THE TREATISE ON THE GREAT VIRTUE OF WISDOM

OF NĀGĀRJUNA

(MAHĀPRAJÑĀPĀRAMITĀŚĀSTRA)

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VOLUME V

CHAPTERS XLIX – LII

and CHAPTER XX (2nd series)

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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 (buddhavamsasasamucceda), 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 pratityasamutpāda, 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 prthigjana, 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 Abhijñās. 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 aṅgas, 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 (buddhanāmadheyaśravana) was not included among the auxiliary dharmas of bodhi (bodhipāksikadharma). Some disciples of Śākyamuni, such as the notable Sudatta or the brāhmaṇa Śaila, were overcome by joy on hearing the word ‘Buddha’ pronounced, but nevertheless did not progress 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 abhīṣaṃbodhi” (p. 2352F). At the same time, other Mahāyānasūtras, such as the Sukhāvatīvyūha and the Lotus, say that merely hearing the name of buddha Amitabhā or bodhisattva Avalokiteśvara assured, ipso facto, rebirth in Sukhāvatī, or puts an end to suffering. In the Chinese and Japanese extensions of Amidism, the invocation to Amitābha (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 (puṇyaparīṇāmaṇā): 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 (lokadharmāsamdarśayaitrī). 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 (Samyutta, IV, p. 52) attaching loka to the root lujī ‘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 (anuttāda) and non-cessation (anirodha), 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 nirodha-satya), whereas the bodhisattvas are established in the conviction that things do not arise (anuttākadharmakāṇṭiti). 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 pratyutpānapramādhī, 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 pratyutpānapramādhī is overshadowed by prajñā: “This samādhī 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 Pañcaviṃśatisūtrasrikā (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 Avataṃsaka and, more particularly, of the Daśabhūmikasūtra. The bodhisattva should fulfill his career in two ways, either by traveling the ten “bhumis proper” reserved for him, Pramudītā, etc., or by borrowing the ten “shared bhumis”, Śūklavīdārśana, 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 bhumis of the bodhisattva and the conquest of the four fruits of religious life (śrūmāṇyaphala), srotāpattiphala, 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

(pratyaya and hetu)

PRELIMINARY NOTE.

This section, dedicated to questions of causality, deals with the four conditions (pratyaya) and the six causes (hetu). They are worded in the following way in Sanskrit and Tibetan, and in Chinese by Kumarārajīva (K) and in Chinese by Hiuan-tsang (H):

1. Causal condition, hetupratyaya, rguḥ rkyen, yin yuan (K), yin yuan (H).
2. Immediately preceding condition, samanantaraprtyaya, mtshuṅs pa de ma thag pahi, ts’e u ti yuan (K), teng wou kien yuan (H).
3. Object condition, ālambanapratyaya, dmigs pahi rkyen, yuan yuan (K), so yuan yuan (H).
4. Dominant condition, adhipatipratyaya, bdag pahi rkyen, tseng chang yuan (K), tseng chang yuan (H).
5. Associated cause, saṃprayuktahetu, mtshuṅs par ldan pahi rgyu, siang ying yin (K), siang ying yin (H).
6. Simultaneous cause, sahabhūhetu, lhan cig hbyun bahi rgyu, kong cheng yin (K), kiu yeou yin (H).
7. Homogeneous cause, sabhāgahetu, skal ba mñam pahi rgyu, tseu tchong yin (K), t’ong lei yin (H).
8. Universal or pervasive cause, sarvatragahetu, kun tu hgro bahi rgyu, pien yin (K), pien hing yin (H).
9. Ripening cause or cause of maturation, vipākahetu, rnam par smin pahi rgyu, pao yin (K), yi chou yin (H).
10. Enabling cause, kāraṇahetu, byed pahi 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 (pratītyasamutpāda), the production that conditions the appearance and disappearance of dharmas. His homily inevitably begins with the phrase: This being, that is; from the production of this, that is produced (asmin satidam bhavaty asyotpādād idaṃ utpadyate), and: This not being, that is not; by the cessation of this, that ceases (asmin asatidam na bhavaty asya nirodhād idam nirudhyāte): cf. Catuṣpariṣat, p. 102, 358-360; Śālistamba, ed. N. A. Sastri, p. 2; Avadānaśataka, II, p. 105-106; Arthaviniścaya, ed. N. H. Samtani, p. 5; Mahāvastu, II, p. 285, III, p. 448; and for the Pāli sources, Vin. I, p. 1; Majjhima, III, p. 63; 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 hetuppabhāvā tesam hetum tathāgato āha |
tesaṇā ca yo nirodho evamvādī mahāsāmāno ||

“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 Kośavyākhya, p. 188, makes the following comment: “What is the difference between hetu and pratyaya? There is none. The Blessed One said: dvau hetu dvau pratyayau samyagdrśter upādāya. katamau dvau. parataś ca ghosō dhvātmaṃ ca yoniṣo 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, hetupratiyaya up to adhipatipratiyaya. 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 thir use. Some say that the first five hetus are the hetupratiyaya and that the kāraṇaḥhetu 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 hetupratiyaya; the kāraṇaḥhetu is the adhipatipratiyaya, but the samanantarapratiyaya 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 (saṭkaniḍā), but in time, this text has disappeared (antarhita); however, the Śhāvira Kātyāyanīputra, by the power of his knowledge resulting from an aspiration (pranidhiśāna), 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 dharmānirdesa āsit); now it goes only from 1 to 10 (idānim tv ā daśakād dṛṣṭyanta 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 (anukramaṇa) and fully (sāmpūrṇam), these hetus are mentioned separately (vikīrṇam) in various places in the sūtras:

1. A sūtra says: iyam ucyate darśanamūlikā śraddhā ‘vetyajñānasampravuktā ‘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 sampravuktakahetu.

2. A sūtra says: cakṣuh pratīti rūpāṇaḥ cakṣu-sāvatārādhyāya. trayāṇām saṃgatiḥ sparśah. tātaha jată vedanā saṃjñā cetaṇā 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). Sutras of this kind have dealt with sahabhūhetu.

3. A sūtra says: samanvāgato ‘yaṃ pudgalāḥ kuśalāḥ api dharmaś ca ākusalāḥ api. asya khalu pudgalasya kuśala dharmaḥ antarhītā ākusalā dharmaḥ saṃmukhībhūtāḥ. asti cāsyamatusahagataṃ kuśalamūlānacṣaḥcchinnanḥ yato ‘syā kuśalabhaḥvayaṃ ‘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 sabbhāgaḥetu. <2166>

4. A sūtra says: mithyādṛśṭhe puruṣapudgalasya yac ca kāyakarma yac ca vākkarma yac ca manaskarma yah pranidhīh ye ca taddṛṣṭer anavyayāṃ saṃskārāḥ sarve ‘py ete dharmā anিṣṭavitvāya saṃvarante ‘kāntyāyapriyayāyāmanāpatvāya. [tath kasya hetoh. dṛṣṭir hy asya yad uta mithyādṛśthil] ‘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 sarvatragaḥetu.

5. A sūtra says: asthānāṃ etad anavakāso yat kāyaduscaritasya viogaḥ śaścāritasya manoduscaritasyeṣṭaḥ kānto maṇāpō vipākā nirvarteta. sthānāṃ ca kaly etad vidyate yad anिṣṭo ‘kānto ‘maṇāpō 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 hetu dvau pratayau samyagdṛṣṭer utpādaśaḥ | parataś ca ghośo ‘dhyātmaṃ ca yoniṣo 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 Nyāyānusāra, T 1562, k. 15, p. 416b5-417a9, and by Yasomitra 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 (dvādśāṅgapratiḥasamutpādā) in which twelve conditions (pratyaya 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 pratyayas (hetupratyaya, etc.) are involved, to which later six hetus (samprayuktakahetu, etc.) were added. According to some scholars, the field of action of the four pratyayas coincides exactly with that of the six hetus and the six hetus are equivalent to the four pratyayas; according to others, the action of the pratyayas 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 pratyayas, 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 pratyayas.

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 pranidhijñāna and he mentioned them in his Jñānaprasthāna which he compiled three hundred years after the Parinirvāṇa at Tāmasavānavihāra, 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 Mahāvibhāṣa mentions a certain number of them for us. In this sense, the hetu as well as the pratyaya 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; Prakaraṇaṇaḍa, T 1541, k. 4, p. 645b6-7; T 1542, k. 5, p. 712b12-13; Jāanapрастhāna, T 1543, k. 1, p. 773a13-14: 774b22-775a9; T 1544, k. 1, p. 920c5-921a10.

Mahāvibhāṣā, T 1545, k. 21, p. 109a20-28; k. 16, p. 80a17-22.


Kośa, II, p. 244-331; 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 hetupratiyayasamutpanna – 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:

\[
\begin{align*}
\text{Catvāraḥ pratyayaḥ hetuḥ cālambanam anantaram} / \\
tathaiva dhīpateyaḥ ca pratyayo nāsti pañcamah //
\end{align*}
\]

“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:

\[
\begin{align*}
\text{Utpadyate pratītyeṁ itīme pratyayāḥ kila} / \\
yāvan notpadyata ime tāvan nāpratyayāḥ katham //
\end{align*}
\]

“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 pratītyasamutpāda, 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.

\textit{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 Mokṣała made in 291AD, say nothing about the four pratyayas in the place where they should have spoken of them, i.e., after the statement of the eighteen sūnyatās.

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 (avaboddhum) that the hetupratyaya, the samanantarapratyaya, the ālambanapratyaya and the adhipatiprayaya do not exist (na vidyante) and are not perceived (nopalabhyante) in all dharmas should practice the perfection of wisdom.”

Aṣṭādaśāhasrikā, T 220, book VII, k. 479, p. 430c7-8: [The bodhisattva-mahāsattva who wishes to understand the sixteen sūnyatās] and the ālambanasiṃhayatā, the adhipatiṣūnyatā, the samanantarasiṃhayatā (read teng wou kien k’ong), etc., should practice the perfection of wisdom.

c. Versions that adopt the four pratyayas.

They simply say that the bodhisattva wishing to understand the four pratyayas should practice the perfection of wisdom.


Pañcaviṃśatisāhasrikā, Tibetan translation, Tib. Trip., vol. 18, no. 731, p. 53fol. 32b6-7: Ša ra dva tiḥi bu gčan yaṅ byaṅ chub sens dpaḥ sens dpaḥ chen po dmigs pa daṅ / dhaṅ daṅ / de ma thag pa daṅ rgyuḥi rken khoṅ du chud par.. Ḥdod pas šes 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 Šaradvatiputra ālambanāmateyasamantarāhetupratyayatā avabuddhikāmena …This wording obviously should be corrected as follows: Punaraparam Šaradvatiputra hetusamanantarālambanādhipatiprayayān avabuddhikāmena....


- 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 (ādipariniṇyta).

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 (nīṣedha) of the system of the four conditions.

Then the author explains in detail this system such as the great Sarvāstivādin teachers of the Śatpādābhiddharma and the Vibhāṣa 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 (saṃvṛitisatya); 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 (Sarvādhammānām hetusamanantarālambanādhipatyāyān avaboddhukāmena bodhisattvena mahāsattvena prajñāpāramitāyām śiṣṭavyam).

Śāstra. –

I. THE FOUR CONDITIONS (pratyaya) AND THE SIX CAUSES (hetu)
All conditioned dharmas (saṃskṛtadharma) 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 (saṃprayuktahetu),
   - 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 (saṃskṛtadharma) are also called causal condition (hetupratyaya).

2) The immediately preceding condition (samanantarapratyaya). – If one accepts the last mind and the last mental events (caramāṁ cittacaittāḥ), 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 (svalaṅkṣaṇa) and the general characteristics (sāmānyalakṣaṇa) of the four conditions should practice the perfection of wisdom. <2172>

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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 kāranahetu, 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 (asamjñīsamāpatti) 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” (anyacittāsambandhanāḥ): 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 apeksate). 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).

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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 Prajñāparamitā where the four pratyayas are rejected, whereas the Traité 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 sāmagryā jāyate yadi / phalam asti ca sāmagryāṃ sāmagryā jāyate katham // _
_hetoś ca pratyayānāṃ ca sāmagryā jāyate yadi / phalam nāsti ca sāmagryāṃ sāmagryā jāyate katham // _
_hetoś ca pratyayānāṃ ca sāmagryāṃ asti cet phalam / grhyeta namu sāmagryāṃ sāmagryaṃ ca na grhyate // _
_hetoś ca pratyayānāṃ ca sāmagryāṃ nāsti cet phalam / hetavaḥ pratyayāś ca syur ahetupratyayaś ca naṃ // _

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 (cittacaitasikadharma) are all destroyed (niruddha) and have no further activity (kārita); 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 pratiṣedhayati).10 it is

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7 Compare Madh. Kārikā, I, v. 9 (p. 85):  
\begin{align*} 
\text{Anupanneṣu dharmesu nirodho nopapadyate /} \\
\text{nānantaram ato yuktaṃ niruddhe pratyayaś ca kaḥ //} 
\end{align*}  
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):  
\begin{align*} 
\text{Anālambana evāyaṃ san dharma uoadiyate /} \\
\text{athānālambane dharme kutā ālambanam punah //} 
\end{align*}  
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:  
\begin{align*} 
\text{Bhāvānāṃ niḥsvabhāvānāṃ na sattā vidyate yataḥ /} \\
\text{satidam asmin bHAVATI ETAN NAIPOPAPADYATE //} 
\end{align*}  
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 \((\text{atyantapari\-suddha})\) and free of futile proliferation\((\text{nīṣprapa\-nca})\). According to the word of the Buddha, “there are four conditions”.\(^{11}\) But people with little knowledge \((\text{alpavid})\), being attached to these four conditions \((\text{catuspratay\-ābhīnivīṣṭa})\), have composed bad treatises \((\text{kuśāstra})\) on their subject. In order to destroy these wrong opinions \((\text{abhinive\-śa})\), \([\text{the Prajñāpāramitā\-sūtra}]\) teaches the emptiness \((\text{śūnyatā})\) and indestructibility of dhammas. Therefore, arising from a complex of causes and conditions \((\text{hetupratyayasāmagnyutpanna})\) – namely, the internal and external bases of consciousness \((\text{adhyāmabahirdhāyatana})\) – this mind-dharma \((\text{cittadharmā})\) is like a magic show \((\text{māyopama})\), deceptive \((\text{mṛṣāvāda})\) and without definite nature \((\text{niyatasvabhāva})\). And it is the same for the mental-events-dharmas \((\text{caitasikadharmā})\).

1. Causality according to the Abhidharma

\[a. \text{The four conditions and the six causes}\]

\[\text{As we have just seen, the causal condition (}\text{hetuprata}\text{yya}\text{) is the five causes (}\text{hetu}\text{):}\]

1) The mental events \((\text{caitta})\) coexist with the mind \((\text{cittasahabhā})\), - namely, feeling \((\text{vedanā})\), notion \((\text{samjñā})\), intention \((\text{cetanā})\), etc.\(^{12}\); they have the same aspect \((\text{ekākāra})\) and the same object \((\text{ekālambana})\) as the mind, being ‘associated’ \((\text{samprayukta})\) 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 \((\text{samprayuktakahetu})\). These associated causes are like friends and acquaintances who come together to do something. \(<2175>\)

2) The simultaneous cause \((\text{sahabhāhētu})\). – Conditioned dhammas \((\text{samskrātdharmā})\) each have a simultaneous cause and, as simultaneous, these dhammas 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 \((\text{sahbāghētu})\). – Dhammas of the good category \((\text{ku\-salanikāya})\), when they are past \((\text{atīta})\), are [homogeneous] cause of present \((\text{pratyutpanna})\) and future \((\text{anāgata})\) dhammas; past \((\text{atīta})\) or present \((\text{pratyutpanna})\), dhammas of the good category are [homogeneous] cause of future \((\text{anāgata})\)

\(^{11}\) The author of the \(\text{Traité}\) 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 \((\text{cittacaitta})\) that have the same aspect \((\text{ekākāra})\), the same object \((\text{ekālambana})\) and the same point of support \((\text{samāśraya})\) are \(\text{samprayuktakahetu}\).

\(^{14}\) Dhammas that are the result of one another \((\text{mītha\-phala})\) are \(\text{sahabhāhētu}\), such as, for example, the great elements \((\text{bhūta})\), the mind \((\text{citta})\) and the accompaniments of the mind \((\text{cittānu\-vartin})\), that which characterizes \((\text{lakṣana})\) and that which is characterized \((\text{lakṣya})\): cf. Kośa, II, p. 248.
good dharmas.\textsuperscript{15} [\textit{Mutatis mutandis}], it is the same for bad (\textit{akuśala}) dharmas and indeterminate (\textit{avyākṛta}) dharmas. Thus all dharmas each have their homogeneous cause.

4) The universal cause (\textit{sarvatragahetu}). – The perverse tendencies (\textit{anuśaya}) to be abandoned by seeing the truth of suffering and the truth of the origin (\textit{duḥkhasamudayasatya-darsanaprahaṭātavya}) are cause of all defiled (\textit{kliṣṭa}) dharmas and are called universal cause.\textsuperscript{16}  <2176>

5) The ripening cause (\textit{vipākahetu}). – As a result of the accomplishment of action (\textit{karman}), a favorable (\textit{kuśala}) or unfavorable (\textit{akuśala}) fruit of ripening (\textit{vipākaphala}) is obtained: this is the ripening cause.\textsuperscript{17}

These five causes (\textit{hetu}) constitute the causal condition (\textit{hetupratyayā}).

\textsuperscript{15} Similar (\textit{sadrśa}) dharmas belonging to one and the same category and to one and the same stage (\textit{svanikāyabhū}) and arisen earlier (\textit{agraja}), are \textit{sabhāgahetu}. Dharmas arisen earlier are homogeneous cause of later dharmas, whether the latter are arisen or not yet arisen (\textit{pūrvoṭpannāḥ paścimānāṃ utpannānāṃ utpannānāṃ sabhāgahetuh}); future dharmas are never homogeneous cause (\textit{anāgatā naiva sabhagahetuh}): cf. Kośa, II, p. 255-257. – Vasubandhu in his Kośabhāṣyā, p. 85, l. 24-86, l. 2, cites a passage of the Jñāna-prasthāna, T 1544, k. 1, p. 920c15-18: \textit{Sabhāgahetuh katamah.} \textit{Pūrvoṭpannāṃ kuśalamūlānāṃ paścad utpannānāṃ kuśalamūlānāṃ tatsamprayuktānāṃ ca dharmānāṃ svadhātān abhāgahetunā hetuḥ. evam aṭṭāni aṭṭaprayutpannānām. aṭṭaprayutpannānām anāgatānāṃ iti vaktvaye.} – 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.

\textsuperscript{16} The \textit{anuśayas} are the perverse tendencies by virtue of which actions are accumulated (\textit{upacayam gacchanti}) and are capable of producing a new existence (Kośa, V, p. 1). Scholasticism lists 98 of them. Among them, 11 are called universal (\textit{sarvatraga}) because they take as object their entire dhātu (\textit{sakalasvadhātvālambanatvā}), 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 \textit{drṣṭis}, \textit{satkāyadrṣṭi}, etc., to be abandoned by the seeing of suffering (\textit{duḥkhadarśanaprahaṭātvyā}), plus two \textit{drṣṭis}, \textit{mithyādṛṣṭi} and \textit{śīlavrataparāmarśadrṣṭi}, to be abandoned by the seeing of the origin (\textit{samudayadarśana-praḥātvyā}); 8-9) the two \textit{victikītās} (doubts concerning the reality of suffering and of non-suffering), to be destroyed by the seeing of suffering and of the origin (\textit{duḥkhasamudaya-darsanaprahaṭātvyā}); 10-11) the two kinds of \textit{avidyā}, one associated with the other \textit{anuśayas}, the other alone (\textit{āveṇīkā}), 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 \textit{sarvatragahetu}. The Kośavyākhyā, p. 89, l. 3 states: \textit{Svabhūmikāḥ pūrvoṭpannāḥ sarvatragā dharmāḥ paścimānāṃ kliṣṭānāṃ dharmānāṃ sarvatragahetuh.} – The universal dharmas belonging to a certain stage and previously arisen [i.e., past or present] are the universal cause of later defiled dharmas.

\textsuperscript{17} According to the simplest interpretation, the \textit{vipākahetu} is the cause involving ripening. Morally defined actions, whether bad (\textit{aṣubha} = \textit{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: \textit{Vipākahetūr aṣubhāḥ kuśalaḥ sāsravāḥ}. 
[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 (cittachaitta) 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

[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 (asamjñīsamāpatti) and the absorption of cessation (nirodhasamāpatti) arise as a result of three conditions [hetupratyaya, samanantarapratyaya, adhipatipratyaya], with the exclusion of the object condition (ālambanapratyaya).

3) The other dharmas, namely, the other formations not associated with the mind (cittaviprayuktasaṃskāra) 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: adhipatipratyayasya tu sarvasyām avasthāyām anāvaramabhāvenāvasthitā ity etad asya kāritaṃ). The cause called ‘raison d’Ître’ 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 ’yam pratayah adhikasya vā pratayah). 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 svabhāvavarjyaḥ sarvadharmah kāraṇahetuḥ. avighnahāvavasthānāt.)

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 Mahāvībhāṣā, T 1545, k. 136, p. 703a3-b1; Abhidharmasūra, T 1550, k. 1, p. 812a17-b13; Abhidharmāṃtra, T 1553, k. 1, p. 970b11-14; Kośa, II, p. 309-311; Kośabhāṣya, p. 101, l. 6-20.
The conditioned dharmas (saṃskṛtadharma), being weak by nature (svabhāvadaurbalyatvāt), none of them arise from a single condition.\textsuperscript{22}

\[c. \text{Number of causes occurring in the various types of dharmas.}\textsuperscript{23}

1) The mind and mental events (cittacaittā), when they arise from retribution (vipāka), arise from five causes [kāraṇahetu, sahabhāhetu, \textsuperscript{27a} sabhāgahetu, samprayuktahetu and vipākahetu]. Being non-defiled-indeterminate (anivṛtyāvyākṛta) and not being afflicted (akliṣṭa), they exclude the universal cause (sarvatragahetu).\textsuperscript{24} \textlt{2178>}

2) When they are afflicted (kliṣṭa), the mind and mental events also arise from five causes [kāraṇahetu, sahabhāhetu, sabhāgahetu, samprayuktahetu 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, sahabhāhetu, sabhāgahetu and vipākahetu]. Not being mind-and-mental-event (cittacaittā), they exclude the associated cause (samprayuktahetu); being non-defiled-indeterminate (anivṛtyāvyākṛta), 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, sahabhāhetu, sabhāhahetu and sarvatragahetu]. Not being mind-and-mental-event (cittacaittā), they exclude the associated cause (samprayuktahetu); being afflicted (kliṣṭa), they exclude the ripening cause (vipākahetu).

5) The other minds-and mental-events (śeṣāḥ cittacaittāḥ), except for the minds pure for the first time (prathamānāsra),\textsuperscript{25} arise from four causes [kāraṇahetu, sahabhāhetu, sabhagahetu and

\textsuperscript{22} Kośabhāṣya, p. 101, l. 19-20; Pratītyabhvyo bhāvā upajāyante na punaḥ sarvasyaiva jagataḥ īśvaraparāśaprdhānādikām kāraṇam. – All the essences arising from four conditions at most and from two at least, the theistic or Sāmkhya systems that make the world depend on a single condition are to be excluded.

\textsuperscript{23} Abhidharmasāra, T 1550, k. 1, p. 811c1-812a17; Abhidharmāṃṭa, T 1553, k. 1, p. 970b3-11; Kośa, II, p. 297-298; Kośabhāṣya, p. 97, l. 14-98, l. 2.

\textsuperscript{24} Anivṛta-avyākṛta (pou yin mou wou ki in Kumārajiva, wou feou wou ki in Huan-tsang), which may be rendered as ‘non-defiled-indeterminate’. This is an anivṛta mind, not covered by affective 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 (phalapratigrhaṇaśaṁsāmartha).

The affective emotions (kleśa) and the dharmas associated with them or deriving their origin from them are called kliṣṭa, soiled, tainted.

\textsuperscript{25} The prathamānāsrasāvaśas are the first pure dharmas of the Path of seeing the truths, namely, the dukkhe dharmajñānakṣānti and the dharmas co-existing with this kṣānti. See above, p. 130F as note, 214F, 651F, 747F, 1412F, 1796F.
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 (cittaprayuktasāṃskāra), it is necessary to distinguish:

a. If they have a homogeneous cause (sabhāgahetu), they arise from three causes [kāraṇahetu, sahabhūhetu and sahabhāgahetu], 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 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-sāṃskāra), occurring in minds pure for the first time (prathamānāśravacitta), 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 (ekahetusaṃbhūto nāsti dharmāḥ).

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 (nirmanasama). 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’œil (cakṣurvañcana), thought-constructions (vikalpa). He knows that the teachings of ordinary people (prthagjanadharma) 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 (bhadrāryadharma) 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 (niyatasvabāva) in any dharma either capable of being

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26 Actually the kāraṇahetu and the sahabhūhetu are never absent.
grasped or capable consequently of being rejected (bhinnā). 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 (drṣṭa) with the eyes but it cannot be seized (grhita) 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 dhammas arise from the four conditions (pratyaya) but he does not grasp any determinate nature (niyatatalaṅkṣaṇa) in these conditions. Dhammas arising from the complex of the four conditions (catusprattyayasāmagrīja) 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 dhammas; 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”?28 <2181>

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 (mithyādrṣṭi) like those that you have formulated above (p. 2172F) in rejecting the four conditions.28 <2181>

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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 dhammas arise from real causes and conditions; they seize their characteristics (nimitta) and adopt them (grhnanti); 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 (nisedhanti) the hetu and pratyaya as non-existent (asat): they are on the brink of nihilism.

Other Mādhyamikas, basing themselves on the true nature of dhammas, which is the absence of any nature, abstain from affirming or denying the hetu and pratyaya 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 anything.

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 astidī and nastidī (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 (ādī); 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 (anupalambhasaṃyata) 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 (jātijāraśādhisādhiśaya) 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 (anupalabdhā).

This is why in the Prajñāpāramitā, only the wrong views (mithyādṛṣṭi) are eliminated, but the four conditions are not rejected. This is why it is said here that "in order to understand the [real] nature of the four conditions, the perfection of wisdom should be studied.

Dharmatā

Second Section UNDERSTANDING DHARMAṬĀ 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 sarvadharmaṃ dharmatā, ‘the dharma-nature 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).
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 proposed by Kumārajīva are not repeated by Hsuan-tsang, and, on the pain of falling into unfortunate confusion, it is important to distinguish them carefully:

1. dharmatā, chos īn, che siang (K), fa eul, fa sing (H).
2. ‘manner of being’, tathatā, de bsin īn, jīu (K), tchen jou (K).
3. 'fundamental element', dharmadhātu, chos kyi dbyiṅs, fa sing (K), fa kiai (H).
4. ‘limit of truth’, bhūtakoṭi, 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:

Saṃyutta, II, p. 25, l. 19-20: dhātu, dhammaṭṭhitatā, dhammaniyāmatā, idappaccayatā.
Saṃyutta, II, p. 26, l. 5-6: tathatā, avitathatā, anaññathatā, idappaccayatā.
Ibid., p. 149: dharmatā, dharmasthitatā, dharmaniyāmatatā, dharmayathatathā, avitathatā, ananyathā, bhūta, satyatā, tatvāḥ, thatāḥatatā, aviparītātā, aviparyastatā, idampratyatatā, pratītyasamutpādāḥnulomatā.
Ibid., p. 164: dharmatā, dharmasthitaye dhātuḥ.
Anguttara, I, p. 286, l. 7-8: dhātu, dhammaṭṭhitatā, dhammaniyāmatatā.
Sanskrit Mahāparinirvāṇa, p. 168: dharmatā, dharmasthitaye dhātuḥ.
Śalistamba, ed. Sastrī, p. 4, l. 5-7: dharmatā, dharmasthitatā, dharmaniyāmatatā, pratītyasamutpādāḥnulomatatā, tathatā, aviparītathatatā, ananyatathatā, bhūtata, satyatā, aviparītata, aviparyastatā.
Sūtra cited in Kośavyākhya, p. 293, l. 27-28: dharmatā, dharmasthitatā, dharmaniyāmatatā, tathatā, avitathatatā, ananyatathatatā, bhūtata, satyatatā tattvam, aviparītata, aviparyastatatā.

The word bhūtakoṭi does not appear in our nomenclatures.

What is this dharmatā the many synonyms of which emphasize its importance rather than its complexity? Buddhist practitioners conceive of it differently according to whether they belong to the Lesser or the Greater Vehicle.

1. The Hīnayānīst dharmatā

According to the word of the Buddha himself, dharmatā is the conditioned production of phenomena, the pratītyasamutpāda discovered by Śākyamuni and preached by him throughout his entire career.

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Two sūtras of the Saṅyukta are significant:

Nidānasānyukta, p. 147-148; Saṃyutta, II, p. 25-26: Pratītyasamutpādaṃ vo bhikṣavo deśayise ... / pratītyasamutpādaḥ katamah / yadutāśmin satīdaṃ bhavaty asyotpādād idam utpadyate / yadutāvidyāpratyayāḥ saṃskārā yāvat <2183> samudayo bhavati / avidyāpratyayāḥ saṃskārā ity utpādād vā tathāgatānām anupādād vā sthitā ēveyaṃ dharmaṭā dharmaśhitaye dhātuh / - 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.

Nidānasānyukta, p. 164: Kin nu Bhagavatā pratītyasamutpādah kṛta aho svid anyaiḥ / na bhikṣo mayā pratītyasamutpādah kṛto nāpy anyaiḥ / api tūtpādād vā tathāgatānām anupādād vā sthitā ēveyaṃ dharmaṭā dharmaśhitaye dhātuh / - 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, saṃskṛtadhrma) are, by definition, the result of causes and conditions. Their dependent production (pratītyasamutpāda) is a fixed rule, a stable dharmaṭā, and the latter has not been made either by the Buddha or by any one else.

The question is whether this dharmaṭā 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 (sthiyanyathāvā) – cf. p. 36-37F, 922F, 1163F, 2051F, 2078F – or among the asamskrta 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 asamskrta: one, three, four, five or even nine (see references to these schools in L. de La Vallée Poussin, Nirvāṇa, p. 180-187).

The Vaibhāsikas of the Madhyadeśa, the Uttarāpathakas, the Mahimsāsakas, the Pubbaseliyas, the Mahīśāsakas and the Mahāsanghikas include the pratītyasamutpāda or its synonym, tathaṭā, among their asamskrta.

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 paticasamuppāda is a rule and not an entity.

Their spokesman, Buddhaghosa, comments in his Visuddhimagga (ed. H. C. Warren, p. 441):

Jarāsaraṇādhānām dharmān anam paccayakkhaṇa paṭiccasamuppādo, dukkhāṃbhandhanaraso, kumaggapaccupaṭṭāna ti veditabbo. So pannāyaṃ tehi tehi paccayehi anonādhikeh’ eva tassa tassa dharmassa sambhavato tathāta ti, sāmaggipagatesu paccayesu muhuttam pi tato nibbattanadhammānāṃ
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, 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 (pratisamkhyaśīrodha and apratisamkhyaśīrodha), 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 etadabhīprāyavaśād evam ca na caivaṃ). 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’ (apraṭītyānayād vā pratītya); that, in this sense, the pratītyasamutpāda is eternal (nīya), 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 (utpādaya 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 (samskṛta) is to come from conditions (pratītyasamutpānna). 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 (lakṣana) 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. Anutpanna = 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 *asāṃskṛta* (cf. above, p. 2077-2085F, Śūnyatās no. 7 and 8), neither *pratītyasamutpanna* nor *apratītyasamutpanna*, and that their dharmatā is not absolute but contingent. Whether it is called dharmatā, tathatā, dharmadhātu, bhūtakoṭi, śūnyatā, original nirvāṇa, it has as unique nature the absence of nature: *ekalakṣāṇā yaduṭālakṣāṇa <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; Śatasahasrikā, p. 1262, l. 1-3, 13-17: *Katame Bhagavan saṃskṛtā dharmāḥ / bhagavān āha / kāmadhātu rūpadhātur ārūpyadhātur ye 'py anye kecī traidātukaparyāpannā dharmāḥ / saptatīṃśad bodhipāksādayo dharmāḥ / ima ucyante saṃskṛtā dharmāḥ // kātame bhagavann asaṃskṛtā dharmāḥ / bhagavān āha / yeśām dharmānāṃ notpādo na nirodho nānyathāvāṃ prajñāyate rūgakṣayō dveṣakṣayō mohakṣayaś ca / tathātā, avitathatā, ananyatathatā, dharmatā, dharmadhātur, dharmasthitā, dharmaniyāmatā, bhūtakoṭiḥ / 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 samsāra 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 *asāṃskṛta* are without inherent nature (*svabhāva*) and have non-existence as their own nature:

Pañcaviṃśati, p. 136-137: *Rūpaṃ virahitaṃ rūpasvabhāvena yāvad bhūtakoṭir api virahitā bhūtakoṭisvabhāvena ... / abhaśo rūpasya svabhāvah yāvad abhaśo bhūtakoṭyāḥ svabhāvāḥ. – 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 kulaputraśa sarvadharmānāṃ dharmatā / utpādād vā tathāgatānāṃ anutpādād vā sthitaiśaḥ dharmatā dharmadhāusthitīḥ / ya idāṃ sarvadharmānāṃ sarvadharmānapalabdhiḥ. – Furthermore, O sons of good family, here is what this dharmatā of all dharmas is: Whether there is appearance of a Tathāgata, 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.
Aṣṭādaśa, II, p. 126: Sā punah sarvadharmānaḥ samatā katamā / bhagavān āha / tathātā avitathatā ananyatatatā dharmatā dharmadhātur dharmasthitītā dharmānyāmatā bhūtakoṭī / yo ‘śāv upūdād vā tathāgatānām ...

4. The pratītyasamutpāda which the Early ones held to be real and termed <2186> dharmatā, the Mādhyaṃkikas call emptiness, nirvāṇa. This nirvāṇa, which is one with saṃśāra, 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. Pañcavimśati, 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 aparāṃ Śāriputra bodhisattvena mahāsattvena sarvadharmatathātām bhūtakoṭīm avaboddhukāmena prajñāpāramitāyāṁ śiśītavyam. Evaṃ Śāriputra bodhisattvena mahāsattvena prajñāpāramitāyāṁ sthātavyam).

Śāstra.–

I. TATHĀTĀ, DHARMA DHĀTU AND BHŪTAKOṬĪ29

29 Among the many synonyms of dharmatā, the sūtra mentions here only three, of which the third, the bhūtakoṭī, did not appear in the Hiṃayāna phraseology. In the Viṃśadhāvādīn treatises, which place the dharmatā among the asamskṛtas, there are more explanations, more concise than those of the Traité.

Madhyantavibhāga-bhāṣya, ed. G. M. Nagao, p. 23-24: Ananyathārtha nityān tathātā nityan tathaiśvīrī prōtva / aviparyāsārthena bhūtakoṭīṃ viparyāsāvastutvāt / nimittanirrodhārthena nimittaṃ sarvaniśīlābhāvāt / āryajñānegocaratvāt paramārthaḥ / paramajñānavivasyaytvād āryadharmahetuvād dharmādhātūḥ / āryadharmānāṃ tadālambanaprabhadhavatvāt / ko tvartho hy atra dhyāvartarthaḥ / [Śūnyatā] is tathātā because, unchanging, it dwells always the same. It is bhūtakoṭī because, without error, it is free of error. It is anīmitta 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 Abhidharmasanmuccya, ed. P. Pradhan, p. 12, l. 20-13, l. 5 (transl. W. Rahula, p. 18-19); Abhidharmasamuccayavyākhyā, T 1606, k. 2, p. 702b4-22; Buddhabhūmi, T 1530, k. 7, p. 323a25-29. – Note that these Viṃśadhāvādīn 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 (svālakṣaṇa) belonging to each dharma; ii) the dharmatā ‘true nature’.

The specific nature belonging to each dharma is, for example, the solidity (khakkhaṭatva) of earth (prthīvī), the wetness (dravatva) of water (ap-), the warmth of fire (uṣṇatva) of fire (tejas), the mobility (iṛaṇatva) of wind (<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 (abhinnalakṣaṇa) reality (tattva) free of defects (nirdoṣa). See (p. 2121-2126F) what has been said in regard to the emptiness of specific characteristics (svālakṣaṇaśūnyatā).

Indeed, if earth (prthīvī) is really solid, how can it be that glue (gavyadṛḍhā)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 (prthīvī, pratyekam) are empty. These emptinesses have their own respective modalities (viṣeṣa) 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 (nirāsāṅgacittena), distinguishes (parīcchinnati) dharmas as each having its own nature (svabhāva, prakṛti); the second is the immense dharma (apramāṇadharma), i.e., the true nature of dharmas (dharmānāṃ bhūtalakṣaṇam or dharmatā).

[Viṣeṣacintibrahmaparipṛčchā]31. – As has been said in the Tch’e-sin king (Viṣeṣacintasūtra): “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 Paripṛčchā, where Śāriputra and the bodhisattva Samantapaśa exchanged views on the dharmadhātu. For the Chinese and Tibetan versions of this work, see p. 126, 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 lḥug pa mtshuṅs na) vayam bhagavatā hīnena yānena niryāttīḥ / evaṁ ca me bhagavatams tasmin samaye bhavaty asmākam evaiṣo ‘parādhaḥ naiva bhagavato ‘parādhaḥ ī– 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 bhūtakoṭi. – Because the dharmadhātu is actually proven (bhūtena sāksātkṛta), it is the culmination (koṭi) [of reality]. Thus “the saint (arhat) is established in the culmination of reality (bhūtakotyāṁ vyavasthitāḥ).”

II. SYNONYMITY OF THE THREE WORDS

Question. – Tathatā, dharmadhātu and bhūtakoṭi: 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 (paryāya) serving to designate the dharmatā. Why is that?

Ignorant worldly people (prthajana) have wrong views (mithyādarśana) of all the dharmas and speak of permanent (nitya), happy (sukha), pure (śuci), real (bhūta) and personal (ātmaka) dharmas. 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); 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 (mithyādrṣṭi). 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 pāramgato thale titṭhati 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 pāramgata is synonymous with koṭigata (cf. Mahāniddesa, I, p. 20).

34 Worldly people fall into the four mistakes (viparyāsa), particularly the wrong view of eternalism (śāśvatadṛṣṭi).

35 The śrāvakas fall into the wrong view of annihilation (uccchedadṛṣṭi), 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 tathātā is fundamentally indestructible (avināśīn); 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 (sarvadharma anātmānaḥ); iii) Nirvāṇa is peace (śāntam nirvāṇam).”

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). [298a]

There are people who, being attached to the error of permanence (nityam iti viparyāse 'bhiniविने') rejecting this eternalist view (śāśvataśrṣṭi) but are not, however, attached to impermanence (anityatā) this is the true Seal of the Dharma (dharmamudrā). 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 (ātmadasṛṣṭi) and the other views up to that of peace (śāntadṛṣṭi).

In the Prajñāpāramitā, [the Buddha] condemns attachment (abhinivesa) to the wrong views of impermanence, etc., (anityādṛṣṭi), but does not condemn the fact of accepting nothing (aparigraha), of adopting nothing (anabhinivesa).

Having acquired this tathātā of dharmas, one penetrates into the dharmadhātu, one eliminates all opinions (vipaśyānā) and does not conceive any further beliefs, for “such is its essence (praṇṛṣṭir asyaśā).”

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).”

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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 dharmā 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.: Bodhisattvavas mahāsaṭṭvavas prajñāpāramitāyaṃ caturā ṛṇam anityam iti ... ṛṇam dukkhāṃ iti ... ṛṇam anāśaṃ iti ... ṛṇam śāntam iti nā sthātavya. Similarly for the other skandhas.

38 Cf. Pañcaviṃśati, p. 135, l. 2: Yaḥ sarvadharmāṇāṃ aparigraho ‘nīsargāḥ sā prajñāpāramitā. – The fact of not accepting and not rejecting any dharma is the perfection of wisdom.

39 Praṇṛṣṭir asyaśā is a frequent refrain in Mahāyāna explanations: cf. p. 2031-2035F (definition of the 16 emptinesses), 2112F (in the Saṃrddhisūtra), 2114F note.
Finally, to completely penetrate (*supravidh*)- the dharmadhātu is bhūtakoṭi.

**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 bhūtakoṭi, whereas they are often spoken of in many places in the Mahāyāna system?

Answer. – There are some places in the system of the śrāvakas where they are also spoken of, but these places are rather rare.

1) [*Bhikṣusūtra*].

There was a certain bhikṣu who questioned the Buddha: Was the twelve-membered dependent origination (*dvādasāṅgapraṇīyapsamutpāda*) 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 (*dharmāṇāṃ tathatā*), the dharma nature (*dharmatā*), the stability of dharmas (*dharmasthititā*), is eternal.

That is to say: this being, that is (*yad utāsmin satīdaṃ 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 samskārāḥ*), consciousness has the formations as condition (*samskārapratyayām vijnānam*), and so on up to old-age-and-death (*jarāmarāṇa*) which is followed by grief (*soka*), lamentation (*parideva*), suffering (*duḥkha*), sadness (*daurmanasya*) and torment (*upāyāsa*).

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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 ... samskārā yāvat samudayo nirodhaḥ 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 *sokaparideva-duḥkha-duarmanasya* is not one of the *aṅgas* of the twelvefold chain.
This not being, that is not (asmim asatidam na bhavati); by the cessation of this, that ceases (asya nirodhād idam nirudhyate). That is to say: the cessation of ignorance results in the cessation of the formations (yad utāvidyānirōdhāt sanskāraṇirōdhah), by the <2192> cessation of the formations consciousness ceases (sanskāraṇirōdhād vijñānanirodhdha), and so on up to the cessation of old-age-and-death (jarāmaraṇa), by means of which grief (soka), lamentation (parideva), suffering (duḥkha), sadness (daurmanasya) and torment (upāyāsa) cease.

- This law of production and cessation (utpādanirōdhadharma), 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) [Śāriputrasimhanādasūtra].43 – In the Tsa-a-han (Samyuktāgama), in the Chō-li-fou che-tseu heou king (Śāriputrasimhanādasūtra), it is said:

The Buddha questioned Śāriputra about the meaning of a verse (padāṛtha). Three times he asked him and three times Śāriputra was unable to answer. After the Buddha had given Śāriputra a brief instruction (alpanirdesa), the Buddha went back to the vihāra to meditate.44 <2193>

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42 The Bhikṣusūtra us not the only canonical sūtra where tathatā occurs. The author could have mentioned the Paccayasuttanta of the Samyutta, 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 Nidānasamụyutta, ZDMG, 107 (957), p. 380-381:

1) Nidānasamụyutta, 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 Śāriputrasimhanādasūtra “Sūtra of the Lion’s Roar of Śāriputra”.

2) Samyuktāgama, sūtra 345, T 99, k. 14, p. 95b10-95c16. This is the Chinese version of the preceding.

3) Samyutta, II, p. 47-50. Sutta taking place at Sāvatthi and entitled Bhūtam in the same text (Samyutta, II, p. 47, l. 8), Bhūtam idam in the Uddānas (ibid, p. 67, l. 29).

4) Samyutta, II, p. 54-56, sections III and IV of the Kaḷārasutta located at Sāvatthi.

- The Sanskrit-Chinese and Pāli versions show many divergences. C. Tripāthi has mentioned and discussed them in his remarkable edition of the Nidānasamụyutta, p. 198-204.

44 Nidānasamụyutta, p. 198-203:

Tatra bhagavān āyuṣmantaṃ śāriputram āmantrayati / uktam idam śāriputra mayā parāyanesv ajitaprasīneṣu

ye ca saṅkhyaśādhamāni
ye ca saṅkṣāḥ prthagvīdhāḥ /

teṣāṃ me nipakasyeyāṃ

prṣṭaḥ prabṛhi māriṣa //

ke śāriputra saṅkṣāḥ ke ca saṅkhyaśādhamāni /

Evam utka āyuṣmān śāriputras tāṣṇi / dvir api trir api bhagavān āyuṣmantaṃ śāriputra, idam avocat... / dvir api trir apy āyuṣmaṇ śāriputras tāṣṇīm abhūt /

Evam etad bhūtam [idam] bhadanta ... / yad bhūtam tat nirodhadharmam iti viditvā nirodhadharmasya bhikṣur nirvide virāgāya nirodhāyā paripanno bhavati / ima ucyante saṅkṣāḥ ... yad bhūtam tat nirodhadharmam iti viditvā
Evam etac śāriputra / ... Atha bhagavān utthāyaśanād vihāram prāviṣat pratisamlayanāya //

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 (saṅkhyaśātanāḥ) 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 saṅkhyaśātanāḥ.

- That is so, O Śāriputra.

Then the Bhagavat arose from his seat and went back to the vihāra to meditate.

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The stanza ye ca saṅkhyaśātanāḥi occurs in the Ajitamāṇavapucchā of the Pārāyanavagga of the Suttanipāta, stanza 1038; it is cited in the Nettippakarana, p. 17, and the Jātakas, IV, p. 266:

Ye ca saṅkhyaśātanāḥi
ye ca sekhā puthū idha /
teaṃ me nipako iriyaṃ
puṭṭho sabhūhi mārisa //

It establishes a distinction between the śaikṣas ‘disciples who are still practicing’ (śiṣṭā śiḷam esām iti śaikṣāḥ, according to Pāṇini, IV, 4, 62) and the saṅkhyaśātanāḥams, i.e., the arhats or asāikṣas ‘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 Samyutta, II, p. 60, l. 16-61, l. 2; W. Geiger, Samyutta-Nikāya, II, p. 69, n.).

The Buddha prompts his great disciple with two words: Būtaṃ 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: Yam kūci samudayadharmam sabbaṃ tan nirodhadharmam “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; Samyutta, IV, p. 47, 192; V, p. 423; Anguttara, IV, p. 186, 210; Udāna, p. 49. This saying condenses the doctrine of the pratītyasamutpāda into a few words. And it is indeed the pratītyasamutpāda we are dealing with here, for the difference between the śaikṣas and the saṅkhyaśātanāḥams (≡ asāikṣas) consists in the fact that the former must still penetrate this fundamental truth (dharmaṭā, tathāta, dharmaṭātu, 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 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 dharmadhātuv suśruttvīdhiḥ).46 <2195>

This is what Śāriputra has just explained here, and the Buddha congratulates him for his answer.

45 Niḍānasamyukta, p. 202-203: Aṭṭhāṇāyasmān Śāriputro ‘ciraśprārāntam bhagavantaṃ viditvā bhikṣun āmantrayati / apratisamviditaṃ mām āyūṣmanto bhagavān etam prathamaṃ prāśnam prṣṭavān / tasya me ‘bhūd api rvaṃ dhanḍhāyitvatvam / yataṣ ca me bhagavāṃs tat prathamaṃ prāśnaṃvākarṣayam abhyamanoditavān tasya me etad abhavat / sace kevalikāṃ rātrim bhagavān etam evārtham anyaiḥ padair anyair vyañjanaḥ prāśnam prechet kevalikām apy aham rātrim bhagavata etam evārtham padair anyair vyañjanaḥ prāśnam prṣṭo vyākuryām / sace ekam divasam/ ekam rātrédivasam/ saptāpi rātrédivasāni Bhagavān mām etam evārtham anyaiḥ padair anyair vyañjanaḥ prāśnam prṣṭo 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 Niḍānasamyukta, p. 203-204: Aṭṭhāṇāyataro bhikṣur yena bhagavāṃs tenopajagaṃ / upetya bhagavatpādaṃ śirasā vadinvaikānte ‘sthitā / ekāntasthitāḥ sa bhikṣur bhagavam ant idam avocat / āyūṣmatā bhadanta śāriputreṇa uḍārārsabhāḥ vāg bhāṣṭaikāṃśa udgṛtaḥ pariṣadī samyaksimhanādo nāditāḥ / apratisam vidiitaṃ māṃ ... atithā hi śāriputrasya bhikṣor dharmadhātuḥ suśruttvīdhiḥ //

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 belived to be Śāriputra’s boasting was named Kaḷāra: cf. Samyutta, II, p. 50.

On the adjective ārsabha, 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 pratītyasamutpāda (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 śrāvakas system, the nature of production and cessation (upādanirodhalakṣaṇa) 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 bhūtakoṭi?

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 bhūtakoṭi, they did not speak of it.

Question. – But the bhūtakoṭi is nirvāṇa, and it is with nirvāṇa in mind that the Buddha preached the holy twelve-membered texts (dvādasāṅgadharmapravacana). Why then do you claim that there was no reason to speak [about the bhūtakoṭi]?

Answer. – There are all kinds of names (nānāvidha nāman) to designate nirvāṇa: sometimes it is called detachment (virāga), sometimes perfection (pranīta), sometimes deliverance (niḥsarana).48 These synonyms serve to designate the bhūtakoṭi. 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 sarvadharmāṇam 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 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 (jātiharman); 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 (atīvastusmaraṇa) 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 chōuo.

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 tathāta, the future tathāta, the present tathāta and the tathāta of the Tathāgata are one and the same tathāta and are no different.”

Moreover, previously (p. 2062F), in the present Louen-yi (Upadeśa), I have refuted the arising-dharma (upadādharma). 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 (aśītādhvān) is without beginning (anādika), future time (anāgatādhvān) is without end (ananta) and present time (pratyutpānādhvān) is without duration (aśhitikā). This is why the identity of the three times (tryadvasamatā) is called the tathāta [of dharmas].

2) Having cultivated the tathāta, the practitioner enters into the immense dharmadhātu. The dharmadhātu is nirvāṇa; it is indivisible (abheda) and eludes futile proliferation (nispāpaṇca). The dharmadhātu is the fundamental element (maulabhāga). Just as in yellow rock (piṇapāsāna) 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).

By their wisdom (prajñā), their skillful means (upāya), their morality (śīla) and their meditative absorptions (samādhi), the Buddhas and the saints (satpurusa) ripen (paripācayanti) beings and lead <2197> (upanayanti) them to find this nirvāṇa-dharmadhātu. Beings with sharp faculties (tiṣṇendriya) know that all dharmas are dharmadhātu: these beings are like people having the superknowledge of magic (ṛddhyābhijñā) who are able to transform (pārśanam-) 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 (sāmāṃyālakṣaṇa) and the specific characteristics (svaśāntā) all end up in the dharmadhātu and they become assimilated into the single nature (ekalakṣaṇa) [which is none other than the absence of nature: alaṃkaṇa]: 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. It is the

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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.
53 The thunderbolt, cast by the powerful deities, strikes the summit of the mountains, passes through the earth (prthivī) 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) and eliminating all futile proliferation (nispraṅca) 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 utkrama ṇaṣṭhānam). 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 (cakṣus) and the ear (śrotra) are equally derived from the four great elements (catarmahābhautika), 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 (ākāsa) 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 vajropamasāmādhi and thus become arhat and Buddha (cf. Kośa, III, p. 145). – For this bodhimanda, see Vimalakīrtinirdesa, French transl., p. 199-200 note.

The Traité establishes close relationships between the bodhimanda and the vajrabhūmi in every manner. Pañcaviṃśati, p. 82, l. 2-3, states that “thanks to his dharmačakṣus, the bodhisattva knows that such and such a bodhisattva will sit on the bodhimanda 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 adhastāt), the Vajrabhūmi to support this bodhisattva, and if he sees the devas, nāgas and yaksas holding all kinds of offerings and coming to the bodhimanda, etc., he knows in advance that that particular bodhisattva will sit on the bodhimanda.

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 one takes possession (prāṇa), the formations have ignorance as condition (avidyā), even though it is bathed (dhauta) and adorned (alamkṛta), finally returns to impurity, so dharmas are neither existent (sat) nor non-existent (asat), neither produced (uppana) nor annihilated (niruddha). The absolute purity (avṛttasuddhi) that destroys all consideration about the dharmas (dharmaparīkṣā) is the higher tathatā (agṛtā tathatā).

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 (viparītā) and ruin (parikṣaya) is the middling tathatā (madhyā tathatā). – Just as the body that comes from impurities (asuci), even though it is bathed (dhauta) and adorned (alamkṛta), finally returns to impurity, so dharmas are neither existent (sat) nor non-existent (asat), neither produced (uppana) nor annihilated (niruddha). The absolute purity (avṛttasuddhi) that destroys all consideration about the dharmas (dharmaparīkṣā) is the higher tathatā (agṛtā tathatā).

Some say: In these nine things, there is a dharma called tathatā, just as there is solidity (khakkhaṭatva) in earth (prthivī), moisture (dravatva) in water (apā), warmth (tejas) in fire, movement (īraṇa) in wind (vīyu), and consciousness (vijñāna) in mind (citta). Dharmas of this kind are called tathatā.

[Paccayasutta]. – Thus it is said in a sūtra: Whether there are Buddhas or there are no Buddhas (upādād vā tathāgatānām anupādād vā tathāgatānām), the tathatā, dhammatā, dhammastiṭā remain in the world eternally, that is to say, the formations have ignorance as condition (yad idam avidyāpratayah samskārāh): that is the eternal tathatā, the primordial Law.

The dharmadhātu is the essence (prakṛti or svabhāva) in the nine things.

When one takes possession (prāṇi) of the realization of the fruit (phalasāksātkāra), there is bhūtakoṭi.

Moreover, the true nature of dharmas (bhūtalakṣaṇa or dhammatā) is eternally stable (sthitā) and immobile (akopya). As a result of their passions, ignorance, etc. (avidyādiklesa), beings transform and distort this true nature. The Buddha and the saints (satpurusa) preach the Dharma to them using all kinds of salvific means (nānāvidhipāya) 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 (asuddha); but if one eliminates ignorance, etc., one finds the

55 Compare the canonical topic mentioned above, p. 1154F, n. 1.
56 Extract from the Pratītyaśāstra of the Nidānasamṛyukta, p. 148 (Tsa a han, T 99, no. 296, k. 12, p. 84b12-c10) having as correspondent the Paccayasutta of the Samyutta, II, p. 25, l. 18-20:

Utupādād vā tathāgatānām anupādād vā sthitā eveyam dhammatā dharmasthitaye dhātubh.

Uppādā vā tathāgatānam anupādā vā tathāgatānām sthītā vo sā dhātu dhammaśāhita dhāmanvināvatā idappaccayaṭā.

Sūtra already cited, p. 157F as n.; 2087F, n. 4.
57 The saint does not produce (notpādayati) the dharmadhātu (= nirvāṇa); he actualizes it (sāksatkaroti); in technical terms, he takes possession (prāpanoti) of the dharmadhātu.
true nature. It is called dharmadhātu, viśuddhi, bhūtakoṭi. That is the entry into [299a] the dharmadhātu.

The dharmadhātu is immense (apramāṇa), limitless (ananta), extremely subtle (sūkṣma) and admirable (pranīta). There is no dharma that surpasses the dharmadhātu or that diverges from it. [In its presence], mind (citta) is fulfilled (ārāgāyatī) 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 bhūtakoṭi. Take, for example, an arhat or pratyekabuddha who is established in bhūtakoṭi: 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 (trāidhātuka).

As for the bodhisattva entered into the dharmadhātu, it is uncertain whether he knows the bhūtakoṭi. 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 (mahākarunā) and his exertion (vīrya), 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 (dharmaśarīraka). The cessation (nīrodha) of all considerations of this kind is precisely the true tathatā of dharmas, nirvāṇa, non-production (anupāda), non-cessation (aniruddha), primordial non-arising (ādyanutpannatava).

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 susbsistent. 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 dharmacātu 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 bhūtakoṭi.

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 bhūtakoṭi.

Ādhipatya

Third Section MASTERING THE FOUR GREAT ELEMENTS

58 Adopting the variant pen wei cheng.
The bodhisattva-mahāsattva must practice the perfection of wisdom if, after having cut a hair into a hundred pieces, he wishes to scatter into the air the waters contained in the great oceans, the rivers, the pools and the springs of the trisūra. If the bodhisattva-mahāsattva wishes to stop the force of these winds with his finger-tip so that they do not arise, he must practice the perfection of wisdom.

Suppose that all the fires of the trisūra 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.

Suppose that all the great winds of the trisūra arose to sweep away with their breath the entire trisūra and all the Mount Sumerus as if they were all just rotten grass. If the bodhisattva-mahāsattva who wishes to stop the force of these winds with his finger-tip so that they do not arise, he 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 earth and mountains of the trisūra.

Question. - Why does the Buddha not praise the qualities (guna) of the bodhisattva, such as the six perfections (satpāramitā), 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 (kusaladharma); ii) those who love the fruits of ripening (vipākapahala) resulting from the good dharmas. For those who love the good dharmas the Buddha praises the qualities (guna); for those who love the fruits of ripening resulting from the good dharmas he praises great magical power (mahārddhībala).
Moreover, some say that the fame enjoyed by the great elements (mahābhūta) is well justified: they are infinite (ananta), indestructible (aṅkṣaya) 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 (prāśāda), but the materials they use are insignificant (ətyalpa). The earth (prthivī) itself is very extensive (vistiṛna), it supports the ten thousand things and is very solid (dṛgha). 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 trisāhasramahāsāhasralokadhātu? It is unbelievable [that they can be counted].

Answer. – The śrāvakas and pratyekabuddhas are unable to know them and, still less, the worldly people (prthagajana), 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>

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Tadyathāpī nāma bhikṣavo yāvān iha trisāhasramahāsāhasre lokadhātau prthivīḥdātus taṁ kaścid eva puruṣaṁ sarvaṁ cūṅkuryaṁ māṁkuryaṁ / atha khalu sa puruṣas tasmāl lokadhātār ekam paramaṁurajā grhītvā pūrvasyaṁ disi lokadhātusāhasram atikramya tadekam paramaṁurajā upanikṣipet / atha sa dvitiyaṁ ca paramaṁurajā grhītvā tataḥ pareṇa parataram lokadhātusāhasram atikramya dvitiyaṁ paramaṁurajā upanikṣipet / anena paryāyena sa puruṣaṁ sarvāvānantam prthivīḥdātam upanikṣiṣet pūrvasyaṁ disi /

tat kiṁ manyaḏhve bhikṣavo śaṅkyaṁ teṣaṁ lokadhātunāṁ anto vā paryanto vā ganaṇayādhiṅgantam /
ta ṛḥuḥ / no hīḍam bhagavaṇ no hīḍam sugata /

bhagavaṇ ṛḥaḥ / śaṅkyaṁ punar bhikṣavo teṣaṁ lokadhātunāṁ kenacid gāṇakena gāṇakamahāmātraṇaṇa vā ganaṇanayaḥ paryanto ’dhiṅgantam yeṣaḥ vopaniṅkitiṇānāṁī tāṁ paramaṁurajāṁsi yeṣaḥ vā vopaniṅkṣiptānaḥ / na tveva teṣaṁ kalpaṁkṣayataśtaśāhasāraṇāṁ śaṅkyaṁ ganaṇāyogeṇa paryanto ’dhiṅgantam / yāvantaḥ kalpaṁ tasya bhagavaṇo mahābhūjaśāṁnāṁḥbhūvas tathaṅgataṣya paripravṛttaśayitāvān sa kālo ’bhūd evam acintya evam apramāṇaḥ / taṁ cāhāṁ bhikṣavoṣa tathaṅgatam tāvaściron paripravṛttaṁ anena tathaṅgatajñānadarśanabālādāḥānaṇaṇaṁ yathādhiṣṭe śva vā paripravṛtṛt anumāne /

Transl. – It is, O momks, 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 (cūrṇikuryā) the earth and mountains of the present trīśāhasramāśāhasralokadhātu, 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 trīśāhasramāśāhasralokadhātu.”

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 (śakyam 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 (Mahābhijñānābhibhū) appeared in the world, it is like the fine dust contained in universes as numerous as the sands of innumerable Ganges (apramāṇaṅgāṅanaḍivālukopama).”

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 kośinayutas of kalpas that have elapsed since the Bhagavat Mahābhijñānābhibhū 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 Mahābhijñānābhibhū, 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 Saddharma-puṇḍarīka T 262, k. 3, p. 22a23-b3) finished a few months later at Ta-sseau 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 Dharma-arakṣa 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 Dharma-arakṣa’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 (mithyādṛṣṭi), 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 (kṛechra) and, still less, that calculation.

Moreover, there are people for whom the solidity (drḍhatva) of the earth (prthivī) and the absence of shape (saṃsthiṇā) 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 (mahāprthivī) 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 (ṛaṇa). – The mind (citta) which has none of these four things [color, taste, smell and touch] has a still greater power.⁶² <2206>
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 (saṣāsravakuśalacitta) have no afflictive emotions; however, since they still grasp characteristics (nimittāny utgrhnanti), 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 (anāsravamanāgar), 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 trīśāhasramahāśahasralokadhātus as numerous in each of the ten directions (daśasu dikṣu) as the sands of all the Ganges (sarvagaṅgāndivālukopama), 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 (mahāṛddhibala), 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 (mahāprthivī), 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 mahābhūtanī) and four derived substances (catvāry upādāyārūpāṇi): 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, 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 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 (apraṃāṇa), whereas 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 (parinam-) 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, udakaprasādakamani) 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 Suvikrāntavikrīparicchhā, T 231, k. 6, p. 717b19; Satyasiddhiśāstra, T 1646, k. 4, p. 266a5; Milindapañha, 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 Milindapañha, 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. 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; Śatasahasrikā, 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 aparāṁ Śāriputra yas trisāhasramahāsāhasre lokadhātāv ākāśadhātus taṁ sarvam ekena paryaṅkena sphrase kāśamena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam).

Śāstra. –

Question. - Why does the bodhisattva sit cross-legged (paryaṅkam ābhujya niśūdati) in this way?65

Answer. – Brahmā Devarāja, who rules the trisāharalokadhātu, had some wrong ideas (mithyādṛṣṭi) and considered himself to be great. But when he saw the Bodhisattva, sitting cross-legged and filling space, his proud thoughts (mānacitta)66 vanished.

64 Cf. Kośabhāṣya, p. 130, l. 6-8: Tasya khalu kālānatareṇa paripākaprāptasya garbhaśalyasyābhīvantarāt mātuḥ kuṣau karnāpadikājā vāyavo vānti ye taṁ garbhaśalyam samparivarṣya mātuḥ kāyāvakṣaradvārdhānimukham avasthāpayanti / sa krārupriṣaṇāda ivātimātraṁ sthānāt pracītyo duḥkhāṃ samparivarṣyate / - 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 paryaṅka 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 (upāyakauśalya) coming from this magical superknowledge (eko 'pi bhūtvā bahudhā bhavati), being many, he becomes one (bahudhāpi bhūtvai ko bhavati), being small he becomes large, being large he becomes small and, if he wants to manifest extraordinary things (āścaryā), he is able to sit and fill all of space (ākāṣa).

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).

[Nandopanandana-garājadamana-sūtra]. 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 Śrāvasti, they rained down weapons (āyudha) and poisonous [300b] snakes (āśīva), 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 paryaṇka, he wants to fill all the space in the trisāhasramahāsāsralokadhatu. <2210>

Ekapiṇḍapāta

Fifth Section CASTING THE MOUNT SUMERUS FAR AWAY

Sūtra (cf. Pañcaviṃśatī, 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 trisāhasramahāsāsralokadhatu, to cast them beyond innumerable and incalculable universes, without harming the beings in them (Punar aparaṃ trisāhasramahāsāsralokadhatau ye sumeruparvatarājās tān sarvān ekena vālenābhyyutksipyāprameyān asaṃkhyeśān lokadhātūn samtikramya prakṣipeyam na tu sattvān viṣeṭhayeyam iti bodhisattvena mahāsattvena praṇīpāramitāyāṃ 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 trisāhasramahāsāsralokadhatu and remove the mountains so that the ground is leveled out (sama).

67 For this sūtra, see p. 189F, n. 3; 1359F, n. 3.
How is that? Each Mount Sumeru has a height of 84,000 yojanas. To raise up one single Sumeru is already extraordinary (adbhuta); to say nothing about [when the Bodhisattva raises] the hundred koṭis of Sumerus in the trisāhasramahāsāhasralokadhātu; to say nothing about raising with a single hair (ekena vālāgreṇa) 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 (anuttarasamayak-sambodhicitta) and have the following thought: “If this bodhisattva who has not yet attained the bodhi of the Buddhas possesses such magical power (ṛddhibala), 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 numerous Buddha fields, marvelously decorated, without villages, without cities and without mountains.

Then, continues the Saddharmapuṇḍarīka (p. 245-246): *Atha khalu punar bhagavaṇi śākyamunis tathāgato 'rhan sanyaksamḥuddhas teṣām tathāgatavigrahāṇām āgantāṇām avakāśaṁ nirminīte см/a / ... tani ca sarvāni bahubuddhaṣṭetṛṇy ekam eva prthivipradeśaṁ parīṣamsṭhāpayāṁ āśa samaṁ ramanīyaṁ saptaratnamayaiś ca vṛkṣaiś citṛtām.* - 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.

Aṅguttara, IV, p. 100: *Sineru pabbatarājā caturāṣṭīyoyojanasahassāṇi āyāmena caturāṣṭīyoyojanasahassāṇi viṭṭhārana caturāṣṭīyoyojanasahassāṇi mahāsāmuddde ajjhogālāḥ caturāṣṭīyoyojanasahassāṇi mahāsāmuddā accuggato.*

See also Aṭṭhasālinī, 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.
Sūtra (cf. Pañcaviṃśati, 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 dīkṣu gangānadivālukopameśu lokadhātuṣu buddhā bhagavantaḥ saśrāvaksamghās tān sarvān ekenā pīṇḍapātena pratipādayitukāmena bodhisattvena <2112> mahāsattvena prajñāpāramitāyāṃ śikṣitavyam. Yāvanto buddhā bhaṅgantaḥ saśrāvaksamghās tān sarvān ekavastrapuṣpagandhahāracirṇavilepanadhiṣu padhayapatākacchattreṇa pūjayaḥitukāmena 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 saṅghas in each of the ten directions, as numerous as the sands of the Ganges?71

Answer. – The merit of the offering (pūjāpunya) 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 saṅghas 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 (punya). 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 (apramāṇākṣaragunāsampannya); when they offer a single morsel (piṇḍapāta) to all the Buddhas and their saṅghas 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 saṅgha 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 saṅghas.

72 See above, p. 1240F.
Spring the output of which does not dry up.\textsuperscript{73} 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 dhāyas and absorptions ($\text{apramāṇadhyānasampattimukha}$), immense gates of wisdom and skilful means ($\text{apramāṇaprajñopāyamukha}$): that is why there is nothing he is unable to do. Since the Prajñāpāramitā encounters no obstacle ($\text{anāvaraṇa}$), the mind (citta) and activity (kriyā) of the bodhisattva as well encounter no obstacles. This bodhisattva is able to honor the Buddhas and their saṅghas 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 saṅghas by offering them only a single thing]: a garment (vastra), flower (puspa), perfume (gandha), necklace (hāra), powser (cūrṇa), unguent (vilepana), incense (dhūpa), lamp (dīpa), banner (dhvajapātāka), 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 on\textsuperscript{74} up to 6) in nirvāṇa without conditioned residue (Punar aparam Śāriputra daśasu dīkṣu gaṅganadīvālukopameṣu lokeṣu ye sattvās tān sarvān śīlasamādhiprajñāvimuktivimuktijñānadarśanaskandheṣu srotāpattipale

\textsuperscript{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 Sarvagandhasughandha universe. The whole crowd was satisfied and yet the food was not exhausted (sarvāvati sa paryant trptā na ca tad bhijanam kṣiyate). And so a person who was present commented that even if all the beings of innumerable trisāhasahāsahsaralokadhātus, 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

\textsuperscript{74} The rest appear in full in the Śatasāhasrikā, p. 85, l. 16-86, l. 1: \textit{pratyekabodhi, sarvajñatā, mārgākārajñatā and sarvākarajñatā}}
sakṛdāgāmiphale anāgāmiphale arhatte yāväv anupadhiśesanirvāṇadhātau pratiṣṭhāpayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam).

Śāstra. –

1) On the meaning of the five [pure] aggregates, see what has been said above (p. 1349-1358F).

2) The srotāpattiphala, ‘the fruit of entry into the stream’, is of two types:

a. The Buddha said that by the elimination of three fetters (trayānāṃ saṃyojanānāṃ prahānāś), this fruit of the unconditioned (asamskrta phalā) 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 (asamskrta srotāpattiphala) is acquired.76 <2215>

75 See the definitions in the canonical sources, p. 1233F, n. 3.

76 Definition of the srotāpattiphala according to the canonical sūtras in Sanskrit and Pāli:

Sūtra cited in Kośavyākhya, p. 492, l. 10-14: Tṛṇī cāsyā saṃyojanānāṃ prahānāḥ bhavanti parijñānāṃ tadyathā satkāryadṛṣṭih śīlavrataparāmarśa vicikitsā ca / sa esāṃ trayānāṃ saṃyojanānāṃ prahānāt srotāpanno bhavaty avinipātadharmāṃ sambodhiparāyanaḥ saptakṛdβhavaparamāḥ saptakṛtvā devāṃś ca manuṣyāṃś ca saṃsṛtya saṃdhāvya dūkhasyāntam kariṣyat. – In the srotāpāna, 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 ‘srotāpāna’ ‘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 Mahāvibhāṣa, T 1545, k. 46, p. 237c26-29.


The Sarvāstivādin scholasticism (Ṣaṭpādabhādharma, Mahāvibhāṣa, Kośa, etc.) proposes a more elaborate definition of the srotāpattiphala: it establishes a difference between the conditioned (samskrta) and the unconditioned (asamskrta) 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 Śrāvasti in the Jetavana, in the garden of Anāthapiṇḍada. He said to the assembly of monks: There are four fruits of the religious life (śrāmānyaphaḥa): srotāpattiphala, sakṛdāgāmiphala, anāgāmiphala and arhattaphala. Briefly, there are two kinds of srotāpattiphala: samskrta and asamskrta. The samskrta srotāpattiphala is in the possession (prāpti) of this fruit and the grasping of this possession. The (six) indriyas and the (six) balas of the saṅkṣa, ‘the ascetic who is still practicing’, the śīla of the saṅkṣa, the kusaśalāmūlas of the saṅkṣa, the eight mārgaṅgas of the saṅkṣa, as well as all the saṅksadharmanas of the same class are called saṃsṛtya srotāpattiphala. – The definitive elimination of the three saṃyojanas and the definitive destruction of the saṃyojana dharmanas of the same class, namely the definitive destruction of 88 anuśayas and the definitive destruction of the saṃyojana dharmanas of the same class are called asamskrta srotāpattiphala.

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 (darsanaheya) 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 (śraddhānusārīn) and the ascetic who has sought [the truth] by means of scripture (dharmānusārīn) have acquired the realization of the fruit of entry into the stream (srotāpattiphalasāksātikāra).77

The Chinese characters Siu-t’o (srotas) mean ‘stream’, i.e., the noble eightfold Path (ārya aṣṭāṅgikaṃśārga). 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 (dharmānāṃ bhūtalakaṇṇam 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

77 The Darśanamārga comprises sixteen moments of mind: the first is dūkhe dharmajñānakṣānti; the sixteenth and last is the mārge 'nvayajñāna (cf. Histoire du bouddhisme indien, p. 681-682). In the first moment, the śraddhānusārīn and the dharmānusārīn are candidates for the fruit of srotāpanna (srotāpattiphalapratipannaka); 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 (samyaktvaśīram); he loses the quality of ordinary person (prthagjaná) 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), sakṛḍāgāmin has been transliterated as sseu-t’o-han (the usual transliteration), but the explanations given by the gloss of the Updeśa (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 Updeśa, that of the sūtra was revised in order make both texts consistent (see Traité, vol. III, p. XLVII as note).

80 Mahāparinirvāṇa, p. 166; Divyāvadāna, p. 533-534: Trayāṇāṃ samyojanānāṃ prahānād rāgadvēsmohānāṃ ca tanutvā kālam kṛtvā sakṛḍāgāmi sakṛd imaṃ lokam āgyama dūkkhasthānāṃ karīvati – 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 sakṛḍāgāmin: having returned only once to this world (the kāmadhātu), he will realize the end of suffering.

Question. – But the anāgāmin who acquires parinirvāṇa in the present lifetime (drṣṭadharmaṇirvāṇaḥ) and the anāgāmin who acquires parinirvāṇa in the intermediary existence (antarāparinirvāṇaḥ) by going to the rūpadhātu, are not reborn either in the form realm or in the formless realm (rūpārūpyadhātuḥ); then why call them ‘non-returners’ (anāgāmin)?

Answer. – Among the anāgāmins, there are many who are reborn in the form realm or the formless realm, whereas those who are parinirvānized as soon as this present life are rare; as the latter are in the minority, [they keep the name anāgāmin] which is the name of the majority. Those who obtain parinirvāṇa in the intermediate existence (antarāparinirvāṇaḥ), being also on the point of being reborn in the form realm but...
seeing the torments they would have to undergo in the course of this last existence (caramabhava), take nirvāṇa all the time; this is why they too take the name of anāgāmin because it is the name of the majority.  

5) Because they have destroyed all the afflictive emotions (kleśa), the arhats have the right (arhanti) to the homage (pūjā) of all the devas, nāgas and asuras.  

These arhats are of nine types: 

1) Parihāṇadharman, arhat likely to fall.  
2) Aparihāṇadharman, arhat not likely to fall.  
3) Cetanādharman, arhat likely to put an end to his lifetime.  
4) Anurakṣaṇadharman, arhat likely to keep his lifetime.  
5) Sthitākampya, arhat remaining in the fruit without moving.  
6) Prativedhanadharman, arhat likely to penetrate effortlessly into the Unshakeables.  
7) Akopyadharman, unshakeable arhat, [incapable of falling].

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83 As a general rule, the ascetic who has obtained the fruit of anāgāmin in kāmadhātu is reborn after death in rūpadhātu, sometimes even in āryapadadhātu, 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 antarāparinirvāyan (the first type in the preceding note) abandons his existence in kāmadhātu to go to rūpadhātu, he obtains parinirvāṇa in the intermediate existence (antarabhāva). The anāgāmin called dṛṣṭadharmaparinirvāyan who has obtained the fruit of anāgāmin in an existence in kāmadhātu obtains parinirvāṇa during that same existence without ever going to rūpadhātu insofar as his disgust for this sphere of existence is so great (cf. Kośa, VI, p. 219). 

Although the antarāparinirvāyan and the dṛṣṭadharmaparinirvāyan, in contrast to the other anāgāmins, do not go to rūpadhātu to become parinirväñized 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: Āsavānaṁ khayaṁ anāsavaṁ cetovimuttim paññāvimuttim dīṭhe va dhamme sayaṁ abhiññā sacchikatvā upasapejajviharati. – 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 Abhidharmamsamuccaya, ed. P. Pradhan, p. 91, l. 4-14, the Traité distinguishes nine kinds of arhat or aśāikṣa (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 upśānta, T 1551, k. 3, p. 851a1-2; Saṃyuktañāhāsya, 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 cetanādharman = 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 afflicting emotions (kleśāvarāṇa) and the obstacle opposing the eight liberations (vimokṣāvarāṇa).

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 (kṛtnāyatana), the absorption of cessation (nirodhasamāpatti), the concentration preventing the arising of another’s afflicting emotions (aranasamādhi), the knowledge resulting from resolution (pranidhijñāna), etc., are the marvelous qualities (guna) 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 parisamadadhāti), 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.

Danāsya mahāphalāni

Eight Section PREDICTING THE FRUITS OF RIPENING OF VARIOUS KINDS OF GIFTS

Śūtra (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 to be very fruitful. – Making the gift in this way, one is reborn in wealthy kṣatriya families, in wealthy brāhmaṇa families or in wealthy householder families. - Making the gift in 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 Paranirmitavasavartin gods. – Making the gift in yet another way, one gains the first dhyāna, the second 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 bodhisattva mahāsattvāḥ prajñāpāramitāyāṁ caraṇ jñāṇī yad evaṃ dānam dattāṃ mahāphalāṃ bhavat. – Evaṃ dānam dattvā kṣatriyamahāśālakuleṣu brāhmaṇamahāśālakuleṣu grhapatimahāśālakuleṣu papadyate. – Evaṃ dattvā cāturmahārājikeṣu deveṣu trāyastriṃśeṣu deveṣu yāmeṣu deveṣu tūsīteṣu deveṣu nirmāṇaratiṣu deveṣu paranirmitavasavartiṣu deveṣu papadyate. – Evaṃ
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 (anupalabdha prajñāpāramitā), but by means of a feeling of great compassion (mahākaruṇācittā), he returns to cultivate meritorious practices (puñyakriyā).

[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 (prajñāpaṭutvāt), 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 kho bhāvanā bhūsítasmārtham ājīvāti),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 (puñyakṣetram 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 (buddhakṣetrapraṇītatas), 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 (antarhṛtvāmin) whereas the ‘field’ is just an outer (bāhya) thing. Sometimes, however, the merit of generosity (dānapunya) resides in the field of merit (punyakṣetra).

[Apadāna of Kotikarna].89 – Thus the arhat Yi-eul (Kotikarna) who once had offered a single flower to a stūpa of the Buddha enjoyed happiness among gods and men for ninety-one kalpas; and by virtue of the remainder of his merit (punyaśeṣa), he became an arhat.

[Pāṃśupradāṇadvadāna].90 – Thus king A-chou-kia (Aṣoka) 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 (niça) and the intention (āśaya) of the child (bāladāraka) quite weak (tana). It was only because of the excellence of the field of merit (punyakṣetrapraṇītatas) [to which he had given] that he acquired a great fruit of retribution (mahāvipākaphala). 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 (punyakṣetra) – [i.e., the recipient] – are all three excellent. See for example the first chapter (prathama parivarta) of the Prajñāpāramitā wherein 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 (mahāvipākaphala).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 ‘triply 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 (nirvāṇartha 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 (Saṃgītisūtra, ed. K. Mittal and V. Rosen, p. 188, l. 19-27; Saṃyuktābhidharmaśāra, T 1552, k. 8, p. 932b6-8; Kośabhāṣya, p. 270, l. 19-22): uttamārthaṃ prāptaś ca dānam dūtāti “He makes a gift in order to obtain the supreme goal”, i.e., to obtain arhathood, nirvāṇa (Kośavyākyā, p. 435, l. 6).

Compare the pure gift (visuddham dānam), the completely disinterested gift (vipākānapakṣam dānam), made by the bodhisattva in view of supreme bodhi which the Bodhisattvabhūmi, p. 135, l. 22-25, defines as follows: Na bodhisattvāḥ dānam dadad dānasyāyatyām bhogasampadam ātmabhāvasampadam vā phalāvipākāḥ pratāyābhāsante, sarvasamskāreṇa phalgudarśi pariprativedā avināsya saṃsāvadārśi. – 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 (mahākarunācitta), to save save all beings (sarvasattvaparitrāṇaya) also obtains a great retribution.93 <2222>

II. DIVERSITY OF THE FRUITS OF GENEROSITY94

93 Cf. Kosabhāṣya, p. 270, l. 16: Yad vā dānaṃ bodhisattvo dadāti sarvasattvahitahe tho. tad amuktasyāpy amuktehyyo dānam agram. – Or else the gift which the bodhisatta 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:


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: Trāyastrīṃśa, Yāma, Tuṣṭa, Nirmāṇarati, Parinirmitavaśavartin and Brahmāyika gods.]
In addition to the great fruits of ripening (mahāvipākaphala), as is said [here in the Prajñāpāramitā-sūtra], 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) man\(^{95}\) 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 (grhapati). 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 pleasant\(^{97}\) things appear there as soon as they are thought of (sahacittotpādāt prādurbhavanti); one constantly gets to see the good worthy people (satpurusa) of the place, and by honoring them resolutely, one draws near to practicing the meritorious action that consists of meditation (bhāvanāpuyakriyāvastu).

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 (bāhusrutiya), discriminates the beautiful and the ugly, desires nirvāṇa and is intensely attached to the qualities (guna): he is reborn among the Tuṣita gods. <2224>

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\(^{95}\) 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 (pañcakāmaguna), 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 (bāhuśrutyā) 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 Paranirmitaśavartin gods, ‘gods using the desirable objects (kāma or kāmaguṇa) created by others in a sovereign manner’. This is a question of female shapes knowingly and ingeniously created by others (paranirmita); the Paranirmitaśavartin gods take hold of these five objects of enjoyment (pañca kāmaguṇa) 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 (pranidhāna) formulated at the moment of the gift that one is reborn in the paradises.

[Dānapattisutta]. – 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 Caturmahārājika gods, he mentally makes them [the object] of his aspirations (cetāhprāṇidhi). 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 Paranirmitaśavartin 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 (pañcānivaraṇa) and penetrates [into the four dhyānas and the four samāpattis], from the first dhyāna up to the absorption of neither perception nor non-perception (naivasaṃjñānaśaṃjñā). For these four dhyānas and the four non-material absorptions (ārūpasamāpatti), 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

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98 Dīgha, III, p. 218: Santi sattā paranimmitakāmā, te paranimmitesu kāmesu vasam 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 (trayānāṃ samyojanānāṃ prahāṇā), they obtain the fruit of srotāpanna, 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 samyaksambodhi).

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 (vitarāga) results in rebirth among the gods of the Brahmā realm (brahmaloka), up to the Brhatphalas.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 bodhis

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 (samsarga), loves peace (śānta) and rejoices in profound wisdom (gambhiraprajñā), he attains the bodhi of the pratyekabuddhas.

3) If at the moment of giving, the man feels a mind of great pity (mahākarunācitta), 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.

Ṣatpāramitāpripūrī

Ninth Section FULFILLING THE PERFECTIONS SKILLFULLY

Sūtra (cf. Pañcaviṃśatī, 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 Brhatphalas, in order of greatness, occupy the twelfth place in the Brahmaloka, 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 aparaṇa Śāriputra, bodhisattvo mahāsattvav āṃ prajñāpāramitāyāṃ caran, dāṇḍaṃ dadaṇ, upāyakausaleṇa dānapāramitāṃ śīlapāramitāṃ kṣaṇtipāramitāṃ vīryapāramitāṃ dhyānapāramitāṃ prajñāpāramitāṃ pariṣṭrayati. – Athāyuṣmāṇ Śāripuro bhagantam etad avocat: Kenopāyakausaleṇa bhagavan bodhisattvo mahāsattvo dāṇḍaṃ dadaṇ dānapāramitāṃ yāvat prajñāpāramitāṃ pariṣṭrayati. – Bhagavān āha: Anupalambhena dāyakasya grāhakasya deyasya ca dānapāramitā pariṣṭrayita bhavati; āpattiyāṇāpattyanadhyāpattitaḥ śīlapāramitā pariṣṭrayitā bhavati; cittasyākṣobhaṇataḥ kṣaṇtipāramitā pariṣṭrayitā bhavati; kāyikacaitasikāvīryāṃsaṃsatanā vīryapāramitā pariṣṭrayitā bhavati; avikṣepāṃsaṃkalpanatā dhyānapāramitā bhavati; sarvadharmaprajñānanānupalambha-yogena prajñāpāramitā pariṣṭrayitā bhavati).

Śāstra. –

The meaning of this pariṣṭraya ‘the act of completely fulfilling’ has been fully explained above.102 Now we will speak about upāyakauṣala (or upāyakauṣalya), 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 (anupalabhasyānupada-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 (upāyakauṣala) to work and not falling into the view of nihilism. Without skillful means, the donor, [in his gift], clings (udgrhnāiti) 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 (upāyakauṣala) is not to fall [into the extreme views] of existence and non-existence (bhavavibhavadṛṣṭī).

102 The pariṣṭraya of the six pāramitās is the object of chapters XVII to XXX.
103 Here Kumārājīva translates upāyakauṣalya (in Tibetan, thabs la mkhas pa) as houei fang pien, whereas the most frequently used translation is chan k’iao fang pien.
Moreover, eliminating the afflictive emotions (kleśasamvartana) on the occasion of a gift is called skillful means.

Moreover, giving while producing a mind of great compassion toward all beings (mahākarunācitta) is called skillful means.

The fact of applying (parināmanā) the meritorious gifts practiced during numberless past (atīta) and future (anāgata) lifetimes to supreme and perfect enlightenment (anuttarā samyaksambodhi) is also called skillful means.

[302b] Finally, the fact of commemorating (anusmaranā) the merits (puṇya) acquired by the Buddhas and their disciples (śrāvaka) in the ten directions (daśaśīśa) and the three times (tryadhvan), the fact of being pleased with their gifts and applying them (parināmanā) 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>

Buddhagunānaprāpaṇa

Tenth Section ATTAINING THE QUALITIES OF ALL THE BUDDHAS

Sūtra (cf. Pañcaviṃśati, p. 29, l. 4-5; Śatasahasrikā, 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 aparāṃ Śāriputra bodhisattvena mahāsattvenātānāgatapatyātpannānāṃ buddhānāṃ bhagavatāṃ guṇāṃ anuprāptakāmena prajñāpārameśvānāṃ 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 (nopalabhya): 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.\(^\text{106}\)

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 yojanas\(^\text{107}\) and that he has saved beings of innumerable kalpas?

Answer. – The buddhafields (buddhaksetra) are diverse (nānāvidha): <2229> there are those that are pure (pariśuddha), those that are impure (aparīśuddha) and those that are mixed (miśra).\(^\text{108}\)

\[\text{Trayastrimśeṣu deveṣu buddhārohanaparivarta].\]\(^\text{109}\) – Thus it is said in the San-che-san-t’ien-p’in sūtra (Trayastrimśadevaparivarta): At that time, the Buddha had gone to spend the rainy season among the Trayastrimśa gods (tatra khalu varṣāvāsaṃ bhagavān upagatas trayastrimśeṣu deveṣu), and when the time of dismissal [pravāraṇa] had come (atha tadaiva pravāraṇāyāṃ pratyurpaśṭhītāyām),\(^\text{110}\) the four assemblies (caturaḥ paśradaḥ) 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 (tṛīṣiḥasra 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

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\(^{106}\) 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 Kośabhaṣyā, p. 415, l. 14-17, comments: Triḥīḥ kāraṇaiḥ sāmyaṃ sarvabuddhānāṃ / sarvapuṇya-jñānasambhāra-samudāgamaṇaḥ dharmakāyaparinispatitaiḥ arthacaryaiḥ ca lokasya / āyurjīgotrapramāṇakṛtaḥ 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, and in the size of their body.


\(^{108}\) 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 Trayastrimśa heaven to preach the Dharma there to his mother; this is an episode of the Miracle of Sāmkāsa 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 chouo 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-ch’ ē 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.

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 (pañcāngapraṇāma); Sumeru, king of the mountains, shook with great trembling and all the gods were seized by great fear.

Maudgalayāyana 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 (nirmanā), they save beings. <2230>

The Buddha said to Maudgalyāyana: What you see is nothing at all. Beyond what you see, in the east (pūrvasyām diṣṭā) 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 (abhijñā) 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 (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 Maudgalayāyana, that all those Buddhas are myself. Thus, among all these numberless universes (lokadhātu) 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’ (asthimajjāmahāhatyā tiṣṭhati).\textsuperscript{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 kotis of Sumerus in the Trisāhasramahāmahasralokadhātu already is difficult.

\textsuperscript{111} A bow made with arms, knees, head, chest (vakṣas) and gaze: see Monier-Williams, p. 578a.

\textsuperscript{112} A time-honored expression: a violent passion like the love of parents for their son (putrapreman), cuts in turn the skin (chāvi), the hide (carman), the flesh (māṃsa), the muscles (snāya), the bone (asthi) and ‘having cut the bone, penetrates into the marrow and stays there’. In Pāli, aṭṭhim chevā aṭṭhimiṇḍam āhacca tiṣṭhati: cf. Vin. I, p. 83, l. 4; Samyutta, II, p. 238, l. 16; Anguttara, IV, p. 129, l. 15.
CHAPTER L: ARRIVING AT THE OTHER SHORE

Pūrva'gama

First Section ARRIVING AT THE OTHER SHORE

Śūtra (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 saṃskṛtasaṃskṛṭanāṃ dharmānāṃ pāraṃ gantukāmena prajñāpāramitāyāṃ śikṣitavyaṃ).

Śāstra. –

Arriving at ‘the other shore’ is coming precisely to the other shore (anta) of conditioned (saṃskṛta) dharmas and unconditioned (asamskṛta) 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 (sva-lakṣaṇa) 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 TATHĀ, DHARMAṬĀ AND ANUTPĀDAKOṬI

Śūtra (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 sarvadharmānaṃ atīnagatapratyutpāmānāṃ tathatāṃ dharmānāṃ anutpādakoṭim anuboddhukāmena prajñāpāramitāyāṃ śikṣitavyaṃ).

113 According to the Sarvāstivādins, the fruits of the religious life (śrāmanyaphala) are conditioned (saṃskṛta) and unconditioned (asamskṛta). The eighty-nine paths of abandoning (prahānamārga), or paths of immediate succession (ānantaryamārga), by means of which the ascetic abandons the afflicting emotions of the threefold world, make up the religious life (śrāmanyā). The eighty-nine paths of deliverance (vimuktimārga) by means of which the ascetic takes possession of the abandonment are the conditioned fruits of the śrāmanyā, being nisyandaphala and purusākāraphala of the śrāmanyā. See Kośa, VI, p. 241-242; Kośabhasya, p. 369-370.
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 (samkṣepena); here we will speak at length (vistareṇa). – Above, we spoke of just [the tathatā];114 here we are speaking of three things [tathatā, dharmaatā and anutpaḍakoṭī].

The dharmatā ‘dharma-nature’ is the dharmadhātu ‘fundamental [303a] element’; the anutpaḍakoṭī ‘intrinsic non-arising’ is the bhūtakoṭī ‘limit of truth’.

The tathatā of past (atīta) dharmas is the dharmaatā 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 (sthāṇāsthaṁajñānabala): that is the worldly (laukikī) dharmaatā. – But if one examines and considers the nature of things, one enters into the system of non-arising (anutpaḍa) and one does not depart from it: this is called anutpaḍakoṭī ‘intrinsic non-arising’.

Objection [of the Sarvāstivādin]. – But in this dharmaatā it is possible to discern the existence of the three times. The anutpaḍakoṭī is future (anāgata) dharmas. How is there still the past (atīta) and the present (pratyutpanna)? The Abhidharma gives the answer: “Dharmas having-arising (upattika) 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 (anutpattāḥ sarvadharmaḥ). 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 (tryadvan).

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114 Above, it was a matter of the tathatā, the dharmaadhātu and the bhūtakoṭī, but it was to identify all three with nirvāṇa.
three times have only one characteristic, namely, the absence of nature (ekalakṣaṇaṃ 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 anutpādakoṭi, ‘their intrinsic non-arising’.

Pūrvaṇgamama

Third Section ACQUIRING PRECEDENCE, ETC.

Śūtra (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 aparama Śāriputra bodhisattvena mahāsattvena sarvasrāvakapratyekabuddhānāṃ pūrvaṇgamena bhavitukāmena, buddhānāṃ bhagavatāṃ upasthāyakeṇa bhavitukāmena, buddhānāṃ bhagavatāṃ abhyantaraparivāreṇa bhavitukāmena, <2234> mahāparivāreṇa bhavitukāmena, bodhisattvaparivāreṇa pratilabdhubhāmena, daksināṃ pariśodhayatukāmena pariñāpāramitāyāṃ 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 (kṣīnāsaravana)?

Answer. – From his first production of the mind of bodhi (prathamacittotpāda), the bodhisattva already takes precedence over all beings; what more can be said (kāḥ punarvādah) when he has practiced (caryā) for many kalpas?

The merits (puṇya) and knowledge (jñāṇa) 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 (kṛtaññatā) 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,
Thus, at one time the Bodhisattva was a deer (mṛga), his body golden in color (suvarṇavarṇa), his antlers (viṣṇa) 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 (kaśyakāla), he was a great king protecting the Buddhadhharma 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 (pheṇa) of the great ocean. The bodhisattva himself, despite his impure wisdom (sāsravaprajñā) and his maturations (paripāka) renders immense service (apramāṇanugraha).


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 (kaśyakāla), 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 Mahāśīlavajātaka, I, p. 268; the Ucchaṅgajātaka, I, p. 308, l. 22.

The five corruptions (kaśyā) 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 Saptāśūryopamasūtra: see above, p. 520F, 2091-2092F and notes; also the Mahākarma-vibhaṅga, p. 37.
Finally, in regard to the four kinds of purifications (caturvīdhāpariśkāra) that are the auxiliaries to enlightenment (bodhipakṣya), the arhats and pratyekabuddhas have received a great deal from the bodhisattva.

[Śūramgamasamādhisūtra]. — Thus it is said in the <2236> Cheou-leng-king (Śūramgamasūtra), Mañjuśrī was a pratyekabuddhā 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 (upāsthyāka) of the Buddhas’.

1) Thus, when Śākyamuni had not yet left home (anabhiniśkrānta), he had Tch’e-ni (Chandaka) as helper (upāsthyāka), Yeou-t’o-ye as play-mate (ahakrīdanaka), Kiu-p’i-ye (Gopiyā), Ye-chou-t’o (Yaśodharā) and other women of the harem (antakpura) as his intimate entourage (abhyanantaraparivāra). 122

2) After he left home (abhinināṃśkṛanta), during the six years in which he practiced asceticism (duśkaracaryā), he had the pañcakas as assistants (upāsthyāka). 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 Caturvīḍha pūjāpariśkāra detailed in the formula: cīvara-piṇḍapāta-sayanikṣana-glānapratyayabhaisajya-pariśkāra: cf. Vinaya, III, P. 132, l. 8-9; Dīgha, III, p. 268, l. 1; Samyutta, IV, p. 288, l. 12: 291, l. 5; Mahāvastu, I, p. 49, l. 10; Avadānasātaka, I, l. 1, l. 7; Divya, p. 143, l. 6, etc.

120 Passage from the Śūramgamasamādhi, 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.


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 Śūramgamasanādhi, French transl., p. 172-173note.

123 During the six years between his Great Departure (abhinināṃśkramana) 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 Paścakābhadravargīyab (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, abbandoned 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 (abhyanantaraparivara).\(^{124}\)

renounced his mortifications, heard the great Sermon at Benares and became, after Śākyamuni, the first five arhats in the world (Catuspariṣad, p. 170). Their names are Ājītākauḍinīya, Aśvajit, Vāśpa, Mahānāman and Bhadrika.

Many were the upasthāyakas 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 Vinayamāṣṭikā, 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 (abhyanantaraparivara) 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 (parīndanā) 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

\(^{124}\)
III. ACQUIRING A GREAT ENTOURAGE

The bodhisattva wishes to acquire a great entourage (mahāparivāra). Holy individuals (āryapudgala) such as Cho-li-fou (Śāriputra), 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 (lokānuvartakahāya).127 The worldly body (laukikakāya) had the already-mentioned entourage. As for the body born of the fundamental element, it had as assistants (upasthāyaka) innumerable (aprameya) and incalculable (asamkhya) 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 (Acintyavimokṣaūtra)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.

125 Pūrṇa-maitrāyaniputra.
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. Saddharmapuṇḍr, 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 Rājañraha (see above, p. 428-429F). He plays a principal part in the Pratyutpannasamādiśūtra, 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 Āmrāpanā, Sumanā and Utpalavarnā (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 Saṃgharṣa, 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 kiai-t’o king = Acintyavimokṣaūtra (transl. p. 303b, 308b, 576c, 754b, 756b).
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, Bodhisattvaprthivivarasamudgama, p. 297-298, of which, the translation by Burnouf follows: [This passage does not appear in the Gilgit manuscripts, ed. S. Watanabe, chap. XIV, Bodhisattvaprthivīsamudgama, the first pages of which have not been found]. - Atha khalv anyalokadhātvātānāṃ bodhisattvānāṃ mahāsattvānāṃ asiąau Gangānādivālukāsamā bodhisattvā mahāsattvās āśītasmin samayā tataḥ paśaṃmanḍalād ... ya itāḥ Sahāyā lokadhātor dharanīvivvarebhyaḥ samumnajjante 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 eart 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 (dakṣinā)’.

Some say: The bodhisattva collects much merit (puṇya) but does not eliminate his afflictive emotions (kleśa); [that is why], by accepting the pious offerings (dakṣinā) of people, he does not purify them (na pariśodhayati). – But the Buddha has said that for the bodhisattva 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 (bhūtakoṭi na sākṣātkaroti): 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 (asamkhya). As the world of beings (loka), the tathatā, the dharmadhātu, the bhūtakoṭi, 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 (sattvānāṃ 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: Dvividham hi puṇyaṃ tyāgānvayaṃ tyāgād eva yad upapadyate, paribhogānvayaṃ ca deyadharmapariḥbhogād yad utpadyate).

For reasons explained in the Pāli Vinaya, II, p. 125, and Anguttara, IV, p. 344-345, the sa'gha may avoid or refuse the offerings of a layperson and ‘turn the begging-bowl upside down’ (pattaṃ nikujjati). 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 (dakṣinā) 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).\footnote{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:}

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 (sanyojana), 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 (karunācitta) 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 (anuttapṭikadharmakṣānti), who has obtained a body born of the fundamental element (dharmadhātujākāya), 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 (dakṣinā).

Duṣṭacittaparivarjana

**Fourth Section AVOIDING EVIL MINDS**

Śūtra (cf. Pañcavinśati, 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 aparaṁ Śāriputra bodhisattvena mahāsattvena mātsaryacittam dauḥśilīya-cittam vyāpādācittam kausidyacittam vikṣepacittam dausprajñācittam anuptādayitukāmeṇa 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,
he does not give a lot of them; or if he gives inwardly, he does not give fully: all of this because of the thought of avarice.

But if the bodhisattva cultivates the perfection of wisdom, he knows that all dhammas are without ‘me’ (anātman), without ‘mine’ (anāmiya), empty (śūnya), like a dream (svapnopama), like a magic show (māyopama); then he gives his body (kāya), his head (śiras), his eyes (nayana), his bones (astiḥ), his marrow (majjā) as if they were [ordinary] bits of grass or pieces of wood (tractsāṭha).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 saṃbodhi. <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 (kusalaṅgaṇa), 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.

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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'etam pāpaṃ kammaṃ kataṃ; tvaṅ īeva tassa vipākaṃ paṭisamvedissasi.
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 (araṇī) 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 dhammas (kuśaladharma). In order to realize (abhinirvṛ-) 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 (prajñācaksus), he adopts (abhiniviśate) wrong doctrines (mithyādharma) and does not welcome the right view (samyagdṛṣṭi). Such a man has no success in the worldly things near him (samipē); 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 (śadvipakṣa) and purify (pariśodhayat) >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-bahi dnos-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 ’kiai in Kumārajīva, kiai in Hiuan-tsang.

iii) meditation: bhāvanā, bsgom-pa, sieou-ting in Kumārajīva, sieou in Hiuan-tsang.

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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 vastv api yathāyogam iti puṇyakriyāvastu).

In this context, generosity is not the thing given (deya), but rather ‘that by means of which something is given’ (diyate yena tad dānam), namely, the act (kriyā) of giving. Giving is a physical and vocal action and that which produces this action (kāyavākkarman sothānam): a collection of mind-and-metal-events by

135 The characters lieou pi used here by Kumārajīva certainly correspond to Śadvipakṣa: cf. Mahāyānasūtrālaṃkāra, 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-Sūtrālaṃkāra, I, p. 221, l. 21.

The śadvipakṣas are the six evil minds, avarice, etc., opposing the six pāramitās; see also Sūtrālaṃkāra, p. 166, l. 1-2; Samgrahopanibandhana, T 1598, k. 7, p. 422b19-21; Abhidharmasamuccayanākyākhyā, 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 kalāpenacaittakalāpā). But the Buddha said (Anguttara, III, p. 415) that action is volition (cetanā) and action after having willed (cetayitvā 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 (prativirātā) 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 brahmavihāra because they assure <2246> rebirth among the higher gods of rūpadhātu (= Brahma-loka) and ārūpyadhisthātu (see Traité, p. 1264-1267F, note).

The three punyakriyāvastus are defined in the Sarvāstivādin Abhidharmas such as the Saṃgītiparāyāya, T 1536, k. 5, p. 385c12-386a26 (transl. K. Mittal and V. Rosen, p. 81-82) and the Mahāvibhāṣa, T 1545, k. 82, p. 424b20-25.

The Mahāprajñāpāramitāsūtras add two other punyakriyāvastus 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: vaiyāṛtyasahagatam caupadhikāṃ punyakriyāvastu, place of practice accompanied by service and material place of practice.

Śatasāhasrikā, p. 96, l. 7-8 and 10: aipayāpathasahagatam punyakriyāvastu, ... ausadhiyāsahagatam (correct: aupadhikasahagatam) punyakriyāvastu, place of practice accompanied by material objects.

Version of Hiuan-tsang, T 220, vol. VII, k. 402, p. 9c13: kong che fou ye che (upasthānāṃ punyakriyāvastu) and yeou yi fou ye che (aupadhikāṃ punyakriyāvastu), place of practice consisting of service, and place of practice consisting of material objects.

Tibetan version in Tib. Trip. Vol. 18, no. 731, p. 54, fol. 36b7: rim gro las byun ba dañ/ðhios po thams cad byun/la bsod nams bya bañ dñios po/
for ts′ai-фа, it can only mean the two kinds of generosity – material gift (āmiṣadāna) and the gift of the Dharma or teaching (dharmadāna) – mentioned in the sūtras (Anguttara, I, p. 91; Itivuttaka, p. 98).

The Mahāvyutpatti, no. 1700-1704 also has five puṇyakriyāvastus.

Sūtra (cf. Pañcaviṃśatī, 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 (Punar aparāṇa Śāriputra bodhisattvena mahāsattvena sarvasattvān dānamayapuṇyakriyāvastuni śīlamayapuṇyakriyāvastuni bhāvanāmayapuṇyakriyāvastuni samādhāpanamayapuṇyakriyāvastuni pratisthāpayitukāmena, sarvasattvān aupadhikapuṇyakriyāvastuni dharmapuṇyakriyāvastuni 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 (kāyavāṁmanaskarma) that is good-impure (kuśalasāsrava).

Some say that it is unobsured-indeterminate (anivṛttāvyākṛta). Why? Because as a result of a good-impure action, one obtains as fruit of retribution (vipākapājala) a merit (puṇya) which is also unobsured-indeterminate, and that this fruit of retribution, it too, is called merit. 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 (samskepṣa), 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 (cīvarā), beds and seats (śayanāsana), food and drink (annapāna), flowers (puspa), 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 unobsured-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., are given that there arises in the mind [of the giver] a dharma of renunciation (tyāga) opposed to the thought of avarice (mātsaryacittasya vipākṣa) and called 'merit consisting of generosity' (dānamayapunyya).

This merit is sometimes pure (śubha) and sometimes impure (āsubha). It is always a good mental event (kuṣalacitta) associated with the mind (cittasamprayukta), accompanying the mind (cittānaparivartin) arising with the mind (cittasahaja). It is without form (rūpa) and without shape (saṃsthāna). It is object-producing (ālambanikaraṇa). It is associated with action (karmasamprayukta), accompanying action (karmānaparivartin) and arisen with action (karmasahaja). It is not fruit of retribution of an earlier action (pūrvakarmavipākaphala). It is developed by acquisition (pratilambhabhāvita) and developed by practice (niṣepanabhāvita). It is to be realized by wisdom (prajñāvyā sākṣīlātvaya) and to be actualized physically (kāyena sākṣīkārītvaya). It is acquired (prāpta) by worldly persons (prthagjana) and also by the saints (ārya).

Others say that meritorious action consisting of generosity (dānamayapunyakriyā) is the volition (cetana) associated with the gesture of renunciation (tyāgasamprayukta). Why? Because it is action (karmaṇa) that produces the fruit of retribution (vipākaphala) and volition is action.

Body (kāya) and speech (vāc) are not, strictly speaking, action; it is when they arise from volition that they are called action.

2. Pure and impure generosity

137 Object-producing as reflection (manasikāra), changing of the mind (cittabhoga); cf. Kośa, VII, p. 23.

138 Cultivation (bhāvanā) of dharmas is done in four ways: i) by acquisition (pratilambha) of good dharmas not yet arisen; ii) by practice (niṣevaṇa) of good dharmas already arisen; iii) by opposition (pratipakṣa) 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 (sākṣīkaranīya): 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 (divyacakṣus), namely, deaths and births (cyutypapāda); 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 prthagajanāryasāṃtānīka (Kośabhāṣya, p. 458, l. 9).

141 Anguttara, III, p. 415: Cetananāham bhikkhave kammam 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 (maitrīdāna); 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 (kāryarthām dānam); 10) the gift made in order to be as famous as noble individuals; 11) the gift made out of jealousy (irṣya); 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 (pratigrāhaka). There are many motivations of this type.

These gifts aiming at benefits in the present life (iḥaloka) 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 ānkanārtham), 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 Saṅgītisūtra and the Saṅgītparyāṣa (ed. K. Mittal and V. Roen, p. 188-191), the Kośabhāṣya, p. 270, l. 21-22 and the Kośavyākhya, p. 434, l. 31-435, l. 8:

Aṣṭau dānā́ni: 1) āsādyā dānam dadāti, 2) bhayā dānamdadāti, 3) adān me dānam dadāti. 4) dāṣyati me dānam dadāti, 5) dattam pārvaṃ me pitṛbhīḥ pīṭhāmaḥ itidānam dadāti, 6) svargārthāḥ dānam dadāti, 7) kāryarthāḥ dānam dadāti, 8a) cittālāṅkārārthāḥ, 8b) cittaṁparśkārmārthāḥ, 8c) yogasambhārārthāḥ, 8d) uttarārthasya prāptaye dānam 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 rddhi], 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: cittālāṅkārācittapparāk-khārathaṃ.

143 Kośabhāṣya, p. 270, l. 21-22: Āsādyā dānam yad āsānebhya upagaṭe bhya dānam dadāti paurāṇāḥ. – According to the early teachers, the āsādyā gift (Pāli: āsajja) is made to persons who are ‘close’, i.e., having come from nearby.

144 The Dānastusūtra 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).

3. Increase of merit

Question. – How does the merit of generosity (dānapunya) increase?

Answer. – When one gives at the desired time (kāle), one obtains an increase of merit (punyābhivṛddhi).

[Kālasutta]. – As is said in the sūtra: “When one gives in time of famine (durbhikṣa), one obtains an increase of merit. When one gives to someone who has come from afar (āgantuka gamika) on desert trails or dangerous paths, when one gives constantly and uninterruptedly, when one thinks constantly of giving at the right time, then the merit of generosity increases.” See what has been said above (p. 1413-1419F) on the six recollections in respect to the recollection of renunciation (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 (niyatcittra), 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]. – Thus the bodhisattva Wei-lo-mo (Velāma), having made gifts for twelve years, still offered 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]. – 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...
dear children to a brahmaṇa with twelve uglinesses; 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.

[Sarvanḍaśajātaka]. – Thus king Sa-p’o-ta-to (Sarvanḍa) chained up his own body and gave it to a brahmaṇa.

[Śibiśajātaka]. – Thus king Che-p’i (Sibi), in order to save a pigeon, removed a piece of flesh from his own body to exchange it for the pigeon.

[Śaśajātaka]. – 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]. – Thus Siu-mi-t’o pi-k’ieou-ni (Sumedhā bhikṣunī) 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 devarājās.


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).

Sarvanḍaśajātaka told above, p. 714F. Add to the references the Karunāpūnḍarika, ed. I. Yamada, II, p. 376-384.

D. Schlinglof, Das Śaśia-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 Śaśajātaka incorporated in the Jātakamālā (no. 4) of Haribhatta. This text has been published by M. Hahn, Haribhāṭṭa and Gīpadatta, in Studia philologica buddhica, I (1977), p. 31-39, ed. by the Reiyukai Library of Tokyo.

The successive lives of Sumedhā are told in the Therigathās, v. 448-522 (p. 167-174) and their commentary: Psalms of the Sisters (p. 164-165) as well as in the Apadāna (p. 512-513).

Under the buddha Koṇāgamana, 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 Koñca of Mantāvatī. She refused the hand of Anikadatta,
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).

— Thus Mo-li-fou-jen (Mallikā), for an offering 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 Koṇāgamaṃ sanghārāmaṃhi navanivesamhi /
śakhiyo tīṇi jānti vighārādānam adāsimhā //

For Śaivala (in Pāli, Śīvali), 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 Sāvatthi. At sixteen years of age, she went into a flower garden, met the Buddha there and offered him three balls of barley gruel (kummāsapinḍa) 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 (avaṃ kumārikā imesam kumāsapinḍakānakam phalena aj’eva Kosalarāñño aggamahesi 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 Jātakamāḷā 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 attanāpiyataro), 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 disas tv anuparigamyay cetasā /
naivādhyayāt priyataram ārmanak 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) (Candrapradyota).

[Ugrataghapatijātaka].157 – Thus Yu-k’ie’t’o kiu-che (Ugratagṣapti), for offering to five hundred arhats, Chō-li-fou (Ṣāriputra), etc., on the same day obtained a fruit of retribution: five hundred merchants (vaṇjī) 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 (śīlamayapunyatāvastu) is, in the words of the Buddha, meritorious action (punyakriyā) consisting of the five precepts (pañcaśīla). 158

Question. – What are the characteristics (lakṣana) of the wrong-doing of killing (prāṇātipāta)?159

Answer. – Depriving someone of life, knowing full well that he is a living being (prāṇasamjñē jīvitaḥ 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 (kṣiptacittā) is not committing a wrong-doing of killing; to inflict a wound, (vṛṣṭa) even though mortal, is not committing a wrong-doing of killing; a physical act (kāyakrmāṇ) not involving death is not a wrong-doing of killing; a simple act of body or speech (vākkākarman) 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 Candrapradyota, king of Avanti, Śiva, otherwise unknown, became the king’s wife.

157  This is probably Ugrata-of-Vaiśālī (in Pāli, Ugga Avesālika) who made six delightful gifts to the Buddha (Manāpadāysutta of Anguttara, III, p. 49-51) and who was proclaimed the foremost of the upāsakas who make pleasing gifts Anguttara, I, p. 26: manāpadāyaṇāṇaṃ āgga). 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 Samyutta, IV, p. 109; Samyuκ, Y 99, k. 9, p. 57b28-c13).

As homonym, Ugrata had Ugra-of-Hastigrama (in Pāli, Ugga hatthigāmaka), proclaimed the foremost of the upāsaka benefactors of the Community (Anguttara, I, p. 26: saṅghapattyākānaṃ āgga). Although the lives of the two gṛhapatis are strangely similar, the Commentary of the Anguttara, I, p. 394-396, dedicates distinct notes to them.

158  See p. 819-825F.

159  See p. 784-789F and n.
The stopping, abstaining (prativirātī) of this wrong-doing [of killing] constitutes the good characteristic of the first precept.

According to some, this abstention is unobscured-indeterminate (anivṛtāvyākṛta). It belongs to the desire realm (kāmadhātvavacara) or to no realm (anavacara). It is neither mind (citta) nor mental event (caitta), neither associated with the mind (cittasamprayuktā) nor accompanying the mind (cittānuparivartin); sometimes it arises with the mind (cittasahaja) and sometimes not. It is not associated with an action (karmasamprayuktā) 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 (pūrvakarmāvipākaphala). It is developed by acquisition (pratilambhabhāvita) and developed by practice (niṣevaṇabhāvita). It is to be realized physically (kāyaṃ sākṣī kartavya) and to be realized by wisdom (prajñāsākṣī kartavya). 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 (prāṇātipātvirātī). 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. PUṆṆYAKRIYĀVASTU CONSISTING OF MEDITATION

Although the sūtra says that the meditation of loving-kindness (maitṛābhāvanā) is the meritorious action consisting of meditation (bhāvanāmayi puṇyakriyā), it also says that any impure meditation (sāsravabhāvanā) able to produce a fruit of retribution usually is called meritorious action consisting of 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 puṇhakiriyavatthāni) are worth only a sixteenth that of loving-kindness (mettā), of deliverance of mind (vetovimiti). As we have seen above (p. 1246-1255), loving-kindness is the first of the four immeasurables (apramāna), 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 bhāvītā bahulikatā diṭṭhadhammasukhavīhāryā...hānaddassanapatilabhāya...satisampajānīya...āsavānāṃ khayāy samvattati.
Metaphorically (upacārata), 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 (asamsthāna) and without resistance (apraṭīgha). It grasps objects (dharman ālambanikaroti). It is not an action (karmaṇa) but, associated with action (karmasamprayukta), it accompanies action (karmānuṣcārin) and arises with it (karmasaṃhaja). It is not the fruit of retribution of an earlier action (pūrvakarmavipākapaha). It is developed by acquisition (pratilambhabhāvīta) and developed by practice (nīsevanabhāvīta). It is to be realized physically (kāyena sākṣīkavatvaya) and to be realized by wisdom (prajñāyā sākṣīkavatvaya). Sometimes in it thinking (manasikāra) is cut, sometimes not: when one has transcended the desires (rūga) of the realm of form (rūpadhātu), it is cut.

Maitrī may be with initial inquiry and with investigation (savitarkasavicāra), without initial inquiry but with investigation (avitarkasavicāra), without initial inquiry and without investigation (avitarkāvićāra).\(^{164}\) Sometimes it involves joy (prṛti), sometimes not;\(^{165}\) sometimes it involves the breath (āśvāsa-prasāvasa) and sometimes not.\(^{166}\) It occurs in worldly people (prthaggana) and in the saints (ārya). Sometimes it is associated with a pleasant feeling (sukhavedanā-samprayukta) and sometimes with a neither pleasant nor unpleasant feeling (adukkhāsukhavedanā-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 (aprāmaṇasatvata), it is called an ‘immeasurable’ (aprāmaṇa). 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 (maitrācittā), see what has been said above (p. 1246-1255F) in regard to the four aprāmaṇas.

\(^{163}\) See p. 1254-1255F.

\(^{164}\) Vītarka and vicāra are eliminated in the second dhyāna (p. 1030F).

\(^{165}\) Prṛti 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; Samyutta, IV, p. 217; Anguttara, IV, p. 409 (Catutthajhānam samāpannassa assasapassasā niruddhā honti).

\(^{167}\) The aprāmaṇas of which maitrī is part are an arbitrary judgment (adhimuktīmanasikāra); only objective judgment (tattvanasikāra) 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 (gambhirā). 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 (anuśāṃsa), 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 (sāsravahāvanā) producing a fruit of retribution (vipākaphala).

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**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 (brāhmapunya); 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 (anuśāṃsa): cf. p. 792F, 1266F, n. 1, and below, p. 2362F.
Material meritorious action (upapadhipapanyakriyā) consists of robes (vastra), food and drink (annapāna), beds and seats (śayanāsana), medicines (glāṇabhaisajya), gold (suvarṇa), silver (rajata) vehicles (yāna), horses (aśva), fields (kṣetra), houses (grha), etc.  

Question. – Above (p. 2247F), you spoke about the place of practice of the meritorious action consisting of generosity (dānānayapunyakriyāvastu) and now you are speaking about the meritorious action consisting of material gifts (upapadhipapanyakriyā); what are the similarities and what are the differences?  

Answer. – The gifts [concerned above] included all gifts in general: material gift (āmiṣadāna) and gift of the Dharma (dharmadāna); gifts according to the usage of the world (sāṃvṛti) and gifts in view of the Dharma (dharma Śīla). The original Indian text is cited in full in the Kośa of the Kalpavrikṣa, p. 352, l. 29 explains: upadhir ārāmavīhārādhī, tatrabhavam upadhipikam. And in the present passage Kumārajīva renders aupādhipakam puṇyam by ts’ai-fou “merit coming from a gift of riches”.  

The Sanskrit Āgamas dedicate a long sūtra to the seven aupadhipikā puṇyakriyāvastūnī and to the seven anupadhipikā puṇyakriyāvastūnī. The original Indian text is cited in full in the Kośa of the Kalpavrikṣa, 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 (yaib samanvāgatasya śrāddhasya kulaputraśa vā kuludhitur vā carato vā tiṣṭhato vā svapato vā jāgrato vā satatasamitam abhipravitata eva puṇyam upajāyata eva puṇyam).  

The believer who makes the following gifts to the community of monks of the ten directions (cāturdiṣa bhikṣusamgha) is endowed with these merits:  

1) He gives a garden (ārānaṃ pratiṇādayati),  
2) he establishes a monastery in this garden (tasmin evārāme vihāraṃ pratiṣṭhāpayati),  
3) he furnishes this monastery with beds and seats (tasmin eva vihāre śayanāsananam prayacchati),  
4) he assures regular offerings and appropriate obligations to this monastery (tasmin eva vihāre dhruvabhikṣaṃ prajñāpayaty anukālayajñām),  
5) he gives a gift to the new arrival (āgantukāya gamikāyā dānāṃ dadāti),  
6) he gives a gift to the sick person or to his nurse (glāṇāya glāṇapasthāyakāya vā dānāṃ dadāti),  
7) when it is cold…, he offers meals, drinks, boiled rice or rice soups to the community (sītalikāsa bhaktiṃ vā tarpaṇāti vā yavāgāpānāti vā samghāṭhābhinirbhṛtyānparyacchatī).  

B. There are seven immaterial meritorious works (niupapadhika) which make merit increase also. The believer is endowed with these merits who feels noble beneficent joy associated with renunciation of the world (pratiprāmodyam udāraṃ kuśalam naikramyopasaṃhitam) 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. 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), Tö-ta-che (Mahāsthāmaprāpta), Wen-chou-che-li (Mañjuśrī), Mi-lö (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) – and here too have saved beings by means of their skillful means (upāya), their brilliance (āloka), the bases of their miraculous powers (ṛddhipāda) and all sorts of other means: this also is called gift of the Dharma.

The pratyekabuddhas who fly in the sky and those who lead beings to plant the roots of good (kuśalamūlavaranapaṇḍya) 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 (pratisāṃlayana), recite the sūtras without contradicting the nature of things (dharmatā) 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.

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172 The distinction between āmiṣadāna and dharmadāna is canonical: see p. 692F note.
173 In Samyutta, I, p. 191, the Buddha said to Śāriputra: Seyyathāpi Śāriputta rañño cakkavatissa jeṭṭhaputto pitarā pavattitam cakkam sammad eva anupavatteti, evam eva kho tvam Sāriputta mayā anuttaram dhammacakkaṃ pavattitam sammad eva anupavatteesi. – 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 (upapattipraśātimbhikā) 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 Mahāpañjika, for a text to be authentic it must be found in the sūtras (sūtre ‘vatarati), appear in the Vinaya (vinaye dṛṣyate) and not contradict the nature of things (dhammatām na vilomayati), i.e., the pratiṣayaśamutpāda. References in É. Lamotte, La critique d’authenticité dans le bouddhisme, in India Antiqua, 947, p. 218-222.
Pañca cakṣūṃṣī

Sixth Section OBTAINING THE FIVE ‘EYES’

Preliminary Note. – In the literal sense, the word caksus, ‘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 uppaṭijjati cakkhuvinīṇām (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; Catuspāriṣad, p. 144-152; Samghabhedavastu, I, p. 135-136). ‘Eye’ can be synonymous with knowledge, intelligence, erudition.

Caksus 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:

Māṃsacaksus (maṃsacakkhu), fleshly eye: Itivuttaka, p. 52, repeated in Kathāvatthu, p. 251.


Prajñācaksus (paññācakkhu), wisdom eye: Saṃyutta, IV, p. 292; V, p. 467. <2261>


Nine times out of ten, in the canonical sūtras each of these caksus is mentioned in isolation, but with time, there was a tendency to group them together. Two classifications finally were used: the first listed three caksus, the second, five; and the schools’ positions lasted for a long time.

1. The classification into three caksus groups the māṃsa-, the divya- and the prajñācaksus.

It appears in some rare canonical sūtras: Saṅgītisūtra (Dīgha, III, p. 219; Dīrgha, T 1, k. 8, p. 50b21; T 12, k. 1, p. 228b1); Ekottarāgama, T 125, k. 1, p. 550c2; Pāli Itivittaka, p. 52.

It is the rule in the Sarvāṣṭivādin-Vaibhāṣika Abhidhammas and śāstras: Saṅgītiparyāya, ed. Mittal-Rosen, p. 86, or T 1536, k. 5, p. 388a15-20; Compilation by Vasumitra, T 1549, k. 2, p. 732a2; Mahāvihāra, T 1545, k. 73, p. 379c7-8; Saṃyuktābhidhammasāra, T 1552, k. 1, p. 873a29-b1.

It is also found in works of uncertain origin, such as the Sāriputrābhidharma, 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 Mahāsaṃghika-Lokottaravādin work. The Lalitavistara, a work of pronounced Mahāyāna tendencies, only mentions them quickly (p. 3, l. 5; 429-440F). 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; Avaṭaṃsaka, T 279, k. 50, p. 268a12; T 291, k. 2, p. 600b10; T 292, k. 6, p. 659b14-24; Ratnakāta, T 310, k. 41, p. 240a14; k. 85, p. 486c4, 489b7; Sukhāvatīvyūha, 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 Mahāyānasūtra, 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 dhammacakkhu: Cullaniddesa, 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 (*Punar aparāṃ Śāriputra bodhisattvena mahāsattvena pañca cakṣunśi nispādayitukāmena 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 (prṣthatas); sees what is external (bahis), does not see what is internal (abhyantare); sees during the day-time (divā), does not see at night-time (rātrau); sees what is on top (uparistāt), 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 (saṃghātahetupratyāyaja), but he does not see the true nature (dharma), namely, emptiness (śūnyatā), signlessness (ānimitta), wishlessness (apramihita), non-arising (anupāda), non-cessation (anirodha).

177 Similar development in a passage from the Karaṇaprajñāhapti 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 (adhayasāna) 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 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 (śūkṣma) 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 buddhackaṣānmati kiṃcid aśruta-vājñātāṃ vāmatāṃ 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: Prajñācakṣusā samanvāgato bodhisattvo mahāsattvo na kaṃcid dharmam prajñāṇī samśkrtaṃ vā samśkrtaṃ vā ... yena praṭhācakṣusā bodhisattvena mahāsattvena kaṃcid dharmaḥ na dṛṣṭo na śruto na mato na vijñātah.

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 (vajropamāḥ samāḥhiṃ samāpadya, ekacittāsanamāyuktayā praṭīyā sarvākārajñatām anuprāpnoti).

181 The expression dṛṣṭa-śruta-vijñātā-mata designates the group of perceived things: what is perceived by the eye consciousness is dṛṣṭa, what is perceived by the ear consciousness is śrūta, 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 dīṭtham sutaṃ mutam viṇātaṃ: Majjhima, I, p. 135; III, p. 261; Sānyuttīya, 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 darśanāyopasamkrāntāḥ) 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 Nirgranthiputra (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 Kuśinagara 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 anāsravaskandha, 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: 

1. The sāhasracūḍika consisting of a thousand universes of four continents,
2. The dvīsahasra madhyama containing a million universes of four continents,
3. The trīsahasramahāsahasras containing a billion universes of four continents.

The trīsahasramahāsahasras 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 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 (divyacākṣus), the divine ear (divyasrotra) and the knowledge of another’s mind (paracittajñāna), classified among the abhijñās and which, as we have seen, make up as many ‘eyes’ taken in the metaphorical sense of the word.

But by themselves, they are unable to attain the edges of time and space, of seeing, hearing and understanding the innumerable Buddhas of the three times peopling the innumerable universes of the ten directions.

Generally, the divine eye and divine ear do not go beyond a trīsahasramahāsahasralokadhātu, and the knowledge of another’s mind does not know the actual minds: the past and the future are closed to it.

In order to ‘see’ – i.e., to see, hear and understand – the Buddhas of the ten directions and three times, one must seek other solutions, and the first Mahāyānasūtras proposed some. Here it will be a matter of the Great Prajñāpāramitāsūtras and the Pratyutpannasamādhisūtras (T 416 to 419).
The Pañcaviṃśāti, 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 (nādhyaṁ na bahirdhā nobhayam antareṇopalabhyate); this word is only a designation, a thing by designation, existing out of designation (prajñaptimātraḥ prajñaptidharmaḥ prajñaptisat): cf. Pañcaviṃśāti, 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. Pañcaviṃśāti, 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; Pañcaviṃśāti, 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. Pañcaviṃśāti, 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 catarā dharmalakṣanām (variant: dharmānām dharmalakṣanām) supratividdhām bhavati, yac ca dharmānām lakṣanām tan na saṃkliśyate na vyavadāyate): cf. Pañcaviṃśāti, 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. Pañcaviṃśāti, 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 (pratijñā) action (karman) is not born. Nonetheless, the Buddha has said that all dharmas are like dreams (svapnopama) and consequently are not born.

* A vision of the Buddhas, different from those just described, is set forth in the Pratyutpannabuddha- saṃmukhāvasthitasamādhisūtra, in Tibetan Da ltar gyi sans rgyas m認為 sum du bčugs pa')}h}śin ‘the concentration of being face to face with the Buddhas of the present’. This sūtra is often designated under the abbreviated title of Pratyutpannasamādhī 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 Saṃgharśana who was considered by the Sarvāstivādins of Kaśmir as one of their patriarchs. A native of Surāśṭra (Kathiawar), he lived in the 2nd century AD and was the teacher of Caṇḍana-Kaniska in Gandhāra. He compiled a Buddhacarita (T 194) and a Yogācārabhūmi (T 606) to which P. Demiéville has dedicated an important dissertation (*La Yogācarabhūmi de Saṃgharśana*, BEFEO, XLIV (1954), p. 339-436. The work originally contained 27 chapters describing the Hinayānist Yoga technique; in the translation made by Dharmarakṣa it consists of 30 chapters. The fact is
that the Mahāyānists showed very strong interest in the Hinayānist 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 Śūraṅgamasamādhisūtra (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 (samkalpa). <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 Bhadrapāla (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 Amitā (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 (dharmāṇāṃ dharmatā) [which is none other than the absence of nature].

The Prajñāpāramitā itself contemplates the entirety 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, prajñā 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 passatī)?

By not formally condemning the Prayutpannasamādhi, 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 (dhammadvaya) 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 (artha) by penetrating it by means of Prajñā, 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 kiuan and 30 chapters, 179 AD.

2) Pratyutpannasamādhīsaṣṭrītra (T 418) in 3 kiuan and 16 chapters, 179 AD. – Another version of the Pratyutpannasamādhīsaṣṭrītra (T 417) in one kuan and not dated is also attributed to Lokakṣema: it is probably an extract made of T 418.

3) Śūra'gamasamādhīsaṣṭrītra, 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 kiuan and 27 chapters only, made by Dharmarakṣa in 286.

2) T 221, in 20 kiuan 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 Saṅgharākṣa, 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.

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 divyakāsaṣus 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] Pratyutpanna-samādhi.” (Ta tch’eng ta yì 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 aparaṃ Śāriputra ye daśasu dīkṣu gaṅgānadīvālkopameṣu lokadhātuḥu buddhā bhagavatas tān satvān divyena ca kuśā dhrāṣṭukāmena, yāṃ ca te buddhā bhagavanto dharmān bhāṣante tān sarvān divyena śrotreṇa śrotukāmena, teśāṃ ca buddhānāṃ bhagavatāṃ cetasaśa cittaṃ paryātukāmena bodhisattvena mahāsattvena prajñāpāmitāyāṃ śikṣitavyaṃ).

Śāstra. -

I. SEEING AND HEARING ALL THE BUDDHAS

What is seen by the divine eye (divyacakṣus) does not go beyond <2273> one trīṣahārasaḥḥasraḥlokaḥātu. 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: Śrāvakapratyekabuddhabuddhās tu anabhīṣamkāreyā sāhārasaṃādhisāhasrasaṃādhisāhasrakān lokadhātuḥ yathāsaṃkhyāṃ paśyanti / adhīṣamkāreyā tu śrāvako ‘pi dīvīsāhasraṃ lokadhātuṃ divyena ca kuśā paśyati / trīṣahārasaṃ khaḍgaviṣānākālpaḥ / buddhās tu bhagavān asaṃkkheyeyān lokadhātuṃ paśyati yāvad ececcati.

- Transl. - If they do not make an effort, the śrāvakas, pratyekabuddhas and the Buddha see, with the divine eye, one sāhasra universe, one dīvīsāhasra universe, one trīṣahāsra universe, respectively. But if they make an effort, the śrāvakas see, with the divine eye, one dīvīsāhasra universe, and the pratyekabuddhas, one trīṣahāsra universe. As for the Blessed Buddha, he sees as many innumerable universes as he wishes.
acquired the divyacakṣu, is able to see all the Buddhas of the present in the ten directions.” On the other hand, here [in the Prajñāpāramitāśutra], by means of the divyacakṣu, the bodhisattva sees all the Buddhas of the tendirections. What are the differences between these two visions?

Answer. – 1) The divyacakṣu is non-defiled-indeterminate (anivṛtyāvyākṛta).

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 divyacakṣu is obtained only by someone freed of desire.

3) The Pratyutpannasamādhi is a vision resulting from constant meditation (nityabhāvanā), the constant practice (nityaniṣevaṇa) of subjective conceptualizing (saṃkalpa). The divyacakṣu, 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 (rūpadhātos catumahābhūtāny upādāya rūprasāda), 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 (divyacakṣu) 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 (rddhibala) 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 divyacakṣu 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 Kośa, VII, p. 423, l. 11: Divyacakṣuḥśrotrabhijīne avyākṛte, te punā ca kṣuṣrotravijñānasamprayuktaprajñe.

186 By its access to the dhyānas of rūpadhātu, viṭarāga 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 divyacakṣu is reserved for dhyāyins only, detached from kāmadhātu.

187 The Sanskrit word samkalpa [French: imagination] (conceptualizing) appears frequently in the Madhyamakārikās and their commentary, the Prasannapāda (p. 122, l. 6; 143, l. 11; 350, l. 8; 451, l. 11); in his translation of the Madhyamakāśāstra, Kumārajīva always renders samkalpa by the paraphrase 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 divyaskaṣu is not imaginary: it is an organ made of a pure matter (rūprasāda) derived from the four great elements present in the dhyānas. See Kośa, VII, p. 123, or Kośabhbāṣya, p. 429.
4) The technique (adhihīra) 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 (divyāśrotra). <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 (tiṣṇendriya) 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 dhīyānas, i.e., are obtained by an ascetic in
dhīyāna (Kośa, VII, p. 101). As the Traité has noted above (p. 1827F), in the second dhīyāna the divyacakṣus is easy to
obtain for the visual consciousness (caksurviṃśaṇa) 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
(sīrmaṇa) or a lay person (avatāvasana), 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 (svapnadāśana) 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 (pratīgha) 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
divyāśrotra. Now it is a question of abhijñā no. 3, the cetāhparyjayajñāna, 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 cittam yathābhūtaṃ prajāṇati).

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 (avaradhyānabhūmi) does not know the mind of a higher dhyāna
(uttaradhyānabhūmi).

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 (tiṣṇendriya), namely of the dṛṣṭiprāpta and the
asamayavimukta.

3) The paracittajñāna of a lower saint does not know the mind of a higher saint, in the order, anāgamin, arhat,
prateyka-buddha, Buddha.

4) When the mind of another is [past or future (atitānāgata), the paracittajñāna does not know it, for this
jñāna has as object the present minds and mental events (vartamānacittacaittā-viśayatvā).
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 (ṛddhibala) 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 (anāvaraṇalakṣaṇa). The coarse (audārika) and the subtle (sūkṣma), the profound (gambhīra) and the superficial, the fool (bāla) and the sage (ārya), all are undifferentiated (nirvīśṭa). 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 (āścaryādbhutadharma), 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.

Buddhabhāṣitasaṃdhāranā

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

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 kuntapiippetikā api prāṇinas tasmin samaye bhagavataśa cetasa cittam ajñātā; prāeva śakrabrahmādayo devāḥ; yasmins tu samaya lokottarāṃ cittam utpādayanti tasmin samaye mahāśāravakā api bhagavtaśa cetasa cittam nāñjānati; kaḥ punar vādaṃ śakrabrahmādayo devā; kuta eva kuntapiippetikā api prāṇinaḥ.

Transl. – It is the rule that at the moment when the Blessed Buddhas produce a worldly mind, even the kuntapiippetika 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 kuntapiippetika insects? – In Paē, kuntapiippetika is kuntakhipītaka: these are ants.


– Transl. – The Absolute, discerned by wisdom, comes down to the non-perception of any dharma whatsoever.
(Bodhisattvena mahāsattvena yāṁs te buddhā bhagavato daśasu dikṣu dharmān bhāṣante tāṁ śrutvā sarvān samdhārayitukāmena yāvad anuttarāṁ samyaksambodhi, abhisambuddha iti praṇāpāramitāyāṁ 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 Śrutadharadhāraṇī, the ‘dhāraṇī retaining what has been heard’,¹⁹⁴ the bodhisattva gets a strong memory (smṛti) and by the power of the dhāraṇī, he does not forget.

Moreover, as is said here, it is by the power of the Prajñāpāramitā that the bodhisattva retains the teachings of all the Buddhas. <2277> Perfectly pure (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 (dharmadesāna) 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 aparaṁ, Śāriputra, bodhisattvena mahāsattvena atītanām cānāgatānām ca buddhānām bhagavatām buddhakṣetrāṇī draṣṭukāmena, pratuyapannānām api samantād daśādikṣu buddhānāṁ bhagavatāṁ buddhakṣetrāṇī draṣṭukāmena prajñāpāramitāyāṁ Ākiṣṭavyam).

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 (buddhānusmṛtī) 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 (pariśuddhabuddhakṣetra) 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 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’ (atīnāgatadarśana); 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 (anirodhakoṭi).196 In this concentration, he does not see that the Buddhas have cessation.

Question. – But these two concentrations (samādhī) are not of the eyes (caksus); 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’ (caksus), the knowledge (jñāna), the clear intuition (vidyā), the awareness (buddhi).197

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196 The anirodhakoṭi, like the anutpādakoṭi 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’ (caksus).

The Wheel of the Dharma is of three turning 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. Puṇḍarīka, p. 179, l. 1). In Pāli, tiparivaṭṭaṃ dvādasākarāraṃ yathābhūtaṃ ānādassanāṃ (Vinaya, I, p. 11, l. 20; II, l. 25; Samyutta, V, p. 422, l. 32.)


The first turning (parivarta) of the noble Truths is the Path of seeing (dāsanāmārga) and consists of four aspects (ākāra): 1) This is suffering (iddha dukkha); 2) This is its origin (ayam samudayaḥ); 3) This is its cessation (ayam nirodhaḥ); 4) This is the path of the cessation of suffering (ayam 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 (dukkha āryasatyaṃ pariṇeyam), 2) Its origin should be eliminated (dukkhasamudayaḥ prahātavyaḥ); 3) Its destruction should be realized (dukkhānirodhaḥ sākṣāiścaryavāyaḥ); 4) The path of cessation of suffering should be practiced (dukkhānirodhagāminī pratipad bhāvavitavyaḥ).

The third turning is the path of the arhat (asaṅkṣāmārga) and consists of four aspects: 1) Suffering is known (dukkha pariṇātām); 2) Its origin has been destroyed (samudayaḥ prahātayāḥ); 3) Its destruction has been realized (niruddhaḥ sākṣātāt); 4) The path of the cessation of suffering has been practiced (dukkhānirodhagāminī pratipad bhāvitaḥ).

After each of the twelve aspects mentioned here, the sources repeat the formula: Pūrvam anuṣṭateṣu dharmesu yoniso manasikurvatāc cakṣus udapādi, jñānam avidyābuddhir 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 caksus, jñāna, vidya and buddhi: cf. Kośavyākhya, 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 (guna) of the Buddhas are the same amongst all of them. In this regard, see p. 2228F.

Finally, in [the view] of the prajñāpāramitā, the present (pratyutpanna), the past (atīta) and the future (anāgata) are the same (sama) and without differences (nirviśīṣṭa) 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.

Dvadaśaṅgapravacana

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 etam sabbam pi Buddhavacanaṃ rasavasena ekavidhāṃ, dhammavinayavasena duvidhāṃ, pāṭhamamajjhimapac chimavasena tividhāṃ, tathā piṭakavasena, nikāyavasena pañcavidhāṃ, aṅgavasena navavidhāṃ, dhammakkhandavasena caturāḥśiṣṭahassavidham ti veditabham.

“It should be known that the Buddha’s speech is single in its taste, twofold because of the Dharma and the discipline, threefold because of the initial, intermediate and final (words of the Buddha), also threefold because of the baskets, 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 daijī no Kenyū (Study on the early Mahāyāna), 1968, p. 721-753. Previously he had condensed his ideas into an article entitled

In the canonical sources, whether they are nine or twelve in number, the aṅgas are set out without any explanation. They are supposed to include the entirety of the Buddhist scriptures, but they could also be applied to any other literature, sacred as well as profane. This type of classification is not necessarily Buddhist in origin and could be derived from literary concepts widespread in the early centuries of Buddhism. This would explain the hesitation that commentators will always feel when they have to define any aṅga in particular.

1. The 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) abhutadhamma, 9) vedalla.

The canonical and paracanonical texts list these aṅgas without trying to define them:

Vinaya, III, p. 8.
Majjhima, I, p. 133-134; Anguttara, II,p. 7, 103, 178; III, p. 86, 88, 177, 361, 362; IV, p. 113;
Mahāniddesa, I, p. 143; Cullaniddesa, p. 192.
Puggalapaññatti, p. 43, 62.
Milindapaññha, p. 344, l. 3 (navaṅgasāsana).

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.


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) aupamya, 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 Daśabhūmikavibhāṣa (T 1521) disagree on the number of the aṅgas: the Upadeśa counts twelve, the Vibhāṣa, 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 aṅgas is largely predominant in the Buddhism of the Sanskrit language, both Hīnayāna and Mahāyāna, and the twelve members are often cited in the following manner, that of the Mahāvyutpatti (no. 1267-1278):

1) sūtra, 2) geya, 3) vyākaraṇa, 4) gāthā, 5) udāna, 6) nidāna, 7) avadāna, 8) itivṛttaka, 9) jātaka, 10) vaipulya, 11) adbhutadharma, 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’; itivṛttaka ‘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; Kośavyākyā, p. 438, l. 30; Pañcaviṃśatisāsā, 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; Samyuṭa, 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 Mahāsākāra, T 1421, k. 1, p. 1c14-16; of the Dhamaguptakas, T 1428, k. 1, p. 569b4-7; of the Sarvāstivādinā: Sarvāstivinayavibhāṣā, T 1440, k. 4, p. 526a12; k. 6, p. 540a21; of the Mūlasarv., Kṣudrakavastu, T 1451, k. 38, p. 398c25-27.

3. The Abhidhammas of the Sarvāstivādinā: Saṃgītiparāśāstra, T 1536, k. 14, p. 427c16-18; k. 17, p. 437a24-25; Jñānaprasthāna, T 1543, k. 17, p. 853b(aberrant list of ten aṅgas); T 1544, k. 12, p. 981b6-7.

4. Stories and apollogues: 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 Prajñāpāramitāsutras:

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.


Śatasāhasrikā, ed. Ghosa, p. 100, l. 9-10; 1460, l. 5-6; vol. V, k. 3, p. 15b20-21; k. 127, p. 699a7-9.


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 Aṅgas

The early sources were limited to citing the nine or twelve aṅgas; 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 aṅgas, 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 aṅgas, the commentaries furnished by the following works are taken into account:

<2285>

1. Abhidharmamahāvibhāṣāstra, T 1545, k. 126, p. 659c8-660b7.

2. Mahāprajñāpāramitāsūtrapadeśa, T 1509, k. 33, p.306c16-308b17; this passage will be translated in the following pages.

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.
9. Mahāyānābhidharmasamuccayavyākhyā, T 1606, k. 11, p. 743b5-744a12.
10. Abhidharmayāṇusūra, 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 Mahāvibhāṣa 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 Vibhāṣa 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, l.5-6; the second column from the Tibetan version, Tib. Trip., vol. 18, no. 731, p. 55, fol. 37b3-4; the third from the Chinese translation of 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 kyi 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’i’e 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), - .
   itivrttaka, hdi ltar bchas pa, yi mou (tchou) to kia (K), pen che (H).
9. jātaka, skyes paḥi rabs, pen cheng (K), pen cheng (H).
10. vaipulya, sin tu rgyas pa, kouang king (K), fang kouang (H).
    - , - , p’i fo lio (K), - .
11. adbhutadharma, rmad du byun bahi 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 chō (K), - .

Śūtra (cf. Pañcaviṃśati, p. 31, l. 4-8; Śatasahasrikā, 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 aparam Śāriputra yat kimcid daśasu dikṣu buddhair bhagadhir bhāṣītam dvādaśāṅgam buddhavacanaṃ yadīdaṃ śūtram geyam vyākaraṇaṃ gāthā udānaṃ nidānaṃ avadānaṃ ityuktakaṃ jātakaṃ vaipulyam adbhūtadharmaṃ upadesah, yac ca śrāvakaiḥ śrutam vā na śrutam vā tat sarvam śrotukāmena vācayutukāmenodgraḥahūtukāmena dhārayutukāmena bodhisattvena mahāsattvena prajñāpāramitāyām śikṣitavyam).

Śāstra. -

Above (p. 2272F) the Prajñāpāramitāśūtra 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’ (dvādaśāṅgam buddhavacanam).\textsuperscript{198}

I. SŪTRA

Among these texts, those that correctly (sūcanatas) express the meaning are called sūtra.\textsuperscript{199} These are:
i) the four Āgamas, ii) the Mahāyānasūtras, iii) the 250 rules (śikṣāpada).\textsuperscript{200}

\textsuperscript{198} Buddhavacana, or also sāsana, buddhasāsanam, atthusāsana, jinasāsana, dharmapravacana or simply pravacanāni.

\textsuperscript{199} Cf. Mahāyāna Sūtrālaṃkāra, p. 54: āśrayato laksanato dharmaḥ arthāḥ ca sūcanāt śūtram. – Śūtra is thus called because it gives information on place, nature, doctrine and meaning.

\textsuperscript{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 Tripitaka 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. VYĀKARĀNA

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 (sadgatimārga) are called vyākaraṇa. <22888>

1) [The Buddha predicts] that a certain man, after so many incalculable periods (asamkhyaeyakalpa), 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 (iḥaloka) 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 (mātkādhara). ‘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 Mahāyānāstras 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. Divyāvadāna, p. 17, l. 22; 333, l. 8), the Mahāyānāstras rejected by the Hīnayāna 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. Divyāvadāna, p. 67, l. 16-69; 138, l. 1-140, l. 22; 265, l. 16-267, l. 7; Samghabheda, I, p. 161, l. 21-163, l. 20; Avadānasatataka, 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, tīryaṅc, 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 (pūrvaṃ smitaṃ prāviśkaroti), then immense rays (arcis) shoot forth from his four canine teeth (daṃśtra): blue (nīla), yellow (piṭa), red (lohitā), white (avādāta), bright red (māñjiṣṭha), etc. rays.

2) The rays that stream forth from his two upper canine teeth illumine the three bad destinies (durgatī) – [naraka, tīryaṅc and preta] – and, from these rays immense preachings (dharmadeśana) spread out proclaiming: “All formations are impermanent, all dhārmas are without self, peaceful is nirvāṇa” (sarvasaṃskāraḥ anityah, sarvadharmaḥ anātmanah, sāntam 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 (dukhhasyaṇta).

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 (rogasṛṣṭa) 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 dhāyānas (dhāyānasukha), 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 dhāyānas (dhāyānāsvādana)] and go to the Buddha.

4) This goes on while the rays have gone to the ten directions and have illuminated the six destinies (ṣadgatī) 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 (narakapapatti), the rays re-enter him by the soles of his feet (pādatale ‘ntardhiyante).

   b. If the Buddha predicts a birth among the animals (tiryagupapatti), the rays re-enter through his heel (pārṣyāṃ antaradhiyante).

   c. If the Buddha predicts a birth among the pretas (pretopapatti), the rays re-enter through his big toe (pādāṅguṣhe ‘ntardhiyante).
d. If the Buddha predicts a birth among humans (manusyopapatti), the rays re-enter by his navel (nābhṛyāṁ antardhiyante).
e. If the Buddha predicts a birth among the gods (devopatti), the rays re-enter by his chest (urasy antardhiyante).
f. If the Buddha announces [the bodhi] of the śrāvakas the rays re-enter by his mouth (āsyē ‘ntardhiyante).
g. If the Buddha announces [the bodhi] of the pratyekabuddhas, the rays re-enter by the [tuft of white hairs] between his eyebrows (āṛṇāyāṁ antardhiyante).
h. If the Buddha announces [the saṃbodhi] of the Buddhas, the rays re-enter by his cranial protuberance (uṣṇiṣe ‘ntardhiyante).

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. UDĀNA

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 udānayati ‘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. Mülasarv. Vin., Gilgit Manuscripts, III, part 4, p. 188, l. 8; T 1448, k. 3, p. 11b6; Divyāvadāna, 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 Udānavargah, 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 Viśakhāprāśāda, 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 (aṇjakīṃ praṇāmya), 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 udāna (ed. Bernhard, p.184, 277, 510). As a result of homophony, confusion between udāna and udāna was inevitable, but udāna comes from the root ud-an ‘to expire upwards’ whereas udāna 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 udīrayensesa. The expression already appeared in the fourth Rock Edict of Aśoka (ed. J. Bloch, Inscriptions d’Asoka, p. 98): bherighosoho aho dhammaghoṣo, 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).


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:

Sāvatthiyaṃ.

Tatra kho bhagavā udānam udānesi:

No c’assaṃ na me siyā /
na bhavassati na me bhassatī ti /
evam adhimuccamāno bhikkhu /
chindeyyo orambhāgiyāni samyojanāṇī ti // ......

The general idea of the sūtra is that by destroying the twenty-peaked mountain of satkāyadṛṣṭi (considering rūpa as identical with the ātman, etc.), the ascetic escapes from the fear (trāsa) which the doctrine of non-self inspires in the non-initiated, and destroys the five ‘lower’ fetters (avarabbhāgiya) 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 āhaṃ na bhayeyyaṃ mama parikkhāro pi na bhaveyya. Sace vā pana me aite kammabhīsanāhāro nābhavissa, idam me etarahi khandhapāṇacakam 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 (avarabbhāgiya samyojana).
The Buddha answered the bhikṣu: “The worldly person (prthagjana) 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’ (anāmiya). 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 (sikṣāpada).

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 Śakra devendra Prajñāpāramitāḥ kāmāvacaraṁ rūpāvacaraṣ ca devaputrā brahmakāyikānām ca viṃśatidevaputrasahasāni yena Bhagavāṁ tenopasaṅkramaṇya Bhagavataḥ pāduvā śīrasābhivandyaikānte tathāḥ / ekāntasthitāṣ ca te kāmāvacaraṁ rūpāvacaraṣ ca devaputrā Bhagavantam etad avocan / gambhirā Bhagavan dharmāḥ prakāśyante kathāṃ Bhagavann atra lākṣaṇāni 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 (sikṣāpada) was promulgated; ii) the series of the twelve conditions determining the dependent origination of phenomena.
VII. AVADĀNA

The avadānas ‘stories’ are amusing little tales (mṛḍukathā) 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 (Koṭikarṇavādāna)\(^{210}\) 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. ITYUKTAKA\(^ {213}\)

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): “What I first promised to say has been said”.\(^ {215}\)

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\(^{208}\) Dīrghāyūrajāvadāna of the Madhyamāgama, no. 72, T 26, k. 17, p. 532c-539b; Upakkilesasutta of the Majjhimanikāya, no. 128, III, p. 152-162.


\(^{210}\) For the Koṭikarṇavadāna, see references mentioned above, p. 546F, n. 3 and the study by E. Waldschmidt, Zur Śrṇakotikarna-Legende, in Von Ceylan bis Turfan, p. 203-225.

\(^{211}\) For Śrṇa Kotivimśa already mentioned several times (p. 1387F, 1681F, 1894F) see references to the Vinayas, p. 1389F, n. The original Sanskrit of the avadāna in the Mūlasarv. Vin. is in Samghabhedā, 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 Śrṇa Kotivimśa, Mélanges d’indianisme à mémoire de Louis Renou, 1968, p. 773-787; A contribution to our knowledge of Sthavira Śrṇa Kotivimśa, in S. K. De Memorial Volume, 1972, p. 107-116.

\(^{212}\) For the avadānas of Chanda and the bodhisattva, see A. Hirakawa, Ritzuzö no kenkyu, 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 itivrittaka ‘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 itivrittaka (cf. Mochizuki, Bukkyo 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., itivṛttaka ‘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 Mahāyānasūtras.\(^{216}\) And what is it then? It is what the Buddha said. <2295>

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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” (vutamm 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 itivuttaka proper would be a sūtra in which this concluding phrase appears, or else a collection of such sūtras, as, e.g., the Ityuktakasūtras 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’ (vutamm 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 Itivṛttaka 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 itivṛttaka relates the earlier existences of the noble disciples whereas the jātakas tell the earlier existences of the Bodhisattva (Abhidharmasamuccaya, transl. Rahula, p. 132). Samghabhadrā, in his Nyāyānusāra, T 1562, k. 44, p. 595a, gives another explanation which E. Mayeda, in a study entitled Original Meaning of itivuttaka as an anga of navāṅgabuddhasūtra, summarizes thus: ‘I have defined itivṛttaka 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 itivṛttaka from jātaka… Jātaka was one kind of itivṛttaka originally. It is remarkable that we cannot find the word ‘itivṛttaka’ (or ‘itivuttaka’ with the meaning of itivṛttaka) in the Early Buddhist texts in general except in the case of navāṅgabuddhasūtra. From this reason I can suppose with certainty that the story in the previous world was avadāna.”

Neither the Mahāvibbāṇa nor the Traité entered into these distinctions. In the present passage, the Traité is content to give an example of itivṛttaka. 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 itivṛttaka 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.
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 (Ṛṣivana) which is located five hundred lis from, Kapilavastu: it is the pleasure garden (ārāma) of the Śākyas. 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 samāra

The Holy Dharma is long.220

The stanza which the itivṛttaka 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).

On the forced ordination of 500 young Śākya men, see above, p. 176-177F n., and p. 869F, n. 1. See also Samghabheda, I, p. 203-204.

The Buddha’s return to Kapilavastu, his native city, is told in detail in the Mahāvastu, III, p. 101-117; the Saṃghavastu, I, p. 187 seq.; the Nidānakathā, p. 87 seq. It is represented at Sāncī (Marshall and Foucher, Monuments of Sāncī, I, p. 204-205, pl. 50a1) and on the bas-reliefs of Gandhāra (Foucher, AgbG, I, p. 459-464).

This was a brāhmaṇa who, at the time of the Buddha Vipaṣyin, had wickedly (citatpradiśanena) insulted the Community. This insult was an action ending up in animal rebirths (tiryagyonyupattisamvartaniya). For five hundred lifetimes, the brāhmaṇa was reborn among the lions (simhesūpapanna).


dīrghā jāgarat rārir dīrgham śrāntasya yojanam /
dīrgho bālasya samsāraḥ saddhram avijñānataḥ //

Dhammapada, v. 60. at the Bālavagga:

dīgha jāgaratato ratti dīgham santassa yojanan //
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 Vipaśyin, 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 (pārśyavāda): “How are these shaven-headed people (muṇḍaka) different from animals? They are nothing but idiots (devānāmpriya)221 who don’t know how to talk.” As a result of this harmful action of speech (pārśyavāda), for ninety-one kalpas, from the buddha Vipaśyin until now, this brāhmaṇa has always fallen into animal rebirths (tiryonyupatti); 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


222 A longer version of this jātaka 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 Mahāsāṃnipāta 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 (grdhṛāja) 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 (simha) living in the forest. He was joined in friendship with a monkey (kapi, markata). The monkey 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 (amutasukha).
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 Bhadrapālā; the two baby monkeys were Ānanda and Rāhula; the vulture-king was Śāriputra].

- A summary of this jātaka 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-teh’ang.

A developed version of the same jātaka also occurs in a new translation of the Sāgaramatipariprcchā, 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.

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 (pārśvamāṃsa) 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:


In olden times, the Bodhisattva was Padmaka, king of Benares. An autumnal epidemic, the yellow sickness (pāṇḍuroga), broke out in the city. The king himself began to take care of his subjects, but all remedies were in vain. The doctors advised him to capture the fish called Rohita to cure the sickness but no one succeeded in capturing it. Faced with the distress of his subjects, the king sacrificed his life for them by wishing to appear as the great Rohita fish in the 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.”


abhavaṃ padmakāṃhyo 'ham vāraṇasyām nṛpaḥ purā /
sarvārtharaṇāsaktāḥ prajānām janakopamaḥ // 4 //
tenārthprāṇidānena vārāyāḥ sarito 'mbhaśi /
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) Rāṣṭrapālapariprcchā, ed. Finot, p. 26, l. 7-8;Transl. Ensink, p. 26:

bodhicarīṃ caramāṇahu pūrvaṃ
matsya babhīva yadā jalacāri /
Once in time gone by (bhūtapūrvam atīte ‘dhvani’), the entire population was stricken with a disease that turned them yellow and 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]\(^\text{224}\)

\[
\begin{align*}
tyakta & \text{ mayāśraya satvahitāya} \\
bhakṣita & \text{ prāṇisahasraśatebhiḥ} \\
//
\end{align*}
\]

6) Lieou tou ści king, T 152, k. 1, p. 1c26-2b7 (transl. Chavannes, Contes, p. 11-14), Story no. 3:

Daridrajataka:

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 īs. 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.


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.

8) Hien yu king, T 202, k. 7, p. 402a5-b24, chap. 38 entitled Chō-t’eou-lo-kiën-ning (Śārdūlaṅkaṇa); hDzaṅs 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, Śārdūlaṅkaṇa, 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 scuptures 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 (udakadevā). 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 (Śatpāramitāsūtra),
- Houa-cheou king (Kusalamālasamariprajñāsūtra),
- Fa-houa king (Saddharmapuṇḍarikasūtra),
- 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 (ṛddhibala), beings are astonished at these miracles (adbhuta).

Thus, at his birth,225 the Buddha emitted great rays (arcis) that illuminated the trisāhasramahāsārasarlokhahatu and the dark intermediate places (lokāantarikā); he also illuminated the trisāhasramahāsārasarlokhahatūs 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. Brahma-devaraja held a parasol (chhatraṃ 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 (sāṃpratājāto bodhisattvāḥ sapatpadāni prakṛntaḥ parighito 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.
(yatrad yatra padam niksipati sma tatra tatra padmaṇi pṛādurbhavanti 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 (prthivīcala); 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 adbhutadharma.

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 (nirodhagāmini pratipad). That is an upadeśa.
What is the noble truth of suffering? – The eight kinds of suffering: suffering of birth (jāti-duḥkha), etc.  

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- chö (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 bodhisattva who has reached the tenth abode (vihāra) is said to be complete.
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 Samghabheda, I, p. 137 to the references.
227 In the tenth ground, the bodhisattva attains anāsravā prajñā.
arise (anupattikā dharmaksānti), 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 Mahākāyana,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" (vaccā śrāvakāḥ śrūtāṃ vā na śrūtāṃ 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 anupattikadharmaksānti which destroys the passions (kleśa) but does not completely eliminate their traces (vāsanā).

229 According to the Vimalakīrtinirdesa, 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 Kātyāyan to ask him to explain the words of the Teacher, for, they thought: “This Venerable Mahākāyana, praised by the Teacher and venerated by his wise colleagues is able to explain fully the meaning” (ayam kho āyasmā Mahākaccāno Satthu c’eva samvanṇito sambhāvito ca viññānam sabrahamacārṇāṃ, pähothi c’āyasmā Mahākaccāno imassa Bhagavatā sankhittena uddesassa uddiṭṭhassā vitthārena attham avibhattassa vitthārena attham vibhajitum): cf. Majjhima,I, p. 110; III, p. 194, 223; Anguttara, V, p. 256, 259-260. See also Vimalakīrtinirdesa, French transl., p. 164-165.

Elsewhere, the Buddha proclaimed Kātyāyan ‘the foremost of those who explain fully the meaning of the concise words of the buddha’ (aggo sankhittena bhāsitassa vitthārena attham vibhajantānaṃ): cf. Anguttara, I, p. 23.
2) Transforming himself by the power of his superknowledges (abhiṣṭābhijñā), the Buddha often went to universes accessible to one person only (ekāyanalokadāhi) and preached the Dharma there.

3) The Buddha preached the Dharma to the gods of the desire realm (kāmādeva) and to the gods of the form realm (rūpādeva), and as there are no rāvakaś there, the latter did not hear him.

Question. – But there are arhats endowed with the six superknowledges (abhiṣṭābhijñā) and when the Buddha preaches, even if they are not there, they can hear him with the divine ear (divyākāya) and see him with the divine eye (divyacakṣa). If they really know things of the past by means of the memory of their earlier existences (pūrvanivāsānāṁśtri), how then would they not have heard the Buddha?

Answer. – The power of the abhiṣṭā of the rāvakaś does not extend that far; that is why they do not hear him.

[Gaṇḍavyūha]. – Moreover, when the Buddha preached the Pou’k’o-sseu yi-kiai-t’o king (Acintyavimokṣastra) 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 dhīyaṇa who has entered into the absorptions (samāpatti) of the

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231 Doubtful translation: see Edgerton, Hybrid Dictionary, p. 154, s.v. ekāyaṇa.

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 (tadvathā balavān puruṣaḥ saṃkuṭcitam vā bāhum prasārayet prasāritam vā saṃkuṭcayet).

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 Kāmādeva (cf. p. 229F, n. 2).

The Buddha Śikhin, leaving the Aruṇavatī palace, appeared (pātur ahosi) in the Brahmaloka: Samyutta, I, p. 155.

The Buddha Śākyamuni, desiring to meet Baka brahmā who was harboring heretical views, left the city of Ukaṭṭha (in Kosala) where he was and came to the Brahmaloka: Majjhima, I, p. 326.

It is stated in the Samyutta, V, p. 282, that the Buddha went to the Brahmaloka either in a spiritual body (manomayena kāyaṇa) or with a body formed out of the four great elements (cātumahābhūtikena kāyaṇa).

233 According to the Gaṇḍavyūha, also called Acintyavimokṣa, the Buddha who was in the Jetavana in Śīravastī together with an immense crowd of bodhisattvas and rāvakaś, entered into the sīṃhavijñamānasamādhi and accomplished a whole series of wonders (vikurvita). Only the bodhisattvas saw it; the rāvakaś, 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 rāvakaś is not within the range of sight of the rāvakaś.


Chinese versions: T 278, k. 44, p. 679c; T 279, k. 60, p. 322b-323a; T 293, k. 2, p. 666a.
spheres of totality (kṛṣṇāyatana) can cause all the waters (ap-) to change into fire (tejas), 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.

Tryadhvabuddhapravacana

**Third Section HEARING THE TEACHINGS OF THE BUDDHAS OF THE THREE TIMES**

Sūtra (cf. Pañcaviṃśat, 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 (Punār aparām Śāriputra yat kiṃcit daśasu dīkṣu gaṅgānādiśvālukopameśu lokadhūtuṣu buddhāvagadbhir bhāṣitam bhāṣyate ca śrūtvā tat sarvam udgrahītukāmena dhārayitukāmena pratipattukāmena parebhyaś ca vistareṇa samprakāṣayitukāmena 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.

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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’ (tryadhvabuddhadarsanansamādhi); 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 (puruṣarśi) 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 dhāranīs,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.

Andhakāravabhāsana

Fifth Section ILLUMINATING THE DARKNESS OF THE INTERMEDIARY WORLDS

Sūtra. (cf. Pañcavimśati, 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 aparam Śāriputra yā dasasu dīkṣu gaṅgana-dīvālukopameṣu lokadhātusv andhakārataṁisrā yatra

236 Particularly the śrutadhāradhāraṇi which has been mentioned above, p. 318F, 328F, 1865F.
Śāstra.—

When the Bodhisattva came down from the Tuṣita heaven into his mother’s womb (yasmin samaya bodhisattvas tuṣitād devanikāyāc cyutvā mātuh kuśāv avakrāmati), his body emitted a radiance (avabhāsa) that illuminated all the universes (lokadhātu) and also the intermediary worlds, the places of darkness (lokāntarikā andhakāratamisrā). 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 sanyaksamṇibodhim adhigacchati), when he turned the Wheel of Dharma (yasmin samaye dharmacakraṃ pravartayati) and when he entered into parinirvāṇa (yasmin samaya ‘nupadiśese nirvāṇadhātau parinirvāyate).\(^{237}\)

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 andhakāratamisrā). 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), Tö-ta-che Mahāsthāmaprāpta), Ming-kang (Jālināprabha), 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 Sukhāvatīvyūha].\(^{238}\) - Thus, in the universe of the Buddha A-mi-t’o (Amita), the bodhisattvas emit a perpetual radiance (nityāvabhāsa) illuminating a hundred thousand leagades (vojanaśatasahasra).

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).

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\(^{237}\) 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 Sukhāvatīvyūha, ed. A. Ashikaga, p. 49: Tasmin khalu punar ānanda buddhakṣetre ye śrāvacakā te vyāmaprabhā, ye bodhisattvas te yojanakotiṣatasahasraprabhāḥ; śhāpayitvā dvau bodhisattvān, yayoh prabhayā sā lokadhātu satatasamitaṃ nityāvabhāṣasphaṭā. – In this buddha field [of Sukhāvatī], 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 [Sukhāvatī ] universe is constantly illuminated.
As is said in a sūtra, there was a preta whose head was like that of a pig (sūka) and foul-smelling insects (pātikṛmi) came out of his mouth; however, his body was golden in color (svaṃvarṇavṛṇvabhāsa). In a previous lifetime (pūrvake janmani), this preta had been a bhikṣu, but he insulted a stranger monk with harmful words (pāruṣyaavāda). Since [as a bhikṣu] he had observed the pure precepts (viṣuddhaśīla), 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 Parītthabhas, Apramānabhas, Ābhāsvaras [of the second dhyāna] and the gods of the desire realm (kāmadhūtadeva) 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 (manī), windows, mirrors (ādarsa), 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 (tejāhṛtsnāyatana) converts (paripācayati) fools (bala) and people of wrong view (mithyadṛṣṭi) 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 (kāyavabhāsaviśuddhi).

Sixth Section MAKING KNOWN THE NAMES OF THE THREE JEWELS

(triratnaśabdaprakāśana)

Sūtra (cf. Pañcaviṃśati, p. 31, l. 19-32, l. 1; Šatasāhasrikā, 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 aparam Śāriputra yāvanto...
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 (samyagdṛṣṭi).

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 puṇyaṃ), i.e., an immense merit. As a result of that, he quickly attains the dhyānas and, by means of these dhyānas, he acquires an immense superknowledge of magical power (ṛddhyabhijñā). 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 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 (anumṛṭi).

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

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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.


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 aparām Śāriputra ye daśasu dīkṣu gaṅgānadīvālukpameṣu lokadhātusv andhāḥ sattvās te mamānubhāvena caṣaśuṣā rūpāṇi draksyanti, badhirāḥ śrotraṇa śabdān śroṣyanty, unnattāḥ sṛṣṭi pratilapsyante, nagnaś cīvarāṇi pratilapsyante, kṣudhitapāsitaḥ pūrṇapātrā bhavisyantī tāḥ bodhisattvāṇa mahāsattvāṇa prajñāpāramitāyānīṃ śiṣṭāvyaṃ).

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 (dharmadhātujākāya), like Mañjuśrī, etc., dwelling on the tenth bhūmi (vihārabhūmi), they are endowed with many perfections of qualities (gunaśāmpad). Everyone who sees them obtains what they wish for (yathāprāṇidhānām). Just as with the cintāmaṇi wishes are all fulfilled, so it is with the bodhisattvas of dharmadhātujākāya: 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; 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 (mahākarunā), 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 (Raśmiramokṣa).

Manuṣyātmaṁabhāva

Eight Section ASSURING A REBIRTH AMONG HUMANS

Śūtra (cf. Pañcaviṃśatī, p. 32, l. 8-9; Śatasāsrikā, 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 aparām Śāriputra ye daśasu dīkṣu gaṅgānadīvālukpameṣu lokadhātusu durgatypapannāḥ sattvās te sarve mamānubhāvena manusyaatmabhāvam pratilapsyanta iti bodhisattvāṇa mahāsattvāṇa prajñāpāramitāyām śiṣṭāvyaṃ).

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 (manusyātmabhāva). 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 (dharmadesāna), the bodhisattva makes beings practice the good (kuśala) and thus acquire a human existence. See what a sūtra says: <2313>

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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: Kammassakā sattā kammadāyādā kammayoni kammabandhā kammapaṭīsaraṇā. – Beings have actions as their own property, heritage, womb, blood relations and refuge.

Majjhima, III, p. 181: Taṃ kho pana te etam pāpaṃ kammaṃ n’eva mātārā katāṃ na bhāginiyā katāṃ na mitāmacehi katāṃ na hātāśālohehi katāṃ na saṅgaṁbrahmānehi katāṃ na devatāhi katāṃ; tayā v’ etam pāpaṃ kammaṃ katāṃ; tvai ūeva tassa vipākaṃ paṭisamvedissasi. – 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: Yāṃ kammaṃ karissati kalyāṇaṃ và pāpaṃ và 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 Bṛhadāranyaka 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 ramanīyacaranāḥ, abhyāsāha ha yat te ramanīyāṃ yonim āpadyeran. “Those who have satisfactory conduct have the future of obtaining a satisfying birth.”]

Majjhima, III, p. 203: Kammaṃ satte vibhajati yadidaṃ hīnapaṭītātītāyā. – Action separates beings by distributing them among miserable or pleasant destinies.

Anguttara, III, p. 415: Atthi kammaṃ nirayavedaniyam, kammaṃ tiracchānayonivedaniyam, atthi kammaṃ pītivisayavedaniyam, atthi kammaṃ manussalokavedaniyam, atthi kammaṃ devalokavedaniyam, ayaṃ vuccati kammaṃ vennattā. – 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 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 (samyagdṛṣṭer upādāya): i) externally (bahirdhā), the hearing of the Holy Dharma (saddharmaśravaṇa); ii) internally (adhyātma), right reflecting (voniso 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 (upāda). 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 (apramāṇāna raśmin nīcārayati); 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 (tīryaṅc) 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 (cittavisuddhivā) 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 (tīryagyonti), 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” (devamanusuṣćapadhyante); why does the Prajñāpāramitāsūtra say here only that they “obtain a human existence” (manusyaḥbahvam pratilabhante)?

Answer. – Among humans, it is possible to cultivate great qualities (mahāguna) 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 pacca yā sammādiṭṭhiyā uppaḍāya: 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 (kāyasva bhedāt parama maraṇat sugatau svarge devalokeṣūpapadyante): cf. Pāli Concordance, I, p. 248, s.v. ariyānaṁ anupavādaka.
Ninth Section  ESTABLISHING BEINGS IN THE FIVE PURE ELEMENTS

Śūtra (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 srotāpanna 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 srotāpanna and the others up to nirvāṇa without conditioned residue (nirupadhiśesānirvāna); 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

Śūtra (cf. Pañcaviṃśati, p. 32, l. 18; Śatasāhasrikā, p. 110, l. 13-14). – Furthermore, O Śāriputra, the bodhisattva-mahāsattva who wishes to imitate the bearing of the Buddha must practice the perfection of wisdom (Punar appara Śāriputra bodhisattvena mahāsattvena tathātagateryāpathaṃ 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 (niśidana) and lying down (śayyā)].

\[246\] According to the well-known stock phrase: Caturvidham īryāpathāṃ kalpayati caṅkramati tiṣṭhati niṣidati śayyāṃ kalpayati: Catuspariṣad, p. 318; Divyāvadāna, p. 161.
1. Walking (*caṅkrama*)

Like the king of the elephants (*nāgarāja*), the Buddha turns his body in order to look.\(^{247}\)

When he walks, his feet are four inches (*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 (*sāyyā*)

\[310a\] He always lies down on his right side and places his knees one on top of the other.\(^{252}\)

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\(^{247}\) 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; Samyukta, 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 akkanataṭhāna*), a footprint (*padavajalāṅja*). On these footprints there were thousand-rayed wheels with rims and all of the attributes (*cakkāni sahassarāni 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 samvaddho lokam abhibhovya viharāmi anupalitto lokena*.

We may notice that the Chinese versions mentioned here reproduce this phrase only very incompletely.


\(^{249}\) Majjhima, II, p. 137: *So nātisīgham gacchati nātissanikam gacchati*.

\(^{250}\) Majjhima, II, p. 137: *So antaragharaṃ pavisanto na kāyaṃ unnāmeti, na kāyaṃ onāmeti, na kāyaṃ sannāmeti, na kāyaṃ vināmeti*.

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; Śatasāhasrikā, 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

253 Anguttara, I, p. 183: So yaḍ eva tattha honti tiṇṇāni vā pāṇāni vā tāni ekajjhaṁ saṁharitvā nisidåni pallānakaṁ ābhuhjītvā.
254 Majjhima, II, p. 138: Rasapaṭaṭsamvedi kho pana so bhavam Gotamo āhāraṁ āhāreti, no ca rasaraṅgapataṭsamvedi.
255 Majjhima, I, p. 161; Saṁyutta, I, p. 183: Adhvāsesi Bhagavā tuṇhībhāvena. – Catuspariṣad, p. 194; Sanskrit Mahāparinirvāṇa, p. 144; Divya, p. 151: Adhvīśayati Bhagavān ... tāṁśīmbhāvena.
256 Cf. Majjhima, II, p. 140: Atthangaśamamagato kho pan’ assa bhoto Gotamassa mukhato ghoso niccharati, vissāṭṭho ca viṁśeyyo ca mañju ca savathīyo ca bindu ca avisāri ca ninnādi ca.
“Surrounded and honored by many thousands of myriads of koṭi of devas, from the Cāturmahārājikākas to the Akaniṣṭhas, may I go to the foot of the bodhi tree.” (Bodhisattvena mahāsattvenaivam upapariṇāṃśaṃānenā ‘kim ity aham nāgarājāvalokitam avalokayetam ‘ iti praṇāpāramitāyāṃ śikṣatavyam.

Bodhisattvenaivam upapariṇāṃśaṃānenā ‘kim ity aham prthivīṁ caturāṅgulam asprṣāṇ padbhayaṁ gacchey ‘ iti, ‘kim ity aham cāturmahārājāyadevāyāṃ yāvad akaniṣṭhair anekadevakoṭinicyutaśatasahasraiḥ pariṃvṛtaḥ puraskṛto bodhidrumamālāṃ upasaṃkrameyam’ iti praṇāpāramitāyāṃ śikṣatavyam).

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).

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.

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 (asamkhyaṇapalpa), he has cultivated the faculty of attentiveness (ekacittā) and as a result of this action, the bone of his skull (mārdhāsti) is but one with the body; 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.

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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, nāgāpalokitam apaloketi (Dīgha, II, p. 122, l. 4; Majjhima, I, p. 337, l. 3); in Sanskrit, daksinena sarvakāyaṇa nāgāvalokitenāvalokayati (Sanskrit Mahāparinirvāṇa, p. 226; a fragment of the Madhyamāgama published by E. Waldsemndt, Teufeleien in Turfan-Sanskrittexten, 1976, p. 146, l. 13-15). In Tibetan: gyas phyogs su sku tams cad phyogs te bal gnāṅ lla ba lla gzig.

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 hathināga ētō vā etto vā apaloṣṭukāma givam aparivattetvā sakalasarīren’ eva nivattitvā apaloketi, evam sakalasarīren’ eva nivattitvā apaloṣṭekai. – 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 Aśṭāṅgasamgraha, 3, 5, and Aśṭāṅgahrdaya, 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 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 (saraṇa) 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 (bhāṣajya) and good food as stinking (durgandha) and consequently do not pay [310b] any attention to them.

III. THE PROCESSION TO BODHI

“The Buddha goes to the foot of the bodhi tree surrounded and honored by many thousands of myriads of 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 (īśvaradevaputramāra), 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: Samāno Gotamo māyāvī, āvattaniṁ māyam jānāti aṁnātitiyānāṁ sāvake āvatteti.
263 In the canonical scriptures, the heretics address the Buddha by calling him Samāno 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 (aprameyamanusya), 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 sāṃbodhi. 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 (pranidhāna) [to be accompanied by the devas].

Divyavastraṃstara

Twelfth Section ATTAINING SĀṂBODHI ON A BED OF CELESTIAL ROBES

Sūtra (cf. Pañcavinīti, 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 Cāturmahārājakīyas to the Akanisṭhas – lay down a bed of celestial robes there” (Bodhisattvena mahāsattvenaivam upaparikṣamāṇena ‘kim iti me bodhipramāṇuḥ niṣṭataś cāturmahārājakīyikā devā yāvad akiñcāḥ devā divyaśaustrasaṃstaram kuryur’ iti praṇāpāramitāyāṃ śikṣitavyam).

264 The Blessed One was a solitary person and a lover of solitude: Bhagavā pavibitto pavivekassa ca vannavādi (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: Icchāḥ ahām bhikkhaye addhamāsaṁ pattiśallitum namhi kecā upasaṅkamitabha aṅṅatra ekena piṭāpatanāḥhāraṇa (Saṃyutta, V, p. 12, 320). All the Tathāgatas had the same preference: Suṇāgāre kho tathāgataṁ abhiramanī (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.
Question. – But according to the sūtras, the Buddha spread out grass (tṛṇa) at the foot of the tree and sitting on that, he attained sambodhi. Why does the bodhisattva wish for celestial garments (divyavastra) as a seat?

Answer. – It is in the sūtras of the śrāvakas that it is a matter of a bunch of grass;266 the Mahāyānasūtras, on the other hand, refer to 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 (dharmadhātujāya) use heavenly robes as seat or things higher than these robes.

Finally, the Buddha realizes sambodhi in a deep forest, at the foot of a tree; if there are people in the forest who see him, they offer him grass; if these are noble men (kulaja) who see him, they offer him garments of

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266 Samghabheda, I, p. 113 (T 1450, k. 5, p. 122c-23-28): Tato bodhisattvah kālikaṁgarājena saṃstutyaṃno vajrāsaṁbhimukhaṃ samprasthitah. sa samlañcavatī: tṛṇasamstutare niśādyāṃ kalpayāmi. tasya tṛṇaiḥ prayojanam iti śakro devānāṃ indo bodhisattvasya cetasā cittam ajñāya gandhamādanāt parvaitā tulasamsparśānāṁ tūrṇāṇāṁ bhūram ādāya svastikayāvasikavarnam ātmānam abhinirmāya bodhisattvasya prastāvāvatihā. bodhisattvah kathayati: bhadramukhā dīyantāṃ māmatāni tṛṇāṇāti. śakraṇa devendrenā bodhisattvasya pādayor nipatayo sagauravena datāmī. tato bodhisattvah svastikayāvasikavāntikāt tṛṇāṇā ādāya devatopādiṣṭena mārgena yena bodhimālam tenopasāṅkrātāḥ; upasankramya anākalam asaṅkulaṃ tṛṇasaṃstakaraṃ prajñāpayitum āravdhāḥ.

Transl. – Then the Bodhisattva, covered with praise by the nāga king Kālika, 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, Sothiyya) is told in many sources:
  Mahāsāka Vin., T 1421, k. 15, p. 102c15-16; Dharmaguptaka Vin., T 1428,k. 31, p. 781a12-17.
  Lives of the Buddha: Siczou 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 hiu 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 Trāyastriṃśa, one pala; that of the Yāmas, eighteen dharāṇa; that of the Tuṣitas, [310c] twelve dharāṇa; that of the Nirmāṇaratis, six dharāṇa; that of the Paranimitavaśavartins, 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 saṃbodhi, all the bodhisattvas set out thrones for the Buddha. < 2323> These thrones have a length of one league (yojana) and a width of one league, ten leagues, a hundred leagues, a thousand leagues, ten thousand leagues, an infinite number of leagues; and their height is also in proportion. These precious thrones come from the pure merit (anāsravapunya) 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 (daśadīgbuddha) and the three times (tryadvabuddha), their victory over Māra (māradharṣana), 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 bhumis (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 (abhijñābala) 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


268 Cf. the gift of thrones related in the Vimalakīrtinirdeśa, French transl., p. 247-250.
Śūtra (cf. Pañcaviṃśati, p. 33, l. 12-14; Śatasahasrikā, 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 mahāsattvenaiva upaparikṣamāṇena ‘kim iti me ‘nuttarāṃ samyaksambodhim abhisambuddhasya gacchatas tiṣṭhato niṣaṇṇasya śayānasya prthivīpradeśo varjramayaḥ saṃtiṣṭheta’ iti prajñāpāramitāyām śikṣitavyam).

Śāstra.–

Question. – Why is the earth (prthivī) changed into vajra ‘diamond’ where the Buddha takes up the four postures (īryapatha)? <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 (dharmāṇāṁ 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 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.

The answer is inspired by the old Buddhist cosmology.

According to the canonical sūtras (Dīgha, II, p. 107; Kośavyākhya, p. 15), the earth (prthivi) rests upon the water (udaka) or Circle of waters (abmanḍala); 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 (kaṇcana) 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 (vāyumanḍala): it is 1,600,000 leagues (yojana) high, immeasurable in circumference, solid (drīha) 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 (abmanḍala), 1,120,000 yojanas high. But after a certain time, stirred by the winds that create the power of actions, the water becomes gold (kaṇcana) in its upper part, just as boiled milk becomes cream (pakvakṣirī 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 (kaṇcanamayī mahī) in the Kośabhāṣya, p. 158, l. 13; the wheel of gold (kaṇcanacakra) in the Sarvāstivādin Āgama cited in Śikṣāsamuccaya, p. 148, l. 15; the Circle of gold and diamond (kaṇcanavajramanḍala) 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 (prthivi), the universe of four continents encircled by the cakravāḍa 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 (kaṇcanamayī 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. Bodhimāṇḍa and Bodhipūjā. We may add that, in a figurative sense, the expression bodhimaṇḍa simply means the complete spiritual presence of the Dharma or Dharmaṅkāya of the Buddhas.

Cf. Kośabhāṣya, p. 161, l. 12-14: Tasya [Jambudvīpasya] madhye kāṇcanamayāṁ prthivyāṁ vajrāsaṁnam abhinirvṛttam yasmin niṣadaya sarve bodhisattvā vajropamaṁ samādhim upādayanti. naḥi tam anya āśrayah pradeśo vā sādhun samārthah. – 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 (prthivī) rests on the Circle of gold (kāñcanamaya maṇḍala or kāñcanamayī mahr); the Circle of gold rest on the Vajra; from the [upper] point of the Vajra arises a terrace (prāśīda) similar to a lotus flower (padmapuspa); just above, it supports the place where the Bodhisattva is sitting and prevents it from sinking. This is why the area of enlightenment [311a] (bodhimaṇḍa) where the Bodhisattva sits is called Vajra.

3) According to yet others, as soon as the Bodhisattva has realized sambodhi, 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 (dṛḍha) than the Earth (prthivī) 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 (supratisṭhitasathāna).

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.

Ekakālāta

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 aparāṇa Śāriputra bodhisattvena <2326> mahāsattvenaivaṃ upaparīṣamāṇena ‘kim ity ahaṃ yatraiva divase ‘bhinśkrāmeyaṃ tatraiva divase ‘nuttaraṃ samyaksambodhiṃ abhisambudhyeyaṃ tatraiva divase dharmacakrāṃ pravartayeṣam’ iti, ‘kim iti me dharmacakrāṃ pravartayeṣāṃprameyāṃ asaṃkhpayeyāṃ sattvənaṃ viraja vigatamalaṃ dharmeṣu dharmacakṣur viśuddham, aprameyāṃ asaṃkhkeyeyāṃ sattvənaṃ anupādāvāravebhīṣaḥ cittān vimucyeran, aprameyāḥ asaṃkhkeyeyāḥ sattvə avaivartikā bhavyur anuttarāyāṃ samyaksambodhaḥ’ iti prajñāpāramitāyāṃ śikṣitavyam).

Śāstra. -
I. BECOMING BUDDHA AND PREACHING THE DHARMA THE SAME DAY

In unfortunate ages (kalpakasya), among beings of wrong views (mithyadṛṣṭika), 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 (taṇḍula). The heretics (tīrthika) said: “Even though he practiced austerities, our former teacher could not follow them for more than six years,” and other men said: “The Buddha is undergoing today the painful retribution (duḥkhavipāka) of bad actions (akuśalakarman) of his former lives.” 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 (Mahābhijñājñāna), in search of abhisambodhi, sat cross-legged (paryāṅkābhujya) for ten lesser kalpas (antarakalpa) until he attained abhisambodhi. 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 dharmacakraṃ pravartayanti).

a. Thus, for twelve years after he had attained abhisambodhi, the Buddha Jan-teng (Dīpankara) only emitted light rays (raśmi) and, as there was no one to understand him, did not preach the Dharma.

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271 In his translation of the Lotus (T 262), Kumārajīva renders the expression kalpakasya of the Sad. puṇḍ., p. 43, l. 4; 65. l. 13, by Ngo che. The kalpakasya 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 Mūlasarvār. Vin., Gilgit Manuscripts, III, part I, p. 211-218. According to the Hinayānists, 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.


276 Vibhūṣa, T 1545, k. 98, p. 506a24 seq.: The bodily brilliance (prabhā) of the tathāgata arhat samyaksaṃbuddha Dīpankara shone and illumined the city of Dīpavati. Its perimeter was one yojana. For twelve years there was no difference between day and night. – Ibid., k. 183, p. 916b19-20: The buddha Dīpankara turned the wheel of Dharma in the city of Dīpavati on Mount Ho-li-to-lo (?)..

It follows that, for the twelve years following his enlightenment, Dīpankara did his buddha-work by emitting an especially brilliant light. Then, when he had found listeners capable of understanding, he turned the Wheel of Dharma during a first sermon.
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 I turn immediately when I become buddha.”

II. SIMULTANEOUSLY PREACHING AND CONVERTING279

277 The Buddha Suśānta has already been mentioned above (p. 418F). The Pañcaviṃśatī 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 (nirmitāna), 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 anuttāra samyaksambodhi 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 (dārśanamārga) 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 (śṛāmanyakaphala). He becomes srotāpanna at the 16th moment of the dārśanamārga, 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 srotāpanna: “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. dhāmacakkhu, p. 513, s.v. nirodhamma. - Āyasmato N. virajam viñamalamān dammacakkhum upādī yaṃ kīci samudayadhammaṁ sabbam tam nirodhamman ti.


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. anupāṭipta āśavehi cittam vinuccati (or vinucca).

Catuspariṣad, p. 162, 170, 190, 322; Samghabheda, I, p. 138, 139, 143; Nidānasaṃyukta, p. 170; Mahāvastu, III, p. 227, l. 4. - Āyusmato N. anupāṭyasaṃsabhyaṁ cittam vinukten (in plural, cittāni vinuktaṁ).

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 srotāpanna, 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, Kiao-tch'en-jou (Kauṇḍinya) was the only person to obtain the first [fruit] of the Path (prathamaṃ mārgaphalam, i.e., srotāpattiphala) and 80,000 devas also obtained the purity of the dust-free and stainless eye of Dharma (virajo vigatamalaṃ dharmeṣu dharmacakṣur viśuddham). Learning that, some bodhisattvas [as here] make the following wish (prāṇidhāna): “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 Kauṇḍinya] and some devas obtained the first [fruit of the path, the srotāpattiphala], 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 (guna) and salvific activity (sattvaparitrāṇa) are the same; why then do these bodhisattvas make such wishes (prāṇidhāna)?

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 (pariṣuddha) 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. Samghabheda, I, p. 136, l. 15-16, and p, 138, l.6-7).

The Samghabhedavastu 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 Kauṇḍinya (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 Samghabheda, I, p. 136: Asmin khalu dharmaparyyāye bhāsyamāne āyuṣmata ājñātakauṇḍinyaṣya virajo vigatamalaṃ dharmeṣu dharmacakṣur uppannam asītīnāṃ ca devatāsahasrāṅgām. – 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 koṭī 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 (ṛddhibala) and the qualities (guṇa) are identical (sama) and without difference (nirviśṣṭa) in all the buddhas.

Śūtra. –

1) There are Budhas whose śrāvakasamgha is limited.

Thus, the Buddha Śākyamuni had a saṃgha of 1250 bhikṣus (ardhatrayodaśāni bhikṣuṣatānī).283 <2331>

282 Actually, as we have just seen, after the first sermon of the Buddha at Benares, Kaunḍinya and the gods obtained just the fruit of srotaśāpanna.

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 Sañjaya, brought by Śāriputra and Maudgalāyana. In the company of these 1250 bhikṣus, the Teacher traveled through Magadha, and this invasion of yellow robes outraged the population: “The śramaṇa 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 parivṛjikas of Sañjaya, and here many young people of good family in the country of Magadha are taking up the religious life under the direction of the śramaṇa Gautama” (Pāli Vinaya, p. 43; Catuspariṣad, p. 394; Mahāvastu, III, p. 90).

Many other ordinations were subsequently performed, but it remained understood that Śākyamuni’s saṃgha consisted of 1250 bhikṣus: adīhatelasā 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 (samnipāta) of 99 koṭi, a second assembly of 96 koṭi and a third assembly of 93 koṭi of listeners.

These buddha-saṅghas, each having their limit and their determined number, are dissimilar. This is why some bodhisattvas wish, [as here],””to have innumerable incalculable śrāvakas as saṅgha”.

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>

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\(^{284}\) The three brothers, hermits wearing braided hair and worshippers of fire (jaṭila), lived at Uruvilvā: Uruvilvā-Kāśyapa, leader of 500 ascetics, Nādi-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 srotāpanna. 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 Nādi-K. and the 200 disciples of Gayā-K. also received ordination.

Accompanied by these 1000 Jaṭilas now bhikṣus, the Tathāgata went to Mount Gayasṛṣa, 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 bhikṣusahrasāṃputāyāvāravebhīṣyata cittam vimuktaṃ) 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 (= Upatiṣya) and Māudgalyāyana (= Kōlia), but here it is necessary to return to three events which made a mark in their lives: the attainment of the fruit of srotāpanna (or if you wish, the conversion), the ordination and arriving at arhathood.

1) The attainment of the fruit of srotāpanna. – These two childhood friends set out on the search of the deathless, first started in the school of the sage Saṅjaya (= Saṅjaja) where there were 500 prāvrājākas.

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 hetuprabhāvāḥ... 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 Māudgalyāyana 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 parivrājākas. Upon their request, they received, at the Buddha’s call Ehiḥbhikṣukā, the
When Mahākāśyapa saw the Buddha, he obtained the first [fruit] of the Path, then eight days later he became arhat.\footnote{The main source is a passage of the Cīvakasutta of the Saṃyutta, II, p. 219-221, but it must be complemented by other sources, placed in brackets here.} <2334>

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\textit{Psalms of the Brethren Davids,} other sources, placed in brackets here.

3) Arrival at arhathood. – Except for Śāriputra and Maudgalyāyana, all the parivrājakas 250 in number) acceded to the state of arhat (\textit{thapetvā dve aggasāvake avasesā arahattam pāpuṇīmsu}) at the very moment of their ordination.

Seven days after his ordination (\textit{pabbajitadivasato sattame divase}), Maudgalyāyana attained the summit of supreme knowledge of the śrāvakas (\textit{sāvakapāramiṇaṇaṇassa matthakaṃ patto}), i.e., he became arhat. After a week of intense meditation, he had been seized by languor-torpor (\textit{thīnamiddha}), but the Buddha came to plead to him the \textit{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 (\textit{pabbajitadivasato addhamāsam atikkamitvā}) that he attained the summit of supreme knowledge of the śrāvakas. He was then in the neighborhood of Rājagha in the Sūkarakhata cave and had heard Dīrghanakha, his sister’s son, speaking with the Buddha, a dialogue recorded in the \textit{Vedanāparighahanasuttanta }, better known as the Dīghanakhasutta, Majjhima, I, p. 497-501. [\textit{Cf. the Dīrghanakhaṇḍaṇa} of the Avadānaśataka where it is clearly specified (II, p. 194, l. 1) that Śāriputra at that time was \textit{ardhamāsopasampanna ‘ordained for half a month’}.]

All this is taken from the Commentary of the Dhammapada, 2\textsuperscript{nd} edition, I, p. 79-80; see also Mrs. Rhys Davids, \textit{Psalms of the Brethren}, p. 341-342.

Nidānakathā, p. 85: Mahāmoggallānā sattahena arahattam pāpuṇi Śāriputtathero addhamāsena. ubho pi ca ne Satṭha aggasāvakaṭṭhāne ṭhapesi.

Mahāvastu, III, p. 66-67: \textit{Survesaṃ Śāriputramaudgalayāyanamukhānāṃ bhikṣusāvatānāṃ anupādyāyaśravevyās cutāni vimuktāni / āyuṣmāṃ ca Mahāmāudgalayāno saptahopasampanno ṭhribhatatām \vṛddhiVASITAM ca anuprapuṇe catvāri ca pratisamvidāni sāksikare / āyuṣmāṃ ca Śāriputro ardhhamāsam pravrjito ardhamāsopasampanno abhijñāvasitāṃ prajñāpāramitām ca anuprapuṇe catvāri ca pratisamvidāni sāksikare /}

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 knowledge (Dhp. A, I, p. 79, l. 16: \textit{sāvakapāramiṇaṇassa mahantarāya}). 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).

\textit{Dhātukīrti.} p. 1399F: This robe was worth a thousand pieces of gold. Wanting to have a lovely beggar’s garment, he searched for rags but was unable to find any.\footnote{The main source is a passage of the Cīvakasutta of the Saṃyutta, II, p. 219-221, but it must be complemented by other sources, placed in brackets here.} 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 Rājagha and Nālandā. Having seen him, he wanted to bow to him. \textit{[Kośavyākhya,} 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” (Sathāh 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... sāṣṭur abhyupagamānā 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’ (srotāppanna) 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: Satāham eva kho ahām, āvuso, sāno raṭṭhapiṇḍam bhuñji, atha atṭhamiṇam aṁñā 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. Sāna, which I [Lamotte] have translated above as ‘imperfect’ is a rare word. According to the Commentary of the Samyutta, II, p. 199, l. 1, it means, etymologically, sa-ina, ‘in debt’; in the figurative sense, sa-kilesa, ‘with passions’. The commentary does not specify which ones, but as sāna is opposed here to aṁñā, the perfect knowledge of the saints, we could take it that it is all the passions to be abandoned by seeing the truths, or darśanaheyaśakteśa (cf. Kośa, V, p. 13).

The sāna 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 arhatthood (sattadivasamattam puthujjano huvā atthame arūpe ... arahattam pāpuṇi).

Judging from the Chinese versions, the assertion made here by Kāśyapa was formulated differently in the Sanskrit Samyukta:

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 āsaiṣka.

T 100, k. 6, p. 418c14-15: As for myself, for eight days, as saikṣa, I obtained the [first] three fruits [: fruits of srotāppanna, sakṛdāgāmin and anāgāmin], and on the ninth day, I destroyed all the impurities (āśrava) and became arhat.

Compare Mahāvastu, III, p. 53, l. 7-9: Sa khāv ahām, āyuṣmann Ānanda, bhagavatā iminā ovādena ovāditto aṣṭāham evābhūsi saikṣo sakaraniyo navame yevājāham ārāgaye. – And as for myself, O venerable Ānanda, encouraged by this exhortation of the Blessed One, for eight days I was yet a saikṣa 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 Cīvārasutta of the SaŪṇutta, 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 samghāṭi 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; Śatasahasrika, 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 ‘saṃkhheyeyo bodhisattvānaṃ mahāsattvānaṃ saṃgho bhaved ekadharmaśeṣanayā cāprameyā asaṃkhheyeyā bodhisattvā avaivartikā 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 Samyutta, III, p. 105-106 (Samyukta, T 99, k. 10, p. 66a5-b5): At the Jetavana in Śrāvasti, Ānanda commented to his colleagues how useful (navaka) Pūrṇa Maitrāyaniputra 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: Idam ca pana me āyatamā paṇṭhassa Manatāniputtassa dhammadesanāṃ svāt dharmo abhisameto. “When I had understood this teaching of the Dharma by venerable Pūrṇa Maitrāyaniputra, the Dharma was understood by me.” The long-winded speech of the Samyukta (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 vigatamale dharmacakṣur viśuddhām): 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 Samyutta, 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 Samghabeda, 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 Rājagṛha.
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 buddhafield 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 āyuḥpramāṇam

Seventeenth Section OBTAINING THE IMMENSE LONGEVITY AND IMMENSE RADIANCE OF THE BUDDHAS

Śūtra (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 ‘parimitaṃ cāyuḥpramāṇaṃ bhaved ity aparimitaḥ ca prabhāsampad bhaved iti prajñāpāramitāyāṃ śikṣitavyam).

Śāstra. –

I. APPARENT LONGEVITY OF THE BUDDHAS

The length of life (āyuḥpramāṇa) 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: Vipāṣīyin 80,000; Śīkhin 70,000; Viśvabhuj 60,000; Krakasuma 40,000; Kanakamuni 30,000; Kāśyapa 20,000; Śākyamuni 100. – Pāli Mahāpadāna in Dīgha, II, p. 3-4: Vipassi 80,000; Śīkhi 70,000; Vessabhū 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 (Krasanuda), 60,000 years.

Kia-na-k’ie-meou-ni (Kanakamuni), 30,000 years.

Kia-chō (Kaśyapa), 20,000 years.

Che-kia-wen (Śākyamuni) a little more than 100 years.

Mi-lō (Maitreya), 84,000 years.\(^{289}\)

The ordinary radiance (prabhā) of Buddha Śākyamuni is one armspan (vyāma); that of Maitreya, ten lis.\(^{290}\)

### II. REAL LONGEVITY OF THE BUDDHAS

The life-span (āyuḥpramāṇa) and radiance (prabhā) of the buddhas are each of two kinds: (i) hidden (tīraśkṛta), (ii) apparent (āviśkṛta). [Those that are hidden] are real (bhūta); [those that are apparent] are manifested for the benefit of beings.

The real life-span is limitless (aparimīta); 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 (dirghāyuḥsaṃvartaniya).

\[Bako brahmā sutta.\]\(^{291}\) 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>

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\(^{289}\) Cf. Madhyama, T 26, k. 13, p. 510b8; Divyāvadāna, p. 66, l. 21-22.


\(^{291}\) 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 Mahākarmavihārāga, ed. Lévi, p. 34, l. 8-35, l. 14.

In Sanskrit the sūtra is entitled Bakapratyekabrahamasūtra. 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 Sāvatthi, 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 (dhūva), 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 Brahmaloka.
Seeing the Blessed One coming from afar, Bakabrahma 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 jātaka 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:
    \[
    \begin{align*}
    \text{Yam eṇikulasmiṃ janaṁ gahiṭaṁ /} \\
    \text{amocayī gayhakaṁ niyamānaṁ //} \\
    \text{tan-te purāṇaṁ vatasīlavatam /} \\
    \text{suttappabuddho va anusarāmi //}
    \end{align*}
    \]
    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:
    \[
    \begin{align*}
    \text{Yā eṇikāle janatāṁ grhitām.} \\
    \text{Eṇī nāma nadi / yasyā anukāle rājā kaścid grhitāḥ pratamitrena Himavantuḥ anupraviśya / sa niyamāna eva} \\
    \text{vadhyam prāptaḥ sabalavāhanah / tena rṣibhūtena ṛddhyā vātavarsaṁ muktam / sa copāyena pratyamitrajanakāyo} \\
    \text{vibhrāmitah sa rājā mokṣitaḥ /} \\
    \text{tat te dvitiyam vrataśīlavṛttam /} \\
    \text{svapnād vibuddho 'nusmarāmi //} \\
    \text{sa ca rāja Bodhisattvo babhūva //}
    \end{align*}
    \]
    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].


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 (brahma-loka), the life-span does not surpass a half kalpa; and this brahmadeva [Baka] is alone in having an immense longevity. Thus he conceived a wrong view (<2339> mithyādrṣṭi) 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 (prāṇātipātapratīvāt) is the karmic cause and condition leading to a long life (dirghāyuḥsaṃvartaniya). In his great loving-kindness (mahāmaityūrī), 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 (abhinirvīśmati) and who realizes enlightenment (abhisambudhyate) is the

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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 dhīyāna 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 Brahmaloka, Baka was a Buddhist monastic. It is said in the Tsa pao tsang king, T 203, k. 3, p. 461a13-15: There was an āyusmat camed P’o-k’ie (Baka). Venerable Śāriputra and Maudgalyāyana taught him the contents of the Dharma (dhammoddāna) and he became anāgāmin. After death, he was born 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 dhīyāna include three categories: the Brahmakāyikas, the Brahmapurohitas and the Mahābrahmās. For their size and their lifespan, see Hībhōgirin, 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 (*ṛddhibala*), 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 (*sāsana*) or his rules (*śikṣāpada*) with faith.

Let us take a strange universe where the human life-span (*āyuḥpramāṇa*) is a kalpa; for these people, a buddha of one hundred years would not even have lived for a single one of their days; the people would merely scorn him (*avamāna*) and would not accept his teaching. The Buddha transforms the kalpa which these beings hold as real as he pleases.

[Śūraṃgamasamādhisūtra.\(^{293}\)] – This is what is said in the *Cheou-leng-yen-king* (Śūraṃgamasūtra): The life of the Buddha Chen-t’ong-pien-tchao (Vikurvaṇavairocana) is 700,000 incalculable periods (*asamkhṛtyakalpa*). 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 (*āyuḥpramāṇa*) 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 (*ṛddhibala*) does not have an [apparent] life-span different from that of people; there is no need for him to live for a hundred years: in one single day he could perform his buddha activity (*buddhakārya*).

[ Miracle of the multiplication of fictive Buddhas.\(^{294}\) – Thus, one day Ānanda had the following thought: The bhagavat Jan-teng (Dīpankara), the buddha Yi-ts’ie-cheng (Vīśvabhū) and the buddha Pi-p’o-che (Vipaśyin) appeared during favorable ages; their life-spans (*āyuḥpramāṇa*) were very long and they were able to fulfill their buddha activity (*buddhakārya*). My Buddha Śākyamuni has appeared in a bad age (*kalpakaśāya*) and his life-span will be very short. Soon there will be no more Bhagavat and he will not be able to complete fully (*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 (*abhijnā*), others were in samādhi, others took their meals: in these many ways, they did the work of the Buddha and saved beings.

On emerging from this concentration, the Buddha asked Ānanda: Did you see and hear all these things? - Ānanda answered: Yes, I saw them.

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\(^{293}\) Cf. Śūraṃgamasamādhi, 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 (ṛddhibala)? - Ānanda replied: Supposing that the Buddha lived only a single day, even the plants (tṛṇakāṣṭha) 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 (vaiḍūrya), 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 samyaksaṃbodhim abhisambuddhasya tatra buddhakṣetre rāgadevamohā na bhaveyus triviṣaśabdo ’pi na bhaved iti, ‘kim iti sarvasattvā evaṃrūpayā prajñāyā samanvāgatā bhaveyur yad evaṃ jānīran sādhu dānaṃ sādhu damaḥ sādhu samyamaḥ sādhu brahmaśrayaṃ sādvī avihīnsā sarvaprāṇiḥbūteśv’ iti prajñāpāramitāyāṃ śikṣitavyam).

Śāstra. –
Triviṣaśakṣaya

I. ELIMINATING THE THREE POISONS FROM THE KŚETRA

Question. – If the universe [in question here] is free of the three poisons (triviṣa) as well as the name (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 (kāmadhātvavacara) 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 (parīṣuddhabuddhakṣetra) that contain only non-regressing bodhisattvas (avaivartika) with body born from


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 (dharmaḥtujakāya); they no longer have any passions (kleśa) but retain only the traces (vāsanā); 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]. – “If three dharmas did not exist, the Buddha would not be born into the world, and if these three dharmas are not destroyed, it would be impossible 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 (kusala), that is not good (akusala); this is bondage (bandhana), that is deliverance (mokṣa), etc.; and they indulge in futile chatter (prapañca) about nirvāṇa of unique nature (ekalakṣaṇa-nirvāṇa). This is why the bodhisattva

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297 As we have seen above, p. 1760F seq., the traces of the passions (kleśavāsanā) persist in the arhat and even in the avaivartika bodhisattvas of the eighth bhūmi; only the Buddha has eliminated them.


Sanskrit: magadheṣu nid anam / trayā ime bhikṣavo dhammā saṃvidyante aniṣṭā amanāpā lokasya / katame trayah / tadyathā vyādhir .... abhavyo vyādhiḥ jaraṃ maraṇaṃ prahātum /

Pāli: tayo bhiikkhave dhammā loke na saṃvijeyyāṃ na thatāgato loke .... appahāya abhabbo jātiṃ pahātum jaraṃ pahātum maraṇaṃ pahātum /

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 (trīvisadharma) 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 samyagdṛṣṭi). In this correct worldly view, beings say: “There is generosity (asti dānam), there is [fruit of ripening] of good or bad actions (asti sukṛdauśkṛtānāṃ karmāṇāṃ vipākaphalam), there is a world here below and a world beyond (asti ayam loko 'sti paro lokah), there are arhats.”\(^{301}\) Believing in the existence of good and bad actions, they approve of generosity (dāna); believing in the existence of arhats, they approve of morality (śīla), they approve of concentration (samaddhi), 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) samyagdṛṣṭi 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 vaddāmi. Atthi, bhikkhave, sammādiṭṭhi sāsavā puṇābhagiyā upadhivepakkā; atthi, bhikkhave, sammādiṭṭhi ariyā ... paṇīndriyāṃ puṇābalaṃ dharmavikāsāsambojjhāṅgo sammādiṭṭhi maggāṅgā.

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 dharma, the right view constituting a factor of the path.

- In contrast to the heathen (mithyādṛṣṭika), 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 (saṃyagdṛṣṭi), they approve of non-violence toward beings (avihimsā sarvaprāṇībhūteṣu). This mundane correct view (laukikī saṃyagdṛṣṭi) 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! (sādhū dānam), etc.”302 [used here by the sūtra], see what has been said above (p. 504-506F) in the Fang-kouang chapter (Raśnipramokṣa).

Saddharmāvipralopa

Second Section PREVENTING THE DISAPPEARANCE OF THE HOLY DHARMA

Sūtra (cf. Pañcaviṃśatī, 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 saddharmāntardhānaṁ na bhaved antardhānaśabdo ‘pi na baved iti prajñāpāramoītāyāṁ 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 (praṇidhāna) of the bodhisattva, but is not itself realizable.

302 The series of approvals introduced by sādhū is a stock phrase, present in the Prajñāpāramitā sūtras in the form of many variations: cf. Pañcaviṃśatī 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 (sādhū damāḥ sādhū samyamāḥ sādhuv arthacaryāḥ sādhū kusalacaryāḥ sādhū kalyāṇacaryāḥ) is almost the same as that of Mahāvadānasūtra, ed. E. Waldschmidt, p. 128, For the Pāli wording, more developed, see Dīgha, II, p. 28, l. 31-33.
1) All conditioned dharmas (saṃskṛtadharma) are the result of a complex of causes and conditions (hetupratyayasāmagrīṣamatpanna); 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 Prajñāpāramitāśruti 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. 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 (aśāsvata), without one-ness (anekārtha), without multiplicity (anānārtha), without coming (anāgama), without going (anirgama), without grasping (anupādana), 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 buddhadharms 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), grasp characteristics in things <2349> (dharmesu 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 (anāvaraṇadharma) prajñāpāramitā, the bodhisattva accumulates immense qualities (aprameyaguṇa) and, conforming to his original vow (pūrvaprāṇidhāna), 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.

Buddhanāmaśravāṇa

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 (pratirūpakadharma, 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 Prajñāpāramitā-sūtra.

This is a bodhisattva who has made the resolution (cittotpāda) to attain abhisaṃbodhi 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 abhisaṃbodhi, may beings living in each of the ten directions in universes as numerous as the sands of the Ganges also be settled into abhisaṃbodhi 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):

\[
\text{\textit{Tathā hi kyriamañ nāma pratidharmam / te ca kalpitāḥ / āgantukena nāmadheya vyavahriyante / tāni bodhisattvaḥ prajñāpāramitāyāṃ caran sarvanāmāmi <2350> na samanupāṣyaty asamanupāṣyantā nābhivaśate / punar aparam Śāriputra bodhisattvāḥ prajñāpāramitāyāṃ caran evam upapariṃkṣate nāmamātram idaṃ yaduta bodhisattva iti / nāmamātram idaṃ yaduta bodhi iti / nāmamātram idaṃ yaduta prajñāpāramitāti / nāmamātram idaṃ yaduta prajñāpāramitāyāṃ caryeti /}}
\]

“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 (ākranda), “Namo buddhāya”.

The spiritual practice of buddhānusmṛti commonly practiced by monks and lay people begins with a settling of the mind (samādhi) on the ten names (adhibacana) 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 Sukhāvatī, 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 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 (pranidhāna) to be reborn in Sukhāvatī. 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 Sukhāvatīvyūha, ed. U. Wogihara, p. 202, l. 11-19; Large Sukhāvatīvyūha, 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 Sukhāvatīvyūhas, 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 Amitā. 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 Amitā 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 Amitā 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 Amitā’ (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 Sukhāvatīvyūhas. 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 Śāila 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 (anantarpratyaya) 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.

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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 mahāsattvenaivaṃ upapariṣamāṇena ‘kim iti me ‘nuttarāṃ samyaksambodhim abhisambuddhasya, saha śravaṇena me nāmadheyaṇa, ye daśasu diśṣu gaṅgāṇa-dīvālukopameṣu lokadhātuṣu sattvās te niyatā bhaveyur anuttarāṃ 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), \[<2353> \]

\[ Kiu-kia-li \] (Kokālika), \[308 \]

\[ Ho-to che-tseu \] (Hastaka Śākyaputra), \[309 \] etc.

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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 Udrama 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> ahusaladharma — raga, dveśa and moha) covered their minds. But then how can the Prajñāpāramitāśūtra 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-tesu (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 Rājañagha.

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 (anvesaṇa). The bhikṣus [in Jetavana] told them: “During the last watch of the night, Hastaka took his robe and his bowl (patracivaram ādāya) and went away.” Hearing this, the citizens blamed Hastaka in many ways (anekaparyāyena 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 (dhūtavādin) took their robe and bowl and entered the city to beg their food (piosādyā). Hearing about the affair, they were displeased and after their meal they went to tell the details to the Buddha (tair etat prakaranaṃ bhagavato vistareṇaścitaṁ).

Then, for this reason [and in this circumstance], the Buddha called the assembly of bhikṣus together (atha bhagavān etasmin nidāna etasmin prakarane samgham samnipātayati). He blamed [Hastaka] in many ways, saying: “How can a bhikṣu lie in this way?” Having blamed him in many ways, he said to the bhikṣu: “In view of ten advantages, I promulgate the following rule for bhikṣus (daśānusāmsāṇā prayītya bhikṣūnāṁ śikṣāpadam prajñāpayisyāmi) and from now on this rule must be worded thus (adyāgreṇa caītac śikṣāpadam uddeśavyam): If a bhikṣu lies knowingly, he commits a pātayantika (samprayānamṛṣāvādāt pātayantikā).”

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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 (dharma-dhātu-jākāya); [313b] ii) the fictive Buddha (nirmāṇabuddha) who adapts himself to the sufferings of beings. In speaking of the dharmadhātu-jākāya Buddha, we say that it is enough to hear his name to find salvation; in speaking of the nirmāṇa-kāya 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 dharmadhātu-kāya buddha cannot save (paritṛṣṇa), no wish (pranidhāna) that he cannot fulfill (paripūrana). Why? Because for innumerable (aprameya) incalculable (asamkhyeya) kalpas he has accumulated all the roots of good (kusalamāla) and all the good qualities (guna). His omniscience (sarva-jñatā) is unhindered (anāvaraṇa) and complete (samanuṇa).

The devas and the great bodhisattvas rarely see it. Like the cintāmaṇi, it is hard (durlabha) to see and hard to acquire (durlabha) it, but those who do see it have their wishes fulfilled. – It is like the sudarśāna plant: those who see it escape from all their misfortunes. – It is like the cakra-varini king: people who see him do not lack wealth (dhana). – It is like Śakradevendra: people who see him obtain <2355> all their desires (yatveccham).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 Kōuan-che-yin (Avalokiteśvara) are freed from all danger,311 all the more so if they commemorate the dharmadhātu-jākāya buddha.

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310 See Dhvajāgrasūtra cited above, p. 1335-1338F.
311 The Traité is referring here to the Saddharma-puṇḍarīka, chap. XXIV, p. 438, l. 5-439, l. 2. The bodhisattva Aksayamati asks the Buddha the reasons why the bodhisattva Avalokiteśvara is so named. The Buddha replies in these words:

Iha kulaputra yāvanti sattvakoṭinayutaśtasahasrāṇi yāni duḥkhāṇi pratyānubhavanti tāṇi saced avalokiteśvarasya bodhisattvasya mahāsattvasya nāmadheyam śṛṇuyus te sarve tasmād duḥkhakṣandhāt parimucyeran / ye ca kulaputra sattvā avalokiteśvarasya bodhisattvasya mahāsattvasya nāmadheyam dhārayisyaṁyanti sacet te mahaty agniskandhe prapatecyah sarve te 'valokiteśvarasya bodhisattvasya mahāsattvasya tejasya tasmān mahato 'gniskandhāt parimucyeran / sacet punah kulaputra sattvā nadībhitr uhyamāṇā avalokiteśvarasya bodhisattvasya mahāsattvasyākṛandam kuryah sarvās tā nadyas teṣāṁ sattvāṁ gāḍhāṁ dadyuh /

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 parimucyeyuh 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 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 (pūrvabhyupagama) 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 (punyabala) is slight and the defilements of wrongdoings are heavy: this is why they do not find deliverance as they wish (yatheccham).

Moreover, the Buddha at present teaches only pure nirvāṇa and nevertheless, people blame and criticize him:

[Criticisms of the Maharshaks].312 – They said: “Why does the Buddha 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 (dhārana, 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 (dubhkhaskanda), 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.

The numerous conversions carried out by the Buddha since his first sermons did not fail to provoke displeasure and criticisms:

Paññā Vin., 1, p. 43: Tena kho pana samayena abhiññātā-abhiññātā Māgadhikā kulaputtā bhagavati brahmacariyam caranti. manussā ujjhāyantī khyātī vipācenti: aputtakātāya paṭipanno samaṇo Gotamo, vedhavyāya paṭipanno samaṇi Gotamo, kulupacchedāya pautipanno samaṇo Gotamo. idāni anena jatilasahassam pabbājitām, imāni ca adhāteyānī parībhājaka satāh Sañjayeṇī pabbājitāh, ime ca abhiññātā-abhiññātā Māgadhikā kulaputtā samaṇe Gotamo brahmacariyam caranti. api ‘ssu bhikkhū disvā imāya gāthāya codenti:

āgato kho mahāsāmanī Magadhānaṃ Giribbajāṃ / sabbe Sañjaye netvāna, kaṃ su dāni nayissatī //
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 (pādatala), Devadatta had an iron (ayas) mold made, had it heated and cauterized his

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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 (jātīla), 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 Catuspařiṣad, 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 ajātaśatrho katayati: tvam ū ṛṣyāh pratiṣṭhāpitaḥ: tvam api nāṃ buddhatve pratiṣṭhāpaya iti; sa kathayati: bhagavataḥ cakrāṅkapāḍatalacāññatā laṃṣanam asti; tava tu cakrāṅkapāḍatalacāññatā nāti iti; sa kathayati: aham cakrāṅkapāḍatalacāññam abhinirvartayāmi iti; tena ayaskārā āhāya uktāḥ: šākyatva mama pādatale cakrāṅkam kartum? iti; te kathayanti: ārya <yadi> śaknoṣi vedaṇāṃ śodhum iti; sa kathayati: kuruta, šākyāmi iti; te saṃlaksayanti: balavān eṣaḥ; yady evam evānkyāmah, sthānam etad vidyate yat pārinaṃprahāreṇa asmān jīvītād vyaparopāyisyati; iti taḥ kanthām chidrayiva uktah: ārya anena kanthāḥcidreṇa pādu praveṣaya iti; tena kanthāḥcidreṇa pādu praveṣitau; ayaskārīr aṃgaṇvarṇam cakrāṃ kṛtvā pādāv ankitau; sa duḥkāṃ tīvraṃ kharāṃ kaṭukha, amaṇāpāṃ vedaṇāṃ vedayate; bhīṣubhiḥ kokāḷikāḥ pṛṣṭaḥ: kutra devadattaḥ? sa kathayati: aṃṣuṣmin pradeśe cakrāṅkapāḍalacāññatām abhinirvartaya iti: bhīṣasvas taṃ pradeśaṃ gatāḥ; tair asau śruto duḥkhavedanārto vibroṣan; te bhagavatsakāṣam upasaṅkṛatāḥ.

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 Kokāḷika: “Where is Devadatta?” Kokāḷika answered: “In a certain place, he made the mark of the wheel on the soles of his feet.” The bhikṣus went to that place and heard Devadatta who was howling with pain. The bhikṣus went to the Blessed One.
feet with it. Wounded by the cauterization, he was howling with pain. Ānanda heard him, burst into tears
and said to the Buddha: “My brother is going to die; may the Buddha save him out of pity!”

The Buddha extended his hand and felt Devadatta’s body, uttering this oath of truth (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 (jīvitaṃ kalpayati) by this medical trick.” The Buddha said to
Ānanda: “Do you see Devadatta? How could he be saved when he nourishes such feelings?”

- 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 (asāṃkhyyeya) and
dissimilar in aspect (nānāvidhākāra):

1) There are Buddhas who, by preaching the Dharma (dharmadeśana) to beings, make them obtain
abhisaṃbodhi.

2) There are Buddhas who emit immense rays (apramāṇarāśmin <2359> pramocayanti) and the beings
who encounter them obtain abhisaṃbodhi.315

314 Compare Saṃghabheda, II, p. 94: Tato Bhagavatā gajabhujasaddhāṃ bāhum abhiprāśārtam grdhīkūtāṃ parvataṃ
bhittvā ... karaṃ devadattasya sthāpayitvā satyopayācanaṃ kṛtam: yena satyena yathā rāhulabhadrade priye ekaputra
icitam amūnānadhikāṃ tathāvau devadatteen satyena rujā śaṃsq gacche iti. satyopayācanaṅkālasamanantarām eva
devadattasya rujā praśāntā sa ... bhagavataḥ pānim nirūkṣate ... ; sa samālakṣayati: śrāmanāṣya gautamamanya pānir iti
... tathāpi buddhamahātmyo-paśāntaruijah kathayati: śobhanam te sidāharpā vāidyakam adhigatam; sākṣasya anena
jivikāṃ kalpayītum 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 Rāhulabhadrade, 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 (prātiḥārya) 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 (anusmarāṇamātreṇa) to obtain abhisambodhi.

8) There are Buddhas who, by the sounds (śabda) made by plants (ṭṛṇakāṣṭha), do the work of the Buddhas (buddhakārya) and lead beings to obtain abhisambodhi.318

9) There are Buddhas whose name people hear (nāmadheyaṃ śṛṇvanti) 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, Brahmayu 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 Sukhāvatī, ed. A. Ashikaga, p. 25-26: Tasya sarvaromakūpebhya upalaghandho vāti sma ...; savānnapānakhādyabhosiyajalehyarasābhinirhārāḥ sarvopahbagaparibhogābhinirhārās ca pāṇītalābhyaṃ 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 Sukhāvatī, p. 32: Vātena preriṇāṇāṃ ca vrkṣāṇāṃ vaṅgumanojñānirghoṣo niścaraty asecanako ’pratikūlaḥ śravanāya.

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 Sūtrālaṃkāra, II, p. 234a.

320 Sudatta, better known by his 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 1957
Śaila's bodhi. Also, the brāhmaṇa Che-yi-lo (Śaila) first heard the name of ‘Buddha’ at the home of the jaṭila-brahmacārīn Ki-ni-ye (Keṇiya); his mind was overjoyed; he went straight to the Buddha; he heard the Dharma and obtained bodhi.

arhats but the fruit of srotaśāpanna, when, on the next day, the Buddha gave him the graded instructions meant for lay people.


Having come to Rājgrha on business, Sudatta went to his brother-in-law Rājgrhaka 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 paccaṭṭhito, svātanāya buddhapamukho saṃgho nimantito).”

“Yes, O householder, I did say the Buddha” (buddho ‘ti tvaṃ gahapati vadesiti. – buddo ‘t’ āhaṃ gahapati vadāmi). 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 idam 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 Rājgrha. 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 abhisaṃbodhi or even the bodhi of the arhats, but simply the attainment of the first fruit of the religious life, the fruit of srotaśāpanna.

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 Anāthapiṇḍikā 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.

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 brāhmaṇalist 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 simultaneous

Keniya had as a friend in Āpana 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. Keniya answered: “The Buddha Bhagavat is in the neighborhood, in the Green Forest, and I have invited him and his samgha to have lunch with me.”

The same dialogue occurred between Sela and Keniya as between Sudatta and his brother-in-law. “Did you say the Buddha?” asked Sela. “Yes, I did say the Buddha”, answered Keniya. 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 vaṇge bhaṇṇamāne attānāṃ 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 Saṃbuddha and, since he was addressing a brāhmaṇa, Brahmacārīta.

Fully convinced, Sela and his disciples asked to be received into the order and on the spot they were given ordination. This was not yet bodhi, but they entered the Path.

The next day, the Buddha and the samgha went to Keniya 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: Khinā jāti…. Thus there were on this earth some new arhats (aṇṇataro kho paṇāyasmi Śela apariso arahatam ahosi).

Sudatta, as we have seen in the preceding note, had to be content with the fruit of srotāpanna.

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 tam saranam āgamha ito atthami; cakkhumā; sattarattena Bhagavā dant’ amha tava sāsane).

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 abhisambodhi. It does not say that after having heard the name it is necessary to practice the Path in order to finally obtain abhisambodhi.

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 abhisambodhi]: that is what the expression “at the same time” means.

\[\text{Metta sutta}\].\(^{324}\) – As the sūtra says: “When the mind of loving-kindness (maitrīcitta) is cultivated, the seven members of saṃbodhi (saptasambodhyaṅga) 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 seven members of saṃbodhi (saptasambodhyaṅga) [which themselves are pure (anāsrava)]?

Answer. – After loving-kindness has arisen, one cultivates the seven members of saṃbodhi. As there are no other dharmas [that are inserted between maitrī and the saṃbodhyaṅgas], 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 saṃbodhyaṅas, it is said that they arise at the same time (sahagata).

5. Causes other than the hearing of the name occurring in the obtaining of abhisambodhi\(^{325}\)

\(^{323}\) Adopting the variant kien.

\(^{324}\) Samyutta, V, p. 119, l. 3-5: Idha bhikkhave bhikkhu mettāsahagataṃ satisambojhaṅgaṃ bhāveti // la // mettāsahagataṃ upekhāsambodhyaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmim. – Here, O monks, the bhikṣu [who cultivates maitrī], by that very fact cultivates the smṛtisambodhyaṅga ‘going with maitrī’; he cultivates by that very fact the [dhammapavicayas, vīrya, prīti, prāśrabdhi, saṃādhi] and upekaṣa- saṃbodhyaṅga ‘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 saṃbodhyaṅgas. Indeed, maitrī marred by belief in the self is impure, whereas the seven saṃbodhyaṅgas 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 saṃbodhyaṅgas follows the development of maitrī immediately and without intermediary (samanantara).

Similarly, the obtaining of abhisambodhi follows the hearing of the name of the Buddhas (nāmadheyaśravaṇa) without intermediary, but is not mingled with it.

\(^{325}\) The conquest of abhisambodhi comes about with the help of causes and conditions, the main ones being the merits acquired by the ascetic himself and – according to the Greater Vehicle – the grace of the Buddhas. By itself, the hearing
1) Furthermore, in some beings the merits (puṇya) are ripe (pakva) and the fetters (saṃyojana) are slight (tanu); they will obtain abhisaṃbodhi. If they hear the name of the Buddhas, they will obtain it at once.

2) Moreover, it is by the power (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 (kārṇa), white and clean, easily takes the dye (raṅga).²³⁶ In regard to men, the Prajñāpāramitāsūtra says here that by hearing the name of the Buddhas they immediately obtain abhisaṃbodhi. Another example: when a preta who has taken possession of a man hears the exorcism (mantra) of the hermit (ṛṣi), 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 (ṛddhibala), the Buddha emits innumerable rays (raśmi) from the pores of his skin (romakāpa); 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 (Raśnipramokṣa).

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 (Sadāprudita).³²⁸

of the name would not be able to realize abhisaṃbodhi; it is, nevertheless, the slight cleavage that makes the ripe fruit fall, the drop of water that makes the vase of merits overflow.


³²⁷ See also p. 1352-1353F.

³²⁸ For Sadāpruditā, 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 ... antarīkṣān nirghoṣah śruto ‘bhāt’) that said to him: “Go, O son of good family, to the east and there you will hear the Prajñāpāramitā”: cf. Aṣṭasāhasrikā, p. 927; Pañcavimśati, T 223, k. 27, p. 416a-b; Satasāhasrikā, 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).\textsuperscript{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 abhisaṃbodhi, may beings in universes as numerous as the sands of the Ganges, as soon as they hear my name, all realize abhisaṃbodhi.” But in order to do this, they must practice the perfection of wisdom. <2365>

Samāpti

Conclusion

Preliminary note. – In the course of chapters XLII to LII covering volumes IV and V of the present work, the bodhisattva presented by the Pañcaviṃśati has formulated a series of sixty-two wishes (prāṇidhāna). The latter are in accord with the twofold aim assigned to the bodhisattva at the moment when he produced the mind of enlightenment (bodhicittotpāda): realizing abhisaṃbodhi, saving innumerable beings and by this fact, assuring his own benefit (svārtha) and that of others (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 abhisaṃbodhi 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 (dharmanā, dharmandhātu) of things, whose ‘sole characteristic is the absence of characteristics’ (ekalakṣaṇaṃ yaduta alakṣaṇam). All beings (sattva), including the bodhisattvas and the buddhas, are empty of ‘me’ and ‘mine’ (ātmātmyaśānyatā), all phenomena (dharma) are empty of inherent nature and specific nature and, consequently, without origination or cessation. The Prajñāpāramitā that sees

\textsuperscript{329} In the Great Sukhāvatī, ed. Ashikaga, mention is made of the pleasant voice (valgumanojñanirgjoṣa) 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 Sukhāvatī (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 (dharmaṇāya) or, using the words of the Traité, in their body born of the fundamental element (dharmaṇadhūjñakāya), 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 (sarvādacyaccheda) 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 (punyakarman) 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 prajñābandhaḥ), 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 abhisāmbdhi. 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:

Silaparibhāvito samādhi mahapphalo hoti mahānīsāṃso, samādhiparibhāhavitā paññā mahāpphalā hoti mahānīsāṃsā, paññāparibhāvitaṃ cītaṃ sammad eva āśavehi 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 - LI), the bodhisattva wants to acquire various qualities (guna) and formulates the wish (prajñādāna) for them. All these things are to be realized by a group of various practices (nānācaryāyāmagrī); 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 (buddhamātr). <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 Ratnaguṇasamsaya, XII, v. 1 (ed. Yuyama, p. 49):

Mātāya putra 'bahu santi gilānikāya
te sarvī durmanasa tatra prayujayeyukh /
em eva buddha pi daśaddiśi lokadhātāu
imū prajñāpāramita mātā 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 Lokasamāndarānaparivarta, sometimes under that of Buddhamātr-parivarta:


The following are some extracts of the Aṣṭasāh., ed. Wohihara, p. 529 et seq.: Atha khalu Bhagavān punar apy āyusmantam Subhūtim āmantryate sma / tadyathāpi nāma Subhūte stryā bahavah putrā bhāveyas ... pralujyate vā / evam iyaṃ Subhūte prajñāpāramitā tathāgatānām ... asya lokasasya samāndrāyatī /

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.
Subḥūtī. – 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 Subḥūtī, 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 Subḥūtī, 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 (lokasaṃdārasayitrī).

The word Loka, which means free space, the world, people, etc., is derived from the root loki, which means a light, a lamp (loki bhāṣāyām 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 lujj, meaning to break into pieces or, in the passive, breaking up (ruči bhangā). 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 Kośabhaṣya, ed. Pradhana, p. 5, l. 15-16, we read that the skandhas are also suffering (duḥkha), origin (samudaya), Loka, subjects of false views (diṣṭaṇa) and existence (bhava). …”They are Loka insofar as they break up” (ruju ṅa tā lokoḥ).

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 (anītya), suffering (duḥkha), subject to change (vipaṃśadharmā) cannot be said to be ‘mine’, cannot be said to be ‘me’. (see references, p. 19197F).

He also said: “Yan taṃ jātāṃ bhūtāṃ samkhātāṃ palokadhannāṃ taṃ vata mā palujjīti, n’etaṃ thānam 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: Luijātī kho tasmā Loko ti vuddati) and that this Loka (rūpa, etc.) is an an empty Loka, empty of ‘me’ and ‘mine’ (Saṃyutta, IV, p. 54; Sañño loko ... attena vā attaniyena vā).

In a word, starting from impermanence, the ‘breakage’ of the skandhas, the Hīnayānists arrived at their Emptiness (śūnṣyaṭā).

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 (śūnṣyaṭā), and this emptiness, just like the other unconditioneds, anīmitta, apraniḥita, etc., does not exist at all. <2369>

Also when the Prajñāpāramitā, the mother of the Buddhas, is presented as the ‘reveler of the Loka’ (lokasaṃdārasayitrī), 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 (dharmañām 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 (guna) are so great that it is called mother. Also, although the yogin who cultivates the six perfections (pāramitā) and a group of many qualities is able to realize all his wishes, the 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”. Even by [314b] cultivating all the practices (caryā) one does not completely fulfill (paripṛ) the wishes: it is like colored drawings which, without glue (gavyadṛḍha), are not usable. If even in the course of beginningless (anādikālika-saṃsāra) saṃsāra, beings who cultivate generosity (dāna), morality (śīla), patience (ksanti), exertion (vīrya) dhīyāna 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 lokasamādayati 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, lokadharmaḥsamādayati ‘revealer of the true nature of the Loka’.

*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 (samādayati) the non-breakage, non-disintegration, non-arising (anupāda), non-cessation (anirodha), etc., of the five skandhas?

Answer. – The other sūtras come under the Hinayāna system whereas this one comes under the Mahāyāna system. The Hinayāna speaks mainly about impermanence (antiyatā) and then about the emptiness of dharmas whereas the Mahāyāna speaks particularly about emptiness (śūnya) of dharmas. The Hinayāna speaks of impermanence so that beings fear saṃsāra, but in the Mahāyāna, it is not like that, and that is why it speaks of non-breakage, non-disintegration, etc. Here the Buddha himself gives us the same reason: emptiness (śūnya), signlessness (anāmitta), wishlessness (apraṇīhita) 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 Pañcavimśati where it is said (T 223, k. 11, p. 302b24-302c3; T 220, book VII, k. 505, p. 576c23-577a3): O Kauśika, the praṇjāpāramitā of the bodhisattvas surpasses the dāna-, śīla-, ksanti-, vīrya- and dhīyāṇa-pāramitās. Just as those blind from birth (jāyandhāpanaṇa), 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 praṇjāpāramitā, are like blind people without a guide, and cannot travel the Path or obtain omniscience. O Kauśika, if the first five pāramitās find the praṇjāpāramitā as guide, then they really have an ‘eye’ and, guided by the praṇjāpāramitā, they have the right to be called ‘perfections’.

Compare Asaṭasahasrikā, p. 384: Yadā punah Kauśika dānam śīlam ksantiṁ vīryaṁ dhīyāṇaṁ ca praṇjāpāramitāparigṛhitam bhavati tadā pāramitānāmadheyam pāramitāśabdam labhate tadā ky āsama caṣuḥpratītiṁ bhavati pañcāṇam pāramitānām sarvajñatāmārgaṅvatāraya sarvajñatānuprātyaye.
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 (punyakarman) and because of these very pure actions (pariśuddhakarman), 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 (caṇḍus). 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 (prāṇidhāna), 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 Aṣṭasāḥ, p. 586: Tadyathāpi nāma Subhūte strī vā puruṣo vā ‘paripakvena ghaṭenodaka parivahed veditavyam etat Subhūte nāyaṃ ghaṭai ciram anuvartasyate …. Kasya hetoh / 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 Vijñaptiāṭratāsiddhi, II, 1928, p. 721-742. Also very useful are the studies dedicated to the Abhisamāyālaṃkāra and the Prajñā literature: E. Obermiller, The Doctrine of the Prajñāpāramitā as exposed in the Abhisamayālaṃkāra of Miatreya, Acta Orientalia, XI, 1932, p. 1-133; Analysis of the Abhisamayālaṃkāra, Calcutta Oriental Series, no. 27, 1922-43, p. 149-179; E. Conze, Abhisamālāṃkāra, Serie Orientale Roma VI, 1954; The Large Sūtra on Perfect Wisdom, 1975, p. 163-178.


Over time, the stages of the career of the bodhisattva have been the object of numerous classifications. I [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:

1) Pratamacittotpādika (tch'ou fa yì) or Mahāyānasamprasthita (fa ts'i'u ta tch'eng): Bs. who produces the mind of Bodhi for the first time and sets out on the Greater Vehicle.

2) Saṭpāramitācaryāpratipanna (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) Ekajātipratibuddha (yi cheng pou tch’ou or yi cheng so hî): 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 (Aṣṭadāśa, Pañcaviṃśati, Śata) and was repeated with some supplementary explanations in some Mahāyānasūtras.


Śatasāh., T VI, no. 220, p. 752c27-753a2.

Mahāsamnipāta, T XIII, no. 397, p. 67a4-13.


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) Praṇidhānacaryā, 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 bodhisasattvacaryās are proposed by the Mahāvastu, a work derived from the branch of the Mahāsāṃghikas called the Lokottaravādins of Madhyadesa. 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 srotāpañña, 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 tehou), but the names attributed the bhumis and the vyvasthānas 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:


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.


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 bhumis 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.

3. Ten bodhisattvabhūmis, named and explained, according to the Mahāvastu referring to a Daśabhūmikasūtra. The names of the ten bhumis 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) Puspamaṇḍitā, 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) Yauvariāya, 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 Avalokiteśvara in the chapter on the bodhisattvadāsavasthānas. <2376>

The Sanskrit names of these ten abodes are given by the Gāndhavīyāha, 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) Pūrvayogasāmpanna (fang che kiu tsou): without antecedents.
6) Śuddhādhyāṣaya (*cheng sin*): animated by high pure resolve.

7) Avīvarta (*pou t’ouei*): without regressing.

8) Kumārabhūta (*t’ong tchen*): crown prince [of the Dharma].

9) Yauvarāja (*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:


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. Kondô, 1936.

1) Pramudītā (*rab tu dgah ba, houan hi or ki hi*): the joyous bhūmi.

2) Vimalā (*dri ma med pa, li keou*): the stainless bhūmi.

3) Prabhākarī (*hod hphra ba can, tseng yao or yen houei*): the bhūmi of fiery prajñā.

4) Sudurjayā (*śin tu dbyans dkaḥ ba, nan cheng or ki nan cheng*): the bhūmi difficult to conquer.

6) Abhimukhī (*mṇon du gyar ba, hien tsai*): the bhūmi of presence.

7) Dūrāṅgamā, (*riṅ du soṅ ba, chen jou or yuan hing*): the far-going bhūmi.

8) Acalā (*mi gyo ba, pou tong*): the unshakable bhūmi.

9) Sādhumati (*legs pahi 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:


Daśabhūmikātropadesa, T XXVI, no. 1522, p. 127c4-7. <2377>
Maitreyaparipṛcchā, 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 bhumis, 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. Sūtrakāramaṇḍana, ed. S. Lévi, p. 181-183; Madhyāntavibhāga, ed. G. M. Nagao, p. 35-36; Ratnagotavibhāga, 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) Śuklavidarśanā (dkar po rnam par mthoṅ nahi sa, tsing kouan); ground of clear seeing. – Variant attested by the Śatasāhasrikā, p. 1563, l. 1, and some Chinese translations: Šuṣkavidarśanā (kan houei): level of dry seeing, i.e., not moistened by absorption. Variant derived probably from a faulty reading: śuṣka for śukla.

2) Gotra (rigs kyi sa, sing or tchong sing); ground of the spiritual lineage.

3) Aṣṭamaka (bṛgyad paḥi sa, pa jen or ti pa); ground of the eighth saint or of the aspirant srotaāpanna.

4) Darśana (mthoṅ 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) Viṭarāga (ḥdod chags daṅ bral baḥi sa, li yu); ground of the saint freed from the passions or of the anāgāmin.

7) Kṛtāvi (byas pa bsraṅ 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>


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; 411a17; 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 (prathamacitotpāda) 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 śrāvakabhūmis appear in part or in full as has been shown by A. Hirakawa, The Rise of Mahāyāna Buddhism, Memoirs of the Research Department of the Tōyō Bunka, no. 22, 1963, p. 67-68.

The career of the śrāvaka is strictly called the Path of nirvāṇa traveled by the saints or āryas. Leaving aside a preparatory period, it goes from entry into the certainty of acquisition of the supreme good (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 (śrāmanyaphala) successively, the fruits of srotāpanna, 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 anājñātamājñāṇyamindriya and ājñātendriya respectively. Cf. Mahāvibhāṣā, T XXVII, no, 1545, p. 344a3-4; 909c22. – Vibhāṣā, T XXVIII, no. 1546, p. 256c9.

3) Four bhumis, according to Ghoṣaka: Tanū, Vitarāga, Aśaikṣa and Bhūmipala or Nirvāṇa (cf. Mahāvibhāṣā, T XXVII, no. 1545, p. 137b27-28) or Darśana, Tanū, Vitarāga and Aśaikṣa (cf. Vibhāṣā, T XXVIII, no. 1546, p. 114a12-13).


5) Six bhumis, according to Kātyāyanīputra: Prayoga, Darśana, Tanū, Vitarāga, Aśaikṣa and Bhūmipala or Nirvāṇa. Cf. Mahāvibhāṣā, T XXVII, no. 1545, p. 147b29-c3.

6) Six bhumis: Gotra, Aṣṭamaka, Darśana, Tanū, Vitarāga and Kṛtāvi. Cf. Vinayamāṭkā, 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 Vinayamāṭkā the relationship of which is unknown; for some critics it would be of Haimavata origin; for others, of Dharmagupaka origin.

*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, Abhimukhi, Dūramgamā, Acalā, Sādhumati, Dharmacarī.

2) The shared grounds (sādhāranabhūmi) belonging to the disciples of the Buddha altogether divided into three groups: i) the śrāvakas whose grounds are seven in number: Śuklavidarśana (variant, Šuṣkhavidarśana), Gotra, Aṣṭamaka, Darśana, Tanū, Vitarāga, 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 Saṃprasthānaparivarta (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:

Subhūti asked the Buddha: Bhagavat, what are the ten grounds which the bodhisattva completely fulfills in order to obtain anuttarā samyaksaṃbodhi? – The Buddha replied: The bodhisattva who completely fulfills the Śuṅkavidarśanābhūmi, the Gotrabhūmi, the Aṣṭamakabhūmi, the Darśanabhūmi, the Tanūbhūmi, the Vitarāgabhūmi, the Kṛtvāvibhūmi, the Pratyekabuddhabhūmis, the Bodhisattvabhūmis, the Buddhabhūmi, this bodhisattva, I say, who completely fulfills these bhumis obtains anuttarā samyaksaṃbodhi.

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 Śuṅklavidarśanābhūmi, etc.

1) Śuṅklavidarśanābhūmi. – 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 (anityadādinasikāra), 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 (anulomikā ksanti). [This stage covers the shared grounds 1 to 5, from Pramuditā to Sudurjayā].

2) Gotrabhūmi. – The śrāvaka [conquers the four nirvedhabhāgīya kuśalamāla, roots of good leading to penetration of the noble truths], from heat (usmagata) up to the supreme worldly dharmas (laukikāgradharma). The bodhisattva, however, obtains the preparatory conviction (anulomikā ksanti) [during the shared ground no. 6, Abhimukhi]; he is attached to the true nature of dharmas (dharmānām...
dharmatā), no longer produces any wrong views (mithyādṛṣṭi) and obtains the water of the dhyānasamāpattis.

3) Aṣṭamakabhūmi. – [In the course of this ground, the śrāvaka] goes from duḥkhe dharma-jñānakṣānti to mārga ‘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 (bodhisattvaniyāma). [This result is attained in the course of or at the end of the 7th ground proper, the Dūrāṃgamā]. <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 (abhijñā). This corresponds to ground proper no. 9, Sudurjayā].

7) Kṛtavibhūmi. – [Here] the śrāvaka obtains the knowledge of the destruction of the impurities (āsravakṣyajñāna) and the conviction that they will not arise again (anutpādajñāna), and he becomes arhat. – As for the bodhisattva, he completely fulfills the ground of Buddha (buddhabhūmi) [coinciding with the shared ground no. 10, the Dharmaṃgaṃa].

8) Pratyekabuddhabhūmi. – In an earlier existence, he has planted the causes and conditions for the bodhi of the pratyekabuddhas; in the present existence, because of a minor event (see above, p. 1068-68F), he has left home (pravrajita) and, having found the profound doctrine of the nidānas (= pratītyasamutpāda), he has realized the bodhi of the pratyekabuddhas. In the language of the Ts’in, Pi-tche-fo is also called Pi-tche-kia-fo.

9) Bodhisattvabhūmi. – This is the [shared grounds] from Śukladarśanabhūmi to Kṛtavibhūmi, as has been said above. It is also the [shared grounds] going from the Pramuditā bhūmi to the Dharmaṃgaṃa 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 (sarvākārajñātā).

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 bodhisatva’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.

Śūtra. – *Atha khalu bhagavān āyuṣmantaṃ subhūtim etad avocat / yad api subhūtir evam āha / kathāṃ bodhisattvo mahāsattvo mahāyānasamprasthito bhavati / iha subhūte bodhisattvo mahāsattvāḥ śatṉu <2382> pāramitāsu caran bhūmer bhūmin saṃkrāmati / ayaṃ bodhisattvo mahāsattvo mahāyāna- samprasthita ity ucayate /

athaḥtyasmūn subhūtir bhagavantam etad avocat / kathāṃ bhagavan bodhisattvo mahāsattvo bhūmer bhūmin saṃkrāmati / bhagavān āha / bodhisattvo mahāsattvāḥ sarvadarmānām asaṃkrāntim jānāti / na hi kaścid dharmaḥ ya āgacchati vā gacchati vā saṃkrāmati vā upasaṃkrāmati vā / api tu bodhisattva yā sarvadarmānāṃ bhūmis tām na manyate na cintayati bhūmaparikarma ca karoti na ca bhūmin saṃprapasyati /

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 ands 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 bodhyāngas, 7) astāṅgāarga, 8) three samādhis, 9) eleven jñānas, 10) three indriyas, 11) three samādhis, 12) ten anuśmṛtis, 13) four dhyānas, 14) four apramāṇas, 15) four samāpattis, 16) eight vimoksas, 17) nine anuśūrvavihāras, 18) ten tathāgatabalas, 19) four vaiśrādayas, 20) four pratīsamvids, 21) eighteen āvenīka buddhadharmas.
5. the forty-three dhāraṇīmukhas (p. 212-214).
Mahāyāna (mahāyānasamprasthāna) 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 (vīryapāramita) and by the power of skillful means (upāyabala), the bodhisattva returns to practice the good dharmas (kuśaladharma) and, still seeking the higher grounds (uttarabhūmi),335 he does not grasp the characteristics of these grounds (na bhūminimittān udgrhnāti) 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’ (saṃprasthāna). 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 (sādhāranabhūmi).336

The shared grounds go from the ground of dry seeing (śuṣkavidarśanabhūmi) 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 (arcismati bhūmi),
5) the ground difficult to conquer (sudurjāyā bhūmi),
6) the ground of presence (abhimukhī bhūmi),
7) the far-gone ground (dūrāngaṃgamā 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 (*śādhumatī 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.* – *Katamam ca bodhisattvasya mahāsattvasya bhūmiparikarma / prathamāyāṃ bhūmau vantamānena bodhisattvena mahāsattvena daśabhūmiparikarmāṇi karanitūni / adhyāṣayadyṛghatt-ānupalambhayogena /

   evam ukta āyuśmān subhūtir bhagavantam etad avocat / katamad bhagavan bodhisattvasya mahāsattvāyādhyāṣayaparikarma / bhagavan āha / yad bodhisattvo mahāsattvāḥ sarvajñatāpratisamyuktaiś citotpādaīḥ kuśalamūlāni samurāṇayati /

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 (*adhyāṣaya*) up to true speech (*satyavacana*).337 Subhūti knows this very well, but in order to cut the doubts (*samśaya*) 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 (*pranidhāna*): “May I become Buddha in a future lifetime (*anāgate janmanī*).” Thus this mind of supreme complete enlightenment constitutes a ‘resolution associated with omniscience’ (*sarvajñatāśamprayukta citotpāda*). ‘Associated’ (*samprayuktā*) insofar as it joins the mind to the wish to become Buddha.

For the bodhisattva of keen faculties (*tīkṣṇendriya*) who has accumulated merits (*punya*) greatly, the passions (*kleśa*) are slight (*tamu*) and the past wrongdoings (*aitṭāpatti*) are less numerous. When <2385> he

337 Compare Abhisamayālaṃkāra, 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’ (sarvajñātāsamanprayukta cittotpāda).

In all the virtues that he practices, generosity (dāna), morality (sīla), 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 (pañcendriya), faith (cittotpāda) and went to the Buddha (śāriputra) left his precious sandals worth a hundred thousand [kāṣṭhāsanghasaṃkhyāna, nadyāvārakāyās tīre ujjhitvā, nādiṃ vāraṇāṃ pratvyuttiṣṭhaya eva bhagavāṃs tenopasamāponentāḥ).339

The noblemen and kings who, out of disgust, thus renounced the five objects of enjoyment (pañcakāmaguna) are innumerable. Why then does the bodhisattva, who has heard speak of the many noblemen and kings who, out of disgust, thus renounced the five objects of enjoyment (pañcakāmaguna) are innumerable. Why then does the bodhisattva, who has heard speak of the many qualities (guna) of the bodhi of the Buddhas, not at once make the resolution (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 (śreṣṭhiddikā), 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 (paripakṣa), the bodhisattva is able to acquire the high aspiration (adhyāśaya). A small child whose five organs (pañcendriya), eye (caksus), etc., are not complete, does not discern the five objects (pañcaviṣaya) 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 Samghabheda, 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 bodhisattvā Dharmodgata to pay homage to him. – Cf. Aṣṭasāhasrikā, ed. U. Wogihara, p. 953: Ātha khalu sā śreṣṭhidīrīkā Dharmodgatasya bodhisattvasya mahāsattvasya pujārtham satkārārtham ca prasāhitā.
does not know the difference between what is bondage (bandana) and what is deliverance (mokṣa), one loves the five objects of enjoyment (pañcakāmaguna) and one falls into wrong views (mithyādṛṣṭi). 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 (daśakṣaṇalakarmapatha), 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 Prājñāpāramitā, 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 (dvādasāyatana) and of ignorance (avidyā) by his earlier actions (pūrvakarman), everything that he knew and saw was false; but when he has heard the Prājñāpāramitā 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 (yathāpraṇidhānam); 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 bodhisattvāḥ sarvajñatāpratisamyuktaiś cittotpādaś caturpramāṇany abhinirharati maitrīkaruṇāmuditopēkṣam /  
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 (caturapramāṇa). When the bodhisattva sees beings experiencing happiness (sukha), he produces minds of loving-kindness (maitrī) and joy (muditā) and formulates the vow (praṇidhāna) to lead all beings to find the happiness of a Buddha. – When he sees beings undergoing suffering (dukkha), he produces a mind of compassion (karuṇā) and, out of pity for them, he formulates the vow to eradicate the sufferings of
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 dānādāyakapratigrāhakānupalabdhitām upādāya // yad bodhisattvāḥ sarvasattvebhyo ‘vikalpitaṁ dānam 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 (āmiśa); ii) obtaining bodhi by giving up the fetters (samyojana). The former is ‘abandoning’ insofar as it rejects avarice (mātrṣya); 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 (āmiśadāna) 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 (nimittodgrahaṇahita).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 (avikalpita); 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. – Kalyāṇamitrāṣeṣavānāparikarma nairmāṇyatām upādāya // yāni kalyāṇamitrāṇi sarvajñatāyam samādāpyanti teśāṃ mitrāṇāṃ sevanā bhajanan paryupāsanā śuṣruṣā //

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.

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342 Triply pure generosity (trimaṇḍalaparīṣuddha) 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 (Pañcaviṃśatī, p. 156). <2389>

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5. Sūtra. – Dharmaparyeṣṭiparikarma sarvadharmānuplabdhitām upādāya // yad bodhisattvāḥ sarvajñatāpratisamanyuktaś cittoptūdair dharmatā paryēṣate na ca śrāvakapratyekabuddhabhūmau 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 (sarvēṣya anuttara), i.e., nirvāṇa.

2) The means of attaining nirvāṇa (nirvāṇaprāptyupāya), i.e., the noble eightfold Path (āryaṣṭāṅgamārga).

3) All good words (subhāṣita), truthful words (satyavacana) promoting the eightfold noble Path. These are: (a) the eighty-four thousand articles of the Dharma (caturaśītiḥdharmaṃśkaṇḍha-sahasra), or (b) the twelve-membered speech of the Buddha (dvādasāṅgaḥbuddhavacana), or (c) the four Baskets (catusṭipīṭaka) consisting of (i) the [four] Āgamas (āgaṃcaṭusṭipīṭaka), (ii) the Abhidharma, (iii) the Vinaya, (iv) the Kṣudrakapiṭaka, plus all the Mahāyānasūtras such as he 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 (cittavyādhī) 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 brāhamaṇa 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 (adhodiś) 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, Kṣudrapiṭaka in Sanskrit or, quite simply, Kṣudraka: cf. p. 341F, n. 1.
profound Dharma. Immediately Dharmarāta obtained the conviction that dharmas do not arise (anuṭpattikadharmakṣaṇītī).

\[344\]

Sa-ˈt-o-po-louen (Sadāprudurita) 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 prateyakabuddha”.

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6. Sūtra. – Abhīṣṇanaiskramyaparikarma grhānupalabdhitām upādāya // yad bodhisattvah sarvajātiṣv avyakārṇacittena niśkrāmati / tathāgataśāsane pravrajati / na cāśya 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 (grhāṣa) 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

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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, Sadāprudurita 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 (Bṛhīgūra?) who drove a thousand nails into his body in order to hear from the mouth of the brāhmaṇa Raurakṣa the Buddhist stanza: anityā bata samśkarāḥ. Cf. P’ou-sa-pen-hing king, T 155, k. 3, p. 119b15-16; Hien-ŷu king, T 202, k. 1, p. 350a-b; King liu yi 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.\footnote{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 (avyavākīrṇa-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 (samyagdrṣṭi) are present: correct worldly (laukika) view and correct supraworldly (lokottara) view.\footnote{349}

\footnote{7. Sūtra. – Buddhakāyasprhāparikarma lakṣaṇānunyājanānupalabdhitām upādāya // yad bodhisattva buddhavigraham drṣṭvā na kadācid buddhamanaskāreṇa virahito bhavati yāvad anuttarām samyaksambodhiṁ 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 (guna) of the Buddha praised in many ways: the ten powers (bala), \textless 2392\textgreater  the four fearlessnesses (vaśāradya), great loving kindness (mahāmaitrī), great compassion (mahākarunā) 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.}

\*\footnote{348 By contrast with the householder life, the religious life has numerous advantages which have been detailed above, p. 839-843F.}

\footnote{349 See Majjhima, III, p. 72.}
kalyāṇaṁ paryavasāne kalyāṇaṁ svartam suvyañjanam pariśuddham paripūrṇam yaduta sūtraṁ 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 (sattvebhya deśayati).” The lay bodhisattva (grhaṁstha) practices material generosity particularly; the
monastic (pravrajita) bodhisattva, in his love and respect for the Buddha, always practices the generosity of
the Dharma (dharmaṁ deśayati).

Whether a Buddha is present in the world or not, the bodhisattva <2393> is well established in morality
(sīla) without seeking fame (śloka) or profit (lābha). Equalizing his mind toward all beings, “he preaches
the Dharma to them” (dharmaṁ 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 (sīla) 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 (traidhātuka) 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” (svartam 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 in imperfect; this is why the sūtra says here that the meaning is good and the
letter is good.

The Dharma is “completely pure” (pariśuddha) because, having eliminated the stains of the triple poison, it
enunciates only the True Dharma (saddharma), without mixing in false dharma (adharma).

The Dharma is “completely clear” (paripūrṇa) because the noble eightfold Path (ārya aṣṭāṅgikamārga) and
the six perfections (satpāramitā) 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, adbhutatūnupalabdhitām upādāya // yad bodhisattvas tena mānastambhanirghātanena na jātu niçakuleśūpapadyate //

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 (pravrajatī), observes morality (śīlam rakṣati), preaches the Dharma (dharmam deśayati) and cuts the doubts of beings (sattvānāṃ saṃsārayānī chinattī); 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 upādāya // tatra katamad bodhisattvasya satyavacanaparikarma / bhagavān āha / yaduta bodhisattvasya yathāvāditā tathākāritā / imāni bodhisattvena mahāsattvena prathamāyāṃ bhūmau vartamānena daśaparikarmāṇi karāṇīyāṃ //

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 (paiśunayāda), from harmful speech (pārusayāda) and from idle speech (saṃbhinnapralāpa)350]; why does the sūtra not mention “truthful speech” here?

350 See p. 771F.
Answer. – In the Buddhadharma, truth (satya) is specially honored; this is why the sūtra here speaks of the truth that encompasses (samangrhnāti) 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 (pārusyaṇavāda), idle words (sambhinnapralāpa) and malicious gossip (paiśunyavāda); sometimes he will even commit the grave wrongdoing of false speech (mrśāvāda) 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 (bhaiśajya) 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 aparam subhūte bodhisattvena mahāsattvena dviṭīyāyām bhūmau vartamānenāśtau dharmā abhiśaṇam manasikartavyāḥ / katame 'stuau / yaduta ūlapariśuddhiḥ /tatra katamā bodhisattvasya ūlapariśuddhiḥ / yaduta bodhisattvasya mahāsattvasya śrāvakapratyekabuddhacittānām amanasikārāḥ / ye 'pi tadanye daūḥśilyakarāḥ bodhiparipanthakarāḥ dharmās teṣam amanasikārāḥ / ihaḥ bodhisattvasya ūlapariśuddhiḥ /

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 (sankṣepena) 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), what can be said then (kah punarvādaḥ) of these other doctrines, overtly bad?

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2. Sūtra. – Kṛtajñatā kṛtveditā // yad bodhisattvo mahāsattvo bodhisattvacaryāṁ 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 (pūrvanivāsapaṇya) 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 (mithyādṛṣṭi). And so the Buddha says here that the bodhisattva must acknowledge kindnesses (kṛtajña). Although beings in their previous existences may have acquired the rights to happiness (sukhaheṭu), 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 (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 (mahākarunāṁīla) and opens the first door to good actions (kūsala karman). 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 (samvara). 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 (āpattyanāpattyanadhyaṇa pātītām upādāya): cf. p. 770F, 861F.
A man went to the mountains in order to cut wood. He lost his way in a violent storm and found <2340> himself in a cave with a bear. The bear took him up in its arms, fed him with roots and fruits, and warned him not to betray it to anyone. After the storm passed, the man returned to the city and told his son and wife about the bear. The hunter, who promised him two-thirds of the meat, set fire to the cave, and the bear died. The hunter then took half the meat, and the man was left with only a third. The king Brahmadatta later heard about this event and came to see it for himself.

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[Rkṣajātaka.352] – A man went to the mountains in order to cut wood. He lost his way in a violent storm and found himself in a cave with a bear. The bear took him up in its arms, fed him with roots and fruits, and warned him not to betray it to anyone. After the storm passed, the man returned to the city and told his son and wife about the bear. The hunter, who promised him two-thirds of the meat, set fire to the cave, and the bear died. The hunter then took half the meat, and the man was left with only a third. The king Brahmadatta later heard about this event and came to see it for himself.

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[352] Rkṣa- or Rkṣapatiḻjātaka, making up part of the stock of jātakas situated at Benares in which king Brahmadatta 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.

Mūlasarvāstivādan Vinaya, Saṃghabhedavastu, ed. R. Gnoli, II, p. 104-106 (= T 1450, k. 15, p. 177a26-c18):<br> bhūtapārvam bhikṣavo vārṇasyāyām nagaryām anyatamo daridrapuruṣaḥ prativasatī; sa kāṣṭhāni vikriyā jivikām ...<br> tadāpy esa akṛtaīśa akṛtavedī; etarhy apy esa akṛtaīśa 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 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. 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 Brahmadatta, curious, went to that place. Somewhere on the mountain there was a monastery. His eyes wide open in amazement, the king took the bear’s skin and went to the monastery to tell the community of monks about the affair. He set the skin at a pool of blue water.
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 (rķṣa); 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 Dyutimdharma. 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 Brahmadatta accompanied by his wives, princes, ministers and inhabitants of the city took all kinds of scented wood to the place of the miracle. Having piled up the flesh and bones of the bear, the king said: “Sirs, build a funeral pyre of all kinds of scented wood and set it on fire with great respect.” A great 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.

Mahāvibbāsā, T q1545, k. 114, p. 592b3-29. Almost the same story but with two hunters in place of one.

Kośabhāṣyāya, ed. P. Pradhan, p. 270, l. 11-12: rṣyamṛgajātakādyudāharanātī taking as examples of ingratitude the Jātakas of the antelope (ṛṣya) and the deer (ṁṛga): but the reading is erroneous: rṣya should be corrected to rķṣa ‘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 dān ri dags sogs pahi skyes pa (Tib. Trip. Vo. 115, no. 5591, fol. 260a7). The reading rķṣa appears elsewhere in the Kośa voltāḥyā, ed. U. Wogihara, p. 434, l. 23: rķṣrdajātakādi.


Kalpanāmāṇḍitikā, 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, Aṣvaghoṣa Sūtrālaṃkāra, 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.

Rāṣṭrapālaparipṛcchā, 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. I, made no resistance to him.


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 parcel out your flesh. For the ingratitude, at once his hands fell upon the ground.

lasted for seven days. The bear constantly offered the man sweet fruits, excellent water and provided him with fresh supplies. After seven days the rain stopped. The bear guided the man, showed him the path and said to him: “I have been a sinner and have many enemies. If anybody asks you, don’t tell them that you have seen me.” The man agreed. But following on his path, this man saw some hunters (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 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 (māṃsa), 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 saṃgha. 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. – Kṣāntibalapratisṭhānām // yad bodhisattvasya sarvasattvānām antike ‘vyāpādā-vihiṃsācittatā / 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 (kṣāntipāramita) (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” (avyāpādāvihiṃsā)?

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 vihiṃsāti).

Here, since it is a matter of a bodhisattva at the beginning of his career (ādikarmika), the sūtra speaks only of patience towards beings (sattvākṣānti) but does not speak of patience towards things.

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4. Sūtra. – Prāmodyaprītyanubhavanatā // yad bodhisattvasya sarvasattvaparipācanatāyāṃ pramodanatā /

Feeling joy and contentment. – The bodhisattva feels joy in ripening all beings.

Śāstra (p. 414a23). – The bodhisattva sees that his body (kāya) and voice (vāc) have been purified by the observance of morality (śīla) and that his mind (manas) has been purified by his feelings of gratitude (prajñātā) and patience (ksānti). Since the three kinds of action, [physical, vocal and mental (kāyavāmanaskarman)] are pure (pariṣuddha) 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 (kuśaladharma) 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 (mahākarunācitta) 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. – Mahākarunāyā āmukhibhāvah // yad bodhisattvaivaṃ bhavati / ekaikasya sattvasyāham gaṅganadivālukopamān kalpān niraye pacaṇāny anubhaveyaṃ yāvan na sa sattvo buddhajñāne pratiṣṭhāpito bhaved nirvāṇadhitgatā vā bhavet / evaṃ yāvat sarveśam dāsadiksattvānāṃ kṛte ya utsāho 'yam ucyate mahākarunāyā āmukhibhāvah /
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 (mahākarunā), see what has been said above (p. 1705-1717F).

As the Buddha says here, from the beginning, the bodhisattva makes the following resolve concerning beings: “For such and such a person in particular, for innumerable periods, I will suffer in his place the torments of hell and I will pursue my effort until I have led him to accumulate the qualities (guna), to become Buddha or to enter into nirvāṇa without residue of conditioning (nirupadhiśeṣanirvāṇa).”

Question. – But there is no way of suffering a punishment in place of another; why then does the bodhisattva make such a vow (pranidhāna)?

Answer. – [Without a doubt], but this bodhisattva has such strong resolve and loves beings so deeply that if he had the means of substituting himself for the guilty ones, he would do so without hesitation.

Moreover, the bodhisattva sees that, among people, there are sacrifices to the gods (devayajña) where human flesh is used, human blood 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. – Guruśraddhāgauravaśuṣruṣā // yad bodhisattvasya gurūnāṁ antike śāstraṃjñā //

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 (guna) may be, the bodhisattva would not derive great benefit from them if he lacked respect and veneration for his teachers.

The excellent water at the bottom of a well (udapāna) cannot be reached without a rope (rajju); 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 (guna) may come to him. The rain (vṛṣṭi) 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.

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 (vṛddhi); in the same way that the trees (vṛkṣa) 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.

Then why does the Buddha here want us to “produce the idea of the Bhagavat toward teachers” (gurūnām antike śāstrasamjñā)?

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 (saṃsāyasaṃdhi), 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.”

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 (buddhasaṃjñā); what then should be said about this man capable of preaching the Dharma to people with the skillful means of wisdom (prajñāpūya)? Consequently, although the Dharma teacher may have faults, that is not very important.”

Towards teachers, the bodhisattva produces “the idea of bhagavat” (bhagavatsaṃjñā). 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 as buddhas; they distrust bad people and

354 Āṣṭāsāhasrikā, ed. U. Wogihara, p. 929-930: Ātha khalu Sadāprarudito bodhisattvaḥ punar api śabdām aśrauṣit ... Imās tvaya kulaputrānusamsāḥ paritulayāmānena dharmabhānake bhikṣau śāstrasamjñātpādayitavyā na ca tvayā kulaputra lokāmispratisamyaktyā cittasāntatvā dharmabhānake bhikṣur anubaddhavyaḥ / dharmarīhkena ca tvayā dharmagauravena dharmabhānake 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 (nirupadhiśesanirvāṇa); 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 (dharmabhāṣyaka) who possess the advantages of wisdom (prajñā) and who do the work of Buddha (buddhakārya).

8. Sūtra. – Pāramitāsūdyogaparyeṣṭiḥ // yad bodhisattvasyaikacittena pāramitānāṁ paryeṣanatānanyakarmatayā ime subhūte bodhisattvena mahāsattvena dvitiyāṁ bhūmau vartamānenāṣtau dharmāḥ paripūrayitavyāḥ /

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 samyaksāṃbodhi). I will cultivate this cause and condition attentively (ekacittena).”

Merchants (vaṇīj) 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


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 instable 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 (bāhuśrutyā) 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 (cakṣusmat), 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 śrūtadharadhāraṇī, ‘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 asampramoṣadhāraṇī ‘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.

2. Sūtra. – Nirāmisadharmadānavivaranatāyāṁ tayā cāmanyanatayā // yad bodhisattvas tena dharmadānena nuttaraṁ samyaksaṁbodhim api na prāti kāṅkṣati prāg evānārtham //

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] 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 (hīnayāna nirvāṇa); he limits himself in his great compassion (mahākarunā) for beings to turning the wheel of the Dharma (dharmacakrapravartana) following the Buddhas: this is the specific characteristic of generosity of the Dharma.

3. Sūtra. – Buddhakṣetrapariśodhanatāyāṁ tayā cāmanyanatayā // sarvakusalamālānāṁ 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.
4. Sūtra. – Aparimitasaṃsāraduḥkhaṇubhavāparikhedanatavyāṁ tayā cāmanyatayā // evaṃvidhaiḥ kuśalamūlair upastabdo yathā sattvāni ca paripācayati buddhakṣetram ca pariśodhayati bodhisattva na khedam āpadyate yāvan na sarvajñatāṁ pariśūrayati /

Śāstra (p. 415a15). – For the words buddhakṣetrapariśodhanatā, aparimitasaṃsāra-duḥkhaṇubhavanatā, hṛyapatrāpyasthānātā [appearing in items 3, 4 and 5 of bhūmi III], aranya-vāsāparityūgītā, alpecchatā and saṃtuṣṭi [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 (sattvaparipācana) and to purify his buddha-field (buddhakṣetra-pariśodhana)]?

Answer. – When the bodhisattva “dependent on his roots of good” (kuśalamūlair upasthabdhah) dwells in saṃsāra, his sufferings and torments are diminished (tanūbhūta); he is like a wounded man (vṛañīṇ) who has been given a good medicine (bhaiṣaja) and whose sufferings are thus decreased notably.

The bodhisattva has acquired roots of good so pure (pariśuddha) that the sadness (daurmānsaya), jealousies (īrṣyā), malicious thoughts (duṣṭacittā) of the present existence are eliminated for him. <2409> When he assumes a new existence (ātmabhūvam ādadāti), he gathers the fruits of retribution (vipākaphala) of his roots of good, he himself enjoys happiness, works in many ways for the benefit (hitā) of beings and “purifies his own buddha-field” (buddhakṣetram pariśodhayati) as he wishes (yathecchaṃ). The splendor of the [Buddha] universes surpasses that of the divine palaces (devavimāṇa); 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. – Hṛyapatrāpyasthānātavyāṁ tayā cāmanyatayā // yā sarvasrāvakapratyekānubhacittajugupsanatā / eṣu subhūte pañcadharmesu bodhisattvena mahāsattvena triyāyāṁ bhūmāu 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 prateyakabuddha.

The bodhisattva-mahāsattva in the third ground, O Subhūti, should hold to these five dharmas.

Śāstra (p. 415a25). – There are several types of shame (hṛyapatṛpya):355 here it is a matter of repulsion (jugupsanatā) for the state of mind of the śrāvaka and prateyakabuddha. 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 hṛi and apatṛpya, 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 dasādharmaṃ samādāya vartitavyāṃ tena ca na parityaktavyāh / katame daśa / yadutāranyavāsāpaityaṅgitā / tatra katamā bodhisattvasyāranyavāsāpaityaṅgitā / yā sarvaśrāvakapratyekabuddhabhūmer atikramaṇatā / iyaṃ bodhisattvāranyā vāsāpaityaṅgitā / <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” (aranyavāsa) is staying away from crowds and dwelling alone. For the bodhisattva, bypassing the śrāvaka and pratyekabuddha stage is staying away from crowds.

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 (sarvadharmaṃ anupalabhasūnyatā)\(^{356}\) the bodhisattva does not seize any characteristic marks (na nimittany udgrhnāti) and does not become attached to them. It is the same up to anuttarā samyaksambodhi: he practices detachment of mind (niḥsangacittā).

3. **Sūtra.** – Samtuṣṭih // yah sarvākāraṇātāyāḥ pratilambhāḥ /

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” (saṃtuṣṭa) 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. - Dhūtaguṇāutsarjanatā // yā gambhūreṣu dharmesu nidhyānaksāntiḥ / <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 (Māravabodhaparivarta),358 we will speak about the acquiescence that dharmas do not arise (anutapattikadharmakṣānti). In the present passage, the sūtra, by dhūta, means this anutapattikadharmakṣānti. During the course of the preparatory convictions (anulomikṣānti),359 the bodhisattva contemplates the anutapattikadharmakṣānti. The twelve dhūtas produce purity of morality (śīla), purity of morality produces concentration (samādhi), and concentration produces wisdom (prajñā). But true wisdom is anutapattikadharmakṣānti. Therefore anutapattikadharmakṣānti 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. - Śīksāyā aparītyāgitā // yah sarvaśīksānām apracāraḥ /

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 (dharmānāṃ dharmatā) sees neither morality (śīla) nor immorality (dauḥśīla).361 Although, for many reasons he does not violate

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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 Kieu-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: satyānulomā kṣāntayaḥ) and being part of the four roots of good leading to penetration of the truth (kusalamūla 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 anutapattikadharmakṣānti resulting from the long-term observation of these rules.

361 By means of the Prajñāpāramitā, the bodhisattva penetrates the true nature of things (dharmānāṃ 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 (śūnyatāvimokṣamukha).362

6. Sūtra. – Kāmagunajugupsanatā // yah 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 (kāmaguna).

7. Sūtra. – Lokanirvedacittotpādaḥ // yah sarvadhamānāṃ 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

8. Sūtra. – Sarvāstiparityāgitaḥ // yādyātmikābhāhyānāṃ dharmānāṃ agrahaṇātā /
The rejection of “everything exists”. Not holding either inner dharmas or outer dhrmas.364
Śāstra (p. 45b18). See above (p. 2044).

9. Sūtra. – Anavalīnacittatā // yad dvividhāsu vijnānasthitiṣu bodhisattvasya cittaṃ 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-sla ckening (anavalinatā) and this absence of fear (abhaya) and “does not remain (pou tchou, na tiṣṭhati) on twofold levels of consciousness (viṣṇānasthiti).” On these twofold planes of consciousness, in the sense that he does not produce <2413> visual consciousness (cakṣurviṣṇāna) in regard to the eye (cakṣus) and visibles (rūpa), and so on up to: in regard to the mind (manas) and dharmas, he does not produce mental consciousness (manoviṣṇāna). The bodhisattva remains (tiṣṭhati) in the non-duality (advayamukha) [of subject and object]. Determining that the objects (jiyā) of the six consciousnesses (ṣaḍviṣṇāna) 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.

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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: Samyutta, IV, p. 15. The first three emptinesses (cf. p. 2044F) counteract them.
10. Sūtra. - Sarvavastvanepekṣatā // yā sarvavastunām amanasikāratā // ime subhūte daśadharmā bodhisattvena mahāsattvena caturthyāṃ bhūmāu 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 (atyantāśūnyatā)\(^{365}\) of all dharmas, no longer thinks about these dharmas and eliminates any grasping at characteristics (sarvanimittagrahaṇa). 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 pañcamaṃ bhūmāu vartamānena dvādaśadharmāḥ parivarjayitavyāḥ / katame dvādaśa / grhisamstavaḥ parivarjyitavyaḥ // tatra katamā bodhisattvasya grhisamstavaparivarjanatā / yaduta bodhisattvasya pravrajitāmesu buddhakṣetṛāḥ buddhakṣetraṃ samkramanatāḥbhiksāṇabhikramanatā mundatā kāśyavastraprāvanaṇatā / iyaṃ bodhisattvasya grhisamstavaparivarjanatā /

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 (grhin), 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 (pariśuddhaṅga). 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. – Bhikṣunīsamstavaḥ parivarjayitavyah // yad bhikṣunīyā sārdham acchaṭasamghātamātraṃ api na tiṣṭhati na ca tannidānaṃ paritarṣanācittam 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 (samācitattā); 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 (ksīṇāsrava), 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. – Parakulamātsaryaṃ parivarjayitavyam // iha bodhisattvenaivaṃ cittam utpādayitavyam / yan mayā sattvānāṃ sukhopadhānāṃ kartavyāṃ tad ete sattvā māṇi 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 (puṇya) from their previous lives, these beings are enjoying some comfort in the present lifetime and thus are making offerings to me; why would I be jealous of them and envy them?”

4. Sūtra. – Samganikāsthānam parivarjayitavyam // yatra śrāvakapratyekabuddhā bhaveyus tatpratisanyuktā vā cittotpādā utpadyeran tatra bodhisattvena 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 (saṃbhinnapralāpa) intended to dissipate sadness (soka) 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 (punyā), 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 parivarjayitavyah // yad vyāpādacittasya vihīṃsācittasya vigrahacittasya vāvakāśaṁ 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 (anīyata). The maliciousness increases, becomes specific, and then one strikes with a stick (danda) or an axe <2416> (kuṭhāra): this is a feeling of harmfulness (vihīṃsācitta). Insult (pārṣyavāda) and gossip (paśunyavāda) are feelings of quarrelsomeness (kalahacitta). Killing, torture, the stick and fetters come from a feeling of hostility (vigrahacitta).

In his great loving-kindness (mahāmaitri) and great compassion (mahākarunā) for beings, the bodhisattva does not experience these feelings; he always curbs these bad thoughts and prevents them from having access (avakāsa).

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7. Sūtra. – Parapaṃsanaṁ parivarjayitavyam // yaduta bāhyānāṁ dharmānām 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’.

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8. Sūtra. – Daśakuśalakarmapathāḥ parivarjayityāḥ // tathā hy ete daśakuśalakarmapathā āryasyaśāntikasya mārgasyāntarāyakarāḥ prāg evaṃnuttaraṁāḥ samyaksaṃbodheḥ /

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 parivarjāyitavyāḥ // tathā hi bodhisattva na kaṃcid dharmaṃ samanupaśyati kutaḥ punar adhikāṃ 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.

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10. Sūtra. – Stambhaḥ parivarjāyitavyāḥ // tathā hi bodhisattva tad vastu na samanupaśyati yatrāsyā 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) and loves good dharmas deeply.

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11. Sūtra. – Viparyāsāḥ parivarjāyitavyāḥ // vipayāsavastūnām anupalabdhitām upādāya /

Avoiding mistakes. – By means of the non-apprehendoing of mistakes.

Śāstra (p. 416a4). – Because in all dharmas there is nothing that is eternal (nitya), happy (sukha), pure (śuci), personal (ātman).

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12. Sūtra. – Rāgadvesamohāḥ parivarjāyitavyāḥ // tathā hi rāgadvesamohānāṁ vastu na samamupaśyati // ime subhūte dvādaśadharmāḥ bodhisattvena mahāsattvena pañcanyāṁ bhūmāv vartamāṇena parivarjāyitavyāḥ /

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 (viṣatraya), see what has been said above. Moreover, the objects (ālambana) of the three poisons have no fixed nature (niyatālakṣaṇa).

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367 The seven minds of pride (mōna) 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); Vibhāṅga, 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 (satkāyadrṣṭi) by this means.
Bhūmi VI

Sūtra. – Punar aparāṇa subhūte bodhisattvena mahāsattvena saṣṭhyāṃ bhūmau vartamānaṃna saḍ dharmāḥ pariṣṭhāniyaṭiyāvāḥ / katame sat / yaduta sat pāramitāḥ pariṣṭhāniyaṭiyāvāḥ // tathā hy āsu satṣu pāramitāḥu
sthītā buddhā bhagavantaḥ saṣṭhyāṃ saṣṭhyāṃ saṣṭhyāṃ mahāsattvaḥ bodhisattvaḥ ca pāramgataḥ /

Apare saḍ dharmāḥ parivarjayaṭiyāvāḥ / yad uta

1) saṣṭhyāṃ saṣṭhyāṃ saṣṭhyāṃ saṣṭhyāṃ saṣṭhyāṃ saṣṭhyāṃ bhūmau vartamānaṃna parivarjayaṭiyāvāḥ //

2) dāne paritarṣaṇācittam parivarjayaṭiyāvāḥ // tāta tasyaiva bhavati / naiṣa mārgo ‘nittarāyai
samyaksambhodhaye /

3) yācanaṇaṃ drṣṭvā nāvalinacittam utpādayaṭiyāvāḥ // tata tasyaiva bhavati ‘ naiṣa mārgo ‘nittarai
samyaksambhodhaye /

4) sarvavastūni paritajyāni // bodhisattvena prathamacittotpādam upādāya dānāṃ dadaḥ tad deyam tan
na deyam iti na vaktavyam /

5) sarvavastūni paritajyāna daurmanasyacittam upādāyaṭiyāvāḥ // maitrīkarunābalam upādāya/

6) na gambhīreṣu dharmeṣvā vixmīraḥcittam upādāyaṭiyāvāḥ // śraddhāgaṇuṇabalam upādāya / ime subhūte
saḍ dharmāḥ bodhisattvena mahāsattvena saṣṭhyāṃ bhūmau vartamānaṃna parivarjayaṭiyāvāḥ / apare saḍ
dharmāḥ parivarjayaṭiyāvāḥ /

Furthermore, O Subhūti, the bodhisattva-mahāsattva in the sixth ground should completely fulfill six
dharmanas. 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 dharmanas 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).

Question. – But the present chapter deals with the grounds of the bodhisattva; why then does it speak of the śrāvakas and pratyekabuddhas attaining the other shore?

Answer. – Here the Buddha is speaking of the great power held by the six perfections. The Mahāyāna in its system contains the whole Hinayāna, but the Hinayāna does not contain the whole Mahāyāna. Here the bodhisattva in the sixth ground completely fulfills (paripūrayati) the six perfections. He sees the emptiness of all dharmas (sarvadharmaśūnyatā), 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 (mahākarunācitta) and understands the absolute emptiness (atyantāśūnyatā) 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) 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 (anutpatikadharmaśānti), or the concentration [of the visualization of the Buddhas] of the present (pratyutpannasamādhi), he feels no doubt (vicikitsā) about the profound Dharma (gambhīradharma). He makes the following reflection: “All teachings (upadeśa) have faults (doṣa); 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 (kuśaladharma) and this is why he does not doubt.

369 The Śatasārikā, p. 1465, l. 14-17 is more detailed: Tathā hy āṣu śatsu pāramitāsu sthitvā buddhā bhagavantaḥ śrāvakapratyekabuddhaḥ ca pañcavidhasya jñeyārṇavasya pārāṅgatā gacchanti gamisyanti ca / katamasya pañcavidhasya / yadutātītasyānāgatasya pratyutpānavāyaktvavyāṣaṁskṛtasya / 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 pañcavidham 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 anutpatikadharmaśānti 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 aparāṇa subhūte bodhisattva mahāsattvāna saptamāṇaḥ bhūmau varāmaiṇena viṃśatidharmaḥ na kartavyāḥ /

1) ātmāgrāho na kartavyāḥ // tathā hy atyantatayāmā na saṃvidyate /
2) sattvāgrāho na kartavyāḥ /
3) jīvāgrāho na kartavyāḥ /
4) pudgalāgrāho yāvaj jñānipaśyakāgrāho na kartavyāḥ // tathā hy ete dharmāḥ atyantatayā na saṃvidyante /
5) ucchedāgrāho na kartavyāḥ // tathā hi na kaścid dharma ucchidyate 'tvantaṭayānupannatvāt sarvadharmaṇām /
6) śāsvatagrāho na kartavyāḥ // tathā hi yo dharmo notpadyate sa na śāsvato bhavati/
7) nimittaṃjñā na kartavyāḥ // tathā hy atyantatayā saṃkleso na saṃ viyate /
8) hetudṛṣṭiḥ na kartavyāḥ / tathā hi sa tāṁ dṛṣṭiḥ na samanupśyati /
9) nāmarūpaḥ syābhineśo na kartavyāḥ / tathā hi nāmarūpaḥ vastulakṣaṇena na saṃvidyate /
10) paṅcaskandhābhineśo na kartavyāḥ /
11) aśṭadaśadhātvabhineśo na kartavyāḥ /
12) dvadaśayatanābhineśo na kartavyāḥ // tathā ho te dharmāḥ svabhāvena na saṃvidyante /
13) traidhātuke 'bhineśo na kartavyāḥ //
14) traidhātuke pratiśthānaṃ na kartavyam /
15) traidhātuke 'dhayasānaṃ na kartavyam /
16) traidhātuka ālayo na kartavyāḥ // tathā hi sarvadharmaḥ svabhāvena na saṃvidyante /
17) buddhāniśrayadṛṣṭyaḥ bhineśo na kartavyāḥ // tathā hi na buddhadṛṣṭiṃśrayād buddhadharśanaṃ upadyate /
18) dharmaniśrayadṛṣṭyaḥ bhineśo na kartavyāḥ // dharmasādṛṣṭavāt /
19) saṃghāniśrayadṛṣṭyaḥ bhineśo na kartavyāḥ // saṃghanimittaṃśasamkrśtatvād aniśrayatvāc ca /
20) śīlaniśrayadṛṣṭyaḥ bhineśo na kartavyāḥ // āpattyaṃśapattitām anabhineśāt / ime viṃśatidharmaḥ 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 saṅgha. – For the saṅgha 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 (nābhiniśate) because they do not exist. The reasons they do not exist have been explained above in many ways.

The views (drṣṭi) 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 saṅgha (numbers 17 and 19) are derived from the emptiness of
beings (sattvaśūnyatā) and cannot be accepted. All the others, from the view of extinction and of eternity (numbers 5 and 6) up to the view about the disciplines (number 20) cannot be accepted because of the emptiness of phenomena (dharmaśūnyatā).372

Question. – The other views are well-known, but what is the view of causes (number 8)?

Answer. – All conditioned dharmas (samskṛtadharma) are cause (hetu) and fruit (phala) in turn. But the mind, being attached to these dharmas and grasping at their characteristics (nimittodgrahaṇa), gives rise to the wrong view here called ‘view of causes’ (hetudrṣṭi); 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 Śūnyatāparipūritā // svalakṣaṇasūnyatāparipūriḥ /

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” (śūnyatāṃ paripūrayati). Moreover, practicing the two kinds of emptiness, the emptiness of beings (sattvaśūnyatā) and the emptiness of phenomena (dharmaśūnyatā), is “to completely fulfill emptiness”. Finally, the bodhisattva who practices the absolute emptiness (atyantaśūnyatā)374 but is not attached to it (nābhinniśate) “completely fulfills emptiness”.

Question. – If that is so, why does the Buddha not speak about the emptiness of specific characteristics (svalakṣaṇasūnyatā) 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 (tīkṣnendriya) 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 Sangha and endowed with disciplines dear to the saints (āryaśrāvako buddhe dharme samghe 'vetyaśrāśāreṇa samanvāgataḥ, āryaṅkāntaīh śilāḥ samanvāghataḥ); Samyutta,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: yathābhūtam satyāny avabudhyā sampratyaṇāḥ, 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 (saṃskāraśūnyatā) and the emptiness of the unconditioned (asaṃskṛtaśūnyatā) as being the “fullness of emptiness”; sometimes he propounds the emptiness consisting of non-perception (anupalambhaśūnyatā) as being the “fullness of emptiness”.

2. Sūtra. – Ānimittasāksātkriyā // yaduta sarvanimitānām 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 (sāksātkṛta), 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.

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 [śūnyatā, ānimitta and apraṇīhita], 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' (paripūritā) and ‘attestation’ (sāksātkāra) respectively]. Here apraṇīhita 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

4. Sūtra. – Trimanḍalapariśuddhiḥ // 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” (trimanḍala) 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 kṛpākṛunyaparipāriḥ // yaduta mahākarunāpratilanah /

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 (sattvālambana), ii) that which has \(<2425>\) things as object (dharmālambana), iii) that which has no object (anālambana).\(^{377}\) Here it is a matter of great compassion without an object, which is the “fulfillment” (paripūri) of compassion. Since dharmas are empty of inherent nature (svabhāvaśūnyatā) and the true nature of things (dharmatā) itself is empty, the compassion [of the bodhisattva] is called “great compassion without object” (anālambāna mahākarunā).

The bodhisattva [of the seventh ground] has deeply penetrated the true nature (dharmatā) and then has compassion for beings. He is like a man, father of a single son, who, having found a precious object, wants to give it as a gift to his son out of his profound affection.

6. Sūtra. – Sarvasattvāmananam // yaduta buddhakṣetrapariśodhanaparipūryā/

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 (daśakusalakarmapatha), the bodhisattva had already purified his buddhafield, but such an adornment was not yet an obstacle-free (anāvaraṇa) adornment. Now [in the seventh ground], the bodhisattva ripens (paripācayati) beings but does not grasp the characteristic of being (na sattvanimittam udgrhnati). His roots of good (kuśalamūla) and his merits (punya) are pure and, because of this purity, he adorns [his buddhafield] without obstacle.

7. Sūtra. – Sarvadharmasamatādarśanam tatra cānabhiniveṣaḥ // yadutānukṣepo ‘prakṣepaḥ sarvadharmānām /

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 dharmasamataṅkṣānti. Here the Buddha himself says that it is not adding anything to (anukṣepa) and not subtracting anything (aprakṣepa) from dharmas. \(<2426>\)

\(^{377}\) The three kinds of maitrī and karuṇā are a Mahāyānist invention: see above, p. 1245F, 1250F, n.1, and 2372F.
8. Sūtra. – Sarvadharmaḥnāṃ bhūtanāyaprātivedhas tena cāmanantā / yāḥ sarvadharmaḥnāṃ bhūtanāyaprātivedhaḥ /

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.

9. Sūtra. – Anupādakṣaṇāṃ // yā sarvadharmaḥnāṃ anupādāya, aniroddhāya, anabhisamkrārya kṣaṇāṇiḥ /

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 (āvarana) or regression (vivartana), the true nature (dharmatā) of dharmas, having neither production nor destruction.

10. Sūtra. – Anupādajñānam // yan nāmarūpānupādajñānam /

Knowing non-production. – This is knowing the non-production of name and form.

Śāstra (p. 417c6) – The sūtra first mentions adherence (kṣaṇi); 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

11. Sūtra. – Sarvadharmaḥnāṃ ekanayanirdeśāḥ // yā cittasya dvayāsamudācāraṇaḥ /

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 (dvādaśāyatanā), both internal (ādhyātmika) and external (bāhya), are the net of Māra (mārajāla), deceivers (vañcana) and unrealities (abhūta); the six kinds of consciousness (vijñāna) 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 (cakṣus) and visibles (rūpa) etc., up to and including the absence of the mind (manas) and phenomena (dharma): 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.

12. Sūtra. – Kalpanāsamudghaṭāḥ // yā sarvadharmaḥnāṃ avikapanaḥ /

Destroying the imaginations. – This is not conceptualizing any dharma.

378 For more detail, see Koṣa, 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. Śūtra. – Samjñāvivartarāḥ // yāpramānānāṃ saṃkalpānāṃ vivartanatā //
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 dhammas.

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14. Śūtra. – Drṣṭivivartarāḥ // yā śrāvakabhūmeḥ pratyekabuddhabhūmeḥ ca drṣṭivivartanatā //
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 (mithyādṛṣṭi), such as the view of the self (ātmadṛṣṭi), 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 (dharadṛṣṭi) and the view of nirvāṇa (nirvāṇadṛṣṭi). [He reverses dharadṛṣṭi] because dharma have no fixed nature (niyatalākṣaṇa); he reverses nirvāṇadṛṣṭi because in reversing the śrāvaka and pratyekabuddha views he goes directly to the bodhi of the Buddhas (abhisambodhi).

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15. Śūtra. – Kleśavivartaḥ // yāḥ 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. Śūtra. – Śāmathavipaśyanāsamataḥbhūmiḥ // yaduta savākārajñatāpratilambhāḥ //

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 (sattvasūnyatā) and the emptiness of phenomena (dharmaśūnyatā) 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 Kumaṇarājīva), 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), the five aggregates of attachment (upādānaskandha); 3) two dharmas should be eliminated (prahātavya), ignorance (avidyā) and the thirst for existence (bhavatryā); 3) two dharmas should be realized (sāksākaratavya), knowledge (vidyā) and deliverance (vimukti); 4) two dharmas should be cultivated (bhāvayitavya), tranquility (śamatha) and introspection (vipaśyana). All of these processes result from abhijñā or superknowledge (Śaṇyutta, V, p. 52).

Śamatha and vipaśyāna 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: anekadhatuprativedha (Majjhima, I, p. 494), to the absorption of the cessation of concept and feeling: samjñāvedatanirodhasamāpatti (Śaṇyutta, IV, p. 295), to nirvāṇa. A parable (Śaṃṭutta, 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 (vijñāna).

Although śamatha and vipaśyāna are intimately joined, they can be practiced separately or, preferentially, simultaneously (yuganaddham); by following the Path in this way, the fetters (saṃyojana) are destroyed and the perverse tendencies (anuśaya) eliminated (Aṅguttara, II, p. 157).

The passage of the Pañcavaṃśati commented on here transposes the entire system into the Mahāyānist view. The bodhisattva cultivates vipaśyāna in particular in the first three grounds and śamatha in the three following grounds. In the seventh, śamatha and vipaśyāna 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.


Interest in this question has not yet flagged and we now have an excellent English translation of it from Tson-kha-pa’s Lam rin chen mo (1357-1419) in A. Wayman, Calming the Mind and Discerning the Real, 1978.
17. Sūtra. – Dāntacittatā // yā traidhātuke ‘nabhiritih /

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 (marana), 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 (traidhātukam nabhiviśate) and, out of this detachment (anabhiniveśa) he “tames his mind”.

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18. Sūtra. – Śāntacittatā // yā saṃnām indriyānāṃ pratisāhanātanātā /

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 buddhacaksuḥpratilambhaḥ /

Unobstructed knowledge. – This is the attainment of the budha eye.

Śāstra (p. 418a2). – The bodhisattva attains the prajñāparamitā 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 (buddhacaksu). 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 budha-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. – Akliṣto ‘nunayah / yā saḍviṣaysēupekṣā /

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 (māṃsakāya) 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 (māṃsacaksu), when he sees a beautiful person he loves him tenderly. Sometimes also he is attached to wisdom (prajñā),

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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 aparāṃ subhūte bodhisattvena mahāsattvenaḥ samāṃ bhūmau vartamānena pañca dharmāḥ paripūrasyayāḥ. katame <2431> pañca. yaduta sarvasattvacittānupraveṣaḥ // yad bodhisattva ekacittena sarvasattvānāṃ cittacaitasikāṃ 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 incurable.

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2. *Sūtra.* – *Abhijñāvikrīḍanatā // yābhir abhijñābhīr vikrīḍat buddhakṣetrād buddhakṣetram saṃkrāmati 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 (*yatheccham*) and spontaneously (*svata*) 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 (*buddhakṣetranimittam nodgrhṇāti*).
3. Sūtra. – *Buddhakṣetrarāṣṭana tā // yad ekasmin eva buddhakṣetre sthītvāparimānāṇī buddhakṣetrāṇi paśyati / na cāsyā 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 (*prāśuddhalokadhātu*) 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 (*prāṇidhāna*) 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. Sometimes there are bodhisattvas who, remaining in their own original field (*maulaṅkṣetra*) 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 indifferencence (*upekṣa*).

4. Sūtra. – *Teṣām buddhakṣetrāṇāṃ yathārāṣṭrāṇāṃ svakṣetraparinishpaṇātā // yad bodhisattva iśvaracakravartibhūmau sthitas trīṣahasramahāśasrālokhāhūṣm samkrāmati svakṣetram ca parinishpādayati //* 

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 trīṣahasramahāśasra-lokhāhūṣm 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 (*ratnacakara*) of the cakravartin king goes everywhere without 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 (*parinishpādayati*) his own field on their model.

5. Sūtra. – *Buddhakāyayathābhūtapratyavekṣanatā // yā dharmakāyayathābhūtapratyavekṣanatā / ime pañca dharmāḥ paripūrṇayitavyāḥ //*

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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 Sukhāvatīvyuha; 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 dharma
dhāya.

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 samgrhita) 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 dharma
dhāya”.

1. Sūtra. – Punar aparaṃ subūte bodhisattvena mahāsattvenaśtam yāṃ bhūmau vartamānena pañca
dharmāḥ paripūrayitavā / yaduta indriyaparāparayānātā // yā daśasu buddhabaleṣu sthitvā
sarasattvānām indriyaparāparayānātā /

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 (tikṣnendriya), those in whom generosity (dāna)
predominates and those in whom wisdom (prajñā) predominates. Basing himself on these predominances,
he saves beings.

2. Sūtra. – Buddhaksetrapariśodhanatā // 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 (yatheccham).

3. Sūtra. – Māyopamasamādhier samāpādanam // yatra samādhau sthitvā bodhisattvāḥ sarvāḥ kriyāḥ
karoti / na cāsya cittāṃ kvacid dharne pravartate /

385 In Samyutta, III, p. 120, the Buddha says to Vakkali: Alam Vakkali kim te iminā pūtikāyra 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 rottenness? He who sees the Dharma, sees me; he who see me, sees tha 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 (caturaṅgabala), palaces and cities, food and drink, singing and dancing, killings and calamities, etc.

In the same way also, the bodhsattva 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 deśayti), makes conversions (paripācayatī) and destroys the three bad destinies (durgati); finally he establishes beings in the Three Vehicles (yānattrāya): 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. – Abhīśkṣṇaḥ samādhiḥ // yo bodhisattvasya vipakajāḥ 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 (vipākajā) at the moment of passing into a [new] existence (bhavasaṃkrānti).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 sattvānāṃ kuśalamūlaparīnispattir bhavati tathā tathāmabhāvaṃ parigṛhṇāti // yad bodhisattvo yathā yathā sattvānāṃ kuśalamūlaparīnispattir bhavati tathā tathā saṃcintyātmaḥbhāvaṃ parigṛhṇāti sattvāṃ 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 (abhiññā): those that are acquired by practice (bhāvanāpratilambhika) and those that are acquired by retribution (vipākapatilambhika). 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 (upāyā). 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. Śūtra. – Punar aparam subhūte bodhisattvena mahāsattvena navamyāṃ bhūmau vartamāṇena dvādaśadharmāḥ paripārayitavyāḥ. 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 (sadgati); the bodhisattva [of the ninth ground] ripens (paripācyati) those who are capable of being saved and saves them.

There are three kinds of universes (lokadhātu): the pure (pariṣuddha), the impure (apariṣuddha) 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.

Lokadhātu of the same type present in the ten directions, in number equal to the sands of the Ganges, form one single buddhalokadhātu.

Buddhalokadhātu of the same type, in number equal to that of the sands of the Ganges, form an ocean (samudra) of buddhalokadhātu.

Oceans of buddhalokadhātu 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 buddhalokadhātu.

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>

* 2. Sūtra. – Pranidhānaparigrahaḥ // saṃnāṃ 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 (paripūrna) in this bodhisattva; this is why there is no aspiration (pranidhāna) 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 (pranidhānasamṛddhi). [The bodhisattva is assured of success] since, as the Buddha says here the bodhisattva “fulfills the six perfections completely” (saṃnāṃ pāramitānāṃ paripūrṇatvāt). The first five perfections represent the fulfillment of merits (puṇyaparipūri); wisdom (prajñā) represents the fulfillment of wisdom (prajñāparipūri).

* 3. Sūtra. – Devanāgakṣagandharvarutajñānam // yaduta niruktipratisamvidā /

The knowledge of the languages spoken by the devas, nāgas, yakṣas and gandharvas. – This is by virtue of the unhindered modes of expression.

* 4. Sūtra. – Pratibhānanirdeśajñānam388 // yaduta pratibhānapratisamvidā /

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 (pranidhānasamṛddhi). 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 (pranidhijñāna), <2438> he knows the nomenclature (nāmavidhāna?) and deliberately makes up all kinds of words (aṅkṣara) and expressions (vāc).

Furthermore, the bodhisattva who has obtained the concentration explaining the language of beings (sattvābhilapanirmocanasamādhi) penetrates all languages without hundrance.

388 Article omitted in the Chinese version, but appearing in the Pañcaviṃśati, p. 217, l. 14. The pratisaṃvids alluded to here are defined above, p. 1616-1624F.
389 Cf. p. 1555F.
Finally, the bodhisattva has himself obtained the four unhindered knowledges (pratisamvid) or he practices the four unhindered knowledges of the Buddha. This is why he knows the languages (abhilāpa) and the sounds (śabda) of beings.

5. Sūtra. – Garbhāvakrāntisampat390 // iva bodhisattvaḥ sarvāsu jātiṣūpapādūka 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 (māṛkukṣī).

According to others, the Bodhisattva’s mother, possessing the concentration like a magic show (maṇyopamasamādhi) caused her belly to expand inordinately; all the bodhisattvas of the trisāhasramahāsāhasralokadhātu, 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 (khaṭvā) there, hung banners (patkā), spread it with flowers and burned incense; all this was the result of the meritorious actions (punyakarman) of the Bodhisattva. Next the Bodhisattva comes down and takes his place there and, by the power of his concentration (samādhi), enters <2439> into the womb while staying as previously in the heaven of the Tuṣita gods.

6. Sūtra. – Janmasampat // jātamātra eva bodhisattvo ‘prameyānantalokadhātūn avabhāsena sphurati / na tu nimitāny udgrhnati /

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 trisāhasramahāsāhasralokadhātu. Then lotus seats made of the seven jewels (saptaratnamaya padmāsana) arise spontaneously (svatas). From the belly of the mother (māṛkukṣī) come forth innumerable bodhisattvas first who go to sit on the lotuses: they join their palms, make praises and wait. The

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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 Buddhis 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 (yoni),391 the Bodhisattva is born from the chorion (jarāyūja) 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. Śūtra. – Kulasampat // yad bodhisattvaḥ kṣatriyakuleṣu brāhmaṇakuleṣu vā pratyājāyate /

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. Śūtra. – Gotrasampat // yad bodhisattvo yasmād gotrāḥ pūrvakā bodhisattvā abhūvāṃs 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 Kaṇḍinya clan, the following three into the Kāśyapa clan and the Buddha Śākyamuni into the Gautama clan.

391 Beings are born from an egg (anda), chorion (jarāya), exudation (samsveda) 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 (adhyāśayaḥ) [born] into the clan of the Buddhas (buddhagotra). For the others, acquiring the conviction that dharmas do not arise (anutpattikadharmakāntaḥ) 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 śrāvakacakravat.

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9. Sūtra. – Parivārasampusṭa // yad bodhisattva mahāsattvopadhyāya mahaśattvaviparītavāra 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. 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 (stra) and together form the entourage of the bodhisattva of the ninth ground. They are like the treasurer-jewel (grhapatiratna) 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.

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 Kapilavasti 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 (= Avataṃsaka, T 279, k. 75, p. 406c7-10): Attha khalu Sudhanandhā sreṣṭhārākāya yena Gopā śākyaśanyā tenopasaṃkrayatva Gopāḥ śākyaśanyāyāḥ kramatalayoh śāriṇa praṇipatoththāya purataḥ prātiṣaḥ śhitvevaṃ āha / mayārye ‘nuttaraśam samyaksambodbhau cittam upāditaṃ na ca jānami katham bodhisattvaḥ saṃsāre saṃsāranti saṃsārasaṅkhaṃ ca na lipyante /  

Gopā (Gopi, 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 Trayastrīmśa heaven where she was known by the name of the devaputra Gopaka. It was in this form that she appears in the Sūramgamamadhisūtra, French transl., p. 172-178. To Dr̥hamati, 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 bodhisattvā 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 (dharmañātuja 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
10. Sūtra. – *Abhinīkaraṇasampat // yad bodisattvāḥ pravrajyāsāṃaye 'nekaiḥ sattvakoṭīniyutaśatasahasraḥ sārdham abhinīkṛmati grhāt / te ca sattvāḥ 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 (*puspa*) 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 he city.

It is to destroy the passions (*kleśa*) and Māra in person that the Bodhisattva, before all the beings, in this way demonstrated his dislike for the householder life, for, if an individual as meritorious and noble as he is abandons his home, what should ordinary people not do?

Episodes (*nidāna*) of this kind illustrate “the excellence of the departure” (*abhinīkramaṇa-sampad*).

*11. Sūtra. – Bodhīvṛṣavyāhasampat // yad bodhīvṛṣasya mūlaṃ sauvarṇaṃ bhavati saptaratnamayaṇī skandhaśākhāpattrāṇi yesuṃ skandhaśākhāpattrāṇāṃ avabhāso daśasu dīṃs asanākhyeyān trīsāhasramahāsāhasralokadhātūn 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, incautcalable trīsāhasramahāsāhasralokadhātus.

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 incautcalable Buddha universes in each of the ten directions.

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a 'householder' but a treasurer, as certain Chinese translations suggest: *tien-tsong-pao* (t 125, p. 552a18), *cheou-tsang-tche-pao* (T 125, p. 788a12), *teou-tsang-pao* (T 125, p. 807a4). Dīgha, II, p. 176 and Majjhima, III, p. 175 attribute to him supernatural powers: Tassa kammavipākajam dībbam cakkhu pāthubhavati 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.

306 Thus, a number of devas, maruts and nāgas were in the service of Aśoka and obeyed his orders: cf. Mahāvaṃsa, 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. – Sarvaguṇaparpūrisampat // yo bodhisattvasya sattvaparipākaś ca buddhaksetra-pariśuddhiś ca / ime subhūte bodhisattvena mahāsattvena navamyāḥ bhūmau vartamāṇena dvādaśadharmāḥ paripūrayitvāḥ /  

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)\(^\text{397}\) [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” (sarvaguṇaparipūri).

The arhats and pratyekabuddhas assure their own interest greatly but neglect the interest of others; therefore they too are not complete. [The great Bodhisattvas alone have] ”fulfilled completely all the qualities.”

Bhūmi X

Sūtra. – Daśamyāṃ punaḥ subhūte bhūmau vartamāṇo bodhisattvas tathāgata eveti vaktavyaḥ // tatra kathāṃ bodhisattvo daśamyāṃ bhūmau sthitāṃ sans tathāgata eveti vaktavyaḥ / yadā bodhisattvasya mahāsattvasya śatpāramitāḥ paripūrṇa bhavanti / catvāri smṛtyupasthānāṃ yāvad aśtādaśāvenikā buddhadharmāḥ paripūrṇā bhavati / sarākārajñatā paripūrṇa bhavati / sarvakleśāṇāṃ tadvāsanāṇāṃ ca prahānaṃ bhavati / evaṃ hi bodhisattvo mahasattvo daśamyāṃ bhūmau sthitas tathāgata eveti vaktavyaḥ // iha subhūte bodhisattvo <2444> mahāsattvo daśamyāṃ bhūmau sthita upāyakausalyena śaṣu pāramitāṃ caramī / caturṣu smṛtyupasthāneṣu yāvad aśtādaśāvenikeṣu buddhadharmēṣu cara / śuṣkavidarśanāḥ-bhūmiṃ gotrabhūmiṃ asṭamakabhūmiṃ darśanabhūmiṃ tanubhūmiṃ viṭarāgabhūmiṃ kṛtābhūmiṃ pratyekabuddhabhūmiṃ bodhisattvabhūmi atikrāmati / etā navabhūmiḥ atikramya buddhabhūmāu pratiṣṭhate / iyaṃ bodhisattvasya daśami bhūmiḥ / evaṃ hi subhūte bodhisattvo mahāsattvo mahāyāna-samprastīto bhavati //  

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\(^{397}\) The kleśāvivarta mentioned above, p. 2427F.  

\(^{398}\) Those of the first six bhūmis.
Furthermore, O Subhūti, the Bodhisattva on the tenth ground should simply be called Tathāgata. – Why should the Bodhisattva on the tenth ground be called simply Tathāgata? When he completely fulfills the six perfections, when he completely fulfills the four foundations of mindfulness up to and including the eighteen special attributes of the Buddhas, when he completely fulfills the knowledge of all the aspects and when he destroys all the passions and their traces, the Bodhisattva-mahāsattva in the tenth ground should be called simply Tathāgata. Now, O Subhūti, the Bodhisattva-mahāsattva on the tenth ground who, by his skillful means, is practicing the six perfections as well as the four foundations of mindfulness up to and including the eighteen special attributes of the Buddha, this Bodhisattva, I say, exceeds: 1) the ground of the dry view; 2) the ground of the spiritual lineage; 3) the ground of the eighth saint; 4) the ground of seeing; 5) the ground of the diminution of the passions; 6) the ground of the saint freed from desire; 7) the ground of the saint who has done what had to be done; 8) the grounds of the pratykebuddha; 9) the grounds of the bodhisattva. Having exceeded these nine levels, the Bodhisattva is established in the ground of the Buddhas. This is the tenth ground of the Bodhisattva. Therefore, O Subhūti, the Bodhisattva-mahāsattva has “set off well for the Great Vehicle.”

Śāstra (p. 419b23). – The Bodhisattva seated under the tree of enlightenment (bodhi-vṛkṣa) 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 (svātās), from moment to moment and infinite in number, immense (aparītā), infinite (ananta) and very pure (pariśuddha) Buddha attributes.

Then, noticing that the mind of Māra, king of the desire realm (kāmadhūtāja), has not yet been tamed, the Bodhisattva-mahāsattva shoots forth light from his ūrṇā so that Māra’s palaces, ten million in number, become darkened and disappear. Māra, irritated and vexed, gathers his troops and comes to attack the Bodhisattva.

After the Bodhisattva has vanquished Māra, the Buddhas of the ten directions congratulate him for his deeds; they emit rays from their ūrṇās which penetrate into the Bodhisattva through the top of his head,

At this moment, the merits (puṇya) acquired by the Bodhisattva in the ten grounds are changed into Buddha attributes. The Bodhisattva destroys all the traces of the passions (kleśavāsana), obtains the unfailing deliverances (apratihatavimokṣa) and acquires the ten powers (bala), the four fearlessnesses (vaśāradya), the four unhindered knowledges (pratisamvid), the eighteen special attributes (āveṇikadharma), 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 anuttarikadharmakṣānti, 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: Śatsmahasrikā, p. 1427, l. 11-12: sarvavāsanānimandhiklesaprahāṇa.
Tib. Trip., vol 18, no. 731, p. 146, fol. 265b6-7: bag chags kyi mtshams shyor}

bahi log moins pa tams cad spanis pa.
loving-kindness (*mahāmaitrī*), great compassion (*mahākaruṇa*) and the other Buddha attributes, immense and infinite.

At this moment, the earth trembles in six ways (*śadvikāram 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 (*bodhimāṇḍa*) 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 (*upāyakauśalya*), the Bodhisattva has exceeded [the nine shared grounds] from the level of dry vision (*śuśkavidarśanābhāmi*) 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” (*mahāyānasamprasthitā*).