTO THE ASSURANCE OF BODHISATTVA

As the *Traité* is going to explain, here the Prajñāpāramitāsūtra is trying to draw a parallel between the path of the bodhisattva and that of the śrāvaka 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 (*prayogamārga*), the śrāvaka, trained in the practice of the *smṛtyupasthāna*, cultivates the four wholesome roots favorable to penetration into the four noble Truths (*nirvedhabhāgīya kuśalamūla*): these are the heats (*ūṣmagata*), the summits (*mūrdhan*), the acquiescences (*kṣānti*) and the supreme worldly dharmas (*laukikāgradharma*). The old canonical texts make no mention of them, but the Sarvastivādin Abhidharma attaches great importance to them (Vibhāṣā, T 1545, k. 34, p. 175b7; k. 65, p. 338c3; k. 127, p. 662c13; k. 176, p. 884a16-17; Abhidharmasāra, T 1550, k. 2, p. 818b;

⁹¹ In possession of the first fruit of the Path, the srotaāpanna has destroyed the first three *avarabhāgīya* (*satkāyadrṣṭi*, *śīlavrataparāmarśa* and *vicikitsā*), in the sense that during the Darśanamārga that he has just traversed, he has abandoned a certain type of *kleśa* – the *kleśa* of ‘wrong view’, called *avastuka* – plus certain *rāga* immediately related to wrong view. But he still has to traverse the Bhāvanāmārga and eliminate the fetters to be destroyed by meditation (*bhāvanāheya*). Therefore he has ‘weakened’ the three poisons but not eliminated them completely.

⁹² In possession of the second fruit of the Path, the sakṛdāgāmin has made some progress over the preceding. By means of the Darśanamārga, he has destroyed the first three *avarabhāgīya*; by means of the beginning of the Bhāvanāmārga, he has abandoned six categories of *kleśa* of kāmadhātu. He must still abandon three categories of *kleśa* of kāmadhātu plus all the *kleśa* that hold him tied to rūpa- and ārūpyadhātu. He too is far from having destroyed the three poisons completely.

This is the meaning of the canonical formula cited here by the *Traité*: *Tiṅṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakid eva imaṃ lokaṃ āgantvā dukass’ antaṃ karoti*. It occurs in Dīgha, I, p. 156; II, p. 92, 93, 200, 201, 252; III, p. 107, 132; Majjhima, I, p. 34, 226, 465; III, p. 80; Saṃyutta, V, p. 357, 378; Anguttara, I, p. 232; II, p. 89, 238; IV, p. 380. – Sanskrit formula in Mahāparinirvāṇasūtra, p. 166; Divyāvadāna, p. 533-534 (with a lacuna).

Samyuktābhidharmasāra, T 1552, k. 5, p. 910a; Abhidharmāmṛtarasa, 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 (*samyakdr̥ṣṭi*), wisdoms (*prajñā*), in constant progression, but impure (*sāsrava*) wisdoms, of mundane order, which still involve traces of errors, e.g., the concept of self. The śrāvaka who practices them is still a worldly person (*prthagjana*).

The first two roots, heats and summits, are not fixed (*cala*) because the ascetic may fall back from them: there is falling from the summits (*mūrdhabhyaḥ pāta*) when the śrāvaka becomes distracted from the contemplation of the truths by wrong judgments (Jñānaprasthāna, T 1544, k. 1, p. 918c25-919a1; Vibhāṣā, T 1545, k. 6, p. 27a29-c4: passages translated in Hobogirin, IV, p.346, s.v. *Chōda*). <1784>

The śrāvaka goes through the supreme worldly dharmas in the Path of seeing (*darśanamārga*) of the four noble Truths: suffering (*duḥkha*), its origin (*samudaya*), its cessation (*nirodha*) and the path (*mārga*) of its cessation. The full light rises up in him and he has the clear understanding of it (*abhisamaya*). It is now a matter of a pure (*anāsrava*) prajñā, supramundane (*lokottara*), free of any error (*viparyāsa*). Suddenly the ascetic sees purely the truth of suffering relative to dharmas of the desire realm (*kāmadhātu*). This first moment is followed by fifteen others which complete the pure seeing of the truths relative to the three realms of desire, subtle matter (*rūpadhātu*) and the formless (*ārūpadhātu*). The *Traité* 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 śrāvaka ceases to be a worldly person (*prthagjana*) and becomes an ārya, a candidate for the first fruit of the religious life (*prathamaphalapratiṣṭhāna*). This first moment also constitutes entry into *samyaktvaniyāma* (in Pāli, *sammattaniyāma*), entry into the positions of salvation or, as L. de La Vallée Poussin translates it (Kośa, III, p. 137; VI, p. 181), entry into this ‘absolute determination of the acquisition of salvation’. In his introduction to the edition of the Bodhisattvabhūmi, Leipzig, 1930, p. 28-31), U. Wogihara 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 Kośabhāṣya, p. 157, *samyaktva* is the cessation of all the passions (*sarvakeśaprahāna*), i.e., nirvāṇa; for the Commentary to the Saṃyutta, II, p. 346, it is *ariyamagga*, the path of the āryas, in this case the path of the pure seeing of the Buddhist Truths. *Samyaktva*, salvation, is opposed to *mithyātva*, perdition, the falling into the bad destinies. In principle, the āryas are destined to *samyaktva*, whereas those guilty of misdeeds of immediate retribution (*ānantaryakārin*) are destined to *mithyātva* (Kośa, III, p. 137).

The term *niyāma* is difficult because the Sanskrit and Pāli texts spell it in three different ways: *niyāma*, *niyama* and *nyāma*, for which the Tibetan and Chinese versions propose distinct translations (cf. Mahāvīyut., no. 6500-6502).

1. *Niyāma*, position, determination, is a noun derived from the root *ni-yam*, and appears alone or in composition in many sources:

niyāma in Suttanipāta, p. 9. l. 14; Anguttara, I, p. 121, l. 27; Kathāvatthu, p. 317, l. 2; 480, l. 2; Daśabhūmika, p. 63, l. 14.

niyāmagata in Saṃyutta, I, p. 196, l. 17; Niyāmagamana, Kathāvatthu, p. 307, l. 24.

niyāmadassī in Suttanipāta, p. 65, l. 5.

niyāmāvakraṅti, in Madhyāntavibhāga, p. 75, l. 3; *avakraṅtanīyāma*, in Śikṣāsamuccaya, p. 270, l. 4.

bodhisattvanīyāma, in Pañcaviṃśati, p. 107, l. 8; Daśabhūmika, p. 11, p. 27.

samyaktvanīyāma, in Kośabhāṣya, p. 350, l. 6; Aṣṭasāhasrikā, p. 131, l. 10; *sammāttanīyāma*, in Saṃyutta, III, p. 225, l. 18.

Nīyāma is given as *nes par hgyur ba* in Tibetan, as *kiue-ting* ‘determination, fixation’ in Chinese. Kumārajīva always gives *samyaktvanīyāma* – and undoubtedly also *samyaktvanyāma* – as *tcheng-wei*, ‘correct position’ (cf. T 223, p. 381a26; 405c24; T 1509, p. 192c12; 262c3), whereas Hiuan-tsang, who <1785> carefully distinguishes it from *samyaktvanyāma*, gives it as *tcheng-kiue-ting* ‘position in uprightness’ (cf. T 1558, p. 121b5; T 1562, p. 683a17).

2. *Niyama*, less frequent than *niyāma*, has exactly the same meaning and is also derived from the root *niyam*. It is usually rendered in Tibetan by *nes pa*, ‘determination’ and not by *mi hgyur ba*, ‘non-transformation’ as proposed by Mahāvīrya, no. 6500. *Niyama* is just a grammatical variant of *niyāma* as Kośavyākhyā, p. 541 explains it: *Tatra niyamo niyāma iti. tatra samyaktve niyama ekāntībhāvaḥ. niyāmaiti ghañī rūpam. apī tu niyama iti yamaḥ samupaniviṣu cety apratyayasya vibhāṣitatvāt.* – “Here, *niyama* is *niyāma*. The *niyama* of salvation is the absolute (*ekāntībhāva*) determination to salvation. To say *niyāma* is to apply [the suffix] *ghañī*, but we also say *niyama* when we opt for the rule [of Pāṇini, III, 3, 63]: *Yamaḥ samupaniviṣu ca*: [the suffix *ap* is in conjunction with *ghañī*] after the root *yam* preceded by 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 *niyama*. It occurs often in the Sanskrit texts: cf. Lalita, p. 31, l. 20; 34, l. 10; Aṣṭasāhasrikā, p. 679, l. 6; Pañcaviṃśati, p. 21, l. 11; 66, l. 15; 119, l. 6; 182, l. 20; Śatasāhasrikā, p. 67, l. 11; 272, l. 8; 486, l. 4; 489, l. 3; Gaṇḍhavyūha, p. 320, l. 22; Bodh. bhūmi, p. 358, l. 2; Sūtrālaṃkāra, 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, Hiuan-tsang often comes upon the expression *samyaktvanyāma* and translates it faithfully and invariably by *tcheng 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 (*darśanaheyaśleṣa*), the belief in the individual (*satkāyadr̥ṣṭi*), the quality of the worldly person (*pr̥thagjana*), etc.; *ny-āma*, ‘rejection of coarsenesses’, is the path of seeing the truths (*satyadarśanamārga*) that makes one go beyond these coarsenesses, which transforms the *pr̥thagjana śrāvaka* into an *ārya* and destines him for *nirvāṇa*: see Vibhāṣā, T 1545, k. 3, p. 13; Kośa, VI, p. 181, note.

For the śrāvakas and pratyekabuddhas, the *samyaktvaniyāmāvrānti* 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 *bodhisattvaniyāmāvrānti*, as we will see, opens up perspectives far more vast.

The śrāvaka aspires to arhathood, to nirvāṇa, in order to realize his own benefit (*svahita*); the bodhisattva aspires to supreme perfect enlightenment (*anuttarā samyaksambodhi*), to buddhahood, in order to assure his own benefit and that of others (*parahita*). The bodhisattva differs from the śrāvaka 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 (*pāramitā*) <1786> and convert beings (*sattvapariṇāmana*) over the course of a long career. The latter consists of ten stages or levels (*bhūmi*) to which the Prajñāpāramitāsūtra later will dedicate a lengthy section (Pañcaviṃśati, p. 214, l. 6 – 225, l. 19; Śatasāhasrikā, p. 1454, l. 1 – 1473, l. 18). It is content to enumerate them; only later did other Mahāyānasūtras, notably the Daśabhūmika, give each a name.

The Mahāyānist thinkers tried very early to establish a parallel between the path of the śrāvakas 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 śrāvakas, pratyekabuddhas and bodhisattvas: 1) a path of accumulating of merit (*saṃbhāramārga*), 2) a preparatory path (*prayogamārga*), 3) a path of seeing (*darśanamārga*), 4) a path of meditation (*bhāvanāmārga*), 5) a final path excluding any practice (*aśaikṣamārga*). A succinct account of this comparative study may be found in the remarkable paper of E. Obermiller, *The Doctrine of Prajñāpāramitā as exposed in the Abhisamayālaṃkāra of Maitreya*, Acta Orientalia, XI, 1932, p. 1-133.

Here the Prajñāpāramitāsūtra 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 (*nirvedhabhāgīya kuśalamūla*), the heats, etc., constituting the preparatory path of the śrāvakas find their place in the preparatory path of the bodhisattvas 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. 11-145, l. 19). But whereas the śrāvaka concentrates on the general characteristics (*sāmānyalakṣaṇa*) of the aggregates – impermanence (*anitya*), suffering (*duḥkha*), emptiness (*śūnya*) and non-self (*anātman*) – the bodhisattva disregards these distinctions and focuses on the true nature of dharmas (*dharmāṇām dharmatā*) free of arising and cessation.

Every candidate who has attained the second of the four wholesome roots, namely, the summits (*mūrdhan*), can still retrogress from it. As we will see, the śrāvaka falls back from the summits when he ceases to contemplate the general characteristics of things and allows himself to be drawn into mental ranting (*ayoniśo manaskāra*). 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 *nirvedhabhāgīya kuśalamūla* of the śrāvakas a fourfold practice (*caryā*): 1) the first production of the mind of bodhi (*prathamacittotpāda*), 2) carrying out practices (*caryābhāvanā* or *caryāpratipatti*), i.e., the practice of the six perfections (*pāramitā*), 3) great compassion (*mahākaruṇā*), 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 bhūmis.

During the first six, the bodhisattva simultaneously cultivates the six *pāramitās* <1787> but especially generosity (*dāna*) in the first, morality (*śīla*) in the second, patience (*kṣānti*) in the third, exertion (*vīrya*) 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 true 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. Daśabhūmika, 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 sorely 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 (*samyaktvaniyāma*): he ceases to be an ordinary person (*prthagjana*) and becomes an ārya, with the certainty of some day reaching nirvāṇa. In a parallel manner, when the bodhisattva passes from the seventh to the eighth bhūmi, he enters into the ‘position of the bodhisattva’ (*bodhisattvaniyāma*) also called ‘rightful or legal position’ (*dharmaniyāma*). In his case and without exception, it is no longer a matter of position of salvation (*samyaktva*), 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 *bodhisattvaniyāma*, but it is far from exhausting the subject.

a. Primarily, this *niyāma* is characterized by the definitive attainment (*pratilābha*, *pratilambha*, *pratilambatā*) of the conviction that dharmas do not arise (*anutpattikadharmakṣānti*) or, as the Vajracchedikā explains, p. 58, l. 9, the conviction regarding dharmas without self and without birth (*nirātmakeṣu anutpattikeṣu dharmeṣu kṣāntiḥ*). Most texts place this final conviction in the eighth bhūmi, which later will be called Acalā (cf. Daśabhūmika, p. 64, l. 5; Sūtrālaṃkāra, 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 *kṣānti* is accompanied by the great prediction (*mahāvvyākaraṇa*) about the final triumph of the bodhisattva: cf. Lalitavistara, p. 35, l. 21; Daśabhūmika, p. 71, l. 24; Saddharmapuṇḍ., p. 266, l.1-2; Sūtrālamkāra, 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: *niyatipatito bhavati buddhatve* (Madhyāntavibhāga, p. 190, l. 20); *niyato bhavaty anuttarāyāṃ samyaksambodhau* (Sūtrālamkāra, p. 83, l. 24); *ṭṭīyaniyatipātapatito bhavati* (Bodh. bhūmi, p. 367. l. 12). – As a result, he is without regression (*avaivartika*), in possession of an irreversible conviction (*avaivartikakṣāntipratilabdha*: Saddharmapuṇḍ., p. 259, l. 13). Thus the eighth *bhūmi*, the Acalā, is also called Niyatabhūmi, ‘determined level’ (Bodh. bhūmi, p. 367, l. 11), Avivartyabhūmi, Avivartanīyabhūmi, Avaivartikabhūmi, ‘Irreversible level’ (Daśabhūmika, p. 71, l. 12; Sūtrālamkāra, p. 176, l. 22; Bodh. bhūmi, p. 235, l. 18). It marks the beginning of the irreversible career (*avaivartacaryā*, *avivartanacaryā*), of the <1788> infallible career (*abandhyacaryā*) which will be pursued in the last three bhūmis (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 *anabhisamṣkārānābhogavihāra* or *anābhoganirmittavihāra* (Madhyāntavibhāga, p. 105, l. 18-21; Sūtrālamkāra, p. 178, l. 3; Bodh. bhūmi, p. 367, l. 11; Saṃgraha, p. 202).

e. The bodhisattva strips off his fleshly body of birth-death (*cyutyupapadamamsakāya*) and takes on a body born of the fundamental element (*dharmadhātujakāya*): under various transformations, he is established in the universes, travels in and adorns the buddhafiels 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 (*vivarta*) definitively acquires *anutpattikadharmakṣānti*, that he is already *sambodhiprāpta* “in possession of perfect enlightenment”. However, this enlightenment does not bring about the complete destruction of the traces of conflicting emotions (*kleśavāsanā*): this results from the knowledge of all the aspects (*sarvākāraṇajñatā*) 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 *bodhisattvaniyāma* 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. Pañcaviṃśati, p. 21, l. 11-12; Śatasāhasrikā, p. 67, l. 11-13).

- Moreover, O Śāriputra, the bodhisattva-mahāsattva who wishes to enter into the position of bodhisattva must exert himself in the perfection of wisdom (*punar aparaṃ Śāriputra bodhisattvena mahāsattvena bodhisattvaniyāṃ avakramitukāmena prajñāpāramitāyāṃ śikṣitavyam*).

I. POSITION OF BODHISATTVA

1. The bodhisattvaniyāma ‘position of bodhisattva’ is the conviction that dharmas do not arise (*anutpattikadharmakṣānti*).⁹³ <1789> 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 (*abhiniveśeṣa*). Settled on the true nature (*bhūtalakṣaṇa*) of dharmas, the bodhisattva no longer loves the world.

2. Furthermore, the bodhisattvaniyāma is the concentration [visualizing the Buddhas] of the present (*pratyutpannasamādhi*).⁹⁴ In possession of this concentration of the present, the bodhisattva sees all the

⁹³ From this equation it results that the *bodhisattvaniyāma* occurs in the eighth *bhūmi*. In fact, the *anutpattikadharmakṣānti* (cf. Vjaracchedikā, p. 58, l. 9: *nirātmakeṣu anutpattikadharmeṣu kṣāntiḥ*) or the conviction that dharmas are without self and do not arise, occurs in three stages during the bodhisattva’s career: it may be a purely verbal conviction (*ghoṣānuga*), preparatory (*anulomikī*) and finally be definitively acquired (*pratilabdā*): cf. Samādhirāja, ed. N. Dutt, I, p. 76-82; Avataṃsaka, T 279, k. 44, p. 232b9; Sukhāvātvīyūha, p. 112, l. 12-13; Dhyānasamādhisūtra, T 614, k. 2, p. 285a-b; Maṇuṣyendraprajñāpāramitā, T 245, k. 1, p. 826b23-24.

1. At the beginning in the first five bhūmis, the bodhisattva accepts the idea of the non-arising of dharmas, but it is only *adhimukti*, belief, agreement, verbal professing (*ghoṣānuga*): he is not in definitive possession of the conviction. Cf. Aṣṭasāhasrikā, p. 856, l. 25: *bodhisattvāḥ prajñāpāramitāyāṃ carantaḥ sarvadharmā anutpattikā ity adhimuñcanti na ca tāvad anutpattikadharmakṣāntipratilabdā bhavanti*.

2. In the sixth bhūmi (*Abhimukhī*), examining emptiness of dharmas in every way, he possesses an intense preparatory conviction (*anulomikī kṣānti*), but has not yet made his entry into the real *anutpattikadharmakṣānti*. Cf. Daśabhūmika, p. 47, l. 17: *sa evaṃsvabhāvān sarvadharmān pratyavekṣamāno ‘nusiṛjann anulomayann avilomayan śraddadhann abhiyan pratiyann avikalpayann anusaran vyavalokayan pratipadyamānaḥ, ṣaṣṭhīm abhimukhīm bodhisattvabhūmim anuprāpnoti tīkṣayānulomikyā kṣāntyā. na ca tāvad anutpattikakṣāntimukham anuprāpnoti*.

Finally, the bodhisattva ‘obtains’ (*pratilabhate*: cf. Sad. puṇḍ., p. 266, l. 1; 437, l. 1; Lalitavistara, p. 36, l. 9; 440, l. 21) the *anutpattikadharmakṣānti*. This is what is called the definitive obtaining (*pratilābdha*, *pratilambha*, *pratilambhāta*) of *kṣānti*.

According to most sources, this attainment is realized in the eighth bhūmi, the Acāla: cf. Daśabhūmika, p. 64, l. 5; Sūtrālamkāra, p. 122, l. 2; 131, l. 17; Bodh. bhūmi, p. 350, l. 27; Madhyāntavibhāga, p. 105, l. 11.

At this third stage of the *kṣānti*, the bodhisattva enters into ‘the position of bodhisattva’ (*bodhisattvaniyāma*).

⁹⁴ *Pratyutpannabuddhasaṃmukhāvasthitasamādhi*, ‘concentration where the Buddhas of the present appear face to face’. It is the object of a sūtra of the same name (T 418), first translated in 179 by Tche Tch’an and Tchou Fo-cho. It has already been noted above, p. 245F, 425F, 430F, 526F, 1023F, and the *Traité* will return to it below, p. 276a. Although the great bodhisattva samādhis are located in the tenth bhūmi, the *Traité* here places the *Pratyutpannasamādhi* in the eighth; the Śūrangamasamādhi, transl. p. 163, does the same. On the other hand, the Daśabhūmika, p. 82, l. 14-15, assigns it to the tenth.

Buddhas of the ten directions of the present, hears the Dharma preached by these Buddhas and cuts the net of his doubts (*saṃśayajāla*): henceforth the mind of the bodhisattva comes to a standstill. This is called bodhisattvaniyāma.

3. Furthermore, there is bodhisattvaniyāma when the bodhisattva, fully endowed with the six perfections (*ṣaṭpāramitāsaṃpanna*),⁹⁵ produces the <1790> knowledge of skillful means (*upāyajñāna*),⁹⁶ but without becoming fixated on the true nature (*bhūtalakṣaṇa*) of dharmas.⁹⁷ He knows it (*jānīte*) personally and attests it (*sāksātkaroti*) 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*)⁹⁸ of bodhisattva, he takes the name of non-regressing bodhisattva (*avaivartika* or *avinivartanīya*).⁹⁹

5. Furthermore, the bodhisattva who has entered into this rightful position does not regress to the rank of ordinary person (*pṛthagjana*) and is said to be ‘in possession of complete enlightenment’ (*saṃbodhiprāpta*).¹⁰⁰ All the mundane things that could destroy his mind [of bodhi] cannot disturb him. [262b] He has closed the gates to the three unfortunate destinies (*durgati*); he is ranked among the bodhisattvas. For the first time he takes birth in the family of the bodhisattvas (*bodhisattvakula*).¹⁰¹ His wisdom (*prajñā*) is pure (*viśuddha*) and ripe (*vipaka*).

⁹⁵ The bodhisattva cultivates the six pāramitās in the course of the first six bhūmis, generosity predominating in the first, morality in the second, and so on. Cf. Madh. avatāra, p. 23 (transl. Le Muséon, 1907, p. 272); Saṃgraha, p. 207.

⁹⁶ *Upāyakauśalya* is the dominant virtue of the seventh bhūmi: cf. Daśabhūmika, p. 60, l. 6-7; Saṃgraha, p. 207; Siddhi, p. 623.

⁹⁷ Dwelling on the true nature which is the non-arising of everything would be to interrupt the bodhisattva career and to enter nirvāṇa prematurely.

⁹⁸ Here *dharmaniyāma* is synonymous with *bodhisattvaniyāma*. The expression has nothing in common, it would seem, with the *dhammaniyāmatā*, ‘the regularity of phenomena’ of which the canonical sources speak (Saṃyutta, II, p. 25; Anguttara, I, p. 286).

⁹⁹ This is the *avaivartika* of the eighth bhūmi and not the first: see below, p. 1804F.

¹⁰⁰ In the Vehicle of the śrāvakas, the ascetic who penetrates into the darśanamārga by eliminating all doubt regarding the suffering of kāmadhātu (*duḥkhe dharmajñānakṣānti*) was qualified as ārya. Here, the bodhisattva who has entered the darśanamārga by being persuaded of the non-arising of dharmas is called *saṃbodhiprāpta* ‘in possession of complete enlightenment’. At this stage, śrāvaka and bodhisattva cease being ordinary persons (*pṛthagjana*).

¹⁰¹ See below, p. 1919F.

6. Furthermore, the fact of being established on the summits (*mūrdhāvasthāna*) and not falling from them¹⁰² is called bodhisattvadharmaniyāma. <1791> This is what is said in the *Hiue p'in* (Śikṣāparivarta):¹⁰³

“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 śrāvaka or pratyekabuddha and does not fall back from the summits either.”¹⁰⁴

Question. – What is falling back from the summits (*mūrdhabhyaḥ pāta*)?

Answer. – As Subhūti said to Śāriputra: “When the bodhisattva-mahāsattva who is without skillful means (*anupāyakuśala*) but is practicing the six perfections has entered [the concentrations] of emptiness, signlessness and wishlessness, he cannot accede to bodhisattvaviyāma, but neither does he regress to the rank of śrāvaka or pratyekabuddha.”¹⁰⁵ <1792>

¹⁰² In the śrāvaka system, the preparatory path (*prayogamārga*) consists of the practice of the four wholesome roots favorable to penetration of the four noble Truths (*nirvedhabhāgīyakuśalamūla*): heats (*ūsmagata*), summits or heads (*mūrdhan*), convictions (*kṣānti*) and supreme worldly dharmas (*laukikāgradharma*).

The ascetic is able to strip away the first two. The summits (*mūrdhan*) are the highest of the unfixed (*cala*) roots of good, i.e., from which one may still regress. <1991> Or else, one regresses from the summits (*mūrdhabhyaḥ pāta*) or one is established on the summits (*mūrdhāvasthāna*) in order to pass over them by penetrating into the convictions (*kṣānti*). The Kośabhāṣya, p. 343-344, explains it thus: *Ūsmabhyo mūrdhāna utpadyate... yādṛśā ūsmānaś cauḥsatyālambanāḥ ṣoḍaśākārās ca. utkṛṣṭataratvāt nāmāntaram calakuśalamūrdhatvāt mūrdhānaḥ. ebhyo ḥi pāto 'tikramo vā.* – Transl.: 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 unfixed roots of good, they are called summits. One can fall from these summits or one can also pass over them.

The Prajñāpāramitāsūtra takes inspiration from this system to elaborate a bodhisattva Path. In his progress towards entering into possession (*prāpti*) of *anupattikadharmakṣānti*, the bodhisattva can attain certain summits close to this *kṣānti*, 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 *niyāta* “determined, predestined” bodhisattva is sheltered from regressing from the summits.

¹⁰³ Chapter VIII of the Pañcaviṃśati, entitled *K'iuan-hiue p'in* (Śikṣāparivarta) in Kumārajīva's translation (T223, k. 3, p. 232c), *Jou-li-cheng p'in* (Nyāmāvākṛānti) in that of Hiuan-trsang (T 220, vol. VII, p. 43a).

¹⁰⁴ Pañcaviṃśati, p. 118, l. 14-119, l. 2, amended by the Chinese versions (T 223, k. 3, p. 233a24-26; T 220, vol. VII, k. 408, p. 43c21-24): *Niyāmāvākṛānto bodhisattvo mahāsattvo nāpayeṣūpapadyate na hīnakuleṣūpapadyate na ca śrāvakabhūmiṃ vā na ca pratyekabuddhabhūmiṃ vā patati na ca mūrdhabhyaḥ patati.*

¹⁰⁵ Here the *Traité* is faithfully reproducing the Chinese translation of the Pañcaviṃśati (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

He becomes attached (*abhinivīṣate*) to the qualities (*guṇa*) and the attributes; in the five aggregates (*skandha*) he grasps the characteristics (*nimittāny udgrhṇāti*) of impermanence (*anitya*), suffering (*duḥkha*), emptiness (*śūnya*), non-self (*anātman*) and attaches his mind to them; he says: “This is the Path, that is not the Path; this should be practiced, that should not be practiced.” When he grasps such characteristics in this way <1793> and makes such distinctions (*vikalpa*), the bodhisattva has “fallen from the summits” (*mūrdhabhyaḥ patitah*).

What is it to become established on the summits (*mūrdhāvasthāna*)? As is said in the passage mentioned above, it is to destroy the thirst for dharmas (*dharmatrṣṇāprahāṇa*),¹⁰⁶ and to no longer grasp these dharmas for which thirst has been destroyed.

Thus it is said in the explanation of *mūrdhāvasthāna*: “The bodhisattva-mahāsattva cultivating the perfection of wisdom does not see the emptiness of the external bases in the emptiness of the internal bases; he does not see the emptiness of the internal bases in the emptiness of the external bases; he does not see the emptiness of the internal and external bases in the emptiness of the external bases; he does not see the

niyāma ‘position, determination’ (in Chinese, *wei*), and by *āma*, ‘coarseness’ (in Chinese, *cheng*), they mean *dharmatrṣṇā*, thirst, attraction to things.

Pañcaviṃśati, ed. N.Dutt, p. 119, l. 4-9: *Yadāyusman Śāriputra bodhisattvo mahāsattvo ‘nupāyakuśalah ṣaṭsu pāramitāsu carann ... ucyate bodhisattvasya mahāsattvasya dharmatrṣṇā.*

Śatasāh., ed. P. Ghosa, p. 485, l. 18-486, l. 7: *Yadāyusman Śāradvatiputra bodhisattvo mahāsattvo ‘nupāyakaūśalena ṣaṭsu pāramitāsu carati ... ucyate bodhisattvasya mahāsattvasya dharmatrṣṇā.*

Transl. – Venerable Śāriputra, when the bodhisattva-mahāsattva unskilled 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 śrāvaka or that of pratyekabyuddha, but neither does he accede to the absence of coarseness (*ny-āma*) of the bodhisattva. This is called the coarseness of the summits in the bodhisattva... By coarseness (*āma*), O Śāriputra, is meant thirst for things.

- In brief, the bodhisattva who practices the six *pāramitās* and the three *vimokṣamukhas*, but forgets skillful means (*upāyakaūśalya*), does not fall to the level of śrāvaka or pratyekabuddha, but neither does he accede to the bodhisattvaniyāma. The summits (*mūrdhan*) to which he has climbed are not free of coarseness (*āma*) because he retains the *dharmatrṣṇā*. This coarseness of the summits (*mūrdhāma*) which the bodhisattva does not succeed in passing over constitutes, in fact, a regression from the summits (*mūrdhabhyaḥ pāta*).

This appears clearly in the translation made by Hiuan-tsang (T 220, vol. V, k. 36, p. 200c14-18; vol. VII, k. 408, p. 43c26-44a1): If the bodhisattva without possessing skill in skillful means (*upāyakaūśalya*) practices the six *pāramitās*, if without skill in skillful means he becomes established in the three gates of deliverance (*vimokṣamukha*), then he steps backward and falls [note here the absence of negation!] to the level of śrāvaka or pratyekabuddha and does not accede to bodhisattvasamyaktvanyāma. In the bodhisattva this is called falling from the summits (*mūrdhabhyaḥ pāta*)... By *āma* (in Chinese, *cheng*) we mean *dharmatrṣṇā*.

For another interpretation of these passages, see Hßbßgirin, IV, p. 346, s.v. *Chōda*.

¹⁰⁶ See preceding note.

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 (*abhāvasvabhāvaśūnyatā*).¹⁰⁷

7. Finally, the bodhisattva who accedes to *niyāma* attains the mind “equal to that which has no equal” (*asamasamacitta*) but does not take pride in it (*nātmāmam utkarṣati*). When we know [as he does] that the nature of the mind is integral emptiness, all the futile proliferation (*prapañca*) about existence (*astitā*) and non-existence (*nāstitā*), etc. disappears.

II. ‘POSITION’ AND ‘POSITION OF SALVATION’

Question. – In the system of the śrāvakas, why do they speak of *samyaktvaniyāma* ‘position of salvation’, whereas in the system of the bodhisattvas they speak only of *niyāma* ‘position’?¹⁰⁸

Answer. – If the latter system spoke of *samyaktvaniyāma*, it would not be wrong (*doṣa*) either. Why? If it was a matter of a bodhisattva attribute, the latter would lead to salvation (*samyaktva*). But in the śrāvaka system, they speak only of ‘*niyāma*’ and not of ‘*niyāma* of the śrāvaka’. This is why [we specify] by saying *samyaktvaniyāma*, ‘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 (*nirvedacitta*) [for the world]; they especially seek out dharmas and multiply wrong views (*mityādṛṣṭi*), doubts (*vicikitsā*) and regrets (*vipratīṣāra*). The bodhisattva-mahāsattva, however, full of loving-kindness and compassion for all, seeks especially to free beings from the sufferings of old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*); he does not try to imagine or increase futile proliferation (*prapañca*). Like the wealthy man (*śreṣṭhin*) who dearly loves his only son: when this son gets sick, his father looks for only the best remedies (*bhaiṣajya*) 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.

¹⁰⁷ Pañcaviṃśati, p. 120, l. 17-121, l. 3 (T 223, k. 3, p. 233b23-c15); Śatasāhasrikā, p. 489, l. 8-490, l. 12 (T 220, vol. V, k. 36, p. 201a22-b25):

Ihāyusman Śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran nādhyātmaśūnyatāyāṃ bahirdhāśūnyatāṃ ... bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato bodhisattvanyāmaḥ.

¹⁰⁸ The objection is valid if one considers the text of the Pañcaviṃśati translated by Kumārajīva, but in the translation made by Hiuan-tsang, often there is the expression *bodhisattvasamyaktvaniyāma* (T 220, vol. VII, k. 402, p. 7c26; k. 404, p. 19a20-21; k. 408, p. 43c28).

The answer is simple: When the śrāvaka enters the darśanamārga, he is destined for *samyaktva*, viz., destruction of *rāga*, *dveṣa* and *moha*, or *nirvāṇa*. When the bodhisattva enters into his darśanamārga, he is assured of some day attaining the complete omniscience of the Buddhas consisting of the knowledge of all aspects (*savākārajñatā*). The *niyāma* of the śrāvakas is a ‘position of salvation’; that of the bodhisattvas is a ‘position of future Buddha’; therefore it is simply said ‘*bodhisattvaniyāma*’ or else ‘*dharmaniyāma*’).

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 (*trṣṇābahula*) assess according to the effect.¹⁰⁹ In the śrāvakas, the cause is

[262c] *niyāma*: this is why they are in the position of salvation (*samyaktvaniyāma*); in the bodhisattvas where the position of perdition (*mithyātvaniyāma*)¹¹⁰ is minimal (*tanu*), we speak only of *bodhisattvaniyāma*. <1795>

III. PREPARATORY PRACTICES FOR THE BODHISATTVANIYĀMA

Question. – In the system of the śrāvakas, there is *samyaktvaniyāma* ‘position of salvation’ starting from the conviction producing a *dharmajñāna* concerning suffering (*duḥkhe dharmajñānakṣānti*) up to the conviction producing a subsequent dharma concerning the path (*mārga* ‘*nvayadharmajñānakṣānti*).¹¹¹ As it is said in a sūtra: “In the three evil destinies (*durgati*) three things cannot be found: 1) the position of salvation (*samyaktvaniyāma*), 2) the fruits of the saints (*āryaphala*), 3) the destruction of the impurities (*āsravakṣaya*), just as they cannot be found in immoral beings (*duḥśīla*), blinded by wrong views (*mithyādrṣṭika*) or guilty of the five wrongdoings of immediate retribution (*ānantaryakārin*).”¹¹² Then, [in the bodhisattva system], starting from which dharmas is it a question of the *bodhisattvaniyāma*?

¹⁰⁹ The śrāvakas preoccupied with their personal salvation are rationalists by the stopping of *pratītyasamutpāda*; the bodhisattvas who aim above all for the benefit of others are the romantics.

¹¹⁰ The sources distinguish three categories of beings: 1) *samyaktvaniyatarāśi*, those who have netered into the path and will quickly reach *nirvāṇa*; 2) *mithyātvaniyatarāśi*, those who, having committed grave wrongdoings, will certainly go to the evil <1795> destinies and, having come out of them, will pass over I into the third *rāśi*; 3) *aniyatarāśi*, those who do not belong to either the first or the second *rāśi* and can enter into either of them. Cf. Dīgha, III, p. 217; Tseng-yi a-han, T 125, k.13, p. 614b23-24; k. 27, p. 698c; *kathāvattu*, p. 611; *nettipakaraṇa*, p. 96; *Lalitavistara*, p. 400, l. 2-3; *Mahāvastu*, III, p. 318, l. 5; *Mahāvvyut.*, no. 1737-39.

¹¹¹ The sixteen moments of mind of the *darśanamārga*: see above, p. 130F, n. 1; 214F; 1067F, n. 1; 1411F, n. 2; 1478-80F. In the first moment, the ascetic becomes an *ārya*, destined for sainthood (*samyaktvaniyata*) and candidate for the first fruit of the Path (*prathamapannaka*). In the sixteenth moment, which coincides with the first moment of the *bhāvanāmārga*, the ascetic takes possession of the first fruit, the fruit of *srotaāpanna*.

¹¹² Unidentified sūtra, the essential ideas of which are expressed in the *Samyutta*, III, p. 225 foll. The Buddha declares that all the elements of existence, eye, colors, visual consciousness, etc., are transitory (*anicca*), changing (*vipariṇāmin*) and destined to be altered (*aññathābhāvin*). After which, he continues:

Yo bhikkhave ime evaṃ saddahati adhimuccati, ayaṃ viccati, saddhānusārī, okkanto sammattaniyāmaṃ, sappurisabhūmiṃ okkanto, vītvatto puthujjanabhūmiṃ, abhabbo taṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchānayoṇiṃ vā pettivisayaṃ vā uppajjeyya, abhabbo ca tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti. – “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 (*mahākaruṇā*); 4) skillful means (*upāya*).¹¹³

Likewise, in the śrāvaka system, first the four roots of good (*kuśalamūla*)¹¹⁴ must be completely fulfilled, viz., *i*) heats (*ūṣmagata*), *ii*) summits (*mūrdhan*), *iii*) patiences (*kṣānti*), *iv*) supreme worldly dharmas (*laukikāgradharma*), in order then to accede to *duḥkhe dharmajñānakṣānti* [constituting] the samyaktvaniyāma.

faith. He has acceded to the determination of salvation; he has acceded 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.”

¹¹³ These four dharmas preliminary to the bodhisattvaniyāma are to be cultivated in the level of the practice of adhesion (*adhimukticaryābhūmi*) and in the first seven levels, the niyāma taking place only in the eighth. The four great Prajñās, which are also the earliest, distinguish four degrees and ten levels in the bodhisattva's career:

1) The *prathamayānasamprasthita* having just embarked in the Greater Vehicle by means of the first production of the mind of bodhi (*prathamacittotpāda*). He is also called *prathamacittotpādika* and is in the preparatory stage, the *adhimukticaryābhūmi*.

2) The *caryāpratipanna*, 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 (*upāyakauśalya*). He is in grounds one to seven.

3) The *avivartanīya* or irreversible bodhisattva established 'in the position of bodhisattva' (*bodhisattvaniyāma*). He is in the eighth and ninth grounds.

4) The *ekajātipratibaddha*, separated from Buddhahood by one lifetime only. He is on the tenth ground.

These four degrees in the bodhisattva career, *prathamayānasamprasthita*, etc., are mentioned in the Prajñāpāramitās:

a. Aṣṭasāhasrikā, ed. U. Wogihara, p. 831, l. 10-15; T 227 (vol. VIII), k. 8, p. 575a19-21; T 220 (vol. VII), k. 553, p. 849a26-29; k. 564, p. 914c1-4.

b. Aṣṭādaśasāh., T 220 (vol. VII), k. 521, p. 666b9-12; k. 553, p. 849a26-29.

c. Pañcaviṃśatisāh., T 223 (vol. VIII), k. 19, p. 358c10-13; T 220 (vol. VII), k. 456, p. 302a6-10.

d. Śatasāh., T 220 (vol. VI), k. 341, p. 752c28-753a2.

The four degrees are also cited and commented on in the Wen chou che li wen p'ou t'i king, T 464, p. 482b12-15; the Gayaśīrṣa, T 465, p. 485a5-7; T 466, p. 487c26-28; T 467, p. 490c1-4; and the Mahāsamnipātra, T 397, k. 10, p. 67a4-6.

Compare the four caryā of the Mahāvastu, I, p. 46, l. 6-7.

For the correspondence between the four degrees and the six grounds, see the Āloka, p. 831, l. 22-24: *Adhimukticaryābhūmau prathamayānasamprasthitāḥ. Pramuditādisaptabhūmiṣu caryāpratipannāḥ. Acalādibhūmidvitaye 'vinivartanīyāḥ. Daśamyāṃ bhūmav ekajātipratibaddhāḥ.*

¹¹⁴ These are the four roots of good favorable to the penetration of the four noble Truths (*nirvedhabhāgīya kuśalamūla*); cf. p. 395F, n. 1; 1067F, 1077F, 1411F, 1462F, 1485F.

Question. – But carrying out the practices (*caryābhāvanā*) includes (*saṃgrhṇāti*) 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 (*carati*).

2. Carrying out practices

Furthermore, while at the moment when he produces the mind of bodhi (*cittotpāda*), the bodhisattva is only formulating a vow (*praṇidhāna*) in his mind, whereas at the time of the practices (*caryā*), he is really acting: he makes material gifts (*āmiṣa*) to people, he engages in rituals (*śīlāni samādadāti*), etc. Thus practice of the six perfections (*pāramitā*) 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 (*bhūtalakṣaṇa*) of dharmas, and with a feeling of great compassion (*mahākaruṇā*), 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 (*kāyika duḥkha*) and mental suffering (*caitasika duḥkha*). This is called ‘experiencing great compassion’, but not ‘carrying out the practices’.

4. Skillful means

As for skillful means (*upāya*), here is the following. Completely fulfilling the perfection of wisdom, the bodhisattva knows the emptiness (*śūnya*) of dharmas, and with great compassion, he pities beings.

Here are two things to be considered: 1) By the power of his perfection of wisdom,¹¹⁵ the bodhisattva feels no attachment (*abhiniveśa*) for things; 2) although he knows the true nature of dharmas, <1798> the power of his skillful means (*upāya*) 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 *upāya* – are balanced, then the bodhisattva can accede to bodhisattvaniyāma.

Similarly, the śrāvaka, in whom the two things – concentration (*samādhi*) and wisdom (*prajñā*) – are balanced, accedes at this moment to the position of salvation (*samyaktvaniyāma*).

¹¹⁵ The text has: “by the power of means”, which is evidently a lapse.

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 skillful means] take on other names as well and, [except for the second], are not called ‘carrying out the practices’ (*caryābhāvanā*). All the practices carried out by the bodhisattva from his first production of the mind of bodhi (*prathamacittotpāda*) up to his sitting on the seat of enlightenment (*bodhimaṇḍaniśadana*) 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 (*kāyikacaitasikaduḥkha*): old age (*jarā*), sickness (*vyādhi*), death, (*maraṇa*), etc. He formulates great vows (*mahāpraṇidhāna*) and is adorned with two things, qualities (*guṇa*) and wisdom (*prajñā*), as a result of which his wishes will all be fulfilled.

These two things involve a sixfold ‘carrying out of practices’ (*caryābhāvanā*): these are the six perfections (*pāramitā*). Generosity (*dāna*), morality (*śīla*) and patience (*kṣānti*) make up the *guṇa* part; exertion (*vīrya*), meditation [263a] (*dhyāna*) and wisdom (*prajñā*) make up the *prajñā* part. The bodhisattva practices these six perfections.

Knowing that the characteristics of these dharmas are very profound (*gambhīra*), subtle (*sūkṣma*), difficult to probe (*durvigāhya*) and difficult to understand (*duranubodha*), he has the following thought:

“Beings are attached (*abhiniviṣṭa*) to the dharmas of the threefold world. By what means can I lead them to find the natures of these dharmas? For that I must fulfil completely the qualities (*guṇa*) and be endowed with pure wisdom (*viśuddhaprajñā*). <1799>

“The Buddha’s body has thirty-two primary marks (*lakṣaṇa*) and eighty secondary marks (*anuvyañjana*); his radiance (*prabhā*) is perfect and his superknowledges (*abhijñā*) are immense, By means of his ten powers (*bala*), four fearlessnesses (*vaiśāradya*), eighteen special attributes (*āveṇikadharmā*) and four unhindered knowledges (*pratisamvid*), 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 (*buddhacakṣus*) considers beings distributed in the universes of the ten directions and inhabiting the five destinies (*gati*), and he asks himself who should be saved. First he manifests the bases of his magical power (*rddhipāda*); then he uncovers the trains of thought of their minds (*cittavispaṇḍita*). Having removed the three obstacles (*āvaraṇa*) by these two things, he preaches the

¹¹⁶ This mythical bird called garuḍa or suparṇa 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.

Dharma and saves beings of the threefold world. A being who thus holds the powers of the Buddha (*buddhabala*) and immense superknowledges (*abhijñā*) would merit belief even if he 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 (*bhūtalakṣaṇa*) and remembering his previous vows (*pūrvapraṇidhāna*) wants to save beings. He has the following reflection: In the True nature of dharmas, 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 dharmas but, nevertheless, they are ignorant of this nature of dharmas. Therefore I wish that they should know this True nature.

Finally, this True nature of dharmas 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 dharmas,¹¹⁷ accedes to the bodhisattvaniyāma.

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 bodhisattvaniyāma and the quality of irreversible (*avaivartika*) bodhisattva: the latter is not really acquired until the ninth *bhūmi*.

Sūtra (cf. Pañcaviṃśati, p. 21, l. 12; Śatasāhastikā, p. 67, l. 13-16). – The bodhisattva-mahāsattva who wishes to surpass the stages of śrāvaka and pratyekabuddha and who wishes to take his place on the irreversible ground should exert himself in the perfection of wisdom (*Śrāvakaṃpratyekabuddhabhūmim atikramitukāmena, avaivartikabhūmau sthātukāmena prajñāpāramitāyām śikṣatavyam*).

Śāstra. —

I. SURPASSING THE STAGE OF ŚRĀVAKA AND PRATYEKABUDDHA

¹¹⁷ The four preparatory practices, *prathamacittopāda*, etc., that are the subject of the present section.

Question. – At the moment when the bodhisattva acceded to dharmaniyāma, he had already surpassed the stage of the śrāvakas and pratyekabuddhas and was settled in the irreversible ground. Why return to that here?

Answer. – Although these three events are simultaneous and linked one to the other, they must be praised in order (*kramaṇa*). Similarly, when in a single moment of mind, the ascetic simultaneously acquires the five pure faculties (*anāsravendriya*),¹¹⁸ it is necessary to distinguish them and describe their characteristics each in turn.

When the bodhisattva accedes to dharmaniyāma, he destroys such and such fetters (*saṃyojana*), acquires such and such qualities (*guṇa*), 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 sūtra¹¹⁹ it was said: “The Buddha was on the Gṛdhrakūṭaparvata with <1801> an assembly of five thousand bhikṣus: all were ārhat, had destroyed their impurities (*kṣīṇāsrava*), were accomplished and perfect (*kṛtakṛtya*),¹²⁰ 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 (*doṣa*) 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. – But in acceding to the dharmaniyāma, the bodhisattva also bypasses old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*), he cuts through the fetters (*saṃyojana*) and suppresses the three evil destinies (*durgati*) as has been said above (p. 1790F). Why then does [the Prajñāpāramitāsūtra] limit itself to saying that “he surpasses the stage of śrāvaka and pratyekabuddha”? [By acceding to the dharmaniyāma] the bodhisattva is also established in many qualities (*guṇa*). Why does [the sūtra] say only that he ‘is established on the irreversible ground’?

Answer. – The bodhisattva abandons bad things and acquires the qualities. Later, the sūtra will describe successively the qualities in which he is established. When the Dharma is explained, it is necessary to proceed in an orderly fashion (*krama*); it is impossible to speak of everything at the same time.

Furthermore, when the bodhisattva produces the mind of bodhi (*cittotpāda*) for the first time, he is afraid above all of not bypassing the stage of śrāvaka and pratyekabuddha. For him, to fall directly into hell (*niraya*) would be less formidable, for [such a fall] would not definitively cut the path of the Mahāyāna. On

¹¹⁸ *Śraddhā, vīrya, smṛti* and *prajñā*: see p. 1125-1127F.

¹¹⁹ Cf. p. 198F.

¹²⁰ Since Burnouf, *kṛtakṛtya* has been translated as ‘having accomplished what they had to do’, but see above, p. 213-215F.

the other hand, [to remain at the stage] of śrāvaka or pratyekabuddha constitutes a definitive loss for the Mahāyāna.¹²¹ <1802>

[*The caution of the cotton-tree.*] – Thus there once was a cotton-tree (*śalmalī*) 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 (*kacchadevatā*) asked the deity of the tree (*vrkṣadevatā*): When there are large numbers of birds, eagles (*garutmat*) or vultures (*grdhra*), 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 (*nyagrodha*) 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 (*tīrthika*), Māra’s troops, the fetters (*saṃyojana*) and evil actions (*pāpakarman*) 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 (*buddhakārya*). This is why [the Prajñāpāramitāsūtra] 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 (*anutopanna*), non-destroyed (*aniruddha*) neither unborn nor non-destroyed (*naivānutpannanāniruddha*), neither shared (*sāddhāraṇa*) nor unshared (*asādhāraṇa*) dharmas. Considering things thus, he is freed from the threefold world. Utilizing neither the empty (*śūnya*) nor the non-empty (*aśūnya*), he believes whole-heartedly in the wisdom of the True nature (*bhūtalakṣaṇa*) held by the Buddhas of the ten directions. Nothing can shake it or destroy it. It is called ‘conviction that dharmas do not arise’ (*anutpattikadharmakṣānti*), and this conviction constitutes the irreversible ground.

¹²¹ 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 (*ānantarya*) than to be completely liberated as arhat as we are. Why? Because those who are guilty of the five *ānantaryas* still have the power to destroy these *ānantaryas*, 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.”

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 (*asaṃhārya*) and immutable (*acyuta*) superknowledges (*abhijñā*) from lifetime to lifetime as fruit of retribution (*vipālahala*). Endowed with these two things and while grasping the True nature (*bhūtalakṣaṇa*) of dharmas, he uses his great compassion (*mahākaruṇā*) and does not abandon beings.

4. Furthermore, the bodhisattva possess two attributes: *i*) pure wisdom (*viśuddhaprajñā*); *ii*) the wisdom of skillful means (*upāyajñāna*). He possesses two other attributes: *iii*) high resolve (*adhyāśaya*) directed toward nirvāṇa; *iv*) activity (*kriyā*) that does not neglect the world (*loka*).

He is like a great nāga whose tail is deep in the great sea but whose head is in the sky,¹²² 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 (*bhūtalakṣaṇa*) of dharmas retains it from one existence to <1804> the next without ever abandoning it, even temporarily. About the profound sūtras of the Buddha¹²³ he never has any doubt or difficulty. Why? He says: “I myself do not have omniscience (*sarvajñatā*); that is why I do not know by what skillful means and for what reason the sūtras are expressed in this way.”

By virtue of his deep aspiration (*abhyāśaya*), the irreversible (*avaivartika*) bodhisattva never does any harm (*pāpa*). In his deep aspiration, he accumulates good things (*kuśala*); superficially, he may do bad (*akuśala*) things.

III. THE TWO KINDS OF IRREVERSIBLE BODHISATTVAS

Question. – In his *avaivartika* quality, the bodhisattva has the conviction that dharmas do not rise (*anutpattikadharmakṣānti*). 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 *anutpattiladharmakṣānti*; 2) the one who has not obtained *anutpattikadharmakṣānti* [but who has received the prediction].¹²⁴ The Buddha

¹²² The huge dimensions of the nāgas is well known. It is such that ‘the tail is still in Takṣaśilā while the head is already in Benares’: cf. Abiniṣkramaṇasūtra, T 190, k. 37, p. 828b17.

¹²³ By ‘profound sūtras’, the canonical sources already mean the sūtras associated with the teaching of emptiness. Cf. Anguttara, I, p. 72; III, p. 107; Saṃyutta, II, p. 267: *Suttantā Tathāgatabhāsītā gambhīrā gambhīratthā lokuttarā suññatāpaṭisaṃyuttā*: ‘Sūtras preached by the Tathāgata, profound, of profound meaning, supramundane, associated with emptiness’. They are also called sūtras of precise meaning (*nīārtha*): cf. Akṣayamatīrdeśa in Madh. vṛtti, p. 43, l. 4-9.

¹²⁴ Interpreting the Prajñāpāramitāsūtras faithfully, the *Traité* distinguishes the two kinds of *avaivartikas*, i.e., with regression, or without regression in their progress toward supreme bodhi.

knows that <1805> because of his past (*atīta*) and future (*anāgata*) karmic causes and conditions, this bodhisattva will necessarily become a buddha for the benefit and happiness of other beings (*parasattvānāṃ hitāya sukhīyāya*) and gives him the prediction (*vyākaraṇa*).¹²⁵ With his body of birth-death (*cyutyupapadamāṃsakāya* or *samsāramāṃsakāya*), this bodhisattva has not yet cut the fetters (*saṃyojana*),

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 bhūmi, the Acalā, determines or predestines 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 prescience of the Buddha and it happens that the Buddha gives him the prediction of it (*vyākaraṇa*). This is what is said in the Pañcaviṃśati, p. 66, l. 15-16 and the Śatasāhasrikā, p. 272, l. 7-9: *Santi bodhisattvā mahāsattvā ye prathamacittotpādenaiva bodhisattvaniyāmam avarāntya avinivartanīyabhūmau vāvatiṣṭhante*. – “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.”

Here another passage of the *Traité* must be cited (k. 74, p. 579c21-580a11) already mentioned and translated by L. de La Vallée Poussin in Siddhi, p. 738-739:

“What must the bodhisattva obtain to receive the name of *avaivartika*?

“According to the Abhidharmavibhāṣā, when the bodhisattva, having crossed through three incalculable periods (*asaṃkhyeyakalpa*), plants the causes that will produce the thirty-two marks, starting from this moment, he is called *avaivartika* (see above, p. 246-249F; Kośa, IV, p. 222-223).

“According to the Vinaya-Avadāna, since he saw the buddha Dīpaṃkara, threw the five flowers, spread out his hair on the ground, received from the Buddha the ‘prediction of *avaivartika*’, rose up into the air and praised the Buddha: starting from that moment, he is called *avaivartika*.

“But in the Prajñāpāramitā, when the bodhisattva possesses the practice of the six pāramitās, obtains *jñāna* and *upāya*, is no longer attached to the pāramitās which are absolutely empty, sees that all dharmas are without birth-cessation-increase-decrease, defilement, purity, coming-going-unity-multiplicity-permanence-impermanence-existence-non-existence, without any dualities whatsoever; then, as a result of this *jñāna*, he sees and crushes any note of impermanence after having crushed any note of permanence; abandons the view of nonarising-cessation, the view of impermanence; is not attached to nonarising-cessation... he is called ‘bodhisattva who has obtained the *anutpattikadharmakṣānti*’, he enters into the determination of bodhisattva, he is called *avaivartika*.

“Undoubtedly, since the first production of the mind of bodhi (*prathamacittotpāda*), the bodhisattva is called *avaivartika*; but he is not endowed with the *avaivartika* characteristics.”

¹²⁵ The *Śūraṅgamasādhī* (transl. p. 20-213) distinguishes four kinds of predictions (*vyākaraṇa*): *i*) prediction concerning the one who has not yet produced the bodhi mind (*anutpāditabodhicittavyākaraṇa*), *ii*) prediction conferred on the one who has just produced bodhi mind (*utpāditabodhicittavyākaraṇa*), *iii*) prediction made secretly (*rahovyākaraṇa*), *iv*) prediction made in the presence of the one who has obtained the conviction that dharmas do not arise (*anutpattikadharmakṣāntilabdhasaṃmukhavyākaraṇa*). – Here it is a matter of a bodhisattva who has not yet obtained the *kṣānti* but whose progress toward bodhi will be irreversible. The Buddha knows it and predicts it.

but of all ordinary people (*prthagjana*), he is by far the foremost, and he too is described as *avaivartika*. When he obtains *anutpattikadharmakṣānti* and cuts all the fetters (*saṃyojana*), he will be purified (*pariśuddha*). His last fleshly body (*paścima māṃsakāya*) having disappeared, he will obtain a body born of the fundamental element <1806> (*dharmadhātujakāya*); rid 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 (*prathamacittotpāda*), he has made the great resolution of cutting all the conflicting [264a] emotiona (*kleśa*) 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 (*paripūrayati*) the six perfections; the same [by practicing the other perfections] up to and including the perfection of wisdom.¹²⁶ But 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 (*mahākaruṇācitta*) toward beings that he becomes *avaivartika*.

Endowed with this feeling of compassion, he has the following thought: “Dharmas all being empty (*śūnya*), there are no beings (*sattva*); 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 (*dharmasūnyatāsamanupaśyanā*) weakens in turn. If he has the power of 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 (*mahākaruṇā*).¹²⁷ That is skillful means (*upāya*). Then the bodhisattva ‘accedes to the dharmaniyāma 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-tche p'in* (Avaivartikaparivarta).¹²⁹

¹²⁶ The bodhisattva cultivates the six pāramitās during the first six *bhumis*: generosity (*dāna*) in the first, morality (*śīla*) in the second, patience (*kṣānti*) in the third, exertion (*vīrya*) 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. *Sūtrālamkāra*, p. 115-116; *Samgraha*, p. 195; *Siddhi*, p. 630.

¹²⁷ The *Vimalakīrtinirdeśa* (transl., p. 233-234) makes the entire edifice of the bodhisattva rest on two pillars: the wisdom assumed by skillful means (*upāyapāttaprajñā*) and the skillful means assumed by wisdom (*prajñopāttopāya*).

¹²⁸ Chapter IV of the *Pañcaviṃśati*, T 223, k. 2, p. 225a-229c.

¹²⁹ Chapter LV of the *Pañcaviṃśati*, also called *Pou-t'ouei 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 ABHIJÑĀS

The superknowledges (Sanskrit, *abhiññā*; Pāli, *abhiññā*; Chinese, *t'ong* or *chen-t'ong*; Tibetan, *mñion par śes pa*) are six in number and are usually presented in the following order:

1. *Ṛddhividhijñāna* (Pāli, *iddhividha*) or *ṛddhiviṣayajñāna*, the knowledge of magical processes.
2. *Divyaśrotra* (*dibbasota*), divine hearing.
3. *Cetaḥparyāyajñāna*, also called *paracittajñāna*, the knowledge of another's mind.
4. *Pūrvanivāsānasmṛtijñāna*, (*pubbe nivāsānussatiñāna*), the memory of [one's] former abodes (or existences).
5. *Cyutupapādajñāna* (*sattānaṃ cutūpapātañāna*), the knowledge of the death and rebirth of beings, also called *divyacakṣus* (*dibbacakkhu*), the divine eye.
6. *Āsravaḥṣayajñāna* (*āsavakkhayañāna*), the knowledge of the destruction of the impurities.

1. Canonical definition of the abhiññās

Pāli recension. – Dīgha, I, p. 78-84; III, 281; Majjhima, I, p. 4-36, 494-496; II, p. 18-22; III, p. 11-12, 98-99; Saṃyutta, II, p. 212-214; V, p. 264-266; Anguttara, I, p. 255-256; III, p. 17-19, 28-29, 280-281, 425-426; V, p. 199-200.

Sanskrit recension. – Catuspariṣatsūtra, p. 432-434; Pañcaviṃśati, p. 83-87; Śatasāhasrikā, p. 301-308; Daśabhūmika, p. 34-36; Kośavyākhyā, 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 anekavihitam iddhididham paccanubhoti.*

- 1) *eko pi hutvā bahudhā hoti ...*
- 2) *... parimajjati yāva brahmalokā pi kāyena vasaṃ vatteti.*

VI. ... *brahmacariyaṃ kataṃ karaṇīyaṃ nāparam itthattāyā ti pajānati /*

Daśabhūmika, p. 34-36:

I. *so 'nekavidhāṃ ṛddhividhiṃ (var. ṛddhiviṣayaṃ) pratyanubhavati /*

1. *pṛthivīm api kampayati. ...*

8.... *brahmalokam api kāyena vaśaṃ vartayati.*

VI. (Kośavyākhyā, p. 654) ...*kṛtaṃ karaṇīyaṃ nāparam asmād bhavam iti prajñānāti /*

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 strokes 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 impassioned mind as an impassioned 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 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 *koṭinīyuta* 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 sees this, his mind is liberated from the impurities [of the realm] of desire (*kāmadhātu*) is freed from the impurities of the two higher realms (*bhavāsrava*) and the impurities of ignorance (*avidyāsrava*). When he is liberated, the knowledge and the vision of being liberated arise in him. He recognizes: “Birth is exhausted for me; there is no further existence for me.”

- Whereas the Pāli Nikāyas remain faithful to the order followed in the wording of the abhijñās, the Sanskrit Āgamas depart from it frequently: as we will see later, they may place *divyacakṣus* or *divyaśrota* at the head of the list.

The first five abhijñās which occur among worldly people (*prthagjana*) 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 *āsravakṣayajñāna* 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; mahāvastu, I, p. 284, l. 3; II, p. 33, l. 11; 96, l. 1; Divyāvādāna, p. 321, l. 3; Saddharmapuṇḍ., p. 134, l. 11; 141, l. 9; 254, l. 14; Śikṣāsamuccaya, p. 243, l. 13.

Abhijñā is rendered in French sometimes as ‘pouvoir naturel’ (supernatural power), sometimes as ‘supersavoir’ (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 *rddyabhijñā* 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; Atthasālini, p. 91; see also S. Z. Aung, *Compendium of Philosophy*, p. 61):

1. *Adhiṭṭhānā iddhi*, magic by virtue of an act of will, to which the canonical formula exclusively refers: “Being one, he becomes many”, etc.
2. *Vikubbanā iddhi*, magic of bodily transformation.
3. *Manomayā iddhi*, creation of a physical body, the double of oneself.
4. *Ñānavipphārā iddhi*, magic resulting from an intervention of knowledge.
5. *Samādhivipphārā iddhi*, magic resulting from an intervention of the mind in concentration.
6. *Ariyā 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. *Kammavipākajā iddhi*, magic resulting from the retribution of actions.
8. *Puññavato iddhi*, magic belonging to the deserving person.
9. *Vijjāmayā iddhi*, magic of the scientific order, resulting from progress in the sciences.
10. *Tattha tattha sammāpayogapaccayā ijghanatṭhena iddhi*, magic the success of which is assured by a correct undertaking in such and such a realm. Thus the destruction of the impurities has, as cause, the efforts employed in the course of the career of the arhats.

The abhijñās are placed neither among the dharmas 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 *Traité* 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 Abhidharmas and the śāstras of the Sarvāstivādins have struggled for a long time: cf. Saṃgītiparyāyā, T 1536, k.15, p.432b17-c8; Mahāvibhāṣā, T 1545, k. 102, p. 530; k. 141, p. 727b22-728c1; T 1546, K. 53, p. 383b-c; Abhidharmasāra, T 1550 k. 3, p. 824a27-28; Abhidharmāmṛtarasa, 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 path of deliverance (*vimuktimārgaprajñā*).

Abhijñās 1, 2, 4 and 6 are *saṃvṛtijñāna*; abhijñā 3 involves jñānas 1, 2, 3, 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 dhyānas but not the four ārūpyasamāpattis. 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 (*prayoga*).

Abhijñā 3 includes the *smṛtyupasthānas* 2, 3 and 4 (cf. p. 1121-1122F); abhijñās 1, 2 and 5 are the *kāyasmṛtyupasthāna*; abhijñās 4 and 6 have as nature the four *smṛtyupasthānas*.

Abhijñās 2 and 5 and indeterminate (*avyākṛta*); the others are good (*śubha*).

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 (*ṛddhiprātihārya*) that converts beings; abhijñā 3 corresponds to the miracle of the statement (*ādeśanāprātihārya*) that reads minds; abhijñā 6 corresponds to the miracle of the correct teaching (*anuśāsanāprātihārya*) that confers the fruits of salvation and happiness. We may remember that these pratihāryas 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 (*kṣīṇāsrava*) and enters into nirvāṇa. 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 *Traité* to distinguish two kinds of destruction of the impurities (*āsravakṣaya*):

1. Complete *āsravakṣaya* involving both the elimination of the afflictive emotions (*kleśa*) and the elimination of their traces (*kleśavāsanā*). 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 *āsravakṣaya*, eliminating the afflictive emotions without eliminating their traces. As we have seen above (p. 1761F), 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 *kṣīṇāsrava* arhat, aspiring only to his personal deliverance, puts an end to suffering and escapes from saṃsāra.

The *kṣīṇāsrava* bodhisattva, animated by great loving-kindness and great compassion, uses his traces of afflictive emotions to pursue his work of salvation and, without taking rebirth in the threefold world, assumes a body of the dharmadhātu for the service of beings.

Thus the bodhisattva “who wishes to become established in the six abhijñās” aspires above all to this incomplete *āsrava* where he retains the traces of emotions in a purely altruistic end.

If the sūtra submits to these subtleties, it is in order to maintain in its system the role of the abhijñās to which the canonical scriptures grant such an important place. Nonetheless, the practice of the abhijñās comes within conventional truth and loses any significance from the point of view of universal emptiness.

Coming back to the subject later, the sūtra (Pañcaviṃśati, p.83-33; Śatasāhasrikā, p. 301-306) will comment that by using the six abhijñās, the bodhisattva is under no illusion: he does not grasp them (*nopalabhate*), has no thought of either possessing them or knowing their object, because he is based on the emptiness (*śūnyatā*) and non-existence (*anupalabdhitā*) of their self-nature; he does not seek to produce them or to realize them if this is not in the spirit of omniscience.

[264b] *Sūtra* (cf. Pañcaviṃśati, p. 21, l. 13; Śatasāhasrikā, p. 67, l. 16). – The bodhisattva-mahāttva who wishes to become established in the six superknowledges should practice the perfection of wisdom (*Ṣaḍabhijñātāyāṃ sthātukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. QUALITIES OF THE SIXTH SUPERKNOWLEDGE

In the *Tsan-p'ou-sa p'in* (Bodhisattvastutiparivarta) [above, p. 328-333F], the Prajñāpāramitāsūtra spoke of the ‘bodhisattva possessing five abhijñās’ (*bodhisattvāḥ pañcābhijñāḥ*). Why does it speak here of the ‘bodhisattva wishing to become established in the six abhijñās’ (*bodhisattvaḥ ṣaḍabhijñātāyāṃ sthātukāmaḥ*)?

Answer. – The [first] five Abhijñās are possessed by the bodhisattva, but here the six abhijñās in which the bodhisattva wants to be established are possessed by the Buddha. If the bodhisattva possessed the six abhijñās, he would be a Tathāgata.

Question. – However, in the *Wang-cheng p'in* (Upapadaparivarta),¹³⁰ the Prajñāpāramitāsūtra will say: “There are bodhisattvas established in the six abhijñās who go [from buddhafield] to buddhafield” (*santi bodhisattvā mahāsattvāḥ ṣaṇṇām abhijñānām lābhino ye buddhakṣetreṇa buddhakṣetram saṃkrāṃanti*).¹³¹ Why then do you say that the bodhisattvas possess only five abhijñās?

¹³⁰ Chap. IV of the Pañcaviṃśati, T 223, k. 2, p.225a21-229c4.

¹³¹ Pañcaviṃśati, p. 63, l. 7-9; Śatasāhasrikā, p. 271, l. 4-6.

Answer. – The sixth abhijñā, or knowledge of the destruction of the impurities (*āsravakṣayajñāna*), 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 abhijñās; the traces being eliminated, we say that they ‘are [264b] established’ in the six abhijñās.¹³²

Question. – How can the bodhisattva whose impurities are eliminated (*kṣīṇāsrava*) be reborn and assume a birth (*upapatti*)? Any taking of birth (*upapattiparigraha*) results from the flow of desires (*trṣṇāpravāha*). Just as rice (*dhyāna*), 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 (*trṣṇātuṣa*), although still in possession of defiled actions (*sāsravakarman*), causes and conditions of birth (*upapattihetupratyaya*), cannot return to existence.

Answer. – As I have said earlier (p. 1801F), the bodhisattva reaches dharmaniyāma and becomes established in the avāivartikabhūmi. When his last fleshly body (*paścima māṃsakāya*) has disappeared, he obtains a body born of the fundamental element (*dharmadhātujakāya*). Although he has cut the passions (*kleśa*), 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 (*trai dhātuka*).

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 (*mahāmaitrī*) nor great compassion (*mahākaruṇā*), and they have not made the earlier vow (*pūrvapraṇidhāna*) to save all beings. Having realized the culminating point of reality (*bhūtaakoṭiṃ sākṣātkṛtvā*), they abandon saṃsāra [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 abhijñā of the destruction of the impurities but of a bodhisattva ‘wishing to become established in the six abhijñās’ and, to this end, to practice the perfection of wisdom.

On the meaning (*artha*) of the six abhijñās, see what the Buddha will say in the following chapters.¹³³

Above (p. 328-333F), in the *Tsan-p’ou p’in* chapter (Bodhisattvavastutiparivarta), I have also explained the meaning of the five abhijñās of the bodhisattva.

II. ORDER OF THE SUPERKNOWLEDGES

¹³² For a bodhisattva to be truly established in the six abhijñās in the example of the Buddha, it is necessary that *all* his impurities (*āsrava*) be destroyed, not just the afflictive emotions (*kleśa*) that make up the *āsrava* proper, but also the traces (*vāsanā*) that are the result of them.

¹³³ See especially Pañcaviṃśati, p. 83, l. 7 - 88, l. 16; Śatasāhasrikā, p. 301, l. 11 – 306, l. 9.

Question. – What is the order (*krāma*) of the abhijñās?

Answer. –

1. Order generally accepted by the canonical sūtras¹³⁴

A. Abhijñā of magical power¹³⁵

[*a. Gamanariddhi*]. – The bodhisattva detached from the five objects of enjoyment (*pañcakāmaguṇa*), possessing the trances (*dhyāna*), endowed with loving-kindness (*maitrī*) and compassion (*karuṇā*), takes the abhijñā in the interest of beings and manifests wondrous (*adbhuta*) and marvelous (*āścarya*) things so

¹³⁴ Namely, 1) *rddhividhi*, 2) *divyaśrotra*, 3) *cetaḥparyāya* or *paracitta*, 4) *pūrvanivāsa*, 5) *cyutupapāda* or *divyacakṣus*, 6) *āsravaḥṣaya*. This order is followed scrupulously by the Nikāyas and the Pāli Abhidhammas and a significant portion of the Sanskrit Āgamas: cf. Dīrgha, T 1, k. 9, p. 54b9-11; 58a24-26; Saṃyukta, T 99, k. 29, p. 209c27-28; k. 41, p. 302a25-26.

¹³⁵ As has already been noted, the canonical definition of *rddhividhijñāna* 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 Sarvāstivādin Abhidharma speaks of several kinds of magic:

Vibhāṣā. T 1545, k. 141, p. 725b23-c4: There are three types of *rddhi*: 1) that which moves the body (*śarīravāhīnī*), 2) that which comes from a volition (*ādhimokṣikī*), 3) that which is fast like the mind (*manojavā*).

The *śarīravāhīnī* raises the body up and moves it in the air like a bird flying or a flying ṛṣi painted on the wall.

The *ādhimokṣikī* makes what is far becomes near (*dūrasyaśannādgimokṣeṇa*). 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 Akaniṣṭha heaven in the time it takes to bend or stretch one's arm.

The *manojavā* is the visual consciousness (*cakṣurvijñāna*) reaching the summit of rūpadhātu; or else it is reaching the Akaniṣṭha heaven or also traveling through infinite universes.

How many people realize these three *rddhis*? The śrāvakas realize the first one; the pratyekabuddhas realize two with the exception of *manojavā*; only the Buddha Bhagavats realize all three.

The Abhidharmāmṛtaraśa, T 1553, k. 2, p. 975c24-25 speaks of three *rddhipāda* (taken in the sense here of *rddhividhi* or *rddhiviṣaya*): 1) displacement by flying (*utpatanaganmana*), 2) creation (*nirmāṇa*), 3) the abhijñā of the saints (*ārya*).

This classification is retained by the *Traité* which, here and in other places, (cf. p. 329-330) also mentions three kinds of *rddhi*: *gamana-*, *nirmāṇa-*, *āryaḍḍhi*.

For the Kośa, VII, p. 113-114, and the Abhidharmadīpa, p. 400, *rddhi* is displacement (*gati*) and creation (*nirmāṇa*). Displacement itself is of three kinds: *śarīravāhīnī*, *ādhimokṣikī* and *manojavā*. Creation is of two types: of the realm of kāma and of the realm of rūpa.

For the abhijñās in the Vijñānavāda system, see especially Bodh. bhūmi, p. 58-71; Sūtrālamkāra, p. 185; Saṃgraha, p. 294-295; Abhidharmasamuccaya, ed. Pradhan, p. 97.

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 (*ākāśadhātu*) inherent in his own body and eliminates the idea of coarse-heavy (*audārikarūpa*) matter. Constantly noting [within himself] the nature of emptiness-lightness (*laghutvanimitta*), he produces great minds of vigorousness (*chanda*), energy (*vīrya*), wisdom (*prajñā*) and examination (*mīmāṃsa*)¹³⁶ 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.

[*b. Nirmāṇaraddhi*]. - Secondly, the bodhisattva can also transform things. He makes the earth (*pṛthivī*) become water (*ap*) and water become earth, wind (*vāyu*) become fire (*tejas*) and fire become wind: he is able to transform all the great elements (*mahābhūta*). He makes gold (*suvarṇa*) change into gravel (*kaṭhalla*) and gravel change into gold: he can transform all these things. To change earth (*pṛthivī*) into water (*ap*), he thinks of water unceasingly and increases it until he no longer thinks of earth. At that moment, the earth becomes water in accordance with his mind, The bodhisattva can transform all these kinds of things.

Question. – If that is so, how are the superknowledges different from the spheres of totality (*kṛtsnāyatana*)?

Answer. – The *kṛtsnāyatanas* are the first path of the *abhijñās*. Preliminary [264c] to the *kṛtsnāyatanas*, the *vimokṣas* and the *abhibhāvāyatanas* make the mind flexible; then it is easy to enter the *abhijñās*. Moreover, in the *kṛtsnāyatanas*, there is only a single person to notice that the earth has been changed into water; other people do not see it at all.¹³⁷ This is not so in the *abhijñās*: the ascetic himself really sees water and other people really see the water as well.

Question. – However, the *kṛtsnāyatanas* are great concentrations (*samādhi*) also. Why are they unable to give real water, seen by both the ascetic and other people as well?

Answer. – The *kṛtsnāyatanas* have a very vast field of vision. What happens is that *everything* takes on just the characteristics of water but does not truly become water. The *abhijñās*, on the other hand, do not include everything, but what happens is that the earth changes into water and that is real water. The result is that these two concentrations (*samādhi*) each have their own special power.

Question. – [One of two things]: the things transformed (*nirmita*) by these two *samādhis* are either true or false. If they are true, how does stone (*śilā*) become gold (*suvarṇa*) and how does earth become water? If they are false, how can the *āryas* become free of these fallacious practices?

Answer. – All these practices are true and the *āryas* are not in error for they have eliminated the threefold poison (*viṣatraya*). No dharma has a fixed nature (*niyatalakṣaṇa*): each of them can be changed into earth or become water.

¹³⁶ These are the four *rddhipāda*, bases of magical power (cf. p. 1124F).

¹³⁷ The *Traité* has commented above (p. 1305F) that the *kṛtsnāyatanas* are subjective seeing.

Thus, [as as result of their solidity (*khakkhaṭatva*)], cheese (*dadhi*), glue [bird-lime] (*gavyadr̥ḍha*) and leather (*lākṣā*) belong to the type earth (*pr̥thivi*), 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 (*tāmra*) or returns to stone. For beings (*sattva*), it is the same: the bad (*pāpa*) can become good (*kuśala*) and the good can become bad. This is why we know that no dharma has a fixed nature. The transformations (*nirmāṇa*) brought about by the power of the abhijñās are real and not false. If each thing had a fixed nature originally, it could never be transformed.

[c. *Āryarddhi*]. – Thirdly, the noble magical power (*āryarddhi*) is to have domination dependent on good pleasure (*yathākāmavaśitva*) over the six sense objects (*viśaya*):

“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 abhijñā [of noble magical power].”¹³⁸

The Buddha alone possesses this abhijñā of domination (*vaśitvābhijñā*).

B. Abhijñā of divine hearing

The bodhisattva in possession of this abhijñā [of magical power] moves through the buddhafiels (*buddhakṣetra*) but, in these various fiels, the languages are not the same, and the bodhisattva, not understanding the small beings located afar, seeks the abhijñā of divine hearing (*divyaśrotra*). Remembering always the great sounds (*śabda*) pronounced in many audiences, he grasps their characteristics (*nimittāny udgrhṇāti*) and cultivates the practice of them. As a result of this continuous practice, his ear (*śrotra*) contacts a subtle matter (*rūpaprasāda*) derived from the four great elements of the world of form (*rūpadhātucaturmahābhūtabautika*) and, possessing this matter, he succeeds in hearing at a distance.¹³⁹ Without any difficulty, the bodhisattva penetrates articulated sounds (*śabda*), divine (*divya*) and human (*mānuṣa*), whether coarse (*audārika*) or subtle (*sūkṣma*) 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 (*bhāvitendriya*): it is holy (*āryā*), free of *āsrava* and *upadhi*, in contrast to the *ṛddhi* of miracles (*eko 'pi bhūtvā bahudhā bhavati*, etc.) which, having *āsrava* and *upadhi*, is not holy (*anārya*).

Here the *Traité* reproduces the canonical definition: Digha, III, p. 112-113; Majjhima, III, p. 301; Saṃyutta, V, p. 119, 295, 317-318; Anguttara, III, p. 169-170; Paṭisambhidā, II, p. 212:

So sace ākaṅkhati: Paṭikkūle appaṭikkūlasaññī vihareyyan ti, appaṭikkūlasaññī tattha viharati ... upekkhako tattha viharati sato sampajāno.

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.

Question. – See what is said in the *Tch'an king* (Dhyānasūtra):¹⁴⁰

“1) First the ascetic obtains the divine eye (*divyacakṣus*). – 2) Having seen beings but not hearing their sounds, he seeks the abhijñā of divine hearing (*divyaśrotra*). – 3) Possessing the divine sight and divine hearing, he perceives the bodily shape (*saṁsthāna*) of beings as well as their articulated sounds (*ghoṣa*), but he does not understand their language (*vāc*, *adhivacana*) or their various expressions (*nirukti*) of sadness (*daurmanasya*) or joy (*muditā*), of suffering (*duḥkha*) or happiness (*sukha*). This is why he seeks the unhindered knowledge of expression (*niruktiṭṭisamvid*). 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 (*paracittajñāna*). – 4) Knowing the minds of other [265a] beings, he still does not know where they originally came from. This is why he seeks the abhijñā of remembering former abodes (*pūrvanivāsānusmṛti*). – 5) Knowing their origin now, he wants to cure their mental illness (*cittavyādhi*). This is why he seeks the abhijñā of the destruction of the impurities (*āsravakṣaya*). – 6) Thus furnished with the five abhijñās, he cannot yet perform transformations (*nirmāṇa*); consequently, the beings saved by him are not numerous, for he is unable to subdue people of great merit contaminated by wrong views (*mithyādrṣṭi*). This is why he seeks the abhijñā of magical power (*ṛddhyabhijñā*).

Since this is the order to be followed, why would the bodhisattva first seek the abhijñā of magical power?¹⁴¹

Answer. – Among beings, the coarse (*audārika*) ones are numerous, the subtle ones (*sūkṣma*) are rare. This is why the yogin first uses the abhijñā of magical power. Actually, the abhijñā of miraculous power saves many people, coarse as well as subtle; this is why [the sūtra] mentions it first.

Moreover, the abhijñās differ as to the mode of their acquisition and as to their number (*saṁkhyā*). As for their mode of acquisition, many yogins first seek the divine eye (*divyacakṣus*) because it is easy to obtain. He uses the sun (*sūrya*), the moon (*candra*), stars (*nakṣatra*), pearls (*maṇi*) and fire (*tejas*), by grasping the common characteristic (*nimitta*) which is the light (*āloka*). 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.¹⁴² This is how he acquires the abhijñā of the divine eye first. As for the other abhijñās, he acquires them in the order described above.

¹⁴⁰ This sūtra, which is often referred to by the *Traité* (cf. P. 1025F, 1422F, 1547F and later, k. 91, p. 705b6) places the *divyacakṣus* at the head of the abhijñās and *ṛddhi* at the end. This rather unusual order, is that of the Dharmasaṅgraha, § 20 and the Mahāvvyutpatti, no. 202-208.

¹⁴¹ According to the most commonly accepted order, the Prajñāpāramitāsūtras place the *ṛddhi* at the head of the abhijñās.

¹⁴² This way of acquiring the divine eye, known in Pāli as *ālokaḥkaṣiṇa*, is fully described in Visuddhimagga, ed. H. C. Warren, p. 361-362.

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 (*prathame yāme*) the Buddha obtained one ‘superknowledge’ abhijñā and one ‘knowledge’ (F: science) vidyā, viz., the abhijñā of magical power (*ṛddhi*) and the vidyā of former abodes (*pūrvanivāsa*).

2. During the middle watch (*madhyame yāme*), he obtained the abhijñā of divine hearing (*divyaśrotra*) and the vidyā of the divine eye (*divyacakṣus*).

3. During the last watch (*paścime yāme*), he obtained the abhijñā of the awareness of others’ minds (*paracittajñāna*) and the vidyā of the destruction of the impurities (*āsravakṣaya*).

Here, since the search for the vidyās 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 (*catuḥśrāmaṇyaphala*) where the greatest are placed second.¹⁴⁴

Question. – If the divine eye (*divyacakṣus*), being easy to obtain (*sulabha*), is placed first, why does the bodhisattva not obtain the divine eye first?

¹⁴³ Here the *Traité* takes its inspiration from relatively late sources in the words of which, during the night at Bodhi-Gayā, the Buddha conquered the six abhijñās.

1. During the first watch of the night, *ṛddhivijñāna* and *pūrvanivāsānānusmṛtijñāna*; during the middle watch, *divyaśrotrajñāna* and *divyacakṣurjñāna*; during the last watch, *cetaḥparyāyajñāna* and *āsravakṣayajñāna*, either in the order: no. 1, 4, 2, 5, 3, 6. Cf. *Catuṣpariṣatsūtra*, p. 432, l. 4 – 434, l. 13; *Mūlasarv. Vin.*, T 1450, K. 4, p. 123c14-124b8 (cf. G. Tucci, *Il trono di diamante*, p. 207-210, where the order is slightly different).

2. During the first watch, *kāyābhijñā* (= *ṛddhyabhijñā* ?) and *pūrvanivāsānānusmṛtyabhijñā*; during the middle watch, *divyaśrotra* and *divyacakṣus*; during the last watch, *paracittajñāna* and *āsravakṣayajñāna*, either in the order abhijñā no. 1, 4, 2, 5, 3, 6. Cf. *Abhiniṣkramaṇasūtra*, T 190, k. 30, p. 793a-794c3.

But according to the old canonical sources, the Buddha attained only three *jñānas* in the course of the three watches of the night: *pūrvanivāsānānusmṛtijñāna*, *cyutupapādajñāna* and *āsravāṇāṃ kṣayajñāna*, i.e., abhijñās 4, 5 and 6, forming altogether the threefold knowledge (*vidyatṛāya*). Cf. *Vinaya*, III, p. 4, l. 17 – 5, l. 38; *Majjhima*, I, p. 22, l. 9-23, l. 28-117; 247, l. 36 – 249, l. 22; *Anguttara*, IV, p. 177, l. 9 – 179, l. 13; *Madhyama*, T 26, k. 40, p. 680a1-b7; *Ekottara*, T 125, k. 23, p. 666b24-c20; *Dharmagupt. Vin.*, T 1428, k. 31, p. 781b5-c10; *Mahīśāsaka Vin.* T 1421, k 15, p. 102c19-20 (contrary to usage, the latter has the second *vidyā* as *paracittajñāna* but claims to follow the T’ai tseu jouei ying pen k’i king, T 185, k. 2, p. 478a5-9 in doing so).

¹⁴⁴ To enter into the fruits of the religious life, the ascetic must pass through two stages each time: that of candidate for the fruit (*phalapratiṭpannaka*) and that of abiding in the fruit (*phalastha*). This is why the texts distinguish eight kinds of *āryapudgala* (cf. *Kośa*, VI, p. 232; *Traité*, p. 1390F).

Answer. – All dharmas are easy for the bodhisattva to obtain and do not present any difficulty; for other people who are of weak faculties (*mṛdvindriya*), some are hard to obtain, others are easy.

Moreover, during the first watch of the night (*prathame yāme*), when king Māra came to fight against the Buddha, the Bodhisattva, by the power of his abhijñā [of magical power], performed various transformations (*nirmāṇa*) that changed the weapons of Māra’s warriors into necklaces (*keyūra, niṣka*). Having vanquished Māra’s army, the Bodhisattva began to think about [this] abhijñā and wanted to fulfill it completely (*paripūrana*). He formulated the thought of it and immediately found the position of attack (*avatāralābha*). Completely fulfilling 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 (*pūrvanivāsa*), he understood that it was by accumulating the power of merit (*puṇyabala*) lifetime after lifetime.

During the middle watch (*madhyame yāme*), Māra having retreated, calm and tranquility reigned and there was no more noise (*ghoṣa*). 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 (*divyaśrotra*) and the vidya of the divine eye (*divyacakṣus*). Using this divine hearing, he heard the cries of suffering and happiness uttered by beings of the ten directions and the five destinies (*pañcagati*). Hearing their cries, he wanted to see their shapes (*saṁsthāna*) as well and, since the veils (*antarāvika*) prevented his seeing them, he sought the divine eye (*divyacakṣus*).

During the last watch (*paścime yāme*), 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 abhijñā of the destruction of impurities (*āsravaḥṣaya*). And since, of all happiness, that of the destruction of impurities is the highest, the Bodhisattva causes others attain it.

Question. – The bodhisattva who has acquired the conviction that dharmas do not arise (*anutpattikadharmakṣānti*) has, from one lifetime to the next, always obtained the abhijñās as fruit of retribution (*vipākaphala*). 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 (*dharmadhātujakāya*); *ii*) the bodhisattva who, in order to save beings, assumes human qualities (*manuṣyadharmā*) out of skillful means in order to save beings: he is born into the family of king *Tsing-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 seated under the king of the trees. Moreover, the abhijñās previously held by this bodhisattva were not yet perfected (*paripūrṇa*) and it is now, during the three watches of the night that they are [really] acquired.¹⁴⁷ That this Buddha who exercises human qualities still has doubts of himself does not constitute a fault (*doṣa*).

¹⁴⁵ See p. 339-346F.

¹⁴⁶ See p. 22F, n. 2.

¹⁴⁷ See p. 1556-57F

Question. – Concerning the order of the six abhijñās, the divine eye (*divyacakṣus*) always comes first, whereas the abhijñā of the destruction of the impurities comes last. But is it always so?

Answer. – Most often, the divine eye comes first and the knowledge of the destruction of the impurities comes last. However, sometimes, in consideration of the easiest method, either the divine hearing (*divyaśrotra*) or the bases of magical power (*ṛddhipāda*) is placed first.¹⁴⁸

Some say: The divine hearing (*divyaśrotra*) is easy to obtain in the first dhyāna because this dhyāna involves enquiry (*vitarka*), analysis (*vicāra*) and four (? , *sic*) minds (*citta*).

The divine eye (*divyacakṣus*) is easy to obtain in the second dhyāna because the visual consciousness being absent there, the mind is concentrated (*samāhita*) and free of distraction (*avikṣipta*).

The abhijñā of magical power (*ṛddhi*) is easy to obtain in the third dhyāna because in this dhyāna “one experiences bliss physically” (*sukham kāyena pratisamvedayati*).

All the abhijñās are easy to obtain in the fourth dhyāna because this dhyāna is the place of all security (*sarvayogakṣemasthāna*).

On the meaning of the three abhijñās:¹⁴⁹ memory of former abodes (*pūrvanivāsa*), etc., see [above, p. 1555-1563F] what was said about the ten powers (*bala*).

Second Section DISTINGUISHING THE MOVEMENTS OF MIND OF ALL BEINGS

Like all the abhijñās, the third abhijñā or knowledge of others’ minds (*cetahparyāyajñāna* = *paracittajñāna*) concerns the thoughts of beings occupying the same ‘level’ as that in which the abhijñā 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 kāmadhātu 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 (*mṛdvindriya*) cannot take hold of the minds of a being of sharp faculties (*tīkṣnendriya*) abiding on the same level as himself. Finally, a worldly person (*prthaghana*) cannot know the minds of a śrāvaka, a śrāvaka is ignorant of those of a pratyekabuddha, and a pratyekabuddha knows nothing of those of a Buddha. Thus, effective though it may be, an abhijñā 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 creatures, 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

¹⁴⁸ The divine eye (*divyacakṣus*) or *cyutupapādajñāna* is placed at the head of the abhijñās in Saṃyukta, T 99, k. 34, p. 247b23; Saddharmapuṇḍ., p. 134, l. 11; Mahāvvyut., np, 202; Dharmasaṃgraha, § 20; Dhyānasūtra, cited above. – The divine hearing (*divyaśrotra*) occupies first place in Saṃyukta, T 99, k. 29, p. 209b10; k. 41, p. 302a25; 303c12. – According to the most commonly used (cf. p. 1809F), *ṛddhiviśaya* appears first and *āsravakṣaya* last.

¹⁴⁹ More correctly, the three vidyās.

paracittajñāna higher than that of the third abhijñā. He understands, so the Prajñāpāramitā tells us, how to distinguish the “movements of mind of *all* beings” (*sarvasattvacittacaritavispandita*).

Although the text does not say it explicitly, this universal awareness, in space as well as in time, is the prerogative of the Buddhas and the great bodhisattvas of the tenth bhūmi and is only an aspect of omniscience par excellence, i.e., sarvākārajñatā.

But, someone will say, “the world of beings is infinite” (*anantaḥ sattvalokaḥ*) 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 *Traité*, once again, will refute victoriously.

Sūtra (cf. Pañcaviṃśati, p. 21, l. 13-14; Śatasāhasrikā, 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 (*Sarvasattvacittacaritavispanditāni vijñātukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

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 abhijñās, we have just spoken about the abhijñā of knowing another’s mind (*paracittajñāna*).¹⁵⁰ Why does the Prajñāpāramitāsūtra repeat it here?

Answer. – The abhijñā of knowing the mind of another (*paracittajñā*) has a restricted range (*viśaya, gocara*); it knows only the minds (*citta*) and mental events (*caitasika dharma*) of presently existing (*pratyutpanna*) beings belonging to the desire realm (*kāmadhātu*) and the form realm (*rūpadhātu*), but it does not know the minds and mental events of past (*atīta*) and future (*anāgata*) beings or beings belonging to the formless realm (*ārūpyadhātu*).¹⁵¹

¹⁵⁰ The third abhijñā of the sūtras, also called *cetaḥparyāñāna*, in Pāli *cetopariyañāna*.

¹⁵¹ 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 *rūpa* must have such and such a mind: *Ēdrśe rūpa īdrśaṃ cittaṃ bhavati*. It reveals only the minds of beings belonging to the two form realms (kāma- and rūpadhātu) 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.

Among ordinary people (*prthagjana*), the abhijñās that depend on the four higher dhyānas (*mauladhyāna*)¹⁵² have as their realm (*viśaya*) the level on which the abhijñā has been acquired or a lower level (*adhobhūmi*).¹⁵³

They are fully cognizant of the minds and mental events of the beings situated in the four continents (*caturdvīpaka*).

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 (*lokadhātu*).

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 (*lokadhātu*).

Ascetics of dull faculties (*mṛdvindriya*) of a higher level cannot cognize the minds and mental events of ascetics of sharp faculties (*tīkṣhendriya*) of a lower level.

Worldly people (*prthagjana*) 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 Prajñāpāramitāsūtra says that the ‘bodhisattva-mahāsattva who wants to know the movements of the mind of all beings [265c] should practice the perfection of wisdom.’

II. THE MOVEMENTS OF MIND ARE COGNIZED BY AN INFALLIBLE LIBERATION

Question. – By what knowledge (*jñāna*) can one cognize the minds and mental events of all beings?

Answer. – The Buddhas possess an unhindered liberation (*asaṅgavimokṣa*)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,¹⁵⁵ can also cognize the minds and mental events of all beings.

¹⁵² The first five abhijñā, 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 (*viśaya*) the level of the dhyāna on which they have been acquired or a lower level (cf. Kośa, VII, p. 104). Therefore the abhijñā of *paracittajñāna* does not know the mind of another when the latter is of a level higher than that of the abhijñā.

¹⁵³ By ‘higher dhyānas’ the *Traité* means the four basic dhyānas (*mauladhyāna*) that have been discussed above, p. 1027-1032F; 1233-1238F.

¹⁵⁴ *Wou-ngai-kiai-t’ouo*, ‘unhindered liberation or deliverance’ probably renders an original Sanskrit *asaṅgavimokṣa* or *apratihatavimokṣa*. It belongs to the Buddhas and great bodhisattvas who, thanks to it, cognize

Thus the beginning (*ādikarmika*) bodhisattvas would like to obtain this unhindered liberation of the great bodhisattvas and this unhindered liberation of the Buddhas 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 Buddhas.

This is why [the Prajñāpāramitāsūtra], although it has already (p. 1824F) spoken of the abhijñā of knowing the minds of others (*paracittajñā*) 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’ (*cittacaritavispandita*) are spoken of here, either the mind¹⁵⁶ has gone (*gata*) or the mind has not yet gone (*agata*).

If it has gone, “one is without mind (*acetana*), like a dead man.”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 (*ālambana*) that the mental consciousness (*manovijñāna*)¹⁵⁸ arises.” If the mind (*manas*) has not gone, there is no meeting (*saṃgati*) between the manas-organ and the dharma-object].¹⁵⁹

the past and the future. See above, p. 328F, 1355F, 1357F, 1595F, 1652F, 1663F. Compare *acintyavimokṣa* (Tib. *rnam par thar pa bsaṃ gyis mi khyab pa*) of the *Vimalakīrtinirdeśa*, transl., p. 250=158.

¹⁵⁵ A ‘semblance’ of an unhindered liberation, i.e., a liberation similar to that of the Buddhas assuring a complete dominance over objects.

¹⁵⁶ By mind, here we should understand the *manas* (in Chinese, *yi*) also called *mana-indriya*, *mana-āyatana*, *mano-dhātu*, organ and support of the mental consciousness (*manovijñāna*).

¹⁵⁷ Conforming to a canonical topic (Tchong a han, T 26, k. 58, p. 789a4-5; Saṃyutta, III, p. 143, l. 4-5; Tsa a han, T 99, k. 21, p. 150b9-10) cited in Sanskrit in Kośabhāṣya, p. 73, 243:

*Āyur ūṣmātha vijñānaṃ yadā kāyaṃ jahaty amī /
apavidhas tadā śete yathā kāṣṭham acetanaḥ //*

“When life, heat and consciousness leave the body, it lies there abandoned, like a piece of wood, without intellection.

¹⁵⁸ Majjhima, I, p. 112; III, p. 281; Saṃyutta, II, p. 72, 73, 74, 75; Mahāniddeśa, II, p. 276: *Manaṃ ca paṭicca dhamme ca uppajjati manovijñānaṃ*.

The punctuation in Taisho should be corrected: the period should be placed after *yi che cheng*.

¹⁵⁹ According to the Sarvāstivādin interpretation: the mental consciousness (*manovijñāna*) is the result of two conditions (*pratyaya*): 1) an immediately preceding condition (*samanantarapratyaya*) 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 (*saṃṅām ananantarātītaṃ vijñānaṃ yad dhi tan manaḥ*);

2) an object condition (*ālambanapratyaya*), 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*).”¹⁶⁰ Then why do you speak here of a mind having an arrival and a departure?

[*Paramārthasūnyatāsūtra*]. – It is said that “all dharmas, when they arise, do not come from anywhere, and when they perish, do not go anywhere.”¹⁶¹ To claim that they have an arrival and a departure is to fall into the belief in permanence (*śāśvatadr̥ṣṭi*). Dharmas have no fixed nature (*niyatālakṣaṇa*).

Consequently, it is only from the meeting (*saṃgati*) between the six internal organs (*adhyātmendriya*) and the six external objects (*bāhyaviṣaya*) that the six consciousnesses (*vijñāna*) arise together with the six sensations (*vedanā*), the six concepts (*saṃjñā*) and the six volitions (*saṃskāra*).¹⁶² 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 (*jānaka*) nor any subject that sees (*paśyaka*).¹⁶³

It is said in the *T’an-mo-ho-yen p’in* (Mahāyānastutiparivarta): “If the minds and mental events of all beings existed essentially and in reality (*tattvatas*) 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

follow it cannot arise. Thus there is no meeting (*saṃgati*) between organ, object of consciousness and vijñāna, and the process of consciousness is blocked. See Kośa, I, p. 31-32, 95; III, p. 85.

¹⁶⁰ Cf. Pañcaviṃśati, ed. Dutt, p. 239, l. 12-15 (T 223, k. 6, p. 264b22-26; T 220, vol. VII, k. 419, p. 102c25-103a1); Śatasāhasrikā, ed. Ghosa, p. 1586, l. 4-8 (T220, vol. V, k. 58 p. 39b16-20): *Yad api Subhūtir evam āha. nāpi tasya mahāyānasya āgatir dr̥śyate nāpi gatir na sthānaṃ dr̥śyate iti. evam etat Subhūte tasya mahāyānasyāgatir na dr̥śyate nāpi gatir na sthānaṃ dr̥śyate. tat kasya hetoḥ. acalā hi Subhūte darvadharmās te na kvacid gacchanti na kutaścid āgacchanti na kvacit tiṣṭhanti.* – Subhūti said: “In this Mahāyāna, neither coming nor going nor staying is noticed.” That is good, O Subhūti: in this Mahāyāna, no coming nor going nor staying are noticed. Why? Immobile, O Subhūti, are all dharmas; they do not go anywhere, they do not come from anywhere, and they do not stay anywhere.

¹⁶¹ This *Paramārthasūnyatāsūtra*, the original Sanskrit text of which will be found below (p. 2135F), states that the five skandhas – and consequently all conditioned dharmas – do not come from anywhere and do not go anywhere: *Caḥsur bhikṣava utpadyamānaṃ na kutaścid āgacchati, nirudhyamānaṃ ca na kvacit saṃnicayaṃ gacchati.*

¹⁶² Cf. Majjhima, I, p. 293: *Yā ca vedanā yā ca saññā yañ ca viññānaṃ ime dhammā saṃsaṭṭhā no visamsaṭṭhā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetuṃ. Yaṃ hi vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vijānāti.* – All sensations, notions and consciousnesses are things associated and non-dissociated; it is impossible to separate them one from another and to show their differences, for whatever one feels, that one conceives, and whatever one conceives, that one cognizes.

¹⁶³ In other words, knowing the movements of mind of all beings does not consist of detailing them one by one, but of penetrating their true nature (*dharmatā*), characterless like a magic show. Only the Buddhas and the great bodhisattvas possess such an overall view.

essentially and really false, without coming (*āgati*) or going (*gati*), the Buddha knows the minds and mental events of all beings.”¹⁶⁴

To take an example: if the bhikṣu is greedy (*adhyavasita*), he does not receive offerings (*pūjā*), but if he has no ulterior motive, he lacks for nothing. It is the same for the mind (*citta*). If it imagines (*vikalpayati*) and grasps at characteristics (*nimittāny udgrhṇāti*), it does not find the truth and, not finding the truth, it cannot penetrate or know the minds and mental events of all beings. 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?¹⁶⁵

¹⁶⁴ The *Mahāyānastūtiparivarta*, abbreviated to *Stūtiparivarta*, is the XLIVth chapter of the Pañcaviṃśati (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 (*agamanapāramiteyaṃ Bhagavan sarvadharmāgamanatām upādāya*).

This total immobility is also applied to *citta* and the *caitasika dharmas*. In the Pañcaviṃśati, ed. Dutt, p. 116, l. 5-7, Subhūti asks the Buddha: *Kena kāraṇena, Bhagavan, bodhisattvasya mahāsattvasya cittaṃ nāvalīyate na samlīyate*. The Lord replies: *Tathāhi, subhūte, bodhisattvo mahāsattvaś cittacaitasikān dharmān nopalabhate na samanupaśyati*.

¹⁶⁵ 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 *Traité* first shows its faithfulness to the canonical texts and states: “Beings 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 *Anamataggasutta* (Saṃyutta, II, p. 178-193), the Buddha himself spoke of beings the beginning of which is unknown and that are led into a saṃsāra without beginning or end.

2. Atthasālinī, p. 160, l. 26-28, posits four infinities (*cattāri anantāni*): *i*) space (*ākāśa*), *ii*) the circles around the world (*cakkavāla*), *iii*) the world of beings (*sattakāya*), *iv*) the knowledge of the Buddha (*buddhañāna*).

3. Kośabhāṣya (p. 113, l. 21-22) will in turn recognize: “There is no production of new beings. Although [innumerable] Buddhas appear and incalculable beings reach parinirvāṇa, there is no final exhaustion of beings” (*nāsty apūrvasattvapṛādurbhāvaḥ. pratibuddhḥtpāde cāsaṃkhyeyasattvaparinirvāṇe ‘pi nāsti sattvānāṃ parikṣayaḥ*).

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 *Traité* finally adopts a more radical position. While the sūtras and the śāstras tell us about infinite beings and universes, those are statements of a practical order (*upāyokti*) and not true doctrine (cf. p. 529F). If the Buddha teaches us about the infinity of suffering, the eternity of saṃsāra, 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 [266a] cannot be known completely, why does the Prajñāpāramitāsūtra 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 (*sarvākārajñatā*)?

Answer. – All the minds (*citta*) and mental events (*caitasika dharma*) of beings can be known completely. Why is that?

1. Because [the Buddha claims to know them completely] and it is said in the sūtras that, among all those who speak truthfully (*satyavādin*), 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 (*sarvajña*)? 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 (*sarvajñatā*) itself is infinite. When a letter (*lekha*) is big, the envelope containing it is also big.¹⁶⁷ If the wisdom of the Buddha were limited (*antavat*) and if the number of beings were 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 Buddhadharmā to reply by not responding (*sthāpanīya vyākaraṇam*). The fourteen difficult questions

is in order to detach us from the world and to save us. He forbids speculation on the finite and the infinite, the eternal and the transitory, the grasping of characteristics and freeing oneself from vain proliferation. These metaphysical problems are absurd and dangerous. Why debate on the infinite number of beings when the being (*sattva*) does not exist? Why discuss the eternity of saṃsāra when the latter is, from the beginning, confused with nirvāṇa?

Thus the Buddha declined to pronounce on the question of whether the world and the self are eternal or non-eternal, finite or infinite, etc. (cf. p. 155F); those are unanswerable questions (*avyākṛtavastu*), because any answer, affirmative or negative, would be a wrong view (p. 423F). Far from being a confession of ignorance, the Buddha’s silence on this subject indicates his complete wisdom (p. 1682F).

¹⁶⁶ Cf. Dīgha, I, p. 4; III, p. 170; Anguttara, II, p. 209; IV, p. 249. 389: *Musāvādaṃ pahāya musāvādā paṭivirato samano Gotamo saccavādī saccasandho theto paccayiko avisaṃvādakpo lokassa*. – He avoids falsehood, he abstains from lying, the monk Gotama; he speaks the truth, he has set off bound for the truth; worthy of faith, he is certain of not betraying his word towards people.

We have seen above (p. 146-152F) how the Buddha’s contemporaries down to the most humble cowherds recognized his omniscience.

¹⁶⁷ The comparison of the letter and the envelope has already been used above (p. 153F, 530F, 646F).

[among which are the finite and the infinite] being unreal (*abhūta*), 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 (*trṣṇā*), have come [into saṃsāra] have neither beginning nor end”,¹⁶⁹ and also: “The ten directions (*daśadiś*) 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 abhinivīṣate*), grasps at the characteristic (*nimittam udgrhṇāti*) and gives himself over to idle discursiveness (*prapañca*), the Buddha says that infinity is wrong view (*mithyādrṣṭi*).¹⁷¹

It is the same [with infinity] as for the eternity (*śāśvata*) and non-eternity (*aśāśvata*) of the world (*loka*): both are deceptions 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 (*aśāśvatam abhinivīṣate*), grasps at the characteristic (*nimittam udgrhṇāti*) and gives himself up to futile discursiveness, the Buddha says that he acts from wrong view (*mithyādrṣṭi*) 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 (*aśāśvatavipasyanāśrita*), enters into the emptiness of things (*dharmasūnyatā*) and is in the truth. 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 (*hetupratyayābhinivīṣāt*), that is a wrong view (*mithyādrṣṭi*).

¹⁶⁸ Once again the *Traité* returns to the fourteen difficult questions on which the Buddha declined to comment (cf. P. 154-158F, 421F, 423F, 529-530F, 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 Saṃyutta, the *Anamataggasaṃyutta*. At first sight, it concerns the eternity of saṃsāra rather than the infinity of the world of beings, but the two notions are connected.

The Pāli wording appears in Saṃyutta, II, p. 178-193; III, p. 149-151; V, p. 226, 441; Cullaniḍḍesa, p. 273; Kathāvatthu, I, p. 29: *Anamatagg ‘āyaṃ bhikkhave saṃsāro pubbakoti na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsamojanānaṃ sandhāvataṃ saṃsāratam*. – Of unknown beginning, O monks, is this saṃsāra: 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.

¹⁷⁰ The Mahāyānasūtras endlessly speak of universes as numerous as the sands of the Ganges and of innumerable and incalculable buddhafields.

¹⁷¹ *Brahmajālasutta* of Dīgha, I, p. 23-24: *Ye pi te samaṇabrāhmaṇā evaṃ āhaṃsu anato ayam loko apariyanto ti, tesam pi musā*. – “The monks and brāhmaṇas who say that this world is infinite, that it is without limit, they too are in error.”

¹⁷² Saṃyutta, III, p. 22, 82, 84; IV, p. 1: *yad aniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tad anattā...*

Here I have spoken about non-eternity (*aśāśvata*) 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 saṃsāra, [but the infinity of suffering is not a thing in itself: suffering is simply very long].

[*Lohita* or *Tiṃsamattā sutta*]¹⁷³. – Thus forty bhikṣus from the land of *Po-li*¹⁷⁴ who observed fully the twelve pure practices (*dhūtaguṇa*) came to the Buddha who taught them the practice of disgust (*nirveda*, *saṃvega*).

¹⁷³ Sūtra entitled *Tiṃsamattā* ‘The thirty’ in the Pāli Saṃyutta, II, p. 187-189, and *Lohita* ‘The blood’ in the Chinese Sanskrit sources: Tsa a han, T 99, no. 937, k. 33, p. 240b-c; Pie-yi tsa a han, T 100, no. 330, k. 16, p. 485c-486a; Tseng-yi a han, T 125, k. 49, p. 814b11-21. The Pāli locates this sūtra at Rājagṛha in the Veṇuvana; the Sanskrit, sometimes at Vaiśālī on the Markaṭahradaṭṭira in the Kūṭagāraśāla, sometimes at Śrāvastī in the Jetavana. Here are a few translations of extracts from the Pāli text (Saṃyutta, II, p. 187-198):

One day the Blessed One was staying at Rājagaha in the Bamboo Forest.

Then some 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 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 saṃsāra: 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 saṃsāra) 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 saṃsāra) 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.

¹⁷⁴ The Chinese translations mentioned at the beginning of the previous note speak of forty bhikṣus from the village of *Po-li-ye* or forty *Po-li-chō-kia* bhikṣus; the Pāli version speaks of thirty *Pāveyyakā* bhikṣus (variant *Pāṭhyyaka*). The commentary to Saṃyutta (II, p. 159) explains *Pāveyyakā* as *Pāveyyadesavāsino* “inhabitant of the region of Pāvā”. Pāvā (in Sanskrit, Pāpā) is the actual Kasia, situated 56 kilometers east of Gorakhpur. At the time of the Buddha, this city was the Malla capital. The early sources (Dīgha, II, p. 165; Sanskrit Mahāparinirvāṇa, p. 252, 432, etc.) distinguish the Mallas of Pāpā (in Sanskrit, *Pāpīyaka* or *Pāpeya*, in Pāli, *Pāpeyyeka*) from the Mallas of Kuśinagari (in Sanskrit, *Kuśināgara*, in Pāli, *Kosināraka*). The *Pāṭheyakas* played an important part at the time of the Buddhas funeral rituals and in the council of Vaiśālī (cf. Vinaya, I, p. 253).

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* (Aciravati) and *Mo-hi* (Mahī) arise and empty into the great ocean (*mahāsamudra*).¹⁷⁵ Is the mass of water contained in this ocean great or small?

The bhikṣus 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 cut off. Well then! His blood (*lohita*) that has been spilled surpasses the amount of water in the ocean. [266b]

Likewise, the blood that he has spilled during his lifetimes (*ātmalābha*) in the course of great kalpas infinite in number (*anantamahākalpa*) is incalculable, and it is the same for the tears (*aśru*) that he has wept and the mothers' milk (*māṭṛstana*) that he has sucked.¹⁷⁶

The bones (*asthi*) that a single man leaves during a single kalpa surpasses in height the great mountain *Pi-feou-lo* (Vaipulya). – [A note in the *K'i-tan* says: This is an Indian mountain and as the natives see it constantly, it is easy to believe it.]¹⁷⁷ Thus, the man undergoes the sufferings of saṃsāra during innumerable kalpas.

¹⁷⁵ The other versions of the sūtra do not mention these five rivers.

¹⁷⁶ Here and in the following paragraph, the *Traité* inserts into its *Lohitasūtra* three comparisons borrowed from other sūtras of the Saṃyukta.

1) The comparison of the tears is taken from the *Assu-suttanta* of Saṃyutta, II, p. 179-180 (T 99, no. 938, k. 33, p. 240c250241a17; T 100, no. 331, k. 16, p. 486a18-b23): *Etad eva bhikkhave bahutaraṃ yaṃ vo iminā dīghena addhunā ... paggharitaṃ na tveva catūsu mahāsamuddesu udakam.* – Transl.: More abundant than the water of the four great seas are the tears that you have wept, during the very long time that you have wandered in saṃsāra, moaning and crying at being united with what you do not like and being separated from what you like.

2. The comparison of the mothers' milk is taken from the *Ksīra-suttanta* in Saṃyutta, II, p. 180-181 (T 99, no. 939, k. 33, p. 241a18-b8; T 100, no. 332, k. 16, p. 486b24-c6): *Etad eva bhikkhave kappam bahutaraṃ yaṃ vo iminā dīghena addhunāna tveva catūsu mahāsamuddesu udakam.* – Transl.: More plentiful than the water of the four great seas is the maternal milk that you have sucked during the very long time that you were wandering in saṃsāra.

3) The compassion of the bone piles is taken from the *Puggala-suttanta* of Saṃyutta, II, p. 185-186 (T 99, no. 947, k. 34, p. 242a28-b15; T 100, no. 340, k. 16, p. 487b17-c3): *Ekapuggalassa bhikkhave kappam sandhāvato saṃsarato siyā ... sace saṃhārako assa sambhatañ ca na vinesseyya.* – Transl.: From a single man wandering in saṃsāra for a kalpa there would come bone skeletons, a pile of bones, a mass of bones as high as mount Vaipulya, supposing there were someone to gather up these bones and the pile would not be destroyed.

As we have seen above (p. 457F), the author of the *Traité* likes to construct composite sūtras.

¹⁷⁷ Edition of the Chinese Canon printed under the K'i-tan (Tartars), beginning in 1059 and included, in 1068, 579 volumes. See P. Demiéville, *Sur les éditions imprimées du Canon chinois*, BEFEO, XXIV, 1924, p. 207-212.

Having heard this discourse, the bhikṣus 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 (*prāṇātīpāta*) and won infinite merit (*anantaṇya*).

For these reasons, the beings of all the universes should pay homage (*pūja*) to the bodhisattva who produces the mind of bodhi for the first time (*prathamacittotpādika*). Why? Because, in order to save the beings of universes infinite in number, he himself uses infinite qualities (*anantaḡuṇa*). 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 illumines a continent (*dvīpaka*), 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. Pañcaviṃśati, p. 21, l. 14-15; Śatasāhasrikā, 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 (*Sarvaśrāvakaṇṇānam jñānam abhivṛtīkāmēna bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. – Question. – What is the knowledge of the śrāvakas and pratyekabuddhas?

I. KNOWLEDGE OF THE ŚRĀVAKAS¹⁷⁸

Answer. – 1. Considering the true nature of dharmas under its general characteristic (*sāmānyalakṣaṇa*) and its specific characteristics (*svalakṣaṇa*) is the knowledge of the śrāvakas.¹⁷⁹

[*Susīmasutta*.] – Thus it is said in a sūtra: “First one must use the analytical knowledge of the dharmas (*dharmapravicayaḡñāna*?) and then apply the knowledge concerning nirvāṇa (*nirvāṇe ḡñānam*).”¹⁸⁰ The

¹⁷⁸ This subject has been discussed already, p. 1067-1068F.

¹⁷⁹ To be more precise and as has been said above (p. 1745F), the śrāvakas know the general characteristics of conditioned dharmas, impermanence, suffering, emptiness and non-self, but they know only a restricted number of specific characteristics, solidity of earth, etc.

¹⁸⁰ *Susīmasutta* of Saṃyutta, II, p. 124 (Tsa a han, T 99, k. 14, p. 97b6, already cited on p. 1383F: *Pubbe kho Susīma dhammaṭṭhitiṇānaṃ pacchā nibbāṇe ṇānaṃ ti*).

analytical knowledge of dharmas concerns the specific characteristics (*svalakṣaṇa*); the knowledge of nirvāṇa concerns the general characteristic (*sāmānyalakṣaṇa*).

2. Furthermore, the śrāvakas know the dharmas that are, respectively, deliverance (*mokṣa*) or bondage (*bandhana*); progression (*pravṛtti*) or regression (*nivṛtti*); production (*utpāda*) or cessation (*nirodha*); benefit (*āsvāda*) or defect (*ādīnava*); in the opposite sense (*pratiloma*) or in the natural sense (*anuloma*); the near shore (*apāra*) or the opposite shore (*pāra*);¹⁸¹ of mundane order (*laukika*) or supramundane order (*lokottara*), and other knowledges of the same type analyzing dharmas 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 (*upādānaskandha*) concerning their origin (*samudaya*), their breaking up (*vikṣepa*) and their disappearance (*astamgama*) or concerning their benefits (*āsvāda*), their faults (*ādīnava*) and their deliverance (*nihsarana*);¹⁸² the knowledges associated with the three gates of deliverance (*vimokṣamukhasaṃprayukta*) and other knowledges analyzing the dharmas grouped into threes.

4. There are also fourfold knowledges: the knowledges consisting of the four foundations of mindfulness (*smṛtyupasthāna*); - the knowledges of phenomena (*dharmajñāna*), the subsequent knowledge (*anvayaññāna*), the knowledge of another's mind (*paracittajñāna*) and conventional knowledge (*saṃvṛtijñāna*); - the knowledges of suffering (*duḥkha*), its origin (*samudaya*) its cessation (*nirodha*) and the path to its cessation (*mārga*);¹⁸³ - the knowledges of impurity (*aśuci*), impermanence (*anitya*), suffering (*duḥkha*) and non-self (*anātman*);¹⁸⁴ - the knowledges of impermanence (*anitya*), suffering (*duḥkha*), emptiness (*śūnya*) and non-self (*anātman*);¹⁸⁵ the knowledge of phenomena (*dharmajñāna*), the subsequent knowledge (*anvayaññāna*), the knowledge of the destruction of the impurities (*āsravaḥkṣayaññāna*) and the knowledge of their non-reoccurrence (*anutpādajñāna*) and other knowledges of the same type analyzing dharmas grouped by fours.¹⁸⁶

But the 'analytical knowledge' spoken of here in the *Traité* does not quite give the *dharmajñāna* of the Pāli, which W. Geiger, in his translation of Saṃyutta, II, p. 172, translates as "das Wissen von der Gesetzmässigkeit". In his *Pāli Dhamma*, p. 12 he explains: Das Wissen von der Kausalität wird hier bestimmt als eine Vorstufe des Wissens vom Nirvāṇa.

¹⁸¹ Time-honored expressions designating saṃsāra and nirvāṇa respectively.

¹⁸² Compare the *Arahasutta* of Saṃyutta, III, p. 161: *Yato ca kho bhikkhave bhikkhu imesaṃ pañcannaṃ upādānakkhandhānaṃ samudgayaṇca atthagamaṇca assāsaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ viditvā anupādā vimutto hoti*. See also Saṃyutta, III, p. 28, l. 26-29.

¹⁸³ Four knowledges concerned with the four *āryasatyas* respectively.

¹⁸⁴ Knowledges counteracting the four *viparyāsas*.

¹⁸⁵ Knowledges bearing upon the four *ākāras* of the truth of suffering.

¹⁸⁶ All these other knowledges have been defined in chap. XXXVIII, p. 1465-1486F.

5. Finally, from the knowledge of *duḥkhe dharmajñānakṣānti*¹⁸⁷ up to the knowledges of *śūnyatāśūnyatāsamādhi*, *ānimittānimittasamādhi* and *apraṇihitāpraṇihitasamādhi*,¹⁸⁸ all the knowledges included in that interval are all śrāvaka knowledges. In summary, this is disgust for the world.

[266c] Thinking of nirvāṇa, rejecting the threefold world (*traiḍhātuka*), cutting the conflicting emotions (*kleśaprahāṇa*), obtaining the supreme dharma (*agradharma*), i.e., nirvāṇa: all of that is called the knowledge of the śrāvaka.

Furthermore, it is said in the *Pan-jo-po-lo-mi-yi p'in* (Prajñāpāramitāparivarta):¹⁸⁹ “The knowledge of the bodhisattva and the knowledge of the śrāvaka 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 mahāsaṃnāhasaṃnaddha*),¹⁹⁰ 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 (*sarvākārajñatā*) or omniscience (*sarvadharmajñatā*). They are disgusted only with old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*), cut the bonds of thirst (*trṣṇābandhana*) and go straightway to nirvāṇa: this is the difference.

¹⁸⁷ First moment of the darśanamārga.

¹⁸⁸ Concentrations by means of which one wards off the dangers of the absorptions having as their objects emptiness (*śūnyatā*), signlessness (*ānimitta*) and wishlessness (*apraṇihita*): cf. p. 1094F; Kośa, VIII, p. 187-190.

¹⁸⁹ Unidentified chapter and citation.

¹⁹⁰ The texts of the Greater Vehicle often speak of bodhisattva *mahāsaṃnāhasaṃnaddha* (in Tibetan, *go cha chen po bsgos pa*), i.e., ‘clothed in the great armour’. This is mentioned in Pañcaviṃśati, ed. Ditt, p. 175, l. 6; Kumārajīva renders the expression by *ta-che-tchouang-yen* or *ta-tchouang-yen*, ‘adorned by great vows’ or ‘greatly adorned’, whereas Hiuan-tsang (T 220, vol. VII, p. 62a12) translates it as *pei-ta-kong-tō-k'ai*, ‘clothed in the great armour of the qualities’.

The Prajñāpāramitā (Pañcaviṃśati, p. 175, l. 3 – 179, l. 21; Śatasāhasrikā, 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 (*sarvasattvānām kṛtena*), and this for the purpose of introducing them into the perfections and leading them to supreme complete enlightenment. He practices the six perfections without objectifying them or seizing them (*ṣaṭ pāramitā na nimittīkaroti nopalabhate*).

The Abhisamayālamkāra, I, v. 43, condenses this section into the following stanza:

*Dānāsau ṣaḍvidhe teṣāṃ pratyekaṃ saṃgrahena yā /
saṃnāhapratipattiḥ sā ṣadbhiḥ ṣaṭkair yathoditā //*

“The action [consisting of] putting on the armor is represented by six sextads, the six [pāramitās], generosity, etc., combined one with the others respectively.”

The *saṃnāhapratipatti* thus consists of six sextads [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 Āloka, p. 84-85.

II. KNOWLEDGE OF THE PRATYEKABUDDHAS¹⁹¹

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 (*tīkṣṇendriya*) and merits (*punya*).

1. Time (*kāla*). – When there is no Buddha in the world or, as well, when the Buddhadharma does not exist, the ascetic who, after a minor occurrence (*nidaṇa*),¹⁹² leaves home and obtains bodhi, is called pratyekabuddha.

2. Sharp faculties (*tīkṣṇendriya*). – Pratyekabuddhas differ [from śrāvakas] by their keen faculties, but their manner of being (*dharmatā*) is similar (*tulya*). It is thanks to the depth of their knowledge (*jñānagambhīratā*) alone that the ascetic obtains the bodhi of the pratyekabuddha.

3. Merits (*punya*). – This is a matter of merits bringing the physical marks (*lakṣaṇa*): one mark, two marks, or up to thirty-one marks.¹⁹³

If, when the Buddhadharma is still in existence, an ascetic has first of all obtained the quality of an ārya and then becomes arhat after the disappearance of the holy Dharma (*saddharmavipralopa*), he is also called pratyekabuddha but his body does not possess the physical marks.¹⁹⁴

If the pratyekabuddha is very quick (*kṣipra*), 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.¹⁹⁵

¹⁹¹ This subject has already been treated above, p. 1068-1069F

¹⁹² Such as the king who, seeing the wreckage of his garden, understood the futility of things and attained the state of pratyekabuddha: see p. 1068F.

¹⁹³ Sharp faculties and physical marks are characteristic of the pratyekabuddhas living alone, like rhinoceroses (*kaḍgaviṣāṇakalpa*): see p. 1069F and n.

¹⁹⁴ This is a question of the pratyekabuddha living in a group (*vargacārin*). 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. *Śūraṅgamasamādhi*, transl., p. 240-241.

¹⁹⁵ For the Vibhāṣā (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 (*samudāgama*), the abodes (*vihāra*) and the conduct (*caritra*) of pratyekabuddhas, see Asaṅga's Yogācārabhūmi, Pratyekabuddhabhūmi, ed. A. Wayman, Journal of Indian and Buddhist Studies, VIII, 1960, p. 376-377 (T 1579, k. 34, 477c-478a).

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 (*śrāmanyaphala*), four kinds of ārya from the srotaāpanna to the arhat, five kinds of sons of the Buddha (*buddhaputra*) from the srotaāpanna up to the pratyekabuddha, and three kinds of bodhi: the bodhi of the arhats, the bodhi of the pratyekabuddhas and the bodhi of the Buddhas. The bodhisattva does not appear anywhere among these arhats, these sons of the Buddha and these bodhis. Why then does the Prajñāpāramitāsūtra 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 (*hīna*) 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 (*cittotpāda*), the development of the ten levels (*daśabhūmibhāvanā*), the access to certainty (*niyāmāvakrānti*), the purification of the Buddha fields (*buddhakṣetrāpariśodhana*), the maturation of beings (*sattvapariṣkāna*) and the attainment of supreme enlightenment (*abhisambodhi*). In this Dharma, it is said that the bodhisattva follows on from the Buddha and should be honored as he is: he contemplates the [true] nature of dharmas (*bhūtalakṣaṇa*) in a similar way, he is a field of merit (*puṇyakṣetra*) 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.

[*Ratnakūṭasūtra*].¹⁹⁶ – In the *Pao-ting-king*, (*Ratnakūṭasūtra*) it is said:¹⁹⁷ The noble cakravartin king who

¹⁹⁶ The *Traité*, under the title of *Ratnakūṭasūtra*, rendered in Chinese by Kumārajīva as *Pao-ting king*, is referring here to the *Kāśyapaparivarta* which has come down to us in a somewhat mutilated Indian version (ed. A. von Staël-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, 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 Staël-Holstein which I [Lamotte] will designate as KP (*Kāśyapaparivarta*). F. Weller has dedicated an important series of works to them and has proposed a number of amendments to the Sanskrit text. I will cite here only the following: *Zum Kāśyapaparivarta, Verdeutschung des sanskrit-tibetischen Textes*, Leipzig, 1965; *Kāśyapaparivarta nach des Han-Fassung verdeutscht*, Buddhist Yearly, 1986-70, Halle, 1970, p. 57-221; *Kāśyapaparivarta nach der Djin-Fassung verdeutscht*, Mitteilungen des Instituts für Orientforschung, XII, 1966, p. 379-462; *Die Sung-Fassung des Kāśyapaparivarta*, Monumenta Serica, XXV, 1966, p. 207-362.

At some undetermined date, the *Kāśyapaparivarta* was incorporated into a vast collection of about fifty Mahāyāna sūtras, a collection known under the name of *Ratnakūṭa* in Sanskrit, *Pao tsi king* (less often, *Pao ting king*) in Chinese, *dkon-brtegs* in Tibetan. The Chinese *Ta pao tsi king* (T 310) in 120 kuan, was compiled at Lo-yang, under the T'ang, between 706 and 713, by Bodhiruci, a brahmin from southern India converted to Buddhism. To this purpose, Bodhiruci resorted to some earlier Chinese translations: "He used as many as 23 sūtras; 15 other sūtras of which translations also existed, were re-translated by him, either because the translations of his predecessors were not satisfactory or because the Sanskrit version that he was using differed from those previously translated; finally, he gave a new translation of 11 sūtras." (P. Demiéville, *Inde Classique*, II, p. 434). In this *Ta pao tsi king*, the version of the *Kāśyapaparivarta* is in the 43rd place: this is the version entitled *P'ou ming p'ou sa*, done at the time of the Ts'in by a translator whose name has been lost. – The Tibetan *dkon-brtseg* (Tib. Trip., vol. 22-24, no. 760) which includes 49 sūtras was translated at the beginning of the 9th century by Jinamitra, Surendrabodhi and Ye-śes sde (cf. Lalou, *La version tibétaine du Ratnakūṭa*, JA, Oct.-Dec., 1927, p. 233-259).

The history of the Sanskrit *Ratnakūṭa* as a collection of sūtras still remains obscure. The Chinese, followed later by the Tibetans, are almost the only ones to affirm its existence. In the *K'ai yuan* (T 2154, k. 9, p. 570b4-12) we read: "In the past, during the Tch'eng-kouan period (627-649), the Dharma teacher Hiuan-tsang traveled to India and returned with Sanskrit texts. In the Hong fou sseu, he translated the *Mahābodhisattvapiṭakasūtra*, the twelfth 'assemblage' of the *Ratnakūṭa*. Later, when at Yu houa kong sseu he had finished translating the *Mahāprajñā* (T 220), the monks invited him to translate the *Ratnakūṭa* immediately. The Dharma teacher Hiuan-tsang said: "The merit in translating the *Ratnakūṭa* is not inferior to that of translating the *Prajñā*. The time remaining in my life is brief; I am afraid that I cannot finish the work." As the requests addressed to him did not stop, he began to translate the text hastily. He was able to make only a few lines, and he said, sighing: "This sūtra does not show favorable signs for the people of this country. My strength is exhausted; I cannot finish it." This is why he stopped translating. The day that Bodhiruci arrived (about 706?), he again presented a Sanskrit text of this [*Ratnakūṭa*]. The emperor Ho-ti ordered Bodhiruci to continue the remainder of the work begun by Hiuan-tsang."

Late though it is, the Chinese evidence is no less categorical. On the other hand, when the Indian authors and commentators refer to the sūtras contained in the Chinese and Tibetan *Ratnakūṭas*, they cite them under their

specific names as independent works and if they do mention a *Ratnakūṭa*, it is almost always to refer it it as *Kāśyapaparivarta*.

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 *Kāśyapaparivarta* (KP) by Staël-Holstein.

1. *Traité*, T 1509 (translated by Kumārajīva): - k. 26, p. 253c17: *Kāśyapaparipṛcchā* (Kia chō wen) = KP, § 57 or Madh. vṛtti, p. 358.

This is not a reference to the *Kātyāyānavāda* as I [Lamotte] proposed above, p. 1684F, n. 4. - k. 28, p. 266c28: *Ratnakūṭa* (Pao ting king) = KP, § 83 (same comparison but applied otherwise), and 84.

2. *Daśabhūmikavibhāṣā*, T 1521 (translated by Kumārajīva): - k. 16, p. 109c12: *Ratnakūṭasūtra* (Pao ting king), in the chapter on the combined Buddhas (Houo ho pa p'in). The quotation that follows portrays the bodhisattva Akṣayamati. - k. 17, p. 118c3: *Ratnakūṭasūtra* (Pao ting king), in the *Kāśyapaparivarta* (Kia chō p'in) = KP, § 134. This reference is interesting. It proves that the author of this *Vibhāṣā*, presumably Nāgārjuna, held the *Kāśyapaparivarta* to be a section of the *Ratnakūṭa*.

3. *Che mo ho yen louen*, T 1668 (author Nāgārjuna; translator Fa-t'i-mo-to in 401). - k. 4, p. 625a16: *Ratnakūṭasūtra* = ?

4. *Ratnagotravibhāga*, T 1611 (author Sthiramati, about 250): - k. 3, p. 828c26 (cf. ed. Jofmston, p. 29, lo. 11): In the *Ratnakūṭasūtra*, the Buddha says to Kāśyapa = KP, § 64.

5. *Mahāyānāvātāra*, T 1634 (author Sāramati): - k. 2, p.48a6: *Ratnakūṭasūtra* = KP, § 88.

6. *Mahāyānasūtrālaṃkāra* by Asanga, ed. S. Lévi: - p. 165: *Ratnakūṭa* = KP, 6 24.

7. *Mahāyansamgraha* by Asanga, tr. É. Lamotte: - II, p. 143-145F = KP. § 23-25.

8. *Fo sing louen*, T 1610 (authir Vasubandhu, translator Paramārtha): - k. 4, p. 809a24: *Ratnakūṭasūtra* (Pao tong king) = KP, § 66.

9. *Prasannapādā* by Candrakīrti, ed. L. de La Vallée Poussin: - p. 45: *Āryaratnakūṭasūtra* = KP, § 102. - p. 47-50: *Āryaratnakūṭasūtra* = KP, §138-141. - p. 156-157: *Āryaratnakūṭasūtra* = KP, § 71. - p. 248-249: *Āryaratnakūṭasūtra* = KP, § 63-65. - p. 336-339: *Āryaratnakūṭasūtra* = § 139-141. - p. 358: *Āryaratnakūṭa* = KP, § 57.

10. *Śikṣāsamuccaya* by Śāntideva, ed. C. Bendall: - p. 52: *Ratnakūṭa* = KP, § 3. - p. 53: *Ratnakūṭa* = KP, § 24. - p. 54: *Ratnakūṭa* = KP, § 11. - p. 54: *Ratnakūṭa* = KP, § 11. - p. 55: *Ratnakūṭa* = KP, § 6. - p. 146: *Ratnakūṭasūtra* = KP, § 15. - p. 148: *Ratnakūṭa* = KP, § 5. - p. 196'' *Āryaratnakūṭa* = KP, § 128. - p. 233: *Āryaratnakūṭa* = KP, § 97-102.

11. *Bodhicaryāvatārapañjikā* by Prajñākaramati, ed. L. de La Vallée Poussin: - p. 147: *Ratnakūṭa* = KP, § 11. - p. 526-527: *Āryaratnakūṭa* = KP, § 97-102.

12. *Ta tch'eng pao yao yi louen*, T 1635, Chinese translation of the *Sūtrasamuccaya*, made in the first half of the 11th century by Dharmarakṣa of the Song, assisted by Wei-tsing. According to the Tibetan version (Tib. 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. Filliozat, *Śikṣāsamuccaya et Sūtrasamuccaya*, JA, 1964, p. 473-478).

The work cites five passages from a *Ratnakūṭasūtra* (K. 2, p. 52b19; 53a18; k. 5, p. 61b19; 62b6; k. 6, p. 63a22) but these do not seem to be in the *Kāśyapaparivarta*.

lacks one son, [viz., the thousandth and last], does not have in full the thousand sons [necessary to constitute his lineage]. Even [267a] though he possesses great power already, his [first 999 sons] are not honored either by the gods or by humans; but the true offshoot of the noble cakravartin king, [viz., his thousandth

13. Tsi tchou fa pao tsouei yi louen, T 1638 (author: an Indian whose name is given in Chinese as Chan-tsi; 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 had a separate existence. We know little about the Sanskrit collection except that it included at least two questionnaires: one from the disciple Kāśyapa (*Kāśyapaparipṛcchā*) and one from the bodhisattva Akṣayamati (*Akṣayamatiparipṛcchā*). 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 Kumārajīva’s versions. This explains why the *Traité* designates it equally as *Kāśyapaparipṛcchā* and *Ratnakūṭasūtra*. Incorporated into the Sanskrit collection, it also takes the name of ‘Chapter of Kāśyapa’ (*Kāśyapaparivarta*).

The Sanskrit collection grew in the course of time and, towards the end of the 5th century it included about fifty sūtras, 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 tsi). Brought to China by Huiyan-tsang 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 Āgamas and Śāstras existing in the palace of Ldan-kar, in the Stod-thañ, an index prepared by Dpal-brtsegs and Nam-mkaḥi-sñin-po: it appears under the category no. III of this index, and this category is entitled “Sūtra of the Greater Vehicle arranged in chapters (*leḥu*) of the eleven hundred *dharmaprayāyas* of the Mahāratnakūṭa, up to forty-nine chapters” (cf. M. Lalou, *Les textes bouddhiques au temps du roi Khri-sron-bde-btsan*, JA, 1953, p. 320-321). The second version was made by Jinamitra, as has been said above: it is preserved in the Tib. Trip., vol. 22-24, no. 760.

Apart from the author of the Daśabhūmikavibhāṣā, 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 Sāramati, Asaṅga, Vasubandhu, Candrakīrti, Śāntideva and Prajñākaramati cite the *Ratnakūṭasūtra*, it is always to refer to it only as *Kāśyapaparivarta*.

¹⁹⁷ Citation to be compared with the *Kāśyapaparivarta*, ed. von Staël-Holstein, § 83, where the theme is presented in a different way: If he is endowed with the marks of a cakravartin (*cakravartilakṣaṇasamanvāgata*), 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 (*vaṃśa*) 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 “a 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; Catuspariṣatsūtra, p. 235; Vivyāvādāna, p. 548-549): *Pūrṇaṃ cāsya bhaviṣyati aharaṃ putrāṇāṃ śūrāṇāṃ virāṇāṃ varāṅgarūpiṇāṃ parasainyapramardakāṇāṃ*.

and last son], although he is still in his mother's womb (*kukṣi*) and starting from the first seven days after his conception (*saptarātropapanna*), is honored by the gods. Why? The first 999 sons do not guarantee the lineage (*vaṃśa*) of the noble cakravartin 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 cakravartin king. This is why he is honored.

Similarly,¹⁹⁸ even though the arhats and pratyekabuddhas have spiritual faculties (*indriya*), the powers (*bala*), the factors of enlightenment (*saṃbodhyaṅga*), the members of the Path (*mārgaṅga*),¹⁹⁹ the six superknowledges (*śaḍabhijñā*), the power of the trances (*dhyāna*) and wisdom (*prajñā*), even though they realize the highest point of the truth (*bhūtakoti*) and are a field of merit (*puṇyakṣetra*) for beings, they are not honored by the Buddhas of the ten directions. On the other hand, in the womb of the fetters (*saṃyojana*), the passions (*kleśa*), the bonds of desire (*kāma-bandhana*) and the threefold poison (*viśatraya*), the bodhisattva who has just produced the mind of peerless bodhi (*prathamānuttarabodhicittotpāda*) is honored by the Buddhas before having done what had to be done (*akṛtakṛtya*). It is only gradually that he will cultivate the six perfections (*pāramitā*), acquire the power of skillful means (*upāyabala*), enter into the position of Bodhisattva (*bodhisattvaniyāma*) and succeed in obtaining the knowledge of all the aspects (*sarvākārajñatā*) and save innumerable beings. But [from his first production of the bodhi mind] he prevents the rupture (*anupacchedāya sthāsyati*) of the Buddha lineage (*buddhavaṃśa*), of the lineage of the Dharma (*dharmavaṃśa*) and the lineage of the Community (*saṃghavaṃśa*); he prevents the rupture of the causes and conditions (*hetupratyaya*) assuring pure happiness (*viśuddhasukha*) in the heavens (*svarga*) and in this world (*īhaloka*). [This is why he is honored by the Buddhas as soon as he is conceived].

Thus the *Kia-lo-p'in-k'ie* (*kalaviṅka*) bird, when it is still within the egg (*aṇḍakośa*), surpasses all other birds (*sarvapakṣigaṇam abhibhavati*) by the melody of its songs (*rutaravitena*). Similarly the bodhisattva-mahāsattva, even before leaving the shell of ignorance (*avidyāṇḍakośa*), surpasses the śrāvakas, pratyekabuddhas and heretics by the sound of his preaching (*dharmadeśana*) and his teachings (*upadeśa*).²⁰⁰

¹⁹⁸ Cf. Kāśyapaparivarta, § 83 which is expressed more consisely: *Evam eva kāśyapa prathamacittotpādiko bodhisattvaḥ aparipakvendriya kalamahābhūtagata eva samānodatha ca punar balavantarā tatra pūrvadarśano devā sprhām utpādayanti, na tv evāṣṭavimokṣadhyaīṣv arhatsu, tat kasmād hetoḥ. sa hi buddhavaṃśasyānupacchedāya sthāsyati.*

¹⁹⁹ Adopting the variant *kio tao*.

²⁰⁰ Kāśyapaparivarta, § 84: *Tad yathāpi nāma kāśyapa karaviṅkapotaka āṇḍakośaparakṣitaḥ anirbhinne nayane sarvapakṣigaṇam abhib, yad uta gaṃbhīramadhuranirghoṣarutaravite[na] evam eva kāśyapaḥ prathamacittotpādiko bodhisattvo avidyāṇḍakośaparakṣita karmakleśatamastimirapaṭalaparyavanaddhaḥ nayano pi sarvaśrāvakapratyekabuddhān abhibhavati yad uta kuśalamūlapariñāmanāprayoga-nirhārutaravietna.*

The *kalaviṅka*, sparrow or cuckoo, has already been mentioned, p. 279F, 1587F.

[*Viśeṣacintibrahmapariṣcchā*]²⁰¹ – It is said in the *Ming-wang king* (Jālinīprabhasūtra): The sthāvira²⁰² Śāriputra said to the Buddha: O Bhagavat, those who are able to understand the words of these bodhisattvas gain great merit (*bahuṃ puṇyaskandhaṃ prasunvante*). Why? If those who succeed merely in hearing the name (*nāman*) of these bodhisattvas already derive great benefit, what can be said of those who also understand their words?

O Bhagavat, if a man were to plant a tree (*vṛkṣa*) without stamping down the ground around it and this tree produced roots (*mūla*), a trunk (*skandha*), branches (*śākhā*), leaves (*parṇa*), and even gave fruit (*phala*), that would be a rare thing (*durlabha*). Well, the activity (*caryālakṣaṇa*) of these bodhisattvas is just as extraordinary. Indeed, without relying on any dharma whatsoever, they manifest births (*jāti*) and deaths (*maraṇa*) in the buddhafiels (*buddhakṣetra*) and there, as if at play, they display at will the talents of their eloquence (*pratibhāna*) and their wisdom (*prajñā*). Then, hearing these great sages displaying this talent of eloquence playfully and at will, who would not produce the mind of supreme complete enlightenment (*anuttarasamyaksambodhicitta*)?

At that time there was in the assembly the bodhisattva P'ou-houa (Samanta puṣpa).²⁰³ He said to Śāriputra: The Buddha has said that the sthāvira [Śāriputra] is the foremost of the sages (*prajñāvatām agryaḥ*) among all the disciples (*śrāvaka*). Today, O sthāvira, have you not discovered (*upagata*) the dharmadhātu,²⁰⁴ the fundamental element of the dharma? Then why not use your great wisdom to discourse on this dharma as you will?

Śāriputra. – The disciples of the Buddha (*buddhaśrāvaka*) only speak of its domain (*yathāviśayam*).

Samantapuṣpa. – Does the dharmadhātu have a domain?

Śāriputra. – No. [267b]

Samantapuṣpa. – If the dharmadhātu has no domain, how can you claim, O sthāvira, to speak according to this domain?

Śāriputra. – I speak of it according to the degree it has been understood (*adhigata*) by me.

Samantapuṣpa. – O sthāvira, have you understood that the dharmadhātu is without measure (*apramāṇa*)?

²⁰¹ In Tibetan, *gnas brtan* corresponding to the Sanskrit *sthāvira* which Kumārajīva renders equally as *houei-ming* or *k'i-nien*. In the Sanskrit texts, the names of the disciples are usually preceded by the adjective *āyusmat* (in Chinese *tch'ang-tche, kiu-cheou*; in Tibetan, *tshe dañ ldan pa*) the translation of which Kumārajīva and even Hiuan-tsang most frequently omit. All these epithets of respect have the sense almost of the Greek 'presbyter', elder, worthy of consideration. Another honorific appellation of Buddhist and Jain monks is *bhadanta* (in Chinese, *tsuan-tche*; in Tibetan, *bstun pa*).

²⁰² On this sūtra frequently cited under different names by the *Traité*, see above, p. 1268-1269F, note. The passage cited here occurs in T 585, k. 2, p. 10c23 – 11b25; T 586, k. 2, p. 42c9 – 43b2; T 587, k. 3, p. 74a2-c7; Tib. Trip., no. 827, vol. 33, p. 198-199, fol. 50b7 – 52b3.

²⁰³ In Tibetan, *Kun-tu me-tog*.

²⁰⁴ In Tibetan, *chos kyi dbyiñs*.

Śāriputra. – Yes.

Samantapuṣpa. – Then why did you just say: “I speak to the measure that it has been understood by me”? If the dharmadhātu such as it is understood by you is immeasurable, the words [spoken about it] are also immeasurable. The dharmadhātu is immeasurable and is not measurable.

Śāriputra. – The dharmadhātu is ungraspable (*anadhigamyalakṣaṇa*).

Samantapuṣpa. – If the dharmadhātu is ungraspable, do you find deliverance (*vimukti*) outside the dharmadhātu?

Śāriputra. – No.

Samantapuṣpa. – Why?

Śāriputra. – Because the dharmadhātu is inseparable (*avyatirikta*) from it.

Samantapuṣpa. – Is the knowledge of the saints (*āryajñāna*) that you understand like the dharmadhātu?

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 dharmadhātu, 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*),²⁰⁵ 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 dharmadhātu 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 (*samāhita*).

Śāriputra. – If that is so, all worldly people (*prthagjana*) are also concentrated.

²⁰⁵ The *saṃjñāvedītanīrodhasamāpatti*, the concentration of the cessation of concept and feeling, which by definition has no object: cf. p. 1299F, 1307F.

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 dharmadhātu (*akṣobhyadharmadhātusamādhi*)²⁰⁶ that all worldly people are concentrated.

Śāriputra. – If that is so, there is no difference (*viśeṣa*) between worldly people (*prthagjana*) and saints (*ārya*).²⁰⁷

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 dharmadhātu.

Śāriputra. – O son of noble family (*kulaputra*), what is the sameness of the dharmadhātu?

Samantapuṣpa. – It is what was cognized (*jñatā*) and seen (*dr̥ṣṭa*) by you, O sthavira, when you attained bodhi. Did you then produce the attributes of the saint (*āryadharmā*)?

Śāriputra. – No.

Samantapuṣpa. – Did you destroy the attributes of the worldly person (*prthagjanadharmā*)?

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 sthavira, what then did you cognize and see in order to acquire the bodhi of the saints?

Śāriputra. – The way of existence (*tathatā*) 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 (*nirupadhiśeṣanirvāṇa*). 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 dharmadhātu, the unshakeable way of existence (*akṣobhyatathatā* and, by this way of existence, one will know the way of existence of all dharmas.²⁰⁸

²⁰⁶ In Tibetan, *chos kyi dbyiñs ḥkhrugs paḥi tiñ ñe ḥdzin*.

²⁰⁷ The identity of worldly people and the saints is one of the favorite themes of the Mahāyānasūtras: cf. *Vimalakīrtinirdeśa*, transl., p. 143, note 5; 156-157; 235; *Śūraṅgamasamādhi*, transl. p. 184.

²⁰⁸ In the Tibetan version, Samantapuṣpa says to Śāriputra: *de bCin ñid de ni ma log pa de bśin ñid dan / gCen ma yin pa de bCin ñid dan / mi ḥgyur ba de bCin ñid dan / mi ḥkhrugs pa de bCin ñid de / btsun pa Śariḥi bu de bśin ñid chos thams cad kyi de bśin ñid rjes su rig par byaḥo /*

Then Śāriputra said to the Buddha: Bhagavat, there is no object (*vastu*) that the great mass of fire (*agniskandha*) does not consume. It is the same for the words spoken by those individuals who affirm that all dharmas enter into the dharmadhātu.

[*Vimalakīrtinirdeśasūtra.*] – Finally, as is said in the *Wei-mo-kie king* (*Vimalakīrtisūtra*), Śāriputra and other śrāvakas said that they themselves were incapable of going to visit Vimalakīrti in order to ask him about his sickness and each of them told how, at another time, they had been greeted with derision by Vimalakīrti.²⁰⁹

Thus, in many sūtras, it is said that “the knowledge of the bodhisattva outshines that of the śrāvakas and pratyekabuddhas.”

IV. OUTSTANDING QUALITIES OF THE BODHISATTVA

Question. – For what reasons does the knowledge of the bodhisattva outshine that of the śrāvaka and pratyekabuddha?

Answer. – As is said in the *Pen-cheng king* (*Jātakasūtra*), the bodhisattva has accumulated the knowledges for innumerable incalculable kalpas (*aprameyāsamkhyeyakalpa*). 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;²¹⁰ he has thrown himself down [from the top of a mountain];²¹¹ his skin was flayed,²¹² with one of his bones as pen, his blood as ink and his skin as paper, he transcribed a sūtra.²¹³ 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 sūtras.²¹⁴ For innumerable incalculable kalpas

This way of being (*tathatā*) is the way of being without mistake (*aviparyāsatathatā*), the infallible way of being (*ananyatathatā*), the immutable way of being (*avipariṇamatathatā*), the unshakeable way of being (*akṣobhyatathatā*). O bhadanta Śāriputra, the way of being of all dharmas should be known by this way of being.

²⁰⁹ See chap. III of the *Vimalakīrtinirdeśa*, transl. p. 141-218.

²¹⁰ Avadāna of Dharmagaveśin or Subhāṣitagaveśin: cf. p. 690F, note.

²¹¹ Jātaka of the ṛṣi who threw himself down at the feet of the Buddha Kauṇḍinya from the summit of a high mountain (cf. p. 751F); story to be compared with the story of the young brāhmin in search of a stanza (p. 689F, note).

²¹² Jātaka of the flayed nāga (cf. p. 853-855F).

²¹³ Jātaka of Dharmarakta or Dharmarata (cf. p. 975-976F; below, k. 49, p. 412a).

²¹⁴ Adopting the variant *kiai-t'o*.

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 śrāvakas. 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 śrāvakas and pratyekabuddhas?

Finally, the wisdom (*prajñā*) of the bodhisattva is assisted and adorned by the first five perfections (*pāramitā*). He possesses the power of skillful means (*upāyabala*); he has thoughts of loving-kindness (*maitrī*) and compassion (*karuṇā*) for all beings; he is not obstructed by wrong views (*mithyādr̥ṣṭi*); he dwells in the ten levels (*bhūmi*); his knowledge (*jñāna*) is profound (*gambhīra*) and his strength (*prabhāva*) is great. For these great reasons, he outshines the śrāvakas and pratyekabuddhas; for these great reasons, the lesser ones disappear by themselves. The arhats and pratyekabuddhas do not have these prerogatives. This is why the Prajñāpāramitāsūtra says here: “The bodhisattva who wants to outshine the śrāvakas and pratyekabuddhas should practice the perfection of wisdom.”

Fourth Section OBTAINING THE GATES OF RECOLLECTION AND CONCENTRATION

NOTE ON DHĀRAṆĪ

Here the *Traité* 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 *gzun*s ‘holder’, related to the perfect of the root *ḥdzin 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 *tsong-tch’e*, ‘completely retaining’.

Already in the canonical sūtras (Majjhima, I, p. 480; II, p. 173), Śākyamuni applied it to the operations required of the bhikṣu who seeks the truth:

1. He lends ear and listens to the teaching (*ohitasoto dhammaṃ suṇāti*).
2. Having listened to the teaching, he keeps it in his memory (*satvā dhammaṃ dhāreti*).
3. He examines the meaning of the teachings that he keeps in his memory (*dhāritānaṃ dhammānaṃ upaparikkhati*).
4. While he is examining the meaning, the teachings become imprinted in him (*atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti*).

Hearing (*śravaṇa*), memorizing (*dhāraṇā*), examining (*upaparīkṣaṇa*) and strong adherence to the teachings (*dharmanidhyānakṣānti*) summarize the spiritual program of the Buddha's disciples, learned (*bahuśruta*), endowed with memory (*smṛta*) and clear (*saṃprajānat*).

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 (*bahussuta*) 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 unsupportable 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 bahussuta and dhammadhara (*Catuppādāya ce pi bhikkhu gāthāya atthaṃ aññāya dhammaṃ aññāya dhammānudhammapaṭipanno hoti bahussuto dhammadhara ti alaṃ 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 from the point of view of requiring the use of a new vocabulary. To the 'learned' śrāvaka (*bahuśruta*, *mahābahuśrutyaṣṭāpta*) there succeeded the bodhisattva 'in possession of recollections' (*dhāraṇīpratilabdha*, *dhāraṇīprāpta*) who, not content with memorizing the nine-membered or twelve-membered scriptures, is going to keep in memory the teachings of the innumerable Buddhas of the three times and ten directions, and to preach them to beings.

Pañcaviṃśati, p. 219, l. 12-14; Śatasāhasrikā, p. 1461, l. 19-20. – *Yat kiṃcid buddhair bhagavdbhir bhāṣitam iha lokadhātau samantād daśasu dikṣu lokadhātuṣu tat sarvam ādhārayiṣyami*. "All that has been said by the blessed buddhas in the present universe and in the universes of the ten directions, I will retain all that."

Daśabhūmika, p. 79. – *Sa evam apramāṇair dhāraṇīmukhāsaṃkhyeyaśatasahasrair daśasu dikṣv aprameyānāṃ buddhānāṃ bhagavantāṃ sakāśād dharmam śṛṇoti śrutvā vismārayati, yathāśrutam cāpramāṇavibhaktita evaṃ nirdiśati*: "[The Bodhisattva], by means of innumerable hundreds of thousands of incalculable dhāraṇīmukhas, 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. – *Dhāraṇīpratīlambhaḥ sarvabuddhabhāṣitāṣitādhāraṇatāyayai pravartate*. "The acquisition of the dhāraṇīs leads to the memorization of the words of all the Buddhas."

Āloka, p. 98, l. 3-4. – *Smṛtir hi granthāsthadhāraṇena dhārayatīti kṛtvā dhāraṇisaṃbhāra iti*. "Insofar as memory 'retains' by retaining books and their meanings, we speak of 'accumulation of dhāraṇī'."

Just as the three higher samādhis – *śūnyatā*, *ānimitta* and *apraṇihita* – are called *vimokṣamukha* 'gateways to deliverance' because they lead to liberation (cf. p. 1221F), so the dhāraṇīs are often called *dhāraṇīmukhas* because they all open the door to memorization of the Dharma of the Buddhas and because, by engendering one another, they are in 'communication'.

The Mahāyānasūtrālamkāra, p. 147, distinguishes three kinds of dhāraṇīs according to whether they result from retribution of earlier actions (*pūrvakarmavipāka*), from the effort of listening (*śrutābhyāsa*) in order

to grasp (*grahaṇa*) and retain (*dhāraṇa*) the teachings, or whether they are dependent on mental concentration (*samādhisamṇīsraya*).

The first two are within the range of humans: cakravartin kings, ṛṣis and śrāvakas have a certain number of them (cf. 328F). These are the lesser (*parīta*) dhāraṇīs.

The dhāraṇī that depends on mental concentration is the greater dhāraṇī and is the prerogative of the bodhisattvas. It can be weak (*mṛdu*), middling (*madhya*) or superior (*adhimātra*).

1. Weak dhāraṇī

This belongs to the bodhisattvas who have not yet entered into the bhūmis (*abhūmipraviṣṭa*) and are still at the stage of practicing conviction (*adhimuktīcaryābhūmi*).

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 *Traité* (k. 49, p. 412a7-10), this is a matter of the 84,000 articles of the Dharma (*dharmaskandha*), or else the twelve-membered teaching (*dvādaśāṅgapravacana*), or else the Four Baskets (*catuspīṭaka*), namely the four Āgamas (Ekottara, Madhyama, Dīrgha and Saṃyukta), the Abhidharmapiṭaka, the Vinayapiṭaka, the Kṣudrapīṭaka (minor texts) and also all the Mahāyānasūtras such as the Mahāprajñāpāramitā, etc.

According to the *Bodhisattvabhūmi*, p. 96, the bodhisattva must know: 1) that which is ‘developed’ in the twelve-membered scripture (*dvādaśāṅgād vacogatād yad vaipulyam*), namely, the Bodhisattvapiṭaka, in other words, the Mahāyānasūtras; 2) all the rest of the other members, namely, the Śrāvakaṭīka; 3) the three outer treatises (*bāhyakāni śāstrāṇi*), namely, logic (*hetu*), grammar (*śabda*) and medicine (*vyādhivīkīṭikā*); 4) the profane sciences of the arts and crafts (*laukikāni śilpakarmasthānāni*).

The bodhisattva retains these teachings (*śrutadhāraṇī*), considers their meaning (*arthopaparīkṣā*), penetrates the correct value of the articulated sounds and phonemes that expresses them (*ghoṣākṣarapraveśa*), grants well-considered acquiescence to the teachings (*nidhyānakṣānti*) and, out of compassion, preaches them to all beings (*nirdeśa*).

From the viewpoint of the Prajñāpāramitā and the Madhyamaka, the meaning or the object of the Buddha’s speech and primarily of the Mahāyānasūtras, is the true nature of things (*dharmatā*), 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 (*nirarthaka*), whether it is a voluminous sūtra of a hundred thousand ślokas, a simple stanza of four feet (*catuspādika gāthā*) or a single phoneme (*akṣara*).

For this purpose and even before his entry into the bhūmis, the bodhisattva must accumulate the dhāraṇīs.

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 śrutadharadhāraṇī.

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 ghoṣapraveśadhāraṇī.

He has recourse to mnemonic techniques (*dhāraṇīmukha*) 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 dharmatā and the identity of the phonemes (*akṣarasamatā*): “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.” (Aṣṭādaśa, II, p. 54-55; Pañcaviṃśati, T 223, k. 24, p. 396b): this is the akṣarapraveśadhāraṇī.

There is also a vibhajyajñānadhāraṇī by means of which the bodhisattva distinguishes the respective qualities of the beings to be converted and regulates his sermons accordingly. This dhāraṇī undoubtedly is to be compared with the *indriyaparāparajñānabala*, 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’ (*dhārayati*) the good dharmas and ‘avoids’ (*vidhārayati*) 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 (*akuśala*) 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 Māra and his cohorts. It is mindfulness (*smṛti*) and, at the same time, protection (*rakṣā*, *paritrā*).

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 (*cittaviprayukta*); impure (*sāsrava*) or pure (*anāsrava*); invisible (*anidarśana*) and without resistance (*apratigha*); it is included in one element (*dhātu*), one base of consciousness (*āyatana*) and one aggregate (*skandha*), namely, the dharmadhātu, the dharmāyatana and the saṃskāraskandha; it is cognized by all the knowledges (*jñāna*) except the *āsravakṣayajñāna*; it is understood only by the mental consciousness (*manovijñāna*).”

Hence the differences between samādhi and dhāraṇī:

1. Samādhi as concentrated mind is always associated with the mind, whereas dhāraṇī may either be associated with or dissociated from mind.
2. Samādhi disappears when a distraction arises and at the changing of existence; dhāraṇī, once acquired, persists throughout successive states and successive 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 *samādhi* is necessary to create *dhāraṇī*.

Very clear information on the elementary *dhāraṇīs* to be cultivated by the bodhisattva on the stage of conviction will be found in the *Yogācāra* treatises, especially in the *Bodhisattvabhūmi*, p. 272-274 which I [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 katamā bodhisattvānāṃ dhāraṇī / samsatāḥ caturvidhā draṣṭavyā / dharmadhāraṇī, arthadhāraṇī, mantradhāraṇī, bodhisattvākṣāntilābhāya ca dhāraṇī // 1. tatra dharmadhāraṇī katamā / iha ... adhimukticyābhūmikṣāntau vartate / iyaṃ bodhisattvasya bodhisattvākṣāntilābhāya dhāraṇī veditavyā /

Translation. – What is the *dhāraṇī* of the bodhisattva? In brief, it should be considered as being fourfold: *i*) *dhāraṇī* of the teachings, *ii*) *dhāraṇī* of meaning, *iii*) *dhāraṇī* of mantra and *iv*) *dhāraṇī* leading to the conviction of the bodhisattva.

1. What is the *dhāraṇī* 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 *dhāraṇī* 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 *dhāraṇī* 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 *dhāraṇī* of mantra.

4. In the bodhisattva, what is the *dhāraṇī* leading to the conviction of the bodhisattva? A bodhisattva who is personally devoted to solid [?, *sic*] 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 miṭi kiṭi bhikṣānti padāni svāhā*. 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 insignificance." 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 (*adhimukticyābhūmi*: 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 (*dharmasravaṇa*), memorization (*dhāraṇā*), examination (*upaparīkṣā*) and acquiescence (*kṣānti*). While following the same framework, the Bodhisattvabhūmi, a work of Yogācāra origin, introduces a new element by bringing in magical formulas (*mantrapada*). In the *mantradhāraṇī*, they serve to pacify the scourges (*īti*) of beings, not by themselves but insofar as they are blessed or consecrated (*adhiṣṭhita*) by the bodhisattva. In the *kṣāntilābhāya dhāraṇī*, they show the inadequacy of language to express the absolute. In the Yogācāra view, the absolute is the true manner of existence (*bhūtatathāta*) of things or their absolute intrinsic nature (*pariṇiṣpannasvabhāva*), but from the Madhyamaka point of view, the only one of interest to us here, the absolute is the absolute emptiness (*atyantaśūnyatā*) of beings and of things which in no way can be hypostatized.

- For the Buddhābhūmisūtropadeśa, T 1530, k. 5, p. 315cc23-28, which frequently cites the Yogācārabhūmi, the miraculous *pratyavekṣanañjāna* 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 (*adhimāstrasmurtiprjñā*) capable of retaining in its entirety the immense teachings of the Buddhas without forgetting them. In a single *dharma*, dhāraṇī bears upon all the *dharmas*; in a single *vyañjana*, it is concerned with all the *vyañjanas*; in a single *artha*, it is concerned with all the *arthas*. Adding up innumerable qualities (*guṇa*), it is called an inexhaustible treasury (*akṣayakośa*).

2. Middling dhāraṇī

According to the Mahāyānasūtrālaṅkāra, p. 147, the middling or intermediate (*madhyā*) dhāraṇī belongs to the bodhisattva who is still on the impure bhūmis (*aśuddhabhūmika*), 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 dhāraṇīs of recollection and practice (*śrutācāradhāraṇīpratīlabdha dharmabhāṇaka*): cf. Daśabhūmika, p. 46.

3. Higher Dharaṇī

This is the prerogative of the bodhisattvas on the pure bhūmis (*pariśuddhabhūmika*), 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 (*dharmadhātujakāya*), 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. Daśabhūmika, p. 71, 79.

This higher (*adhimātra*) dhāraṇī described by the Prajñās (cf. p. 328F) as *asaṅgadhāraṇī*, is beyond the range of the heretics, śrāvakas, pratyekabuddhas and even beginning (*ādikarmika*) bodhisattvas. Only bodhisattvas endowed with immense merit, great wisdom and great power can possess it.

It is not questionable that the earliest Mahāyānasūtras 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 (*svārtha*), good in the letter (*svyāñjan*), 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 (*śruta*), thought about (*cintita*) and meditated on or practiced (*bhāvita*). 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 *mārgakhyāyin* ‘the one who shows the Path’ (Majjhima, III, p. 6).

In the canonical works, mantras are rare and seem to be a foretaste of things to come: Upasenasūtra of Saṃyukta, T 99, no. 252, k. 9, p. 60c14 – 61b28 (cf. E. Waldschmidt, *Das Upasenasūtra, ein Zauber gegen Schlangenbiss aus dem Saṃyuktāgama*, NGAW, 1957, p. 27-44); *Tripusa-Bhakkikasūtra* (cf. F. Bernhard, *Zur Entstehung einer Dhāraṇī*, ZDMG, 117, 1967, p. 148-168); *Ātānāṭikasūtra* (ed. H. Hoffmann, Leipzig, 1939); *Śārdūlakarṇāvarāna* (ed. S. Mukhopadhyaya, Santiniketan, 1954, p. 4-5); *Kāraṇḍavyūha* (ed. P. Vaidya, in *Mahāyānasūtrasamgraha*, I, Darbhanga, 1961, p. 297).

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. Milinda, p. 150-151; Khuddakapāṭha, Catubhāṇvāra). In the reign of Goṭhābhaya (309-322) the science of exorcism (*bhūtavijjā*) was introduced into Ceylon by Saṃghamitta, a Coḷa sectarian monk of the Vetullavāda, and welcomed favorably by the Dhammarucika monks of the Abhayagiri (Mahāvamsa, XXXVI, v. 113). A great festival with recitation of a paritta, the *Ratanasutta* (Suttanipāta, v. 222-238; Mahāvastu, I, p. 290-295) was institutionalized at Poḷonnaruva by king Sena II (Cūlavamsa, LI, 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 Proester 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 (*sāsana*), the 'Great Tradition' directly oriented towards detachment from the world and nibbāna. 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 und Wiesbaden, 1966-19067-1973. We may mention as well the following articles: *Einige Fragen der Religionssoziologie und Struktur des südasiatischen 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 śramaṇas and brāhmaṇas derived their subsistence (Dīgha, 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 *ādeśanāprātihārya* (Dīgha, I, p. 213-214); he placed among wrong views *śīlavrataparāmarśa*, 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 (*auśadha*), illusionists (*māyākarma*), therapeutic practices (*cikitsā*), clairvoyance (*divyacakṣus*) and magicians (*ṛddhi*), he did not fail to emphasize that all this had nothing to do with the Path to nirvāṇa and did not lead to pacification of suffering (Vidyāsthānopamasūtra, in E. Waldschmidt, *Kleine Brāhmī-Schriftrolle*. NAWG, 1959, p. 1-25).

The warnings of the Master were not always taken into consideration. The śrāmaṇa 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-tseu) 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 tchouan, T 2059, k. 1, p. 328a; transl. R. Shih, *Biographie des moines éminents*, 1968, p. 44; E. Zürcher, *Buddhist Conquest of China*, I, p. 103, where Śrīmitra is presented as a specialist of *dhāraṇī*, whereas it probably was *mantra*; the two words are not exactly synonymous). According to the evidence, unfortunately late, of Hiuan-tsang, the Mahāsāṃghikas

had a canon of five baskets including, apart from the four traditional baskets – Sūtra, Vinaya, Abhidharma and Kṣudraka – a Kin-tcheou-tsang or *mantrapīṭaka* and not a *dhāraṇīpitaka* as is generally translated (Si-yu-ki, T 2087, k. 9, p. 923a7-9).

By contrast, still on the subcontinent, the powerful learned sect of the Sarvāstivādin-Vaibhāṣika 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 Abhidharmas (Śaṭpāda and Vibhāṣā), this is at a purely documentary level: it ignores or pretends to ignore even the name of *dhāraṇī*. Its most illustrious spokesman, Vasubandhu, denies any value to magical syllables. He states: “In the curative action of medicinal herbs, the *Phat svāhā* muttered by the charlatan (*kuhakavaidya*) has no efficacy whatsoever” (Kośabhāṣya, p. 475; Kośavyākhyā, 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 (*śīlavrataparāmarśa*, Pañcaviṃśati, p. 79, l. 9; Śatasāhasrikā, p. 296, l. 12; as example, it proposes the *avaivartika* bodhisattva of the eighth bhūmi who definitively renounces the magical arts using *mantra*, *japa* and *vidyā* (Aṣṭasāhasrikā, p. 83; Pañcaviṃśati, T 223, k. 17, p. 342b; T 220, vol. VII, k. 449, p. 266a).

On the other hand, its great heroes, the bodhisattvas, are holders of dhāraṇī (*dhāraṇīpratilabdha*) insofar as they hold the teachings of all the Buddhas of the three times and the ten directions, and its adepts are all also thus favored who hold, in the form of books (*grantha*), the sūtras, voluminous or brief, where these teachings are recorded.

There are great differences between the sūtras of the canonical Tripiṭaka and the Mahāyānasūtras the sermons of which constitute the first and the second turnings, respectively, of the wheel of the Dharma, *dharmacakrapravartana* (Aṣṭasāhasrikā, p. 442; Pañcaviṃśati, T 223, k. 12, p. 311b; T 220, vol. VII, k. 437, p. 201b; *Traité*, T 1509, k. 65, p. 517a-b).

The sūtras 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 Mahāyānasūtras, on the other hand, were addressed originally only to the great bodhisattva assemblies and to a few chosen śrāvakas; 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 parinirvāṇa, when the Holy Dharma was in danger of being extinguished, that they were discovered and began to circulate in Jambudvīpa (cf. vol. II, p. 933-941F; vol. III, Introduction, p. xxxii-xxxviiF). There then developed in India a bibliolatry, 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 Prajñāpāramitāsūtras appeared as a *mahāvīdyā* (in the Chinese versions, *ta ming tcheou*), i.e., a great magical science (cf. Aṣṭasāhasrikā, p. 203, l. 10; 233, l. 7; Pañcaviṃśati, T 223, k. 9, p. 283b9; T 220, vol. VII, k. 429. p. 156a18; Aṣṭādaśa, T 220, vol. VII, k. 502, p. 556a24; Śatasāsrīkā, T 220, vol. V, k. 102, p. 568b19; k. 105, p. 580b27). The sons and daughters of good family who take, keep, recite, study and propagate these sūtras, who write them down and make them into a book (*pustaka*), and pay homage to them (*pūjā*) 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 (*dr̥ṣṭadhārmika guṇa*). Māra and evil spirits have no hold (*avatāra*) 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 (*rakṣāvaranagupti*); 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. Aṣṭasāhasrikā, 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 Prajñāpāramitāsūtras is equally valid for all the other Mahāyānasūtras as is well expressed in the dedications (*parīndāna*) that end them. Different from the sūtras of the Tripiṭaka which originally have only didactic value, the Mahāyānasūtras 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’ (*paritrā*), ‘safeguards’ (*rakṣā*), *dharmaṇīs*. By a quite natural shift in meaning, the word *dhāraṇī*, 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 (*pūjā*) object.

Aṣṭādaśa, I, p. 84 and Pañcaviṃśati, 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 *dhāraṇīs* in which the bodhisattva-mahāsattva must exert himself. All the unhindered knowledges, eloquence, etc., appear in the bodhisattva-mahāsattvas bearing these *dhāraṇīs*. 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 *dhāraṇī* by me, and by carrying these *dhāraṇīs* 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 (*dr̥ṣṭadhārmika guṇa*) is characteristic of the Mahāyānasūtras in general and of the Prajñāpāramitāsūtras in particular. It does not reside in the total of the ślokas, 8,000, 18,000, 25,000, 100,000, that make up these sūtras of lengthy development, but is found complete in each of these ślokas and, what is more, in each of the phonemes (*akṣara*) 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, *hrīm*, *hrām*, *hrūm*, *phat*, the ancient sound *Om*, often written with the *anunāsika*, the *svāha* of the Vedas and the Upaniṣads. These unintelligible sounds constitute an important element of mantra: in many cases, the *bīja*, the seed, the nucleus of the formula and its thaumaturgical power, resides in it. They incarnate the deity, the person who possesses the *bīja*, the *hrdaya*, the mysterious name, possesses the deity. The tantric liturgy rests on this principle as ancient as the Vedas and the abhicāra rituals: *pūja*, offering, *sādhana*, etc. (L. de La Vallée Poussin, *Bouddhisme, Étude et Matériaux*, London, 1898, p. 121).

For the rôle of dhāraṇī 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 snags*), vidyā (*rig snags*) and of dhāraṇī (*gzuis snags*) in A. Wayman, *The Buddhist Tantras*, 1973, p. 64-65).

[268a] *Sūtra* (cf. Pañcaviṃṣati, p. 21, l. 15; Śatasāhasrikā, p. 68, l. 3-4). – The bodhisattva-mahāsattva who wishes to acquire the gates of remembrance and the gates of concentration should exert himself in the perfection of wisdom (*Dhāraṇīmukhasamādhimukhāni pratilabdihukāmena bodhisattvena mahāsattvena prajñāpāramitāyām śikṣitavyam*).

Śāstra. –

I. GATES OF REMEMBRANCE (DHĀRAṆĪMUKHA)

In regard to dhāraṇīs, refer (p. 317-321F) to the *Tsan-p'ou-sa* (Bodhisattvastutiparivarta). The 'gates' (*mukha*) of the dhāraṇīs are preparatory practices (*prāyogikadharmā*) to obtaining the dhāraṇīs. In a similar way, the three 'concentrations', samādhis, are called 'gates of deliverance' (*vimokṣamukha*).²¹⁵ What are these preparatory practices?

1. Śrutadharadhāraṇī 'dhāraṇī for retaining what one has heard'²¹⁶

²¹⁵ The three higher samādhis, *śūnyatāsamādhi*, etc., are commonly designated by the name of *vimokṣamukha*: see p. 1213F.

²¹⁶ See above, p. 318F, 328F; and later, k. 49, p. 415a8; k. 69, p. 540b5-9; k. 74, p. 579c10-12; k. 85, p. 657a15-19. – See also Mahāprajñāpāramitāsūtra, 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'an-t'o-kia* (Cūdapanthaka) paid so much attention to cleaning leather shoes that his mind (*manas*)²¹⁷ became concentrated and he eliminated the stains of his mind (*cittamala*).²¹⁸ In the beginner (*ādikarmika*), 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 (*samadhi*) obtains the liberation free of forgetfulness (*asaṃpramoṣavimokṣa*) and by its power he retains, without forgetting, all the words (*vacana*) and sermons (*dharmadeśana*) down to the smallest syllable and the smallest phoneme (*akṣara*):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 (*upapatti*) as a result of actions of his previous lifetimes (*pūrvajanman*), 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. Ghoṣapraveśadhāraṇī

*'The dhāraṇī of entering into the true nature of articulated sounds'*²²⁰

Furthermore, the bodhisattva, hearing articulated sounds (*ghoṣa*), words (*vacana*), distinguishes their beginning and end (*pūrvāparānta*) and considers their true nature (*bhūtalakṣaṇa*); he knows that these words arise and perish from moment to moment.

²¹⁷ Adopting the variant *yi*.

²¹⁸ The bhikṣu Cūdapanthaka 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 monks' shoes. While performing this humble task, Cūdapanthaka 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 arhathood. See references given above, p. 1543-1544F.

²¹⁹ Cf. the *Asaṅgadhāraṇī* referred to above, p. 328F.

²²⁰ Cf. p. 319-321F

[Normally], when articulated sounds have just perished, beings recall them (*anusmaranti*) and grasp their characteristics (*nimittāny udgrhṇanti*). Thinking of these words that have just perished, they say to themselves: “This man has insulted me”, and they feel hatred (*dveṣa*). [Mutatis mutandis], if it is a matter of praise (*varṇana*), it is the same.

The bodhisattva, however, considers beings (*sattvān samanupaśyati*) in such a way that, although they may have insulted him for a hundred thousand kalpas, he has no hatred (*dveṣa*); they may have praised him for a hundred thousand kalpas, he has no joy (*muditā*). He knows indeed that articulated sounds (*ghoṣa*) arise and perish like an echo (*pratiśrutkā*) and, like the sound of a drum (*duṇḍubhisvara*), they are without an agent (*kāraṇa*). Without an agent, they are without stability (*asthitika*) and, being absolutely empty (*atyantaśūnya*), they deceive only the ears of fools (*mūḍha*).²²¹

That is what is called the dhāraṇī of entering into [the true nature] of articulated sounds (*ghoṣapraveśadhāraṇī*).

3. Akṣarapraveśadhāraṇī ‘the dhāraṇī of penetrating the phonemes’²²²

²²¹ The inexpressibility of language is a favorite theme of the Mahāyānasūtras: see *Vimalakīrtinirdeśa*, tr., p. 148-149; *Śūraṅgamasamādhi*, tr., p. 188-189.

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 Śaka about the time of the Christian era (cf. Mémorial Sylvain Lévi, *Ysa*, Paris, p. 355-363).

In the viewpoint of the Prajñāpāramitā, the forty-two phonemes noted in this alphabet are not yet of magical worth; they are simply mnemotechniques (*dhāraṇīmukha*) recalling the essential points of the Buddhadharma. They appear in turn at the beginning of a phrase used to define the true nature of dharmas.

This very simple catechesis is reproduced fully in the various versions of the large Prajñāpāramitāsūtras:

a. Pañcaviṃśati, 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. 81c-82b. – Passage commented on in the *Traité*, T 1509, k. 48, p. 408b-409b.

b. Aṣṭāśaśasāharikā, T 220, vol. VII, k. 490, p. 489b-490a.

c. Śatasāhasrikā, ed. Ghosa, p.1450-1453; T 220, vol. V, k. 53, p. 302b –303a.

Here are translations of several extracts from the original Sanskrit restored according to the editions of N. Dutt and P. Ghosa: *Punar aparāṃ Subhute bodhisattvasya mahāsattvasya mahāyānaṃ yaduta dhāraṇīmukhāni/katamāni dhāraṇīmukhāni/akṣarasamatā bhāṣyasamatā tasya viṃśatir anuśamsāḥ pratikāṅkṣaitavyāḥ ...!*

Transl. – Furthermore, O Subhūti, the Great Vehicle of the bodhisattva-mahāsattva is the gates 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 (*an-utpanna*). The letter RA is gate because all dharmas are rid of dust (*ra-jas*). The latter PA is gate because all dharmas are signs of the absolute (*pa-ramārtha*). The letter CA is gate because all dharmas are

Furthermore, there is a dhāraṇī that, by using the forty-two phonemes (*dvācatvāriṃśad akṣara*), includes (*saṃgrhṇāti*) 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* (ādy-anutpanna)]. *A-t'i*, in the language of the Ts'in, means 'beginning'; *a-neou-po-nai*, in the language of the Ts'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' (*sarvadharmāṇām ādyanutpannatvam*). 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 (*bhūtalakṣaṇa*) of dharmas.

This is called the dhāraṇī of penetrating the phonemes (*akṣaramukhapraveśadhāraṇī*). In the *Mo-ho-yen p'in* (Mahāyānaparivarta), these *akṣaramukhas* will be discussed.²²⁴ [268b]

The bodhisattva who acquires all the concentrations of the three times (*tryadhvasamādhi*) – concentration of unhindered brilliance (*ānantaryaprabhā*), etc., - acquires each of these innumerable incalculable

free of death (*cya-vana*) and birth. The letter NA is gate because all dharmas are without name (*nā-man*). [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 Subhūti, 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-mahāṣattva who manifests this skill in the phonemes beginning with the letter A will not fail in any of his utterances...

Every bodhisattva-mahāṣattva who will hear this seal of the phonemes beginning with the letter A and having heard it, will study it, retain it, recite it and teach it to others, can attain twenty benefits...

- In the Avatamsaka, a young scholar named Viśvāmitra informs Sudhana that by pronouncing the phonemes listed in the Arapacana alphabet, he broke through each of the forty-two gates (*mukha*) of the Prajñāpāramitā in turn. See the section of the Gaṇḍavyūha, 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 Mahāyānist were not alone in using the alphabet in question. The Dharmaguptakas, 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 pāyantika of the Dharmaguptaka Vinaya says, T 1428, k. 11, p. 638c21-639a28.

- The Arapacana formula was called on to play an important part in the cabbala of tantric Buddhism. On this subject, see Hßbßgirin, s.v. *Arahashana*, p. 34; Ceylon Encyclopedia, II, p. 67-70.

²²³ This paragraph is evidently a Chinese gloss introduced into the text.

²²⁴ See references on p. 1867F.

dhāraṇīs. Together, they are given the name of *pañcaśatadhāraṇīmukha*, ‘the five hundred means of memorizing’ and constitute the treasury of the good attributes and qualities of the bodhisattva (*bodhisattvakuśaladharmagaṇakośa*).²²⁵

That is what is called the dhāraṇīmukhas.

II. GATES OF CONCENTRATION (SAMĀDHIMUKHA)

The samādhis ‘concentrations’ are of two kinds: *i*) samadhi belonging to the śrāvaka system; *ii*) samādhi belonging to the Mahāyāna system.

1. Śrāvaka concentrations

The samādhis belonging to the śrāvaka system are the three samādhis: *i*) [samādhi of emptiness (*śūnyatā*), *ii*) of signlessness (*ānimitta*) and *iii*) of wishlessness (*apraṇihita*)].

There are also three samādhis: *i*) *śūnyatāśūnyatāsamādhi*, *ii*) *ānimittānimittasamādhi*, *iii*) *apraṇihitāpraṇihitasamādhi*.²²⁶

There are also three other samādhis: *i*) with examination and analysis (*savitārkasavicāra*), *ii*) without examination and with analysis only (*avitarkavicāramātra*), *iii*) with neither examination nor analysis (*avitarka-avicāra*).²²⁷

There is also the five-membered (*pañcāṅga*) samādhi,²²⁸ the innate samādhi of five knowledges (*pañcajñāna*); all are called *samādhi*.

Moreover, all the absorptions are sometimes called *samāpatti* and sometimes *samādhi*. The four trances are sometimes called *dhyāna*, sometimes *samāpatti* and sometimes *samādhi*. The other absorptions with the

²²⁵ As far as I [Lamotte] can tell, this is not a matter of a Basket (*piṭaka*) of texts – dhāraṇīpiṭaka or bodhisattvapiṭaka – but a group of attributes belonging to the bodhisattvas. In the large Prajñāpāramitāsūtra (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. 394c4-9), the five hundred *dhāraṇīmukhas* are part of a long series of supramundane (*lokottara*) attributes belonging only to the bodhisattvas and distinguishing them from worldly people.

²²⁶ Cf. p. 1094F, and Kośa, VIII, p. 187-190.

²²⁷ Cf. p. 1487F.

²²⁸ Cf. p. 1028F, n. 1.

exception of the four trances are sometimes called *samāpatti* and sometimes *samādhi*, but not *dhyāna*. The absorptions coming under the ten levels [of the śrāvaka]²²⁹ are called *samādhi*.

Some say that the stage of the desire realm (*kāmadhātu*) possesses samādhis as well. Why? Since in the realm of desire there are twenty-two auxiliaries to enlightenment (*bodhipākṣika*), we know that this realm possesses samādhis. If there were no samādhis there, one would not find these profound and wondrous qualities (*guṇa*) [which are the auxiliaries] there. Moreover, in the *Ts'ien-wen* 'Thousand Aporias',²³⁰ it is a question of the four families of saints (*āryavaṃśa*): how many belong to the desire realm (*kāmadhātvacara*), how many to the form realm (*rūpadhātvacara*), how many to the formless realm (*ārūpyadhātvacara*) and how many to no realm (*anavacara*)? The answer is that distinctions (*vibhaṅga*) 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 (*samyakpradhāna*) and the four foundations of magical power (*ṛddhipāda*). Consequently, we should know that the desire realm has samādhis. If it were [exclusively] distracted mind (*vikṣiptacitta*), how would the wonderful dharmas just mentioned occur there? Therefore the samādhis occur in the eleven levels [of the śrāvaka].²³¹ 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 (*śūraṅgamasamādhi*) up to the detached liberated unstained concentration like space (*ākāśāṅgavimuktinirupalepasamādhi*),²³² or the concentration of seeing all the Buddhas (*sarvabuddhadarśanasamādhi*),²³³ up to the contemplation of

²²⁹ These ten levels are the *anāgāmya*, the four *dhyānas*, the *dhyānāntara* and the four *ārūpyas*: cf. p. 1185F.

²³⁰ See p. 1186F.

²³¹ The eleven levels of the śrāvaka are the *kāmadhātu*, the four *dhyānas*, the *dhyānāntara* and the four *ārūpyas*.

²³² Classic list of the 108 or 118 bodhisattva samādhis, enumerated and defined in the large Prajñās:

Pañcaviṃśati, ed. Dutt, p. 142, l. 6-144, l. 7; T 221, k. 3, p. 16b; T 222, k. 4, p. 172b-173a; T 223, k. 3, p. 237c-238a; T 220, vol. VII, k. 409, p. 50c-51b.

Pañcaviṃśati, ed. Dutt, p. 108, l. 11-203, l. 21; T 221, k. 4, p. 23b-24c; T 222, k. 6, p. 190a-193a; T 223, k. 5, p. 251a-253b; T 220, vol. VII, k. 414, p. 74a-77c.

Śatasāhasraika, ed. Ghosa, p. 825, l. 16-835, l. 22; T 220, vol. V, k. 41, p. 220c-230b.

Śatasāhasrikā, ed. Ghosa, p. 1412, l. 7-1426, l. 14; T 220, vol. V, k. 52, p. 292a-297b.

Mahāvīyut., no. 506-623

²³³ Mentioned in Aṣṭasāhasrikā, p. 942, l. 5.

the deliverance of all the Tathāgatas (*sarvatathāgatavimuktisamanuṣāyana*), the stretching of the lion's spine (*siṃhavijṛmbhita*)²³⁴ and the innumerable incalculable samādhis of the bodhisattva.

[b. Examples of bodhisattva concentrations.]²³⁵

- 1) There is a samādhi called 'immense purity' (*apramāṇaviśuddhi*): the bodhisattva who acquires this samādhi can manifest pure bodies.
- 2) There is a samādhi called 'mark of power' (*anubhāvanimitta*): the bodhisattva who acquires this samādhi can eclipse the power of the sun (*sūrya*) and the moon (*candra*).
- 3) There is a samādhi called 'burning mountain' (*ādīptaḡiri*): the bodhisattva who acquires this samādhi eclipses the power of Śakra and Brahmā.
- 4) There is a samadhi called 'removing the dust' (*rajohārin*): the bodhisattva who acquires this samādhi destroys the three poisons (*viṣatraya*) of all the great assemblies. [268c]
- 5) There is a samadhi called 'unhindered brilliance' (*ānantaryaprabhā*): the bodhisattva who acquires this samādhi can illumine all the buddhafiels (*buddhakṣetra*).
- 6) There is a samādhi called 'not forgetting any dharma' (*sarvadharmāsampramoṣa*): 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 samadhi called 'sound like the noise of thunder' (*meghasvaraghoṣa*):²³⁶ the bodhisattva who acquires this samādhi can fill the buddhafiels (*buddhakṣetra*) of the ten directions with brahmic sounds (*brahmasvara*).²³⁷
- 8) There is a samadhi called 'rejoicing all beings' (*sarvasattvasamtoṣaṇin*): the bodhisattva who acquires this samādhi makes all beings take pleasure in their high aspirations (*adhyāśaya*).
- 9) There is a samādhi called 'tirelessly pleasant to see' (*priyadarśa*): when the bodhisattva acquires this samādhi, all beings rejoice in seeing him and hearing him, without ever getting tired.
- 10) There is a samadhi called 'inconceivable reward of qualities (*acintyaguṇacipāka*), fortunate in every object': the bodhisattva who acquires this samādhi realizes all the supraknowledges (*abhijñā*).
- 11) There is a samādhi called 'knowledge of all articulated sounds and all languages' (*sarvaghoṣabhāṣyajñāna*): the bodhisattva who acquires this samādhi can produce all articulated sounds and speak all languages; in one single phoneme (*akṣara*) he produces all the phonemes and in all these phonemes he produces only one.²³⁸

²³⁴ A samādhi already appearing in the list of the 108 samādhis; it can also mean 'concentration of the lion's yawn'.

²³⁵ Unidentified list; the retranslation of the proposed Sanskrit terms is purely conjectural.

²³⁶ Cf. Mahāvvyut. no. 478.

²³⁷ See p. 279F.

²³⁸ 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’ (*sarvapūnyakarmāṇām*²³⁹ *vipākaphalasarūccayaḥ*): when he acquires this samādhi, the bodhisattva, although remaining silent (*tuṣṇībhūta*), penetrates into the trances (*dhyāna*) and absorptions (*samāpatti*) and makes all beings hear the Buddhadharma, hear the sounds of the śrāvakas, 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 dhāraṇīs’ (*sarvadhāraṇīrājātikarānta*): the bodhisattva who acquires this samādhi penetrates innumerable infinite dhāraṇīs.

14) There is a samādhi called ‘universal eloquence’ (*samantapratibhāna*): the bodhisattva who acquires this samādhi is happy to utter all the phonemes (*akṣara*), all the articulated sounds (*ghoṣa*), as well as the languages (*bhāṣya*), the deeds (*avadāna*) and the stories of events (*nidāna*).

There are innumerable powerful samādhis of this kind.

[c. Concentrations and ‘gates’ of concentration.]

Question. – Are these samādhis the samādhimukhas?

Answer. – Yes. These samādhis are the samādhimukhas.

Question. – If that is so, why not simply say samādhi, without adding *mukha*?

Answer. – The samādhis 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 samādhis, just as when one pulls on the corner of a robe the whole robe is pulled off, or when one captures the queen bee (*bhṛṅgādhipa*) all the other bees are taken as well.

Furthermore, as uninterrupted series (*pāraṃparyā*), the samādhis are gates. Thus, by maintaining pure morality (*śīlaviśuddhi*), by being mindful (*smṛtimat*) and energetic (*vīryavat*), by diligently reflecting from the first to the last watch (*yāma*), by abandoning the five objects of enjoyment (*pañcakāmaguṇa*), by concentrating the mind one-pointedly, in brief, by using all these practices (*prayoga*), one acquires these samādhis: these are what is called the gates of samādhi. [269a]

Furthermore, the samādhis belonging to the desire realm (*kāmadhātuvavacara*) are the gate of samādhi of the anāgāmya ‘vestibule of the first dhyāna’, the samādhis of the anāgāmya are the gate of the first dhyāna, the samādhis of the first dhyāna and the second sāmāntaka are the gate of the samādhis of the second dhyāna, and so on up to the samādhis of the sphere of neither-awareness-nor-nonawareness (*naivasamjñānāsamjñāyatana*).²⁴⁰

The samādhis of the heats (*ūṣmagata*) are the gate of the samādhis of the summits (*mūrdhan*), the summits are the gate of the samādhis of the acquiescences (*kṣānti*), the acquiescences are the gate of the samādhis of

²³⁹ Adopting the variant *fou-tō-ye*.

²⁴⁰ For details, see p. 1027-1034F.

the supreme worldly dharmas (*laukikāgradharma*),²⁴¹ the supreme worldly dharmas are the gate of the samādhi of the *duḥkhe dharmajñānakṣānti*,²⁴² and the *duḥkhe dharmajñānakṣānti* is the gate of the samādhis leading finally to the diamond-like concentration (*vajropamasamādhi*).²⁴³

In brief (*saṃkṣepena*), all the samādhis have three characteristics: they are characterized by *i*) an entrance (*praveśa*), *ii*) a duration (*sthiti*) and *iii*) an exit (*vyutthāna*). The entry and the exit are the gates (*mukha*); the duration is the body of the samādhi.

In the śrāvaka system, these things are the gates of concentration (*samādhimukha*). As for the gates of concentration in the Mahāyāna system, see (p. 1043-1057F) the explanations relative to dhyānapāramitā where the concentrations are fully analyzed and described.

[d. The perfections are also gates of concentration.]

1) The perfection of morality (*śīlapāramitā*) is a gate of concentration. Why? Three elements make up the Buddhist path (*mārga*): the morality element (*śīlaskandha*), the concentration element (*samādhiskandha*) and the wisdom element (*prajñāskandha*).²⁴⁴ The element of pure morality (*viśuddhaśīlaskandha*) is the gate of the concentration element (*samādhiskandha*) and produces samādhi. The concentration element produces the wisdom element. These three elements destroy the conflicting emotions (*kleśa*) and give nirvāṇa.

This is why the perfection of morality (*śīlapāramitā*) and wisdom (*prajñā*) are called gates close to (*saṃnikṛṣṭamukha*) samādhi.

2) The other three perfections, while being gates, are called distant gates (*viprakṛṣṭamukha*) of samādhi.

Thus, as a result of generosity (*dāna*), one gains merit (*punya*); as a result of merit, vows (*praṇidhāna*) are realized; as a result of vows, the mind becomes gentle (*mṛduka*); by thoughts of loving-kindness and compassion, one fears wrong-doing (*āpatti*) and one thinks of other beings.

Having determined that the world is empty (*śūnya*) and impermanent (*anitya*), one concentrates one's mind and practices patience (*kṣānti*). Thus patience also is a gate of samādhi.

Exertion (*vīrya*) in the face of the five objects of enjoyment (*pañcakāmaguṇa*) controls the mind, removes the five obstacles (*nīvaraṇa*),²⁴⁵ concentrates the mind and prevents distractions (*vikṣepa*). 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.]

²⁴¹ These are the four *nirvedhabhāgīyas* of the prayogamārga.

²⁴² The first moment of the darśanamārga.

²⁴³ Before the first moment of the bhāvanamārga.

²⁴⁴ Cf. p. 1183-1184F.

²⁴⁵ 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 samādhimukha and dhāraṇīmukha, but I must repeat myself here. The samādhis are associated with the mind only (*cittasaṃprayuktadharmā*), whereas the dhāraṇīs are sometimes associated with (*saṃprayukta*) 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 (*śrutadharadhāraṇī*) conceives wickedness (*vyāpāda*), the dhāraṇī does not leave him: it always follows this person like the shadow (*chāyā*) follows the body. [269b] The practice of samādhi (*samādhībhāvanā*), by being prolonged, ends up by realizing a dhāraṇī. Just as a person who has cultivated pleasures (*kāma*) 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 (*mṛdghata*) 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 (*guṇa*), 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 śrāvaka 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 (*guṇa*); they only try, by means of wisdom (*prajñā*) to try to free themselves from old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*). 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 (*bhājana*) 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 (*utpāda*), *ii*) disappearance (*vyaya*) and *iii*) impermanence (*anityatā*).²⁴⁶ Their scholars (*upadeśācārya*) 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 dhārayitavya*). Only the cause and conditions (*hetupratyaya*) that constitute past actions (*atītakarman*) do not perish; similarly also the fruits of retribution in the future (*anāgatavipākaphala*) which, although not yet born, are conditioned by past actions.”²⁴⁷

According to the Mahāyāna system, the characteristics of production and disappearance (*utpādayayalākṣaṇa*) are not real, neither are the characteristics of non-production and non-disappearance; the complete removal of views (*vipaśyanā*) and characteristics (*lakṣaṇa*), that is what is real. If therefore the bodhisattva remembers (*dhārayati*) past dharmas, that is not a mistake (*doṣa*). In order to retain good dharmas, good faculties (*kuśalendriya*) and other good qualities (*guṇa*) 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 Prajñāpāramitāsūtra 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 Vibhajyavādins. See Kośabhāṣya, p. 296: “Those who affirm the existence of everything, past, future and present, are Sarvāstivādins. On the other hand, those who are the Vibhajyavādins 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 (*puṇyakriyāvastu*) 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, rjes su yi ran bu*) and applying the merit to anuttarā samyaksambodhi (*pariṇāmanā, houeī-hiang, yoñs su bsño ba*) place the bodhisattva in the first rank of the Buddha's disciples.

Chapter VI of the Aṣṭasāhasrikā entitled Anumodanāpariṇāmanā (p. 325F) begins as follows: *Yac ca khalu puṇaḥ ārya Subhūte bodhisattvasya mahāsattvasyānumodanāpariṇāmanāsahagataṃ puṇyakriyāvastu yac ca sarvasattvānāṃ dānamayaṃ puṇyakriyāvastu śīlamayaṃ puṇyakriyāvastu bhāvanāmayaṃ puṇyakriyāvaste idam eva tato bodhisattvasya mahāsattvasyānumodanāpariṇāmanāsahagataṃ puṇyakriyāvaste agram ākhyāyate.*

Free translation. – There is in the bodhisattva-mahāsattva, O noble Subhūti, 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 *Traité* will explain how, by a simple thought of sympathetic joy, the bodhisattva surpasses the highest and most meritorious qualities of the śrāvakas and pratykebuddhas, namely:

1. the generosity manifesting by way of material gifts (*āmiśadāna*).
2. the five pure elements (*anāsravaskandha*) turned directly toward detachment from the world, nirvāṇa, characterizing the arhat 'delivered by means of wisdom' (*prajñāvimukta*). These five elements are: *śīla, samādhi, prajñā, vimukti* and *vimuktijñānadarśana*.
3. the very profound concentrations (distinct from samādhi included here among the five pure elements), not directly turned toward nirvāṇa and characterizing the 'doubly delivered' arhat (*ubhayatobhāgavimukta*).

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 Bodhicaryāvatāra, III, v. 1-3. There are, however, other anumodanās, e.g., on a given exposition of the Dharma (*dharmaparyāya*): cf. Saddharmapuṇḍ. p. 349, l. 6, and they too are very meritorious.

Along with confession of sins (*pāpadeśana*), anumodanā and pariṇāmanā make up an integral part of the Mahāyānist ceremonialism (Bodhisattvapārimokṣasūtra, IHQ, VII, 1931, p. 272-273; Upālipariṣcchā, transl. P. Python, Paris, 1973, p. 102-103; Śikṣasamuccaya, p. 170). They appear in the spiritual practice of

the Triskandhas which the bodhisattva performs three times each day and three times each night (*Traité*, above, p. 415F, n. 1; 421F; Bodhicaryāvatāra, V, v. 98; Pañjikā, p. 152, l. 11-13; Śikṣasamuccaya, p. 171, l. 5-6; 290, l. 1-3). Finally, they are classified among the seven higher forms of worship: *saptadhānuttarapūjā* (Dharmasamgraha, § 14).

First Section SURPASSING THE HIGH QUALITIES OF THE ŚRĀVAKAS

Sūtra (cf. Pañcaviṃśati, p. 21. l. 17-20; Śatasāhasrikā, 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 śrāvakas and pratyekabuddhas, must practice the perfection of wisdom. The bodhisattva-mahāsattva who, by a thought of [269c] sympathetic joy, wishes to surpass the morality of the śrāvakas 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 śrāvakas and pratyekabuddhas must practice the perfection of wisdom (*Sarvaśrāvakapratyekabuddhānām dānam anumodanācittēnābhībhavitukāmena bodhisattvena mahōattvena prajñāpāramitātāyāṃ śikṣitavyam. sarvaśrāvakapratyekabuddhānām śīlam anumodanācittēnābhībhavitukāmena bodhisattvena mahāsattvena prajñāpāramitātāyāṃ śikṣitavyam. sarvaśrāvakapratyekabuddhānām samādhiprajñāvīmuktivimukti-jñānadarśanam anumodhanācittēnābhībhavitukāmena bodhisattvena mahāsattvena prajñāpāramitātāyāṃ śikṣitavyam*).

Śāstra. –

I. DEFINITION OF SYMPATHETIC JOY

For the mind of sympathetic joy (*anumodanācitta*), see the *Souei-hi p'in* (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 (*anumodate*) and congratulates him, saying: “That is good; in this impermanent world (*anityalokadhātu*) enveloped in the shadows of ignorance (*avidyāndhakāra*), you are strengthening the great mind [of bodhi] and you are planting this merit (*puṇya*).”

²⁴⁸ In the Taishō edition, this phrase is repeated.

²⁴⁹ Chapter XXXIX of the Pañcaviṃśati, T 223, k. 11, p. 197b-302a. It is entitled *Souei-hi p'in* (Anumodanāparivarta) or *Souei-hi-houei-hiang p'in* (Anumodanāpariṇāmanāparivarta). Cf. Chapter VI of the Aṣṭasāhasrikā.

Imagine there is a seller (*vikretr*) and a purchaser (*kretr*) 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 (*dāyaka*) and a beneficiary (*pratigrāhaka*); 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 (*anumodanā*).

Thus, just by a mind of sympathetic joy, the bodhisattva surpasses the practitioners of the two Vehicles. What more could be said (*kaḥ 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 śrāvakas and pratyekabuddhas who, themselves, give in kind (*āmiṣa*)?

Answer. – While the śrāvakas 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 (*anumodanā*), he applies it (*pariṇāmayati*) to supreme and perfect enlightenment (*anuttarasamyaksambodhi*) to save all beings. Thus he gains immense Buddha attributes. By means of the twofold merit [of sympathetic joy (*anumodanā*) and the application of merit (*puṇyapariṇāmanā*)], he surpasses the generosity carried out by the śrāvakas and pratyekabuddhas.

Furthermore, by means of his knowledge of the true nature (*bhūtalakṣaṇa*) of dharmas and his sympathetic joy, the bodhisattva surpasses the generosity of the śrāvakas 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 (*satkartum*) of the Buddhas of the three times and the ten directions. Thus he surpasses the generosity of the śrāvakas 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 (*śaṅkha*), produces a very powerful sound.

Finally, by the quality (*guṇa*) of his sympathetic joy, the bodhisattva brings together numberless other qualities that, until the end of things (*dharmakṣaya*), will not disappear (*akṣaya*). 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 śrāvaka, viz., morality (*śīla*), concentrations (*samādhi*), wisdom (*prajñā*), deliverance (*vimukti*), knowledge and vision of deliverance (*vimuktijñānadarsana*): [By means of a single thought of sympathetic joy, the bodhisattva surpasses all these qualities].

²⁵⁰ At the end of the kalpa of disappearance (*saṃvartakalpa*) involving the disappearance of beings

(*sattvasaṃvartanī*) and the disappearance of the receptacles (*bhājanasaṃvartanī*): cf. Kośa, III, p. 184, n. 4.

III. SUPERIORITY OF THE BODHISATTVA OVER THE OTHER DISCIPLES

After the Buddhas come the bodhisattvas, and after the bodhisattvas come the śrāvakas and pratyekabuddhas. However, here [the Prajñāpāramitāsūtra] speaks of the “bodhisattva who wishes to surpass the [270a] generosity, etc., of the śrāvakas and pratyekabuddhas.” What is there to be astonished at [in the fact that the bodhisattva surpasses the śrāvakas and pratyekabuddhas who are hierarchically lower than he is]?

Answer. – It is not a matter here of comparing the merits (*puṇya*) of the śrāvakas and pratyekabuddhas – generosity (*dāna*), morality (*śīla*), etc. – with the qualities of the bodhisattva. The bodhisattva surpasses them only by means of a mind of sympathetic joy (*anumodhanācitta*); what more could be said (*kaḥ punarvādah*) when he himself is practicing the qualities [that he is admiring in others]?

The śrāvaka and pratyekabuddha adepts are diligent and struggle to practice the qualities; the bodhisattva, on the other hand, is silent, but by his sympathetic joy (*anumodanā*) and the strength of his wisdom (*prajñābala*), his merits surpass those of the former. He is like a foreman (*śilpin*) who uses only his knowledge and goes away after having given instructions, whereas the unskilled workman wears himself using the axe (*kuṭhāra*); 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 (*senānī*) who wins the victory.

Question. – Since the mind of sympathetic joy surpasses generosity (*dāna*) 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 afflictive emotions (*kleśa*) cover over the mind and who have not eliminated egotism (*ahaṃkāra*) are attached to the happiness of this world (*laukikasukha*); how then would they surpass the śrāvakas and pratyekabuddhas?

In the śrāvakas and pratyekabuddhas, the strong (*tīkṣṇa*) surpass the weak (*mṛdu*), but all remain at the śrāvaka stage (*śrāvakabhūmi*). This is why, [for them] there is no question [of the mind of sympathetic joy].²⁵¹

Question. –The qualities (*guṇa*) and attributes (*dharma*) of the śrāvakas and pratyekabuddhas are very numerous. Why does the Prajñāpāramitā mention only six here, [generosity, morality, etc.]?

²⁵¹ Usually worldly people and śrāvakas 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 śrāvakas excel in the degree of their spiritual faculties (*indriya*), weak among some, strong among others, but they all remain at the stage of śrāvaka, caring little about the qualities of others.

Among the śrāvakas and pratyekabuddhas, the strong (*tīkṣṇa*) 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.²⁵²

Answer. – All the attributes of the śrāvakas and pratyekabuddhas are contained (*saṃgrhīta*) 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 (*āmiśadāna*) and generosity of the Dharma (*dharmadāna*).

2. Morality (*śīla*) contains three kinds of morality: morality of discipline (*saṃvaraśīla*), morality of meditation (*dhyānaśīla*) and pure morality (*anāsravaśīla*).

3. Concentration contains the concentrations of meditation (*dhyāna*), absorption (*samāpatti*) and liberation (*vimokṣa*).

4. Wisdom (*prajñā*) contains the wisdom resulting from hearing (*śrutamayī*), the wisdom resulting from reflecting (*cintāmayī*) and the wisdom resulting from meditation (*bhāvanāmayī*).

5. Deliverance (*vimukti*) contains two kinds of deliverance: impure (*sāsrava*) and pure (*anāsrava*).

6. The knowledge and the vision of deliverance (*vimuktijñānadarśana*) contains the knowledge of the destruction of the impurities (*kṣayañāna*). When one knows that the impurities are destroyed, one attains deliverance (*vimukti*) with respect to the threefold world and one knows and sees this clearly. I have already spoken about the auxiliaries of enlightenment (*bodhipākṣika dharma*) and the dharmas of the noble Path (*āryamārga*).

Finally, as for the qualities of the śrāvakas and pratyekabuddhas not turned toward nirvāṇa, the sūtra does not say here that [the bodhisattva] surpasses them because these qualities are too slim (*tanu*).

Question. – ‘Surpassing’ (*abhibhavitum*) 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 (*upāya*) and the strength of his mind (*cittabala*), he obtains an increase of merit (*puṇyabāhulya*) on a given point. Thus, in respect to a given flower (*puṣpa*), a person grasps only the color and the fragrance (*gandha*) whereas the bee (*ali*) grasps the juice (*rasa*) and makes honey (*madhu*) out of it. In the same way also, in order to draw water (*vāri*), if the vessel (*bhājana*) is big, one gets a lot; if it is small, one gets only a little. By means of these comparisons (*upāma*), we can know that, by means of a mind of sympathetic joy (*anumodanācitta*) associated with profound and keen wisdom (*gambhīratīvrāprajñā*), the bodhisattva

²⁵² 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.

surpasses (*abhibhavati*) all the qualities (*guṇa*), generosity (*dāna*), etc., of the śrāvakas and pratyekabuddhas.

[The bodhisattvas surpass them] in six things (*dharma*). 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 (*samadhi*), wisdom (*prajñā*), deliverance (*vimukti*), the knowledge and vision of deliverance (*vimuktijñānadarśana*), 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

Sūtra (cf. Śatasāhasrikā, p. 69, l. 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 (*Sarvaśrāvakapratyekabuddhānāṃ dhyānasamāpattivimokṣasamādhīn anumodanācittēnābhibhavitukāmena bodhisattvena mahāsattvenaprajñāpāramitā.Āṃ śīksitavyam*).

Śāstra. –

Surpassing the high concentrations of the śrāvakas

Sūtra (cf. Śatasāhasrikā, p. 69, l. 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 (*Sarvaśrāvakapratyekabuddhānāṃ dhyānasamāpattivimokṣasamādhīn anumodanācittēnābhibhavitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śīksitavyam*).

Śāstra. -

I. HIGHER CONCENTRATIONS

1. By meditations (*dhyāna*) and absorptions (*samāpatti*), we mean the four trances and the nine successive absorptions (*anupūrvāmapatti*).

2. By concentrations of liberation (*vimokṣasamādhi*), we mean the eight liberations (*vimokṣa*), the three gates of deliverance (*vimokṣamukha*), the deliverance by means of wisdom (*prajñāvimukti*), the twofold deliverance (*ubhayatobhāgavimukti*), the occasional deliverance (*samayavimukti*), the non-occasional deliverance (*asamayavimukti*), the conditioned deliverance (*saṃskṛtavimukti*), the unconditioned deliverance (*asaṃskṛtasamādhi*), etc., the concentration with examination and with analysis (*savitarkaḥ savicāraḥ samādhi*), the concentration without examination but with analysis only (*avitarko vicāramātraḥ samādhi*), the concentration without either examination or analysis (*avitarko 'vicāraḥ samādhi*), the concentration of emptiness (*śūnyatāsamādhi*), the concentration of signlessness (*ānimittasamādhi*), the concentration of wishlessness (*apraṇihitasamādhi*) and other concentrations of the same kind.

II. CONCENTRATION OF THE DOUBLY LIBERATED SAINT

Question. – Of the six meditations (*dhyāna*), the absorptions (*samāpatti*) and concentrations of liberation (*vimokṣasamādhi*) have already been represented. Why speak of them again?

Answer. – There are two types of *samādhi*: *i*) those that are the prerogative (*bhāga*) of the saint delivered by means of wisdom (*prajñāvumukta*); *ii*) those that are the prerogative of the doubly delivered saint (*ubhayatobhāgavimukta*).

The preceding section dealt with the prerogative of the *prajñāvimukta* and, since the latter does not penetrate into the trances (*dhyāna*) and the absorptions, it spoke only of the concentration belonging to the anāgama, ‘the absorption preliminary to the first dhyāna’. But here we are talking about the prerogative of the *ubhayatobhāgavimukta* who has the *dhyānas*, *samāpattis* and *vimokṣasamādhis* all together.²⁵³

²⁵³ By the mind of sympathetic joy, the bodhisattva surpasses not only the generosity and the five *anāsravaskandhas* present in all the arhats but also the eight *vimokṣas* present in the doubly delivered arhat.

The *prajñāvimukta* and the *ubhayatobhāgavimukta* 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, aśaikṣas, having destroyed their impurities (*kṣīṇāsrava*), but the latter has in addition the eight profound liberations of *vimokṣas* (cf. p. 1282). Majjhima, I, p. 477 defines them as follows: *Katamo ca bhikkhave puggalo ubhatobhāgavimutto: Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rupe āruppā te kāyena phassitvā viharati, paññāya c'assa disvā āsavā parikkhīnā honti. Ayam vuccati bhikkhave puggalo ubhatobhāgavimutto. – Katamo ca bhikkhave puggalo paññāvimutto. Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rupe āruppā te na kāyena phassitvā viharati, paññāya c'assa disvā āsavā parikkhīnā honti. Ayam vuccati bhikkhave puggalo paññāvimutto.*

Transl. - O monks, what is a person doubly 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 seen by means of wisdom. That person, O monk, is called one who is doubly 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

Sometimes it is a question of a short explanation (*saṃkṣepeṇokti*); here it is a question of a developed explanation (*visatareṇokti*).

Sometimes just the name (*nāman*) samādhi is mentioned; here the meaning (*artha*) of it is explained.

Furthermore, earlier it was a question of ‘mastering the samādhis [of the śrāvaka and pratyekabuddha]’ 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 *dhyāna*, *samāpatti* and *vimokṣasamādhi*.

Furthermore, the dhyānas, samāpattis and vimokṣasamādhis are of two types: *i*) those that are acquired by means of detachment (*vairāgyalābhika*); *ii*) those that are acquired by means of effort (*prāyogika*). Those that are acquired by means of detachment have been treated previously; those that are acquired by effort are treated here.²⁵⁴

Finally, the dhyānas, samāpattis and vimokṣasamādhis are very difficult to obtain (*sudurlabha*): it is necessary to seek them energetically and diligently in [270c] order to obtain them. Only by a mind of sympathetic joy (*anumodnācitta*) will the bodhisattva succeed in surpassing them, but he does not yet possess these qualities. This is why we speak about them again here.

form, remains there and whose impurities have been completely destroyed, for that person has seen by means of wisdom. That person, O monks, is called a person delivered by means of wisdom.

On this passage, see the explanation of Horner, *The Middle Length Sayings*, II, p. 151-152, n.

The *santā vimokkhā āruppā* are the four samāpattis of the Ārūpyadhātu and the nirodhasamāpatti, situated above the four dhyānas of the Rūpadhātu.

Kāyena phassaitvā = kāyena sāṅgātkṛtvā of the canonical sūtras (cf. p. 1282F) where the expression appears only in the definition of the third and eighth vimokṣa. On leaving the samāpatti, the saint immediately perceives the ‘bodily’ calm acquired during this samāpatti (see Kośa, VI, p. 224).

- Kośabhāṣya, p. 381, l. 3-4: *Yo nirodhasamāpattilābhī sa ubhayatobhāgavimuktaḥ / prajñāsamādhibalābhīyāṃ kleśavimokṣāvaraṇavimuktatvāt / itaraḥ prajñāvimuktaḥ / prajñābalena kevalaṃ kleśavaraṇavimuktatvāt /* - Transl. - He who possesses the destruction and the absorption is ‘doubly delivered’, for he is delivered from the obstacle [consisting of] the passions (*kleśāvaraṇa*) and from the obstacle [opposing the production of the eight] liberations (*vimokṣāvaraṇa*) by means of the two powers of wisdom and concentration. The other is ‘delivered by means of wisdom’ for, by the power of wisdom, he is liberated only from the obstacle [consisting of] the passions’.

- Abhidharmasamuccaya, ed. P. Pradhan, p. 88, l. 17-18 (transl. W. Rahula, p. 151): *Prajñāvimuktaḥ katamaḥ / kṣīṇāsravo no tv aṣṭavimokṣadhyāyī yaḥ pudgalaḥ // Ubhayatobhāgavimuktaḥ katamaḥ / kṣīṇāsravo ‘ṣṭavimokṣadhyāyī yaḥ pudgalaḥ /*

²⁵⁴ With the exception of the Buddha, the other āryas attain these high qualities only by effort (*prayoga*) and not by detachment (*vairāgya*), since they all do not have them. Only the Buddha obtains them by detachment, for the Buddha obtains all the qualities at once from the beginning, at the moment of *kṣayajñāna*, by means of detachment: cf. Kośa, VII, p. 97.

Question. – But the concentrations (*samadhi*), wisdom (*prajñā*), deliverance (*vimukti*), knowledge and vision of deliverance (*vimuktijñānadarśana*) 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 (*gambhīrārtha*) of *samādhi*. On the other hand, the doubly delivered arhat (*ubhayatobhāgavimukta*) possessing the threefold knowledge (*vidyātraya*) – [who holds *dhyāna*, *samāpatti* and *vimokṣasamādhi*] – is rare and that is why it is necessary to speak of him again.

Furthermore, the concentrations (*samādhi*), wisdom (*prajñā*) deliverance (*vimukti*), knowledge and vision of deliverance (*vimuktijñānadarśana*) – [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 *dhyānas*, *samāpattis* and *vimokṣasamādhis*] of the present passage concern the arhat who wants to obtain the bliss (*sukha*) of the *dhyānas* and *samāpattis* during the present lifetime (*dr̥ṣṭa eva dharme*), i.e., the absorption of cessation (*nirodhasamāpatti*), the *dhyāna* attaining the summit (*prāntakoṭika*), the knowledge resulting from vows (*prañidhijñāna*), the concentration that prevents the arising of another's passions (*arañāsamadhi*), etc.²⁵⁵ 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 (*vimukti*), the knowledge and the vision of deliverance (*vimuktijñānadarśana*); therefore we know that that *samādhi* leads exclusively and directly to *nirvāṇa*.

III. WISDOM, INSEPARABLE FROM CONCENTRATION

Question. – Given that the *dhyānas*, *samāpattis* and *vimokṣasamādhis* are hard to obtain (*durlabha*), they are spoken of again here. But of all the dharmas, wisdom (*prajñā*) is the most difficult and most subtle. Then why does [the *Prajñāpāramitāsūtra*] not return to it at all?

Answer. – It spoke of it above (p. 1839F) by saying: “The bodhisattva-mahāsattva 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.

Dhyāna and *samāpatti* on the one hand, *prajñā* on the other hand, are both wonderful dharmas. Those who practice these two things see their vows (*prañidhāna*) realized. They are like a bird (*paḥsin*) that, having two wings (*paḥsa*), reaches its destination. Deliverance (*vimukti*) results from these two things; the knowledge and vision of deliverance (*vimuktijñānadarśana*) are *prajñā*.

²⁵⁵ See above, p. 1041-1042F, and *Kośa*, VII, p. 85-96.

As for generosity (*dāna*) and morality (*śīla*) – [of which it was a question in the preceding section, (p. 1880F)], these are physical (*kāyika*) and vocal (*vācika*) actions. Since they are coarse (*stūlākāra*) in nature and easy to obtain (*sulabha*), the Prajñāpāramitāsūtra 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 (*anumodanācitta*). 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 *dhyānas*, *samāpattis* and *vimokṣasamādhis* can neither be seen nor heard.²⁵⁶ Then how could the bodhisattva rejoice in them?

Answer. – The bodhisattva rejoices in them by using his knowledge of another’s mind (*paracittajñāna*).

Question. – But if the mind of another is impure (*sāsrava*), he cognizes the impure minds (*sāsravacitta*) of others; if it is pure (*anāsrava*), he cognizes the pure minds (*anāsravacitta*) of others. But not yet being Buddha, the bodhisattva [does not possess a pure *paracittajñāna*]. 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 bodhisattva has acquired the conviction that dharmas do not arise (*anutpattikadharmakṣanti*), has cut all the fetters (*saṃyojana*) and, from one lifetime to the next, never loses the six superknowledges (*abhijñā*). Therefore he can, by means of an impure cognition of another’s mind (*sāsravaparacittajñāna*), know pure minds and, a fortiori, by means of a pure cognition, know the mind of another (*anāsravaparacittajñāna*).

[271a]

Furthermore, some say: Take a bodhisattva who is about to produce for the first time the mind of bodhi (*prathamacittotpādika*) and who does not yet have the body born of the fundamental element (*dharmadhātujakāya*). If he sees or hears that a śrāvaka is giving gifts or observing the discipline, this bodhisattva 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 (*bhūtalakṣaṇa*) of dharmas and will escape from the threefold world. My own wish is to save all beings from birth (*jāti*), old age (*jarā*) sickness (*vyādhi*) and death (*maraṇa*). That this man may find deliverance, that’s up to me!”

For many reasons of this kind the bodhisattva rejoices (*anumodate*) and his sympathetic joy (*anumodanā*) is faultless (*nirdoṣa*).

²⁵⁶ On the limits of *paracittajñāna*, see Kośa, VII, p. 26-27.

CHAPTER XLV (p. 1891F) APPLICATION OF MERIT

First Section OBTAINING EASILY AN IMMENSE QUALIFICATION

Sūtra (cf. Pañcaviṃśati, p. 22, l. 13-17; Śatasāhasrikā, 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 (*Alpaṃ dānaṃ dadatā, alpaṃ śīlaṃ rakṣatā, alpaṃ kṣāntiṃ bhāvayatā, alpaṃ vīryaṃ ārabhamānena, alpaṃ dhyānaṃ samāpadyamānena, alpaṃ prajñāṃ bhāvayatā, upāyakaūśalyapariṇāmanayāprameyam aparyantaṃ guṇaṃ pratilabdhukāmena bodhisattvena mahāsattvena prajñāpāramitātāṃ śikṣitavyam*).

Śāstra. –

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 (*sāmānyalakṣaṇa*): here it wants to talk about their specific characteristics (*svalakṣaṇa*). Above it spoke about their causes and conditions (*hetupratyaya*); here it will talk about their fruits of retribution (*vipākaphala*).

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 (*artha*) 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* (Bhadrakalpikasūtra) talks about eighty-four thousand perfections (*pāramitā*),²⁵⁷ and the present sūtra also says: “There is a mundane (*laukikī*) perfection of generosity (*dānapāramitā*) and

²⁵⁷ The *Hien-kie king* which the *Traité* will cite later (k. 62, p. 498a17) under the title *Hien-kie-san-mei* (Bhadrakalpikasamādhi) was translated into Chinese at Tch’ang-ngan by Dharmarakṣa, 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

a supramundane (*lokottara*) perfection of generosity, and so on up to the perfection of wisdom (*prajñāpāramitā*), it too being mundane or supramundane.²⁵⁸

Pariṇāmanā

II. THE PRACTICE OF THE ‘MINOR’ PERFECTIONS

1. Lesser practice of generosity

Question. – Why does the bodhisattva [sometimes] practice minor generosity (*alpam 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 (*prathamacittotpāda*) 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 (*guṇa*) 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 (*vasu*), I will violate the discipline (*śīla*), I will lose my good intention, I will be distracted (*vikṣiptacitta*) 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 dispossess another, that is not equanimity (*samatā*). 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 (*vinaṣṭa*); *ii*) the accomplished bodhisattva (*sampanna*).

version entitled *Bskal pa bzang 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 Buddhanamen 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.

²⁵⁸ Pañcaviṃśati, p. 263, l. 20-21: *Asti dānapmaramitā laukikī, asti lokottarā / evaṃ śīlapāramitā yāvad asti prajñāpāramitā laukikī, asti lokottara /*

The beginning of a passage from chapter XXVI where the six pāramitās are defined in their mundane and supramundane aspects: cf. Pañcaviṃśati, p. 263, l. 20-266, l. 19; T 223, k. 7, p. 272b1-272c6; T 220, vol. VII, k. 498, p. 534a3-535b8.

The debased bodhisattva had at first produced the mind of complete perfect [271b] enlightenment (*anuttarasamyakṣambodhi*); then, not coming upon favorable conditions and his mind being clouded by the five obstacles (*nīvaraṇa*), he lived a life of mixed conduct (*miśracarita*) and has been reborn into a wealthy noble family (*kṣatriyamahāśālakula*) or has even become the king of a country or a great yakṣa 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 (*buddhānām antike*) or among gods and men in faultless places (*anavadyasthāna*). This bodhisattva is called a debased bodhisattva. Although he has lost the bodhi mind, by virtue of [his actions] in previous existences (*pūrvajanman*), 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 (*puṇya*).

The accomplished (*sampanna*) 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 (*daśaśīla*).

a. The lay bodhisattva (*grhastha*) is actually of perfect conduct (*sampannakarmānta*), but as a result of actions of his previous lives (*pūrvajanman*), he is poor (*daridra*). Learning that there are two kinds of generosity in the Buddhadharma, the gift of the Dharma (*dharmadāna*) and the material gift (*āmiśadāna*), that the monastic (*pravrajita*) practices especially the gift of the Dharma and that the lay person (*grhastha*) 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 purity of mind (*cittaviśuddhi*). 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 (*vasu*). 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 Jātakas and Nidānas of the Buddhist literature that a small gift gives a large fruit of ripening (*vipākaphala*).

[*Avadāna of Bakkula*.]²⁵⁹ – Thus the arhat *Po-kiu-lo* (Bakkula), who had given a single *a-li-lō* fruit (*harītakī*), 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 (*paścime janmani*), he obtained the bodhi of the arhat.

[*Avadāna of Koṭīviṃṣa*.]²⁶⁰ – Thus the śrāmaṇa *Eul-che-yi* (Koṭīviṃṣa), at the time of the Buddha Vipāsyin, 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

²⁵⁹ References, p. 1386-1387F.

²⁶⁰ References, p. 1388-1389F, n.

man (*śreṣṭhin*), had a splendid body (*abhirūpakāya*), and, on the soles of his feet (*pādātala*), there grew hair two inches long, the color of pure beryl and curling toward the right (*romāṇi dvyangulani vaidūryasadṛśāni pradakṣiṇāvartāni*). When he was born, his father gave him twenty koṭi ounces of gold. Later, disenchanted with the five objects of worldly enjoyment (*pañcakāmaguṇa*), he went forth from home and obtained bodhi. The Buddha proclaimed him as the foremost of the energetic bhikṣus (*ārabdhavīryānām agryah*).

[*Avadāna of Sumana.*]²⁶¹ – Thus in a previous life, the bhikṣu *Siu-man-eul* (Kaṇṣasumana) saw the stūpa of the Buddha Vipāśyin 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 [271c] 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 Kaṇṣasumana. Later, disenchanted with the world, he went forth from home and obtained the bodhi of the arhats.

With the example of these Jātakas and Nidānas, the bodhisattva who gives only a small amount obtains a great reward (*vipāka*). Therefore, according to his means, he gives a lot or a little.

6. Moreover, the bodhisattva is not compelled (*niyata*) 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 (*mahāvīpāka*). 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 (*hīnabodhi*), they entered into nirvāṇa. By contrast, the bodhisattva, ‘by skilful application of merit’ (*upāyakaśalyapariṇāmanayā*)²⁶² as a result of Prajñāpāramitā, by giving only a little, wins immense, infinite, incalculable merit (*aprameyam anantam asaṃkhyeyam puṇyam*).

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 (*pariṇata*) to supreme perfect enlightenment. The bodhisattva thinks as follows: “As for myself, by means of this merit (*puṇya*), I have no ambition for royalty among gods or men or for happiness in this world; I seek only supreme complete

²⁶¹ References, p. 1426F, n. 3.

²⁶² [Translator’s note (Migme)]: *Parināmanā* = ripening, maturing: Monier-Williams Dictionary.]

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 (*mahāmaītrī*) and great compassion (*mahākaruṇā*) 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 (*bhūtalakṣaṇa*) of dharmas, the merit of the bodhisattva is triply pure (*trimaṇḍalapariśuddha*) because the beneficiary (*pratigrāhaka*), 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 Śāriputra: “When the bodhisattva gives without distinguishing donor or beneficiary or thing given, he fulfils 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 (*bhūtaakoṭi*); 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-mahāsattva who considers the true nature (*bhūtalakṣaṇa*) of dharmas knows that suchness, the fundamental element, the limit of the truth are in their nature unconditioned (*asaṃskṛta*) and cessation (*nirodha*).²⁶³ 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 (*mahākaruṇācitta*). At the very moment when this mind of great compassion arises, he says to himself: “Beings do not know this true nature of dharmas and I must help them find it.” By the power of the perfection of exertion (*vīryapāramitā*), he returns to practicing the causes and conditions of meritorious action (*puṇyakarman*) and, by means of this perfection of exertion, he maintains the mind of great compassion. Thus when a fire (*agni*) on the point of being extinguished encounters the support of wind (*anila*) and fuel (*indhana*), it is revived.

Moreover, the bodhisattva recalls his previous vows (*pūrvapraṇidhāna*) and, as well, the Buddhas of the ten directions come and say to him: “Remember the moment when you first produced the mind of bodhi (*prathamacittotpāda*). You had at that time received only a single talk on the Dharma (*dharmaparyāya*) but there are still innumerable sermons of the same kind that you have not yet heard. Therefore go back and accumulate the qualities (*guṇa*).” On this account, see what is said in the *Tsien-pei king* (Daśabhūmikasūtra) on the seventh bhūmi.²⁶⁴

²⁶³ *Tathatā*, *dharmadhātu*, *bhūtaakoṭi* are synonyms of *asaṃskṛtadharmā*: cf. Pañcaviṃśati, p. 168, l. 14-17, and the explanations in the *Traité*, k. 44, p. 380c20 seq.

²⁶⁴ Section of the Avataṃsaka, the Daśabhūmikasūtra designated here under the abridged title of the Chinese version (T 285) composed at Tch’ang-ngan by Dharmarakṣa, on the 21st day of the 11th month of the 7th year of the *luan-k’ang*, or December 21, 297 (K’ai-yuan, T 2154, k. 2, p. 494a3). Later (k. 49, p. 411a29; k. 93, p. 712c17), it

3. Minor practice of the other perfections

Question. – That generosity has degrees is correct; that morality (*śīla*), of which the fivefold discipline (*pañcaśīla*), the discipline of one day and one night (*rātridivaśīla*) and the tenfold discipline (*daśaśīla*) make up a part²⁶⁵, also is composed of degrees is evident. These are material things (*rūpidharma*) where it is possible to establish differences. But as for the other perfections [patience (*kṣānti*), exertion (*vīrya*), meditation (*dhyāna*) 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 (*kāyikī kṣānti*); *ii*) mental patience (*caitāsikī kṣānti*).²⁶⁶

Even though the body (*kāya*) and the voice (*vāc*) remain motionless (*acala*), physical patience cannot prevent the mind (*citta*) from becoming agitated, for it is a minor patience, incapable of controlling the mind. In mental patience, 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 (*sattvakṣānti*) is minor patience; patience with regard to things (*dharmakṣānti*) is major patience.²⁶⁷

These are the distinctions to be made concerning patience.

b. Minor practice of exertion.

Exertion is of two types: *i*) physical exertion (*kāyika vīrya*) and *ii*) mental exertion (*caitasika vīrya*).²⁶⁸

Physical exertion is minor; mental exertion is major. External (*bāhya*) exertion is minor; internal

will be cited under the name of *Che-ti king* ‘The ten bhūmis’ or again (k. 33, p. 308a6; k. 100, p. 756b8) under the name of *Fa yun king* (Dharmameghasūtra), the name of the tenth bhūmi.

In the early references, the eighth bhūmi overlaps the seventh. In going back here to the seventh bhūmi, the *Traité* undoubtedly has in mind a short passage of the eighth bhūmi, ed. J. Rahder, p. 66: *Api tu khalu punaḥ kulaputraikas tavaīṣa āloko yo ‘yaṃ sarvadhamaṇirvikapālokaḥ / īdṛśās tu kulaputra dharmālokās tathāgatānāṃ paryantagatā aparyantakṛtā aparyantabaddhā yeṣaṃ saṃkhyā nāsti gaṇanā pramāṇam upaniṣad aupamyam nāsti / teṣāṃ adhigamāyābhinirhāram utpādaya /*

²⁶⁵ 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

(*ādhyatmika*) 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 (*manaskarman*) is very strong and this is how the angry great ṛṣis were able to destroy entire kingdoms [by a mental act].²⁶⁹

Furthermore, it is by means of the body (*kāya*) and the voice (*vāc*) that the five sins of immediate retribution (*pañcānantarya*) involving a very serious fruit of retribution (*vipākaphala*), viz., remaining in Avicī hell for a kalpa.²⁷⁰ Mental action is even more powerful for by it one succeeds in being reborn in the sphere of neither conception nor non-conception (*naivasamjñānāsamjñāyatana*) with a lifespan of eighty-four great kalpas²⁷¹ or also in remaining in the buddhahelds (*buddhakṣetra*) 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:²⁷² “Destruction of physical, vocal and mental actions (*kāyavācmanaskarmanirodha*), the unmovable (*aniñjita*)” is the major exertion, whereas the movable (*iñjita*) is the minor exertion.”

This is what is called minor exertion.

c. Practice of minor trance.

The concentrations of the desire realm (*kāmadhātusamādhi*) and those of the ānantarya ‘preliminary absorption of the first dhyāna’, not being liberated from desire (*avirakta*), are described as minor. Compared with the second dhyāna, the first dhyāna is minor and so on up to the absorption of cessation

²⁶⁹ Allusion to the Upālisutta of Majjhima, I, p. 371-387, where the Buddha said to the Nigaṇṭha Dīghatapassin that, of the three actions, bodily (*kāyikakamma*), vocal (*vacīkamma*) and mental (*manokamma*), mental action is by far the most formidable when it is a matter of doing or accomplishing a bad action (*mahāsāvajjatarāṃ pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā*). The Buddha wanted to show (ibid., p. 378) the vengeance of the ṛṣis who, without making any motion or pronouncing any word, with a mental act of malice (*manopadosa*) 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; Vibhāṣā, T 1545, k. 118, p. 617c28; Kośabhāṣya, p. 246, l. 12.

²⁷⁰ See Kośa, III, p. 41.

²⁷¹ See Kośa, III, p. 174; IV, p. 218.

²⁷² In the *Laṭṭhikopamasutta* of Majjhima, I, p. 454-455, the Buddha explains to Upāli that the first three jhānas are in restlessness (*iñjitasmiṃ*): in the first, examination and analysis have not been destroyed (*vitakkavicārā aniruddhā honti*); in the second, joy and happiness have not been destroyed (*pīṭisukkhāṃ aniruddhā honti*); in the third, equanimity and happiness have not been destroyed (*upekkhāsukkhāṃ aniruddhā hoti*). – On the other hand, the fourth jhāna is in the non-restlessness (*aniñjitasmiṃ*) due to the destruction of happiness, the destruction of suffering, etc. (*sukhassa ca pahānā dukkhassa ca pajāna –pe-*).

Dīgha, III, p. 217 and Saṃyutta, II, p. 82 distinguish three kinds of activities (*abhisamkhāra*): meritorious (*puñña*), demeritorious (*apuñña*) and unmoving (*āneñja*). For Kośa, IV, p. 107, meritorious action is good (*śubha*) action of the desire realm; unmoving action is good action of the two higher (*ūrdhvaja*) realms.

That being the case, I [Lamotte] do not see how the *Traité* presents the aniñjita here as being the pacification and stopping (*tsi-mie*) of physical, vocal and mental actions. For this difficult problem, see notes of L. de La Vallée Poussin in Kośa, IV, p. 106-107.

(*nirodhasamāpatti*). The impure (*sāsrava*) dhyānas are lesser whereas the pure (*anāsrava*) dhyānas are greater.

While the bodhisattva has not become irreversible (*avaivartika*) and has not obtained the acquiescence that dharmas do not arise (*anutpattikadharmakṣānti*), his dhyānas are minor; when he has become irreversible and has obtained the acquiescence that dharmas do not arise, his dhyānas are major. [272b]

When the Bodhisattva was sitting on the seat of enlightenment (*bodhimaṇḍa*), the concentrations associated with the first sixteen liberations (*vimukti*) were minor but, at the seventeenth moment, the diamond-like concentration (*vajropamasamādhi*) was major.²⁷³

Finally, when the bodhisattva considers (*samanupaśyati*) all the dharmas as being eternally concentrated (*satatasamāhita*) and free of distraction (*avikṣipta*), 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 (*laukikī*); *ii*) supramundane (*lokottara*). The mundane wisdom is lesser; the supramundane wisdom is greater.

In the same way [contrasting in the order of greatness] pure (*viśuddha*) wisdom and mixed (*miśra*) wisdom, characterized (*sanimitta*) wisdom and non-characterized (*nirnimitta*) wisdom, speculative wisdom and non-speculative wisdom, the wisdom in accordance with the Dharma and the wisdom contrary to the Dharma, the wisdom turned toward samsāra and the wisdom turned toward nirvāṇa, the wisdom directed toward one's own good (*svārtha*) and the wisdom directed toward the good of all beings (*sarvastvārtha*), etc.

Furthermore, the wisdom coming from hearing (*śrutamayī*) is lesser in comparison to the wisdom coming from reflection (*cintamayī*) which is greater. The wisdom coming from reflection is lesser in comparison to the wisdom coming from meditation (*bhāvanāmayī*) which is greater.

The wisdom which produces the mind of supreme complete enlightenment (*anuttarasamyaksaṃbodhi*) is lesser in comparison to the wisdom utilizing the six perfections (*pāramitā*) which is greater. The wisdom of practice (*bhāvanāprajñā*) is lesser in comparison to the wisdom of skillful means (*upāyaprajñā*) which is greater. In the course of the ten bodhisattva bhūmis, skillful means is always being developed up to the tenth bhūmi.

These are the degrees to be distinguished [in the various *pāramitās*]. The Buddha praises the deeds of the bodhisattva who, by accomplishing lesser things, “obtains an immense and infinite qualification”. What then can be said (*kaḥ punarvādah*) when the bodhisattva accomplishes greater things? Other people who

²⁷³ When the Bodhisattva was sitting under the bodhi tree, he was still tied to the bhavāgra by nine categories of passions (*kleśa*). He became detached from them by eighteen mind moments: nine moments of abandoning or expulsion (*prahāṇa* or *ānantaryamārga*) and nine moments of deliverance (*vimuktimārga*). At the seventeenth moment, he abandons the ninth category of passion by a path of abandoning called Vajropamasamādhi; the eighteenth moment is a path of deliverance in which the ascetic takes possession of the cessation of all the passions (*kleśa*) or impurities (*āsrava*).

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 (*puṇya*). 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 (*ghoṣa*) but this sound does not reach very far; by contrast, the sound that comes from a horn (*śṛṅga*) has a long range. It is the same for [the perfections] 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 (*upāyakausalaparīṇāmanā*), 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.”

Pāramitācaraṇa

Second Section PRACTICING THE SIX PERFECTIONS

Sūtra (cf. Pañcaviṃśati, p. 22, l. 17-20; Śatasāhasrikā, 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 (*Bodhisattvena mahāsattvena dānapāramitāṃ śīlapāramitāṃ kṣāntipāramitāṃ vīryapāramitāṃ dhyānapāramitāṃ caritukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. – 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 (*viśiṣṭa*) perfections. If they are different (*anya*), 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 (*samanuśāsyati*) the true nature (*bhūtalakṣaṇa*) of dharmas presupposes and holds no dharma. Generosity itself rejects (*tyajati*) 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 (*avaripayanti*) the qualities (*guṇa*) and the prajñāpāramitā chases away persistent thoughts (*saṃgacitta*, *abhiniveśa*) and wrong views (*mithyādr̥ṣṭi*). 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 (*viśuddha*); *ii*) impure (*aviśuddha*).²⁷⁴

1. Impure generosity

Impure generosity is:²⁷⁵

1. Giving from pride (*abhimāna, mānastambha*), thinking: If destitute people (*dīna*) give, why should I not give?
2. Giving from jealousy (*īṣyā*), thinking: My rival (*pratyaṛthika*) 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 (*vipākachanda*), thinking: By giving a little bit, my reward will be ten million times better: therefore I give.
4. Giving for the glory (*kīrtyaṛtham*), 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 (*puruṣasaṃgrahaṇārtham*), thinking: The person to whom I am giving now will certainly take refuge in me.

Practicing generosity with many fetters (*saṃyojana*) of this type is impure generosity.

2. Pure generosity

Pure generosity does not have these mean tricks.

²⁷⁴ Cf. p. 664F.

²⁷⁵ For impure generosity, see references above, p. 664F, n. 1 and also Saṅgītīsūtra and its commentary, transl. Kusum Mittal and V. Stache-Rosen, *Dogmatische Begriffsreihen im älteren Buddhismus*, II, Berlin, 1968, p. 188-189.

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 (*anusamsa*) 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 (*cittabhāvanā*) alone.
3. Finally, there is a pure generosity that, out of great compassion for beings, seeks neither personal benefit (*svārtha*) nor the accelerated acquisition of nirvāṇa but strives only for supreme complete enlightenment (*anuttarā samyaksambodhi*).

This is pure generosity, and it is in the spirit of the *prajñāpāramitā* that it is possible to practice it. And so the *Prajñāpāramitāsūtra* 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 (*abhiniveśacitta*) 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 *Prajñāpāramitā* 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 solidity (*sāratā*). 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 (*andha*): if they have no guide (*nāyaka*), they can go nowhere. It is the same with the *prajñāpāramitā*: it guides the first five perfections to omniscience (*sarvajñatā*).

A great chariot (*ratha*), 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 (*jīvitendriya*), 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.”

Buddhasaḍḍṣakāya

Third Section POSSESSING A BODY ENDOWED WITH THE MARKS

Sūtra (cf. Pañcaviṃśati, p. 23, l. 3-5; Śatasāhasrikā, 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 (*Bodhisattvena mahāsattvena sarvajātiṣu buddhasaḍḍṣaṃ kāyaṃ niṣpādayitukāmena dvātriṃśanmahāpuruṣalakṣaṇāny aśītyanuvyañjanāni ca pratilabdhuḥkāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. THE PHYSICAL MARKS ARE NOT ‘PLANTED’ JUST AT THE END OF THE CAREER

Question. – In the śrāvaka system, it is said that the bodhisattva plants (*avaropayati*) the causes and conditions for the thirty-two marks (*lakṣaṇa*) during the hundred kalpas that follow the three incalculable periods (*asaṃkyeyekalpa*) 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 (*anuvyañjana*)”?

Answer. – In the Vibhāṣā in the Kātyāyanīputrābhīdharma it talks about [these hundred supplementary kalpas],²⁷⁶ 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*.]²⁷⁷ – Thus in a previous lifetime, *Nan-t'o* (Nanda) gave a single bath (*snāna*) to the Community (*saṃgha*) making the following aspiration (*prañidhāna*): “From one lifetime to the next, I would like to be handsome (*abhirūpa*) and graceful (*prāsādika*).” In yet another lifetime, he encountered a pratyekabuddha stūpa, adorned it with multicolored designs and brightened up a pratyekabuddha statue (*pratimā*), 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

²⁷⁶ Mahāvibhāṣā, T 1545, k. 177, p. 890b5-8. See also Saṃyuktābhīdharmaśāra, T 1552, k. 11, p. 961c9-11. and above, p. 249F, n. 1.

²⁷⁷ References, p. 286F, n. 1. Add Anavataptaḡāthā, ed. Bechert, p. 175-176; tr. Hofinger, p. 262-263; Fo wou po ti tseu, T 199, p. 199b12-199c11; Mūlasarv. Vin., Bhaiṣajyavastu, T 1448, p. 87b24-87c25.

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 (*hīnayānika*) received such a reward for having planted these few minor merits, what could be said about the Bodhisattva who, during innumerable incalculable periods (*asaṃkhyeyakalpa*), has cultivated merit?

[*Bāvāri's marks.*]²⁷⁸ – When the bodhisattva Maitreya was still a lay-man with white robes (*avadātavasana*), his teacher *Po-p'o-li* (Bāvāri) had three marks: *i*) the white tuft of hairs between the eyebrows (*ūrṇā bhruvor madhye jātā*); *ii*) the tongue able to cover the entire face (*jihvā mukhamaṅṣalam avacchādayantī*); *iii*) the secret organs enclosed in a sheath (*kośagatabastiguhyā*).

If those people, who were not bodhisattvas, themselves possessed these marks, how could it be said that the Bodhisattva plants these marks (*lakṣaṇa*) 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 (*abhijñā*) and a body like that of the Buddha from one lifetime to the next.

II. THE BODHISATTVA IS ABLE TO CREATE FOR HIMSELF A BODY ENDOWED 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 Brahmaṛāja, of a śrāvaka, of a pratyekabuddha, of a bodhisattva or of Buddha.

[*Śūraṅgamasamādhisūtra.*]²⁷⁹ – Thus, in the *Cheou-leng-yen king* (Śūraṅgamasamādhisūtra), Mañjuśrī 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-tchong-tsouen* (Nāgavaṃśāgra).

This is how, at a time when there could not be a Buddha, beings saw [in Mañjuśrī] the body of the Buddha, were happy, submitted and became converted.

²⁷⁸ References, p. 286F, n. 2.

²⁷⁹ Śūraṅgamasamādhisūtra, T 642, k. 2, p. 642c10-14 (transl. p. 245, §147) and k. 2, p. 644a18-20 (transl. p. 263, §162). If Mañjuśrī feigned the pratyekabuddha nirvāṇa so often, it was at the period when beings could be converted only by pratyekabuddhas (see *Traité*, above, p. 602F, and later, k. 75, p. 568a28 seq.). – As for the buddha Nāgavaṃśāgra (in Chinese *Long-tchong-tsouen*, in Tibetan *Kluḥi rigs mchog*), identical with the ‘actual’ bodhisattva Mañjuśrī, he reigned at a distant past over the Samā universe, on the borders of the southern region (cf. Śūraṅgamasamādhi, 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 (*ṛddhibala*), resides in the ten bhūmis and is endowed with the attributes of the Buddha; nevertheless, he remains in saṃsāra 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 (*nirmāṇakāya*) 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 *Traité* noted that the bodhisattvas differ slightly from the Buddhas: they are like the fourteenth day moon (*caturdaśhicandra*) of which one wonders if it is really full (*paripūrṇa*); the Buddhas, on the other hand, are like the fifteenth day moon (*pañcadaśhicandra*) which is incontestably full. Later (k. 94, p. 719b), the *Traité* explains that the fourteenth day moon does not yet raise the tide, whereas the fifteenth day moon does raise it.

However, in the Mahāyānasūtras, sometimes it is the Buddha and sometimes the Bodhisattva who is compared to the fifteenth day moon. It is said in Kāśyapapariparta, §88: *Tad yathāpi nāma Kāśyapanavacandro namaskṛyate sā ceva pūrṇacandro na tathā namaskuryate / evam eva Kāśyapa ye mama śraddhadhamti te balavaṃtataram bodhisatvaṃ dmamskartavya / na tathāgataḥ tat kasya heo bodhisatvanirjātā hi tathāgataḥ* (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 Gayāśrīṣasūtra (T 464, p. 482b; T 65, p. 485a; T 466, p. 488a; T 467, p. 490c) should be noted: “[In the bodhisattva’s career], what are the four minds (*citta*)? 1) The first [production of the mind of bodhi (*prathamacittotpāda*); 2) the mind of the path of the practices (*caryāmārgacitta*); 3) the mind of the irreversible bodhisattva (*avaivartikacitta*); 4) the mind of the bodhisattva separated from buddhahood by one single lifetime (*ekajātipratibaddhacitta*)... The *prathamacittotpāda* is like the new moon (*navacandra*); the *caryāmārgacitta* is like the fifteenth day moon (variant: like the moon of the fifth or seventh day of the month); the *avaivartikacitta* is like the moon of the tenth day; the *ekajātipratibaddhacitta* 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 śrāvaka stage; by the *caryāmārgacitta* he transcends the pratyekabuddha stage; by the *avaivartikacitta*, he transcends the unstable bhūmis (*aniyatabhūmi*, i.e., the first seven bhūmis); by the *ekajātipratibaddhacitta* he is established in the stable bhūmi (*niyatabhūmi*, i.e., the tenth bhūmi).

These are the differences.

Sometimes there are bodhisattvas who, having obtained the certainty that dharmas do not arise (*anutpattikadharmakṣānti*) and the body born of the fundamental element (*dharmadhātujakāya*), remain in the seventh bhūmi, abide in the first five superknowledges (*abhijñā*), create by transformation a body like that of a buddha and convert (*paripācayanti*) beings. – Sometimes there are bodhisattvas who, having just produced the mind of bodhi (*prathamacittotpādika*), 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 MARKS²⁸¹

²⁸¹ For the actions that produce the marks, there are two theories which are not contradictory:

1. A scholastic Abhidharma theory, elaborated by the Sarvāstivādin-Vaibhāṣikas. 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 (*cetanā*) produced in the bodhisattva when he thinks about the Buddha, an another fifty when he too wishes to become Buddha.

This theory is explained in Vibhāṣā, T 1545, k. 177, p. 887b-892a; Kośa, IV, p. 223-227; Kośavyākhyā, p. 430-431; Nyāyānusāra, T 1562, k. 44, p. 590b-591a. The Kośakārikā, IV, 109-110a (Kośabhāṣya, p.266) summarizes this in two and a quarter lines:

*Jambudvīpa pumān eva saṃmukhaṃ buddhacetanaḥ /
cintāmayam kalpāsate śeṣa ākṣipate hi tat //
ekaikaṃ puṇyaśatajam.*

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 (*vicitrakarmābhisaṃskāraphala*). 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:

Lakkhaṇasuttanta of Dīgha, III, p. 145-177.

Commentary of the Arthaviniścayasūtra, ed. N. H. Samtani, *The Arthaviniścayasūtra and its Commentary*, Patna, 1971, p. 285-307.

Lalitavistara, p. 429, l. 3-433, l. 2.

A passage of the Pañcaviṃśatisāhasrikā, revised to conform to the Abhisamayālaṃkāra, ed. and transl. by E. Conze, *The Buddha's lakṣaṇa in the Prajñāpāramitā*, in Journal of the Oriental Institute (Baroda), XIV, 1965, p. 225-229; *The Large Sūtra on Perfect Wisdom*, Berkeley, 1975, p. 659, l. 35-661, l. 27.

Abhisamayālaṃkāra, p. 918, l. 25-919, l. 20.

Bodhisattvabhūmi, p. 377, l. 20-380, l. 23, which claims to be representative of the Lakṣaṇasūtra (of the Dīrghāgama).

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 śrāvaka 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 (*asat*) and like space (*ākāśasama*). 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 (*saṃpanna, pariniṣpanna*), 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 (*pratigrāhaka*) obtains five things: color (*varṇa*), strength (*bala*), etc.,²⁸³ 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 *dānapāramitā*.

It is the same for the other perfections, morality (*śīla*), patience (*kṣānti*), 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 (*supraṭiṣṭhitapādāta*). For the rest of them (p. 272-279F), refer to the *Ts'an-p'ou-sa p'in* (Bodhisattvastutiparivarta).

Question. – For what reasons (*hetupratyaya*) 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 (*smṛtimat*) and firmly (*sthānavat*) 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 unshakeable (*acala*) 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 (*saha dharmēṇa*), he nourished and protected the populace, the wandering mendicants (*parivrājaka*), 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] (*adhastāt pādatalayoś cakre jāte sahasrāre*). This mark lets him turn the wheel of the Dharma (*dharmacakra*). Had he become a noble cakravartin king, he would have turned the jewel of the wheel (*cakratna*).

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.

²⁸² The marks of the Bodhisattva prevail over those of a cakravartin in seven points: cf. p. 279-280F.

²⁸³ Citation from *Anguttara*, III, p. 42; see above, p. 218F and 668F.

[Mark no. 3]. – He abstained from killing living beings (*prāṇātīpāta*). For this karmic cause and condition, he obtained the mark of having long fingers (*dīrghāṅguli*).

[Mark no. 4]. – He abstained from theft (*adattādāna*). For this cause and condition, he obtained the mark of having a broad heel (*āyatapādapārṣṇi*).

[Mark no. 5]. – By means of the four ways of winning people (*saṃgrahavastu*), he captivated people. For this cause and condition, he obtained the mark of having webbed hands and feet (*jālāṅgulihastapāda*).

[Mark no. 6]. – He offered his teachers (*mahāmātra*, *guru*) robes (*vastra*), food (*annapāna*) and fine beds (*śayanāsana*). For this karmic cause and condition, he obtained the mark of having soft and delicate hands and feet (*mṛdutaruṇapāṇipāda*).

[Marks nos. 7, 13, 12]. – He developed the cultivation of merits (*puṇyabhāvanā*). For this karmic cause and condition, he obtained the marks of having a high instep (*utsaṅgacaraṇa*), single hairs arising from each of his pores (*ekaikaromakūpebhya ekaikāni romāṇi jātāni*) and hair standing up (*ūrdhvāgraroma*).

[Mark no. 8]. – In accord with the Dharma, he bequeathed all that he could contribute to the welfare and harmony and quickly taught it to people. This is why he obtained the mark of the marvelous ankles (*jaṅghā*) like those of Aiṇeya, king of the antelopes (*mṛgarāja*).

[Marks no. 9, 11]. – In accord with the Dharma, he gave pure things without troubling his beneficiary. This is why he obtained the mark of having arms that, when he was standing, reached his knees (*sthitānavanatājānupralambabāhu*), and the mark of having a broad body like the banyan tree (*nyagrodhaparimaṇḍala*).

[Mark no. 10]. – He always cultivated the sense of modesty and honor (*hrīrapatrāpya*), avoided lust (*kāmamithyādāra*) and practiced generosity by giving away houses (*grha*), garments (*vastra*), rugs (*praticchādana*), etc. This is why he obtained the mark of having his secret organs contained in a sheath (*kośagatavastiguḥya*) like a stallion (*ājāneya*).

[Marks no. 14, 15]. – He cultivated the concentration of loving-kindness (*maitrīsamādhi*), purity of faith (*śraddhaviśuddhi*), mental activity (*saṃtānabāhulya*)²⁸⁴ and distributed excellent alms-food (*annapāna*), garments. (*cīvara*) and coverlets (*śayanāsana*). This is why he obtained the marks of having a golden color (*suvarṇavarṇa*) and a brilliance of an arm's-width (*vyāmaprabhā*).²⁸⁵

[Mark no. 16]. – He always liked to consult, venerate and gather reverend and holy individuals (*satpuruṣa*). This is why he has obtained the mark of having a fine soft skin (*sūkṣmacchavi*).

[Marks no. 19, 18, 21]. – 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 (*siṃhapūrvārdhakāya*), his armpits rounded (*citāntarāmsa*) and his shoulders perfectly round (*susaṃvṛttasklandha*).

²⁸⁴ According to the Mahāvīyut., no. 9429, the characters *sin-to* translate *saṃtānabāhulya*.

²⁸⁵ Adopting the variant *tchang-kouang* in place of *ta-kouang*. For this mark, see p. 454-456F.

[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 great straight body (*brhadṛjukāya*).

[Mark no. 17]. – His gifts were perfect (*saṃpanna*) 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] (*siṃhahanu*).

[Marks no. 22, 23]. – He abstained from malicious gossip (*paśūnyavāda*). This is why he obtained the mark of having forty teeth (*catvāriṃśaddanta*), 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 (*manasikāra*). This is why he obtained the mark of having incomparably white teeth (*śukladanta*).

[Mark no. 27]. – He abstained from falsehood (*mṛṣāvāda*). This is why he obtained the mark of having a wide thin tongue (*prabhūtatanujihvā*).

[Mark no. 26]. – He gave excellent food without troubling his recipient (*pratigrāhaka*). This is why he obtained the mark of having the best of flavors (*rasarasāgra*).

[Mark no. 28]. – He abstained from harmful words (*pāruṣyavāda*). This is [214a] why he obtained the mark of having a brahmical voice (*brahmasvara*).

[Marks no. 29, 30]. – He contemplated beings with a good mind (*kuśalacitta*) and a kindly regard (*priyadarśana*). This is why he obtained the marks of having deep blue eyes (*abhinīlanetra*) and eyelashes like a cow (*gopakṣmanetra*).

[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 fleshy protuberance on his head (*uṣṇīśaśīrṣa*).

[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 (*ūrṇā bhruvor madhye jātā*).

According to the śrāvaka 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 (*daśadīgbuddha*) and the dharmas of the three times (*tryadhvarma*) have, as their mark, being without marks (*alakṣaṇalakṣaṇa*). One mark by itself is already unreal, let alone thirty-two marks.

Answer. – The attributes of the Buddha are of two kinds: *i*) of conventional truth (*saṃvṛtīsatya*); *ii*) of absolute truth (*paramārthasatya*). 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 (*puṇyamārga*). 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 (*janmakāya*), 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 (*anuvyañjana*) marks, the body of the Buddha adorns (*alaṅkaroti*) the body of the Dharma; by its ten powers (*bala*), four fearlessnesses (*vaiśaradya*), its four unhindered knowledges (*pratisaṃvid*), its eighteen special attributes (*āveṇīkadharma*) and other qualities (*guṇa*), it adorns beings.

There are two kinds of causes and conditions (*hetupratyaya*): *i*) causes and conditions for merit (*puṇya*); *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 (*prajñāpti*); *ii*) those who are attached to names (*nāmābhiniṣṭa*). 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 (*vaiśaradya*) 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 (*ṣoḍaśākāra*) and the three concentrations (*samādhi*), all the pure qualities (*anāsravadharma*) 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 (*ānimitta*) and wishlessness (*apraṇihita*), all partake in suchness (*tathatā*), the fundamental element (*dharmadhātu*), the pinnacle of the truth (*bhūtakoti*). 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 Bodhisattva*].²⁸⁶ – On the seventh day after the birth of the Bodhisattva, he was wrapped in white woolen blankets and the experts in signs (*lakṣaṇavaipaṅcaka*) were summoned. The

²⁸⁶ This version is very close to that of the Mahāvastu, 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. 57-60. – Comparative study of

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.”²⁸⁷ When the experts in signs went away, the Bodhisattva fell asleep.

[*The prediction of Asita*].²⁸⁸ – Again, there was a ṛṣi named *A-sseu-t’o* (Asita) who said to King *Tsing-fan* (Śuddhodana): “By means of my divine ear (*divyaśrotra*), 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 ṛṣi, come from 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.”²⁸⁹ 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 ṛṣi 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 (*ārūpyasvarga*) 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 (*lakṣaṇavaipañcaka*) 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 (*saṃvṛti*) and deductive knowledge (*anvayajñāna*), and not on the divine eye (*divyacakṣus*). 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. That 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

early sources, in A. Bareaux, *La Jeunesse du Buddha dans les Sūtrapīṭaka et les Vinayapīṭaka anciens*, BEGEQ, LXI, 1974, p. 209-213. –Illustrations in A. Foucher, *AgbG*, I, p. 296-300; G. Tucci, *Il trono di diamante*, p. 71, 72-73.

²⁸⁷ Mahāpadānasuttanta (Dīgha, II, p. 16) and Mahāvādānasūtra (p. 95), in regard to Vipasyin: *Ayaṃ hi deva kumāro dvattiṃsa mahāpurisalakkhaṇehi samannāgato yehi samannāgatassa mahāpurissa dve gatiyo bhavanti anaññā. sace agāraṃ ajjhāvasati rājā hoti cakkavatti... sace kho pana agārasmā anagāriyaṃ pabbajati araham hoti sammāsambuddho.*

²⁸⁸ References, p. 1344F, n. 2.

²⁸⁹ Cf. Lalitavistara, p. 103: *Evam ukte ‘sito maharṣi rājānaṃ śuddhodanam etad avocat / putras te Mahārāj jātas tam ahaṃ draṣṭukāma ihāgata iti // rājā āha / svapitimaharṣe kumāro muhūrtam āgamaya yāvas utthāsyatīti // ṛṣir avocat / na mahārāja tādrśā mahāpuruṣāsa ciraṃ svapanti jāgasasīlās tādrśāḥ satpuruṣā bhavanti /*

This detail is passed over in silence in the Mahāvastu and the Nidānakathā.

become a Buddha. Now the thirty-two marks are indeed complete in the crown prince, clearly imprinted, very deep, pure and complete. He will certainly become a Buddha and not a cakravartin king.”

By this, we know that the Buddha, by means of his thirty-two marks, is far superior to all beings. If we speak of the absence of marks, it is in order to destroy [the purely imaginary marks] such as the marks of eternity (*nitya*), purity (*śuci*) and happiness (*sukha*), the marks of self (*ātman*), the marks of man (*puruṣa*) or woman (*strī*), of birth (*jāti*) or death (*maraṇa*), etc. Thus, although the attributes of the Buddha have, as their mark, being without marks (*alakṣaṇalakṣaṇa*), by manifesting his thirty-two marks, the Buddha leads beings to recognize the primacy (*paramatā*) and to experience pure faith (*prasāda*) toward him. Speaking of the thirty-two marks is not a fault (*doṣa*).

VI. JUSTIFICATION OF THE NUMBER OF MARKS²⁹⁰

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 (*vyāma*) 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 (*maṇi*) is used, it is not fitting to be overloaded with necklaces (*keyūra*, *niṣka*). This is why the target (*lakṣya*) is reached with exactly thirty-two marks.

²⁹⁰ This subject has already been treated above, p. 280F. The author is faithfully following the Vibhāṣā, T 1545, k. 177, p. 889a12-19: Why are there precisely thirty-two *lakṣaṇa*, no more and no less (*dvātriṃśad eva mādhikāni nālpatarāṇi*)? The venerable Pārśva says: Adding or subtracting from them would in both cases be a difficulty: exactly thirty-two are necessary so as not to contradict the nature of things (*dharmatā*). Others say: The number thirty-two is generally considered in the world to be a favorable number and nothing should be added to it or subtracted from it. Others say: If thirty-two marks adorn the Buddha’s body, the latter enjoys incomparable superiority in the world: if he had fewer, he would be lacking; if he had more, he would be untidy; in both cases, it would not look good. Just as one can neither add nor subtract from the Buddha’s attributes, so it is for his *lakṣaṇa*: there is no deficiency to increase and surplus to decrease.”

This is the traditional opinion in regard to the variety of the marks and their number. It could convince only the Indians, and it left foreigners skeptical. Its subjective nature did not escape the author of the *Traité*, at least according to one of his Chinese or Serindian interpreters. In fact, he will comment in k. 88, p. 684a-b that the Buddha takes into consideration the preferences of beings to be converted and local customs to manifest one particular mark rather than another. There are countries, he says, where the Buddha manifested sometimes myriads of marks, sometimes an incalculable number of marks, and sometimes fifty-six or thirty-four marks. When he conforms to the taste of India, he manifests thirty-two major and eighty minor marks.

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 (*sthūla*) whereas the minor marks are fine (*sūkṣma*). 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 (*sāmānya*) and sometimes special (*āveṇika*). This is why we speak of the major and minor marks separately.

VII. WHY IS THE BUDDHA ADORNED WITH NON-EXISTENT MARKS?

Question. – The Buddha cut through the mark of existence (*sattvalakṣaṇa*), the mark of substantial self (*ātmalakṣaṇa*) absolutely (*atyantam*) and was satisfied with the mark of empty (*sūnya*) dharmas. Why then does he adorn his body in the manner of those who seize characteristics (*nimittāny udgurhṇanti*)?

Answer. – If the Buddha adorned just his mind (*citta*) with wonderful attributes,²⁹¹ and if his body were lacking the major and minor marks, some beings capable of being converted (*vaineayasattva*) would mistake him under the pretext that the Buddha is without bodily marks. They would not welcome the Buddhadharmas with open hearts. Thus, if one filled a dirty bowl (*aśucibhājana*) with choice food, the latter would not be appreciated by people; and if one filled a stinking goatskin (*durgandhājina*) with precious things, those who received them would be miserable. This is why the Buddha adorns his body with the thirty-two marks.

Moreover, often the Buddha utters the lion’s roar in the great assembly (*mahāparṣadi śiṃhanādam nadati*)²⁹² and states that, among men, all his qualities are superior. If the Buddha did not adorn his body of birth (*janmakāya*) with the major and minor marks, some would say: “His body is ugly (*durvarṇa*); why believe him?” When the Buddha adorns his body 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?

²⁹¹ The punctuation of the *Traité* is defective: the period should be placed between *sin* and *chen*. The attributes with which the Buddha adorns his mind go from the ten powers (*bala*) to great loving-kindness (*mahāmatrī*) and great compassion (*mahākaruṇā*); they have been discussed in chapters XXXIX to XLII (at the beginning).

²⁹² Cf. p. 1594-1598F.

Finally, the attributes of the Buddha are very profound (*gambhīra*) for they are eternally destroyed (*nityaniruddhatvāt*). Fanatical madmen, beings do not believe in them and do not accept them; they say that in this destruction of the body (*kāyanirodha*), nothing is to be had. That is why the Buddha uses his broad tongue (*prabhūtajihvā*) and his brahmic voice (*brahmasvara*) emits great rays of light from his body (*mahāraśmin niścārayati*) 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 (*ādhyātmika*) or external (*bāhya*). The meditations (*dhyāna*), absorptions (*samāpatti*), wisdom (*prajñā*) and other qualities (*guṇa*) are internal ornaments. The majesty of the physical marks and the perfections of morality (*śīlasaṃpad*) 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 (*tīkṣṇendriya*); by utilizing his physical marks, he benefits beings of weak faculties (*mṛdvindriya*). 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 (*puṇyakriyāvastu*);²⁹⁴ by the adornment of his mind, he establishes beings in the three gates of deliverance (*vimokṣamukha*). 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 (*trai dhātuka*).

It is in view of these immense benefits that the Buddha adorns his body of birth with the major and minor marks (*janmakāya*)

²⁹³ See above, p. 456F, the manifestations that precede the preaching of the Prajñāpāramitasūtra.

²⁹⁴ See Dīgha, III, p. 218; Anguttara, IV, p. 241; Kośa, IV, p. 321.

Bodhisattvakula

Fourth Section BEING BORN INTO THE FAMILY OF THE BODHISATTVAS, ETC.

Sūtra (cf. Pañcaviṃśati, p. 23, l. 2-3, 5-6; Śatasāhasrikā, p. 72, l. 2, 5, 7). – The bodhisattva-mahāsattva who wishes to be born into the family of the bodhisattvas, to attain the level of the crown prince and to never be separated from the Buddhas must practice the perfection of wisdom (*Bodhisattvena mahāsattvena upapattukāmena, kumārabhūmim anupraptukāmena, buddhair avirahitena bhavitukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. BEING BORN INTO THE FAMILY OF THE BODHISATTVAS

“The family of the bodhisattvas”.²⁹⁵ – If someone produces a very profound mind of profound great compassion (*mahākaruṇācitta*) towards beings, he takes birth in the bodhisattva family. In the same way when one is born into a royal family, no one dares to despise you; furthermore, you fear neither hunger nor thirst (*kṣutipipāsā*), cold nor heat (*śītoṣṇa*), etc. It is the same for the one who enters into the assurance (*niyāma*) of bodhisattva and is born into the family of the bodhisattvas: because he is the child of the Buddha, devas, nāgas, yakṣas, satpuruṣas, etc., do not dare to scorn him but increase their veneration (*arcanā*); he does not fear the bad destinies (*durgati*) or the lower places among gods or men; he is not afraid that the śrāvakas, pratyekabuddhas or heretical masters (*upadeśācārya*) will come to destroy his resolution (*āśaya*).

Furthermore, from his first production of the mind of bodhi (*prathamacittotpāda*), the bodhisattva makes the following vow (*prañidhāna*): “Starting from today onward, I will not follow any bad thought (*akuśalacitta*); I wish only to save all beings and to attain supreme complete enlightenment (*anuttarasamyakṣambodhi*).”

Furthermore, the bodhisattva who knows that the true nature (*bhūtalakṣaṇa*) of dharmas is unborn (*anutpāda*) and unceasing (*anirodha*) acquires the conviction that dharmas do not arise (*anutpattikadharmakṣānti*); henceforth he is definitively settled in the position of the bodhisattva (*bodhisattvaniyāma*).

²⁹⁵ Just as there are two kinds of *avaivartika* bodhisattvas (cf. p. 1804F), so there are two kinds of birth in the family of the bodhisattvas: the first is when the practitioner produces the thought of bodhi for the first time and thus enters the first bhūmi of his career; the second birth, the definitive one, is when the bodhisattva attains *anutpattikadharmakṣānti* and thus enters into the eighth bhūmi. It is this second birth that the Sūtra has in mind here.

[*Viśeṣacintibrahmapariṣcchā*].²⁹⁶ - Thus the Buddha²⁹⁷ said in the *Tche-sin king* (*Viśeṣacintisūtra*): “When I saw the Buddha *Ting-kouang* (*Dīpaṃkara*), I obtained the conviction that dharmas do not arise and I completely fulfilled (*paryapūram*) the six perfections (*pāramitā*). Prior to that moment, I did not really possess generosity, discipline, etc.”²⁹⁸

Furthermore, the bodhisattva has the following thought: “Suppose that kalpas as numerous as the sands of the Ganges (*gaṅgānadīvālukopamakalpa*) were only one day and one night, that thirty of these days were a month, that twelve of these months were a year, that the number of these years were more than a hundred thousand myriads of hundreds of thousands of kalpas and that finally there appeared a single Buddha in whose presence a bodhisattva would offer his homage (*pūjā*), observe morality (*śīla*) and accumulate qualities (*guṇa*). Suppose, moreover, that such Buddhas, in number as many as the sands of the Ganges [followed one another] and that afterwards only this bodhisattva receives the prediction (*vyākaraṇa*) of someday becoming buddha, well then, the mind of this bodhisattva would show neither laziness (*kausīdya*) nor discouragement (*laya*) nor weariness (*nirveda*), and he would fulfill all the practices of his estate completely.”

Furthermore, the bodhisattva experiences loving-kindness (*maitrī*) and compassion (*karuṇā*) toward beings predestined to perdition (*mithyāvānīyata*) and guilty of the five misdeeds of immediate retribution (*ānantarya*) and toward people who have broken the roots of good (*kuśalamūla*), and he introduces them into the right path without waiting for their gratitude (*kṛtyajñatā*).

Furthermore, from his first production of the mind of bodhi (*prathamacittotpāda*), the bodhisattva is no longer enveloped by or ruined by the conflicting emotions (*kleśa*).

Furthermore, although he contemplates the true nature (*bhūtalakṣaṇa*) of dharmas, the bodhisattva no longer experiences any attachment (*abhiniveśa*) towards this consideration. [275b]

Furthermore, the bodhisattva always spontaneously (*svarasena*) offers words of truth (*satyavacana*) and, even in his sleep (*svapna*), tells no lies (*mṛṣāvāda*).

Furthermore, for the bodhisattva, all the visible forms (*rūpa*) that he sees are visions of the Buddha, but by the power of the concentration of recollection of the Buddhas (*buddhānusmṛtisamādhi*), he is not attached to these visions.

Furthermore, seeing all beings wandering in the sufferings of saṃsāra, the bodhisattva is not attached to any happiness and forms only the following aspiration (*praṇidhāna*): “When will all beings and myself be saved?”

²⁹⁶ For this sūtra which the *Traité* cites under different titles, see p. 1268-1269F, note.

²⁹⁷ Adopting the version *fo* in place of *ts'ien*.

²⁹⁸ *Viśeṣacintin*, T 586, k. 2, p. 46a22; T 587, k. 3, p. 78a13. The future Śākyamuni, at the end of the second asaṃkhyeyakalpa of his career, while he was still the brahmacārin Sumedha, Megha or Sumati, met the buddha Dīpaṃkara and from him received the prediction: see above, p. 248F, n. 2.

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 (*rāga*) 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 (*maitrīsamādhi*) immediately. Furthermore, the bodhisattva has reduced all teachings into ‘the teachings of the Buddha’ and the various classifications (*nānāviśeṣa*) 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 (*dharmasaṃjñā*) nor the notion of false teachings (*adharmasaṃjñā*) towards them.²⁹⁹

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 (*bodhisattvakūla*) is of two kinds: *i*) the family with regression (*savivartana*) and the family without regression (*avaivartika*); *ii*) the nominal family and the real family; *iii*) the pure family and the mixed family; *iv*) the family strong in faith (*śraddhāsāratā*) 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 prajñāpāramitā”.

Kumārabhūmi

II. OBTAINING THE LEVEL OF THE KUMĀRAKA

“The bodhisattva wishes to obtain the level of Kumāraka.”³⁰⁰

1. Some bodhisattvas, from their first production of the mind of bodhi (*prathamācittotpāda*), have destroyed lust (*samucchinna-rāga*) and, up to their acceding to supreme complete enlightenment

²⁹⁹ See *Kolopamasūtra* of the Majjhima, I, p. 135, already cited above, p. 64F and to which the *Traité* will refer again, k. 31, p. 290c22; 295b29; k. 85, p. 657a2.

³⁰⁰ *Kumāra* or *kumārabhūmi* is one of the many terms used to designate the eighth bhūmi, the Acalabhūmi. These terms are expounded and justified in the Daśabhūmika, p. 71, l. 11-17 (T 285, k. 4, p. 483c25-484a2; T 286, k. 3, p. 522b15-21; T 287, k. 6, p. 561b24-c2): *avivartya*, *durāsada*, *kumāra*, *janma*, *pariniṣpanna*, *pariniṣṭhita*, *nirmāṇa*, *adhiṣṭhāna* and *anābhogabhūmi*. Kumārabhūmi, because it is beyond reproach.

(*anuttarasamyaksambodhi*), are always in the position of bodhisattva (*bodhisattvaniyāma*):³⁰¹ this is called kumārakabhūmi (level of the child).

2. Furthermore, some bodhisattvas have made the following aspiration (*prañidhāna*): “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 (*rājaputra*) is called kumāraka (crown prince). The Buddha is the king of the Dharma (*dharmarāja*) and, from his entry into certainty of the supreme law (*dharmasamyaktvaniyāmāvākṛānti*)³⁰² up to the tenth bhūmi inclusively, the bodhisattva is called ‘prince with the right of succession to the state of Buddhahood’.

Thus Mañjuśrī, with his ten powers (*daśabala*), his four fearlessnesses (*caturvaiśāradya*), etc., completely carries out buddha activity (*buddhakārya*), dwells in kumārakabhūmi (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 kumāraka (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 acquiescence that dharmas do not arise (*anutpattikadharmakṣānti*) and up to the tenth bhūmi inclusive, 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.

Buddhāviraḥitatā

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?

³⁰¹ Here *p’ou-sa-tao* renders the Sanskrit *bodhisattvaniyāma*. Sometimes the character *tao* used by Kumārajīva has as correspondent *ies par hgyur ba = niyāma* in the Tibetan versions: cf. *Śūraṅgamasamādhisūtra*, transl. p. 122, n. 13.

³⁰² For the bodhisattva this *niyāmāvākṛānti* is in the eighth bhūmi.

Answer. – Some bodhisattvas have not entered into the certainty of the bodhisattva (*bodhisattvaniyāma*) and have not received the special prediction (*vyākaraṇaviśeṣa*) reserved for the non-regressing (*avaivartika*) bodhisattvas.³⁰³ This is why, if they wander away from the Buddhas, they destroy their roots of good (*kuśalamūla*), 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 (*dharmaniyāma*), would stray from the Buddhas. Equipped with limited qualities (*alpaguṇa*), 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 (*ādikarmika*) bodhisattva cannot stray from the Buddhas.

Question. – If that is so, why is he not advised him to stay away from the śrāvakas and pratyekabuddhas? The śrāvakas and pratyekabuddhas would also be able to render service to the bodhisattva.

Answer. – The bodhisattva has the great mind (*mahācitta*) [of bodhi]. Although they have the benefit (*upakāra*) of nirvāṇa, the śrāvakas and pratyekabuddhas do not have omniscience (*sarvajñā*) and consequently cannot guide the bodhisattva. By their knowledge of all the aspects (*sarvākārajñatā*), the Buddhas alone can guide the bodhisattva.

Thus when an elephant gets stuck in the mud, no animal other than an elephant can pull him out. It is the same for the bodhisattva; if he engages in a bad path (*amārga*), only the Buddhas can put him back onto the great Path. This is why the Prajñāpāramitā speaks of the bodhisattva here ‘never wishing to be separated from the Buddhas.’”

Moreover, the bodhisattva has the following thought: “Not having the Buddha eye (*buddhacakṣus*), I am no different from a blind man (*andha*). If I am not guided by the Buddhas, I will be committed to dead-ends. But if people hear the Buddha dharma, finding themselves abroad, they will be ignorant of the time for conversion (*paripacana*) and the exact number of rules of conduct (*pratipatti*).”

Moreover, the bodhisattva who sees the Buddhas acquires all kinds of benefits (*nānāvidhopakāra*). When he sees them with his eyes, his mind is purified and when he hears their words, he is pleased with the Dharma and acquires great wisdom (*mahāprajñā*). Acting in accordance with the Dharma, he finds liberation (*vimukti*). Since meeting with the Buddhas brings him these immense benefits, why would he not ardently seek to see the Buddhas?

The new-born baby (*bāla*) cannot be separated from its mother. The traveler (*pānthaka*) cannot be separated from his gear; in times of great heat, he does not avoid the cold wind or icy water; in times of great cold, he does not flee from fire; in order to cross deep water, he does not leave his boat behind. The sick person does not renounce good medicine. The bodhisattva has many more good reasons not to wander

³⁰³ This is a matter of the *anutpattikadharmakṣāntilabdhasaṃmukhavākaraṇa*, 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 (*saṃskṛtadharmā*) are deceivers (*viśaṃvādaka*), 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 (*saṃpanna*), and a fortiori not to become separated from the Buddhas.

As a result of sins (*āpatti*) accumulated during innumerable kalpas, beings do not come to realize their aspirations (*praṇidhāna*). If they gain in merit, their wisdom is slender (*tanu*), 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 (*kṣānti*): i) patience in regard to beings (*sattvaṃkṣānti*); ii) patience in regard to things (*dharmakṣānti*).³⁰⁴ Cultivating patience toward beings, he experiences the feelings of loving-kindness (*maitrī*) and compassion (*karuṇā*) 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 (*rāgacarita*) and whose mind is weighed down takes on the body of a lustful bird, such as a peacock (*mayūra*) or a duck (*cakravāka*), etc. A being who has cultivated hatred (*dveṣa*) is inevitably reborn among the poisonous species such as wicked dragons (*nāga*), rākṣasas, centipedes (*śatapadin*), venomous snakes (*āśīviṣa*), 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.

Finally, the bodhisattva always practices the concentration of the recollection of the Buddhas (*buddhānusmṛtisamādhi*) splendidly;³⁰⁵ this is why, wherever he is reborn, he always meets the Buddhas.

[*Pratyutpannabuddhasaṃmukhāvasthitasamādhisūtra*].- Thus it is said in the *Pan-tcheou san-mei* (*Pratyutpannasamādhi*): “The ‘By what karmic cause and condition does one get to be reborn in that field (*kṣetra*)?’ – The Buddha answered: “Son of good family (*kulaputra*), by always practicing the

³⁰⁴ Cf. p. 865F.

³⁰⁵ Distinct from the simple commemoration of the Buddha (p. 1340-1361F), this samādhi of the ‘commemoration of the Buddhas’ according to the Mahāyāna is to ‘commemorate all the Buddhas of the ten directions and the three times present in innumerable buddha-fields’: see above, p. 409-415F.

concentration of recollecting the Buddha and ceaselessly thinking about it, one gets to be born in my field.”³⁰⁶

2. Subjective nature of the appearance of the Buddhas³⁰⁷

³⁰⁶ *Pan-tsheou-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 Amita. On this subject, see P. Demiéville, *La Yogācārabhūmi de Saṅgharakṣa*, BEFEO, XLIV, 1954, p. 353-355, 431-432.

³⁰⁷ 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’ (*buddhānusmṛtisamādhi*) and sees them in mind (*cittena*), not in any mind whatsoever, but according to the very words of the sūtras (Majjhima, I, p. 23, etc.) “in concentrated, purified, cleansed, stainless mind rid of minor stains, softened, amenable, stable mind that has reached immovability” (*samāhita citta parisuddhe pariyodāte anaṅgane vigatūpakkilese mudubhūte kammaniye thite ānejjappatte*). 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 (*kanaka*) surrounded by beryl (*vaiḍūrya*) 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 (*muditā*).

These practices of autosuggestion are not new to Buddhism. The śrāvakas already used a whole arsenal of practices where the directed will (*adhimokṣa*) overtakes objectivity and allows the seeing of things not as they are but as one wants to see them. During the course of the *Apramāṇas* or the *Brahmavihāras*, for the purification of one’s own mind, they consider beings of the ten directions in turn as happy, rejoicing or miserable when similar generalizations are, to say the least, unlikely. The practice of the eight vimokṣas, the eight abhivhāyatanas and the ten kṛtsnāyatanas allows the ascetic to substitute the vision of external objects for that of the internal objects and vice versa, to contemplate the universe under the form of a single element (earth, water, fire or wind) or under the aspect of a single color (blue, yellow, red or white), of bringing everything to the notion of space, infinite consciousness or nothingness, and finally to eliminate the notions and sensations without a residue. The ascetic having entered into the *aśubhabhāvanā* finally sees the cosmos in the form of a gigantic skeleton. Subjectivism is pushed so far that the theoreticians attribute to the *pariṇāmanarddhi* the power of really transforming things, for example, of changing stone into gold. In a word, samādhi 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 *buddhānusmṛtisamādhi* ends up by coming out of samādhi 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 (*pustakaṃ karoti*). We think this is the origin of the enormous literature of the Mahāyānasūtras that flooded Buddhism during

Question. – How does this concentration of the recollection of the Buddhas (*buddhānusmṛtisamādhi*) bring about being born in that field?

Answer. – ‘Recollecting the Buddha’ is to meditate on his thirty-two major marks and his eighty minor marks (*anuvyañjana*), on his golden colored body (*suvarṇavarṇa kāya*), on the rays (*raśmi*) that shine forth from his body and fill the ten directions, on the clarity and purity of his brilliance like the molten gold of the Jambu river (*jāmbūnadasuvarṇa*). The Buddha is like Sumeru, king of the mountains, in the middle of the great sea, which, at the moment the sun shines on it, illuminates everything.³⁰⁸

the first centuries of our era. Between the sūtras of the Tripiṭaka compiled by the śrāvakas at the beginnings of Buddhism and the Vaipulyasūtras that accumulated over the course of time, there is the major difference that the former were collected from the very mouth (*kaṇṭhoka*) 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 sūtras of the Tripiṭaka transmit historical evidence whereas the Vaipulya sūtras tell of a mystical experience.

The Mahāyānist who benefit from this experience do not believe in the objectivity of their meeting 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 it is only to the extent that they have thought they have seen the buddhas. And each of them says: “It is by means of mind (*citta*) 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.”

Following their reasoning, they establish that, contrary to the common way of speaking, consciousness (*vijñāna*) does not discriminate (*na vijñānati*), 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 Prajñāpāramitās (Aṣṭasāhasrikā, p. 37-40; Pañcaviṃśati, p. 121-122; Śatasāhasrikā, 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 (*tatrācittatāyām astitā vā nāstitā vā na vidyate nopalabhyate*), that this absence of mind excluding all modification and all concept constitutes the very nature of everything (*avikāra avikalpā acittatā yā sarvadharmāṇām dharmatā*). In this view, “the bodhisattva penetrates the true nature of things (*dharmāṇām bhūtalakṣaṇam*) which is none other than eternal emptiness (*nityasūnyatā*).”

In samādhi, the bodhisattva meets the buddhas, converses with them and enjoys their presence; by means of prajñā he penetrates the emptiness of beings and things 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.

³⁰⁸ Compare this common passage incessantly repeated in the Sarvāstivādin Avadānas (Avadānaśataka, I. p. 3; Divyāvadāna, p. 46. 3tc.): *Atha... bhagavantam dadarśa dvātriṃśatā mahāpuruṣalakṣaṇaiḥ samalankṛtam aśītyā cānuvyañjanair virhājitaḡātram vyāmaprabhālankṛtam sūryasahasrātirekaprabham jaṅgamam iva ratnaparvatam samantato bhadrakam.* – Then N... saw the Blessed One adorned with the thirty-two major marks of the Great Man, his body resplendent with the eighty minor marks, adorned with a halo, one arm-span in width, with a brilliance surpassing a thousand suns, like a mountain of jewels in movement, captivating in every way.

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 of the Buddhas, marks like an appearance of molten gold (*kanaka*) in the center of a real beryl (*vaiḍūrya*).

A bhikṣu who has entered onto the meditation on the horrible (*aśubhabhāvana*) see only bloated bodies (*vyādhmātaka*), putrified (*vipūyaka*), torn apart (*vidhūtaka*), finally seeing nothing other than a skeleton (*asthiśataka*).³⁰⁹ This [276b] skeleton is immobile (*akāraka*); it comes from nowhere and it goes nowhere (*na kutaścid āgacchati, na kvacid gacchati*): the bhikṣu sees this skeleton by means of his memory (*anusmaraṇa*) and as a concept (*saṃjñā*). In the same way, the bodhisattva-mahāḥasattva who has entered into the concentration of the recollection of the Buddhas (*buddhānusmṛtisamādhi*) sees the Buddhas insofar as he has concentrated his mind (*cittasamādhānāt*) and insofar as his mind is pure (*cittaviśuddhivāt*). When a person whose body is adorned with ornaments looks into a mirror (*ādarśa*) or clear water, he sees all his ornaments without exception. In the mirror of the clear water, there is no real (*ākṛti*) form but, since it is clear and limpid, the person contemplates his own image therein (*pratīkṛti*). From the very beginning, the dharmas [of Buddha] are eternally pure (*nityaviśuddha*) and it is by means of his well purified mind (*supariśuddhacitta*) that the bodhisattva sees all the Buddhas at will (*yatheccham*). He questions them about his doubts (*saṃśaya*), and the Buddhas answer his questions. Hearing the words of the Buddhas, the bodhisattva experiences great joy (*muditā*).

Emerging from concentration (*samādher vyutthitah*), 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 (*traiḍhātuka*) has been manufactured by the mind (*citta*). 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 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 (*cittanimitānām udgrahaṇam*) is fundamentally ignorance (*ajñāna*). The mind itself is deception (*mṛṣā*) and comes from ignorance (*avidyā*). By separating from his deceptive and erroneous nature of mind, the bodhisattva penetrates into the true nature of things (*dharmāṇām bhūtalakṣaṇa* or *dharmatā*), namely, eternal emptiness (*nityaśūnyatā*).

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 (*saṃskāra*), he comes to never be separated from the Buddhas at will (*yatheccham*) and according to his wishes (*yathāpranidhānam*). In the same way that the garuḍa, king of the birds, furnished with two wings (*pakṣa*), soars supremely in space (*ākāśa*), so the bodhisattva, in his present lifetime (*ihajanmani*), 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.

³⁰⁹ See above, p. 1316F seq.

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. Pañcaviṃśati, p. 23, l. 15-18; Śatasāhasrikā, 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 kuśalamūlair ākāṅkṣet sarvabuddhān pūjayituṃ satkartuṃ gurūkartuṃ varṇayituṃ tāni me kuśalamūlāni samr̥dhayeyur iti prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. THE DESIRE TO OFFER

[276c] The bodhisattva who gets to be never separated from the Buddhas must honor them (*pūjayitum*); 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* (Dīpaṃkara) and having nothing to offer him, set out to look everywhere. Seeing a seller of flowers, he bought five blue lotus flowers (*nīlotpala*) for five hundred gold pieces (*kārṣāpaṇa*) 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 (*bīja*), 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 (*vipākaphala*) coming from the roots of good, such as flowers (*puṣpa*), perfumes (*gandha*), necklaces (*niṣka*), garments (*vastra*), banners (*patāka*), parasols (*chattra*) and all kinds of precious gems (*maṇiratna*). Why is that?

Sometimes, [and this is the case here], the effect is designated by means of the cause (*kārye kāraṇopacārah*), 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 (*kāraṇe kāryopacārah*) 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 (*pūjokarāṇa*) 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 (*puṣpa*), 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 *kārye kāraṇopacārah* 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 Śatakaśāstra 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 *kāraṇe kāryopacārah* 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 Śatakaśāstra 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 Kośabhāṣya, p. 7, l. 11-13 is taken from a stanza of the Dhammapāda, v. 194, and the Udānavarga, XXX, v. 22: *Sukhaṃ buddhasya cotpādaḥ*: “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 (*āmiṣapūja*); *ii*) spiritual offerings (*dharmapūjā*).³¹³ If the sūtra mentions only flowers, perfumes, etc., as offerings, it would not include 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. *Pūja*

Here is what is meant by honors (*pūjā*). 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 (*puṣpa*), perfumes (*gandha*), precious gems (*maṇiratna*), etc. – In many ways, one lauds their qualities (*guṇa*) 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 *pūjā*.

2. *Satkāra*

Tsouen-tchong (*satkāra* ‘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 *tchong*.

3. *Gurukāra*

Kong-king (*gurukāra* ‘respect’). – Being humble and fearful is *kong*; esteeming their knowledge and virtues is *king*.

4. *Varṇana*

Tsan-t’an (*varṇana* ‘praise’) - Praising their qualities is *tsan*; lauding the ceaselessly and exalting them is *t’an*.³¹⁴

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 (*yathaccham*), whether he looks for it or he gets it without looking for it. Actually there are things that arise spontaneously (*svarasena*): apparitional beings (*upapāduka*) on up to musical instruments (*tūrya*); and it is the same for all the things to be offered (*pūjopakaraṇa*).

³¹³ Anguttara, I, p. 93: *Dve ‘mā bhikkhave pūjā. katamā dve. āmiṣapūjā ca dhammapūjā ca.*

³¹⁴ 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 (*yatheccham*)?

Answer. – Merit (*puṇya*) comes from the mind (*cittāpekṣa*). Using as an offering something that one loves produces an increase in merit (*puṇyavardhana*).

Thus, king *A-yu* (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 (*pāṃśu*) that he loved very much.³¹⁵ If an adult placed earth in the Buddhas' 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 (*pariccchādāna*) or food (*annapāna*) 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 (*pratigrāhaka*).

Moreover, the offerings are adjusted according to the desires. Some bodhisattvas know that the Buddhas need nothing; they also know that objects (*dravya*) are false like a magic show and have as their single characteristic the absence of characteristics. However, in order to convert beings (*sattvapariṣādanārtham*), they adjust themselves to the preferences of beings and countries to make their offerings.

There are as well bodhisattvas who possess very deep concentrations (*samādhi*) 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 (*buddhakṣetra*), if necessary, they rain down celestial flowers (*divyapuṣpa*), filling the trichiliocosm (*trisāhasralokadhātu*) and offer these to the Buddhas; sometimes they rain down heavenly sandalwood (*candana*); sometimes they rain down *cintāmaṇi* 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 (*dharmapūjā*) to the Buddhas. By using the practices of a single bhūmi, 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 (*anutpattikadharmakṣānti*), they destroy their own afflictions (*kleśa*) and those of beings. Those are spiritual offerings (*dharmapūjā*).

Sometimes the bodhisattva dwelling in the tenth bhūmi exerts his magical power (*rddhibala*) so well that the fires of the damned (*naraka*) are extinguished, the pretas are satisfied, the animals are liberated from their fears (*bhaya*), humans (*manuṣya*) and gods (*deva*) gradually reach the non-regressing bhūmi (*avaivartikabhūmi*). Such qualities and such powers are also spiritual offerings.

³¹⁵ *Pāṃśupradānāvadāna*: references, p. 723F, n. 2

This is why the Prajñāpāramitāsūtra says that the bodhisattva “who wishes to have roots of good at his disposal [to honor the Buddhas] should practice the perfection of wisdom.”

Manorathapūraṇa

Second Section FULFILLING THE WISHES OF ALL BEINGS

Sūtra (cf. Pañcaviṃśati, p. 23, l. 19-22; Śatasāhasrikā, p. 72, l. 18-73, l. 5). – The bodhisattva-mahāsattva 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 mahāsattvena sarvasattvenānāṃ manorathān paripūrayitukāmena annapānavastrasāyanāsanaṅgavilepanaghandhayānagrakhaṭvādīpādibhiḥ prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. WHAT IS FULFILLING THE WISHES?

Question. – What order (*anukrama*) is the Prajñāpāramitāsūtra 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 (*buddhānāṃ pūjā*); *ii*) saving beings (*sattvānāṃ paritrāṇa*). By honoring the Buddhas, the bodhisattva gains immense merit (*puṇya*) and, with this merit, he helps beings (*sattvān upakaroti*) in the sense that “he fulfills their wishes”.

The master merchant goes to sea and collects jewels (*ratna*); then, having returned safe and sound, he helps his relatives (*bandhu*), his friends (*mitra*), etc. Similarly, the bodhisattva goes to the sea of the Buddhadharmā 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 (*caura*). Similarly, the bodhisattva who has paid homage to the Buddha, the king of the Dharma, receives in return a special prediction (*vyākaraṇa*) and, thanks to the immense treasure of his roots of good (*kuśalamūla*), attains the indestructible power of knowledge (*akṣayajñānabala*). Then, going among beings, he honors good people, gives to the poor whatever they need and destroys the armies of Māra 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 Prajñāpāramitāsūtra speak of the bodhisattva wanting to fulfill the wishes of *all* beings and practicing the prajñāpāramitā 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 [277c] his image in water or in a mirror, these are all unrealizable wishes.

When one bores wood to make 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*) supaworldly (*lokottara*). 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 (*annapāna*), couches (*khaṭvā*), bedding (*śayanāsana*), etc., up to lamps (*dīpa*).

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 (*hīna*), middling (*madhya*) or superior (*adhimātra*). The inferior ones are the causes and conditions bringing about happiness (*sukha*) in the present life (*ihajanman*), the middling ones are the causes and conditions assuring happiness in the future life (*parajanma*), 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 (*abhiniviṣṭa*) 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 (*anuśamsa*) without omitting any. Why? His first and foremost intention is to lead beings to the Mahāyāna Dharma. If they are unable to adopt it and become converted, the bodhisattva presents to them the path of the śrāvaka and pratyekabuddha. If they are resistant to that, the bodhisattva presents them with the practices of the ten good ways of conduct (*daśa kuśaladharmapatha*), the four limitless ones (*brahmavihāra*), 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 (*annapāna*), etc.

Finally, when worldly people (*prthagjana*) 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 (*mahāśreṣṭhin*) enjoying immense wealth. When beings come from the four directions (*caturdiśasattva*) 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 (*khaṭva*) adorned with the seven jewels (*saptaratna*). This bed had diamond (*vajra*) feet, was covered with a heavenly mattress and had rubies (*padmarāga*) as curtains (*vitāna*). Eighty thousand servants stood on guard on 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 [278a] to the spot in order to receive all kinds of food and drink (*annapāna*). At the sight of this huge crowd, the śreṣṭhin [Bindu] silently raised his eyes to the heavens and immediately there fell from the sky a rain of different foods of a hundred flavors (*śatarasasāhāra*) 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. Whether people had need of food and drink (*annapāna*), bedding (*śayanāsana*), clothing (*vastra*), etc., it was the same.

Having thus satisfied the desires of beings, Bindu then preached the Dharma to them and led them to renounce the four foods (*caturvidha āhāra*).³¹⁶ All were then established in the non-regressing bhūmi (*avaivartikā bhūmi*).

By the power of their superknowledges (*abhijñā*), bodhisattvas fulfill the wishes of beings.

II. DO THE BUDDHAS AND BODHISATTVAS FULFILL WISHES WITHOUT EXCEPTION?

Question. When the Buddha was present in the world³¹⁷, beings were still hungry and thirsty (*kṣutpipāsā*), 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 bhūmi and in the concentration of the progress of the Hero (*Śūraṃgamamsamādhi*) is in the *trisāhasramahāsāhasralokadhātu*, and sometimes he manifests there the first production of the mind of bodhi (*prathamacittotpāda*) and practices the six perfections (*pāramitā*); sometimes he manifests as non-regressing (*avaivartika*); sometimes he manifests as being separated from Buddhahood by one single lifetime (*ekajātīpratibaddha*) and, in the Tuṣita heaven, he preaches the Dharma to the devas; sometimes he comes down from the Tuṣita heaven and is born in the palace of king Śuddhodana; sometimes he leaves home (*pravrajati*) and becomes Buddha; sometimes he appears in the midst of the great assembly, turns the Wheel of the Dharma (*dharmacakram pravartayati*) and saves innumerable beings; sometimes he manifests his entry into nirvāṇa and seven precious stūpas are erected

³¹⁶ See Dīgha, III, p. 228.

³¹⁷ Adopting the variant *tsai che*.

for him so that beings can honor his relics (*śarīra*) everywhere in all the kingdoms; sometimes finally his Dharma becomes extinct.³¹⁸ 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 (*nirmāṇakāya*). 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 (*gaṅganadīvālukopama lokadhātu*) 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 [collectively] accomplished, the great rain (*mahāvārṣa*) comes down without interruption, it cannot be governed by the other three great elements (*mahābhūta*); only the winds (*vāyu*) that come from the ten directions at the end of the kalpa and come up against one another can withstand this water (*ap*).³¹⁹ In the same way, the Dharma preached by the Buddha [of the true body] or the body of the fundamental element (*dharmadhātukāya*), cannot be accepted by the practitioners of the three Vehicles with the exception of the Bodhisattvas of the tenth bhūmi,; only the Bodhisattvas of the tenth bhūmi whose skillful means (*upāya*) and power of knowledge (*jñānabala*) are inconceivable can hear and accept this Dharma.

Beings who see the Buddha of the body of the Dharma (*dharmakāya*) are [278b] liberated from the threefold poison (*triviṣa*), the afflictive emotions (*kleśa*), the sufferings of cold and heat (*śītoṣṇa*), and all of their wishes are fulfilled. If the *cintāmaṇi* brings all that one desires, what can be said of the Buddha? The

³¹⁸ 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 *Śūraṅgamasamādhisūtra*, transl., p. 123, 140, 223-224, 263.

³¹⁹ The Mahākālpā, or great cosmic period, is divided into four incalculable periods (*asaṃkhyeyakalpa*) each lasting twenty small kalpas (*antarakalpa*): 1) one period of disappearance of the world (*saṃvartakalpa*) resulting from one disappearance by fire (*tejaḥsaṃvartanī*), one disappearance by water (*apsaṃvartanī*) and one disappearance by wind (*vāyusaṃvartanī*); 2) one period during which the world remains destroyed (*saṃvartasthāyikakalpa*); 3) one period of creation (*vivartakalpa*); 4) one period during which the world remains created (*vivartasthāyikakalpa*). At the moment when the second period is consumed and the third is about to begin, as a result of the collective action of beings light winds arise in space that are the first signs of the future receptacles (*sattvānāṃ karmādhīpatyena bhājanānāṃ pūrvanimittabhūtā ākāśe mandamandā vāyavaḥ syandante*). They constitute the ‘primordial wind’ (*prāgvāyu*). With the increasing of these winds, there arises the circle of wind (*vāyumaṇḍala*) which rests on space (*ākāśa*). Then on this circle of wind, by virtue of the [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 (*tasmīn vāyumaṇḍale sattvānāṃ karmābhīr meghāḥ saṃbhūyākusamātrābhīr dhārābhīr abhivarṣanti, tad bhavaty apāṃ maṇḍalam*). – See Kośabhāṣya, p. 158 and 179.

The Saṃyukta, T 99, k. 34, p. 243a23-26 alludes to this primordial rain, and its text is cited in Kośabhāṣya, p. 113, l. 23-26: *Īśādhāre deve varṣati nāsti vīcir vā antarikā vā anatīkṣād vāridhārāṇāṃ prapataṅinām / evaṃ pūrvasyāṃ diśi nāsti vīcir vā antarikā vā lokadhātūnāṃ saṃvarttamānānāṃ vivarttamānānāṃ ca / yathāpūrvasyāṃ diśi evaṃ dakuṣiṇasyāṃ paścimāyāṃ uttarasyāṃ iti /*

cintāmaṇi satisfies all worldly wishes (*laukika manoratha*); the Buddha, on the other hand, satisfies all supraworldly wishes (*lokottara manoratha*). Claiming that the Buddha does not fulfill the wishes of beings completely 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 (*śītoṣṇa*), hunger and thirst (*kṣutpipāsā*), sleep (*nidrā*); he underwent criticism (*pamsana*), old age (*jarā*), sickness (*vyādhi*), death (*maraṇa*), etc., but in his mentality, wisdom (*prajñā*) and divine qualities, he was no different from a fully and completely enlightened buddha (*samyaksaṃbuddha*). 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 regard to garments and food, but without their escaping from suffering. Presently,³²⁰ he wanted only to bring them the unconditional and eternal bliss of nirvāṇa (*nirvāṇasyāsamskṛtānityasukha*). When one has compassion for one's relatives (*bandhu*), one does not give them good food mixed with poison. Now worldly (*laukika*) favors produce fetters (*saṃyojana*) 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.³²¹

[*Vimalakīrtinirdeśa*].³²² – Thus it is said in the *P'i-mo-lo-kie king* (*Vimalakīrtisūtra*): “The Buddha tapped the earth with his toe and at once his field (*kṣetra*) was adorned with the seven jewels. [And the Buddha said to Śāriputra]: 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 nāgarāja impartially (*samacittena*) makes it rain, the rain is water for humans, but for the pretas, it is burning embers.³²³

³²⁰ ‘Presently’, i.e., in the course of his last existence and after his enlightenment.

³²¹ 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. 541-542F, the misadventure of the old woman of Śrāvastī whom the Buddha was unable to save.

³²² Wei-mo-kie-king, T 475, k. 1, p. 538c20-29; transl. p. 122-123.

³²³ The example of the pretas and water is often evoked by the Mādhyamikas and the Vijñānavādins to prove, respectively, the non-existence of the object or its reduction to mere-mind.

For the former, see Candrakīrti's *Madhyamakāvātāra*, 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 *Viṃśatika*, p. 3, l. 23-4, l. 6. *Samtānāniyāmaḥ siddha iti vartate prītānām iva pretavat katham siddhaḥ saman / sarvaiḥ pūyanadyādidarśane / tulyakarmavipākāvasthā hi pretaḥ sarve 'pi pūyapūrṇām nadīm paśyanti naika eva / yathā pūyapūrṇām mūtrapurīṣādipūrṇām daṇḍāsīdharaiś ca puruṣair adhiṣṭhitām ity ādigrahaṇena / eva samtānāniyamo vijñaptīnāḥ apy arthe siddhaḥ /* 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,³²⁴ 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-kiu* (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

carrying sticks and swords: that is the meaning of ‘etc.’ Thus, even if ideas have no object, the indeterminateness of the mental series is demonstrated.

The same example is repeated in a paracanonical sūtra, the Jñānacatuṣkasūtra, cited by Asaṅga and his school in the Saṃgraha, p. 103-107; the Abhidharmasamuccayaṅkhyā, T 1606, k. 5, p. 715b13-c1; and the Siddhi, p. 421-423. The bodhisattva needs four knowledges in order to be convinced of the absolute absence of object (*artha*). The first is the *viruddhavijñānamittatvajñāna* noticing that one single thing, or supposedly such, is the object of contradictory cognitions. Thus, hungry ghosts (*preta*), animals (*tiryāṅc*), humans (*manuṣya*) and gods (*deva*) have differing concepts (*bhinnavijñapti*) of one and the same thing (*ekadravya*).

Commenting on this passage, Asvabhāva states: Where the pretas, by the power of the retribution of their actions (*vipākabala*), see a river full of pus (*nadī pūyapūrṇā*), animals (*tiryāṅc*), fish (*matsya*), etc., see something to drink (*pāna*), a home, and settle there. Humans (*manuṣya*) see in it delicious pure clear water: they use it to bathe, to quench their thirst. As for the gods gathered (*samāhitadeva*) in the sphere of infinite space (*ākāśanantyāyatana*), they see in it only space (*ākāśa*), for they no longer have any notion of substance (*rūpasamjñā*). But it is impossible to have so many different cognitions of one and the same thing [if the latter is real]. How could this same river filled with pus (*pūya*), urine (*mūtra*) and excrement (*purīṣa*), guarded by men carrying sticks and swords (*daṇḍāsīdharaiś ca puruṣair adhiṣṭhitā*) play the role of sweet-smelling (*sugandha*), fresh (*śītala*) water, of a dwelling place and a beverage? How could it be identified with space? But if it is accepted that the outer object does not exist, that is all explained.

Asvabhāva ends his commentary by citing a stanza of which the original Sanskrit appears in the Sarvadarśanasamgraha (Ānandāśrama edition, p. 12, l. 3-4):

*Parivrāṭkāmukaśunām ekasyāṃ pramadātanau /
kuṇapaḥ kāmī bhakṣya iti tisro vikalpanāḥ //*

“The monk, the lover and the dog have three different concepts of one and the same female body, namely, a rotting carcass, a mistress, or food.”

³²⁴ The responsibility for this statement must be placed on the objector. The Buddha placed among the questions that he declined to answer that of knowing if the *loka* (not only the receptacle-world, but the world of beings) is finite or infinite (see above, p. 155F). However, the current opinion among scholars is that the number of beings is infinite: *sattakāyo ananto* (Atthasālinī, p. 160), that the beings of the innumerable universes will never be exhausted, as is the case for space: *nāsti sattvānāṃ parikṣaya ākāśavat* (Kośabhāṣya, p. 113, l. 21).

Although this stanza claims that *everybody* fears the suffering of being beaten, the formless beings (*arūpisattva*) who have no body escape the suffering of the stick, the beings of the subtle form realm (*rūpadhātu*), while having a body, also escape the suffering of the stick; and among the beings of the desire realm (*kāmadhātu*), there also are 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 (*āpatti*) they have committed during innumerable incalculable periods (*asaṃkhyeyakalpa*), beings are unable to receive the benefits of them.

[*Story of Losaka-tiṣya*].³²⁶ – Thus, a disciple of Śāriputra, the monk *Lo-p'in-tcheou* (Losaka-tiṣya?) observed discipline (*śīlavat*) zealously (*vīryavat*). 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 Śāriputra said to Maudgalyāyana: “With your great magical power (*ṛddhibala*), 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. Śāriputra 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 (*saṃskṛtadharmā*) have suffering as their nature”, and he preached the four noble truths to him. At that very moment, the bhikṣu’s impurities (*āsrava*) disappeared and his mind opened: he became an arhat.

³²⁵ As it has already done above (p. 1513F), the *Traité* here cites, under the title of Dharmapada, a stanza appearing in the Udānavarga, V, v. 19, p. 144:

Sarve daṇḍasya bibyanti, sarveṣāṃ jīvitam priyam /
ātmānam upamāṃ kurtvā, naiva hanyān na ghātayet //

In Pāli, Dharmapada, v. 130:

Sabbe tasanti daṇḍassa, sabbedam jīvitam piyam /
attānam upamaṃ katvā, na haneyya na ghātaye //

“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 tcheou* has already been mentioned above, p. 931-932F. His story, as it is found here, is told in the same words in the Tsa-p'i-yu king, T 207, p. 525b9-19 (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 thera Losaka Tissa: it is summarized above, p. 932 note.

Lo-p'in-tcheou has traits in common with many other individuals ugly by nature, especially with Lavaṇābhadrīka (cf. p. 1439F, n. 4). On this subject, see Lin Li-Kouang, *L'Aide 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.³²⁷ Also, knowing that beings do not exist (*nopalabhyante*) and deeply penetrating the fundamental element (*dharmadhātu*), the Buddhas are without any memories (*anusmarana*) and thought-constructions (*vikalpa*) that say: “This one can be saved, that one cannot be saved”: their thoughts (*citta*) are always calm (*śānta*) and their minds neither increase nor decrease (*anūnādhika*).

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 Prajñāpāramitāsūtra is speaking about fulfilling the wishes of beings “in regard to food and drink, garments, bedding, ointments and perfumes, vehicles, houses, couches and other utensils”. What is meant by these objects?]

1. By food and drink (*annapāna*) we understand briefly ‘[mouthfuls] of food which is twofold, coarse or subtle’ (*kavaḍḍikārahāra audārikaḥ sūkṣmaś ca*).³²⁸ on the one hand, cakes (*maṇḍa*), cooked rice (*odana*), etc.; on the other hand, the food of a hundred flavors (*śatarasāhāra*).

Although a sūtra says that “all beings subsist by means of the four foods” (*sarvasattvās caturāhārasthitikāḥ*)³²⁹, here it is a matter of food in mouthfuls only. The other three foods, being immaterial (*arūpin*), cannot be passed on. Besides, if one gives food in mouthfuls, one is giving by the very

³²⁷ This was the case for the old woman of Śrāvastī (above, p. 541-542F).

³²⁸ Dīgha, III, p. 228, 276; Majjhima, I, p. 48, 261; Samyutta, II, p. 11, 13, 98, 101; Vibhaṅga, p. 402-403: *Cattāro āhārā: kabaliṅkāro āhāro oḷārilo vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catuttham*. – Nidānasamyukta, p. 190; Daśottarasūtra, ed. K. Mittal, p. 62-63; Saṃgītisūtra, ed. K. Mittal and V. Rosen, p. 104; Mahāvvyut., no. 2283-2285: *catvāra āhārāḥ: kavaḍḍikārahāra audārikaḥ sūkṣmaś ca, sparśo dviṭṭiyaḥ, manaḥsañcetanā tṛtīyaḥ, vijñānaṃ caturthaḥ*. – “There are four foods: i) food as mouthfuls which is coarse or subtle; ii) food as contact; iii) food as mental activity; iv) food as consciousness.”

They are defined and explained in Visuddhimagga, p. 285; Vibhāṣā, T 1545, k. 130, p. 674c seq.; Kośa, III, p. 119-127.

³²⁹ *Saṅgītisuttanta* in Dīgha, III, p. 211: *Sabbe sattā āhāraṭṭhitikā, sabbe sattā saṃkhāraṭṭhitikā, ayaṃ kho āvuso tena bhagavatā jānatā passatā arahatā sammāsaṃbuddhena eko dhammo sammadakkhāto*. – 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.

Anguttara, V, p. 50, 55; Paṭisambhidā, I, p. 5, 122; Khuddakapāṭha, IV; *Sabbe sattā āhāraṭṭhikā*.

Saṅgītisūtra, p. 45; Daśottarasūtra, p. 55: *Sarvasattvā āhārasthitayaḥ*.

Kośabhāṣya, p. 152: *Eko dharmo bhagavatā svayam abhijñāyābhisambodhyākhyāto yad uta sarvasattvā āhārasthitikā iti*.

Madh. vṛtti, p. 40: *Eko dharmāḥ sattvasthititaye yad uta catvāra āhārāḥ*.

fact of the other three. Why? Because food in mouthfuls strengthens (*abhivardhayati*) the other three as is said in the sūtra: “When the benefactor (*dānapati*) gives food (*bhojana*), he is giving five benefits to the recipients (*pratigrāhaka*).”³³⁰

Beverages (*pāna*), as they are usually called, are of two types: *i*) wines from plants such as the grape-vine (*drakṣā*), sugar-cane (*ikṣu*), 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 (*sudhā*), ambrosia (*amṛtarasa*), foods consisting of the heavenly fruits, etc., the liquor of the *madhumādhava* (*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 (*vastra*) are of two kinds: *i*) some come from living beings such as silks (*paṭṭaka*), furs (*roman*), tanned leathers (*carman*), etc.; *ii*) others come from plants such as cottons (*kārpāsa*), tree bark (*valkala*), etc. [279a]

There are also the garments of the gods: they have no fabric and arise spontaneously (*svarasena*) on trees: they are brilliant in color, light and soft.

3. Bedding (*śayanāsana*) consist of beds (*khaṭvā*), coverlets (*chādana*), mattresses (*mañcaka*), curtains (*vitāna*) and pillows (*upadhāna*).

4. Ointments and perfumes (*vilepanagnidha*) 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 (*cūrṇa*) and put on the body, used to perfume clothing, or put on the ground or on walls.

5. Vehicles (*yāna*), i.e., elephants (*hastin*), horses (*aśva*), chariots (*ratha*), carriages (*śakaṭa*), etc.

6. Houses (*grha*) such as dwellings (*harmya*), palaces (*rājakula*), temples (*prāsāda*), etc., built of earth, wood or precious objects, to protect from cold (*śīta*), heat (*uṣṇa*), wind (*vāta*), rain (*vṛṣṭi*), thieves (*caura*).

7. Lamps (*dīpa*), 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 (*annapāna*), clothing (*vastra*) and adornments (*alamkāra*).

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 (*annapāna*); next he gives them clothing (*vastra*); the body

³³⁰ Sūtra of Anguttara, III, p. 42, cited above, p. 218F, n. 1; 668F, n. 2.

being dirty and bad-smelling, he gives ointments and perfumes (*vilepanagandha*); then he gives bedding (*śayanāsana*); cold (*śīta*) and rain (*vr̥ṣṭi*) require houses (*gr̥ha*); 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 (*gati*). 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 (*āvaraṇa*). This is why, in the time of a fingersnap (*acchaṭāsamghātamātra*), 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 (*anuśamsa*), 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; Śatasāhasrikā, 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 (*Punar aparaṃ, Śāriputra, bodhisattvena mahāsattvena Gaṅganadīvālukopameṣu lokadhātuṣu sattvān dānapāramitāyāṃ pratiṣṭhāpayitukāmena śīlakṣāntivīryadhyanaprajñāpāramitāsu prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. ESTABLISHING IN THE SIX PERFECTIONS

Question. – What are the reasons for the order (*anukrama*) adopted here [by the Prajñāpāramitāsūtra]?

Answer. – The good (*hita*) is of three kinds: *i*) the good of the present life (*ihatra*), *ii*) the good of the future life (*amutra*) and *iii*) absolute good (*atyantahita*). Again, there are three kinds of happiness (*sukha*): *i*) the happiness of the present life, *ii*) the happiness of the future life and *iii*) supramundane happiness (*lokottarasukha*). 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 (*maitrīkaruṇācitta*) penetrate him even into the marrow of his bones (*asthimajjā*). First he fills beings with food and drink (*annapāna*) and drives away the torments of hunger and thirst (*kṣutpipāsā*); 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 (*laukikapāramitā*), they will enjoy happiness among humans (*manuṣya*) and gods (*deva*), but later they will return to wander in saṃsāra. Therefore I still must teach them the six supramundane perfections (*lokottarapāramitā*) so that they can obtain unconditioned eternal bliss (*asaṃskṛtanyadukha*). 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 (*alaṃkāra*), they will be complete (*sampanna*) and faultless (*nirdoṣa*), namely: *i*) garments (*vastra*), the seven jewels (*saptaratna*),³³¹ etc.; *ii*) merits (*puṇya*); *iii*) the dharmas of the Path (*mārgadharmā*).”

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 vipākaphalāni*); here it speaks of the causes and conditions of these qualities (*guṇānāṃ hetupratyayāḥ*).

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*).

³³¹ See p. 598F, n. 2.

[*Pretasūtra*]. – Thus the *Ngo-kouei king* (*Pretasūtra*) says: “Even if they are given food, [the pretas] are unable to eat it, for it is changed for them into glowing embers or into some impure thing.”³³²

Finally, the bodhisattva does not give anything whatsoever (*na kimcit tyajati*), 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’ (*gaṅgānadīvālukopama*) 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 [279c] 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 (*sattva*). – The name (*prajñāpti*) 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

³³² The preta eaters of charcoal (*aṅgārabhakṣa*) appear in the list of 36 categories of pretas in the *Smṛtyupasthānasūtra*, T 721, k. 16, p. 92b16.

body]³³³, 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 (*śānta*): the mobile ones produce physical and mental actions (*kāyavākkarman*), the still ones are unable to do so; material (*rūpin*) or immaterial (*arūpin*); with two feet or without feet; four-footed or multi-footed; worldly (*laukika*) or supraworldly (*lokottara*); big (*mahat*) or small (*alpa*); noble (*bhadrārya*) or ordinary (*pṛthagjana*).

There are beings predestined to damnation (*mithyātvaniyata*), predestined to salvation (*samyaktvaniyata*) or without predestination (*aniyata*); unhappy (*duḥkha*), happy (*sukha*) or neither unhappy nor happy (*aduḥkhāsukha*); higher (*agra*), middling (*madhya*) or lower (*avara*); still practicing (*śaikṣa*), no longer practicing (*aśaikṣa*) or neither one nor the other (*naivaśaikṣanāśaikṣa*); conscious (*saṃjñā*), unconscious (*asaṃjñā*), or neither conscious nor unconscious (*naivasamjñināsamjñin*); belonging to the desire realm (*kāmadhātu*), to the form realm (*rūpadhātu*) or to the formless realm (*ārūpyadhātu*).

Beings belonging to the desire realm are of three kinds: as a result of their roots of good (*kuśalamūla*), they are higher (*agra*), middling (*madhya*) or lower (*avara*). The higher ones are the six classes of the gods of desire (*kāmadeva*); 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 (*dvīpaka*) are distinguished by differences in face.

Bad beings are also of three categories: the higher are the damned (*naraka*); the middling ones are the animals (*tīryaṅc*), 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 (*durgati*), the world of humans and the six classes of gods [of karmadhātu].³³⁴

There are three kinds of hells (*niraya*): the hot hells (*uṣṇaniraya*), the cold hells (*śītaniraya*) and the dark hells (*lokāntarikaniraya*).³³⁵

There are three types of animals: aerial, terrestrial, or aquatic; diurnal, nocturnal or both diurnal and nocturnal; and other differences of the same kind.³³⁶

³³³ Cf. p. 1217F, n. 1.

³³⁴ This is the Sarvāstivādin-Vaibhāṣika doctrine: Kośa, III, p. 1: *Narakapretatīryaṅco mānuṣā ṣaḍ divaukaṣaḥ / kāmadhātuḥ*.

³³⁵ The hells have been the topic of a long discussion above, p. 955-968F. For further details, see the analysis of the Smṛtyupasthānasūtra in Lin, *Aide-Mémoire*.

As for the ‘dark hells’ of which the *Traité* speaks here, they are certainly *lokāntarikā aghā asaṃvutā andhakārā andhakāratimisā* “intermediate spaces between the worlds, miserable spaces full of miseries, shadows and the darkness of the shades” where the light of the sun or the moon does not penetrate. See Dīgha, II, p. 12, 15; Majjhima, III, p. 120; Saṃyutta, V, p. 454; Anguttara, II, p. 130; Divya, p. 204; Mahāvastu, I, p. 41; Lalita, p. 51, 410; Saddharmapuṇḍ., p. 163. – Various translations have been proposed (see Edgerton, Dictionary, p. 464, under *lokāntarikā*).

³³⁶ Above, p. 951-952; J. May, in Hobogirin, IV, p. 309-319, under *Chikushṭ*

There are two kinds of pretas:³³⁷ 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 (*sthūlodara*) like a mountain, a mouth like the eye of a needle (*sūcimukha*) and consist of three things: a black skin (*kṛṣṇatvac*), tendons (*snāyu*) and bones (*asthi*). For innumerable hundreds of years, they have not even heard the words “food and drink” (*annapāna*), 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 (*gūtha*), spit (*śleṣman*), pus and blood (*pūyaśoṇita*), the water from laundry, who feed on oblations (*śraddhabhoktr*) 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 Wearers of necklaces, the Corrupted by Joy (*krīdāpramoṣaka*), the Corrupted by Mind (*manahpradūsika*),³³⁸ the Gods with birds’ feet, the Gods of pleasant looks [280a (*priyadarśin?*)]. These gods are included in the six classes of desire gods.

Some say that the beings of the desire realm (*kāmadhātu*) 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 asuras³⁴⁰

Question. – No! The asuras are included in the five destinies; they are not gods (*deva*); they are not humans (*manuṣya*), [neither are they] the damned (*nāraka*) whose sufferings abound, nor animals (*tiryāṅc*) differing in shape (*saṁsthāna*): therefore these asuras should be included in the destiny of the pretas.³⁴¹

³³⁷ Above, p. 954-955F; Lin, *Aide-Mémoire*, p. 16-23. – In the present passage, the *Traité* is very close to the *Ṣaḍgatikārikās*, ed. P. Mus, *Six Voies*, p. 248-261.

³³⁸ These are the *Khiḍḍāpadosikas* and the *Manopadosikas* of the Pāli sources: cf. *Brahmajāla* (Dīgha, I, p. 19-21), and the *Pāṭikasuttanta* (Dīgha, III, p. 31-33). They appear also in the *Samgītiparyāya*, 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.

³³⁹ Eleven classes by adding the category (*pradeśa*) of the asuras to the traditional ten classes. This is the opinion of the *Traité* and also of Buddhaghosa in *Atthasālini*, p. 62..

³⁴⁰ 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 *Asura* in *Ceylon Encyclopedia*, II, p. 286-291.

³⁴¹ Limiting the destinies to the number of five, the objector places the asuras with the pretas, and the *Vibhāṣā* (T1545, k. 172, p. 868c16) agrees with this opinion, but as we have seen above (p. 613F, n. 1) there are other divisions.

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 sūtras: Śakra Devendra was vanquished by the asuras and his four armies (*caturaṅginī senā*) went into the hollows of lotus roots (*bisamūla*) to hide.³⁴²

The asuras who enjoy the five pleasurable objects (*pañcakāmaguṇa*) are like the devas and were disciples of the Buddha as well.³⁴³ If such is their strength (*prabhāva*), 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, kiṃnaras, gandharvas, kumbhāndas, yakṣas, rakṣasas, bhūtas, etc., are asuras, and when their troops increase, those of the devas decrease.³⁴⁴ Their power (*anubhāva*) and their transformations (*nirmāṇa*) were exercised at will (*yathaccham*).

³⁴² Victory of the devas and defeat of the asuras: Dīgha, II, p. 285; Majjhima, I, p. 253; Saṃyutta, IV, p. 201; V, p. 447-448; Anguttara, IV, p.433.

Saṃyutta, V, p. 447-448: (cf. Saṃyukta, T 99, no. 407, k. 16, p. 108c-109a; Ekottara, T 125, k. 21, p. 657c26-28: *Bhūtapubbaṃ bhikkhave devāsurasamgāmo samupabbūḷho ahoṣi. tasmim̐ kho pana bhikkhave samgāmo devā jiniṃsu asurā parājiniṃsu. parājitā ca kho bhikkhave asurā bhūtā bhisamūlālena asurapuram̐ pavisiṃsu devānaṃ yeva kho mohayamānā.* - Once, O monks, war broke out between the devas and the asuras. In this battle, the devas vanquished the asuras. Thus vanquished, the frightened asuras went into the lotus roots in the city of the asuras, completely panic-stricken by the devas.

Victory of the asuras and defeat of the devas: Saṃyutta, I, p. 224; Anguttara, IV, p. 432.

Saṃyutta, I, p. 224: *Bhūtapubbaṃ bhikkhave devāsurasamgāmo samupabbūḷho ahoṣi. tasmim̐ kho pana bhikkhave samgāmo asurā jiniṃsu devā parājiniṃsu. parājitā kho bhikkhave devā apāyaṃsveva uttarena mukhā abhiyaṃsveva ne asurā.* – Once, O monks, war broke out between the devas and the asuras. In this battle, the asuras vanquished the devas. Then the vanquished devas fled to the north and the asuras pursued them.

³⁴³ Above, p. 614-615F, the *Traité* has given, as examples of converted asuras, Punarvasu's mother, the yakṣa Vajrapāṇi and the kiṃnara Druma.

³⁴⁴ In the words of a sutta from Anguttara (I, p. 142-145) cited in full above (p. 832-835F), Śakra and the Trayastriṃśa gods send their messengers to the world three times per month to inquire about the moral state of mankind and to find out how many men honor their mothers and fathers, the śrāmaṇas and brāhmaṇas, the elders of their clan, the ministers of the Caturmahārāja gods, their sons, and finally these gods themselves lead their inquiries on earth in turn on the 8th, 14th and 15th lunar days. Having gotten their information, they return to the Trayastriṃśa heaven to make their reports. If the number of good men is too small, the Trayastriṃśas are unhappy and cry: “To be sure, the troops of the gods will decrease and the troops of the asuras are going to increase” (*dibbā vata bho parihāyissanti, paripūrissanti asurakāyā*). If on the other hand, good men are many, the gods rejoice and say: “To be sure, the troops of the gods will increase and the troops of the asuras will diminish” (*dibbā vata bho kāyā paripūrissanti, parihāyissanti asurakāyā*). – This saying appears again in Dīgha, II, p. 208, 209, 221, 271, in the form of ‘*Dibbā vata bho kāyā paripūrenti, hāyanti asurakāyā*’. – In Mahāvastu, III, p. 200, l. 6-7, there is: *Hāyanti āsurāḥ kāyā, divyā kāyā abhivardhanti*.

The *Traité* has used this very ancient legend (cf. Odyssée, XVII, 485-487) in order to prove that the asuras were in a position to rival the devas.,

This is why people who are in doubt wonder: “Are these suras or are these not suras?” Sura, in the Ts’ in language, indicates ‘deity’.³⁴⁵ 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 kiṃnaras, gandharvas, kumbhāṇḍas, yakṣas, bhūtas, etc.] constitute one and the same destiny with them.

Question. –But the sūtras say that there are five destinies (*pañcagati*).³⁴⁶ Then why are you speaking of six destinies (*ṣaḍgati*)?

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.³⁴⁷ Those who accept five destinies are modifying the

³⁴⁵ Read *t’ien* instead of *ta*. – Other interpretations of the word in Vibhāṣā, T 1545, k. 172, p. 868b3-8; H8b8girin, p. 41b.

³⁴⁶ For example, Majjhima, I, p. 73: *Pañca kho imā Sāriputta gatiyo, katamā pañca: nirayo tiracchānayoṇi pittivisayo manussā devā.*

The Vibhāṣā (T 1545, k. 172, p. 868b2-3) on the basis of these sūtras, says: “There are schools that make the asuras into a sixth *gāti*: they should not say that because the sūtras speak only of five *gati*.”

The opinion of the *Traité* is diametrically opposed and has declared above (p. 616F): “The Buddha never spoke explicitly of five *gatis*. The five *gatis* are an invention of the Sarvāstivādins.”

³⁴⁷ The Hīnayāna schools that postulate five *gātis* (in Chinese *wou ts’iu* or *wou tao*) are three in number: the Sthaviras or Theravādins, the Sarvāstivādins and the Dharmaguptakas.

1) Theravāda. – A. Bareau, *Les sects bouddhiques du Petit Véhicule*, p. 223, thesis 74; Kathāvatthu, VIII, I, p. 360.

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; Saṃyutta, V, p. 474-477; Anguttara, IV, p. 459. – Dīrgha, T I, p.86b28; Madhyama, T 26, p. 5999c1-3; 683c15-16; Saṃyukta, T 99, p. 108c14; 112b25; 243b8; Ekottara, T 125, p. 549b14; 563b4; 631a25; 637c22; 701a29; 723b22; 756b26; 811b1-9.

It is true, as the Vibhāṣā 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; Saṃyukta, T 99, p. 44a8, but the first two are among the latest canonical scriptures and the third has no correspondent in the Pāli nikāya.

Referring al;ways to the sutta from Majjhima, I, p. 73, cited above, the Abhidharmikas, the exegetists of the canonical schools, Buddhahosa and his school accept only five *gatis* in the strict sense of the word: the *gatigati* defined “destinies to which it is necessary to go by virtue of good or bad actions” (M.A., II, p. 36:

sukatadukkatakammavasena gantabbā): the Vidusshimaggā, p. 471 speaks of the “retribution-consciousness, fivefold because of the destinies” (*vipākaviññāṇaṃ gativasena pañcavidham*).

2) Sarvāstivādin-Vaibhāṣika. – The *Traité* (p. 616F) considers the five *gatis* as an invention of their school; these disciples of Kātyāyanīputra recognize only five *gātis*:

Ṣaṭpādābhidharma: Saṃgītiparyāya, T 1536, p.415c17; Dharmaskandha, T 1537, p. 461a13; Vijñānakāya, T 1539, p. 537b5-6; Prakaraṇapāda, p. 712b27; Jñānaprasthāna, T 1544, p. 1017a27; 1030b17.

The Vibhāṣā (T 1545) assumes five *gatis* (p. 358b3; 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* (Saddharmapuṇḍarīkasūtra) speak of “beings distributed in the six destinies”,³⁴⁸ and from the viewpoint of the real meaning (*abhiprāya*) of the texts, there must be six destinies.

Kośa, III, p. 11-15.

3) Dharmaguptaka. – Bareau, *Sectes*, p. 196, thesis 18; Dharmaguptaka Vin., T 1428, p. 951b22.

Of the schools professing six *gatis* (in Chinese, *lieou ts'iu*, or *lieou tao*), there are the Mahāśāṃghikas, the Andhakas, the Uttarapāthakas and the Vātsīputriyas.

1) Mahāśāṃghika. – From the evidence of their works such as the Mahāśāṃghika Vin., T 1425, 260c25; 511a11, and the Mahāvastu, I, p. 42, 337; II, p. 368.

2) Andhaka. – Bareau, *Sectes*, p. 94, thesis 34; Kathāvatthu, VIII, 1, p. 360.

3) Uttarapāthaka. – Bareau, *Sectes*, p. 248, thesis 11; Kathāvatthu, VIII, 1, p. 360.

4) Vātsīputriya. – Bareau, *Sectes*, p. 120, thesis 36, according to Vibhāṣā, T 1545, p. 8b24, and *Traité*, (above, p. 616F). See also Sāṃmitīyanikāyaśāstra, T 1649, p. 470a12.

³⁴⁸ The Saddharmapuṇḍarīka generally lists six destinies (*ṣaḍgati*), 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 Pañcaviṃśatisāhasrikā (T 223) which establishes six *gatis* on p. 271b8, 348c8, 584b23, 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 and did not think it necessary to modify it in the four places indicated (cf. T1509, p. 675c18, 700c1, 710a19, 745a19).

The other Mahāyānasūtras show the same inconsistencies. Here only the main ones are noted with the following examples:

Avatamsaka (T 279). – Five *gatis*, p. 92b17, 288a13, 370b27, 396a3, 417a14, 422b25, 424c10, 426a15. – Six *gatis*, p. 94a9, 119b13, 170b1, 182a1, 198c16, 204b8, 256c12, 318b8.

Ratnakūṭa (T 310). – Five *gatis*, p. 42b27, 46b22, 217b28, 237b13, 288c9, 441a25, 460c19, 491b29, 530a20, 536b9, 658b27, 668b21. – Six *gatis*, p. 361a4, 370b26, 371b18, 378c26, 379a1, 382b23, 475c5, 530c2, 615c27.

Mahāsaṃnipāta (T 397). – Five *gatis*, p. 102a10, 181a26-27, 202a24, 226a29, 232a13, 288c5, 304a16, 397c28, 405a28. – Six *gatis*, 43a16, 252b18.

What is more, the two great Mahāyāna schools, the Madhyamikas and the Yogācāras, hold only five *gatis*.

Prasannapadā by Candrakīrti, which speaks of *pañcagati saṃsāra* (p.218, l. 2-3; 269, l. 9; 304, l. 4).

Śatakaśāstra by Āryadeva, T 1569, k. 1, p. 170a22, 171a8.

Prajñāpradīpa by Bhāvaviveka, T 1566, k. 10, p. 99c16.

Śikṣāsamuccaya by Śāntideva, which speaks of *pañcagati saṃsāra* (p.91, l. 9-10) or of *pañcagatika cakra* (p. 176, l. 6).

Yogācārabhūmi, Part 1, p. 44, l. 16-17.

Abhidharmasamuccaya by Asaṅga, p. 28, l. 25 (transl. W. Rahula, p. 46). – His Vyākhyā by Sthiramati, T 1606, K. 4, p. 713b22.

Furthermore, since the good is distinguished from the bad, there must be six destinies. The good being of superior (*agra*), 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 naraka, ‘damned’, the tiryāṅc ‘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 (*virodha*). 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 abodes (*avasthā*) constituting fruits of retribution (*vipākaphala*) for beings are being distinguished. Nirvāṇa is not a fruit of retribution.³⁴⁹

The good dharmas (*kuśaladharmā*) are of two kinds: *i*) the thirty-seven auxiliaries of enlightenment (*bodhipāṅśika*) 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 [280b] (*ātmabhāvapratilambha*); we are not talking about the good dharmas leading to nirvāṇa.

The good of the mundane order (*laukikakuśala*) 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 (*saṃyojana*) 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

Siddhi, p. 191.

3. One can object that the Madhyamakaśāstra by Nāgārjuna commented on by Piṅgala (?) proposes six gatis. Actually, we read in T 1664, k. 4, p. 36b10-22: “Beings, enveloped by ignorance in regard to rebirth, carry out actions (*saṃskāra*) of three kinds. Having carried out these actions, they fall into the *six* destinies in accordance with them. Conditioned by these actions, consciousness assumes an existence in the *six* destinies.”

But the original text is known to us by the Madyamakakārikā, XXVI, 1-2ab:

*Punarbhavāya saṃskārān avidyānivṛtas tridhā /
abhisamṣkurute yāms tair gatiṃ gacchati karmabhiḥ //
vijñānaṃ saṃniviśate saṃkārāpratyayaṃ gatau /*

“In view of rebirth, the being, enveloped in ignorance, carries out actions (*saṃskāra*) of three kinds, and by these actions, goes to his destiny. The consciousness conditioned by these actions goes to its destiny.”

In the places where the original speaks of destiny in general, the translator, in this case Kumārajīva, speaks of six destinies. The Serindian master sometimes takes liberties with the texts.

³⁴⁹ Nirvāṇa, being *asaṃskṛta* by definition, unconditioned or uncreated.

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 (*garuḍa*), despite their great power (*anubhāva*) and their power of transformation, belong to the animal destiny (*tiryaggati*), 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 horizontally³⁵⁰ 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 (*kāmadhātu*), the form realm (*rūpadhātu*) and the formless realm (*ārūpyadhātu*), see the following chapters.³⁵¹

Pāramitāstava

III. EXHORTATIONS TO THE PRACTICE OF THE PERFECTIONS

1. Perfection of generosity

Generosity (*dānaparamitā*). – The bodhisattva invites beings to practice generosity:

Poverty (*dāridrya*) 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 (*mātsaryacitta*) 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 nidānas and avadānas and criticizes avarice:

³⁵⁰ According to etymology *tiriyam añchitā tiracchānā* (Comm. of Majjhima, II, p. 37). Hence the Tibetan translation *dud ḥgro* “that which walks bending over; opposite to man who walks upright” (S. C. Das) and the Chinese translation *p’ang hīng* or, more often, *tch’ou cheng*. See also Hōbbgirin, IV, p. 310.

³⁵¹ Especially Pañcaviṃśati, p. 64 seq.

The miser, even for his personal needs, stints and spends nothing. He becomes nervous and turns red in front of beggars (*yācaka*). In the present lifetime, his voice (*svara*) and his color (*rūpa*) are ugly (*durvarṇa*). Having planted bad actions for the future (*paratra*), 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 (*dhana*) and his greed does not cease. He opens the gate of sin (*āpattidvāra*) and does especially bad things; this is why he falls into the bad destinies.

Moreover, while the wheel of transmigration (*saṃsāracakra*) is in movement, among the profitable actions there is none that surpasses generosity. Conveniences obtainable at will (*yatheccham*) in the present lifetime (*iha*) and in future lifetimes (*amutra*) all come from generosity. Generosity is the good guide [200c] that opens the doorway to the threefold happiness: heavenly happiness (*divyasukha*), human happiness (*manuṣyasukha*) and the happiness of nirvāṇa (*nirvāṇasukha*). Why?

[*Sīhasutta.*]³⁵² – 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 (*viśārada*); at the moment of death, he has no fear.

This man says to himself: “I have planted³⁵³ my wealth in the good fields of merit (*puṇyakṣetra*); 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 (*mātsaryasaṃyojana*), favors the beneficiary (*pratigrāhaka*), drives away malice (*vyāpāda*) and suppresses jealousy (*īrṣya*). The person who honors his beneficiary drives out his own pride (*mānastambha*) and, by giving with a settled mind (*niyatacitta*), breaks the thread of his own doubt (*saṃśayajāla*). Knowing the fruits of retribution (*vipākaphala*) of generosity, he drives away wrong views (*mithyādṛṣṭi*) 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 Buddhahood and the state of Bhagavat. Why is that? Because the six perfections (*pāramitā*) are Buddhahood, and generosity (*dāna*) is the first doorway to it: the other practices (*caryā*) all follow from it.

These are the immense benefits (*anuśamsa*) 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. 662-769F) in regard to generosity.

2. Perfection of morality

Morality (*śīla*). – The bodhisattva praises the practice of morality in the presence of beings:

³⁵² Anguttara, III, p. 38-41, cited above, p. 658F.

³⁵³ Adopting the variant *tche* in place of *tche*.

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 Buddhas.

Morality is the root of bliss (*sukhamūla*) for all beings. It is like a great treasure (*mahānidhi*) bringing pearls (*maṇi*) and jewels (*ratna*). Morality is a great protector (*mahāpāla*) that suppresses fears (*bhaya*). It is like a great army (*mahāseṇa*) that destroys thieves (*caura*). Morality is an ornament (*ābharaṇa*) to be worn like a necklace (*keyūra, niṣka*). Morality is a great ship (*mahānau*) capable of crossing the great ocean of saṃsāra. Morality is a great vehicle (*mahāyāna*) capable of transporting heavy jewels to the city of nirvāṇa. Morality is the good medicine (*bhaiṣajya*) capable of curing the sick of their fetters (*saṃyojanavyādhi*). Morality is a friend (*kalyāṇamitra*) who follows you from lifetime to lifetime, never leaving you, and that assures the serenity of the mind (*cittayogaḥṣema*): 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 (*jñānasopāna*) that penetrates into purity (*anāsrava*). Morality terrorizes the fetters (*saṃyojana*) like a lion (*siṃha*) that captures gazelles (*mrga*). Morality is the root of the qualities (*guṇamūla*) and the prerogative of monks. He who practices pure morality sees his aspirations (*praṇidhāna*) realized at will (*yatheccham*): it is like the *cintāmaṇi* 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 (*kṣānti*). – In the presence of beings, the bodhisattva praises patience:

Patience is the strength of all monks (*pravrajita*): it humbles the wicked [281a] and manifests wondrous things (*āścaryavastu*) in the assemblies. Patience is the guardian that watches that generosity and morality are not broken. Patience is a great armor (*mahāsaṃnāha*) that soldiers cannot pierce. Patience is the good medicine (*bhaiṣajya*) that eliminates bad poisons (*viṣa*). Patience is a great victory (*mahājaya*) that assures safety (*yogaḥṣema*) and peace (*anupadrava*) over the dangerous paths of saṃsāra. Patience is a great treasure that gives to the poor and the unfortunate an unlimited quantity of jewels. Patience is a great boat (*mahānau*) that takes one from this shore (*apāra*) of saṃsāra 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.³⁵⁴ Of the cutting tools used to seek the bodhi of the Buddhas 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

³⁵⁴ Translation proposed with reservations.

change it, I must necessarily atone for it. If I do not pardon this man, others will torment me again and I will be unable to escape from them. Then why should I get angry? Moreover, if a being carried away by passion (*kleśa*) commits an evil deed [towards me], it is because he cannot control himself [and, knowing that, I ought to pardon him]. When a man possessed by a demon (*amanuṣya*) insults his physician (*vaidya*), the good physician limits himself to chasing away the demon and does not complain about the insults. The good yogin does the same: when a being commits an evil deed against him, he does not complain about this offense and limits himself to freeing this being from his fetters (*saṃyojana*). Finally, the patient man, seeing someone cursing him, acts like parents toward their son who is insulting them: he increases his affection and loves him even more.

The yogin also says to himself: If this man attacks me, it is because of actions that I myself committed in my previous lives the results of which I now must endure. If now I answer [this offense] with anger (*dveṣa*), I am creating new suffering for the future and when will I finally be freed from it? If I now endure this offense, I will escape the suffering forever. This is why I must not feel angry.

Condemning malice (*vyāpāda*) thus in many ways, the yogin produces loving-kindness (*maitrī*) and compassion (*karuṇā*) and penetrates into patience towards beings (*sattvaḥśānti*). Having entered into this patience, he has the following thought: According to the Dharma preached by the Buddhas of the ten directions, there is no self (*ātman*) and no ‘mine’ (*ātmiya*), it is only an assemblage of dharmas (*dharmasāmagrī*) designated (*prajñāpta*) under the name of ‘a being’ (*sattva*). The being is like a mechanical doll (*yantra*): it moves and acts, but inwardly there is no master entity (*svāmin*). It is the same for the body (*kāya*): it is just an arrangement of skin (*tvac*) and bone (*asthi*) that turns with the wind of the mind; being born and perishing from moment to moment, it is impermanent (*anitya*), empty (*śūnya*) and pacified (*śānta*). No one is acting, no one is cursing, no one is undergoing curses for, from beginning to end, there is absolute emptiness (*atyantaśūnya*); it is only by error (*viparyāsa*) and falsehood (*mṛṣā*) that worldly people (*prthagjana*) are attached in their minds to it.

For the person who has reflected in this way, there is no being and, since the being does not exist, dharmas do not depend on anything (*anapekṣa*). Simple assemblages of causes and conditions (*hetupratyayasāmagrī*), they are without self nature (*niḥsvabhāva*). The being is an assemblage to which the name of being is wrongly given and it is the same for the dharmas. Knowing this is to enter into [281b] possession of patience in regard to things.

Having obtained this *sattvaḥśānti* and this *dharmakṣānti*, one attains supreme complete enlightenment (*anuttarā samyaksambodhi*) and *a fortiori* yet other benefits.

Having heard these exhortations, beings “become established in the perfection of patience”.

4. Perfection of exertion

Exertion (*vīrya*). – Speaking to beings, the bodhisattva tells them: Do not be lazy (*kusīda*), O beings. For the energetic person, there is no aspiration (*praṇidhāna*) 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 (*lakṣaṇa*): *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.³⁵⁵ 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 (*dhīra*) 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 (*bhūtalakṣaṇa*) of dharmas and of the non-deceptive Dharma (*avañcanadharmā*). It has great loving-kindness (*mahāmatrī*) and great compassion (*mahākaruṇā*). It holds omniscience (*sarvajñatā*), the physical mark of golden color (*suvarṇavarṇatā*), the supreme miracles of the thirty-two major marks (*lakṣaṇa*) and the eighty minor marks (*anuvyañjana*), the immense [anāsravaskandha] – morality (*śīla*), concentration (*samādhi*), wisdom (*prajñā*), liberation (*vimukti*), knowledge and vision of liberation (*vimuktijñānadarsana*) -, the three knowledges (*tisro vidyaḥ*), the unhindered [knowledges] (*pratisamvid*), 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 (*pūjā*) of the whole world, If the person who limits himself to mentally commemorate the Buddhas gains immeasurable indestructible immense merit (*puṇya*), what can be said of those who exercise exertion (*vīrya*), generosity (*dāna*), morality (*śīla*), worship (*pūjā*), service (*pariyupāsana*) and respect (*vandana*)?

Speaking to beings, the bodhisattva again tells them: Buddha activity (*buddhakārya*) 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

the perfection of wisdom. Now the practice of these five perfections is precisely the fact of the perfection of exertion.

To those who do not produce the mind of the Mahāyāna, the bodhisattva must teach the pratyekabuddha bodhi. To those who do not have the pratyekabuddha bodhi, he teaches the development of the śrāvaka bodhi. To those who do not have the śrāvaka bodhi, he teaches the renunciation of form (*rūpa*) and the tasting of the calm of the formless absorptions (*ārūpyasamāpatti*). To those who do not have the formless absorptions, he teaches the renunciation of desire (*kāma*) and to taste the many blisses of the trances (*dhyāna*) of the form realm (*rūpadhātu*). To those who do not have the *dhyānas*, he teaches the development of the ten good paths of action (*kuśala karmaṣaṭṭha*) and to taste the many happinesses belonging to gods and humans.

[To all, the bodhisattva says:] Do not give yourself up to empty and ineffective laziness (*kausādyā*). Poor people (*daridra*) and lowly people (*itvara*) are afflicted by all kinds of painful efforts, but laziness is the lowest of the faults: it destroys the benefits (*anūsamsa*) and good paths (*kuśalapaṭṭha*) of the present life and the future life (*ihaparatra janman*).

Hearing these exhortations, beings gather the good dharmas and practice exertion diligently.

5. Perfection of trance

In the presence of beings, the bodhisattva praises the pure bliss (*visuddhasukha*) of the trances (*dhyāna*) and the absorptions (*samāpatti*), inner bliss (*adhyātmasukha*), the bliss of lordship (*aiśvaryasukha*), the bliss of renunciation of sin (*āpattiviratisukha*), the bliss of the present and the future life (*ihaparatrasukha*), the bliss experienced by the saint (*ārya*), the bliss of the Brahmadevarājas, the bliss felt by the entire body (*kāyasākṣātkurtasukha*)³⁵⁶, deep, solid and wonderful bliss.

[He says to beings:] Why do you cling, O beings, to the defiled bliss (*aśucisukha*) of the five objects of enjoyment (*pañcakāmaguṇa*)? 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 captures 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 (*laukika sukha*), he obtains the intense happiness of the profound *dhyānas* and *samāpattis*; having this happiness, he looks back at sensual bliss (*kāmasukha*) and finds it very impure (*aśuci*). He is like a man who has come out of prison or like a man sick with scabies (*kacchū*) who, once he is cured, no longer looks for the medicine.

³⁵⁶ Bliss is experienced bodily during or rather on leaving the *saṃjñāveditanirodhasamāpatti*: explanation of the Vaibhāṣikas and the Sautrāntikas in Kośa VI, p. 224.

Moreover, the *dhyānas* and *samāpattis* are the first gateway of true knowledge: they clarify wisdom (*prajñā*) and illumine the dharmas. Like a lamp in a secret room, their light is very useful. The yogin who is based on the *dhyānas* and *samāpattis* attains the four immeasurables (*apramāṇa*), the liberations (*vimokṣa*), the sources of mastery (*abhibhvāyatana*), the superknowledges (*abhijñā*), eloquence (*pratibhāna*) and other very profound qualities (*guṇa*). 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,³⁵⁷
- 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,,
- 7) sometimes he makes himself as light as a feather of a crane (*sārasaroman*),
- 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 [282a] begin to shake like grass or leaves being shaken.

These superknowledges (*abhijñā*) and this power of transformation (*nirmāṇabala*) 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’ (*prajñācakṣus*). Without this eye of wisdom, a person, even though he has a fleshly eye (*māṃsacakṣus*), is like a blind man (*andha*); although he claims to have an eye, he is no different from the animals. The person who has wisdom distinguishes by himself the beautiful (*suvarṇa*) from the ugly (*durvarṇa*) without depending on another’s teaching. The person without wisdom follows others from east to west like a cow (*go*) or a camel (*uṣṭra*) with pierced nose following its leader.

Wisdom is the foremost of all conditioned dharmas (*saṃskṛtadharmā*) for, cherished by the saints (*āryakānta*), it destroys conditioned dharmas precisely. As is said in the sūtras: Of all the jewels, the jewel

³⁵⁷ Without being burned by the sun or the stars with hot rays (*uṣṇarāśmi*), or frozen by the moon or the stars with cold rays (*śītaraśmi*).

of wisdom (*prajñāratna*) is foremost.³⁵⁸ 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 (*anādikakleśa*) and the shackles (*tālaka*) of saṃsāra.

By the power of wisdom, one is able to perfect the six perfections, one obtains the inconceivable (*acintya*) immense (*apramāṇa*) bodhi of the Buddhas, one realizes omniscience (*sravjñatā*) and, *a fortiori*, the high qualities of the śrāvakas, pratyekabuddhas 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 (*rddhipāda*) 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 (*svapna*) so that beings “awaken” and “become established in the six perfections.”³⁵⁹

This is why the Prajñāpāramitāsūtra has said: “The bodhisattva who wishes that beings become established in the six perfections must practice the perfection of wisdom.”

Akṣayaṃ kuśalamūlam

Fourth Section PLANTING INEXHAUSTIBLE ROOTS OF GOOD

Sūtra (cf. Pañcaviṃśati, p. 24, l. 5-7; Śatasāhasrikā, 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 Buddhas and make it inexhaustible until he accedes to supreme complete enlightenment must practice the perfection of wisdom (*Bodhisattvena mahāsattvenaikam api kuśalamūlam buddhānāṃ puṇyakṣetre ‘varopitukāmena tac cākṣayaṃ kartukāmena yāvad anuttarāyāṃ samyaksambodhāv abhisambodheḥ prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. ONE SINGLE ROOT TO BE PLANTED IN THE FIELD OF THE BUDDHAS

³⁵⁸ Unidentified passage, but the images called forth are canonical: for the Saṃyutta, I, p. 36 and 37, and Udāna, VI, st. 4, wisdom is the jewel of men (*paññā narānaṃ ratanaṃ*), and the heroes of the Theragāthā, st. 1094, hope to cut the creeper of thirst by taking up the pointed sword of wisdom (*paññāmayam tikhiṇam asim gahetvā*).

³⁵⁹ The oratorical skills of the bodhisattva are the results of his *pratibhānapratisaṃvid*; see p. 1623-1624F.

Roots of good (*kuśalamūla*). – There are three roots of good: *i*) absence of desire (*alobha*); *ii*) absence of hatred (*adveśa*); *iii*) absence of delusion (*amoha*).³⁶⁰ All the good dharmas derive their birth (*utpāda*) and their increase (*vrddhi*) 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 Prajñāpāramitāsūtra 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 (*puṣpa*), perfumes (*gandha*), lamps (*dīpa*) or also spiritual offerings (*dharmapūjā*) such as the observance of morality (*śīlasamādāna*), the recitation of sūtras (*sūtrodgrahaṇa*), etc. [Here, actually, the Prajñāpāramitāsūtra] is metaphorically designating the effect by the cause (*kārye kāraṇopacāraḥ*).³⁶¹ Why is that? Perfumes and flowers are morally indeterminate (*aniyata*); 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 [282b] is only when it destroys avarice (*mātsarya*) and opens the door to the good dharmas that it is a root of good and qualifies as meritorious. Thus, the needle (*sūci*) guides the thread (*sūtra*) and sews the garment, but the sewing is not the needle.

[Here the Prajñāpāramitāsūtra is speaking about] a “single root of good”, one flower, one perfume, one lamp, one ceremony, one recitation of a sūtra, one observance of morality, one trance (*dhyāna*), one wisdom (*prajñā*), etc. Taken one by one, these material offerings (*pūjā*) and these spiritual offerings (*dharmapūjā*) are planted (*avaropita*) in the Buddha field.

The ‘field of the Buddhas’ (*buddhakṣetra*) is the Buddhas 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 (*śarīra*) or simply one recollection (*anusmṛti*) of a Buddha, one is planting it (*avaropayati*) in the sense that one’s mind is being firmly attached to it.

Question. – The sūtras mention many fields of merit (*puṇyakṣetra*);³⁶² why is it a question here of planting in the field of the Buddhas 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 (*vaiśāradya*), the eighteen special attributes (*āveṇikadharmā*) and innumerable Buddha attributes of the same type. That is why it is a matter here of planting only in “the field of the Buddhas”. It is true that the Jewel of the Dharma is the Buddha’s teacher (*buddhācārya*), but if the Buddha did not preach the Dharma, this Jewel would be unused. In the same way, although there are good medicines (*bhaiṣajya*), if there are no good physicians (*vaidya*) to prescribe them, they would be unused. This is why, although the Jewel of the Dharma is superior, we always mention the

³⁶⁰ Dīgha, III, p. 214; Majjhima, I, p. 47; Anguttara, I, p. 203: *Tīṇi kuśalamūlāni: alobho kuśalamūlaṃ, adoso kuśalamūlaṃ, amoho kuśalamūlaṃ*. – Nidānasamyukta, p. 189: *Trīni kuśalamūlāni / alobhaḥ kuśalamūlam / adveṣo ‘mohaḥ kuśalamūlam /*

³⁶¹ Other examples of *upacāra*, above, p. 1932F, n. 1.

³⁶² References in *Śūraṅgamasamādhisūtra*, transl. p. 231-233, note.

[Jewel of the] Buddha (*buddharatna*) first and *a fortiori*, [only third], the Jewel of the Community (*saṃgharatna*).³⁶³

Moreover, the field of the Buddhas produces immense fruits of retribution (*vipākaphala*) whereas the fruits produced by the other fields, immense though they are, are indeed inferior. This is why the field of the Buddhas is placed first.

II. 'INEXHAUSTIBLE' ROOT

[The bodhisattva wants the root of good that he is planting in the field of the Buddhas] 'to be inexhaustible' (*akṣaya*). The Buddhas are endowed with inexhaustible qualities (*akṣaya-guṇa*);³⁶⁴ this is why the merits that are planted therein are also inexhaustible.

Moreover, since the qualities (*guṇa*) of the Buddhas are immense (*apramāṇa*), infinite (*ananta*), innumerable (*asaṃkhyeya*) and unequaled (*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 (*sarvadattva*). But these beings are immeasurable and infinite [in number]. Therefore his merit also was inexhaustible.

Finally, the field of the Buddhas is very pure (*parisuddha*), for all the dirty weeds of the passions (*kleśa*), craving (*tṛṣṇā*), etc., have been uprooted. Pure morality (*viśuddhaśīla*) is its leveled soil; great loving-kindness (*mahāmetrī*) and great compassion (*mahākaruṇā*) are its beauties; it is free of poor brackish fields; the thirty-seven auxiliaries to enlightenment (*bodhipāṅkṣika*) are its canals; the ten powers (*bala*), the

³⁶³ Respective value of the Three Jewels, in the order: Buddha, Dharma, Saṃgha, of which the first and the third constitute *punyakṣetras*.

Theoretically the Dharma is superior to the Buddha. Shortly after his enlightenment, Śākyamuni began to search for a teacher to venerate, respect and serve, but not finding one anywhere, he decided to take as teacher the Dharma that he had discovered (cf. *Gāraṇa sutta*, Saṃyutta, I, p. 138-140; Saṃyukta, T 99, no. 1188, k. 44, p. 321c18-322a7; T 100, no. 101, k. 5, p. 410a3-b8; *Traité*, p. 586F). If the Buddha appears at the head of the Three Jewels, it is because he is the physician (*vaidya*), the Dharma is the medicine (*bhaiṣajya*) and the Saṃgha, the patient (*upasthāyaka*), as has been said above (p. 1393F, n. 1). Although it effects the cure, the medicine is lower than the physician, for without the latter, it would neither be prescribed nor applied.

There remains to be known in which buddhakṣetra one should plant preferentially. Here the sūtras differ: according to the Majjhima, III, p. 254, l. 27-29, gifts should be made first of all to the Buddha, but the latter on several occasions (Anguttara, III, p. 286, l. 7-9) has given the Saṃgha of disciples as the *buddhakṣetra* par excellence (*anuttara*). Hence divergences among the Buddhist sects, described above p. 1400F, n. 1.

A related problem is the taking of refuge (*śaraṇagamaṇa*) in the Three Jewels; cf. L. de La Vallée Poussin, *Documents d'Abhidharma*, MCB, I, 1931-32, p. 64-109.

³⁶⁴ Adopting the variant *pou-tsin*.

four fearlessnesses (*vaiśāradya*), the four unhindered knowledges (*pratisaṃvid*), etc., are its great walls; it produces the three Vehicles (*yānatraya*), nirvāṇa and the fruits of ripening (*vipākaphala*). Whoever plants in this peerless (*anuttara*) and unequaled (*asama*) field reaps inexhaustible merit.

Question. – However, all the conditioned dharmas (*saṃskṛtadharmā*), having impermanence as their nature (*anityalakṣaṇa*), all end up in being exhausted (*kṣaya*). How then could merit (*puṇya*), the result of causes and conditions (*pratītyasamutpanna*), be inexhaustible (*akṣaya*)?

Answer. – [The Prajñāpāramitāsūtra] 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.³⁶⁵

Moreover, although they arise and perish from moment to moment, the conditioned dharmas (*saṃskṛtadharmā*) are inexhaustible (*akṣīṇa*) insofar as their series (*saṃtāna*) is not cut and the fruit of retribution (*vipākaphala*) is not lost. It is like the lamp (*dīpa*) 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 (*medas*) be melted and the wick (*vartī*) be consumed for the lamp to be ‘extinguished’. It is the same for merit: resolutely planted (*adhyāśayenāvaropita*) in an excellent field, it remains non-extinguished (*akṣīṇa*) until the disappearance of things (*dharmakṣaya*). [282c]

Finally, the Bodhisattva knows that the true nature (*bhūtalakṣaṇa*) of dharmas is inexhaustible (*akṣaya*), *like* nirvāṇa. But the merit (*puṇya*) 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 be *always* inexhaustible. Why does [the Prajñāpāramitāsūtra] say that it remains inexhaustible during the interval of time [required for the bodhisattva] to become Buddha?

Answer. – By the power of the wisdom (*prajñābala*) [that it inspires], this merit becomes a quality (*guṇa*) ‘comparable to nirvāṇa’: absolutely empty (*atyantaśūnya*), unborn (*anutpāda*) and unceasing (*anirodha*). 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 (*vipākaphala*) that remains indestructible consist of when one becomes Buddha?

This can be compared to the three gates of deliverance (*vimoṣamukha*), namely, emptiness (*śūnyatā*), signlessness (*ānimitta*) and wishlessness (*apranihita*).

³⁶⁵ The passage of the Pañcaviṃśati commented on here says textually: *yāvad anuttarāyāṃ samyaksaṃbodhāḥ abhisambodheḥ*; literally: “until the great awakening [of the bodhisattva] into supreme complete enlightenment”.

³⁶⁶ The merit that consists of planting a root of good, i.e., an offering, in the field of Buddha is so great that, while being renewed from moment to moment, it lasts until arriving at Buddhahood. If it disappears at that moment, it is because this merit is the result of causes and conditions and, as conditioned (*saṃskṛta*), it must finally perish. This merit may be compared to nirvāṇa, but nirvāṇa which, by definition, is unconditioned (*asaṃskṛta*), escapes all destruction, as well as all production. It is not a fruit of retribution.

Just as deliverance (*vimokṣa*) has absolute emptiness (*atyantaśūnyatā*) as nature, so the *śūnyatā-vimokṣamukha* considers the world to be absolutely empty. – Just as deliverance (*vimokṣa*) has the absence of nature (*ānimitta*) as nature, so also the *ānimitta-vimokṣamukha* considers the world to be without nature. – Just as deliverance (*vimokṣa*) has wishlessness (*apraṇihita*) as nature, so also the *apraṇihita-vimokṣamukha* considers the world as excluding any wishing.

[In summary,] just as the three gates of deliverance (*vimokṣamukha*) are like deliverance (*vimokṣa*) but are not deliverance, so the merit planted in the field of the Buddhas is like nirvāṇa but is not nirvāṇa.

This is why the Prajñāpāramitāsūtra says here: “The bodhisattva who wants to plant even one single root of good in the field of merit of the Buddhas and make it inexhaustible until he accedes to supreme complete enlightenment must practice the perfection of wisdom.”

CHAPTER XLVII PRAISES MADE BY THE BUDDHAS

First Section WINNING THE PRAISES OF THE BUDDHAS

Sūtra (cf. Pañcaviṃśati, p. 24, l. 7-8; Śatasāhasrikā, 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 daśasu dikṣu buddhā bhagavantas te me varṇaṃ bhāṣerann iti bodhisattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Bodhisattvavarṇa

I. CONVENTIONAL NATURE OF THE DESIRE FOR PRAISE

Question. – Considering the absolute emptiness (*atyantaśūnatā*) of dharmas and inwardly being free of egoism (*ahaṃkara*), 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 (*parāmārtha*); 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 udgrhṇāti*). It is purely a manner of speaking (*lokaprajñati*), therefore, that the sūtra expresses itself thus.

Are you wondering why the bodhisattva “would expect in return that the Buddhas would pay homage (*pūjā*) to him?” In a subsequent chapter,³⁶⁷ the bodhisattva praised by the Buddhas is the bodhisattva “completely non-regressing in his course towards supreme complete enlightenment” (*atyantāvinivartanīyo ‘nuttarāyāḥ samyaksambodheḥ*). In the present case, this bodhisattva wishes to know with certainty (*niyatam*) if he is or is not non-regressing. This is why he seeks the ‘praise’ (*varṇa*) of the Buddhas but does not seek their ‘homage’ (*pūjā*).

II. VALUE OF THE PRAISES GIVEN BY THE BUDDHAS

³⁶⁷ Chapter LV of the Pañcaviṃśati (T 223, k. 16, p. 339a8-341b6) entitled *Pou t'ouei p'in* (Avinivartanīyaparivarta).

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 (*guṇa*); 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 (*suvarṇa*) from the ugly (*durvarṇa*).

Gods and humans have a [certain] wisdom (*prajñā*) and the threefold (*triviṣa*) poison is subdued (*tanu*) in them; however, they too are incapable of praising in accordance with the truth. Indeed, they are still subject to error (*vañcana*), they do not have omniscience (*sarvajñatā*) and their fetters are not broken (*asamucchinnasamyojana*).

The śrāvakas³⁶⁸ 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 (*vāsanā*) and, in addition, their wisdom (*prajñā*) is not perfect (*sampanna*).

The Buddha alone has definitively destroyed the three poisons and their traces (*vāsanā*) and his omniscience (*sarvajñatā*) is complete. This is why he can praise in accordance with the truth, without exaggerating or minimizing (*anūnādhikam*). 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”³⁶⁹ and for them there is neither ‘me’ (*ātman*) nor ‘mine’ (*ātmīya*). They consider that the heretics (*tīrthika*) 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 egotism (*ahaṃkāra*), 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 (*mahāmaitrī*) and great compassion (*mahākaruṇā*). 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.

³⁶⁸ Here, these are the śrāvakas who have attained arhathood.

³⁶⁹ Compare Saṃyutta, III, p. 140; Anguttara, II, p. 39: *Tathāgato [loke jāto] loka samvaddho lokaṃ abhibhuyya viharati anupalitto lokena.*

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 (*atigambhīradharma*) praise the bodhisattvas such as, for example, *Sa-t'o polouen* (*Sadāprarudita*),³⁷⁰ etc.

Moreover, the Buddhas who praise the bodhisattva express themselves in this way.³⁷¹

1) The bodhisattva is able to contemplate the absolute emptiness (*atyantaśūnyatā*) 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 (*dharmakṣānti*), he experiences no attachment (*abhiniveśa*) for all these things.

Although he sees the events of past lifetimes (*pūrvanivāsa*), he does not fall into the wrong view of the earlier time (*pūrvānta*).

Although he sees beings enter into nirvāṇa without residue of conditioning (*nirupadhiśeṣanirvāṇa*), he does not fall into the wrong view of the later time (*aparānta*).³⁷²

While knowing that nirvāṇa is the peerless (*anuttara*) true dharma, he still accomplishes good bodily, vocal and mental actions (*kāyavānmanaskarman*).

While traveling through saṃsāra, he resolutely (*adhyāśayena*) loves nirvāṇa.

³⁷⁰ References above, p. 1353F, n. 1.

³⁷¹ Explanation dedicated to the “double life” of bodhisattvas: the practice of the pāramitās by the method of non-abiding: *asthānayogena* (Pañcaviṃśati, p. 18, l. 7-15; Śatasāhasrikā, p. 56, l. 1-9); the path of the twofold practice of skillful means and the truth (Avataṃsaka, T 279, k. 56, p. 296v22-297c3); the “deviations” (*agati*) of the bodhisattva (*Vimalakīrtinirdeśa*, transl. 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 (*śrutavān āryaśravaka*) does not concern himself with them. Whereas the Pāli sutta (Saṃyutta, II, p. 26-27) asks a question to which it replies in the negative: *Netam thāṇṇi vijjati*, the Sanskrit sūtra (Nidānasamyukta, p. 150-151) and its Chinese version (T 99, k. 12, p. 84b17-c1) expresses itself directly in the negative form:

Sa na pūrvītaṃ pratisarati / kin nv aham abhūvam atīte 'dhvani / aho svin nāham atīte 'dhvani / ka nv aham abhūvam atīte 'dhvani / kathaṃ nv aham abhūvam atīte 'dhvani / Aparāntaṃ vā na partisarati / ko nu anāgate 'dhvani / kathaṃ nu bhaviṣyāmy anāgate 'dhvani /

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 (*vimokṣamukha*) and contemplating nirvāṇa, he does not violate his earlier vows (*pūrvapraṇidhāna*) or his good practices (*kuśalacaryā*). 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 (*anutpādakṣānti*) or the five superknowledges (*abhijñā*), his fleshly body of birth-death (*samsāramāṃsakāya* or *cyutyupapādasāṃskāya*) has feelings of great loving-kindness (*mahāmaītri*) and great compassion (*mahākaruṇā*) [283b] for beings, and he distributes completely his most precious inner (*adyātika*) and outer (*bāhya*) goods: his outer goods, such as his dearly loved wife and children, five objects of enjoyment (*pañcakāmaguṇa*) of great value, pacified lands, etc.; his inner goods, such as his body (*kāya*), flesh (*māṃsa*), skin (*tvac*), bones (*asthi*), blood (*lohita*), head (*śīrasa*), eyes (*nayana*), marrow (*majjan*), skull (*mastaka*), ears (*śrota*), nose (*nāsā*), hands (*pāṇi*), feet (*pāda*), etc. Such things are very rare (*durlabha*). This is why the Buddhas praise the virtues of this bodhisattva.

3) When the bodhisattva has entered into his position assured of

attaining enlightenment (*dharmaniyāma*) and possesses the superknowledges (*abhijñā*), he devotes himself to the austerities (*duṣkaracaryā*) without ever getting tired of the difficulties. In this bodhisattva, the body of birth (*janmakāya*), the fleshly eye (*māṃsacakṣus*) and the aptitudes (*abhiprāya*) are very extensive. He has feelings of great compassion (*mahākaruṇā*) and he loves the bodhi of the Buddhas. Such feats are very extraordinary (*adbhuta*).

4) Furthermore, when the bodhisattva is endowed with the purity of morality (*śīlasuddhisampanna*), he no longer distinguishes between morality (*śīla*) and immorality (*dauḥśīlya*).³⁷³ In the face of dharmas absolutely without birth (*atyantānutpanna*) and always empty (*sadāsūnya*), his *dharmakṣānti* and his exertion (*vīrya*) are unceasing. He has neither attraction nor aversion. [To his eyes] exertion (*vīrya*) and laziness (*kausīdya*) are of the same nature (*ekalakṣaṇa*) and no different.³⁷⁴ For immense (*paramāṇa*) infinite (*ananta*) and incalculable (*asamkhyeya*) kalpas, he has practiced exertion diligently and, in general, he takes up and practices the most profound concentrations (*gambhīrasamādhi*), but without being attached to them, for concentrations (*samādhi*) and distraction (*vikṣepa*) are no different.³⁷⁵ Without leaving concentration, he creates for himself (*nirmimīte*) an immense body that fills the ten directions completely, preaches the Dharma and saves people.

5) Applying profound wisdom (*gambhīraprajñā*), he considers all dharmas as *anutpanna-aniruddha* “unborn and undestroyed”, not *anutpanna-aniruddha*, both *anutpanna-aniruddha* and non-*anutpanna-aniruddha*, neither *anutpanna-aniruddha* and non-*anutpanna-aniruddha*;³⁷⁶ beyond all speech

³⁷³ See above, p. 770F and 861F.

³⁷⁴ See above, p. 981F

³⁷⁵ See preceding note.

³⁷⁶ In the middle of the Chinese negations, we seem to recognize here one of the terelemmas (*catuṣkoṭi*) 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, *Ausgewählte Kapitel aus der Prassanapadā*, Cracow, 1931, p. xxxv-xxvi.

(*sarvavādasamatikrānta*); inalterable, indestructible ungraspable; realm of the saints (*āryāṇām gocaraḥ*) and pure like nirvāṇa. But the bodhisattva is no longer attached to these considerations and [thus] his mind does not weaken (*nāvalīyate*). By this wisdom he is able to assure his own good (*svahita*). It is this bodhisattva that the Buddhas praise.

6) Furthermore, when the bodhisattva³⁷⁷ has not obtained the prediction (*vyākaraṇa*), has not obtained the conviction that dharmas do not arise (*anutpattikadharmakṣānti*), has not met the Buddhas and has not seen the saints (*bhadrārya*), he is able, by means of right thought (*samyaksaṃkalpa*) to contemplate the true nature (*bhūtalakṣaṇa*) of dharmas and, while contemplating this true nature, his mind is not attached to it. The Buddhas of the ten directions together praise this bodhisattva.

7) Furthermore, when he hears speak of the very profound (*gambhīra*) immense (*apramāṇa*) infinite (*ananta*) and inconceivable (*acintya*) Buddha attributes, even though he has not yet himself obtained wisdom, the bodhisattva can believe strongly in these attributes without feeling any doubt (*vicikitsā*). If Māra, changed into buddha, came to create doubt in him, the mind of the bodhisattva would show neither high nor low (*anūnādhika*). This bodhisattva is praised by the Buddhas.

8) There are also bodhisattvas who, from their first production of the mind of bodhi (*bodhicittotpāda*), immediately become buddhas.³⁷⁸ The Buddha praises them for they have great power of exertion (*mahāvīryabala*).

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].³⁷⁹

[283c] 9) Finally, there are bodhisattvas who are endowed with bodhisattva attributes, namely, the ten bhūmis, the six perfections (*pāramitā*), the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*), the four unhindered knowledges (*pratisaṃvid*), the eighteen special attributes (*āveṇikadharmas*) and innumerable pure Buddha attributes.³⁸⁰ However, for beings, they remain in saṃsāra for a long time and, without taking

³⁷⁷ It is a matter here of a bodhisattva who has not yet reached the eighth *bhūmi*.

³⁷⁸ These are *upapadyaparinirvāyin* bodhisattvas who attain *saṃbodhi* at the moment when they produce the mind of bodhi. Pañcaviṃśati, p. 66, l. 4-7 defines them as follows: *Santi bodhisattvā mahāsattvā ye prathamacittotpādenaivānuttarāṃ samyaksambodhim abhisambudhyante, dharmacakraṃ pravrttayanty aprameyāṇām asaṃkhyeyānāṃ sattvānāṃ cārthaṃ kṛtvā nirupadhiśeṣe nirvāṇadhātau parinirvānti, teṣāṃ parinirvṛtānāṃ kalpaṃ vā kalpāvaśeṣaṃ vā saddharmas tiṣṭhati. ity upapadyaparinirvāyī.*

They correspond to the *upapadyaparinirvāyin* anāgāmins of the early Buddhism who attain nirvāṇa on taking rebirth (see Kośa, iii, p. 38).

³⁷⁹ The simultaneous *cittotpāda* of the future Buddha and Maitreya has already been told above. For parallel sources, see p. 252F, n. 2 and also Kośabhāṣya, p. 267, l.11-17. For the nine kalpas skipped (*pratyudāvartita*) by Śākyamuni, see p. 252F, n. 1. The question of ‘skipping’ has been treated by J. May in detail, Hbββgirin, IV, p. 353-360, see under *chβββ*.

³⁸⁰ Note that the *balas*, *vaśitas*, *vaiśāradyas* and *āveṇikadharmas* of the bodhisattvas are not the same as those of the Buddhas: cf. Mahāvvyut., chaps. XXVI to XXIX. Here it is a matter of the bodhisattva of the tenth *bhūmi*.

up supreme complete enlightenment (*anuttarā samyaksambodhi*), they save beings widely.³⁸¹ The Buddhas praise these bodhisattvas. Who are they? They are, for example, *Wen-chou-che-li* (Mañjuśrī), *P'i-mo-lo-kie* (Vimalakīrti), *Kouan-che-yin* (Avalokiteśvara), *Ta-che-tche* (Mahāsthāmaprāpta), *Pien-ki* (Samantabhadra). These leaders among the bodhisattvas appear in the threefold world (*traiḍhātuka*), create for themselves innumerable bodies by transformation, enter into saṃsāra and convert beings. From such exploits (*adbhuta*) comes the entire very profound prajñāpāramitā.

This is why the Prajñāpāramitāsūtra says here: “The bodhisattva who wishes to obtain the praises of the Buddhas must practice the perfection of wisdom.”

³⁸¹ The best-known bodhisattvas of legend and worship are precisely those who retard their entry into parinirvāṇa indefinitely in order to dedicate themselves to the welfare and happiness of beings. The *Traité* here cites six with Mañjuśrī in first place. Like that of all bodhisattvas, his career is encapsulated between two crucial moments: *i*) the production of the mind of enlightenment (*bodhicittotpāda*) or the grand resolution (*adhyāśaya*) of becoming buddha; *ii*) the arrival at supreme complete enlightenment (*anuttarā samyaksambodhi*).

According to the Mañjuśrībuddhakṣetraguṇavyūha (T 318, k. 2, p. 896c-899b; T 310, k. 59, p. 345b-347c; T 319, k. 2-3, p. 912b-915b; OKC 760, no. 14), - formerly – kalpas as numerous as the sands of 70 myriads of an incalculable number of Ganges – the Tathāgata Megasvara appeared in the east, in the Anutpāda universe, separated from ours by 72 *nayutas* of Buddha fields.

It was in the presence of this Buddha and in this universe that a religious king named Ākāśa produced the mind of enlightenment and formulated his vows and intentions in words the original of which appeared in Śikṣasamuccaya, p. 14:

*Nāhaṃ tvaritarūpeṇa bodhiṃ prāptum ihotsahe /
parāntakoṭiṃ sthāsāmi satvasyaikasya kāraṇāt //
kṣetraṃ viśodhayiṣyāmi aprameya, acintiyam /
nāmadheyaṃ kariṣyāmi daśa dikṣu ca viśrtam //*

“I have no eagerness to attain enlightenment and I shall remain here below as long as there will remain one being to be saved. I will purify an immense inconceivable field and I will make my name famous in the ten directions.”

This king Ākāśa was none other than the actual bodhisattva Mañjuśrī. Kalpas as numerous as the sands of 70 myriads of Ganges ago. he produced for the first time the mind of enlightenment; kalpas as numerous as the sands of 64 Ganges ago he obtained the conviction that dharmas do not arise (*anutpattikadharmakṣānti*) and acceded thus to the eighth bhūmi. Now that he has become a great bodhisattva of the tenth bhūmi, he has no thought of entering into parinirvāṇa.

It is only after an incalculable number of incalculable periods that he will attain supreme complete enlightenment. In the Vimala universe of the southern direction, he will be the buddha Samantadarśin, so called “because he will make himself visible everywhere in the innumerable hundreds of thousands of hundred thousands of *nayutas* of buddhakṣetras.” – The legend of Mañjuśrī may be taken as typical and its framework useful for all the great bodhisattvas with slight modifications of time and place.

That of Vimalakīrti is less detailed; see, however, the Śūraṅgamasamādhisūtra, transl. p. 191-192, n. 181.

Lokadhātūpasamkramaṇa

Second Section ACCEDING TO INNUMERABLE UNIVERSES

Sūtra (cf. Pañcaviṃśati, p. 27, l. 4-7; Śatasāhasrikā, 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 aparaṃ, Śāriputra, bodhisattvena mahāsattvena, ekacittotpādenadaśasu dikṣu gaṅgānādīvālukopamān lokadhātūpasamkramitukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. MAGICAL POWERS OF MULTIPLICATION AND DISPLACEMENT

The bodhisattva who has acquired the power of transformation of bodies (*kāyanirmāṇabala*) creates for himself bodies as numerous as the sands of the Ganges of the ten directions and goes simultaneously to universes of the ten directions also as numerous as the sands of the Ganges.

Question. – A sūtra says: “In one single fingersnap, there are sixty moments” (*acchaṭāmātreṇa ṣaṣṭiḥ kṣāṇā atikrāmantī*).³⁸² 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 sūtra 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 (*dhyāyabala*); *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.”³⁸³

³⁸² The Ābhidharmikas hesitate between 60, 64 or 65 moments:

Vibhāṣā, T 1545, k. 136, p. 701b14: In the time that a strong man snaps his fingers, there are 64 *kṣāṇa*.

Kośabhāṣya, p. 176, l. 13-14: *Balavatpuruṣācchaṭāmātreṇa pañcaṣaṣṭiḥ kṣāṇā atikrāmantī*

Ābhidharmikāḥ.

Nyāyānusāra, T 1562, k. 32, p.521c13-14: 65 *kṣāṇa*.

Madh. vṛtti, p. 547: *Balavatpuruṣāddhaṭāmātreṇa pañcaṣaṣṭiḥ kṣāṇā atikrāmantī pāṭhāt*.

³⁸³ See references above, p. 1639F, n. 1.

The bodhisattva in profound concentrations (*gamnbhīrasamādhī*) produces incomprehensible superknowledges (*acintyābhijñā*) 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 (*gamanaraddhi*), only the Buddhas and bodhisattvas have the magical powers (*rddhiabhijñā*) of moving at the speed of thought (*manojavā gati*). As soon as the chick of the bird with golden wings (*garuḍa*) comes out of its shell, it goes from Sumeru to Sumeru. It is the same with the bodhisattvas; by the power of their conviction of the non-arising of things (*anutpādaḥānti*) 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 (*prajñābala*), 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 (*lokasvāmin*) and his wishes are sovereign. What wish would not be fulfilled? Thus [284a] it is said in the *P'i-mo-lo-kie king* (Vimalakīrtisūtra): “The bodhisattva makes seven nights last for a kalpa”.³⁸⁴

This is why the bodhisattva, mounted on the power of the superknowledges (*abhijñābalarūḍha*) 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 of 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 kāraṇopacārah*), e.g., when it is said that somebody eats a hundred pounds of gold sterling each day: gold is inedible, 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 kāryopacārah*), e.g., when on seeing a fine painting, we say that it is a good artist: that is designating the cause by the effect.³⁸⁵ 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].

³⁸⁴ Vimalakīrtinirdeśa, transl. p. 254.

³⁸⁵ Examples of *upacāra* have already been used above: see p. 1932F, n. 1

This is why the Prajñāpāramitāsūtra says here: “The bodhisattva who wishes, in a single thought, to go to the universes of the ten directions as numerous as the sands of the Ganges, must practice the perfection of wisdom.”

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 aparāṃ, Śāriputra ye daśasu dikṣu gaṅgānadīvālukopamā lokadātavas tān sarvān ekasvaraghoṣeṇa vijñāpayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. RANGE OF VOICE OF THE BUDDHAS AND BODHISATTVAS

The bodhisattva who has acquired the six superknowledges (*abhijñā*) has developed the mark (*lakṣaṇa*) of the brahmic voice (*brahmasvara*) which, going beyond the *trisāhasramahāsāhasralokadhātu*, 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 (*maryādā*).

[*Tathāgatācintyaguhyanirdeśa*]. – Thus it is said in the *Mi-tsi king* (Guhyakasūtra): “In order to experience the Buddha’s voice, Maudgalyāyana went very far in the direction of the west, but he still heard the Buddha’s voice as if they were face to face.”³⁸⁶

Question. – So be it! But when the Buddha was dwelling in the kingdoms (*rāṣṭra*) 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.

³⁸⁶ Passage cited in full above, p. 560-561F.

Answer. – The voice of the Buddha is of two kinds: *i*) the voice hidden in the mouth (*mukhagūḍhaghōṣa*);³⁸⁷ *ii*) the unhidden (*nirgūḍhaghōṣa*) 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: *i*) the supramundane (*lokottarikārya*) saints; *ii*) mundane ordinary people (*laukikapṛthagjana*). The supramundane saints such as Maudgalyāyana, 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 (*samyaktvaniyāmāvkrānta*), who have abandoned the body of birth and death (*saṃsārakāya* or *cyutyupapādakāya*) and have acquired the true body of the fundamental element (*dharmadhātukāya*), these bodhisattvas, I say, see the innumerable Buddha bodies of the ten directions and their brilliant rays (*raśmi*); they also succeed in hearing the sixty kinds of sounds (*ṣaṣṭyaṅgasvara*),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 (*aṃśa*, *bhāga*) in these sounds of the Buddhas.

II. THE THREEFOLD VOICE OF THE BUDDHAS AND THE BODHISATTVAS³⁸⁹

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 (*prāsādika*) great elements in their throat (*kaṇṭha*),³⁹⁰ and they produce all kinds of marvelous sounds (*śabda*), distant or close, for a distance of one, two, three, ten, a hundred, a thousand *li* which go out to fill up the *trisāhasramahāsāhasralokadhātu*.³⁹¹

³⁸⁷ Adopting the variant *mi-k'eu*.

³⁸⁸ These are the sixty qualities of the voice of the Buddhas listed in the Mahāvvyut., no. 445-504, and the Sūtrālamkāra, p. 79-81. See also Ekottara, T 125, k. 47, p. 805a2 (64 kinds); Lalitavistara, p. 286 (incomplete list); Pañcaviṃśati p. 234, l. 10, (*ṣaṣṭyaṅgopetaḥ svarah*); Avatamsaka, T 279, k. 29, p. 158c2; k. 50, [p. 266c19; Ratnakūṭa, T 310, k. 10, p. 55c20-56a5; k. 85, p. 486c23; k. 101, p. 566a4-5; Tathāgataguhyasūtra, T 312, k. 7, p. 719c7-720c16 (64 kinds). – For other lists of vocal qualities, see Hßbßgirin, p. 134 under *Bonnon*.

³⁸⁹ Section partially translated in Hßbßgirin, p. 216 under *Button*.

³⁹⁰ These are the subtle material (*rūpaprāsāda*) or derived material (*upādāyarūpa* or *bhautika*) elements constituting the five *indriyas* (cf. Kośa, I, p. 15, n. 1).

³⁹¹ 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.

2) By the power of their superknowledges (*abhijñābala*), the four great elements (*mahābhūta*) of their throat produce sounds that fill not only the *trisāhasramahāsāhasralokadhātu* 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 incalculable eons (*asamkhyeyakalpa*) beings have been clouded over (*āvṛta*) 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 (*vīryavat*) and moral (*śīlavat*) beings enter into the concentration of the recollection of the Buddhas (*buddhānusmṛtisamādhi*). At the moment when their mind acquires this concentration, the defilements of their faults (*āpattimala*) are no longer an obstacle (*āvaraṇa*) 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 (*durlabha*) and are miraculous (*āścarya*), whereas [the first voice] is the fruit of actions (*karmaphala*) and is acquired spontaneously (*svarasena*).

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.”

Buddhakṣetrānupaccheda

Fourth Section ASSURING THE CONTINUITY OF THE BUDDHA UNIVERSES

Sūtra (cf. Śatasāhasrikā, p. 77, l. 4-5).³⁹² – Furthermore, O Śāriputra, the bodhisattva-mahāsattva who wishes that the Buddha universes never be interrupted must practice the perfection of wisdom (*Punar*

³⁹² This paragraph is absent in the Sanskrit text of the Pañcaviṃśati edited by N Dutt, but occurs in the Chinese versions made by Kumārajīva (T 223, k. 1, p. 219c7) and Hiuan-tsang (T 220, vol. VII, k. 402, p. 8b28). The latter translates: “The bodhisattva who wishes to continue the lineage of the Buddhas (*buddhavamśa*) 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

aparaṃ, Śāriputra, buddhalokadhātvanupacchedāya sthātukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam).

Śāstra. –

I. PRECISE RANGE OF THIS WISH

“May all the Buddha universes never be interrupted.” – The bodhisattva wishes that, in the various fields (*kṣetra*), beings successively formulate the resolution to become buddha.

Question. – You are speaking of succession. This can be a matter of a [Buddha] succession in order of anteriority and posteriority in one single field, or of a [Buddha] series in the universes (*lokadhātu*) of the ten directions.

Let us suppose that it is a matter of a [Buddha] succession in one *single* field. Since the great compassion (*mahākaruṇā*) [of the Buddhas and bodhisattvas] envelops all beings, why does it not extend to other fields as well?

Let us suppose that it is a matter of a [Buddha] series in *all* the universes of the ten directions. Then what would be the use of other Buddhas and bodhisattvas?

Answer. – The bodhisattva wishes mentally that in all the universes everyone should become buddha. This grand wish is vast and extended and has no limit (*maryādā*), for it is in this intention that the bodhisattva accumulates the wisdoms (*prajñā*), immense merit (*apramāṇapuṇya*) and the power of the superknowledges (*abhijñābala*). But it is all the beings who have planted the causes and conditions required to become buddha that the bodhisattva wants to lead to this result.

[284c] If, in all the universes, everyone planted the causes and conditions required to become buddha, the other Buddhas and bodhisattvas would be useless. But such a hypothesis cannot be verified.

Furthermore, the universes of the ten directions are innumerable (*apramāṇa*) and infinite (*ananta*) and it is impossible that a single bodhisattva is able to travel to them all in such a way that the Buddha lineage is not interrupted (*anupacchinna*). The other bodhisattvas, each according to his means, play their part [in this great work]. Since his loving-kindness (*maitrī*) and compassion (*karuṇā*) are great, the wish (*praṇidhāna*) of the bodhisattva is great also, and his desire to do good is limitless (*maryādā*). Nevertheless, as the race of beings is infinite (*apramāṇa*), they cannot all be saved by a single Buddha or a single bodhisattva.

II. PURELY SUBJECTIVE RESULT OF THIS WISH

one and the same Buddha universe (*buddhalokadhātu* or *buddhakṣetra*) or when one Buddha series is distributed over all the universes.

Question. – Since reality does not come up to his expectation, why does the bodhisattva formulate the wish (*prañidhāna*)?

Answer. – So that his own mind may progress in purity (*viśuddhi*). He is like the yogin in the concentration of loving-kindness (*maitrīsamādhi*) 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 (*pūya*) and blood (*śonita*). It is the same with the Buddhas: having great loving-kindness and great compassion, using an immense and infinite wisdom (*prajñā*), 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 (*rddhibala*) and, even if they do meet the Buddhas, they derive no benefit (*hita*) from it.

Moreover, two causes (*hetu*), two conditions (*pratyaya*) are necessary to produce right view (*samyagdr̥ṣṭi*), namely, an inner cause (*adhyātma*) and an outer condition (*bahirdhā*). The Buddha who is the outer cause-and-condition is perfect (*sampanna*): he possesses thirty-two major marks (*lakṣaṇa*), eighty minor marks (*anuvyañjana*), immense rays (*raśmi*) adorning his body, many magical powers (*rddhibala*) and many articulated sounds (*svaraghoṣa*); he preaches the Dharma (*dharmam deśayati*) as required (*yatheccham*) and cuts through all doubts (*sarvasaṃśayān samucchedayati*). Only beings, who are the inner cause-and-condition, are not perfect. Not having previously planted the roots of good (*kuśalamūla*) required to see the Buddha, they have neither faith in nor respect for him; they have neither exertion (*vīrya*) nor morality (*śīla*), having weak faculties (*mṛdvindriya*), they are deeply attached to worldly happiness (*lokasukha*) and, consequently, derive no benefit [from meeting the Buddha]. This is not the fault (*doṣa*) of the Buddha.

The Buddha converts beings (*sattvān paripācayati*) and the divine tools that he uses are perfect. When the sun rises (*sūrya*), beings who have an eye (*cakṣuṣmat*) see it, whereas blind people (*andha*) do not see it.

³⁹³ The ascetic who, in the course of the meditation on loving-kindness, so that “all beings may be happy”, formulates a purely platonic 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*)?

[285a] Answer. - In the midst of beings, the bodhisattva praises the bodhi of the Buddhas so well that beings produce the mind of supreme complete enlightenment (*anuttarāyāṃ samyak sambodhau cittamutpādayanti*), gradually (*anukrameṇa*) practice the six perfections (*pāramitā*) and finally, in the universes, each become buddha.

That they successively become buddha in one and the same field (*kṣetra*), or that they each become buddha in a different field is what is called “not breaking the Buddha fields” (*buddhakusetrānupaccheda*).

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 (*vyākaraṇa*) to a bodhisattva, saying: “After my nirvāṇa, you in turn will become buddha.” Transmissions (*paramparā*) such as that 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 (*daśabala*) is the master of the entire universe (*lokadhātusvāmin*) and, a fortiori, of a single field (*kṣetra*). The inhabitants of a universe without a Buddha can enjoy human and divine happiness (*manuṣyadevasukha*), 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 (*mārga*) of the three Vehicles (*yānatraya*) and of nirvāṇa would not exist; beings would be always shut up in the prison of the threefold world (*trai dhātukabandhana*) and would never get out. In the universes where there is a Buddha, beings succeed in leaving the prison of the threefold world.

[*Acchariyā abbhutadhammā sutta*].³⁹⁵ - Thus, in the intermediate spaces between two worlds (*lokāntarikā*) where there is no sun, beings live and die in the shadows (*andhakāra*). At the time when a Buddha is born, a brilliant light (*avabhāsa*) shines temporarily, and all see themselves, see one another (*anyonyam paśyanti*) 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,³⁹⁶ seeing the Buddha’s brilliance, experience great joy (*mahāmuditā*) and say: “For us, it was shadows (*andhakāra*), but for them, great light.”

³⁹⁵ Anguttara, II, p. 130-131 (T 125, k. 17, p. 631b19-c10). – On four occasions, when the Bodhisattva descends into the womb of his mother (*mātu kucchiyaṃ okkamati*), comes out of his mother’s womb (*mātu kucchimā nikkhamati*), attains supreme complete enlightenment (*anuttaraṃ sammāsambodhiṃ abhisambujjhati*), or turns the Wheel of Dharma (*dhammacakkaṃ pavatteti*), there is a grand miracle: a brilliant light illumines the *lokāntarikā* (fem. pl.). These are the intermediate spaces between the universes of four continents. Grouped into three, these universes, circular in form, touch one another by their outer walls (*cakravāla*), like three coins brought together. Thus between them they demarcate a surface with the form of a triangle with three arched sides. These *lokāntarikās*, infinite in number like the universes that demarcate them, are always plunged in deep darkness to the point that their inhabitants cannot even distinguish their own limbs. However, a brilliant light illumines them on the four occasions indicated above. Then the inhabitants of the *lokāntarikās* notice one another and also discover the beings populating the neighboring universes, normally illumined by the sun and moon.

The illumination of the *lokāntarikās* is fully described by a stock phrase which, both in the Pāli and the Sanskrit, shows numerous variations:

Pāli, Dīgha, II, p. 12, 15; Majjhima, III, p. 120; Saṃyutta, V, p. 454; Anguttara, II, p. 130. – I. B. Horner, *Middle Length Sayings*, II, p. 165, translates it as follows: And even in those spaces between the worlds, gloomy, baseless regions of blackness plunged in blackness, where the moon and the sun, powerful and majestic though they are, cannot make their light prevail – even there there appeared the illimitable glorious radiance, surpassing even the deva-majesty of devas. And those beings who had uprisen there recognized one another by means of this radiance, and they thought: “Indeed there are other beings who are uprising here.”

Sanskrit in Sanskr. Mahāpadāna, p. 82-83; Sanskr. Mahāparinirvāṇa, p. 214-216; Mahāvastu, I, p. 41, 229, 240; II, p. 162; III, p. 334, 341; Divyāvadāna, p. 204, 205, 206; lalitavistara, p. 51, 410; Śatasāhasrikā, p. 102; Saddahmapuṇḍ., p. 163. F. Edgerton, *Dictionary*, p. 464-465, translates thus: And even those world-interstitial-spaces, (which are) miseries and covered over with miseries, darknesses, glooms of darkness, - in which the moon and sun here, which possess such great supernatural power and dignity (pr capacity) are not capable of (producing) light by (their) light... even in them a great, magnificent radiance appeared (at that time).

Dīgha, II, p. 12: *Yā pi tā lokāntarikā aghā asaṃvutā andhakārā andhakāratimisā ... sañjānant: Aññe pi kira bho sattā idhūpapannā ti.*

Saddahmapuṇḍ., p. 163: *Sarveṣu ca teṣu lokadhātuṣu yā lokāntatikās tāsu ya akṣaṇāḥ ... anye ‘pi bata bhaḥ sattvaḥ santīhopapannā iti.*

The *Traité* departs somewhat from the original texts, themselves poorly established.

³⁹⁶ Adopting the variant *wou fo kouo*.

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 (*triśaraṇa*), the fivefold morality (*pañcaśīla*) [of the upāsaka] or the fast of eight vows [of the upavāsastha]³⁹⁷, the many profound meditations (*dhyāna*), absorptions (*samāpatti*) and wisdoms (*prajñā*); the four fruits of religious life (*śrāmanyaphala*), the five kinds of religious stages,³⁹⁸ nirvāṇa with residue (*sopadhiśeṣa*) or without residue (*nirupadhiśeṣa*), etc. Because it is the cause and conditions (*hetupratyaya*) of these many good dharmas, the Buddha field (*buddhakṣetra*) is honored.

Supposing even that the beings of a Buddha field do not see the Buddha, they meet, however, the Dharma of the sūtras, cultivate the roots of good (*kuśalamūla*),³⁹⁹ morality (*śīla*), generosity (*dāna*), the signs of respect (*vandana*), etc.; they plant the causes and conditions for nirvāṇa, and even animals can plant the causes and conditions of merit (*puṇya*).⁴⁰⁰ 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 (*praṇidhāna*) that the Buddha universes not be broken.

³⁹⁷ The *pañcaśīla* and the *upavāsa* of the layman have already been studied above, p. 819-839F.

³⁹⁸ Bhikṣu, bhikṣuṇī, śaikṣa, śrāmaṇera and śrāmaṇerī: 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 Hßbßgirin, p. 317-318, under *chikushβ*.

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 *Traité*, p. 239F: “The Śrāvakayāna teaches *mainly* the emptiness of beings (*sattvaśūnyatā*), whereas the Buddhayāna (or Greater Vehicle), teaches both the emptiness of beings and the emptiness of things (*dharmāśūnyatā*).” The assertion will be developed later, p. 2060F.

Here we will treat in a summary manner the twofold emptiness in the canonical sūtras, the emptiness of beings in the Abhidharmas and the śāstras of the Hīnayānists, and finally the emptinesses according to the Madhyamaka.

I. THE TWOFOLD EMPTINESS IN THE CANONICAL SŪTRAS

1. Sattvaśūnyatā or Pudgalanairātmya

Sattvaśūnyatā is the non-existence of the being (*sattva*), of the soul, of the self (*ātman*), of the living being (*jīva*), of the man (*puruṣa*), of the individual (*pudgala*): all these words are only designations (*prajñapti*) of the group of fragmentary entities.

On the evidence of the *Brahmajālasatta* (*D.*, I, p. 31-34), the first Buddhists were fully informed about the animistic and spiritualistic concepts current in their time among the śramaṇas and brāhmaṇas: persistence after death of a conscious self (*saṃjñī ātmā*), in sixteen forms; or of an unconscious self (*asaṃjñī ātmā*), in eight forms; or of a neither conscious nor unconscious self (*naivasamjñīsāsamjñī ātmā*), in eight forms; annihilation in seven forms of the existent being (*sato sattvasya uccheda*) or its deliverance, in five forms, in the present lifetime (*dr̥ṣṭadharmanirvāṇa*). All these theories were condemned by the Buddha.

More precisely, the notion of ātman against which the Buddhists struggled is that of a permanent (*nitya*), stable (*dhruva*), eternal (*śāśvata*), immutable (*avipariṇāmadharman*) entity which the ignorant attribute to the great Brahman (*D.* I, p. 18-19), to some deities (*D.* I, p. 19-20) to themselves or to others (*M.* I, p. 8, 135, 137; *S.* III, p. 98-99, 183): this notion is closely related to that of the Brahman-Ātman of the Upaniṣads and the Vedānta.

The Buddha resolutely moved away from it and declared: *Natthi nicco dhuvo sassato avipariṇāmadhammo* (*S.* III, p. 144).

In order to designate this substantial soul, the Indian language uses an extensive vocabulary and a broad range of synonyms: *ātman*, but also *sattva*, *jīva*, *poṣa*, *puruṣa*, *pudgala*, *manuja*, *mānava*, *karṭṛ*, *kāraka*, *jānaka*, *saṃjanaka*, *paśyaka*, *vedaka*, *pratisaṃvedaka*, *utthāpaka*, *samutthāpaka*, etc. But all these terms do not express what it is, even if only metaphorically.

Nothing is outside of *sattvaśūnyatā*. In order to be convinced of that, it is necessary to recall some elementary notions.

Dharmas or things occur in two main categories: unconditioned (*asaṃskṛta*) dharmas and conditioned (*saṃskṛta*) dharmas.

The *asaṃskṛtas*, not formed by causes, are unproduced (*utpāda*), without extinction (*vyaya*), and without duration-change (*sthityanyathātva*): 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 *saṃskāras*, formations, are dependently originated (*pratītyasamutpanna*) from causes and conditions (*hetupratyaya*) and furnished with three (or four) conditioned characteristics: birth (*utpāda*), extinction (*vyaya*) and duration-change (*sthityanyathātva*) as a function of which they arise, endure and disappear: cf. *A. I*, p. 152; *S. III*, p. 37; *Nidānasamṃyukta*, 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 (*vedanā*), 3) concept (*saṃjñā*), 4) volition (*saṃskāra*), 5) consciousness (*viññāna*). – See, e.g., *S. III*, p. 47-48, 100; *V*, p. 60-61.

II. The twelve āyatana or bases of consciousness, namely, the six inner bases (*ādhyātmika āyatana*): 1) eye (*cakṣus*), 2) ear (*śrotra*). 3) nose (*ghrāṇa*), 4) tongue (*jihvā*), 5) body (*kāya*), 6) mind (*manas*); and the six outer bases (*bāhya āyatana*): 7) matter (*rūpa*), 8) sound (*śabda*), 9) odor (*gandha*), 10) taste (*rasa*), 11) touch (*sparṣavya*), 12) dharma. – See, e.g., *D. II*, p. 302; *III*, p. 102, 243; *M. I*, p. 61.

III. The eighteen dhātus or elements, namely the six organs and the six objects in the previous list, plus: 13) eye consciousness (*cakṣurviññāna*). 14) ear consciousness (*śrotraviññāna*). 15) nose consciousness (*grāṇaviññāna*), 16) tongue consciousness (*jihvaviññāna*), 17) body consciousness (*kāyaviññāna*), 18) mental consciousness (*manovijñāna*). See, e.g., *S. II* p. 140.

The grouping of conditioned dharmas defined by each of the three classes is called *sarvam*, ‘everything’ (*S. IV*, p. 15; *Mahāniddeśa*, I, p. 133; *Kośabhāṣya*, p. 301, 7-8), *loka*, ‘the world’ (*S. IV*, p. 52, 54) or also *duḥkha*, ‘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 (*dharmamudra*) mentioned above (p. 1369F): *Sarvasaṃskārā anityāḥ*, *sarvasaṃskārā duḥkhāḥ*, *sarvasaṃskārā anātmānaḥ*, *śāntaṃ virvāṇam* “All the *saṃskāras* (= *saṃskṛtadharmas*) are impermanent; all the *saṃskāras* are painful; all the dharmas (whether *saṃskṛta* or *asaṃskṛta*) are non-self; *nirvāṇa* is peace.”

The saṃskṛtas and especially nirvāṇa also are just as impersonal as the saṃskṛtas (Vin. V, p. 86: *Nibbānañ c'eva paññatti anattā iti nicchayā*). Nirvāṇa is the cessation of desire (*rāga*), hatred (*dveṣa*) 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: *Anattasaññit asmimānasamugghātaṃ pāpunāti diṭṭh' eva dhamme nibbānaṃ*).

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; Catuspariṣad, p. 164-168), the twelve āyatana (S. II, p. 244-246) and the eighteen dhātus (M. III, p. 271-272). Pausing 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 (*anitya*)?”

- Impermanent, Lord.

- But that which is impermanent, is it painful (*duḥkha*) 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, eṣo 'ham asmi, eṣa ma ātmā*)?”

- 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 āyatana and the eighteen dhātus.

If the saṃskāras 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, whirls 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 saṃskāras “so transitory (*anitya*), so fragile (*adhruva*), so untrustworthy (*anāśvāsyā*)”? (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 (*duḥkhaduḥkhatā*), suffering as the fact of being conditioned (*samkāraduḥkhata*) and the suffering resulting from change (*vipariṇāmaduḥkhatā*): cf. D. III,

p. 216; S. IV, p. 259; V, p. 56. All the psychophysical phenomena of existence are the result of causes and must disappear. The result is that everything is suffering (*Sarvaṃ duḥkham*: S. IV, p. 28); all that is experienced is experienced as suffering (*yaṃ kiñci vedayitaṃ taṃ duḥkhasmiṃ*: S. IV, p. 216; *Traité*, p. 1159F, 1446F) and nothing arises but suffering, nothing is destroyed but suffering (*nāññatra dukkā sambhoti, nāññaṃ dukkhā nirujjhati*: S. I, p. 135; *Catuṣpariṣad*, p. 354).

The whole process of becoming takes place outside of a self and there is no self to control it: “Form (*rūpa*) is not a self. If it were a self, this form would not be subject to torments (*ābādha*) and one would be able to say in regard to the form: ‘My body is thus, thus is not my body.’ But that is not the case. And it is the same for the other skandhas, sensations, concepts, volitions and consciousnesses.” (Vin. I, p. 13-14; S. III, p. 66-67; *Catuṣpariṣad*, p. 162-164; *Mahāvastu*, III, p. 335-336).

As conditioned dharmas (*samskṛta*), the skandhas, arising, enduring a very short time and ceasing, evolve ceaselessly in the cycle of existence (*bhavacakra*) according to the immutable mechanism of the twelve-membered dependent origination (*dvādaśāṅgapratītyasamutpāda*, detailed above, p. 349F seq). *Pratītyasamutpāda* was discovered by the Buddhas but was not created by them nor by any agent (*kāraka*) whatsoever: “This *pratītyasamutpada* 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.” (*Nidānasamyukta*, p. 164, cited in the *Traité* above, p. 157F and later, k. 32, p. 298a: *Na bhikṣo mayā pratītyasamutpādaḥ kṛto nāpy anyaiḥ, api tūtpādād vā tathāgatānām anutpādād vā sthitā eveyaṃ 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 *pratītyasamutpāda*. 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 (*avidyā*) which opens the list, prevails over its neighbor; all are equally impermanent (*anitya*), conditioned (*samskṛta*), result from dependency (*pratītyasamutpanna*), given to destruction, to disappearance, to detachment, to suppression (*S*. II, p. 26).

One would search in vain in the *pratītyasamutpāda* for a substantial self or an autonomous agent. The *Paramārthaśūnyatāsūtra* of the *Saṃyuktāgama* which the *Traité* will cite in full below (p. 2136F) is categorical in this regard: “There is action (*karman*), there is retribution (*vipāka*) but there is no agent (*kāraka*) that, [at death], puts aside these skandhas and takes up other skandhas, unless that is a question of a conventional (*samketa*) metaphor to designate the law of dependent origination” (T 99, k. 13, p. 92c12-26; *Bimbisārasūtra* in E. Waldschmidt, *Bruchstücke buddh. Sūtras*, p. 131; *Catuṣpariṣad*, p. 358; *Mahāvastu*, III, p. 448, 4-6; *Kośavyākhyā*, 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 (*attaini ca attaniye ca saccato thetato anupalabbhmāne*), is it 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 (*nicca*), stable (*dhuva*), eternal (*sassata*),

immutable (*avipariṇamadhamma*), and I will remain so for ever (*sassatisamaṃ tath' eva ṭhassāmi*)?" (M. I, p. 138).

The group of the saṃskṛtadharmas (skandhas, āyatanas and dhātus) designated by the demonstrative pronoun *idam* or by the noun *loka* is proclaimed to be empty of 'me' and 'mine': *Suññāṃ idam attena vā attaniyena vā* (M. I, p. 297, 37; II, p. 263, 26-27; S. IV, p. 296, 33): *Yasmā ca kho suññam attena vā attaniyena vā tasmā suñño loko ti vuccati* (S., 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. Cullaniddesa, 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 (M. I, p. 297: *dhammā ekaṭṭhā, byañjanam eva nānaṃ*).

The emptiness of beings (*sattvaśūnyatā*) serves as antidote to the fatal satkāyadrṣṭi or belief in an individual. This is a wrong view (*drṣṭi*) mistakenly attributing a self to the five aggregates of attachment (*upādānaskandha*). Indeed, Śāriputra said that the five *upādānaskandha* are called *satkāya* by the Buddha (S. IV, p. 259): *Pañcime upādānakkhandā sakkāyo vutto Bhagavatā*, and the Teacher himself stated that the five skandhas, *rūpa*, etc., must be present in order that satkāyadrṣṭi be produced (S. III, p. 185).

Led astray by this wrong view, the ignorant worldly person considers the *rūpa* as the ātman (*rūpaṃ attato samanupassati*), or the ātman as possessing the *rūpa* (*rūpavantaṃ vā attānaṃ*), or the *rūpa* as present in the ātman (*attani vā rūpaṃ*), or the ātman as present in the *rūpa* (*rūpasmim vā attānaṃ*). And it is the same for the other skandhas: *vedanā, saṃjñā, saṃskāra and vijñāna* (M. I, p. 300; III, p. 17; S. III, p. 3-4, 15-17, 42-43, 46, 56, 102, 113-14, 138, 150, 164-165; S. IV, p. 287, 395; A. II, p. 214-215; Mahāvīyut., no 4685-4704). The worldly person thus nourishing four prejudices (*abhiniveśa*) in regard to each of the four skandhas, we speak of the *vimśatiśikharasamudgataḥ satkāyadrṣṭiśailaḥ*: the twenty-peaked mountain of the satkāyadrṣṭi (Gilgit Manuscripts.III, 1, p. 21, 7-8; Divyāvadāna, p. 46, 25; 52, 24-25; 549, 16; 554, 20; Avadānaśataka, I, p. 385, 12).

Satkāyadrṣṭi 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 (*brahmacariyavāso sammādukkhakkhayāya*: S. III, p. 144).

“On this account,” the Buddha again said, “I do not see any adhesion to this view that does not engender, in the person who holds it, sorrow, lamentation, unhappiness and torment (*M. I*, p. 137-138).” Furthermore, satkāyadr̥ṣṭi is followed by the sixty-two wrong views of which the *Brahmajālasūtra* speaks (*S. IV*, p. 287).

Mithyādr̥ṣṭi, *satkāyadr̥ṣṭi* and *ātmānudr̥ṣṭi* are closely linked: in order to overcome them, it is necessary to consider all the conditioned factors as impermanent (*anityatas*), painful (*duḥkhatas*) and without self (*anātmatas*); 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*, *sattva*, *jīva*, *pruṣa*, *puḍgala*, *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 solutions ranging from categorical affirmation to complete negation have been proposed. The most interesting date from the end of the 19th century to the beginning of the 20th 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 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, Udānavarga, XXIII, v. 11 foll. (*Traité*, p. 29F); *Attā hi attano nātho* – 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. 200: *Attadīpā viharathā attasaraṇā anaññasaraṇā*. – 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 dibbena cakkhunā... satte passati cavamāne upapajjamāne...* - With the divine eye, he sees people (and not ‘beings’) being born and perishing...

4. *A.* I, p. 22 (*Traité*, p. 29F): *Ekapuggalo loke uppajjamāno uppajjati bahujanajitāya... Katamo ekapuggalo? Tathāgato araham sammāsambuddho.* – 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 samodhānas that end the Jātaka tales and by means of which the Buddha establishes the connection between individuals of the present story (*paccuppannavatthu*) and those of the story of the past (*atītavatthu*), these samodhānas 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 sa tena kālena tena aamayena asāv abhūvam*).” 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 (*ekasamtāna*) as the skandhas that constitute the individual in question, in the way that one says: “The fire came here by burning” (*sa evānir dahann 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 Buddha*, p. 81-96, by W. Rahula. And we think it is wrong that good minds have seen in the *Bhārasutta* and the *Natumhāka* “the affirmation of an ātman distinct from the skandhas.”

Bhārasutta in Saṃyutta, 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 (*bhāradāna*), the setting down of the burden (*bhāranikṣepaṇa*), the bearer of the burden (*bhārahāra*). The burden is the five aggregates of attachment (*upādānaskandha*); the taking up of the burden is the thirst that produces rebirth (*trṣṇā paunarbhavikī*); the setting down of the burden is the extinction of the thirst (*trṣṇāyāḥ prahāṇam*); 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 Vātsīputrīyas 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.”

Natumhākasutta and *parable of the Jeta Grove*, S. III, p. 33-34; IV, p. 81-82, 128-129; Majjhima, I, p. 140, 33-141, 19; Saṃyukta, T 99, no. 269, k. 10, p. 70b; no. 274, k. 11, p. 73a). – “Monks, reject that which is not yours (*na tumhākaṃ*): 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

and took the grass, the wood, the branches and the leaves to burn them, would you say that he takes and burns you? – No, Lord. – Why? – Because, Lord, these things are not ‘me’ and not ‘mine’. – In the same way, monks, reject what is not yours.”

The rejection of skandhas which are not a self and not ‘mine’ does not in any way imply that one will find a self or ‘mine’ or that the self and ‘mine’ exist. The Mahāniddeśa, II, p. 438-439 quite rightly compares the parable of the chariot that does not exist apart from its parts (S. I, p. 135) and the well-known saying: *Suñño loko attena vā attaniyena vā* (S. IV, p. 54).

If the Buddha orders his monks to “reject the skandhas”, it is not only because they are empty of self and ‘mine’, but perhaps also because they are empty of intrinsic nature and characteristic. Such is the opinion of the *Traité* (p. 2108F) which sees in the Buddha’s injunction to Rādhā ”These skandhas, O Radha, destroy them, crush them, reduce them to nothing” (S. III, p. 190) an affirmation of *dharmasūnyatā*.

In summary, for ease and conciseness of language, the Buddha did not hesitate to use the terms *ātman*, *sattva*, *jīva*, *puruṣa*, *pudgala* which were current in his time: ”Those are”, he said, “names, expressions, phrases, popular designations which the Tathāgata uses, but without being fooled by them (D. I, p. 202: *Itimā kho Citta, lokasamaññā lokaniruttiyo lokavohārā lokapaññattiyo yāhi Tathāgato voharati aparāmasan*).” They do not imply the existence of a permanent, stable, eternal, immutable entity; they are simple labels to designate conveniently a complex of impermanent, painful and impersonal saṃskṛtas.

To Māra who spoke to her about the self, the nun Vajirā answered: “What do you mean, O Māra? That there is a *sattva*? Your doctrine is false. It is but a mass of changing formations (*saṅkhāra*). Just as there where the parts of the chariot are assembled, the word ‘chariot’ is used, so also, there where the five skandhas are, it is appropriate to speak of *sattva*” (S. I, p. 135).

B. The individual (*prātipauruṣika*) and therapeutic (*prātipakṣika*) point of view

According to the *Traité* (p. 31-38F), the Buddha always varied his teaching according to the aspirations (*āśaya*) and needs of his listeners: to some he taught the existence of the self, to others, the non-existence of the self.

Influenced by nihilistic views (*ucchedadṛṣṭi*), some of his disciples doubted that there is an afterlife, the reward for the good and punishment for the wicked throughout lifetimes, removing in this way any sanctions on morality. The Buddha therefore taught them that “wherever a self is produced (*ātmabhāva*), that is where its action ripens, and when this action is ripe it undergoes retribution in the present life, in the next life or in future lives (A. I, p. 134: *yatth’ assa attabhāvo nibbattati tattha taṃ kammaṃ vipaccati, yatha taṃ kammaṃ vipaccati, tattha tassa kammaṃ vipākāṃ paṭisaṃvedeti diṭṭh’ eva dhamme uppajje apare vā ariyāye*).

On the other hand, drawn to eternalistic views (*śāśvatadṛṣṭi*), others imagine that they go from existence to existence, that they abandon one body to take up another and undergo, from age to age, the consequences of their own actions. They do not endanger the norms of morality but, nonetheless, they fall into the fatal belief in the self (*satkāyadṛṣṭi*), the root of desire and the source of wrong views. To them the Buddha

explains that the mechanism of retribution functions perfectly in the absence of any agent or any transmigrating entity. In the *Paramārthaśūnyatāsūtra* (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 (*phussati*), 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 āyatanas and that feeling has, as condition, touching” (S. 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 Hīnayānist point of view at least, the Anātmavāda holds in absolute truth (*paramārthasatya*) for the skandhas alone exist. The Ātmavāda itself fits into the category of conventional and provisional truth (*saṃvṛtisatya*) 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 refused questions

The Buddha often remained silent (*tūṣṇīmbhāva*) on the questions under consideration here, and for him, this silence is an answer, a *sthāpanīyavyākaraṇa*, an answer by not responding (cf. p. 156F). He refuses to say anything not only about the existence of the ātman but also about the various modalities of the latter.

Ānandasutta (S. IV, p. 400-401; Saṃyukta, 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’ attā*)?” but the Teacher remained silent; thereupon Vatsagotra asked: “Does the ātman not exist (*natth’ attā*)?” and again the Buddha remained silent. The mendicant having gone, the Buddha justified his silence to Ānanda: “If I had answered that the ātman exists, I would have been siding with the eternalists (*śāśvatavāda*) and I would have been preventing Vatsagotra from reaching the knowledge (*jñāna*) that the dharmas are without self (*Sarve dharmā anātmānaḥ*). On the other hand, if I had answered that the ātman does not exist, I would have been siding with the nihilists (*ucchedvāda*) 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 (*avyākṛtavastu*), ‘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 (*jīva*) and the body (references above,

p. 154F seq.). Here the Buddha makes no effort to justify his silence, and the reasons that he invokes are not lacking. Two especially should be remembered: the first practical in nature, and the second logical in nature

a. If the Buddha was silent, it is because knowledge of these things does not make for progress in the holy life since they are of no use to peace and enlightenment (*D.* I, p. 188-189; III, p. 136; *M.* I, p. 431; *S.* II, p. 223).

b. Since everything is 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 anātman 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, surpassing any dialectic, abstruse, comprehensible only to the wise (*Vin.*, I, p. 4; *Catuspariṣad*, p. 108; *Mahāvastu*, III, p. 314; *Lalitavistara*, p. 392). As for emptiness - if it is a question only of the self and 'mine' - "the entire world is averse to it" (*sarvalokavipratyanīka*).

The Buddha foresaw that, in future centuries, some bhikṣus would not listen to it, would not lend an ear to it and would not want to understand 'the sūtras expounded by the Tathāgata, profound sūtras, deep in meaning, superhuman and dealing with emptiness' (*S.* II, p. 267; V, p. 407; *A.* I, p. 72; III, p. 107: *suttantā tathāgatabhāsītā gambhīrā gambhīratthā lokottarā suññatāpaṭisaṃyuttā*).

If any prediction is realized, that one certainly was. In the early centuries of Buddhism, some schools, in any case, those of the Vātsīputrīyas and the Sāṃmitīyas (cf. p. 43, F, n. 4) professed personalist views (*pudgalavāda*) in such an insidious way that one wonders if they were still indeed Buddhist (cf. preliminary note of L. de La Vallée Poussin to chap. IX of the *Kośa*, p. 228). Throughout history, efforts were made to introduce into the holy Dharma the ātman of the Upaniṣads and the Vedānta. Even in our times, some critics maintain the following reasoning: The Buddha denied that the saṃskṛtas are a self or belong to a self, but he did not formally combat an ātman transcending the world of contingencies. E. Frauwallner, in his *Philosophie des Buddhismus*, Berlin, 1956, expressed himself thus: *Der Buddha wird nicht müde, immer wieder zu betonen, dass keine der fünf Gruppen (skandha), aus denen die irdische Persönlichkeit zusammensetzt, für das Ich gehalten werden darf. Ihm selbst lag es zwar fern, damit das Vorhandensein einer Seele überhaupt zu leugnen.*

But this *argumentum ex silentio* bears no weight in face of the similar dialogues, exchanges between Śāriputra and Yamaka (*S.* III, p. 111-112), between the Buddha and Anurādha (*S.* IV, p. 383-384) on the existence of the *tathāgata*, a word that here means not the Buddha but more generally the saint delivered from desire. There it is said that the *tathāgata* is not any of the five skandhas (*rūpa, vedanā, saṃjñā,*

saṃskāra, vijñāna), is not found in them **nor elsewhere** (*anyatra*), is not the group of the five skandhas and yet is not separate from them. In conclusion: *Ettha ca te, āvuso Yamaka, diṭṭh' eva dhamme saccato thetato tathāgato anupalabbhiyamāno*.

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, m̄me maintenant, tu ne percois pas le Bouddha comme existant réellement, vraiment” (*Le bouddhisme*, 3rd ed., 1925, p. 172), or “Donc, Yamaka, dans ce monde m̄me, le tathāgata n’est pas percu, constaté, comme vrai, réel” (*Nirvāna*, 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 it 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’Ātman-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 sūtras of exact and definitive meaning (*nūārthasūtra*) any support for an ātman both immanent and transcendent, permanent (*nitya*), stable (*dhruva*), eternal (*śāśvata*) and immutable (*avipariṇāmadharma*), whereas they endlessly say and repeat that all things without exception, conditioned or unconditioned, are not an ātman (*sarve dharmā anātmānaḥ*) and that the most fatal ignorance, whatever the forms they may borrow, is the satkāyaḍṣṭi.

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: *Abyākatañ ca me abyākatato dhāretha, byākatañ ca me byākatato dhāretha*). 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 in 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 heaven or on earth, inside (*adhyātman*) or outside (*bahirdhā*), in the three times (*tryadhvan*) or in the ten directions (*daśadiś*), nowhere will you find it. Only the meeting of the twelve bases of consciousness [*dvādaśāyatana*, i.e., the six sense organs and their respective objects] produces the six consciousnesses (*ṣaḍvijñāna*). The meeting of the three [*trikaṣaṇnipāta*, or the meeting of the organs, the objects and the consciousnesses] is called

contact (*sparśa*). Contact produces feeling (*vedanā*), concept (*saṃjñā*), the act of intention (*cetanā*) and other mental dharmas (*caitasikadharmā*). According to the Buddhist system, it is by the power of ignorance (*avidyā*) that belief in the self (*satkāyadr̥ṣṭi*) arises. As a result of *satkāyadr̥ṣṭi*, one affirms the existence of the ātman. This *satkāyadr̥ṣṭi* is destroyed by the vision of the truth of suffering (*duḥkhasatyadarśana*): the knowledge of the truth of suffering (*duḥkhe dharmajñāna*) and the consecutive knowledge of suffering (*duḥkhe 'nvyajñāna*). When *satkāyadr̥ṣṭi* is destroyed, one no longer sees that there is an ātman.”

2. Dharmasūnyatā

The canonical scriptures do not teach the emptiness of beings alone; occasionally they also talk about the emptiness of things (*dharmasūnyatā*): dharmas are empty of self-nature (*svabhāva*) and also of characteristics (*lakṣaṇa*) and are like a magic show. This long before the term existed Madhyamaka shows up in some sūtras of the Tripiṭaka, 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: *Mahāsūnyatāsūtra*, *Brahmajālasūtra*, *Pasūrasutta* (p. 1079-1090F), *Śreṇikaparivrājakasūtra*, *Dīrghanakhasūtra*, *Sattvasūtra*, *Kolopamasūtra*, and a few sūtras of the Pārāyaṇa 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 śrāvaka path and gives as sample the *Phenāsutta* (S. III, p. 140-143) and the *Kātyāyanāvavāda* (S. II, p. 17): see Madh. avatāra, p. 22 (transl. Muséon, 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 anāsrava*) which cannot be acquired without the support of samādhi. The practices of the Path described in preceding chapters (chap. XXXI-XXXVIII) are samadhi 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 (*cetovaśita*), a mental aptitude (*cittakarmanyate*) 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 (*aśubhabhāvana*), the four immeasurables (*apramāna*), the eight liberations (*vimokṣa*), the eight spheres of mastery (*abhivyāyatana*) and the ten spheres of totality (*krtsnāyatana*).

By the strength of twisting and kneading the object at will, the practitioner ends up by finding the emptiness of intrinsic nature (*svalakṣaṇa*), specific mark (*nimitta*), and wishlessness (*apraṇihita*). Those are the three doors of deliverance (*vimokṣamukha*) opening directly onto destruction of the three poisons and nirvāṇa. Having reached this stage, the ascetic śrāvaka 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 *Samthakātyāyanasūtra* (see references above, p. 86F, n. 2) tells us that he had destroyed all notions whatsoever (*sarvatra sarvasaṃjñā*) and that he meditated by not meditating on anything (*na sarvaṃ sarvaṃ iti dhyāyati*). And the gods congratulated him saying: “Praise to you, excellent man, for we do not know on what you are meditating (*yasya te nābhijānīmaḥ kiṃ tvam niśritya dhyāyasi*).” This precursor of Nāgārjuna, Bhāvaviveka, Candrakīrti and Śāntideva had undoubtedly found the truth by not seeing it.

C. Interpretation of the Middle Way

Śrāvakas 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; Catuspariṣad, 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 eightfold Path.

In the sources cited, this Path is a middle way insofar as it is equally distant from hedonism and rigorism, between a life of pleasure (*kāmasukhallikānuyoga*) and a life of mortification (*ātmaklamathānuyoga*).

However, other canonical passages see in it 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” (*etāv ubhāv antāv anupagamyā madhyamayā pratipadā tathāgato dharmam deśayati*).

Here are some of the extremes to which the Buddha objects:

1. To say “Everything exists” is one extreme, to say “Everything does not exist” is another (*sabbaṃ atthīti ayam eko anto, sabbaṃ natthīti ayāṃ dutiyo anto*): *S.* II, p. 17, 21-23; 76, 23-27; III, p. 135, 12-13.
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 paśyato yā loke nāstitā sā na bhavati, lokanirodhaṃ yathābhūtaṃ samyakprajñayā paśyato yā loke ‘sthitā sā na bhavati*); Nidānaśamyukta, 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 origin of formations. The false view of non-existence, the nihilist view, is not found in the person who sees precisely, with right wisdom, the causal cessation of the formations
sahetusamśkārasamudayaṃ yathābhūtaṃ samyakprajñayā paśyato yā bhavadr̥ṣṭi śāśvatadr̥ṣṭi sā na bhavati, sahetusamśkāranirodhaṃ ca yathābhūtaṃ samyakprajñayā paśyato yā vibhavadr̥ṣṭi ucchedadr̥ṣṭi sāpi na bhavati): Mahāvastu, III, p. 448, 8-10.

3. The *Acelasūtra* has come down to us in its Pāli recension (S. II, p. 19-22) and its Sanskrit recension (Nidānaśamyukta, p. 170-178), with some differences between them. The Buddha denies that suffering – meaning the world of suffering – is made by oneself (*svayaṃkṛta*) or made by another (*parakṛta*). Those who claim that it is made by oneself fall into the eternalist heresy (*śāśvatadr̥ṣṭi*); those who believe that it is made by another fall into the nihilist heresy (*ucchedadr̥ṣṭi*). For the same reasons, one cannot say that the person who acts is identical with the person who suffers (*so karoti so paṭisaṃvediyati*) or that the person who acts is other than the person who suffers (*añño karoti añño paṭisaṃvediyati*); one cannot say that feeling is identical with the one who feels (*sā vedanā so vediyati*) or that feeling is other than the one who feels (*aññā vedanā añño vediyati*). Avoiding these groups of extremes, the Buddha expounds the dependent origination of phenomena.

4. According to the *Avijjāpaccayā* (S. II, p. 61; Nidānaśamyukta, p. 154, 155), to think that the living being is identical to the body (*taj jīvaṃ tac charīram*) and to think that the living being is different from the body (*anyaj jīvaṃ anyac charīram*) are two extreme views that make the religious life (*brahmacaryavāsa*) impossible.

Avoiding all these extremes, the Buddha preaches the Dharma (particularly the pratīyasamutpāda) by means of the Middle Way.

It is true that in these old canonical sūtras 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 *astitā* and the *nāstitā*, 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 Madhyamaka, and later (l. 43, p. 370a25-b10), the *Traité* will comment that it does not go against any limit. To practice the Madhyamā pratīpad in the spirit of the Prajñāpāramitā is to reject all extremes: eternity (*śāśvata*) and annihilation (*uccheda*), suffering (*duḥkha*) and happiness (*sukha*), empty (*śūnya*) and real (*tattva*), self (*ātman*) and non-self (*anātman*), material things (*rūpin*) and non-material things (*arūpin*), visible (*sanidarśana*) and invisible (*anidarśana*), resistant (*sapratigha*) and non-resistant (*apratigha*), conditioned (*saṃskṛta*) and unconditioned (*asaṃskṛta*), impure (*sāsrava*) and pure (*anāsrava*), mundane (*laukika*) and supramundane (*lokottara*), ignorance (*avidyā*) and destruction of ignorance (*avidyākṣaya*), old age and death (*jarāmaraṇa*) and cessation of old age and death (*jarāmaraṇanirodha*), existence (*astitā*) and non-existence (*nāstitā*) of things, bodhisattva and six pāramitās, 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 sūtras 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 *Traité*, 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 Prajñāpāramitās (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 *Traité* (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 (*nikāya*) 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 (*śāstra*) signed with the names of illustrious authors.

Comparing the doctrines of the Sūtrapiṭaka, recognized broadly by all the schools, to the teachings consigned to the Abhidharmas and the Śāstras, the *Traité* (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 realism; if he tackles the teaching of emptiness, he falls into nihilism; if he tackles the teaching of the Piṭaka (= Sūtrapiṭaka), he falls [sometimes] into realism and [sometimes] into nihilism.”

Although this comment concerns especially the Sarvāstivādin Abhidharma, it also has a more general range. As we have seen in the preceding section, the canonical sūtras teach mainly the *sattvaśūnyatā*, but sometimes also the *dharmāśūnyatā*, and those who read them fall sometimes into realism and sometimes into nihilism. Generally – there are some exceptions – the Abhidharmas insist on *sattvaśūnyatā*, but remain silent on *dharmāśūnyatā*; thus they risk their readers falling into realism. The Mahāyānasūtras that teach both the *sattva*- and the *dharmāśūnyatā* are difficult to interpret, and a superficial exegesis frequently ends up in nihilism.

In regard to the problem of emptiness, the Hīnayānist 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 Vātsīputrīya-Saḥmittīya. We know their theories roughly by the criticisms their adversaries addressed to them and from an original work, the *Sāmmittīyanikāyaśāstra*, 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 (*uccheda*); it is not other than the skandhas for it would be eternal (*śāśvata*) 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 (*saṃkrāmati*) 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 Vatsīputrīyas (p. 43F, 112F, 424F, 616F) and attests the existence of a *Vatsīputrīyābhidharma* (p. 43F, 424F).

2. The Realists. –

The epithet renders only imperfectly the basic doctrinal position adopted both by the Theravādins of Ceylon and the Sarvāstivādin-Vaibhāṣika 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 Theravādin side, the seven books of the Abhidhamma and the Pāli Visuddhimagga; on the Sarvāstivādin side, the Śaṭpādābhidharma gathering six works around the *Jñānaprasthāna* 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 *skandhamātravāda*, 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 Theravādins 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 (*prajñaptisat*), truly conventional (*saṃvṛtisatya*), and *ii*) those that really exist (*dravyasat*, *vastusat*), truly absolute (*paramārthasatya*): 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 in turn subdivisible. Thus an army 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, āyatanas or dhātus; 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* = *svalakṣaṇa*) and some general characteristics (*sāmānyalakṣaṇa*). 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 *Pañcavastuka*. The dharmas are sixty-six in number and are divided into five classes:

a. the three asaṃskṛtas or unconditioned: space (*ākāśa*) 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 (*pratisaṃkhyanirodha*) that consists of the understanding of the truths and the disjunction from impure dharmas; the cessation of suffering not due to the awareness (*apratisaṃkhyanirodha*) 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 *saṃskṛta*, conditioned or the results of causes. They are divided into four groups:

b. the 11 *rūpa*, material dharmas, namely: the 5 *indriya*, sense organs, the 6 *viśaya*, objects, and *avijñapti*.

c. the *citta*, also called *manas*, mind, or *vijñāna*, consciousness. It is pure and simple awareness, without any content.

d. the 46 *caitta*, mental or psychic factors, concomitant with the mind and cooperating with it.

e. the 14 *cittaviprayuktasaṃskāra*, dissociated from the mind which are neither matter nor mind. Among these are the four ‘characteristics of conditioned dharmas’ (*saṃskṛtalakṣaṇa*): birth (*jāti*), old age (*jāra*), duration (*sthiti*) and impermanence (*anityatā*), 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 sūtras, the 72 *saṃskṛtadharmas* of the Sarvāstivādins make up the whole lot (*sarvam*), suffering (*duḥkha*), the world (*loka*) of suffering. Causes and caused, impermanent, painful, empty of ‘me’ and ‘mine’, they form a series (*saṃtāna*) 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 (*karman*). 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 sūtras. Their most qualified spokesperson was Vasubandhu, the author of the Abhidharmakośa, 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 Mahāvibhāṣā. 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 certitude who was the borrower and who was the lender.

Be that 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, 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 (*ākāśa*) 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 *paścad abhāva*, non-existence following after existence, a nirodha, none other than cessation (Kośa, II, p. 282-284). – The Sautrāntikas accept the non-existence of the mind, but reject the *caittas* completely or partially (Kośa, II, p. 150, n.). – Finally they consider the 14 dissociated dharmas (*viprayuktasaṃskāra*) 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 (*ākasmika*): 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 (*kṣaṇika*), 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 sūtra 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 *rūpa* 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 sūtras, the group of the saṃskṛtadharmas limited by the five skandhas, the twelve āyatanas, the twelve dhātus constituted a reality called *sarvam*, the all (S. IV, p. 15), *loka*, the world (S. IV, p. 52, 54) or, as well, *duḥkha*, suffering (S. IV, p. 28). It is on this realist basis that the Sarvāstivādins and the Sautrāntikas elaborated their respective theories. In contrast, a Hināyānist sect derived from the Mahāsāṃghikas saw in the skandhas, the āyatanas and the dhātus simple nominal beings only, without the least reality. The practitioners of this sect were designated by the name Prajñaptivādins, i.e., ‘Nominalists’.

In his syllabus of the sects, the *Samayabhedoparacanacakra* (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 Prajñaptivādins: 1) *duḥkha* is not the skandhas; 2) the twelve āyatanas are not really true; 3) the saṃskāras that combine in interdependence and succession are metaphorically (*prajñapyante*) called *duḥkha*.” To express oneself thus is to deny any reality to conditioned things and their dependent origination; it is complete Madhyamaka.

Moreover, the Prajñaptivādins had inaugurated the Śūnyavāda by drawing up a list of ten emptinesses. In the Mahāvibhāṣā, T 1545, k. 104, p. 540a20, we read: “The Prajñaptivādins (Che-chö-louen) say that there are many śūnyatās: 1) *adhyātma-ś.*, 2) *bahirdhā-ś.*, 3) *adhyātmabahirdhā-ś.*, 4) *saṃskṛta-ś.*, 5) *asaṃskṛta-ś.*, 6) *atyanta-ś.*, 7) *prakṛti-ś.*, 8) *apravṛtti-ś.*, 9) *paramārtha-ś.* 10) *śūnyatā-ś.* These ten types of śūnyatā are examined in other places (cf. Vibhāṣā, 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 (*pratipakṣa*) to twenty kinds of belief in personality, [in *viṃśatisīkharasamudgata satkāyadr̥ṣṭisāila*]. These twenty kinds of belief in the

person, roots of all the passions (*sarvakleśamūla*), persist in saṃsāra 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 Prajñaptivādins the inventors of these ten śūnyatās or were they borrowed from the Mahāyānist? 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 Vibhāṣā, the ten śūnyatās of the Prajñaptivādins 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 Hīmayānist 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 (*prajñaptisat, nāmamātra*), such as an army, a forest, the pitcher, the ātman, with a series of dharmas that exist in reality (*dravyasat, vastusat*) some of which, the saṃskṛtas, arise due to causes and others, the asaṃskṛtas, are uncaused.

1. The canonical sūtras established three lists of saṃskṛtas 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 *saṃskṛtadharmas* (plus 1 asaṃskṛta), and the Sarvāstivādins, a list of 72 *saṃskṛtadharmas* (plus 3 asaṃskṛtas): see H. von Glasenapp, *Die Philosophie der Inder*, Stuttgart, 1949, p. 330 and 334.

The saṃskṛtas (also called saṃskāras) are characterized by three or four *saṃskṛtalakṣaṇas*: arising (*utpāda*), disappearance (*vyaya*) and duration-change (*sthityanyathātva*).

Although they do not exist in themselves, they are real (*dravyasat, vastusat*) insofar as they have an intrinsic nature or their own character (*svabhāva = svalakṣaṇa*: Kośa, VI, p. 159) and general characteristics (*sāmānyalakṣaṇa*): they are impermanent (*anitya*), painful (*duḥkha*), 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 (*nairātmya*), the emptiness of the being or the person (*sattvaśūnyatā, pudgalaśūnyatā*). By self (*ātman*) is meant a permanent (*nitya*), stable (*dhruva*), eternal (*śāśvata*) and immutable (*avipariṇāmadharman*) entity. Now the saṃskṛtas (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 ātmanā cātmīyena ca*).

Being causes and coming from causes and conditions (*hetupratyayasamutpanna*), these saṃskṛtas are carried away in the round of a saṃsāra 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’ (*dvādaśāṅgapratītyasamutpāda*) 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 *pratītyasamutpāda*, for, as the Kośa, III, p. 60 and 66 comments, the series of the skandhas that develops in the existences is the twelve-membered *pratītyasamutpāda* and its members are called by the name of the dharma that is the most important therein.

The *pratītyasamutpāda* 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 (*dharmāṅām dharmatā*) remains stable” (references in *Traité*, p. 157F; add *Nidānasamṣyukta*, p. 148, 164).

2. In contrast to the *saṃskṛtas* there are the *asaṃskṛtas* or unconditioned. The canonical texts and the Abhidharmas of the Theravādins know only one, namely, *nirvāṇa*; the Sarvāstivādins have three, namely, space (*ākāśa*) and the two ‘types’ of *nirvāṇa*. Differing from the *saṃskṛtas*, they are without birth, without disappearance and without duration-change (*A. I*, p. 152) and completely escape the law of *pratītyasamutpāda*. 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, *saṃskṛta* as well as *asaṃskṛta*, are non-self (*anātmānaḥ sarvadharmāḥ*) 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 Sautrāntikas. The last blow was delivered by the Mahāyānist, particularly the Mādhyamikas. 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 Mahāyānasūtras among which are primarily the Prajñāpāramitasūtras, and finally from the philosophical śāstras of the Madhyamaka school, signed by the great names of Nāgārjuna, Āryadeva and Rahulabhadra. Here I [Lamotte] 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. = Pañcaviṃśatisāhasrikā; *Ś.* = Śatasāhasrikā; *Madh. kār.* = Madhyamakakārikā by Nāgārjuna; *Madh. vṛtti* = Prasannapadā by Candrakīrti; *Madh. av.* = Madhyamakāvatāra also by Candrakīrti.

In the search for the Mystery, the Thomist scholasticism uses the triple method of negation (*via negationis*), of causality (*via causalitatis*) and of transcendence (*via eminentiae*); the Mādhyamika 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 (*saṃvṛtisatya*) 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 pratipad*) 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 (*atyantaśūnyatā*). Dharmas are empty of intrinsic nature (*svabhāvaśūnyatā*), essence (*prakṛtiśūnyatā*) and specific nature (*svalakṣaṇaśūnyatā*). They are also without general characteristics and elude causality. They do not truly exist: they are merely designations (*prajñapti*), simple names (*nāmamātra*). No longer are there distinctions between inner dharmas (*adhyātmaśūnyatā*), outer dharmas (*bahirdhāśūnyatā*) and both inner and outer dharmas (*adhyātmabahirdhāśūnyatā*), or between conditioned dharmas (*saṃskṛtaśūnyatā*) and unconditioned dharmas (*asaṃskṛtadharmaśūnyatā*).

Without pretending to be complete, the Ś. (p. 930-936) attempts to draw up the list of empty dharmas. Everything imagined by worldly persons (*prthagjana*) or by the saints (*ārya*) appears in it: the five skandhas, the twelve āyatanas, the eighteen dhātus, the twelve aṅgas of the pratīyasamutpāda, the six pāramitās, the eighteen śūnyatās, the thirty-seven bodhipākṣikadharmas and other dharmas supplementary to the Path (4 *āryasatya*s, 4 *dhyāna*s, 4 *apramāṇa*s, 4 *ārūpyasamāpattis*, 8 *vimokṣa*s, 9 *anupūrvasamāpattis*, 3 *vimokṣamukha*s, 6 *abhijñā*s, 112 *samādhis*, 43 *dhāraṇīmukha*s), finally, all the Buddhadharmas (10 *tathāgatābalas*, 4 *vaiśāradya*s, 4 *pratiśaṃvids*, *mahāmaitrī*, *mahākaruṇā*, 18 *āveṇikabuddhadharmas*): in brief, all possible and imaginable dharmas, from *rūpa* up to the *sarvākārajñatā* of the Buddhas.

It is to be noted that the eighteen śūnyatās appear in the list. It is that they perform no action, and each time the sūtra 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 rūpaśūnyatayā rūpaṃ śūnyaṃ rūpaṃ eva śūnyatā śūnyataiva rūpaṃ*).

If one examines this universal emptiness, the following deductions are reached:

1) The saṃskṛtas are empty of intrinsic nature (*svabhāva*), essence (*prakṛti*) or self-character (*svalakṣaṇa*). Matter is devoid of materiality and all the rest in keeping (*P.*, p. 128, ii; Ś. p. 554, 6: *rūpaṃ rūpeṇa śūnyam*). Matter is devoid of the character of matter (*P.*, p. 137, 12; Ś. p. 653, 11: *rūpaṃ virahitaṃ rūpalakṣaṇeṇa*). The bodhisattva should consider all these dharmas as empty of essence (*P.*, 132, 23; Ś., p. 613, 5: *bodhisattvena prakṛtiśūnyāḥ sarvadharmāḥ pratyavekṣitavyāḥ*).

If the intrinsic nature of dharmas were a real self-nature, a being in itself, it would be innate (*nija*), non-artificial (*akṛtrima*), independent of other (*parānapekṣa*), permanent (*nitya*) and immutable (*avipariṇāmadhrman*) (*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: *abhāvo rūpasya svabhāvaḥ*) and it is the same for all the skandhas, dhātus, āyatanas, pratītyasamutpāda, up to and including the pinnacle of the truth (*bhūtaakoṭi*) which is empty of the nature of *bhūtaakoṭi* (*P.*, p. 137, 9-11).

2) The saṃskṛtas, empty of nature and self characteristics, are likewise devoid of general characteristics (*sāmānyalakṣaṇa*), 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 (*duḥkhatā*), non-self (*anātmatā*), calm (*śantatā*), emptiness (*śūnyatā*), absence of marks (*animitta*), insignificance (*apraṇihitatā*) and isolation (*viviktatā*) 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, 8-580-16: *rūpānityatā anityatāsvabhāvena śūnyā*, etc., etc.). Dharmas have but one characteristic: the absence of characteristics (*P.*, p. 164, 225, 244, 258, 261, 262: *ekalakṣaṇā yadutālakusaṇāḥ*; *Traité*, p. 1376F, 1382F, 1694F, 1703F, etc.).

3) The saṃskṛtas are the result of causes (*pratītyasamutpanna*) 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 (*Pratītyasamutpādahrdayakārikā*, no. 4, cited in Pañjikā, p. 355, 14; 532, 5: *śūnebhya eva śūnyā dharmāḥ prabhavanti dharmebhyaḥ*).

The early sources (*Samyutta*, II, p. 25; *Nidānasamyukta*, p. 147-149; *Anguttara*, I, p. 286) considered as ‘dharma-nature of the dharmas’ the twelve-membered pratītyasamutpāda controlling the production and destruction of the saṃskṛtas throughout the cycle of existence (saṃsāra). This dharma-nature of the dharmas they called *dhātu*, *dharmatṭhitatā*, *dharmānīyāmatā*, *idappacayatā* (Pāli listing); *dharmatā dharmasthititā*, *dharmānīyāmatā*, *dharmayathāthatā*, *avitathatā*, *ananyathā*, *bhūtaakoṭi*, *satyatā*, *tattvā yathātathatā*, *avipaṭtatā*, *aviparyāsatathatā*, *idampratrayatā* (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 declared to be empty. He who knows emptiness is not fooled.” (*Madh. vṛtti*, p. 239, 491, 500, 504; Pañjikā, p. 355: *yaḥ pratrayayair jāyati sa hy ajāto, na tasya utpādu sabhābato ‘eti; yaḥ pratrayādhīnu sa śūnya ukto, yaḥ śūnyatām jānati so ‘pramattaḥ*).

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; *S.*, p. 558, 19-559, 22: *avidyā avidyātvena śūnyā... yāvaj paramāraṇanam jāramaraṇatvena śūnyam*). And this alleged ‘dharma nature of dharmas’, that is called *tathatā*, *dharmatā*, *dharmadhātu*, *dharmānīyamtatā*, *bhūtaakoṭi*, 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.*, XXIV, 18: *Yah pratītyasamutpādaḥ śūnyatām tām pracakṣmahe; sā prajñaptir upādāya pratipat saiva madhyamā.* – Cf. J. May, *Candrakīrti*, p. 237 and note 840). Homage to the Teacher “who has taught that the pratītyasamutpāda is without destruction (*anirodha*), without production (*anutpāda*), without interruption (*anuccheda*), without permanence (*aśāśvata*), without identity (*anekārtha*), without multiplicity (*anānārtha*), without coming (*anāgama*), without going (*anirgama*)” (*Madh. vṛtti*, 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, saṃsāra, or the succession of births and deaths due to impassioned actions, has never begun. By that very fact, nirvāṇa, which marks the cessation of saṃsāra, 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., p. 1408, 20-21; *Paramārthasūnyatā; paramārtha ucyate nirvāṇam, tac ca nirvāṇena śūnyam*). Meeting in emptiness, saṃsāra and nirvāṇa are identical: there is not the slightest difference between saṃsāra and nirvāṇa (*Madh. kāra.*, XXV, 19; *Traité*, p. 1142F: *Na saṃsārasya nirvāṇāt kiṃcid asti viśeṣaṇam*).

4) Devoid of the characteristics of saṃskṛta (production, duration and destruction), would not the saṃskṛtadharmas actually be asaṃskṛtas, defined precisely by the absence of these same characteristics? Without a doubt, but as we have just seen, the saṃskṛtas are simple designations (*prajñaptisat*) and, by virtue of the solidarity of opposites (*pratidvandvisādharma*), wherever a given fact does not exist, its contrary does not exist either (*Madh. vṛtti*, p. 287, 15). But the saṃskṛtas, without production, duration and destruction, do not exist. Therefore their opposite, the asaṃskṛtas, 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: *dharmā na vidyante nopalabhyante*); they are unborn and without beginning (P., p. 137, 19-138, 1; Ś., p. 675, 5: *ajātā aniryātāḥ sarvadharmāḥ*); they are in fact pacified from the very beginning, unproduced and nirvanized in essence (Ratnameghasūtra, cited in *Madh. vṛtti*, p. 225, 9: *ādiśantā hy anutpannāḥ prakṛtyaiva ca nirvṛtāḥ*).

Candrakīrti 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. vṛtti*, p. 265, 6-8) and in the translation given to it by L. de La Vallée Poussin (*Madhyamaka*, p. 41):

Akṛtrimāḥ svabhāvo hi nirapekṣaḥ ca iti vyavasthāpayāmbabhūvur ācāryā iti vijñeyam. Sa caiṣa bhāvānām anutpādātmaḥ svabhāvo ‘kiṃcittvenābhāvamātratvād asvabhāva eveti kṛtvā bhāvasvabhāva iti vijñeyam.
– “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 (*akiṃcittvena*), being

merely non-existence (*abhāvamātra*), it is a non-self nature (*asvabhāva*); therefore the intrinsic nature of dharmas is not (*nāsti bhāvasvabhāvaḥ*).” (transl. L. de La Vallée Poussin, *l.c.*).

Whether one speaks of it in positive or negative terms does not change anything. The Prajñās call it non-arising (*anutpāda*), non-destruction (*anirodha*), non-defilement (*asaṃkleśa*), non-purification (*avyavadāna*), non-manifestation (*aprādurbhāva*), non-grasping (*anupalambha*), non-accomplishment (*anabhisamskāra*), but also purity (*viśuddhi*): 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 Kumārajīva 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 (*anutpādajñāna*) or, according to the time-honored expression, to *anutpattikadharmakṣānti*, the conviction that dharmas do not arise, a conviction definitively acquired (*pratilabdha*) in the eighth *bhūmi*. By means of it and without either effort or change in the mind (*cittānubhoga*), 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 (*mithyādṛṣṭi*), the negation of the life to come, of cause and fruit, of action and retribution. He breaks the roots of good (*kuśalamūla*) 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, *Madhyamaka*, p. 25; *Traité*, p. 1091-1092F).

The Theravādin and, more so, the Sarvāstivādin who ‘professes the existence of everything’, acknowledge a reality and an ephemeral causality in the saṃskṛtadharmas, 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 (*astitva*) and the non-existence (*nāstitva*) of essences do not see the beneficial pacification of the empirical world (*draṣṭavyopaśamaṃ śivam*).” And Candrakīrti, in his *Madh. vṛtti* (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” (*aśuddhin*) are also extremes. This is why, having sidestepped the two extremes, the wise man keeps his place at the middle (*madhya*). “It is” and “it is not” give rise to controversy (*vivāda*); “pure” and “impure” also give rise to controversy. When there is controversy, suffering (*duḥkha*) 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 dharmas (*P.*, p.135, 2: *yaḥ sarvadharmāṇām aparigraho 'nutsargaḥ sā prajñāpāramitā*). In the same perspective, the śūnyatā that avoids the extremes of existence and non-existence is the rejection of all wrong views (Kāśyapaparivarta, § 65: *sarvadṛṣṭikṛtānām hi śūnyatā niḥsaraṇam. – Madh. kār., XIII, 8: śūnyatā sarvadṛṣṭīnām proktā niḥsaraṇam jinaiḥ*).

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 (*Traité*, 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 Majjhima (I, p. 134), is the comparison of the snake (*alagarda*) 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. vṛtti*, p. 497).

One captures śūnyatā 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 posit an absolute that itself would become the object of a wrong view, a *śūnyatādrṣṭi*. In a paragraph of the Kāśyapaparivarta often invoked by other sources (cf. *Traité*, 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 (*śūnyatopamabhena*), them I declare to be lost to my teaching (*naṣṭapraṇaṣṭā itopravacanāt*). A view of the individual (*pudgaladrṣṭi*) as high as Sumeru is better than a view of emptiness (*śūnyatādrṣṭi*) 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 (*acikitsya*).”

The danger is so great that, in order to prevent this sickness, the Prajñāpāramitāsūtras, apart from the emptinesses excluding the dharmas, distinguish an emptiness of emptiness (*śūnyatāśūnyatā*), 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 (*Traité*, p. 2066F).

Moreover, as we have already seen, the absolute, which is called tathatā, dharmadhātu. fundamental element, etc., is devoid of absolute self nature: “Tathatā is empty of the intrinsic nature of tathatā, and this emptiness of tathatā is not tathatā; apart from tathatā, there is no emptiness; tathatā itself is emptiness; emptiness itself is tathatā” (P., p. 132, 4-5; Ś. P. 580, 18-20: *Tathatā tathatāsvabhāvena śūnyā; yā ca tathatāyāḥ śūnyatā na sā tathatā, na cānyatra tathatāyāḥ śūnyatā; tathataiva śūnyatā, śūnyataiva tathatā*).

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 little 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 them it is 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 anupalambhasūnyatā, or emptiness consisting of non-perception” (*Traité*, p. 2145-2146F).

This kind of talk is difficult and who is able to hear it? Not, certainly, the śrāvakas and pratyekabuddhas. Only the bodhisattva skilled in skilful means (*upāyakuśala*), duly instructed by good friends (*kalyānamitra*) and practicing the Perfection of Wisdom will understand this talk without trembling, without shuddering, without shivering (*nottrasyati na samtrasyati na samtrāsam āpadyate*).

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 (*bhāva*) and non-existence (*abhāva*) 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., XXV, 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 (*moha*).

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 Bodhicaryāvatāra, Prajñākaramati writes:

Sarva eva bhāvā āropitam anāropitam ceti rūpadvayam udvahanti / tatra tad avidyāpravāhitam āropitam rūpaṃ tat sarvajanasādhāraṇam iti na tadupalabdheḥ saṃkleśaprahāṇam upapadyate / anyathā sarve bālajanās tathāgatāḥ syur iti prācīnaprasaṅgaḥ / ity anāropitam eva tattvam anu[pa]lambhayoge[nā]dhigamyamānam ajñānasravakṣayāya sāmāthyavad upalabhyate / tac ca prajñayā vivecyamānaṃ sarvadharmānupalambhalakṣaṇam avasitam iti satvadharmaśūnyataiva sarvāvaraṇavibhramaprahāṇāya paṭiyasīty avagamyate //

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 *anutpattikadharmakṣānti* that he accedes to the silence which is the philosophy of the sages (*āryāṇām tūṣṇimbhāva*). 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’ (*upāyamukha*): to learn, recite, memorize, study and apply the *Prajñāpāramitāsūtras* (*Traité*, p. 2047F). Study of this voluminous literature is the condition for success.⁴⁰¹ And besides, the other Mahāyānasūtras 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 (*prthagjana*) and to the saints (*ārya*) exist only in relative provisional truth (*saṃvṛtīsatya*) and that, in real truth (*paramārthasatya*), they are: *i*) impermanent (*anitya*), *ii*) empty of ‘me’ and ‘mine’ (*śūnyā ātmanā*

⁴⁰¹ 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..

cātmīyena ca), iii) empty of existence itself and of real characteristics and, consequently, without production (*utpāda*) 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 pudgalaśūnyatā, the dharmāśūnyatā 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 Brenares take on a new coloration.

The Buddha revealed suffering (*duḥkha*), its origin (*samudaya*), its cessation (*nirodha*) and the path (*mārga*) of its cessation. He said:

a. *Sarvaṃ duḥkham*. Everything, namely, the skandhas, āyatanas and dhātus are suffering, and this suffering should be known completely.

b. *Duḥkhasamudayas 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 (*kleśa*). The desire which is the origin of this suffering must be abandoned (*prahātavya*).

c. *Duḥkhanirodho nirvāṇam*. The cessation of the suffering marking the stopping of pratītyasamutpāda is nirvāṇa. This cessation must be realized (*sākṣātkartavya*).

d. *Duḥkhanirodhagāminī pratipannā mārgaḥ*. The path that leads to the cessation of suffering is the path of nirvāṇa, and this path must be cultivated (*bhāvayitavya*).

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 pratyekabuddhas 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 dukkhito*. Yes, there is suffering, but nothing has been made to be painful.

b. *Kārako na, kiriyā va vijjati*. There is no agent, but activity exists. In other words, conditioned origination exists, but in the absence of any personal agent.

c. *Atthi nibutti, na nibutto pumā*. There is extinction, but nobody is extinct. Nirvāṇa exists, but the nirvanized one does not exist.

d. *Maggam atthi, gamako na vijjati*. There is a Path, but nobody to travel on it.

Finally, impressed by the twofold emptiness of beings and things, the bodhisattvas embarked on the Mahāyāna give their interpretation in turn (Dhyāyitasamuṣṭisūtra, cited in *Mad. vṛtti*, p. 517, 13-15):

a. *Yenānutpannāḥ sarvadharmā dṛṣṭās tena duḥkhaṃ parijñātam*. He who sees that no dharma is produced knows suffering completely.

b. *Yenāsamutthitāḥ sarvadharmā dṛṣṭās tasya samudayaḥ prahīṇaḥ*. He who sees that no dharma arises, for him the origin is destroyed.

c. *Yenātyantaparīnirvṛtāḥ sarvadharmādṛṣṭās tena nirodhaḥ sāḥśātkṛtaḥ*. He who has seen that all dharmas without exception are parinirvanized has realized cessation.

d. *Yenātyantaśūnyāḥ sarvadharmā dṛṣṭās tena mārgo bhāvitaḥ*. He who sees that all dharmas are completely empty has cultivated the Path.

In other words, saṃsāra, or the world of suffering, has never existed (truth of suffering); the pratīyasamutpāda 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 – *sarvasaṃskārā anityāḥ*, *sarvadharmā anātmanaḥ*, *śāntaṃ nirvāṇam* (references in *Traité*, p. 1369F) – only the *Śāntaṃ 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 (*ekalakṣaṇā yadutālakṣaṇāḥ*), this absence of nature is precisely *śāntaṃ nirvāṇam*. It is the object of the concentration recollecting the Dharma (*dharmānumṛtisamādhi*), the object of the knowledge (*jñānāḥ lambana*) that exhausts all the qualities of the bodhisattvas and pratyekabuddhas” (*Traité*, p. 1382F).

3. SPONTANEOUS ELIMINATION OF NEGATION. –

If the Mādhyamika 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 in opposition to the idea of existence and, when the latter has disappeared, the idea of non-existence, not being applied to anything, would disappear by itself without any need to combat it. All the Mādhyamika scholars agree on this reasoning.

In his *Madh. kār.*, XVIII, 7 (cited by the *Traité*, p. 45F and 323F), Nāgārjuna says:

Nivṛttam abhidhātavyaṃ nivṛtte cittagocare /

anutpannāniruddhā hi nirvāṇam iva 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 *Traité*, p. 1610F: “Eliminate the views of existence and of non-existence and the mind itself will be inwardly extinguished.”

Candrakīrti 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 of Śāntideva in his *Bodhicaryāvatāra*, IX, § 33-35:

Śūnyatāvāsanādhānād dhīyate bhāvavĀnā /
kiṃcin nāstīti cābhyāsāt sāpi paścāt prahīyate //
Yadā na labhyate bhāvo yo nāstīti prakalpyate /
tadā nirāśrayo 'bhāvaḥ kathaṃ tiṣṭhen mateḥ puraḥ //
Yadā na bhāvo nābhāvo mateḥ saṃtiṣṭhate puraḥ /
tadānyagatyabhāvena nirālambā praśamyati //

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 (*tattva*) imagined by worldly people (*prthagjana*), seen by the saints (*ārya*) and which the Buddha himself, out of pity for beings and not wanting to alarm them, sometimes pretended to accept (see, e.g., *Udāna*, p. 80-81; *Itivuttaka*, p. 37-38), vanishes into smoke. By having repudiated it and by using *śūnyatā*, the Mahāyānist 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 (*adarśanayogena*) and, not seeing it, they say nothing. This philosophical silence observed so completely by Vimalakīrti (cf. *Vimalakīrtinirdeśa*, French transl., p. 317-318) is the prerogative of the omniscient buddhas as well as the great bodhisattvas who, starting from the eighth bhūmi, have acceded to the full complete conviction that dharmas do not arise (*anutpattikadharmakṣāntipratilabdha*); 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 all the fantasies; in absolute truth, nothing comes and nothing has gone. Candrakīrti opportunely recalls it in his *Madh. avatāra*, p. 111, by citing an extract of the Āryasathadvayāvatāra: “O devaputra, the paramārthasatya cannot be taught. Why? He who teaches it, what is taught, and the person to whom it is taught, all these things do not truly arise (*paramārthato na prabhavanti*). Non-arisen things cannot be taught by non-arisen things, etc.” (*Lhaḥi bu don dam paḥi bden pa ni bstan par mi nusa so // de ciḥi phyir Ēe na / gaṅ gi ston pa dan ci ston pa dan /*

gañ la ston pañi chos de dag thams cad ni don dam par rab tu ma skyes paño// rab tu ma skyes pañi chos rnamś bśad par mi nus rgya cher gsuñs pa /).

In his *Madh*, *vṛtti*, p. 537-538, Candrakīrti uses the same reasoning in regard to nirvāṇa. It could have been taught if some dharma existed as existence in itself (*yadi kaścid dharmo nāma svabhāvarūpataḥ syāt*), if there were some beings to hear it (*yadi kecit sttvās tasya dharmasya śrotāraḥ syuḥ*) and if there were some Buddha to teach it (*kaścid vā deśitā Buddhaḥ syāt*). As this is not the case, nirvāṇa leads to the non-functioning of speech and mind (*vācām cittasyāpravṛtṭiḥ*); and the absence of the object of cognition (*jñeya*) and of the cognition itself (*jñāna*) is bliss (*śiva*).

Philosophical wisdom is not a simple silence; it is closely joined to the abstention of practice, and the Mahāyāna is easily defined as the cutting off of all speech and all practice (cf. Vimlamakīrti, transl. p. 358, n. 5: *sarvavādacaryoccheda*). It is true that a good part of the career of the bodhisattva is dedicated to the practice of the six pāramitās 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 (*āryacarya*), for it is the most in accord with the true nature of dharmas (*Traité*, 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 dhātus. The mind (*citta*) is a saṃskṛta, 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: Manañ ca paṭicca dhamme ca upajjati manoviññāṇaṃ*). It is fleeting since, in the time of a finger-snap (*acchaṭāmātrena*) there are sixty moments (*kṣaṇa*) and, in each of these moments, the mind is born and perishes. Worldly people think it is eternal, but that is a fatal mistake (*viparyāsa*) that must be overcome by fixing the attention (*smṛtyupasthāna*) on the mind (*Traité*, 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. Saṃsāra is due to actions (*karman*) thought about and voluntary. Action is thinking (*cetanā*), 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 or even later (*A. III, p. 415*). The fortunate or unfortunate lifetimes that accumulate in the course of the long night of saṃsāra are the fruits of ripening (*vipākaphala*) 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: Cittena nīyati loko cittena parikissati, cittassa ekadhammassa sabbeva vasaṃ anvagu*). Nirvāṇa, the asaṃskṛta situated opposite to saṃsāra, 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 (*rāga*), hatred (*dveṣa*) and delusion (*moha*); rather, it is this destruction (S. IV, p. 251: *Rāgakkhayo dosakkhayo mohakkhayo idaṃ vuccati nibbāṇaṃ*).

All of that is well and good, replies the Mādhyamika, but it holds only in relative truth and, furthermore, you are searching for midday at 2 in the afternoon. When you devote yourself daily to the smṛtyupasthānas, you acknowledge that the mind is a saṃskṛtadharmā 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 Prajñāpāramitāsūtras (P., p. 121, 12-122, 12; Ś., p. 495, 3-21) do indeed speak of a luminosity of the mind (*cittasya prabhāsvaratā*), 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 (*astitā vā na vidyate nopalabhyate*). When we as Mahāyānist practice the cittasmṛtyupasthāna, we will discover that the mind is only the fruit of mistakes (*viparyāsa*) and errors (*bhrānti*), and we will subscribe to this passage of the *Traité* (p. 1192F) that says: “The mind is empty (*śūnya*), without self (*anātman*), without ‘mine’ (*anātmīya*), impermanent (*anitya*) and non-existent (*asat*)... 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 (*utpāda*) and destruction (*nirodha*) of this mind, he finds in it no real arising and no destruction. Not distinguishing in it any defilement (*saṃkleśa*) or purification (*vyavadāna*), he discovers this luminosity of the mind (*cittasya prabhāsvaratā*), a luminosity by virtue of which the mind is not defiled by the adventitious passions (*na khalv āgantukair upakleśair upakliśyate*).”

You śrāvakas have long before us practiced the *saṃjñāvedayitanirodhasamāpatti*, the absorption of the cessation of concept and feeling, a cessation that you realize bodily; you yourselves have dived into the *śūnyatānimittaprañihitasamādhi* (cf. above, p. 1213F-1215F) and have thus crossed over what you yourselves call the doors of deliverance (*vimokṣamukha*) 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 (*cittasopāśama*) 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 so, we keep ourselves, sick as we are, from hypostatizing anew. But perhaps we are incurable (*acikitsya*).

We can only conclude this lengthy explanation by citing a passage from Candrakīrti (*Vṛtti*, p. 351, 4-11) in which L. de La Vallée Poussin (*Madhyamaka*, p. 53) has aroused interest and has translated as a summary:

Evam yogino ‘pi śūnyatādarśanāvasthā niravaśeṣaskandhadhātvaṅyatanāni svarūpato nopalabhante / na cānupalabhamānā vastusvarūpaṃ tadviśayaṃ prapañcam avatārayanti / na cānavatārya tadvoṣayaṃ prapañcam vikalpaṃ avatārayanti / na cānavatārya vikalpaṃ ahaṃ mamety abhiniveśāt satkāyadr̥ṣṭimūlakaṃ kleśagaṇaṃ utpādayanti / na cānutpādyā satkāyadr̥ṣṭyādikaṃ kleśagaṇaṃ karmāṇi kurvanti / na cākurvāṇāḥ jātijarāmaraṇākhyāṃ saṃsāraṃ anubhavanti // tad aśeṣaprapañcośamaśivalakṣaṇāṃ śūnyatām āgamya yasmād aśeṣakalpanājālaprapañcavigamo bhavati /

prapañcavigamāc ca vikalpanivṛttiḥ / vikalpanivṛtṭyā cāśeṣakarmakleśanivṛttiḥ / karmakleśanivṛtṭyā ca janmanivṛttiḥ / tasmāc śūnyataiva sarvaprapañcanivṛttilakṣaṇatvān nirvāṇam ity ucyate /

Transl. – Thus, established in the vision of emptiness, the yogins no longer perceive the skandhas, dhātus and āyatanas 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 disappearance 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 louen* 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; Catuspariṣad, p. 140: *Majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati*). Of weak faculties, the śrāvakas 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 saṃsāra. 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 PRAJÑĀPĀRAMITĀSŪTRAS

Dharmas do not truly exist (*na vastutsat, na dravyasat*); they are but names (*nāmamātra*) or designations (*prajñapti*). They are without self (*anātman*), without ‘mine’ (*anātmiya*), without self nature (*niḥsvabhāva*), without mark (*animitta*), without arising (*anutpāda*) and without cessation (*anirodha*). As thought-constructions, they are infinite in number, but the definitions given to them are just wrong views (*mithyadr̥ṣṭi*). Emptiness, the outlet for all wrong views (*sarvadr̥ṣṭinām niḥsaraṇam*), 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 (*sarvadharmaśūnyatā*) 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 – Aṣṭadaśa-, Pañcaviṃśati- and Śatasāhasrikā - 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. *anavarāgra-ś.*, 2. *atyanta-ś.*

Sources: Aṣṭadaśa, II, p. 35, 23; T 220, VII, k. 530, p. 720b13-14. – Pañcaviṃśati, T 221, k. 18, p. 125c13-14; T 223, k. 24, p. 392b19-20; T 220, VII, k. 468, p. 369c10.

2. List of seven emptinesses

- | | | |
|--------------------------|--------------------------|---------------------|
| 1. <i>prakṛti-ś.</i> | 4. <i>anupalambha-ś.</i> | 7. <i>abhāva-ś.</i> |
| 2. <i>svalakṣaṇa-ś.</i> | 5. <i>abhāva-ś.</i> | |
| 3. <i>sarvadharma-ś.</i> | 6. <i>svabhāva-ś.</i> | |

Sources: Pañcaviṃśati, 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. <i>adhyātma-ś.</i> | 6. <i>paramartha-ś.</i> | 11. <i>anavakāra-ś.</i> |
| 2. <i>bahirdā-ś.</i> | 7. <i>saṃskṛta-ś.</i> | 12. <i>prakṛti-ś.</i> |
| 3. <i>adyātmabahirdhā-ś.</i> | 8. <i>saṃskṛta-ś.</i> | 13. <i>lakṣaṇa-ś.</i> |
| 4. <i>mahā-ś.</i> | 9. <i>atyanta-ś.</i> | 14. <i>sarvadharma-ś.</i> |
| 5. <i>sūnyatā-ś.</i> | 10. <i>anavarāgra-ś.</i> | |

Sources: Aṣṭadaśa, I, p. 132, 14; T 220, VII, k. 523, p. 682b6-16. – Pañcaviṃśati, T 221, k. 15, p. 108b9-14; T 223, k. 20, p. 367b24-27; k. 25, p. 403c25; T 220, VII, k. 459, p. 320b21-c1.

4. List of sixteen emptinesses

- | | | |
|-------------------------------|-------------------------|------------------------------|
| 1. <i>adhyātma-ś.</i> | 7. <i>saṃskṛta-ś.</i> | 13. <i>lakṣaṇa-ś.</i> |
| 2. <i>bahirdhā-ś.</i> | 8. <i>asaṃskṛta-ś.</i> | 14. <i>sarvadharma-ś.</i> |
| 3. <i>adhyātmabahirdhā-ś.</i> | 9. <i>atyanta-ś.</i> | 15. <i>abhāva-ś.</i> |
| 4. <i>mahā-ś.</i> | 10. <i>anavarāga-ś.</i> | 16. <i>abhāvasvabhāva-ś.</i> |
| 5. <i>śūnyatā-ś.</i> | 11. <i>anavakāra-ś.</i> | |
| 6. <i>paramārtha-ś.</i> | 12. <i>prakṛti-ś.</i> | |

Sources: Aṣṭadaśa, T 220, VII, k. 510, p. 604a17; k. 512, p. 616a23. - Madhyāntavibhāgabhāṣya., ed. Nagao, p. 24, 15-21 (complete listing); Madhyāntavibhāgatīkā, ed. Yamaguchi, p. 52 seq.. This list is perhaps the prototype of the following in which it is often incorporated, but without being confused with it.

2. Related lists of eighteen and four emptinesses

Like the other great Wisdom Sūtras, the Pañcaviṃśatisāhasrikā proposes a developed list of eighteen śūnyatās, followed by a condensed list of four śūnyatās.

To bring a measure of order to such a tangled subject, I [Lamotte] will give a few lexicographical indications, establish a synopsis of the Sanskrit and the Tibetan text, present a translation and finally give a comparative table of the various versions.

A. Lexicographical indications

These are taken from the original Sanskrit text, the Tibetan version and the Chinese translations made by **Dh** (Dharmarakṣa: T 222); **Mo** (Mokṣala: T 221); **Ku** (Kumārajīva: T 223) and **Ht** (Hiuan-tsang: T 220, VII).

1. Emptiness of internal [dharmas]: *adhyātmaśūnyatā, nan stoṅ pa ñid, nei k'ong.*
2. Emptiness of external [dharmas]: *bahirdhāśūnyatā, phyi stoṅ pa ñid, wai k'ong.*
3. Emptiness of internal-external [dharmas]: *adhyātmabahirdhāśūnyatā, phyi nan stoṅ pa ñid, nei wai k'ong.*
4. Emptiness of emptinesses: *śūnyatāśūnyatā, stoṅpa ñid stoṅ pa ñid, k'ong k'ong.*
5. Great emptiness: *mahāśūnyatā, chen po stoṅ pa ñid, ta k'ong.*
6. Emptiness of the absolute: *paramārthaśūnyatā, don dam pa stoṅ pa ñid, tchen miao k'ong (Dh), tsouei k'ong (Mo), Ti yi yi k'ong (Ku), cheng yi k'ong (Ht).*
7. Emptinesses of the conditioned: *saṃskṛtaśūnyatā, ḥdus byas stoṅ pa ñid, yeou wei k'ong.*

8. Emptiness of the unconditioned: *asaṃskṛtaśūnyatā, ḥdus ma byas stoñ pa ñid, wou wie k'ong.*

9. Absolute emptiness: *atyantaśūnyatā, mthaḥ las ḥdas pa stoñ pa ñid, kieou king k'ong (Dh), tche king k'ong (Mo), pi king k'ong (Ku, Ht).*

10. Emptiness [of dharmas] without end or beginning: *anavarāgraśūnyatā, thog ma dañ tha ma med pa stoñ pa ñid, wou tsi k'ong (Ht).*

Variant – Emptiness [of dharmas] without beginning: *anagraśūnyatā, wou che k'ong (Ku).*

11. Emptiness of non-dispersed [dharmas]: *anavakāraśūnyatā, dor ba med pa stoñ pa ñid.*

Variants – 1) Emptiness of dispersed [dharmas] (*avakāraśūnyatā*): *san k'ong (Ku).* – 2) Emptiness of dispersed and non-dispersed dharmas (*avakārānavakāraśūnyatā*): *san wou san k'ong, sometimes subdivided into sa k'ong and wou pien yi k'ong (Ht).*

12. Emptiness of essences: *prakṛtiśūnyatā, rañ bĕin stoñ pa ñid, pen tsing k'ong (Dh), sing k'ong (Mo, Ku), pen sing k'ong (Ht).*

13. Emptiness of all dharmas: *sarvadharmasūnyatā, chos thams cad stoñ pa ñid, yi ts'ie fa k'ong or tchou fa k'ong.*

14. Emptiness of specific characteristics: *svalakṣaṇaśūnyatā, rañ gi mtshan ñid stoñ pa ñid, tseu jan siang k'ong (Dh), tseu sinag k'ong (Mo, Ku).*

Variants – Emptiness of specific and general characteristics (*svasāmānyalakṣaṇaśūnyatā*): *tseu kong k'ong, sometimes subdivided into tseu siang k'ong and tseu kong siang k'ong (Ht).*

15. Emptiness consisting of non-perception: *anupalambhaśūnyatā, mi dmigs pa stoñ pa ñid, pou k'o tö k'ong.*

16. Emptiness of non-existence (*abhāvaśūnyatā, dños po med pa stoñ pa ñid, wou so weou k'ong (Dh), wou k'ong (Mo), wou fa k'ong (Ku), wou sing k'ong (Ht).*

17. Emptiness of existence: *svabhāvaśūnyatā, no bo ñid stoñ pa ñid, tseu jan k'ong (Dh), yeou k'ong (Mo), yeou fa k'ong (Ku), tseu sing k'ong (Ht).*

18. Emptiness of non-existence and of existence: *abhāvasvabhāvaśūnyatā, dños po med paḥi no bo ñid stoñ pa ñid, wou so yeou tseu jan k'ong (Dh), wou fa yeou fa k'ong (Ku), wou sing tseu sing k'ong (Ht).*

1a. Existence is empty of existence: *bhāvo bhāvena śūnyaḥ, dños po ni dños pos stoñ no, fa fa siang k'ong (Ku), yeou sing yeou yeou sing k'ong (Ht).*

2a. Non-existence is empty of non-existence: *abhāvo 'bhāvena śūnyaḥ, dños po med pa ni dños po med pas stoñ no, wou fa wou fa siang k'ong (Ku), wou sing yeou wou sing k'ong (Ht).*

3a. Existence in itself is empty of existence in itself: *svabhāvaḥ svabhāvena śūnyaḥ, rañ bĕin ni rañ bĕin gyis stoñ no, tseu fa tseu fa k'ong (Ku), tseu sing yeou tseu sing k'ong (Ht).*

4a. Other existence is empty of other existence: *parabhāvaḥ parabhāvena śūnyaḥ, gĕan gyi dños po ni gśan gyi dños pos stoṅ no, t'a fa t'a fa siang k'ong (Ku), t'a sing yeou t'a sing 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 Mokṣala, are still tentative and lack consequence in the choice of equivalences.

B. Tibetan-Sanskrit synopsis

The section of the Pañcaviṃśati 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 definition of the first sixteen emptinesses on the list,
- c. the wording of the four emptinesses of the condensed 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 Pañcaviṃśati by N. Dutt (p. 195, 10-198, 10) and the Śatasāhasrikā by P. Ghosa, p. 1407, 4-1412, 6.

a. Wording of the eighteen emptinesses

<i>rab ḥbyor gĕan nyañ chub sems</i>	<i>punar aparaṃ subhūte bodhisattvasya</i>
<i>dpah sems dpah chen poḥI theg pa chen</i>	<i>mahāsattvasya mahāyānam. yad uta</i>
<i>po ni / ḥdi lta ste /</i>	

- | | |
|--|------------------------------------|
| 1. <i>nañ stoṅ pa ñid dan /</i> | 1. <i>adhyātmasūnyatā,</i> |
| 2. <i>phyi stoṅ pa ñid dan /</i> | 2. <i>bahirdhāsūnyatā,</i> |
| 3. <i>phyi nañstoṅ pa ñid dan /</i> | 3. <i>adhyātmabahirdhāsūnyatā,</i> |
| 4. <i>stoṅ pa ñid stoṅpañid dan /</i> | 4. <i>sūnyatāsūnyatā,</i> |
| 5. <i>chen po sto^a pa ñid dan /</i> | 5. <i>mahāsūnyatā,</i> |
| 6. <i>don dam pa stoṅ pa ñid dan /</i> | 6. <i>paramārthasūnyatā,</i> |
| 7. <i>ḥdus byas stoṅ pa ñid dan /</i> | 7. <i>saṃskṛtasūnyatā,</i> |
| 8. <i>ḥdus ma byas stoṅ pa ñid dan /</i> | 8. <i>asaṃskṛtasūnyatā,</i> |

9. mathḥ las ḥdas pa stoṅ pa ñid daṅ /
 10. thog ma daṅ tha ma med pa sto^a pa
 ñid daṅ /
 11. dor ba med pa stoṅ pa ñid daṅ /
 12. raṅ bĕin stoṅ pa ñid daṅ
 13. chos thams cad stoṅ pa ñid daṅ
 14. raṅ gi mtshan ñid stoṅ pa ñid daṅ /
 15. mi dmigs pa stoṅ pa ñid daṅ /
 16. dños pa med pa stoṅ pa ñid daṅ /
 17. ño bo ñid stoṅ pa ñid daṅ /
 18. dños pa med paḥI ño bo ñid stoṅ
 pa ñid de /

9. atyantaśūnyatā,
 10. atyantaśūnyatā,
 11. anavakāraśūnyatā,
 12. prakṛtiśūntā,
 13. sarvadharmāśūnyatā,
 14. svalakṣaṇaśūnyatā,
 15. anupalambhaśūnyatā,
 16. abhāvaśūnyatā,
 17. svabhāvaśūnyatā,
 18. abhāvasvabhāvaśūnyatā.

b. Definition of the first sixteen emptinesses

(pp. 2031-2034F)

1. de la naṅ stoṅ pa ñid gaṅ...stoṅ pa ñid do /
 2. de la phyi stoṅ pa ñid gaṅ ze na...
 etc.

1. tatra katamādhyātmaśūnyatā...ucyate 'dhyātma-
 śūnyatā.
 2. tatra katamā bahirdhāśūnyatā...iyam ucyate
 bahirdhāśūnyatā.
 etc.

c. Wording of the four emptinesses

/ rab ḥbyor gĕan yaṅ

punar aparam subhūte

1. dños pa ni sños pos stoṅ ño /
 2. / dños po med pa ni dños po med
 3. / raṅ bĕin ni raṅ bĕin gyis stoṅ ño /
 4. / gĕan gyi dños po ni gĕan gyi
 dños pos stoṅ ño /

1. bhāvo bhāvena śūnyaḥ,
 2. abhāvo 'bhāvena śūnyaḥ, pas stoṅ no /
 3. svabhāvaḥ svabhāvena śūnyaḥ,
 4. parabhāvaḥ parabhāvena śūnyaḥ.

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.

11. What is the *emptiness of non-dispersal*? That where there is no dispersion. Now non-dispersal is empty of non-dispersal because it is neither eternal nor transitory. Why? Because such is its essence. That is called: emptiness of non-dispersal.

12. What is the *emptiness of essence*? The essence of all conditioned or non-conditioned dharmas is not created by the hearers, is not created by the pratyekabuddhas, is not created by the bodhisattva-mahāsattvas, is not created by the holy, completely and perfectly enlightened Buddhas. The essence is empty of essence because it is neither eternal nor transitory. Why? Because such is its essence. That is called: emptiness of essence.

13. What is the *emptiness of all dharmas*? All dharmas is form, sensation, concept, formations and consciousness; eye, ear, nose, tongue, body and mind; color, sound, smell, taste, contact and dharmas; eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and mental consciousness; eye contact, ear contact, nose contact, tongue contact, body contact and mind contact; sensation due to eye contact, sensation due to ear contact, sensation due to nose contact, sensation due to tongue contact, sensation due to body contact, sensation due to mind contact; form dharmas and formless dharmas; conditioned dharmas and unconditioned dharmas: those are called ‘all dharmas’. Now all dharmas are empty of all dharmas because they are neither eternal nor transitory. Why? Because such is their essence. That is called: emptiness of all dharmas.

14. What is the emptiness of specific characteristic? Form has, as its characteristics, to be broken up; sensation, to be experienced; concept, the grasping [of characteristics]; formations, the fact of conditioning; consciousness, the fact of apprehending. Whether it is a matter of the characteristic of conditioned dharmas or unconditioned dharmas, all these dharmas are each empty of their own characteristic because they are neither eternal nor transitory. Why? Because such is their essence. That is called: emptiness of specific characteristics.

15. What is the *emptiness of non-perception*? It is that where neither the past nor the future nor the duration of the present are perceived. Non-perception is empty of non-perception because it is neither eternal nor transitory. Why? Because such is its essence. That is called: emptiness of non-perception.

16. What is the *emptiness of non-existence and of existence*? There is no nature that is a combination [of existence and non-existence] since all dharmas are produced in dependence [on causes and conditions]. This [alleged] combination is empty of combination because it is neither eternal nor transitory. Why? Because such is its essence. That is called: emptiness of non-existence and self existence.

c. Wording of the four emptinesses

Furthermore, O Subhūti:

1. existence is empty of existence;
2. non-existence is empty of non-existence;

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: *dharmaniyāmatā* in place of *dharmayāmatā*), 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 Prajñāpāramitāsūtra repeats itself and says: *Akuṭasthāvināśitām upādāya* “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 (*antadvaya*), i.e., eternalism (*śāśvata*) 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 (*abhinivīśate*) 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 (*madhyamā pratipad*). The eighteen emptinesses, inspired by a mind of great compassion (*mahākaruṇācitta*), serve to save beings. This is why the Prajñāpāramitāsūtra, after each of them, repeats: *Akuṭasthāvināśitām upādāya*. 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 Prajñāpāramitāsūtra 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 Prajñāpāramitāsūtras, 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 Aṣṭādaśa states and defines sixteen emptinesses; that of the Pañcaviṃśati, 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 Pañcaviṃśati 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 *Abhisamayālaṃkāra* (I, v. 47) said to be 'by Maitreyanātha' (about 350 A.D.), commented on at length by Haribhadra (about 750 A.D.) in his *Abhisamayālaṃkāraloka* (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 *Vijñaptimātratāsiddhi*.

The twenty *śūnyatās* are put into relationship with the tenfold dharmadhātu or tathatā, *sarvatraga*, etc., serving as antidote to as many ignorances (*prthagjanatva*), etc. – Cf. *Mahāyānasamgraha*, tr. É. Lamotte, p. 196-199; *Madhyāntavibhāgabhāṣya*, ed. G. M. Nagao, p. 34-36; *Madhyāntavibhāgaṭīkā*, ed. Yamaguchi, p. 87-107; *Siddhi*, p. 639-657; 658-660 (where the vocabulary should be corrected).

Cultivation of the twenty *śūnyatās* and the tenfold dharmadhātu occurs in all the stages of the bodhisattva career: cf. *Āloka*, p. 95, 5-96, 29; tr. E. Obermiller, *Analysis of the Abhisamayālaṃkāra*, p. 126-143; notes of E. Conze, *The Large Sūtra on Perfect Wisdom*, p. 144-148:

1. In the adhimukticyābhūmi, level of the practice of adhesion: *adhyātma, bahirdhā* and *adhyātmabahirdhāśūnyatā*.
2. In the prayogamārga, preparatory path: *śūnyatāśūnyatā*.
3. On the first bhūmi: *mahāśūnyatā*.
4. On the second bhūmi: *paramārthaśūnyatā*.
5. On the third bhūmi: *saṃskṛtaśūnyatā*.

6. On the fourth bhūmi: *asamskṛtaśūnyatā*.
7. On the fifth bhūmi: *atyantaśūnyatā*.
8. On the sixth bhūmi: *anavarāgraśūnyatā*.
9. On the seventh bhūmi: *anavakāraśūnyatā*.
10. On the eighth bhūmi: *prakṛti* and *sarvadharmasūnyatā*.
11. On the ninth bhūmi: *lakṣaṇa* and *anupalambhaśūnyatā*.
12. On the tenth bhūmi: *abhāva* (1) and *bhāvaśūnyatā*.
13. On the Buddhabhūmi: *abhāva* (2), *svabhāva* and *parabhāvaśūnyatā*.

Aṣṭadaśaśūnyatā

[285a] *Sūtra* (cf. Pañcaviṃśati, p. 24, l. 10-17; Śatasāhasrikā, p. 77, l. 6-80, l. 4). – Furthermore, O Subhūti, the bodhisattva-mahāsattva who wishes to become established (*sthātukāma*) in:

1. the emptiness of inner dharmas (*adhyātmaśūnyatā*),
2. the emptiness of outer dharmas (*bahirdhāśūnyatā*),
3. the emptiness of inner and outer dharmas (*adhyātmabahirdhāśūnyatā*),
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 (*asamskṛtaśūnyatā*),
9. absolute emptiness (*atyantaśūnyatā*),
10. the emptiness of beginningless dharmas (*anagraśūnyatā*),
11. the emptiness of dispersed dharmas (*avakāraśūnyatā*),
12. the emptiness of essences (*prakṛtiśūnyatā*),
13. the emptiness of specific characteristics (*svalakṣaṇaśūnyatā*),
14. the emptiness of all dharmas (*sarvadharmasūnyatā*),
15. the emptiness consisting of non-preception (*anupalambhaśūnyatā*),
16. the emptiness of non-existence (*abhāvaśūnyatā*),
17. the emptiness of existence (*svabhāvaśūnyatā*),

18. the emptiness of non-existence and existence (*abhāvasvabhāvasūnyatā*), this bodhisattva-mahāsattva must practice the Perfection of Wisdom.

Adhyātmaśūnyatā

Second Section EMPTINESSES 1-3: EMPTINESSES OF INNER, OUTER AND BOTH INNER AND OUTER DHARMAS

I. SUMMARY DEFINITION OF THE THREE EMPTINESSES⁴⁰²

[285b] 1. Inner emptiness (*adhyātmaśūnyatā*). – Inner dharmas (*adhyātmadharmā*) are empty of inner dharmas. Inner dharmas are the six internal bases of consciousness (*ṣaḍ adhyātmāyatana*): eye (*cakṣus*), ear (*śrotra*), nose (*ghraṇa*), tongue (*jihvā*), body (*kāya*) and mind (*manas*).

The eye is empty (*śūnya*): in it there is no ‘me’ (*ātman*) or ‘mine’ (*ātmīya*), and there is no dharma ‘eye’. It is the same for the ear, nose, tongue, body and mind.

2. Outer emptiness (*bahirdhāśūnyatā*). – Outer dharmas (*bahirdhādharma*) are empty of outer dharmas. The outer dharmas are the six external bases of consciousness (*ṣaḍ bahirdhāyatana*): color (*rūpa*), sound (*śabda*), smell (*gandha*), taste (*rasa*), tangible (*spraṣṭavya*) 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 (*adhyātmabahirdhāśūnyatā*). – Inner and outer dharmas (*adhyātmabahirdhādharma*) are empty of inner and outer dharmas (*adhyātmabahirdhādharma*). Inner and outer dharmas are the twelve internal and external bases of consciousness (*dvādaśāyatana*). In these twelve bases, there is no ‘me’ or ‘mine’ and there is no ‘inner and outer dharma’.

II. WHY DISTINGUISH EIGHTEEN EMPTINESSES

⁴⁰² These three emptinesses were already grouped together in the Mahāsuññatsutta of Majjhima, III, p. 112 (cf. T 26, k. 49, p. 738c). They concern the twelve āyatanas, i.e., all things together since “the twelve āyatanas are called everything” (*sabbaṃ vuccati dvādasāyatāni*). For the śrāvakas, they are empty of ‘me’ and ‘mine’ (*śūnyāny ātmanā vātmīyena vā*); for the Mahāyānist for whom the *Traité* 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 śrāvakas teach the emptiness of beings (*sattvaśūnyatā*) or anātman whereas the Mahāyāna teaches both the emptiness of beings and the emptiness of things (*dharmaśūnyatā*): cf. p. 239F, 1090F-1091F.

Question. – Dharmas are innumerable (*apramāṇa*) and the emptinesses (*śūnyatā*) corresponding to these dharmas are also innumerable. Why does the Prajñāpāramitāsūtra pose only eighteen? Summarily speaking (*samkṣepena*), only one single emptiness, namely, 'emptiness of all dharmas' (*sarvadharmaśūnyatā*, no. 14 in the list) is needed. Speaking at length (*vistareṇa*), one emptiness should be posed for each dharma: emptiness of the eye (*cakṣuḥśūnyatā*), emptiness of color (*rūpaśūnyatā*), etc.: in brief, a very considerable number. Why then does the Prajñāpāramitāsūtra 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 (*bhaiṣajya*), if one takes too little, the sickness (*vyādhi*) is not removed; if one takes too much, the symptoms (*upadrava*) are aggravated. It is by measuring out the medicine according to the sickness and by not taking too much or too little (*anūnānādhikam*) 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 (*mithyādrṣṭi*) 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 (*śūnyatālakṣaṇābhiniviṣṭa*) fall into [the extreme] of nihilism (*ucchedānta*); 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 (*saṃśaya*), but this is not at issue.

Moreover, good (*kuśala*) and bad (*akuśala*) dharmas exist in definite (*niyata*) numbers. There are four foundations of mindfulness (*smṛtyupasthāna*), four right efforts (*samyakpradhāna*), thirty-seven auxiliaries to enlightenment (*bodhipāṅkṣika*), ten powers (*bala*), four fearlessnesses (*vaiśāradya*), four unhindered knowledges [285c] (*pratisamvid*),⁴⁰³ five aggregates (*skandha*), twelve bases of consciousness (*āyatana*), eighteen elements (*dhātu*), twelve causes (*nidāna*), three poisons (*viṣa*), three bonds (*bandhana*),⁴⁰⁴ four torrents (*ogha*),⁴⁰⁵ five obstacles (*nīvaraṇa*),⁴⁰⁶ 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 (*rūpaśūnyatā*), the emptiness of feelings,

⁴⁰³ These dharmas of the Path and attributes of the Buddhas have been discussed in chapters XXXI to XLII.

⁴⁰⁴ The three *bandhanas*, like the three poisons, are *rāga*, *dveṣa* and *moha*: cf. Saṃyutta, IV, p. 292, l. 20; Kośa, V, p. 87.

⁴⁰⁵ The *oghas* (or *yogas*) are the torrents of *kāma*, *bhava*, *drṣṭi*, and *avidyā*: cf. Dīgha, III, p. 230, 276; Saṃyutta, IV, p. 175; Vibhāṅga, p. 375; Kośa, V, p. 75.

⁴⁰⁶ Cf. p. 1013F.

concepts, volitions, consciousnesses (*vednāsamjñāsamskṛtavijñānaśūnyatā*) and so on up to the emptiness of the cognition of all the aspects (*sarvakārajñatāśūnyatā*).⁴⁰⁷ – 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 (*bhūtalakṣaṇa*) stops all consideration about dharmas (*dharmanidhyāna*).⁴⁰⁸ 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 [prajñāpāramitā 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 (*nimittaparityāga*); 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 (*bhāga, aṃśa*), the lesser and the greater.⁴⁰⁹ The person who wants to attain the greater should first exert himself in the lesser, namely the ‘gate of means’ (*upāyamukha*). 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’ (*upayamukha*)? It is learning (*udgrahītum*), reciting (*vācayitum*), retaining (*dhārayitum*), studying (*paryavāptum*) and textually applying (*bhāvanākāreṇa prayoktum*)⁴¹⁰ the Prajñāpāramitāsūtra.

Just as a man who wants to find all kinds of fine jewels (*ratna*) must go to the great ocean (*mahāsamudra*), so the person who wants to acquire these jewels of the prajñā which are the concentrations (*samādhi*) on inner emptiness (*adhyātmaśūnyatā*), etc., must go to the great ocean of the prajñāpāramitā [by reading the texts dedicated to it].

IV. THE FIRST THREE EMPTINESSES AND THE FOUR FOUNDATIONS OF MINDFULNESS⁴¹¹

⁴⁰⁷ *San houei p'in* in Pañcaviṃśati, 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 *vedanā*, *saṃjñā*, *saṃskāra* and *vijñāna*, and finally how should he exert himself in *sarvakārajñatā*?

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.

⁴¹⁰ For this phrase, cf. *Vimalakīrtinirdeśa* transl., p. 368, 370-371, 372, 373, 388, 390.

Question. – Why does the yogin who is exerting himself in the *prajñāpāramitā* first stay in the emptiness of inner dharmas (*adhyātmaśūnyatā*), the emptiness of outer dharmas (*bahirdhāśūnyatā*) and the emptiness of inner and outer dharmas (*adhyātmabahirdhāśūnyatā*)?

Answer. – There are four mistakes (*viparyāsa*) in the world: *i*) the mistake of taking that which is impure to be pure (*aśucau śucir iti viparyāsa*); *ii*) the mistake of taking that which is suffering to be happy (*duḥkhe sukham iti viparyāsa*); *iii*) the mistake of taking that which is impermanent to be permanent (*anītye nityam iti viparyāsa*); *iv*) the mistake of taking that which is not a ‘self’ to be a ‘self’ (*anātmany ātmeti viparyāsa*).⁴¹²

In order to destroy the four mistakes, the yogin cultivates the twelve considerations (*samanupaśyanā*) inherent in the four foundations of mindfulness (*smṛtyupasthāna*):⁴¹³

[1. Considerationa 1-3 coming under *Kāyasmṛtyupasthāna*]

a. First he considers [his own body], the inner body (*adhyātmakāya*): consisting of thirty-six elements (*dhātu*),⁴¹⁴ full of impurities (*aśuci*) that flow out of the nine holes (*navacchidra*),⁴¹⁵ it is very disgusting and void of any pure [286a] character. This absence of pure character (*śucilakṣaṇānupalabdhi*) is called emptiness of inner dharmas (*adhyātmaśūnyatā*).

b. Knowing the impurity of the inner body, the yogin next considers [another’s body], the outer body (*bahirdhākāya*), which is, for him, an object of attachment. But here it is the same thing; the two bodies are really impure. “Foolish worldly people (*bālapṛthagjana*), fanatical and disturbed, in whom desire (*rāga*) has covered their minds, claim that this body is pure; but when I consider the beauty that I love, it is exactly the same as my own body.” This absence of pure nature [in another’s body] is the emptiness of outer dharmas (*bahirdhāśūnyatā*).

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 *satipattānas* (*kāye kāyānupassī viharati*, etc.) constitute the *majjhimā paṭipadā*; for the *Madh. kārikā*, XXIV, 18, *śūnyatā*, the designation by virtue of (*prajñaptir upādāya*), is the *pratipad 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 (*vedanā*), mind (*citta*) and dharmas. He examines each of these objects first within himself (*adhyātmam*), then outside himself (*bahirdhā*) and finally inside and outside himself (*adhyātmabahirdhā*): thus making a total of twelve considerations.

⁴¹⁴ Cf. p. 1297F, n. 2.

⁴¹⁵ Cf. p. 1154-1155F, n.

c. When the yogin was considering the impurity of his own body, it happened that he said that another's body (*bahirdhārūpa*) 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 (*adhyātmabahirdhāsūnyatā*).

[2. Considerations 4-6 coming under Vedanāsmṛtyupasthāna]

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 (*vedanākāya*), [namely, pleasant feeling (*sukhavedanā*)]. This group is a lot of suffering (*duḥkha*), but fools (*mūḍha*) consider it to be happiness (*sukha*).⁴¹⁶

Question. – But the three kinds of feeling, [*sukhavedanā*, *duḥkhavedanā*, *aduḥkhāsukhavedanā*] are all included (*saṃgrhīta*) in the external bases of consciousness (*bahirdhāyatana*); why is it said then that the yogin "considers the internal feeling" (*adhyātmavedanām samanupaśyati*)?⁴¹⁷

Answer. – First, the meeting between the six objects (*viśaya*) and the six organs (*indriya*) gives rise to a happiness called external happiness (*bahirdhāasukha*); then, extreme desire (*prarigredha*), penetrating deeply, gives rise to a happiness called internal happiness (*adhyātmasukha*).

In addition, the happiness that has internal dharmas as condition (*adhyātmadharmapratyayaṃ sukham*) is called internal happiness, and the happiness that has external dharmas as condition (*bahirdhādharmaṃpratyayaṃ 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 (*audārika*) 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 (*duḥkhavedanā*) and neither unpleasant nor pleasant feeling (*aduḥkhāsukhavedanā*).

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 (*duḥkha*) to which the name of happiness (*sukha*) is applied.

Furthermore, the yogin reflects and wonders whether this internal happiness (*adhyātmasukha*) really exists (*na tattvenopalabhyate*) or whether it is imaginary (*vikalpita*). He recognizes that it is merely suffering (*duḥkha*) to which the name of happiness (*sukha*) is given out of habit. Why? Because this happiness, coming from unfortunate causes and conditions (*duḥkhaḥetuprayayaja*), itself arouses a painful fruit of retribution (*duḥkhavipākaphala*). The happiness of which one is never satiated is suffering.

⁴¹⁶ Cf. p. 1159F.

⁴¹⁷ This problem has already been treated above, p. 1173-1175F.

Furthermore, when a person suffering from scabies (*kacchū*)⁴¹⁸ 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 (*mūdhā*) calls happiness, the wise man (*jñānin*) sees in it only suffering. In the same way, people (*loka*), victims of the error consisting of taking [what is suffering] to be happiness (*duḥkhe sukham iti viparyāsa*), cling to the happiness resulting from the five objects of enjoyment (*pañcakāmaguṇa*) and their passions (*kleśa*) increase. For this reason, the yogin does not see happiness and “considers only suffering, like a sickness, a boil, an ulcer, a thorn” (*duḥkaṃ rogato śalyataḥ samupaśyati*).⁴¹⁹

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.⁴²⁰

Finally, happiness is so poorly established (*anīyata*) that there is doubt (*śaṅkā*)⁴²¹ 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 [286b] 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 (*anīyalakṣaṇa*) is happiness; seeing the impermanent nature of happiness is suffering. What the person not detached from desire (*avītarāga*) takes to be happiness, the person detached from desire (*vītarāga*) takes to be suffering.

Therefore the yogin considers happiness (*sukha*) as suffering; he considers suffering to be an arrow (*śalya*) piercing the body; he considers the impermanent and changing characteristics (*anīyavipariṇāmalakṣaṇa*) of that which is neither suffering nor happiness (*aduḥkhāsukha*). 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 (*adhyātmavedanāśūnyatā*).

b-c. His considerations on external feelings (*bahirdhāvedanā*) and on both internal and external feelings (*adhyātmabahirdhāvedanā*) are similar.

[3. Considerations 7-9 coming under *cittasmṛtyupasthāna*]

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

⁴¹⁸ Example already used above, p. 1157F.

⁴¹⁹ Cf. p. 1222F, note.

⁴²⁰ Classical comparison: cf. Anguttara, I, p. 250: *Seyyathāpi bhikkhave puriso loṇaphalaṃ Gaṅgāya nadiyā pakkipeyya. Taṃ kiṃ maññatha bhikkhave. Api nu sā Gaṅgā nadī amunā loṇaphalena loṇa assa apeyyā ti. – No h’etaṃ bhante. – Taṃ kissa hetu. – Asu hi bhante Gaṅgāya nadiyā mahā udakakkhando. So amunā loṇaphalena na loṇo assa apeyyo ti.*

⁴²¹ Adopting the variant *houo*.

order to know if it is true or false. He notices that the mind is impermanent (*anitya*) and has production (*utpāda*), duration (*sthiti*) and disappearance (*vyaya*) as characteristics.⁴²² The mind of unpleasant feeling (*duḥkhavedanā*), the mind of pleasant feeling (*sukhavedanā*) and the mind of neither unpleasant nor pleasant feeling each constitutes a different moment (*bhinnalakṣaṇa*): when the pleasant mind disappears, the unpleasant mind arises; the unpleasant mind lasts for the space of an instant and, having lasted, it disappears; next, there arises a neither unpleasant nor pleasant mind. This neither unpleasant nor pleasant mind lasts for the space of an instant and, having lasted, it disappears; when it has disappeared, there arises again a pleasant mind. The three feelings (*vedanā*) being impermanent, the mind (*citta*) also is impermanent.

Furthermore, the ascetic knows that there are minds of lust (*rāga*) or non-lust, of hatred (*dveṣa*) or non-hatred, of delusion (*moha*) or non-delusion, distracted (*vikṣipta*) or concentrated (*saṃgrhīta*), fettered (*baddha*) or liberated (*vimukta*), and he knows that these minds each have a different characteristic. Thus he knows that the mind is impermanent (*anitya*), that there is no fixed (*niyata*) mind lasting for eternity. Minds experiencing suffering, minds experiencing happiness, etc., arise from a complex of causes and conditions (*hetupratyayasamāgrī*), and when these causes and conditions disperse, the minds disappear as well.

This is how the yogin considers the impermanent nature (*anityalakṣaṇa*) of the inner minds (*adhyātmacitta*), the outer minds (*bahirdhācitta*) and the both internal and external minds (*adhyātmabahirdhācitta*).

Question. – Since the mind consists of the inner bases of consciousness (*adhyātmāyatana*), how can there be external minds (*bahirdhācitta*)?⁴²³

Answer. – When the inner body [i.e., one’s own body] is being considered, there is ‘inner mind’ (*adhyātmacitta*); but when the outer body [i.e., another’s body] is being considered, there is ‘outer mind’.

Moreover, if it concerns (*ālambate*) inner dharmas, the mind is inner; but if it concerns external dharmas, the mind is external.

Moreover, the [first] five consciousnesses (*pañcavijñāna*) always concern outer dharmas and, being unable to make distinctions, are outer minds; but the mental consciousness (*manovijñāna*), being concerned with inner dharmas and distinguishing beauty from ugliness, is an inner mind.

Finally, the mental consciousness which, on its arising, is incapable of distinguishing and specifying, is an external mind; but the developed and deepened mental consciousness which can make distinctions and grasp characteristics (*nimitta*) is an inner mind. Such are the distinctions between inner and outer minds.

[4. Considerations 10-12 coming under dharmasmṛtyupasthāna]

⁴²² Conditioned by causes, the mind inevitably has the three or four conditioned characteristics (*saṃskṛtalakṣaṇa*): cf. p. 36-37F, 992F, 1163F.

⁴²³ This subject has already been treated above, p. 1175F.

The yogin whose mind (*citta* and *manas*) has been cultivated knows that the body (*kāya*) is of impure nature (*aśucilakṣaṇa*), that feeling (*vedanā*) is suffering in nature (*duḥkhalakṣaṇa*) and that the mind (*citta*) has no duration and is impermanent in nature (*anityalakṣaṇa*). Nevertheless, not having yet broken through the fetters (*samucchinnaśamyojana*), he still happens to be aware of self (*ahaṃkāra*).

Then he has the following thought: “If the mind is impermanent, who is cognizing the mind and on whom does the mind depend? Who is the master (*svāmin*) of the mind that is experiencing suffering and happiness? To whom does everything belong?” Then he analyzes and recognizes that there is no master as [286c] a separate entity (*bhinna*).

One grasps characteristics (*nimittāny udgrhṇāti*) in the five aggregates (*skandha*) and, just for this single reason, one imagines the existence of ‘a man’ (*puruṣa*) and one produces the idea of ‘me’ (*ātman*). From the idea of ‘me’ comes the idea of ‘mine’ (*ātmīya*), and from the idea of ‘mine’ comes that of existence (*bhāva*). Toward those who benefit (*hita*) us, we feel love (*rāga*); toward those who thwart us, we feel hatred (*dveṣa*); these two fetters (*śamyojana*) do not come from knowledge (*jñāna*) but from error: this is what is called delusion (*moha*). The triple poison (*triviṣa*), love, hatred and delusion, is the root (*mūla*) of all the passions (*kleśa*).

By means of egotism (*ahaṃkāra*), one accomplishes meritorious actions (*puṇya*) “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 (*nimittodgrahaṇa*) that occurred at the beginning is called the ‘concept aggregate’ (*saṃjñāskandha*). Then out of egotism (*ahaṃkāra*), one produces the fetters and the good formations called the ‘formation aggregate’ (*saṃskāraskandha*). These two aggregates are [the object] of mindfulness of dharmas (*dharmasmṛtyupasthāna*).⁴²⁴ The yogin, who is seeking the ātman in these dharmas that are the saṃjñāskandha and the saṃskāraskandha, does not find it there. Why? Because dharmas are the result of causes and conditions (*hetupratyayasamutpanna*), are all of them conditioned dharmas (*saṃskṛtadharma*) and have no solidity (*sāra*): there is no true ātman.⁴²⁵

“The formations are like the trunk of a banana tree“ (*saṃskarmāḥ kadalīnibhāḥ*).⁴²⁶ leaf by leaf it is examined, but no pith (*sāra*) is found. – “Concept is like a mirage (*marīcisadṛṣṭi saṃjñā*) seen from afar:” without there being any water there, one gets the notion that there is water, one has the concept of water but it is nothing but an illusion.

Such are the considerations on inner, outer and both inner and outer dharmas.

⁴²⁴ Among the five skandhas, rūpa is the object belonging to kāyasmṛtyupasthāna; vedanā, that of vedanāsmṛtyupasthāna; saṃjñā, the saṃskāras and vijñāna, those of cittasmṛtyupasthāna. As for dharmasmṛtyupasthāna, it can bear upon any skandha whatsoever, since it includes the totality of dharmas.

⁴²⁵ The punctuation of the Taishō is defective: the final period should be placed between *fa* and *hing*.

⁴²⁶ Allusion to a verse of the *Phenasaṭṭa* of Saṃyutta, 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 (*adhyātmadharmā*)?⁴²⁷

Answer. – By inner dharmas (*adhyātmadharmā*) we mean the skandha of concept (*saṃjñāskandha*) and the skandha of formations (*saṃskāraskandha*) associated with the inner mind (*adhyātmacittasamprayukta*). – By outer dharmas (*bahirdhādharmā*) we mean: *i*) the skandha of concept (*saṃjñāskandha*) and the skandha of formations (*saṃskāraskandha*) associated with the outer mind (*bahirdhācittasamprayukta*); *ii*) the formations dissociated from the mind (*cittaviprayukta-saṃskāra*); *iii*) the unconditioned dharmas (*asaṃskṛtadharmā*). – Taken simultaneously and together [these internal and external dharmas] are called ‘both inner and outer dharmas’ (*adhyātmabahirdhādharmā*).

Furthermore, the inner dharmas are the six organs (*ṣaḍindriya*); the outer dharmas are the six objects (*ṣaḍviṣaya*).

Finally, the general considerations (*samanuṣāyanā*) on *i*) the body (*kāya*), *ii*) the sensations (*vedanā*), *iii*) the mind (*citta*), *iv*) the aggregate of concept (*saṃjñāskandha*) and *v*) the aggregate of formations (*saṃskāraskandha*) are the mindfulness of dharmas (*dharmasmṛtyupasthāna*) Why is that?

Actually, the yogin first looks for the ātman in the aggregate of concept (*saṃjñāskandha*) 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 dharma, be it material (*rūpin*) or non-material (*arūpin*), visible (*sanidarśana*) or invisible (*anidarśana*), resistant (*sapratigha*) or non-resistant (*apratigha*), impure (*sāsrava*) or pure (*anāsrava*), conditioned (*saṃskṛta*) or unconditioned (*asaṃskṛta*), distant (*dūre*) or near (*sāntike*), coarse (*audārika*) or subtle (*sūkṣma*), the yogin seeks in vain for the ātman but does not find it. It is only to the complex of the five aggregates (*pañcaskandasāmagrī*) that the name of being (*sattva*) is given out of habit, and ‘being’ is synonymous with ātman. The self (*ātman*) being non-existent (*anupalabdha*), neither is there any ‘mine’ (*ātmīya*) and, the ‘mine’ being non-existent, all the passions (*kleśa*) are eliminated.

[5. Summary]

A. The foundation of mindfulness of the body (*kāyasmṛtyupasthāna*) concerns all material dharmas (*rūpadharma*).

[As a first approach], the yogin considers the inner material things (*adhyātmārūpa*) as being impermanent (*anitya*), painful (*duḥkha*), empty (*śūnya*) and without self (*anātman*).

[As a second and third approach], he considers outer material things (*bahirdhārūpa*), then inner and outer material things (*adhyātmabahirdhārūpa*) 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].

⁴²⁷ This question has already been discussed above, p. 1175-1176F.

B. The concentration of emptiness (*śūnyatāsamādhi*) associated with the inner considerations (*adhyātmanupaśyanā*) of the four foundations of mindfulness is called inner emptiness (*adhyātmasūnyatā*). [287a]

The concentration of emptiness associated with the outer considerations (*bahirdhānupaśyana*) of the four foundations of mindfulness is called outer emptiness (*bahirdhāsūnyatā*).

The concentration of emptiness associated with inner and outer considerations (*adhyātmabahirdhānupaśyana*) of the four foundations of mindfulness is called inner and outer emptiness (*adhyātmabahirdhāsūnyatā*).

V. THE THREE EMPTINESSES RESULT FROM CONCENTRATION

Question. – Are the emptinesses in question empty by the power of concentration (*samādhibala*) or are they empty in themselves?

Answer. – They are empty by the power of concentration,⁴²⁸ as is said in a sūtra: “The three concentrations (*samādhi*) or the three doors to deliverance (*vimokṣamukha*) are emptiness (*śūnyatā*), signlessness (*ānimitta*) and wishlessness (*apranihita*). The concentration of emptiness (*śūnyatāsamādhi*) concerns

⁴²⁸ There are close connections between the three concentrations (p. 1213F-1232F) and the four foundations of mindfulness (p. 1150F-1176F; 1187F-1194F) on the one hand and the three emptinesses on the other hand. They are not substantial entities, but rather *cittasya sthitiḥ*, situations of mind (p. 1213F-1214F), concentrations (*samādhi*) of the mind centered on emptiness, empty of individuals (*sattvasūnya*) for the śrāvaka, empty of things (*dharmaśūnyatā*) 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 *vimokṣamukhas* or doors of deliverance (p. 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 three mental practices, concentrations, foundations of mindfulness and emptinesses are shared by the śrāvakas and the pratyekabuddhas, with the difference, essential it is true, that the former penetrate only the emptiness of beings whereas the latter penetrate both the emptiness of beings and the emptiness of things. The śrāvakas still cling to characteristics (*nimittāny udgrhṇanti*) within and outside themselves; the bodhisattvas see them no longer and everything ends in a total absence of vision for them. It would be absurd to hypostatize an emptiness that is something other than an absence of vision and fruit of a certain situation of mind.

J. May comments: “This absence of vision in the great bodhisattvas starting with the eighth bhūmi is not something negative: it constitutes the result of a long effort by the mind; it is the very vision *par excellence*: the bodhisattvas see by not seeing.” We may add Nāgārjuna, Madh. kārikā, III, §6: “With or without seeing, the agent of seeing does not exist” (*tiraskṛtya draṣṭā nāsty atiraskṛtya ca darśanam*).

(*ālambate*) the body (*kāya*), the sensations (*vedanā*), the mind (*citta*) and dharmas, and since no self (*ātman*) or ‘mine’ (*ātmiya*) is found therein, it is called [the concentration] of emptiness.⁴²⁹

VI. RELATIONSHIPS OF THE FOUR GENERAL CHARACTERISTICS OF CONDITIONED DHARMAS AND THE FOUR VIEW-POINTS OF THE FOUNDATIONS OF MINDFULNESS

Question. – The four foundations of mindfulness (*smṛtyupasthāna*) should all consider empty dharmas as being impermanent (*anitya*), painful (*duḥkha*), empty (*śūnya*) and without self (*anātman*). Why then do they consider [respectively] the body (*kāya*) as impure (*aśuci*), the sensations (*vedanā*) as suffering (*duḥkha*), the mind (*citta*) as impermanent (*anitya*) and the dharmas as empty of self (*anātman*)?

Answer. – All consider the four things as impermanent, suffering, empty and without self. However, in regard to the body, beings cling especially to the mistake of taking [what is impure] to be pure (*aśuca śucir iti viparyāsa*); in regard to the sensations, they cling especially to the mistake of taking [what is suffering] to be happy (*duḥkhe sukham iti viparyāsa*); in regard to the mind, they cling especially to the mistake of taking [what is impermanent] to be permanent (*anitye nityam iti viparyāsa*), and in regard to dharmas, they cling especially to the mistake of taking [what is not a self] to be a self (*anātmany ātmeti viparyāsa*). This is why, [in the course of the four foundations of mindfulness], the yogin considers the body as impure, the sensations as painful, the mind as impermanent, and the dharmas as being deprived of self.

Furthermore, in regard to inner emptiness (*adhyātmaśūnyatā*) and outer emptiness (*bahirdhāśūnyata*), there is no dharma that is definitively inner or definitively outer for, depending [on one another] as mutual cause (*sahabhūhetu*), they can be said to be [sometimes] inner and [sometimes] outer. In fact, what my neighbor considers as outer (*bahirdhā*), I consider to be inner (*adhyātma*), and what I hold to be outer, my neighbor considers to be inner. It depends on the subject [and not on the object] that the inner dharma is inner, and it depends on the subject [and not on the object] that the outer dharma is outer. Thus for a given individual, his own house is inner, but the house of another is outer. For the yogin who is considering inner and outer dharmas, they have no fixed nature (*niyatalakṣaṇa*); therefore they are empty (*śūnya*).

Finally, inner and outer dharmas have no intrinsic nature (*svabhāva*). Why? Because they arise from an assemblage (*sāmagrī*) [of causes and conditions].⁴³⁰ These dharmas are not found in the assembled causes

⁴²⁹ This unidentified sūtra establishes a close relationship among the *śūnyatā-samādhis* and the *smṛtyupasthānas* bearing on the body, the sensations, the mind and dharmas leading to the conclusion that they are empty of ‘me’ and ‘mine’.

⁴³⁰ Cf. Madh. kārikā, VII, §16 (p. 159-160):

*Pratītya yad yad bhavati tat tac śāntaṃ svabhāvataḥ /
tasmād utpadyamānaṃ ca śāntam utpattir eva ca //*

and conditions and, since they do not exist in their causes and conditions, they are not found elsewhere either.⁴³¹ The causes and conditions of inner and outer dharmas do not exist either. Thus as the cause (*kāraṇa*) and the effect (*kārya*) are absent, inner and outer dharmas are empty.

VII. THE PROBLEM OF THE WHOLE AND THE PART⁴³²

Question. –From all evidence (*niyatam*) 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 (*kāyadharmā*): it is an inner dharma (*adhyātmadharmā*). When the beams (*gosāraka*), walls (*bhitti*), etc., are brought together, there is the arising of the house-dharma (*grhadharmā*): it is an outer dharma (*bahirdhādharma*). 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 (*śiras*) 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 body is different from the foot, etc., it must depend on the foot in order to [287b] subsist. In the same way, the threads (*tantu*) must be brought together in order to produce a cloth (*paṭa*): this cloth depends on the threads to exist.

Answer. – [Two things, first]: either this body-dharma occurs at the same time in all its parts (*avayavin*), the foot, etc., or else it occurs separately.

Everything that is the result of something is pacified as to its intrinsic nature. [The *vṛtti* explains *śāntam svabhāvataḥ* as *svabhāvavirahitam* “without intrinsic nature”.] Thus what is produced is pacified, and the production also.

⁴³¹ Cf. Madh. kārikā, XX, §1-2 (p. 391-392):

*Hetoś ca pratyayānām ca sāmāgryā yadi /
phalam asti ca sāmāgryām smāgryā jāyate katham //
hetoś ca pratyayānām ca sāmāgryā jāyate yadi /
phalam nāsti sāmāgryām sāmāgryā jāyate katham //*

If the fruit arises from an assemblage of causes and conditions and [according to you] the fruit is within this assemblage, how then would it arise from the assemblage [since it is already therein]?

If the fruit arises from an assemblage of causes and conditions and [according to you] the fruit is not within this assemblage, how then would it arise from the assemblage [since it does not occur within it]?

⁴³² This problem has already been discussed above, p. 1217F-1218F.

a. If the body occurs at once in all its parts, the foot (*pāda*) would be also in the head (*śiras*). 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’ (*avayava*)], are many. But singularity (*ekatva*) is not plurality (*nānātva*), 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 (*adhyātmaśūnyatā*).

Outer dharmas, houses, etc., also are empty in the same way. That is what is meant by outer emptiness (*bahirdhāśūnyatā*).

Question. – Destroying the body (*kāya*), the house (*grha*), etc., is to destroy singularity (*ekatva*) and multiplicity (*pṛthaktva*). Destroying singularity and multiplicity is the work of the heretical sūtras.⁴³³ In Buddhist sūtras, inner and outer dharmas really exist (*adhyātmabahirdhā-dharma*), namely, the six inner organs (*adhyātmendriya*) and the six outer objects (*bahirdhāviśaya*). 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 (*saṃkṣepeṇa*), there are two kinds of emptiness: the emptiness of beings (*sattvaśūnyatā*) and the emptiness of dharmas (*dharmāśūnyatā*).⁴³⁴ For the disciples of the Hīnayāna ‘Lesser Vehicle’ who are of weak faculties (*mṛdvindriya*), the emptiness of beings is taught so that, freed [from notions] of ‘me’ (*ātman*) and ‘mine’ (*ātmīya*), 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 saṃsāra is eternally empty (*nityaśūnya*) and the same as nirvāṇa.

The śrāvakas and their scholars (*upadeśācārya*) teach inner emptiness (*adhyātmaśūnyatā*): “In inner dharmas (*adhyātmadharmā*) there is neither ‘me’ (*ātman*) nor ‘mine’ (*ātmīya*), 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

⁴³³ The character *p'o* appearing in the fourth place in line 287b11 should probably be removed.

⁴³⁴ Cf. p. 239F, 1079F, 1685F.

respective characteristics]. – The Mahayānist, on the other hand, say that, in inner dharmas, the nature of inner dharma is absent and that in outer dharmas the nature of outer dharma is absent.

This is what is said in the Prajñāpāramitā: “Form is empty of the nature of form (*rūpaṃ rūpatvena śūnyam*); feeling (*vedanā*), concept (*saṃjñā*), volition (*saṃskāra*) and consciousness (*viññāna*) are empty of the nature [of feeling, concept, volition and] consciousness. The eye is empty of the nature of eye (*caḥṣuś caḥṣustvena śūnyam*); the ear (*śrotra*), nose (*ghrāṇa*), tongue (*jihvā*), 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 (*rūpaṃ rūpatvena śūnyam*); sound (*śabda*), smell (*gandha*), taste (*rasa*), tangible (*spraṣṭavya*) and dharmas are empty of the natures [of sound, smell, taste, tangible and] dharma. All these dharmas are empty of self nature.”⁴³⁵

Question. – [Emptiness of beings (*sattvaśūnyatā*) 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 (*alpajñāna*) and weak faculties (*mṛdvindriya*), 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 Hīnayānist śrāvaka] is like a prisoner (*kārāstha*) who breaks his bonds (*bandhana*), kills the prison guard (*kārādhyakṣa*) and can leave at will; [the Mahāyānist is like this other one] who, out of fear of brigands (*caura*), makes a hole in the wall and escapes (*niḥsaraṇa*).

Destroying only the causes and conditions of his egotism (*ahaṃkāra*), the śrāvaka no longer produces⁴³⁶ passions (*kleśa*) and eliminates the thirst for dharmas (*dharmatṛṣṇā*), but fearing the suffering of old age (*jarā*), sickness (*vyādhi*), death (*maraṇa*) and the evil destinies (*durgati*), he does not investigate [287c] the beginning of desire (*kāma*) and does not destroy dharmas at the root: for him, only deliverance (*vimukti*) is important. – The Mahāyānist, on the other hand, destroys the prison of the triple world (*traiḍhātuka*), subdues the armies of Māra (*mārasenā*), breaks the fetters (*saṃyojana*) and eliminates the traces of the passions (*vāsanā*); he knows clearly the beginning and end of all dharmas; his penetrations (*pravedha*) are unhindered (*nīvaraṇa*);⁴³⁷ he destroys and scatters all dharmas so well [that to his eyes] saṃsāra is the same as nirvāṇa⁴³⁸ and is merged with calm (*upaśama*), cessation (*nirodha*). The Mahāyānist attains supreme perfect enlightenment (*anuttarā samyakṣambodhi*), guides all beings and makes them come out of the triple world.

⁴³⁵ Pañcaviṃṣatī, p. 128 (T 223, k. 3, p. 235a11; k. 9, p. 288b10; k. 16, p. 337b4, k. 21, p. 372c11; 373c3: *tathā hi rūpaṃ rūpatvena śūnyam... yā ca rūpasya śūnyatā na tad rūpaṃ. na cānyatra śūnyatāya rūpaṃ. rūpaṃ eva śūnyatā śūnyatāiva rūpaṃ*. And so on for all dharmas of which the complete list is given by the Śatasāhasrikā, p. 554, 6-559, 22.

⁴³⁶ Adopting the variant *pou cheng*.

⁴³⁷ Cf. p. 1013F, n. 1; Anguttara, V, p. 113, 116.

⁴³⁸ See p. 1142F.

IX. METHOD OF TEACHING EMPTINESS

Question. – By what method (*upāya*) does the Mahāyāna destroy the dharmas?

Answer. – [In the *Phenasutta*] the Buddha said: “Form (*rūpa*) born from many causes and conditions has no solidity (*sāratā*). Waves (*taraṅga*) on the water produce a ball of foam (*phenapiṇḍa*) which, as soon as it is seen, disappears; it is the same for form.”⁴³⁹

When the four great elements (*mahābhūta*) of the present existence (*ihajanman*) 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 (*anityatāmārga*) penetrates gradually into the door of emptiness (*śūnyatāmukha*). How is that? The dharmas that perish as soon as they 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] (*saṃskṛtalakṣaṇa*), at the moment of production (*utpāda*) 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.⁴⁴⁰ Between dharma and production there can be no difference. Why? If production had the nature of production (*utpādalakṣaṇa*), there would have to be ‘production of production’ (*utpādotpāda*), and this in turn would need a production: hence an infinite regression (*anavasthā*).⁴⁴¹ If the ‘production of

⁴³⁹ *Phenasutta* in Saṃyutta, III, p. 140-141: *Seyyathāpi bhikkhave ayaṃ Gaṅgā nādi mahantaṃ pheṇapiṇḍam āvaheyya. taṃ enaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya tuccakaññeva khāyeyya asārakaññeva khāyeyya. kiñhi siyā bhikkhave pheṇapiṇḍe sāro. Evam eva kho bhikkhave yaṃ kiñci rūpaṃ arīṇānāgataṃ paccuppannaṃ. pe. yaṃ dūre santike vā. taṃ bhikkhu passati nijjhāhati yoniso upaparikkhati. tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati tuccakaññeva khāyati asārakaññeva khāyati. kiñhi bhikkhave rūpe sāro. – It is as if the river Ganges was carrying a great ball of foam and a perceptive man saw it, contemplated it, examined it deeply and doing that, found it empty, hollow and worthless. What value, O monks would there be in a ball of foam? It is the same for no matter what form, past, future or present, distant or close, that a bhikku sees, contemplates and examines deeply. Doing that, he finds it empty, hollow and without value. What value, O monks, is there in form?*

⁴⁴⁰ Cf. Madh. kārīkā, VII, 2 (p. 146)i

*Utpādāyās trayo vyastā nālaṃ lakṣaṇakarmaṇi /
saṃskṛtasya samastāḥ syur ekatra katham ekadā //*

“The three characteristics, production, etc., if they are separated, are not enough to characterize the conditioned; if they are brought together, how would they exist in the same place and at the same time?” Argument already used above, p. 922F.

⁴⁴¹ Cf. Madh. kārīkā, VII, 3 (p. 147):

*Utpādashitibhaṅgānāṃ anyat saṃskṛtalakṣaṇam /
asti ced anavasthaivaṃ nāsti cet te na saṃskṛtāḥ //*

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 dharma itself would not have it either. Thus, production does not exist (*nopalabhyate*), neither does disappearance (*vyaya*). Therefore dharmas are empty (*śūnya*), without production (*anutpāda*), without destruction (*anirodha*): 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 (*kāṣuthapādaikā*) for the first time, they already possess [this non-existence], but as it is subtle, it is not noticed.⁴⁴² 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 (*sattva sattva iti viparyāsa*), one becomes attached to the six inner organs (*adhyātmendriya*). The yogin, however, destroys this error and this is what is called inner emptiness (*adhyātmaśūnyatā*). It is the same for the outer emptiness (*bahirdhāśūnyatā*) and the both inner and outer emptiness (*adhyātmabahirdhāśūnyatā*).

Śūnyatāśūnyatā

Third Section EMPTINESS 4: EMPTINESS OF EMPTINESS

I. DEFINITION OF THE EMPTINESS OF EMPTINESSES⁴⁴³

“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 Sarvāstivādin theory of secondary characteristics (*anulakṣaṇa*) 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.

⁴⁴² The author has already used the example of the new garment, already used before even being worn. See above, p. 1163F.

⁴⁴³ Apart from the three samādhis of *śūnyatā*, *ānimitta* and *apraṇihita* constituting the doors of deliverance (p.1213F seq.), the Abhidharma authors assume a *śūnyatāśūnyatāsamādhi*, an *apraṇihitāpraṇihitasamādhi* and an *ānimittānimittasamādhi*, signalling an advance over the three preceding ones.

Śūnyatāsamādhi, concerning the last two aspects (*ākāra*) of the truth of suffering, considers dharmas as empty (*śūnya*) and non-self (*anātman*): cf. Vibhāṣā, T 1545, k. 104, p. 538b; Kośabhāṣya, p. 449, 15. And by empty dharmas, these authors mean dharmas contradictory to the view of self (*ātmīyadṛṣṭivipakṣa*), without inner activity, without individuality (*antarvyāpārapuruṣarahita*), without self (*ātmarahita*): cf. Kośabhāṣya, p. 400, 3, 9, 14.

Śūnyatāśūnyatāsamādhi considers the *śūnyatāsamādhi* of the arhats solely as empty and not as non-self, because *śūnyatā* is more distasteful than *anātman*: cf. Vibhāṣā, T 1545, k. 105, p. 543c16-27; Kośa, VIII, p. 188; Kośabhāṣya, p. 450, 13-14; Kośavyākhyā, p. 683, 12-21.

In the Pāli scholasticism as well, there is a question of the emptiness of emptiness (*suññasuññam*). For the Paṭisambhidā, II, p. 178, it is the fact that the six inner organs, eye, etc., are empty of self (*atta*), of ‘mine’ (*attaniya*), of permanence (*nicca*), of solidity (*dhuvā*), of perpetuity (*sassata*), and of unchangeability (*avipariṇāmadhamma*). According to the Commentary of the Paṭisambhidā, III, p. 632, emptiness as emptiness is called the emptiness of emptiness, not determined by any other incidental word (*suññasankhātāṃ suññāṃ, na aññena upapadenavissessesitan ‘ti suññāṃ suññāṃ*).

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 (*sattvaśūnyatā*). 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 (*lakṣaṇa*), and non-self was one of their shared characteristics. In dharmas they grasped the mark (*nimitta*) of non-self (*anātman*) which they qualified as empty (*śūnya*), but this emptiness had the dharma itself as substratum (*āsraya*). Realists and pluralists by affirming the existence of everything, viz., the five aggregates (*skandha*) the twelve bases of consciousness (*āyatana*) or the eighteen elements (*dhātu*), 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 *Traité*, which is their spokesman, endlessly criticizes the Sarvāstivādins for their *nimittodgrahaṇa*, their grasping at the characteristics in things and, 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’ (*sattvaśūnya*), they are also empty of dharmas (*dharma*), empty of self nature and of the characteristics of dharma. 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 (*śūnyatāśūnyatā*). To hypostatize it would be the height of foolishness.

This is explained very well by Nāgārjuna and his commentator Candrakīrti in *Madhyamakāśāstra*, kārikā XIII, 7 (p. 245-246):

*Yac coktam asvabhāvo bhāvo naivāsti śūnyatā ca bhāvanām iṣyate / tasmād asti śūnyatāśrayo
bhāvasvabhāva iti / etad api na yujyate ity āha /
Yadi aśūnyam bhavet kiṃ cit syāc śūnyam iti kiṃ can /
na kiṃ cid asty aśūnyam ca kutah śūnyam bhaviṣyati //
Yadi śūnyatā nāma kā cit syāt tadāśrayo bhāvasvabhāvaḥ syāt / na tv evam / iha hi śūnyatā nāmeti
sarvadharmāṇāṃ sāmānyalakṣaṇaṃ ity abhyupagamād aśūnyadhrmābhāvād aśūnyataiva nāsti / yadā cāśūnyāḥ
padārtā na santi / aśūnyatā ca nāsti / tadā pratipakṣanirapekṣatvāc śūnyatāpi khaṇḍapamālāvan nāstīty avasīyatām
/ yadā ca śūnyatā nāsti tadā tadāśrayā api padārthā na santi sthītam avikalām /.*

Transl. - We are told: “An essence without existence in itself does not exist. Now the emptiness of essences is postulated. Therefore there is a substratum of emptiness, namely, the existence in itself of the essences.” This objection also is absurd and, to refute it, Nāgārjuna says:

If something were non-empty, there could be a certain emptiness in it.

But there is nothing that is not non-empty; then how could there be emptiness?

If there were some ‘emptiness’, its support, namely, the existence in itself of essences, would exist. But that is not so. Here actually a thesis is postulated that ‘emptiness’ is a characteristic shared by all dharmas, but as there is no dharma that is not non-empty, non-emptiness itself does not exist either. Since there are neither non-

By means of [this fourth] emptiness, the emptiness of inner dharmas (*adhyātmaśūnyatā*), the emptiness of outer dharmas (*bahirdhāśūnyatā*) and the emptiness of both inner and outer dharmas (*adhyātmabahirdhāśūnyatā*) is eliminated. Since [this fourth] emptiness destroys the [first] three emptinesses, it is called the emptiness of emptinesses (*śūnyatāśūnyatā*).

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 (*śūnyatāsamādhi*), the yogin considers (*anupaśyati*) the emptiness of the five aggregates (*skandha*), obtains the eightfold noble path (*āryāṣṭāṅgamārga*), destroys the passions (*kleśa*) and obtains nirvāṇa with residue of conditioning (*sopadhiśeṣanirvāṇa*). Then, as a result of the karmic causes and conditions of his previous lifetimes (*pūrvajanman*), the yogin, at the dissolution of the body after [288a] death (*kāyasya bhedaṭ paraṃ maraṇāt*) abandons the eightfold path⁴⁴⁴ and produces a concentration of emptiness of emptinesses (*śūnyatāśūnyatāsamādhi*) 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 (*pañcopādānaskandha*); the emptiness of emptinesses destroys the emptinesses.

Question. – If the emptinesses are dharmas, as empty, they are already destroyed; if they are not dharmas, of what destruction of emptinesses is it a question here?

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 Mādhyamika 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 *Śūnyatāsamādhi* provokes disgust for saṃsāra; *śūnyatāśūnyatāsamādhi* which follows it involves disgust for the dharmas of the Path. By means of the knowledge and vision of deliverance (*vimuktijñānadarśana*), the ascetic knows that the path of cessation of suffering practiced by him no longer need be practiced (*mārgo me bhāvito na punar bhavitavyah*): 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 (*ā lambhante*) 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 (*bhaiṣajya*), the remedy suppresses the illness (*vyādhi*), 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.⁴⁴⁵ In the same way, when one has destroyed the sicknesses of the passions (*kleśavyādhi*) 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 śrāvaka system, it is the emptiness of dharmas (*dharmasūnyatā*) that is the great emptiness (*mahāśūnyatā*).

[*Mahāśūnyatāsūtra*.] – Thus it is said in the *Ta-k'ong king* (*Mahāśūnyatāsūtra*) of the *Tsa-a han* (Saṃyuktāgama): It is said that old age and death has birth (*jātipratyayaṃ jarāmaraṇam*) as condition. In this regard, if somebody said: ‘This is old age and death’ or ‘Old age and death belong to this man’ (*asya vā jarāmaraṇam*), the two statements together would be wrong views (*mithyādrṣṭi*). Actually, the man to

⁴⁴⁵ Example borrowed from Kāśyapaparivarta, §63-65; see above, p. 1227, n.

whom old age and death belongs is empty of being (*sattvaśūnyatā*) and old age and death is empty of dharma (*dharmāśūnyatā*).⁴⁴⁶

2) On the other hand, the Mahāyānasūtras say that the ten directions (*diś*) are empty of characteristics of the ten directions (*daśadiglakṣaṇāśūnya*)⁴⁴⁷ and that that is the great emptiness (*mahāśūnyatā*).

II. SIZE OF THE DIRECTIONS

Question. – Why is the emptiness of the ten directions (*daśadikśūnyatā*) called great emptiness (*mahāśūnyatā*)?

Answer. – The directions, the east (*pūrvā diś*), etc., being limitless (*ananta*), are called great. They are called great because they are omnipresent (*sarvatraga*), because they include all forms (*rūpa*), because they

⁴⁴⁶ By *mahāśūnyatā*, the śrāvakas mean the twofold emptiness of beings and things (*sattva-* and *dharmāśūnyatā*), while the Mahāyānists see in it the emptiness of the ten spatial directions (*dikśūnyatā*).

The twofold emptiness of beings and things is taught in a canonical sūtra 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 sūtra is entitled *Mahāśūnyatāsūtra* (or *Mahāśūnyatā nāma dharmaparyāya*) in the Sanskrit Saṃyuktāgama (*Nidānasamyukta*, ed. C. Tripathi, p.152-157), *Ta k'ong fa* in the Chinese version (T 99, no. 297, p. 84c11-85a10). It has as correspondent in the Pāli Saṃyutta (II, 60-63) a suttanta entitled *Avijjāpaccayā*. 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, then that 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 *Mahāśūnyatāsūtra* among the rare texts of the Tripiṭaka where *dharmāśūnyatā* is taught.

⁴⁴⁷ See above (p. 2143F) the definition of *mahāśūnyatā* proposed by all the great *Prajñāpāramitāsūtras*.

exist eternally, because they benefit people (*loka*) and because they prevent people from becoming disoriented.⁴⁴⁸ 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 (*pratītyasamutpanna*), conditioned dharmas (*saṃskṛta*), coarse (*audārika*) 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 (*sūkṣma*) 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. – However, in the Buddhist system, there is no question of the directions: they are not included (*saṃgrhīta*) among the three unconditioned (*asaṃskṛta*), namely, space (*ākāśa*), cessation due to knowledge (*pratisaṃkhyanirodha*) and the cessation not due to knowledge (*apratisaṃkhyanirodha*).⁴⁴⁹ Then why do you claim that there are directions that you define as eternal (*nitya*) entities, unconditioned dharmas (*anabhisaṃskṛtadhṛma*), dharmas not coming from causes and conditions (*apratītyasamutpanna*), dharmas without formation (*asaṃskāradharma*), subtle (*sūkṣma*) dharmas?

Answer. – It is true that in the treatises of the śrāvakas the directions do not occur, but according to the Mahāyāna system, they exist in relative truth (*saṃvṛtīsatya*). From the absolute point of view (*paramārtha*), all dharmas are non-existent (*anupalabdha*) and the directions in particular.

Just as the complex of the five aggregates is metaphorically (*prajñāpyate*) called ‘being’, in the same way the complex of forms derived from the four great elements (*caturmahābhūtopādāyarūpasāmagrī*), where

⁴⁴⁸ Above (p. 76F, 595-597F, 922-923F0, the *Traité* has already alluded to one or another category of the heretical system of the Vaiśeṣikas. Here it adopts, but only provisionally, the Vaiśeṣika concept of *diś*, the spatial orientation or direction of things, a concept which the Buddhists have always rejected. According to the Vaiśeṣika Ōtra of Kaṇāda (I, I, 5), the universe is composed of nine substances (*dravya*): earth (*pṛthivī*), water (*āpas*), fire (*tejas*), air (*vāyu*), the ether (*ākāśa*), time (*kāla*), spatial direction (*diś*), the soul (*ātman*) 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 bathed in the ether (*ākāśa*) and are arranged according to two principles: time (*kāla*) and spatial direction (*diś*). – See the summary of the system in *Inde Classique*, II, p. 65-74; R. Grousset, *Philosophies indiennes*, I, p. 69-84; J. Filliozat, *Les Philosophies de l'Inde*, Paris, 1970, p. 91-95.

⁴⁴⁹ 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 (72 *saṃskṛtas* and 3 *asaṃskṛtas*) prepared by the Sarvāstivādin-Vaibhāṣikas, or in the list of 100 dharmas of the Vijñānavādins (cf. R. Kimura, *The original and developed Doctrines of Indian Buddhism in Charts*, Calcutta, 1920, p. 14, 55). The Buddhists have undoubtedly thought that *diś* made *ākāśa* redundant. Besides, the *Traité* (p. 923F) condemned the nine *dravyas* of the Vaiśeṣikas.

such and such localization is distinguished, is called ‘direction’ metaphorically. The place where the sun rises is [288b] the eastern direction (*pūrvā diś*); the place where the sun sets is the western direction (*paścimā diś*): those are the directions. These directions spontaneously (*svarasena*) exist eternally; therefore they do not come from causes and conditions (*pratīyasamutpanna*). 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 (*saṃskāra*) and they are not known by direct perception (*pratyakṣa*); therefore they are subtle (*sūkṣma*) 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 (*saṃvṛtisatya*) but, from the absolute point of view (*paramārtha*), they are [fundamentally] destroyed. By saying that they exist in relative truth, I do not fall into the [wrong view] of nihilism (*ucchedadr̥ṣṭi*); by saying that, from the absolute viewpoint, they are destroyed, I do not fall into the [wrong view] of eternalism (*śāśvatadr̥ṣṭi*). In summary (*saṃkṣepeṇa*), that is what great emptiness means.

Question. – But emptiness of the absolute (*paramārthaśūnyatā*, no. 6) also destroys the unconditioned (*asaṃskṛta*) dharmas, the dharmas not coming from causes and conditions (*apratīyasamutpanna*), the subtle (*sūkṣma*) dharmas. Why then is it not called ‘great’?

Answer. – Since the adjective ‘great’ is being applied here to ‘great emptiness (*mahāśūnyatā*, no. 5), the emptiness of the absolute (*paramārthaśūnyatā*, no. 6) will not be qualified as ‘great’. But even though absolute emptiness is qualified differently, it really is great: the supramundane (*lokottara*) in its quality of nirvāṇa is great; and the universe (*loka*), in its quality of directions (*diś*), 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 (*mithyādr̥ṣṭi*), [the emptiness of the directions] is called great.

Let us suppose that a yogin⁴⁵⁰ wants to make his loving-kindness (*maitrī*) spread to the beings of a certain kingdom (*rāṣṭra*) 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 (*antavānlokaḥ*); 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 (*anantavān lokaḥ*).⁴⁵¹ By thus producing these two wrong views, he loses his mind of loving-kindness.

⁴⁵⁰ This is a yogin practicing the meditation on loving-kindness (*maitrī*), the first of the four *apramāṇas* or *brahmavihāras* (cf. p. 1239F seq.).

⁴⁵¹ 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 this prolongation being endless, his mind of loving-kindness (*maitrīcitta*) vanishes and wrong thoughts arise.

Thus, when the great sea (*mahāsamudra*), has reached its usual limits (*mayādā*) at the time of the tide (*pariṣyanda*), the water recedes and the fish⁴⁵² (*matsya*) 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 (*mithyādrṣṭi*), 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 emptiness.

Paramārthaśūnyatā

Fifth Section EMPTINESS 6: EMPTINESS OF THE ABSOLUTE OR OF NIRVĀṆA

I. DEFINITION AND SYNONYMS OF THE ABSOLUTE⁴⁵³

⁴⁵² The image of the fish that dries up in the absence of water (*macho appodake*) is canonical: Suttanipāta, v. 777 (p. 152), 936 (p. 183); Theragāthā, v. 362 (p. 40), 387 (p. 43); Mahāniddeśa, II, p. 408.

⁴⁵³ Here paramārthaśūnyatā 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: *paramattho vuccati amataṃ nibbanam* (Cullaniddeśa, p. 197).

The *Traité* intercedes here in the controversy between the Sarvāstivādin-Vaibhāṣika and the Sautrāntika 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, 1930, p. 1-28, 247-298, but it should be summarized briefly.

According to scripture, unlike conditioned dharmas (*saṃskṛta*), form, etc., the asaṃskṛta has neither production (*utpāda*), disappearance (*vyaya*) nor duration-modification (*sthityanyathātva*): cf. Aṅguttara, I, p. 192; Kathāvatthu, p. 61; Nidānasamyukta, p. 139; Pañcaviṃśati, p. 168; Śatasāhasrikā, p. 1262.

1) The Sarvāstivādin-Vaibhāṣikas posit three asaṃskṛtas: space (*ākāśa*) and the two cessations (*nirodha*), the cessation due to knowledge (*pratisaṃkhyānirodha*) and the cessation not due to knowledge (*aprasaṃkhyānirodha*): cf. Kośa, I, p. 8.

Ākāśa has as its nature the non-hindering of form (*rūpānāvāraṇasvabhāva*) and giving way to it: Kośa, I, p. 8.

Pratisaṃkhyānirodha, or nirvāṇa properly called, is disjunction from the impure dharmas (*sāsravair dharmair viśamyogaḥ*), a disjunction of which one takes possession by means of a certain knowledge (*prajñāviśeṣa*):

1) The absolute (*paramārtha*) is the true nature of dharmas (*dharmānām bhūtalakṣaṇam* or *dharmatā*) because it is indestructible and inalterable. This true nature of dharmas itself is empty (*śūnya*). Why? Because there is no grasping (*upādāna*) or attachment (*abhiniveśa*) [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.

the *pratisaṃkhyāna*, the understanding of the four Buddhist truths (*āryasatyānām pratisaṃkhyānam*): cf. Kośa, I, p. 9.

Apratisaṃkhyānirodha is also a cessation, but is different from the preceding disjunction (*visaṃyogād anyah*). It is an absolute obstacle to the production of future dharmas (*anāgatānām dharmānām utpādasyātyantavighnabhūta*). It is obtained, not by understanding of the Buddhist truths, but by the insufficiency of causes for birth (*pratyayavaikalya*): cf. Kośa, I, p. 10.

The Sarvāstivādins consider the three asaṃskṛtas to be real and claim that there really (*asti*) exists a dharma to be inwardly realized by the saints (*āryaiḥ pratyātmavedyaḥ*), a real and distinct entity, good and eternal (*nityam kuśalam dravyāntaram*) called pratisaṃkhyānirodha or nirvāṇa: cf. Kośabhāṣya, p. 92, 2-3.

2) The Sautrāntikas and, in particular, Vasubandhu define the asaṃskṛtas in quite another way:

Ākāśa is merely the absence of the tangible (*spraṣṭavyābhāvamātra*). Thus people who do not come across any obstacle in the dark say that there is space: cf. Kośa, II, p. 279.

Pratisaṃkhyānirodha or nirvāṇa is the cessation of the passions and already produced births (*utpannānuśayajanmanirodha*) and the absence of production of any other passions and other births (*anyasyānutpāda*), and this by the power of understanding the truths (*pratisaṃkhyābalena*): cf. Kośa, II, p. 279; Kośabhāṣya, p. 92, 5-6.

Apratisaṃkhyānirodha, independently of the understanding of the truths and by virtue of the insufficiency of the causes of birth, is the absence of production of any dharma (*vinaiva pratisaṃkhyayā pratyayavaikalyād anutpādaḥ*): cf. Kośa, II, p. 279; Kośabhāṣya, p. 92, 7.

Having thus defined the asaṃskṛtas in terms of absence, the Sautrāntikas deny any reality to them: *Sarva evāsaṃskṛtam adravyam*: Kośabhāṣya, p. 92, 3-4.

3) For the Prajñāpāramitā, all dharmas, conditioned or unconditioned, are empty of their respective characteristics and consequently escape any predication; they are thus neither to be grasped (*parigraha*) nor to be abandoned (*utsarga*): *Yac ca saṃskṛtānām dharmānām lakṣaṇam yac cāsaṃskṛtānām dharmānām lakṣaṇam evena lakṣaṇena sarva ete dharmāḥ śūnyāḥ* (above, p. 2035F)

According to the Pañcaviṃśati, p. 234, 21-236, 7, ākāśa does not lend itself to any qualification; it is not grasped (*na labhyate nopalabhyate*); it is neither object nor non-object of speech (*na pravṛyāhāro nāpravṛyāhārāḥ*).

The Aṣṭasāhasrikā, p. 50-51, the Pañcaviṃśati, p. 134-135 and the Śatasāh., p. 615 seq., praise the wandering ascetic Śreṇika who, taught by the Buddha and trusting in his word, neither welcomed nor rejected any dharma: “He did not even think of nirvāṇa, basing himself on the fact that no dharma can be either taken nor abandoned. Why? Because the non-taking, the non-rejecting of dharmas is the perfection of wisdom” (*sa nirvāṇenāpi na manyate sarvadharmāparigrahānutsargatām upādāyam tat kasya hetoḥ? yaḥ sarvadharmānām aparigraho ‘nutsargaḥ sā prajñāpāramitā*).

2) Furthermore, the dharma supreme among all dharmas (*paramadharmā*) is called nirvāṇa. Thus it is said in the Abhidharma:⁴⁵⁴ “What are the dharmas surpassed by others (*sottara*)? These are: a) all conditioned dharmas (*saṃskṛtadharmā*); b) space (*ākāśa*); c) cessation not due to knowledge (*apratisaṃkhyānirodha*). – What is the unsurpassed (*anuttara*) dharma? It is cessation due to knowledge (*pratisaṃkhyānirodha*).”⁴⁵⁵ But cessation due to knowledge is nirvāṇa.

II. EMPTINESS OF NIRVĀṆA

[288c] In nirvāṇa, there is no nature of nirvāṇa (*nirvāṇalakṣaṇa*), and the emptiness of nirvāṇa is the emptiness of the absolute (*paramārthaśūnyatā*).

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” (*nirvāṇaparyavasānāḥ sarve buddhadharmāḥ*)⁴⁵⁶ like waves all enter into the sea.

⁴⁵⁴ Prakaraṇapāda, T 1541, k. 4, p. 64829-c1; T 1542, k. 6, p. 716a5-6. This passage appears in chap. VI, the *Samgrahavibhāga* (?), counting among the last four chapters of the Prakaraṇapāda attributed by the *Traité* (p. 11F, n. 1) to the Kāśmirian arhats.

⁴⁵⁵ Cf. Kośavyākhyā, p. 440, 20-24: *Anāsravā api saṃskṛtā asaṃskṛtaiḥ sottarāḥ. asaṃskṛtānām nityavāt. asaṃskṛtāv apy ākāśāpratisaṃkhyānirodhau pratisaṃkhyānirodhena sottarau. pratisaṃkhyānirodhasya kuśalanityavāt. mokṣas te anuttaraḥ na hi nirvāṇād viśiṣṭatamam asti.* – Even though they are pure, the *saṃskṛta* are surpassed (*sottarā iti sātīśayāḥ*) by the *asaṃskṛta*, for the latter are eternal. Two *asaṃskṛta* also, *ākāśa* and *apratisaṃkhyānirodha*, are surpassed by the *pratisaṃkhyānirodha* because the latter is good and eternal. But deliverance (*mokṣa* = *pratisaṃkhyānirodha*) itself is not surpassed, for there is nothing superior to nirvāṇa.

The distinction between surpassed (*sottara*) dharmas and unsurpassed (*anuttara*) dharmas appears frequently in the Abhidharma treatises: cf. Dhammasaṅgani, p. 225, 263-264; Atthasālinī, p. 50; Vibhāṅga, p. 19, etc.

⁴⁵⁶ *Mūlasutta* in *Āṅguttara*, V, p. 107, 11(Madhyama, T 26, k. 28, p. 602c16): *nibbānapariyosānā sabbe dhammā.* – Cf. the expression *nibbāninna*, *nibbānapoṇa*, *nibbānapabbhāra*: *Majjhima*, I, p. 493; *Samyutta*, V, p. 28-40, etc.

Answer. – There ‘is’ (*asti*) a nirvāṇa:⁴⁵⁷ it is the supreme jewel (*paramaratna*), the dharma without superior (*anuttaradharmā*),⁴⁵⁸ and it is of two kinds: *i*) nirvāṇa with residue of conditioning (*sopadhiśeṣanirvāṇa*);

⁴⁵⁷ To deny nirvāṇa is equivalent to denying Buddhism. This is why all the scholars, whatever their school, say that nirvāṇa ‘is’ (*asti*), but the meaning of the verb should be understood.

1) For the Sarvāstivādins, no difficulty, for they consider the asaṃskṛta to be an existence (*bhāva*).

2) For the Sautrāntikas, the question is more delicate since they plead ‘non-existence’ (*abhāva*) for nirvāṇa: cf. p. 2012F. Here is their explanation: We do not say definitely that asaṃskṛta does not exist, but the latter is such as has been said by us (*na vai nāsty evāsaṃskṛtam iti brūmah, etat tu tadīdṛśam yathāsmābhir uktam*). 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 asti śabdasya prāgabhāvo ‘sti paścadabhāva ity ucyate, atha ca punarnābhāvo bhāvaḥ sidhyati. evam asaṃskṛtam api draṣṭavyam*). 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 (*abhāvo ‘pi ca kaścit prśasyatamo bhavati yaḥ sakalasyopadravasyātyantābhāva ity anyeṣam so ‘gra iti praśaṃsām labdhum arhati*): cf. Kośabhāṣya, p. 93, 5-9). – In a word, the verb ‘to be’ does not mean ‘to exist’.

3) In chap. XXV of his Mūlamadhyamaka, Nāgārjuna describes his concept of nirvāṇa and the summary in a few words in kārikā 9 (p. 529):

*Ya ājavanjavībhāva upādāya pratītya vā /
so ‘pratītyānupādāya nirvāṇam upadiśyate //*

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.

Candrakīrti comments: *Janmamarāṇaparāṃparāprabandhasyāpratītya vānupādāya vā yāpravṛttr nirvāṇam iti vyavasthāpyate*. – 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., saṃsāra, has never functioned since everything is empty, and nirvāṇa should be understood as the non-functioning (*apravṛtti*) of a saṃsāra that has never started.

That being so, nirvāṇa cannot be either *bhāva* ‘being’ (st. 4-6) or *abhāva* ‘not being’ (st. 7-8) or a higher synthesis of being and not being (st. 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 Ratnāvali (cited in Madh. vṛtti, p. 524) defines it: *bhāvābhāvaparārśakṣaya*, the elimination of any mind of existence or of non-existence.

On the Nāgārjunian nirvāṇa, a good description in R. Grousset, *Les Philosophies indiennes*, I, Paris, 1931, p. 261-263.

⁴⁵⁸ *Pasādasutta* in Anguttara, II, p. 34 (Tseng-yi-a-han, T 125, k. 12, p. 602a11-13) often reproduced in other sūtras (Anguttara, II, p. 35; Itivuttaka, p. 88):

Yāvatā dhammā saṅkhatā vā asaṅkhatā vā virāgo tesam dhammānaṃ aggam akkhāyati yadidaṃ madanimmadano pipāsavinayo ālayasamugghāto vīṭupacchedo taṇhakkhayo virāgo niodho nibbānaṃ. – 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 functioning, 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. (*sarveṣāṃ tṛṣṇādikleśānāṃ prahāṇam*); the nirvāṇa without residue of conditioning is the exhaustion of the five aggregates assumed by the saint (*āryopāttānāṃ pañcaskandhānāṃ kusayaḥ*) 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 (*abhiniviśante*) to the sound (*ghoṣa*) of nirvāṇa and provoke futile discussions (*prapañca*) on its existence (*bhāva*) or its non-existence (*abhāva*). It is in order to destroy these prejudices (*abhiniveśa*) 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 (*abhiniviṣṭa*) by worldly people (*prthagjana*); 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 udgrhṇanti*) in any dharma.

Furthermore, the passions, thirst, etc. (*tṛṣṇādikleśa*) are metaphorically called (*prajñāpyante*) ‘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 feet and chains. 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 (*bhūtalakṣaṇa*) 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.

The Sanskrit formula, more concise, is in the Divyāvadāna, p. 154, 155: Avadānaśataka, I, p. 50, 330; Kośabhāṣya, p. 93, 4-5: *Yo kecid dharmā saṃskṛtā vāsaṃskṛtā vā virāgas teṣāṃ agra ākhyāyate*. – Very close to the Pāli, Mahāvastu, II, p. 285, 20-21; III, p. 200, 11-12.

The topic in question bears the name *aggappasāda* in Pāli, *agraprajñāpti* in Sanskrit.

⁴⁵⁹ Cf. Tsa-a-han, T 99, no. 306, k. 13, p. 88a9-12, cited in Kośabhāṣya, p. 93, 23-94, 2: *yat svalpasya duḥkhasyāśeṣaprahāṇam pratinihsargo vyantībhāvaḥ kṣayo virāgo nirodho vyupaśamo ‘staṅgamaḥ anyasya ca duḥkhasayāpratisamḍhir anutpādo ‘prādurbhāvaḥ, etat kāntam etat prañītam yaduta sarvopadhipratinihsargas tṛṣṇākṣayo virāgo nirodho nirvāṇam*. – The complete destruction of the least 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.

The Sautrāntikas use this sūtra to support their thesis of nirvāṇa as pure non-existence (*abhāvamātra*): cf. Kośa, II, p. 284.

Sixth Section EMPTINESSES 7 AND 8: EMPTINESS OF THE CONDITIONED AND EMPTINESS OF THE UNCONDITIONED

Conditioned dharmas (*saṃskṛtadharmā*) are dharmas coming from a complex of causes and conditions (*hetupratyayasāṃgryutpanna*), namely, the five aggregates (*pañcaskandha*), the twelve bases of consciousness (*dvādaśāyatana*) and the eighteen elements (*aṣṭādaśadhātu*). The unconditioned dharmas (*asaṃskṛtadharmā*) are dharmas without causes or conditions, eternal (*nitya*), unborn (*anutpanna*), undestroyed (*aniruddha*) and like space (*ākāśasama*).⁴⁶⁰

I. THE TWOFOLD EMPTINESS OF THE CONDITIONED

Here, the *saṃskṛtadharmas* are empty for two reasons:

1) They are empty because they have neither ‘me’ (*ātman*) nor ‘mine’ (*ātmīya*) and because eternity (*nitya*), immutability (*avipariṇāmadharma*) are lacking in them.⁴⁶¹

2) The *saṃskṛtadharmas* are empty of *saṃskṛtadharmā* characteristics, are not born (*notpadyante*), do not perish (*na nirudhyante*), do not exist (*nopalabhyante*).⁴⁶²

⁴⁶⁰ Cf. the canonical definitions:

Anguttara, I, p. 152. – *Thīṇ’ imāni bhikkhave saṅkhatassa saṅkhatalakkhaṇāni / katamāni tīni? / uppādo paññāyati vayo paññāyati ṭhitassa aññathattaṃ paññāyati / ...tīṇ’ imāni bhikkhave saṅkhatassa asaṅkhatalakkhaṇāni / karakamāni tīni? / na uppādo paññāyati na vayo paññāyati na ṭhitassa aññathattaṃ paññāyati...*

Nidānasamyukta, p. 139. – *Dvayam idaṃ saṃskṛtāñ cāsaṃskṛtāñ ca / tatra saṃskṛtasyotpādo ‘pi prajñāyate vyayo ‘pi sthityanyathātvam api / asaṃskṛtasya naivotpādaḥ prajñāyate na vyayo na sthityanyathātvam.*

On this topic and its numerous variations, see above, p. 36F, n. 2; 1163F, n. 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 (Cullaniḍḍesa, p. 279; Paṭisambhidā, I, p. 109:

Visuddhimagga, p. 561) in the following way: *Suññaṃ attena vā attaniyena vā niccena vā dhuvena vā sassatena vā avipariṇāmadhammena vā.* – Empty of self, of ‘mine’, of eternity, of solidity, of permanency, of immutability.

⁴⁶² Here this is the emptiness of things (*dharmāśūnyatā*) added to the preceding by the Mahāyānist. The *saṃskṛtas* are, in addition, empty of characteristics of *saṃskṛta* in the sense that they are without production (*utpāda*), without destruction (*vyaya*) and without duration-alteration (*sthityanyathātvā*). This is their purity (*viśuddha*).

Śatasāhasrikā, p. 842, 12-10 (cf. Pañcaviṃśatī, p. 146, 18-147, 7): *Kin iti bhagavan viśuddhitā/ - bhagavān āha/anutpādaḥ/ anirodhaḥ/ evam asaṃvidyamānā tenocyate ‘vidyeti/* Transl. – 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 Śāradvatīputra, 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 *saṃskṛtadharmas* are empty of characteristics of *saṃskṛtadharmas*?

Answer. – Since there is no being (*sattva = ātman*), these dharmas are without basis (*apratiṣṭhāna*). Since they have no eternity, they have no time of duration (*sthitikāla*), and not having any duration, they are non-existent (*anupalabdha*). From that, we know that these dharmas are empty. [289a]

Question. – In the *saṃskṛtadharmas*, eternity is absent. Is this lack [of eternity] an emptiness of being (*sattvaśūnyatā*) or an emptiness of things (*dharmasūnyatā*)?

Answer. – 1) Some speak about an [eternal] ātman. But it is as a result of a mental error (*viparyāsa*) that they posit an eternal ātman: this emptiness of eternity (*nityaśūnyatā*) introduces the emptiness of beings (*sattvaśūnyatā*).⁴⁶³

2) Others claim to consider the mind (*citta*) as eternal. Thus *Fan T'ien-wang* (Brahmā devarāja) said that the four great elements (*mahābhūta*) and material derived (*upādāyarūpa*) from the four great elements are non-eternal, whereas the mind (*citta, manas*) or the consciousness (*viññāna*) is eternal.⁴⁶⁴ [Now the mind is not eternal]: this emptiness of eternity introduces the emptiness of things (*dharmasūnyatā*).

does not train in any dharma. Why? Because dharmas do not exist as foolish lay-people would have them. - Śāradvatīputra asked: How, O Blessed One, do these dharmas exist? – The Blessed One answered: They exist by not existing. Not to know this is ‘ignorance’.

⁴⁶³ In the words of the incessantly repeated canonical saying: *Yad aniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tad anattā*. 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.

⁴⁶⁴ *Kevaddhasutta* of Dīgha, I, p. 211-223 (Tch’ang-a-han, T 1, k. 16, p. 101b-102c): The gṛhapatiputra 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 Mahābrahmā, the great god of the fourth dhyāna who, unable to answer, avoids the question by boasting: “I am Brahmā, the great Brahmā, 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 asmi brahmā mahābrahmā abhibhū anabhibhūto aññatthudaso vasavattī issaro kattā nimmātā seṭṭho sañjitā vasī pitā bhūtabhavyānaṃ*). 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 (*viññānaṃ anidassanaṃ anantaṃ sabbato pahaṃ*) and that, by the elimination from the consciousness of all the great elements, all *nāma rūpa*, are destroyed (*viññānaṃ nirodhena etth’ etaṃ uparujhati*).

The expression *sabbato pahaṃ* is difficult. Rhys Davids (*Dialogues*, I, p. 283) gives it as “accessible from every side”, but proposes, in the Pāli Dictionary, s.v. *paha*, the translation “giving up entirely”. The Chinese translation of the Dīgha (T 1, p. 102c17) understands: *tseu yeou kouang* “shining by itself”.

The *Kevaddhasutta* is often mentioned by the Abhidharma authors to prove that dissimulation (*māyā*) 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 (*pariṇāma*), does not perish, nor do the other [four], such as the mind.”⁴⁶⁵ We, however, proclaim the emptiness of the five aggregates, i.e., the emptiness of things (*dharmasūnyatā*).

Therefore the emptiness of eternity introduces the emptiness of things.

II. CONDITIONED AND UNCONDITIONED ARE INTERDEPENDENT IN EMPTINESS⁴⁶⁶

Furthermore, the yogin considers the true nature (*bhūtalakṣaṇa*) of the *saṃskṛtadharmas* and the *asaṃskṛtadharmas*: they have no agent (*kāraka*); since they exist as a result of a complex of causes and conditions (*hetupratyayasamagrī*), they are all false and deceptive; they arise from memories and thought-constructions (*anusmaraṇavikalpa*); they occur neither on the inside nor on the outside nor in between the two (*nādhīyātmaṃ nabahirdhā nobhayam antareṇopalabhyante*);⁴⁶⁷ they are the result of the mistaken visions of worldly people (*pṛthagjana*). The wise man finds no self natures (*svalakṣaṇa*) in these

and introduce some modifications into Brahmā’s boasts: *aham asmi brahmā īśvaraḥ kartā nirmātā sraṣṭā sṛjah piṭṛbhūto bhūtānām*: cf. Nyāyānusāra, T 1562, k. 12, p. 399a7; Kārikāvibhāṣā, T 1563, k. 6, p. 804c3.

On Brahmā’s pride, see also Hbbgirin, p. 115.

⁴⁶⁵ Those who affirm that everything exists, past, future and present, are the Sarvāstivādins (Kośabhāṣya, p. 296, 4: *ye hi sarvam astīti vadanti, atītam anāgataṃ pratyutpannam ca te sarvātivādāḥ*). Their opponents, the Sautrāntikas 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 (*bhāva*) is transitory and undergoes variations with time. Hence this stanza (Kośabhāṣya, p. 298, 21-22; Pañjikā, p. 581, 11-12):

*Svabhāvaḥ sarvadā cāsti bhāvo nityaś ca neṣyate /
na ca svabhāvād bhāvo ‘nyo vyaktam īśvaraceṣṭitam //*

“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!”

⁴⁶⁶ By virtue of the law of the interdependence of opposites (*pratidvandvisādharmya*), “there where a given thing is not, its opposite is not” (Madh. vṛtti, p. 287, 15: *iha yo nāsti na tasya pratidvandvī vidyate*). Now the *saṃskṛtas*, lacking production, disappearance and duration-modification do not exist. Therefore their opposite, the *asaṃskṛtas*, do not exist either. See Madh. kārikā, VII, st. 33 (p. 176):

*Utpādashthibhaṅgānām asiddher nāsti saṃskṛtam /
saṃskṛtasyāprasiddhau ca katham setsyaty asaṃskṛtam //*

“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, *Candrakīrti*, p. 140.

⁴⁶⁷ An expression dedicated to excluding any modality of existence. It occurs in Kāśyapaparivarta, §143, cited in Madh. vṛtti, p. 48, 2-3.

saṃskṛtadharmas; he sees in them only simple metaphors (*prajñaptimātr*) serving to guide worldly people; he recognizes their falsity, unreality, non-birth, inactivity and his mind does not become attached to them.

Furthermore, the saints (*ārya*) who do not grasp these *saṃskṛtadharmas* attain the fruits of the Path (*mārgaphala*). Considering the emptiness of the *saṃskṛtadharmas*, their minds do not become attached to them.

Finally, outside of the *saṃskṛtas*, there is no *asaṃskṛta*. Why? Because the true nature (*bhūtalakṣaṇa*) of the *saṃskṛtadharmas* is unconditioned and this unconditioned nature itself is not conditioned: it is but an imaginary expression created by the mistake (*viparyāsa*) of beings.

The natures (*lakṣaṇa*) of the *saṃskṛtas* are production (*utpāda*), disappearance (*vyaya*) and duration-alteration (*sthityanyathātva*); the natures of the *asaṃskṛtas* are non-production, non-disappearance, non-duration and non-change: this is the first gateway of entry into the Buddhadharma. But if the *asaṃskṛtadharmas* had such natures, they would be conditioned (*saṃskṛta*).

The nature of production (*utpādalakṣaṇa*) of the *saṃskṛtadharmas* constitutes the truth of the origin of suffering (*samudayasatya*), and their nature of disappearance (*vyayalakṣaṇa*) constitutes the truth of the cessation of suffering (*nirodhasatya*).⁴⁶⁸ But if really these *saṃskṛtadharmas* are not produced, they do not act, and if they do not act, they are not destroyed. Therefore they are *asaṃskṛtadharmas*, 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 (*nimitta*) in conditioned and unconditioned dharmas is what the unconditioned consists of.⁴⁶⁹ Why? If one imagines conditioned and unconditioned dharmas, one comes up against

⁴⁶⁸ For the Mahāyānists, there is a close parallelism between seeing the emptiness of the *saṃskṛtas* and the penetration of the four noble truths involving three revolutions (*parivarta*) and twelve aspects (*ākāra*) due to four aspects for each of three revolutions (cf. Vinaya, I, p. 11, 1-32; Catuspariṣatsūtra, p. 142-152 or 445-446; Mahāvastu, III, p. 332, 13-333, 17; Lalitavistara, p. 417, 15-418, 21. Seeing the emptiness of the *saṃskṛtas* corresponds to aspects 9 to 12 of the noble truths. This is what is explained in the *Dhyāyitamūṣṭisūtra* cited in Madh. vṛtti, p. 298: *Yena mañjuśrīr anutpannāḥ sarvasaṃskārā dṛṣṭās tena duḥkhaṃ parijñātaṃ / yenāsamutthitāḥ sarvadharmā dṛṣṭās tasya samudayaḥ prahīṇaḥ / yenāyantaparinirvṛtāḥ sarvadharmā dṛṣṭās tena nirodhaḥ sākṣātkṛtaḥ / yenāyantaśūnyāḥ sarvadharmā dṛṣṭāstena mārgo bhāvitaḥ /*

Transl. - Mañjuśrī, he who has seen that all the formations are unborn has recognized suffering. He who has seen that all things are non-produced has destroyed the origin (of suffering). He who has seen that all things are absolutely extinct has realized the cessation (of suffering). He who has seen that all things are absolutely empty has practiced the Path.

⁴⁶⁹ “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 nirvāṇa 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 Madhyamaka.” (J. May)

obstacles. If one cuts through memories and thought-constructions (*anusmaraṇavikalpa*), one destroys all objects (*ālabhana*) and, by the true knowledge free of object (*anālabhanabhūtajñāna*), one no longer falls into the series of rebirths (*janman*) but one attains salvation (*yogaḥṣema*), the nirvāna of eternal bliss (*nityasukhanirvāna*).

Question. – The first six emptinesses have each been treated separately. Why are the emptiness of the conditioned (*saṃskṛtaśūnyatā*, no. 7) and the [289b] emptiness of the unconditioned (*asaṃskṛtaśūnyatā*, no. 8) treated together here?

Answer. – *Samṣkṛta* and *asaṃskṛta* dharmas exist interdependently (*anyonyāpekṣa*): outside of the *saṃskṛtas*, there are no *asaṃskṛtas*, and outside of the *asaṃskṛtas*, there are no *saṃskṛtas*. These two categories include all dharmas. The yogin who considers the faults (*doṣa*) of the *saṃskṛtadharmas*, impermanent (*anitya*), painful (*duḥkha*), empty (*śūnya*) etc., knows *ipso facto* the great benefits of the *asaṃskṛtadharmas*. That is why the two emptinesses are treated together here.

III. EMPTINESS OF THE UNCONDITIONED

Question. - It is quite possible that the *saṃskṛtadharmas*, coming from the complex of causes and conditions (*hetupratyayasāmagrī*), are without intrinsic nature (*niḥsvabhāva*) and therefore empty (*śūnya*). But the *asaṃskṛtadharmas*, which are themselves not dharmas coming from causes and conditions, are indestructible (*akṣaya*), inalterable (*abhedyā*), eternal (*nitya*) and like space (*ākāśasama*). How would they be empty?

Answer. – As I have just said, outside of the *saṃskṛtas*, there are no *asaṃskṛtas*, and the true nature (*bhūtalakṣaṇa*) of the *saṃskṛtas* is exactly *asaṃskṛta*. The *saṃskṛtas* being empty, etc., the *asaṃskṛtas* themselves also are empty, for the two things are not different.

Besides, some people, hearing about the defects of the *saṃskṛtadharmas*, become attached (*abhiniveśante*) to the *asaṃskṛtadharmas* and, as a result of this attachment, develop fetters.

Thus it is said in the Abhidharma:⁴⁷⁰ “Of the 98 *anuśayas* ‘pernicious tendencies’, 89 have the *saṃskṛtadharmas* as object (*ālabhana*), six have the *asaṃskṛtadharmas* as object, and for the other three, we must distinguish: the *anuśayas* of ignorance (*avidyā*) belonging to the domain of the desire realm (*kāmadhātvavacara*) and to be destroyed by the truth of the cessation of suffering (*nirodhasatyāheya*) have as object sometimes the *saṃskṛtas* and sometimes the *asaṃskṛtas*.

“Which are the *anuśayas* having the *saṃskṛtas* as object? They are the *anuśayas* of ignorance (*avidyā*) to be destroyed by the truth of the cessation of suffering (*nirodhasatyāheya*) and associated with the *anuśayas* having as object the conditioned dharmas (*saṃskṛtadharmālabhanānuśayasamprayukta*).

⁴⁷⁰ Prakaraṇapāda, chap. V, *Anuśayavibhaṅga*, T 1541, k. 3, p. 638b7-11; T 1542, k. 3, p. 703b5-9. – This chapter is part of the last four chapters of the Prakaraṇapāda attributed by the *Traité* (p. 112F) to the Kashmirian arhats.

For the 98 *anuśayas*, see also Vibhāṣā, T 1545, k. 46, p. 237c, 238a; Kośa, V, p. 13, 71.

“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 (*nirodhasatyaheya*) and dissociated from the anuśayas having as object the conditioned dharmas (*saṃskṛtadharmāmbanaviprayukta*).

“It is the same for the ignorances concerning the form realm (*rūpadhātu*) and the formless realm (*ārūpyadhātu*).”

Following these fetters (*saṃyojana*), one commits evil actions (*akuśalakarman*) and because of these bad actions, one falls into the three unfortunate destinies (*durgati*). This is why the Prajñāpāramitāsūtra proclaims the emptiness of the unconditioned here.

The anuśayas having the *asaṃskṛtadharmas* as object are doubt (*vicikitsā*), wrong view (*mithyādr̥ṣṭi*) and ignorance (*avidyā*).

a. Doubt (*vicikitsā*) is to question whether nirvāṇa exists or does not exist.

b. Wrong view (*mithyādr̥ṣṭi*) is to form a judgment and declare that there definitely is no nirvāṇa.

c. Ignorance associated with this wrong view and this doubt (*mithyādr̥ṣṭivicikitsā-saṃprayuktāvidyā*) and independent ignorance (*āveṇikavidyā*)⁴⁷¹ as well join together to form the anuśaya of ignorance.

IV. THE EMPTINESS OF THE UNCONDITIONED IS NOT WRONG VIEW⁴⁷²

Question. – If that is so, how is the emptiness of unconditioned dharmas (*asaṃkṛtaśūnyatā*) different from wrong view (*mithyādr̥ṣṭi*)?

⁴⁷¹ *Āveṇikavidyā*, simply non-knowledge, not associated with the other anuśayas: cf. Kośa, III, p. 84, 88; V, p. 31.

⁴⁷² The objection boils down to this: to profess the emptiness of the *asaṃskṛtas* is to deny nirvāṇa. But denying nirvāṇa is wrong view. Therefore to profess the emptiness of the *asaṃskṛtas* is wrong view.

The subject has already been treated in Madh. vṛtti, p. 537-538:

Objection. - If that is so, you are denying even nirvāṇa. In that case, this doctrine (or this thing) preached by the Blessed One in order that humanity might accede to nirvāṇa, is that not useless (or absurd)?

Answer. – That would be so if some ‘dharma’ existed in the form of existence itself, if there were some beings to hear it and if, in order to preach it, there was a being in itself named “Buddha, the Blessed One.” But how could the fault with which you blame us touch us since:

Quiescence of every grasping (of an object), quiescence of every discursive thought, [nirvāṇa] is blessedness;

Nowhere, to no one has any dharma whatsoever been preached by the Buddha.

- Commenting on this stanza, Candrakīrti explains that nirvāṇa thus conceived is the non-functioning of speech and of mind (*vācāṃ cittasyāpravṛtīḥ*) and that the absence of the object of knowledge (*jñeya*) and of the knowledge is happiness (*śīva*).

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 nimittam udgrhṇāti*): that is the difference.

Moreover, the person who rejects the *saṃskṛtas* is attached (*abhiniviśate*) to the *asaṃskṛtas* [by attributing to them the characteristics of non-production (*anutpāda*), etc.] and by the fact of this attachment transforming them into *saṃskṛtas*. 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.

Atyantaśūnyatā

Seventh Section EMPTINESS 9: ABSOLUTE EMPTINESS

I. EVERYTHING IS COMPLETELY EMPTY

Absolute emptiness (*atyantaśūnyatā*). –The emptiness of the conditioned (*saṃskṛtaśūnyatā*, no. 7) and the emptiness of the unconditioned (*asaṃskṛtaśūnyatā*, no. 8) destroy all the dharmas to the point where there is nothing left over (*niravaśeṣam*): that is absolute emptiness.

The arhat whose impurities are destroyed (*kṣīṇāsrava*) is absolutely pure (*atyantaviśuddha*), whereas the anāgamin who, however, has drawn back to the desires (*rāga*) of the sphere of nothing at all (*ākīṃcanyāyatana*) is not absolutely pure.⁴⁷³ It is the same here. There is the emptiness of inner dharmas (*adhyātmaśūnyatā*, no. 1), emptiness of outer dharmas (*bahirdhāśūnyatā*, no. 2), emptiness of inner and outer dharmas (*adhyātmabahirdhāśūnyatā*, no. 3),

[289c] emptiness of the ten directions (*daśadikśūnyatā*, no. 5), emptiness of the absolute (*paramārthaśūnyatā*, no. 6), emptiness of the conditioned (*saṃskṛtaśūnyatā*, no. 7), emptiness of the unconditioned (*asaṃskṛtaśūnyatā*, no. 8) and in addition, the fact that there is no dharma that is not empty: this is what is called ‘absolute emptiness’ (*atyantaśūnyatā*, 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 (*mūlata eva*), there has never been anything that is not truly empty.

⁴⁷³ The anāgamin still remains attached to some categories of passion of bhavāgra or *naivasamjñānāsaṃjñāyatana*: 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*),⁴⁷⁴ Darkness (*tamas*),⁴⁷⁵ subtle atoms (*paramāṇu*).⁴⁷⁶” No! All that is empty. Why? If the result (*kārya*) 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 (*atīta*) has no defined nature (*niyatālakṣaṇa*), neither do the future (*anāgata*) and the present (*pratyutpanna*); in the three times (*tryadhvan*) there is not a single dharma that is truly non-empty (*aśūnya*). That is absolute emptiness.

II. ABSOLUTE EMPTINESS DOES NOT LEAD TO RENOUNCING NIRVĀṆA

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 (*prajñā*) renounce mundane bliss (*laukikasukha*), 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 egotism (*ahaṃkārabhiniviṣṭa*) distinguish the characteristics of unity (*ekatva*) and multiplicity (*nānātva*) in dharmas: it is these people who experience fear. Thus the Buddha said: “In foolish worldly people (*bālaprthagjana*) the big subject of fear is the non-existence of the self (*ātman*) and the non-existence of the ‘mine’ (*ātmīya*).”

Furthermore, it is the conditioned dharmas (*saṃskṛtadharmā*) dependent on the three times which, by the fact of their impurities (*sāsravadharma*) constitute subjects (*sthāna*) that bring about attachment (*abhiniveśa*). Nirvāṇa itself is ‘the cessation of thirst’ (*trṣṇāyāḥ prahāṇam*).⁴⁷⁷ Why would one seek to renounce nirvāṇa?

Finally, the bhikṣu who violates the four grave offenses⁴⁷⁸ is ‘immoral absolutely’ (*atyantaduḥśīla*) and is incapable of attaining bodhi; the person who commits the five sins of immediate retribution (*pañcānantarya*) is closed ‘absolutely’ (*atyantas*) to the three good destinies (*sugati*); the person who takes

⁴⁷⁴ Theist doctrines of the Śaiva and Vaiṣṇava: cf. p. 137-143F and notes.

⁴⁷⁵ *Tamas*, darkness, the third guṇa of the Sāṃkhya, which at the beginning of time, constituted the world by itself: see P. Deussen, *Sechzig Upanishad's des Veda*, Leipzig, 1938, p. 329.

⁴⁷⁶ *Paramāṇu*, subtle atoms which, for the Vaiśeṣika, were eternal: cf. p. 728-730F, 923F.

⁴⁷⁷ *Taṇhakkhāyo virāgo nirodho nibbānaṃ*: Dīgha, II, p. 36, 37; Mahhijima, I, p. 167; Samyutta, I, p. 136; V, p. 226; Aṅguttara, I, p. 133; II, p. 34, 118; III, p. 35; IV, p. 423; V, p. 110, 320.

⁴⁷⁸ The four *catasro mūlāpattato gurvyah* of the Aṣṭasāhasrikā, p. 777, 27 or *maulī āpatti* (or *adhyāpatti*) of the Kośabhāṣya, p. 223, 7 and 21, which are none other than the four *patanīya* of the Vinaya: *abrahmacarya*, *adattādāna*, *manuṣyavadha* and *uttarimanuṣyadharmamṛṣāvāda*.

the commitment of the śrāvakas cannot become Buddha 'absolutely'. It is the same for absolute emptiness (*atyantaśūnyatā*): this absolute emptiness shows no exception (*avaśeṣa*) in all the dharmas.

III. ABSOLUTE EMPTINESS DOES NOT LEAD TO ANY REALITY

1. Falsity does not create truth

Question.⁴⁷⁹ – It is not correct that all dharmas are absolutely empty (*atyantaśūnya*). Why? The dharmas of the three times (*tryadhvan*) and the ten directions (*daśadiś*) lead to 'a nature of things' (*dharmatā*), a subsistence of things (*dharmasthititā*)⁴⁸⁰ 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 either. 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 (*saṃskṛta*) or *ii*) unconditioned (*asaṃskṛta*). – Suppose it were conditioned, this hypothesis has already been refuted in regard to the emptiness [290a] of the conditioned (*saṃskṛtaśūnyatā*, no. 7). – Suppose it were unconditioned, this hypothesis also has been refuted in regard to the emptiness of the unconditioned (*asaṃskṛtaśūnyatā*, 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 (*adhyātmaśūnyatā*, no. 1), the emptiness of outer dharmas (*bahirdhāśūnyatā*, no. 2), the emptiness of inner and outer dharmas (*adhyātmabahirdhāśūnyatā*, no. 3) and great emptiness (*mahāśūnyatā*, no. 4). – Suppose it were supramundane, this has been refuted by the emptiness of the absolute (*paramārthaśūnyatā*, no. 6). And

⁴⁷⁹ The objector is appealing to the law of interdependence of opposites (*pratidvandvisādharmya*) dear to the Mādhyamika but he has it backwards. The Mādhyamikas say: Without falsehood, no truth. The objector replies: Without truth, no falsehood.

⁴⁸⁰ 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. – *Uppādā vā tathāgatānaṃ anuppāda vā tathāgatānaṃ thitā va sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā.*

Nidānasamyukta, p. 148, 164. – *Utpādād vā tathāgatānāṃ anupādād vā sthitā eveyaṃ dharmatā dharmasthitaye dhātuḥ.*

The passage unquestionably depicts a reality but not necessarily a subsistent reality. In the canonical texts, 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 saṃskāras and the non-personality of dharmas (Anguttara, 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 (*atyantaśūnyatā*) itself is empty. Emptiness being nothing whatsoever, there is no interdependence (*anyonyāpekṣatā*) between falsity and truth.

3) Finally, absolute emptiness destroys all dharmas to the point where there is nothing left over (*avaśeṣa*); 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 (*hetupratyayasamutpanna*) are empty, but their causes and conditions are not themselves empty. Thus, it is as a result of a complex of causes and conditions (*hetupratyayasāmagrī*), namely, the beams (*phalaka*), that there is a house (*grha*): the house is empty but the beams are not.

Answer. – 1) The causes and conditions also are empty because they are indeterminate (*aniyata*). 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’ (*pitṛ*).

2) Furthermore, the ultimate (*paścima*) causes and conditions are without support (*apratīṣṭhita*). 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 (*āyu*) and the wind rests upon space (*ākāśa*), but space does not rest on anything.⁴⁸¹ 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 (*ṛddhi*) transformations (*nirmāṇa*), the fictitious object (*nirmita*) is false but the magician (*nirmātr*) is not empty.

Answer. – Foolish worldly people (*bālapṛthagjana*), 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. Sainly individuals

⁴⁸¹ Cf. Dīgha, II, p. 107 (= Sanskrit Mahāparinirvāṇa, p. 212): *Ayaṃ Ānanda mahāpaṭhavī udake patīṭhitā, udakaṃ vāte patīṭhitam, vāto ākāṣaṭṭho hoti.* – Majjhima, I, p. 424: *ākāso na katthaci patīṭṭho.* – Sūtra cited in Kośavyākhyā, p. 15: *Pṛthivī brāhmaṇa ap-maṇḍale pratiṣṭhitā... ap-maṇḍalam vāyau pratiṣṭhitam... vāyur ākāśe pratiṣṭhitatḥ... ākāśam brāhmaṇāpratiṣṭhitam anāmbanam.*

(*āryapudgala*) themselves see that indeed the magician is born from a complex of the karmic causes and conditions of his previous lives and by accumulating good dharmas in his present life, he has obtained a magical power (*rddhibala*) by means of which he makes fictitious creations.

In a later chapter of the Prajñāpāramitāsūtra, it is said: “There are three kinds of fictitious creation (*nirmāṇa*): fictitious creation of passion (*kleśa*), fictitious creation of action (*karman*) and fictitious creation of dharma.”⁴⁸² This is why we know that the magician himself is empty as well.

4. Nothing is taken away from emptiness

Question. – 1) Things without solidity (*asāra*, *adhruva*) 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 (*mahāsamudraka*), the sun and the moon (*candrasūrya*), 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 (*pṛthagjana*), being false and unreal, are certainly empty, but the things grasped by the saints (*ārya*), namely, suchness (*tathatā*), the fundamental element (*dharmadhātu*), the limit of reality (*bhūtaakoṭi*) [290b] and nirvāṇa are certainly true dharmas. Why do you say they are absolutely empty? Besides, if conditioned dharmas (*saṃskṛtadharma*), as coming from causes and conditions (*hetupratyayasamutpanna*), are not true, unconditioned dharmas (*asaṃskṛtadharma*) which themselves do not come from causes and conditions must be true. Why do you say they are absolutely empty?

Answer. – Being indeterminate (*aniyata*) [notions], solidity (*sāratā*, *dhruvatva*) 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 (*daṇḍa*) 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 it down on the shell of a tortoise (*kūrmaprṣṭha*) and strike it with the horn of a wild sheep (*hariṇaśṛṅga*) to break it, then we know that it is not solid.

b) A man, whose height is only seven feet, thinks that the great ocean is deep (*gambhīra*), but when Rāhu Asurarāja stands up in the great ocean, his knees come up out of the surface of the water.⁴⁸³ With his two

⁴⁸² Pañcaviṃśati, chap. LXXXVII, entitled *Jou houa* (Nirmāṇopama?), T 223, k. 26, p. 415c26-27.

⁴⁸³ See the description of Rāhu in the Commentary of the Dīgha, II, p. 487-488. There it is said: *Tassa mahāsamuddaṃ otiṇṇassa yojanasahassamatte thāne gambhīrodakaṃ jānuppamāṇaṃ hoti. So evaṃ vadeyya: Ayaṃ mahāsamuddo gambhīro gambhīro ti vadanti, kutr' assa gambhīratā?*

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 (*alpāyuṣa*), thinks that the earth (*pṛthivī*) lasts for a long time and is solid, but beings of long life (*dīrghāyuṣa*), [such as Sunetra], know well that it is neither eternal nor solid.

[*Saptasūryodayasūtra*].⁴⁸⁴ – See the *Ts'i-je-yu king* (*Saptasūryopamāsūtra*) preached by the Buddha:

The Buddha said to the bhikṣus: 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 the palace of the Brahmā gods is burned up by the fire.

Then, seeing this fire, the gods who have recently been born into the Abhāsvara heaven, become frightened and say: “After they have burned the palace of the Brahmās, these flames will reach here.” But the gods who were born [in the Ābhāsvara heaven] a long time ago reassure 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 come this far.”⁴⁸⁵

When the trisāhasramahāsāhasralokadhātu has been burned up by the fire, there remain no ashes or charcoal.

The Buddha said to the bhikṣus: 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-nie-to-lo*

⁴⁸⁴ *Saptasūryodayasūtra*: Anguttara, IV, p. 100-106; Madhyama, T 26 (no. 28), k. 2, p. 428c-429c; Ekottara, T 125, K. 34, p. 735b-738a; *Saptasūryodaya*, T 30, p. 811c-812c. – For the jātaḥ of Sunetra that forms the second part of the sūtra, see also the *Dhammikasutta* of Anguttara, III, p. 371-372 (cf. Magyama, T 26, k. 30, p. 619b-c), the *Sunettasutta* 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 śāstras: Dīgha, T 1, k. 21, p. 137c-138b; Ta-leou-t'an king, T 23, k. 5, p. 302c-303b; K'i che king, T 24, k. 9, p. 355; Piṭṭputrasamāgama cited in Śikṣasamuccaya, p. 247, 5-18; Vibhāṣā, T 1545, k. 75, p. 386b5; k. 82, p. 424c-425a (passage translated above, p. 520F); k. 133, p. 690a14-24; Kośabhāṣya, p. 116, 17-22; Kośavyākhyā, p. 710; Nyāyanusāra, T 1562, k. 32, p. 526c12; Kārikāvibhāṣā, T 1563, k. 17, p. 859a1-2; Yogācārabhūmi, T 1579, k. 34, p. 471a7.

⁴⁸⁵ Cf. Kośabhāṣya, p. 116, 17-22: *Tatra ye sattvā ābhāvare devanikāye 'ciropapannā bhavanti naiva saṃvartanīkuśala na vivartanīkuśalā asya lokasya te tām arciṣaṃ dṛṣtvā bhūtāḥ santa udvijante saṃvegān āpadyante / sahaivaiśārciḥ śūnyaṃ bhāhmaṃ vimānaṃ dagdgvārvag āgamiṣyatīti / tatra ye sattvā ābhāvare devanikāye ciropapannāḥ saṃvartanīkuśalā vivartanīkuśalāś cāsya lokasya te tām sattvān bhūtān āśvāsanti / mābhaiṣṭa marṣāḥ mā bhaiṣṭa marṣāḥ / pūrvam apy eṣā 'rciḥ śūnyaṃ brāhmaṃ vimānaṃ dagdhvātraivāntahiteti.*

(Sunetra) who had renounced desire and practiced the four abodes of Brahma (*brahmavihāra*).⁴⁸⁶ 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].”⁴⁸⁷ Having meditated profoundly on loving-kindness, this man took rebirth in the heaven of the Ābhāsvaras. [290c]

The Buddha added: Sunetra was myself.⁴⁸⁸ At that time, I saw this great event [i.e., the burning of the palace of the Brahmās] 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 (*atyantaśūnyatā*); why then do you talk about impermanent things (*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 dharmas are empty. This is why the saint (*āryapudgala*) first considers the impermanence of the world (*lokānityatā*) under four aspects:

- 1) He sees that the things (*vastu*) to which he is attached are impermanent (*anitya*).
- 2) Impermanence gives rise to suffering (*duḥkha*): as a result of this suffering, the saint mentally experiences disgust (*nirveda*).
- 3) Having emptiness as nature (*śūnyālakṣaṇa*), impermanence cannot be grasped: it is like a magic show (*māyopama*), like a metamorphosis (*nirmāṇopama*); this is what is called emptiness (*śūnya*).
- 4) Outer things (*bahirdhāvastu*) being empty, their inner master (*antarsvāmin*) is also empty: this is what is called non-self (*anātman*).

Furthermore, absolute emptiness is the true emptiness. There are two kinds of beings (*sattva*): *i*) the one who is mainly sensual (*trṣṇācarita*); *ii*) the one who is mainly rationalist (*drṣṭicarita*).⁴⁸⁹

i) The sensualist experiences attachment (*āsaṅga*) easily but, as the things to which he becomes attached are impermanent, he feels sorrow (*daurmansaya*) and suffering (*duḥkha*). To him, it is said: “The things to which you are attached are impermanent and precarious; it is on their account that you experience

⁴⁸⁶ Cf. Anguttara, IV, p. 103: *Bhūtapubbaṃ bhikkhave Sunetto nāma satthā ahoṣi tiṭṭhakaro kāmesu vītaraṅgo.*

⁴⁸⁷ Ibid., p. 104: *Atha kho bhokkhava Sunettassa satthuno etad ahoṣi: na kho paṇ’ etaṃ paṭṭirūpaṃ yo ‘haṃ sāvakaṇaṃ samasagatiyo assaṃ abhisamparāyaṃ, yaṃ nūnāhaṃ uttariṃ mettaṃ bhāveyyan ti.*

⁴⁸⁸ The *Saptasūryasūtra* of Anguttara, IV, p. 105, does not identify Sunetra with the Bhagavat; on the other hand, the Kośa (l.c.) agrees with the *Traité* in making the comparison.

⁴⁸⁹ See Kośa, IV, p. 174, 208, and n.

suffering. If the things to which you are attached give rise to suffering, you should not become attached to them”; this is to preach the gate of liberation called wishlessness (*apraṇihitavimokṣamukha*).

ii) The rationalist seeks to analyze dharmas but, as he does not recognize the truth, he becomes attached to wrong views (*mithyadr̥ṣṭi*). It is to him that the absolute emptiness is preached directly.

Furthermore, all affirmations (*vāda*) are capable of being refuted and, being able to be refuted, they are empty. Visions are empty and the master of the vision is himself empty. This is what is called absolute emptiness.

You just said (p. 2090F) that “the things grasped by the saints are necessarily true dharmas”, but what is specific to the saints is to destroy the three poisons (*triviṣa*). It is not by means of mistakes (*viparyāsa*) and lies (*mṛṣāvācāna*) that they are able to bring beings to escape from the sufferings of old age (*jarā*), sickness (*vyādhi*) and death (*marāṇa*) and to lead them to nirvāṇa. The dharmas that you are calling true come from a complex of causes and conditions (*hetupratyayasamagrī*); not existing previously, they exist now and, existing now, they will no longer exist in the future; they can be neither grasped nor adopted. Therefore they too are empty and without truth.

[*Kolopamasūtra*.]⁴⁹⁰ – This is what the Buddha said in the *Fa-yu king* (*Kolopamasūtra*): “Good dharmas should be destroyed and, *a fortiori*, the bad ones.”

Finally, for the saints, conditioned (*samskr̥ta*) and pure (*anāsrava*) dharmas arise from impure dharmas. These impure dharmas are false and arise from false conditions. How could they be true? Outside of conditioned dharmas, there are no unconditioned (*asamskr̥ta*) dharmas, as I have said above (p. 2081F). The true nature (*bhūtalakṣaṇa*) of conditioned dharmas is to be unconditioned. Since all dharmas are non-existent (*anupalabdha*), this is why there is absolute emptiness.

Anagrasūnyatā

Eight Section EMPTINESS 10: EMPTINESS OF DHARMAS WITHOUT BEGINNING⁴⁹¹

⁴⁹⁰ See references above, p. 64F, n. 1. The *Kolopamasūtra* will also be invoked later, k. 31, p. 295b29; k. 85, p. 657a2. In this saying, *dharma* is taken in the sense of ‘good teaching’, and *adharmā* 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 (*duḥkhaḥaya*), deliverance (*vimukti*), the true nature of dharmas beyond any vain discussion: cf. p. 65F.

⁴⁹¹ Whereas other Mahāyānist speak of an emptiness of dharma without beginning or end (*anavarāgrasūnyatā*, *thog ma dan tha ma med pa ston pa ñid*), the Pañcaviṃśati, in its Chinese version executed by Kumārajīva, speaks here of an emptiness of dharmas without beginning (*anagrasūnyatā*). This is an intentional modification which the *Traité* will explain.

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 (*agra*).

The present birth (*ihajanma*) exists as a result of a previous existence (*pūrvajanman*); 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.⁴⁹²

This is why all dharmas are without beginning.

2. [*Anamataggasutta*.] – As is said in the sūtras, 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.”⁴⁹³

⁴⁹² Madh, kārikā, XI, v. 3-4; madh. vṛtti, p. 221-222; T 1564, k. 2, p. 16a21-24.

Pūvmaṃ jātir yadi bhavej jarāmarāṇam uttaram /

nirjarāmarāṇā jātir bhavej jāyeta cāmurtaḥ //

Paścāj jātir bhavej jarāmarāṇam āditaḥ /

ahetukam ajātasya syāj jarāmarāṇam katham //

“If birth preceded and old age and death followed, birth would exist without old age and death, and one would be born without being dead.

If birth followed and if old age and death came first, how could old age and death, without cause, affect someone who has not been born?” – Cf. J. May, *Candrakīrti*, p. 173-174.

The Madh. vṛtti, p. 221, explains: Saṃsāra has no beginning (*ādi*), no middle (*madhya*) and no end (*avasāna*), and since, therefore, it does not exist, there is, between birth and old age and death, etc., no relationship of anteriority (*pūrva*), posteriority (*parama*), or simultaneity (*sahakrama*).

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 (*anagrasūnyatā*).

Question. – Dharmas 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 (*antagrāhadṛṣṭi*) and also to fall into the wrong view of absence of causality (*ahetukatvadṛṣṭi*). To avoid

⁴⁹³ This well-known saying occurs in two forms: in the older form, it denies the initial term (*pūrvakoṭi*) of saṃsāra and of beings; in its more recent form, it denies both the initial and final term (*pūrvāparakoṭi*).

1) Negation of the initial term, in the Pāli sources and the Sanskrit Āgamas:

Samyutta, II, p. 178-193 (*Anamataggasamyutta*); III, p. 149, 151; V, p. 226, 41; Cullaniddeśa, p. 273; Kathāvatthu, p. 29: *Anamataggāyam bhikkhave saṃsāro pubā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ*. – Of unknown beginning, O monks, is saṃsāra; the initial term starting from which, loaded down by ignorance and fettered by thirst, beings wander by chance, is unknown.

Anamatāgga is analyzed as *ana*, double negation; *mata*, known; *agga*, beginning; and the commentaries explain it as *aviditagga* ‘of unknown beginning’. From that the translations *Unbekanntes 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. 241b13-14, and following pages: Beings, in the long night of saṃsāra without beginning (*Wou che cheng sseu*) wander by chance: the initial term (*pen tsi*) of suffering is unknown.

2) Negation of the initial term and the final term in most of the Sanskrit texts. The expression *anavarāgra saṃsāra* ‘saṃsāra without end or beginning’ is frequent in the Mahāvastu and the Lalitavistara (see Edgerton, *Dictionary*, p. 21), and the canonical saying is modified in the following way:

Divyāvadāna, p. 197: *Anavarāgro bhikṣavaḥ saṃsāro ‘vidyānīvaraṇānām sattvānām tṛṣṇāsaṃyojanānām tṛṣṇārgolabaddhānām dīrgham adhvānaṃ saṃdhāvataṃ saṃsaratām purvā koṭir prajñāyate duḥkhasya*. – Without end or beginning, O monks, is saṃsāra. 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.

Madh, vṛtti, p. 218: *Anavarāgro hi bhikṣavo jātijatāmaraṇasaṃsāra iti. avidyānīvaraṇānām sattvānām tṛṣṇāsaṃyojanānām tṛṣṇāgaṇḍurabaddhānām saṃsaratām saṃdhāvataṃ pūrvā koṭir na prajñāyata iti*. – Without end or beginning, O monks, is saṃsāra, 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 saṃsāra.

The differences between the canonical sources perhaps explains the contrast between the *anagrasūnyatā* of the Chinese Pañcaviṃśati and most of the Sanskrit texts. The general meaning of the expression is not affected, for beings and things without beginning would not have an end or a middle and “to weigh the real, saṃsāra does not exist” (*vastukacīntāyām tu saṃsāra 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).

these mistakes (*doṣa*), we must say that beings and things are without beginning.⁴⁹⁴ Here, in refuting dharmas without beginning by means of *anagraśūnyatā*, you are falling again into the wrong view that acknowledges the existence of a beginning.

Answer. – It is true that by means of *anagraśūnyatā* 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 pratipad*).

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 (*madhya*).⁴⁹⁵

2) The absence of a beginning would end up by eliminating the Omniscient one (*sarvajñā*). Why? If *saṃsāra* 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 dharma without beginning.

3) Moreover, some grasp the characteristics of a being (*sattvanimittam udgrhṇanti*) and grasp singularities (*ekatva, prthakva*) and differences (*anyatva*) in dharmas.⁴⁹⁶ As a result of these singularities and differences, they deduce an earlier existence from the present existence and, from the earlier existence, they deduce a still earlier existence and so on. Unable to find a beginning either in beings or in things, they produce the view of dharmas without beginning; but that is a wrong view having singularities and differences as root, which consequently should be rejected.

The emptiness of conditioned dharmas (*saṃskṛtaśūnyatā*, no. 7) crushes conditioned dharmas. As this emptiness of conditioned dharmas still presents disadvantages, recourse is made to the emptiness of non-conditioned dharmas (*asaṃskṛtaśūnyatā*, no. 8) to crush non-conditioned dharmas. Here I have used dharmas without beginning (*anagra*) to crush dharmas with beginning but, as these dharmas without beginning still present disadvantages, I have again used the emptiness of dharmas without beginning (*anagraśūnyatā*, no. 10) to crush these dharmas without beginning: this is what is called ‘emptiness of dharmas without beginning’.

III. FALSE IN ABSOLUTE TRUTH, THE NOTION OF DHARMA WITHOUT BEGINNING IS USED FOR SALVIFIC PURPOSES

⁴⁹⁴ A being or a thing having itself a beginning would possess a limit (*antavān lokaś cātmā ca*) – which is a question to be denied (cf. 155F) – and could not be caused by another: it would arise at random, without cause.

⁴⁹⁵ Cf. Madh. kārikā, XI, v. 2 (p. 220): *Naivāgram nāvaram yasya tasya madhyam kuto bhavet.*

⁴⁹⁶ For this problem, see J. May, *Candrakīrti*, 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 (*sattvānāṃ saṃsaratāṃ pūrvā koṭir 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:⁴⁹⁷

[1. *Lohitasūtra* = *Tiṃsamattāsuttanta*.] – One single man, transmigrating during one single kalpa, as long as he is taking on existences (*ātmabhāva*) and suffering torment (*upadrava*), has collected more blood (*lohita*) than there is water in the sea.⁴⁹⁸

[2. *Aśrusūtra* = *Assusuttanta*.] – Similarly, while he was weeping, he has wept more tears (*aśru*) [than there is water in the sea].⁴⁹⁹

[3. *Kṣīrasūtra* = *Khīrasuttanta*.] – Similarly, he has drunk more mother’s milk (*kṣīra*) [than there is water in the sea].⁵⁰⁰

⁴⁹⁷ Sūtras all borrowed from the *Anamataggasamyutta*.

⁴⁹⁸ *Tiṃsamattā*: *Samyutta*, II, p. 187-188; T 99, no. 937, k. 33, p. 240b12-240c24; T 100, no. 330, k. 16, p. 485c3-486a17.

Taṃ kiṃ maññatha bhikkhave, katamaṃ nu kho bahutaraṃ. yaṃ vā vo iminā dīghena addhunā sandhāvataṃ saṃsaratāṃ sīsacchinnānaṃ lohitaṃ pasannaṃ paggharitaṃ. yaṃ vā catūsu mahāsamuddesu udakan ti / ... etad eva bhante bahutaraṃ yaṃ no ... lohitaṃ pasannaṃ paggharitam.

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 saṃsāra on this long road, or would it be the water contained in the four oceans? – Greater, O Lord, is the blood that we have spilled and spread.

⁴⁹⁹ *Assu*: *Samyutta*, II, p. 179-180; T 99, no. 938, k. 33, p. 240c25-241a17; T 100, no. 331, k. 16, p. 486a18-486b23:

Taṃ kiṃ maññatha bhikkhave, katamaṃ nu kho bahutaraṃ. yaṃ vā vo iminā dīghena addhunā sandhāvataṃ saṃsaratāṃ amanāpasampayogā manāpavippayogā kandantānaṃ rodantānaṃ assu pasannaṃ paggharitaṃ. yaṃ vā catūsu mahāsamuddesu udakam ti /... etad eva bhante. bahutaraṃ yaṃ no ... assu pasannaṃ paggharitam.

What do you think, O monks? Which is greater: would it be the tears that you have spilled and spread since you have been weeping in saṃsāra on this long road, crying and weeping at unpleasant things or at being separated from pleasant things, or would it be the water contained in the four oceans? – Greater, O Lord, are the tears we have wept and spread.

⁵⁰⁰ *Khīra*: *Samyutta*, II, p. 180-181; T 99, no. 939, k. 33, p. 241a18-241b8; T 100, no. 332, k. 16, p. 486b24-486c6:

Taṃ kiṃ maññatha bhikkhave, katamaṃ nu kho bahutaraṃ. yaṃ vā vo iminā dīghena addhunā sadhāvataṃ

[4. *Asthirāśīsūtra* = *Puggalasuttanta*.] – The bones are piled up surpassing [291b] Mount Vaipulya in height.⁵⁰¹

[5. *Tiṇakaṭṭhasuttanta*.] – If he has cut into two-inch pieces (*dvyāṅgulā ghaṭikā*) all the shrubs (*ṭṛṇa*) and trees (*kāṣṭhā*) of this continent (*dvīpaka*) 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].⁵⁰²

[6. *Mṛdguḷikāsūtra* = *Paṭhavīsuttanta*.] – If he completely formed the earth (*prthivī*) into balls of clay (*mṛdguḷikā*) 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].⁵⁰³

2. These sūtras pursue a salvific goal

saṃsarataṃ mātuthaññaṃ pītaṃ. yaṃ vā catūsu mahāsamuddesu udakan ti / ... etad eva bhante abhutam yaṃ no ... mātuthaññaṃ pītaṃ..

What do you think, O monks? Which is greater: would it be the mother's milk that you have drunk while you were crying in saṃsāra 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 we have drunk.

⁵⁰¹ *Puggala*: Saṃyutta, II, p. 185; T 99, no. 947, k. 34, p. 242a28-242b15; T 100, no. 340, k. 16, p. 487b17-487c3: *Ekapuggalassa bhikkhave kappam sandhāvato saṃsarato siyā evam mahā aṭṭhikaṅkalo aṭṭhipuñjo aṭṭhirāsi, yathāyaṃ Vepullo pabbato sace saṃhārako assa saṃbhatañca na vinasseyya.*

O monks, from one single individual who has wandered in saṃsāra 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 not perish.

⁵⁰² *Tiṇakaṭṭha*: Saṃyutta, II, p. 178; T 99, no. 940, k. 34, p. 241b12-20; T 100, no. 333, k. 16, p. 486c7-18: *Seyyathāpi bhikkhave puriso yaṃ imasmim jambudīpe tiṇakaṭṭhasākhāpalāsaṃ tacchetvā ekajjhaṃ saṃharitvā caturaṅgulaṃ caturaṅgulaṃ ghaṭikam karitvā nikkhippeyya. ayaṃ me mātā tassa me pitu ayaṃ pitā ti. apaniyādinnā ca bhikkhave tassa purisassa mātu mātaro assu imasmim jambudīpe tiṇakaṭṭhasakhāpalāsaṃ parikkhayaṃ pariyādānaṃ gaccheyya.*

O monks, it is as if a man were to cut all the shrubs, trees, branches, leaves of this Jambudvīpa, pile them into a heap, make them into pieces four inches square, then count them down, saying: “This slip is my mother, this next slip is my mother's mother.” The grandmothers of this man would not be fully counted when the shrubs, trees, branches, and leaves of this Jambudvīpa would be [long] used up.

⁵⁰³ *Paṭhavī*: Saṃyutta, II, p. 179; T 99, no. 941, k. 34, p. 241b21-c3; T 100, no. 334, k. 16, p. 486c19-28: *Seyyathāpi bhikkhave puriso iamaṃ mahāpaṭhaviṃ kolaṭuthimattaṃ kolaṭṭhimattaṃ mattikāgukikaṃ katitvā nikkhippeyya. ayaṃ kho me pūā tassa me pitu ayaṃ piyā ti. apaniyādinnā bhikkhave tassa purisassa pitu pitaro assu. athāyaṃ mahāpaṭhavī parikkhayaṃ pariyādānaṃ gaccheyya.*

O monks, it is as if a man changed this great earth into balls of clay the size of a jujube nut, then counted them down, saying: “This clay ball is my father, this next one is my father's father.” The grandfathers of this man, O monks, would not be completely counted when the great earth would be [long] used up.

The starting point (*pūrvā koṭi*) of beings who, for innumerable kalpas of this kind, have been suffering the torments of saṃsāra is indiscernible (*na prajñayate*): this is why the mind feels frightened (*bhasya*) and cuts through the fetters (*saṃyojana*).

Although [the view] of impermanence (*anityatādr̥ṣṭi*) is an extremist view (*antagrāhadr̥ṣṭi*), the Buddha utilizes impermanence in order to save beings.⁵⁰⁴ It is the same with the theory of a beginningless (*anagratā*) saṃsāra; even though it may be an extremist [view], the Buddha uses it to save beings. In order to save beings and inspire disgust (*nirvedacitta*) [for saṃsāra] in them, the Buddha posits [a saṃsāra] ‘without beginning’ (*anagra*) but it isn’t true. Why? Because if there were a saṃsāra without beginning, [the Prajñāpāramitāsūtra] would not be talking here about an ‘emptiness of things without beginning’ (*anagraśūnyatā*).⁵⁰⁵

⁵⁰⁴ The eternalist point of view (*śāśvatadr̥ṣṭi*) and the nihilist point of view (*ucchedadr̥ṣṭi*) are extreme views (*antadr̥ṣṭi*) opposed to the Middle Way (*madhyamā pratipad*) followed by the Buddha.

Among the fourteen difficult questions (cf. p. 154F seq.) which he did not answer (*avyākṛtavastu*), the Buddha put the question of knowing whether the world and the self are eternal (*śāśvato lokaś cātmā ca*) or non-eternal (*aśāśvato lokaś cātmā ca*), and he explained his silence by the uselessness of any reply from the viewpoint of salvation (Dīgha, I, p. 188-189; III, p. 136; Majjhima, I, p. 431; Saṃyutta, II, p. 223).

However, most people are fearful of nothingness and hope for an eternal world. In order to detach them from this world, the Buddha taught them the impermanence (*anityatā*) of the world (see the *Aniccavagga* of the Saṃyutta, III, p. 21-25) and showed them how the formations coming from causes (*saṅkhāra*), untrustworthy (*anassāsika*): cf. Saṃyutta, II, p. 191.

That is a wrong view, or rather - as the Buddhas say nothing false – a provisional doctrine foreseeing the spiritual needs of beings to be converted. If the latter had been attached to a transitory and painful world, the Buddha would have taught them the eternity of the world!

In the Prajñāpāramitā and the other Mahāyāna sūtras, the Buddha, who is addressing emancipated listeners this time, sets these things aside: [according to the Mahāyāna] there is neither eternity nor non-eternity (Pañcaviṃśati, p. 240, l. 18; Śāstāharikā, p. 1618, l. 22: *naivātra nityan upalabhyate nānityam*). The world is empty of the characteristics of permanence or impermanence.

We have here, in the absence of other qualities, a conclusive and authoritative solution to a problem that for a long time has bothered western exegetists (cf. L. de La Vallée Poussin, *Nirvāna*, p. 92-101).

⁵⁰⁵ Reasoning parallel to that just developed in regard to eternity and non-eternity. The Buddha declined to answer those who were questioning him on the ‘limits’ of the world and asking him if the world and the self do or do not have limits (*antavān lokaś cātma ca, anantavān lokaś cātma ca*).

However, noting the blindness and frenzy with which people go from migration to migration, he inspires in them a healthy fear for this saṃsāra by presenting it as not having any beginning (see *Anamataggavagga* of Saṃyutta, II, 178-193).

But here also in the Mahāyāna the necessary correction will be presented by teaching the emptiness of dharmas without beginning (*anagraśūnyatā*) and by rejecting as absurd the notions of beginning, middle and end (Pañcaviṃśati, p. 240, l. 4-5; Śāstāhasrikā, p. 1618, l. 5-6: *nāsyā yānasya pūrvānta upalabhyate nāparānta uplabhyate na madhya upalabhyate*).

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 people to be saved are conditioned dharmas (*samskṛta*) and false. It is by the use of his power of skillful means (*upāyabala*) that the Buddha speaks of dharmas without beginning, but he speaks of them with detachment (*nirāsaṅgacitta*). Those who hear him also obtain detachment and, by means of detachment, feel distaste (*nirveda*) [for *samsāra*].

Moreover, if we use the knowledge of previous existences (*pūrvanivāsajñāna*), we see that the series of births and deaths (*cyutupapādaprabandha*) is limitless (*anavastha*) and at that moment it is true. But if we use the eye of wisdom (*prajñācakṣus*), we see the absolute emptiness (*atyantaśūnyatā*, no. 9) of beings (*sattva*) and things (*dharma*). This is why [the Prajñāpāramitā-sūtra] is preaching the emptiness of dharmas without beginning (*anagraśūnyatā*, no. 10) here.

It is said in the Prajñāpāramitā: “The vision of the eternal (*nitya*) is not true and the vision of the impermanent (*anitya*) is not true either: the vision of suffering (*duḥkha*) is not true and the vision of happiness (*sukha*) is not true either.”⁵⁰⁶ However, the Buddha said that “the eternal and happiness are errors (*viparyāsa*) whereas the impermanent and suffering are true (*satya*)”⁵⁰⁷ 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 beginning. But as beings are attached to things without beginning, [the Prajñāpāramitāsūtra] adds that these things without beginning are empty. This is what is called ‘emptiness of dharmas without beginning’ (*anagraśūnyatā*).

4. Why are dharmas with beginning not expressly refuted?

Question. – Dharmas with beginning also are wrong view (*mithyādrṣṭi*) and should be refuted. Why does the Prajñāpāramitāsūtra refute only dharmas without beginning here?

The Buddha who so skillfully combines the cares of his apostolate with the exigencies of the truth cannot be accused of contradiction.

⁵⁰⁶ Pañcaviṃśatī, p. 240, l. 18 (T 223, k. 6, p. 265a25-26); Śatasāhasrikā, p. 1618, l. 22-1619, l. 1: *Nāpy atra [mahāyāne] nityam upalabhyate nānityam / na sukham upalabhyate na duḥkham /*

⁵⁰⁷ The second error consists of taking what is painful to be happy (*duḥkhe sukham iti viparyāsa*) and the third is taking what is impermanent to be permanent (*anitye nityam iti viparyāsa*): see p. 1150F.

Answer. – Because dharmas with beginning are obvious errors (*mahābhrānti*). Why is that?

If saṃsāra had a beginning, from the very first existence (*prathamabhāva*), one would be born in good places or in bad places in the absence of any demeritorious or meritorious causes or conditions (*āpattipūnyahetupratyaya*). - 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 wrongdoings (*āpatti*) or gain merits (*pūnya*) in order to go from an earlier existence (*pūrvanivāsa*) to a later existence (*aparabhāva*). – But as saṃsāra has no beginning, these faults (*doṣa*) are avoided.

This is why the bodhisattva, removing at the start a view as coarse and as false [as that of saṃsāra with beginning], often cultivates that of saṃsāra without [291c] beginning and, in view of beings, declares saṃsāra without beginning. 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' (*anagraśūnyatā*).

Moreover, when the theory of 'dharma with beginning' has been refuted by means of that of 'dharma without beginning', there is no longer any need for an emptiness to destroy the 'dharmas with beginning'. And so, the Prajñāpāramitā, now wanting to destroy the theory of 'dharma without beginning', speaks here only of an emptiness of dharmas without beginning (*anagraśūnyatā*).

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 (*mithyadr̥ṣṭi*), there are differences (*viśeṣa*) between them.

Dharmas with beginning are causes and conditions (*hetupratyaya*) giving rise to passions (*kleśa*) and wrong views (*mithyādr̥ṣṭi*), whereas dharmas without beginning are causes and conditions giving rise to loving-kindness (*maitrī*), compassion (*karuṇā*) and right views (*samyakdr̥ṣṭi*). 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 (*ihajanman*) and that the series (*saṃtāna*) of lifetimes will not be interrupted, by knowing that these lifetimes are the fruits of retribution (*vipākaphala*) of wrongdoings (*āpatti*) and merits (*pūnya*), one produces a right view (*samyakdr̥ṣṭi*).

If a person does not hypostatize this absence of beginning (*yaḥ kaścit tām anagratām nābhiviśate*), it is a good dharma auxiliary to enlightenment (*bodhipākṣika kuśaladharmā*) for him; but if he grasps the characteristic sign (*nimittam udgrhṇāti*) and becomes attached to it, it becomes a wrong view.

It is like the view of eternity (*śāśvatadr̥ṣṭi*) and the view of non-eternity (*aśāśvatadr̥ṣṭi*): although the view of dharma with beginning destroys the view of dharma without beginning, it does not destroy absolutely (*atyantam*) 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 (*kuśala*) destroys the bad (*akuśala*), and the bad destroys the good, but although they destroy one another mutually, the good alone destroys the bad absolutely (*atyantam*). Thus, the person who has attained the state of ārya is no longer subject to bad destinies (*āpāyika*).⁵⁰⁸ – It is not the case for the bad dharmas (*akuśaladharmas*), [i.e., they do not destroy the good absolutely], for their power (*anubhāva*) is slight (*tanu*). Thus the man who has committed the five sins of immediate retribution (*pañcānantarya*) and who has broken the roots of good (*kuśalamūla*), falls into hell (*niraya*), but does not stay there longer than one kalpa,⁵⁰⁹ after which he escapes from hell and finally realizes the fruits of the path (*mārgaphala*).

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].

Avakāraśūnyatā

Ninth Section EMPTINESS 11: EMPTINESS OF DISPERSED DHARMAS⁵¹⁰

⁵⁰⁸ At the first moment of the darśanamārga, with the *duḥkhe dharmajñānakṣānti*, the ascetic abandons the state of worldly person (*prthagjana*), penetrates into a position of salvation (*samyaktvaniyāma*) and becomes an ārya, candidate for the first fruit, thus escaping from the bad destinies.

⁵⁰⁹ The person guilty of the five *ānantaryas*, and especially the fomentor of a schism, like Devadatta, is called to a miserable destiny (*āpāyika*), condemned to hell (*nerayika*), imprisoned there for a kalpa (*kaṣṭha*) and incurable (*atekiccha*): Vinaya, II, p. 202, 205; Majjhima, I, p. 393; Anguttara, III, p. 402-403; Itivuttaka, p. 11, 85. See above, p. 407F, 868-878F.

⁵¹⁰ For the majority of the sources, the eleventh emptiness is *anavakāraśūnyatā* (*dor ba med pa stoṅ pa ñid, wou san k’ong*), “relativity of the points that are not to be rejected” (E. Obermiller, *Analysis of the Abhisamayālamkāra*, p. 134) from which “emptiness of non-repudiation” (E. Conze, *Large Sūtra on Perfect Wisdom*, ed. 1961, p. 130; ed. 1975, p. 145). This would be the *anupadhiṣeṣanirvāṇa*.

But in the Chinese version of the Pañcaviṃśati by Kumārajīva, it is just a question of a *san k’ong*, an *avakāraśūnyatā*, *avakāra* having the sense of ‘dispersal’ or more precisely, ‘dispersed’ (*avakīrṇa*), taken in the passive sense, in the same way that the word *saṃskāra* is often taken in the sense of *saṃskṛta dharmas*.

It seems indeed that the *avakāraśūnyatā* is the emptiness of dispersed, divided, dharmas, in the sense that the *avakīrṇa* dharmas are empty of *avakīrṇa* dharmas. According to the *Traité*, these *avakīrṇas* would not be anything other than dharmas existing as an entity (*dravyatas*) in contrast to dharmas existing only as designation (*prajñaptitas*).

The chariot is a good example of *prajñaptidharma* (cf. Samyutta, I, p. 135; Milindapañha, p. 27): when the spokes, wheels, shaft, and axles are put together, one ‘speaks of the chariot’; when they are scattered (*avakīrṇa*), one does not speak of the chariot: the chariot has only nominal existence; only its components are real.

Emptiness of dispersion (*avakāraśūnyatā*). – Dispersion (*avakāra*) means division (*visaṃyoga*).

I. EMPTINESS OF ASSEMBLED DHARMAS

Some dharmas exist by virtue of an assemblage (*saṃyoga*), such as the chariot (*ratha*): when the spokes (*ara*), wheels (*nemi*), shaft (*iṣā*), axles (*nābhi*) 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 (*skandha*) 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. – By speaking in this way, you are destroying only the name (*prajñapti*) of man, but you are not destroying the form (*rūpa*).⁵¹¹ By scattering the spokes and wheels, you are destroying the name of chariot but you are not destroying the spokes and wheels. It is the same with your emptiness of the dispersed (*avakāraśūnyatā*): by dispersing the five aggregates, you are destroying only the man, but you are not destroying the five aggregates, form (*rūpa*) etc.

Answer. – [The aggregates], form (*rūpa*) etc., they too are pure denominations (*prajñapti*) and destroyed. Why? Because these are subtle agglomerated atoms (*saṃghāta-paramāṇu*) that are named ‘form.’⁵¹²

Except for the Vātsīputrīya-Sāmmītyas 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 (*dravyatas*) with an intrinsic nature and specific characteristics.

It is precisely against this irreducibility and this stability of the *skandhas* that the Prajñāpāramitā and the *Traité* rise up. Whether they are material like *rūpa*, or immaterial like *vedanā*, *saṃjñā*, the *saṃskāras* or *vijñāna*, 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 (*prajñapti*) and, taken in isolation, these *avakīrṇa* dharmas are empty of *avakīrṇa* nature. This is what is called the emptiness of dispersal (*avakīrṇaśūnyatā*). Moreover, canonical passages which deny them any reality are not lacking.

⁵¹¹ Form and the other four skandhas designated under the name of man (*pudgala*).

⁵¹² The Vaibhāṣikas distinguish two kinds of atoms: *i*) the monad in the strict sense, the *dravyaparamāṇu*, not capable of being broken (*rūpaṇa*) and never existing in the isolated state; *ii*) the molecule, the *saṃghātaparamāṇu*, 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.

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 (*avakīrṇa*) and empty (*śūnya*)?

Answer. – Even forgetting about (*sthāpayitvā*) subtle atoms, visible form (*sanidarśanam rūpam*), coming from the assembling of the four great elements (*mahābhūta*), is itself but a simple name (*prajñapti*). Just as when the winds (*vāyu*) of the four directions, having come together, fan the water and produce balls of foam (*phenapiṇḍa*), so the four great elements, once they have come together, produce matter (*rūpa*). But if these four great elements are dispersed (*avakīrṇa*), there is no matter.

Moreover, this matter (*rūpa*) must be joined with smell (*gandha*), taste (*rasa*), touchable (*spraṣṭavya*) and the four great elements (*mahābhūta*) for there to be visible form (*rūpaṃ sanidarśanam*). Outside of this smell, taste, touchable, etc., there is no isolated matter.⁵¹³ By means of cognition (*jñāna*), 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.⁵¹⁴

[*Puṇṇamāsutta.*] – This is why a sūtra says: “All form exists by the union of the four great elements.”⁵¹⁵

As it exists by virtue of a union, it is pure denomination (*prajñapti*); being only denomination, it is dispersible.

Question. – Form (*rūpa*), as denomination (*prajñapti*) is dispersible, but how would the other four aggregates (*skandha*) – [feeling (*vedanā*), concept (*saṃjñā*), volition (*saṃskāra*) and consciousness (*viññāna*)] – which are non-material, be dispersible?

Answer. – These four aggregates are pure denomination (*prajñapti*) as well. In regard to their birth (*jāti*), their ageing (*jarā*), their duration (*sthiti*) and their impermanence (*anityatā*), 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.

⁵¹³ In Kāmadhātu, the molecule involves at least eight substances: the four great elements (*mahābhūta*) and the four kinds of derived matter (*bhautika*), the visible, odor, taste and tangible: see Kośa, II, p. 145.

⁵¹⁴ Cf. Madh. kārīkā, IV, v. 1-2 (p. 123):

Rūpakāraṇananirmuktaṃ na rūpam upalabhyate /
rūpeṇāpi na nirmuktaṃ dṛśyate rūpakāraṇam //
Rūpakāraṇanirmukte rūpe rūpaṃ prasajyate /
āhetukaṃ na cāsty athaḥ kaścīd āhetukaḥ kvacit //

“Form is not perceived free from the cause of form; the cause of form does not appear free from form. – If form is free from the cause of form, it follows, as a necessary consequence, that it is without cause. But nothing exists anywhere without cause” (transl. J. May).

⁵¹⁵ *Puṇṇamāsutta* of Samyutta, III, p. 101 (tsa-a-han T 99, no. 58, k. 2, p. 14c11-12); *Mahāpuṇṇamāsutta* of Majjhima, III, p.17: *Cattāro kho bhikkhu mahābhūtā hetu cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya.*

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 (*caḥsus*) and color (*rūpa*) that visual consciousness (*caḥsurvijñāna*) arises; but if it is separated from its object (*ālambana*), this consciousness does not exist. It is the same for the consciousnesses relevant to the other organs (*indriya*).

[*Sattvasūtra*.] – Thus, in a sūtra, the Buddha said to *Lo-t'o* (Rādha): “This form aggregate (*rūpaskandha*), 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 (*avakāraṇasūnyatā*). For example, look at these children (*kumāraka*) 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 them and eliminate them. Foolish worldly people (*bālapṛthagjana*) do the same: as long as they do not renounce desire (*avītarāga*), they have feelings of love (*trṣṇā*) and attachment (*saṅga*) for dharmas; but as soon as they have renounced desire and see the dharmas, they disperse them (*vikiranti*), destroy them and reject them.”⁵¹⁶

[*Kātyāyanāvavāda*.]⁵¹⁷ – This is what the *Kia-tchen-yen king* (Kātyāyanasūtra) says: “In the person who sees the truth of the origin (*samudayasatya*), there is no view of non-existence (*nāstitādṛṣṭi*); in the person who sees the truth of cessation (*nirodhasatya*), there is no view of existence (*astitādṛṣṭi*).”⁵¹⁸

⁵¹⁶ *Sattvasūtra* (Tchong-cheng king) of Saṃyutta, T 99, no. 122, k. 6, p. 40a4-18, having as correspondent in Pāli the *Sattasutta* (from the root *sañj?*) of the Saṃyutta, III, p. 189-190. As usual, the *Traité* uses the Sanskrit version which differs slightly in detail from the Pāli version.

Transl. – Similarly, O Rādha, scatter the *rūpa*, break it, smash it, stop playing with it, and apply yourself to eliminating thirst. [And do the same with *vedanā*, *sañjñā*, *saṃskāra* and *vijñāna*]. It is like little boys or girls playing with sand castles. As long as they have not lost their passion, desire, fondness, attraction, fever, thirst for these little sand castles, they love them, play with them, save them and claim ownership of them. But, O Rādha, as soon as these little boys and girls have lost their passion, desire, fondness, attraction, fever and thirst for these sandcastles, they immediately break them up with their hands and feet, they smash them and no longer play with them.

- The *Traité* often calls upon the Rādhasūtra to demonstrate the precariousness and unreality of dharmas: see above, p. 343-345F, and below, p. 2143F.

⁵¹⁷ *Kaccāyanagotta* of Saṃyutta, II, p. 16-17; *Kātyāyana* of Nidānasamṃyukta, p. 167-170 (T 99, no. 301, k. 12, p. 85c17-86a3). Sūtra also called *Kātyāyanāvavāda* (Madh. vṛtti, p. 43, 269).

⁵¹⁸ Saṃyutta, II, p. 17: *Lokasamudayaṃ kho Kaccāyana yathābhūtaṃ sammappaññāya passato yā loke natthitā sā na hoti / lokanirodhaṃ kho Kaccāyana yathābhūtaṃ sammappaññāya passto yā loke atthitā sā na hoti /*

For these various reasons, we speak of the ‘emptiness of dispersion’.

Prakṛtiśūnyatā

Tenth Section EMPTINESS 12: EMPTINESS OF ESSENCES

I. THE CONCEPT OF PRAKṚTI⁵¹⁹

Nidānasamṃyukta, p. 169: *Lokasamudayaṃ Kātyāyana yathābhūtaṃ samyakprajñayā paśyato yā loke nāstītā sā na bhavati / lokanirodhaṃ yathābhūtaṃ samyakprajñayā paśyato yā loke 'stītā sā na bhavati /*

⁵¹⁹ Taken in the philosophical sense of essence, the word *prakṛti*, in Pāli, *pakati*, 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: Aṣṭasāh., p. 38, 420, 443, 542, 601, 723, 897-898; Pañcaviṃśati, p. 38, 2; 195, 10; 198, 10; 239. 12-240, 3; 253. 18-22; Śatasāhasrikā, p. 118, 17; 1407, 4-1412, 7; 1586 seq. The Chinese and the Tibetans render *prakṛti* by *sing* (sometimes *pen sing*) and *rañ bĕin*, terms usually used to translate *svabhāva*, intrinsic nature or being in itself.

The expressions *dharmāṇāṃ dharmatā* (dharma nature of the dharmas), *svarūpa* (own form), *svabhāva* (intrinsic nature), *prakṛti* (essence), are usually used to designate a non-artificial way of beings (*akṛtrima*), independent of other (*paranirapekṣa*), immutable (*avyabhicārin*).

Victims of an optical illusion which is none other than ignorance (*avidyātimira*), worldly people (*prthagjana*) 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 (*adarśanayogena*). It is actually clear that the assembly of things of becoming, the *sarvam*, circumscribed by the twelve bases of consciousness (*āyatana*), organs and objects, come from causes and conditions, and neither constitute nor possess at any level any ‘non-artificial essences, independent of other and immutable’. How then to characterize them?

The śrāvakas saw that dharmas coming from causes and conditions (*praītyasamutpanna*) are non-eternal (*anitya*) and, consequently, painful (*duḥkha*) and without self (*anātman*). They declare that conditioned dharmas are ‘empty of me and mine’ (*śūnyā ātmanā vātmīyena vā*): this is the emptiness of the living being (*sattvaśūnyatā*) which, although refusing any personality to things, recognizes some reality in them.

Following the critique to its ultimate limits, the Madhyamika adds that dharmas, being empty of me and mine, do not exist in themselves, do not exist by themselves and are “empty of essence, of the intrinsic nature of dharma”: this is the emptiness of things (*dharmāśūnyatā*).

This is what makes Candrakīrti say (Madh. vṛtti, p. 265: *Sa caiṣa bhāvānām anutpādātmaḥ svabhāvo 'kiṃcittvenābhāvamātratvād asvabhāva eveti kṛtvā nāsti bhāvasvabhāv itī vijñeyam*:: “This intrinsic nature of things consists of their non-production; not being anything at all, being only non-being, it is an intrinsic non-nature; therefore the intrinsic nature of things is not” (transl. by L. de La Vallée Poussin, *Madhyamaka*, MCB, II, 1932, p. 41).

Emptiness of essences (*prakṛtisūnyatā*). – 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 (*udaka*) by itself is cold (*śīta*); if one brings it close to fire (*agni*), it becomes hot (*uṣṇa*); if one puts out the fire, it becomes cold again. [292b] It is the same with the prakṛti of dharmas: as 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 (l.c.), *svabhāva*, *prakṛti* and *śūnyatā* are synonymous terms signifying a continuous non-production (*sarvadānutpāda*). The concept – for it is in no way a reality – is ‘inexpressible’ (*anākṣara*, *yi ge med*), and not ‘Unwandelbar’ as S. Schayer understands it (*Ausgewählte Kapitel aus der Prasannapadā*, p. 63). It can be neither learned nor taught; it supports neither affirmation nor negation and escapes any expression:

*Śūnyam iti na vaktvyam aśūnyam iti vā bhavet /
ubhayaṃ nobhayaṃ ceti prajñāptyarthaṃ 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 (*saṃvṛtisatya*) which sees essences (*prakṛti*) or intrinsic natures (*svabhāva*) in things and which multiplies the spurious attributions (*adhyāropa*) is unable to extinguish the passions. The real truth (*paramārthasatya*) which sees nothing and which has as definition the non-perception of any dharma (*sarvadharmānupalambhalakṣaṇa*) is the only one that can cause the passions to be abandoned and that assures detachment from the world (*virāga*), 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 to be seen or to be conceived. The bibliography of the subject may be found in the list of works cited by J. May, *Candrakīrti*, Paris, 1959, p. 23-45. For the following years, a mass of information may be found in the recent bibliographic collections where the enormous Japanese production is taken into account: P. Beatrix, *Bibliographie du bouddhisme*, vol. I: Éditions de Textes, Bruxelles, 1970; *Bibliographie de la Littérature Prajñāpāramitā*, Bruxelles, 1971; R. A. Gard, *Buddhist Text Information* (BTI), New York, six sections between Nov. 1974 and March 1976.

The important results to which the research of E. Conze has led are found in a collection of articles published by the author himself: *Thirty Years of Buddhist Studies*, Oxford, 1967.

In regard to the Madhyamaka point of view, we read with interest the following works and articles: J. May, *La philosophie bouddhique de la vacuité*, in *Studia Philosophica*, XVIII, 1958, p. 123-137; *Kant et le madhyamaka*, in *Indo-Iranian Journal*, III1959, p. 103-111; K. V. Ramanan, *Nāgārjuna's Philosophy as presented in the Mahāprajñāpāramitāsāstra*, Harvard, 1966; F. J. Streng, *Emptiness, A Study in religious Meaning*, New York, 1967; G. Bugault, *La notion de "Prajñā" ou de Sapience selon les perspectives du Mahāyāna*, Paris, 1968.

[*Samṛddhisūtra*.] – It is said in a sūtra: “The eye (*cakṣus*) is empty (*śūnya*), without ‘me’ (*anātman*) or ‘mine’ (*anātmīya*). Why? Because that is its essence (*prakṛtir asyaiṣā*). The ear (*śrotra*), nose (*ghrāṇa*), tongue (*jihvā*), body (*kāya*) and mind (*manas*), color (*rūpa*), [sound (*śabda*), smell (*gandha*), taste (*rasa*), touch (*spraṣṭavya*)] and dharmas are also like that.”⁵²⁰

⁵²⁰ *Samṛddhisūtra* of *Samyukta* (T 99, no. 232, k. 9, p. 56b21-c1), to be compared, as C. Akanuma, *Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas*, p. 223, would have it, with the *Suññasutta* of *Samyutta*, IV, p. 54. Consisting of well-known stock phrases, the Sanskrit *Samṛddhisūtra* is easily restored to the original on the basis of the Chinese translation.

Translation of the Sanskrit: Here is what I have heard. Once the Blessed One was dwelling at Śrāvastī, in the Jeta forest, in the garden of Anāthapiṇḍada. Then a monk named Samṛddhi went to find the Blessed One and having approached him, he bowed to the feet of the Blessed One and sat down at one side. Having seated himself, he said to the Blessed One: It is said, O Lord: “The world is empty.” In what way, O Lord, is it said that the world is empty? Thus questioned, the Blessed One said to Samṛddhi: The eye is empty, it is empty of permanence and unchangeability; it is empty of ‘mine’. Why? Because that is its essence. The visible, the eye consciousness and also this sensation, unpleasant, pleasant or neither unpleasant nor pleasant, which arises from the contact of the eye as condition, that also is empty, empty of permanence and unchangeability, is empty of ‘mine’. Why? Because that is its essence. It is the same for the ear, nose, tongue, body and mind. This is why it is said that the world is empty. Thus spoke the Blessed One; the monk Samṛddhi rejoiced at the words of the Blessed One and went away.

- The *Samṛddhisūtra* is cited in the *Catuḥśatakaṭikā* by Candrakīrti, chap. IX, *Nityārthapratīṣedho nāma navamaṅ prakaraṇam* (note provided by J. May). Sanskrit: *Catuḥśatikā* by Ārya Deva, ed. by H. Shastri. *Memoirs of the Asiatic Society of Bengal*, vol. III, no. 8.

Tibetan: Tib. Trip, 98, 5266, 235.3.7.

J. May comments: Three citations without references. The first is related to Samṛddhi by the Sanskrit text, to Subhūti (= rab ḥbyor) by the Tibetan version. The second is exactly *Pañcaviṃśatisāhasrikā*, p. 195, 13-14; *Śatasāhasrikā*, p. 1410, 11-12. The third is a phrase current of common usage.

- Comparison between the Sanskrit *Samṛddhisūtra* (*S*) and the Pāli *Suññasutta* (*P*).

In *S*, the interlocutor of the Buddha is Samṛddhi; in *P*, it is Ānanda.

The Pāli sources, in *P*, look for the proof of the non-existence of the ātman (cf. *Mahāniddeśa*, II, p. 439; *Cullaniddeśa*, p. 279; *Kathāvatthu*, p. 67; *Visuddhimagga*, ed. H. C. Warren, p. 561). In contrast, the *Traité* and Candrakīrti resort to *S* to prove *prakṛtiśūnyatā*. The textual differences between *P* and *S* explain this twofold interpretation.

The short formula *suññaṃ attena vā attaniyena vā* which appears in *P* is very frequent: cf. *Majjhima*, I, p. 297; II, p. 263; *Samyutta*, IV, p. 296; *Paṭisambhidā*, II, p. 36; *Kathāvatthu*, p. 579. – *S* substitutes for it a longer phrase, in three points: *śāśvatenāvipariṇāmadharmēṇa śūnyam ātmīyena śūnyam*, in the Chinese translation of the *Samyukta*, but in six points according to the ȳkā of Candrakīrti: *śūnyam ātmanā ātmīyena ca nityena dhruveṇa śāśvatenāvipariṇāmadharmēṇa* ‘empty of me, empty of mine, eternity, solidity, perpetuity and unchangeability.’ This formula of six points is not unknown to the Pāli sources (*Paṭisambhidā*, I, p. 109; II, p. 178; *Mahāniddeśa*, I, p. 222; *Cullaniddeśa*, p. 279; *Visuddhimagga*, p. 561) which word it as follows: *suññaṃ attena vā attaniyena vā niccena vā dhruvena vā sasstena vā avipariṇāmadhammena vā*.

According to the *Cullaniddeśa*, p. 278-280, and the *Visuddhimagga*, p. 561-562, emptiness may be taken under two, four, six, eight, ten, twelve or forty-two aspects. The *Paṭisambhidā*, II, p. 178, adds that *suññasuññaṃ*

Question. – This sūtra says that [the twelve āyatanas] are empty of ‘me’ and ‘mine’ (*śūnyāny ātmanā vātmīyena vā*), i.e., it speaks of the emptiness of beings (*sattvaśūnyatā*) and not of the emptiness of things (*dharmāśūnyatā*). Why do you see in it a proof of the emptiness of the prakṛti?

Answer. – In the sūtra, it is merely a question of the emptiness of the prakṛti; it does not speak of the emptiness of beings or of the emptiness of things.⁵²¹

Prakṛtiśūnyatā is of two kinds:

1) In the twelve bases of consciousness (*āyatana*), there is no ‘me’ (*ātman*) and no ‘mine’ (*ātmīya*). The emptiness belonging to the twelve bases of consciousness consists of the absence of ‘me’ (*anātman*) and the absence of ‘mine’ (*anātmīya*). This is what is said in the system of the śrāvakas.

2) The Mahāyāna system, however, says: *i*) the twelve bases of consciousness having neither ‘me’ nor ‘mine’ are empty (*śūnya*); *ii*) the prakṛti ‘essence’ of the twelve bases of consciousness, being non-existent, is itself empty [of prakṛti].

Moreover, if there is neither ‘me’ nor ‘mine’, one automatically (*svarasena*) ends up in the emptiness of things (*dharmāśūnyatā*). Because people are specially attached to their ‘me’ and ‘mine’, the Buddha says only that there is no ‘me’ or ‘mine’. From that we necessarily will know the emptiness of all the dharmas (*sarvadharmāśūnyatā*, no. 14). To be detached from the dharmas of ‘me’ and ‘mine’ is to be detached from other dharmas *a fortiori*. This is why the emptiness of beings (*sattvaśūnyatā*) and the emptiness of things (*dharmāśūnyatā*) finally end up in the same sense (*ekārtha*) called emptiness of essence (*prakṛtiśūnyatā*, no. 12) here.

Finally, what is called prakṛti is to exist by itself (*svayambhū*), independent of causes and conditions (*hetupratyayanirapekṣam*). That which depends on causes and conditions is a ‘formation’ (*saṃskāra*) and not a ‘prakṛti’, and in no dharma is there a prakṛti. Why? Because all conditioned dharmas arise from causes and conditions and, since they arise from causes and conditions, they are formations (*saṃskāra*). If they did not arise from causes and conditions, they would not be ‘dharma’. Therefore it is the absence (*anupalabdhitā*) of prakṛti in every dharma which is called ‘emptiness of prakṛti’.

‘the emptiness of emptiness’ is precisely the emptiness in six points just discussed. According to the Commentary of the Paṭisambhidā, III, p. 632, the emptiness formed by emptiness which is stated by another accessory word is *suññasuññaṃ* (*suññasankhātāṃ suññaṃ, na aññena upapadena visesitan ti suññaṃ suññaṃ*).

The phrase *tat kasya hetoḥ, prakṛtir asyaiṣā* which appears in the *Samṛddhisūtra* does not occur in the correspondent *Suññasutta*, but appears frequently in the Mahāyāna sūtras. It plays the role of refrain in the definitions of the sixteen, eighteen or twenty *śūnyatā* proposed by the long Prajñāpāramitā sūtras: cf. Aṣṭādaśasāhasrikā (Tib. Trip., XIX, no. 732, p. 260, fol. 135a8-137b5; T 220, vol. VII, k. 488, p. 480b6-481a1); Pañcaviṃśatisāhasrikā, p. 195, 12-197, 20; Śatasāhasrikā, p. 1407, 10-1411, 14. I [Lamotte] would like to think that the phrase in question has been introduced into the *Samṛddhisūtra* of the Saṃyuktāgama by a Mahāyānist interpolator. The canonical Tripiṭaka was often the victim of similar manipulations.

⁵²¹ Evidently the writer of the response is not reading the same text as that of the objector; see the preceding note.

II. EMPTINESS OF PRAKṚTI 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 (*ākāśasama*), ever without production (*anutpāda*), without destruction (*anirodha*), without taints (*asaṃkleśa*) and without purification (*avyavadāna*). 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 bodhisattvas whereas absolute emptiness is particularly cultivated by the Buddhas. Why? In the emptiness of prakṛti there is only a complex of causes and conditions (*hetupratyayasāmagrī*) but there is no real essence (*bhūtaprakṛti*); absolute emptiness itself is pure in the three times (*tryadhvapariśuddha*): those are the differences.

III. SHARED PRAKṚTIS AND SPECIFIC PRAKṚTIS

The essences (*prakṛti*) of all dharmas are of two kinds (*dvividha*), *i*) shared [292c] essences (*sāmānyaparakṛti*) and *ii*) specific essences (*svaparakṛti*).

i) Shared prakṛtis are impermanence (*anityatā*), suffering (*duḥkha*), emptiness (*śūnya*), non-self (*anātman*), non-production (*anutpāda*), non-destruction (*anirodha*), non-coming (*anāgama*), non-going (*anirgama*), non-entering (*apraveśa*), non-leaving (*aniḥsarana*), etc.

ii) Specific prakṛtis are, e.g., the hot essence (*uṣṇatva*) of fire (*tejas*), the moist essence (*dravatva*) of water (*ap*), the intelligent essence (*vijñanatva*) of the mind (*citta*). 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 *Che-li king* (*Daśabalasūtra*), “the Buddha knows the world with its many essential dispositions”.⁵²²

As these prakṛtis are empty, we speak here of the ‘emptiness of the prakṛtis’.

IV. ABSURDITY OF THE SHARED PRAKṚTIS⁵²³

⁵²² See above, p. 1507F, the sixth tathāgatābala: *Tathāgato anekadhātunānādhātulokaṃ yathābhūtaṃ prajānāti*.

[1. Absurdity of an impermanent prakṛti (*anityapraṛti*)]. – If an impermanent prakṛti really existed, it would ruin the retribution of actions (*karmavipāka*). Why? Because productions (*utpāda*), destructions (*vyaya*) and the past (*atīta*) would be without duration (*sthitī*), the six organs (*indriya*) would not seize their objects (*viśaya*) and there would not be any accumulated causes and conditions (*saṃcitahetupratyaya*).⁵²⁴ This accumulation being absent, recitation of the sūtras (*sūtroddeśa*), meditation (*pratisaṃlayana*), etc., would be impossible. This is how we know that an impermanent prakṛti does not exist.

[2. Absurdity of a permanent prakṛti (*nityapraṛti*)]. – If an impermanent prakṛti does not exist, what could be said then (*kaḥ punarvādah*) about a permanent prakṛti?

[3. Absurdity of a painful prakṛti (*duḥkhapraṛti*)]. – Furthermore, a painful prakṛti does not itself exist either. If it were really painful, one would never experience a feeling of attachment (*saṅgacitta*). 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 (*duḥkhavedanā*), pleasant sensation (*sukhavedanā*) and neither unpleasant nor pleasant sensation (*adhuḥkhāsukhavedanā*).

[If everything were essentially painful, there would not be the occasion to feel hatred (*dveṣa*) 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 (*sukhapraṛti*)]. – 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 (*śūnyapraṛti*) and a real prakṛti (*bhūtapraṛti*)]. – Moreover, an empty prakṛti does not itself exist either. Why? If there were emptiness (*śūnyalakṣaṇa*), there would be neither sin (*āpatti*) nor merit (*puṇya*) and, in the absence of sin and merit, there would be no previous existence (*pūrvajanman*) and no later existence (*aparajanman*).

Moreover, dharmas exist in interdependence (*āpekṣika*). 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?

⁵²³ To expose the realist conceptions of his adversaries, the author resorts here to a series of *ad hominem* arguments: he evokes the process of retribution of actions, establishes distinctions between suffering and happiness, between sin and merit, and goes so far as to cite an existent and transmigrating ātman. For all that, he does not accept the pertinence of his argument for non-arising (*anutpāda*) and non-destruction (*anirodha*), otherwise called absence of any nature, which for him constitute the true nature of things.

⁵²⁴ See Kośa, IV, p. 242.

[7-8. Absurdity of an impersonal prakṛti (*anātmakaprakṛti*) 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 (*ihajanman*) to the future lifetime (*aparajanman*) to gather [the fruit] of sin (*āpatti*) and merit (*puṇya*), and there would be no fruit of retribution (*vipākaphala*) caused by actions (*karman*).

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 (*utpāda*) 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 (*śāśvatadr̥ṣṭi*). If all dharmas were eternal, there would be no sin (*āpatti*) and no merit (*puṇya*); 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 (*apraveśa*) or leaving (*aniḥsarana*), and other shared prakṛtis.

V. ABSURDITY OF SPECIFIC PRAKṚTIS⁵²⁵

Furthermore, the specific prakṛtis (*svaprakṛti*) are also absurd. How is that?

Take, for example, fire (*agni*): it burns its material of appropriation (*upādāyarūpa*) 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 (*pṛthak*) a distinct function (*vyāpāra*); 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-dharma, why do you say that heat (*uṣṇatva*) is the essence (*prakṛti*) of fire?

⁵²⁵ The author here is dealing with sūtras and śāstras that attribute to things a well determined mode of being (*bhāva*) or a specific nature (*lakṣaṇa*) which, for example, allocate solidity (*khakkhaṭatva*) to the element earth (*pṛthivīdhātu*), moistness (*dravatva*) to the element water (*abdhātu*), heat (*uṣṇatva*) to the element fire (*tejodhātu*), lightness-mobility (*laghusamudīraṇatva*) to the element wind, etc. (cf. Majjhima, I, p. 185-189; 421-424; III, p. 240-241; Vibhaṅga, p. 82-84; Visuddhimagga, p. 290-293; Prakaraṇapāda, T 1542, k. 1, p. 692c11-12; k. 2, p. 699c4-5; Vibhāṣā, 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.

⁵²⁶ *The Traité* summarizes chap. X of Madh, kārikā (Madh. vṛtti, p. 202-217) in a few lines: there is no element fire having heat (*uṣṇatva*) as its eternal and immutable essence. Every combustion results from a coming together of a fuel (*indhana*), the wood to be burned (*dāhyaṃ kāśṭham*), and a combustive agent (*dagdhā karṭṛ*), the fire (*agni*). But the fire cannot be identical with the fuel nor different from it, as kārikās, x, st. 1-3, explain:

Yad indhanaṃ sa ced agnir ekatvaṃ karṭṛkarmaṇoh/

Moreover, the 'heat' essence (*uṣṇatvapraṁṛti*) arises from conditions (*pratyaya*): inwardly (*adhyātmam*) there is the body organ (*kāyendriya*) and outwardly (*bahirdhā*) there is tangible form (*spraṣṭavya*): together they give rise to a tactile consciousness (*kāyavijñāna*) 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 (*praṁṛti*) of fire.

Moreover,⁵²⁷ 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 body⁵²⁸ 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 as essence (*praṁṛti*) a fixed heat (*niyatoṣṇatva*): *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 organs⁵²⁹ 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 (*uṣṇatvapraṁṛti*) 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 *praṁṛtis*. As the shared *praṁṛtis* (*sāmanyapraṁṛti*) and the specific *praṁṛtis* (*svapraṁṛti*) do not exist, the Prajñāpāramitāsūtra proclaims the 'emptiness of the *praṁṛtis*' here.

anyaś ced indhanād agnir indhanād apy ṛte bhavet //
nityapradīpta eva syād apradīpanahetukaḥ /
punar ārambhavaiyartham evaṁ cākarmakaḥ sati //
paratranirapekṣatvād apradīpanahetukaḥ /
punar ārambhavaiyarthyaṁ nityadīptaḥ prasajyate //

Paraphrase – If fire were the fuel, the agent (the fire) and the object (the fuel) would be the same: unacceptable, for the potter (*kumbhakāra*) is not confused with the pot (*ghaṭa*) nor the woodcutter (*chetṭr*) with the log (*chettavya*). – On the other hand, if the fire were something other than the fuel, there would be fire in the absence of fuel; another absurdity, for it has never been seen that a piece of cloth (*paṭa*) 'other than the pot' (*ghaṭād anyah*) should be completely independent (*nirapekṣa*) of it. Therefore there is no fire independent of the fuel.

Moreover, if fire existed apart and separately from the fuel, it would always be burning and there would be no fuel as cause; any effort to extinguish it or to feed it would be unnecessary since this fire is always burning; the fire would be ineffective (*akarmaka*) in respect to the fuel since it does not have it as cause: it would be an agent that does not act (*akarmakaḥ kartṛ*); to speak of an agent that does not act or of the son of a barren woman (*bandhyāsuta*) is a contradiction in terms.

- Thus the fire which is neither identical with the fuel nor different from it is empty of a caloric (*uṣṇatva*) *praṁṛti* existing in itself (*svayambhū*) independently of causes.

⁵²⁷ Here the author is setting forth arguments that do not appear in the Madh. kārikā. He shows that in some circumstances fire, external (*bāhira*) as well as internal (*ajjhattika*) - i.e., present in the human body – does not burn and consequently does not have fixed nature (*nityatalakṣaṇa*).

⁵²⁸ Fire is one of the six elements (*dhātu*) entering into the composition of a human being

⁵²⁹ See p. 1302F, n. 2.

VI. LONG DURATION IS NOT ETERNITY

Moreover, the emptiness of the prakṛtis is empty from the very beginning (*ādīta eva śūnya*). But worldly people tell us: “That which is false and does not last for a long time is empty (*śūnya*); 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 (*bhūta*) and not empty.” – In order to cut through this error, the Buddha said: “Even solid things (*dhruva*) forming series (*saṃtāna*, *prabandha*) and lasting for a long time are empty of essence (*prakṛtiśūnya*) and, although the wisdom (*prajñā*) of the saints saves beings and destroys the passions, the prakṛtis [of which they speak] are non-existent (*anupalabdha*) 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 (*tathatā*), the fundamental element (*dharmadhātu*), the highest culminating point of the truth (*bhūtakoṭi*) are true essences (*bhūtaprakṛti*).” – 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 (*prakṛtiśūnyatā*).

Finally the prakṛtis of conditioned dharmas (*saṃkrta*) have three characteristics (*lakṣaṇa*): production (*utpāda*), duration (*sthiti*) and disappearance (*vyaya*).⁵³⁰ The prakṛtis of unconditioned dharmas (*asaṃkrta*) also have three characteristics: non-arising, non-duration and non-disappearance. If the conditioned prakṛtis are empty, what can be said then (*kaḥ punarvādaḥ*) 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 (*anupalabdha*), and this is what is called ‘emptiness of the prakṛtis’.

Svalakṣaṇaśūnyatā

Eleventh Section EMPTINESS 13: EMPTINESS OF SPECIFIC CHARACTERISTICS

I. THE TWO TYPES OF CHARACTERISTICS

Emptiness of specific characteristics (*svalakṣaṇaśūnyatā*). – All dharmas have two kinds of characteristics (*lakṣaṇa*), *i*) shared characteristics (*sāmānyalakṣaṇa*) and *ii*) specific characteristics (*svalakṣaṇa*). These

⁵³⁰ Cf. p. 36-37F, 1163F.

two kinds of characteristics being empty, the Prajñāpāramitāsūtra speaks here of the ‘emptiness of characteristics’ (*lakṣanaśūnyatā*).

Question. – What are the shared characteristics and what are the specific characteristics?

Answer. – The shared characteristics are impermanence (*anityatā*), etc., for example.

The specific characteristics, in the sense that dharmas, although they are impermanent, each possess their own specific characteristic. Thus, for the earth (*pṛthivī*), it is solidity (*khakkaḥatva*), for fire, it is heat (*uṣṇatva*).

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 (*viśeṣa*). To talk about essence (*prakṛti*) is to talk about characteristic, and to talk about characteristic is to talk about essence. For example, we say that the essence of fire (*tejahprakṛti*) is the characteristic of heat (*uṣṇatvalakṣaṇa*) 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 (*vijñeya*).

Thus, in the follower of the Buddha (*Śākyaputrīya*), the taking of the precepts (*śīlamādāna*) constitutes the essence whereas the shaving of the head (*muṇḍana*) and the wearing of the yellow robe (*kāṣāyavastra*) constitute the characteristics. In a brahmacārin, the religious vows (*dharmasamādāna*) constitute the essence whereas the tuft of hair at the top of the head (*cūḍā*) and the carrying of the staff (*tridaṇḍa*)⁵³¹ constitute the characteristics. Fire (*tejas*) has heat as its essence and smoke (*dhūma*) as its characteristic. Proximity is essence while distance is characteristic.

The characteristics are not fixed (*aniyata*) and leave the body; the essence expresses the reality (*tattva*) of the thing. Thus when one sees a yellow (*pīta*) substance, one thinks it is gold (*suvarṇa*), 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 (*gurukāra*) and veneration (*satkāra*) seems to be an honest man, but that is only a superficial characteristic: abuse, criticism, anger and rage are his true essence.

⁵³¹ Adopting the variant *san k'i tchang*, utensil belonging to the *tridaṇḍin* parivrājaka, in Pāli *tedaṇḍika*. Jātaka, II, p. 317, defines the *tedaṇḍika*: *kuṇḍikaṃ ṭhapanatthāya tidaṇḍaṃ gahetvā caranto* “ who walks carrying a triple rod to fasten his water-pot onto” (ref. A. Foucher, AgbG, II, p. 262, n. 1). Illustrations of this staff, *ibid*, I, fig. 277, 279, 281, 282; II, fig. 437.

These are the differences (*viśeṣa*) between essence and characteristic, interior and exterior, distance and proximity, anteriority and posteriority. All these characteristics beings empty, the Prajñāpāramitāsūtra speaks here about ‘emptiness of characteristics’ (*lakṣaṇaśūnyatā*).

III. SHARED CHARACTERISTICS

1. Impermanence

As it is said, “all conditioned dharmas have an impermanent characteristic (*anityalakṣaṇa*).” 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 (*hetupratyayāpekṣa*).
- 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 (*duḥkhasakandha*).

- 1) Because the four postures (*īryāpatha*) are never without suffering.⁵³²
- 2) Because the holy truth of suffering (*duḥkhāryasatya*) [proclaims them to be suffering].
- 3) Because the saints (*āryapudgala*) reject them and do not accept them.
- 4) Because they never stop tormenting.
- 5) Because they are impermanent (*anitya*).

For these reasons, they have the characteristic of suffering (*duḥkhalakṣaṇa*).

3. Empty

⁵³² Every position, when it is prolonged, because painful: see p. 584F.

- 1) Not belonging to the 'me' (*anātmīya*), they are empty (*śūnya*).
- 2) Coming from a complex of causes and conditions (*hetupratyayasāmagrī*), they are empty.
- 3) Being impermanent (*anitya*), suffering (*duḥkha*), empty (*śūnya*) and impersonal (*anātman*), they are empty.
- 4) Because there is neither beginning nor end in them, they are empty.
- 5) Because they deceive the mind, they are empty.
- 6) Because the saints are not attached to any of them, they are empty.
- 7) By virtue of the two gates of deliverance (*vimokṣasamukha*), namely, signlessness (*ānimitta*) and wishlessness (*apraṇihita*), they are empty.
- 8) Because the true nature (*bhūtalakṣaṇa*) of dharmas is immense (*apramāṇa*) and incalculable (*asaṃkhyeya*), they are empty.
- 9) Because [this true nature] cuts all the paths of speech (*sarvavādamārga*), they are empty.
- 10) Because [this true nature] destroys all functioning of the mind (*sarvacittapavṛtti*), they are empty.
- 11) Because the Buddhas, pratyekabuddhas and arhats who penetrate [into this true nature] do not come out of it, they are empty.

For these reasons, they have the empty characteristic (*śūnyalakṣaṇa*).

4. Without self

Being impermanent (*anitya*) suffering (*duḥkha*) and empty (*śūnya*), these dharmas are without self (*anātman*).

- 1) Not being autonomous (*asvatantra*), they are without self.
- 2) Without master (*asvāmika*), they are without self.
- 3) None of them is born without causes and conditions but they all come from causes and conditions; therefore they are without self.
- 4) By virtue [of the two gates of deliverance], namely, signlessness (*ānimitta*) and wishlessness (*apraṇihita*), they are without self.
- 5) Being only simple designations (*prajñāpti*), they are without self.
- [293c] 6) Belief in the person (*satkāyadr̥ṣṭi*) being an error (*viparyāsa*), they are without self.
- 7) Because bodhi is found by destroying the idea of self (*ātmacitta*), they are without self.

For these many reasons, conditioned dharmas are without self. All this has dealt with the shared characteristics (*sāmānyalakṣaṇa*).

IV. SPECIFIC CHARACTERISTICS

Earth (*pṛthivī*) has as characteristic solidity (*khakkaḥatva*); fire (*tejas*) has as characteristic heat (*uṣṇatva*); water has as characteristic moistness (*dravatva*); wind (*vāyu*) has as characteristic motion (*īraṇa*).

The eye (*cakṣus*) has as characteristic being the support of the visual consciousness (*cakusurvijñāna*); and [mutates mutandis] it is the same for the ear (*śrotra*), nose (*ghrāṇa*), tongue (*jihva*) and body (*kāya*).

Consciousness (*vijñāna*) has as characteristic investigation (*vitarka*); knowledge (*jñāna*) has as characteristic wisdom (*prajñā*); generosity (*dāna*) has as characteristic renunciation (*parityāga*); morality (*śīla*) has as characteristic absence of regret (*akaukrtya*) and absence of violence (*avihiṃsā*); patience (*kṣānti*) has as characteristic absence of irritation (*akopana*); exertion (*vīrya*) has as characteristic effort (*abhyutsāha*); trance (*dhyāna*) has as characteristic concentration of the mind (*cittasamgraha*); wisdom (*prajñā*) has as characteristic mental detachment (*asaṅga*), skillful means (*upāya*) has as characteristic the creation of objects (*vastusampādana*); saṃsāra has as characteristic the weaving of births and deaths (*cyutyupapāda*); 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 (*svalakṣaṇaśūnyatā*). For other meanings, refer to what has been said about the emptiness of essences (*prakṛtiśūnyatā*, no. 12) since essence (*prakṛti*) and characteristic (*lakṣaṇa*) are synonyms.

V. WHY INSIST ON THE EMPTINESS OF ‘SPECIFIC’ CHARACTERISTICS?

Question. – Why does [the Prajñāpāramitāsūtra] not simply say ‘emptiness of characteristics’ (*lakṣaṇaśūnyatā*) but says ‘emptiness of specific characteristics’ (*svalakṣaṇaśūnyatā*)?

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 *tche* ‘to weave’ (in Sanskrit, *vā*) in place of *che* ‘to cognize’. It is one of the very imaginative etymologies for the word *nir-vāna*, ‘the non-weaving of births and deaths’ in opposition to saṃsāra which weaves them. It has already appeared in the Vibhāṣā, T 1545, k. 32, p. 163b4-6: *Vāna* means ‘weaving’, *nir* 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 (*dharmaparaṃparā*) 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.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 (*viparyāsa*), beings become attached (*abhiniviśante*) to these dharmas by finding in them characteristics of identity (*ekatva*) or difference (*anyatva*), shared characteristics (*sāmānyalakṣaṇa*) or specific characteristics (*svalakṣaṇa*). It is in order to destroy them that we speak of them here. For all these reasons, the Prajñāpāramitāsūtra asserts an emptiness of specific characteristics.

Sarvadharmasūnyatā

Twelfth Section EMPTINESS 14: EMPTINESS OF ALL DHARMAS

Emptiness of all dharmas (*sarvadharmasūnyatā*). – By ‘all dharmas’ we mean the five aggregates (*skandha*), the twelve bases of consciousness (*āyatana*) and the eighteen elements (*dhātu*).

I. UNITARY CATEGORIES IN EVERY DHARMA

Throughout, these dharmas belong to many categories (*mukha*),⁵³⁵ in the sense that all dharmas have: 1) a characteristic of existence (*bhāvalakṣaṇa*); 2) a characteristic of knowledge (*jñānalakṣaṇa*); 3) a characteristic of consciousness (*vijñānalakṣaṇa*); 4) a characteristic of object (*ālambanalakṣaṇa*); 5) a characteristic of dominance (*adhipatilakṣaṇa*); 6) a characteristic of cause (*hetulakṣaṇa*) and a characteristic of effect (*phalalakṣaṇa*); 7) a shared characteristic (*sāmānyalakṣaṇa*) and a specific characteristic (*svalakṣaṇa*); 8) a characteristic of support (*āśrayalakṣaṇa*).

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 (*paratantra*).

⁵³⁵ Conditioned dharmas (*saṃkṛta*) 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 (*suvarṇa*) and some ugly (*durvarṇa*), there are some internal (*ādhyātmika*) and some external (*bāhya*). All dharmas, being [a place] of arising for the mind, are said to be existent.⁵³⁶

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 (*bhāva*) 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 (*duḥkhe dharmajñāna*) and the subsequent knowledge of suffering (*duḥkhe 'navayajñāna*) cognize the truth of suffering (*duḥkhasatya*).

b. The knowledge of the origin (*samudaye dharmajñāna*) and the subsequent knowledge of the origin (*samudaye 'nvayajñāna*) cognize the truth of the origin (*samudayasatya*).

c. The knowledge of the destruction (*nirodhe dharmajñāna*) and the subsequent knowledge of the destruction (*nirodhe 'nvayajñāna*) cognize the truth of the destruction (*nirodhasatya*).

d. The knowledge of the Path (*mārga dharmajñāna*) and the subsequent knowledge of the Path (*mārga 'nvayadharmajñāna*) cognize the truth of the Path (*mārgasatya*).⁵³⁷ [294a]

e. The good conventional knowledge (*saṃvṛtījñāna*) cognizes suffering (*duḥkha*), the origin (*samudaya*), the destruction (*nirodha*), the Path (*mārga*), and also cognizes space (*ākāśa*) and cessation not due to wisdom (*apratisaṃkhyānirodha*).

Therefore it is said that all dharmas have a characteristic of knowledge and, by means of this characteristic of knowledge, embrace (*saṃgrhṇanti*) all dharmas.

3) They have a characteristic of consciousness (*vijñānalakṣaṇa*):

a. The eye consciousness (*caḥsurvijñāna*) perceives color (*rūpa*).

b. The ear consciousness (*śrotravijñāna*) perceives sound (*śabda*).

c. The nose consciousness (*ghrānavijñāna*) perceives odor (*gandha*).

d. The tongue consciousness (*jihvāvijñāna*) perceives taste (*rasa*).

e. the body consciousness (*kāyāvijñāna*) perceives the tangible (*spraṣṭavya*).

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;

⁵³⁶ For the Sarvāstivādins, only existing dharmas can be objects of consciousness; on the other hand, the Sautrāntikas think that the existing and the non-existing (*bhāva*, *abhāva*) can both be object of the consciousness: see Kośa, V, p. 60-62.

⁵³⁷ In all, eight knowledges (*jñāna*), preceded by *kṣānti*, and acquired during the Darśanamārga.

the tongue, taste and the tongue consciousness; the body, touch and the body consciousness; the mind (*manas*), dharmas and the mental consciousness.⁵³⁸

Therefore it is said that all dharmas have a characteristic of consciousness.

4) They have a characteristic of object (*ālambanalakṣaṇa*).

a. The eye consciousness (*caḥsurvijñāna*) and the dharmas associated with the eye consciousness (*caḥsurvijñānasamprayuktadharmā*) seize (*ālambante*) color (*rūpa*).

b. The ear consciousness (*śrotravijñāna*) and the dharmas associated with the ear consciousness seize sound (*śabda*).

c. The nose consciousness (*ghrānavijñāna*) and the dharmas associated with the nose consciousness seize smell (*gandha*).

d. The tongue consciousness (*jihvāvijñāna*) and the dharmas associated with the tongue consciousness seize taste (*rasa*).

e. The body consciousness (*kāyavijñāna*) and the dharmas associated with the body consciousness seize the tangible (*spraṣṭavya*).

f. The mental consciousness (*manovijñāna*) 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.

Therefore it is said that all dharmas have a characteristic of object.

5) They have a characteristic of dominance (*adhipatilakṣaṇa*).

a. All conditioned dharmas (*samskṛta*) are, each separately, dominant.⁵³⁹

b. Unconditioned dharmas (*asamskṛta*) also are dominant in respect to conditioned dharmas.

Therefore it is said that all dharmas have a characteristic of dominance.

6) They have characteristics of cause and effect (*hetuphalalakṣaṇa*): 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 (*sāmānyalakṣaṇa*) and a specific characteristic (*svalakṣaṇa*).

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

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.

⁵³⁹ All dharmas are dominant (*adhipati*) as *raison d'Être* (*kāraṇahetu*) in regard to all, themselves excepted (*svato 'nye kāraṇahetuḥ*): cf. Kośa, II, p. 246.

that he has lost an ear is a specific characteristic. Thus for each series (*paramparā*) 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 (*āśrayalakṣaṇa*).

Taken separately and together, dharmas rely upon one another (*anyo 'nyāśrita*). For example, the plants, the trees, the mountains and the rivers rest on the earth (*pṛthivī*) 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 (*samgrhṇati*) all dharmas.

These unitary categories of dharma are applicable to every dharma.

II. GROUPS OF SEVERAL DHARMAS⁵⁴⁰

Moreover, groups of two dharmas include all dharmas: material (*rūpin*) dharmas and immaterial (*arūpin*) dharmas; visible (*sanidarśana*) and invisible (*anidarśana*), resistant (*sapratigha*) and non-resistant (*apratigha*), impure [294b] (*sāsrava*) and pure (*anasrava*), conditioned (*saṃskṛta*) and unconditioned (*asaṃskṛta*), inner (*adhyātma*) and outer (*bahirdhā*), vision-dharma and object-object, existence-dharma and nonexistence-dharma, 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 (*śūnya*) as I have said above (p. 2086F): this is what is called the 'emptiness of all dharmas' (*sarvadharmasūnyatā*).

III. WHAT IS THE USE OF MAKING LISTS OF EMPTY DHARMAS?⁵⁴¹

Question. – If dharmas are all empty, why give them different names (*nānāvidhanāman*)?

Answer. – Out of ignorance (*avidyā*) or error (*viparyāsa*), worldly people seize characteristics (*nimittāny udgrhṇanti*) in empty dharmas and thus give rise to the conflicting emotions, such as desire (*trṣṇādikleśa*). 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 (*duḥkha*) and happiness (*sukha*). They are like the silk-worm (*kośakāra*) that, emitting silk (*kausēya*) without any reason,

⁵⁴⁰ For a more detailed explanation, see above, p. 644-645F, 1101-1104F and 1750-1752F.

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.⁵⁴²

By the power of his pure wisdom (*viśuddhaprajñā*), 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 (*abhiniviśasthāna*) that are the five skandhas, 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 (*nirveda*).

IV. NEW CONTROVERSY IN REGARD TO EMPTINESS

1. The specific characteristics of conditioned dharmas are empty and indeterminate

⁵⁴² Cf. H. Lamasse, *Sin kouo wen* or *New manual of the written Chinese language*, 2nd ed., Hong Kong, 1922, p. 212-213: The eggs of the silk-worm (*ts'an*) 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 (*sseu*) from their mouths. When their thread is ended, they change into a chrysalis (*yong*), 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 (*sao sseu*) 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 (*siu*) to unwind it (*tch'euou*) and it is unrolled onto the skein winder (*sseu kiu*). 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 (*kosiyamissaka santhata*), for such a measure involves the destruction of numberless small creatures (*khuddaka pāṇa*). Violating this precept constitutes a *naiḥsargikapātayantika*, a fault involving confiscation: cf. Pāli Vinaya, III, p. 224; Mahīśasaka Vin., T 1421, k. 5, p. 35a; Mahāsāṃghika Vin., T 1425, k. 9, p. 307c (cf. *Prātimokṣasūtra of the Mahāsāṃghika*, ed. W. Pachow, 1956, p. 17, 25-26); Dharmaguptaka Vin., T 1428, k. 7, p. 613c; Sarvāstivādin Vin., T 1435, k. 7, p. 47c (cf. V. Rosen, *Der Vinayavibhaṅga der Sarvāstivādin*, p. 90); Mūlasarvāstivādin 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 (Laṅkāvatāra, p. 162, 2-4: *kausēyakrimaya iva sūtreṇātmanam parāṃś ca pariveṣṭayanti*). See also Vibhāṣā, T 1545, k. 48, p. 247c13-14; Abhidharmāvatāra, T 1554, k. 2, p. 985a6-7; Nairātmyapariṣcchā, T 1643, p. 172b29 (but the original Sanskrit says only *veṣṭita*); Catuḥsatyaśāstra, T 1647, k. 1, p. 376b5; Ratnakūṭa, T 310, k. 83, p. 482c11; k. 109, p. 612a27-28; k. 110, p. 617a8, 622b17; k. 120, p. 680c11; Northern Mahāparinirvāṇ, T 374, k. 2, p. 373b10; k. 9, p. 419b6; *Traité*, k. 90, p. 697a16-17.a

Question. – You say that all dharmas are empty, but that is not correct. Why? Because all dharmas are integrated (*saṃgrhita*) each within their own specific characteristic (*svālakṣaṇa*). Earth (*pṛthivī*) has as characteristic solidity (*khakkhaṭatva*), water (*ap*) has as characteristic moistness (*dravatva*), fire (*tejas*) has as characteristic heat (*uṣṇatva*); wind has as characteristic motion (*īraṇa*), the mind (*citta*) has as characteristic discernment (*prativijñapti*), 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 (*prakṛtisūnyatā*, no. 12) and the emptiness of specific characteristics (*svālakṣaṇasūnyatā*, no. 13), but I must repeat myself here.

1) Since the characteristics (*lakṣaṇa*) are not determinate (*anīyata*), they are not real characteristics. Thus, cheese (*sarpis*), honey (*madhu*), glue (*gavyaḍṛḍha*), wax (*lākṣā*), etc., have the characteristic of earth (*pṛthivīlakṣaṇa*), [namely, solidity]; but if they are brought near fire (*agni*), they lose their own characteristic and take on the characteristic of moistness (*dravatva*) [which is that of water]. If gold (*suvarṇa*), silver (*rajata*), copper (*tāmra*) and iron (*ayas*) 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 (*hima*) and takes on the characteristic of earth, [namely solidity]. A man who is drunk (*unmada*), or asleep (*supta*) or a man who is in the absorption without mind (*asaṃjñīsamāpatti*), a frozen fish (*matsya*), have neither mind (*citta*) nor consciousness (*vijñāna*); they lose their characteristic of thinking and no longer have any discernment (*prativijñapti*). Wisdom (*prajñā*), which has knowledge (*jñāna*) as characteristic, as soon as it penetrates the empty nature (*bhūtalkakṣaṇa*) of dharmas, no longer has discernment and loses its characteristic of knowledge.⁵⁴³ This is why the dharmas have no determined characteristic.

2) Moreover, it is not correct that dharmas have a determined characteristic (*niyatalakṣaṇa*). Why? The characteristic of future (*anāgata*) dharma cannot come into the present (*pratyutpanna*) 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 the present, and there would no longer be any fruit of retribution (*vipakaphala*) in the future. – If the present (*pratyutpanna*) entered {294c} into the past (*atīta*), 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.⁵⁴⁴ From all these faults (*doṣa*), we know that dharmas have no fixed characteristic.

2. Unconditioned dharmas are without characteristics

⁵⁴³ The author touches the very depths of the autocritique. His perfection of wisdom is the absence of any knowledge.

⁵⁴⁴ From the non-existence of the three times follows not only the subjective nature of dharmas but also their non-production: cf. above, p. 76-79F, 377F, 1690-1696F, 1086F.

Moreover, if as you assert, unconditioned (*asaṃskṛta*) dharmas exist in a definite way, they would each separately have a specific characteristic (*svālakṣaṇa*), in the same way that fire (*tejas*) has the characteristic of heat (*uṣṇatvalakṣaṇa*). But [by definition], it is the fact of not depending on a foreign cause (*aparāhetukatva*) 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 (*apratisaṃkhyānirodha*) takes place in the future existence (*anāgatajanmani*), it would be a conditioned dharma (*saṃskṛta*) whereas, [by definition], there is no conditioned dharma there.

If you say that the cessation not due to knowledge (*apratisaṃkhyānirodha*) 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 (*anityatā*) and not the characteristic of the cessation not due to knowledge (*apratisaṃkhyā*).⁵⁴⁵

For these many reasons, there is no determinate characteristic. If dharmas had a determinate characteristic, they would be real (*aśūnya*). 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 (*aśūnya*) dharmas. Why? Because there are differences between the things known by worldly people (*prthagjana*) and the things known by the saints (*āryapudgala*): 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 absence of worldly people, there are no dharmas of the saints, just as in the absence of illness (*vyādhi*), there is no medicine (*bhaṣajya*). This is why a sūtra says: “Without the dharmas of worldly people, there

⁵⁴⁵ Apart from the ākāṣa, the Sarvāstivādin-Vaibhāṣikas, along with some other schools, assert two unconditioned or *asaṃskṛtas*: 1) The cessation of desire is acquired by a pure knowledge, the comprehension of the truths, to which the name of *pratisaṃkhyā* ‘discriminative consciousness’ is given: it is therefore called *pratisaṃkhyānirodha* (= *pratisaṃkhyāya nirodha*): 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 (*utpādātavantavighna*: Kośa, I, p. 20): it is therefore called *apratisaṃkhyānirodha*, cessation not due to knowledge.

In the words of the *Traité*, the Sarvāstivādins 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 (*anityatā*) presents characteristics directly opposite to those of an *asaṃskṛta* which, by definition, is without production, without cessation and without duration-change. Thus the *asaṃskṛtas* as well have no fixed characteristic.

are no dharmas of the saints. The true nature of the dharmas of worldly people, that is the dharmas of the saints.”⁵⁴⁶

Moreover, saints do not seize any characteristic (*nimitta*) in dharmas and do not become attached to them (*nābhiniviśante*); that is why the dharmas of the saints are really true. By contrast, worldly people seize characteristics in dharmas and are attached to them: that is why the dharmas of worldly people are false.

Although the saints use [empty dharmas], they do not seize any characteristics in them and, if they do not seize any characteristics, it is because these dharmas are without determinate characteristics (*niyataalakṣaṇa*). Thus there is no objection to be removed.

In the stages of the worldly people (*prthagjanabhūmi*), 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 (*āryabhūmi*), one does not make any distinctions (*vibhaṅga*) 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 (*bandhana*) nor deliverance (*mokṣa*), neither sameness (*ekatva*) nor difference (*anyatva*); this is why it is free of imagination (*nirvikalpa*) and pure like space (*ākāśasama*).”

Finally, if dharmas were not entirely empty, it could not be said: “Absence of idle chatter (*niḥprapañca*) is appropriate for the saints.” Neither could one say: “Indifference (*anadhyavasāna*), detachment (*asaṅga*) and groundlessness (*apratiṣṭhāna*), emptiness (*śūnyatā*), signlessness (*ānimitta*) and wishlessness (*apraṇihita*) are the true teaching.”

4. Emptiness itself is empty

Question. – If the emptiness of all dharmas (*sarvadharmasūnyatā*) 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 (*sarvadharmasūnyatā*) is really [295a] true, why did the Buddha, in the Tripiṭaka, speak especially of impermanent (*anitya*), painful (*duḥkha*), empty (*śūnya*) dharmas without self (*anātman*)?⁵⁴⁷

⁵⁴⁶ On the identity of worldly people and saints, see *Vimalakīrti.*, transl., p. 143-144 and note, 156-57, 235; Hßbßgirin, p. 135, s.v. *Bonshß*.

[*Paramārthaśūnyatāsūtra*.]⁵⁴⁸ – See the sūtra where the Buddha says to the bhikṣus: “I will explain to you the discourse of the Dharma (*dharmaprayāya*) called *Ti-yi-yi-k’ong* (Paramārthaśūnyatā). What is this

⁵⁴⁷ *Aniṣyaṃ duḥkhaṃ śūnyam anātman* is the formula most frequent in the Sanskrit Āgamas: cf. Saṃyukta, T 99, k. 1, p. 1a11; k. 5, p. 35a6; K. 10, p. 65b28, 68c16; k. 12, p. 82c13; k. 21, p. 153a8. – In the corresponding passages of the Pāli Nikāyas, śūnyam does not appear:

Aniccaṃ...duḥkhaṃ... yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu taṃ samanupassitum: etaṃ mama eso ham asmi eso me attā ti: Vinaya, I, p. 14; Majjhima, III, p. 19-20, 271-273; Saṃyutta, II, p. 124-125, 244-245; III, p. 88-89, 94.

Aniccaṃ... yad aniccaṃ taṃ dukkhaṃ yaṃ dukkhaṃ tad anattā yad anattā taṃ netaṃ mama neso ham asmi na meso attā ti: Saṃyutta, III, p. 22, 23.

When *suññaṃ* is mentioned in the Pāli suttas, it is most often given by two complements *suññaṃ attena vā attaniyena vā* expressing that it is an emptiness of being and not of thing: Majjhima, I, p. 297; II, p. 263; Saṃyutta, IV, p. 54, 296-297.

⁵⁴⁸ Entitled *Ti-yi-yi-k’ong king* in the Chinese version of the Saṃyuktāgama made between 436 and 443 by Guṇabhadra, 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. 713c12-714a3. There is no correspondent in the Pāli Nikāyas but the Abhidharma masters, who see in it an affirmation of anātman or sattvaśūnyatā, have transmitted some extracts to us in the original Sanskrit text: Kośabhaṣya, p. 129, 9-11; 299, 12-14; 468, 20-22; Kośavyākhyā, p. 707, 13-16; Abhidharmadīpa, p. 267, 1-2 and 12; Bodhicaryāvatārapañjikā, p. 474, 15-17; 582, 1-3; Mahāyānasūtrālamkāra, p. 158, 21-22. The remainder of the sūtra is limited to repeating stock scriptural phrases, all identified in my [Lamotte] article, *Trois Sūtra du Saṃyukta sur la Vacuité*, BSOAS, XXXVI, 1973, p. 314-317. Under these conditions, the complete original text can readily be restored:

1. *evaṃ mayā śrutam / ekasmin samaya bhagavān kuruṣu viharati kalmāśadamyē nigame /*
2. *tatra bhagavān bhikṣūn āmantrayati.*
3. *dharmam vo deśayiṣye ādau ...*
11. *idam avocad bhagaān āttamanasas te bhikṣavo bhagavato bhāṣitam abhyanandan. /*

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 Kalmāśadamyā.
- 2) Then the Blessed One addressed the monks.
- 3) I shall teach you the Dharma good at the beginning, good in 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 brahmic 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 anyplace.
- 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 prāṭīyasamutpāda in direct order].

paramārthaśūnyatā, ‘absolute emptiness’? The eye (*cakṣus*), 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 (*karmavipāka*); the agent (*kāraka*) does not exist. It is the same for the ear (*śrotra*), the nose (*ghrāṇa*), the tongue (*jihvā*), the body (*kāya*) and the mind (*manas*).”⁵⁴⁹

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 śrāvaka system, that is absolute emptiness (*paramārthaśūnyatā*). Why are you telling us about an ‘emptiness of all dharmas’ (*sarvadharmasūnyatā*)?

Answer. – 1) The self (*ātman*) is the root (*mūla*) 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 (*bāhyavastu*) as if they were ‘mine’ (*ātmīya*). Tied (*baddha*) 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” (*kāraṅkaṅ 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 anityaṃ tad duḥkham*) and that which is suffering is without ‘me’ (*ātman*) and ‘mine’ (*ātmīya*).”⁵⁵⁰ 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 (*saṃyojana*). 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 (*duḥkha*), 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 (*dharmasūnyatā*). 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 that is a metaphor to designate the law.” Here this metaphor is about the law that is expressed thus: “This being, that is; from the production of this, that is produced, i.e., the formations have as condition ignorance, consciousness has for condition the formations; etc., up to: “Such is the origin of this whole mass of suffering.”

9) Moreover: “This not being, that is not; by the destruction of this, that is destroyed, i.e., from the destruction of ignorance the destruction of the formations results; from the destruction of the formations the destruction of consciousness results”, etc., up to: “Such is the destruction of this entire mass of suffering.”

10) That, O monks, is the sermon called ‘emptiness in the supreme sense of the word’.

11) Thus spoke the Blessed One; the monks’ minds were delighted and they rejoiced, praising the words of the Blessed One.

⁵⁴⁹ See paragraphs 4, 5, and 7 of the preceding note.

⁵⁵⁰ Saṃyutta, III, p. 22, 23: *Yad aniccaṃ taṃ dukkhaṃ yaṃ dukkhaṃ tad anattā yad anattā taṃ netaṃ mama*.

6. The non-self leads logically to emptiness of dharmas

Question. – Then why does the Buddha say [in the Paramārthaśūnyatāsūtra cited above]: “There is action and there is retribution of action (*asti karma, asti karmavipākah*)”? This action and this retribution of action are not empty (*śūnya*).

Answer. – 1) The Buddha’s sermon (*dharmadeśanā*) is twofold: *i*) he is preaching the non-self (*anātman*); *ii*) he is preaching the non-dharma (*adharmā*).

To those who believe in an eternal ātman, he says that “the agent does not exist (*kāraṅkaś tu nopalabhyate*); to those who are attached to the view of nihilism (*ucchedadr̥ṣṭyabhiniviṣṭa*) he says that “there is action and the retribution of action (*asti karmāsti karmavipākah*)”.

If a person hears it said that the agent does not exist, he ends up by falling into the view of nihilism (*ucchedadr̥ṣṭi*) 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 (*aiḥikaskandha*)] carry out actions (*karman*) but do not go into the future lifetime (*aparañjanman*): as a result of the five skandhas [of the present lifetime], there arises a new series (*saṃtāna, prabandha*) 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 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 (*dharmatā*), are attached to one single thing: existence (*astitā*), non-existence (*nāstitā*), the eternal (*śāśvata*), impermanence (*anitya*), etc. Attached to this one thing, they have love (*tr̥ṣṇā*) for their own system and hatred (*dveṣa*) for others’ systems; then they commit evil actions. It is for these people that the Buddha preaches the ‘emptiness of all dharmas’ (*sarvadharmāśūnyatā*), for no system is possible when all dharmas are empty. Any system that one loves produces fetters (*saṃyojana*) 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 (*lokāsakta*); *ii*) those who seek the supramundane (*lokottaraparyeṣin*). 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 (*tīkṣhendriya*), 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 (*mṛdvindriya*) who seek the bodhi of the śrāvakas.⁵⁵¹

To those who seek the bodhi of the Buddhas, the Buddha preaches the six perfections (*pāramitā*) and the emptiness of things (*dharmasūnyatā*).

To those who seek the bodhi of the pratyekabuddhas, he preaches the twelve causes (*dvādaśanidāna*) [of dependent origination (*pratītyasamutpāda*)] and the conduct of the hermit (*ekacārin*).⁵⁵²

To those who seek the bodhi of the śrāvakas, he preached the emptiness of beings (*sattvasūnyatā*) and the four noble truths (*āryasatya*).

[*Prosopopeia of the deer, the rhinoceros and the elephant.*] – 1) The śrāvakas fear saṃsāra and, hearing about the emptiness of beings, the four noble truths, impermanence, suffering, emptiness and non-self, they abstain from proliferation (*prapañca*) about dharmas. Example: in a park, the deer (*mṛga*), struck by a poisoned arrow (*viṣeṣu*), seeks only its own safety without thinking about others.

2) Completely disgusted as they are by old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*), the pratyekabuddhas consider somewhat the profound dependent origination (*pratītyasamutpāda*) and save a few beings. Example: the rhinoceros (*khadgaviṣāṇa*) in a park which, although struck by a poisoned arrow, still busies itself with its children.

3) Completely disgusted as they are with old age, sickness and death, the bodhisattvas completely sink into the twelve-membered dependent origination, penetrate the emptiness of things (*dharmasūnyatā*) and enter into the immense fundamental element (*dharmadhātu*). Example: The king of the white elephants in rut (*śvetagandhahastin*) in a hunting park: although struck by a poisoned arrow, he cares about the hunter (*vyādha*), has no fear (*bhaya*) and, at the head of his troupe, walks away with slow steps.

This is why not much is said in the Tripiṭaka about the emptiness of things (*dharmasūnyatā*).

8. Canonical sūtras teaching the emptiness of dharmas⁵⁵³

However, sometimes there are brahmacārins with keen faculties (*tīkṣhendriya*) who, while seeking the true nature (*bhūtalakṣaṇa*) of dharmas, are not disgusted with old age (*jarā*), sickness (*vyādhi*) and death

⁵⁵¹ The bodhi or *prajñā* of the śrāvakas, the pratyekabuddhas and the bodhisattva-buddhas has been fully studied above, p. 1066-1079F.

⁵⁵² On the two kinds of pratyekabuddhas, living in groups (*vargacārin*) or living alone (*ekacārin*) like the rhinoceros (*khadgaviṣāṇakalpa*), see above, p. 1069F, n. 1.

⁵⁵³ See above, p. 1079-1081F and n.

(*marāṇa*) and are attached to all kinds of *dharmatā*. It is for them that [in a few sūtras of the Tripiṭaka] the emptiness of dharmas (*dharmasūnyatā*) is preached:

[1. *Śreṇikaparivrājakasūtra*.]⁵⁵⁴ – Thus the brahmacārin *Sien-ni* (Śreṇika) [who had faith in the Buddha's words], denied that the five aggregates (*skandha*) were a reality (*tattva*) and denied that there was a reality outside of the five aggregates.

⁵⁵⁴ *Śreṇikaparivrājakasūtra* of the Saṃyukta, T 99, no. 105, k. 5, p. 31c15-32c1, related in some places to several suttas of the Saṃyutta: *Kutūhalaśutta*, IV, p. 398-400; *Yamaka*, III, p. 111-112, *Anurādha*, IV, p. 383-384. Later, the *Traité* (k. 42, p. 368b20-c25) will give a free version of this sūtra in the following words: - Śreṇika, uncle [of the brāhmaṇa Sañjaya], old, wise and possessing great fame, went forth from home and studied vastly all the texts. He cultivated his mind, sat in meditation and practiced the Path. One day, in search of wisdom, he went to the Kutūhalaśāla. There the brahmacārins said to him: Six teachers claim omniscience (*sarvajña*). Pūraṇa Kāśyapa has great renown (*yaśasvin*) and commands a large group (*gaṇacārya*). When one of his disciples dies, great or small, Pūraṇa does not reveal the place where he will take rebirth. The other five teachers, when one of their disciples dies, great or small, do reveal the place where he has taken rebirth. The Buddha also is a great teacher and possesses great renown. When one of his disciples dies, if this disciple is minor, the Buddha reveals the place where he has taken rebirth; but if this disciple is great, the Buddha does not reveal the place where he has been reborn.

Another time, Śreṇika went to the Buddha and, having exchanged pleasantries, sat down at one side and asked the Buddha: Will the Buddha allow me to ask a question? The Buddha gave him permission, and Śreṇika said to him: Once I went to the Kutūhalaśālā where I talked to people. And Śreṇika reported to the Buddha what he had then heard. Then he continued: At this moment I had the following thought: It is a rule for the Buddha to affirm that if his disciple is minor, he will take rebirth, but if he is great, he does not take rebirth. Is that correct?

The Buddha said to Śreṇika: My Dharma is very profound, subtle and difficult to understand. During the long night, you have shared other views (*dr̥ṣṭi*), other desires (*rāga*), other systems (*dharmā*). By yourself you cannot see my Dharma. The brahmacārin Śreṇika said to the Buddha: As for myself, I sincerely honor the Buddha and I would like him to teach me the Holy Dharma out of his great pity, so that right here I would find the 'Eye' (*caḥsus*).

The Buddha said to the brahmacārin: What do you think (*tat kiṃ manyase*)? Do you consider the *rūpa* to be *tathāgata* (*rupaṃ tathāgatha iti samanupaśyasi*)? – No! [Note that Kumārajīva here renders *tathāgata* by *jou k'iu* instead of the usual *jou lai*.]

Do you consider *vedanā*, *saṃjñā*, *saṃskāra* and *vijñāna* to be *tathāgata*? – No!

Do you consider that the *tathāgata* is in the *rūpa* (*rūpe tathāgata iti samanupaśyasi*)? – No!

Do you consider that the *tathāgata* is in the *vedanā*, *saṃjñā*, *saṃskāra* or *vijñāna*? – No!

Do you consider that the *tathāgata* is elsewhere than in the *rūpa* (*anyatra rūpā*)? – No!

Do you consider that the *tathāgata* is elsewhere than in the *vedanā*, *saṃjñā*, *saṃskāra* and *vijñāna*? – No!

Do you consider the *tathāgata* as free of *rūpa*, *vedanā*, *saṃjñā*, *saṃskāra* and *vijñāna*? – No!

Since you do not consider the *tathāgata* in any way, should you feel any doubt and ask yourself exactly what is the Buddha's Dharma about? – No!

The Buddha said to Śreṇika: 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 (*asmimāna*); to my disciples who have

[2. *Dīrghanakhasūtra*.]⁵⁵⁵ – To a powerful brahmacārin scholar, the Buddha answered: “In my system, I accept neither existence (*astitā*) nor non-existence (*nāstitā*). Why do you take part in this idle chatter (*prapañca*)? Existence and non-existence are mere idle gossip and birth-places (*upapattisthāna*) for the fetters (*saṃyojana*).”

[3. *Mahāsūnyatāsūtra*.]⁵⁵⁶ – In the *Tsa-a-han* (Saṃyuktāgama), the *Ta-k'ong king* (Mahāsūnyatāsūtra) speaks of two kinds of emptiness: the emptiness of beings (*sattvaśūnyatā*) and the emptiness of things (*dharmasūnyatā*).

[4. *Sattvasūtra*.]⁵⁵⁷ – In the *Lo-t'o king* (Kolopamasūtras), it is said: “The aggregate of form (*rūpaskandha*), 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, Śreṇika found the Way and, having found the Way, he arose from his seat and said to the Buddha: I would like to obtain the going-forth (*pravrajyā*) to follow the Path. At once, his beard and his hair fell off by themselves and he became a śramaṇa. Shortly afterwards, he obtained the fruit of arhat, for he had received from the Buddha the Dharma eye which is undeceived.

This sūtra master, Śreṇika, was [at first] one convinced by faith (*adhimukta*): he was convinced that the Buddha could make him find the Way, but that was only a beginner's faith. Later when he had heard the Buddha, he destroyed egotism (*ahaṃkāra*) and understood that, from the beginning (*ādīta eva*) there never was an ātman. The ātman being non-existent, there are no dharmas that depend on it: they are like a magic show (*māyā*), a dream (*svapna*), deceivers, false and non-existent. From then on, in possession of the power of faith (*śraddhābāla*), Śreṇika entered into the true nature of dharmas (*dharmatā*) and no longer grasped the *rūpa* as tathāgata, etc., nor the *vijñāna* as tathāgata.

- From the earliest Prajñāpāramitāsūtras, the wandering mendicant Śreṇika 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 dharma that might be taken or let go, including nirvāṇa. Cf. *Aṣṭasāhasrikā*, p. 51: *So 'tra sarvatra śraddhānusārī sarvajñajñāne dharmatām pramāṇīkrtyaivam adhimukta iti tena na kaścīd dharmāḥ pariḡrhitō nāpi sa kaścīd dharmo ya upalabdho yaṃ sa ḡrḥṇīyād muñced vā sa nirvānam api na manyate*. – For more details, see also *Pañcaviṃśatisāhasrikā*, p. 134-135 (T 223, K. 3, p. 236a; T 220, vol. VII, k. 409, p. 48b); *Aṣṭādaśasāhasrikā*, T 220, vol. VII, k. 485, p. 460b; *Śatasāhasrikā*, p. 633 (T 220, vol. V, k. 37, p. 209b).

In the *Vibhāṣā*, T 1545, k. 1, p. 3a8, Śreṇika is transcribed as *Si-ni-kiā*.

⁵⁵⁵ *Dīrghanakhasūtra* according to the version established above (p. 1688F) by the *Traité*. Cf. the *Dīrghanakhasutta* of Majjhima, I, p. 497-501 (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) partly having its Sanskrit correspondent in the *Avadānaśataka*, II, p. 187 foll.

The brahmacārin Dīrghanakha, uncle of Śāriputra, is often mentioned in the *Traité*, (cf. P. 45-51F, 184F, 633F, 639F, 1576F, 1688F).

⁵⁵⁶ *Mahāsūnyatāsūtra* of the *Nidānasamyukta*, p. 152-157, already cited above in full (p. 1079F, 2067F).

⁵⁵⁷ *Sattasūtra* of the *Saṃyutta*, III, p. 190: *Evam eva kho Rādha tumhe rūpaṃ vikiratha vidhamata viddhamsetha vikiḷanikaṃ karotha tanhakkhayāya paṭipajjatha*.

[5. *Kolopamasūtra*.]⁵⁵⁸ – In the *Fa-yu king* (*Kolopamasūtra*), it is said: “Good [295c] dharmas should be abandoned and *a fortiori* bad dharmas (*adharmas*).”

[6. *Pārāyaṇasūtra* and *Arthavargyāṇi sūtrāṇi*.] – In the *Po-lo-yen king* (*Pārāyaṇasūtra*)⁵⁵⁹ and the *Li-tching king* (*Arthavargyāṇi sūtrāṇi*), it is said:

The sage does not accept or retain any dharma.

Accepting and retaining dharmas is to produce idle chatter.

If there is nothing on which to lean,

There is no idle chatter.

The saints who have attained bodhi

Neither take nor reject dharmas.

Free of taking or rejecting,

They eliminate all wrong views.⁵⁶⁰

Thus, in many places in the Tripiṭaka, the emptiness of things (*dharmasūnyatā*) is spoken of.

That is the ‘emptiness of all dharmas’ (*sarvadharmasūnyatā*).

⁵⁵⁸ Short extract from Majjhima, I, p. 135: *Kullāpamaṃ vo bhikkhave ājānantehi dhammā pi vo pahātabbā pag eva adhammā*. Text already cited above, p. 64F, 2094F and later k. 85, p. 657a2. Here *dhamma* and *adhamma* are taken in the sense of good and bad teachings.

⁵⁵⁹ *Pārāyaṇasūtra* is just a simple title here not accompanied by any citation. But above (p. 237F), the *Traité* has referred to the *Upasīvaparipṛcchā* of Pārāyaṇa 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’ (*sarvavādacaryoccheda*), the last word of the Mādhyamika philosophy: see p. 45F.

⁵⁶⁰ The two stanzas of the *Arthavargyāṇi sūtrāṇi* cited here correspond in some places to a stanza of the *Duṭṭhaṭṭhakasutta* of the Pāli Aṭṭhakavagga: *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 Prajñās, this ideal of emancipation is fulfilled by the parivrājaka Śreṇika who took dharmatā as his sole criterion by basing himself on the non-existence of all dharmas (*sarvadharmānupalabhitām upādāya*), the non-taking and the non-rejection of all the teachings (*sarvadharmānam aparigrahānutsargam upādāya*): cf. *Pañcaviṃśati*, p. 134-125.

Thirteenth Section EMPTINESS 15: EMPTINESS CONSISTING OF NON-PERCEPTION⁵⁶¹

I. VARIOUS DEFINITIONS OF NON-PERCEPTION⁵⁶²

Emptiness consisting of non-perception (*anupalambhaśūnyatā*). –

1. Some say: In the aggregates (*skandha*), the elements (*dhātu*) and the bases of consciousness (*āyatana*), no self (*ātman*), no eternal dharma (*nityadharmā*) is to be perceived (*nopalabhyate*): that is emptiness of non-perception.
2. Others say: If one looks for some dharma in causes and conditions (*pratītyasamutpāda*), it is never perceived, just as the fist (*muṣṭi*) is not perceived in the five fingers (*aṅguli*),
3. Others say: All dharmas and their causes and conditions (*hetupratyaya*) are absolutely non-perceived (*atyantānupalabdha*): that is what 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 (*jñānadaurbalya*) or because they do not truly exist?

Answer. – It is because dharmas really do not exist that they are not perceived,⁵⁶³ and not due to weakness of knowledge.

⁵⁶¹ For the Prajñāpāramitāsūtras (above, p. 2035F) it is *anupalambhaśūnyatā* when neither past, present nor duration of the present are perceived. In other words, dharmas are situated outside of time and by that very fact are shielded from becoming. Here the *Traité* is proposing a series of other explanations and seems to end up with the following: *Anupalambhaśūnyatā* is an emptiness consisting of non-perception, in the sense that all dharmas, coarse (*sthūla*) or subtle (*sūkṣma*), up to and including nirvāṇa without residue of conditioning, elude perception (*upalabdhi*), gain (*lābha*), not that the knowledge is too weak to grasp them, but because ‘dharmas do not really exist’. As the objector will note, no. 15 is almost mixed up with absolute emptiness (*atyantaśūnyatā*, no. 9). In practice, the real yogin does not perceive bad (*akuśala*) or impure (*sāsrava*) dharmas such as the three poisons and, if he still perceives the good qualities, such as the dharmas of the Path, it is only from the point of view of the absolute truth (*paramārthasatyā*) for which the true nature of dharmas is the absence of characteristic.

⁵⁶² The first explanation cites the *sattvaśūnyatā* (emptiness of ‘me’ and ‘mine’) professed by the two Vehicles; the two other explanations refer to the *dharmasūnyatā* (emptiness of things even in their causes and conditions) put forth in the Greater Vehicle.

III. USEFULNESS OF THE EMPTINESS OF NON-PERCEPTION

Question. – If that is so, [the emptiness of non-perception, *anupalambhaśūnyatā*, no. 15] is not different from absolute emptiness (*atyantaśūnyatā*, 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 (*akiñcid*), people are frightened (*bhaya*), hesitate and wonder: “If they tell us now about an emptiness of non-perception, it is because the search for a reality (*dravyaparyeṣaṇa*) has not succeeded.” In order to cut short this hesitation (*kāñkṣā*) and fear (*bhaya*), the Buddha speaks about the emptiness of non-perception. How?

The Buddha said: “From my first production of the mind of bodhi (*prathamacittopāda*) to the moment when I became Buddha, a Buddha of the ten powers, I have looked for a reality in dharmas, but without ever finding it.”⁵⁶⁴ That is indeed the emptiness of non-perception.

IV. THE NON-PERCEPTION OF DHARMAS

Question. – What is the non-perception of things (*vastvanupalambha*)?

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 *nopalababhyate* (*pou k'o tṣ*) by ‘does not exist’. Here also I have had the pleasure of coming up against I. B. Horner, who in her *Middle Length Sayings*, I, p. 177, n. 3, explains *anupalabhyamāne* as either ‘not to be known’ or ‘not existing’.

⁵⁶⁴ Cf. Aṣṭādaśasāh., II, ed. E. Conze, p. 33: *Na me Subhute pūrvaṃ bodhisattvacārikāṃ caratā kasyacid dharmasya svabhāva upalabdho rūpam iti vā vedaneti vā... yāvad bodhir iti vā. Evaṃ khalu Subhute bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carati prathamacittopādādam upādāya yāvad anuttarāṃ samyaksambodhim abhisambhotsyate ‘nupalambhayogena sarvadharmāṇāṃ ca svabhāvakuśalena bhavitasyam.* – Long ago when I was practicing the career of Bodhisattva, O Subhuti, I never perceived the intrinsic nature of any dharma, whether it was form, feeling... or even bodhi. Therefore, O Subhuti, the bodhisattva-mahāsattva 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 Pañcaviṃśati (T223, k. 23, p. 392a24-29; T 220. vol. VII, k. 468, p. 369a-s) and the Aṣṭādaśa (T 220, vol. VII, k. 530, p. 720a) seem to be based on the following reading: *Evaṃ khalu Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā prathamacittopādādam upādāya yāvad anuttarāṃ samyaksambodhiṃ sarvadharmāṇāṃ svabhāvakuśalena bhavitavyam.* – “It is thus, O Subhūti, that the bodhisattva 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.”

Answer. – All dharmas up to and including nirvāṇa without residue of conditioning (*nirupadhiśeṣanirvāṇa*) being non-perceived, there is the emptiness consisting of non-perception (*anupalambhaśūnyatā*).

Moreover, the yogin who acquires this emptiness of non-perception does not perceive (*nopalabhate*)⁵⁶⁵ the three poisons (*viṣa*), the four torrents (*ogha*) or the four attachments (*yoga*),⁵⁶⁶ the five obstacles (*nīvaraṇa*),⁵⁶⁷ the six thirsts (*trṣṇā*),⁵⁶⁸ the seven perverse latent tendencies (*anuśaya*),⁵⁶⁹ the eight perditions (*mithyātva*),⁵⁷⁰ the nine fetters (*saṃyojana*),⁵⁷¹ the ten bad paths of action (*akuśalakarmapatha*).⁵⁷² All these bad vile bonds (*bandhana*) 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 (*upalabhate*) morality (*śīla*), concentration (*samādhi*) and wisdom (*prajñā*);⁵⁷³ he perceives the four fruits of the religious life (*śrāmaṇyaphala*),⁵⁷⁴ the five spiritual faculties (*indriya*),⁵⁷⁵ the five elements constituting the saint (*aśaikṣaskandha*),⁵⁷⁶ the six discriminations of equanimity (*upekṣopavicāra*),⁵⁷⁷ the seven factors of enlightenment (*sambodhyaṅga*),⁵⁷⁸ the nine successive absorptions (*anupūrvasamāpatti*),⁵⁷⁹ the ten qualities of the saint (*aśaikṣadharmā*),⁵⁸⁰ and other ‘qualities of the śrāvaka’ of this type. If, in addition, he perceives the prajñāpāramitā, he fulfills completely

⁵⁶⁵ *Upalabhate* taken here in the sense of perceiving and acquiring.

⁵⁶⁶ The four *ogha* or *yoga*: *kāma bhava*, *drṣṭi*, *avidyā*: cf. Dīgha, III, p. 230. 176; Kośa, V, p. 75.

⁵⁶⁷ The five *nīvaraṇa*: *kāmacchanda*, *vyāpāda*, *styānamiddha*, *auddhatyakaukrītya*, *vicikitsā*: cf. Dīgha, III, p. 278; Kośa, V, p. 98.

⁵⁶⁸ Six *trṣṇā* related respectively to *rūpa*, *śabda*, *gandha*, *rasa*, *spraṣṭavya*, *dharma*; cf. Dīgha, II, p. 58.

⁵⁶⁹ Seven *anuśaya*: *kāmarāga*, *pratigha*, *bhavarāga*, *māna*, *avidyā*, *drṣṭi*, *vicikitsā*; cf. Dīgha, III, p. 254, 282; Kośa, V, p. 3.

⁵⁷⁰ Eight *mithyātva*: *mithyādrṣṭi*, *mithyāsaṃkalpa*, *mithyāvāc*, *mithyākarmānta*, *mithyājīva*, *mithyāvīyāyāma*, *mithyāsmṛti*, *mithyāsamādhi*; cf. Dīgha, II, p. 353; III, p. 254; Anguttara, II, p. 221; I, IV, p. 237.

⁵⁷¹ Nine *saṃyojana*: *anunaya*, *pratigha*, *māna*, *avidyā*, *drṣṭi*, *parāmarśa*, *vicikitsā*, *īrṣyā*, *mātsarya*; cf. Kośa, V, p. 81-82.

⁵⁷² Ten *akuśalakarmapatha*, *praṇātipāta*, etc.; cf. Dīgha, III, p. 269; Kośa, IV, p. 137.

⁵⁷³ *Śīla*, *samādhi* and *prajñā* are the three elements constituting the Noble Path; cf. Dīgha, II, p. 81, 84; Itivuttaka, p. 51.

⁵⁷⁴ *Srotaāpattiphala*, etc.

⁵⁷⁵ See p. 1125-1127F.

⁵⁷⁶ The five *anāsravaskandha*, morality, etc.; cf. p. 1233F, n.1; 1349-1359F.

⁵⁷⁷ The six *upekṣopavicāra*, discriminations of equanimity relative to *rūpa*, *śabda*, *gandha*, *rasa*, *spraṣṭavya* and *dharma*; cf. Dīgha, p. 245; Majjhima, III, p. 239-240; Kośa, III, p. 108.

⁵⁷⁸ See p. 1128-1129F.

⁵⁷⁹ See p. 1308F.

⁵⁸⁰ The ten *aśaikṣāṅga*, namely, the eight factors of the Path described as ‘*aśaikṣa*’ plus the perfect deliverance belonging to the arhats (*aśaikṣi samyagvimukti*) and the knowledge of acquisition of this deliverance (*aśaikṣa samyagjñāna*); cf. the ten *asekhiyā dhammā* in Anguttara, V, p. 222; and Kośa, VI, p. 295.

(*paripūrayati*) the six perfections (*pāramitā*) and the qualities (*guṇa*) of the ten bhūmis [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?”⁵⁸¹

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 (*nādadāti*) and is not attached (*nābhiniśate*) to them, they are not perceived; as unconditioned dharmas (*asaṃskṛta*), they are not perceived; as noble truths (*āryasatya*), they are not perceived; as absolute truth (*paramārthasatya*), 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 (*labdha*); it is ordinary people (*pṛthagjana*) who regard them as great acquisitions (*mahālābha*). Thus the lion (*siṃha*), even when he has feats to his credit, does not consider them as marvelous (*āścarya*); it is the other beings who, on seeing them, consider them to be extraordinary (*adbhuta*).

It is in this sense that [the Prajñāpāramitāsūtra] asserts an ‘emptiness of non-perception’ [or of non-existence] here.

Abhāvadiśūnyatā

Fourteenth Section EMPTINESSES 16 TO 18: EMPTINESS OF NON-EXISTENCE, OF EXISTENCE ITSELF, OF BOTH NON-EXISTENCE AND EXISTENCE ITSELF⁵⁸²

I. FIRST EXPLANATION

⁵⁸¹ For these ‘ten qualities of the saint’ (p. 296a2), one variant substitutes the ‘qualities of the bhūmis’.

⁵⁸² These three emptinesses summarize, in a condensed form, the proof of universal emptiness. The Prajñāpāramitāsūtra which mentions them three times defines only the third, the *abhāvasvabhāvaśūnyatā* (see above, p. 1035F, §16). In the following explanations, the *Traité* 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 Kumārajīva resorts to some rather unusual expressions to render emptinesses 16 to 18: he translates *abhāvasvabhāvaśūnyatā* by *wou fa k’ong*, *svabhāvaśūnyatā* by *yeou fa k’ong* and *abhāvasvabhāvaśūnyatā* by *wou fa yeou fa k’ong*.

1. Emptiness of non-existence (*abhāvaśūnyatā*). – Some say that non-existence (*abhāva*) is the destruction (*nirodha*) of dharmas, but as this destruction does not exist, [the Prajñāpāramitāsūtra] speaks here of ‘emptiness of non-existence’.
2. Emptiness of existence itself (*svabhāvaśūnyatā*). – Dharmas arising from a complex of causes and conditions (*hetupratyayasāmagryutpanna*), they have no self existence (*svabhāva*). As existence itself does not exist, [the Prajñāpāramitāsūtra] speaks here of ‘emptiness of existence itself’.
3. Emptiness of non-existence and of existence itself (*abhāvasvabhāvaśūnyatā*). – Since it is impossible to grasp the mark of non-existence (*abhāvanimitta*) and the mark of existence itself (*svabhāvanimitta*), 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 (*samanupaśyati*) the arising (*utpāda*) and cessation (*nirodha*) of dharmas looks at it alternately from the viewpoint of existence itself (*svabhāvamukha*) and the viewpoint of non-existence (*abhāvamukha*). When he considers the arising (*utpāda*), he feels joy (*saumanasya*) and when he considers the cessation, he feels sad (*daurmanasya*). But if this yogin discovers the emptiness of arising (*utpādaśūnyatā*), he destroys the mind of joy (*saumanasyacitta*), and if he discovers the emptiness of cessation (*nirodhaśūnyatā*), he destroys the mind of sadness (*daurmanasyacitta*). 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, *adhyātmaśūnyatā*, *bahirdhāśūnyatā* and *adhyātmabahirdhāśūnyatā*] destroy all the dharmas; the last three also destroy all the dharmas. Actually,

1. the emptiness of existence itself (*svabhāvaśūnyatā*, no. 17) destroys the time of production (*utpāda*) and the time of duration (*sthiti*) of all the dharmas.
2. the emptiness of non-existence (*abhāvaśūnyatā*, no. 16) destroys the time of disappearance (*vyaya*) of all the dharmas.
3. the emptiness of non-existence and of existence itself (*abhāvasvabhāvaśūnyatā*, no. 18) destroys production (*utpāda*) and disappearance (*vyaya*) at the same time and together.

II. SECOND EXPLANATION

Some say:

1-2. The emptiness of past (*atīta*) and future (*anāgata*) dharmas is called emptiness of non-existence (*abhāvaśūnyatā*, no. 16); the emptiness of present dharmas is called emptiness of existence itself (*svabhāvaśūnyatā*, no. 17). Why?

The disappearance (*vyaya*) and change (*anyathātva*) of past (*atīta*) dharmas leads to non-existence (*abhāva*); future (*anāgata*) dharmas, the causes and conditions for which have not come together, are

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 (*utpāda*), 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 (*adhyātmaśūnyatā*) up to the emptiness of non-existence and of existence itself (*abhāvasvabhāvaśūnyatā*), should practice the Prajñāpāramitā.

THE TREATISE ON THE GREAT VIRTUE OF WISDOM

OF NĀGĀRJUNA

(MAHĀPRAJÑĀPĀRAMITĀŚĀSTRA)

ÉTIENNE LAMOTTE

VOLUME V

CHAPTERS XLIX – LII

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INTRODUCTION.....	1772
SUPPLEMENT TO THE BIBLIOGRAPHY	1777
CHAPTER XLIX: THE FOUR CONDITIONS	1782
First Section UNDERSTANDING THE CONDITIONS	1782
PRELIMINARY NOTE	1782
1. The system in the canonical sūtras	1783
2. The system in the Abhidharma of the Sarvāstivādins	1786
3. The system in the Madhyamaka	1787
4. The system in the Great Prajñāpāramitāsūtras	1787
5. The system according to the <i>Traité</i>	1788
I. THE FOUR CONDITIONS (pratyaya) AND THE SIX CAUSES (hetu)	1789
II. OBJECTIONS AGAINST THE EFFICACY OF THE CONDITIONS	1791
III. THE OPINION OF THE TRAITÉ IN REGARD TO CAUSALITY	1792
1. Causality according to the Abhidharma	1793
2. Causality according to the Perfection of Wisdom	1797
Second Section UNDERSTANDING DHARMATĀ AND ITS SYNONYMS.....	1799
PRELIMINARY NOTE	1799
1. The Hīnayānist dharmatā	1800
2. The Mahāyānist dharmatā	1802
I. TATHATĀ, DHARMADHĀTU AND BHŪTAKOṬI	1804
II. SYNONYMIY OF THE THREE WORDS	1806
III. TATHATĀ, DHARMADHĀTU AND BHŪTAKOṬI IN THE CANONICAL SŪTRAS	1808
IV. SUPPLEMENTARY EXPLANATIONS.....	1812
Third Section MASTERING THE FOUR GREAT ELEMENTS	1816
I. MASTERING THE EARTH ELEMENT.....	1817
II. MASTERING THE WATER ELEMENT	1821
III. MASTERING THE FIRE ELEMENT.....	1822
IV. MASTERING THE WIND ELEMENT	1823
Fourth Section FILLING ALL OF SPACE	1823
Fifth Section CASTING THE MOUNT SUMERUS FAR AWAY.....	1824
Sixth Section HONORING ALL THE BUDDHAS BY MEANS OF A SINGLE OFFERING	1826
Seventh Section ESTABLISHING ALL BEINGS IN THE FRUITS OF THE PATH	1827
Eight Section PREDICTING THE FRUITS OF RIPENING OF VARIOUS KINDS OF GIFTS	1832
I. WHERE DOES THE EXCELLENCE OF THE GIFT COME FROM?.....	1833
II. DIVERSITY OF THE FRUITS OF GENEROSITY	1835
1. The seven rebirths in kāmadhātu	1836
2. Eight rebirths in rūpadhātu and ārūpyadhātu.....	1837
3. Four rebirths in the noble Path	1837
4. Attainment of the bodhis	1838
Ninth Section FULFILLING THE PERFECTIONS SKILLFULLY.....	1838
Tenth Section ATTAINING THE QUALITIES OF ALL THE BUDDHAS.....	1840
CHAPTER L: ARRIVING AT THE OTHER SHORE	1843
First Section ARRIVING AT THE OTHER SHORE.....	1843
Second Section UNDERSTANDING TATHATĀ, DHARMATĀ AND ANUTPĀDAKOṬI.....	1843
Third Section ACQUIRING PRECEDENCE, ETC.	1845
I. ACQUIRING PRECEDENCE OVER THE ŚRĀVAKAS AND PRATYĒKABUDDHAS	1845
II. BEING THE ASSISTANT OF THE BUDDHA	1847
III. ACQUIRING A GREAT ENTOURAGE	1849
IV. ACQUIRING A BODHISATTVA ENTOURAGE	1850
V. PURIFYING GREAT OFFERINGS	1851
Fourth Section AVOIDING EVIL MINDS	1852
I. MIND OF AVARICE	1852
II. THOUGHT OF IMMORALITY	1853
III. MIND OF MALICE	1853

IV. MIND OF LAZINESS	1854
V. DISTRACTED MIND	1854
VI. MIND OF FALSE WISDOM	1854
Fifth Section ESTABLISHING BEINGS IN THE PUṆYAKRIYĀVASTUS	1855
PRELIMINARY NOTE	1855
I. PUṆYAKRIYĀVASTU CONSISTING OF GENEROSITY	1857
1. Definition of generosity	1857
2. Pure and impure generosity	1858
3. Increase of merit	1860
4. Models of generosity	1860
a. Bodhisattva jātakas	1860
II. PUṆYAKRIYĀVASTU CONSISTING OF MORALITY	1863
III. PUṆYAKRIYĀVASTU CONSISTING OF MEDITATION	1864
IV. PUṆYAKRIYĀVASTU CONSISTING OF ENCOURAGEMENT	1866
V. MERITORIOUS ACTIONS CONSISTING OF MATERIAL GIFTS AND OF TEACHING ..	1866
Sixth Section OBTAINING THE FIVE ‘EYES’	1869
Seventh Section SEEING, HEARING AND UNDERSTANDING ALL THE BUDDHAS OF THE PRESENT	1872
PRELIMINARY NOTE	1872
I. SEEING AND HEARING ALL THE BUDDHAS	1881
II. PENETRATING THE MIND OF THE BUDDHAS	1883
Eight Section RETAINING THE TEACHINGS OF THE BUDDHAS OF THE PRESENT	1884
CHAPTER LI: SEEING ALL THE BUDDHA FIELDS	1886
First Section SEEING THE FIELDS OF THE BUDDHAS OF THE THREE TIMES	1886
Second Section HEARING THE TWELVE-MEMBERED SPEECH OF THE BUDDHA	1888
PRELIMINARY NOTE	1888
1. The Navāṅga	1889
2. The Dvāsaśāṅga	1890
3. Explanations of the Aṅgas	1891
I. SŪTRA	1893
II. GEYA	1894
III. VYĀKARAṆA	1894
IV. GĀTHĀ	1896
V. UDĀNA	1896
VI. NIDĀNA	1898
VII. AVADĀNA	1899
VIII. ITYUKTAKA	1899
IX. JĀTAKA	1902
X. VAIPULYA	1906
XI. ADBHUTADHARMA	1906
XII. UPADEŚA	1907
FINAL COMMENTS	1908
Third Section HEARING THE TEACHINGS OF THE BUDDHAS OF THE THREE TIMES	1910
Fourth Section ASSURING ONE’S OWN GOOD AND THAT OF OTHERS	1911
Fifth Section ILLUMINATING THE DARKNESS OF THE INTERMEDIARY WORLDS	1911
Sixth Section MAKING KNOWN THE NAMES OF THE THREE JEWELS	1913
Seventh Section HEALING THE SICK AND THE UNFORTUNATE	1914
Eight Section ASSURING A REBIRTH AMONG HUMANS	1915
Ninth Section ESTABLISHING BEINGS IN THE FIVE PURE ELEMENTS	1918
Tenth Section IMITATING THE BEARING OF THE BUDDHA	1918
Eleventh Section LOOKING IN THE MANNER OF THE ELEPHANT, ETC.	1920
I. GAZE LIKE THAT OF THE ELEPHANT <2318>	1921
II. LEVITATION	1922
III. THE PROCESSION TO BODHI	1922
Twelfth Section ATTAINING SAMBODHI ON A BED OF CELESTIAL ROBES	1923
Thirteenth Section CHANGING THE SURROUNDING GROUND INTO DIAMOND	1925

Fourteenth Section CARRYING OUT ABHISAMBODHI, 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 ARHATHOOD BY A SINGLE SERMON	1932
Sixteenth Section LEADING INNUMERABLE BODHISATTVAS TO THE STATE OF AVAIVARTIKA 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 BUDDHAS	1937
II. REAL LONGEVITY OF THE BUDDHAS	1938
CHAPTER LII: ELIMINATION OF THE TRIPLE POISON	1943
First Section ELIMINATING THE THREE POISONS	1943
I. ELIMINATING THE THREE POISONS FROM THE KṢETRA	1943
II. ENDOWING THE KṢETRA WITH A SPECIAL WISDOM.....	1945
Second Section PREVENTING THE DISAPPEARANCE OF THE HOLY DHARMA	1946
Third Section BRINGING INNUMERABLE BEINGS TO ABHISAMBODHI 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, Śākyamuni 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 abhisambodhi	1957
5. Causes other than the hearing of the name occurring in the obtaining of abhisambodhi	1960
6. How is the name of the Buddhas spread?.....	1961
Conclusion.....	1962
CHAPTER XX (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 ABODES	1970
III. THE TEN GROUNDS SHARED BY ADEPTS OF THE THREE VEHICLES	1973
Bhūmi I	1980
Bhūmi II	1989
Bhūmi III.....	1997
Bhūmi IV.....	2000
Bhūmi V	2003
Bhūmi VI.....	2007
Bhūmi VII	2009
Bhūmi VIII.....	2018
Bhūmi IX.....	2022
Bhūmi X.....	2028

INTRODUCTION

The Mahāprajñāpāramitopadeśa (in short, Upadeśa) is an Indian commentary on the Pañcavimśatisāhasrikāprajñāpāramitā-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 tche tou louen (T 1509), executed between 402 and 406 AD at Tch'ang-ngan by the Serindian master Kumārajiva. 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 (*adhyāśaya*) of the bodhisattva knows no limits and, 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 (*buddhavamśasamuccheda*), 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', <vi>, 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 cognizing 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 Tripiṭaka 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 (*pratyaya*) 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 Mūlamadhyamakakārikas 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 dharmatā and its synonyms. For the śrāvakas, it was pratīyasamutpāda, the conditioned production and cessation of the five skandhas. For the Mādhyamikas, 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 tathatā, as the pṛthagjana, 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 fleshly eye (*māṃsacakṣus*), the range of which is very limited. More ambitious, the bodhisattvas of the PPS wanted to see, with the divine eye (*divyacakṣus*), the innumerable Buddhas reigning in the ten directions (p. 2272F). The *divyacakṣus* 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 *pratyutpannasamādhi*, a technique of mental concentration by means of which an ascetic, even without using the *divyacakṣus*, is able to contemplate, as in a dream, the Buddhas of the present, mainly Amitābha, and to converse with them.

A controversy on the efficacy of these two processes arose in India, probably in Kaśmir, at the time of the Upadeśa. Brought to expressing a position, its author does not hide his preferences for the *divyacakṣus* (p. 2273-2274F), the more traditional process fitting into the frame of the Abhijñānas. But the Buddhas are but names (*nāmamātra*) 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 *divyacakṣus* in opposition to those of the *pratyutpannasamādhi* 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 Mahāvibhāṣa of the arhats of Kaśmir, 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 āngas, such as the Udāna and especially the Itivṛttaka, 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 (*buddhanāmadheyaśravaṇa*) was not included among the auxiliary dharmas of bodhi (*bodhipāṅśikadharmā*). Some disciples of Śākyamuni, such as the notable Sudatta or the brāhmaṇa Śāila, 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 unceasingly 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 Sukhāvātivyūha and the *Lotus*, say that merely hearing the name of buddha Amitabhā or bodhisattva Avalokiteśvara assured, *ipso facto*, rebirth in Sukhāvātī, or puts an end to suffering. In the Chinese and Japanese extensions of Amidism, the invocation to Amitābhā (the Nan wou pou k’o sseu yi kouang jou lai, Namo-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 cintamāni 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 Prajñā or rather against the erroneous interpretations that might be proposed of it. Thus the Mahāyānists believe in the transfer of merit (*punya-pariṇāmanā*): 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

rebirths” (p. 2312F). Thus, far from being useless, the intervention of the bodhisattva is eminently beneficial. <ix>

The Upadeśa ends the last chapter (LII) of the first series with a vibrant eulogy of the Prajñāpāramitā. The PPS’s, long before, had proclaimed her to be Mother of the Buddhas because she reveals the true nature of the loka (*lokadharmatāsaṃdarśayaitrī*). By loka we should understand the five skandhas or psycho-physical aggregates of existence. Why are they called loka? Because of the etymology. But two distinct etymologies have been proposed. The canonical sūtras (Saṃyutta, IV, p. 52) attaching loka to the root *luji* ‘to break’ say that the skandhas are loka insofar as they are broken or disaggregated (*lujyante vā pralujyante vā*) and their true nature (*dharmatā*) is their dependent production and cessation (*pratītyasamutpāda*). The PPS’s propose another etymology involving a diametrically opposite interpretation. Loka, according to them, is derived from the root *loki* ‘to shine’, and the skandhas are loka insofar as they do not break and do not disaggregate (*na lujyante na pralujyante*); consequently, their true nature is non-production (*anutpāda*) and non-cessation (*anirōdha*), quite the contrary of *pratītyasamutpāda*. One would hardly know how better to mark the doctrinal rift separating the two Vehicles: the śrāvakas recognized the noble truths of the origin and cessation of suffering (*samudaya-* and *nirōdha-satya*), whereas the bodhisattvas are established in the conviction that things do not arise (*anutpattikadharmakṣānti*). But for both of them, “peace is nirvāṇa” (*śāntam nirvāṇam*).

To the metaphor of Mother of the Buddhas, frequent in the PPS’s, the Upadeśa adds that of Father of the Buddhas, the latter being inspired by other Mahāyānasūtras. The Father of the Buddhas would be the pratyutpannasamādhi, the visualization of the Buddhas of the present, which has already been mentioned above. In the fathering of infants, the mother has a more important rôle than the father; similarly, in regard to the formation of the Buddhas, the pratyutpannasamādhi is overshadowed by prajñā: “This samādhi can only concentrate the distracted mind in such a way that prajñā is produced, but it cannot see the true nature (*dharmatā*) of things. The Prajñāpāramitā alone is able to see all the dharmas completely and to discern their true nature: there is nothing it does not penetrate, nothing it does not realize; its qualities are so great that it is called Mother”(p. 2369F).

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Chapter XX of the Pañcaviṃśatisāhasrikā (ed. N. Dutt, p. 214, l. 6 to 225, l. 19; T 223, k. 6, p. 256c-259c) entitled Mahāyānasamprasthāna ‘Setting out for the Mahāyāna’ deals with the ten bhūmis, <x> stages in the bodhisattva career. It consists of two parts: the first is a simple list enumerating the things the bodhisattva must do and avoid in order to pass from bhūmi to bhūmi; the second part is a gloss repeating each of the things and adding brief explanations. In the French translation that follows, these two parts are put together into a single one and the explanations are incorporated directly into the list, in order to give a more synthetic view of the materials and avoid tedious repetitions.

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 Prajñāpāramitāsūtra in the light of the Avatamsaka and, more particularly, of the Daśabhūmikāsūtra. The bodhisattva should fulfill his career in two ways, either by traveling the ten “bhūmis proper” reserved for him, Pramuditā, etc., or by borrowing the ten “shared bhūmis”, Śuklavidaśana, etc., shared by the śrāvakas, 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 (*śrāmanyaphala*), srotaāpattiphala, etc., mentioned by the canonical sources.

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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 Daichidoron (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.

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ed. = edition; rec. = reconstruction into Sanskrit; tr. = translation.

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CHAPTER XLIX: THE FOUR CONDITIONS

First Section UNDERSTANDING THE CONDITIONS

(*pratya* and *hetu*)

PRELIMINARY NOTE.

This section, dedicated to questions of causality, deals with the four conditions (*pratya*) and the six causes (*hetu*). They are worded in the following way in Sanskrit and Tibetan, and in Chinese by Kumarārajīva) (K) and in Chinese by Hiuan-tsang (H):

1. Causal condition, *hetupratya*, *rguḥi rkyen*, *yin yuan* (K), *yin yuan* (H).
2. Immediately preceding condition, *samanantarapratya*, *mtshuis pa de ma thag paḥi*, *ts'eu ti yuan* (K), *teng wou kien yuan* (H).
3. Object condition, *ālambanapratya*, *dmigs paḥi rkyen*, *yuan yuan* (K), *so yuan yuan* (H).
4. Dominant condition, *adhipatipratya*, *bdag poḥi rkyen*, *tseng chang yuan* (K), *tseng chang yuan* (H).

1. Associated cause, *samprayuktahetu*, *mtshuis par ldan paḥi rgyu*, *siang ying yin* (K), *siang ying yin* (H).
2. Simultaneous cause, *sahabhūhetu*, *lhan cig ḥbyuḥi baḥi rgyu*, *kong cheng yin* (K), *kiu yeou yin* (H).
3. Homogeneous cause, *sabhāgahetu*, *skal ba mñam paḥi rgyu*, *tseu tchong yin* (K), *t'ong lei yin* (H).
4. Universal or pervasive cause, *sarvatragahetu*, *kun tu ḥgro baḥi rgyu*, *pien yin* (K), *pien hing yin* (H).
5. Ripening cause or cause of maturation, *vipākahetu*, *rnam par smin paḥi rgyu*, *pao yin* (K), *yi chou yin* (H).
6. Enabling cause, *kāraṇahetu*, *byed paḥi rgyu*, *wou tchang yin* (K) (*avighnakāraṇa*), *neng 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 (*pratīyasamutpāda*), 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 satidaṃ bhavaty asyotpādād idaṃ utpadyate*), and: This not being, that is not; by the cessation of this, that ceases (*asminn asatīdaṃ na bhavaty asya nirodhād idaṃ nirudhyāte*): cf. Catuspariṣat, p. 102, 358-360; Śālistamba, ed. N. A. Sastri, p. 2; Avadānaśataka, II, p. 105-106; Arthavinīscaya, 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; Saṃyutta, 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 dhammā hetuppabhavā tesaṃ hetuṃ tathāgato āha |

tesaṃ ca yo nirodho evaṃvādī mahāsamaṇo ||

“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 *Traité* 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 Kośavyākhyā, p. 188, makes the following comment: “What is the difference between *hetu* and *pratyaya*? There is none. The Blessed One said: *dvau hetū dvau pratyayau samyagrṣṭer utpādāya. katamau dvau. parataś ca ghoṣo ‘dhyātmaṃ ca yoniśo manaskāra iti.* “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. Majjima, I, p. 294, l. 1-3; Anguttara, I, p.87, l. 32-34). The words *hetu*, *pratyaya*, *nidāna*, *kāraṇa*, *nimitta*, *liṅga*, *upaniṣad* are synonymous.”

But, asks the Mahāvibhāṣā, why is it that the Jñānaprasthāna of Kātyāyanīputra, after having spoken of the four *pratyayas*, still lists six *hetus*? Here is its answer (T 1545, k. 16, p. 79a26-c5):

“The six *hetus* are not spoken of in the sūtras; the sūtras speak only of the existence of the four *pratyayas*, namely, *hetupratyaya* up to *adhipatipratyaya*. Here, in order to distinguish the *hetus* from the *pratyayas*, [the Jñānaprasthāna] 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 their use. Some say that the first five *hetus* are the *hetupratyaya* and that the *kāraṇahetu* 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 *hetupratyaya*; the *kāraṇahetu* is the *adhipatipratyaya*, but the *samanantarapratyaya* and the *ālambanapratyaya* 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 Ekottarāgama, of the group of six (*ṣaṭkanipāta*), but in time, this text has disappeared (*antarhita*); however, the Sthāvira Kātyāyanīputra, by the power of his knowledge resulting from an aspiration (*prañidhijñāna*), 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 Ekottarāgamasūtra listed

dharmas from 1 to 100 (*ekottarikāgama ā śatād dharmanirdeśa āsit*); now it goes only from 1 to 10 (*idāniṃ tv ā daśakād dṛśyanta iti*), and the rest have disappeared. Moreover, in the groups 1 to 10, much has disappeared and not much remains. The Sthāvira Śānakavāsin, a great arhat, was a disciple contemporaneous with the Sthāvira 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 śāstras had already 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 (*anukrameṇa*) and fully (*saṃpūrṇam*), these hetus are mentioned separately (*vikīrṇam*) in various places in the sūtras:

1. A sūtra says: *iyam ucyate darśanamūlikā śraddhā 'vetyajñānasamprayuktā* ‘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 *saṃprayuktakahetu*.

2. A sūtra says: *cakṣuh pratitya rūpāṇi cotpadyate cakṣurvijñānam. trayānāṃ saṃgatiḥ sparśah. taiḥ saha jatā vedanā saṃjñā cetanā ca* ‘As a result of the eye and visibles, there arises the visual consciousness; the meeting of the three is contact; there ARISE WITH them sensation, concept and volition’ (cf. Majjhima, I, p. 111, l. 35037, p. 281, l. 18-29; Saṃyutta, 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 *sahabhūhetu*.

3. A sūtra says: *samanvāgato 'yaṃ pudgalaḥ kuśalair api dharmair akuśalair api. asya khalu pudgalasya kuśala dharmā antarhitā akuśalā dharmāḥ saṃmukhībhūtāḥ. asti cāsyanusahagataṃ kuśalamūlamasamucchinnam yato 'sya kuśalabhaviṣyati* ‘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 of good, there 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. 601a22-27). Sūtras of this kind have dealt with the *sabhāgahetu*. <2166>

4. A sūtra asys: *mithyādṛṣṭeh puruṣapudgalasya yac ca kāyakarma yac ca vākkarma yac ca manaskarma yaḥ prañidhiḥ ye ca taddṛṣṭer anvayāḥ saṃskārāḥ sarve 'py ete dharmā aniṣṭatvāya saṃvartante 'kāntatvāyapriyatvāyāmanāpatvāya. [tat kasya hetoh. dṛṣṭir hy asya yad uta mithyādṛṣṭiḥ]* ‘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, disagreement. [Why? Because he has a guilty view, namely, wrong view]. – Cf. Anguttara, V, p. 212, l. 20-29; Saṃyukta, T 99, k. 28, p. 204a25-28. Sūtras of this kind have dealt with the *sarvatragahetu*.

5. A sūtra says: *asthānam etad anavakaśo yat kāyaduścaritasya vāgduścaritasya manoduścaritasyeṣṭaḥ kānto manāpo vipāka nirvarteta. sthānaṃ ca kaly etad vidyate yad aniṣṭo 'kānto 'manāpo vipāko nirvarteta* ‘It is impossible, it is unrealizable that a physical, vocal 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). Sūtras of this kind have dealt with the *vipākahetu*.

6. A sūtra says: *dvau hetū dvau pratayau samyagdr̥ṣṭer utpādāya: parataś ca ghoṣo ‘dhyātmaṃ ca yoniśo manaskāraḥ* ‘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). Sūtras of this kind have dealt with the *kāraṇahetu*.

“Therefore the six HETUS have been spoken by the Buddha, and, by basing himself on these sūtras, the Sthāvira [Kātyāyanīputra] composed this [Jñānaprasthāna]-śāstra.”

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The present passage of the Mahāvibhāṣā will in part be repeated by Saṃghabhadra in his Nyāyanūsāra, 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 (*dvādsāṅgapratīyasamutpāda*) in which twelve conditions (*pratayaya* or *nidāna*) 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 *pratayayas* (*hetupratayaya*, etc.) are involved, to which later six *hetus* (*saṃprayuktakahetu*, etc.) were added. According to some scholars, the field of action of the four *pratayayas* coincides exactly with that of the six *hetus* and the six *hetus* are equivalent to the four *pratayayas*; according to others, the action of the *pratayayas* 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 sūtras of the Tripiṭaka dealt with it.

They claim that the four *pratayayas*, taken as a group, were “spoken in the sūtras”: this is what is affirmed by the Mahāvibhāṣā in the passage I [Lamotte] have just translated, by the Kośa (II, p. 209) and even by the *Traité* in the pages that follow. Unfortunately, despite all the research carried out in the Sūtrapiṭaka, <2167> the passage in question has not been found and, until proof of the contrary, it must be accepted that the early scriptures were still unaware of these four *pratayayas*.

In regard to the six *hetus*, it is useful to establish a distinction among the *hetus* taken in isolation and the *hetus* as a group.

According to some scholars, the group of six *hetus* appeared early in some sūtras that today have disappeared. In vain would one look for them in the old texts, but the Sarvāstivādin teacher Kātyāyanīputra was aware of them by the magical power of his *prañidhijñāna* and he mentioned them in his Jñānaprasthāna which he compiled three hundred years after the Parinirvāṇa at Tāmasavanavihāra, a Sarvāstivādin monastery of the Cīnabhukti district in northwestern India (cf. Hiuan-tsang, Si-yu-ki, T 2087,

k. 4, p. 889c). – Without recourse to such a dangerous hypothesis, other scholars frankly recognized that there is no sūtra dealing with the six hetus ”in order and complete”.

The problem is quite different if it is a matter of the six *hetus* taken in isolation. The sūtras that allude to such and such a *hetu* in particular are not missing. The Mahāvibhāṣā mentions a certain number of them for us. In this sense, the *hetus* as well as the *pratyayas* are canonical, but the system that groups together four *pratyayas* and six *hetus* is not: it is a theory of the Sarvāstivādin-Vaibhāṣika school. Proof of this is that other schools do not recognize it and in turn have proposed other systems: the Śāriputrābhidharma has drawn up a list of 10 *pratyayas* (T 1548, k. 25, p. 679b5-7); the Theravādin Abhidhamma lists 24 (cf. Nyanatiloka, *Guide through the Abhidhammpitaka*, 1938, p. 87-109); *Buddhistisches Wörterbuch*, 1952, p. 145-152).

2. The system in the Abhidharma of the Sarvāstivādins

The system of the four *pratyayas* coupled with or completed by that of the six *hetus* is described in most of the Abhidharmas and Śāstras of the Sarvāstivādin-Vaibhāṣika school:

Vijñānakāya, T 1539, k. 3, p. 547b22-c4 (cf. 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.

Abhidharmahr̥dayaśāstra of Dharmasrī, T 1550, k. 1, p. 811c1-5, 812a19-25 Transl. I. Armelin, p. 68-69, 72); Saṃyuktābhidharmasāra of Dharmatrāta, T 1552, k. 2, p. 883a3-4; Abhidharmāmṛtarasa of Ghoṣaka, T 1553, k. 1, p. 970a16-b14 (transl. J. Van den Broeck, p. 123-126); Prakaraṇābhidharmāvatāra of Skandhila, T 1554, k. 2, p. 988a21-c24 (transl. M. van Velthem, p. 71-74.

Kośa, II, p. 244-331; Nyāyānusāra, T 1562, k. 15-20, p. 416b-456a.

The sources mentioned here outline the Sarvāstivādin-Vaibhāṣika concepts on causality: Not only are the saṃskṛtadharmas *hetupratyayasamutpanna* – which is a tautology – but they depend on a *precise number* of causes and conditions, namely, the 4 *pratyayas* and the 6 *hetus*. This does not mean that any dharma indiscriminately is the product of 4 *pratyayas*: some depend on 4 *pratyayas*, others on 3, others on 2, but none depend on one single *pratyaya*. 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 confused with that of the 4 *pratyayas* and is only the doublet of them. This complicates the task of the exegetists when they treat them conjointly. The early masters often limited themselves to speaking of the 4 *pratyayas*.

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:

*Catvāraḥ pratyayā hetuś cālambanam anantaram /
tathaiṅvādhipateyaṃ ca pratyayo nāsti pañcamaḥ //*

“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 Sarvāstivādin 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 pratīyemān itīme pratyayāḥ kila /
yāvan notpadyata ime tāvan nāpratyayāḥ 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, 7, p. 83), the *alambanapratyaya* (Kārikā, I, 8, p. 84), the *samantarapratyaya* (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 *pratīyasamutpāda*, it is characterized by the eight negative characteristics (*aṣṭaviśeṣaṇaviśiṣṭa*), which are non-cessation (*anirodha*), non-production (*anutpāda*, etc. (cf. Madh. vṛtti, p. 3, l. 11) and are mingled with emptiness.

4. The system in the Great Prajñāpāramitāsūtras

If these sūtras 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 Sūtras 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 Dharmarakṣa made in 286AD and that of Mokṣala 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 *śūnyatās*.

Pañcaviṃśatisāhasrikā, ed. N. Dutt, p. 24, l. 17.

Kouang tsan king, T 222, k. 1, p. 150a3.

Fang kouang pan jo 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. 8c11-13: “The bodhisattva-mahāsattva who wishes to understand (*avabodhdhum*) that the *hetupratyaya*, the *samanantarapratyaya*, the *ālambanapratyaya* and the *adhipatipratyaya* do not exist (*na vidyante*) and are not perceived (*nopalabhyante*) in all dharmas should practice the perfection of wisdom.”

Aṣṭādaśasāhasrikā, T 220, book VII, k. 479, p. 430c7-8: [The bodhisattva-mahāsattva who wishes to understand the sixteen *śūnyatās*] and the *ālambanaśūnyatā*, the *adhipatiśūnyatā*, the *samanantaraśūnyatā* (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, Chinese translation by Kumārajīva, T 223, k. 1, p. 219c12-14.

Pañcaviṃśatisāhasrikā, Tibetan translation, Tib. Trip., vol. 18, no. 731, p. 53fol. 32b6-7: *Śha ra dva tiḥi bu gEan yañ byañ chub sems dpaḥ sems dpaḥ chen po dmigs pa dañ / dbañ dañ / de ma thag pa dañ rgyuḥi rken khoñ du chud par.. ḥdod pas śes rab kyi pha rol tu phyin pa la bslab par byaḥo /*

Sanskrit text of the Śatasāhasrikā, ed. P. Ghosa, p. 80, l. 4-6: *Punar param Śaradvatīputrālambanāmateyasamantarahetupratyayatā avaboddhukāmena ...*This wording obviously should be corrected as follows: *Punaraparam Śaradvatīputra hetusamanantarālambanādhipatipratyayān avaboddhukāmena....*

Śatasāhasrikā, Chinese translation by Hiuan-tsang, T 220, book V, k. 3, p. 13c2-5.

- 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 *saṃvṛti* 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 Nāgārjuna did in his *Madhyamakaśāstra*, 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 Prajñāpāramitā which abstains from taking up (*parigrāhana*) or abandoning (*utsarga*) <2170> the *pratyayas* for the good reason that conditioned things are never produced and that, from the beginning, dharmas are parinirvānized (*ādiparinivṛta*).

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 Nāgārjuna in Kārikās 7 to 14 of his *Pratyayaparīkṣā* 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 Śatpādābhidharma and the Vibhāṣā had conceived it.

If Nāgārjuna pushed negation too far, the Sarvāstivādins 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 Prajñāpāramitā. 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 (*saṃvṛtisatya*); their non-arising and non-cessation is their true nature, which is none other than absence of any nature.

Pratyaya and Hetu

[k. 32, p. 296b]

Sūtra (cf. Śatasāhasrikā, 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 (*Sarvadharmāṅgamaṅgalānāṃ hetusamanantarālambanādhipatyayān avaboddhukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. THE FOUR CONDITIONS (*pratyaya*) AND THE SIX CAUSES (*hetu*)

All conditioned dharmas (*saṃskṛtadharmā*) are the result of four conditions (*pratyaya*): 1) the causal condition (*hetupratyaya*); 2) the immediately preceding condition (*samanantarapratyaya*); 3) the object condition (*ālambanapratyaya*); 4) the dominant condition (*adhipatipratyaya*).

1) The causal condition (*hetupratyaya*), [is five causes (*hetu*)]:

- a. the associated cause (*saṃprayuktakahetu*),
- b. the simultaneous cause (*sahabhūhetu*),
- c. the homogeneous cause (*sabhāgahetu*), <2171>
- d. the universal cause (*sarvatragahetu*),
- e. the ripening cause (*vipākahetu*).¹

These five causes (*hetu*) are causal condition (*hetupratyaya*).²

Furthermore, all conditioned dharmas (*saṃskṛtadharmā*) are also called causal condition (*hetupratyaya*).

2) The immediately preceding condition (*samanantarapratyaya*). – If one accepts the last mind and the last mental events (*caramās cittacaitāh*), past (*atīta*) as well as present (*pratyutpanna*), 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

3-4) The object condition (*ālambanapratyaya*) is the dominant condition (*adhipatipratyaya*). – It is all the dharmas.⁴

The bodhisattva who wants to cognize the specific characteristics (*svalakṣaṇa*) and the general characteristics (*sāmānyalakṣaṇa*) of the four conditions should practice the perfection of wisdom. <2172>

¹ By *vipākahetu* we should understand either the cause of ripening (*vipākasya hetuḥ*) or the cause which is ripening (*vipāka eva hetuḥ*): both interpretations are correct: cf. Kośa, II, p. 271-272.

² The sixth cause, the *kāraṇahetu*, which does not present an obstacle to the arising of other dharmas, is not part of the *hetupratyaya*: cf. Kośa II, p. 246.

³ The flow of the mind is never interrupted except in exceptional cases such as the unconscious absorption (*asaṃjñīsamāpatti*) and the absorption of cessation (*nirodhasamāpatti*). Usually the mind-and-mental-events that arise (*utpanna*) are the condition as equal (*sama*) and immediate (*anantara*) antecedent of the minds-and-mental-events that follow them. An exception is made for the last mind and the last mental events of the arhat at the moment of his nirvāṇa: these cannot constitute an immediately preceding condition “because no mind and no mental events arise after them” (*anyacittāsambandhanāt*): cf. Mahāvibhāṣā, T 1545, k. 10, p. 50a22-25; Kośa, II, p. 305.

⁴ All dharmas indiscriminately, even if they are not grasped by the consciousness, are capable of being object of this consciousness because its nature remains the same, just as fuel is fuel even when it is not burning.

- Insofar as it does not present an obstacle to the arising of other dharmas, any dharma is dominant condition of other dharmas, except for itself: cf. Kośa, II, p. 306-308.

II. OBJECTIONS AGAINST THE EFFICACY OF THE CONDITIONS

Objector.⁵ – According to the perfection of wisdom (*prajñāpāramitā*), the four conditions (*pratyaya*) do not exist (*nopalabhyante*). 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-cause, by chance (*ahetuka*).

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 apekṣate*). But this cause is not independent (*asvatantra*) 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 Nāgārjuna 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 *Trāitē* is referring to a version where they are accepted: see above, p. 2169F.

Compare Madh. Kārikā, XX, v. 1-4 (p. 391-393):

*Hetoś ca pratyayānāṃ ca sāmāgryā jāyate yadi /
phalam asti ca sāmāgryāṃ sāmāgryā jāyate katham //
hetoś ca pratyayānāṃ ca sāmāgryā jāyate yadi /
phalam nāsti ca sāmāgryāṃ sāmāgryā jāyate katham //
hetoś ca pratyayānāṃ ca sāmāgryāṃ asti cet phalam /
grhyeta nanu sāmāgryāṃ sāmāgryāṃ ca na grhyate //
hetoś ca pratyayānāṃ ca sāmāgryāṃ nāsti cet phalam /
hetavaḥ pratyayāś ca syur aheturpratyayaiḥ samāḥ //*

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 hold 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 (*cittacaitasikadharmā*) are all destroyed (*niruddha*) and have no further activity (*kāritra*); then how could they constitute an immediately preceding condition (*samanantarapratyaya*)? The mind presently existing (*pratyutpanna*) thus has no antecedent.⁷

Perhaps you would like to call upon the future (*anāgata*) to guarantee the [296c] continuity of the mind (*cittakrama*)? 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 (*animitta*) and without object (*anālambana*); why then speak of object condition (*ālambanapratyaya*)?⁸

4) [*Rejection of the dominant condition*]. – All dharmas are equal, being without dependence (*anādhīna*) or support (*anāśraya*); why then speak of dominant condition (*adhipratyaya*)?⁹

As these four conditions do not exist, how can the Prajñāpāramitāsūtra 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 (*lakṣaṇa*) of the Prajñāpāramitā; that is why you claim that, according to the Prajñāpāramitā, the four conditions (*pratyaya*) do not exist (*nopalabhyante*). In view of all dharmas, the Prajñāpāramitā abandons nothing and refutes nothing (*na parityajati na pratiśedhayati*):¹⁰ it is

⁷ Compare Madh. Kārikā, I, v. 9 (p. 85):

*Anupanneṣu dharmeṣu nirodho nopapadyate /
nānantaram ato yuktaṃ niruddhe pratyayaś ca kaḥ //*

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.

⁸ Compare Madh. Kārikā, I, v. 8 (p. 84):

*Anālambana evāyaṃ saṃ dharma uoadiśyate /
athānālambane dharme kutā ālambanaṃ punaḥ //*

Paraphrase. – You are teaching that this dharma (= *cittacaitta*) 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:

*Bhāvānām niḥsvabhāvānām na sattā vidyate yataḥ /
satidam asmin bhavatīty etan naivopapadyate //*

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 (*atyantapariśuddha*) and free of futile proliferation (*niṣprapañca*). According to the word of the Buddha, “there are four conditions”.¹¹ But people with little knowledge (*alpavidā*), being attached to these four conditions (*catuṣpratyayābhiniṣṭa*), have composed bad treatises (*kuśāstra*) on their subject. In order to destroy these wrong opinions (*abhiniveśa*), [the Prajñāpāramitāsūtra] teaches the emptiness (*śūnyatā*) and indestructibility of dharmas. Therefore, arising from a complex of causes and conditions (*hetupratyayasāmagryutpanna*) – namely, the internal and external bases of consciousness (*adhyātmabahirdhāyatana*) – this mind-dharma (*cittadharmā*) is like a magic show (*māyopama*), deceptive (*mṛṣāvāda*) and without definite nature (*niyatāsvabhāva*). And it is the same for the mental-events-dharmas (*caitasikadharmā*).

1. Causality according to the Abhidharma

[a. The four conditions and the six causes]

[As we have just seen, the causal condition (*hetupratyaya*) is the five causes (*hetu*):

1) The mental events (*caitta*) coexist with the mind (*cittasahabhū*), - namely, feeling (*vedanā*), notion (*saṃjñā*), intention (*cetanā*), etc.¹²; they have the same aspect (*ekākāra*) and the same object (*ekā lambana*) as the mind, being ‘associated’ (*saṃprayukta*) 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 (*saṃprayuktakāhetu*). These associated causes are like friends and acquaintances who come together to do something. <2175>

2) The simultaneous cause (*sahabhūhetu*). – Conditioned dharmas (*saṃskṛtadharmā*) each have a simultaneous cause and, as simultaneous, these dharmas mutually help each another.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 (*sabhāgahetu*). – Dharmas of the good category (*kuśalanikāya*), when they are past (*atīta*), are [homogeneous] cause of present (*pratyutpanna*) and future (*anāgata*) dharmas; past (*atīta*) or present (*pratyutpanna*), dharmas of the good category are [homogeneous] cause of future (*anāgata*)

¹¹ The author of the *Traité* believes, along with the Sarvāstivādins, in the existence of a canonical sūtra enumerating and listing the four conditions. But this sūtra has not yet been found in the old scriptures.

¹² See Kośa, II, p. 153-156.

¹³ For Kośa, II, p. 267, only the mind and mental events (*cittacaitta*) that have the same aspect (*ekākāra*), the same object (*ekā lambana*) and the same point of support (*samāśraya*) are *saṃprayuktakāhetu*.

¹⁴ Dharmas that are the result of one another (*mithaḥphala*) are *sahabhūhetu*, such as, for example, the great elements (*bhūta*), the mind (*citta*) and the accompaniments of the mind (*cittānuvartin*), that which characterizes (*lakṣaṇa*) and that which is characterized (*lakṣya*): cf. Kośa, II, p. 248.

good dharmas.¹⁵ [*Mutatis mutandis*], it is the same for bad (*akuśala*) dharmas and indeterminate (*avyākṛta*) dharmas. Thus all dharmas each have their homogeneous cause.

4) The universal cause (*sarvatragahetu*). – The perverse tendencies (*anuśaya*) to be abandoned by seeing the truth of suffering and the truth of the origin (*duḥkhasamudayasatya-darśanaprahātavya*) are cause of all defiled (*kliṣṭa*) dharmas and are called universal cause.¹⁶ <2176>

5) The ripening cause (*vipākahetu*). – As a result of the accomplishment of action (*karman*), a favorable (*kuśala*) or unfavorable (*akuśala*) fruit of ripening (*vipākaphala*) is obtained: this is the ripening cause.¹⁷

These five causes (*hetu*) constitute the causal condition (*hetupratyaya*).

¹⁵ Similar (*sadrśa*) dharmas belonging to one and the same category and to one and the same stage (*svanikāyabhū*) and arisen earlier (*agraja*), are *sabhāgahetu*. Dharmas arisen earlier are homogeneous cause of later dharmas, whether the latter are arisen or not yet arisen (*pūrvotpannāḥ paścimānām utpannānutpannānām sabhāgahetuḥ*); future dharmas are never homogeneous cause (*anāgatā naiva sabhāgahetuḥ*): cf. Kośa, II, p. 255-257. – Vasubandhu in his Kośabhāṣyā, p. 85, l. 24-86, l. 2, cites a passage of the Jñānaprasthāna, T 1544, k. 1, p. 920c15-18: *Sabhāgahetuḥ katamaḥ. pūrvotpannāni kuśalamūlāni paścād utpannānām kuśalamūlānām tatsaṃprayuktānām ca dharmānām svadhātau abhāgahetuṇā hetuḥ. evam atītāny atītapratyutpannānām. atītapratyutpannāny anāgatānām iti vakyavyam*. – What is the homogeneous cause? The previously arisen roots of good are homogeneous cause of roots of good arisen later and of the dharmas associated with them that are of the same category. Similarly also, the past roots of good are homogeneous cause of past and present roots of good, and the past and present roots of good are homogeneous cause of future roots of good.

¹⁶ The *anuśayas* are the perverse tendencies by virtue of which actions are accumulated (*upacayaṃ gacchanti*) and are capable of producing a new existence (Kośa, V, p. 1). Scholasticism lists 98 of them. Among them, 11 are called universal (*sarvatraga*) because they take as object their entire dhātu (*sakalasvadhātvāmbanatvāt*), in the sense that they are concerned with all categories of their dhātu in the sphere of existence in which the individual in whom they occur is born (Kośa, V, p. 32 at bottom). These 11 universals are: 1-7) the five *dr̥ṣṭis*, *satkāyadr̥ṣṭi*, etc., to be abandoned by the seeing of suffering (*duḥkhadarśanaprahātavya*), plus two *dr̥ṣṭis*, *mithyādr̥ṣṭi* and *śīlavrataparāmarśadr̥ṣṭi*, to be abandoned by the seeing of the origin (*samudayadarśana-prahātavya*); 8-9) the two *vicikitsās* (doubts concerning the reality of suffering and of non-suffering), to be destroyed by the seeing of suffering and of the origin (*duḥkhasamudaya-darśanaprahātavya*); 10-11) the two kinds of *avidyā*, one associated with the other *anuśayas*, the other alone (*āveṇiki*), both of which are to be abandoned by the seeing of suffering and of the origin (cf. Kośa, V, p. 31; Kośavyākhyā, p. 458, l. 10-16).

These universals are *sarvatragahetu*. The Kośavyākhyā, p. 89, l. 3 states: *Svabhūmikāḥ pūrvotpannāḥ sarvatragā dharmāḥ paścimānām kliṣṭānām dharmānām sarvatragahetuḥ*. – The universal dharmas belonging to a certain stage and previously arisen [i.e., past or present] are the universal cause of later defiled dharmas.

¹⁷ According to the simplest interpretation, the *vipākahetu* is the cause involving ripening. Morally defined actions, whether bad (*aśubha* = *akuśala*) or good-impure, produce an unpleasant or a pleasant fruit of ripening respectively, but always morally indeterminate. Hence the definition of Kośa, II, p. 271: *Vipākahetur aśubhāḥ kuśalāś sāsraavāḥ*.

[Immediately preceding condition (*samanantarapratyaya*)]. – When the minds-and-mental-events (*cittacaitta*) follow one another in order (*kramaśas*) 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 (*viṣayān ālambya*), 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 (*caturbhiś cittacaittāḥ*).
- 2) The absorption of non-conception (*asaṃjñīsamāpatti*) and the absorption of cessation (*nirodhasamāpatti*) arise as a result of three conditions [*hetupratyaya*, *samanantarapratyaya*, *adhipatipratyaya*], with the exclusion of the object condition (*ālamabanapratyaya*).
- 3) The other dharmas, namely, the other formations not associated with the mind (*cittaviprayuktasamskāra*) 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*).

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 *ālambanapratyaya* of this consciousness.

²⁰ The *adhipatipratyaya* manifests in such a way that it never presents an obstacle in any circumstance: this is its only activity (Kośabhāṣya, p. 101, l. 4-5: *adhipatipratyayas tu sarvasyām avasthāyām anāvāraṇabhāvenāvasthita ity etad asya kāritram*). The cause called ‘raison d’être’ is the dominant condition. This dominant condition is the one that belongs to the greatest number of dharmas or that acts on the greatest number of dharmas (Kośabhāṣya, p. 100, l. 12-15: *ya eva kāraṇahetuḥ sa evādhipatipratyayaḥ ... adhiko ‘yaṃ pratyayaḥ adhikasya vā pratyayaḥ*).

Every dharma is *kāraṇahetu* with respect to all dharmas except for itself. Every dharma is *kāraṇahetu* of all conditioned dharmas except for itself insofar as it appears as not being an obstacle to the arising of the others (Kośabhāṣya, p. 82, l. 23-24: *svato ‘nye kāraṇahetuḥ. saṃskṛtasya hi dharmasya svabhāvavarjyāḥ sarvadharmāḥ kāraṇahetuḥ. avighnabhāvāvasthānāt.*)

The author of the *Traité*, or his translator Kumārajīva, avoids the term *kāraṇahetu* and substitutes *wou tchang yin* for it, probably *avighnakāraṇa* ‘the cause which is not an obstacle’. On the different ways of translating *kāraṇahetu*, see A. Hirakawa, *Kośa Index I*, p. 129, l. 14-15.

²¹ Mahāvibhāṣā, T 1545, k. 136, p. 703a3-b1; Abhidharmasāra, T 1550, k. 1, p. 812a17-b13; Abhidharmāmṛta, T 1553, k. 1, p. 970b11-14; Kośa, II, p. 309-311; Kośabhāṣya, p. 101, l. 6-20.

The conditioned dharmas (*saṃskṛtadharmā*), being weak by nature (*svabhāvadaurbalyatvāt*), 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 (*vipākaja*), arise from five causes [*kāraṇahetu*, *sahabhūhetu*, **[297a]** *sabhāgahetu*, *saṃprayuktakahetu* and *vipākahetu*]. Being non-defiled-indeterminate (*anivṛtavvyākṛta*) and not being afflicted (*akliṣṭa*), they exclude the universal cause (*sarvatragahetu*).²⁴ <2178>

2) When they are afflicted (*kliṣṭa*), the mind and mental events also arise from five causes [*kāraṇahetu*, *sahabhūhetu*, *sabhāgahetu*, *saṃprayuktahetu* and *sarvatragahetu*], excluding the ripening cause (*vipākahetu*). Why? These *kleśas* are defiled (*nivṛta*) whereas the ripening (*vipāka*) itself is non-defiled (*anivṛta*); therefore the ripening cause should be excluded.

3) When they have arisen from retribution (*vipāka*), form (*rūpa*) and the formations non-associated with the mind (*cittaviprayuktasaṃskāra*) arise from four causes [*kāraṇahetu*, *sahabhūhetu*, *sabhāgahetu* and *vipākahetu*]. Not being mind-and-mental-event (*cittacaitta*), they exclude the associated cause (*saṃprayuktakahetu*); being non-defiled-indeterminate (*anivṛtavvyākṛta*), they exclude the universal cause (*sarvatragahetu*).

4) When they are afflicted (*kliṣṭa*), form (*rūpa*) and the formations non-associated with the mind (*cittaviprayuktasaṃskāra*) also arise from four causes [*kāraṇahetu*, *sahabhūhetu*, *sabhāgahetu* and *sarvatragahetu*]. Not being mind-and-mental-event (*cittacaitta*), they exclude the associated cause (*saṃprayuktahetu*); being afflicted (*kliṣṭa*), they exclude the ripening cause (*vipākahetu*).

5) The other minds-and mental-events (*śeṣāś cittacaittāḥ*), except for the minds pure for the first time (*prathamānāsrava*),²⁵ arise from four causes [*kāraṇahetu*, *sahabhūhetu*, *sabhāgahetu* and

²² Kośabhāṣya, p. 101, l. 19-20: *Pratyayebhyo bhāvā upajāyante na punaḥ sarvasyaiva jagataḥ*

īśvarapurusaḥpradhānādikaṃ kāraṇam. – All the essences arising from four conditions at most and from two at least, the theistic or Sāṃkhya systems that make the world depend on a single condition are to be excluded.

²³ Abhidharmasāra, T 1550, k. 1, p. 811c1-812a17; Abhidharmāmṛta, T 1553, k. 1, p. 970b3-11; Kośa, II, p. 297-298; Kośabhāṣya, p. 97, l. 14-98, l. 2.

²⁴ *Anivṛta-avyākṛta* (*pou yin mou wou ki* in Kumārajīva, *wou feou wou ki* in Hiuan-tsang), which may be rendered as ‘non-defiled-indeterminate’. This is an *anivṛta* mind, not covered by afflictive emotion (*na keśācchadita*) and *avyākṛta*, indeterminate from the moral point of view, i.e., neither good (*kuśala*) nor bad (*akuśala*), and thereby unable to project and bring about a fruit of retribution (*phalapatigrahaṇadānāsamartha*).

The afflictive emotions (*kleśa*) and the dharmas associated with them or deriving their origin from them are called *kliṣṭa*, soiled, tainted.

²⁵ The *prathamānāsravas* are the first pure dharmas of the Path of seeing the truths, namely, the *duḥkhe dharmajñānakṣānti* and the dharmas co-existing with this *kṣānti*. See above, p. 130F as note, 214F, 651F, 747F, 1412F, 1796F.

samprayuktakahetu], excluding the ripening cause (*vipākahetu*) and the universal cause (*sarvatragahetu*). Why? Not being indeterminate (*avyākṛta*), they exclude the ripening cause (*vipākahetu*); not being afflicted (*kliṣṭa*), they exclude the universal cause (*sarvatragahetu*).

6) In regard to other things not associated with the mind (*anye cittaprayuktadharmāḥ*), namely, form (*rūpa*) and the formations non-associated with the mind (*cittaprayuktasamskāra*), it is necessary to distinguish]:

a. If they have a homogeneous cause (*sabhāgahetu*), they arise from three causes [*kāraṇahetu*, *sahabhūhetu* and *sabhāgahetu*], excluding the associated cause (*samprayuktahetu*), the ripening cause (*vipākahetu*) and the universal cause (*sarvatragahetu*).

b. If they do not have a homogeneous cause (*sabhāgahetu*), they arise <2179> from two causes: the simultaneous cause (*sahabhūhetu*) and the cause ‘not making an obstacle’ (*avighnakāraṇa*) [commonly designated by the name *kāraṇahetu*].

7) As for form (*rūpa*) and the formations non-associated with the mind (*cittaviprayukta-samskāra*), occurring in minds pure for the first time (*prathamānāsravacitta*), they arise from two causes: the simultaneous cause (*sahabhūhetu*) and the cause ‘not making an obstacle’ (*avighnakāraṇa*).

There are no dharmas that are derived from one single cause (*ekahetusambhūto nāsti dharmāḥ*).²⁶

The six causes (*hetu*) make up the four conditions (*pratyaya*).

2. Causality according to the Perfection of Wisdom

The bodhisattva who practices the perfection of wisdom (*prajñāpāramitā*) considers the four conditions (*pratyaya*), but his mind is not attached to them (*saṅga*); even though he distinguishes (*vibhajati*) these dharmas, he knows that they are empty (*śūnya*) and like magical transformations (*nirmāṇasama*). Although in magical transformations there are many varieties (*nānāvidhaviśeṣa*), the wise man who considers them knows that they have no reality: they are only trompe-l’oeil (*caḥsurvañcana*), thought-constructions (*vikalpa*). He knows that the teachings of ordinary people (*prthagjanadharmā*) are all erroneous (*viparita*), lies (*mṛṣāvāda*), without reality. Is there anything real there where there are the four *pratyayas*? And since the teachings of the saints (*bhadrāryadharmā*) are derived from the teachings of ordinary people, they too are unreal.

As has been said above (p. 2142F, 2146F) in regard to the eighteen emptinesses, for a bodhisattva in the perfection of wisdom, there is no determinate nature (*niyatāsvabāva*) in any dharma either capable of being

²⁶ Actually the *kāraṇahetu* and the *sahabhūhetu* are never absent.

grasped or capable consequently of being rejected (*bhinna*). 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 (*dr̥ṣṭa*) with the eyes but it cannot be seized (*gr̥hita*) 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 (*pratyaya*) but he does not grasp any determinate nature (*niyatalakṣaṇa*) in these conditions. Dharmas arising from the complex of the four conditions (*catuspratyayasāmagr̥jā*) 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 Prajñāpāramitāsūtra] 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 perfection of wisdom.”

Question. – If one wants to understand completely the meaning of the four conditions (*pratyaya*), one must study the Abhidharma. Why then does [the Prajñāpāramitāsūtra] 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 (*ādikarmika*) believes that it touches realities, but, if he examines them and goes into depth, he falls into wrong views (*mithyādr̥ṣṭi*) 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 that real dharmas arise from real causes and conditions; they seize their characteristics (*nimitta*) and adopt them (*gr̥hnanti*): 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 (*niṣedhanti*) the *hetus* and *pratyayas* 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, abstain from affirming or denying the *hetus* and *pratyayas* in which they recognize neither existence nor non-existence. This is the position taken by the author of the *Traité*. 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 commented 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 *asti* and *nasti*, of *astitā* and *nastitā* (see p.

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 (*ahetuka*). 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 (*doṣa*). But the emptiness consisting of non-perception (*anupalambhaśūnyatā*) 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 (*jātijarāvyādhimaraṇa*) perceived by the eyes and the ears of ordinary people are considered by them to be existent, but, if their characteristics (*nimitta*) are examined subtly, they are non-existent (*anupalabhdha*). This is why in the Prajñāpāramitā, only the wrong views (*mithyādr̥ṣṭi*) 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 (*saṃvṛtisatya*), it is to be rejected, or, rather, to be dismissed from the point of view of absolute truth (*paramārthasatya*).

Here he passes on to a connected question which is that of the *sarvadharmāṇām dharmatā*, 'the dharmature of dharmas', an expression which Kumārajīva usually translates as *tchou-fa-che-siang*: 'the true nature (*bhūtalakṣaṇa*) of dharmas' (see vol. III, Introduction, p. xliiF).

2007F), and the Prajñāpāramitā is the non-grasping (*aparigraha*) and the non-rejection (*anutsarga*) of all dharmas (cf. Pañcaviṃśati, p. 135, l. 2).

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 Hiuan-tsang, and, on the pain of falling into unfortunate confusion, it is important to distinguish them carefully:

1. *dharmatā, chos ñid, che siang* (K), *fa eul, fa sing* (H).
2. ‘manner of being’, *tathatā, de bśin ñid, jiu* (K), *tchen jou* (K).
3. ‘fundamental element’, *dharmadhātu, chos kyi dbyiñs, fa sing* (K), *fa kiai* (H).
4. ‘limit of truth’, *bhūtaakoṭi, yag dag paḥi mthaḥ, che tsi* (K), *che tsi* (H).

The passage of the Pañcaviṃśati commented on here by the *Traité* 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: *dhātu, dhammaṭṭhitatā, dhammaniyāmatā, idappaccayatā*.

Samyutta, II, p. 26, l. 5-6: *tathatā, avitathatā, anaññathatā, idappaccayatā*.

Nidānasamyukta, p. 148: *dharmatā, dharmasthitaye dhātuḥ*.

Ibid., p. 149: *dharmatā, dharmasthitatā, dharmaniyāmatā, dharmayathatathā, avitathatā, ananyathā, bhūta, satyatā, tattvaā, thatāthata, aviparītātā, aviparyastatā, idaṃpratyatā, pratītyasamutpādānulomatā*.

Ibid., p. 164: *dharmatā, dharmasthitaye dhātuḥ*.

Anguttara, I, p. 286, l. 7-8: *dhātu, dhammaṭṭhitatā, dhammaniyāmatā*.

Sanskrit Mahāparinirvāṇa, p. 168: *dharmatā, dharmasthitaye dhātuḥ*.

Śalistamba, ed. Sastri, p. 4, l. 5-7: *dharmatā, dharmasthititā, dharmaniyāmatā, pratītyasamutpādasamatā, tathatā, aviparītathatā, ananyatathatā, bhūtatā, satyatā, aviparītātā, aviparyastatā*.

Sūtra cited in Kośavyākhyā, p. 293, l. 27-28: *dharmatā, dharmasthititā, dharmaniyāmatā, tathatā, avitathatā, ananyatathatā, bhūtatā, satyatā tattvam, aviparītātā, aviparyastatā*.

The word *bhūtaakoṭi* 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 Hīnayānist dharmatā

According to the word of the Buddha himself, dharmatā is the conditioned production of phenomena, the pratītyasamutpāda discovered by Śākyamuni and preached by him throughout his entire career.

Two sūtras of the Saṃyukta are significant:

Nidānasāmyukta, p. 147-148; Saṃyutta, II, p. 25-26: *Pratītyasamutpādaṃ vo bhikkhavo deśayiṣye ... / pratītyasamutpādaḥ katamaḥ / yadutāsmiṃ satīdaṃ bhavaty asyotpādād idam utpadyate / yadutāvīdyāpratyayāḥ saṃskārā yāvāt <2183> samudayo bhavati / avidyāpratyayāḥ saṃskārā ity utpādād vā tathāgatānāṃ anutpādād vā sthitā eveyaṃ dharmatā dharmasthitaye dhātuḥ /-* I will show you, O monks, the dependent origination. What is dependent origination? The fact that ‘this being, that is; from the production of this, that is produced’, namely, that ‘the formations have ignorance as condition’, etc., up to ‘such is the origin of the mass of suffering’. Whether a Tathāgata appears or whether a Tathāgata does not appear, this dharmatā, the basis for the existence of things, is stable.

Nidānasāmyukta, p. 164: *Kin nu Bhagavatā pratītyasamutpādaḥ kṛta aho svid anyaiḥ / na bhikṣo mayā pratītyasamutpādaḥ kṛto nāpy anyaiḥ / api tūtpādād vā tathāgatānāṃ anutpādād vā sthitā eveyaṃ dharmatā dharmasthitaye dhātuḥ /-* Was dependent origination made by the Lord or rather by others? Dependent origination, O monks, was not made by me or by others, and, whether there appears a Tathāgata or there does not appear a Tathāgata, this dharmatā, the basis for the existence of things, is stable.

These two texts do not lend themselves to any confusion. Conditioned dharmas (*saṃskāra*, *saṃskṛtadharma*) 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 either 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 (*saṃskṛtalakṣaṇa*), viz., production (*utpāda*), disappearance (*vyaya*) and duration-change (*sthitanyathātva*) – cf. p. 36-37F, 922F, 1163F, 2051F, 2078F – or among the *asaṃskṛtas* 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 Vaibhāṣikas of the Madhyadeśa, the Uttarāpathakas, the Mahimsāsakas, the Pubbaseliyas, the Mahīśāsakas and the Mahāsaṃghikas include the praītyasamutpāda or its synonym, tathatā, among their *asaṃskṛtas*.

This is not the opinion of the Ceylonese Theravādins, the ones closest to the Word of the Buddha, who recognize only one *asamkhata*, Nibbāna. The patīccasamuppāda is a rule and not an entity.

Their spokesman, Buddhaghosa, comments in his *Visuddhimagga* (ed. H. C. Warren, p. 441):

Jarāsaraṇādīnaṃ dhammānaṃ paccayakkhaṇo paṭīccasamuppādo, dukkhānubandhanaraso, kummaggapaccupattāno ti veditabbo. So panāyaṃ tehi tehi paccayehi anonādhikeh’ eva tassa tassa dhammassa sambhavato tathatā ti, sāmaggiupagatesu paccayesu muhuttam pi tato nibbattanadhammānaṃ

asambhavābhāvato avitathatā ti, aññadhammapaccayehi aññadhammānuppattito anaññathatā ti, yathāvuttānaṃ etesaṃ jarāmarañādīnaṃ paccayato vā paccayasamūhato vā idapaccayatā ti vitto. – 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 tathatā. 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 avitathatā. Because dharmas do not arise from other conditions than their own, it is called anaññathatā. Because for the old-age-death in question, there is one condition or a group of conditions, it is called idapaccayatā.

The Sarvāstivādins assume three *asaṃskṛtas*: Space (*ākāśa*) and the two Nirvāṇas (*pratisaṃkhyānirodha* and *apratisaṃkhyānirodha*), but they do not consider *pratītyasamutpāda* to be an *asaṃskṛta*, for everything that is ‘production’ (*utpāda*) is obviously conditioned. Vasubandhu (Kośa, II, p. 77) makes the following comment about the Hīnyāna schools that place the *pratītyasamutpāda* with the *asaṃskṛtas*:

“Some schools (*nikāyāntariya*) maintain that the *pratītyasamutpāda* is unconditioned (*asaṃskṛta*) because the sūtra says: ‘Whether a Tathāgata appears or whether a Tathāgata does not appear, this *dharmatā* is stable.’ – This thesis is true or false according to the way it is interpreted (*tad etadabhiprāyavaśād evaṃ ca na caivam*). If one means that it is always as a result of *avidyā*, etc., that the *saṃskāras*, etc., are produced, not ‘without condition or because of another thing’ (*apraītyānayaḍ vā pratītya*); that, in this sense, the *pratītyasamutpāda* is eternal (*nitya*), we agree. If one means that there exists a certain special entity (*kiṃcid bhāvānantaram*) called *pratītyasamutpāda* which is eternal, that is unacceptable since production (*utpāda*) is characteristic of the conditioned (*utpādasya saṃskṛtalakṣaṇa*).”

- Indeed, it is absurd to claim that a conditioned origination is eternal, for production means ‘existence following upon non-existence’ (*abhūtyābhāva*).

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 (*saṃskṛta*) 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* = *anutpāda*.
3. To attribute a characteristic of non-arising to dharmas is to make them into unconditioned. *Anutpāna* = *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 *saṃskṛta* nor *asaṃskṛta* (cf. above, p. 2077-2085F, Śūnyatās no. 7 and 8), neither *pratīyasamutpanna* nor *apratīyasamutpanna*, and that their dharmatā is not absolute but contingent. Whether it is called dharmatā, tathatā, dharmadhātu, bhūtaḥ, śūnyatā, original nirvāṇa, it has as unique nature the absence of nature: *ekalakṣaṇā yadutālakṣaṇa* <2185> (cf. Pañcaviṃśati, p. 164, 225, 244, 258, 261, 262 and above, p. 1376F, 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 dharmatā. Here are a few citations chosen from many others:

1. Pañcaviṃśati, p. 168, l. 11-17; Śatasāhasrikā, p. 1262, l. 1-3, 13-17: *Katame Bhagavan saṃskṛtā dharmāḥ / bhagavān āha / kāmadhātū rūpadhātur ārūpyadhātur ye 'py anye kecit traidātukaparyāpannā dharmāḥ / saptatṛiṃśad bodhipakṣādayo dharmāḥ / ima ucyante saṃskṛtā dharmāḥ // katame bhagavann asaṃskṛtā dharmāḥ / bhagavān āha / yeṣāṃ dharmāṇāṃ notpādo na nirodho nānyathātvaṃ prajñāyate rāgakṣayo dveṣakṣayo mohakṣayaś ca / tathatā, avitathatā, ananyatathatā, dharmatā, dharmadhātur, dharmasthitā, dharmaniyāmatā, bhūtaḥ / ima ucyante 'saṃskṛtā dharmāḥ /*

Which, O Lord, are the conditioned dharmas? The Lord answered: The realm of desire, the form realm, the formless realm (*i.e., the threefold 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 *saṃskṛta* and *asaṃskṛta* are without inherent nature (*svabhāva*) and have non-existence as their own nature:

Pañcaviṃśati, p. 136-137: *Rūpaṃ virahitaṃ rūpasvabhāvena yāvad bhūtaḥ api virahitā bhūtaḥsvabhāvena ... / abhāvo rūpasya svabhāvaḥ yāvad abhāvo bhūtaḥsvabhāvaḥ*. – 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 dharmatā of dharmas is emptiness, the non-existence of all dharmas.

Daśabhūmika, p. 65, l. 19-22: *Api tu khalu puṇaḥ kulaputraiṣā sarvadharmānāṃ dharmatā / utpādād vā tathāgatānāṃ anutpādād vā sthitaivaṣā dharmatā dharmadhātusthitiḥ / ya idaṃ sarvadharmāśūnyatā sarvadharmānupalabdhiḥ*. – Furthermore, O sons of good family, here is what this dharmatā of all dharmas is: Whether there is appearance of a Tatha,ata or whether there is non-appearance of a Tathāgata, this dharmatā 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: *saṃskṛta* and *asaṃskṛta* are one and the same. The dharmatā is the equality of all things:

Aṣṭādaśa, II, p. 126: *Sā punaḥ sarvadharmāṇāṃ samatā katamā / bhagavān āha / tathātā avitathatā ananyatathatā dharmatā dharmadhātu dharmasthititā dharmaniyāmatā bhūtakotiḥ / yo 'sāv utpādād vā tathāgatānām ...*

4. The pratīyasamutpāda which the Early ones held to be real and termed <2186> dharmatā, the Mādhyamikas 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 *anirvacaniya* does not mean that it is 'ineffable', but simply that there is no reason to speak of it.

Sūtra (cf. Pañcavimsati, p. 24, l. 18-21; Śatasāhasrikā, 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 aparaṃ Śāriputra bodhisattvena mahāsattvena sarvadharmatathatāṃ bhūtakotiṃ avaboddhukāmena prajñāpāramitāyāṃ śikṣitavyam. Evaṃ Śāriputra bodhisattvena mahāsattvena prajñāpāramitāyāṃ sthātavyam*).

Śāstra. –

I. TATHATĀ, DHARMADHĀTU AND BHŪTAKOṬI²⁹

²⁹ Among the many synonyms of dharmatā, the sūtra mentions here only three, of which the third, the bhūtakoti, did not appear in the Hīnayāna phraseology. In the Vijñānavādin treatises, which place the dharmatā among the *asaṃskṛtas*, there are more explanations, more concise than those of the *Traité*.

Madhyantavibhāgabhāṣya, ed. G. M. Nagao, p. 23-24: *Ananyathārthena tathatā nityan tathāveti kṛtvā / aviparyāsārthena bhūtakotiḥ viparyāsāvastutvāt / nimittanirodhārthenānimittam sarvanimittābhāvāt / āryajñānagocaravāt paramārthaḥ / paramajñānaviśayavād āryadharmahetutvād dharmadhātuḥ / āryadharmāṇāṃ tadāmbanaprabhavatvāt / hetvartho hy atra dhātvarthaḥ / - [Śūnyatā] is tathatā because, unchanging, it dwells always the same. It is bhūtakoti because, without error, it is free of error. It is ānimitta 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 dhātu has the meaning of cause.*

See also Abhidharmasamuccaya, ed. P. Pradhan, p. 12, l. 20-13, l. 5 (transl. W. Rahula, p. 18-19); Abhidharmasamuccayavyākhyā, T 1606, k. 2, p. 702b4-22; Buddhābhūmi, T 1530, k. 7, p. 323a25-29. – Note that these Vijñānavādin texts recognize a reality in the dharmatā which the Madhyamaka categorically rejects.

1) The Tathatā ‘manner of being’ of all dharmas is of two kinds: *i*) the specific nature (*svalakṣaṇa*) belonging to each dharma; *ii*) the dharmatā ‘true nature’.

The specific nature belonging to each dharma is, for example, the solidity (*khakkhaṭatva*) of earth (*pṛthivi*), the wetness (*dravatva*) of water (*ap-*), the warmth of fire (*uṣṇatva*) of fire (*tejas*), the mobility (*īraṇatva*) <2187> of wind (*vāyu*): such natures differentiate dharmas, each of which has its own nature.

The dharmatā distinguishes and postulates, in these specific natures, an ungraspable (*anupalabdha*), indestructible (*abhedyā*) reality (*tattva*) free of defects (*nirdoṣa*). See (p. 2121-2126F) what has been said in regard to the emptiness of specific characteristics (*svalakṣaṇaśūnyatā*).

Indeed, if earth (*pṛthivi*) is really solid, how can it be that glue (*gavyadr̥dha*)³⁰, etc., when brought near the fire, loses [this solidity] which is its [297c] intrinsic nature (*svabhāva*)? How can it be that the man endowed with the superknowledge of the working of magic (*rddhyabhijñā*) sinks into the earth as if it were water? How does it happen that by cutting and breaking up wood (*kāṣṭha*) or stone (*śilā*), they lose their solidity? And how can it be that by reducing earth into fine dust (*rajas*) 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 (*anupalabdha*). But that which is non-existent is truly empty (*śūnya*). Therefore emptiness is the true nature (*bhūtalakṣaṇa*) of earth. And it is the same for all [so-called] specific natures (*bhinnalakṣaṇa*). This emptiness is called tathatā.

2) The dharmadhātu. – As I have said above (p. 2126F and following), dharmas taken individually (*pṛthak, pratyekam*) are empty. These emptinesses have their own respective modalities (*viśeṣa*) which are, however, tathatā. Together they form a single emptiness: the dharmadhātu.

This dharmadhātu itself is also of two kinds: the first, with a mind free of attachment (*nirāsaṅgacittena*), distinguishes (*paricchinati*) dharmas as each having its own nature (*svabhāva, prakṛti*); the second is the immense dharma (*apramāṇadharmā*), i.e., the true nature of dharmas (*dharmāṇām bhūtalakṣaṇam* or *dharmatā*).

[*Viśeṣacintibrahmapariṣcchā*]³¹. – As has been said in the *Tch'e-sin king (Viśeṣacintasūtra)*: “The dharmadhātu is immense.”

The śrāvakas attain the dharmadhātu, but since their wisdom (*prajñā*) is limited (*sapramāṇa*), they cannot speak of its <2188> immensity (*apramāṇam*).³² In the case of the dharmadhātu, they are like the man who

³⁰ Example already used above, p. 1821F, 2232F.

³¹ T 586, k. 2, p. 43b12. – Above (p. 1848-1852F), the *Traité* cited a long extract from this *Pariṣcchā*, where Śāriputra and the bodhisattva Samantapuṣpa exchanged views on the dharmadhātu. For the Chinese and Tibetan versions of this work, see p. 1268, note).

³² In the *Saddharmapuṇḍarīka*, p. 60, l. 8-10, Śāriputra, the most famed of the śrāvakas, having heard the first exposition of the *Lotus*, made the following comment to the Buddha: *Tulye nāma dharmadhātupraveśe* (in Tibetan: chos kyi dbyiṅs la ḥjug pa mtshuṅs na) *vayaṃ bhagavatā hīnena yānena niryātītāḥ / evaṃ ca me bhagavatams tasmin samaye bhavaty asmākam evaiṣo 'parādho naiva bhagavato 'parādhaḥ* /- In an equal introduction to the dharmadhātu [i.e., by introducing all of us alike – bodhisattvas and śrāvakas – into the dharmadhātu], Bhagavat has made us go by

goes to the great ocean (*mahāsamudra*) to empty out the water but who uses a vessel (*bhājana*) so small that he cannot collect the immense waters.

3) The bhūtaḥ. – Because the dharmadhātu is actually proven (*bhūtena sākṣātkṛta*), it is the culmination (*koṭi*) [of reality]. Thus “the saint (arhat) is established in the culmination of reality (*bhūtaḥ*)”³³

II. SYNONYMITY OF THE THREE WORDS

Question. – Tathatā, dharmadhātu and bhūtaḥ: these three things are identical (*ekārtha*) or different (*nānārtha*). 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 (*pariyāya*) serving to designate the dharmatā. Why is that?

Ignorant worldly people (*prthagjana*) have wrong views (*mithyādarśana*) of all the dharmas and speak of permanent (*nitya*), happy (*sukha*), pure (*śuci*), real (*bhūta*) and personal (*ātmaka*) dharmas.³⁴

The disciples (*śrāvaka*) of the Buddha consider things according to their principal characteristics (*maulalakṣaṇa*). Then, not seeing any permanent dharmas, they speak of impermanence (*anityatā*); <2189> not seeing any happy dharmas, they speak about suffering (*duḥkha*); not seeing any pure dharmas, they speak about impurity (*aśuci*); not seeing any real dharmas, they speak about emptiness (*śūnyatā*), and not seeing any personal dharmas, they speak about non-self (*anātman*).

But, while not seeing permanent dharmas, seeing impermanence (*anityatā*) is a wrong view (*mithyādr̥ṣṭi*).³⁵ And it is the same for the views of suffering, emptiness, non-self and impurity. That is what is called tathatā.

the Lower Vehicle. And so this thought has presented itself to me: it is, without a doubt, our [the śrāvakas'] fault, not the Bhagavat'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.

³³ Allusion to the canonical saying: *Tiṇṇo pāraṃgato thale tiṭṭhati brāhmaṇo*: “Having crossed over and attained the other shore, the brāhmaṇa is on solid ground” (*Anguttara*, II, p. 5-6; IV, p. 11-13; *Samyutta*, IV, p. 157, 174-175; *Itivuttaka*, p. 57). In this saying, *brāhmaṇa* means *arahata*, and *pāraṃgata* is synonymous with *koṭigata* (cf. *Mahāniddeśa*, I, p. 20).

³⁴ Worldly people fall into the four mistakes (*viparyāsa*), particularly the wrong view of eternalism (*śāśvatadr̥ṣṭi*).

³⁵ The śrāvakas fall into the wrong view of annihilation (*ucchedadr̥ṣṭi*), for it is one thing to determine that all dharmas are impermanent and another thing to hypostatize this impermanence (*anityatā*). Eternalism and nihilism have both been condemned by the Buddha (cf. p. 155F, etc.)

The tathatā is fundamentally indestructible (*avināśin*); this is why, [in the *Chandasūtra* of the Saṃyuktāgama] the Buddha enunciated the three rules constituting the three Seals of the Dharma (*dharmamudrā*), namely: *i*) “All conditioned dharmas are impermanent (*sarvasaṃskārā anityāḥ*); *ii*) All dharmas are non-self (*sarvadharmā anātmānaḥ*); *iii*) Nirvāṇa is peace (*śāntam nirvāṇam*).”³⁶

Question. – But these three Seals of the Dharma are completely broken (*upaghāta*) by the Prajñāpāramitā[sūtra] where the Buddha says to Subhūti: “The bodhisattva-mahāsattva who considers form (*rūpa*) to be permanent (*nitya*) is not practicing the perfection of wisdom; the bodhisattva-mahāsattva who considers form to be impermanent (*anitya*) is not practicing the perfection of wisdom. And it is the same if he considers it as happy (*sukha*) or unhappy (*duḥkha*), self (*ātman*) or non-self (*anātman*), peaceful (*śānta*) or non-peaceful (*aśānta*).”³⁷ That being so, why speak of the Seals of the Dharma?

Answer. – The two sūtras [touched on here, namely, the *Chandasūtra* and the *Prajñāpāramitāsūtra*] are both the Word of the Buddha (*buddhavacana*), but it is in the Prajñāpāramitāsūtra that the Buddha spoke most clearly about the true nature of dharmas (*dharmatā* or *bhūtalakṣaṇa*). <2190>[298a]

There are people who, being attached to the error of permanence (*nityam iti viparyāse 'bhiniviṣṭa*), reject this eternalist view (*śāśvataḍṛṣṭi*) but are not, however, attached to impermanence (*anityatā*): this is the true Seal of the Dharma (*dharmamudā*). The fact of rejecting eternalism (*śāśvata*) and [in turn] adopting impermanence (*anityatā*) should not be considered as a Seal of the Dharma. It is the same in regard to the view of self (*ātmadṛṣṭi*) and the other views up to that of peace (*śāntadṛṣṭi*).

In the Prajñāpāramitā, [the Buddha] condemns attachment (*abhiniveśa*) to the wrong views of impermanence, etc., (*anityāḍṛṣṭi*), but does not condemn the fact of accepting nothing (*aparigraha*), of adopting nothing (*anabhiniveśa*).³⁸

Having acquired this tathatā of dharmas, one penetrates into the dharmadhātu, one eliminates all opinions (*vipaśyanā*) and does not conceive any further beliefs, for “such is its essence (*prakṛtir asyaiṣā*).”³⁹

Thus, when a small child (*bālaka*) sees the moon reflected in the water (*udakacandra*), he goes into the water to grab the moon but, unable to grab it, he is very sad. A wise person then tells him: “Such is its essence; so don’t be sad (*daurmanasya*).”

³⁶ *Chandasūtra* of the Saṃyukta (T 99, no. 262, k. 10, p. 66b14), having as correspondent the Pāli *Channasuttanta* of the Saṃyutta, III, p. 132, l. 26-27. In the former, the Buddha states: *Sarve saṃskārā anityāḥ, sarve dharmā anātmānaḥ, śāntam nirvāṇam*; in the latter: *Sabbe saṅkhārā aniccā, sabbe dhammā anattā*. These are the seals of the Dharma (*dharmamudrā*): cf. p. 1369F.

³⁷ For the idea, cf. Pañcaviṃśati, p. 131 and foll., Śatasāhasrikā, p. 568 and foll.: *Bodhisattvena mahāsattvena prajñāpāramitāyaṃ caratā rūpam anityam iti ... rūpam duḥkham iti ... rūpam anātmēti ... rūpam śāntam iti na sthātavya*. Similarly for the other skandhas.

³⁸ Cf. Pañcaviṃśati, p. 135, l. 2: *Yaḥ sarvadharmāṇām aparigraho 'nitsargaḥ sā prajñāpāramitā*. – The fact of not accepting and not rejecting any dharma is the perfection of wisdom.

³⁹ *Prakṛtir asyaiṣā* is a frequent refrain in Mahāyāna explanations: cf. p. 2031-2035F (definition of the 16 emptinesses), 2112F (in the Samṛddhisūtra), 2114F note.

Finally, to completely penetrate (*supra*vidh-) the dharmadhātu is bhūtakoti.

III. TATHATĀ, DHARMADHĀTU AND BHŪTAKOṬI IN THE CANONICAL SŪTRAS

Question. – In the system of the śrāvakas, why do they not speak of the tathatā, dharmadhātu and bhūtakoti, 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) [*Bhikṣusūtra*].⁴⁰ – Thus it is said in the *Tsa-a-han* (Saṃyuktāgama): <2191>

There was a certain bhikṣu who questioned the Buddha: Was the twelve-membered dependent origination (*dvādaśāṅgapraītyapsamutpāda*) 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 Buddhas or whether there are no Buddhas, the manner of being of the dharmas (*dharmāṇām tathatā*), the dharma nature (*dharmatā*), the stability of dharmas (*dharmasthitā*), is eternal.

That is to say: this being, that is (*yad utāsmiṃ satīdam bhavati*), by the production of this, that is produced (*asyotpādād idam utpadyte*). That is to say: the formations have ignorance as condition (*yad idam avidyāpratyayāḥ saṃskārāḥ*), consciousness has the formations as condition (*saṃskārapratyayaṃ vijñānam*), and so on up to old-age-and-death (*jarāmaraṇa*) which is followed by grief (*śoka*), lamentation (*parideva*), suffering (*duḥkha*), sadness (*daurmanasya*) and torment (*upāyāsa*).⁴¹

⁴⁰ This sūtra, the original Sanskrit of which we now possess but which has no exact correspondent in the Pāli Nikāya, has already been called upon by the *Traité*, p. 157F n. It is the *Bhikṣusūtra* of the Saṃyuktāgama (T 99, no. 299, k. 12, p. 85b-c, Nidānasamyukta, p. 164-165: *Anyataro bhikṣur yena bhagavāṃs saṃskārā yāvat samudayo nirodhas ca 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 dharmatā, 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, preaches 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]”.

⁴¹ Note that *śokaparidevaduhkhadauramanasya* is not one of the *aṅgas* of the twelvefold chain.

This not being, that is not (*asminn asatidaṃ na bhavati*); by the cessation of this, that ceases (*asya nirodhād idaṃ nirudhyate*). That is to say: the cessation of ignorance results in the cessation of the formations (*yad utāvidyānirodhāt saṃskāranirodhaḥ*), by the <2192> cessation of the formations consciousness ceases (*saṃskāranirodhād vijñānanirodhaḥ*), and so on up to the cessation of old-age-and-death (*jarāmaṇa*), by means of which grief (*śoka*), lamentation (*parideva*), suffering (*duḥkha*), sadness (*daurmanasya*) and torment (*upāyāsa*) cease.

- This law of production and cessation (*utpādanirodhadharmā*), whether there is a Buddha or there is not a Buddha, is eternal. This is the place where it is a question of the tathatā.⁴²

2) [*Śāriputrasīmhanādasūtra*].⁴³ – In the *Tsa-a-han* (Saṃyuktāgama), in the *Chō-li-fou che-tseu heou king* (*Śāriputrasīmhanādasūtra*), 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 (*alpanirdeśa*), the Buddha went back to the vihāra to meditate.⁴⁴ <2193>

⁴² The *Bhikṣusūtra* is not the only canonical sūtra where tathatā occurs. The author could have mentioned the *Paccayasuttanta* of the Saṃyutta, II, p. 26, l. 5.

⁴³ The *Traité* has referred three times already (p. 220-221F; 1630F n. 2; 1746F) to this sūtra, all versions of which have been identified by E. Waldschmidt, *Identifizierung einer Handschrift des Nidānasamyukta*, ZDMG, 107 (1957), p. 380-381:

1) Nidānasamyukta, p. 198-204. The scene takes place in Rājagṛha; the sūtra does not have a title, but here the *Traité* designates it under the name of *Śāriputrasīmhanādasūtra* “Sūtra of the Lion’s Roar of Śāriputra”.

2) Saṃyuktāgama, sūtra 345, T 99, k. 14, p. 95b10-95c16. This is the Chinese version of the preceding.

3) Saṃyutta, II, p. 47-50. Sutta taking place at Sāvattī and entitled *Bhūtam* in the same text (Saṃyutta, II, p. 47, l. 8), *Bhūtam idaṃ* in the Uddānas (ibid., p. 67, l. 29).

4) Saṃyutta, II, p. 54-56, sections III and IV of the *Kaḷārasutta* located at Sāvattī.

- The Sanskrit-Chinese and Pāli versions show many divergences. C. Tripāthi has mentioned and discussed them in his remarkable edition of the Nidānasamyukta, p. 198-204.

⁴⁴ Nidānasamyutta, p. 198-203:

Tatra bhagavān āyusmantam śāriputram āmantrayati / uktam idaṃ śāriputra mayā parāyaneṣv ajitaprasneṣu

/

ye ca saṅkhyātadharmāni

ye ca śaikṣāḥ prthagvidhāḥ /

teṣāṃ me nipakasyeryāṃ

prṣṭaḥ prabrūhi māriṣa //

ke śāriputra śaikṣāḥ ke ca saṅkhyātadharmāni /

Evam ukta āyusmāñ śāriputras tūṣṇi / dvir api trir api bhagavān āyusmantam śāriputra, idaṃ avocat... / dvir api trir apy āyusmāñ śāriputras tūṣṇim abhūt /

Evam etad bhūtam [idaṃ] bhadanta ... / yad bhūtam tan nirodhadharmam iti viditvā nirodhadharmasya bhikṣur nirvide virāgāya nirodhāya paripanno bhavati / ima ucyante śaikṣāḥ ... yad bhūtam tan nirodhadharmam iti viditvā

nirodhadharmasya bhikṣur nirvide virāgaya nirodhāyānupādāyasravebhyaḥ suvimuktacitto bhavati / ima ucyante saṅkhyātadhrmāṅḥ /

Evam etac śāriputra / ...

Atha bhagavān utthāyāsanād vihāraṃ prāviśat pratisaṃlayanāya //

Transl. – Then the Bhagavat said to the venerable Śāriputra: Śāriputra, it was said by me, in the Questions of Ajita, to the Parāyana: “Some have assessed things (*saṅkhyātadharman*) well; others - and they are diverse – are still practicing (*śaikṣa*). Tell me, O friend, I the Sage am asking you, what is their behavior? Who are those who are still practicing and who are those who have assessed things well?

Thus questioned, Śāriputra remained silent. A second and a third time, the Bhagavat asked the same question; a second and a third time Śāriputra remained silent.

Then the Bhagavat said to the venerable Śāriputra: This arising ...

- This is how it is, Lord. “This arises”. Knowing that “what arises is destined to perish”, a certain bhikṣu is directed to disgust, renunciation, cessation of that which is destined to perish: bhikṣus [like that] are called śaikṣa. – Knowing that “what has arisen is destined to perish” certain bhikṣus, out of disgust, renunciation, cessation of that which was destined to perish, have their minds completely liberated from impurities: bhikṣus [like that] are called saṅkhyātadharman.

- That is so, O Śāriputra.

Then the Bhagavat arose from his seat and went back to the vihāra to meditate.

*

The stanza *ye ca saṅkhyātadharmāṅi* occurs in the *Ajitaṃāṇavapucchā* of the *Pārāyanavagga* of the Suttanipāta, stanza 1038; it is cited in the Nettippakaraṇa, p. 17, and the Jātakas, IV, p. 266:

*Ye ca saṅkhātadhammāse
ye ca sekhā puthū idha /
teasm me nipako iriyaṃ
puṭṭho pabrūhi mārisa //*

It establishes a distinction between the śaikṣas ‘disciples who are still practicing’ (*śikṣā śīlam esām iti śaikṣāḥ*, according to Pāṇini, IV, 4, 62) and the saṅkhyātadharmans, i.e., the arhats or aśaikṣas ‘who no longer practice’.

Three times the Buddha questions Śāriputra as to how they differ, and three times Śāriputra is silent. We are reduced to three hypotheses for the reasons for this silence (see those of Buddhaghosa in his Commentary on the Saṃyutta, II, p. 60, l. 16-61, l. 2; W. Geiger, *Saṃyutta-Nikāya*, II, p. 69, n.).

The Buddha prompts his great disciple with two words: *Bhūtaṃ idam*. Śāriputra repeats them and continues: *Bhūtaṃ idam, yad bhūtaṃ tan nirodhadharmam* “This arises, and what arises is destined to perish.” This is an old canonical saying (cf. Majjhima, I, p. 260, l. 9, 14, 20, 25), often formulated as follows: *Yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ* “All that is destined to arise is destined to perish” (cf. Vinaya, I, p. 11, 16, 19, 23, 37, 40, 181, 226; II, p. 157, 192; Dīgha, I, p. 110, 148; II, p. 41, 43-44; Majjhima, I, p. 380, 501; II, p. 145; III, p. 280; Saṃyutta, IV, p. 47, 192; V, p. 423; Anguttara, IV, p. 186, 210; Udāna, p. 49). This saying condenses the doctrine of the praṭīyasamutpāda into a few words. And it is indeed the praṭīyasamutpāda we are dealing with here, for the difference between the śaikṣas and the saṅkhyātadharmans (= aśaikṣas) consists in the fact that the former must still penetrate this fundamental truth (dharmaṭā, tathatā, dharmadātu, etc.) whereas the latter have so complete an understanding of it that their impurities (*āsrava*) have been destroyed and their task is fulfilled.

Then Śāriputra rejoined the bhikṣus and said to them: As long as the Buddha did not give me his approval (*abhanumodanā*), 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 dharmadhātuḥ supratividdhaḥ*).⁴⁶ <2195>

This is what Śāriputra has just explained here, and the Buddha congratulates him for his answer.

⁴⁵ Nidānasamyukta, p. 202-203: *Athhāyusmāñ Śāriputro 'ciraparakāraṇaṃ bhagavantaṃ viditvā bhikṣūn āmantrayati / apratisaṃviditaṃ mām āyusmanto bhagavān etaṃ prathamam praśnaṃ pṛstavān / tasya me 'bhūd apūrvam dhandhāyitatvam / yataś ca me bhagavāms tat prathamam praśnavyākaraṇam abhyanumoditavān tasya me etad abhavat / sacet kevalikāṃ rātrim bhagavān etaṃ evārtham anyaiḥ padair anyair vyañjanaiḥ praśnaṃ pṛcchet kevalikāṃ apy aham rātrim bhagavata etaṃ evārtham padair anyair vyañjanaiḥ praśnaṃ pṛṣṭo vyākuryām / saced ekaṃ divasaṃ/ ekaṃ rātridivasaṃ/ saptāpi rātridivasaṃni Bhagavan mām etaṃ evārtham anyaiḥ padair anyair vyañjanaiḥ praśnaṃ pṛṣṭo vyakudivasaṃni bhagavata etaṃ evārtham anyaiḥ padair anyair vyañjanaiḥ praśnaṃ pṛṣṭo vyākuryām /*

Transl. – Then, seeing that the Bhagavat had gone, Śāriputra said to the bhikṣus: While I did not yet know what he meant, O venerable ones, I felt more embarrassed than I have ever felt before. But as soon as the Bhagavat had approved of my first answer to his question, I had the following thought: If the Bhagavat questioned me on the same subject for a night using different phrases and different words, I would, for this whole night, be able to answer the Bhagavat on this same question using different phrases and different words. And it would be the same if the Bhagavat questioned me on the same subject for a day, or a night, or even seven days and seven nights.

⁴⁶ Nidānasamyukt., p. 203-204: *Athānyataro bhikṣur yena bhagavāms tenopajagāma / upetya bhagavatpādaḥ śirasā vaditvaikānte 'sthāt / ekāntasthitaḥ sa bhikṣur bhagavantaṃ idam avocat / āyusmatā bhadanta śāriputreṇa udārārabhī vāg bhāṣitaikāṃśa udgrhītaḥ pariśadi samyaksimhanādo nāditāḥ / apratisaṃ viditaṃ mām ...*

Tathā hi śāriputrasya bhikṣor dharmadhātuḥ supratividdhaḥ //

Transl. – Then a certain bhikṣu went to where the Buddha was, and, having gone there, he bowed to the Buddha's feet and stood to one side; standing to one side, he said to the Buddha: Lord, a noble speech, a bull's speech, a categorical statement, was made by Śāriputra, and in the assembly he uttered a real lion's roar, saying: While I was ignorant of his meaning ..., etc.

[The Buddha replied]: Truly, the dharmadhātu has been well penetrated by the bhikṣu Śāriputra.

*

The bhikṣu who denounced to the Buddha what he believed to be Śāriputra's boasting was named Kaḷāra: cf. *Samyutta*, II, p. 50.

On the adjective *ārṣabha*, see above, p. 1592F, note 1.

When the canonical sūtras say the the dharmadhātu has been well penetrated (*supratividdha*) by the Buddha or by Śāriputra (cf. *Dīgha*, II, p. 8, l. 13-14; p. 53, l. 13-14; *Majjhima*, I, p. 396, l. 10; *Samyutta*, II, p. 56, l. 4), they have in mind the Hīnayāna dharmatā, namely the pratīyasamutpāda (cf. *Samyutta*, II, p. 25, l. 17 foll.). For the Mahāyāna, the dharmadhātu is the true nature of dharmas (*dharmatā*) which has, as sole nature, the absence of nature.

In the śrāvaka system, the nature of production and cessation (*utpādanirodhalakṣaṇa*) of all dharmas is considered to be tathatā, whereas in reality it is necessary to eliminate all views (*darśana*) in order to discover the true nature of dharmas (*bhūtalakṣaṇa* or *dharmatā*). In the passage cited here it was a question of the dharmadhātu. [298b]

Question. – In the passages [of the *Bhikṣusūtra* and the *Śāriputrasimhanādasūtra* which you have just cited], it speaks only of tathatā and dharmadhātu. Where then is it a question of bhūtakoti?

Answer. – As there were reasons to mention these two things, [namely, the tathatā and the dharmadhātu], these two sūtras cited here spoke of them.⁴⁷ But since there was no reason to mention the bhūtakoti, they did not speak of it.

Question. – But the bhūtakoti is nirvāṇa, and it is with nirvāṇa in mind that the Buddha preached the holy twelve-membered texts (*dvādaśāṅgadharmappravacana*). Why then do you claim that there was no reason to speak [about the bhūtakoti]?

Answer. – There are all kinds of names (*nānāvidha nāman*) to designate nirvāṇa: sometimes it is called detachment (*virāga*), sometimes perfection (*praṇīta*), sometimes deliverance (*niḥsaraṇa*).⁴⁸ These synonyms serve to designate the bhūtakoti. 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 *sarvadharmāṅgāṃ tathatā* “the manner of being of all dharmas”. At the moment when dharmas are not yet arisen (*ajāta*) and at the moment of their arising (*jātisamaye*) dharmas are ‘thus’ (*tathā*). Once arisen, whether they are past (*atīta*) or present (*pratyutpanna*), they are also ‘thus’ (*tathā*). This sameness of dharmas throughout the three times is called tathatā.

Question. – Dharmas not yet arisen (*ajāta*) do not <2196> have birth (*jātidharma*); when present (*pratyutpanna*), they have this dharma of birth and are capable of functioning, for present dharmas have a nature of activity (*kāritralakṣaṇa*); the recalling of past dharmas (*atītvastusmaraṇa*) is called the past (*atīta*). The three times, each of which is different, cannot be truly identical (*sama*). Why then do you claim that the tathatā is the identity of the three times (*tryadhvasamatā*)?

Answer. – In the true nature of dharmas (*bhūtalakṣaṇa* or *dharmatā*), the three times are identical and not different.

Where the śrāvakas speak of dependent origination (*pratītyasamutpāda*), the bodhisattvas speak of non-production (*anutpāda*): see above, p. 351F.

⁴⁷ The punctuation of the Taishō should be corrected; the period should be placed after *chouo*.

⁴⁸ On the synonyms for nirvāṇa, see L. de La Vallée Poussin, *Nirvāṇa*, p. 150-154.

As is said in the Prajñāpāramitā[sūtra] in the *Jou p'in* chapter (Tathatāparivarta): “The past tathatā, the future tathatā, the present tathatā and the tathatā of the Tathāgata are one and the same tathatā and are no different.”⁴⁹

Moreover, previously (p. 2062F), in the present *Louen-yi* (Upadeśa),⁵⁰ I have refuted the arising-dharma (*utpadadharmā*). If there is no arising, the future (*anāgata*) and the present (*pratyutpanna*) are also without arising. Then how would the three times not be identical? What is more, past time (*atītādhvan*) is without beginning (*anādika*), future time (*anāgatādhvan*) is without end (*ananta*) and present time (*pratyutpannādhvan*) is without duration (*asthitika*). This is why the identity of the three times (*tryadvasamatā*) is called the tathatā [of dharmas].

2) Having cultivated the tathatā, the practitioner enters into the immense dharmadhātu. The dharmadhātu is nirvāṇa; it is indivisible (*abheda*) and eludes futile proliferation (*niṣprapañca*). The dharmadhātu is the fundamental element (*maulabhāga*). Just as in yellow rock (*pītapāśāṇa*) there is gold ore (*suvarṇadhātu*), just as in white rock (*pāṇḍarapāśmaṇa*) there is silver ore (*rajatadhātu*), so, in all the dharmas of the world, there is the ‘nirvāṇa-ore’ (*nirvāṇadhātu*).⁵¹

By their wisdom (*prajñā*), their skillful means (*upāya*), their morality (*śīla*) and their meditative absorptions (*samādhi*), the Buddhas and the saints (*satpuruṣa*) ripen (*paripācayanti*) beings and lead <2197> (*upanayanti*) them to find this nirvāṇa-dharmadhātu. Beings with sharp faculties (*tīkṣṇendriya*) know that all dharmas are dharmadhātu: these beings are like people having the superknowledge of magic (*ṛddhyābhijñā*) who are able to transform (*pariṇam-*) bricks into gold. Beings of weak faculties (*mṛdvindriya*) 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 downward end up all together in the ocean, finally all becoming of one taste (*ekarasa*), [the taste of salt]. It is the same for dharmas: their general characteristics (*sāmānyalakṣaṇa*) and the specific characteristics (*svalakṣaṇa*) all end up in the dharmadhātu and they become assimilated into the single nature (*ekalakṣaṇa*) [which is none other than the absence of nature: *alakṣaṇa*⁵²]: that is the dharmadhātu.

The thunderbolt (*vajra*) at the top of a mountain (*giryagra*) gradually sinks down to the bottom of the diamond level (*vajrabhūmi*) and there, rejoining its own element (*prakṛti* or *svabhāva*), it stops.⁵³ It is the

⁴⁹ Pañcaviṃśati, chap. LIV: Tathatāparivarta, T 223, k. 16, p. 335c10-17; T 220, vol. VII, k. 513, p. 619c25-27. – Aṣṭasāhasrikā, p. 623: *Iti hi Subhūtitathatā cātītānagatapratyutpannatathatā ca tathāgatatahatā cādvyam etad advaidhikāram / evaṃ sarvadharmatathatā ca Subhūtitathatā cādvyam etad advaidhikāram //*

⁵⁰ As we have seen above (Vol. III, Introduction, p. vii-viiiF and p. 1237F), the *Traité* presents itself under the name *Upadeśa*, in Chinese *Louen-yi*.

⁵¹ The image developed here leads me [Lamotte] to translate nirvāṇadhātu as ‘nirvāṇa-ore’, but the meaning is more complex; cf. L. de La Vallée Poussin, *Nirvāṇa*, p. 155, 172.

⁵² See p. 676F, 938F, 1376F, 1382F, 1621F, 1694F, 1703F, 1741F, 935F.

⁵³ The thunderbolt, cast by the powerful deities, strikes the summit of the mountains, passes through the earth (*pṛthivī*) and rejoins its natural element, the diamond level (*vajrabhūmi*) where it dissolves. Traditional cosmology does not

same with dharmas: when [298c] one analyzes and explores them wisely, one reaches the very center of the tathatā and, on leaving this tathatā, one enters into the intrinsic nature (*prakṛti* <2198> or *svabhāva*). The tathatā without birth from the very beginning (*ādyanutpanna*)⁵⁴ and eliminating all futile proliferation (*niṣprañca*) is called dharmadhātu.

When the calf (*vatsa*) 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 (*nāsty utkramaṇasthānam*). That is the dharmadhātu.

3) Bhūtakoṭi. – As I have said above (p. 2188F), the dharmadhātu is called true (*bhūta*); and the place of entry is called the highest point (*koṭi*).

*

Furthermore, taken individually (*pratyekam*), dharmas are ninefold (*nanavidha*):

- 1) They have existence (*bhava*).
- 2) Each has its own attribution. Thus the eye (*caḥṣus*) and the ear (*śrotra*) are equally derived from the four great elements (*caturmahābhautika*), but the eye alone can see whereas the ear does not have the power to see. Or again, fire (*tejas*) has heat (*uṣṇatva*) for attribution, but it cannot moisten.
- 3) Each has its own power (*bala*). Thus fire has heat (*uṣṇatva*) for power, and water has moistness (*drava*) for power.
- 4) They each have their own causes (*hetu*).
- 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; Saṃyutta, II, p. 103), the receptacle world (*bhājanaloka*) rests on space (*ākāśa*) upon which are superimposed, in turn, the circle of wind (*vāyumaṇḍala*) – solid and which cannot be shaken by the thunderbolt – the circle of the waters (*apāṃ maṇḍalam*), the level of gold (*kañcanamayī bhūmi*) and finally the earth proper (*prthivī*) with its mountains (*parvata*), its continents (*dvīpa*) and its outer surroundings, the cakravāda.

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 vajrāsana ‘diamond seat’ rests - also called bodhimaṇḍa ‘area of enlightenment’ - on which all the bodhisattvas sit to realize *vajropamasamādhī* and thus become arhat and Buddha (cf. Kośa, III, p. 145). – For this bodhimaṇḍa, see *Vimalakīrtinirdeśa*, French transl., p. 199-200 note.

The *Traité* establishes close relationships between the bodhimaṇḍa and the vajrabhūmi in every manner. Pañcaviṃśati, p. 82, l. 2-3, states that “thanks to his *dharmacakṣus*, the bodhisattva knows that such and such a bodhisattva will sit (*niṣṭasyate*) on the bodhimaṇḍa and such and such a bodhisattva will not”. Commenting on this passage, the *Traité* (T 1509, k. 40, p. 350a17-19) comments: If the bodhisattva sees that, in the place where such and such a bodhisattva is, there is, under the earth (*prthivyā adhistāt*), the Vajrabhūmi to support this bodhisattva, and if he sees the devas, nāgas and yakṣas holding all kinds of offerings and coming to the bodhimaṇḍa, etc., he knows in advance that that particular bodhisattva will sit on the bodhimaṇḍa.

⁵⁴ Adopting the variant *pen wei 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 (*prayoga*).

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 tathatā (*avaratathatā*). – Knowing that these nine things finally end up in change (*vipariṇāma*) and ruin (*parikṣaya*) is the middling tathatā (*madhyā tathatā*). – Just as the body that comes from impurities (*aśuci*), even though it is bathed (*dhauta*) and adorned (*alamkṛta*), finally returns <2199> to impurity,⁵⁵ so dharmas are neither existent (*sat*) nor non-existent (*asat*), neither produced (*utpanna*) nor annihilated (*niruddha*). The absolute purity (*atyantaśuddhi*) that destroys all consideration about the dharmas (*dharmaparīkṣā*) is the higher tathatā (*agrā tathatā*).

Some say: In these nine things, there is a dharma called tathatā, just as there is solidity (*khakkhaṭatva*) in earth (*prthivī*), moistness (*dravatva*) in water (*ap-*), warmth (*tejas*) in fire, movement (*īraṇa*) in wind (*vāyu*), and consciousness (*viññāna*) in mind (*citta*). Dharmas of this kind are called tathatā.

[*Paccayasutta*].⁵⁶ – Thus it is said in a sūtra: Whether there are Buddhas or there are no Buddhas (*utpādād vā tathāgatānām anutpādād vā tathāgatānām*), the tathatā, dharmatā, dharmasthitā remain in the world eternally, that is to say, the formations have ignorance as condition (*yad idam avidyāpratyayāḥ saṃskārāḥ*): that is the eternal tathatā, 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 (*phalasākṣātkāra*),⁵⁷ there is bhūtakoti.

Moreover, the true nature of dharmas (*bhūtalakṣaṇa* or *dharmatā*) is eternally stable (*sthita*) and immobile (*akopya*). As a result of their passions, ignorance, etc., (*avidyādikleśa*), beings transform and distort this true nature. The Buddha and the saints (*satpuruṣa*) preach the Dharma to them using all kinds of salvific means (*nānāvidhopāya*) and annihilate their passions, ignorance, etc., so well that beings rediscover the true nature, primordial and unchanged, that is called tathatā. This true nature, in contact with ignorance (*avidyā*), is transformed and becomes impure (*aśuddha*); but if one eliminates ignorance, etc., one finds the

⁵⁵ Compare the canonical topic mentioned above, p. 1154F, n. 1.

⁵⁶ Extract from the *Pratīyasūtra* of the Nidānaśamyukta, p. 148 (Tsa a han, T 99, no. 296, k. 12, p. 84b12-c10) having as correspondent the *Paccayasuttanta* of the Śamyutta, II, p. 25, l. 18-20:

Utpādād vā tathāgatānām anutpādād vā sthitā eveyaṃ dharmatā dharmasthitaye dhātuḥ.

Uppādā vā tathāgatānam anuppādā vā tathāgatānaṃ ṭhitā vo sā dhātu dhammaṭhitatā dhammaniyāmatā idappaccayatā.

Sūtra already cited, p. 157F as n.; 2087F, n. 4.

⁵⁷ The saint does not produce (*notpādayati*) the dharmadhātu (= nirvāṇa); he actualizes it (*sākṣatkaroti*); in technical terms, he takes possession (*prāpanoti*) of the dharmadhātu.

true nature. It is called dharmadhātu, viśuddhi, bhūtakoti. That is the entry into [299a] the dharmadhātu.
<2200>

The dharmadhātu is immense (*apramāṇa*), limitless (*ananta*), extremely subtle (*sūkṣma*) and admirable (*praṇīta*). There is no dharma that surpasses the dharmadhātu or that diverges from it. [In its presence], mind (*citta*) is fulfilled (*ārāgāyati*) 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 (*gaṅgānadīvālukopama*) 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 (*traiḍhātuka*).

As for the bodhisattva entered into the dharmadhātu, it is uncertain whether he knows the bhūtakoti. Although he has not yet fully perfected (*paripr-*) the six perfections (*pāramitā*), he converts beings (*sattvān 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 (*mahākaruṇā*) and his exertion (*virya*), the bodhisattva returns to exercising the practices.

Moreover, the bodhisattva knows that in the true nature of dharmas (*bhūtalakṣaṇa* or *dharmatā*) there is no eternal (*nitya*) dharma or happy (*sukha*) dharma or personal (*ātmaka*) dharma or real (*bhūta*) dharma. He also abandons these considerations of the dharmas (*dharmaparīkṣā*). The cessation (*nirodha*) of all considerations of this kind is precisely the true tathatā of dharmas, nirvāṇa, non-production (*anutpāda*), non-cessation (*anirrodha*), primordial non-arising (*ādyanutpannatava*).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 tathatā] 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 tathatā, truly and eternally subsistent. Why is that? Because the dharmadhātu is like that.

Just as there is an empty aspect (*śūnyabhāga*) in every material dharma (*rūpin*), so there is a nature of nirvāṇa <2201> called dharmadhātu in dharmas. The nature of nirvāṇa is also in the many skillful means (*upāya*) used to attain nirvāṇa. At the time when nirvāṇa is realized, tathatā and dharmadhātu are bhūtakoti.

Finally, the immense (*apramāṇa*), limitless (*ananta*) dharmadhātu, unable to be measured by the mind and mental events (*cittacaitta*), is called dharmadhātu. It is so wondrous that it is called bhūtakoti.

Ādhipatya

Third Section MASTERING THE FOUR GREAT ELEMENTS

⁵⁸ Adopting the variant *pen wei cheng*.

Sūtra (cf. Pañcaviṃśati, p. 25, l. 1-3; 27, l. 8-18; Śatasāhasrikā, p. 81, l. 11-82, l. 6). – Furthermore, Śāriputra, the bodhisattva-mahāsattva who wishes to calculate the number of subtle atoms contained in the great earth and mountains of the trisāhasramahāsāhasralokadhātu must practice the perfection of wisdom (*punar aparaṃ Śāriputra trisāhasramahāsāhasralokadhātu ye mahāpṛthivīparvataparamāṇas tāñ jñātukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

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 trisāhasramahāsāhasralokadhātu and to do that without harming the aquatic species therein (*trisāhasramahāsāhasralokadhātu yo mahāsamudreṣv apskandho mahānadīṣu nadiṣu tadāgeṣu palvalesu taṃ sarvaṃ śatadhā bhinnayā vālāgrakotyābhuyukṣeptukāmena na ca tadāśrayān prāṇino vihethayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Suppose that all the fires of the trisāhasramahāsāhasralokadhātu 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 (*yāvāṃs trisāhasramahāsāhasralokadhātāv agniskandha ekajvālībhūto bhavet tad yathāpi nāma kalpoddāhe vartamāne, taṃ ekena mukhavātena prasamayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Suppose that all the great winds of the trisāhasramahāsāhasralokadhātu arose to sweep away with their breath the entire [299b] trisāhasramahāsāhasralokadhātu 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 fingertip so that they do not arise, he must practice the perfection of wisdom (*trisāhasramahāsāhasralokadhātu ye vātā imaṃ trisāhasramahāsāhasralokadhātuṃ sameruparvataṃ vidhvaṃsayeyus tad yathāpi nāma bisamuṣṭitāṃ, tān sarvān ekenāṅguliparvāgreṇa saṃcchādayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. MASTERING THE EARTH ELEMENT

Question. - Why does the Buddha not praise the qualities (*guṇa*) of the bodhisattva, such as the six perfections (*ṣaṭpāramitā*), but rather he praises this great power (*mahābala*) [consisting of mastering the four elements]?

Answer. – Beings are of two types: *i*) those who love the good dharmas (*kuśaladharmā*); *ii*) those who love the fruits of ripening (*vipākaphala*) resulting from the good dharmas. For those who love the good dharmas the Buddha praises the qualities (*guṇa*); for those who love the fruits of ripening resulting from the good dharmas he praises great magical power (*mahārddhibala*).

Moreover, some say that the fame enjoyed by the great elements (*mahābhūta*) 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 (*prāsāda*), but the materials they use are insignificant (*atyalpa*). The earth (*prthivī*) itself is very extensive (*vistṛṇa*), it supports the ten thousand things and is very solid (*dṛḍha*). This is why the Buddha says here that in order to know fully the number of subtle atoms (*paramāṇu*) contained in the earth (*prthivī*) and the Mount Sumerus of the trisāhasramahāsāhasralokadhātu and 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 (*pāṣāṇa*) are already difficult to count; what can be said of the subtle atoms contained in the earth and mountains of the trisāhasramahāsmahasralokadhātu? It is unbelievable [that they can be counted].

Answer. – The śrāvakas and pratyekabuddhas are unable to know them and, still less, the worldly people (*prthagjana*), but this number is known by the Buddhas and the great bodhisattvas. <2203>

[*Saddharmapuṇḍarīkasūtra*].⁵⁹ – Thus it is said in the *Fa-houa king* (Dharmapuṇḍarīkasūtra): <2204>

⁵⁹ Saddharmapuṇḍarīka, VII, Pūrvayogaparivarta, p. 156, l. 5-157, l. 8 (compare Kashgar version, p. 26, l. 7-25; Gilgit version, p. 74, l. 7-21). – Tcheng fa houa king, transl. Dharmarakṣa, T 263, k. 4, p. 88b24-c10; Miao fa lien houa king, transl. Kumārajīva, T 262, k. 3, p. 22a23-b3.

Tadyathāpi nāma bhikṣavo yāvān iha trisāhasramahāsāhasre lokadhātau prthivīdhātus taṃ kaścīd eva puruṣaḥ sarvaṃ cūrnikuryān maṣimkuryāt / atha khalu sa puruṣas tasmāl lokadhātor ekaṃ paramāṇurajo grhītvā pūrvasyāṃ diśi lokadhātusāhasram atikramya tadekam paramāṇuraja upanikṣipet / atha sa dvitīyaṃ ca paramāṇurajo grhītvā tataḥ pareṇa parataraṃ lokadhātusāhasram atikramya dvitīyaṃ paramāṇuraja upanikṣipet / anena paryāyeṇa sa puruṣaḥ sarvāvantam prthivīdhātum upanikṣipet pūrvasyāṃ diśi /

ta kiṃ manyadhve bhikṣavaḥ śakyam teṣaṃ lokadhātūnām anto vā paryanto vā ganāyādhighantum / ta āhuḥ / no hīdam bhagavan no hīdam sugata /

bhagavān āha / śakyam punar bhikṣavas teṣaṃ lokadhātūnām kenacid gaṇakena gaṇakamahāmātreṇa vā gaṇananayā paryanto 'dhigantum yeṣu vopānikṣitāni tāni paramāṇurajāṃsi yeṣu vā nopānikṣitāni / na tv eva teṣāṃ kalpakoṭinayutaśatasāhasrāṇām śakyam gaṇanāyogena paryanto 'dhigantum / yāvantaḥ kalpās tasya bhagavato mahābhijñāñābhībhuvāsa tathāgatasya parinirvṛtasyaitāvān sa kālo 'bhūd evam acintya evam apramāṇaḥ / taṃ cāhaṃ bhikṣavas tathāgataṃ tāvacciram parinirvṛtam anena tathāgatajñānadarśanabalādhānena yathādyā śvo vā parinirvṛtam anusmarāmi /

Transl. – It is, O monks, as if a man reduced the earth element of this trisāhasramahāsāhasralokadhātu to powder or dust. Then, let him take a pinch of extremely fine dust in this universe, let him go to a thousand universes in the eastern direction and scatter this extremely fine dust there. Next let this man take a second pinch of extremely fine dust, go to a thousand universes beyond the first and scatter this second pinch of dust there; let him dispose in this way the entirety of this earth element in the eastern direction.

What do you think, O monks? Is it possible to calculate the total number of universes [thus reached]?

The monks said: That is not possible, O Bhagavat; that is not possible, O Sugata.

The Bhagavat continued: On the contrary, O monks, it is possible that a great mathematician, a great master of arithmetic, could calculate the total number of these universes, as many as those where the extremely fine dust was

[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 trisāhasramahāsāhasralokdhātu, then, [taking a pinch of this dust], he crossed over a thousand universes of the eastern direction and there set down this 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 trisāhasramahāsāhasralokadhātu.”

Then the Buddha asked the bhikṣus: “Is it possible to know by calculation (*gaṇanā*) 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 (*śakyaṃ gaṇanayā paryanto dhigantum*) 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 *Ta-t’ong-houei* (Mahābhijñānābhībhū) appeared in the world, it is like the fine dust contained in universes as numerous as the sands of innumerable Ganges (*apramāṇagaṅgānadīvālukupama*).”

And the Buddhas 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.

disposed, as many as those where it was not disposed. On the contrary, it is not possible, by calculation, to reach the total number of hundreds of thousands of *koṭinayutas* of kalpas that have elapsed since the Bhagavat Mahābhijñānābhībhū entered into complete nirvāṇa, so great, so inconceivable, so immense is the time [separating us from it]. And moreover, O monks, I myself, by using the power of knowledge and vision of a tathāgata, remember this tathāgata Mahābhijñānābhībhū, who entered complete nirvāṇa so long ago, as though his parinirvāṇa had taken place yesterday or today.

- This passage of the Lotus has been translated twice by Kumārajīva, once in his Chinese version of the *Traité* (T 1509, k. 32, p. 299b17-24) finished at Siao-yao-yuan at Tch’ang-ngan on the 27th day of the 7th year of the *hong-che* period, i.e., February 1, 406 (see above, Vol. III, Introduction, p. XLV); a second time in his Chinese version of the *Saddharmapuṇḍarīka* T 262, k. 3, p. 22a23-b3) finished a few months later at Ta-sseu at Tch’ang-ngan during the summer of the 8th year of the *hong-che* period, also 406 (cf. Tch’ou, T 2145, k. 2, p. 10c19; K’ai-yuan, T 2154, k. 4, p. 512b23-24). The second translation is more literal than the first and, for this passage at least, it does not seem that Kumārajīva was inspired by the translation of the Lotus (T 263, k. 4, p. 88b24-c10) made previously by Dharmarakṣa who had begun the 10th day of the 8th month of the 7th year of the *t’ai-k’ang* period, i.e., September 15, 286 (cf. K’ai-yuan, T 2145, k. 2, p. 494a15).

According to Japanese research, the Lotus sūtra cited in the *Traité* seems to have been a version in the middle of Kumārajīva’s original and Dharmarakṣa’s original: see H. Nakamura, *A Survey of Mahāyāna Buddhism with bibliographical notes*, Part I, Jour. of Intercultural Studies, 3 (1976), p. 97. It would be interesting to know which Sanskrit version – the version from Nepal, Kashgar or Gilgit – it most closely resembles.

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 heou* (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, <2205> destroy the conflicting emotions (*kleśa*), wrong views (*mithyādr̥ṣṭi*), futile chatter [299c] (*prapañca*), and penetrate into the very profound *dhyānas* and absorptions (*samāpatti*) of the bodhisattvas. By the purity and extent of their memory (*smṛti*) and their knowledge (*jñāna*), they are able to distinguish the subtle atoms (*paramāṇu*) of all the substances (*rūpa*) and know their number.

Moreover, the Buddhas and the great bodhisattvas who have obtained the unhindered liberations (*anāvaraṇavimokṣa*) do not consider calculations higher than that to be difficult (*kṛcchra*) and, still less, that calculation.

Moreover, there are people for whom the solidity (*dr̥ḍhatva*) of the earth (*pṛthivī*) and the absence of shape (*saṃsthāna*) of the mind (*citta*) are wrong. This is why the Buddha has said that the power of the mind (*cittabala*) is great.

By cultivating the Prajñāpāramitā, this great earth (*mahāpṛthivī*) is reduced to its subtle atoms (*paramāṇu*). Because the earth element possesses color (*rūpa*), odor (*gandha*), taste (*rasa*) and touch (*spraṣṭavya*), it is heavy (*guru*) and does not have activity (*kriyā*) on its own. – Because the water (*ap-*) element has no taste (*rasa*), it is superior to earth by means of its movement (*calana*). – Because the fire (*tejas*) element has neither odor (*gandha*) nor taste (*rasa*), it is superior to water in its power (*prabhāva*). – Because the wind (*vāyu*) element is neither visible (*rūpa*) nor has it any taste (*rasa*) or touch (*spraṣṭavya*), it is superior to fire by means of its movement (*īraṇa*). – The mind (*citta*) which has none of these four things [color, taste, smell and touch] has a still greater power.⁶² <2206>

⁶⁰ Kośa, III, p. 143.

⁶¹ See p. 2091F.

⁶² According to the Pañcavastuka, ed. J. Imanishi, p. 6-7, reproduced at the beginning of the Prakaraṇapāda (T 1541, k. 1, p. 627a; T 1542, k. 1, p. 692b), matter (*rūpa*) is the four great elements (*mahābhūta*) and the material derived from the four great elements (*mahābhūtany upādāyarūpa*).

The four great elements are the elements (*dhātu*) earth (*pṛthivī*), water (*ap-*), fire (*tejas*) and wind (*vāyu*).

Derived matter, also called *bhautika rūpa*, is:

i) the five derived organic materials, namely: the organs (*indriya*) of the eye (*caḥṣus*), ear (*śrotra*), nose (*ghrāṇa*), tongue (*jihvā*) and body (*kāya*).

ii) the five inorganic derived materials, namely, color (*rūpa*), sound (*śabda*), odor (*gandha*), taste (*rasa*), part of touch (*spraṣṭavyaikaśeṣa*) and non-information (*avijñapti*).

The *Traité* adds here that, taken *in abstracto* and individually, the four great elements do not support the same number of inorganic derived materials: earth (*pṛthivī*) supports color, odor, taste and touch (cf. Kośa, IX, p. 288); water (*ap-*) has no taste; fire (*tejas*) has no odor or taste; wind (*vāyu*) 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 (*atyalpa*). Impure but good minds (*sāsravakuśalacitta*) have no afflictive emotions; however, since they still grasp characteristics (*nimittāny udgrhṇanti*), their power is small (*alpa*) also. In adepts of the two Vehicles, [śrāvaka 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 (*anāsravamārga*), their six organs (*ṣaḍindriya*) [begin again] to imagine and to grasp the characteristics of dharmas (*dharmanimitta*), and this is why they do not exhaust all the power of mind (*cittabala*). By contrast, in the Buddhas and great bodhisattvas, wisdom is immense (*apramāṇa*), unlimited (*ananta*), always deep in the *dhyānas* and the meditative absorptions (*samāpatti*). There is no difference between saṃsāra and nirvāṇa. The True nature of dharmas (*bhūtalakṣaṇa* or *dharmatā*) is true (*bhūta*) and undifferentiated (*abhinna*). Taken by itself, knowledge (*jñāna*) is both good and bad, but, in those who cultivate the Prajñāpāramitā, it is absolutely pure (*atyantaviśuddha*) and free of obstacles (*apratigha*). In one moment they can count the subtle atoms (*paramāṇu*) contained in the great earth and the mountains of trisāhasramahāsāhasralokadhātus as numerous in each of the ten directions (*daśasu dikṣu*) as the sands of all the Ganges (*sarvagaṅgānadīvālukopama*), 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 (*ṛddhyabhijñā*), 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 (*mahārddhibala*), it is necessary to practice the perfection of wisdom. <2207>

II. MASTERING THE WATER ELEMENT

Some say that water (*ap-*) is the greatest of all substances. Why? Because at the zenith (*ūrdhvam*), at the nadir (*adhas*) and at the four cardinal points (*diś*) of the great earth (*mahāpṛthivī*), there is no place where there is no water. If the Lokapāla gods did not moderate the rain (*varṣa*) of the heavenly nāgas and if there

A great element is the more subtle and the more powerful the smaller the number of derived substances it supports: the wind, which supports only odor, is the strongest of the four great elements.

But all of this is theoretical, for the great elements never appear in the form of isolated subtle atom (*paramāṇu*) but in the form of conglomerates of atoms (*saṃghātaparamāṇu*) or, if one wishes, molecules. The molecule into which sound does not enter, into which no organ enters, involves eight substances (*aṣṭadravyaka*) at least, namely: the four great elements (*catvāri mahābhūtāni*) and four derived substances (*catvāry upādāyarūpāṇi*): color, odor, taste and touch (cf. Kośa, II, p. 144-145).

The mind (*citta*), which is non-material (*arūpin*) and has no derived substance to support, is infinitely more subtle (*sūkṣma*) than the most subtle of the four great elements. That is why the Buddha said that its power is very great.

were no jewel (*maṇi*) to disperse the waters,⁶³ heaven and earth would collapse. Furthermore, it is as a result of the waters that the classes of animate (*sattva*) and inanimate (*asattva*) beings in the world take birth (*jāti*) and grow (*vrddhi*). 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 (*mukhavāta*) should practice the perfection of wisdom.

Question. – But it is thanks to the wind (*vāta*) that fire is finally kindled (*jvalibhavati*); 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 (*apramāṇa*), whereas <2208> the bodhisattva's breath (*mukhavāta*) is very small (*atyalpa*); how can it destroy fire?

Answer. – Thanks to his dhyānas and absorptions (*samāpatti*), the bodhisattva who is cultivating the Prajñāpāramitā attains a magical superknowledge (*ṛddhyabhijñā*) thanks to which he can change (*pariṇam-*) his body and make it bigger. The breath from his mouth (*mukhavāta*) equally increases and can extinguish the fire.

Moreover, thanks to magical power (*ṛddhibala*), 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 (*anukampate*) for beings and destroys the fire by his magical power.

⁶³ The jewel for dispersing the waters, *siao chouei tchou*, is different from the jewel for purifying water *ts'ing chouei tchou* (in Sanskrit, *udakaprasādakamaṇi*) 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 Suvikrāntavikrīparipreçhā, T 231, k. 6, p. 717b19; Satyasiddhiśāstra, T 1646, k. 4, p. 266a5; Milindapaṇha, p. 35, l. 8 (*udakappasādako maṇi*) and its Chinese versions: T 1670A, k. 1, p. 697b5; T 1670B, k. 1, p. 707c4; P. Demiéville, *Les versions chinoises du Milindapaṇha*, BEFEO, XXIV (1924), p. 105, n. 4; Visuddhimagga, ed. H. C. Warren, p. 393, l. 6.

Finally, establishing a trisāhasramahāsāhasralokadhātu 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 (*mahābhūta*), the power of the wind (*vāyu*) is the greatest. Having neither form (*rūpa*) nor odor (*gandha*) nor taste (*rasa*), its mobility (*īraṇā*) 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 (*prabhāva*) of the great winds shakes the mountains of the trisāhasramahāsāhasralokadhātu. 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 (*dharmatā*) of the Prajñāpāramitā is immense (*apramāṇa*) and infinite (*ananta*), it can make the finger have such strength. <2209>

Ākāśadhātuspharaṇa

Fourth Section FILLING ALL OF SPACE

Sūtra (cf. Pañcaviṃśati, p. 28, l. 1-2; Śatasāhasrikā, 82, l. 6-9). – Furthermore, Śāriputra, the bodhisattva-mahāsattva should practice the perfection of wisdom if he wants, by means of one single paryāṅka (by sitting cross-legged), to fill the entire space element in the trisāhasramahāsāhasralokadhātu (*Punar aparaṃ Śāriputra yas trisāhasramahāsāhasre lokadhātāv ākāśadhātus taṃ sarvam ekena paryāṅkena spharītukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Question. - Why does the bodhisattva sit cross-legged (*paryāṅkam ābhujya niṣīdati*) in this way?⁶⁵

Answer. – Brahmā Devarāja, who rules the trisāharalokadhātu, had some wrong ideas (*mithyādr̥ṣṭi*) and considered himself to be great. But when he saw the Bodhisattva, sitting cross-legged and filling space, his proud thoughts (*mānacitta*)⁶⁶ vanished.

⁶⁴ Cf. Kośabhāṣya, p. 130, l. 6-8: *Tasya khalu kālānatareṇa paripākaprāptasya garbhasālyasyābhyantarāt mātuḥ kuṅṣau karmavipākajā vāyavo vānti ye taṃ garbhasālyam saṃparivarttya mātuḥ kāyāvākṣaradvārābhimukham avasthāpayanti / sa krūrapuriṣapīṇḍa ivātimātram sthānāt pracyuto duḥkham saṃparivarttyate / - 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 paryāṅka and the benefits of this position, see above, p. 432-433F.

⁶⁶ Brahmā Devarāja's pride has already been mentioned above, p. 561-562F, 2079F, n. 2.

Moreover, by his skillful means (*upāyakaśalya*) coming from this magical superknowledge (*eko 'pi bhūtvā bahudhā bhavati*), being many, he becomes one (*bahudhāpi bhūtvaiko bhavati*), being small he becomes large, being large he becomes small and, if he wants to manifest extraordinary things (*āścarya*), 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 (*sattvakṣema*).

[*Nandopanandanāgarājadamanasūtra*].⁶⁷ – Thus, when the nāgarājas *Nan-t'o* (Nanda) and *P'o-nan-t'o* (Upananda), the older and the younger, wanted to destroy the city of Śrāvastī, they rained down weapons (*āyudha*) and poisonous [300b] snakes (*āśīviṣa*), but *Mou-lien* (Maudgalyāyana), at that time properly seated, filled space and changed the offensive weapons into perfumed flowers and necklaces (*hāra*).

This is why the Prajñāpāramitā says here that the bodhisattva-mahāsattva should practice the perfection of wisdom if, by means of a single paryaṅka, he wants to fill all the space in the trisāhasramahāsāhasralokadhātu. <2210>

Ekapiṇḍapāta

Fifth Section CASTING THE MOUNT SUMERUS FAR AWAY

Sūtra (cf. Pañcaviṃśati, p. 28, l. 2-5; Śatasāhasrikā, p. 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 trisāhasramahāsāhasralokadhātu, to cast them beyond innumerable and incalculable universes, without harming the beings in them (*Punar aparāṃ trisāhasramahāsāhasralokadhātau ye sumeruparvatarājās tān sarvān ekena vālenābhyutkṣipyāprameyān asaṃkhyeyān lokadhātūn samtikramya prakṣipeyaṃ na tu sattvān viheṭhayeyam iti bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

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 trisāhasramahāsāhasralokadhātu and remove the mountains so that the ground is leveled out (*sama*).

⁶⁷ For this sūtra, see p. 189F, n. 3; 1359F, n. 3.

[*Saddharmapuṇḍarīkasūtra*].⁶⁸ – See what was said in the *Fa-houa king (Dharmapuṇḍarīkasūtra)*: “When the buddha [Śākyamuni] <2211> was about to join the emanated buddhas (*nirmita buddha*), he first leveled out the ground and also, wanting to manifest extraordinary things (*adbhuta*), he made it so that beings could see them.”

How is that? Each Mount Sumeru has a height of 84,000 yojanas.⁶⁹ To raise up one single Sumeru is already extraordinary (*adhbhuta*); to say nothing about [when the Bodhisattva raises] the hundred koṭis⁷⁰ of Sumerus in the trisāhasramahāsāhasralokadhātu; to say nothing about raising with a single hair (*ekena vālagreṇa*) the hundred koṭis of Sumerus in the trisāhasramahāsāhasralokadhātu and casting them out beyond innumerable (*aprameya*) and incalculable (*asamkhyeya*) universes. The beings who see this extraordinary exploit of the bodhisattva all produce the mind of supreme complete enlightenment (*anuttarasamyak-sambodhicitta*) and have the following thought: “If this bodhisattva who has not yet attained the bodhi of the Buddhas possesses such magical power (*rddhibala*), what will it be when he becomes Buddha?”

That is why the Prajñāpāramitāsūtra spoke thus.

⁶⁸ Saddharmapuṇḍ., chap. XI. – While the Buddha Śākyamuni was preaching the *Lotus* in the Sahā universe, a stūpa appeared in the sky; in this stūpa was enclosed the body of the tathāgata Prabhūtaratna. In order to pay homage to him, Śākyamuni miraculously created from his own body a large number of forms of the Tathāgata which, in the ten directions of space, each in the different Buddha fields, taught the Dharma to beings. All these Tathāgatas decided to go to the Sahā universe in the presence of the Buddha Śākyamuni to see and venerate the stūpa of Prabhūtaratna. There appeared with them in the Sahā universe twenty hundreds of thousands of myriads of koṭis of Buddha fields, marvelously decorated, without villages, without cities and without mountains.

Then, continues the Saddharmapuṇḍarīka (p. 245-246): *Atha khalu punar bhagavān śākyamunis tathāgato 'rhan samyaksambuddhas teṣāṃ tathāgatavigrahāṇāṃ āgantānāṃ avakāśaṃ nirmimūte sma / ... tāni ca sarvāni bahubuddhakṣetrāṇy ekam eva pṛthivīpradeśaṃ pariśamsthāpayāṃ āsa samaṃ ramaṇīyaṃ saptaratnamayaiś ca vṛkṣaiś citritam.* - Then the blessed Tathāgata Śākyamuni, arhat, completely and fully enlightened, created a space to contain these tathāgata-forms that had just arrived ... All these numerous Buddha fields Śākyamuni established as a single Buddha land, flat, pleasant, embellished with trees made of the seven jewels.

According to the *Traité*, the intention of the leveling of the ground and the disappearance of the mountains “carried to other universes” was to render the miracle visible to the eyes of all.

The *Traité* refers to the same chapter of the *Lotus* above, p. 417-418F.

⁶⁹ Sumeru is 84,000 yojanas in length, 84,000 yojanas in width, plunges into the water to a depth of 84,000 yojanas and emerges from the water to a height of 84,000 yojanas.

Āṅguttara, IV, p. 100: *Sineru pabbatarājā caturāsītiyojanasahassāni āyāmena caturāsītiyojanasahassāni vithārena caturāsītiyojanasahassāni mahāsamudde ajjhogālho caturāsītiyojanasahassāni mahāsamuddā accuggato.*

See also Atthasālinī, p. 298, l. 13-14; Kośa, III, p. 143.

⁷⁰ A hundred koṭis, i.e., a billion, *koṭi* here being equal to 10,000,000 (cf. Kośa, III, p. 189, l. 34). See above, p. 448F and n. The universe of four continents contains only one Sumeru, but in a trisāhasramahāsāhasra, this number is 1000 carried to the third power, i.e., a billion.

Sixth Section HONORING ALL THE BUDDHAS BY MEANS OF A SINGLE OFFERING

Sūtra (cf. Pañcviṃśati, p. 28, l. 11-15; Śatasāhastikā, 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 (*Yāvanto daśasu dikṣu gaṅgānadivālukopameṣu lokadhātuṣu buddhā bhagavantaḥ saśrāvakaśaṃghās tān sarvān ekenā piṇḍapātena pratipādayitukāmena bodhisattvena <2112> mahāsattvena prajñāpāramitāyāṃ śikṣitavyam. Yāvanto buddhā bhagantaḥ saśrāvakaśaṃghās tān sarvān ekavastrapuṣpagandhahāracūrṇavilepanadhūpadīpadhvajapatākacchattreṇa pūjayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Question. – To offer one and the same morsel of food (*ekapiṇḍapāta*) to a single Buddha and his monks is already difficult (*duṣkara*); to say nothing of the bodhisattva offering this morsel to Buddhas and their śaṃghas in each of the ten directions, as numerous as the sands of the Ganges?⁷¹

Answer. – The merit of the offering (*pūjāpuṇya*) resides in the intention (*citta*) 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 śaṃghas of the ten [300c] directions. Whether they are far (*dūre*) or near (*sāntike*) is unimportant. This is why all the Buddhas see (*paśyanti*) this offering and accept it (*pratighṛṇanti*).

Question. – All these Buddhas have omniscience (*sarvajñāna*) 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 (*maitrīsamādhi*), even though nothing is given to the beings [who are the object],⁷² the yogin [who is practicing it] gains an immense merit.

Furthermore, the bodhisattvas are endowed with immense and unchanging qualities (*apramāṇākṣaraguṇasaṃpanna*); when they offer a single morsel (*piṇḍapāta*) to all the Buddhas and their śaṃghas of the ten directions, the latter are satisfied and yet the morsel is not used up, like a plentiful

⁷¹ In other words, to satisfy one Buddha and his śaṃgha by a single ball of rice is already difficult. It is still more difficult to satisfy, with this single morsel, an incalculable number of Buddhas and śaṃghas.

⁷² See above, p. 1240F.

(*udbhida*) spring the output of which does not dry up.⁷³ <2213> Thus, when Mañjuśrī offered a bowl of little cakes (*modaka*) to 84,000 monks, all of them were satisfied but the cakes were not used up.

Moreover, here 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 Prajñāpāramitā acquires immense gates of dhyānas and absorptions (*apramāṇadhyānasamāpattimukha*), immense gates of wisdom and skillful means (*apramāṇaprajñopāyamukha*): that is why there is nothing he is unable to do. Since the Prajñāpāramitā 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 saṃghas 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 saṃghas by offering them only a single thing]: a garment (*vastra*), flower (*puṣpa*), perfume (*gandha*), necklace (*hāra*), powder (*cūrṇa*), unguent (*vilepana*), incense (*dhūpa*), lamp (*dīpa*), banner (*dhvajapatāka*), parasol (*chattra*), etc.

Mārgaphaleṣu pratiṣṭhāpanam

Seventh Section ESTABLISHING ALL BEINGS IN THE FRUITS OF THE PATH

Sūtra (cf. Pañcaviṃśati, p. 28, l. 16-29, l. 3; Śatasāhasrikā, 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, deliverance, 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-retruner; 5) in the fruit of the saint, and so on⁷⁴ up to 6) in nirvāṇa without conditioned residue (*Punar aparaṃ Śāriputra daśasu dikṣu gaṅganadīvālukopameṣu lokeṣu ye sattvās tān sarvān śīlasamādhiprajñāvimuktivimuktijñānadarśanaskandheṣu srotaāpattiphale*

⁷³ Compare *Vimalakīrtinirdeśa*, French transl, p. 326-329 and appendix, p. 430-437. During a holy feast, Vimalakīrti satisfied an immense crowd with a bowl of food coming from the Sarvagandhasughandhā universe. The whole crowd was satisfied and yet the food was not exhausted (*sarvāvātī sā parṣat tṛptā na ca tad bhijanaṃ kṣiyate*). And so a person who was present commented that even if all the beings of innumerable trisāhasramahāsāhasralokadhātus, during one kalpa or a hundred kalpas, ate this food and took mouthfuls as big as Sumeru, this food would not diminish.

The donor's intention had conferred this power on the food

⁷⁴ The rest appear in full in the Śatasāhasrikā, p. 85, l. 16-86, l. 1: *pratyekabodhi, sarvajñatā, mārgākārajñatā and sarvākarajñatā*

sakṛdāgāmiphale anāgāmiphale arhattve yāvad anupadhiśeṣanirvāṇadhātau pratiṣṭhāpayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyām śikṣitavyam).

Śāstra. —

1) On the meaning of the five [pure] aggregates, see what has been said above (p. 1349-1358F).⁷⁵

2) The srotaāpattiphala, ‘the fruit of entry into the stream’, is of two types:

a. The Buddha said that by the elimination of three fetters (*trayāṇāṃ saṃyojanānāṃ prahāṇāt*), this fruit of the unconditioned (*asaṃskṛtaphala*) is acquired. And it is said in the Abhidharma that by the elimination of eighty-eight perverse tendencies (*anuśaya*), the unconditioned fruit of entry into the stream (*asaṃskṛta srotaāpattiphala*) is acquired.⁷⁶ <2215>

⁷⁵ See the definitions in the canonical sources, p. 1233F, n. 3.

⁷⁶ Definition of the srotaāpattiphala according to the canonical sūtras in Sanskrit and Pāli:

Sūtra cited in Kośavyākhyā, p. 492, l. 10-14: *Trīṇi cāsya saṃyojanāni prahāṇāni bhavanti parijñātāni tadnyathā satkāyadrṣṭiḥ śīlavrataparāmarśa vicikitsā ca / sa eṣāṃ trayāṇāṃ saṃyojanānāṃ prahāṇāt srotaāpanno bhavaty avinipātadharmā sambodhiparāyanaḥ saptakṛdbhavaparamaḥ saptakṛtvo devāṃś ca manuṣyāṃś ca saṃsṛtya saṃdhāvya duḥkhasyāntaṃ kariṣyati.* – In the srotaāpanna, three fetters are eliminated and recognized: belief in the self, unjustified esteem for rituals and vows and doubt. By means of the destruction of these three fetters, he is ‘srotaāpanna ‘entered into the stream’, incapable of falling back into a bad destiny, on the way to enlightenment: for him there is rebirth a maximum of seven times; having transmigrated, having passed seven times among gods and men, he will realize the end of suffering. – Compare Mahāvibhāṣā, T 1545, k. 46, p. 237c26-29.

The phrasing is shorter in the Pāli suttas (Dīgha, I, p. 156; II, p. 92, 200, 252; III, p. 107, 132; Majjhima, I, p. 34, 226; III, p. 81; Saṃyutta, V, p. 357, 379; Anguttara, I, p. 231-232: II, p. 88-89, 238): *Idha bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyano.*

The Sarvāstivādin scholasticism (Śatpādābhidharma, Mahāvibhāṣā, Kośa, etc.) proposes a more elaborate definition of the srotaāpattiphala: it establishes a difference between the conditioned (*saṃskṛta*) and the unconditioned (*asaṃskṛta*) fruits and, aside from the elimination of the three fetters (*saṃyojana*) calls upon the elimination of the 88 perverse tendencies (*anuśaya*). This is the definition which the *Traité* summarizes here, referring to the Abhidharma.

Dharmaskandha, T 1537, k. 3, p. 464c17-26: At that time the Bhagavat was dwelling at Śrāvastī in the Jetavana, in the garden of Anāthapiṇḍada. He said to the assembly of monks: There are four fruits of the religious life (*śrāmaṇyaphala*): srotaāpattiphala, sakṛdāgāmiphala, anāgāmiphala and arhattvaphala. Briefly, there are two kinds of srotaāpattiphala: *saṃskṛta* and *asaṃskṛta*. The *saṃskṛta* srotaāpattiphala is in the possession (*prāpti*) of this fruit and the grasping of this possession. The (six) *indriyas* and the (six) *balas* of the śaikṣa, ‘the ascetic who is still practicing’, the *śīla* of the śaikṣa, the *kuśalamūlas* of the śaikṣa, the eight *mārgaṅgas* of the śaikṣa, as well as all the *śaikṣadharmas* of the same class are called *saṃskṛta* srotaāpattiphala. – The definitive elimination of the three *saṃyojanas* and the definitive destruction of the *saṃyojanadharmas* of the same class, namely the definitive destruction of 88 *anuśayas* and the definitive destruction of the *saṃyojanadharmas* of the same class are called *asaṃskṛta* srotaāpattiphala.

- We should remember that the three *saṃyojanas* in question here are part of the group of five *saṃyojanas* described as lower (*avarabhāga*), i.e., of *kāmadhātu* (Kośa, V, p. 84-85). The 88 *anuśayas* are part of a group of 98 *anuśayas* of which the first 88 are to be abandoned by the seeing of the truths (*darśanaheya*) and the last ten by

b. When they are in the subsequent knowledge concerning [the truth] of the path (*mārge 'nvayajñāna*), the ascetic who has sought [the truth] by means of faith (*śraddhānusārin*) and the ascetic who has sought [the truth] by means of scripture (*dharmānusārin*) have acquired the realization of the fruit of entry into the stream (*srotaāpattiphalasākṣātkāra*).⁷⁷

The Chinese characters *Siu-t'o* (srotas) mean 'stream', i.e., the noble eightfold Path (*ārya aṣṭāṅgikamārga*). The characters *Pan-na* (*āpanna*) means [301a] 'entry'. To enter into the noble eightfold Path is to enter into the stream of nirvāṇa: that is the first vision of the true nature of dharmas (*dharmāṇāṃ bhūtalakṣaṇam* or *dharmatā*). By successfully entering into this part of the immense dharmadhātu, one is classed among the āryas.⁷⁸

3) The characters *Si-ki* (*sakṛt*) mean 'a single time'; *k'ie-mi* (*āgāmin*) means 'who comes back'.⁷⁹ The ascetic so named, having left this world and taken rebirth among the gods, comes back from there one single time [into the world of men] and there finds the end to suffering.⁸⁰ <2216>

4) The characters *A-na* (*an-*) mean 'not', *k'ie-mi* (*āgāmin*) mean 'returner'. The ascetic thus named has 'not returning' as his characteristic. Having died in the desire realm (*kāmadhātu*), this man is reborn in the form

meditation (*bhāvanāheya*): cf. Prakaraṇapāda, T 1541, k. 3, p. 637a10; T 1542, K. 3, p. 702a11; Jñānaprasthāna, T 1544, k. 3, p. 930c20-22; Mahāvubhāṣā, T 1545, k. 46, p. 237c29-238a1; Kośa, V, p. 13.

⁷⁷ The Darśanamārga comprises sixteen moments of mind: the first is *duḥkhe dharmajñānakṣānti*; the sixteenth and last is the *mārge 'nvayajñāna* (cf. *Histoire du bouddhisme indien*, p. 681-682). In the first moment, the śraddhānusārin and the dharmānusārin are candidates for the fruit of srotaāpanna (*srotaāpattiphalapratipannaka*); in the sixteenth, they are residents in this fruit (*phastha*); cf. Kośa, VI, p. 194-195.

⁷⁸ As soon as he enters into the darśanamārga, the ascetic penetrates into the certainty of the acquisition of the supreme good (*samyaktvaniyāma*); he loses the quality of ordinary person (*prthagjana*) and takes on that of the saint (*ārya*): cf. Kośa, VI, p. 181-182.

⁷⁹ Here, in the version of the sūtra (T 1509, p. 300c22), sakṛdāgāmin has been transliterated as *sseu-t'o-han* (the usual transliteration), but the explanations given by the gloss of the Upadeśa (p. 301a2-3) deal with another transliteration, practically unused: *si-ki-k'ie-mi*. This inconsistency undoubtedly escaped Seng-jouei when, according to the translation of the Upadeśa, that of the sūtra was revised in order to make both texts consistent (see *Traité*, vol. III, p. XLVII as note).

⁸⁰ Mahāparinirvāṇa, p. 166; Divyāvadāna, p. 533-534: *Trayānāṃ samyojanānāṃ prahāṇād rāgadveṣmohānāṃ ca tanutvāt kālaṃ kṛtvā sakṛdāgāmī sakṛd imaṃ lokam āgamyā duḥkhasyāntaṃ kariṣyati* – By the complete destruction of the three fetters (in the course of the darśanamārga) and by the lessening of desire, hatred and delusion (in the course of the bhāvanāmārga), after his death he becomes a sakṛdāgāmin: having returned only once to this world (the kāmadhātu), he will realize the end of suffering.

Pāli wording in Dīgha, I, p. 156; II, p. 92, 93, 200, 201, 252; III, p. 107, 132; Majjhima, I, p. 34, 226, 465; III, p. 80; Saṃyutta, V, p. 357, 378; Anguttara, I p. 232; II, p. 89, 238; IV, p. 380: *Puna ea paraṃ bhikkhu tiṇṇaṃ samyojanānaṃ parikkhaya rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakid, eva imaṃ lokam āgantva dukkhass' antaṃ karoti*.

realm (*rūpadhātu*) or in the formless realm (*ārūpyadhātu*); there his impurities are destroyed (*kṣiṇāsrava*) and he is no longer reborn (*na punarbhavati*).⁸¹

Question. – But the anāgāmin who acquires parinirvāṇa in the present lifetime (*dṛṣṭadharmaparinirvāyin*) and the anāgāmin who acquires parinirvāṇa in the intermediary existence (*antarāparinirvāyin*) by going to the rūpadhātu, are not reborn either in the form realm or in the formless realm (*rūpārūpyadhātu*); then why call them ‘non-returners’ (*anāgāmin*)?⁸² <2217>

Answer. – Among the anāgāmins, there are many who are reborn in the form realm or the formless realm, whereas those who are parinirvāṇized as soon as this present life are rare; as the latter are in the minority, [they keep the name anāgāmin] which is the name of the majority. Those who obtain parinirvāṇa in the intermediate existence (*antarāparinirvāyin*), being also on the point of being reborn in the form realm but

⁸¹ Sanskrit Mahāparinirvāṇa, p. 166; Divyāvadāna, p. 533, l. 24-26: *Pañcanām avarabhāgīyānām saṃyojanānām prahāṇād aupapādukas tatra aprinirvāyī anāgāmy anāvṛttidharmā punar imaṃ lokam*. – By the complete destruction of the five lower fetters [namely, *satkāyadrṣṭi*, *śīlavrataparāmarśa* and *vicikitsā* which are to be destroyed by seeing (*darśanaheya*); *kāmacchanda* and *vyāpāda* which are to be destroyed by meditation (*bhāvanāheya*): the whole coinciding with the first 92 *anusāyas*.] he is of apparitional birth: It is there [in rūpadhātu = Brahmaloḥa, or more rarely in arūpyadhātu] that he will be parinirvanized; as ‘non-returner’, he cannot be reborn in this world [i.e., kāmadhātu].

Pāli wording in Dīgha, I, p. 156; II, p. 92, 203, 252; III, p. 107, 132; Majjhima, I, p. 34, 226; Saṃyutta, V, p. 356-357; Anguttara, I, 232; II, p. 89, 238: *Pañcannam orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tatthapariniḥḥāyī anāvattidhammo tasmā lokā*. – By the complete destruction of the five lower fetters, he is of apparitional birth and it is there [in rūpadhātu = Brahmaloḥa] that he will be parinirvanized; he cannot come back from that world [the Brahmaloḥa] to this world [kāmadhātu].

See the notes of Buddhaghosa in the Commentary of the Majjhima, I, p. 164.

⁸² There are several kinds of anāgāmins: the most widespread list distinguishes five:

1) Antarāparinirvāyin who obtains parinirvāṇa in the intermediate existence (*yo ‘ntarābhavē parinirvāti*) at the moment when, having left kāmadhātu, he is getting ready to attain rūpadhātu.

2) Upapadyaparinirvāyin who, as soon as he is reborn in rūpadhātu, obtains parinirvāṇa in a short time (*ya uppannamātro na cirāt parinirvāti*).

3) Sābhisamskāraparinirvāyin who, having been born, obtains parinirvāṇa without relaxing his effort (*upapadyāpratiprasrabdhaprayoga*).

4) Anabhisaṃskāraparinirvāyin who obtains parinirvāṇa effortlessly.

5) Ūrdhvasrotas who, on leaving kāmadhātu, do not obtain parinirvāṇa in the realm in which they are reborn (*yasya na tatra parinirvāṇaṃ yatropapannaḥ*), but who go higher (*ūrdhvam*) to the Akaniṣṭha gods, to the summit of rūpadhātu or to bhavāgra and find parinirvāṇa there.

Whether alone or inserted into broader contexts, the list of the five anāgāmins is very widespread in the sūtras and in the Abhidharma, both Sanskrit as well as Pāli: Dīgha, III, p. 237 (cf. *Das Saṅghīṭisūtra und sein Kommentar Saṅgītiparyāya*, ed. K. Mittal und V. Rosen, p. 153-156); Saṃyutta, V, p. 70, 201, 237, 285, 314, 378; Anguttara, I, p. 233, l. 28-35; IV, p. 14-15; p. 70-74 (in the *Purisagatisutta* of which the Sanskrit correspondent is cited in full in the Kośavyākhyā, p. 270, l. 22-272, ol. 3; Chinese version in Madhyama, T 26, k. 2, p. 427); Saṃgītiparyāya, T 1536, k. 14, p. 425c38-427a1; Mahāvibhāṣā, T 1545, k. 174, p. 874b21-876b14; Amṛtaraṣa, T 1553, K. 1, p. 973b12-15; Kośabhāṣya, p. 358, l. 20-359, l. 13.

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.⁸³

5) Because they have destroyed all the afflictive emotions (*kleśa*), the arhats have the right (*arhanti*) to the homage (*pūjā*) of all the devas, nāgas and asuras.⁸⁴

These arhats are of nine types:⁸⁵ <2218>

- 1) *Parihāṇadharman*, arhat likely to fall.
- 2) *Aparihāṇadharman*, arhat not likely to fall.
- 3) *Cetanādharmān*, arhat likely to put an end to his lifetime.⁸⁶
- 4) *Anurakṣaṇadharman*, arhat likely to keep his lifetime.
- 5) *Sthitākampya*, arhat remaining in the fruit without moving.
- 6) *Prativedhanādharman*, arhat likely to penetrate effortlessly into the Unshakeables.
- 7) *Akopyadharman*, unshakeable arhat, [incapable of falling].

⁸³ As a general rule, the ascetic who has obtained the fruit of anāgāmin in kāmādhātu is reborn after death in rūpadhātu, sometimes even in ārūpyadhātu, 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 antarāparinirvāyīn (the first type in the preceding note) abandons his existence in kāmādhātu to go to rūpadhātu, he obtains parinirvāṇa in the intermediate existence (*antarabhāva*). The anāgāmin called dṛṣṭadharmāparinirvāyīn who has obtained the fruit of anāgāmin in an existence in kāmādhātu 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 antarāparinirvāyīn and the dṛṣṭadharmāparinirvāyīn, 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; Saṃyutta, II, p. 217; Anguttara, I, p. 220: *Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayamaṃ abhiññā sacchikatvā upasapajjivharati*. – 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.

⁸⁵ Like the Madhyamāgama, T 26, k. 30, p. 616a1-19, the Amṛtarasa, T 1553, k. 1, p. 973b28-c1, the Satyasiddhiśāstra, T 1646, k. 1, p. 246b27-29, and the Abhidharmasamuccaya, ed. P. Pradhan, p. 91, l. 4-14, the *Traité* distinguishes nine kinds of arhat or āśaikṣa (cf. p. 1392F, 1740F). – But in general, the Sarvāstivādin Abhidharmas have only six arhats: Mahāvibhāṣā, T 1545, k. 62, p. 319c8-9; Abhidharmasāra of Dharmasrī, T 1550, k. 2, p. 819c8-11; Abhidharmasāra of upāsānta, T 1551, k. 3, p. 851a1-2; Saṃyuktābhidharmasāra, T 1552, k. 5, p. 913c15-18; Kośa, VI, p. 251; Nyāyānusāra, T 1562, k. 67, p. 710c1-16.

Actually, as the *Traité* has noted, p. 1392F, these classifications overlap, the Buddha having expressed himself sometimes at length and sometimes briefly.

⁸⁶ For the meaning of *cetanādharmān* = *maraṇadharman*, see Kośa, VI, p. 253, n. 4.

8) *Prajñāvimukta*, arhat delivered by wisdom.

9) *Ubhayatobhāgavimukta*, arhat doubly delivered from the obstacle consisting of the afflictive emotions (*kleśāvaraṇa*) and the obstacle opposing the eight liberations (*vimokṣāvaraṇa*).

For the meaning of these nine types, see above (p. 1390-1391F).

The eight liberations (*vimokṣa*), the eight masteries (*abhibhvāyatana*), the ten sources of totality (*kṛtsnāyatana*), the absorption of cessation (*nirodhasamāpatti*), the concentration preventing the arising of another's afflictive emotions (*araṇasamādhi*), the knowledge resulting from resolution (*prañidhijñāna*), etc., are the marvelous qualities (*guṇa*) of the arhat.

6) Moreover, he will attain nirvāṇa without residue of conditioning (*nirupadhiśeṣanirvāṇa*), and this nirupadhiśeṣanirvāṇa is the fact that the arhat [at the moment of his death] rejects the five aggregates (*pañcaskandhān nikṣipati*) of the present lifetime and then does not take up the five aggregates of the future lifetime (*na tu pañcapaunarbhavikān skandhān pariśamdadhāti*), and thus his physical and mental sufferings (*kāyikacaitasikaduḥkha*) are completely and definitively destroyed.

About the last three fruits of the Path (*mārgaphala*), see what was said in regard to the first.

Danāsyā mahāphalāni

Eight Section PREDICTING THE FRUITS OF RIPENING OF VARIOUS KINDS OF GIFTS

Sūtra (cf. *Pañcaviṃśati*, p. 25, l. 4-17; *Śatasāhasrikā*, 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 <2219> to be very fruitful. – Making the gift in this way, one is reborn in wealthy kṣatriya families, in wealthy brāhmana families or in wealthy householder families. – Making the gift in a certain other way, one is reborn among the Caturmahārājika gods, the Trāyastriṃśa gods, the Yāma gods, the Tuṣita gods, the Nirmāṇarati gods or the Paranirmitavaśavartin gods. – Making the gift in yet another way, one gains the first dhyāna, the second dhyāna, the third dhyāna, the fourth dhyāna, 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 (*Punar aparāṃ Śāriputra bodhisattvo mahāsattaḥ prajñāpāramitāyāṃ caraṇ jñāti yad evaṃ dānaṃ dattaṃ mahāphalaṃ bhavat. – Evaṃ dānaṃ dattvā kṣatriyamahāsālakuleṣu brāhmaṇamahāsālakuleṣu grhapatimahāsālakuleṣūpapadyate. – Evaṃ dattvā cāturmahārājikeṣu deveṣu trāyastriṃśeṣu deveṣu yāmeṣu deveṣu tusiteṣu deveṣu nirmāṇaratiṣu deveṣu paranirmitavaśavartiṣu deveṣūpapadyate. – Evaṃ*

dānaṃ dattvā prathamam dhyānaṃ dvitīyaṃ dhyānaṃ tṛtīyaṃ dhyānaṃ caturthaṃ dhyānaṃ ākāśānantyāyatanasamāpattiṃ vijñānantyāyatanasamāpattiṃ ākimcanyāyatanasamāpattiṃ naivasamjñānāsamjñāyatanasamāpattiṃ pratilabhate. - Evaṃ dānaṃ dattvā āryāṣṭaṅgo mārga utpadyate. – Evaṃ dānaṃ dattvā srotaāpattiphalaṃ yāvad anuttarā saṃyaksambodhir anuprāpyate).

Śāstra. –

The bodhisattva-mahāsattva knows the true nature of dharmas (*dharmatā*) free of grasping (*aparigraha*), free of rejecting (*anutsarga*) and indestructible (*anupaghāta*). He practices an ungraspable perfection of wisdom (*anupalabdḥā prajñāpāramitā*), but by means of a feeling of great compassion (*mahākaruṇācitta*), he returns to cultivate meritorious practices (*puṇyakriyā*).

[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 (*prajñāpaṭutvā*), the bodhisattva who practices the perfection of wisdom is able to make distinctions (*paricchid-*) between the merits of the gift (*dānapuṇya*). <2220>

1) While the object given (*deyavastu*) is the same, the value of the merit (*puṇya*) depends on the goodness or the malice of the intention (*āśaya*) of the donor.

[*Gift of a bowl of rice*].⁸⁷ – 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 (*puṇya*)? - Śāriputra answered: If I understand well the meaning of the Lord’s teaching (*yathā khalv ahaṃ bhagavata bhāṣitasymartham ājānāmi*),⁸⁸ by giving it to a dog the Buddha has gained more merit [than me].

- Śāriputra, the foremost of sages (*prajñānatām agryaḥ*) amongst all men, made a gift to the Buddha, supreme field of merit (*puṇyakṣetraṃ 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 (*mahāpuṇya*) comes from the intention (*āśaya*) and does not reside in the ‘field’ (*kṣetra*) [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 purity] 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 (*buddhakṣetrapraṇītatā*), and by making a gift to the Buddha, Śāriputra would not have gained great merit.

⁸⁷ Episode mentioned by Akanuma, *Dictionnaire des noms propres*, p. 597a, but not yet identified.

⁸⁸ Cf. Sanskrit Mahāparinirvāṇa, p. 218.

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 (*antaḥsvāmin*) whereas the ‘field’ is just an outer (*bāhya*) thing. Sometimes, however, the merit of generosity (*dānapuṇya*) resides in the field of merit (*puṇyakṣetra*).

[*Avadāna of Koṭikarṇa*].⁸⁹ – Thus the arhat *Yi-eul* (Koṭikarna) 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 (*puṇyaśeṣa*), he became an arhat.

[*Pāṃsupradānāvadāna*].⁹⁰ – Thus king *A-chou-kia* (Aśoka) <2221> who, as a small child, had given some earth (*pāṃśu*) 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 (*bāladāraka*) quite weak (*tanu*). It was only because of the excellence of the field of merit (*puṇyakṣetrapranītatas*) [to which he had given] that he acquired a great fruit of retribution (*mahāvīpākaphala*). So we know then that [sometimes] great merit results from the good ‘field’.

3) There are three things present in the highest of the great merits – the intention (*āśaya*) [of the donor], the thing given (*deya*) and the field of merit (*puṇyakṣetra*) – [i.e., the recipient] – are all three excellent. See for example the first chapter (*prathama parivarta*) 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 (*abhiniveśa*) [in regard to donor (*dāyaka*), the thing given (*deya*) and the recipient (*pratigrāhaka*)] wins a great fruit of ripening (*mahāvīpākaphala*).⁹¹ The gift made in view of nirvāṇa also obtains a great retribution.⁹² The gift made

⁸⁹ Or *Avadāna of Sumana*, mentioned here for the third time; see p. 1426F, n. 3, 18894F, n. 3.

⁹⁰ References, p. 723F, n. 2; 1934F.

⁹¹ The ‘triple pure’ gift (*trimaṇḍalapariśuddha*) rests on a non-conceptual knowledge that makes no distinction between donor, recipient and thing given – which are no longer seen: see p. 650F, 676F, 707F, 724F, etc.

⁹² See p. 664-666F and n. Desire for nirvāṇa (*nirvāṇārthaṃ dānam*) is one of the eight motives inspiring generosity (*dānavastu*). 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 (*Samgītisūtra*, ed. K. Mittal and V. Rosen, p. 188, l. 19-27; *Samyuktābhīdharmasāra*, T 1552, k. 8, p. 932b6-8; *Kośabhāṣya*, p. 270, l. 19-22): *uttamārthasya prāptaye dānaṃ dadāti* - “He makes a gift in order to obtain the supreme goal”, i.e., to obtain arhathood, nirvāṇa (*Kośavyākhyā*, p. 435, l. 6).

Compare the pure gift (*viśuddham dānam*), the completely disinterested gift (*vipākānapekṣam dānam*), made by the bodhisattva in view of supreme bodhi which the *Bodhisattvabhūmi*, p. 135, l. 22-25, defines as follows: *Na bodhisattvo dānaṃ dadad dānasyāyatyām bhogasaṃpadam ātmabhāvasaṃpadam vā phalavīpākam pratyāśamsate, sarvasaṃskāreṣu phalgudarśi paramabodhāv anuśamsadarśi*. – 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.

Insofar as the way out of all the formations, this unconditioned - nirvāṇa - cannot be a fruit of retribution (*vipākaphala*).

with a feeling of great compassion (*mahākaruṇācitta*), to save save all beings (*sarvasattvapariṭrāṇāya*) also obtains a great retribution.⁹³ <2222>

II. DIVERSITY OF THE FRUITS OF GENEROSITY⁹⁴

⁹³ Cf. Kośabhāṣya, p. 270, l. 16: *Yad vā dānaṃ bodhisattvo dadāti sarvasattvahitahetoḥ. tad amuktasyāpy amuktebhyo dānaṃ agram.* – 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 *Dānupapattisutta* (Dīgha, III, p. 258-260; Anguttara, IV, p. 239-241) dealing with the eight rebirths as a result of generosity. Here is the beginning:

Idh' āvuso ekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasasthapadīpeyyaṃ. So yaṃ deti taṃ paccāsiṃsati. So passati khattiyamahāsālaṃ vā brāhaṇamahāsālaṃ vā gahapatimahāsālaṃ vā pañcahi kāmaguṇehi samappitaṃ samaṅgibhūtaṃ paricāramānaṃ. Tassa evaṃ hoti – 'Aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā sahavyuataṃ upapajjeyyan ti'. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa taṃ cittaṃ hīne vimuttaṃ uttariṃ abhāvitaṃ tatr' upapattiyā saṃvattati. Tañ ca kho sīlavato vadāmi no dussīlassa. Ijjhat' āvuso sīlavato cetopaṇidhi suddhattā.

Puna ca paraṃ āvuso idh' ekacco dānaṃ deti samaṇassa vā brāhmaṇasso vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasasthapadīpeyyaṃ. So yaṃ deti taṃ paccāsiṃsati. Tassa suttaṃ hoti. – 'Cātummahārājikā devā dīghāyukā vaṇṇavanto sukhabahula ti. ' – 'Aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā. Cātummahārājikānaṃ devānaṃ sahavyataṃ upapajjeyyan ti'. So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa taṃ cittaṃ hīne vimuttaṃ uttariṃ abhāvitaṃ tatr' upapattiyā saṃvattati. Tañ ca kho sīlavato vadāmi no dussīlassa. Ijjhat' āvuso cetopaṇidhi suddhattā.

Transl. – A certain man, my brothers, makes a gift to a monk or to a brāhmaṇa 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 brāhmaṇas 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 brāhmaṇas 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 brāhmaṇa in the form of food, drink, clothing, vehicle, garland, perfume, unguent, bedding, dwelling or lamp. He hears it said: “The Caturmahārājika 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 Caturmahārājika 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 sūtra explains, in the same words, the rebirth of a generous and moral man among the other deities: Trāyastriṃśa, Yāma, Tuṣita, Nirmāṇarati, Parinirmitavaśavartin and Brahmakāyika gods.]

In addition to the great fruits of opening (*mahāvīpākaphala*), as is said [here in the Prajñāpāramitāsūtra], it is to be reborn in the families of the kṣatriya and so on up to becoming Buddha.

Question. – How does one get to be reborn in the families of the kṣatriyas and so on up to becoming Buddha? <2223>

Answer. – The generous (*tyāgavat*) and moral (*śīlavat*) man⁹⁵ obtains riches and honor among men and gods.

1. The seven rebirths in kāmadhātu

1) Someone gives with a perfect intention and maintains morality: he is reborn in the families of the kṣatriyas. The kṣatriyas are the kings (*rājan*) and great ministers (*mahāmātya*).

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.

[301c] Another, with generosity and mediocre morality is pleased with worldly happiness (*lokasukha*): he is reborn in the families of the householders (*gr̥hapati*). These householders are ordinary people but very wealthy.

2) In another, generosity and morality are of somewhat higher purity (*viśuddhi*); this man feels repugnance for domestic things, loves to hear the Dharma and honors worthy people: he is reborn among the Caturmahārājika gods.⁹⁶ Why? Because pleasant⁹⁷ things appear there as soon as they are thought of (*sahacittotpādāt prādurbhavanti*); one constantly gets to see the good worthy people (*satpuruṣa*) of the place, and by honoring them resolutely, one draws near to practicing the meritorious action that consists of meditation (*bhāvanāpūnyakriyāvastu*).

3) Another, of pure generosity and morality, honors his father and mother, reveres them (*bhadanta*) and passionately seeks supremacy (*śreṣṭha*): he is reborn among the Trāyastriṃśa gods.

4) Another, of pure generosity and morality, who 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 (*bāhuśrutya*), discriminates the beautiful and the ugly, desires nirvāṇa and is intensely attached to the qualities (*guṇa*): he is reborn among the Tuṣita gods. <2224>

⁹⁵ In order to do good, the generous man (*tyāgavat*) must also be moral (*śīlavat*) and learned (*bahuśruta*).

⁹⁶ For a precise definition of the six classes of kamādevas, see Kośa, III, p. 166.

⁹⁷ 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 Nirmaṇarati gods.

7) Another, when he gives, shows deepening pure morality; he loves erudition (*bāhuśrutya*) and considers himself a spiritual person (*sattva*); 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 *kāmaguṇa*) created by others in a sovereign manner’.⁹⁸ This is a question of female shapes knowingly and ingeniously created by others (*paranirmita*); the Paranirmitavaśavartin gods take hold of these five objects of enjoyment (*pañcakāmaguṇa*) 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 (*praṇidhāna*) formulated at the moment of the gift that one is reborn in the paradises.

[*Dānupapattisutta*].⁹⁹ – 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 Cāturmahārājika gods, he mentally makes them [the object] of his aspirations (*cetaḥpraṇidhi*). The Buddha has said: “At the end of his life, this man will be reborn among the Caturmahārājika gods: that is absolutely certain.” It is the same [in regard to rebirth among the other gods of *kāmadhātu*] up to and including the Paranirmitavaśavartin gods.

2. Eight rebirths in rūpadhātu and ārūpyadhātu

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 (*pañca kāmaguṇa*), avoids the five obstacles (*pañcanivarāṇa*) and penetrates [into the four *dhyānas* and the four *samāpattis*], from the first *dhyāna* up to the absorption of neither perception nor non-perception (*naivasamjñānāsamjñā*).

For these four *dhyānas* and the four non-material absorptions (*ārūpyasamāpatti*), 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 (*buddhaśrāvaka*), hear from their mouths a sermon on the Path. Because of the gifts they have made, their minds (*citta*) become

⁹⁸ Dīgha, III, p. 218: *Santi sattā paranimmitakāmā, te paranimmitesu kāmesu vasaṃ vattenti seyyathā pi devā paranimmitavasavattī.*

⁹⁹ Passage cited above, p. 2222F, n. 1.

gentle (*mṛdu*), their wisdom (*prajñā*) becomes sharp (*tikṣṇa*) and they are immediately reborn into the noble eightfold Path (*āryāṣṭāṅga mārga*). By elimination of the three fetters (*trayāṇāṃ saṃyojanānāṃ prahāṇāt*), they obtain the fruit of srotaāpanna, 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 (*avītarāga*) results in rebirth among men, in wealth and honor, or among the six kinds of gods of the desire realm (*kāmadeva*). – The generosity of a man detached from desire (*vitārāga*) results in rebirth among the gods of the Brahmā realm (*brahmaloka*), up to the Bṛhatphalas.¹⁰⁰ The generosity of a man freed from the notion of material (*rūpa*) [302a] results in a rebirth among the formless gods (*ārūpyadeva*).

4. Attainment of the bodhis¹⁰¹

1) The generosity of a man detached from the threefold world (*trailokyavirakta*), who has nirvāṇa in mind, procures the bodhi of the śrāvakas.

2) If at the moment of giving, the man has a horror of turmoil (*saṃsarga*), loves peace (*śānta*) 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 pity (*mahākaruṇācitta*), wants to save the entire world and realize the highest wisdom (*prajñā*), very deep (*atigambhīra*) and absolutely pure (*atyantaviśuddha*), he attains the bodhi of the Buddhas.

Ṣaṭpāramitāpripūri

Ninth Section FULFILLING THE PERFECTIONS SKILLFULLY

Sūtra (cf. Pañcaviṃśati, p. 25, l. 18-27, l. 2: Śatasāhasrikā, 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 exertion, the perfection of 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

¹⁰⁰ The Bṛhatphalas, in order of greatness, occupy the twelfth place in the Brahmāloka, the third place in the fourth dhyāna.

¹⁰¹ See above, p. 1067-1070F, the passage dedicated to the prajñā of the śrāvakas, of the pratyekabuddhas and of the Buddhas.

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 patience. By not relaxing his physical and mental energy, the bodhisattva fulfills completely the perfection of exertion. By having neither distraction nor the act of attention, 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 aparaṃ Śāriputra, bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran, dānaṃ dadan, upāyakauśalena dānapāramitāṃ śīlapāramitāṃ kṣāntipāramitāṃ viryapāramitāṃ dhyānapāramitāṃ prajñāpāramitāṃ paripūrayati. – Athāyuṣmān Śāriputro bhagantam etad avocat: Kenopāyakauśalena bhagavan bodhisattvo mahāsattvo dānaṃ dadan dānapāramitāṃ yāvāt prajñāpāramitāṃ paripūrayati. – Bhagavān āha: Anupalambhena dāyakasya grāhakasya deyasya ca dānapāramitā paripūrītā bhavati; āpattianāpattyanadhypattitaḥ śīlapāramitā paripūrītā bhavati; cittasyākṣobhaṇataḥ kṣāntipāramitā paripūrītā bhavati; kāyikacaitasikavīryāsaṃsanato vīryapāramitā paripūrītā bhavati; avikṣepāsaṃkalpanato dhyānapāramitā bhavati; sarvadharmaprajānanānupalambha-yogena prajñāpāramitā paripūrītā bhavati).*

Śāstra. –

The meaning of this *paripūri* ‘the act of completely fulfilling’ has been fully explained above.¹⁰² Now we will speak about *upāyakauśala* (or *upāyakauśalya*), skillful means.¹⁰³ [In regard to the perfection of generosity], this skillful means is not to grasp (*anupalambha*) three things: [the donor (*dāyaka*), the thing given (*deya*) and the recipient (*pratigrāhaka*)]. <2227>

Question. – But in order to realize this non-grasping (*anupalambha*), skillful 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 (*anupalambha*): *i*) not grasping that which exists (*upalabdhasyānupalambha*); *ii*) not grasping that which does not exist (*anupalabhasyānupa-lambha*).

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 skillful means (*upāyakauśala*) to work and not falling into the view of nihilism. Without skillful means, the donor, [in his gift], clings (*udgrhṇāti*) to these three characteristics (*nimitta*), [i.e., the giver, the gift and the receiver]. But if he has recourse in the emptiness (*śūnyatā*) of these three things, he grasps the absence of characteristics (*ānimitta*). He who possesses skillful means from the very beginning (*mūlata eva*) does not see the three characteristics of generosity. This is why using skillful means (*upāyakauśala*) is not to fall [into the extreme views] of existence and non-existence (*bhavavibhavadṛṣṭi*).

¹⁰² The *paripūri* of the six *pāramitās* is the object of chapters XVII to XXX.

¹⁰³ Here Kumārajīva translates *upāyakauśalya* (in Tibetan, *thabs la mkhas pa*) as *houei fang pien*, whereas the most frequently used translation is *chan k'iao fang pien*.

¹⁰⁴ An extreme view condemned by the Buddha: see above, p. 2007-2008F, and Kośa, V, p. 40.

Moreover, eliminating the afflictive emotions (*kleśasaṃvartana*) on the occasion of a gift is called skillful means.

Moreover, giving while producing a mind of great compassion toward all beings (*mahākaruṇācitta*) is called skillful means.

The fact of applying (*pariṇāmanā*) the meritorious gifts practiced during numberless past (*atīta*) and future (*anāgata*) lifetimes to supreme and perfect enlightenment (*anuttarā saṃyaksambodhi*) is also called skillful means.

[302b] Finally, the fact of commemorating (*anusmaraṇa*) the merits (*punya*) acquired by the Buddhas and their disciples (*śrāvaka*) in the ten directions (*daśadiś*) and the three times (*tryadhvan*), the fact of being pleased with their gifts and applying them (*pariṇāmanā*) to supreme and complete enlightenment is also called skillful means.¹⁰⁵

These are the many potentialities constituting skillful means [in regard to the perfection of generosity]. [Mutatis mutandis, it is the same for skillful means in regard to the other five pāramitās] including prajñāpāramitā. <2228>

Buddhaguṇānuprāpaṇa

Tenth Section ATTAINING THE QUALITIES OF ALL THE BUDDHAS

Sūtra (cf. Pañcaviṃśati, p. 29, l. 4-5; Śatasāhasrikā, p. 93, l. 1-3). – Furthermore, Śāriputra, the bodhisattva-mahāsattva who wishes to attain the qualities of the blessed Buddhas, past, future and present, must practice the perfection of wisdom (*Punar aparaṃ Śāriputra bodhisattvena mahāsattvenātītānāgatapratyutpannānāṃ buddhānāṃ bhagavatāṃ guṇāṃ anuprāptukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

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 (*nopalabhyante*): therefore the qualities of the Buddhas of the three times (*tryadhvan*) do not exist. Then why does the Prajñāpāramitāsūtra 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 sūtra 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

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.¹⁰⁶

Question. – If that is true, how can one say in regard to the buddha Amita that his lifespan (*āyuspramāṇa*) is limitless (*aparimita*), that his brilliance (*prabhā*) covers thousands of myriads of koṭis of yojanas¹⁰⁷ and that he has saved beings of innumerable kalpas?

Answer. – The buddhafiels (*buddhakṣetra*) are diverse (*nānāvidha*): <2229> there are those that are pure (*pariśuddha*), those that are impure (*apariśuddha*) and those that are mixed (*miśra*).¹⁰⁸

[*Trayastrimśeṣu deveṣu buddhārohaṇaparivarta*].¹⁰⁹ – Thus it is said in the *San-che-san-t'ien-p'in* sūtra (Trāyastrimśadevaparivarta): At that time, the Buddha had gone to spend the rainy season among the Trāyastrimśa gods (*tatra khalu varṣāvāsaṃ bhagavān upagatas trāyastrimśeṣu deveṣu*), and when the time of dismissal [pravāraṇa] had come (*atha tadaiva pravāraṇāyāṃ pratyurpasthitāyām*),¹¹⁰ the four assemblies (*catasraḥ parśadaḥ*) remaining on earth and not having seen the Buddha for a long time, were distressed and sad. They sent *Mou-lien* (Maudgalyāyana) [to the Buddha] and Maudgalyāyana said to the Buddha: Lord, why do you neglect all these people and stay with the gods?

Then the Buddha said to Maudgalyāyana: Look at this universe with its three thousand continents (*trisāhasra lokadhātu*). By the power of the Buddha, Maudgalyāyana looked at the universe in question and he saw there some Buddhas who were preaching the Dharma to the great assembly, other Buddhas seated

¹⁰⁶ The qualities or attributes of the Buddhas have been the subject of chapters XXXIX to XLII: they are the same in all the Buddhas, but the latter differ in certain points. The *Kośabhāṣyā*, p. 415, l. 14-17, comments: *Tribiḥ kāraṇaiḥ sāmyaṃ sarvabuddhānānām / sarvapuṇyājñānasambhāra-samudāgamataḥ dharmakāyapariniṣpattitaḥ arthacaryayā ca lokasya / āyurjātigotrapramāṇakṛtas tu bheda bhavati /* - All the Buddhas are alike in three aspects: in that they have accumulated the entire accumulation of merit and wisdom; in that they realize the same dharmakāya; in that they give the same service to beings. But they differ in their lifespan, in caste, in clan and in the size of their body.

¹⁰⁷ *Small Sukhāvātīvyūha*, ed. U. Wogihara, 1931, p. 200. §8-9 (T 366, p. 347a25-29): *Tat kiṃ manyase śāriputra kena kāraṇena sa tathāgato 'mitāyur nāmocyate / tasya khalu punaḥ śāriputra tathāgatasya teṣāṃ ca manuṣyāṇām aparimitam āyuhpramāṇam / tena kāraṇena sa tathāgato 'mitāyur nāmocyate / tasya ca śāriputra tathāgatasya daśa kalpā anuttarāṃ samyaksambodhim abhisambuddhasya // tat kiṃ manyase śāriputra kena kāraṇena sa tathāgato 'mitābho nāmocyate / tasye khalu punaḥ śāriputra tathāgatasyābhāpratithatā sarvabuddhakṣetreṣu /*

¹⁰⁸ See below (k. 93, p. 711c18) and *Yogācārabhūmi*, T 1579, k. 79, p. 736c21.

¹⁰⁹ T 815, k. 3, p. 795b20-c27; T 816, k. 3, p. 811b22-812a2. – A Mahāyānasūtra relating the ascent of the Buddha to the Trāyastrimśa heaven to preach the Dharma there to his mother; this is an episode of the Miracle of Sāṃkāsya which has been mentioned above (p. 634-635F, 1765-1767F, n.).

This sūtra is known by two Chinese translations:

1) *Fo cheng t'ao li t'ien wei mou chou fa king* (T815), also called *Fo cheng t'ao li t'ien p'in king*, the title used here by the *Traité*. This translation was made by Dharmarakṣa at Tch'ang-ngan during the first year of the T'ai-che pperiod (265-266). Cf. Li, T 2034, k. 6, p. 62c16-17; K'ai, T 2154, k. 2, p. 494a19-20.

2) *Tao chen tsou wou ki pien houa king* (T816), also called *Tao chen tsou king*. This translation was made by the Parthian śramaṇa Ngan Fa-kin who worked at Lo-yang from 281 to 306.

¹¹⁰ Cf. *Divyāvadana*, p. 91, l. 12-13.

in meditation, yet others begging their food; in these many ways they were accomplishing their Buddha-work (*buddhakārya*).

Then Maudgalyāyana prostrated with a fivefold bow (*pañcāṅgapraṇāma*);¹¹¹ Sumeru, king of the mountains, shook with great trembling and all the gods were seized by great fear.

Maudgalyāyana burst into tears and bowing his head, said to the Buddha: In their great compassion (*mahākaruṇā*) the Buddhas do not abandon anyone: by working with these many transformations (*nirmāṇa*), they save beings. <2230>

The Buddha said to Maudgalyāyana: What you see is nothing at all. Beyond what you see, in the east (*pūrvasyāṃ diśi*) there is a universe the ground of which is made only of gold (*suvarṇamaya*): the disciples of the Buddha who lives there are all arhats and their six superknowledges (*abhiññā*) are without obstacle. – Beyond that region of the east, there is a universe the ground of which is made only of silver (*rūpyamaya*): the disciples of the Buddha there all practice (*śikṣante*) the bodhi of the pratyekabuddhas. – Beyond this region of the east there is a universe the ground of which is made only of the seven jewels [302c] (*saptaratna*); on that ground there is always an immense brilliance (*apramāṇaprabhā*): the disciples created there by the Buddha are all bodhisattvas who have all attained the gates of dhāraṇī and samādhi and abide in the non-regressing stage (*avaivartukabhūmi*). 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 (*gaṅgānadīvālukopama*), there are some that are beautiful (*śubha*) and some that are ugly (*aśubha*): in all of them, it is I myself who carry out the work of Buddha. And it is the same in the universe of the south (*dakṣiṇasyāṃ diśi*), of the west (*paścimāyāṃ diśi*), and the north (*uttarasyāṃ diśi*), in the four intermediate directions (*catasṛṣu vikiṣu*), in the direction of the zenith (*upariṣṭād diśi*) and in the direction of the nadir (*adhastād diśi*).

- This is why it should be known that the Buddha Śākyamuni has pure universes (*pariśuddhalokdhātu*) also, like [the Sukhāvati] of Amita, and that the buddha Amita, as well as his pure universes, has also impure universes (*apariśuddha*), like [the Sahāloka] of Buddha Śākyamuni.

The great compassion (*mahākaruṇā*) of the Buddhas ‘penetrates as far as the marrow of their bones’ (*asthimajjāṃ āhatya tiṣṭhati*).¹¹² Indifferent to the beauty or the ugliness of the universes, they conform (*anuvartante*) [to the needs] of the beings to be saved and train them (*vinayanti*), like a tender loving mother trains her son: should he fall into a pit of excrement, she rushes to pull him out without any regard for the annoyance.

Raising with a single hair (*ekena vālena*) the hundred koṭis of Sumerus in the Trisāhasramahāsmahasralokadhātu already is difficult.

¹¹¹ A bow made with arms, knees, head, chest (*vakṣas*) and gaze: see Monier-Willimas, p. 578a.

¹¹² A time-honored expression: a violent passion like the love of parents for their son (*putrapreman*), cuts in turn the skin (*chavi*), the hide (*carman*), the flesh (*māṃsa*), the muscles (*snāyu*), the bone (*asthi*) and ‘having cut the bone, penetrates into the marrow and stays there’. In Pāli, *aṭṭhiṃ chetvā aṭṭhimiñjam āhacca tiṭṭhati*: cf. Vin. I, p. 83, l. 4; Saṃyutta, II, p. 238, l. 16; Anguttara, IV, p. 129, l. 15.

CHAPTER L: ARRIVING AT THE OTHER SHORE

Pūrva³gama

First Section ARRIVING AT THE OTHER SHORE

Sūtra (cf. Pañcaviṃśati, p. 29, l. 5-6; Śatasāhasrikā, p. 93, l. 5-5). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva who wishes to arrive at the other shore of conditioned and unconditioned dharmas must practice the perfection of wisdom (*Punar aparāṃ Śāriputra bodhisattvena mahāsattvena saṃskṛtāsaṃskṛtānāṃ dharmānāṃ pāraṃ gantukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Arriving at ‘the other shore’ is coming precisely to the other shore (*anta*) of conditioned (*saṃskṛta*) dharmas and unconditioned (*asaṃskṛta*) dharmas. By means of great wisdom, how does one get to know entirely, to exhaust entirely, (*mahāprajñā*), this ‘other shore’ (*para*)? By analyzing the general characteristics (*sāmānyalakṣaṇa*) and the specific characteristics (*svalakṣaṇa*) of conditioned dharmas in many ways, and, in regard to the unconditioned dharmas, by understanding completely [the four fruits of the religious life] (*śrāmanyaphala*) from srotaāpanna up to Buddhahood.¹¹³

For the characteristics of conditioned and unconditioned dharmas, see what has been said above (p. 2077F).

Second Section UNDERSTANDING TATHATĀ, DHARMATĀ AND ANUTPĀDAKOṬI

Sūtra (cf. Pañcaviṃśati, p. 29, l. 6-8; Śatasāharikā, p. 94, l. 13-19). – The bodhisattva-mahāsattva must practice the perfection <2232> of wisdom if he wishes to understand all dharmas, past, present and future, their dharma-nature and their intrinsic non-arising (*Bodhisattvena mahāsattvena sarvadharmānāṃ atītānagatapratyutpannānāṃ tathatāṃ dharmānāṃ anutpādakoṭim anuboddhukāmena prajñāpāramitāyāṃ śikṣitavyam*).

¹¹³ According to the Sarvāstivādins, the fruits of the religious life (*śrāmanyaphala*) are conditioned (*saṃskṛta*) and unconditioned (*asaṃskṛta*). The eighty-nine paths of abandoning (*prahāṇamārga*), or paths of immediate succession (*ānantaryamārga*), by means of which the ascetic abandons the afflictive emotions of the threefold world, make up the religious life (*śrāmanya*). The eighty-nine paths of deliverance (*vimuktimārga*) by means of which the ascetic takes possession of the abandonment are the conditioned fruits of the *śrāmanya*, being *niṣyandaphala* and *puruṣakārāphala* of the *śrāmanya*. See Kośa, VI, p. 241-242; Kośabhāṣya, p. 369-370.

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 of all dharmas; here we are speaking about the tathatā of the three times (*tryadhvan*). – Above, we spoke briefly (*saṃkṣepeṇa*); here we will speak at length (*vistareṇa*). – Above, we spoke of just [the tathatā];¹¹⁴ here we are speaking of three things [tathatā, dharmatā and anutpādaakoṭi].

The dharmatā ‘dharma-nature’ is the dharmadhātu ‘fundamental [303a] element’; the anutpādaakoṭi ‘intrinsic non-arising’ is the bhūtaakoṭi ‘limit of truth’.

The tathatā of past (*atīta*) dharmas is the dharmatā of past dharmas, and it is the same for future (*anāgata*) and present (*pratyutpanna*) 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 (*ekatva*) and diversity (*nānātva*).

Furthermore, as I have said above (p. 2196F), there are two kinds of tathatā: the worldly (*laukikī*) 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 (*karman*) and result-dharmas (*kṛta*), causes-conditions (*hetupratyaya*) and fruits of retribution (*vipākaphala*), in the same way that fire (*tejas*) has heat (*uṣṇatva*) as its nature and water (*ap-*) has moistness (*dravatva*) 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 (*sthānāsthānajñānabala*): that is the worldly (*laukikī*) dharmatā. – But if one examines and considers the nature of things, one enters into the system of non-arising (*anutpāda*) and one does not depart from it: this is called anutpādaakoṭi ‘intrinsic non-arising’.

Objection [of the Sarvāstivādin]. – But in this dharmatā it is possible to discern the existence of the three times. The anutpādaakoṭi is future (*anāgata*) dharmas. How is there still the past (*atīta*) and the present (*pratyutpanna*)? The Abhidharma gives the answer: “Dharmas having-arising (*utpattika*) are the past and the present; dharmas without-arising (*anutpattika*) are the future and unconditioned (*asaṃskṛta*) 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 (*anutpannāḥ 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 (*tryadhan*). The

¹¹⁴ Above, it was a matter of the tathatā, the dharmadhātu and the bhūtaakoṭi, but it was to identify all three with nirvāna.

three times have only one characteristic, namely, the absence of nature (*ekalakṣaṇam yadutālakṣaṇam*); that is their nature of non-arising (*anutpādalakṣaṇa*).

Moreover, the anutpāda is called nirvāṇa because nirvāṇa does not arise and does not cease. From beginning to end, nirvāṇa is absolutely without rebirth (*apaunarbhavika*) and all dharmas are nirvāṇa.

This is why the Buddha speaks here of their anutpādaki, ‘their intrinsic non-arising’.

Pūrvamaṅgama

Third Section ACQUIRING PRECEDENCE, ETC.

Sūtra (cf. Pañcaviṃśati, p. 29, l. 9-14; ŚatasMahasrikā, 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 śrāvakas 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 aparaṃ Śāriputra bodhisattvena mahāsattvena sarvaśrāvakapratyekabuddhānāṃ pūrvamaṅgama bhavitukāmena, buddhānāṃ bhagavatāṃ upasthāyakena bhavitukāmena, buddhānāṃ bhagavatāṃ abhyantaraparivāreṇa bhavitukāmena, <2234> mahāparivāreṇa bhavitukāmena, bodhisattvapāramitāṃ pratilabdhuḥkāmena, dakṣiṇāṃ pariśodhayatukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

I. ACQUIRING PRECEDENCE OVER THE ŚRĀVAKAS AND PRATYEKABUDDHAS

Question. – How can the bodhisattva who has not yet acquired the cessation of the impurities (*āsravakṣaya*) take precedence over the holy individuals (*āryapudgala*) whose impurities are destroyed (*kṣiṇāsarava*)?

Answer. – From his first production of the mind of bodhi (*prathamacittotpāda*), the bodhisattva already takes precedence over all beings; what more can be said (*kaḥ punarvādah*) when he has practiced (*caryā*) for many kalpas?

The merits (*punya*) and knowledge (*jñāna*) of this bodhisattva are great; from lifetime to lifetime he has always been of great benefit to the śrāvakas and [303b] pratyekabuddhas. Out of recognition of the benefits (*kṛtajñatā*) 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, garuḍa, goose, hare, horse, iguana, jackal, lion, lizard, monkey, parrot, partridge,

[*Rurujātaka*].¹¹⁶ – Thus, at one time the Bodhisattva was a deer (*mṛga*), his body golden in color (*suvarṇvarṇa*), his antlers (*viṣāṇa*) made of the seven jewels (*saptaratnamaya*), and five hundred deer followed him as his servants.

When the Bodhisattva lived [as a lay person] among men, he was, during the fortunate periods, a noble cakravartin king; but in <2235> periods of corruption (*kaṣāyakāla*), he was a great king protecting the Buddhadharma and benefiting beings.¹¹⁷

When the Bodhisattva left home (*pravrajita*) [to embrace the religious 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 (*tīrthika mahācārya*) practicing the four immeasurables (*apramāṇa*).¹¹⁸

Although they are without impurities (*anāsrava*), the arhats and pratyekabuddhas render only mediocre service: they are like a bushel of melted butter (*ghṛta*) which, although shiny, is only the foam (*phena*) of the great ocean. The bodhisattva himself, despite his impure wisdom (*sāsravaprajñā*) and his maturations (*paripāka*) renders immense service (*apramāṇānugraha*).

peacock, pigeon, quail, rat, deer, snake, vulture, wood-pecker, many times over (see General Index of *Jātaka Stories*, ed. E. B. Cowell, vol. V-VI, s.v. *Bodhisattva*). Many animal existences are also noted in *Cinq cents Contes et Apologues extraits du Tripiṭaka chinois* by E. Chavannes; they are noted in Hobogirin, IV, p. 317, s.v. *Chikushβ*

¹¹⁶ Pāli Jātaka, no. 482, p. 255-263 (transl. *Jātaka Stories*, IV, p. 161-166); Lieou tou tsi king, T 152, no. 58, k. 6, p. 33a6-b23 (transl. Chavannes, *Contes*, I, p. 220-224); Kieou sō lou king, T 181, p. 452b-454a; Mūlasarv. Vin., T 1450, k. 15, p. 175a27-176b6 (transl. Chavannes, *Contes*, IV, p. 122-128); Jātakamālā, no. 26, p. 167-175 (transl. Speyer, p. 234-244). – Illustrations: medallion from Bharhut with the inscription: *Migajātakam*: A. K. Coomaraswamy, *La sculpture de Bharhut*, 1956, p. 72 and pl. XXIX, fig. 73; Ajantā, cave II; Boro-Budur (Leemans, pl. CLXIX).

¹¹⁷ Human existences of the Bodhisattva as a lay-person: during the fortunate periods (*bhadrakalpa*) characterized by the appearance of Buddhas, he was a cakravartin king; during the periods of corruption (*kaṣāyakāla*), he was a king. The Pāli Jātaka mentions no less than forty-eight lifetimes during which the Bodhisattva was a king ruling by the Dharma; see, e.g., the Vātamigajātaka, I, p. 159, l. 11-12, the Mahāsīlavajātaka, I, p. 268; the Uccaṅgajātaka, I, p. 308, l. 22.

The five corruptions (*kaṣāya*) affect lifespan (*āyus*), beings (*sattva*), the afflictive emotions (*kleśa*), wrong views (*drṣṭi*) and the period (*kalpa*). See the notes of L. de La Vallée Poussin in *Kośa*, III, p. 193, 207.

¹¹⁸ Human existences of the Bodhisattva as a monk: if the Holy Dharma exists in the world, he is a model monk; if the Holy Dharma is not present, he is a great heretic teacher of high moral standards. Here the *Traité* has in mind the heretic Sunetra who practiced the four *brahmavihāras*, loving-kindness, etc., splendidly, and with whom Śākyamuni is identified in some versions of the Saptasūryopamasūtra: see above, p. 520F, 2091-2092F and notes; also the Mahākarma-vibhaṅga, p. 37.

Finally, in regard to the four kinds of purifications (*caturvidhapaṛiṣkāra*) that are the auxiliaries to enlightenment (*bodhipakṣya*),¹¹⁹ the arhats and pratyekabuddhas have received a great deal from the bodhisattva.

[*Śūraṅgamasamādhisūtra*].¹²⁰ – Thus it is said in the <2236> *Cheou-leng-king* (*Śūraṅgamasūtra*), Mañjuśrī 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 (*upasthāyaka*) of the Buddhas’.

1) Thus, when Śākyamuni had not yet left home (*anabhinīṣkrānta*), he had *Tch'e-ni* (Chandaka) as helper (*upasthāyaka*), *Yeou-t'o-ye* as play-mate (*ahakrīdanaka*),¹²¹ *Kiu-p'i-ye* (Gopiyā), *Ye-chou-t'o* (Yaśodharā) and other women of the harem (*antaḥpura*) as his intimate entourage (*abhyantaraparivāra*).¹²²

2) After he left home (*abhinīṣkrānta*), during the six years in which he practiced asceticism (*duṣkaracaryā*), he had the pañcakas as assistants (*upasthāyaka*).¹²³

¹¹⁹ 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 *Caturvidha pūjāpaṛiṣkāra* detailed in the formula: *cīvara-piṇḍapāta-śayanāsana-glānapratyayabhaiṣajya-paṛiṣkāra*: cf. Vinaya, III, P. 132, l. 8-9; Dīgha, III, p. 268, l. 1; Saṃyutta, IV, p. 288, l. 12: 291, l. 5; Mahāvastu, I, p. 49, l. 10; Avadānaśataka, I, p. 1, l. 7; Divya, p. 143, l. 6., etc.

¹²⁰ Passage from the *Śūraṅgamasamādhi*, French transl., p. 245, §147, already cited above, p. 602F and 1907F. Later, the *Traité* (k. 75, p. 586a28) will explain that Mañjuśrī often simulated the nirvāṇa of the pratyekabuddhas because at his time beings could be converted only by pratyekabuddhas.

¹²¹ Cf. Mahāvastu, III, p. 91, l. 7-9: *Ayaṃ tāva Chandaka sa yeva Bhagavato kumārabhūtasya upasthāyako eteṇa sārḍhaṃ kumāro abhinīṣkrānto, ayaṃ pi Udāyī purohitaputro Bhagavto kumārabhūtasya dāraḥ kavayasyo abhūsi sahapāṃśukrīḍanako.* – Jātaka, I, p. 86, l. 14-15: *So (Kāludāyī) kira rañño sabbatthasādhako abbhantariko ativissāsiko Bodhisattena saddhiṃ ekadivase jāto sahapāṃsukīḷito sahāyo.*

¹²² Like most other sources, the *Traité* acknowledges only two legitimate wives to Śākyamuni: Gopiyā who was sterile and Yaśodharā, mother of Rāhula. For the women of the Buddha before his Great Departure, see above, p. 1001F foll. For Gopā or Gopiyā, whose sex has been debated, see *Śūraṅgamasamādhi*, French transl., p. 172-173note.

¹²³ During the six years between his Great Departure (*abhinīṣkramaṇa*) and his enlightenment (*abhisambodhana*), Śākyamuni had as assistants the *Wou jen* ‘Five men’, two characters often used by the Chinese translators to render the Sanskrit expression *Pañcakābhadravargīyaḥ* (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), *Lo-t'o* (Rādha), *Siu-na-tch'a-to-lo* (Sunakṣatra), *A-nan* (Ānanda), *Mi-tsi-li-che* (Guhyaka Malla), etc., formed his close entourage (*abhyantaraparivāra*).¹²⁴
<2237>

renounced his mortifications, heard the great Sermon at Benares and became, after Śākyamuni, the first five arhats in the world (Catuspariśad, p. 170). Their names are Ājñātakauṇḍinya, Aśvajit, Vāṣpa, Mahānāman and Bhadrīka.

¹²⁴ Many were the *upasthāyikas* who assisted the Buddha Śākyamuni during his public life: five according to the *Traité*, p. 1675F; seven according to the Commentary of the Theragāthā (*Psalms of the Brethren*, p. 350) and the Commentary of the Udāna, p. 217; eight according to the Vinayamātrkā, T 1463, k. 5, p. 827c12-14; see above, p. 1675-75F note. The bodhisattva Guhyaka Vajrapāṇi does not appear in this list. If the *Traité* thinks it proper to add him here, it is clearly in reference to the section of the Mūlasarvāstivādin Vinaya in which the journey into the north-west of India made by the Buddha accompanied by Ānanda and Vajrapāṇi.

Above (p. 547F), the *Traité* 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 (*Gilgit 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. 52-158).

The subject has been entirely revived 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 (see especially the notes appearing on pages 326-328 (see also pages 61 to 64). These studies, where the great Italian master uses all his talents, abound in details of topography, geography, ethnology and literary history, politics, monastics of the north-west of India. They show the importance of the Dardes in the elaboration and transmission of the voluminous and complete Mūlasarvāstivādin 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 Tāmasavana and retruning 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 Vajrapāṇi. This explains why the *Traité* here includes Vajrapāṇi in the close entourage (*abhyantaraparivāra*) of the Buddha.

But at this time, Vajrapāṇi 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 sublimated which transformed him successively into a beneficent spirit, into a bodhisattva, into a god and, finally, even into the supreme being (see *Vajrapāṇi en Inde*, in *Mélanges de Sinologie offerts à Paul Demiéville*, I, 1966, p. 113-159). In harmony with a very widespread Mahāyānist belief, the *Traité* considers Guhyaka Vajrapāṇi 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 Vajrapāṇi in the Buddha's service does not eclipse that of Ānanda, the devoted disciple. The latter kept his official title of *upasthāyaka* and fulfilled his mission conscientiously during the last twenty-five years of the master's life. The Mahāyānists 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 Mañjuśrī, Maitreya, Vajrapāṇi, 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 (*parīdanā*) with which they end. At the time when the *Traité* was composed, the grand figures of Ānanda and the bodhisattva Vajrapāṇi 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 (*āryapudgala*) such as *Cho-li-fou* (Śāriputra), <2238> *Mou-k'ien-lien* (Maudgalyāyana), *Mo-ho-kia-chō* (Mahākāśyapa), *Siu-p'ou-t'i* (Subhūti), *Kia-tchan-yen* (Kātyāyana), *Fou-leou-na* (Pūrṇa),¹²⁵ *A-ni-lou-teou* (Aniruddha), etc., and also the non-regressing bodhisattvas (*avaivartika*), separated from buddhahood by only one lifetime (*ekajātipratibaddha*), such as *Mi-lo* (Maitreya), *Wen-chou-che-li* (Mañjuśrī), *P'o-t'o-p'o-lo* (Bhadrapāla), are called the great entourage (*mahāparivāra*) of Śākyamuni.¹²⁶

Furthermore, the Buddha has two kinds of bodies: *i*) a body born of the fundamental element (*dharmadhātujakāya*); *ii*) a body in accord with the world (*lokānuvartakakāya*).¹²⁷ The worldly body (*laukikakāya*) had the already-mentioned entourage. As for the body born of the fundamental element, it had as assistants (*upasthāyakāya*) innumerable (*aprameya*) and incalculable (*asamkhyeya*) bodhisattvas separated from buddhahood by only one single existence (*ekajātipratibaddha*). Why?

[*Gaṇḍavyūhasūtra*]. – It is said in the *Pou-k'o-sseu-yi-kiai-t'o king* (Acintyavimokṣasūtra)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 encircling the moon.

close entourage of the Buddha, the former represents the Hīnayāna or rather the early Buddhism; the latter embodies the Mahāyāna, but both are in the service of the Buddha and his Dharma.

¹²⁵ Pūrṇa-maitrāyaṇiputra.

¹²⁶ This is indeed a mixed (*miśra*) entourage consisting of śrāvakas and bodhisattvas.

In bygone days long past, Bhadrāpāla at the head of five hundred monks had insulted the bodhisattva Sadāparibhūta who was none other than Śākyamuni 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. Saddharmapuṇḍ, chap. XIX, p. 375-384). He appears at the head of the twenty-two major bodhisattvas who were present at the preaching of the Prajñāpāramitā; he was then an old man of the Vaiśya caste and lived in Rājagṛha (see above, p. 428-429F). He plays a principal part in the Pratyutpannasamādhisūtra, also entitled Bhadrāpālasūtra. 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 Āmrāpāli, Sumanā and Utpalavarṇā (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 Yogācārabhūmi de Saṃgharakṣa*, BEFEO, XLIV (1954), p. 355 and 431).

¹²⁷ A body already noted, p. 1780-1781F, 1805F, 1818F, 1908F

¹²⁸ The *Traité* refers to the Gaṇḍavyūha sometimes under the title *Pou-k'o-sseu-yi king* = Acintyasūtra (Chinese transl, p. 94b, 317a, 419a), sometimes under that of *Pou-k'o-sseu-yi kaii-t'o king* = Acintyavimokṣasūtra (transl. p. 303b, 308b, 576c, 754b, 756b).

[*Saddharmapuṇḍarīkasūtra*].¹²⁹ – It is said in the *Fa-houa king* <2239> (Puṇḍarīkasūtra) that the bodhisattvas who arose from the earth each had a close entourage (*abhyantaraparivāra*), a great entourage (*mahāparivāra*). <2240>

IV. ACQUIRING A BODHISATTVA ENTOURAGE

The bodhisattva wishes to acquire ‘a bodhisattva entourage’ (*parivāra*).

There are Buddhas who are surrounded only by bodhisattvas; there are Buddhas who are surrounded only by śrāvakas; there are Buddhas who are [303c] surrounded by both bodhisattvas and śrāvakas. This is why the Prajñāpāramitāsūtra says here that, in order to acquire an entourage composed exclusively of bodhisattvas, the bodhisattva must practice the Prajñāpāramitā.

¹²⁹ Saddharmapuṇḍarīka, beginning of chapter XIV, *Bodhisattvaprthivīvarasamudgama*, p. 297-298, of which, the translation by Burnouf follows: [This passage does not appear in the Gilgit manuscripts, ed. S. Watanabe, chap. XIV, *Bodhisattvaprthivīsamudgamana*, the first pages of which have not been found]. - *Atha khalv anyalokadhātvāgatānām bodhisattvānām mahāsattvānām aṣṭau Gaṅgānadivālūkāsamā bodhisattvā mahāsattvās tasmin samaya tataḥ parṣanmaṇḍalād ... ya itaḥ Sahāyā lokadhātor dharaṇīvivvarebhyah samunmajjante sma/*

Transl. - Then bodhisattva-mahāsattvas, as numerous as the sands of eight Ganges, making up a part of those bodhisattvas who had come from other universes, arose in that moment in the midst of the assembly. Joining their palms together in respect, facing the Bhagavat and having worshipped him, they addressed him thus: If the Bhagavat will allow us, we too would explain this teaching of the Dharma in the Sahā universe when the Tathāgata has entered complete nirvāṇa. May we be able to teach it, worship it, write it! May we be able to dedicate our efforts to this teaching of the Dharma! May the Bhagavat grant us also this teaching of the Dharma! Then the Bhagavat said to these bodhisattvas: What is the use, O sons of good family, of making you responsible for this duty? In this Sahā universe, I have millions of bodhisattvas, in number equal to the sands of sixty Ganges, who serve as the retinue of one single bodhisattva. Now there are millions of bodhisattvas of this latter kind, in number equal to that of the sands of sixty Ganges, who, when I have entered full nirvāṇa at the end of time, in the last period, will have this explanation of the Dharma, who will preach it, who will explain it.

Hardly had the Bhagavat pronounced these words than the Sahā universe split open on all sides, was covered with cracks, and in the middle of these cracks there appeared hundreds of thousands of myriads of koṭi of bodhisattvas whose bodies were golden in color, endowed with the thirty-two signs marking the Great Man, who, having been under this great earth in the space situated below, came into the Sahā universe; indeed, as soon as they had heard the words pronounced by the Bhagavat, they issued from the bosom of the earth. Each of these bodhisattvas had a retinue of millions of bodhisattvas, in number equal to that of the sands of sixty Ganges, forming behind them a troop, a huge troop of which he was the preceptor. These bodhisattva-mahāsattvas, followed thus by these troops, these huge troops, troops of which they were the preceptors and which were seen in hundreds of thousands of myriads of koṭi in number equal to that of the sands of sixty Ganges, had come together from the cracks in the earth to appear in this Sahā universe.

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 (*dakṣiṇā*)’.¹³⁰

Some say: The bodhisattva collects much merit (*puṇya*) but does not eliminate his afflictive emotions (*kleśa*); [that is why], by accepting the pious offerings (*dakṣiṇā*) 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 (*anupalbdha*) and all the more so the fetters (*saṃyojana*). Once having entered into the fundamental element (*dharmadhātu*), the bodhisattva does not realize the limit of the truth (*bhūtaakoṭiṃ na sāksātkaroti*): 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 (*abhisambodhi*) 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 (*praṇidhāna*) of the bodhisattva are beyond calculation (*asaṃkhyeya*). As the world of beings (*loka*), the tathatā, the dharmadhātu, the bhūtaakoṭi, 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 (*sattvānām*

¹³⁰ Kumārajīva translates *pariśodhayitum* by the characters *tsing-pao* ‘purifying-rewarding’. The bodhisattva purifies the offerings made to him by accepting them and consuming them: thus he increases the merit (*puṇya*) of the donor. The merit of the gift is of two kinds: *i*) the merit produced by abandonment (*tyāgānvaya*), merit resulting from the mere fact of abandoning; *ii*) the merit produced by enjoyment (*paribhogānvaya*), merit resulting from the enjoyment by the person who receives, of the object given (cf. Kośabhāṣyā, p. 272, l. 5-6: *Dvividhaṃ hi puṇyaṃ tyāgānvayaṃ tyāgād eva yad upapadyate, paribhogānvayaṃ ca deyadharmaparibhogād yad utpadyate*).

For reasons explained in the Pāli Vinaya, II, p. 125, and Anguttara, IV, p. 344-345, the saṅgha may avoid or refuse the offerings of a layperson and ‘turn the begging-bowl upside down’ (*pattaṃ nikkujjati*). Such a refusal, although it does not entirely destroy the merit of the gift, does not ‘purify’ it: a gift made remains made (*kṛta*), but if the beneficiary does not accept it and does not consume it, it is not ‘accumulated’ (*upacita*). Accepting a gift is to ‘purify’ it (*pariśodhana*) and increase the merit of the donor.

The bodhisattva wants to accept the great offerings (*dakṣiṇā*) made to him not out of personal interest but to increase the merit of his benefactors.

hitāya) is of long duration as well and knows no limits (*paryanta*).¹³¹ 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 (*samyojana*), dedicate their entire lives so that their son may be very fortunate; how then could the bodhisattva, who has no fetters and who for an infinite number of lifetimes dedicates himself (*anantajanmasu*) to the welfare of beings, be unable to purify the offerings?

Finally, if a bodhisattva endowed only with compassion (*karuṇācitta*) 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 acquiescence that dharmas do not arise (*anutpattikadharmakṣānti*), who has obtained a body born of the fundamental element (*dharmadhātujakāya*), who manifests by metamorphosis in different places <2242> is able to save beings (*sattvatāraṇāya*) and adorn the universes (*lokadhātupariśodhanāya*). As a result of these merits (*puṇya*), even before becoming Buddha, he can purify the offerings (*dakṣiṇā*).

Duṣṭacittaparivarjana

Fourth Section AVOIDING EVIL MINDS

Sūtra (cf. Pañcaviṃśati, p. 29, l. 14-18; Śatasāhasrikā, 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 aparaṃ Śāriputra bodhisattvena mahāsattvena mātsaryacittaṃ dauḥśīlyacittaṃ vyāpādacittaṃ kausidyacittaṃ vikṣepacittaṃ dauṣprajñācittaṃ anutpādayitukāmeṇa prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. – These six kinds of minds that are evil close the door to the six perfections (*pāramitā*).

I. MIND OF AVARICE

Thus, when the bodhisattva is practicing generosity (*dāna*) and a mind of avarice (*mātsarya*) arises in him, it makes the gift impure (*aviśuddha*); sometimes, he will not give pure things; or if he gives external things,

¹³¹ Thus, when Mañjuśrī was king Ākāśa, in the presence of the Tathāgata Meghasvara, he applied his mind to perfect enlightenment and formulated the following vow:

*Nāhaṃ tvaītarūpeṇa bodhiṃ prāptum ihotsahe /
parāntakoṭiṃ sthāsyāmi satvasyaikasya kāraṇāt //*

“I am in no haste to attain enlightenment and I will remain here until the end while there remains a single being to be saved” (Ratnakūṭa, T 310, k. 59, p. 346a9-10, cited in Śikṣāsamuccaya, p. 14, l. 7-8; compare Bodhicaryāvatāra, III, v. 21.

he does not [304a] 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’ (*anātman*), without ‘mine’ (*anātmīya*), empty (*śūnya*), like a dream (*svapnopama*), like a magic show (*māyopama*); then he gives his body (*kāya*), his head (*śiras*), his eyes (*naṣaṇa*), his bones (*asthi*), his marrow (*majjā*) as if they were [ordinary] bits of grass or pieces of wood (*trṇakāṣṭha*).¹³² Although this bodhisattva has not yet attained saṃbodhi, 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 (*dauḥśīlyacitta*). The bodhisattva, because he is practicing the perfection of wisdom, envisages nothing as immoral. Why? Morality (*śīla*) is the abode (*āvāsa*) of all good qualities (*kuśalagūṇa*), just as the earth (*prthivī*) is the support (*aśraya*) and the basis for all things (*dravya*). An immoral man cannot obtain any bodhi; how then would he be able to obtain the supreme and perfect saṃbodhi? 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 (*prthagjana*) to produce a thought of malice (*vyāpadacitta*), 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 (*duḥkhabhājana*): it suffers vexations. Thus the murderer (*vadhaka*) himself goes to his punishment: of what he himself has committed, he himself suffers the consequences,¹³³ 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 (*vātya*), rain (*varṣa*), cold (*śīta*) or heat (*uṣṇa*), there is no use in becoming irritated.

¹³² On these gifts, commemorated mainly on the great stūpas in north-western India, see above, p. 143-145F, note.

¹³³ Canonical recollection: Majjhima, III, p. 181: *Tayā v'etaṃ pāpaṃ kammaṃ kataṃ; tvañ ñeva tassa vipākaṃ paṭisaṃvedissasi.*

Furthermore, the bodhisattva has the following thought: If the bodhisattva seeks to become Buddha, it is as a result of his great compassion (*mahākaruṇā*). When he gives himself up to anger (*dveṣa*), he is violating his vows. The wicked man does not obtain the happiness of this world (*laukikasukha*); 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 (*kusida*) cannot realize worldly deeds; how then would he realize supreme complete enlightenment? When pieces of wood (*araṇi*) 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 (*vikṣepacitta*) is like a lamp (*dīpa*) 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 (*kuśaladharmā*). In order to realize (*abhinirh-*) this wisdom, it is first necessary to concentrate the mind: it is only afterwards that one will realize it. A drunk man (*unmatta*) makes no distinction between his own interest (*svārtha*) and the interest of others (*parārtha*), between beautiful things (*suvarṇa*) and ugly things (*durvarṇa*). It is the same for the man with a distracted mind: unable to recognize well beautiful worldly (*laukika*) things, how would he discern the supramundane (*lokottara*) dharmas?

VI. MIND OF FALSE WISDOM

The mind of a silly person (*mūḍha*) cannot attain success or setbacks¹³⁴ or, *a fortiori*, subtle (*sūkṣma*) and profound (*gambhīra*) notions. A man deprived of sight [304b] falls into the ditch or takes wrong paths; it is the same for the man deprived of knowledge; without the eye of wisdom (*prajñācakṣus*), he adopts (*abhinivīśate*) wrong doctrines (*mithyādharmā*) and does not welcome the right view (*samyagdr̥ṣṭi*). Such a man has no success in the worldly things near him (*samīpe*); how could he have it in supreme perfect enlightenment?

¹³⁴ 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 (*śaḍvipakṣa*) and purify (*pariśodhayati*) <2245> the six perfections (*pāramitā*). This is why the Prajñāpāramitāsūtra says here that the bodhisattva who does not want to produce the six opposing [vices] should practice the perfection of wisdom.

Puṇyakriyāvastu

Fifth Section ESTABLISHING BEINGS IN THE PUṆYAKRIYĀVASTUS

PRELIMINARY NOTE.

The *puṇya-kriyā-vastus* are the places of the practicing (*vastu = adhiṣṭhāna*) of meritorious (*puṇya*) action (*kriyā*).

The expression is rendered in Tibetan by *bsod-nams bya-baḥi dños-pa*, in Chinese as *fou-tch'ou* by Kumārajīva, as *fou-ye-che* by Hiuan-tsang.

According to the canonical sūtras (Dīgha, III, p. 218; Anguttara, IV, p. 241; Itivuttaka, p. 51), these places of practicing are three in number:

i) generosity: *dāna*, *sbyin*, *che* in Kumārajīva, *pou-che* in Hiuan-tsang.

ii) morality: *śīla*, *tshul-khrims*, *tch'e-kiai* in Kumārajīva, *kiai* in Hiuan-tsang.

iii) meditation: *bhāvanā*, *bsgom-pa*, *sieou-ting* in Kumārajīva, *sieou* in Hiuan-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 (*puṇyam api etat trayam kriyāpi vastu api yathāyogam iti puṇyakriyāvastu*).

In this context, generosity is not the thing given (*deya*), but rather 'that by means of which something is given' (*dāyate yena tad dānam*), namely, the act (*kriyā*) of giving. Giving is a physical and vocal action and that which produces this action (*kāyavākkarman sotthānam*): a collection of mind-and-metal-events by

¹³⁵ The characters *lieou pi* used here by Kumārajīva certainly correspond to *Śaḍvipakṣa*: cf. Mahāyānasūtrālamkāra, p. 164, l. 17, 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-Sūtrālamkāra*, I, p. 221, l. 21.

The *śaḍvipakṣas* are the six evil minds, avarice, etc., opposing the six pāramitās: see also Sūtrālamkāra, p. 166, l. 1-2; Saṃgrahopanibandhana, T 1598, k. 7, p. 422b19-21; Abhidharmasamuccayavyākhyā, T 1606, k. 12, p. 750a25-28. Other references in H. Nakamura, *Bukkyōgo Daijiten*, III, p. 1450c-d.

means of which this physical and vocal action is produced (*yena kalāpenacaittakalāpa*). But the Buddha said (Anguttara, III, p. 415) that action is volition (*cetanā*) and action after having willed (*cetayivā karman*); this is why, according to the Kośa (IV, p. 233), some scholars claim that, to be precise, meritorious action is good volition (*kuśalacetanā*); generosity, morality and meditation are the place 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 abstentions (*pratīvirati*) 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 (*maitrācitta*), the first of the immeasurables (*apramāṇa*), also called *brahmavihāras* because they assure <2246> rebirth among the higher gods of rūpadhātu (= Brahmaloaka) and ārūpyadhātu (see *Traité*, p. 1264-1267F, note).

The three puṇyakriyāvastus are defined in the Sarvāstivādin Abhidharmas such as the Saṃgītiparyāya, T 1536, k. 5, p. 385c12-386a26 (transl. K. Mittal and V. Rosen, p. 81-82) and the Mahāvibhāṣā, T 1545, k. 82, p. 424b20-25.

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The Mahāprajñāpāramitāsūtras add two other *puṇyakriyāvastus* to the three basic ones, but there are divergences among the original Sanskrit and their various Chinese and Tibetan versions.

Pañcaviṃśati, p. 30, l. 1-2: *vaiyāvṛtyasahogataṃ caupadhikaṃ puṇyakriyāvastu*, place of practice accompanied by service and material place of practice.

Śatasāhasrikā, p. 96, l. 7-8 and 10: *airyāpathasahagataṃ puṇyakriyāvastu*, ... *auśadhikasahagataṃ* (correct: *aupadhikasahagataṃ*) *puṇyakriyāvastu*, place of practice accompanied by material objects.

Version of Hiuan-tsang, T 220, vol. VII, k. 402, p. 9c13: *kong che fou ye che* (*upasthānaṃ puṇyakriyāvastu*) and *yeou yi fou ye che* (*aupadhikaṃ puṇyakriyāvastu*), 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 byuñ ba dañ / dños po thams cad byuñ las bsod nams bya bañi dños po /*

In his translation of the present passage (T 1509, p. 304b8-9), Kumārajīva departs considerably from the original Indian. He mentions two *fou-tch'ou* (*puṇyakriyāvastu*), the first consisting of *k'iu-an-tao*, the second of *ts'ai* and *fa*. *K'iu-an-tao* perhaps is the original Indian *samādāpana* (cf. G. M. Nagao, *Index to the Mahāyāna-Sūtrālamkāra*, I, p. 258) and would mean an 'incentive (in Tib., *bskul-ba*) to do something'. As

for *ts'ai-fa*, it can only mean the two kinds of generosity – material gift (*āmiśadāna*) and the gift of the Dharma or teaching (*dharmadāna*) – mentioned in the sūtras (Anguttara, I, p. 91; Itivuttaka, p. 98).

The Mahāvīyutpatti, no. 1700-1704 also has five *puṇyakriyāvastus*.

Sūtra (cf. Pañcaviṃśati, p. 29, l. 18-30, l. 2; Śatasāhasrikā, p. 96, l. 1-11). - Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom of he wants to establish all beings in the place of practice of the meritorious action consisting of generosity, in the place of practice consisting of morality, in the place of practice consisting of meditation, in the place of practice consisting of incentive; if he wants to establish beings in meritorious material works and in meritorious works of the Dharma (*Punaraparaṃ Śāriputra bodhisattvena mahāsattvena sarvasattvān dānamaya puṇyakriyāvastuni śīlamaya puṇyakriyāvastuni bhāvanāmayapūṇyakriyāvastuni samādhāpanamaya puṇyakriyāvastuni pratisthāpayitukāmena* , *sarvasattvān aupadhikapūṇyakriyāvastuni dharmapūṇyakriyāvastuni pratisthāpayitukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Question. – What is the place of practice of meritorious action (*puṇyakriyāvastu*) called?

Answer. – The Abhidharma says that merit (*puṇya*) is an action of body, speech or mind (*kāyavānmanaskarma*) that is good-impure (*kuśalasāsrava*).

Some say that it is unobscured-indeterminate (*anivṛtāvyākṛta*). Why? Because as a result of a good-impure action, one obtains as fruit of retribution (*vipākajhala*) a merit (*puṇya*) which is also unobscured-indeterminate, and that this fruit of retribution, it too, is called merit.¹³⁶ In the same way, worldly people call ‘a meritorious man’ [not only the man who carries out meritorious actions] but the one who, having actualized great things, has multiplied his successes.

In brief (*saṃkṣepeṇa*), this merit is of three kinds: it consists of generosity (*dāna*), morality (*śīla*) and meditation (*bhāvanā*).

I. PUṆYAKRIYĀVASTU CONSISTING OF GENEROSITY

1. Definition of generosity

What is generosity (*dāna*)? When one gives a man garments (*cīvara*), beds and seats (*śayanāsana*), food and drink (*annapāna*), flowers (*puṣpa*), perfumes (*gandha*), necklaces (*muktahāra*), etc., that is a ‘gift’.

¹³⁶ In other words, merit is not only the good-impure meritorious action, but also the unobscured-indeterminate fruit of retribution of this action.

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., <2248> 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’ (*dānamayapuṇya*).

This merit is sometimes pure (*śubha*) and sometimes impure (*aśubha*). It is always a good mental event (*kuśalacaitta*) associated with the mind (*cittasamprayukta*), accompanying the mind (*cittānuparivartin*) arising with the mind (*cittasahaja*). It is without form (*rūpa*) and without shape (*saṃsthāna*). It is object-producing (*ālambanīkaraṇa*).¹³⁷ It is associated with action (*karmasamprayukta*), accompanying action (*karmānuparivartin*) and arisen with action (*karmasahaja*). It is not fruit of retribution of an earlier action (*pūrvakarmavipākaphala*). It is developed by acquisition (*pratīlambhabhāvita*) and developed by practice (*niṣevanabhāvita*).¹³⁸ It is to be realized by wisdom (*prajñayā sākṣīkartavya*) and to be actualized physically (*kāyena sākṣīkartavya*).¹³⁹ It is acquired (*prāpta*) by worldly persons (*prthagjana*) and also by the saints (*ārya*).¹⁴⁰

Others say that meritorious action consisting of generosity (*dānamayapuṇyakriyā*) is the volition (*cetanā*) associated with the gesture of renunciation (*tyāgasamprayukta*). Why? Because it is action (*karman*) that produces the fruit of retribution (*vipākaphala*) and volition is action.¹⁴¹ Body (*kāya*) and speech (*vāc*) are not, strictly speaking, action; it is when they arise from volition that they are called action. <2249>

2. Pure and impure generosity¹⁴²

¹³⁷ Object-producing as reflection (*manasikāra*), changing of the mind (*cittābhoga*); cf. Kośa, VII, p. 23.

¹³⁸ Cultivation (*bhāvanā*) of dharmas is done in four ways: *i*) by acquisition (*pratīlambha*) of good dharmas not yet arisen; *ii*) by practice (*niṣevana*) of good dharmas already arisen; *iii*) by opposition (*pratīpakṣa*) to bad dharmas not yet arisen; *iv*) by driving out bad dharmas already arisen. See above, p. 1123-1124F, the definition of the four *samyakpradhānas* and compare Kośa, VII, p. 64. The meritorious action consisting of generosity is good (*kuśala*) 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 (*sākṣīkaraṇīya*): *i*) to be witnessed by the body (*kāyena*), namely, the eight vimokṣas, but particularly the third and the eighth vimokṣa (see above, p. 1296F and notes); *ii*) to be witnessed by the memory (*smṛti*), namely, earlier lifetimes (*pūrvanivāsa*); *iii*) to be witnessed by the divine eye (*dīvyacakṣus*), namely, deaths and births (*cyutyupapāda*); *iv*) to be witnessed by wisdom (*prajñā*), namely, the destruction of the impurities (*āsravāṇāṃ 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 *prthagjanāryasāṃtānika* (Kośabhāṣya, p. 458, l. 9).

¹⁴¹ Anguttara, III, p. 415: *Cetanāhaṃ bhikkhave kammaṃ vadāmi*.

¹⁴² This subject has been studied already, p. 664-666F, 1902-1903F. This entire section appears to be an amplification on a *Dānasūtra* and a *Dānavastusūtra* dealing with the eight kinds of generosity and the motives (*vastu*) by which the

This gift (*dāna*) is of two kinds: *i*) pure (*viśuddhi*), *ii*) impure (*aviśuddhi*).

A. The following gifts are impure: 1) the nearby gift (*āsadya dāna*);¹⁴³ 2) the gift made out of fear (*bhayadāna*) of losing the object; 3) the gift made out of fear of curses; 4) the gift because the object has no more use; 5) the gift made out of friendship (*maitrādāna*); 6) the gift made because one is seeking power (*prabhāva*); 7) the gift because one obtains power by giving; 8) the [304c] gift made because death is close; 9) the gift made with the view of a good reputation (*kīrtyarthaṃ dānaṃ*); 10) the gift made in order to be as famous as noble individuals; 11) the gift made out of jealousy (*īrṣya*); 12) the gift made out of pride (*māna*), saying to oneself: “Little people and low people give generously; why should not I, a noble and great individual, give?”; 13) the gift made in order to obtain blessing; 14) the gift made to attract good fortune and avoid bad luck; 15) the gift made in order to penetrate into a society (*parivāra*); 16) the gift made distractedly, without care and disregarding the beneficiary (*pratigrahaka*). There are many motivations of this type.

These gifts aiming at benefits in the present life (*ihaloka*) are counter to purity (*viśuddhi*) and are called impure (*aviśuddha*). <2250>

B. The pure (*viśuddha*) gift is, as the sūtra has said,¹⁴⁴ the gift to purify the mind (*cittaviśodhanārtham*), the gift to adorn the mind (*mano lamkāārtham*), the gift to acquire the supreme goal (*paramārthasya prāptaye*), the gift producing a pure thought (*viśuddhacitta*) capable of discerning what is favorable to nirvāṇa.

The gift made with a pure mind is like a young flower, unblemished, of beautiful color and exquisite perfume. It is said that if the gods give with impure intentions, the brilliance of their palace decreases; but if gift may be inspired: the first seven are self-interested and consequently impure (*aviśuddhi*); only the eighth, aiming at detachment from the world and nirvāṇa, is pure (*viśuddhi*).

As always, the *Traité* uses here the Sanskrit version of these sūtras which may be found in the Sa^agītisūtra and the Sa^agītiparyāya (ed. K. Mittal and V. Roen, p. 188-191), the Kośabhāṣya, p. 270, l. 21-22 and the Kośavyākhyā, p. 434, l. 31-435, l. 8:

Aṣṭau dānāni: 1) āsadya dānaṃ dadāti, 2) bhayād dānadadāti, 3) adān me dānaṃ dadāti. 4) dāsyati me dānaṃ dadāti, 5) dattaṃ pūrvaṃ me pitṛbhiḥ pitāmahair itidānaṃ dadāti, 6) svargārthaṃ dānaṃ dadāti, 7) kīrtyarthaṃ dānaṃ dadāti, 8a) cittālamkāārthaṃ, 8b) cittapariṣkāmarthaṃ, 8c) yogasambhārārthaṃ, 8d) uttamārthasya prāptaye dānaṃ dadāti.

Transl. - Eight gifts: 1) the nearby gift, 2) the gift made out of fear, 3) the gift made 'because he gave to me', 4) the gift made 'so that he will give to me', 5) the gift made because 'my father and my grandfather gave', 6) the gift made to gain heaven, 7) the gift with reputation in mind, 8a) the gift made to adorn the mind [to obtain *ṛddhi*], 8b) to strengthen the mind [with the *mārgāṅgas*], 8c) to provide the mind in view of *yoga*, 8d) to attain the supreme good [i.e., arhathood, nirvāṇa].

For the corresponding Pāli version, see Dīgha, III, p. 258, l. 10-16; Anguttara, IV, p. 236, l. 1-8; 236, l. 13-237, l. 3. The eighth gift is briefly formulated there: *cittālaṅkāracittaparik-khāratthaṃ*.

¹⁴³ Kośabhāṣya, p. 270, l. 21-22: *Āsadya dānaṃ yad āsannebhya upagatebhyo dānaṃ dadāti paurāṇāḥ*. – According to the early teachers, the *āsadya* gift (Pāli: *āsajja*) is made to persons who are 'close', i.e., having come from nearby.

¹⁴⁴ The Dānastūtra which has just been cited.

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 (*ṛṇa*).¹⁴⁵

3. Increase of merit

Question. – How does the merit of generosity (*dānapuṇya*) increase?

Answer. – When one gives at the desired time (*kāle*), one obtains an increase of merit (*puṇyābhivṛddhi*).

[*Kālasutta*].¹⁴⁶ – 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 (*tyāgānusmṛti*).

One gains much merit if one gives generously, if one gives to good people, if one gives to the Buddha, if the donor (*dāyaka*) and the recipient (*pratigrāhaka*) are pure, if one gives with a firm intention (*niyatacitta*), 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 (*āśaya*).

4. Models of generosity

a. Bodhisattva jātakas

[*Velāmajātaka*].¹⁴⁷ – Thus the bodhisattva *Wei-lo-mo* (Velāma), having made gifts for twelve years, still offered <2251> richly adorned dairy cows, vases 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 incalculable amounts.

[*Viśvantarajātaka*].¹⁴⁸ – Thus the bodhisattva *Siu-ti-nien-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.

¹⁴⁶ *Kālasutta* (Anguttara, III, p. 41), already cited above, p. 671, n. 1.

¹⁴⁷ *Velāmajātaka*, see p. 677-688F.

¹⁴⁸ On the *Viśvantarajātaka*, see above, p. 713F, n. 1. Add to the references already mentioned, the Sanskrit story in the *Mūlasarvāsvādin Vinaya* in the *Samghabhedavastu 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 Ajanta*, in *Beiträge zur Indieforschung*, 1977, p. 462-466; R. F. Gombrich, *A Sinhalese Cloth Painting of the Vessantara 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 fell from the sky.

[*Sarvaṃdadajātaka*].¹⁵⁰ – Thus king *Sa-p'o-ta-to* (Sarvaṃdada) chained up his own body and gave it to a brahmaṇa.

[*Śibijātaka*].¹⁵¹ – Thus king *Che-p'i* (Sībi), in order to save a pigeon, removed [305a] a piece of flesh from his own body to exchange it for the pigeon.

[*Śāśajātaka*].¹⁵² – Thus when the Bodhisattva was a hare (*śāśa*), he roasted his own flesh to give to a hermit (*ṛṣi*).

All this is told in the *P'ou-sa-pen-cheng king* (Bohisattvajātakasūtra). <2252>

b. Śrāvaka jātakas.

There are also gifts of the śrāvakas:

[*Sumedhājātaka*].¹⁵³ – Thus *Siu-mi-t'o pi-k'ieou-ni* (Sumedhā bhikṣuṇī) along with two co-disciples, built a vihāra for the buddha *Kia-na-k'ie-meou-ni* (Kanakmuni) and, for numberless incalculable thousands of myriads of lifetimes, enjoyed bliss among the noble cakravartin kings and the devarājas.

in Ceylon and Studies on Religious Syncretism in Buddhist Countries, ed. by H. Bechert, 1978, p. 78-88; S. Lienhard, *La légende du prince Viśvantara dans la tradition népalais*, 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 Jūjaka in the Pāli jātaka are listed in the T'ai tseu siu ta nouking, 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, *Contes*, III, p. 379).

¹⁵⁰ Sarvaṃdadajātaka told above, p. 714F. Add to the references the *Karuṇāpuṇḍarīka*, 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. Schlinglof, *Das Śāśa-jātaka*, WZKS, XV, 1971, p. 57-67: literary sources in Pāli, Sanskrit, Chinese and Turkish Uigur; representations in India (Ajantā, Amarāvati, Nāgārjunakoṇḍa, Goli), in Central Asia (Qyzil), Java (Borobudur). On p. 57, the author notes a Śāśajātaka incorporated in the Jātakamālā (no. 4) of Haribhatta. This text has been published by M. Hahn, *Haribhaṭṭa and Gṛpadatta*, in *Studia philologica buddhica*, I (1977), p. 31-39, ed. by the Reiyukai Library of Tokyo.

¹⁵³ The successive lives of Sumedhā are told in the Therīgathās, v. 448-522 (p. 167-174) and their commentary: *Psalmes of the Sisters* (p. 164-165) as well as in the Apadāna (p. 512-513).

Under the buddha Koṇḍagamana, she and two of her companions, Dhanañjānī and Khema, made a gift of a vihāra to the teacher. Under the buddha Kassapa, she was a friend of the seven daughters of king Kiki of Benares and, as an upāsikā, was noted for her generosity which won her rebirth among the gods for innumerable times. Finally, under the Buddha Śākyamuni, she was the daughter of king Koṅca of Mantāvati. She refused the hand of Anikadatta,

[*Śaivalajātaka*].¹⁵⁴ Thus *Che-p'o-lo* (Śaivala), enjoyed happiness from lifetime to lifetime and became an arhat for having offered a bottle of cream to the saṃgha: he is foremost among those who have found happiness (*sukhalābhināṃ agrya*).

[*Mallikājātaka*].¹⁵⁵ – Thus *Mo-li-fou-jen* (Mallikā), for an offering <2253> to *Siu-p'ou-t'i* (Subhūti), obtained a fruit of retribution (*vipākaphala*); she was the main wife of king *Po-sseu-ni* (Prasenajit), in the present lifetime (*ihaloka*).

king of Vāraṇavatī, 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 Therīgathā, v. 518, she tells about the gift that she and her two companions made to Koṇāgama:

*Bhagavati Koṇāgamaṇe saṃghārāmamhi navanivesamhi /
sakhiyo tīṇi janiyo vihāradānaṃ adāsīmhā //*

¹⁵⁴ For Śaivala (in Pāli, Sīvali), see above, p. 1546F, n. 1 and 1547, n. 1. The Ekottara places Śaivala among the physically and mentally happy men, always availing themselves of the four *pūjāpariṣkāra*, - clothing, food, drink, bed and seat, medicine – and never falling into the three bad destinies. The Mahāvibhāṣā, 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.

¹⁵⁵ Jātaka no. 415, III, p. 405-406. Mallikā was the daughter of a garland-maker at Sāvattī. At sixteen years of age, she went into a flower garden, met the Buddha there and offered him three balls of barley gruel (*kummāsapiṇḍa*) 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 (*ayaṃ kumārikā imesaṃ kummāsapiṇḍakānaṃ phalena ajj'eva Kosalarañño aggamaheṣi bhavissati*). Indeed, king Pasenadi who had just been conquered by Ajātasattu 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 Jātakamālā no. 3, p. 14-18, Mallikā 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 (*uddṛtabhakta*) to a Muni whose impurities were destroyed.

Here the *Traité* has it that in the course of a single lifetime Mallikā became the main wife of Prasenajit as a result of a gift made to Subhūti and not to the Buddha.

Having become queen, Mallikā met the Buddha frequently. The *Mallikāsutta* of the Saṃyutta, I, p. 75, and the Udāna, p. 47, tell that during a private conversation, Pasenadi asked Mallikā if there was someone dearer to him than she herself. Without hesitation, she replied: “Nobody is more dear to me than myself (*n'atthi kho me mahārāja koc-añño attanā piyataro*), and what is true for me is also true for you.” A little angry, the king went to consult the Buddha who said that Mallikā clearly was right. Then the Teacher spoke the stanza repeated in the Sanskrit Udānavārga, V, v. 18 (p. 144):

*Sarvā diśas tv anupariṅgamyā cetasā /
naivādhyagāt priyataram ārmanah kva cit //*

“Traveling in mind in every direction, never will you find someone dearer to yourself than you yourself.”

[*Śivājātaka*].¹⁵⁶ – Thus *Che-p'o* (Śivā), for an offering to *Kia-tchan-yen* (Kātyāyana), obtained in the present existence a fruit of retribution: she is the main wife of king (*Tchan-t'o-tccheou-t'o* (Candrapadyota).

[*Ugratagrhapatijātaka*].¹⁵⁷ – Thus *Yu-k'ie't'o kiu-che* (Ugratagrhapati), for offering to five hundred arhats, *Chō-li-fou* (Śāriputra), etc., on the same day obtained a fruit of retribution: five hundred merchants (*vaṇij*) who received the remains of his food each gave him a necklace (*muktahāra*) and he became rich immediately. As a result he was called 'suddenly rich' Ugrata.

Such gifts find their fruit of retribution in this very lifetime, and we should know that the Upadeśa declares them to be inexhaustible (*akṣaya*). <2254>

II. PUṆYAKRIYĀVASTU CONSISTING OF MORALITY

The place of practice of meritorious action consisting of morality (*śīlamayapuṇyakriyāvastu*) is, in the words of the Buddha, meritorious action (*puṇyakriyā*) consisting of the five precepts (*pañcaśīla*).¹⁵⁸

Question. – What are the characteristics (*lakṣaṇa*) of the wrong-doing of killing (*prāṇātipāta*)?¹⁵⁹

Answer. – Depriving someone of life, knowing full well that he is a living being (*prāṇasaṃjñī jivitād vyavaropayati*), 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 (*vikṣepa*) or out of mental disturbance (*kṣiptacitta*) is not committing a wrong-doing of killing; to inflict a wound, (*vraṇa*) 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 (*vākkākākarman*) is not a wrong-doing of killing [because bad intention is lacking]; by itself, bad intention is not enough [because the implementation is absent].

¹⁵⁶ For having made a gift to the great disciple Mahākātyāyana, then chaplain to Caṇḍapadyota, king of Avanti, Śiva, otherwise unknown, became the king's wife.

¹⁵⁷ This is probably Ugrata-of-Vaiśālī (in Pāli, Uggā Avesālika) who made six delightful gifts to the Buddha (Manāpadāyisutta of Anguttara, III, p. 49-51) and who was proclaimed the foremost of the upāsakas who make pleasing gifts Anguttara, I, p. 26: *manāpadāyakānaṃ agga*). The Buddha recognized eight wondrous extraordinary qualities in him (*Uggasutta* in Anguttara, IV, p. 208-212; Madhyama, T 26, k. 9, p. 479c-481b); one day, he explained to him how certain beings are parinirvanized in this very life and others not (*Vesālisutta* in Saṃyutta, IV, p. 109; Saṃyukta, Y 99, k. 9, p. 57b28-c13).

As homonym, Ugrata had Ugra-of-Hastigrāma (in Pāli, Uggā hatthigāmaka), proclaimed the foremost of the upāsaka benefactors of the Community (Anguttara, I, p. 26: *saṅghapaṭṭhākānaṃ agga*). Although the lives of the two grhapatis 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.

The stopping, abstaining (*prativirati*) of this wrong-doing [of killing] constitutes the good characteristic of the first precept.

According to some, this abstention is unobscured-indeterminate (*anivṛtāvyaḥṛta*). It belongs to the desire realm (*kāmadhātva*) or to no realm (*anavacara*). It is neither mind (*citta*) nor mental event (*caitta*), neither associated with the mind (*cittasamprayukta*) nor accompanying the mind (*cittānuparivartin*); sometimes it arises with the mind (*cittasahaja*) and sometimes not. It is not associated with an action (*karmasamprayukta*) nor does it accompany the action (*karmānuparivartin*); sometimes it arises with an action (*karmasahaja*) and sometimes not. It is not the fruit of an earlier action (*pūrvakarmavipākaphala*). It is developed by acquisition (*pratilambhabhāvita*) and developed by practice (*niṣevaṇabhāvita*).¹⁶⁰ It is to be realized physically (*kāyena sāksīkartavya*) and to be realized by wisdom (*prajñāyā sāksīkartavya*).¹⁶¹ Sometimes the thought (*manaskāra*) [that accompanies it] is suppressed (*bhinna*), sometimes not; when one abandons the desires (*rāga*) 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 (*lakṣaṇa*) of the morality consisting of abstaining from killing (*prāṇātipātavirati*). 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. PUṆYAKRIYĀVASTU CONSISTING OF MEDITATION

Although the sūtra says that the meditation of loving-kindness (*maitrābhāvanā*) is the meritorious action consisting of meditation (*bhāvanāmayī puṇyakriyā*), it also says that any impure meditation (*sāsravabhāvanā*) able to produce a fruit of retribution usually is called meritorious action consisting of [305b] meditation.¹⁶²

Since the desire realm (*kāmaloka*) abounds in hatred (*dveṣa*) and distraction (*vikṣepa*), first of all we speak of the mind of loving-kindness (*maitrācitta*) as the sphere of meritorious action consisting of meditation

¹⁶⁰ Cf. p. 2248F, n. 3.

¹⁶¹ Cf. p. 2248F, n. 2.

¹⁶² The Itivuttaka, p. 19, says that all material meritorious actions (*opadhikāni puññakiriyavatthūni*) are worth only a sixteenth that of loving-kindness (*mettā*), of deliverance of mind (*cetovimutti*). As we have seen above (p. 1246-1255), loving-kindness is the first of the four immeasurables (*apramāṇa*), also called *brahmavihāras*, and the meditation that takes them as object is the most fruitful of all. Any meditation whatsoever, even if still impure, i.e., blemished by error and passions, when it is cultivated or multiplied, gives its fruit of retribution and leads to happiness in the present life, to the conquest of knowledge and vision, to mindfulness and attentiveness. Dīgha, III, p. 222, l. 17-24 and Anguttara, II, p. 44, are categorical on this point: *Samādhibhāvanā bhāvitā bahulikatā diṭṭhadhammasukhavihārāya ...ñāḍadassanapaṭilābhāya ... satisampajaññāya ... āsavānaṃ khayāy samvattati.*

(*bhāvanāmayī punyakriyā*). Metaphorically (*upacāratas*), loving-kindness is a wish (*praṇidhāna*) for the happiness of beings (*sattvasukha*); then it sees them really enjoying this happiness.¹⁶³

It is a dharma associated with the mind (*cittasamprayukta*) that is called loving-kindness (*maitrādharmā*). This dharma belongs to the realm of subtle form (*rūpadhātvavacara*), or it belongs to no realm (*anavacara*): this, then, is the true maitrī, the metaphorical (*aupacārika*) maitrī itself belongs to the desire realm (*kāmadhātvavacara*). <2256>

Maitrī always accompanies the mind (*cittānuparivartin*) and arises following the mind (*cittasyānuja*). It is without shape (*asaṃsthāna*) and without resistance (*apratigha*). It grasps objects (*dharmān ālambanīkaroti*). It is not an action (*karman*) but, associated with action (*karmasamprayukta*), it accompanies action (*karmānucārin*) and arises with it (*karmasahaja*). It is not the fruit of retribution of an earlier action (*pūrvakarmavipākaphala*). It is developed by acquisition (*pratilambhabhāvita*) and developed by practice (*niṣevāṇabhāvita*). It is to be realized physically (*kāyena sākṣīkartavya*) and to be realized by wisdom (*prajñāyā sākṣīkartavya*). Sometimes in it thinking (*manasikāra*) is cut, sometimes not: when one has transcended the desires (*rāga*) of the realm of form (*rūpadhātu*), it is cut.

Maitrī may be with initial inquiry and with investigation (*śavitarikasavicāra*), without initial inquiry but with investigation (*avitarkasavicāra*), without initial inquiry and without investigation (*avitarkāvicāra*).¹⁶⁴ Sometimes it involves joy (*prīti*), sometimes not;¹⁶⁵ sometimes it involves the breath (*āśvāsa-praśvasa*) and sometimes not.¹⁶⁶ It occurs in worldly people (*prthagjana*) and in the saints (*ārya*). Sometimes it is associated with a pleasant feeling (*sukhavedanā-samprayukta*) and sometimes with a neither pleasant nor unpleasant feeling (*aduḥkhāsukhavedanā-samprayukta*). It has as its object (*ālambate*) first an arbitrary characteristic (*adhimuktīlakṣaṇa*), then, as object, a reality (*tattvārtha*).¹⁶⁷

Practiced in the four root dhyānas (*mauladhyāna*) and beyond, maitrī rests on the four dhyānas (*caturdhyānāśrita*). Those who attain it are stable and strong.

Maitrī may be called ‘fondness’ (*anunaya*): free of malice (*vyāpāda*) and dispute (*raṇa*), it is called ‘fondness’. Because it bears upon (*ālambate*) beings infinite in number (*apramāṇasattva*), it is called an ‘immeasurable’ (*apramāṇa*). Because it encourages beings and frees them of desire (*kāma*),¹⁶⁸ it is called ‘continence’ (*brahmacarya*). <2257>

For other explanations of the mind of loving-kindness (*maitrācitta*), see what has been said above (p. 1246-1255F) in regard to the four apramāṇas.

¹⁶³ See p. 1254-1255F.

¹⁶⁴ *Vitarka* and *vicāra* are eliminated in the second dhyāna (p. 1030F).

¹⁶⁵ *Prīti* and *sukha*, 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; Saṃyutta, IV, p. 217; Anguttara, IV, p. 409 (*Catutthajjhānam samāpannessa assāsapassāsā niruddhā honti*).

¹⁶⁷ The apramāṇas of which maitrī is part are an arbitrary judgment (*adhimuktīmanasikāra*); only objective judgment (*tattvamanasikāra*) cuts the passions: cf. Kośa, VIII, p. 200-201.

¹⁶⁸ Strictly speaking, maitrī does not destroy desire, but it avoids it: see p. 1242F, n. 1.

Question. – In regard to the meritorious action consisting of meditation (*bhāvanāmaya-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.¹⁶⁹ The mind of compassion (*karuṇācitta*), being discontent (*arati*), loses merit. The mind of joy (*muditācitta*) thinks of its own merit and consequently its merit is not deep (*gambhīra*). The mind of equanimity (*upekṣacitta*) is a rejection (*utsarga*) and consequently its merit also is slight.

Moreover, the Buddha said that the mind of loving-kindness has five advantages (*anusāṃsa*), but said nothing about the three other immeasurables. What are these five advantages? – *i*) The knife (*śastra*) does not wound the benevolent man; *ii*) poison (*viṣa*) does not harm 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*).¹⁷⁰ This is not the case with the other three immeasurables.

This is why [the Buddha] said that meritorious action consisting of meditation (*bhāvanāmaya-puṇyakriyā*) is maitrī. The other immeasurables follow; these are the impure meditations (*sāsravabhāvanā*) producing a fruit of retribution (*vipākaphala*).

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 (*anukampā*) 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 (*śīla*); that is why there is a reason to encourage him.

V. MERITORIOUS ACTIONS CONSISTING OF MATERIAL GIFTS AND OF TEACHING

¹⁶⁹ The mind of loving-kindness has the advantage over the other three apramāṇas of producing a brahmic merit (*brāhmapuṇya*); the ascetic who attains it is happy for a kalpa in the Brahmā heavens: see Kośa, IV, p. 2450-251,

¹⁷⁰ In the words of the sūtras, the concentration of loving-kindness brings five, eight, eleven advantages (*anusāṃsa*): cf. p. 792F, 1266F, n. 1, and below, p. 2362F.

Material meritorious action (*aupadhikapunyakriyā*) consists of robes (*vastra*), food and drink (*annapāna*), beds and seats (*śayanāsana*), medicines (*glānabhaisajya*), gold [305c] (*suvarṇa*), silver (*rajata*) vehicles (*yāna*), horses (*aśva*), fields (*kṣetra*), houses (*grha*), etc.¹⁷¹ <2259>

Question. – Above (p. 2247F), you spoke about the place of practice of the meritorious action consisting of generosity (*dānamayapunyakriyāvastu*) and now you are speaking about the meritorious action consisting of material gifts (*aupadhikapunyakriyā*); what are the similarities and what are the differences?

Answer. – The gifts [concerned above] included all gifts in general: material gift (*āmiśadāna*) and gift of the Dharma (*dharmadāna*);¹⁷² gifts according to the usage of the world (*saṃvṛti*) and gifts in view of the

¹⁷¹ In the Pāli suttas (Saṃyutta, I, p. 233, l. 15; Anguttara, IV, p. 292, l. 20; 293, l. 10), it is a matter of *opadhiikaṃ puññaṃ*, glossed as *upadhivipākāṃ puññaṃ* in the commentaries of the Saṃyutta, I, p. 352, l. 4, and the Anguttara, IV, p. 140, l. 6. From that, the translations “Merit forming a substratum for rebirth” (Rhys Davids) or “Verdienstliches als Substrat für ein besseres Dasein” (Geiger).

But in the Sanskrit sources, *aupadikaṃ puṇyam* means the merit resulting from the gift of material objects, such as gardens or monasteries. The Kośavyākhyā, p. 352, l. 29 explains: *upadhir ārāmavihārādih, tatrabhavam aupadhikam*. And in the present passage Kumārajīva renders *aupadhikaṃ puṇyam* by *ts'ai-fou* “merit coming from a gift of riches”.

The Sanskrit Āgamas dedicate a long sūtra to the seven *aupadhikāni puṇyakriyāvastūni* and to the seven *anaupadhikāni puṇyakriyāvastūni*. The original Indian text is cited in full in the Kośavyākhyā, p. 352, l. 31-354, l. 31, transl. into Chinese in the Madhyamāgama, T 26, k. 2, p. 427c25-428c5, and partially in Ekottarāgama, T 125, k. 35, p. 741b21-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 (*yaiḥ samanvāgatasya śrāddhasya kulaputrasya vā kuladuhitur vā carato vā tiṣṭhato vā svapato vā jāgrato vā satatasamitam abhivardhata eva puṇyam upajāyata eva puṇyam*).

The believer who makes the following gifts to the community of monks of the ten directions (*cāturdīśa bhikṣusamgha*) is endowed with these merits:

- 1) He gives a garden (*ārāmaṃ pratipādayati*),
- 2) he establishes a monastery in this garden (*tasminn evārāme vihāraṃ pratiṣṭhāpayati*),
- 3) he furnishes this monastery with beds and seats (*tasminn eva vihāre śayanāsanaṃ prayacchati*),
- 4) he assures regular offerings and appropriate oblations to this monastery (*tasminn eva vihāre dhruvabhikṣāṃ prajñāpayaty anukūlayajñām*),
- 5) he gives a gift to the new arrival (*āgantukāya gamikāya dānaṃ dadāti*),
- 6) he gives a gift to the sick person or to his nurse (*glānāya glānopasthāyakāya vā dānaṃ dadāti*),
- 7) when it is cold..., he offers meals, drinks, boiled rice or rice soups to the community (*śītalikāsu ... bhaktāni vā tarpaṇāni vā yavāgūpānāni vā saṃghāyābhinirhrtyānuprayacchati*).

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 (*prūṭiprāmodyam udāraṃ kuśalaṃ naiṣkramyopasaṃhitam*) 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 (*dharmadāna*) from the material gift (*aupadhikadāna*).

It was a gift of the Dharma when the Buddha, out of his great loving-kindness (*mahāmaitrī*), 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 (*āryapudgala*), 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 *Pien-ki* (Samantabhadra), the bodhisattvas *Kouan-che-yin* (Avalokiteśvara), *Tō-ta-che* (Mahāsthāmaprāpta), *Wen-chou-che-li* (Mañjuśrī), *Mi-lō* (Maitreya), etc., put to work the power of their two kinds of superknowledge (*abhijñā*) – the *abhijñā* of fruit of retribution (*vipākaphala*) and the *abhijñā* acquired by practice (*bhāvanāparilambhika*)¹⁷⁴ – and here too have saved beings by means of their skillful means (*upāya*), their brilliance (*āloka*), the bases of their miraculous powers (*rddhipāda*) and all sorts of other means: this also is called gift of the Dharma. <2260>

The pratyekabuddhas who fly in the sky¹⁷⁵ and those who lead beings to plant the roots of good (*kuśalamūlavaropāṇāya*) by speaking a single verse: this also is called gift of the Dharma.

Finally, the disciples of the Buddha (*buddhaśrāvaka*) who have not yet attained the noble Path (*āryamārga*) but who, sitting in meditation (*pratisamlayana*), recite the sūtras without contradicting the nature of things (*dharmatā*)¹⁷⁶ and convert (*paripācayanti*) 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 Prajñāpāramitāsūtra says here that the bodhisattva who wants to establish beings in the six kinds of meritorious actions (*puṇyakriyā*) should practice the perfection of wisdom.

¹⁷² The distinction between *āmiṣadāna* and *dharmadāna* is canonical: see p. 692F note.

¹⁷³ In Saṃyutta, I, p. 191, the Buddha said to Śāriputra: *Seyyathāpi Sāriputta rañño cakkavatissa jeṭṭhaputto pītara pavattitaṃ cakkam sammad eva anupavatteti, evam eva kho tvaṃ Sāriputta mayā anuttaraṃ dhammacakkam pavattitaṃ sammad eva anupavattesi.* – Just as the oldest 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).

¹⁷⁴ These are the innate or natural *abhijñās* (*upapattiprātilambhikā*) and the *abhijñās* born from meditation (*bhāvanāmayā*). See in Kośa, II, p. 328, the four kinds of attention (*manaskāra*).

¹⁷⁵ Cases of pratyekabuddhas taking flight have been noted by Chavannes, *Contes*, I, p. 312; II, p. 33; III, p. 51.

¹⁷⁶ According to the rules of inner criticism formulated in the Mahāpadeśa, for a text to be authentic it must be found in the sūtras (*sūtre* ‘*vatarati*’), appear in the Vinaya (*vinaye drśyate*) and not contradict the nature of things (*dharmatāṃ na vilomayati*), i.e., the pratīyasamutpāda. 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 visibles, produces the visual consciousness; hence the stock phrase: *cakkhum ca paricca rūpe ca uppajjati cakkhuvīñṇaṃ* (Saṃyutta, 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 udapādi, jñānaṃ vidyā buddhir udapādi* “the eye is born; the knowledge, the intellect, the erudition will be born” (Pāli Vinaya, I, p. 11; Catuspariṣad, p. 144-152; Saṃghabhedavastu, I, p. 135-136). ‘Eye’ can be synonymous with knowledge, intelligence, erudition.

Cakṣus often appears in composite form; its meaning is then determined by the word that precedes it. From the canonical sūtras, we can find the following compounds:

Māmsacakṣus (māmsacakkhu), fleshly eye: Itivuttaka, p. 52, repeated in Kathāvatthu, p. 251.

Divyacakṣus (dibbacakkhu), divine eye: Dīgha, I, p. 82, 162; III, p. 52, 281; Majjhima, I, p. 213; Saṃyutta, I, p. 144, 196; II, p. 122, 213-214, 276; IV, p. 240, 243; V, p. 266, 305; Anguttara, I, p. 165, 256, 281; III, p. 19, 29, 418; IV, p. 85, 141, 143, 178, 291; V, p. 13, 35, 38, 68, 200, 211, 340.

Prajñācakṣus (paññācakkhu), wisdom eye: Saṃyutta, IV, p. 292; V, p. 467. <2261>

Dharmacakṣus (dhammadakkhu), Dharma eye: Saṃyutta, II, p. 134; IV, p. 47, 107.

Buddhacakṣus (buddhacakkhu) Buddha eye: Dīgha, II, p. 38; Saṃyutta, I, p. 138.

Samantacakṣus, universal eye (epithet of the Buddha): Saṃyutta, I, p. 137.

Nine times out of ten, in the canonical sūtras 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 *māmsa*-, the *divya*- and the *prajñācakṣus*.

It appears in some rare canonical sūtras: Saṃgītisūtra (Dīgha, III, p. 219; Dīgha, T 1, k. 8, p. 50b21; T 12, k.1, p. 228b1); Ekottarāgama, T 125, k. 1, p. 550c2; Pāli Itivuttaka, p. 52.

It is the rule in the Sarvāstivādin-Vaibhāṣika Abhidharmas and śāstras: Saṃgītiparyāya, ed. Mittal-Rosen, p. 86, or T 1536, k. 5, p. 388a15-20; Compilation by Vasumitra, T 1549, k. 2, p. 732a2; Mahāvīnhaṣā, T 1545, k. 73, p. 379c7-8; Saṃyuktābhidharmasāra, T 1552, k. 1, p. 873a29-b1.

It is also found in works of uncertain origin, such as the Śāriputrābhidharma, T 1548, k. 9, p. 599c26; 593a21-28.

2. The classification into five *cakṣus*, firmly adopted by the *Traité*, groups the *māṃsa- divya- prajñā-dharma-* 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 Mahāsāṃghika-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: Pañcaviṃśati, p. 77, l.1-80, l. 18; Śatasāhasrikā, p. 290, l. 12-301, l. 2; Avataṃsaka, T 279, k. 50, p. 268a12; T 291, k. 2, p. 600b10; T 292, k. 6, p. 659b14-24; Ratnakūṭa, T 310, k. 41, p. 240a14; k. 85, p. 486c4, 489b7; Sukhāvātīvyūha, T 363, k. 3, p. 324c11; T 364, k. 2, p. 335b17; Mahāsaṃnipāta, T 397, k. 5, p. 30a18; k. 7, p. 43a13.

The Vijñānavādins do not pay much attention to the five *cakṣus*, but a passage from the Mahāyānasūtrālamkāra, 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* where the *samanatacakkhu* appears in place of the *dharmacakkhu*: Cullaniddeśa, no. 235, p. 133; Atthasālini, p. 306.

Sūtra (cf. Pañcaviṃśati, p. 30, l. 3-5; Śatasāhasrikā, p. 96, l. 11-20). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva who wishes to obtain the five eyes must practice the perfection of wisdom (*Punaraparam Śāriputra bodhisattvena mahāsattvena pañca cakṣūṃṣi niṣpādayitukāmena prajñāpāramitāyāṃ śikṣitavyam*). <2262>

Śāstra. –

What are these five? 1) The fleshly eye (*māṃsacakṣus*), 2) the divine eye (*divyacakṣus*), 3) the wisdom eye (*prajñācakṣus*), 4) the Dharma eye (*dharmacakṣus*), 5) the Buddha eye (*buddhacakṣus*).

1. The fleshly eye (*māṃsacakṣus*) sees what is close up (*samīpe*), does not see what is far off (*dūre*); sees what is in front (*purastāta*), does not see what is behind (*prṣṭhatas*); sees what is external (*bahis*), does not see what is internal (*abhyaṅtare*); sees during the day-time (*divā*), does not see at night-time (*rātrau*); sees what is on top (*upariṣṭāt*), does not see what is underneath (*adhastāt*).¹⁷⁷

2. Because of these screens, the bodhisattva seeks the divine eye (*divyacakṣus*). 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 (*saṃghātahetupratyayaja*), but he does not see the true nature (*dharmatā*), namely, emptiness (*śūnyatā*), signlessness (*ānimitta*), wishlessness (*apraṇihita*), non-arising (*anutpāda*), non-cessation (*anirodha*).

¹⁷⁷ Similar development in a passage from the Karaṇaprajñapti cited by the Kośabhāṣya, 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 (*prajñācakṣus*). Having obtained the wisdom eye, he no longer sees beings (*sattva*), he eliminates completely the signs of identity (*ekatva*) and difference (*nānātva*), he rejects all clinging (*adhyavasāna*) and accepts no dharma.¹⁷⁸

4. However, the wisdom eye cannot save beings. Why? Because it does not distinguish them; this is why the bodhisattva produces the Dharma eye (*dharmacakṣus*). 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;¹⁷⁹ he knows all the methods (*upāyamukha*) 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 (*buddhacakṣus*).¹⁸⁰ 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 close 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 buddhacakṣuṣānmati kiṃcid aśrutam vāvijñātam vāmatam vā*).¹⁸¹ Free of thinking (*manasikāra*), the Buddha eye is always clear on all dharmas.

In a following chapter,¹⁸² the meaning of the five eyes will be elucidated further.

Pratyutpannabuddhadarśana

¹⁷⁸ Cf. Pañcaviṃśati, p. 78, l. 11-16: *Prajñācakṣuṣā samanvāgato bodhisattvo mahāsattvo na kaṃcid dharmam prajānāti saṃskṛtam vāsamskṛtam vā ... yena prajñācakṣuṣā bodhisattvena mahāsattvena kaścid dharma na dṛṣṭo na śruto na mato na vijñātāḥ*.

¹⁷⁹ These are particular bodhis capable of being acquired by beings on their course towards supreme bodhi. These 'fruits of the Path' are detailed in Pañcaviṃśati, p. 79.

¹⁸⁰ The Buddha eye is none other than the awareness of things in all their aspects (*sarvākārajñatā*) acquired by the Bodhisattva the very night of his great enlightenment. The Pañcaviṃśati, p. 82, explains: The Bodhisattva, having entered into the Vajropāmasamādhi, by means of the wisdom associated with a single moment of mind attains the awareness endowed with all the aspects (*vajropamaṃ samādhiṃ samāpadya, ekacittakṣaṇasamāyuktayā prajñayā sarvākārajñatām anuprāpnoti*).

¹⁸¹ The expression *dṛṣṭa-śruta-vijñāta-mata* designates the group of perceived things: what is perceived by the eye consciousness is *dṛṣṭa*, what is perceived by the ear consciousness is *śruta*, what is perceived by the mental consciousness is *vijñāta*, what is perceived by the nose, tongue and body consciousnesses is *mata* (cf. Kośa, IV, p. 160). The expression is canonical and is expressed in Pāli by the words *diṭṭham sutam mutam viññātam*: Majjhima, I, p. 135; III, p. 261; Saṃyutta, III, p. 203; Anguttara, II, p. 23, 25.

¹⁸² Pañcaviṃśati, p. 77, l. 1-83, l. 6, appearing in the *Wang cheng p'in* of the Chinese translation, T 223, k. 2, p. 227b10-228b1, and commented on by the *Traité*, T 1509, k. 39, p. 347a6-351b1.

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’ (*bhagavataṃ darśanāyopasaṃkrāntāḥ*) and to contemplate his physical marks. The Teacher allowed himself to be examined by the experts and the hermit Asita (*Traité*, p. 1344F, 1915F), by the indiscreet curiosity of Satyaka Nirgranthīputra (*Traité*, p. 1665F) and by the brāhmaṇas Ambaṭṭha, Brahmāyu and Sela (*Traité*, 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 Kuśināgra who soiled it with their tears (*Traité*, 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 Avadānaśataka.

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 parinirvāṇa, “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” (Suttanipāta, 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 commemoration of the Buddha (*buddhānusmṛti*), they think about his spiritual qualities, the five *anāsraṅgāṅga*, rather than his physical attributes. The *Traité* 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. *Traité*, p. 1546F, n.). The true body of the Buddha is a teaching body.

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The buddhology of the early times was relatively simple: the Buddhas are born only in a universe of four continents (*caturdvīpalokadhātu*), in India (*Jambudvīpa*), in the central region (*Madhyadeśa*), 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: Śākyamuni 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 *sāhasracūḍika* consisting of a thousand universes of four continents, *ii*) the *dvisāhasra madhyama* containing a million universes of four continents, *iii*) the *trisāhasramahāsāhasra* including a billion universes of four continents.

The *trisāhasramahāsāhasras* 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 (*atītānāgatabuddha*).

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 present; 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 (*divyacakṣus*), the divine ear (*divyaśrotra*) and the knowledge of another’s mind (*paracittajñāna*), classified among the abhijñānas 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 *trisāhasramahāsāhasralokadhātu*, 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).

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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 divyacakṣus, the other, in dreams (*svapna*).

1. “The bodhisattva who wishes to see, by the divyacakṣus, all the Buddhas of the present, should practice the Prajñāpāramitā”. This seeing assumes a subject (the bodhisattva), an instrument (the divyacakṣus), 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 divyacakṣus, the Buddhas and the Prajñāpāramitā itself are not perceived (*nopalabhyate*), 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 (*nādhyātmaṃ na bahirdhā nobhayam antareṇopalabhyate*); this word is only a designation, a thing by designation, existing out of designation (*prajñāptimātram prajñāptidharmaḥ prajñāptisat*): cf. Pañcaviṃśati, p. 99 (or T 223, p. 230c): Śatasāhasrikā, p. 325.

b. The bodhisattva who practices the Prajñāpāramitā does not accept (*nabhinivekṣyate*) any of the five ‘eyes’ including the divyacakṣus: cf. Pañcaviṃśati, p. 106 (or T 223, p. 231b24); Śatasāhasrikā, p. 380.

c. The bodhisattva who practices the Prajñāpāramitā does not see (*na samanupaśyati*) either the Prajñāpāramitā or the bodhisattva or the Buddha or the words that express them: cf. Śatasāhasrikā, p. 378, l. 1-4; Pañcaviṃśati, p. 105, l. 1-3. <2266>

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 (*adarśana*).

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 defiled nor purified (*bodhisattvena prajñāpāramitāyām caratā dharmalakṣaṇām* (variant: *dharmāṇām dharmalakṣaṇam*) *supratividdham bhavati, yac ca dharmāṇām lakṣaṇam tan na saṃkliśyate na vyavadāyate*): cf. Pañcaviṃśati, p. 105, l. 12 (or T 223, p. 231b13-14); Śatasāhasrikā, 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 saṃgha of 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 saṃbodhi and who, becoming Buddha, turn the Wheel of the Dharma. He sees the hundreds of thousands of billions of koṭis 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 myriads of 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 divyacakṣus occur, but it recognizes that simple lay people, well-disposed, are able to see the Buddhas in dreams. That would be by another mode of seeing. But what is the value of it? A conversation between Śāriputra and Subhūti, 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 (*kṛta*) in sleep is not accumulated (*upacita*), i.e., attributable; it is necessary to wait for the conceptualizing (*saṃkalpa*) that follows the dream for it to be accumulated, for without conditions (*pratyaya*), action (*karman*) is not born. Nonetheless, the Buddha has said that all dharmas are like dreams (*svapnopama*) and consequently are not born.

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A vision of the Buddhas, different from those just described, is set forth in the *Pratyutpannabuddhasaṃmukhāvasthitasamādhisūtra*, in Tibetan *Da ltar gyi saṅs rgyas mñon sum du bEugs paḥI tiñ ne ḥdzin* ‘the concentration of being face to face with the Buddhas of the present’. This sūtra is often designated under the abbreviated title of *Pratyutapannasamādhi* or also *Bhadrapālasūtra* 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 Mahāyānasūtras. 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 Amitābha. 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 kuan (T 417 and 419?) seems to have been composed before the *Prajñāpāramitā-sūtras* or in a region where the thinking of the *prajñāparamitā* had not been taught. The Chinese version in three kuans (T 418) 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 *Prajñāpāramitāsūtras* represent mainly the ‘Wisdom Sūtras’, the *Pratyutpanna-samādhisūtra* 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, *Musila et Nārada*, in *MCB*, V (1936-37), p. 189-222.

The leader of the Yogācāra Buddhists was Saṃgharakṣa who was considered by the Sarvāstivādins of Kāśmir as one of their patriarchs. A native of Surāṣṭra (Kathiawar), he lived in the 2nd century AD and was the teacher of Caṇḍana-Kaṇiṣka 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 Saṃgharakṣa*, BEFEO, XLIV (1954), p. 339-436). The work originally contained 27 chapters describing the Hīnayānist Yoga technique; in the translation made by Dharmarakṣa it consists of 30 chapters. The fact is

that the Mahāyānist showed very strong interest in the Hīnayānist dhyāna as practiced by the Sarvāstivādin communities of Kaśmir and thereby there resulted a more or less hybrid literature.

The Pratyutpannasamādhisūtra 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 Buddhas 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 Buddhas of the present, Amitābha 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 Śūramgamasamādhisūtra (T 642, k. 1, p. 634a5), the Daśabhūmikasūtra (ed. Rahder, p. 82, l. 15-16), the Daśabhūmikavibhāṣā (T 1521, k. 1, p. 25c3; k. 7, p. 54a1; k. 9, p. 68c17; k. 16, p. 109b7), etc.

It seems that the Prajñāpāramitās were not aware of it. They accept that one may see the Buddhas in dream, but, as has been said above, they consider any seeing whatsoever as a purely subjective epiphenomenon brought on by wrong conceptualization (*saṃkalpa*). <2268>

On the other hand, in its commentary on the Prajñāpāramitā, 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 fleshly body (k. 37, p. 335b19; k. 49, p. 416a18; it belongs to bodhisattvas of the eighth bhūmi who are assured of the eventual attainment of enlightenment (*niyāma*) and have the certainty that dharmas do not arise: *anutpattikā dharmakṣānti* (k. 4, p. 86c3; k. 27, p. 262a20-21), as, for example, the lay bodhisattva Bhadrāpāla (k. 7, p. 11a18). By means of the *upāyas* 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 Buddhas of the present occupying the innumerable universes distributed in the ten directions (k. 9, p. 123c29; k. 33, p. 306a15); it is by assiduous practice that a son of good family will be reborn in the paradise of Amita (k. 29, p. 276a18-19). Finally, the Pratyutpannasamādhi is the father of the Buddha (k. 34, p. 314a23), whereas the Prajñāpāramitā 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 Kaśmir, a controversy about the respective value of the Prajñāpāramitā 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 Prajñāpāramitā.

The abhijñās practiced in the spirit of the Prajñāpāramitā are the best ‘pointers’ of the Buddhas or, rather, the true nature of things with which the Tathāgatas are mingled: the divine eye sees them, the divine ear hears them, the knowledge of others’ minds penetrates their mind.

Conceived in this way, the abhijñās present precious benefits. Thus, the divyackaṣus is morally undefiled-indeterminate and, in this quality, does not involve any fruit of retribution; it is acquired solely by the ascetic detached from the desires of the kāmadhātu; according to the Abhidharmas, it is a pure material (*rūpaprasāda*) endowed with perfect clarity; finally, its acquisition and its use are easy, provided that one holds the dhyānas which, although said in parentheses, is already not too bad!

These noble qualifications are absent in the Pratyutpannasamādhi. One no longer knows if the Buddhas whose presence it calls forth are “like a dream” or simple dreams, real or illusory. One thing is certain: they result from conceptualization (*saṃkalpa*), from autosuggestion (k. 33, p. 306a19-21).

“The Prajñāpāramitā is the mother of the Buddhas. Of the help given by the father and that given by the mother, that of the mother is the weightiest. This is why the Buddha considers the Prajñā as his mother and the Pratyutpannasamādhi as his father. This samādhi is able only to concentrate the distracted mind (*vikṣiptacitta*); it helps the Prajñā to be actualized but it cannot contemplate the true nature of things (*dharmāṇām dharmatā*) [which is none other than the absence of nature].

The Prajñāpāramitā itself contemplates the entirety <2269> of things and reveals the true nature, There is nothing that it does not penetrate, nothing that it does not realize, and its merit is so great that it is called Mother.” (k. 34, p. 314a21-26).

With this statement, the author of the *Traité* places himself resolutely on the side of the rationalists who prefer gnosis to mysticism, praññā to yoga, discernment (*vipaśyanā*) to tranquility (*śamatha*). Nevertheless, although he places the Pratyutpannasamādhi well below that of the Prajñā, he does not hesitate to give it a certain usefulness.

This stand is part of the lineage of Buddhism. It prefers the discernment of the Dharma to a vision of the Buddhas. But did not Śākyamuni say to Vakkali: “He who sees the Dharma sees me” (Saṃyutta, III, p. 120: *yo kho dhammaṃ passati so maṃ passati*)?

By not formally condemning the Pratyutpannasamādhi, he applies the Teacher’s recommendations praising a middle way in a literal manner: “The monks who devote themselves to trance (*jhāyin*) blame the monks who are attached to the doctrine (*dhammayoga*) and vice versa. On the other hand, they should esteem one another. Indeed, rare are the men who pass their time (*vihar-*) by testing the immortal element (*amata dhātu*). Rare also are those who see the profound reality (*arthapada*) by penetrating it by means of Praññā, by means of the intellect” (Anguttara, III, p. 355-356).

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The debate between the rationalists and the mystics was centered around three texts which were among the first to be translated into Chinese.

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) Aṣṭasāhasrikā Prajñāpāramitā (T 224) in 10 kuan and 30 chapters, 179 AD.
- 2) Pratyutpannasamādhisūtra (T 418) in 3 kuan and 16 chapters, 179 AD. – Another version of the Pratyutpannasamādhisūtra (T 417) in one kuan and not dated is also attributed to Lokakṣema: it is probably an extract made of T 418.
- 3) Śūra^agamasamādhisūtra, 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 *Śūraṅgamasamādhi*, French transl., 1965, p. 67-72.

The Pañcaviṃśati 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 kuan and 27 chapters only, made by Dharmarakṣa in 286.
- 2) T 221, in 20 kuan and 90 chapters, finished in 291 by Mokṣala. 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 Saṅgharakṣa*, 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; *Bouddhisme chinois*, in Histoire des religions (Encyclopédie de la Pléiade), I, 1970, p. 1249-1319; E. Zürcher, *Buddhist Conquest of China*, 1956, p. 35-36 (Lokakṣema), 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-yuan (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 Buddhānusmṛtisamādhi 'concentration of recollection of the Buddhas'. This was a meditation somewhat different from the simple recollection of the Buddhas (*buddhānusmṛti*) recommended in the canonical scriptures and which the *Traité* 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-yuan who engaged in this practice were Lieou Tch'eng-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 *kāṣāya*, he bathed in the pool of jewels. Having come out of samādhi, he invited the monks to recite sūtras” (T 2103, k. 27, p. 304b8-11; transl. Demiéville, *Yogācārabhūmi*, p. 358). The sūtras that inspired the association show a certain eclecticism in which the *Saddharmapuṇḍarīka*, the *Sukhāvativyūha* appeared and, above all, the *Pratyutpannasamādhi*.

In his preface to a collection of poetry on the *Buddhānusmṛtisamādhi* 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 *Pratyutpannasamādhi* 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?

This is the question he asked Kumārajīva in his exchange of correspondence with the Koutchean master later in the year 406: cf. Kieou-mo-lo-che fa cha yi, T 1856, k. 2, p. 134b4-21. He could not have addressed a better authority. <2271>

For this correspondence, see R. G. Wagner, *Die Fragen Hui-yüans an Kumārajīva*, 1973.

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In 383 at the capture of Kushā by the armies of the barbarian king Fou Kien of the dynasty of the Later Ts’in (350-394), Kumārajīva was captured by the cavalry general Liu Kouang and forcibly taken to Leang-tcheou in the Kan-sou. There he pined away for 19 years (383-401) and kept his profound doctrine to himself, without preaching or converting. Finally in 401, another barbarian emperor who was, however, a warm partisan of Buddhism, summoned him. This was Yao Hing of the dynasty of the Later Ts’in (384-417) who reigned from 394 to 416.

Kumārajīva, then 57 years of age, arrived at Tch’ang-ngan, the great metropolis of the empire, on February 8, 402. Welcomed warmly by the emperor who put at his disposal hundreds of learned Chinese, Kumārajīva showed unprecedented activity, as much in the translations that he made as in the works that he composed himself.

On February 1, 406, the date on which the Chinese version of the *Traité* appeared, Kumārajīva had worked on:

- 1) A new translation of the *Pañcaviṃśatisāhasrikā* (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 Kaśmirian dhyāna as it was practiced in the 4th century of our era: Tso tch'an san-mei king 'Sūtra on the practice of dhyāna and samādhi' (T614), and Tch'en fa yao kiai 'Brief explanation of the method of dhyāna' (T 616). These two works have been analysed by P. Demiéville, *Yogācārabhūmi*, p. 354-357. The *Mo-ho-yen louen* (Mahāyānopadeśa), 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 Abhidharmas 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 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 *abhijñās* by constantly concentrating their mind on Amita and on all the Buddhas of the present. 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 *buddhānusmṛtisamādhi*, but <2272> the first, that which consists of seeing the Buddhas by means of the *abhijñās*, 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 divyackaṣus is easier than the Pratyutpannasamādhi. 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 Upadeśa: this is particularly the case for the expression *yi-siang-fen-pie*, used to render the Sanskrit word *saṃkalpa*.

The profound idea of the Pañcaviṃśati, of the *Traité* and of Kumārajīva is that the true vision of the Buddhas is that which is practiced in the view of the Prajñāpāramitā, 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 yogācārin 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 (*saṃkalpa*). The things of the threefold world exist as a result of *saṃkalpa*; 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 yogācārin 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] Pratyutpannasamādhi." (Ta tch'eng ta yi tchang, T 1856, k. 2, p. 135a6-11).

Sūtra (Pañcaviṃśati, p. 30, l. 6-13); Śatasāhasrikā, p. 96, l. 20-104, l. 16). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes to see, by means of the divine eye, the Buddhas in each of the ten directions in universes as numerous as the sands of the Ganges; if he wishes to hear, by means of the divine ear, all the teachings given by these Buddhas of the ten directions; if he wishes to penetrate [by means of mind] the mind of these Buddhas (*Punar aparāṃ Śāriputra ye daśasu dikṣu gaṅgānadīvālukopameṣu lokadhātuṣu buddhā bhagavatas tān satvān divyena cakṣuṣā draṣṭukāmena, yāms ca te buddhā bhagavanto dharmān bhāṣante tān sarvān divyena śrotreṇa śrotukāmena, teṣāṃ ca buddhānāṃ bhagavatāṃ cetasaiva cittaṃ pariññātukāmena bodhisattvena mahāsattvena prajñāpāmitāyāṃ śikṣitavyam*).

Śāstra. -

I. SEEING AND HEARING ALL THE BUDDHAS

What is seen by the divine eye (*divyacakṣus*) does not go beyond <2273> one trisāhasramahāsāhasralokadhātu.¹⁸³ But here, by the power of the Prajñāpāramitā, the bodhisattva sees all the Buddhas in each of the ten directions in universes as many as the sands of the Ganges. Why? Because in the view of the Prajñāpāramitā, nothing is near (*samipe*), nothing is far (*dūre*), and there is no obstacle (*pratigha*) to seeing.

Question. – However, in the *Pan-tcheou king* (Pratyutpannasūtra = Pratyutpannabuddhasaṃmukhāvasthitasamādhisūtra (‘Sūtra of the concentration during which the Buddhas of the present are face-to-face’), it is said: “By the power of the Pratyutpannasamādhi, the ascetic, even without having

¹⁸³ The range of the divyacakṣus varies with the qualities of those who hold it. – Kośabhāṣya, p. 429, l. 17-430, l. 3:

Śrāvakaṃ pratyekabuddhabuddhāṃ tv anabhisamkāreṇa sāhasradvisāhasratrisāhasrakān lokadhātūn yathāsaṃkhyāṃ paśyanti / adhisamkāreṇa tu śrāvako ‘pi dvisāhasraṃ lokadhātuṃ divyena cakṣuṣā paśyati / trisāhasraṃ khaḍgaviṣāṇakalpaḥ / buddhas tu bhagavān asaṃkhyeyān lokadhātūn paśyati yāvad ecechati.

- Transl. - If they do not make an effort, the śrāvakas, pratyekabuddhas and the Buddha see, with the divine eye, one sāhasra universe, one dvisāhasra universe, one trisāhasra universe, respectively. But if they make an effort, the śrāvakas see, with the divine eye, one dvisāhasra universe, and the pratyekabuddhas, one trisāhasra universe. As for the Blessed Buddha, he sees as many innumerable universes as he wishes.

acquired the divyacakṣus, is able to see all the Buddhas of the present in the ten directions.¹⁸⁴ On the other hand, here [in the Prajñāpāramitāsūtra], by means of the divyacakṣus, the bodhisattva sees all the Buddhas of the ten directions. What are the differences between these two visions?

Answer. – 1) The divyacakṣus is non-defiled-indeterminate (*anivṛtyāvyākṛta*).¹⁸⁵

2) The Pratyutpannasamādhi is obtained by a person freed of desire (*vītarāga*) as well as by a person not freed of desire (*avītarāga*), whereas the divyacakṣus is obtained only by someone freed of desire.¹⁸⁶
<2274>

3) The Pratyutpannasamādhi is a vision resulting from constant meditation (*nityabhāvanā*), the constant practice (*nityaniṣeṣaṇa*) of subjective conceptualizing (*saṃkalpa*).¹⁸⁷ The divyacakṣus, obtained by the practice of the superknowledges (*abhijñā*) is an eye consisting of pure derived matter of the four great elements of the form realm (*rūpadhātoś caturmahābhūtāny upādāya rūpapasāda*),¹⁸⁸ and this eye enjoys complete luminosity at all four points of the horizon (*caturdiśa*). That is the difference.

¹⁸⁴ Pratyutpannasamādhisūtra, T 418, k. 1, p. 905a23-27: It is not with the divine eye (*divyacakṣus*) that the bodhisattva-mahāsattva sees [the Buddhas of the present, Amita, etc], nor with the divine ear (*divyaśrotra*) that he hears them, nor by the bases of miraculous power (*ṛddhibala*) that he goes to their Buddha fields (*buddhakṣetra*). Nor does he see the Buddha by dying here and being reborn over there in the buddhakṣetra: on the contrary, it is seated here in one place that he sees the Buddha Amita, hears the sūtras preached by him and recollects them all. Coming out of samādhi, he still possesses them and preaches them to people.

Other Chinese versions: T 417, p. 899a18-20; T 419, p. 922a22-27.

¹⁸⁵ The divyacakṣus and the divyaśrotra are part of the six abhijñās (cf. p. 1809F and foll.). As *prajñā* associated with the visual consciousness and the auditory consciousness respectively, these two abhijñās are morally indeterminate, neither good nor bad. See Kośabhāṣya, p. 423, l. 11: *Divyacakṣuḥśrotrābhijñe avyākṛte, te punaś cakṣuḥśrotravijñānasamprayuktaprajñe*.

¹⁸⁶ By its access to the dhyānas of rūpadhātu, *vītarāga* is free of the passions of kāmadhātu; *avītarāga* is the opposite. The pratyutpannasamādhi is within the range of all, lay and monastic, whether or not they are free of desire; the divyacakṣus is reserved for *dhyāyins* only, detached from kāmadhātu.

¹⁸⁷ The Sanskrit word *saṃkalpa* [French: imagination] (conceptualizing) appears frequently in the Madhyamakakārikās and their commentary, the Prasannapadā (p. 122, l. 6; 143, l. 11; 350, l. 8; 451, l. 11); in his translation of the Madhyamakāśāstra, Kumārajīva always renders *saṃkalpa* by the periphrasis *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, *Bukkyōgo Daijiten*, I, p. 134a.

Pratyutpannasamādhi is pure autosuggestion, but practice is not useless nevertheless (see above, p. 1927-1928F, note).

¹⁸⁸ The divyacakṣus is not imaginary: it is an organ made of a pure matter (*rūpapasāda*) derived from the four great elements present in the dhyānas. See Kośa, VII, p. 123, or Kośabhāṣya, p. 429.

4) The technique (*adhikāra*) of the divyacakṣus is easy (*sulabha*): thus, when the sun has risen, seeing forms (*rūpa*) is not hard (*kṛccha*). On the other hand, the technique of the [Pratyutpanna]-samādhi is difficult: thus when one lights a lamp (*dīpa*) in the dark of night, seeing colors (*rūpa*) is not easy.¹⁸⁹

It is the same for the divine ear (*divyaśrotra*). <2275>

II. PENETRATING THE MIND OF THE BUDDHAS¹⁹⁰

Question. – If even a man of weak faculties (*mṛdvindriya*) belonging to a higher stage (*uttarabhūmi*) does not know the mind (*citta*) of a man with strong faculties (*tīkṣṇendriya*) belonging to a lower stage (*avarabhūmi*), if even a bodhisattva is unable to know the mind of a single Buddha,¹⁹¹ how then (*kaḥ*

¹⁸⁹ The first five abhijñās, of which divyacakṣus is part, rely upon the four dhyānas, i.e., are obtained by an ascetic in *dhyāna* (Kośa, VII, p. 101). As the *Traité* has noted above (p. 1827F), in the second dhyāna the divyacakṣus is easy to obtain for the visual consciousness (*caḥsurvijñāna*) being absent there, the mind is concentrated (*samāhita*) and free of distractions. – The practice of the Pratyutpannasamādhi 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. 899c9-12; 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 (*avadātavasana*), he thinks constantly of the field (*kṣetra*) of the buddha Amita in the western direction and of the Buddha of that direction, but without forgetting the rules of moral conduct (*śikṣāpada*). He thinks this way with full attention (*ekacittena*) either for a day and a night, or for seven days and seven nights. At the end of the seven days, he sees the buddha Amita. Awakened [from the samādhi], he sees him no longer. It is like in dream visions (*svapnadarśana*) where the sleeper does not know if they are daytime or night-time dreams, internal or external, where there are no shadows (*tamas*) to prevent seeing, no obstacles (*pratigha*) to prevent seeing” (T 418, k. 1, p. 905a14-20). – In the corresponding passage of T 417, p. 899a9-16, mention is also made of the Buddhas of the present.

¹⁹⁰ The preceding lines were about abhijñā no. 5, the *cyutupapādajñāna*, also called *divyacakṣus*, and abhijñā no. 2, the *divyaśrotra*. Now it is a question of abhijñā no. 3, the *cetaḥparyāyajñāna*, also called *paracittajñāna*, ‘awareness of the mind of another’. The canonical definitions of these three abhijñās have been cited and translated above, p. 1809-1814F. By virtue of the paracittajñāna, the ascetic, ‘by means of his mind, is aware precisely of the minds of others, of other men’ (*parasattvānāṃ parapudgalānāṃ cetasaiva cittaṃ yathābhūtaṃ prajānati*).

¹⁹¹ The limits of the awareness of another’s mind are clearly defined in Kośa, VII, p. 7 = Kośabhāṣya, p. 393, l. 9-12.

1) The *paracittajñāna* of a lower dhyāna (*avaradhyānabhūmika*) does not know the mind of a higher dhyāna (*uttaradhyānabhūmika*).

2) The *paracittajñāna* of a being of weak faculties (*mṛdvindriya*), namely of the *śraddhāvimukta* and the *samayavimukta*, does not know the mind of a saint of strong faculties (*tīkṣṇendriya*), namely of the *ḍṛṣṭiprāpta* and the *asamayavimukta*.

3) The *paracittajñāna* of a lower saint does not know the mind of a higher saint, in the order, anāgamin, arhat, prateyabuddha, Buddha.

4) When the mind of another is [past or future (*atītānāgata*)], the *paracittajñāna* does not know it, for this jñāna has as object the present minds and mental events (*vartamānacittacaitta-viṣayatvāt*).

punarvādah) 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 (*rddhibala*) 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 (*kṛmi*) can know it.”¹⁹² This is why <2276> the Buddha helps the bodhisattvas to know the mind of the Buddhas with his magical power.[306b]

Moreover, the Prajñāpāramitā has as nature the absence of obstacles (*anāvāraṇalakṣaṇa*). The coarse (*audārika*) and the subtle (*sūkṣma*), the profound (*gambhīra*) and the superficial, the fool (*bāla*) and the sage (*ārya*), all are undifferentiated (*nirviśiṣṭa*). The suchness (*tathatā*) of the mind of the Buddhas and the suchness of the mind of the bodhisattva are one and the same suchness; they are not different. By following this suchness, the bodhisattva is able to penetrate the mind of all the Buddhas.

Finally, as for these marvelous extraordinary things (*āścaryādbhutadharmā*), 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 should practice the perfection of wisdom.

Buddhabhāṣitasamdhāraṇa

Eight Section RETAINING THE TEACHINGS OF THE BUDDHAS OF THE PRESENT

Sūtra (cf. Pañcaviṃśati, p. 30. l. 14-16; Śatasāhasrikā, 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

- Here the objector invokes the limits of the *paracittajñāna* in order to deny that a bodhisattva knows the mind of the innumerable Buddhas of the present.

¹⁹² Cf. Saṃghabheda, I, p. 196, l. 19-25; Divyāvadāna, p. 77, l. 14-16; 161, l. 23-25; 466, l. 10-13: *Dharmatā khalu yasmin samaya buddhā bhagavanto laukikaṃ cittam utpādayanti tadā kuntapipīlikā api prāṇinas tasmin samaye bhagavataś cetasā cittam ājānati; prāgeva śakrabrahmādayo devāḥ; yasmins tu samaya lokottaraṃ cittam utpādayanti tasmin samaye mahāśrāvakā api bhagavataś cetasā cittam nājānati; kaḥ punar vādaṃ śakrabrahmādayo devā; kuta eva kuntapipīlikā api prāṇinaḥ.*

Transl. – It is the rule that at the moment when the Blessed Buddhas produce a worldly mind, even the kuntapipīlika insects know the mind of the Blessed One with their own mind, and *a fortiori*, the gods Śakra, Brahmā, etc. But when the Buddhas produce a supraworldly mind, even the great disciples cannot know the mind of the Blessed One with their own mind; then what can be said of the kuntapipīlika insects? – In Paṅḍi, *kuntapipīlika* is *kunthakipillaka*: these are ants.

¹⁹³ Se Pañjika cited above, p. 2021F: *Tattvaṃ prajñāyā vivecyamānaṃ sarvadharmānupalambha-lakṣaṇam avasitam.*

– Transl. – The Absolute, discerned by wisdom, comes down to the non-perception of any dharma whatsoever.

(*Bodhisattvena mahāsattvena yāms te buddhā bhagavato daśasu dikṣu dharmān bhāṣante tāñ śrutvā sarvān saṃdhārayitukāmena yāvad anuttarāṃ samyaksambodhi, abhisambuddha iti prañāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

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 Śrutadharadhāraṇi, the ‘dhāraṇi retaining what has been heard’,¹⁹⁴ the bodhisattva gets a strong memory (*smṛti*) and by the power of the dhāraṇi, 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 (*atyantaviśuddhi*) and free of any clinging (*adhyavasāna*), this pāramitā is like the great sea (*mahāsamudra*) which receives all the rivers. Similarly, by means of this great receiver (*mahābhājana*), 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 (*kalpoddāha*), a great rain (*mahāvarṣa*) fills everything and, except for space, there is no place that can receive it; similarly, when the rain of teachings (*dharmadeśana*) 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.

CHAPTER LI: SEEING ALL THE BUDDHA FIELDS

First Section SEEING THE FIELDS OF THE BUDDHAS OF THE THREE TIMES

Sūtra (cf. Pañcaviṃśati, p. 39, l. 17-18; Śatasāhasrikā, 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 aparaṃ, Śāriputra, bodhisattvena mahāsattvena atītanāṃ cānāgatānāṃ ca buddhānāṃ bhagavatāṃ buddhakṣetrāṇi draṣṭukāmena, pratyutpannānāṃ api samantād daśadikṣu buddhānāṃ bhagavatāṃ buddhakṣetrāṇi draṣṭukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

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 (*samāpatti*) 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 (*buddhānusmṛti*) where it is said (p. 1340F) that “the yogin sees only the Buddhas but does not see the lands, the mountain, the rivers or the trees”. Here, on the other hand, the bodhisattva has obtained the power of the dhyānas and the absorptions (*samāpatti*) and is thus able to see as much as he wants (*yatheccham*), [not only the Buddhas but also the Buddha-fields].

Furthermore, the very pure Buddha-fields (*parisuddhabuddhakṣetra*) 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.” [306c]

Finally, each Buddha possesses hundreds of thousands <2280> of kinds of buddhakṣetras. As I said before (p. 2230F), there are pure (*viśuddha*), impure (*aviśuddha*), mixed (*miśra*) or absolutely pure (*atyantapariśuddha*) buddhakṣetras: since the latter are hard to see (*durdṛśa*), 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 buddhakṣetras presently existing in the ten directions can be seen; but how could one see the buddhakṣetras 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.

Answer. – The bodhisattva possesses the concentration called ‘vision of the past and future’ (*atītānāgatadarśana*); in this concentration he sees things past and future: it is like the visions in a dream (*svapnadarśana*).

Furthermore, the bodhisattva possesses the concentration of unceasing term (*anīrodhakoṭi*).¹⁹⁶ In this concentration, he does not see that the Buddhas have cessation.

Question. – But these two concentrations (*samādhi*) are not of the eyes (*caḅṣus*); then how could he see?

Answer. – These two concentrations are wisdoms (*prajñā*) metaphorically (*prajñāptitas*) called ‘eye’. Similarly, in the [triple] turning (*parivarta*) of the Wheel of Dharma (*dharmacakra*), on [each of the twelve aspects (*ākāra*) of the four noble truths (*āryasatya*), the ascetic obtains the ‘eye’ (*caḅṣus*), the knowledge (*jñāna*), the clear intuition (*vidyā*), the awareness (*buddhi*).¹⁹⁷ <2281>

¹⁹⁶ The *anīrodhakoṭi*, like the *anuṭpādakoṭi* mentioned above (Pañcaviṃśati, p. 29, l. 7) is none other than the true nature of dharmas without production or cessation.

¹⁹⁷ The bodhisattva sees the true nature of things by means of pure wisdom (*prajñā anāsrava*) and, even in the earliest texts, this wisdom which in reality sees nothing, is metaphorically called ‘eye’ (*caḅṣus*).

The Wheel of the Dharma is of three turnings and twelve aspects. In Sanskrit, *triparivartaṃ dvādaśakāraṃ dharmacakram* (Mahāvastu, III, p. 333, l. 11; Divyāvadāna, p. 205, l. 21; 393, l. 23; Lalitavistara, p. 422, l. 2; Aṣṭasāhasrikā, p. 380, l. 13; Sad. Puṇḍarika, p. 179, l. 1). In Pāli, *tiparivaṭṭaṃ dvādasākarāraṃ yathābhūtaṃ nāṇadassanaṃ* (Vinaya, I, p. 11, l. 20; II, l. 25; Saṃyutta, V, p. 422, l. 32.)

The expression is explained in Saṃyutta, V, p. 420-424; Saṃyukta, T 99, k. 15, p. 104c-105a; Catuspariṣad, p. 142-152 or 445-446; Dharmaguptaka Vin., T 1428, k. 32, p. 788a27-b23; Mūlasarv. Vin., Saṃghabheda, I, p. 135-136; Mahāvastu, III, p. 332-333; Lalitavistara, p. 417-418; Āloka, p. 381-382; Mahāvyyut., no. 1309-1324.

The first turning (*parivarta*) of the noble Truths is the Path of seeing (*darśanamārga*) and consists of four aspects (*ākāra*): 1) This is suffering (*idaṃ duḅkhaṃ*); 2) This is its origin (*ayaṃ samudayaḥ*); 3) This is its cessation (*ayaṃ nirodhaḥ*); 4) This is the path of the cessation of suffering (*īyaṃ nirodhagāminī pratipat*).

The second turning is the path of meditation (*bhāvanāmārga*) and consists of four aspects: 1) The noble truth of suffering should be known (*duḅkhaṃ āryasatyam pariññeyam*); 2) Its origin should be eliminated (*duḅkhasamudayaḥ prahātavyaḥ*); 3) Its destruction should be realized (*duḅkhanirodhaḥ sāḅṣātkartavyaḥ*); 4) The path of cessation of suffering should be practiced (*duḅkhanirodhagāminī pratipad bhāvayitavyā*).

The third turning is the path of the arhat (*āśaikṣamārga*) and consists of four aspects: 1) Suffering is known (*duḅkhaṃ pariññātam*); 2) Its origin has been destroyed (*samudayaḥ prahīṇaḥ*); 3) Its destruction has been realized (*nirodhaḥ sāḅṣātkṛtaḥ*); 4) The path of the cessation of suffering has been practiced (*duḅkhanirodhagāminī pratipad bhāvitā*).

After each of the twelve aspects mentioned here, the sources repeat the formula: *Pūrvam ananuśruteṣu dharmeṣu yoniśo manasikurvataś caḅṣur udapādi, jñānaṃ vidyābuddhir udapādi*: “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 *Traité* is alluding here. I [Lamotte] have no doubt that it is a question here of synonyms, although some scholars detect nuances between *caḅṣus*, *jñāna*, *vidya* and *buddhi*: cf. Kośavyākhyā, p. 580, l. 30-581, l. 6.

Furthermore, the bodhisattva who sees the buddhakṣetras presently existing in the ten directions knows perfectly well that the past (*atīta*) and future (*anāgata*) buddhakṣetras are the same as them. Why? Because the qualities (*guṇa*) 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 (*pratyutpanna*), the past (*atīta*) and the future (*anāgata*) are the same (*sama*) and without differences (*nirviśiṣṭa*) for it is a matter of one and the same suchness (*tathatā*), one and the same fundamental element (*dharmadhātu*). This is why you should not argue with us here.

Dvadaśāṅgapravacana

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 Samantapāsādikā, p. 16; the Sumaṅgalavilāsinī, p. 15; and the Atthasālinī, p. 18):

Tad etaṃ sabbam pi Buddhavacanaṃ rasavasena ekavidhaṃ, dhammavinayavasena duvidhaṃ, paṭhamamajjhimaṃ pacchimavasena tividhaṃ, tathā piṭakavasena, nikāyavasena pañcavidhaṃ, aṅgavasena navavidhaṃ, dhammakkhandaṃ caturāsītisahassavidhaṃ ti veditaṃ.

“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 (*aṅga*) and finally 84,000-fold because of the articles of the Dharma.”

The earliest texts mention a classification of the scriptures into members or *aṅgas*. These *aṅgas* 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 *aṅgas* overlap one another. Thus a *sūtra* is also a *geya* if it contains verse, a *gāthā* if it is expressed in stanzas, an *udāna* if it includes exclamations, an *ityuktaka* if it begins or ends with certain stereotyped formulas, a *jātaka* if it tells about previous lifetimes, a *vyākaraṇa* 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 Navāṅga, the classification into twelve members, Dvādaśāṅga.

A. Hirakawa has dedicated a masterful study to the Dvādaśāṅga in his work *Shoki daijū no Kenyū* (Study on the early Mahāyāna), 1968, p. 721-753. Previously he had condensed his ideas into an article entitled

The Rise of Mahāyāna Buddhism in Memoirs of the Research Department of the Tōkyō Bunko, no. 22 (1963), p. 61-65.

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 Navāṅga

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) *geyya*, 3) *veyyākaraṇa*, 4) *gāthā*, 5) *udāna*, 6) *itivuttaka*, 7) *jātaka*, 8) *abbhutadhamma*, 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; Mahānidāna, I, p. 143; Cullavācchasaḍḍhā, p. 192.

Puggalapaññatti, p. 43, 62.

Milindapañha, p. 344, l. 3 (*navāṅgasāsana*).

As we have seen, the other Buddhist schools 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 Navāṅga (*kieou pou king* or *kieou fen kiao*) also. <2283>

1. The Navāṅga are mentioned in some rare canonical sūtras translated into Chinese: Parinirvāṇa, T 7, k. 1, p. 194b8; Saṃgīti, T 12, k. 1, p. 227b26-27; Aṅgulimāla, T 120, k. 2, p. 524a28; Itivṛttaka, T 765, k. 5, 684a3-4: k. 7, p. 607c17-18.

2. The Mahāsāṃghika Vinaya, like the Pāli Vinaya, counts only nine aṅgas: T 1425, k. 1, p. 227b12-13; k. 7, p. 281c18-20; k. 16, p. 356c10-13.

In the Mahāyānist sūtras and śāstras, the Navāṅga is the exception, except when it is a matter of contrasting the Hīnayānist Navāṅga with the Mahāyānist Dvādaśāṅga.

3. The Saddharmapuṇḍarīka proposes a *navāṅga* (p. 46, l. 1) different from the Pāli classification, which consists of (p. 45, l. 7-8): 1) *sūtra*, 2) *gāthā*, 3) *itivṛttaka*, 4) *jātaka*, 5) *adbhuta*, 6) *nidāna*, 7) *aupamyā*, 8) *geya*, 9) *upadeśa*.

The Chinese versions faithfully translate these passages (cf. T 262, k. 1, p. 7c25-27 and p. 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. 168c12).

4. Two Mahāyānist treatises, traditionally attributed to Nāgārjuna and both translated by Kumārajīva, the Upadeśa (T 1509) and the Daśabhūmikavibhāṣā (T 1521) disagree on the number of the āṅgas: the Upadeśa counts twelve, the Vibhāṣā, nine (T 1521, k. 2, p. 29b3; k. 3, p. 35b16; k. 6, p. 50b17; k. 9, p. 69b26-28).

5. For the Mahāyānist Mahāparinirvāṇasūtra, the Navāṅga represents the Hīnayānist 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 āṅgas 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 Mahāvvyutpatti (no. 1267-1278):

1) *sūtra*, 2) *geya*, 3) *vyākaraṇa*, 4) *gāthā*, 5) *udāna*, 6) *nidāna*, 7) *avadāna*, 8) *itivṛttaka*, 9) *jātaka*, 10) *vaipulya*, 11) *adbhutadharmā*, 12) *upadeśa*.

Three members are added to the preceding list: *nidāna*, 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'; *itivuttaka* 'thus has it been said' is sanskritized as *ityuktaka*, having the same meaning, or hyper-sanskritized as *itivṛttaka* 'thus has it happened.

Ityuktaka is vouched for, with an error of spelling, in the Śatasāhasrikā, p. 100, l. 10; 1460, l. 5. *Itivṛttaka* occurs more frequently: cf. Sanskrit Mahāparinirvāṇa, p. 386, l. 2; Kośavyākhyā, p. 438, l. 30; Pañcaviṃśatisāh., p. 31, l. 5; 158, l. 13; 218, l. 13; Saddharmapuṇḍarīka, ed. Kern <2284> -Nanjio, p. 45, l. 7 and Kashgar version, ed. H. Toda, II-III, p. 329, l. 30; Bodhisattvabhūmi, p. 67, l. 20; 397, l. 12-13.

For *itivuttaka* in Pāli, see *Critical Pāli Dictionary*, vol. II, p. 279b; for *itivṛttaka* in Sanskrit, see Edgerton, *Dictionary*, p. 113b.

Among the texts mentioning the Dvādaśāṅga, we may mention:

1. The four canonical Āgamas: Dīrgha, 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; Saṃyukta, T 99, k. 41, p. 300c5-8; T 100, k. 6, p. 415b1-3; Ekottara, T 125, k. 17, p. 635a11-13; 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 Dharmaguptakas, T 1428, k. 1, p. 569b4-7; of the Sarvāstivādins: Sarvāstivāyavibhāṣā, T 1440, k. 4, p. 526a12; k. 6, p. 540a21; of the Mūlasarv., Kṣudrakavastu, T 1451, k. 38, p. 398c25-27.

3. The Abhidharmas of the Sarvāstivādins: Saṃgītiparyāya, T 1536, k. 14, p. 427c16-18; k. 17, p. 437a24-25; Jñānaprasthāna, T 1543, k. 17, p. 853b(aberrant list of ten āngas); T 1544, k. 12, p. 981b6-7.

4. Stories and apologues: Chen king, T 154, k. 5, p. 107b28; Fo pao ngen king, T 156, k. 1, p. 128a5; k. 7, p. 163b28; Sin ti kouan king, T 159, k. 8, p. 328b5; Fa kiu king, T 210, k. 1, p. 566b25; Tch'ou yao king, T 212, k. 17, p. 698c1; Tche keou king, T 214, k. 1, p. 799c12.

5. The Prajñāpāramitāsūtras:

Aṣṭasāhasrikā, T 225, k. 3, p. 488a17.

Pañcaviṃśatisāhasrikā, ed. Dutt, p. 31, l. 5-6; 158, l. 12-14; 218, l. 13-14; T 221, k. 1, p. 4a4; k. 4, p. 28a13-14; T 222, k. 1, p. 150c28; k. 7, p. 197a28; T 223, k. 1, p. 220b25-28; k. 10, p. 291a28-29; k. 22, p. 379c9-10; T 220, vol. VII, k. 402, p. 9c26-28; k. 416, p. 88c11; k. 430, p. 162c25-28; k. 440, p. 219a24-28.

Aṣṭadaśasāhasrikā, T 220, vol. VII, k. 479, p. 431c21-22; k. 509, p. 599a5-6.

Śatasāhasrikā, ed. Ghosa, p. 100, l. 9-10; 1460, l. 5-6; vol. V, k. 3, p. 15b20-21; k. 127, p. 699a7-9.

6. Avataṃsaka, T 281, p. 449a29; k. 1, p. 620c23; k. 6, p. 658c28.

7. Ratnakūṭa, T 310, k. 37, p. 210a4-6; k. 77, p. 436a14-6; k. 91, p. 522a25-27.

8. Mahāsaṃnipāta, T 397, k. 5, p. 30c8; k. 22, p. 157b26-28; p. 159a14 and 17; k. 31, p. 215b23.

3. Explanations of the Āngas

The early sources were limited to citing the nine or twelve āngas; they were careful not to define them, undoubtedly because they had only a very vague notion of them. Starting from the 2nd century of our era, the scholars attempted to explain the āngas, but their interpretations lack coherence and their hesitations betray their embarrassment. On this subject see the masterly work of E. Mayeda, *A History of the Formation of Original Buddhist Texts*. 1964.

In regard to the twelve āngas, the commentaries furnished by the following works are taken into account:
<2285>

1. Abhidharmamahāvibhāṣāśāstra, T 1545, k. 126, p. 659c8-660b7.

2. Mahāprajñāpāramitāsūtropadeśa, T 1509, k. 33, p. 306c16-308b17; this passage will be translated in the following pages.

3. Satyasiddhiśāstra, T 1646, k. 1, p. 244c11-245b6.

4. Mahāparinirvāṇasūtra, T 374, k. 15, p. 451b18-452a17.
5. Udānasūtra, T 212, k. 6, p. 643c.
6. Yogācārabhūmiśāstra, T 1579, k. 25, p. 418b23- 419a3; k. 81, p. 753a10-b21.
7. Hien yang cheng kiao louen, T 1602, k. 6, p. 508c15- 509a24; k. 12, p. 538b22-539a1.
8. Mahāyanābhidharmasamuccaya, T 1605, k. 6, p. 686a18-b24.
9. Mahāyānābhidharmasamuccayavyākhyā, T 1606, k. 11, p. 743b5-744a12.
10. Abhidharmanyāyānusāra, T 1562, k. 44, p. 595a1-b5.

The explanations furnished in the 5th century by Buddhaghosa and his school on the nine aṅgas of the Pāli traditions 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 Atthasālinī, 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 aṅgas 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 Saṃghārāma. 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 Kaśmir 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 Vibhāṣā was interested only in the Hīnayānist production whereas the *Traité* wanted to authenticate the entirety of the Mahāyānist literature.

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Here are the twelve aṅgas according to the various recensions of the Pañcaviṃśatisāhasrikā: the first column is borrowed from the original Sanskrit, ed. Dutt, p. 31, 1.5-6; 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 Kumārajīva, T 223, k. 1, p. 220b25-28; the fourth from the Chinese translation of Hiuan-tsang, T 220 (vol. VII), k. 402, p. 9c26-28i

1. *sūtra, mdo, sieou to lo* (K), *k'i king* (H).
2. *geya, dbyaṅs kyis bsñad pa, k'i ye*, (K), *ying song* (H).
3. *vyākaraṇa, luṅ bstan pa, cheou ki* (K), *cheou ki* (H).
4. *gāthā, tshigs su bcad pa, k'ie t'o*, (K), *fong song* (H).
5. *udāna, ched du brjod pa, yeou t'o na* (K), *tseu chou* (H).
6. *nidāna, gleṅ 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), - .

itivr̥taka, *hdi ltar h̥das pa*, *yi mou (tchou) to kia* (K), *pen che* (H).

9. *jātaka*, *skyes paḥi rabs*, *pen cheng* (K), *pen cheng* (H).

10. *vaipulya*, *śin tu rgyas pa*, *kouang king* (K), *fang kouang* (H).

- , - , *p'i fo lio* (K), - .

11. *adbhutadharma*, *rmad du byuñ baḥi chos*, *wei ts'ewng yeou king* (K), *hi fa* (H).

12. *upadeśa*, *gtan la dbab par bstan pa*, *louen yi* (K), *louen yi* (H).

- , - , *yeou po t'i chö* (K), - .

Sūtra (cf. Pañcaviṃśati, p. 31, l. 4-8; Śatasāhasrikā, p. 100, l. 8-14). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva must practice the perfection of wisdom if he wishes to hear, recite, conserve and retain the twelve-membered speech of the Buddha, preached in the ten directions by the Buddhas, namely: 1) sūtra, 2) geya, 3) vyākaraṇa, 4) gāthā, 5) udāna, 6) nidāna, 7) avadāna, 8) ityuktaka, 9) jātaka, 10) vaipulya, 11) adbhutadharma, 12) upadeśa; whether or not this speech has been heard by the śrāvakas (*Punar aparaṃ Śāriputra yat kiṃcid daśasu dikṣu buddhair bhagadbhir bhāṣitaṃ dvādaśāṅgaṃ buddhavacanaṃ yadidaṃ sūtraṃ geyaṃ vyākaraṇaṃ gāthā udānaṃ nidānaṃ avadānaṃ ityuktakaṃ jātakaṃ vaipulyaṃ adbhūtadharmaṃ upadeśaḥ, yac ca śrāvakaiḥ śrutaṃ vā na śrutaṃ vā tat sarvaṃ śrotukāmena vācayitukāmenodgrahahītukāmena dhārayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. -

Above (p. 2272F) the Prajñāpāramitāsūtra 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’ (*dvādaśāṅgaṃ buddhavacanaṃ*).¹⁹⁸

I. SŪTRA

Among these texts, those that correctly (*sūcanatas*) express the meaning are called *sūtra*.¹⁹⁹ These are:

i) the four Āgamas, *ii*) the Mahāyānasūtras, *iii*) the 250 rules (*śikṣāpada*).²⁰⁰

¹⁹⁸ *Buddhavacana*, or also *sāsana*, *buddhasāsanaṃ*, *atthusāsana*, *jināsāsana*, *dharmappravacana* or simply *pravacanāni*.

¹⁹⁹ Cf. Mahāyāna Sūtrālamkāra, p. 54: *āśrayato lakṣaṇato dharmād arthāc ca sūcanāt sūtram*. – Sūtra is thus called because it gives information on place, nature, doctrine and meaning.

²⁰⁰ Cf. later, k. 100, p. 756b22-c1: “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 śrāvakas, and the Mahāyānasūtras which are the doctrine of the

And, apart from the Tripiṭaka, there are also texts that are called sūtras.

II. GEYA

The *kie* ‘verses’ found in the sūtras are called *geya* ‘songs’.

III. VYĀKARAṆA²⁰¹

The predictions relating to the nine paths (*navamārga*) of beings, i.e., (1-3) the paths of the three Vehicles (*triyānamārga*) and (4-9) the paths of the six destinies (*ṣaḍgatimārga*) are called *vyākaraṇa*. <22888>

- 1) [The Buddha predicts] that a certain man, after so many incalculable periods (*asaṃkhyeyakalpa*), will become Buddha, or he predicts that after so many years (*varṣa*, *saṃvatsara*), he will become Buddha.
- 2) He predicts that a śrāvaka in the present lifetime (*ihaloka*) or in the future lifetime (*paraloka*) 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 bhikṣus who were specialists in the sūtras (*sūtradhara*), specialists in the discipline (*vinayadhara*) or specialists in catechesis (*māṭṛkādhara*). ‘Sūtra’ is the name of the sacred texts found in the four Āgamas (*āgamacatuṣṭaya*) 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 Mahāyānasūtras called Great Sūtras. To penetrate into these two groups is to penetrate into the Greater and Lesser Vehicles also. The 250 precepts (*śikṣāpada*) and similar texts are called ‘sūtra’.”

- The *Traité* recognizes as canonical and calls ‘sūtra’ the texts contained in the four Āgamas or the *Āgamacatuṣṭaya* of which the Sarvāstivādin sources speak (cf. *Dīvyāvādāna*, p. 17, l. 22; 333, l. 8), the Mahāyānasūtras rejected by the Hīnyāna sects and some disciplinary texts such as ‘the 250 precepts’ making up the first three *song* of the Sarvāstivādin Vinaya (T 1435): cf. above, p. 104F, n. 2. Buddhaghosa will likewise place the Suttavibhaṅga of the Vinayapiṭaka among the suttas.

²⁰¹ Vyākaraṇa can designate a catechesis by means of questions and answers, an explanation or a prediction. The *Traité* 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 destinies and the two happy destinies, 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 attaining 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 unfolded 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. *Divyāvādāna*, p. 67, l. 16-69; 138, l. 1-140, l. 7; 265, l. 16-267, l. 7; *Samghabheda*, II, p. 161, l. 21-163, l. 20; *Avadānaśataka*, 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, tiryāṅc, preta, manuṣya, deva, asura], in the future lifetime equally, will obtain their retribution (*vipāka*).

[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 (*pūrvam smitaṃ prāviṣkaroti*), then immense rays (*arcis*) shoot forth from his four canine teeth (*daṃṣṭra*): blue (*nīla*), yellow (*pīta*), red (*lohita*), white (*avadāta*), bright red (*māñjiṣṭha*), etc. rays.

2) The rays that stream forth from his two upper canine teeth illumine the three bad destinies (*durgati*) – [naraka, tiryāṅc and preta] – and, from these rays immense preachings (*dharmadeśana*) spread out proclaiming: “All formations are impermanent, all dharmas are without self, peaceful is nirvāṇa” (*sarvasaṃskārā anityaḥ, sarvadharmā anātmānaḥ, śāntaṃ nirvāṇam*). The beings who encounter these rays and hear this preaching find happiness of body and mind (*kāyacittasukha*), will be reborn among humans (*manuṣya*) and gods (*deva*) and, as a result, will come to the end of suffering (*duḥkhasyānta*).

3) The rays that stream forth from his two lower canines go upwards (*upariṣṭād gacchanti*) to illuminate humans (*manuṣya*) and gods <2289> (*deva*) up to the absorption of the summit of existence (*bhavāgrasamāpatti*):

a. The deaf (*badhira*), the blind (*andha*) and the mute (*mūkha*), the mentally disturbed (*unmatta*) and the sick (*rogasprṣṭa*) are cured.

b. The six [classes] of gods of the desire realm (*ṣaṭkāmadeva*), humans (*manuṣya*), asuras, enjoying all the happiness of the five objects of enjoyment (*pañcakāmaguṇa*), as soon as they come in contact with the Buddha’s rays and perceive the sounds (*śabda*) of the preaching of the Dharma (*dharmadeśana*), are seized by horror (*vidūṣana*) in regard to the sense pleasures and find happiness of body and mind (*kāyacittasukha*).

c. As for the gods of the form realm (*rūpadhātudeva*), the ones who are enjoying the happiness of the dhyānas (*dhyānasukha*), 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] (*dhyānāsvādana*) and go to the Buddha.

4) This goes on while the rays have gone to the ten directions and have illuminated the six destinies (*ṣaḍgati*) everywhere. Having thus done the work of the Buddha (*buddhakārya*), 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 (*narakapatti*), the rays re-enter him by the soles of his feet (*pādātale ‘ntardhīyante*).

b. If the Buddha predicts a birth among the animals (*tiryagupatti*), the rays re-enter through his heel (*pārṣṇyām antaradhīyante*).

c. If the Buddha predicts a birth among the pretas (*pretopatti*), the rays re-enter through his big toe (*pādāṅguṣṭhe ‘ntardhīyante*).

d. If the Buddha predicts a birth among humans (*manuṣyopapatti*), the rays re-enter by his navel (*nābhyām antardhīyante*).

e. If the Buddha predicts a birth among the gods (*devopatti*), the rays re-enter by his chest (*urasy antardhīyante*).

f. If the Buddha announces [the bodhi] of the śrāvakas the rays re-enter by his mouth (*āsyē 'ntardhīyante*).

g. If the Buddha announces [the bodhi] of the pratyekabuddhas, the rays re-enter by the [tuft of white hairs] between his eyebrows (*ūrṇāyām antardhīyante*).

h. If the Buddha announces [the saṃbodhi] of the Buddhas, the rays re-enter by his cranial protuberance (*uṣṇiṣe 'ntardhīyante*).

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. GĀTHĀ

All the *kie* ‘verses’, if they are composed of six, three or five metric feet (*pada*) or an undetermined number of metric feet, are called *k’i-ye* ‘geya’ and also *k’ie-to*, ‘gathā, stanza’.the

V. UDĀNA²⁰²

²⁰² In general, any literary composition where, under the influence of joy or sadness, an ‘exclamation’ is uttered, most often in the form of *gāthā*, can be called *udāna*. Here the *Traité* is going to use as example a sutta from the Saṃyutta (III, p. 55-58) entitled precisely *Udāna*; but the examples may be infinitely multiplied, as the expression *udānam udānāyati* ‘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 (*anitya*) and the last with the *brāhmaṇa*. This brief description can be applied only to the *Udāna* of Eastern Turkestan, one of the minor texts classified by the Sarvāstivādins into the special collection of the Kṣudrakāgama or Kṣudrakapiṭaka (cf. Mūlasarv. Vin., *Gilgit Manuscripts*, III, part 4, p. 188, l. 8; T 1448, k. 3, p. 11b6; *Dīvyāvadāna*, p. 20, l. 23; 34, l. 29; Saṃyuktāgama, T 99, k. 49, p. 362c10. This *Udāna* of the North, according to F. Bernhard’s edition (1965), consisted of 33 chapters, the first of which is entitled *Anityavarga* and the last, *Brāhmaṇavarga*. In the west, this work has long been designated under the title of *Udānavarga*, but F. Bernhard has shown that *udānavarga* is a common name meaning ‘the *vargas* (chapters) of the *Udāna*’, and that the work was really called *Udāna* (*Zum Titel des sogenannten Udānavarga*, Sonderdruck der ZDMG, Supplementa I, 1969, p. 872-881). With the *Dharmapada* 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. Schmithausen, *Zu den Rezensionen des Udānavargaḥ*, Wiener Zeitschrift für die Kunde Sudasiens, XIV (1970), p. 47-124); C. Willemen, *The Chinese Udānavarga*, 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 questioning him, he elicited a question by a short exclamation.

[Udānasūtra]²⁰⁴. – Thus the Buddha was at Śrāvastī, at the Viśākhāprāsāda, and was walking in the shade. [Suddenly] he uttered this exclamation (*udānam udānayati sma*): “That there is no ‘me’ (*ātman*), that there is no ‘mine’ (*ātmiya*), how wonderful (*sādhu*)!”

Then a certain bhikṣu, joining his palms together (*añjakiṃ praṇamya*), said to the Buddha: “Bhagavat, that there is no me, that there is no mine, why is that a good thing?” <2292>

The *Traité* is going to talk about the *yao-kie* ‘summary verses’ of this Udāna. But the work contains only rare summary-stanzas, in Sanskrit *uddāna* (ed. Bernhard, p.184, 277, 510). As a result of homophony, confusion between *udāna* and *uddāna* was inevitable, but *udāna* comes from the root *ud-an* ‘to expire upwards’ whereas *uddāna* is derived from the root *ud-dā* (dayati) ‘to join, to condense’.

²⁰³ Here *yeou-fa* probably renders the typical exclamation *aho dharmam* “Ah! The Dharma!” which appears several times in the Mahāvastu, I, p. 236, l. 18; 237, l. 3; 241, l. 12; II, p. 143, l. 18; 406, l. 11: *aho dharmam udīrayensuḥ*. The expression already appeared in the fourth Rock Edict of Aśoka (ed. J. Bloch, *Inscriptions d’Aśoka*, p. 98): *bherīghoso aho dhammaghoso*, which is to be translated not as “the sound of the drums has become (*aho*, imperfect of *hoti*) 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).

Gods and humans often utter the exclamation “O happiness!” (*udānam udānenti ‘Aho sukhan ti’*); cf. Dīgha, III, p. 218; l. 23-24; Anguttara, III, p. 202, l. 13; Pāli Udāna, p. 18, l. 22-23.

²⁰⁴ *Udānasutta* in Saṃyutta, III, p. 55-58; Saṃyukta, T 99, no. 64, k. 3, p. 16c4-17a20, of which the following is an extract:

Sāvattthiyāṃ.

Tatra kho bhagavā udānam udānesi:

No c’assaṃ na me siyā /

na bhavassati na me bhaissatī ti /

evaṃ adhimuccamāno bhikkhu /

chindeyy’ orambhāgiyāni saṃyojanānī ti //

The general idea of the sūtra is that by destroying the twenty-peaked mountain of satkāyaḍṣṭi (considering *rūpa* as identical with the ātman, etc.), the ascetic escapes from the fear (*trāsa*) which the doctrine of non-self inspires in the non-initiated, and destroys the five ‘lower’ fetters (*avarabhāgiyā*) binding him to the lower realm, i.e., to *kāmadhātu*.

The stanza *No c’assaṃ*, etc., cited here according to the Commentary of the Saṃyutta, II, p. 275, is obscure. Buddhaghosa explains it as: *Sace ahaṃ na bhaveyyaṃ mama parikkhāro pi na bhaveyya. Sace vā pana me atīte kammābhisankhāro nābhavissa, idaṃ me etarahi khandhapañcakaṃ na bhaveyya.* – 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 Saṃyukta (T 99, k. 3, p. 16c8-10), Gunaprabha renders the stanza as follows: If there is no ‘me’ (*ātman*), neither is there any ‘mine’ (*ātmiya*); if there truly is no ‘me’, where would the ‘mine’ come from? The bhikṣu who accepts that destroys the lower fetters (*avarabhāgiyā saṃyojana*).

The Buddha answered the bhikṣu: “The worldly person (*pṛthagjana*) who has not obtained the bodhi without impurities (*anāsrava bodhi*) and whose mind is covered with doubts (*viparyāsa*), feels great fear (*trāsa*) in regard to non-self (*anātman*) and ‘non-mine’ (*anātmīya*). 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 sūtra is told in full in the Saṃyuktāgama.

2) Furthermore, as is said in the Prajñāpāramitāparivarta,²⁰⁵ the devaputras 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 *yao-kie* ‘summary verses’ (*uddāna*?); verses about impermanence made up the chapter on impermanence (*anityavarga*) and so on up to the verses on the brāhmaṇa which made up the chapter on the brāhmaṇa (*brāhmaṇavarga*). – That also is called udāna.²⁰⁶

4) The collections of wonderful things are also called udāna.

Texts of this kind show the characteristics of the udānas.

VI. NIDĀNA²⁰⁷

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 sūtras, 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-dong (*adhyācāra*) that he promulgated a certain rule (*śikṣāpada*).

2) The facts of dependent origination (*pratītyasamutpāda*) set forth by the Buddha are also called nidāna.

²⁰⁵ Later (k. 40, p. 353b18; k. 53, p. 441b2), mention will be made of this Prajñāpāramitā-parivarta although this title does not appear in the table of contents of T 223. The *Traité* is referring here to a passage from the Pañcaviṃśati, T 223, k. 14, p. 325b, chap. XLIX entitled Wen-siang-p’in. The same passage occurs in the Aṣṭasāhasrikā, ed. Wogihara, p. 560: *Atha khalu Śakradevendrapramukhāḥ kāmāvacarā rūpāvacarāś ca devaputrā brahmakāyikānāṃ ca viṃśatidevaputrasahasāṇi yena Bhagavāṃs tenopasaṃkramya Bhagavataḥ pādau śirasābhivandyaikānte tasthuḥ / ekāntasthitāś ca te kāmāvacarā rūpāvacarāś ca devaputrā Bhagavantam etad avocan / gambhīrā Bhagavan dharmāḥ prakāśyante kathaṃ Bhagavann atra lakṣaṇāni sthāpyante.*

²⁰⁶ For the author of the *Traité*, the group called ‘udāna’ is represented by the Sanskrit Udāna of Eastern Turkestan consisting of 3 vargas, the first of which deals with anitya and the last with the brāhmaṇa. For Buddhaghosa (Commentary on the Vinaya, I, p. 28,) it is represented by the 82 suttantas of the Pāli Udāna.

²⁰⁷ 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 (*śikṣāpada*) 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 *Tch’ang a-po-t’o-na* (Dīrghāvadāna),²⁰⁸

In the Dīrghāgama: the *Ta a-po-t’o-na* (Mahāvadāna),²⁰⁹

In the Vinaya: the *Yi-eul a-po-t’o na* (Koṭikarṇāvadāna)²¹⁰ and the *Eul-che-yi a-po-t’o-na* (Koṭivimśāvadāna),²¹¹

In the two hundred and fifty rules (*śikṣāpada*): the *Yu a-po-t’o-na* (Chandāvadāna) in one book and the *P’ou-sa a-po-t’o-na* (Bodhisattvāvadāna) in one book.²¹²

There are innumerable avadānas of this kind.

VIII. ITYUKTAKA²¹³

The sūtras called *Jou-che-yu* (Ityuktaka) ‘thus has it been said’ are of two kinds: <2294>

1) The first kind are those sūtras having as their concluding phrase (*kie-kiu*²¹⁴): “What I first promised to say has been said”.²¹⁵

²⁰⁸ *Dīrghāyūrājāvadāna* of the Madhyamāgama, no. 72, T 26, k. 17, p. 532c539b; *Upakkilesasutta* of the Majjhimanikāya, no. 128, III, p. 152-162.

²⁰⁹ *Mahāvadāna* (ed. E. Waldschmidt, 19523) of the Dīrghāgama, vol. 1, T 1, k. 1, p. 1b-10c; *Mahāpadānasuttanta* of the Dīghanikāya, no. 14, II, p. 1-54.

²¹⁰ For the *Koṭikarṇāvadāna*, see references mentioned above, p. 546F, n. 3 and the study by E. Waldschmidt, *Zur Śroṇakoṭikarṇa-Legende*, in Von Ceylan bis Turfan, p. 203-225.

²¹¹ For Śroṇa Koṭivimśā already mentioned several times (p. 1387F, 1681F, 1894F) see references to the Vinayas, p. 1389F, n. The original Sanskrit of the avādāna in the Mūlasarv. Vin. is in Saṃghabheda, II, p. 1340147, corresponding to T 1450, k. 16, p. 184b26; k. 17, p.187b15. See also E. Waldschmidt, *Ein Beitrag zur Überlieferung vom Sthavira Śroṇa Koṭivimśā*, Mélanges d’indianisme á mémoire de Louis Renou, 1968, p. 773-787; *A contribution to our knowledge of Sthavira Śroṇa Koṭivimśā*, in S. K. De Memorial Volume, 1972, p. 107-116.

²¹² For the avadānas of Chanda and the bodhisattva, see A. Hirakawa, *Ritzuzō no kenkyū*, 1960, p. 389-394 and 398-402. These two individuals appear in the Vibhangas of various Vinayas, but it does not seem that special sections (*pou*) were devoted to them.

²¹³ The *ityuktaka* ‘thus has it been said’ and the *itivyrtaka* ‘thus has it happened’ correspond to the Pāli *itivittaka*. The *Traité* distinguishes the two forms, and Kumārajīva, in the Chinese version, translates the first as *jou-che-yu-king* and transliterates the second as *yi-mou* (var. *tchou*)-to *kia*, abbreviated as *mou-to-kia*. There are other ways of transliterating *itivyrtaka* (cf. Mochizuki, *Bukkyō daijiten*, I, p. 166) the best seems to have been *yi-ti-yue-to-kia* (cf. T 374, k. 3, p. 383c7; T 397, k. 11, p. 69c27-28).

²¹⁴ In terms of this definition, the *ityuktaka* strictly speaking would be a sūtra where this concluding phrase appears, or also a collection of such sūtras as, for example, the Ityuktakasūtra translated into Chinese by Hiuan-tsang under the title

2) The second kind is that of the sūtras called *Yi-mou* (variant *tchou*)-*to-kia*, i.e., *itivr̥ttaka* ‘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., *vṛttaka* ‘event’; this name, *vṛttaka*, is that of texts extracted from the Tripiṭaka and the Mahāyānsūtras.²¹⁶ 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 *Traité* is not the rule: on the other hand, all the sūtras occurring in this collection begin with the phrase “I myself have heard this ityuktaka from the Bhagavat.”

Also, in his commentary on the Vinaya, I, p. 28, Buddhaghosa calls *itivuttaka* 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 sutam*). The 112 suttas in question constitute the collection of *itivuttakas* making up the fourth place in the fifth Pāli Nikāya.

²¹⁵ In terms of this definition, the *ityuktaka* proper would be a sūtra in which this concluding phrase appears, or else a collection of such sūtras, as, e.g., the *Ityuktakasūtra* translated into Chinese by Hiuan-tsang under the name of Pen-che king (T 765). Nevertheless, the phrase of conclusion mentioned in the *Traité* is not a rule; on the other hand, all the sūtras occurring in this collection begin with the phrase: “I myself have heard this ityuktaka from the Bhagavat”.

Also, in his Commentary on the Vinaya, I, p. 28, Buddhaghosa calls *itivuttaka* 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 sutam*). The 112 suttas in question make up the collection of the *itivuttaka* occupying the fourth place in the fifth Pāli Nikāya.

²¹⁶ *Itivr̥ttaka* is, in the etymological sense of the word, the story of an event, but it would be nice to know how it differs from an *avadāna* or a *jātaka*. According to Asaṅga, the *itivr̥ttaka* relates the earlier existences of the noble disciples whereas the *jātakas* tell the earlier existences of the Bodhisattva (*Abhidharmasamuccaya*, transl. Rahula, p. 132). Saṃghabhadra, in his *Nyāyānusāra*, T 1562, k. 44, p. 595a, gives another explanation which E. Mayeda, in a study entitled *Original Meaning of irivuttaka as an aṅga of navaṅgabuddhasōana*, summarizes thus: “I have defined *itivr̥ttaka* 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-ta-mo-chouen-tcheng-li-louen (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 *itivr̥ttaka* from *jātaka*. . . *Jātaka* was one kind of *itivr̥ttaka* originally. It is remarkable that we cannot find the word ‘*itivr̥ttaka*’ (or ‘*itivuttaka*’ with the meaning of *itivr̥ttaka*) in the Early Buddhist texts in general except in the case of *navaṅgabuddhasāsana*. From this reason I can suppose with certainty that the story in the previous world was *avadāna*.”

Neither the Mahāvibhāṣā nor the *Traité* entered into these distinctions. In the present passage, the *Traité* is content to give an example of *itivr̥ttaka*. 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 *itivr̥ttaka* 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.

[Example of *itivr̥ttaka*]

When king *Tsing-fan* (Śuddhodana) forced [some of his subjects] to go forth from home (*pravraj-*) and become disciples of the Buddha,²¹⁷ the latter chose five hundred of them capable of fulfilling this function and of attaining bodhi and led them to Śrāvastī. Why? These young men had not yet renounced desire (*avītarāga*) and, if they had remained near their relatives and their village, it was to be feared that they would violate the precepts (*śīla*). This is why the Buddha took them to Śrāvastī and told Śāriputra and Maudgalyāyana to discipline them. During the first and last watches (*yāma*) 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 Buddhas to return to their native land,²¹⁸ then the Buddha, accompanied by a great crowd of devas, went to Kapilavastu, in the Hermit's Forest (*R̥ṣivana*) which is located five hundred li from, Kapilavastu: it is the pleasure garden (*ārāma*) of the Śākya.

The Śākya bhikṣus who, from their stay in Śrāvastī, tried not to sleep during the first and third watches of the night, found the night long and now, coming out of the Hermit's Forest in order to go to the city to beg alms, they took into account the distances they had to travel. At the moment when the Buddha read their minds, a lion (*siṃha*) came to bow at the feet of the Buddha and sat down at one side.²¹⁹ 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 saṃĀra

The Holy Dharma is long.²²⁰

The stanza which the *itivr̥ttaka* gives here as an example is taken from the Udānavarga (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).

²¹⁷ On the forced ordination of 500 young Śākya men, see above, p. 176-177F n., and p. 869F, n. 1. See also Saṃghabheda, I, p. 203-204.

²¹⁸ The Buddha's return to Kapilavastu, his native city, is told in detail in the Mahāvastu, III, p. 101-117; the Saṃghavastu, I, p. 187 seq.; the Nidānakathā, p. 87 seq. It is represented at Sānchī (Marshall and Foucher, *Monuments of Sānchī*, I, p. 204-205, pl. 50a1) and on the bas-reliefs of Gandhāra (Foucher, *AgbG*, I, p. 459-464).

²¹⁹ This was a brāhmaṇa who, at the time of the Buddha Vipāśyin, had wickedly (*cittapradūṣanena*) insulted the Community. This insult was an action ending up in animal rebirths (*tiryagyonyupattisaṃvartanīya*). For five hundred lifetimes, the brāhmaṇa was reborn among the lions (*siṃhesūpapanna*).

²²⁰ Udānavarga, I, v. 19 (ed. F Bernhard, p. 102) cited in the Mahākarmavibhāṅga (ed. S. Lévi, p. 46):

dīrghā jāgarat rātrir dīrghaṃ śrāntasya yojanaṃ /
dīrgho bālasya saṃsāraḥ saddhram avijānataḥ //

Dhammapada, v. 60. at the Bālavagga:

dīrghā jāgarato ratti dīrghaṃ santassa yojanaṃ /

The Buddha said to the bhikṣus: Before you went forth from the world (*pravrajya*), 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 (*śrama*) is extreme and you take into account the length of the path. – Finally, this lion here, at the time of the buddha Vipāśyin, was a brāhmaṇa 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 brāhmaṇa had a wicked thought (*praduṣṭacitta*) and uttered this harmful speech (*pāruṣyavāda*): “How are these shaven-headed people (*muṇḍaka*) different from animals? They are nothing but idiots (*devānāṃpriya*)²²¹ who don’t know how to talk.” As a result of this harmful action of speech (*pāruṣyavāda*), for ninety-one kalpas, from the buddha Vipāśyin until now, this brāhmaṇa has always fallen into animal rebirths (*tiryagyoniyupatti*); but at this very moment he obtains bodhi. By his foolishness, he has gone through a very long saṃsāra; however, today in the presence of the Buddha, his mind has been purified and he will obtain deliverance (*vimukti*). – Sūtras of this kind are called ‘extracts and reasons’. From where <2297> are they extracted? They are called extracts because they are taken from the Tripiṭaka and the Mahāyāna sūtras. Why are they called ‘reasons’? Because the three events that they tell about serve as justification.

IX. JĀTAKA

Stories of previous lives:

[The lion, the monkey and the vulture]²²²

dīgho bālānaṃ saṃsāro saddhammaṃ avijānataṃ //

²²¹ *Hao-jen*, ‘honest man’ is taken here in the pejorative sense of ‘imbecile’ or ‘idiot’. Shifts of analogous meaning are attested in many unrelated languages. On this subject, see M. Hara, *A note on the Sanskrit Phrase Devānāṃ priya*, *Katre Felicitation Volume*, part II, p.13-26, *Indian Linguistics*, Vol. 30 (1969).

²²² A longer version of this jāataka occurs in the Sāgaramatibodhisattvasūtra, translated into Chinese at Kou-tsang between 414 and 421 by the Indian Dharmakṣema, and later, in 594, incorporated into the Collection of the Mahāsaṃnipāta of which it makes up the fifth section: T 594, k. 11, p. 70a23-b18:

Long ago, there was a lion-king (*siṃharāja*) 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 (*kapi, markata*) 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 (*grdhrāja*) called *Li-kien* ‘Keen Sight’ (Tikṣnadarśana?). 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, markāṭa*). The monkey <2298> entrusted his two little ones to the lion. Then there came along a famished vulture (*grdhra*) 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

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 unsparingly 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 (*anuttarasukha*).

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 Sāgaramati]: O son of noble family, the lion at that time was me; the male monkey was Kāśyapa; the female monkey was the bhikṣuṇī Bhadrāpālā; the two baby monkeys were Ānanda and Rāhula; the vulture-king was Śāriputra].

- A summary of this jāataka with the title ‘The lion-king willing to give his life for the monkeys’ appears in the King-liu yi-siang (T 2121, k. 47, p. 244b16-c9), a collection of texts taken from the Chinese Buddhist canon, compiled in 516 at Nankin by Pao-tch’ang.

A developed version of the same jāataka also occurs in a new translation of the Sāgaramatipariṣcchā, T 400, k. 16, p. 515a23-b19, made at the end of the 10th century.

The story is well known in central Asia. The Khotanese Jātakastava (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.

Representations on the painted walls: cf. E. Waldschmidt, *Über die Darstellungen und den Stil des Wandgemälde aus Qyzil bei Kutcha I*, in A. von Le Coq, *Buddhistische Spätantike in Mittelasien*, VI, 1928, p. 51, fig. 154-157.

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 (*pakṣin*); 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 (*pārśvamāmsa*) and traded it for the baby monkeys.

[The red fish]²²³

²²³ The mention of the yellow sickness and the red fish allows us to recognize the avadāna of king Padmaka, told in many sources:

1) Avadānaśataka, I, p. 168-172, no. 31: Padmaka (transl. Feer, p. 114-116). – Suan tsi po yuan king, T 200, k. 4, p. 217a1-c4: no. 31: King *Lien-houa* (Padmaka) gave up his body and became the red fish.

In olden times, the Bodhisattva was Padmaka, king of Benares. An autumnal epidemic, the yellow sickness (*pāṇduroga*), 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 Vālukā 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 (*amṛta*)”. The inhabitants of the city ran up with their knives to cut up the still living fish. For twelve years he filled 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 (*atyantavyādhi*) – i.e., saṃsāra – and establish you in nirvāṇa.”

2) Bodhisattvāvadānakalpalatā, 99th plava: Padmakāvāna, ed. Dass, II, p. 926-929, ed. Vaidya, II, p. 544:

abhavaṃ padmakāmyho 'haṃ vārāṇasyāṃ nṛpaḥ purū /
sarvārtiharaṇāsaktaḥ prajānāṃ janakopamaḥ // 4 //
tenārtipraṇidānena vārāyāḥ sarito 'mbhasi /
kṣaṇenaivāham abhavaṃ sumahān rohitas timiḥ // 10 //

3) P'ou sa pen hing king, T 155, k. 3, p. 119b18-29:

During an epidemic, the king *Po-mi* (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 Jātakastava, ed. and transl. by Dresden, p. 439, 39th story:

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.

5) Rāṣṭrapālapariṣcchā, ed. Finot, p. 26, l. 7-8; Transl. Ensink, p. 26:

bodhicariṃ caramāṇahu pūrvam
matsya babhūva yadā jalacāri /

Once in time gone by (*bhūtapūrvam atīte 'dhvani*), the entire population was stricken with a disease that turned them yellow and <2300> pallid (*pitapāṇḍukaroga*). The Bodhisattva then changed into the red fish (*rohitamatsva*), gave his own flesh (*svaka māmsa*) to the sick people and saved them from this disease.

[The bird that broke a net]²²⁴

tyakta mayāśraya satvahiṭāya
bhakṣita prāṇisahasraśatebhiḥ //

6) Lieou tou tsi king, T 152, k. 1, p. 1c26-2b7 (transl. Chavannes, *Contes*, p. 11-14), Story no. 3:

Daridrajātaka:

Once the Bodhisattva was a poor man who, in order to prevent the fish from devouring one another, threw himself into the sea and offered himself to the big fish. He was reborn as king of the sturgeons; his body measured several *lis*. Finding at the seashore a kingdom that was suffering from drought, he climbed out onto the shore. The people of the land began to devour him to maintain their lives. Although they ate his flesh for many months, the fish lived forever.

7) Chen king, T 154, k. 5, p. 107b8-21: chap. 55 P'i yu king (cf. Chavannes, *Contes*, IV, p. 87).

In a land close to the ocean, in order to save his people who were reduced to famine by drought, the king *Sa-ho-ta* (Sarvadatta?) stopped eating; after seven days he died and came back as a gigantic fish whose flesh nourished the people.

Above, p. 714F, the *Traité* mentioned this king Sarvadatta or Sarvaṃdada to whom several jātakas are dedicated; see also the Khotanese Jātakastava, ed. Dresden, p. 433, 24th story.

8) Hien yu king, T 202, k. 7, p. 402a5-b24, chap. 38 entitled *Chō-t'eou-lo-kien-ning* (Śārdūlakarṇa); ḥDzañs blun (Tib. Trip. 1008) oder der Weise und der Thor übersetzt und herausgegeben von J. J. Schmidt, ch. XXVI.

In order to save his people from a long drought, Śārdūlakarṇa, king of Jambudvīpa, jumped from the top of a tree into a great river where he was reborn as an immense fish. For twelve years, the inhabitants were able to feed on his flesh.

The theme of the Bodhisattva-fish is exploited in the mural paintings of central Asia (E. Waldschmidt, *Über die Darstellungen...*, in *Buddhistische Spätantike*, VI, p. 59-60., fig. 198-200) and the sculptures of Barabodur (Krom and van Erp, *Barabudur Archaeological description*, 1927, p. 430, tables IBb 74-76).

*

In the form of a snake, the Bodhisattva repeated the deeds he had accomplished in the form of a fish. See Si-yu-ki (T 2087, k. 3, p. 883a24-26) where it is said that in the valley of Swat, near a monastery, there is the great stūpa of *Sou-mo*. When the Tathāgata was once Śakra Devendra, the world was suffering from an epidemic. Śakra had pity on beings and changed himself into a *sou-mo* snake; all those who ate his flesh were cured.

In this regard, T. Watters, *On Yuang Chwang's Travels*, I, p. 236, mentions a Jātaka of the Bodhisattva taking place in the land of Kuru, district of Thanesvar, capital Indraprastha. According to the Ratnakūṭa, T 310, k. 8, p. 44c17-29, when the Bodhisattva was Śakra devendra, he went to his country and changed into a reptile called called *Jen-leang*. Rising up into the sky, he addressed the inhabitants of Jambudvīpa in stanzas, promising to cure them if they cut off his flesh and ate it. The sick people gathered there in crowds in the land of Kuru, cut up the reptile and ate it. All were cured. The flesh of the snake underwent no decrease and unendingly renewed itself.

²²⁴ Unidentified Jātaka.

Once (*bhūtapūrvam*) the Bodhisattva was a bird (*pakṣin*) living in the forest. He saw a man sunk in the deep water, a place not frequented by people. The man [308a] had been caught in the net (*jāla*) of the deity of the waters (*udakadevaṭā*). Now whoever is taken by this net does not escape. The bird knew the means to liberate him. He went to the Perfumed Mountain (*gandhamādana*), took a medicinal plant (*oṣadhi*) 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'i-fo-lie 'Vaipulya'. In the language of the Ts'in, it means 'developed sūtra'. These are the Mahāyānasūtras, for example:

Pan-jo-lo-mi king (Prajñāpāramitāsūtra),

Lieou-po-lo-li king (Ṣaṭpāramitāsūtra),

Houa-cheou king (Kuśalamūlasaṃparigrahasūtra),

Fa-houa king (Saddharmapuṇḍarīkasūtra),

Fo-pen-k'i-yin-yuan king,

Yun king (Meghasūtra),

Ta-yun king (Mahāmeghasūtra, perhaps T 387). <2301>

- Innumerable and incalculable are the sūtras of this kind preached for the obtaining of supreme perfect enlightenment (*anuttarā samyaksambodhi*).

XI. ADBHUTADHARMA

Wei-ts'eng-yeou 'Adbhutadharma'. When the Buddha manifests his many miraculous powers (*rddhibala*), beings are astonished at these miracles (*adbhuta*).

Thus, at his birth,²²⁵ the Buddha emitted great rays (*arcis*) that illuminated the trisāhasramhasāhasralokadhātu and the dark intermediate places (*lokāntarikā*); he also illuminated the trisāhasramahāsāhasralokadhātus of innumerable buddhas in the ten directions.

Then, in front of the Buddha's mother there appeared a beautiful clear pool (*udapāna*) to bathe the Bodhisattva. Brahmā-devarāja held a parasol (*chattraṃ dhārayati*), Śakra-devendra washed his body and two Nāgas [each] emitted a stream of water (*vāridhāra*).

As soon as he was born, the Bodhisattva took seven steps without anyone's support (*sāmpratajāto bodhisattvaḥ saptapadāni prakrāntaḥ parigrhito na kenacit*); wherever he placed his foot, lotuses grew up

²²⁵ The miracles that marked the birth of the Bodhisattva have been mentioned above, p. 6-10F, 1343-1344F.

(*yatra yatra padaṃ* <2302> *nikṣipati sma tatra tatra padmāni prādurbhavanti sma*). And he said: “I will save all beings from birth (*jāti*), old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*).”

There was a great trembling of the earth (*pṛthivīcāla*); the gods rained down flowers; the trees emitted sounds (*ghoṣa*) and heavenly music (*divyatūrya*) began to play. The innumerable marvels of this kind are called adbhutadharmā.

XII. UPADEŚA

1) The *Louen-yi* (upadeśa) ‘exegesis’ responds to questioners and explains the ‘why’; furthermore, it broadly explains the meanings (*artha*).

[Example of Sthaviran upadeśa]

Thus, the Buddha spoke of four truths (*satya*).

Which are these truths? – The four noble truths (*āryasatya*).

What are these four? – The noble truth of suffering (*duḥkha*), its origin (*samudaya*), its cessation (*nirodha*) and the path that leads to it (*nirodhagāminī pratipad*). That is an upadeśa.

What is the noble truth of suffering? – The eight kinds of suffering: suffering of birth (*jātiduḥkha*), 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-t'i- chō* (upadeśa).

[Example of Mahāyānist upadeśa]

Again, in the Mahāyāna, the Buddha spoke of the six perfections (*pāramitā*).

What are these six perfections? They go from the perfection of generosity (*dānapāramitā*) up to the perfection of wisdom (*prajñāpāramitā*).

What is the perfection of generosity? – The perfection of generosity is of two kinds: *i*) complete (*sampanna*); *ii*) incomplete (*asampanna*).

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 (*vihāra*) 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 (*prathamacittotpādika*), has not obtained the conviction that dharmas do not

²²⁶ Cf. p. 1458, n. 1; 1745F; add Saṃghabheda, I, p. 137 to the references.

²²⁷ In the tenth ground, the bodhisattva attains anāsravā prajñā.

arise (*anutpattikā dharmakṣānti*), 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 upadeśas.

As for the perfection of wisdom (*prajñāpāramitā*), it is complete if it [308b] possesses the power of skillful means (*upāyabala*); it is incomplete if it does not possess it.²²⁹

2) Moreover, the following are also called upadeśa:

a. the Commentaries given by the Buddha,

b. the sūtras explained by Mahākātyāyana,²³⁰

c. the teachings given in accordance with the Dharma by worldly individuals (*prthagjana*) up to the period of the counterfeit Dharma (*pratirūpaka 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 śrāvakas" (*yacca śrāvakaiḥ śrutam vā na śrutam vā*). Actually there is the speech of the Buddha not heard by the śrāvakas.] <2304>

Speech not heard by the śrāvakas: –

1) Sometimes, the Buddha preached the Dharma only to bodhisattvas and there were no śrāvakas there to hear.

²²⁸ In the eighth ground, the bodhisattva obtains *anutpattikadharmakṣānti* which destroys the passions (*kleśa*) but does not completely eliminate their traces (*vāsanā*).

²²⁹ According to the *Vimalakīrtinirdeśa*, French transl., p. 233, cited in the *Bhāvanākrama*, I, p. 194, wisdom (*prajñā*) without skillful means (*upāyarahita*) is bound (*bandhana*); furnished with skillful means (*upāyasamprayukta*), it is free (*mokṣa*).

²³⁰ 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 Kātyāyana 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" (*ayaṃ kho āyasmā Mahākaccāno Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīṇāṃ, pahoti c'āyasmā Mahākaccāno imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum*): cf. Majjhima, I, p. 110; III, p. 194, 223; Anguttara, V, p. 256, 259-260. See also *Vimalakīrtinirdeśa*, 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' (*aggo saṅkhittena bhāsītassa vitthārena atthaṃ vibhajantānaṃ*): cf. Anguttara, I, p. 23.

2) Transforming himself by the power of his superknowledges (*abhijñābala*), the Buddha often went to universes accessible to one person only (*ekāyanalokadhātu*)²³¹ and preached the Dharma there.

3) The Buddha preached the Dharma to the gods of the desire realm (*kāmadeva*) and to the gods of the form realm (*rūpadeva*),²³² and as there are no śrāvakas there, the latter did not hear him.

Question. – But there are arhats endowed with the six superknowledges (*abhijñā*) and when the Buddha preaches, even if they are not there, they can hear him with the divine ear (*divyaśrotra*) 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 (*pūrvanivāsānasmṛti*), how then would they not have heard the Buddha?

Answer. – The power of the abhijñās of the śrāvakas does not extend that far: that is why they do not hear him.

[Gaṇḍavyūha].²³³ – Moreover, when the Buddha preached the *Pou'k'o-sseu*-<2305> *yi-kiai-t'o king* (Acintyavimokṣasūtra) 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

²³¹ Doubtful translation: see Edgerton, *Hybrid Dictionary*, p. 154, s.v. *ekāyana*.

²³² The Buddhas have access to the kāmadhātu and rūpadhātu heavens. They go there by means of magic (*rddhi*) in the time it takes for a strong man to extend his bent arm or to bend his stretched arm (*tadyathā balavān puruṣaḥ samkuñcītaṃ vā bāhuṃ prasārayet prasāritaṃ vā samkuñcayet*).

During the seventh year of his public life, Śākyamuni went to spend the rains season in the Trāyastriṃśa heaven, one of the six classes of Kāmadevas (cf. p. 2229F, n. 2).

The Buddha Śikhin, leaving the Aruṇavati palace, appeared (*pātur ahoṣi*) in the Brahmaloка: Saṃyutta, I, p. 155.

The Buddha Śākyamuni, desiring to meet Baka brahmā who was harboring heretical views, left the city of Ukkaṭṭhā (in Kosala) where he was and came to the Brahmaloка: Majjhima, I, p. 326.

It is stated in the Saṃyutta, V, p. 282, that the Buddha went to the Brahmaloка either in a spiritual body (*manomāyena kāyena*) or with a body formed out of the four great elements (*cātumahābhūtikena kāyena*).

²³³ According to the Gaṇḍavyūha, also called Acintyavimokṣa, the Buddha who was in the Jetavana in Śrāvastī together with an immense crowd of bodhisattvas and śrāvakas, entered into the siṃhavijṛmbhitasamādhī and accomplished a whole series of wonders (*vikurvita*). 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 bodhisattvas is not within the range of sight of the śrāvakas.

Gaṇḍavyūha, ed. Suzuki, p. 19: *Te [śrāvakās] tatraiva Jetavane saṃnipatitāḥ saṃniṣaṇṇā Bhagavataḥ purato vāmadakṣiṇaprṣṭhato Bhagavato 'bhimukhaṃ saṃniṣaṇṇā na tāni Jetavane buddhavikurvītāny adrākṣuh... // tat kasya hetor / abhijātabodhisattvacakṣuṣpathavijñeyaṃ hi taṃ na śrāvakacakṣuṣpathavijñeyaṃ / tena te mahāśrāvakās tatraiva Jetavane sthitās tathāgatavikurvītāni buddhādhiṣṭhānāni buddhakṣetraparśuddhiṃ bodhisattvasaṃnipātāṃ na paśyanti //*

Chinese versions: T 278, k. 44, p. 679c; T 279, k. 60, p. 322b-323a; T 293, k. 2, p. 666a.

spheres of totality (*kr̥tsnāyatana*) can cause all the waters (*ap-*) to change into fire (*tejas*),²³⁴ but other people cannot see this.

- [The Prajñāpāramitāsūtra] also speaks about the bodhisattva] “wishing to receive-retain (*dhārayitum*) entirely the [speech of the Buddha].” ‘To receive’ is to be present respectfully; ‘to retain’ is to remain for a long time without losing.²³⁵

Tryadhvabuddhapravacana

Third Section HEARING THE TEACHINGS OF THE BUDDHAS OF THE THREE TIMES

Sūtra (cf. Pañcaviṃśati, p. 31, l. 8-13; Śatasāhasrikā, 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 Buddhas in the ten directions in universes as numerous as the sands of the Ganges have said, are saying, or will say (*Punar aparaṃ Śāriputra yat kiṃcid daśasu dikṣu gaṅgādīvālukopameṣu lokadhātuṣu buddhair bhagavadbhir bhāṣitaṃ bhāṣyate ca śrutvā tat sarvam udgrahītukāmena dhārayitukāmena pratipattukāmena parebhyaś ca vistareṇa saṃprakāśayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Question. – Above (p. 2276F), the Prajñāpāramitāsūtra 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? <2306>

Answer. – Above, the sūtra 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 (*dvādaśāṅgapravacana*) which the śrāvakas heard or did not hear.

Above, the sūtra 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 sūtra wants them revealed to other people. This is why the sūtra has returned to this topic.

²³⁴ This is explained fully in the Acintyavimokṣasūtra.

²³⁵ This alinea is obviously a Chinese gloss.

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. – It is possible to understand (*udgrahītum*) and retain (*dhārayitum*) 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’ (*tryadhvabuddhadarśanansamādhi*); the bodhisattva who has entered into this concentration sees all the Buddhas of the three times completely and hears their teaching (*dharmadeśanā*). Similarly also, some heretics (*tīrthika*) and eminent hermits (*puruṣarṣi*) see and hear, by the power of their wisdom (*prajñābala*), the things of the past (*atītadhvan*) that, however, have neither form (*ākṛti*) nor language (*vyavahāra*).

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 <2307> either by using the power of the dhāraṇīs,²³⁶ or by inference (*anumāna*), by deducing the things of the past and the future from the present.

This is why it is said here that, in order to obtain these results, it is necessary to practice the perfection of wisdom.

Andhakārāvabhāsana

Fifth Section ILLUMINATING THE DARKNESS OF THE INTERMEDIARY WORLDS

Sūtra. (cf. Pañcaviṃśati, p. 31, l. 15-19; Śatasāhasrikā, 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 neither the sun nor the moon shines – in each of the ten directions, in the universes as numerous as the sands of the Ganges (*Punar aparaṃ Śāriputra yā daśasu dikṣu gaṅgana-dīvālukopameṣu lokadhātuṣv andhakāratamirā yatra*

²³⁶ Particularly the śrutadharadhāraṇi which has been mentioned above, p. 318F, 328F, 1865F.

sūryacandrakasau na bhāsatas tāḥ sarvā avabhāsayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam).

Śāstra. –

When the Bodhisattva came down from the Tuṣita heaven into his mother’s womb (*yasmin samaya bodhisattvas tuṣitād devanikāyāc cyutvā mātuh kuṣāv avakrāmati*), his body emitted a radiance (*avabhāsa*) that illuminated all the universes (*lokadhātu*) and also the intermediary worlds, the places of darkness (*lokāntarikā andhakāratamistrā*). 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 (*yasmin samaya ‘nuttarāṃ samyaksambodhim adhigacchati*), when he turned the Wheel of Dharma (*yasmin samaye dharmacakraṃ pravartayati*) and when he entered into parinirvāṇa (*yasmin samaya ‘nupadiśeṣe nirvāṇadhātau parinirvāsyate*).²³⁷

In other circumstances as well, he manifests his great magical superknowledge (*ṛddhyabhijñā*) and emits a great radiance. Thus, when he wants to preach the Prajñāpāramitā, he manifests his great *ṛddhyabhijñā* by means of a great brilliance that illumines everywhere the intermediary worlds, places <2308> of darkness (*lokāntarikā andhakāratamistrā*). 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 [309a] 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* (Jālinīprabha), *Wou-leang-kouang* (Amitābha), etc., have that power and their bodies emit an immense brilliance (*paramāṇprabhā*) illuminating in the ten directions universes as numerous as the sands of the Ganges.

[*Great Sukhāvativyūha*].²³⁸ - Thus, in the universe of the Buddha A-mi-t’o (Amita), the bodhisattvas emit a perpetual radiance (*nityāvabhāsa*) illuminating a hundred thousand leagues (*yojanaśatasahasra*).

Question. – Because of what action (*karman*) does the bodhisattva acquire such a physical radiance?

Answer. – He has acquired this splendor thanks to the purity of his physical actions (*kāyakarmaviśuddhi*).

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 *Traité* here is a sutta of the Anguttara, II, p. 130-131, already mentioned above, p. 1992F. For these intermediary worlds, see p. 1952F, n. 2.

²³⁸ Great Sukhāvativyūha, ed. A. Ashikaga, p. 49: *Tasmin khalu punar Ānanda buddhaṣetre ye śrāvacakā te vyāmaprabhā, ye bodhisattvās te yojanakoṭīśatasahasraprabhāḥ; sthāpayitvā dvau bodhisattvau, yayoh prabhayā sā lokadhātuḥ satatasamitam nityāvabhāsapphuṭā.* – In this buddha field [of Sukhāvati], the śrāvakas 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.

[*Pretasūtra*].²³⁹ – As is said in a sūtra, there was a preta whose head was like that of a pig (*sūka*) and foul-smelling insects (*pūtikṛmi*) came out of his mouth; however, his body was golden in color (*suvarṇavarṇāvabhāsa*). In a previous lifetime (*pūrvake janmani*), this preta had been a bhikṣu, but he insulted a stranger monk with harmful words (*pāruṣyavāda*). Since [as a bhikṣu] he had observed the pure precepts (*viśuddhaśīla*), 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 (*madhya*) or inferior (*avara*).

The Parīttābhas, Apramāṇābhas, Ābhāsvaras [of the second dhyāna] and the gods of the desire realm (*kāmadhātudeva*) 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 (*caitya*); they have offered shining things like pearls (*maṇi*), windows, mirrors (*ādarśa*), 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].

Moreover, 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 (*tejahkṛtsnāyatana*) converts (*paripācayati*) fools (*bala*) and people of wrong view (*mithyādrṣṭi*) 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 (*kāyāvabhāsaviśuddhi*).

Sixth Section MAKING KNOWN THE NAMES OF THE THREE JEWELS

(triratnaśabdaparakāśana)

Sūtra (cf. Pañcaviṃśati, p. 31, l. 19-32, l. 1; Śatasāhasrikā, 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 Saṃgha. 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 aparaṃ Śāriputra yāvanto*

²³⁹ Unidentified sūtra.

daśasu dikṣu gaṅgānadīvālukopamā-lokadhātavo yatra na buddhaśabdaṃ na dharmāśabdaṃ na saṃghaśabdaṃ sattvāḥ śrīvanti, tatra lokadhātuṣu tān sarvasattvān samyadr̥ṣṭau pratiṣṭhāpayitukāmena triratnaśabdān śrāvayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam).

Śāstra. –

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 Saṃgha, he praises the Three Jewels (*triratna*) and helps beings enter into right view (*samyadr̥ṣṭi*). <2310>

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 puṇyam*), 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 (*rddhyabhijñā*). 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 [309b] qualities (*guṇa*) of the Three Jewels acquire faith in them thanks to this bodhisattva. By means of this faith (*śraddhā*) in the Three Jewels, they are certain that sin (*āpatti*) and merit (*puṇya*) have action (*karman*) as their cause and condition. Thus, believing in the efficacy of actions, they understand that saṃsāra 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 (*anusmr̥ṭi*).

Seventh Section HEALING THE SICK AND THE UNFORTUNATE

Sūtra (cf. Pañcaviṃśati, p. 32, l. 4-8; Śatasāhasrikā, 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; Vibhāṣā, T 1545, k. 82, p. 425c13-21; Kośa, IV, p. 250.

Samghabheda, II, p. 206-207: - *Catvāra ime brāhmaṃ puṇyaṃ prasavanti. Katame catvāraḥ. (1) yaḥ pudgalaḥ apratiṣṭhitapūrve pṛthivīpradeṣe tathāgatasya brāhmaṃ puṇyaṃ prasavati, kalpaṃ svargeṣu modate.*

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 had 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 aparāṃ Śāriputra ye daśasu dikṣu gaṅganadīvālukpameṣu lokadhātuṣv andhāḥ sattvās te mamānubhāvena cakṣuṣā rūpāṇi drakṣyanti, badhirāḥ śrotreṇa śabdān śroṣyanty, unmattāḥ smṛtiṃ pratilapsyante, nagnaś cīvarāṇi pratilapsyante, kṣudhitapipāsītāḥ pūrṇapātrā bhaviṣyantīti bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

The bodhisattvas who practice the unhindered (*apratihata* or *anāvaraṇa*) prajñāpāramitā become Buddha if they attain unhindered deliverance (*vimokṣa*). But if they become bodhisattvas with a body born from the fundamental element (*dharmadhātujakāya*), like Mañjuśrī, etc., dwelling on the tenth bhūmi (*vihārabhūmi*), they are endowed with many perfections of qualities (*guṇasaṃpad*). Everyone who sees them obtains what they wish for (*yathāpraṇidhānam*). Just as with the *cintāmaṇi* wishes are all fulfilled, so it is with the bodhisattvas of *dharmadhātujakāya*: everyone who sees them obtains what they desire.

Moreover, from his first production of the mind of bodhi (*prathamacittotpāda*) 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 (*prajñāvabhāsa*), he has destroyed the darkness of wrong views (*mithyādrṣṭitamas*); out of his great compassion (*mahākaruṇā*), 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] *Fang-kouang* (Raśmipramokṣa).

Manuṣyātmabhāva

Eight Section ASSURING A REBIRTH AMONG HUMANS

Sūtra (cf. Pañcaviṃśati, p. 32, l. 8-9; Śatasārikā, p. 109, l. 20-110, l. 4). – Furthermore, O Śāriputra, 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 aparāṃ Śāriputra ye daśasu dikṣu gaṅganadīvālukopameṣu lokadhātuṣu durgatyupapannāḥ sattvās te sarve mamānubhāvena manuṣyatmabhāvaṃ pratilapsyanta iti bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

²⁴¹ See above, p. 486-487F.

Question. – It is as a result of a good action (*kuśaladharman*) accomplished by oneself that one attains a human existence (*manuṣyātmabhāva*). Why then does the bodhisattva here wish that, by his power (*mamānubhāvena*), 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 (*anubhāva*) of the bodhisattva that they obtain it. By the power of his superknowledges (*abhijñā*), his transformations (*nirmāṇa*) and his preaching (*dharmadeśana*), the bodhisattva makes beings practice the good (*kuśala*) and thus acquire a human existence.²⁴² See what a sūtra says: <2313>

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, III, p. 203: *Kamassakā sattā kammadāyādā kammayonī kammabandhū kammaṇṇaṇa*. – Beings have actions as their own property, heritage, womb, blood relations and refuge.

Majjhima, III, p. 181: *Taṃ kho pana te etaṃ pāpaṃ kammaṃ n'eva mātaraṃ kataṃ na bhātaraṃ kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ; tayā v' etaṃ pāpaṃ kammaṃ kataṃ; tvañ ñeva tassa vipākaṃ paṭisaṃvedissasi*. - This bad action which is yours was not done by your mother or your father or your brother or your sister or by your friends and advisers or your relatives and blood-kin or the monks and brāhmaṇas or the gods. You alone have done this bad action; you alone will gather the fruit of it.

Anguttara, III, p. 186: *Yaṃ kammaṃ karissati kalyāṇaṃ vā pāpaṃ vā tassa dāyādo bhavissati*. – The man 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. 390: *Yaṃ karoti tena upapajjati*. – As the work that he accomplishes, such is the existence that falls due to him. [Cf. the Bṛhadāraṇyakā Upaniṣad, IV, 4, 5 (ed. Foucher, p. 80): *Yat karma kurute, tad abhisampadyate*, “he reaps according to his actions”. – Chāndogyā Upaniṣad, V, 10, 7 (ed. Foucher, p. 68): *Tad ya iha ramaṇīyacaraṇāḥ, abhyāso ha yat te ramaṇīyāṃ yonim āpadyeran*. “Those who have satisfactory conduct have the future of obtaining a satisfying birth.”]

Majjhima, III, p. 203: *Kammaṃ satte vibhajati yadidaṃ hīnappaṇītatātāyā*. – Action separates beings by distributing them among miserable or pleasant destinies.

Anguttara, III, p. 415: *Atthi kammaṃ nirayavedaniyaṃ, kammaṃ tiracchānayanivedaniyaṃ, atthi kammaṃ pittivisayavedaniyaṃ, atthi kammaṃ manussalokavedaniyaṃ, atthi kammaṃ devalokavedaniyaṃ, ayaṃ vuccati kammānaṃ vemattatā*. – 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 is the diversity of actions.

In the face of the rigidity of this doctrine, how is it that the bodhisattva can wish, in the sūtra, 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. Supposing 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 (*samyagdr̥ṣṭer utpādāya*): i) externally (*bahirdhā*), the hearing of the Holy Dharma (*saddharmaśravaṇa*); ii) internally (*adhyātmam*), right reflecting (*yoniso manasikāra*).

As in the case of a plant (*oṣadhi*), internally there is a seed (*bīja*); externally there is moist (*sneha*) earth and only subsequently, the plant is born (*utpāda*).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 (*apramāṇān raśmin niścārayati*); from these rays there appear innumerable emanation bodies (*nirmāṇakāya*) <2314> which penetrate the three bad destinies in the ten directions everywhere [i.e., among the damned (*naraka*), the animals (*tiryāṅc*) and the pretas]. Then, the fire is extinguished and the boiling water cools down in the hells (*niraya*); the beings who are there and whose minds are purified (*cittaviśuddhitvāt*) are reborn among the gods or among humans. – The pretas, whose hunger and thirst (*kṣutpipāsa*) have been satisfied, develop a good mind and they too are reborn among the gods and humans. – The animals (*tiryagyoni*), finding food wherever they wish (*yatheccham*), 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 sūtras²⁴⁵ say that these beings “are reborn among the gods or humans” (*devamanuṣyeṣūpapadyante*); why does the Prajñāpāramitāsūtra say here only that they “obtain a human existence” (*manuṣyabhāvaṃ pratilabhante*)?

Answer. – Among humans, it is possible to cultivate great qualities (*mahāguṇa*) 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 (*nityasukhanirvāṇa*). This is why he does not mention rebirth among the gods here.

²⁴³ Majjhima, I, p. 294; Anguttara, I, p. 87: *Dve kho paccayā sammādiṭṭhiyā uppādāya: parato ca ghoso yoniso ca manasikāro.*

²⁴⁴ A comparison developed in the Śālistambasūtra cited above, p. 1152-1153F, note.

²⁴⁵ Many sūtras that 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 (*kāyasya bhedāt paraṃ maraṇāt sugatau svasge devalokeṣūpa-padyante*): cf. Pāli Concordance, I, p. 248, s.v. *ariyānaṃ anupavādaka*.

Ninth Section ESTABLISHING BEINGS IN THE FIVE PURE ELEMENTS

Sūtra (cf. Pañcaviṃśati, p. 32, l. 9-15; Śatasāhasrikā, p. 110, l. 4-13). – The bodhisattva must practice the perfection of wisdom if he wishes, by the his own power, to establish (*pratiṣṭhāpita*) beings in each of the ten directions in universes as many as the sands of the Ganges in morality (*śīla*), concentration (*samādhi*), wisdom (*prajñā*), deliverance (*vimukti*), knowledge <2315> and the vision of deliverance (*vimuktijñānadarśana*), and attain the fruit of srotaāpanna and the others up to supreme complete enlightenment.

Śāstra. –

Question. – Above (p. 2213F), the five pure elements (*anāsravaskandha*) and the fruits of the Path (*mārgaphala*) were already discussed; why speak of them again?

Answer. – Above, it was a matter of the attributes only of the śrāvaka, the fruit of srotaāpanna and the others up to nirvāna without conditioned residue (*nirupadhiśeṣanirvāṇa*); here we are speaking of the three Vehicles all together: śrāvaka, pratyekabuddha [and Buddha] all attaining supreme complete enlightenment.

Tathāgatateryāpatha

Tenth Section IMITATING THE BEARING OF THE BUDDHA

Sūtra (cf. Pañcaviṃśati, p. 32, l. 18; Śatasāhasrikā, p. 110, l. 13-14). – Furthermore, O Śāriputra, the bodhsattva-mahāsattva who wishes to imitate the bearing of the Buddha must practice the perfection of wisdom (*Punar aparaṃ Śāriputra bodhisattvena mahāsattvena tathāgatateryāpathaṃ śikṣitukāmena prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Question. – What is the bearing (*īryāpatha*) of the Buddha?

Answer. – The bearing is the four physical movements or postures: [walking (*caṅkrama*), standing (*sthāna*), sitting (*niṣīdana*) and lying down (*śayyā*)²⁴⁶].

²⁴⁶ According to the well-known stock phrase: *Caturvidham īryāpathaṃ kalpayati caṅkramati tiṣṭhati niṣīdati śayyāṃ kalpayati*: *Catuṣpariṣad*, p. 318; *Divyāvadāna*, p. 161.

1. Walking (*cankrama*)

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 (*caturaṅgulam*) 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 (*niṣīdana*)

He sits cross-legged with his body upright.²⁵¹

3. Lying down posture (*śayyā*)

[310a] He always lies down on his right side and places his knees one on top of the other.²⁵²

²⁴⁷ Cf. Majjhima, II, p. 137: *Avalokento kho pana so bhavaṃ Gotamo sabbakāyen' eva avaloketi*. This is a polite gesture.

²⁴⁸ *Loke sutta* of Anguttara, II, p. 37-39; Saṃyukta, T 99, no. 101, k. 4, p. 28a20-b18 and T 100, no. 267, k. 13, p. 467a26-b24; Ekottara, T 125, k. 31, p. 717c18-718a12:

In the land of Kosala, mid-way between Ukkaṭṭhā and Setavyā, the brāhmaṇa Doṇa saw footprints on the ground [read *padesu* in place of *pādesu*: according to the Commentary of the Anguttara, III, p. 77, *pada* is rather a place trodden by the feet (*pādehi akkanataṭṭhāna*), a footprint (*padavajalañja*)]. On these footprints there were thousand-rayed wheels with rims and all of the attributes (*cakkāni saḥassarāni sanābhikāni sabbākāraparipūrāni*). Doṇa told himself that these prints could not have been made by a man. He followed them and finally saw the Buddha seated at the foot of a tree. Struck by the dignity of the Teacher, he asked him if he were a deva, a gandharva, a yakṣa or a man. To all these questions the Lord answered in the negative and presented himself as Buddha. It was then that he pronounced this famous phrase which the Lokottaravādins later blew up out of proportion: *Seyyathāpi uppalam... evam eva kho loke jāto loke saṃvaḍḍho lokam abhibhuyya viharāmi anupalitto lokena*.

We may notice that the Chinese versions mentioned here reproduce this phrase only very incompletely.

On the footprints of the Buddha, see Hbbgirin, II, p. 187, s.v. Bussokuseki; Ceylon Encyclopedia, III, p. 450, s.v., Buddhapāda.

²⁴⁹ Majjhima, II, p. 137: *So nātisīghaṃ gacchati nātissaṅkamaṃ gacchati*.

²⁵⁰ Majjhima, II, p. 137: *So antaragharāṃ pavisanto na kāyaṃ unnāmeti, na kāyaṃ onāmeti, na kāyaṃ sannāmeti, na kāyaṃ vināmeti*.

²⁵¹ Dīgha, I, p. 71; Majjhima, I, p. 56; Saṃyutta, I, p. 170; Anguttara, II, p. 210: *So pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā*. – Sanskrit Parinirvāṇa, p. 268, 288: *Nyaṣīdat paryaṅkaṃ ābhujyarjūṃ kāyaṃ prañidhāya pratimukhaṃ smṛtim upathāpya*.

The mat of grass that he spreads out is well arranged and not disordered.²⁵³

4. Manner of eating (*bhojana*)

When he eats, he is not attached to the taste; for him, good and bad food are the same.²⁵⁴ <2317>

5. Manner of speaking (*ghoṣa*)

To accept an invitation from people, he keeps silent and does not refuse.²⁵⁵

His speech is gentle (*mañju*), skillful, beneficial and timely.²⁵⁶

*

As for the postures (*īryāpatha*) 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 (*dharamdeśana*) of their brahmic voice (*brahmasvara*) has the same range.

For the characteristics of the dharmakāya Buddhas, see what has been said above (p. 546F).

Nāgarājavalokita

Eleventh Section LOOKING IN THE MANNER OF THE ELEPHANT, ETC.

Sūtra (cf. Pañcaviṃśati, p. 32, l. 18-33, l. 9; Śatasāhasarikā, 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

²⁵² Dīgha, II, p. 134; Majjhima, I, p. 354; Saṃyutta, I, p. 27, 107: *Bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi, pāde padam accādhāya sato sampajāno utthānasaññaṃ manasikāritvā*. – Sanskrit Mahāparinivāṇa, p. 266, 286, 294: *Bhagavān dakṣiṇena pārśvena śayyāṃ kalpayati pāde pādama ādhāyālokaśaṃjñī pratismṛtaḥ saṃprajāna utthānasaṃjñāṃ mansaikurvāṇaḥ*.

²⁵³ Anguttara, I, p. 183: So yad eva tattha honti tiṇāni vā pañṇāni vā tāni ekajjhaṃ saṃharitvā nisidāni pallāṅkaṃ ābhūñjitvā.

²⁵⁴ Majjhima, II, p. 138: *Rasapaṭisaṃvedī kho pana so bhavaṃ Gotamo āhāraṃ āhāreti, no ca rasarāgapaṭisaṃvedī*.

²⁵⁵ Majjhima, I, p. 161; Saṃyutta, I, p. 183: *Adhvāsesi Bhagavā tuñhībhāvena*. – Catuspariśad, p. 194; Sanskrit Mahāparinirvāṇa, p. 144; Divya, p. 151: *Adhvāsayaṭi Bhagavān ... tūṣṇīmbhāvena*.

²⁵⁶ Cf. Majjhima, II, p. 140: *Aṭṭhaṅgasamannāgato kho pan’ assa bhoṭo Gotamassa mukhato ghoso niccharati, vissatṭho ca viññeyyo ca mañju ca savanīyo ca bindu ca avisāri ca ninnādī ca*.

“Surrounded and honored by many thousands of myriads of koṭi of devas, from the Cāturmahārājikāikas to the Akaniṣṭhas, may I go to the foot of the bodhi tree.” (*Bodhisattvena mahāsattvenaivam upaparīkṣamāṇena ‘kim ity ahaṃ nāgarājāvalokitam avalokayeyam ‘ iti prajñāpāramitāyāṃ śikṣitavyam. Bodhisattvenaivam upaparīkṣamāṇena ‘kim ity ahaṃ prthivīm caturāṅgulam aspr̥śan padbhyāṃ gacchey ‘ iti, ‘kim ity ahaṃ cāturmahārājakāyadevair yāvad akaniṣṭhair anekadevakoṭīniyutaśatasahasraih parivṛtaḥ puraskṛto bodhidrumamūlam upasaṃkrameyam’ iti prajñāpāramitāyāṃ śikṣitavyam).*

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” (*nāgāvalokita*).²⁵⁷

This is a mark of the Great Man (*mahāpruṣalakṣaṇa*). The body (*kāya*) 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.²⁵⁸

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 (*yugapad vartante*) and never are separate. Why? Because for incalculable periods (*asaṃkhyeyakalpa*), he has cultivated the faculty of attentiveness (*ekacitta*) and as a result of this action, the bone of his skull (*mūrdhāsti*) is but one with the body:²⁵⁹ there is no separation between them.

Moreover, from lifetime to lifetime, the Buddha has eliminated pride (*māna*); 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 Pāli, *nāgāvalokitam apaloketi* (Dīgha, II, p. 122, l. 4; Majjhima, I, p. 337, l. 3); in Sanskrit, *dakṣiṇena sarvakāyena nāgāvalokitenāvalokayati* (Sanskrit Mahāparinirvāṇa, p. 226; a fragment of the Madhyamāgama published by E. Waldschmidt, *Teufeleien in Turfan-Sanskrittexten*, 1976, p. 146, l. 13-15). In Tibetan: *gyas phyogs su sku tams cad phyogs te bal glaṅ lta ba ltar gzigs*.

The Chinese version of the Madhyamāgama (T 26, k. 30, p. 622a12) renders *nāgāvalokita* as *long-che* ‘dragon-nāga’, whereas it is a matter of ‘elephant-nāga’ (*hastināga*). The Commentary of the Majjhima, II, p. 420-421 explains: *Yathā nāma hatthināgo ito vā etto vā apaloketukāmo gīvaṃ aparivattetvā sakalasarīren’ eva nivattitvā apaloketi, evaṃ sakalasarīren’ eva nivattitvā apalokesi*. – Just as the elephant-nāga 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.

²⁵⁹ The human body has 360 bones (*asthi*) according to the Aṣṭāṅgasamgraha, 3, 5, and Aṣṭāṅgaḥṛdaya, 3, 3; 300 bones according to the Suśruta, 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 Vibhāṣā recognizes only 103 bones in buddhas.

[*Nīthāvadana*].²⁶⁰ – As it is said in the *Ni-t'o-a-pa-t'o-na* (Nīthāvadāna), Nītha was a street refuse-sweeper in the land of Śrāvastī and yet the Buddha patted his head with his hand and <2319> invited him to go forth from the world (*pravrajitum*); he was the only one who did not scorn him.

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 (*śaraṇa*) 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 (*vyāmaprabhā*),²⁶¹ 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”,²⁶² or also: “If his feet do not tread on the ground, it is because that is his nature (*prakṛtir asyasiṣā*); 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 (*lakṣaṇa*) of the Buddha and simply say: “The Buddha is a very powerful śrāmaṇa.”²⁶³ Those who speak in this way are like very sick people who, on the point of dying, consider the remedies (*bhaiṣajya*) 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 koṭi of devas, from <2320> the Cāturmahārājakāyikas to the Akaniṣṭhas”: this is a constant rule (*dharmatā*) 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 (*samyojanamāra*) and the lord-god Māra (*iśvaradevaputramāra*), and also to realize omniscience (*sarvajñatā*). Why would the crowd of devas not honor him, not accompany him?

²⁶⁰ See p. 1634F, n. 1.

²⁶¹ This is the ‘usual’ light of the Buddha; cf. p. 277F, 455F.

²⁶² Majjhima, I, p. 375, 381; Anguttara, II, p. 190, 193: *Samaṇo Gotamo māyāvī, āvaṭṭaniṃ māyaṃ jānāti aññatithiyānaṃ sāvake āvaṭṭeti.*

²⁶³ In the canonical scriptures, the heretics address the Buddha by calling him *Samaṇo Gotama*.

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 [Kaṇṭhaka] when he leaped over the ramparts; now the devas make sure that they accompany the Bodhisattva to the foot of the bodhi tree.

Question. – Why does the Prajñāpāramitāsūtra not say that innumerable people (*aprameyamanuṣya*), kṣatriyas, 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 sūtra 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 saṃbodhi. This is why the sūtra does not speak of men.

Moreover, the devas are higher than men. This is why the sūtra speaks only of devas.

Moreover, the Buddhas always love solitary places (*viviktasthāna*),²⁶⁴ and as the devas hide themselves and do not show themselves, they do not disturb his solitude. This is why the sūtra speaks only of the presence of the devas.

Finally, seeing that the five bhikṣus²⁶⁵ had gone away <2321> and abandoned him, the Bodhisattva went alone to the foot of the tree. This is why he made the wish (*prañidhāna*) [to be accompanied by the devas].

Divyavastramstara

Twelfth Section ATTAINING SAṂBODHI ON A BED OF CELESTIAL ROBES

Sūtra (cf. Pañcaviṃśati, p. 33, l. 9-12; Śatasāhasrikā, 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 Cāturmahārājikas to the Akaniṣṭhas – lay down a bed of celestial robes there” (*Bodhisattvena mahāsattvenaivam upapariṣamāṇena ‘kim iti me bodhidrumamūle niṣīdataś cāturmahārājakāyikā devā yāvad akaniṣṭhā devā divyavastrasamstaram kuryur’ iti prajñāpāramitāyāṃ śikṣitavyam*).

²⁶⁴ The Blessed One was a solitary person and a lover of solitude: *Bhagavā pavibitto pavivekassa ca vannavādī* (Majjhima, 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’ ahaṃ bhikkahve adḍhamāsaṃ paṭisalliyituṃ namhi kenaci upasaṅkamitabho aññatra ekena piṇḍapātanihārakena* (Saṃyutta, V, p. 12, 320). All the Tathāgatas had the same preference: *Suññāgāre kho tathāgatā abhiramanti* (Vinaya, II, p. 158).

²⁶⁵ The Five of the fortunate group, Ājñāta-Kauṇḍinya, 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.

Śāstra. –

Question. – But according to the sūtras, the Buddha spread out grass (*ṛṇa*) at the foot of the tree and sitting on that, he attained saṃbodhi. Why the does the bodhisattva wish for celestial garments (*divyavastra*) as a seat?

Answer. – It is in the sūtras of the śrāvakas that it is a matter of a bunch of grass;²⁶⁶ the Mahāyānasūtras, 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 (*puṇya*) of the beings.

Moreover, the Buddhas of birth body (*janmakāyabuddha*) collect grass at the foot of the tree, whereas the Buddhas of body born from the fundamental element (*dharmadhātujakāya*) use heavenly robes as seat or things higher than these robes.

Finally, the Buddha realizes saṃbodhi 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

²⁶⁶ Saṃghabheda, I, p. 113 (T 1450, k. 5, p. 122c-23-28): *Tato bodhisattvaḥ kālīkāgarājena saṃstūyamāno vajrāsānbhīmukhaḥ saṃprasthitaḥ. sa saṃlakṣayati: ṛṇasaṃstare niṣadyāṃ kalpayāmīti. tasya ṛṇaiḥ prayojanam iti śakra devānām indro bodhisattvasya cetasā cittam ājñāya gandhamādanāt parvatāt tūlasaṃsparśānām turṇānām bhāram ādāya svastikayāvasikavarṇam ātmānam abhinirmāya bodhisattvasya prastād avasthitaḥ. bodhisattvaḥ kathayati: bhadrāmukhā dīyantāṃ mamaitāni ṛṇānīti. śakreṇa devendreṇa bodhisattvasya pādāyor nipatya sagauraveṇa dattāni. tato bodhisattvaḥ svastikasyayāvasikasyāntikāt ṛṇāny ādāya devatopadiṣṭena mārgēna yena bodhimūlam tenopasaṅkrāntaḥ; upasaṅkramya anākulam asaṅkulam ṛṇasaṃstarakam prajñāpayitum ārabdhaḥ.*

Transl. – Then the Bodhisattva, covered with praise by the nāga king Kālīka, went towards the Diamond Seat. He said: “I am going to sit on a bed of grass.” Seeing that he needed grass, Śakra king of the gods, taking to mind the Buddha’s thought, went to Mount Gandhamādana to gather an armful of grass, soft to the touch like cotton; he changed himself into a grass-seller called Svastika and went to stand in front of the Bodhisattva. The Bodhisattva said to him: “Friend, give me that grass.” Śakra king of the gods fell to the Bodhisattva’s feet and respectfully gave it to him. Then, taking the grass that Svastika the grass-seller had given him, he went to the bodhi tree by way of the path the gods had shown him. Having come there, he set about arranging the grass in an orderly way.

- The gift of grass by Svastika (in Pāli, Sotthiya) is told in many sources:

Mahīśāsaka Vin., T 1421, k. 15, p. 102c15-16; Dharmaguptaka Vin., T 1428, k. 31, p. 781a12-17.

Lives of the Buddha: Sieou king pen k’i king, T 184, k. 2, p. 470a28-b2; P’ou yao king, T 186, k. 5, p. 514c13-20; Ta tchouang yen king, T 187, k. 8, p. 587a20-b4; Yin kouo king, T 189, k. 3, p. 639c4-11; Pen hing rsi king, T 190, k. 26, p. 773a7-20; Tchong hui mo ho ti king, T 191, k. 6, p. 950a15-21; Pen hing king, T 193, k. 3, p. 75c25-28; Tch’ou yao king, T 212, k. 7, p. 644c11-14.

Mahāvastu, II, p. 131, l. 12; 264, l. 5-7; Lalitavistara, P. 286, l. 3-288, l. 10; Sad. puṇḍarīka, p. 421, l. 6-7.

Nidānakathā, p. 70-71.

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 Cāturmahārājakāyikas weighs two pala; that of the Trāyastrimśa, one pala; that of the Yāmas, eighteen dharāṇa; that of the Tuṣitas, [310c] twelve dharāṇa; that of the Nirmānaratis, six dharāṇa; that of the Paranirmitavaśavartins, 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 samyaksambodhi*).

Question. – Why does the Prajñāpāramitāsūtra 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 (*āsana*) for the Buddha?²⁶⁸ At the moment when the Buddha is going to realize sambodhi, all the bodhisattvas set out thrones for the Buddha. < 2323> These thrones have a length of one league (*vojana*) and a width of one league, ten leagues, a hundred leagues, a thousand leagues, ten thousand leagues, an infinite number of leagues; and their height is also in proportion. These precious thrones come from the pure merit (*anāsravapuṇya*) 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 (*daśadigbuddha*) and the three times (*tryadvabuddha*), their victory over Māra (*māradharṣaṇa*), their enlightenment (*abhisambodhana*), their wonders (*vyūha*) and their Buddha deeds (*buddhakārya*) are seen clearly as though in a clear mirror (*ādarśa*). Why then does the Prajñāpāramitāsūtra not speak of these precious thrones?

Answer. – The Prajñāpāramitās are of two kinds: *i*) those that are addressed both to the śrāvakas and to the bodhisattvas and devas; *ii*) those that concern bodhisattvas possessing the ten bhūmis (*daśavihārasamanvāgata*) exclusively. It is in this latter type that the ‘bodhisattvas setting out thrones for the Buddha’ will be discussed. Why? The gratitude (*kṛtajñāna*) 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 (*abhiññābala*) to honor the Buddha? But in the present passage, the Prajñāpāramitāsūtra is addressed also to the śrāvakas; this is why it does not speak [of the great bodhisattvas, but only of the devas].

Vajramayaḥ pradeśaḥ

Thirteenth Section CHANGING THE SURROUNDING GROUND INTO DIAMOND

²⁶⁷ See detail in chapter XX of the Lalitavistara, p. 290-299: *Bodhimaṇḍavyūha*.

²⁶⁸ Cf. the gift of thrones related in the *Vimalakīrtinirdeśa*, French transl., p. 247-250.

Sūtra (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” (*Bodhisattvena mahāsattvenaivaṃ upaparikṣamānena ‘kim iti me ‘nuttarāṃ samyaksambodhim abhisambuddhasya gacchataḥ tiṣṭhato niṣaṇṇasya śayānasya pṛthivīpradeśo varjramayaḥ samtiṣṭheta’ iti prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Question. – Why is the earth (*pṛthivī*) changed into vajra ‘diamond’ where the Buddha takes up the four postures (*īryāpatha*)? <2324>

Answer.²⁶⁹ – 1) According to some, when the Bodhisattva comes to the foot of the bodhi tree, he sits in this place and attains supreme complete enlightenment (*anuttarā samyaksambodhi*). At that moment, the Bodhisattva penetrates the true nature of dharmas (*dharmāṅgāṃ dharmatā*), and then there is no earth that can support him.²⁷⁰ Why? For beings the earth is a deception and exists as retribution (*vipāka*) conditioned by previous actions (*karman*); this is why it is incapable of supporting <2325> the Bodhisattva. When the Bodhisattva is about to realize sambodhi, he has knowledge of the true nature (*dharmatājñāna*) as 'body' (*kāya*), and then the place where he is seated changes into Vajra.

²⁶⁹ The answer is inspired by the old Buddhist cosmology.

According to the canonical sūtras (Dīgha, II, p. 107; Kośavyākhyā, p. 15), the earth (*pṛthivī*) rests upon the water (*udaka*) or Circle of waters (*abmaṇḍala*); the water or Circle of waters rests on wind (*vāyu*); the wind rests on space (*ākāśa*); space does not rest upon anything. – In this summary, there is no mention of gold (*kāñcana*) or diamond (*vajra*).

Later scholasticism, particularly that of the Sarvāstivādins (Kośa, III, p. 138-141; Kośabhāṣya, p. 157-158) gives more details:

1) Resting on space, there arises below, by the force of the actions of beings, the Circle of wind (*vāyumaṇḍala*): it is 1,600,000 leagues (*yojana*) high, immeasurable in circumference, solid (*dr̥ḍha*) to the extent of being unable to be cut into by Vajra 'thunderbolt, or diamond'.

2) Superimposed on the Circle of wind, the Circle of waters (*abmaṇḍala*), 1,120,000 yojanas high. But after a certain time, stirred by the winds that create the power of actions, the water becomes gold (*kāñcana*) in its upper part, just as boiled milk becomes cream (*pakvaksirī śaribhāvayogena*). Then the Circle splits into two parts:

- a. a lower part constituting the Circle of waters proper, 800,000 yojanas high,
- b. an upper part, 320,000 yojanas high, called the earth of gold (*kāñcanamayī mahī*) in the Kośabhāṣya, p. 158, l. 13; the wheel of gold (*kāñcanacakra*) in the Sarvāstivādin Āgama cited in Śikṣāsamuccaya, p. 148, l. 15; the Circle of gold and diamond (*kāñcanavajramaṇḍala*) in the Pañjikā, p. 168, l. 7. This last name, which associates vajra with gold, deserves to be remembered.

3) Differing in height, the Circle of waters and the earth of gold are equal in diameter (1,203,450 yojana) and in perimeter (3,610,350 yojana).

4) The earth of gold supports the earth (*pṛthivī*), the universe of four continents encircled by the cakravāda which gives it the shape of a wheel.

Wherever the buddhas have attained or will attain sambodhi, the vajra which plunged into the waters, slips through the earth of gold (*kāñcanamayī mahī*) and comes to the surface of the earth where it forms the Diamond Seat (*vajrāsana*) more than a hundred paces in circumference (Si-yu-ki, T 2087, k. 8, p. 915b15-17).

For this Diamond Seat and the area of enlightenment (*bodhimaṇḍa*) that surrounds it, see *Vimalakīrtinirdeśa*, French transl., p. 198-200, note; Ceylon Encyclopedia, III, p. 207 and 217, s.v. Bodhimaṇḍa and Bodhipūjā. We may add that, in a figurative sense, the expression *bodhimaṇḍa* simply means the complete spiritual presence of the Dharma or Dharmakāya of the Buddhas.

²⁷⁰ Cf. Kośabhāṣya, p. 161, l. 12-14: *Tasya [Jambudvīpasya] madhye kāñcanamayyāṃ pṛthivyāṃ vajrāsanam abhinirvṛtṭam yasmin niśadya sarve bodhisattvā vajropamaṃ samādhim utpādayanti. nahi tam anya āśrayaḥ pradeśo vā soḍhuṃ samarthaḥ.* – At the center of Jambudvīpa, resting on the earth of gold, the Diamond Seat where all the bodhisattvas sit to realize the diamond-like concentration. No other place, no other location is able to support the Bodhisattva [in this concentration].

2) According to others, the Earth (*pr̥thivī*) rests on the Circle of gold (*kāñcanamaya maṇḍala* or *kāñcanamayī mahī*); the Circle of gold rest on the Vajra; from the [upper] point of the Vajra arises a terrace (*prāsāda*) similar to a lotus flower (*padmapuṣpa*); just above, it supports the place where the Bodhisattva is sitting and prevents it from sinking This is why the area of enlightenment [311a] (*bodhimāṇḍa*) where the Bodhisattva sits is called Vajra.

3) According to yet others, as soon as the Bodhisattva has realized saṃbodhi, every place where the Buddha takes up the four postures (*īryāpatha*) changes into diamond.

Question. – But the Vajra itself is deceptive for beings and exists as a result of actions: how can it support the Buddha?

Answer. – Even though the Vajra comes about by deception, it is much more solid (*dr̥ḍha*) than the Earth (*pr̥thivī*) and nothing can surpass it. The Vajra plunges into the water (*ap-*) and there the nāga kings offer this solid substance to the Buddha and, as a result of the actions of his earlier lives (*pūrvanivāsakarman*), the Buddha has this solid support (*supraṭiṣṭhitasathāna*).

Moreover, the Buddha transforms the Vajra and the four great elements (*mahābhūta*) into empty space (*ākāśa*), and this Ākāśa itself is not deceptive. The wisdom (*prajñā*) of the Buddha is not deceptive either. [Ākāśa and Prajñā] are both alike; this is why they can support him.

Ekakālatā

Fourteenth Section CARRYING OUT ABHISAMBODHI, PREACHING AND CONVERSIONS ALL IN THE SAME DAY

Sūtra (cf. Pañcaviṃśati, p. 33, l. 14-34, l. 5; Śatasāhasrikā, 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 aparaṃ Śāriputra bodhisattvena <2326> mahāsattvenaivam upaparīkṣamāṇena ‘kim ity ahaṃ yatraiva divase ‘bhiniṣkrāmeyam tatraiva divase ‘nuttarāṃ samyaksambodhim abhisambudhyeyam tatraiva divase dharmacakraṃ pravartayeyam’ iti, ‘kim iti me dharmacakraṃ pravartayamānasyāprameyāṇām asaṃkhyeyāṇām sattvāṇām virajo vigatamalaṃ dharmeṣu dharmacakṣur viśuddham, aprameyāṇām asaṃkhyeyāṇām sattvāṇām anupādāyāsravebhyaś cittāni vimucyeran, aprameyā asaṃkhyeyāḥ sattvā avavartikā bhavyur anuttarāyāṃ samyaksambodhāv’ iti prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. -

I. BECOMING BUDDHA AND PREACHING THE DHARMA THE SAME DAY

In unfortunate ages (*kalpakaṣāya*),²⁷¹ among beings of wrong views (*mithyādr̥ṣṭika*), in order to eliminate the wrong views of beings, some bodhisattvas devoted themselves zealously to very austere practices (*duṣkaracaryā*). Thus, in the Uruvilvā forest, the Buddha Śākyamuni ate only one grain of sesame (*tila*), one grain of rice (*tanḍula*).²⁷² The heretics (*tīrthika*) 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 (*duḥkhavipāka*) of bad actions (*akuśalakarman*) 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 abhisambodhi on that same day.”

Moreover, there are some bodhisattvas who go forth (*abhinīṣkramanti*) during fortunate times. Thus *Ta-t'ong-houei* (Mahābhijñāñāna), in search of abhisambodhi, sat cross-legged (*paryāṅkam ābhujya*) for ten lesser kalpas (*antarakalpa*) until <2327> he attained abhisambodhi.²⁷⁵ Learning this, some bodhisattvas say to themselves: “May I attain abhisambodhi on the same day that I go forth.”

There are some bodhisattvas who, after having realized abhisambodhi, do not immediately turn the Wheel of Dharma (*na sadyo dharmacakram pravartayanti*).

a. Thus, for twelve years after he had attained abhisambodhi, the Buddha *Jan-teng* (Dīpaṅkara) only emitted light rays (*raśmi*) and, as there was no one to understand him, did not preach the Dharma.²⁷⁶

²⁷¹ In his translation of the Lotus (T 262), Kumārajīva renders the expression *kalpakaṣāya* of the Sad. puṇḍ., p. 43, l. 4; 65. l. 13, by *Ngo che*. The *kalpakaṣāya* is one of the five corruptions (Kośa, III, p. 193).

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; Saṃghabheda, I, p. 108, etc.

²⁷⁴ The nine torments endured by the Buddha set a doctrinal problem which have been fully discussed above, p. 507-514F. We may add to the references given in the note on p. 509F the Mūlasarv. Vin., *Gilgit Manuscripts*, III, part I, p. 211-218. According to the Hīnayānists, by these torments and illnesses the Buddha expiated the wrong-doings of his former existences. For the Mahāyānists and the *Traité* (p. 517F, 1512F), these were apparent faults and fictitious torments simulated by the Buddha for the benefit of others.

²⁷⁵ Sa. Puṇḍarīka, p. 160: *Atha khalu bhikṣavo daśānām antarakalpānām atyayena sa bhagavān Mahābhijñāñānābhībhus tathāgato 'rhan samayaksambodho 'nuttarām samyaksambodhim abhisambuddhaḥ.*

Compare Gilgit recension, ed. S. Watanabe, p. 76, and the Kashgar recension, ed. H. Toda, I, p. 28.

²⁷⁶ Vibhāṣā, T 1545, k. 98, p. 506a24 seq.: The bodily brilliance (*prabhā*) of the tathāgata arhat samyaksambuddha Dīpaṅkara shone and illumined the city of Dīpavatī. Its perimeter was one yojana. For twelve years there was no difference between day and night. – Ibid., k. 183, p. 916b19-20: The buddha Dīpaṅkara turned the wheel of Dharma in the city of Dīpavatī on Mount Ho-li-to-lo (?).

It follows that, for the twelve years following his enlightenment, Dīpaṅkara 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.

b. Also, the Buddha *Siu-chan-to* (Suśānta) who was about to become buddha but had no-one to receive his teachings, created a fictive buddha (*nirmitabuddha*) who, for a whole kalpa, preached the Dharma and saved beings, whereas Suśānta himself had already entered parinirvāṇa.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 <2328> I turn [311b] the Wheel of Dharma immediately when I become buddha.”

II. SIMULTANEOUSLY PREACHING AND CONVERTING²⁷⁹

²⁷⁷ The Buddha Suśānta has already been mentioned above (p. 418F). The Pañcaviṃṣati speaks of him twice:

T 223, k. 21, p. 374c26-29: Once there was a buddha called Suśānta. In order to save bodhisattvas, he created a buddha by emanation (*nirmāṇa*), then himself entered into parinirvāṇa. For half a kalpa, this fictive buddha (*nirmitabuddha*) did the work of a buddha and, after having made the prediction (*vyākaraṇa*), entered into parinirvāṇa. All the beings in the world said that the Buddha was really parinirvanized, but, O Subhūti, fictive beings are really without birth or cessation.

T 223, k. 23, p. 390c4-6: The Buddha Suśānta attained anuttarā samyaksaṃbodhi and, for the followers of the three Vehicles, he turned the Wheel of Dharma. As there was nobody to receive the prediction (*vyākaraṇa*) of Bodhisattva, Suśānta created a buddha by emanation, abandoned his life and entered into nirvāṇa without residue.

²⁷⁸ See above, p. 419F, n. 1.

²⁷⁹ To reach nirvāṇa, the ascetic must travel a path of seeing (*darśanamārga*) which involves 16 moments of mind, and a path of meditation (*bhāvanāmārga*) 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 (*śrāmaṇyaphala*). He becomes srotaāpanna at the 16th moment of the darśanamārga, sakṛdāgāmin, anāgāmin and arhat (*asaikṣa*) at, respectively, the 12th, 18th and 162nd moments of the bhāvanāmārga.

Buddhist texts use a stereotyped formula in describing the acquisition of the fruit of srotaāpanna: “In the venerable one there arises the eye of Dharma, without dust or stain”, sometimes completed by the saying: “He knows that all that has a beginning is subject to destruction.”

Pāli Concordance, II, p. 408. s.v. *dharmacakkhu*, p. 513, s.v. *nirodhamma*. - *Āyasmato N. virajaṃ vītamalaṃ dammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman ti*.

Catuṣpariṣad, p. 152; Saṃghabheda, I, p. 136; Mahāvastu, III, p. 333, l. 19. - *Āyusmati N. virajo vigatamalaṃ dharmeṣu dharmacakṣur utpannaṃ* (variant: *viśuddam*).

To designate the acquisition of the fourth fruit, the fruit of arhat, another formula is used: “In the venerable one, by detachment, the mind was liberated from impurities.”

Pāli Concordance, I, p. 348, s.v. *āsavehi*. - *Tassa N. anupādāya āsavehi cittaṃ vimuccati* (or *vimucci*).

Catuṣpariṣad, p. 162, 170, 190, 322; Saṃghabheda, I, p. 138, 139, 143; Nidānasamyukta, p. 170; Mahāvastu, III, p. 227, l. 4. - *Āyusmato N. anupādāyasravebhyaṃ cittaṃ vimuktam* (in plural, *cittāni vimuktāni*).

Access to a fruit of the path is a type of conversion usually brought about by a speech of the Buddha. Entry into possession of the fourth fruit, the fruit of arhat, is usually preceded by several sermons of the Buddha. Thus Ājñāta Kauṇḍinya who, after Śākyamuni, was the second arhat in this world, attained the final goal after two times only: during the sermon on the four noble Truths, he became a srotaāpanna, in possession of the dharmacakṣus, but it was

There are Buddhas who save beings, but in limited numbers. Thus, when the Buddha Śākyamuni turned the Wheel of Dharma, <2329> *Kiao-tch'en-jou* (Kaunḍinya) was the only person to obtain the first [fruit] of the Path (*prathamam mārgaphalam*, i.e., srotaāpattiphala) and 80,000 devas also obtained the purity of the dust-free and stainless eye of Dharma (*virajo vigatamalaṃ dharmeṣu dharmacakṣur viṣuddham*).²⁸⁰ Learning that, some bodhisattvas [as here] make the following wish (*prañidhāna*): “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 Kaunḍinya] and some devas obtained the first [fruit of the path, the srotaāpattiphala], 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 (*ṛddhibala*), qualities (*guṇa*) and salvific activity (*sattvapariṭrāṇa*) are the same;²⁸¹ why then do these bodhisattvas make such wishes (*prañidhāna*)?

Answer. – A single Buddha can create innumerable incalculable bodies by transformation (*nirmāṇa*) and save beings by them. However, in the universes (*lokadhātu*) some are pure (*pariśuddha*) 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. Saṃghabheda, I, p. 136, l. 15-16, and p. 138, l.6-7).

The Saṃghabhedavastu of the Mūlasarv. Vinaya gives the list of the first 61 arhats and relates the historical detail of their final conversion.

- 1) The Buddha Śākyamuni.
- 2) Ājñāta Kaunḍinya (I, p. 138)
- 3-6) The other four members of the Fortunate Group (p. 139).
- 7) Yaśas (p. 143).
- 8-11) The 50 young men of Benares (p. 148).

This list also appears in Catuspariṣad (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 instantaneously to the fruits of the path. A bold, not to say unrealizable wish, but quite to the honor of the bodhisattva.

²⁸⁰ The *Traité* cites Sarvāstivādin sources textually, the Catuspariṣad, p. 152, and the Saṃghabheda, I, p. 136: *Asmin khalu dharmaparyāye bhāṣyamāṇe āyusmata ājñātaKaunḍinyasya virajo vigatamalaṃ dharmeṣu dharmacakṣur utpannam aśitīnām ca devatāśahasrāṇām*. – The Pāli Vinaya (I, p. 11, l. 32-35) does not mention the gods, whereas the Mahāvastu (III, p. 333, l. 19-334, l. 1) mentions 18 koṭi of devas.

²⁸¹ On the similarities and differences among the Buddhas, see Kośa, VII, p. 80-82, and notes.

impure (*apariśuddha*). The bodhisattvas see or hear it said that some buddhas, by austerity (*duṣkaracaryā*), have attained abhisambodhi with difficulty and have not immediately turned the Wheel of Dharma. Thus, for example, <2340> the Buddha Śākyamuni realized abhisambodhi only after six years of austerity and, when he first turned the Wheel of Dharma, nobody obtained the bodhi of the arhats, still less the bodhi of the bodhisattvas.²⁸² This is why these bodhisattvas, not knowing that the buddhas are equal in power, make the wishes [mentioned here in the Prajñāpāramitāsūtra]. Nevertheless, the magical power (*rdhibala*) and the qualities (*guṇa*) are identical (*sama*) and without difference (*nirviśiṣṭa*) in all the buddhas.

Ekadharmadeśana

Fifteenth Section BRINGING INNUMERABLE BEINGS TO ARHATHOOD BY A SINGLE SERMON

Sūtra (cf. Pañcaviṃśati, p. 34, l. 5-7; Śatasāhastikā, 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 (*Bodhisattvena mahāsattvenaivam upaparīkṣamānena ‘kim iti me ‘nuttarāṃ samyaksambodhim abhisambuddhasyāprameya ‘saṃkheyah śrāvakasamgha bhaved ekadharmadeśanayā cāprameyā asaṃkhyeyāḥ śrāvakā ekāsanikā arhanto bhavyur’ iti prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

1) There are Budhas whose śrāvakasamgha is limited.

Thus, the Buddha Śākyamuni had a samgha of 1250 bhikṣus (*ardhatrayodaśāni bhikṣusātāni*).²⁸³ <2331>

²⁸² Actually, as we have just seen, after the first sermon of the Buddha at Benares, Kauṇḍinya and the gods obtained just the fruit of srotaāpanna.

²⁸³ At Uruvilva, Śākyamuni conferred ordination to a thousand Jaṭilas, disciples of the three Kāśyapa brothers; soon after, he repeated the ordination at Rājagṛha where he admitted into his order 250 disciples of the heretic Saṅjaya, brought by Śāriputra and Maudgalyāyana. In the company of these 1250 bhikṣus, the Teacher traveled through Magadha, and this invasion of yellow robes outraged the population: “The śrāmaṇa 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 Jaṭilas, then the two hundred and fifty parivrājakas of Saṅjaya, and here many young people of good family in the country of Magadha are taking up the religious life under the direction of the śramaṇa Gautama” (Pāli Vinaya, p. 43; Catuspariśad, p. 394; Mahāvastu, III, p. 90).

Many other ordinations were subsequently performed, but it remained understood that Śākyamuni’s samgha consisted of 1250 bhikṣus: *aḍḍhatelasa bhikkhusata* (Vin. I, p. 220, l. 20; 224, l. 6; 249, l. 13; Dīgha, I, p. 47, l. 4; 49, l. 15; Saṃyutta, I, p. 192, l. 10).

The Buddha Maitreya will have a first assembly (*saṃnipāta*) of 99 koṭi, a second assembly of 96 koṭi and a third assembly of 93 koṭi of listeners.

These buddha-saṃghas, each having their limit and their determined number, are dissimilar. This is why some bodhisattvas wish, [as here],”“to have innumerable incalculable śrāvakas as saṃgha”.

2) There are Buddhas who preach the Dharma to beings [several times]. At the time of the first sermon (*dharmadeśana*), these beings obtain the first fruit of the Path (*prathama 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 [311c] obtained the bodhi of the arhats.²⁸⁴

Śāriputra first attained the first [fruit] of the Path, then after a fortnight (*ardhamāsa*), he attained the bodhi of the arhats.²⁸⁵ <2332>

In their nidānas, 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 Aṣṭasāhasrika was preached there were 1250 bhikṣus (*ardhratrayodaśāni bhikṣuśatāni*), whereas those of the Pañcaviṃśati and the Śatasāhasrikā included 5000 (*pañcamātrāṇi bhikṣusahasrāṇi*).

²⁸⁴ The three brothers, hermits wearing braided hair and worshippers of fire (*jaṭila*), lived at Uruvilvā: Uruvilvā-Kāśyapa, 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 pure eye of Dharma and that they had acceded to the fruit of srotaāpanna. The Tathāgata conferred on them (*upasampad*) and they became bhikṣus (cf. Vin. I, p. 33, l. 12-13; CatuspariUsad, 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 Jaṭilas now bhikṣus, the Tathāgata went to Mount Gayaśrīṣa, accomplished some miracles there and pronounced the famous Fire Sermon there: “*Sarvam ādīptam*”. Following this sermon, the minds of these thousand bhikṣus was liberated from the impurities (*tasya bhikṣusahasrānupādāyāsravebhyaś cittam vimuktam*) by detachment, which means, in other words, that they attained arhathood (Vin. I, p. 35, l. 10-12; Catuspariṣad, p. 322).

²⁸⁵ The *Traité* has devoted the entire chapter XVI, p. 621-649F, to the story of Śāriputra (= Upaṭiṣya) and Maudgalyāyana (= Kolia), but here it is necessary to return to three events which made a mark in their lives: the attaining the fruit of srotaāpanna (or if you wish, the conversion), the ordination and arriving at arhathood.

1) The attainment of the fruit of srotaāpanna. – These two childhood friends set out on the search of the deathless, first started in the school of the sage Sañjaya (= Sañjayin) where there were 500 prairvājakas.

At Rājagṛha, Śāriputra met Aśvajit, the Buddha’s first disciple and heard from his mouth the famous stanza summarizing the Buddha’s teaching in four lines: *Ye dharmā hetuprabhavāḥ*... There immediately arose in him the dust-free stainless eye of the Dharma (Vin. I, p. 40, l. 30-34; Catuspariṣad, p. 378).

Śāriputra went on to communicate this stanza to his friend Maudgalyāyana and the latter, in turn, entered into possession of this same fruit of the Path (Vin. I, p. 41, l. 37-42, l. 3; Catuspariṣad, p. 384).

2) Ordination. – The two friends decided to go to the Buddha who was then at the Venuvana in Rājagṛha, and they were accompanied by 250 parivrājakas. Upon their request, they received, at the Buddha’s call *Ehibhikṣukā*, the

When Mahākāśyapa saw the Buddha, he obtained the first [fruit] of the Path, then eight days later he became arhat.²⁸⁶ <2334>

minor ordination (*pravrajyā*), the major ordination (*upasampad*) and the status of bhikṣu (Vin. I, p. 43, l. 6-7; Catuspariṣad, p. 392; Mūlasarv. Vin., T 1444, k. 2, p. 1028a11-23).

3) Arrival at arhathood. – Except for Śāriputra and Maudgalyāyana, all the parivrājikas 250 in number acceded to the state of arhat (*thapetvā dve aggasāvake avasesā arahattam pāpuṇṇimsu*) at the very moment of their ordination.

Seven days after his ordination (*pabbajitadivasato sattame divase*), Maudgalyāyana attained the summit of supreme knowledge of the śrāvakas (*sāvakaṇṇāmañassā matthakam patto*), i.e., he became arhat. After a week of intense meditation, he had been seized by languor-torpor (*thīnamiddha*), but the Buddha came to preach to him the *Pacālasutta* 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 (*pabbajitadivasato addhamāsaṃ atikkamitvā*) that he attained the summit of supreme knowledge of the śrāvakas. He was then in the neighborhood of Rājagṛha in the Sūkarakhata cave and had heard Dīrghanakha, his sister's son, speaking with the Buddha, a dialogue recorded in the *Vedanāparigghanasuttanta*, better known as the *Dīrghanakhasutta*, Majjhima, I, p. 497-501. [Cf. the *Dīrghanakhāvādāna* of the Avadānaśataka where it is clearly specified (II, p. 194, l. 1) that Śāriputra at that time was *ardhamāsoṇasampanna* 'ordained for half a month'.

All this is taken from the Commentary of the Dhammapada, 2nd edition, I, p. 79-80; see also Mrs. Rhys Davids, *Psalms of the Brethren*, p. 341-342.

Nīdānakathā, p. 85: *Mahāmoggallāno sattāhena arahattam pāpuṇṇi Sāriputtathero addhamāsenā. ubho pi ca ne Satthā aggasāvakaṇṇhāne ṭhapesi.*

Mahāvastu, III, p. 66-67: *Sarveṣāṃ Śāriputramaudgalayāyanamukhānāṃ bhikṣusātānāṃ anupādāyāsṛavebhyas cuttāni vimuktāni / āyuṣmāṃ ca Mahāmaudgalyāyano saptāhopasampanno rddhibalatāṃ rddhivaśitāṃ ca anuprāpuṇe catvāri ca pratisaṃvidāni sāṅṅikare / āyuṣmāṃ ca Śāriputro ardhamaṣaṃ pravrajito ardhamaṣaṃ abhijñāvaśitāṃ prajñāpāramitāṃ ca anuprāpuṇe catvāri ca pratisaṃvidāni sāṅṅikare /*

The fact that Śāriputra and Maudgalyāyana 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 śrāvaka knowledge (Dhp. A, I, p. 79, l. 16: *sāvakaṇṇāmañassā mahantatāya*). 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).

²⁸⁶ The main source is a passage of the *Cīvasutta* of the Saṃyutta, 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 (*paṭapilotokānaṃ saṃghāti*). [*Traité*, 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 Rājagṛha and Nālandā. Having seen him, he wanted to bow to him. [Kośavyākhyā, p. 374, l. 11-15: But, they say, all the statues of the gods that Mahākāśyapa bowed 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” (*Sathā me Bhagavā, sāvako ham asmi*). [Kośabhāṣyā, p. 212, l. 3 and 6: There are ten kinds of ordination (*upasampad*)... ; the 4th, by recognizing the Blessed One as teacher, in the case of Mahākāśyapa (*daśavidhā upasampad iti... śāṣṭur abhyupagamān mahākāśyapasya*)].

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’ (*srotaāpanna*) and this recognition constituted his ordination. Eight days later, perfect knowledge (*ājñā*) was produced in him and he became arhat.

Kāśyapa’s assertion which Bakkula will attribute to him (*Majjhima*, III, p. 127, l. 7-8) is worded in Pāli as follows: *Sattāham eva kho ahaṃ, āvuso, sāṇo raṭṭhapiṇḍaṃ bhūñji, atha aṭṭhamiyaṃ aññā udapādi*.

‘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. *Sāṇa*, which I [Lamotte] have translated above as ‘imperfect’ is a rare word. According to the Commentary of the Saṃyutta, II, p. 199, l. 1, it means, etymologically, *sa-ina*, ‘in debt’; in the figurative sense, *sakilesa*, ‘with passions’. The commentary does not specify which ones, but as *sāṇa* is opposed here to *aññā*, the perfect knowledge of the saints, we could take it that it is all the passions to be abandoned by seeing the truths, or *darśanaheyakleśa* (cf. *Kośa*, V, p. 13).

The *sāṇa* would be something like a good worldly person (*prthagjana*) practicing the three *śikṣā* (high morality, high thought, high wisdom) in view of the destruction of the impurities (*saikṣa*). The expression *saikṣa prthagjanakalyāṇaka* is time-honored (*Divya*, p. 419, l. 17; 429, l. 17).

The Commentary of the Anguttara, I, p. 183, l. 8-10, has it that Kāśyapa had been worldly (*puthujjana*) during the seven days that preceded his coming to arhathood (*sattadivasamattaṃ puthujjano hutvā aṭṭhame aruṇe ... arahattaṃ pāpuni*).

Judging from the Chinese versions, the assertion made here by Kāśyapa was formulated differently in the Sanskrit Saṃyukta:

T 99, k. 41, p. 303c1-2: As for myself, for eight days, it was by practicing (*śikṣ-*) the Dharma that I received alms-food; on the ninth day, I produced [the fruit] of *śaikṣa*.

T 100, k. 6, p. 418c14-15: As for myself, for eight days, as *śaikṣa*, I obtained the [first] three fruits [: fruits of *srotaāpanna*, *sakṛdāgāmin* and *anāgāmin*], and on the ninth day, I destroyed all the impurities (*āsrava*) and became arhat.

Compare *Mahāvastu*, III, p. 53, l. 7-9: *Sa khalv aham, āyusmann Ānanda, bhagavatā iminā ovādena ovādīto aṣṭhāham evābhūsi śaikṣo sakaraṇiyo navame yevājñānā āragaye*. – And as for myself, O venerable Ānanda, encouraged by this exhortation of the Blessed One, for eight days I was yet a *śaikṣa* 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 *Cīvarasutta* of the SaḪmutta, 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 *saṃghāṭi* 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 srotaāpanna, then after having served the Buddha for twenty-five years and after the Buddha's parinirvāṇa, he became arhat.²⁸⁷

Thus these arhats did not obtain the four [fruits] of the Path simultaneously. This is why the bodhisattva [here] wishes that innumerable śrāvakas become arhats in a single session (*ekāsanika*) in the course of a single sermon of the Dharma. <2335>

Sixteenth Section LEADING INNUMERABLE BODHISATTVAS TO THE STATE OF AVAIVARTIKA BY MEANS OF A SINGLE SERMON

Sūtra (cf. Pañcaviṃśati, p. 34, l. 4-5; Śatasāhasrika, p. 113, l. 16-17). – “May I have an immense incalculable saṃgha of bodhisattva-mahāsattvas and, in the course of a single sermon of the Dharma, may innumerable incalculable bodhisattvas become non-regressing” (*‘Kim iti me ‘prameyo ‘saṃkhyeyo bodhisattvānaṃ mahāsattvānaṃ saṃgho bhaved ekadharmadeśanayā cāprameyā asaṃkhyeyā bodhisattvā avaiivartikā bhaveyur’ iti*).

Śāstra. –

The Blessed One sat down on the indicated seat and said to me: “Your saṃghāṭi made of pieces of cloth, O Kāśyapa, is soft.” – “May the lord accept my saṃghāṭi out of pity for me!”

“Will you wear, O Kāśyapa, my worn out rags?” – “Yes, I will wear them, Lord.”

Then I gave to the Blessed One my saṃghāṭi made of pieces of cloth and I received in return the rags of hempen cloth, so worn-out, of the Blessed One.

²⁸⁷ *Ānandasutta* of the Saṃyutta, III, p. 105-106 (Saṃyukta, T 99, k. 10, p. 66a5-b5): At the Jetavana in Śrāvastī, Ānanda commented to his colleagues how useful (*navaka*) Pūrṇa Maitrāyaṇiputra had been to them by teaching them that the notion of “I am” (*asmiti*) comes from the five aggregates and by making them see that the latter are impermanent. Ānanda ended his comment by saying: *Idaṃ ca pana me āyasmato puṇṇassa Manatānīputtassa dhammadesanaṃ sutvā dhammo abhisameto*. “When I had understood this teaching of the Dharma by venerable Pūrṇa Maitrāyaṇiputra, the Dharma was understood by me.” The long-winded speech of the Saṃyukta (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 (*virajo viḡatamalaṃ dharmacakṣur viśuddham*): since then, I have always preached this Dharma to the fourfold assembly, but I do not preach it to the anyatīrthikas, śramaṇas, brāhmaṇas and parivrājakas.” This then is the first fruit of the Path, the fruit of srotaāpanna which Ānanda obtained at that time: see also the Commentaries of the Saṃyutta, II, p. 308, l. 24-25 and the Theragāthās in *Psalms of the Brethren*, p. 349, etc.

- Ānanda was the Buddha's attendant (*upasthāyaka*) for the last twenty-five years of his life. To the references noted above, p. 94F, n.1, and 1675F, 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 Rājagrha.

This is what the bodhisattva wishes here.

1) Most often the Buddhas have śrāvakas as saṃgha and do not have a special saṃgha of bodhisattvas, like Maitreya, Mañjuśrī, etc. Since the Buddha Śākyamuni did not have a special bodhisattva saṃgha, he entered into his śrāvaka saṃgha and sat there.

There are buddhas who, preaching the Dharma in reference to the single Vehicle (*ekam yānam ārabhya*), choose for themselves an exclusively bodhisattva saṃgha.

Finally, there are buddhas who have a mixed (*miśra*) saṃgha where śrāvakas and bodhisattvas are mingled. Thus, in the buddhfield of Buddha Amita, 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 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 [here] wishes that “in the course of his first sermon of the Dharma, innumerable (*aprameya*) incalculable (*asamkhyeya*) people become non-regressing.”

Aparimitam āyuhpramāṇam

Seventeenth Section OBTAINING THE IMMENSE LONGEVITY AND IMMENSE RADIANCE OF THE BUDDHAS

Sūtra (Pañcaviṃśati, 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 ‘parimitam cāyuhpramāṇam bhaved ity aparimitā ca prabhāsampad bhaved iti prajñāpāramitāyām śikṣitavyam*).

Śāstra. –

I. APPARENT LONGEVITY OF THE BUDDHAS

The length of life (*āyuhpramāṇa*) of the Buddhas is long, or short.²⁸⁸

²⁸⁸ Compare the Sanskrit Mahāvadāna, 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. 159c11-15: Vipasyin 80,000; Śikhin 70,000; Viśvabhuj 60,000; Krakasuna 40,000; Kanakamuni 30,000; Kāśyapa 20,000; Śākyamuni 100. – Pāli Mahāpadāna in Dīgha, II, p. 3-4: Vipassi 80,000; Sikhi 70,000; Vessabhu 60,000; Konāgamana 30,000; Kassapa 20,000; Gotama 100.

See also above, p. 269F, 299-300F.

Pi-p'o-che (Vipaśyin), 84,000 years.

Kiu-leou-souan-t'o (Krakasunda), 60,000 years.

Kia-na-k'ie-meou-ni (Kanakamuni), 30,000 years.

Kia-chö (Kāśyapa), 20,000 years.

Che-kia-wen (Śākyamuni) a little more than 100 years.

Mi-lö (Maitreya), 84,000 years.²⁸⁹

The ordinary radiance (*prabhā*) of Buddha Śākyamuni is one armspan (*vyāma*); that of Maitreya, ten *lis*.²⁹⁰

II. REAL LONGEVITY OF THE BUDDHAS

The life-span (*āyuhpramāna*) and radiance (*prabhā*) of the buddhas are each of two kinds: *i*) hidden (*tiraṣkṛta*), *ii*) apparent (*āviṣkṛta*). [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 (*alpa*). Why? Because the buddhas are endowed with causes and conditions that lead to a long life (*dīrghāyuhṣaṃvartanīya*).

[*Bako brahmā sutta*.]²⁹¹ – Thus, for having once (*pūrvanivāse*) saved the life of some villagers, *P'o-k'ie-fan* (Bakabrahmā) obtained an immense (*aprameya*) incalculable (*asaṃkhyeya*) lifespan. <2338>

²⁸⁹ Cf. Madhyama, T 26, k. 13, p. 510b8; Divyāvadāna, p. 66, l. 21-22.

²⁹⁰ Vyāmaprabhā of Śākyamuni, above, p. 277F, 454-455F. – *Mahādyuti* of Maitreya, in Maitreyavyākaraṇa, ed. Lévi, p. 136, v. 47.

²⁹¹ *Bako brahmā sutta* of the Saṃyutta, I, p. 142-144; Saṃyukta, T 99, no. 1195, k. 44, p. 324b3-c16; T 100, no. 108, k. 6, p. 412b7-c18; Sanskrit fragments in Mahākarmavibhaṅga, ed. Lévi, p. 34, l. 8-35, l. 14.

In Sanskrit the sūtra is entitled Bakapratyekabrahmasūtra. The interlocutor of the Buddha is Bakabrahmā, also called (in T 99) Bakabrahmadeva.

This sūtra consists of two parts, one part in prose (which occurs in Majjhima, I, p. 326) and one part in stanzas.

The following is a summary of the Pāli recension:

At that time the Blessed One was at Sāvatti, in the Jeta forest in the garden of Anāthapiṇḍika. At that time, Bakabrahmā conceived a wrong view. He said: “Our realm is permanent (*nicca*), solid (*dhuva*), eternal (*sassata*), definitive (*kevala*), not subject to disappearing (*acavanadhamma*). 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 saṃsāra].”

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 Brahmāloka.

Seeing the Blessed One coming from afar, Bakabrahmā said to him: “Come, O Lord, be welcome; it has taken a long time for you to come here.”

The Blessed One said to Baka: “You are wrong, O Baka; you are truly in error in claiming that your realm is permanent, etc.”

Baka – We are seventy-two, O Gotama, who have accomplished meritorious actions. We are sovereign beings (*vasavattin*) who have gone beyond birth and death. Our ultimate rebirth as Brahmā comes from the Vedas. Many are the people who invoke us.

The Blessed One – Brief and not long is your life that you consider to be long. I myself know, O Brahmā, that your life-span will be a hundred thousand *nirabhuda*.

Baka – Blessed One, if you are the “Seer of eternity” who has triumphed over birth, old age and sorrow, tell me what have been my previous vows and my good practices, which I know.

- Four jātakas describing the ups and downs of Baka during his earlier lives explain why, without being eternal, he now enjoys a long life. The jātika to which the *Traité* alludes here is first in the Chinese versions of the Saṃyukta, but second in the Pāli Saṃyutta:

1) Saṃyutta, I, p. 143, l. 24-27:

*Yam enīkulasmim janaṃ gahītaṃ /
amocayī gayhakaṃ niyyamānaṃ //
tan-te purāṇaṃ vatasīlavattaṃ /
suttappabuddho va anusarāmi //*

On the banks of the Eṇī (= the Ganges), you freed a crowd who had been seized, captured and led away. This vow and this good action that once were yours, I remember them like someone who wakes up from a dream.

2) Mahākarmavibhaṅga, p. 34, l. 14-35, l. 6:

Yā eṇīkūle janatāṃ grhitāṃ.

Eṇī nāma nadī / yasyā anukūle rājā kaścīd grhitāḥ pratamitreṇa Himavantam anupraviśya / sa nīyamāna eva vadhyam prāptaḥ sabalavāhanaḥ / tena ṛṣibhūtena rddhyā vātavarsaṃ muktaṃ / sa copāyena pratyamitrajanakāyo vibhrāmitaḥ sa rājā mokṣitaḥ /

*tat te dvitīyaṃ vrataśīlavṛttaṃ /
svapnād vibuddho ‘nusmarāmi //
sa ca rāja Bodhisattvo babhūva //*

On the banks of the Eṇī the prisoner crowd

The Eṇī 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 magically unleashed the wind and the rain. By this trick, the enemy armies were dispersed and the king was saved. This king was none other than the future Buddha [in an earlier existence].

3) Saṃyukta, T 99, k. 44, p. 324c1-4.

Once the inhabitants of a village (*grāmaka*) were captured and robbed by thieves (*caura*); but then you saved them all and they found freedom. On your part, this was a vow and a good action (*vrataśīlavṛtta*). As for myself, I remember this story (*nidāna*) as if I had come out of a dream (*suptaprabuddha iva*).

4) Saṃyukta, T 100, k. 6, p. 412c1-4:

In the world of the Brahmā gods (*brahmaloka*), the life-span does not surpass a half kalpa,²⁹² and this brahmadeva [Baka] is alone in having an immense longevity. Thus he conceived a wrong view <2339> (*mithyādr̥ṣṭi*) and said: “I alone am eternally subsistent (*nityastha*).”

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 (*āmiṣadravya*) 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 (*prāṇātipātaprativirati*) is the karmic cause and condition leading to a long life (*dīrghāyuhṣaṃvartanīya*). In his great loving-kindness (*mahāmaitrī*), the Buddha has an affection (*preman*) for beings which penetrates to the marrow of the bones (*asthimajjan*). He is constantly dying for beings: why then would 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 Śuddhodana in this Jambudvīpa, who leaves home (*abhiniṣkrāmati*) and who realizes enlightenment (*abhisambudhyate*) is the

Once there were thieves (*caura*) 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 *Traité* is alluding here. It is told in full in the Commentary of the Saṃyutta, 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 slaves. The oxen, the dogs and the people uttered great shouts. The penitent heard them; he wondered what it was, understood that a danger menaced the people and declared that, if he were alive, these beings would not perish. He entered into dhyāna based upon the superknowledges, then, emerging from it, he created an army facing the brigands by means of a mind of abhijñā. Blue with fear, the brigands thought that the king was certainly coming to attack them and, putting down their spoils, they took flight. The penitent ordered each person to take back his own property and that was so.

- Before taking rebirth in the Brahmāloka, Baka was a Buddhist monastic. It is said in the Tsa pao tsang king, T 203, k. 3, p. 461a13-15: There was an āyusmat named *P'o-k'ie* (Baka). Venerable Śāriputra and Maudgalyāyana taught him the contents of the Dharma (*dharmoddāna*) and he became anāgāmin. After death, he was reborn among the Brahmadevas and had the name *P'o-k'ie-fan* (Bakabrahmā). When Kokālika, a disciple of Devadatta, accused Śāriputra and Maudgalyāyana of misconduct, Bakabrahmā came down from the Brahmā heaven to defend his former teachers (see above, p. 807-809F)

²⁹² The Brahmā gods occupying the first dhyāna include three categories: the Brahmakāyikas, the Brahmāpurohitas and the Mahābrahmās. For their size and their lifespan, see Hb̄b̄ḡir̄in, p. 115a s.v. *Bon*. For the reasons just explained, Bakabrahmā was assured of an exceptionally long lifespan, but not eternal.

real Buddha; and in other places, by his magical power (*rddhibala*), he creates by emanation (*nirmite*) fictive buddhas who save beings.

Answer. – That is not correct. Why? Because, in the Jambudvīpa of the other universes, each one says to himself: “The Buddha here is the real Buddha; the Buddhas elsewhere are the fictive (*nirmite*) Buddhas.” How do we know that? In the Jambudvīpas of the other universes, if they know that the Buddha is fictive, they would not accept his teachings (*śāsana*) or his rules (*śikṣāpada*) with faith.

Let us take a strange universe where the human life-span (*āyuhpramāṇa*) 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.

[*Śūraṅgamasamādhisūtra.*]²⁹³ – This is what is said in the *Cheou-leng-yen-king* (*Śūraṅgamasūtra*): The life of the Buddha *Chen-t’ong-pien-tchao* (Vikurvanavairocana) is 700,000 incalculable periods (*asamkhyeyakalpa*). The Buddha [Śākyamuni] said to Mañjuśrī: “That buddha is myself”, and the Buddha [Vairocana] in turn said: “The Buddha Śākyamuni is myself.”

From that we know that the life-span (*āyuhpramāṇa*) of the buddhas is [312b] truly limitless (*aparimita*). In order to save beings, the Buddhas manifest a long life (*dīrgha*) or a short life (*alpa*) [according to the circumstances]. As you said above (p. 2339F), the Buddha Śākyamuni who saves beings by his magical power (*rddhibala*) 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.*]²⁹⁴ – Thus, one day Ānanda had the following thought: The bhagavat *Jan-teng* (Dīpaṅkara), the buddha *Yi-ts’ie-cheng* (Viśvabhū) and the buddha *Pi-p’o-che* (Vipaśyin) appeared during favorable ages; their life-spans (*āyuhpramāṇa*) were very long and they were able to fulfill their buddha activity (*buddhakārya*). My Buddha Śākyamuni has appeared in a bad age (*kalpakāṣāya*) and his life-span will be very short. Soon there will be no more Bhagavat and he will not be able to complete fully (*paripṛ-*) his buddha activity.

At that very moment, the Bhagavat entered into the concentration of the rising sun (*sūryadayasamādhi*) and created innumerable buddhas, as many as the rays (*raśmi*) of the sun spreading in the ten directions, by emanation (*nirmāṇa*) from his body. Each of these fictive buddhas (*nirmitabuddha*) 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 answerd: Yes, I saw them.

²⁹³ Cf. *Śūraṅgamasamādhi*, French transl., p. 267-270.

²⁹⁴ See p. 531-535F, 1352-1353F. The *Traité* returns here for the third time to this sūtra which I [Lamotte] have not been able to identify exactly.

The Buddha asked Ānanda: Does the Buddha fulfill his buddha activity by such magical power (*rddhibala*)? - Ānanda replied: Supposing that the Buddha lived only a single day, even the plants (*ṛṇakāṣṭha*) 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 (*aparimita*) but that, in order to save beings, they manifest either a long life or a short life.

Thus, when the rising sun is reflected (*pratibhāsate*) in a body of water, it is regulated (*anuvartate*) 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 (*vaidūrya*), crystal (*sphaṭika*) 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 it burns for a long time.

The interpretation is the same in regard to the dimensions of the Buddha's radiance (*buddhaprabhā*).

CHAPTER LII: ELIMINATION OF THE TRIPLE POISON

First Section ELIMINATING THE THREE POISONS

Sūtra (cf. Pañcaviṃśati, p. 34, l. 10-15; Śatasāhasrikā, p. 114, l. 3-10). – The bodhisattva 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 continence! Good is non-violence toward living beings!” (*Bodhisattvena mahāsattvaivam upaparīkṣamaṇena ‘kim iti me ‘nuttarāṃ samyaksambodhim abhisambuddhasya tatra buddhakṣetre rāgadveṣamohā na bhavyus triviṣaśabdo ‘pi na bhaved iti, ‘kim iti sarvasattvā evaṃrūpayā prajñāyā samanvāgatā bhavyur yad evaṃ jānīran sādhu dānaṃ sādhu damaḥ sādhu saṃyamaḥ sādhu brahmacaryaṃ sādhy avihimsā sarvaprāṇibhūteṣv’ iti prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

Triviṣakṣaya

I. ELIMINATING THE THREE POISONS FROM THE KṢETRA

Question. – If the universe [in question here] is free of the three poisons (*triviṣa*) as well as the name (*śabda*) of these poisons, why is the Buddha born there?

Answer. – Desire (*rāga*), hatred (*dveṣa*) and delusion (*moha*) are called the three roots of evil (*akuśalamūla*):²⁹⁵ these are the dharmas that have the realm of desire (*kāmadhātva*) 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 (*kliṣṭāvidyā*), the latter penetrates all three realms.²⁹⁶

There are buddha-fields that contain only (*kevalam*) men of desire: for these beings the bodhisattva [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 (*triviṣaśabda*).” But there are also pure buddha-fields (*pariśuddhabuddhakṣetra*) that contain only non-regressing bodhisattvas (*avaivartika*) with body born from

²⁹⁵ Dīgha, III, p. 214; Anguttara, I, p. 201: *Tīṇi akusalamūlāni. Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ.*

²⁹⁶ Afflicted ignorance (*kliṣṭāvidyā*) is present in the triple world: it is not *moha*, the root of evil but, more precisely, *saṃmoha*, confusion, in regard to the truths: cf. Kośa, V, p. 71.

the fundamental element (*dharmadhātujakāya*); they no longer have any passions (*kleśa*) but retain only the traces (*vāsanā*);²⁹⁷ for them the bodhisattva wishes that “even the name of the triple poison will be absent in his universe.”

Some say: When the bodhisattva formulates the vow to save all beings, beings are really not all saved. Similarly here, when he wishes that in his universe there would not be the name of the three poisons, it is clear that the three poisons will still be found there and will not be exhausted. Indeed, if there were no more triple poison, of what use would the Buddhas still be? If on earth there were no more great shadows (*tamas*) we would not need the light of the sun. As it is said in a sūtra:

[*Abhavyasūtra*].²⁹⁸ – “If three dharmas did not exist, the Buddha <2345> would not be born into the world, and if these three dharmas are not destroyed, it would be impossible (*abhavya*) to escape old age, sickness and death. These three dharmas are the three poisons.”

Finally, there are universes (*lokadhātu*) where beings, analyzing dharmas, say: “This is good (*kuśala*), that is not good (*akuśala*); this is bondage (*bandhana*), that is deliverance (*mokṣa*), etc.;²⁹⁹ and they indulge in futile chatter (*prapañca*) about nirvāṇa of unique nature (*ekalakṣaṇa-nirvāṇa*). This is why the bodhisattva

²⁹⁷ As we have seen above, p. 1760F seq., the traces of the passions (*kleśavāsanā*) persist in the arhat and even in the avaiartika bodhisattvas of the eighth bhūmi; only the Buddha has eliminated them.

²⁹⁸ *Abhavyasūtra* of the *Nidānasamyukta*, p. 204-210 (Chinese versions, T 99, no. 346, k. 14, p. 95c17-06b24; T 99, no. 760, k. 28, p. 199c27-200a13) and *Abhabbo sutta* of *Anguttara*, V, p. 144-149. – Comparative study in E. Waldschmidt, *Identifizierung einer Handschrift des Nidānasamyukta aus den Turfan-Funden*, ZDMG, 107 (1957), p. 372-401; *Sūtra of the Nidānasamyukta*, BSOAS, XX (1957), p. 569-579.

Sanskrit: *magadheṣu nid anam / traya ime bhikṣavo dharmā saṃvidyante aniṣṭā amanāpā lokasya / katame trayah / tadyathā vyādhir abhavyo vyādhim jarāṃ maraṇaṃ prahātum /*

Pāli: *tayo bhikkhave dhammā loke na saṃvijjeyyūṃ na thatāgato loke appahāya abhabbo jātiṃ pahātuṃ jaraṃ pahātuṃ maraṇaṃ pahātuṃ /*

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 the 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 to light 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 *Traité* has twice already referred to this sūtra: cf. p. 300F, n. 2; p. 543F, n. 1.

²⁹⁹ On these dualistic conceptions formally condemned by the *Madhyamaka*, see chap. VIII of the *Vimalakīrtinirdeśa*, French transl., p. 301-318; the distinction between *bandhana* and *mokṣa* is criticized, p. 306 at top of page.

hopes [here] that, in his universe, “beings do not produce the three poisons”, knowing full well that the true nature of the three poisons (*triviṣadharmatā*) is nirvāṇa.³⁰⁰ <2346>

II. ENDOWING THE KṢETRA WITH A SPECIAL WISDOM

Question. – [The bodhisattva hopes here that in his buddhakṣetra] “all beings are endowed with such a wisdom that...” What is this wisdom (*prajñā*)?

Answer. – This wisdom is the correct worldly view (*laukikī samyagdr̥ṣṭi*). In this correct worldly view, beings say: “There is generosity (*asti dānam*), there is [fruit of ripening] of good or bad actions (*asti sukṛtaduṣkṛtānāṃ karmāṇāṃ vipākaphalam*), there is a world here below and a world beyond (*asty ayam loko ‘sti paro lokah*), there are arhats.”³⁰¹ Believing in the existence of good and bad actions, <2347>, they approve of generosity (*dāna*); believing in the existence of arhats, they approve of morality (*śīla*), they approve of concentration (*samadhi*), they approve of continence (*brahmacarya*). Having obtained the

³⁰⁰ The three poisons, *rāga*, *dveṣa* and *moha* are no longer to be rejected but rather to be taken, for they are themselves deliverances: *Vimalakīrtinirdeśa*, French transl., p. 156, 264, 274, 286, 289, 310.

³⁰¹ The distinction between mundane (*laukikī*) and supramundane (*lokottarā*) *samyagdr̥ṣṭi* is canonical. Here the *Traité* reproduces almost literally the *Cattārīsakasutta* of the Majjhima, III, p. 72, l. 4-20 (compare Saṃyukta, T 99, no. 28, p. 203a21-b2).

Sammādiṭṭhiṃ p’ ahaṃ, bhikkhave, dvayaṃ vadāmi. Atthi, bhikkhave, sammādiṭṭhi sāsavā puññabhagiya upadhivepakkā; atthi, bhikkhave, sammādiṭṭhi ariyā ... paññindriyaṃ paññabalaṃ dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgā.

Transl. – I say, O monks, there are two kinds of right view. There is an impure right view contributing to merit and ending up in a rebirth; there is a noble supramundane pure right view, constituting a member of the Path.

What is the impure right view, contributing to merit and leading to a rebirth? There is generosity, there is sacrifice, there is oblation, there is fruit of ripening of good or bad actions, there is a world down here and a world beyond, there are in the world monks and brāhmaṇas of right progress and right conduct who, having realized this world and the other world by their own superknowledge, teach them,

What is the noble pure supramundane right view, constituting a member of the path? In a man of noble mind, of pure mind who is in possession of the noble Path and cultivates the noble Path, it is the wisdom, the faculty of wisdom, the power of wisdom, the factor of enlightenment called discrimination of dharmas, the right view constituting a factor of the path.

- In contrast to the heathen (*mithyādr̥ṣṭika*), the man with mundane right view respects the natural (or conventional law); he believes in the efficacy of rituals, in reward for good and punishment for evil, in the future life; he honors his parents and the deities; he venerates monks and brāhmaṇas. But this right mundane view is impure (*sāsrava*) because it rests on the belief in the self, in the ātman, which is a false belief. Although it contributes to gaining merit (*puṇyabhāgīya*) and leads to good rebirths in the higher destinies, it is incapable of putting an end to suffering and does not assure deliverance. On the other hand, the right supramundane view, not contaminated by belief in the self and which is a factor of the Path, is truly liberating.

power of right view (*saṃyagdr̥ṣṭi*), they approve of non-violence toward beings (*avihiṃsā sarvaprāṇibhūteṣu*). This mundane correct view (*laukikī saṃyagdr̥ṣṭi*) is the root (*mūla*) of wisdom free of impurities (*anāsravā prajñā*).

This is why the bodhisattva wishes here that the name of the three poisons is not found in his field.

Desire (*rāga*) is of two kinds: bad desire (*mithyārāga*) 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 (*mithyāviṣa*) 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 dānam*), etc.”³⁰² [used here by the sūtra], see what has been said above (p. 504-506F) in the *Fang-kouang* chapter (Raśmipramokṣa).

Saddharmāvīpralopa

Second Section PREVENTING THE DISAPPEARANCE OF THE HOLY DHARMA

Sūtra (cf. Pañcaviṃśati, p. 34, l. 16-17; Śatasāhasrikā, 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 parinirvṛtasya saddharmāntardhānaṃ na bhaved antardhānaśabdo ‘pi na baved iti prajñāpāramoitāyāṃ śikṣitavyam*).

Śāstra. - <2348>

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 (*prañidhāna*) of the bodhisattva, but is not itself realizable.

³⁰² The series of approvals introduced by *sādhu* is a stock phrase, present in the Prajñāpāramitā sūtras in the form of many variations: cf. Pañcaviṃśatim p., 10, l. 7-8; 34, l. 14-15; Śatasāhasrikā, p. 19, l. 7-8; 114, l. 8-9. The formula of Saṃghabheda, I, p. 73, l. 19-20 (*sādhu damaḥ sādhu saṃyamaḥ sādhu arthacaryaḥ sādhu kuśalacaryaḥ sādhu kalyāṇacaryaḥ*) is almost the same as that of Mahāvādānasūtra, ed. E. Waldschmidt, p. 128, For the Pāli wording, more developed, see Dīgha, II, p. 28, l. 31-33.

1) All conditioned dharmas (*saṃskṛtadharmā*) are the result of a complex of causes and conditions (*hetupratyayasāmagrīsamutpanna*); how then would they subsist eternally (*nityastha*) 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 Prajñāpāramitāsūtra is speaking here] sees that among the Dharmas preached by the Buddhas, some remain for a long time (*cirasthitika*) and others do not. Thus the Dharma of Buddha Kāśyapa lasts seven days; the Dharma of Buddha Śākyamuni lasts for a thousand years.³⁰³ This is why the bodhisattva makes the following wish: “Although my Dharma is conditioned (*saṃskṛta*), I wish that it will be prolonged and not disappear, like fire (*agni*) that, on finding fuel (*indhana*), continues uninterruptedly.”

3) Moreover, the Dharma of the Buddhas is the true nature of dharmas (*dharmāṇāṃ dharmatā*). Now this true nature is without production (*anutpāda*), without destruction (*anirodha*), without interruption (*anuccheda*), without permanence (*aśāśvata*), without one-ness (*anekārtha*), without multiplicity (*anānārtha*), without coming (*anāgama*), without going (*anirgama*),³⁰⁴ without grasping (*anupādāna*), without agitation (*āniñjya*), without attachment (*asaṅga*), without support (*anāsraya*), non-existent (*asat*), like nirvāṇa. Dharmatā being like that, how could it disappear (*antardhāna*)?

Question. – Dharmatā being like that, all the buddhadharmas are necessarily without destruction (*anirodha*).

Answer. – Defined in this way, the true nature of dharmas (*dharmāṇāṃ dharmatā*) is indestructible. Nevertheless, there are people who, out of false conceptualization (*saṃkalpa*),³⁰⁵ grasp characteristics in things <2349> (*dharmeṣu nimittāny udgrhṇanti*) - characteristics of cessation, etc. (*vināśādilakṣaṇa*) – and resort to dualistic theories, believing in disappearances (*antardhāna*). But in the true nature of things (*dharmāṇāṃ dharmatā*) there is no disappearance.

4) Finally by practicing the obstacle-free (*anāvāraṇadharmā*) prajñāpāramitā, the bodhisattva accumulates immense qualities (*aprameyaguṇa*) and, conforming to his original vow (*pūrvapraṇidhāna*), 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.³⁰⁶

Buddhanāmaśravaṇa

³⁰³ After Śākyamuni’s parinirvāṇa, his Dharma persists for a thousand years: the Dharma properly called (*saddharma*, tcheng-fa) lasts 500 years and the counterfeit Dharma (*pratirūpakadharmā*, siang-fa) for another 500 years. On the disappearance of the Holy Dharma of Śākyamuni, see details in Lamotte, *Histoire de bouddhisme indien*, p. 210-222.

³⁰⁴ These are the eight ‘not’s’ of Nāgārjuna: cf. p. 326F; 1638F, n.4.

³⁰⁵ Here again Kumārajīva uses the characters *yi-siang-fen-pie* to translate *saṃkalpa*.

³⁰⁶ An example already used above, p. 1261F.

Third Section BRINGING INNUMERABLE BEINGS TO ABHISAṂBODHI BY HEARING THE NAME OF THE BUDDHAS

PRELIMINARY NOTE

This is the last wish formulated by the bodhisattva presented here by the Prajñāpāramitāsūtra.

This is a bodhisattva who has made the resolution (*cittotpāda*) to attain abhisambodhi 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 abhisambodhi, may beings living in each of the ten directions in universes as numerous as the sands of the Ganges also be settled into abhisambodhi as soon as they hear my name.” Only the hearing of the name (*nāmadheya*) is required; there is no question of meditation or of recollection (*anusmṛti*) of the name or of vocal invocation.

In order to realize this wish, the bodhisattva must “practice the perfection of wisdom” (*prajñāpāramitāyāṃ śikṣitavyam*), 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 (Pañcaviṃśati, p. 38, l. 16-39, l. 1; Śatasāhastikā, p. 119, l. 18-120, l. 5):

Tathā hi kṛtrimam nāma pratidharmam / te ca kalpitāḥ / āgantukena nāmadheyena vyavahriyante / tāni bodhisattvaḥ prajñāpāramitāyāṃ caran sarvanāmāni <2350> na samanupaśyaty asamanupaśyan nābhiviśate / punar aparam Śāriputra bodhisattvaḥ prajñāpāramitāyāṃ carann evam upaparīkṣate nāmamātram idaṃ yaduta bodhisattva iti / nāmamātram idaṃ yaduta bodhi iti / nāmamātram idaṃ yaduta prajñāpāramiteti / nāmamātram idaṃ yaduta prajñāpāramitāyāṃ caryeti /

“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 abhisambodhi and buddhahood by the simple hearing of his name is the victim of an illusion, since beings, the buddha, abhisambodhi and the bodhisattva himself are purely imaginary. The prajñāpāramitā, 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: *Veritas 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 Prajñāpāramitā as mother and the Dharmadhātu as body are mingled with the Truth and, like it, are all-powerful.

The hearing of the name of the buddhas (*nāmadheyaśravaṇa*) 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 (*ākṛanda*), “Namo buddhāya”.

The spiritual practice of buddhānasmṛti commonly practiced by monks and lay people begins with a settling of the mind (*samādhi*) on the ten names (*adhivacana*) of the buddhas (cf. p. 124-144F; 1340-1342F): 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 *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 Sukhāvātī, the Western Paradise, it is necessary first to hear the name of the Buddha Amitabhā or Amitayus, 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 (*avikṣipta*). Opinions differ on the length of this reflection (*manasikāra*) or this commemoration (*anusmṛti*): for some, one single thought (*ekacitta*), i.e., a single mind-moment, is enough; others say that it should continue for ten thoughts, for one day and one <2351> 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. 1534-1539F) and if the ascetic formulates the vow (*prañidhāṇa*) to be reborn in Sukhāvātī. 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 (*ānantarya*) or who have rejected the Holy Dharma (*saddharmapratikṣepa*): cf. the Small Sukhāvātīvyūha, ed. U. Wogihara, p. 202, l. 11-19; Large Sukhāvātīvyūha, ed. A. Ashikaga, p. 13, l. 22-14, l. 8.

The Amida 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 Sukhāvātīvyūhas, 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 Dharmākara when he ‘adorned’ 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, *Genshi Jōdo Shisō 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. Demiéville, *Sur la pensée unique*, in BEFEO, XXIV, 1924, p. 231-246; G. Renondeau, *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, Kōya (903-972) traveled through Japan proclaiming the name of the Buddha of the West. Incessantly repeated according to Hōnen (1133-1212), piously pronounced only once according to Shinran (1173-1262), accompanied by dance according to Ippen (1239-1289), the *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 *nembutsu* works its effects *ipso facto* and infallibly, like a sacrament.

The bodhisattva whom the Prajñāpāramitāsūtra 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 (*nāmadheyaśravaṇa*) – 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 abhisambodhi of the buddhas. This goal is attained only in the perspective of the perfection of wisdom, the view of emptiness.

Is the hearing of the name, like ‘the adoration of the Buddha Amita’ (Nan-wou-a-mi-t’o-fo, namo-amidabutsu) the only means of salvation, infallible and producing its effect immediately by the sole fact of being pronounced? Is it not, amongst many others, an adjuvant to bodhi, useful certainly, but not indispensable, the practice the success of which is not necessarily guaranteed and producing its result only after the event?

The question arose for those who had access to sutras of tendencies as different as, on the one hand, the Prajñāpāramitās and, on the other hand, the Sukhāvātyūhas. This was the case for the author of the *Traité* who, throughout <2352> his commentary, cites these texts abundantly. Forced to take a position, he refuses to recognize the unconditional value of a *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 abhisambodhi. The buddhas save beings by various means, the most common of which is preaching the Dharma (*dharmadeśana*). 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 Śaila had to receive in addition the admonitions and instructions of Śākyamuni.

4) The hearing of the name and access to abhisambodhi are not mingled in one single moment of mind: at the best, the hearing will be the immediate antecedent (*anantarapratyaya*) to abhisambodhi.

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.

Sūtra (cf. Pañcaviṃśati, p. 34, l. 16-18; Śatasāhasrikā, 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 mahāsattvenaivam upaparīkṣamāṇena ‘kim iti me ‘nuttarāṃ samyaksambodhim abhisambuddhasya, saha śravaṇena me nāmadheyasya, ye daśasu dikṣu gaṅgāna-dīvālukopameṣu lokadhātuṣu sattvās te niyatā bhaveyur anuttarāyāṃ samyaksambodhāv’ iti prajñāpāramitāyāṃ śikṣitavyam*).

Śāstra. –

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’i-p’o-ta (Devadatta),³⁰⁷ <2353>

Kiu-kia-li (Kokālika),³⁰⁸

Ho-to che-tseu (Hastaka Śākyaputra),³⁰⁹ etc.

³⁰⁷ Cf. p. 407F, note.

³⁰⁸ The lies of Kokalika followed by his fall into hell have already been noted, p. 63F, and told in full, p. 806-813FF.

³⁰⁹ Above, p. 693F, the *Traité* has already mentioned a certain *Ho-to* (Hastaka) along with Devadatta. The former, I [Lamotte] think, perhaps wrongly, should be replaced by Udraka Rāmaputra. The transcription *Ho-to che-tseu* which is found here shows that it is a question of Hastaka Śākyaputra (in Pāli, Hatthaka Sakyaputta) distinct from many other Hastakas mentioned in the scriptures and particularly Hastaka Āṭavika whose story is told above, p. 562-565F.

Hastaka Śākyaputra appears in the Vinayas in regard to the first Pātayantika dealing with lying: Pāli Vin, IV, p. 1-2 (cf. Comm. of the Dhammapada, III, p. 390-391); Mahīśāsaka Vin., T 1421. k. 5. p. 37b12-37c6; Dharmaguptaka Vin., T 1428, K. 11, p. 634a6-634c10; Sarvāstivādin Vin., T 1435, k. 9, p. 63b12-64a5. Here is the transl. of the latter source, the most detailed:

They fell into hell because the three bad dharmas <2354> (*akuśaladharmā*) – rāga, dveṣa and moha] – covered their minds. But then how can the Prajñāpāramitāsūtra 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 (*buddhanāmadheyaśravaṇa*) to attain abhisambodhi?

The Buddha was dwelling at Śrāvastī. 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 came to Śrāvastī 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 brāhmaṇa, this 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 Śrāvastī] where he had a place to live. In the last watch of the night (*paścime yāme*), he left to go to Rājagṛha.

The next day, the inhabitants [of Śrāvastī] 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 (*anveṣaṇa*). The bhikṣus [in Jetavana] told them: “During the last watch of the night, Hastaka took his robe and his bowl (*pātracīvaram ādāya*) and went away.” Hearing this, the citizens blamed Hastaka in many ways (*anekaparyāyeṇa vigarhanti*), saying: “How can a bhikṣu lie thus?” One man told it 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 (*alpeccha*) who were simple (*alpakṛtya*) and kept the precepts strictly (*dhūtavādīn*) took their robe and bowl and entered the city to beg their food (*piṇḍāya*). Hearing about the affair, they were displeased and after their meal they went to tell the details to the Buddha (*tair etat prakaraṇam bhagavato vistareṇārocitam*).

Then, for this reason [and in this circumstance], the Buddha called the assembly of bhikṣus together (*atha bhagavān etasmin nidāna etasmin prakaraṇe saṃgham saṃnipātayati*). 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 bhikṣus: “In view of ten advantages, I promulgate the following rule for bhikṣus (*daśānuśamsān pratītya bhikṣūṇāṃ śikṣāpadam prajñāpayiṣyāmi*) and from now on this rule must be worded thus (*adyāgreṇa caitac śikṣāpadam uddeṣṭavyam*): If a bhikṣu lies knowingly, he commits a pātayantika (*saṃprajānamṛśāvādāt pātayantikā*).”

Answer. – Above (p. 513F, 1805-1806F, 1818F, 1889F, 1907F, 1940F, 2238F, 2311F, 2322F), I have already said that there are two kinds of Buddhas: *i*) the Buddha with the body born of the fundamental element (*dharmadhātujakāya*); [313b] *ii*) the fictive Buddha (*nirmāṇabuddha*) who adapts himself to the sufferings of beings. In speaking of the *dharmadhātujakāya* Buddha, we say that it is enough to hear his name to find salvation; in speaking of the *nirmāṇakāya* Buddha who is adapted to beings, we say that in accordance with their karmic cause and conditions, some beings, even though they are dwelling with this Buddha, fall into hell.

There is no-one that this *dharmadhātujakāya buddha* cannot save (*paritrāṇa*), no wish (*praṇidhāna*) that he cannot fulfill (*paripūrāna*). Why? Because for innumerable (*aprameya*) incalculable (*asamkhyeya*) kalpas he has accumulated all the roots of good (*kuśalamūla*) and all the good qualities (*guṇa*). His omniscience (*sarvajñatā*) is unhindered (*anāvaraṇa*) and complete (*saṃpanna*).

The devas and the great bodhisattvas rarely see it. Like the cintāmaṇi, it is hard (*durdṛśa*) to see and hard to acquire (*durlabbha*) it, but those who do see it have their wishes fulfilled. – It is like the sudarśa(?) plant: those who see it escape from all their misfortunes. – It is like the cakravartin king: people who see him do not lack wealth (*dhana*). – It is like Śakra devendra: people who see him obtain <2355> all their desires (*yatheccham*).³¹⁰ – It is like Brahmadevarāja: beings who depend on him chase away all their fears (*bhaya*).

People who commemorate (*anusmaranti*) the name of the bodhisattva *Kouan-che-yin* (Avalokiteśvara) are freed from all danger,³¹¹ all the more so if they commemorate the *dharmadhātujakāya buddha*.

³¹⁰ See *Dhvaṃjāgrasūtra* cited above, p. 1335-1338F.

³¹¹ The *Traité* is referring here to the *Saddharmapuṇḍarīka*, chap. XXIV, p. 438, l. 5-439, l. 2. The bodhisattva Akṣayamati asks the Buddha the reasons why the bodhisattva Avalokiteśvara is so named. The Buddha replies in these words:

*Iha kulaputra yāvanti sattvakoṭīnayaṭasatasahasrāṇi yāni duḥkhāni pratyanubhavanti tāni sacet
avalokiteśvarasya bodhisattvasya mahāsattvasya nāmadheyaṃ śṛṇuyus te sarve tasmād duḥkhaskandhāt parimucyeran
/ ye ca kulaputra sattvā avalokiteśvarasya bodhisattvasya mahāsattvasya nāmadheyaṃ dhārayiṣyanti sacet te mahaty
agniskandhe prapateyuḥ sarve te 'valokiteśvarasya bodhisattvasya mahāsattvasya tejasā tasmān mahato 'gniskandhāt
parimucyeran / sacet punaḥ kulaputra sattvā nadībhir uhyamānā avalokiteśvarasya bodhisattvasya
mahāsattvasyākṛandaṃ kuryuḥ sarvās tā nadyas teṣāṃ sattvānāṃ gādhaṃ dadyuḥ /*

Burnouf's translation. – O son of noble family, everything that exists in this world of hundreds of thousands of myriads of creatures that suffer pain, all these creatures have only to hear the name of the bodhisattva Avalokiteśvara to be freed from this great mass of suffering. If those who happen to fall into a great mass of fire recall the name of this bodhisattva-mahāsattva, they will be delivered from this great mass of fire by the splendor of the bodhisattva-mahāsattva Avalokiteśvara. If, O son of noble family, these beings happen to be carried away by the current of the rivers, if they invoke the bodhisattva-mahāsattva Avalokiteśvara, all the rivers will provide a ford for these beings immediately.

- Aside from slight grammatical differences, such as *parimucyeyuḥ* in place of *parimucyeran*, the Gilgit version, ed. S. Watanabe, p. 304, l. 6-14, presents the same text.

According to this passage faithfully rendered in Chinese by Dharmarakṣa in 286AD (T 263, k. 10, p. 128c22-129a2) and by Kumārajīva in 406 (T 262, k. 7, p. 56c6-11), a distinction must be made between hearing the name

II. HEARING THE NAME OF THE BUDDHAS

1. As a rule, Śākyamuni saves by his preaching

Question. – The Buddha Śākyamuni also participates in the body born of the fundamental element (*dharmadhātujakāya*) 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 (*ānantarya*), starving people (*kṣudhita*), thieves (*caura*) and other miserable people of the same kind?

Answer. – The original pact (*pūrvābhyupagama*) 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 (*yathēccham*).

Moreover, the Buddha at present teaches only pure nirvāṇa and nevertheless, people blame and criticize him:

[Criticisms of the Māgadhians].³¹² – They said: “Why does the Buddha <2357> make so many disciples and convert (*nayati*) the populace? That is bondage (*bandhana*) as well.”

(*nāmadheyaśravaṇa*, *wen-ming*) which liberates from the mass of suffering, its memorization (*dhāraṇa*, *tch'e*) which protects from fire, and its invocation by loud cries (*ākranda*, *tch'eng*) which saves from water.

Here the *Traité* speaks only of those who ‘commemorate’ (*anusmaranti*, *nien*) the name of Avalokiteśvara. In the main meaning of the word, *anusmṛti* 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 (*duḥkhaskanda*), a liberation which is none other than nirvāṇa, vimukti. Rather, it notes that recourse to Avalokiteśvara, profitable though it may be, is less efficacious than calling upon these depersonalized buddhas that are the dharmadhātujakāya.

³¹² The numerous conversions carried out by the Buddha since his first sermons did not fail to provoke displeasure and criticisms:

Pāli Vin., I, p. 43: *Tena kho pana samayena abhiññātā-abhiññātā Māgadhikā kulaputtā bhagavati brahmacariyaṃ caranti. manussā ujjhāyanti khiyanti vipācenti: aputtakatāya paṭipanno samaṇo Gotamo, vedhavyāya paṭipanno samaṇi Gotamo, kulupacchedāya pautipanno samaṇo Gotamo. idāni anena jaṭilasahassaṃ pabbājitam, imāni ca aḍḍhateyyāni paribbājakasatāni Saṅjaayāni pabbājitāni, ime ca abhiññātā-abhiññātā Māgadhikā kulaputtā samaṇe Gotamo brahmacariyaṃ caranti. api 'ssu bhikkhū disvā imāya gāthāya codenti:*

*āgato kho mahāsāmaṇi Magadhānaṃ Giribbajaṃ /
sabbe Saṅjaye netvāna, kaṃ su dāni nayissatīti //*

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].³¹³ – Wanting to have the mark of the thousand-rayed wheel (*sahasrāra cakra*) on the soles of his feet (*pādātala*), Devadatta had an iron (*ayas*) 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 śramaṇa Gautama aims to bring about the absence of children, to bring about widowhood, to bring about the extinction of the family. He has just ordained as monks the thousand anchorites (*jaṭila*), then the two hundred and fifty monks of Sañjaya, and now many young people of noble family in Magadha one after another are embracing the religious life under the direction of the śramaṇa Gautama.” And when these people saw the bhikṣus, they wanted to quarrel with them with this stanza:

“The great śramaṇa has come
To the capital of the land of Magadha;
He has converted all the disciples of Sañjaya;
Whom will he convert today?”

- On the same subject, see also Catuspariṣad, p. 394 and Mahāvastu, III, p. 90.

³¹³ Here the *Traité* gives a version augmented by an episode told by the Mūlasarv. Vin.: Saṃghabheda, II, p. 165-165; T 1450, k. 18, p. 191c20-192a7:

Punar api devadattaḥ ajātaśatroḥ katayati: tvam mayā rājye pratiṣṭhāpitaḥ: tvam api mām buddhatve pratiṣṭhāpaya iti; sa kathayati: bhagavataḥ cakraṅkapādatalacihnātā lakṣaṇam asti; tava tu cakraṅkapādatalacihnātā nāti iti; sa kathayati: aham cakraṅkapādatalacihnam abhinirvartayāmi iti; tena ayaskārā āhūya uktāḥ: śakṣyatha mama pādātale cakraṅkaṃ kartum? iti; te kathayanti: ārya <yadi> śaknoṣi vedanām ṣodhum iti; sa kathayati: kuruta, śakṣyāmi iti; te saṃlakṣayanti: balavān eṣaḥ; yady evam evāṅkyāmah, sthānam etad vidyate yat pārṣṇiprahāreṇa asmān jīvītād vyaparopayisyati; iti taiḥ kanthām chidrayitvā uktāḥ: ārya anena kanthāchidreṇa pādau praveśaya iti; tena kanthādhidreṇa pādau praveśitau; ayaskārir agnivarṇam cakram kṛtvā pādāv aṅkitau; sa duḥkām tivrām kharām kaṭukḥa, amanāpām vedanām vedayate; bhikṣubhiḥ kokālikaḥ prṣṭaḥ: kutra devadattaḥ? sa kathayati: amuṣmin pradeśe cakraṅkapādacihnātām abhinirartayati iti; bhikṣavas taṃ pradeśam gatāḥ; tair asau śruto duḥkhavedanārto vikrośan; te bhagavatsakāśam upasaṅkrāntāḥ.

Transl. – Furthermore, Devadatta said to Ajātaśatru: “I have established you in kingship; now in turn you establish me in buddhahood.” Ajātaśatru 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 he called some ironworkers and asked them: “Can you make me the mark of a 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 Kokālika: “Where is Devadatta?” Kokālika 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 withy 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 (*satyopayācana*): “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 Śuddhodana assures his livelihood (*jīvitam kalpayati*) by this medical trick.”³¹⁴ The Buddha said to Ānanda: “Do you see Devadatta? How could he be saved when he nourishes such feelings?” [313c]

- The people of the fortunate ages do not have such faults (*doṣa*), but a being like Devadatta cannot be saved by the happiness of this world (*lokasukha*). All kinds of stories (*nidāna*) 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 (*aprameya*), incalculable (*asamkhyeya*) and dissimilar in aspect (*nānāvidhākāra*):

1) There are Buddhas who, by preaching the Dharma (*dharmadeśana*) to beings, make them obtain abhisambodhi.

2) There are Buddhas who emit immense rays (*apramāṇaraśmin* <2359> *pramocayanti*) and the beings who encounter them obtain abhisambodhi.³¹⁵

³¹⁴ Compare Saṃghabhedā, II, p. 94: *Tato Bhagavatā gajabhujasadrśam bāhum abhiprasārta grdhraḥkūtaṃ parvataṃ bhūtvā ... karaṃ devadattasya sthāpayitvā satyopayācanaṃ kṛtam: yena satyena yathā rāhulabhadre priye ekaputrake cittam amūnānadhikaṃ tathaiva devadatte tena satyena rujā samaṃ gacched iti. satyopayācanakālasamanantaram eva devadattasya rujā praśantā sa ... bhagavataḥ pāṇim nirīkṣate ... ; sa saṃlakṣayati: śramaṇasya gautamasya pāṇir iti ... tathāpi buddhamahātmyo-paśāntarujaḥ kathayati: śobhanaṃ te siddhārtha vaidyakam adhiḡatam; śakṣyasy anena jivikāṃ kalpayitum iti.*

Transl. – 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 Rāhulabhadra, 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 Siddārtha, 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. 921b8-15; Fa hien tchouan, T 2085, p. 862c21-24; A. Foucher, AgbG, I, p. 497-499 and fig. 249.

³¹⁵ See p. 456F.

- 3) There are Buddhas who, by their superknowledge of magic (*ṛddhyabhijñā*) and their miracles (*prātihārya*) direct the minds of beings, and the latter obtain abhisambodhi.
- 4) There are Buddhas who show only their form bodies (*rūpakāya*) and beings obtain abhisambodhi.³¹⁶
- 5) There are Buddhas who emit sweet perfumes from all their hair-pores (*romakūpa*) and the beings who smell them obtain abhisambodhi.³¹⁷
- 6) There are Buddhas who, by giving food to beings, make them obtain abhisambodhi.
- 7) There are Buddhas whom it is sufficient to commemorate (*anusmaraṇamātreṇa*) to obtain abhisambodhi.
- 8) There are Buddhas who, by the sounds (*śabda*) made by plants (*trṇakāṣṭha*), do the work of the Buddhas (*buddhakārya*) and lead beings to obtain abhisambodhi.³¹⁸
- 9) There are Buddhas whose name people hear (*nāmādheyaṃ śrṇvanti*) 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*).³¹⁹

3. The hearing of the name alone is insufficient to produce abhisambodhi

Moreover, the hearing of the name (*nāmadheyaśravaṇa*), 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*).

[*Sudatta's bodhi*].³²⁰ – Thus the eminent (*śreṣṭhin*) *Siu-ta* (Sudatta) first heard the name of the Buddha, rejoiced in his heart, went to the Buddha, heard the Dharma and thus obtained bodhi.

³¹⁶ Śākyamuni showed his tongue and his cryptorchidia to the brāhmaṇas Ambaṭṭha, Brahmāyu and Sela (cf. p. 275F, n. 1: 1667F) his chest and his armpits to the nirgrantha Satyaka (p. 1665-66F, and notes).

³¹⁷ When the buddha Amitābha, in the form of the bhikṣu Dharmākara, 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 Sukhāvātī, ed. A. Ashikaga, p. 25-26: *Tasya sarvaromakūpebhya utpalaghandho vāti sma ...; savānnapānakhādyaabhojyalehyarasābhinirhārāḥ sarvopabhogaparibhogābhinirhārās ca pāṇitalābhyāṃ prasyandantaḥ prādurbhavanti sma.*

³¹⁸ In Amitābha's paradise, the trees shaken by the wind produce articulated sounds, sweet and enchanting, which serve as predictions. Cf. Large Sukhāvātī, p. 32: *Vātena preritānāṃ ca vṛkṣāṇāṃ valgumanojñānirghoṣo niṣcaraty asecanako 'pratikulāḥ śravaṇāya.*

³¹⁹ Here *tou* may be rendered by 'safety' but the translation 'way' or 'passage' is less compromising. The character *tou* serves to translate the Sanskrit words *pāramitā* and *uttāraṇa*: cf. G. M. Nagao, *Index to the Sūtrālamkāra*, II, p. 234a.

³²⁰ Sudatta, better known by the name of Anāthapiṇḍada (in Pāli, Anāthapiṇḍika), heard a friend pronounce the word 'buddha' three times, but that was not the reason that determined his conversion. He attained, not the bodhi of the

[Śaila's bodhi].³²¹ – Also, the brāhmaṇa *Che-yi-lo* (Śaila) <2361> first heard the name of 'Buddha' at the home of the jaṭila-brahmacārin *Ki-ni-ye* (Keṇiya); his mind was overjoyed; he went straight to the Buddha; he heard the Dharma and obtained bodhi. <2362>

arhats but the fruit of srotaāpanna, when, on the next day, the Buddha gave him the graded instructions meant for lay people.

On the conversion of this famous individual, see the *Sudatta sutta* in Saṃyutta, I, p. 21-212, and the Saṃyuktāgamas, T 99, no. 592, k. 22, p. 157b18-158b23; T 100, no. 186, k. 9, p. 440b2-441a26; the Pāli Vin., II, p. 154-157; the Mahīśāsaka Vin., T 1421, k. 25, p. 166b9-167b4; the Dharmaguptaka Vin., T 1428, k. 50, p. 938b20-939a27; the Sarv. Vin., T 1435, k. 34, p. 243c20-244b15; the Mūlasarv. Vin., Saṃghabheda, ed. Gnoli, I, p. 166-170, and Śayanāvastu, ed. R. Gnoli, p. 14-18.

Having come to Rājagṛha on business, Sudatta went to his brother-in-law Rājagṛhaka 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 saṃgha with the Buddha at its head (*api ca me mahāyañño paccupaṭṭhito, svātanāya buddhapamukho saṃgho nimantito*)."

"Did you say the Buddha?" asked Sudatta. "Yes, O householder, I did say the Buddha" (*buddho 'ti tvam gahapati vadesiti. – buddo 't' āham gahapati vadāmīti*). 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" (*ghoso pi kho eso dullabho lokasmin yad idaṃ buddho buddho 'ti*).

But as the *Traité* 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 Sītavana 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 Sītavana 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 (*anupūrvī kathā*): he spoke 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 (*virajaṃ vitamalaṃ dhammacakkhuṃ udapādi*): this is the expression dedicated to designate, not accession to abhisambodhi or even the bodhi of the arhats, but simply the attainment of the first fruit of the religious life, the fruit of srotaāpanna.

It does not appear that in his lifetime Sudatta ever attained arhathood. Proof of this is that after he died he was reborn among the gods: the Anāthapiṇḍika of the Saṃyutta, I, p. 51-56, speaks of a Sudatta devaputta (§ 6) and an Anāthapiṇḍika devaputta (§ 10).

Therefore, according to the canonical sūtras, it is not sufficient to hear the word 'buddha' in order to be settled, by that very fact, in supreme complete enlightenment.

³²¹ The conversion of Śaila (in Pāli, Sela) is told, partially in the same words, by the *Selasutta* of the Suttanipāta, p. 102-112, and of the Majjhima, II, p. 146. – See also the Tseng yi a han, T 125, k. 46, p. 798a25-799c16.

The jaṭila master Keṇiya was living at Āpaṇa, the capital of the Aṅguttarāpas in the land of Aṅga. He was a staunch brāhmaṇist but, coming to learn that the Buddha along with 1250 bhikṣus was traveling in the area, he went to see him and invited him to lunch on the following day. According to his custom, the Buddha accepted by remaining silent and Keṇiya went home to prepare the reception with his friends and family.

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 abhisambodhi are not simultaneous³²²

Keṇiya had as a friend in Āpaṇa 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. Keṇiya answered: “The Buddha Bhagavat is in the neighborhood, in the Green Forest, and I have invited him and his saṃgha to have lunch with me.”

The same dialogue occurred between Sela and Keṇiya as between Sudatta and his brother-in-law. “Did you say the Buddha?” asked Sela. “Yes, I did say the Buddha”, answered Keṇiya. 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 arahanto sammāsambuddhā, te sake vaṇṇe bhañṇamāne attānaṃ pātukaronti*).

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 *Sambuddha* and, since he was addressing a brāhmaṇa, *Brahmabhūta*.

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 saṃgha went to Keṇiya the jaṭila 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 (*aññataro kho paṇāyasmā Sela apariso arahataṃ ahoṣi*). Sudatta, as we have seen in the preceding note, had to be content with the fruit of srotaāpanna.

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 arhats attained the bodhi of the śrāvakas, eight days had elapsed since the hearing of the name of Buddha and their taking refuge (*yan taṃ saraṇam āgamha ito aṭṭhami, cakkhumā; sattarattena Bhagavā dant’ amha tava sāsane*).

³²² The hearing of the name and the obtaining of abhisambodhi are not mingled in one and the same moment of mind (*eka cittakṣaṇa*) 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 śravaṇena*) one obtains abhisam̐bodhi. It does not say that after having heard the name it is necessary to practice the Path in order to finally obtain abhisam̐bodhi.

Answer. – Here the expression “at the same time” (or simultaneously) does not mean ‘in one and the same mind-moment’ (*ekacittena*): it only means that there is no intermediary (*antara*)³²³ [between hearing the name and abhisam̐bodhi]: that is what the expression “at the same time” means.

[*Metta sutta*].³²⁴ – As the sūtra says: “When the mind of loving-kindness (*maitrīcitta*) is cultivated, the seven members of sam̐bodhi (*saptasam̐bodhyaṅga*) are cultivated at the same time (*sahagata*).”

Objection. – But the meditation of loving-kindness (*maitrīsamādhi*) is impure (*sāsrava*), for it has beings as object (*sattvān ālambate*); how then could one cultivate, at the same time, the <2363> seven members of sam̐bodhi (*saptasam̐bodhyaṅga*) [which themselves are pure (*anāsrava*)]?

Answer. – After loving-kindness has arisen, one cultivates the seven members of sam̐bodhi. As there are no other dharmas [that are inserted between maitrī and the sam̐bodhyaṅgas], 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 (*samakāla*); *ii*) it can designate posteriority in the long run, provided that no other dharma 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 sam̐bodhyaṅgas, it is said that they arise at the same time.

5. Causes other than the hearing of the name occurring in the obtaining of abhisam̐bodhi³²⁵

³²³ Adopting the variant *kien*.

³²⁴ Saṃyutta, V, p. 119, l. 3-5: *Idha bhikkhave bhikkhu mettāsahagataṃ satisambojjhaṅgaṃ bhāveti // la // mettāsahagataṃ upekḥāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganossitaṃ nirodhanissitaṃ vossaggapariṇāṃim*. – Here, O monks, the bhikṣu [who cultivates maitrī], by that very fact cultivates the smṛtisam̐bodhyaṅga ‘going with maitrī’; he cultivates by that very fact the [dharmapracayas, vīrya, prīti, praśrabdhi, samādhi] and upekṣā-sam̐bodhyaṅga ‘going with maitrī’, dependent upon separation, detachment, destruction, and having abandonment as goal.

This sūtra is cited in summary in Kośabhāṣya, p. 146, l. 12-14. One cannot take it as an argument to assume the absolute simultaneity of maitrī and the sam̐bodhyaṅgas. Indeed, maitrī marred by belief in the self is impure, whereas the seven sam̐bodhyaṅgas 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 sam̐bodhyaṅgas follows the development of maitrī immediately and without intermediary (*samanantara*).

Similarly, the obtaining of abhisam̐bodhi follows the hearing of the name of the Buddhas (*nāmadheyaśravaṇa*) without intermediary, but is not mingled with it.

³²⁵ The conquest of abhisam̐bodhi 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 (*punya*) are ripe (*pakva*) and the fetters (*saṃyojana*) are slight (*tanu*); they will obtain abhisambodhi. If they hear the name of the Buddhas, they will obtain it at once.

2) Moreover, it is by the power (*prabhāva*) of the Buddhas that they hear and find the way (*uttāraṇa*).

Thus when an ulcer (*gaṇḍa*) 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 (*phala*) 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 (*raṅga*).³²⁶ In regard to men, the Prajñāpāramitāsūtra says here that by hearing the name of the Buddhas they immediately obtain abhisambodhi. 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. <2364>

6. How is the name of the Buddhas spread?

Question. – But who then 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 (*rdhibala*), the Buddha emits innumerable rays (*raśmi*) from the pores of his skin (*romakūpa*); on each of these rays there are precious lotuses (*ratnamaya 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 *Fang-kouang* (*Raśmipramokṣa*).³²⁷

2) Moreover, according to their earlier vows (*pūrvapraṇidhāna*), 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-t'o-po-louen* (*Sadāprarudita*).³²⁸

of the name would not be able to realize abhisambodhi; it is, nevertheless, the slight cleavage that makes the ripe fruit fall, the drop of water that makes the vase of merits overflow.

³²⁶ *Seyyathā pi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammad eva tajanaṃ patigaṇheyya*: Digha, I, p. 110, 148; II, p. 43, 44; Majjhima, II, p. 145; Anguttara, IV, p. 186, 213. – *Tadyathā suddhaṃ vastram apagatakāḍakaṃ rajanopagaṃ raṅge prakṣiptaṃ samyag eva raḡgaṃ pratigrhṇāti*: Catuspariśad, p. 180, 233, 452, 454; Saṃghabheda, I, p. 142, 144; Divyāvadāna, p. 617.

³²⁷ See also p. 1352-1353F.

³²⁸ For *Sadāpraruditā*, 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 ... antarikṣān nirghoṣaḥ śruto 'bhūt*) that said to him: “Go, O son of good family, to the east and there you will hear the Prajñāpāramitā”: cf. *Aṣṭasāhasrikā*, p. 927; *Pañcaviṃśati*, T 223, k. 27, p. 416a-b; *Śatasāhasrikā*, 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 (*ghoṣa*) made by the trees or in dream (*svapna*).³²⁹

5) There are also Buddhas of inconceivable power (*acintyabala*) 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 abhisambodhi, may beings in universes as numerous as the sands of the Ganges, as soon as they hear my name, all realize abhisambodhi.” 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 Pañcaviṃśatī has formulated a series of sixty-two wishes (*praṇidhāna*). 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 abhisambodhi, saving innumerable beings and by this fact, assuring his own benefit (*svārtha*) and that of others (*parārtha*).

Most of these vows are realizable by current practices: thus a non-Buddhist can indeed conquer the first five abhijñās 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’ (*sarvākārajñāna*), is the knowledge of the true nature (*dharmatā*, *dharmadhātu*) of things, whose ‘sole characteristic is the absence of characteristics’ (*ekalakṣaṇam yaduta alakṣaṇam*). All beings (*sattva*), including the bodhisattvas and the buddhas, are empty of ‘me’ and ‘mine’ (*ātmaत्मīyaśūnyatā*), all phenomena (*dharmā*) are empty of inherent nature and specific nature and, consequently, without origination or cessation. The Prajñāpāramitā that sees

³²⁹ In the Great Sukhāvātī, ed. Ashikaga, mention is made of the pleasant voice (*valgumanojñānirgjoṣa*) of trees shaken by the wind (p. 32) and of beings who, by thinking even for a single moment of mind (*ekacittotpādena*) of the Tathāgata Amitābha, see him in dreams (*svapnāntaragata*) and are reborn in Sukhāvātī (ibid, p. 43).

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 (*dharmadhātujakāya*), the Buddhas and great bodhisattvas who are the replica of it, are themselves also all-powerful.

The non-seeing of beings and phenomena logically involves the destruction of all speech and all practice (*sarvavādacaryoccheda*) and, even better, the non-functioning (*apravṛtti*), the pacification (*upaśama*) 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 (*mahākāruṇika*): “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 (*mahākāruṇā*) and skillful means (*upāya*), he returns [to saṃsāra] to accomplish meritorious actions (*puṇyakarman*) 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 (*upāyarahitā prajñā bandhaḥ*), but wisdom associated with means is deliverance (*upāyasahitā prajñā mokṣaḥ*). 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 pratyutpannasamādhi which has been fully discussed above (p. 2273-75F). In contrast to prajñā, it does not penetrate the true nature of things, but by fixing the mind on the Buddhas of the present, “it concentrates it in such a way that prajñā is produced.”

The large Perfection of Wisdom sūtras dedicate a chapter to Prajñā “Mother of the Buddhas” but remain silent on “the Father of the Buddhas”. The *Traité* repairs this omission by making the pratyutpannasamādhi 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 bodhisattvaniyāma (cf. p. 1797-98F) and to abhisambodhi. 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 Mahāparinirvāna, p. 160, 228) emphasizes their importance:

Sīlaparibhāvito samādhi mahapphalo hoti mahānisamso, samādhiparibhāvitā paññā mahapphalā hoti mahānisamsā, paññāparibhāvitam cittaṃ sammad eva āsavehi vimuccati. – Cultivated by śīla, samadhi 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 (*prañidhāna*) for them. All these things are to be realized by a group of various practices (*nānācaryāsāmagrī*); why then does the Prajñāpāramitā-sūtra, [in place of detailing these practices], only recommend that he practice the prajñāpāramitā?

Answer. – 1) The sūtra 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 (*buddhamātrī*). <2367> The task (*yatna*, *śrama*) of the mother is greater than that of the father. This is why the Buddha considers prajñā as his mother,³³⁰ <2369> and the Pratyutpannasamādhi as his father. This samādhi can only concentrate the

³³⁰ A characteristic trait of the Prajñā literature is to present Prajñāpāramitā as ‘the Mother of the Buddhas’. This figure already appears in the mixed Sanskrit stanzas of the Ratnaguṇasaṃsaya, XII, v. 1 (ed. Yuyama, p. 49):

*Mātāya putra 'bahu santi gilānikāya
te sarvi durmanasa tatra prayujyayeyuḥ /
em eva buddha pi daśaddiṣi lokadhātau
imu prajñāpāramita mātu samanvāharanti //*

“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 busy themselves around the perfection of wisdom, their mother.”

The medium and the large Prajñās dedicate a chapter to the Mother of the Buddhas, sometimes under the title of *Lokasaṃdarśanaparivarta*, sometimes under that of *Buddhamātrī-parivarta*:

Aṣṭasāh., ed. Wohihara, XII, p. 529: *Lokasaṃdarśana*. – T VII, no. 220, XII, p. 814b: *Lokasaṃdarśana*.

Aṣṭadaśadh., T VII, no. 220, XV, p. 601c: *Lokasaṃdarśana*.

Pañcaviṃśatisāh., T VIII, no. 223, XLVIII, p. 323a: *Buddhamātrī*. – T VII, no. 220, XLVI, p. 224c:

Buddhamātrī.

Śatasāh., T VI, no. 220; XLI, p. 552c: *Buddhamātrī*.

The following are some extracts of the Aṣṭasāh., ed. Wogihara, p. 529 et seq.: *Atha khalu Bhagavān punar apy āyusmantaṃ Subhūtim āmantrayate sma / tadyathāpi nāma Subhūte stryā bahavaḥ putrā bhāveyus pralujyate vā / evam iyaṃ Subhūte prajñāpāramitā tathāgatānām asya lokaasya saṃdarśayatrī /*

Transl. - Then the Blessed One said to venerable Subhūti: O Subhūti, 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 Subhūti, 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>

Subhūti. – 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 is it that is designated by the Prajñāpāramitā?

The Blessed One. – The five skandhas, as long as they are not broken or disintegrated, are designated here by the Prajñāpāramitā by the name of Loka. What does that say? They are designated as not breaking up and not disintegrating. Indeed, O Subhūti, since the five skandhas do not exist in inherent nature, they have emptiness as nature, and this very emptiness does not break up, does not disintegrate. Thus the Prajñāpāramitā of the Tathāgatas is the revealer of the Loka [understood in this way]. And the signlessness, the wishlessness, the inactivity, the non-arising, the non-existing, the fundamental element, they also, do not break up, do not disintegrate. Therefore, O Subhūti, the Prajñāpāramitā of the Tathāgatas is the revealer of the Loka [understood in this way].

*

Loving sons watch over their mother who has given birth to them and brought them up into the Loka; in the same way, the Buddhas consider their mother to be the Prajñāpāramitā from whom they derive and who reveals to them the Loka (*lokasamdarśayitrī*).

The word Loka, which means free space, the world, people, etc., is derived from the root *loki*, which means a light, a lamp (*loki bhāṣāyāṃ diptau ca*), to which are related the Latin *lux*, the Greek *leukos*, etc.

In contrast, an imaginary etymology of ancient date derives Loka from the root *luji* or *ruci*, meaning to break into pieces or, in the passive, breaking up (*ruci bhaṅga*). Thus in some Buddhist texts, Loka, meaning breakage, has become synonymous with skandha, the five psychophysical aggregates of existence: form, feeling, conception, formations and consciousness.

In the Kośabhāṣya, ed. Pradhan, p. 5, l. 15-16, we read that the skandhas are also suffering (*duḥkha*), origin (*samudaya*), Loka, subjects of false views (*dr̥ṣṭhāna*) and existence (*bhava*). ...”They are Loka insofar as they break up” (*lujyata iti lokah*).

On this subject, Hīnayānists and Mahāyānists 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 (*vipariṇāmadharman*) cannot be said to be ‘mine’, cannot be said to be ‘me’. (see references, p. 19197F).

He also said: *Yan taṃ jātaṃ bhūtaṃ saṃkhataṃ palokadhammaṃ taṃ vata mā palujjīti, n’etaṃ thānaṃ vijjati*: 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; Sanskrit 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: *Lujjātī kho tasmā Loko ti vuddatī*) and that this Loka (rūpa, etc.) is an empty Loka, empty of ‘me’ and ‘mine’ (Saṃyutta, IV, p. 54; *Suñño loko ... attena vā attaniyena vā*).

In a word, starting from impermanence, the ‘breakage’ of the skandhas, the Hīnayānists arrived at their Emptiness (*śūnyatā*).

2) On the other hand, the Mahāyānists affirm that the skandhas are called Loka “inasmuch 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 as nature emptiness (*śūnyatā*), and this emptiness, just like the other unconditioneds, ānimitta, apraṇihita, etc., does not exist at all. <2369>

Also when the Prajñāpāramitā, the mother of the Buddhas, is presented as the ‘revealer of the Loka’ (*lokasamdarśayitrī*), it should be understood as the revealer of the true nature of the skandhas which is none other than

distracted mind (*vikṣiptacitta*) in such a way that prajñā is produced, but it cannot see the true nature of things (*dharmāṇām dharmatā*). 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 (*guṇa*) 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 Prajñāpāramitāsūtra says only that “he must practice the prajñāpāramitā”.

3) Furthermore, as will be said in a following chapter: “Without the Prajñāpāramitā, the other five pāramitās are not called perfections”.³³¹ Even by [314b] cultivating all the practices (*caryā*) one does not completely fulfill (*paripūr*) the wishes: it is like colored drawings which, without glue (*gavyadr̥dha*), are not usable. If even in the course of beginningless (*anādikālika-saṃsāra*) saṃsāra, beings who cultivate generosity (*dāna*), morality (*śīla*), patience (*kṣānti*), exertion (*vīrya*) dhyāna and wisdom (*prajñā*) obtain the mundane fruits of retribution (*laukika vipākaphala*), these again will revert to nothing. Why? Because prajñāpāramitā is missing in them. But now, it is with the help of the Buddhas (*buddhopakāra*) 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 *lokasamdarśayitrī* is translated literally by Kumārajīva (T 223, p. 323b4): *neng-che-che-kien*; Hiuan-tsang (T VII, no. 220, p. 224c13) renders it by a periphrasis *neng che che kien tchou fa che siang*, which gives in Sanskrit, *lokadharmatāsamdarśayitrī* ‘revealer of the true nature of the Loka’.

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Commenting on this passage, the *Traité* (T 1509, k. 69, p. 544a19-28) comments as follows:

Question. – Other sūtras [than those of the Prajñāpāramitā] say that the five skandhas are called ‘loka’ because they break up (*lujyante*) and disintegrate (*pralujyante*); Why then is it said here that the Prajñāpāramitā reveals (*saṃdarśayati*) the non-breakage, non-disintegration, non-arising (*anutpāda*), non-cessation (*anirōdha*), etc., of the five skandhas?

Answer. – The other sūtras come under the Hīnayāna system whereas this one comes under the Mahāyāna system. The Hīnayāna speaks mainly about impermanence (*anityatā*) and then about the emptiness of dharmas whereas the Mahāyāna speaks particularly about emptiness (*śūnyatā*) of dharmas. The Hīnayāna 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 (*śūnyatā*), signlessness (*ānimitta*), wishlessness (*apraṇihita*) themselves “do not break up and do not disintegrate” (*na lujyante vā na pralujyante vā*), and the Prajñāpāramitā states that that indeed is the [true] nature of the loka [i.e., the skandhas].

³³¹ *Tchao-ming p’in*, chapter XL of the Pañcaviṃśati where it is said (T 223, k. 11, p. 302b24-302c3; T 220, book VII, k. 505, p. 576c23-577a3): O Kauśika, the prajñāpāramitā of the bodhisattvas surpasses the dāna-, śīla-, kṣānti-, vīrya- and dhyāna-pāramitās. Just as those blind from birth (*jātyandhapuurṣa*), be they a hundred, a thousand or a hundred thousand, cannot travel on the road or enter a city without a guide, so, O Kauśika, the first five pāramitās, if they are separated from the prajñāpāramitā, are like blind people without a guide, and cannot travel the Path or obtain omniscience. O Kauśika, if the first five pāramitās find the prajñāpāramitā as guide, then they really have an ‘eye’ and, guided by the prajñāpāramitā, they have the right to be called ‘perfections’.

Compare Aṣṭasāhasrikā, p. 384: *Yadā punaḥ Kauśika dānaṃ śīlaṃ kṣāntir vīryaṃ dhyānaṃ ca prajñāpāramitāparigrhītaṃ bhavati tadā pāramitānām adheyam pāramitāśabdaṃ labhate tadā hy āsam cakṣuḥpratīlabho bhavati pañcānām pāramitānām sarvajñatām ārgāvātārāya sarvajñatānuprāptaye.*

are called perfections (*pāramitā*) and bring about (*sādhayanti*) abhisambodhi so that the succession of the Buddhas (*buddhaprabandha*) will be uninterrupted (*asamucchinna*).

4) Moreover, when the bodhisattva cultivates the prajñāpāramitā, he sees that all the dharmas are empty (*śūnya*) and that this emptiness itself is empty; from then on he abolishes all seeing (*darśana*) and obtains the unhindered (*anāvaraṇa*) prajñāpāramitā. Then, by the power of his great compassion (*mahākaruṇā*) and skillful means (*upāya*), he comes back to accomplish meritorious actions (*puṇyakarman*) and because of these very pure actions (*parisuddhakarman*), there is no wish that he cannot fulfill. The other merits (*anyapuṇya*) 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 (*dānapāramitā*), 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 (*andha*); the prajñāpāramitā is like seeing (*cakṣus*). The first five perfections are like an unbaked clay pot (*aparipakva ghaṭa*); the prajñāpāramitā is like a baked clay pot (*paripakva ghaṭa*).³³² The first five <2371> perfections are like a bird (*pakṣin*) without its two wings (*pakṣa*); the prajñāpāramitā is like a bird with its wings.³³³

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 (*guṇa*) and [realize] one's wishes (*praṇidhāna*), it is necessary to practice the perfection of wisdom. <2373>

³³² 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'in* (Aupamyaparivarta), chapter LI of the Pañcaviṃśati (T 223, k. 15, p. 330a; T 220, book VII, k. 444, p. 2141a-b).

Compare Aṣṭasāh., p. 586: *Tadyathāpi nāma Subhūte strī vā puruṣo vā 'paripakvena ghaṭenodaka parivahed veditavyam etat Subhūte nāyaṃ ghaṭaś ciram anuvartasyate Kasya hetoḥ / yathāpi nāma suparipakvatvād ghaṭasya /*

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.

³³³ 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 Pañcaviṃśatisāhasrikā is entitled *Fa-ts'iu p'in* (Samprastānaparivarta or 'Setting out' on the Mahāyāna) It corresponds to pages 214, l. 6 to 225, l. 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 are still instructive: the article *Bodhisattva* in Hastings' Encyclopedia of Religion and Ethics, II, 1909, p. 739-754; *La carrière de Bodhisattva*, appearing in his translation of the Viññaptiātratāsiddhi, II, 1928, p. 721-742. Also very useful are the studies dedicated to the Abhisamayālaṅkāra and the Prajñā literature: E. Obermiller, *The Doctrine of the Prajñāpāramitā as exposed in the Abhisamayālaṅkāra of Mātreyā*, Acta Orientalia, XI, 1932, p. 1-133; *Analysis of the Abhisamayālaṅkāra*, Calcutta Oriental Series, no. 27, 1922-43, p. 149-179; E. Conze, *Abhisamayālaṅkāra*, Serie Orientale Roma VI, 1954; *The Large Sūtra on Perfect Wisdom*, 1975, p. 163-178.

The career of the bodhisattva occupies a place of choice in the enormous Japanese production centered on the Mahāyāna in particular: cf. H. Nakamura, *A Survey of Mahāyāna Buddhism*, Journal of Intercultural Studies, No. 3, 1976, p. 61, n. 1. In the pages that follow, I [Lamotte] will borrow many references to the works of R. Yamada, *Daijō Bukkyō Seiritsuron Josetsu* (An Introduction to the Development of Mahāyāna Buddhism), 1959; A. Hirakawa, *Shoki Daijō Bukkyō no Kenkyū* (Studies on early Mahāyāna), 1968, a work condensed by its author in an article entitled *The Rise of Mahāyāna Buddhism*, Memoirs of the Research Department of the Tōkyō Bunko No. 22, 1963, p. 57-106.

Over time, the stages of the career of the bodhisattva have been the object of numerous classifications. I [Lamotte] 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 grounds shared (*sādhāraṇabhūmi*) by adepts of the three Vehicles.

I. THE FOUR BODHISATTVA STAGES OR PRACTICES

1. Four stages are to be traversed during which the bodhisattva becomes successively: <2374>

- 1) Prathamacittotpādika (*tch'ou fa yi*) or Mahāyānasamprasthita (*fa ts'iu ta tch'eng*): Bs. who produces the mind of Bodhi for the first time and sets out on the Greater Vehicle.
- 2) Śaṭpāramitācaryāpratipanna (*hing pa lo mi*): Bs. devoted to the practice of the six perfections.
- 3) Avinivartanīya (*pou t'ouei tchouan* or *a wei yue tche*): Bs. non-regressing up to bodhi.
- 4) Eka-jātipratibaddha (*yi cheng pou tch'ou* or *yi cheng so hi*): 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 (Aṣṭadaśa, Pañcaviṃśati, Śata) and was repeated with some supplementary explanations in some Mahāyānasūtras.

Aṣṭasāhasrikā, ed. U. Wogihara, p. 831. – T VIII, no. 224, p. 465a24-25. – T VIII, no. 225, p. 501a3-10. – T VIII, no. 227, p. 575a19-21. – T VII, no. 220, p. 849a26-29; 914c1-4. – T VIII, no. 228, p. 650b2-7.

Aṣṭadaśa, T VII, no. 220, p. 666b9-12. Pañcaviṃśati, T VIII, no. 221, p. 101c21-24. – T VIII, no. 223, p. 358c10-13. – T VII, no. 220, p. 302a6-10.

Śatasāh., T VI, no. 220, p. 752c27-753a2.

Mahāsammipāta, T XIII, no. 397, p. 67a4-13.

Wen chou che li wen p'ou sa chou king, T XIV, no. 458, p. 435b20-c4.

Wen chou che li wen p'ou t'i king, T XIV, no. 464, p. 482b10-15.

Gayāśīrṣa, T XIV, no. 465, p. 485a4-b8. – T XIV, no. 466, p. 487c26-488b4. – T XIV, no. 467, p. 490c1-491a13.

The *Traité* has mentioned it above, p. 1795-98F.

2. The four practices (*caryā*) of the bodhisattva:

- 1) Prakṛticaryā, the natural qualities and virtues of the Bs.
- 2) Prañidhānacaryā, the production of the mind of bodhi.
- 3) Anulomacaryā, conduct in conformity with vow.
- 4) Anivartanacaryā, assured and non-regressing conduct up to bodhi.

These four bodhisattvacaryās are proposed by the Mahāvastu, a work derived from the branch of the Mahāsāṃghikas called the Lokottaravādins of Madhyadeśa. The practices concerned are listed in vol. I, p. 1, l. 3-4; p. 46, l. 6-7; p. 63, l. 11-14 and in full detail, from p. 46, l. 8 to p. 63, l. 14.

This classification is different from and independent of the preceding one but, like it, is modeled on the scheme of the śrāvaka's career, the adept of the Lesser Vehicle who, after being instructed by the Buddha and after a long period of effort, enters into the path of nirvāṇa, successively conquers the fruits of srotaāpanna, sakṛdāgāmin and anāgāmin and finally accedes to arhathood. There is, thus, a parallelism between the career of the śrāvaka and that of the bodhisattva, with the essential difference that the former pursues his own benefit (*svārtha*) above all, whereas the latter assures both his own benefit and that of others (*parārtha*).

II. THE TEN BODHISATTVA GROUNDS OR ABODES

Many are the Mahāyāna texts that arrange the bodhisattva career into ten grounds (*daśabhūmi, sa bcu, che ti*) or ten abodes (*daśavyavasthāna, rnam par dgod pa bcu, 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 yuan*),

Several texts limit themselves to mentioning the ten grounds:

Karuṇāpuṇḍarika, T III, no. 157, p. 195c13. – T III, no. 158, p. 328b19-20.

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.

Lalitavistara, T III, no. 187, p. 550b4.

Kouo k'iu hien tsai yin kouo king, T III, no. 189, p. 623a24.

2. Ten bodhisattvabhūmis, not named but analyzed to a large extent according to the large P.P. sūtras in the chapter on the Mahāyānasamprasthāna.

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.

Aṣṭādaśa, T VII, no. 220, p. 490b2-497b19.

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. 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.

Śatasāh., ed. P. Ghosa, p. 1454, l. 1-1473, l. 18. – T V, no. 220, p. 303a14-309b26.

This is the chapter on which the *Traité* will comment in the following pages. See also the *Āloka*, ed. U. Wogihara, p. 99-104.

3. Ten bodhisattvabhūmis, named and explained, according to the Mahāvastu referring to a *Daśabhūmikasūtra*. The names of the ten bhūmis are indicated in the Mahāvastu, I, p. 76, l. 13-18; altogether it covers pages 63, l. 16 to 157, l. 13.

- 1) Durārohā, bhūmi difficult of access.
- 2) Baddhamānā, hindered bhūmi.
- 3) Puṣpamaṇḍitā, bhūmi adorned with flowers.
- 4) Rucrā, delightful bhūmi.
- 5) Cittavistarā, stretching the mind bhūmi.
- 6) Rūpavatī, bhūmi full of beauty.
- 7) Durjayā, invincible bhūmi.
- 8) Janmanideśa, confirmation of birth (?).
- 9) Yauvarājya, quality of the crown prince.
- 10) Abhiṣeka, crucial anointment.

The Mahāvastu is alone in proposing this classification of which scholastic Buddhism has no account.

4. Ten bodhisattva vyavasthānas (*rnam par dgod pa bcu, che tchou*), named and explained, in the Avataṃsaka in the chapter on the bodhisattvadaśavyavasthānas. <2376>

The Sanskrit names of these ten abodes are given by the Gaṇḍhavyūha, ed. D. T. Suzuki and H. Idzumi, p. 84.

- 1) Prathamacittotpādika (*tch'ou fa sin*): bodhisattva producing the mind of bodhi for the first time.
- 2) Ādhikarmika (*tche ti*): beginner.
- 3) Yogācāra (*sieou hing*): practicing the practices.
- 4) Janmaja (*cheng kouei*): of noble birth.
- 5) Pūrvayogasampanna (*fang che kiu tsou*): without antecedents.

- 6) Śuddhādhyāśaya (*tcheng sin*): animated by high pure resolve.
- 7) Avivartya (*pou t'ouei*): without regressing.
- 8) Kumārabhūta (*t'ong tchen*): crown prince [of the Dharma].
- 9) Yauvarājya (*fa wang rseu*): quality of crown prince.
- 10) Abhiṣikta (*kouang ting*): anointed with crucial anointment.

This classification is derived from the Avataṃsaka and related texts:

- Avataṃsaka, T IX, no. 278, p. 444c27-446b23. – T X, no. 279, p. 84a21-85c11. P'ou sa pen ye king, T X, p. 449c15-450c27.
- P'ou sa che tchou hing tai p'in, T X, no. 283, p. 454c1-456c5.
- Ta fang kouang tsong tch'e pao kouang ming king, T X, no. 299, p. 886b15-888b20.
- Tsouei cheng wen p'ou tchou tch'ou keou touan kie king, T X, no. 309, p. 967c27-988.

5. Ten bodhisattabhūmis, according to the Daśabhūmikasūtra, or Daśabhūmīśvara, the Sanskrit text of which has been edited by J. Rahder, 1926, and by R. Kondß, 1936.

- 1) Pramuditā (*rab tu dgaḥ ba, houan hi or ki hi*): the joyous bhūmi.
- 2) Vimalā (*dri ma med pa, li keou*): the stainless bhūmi.
- 3) Prabhākārī (*hod hphro ba can, tseng yao or yen houei*): the bhūmi of fiery prajñā.
- 5) Sudurjayā (*šin tu dbyans dkaḥ ba, nan cheng or ki nan cheng*): the bhūmi difficult to conquer.
- 6) Abhimukhī (*mñion du gyur ba, hien tsai*): the bhūmi of presence.
- 7) Dūraṃgamā, (*riñ du soñ ba, chen jou or yuan hing*): the far-going bhūmi.
- 8) Acalā (*mi gyo ba, pou tong*): the unshakable bhūmi.
- 9) Sādhumatī (*legs paḥi blo gros, chan ken or chan houei*) the bhūmi of good prajñā.
- 10) Dharmamegha (*chos kyi sprin, fa yun*): the cloud of Dharma bhūmi.

This classification, like the preceding one, is derived from the Avataṃsaka (of which it forms a chapter) and related texts:

- Avataṃsaka, T IX, no. 278, p. 542c27-a1. – T X, no. 279, p. 179b21-24.
- Daśabhūmikasūtra, T X, no. 285, p. 458c18-24. – T X, no. 286, p. 498b29-c3. – T X, no. 287, p. 536b3-6.
- Daśabhūmikavibhāṣā, T XXVI, no. 1521, p. 21a12-13.
- Daśabhūmikasūtropadeśa, T XXVI, no. 1522, p. 127c4-7. <2377>

Maitreyapariṣcchā, T XXVI, no. 1525, p. 235c19.

Upadeśa, T XXV, no. 1509, p. 411a27-29; 586a21-22.

In the large P.P. sūtras, 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 Hiuan-tsang, T V, no. 220, p. 14a22-24; 23a23-24; 40a7-9; 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, Pramuditā, etc., finally supplanted the preceding ones: this is the one that will be retained by the Madhyamaka treatises (e.g., Candrakīrti's Madhyamakāvatāra) and by the Yogācāras: cf. Sūtrālamkāra, ed. S. Lévi, p. 181-183; Madhyāntavibhāga, ed. G. M. Nagao, p.35-36; Ratnagotravibhāga, ed. E. H. Johnston, p. 52; Bodhisattvabhūmi, ed. U. Wogihara, p. 376-370; Abhidharmasamuccaya, ed. P. Pradhan, p. 92, transl. W. Rahula, p. 159; Mahāyānasamgraha, 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 Buddhas, respectively. The list was elaborated in the Prajñā school and presents some similarities with that of the ten bodhisattva-vyavasthānas mentioned above.

1) Śuklavidaśanā (*dkar po rnam par mthoñ baḥi sa, tsiñg kouan*); ground of clear seeing. – Variant attested by the Śatasāhasrikā, p. 1563, l. 1, and some Chinese translations: Śuśkavidaśanā (*kan houei*): level of dry seeing, i.e., not moistened by absorption. Variant derived probably from a faulty reading: *śuśka* for *śukla*.

2) Gotra (*riḡs kyi sa, siñg or tchong siñg*); ground of the spiritual lineage.

3) Aṣṭamaka (*brgyad paḥi sa, pa jen or ti pa*): ground of the eighth saint or of the aspirant srotaāpanna.

4) Darśana (*mthoñ baḥi sa, kien or kiu kien*): ground of seeing or of srotaāpanna.

5) Tanū (*bsrab paḥi sa, po*): ground of the reduction of the passions or of the sakṛdāgāmin.

6) Vītarāga (*ḥdod chags dan bral baḥi sa, li yu*): ground of the saint freed from the passions or of the anāgāmin.

7) Kṛtāvi (*byas pa bsrañ baḥi sa, yi tso 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 Buddhas.

9) Bodhisattva: the (ten) grounds of the bodhisattva.

10) Buddha: the ground of the Buddhas.

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. sūtras: <2378>

Aṣṭadaśa, ed. E. Conze, I, p. 183, l. 24-25; 197, l. 4-8. – T VII, no. 220, p. 497b14-15; 698b12-13.

Pañcaviṃśati, ed. N. Dutt, p. 225, l. 16-18; 235, l. 18-19. – T VIII, no. 221, p. 29b25-26. – T VIII, no. 222, p. 199a1-2. – T VIII, no. 223, p. 259c12-13; 261a4-6; 346b5-6; 377c22-24; 383b20-21; 383c11-13. T VII, no. 220, p. 88c20-21; 97c26-28; 119a4-12.

Śatasāhasrikā, ed. P. Ghosa, p. 1473, l. 11-16; 1520, l. 20-22; 1562, l. 21-1563, l. 2. – T V, no. 220, p. 321c29-322a1. – 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. Wogihara, p. 104, l. 3-11.

The career of the bodhisattva goes from the first production of the mind of bodhi (*prathamacittotpāda*) 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 Buddhas: this is the list called the list of shared grounds (*sādhāraṇabhūmi*). It also involves ten grounds, those of the pratyekabuddhas, bodhisattvas and Buddhas 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 śrāvaka bhūmis 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 Tōkyō 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 (*samyaktvaniyāmāvakrānti*) or nirvāṇa up to obtaining the state of arhat. During this career, by means of seeing (*darśana*) and repeated meditation (*bhāvanā*) of the noble Truths, the ārya gathers the four fruits of the religious life (*śrāmaṇyaphala*) successively, the fruits of srotaāpanna, sakṛdāgāmin, 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, śuklavidarśana, 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 *anājñātamājñāsyāmindriya* and *ājñātendriya* respectively. Cf. Mahāvibhāṣā, T XXVII, no. 1545, p. 344a3-4; 909c22. – Vibhāṣā, T XXVIII, no. 1546, p. 256c9.

- 2) Three bhumis: Darśana, Bhāvanā and Aśaikṣa. Cf. Mahāvibhāṣā, T XXVII, no. 1545, p. 740a14; 944a25. – Abhidharmahṛdaya by Upaśānta, T XXVIII, no. 1551, p. 849c24-25. – Saṃyuktābhidharmahṛdaya, T XXVIII, no. 1552, p. 910c6.
- 3) Four bhumis, according to Ghosaka: Tanū, Vītarāga, Aśaikṣa and Bhūmiphala <2379> or Nirvāṇa (cf. Mahāvibhāṣā, T XXVII, no. 1545, p. 137b27-28) or Darśana, Tanū, Vītarāga and Aśaikṣa (cf. Vibhāṣā, T XXVIII, no. 1546, p. 114a12-13).
- 4) Four bhumis according to Pārśva: Prayoga (*sieou hing ti*), Darśana (*kien ti*), Bhāvanā (*sieou ti*) and Aśaikṣa (*wou hio ti*). Cf. Mahāvibhāṣā, T XXVII, no. 1545, p. 560c7-8. – Vibhāṣā, T XXVIII, no. 1546, p. 398b13-14.
- 5) Six bhumis, according to Kātyāyanīputra: Prayoga, Darśana, Tanū, Vītarāga, Aśaikṣa and Bhūmiphala or Nirvāṇa. Cf. Mahāvibhāṣā, T XXVII, no. 1545, p. 147b29-c3.
- 6) Six bhumis: Gotra, Aṣṭamaka, Darśana, Tanū, Vītarāga and Kṛtāvi. Cf. Vinayamātrkā, T XXIV, no. 1463, p. 801b20-25. It is possible that the large P.P. sūtras may have borrowed this list, putting a śukladarśanabhūmi ahead of it. Even if that is the case, it would be dangerous to conclude a dependency between the Prajñās and the Vinayamātrkā the relationship of which is unknown; for some critics it would be of Haimavata origin; for others, of Dharmagupaka origin.

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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 (*prathamacittotpāda*) and ends with the arrival at supreme complete bodhi (*anuttarā samyaksambodhi*). 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 Avataṃsaka calls them Pramuditā, Vimalā, Prabhākarī, Arciṣmatī, Sudurjayā, Abhimukhī, Dūraṃgamā, Acalā, Sādhumatī, Dharmameghā.
- 2) The shared grounds (*sādhāraṇabhūmi*) belonging to the disciples of the Buddha altogether divided into three groups: *i*) the śrāvakas whose grounds are seven in number: Śuklavīdarśana (variant, Śuṣkhavidarśana), Gotra, Aṣṭamaka, Darśana, Tanū, Vītarāga, 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 through the shared grounds (what I [Lamotte] will call the ‘career of shared grounds’).

1. The career of the grounds proper

It is by far the most usual. It is described in chapter XX of the Pañcaviṃśati entitled Samprasthānaparivarta (T 223, k. 6, p. 256c-259c) and commented on in the present chapter of the *Traité*.

2. The career of the shared grounds

It has been passed over unnoticed up until now, although it was set out in chapter LVII of the Pañcaviṃśati entitled *Chen ngao p'in*, or also *Teng tchou p'in* (Pradipavartiparivarta): cf. T 223, k. 17, p. 346b2-7: <2380>

Subhūti asked the Buddha: Bhagavat, what are the ten grounds which the bodhisattva completely fulfills in order to obtain anuttarā samyaksambodhi? – The Buddha replied: The bodhisattva who completely fulfills the Śuṣkavidarśanābhūmi, the Gotrabhūmi, the Aṣṭamakabhūmi, the Darśanabhūmi, the Tanūbhūmi, the Vitarāgabhūmi, the Kṛtāvibhūmi, the Pratyekabuddhabhūmis, the Bodhisattvabhūmis, the Buddhabhūmi, this bodhisattva, I say, who completely fulfills these bhūmis obtains anuttarā samyaksambodhi.

At first sight it seems strange that, in order to accomplish his own career, the bodhisattva begins by fulfilling that of a śrāvaka but, although initially the practices of the śrāvaka and the bodhisattva are the same, the mind in which they are performed is quite different.

The explanations given by the *Traité* (T 1509, k. 75, p. 585c25-586a25) merit a translation:

In this passage, the Buddha again explains the causes and conditions leading to anuttarā bodhi. From his first production of the mind of bodhi (*prathamacittotpāda*), the bodhisattva practices the perfection of wisdom (*prajñāpāramitā*) and completely fulfills the [shared] grounds, from the first to the tenth. These ten grounds help in realizing anuttarā bodhi. These ten grounds are the Śuklavidarśanābhūmi, etc.

1) Śuklavidarśanābhūmi. – It is of two kinds: *i*) that of the śrāvaka, *ii*) that of the bodhisattva. The śrāvaka, solely in view of nirvāṇa, exerts himself (*utsahate*) to conquer bodhi. Practicing the concentration of contemplating the Buddhas or the contemplation of the ugly (*aśubhabhāvanā*), practicing loving-kindness (*maitrī*), compassion (*karuṇā*) or the reflections on impermanence (*anityadatādīmanasikāra*), he accumulates good dharmas and rejects bad dharmas. Although he has a certain wisdom (*prajñā*), he is unable to find the water of the dhyāna-samāpattis nor is he able to obtain Bodhi as a consequence. This is why this ground is called the ground of the dry earth. – In the bodhisattva who has just produced the mind of bodhi (*prathamacittotpāda*), this stage is prolonged as long as he has not attained the preparatory conviction (*anulomikī kṣānti*). [This stage covers the shared grounds 1 to 5, from Pramuditā to Sudurjayā].

2) Gotrabhūmi. – The śrāvaka [conquers the four *nirvedhabhāgīya kuśalamūla*, roots of good leading to penetration of the noble truths], from heat (*uṣmagata*) up to the supreme worldly dharmas (*laukikāgradharma*). The bodhisattva, however, obtains the preparatory conviction (*anulomikī kṣānti*) [during the shared ground no. 6, Abhimukhī]; he is attached to the true nature of dharmas (*dharmāṇām*

dharmatā), no longer produces any wrong views (*mithyādr̥ṣṭi*) and obtains the water of the dhyāna-samāpattis.

3) Aṣṭamakabhūmi. – [In the course of this ground, the śrāvaka] goes from *duḥkhe dharmajñānakṣānti* to *mārge 'nvayajñānakṣānti*: these are the first fifteen moments of mind [of the Satyadarśanamārga, or Path of seeing the truths. – For the bodhisattva, it is [the definitive obtaining] of the conviction that dharmas do not arise (*anutpattikadharmakṣānti*) and entry into the [definitive] position of bodhisattva (*bodhisattvanīyāma*). [This result is attained in the course of or at the end of the 7th ground proper, the Dūraṃgamā]. <2381>

4) Darśanabhūmi. – [For the śrāvaka], this is the obtaining for the first time of a fruit of sainthood (*āryaphala*), namely, srotaāpanna. – For the bodhisattva, it is the bodhisattva ground of non-regressing (*avaivartika*). [It coincides with the shared ground no. 8, the Acalā].

5) Tanūbhūmi. – [The śrāvaka], if he is srotaāpanna or sakṛdāgāmin, partially destroys the nine kinds of passions (*kleśa*) of the desire realm: [six categories if he is sakṛdāgāmin]. – As for the bodhisattva, passing the non-regressing level Avaivartikabhūmi and as long as he has not become buddha [and remains in the grounds proper no. 8 and no. 9, Acalā and Sudarjayā], he destroys all the passions, and the traces (*vāsanā*) that remain become very slight (*tanūbhavanti*).

6) Vītarāgabhūmi. – Here, [the śrāvaka] abandons all the passions, desire, etc. (*rāgadikleśa*) of the desire realm (*kāmadhātu*) and is called anāgamin. – As for the bodhisattva, because of his renunciation (*vairāgya*), he obtains the five superknowledges (*abhiññā*). This corresponds to ground proper no. 9, Sudarjayā].

7) Kṛtāvibhūmi. – [Here] the śrāvaka obtains the knowledge of the destruction of the impurities (*āsravakṣyajñāna*) and the conviction that they will not arise again (*anutpādayñāna*), and he becomes arhat. – As for the bodhisattva, he completely fulfills the ground of Buddha (*buddhabhūmi*) [coinciding with the shared ground no. 10, the Dharmamegha].

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 (= *pratīyasamutpāda*), he has realized the bodhi of the pratyekabuddhas. In the language of the Ts'in, *Pi-tche-fo* is also called *Pi-tche-kia-fo*.

9) Bodhisattvabhūmi. – This is the [shared grounds] from Śukladarśanabhūmi to Kṛtāvibhūmi, as has been said above. It is also the [shared grounds] going from the Pramuditā bhūmi to the Dharmamegha bhūmi: all are called Bodhisattvabhūmi. Some say that all the grounds from the production of the first mind of bodhi (*prathamacittotpāda*) 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 (*sarvākārajñatā*).

In his grounds proper, the comportment (*pratipatti*) of the bodhisattva is perfect; his vision (*vidarśana*) of the grounds of another is perfect. For these two reasons together, the bodhisattva is perfect (*sampanna*).

- Some critics are surprised that the *Traité* places the Avaivartika in the fourth stage of the bodhisattva's career. But a distinction is made here: as we will see, the Avaivartika is in the fourth stage (Darśanabhūmi) 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 abhidharmic tradition.

Sūtra. – Atha khalu bhagavān āyusmantam subhūtim etad avocat / yad api subhūtir evam āha / katham bodhisattvo mahāsattvo mahāyānasamprasthito bhavati / iha subhūte bodhisattvo mahāsattvaḥ ṣaṭsu <2382> pāramitāsu caran bhūmer bhūmiṃ samkrāmati / ayaṃ bodhisattvo mahāsattvo mahāyāna-samprasthita ity ucyate /

athāyusmān subhūtir bhagavantam etad avocat / katham bhagavan bodhisattvo mahāsattvo bhūmer bhūmin samkrāmati / bhagavān āha / bodhisattvo mahāsattvaḥ sarvadharmāṇām asaṃkrāntim jānāti / na hi kaścid dharmo ya āgacchati vā gacchati vā samkrāmati vā upasaṃkrāmati vā / api tu bodhisattva yā sarvadharmāṇaṃ bhūmis tāṃ na manyate na cintayati bhūmiparikarma ca karoti na ca bhūmiṃ samanupaśyati /

Then the Blessed One said to venerable Subhūti: You also asked me, O Subhūti, how the bodhisattva-mahāsattva sets out on the Mahāyāna. Well then, Subhūti, the bodhisattva-mahāsattva who, going along with the six perfections, passes from ground to ground is said to have set out on the Mahāyāna.

Then the venerable Subhūti said to the Blessed One: How, O Blessed One, does the bodhisattva-mahāsattva pass from ground to ground? – The Blessed One answered: The bodhisattva-mahāsattva knows the non-passing of all the dharmas; indeed, there is no dharma that comes or that goes, that passes by or that approaches. However, the bodhisattva-mahāsattva does not think, does not reflect about the level of the dharmas and yet he practices the preparations for the grounds but does not see the grounds.

Śāstra (p. 411a16). – Above (Pañcaviṃśati, p. 194), Subhūti had questioned the Buddha about the Mahāyāna, and the Buddha had answered (ibid., p. 194-214) by explaining the many characteristics of the Mahāyāna to him.³³⁴ Also above (ibid., p. 214), Subhūti had asked a question about starting out for the

³³⁴ According to the Pañcaviṃśati (p. 194-225), the many characteristics of the Mahāyāna are classified in the following way:

1. the six *pāramitās* (p. 194-195).
2. the twenty *śūnyatās* (p. 195-198).
3. the one hundred and twelve *samādhis* (p. 198-203).
4. the twenty-one groups of practices (p. 203-212): 1) four *smṛtyupasthānas*, 2) four *samyakprahānas*, 3) four *rddhipādas*, 4) five *indriyas*, 5) five *balas*, 6) seven *bodhyaṅgas*, 7) *aṣṭāṅgamārga*, 8) three *samādhis*, 9) eleven *jñānas*, 10) three *indriyas*, 11) three *samādhis*, 12) ten *anusmṛtis*, 13) four *dhyānas*, 14) four *apramāṇas*, 15) four *samāpattis*, 16) eight *vimokṣas*, 17) nine *anupūrvavivahāras*, 18) ten *tathāgatabalas*, 19) four *vaiśāradyas*, 20) four *pratisaṃvids*, 21) eighteen *āveṇika buddhadharmas*.
5. the forty-three *dhāraṇimukhas* (p. 212-214).

Mahāyāna (*mahāyānasamprasthāla*) and here also the Buddha answered about the characteristics of this setting out.

The bodhisattva-mahāsattva going in this Vehicle (*yānarūḍha*) knows that from the beginning (*ādita eva*) all dharmas are without coming (*anāgama*), <2383> without going (*anirgama*), unmoving (*acala*) and without setting forth (*asamprasthāna*), because the fundamental element is eternally stable (*sthita*).

Furthermore, by minds of great compassion (*mahākaruṇācitta*), by the perfection of exertion (*vīryapāramitā*) and by the power of skillful means (*upāyabala*), the bodhisattva returns to practice the good dharmas (*kuśaladharmā*) and, still seeking the higher grounds (*uttarabhūmi*),³³⁵ he does not grasp the characteristics of these grounds (*na bhūminimittāny udgrhṇāti*) 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 (*aśva*) who wants to ride on an elephant (*hastin*), abandons the horse and gets up on the elephant; and to ride on a dragon (*nāga*), 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 (*bodhisattvabhūmi*) alone, *ii*) the shared grounds (*sādhāraṇabhūmi*).³³⁶

The shared grounds go from the ground of dry seeing (*śuṣkavidarśanābhūmi*) to the ground of the Buddhas (*buddhabhūmi*).

The grounds belonging to the bodhisattva alone are:

- 1) the joyous ground (*pramuditā bhūmi*),
- 2) the stainless ground (*vimalā bhūmi*),
- 3) the shining ground (*prabhākarī bhūmi*),
- 4) the ground of fiery wisdom (*arciṣmati bhūmi*),
- 5) the ground difficult to conquer (*sudurjayā bhūmi*),
- 6) the ground of presence (*abhimukhī bhūmi*),
- 7) the far-gone ground (*dūraṅgamā bhūmi*),

6. the ten *bhūmis* (p. 214-225).

³³⁵ Bhūmis 8 to 10.

³³⁶ See the preliminary note to this chapter.

- 8) the unshakeable ground (*acalā bhūmi*),
 9) the ground of good wisdom (*sādhumatī bhūmi*)
 10) the ground of the cloud of the Dharma (*dharmameghā bhūmi*).

For the characteristics of these grounds, see the full explanation in the *Che-ti king* (Daśabhūmika sūtra).
 <2384>

Bhūmi I

1. Sūtra. – *Katamaṃ ca bodhisattvasya mahāsattvasya bhūmiparikarma / prathamāyāṃ bhūmau vartamānena bodhisattvena mahāsattvena daśabhūmiparikarmāṇi karaṇitāni / adhyāśayadṛḥatt-ānupalambhayogena /*

evam ukta āyusmān subhūtir bhagavantam etad avocat / katamad bhagavan bodhisattvasya mahāsattvasyādhyāśayaparikarma / bhagavan āha / yad bodhisattvo mahāsattvāḥ sarvajñatāpratisaṃyuktaiś cittotpādaiḥ kuśalamūlāni samurānayati /

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 (*satyavacana*).³³⁷ Subhūti knows this very well, but in order to cut the doubts (*saṃśaya*) 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 (*prathamato ‘nuttarasamyaksambodhicittam utpādayati*), he makes the following vow (*praṇidhāna*): “May I become Buddha in a future lifetime (*anāgate janmani*).” Thus this mind of supreme complete enlightenment constitutes a ‘resolution associated with omniscience’ (*sarvajñatāsamprayukta cittotpāda*). ‘Associated’ (*saṃprayukta*) insofar as it joins the mind to the wish to become Buddha.

For the bodhisattva of keen faculties (*tīkṣṇendriya*) who has accumulated merits (*puṇya*) greatly, the passions (*kleśa*) are slight (*tanu*) and the past wrongdoings (*atītāpatti*) are less numerous. When <2385> he

³³⁷ Compare Abhisamayālamkāra, I, v. 48-50 (p. 7-8); Āloka, p. 99. Properly speaking, these ten *parikarmas* are to be practiced in the course of the *prayogamārga* 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’ (*sarvajñatāsamprayukta cittotpāda*).

In all the virtues that he practices, generosity (*dāna*), morality (*śīla*), concentration (*samādhi*), etc., the bodhisattva does not seek either the happiness of this world or that of the other world (*ihaparalokasukha*), or longevity (*āyuhpramāṇa*) or safety (*kṣema*); he seeks only omniscience (*sarvajñatā*). Just as a miser (*matsarin*) refuses for any reason to give even a single coin (*kārṣāpaṇa*), saves them and piles them up with the sole desire of becoming rich, so the bodhisattva, whether his merits (*punya*) 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 (*tīkṣhendriya*), 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 (*suvarṇavarṇa*), but as he did not love her, he abandoned her and entered into the religious life.³³⁸

Also seeing in the middle of the night that his courtesans were like corpses, *Ye-chō tch’ang-tchō-tseu* (Yaśaḥ śreṣṭhiputra) left his precious sandals worth a hundred thousand [kārṣāpaṇas] on the bank of the river, crossed over the river and went straight to the Buddha (*śatasahasraṃ maṇipādukayugaṃ nadyāvārakāyās tīre ujhitvā, nadīm vārakāṃ pratyutṭīrayena bhagavāms tenopasaṃkrāntāḥ*).³³⁹

The noblemen and kings who, out of disgust, thus renounced the five objects of enjoyment (*pañcakāmaguṇa*) are innumerable. Why then does the bodhisattva, who has heard speak of the many qualities (*guṇa*) of the bodhi of the Buddhas, not at once make the resolution <2386> (*cittotpāda*) to penetrate it deeply? Thus, in the chapter *Sa-t’o-po-louen* (Sadāprarudita-parivarta) which will follow,³⁴⁰ the daughter of a nobleman (*śreṣṭhidārikā*), having heard the praises of the Buddha, immediately left her home and went to *T’an-wou-kie* (Dharmodgata).³⁴¹

Moreover, as his five spiritual faculties (*pañcendriya*), faith (*śraddhā*), etc., are complete (*paripūrṇa*) and ripe (*paripakva*), the bodhisattva is able to acquire the high aspiration (*adhyāśaya*). A small child whose five organs (*pañcendriya*), eye (*cakṣus*), etc., are not complete, does not discern the five objects (*pañcaviśaya*) 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 good and the bad, one

³³⁸ On the marriage of Mahākāśyapa and Bhadrā, soon followed by separation, see above, p. 287F, n. 1.

³³⁹ On the conversion of Yaśas, see above, p. 1545F, n. 4. To the references, add Saṃghabheda, I, p. 139-141.

³⁴⁰ *Tch’ang-t’i p’in*, chapter 88 of the Pañcaviṃśati, T 223, k. 27, p. 416a-421b.

³⁴¹ In this chapter, the daughter of the śreṣṭhin went with her father and mother to the bodhisattva Dharmodgata to pay homage to him. – Cf. Aṣṭasāhasrikā, ed. U. Wogihara, p. 953: *Atha khalu sā śreṣṭhidārikā Dharmadogatasya bodhisattvasya mahāsattvasya pūjārthaṃ satkāraṃ ca prasthitā*.

does not know the difference between what is bondage (*bandana*) and what is deliverance (*mokṣa*), one loves the five objects of enjoyment (*pañcakāmaguṇa*) and one falls into wrong views (*mithyādrṣṭi*). 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 śrāvaka system advocating the ten good paths of action (*daśakuśalakarmapatha*), 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 (*avidyā*) by his earlier actions (*pūrvakarman*), 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 (*sarvajñatā*) and wonders how to get out of the prison of the six sense organs (*ṣaḍindriya*), like the Buddhas and the āryas. <2387>

Finally, when the bodhisattva has produced the mind of supreme complete enlightenment, he acts in conformity with his wish (*yathāprañidhānam*); this is why he produces the high aspiration (*adhyāśaya*) that consists of loving all dharmas, but none as much as omniscience (*sarvajñatā*); of loving all beings, but none as much as the Buddhas; of penetrating deeply into the feelings of compassion (*karuṇācitta*) to work for the benefit of all beings (*sarvārthakriyā*): these are the characteristics of *adhyāśaya*. In the first ground, the bodhisattva must always practice these resolutions (*cittotpāda*) [associated with omniscience].

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2. Sūtra. – *Sarvasattvasamacittatāparikarma sattvānupalabdhitām upādāya // yad bodhisattvaḥ sarvajñatāpratisaṃyuktaiś cittotpādaiś caturpramāṇany abhinirharati maitrīkaruṇāmuditopekṣam /*

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. Beings 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 (*caturpramāṇa*). When the bodhisattva sees beings experiencing happiness (*sukha*), he produces minds of loving-kindness (*maitrī*) and joy (*muditā*) and formulates the vow (*prañidhāna*) to lead all beings to find the happiness of a Buddha. – When he sees beings undergoing suffering (*duḥkha*), he produces a mind of compassion (*karuṇā*) and, out of pity for them, he formulates the vow to eradicate the sufferings of

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 (p. 1239-1273F).

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3. Sūtra. – *Tyāgaparikarma dānadāyakapratigrāhakānupalabdhitām upādāya // yad bodhisattvaḥ sarvasattvebhyo 'vikalpitaṃ dānaṃ dadāti // <2388>*

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 (*āmiṣa*); *ii*) obtaining bodhi by giving up the fetters (*saṃyojana*). The former is 'abandoning' insofar as it rejects avarice (*mātsrya*); by contrast, the latter, the 'abandoning' of the fetters, plays the role of cause and condition (*hetupratyaya*). It is necessary to reach the seventh ground in order to abandon the fetters.

Question. – There are several kinds of abandoning: internal (*ādhyātmika*) or external (*bāhya*) gift, small (*laghu*) or large (*guru*) gift, material gift (*āmiṣadāna*) or gift of the Dharma, worldly gift (*laukikadāna*) or supraworldly gift (*lokottaradāna*), etc. Why then does the Buddha speak only of supraworldly gift 'free of discrimination' (*avikalpita*) and free of conceptualization (*asaṃkalpita*)?

Answer. – Although generosity is of any type, the Buddha speaks only of great generosity, the generosity that does not grasp the characteristics (*nimittodgrahaṇāhita*).³⁴²

Furthermore, the Buddha subscribes to no dharma and therefore teaches the bodhisattva a generosity 'without adherence' (*nirāsaṅga*), in conformity with the teachings of the Buddhas.

Here it would be necessary to speak at length about the generosity free of discrimination (*avikalpitadāna*); as for the other kinds of generosity, they have been the object of many explanations already in several places.

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4. Sūtra. – *Kalyāṇamitrāsevanāparikarma nairmāṇyatām upādāya // yāni kalyāṇamitrāṇi sarvajñatāyaṃ samādāpayanti teṣāṃ mitrāṇāṃ sevā bhajanā paryupāsanaṃ śuśruṣā /*

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.

³⁴² Triply pure generosity (*trimaṇḍalapariśuddha*) where there is total absence of giver, gift and recipient: cf. p. 675-677F, 724F.

Śāstra. – (p. 412a4) – On the good services rendered to good friends, see the explanations given above (Pañcaviṃśati, p. 156). <2389>

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5. Sūtra. – *Dharmaparyeṣṭiparikarma sarvadharmānuplabdhītām upādāya // yad bodhisattvaḥ sarvajñatāpratisaṃyuktaiś cittotpādair dharmam paryeṣate na ca śrāvakaḥ pratyekabuddhabhūmau 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 śrāvaka or pratyekabuddha.

Śāstra (p. 412a5). – There are three kinds of Dharma:

1) The supreme Dharma of all (*sarveṣv anuttara*), i.e., nirvāṇa.

2) The means of attaining nirvāṇa (*nirvāṇaprāptyupāya*), i.e., the noble eightfold Path (*āryāṣṭāṅgamārga*).

3) All good words (*subhāṣita*), truthful words (*satyavacana*) promoting the eightfold noble Path. These are: (a) the eighty-four thousand articles of the Dharma (*caturaśītīdharmaskandha-sahasra*), or (b) the twelve-membered speech of the Buddha (*dvādaśāṅgabuddhavacana*), or (c) the four Baskets (*catuspīṭaka*) consisting of (i) the [four] Āgamas (*āgamacatuspīṭaka*), (ii) the Abhidharma, (iii) the Vinaya, (iv) the Kṣudrakapīṭaka, plus all the Mahāyānasūtras such as the Mahāprajñāpāramitā, etc. All that is called Dharma.³⁴³

To seek the Dharma (*dharmaparyeṣṭi*) 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-fa* (Dharmarata). At that time there was no buddha, and this bodhisattva had not yet heard a good word (*subhāṣita*), 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 brāhmaṇa and said to him: “I have a stanza (*gāthā*) 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.” Dharmarata 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. <2390> 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 nadir (*adhodīś*) and came to teach him the

³⁴³ This brief summary shows that the *Traité* 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 *Tsa-tsang* in Chinese, *Kṣudrapīṭaka* in Sanskrit or, quite simply, *Kṣudraka*: cf. p. 341F, n. 1.

profound Dharma. Immediately Dharmarata obtained the conviction that dharmas do not arise (*anutpattikadharmakṣānti*).³⁴⁴

Sa-t'o-po-louen (Sadāprarudita) also sought the Dharma by ascetic practices (*duṣkara-caryā*).³⁴⁵

The bodhisattva Śākyamuni drove five hundred nails into his body in order to find the Dharma.³⁴⁶

The king *Kin-kien* (Kāñcanasāra) perforated his body in five hundred places, [put wicks in the holes] and threw himself into the flames in order to light them.³⁴⁷

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 śrāvaka or of prateyabuddha”.

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6. Sūtra. – *Abhīkṣṇanaiṣkramyaparikarma grhānupalabdhitām upādāya // yad bodhisattvaḥ sarvajātiṣv avyakīrṇacittena niṣkrāmati / tathāgataśāsane pravrajati / na cāsyā kaścid antarāyo bhavati /*

The continual departure from the world by the non-apprehension of the householder life. – From lifetime to lifetime and with an unmixed intent, the bodhisattva goes forth from the world and becomes a monk in the Tathāgata’s order, and is not hindered by anyone. <2391>

Śāstra (p. 412a25). – The bodhisattva knows that the householder life (*grhāvāsa*) 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 (*viśuddhacaryā*); 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

³⁴⁴ Jātaka of Dharmarata already mentioned above, p. 975F, n. 1; 1853F, n. 4. – References to Kotanese and Uigur sources in M. J. Dresden, *The Jātakastava*, 21st story, p. 432 and 339. – Mural painting at Qyzil, in E. Waldschmidt, *Über die Darstellungen...*, p. 15, and table 1, fig. 1.

³⁴⁵ Wishing to honor the Prajñāpāramitā and offer gifts to the bodhisattva Dharmodgata, Sadāprarudita sold his body to Śakra disguised as a young man. The sale being concluded, he took a sharp knife, pierced his right arm and let the blood flow; then he pierced his right breast, cut off the flesh and, to break his bones, ran into a wall. Cf. Aṣṭasāhasrikā, ed. U. Wogihara, p. 947.

³⁴⁶ Jātaka of king P’i-leng-kie-li (Bhṛṅgāra?) who drove a thousand nails into his body in order to hear from the mouth of the brāhmāṇa Raudrākṣa the Buddhist stanza: *anityā bata saṃskārāḥ*. Cf. P’ou-sa-pen-hing king, T 155, k. 3, p. 119b15-16; Hien-yu king, T 202, k. 1, p. 350a-b; King liu yi siang, T 2121, k. 25, p. 136c20-137a3.

³⁴⁷ Jātaka of Kāñcanasāra told above, p. 688F, b. 4. – References to the Khotanese, Uigur and Sogdian sources in M. J. Dresden, *The Jātakastava*, 43rd story, p. 440 and 451. Friezes from Qyzil in E. Waldschmidt, *Über die Darstellungen...*, p. 16 and 17, fig. 25 to 31.

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.”³⁴⁸

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 keep the pure morality (*viśuddhaśīla*) [of the monastic], seek the abhisambodhi of the Buddhas and fulfill the causes and conditions for the perfection of morality (*śīlapāramitā*).”

Here the Buddha himself says that “from lifetime to lifetime and with an unmixed intention, the bodhisattva goes forth from home”. With an unmixed intention (*avyavakīrṇa-cittena*), for the bodhisattva does not leave home to embrace the ninety-six kinds of [heretical] doctrines, but only to enter into the Tathāgata’s order (*tathāgataśāsane pravrajitum*). Why? Because in the Tathāgata’s order, both kinds of correct seeing (*samyagdr̥ṣṭi*) are present: correct worldly (*laukika*) view and correct supraworldly (*lokottara*) view.³⁴⁹

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7. Sūtra. – *Buddhakāyasprhāparikarma lakṣaṇānuvyañjanānupalabdhitām upādāya // yad bodhisattvo buddhavigrahaṃ dr̥ṣṭvā na kadācid buddhamanasikāreṇa virahito bhavati yāvad anuttarāṃ samyaksambodhiṃ anuprāpnoti /*

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.

Śāstra (p. 412b8). – The Buddha hears the qualities (*guṇa*) of the Buddha praised in many ways: the ten powers (*bala*), <2392> the four fearlessnesses (*vaiśāradya*), great loving kindness (*mahāmaitrī*), great compassion (*mahākaruṇā*) and omniscience (*sarvajñāna*). Moreover, he sees the Buddha’s body adorned with the thirty-two major marks (*lakṣaṇa*) and the eighty minor marks (*anuvyañjana*), 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 (*adhyāśaya*), he takes delight in the Buddha, and this is why he always succeeds in meeting a Buddha from lifetime to lifetime.

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8. Sūtra. – *Dharmavivaraṇāparikarma dharmabhedānupalabdhitām upādāya // yad bodhisattvaḥ sammukhibhūtasya tathāgatasya parinirvṛtasya vā sattvebhyo dharmam deśayaty ādau kalyāṇaṃ madhye*

³⁴⁸ By contrast with the householder life, the religious life has numerous advantages which have been detailed above, p. 839-843F.

³⁴⁹ See Majjhima, III, p. 72.

kalyāṇaṃ paryavasāne kalyāṇaṃ svarthaṃ suvyañjanaṃ pariśuddhaṃ paripūrṇaṃ yaduta sūtraṃ yāvad upadeśāḥ /

The propagation of the Dharma by the non-apprehension of the subdivision 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 sūtras, etc. up to the Upadeśas.

Śāstra (p. 412b13). – Having sought the Dharma as has been said above, the bodhisattva “preaches it to beings (*sattvebhyo deśayati*).” The lay bodhisattva (*grhastha*) practices material generosity particularly; the monastic (*pravrajita*) bodhisattva, in his love and respect for the Buddha, always practices the generosity of the Dharma (*dharmadāna*).

Whether a Buddha is present in the world or not, the bodhisattva <2393> is well established in morality (*śīla*) without seeking fame (*śloka*) or profit (*lābha*). Equalizing his mind toward all beings, “he preaches the Dharma to them” (*dharmam deśayati*).

This Dharma is “good at the beginning” (*ādau 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” (*paryavasāne kalyāṇa*) for, in reward for these two things [– generosity and morality –], the bodhisattva is going to be reborn in a buddha-field (*buddhakṣetra*) or become a deity.

Or again, the Dharma is good at the beginning because in seeing the five aggregates of attachment (*pañcopādānaskandha*) of the triple world (*traiḍhātuka*) abounding in suffering, one feels disgust (*nirvedacitta*) 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 (*kleśa*).

Or finally, the Dharma is good at the beginning because it first explains the Vehicle of the śrāvakas. 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 Greater Vehicle.

The Dharma is “good in meaning and good in letter” (*svārtha suvyañjana*). 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 is 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 (*saddharma*), without mixing in false dharma (*adharmā*).

The Dharma is “completely clear” (*paripūrṇa*) because the noble eightfold Path (*ārya aṣṭāṅgikamārga*) and the six perfections (*ṣaṭpāramitā*) are complete in it.

On the twelve-membered [speech of the Buddha] (*dvādaśaṅgabuddhavacana*), sūtra, etc., see what has been said above (p. 2286-2303F).

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9. Sūtra. – *Mānastambhanirghātanaparikarma, adbhutatānupalabdhitām upādāya // yad bodhisattvas tena mānastambhanirghātanena na jātu nīcakuleṣūpapadyate /*

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 (*pravrajati*), observes morality (*śīlam rakṣati*), preaches the Dharma (*dharmam deśayati*) and cuts the doubts of beings (*sattvānām saṃśayāṃś chinatti*); 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 (*kāṣāya*) 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.

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10. Sūtra. – *Satyavacanaparikarma vacanānupalabdhitām upādāyā // tatra katamad bodhisattvasya satyavacanaparikarma / bhagavān āha / yaduta bodhisattvasya yathāvāditā tathākāritā / imāni bodhisattvena mahāsattvena prathamāyāṃ bhūmau vartamānena daśaparikarmāṇi karaṇīyāni //*

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-mahāsattva in the first ground.

Śāstra (p. 412c9). – Truthful speech is the root of all good (*kuśala*), 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 (*dāna*), 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 (*vākkarman*): [abstaining from lying (*mṛṣāvāda*), from malicious gossip (*paiśunyaavāda*), from harmful speech (*pāruṣyavāda*) and from idle speech (*sambhinnapralāpa*)³⁵⁰]; why does the sūtra not mention “truthful speech” here?

³⁵⁰ See p. 771F.

Answer. – In the Buddhadharmā, truth (*satya*) is specially honored; this is why the sūtra here speaks of the truth that encompasses (*saṃgrhṇāti*) 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 (*pāruṣyavāda*), idle words (*saṃbhinnapralāpa*) and malicious gossip (*paiśunyaavāda*); sometimes he will even commit the grave wrongdoing of false speech (*mṛṣāvāda*) 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 sūtra 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” (*daśaparikarma*) in the first ground?

Answer. – The Buddha is the king of Dharma, having mastery (*vaśita*) 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 (*bhaiṣajya*) necessary to cure the sickness, sometimes five, sometimes ten. Therefore there is no objection that can be raised against the number [of preparations].

Bhūmi II

1. Sūtra. – *Punar aparaṃ subhūte bodhisattvena mahāsattvena dvitīyāyāṃ bhūmau vartamānenāṣṭau dharmā abhīkṣṇaṃ manasikartavyāḥ / katame 'ṣṭau / yaduta śīlapariśuddhiḥ / tatra katamā bodhisattvasya śīlapariśuddhiḥ / yaduta bodhisattvasya mahāsattvasya śrāvakaḥ pratyekabuddhacittānāṃ amanasikāraḥ / ye 'pi tadanye dauḥśilyakarā bodhiparipanthakarā dharmās teṣaṃ amanasikāraḥ / iyaṃ bodhisattvasya śīlapariśuddhiḥ /*

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 <2396> nor does he think about other doctrines, immoral teachings that are an obstacle to bodhi.

Śāstra (p. 413c10). – 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 (*aprameya*): this is how the morality consisting of not killing living beings (*prāṇātipātaprativirati*) grants life to all beings. Beings are innumerable and infinite, and the merit [consisting of sparing them] is itself immense and infinite.

Here the sūtra briefly mentions (*saṃkṣepeṇa*) the “teachings that create an obstacle to bodhi” (*bodhiparipanthakara*): these are ‘immoral’ doctrines (*dauḥśilyakara*). A teaching must be free of any immorality to be called pure (*pariśuddha*). If the concepts of the śrāvakas and pratyekabuddhas already [in

some respects] constitute a stain on morality (*śīlamala*),³⁵¹ what can be said then (*kaḥ punarvādaḥ*) of these other doctrines, overtly bad?

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2. Sūtra. – *Kṛtajñatā kṛtaveditā // yad bodhisattvo mahāsattvo bodhisattvacaryāṃ carann alpam api kṛtam āsaṃsārān na nāśayati prāg eva bahu /*

Acknowledgement and gratitude. – The bodhisattva-mahāsattva traveling on the bodhisattva career does not, until the end of saṃsāra, 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 (*pūrvanivāsapuṇya*) 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 (*mithyādr̥ṣṭi*). And so the Buddha says here that the bodhisattva must acknowledge kindnesses (*kṛtajñā*). Although beings in their previous existences may have acquired the rights to happiness (*sukhahetu*), they would be unable to enjoy this happiness if, in their present existence, certain circumstances [such as the generosity of a benefactor] did not occur. Thus the seeds (*bīja*) of the grain are in the earth, but without rain <2397> (*vṛṣṭi*) they cannot sprout. It cannot be said that the rain is of no use on the pretext that the earth produces the grain. Although the benefits we gather at present have been planted [by us] during earlier lifetimes, why would the fondness and kind feelings of our benefactors not play a part in these benefits?

Moreover, acknowledgement (*kṛtajñatā*) is the source of great compassion (*mahākaruṇāmūla*) and opens the first door to good actions (*kuśalakarman*). The grateful person is loved and esteemed by people; his renown extends afar; after his death, he is reborn among the gods and finally he will attain abhisambodhi. In this regard, the Buddha has told the story of the following Jātaka:

³⁵¹ This is not a criticism. Sthavira Buddhism is in perfect agreement with natural morality (*śīla*) and religious discipline (*saṃvara*). However, it does not attain the perfection of morality (*śīlapāramitā*) advocated by the Mahāyāna which depends essentially on the non-existence of sin and its opposite (*āpattyanāpattyanadhyāpattitām upādāya*): cf. p. 770F, 861F.

[*Rkṣajātaka.*]³⁵² – A man went to the mountains in order to cut <2340> wood. He lost his way in a violent

³⁵² Rkṣa- or Rkṣapatijātaka, making up part of the stock of jātakas situated at Benares in which king Brahmadata always appears. Like so many other fables, it contrasts the kindness of animals with the ingratitude of humans. The story has been amply illustrated in the Buddhist art and literature of both Vehicles.

Mūlasarvāstivādin Vinaya, Saṃghabhedavastu, ed. R. Gnoli, II, p. 104-106 (= T 1450, k. 15, p. 177a26-c18):
bhūtapūrvam bhikṣavo vārāṇasyām nagaryām anyatamo daridrapuruṣaḥ prativasati; sa kāṣṭhāni vikrīya jivikām ... tadāpy eṣa akṛtajñā akṛtavedī; etarhy apy eṣa akṛtajñāḥ akṛtavedī.

Transl.: Once, O monks, a poor man was living in the city of Benares; he earned his living by selling wood. One day, having risen very early, he took his curved axe and went to the forest in search of wood. Unexpectedly a great cloud arose accompanied by showers and wind. The man who, rightly or wrongly, was trying to find another spot and went from one tree to another, but the rain got heavier and he finally took shelter in a cave in the mountain. There was a bear in this cave; seeing it, the man was frightened and wanted to flee. The bear said to him: “My child, why are you afraid? You have nothing to fear from me; stay.” Although hesitant, the man was so worried that he could not leave. Then the bear took him up in its arms, carried him into the cave and fed him with roots and fruits.

The storm lasted seven days without stopping. Seven days passed and on the eighth, the sky cleared and the cloud disappeared. The bear, having looked at the sky in the four directions of the horizon, brought the man abundant roots and fruits and said to him: “My child, the storm has passed, the sky is clear and the clouds have disappeared. Go in peace!” The man fell to his feet and said to the bear: “Father, I am leaving but I must do you a favor in return.” The bear answered: “My child, the only thing you must do for me is not to betray me to anyone.” The man answered: “Father, so be it.” He circumambulated the bear, prostrated at its feet and went away.

The man entered Benares as a certain hunter was going out to hunt. This hunter saw him and said: “Friend, here you are back again after a long time; your son and your wife are upset; they are crying because they think you have certainly been the victim of the seven-day storm or of a wild animal. Animals and birds in great numbers have perished in the storm. How did you escape?” The man told him everything that had happened and the hunter said: “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. <2399> Gradually they reached the cave where the kind bear was and then, following his cruelty and ingratitude, he declared: “Here is the cave where the bear is.” At once the hunter, whose way of life it is to take the life of others, set fire to the cave. 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 Brahmadata, 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

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

lotuses, 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 Dyutiṃdharmā. 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 bhikṣus said: “Lord, this is a bodhisattva of the fortunate age; his worship should be organized.” Then Brahmādatta 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 stūpa was erected at this place; parasols, standards and banners were placed on it; a lamp was set in place and those by whom these 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 epoch. Then he was an ungrateful man not acknowledging kindnesses; even now he is an ungrateful man not acknowledging kindnesses.

Mahāvibhāṣā, T q1545, k. 114, p. 592b3-29. Almost the same story but with two hunters in place of one.

Kośabhāṣaya, ed. P. Pradhan, p. 270, l. 11-12: *ṛṣyamṛgajātakādyudāharaṇāt* taking as examples of ingratitude the Jātakas of the antelope (*ṛṣya*) and the deer (*mṛga*): but the reading is erroneous: *ṛṣya* should be corrected to *ṛkṣa* ‘bear’ as shown by the Chinese and Tibetan translations of the Kośa: *hiong lou teng pen cheng* (T 1558, k. 18, p. 96b21) and *dom dan ri dags sogs paḥi skyes pa* (Tib. Trip. Vo. 115, no. 5591, fol. 260a7). The reading *ṛkṣa* appears elsewhere in the Kośavyākhyā, ed. U. Wogihara, p. 434, l. 23: *ṛkṣamṛdajātakādi*.

Las bṛgya tham pa, Tib. Trip., Vol. 39, no. 1007, summarized by L. Feer, *Le Karmaśataka*, in JA. Taken from nos. Jan.-Feb, Mar.-Apr., May-June, 1901, p. 51-52.

Kalpanāmaṇḍitikā, T 201, k. 13, p. 332b11-12: When I was incarnated as a bear, <2340> I took pity on a man in danger. When the man whom I had saved betrayed my den to hunters, I was free of anger (transl. by E. Huber, *Aśvaghōṣa Sūtrālamkāra*, 1908, p. 383).

Lalitavistara, ed. S. Lefmann, p. 168, l. 15-18 (= T 187, k. 5, p. 566c1-2). Transl. – When, O lord, you were a bear in a den in the mountains, you gathered up a man fearing the snow-storm, you served him fruits and roots with great goodwill. When he soon afterwards brought the hunter to you, that also you endured.

Rāṣṭrapālapariṣcchā, ed. L. Finot, p. 25, l. 15-16 (= T 310, k. 80, p. 462b23-24): When I was a princely bear, a man caught in a snow-storm was sheltered by me for seven days in an inaccessible cave. When he brought a murderer to me, I made no resistance to him.

See also J. Ensink, *The Question of Rāṣṭrapāla*, 1952, p. 26.

Khotanese source in M. J. Dresden, *The Jātakastava*, 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 parceled out your flesh. For the ingratitude, at once his hands fell upon the ground.

Representations: Ajantā (cf. A. Foucher, *Lettre d’Ajantā*, J.A., 1921, I, p. 216): Central Asia (cf. E. Waldschmidt, *Über die Darstellungen...*, p. 53 and 54, fig. 164-167).

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 (*lubdhaka*). 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 (*māmsa*), 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 sa^agha. The abbot (*saṃghasthavira*), 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.”

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3. Sūtra. – *Kṣāntibalapraṭiṣṭhānām // yad bodhisattvasya sarvasattvānām antike ‘vyāpādā-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 (*kṣāntipāramitā*) (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” (*avyāpādāvihimsā*)?

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 (*pūrvam vyāpādacittam utpādayati, pascāt kāyena cā vācā vā parān vihiṃsati*).

Here, since it is a matter of a bodhisattva at the beginning of his career (*ādikarmika*), the sūtra speaks only of patience towards beings (*sattvaḥ*) but does not speak of patience towards things.

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4. Sūtra. – *Prāmodyaprītyanubhavanatā // yad bodhisattvasya sarvasattvapariṣādanāyāṃ pramodanā*
/

Feeling joy and contentment. – The bodhisattva feels joy in ripening all beings.

Śāstra (p. 414a23). – The bodhisattva sees that his body (*kāya*) and voice (*vāc*) have been purified by the observance of morality (*śīla*) and that his mind (*manas*) has been purified by his feelings of gratitude (*prajñatā*) and patience (*kṣānti*). Since the three kinds of action, [physical, vocal and mental (*kāyavāṇmanaskarman*)] are pure (*parisuddha*) in him, “he experiences joy and contentment” (*prāmodyaprītim anubhavati*). A man bathed in perfumed water, clothed in new garments and adorned with necklaces, when he looks in the mirror (*ādarśa*), feels joy and contentment. In the same way also, the bodhisattva is very pleased at having obtained this good dharma (*kuśaladharmā*) of morality. He says to himself: “Morality is the root of concentration (*samādhi*) 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 (*paripācayati*) beings so that they are 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 śrāvakas, 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 previous toys, so the bodhisattva disciplines beings by first making them obtain human and divine happiness, then leads them gradually to discover the three Vehicles. This is why the sūtra says here that “he experiences joy and contentment”.

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5. Sūtra. – *Sarvasattvāparityāgitā // yad bodhisattvasya sarvasattvānāṃ paritrāṇatā / <2403>*

Do not abandon anyone. – The bodhisattva saves all beings.

Śāstra (p. 414b6). – The bodhisattva who has cultivated well the mind of great compassion (*mahākaruṇācitta*) 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.

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6. Sūtra. – *Mahākaruṇāyā āmukhibhāvaḥ // yad bodhisattvasyaivaṃ bhavati / ekaikasya sattvasyāhaṃ gaṅganādīvālukopamān kalpān niraye pacanāny anubhaveyaṃ yāvan na sa sattvo buddhajñāne pratiṣṭhāpito bhaved nirvāṇādhiḡato vā bhavet / evaṃ yāvat sarveṣāṃ daśadiksattvānāṃ kṛte ya utsāho 'yam ucyate mahākaruṇāyā āmukhibhāvaḥ /*

The entry into great compassion. – The bodhisattva has the following thought: “May I, for each being, for periods as numerous as the sands of the Ganges, suffer in hell all the torments, as long as this being will not be established in the knowledge of the Buddhas or will not enter into nirvāṇa.” If the bodhisattva extends such an effort to all beings of the ten directions, that is his entry into great compassion.

Śāstra (p. 414b10). – On great compassion (*mahākaruṇā*), 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 (*guṇa*), to become Buddha or to enter into nirvāṇa without residue of conditioning (*nirupadhiśeṣanirvāṇa*).”

Question. – But there is no way of suffering a punishment in place of another;³⁵³ why then does the bodhisattva make such a vow (*praṇidhāna*)?

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 (*devayajña*) where human flesh is used, human blood <2404> and the five human internal organs are offered to the rakṣasas 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 (*gurūkurvanti*) and respect him (*satkurvanti*). Why? Because the bodhisattva’s concern for beings is so profound that it surpasses even that of a loving mother.

7. Sūtra. – *Guruśraddhāguravaśuśruṣā // yad bodhisattvasya gurūnām antike śāstrsaṃjñā /*

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.

Śāstra (p. 414b21). – Because of his teachers, the bodhisattva obtains supreme complete enlightenment: why then would he not believe them, respect them, honor them? High as his own knowledge (*jñāna*) and qualities (*guṇa*) 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 (*udapāna*) cannot be reached without a rope (*raju*); in the same way, destroying his pride (*māna*) and vanity (*stambhacitta*), the bodhisattva must be respectful and obedient [towards his teachers] so that the great benefits (*mahārtha*) resulting from his virtues (*guṇa*) may come to him. The rain (*vr̥ṣṭi*) that falls does not stay at the top of the mountain (*giryagra*), but necessarily flows downward; in the same way, if the bodhisattva is prideful and haughty [towards his teachers], the water of the Dharma (*dharmodaka*) does not enter into him. But if he respects good teachers, the qualities due to him fall on him.

³⁵³ Because the fruits of action are strictly personal and not communicable: see above, p. 2312F, n. 1.

Finally, the Buddha has said that it is necessary to depend on good teachers so that morality (*śīla*), concentration (*samādhi*), wisdom (*prajñā*) and deliverance (*vimukti*) can increase (*vrddhi*); in the same way that the trees (*vrkṣa*) 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” (*gurūṇām antike śāstrsamjñā*)?

Answer. –The bodhisattva should not conform to worldly judgments (*lokadharmā*). Those who conform to them are attached to the good and turn away from the bad. The bodhisattva does not act in that way. If some teachers are able to explain to him the profound meaning (*gambhīrārtha*) and cut the knot of his doubts (*saṁśayasamdhī*), he sees his benefit (*hita*) there, he honors them wholeheartedly and does not think about their defects. If a bad purse (*bhastrikā*) is full of jewels (*ratna*), one does not refuse to take the jewels under the pretext that the purse is bad; if you are traveling at night on a steep path and some thieves offer you a torch (*ulkā*), you would not refuse this light under the pretext that the thieves are bad. In the same way, the bodhisattva who finds the light of wisdom (*prajñāprabhā*) in his teachers does not care about their faults.

Furthermore, the disciple should say to himself; “My teacher uses the innumerable artifices (*apramāṇopāya*) of the Prajñāpāramitā; I do not know why he affects this fault.” Thus *Sa-t’o-po-louen* (Sadāprarudita) 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 (*dharmabhāṇaka*); always have respect and fear for him.”³⁵⁴

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, without any real qualities, makes one gain immense merit only by evoking the idea of buddha (*buddhasamjñā*); what then should be said about this man capable of preaching the Dharma to people with the skillful means of wisdom (*prajñopāya*)? Consequently, although the Dharma teacher may have faults, that is not very important.”

Towards teachers, the bodhisattva produces “the idea of bhagavat” (*bhagavatsamjñā*). As I have said above, the bodhisattva is different from worldly people. Worldly people make distinctions between beauty and ugliness; they like honest people but do not see them <2406> as buddhas; they distrust bad people and

³⁵⁴ Aṣṭasāhasrikā, ed. U. Wogihara, p. 929-930: *Atha khalu Sadāpraridito bodhisattvaḥ punar api śabdām aśrauṣit ... Imās tvayā kulaputrānuśamsāḥ paritūlayamānena dharmabhāṇake bhikṣau śāstrsamjñōtpādayitavyā na ca tvayā kulaputra lokāmiṣapratīsamuktayā cittasamṭatyā dharmabhāṇako bhikṣur anubaddhavyaḥ / dharmārthikena ca tvayā dharmagauraveṇa dharmabhāṇako bhikṣur anubaddhavyaḥ /*

Transl. – Then the bodhisattva Sadāprarudita heard this voice: “O son of good family, weighing these advantages, you should produce the idea of Teacher in regard to all bhikṣus preaching the Dharma. A bhikṣu preaching the Dharma should not be followed by you for reasons of material order but out of interest and respect for the Dharma.”

do not take them into account. The bodhisattva himself is not like that: he contemplates the absolute emptiness (*atyantaśūnyatā*) of dharmas which from the very beginning (*mūlata eva*) are like nirvāṇa without residue of conditioning (*nirupadhiśeṣanirvāṇa*); 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 (*dharmabhāṇaka*) who possess the advantages of wisdom (*prajñā*) and who do the work of Buddha (*buddhakārya*).

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8. Sūtra. – *Pāramitāsūdyogaparyeṣṭiḥ // yad bodhisattvasyaikacittena pāramitānāṃ paryeṣaṇatānanyakarmatayā ime subhūte bodhisattvena mahāsattvena dvitīyāyāṃ bhūmau vartamānenāṣṭau dharmāḥ paripūrayitavayāḥ /*

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 who is in the second ground.

Śāstra (p. 414c24). – The bodhisattva has the following thought: “The six perfections are cause and condition for supreme complete enlightenment (*anuttarā samyaksambodhi*). I will cultivate this cause and condition attentively (*ekacittena*).”

Merchants (*vaṇij*) who diligently search for the goods asked for by the lands through which they travel, farmers (*kārṣaka*) who diligently look for the seeds (*bīja*) needed for the soil which they are cultivating, cannot fail to succeed in their business. The person who, in the present lifetime, practices generosity (*dāna*), 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 becoming buddha.

It is a matter here of ‘energetic search’ (*udyogaparyeṣṭi*), i.e., of constant attentive and energetic search for the six perfections. Why? Because if slackness (*ślakṣnacitta*) creeps in, one is stifled by the passions (*kleśa*) and overcome by Māra. This is why the Buddha says here in the second ground not to relax ‘energetic search’ (*udyogaparyeṣṭi*). <2407>

Bhūmi III

1. Sūtra. – *Punar aparaṃ subhūte bodhisattvena mahāsattvena tṛtīyāṃ bhūmau vartamānena pañcasu dharmeṣu sthātavyam / katameṣu pañcasu / yaduta bāhuśrutye ‘tṛptatāyāṃ // tatra karamā bodhisattvasya mahāsattvasya bāhuśrutye ‘tṛptatā / yat kiṃcid buddhair bhagavadbhir bhāṣitam ihalokadhātau samantād daśasu dikṣu lokadhātuṣu tat sarvam ādhārayiṣyāmiti yāṭṛptatā / iyaṃ bodhisattvasya bāhuśrutye ‘tṛptatā /*

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 (*bāhuśrutya*) 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 (*cakṣuṣmat*), this person travels without any obstacles. This is why the bodhisattva makes the wish to remember completely (*antaśas*) all the teachings preached by the Buddhas of the ten directions.

He remembers everything by the power of the śrutadharadhāraṇī, ‘the dhāraṇī of retaining what has been heard’, by the power of the very pure divine eye (*pariśuddha-divyaśrotra*) and by the power of the asaṃpramoṣadhāraṇī ‘the dhāraṇī 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.

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2. Sūtra. – *Nirāmiṣadharmadānavivaraṇatāyāṃ tayā cāmanyānatayā // yad bodhisattvas tena dharmadānenānuttarāṃ samyaksambodhim api na prātikāṅkṣati prāg evānyārtham /*

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, but if one eliminates the rye grass, the grain flourishes. This is what the bodhisattva does: practicing the gift of the Dharma [in preference] <2408> over all the others, he desires neither fame (*yaśas*) nor gain (*lābdha*) nor fruit of maturation (*vipākaphala*) in future lives; in the interest of others, he goes even so far as not to seek the nirvāṇa of the Lesser Vehicle (*hīnayānika nirvāṇa*); he limits himself in his great compassion (*mahākaruṇā*) for beings to turning the wheel of the Dharma (*dharmacakrapravartana*) following the Buddhas: this is the specific characteristic of generosity of the Dharma.

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3. Sūtra. – *Buddhakṣetrapariśodhanatāyāṃ tayā cāmanyānatayā // sarvakuśalamūlānāṃ buddhakṣetrapariśodhanāya pariṇāmanā /*

The purification of the buddha-fields, without deriving pride from it. - Using all the roots of good for the purification of the buddha-fields.

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4. Sūtra. – *Aparimitasamsāraduḥkhānubhavāparikhedanatāyāṃ tayā cāmanyānatayā // evaṃvidhaiḥ kuśalamūlair upastabdho yaiḥ sattvāṃś ca paripācayati buddhakṣetraṃ ca pariśodhayati bodhisattva na khedam āpadyate yāvan na sarvajñatām paripūrayati /*

Śāstra (p. 415a15). – For the words *buddhakṣetrapariśodhanatā*, *aparimitasamsāra-duḥkhānubhavanatā*, *hryapatrāpyasthānatā* [appearing in items 3, 4 and 5 of bhūmi III], *araṇya-vāsāparityāgitā*, *alpecchatā* and *santuṣṭi* [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 saṃsāra; why then does the sūtra mention only two, [namely, his desires to ripen beings (*sattvapariṣācana*) and to purify his buddha-field (*buddhakṣetra-pariśodhana*)]?

Answer. – When the bodhisattva “dependent on his roots of good” (*kuśalamūlair upastabdhaḥ*) dwells in saṃsāra, his sufferings and torments are diminished (*tanūbhūta*); he is like a wounded man (*vraṇin*) who has been given a good medicine (*bhaiṣajya*) and whose sufferings are thus decreased notably.

The bodhisattva has acquired roots of good so pure (*parisuddha*) that the sadness (*daurmansaya*), jealousies (*īrṣyā*), malicious thoughts (*duṣṭacitta*) of the present existence are eliminated for him. <2409> When he assumes a new existence (*ātmabhāvam ādadāti*), he gathers the fruits of retribution (*vipākaphala*) of his roots of good, he himself enjoys happiness, works in many ways for the benefit (*hita*) of beings and “purifies his own buddha-field” (*buddhakṣetraṃ pariśodhayati*) as he wishes (*yatheccham*). The splendor of the [Buddha] universes surpasses that of the divine palaces (*devavimāna*); 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 saṃsāra], the sūtra mentions only these two here.

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5. Sūtra. – *Hryapatrāpyasthānatāyāṃ tayā cāmanyānatayā // yā sarvaśrāvaka-pratyeka-buddhacittajugupsanatā / eṣu subhūte pañcadharmeṣu bodhisattvena mahāsattvena tṛtīyāyāṃ bhūmau vartamānena sthātavyam //*

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 pratyekabuddha.

The bodhisattva-mahāsattva in the third ground, O Subhūti, should hold to these five dharmas.

Śāstra (p. 415a25). – There are several types of shame (*hryapatrāpya*):³⁵⁵ here it is a matter of repulsion (*jugupsanatā*) for the state of mind of the śrāvaka and pratyekabuddha. 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

³⁵⁵ The meaning of *hrī* and *apatrāpya*, two mental events of broad meaning (*mahābhūmika*) are discussed in Kośa, II, p. 170-173.

pratyekabuddhas], 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 (*mātsarya*) and started to eat alone, that would be shameful.

Bhūmi IV

1. Sūtra. – *Punar aparāṃ subhūte bodhisattvena mahāsattvena caturthyāṃ bhūmau vartamānena daśadharmān samādāya vartitavyaṃ tena ca na parityaktavyāḥ / katame daśa / yadutāraṇyavāsāprityāgitā / tatra katamā bodhisattvasyāraṇyavāsāparityāgitā / yā sarvaśrāvakaḥ pratyekabuddhabhūmer atikramaṇatā / iyaṃ bodhisattvasyāraṇya vāsāparityāgitā / <2410>*

Furthermore, O Subhūti, the bodhisattva-mahāsattva in the fourth bhūmi should take up the ten dharmas and never give them up. 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 pratyekabuddhas is not renouncing the stay in the forest.

Śāstra (p. 415a29). – “Staying in the forest” (*araṇyavāsa*) is staying away from crowds and dwelling alone. For the bodhisattva, bypassing the śrāvaka and pratyekabuddha stage is staying away from crowds.

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2. Sūtra. – *Alpecchatā // yad bodhisattvo 'nuttarāṃ samyaksambodhim api necchati prāg evānyārtham /*

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 (*sarvadharmāṇām anupalabhaśūnyatā*),³⁵⁶ the bodhisattva does not seize any characteristic marks (*na nimittany udgrhṇāti*) and does not become attached to them. It is the same up to *anuttarā samyaksambodhi*: he practices detachment of mind (*niḥsaṅgacitta*).

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3. Sūtra. – *Samtuṣṭiḥ // yaḥ sarvākārajñatāyāḥ pratilambhaḥ /*

Satisfaction. – The acquiring of the knowledge of all the aspects.

³⁵⁶ The fifteenth emptiness, p. 2145F.

Śāstra (p. 415b4). – The bodhisattva who always accumulates the qualities (*guṇa*) without ever getting tired is “satisfied” (*saṃtuṣṭi*) when he has attained supreme enlightenment (*anuttarā bodhi*), for there is no dharma superior to it.³⁵⁷

As for satisfaction (*saṃtuṣṭi*) in regard to food, clothing, beds, seats (*piṇḍapātavīvara-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.

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4. Sūtra. - *Dhūtaguṇānutsarjanatā // yā gambhīreṣu dharmeṣu nidhyānakṣāntiḥ / <2411>*

Not neglecting the ascetic rules. – Patience in meditating on the profound teachings.

Śāstra (p. 415b7). – In a following chapter, the *Kiue-mo p'in* (Mārāvabodhaparivarta),³⁵⁸ we will speak about the acquiescence that dharmas do not arise (*anutpattikadharmakṣānti*). In the present passage, the sūtra, by *dhūta*, means this *anutpattikadharmakṣānti*. During the course of the preparatory convictions (*anulomikī kṣānti*),³⁵⁹ the bodhisattva contemplates the *anutpattikadharmakṣānti*. The twelve *dhūtas* produce purity of morality (*śīlapariśuddhi*), purity of morality produces concentration (*samādhi*), and concentration produces wisdom (*prajñā*). But true wisdom is *anutpattikadharmakṣānti*. Therefore *anutpattikadharmakṣānti* is the fruit of maturation (*vipākaphala*) of the *dhūtas*. [Actually, here the sūtra metaphorically is designating the effect by the cause (*kārye kāraṇopacārāt*).³⁶⁰

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5. Sūtra. - *Śikṣāyā aparityāgitā // yaḥ sarvaśikṣānām apracārah /*

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 (*dharmānām dharmatā*) sees neither morality (*śīla*) nor immorality (*dauḥśīlya*).³⁶¹ Although, for many reasons he does not violate

³⁵⁷ Only arrival at abhisambodhi is fully satisfying to the bodhisattva. The śrāvaka, on the other hand, is content with modest material advantages: Saṃyutta, II, p. 208; Anguttara, II, p. 27.

³⁵⁸ Chapter of the Pañcaviṃśati entitled *Kiue-mo p'in* in T 221, k. 10, p. 72c-74b; *Mo-che p'in* (Mārakarmaparivarta) in T 223, k. 13, p. 318b-320b. – Compare the *Mārakarmaparivarta* of the Aṣṭasāhasrikā, ed. U. Wogihara, p. 771-784.

³⁵⁹ Acquiescences favoring the seeing of the noble truths (cf. Divya, p. 80, l. 1: *satyānulomāḥ kṣāntayaḥ*) and being part of the four roots of good leading to penetration of the truth (*kuśalamūla nirvedhabhāgiya*): cf. Kośa, VI, p. 163-167.

³⁶⁰ For the expression *kārye kāraṇopacārāt*, see above, p. 1932F, n. 1. Not neglecting the ascetic rules is not neglecting the *anutpattikadharmakṣānti* resulting from the long-term observation of these rules.

³⁶¹ By means of the Prajñāpāramitā, the bodhisattva penetrates the true nature of things (*dharmānām dharmatā*), namely, the absence of any nature; by means of the śīlapāramitā, he makes no distinction between wrongdoing (*āpatti*) and its opposite (*anāpatti*): cf. p. 770F, 861F). In no way does it follow that he violates morality.

morality, what is important for him is to cross through the gate-of-deliverance called emptiness (*śūnyatāvimokṣasamukha*).³⁶²

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6. Sūtra. – *Kāmaguṇajugupsanatā // yaḥ kāmacittasyānutpādaḥ /*

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 (*cittalakṣaṇa*) is deceptive and unreal, one no longer produces even the idea of desire (*kāmacitta*) and all the more so, one no longer experiences the [five] objects of desire (*kāmaguṇa*).

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7. Sūtra. – *Lokanirvedacittotpādaḥ // yaḥ sarvadharmāṇām anabhisamkāraḥ /*

Śāstra (p. 415b17). – See what has been said above (p. 1457F and following) about the notion of displeasure in regard to the world (*sarvaloke* ‘*nabhiratisamjñā*). Here the Buddha wants to talk about the fruit of maturation (*vipākaphala*) resulting from disgust for the world (*lokanirveda*), namely, the gate-of-deliverance called wishlessness (*apraṇihitavimokṣasamukha*).³⁶³

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8. Sūtra. – *Sarvāstiparityāgitā // yādyātmikabāhyāṇām dharmāṇām agrahaṇatā /*

The rejection of “everything exists”. Not holding either inner dharmas or outer dharmas.³⁶⁴

Śāstra (p. 45b18). See above (p. 2044).

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9. Sūtra. – *Anavalīnacittatā // yad dvividhāsu vijñānasthitiṣu bodhisattvasya cittam na tiṣṭhati /*

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-slackening (*anavalīnatā*) and this absence of fear (*abhaya*) and “does not remain (*pou tchou, na tiṣṭhati*) on twofold levels of consciousness (*vijñānasthiti*).” On these twofold planes of consciousness, in the sense that he does not produce <2413> visual consciousness (*caḥsurvijñāna*) in regard to the eye (*caḥsus*) and visibles (*rūpa*), and so on up to: in regard to the mind (*manas*) and dharmas, he does not produce mental consciousness (*manovijñāna*). The bodhisattva remains (*tiṣṭhati*) in the non-duality (*advayamukha*) [of subject and object]. Determining that the objects (*jñeya*) of the six consciousnesses (*ṣaḍvijñāna*) 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.

³⁶² See p. 1216F.

³⁶³ See p. 1219F.

³⁶⁴ Already in the canonical sources, the expression *sarvam asti* concerns the twelve āyatanas, six inner and six outer: Saṃyutta, IV, p. 15. The first three emptinesses (cf. p. 2044F) counteract them.

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10. Sūtra. - *Sarvavastvanapekṣatā // yā sarvavastūnām amanasikāratā // ime subhūte daśadharmā bodhisattvena mahāsattvena caturthyāṃ bhūmau vartamānena na parityaktavyaḥ /*

Disdain for everything. – The bodhisattva does not think about anything.

These ten dharmas must not be abandoned by the bodhisattva-mahāsattva in the fourth ground.

Śāstra (p. 415b24). – There are many reasons for this disdain for everything, but here the main one is that the bodhisattva, knowing the absolute emptiness (*atyantaśūnyatā*)³⁶⁵ of all dharmas, no longer thinks about these dharmas and eliminates any grasping at characteristics (*sarvanimittograhāṇa*). This is why he does not expect any gratitude (*kṛtajñatā*) from those who are indebted to him (*pratigrāhaka*) and does not feel any pride (*māna*) in his own generosity. In this way he completely fulfills the pure perfection of generosity (*pariśuddhā dānapāramitā*).

Bhūmi V

1. Sūtra. – *Punar aparāṃ subhūte bodhisattvena mahāsattvena pañcamyāṃ bhūmau vartamānena dvādaśadharmāḥ parivarjayitavyāḥ / katame dvadaśa / gr̥hisamstavah parivarjayitavyaḥ // tatra katamā bodhisattvasya gr̥hisamstavaparivarjanatā / yaduta bodhisattvasya pravrajitanmeṣu buddhakṣetrād buddhakṣetraṃ samkramaṇatābhikṣṇaniḥkramaṇatā munḍatā kāṣāyavastraprāvaraṇatā / iyaṃ bodhisattvasya gr̥hisamstavaparivarjanatā /*

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 (*gr̥hin*), 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 (*pariśuddhagūṇa*). Recollecting the Buddha intensely, he transforms his body, goes into the buddha-fields,

³⁶⁵ The ninth emptiness: p. 2085F.

leaves home, shaves his head and puts on the yellow robe (*kāṣāyvastra*). Why? Because he always takes pleasure in the monastic condition and abhors meeting with lay people.

*

2. Sūtra. – *Bhikṣuṇīsamstavaḥ parivarjayitavyaḥ // yad bhikṣuṇyā sārddham acchaṭāsamghātamātram api na tiṣṭhati na ca tannidānaṃ paritarṣaṇācittam utpādayati /*

Avoiding the company of nuns. – The bodhisattva does not stay near a nun even for as little time as a fingersnap, 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 (*avaivartika*) and has not yet destroyed all the impurities (*kṣīṇāsrava*), but he has already accumulated qualities (*guṇa*) 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.³⁶⁶

*

3. Sūtra. – *Parakulamātsaryam parivarjayitavyam // iha bodhisattvenaivaṃ cittam utpādayitavyam / yan mayā sattvānāṃ sukhopadhānaṃ kartavyam tad ete sattvā māṃ tasmai sukhopadhānāyopakurvanti nātra mayā mātsaryacittam utpādayitavyam /*

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 (*punya*) 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. – *Samgaṇikāsthānaṃ parivarjayitavyam // yatra śrāvakaḥ pratyekabuddhā bhavyeṣu tatpratisamyuktā vā cittotpādā utpadyeran tatra bodhisattavena na sthātavyam /*

Avoiding meeting places. – The bodhisattva should not go to meeting places where there are śrāvakas or pratyekabuddhas and where comments would be made about them.

Śāstra (p. 415c15). – These useless conversations are idle speech (*sambhinnapralāpa*) intended to dissipate sadness (*śoka*) in one's own mind and in that of others. They tell stories about palaces or thieves, they

³⁶⁶ 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 bodhisattva has pity for beings who have fallen into the fire of impermanence (*anityatā*): “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 śrāvakas and pratyekabuddhas is already a useless conversation; what then could be said of talking about something [even more useless]?

*

5. Sūtra. – *Vyāpādaḥ parivarjayitavyaḥ // yad vyāpādacittasya vihiṃsācittasya vighrahacittasya vāvakāśaṃ na dadāti /*

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 (*vyāpāda*) which is as yet vague (*aniyata*). The maliciousness increases, becomes specific, and then one strikes with a stick (*daṇḍa*) or an axe <2416> (*kuṭhāra*): this is a feeling of harmfulness (*vihiṃsācitta*). Insult (*pāruṣyavāda*) and gossip (*paiśunyaavāda*) are feelings of quarrelsomeness (*kalahacitta*). Killing, torture, the stick and fetters come from a feeling of hostility (*vighrahacitta*).

In his great loving-kindness (*mahāmaitrī*) and great compassion (*mahākaruṇā*) for beings, the bodhisattva does not experience these feelings; he always curbs these bad thoughts and prevents them from having access (*avakāśa*).

*

7. Sūtra. – *Parapaṃsanam parivarjayitavyam // yaduta bāhyānām dharmāṇām asamanupaśyanatā /*

Avoiding exaltation of the self. – Not taking extreme dharmas into consideration.

Śāstra (p. 415c27). – The bodhisattva sees neither inner nor outer dharmas, namely the five aggregates (*pañcaskandha*) assumed (*upātta*) to be ‘me’ and the five aggregates not assumed (*anupātta*) to be ‘me’.

*

8. Sūtra. – *Daśakuśalakarmaphāḥ parivarjayitvyāḥ // tathā hy ete daśakuśalakarmaphāḥ āryasyāṣṭāṅgikasya mārgasyāntarāyakarāḥ prāg evānuttarāyāḥ samyaksambodheḥ /*

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 more to supreme complete enlightenment.

Śāstra (p. 415c29). – In these ten bad paths of action, the bodhisattva sees multiple causes and conditions of wrong-doings (*āpatti*), 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 (*hīnayāna*) and all the more so the Greater Vehicle (*mahāyāna*). <2417>

*

9. Sūtra. – *Adhimānaḥ parivarjayitavyaḥ // tathā hi bodhisattvo na kaṃcid dharmam samanupaśyati kutaḥ punar adhikaṃ yenādhimanyeta /*

Avoiding great pride. – Actually the bodhisattva does not see any dharma and still less a superior dharma in which he could take pride.

Śāstra (p. 416a2). – The bodhisattva who cultivates the eighteen emptinesses (*śūnyatā*) does not see a definite mark of big or small in any dharma.

*

10. Sūtra. – *Stambhaḥ parivarjayitavyaḥ // tathā hi bodhisattvas tad vastu na samanupaśyati yatrāsya stambha utpadyeta /*

Avoiding arrogance. – Actually the bodhisattva does not see anything on which arrogance could arise.

Śāstra (p. 416a3). – For the bodhisattva has eradicated the roots of the sevenfold pride (*saptavidhamāna*)³⁶⁷ and loves good dharmas deeply.

*

11. Sūtra. – *Viparyāsāḥ parivarjayitavyāḥ // viparyāsavastūnām anupalabdhitām upādāya /*

Avoiding mistakes. – By means of the non-apprehending of mistakes.³⁶⁸

Śāstra (p. 416a4). – Because in all dharmas there is nothing that is eternal (*nitya*), happy (*sukha*), pure (*śuci*), personal (*ātman*).

*

12. Sūtra. – *Rāgadveṣamohāḥ parivarjayitavyāḥ / tathā hi rāgadveṣamohānām vastu na samanupaśyati // ime subhūte dvādaśadharmā bodhisattvena mahāsattvena pañcamyāṃ bhūmau vartamānena parivarjayitavyāḥ /*

Avoiding desire, hatred and delusion. – Actually, he sees nothing that could be the object of desire, hatred or delusion.

These are, O Subhūti, the twelve dharmas to be avoided by the bodhisattva-mahāsattva in the fifth ground. <2418>

Śāstra (p. 416a5). – On the meaning of the triple poison (*viśatraya*), see what has been said above. Moreover, the objects (*ālambana*) of the three poisons have no fixed nature (*niyatalakṣaṇa*).

³⁶⁷ The seven minds of pride (*māna*) and listed or defined in Saṃyutta, T 99, k. 7, p. 49a10-11; Ekottara, T 125, k. 38, p. 760a29 (whereas the Anguttara, III, p. 430 lists six); Vibhaṅga, p. 383; Kośa, V, p. 26-27' Kośabhāṣya, p. 284-285.

³⁶⁸ The four objects of error (*viparyāsa*) are the body, feeling, the mind and dharmas (cf. p. 1150F). Not grasping them is to eliminate belief in the individual (*satkāyadr̥ṣṭi*) by this means.

Bhūmi VI

Sūtra. – *Punar aparāṃ subhūte bodhisattvena mahāsattvena śaṣṭhyāṃ bhūmau vartamānena ṣaḍ dharmāḥ paripūrayitavyāḥ / katame ṣaṭ / yaduta ṣaṭ pāramitāḥ paripūrayitavāḥ // tathā hy āsu ṣatsu pāramitāsu sthitvā buddhā bhagavantaḥ śrāvakaḥ pratyekabuddhāś ca pāraṃgatāḥ /*

Apare ṣaḍ dharmāḥ parivarjayitavyāḥ / yad uta

1) *śrāvakaḥ pratyekabuddhacittaṃ parivarjayitavyaṃ // yad bodhisattvasyaivaṃ bhavati / yad śrāvakaḥ pratyekabuddhacittaṃ naiṣa mārgo 'nuttarayai samyaksambodhaye /*

2) *dāne paritarṣaṇācittaṃ parivarjayitavyaṃ // tata tasyaivaṃ bhavati / naiṣa mārgo 'nittarāyai samyaksambodhaye /*

3) *yācanakaṃ dṛṣṭvā nāvalīnacittaṃ utpādayitavyaṃ // tat tasyaivaṃ bhavati ' naiṣa mārgo 'nuttarai samyaksambodhaye /*

4) *sarvavastūni parityajyāni // bodhisattvena prathamacittotpādam upādāya dānaṃ dadatā tad deyaṃ tan na deyaṃ iti na vaktavyaṃ /*

5) *sarvavastūni parityajya na daurmanasyacittaṃ utpādayitavyaṃ // maitrīkaruṇābalaṃ upādāya /*

6) *na gambhīreṣu dharmeṣu vicikitsācittaṃ utpādayitavyaṃ // śraddhāguṇabalaṃ upādāya / ime subhūte ṣaḍ dharmā bodhisattvena mahāsattvena śaṣṭhyāṃ bhūmau vartamānena paripūrayitavyāḥ / apare ṣaḍ dharmāḥ parivarjayitavyāḥ /*

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 śrāvakas and pratyekabuddhas have reached the other shore.

Six other dharmas are to be avoided, namely:

1) The bodhisattva should avoid thinking like the śrāvakas and pratyekabuddhas. – The bodhisattva says to himself that the way of thinking of the śrāvaka 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 (*pāramitā*), see above (chapters XVII-XXX). Here the Buddha specifies the six perfections by which the adepts of the three Vehicles all reach the other shore (*pāra*).³⁶⁹

Question. – But the present chapter deals with the grounds of the bodhisattva; why then does it speak of the śrāvaka 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 Hīnyāna, but the Hīnyāna does not contain the whole Mahāyāna. Here the bodhisattva in the sixth ground completely fulfills (*paripūrayati*) the six perfections. He sees the emptiness of all dharmas (*sarvadharmasūnyatā*), but, as he does not yet have the power of skillful means (*upāyabala*), he risks falling back into the rank of śrāvaka and pratyekabuddha. And so the Buddha, to protect him, orders him here “to avoid the manner of thinking of the śrāvakas and pratyekabuddhas.”

This bodhisattva thinks about beings profoundly, feels great compassion for them (*mahākaruṇācitta*) and understands the absolute emptiness (*atyantaśūnyatā*)³⁷⁰ of all dharmas. When he gives, he saves nothing; when he sees a beggar, he has neither anger (*krodha*) nor sadness (*daurmanasya*); after having given, he feels no regret. Since his merits are great, the power of his faith (*śraddhābala*) <2420> is great as well. In his profound pure faith, he venerates all the Buddhas and completely fulfills (*paripūrayati*) the six perfections.

Although he has not yet acquired [skill] in means (*upāyakauśalya*), or the conviction that dharmas do not arise (*anutpattikadharmakṣānti*), or the concentration [of the visualization of the Buddhas] of the present (*pratyutpannasamādhi*), he feels no doubt (*vicikitsā*) about the profound Dharma (*gambhīradharma*).³⁷¹ He makes the following reflection: “All teachings (*upadeśa*) have faults (*dośa*); only the wisdom of the Buddhas (*buddhaprajñā*) destroys the futile proliferation (*prapañca*) and has no lapses (*vaikalya*).” And so, thanks to skillful means (*upāya*), he cultivates the good dharmas (*kuśaladharmā*) and this is why he does not doubt.

³⁶⁹ The Śatasāsrīkā, p. 1465, l. 14-17 is more detailed: *Tathā hy āsu ṣaṭsu pāramitāsu sthītvā buddhā bhagavantah śrāvaka-pratyekabuddhaś ca pañcavidhasya jñeyārṇavasya pāraṅgatā gacchanti gamiṣyanti ca / katamasya pañcavidhasya / yadutātītasyanāgatasya pratyutpannasyāvaktavyasyāsamskṛtasya /* Actually, by keeping these six perfections, the blessed Buddha, the śrāvakas 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 unspeakable and the unconditioned.

This is the *pañcavidhaṃ jñeyam*, five categories of things capable of being known: cf. Kośa, IX, p. 237; Kośabhāṣya, p. 463, l. 1.

³⁷⁰ Ninth emptiness, p. 2085F.

³⁷¹ *Upāyakauśalya* and complete *anutpattikadharmakṣānti* are acquired in the seventh and eighth grounds respectively. The bodhisattva of the sixth ground does not yet possess them, but he uses the *prajñāpāramitā* by virtue of which he has no doubts about the profound teachings related to emptiness.

Bhūmi VII

Sūtra. – *Punr aparaṃ subhūte bodhisattvena mahāsattvena saptamyāṃ bhūmau vartamānena viṃśatidharmā na kartavyāḥ /*

- 1) *ātmagrāho na kartavyaḥ // tathā hy atyantatayātmā na saṃvidyate /*
- 2) *sattvagrāho na kartavyaḥ /*
- 3) *jīvagrāho na kartavyaḥ /*
- 4) *puḍgalagrāho yāvaj jñānipaśyakagrāho na kartavyaḥ // tathā hy ete dharmā atyantatayā na saṃvidyante /*
- 5) *ucchedagrāho na kartavyaḥ // tathā hi na kaścid dharmā ucchidyate 'tvantatayānutpannatvāt sarvadharmāṇām /*
- 6) *śāśvatagrāho na kartavyaḥ // tathā hi yo dharmo notpadyate sa na śāśvato bhavati /*
- 7) *nimittasaṃjñā na kartavyā // tathā hy atyantatayā saṃkleśo na saṃ viyate /*
- 8) *hetudṛṣṭir na kartavyā / tathā hi sa tām dṛṣṭim na samanupśyati /*
- 9) *nāmarūpābhiniveśo na kartavyaḥ / tathā hi nāmarūpaṃ vastulakṣaṇena na saṃvidyate /*
- 10) *pañcaskandhābhiniveśo na kartavyaḥ /*
- 11) *aṣṭādaśadhātvabhiniveśo na kartavyaḥ /*
- 12) *dvadaśāyatanābhiniveśo na kartavyaḥ // tathā ho te dharmāḥ svabhāvena na saṃvidyante /*
- 13) *traidhātuke 'bhiniveśo na kartavyaḥ //*
- 14) *tradhātuke pratiṣṭhānaṃ na kartavyam /*
- 15) *traidhātuke 'dhyavasānaṃ na kartavyam /*
- 16) *traidhātuka ālayo na kartavyaḥ // tathā hi sarvadharmāḥ svabhāvena na saṃvidyante /*
- 17) *buddhaniśrayadrṣṭyabhiniveśo na kartavyaḥ // tathā hi na buddhadṛṣṭitiniśrayād buddhadharśanam utpadyate /*
- 18) *dharmaniśrayadrṣṭyabhiniveśo na kartavyaḥ // dharmasyādrṣṭatvāt /*
- 19) *saṃghaniśrayadrṣṭyabhiniveśo na kartavyaḥ // saṃghanimittasyāsaṃskṛtatvād aniśrayatvāc ca /*
- 20) *śīlaniśrayadrṣṭyabhiniveśo na kartavyaḥ // āpattyanāpattitām anabhiniveśāt / ime viṃśatidharmā 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 saṃgha. – For the saṃgha 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.

Śāstra (p. 417a25). – There are twenty things, the ātman, etc., to which the bodhisattva is not attached (*nābhiniṣate*) because they do not exist. The reasons they do not exist have been explained above in many ways.

The views (*dr̥ṣṭi*) 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 saṃgha (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 (*dharmasūnyatā*).³⁷²

Question. – The other views are well-known, but what is the view of causes (number 8)?

Answer. – All conditioned dharmas (*saṃskṛtadharmā*) are cause (*hetu*) and fruit (*phala*) in turn. But the mind, being attached to these dharmas and grasping at their characteristics (*nimittodgrahana*), 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.³⁷³

*

1. Sūtra. – *Tena viṃśatir eva dharmāḥ paripūrayitavyāḥ / katame viṃśatir / yad uta Śūnyatāparipūrītā // svalakṣaṇaśūnyatāparipūriḥ /*

This bodhisattva [of the seventh ground] must completely fulfill <2423> twenty things. What are they? Completely fulfilling emptiness. – This is completely fulfilling the emptiness of specific characteristics.

Śāstra (p. 417b2). – The bodhisattva who practices the eighteen emptinesses completely “completely fulfills emptiness” (*śūnyatām paripūrayati*). Moreover, practicing the two kinds of emptiness, the emptiness of beings (*sattvaśūnyatā*) and the emptiness of phenomena (*dharmasūnyatā*), is “to completely fulfill emptiness”. Finally, the bodhisattva who practices the absolute emptiness (*atyantaśūnyatā*)³⁷⁴ but is not attached to it (*nābhiniśate*) “completely fulfills emptiness”.

Question. – If that is so, why does the Buddha not speak about the emptiness of specific characteristics (*svalakṣaṇaśūnyatā*) here?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 (*tīkṣṇendriya*) 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” (*śūnyatāparipūri*).

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 Saṃgha and endowed with disciplines dear to the saints (*āryaśrāvako buddhe dharme saṃghe* ‘*vetyaprasādena samanvāgataḥ, āryakāntaiḥ śīlaiḥ samanvāghataḥ*); Saṃyutta, IV, p. 272-273; V, p. 364; Anguttara, IV, p. 406-407; V, p. 183; Avadānaśataka, II, p. 92, l. 6-8; Kośa, VI, p. 292-294. – The *avetyaprasāda* is defined in Kośabhāṣya, p. 387, l. 9: *yathābhūtaṃ satyāny avabudhya sampratyayaḥ*, the faith following upon correct understanding of the truths.

³⁷³ The problem of causality has been fully discussed above, p. 2170-81F.

³⁷⁴ Ninth emptiness, p. 2085F.

³⁷⁵ Thirteenth emptiness, p. 2121F.

Sometimes the bodhisattva sets out the emptiness of the conditioned (*saṃskārasūnyatā*) and the emptiness of the unconditioned (*asaṃskṛtasūnyatā*) as being the “fullness of emptiness”; sometimes he propounds the emptiness consisting of non-perception (*anupalambhasūnyatā*) as being the “fullness of emptiness”.

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2. Sūtra. – *Ānimittasākṣātkriyā // yaduta sarvanimittānām amanasikārah /*

Attesting to signlessness. That is to say, not thinking about any mark.

Śāstra (p. 417b11). – Signlessness (*ānimitta*) is nirvāṇa. It can be vouched for (*sākṣātkṛta*), but it cannot be meditated on (*bhāvita*). Since it cannot be meditated on, one cannot pretend to know it; since it is immense (*aprameya*), infinite (*ananta*) and unimaginable, one cannot claim to fulfill it completely.

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3. Sūtra. – *Apraṇihitajñānam // yat traidhātuke cittam na pravartate / <2424>*

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.

Śāstra (p. 417b13). – The three things [*sūnyatā*, *ānimitta* 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 (*jñāna*)], calls them [‘fullness’ (*paripūrītā*) and ‘attestation’ (*sākṣātkāra*) respectively]. Here *apraṇihita* is the only one to be called ‘knowledge’ (*jñāna*).

Above (p. 1216-1232F) I spoke about the three gates of deliverance (*vimokṣamukha*); I will not repeat it here.³⁷⁶

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4. Sūtra. – *Trimaṇḍalapariśuddhiḥ // yaduta daśakuśalakarmapathapariśuddhiḥ /*

Purifying the three groups completely. – That is to say, purifying entirely the ten good paths of action.

Śāstra (p. 417b15). – The “three groups” (*trimaṇḍala*) are the ten good paths of action (*daśakuśalakarmapatha*); the first three are physical (*kāyika*), the next four are vocal (*vācika*) and the last three are mental (*caitasika*).

It is a matter of “purifying them completely” (*pariśuddhi*). 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 (*abhiniveśa*) 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”.

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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. – *Sarvasattveṣu kṛpākāruṇyaparipaūriḥ // yaduta mahākaruṇāpratilanhaḥ /*

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 (*sattvāmbana*), *ii*) that which has <2425> things as object (*dharmāmbana*), *iii*) that which has no object (*anāmbana*).³⁷⁷ Here it is a matter of great compassion without an object, which is the “fulfillment” (*paripūri*) of compassion. Since dharmas are empty of inherent nature (*svabhāvasūnyatā*) and the true nature of things (*dharmatā*) itself is empty, the compassion [of the bodhisattva] is called “great compassion without object” (*anāmbanā mahākaruṇā*).

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.

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6. Sūtra. – *Sarvasattvāmananam // yaduta buddhakṣetrāpariśodhanāparipūryā/*

Not thinking of any being. – And he does this by completely fulfilling his buddha-field.

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 (*daśakuśalakarmapatha*), the bodhisattva had already purified his buddhafield, but such an adornment was not yet an obstacle-free (*anāvāraṇa*) adornment. Now [in the seventh ground], the bodhisattva ripens (*paripācayati*) beings but does not grasp the characteristic of being (*na sattvanimittam udgrhṇati*). His roots of good (*kuśalamūla*) and his merits (*puṇya*) are pure and, because of this purity, he adorns [his buddhafield] without obstacle.

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7. Sūtra. – *Sarvadharmasamatādarśanam tatra cānabhiniveśaḥ // yadutānukṣepo 'prakṣepaḥ sarvadharmāṇām /*

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 *dharmasamatākṣānti*. Here the Buddha himself says that it is not adding anything to (*anutkṣepa*) and not subtracting anything (*aprakṣepa*) from dharmas. <2426>

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³⁷⁷ The three kinds of *maitrī* and *karuṇā* are a Mahāyānist invention: see above, p. 1245F, 1250F, n.1, and 2372F.

8. Sūtra. – *Sarvadharmabhūtanayapravedhas tena cāmanantā // yaḥ sarvadharmāṇāṃ bhūtanāyapravedhaḥ /*

Penetrating the true principle of all dharmas, but not thinking about it. – This is not penetrating the true principle of all dharmas.

Śāstra (p. 417c4). – This has already been fully developed above in many ways.

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9. Sūtra. – *Anutpādakṣāntiḥ // yā sarvadharmāṇāṃ anutpādāya, aniroddhāya, anabhisamṣkāyā kṣāntiḥ /*

Adherence to non-production. – This is adherence to non-production, non-destruction, non-formation of all dharmas.

Śāstra (p. 417c5). – It is believing and understanding, without hindrance (*āvaraṇa*) or regression (*vivartana*), the true nature (*dharmatā*) of dharmas, having neither production nor destruction.

*

10. Sūtra. – *Anutpādajñānam // yan nāmarūpānutpādajñānam /*

Knowing non-production. – This is knowing the non-production of name and form.

Śāstra (p. 417c6) – The sūtra first mentions adherence (*kṣānti*); next it speaks of knowledge (*jñāna*) here. Adherence is coarse (*audārika*) whereas knowledge is subtle (*sūkṣma*).³⁷⁸ Here the Buddha himself says that is is a question of “knowledge” about the non-production of name and form (*nāmarūpa*).³⁷⁹

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11. Sūtra. – *Sarvadharmāṇāṃ ekanayanirdeśāḥ // yā cittasya dvayāsamudācāratā/*

Declaring the single dharacteristic of all dharmas. – This is because the bodhisattva’s mind does not move into duality.

Śāstra (p. 417c8). – The bodhisattva knows that the twelve bases of consciousness (*dvādaśāyatana*), both internal (*ādhyātmika*) and external (*bāhya*), are the net of Māra (*mārajāla*), deceivers (*vañcana*) and unrealities (*abhūta*); the six kinds of consciousness (*viññāna*) arising from these twelve bases are themselves the net of Māra as well and deceivers. Then what <2427> is real? Only non-duality (*advaya*). The absence of the eye (*caḥsus*) and visibles (*rūpa*) etc., up to and including the absence of the mind (*manas*) and phenomena (*dharmas*): that is reality (*bhūta*). In order to lead beings away from the twelve bases of consciousness, the bodhisattva constantly speaks to them of this non-duality in many ways.

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12. Sūtra. – *Kalpanāsamudghātaḥ // yā sarvadharmāṇāṃ avikapanatā /*

Destroying the imaginations. – This is not conceptualizing any dharma.

³⁷⁸ For more detail, see Kośa, VI, p. 190.

³⁷⁹ *Nāmarūpa* is a synonym for the five *skandhas*.

Śāstra (p. 417c12). – The bodhisattva established in this non-duality destroys the differentiations [falsely attributed] to objects (*ālambana*): the qualities of male (*puruṣa*) or female (*strī*), long (*dīrgha*) or short (*hrasva*), big (*mahat*) or small (*alpa*), etc.

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13. Sūtra. – *Samjñāvivartaḥ // yāpramāṇānāṃ saṃkalpānāṃ vivartanātā /*

The reversal of notions. – This is the reversal of the innumerable false notions.

Śāstra (p. 417c14). – Destroying the false conceptualizations (*saṃkalpa*) of the inner mind differentiating dharmas.

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14. Sūtra. – *Dṛṣṭivivartaḥ // yā śrāvakahūmeḥ pratyekabuddhabhūmeś ca dṛṣṭivivartanātā /*

The reversal of [false] views. – This is the reversal of the views formed at the stage of śrāvaka and the stage of pratyekabuddha.

Śāstra (p. 417c15). – This bodhisattva has first reversed the wrong views (*mithyādrṣṭi*), such as the view of the self (*ātmadrṣṭi*), the view of the extremes (*antagrāhadṛṣṭi*), etc.; next, he has entered into the Path (*mārga*). Now, [in the seventh ground], he reverses the view of phenomena (*dharmadrṣṭi*) and the view of nirvāṇa (*nirvāṇadrṣṭi*). [He reverses *dharmadrṣṭi*] because dharmas have no fixed nature (*niyatalakṣaṇa*); he reverses *nirvāṇadrṣṭi* because in reversing the śrāvaka and pratyekabuddha views he goes directly to the bodhi of the Buddhas (*abhisambodhi*).

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15. Sūtra. – *Kleśavivartaḥ // yaḥ sarvakleśayaḥ /*

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 (*audārikakleśa*) and easily followed the Path (*mārga*); only the subtle passions (*sūkṣmakleśa*) – affection (*anunaya*), views (*dṛṣṭi*), pride (*māna*), etc. – remain in him. Now [in the seventh ground] he also eliminates the subtle passions.³⁸⁰

Furthermore, the bodhisattva who uses the true wisdom (*bhūtaprajñā*) sees these passions as being the same as the true nature (*dharmatā*).³⁸¹ He is like a man endowed with the superknowledges (*abhijñā*) who can change impure things (*aśuci*) into pure things (*śuci*).³⁸²

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16. Sūtra. – *Śāmathavipaśyanāsamatābhūmiḥ // yaduta savākārajñatāpratīlambhaḥ /*

³⁸⁰ See *Traité*, T 1509, k. 39, p. 345c27-346a4.

³⁸¹ This theme is fully developed in the *Vimalakīrtinirdeśa*, French transl., p. 2875-291.

³⁸² This is the *abhijñā* of magical powers described above, p. 1819-1822F.

[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 (*vipaśyana*) was predominant over quietude (*śamatha*) because he was not yet able to concentrate his mind (*cittasamgrahana*); in the following three grounds, quietude was predominant over introspection: this is why he had not had the assurance of attaining bodhisattvahood (*bodhisattvaniyāma*). Now [in the seventh ground], his quietude and introspection in regard to the emptiness of beings (*sattvaśūnyatā*) and the emptiness of phenomena (*dharmasūnyatā*) are perfectly balanced (*samatā*); this is why he can easily (*kṣema*) travel on his career of [great] bodhisattva.

Starting [from the seventh ground], the level called “non-regressing” (*avaivartikabhūmi*), he will gradually (*kramaśas*) attain the knowledge of all the aspects (*sarvākārajñatā*).³⁸³ <2429>

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³⁸³ According to the canonical sources, *śamathā* (*ting houei* in Kumaārajīva), *tche kouan* in Hiaun-tsang) is derived directly from the teaching of the four noble truths: 1) five dharmas should be completely known (*parijñeya*), the five aggregates of attachment (*upādānaskandha*); 2) two dharmas should be eliminated (*prahātavya*), ignorance (*avidyā*) and the thirst for existence (*bhavaṭṭṣṇā*); 3) two dharmas should be realized (*sākṣātkaratavya*), knowledge (*vidyā*) and deliverance (*vimukti*); 4) two dharmas should be cultivated (*bhāvayitavya*), tranquility (*śamatha*) and introspection (*vipaśyanā*). All of these processes result from abhijñā or superknowledge (Saṃyutta, V, p. 52).

Śamatha and vipaśyanā constitute the 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: *anekadhātuprativedha* (Majjhima, I, p. 494), to the absorption of the cessation of concept and feeling: *saṃjñāvedaitanīrodhasamāpatti* (Saṃyutta, IV, p. 295), to nirvāṇa. A parable (Saṃyutta, IV, p. 194-195) compares them to a pair of speedy messengers (*śīghram dūtayugam*) communicating the message of truth (*yathābhūtam vacanam*), namely nirvāṇa, to the mind (*viññāna*).

Although śamatha and vipaśyanā are intimately joined, they can be practiced separately or, preferentially, simultaneously (*yuganaddham*); by following the Path in this way, the fetters (*samojāna*) are destroyed and the perverse tendencies (*anuśaya*) eliminated (Aṅguttara, II, p. 157).

The passage of the Pañcaviṃśati commented on here transposes the entire system into the Mahāyānist view. The bodhisattva cultivates vipaśyanā in particular in the first three grounds and śamatha in the three following grounds. In the seventh, śamatha and vipaśyanā 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 (*sarvākārajñāna*) belonging to the fully and completely enlightened Buddhas.

Tranquility and introspection play a great part in the controversy which, in the 7th century, at the Council of Lhasa or bSam yas, opposed the Chinese Sudden school with the Indian Gradualists. Kamalaśīla’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. Pensa, *Il terzo Bhāvanākrama di Kamalaśīla*, 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 Tsoñkha-pa’s Lam rin chen mo (1357-1419) in A. Wayman, *Calming the Mind and Discerning the Real*, 1978.

17. Sūtra. – *Dāntacittatā // yā traidhātuke 'nabhiratiḥ /*

Taming the mind. – This is not taking delight in the threefold world.

Śāstra (p. 417c26). – Previously the bodhisattva thought about old age (*jarā*), sickness (*vyādhi*) and death (*maraṇa*), the three bad destinies (*durgati*), and it is out of loving-kindness (*maitrī*) and pity (*kṛpā*) for beings that he tamed his mind. Now that, [on the seventh ground], he knows the true nature (*dharmatā*) of phenomena, he is no longer attached to the threefold world (*traidhātukaṃ nābhiviśate*) and, out of this detachment (*anabhiniveśa*) he “tames his mind”.

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18. Sūtra. – *Śāntacittatā // yā saṅṅām indriyāṅām pratisaṃharaṇatā /*

Pacifying the mind. – This is withdrawing the six organs.

Śāstra (p. 417c29). – Previously, the bodhisattva, in view of nirvāna, had only tamed the first five organs (*indriya*), <2430> namely, the eye, ear, nose, tongue and body, by withdrawing them from the five objects of enjoyment (*pañcakāmaguṇa*) – [namely, color, sound, smell, taste and touch] since, at that time [the sixth organ], the organ of mind (*mana-indriya*), was too hard to tame. Now, in the seventh ground, he also pacifies the organ of mind [by withdrawing it from dharmas].

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19. Sūtra. – *Apratihatajñānam // yaduta buddhacakṣuḥpratilambhaḥ /*

Unobstructed knowledge. – This is the attainment of the buddha eye.

Śāstra (p. 418a2). – The bodhisattva attains the *prajñāpāramitā* and is unobstructed (*pratigha*) about everything, true or false. He acquires the wisdom of the Path (*mārga*) and guides beings to make them enter into the truths. He obtains unhindered deliverance (*apratihatavimokṣa*) and possesses the eye of the buddhas (*buddhacakṣus*). He has no obstacles over anything.

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 (p. 2263F): the bodhisattva has no obstacle to any dharma and this is equivalent [to having] the eye of the buddhas.

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20. Sūtra. – *Akliṣṭo 'nunayaḥ / yā ṣaḍviśayeśūpekṣā /*

Unafflicted affection. – This is indifference in regard to the six sense objects.

Śāstra (p. 418a7). – Although in the seventh ground he has obtained the power of wisdom (*prajñābala*), this bodhisattva still keeps his fleshly body (*māmsakāya*) out of consideration of his former existences (*pūrvanivāsa*). Having entered into concentration (*samādhi*), he is detached (*nirāsaṅga*); but when he comes out, he has flashes of attachment and, conforming to the visions of his fleshly eye (*māmsacakṣus*), when he sees a beautiful person he loves him tenderly. Sometimes also he is attached to wisdom (*prajñā*),

to the reality (*tattva*) of the seventh ground. This is why the Buddha tells him here to practice indifference (*upekṣācitta*) in regard to the six sense objects (*ṣaḍviśaya*).

Bhūmi VIII

1. Sūtra. – *Punar aparaṃ subhūte bodhisattvena mahāsattvenāṣṭamyāṃ bhūmau vartamānena pañca dharmāḥ paripūrayaitavyāḥ. katame <2431> pañca. yaduta sarvasattvacittānupraveśaḥ // yad bodhisattva ekacittena sarvasattvānāṃ cittacaitasikāni pratijānāti /*

Furthermore, O Subhūti, the bodhisattva-mahāsattva in the eighth bhūmi 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 (*trāṇa*); those who will be saved after innumerable incalculable periods (*asamkhyeyakalpa*); 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 (*paripakva*) 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 (*vaidya*) who, on examining the sick person, knows whether his cure is far off or near at hand, or if he is incurable.

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2. Sūtra. – *Abhijñāvīkṛīḍanatā // yābhir abhijñābhir vīkṛīḍan buddhakṣetrād buddhakṣetraṃ samkrāmati buddhadarśanāya / na cāsya buddhakṣetrasamjñā bhavati /*

Playing with the superknowledges. – Playing with these superknowledges, the bodhisattva passes from buddha-field to buddha-field to see the buddhas, but he has no notion of buddha-field.

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 (*lokadhātu*).

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 (*yathēccham*) and spontaneously (*svatas*) 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 (*buddhakṣetranimittaṃ nodgrhṇāti*).

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3. Sūtra. – *Buddhakṣetradarśanatā // yad ekasminn eva buddhakṣetre sthitvāparimāṇāni buddhakṣetrāni paśyati / na cāsya buddhakṣetrasaṃjñā bhavati /*

Seeing the buddha-fields. – Staying in his own buddha-field, the bodhisattva sees the immense buddha-fields but has no notion of buddha-field.

Śāstra (p. 418a25). – There are bodhisattvas who, by the power of their superknowledges (*abhijñābala*), fly in the ten directions looking at the pure universes (*parisuddhalokadhātu*) and grasping their marks (*nimitta*) in order to adorn their own field.

There are bodhisattvas whom a Buddha conducts through the ten directions in order to show them the pure universes; they grasp the marks of these pure fields and make the vow (*prañidhāna*) to reproduce them. Thus the Buddha *Che-tseu-tsai-wang* (Lokeśvara) guided the bhikṣu *Fa-tseu* (Dharmākara) across the ten directions and showed him the pure universes.³⁸⁴ Sometimes there are bodhisattvas who, remaining in their own original field (*maulakṣetra*) use the divine eye (*divyacakṣus*) and see the pure universes in the ten directions; at first they grasp their pure marks, then, conceiving a mind of detachment (*asaṅgacitta*), they return to indifference (*upekṣa*).

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4. Sūtra. – *Teṣāṃ buddhakṣetrāṇāṃ yathādrṣṭānāṃ svakṣetrapariniṣpādanatā // yad bodhisattva īśvaracakravartibhūmau sthitas trisāhasramahāsāhasralokadhātuṃ saṃkrāmati svakṣetraṃ ca pariniṣpādayati /*

Constructing his own field on the model of the buddha-fields previously seen. – The bodhisattva in the level of the cakravartin king goes everywhere in the trisāhasramahāsāhasra-lokadhātu and constructs his own field.

Śāstra (p. 418b3). – As has previously been said (p. 1923F), the eighth ground is called the level of the cakravartin. Just as the precious wheel (*ratnackara*) of the cakravartin king goes everywhere without <2433> encountering any obstacle (*āvaraṇa*) or hindrance (*nīvaraṇa*) or enemy (*amitra*), so the bodhisattva in this [eighth] ground can cause the Jewel of the Dharma (*dharmaratna*) to rain down and fulfill the wishes of beings without anything obstructing him.

He is also able to grasp the marks (*nimitta*) of the pure fields that he has seen and build (*pariniṣpādayati*) his own field on their model.

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5. Sūtra. – *Buddhakāyayathābhūtapratyavekṣānatā // yā dharmakāyayathābhūtapratyavekṣānatā /
ime pañca dharmāḥ paripūrayitavyāḥ //*

³⁸⁴ An allusion to the wanderings of the bhikṣu Dharmākara, the future Amitābha, whom the buddha Lokeśvara led through the ten directions to show him the pure lands: this is the subject of the *Sukhāvātīvyuḥas*; see above, p. 601F, n. 1.

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.

Śāstra (p. 418b7). – The bodhisattva sees the bodies of the Buddhas like a magic show (*māyā*), like a metamorphosis (*nirmāṇa*). This body is not part (*na saṃgrhīta*) of the five skandhas (*pañcaskandha*), the twelve bases of consciousness (*dvādaśāyatana*), the eighteen elements (*aṣṭādaśadhātu*); 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 (*pūrvajanmakarman*).

In the present passage, the Buddha himself says that “seeing the Buddha is seeing the dharmakāya”.³⁸⁵

1. Sūtra. – *Punar aparaṃ subūte bodhisattvena mahāsattvenāṣṭamyāṃ bhūmau vartamānena pañca dharmāḥ paripūrayitavyāḥ / yaduta indriyaparāparajñānatā // yā daśasu buddhabaleṣu sthitvā sarvasattvānām indriyaparāparajñānatā /*

Furthermore, O Subhūti, 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.

Śāstra (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 (*mṛdvindriya*), those who are of keen faculties (*tikṣṇendriya*), those in whom generosity (*dāna*) predominates and those in whom wisdom (*prajñā*) predominates. Basing himself on these predominances, he saves beings.

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2. Sūtra. – *Buddhakṣetrapariśodhanatā // yā sattvacittapariśodhanatā /*

Purifying the buddha-field. – This is purifying the minds of beings.

Śāstra (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 (*pariśuddhamārga*). By means of this twofold purification of others and himself, the bodhisattva can purify his buddha-field as he wishes (*yathecccham*).

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3. Sūtra. – *Māyopamasamādher samāpādanam // yatra samādhau sthitvā bodhisattvaḥ sarvāḥ kriyāḥ karoti / na cāsya cittaṃ kvacid dharme pravartate /*

³⁸⁵ In Saṃyutta, III, p. 120, the Buddha says to Vakkali: *Alaṃ Vakkali kiṃ te iminā pūtikāyṛna diṭṭhena. Yo kho Vakkali dhammaṃ passati so maṃ passati; yo maṃ passati so dhammaṃ passati.* – What would be the use of seeing this body of rotteness? He who sees the Dharma, sees me; he who see me, sees the Dharma.

There are many analogous texts in the Āgamas and especially in Ekottara; cf. Hobogirin, II, p. 176-177, s.v. *Busshin*.

Concentrating oneself in the magic-like concentration. – Staying in this concentration, the bodhisattva accomplishes all activities, but his mind bears upon none.

Sāstra (p. 418b17). – The magician (*māyākara*) to some extent fills the universe with magical fictive objects: armies consisting of the four elements (*caturāṅgabala*), palaces and cities, food and drink, singing and dancing, killings and calamities, etc.

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 (*dharmam deśayati*), makes conversions (*paripācayati*) and destroys the three bad destinies (*durgati*); finally he establishes beings in the Three Vehicles (*yānatrāya*): 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 (*cittanimittāni nodgrhṇāti*). <2435>

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4. Sūtra. – *Abhikṣṇaḥ samādhiḥ // yo bodhisattvasya vipakajaḥ samādhiḥ /*

Perpetual concentration. – In the bodhisattva, it is the concentration resulting from retribution.

Śāstra (p. 418b24). – Having obtained the concentration like a magic show (*māyopamasamādhi*), 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 (*vipākaja*) at the moment of passing into a [new] existence (*bhavasamkrānti*).³⁸⁶ In the same way that a person sees visibles (*rūpa*) 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 (*svatas*) accomplishes its role without any help. Thus, among those who seek for wealth, some obtain it thanks to some help, but others obtain it spontaneously.

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5. Sūtra. – *Yathā yathā sattvānām kuśalamūlaparinīṣpattir bhavati tathā tathātmabhāvaṃ parigrhṇāti // yad bodhisattvo yathā yathā sattvānām kuśalamūlaparinīṣpattir bhavati tathā tathā samcintyātmabhāvaṃ parigrhṇāti sattvaṃś ca paripācayati // ime subhūte bodhisattvena mahāsattvenāṣṭamyāṃ bhūmau vartamānena pañca dharmāḥ paripūrayitavyāḥ /*

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.

³⁸⁶ This is the place to distinguish the samādhis acquired by effort (*prāyogika*) in the course of the present existence from the innate samādhis (*upapattipratilambhika*) inherited from earlier existences as fruits of retribution (*vipākaja*).

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 (*abhijñā*): those that are acquired by practice (*bhāvanāpratīlambhika*) and those that are acquired by retribution (*vipākāpratīlambhika*). 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 aparaṃ subhūte bodhisattvena mahāsattvena navamyāṃ bhūmau vartamānena dvādaśadharmāḥ paripūrayitavyāḥ. Katame dvādaśa ...*

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 (*vineyabhāga*). – In the innumerable universes of the ten directions, the bodhisattva liberates (*vimocayati*) 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 destinies (*ṣaḍgati*); the bodhisattva [of the ninth ground] ripens (*paripācayati*) 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 (*dīpa*) for those who have eyes and not for blind people (*andha*); in the same way, the bodhisattva [ripens only] those who already fulfill the causes and conditions [of salvation] or who are beginning to fulfill them.

Furthermore, a trisāhasramahāsāhasralokadhātu [containing a billion universes of four continents (*cāturdvīpaka*)³⁸⁷] 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.

Buddhalokadhātus 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 (*bīja*) of buddhalokadhātus.

³⁸⁷ See Kośa, 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>

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2. Sūtra. – *Praṇidhānaparigrahaḥ // śaṅṅāṃ pāramitānāṃ paripūrṇatvāt /*

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 (*praṇidhāna*) 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 (*praṇidhānasamṛddhi*). [The bodhisattva is assured of success] since, as the Buddha says here the bodhisattva “fulfills the six perfections completely” (*śaṅṅāṃ pāramitānāṃ paripūrṇatvāt*). The first five perfections represent the fulfillment of merits (*puṇyaparipūri*); wisdom (*prajñā*) represents the fulfillment of wisdom (*prajñāparipūri*).

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3. Sūtra. – *Devanāgākṣagandharvarutajñānam // yaduta niruktiṭṭisamvidā /*

The knowledge of the languages spoken by the devas, nāgas, yakṣas and gandharvas. – This is by virtue of the unhindered modes of expression.

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4. Sūtra. – *Pratibhānanirdeśajñānam³⁸⁸ // yaduta pratibhānapṭisamvidā /*

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 (*puṇyaparipūri*), the fulfillment of wisdom (*prajñāparipūri*) and success in aspirations (*praṇidhānasamṛddhi*). Knowing foreign languages is precisely one of the bodhisattva’s wishes.

Furthermore, the bodhisattva whose knowledge of former abodes (*pūrvanivāsajñāna*)³⁸⁹ is very pure knows the languages of all the places he has taken rebirth in. Furthermore, possessing the knowledge resulting from resolution (*praṇidhijñāna*), <2438> he knows the nomenclature (*nāmavidhāna?*) and deliberately makes up all kinds of words (*akṣara*) and expressions (*vāc*).

Furthermore, the bodhisattva who has obtained the concentration explaining the language of beings (*sattvābhilapanirmocanasamādhi*) penetrates all languages without hindrance.

³⁸⁸ Article omitted in the Chinese version, but appearing in the Pañcaviṃśati, p. 217, l. 14. The *pratisamvids* alluded to here are defined above, p. 1616-1624F.

³⁸⁹ Cf. p. 1555F.

Finally, the bodhisattva has himself obtained the four unhindered knowledges (*pratisaṃvid*) or he practices the four unhindered knowledges of the Buddha. This is why he knows the languages (*abhilāpa*) and the sounds (*śabda*) of beings.

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5. Sūtra. – *Garbhāvakraṅtisampat*³⁹⁰ // *iha bodhisattvaḥ sarvāsu jātiṣūpapāduka upapadyate /*

The excellence of the descent into the womb. – In all his births, the Bodhisattva is born apparitionally.

Śāstra (p. 418c28). – According to some, the Bodhisattva mounted on a white elephant (*śvetahastyabhirūḍha*), surrounded (*parivṛta*), venerated (*satkṛta*), respected (*gurukṛta*), esteemed (*mānita*) and served (*pūjita*) by innumerable Tuṣita gods, penetrated along with them into the belly of his mother (*mātrkukṣi*).

According to others, the Bodhisattva's mother, possessing the concentration like a magic show (*māyopamasamādhī*) caused her belly to expand inordinately; all the bodhisattvas of the trisāhasramahāsahasradlokaadhātu, the devas, nāgas 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 (*khatvā*) there, hung banners (*patākā*), spread it with flowers and burned incense; all this was the result of the meritorious actions (*puṇyakarman*) of the Bodhisattva. Next the Bodhisattva comes down and takes his place there and, by the power of his concentration (*samādhī*), enters <2439> into the womb while staying as previously in the heaven of the Tuṣita gods.

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6. Sūtra. – *Janmasampat* // *jātamātra eva bodhisattvo 'prameyānantalokadhātūn avabhāsenā sphurati / na tu nimitāny udgrhṇati /*

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, nāgas and asuras adorn the trisāhasramahāsmahasralokadhātu. Then lotus seats made of the seven jewels (*saptaratnamaya padmāsana*) arise spontaneously (*svatas*). From the belly of the mother (*mātrkukṣi*) come forth innumerable bodhisattvas first who go to sit on the lotuses: they join their palms, make praises and wait. The

³⁹⁰ The eight sampads of the bodhisattva of the ninth ground are fully described in the biographies of the Buddha, especially in the Lalitavistara. Two biographies in archaic Chinese, the Sieou hing pen k'i king (T 184) and the Tchong pen k'i king (T 196), used but little up to now, have recently been translated into Dutch by E. Zürcher, *Het leven van de Boeddha vertaald uit vroegste Chinese overlevering*, 1978. These texts show much of linguistic and historical interest. They inform us about the hybrid language, semi-scholarly, semi-popular, used at the time of the later Han by the Buddhist propaganda in China, and we learn what the first missionaries thought was proper to reveal of the life of the Buddha to people foreign not only in mind but in speech. For this language, see also E. Zürcher, *Late Han Vernacular Elements in the Earliest Buddhist translations*, 1977, p. 177-203.

bodhisattvas and also the devas, nāgas, asuras, ṛṣis, 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 (*caramabhavika*).”

Sometimes there are bodhisattvas who arise apparitionally (*upapāduka*) on the lotuses.

In regard to the four wombs (*yonī*),³⁹¹ the Bodhisattva is born from the chorion (*jarāyuja*) or he is of apparitional birth (*upapāduka*). In regard to the four castes of men (*jāti*), the Bodhisattva is born either into the kṣatriya caste or in that of the brāhmaṇa, for these two castes are honored by men.

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7. Sūtra. – *Kulasampat // yad bodhisattvaḥ kṣatriyakuleṣu brāhmaṇakuleṣu vā pratyajāyate /*

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 (*ihaloka*): both families are useful in the world; this is why the Bodhisattva is born among them.

There is also the worthy family of the Dharma (*dharmakula*), that of the non-regressing adepts (*avaivartika*).³⁹²

Taking birth in these families is the excellence of the family.

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8. Sūtra. – *Gotrasampat // yad bodhisattvo yasmād gotrāt pūrvakā bodhisattvā abhūvaṃs tatra gotre pratyajāyate /*

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 (*vilokayati*) 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.

³⁹¹ Beings are born from an egg (*aṇḍa*), chorion (*jarāya*), exudation (*saṃsveda*) or are of apparitional birth (*upapāduka*): Dīgha, III, p. 230; Majjhima, I, p. 73, etc.

³⁹² The bodhisattvas of the eighth ground.

Furthermore, the Bodhisattva who begins with the strength of high aspiration (*adhyāśayadr̥ḥatā*)³⁹³ [is born] into the clan of the Buddhas (*buddhagotra*). For the others, acquiring the conviction that dharmas do not arise (*anutpattikadharmakṣāntipratilābdha*) 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 (*sarvākārajñatā*). Compare this stage with the *gotrabhūmi* in the śrāvaka system.

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9. Sūtra. – *Parivārasampat // yad bodhisattvo mahāsattvo bodhisattvaparivāra 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 *Pou-k'o-sseu-yi king* <2441> [Acintyasūtra, or Gaṇḍavyūha] that *Kiu-p'i-ye* (Gopiyā or Gopā) was a great bodhisattva.³⁹⁴ The whole entourage is in the level of the non-regressing bodhisattvas (*avaivartikabhūmi*). These bodhisattvas, by the magical power (*vikurvaṇabala*) of the concentration of means (*upāyabala*), change into men (*puruṣa*) or women (*strī*) and together form the entourage of the bodhisattva of the ninth ground]. They are like the treasurer-jewel (*grhapatiratna*)³⁹⁵ 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.³⁹⁶

³⁹³ As we have seen, high aspiration (*adhyāśaya*) is the first of ten preparations (*parikarma*) to be fulfilled in the first bhūmi.

³⁹⁴ Sudhana, son of a notable man who had produced the mind of anuttarā samyaksambodhi, wanted to know how to attain it definitively, so he traveled through various Indian lands and consulted a large number of sages. At Kapilavastī he met Gopā, a daughter of the śākyas, who gave him some precious information about the practices of the bodhisattva. This meeting is mentioned in the Gaṇḍavyūha, ed. D. T. Suzuki, p. 390 (= Avatamsaka, T 279, k. 75, p. 406c7-10): *Atha khalu Sudhanaḥ śreṣṭhīdāraka yena Gopā śākyakanyā tenopasaṃkramya Gopāyāḥ śākyakanyāyāḥ kramatalayoh śarīrena praṇipatothāya purataḥ prāñjalīḥ sthītvevam āha / mayārye 'nuttarāyām samyaksambodhau cittam utpāditaṃ na ca jānāmi katham bodhisattvāḥ saṃsāre saṃsaranti saṃsāradosaḥ ca na lipyante /*

Gopā (Gopī, Gopikā) knew Śākyamuni when the latter was still living at home and was indulging in pleasure. According to some sources, notably the *Traité* (above, p. 1003F), she was one of Śākyamuni's wives. After her death, she was reborn in the Trāyastriṃśa heaven where she was known by the name of the devaputra Gopaka. It was in this form that she appears in the *Śūramgamasamādhisūtra*, French transl., p. 172-178. To Dṛḍhamatī, 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 (*dharmathātuja kāya*), 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.

³⁹⁵ The grhapatiratna, rendered here by the characters *kiu-che-pao*, is the sixth of the seven jewels of a cakravartin king (Dīgha, II, p. 173-177; Majjhima, II, p. 134; III, p. 172-176; Mahāvastu, II, p. 158, l. 16). This was not strictly speaking

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10. Sūtra. – *Abhiniṣkramaṇasampat // yad bodhisattvaḥ pravrajyāsamāye 'nekaiḥ sattvakoṭṭinīyutaśatasahasraiḥ sārddham abhiniṣkrāmati grhāt / te ca sattvā niyatā bhavanti triṣu yāneṣu / <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 Śākyamuni saw that his courtesans were like corpses. The devas and the asuras of the ten directions, bearing banners (*patāka*) and flowers (*puṣpa*) came to offer them to him and, bearing themselves respectfully on meeting him, escorted him outside.

Then *Tch'ō-ni* (Chaṇḍaka), despite the orders he had previously received from king *Tsing-fan* (Śuddhodana), acceded to the wishes of the Bodhisattva and brought him his horse [Kaṇṭhaka].

The four kings, messengers of the gods (*devadūta*), held the horse's hoofs in their hands while it leaped over the ramparts and left the 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 not do?

Episodes (*nidāna*) of this kind illustrate “the excellence of the departure” (*abhiniṣkramaṇa-sampad*).

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11. Sūtra. – *Bodhivṛkṣavyūhasampat // yad bodhivṛkṣasya mūlaṃ sauvarṇaṃ bhavati saptaratnamayāni skandhaśākhāpatrāni yeṣāṃ skandhaśākhāpatrāṇāṃ avabhāso daśasu dikṣv asaṃkhyeyān trisāhasramahāsāhasralokadhātūn sphurati /*

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 trisāhasramahāsāhasralokadhātus.

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.

a ‘householder’ but a treasurer, as certain Chinese translations suggest: *tien-tsang-pao* (t 125, p. 552a18), *cheou-tsang-tche-pao* (T 125, p. 788a12, *tchou-tsang-pao* (T 125, p. 807a4). Dīgha, II, p. 176 and Majjhima, III, p. 175 attribute to him supernatural powers: *Tassa kammavipākajam dibbam cakkhu pātubhavati yena nidhim passati sassāmikam pi assāmikam pi*. - There appears in him a divine eye by which he finds the treasures which may or may not have a possessor.

³⁹⁶ Thus, a number of devas, maruts and nāgas were in the service of Aśoka and obeyed his orders: cf. Mahāvamsa, V, v. 24-33.

Some Buddhas adorn the Buddha tree with the seven jewels of the Bodhisattva, but sometimes this is not the case. Why? Because the magical power (*ṛddhibala*) of the Buddhas is inconceivable (*acintya*): <2443> it is for beings that they manifest all kinds of splendors (*vyūha*).

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12. Sūtra. – *Sarvagūṇaparpūrisampat // yo bodhisattvasya sattvapariṇāṣa ca buddhakṣetra-pariśuddhiś ca / ime subhūte bodhisattvena mahāsattvena navamyāṃ bhūmau vartamānena dvādaśadharmāḥ paripūrayitvyāḥ /*

Excellence in the complete accomplishment of all the qualities. – In the Bodhisattva, this is the ripening of beings and the complete purification of the Buddha-field.

These, O Subhūti, are the twelve dharmas which the Bodhisattva-mahāsattva in the ninth ground must fulfill completely.

Śāstra (p. 419b17). – In the seventh ground, the bodhisattva destroys all the passions (*kleśa*)³⁹⁷ [and thus assures his own interest]: that is the “excellence of one’s own interest” (*svārthasampad*); in the eighth and ninth ground, he assures the interest of others (*parārtha*) 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 “excels in the accomplishment of all the qualities” (*sarvagūṇapariṇāṣa*).

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 bodhisattvas³⁹⁸ are useful to others but have not destroyed their own passions: therefore they too are not complete. [The great Bodhisattvas alone have] “fulfilled completely all the qualities.”

Bhūmi X

Sūtra. – *Daśamyāṃ punaḥ subhūte bhūmau vartamāno bodhisattvas tathāgata eveti vaktavyaḥ // tatra katham bodhisattvo daśamyāṃ bhūmau sthitaḥ saṃs tathāgata eveti vaktavyaḥ / yadā bodhisattvasya mahāsattvasya ṣaṭpāramitāḥ paripūrṇā bhavanti / catvāri smṛtyupasthānāni yāvad aṣṭādaśāveṇikā buddhadharmāḥ paripūrṇā bhavati / sarākārajñatā paripūrṇā bhavati / sarvakleśānāṃ tadvāsanānāṃ ca prahāṇaṃ bhavati / evaṃ hi bodhisattvo mahāsattvo daśamyāṃ bhūmau sthitas tathāgata eveti vaktavyaḥ // iha subhūte bodhisattvo <2444> mahāsattvo daśamyāṃ bhūmau sthita upāyakaūśalyena ṣaṭsu pāramitāsu caramś / caturṣu smṛtyupasthāneṣu yāvad aṣṭādaśāveṇikeṣu buddhadharmeṣu cara / śuṣkavidarśanā-bhūmiṃ gotrabhūmiṃ aṣṭamakabhūmiṃ darśanabhūmiṃ tanubhūmiṃ vitarāgabhūmiṃ kṛtāvibhūmiṃ pratyekabuddhabhūmiṃ bodhisattvabhūmi atikrāmati / etā navabhūmir atikramya buddhabhūmau pratiṣṭhate / iyaṃ bodhisattvasya daśami bhūmiḥ / evaṃ hi subhūte bodhisattvo mahāsattvo mahāyāna-saṃprastito bhavati //*

³⁹⁷ The *kleśavivarta* mentioned above, p. 2427F.

³⁹⁸ Those of the first six *bhumis*.

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,³⁹⁹ 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 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 (*bodhivṛkṣa*) penetrates into the tenth ground called ground of the Cloud of Dharma (*dharmameghā bhūmi*). Like a great cloud uninterruptedly pouring out torrential rain, the Bodhisattva’s mind produces by itself (*svatas*), from moment to moment and infinite in number, <2445> immense (*aparimita*), infinite (*ananta*) and very pure (*parisuddha*) Buddha attributes.

Then, noticing that the mind of Māra, king of the desire realm (*kāmadhāturāja*), has not yet been tamed, the Bodhisattva-mahāsattva shoots forth light from his ūṛṇā 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 ūṛṇās 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 (*kleśavāsana*), obtains the unailing deliverances (*apratihatavimokṣa*) and acquires the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*), the four unhindered knowledges (*pratisaṃvid*), the eighteen special attributes (*āveṇikadharmā*), great

³⁹⁹ In his translation (T 1509, p. 417a18), Kumārajīva carefully distinguishes *kleśa* (fan-nao) from *vāsanā* (si) by joining them by the conjunction *ki*, for, according to the *Traité*, p. 1781-81F, the *kleśas* are destroyed in the eighth ground by the acquisition of the *anutpattikadharmakṣānti*, whereas the *vāsanās* disappear entirely only in the tenth ground, at the moment of abhisambodhi.

This distinction appears clearly in the original Sanskrit and their Tibetan versions:

Pañcaviṃśati, p. 225, l. 10-11: Śatasmahārikā, p. 1427, l. 11-12: *sarvavāsanānusandhikleśaprahāṇa*.

Tib. Trip., vol 18, no. 731, p. 146, fol. 265b6-7: *bag chags kyi mtshams sbyor*

baḥi ṅon moṅs pa tams cad spaṅs pa.

loving-kindness (*mahāmaitrī*), great compassion (*mahākaruṇa*) and the other Buddha attributes, immense and infinite.

At this moment, the earth trembles in six ways (*ṣaḍvikāraṃ 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 (*mahāprabhā*) that illumines 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 (*upāyakaṣālyā*), the Bodhisattva has exceeded [the nine shared grounds] from the level of dry vision (*śuṣkavidarśanābhūmi*) 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*).